

Sri Caitanya-Caritamṛta - 1975

Adi-līla

Preface

There is no difference between the teachings of Lord Caitanya presented here and the teachings of Lord Kṛṣṇa in the Bhagavad-gītā. The teachings of Lord Caitanya are practical demonstrations of Lord Kṛṣṇa's teachings. Lord Kṛṣṇa's ultimate instruction in the Bhagavad-gītā is that everyone should surrender unto Him, Lord Kṛṣṇa. Kṛṣṇa promises to take immediate charge of such a surrendered soul. The Lord, the Supreme Personality of Godhead, is already in charge of the maintenance of this creation by virtue of His plenary expansion, Kṣīrodakaśāyī Viṣṇu, but this maintenance is not direct. However, when the Lord says that He takes charge of His pure devotee, He actually takes direct charge. A pure devotee is a soul who is forever surrendered to the Lord, just as a child is surrendered to his parents or an animal to its master. In the surrendering process, one should: (1) accept things favorable for discharging devotional service, (2) reject things unfavorable, (3) believe firmly in the Lord's protection, (4) feel exclusively dependent on the mercy of the Lord, (5) have no interest separate from the interest of the Lord, and (6) always feel oneself meek and humble.

The Lord demands that one surrender unto Him by following these six guidelines, but the unintelligent so-called scholars of the world misunderstand these demands and urge the general mass of people to reject them. At the conclusion of the Ninth Chapter of the Bhagavad-gītā, Lord Kṛṣṇa directly says, "Engage your mind always in thinking of Me, become My devotee, offer obeisances to Me, and worship Me. Being completely absorbed in Me, surely you will come to Me." (Bg. 9.34) However, the scholarly demons misguide the masses of people by directing them to the impersonal, unmanifest, eternal, unborn truth rather than the Personality of Godhead. The impersonalist Māyāvādī philosophers do not accept that the ultimate aspect of the Absolute Truth is the Supreme Personality of Godhead. If one desires to understand the sun as it is, one must first face the sunshine and then the sun globe, and after entering into that globe, one may come face to face with the predominating deity of the sun. Due to a poor fund of knowledge, the Māyāvādī philosophers cannot

go beyond the Brahman effulgence, which may be compared to the sunshine. The Upaniṣads confirm that one has to penetrate the dazzling effulgence of Brahman before one can see the real face of the Personality of Godhead.

Lord Caitanya therefore teaches direct worship of Lord Kṛṣṇa, who appeared as the foster child of the King of Vraja. He also suggests that the place known as Vṛndāvana is as good as Lord Kṛṣṇa because there is no difference between the name, quality, form, pastimes, entourage and paraphernalia of Lord Kṛṣṇa and Lord Kṛṣṇa Himself. That is the absolute nature of the Absolute Truth.

Lord Caitanya also recommended that the highest mode of worship in the highest perfectional stage is the method practiced by the damsels of Vraja. These damsels (gopīs, or cowherd girls) simply loved Kṛṣṇa without a motive for material or spiritual gain. Lord Caitanya also recommended Śrīmad-Bhāgavatam as the spotless narration of transcendental knowledge, and He pointed out that the highest goal in human life is to develop unalloyed love for Kṛṣṇa, the Supreme Personality of Godhead.

Lord Caitanya's teachings are identical to those given by Lord Kapila, the original propounder of sāṅkhya-yoga, the sāṅkhya system of philosophy. This authorized system of yoga recommends meditation on the transcendental form of the Lord. There is no question of meditating on something void or impersonal. One can meditate on the transcendental form of Lord Viṣṇu even without practicing involved sitting postures. Such meditation is called perfect samādhī. This perfect samādhī is verified at the end of the Sixth Chapter of the Bhagavad-gītā, where Lord Kṛṣṇa says, "And of all yogīs, the one with great faith who always abides in Me, thinks of Me within himself, and renders transcendental loving service to Me—he is the most intimately united with Me in yoga and is the highest of all. That is My opinion." (Bg. 6.47)

Lord Caitanya instructed the mass of people in the sāṅkhya philosophy of acintya-bhedābheda-tattva, which maintains that the Supreme Lord is simultaneously one with and different from His creation. Lord Caitanya taught this philosophy through the chanting of the holy name of the Lord. He taught that the holy name of the Lord is the sound incarnation of the Lord and that since the Lord is the absolute whole, there is no difference between His holy name and His transcendental form. Thus by chanting the holy name of the Lord one can directly associate with the Supreme Lord by sound vibration. As one practices this sound vibration, one passes through three stages of development: the offensive stage, the clearing stage and the transcendental stage. In the offensive

stage one may desire all kinds of material happiness, but in the second stage one becomes clear of all material contamination. When one is situated on the transcendental stage, one attains the most coveted position-the stage of loving God. Lord Caitanya taught that this is the highest stage of perfection for human beings.

Yoga practice is essentially meant for controlling the senses. The central controlling factor of all the senses is the mind; therefore one first has to practice controlling the mind by engaging it in Kṛṣṇa consciousness. The gross activities of the mind are expressed through the external senses, either for the acquiring of knowledge or for the functioning of the senses in accordance with the will. The subtle activities of the mind are thinking, feeling and willing. Depending on one's consciousness, the individual is either polluted or clear. If one's mind is fixed on Kṛṣṇa (His name, quality, form, pastimes, entourage and paraphernalia), all one's activities-both subtle and gross-become favorable. The Bhagavad-gītā's process of purifying consciousness is the process of fixing one's mind on Kṛṣṇa by talking of His transcendental activities, cleansing His temple, going to His temple, seeing the beautiful transcendental form of the Lord nicely decorated, hearing His transcendental glories, tasting food offered to Him, associating with His devotees, smelling the flowers and Tulasī leaves offered Him, engaging in activities for the Lord's interest, etc. No one can bring the activities of the mind and senses to a stop, but one can purify these activities through a change in consciousness. This change is indicated in the Bhagavad-gītā when Kṛṣṇa tells Arjuna of the knowledge of yoga whereby one can work without fruitive results: "O son of Pṛthā, when you act in such knowledge you can free yourself from the bondage of works." (Bg. 2.39) A human being is sometimes restricted in sense gratification due to certain circumstances, such as disease, but this is not the prescription for giving up sense gratification. Without knowing the actual process by which the mind and senses can be controlled, less intelligent men either try to stop the mind and senses by force, or they give in to them and are carried away by the waves of sense gratification.

The regulative principles and rules of yoga-the various sitting postures and breathing exercises performed in an attempt to withdraw one's senses from the sense objects-are methods meant for those who are too much engrossed in the bodily conception of life. The intelligent man who is situated in Kṛṣṇa consciousness does not try to forcibly stop his senses from acting. Rather, he engages his senses in the service of Kṛṣṇa. No one can stop a child from playing by leaving him inactive. A child can be stopped from engaging in nonsense by

being engaged in superior activities. The forceful restraint of sense activities by the eight principles of yoga is recommended for inferior men. Being engaged in the superior activities of Kṛṣṇa consciousness, superior men naturally retire from the inferior activities of material existence.

In this way Lord Caitanya teaches the science of Kṛṣṇa consciousness. That science is absolute. Dry mental speculators try to restrain themselves from material attachment, but it is generally found that the mind is too strong to be controlled and that it drags them down to sensual activities. A person in Kṛṣṇa consciousness does not run this risk. One has to engage one's mind and senses in Kṛṣṇa conscious activities, and Lord Caitanya teaches one how to do this in practice. Before accepting sannyāsa (the renounced order), Lord Caitanya was known as Viśvambhara. The word viśvambhara refers to one who maintains the entire universe and who leads all living entities. This maintainer and leader appeared as Lord Sri Kṛṣṇa Caitanya to give humanity these sublime teachings. Lord Caitanya is the ideal teacher of life's prime necessities. He is the most munificent bestower of love of Kṛṣṇa. He is the complete reservoir of all mercies and good fortune. As confirmed in Śrīmad-Bhāgavatam, the Bhagavad-gītā, the Mahābhārata, and the Upaniṣads, Kṛṣṇa is the Supreme Personality of Godhead Himself and is worshipable by everyone in this age of disagreement. Everyone can join in His saṅkīrtana movement. No previous qualification is necessary. Just by following His teachings, anyone can become a perfect human being. If a person is fortunate enough to be attracted by Lord Caitanya's features, he is sure to be successful in his life's mission. In other words, those who are interested in attaining spiritual existence can easily be released from the clutches of māyā by the grace of Lord Caitanya. The teachings presented in this book are nondifferent from the Lord.

Engrossed in the material body, the conditioned soul increases the pages of history by all kinds of material activities. The teachings of Lord Caitanya can help human society stop such unnecessary and temporary activities. By these teachings, humanity can be elevated to the topmost platform of spiritual activity. These spiritual activities actually begin after liberation from material bondage. Such liberated activities in Kṛṣṇa consciousness constitute the goal of human perfection. The false prestige one acquires by attempting to dominate material nature is illusory. Illuminating knowledge can be acquired from the teachings of Lord Caitanya, and by such knowledge one can advance in spiritual existence.

Everyone has to suffer or enjoy the fruits of his activity; no one can check the laws of material nature that govern such things. As long as one is engaged in

fruitive activity, one is sure to be baffled in the attempt to attain the ultimate goal of life. I sincerely hope that by understanding the teachings of Lord Caitanya, human society will experience a new light of spiritual life, which will open the field of activity for the pure soul.

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A.C. Bhaktivedanta Swami

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The Birthday of Lord Caitanya

Śrī Śrī Rādhā-Kṛṣṇa Temple

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Introduction

(Originally delivered as five morning lectures on the Caitanya-caritāmṛta-the authoritative biography of Lord Caitanya Mahāprabhu by Kṛṣṇadāsa Kavirāja Gosvāmī-before the International Society for Krishna Consciousness, New York City, April 10-14, 1967.)

The word caitanya means "living force." As living entities, we can move, but a table cannot because it does not possess living force. Movement and activity may be considered signs or symptoms of the living force. Indeed, it may be said that there can be no activity without the living force. Although the living force is present in the material condition, it is not amṛta, immortal. The words caitanya-caritāmṛta, then, may be translated as "the character of the living force in immortality."

But how is this living force displayed immortally? It is not displayed by man or any other creature in this material universe, for none of us are immortal in these bodies. We possess the living force, we perform activities, and we are immortal by our nature and constitution, but the material condition into which we have been put does not allow our immortality to be displayed. It is stated in the Kaṭha Upaniṣad that eternality and the living force belong both to ourselves and God.

Although this is true in that both God and ourselves are immortal, there is a difference. As living entities, we perform many activities, but we have a tendency to fall down into material nature. God has no such tendency. Being all-powerful, He never comes under the control of material nature. Indeed, material nature is but one display of His inconceivable energies.

From the ground we may see only clouds in the sky, but if we fly above the clouds we can see the sun shining. From the sky, skyscrapers and cities seem very tiny; similarly, from God's position this entire material creation is insignificant. The tendency of the conditioned living entity is to come down from the heights, where everything can be seen in perspective. God, however, does not have this tendency. The Supreme Lord is not subject to fall down into illusion (māyā), any more than the sun is subject to fall beneath the clouds. Because the Supreme Lord is not subject to illusion, He is unconditioned; because we, as finite living entities, are prone to fall into illusion, we are called conditioned. Impersonalist philosophers (Māyāvādīs) maintain that both the living entity and God Himself are under the control of māyā when they come into this material world. This may be true of the living entity, but it is not true of God, for in all instances the material energy is working under His direction. Those who think the Supreme Lord is subject to material conditioning are called fools by Kṛṣṇa Himself in the Bhagavad-gītā (9.11):

avajānanti mām mūḍhā

mānuṣīm tanum āśritam

paraṁ bhāvam ajānanto

mama bhūta-maheśvaram

"Fools deride Me when I descend in the human form. They do not know My transcendental nature as the Supreme Lord of all that be." (Bg. 9.11)

Lord Caitanya Mahāprabhu should not be considered one of us. He is Kṛṣṇa Himself, the supreme living entity, and as such He never comes under the cloud of māyā. Kṛṣṇa, His expansions and even His higher devotees never fall into the clutches of illusion. Lord Caitanya came to earth simply to preach kṛṣṇa-bhakti, love of Kṛṣṇa. In other words, He is Lord Kṛṣṇa Himself teaching the living entities the proper way to approach Kṛṣṇa. He is like a teacher who, seeing a student doing poorly, takes up a pencil and writes, saying, "Do it like this: A, B, C." From this one would not foolishly think that the teacher is learning his

ABC's. Similarly, although Lord Caitanya appears in the guise of a devotee, we should not foolishly think He is an ordinary human being; we should always remember that Lord Caitanya is Kṛṣṇa (God) Himself teaching us how to become Kṛṣṇa conscious, and we must study Him in that light.

In the Bhagavad-gītā (18.66) Lord Kṛṣṇa sets forth the highest religious principle in this way:

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvām sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear."

This may seem to be a simple instruction to follow, but invariably our reaction is, "Oh, surrender? Give up? But I have so many responsibilities." And māyā, illusion, says to us, "Don't do it, or you'll be out of my clutches. Just stay in my clutches, and I'll kick you." It is a fact that we are constantly being kicked by māyā, just as the male ass is kicked in the face by the she-ass when he comes for sex. Similarly, cats and dogs are always fighting and whining when they have sex. These are the tricks of nature. Even an elephant in the jungle is caught by the use of a trained she-elephant who leads him into a pit.

Māyā has many activities, and in the material world her strongest shackle is the female. Of course, in actuality we are neither male nor female, for these designations refer only to the outer dress, the body. We are all actually Kṛṣṇa's servants. In conditioned life, however, we are shackled by iron chains in the form of beautiful women. Thus every male is bound by sex life, and therefore when one attempts to gain liberation from the material clutches, one must first learn to control the sex urge. Unrestricted sex puts one fully in the clutches of illusion. Lord Caitanya Mahāprabhu officially renounced this illusion at the age of twenty-four, although His wife was sixteen and His mother seventy and He was the only male member of the family. Although He was a brāhmaṇa and was not rich, He took sannyāsa, the renounced order of life, and thus extricated Himself from family entanglement.

If we wish to become fully Kṛṣṇa conscious, we have to give up the shackles of

māyā. Or, if we remain with Māyā, we should live in such a way that we will not be subject to illusion. It is not necessary for a man to abandon his family, for there were many householders among Lord Caitanya's closest devotees. What must be renounced is the propensity for material enjoyment. Although Lord Caitanya approved of a householder having regulated sex in marriage, He was very strict with those in the renounced order, and He even banished Junior Haridāsa for glancing lustfully at a woman. The point is that one must take up a particular path and stick to it, obeying all the rules and regulations necessary for success in spiritual life. Lord Caitanya's mission was to teach the path of Kṛṣṇa consciousness to all men and thereby enable them to partake of the immortality of spiritual life.

From the Caitanya-caritāmṛta we learn how Lord Caitanya taught people to become immortal, and thus the title may be properly translated as "the immortal character of the living force." The supreme living force is the Supreme Personality of Godhead. He is also the supreme entity. There are innumerable living entities, and all of them are individuals. This is very easy to understand: We are all individual in thought and desires, and the Supreme Lord is also an individual person. He is different, though, in that He is the leader, the one whom no one can excel. Among the minute living entities, one being can excel another in one capacity or another. Like each of these living entities, the Lord is an individual, but He is different in that He is the supreme individual. God is also infallible, and in the Bhagavad-gītā He is addressed as Acyuta, which means "He who never falls down." This name is indicated because in the Bhagavad-gītā Arjuna had fallen into delusion but Kṛṣṇa had not. We often hear it said that God is infallible, and in the Bhagavad-gītā (14.19) Kṛṣṇa states,

nānyaṁ guṇebhyaḥ kartāraṁ

yadā draṣṭānupaśyati

guṇebhyaś ca paraṁ vetti

mad-bhāvaṁ so 'dhigacchati

"When a person properly sees that in all activities no other performer is at work than these modes of nature and he knows the Supreme Lord, who is transcendental to all these modes, he attains My spiritual nature." (Bg. 14.19)

Thus we should not think that Kṛṣṇa is overpowered by the material potency when He is in the material world. Kṛṣṇa and His incarnations are not under the

control of material nature. They are totally free. Indeed, in Śrīmad-Bhāgavatam one who has a godly nature is actually defined as one who is not affected by the modes of material nature, although in material nature. If even a devotee can attain this freedom, then what to speak of the Supreme?

The real question is, How can we remain unpolluted by material contamination while in the material world? It was Rūpa Gosvāmī who explained that we can remain uncontaminated while in the world if we simply make it our ambition to serve Kṛṣṇa. One may then justifiably ask, "How can I serve?" Obviously this is not simply a matter of meditation, which is just an activity of the mind, but of practical work. Love of Kṛṣṇa's service can be attained only by working for Kṛṣṇa. In such work, we should leave no resource unused. Whatever is there, whatever we have, should be used for Kṛṣṇa. We can use everything: typewriters, automobiles, airplanes, missiles-anything. If we simply speak to people about Kṛṣṇa consciousness, we are also rendering service. If our minds, senses, speech, money and energies are thus engaged in the service of Kṛṣṇa, we cannot be considered to exist in material nature. By virtue of spiritual consciousness, or Kṛṣṇa consciousness, we transcend the platform of material nature. It is a fact that Kṛṣṇa, His expansions and His devotees-that is, those who work for Him-are not in material nature, although people with a poor fund of knowledge think that they are.

The Caitanya-caritāmṛta teaches that the spirit soul is immortal and that our activities in the spiritual world are also immortal. The Māyāvādīs, who hold to the view that the Absolute is impersonal and formless, contend that a realized soul has no need to talk. However, the Vaiṣṇavas, who are devotees of Kṛṣṇa, contend that when one reaches the stage of realization, he really begins to talk. "Previously we only talked of nonsense," the Vaiṣṇava says. "Now let us begin our real talks, talks of Kṛṣṇa." The Māyāvādīs are also fond of using the example of the waterpot, maintaining that when a pot is not filled with water it makes a sound, but that when it is filled it makes no sound. But are we waterpots? How can we be compared to them? A good analogy utilizes as many similarities between two objects as possible. A waterpot is not an active living force, but we are. Ever-silent meditation may be adequate for a waterpot, but not for us. Indeed, when a devotee realizes how much he has to say about Kṛṣṇa, twenty-four hours in a day are not sufficient. It is the fool who is celebrated as long as he does not speak, for when he breaks his silence his lack of knowledge is exposed. The Caitanya-caritāmṛta shows that there are many wonderful things to discover by glorifying the Supreme.

In the beginning of the Caitanya-caritāmṛta, Kṛṣṇadāsa Kavirāja Gosvāmī writes, "I offer my respects to my spiritual masters." He uses the plural here to indicate the disciplic succession. It is not that he offers obeisances to his spiritual master alone but to the whole paramparā, the chain of disciplic succession beginning with Lord Kṛṣṇa Himself. Thus the guru is addressed in the plural to show the author's highest respect for all the Vaiṣṇavas. After offering obeisances to the disciplic succession, the author pays obeisances to all other devotees, Godbrothers, the expansions of Godhead and the first manifestation of Kṛṣṇa's energy. Lord Caitanya Mahāprabhu (sometimes called Kṛṣṇa Caitanya) is the embodiment of all of these; He is God, guru, devotee and the expansion of God. As His associate Nityānanda, He is the first manifestation of energy; as Advaita, He is an incarnation; as Gadādhara, He is the internal potency; and as Śrīvāsa, He is the marginal living entity. Thus Kṛṣṇa should not be thought of as being alone but should be considered as eternally existing with all His manifestations, as described by Rāmānujācārya. In the Viśiṣṭādvaita philosophy, God's energies, expansions and incarnations are considered to be oneness in diversity. In other words, God is not separate from all of these; everything together is God.

Actually, the Caitanya-caritāmṛta is not intended for the novice, for it is the postgraduate study of spiritual knowledge. Ideally, one begins with the Bhagavad-gītā and advances through Śrīmad-Bhāgavatam to the Caitanya-caritāmṛta. Although all these great scriptures are on the same absolute level, for the sake of comparative study the Caitanya-caritāmṛta is considered to be on the highest platform. Every verse in it is perfectly composed. Indeed, Lord Caitanya and Lord Nityānanda are compared to the sun and the moon in that They dissipate the darkness of the material world. In this instance both the sun and the moon have risen together, and it is proper to offer obeisances directly to Lord Caitanya and Lord Nityānanda.

In the Western world, where the glories of Lord Caitanya are relatively unknown, one may inquire, "Who is Kṛṣṇa Caitanya?" The scriptural conclusion in answer to that question is that He is the Supreme Personality of Godhead. Generally, in the Upaniṣads the Supreme Absolute Truth is described in an impersonal way, but the personal aspect of the Absolute Truth is mentioned in the Īśopaniṣad, where, after a description of the all-pervading, we find the following verse:

hiraṇmayena pātreṇa

satyasyāpihitam mukham

tat tvam̐ pūṣann apāvṛṇu

satya-dharmāya dr̥ṣṭaye

"O my Lord, sustainer of all that lives, Your real face is covered by Your dazzling effulgence. Kindly remove that covering and exhibit Yourself to Your pure devotee." (Śrī Īśopaniṣad 15)

The impersonalists do not have the power to go beyond the effulgence of God and arrive at the personality from whom this effulgence is emanating. At the end of the Īśopaniṣad, however, there is a hymn to the Personality of Godhead. It is not that the impersonal Brahman is denied; it is also described, but that Brahman is considered to be the glaring effulgence of the body of Lord Caitanya. In other words, Śrī Kṛṣṇa Caitanya is the basis of the impersonal Brahman. It is also stated by Kṛṣṇa in the Bhagavad-gītā (14.27) that the impersonal Brahman rests on Him: brahmaṇo hi pratiṣṭhāham. The Paramātmā, or Supersoul, who is present within the heart of every living entity and within every atom of the universe, is but the partial representation of Lord Caitanya. Śrī Kṛṣṇa Caitanya is therefore the basis of Brahman and the Supreme Personality of Godhead as well. As the Supreme He is full in six opulences: wealth, fame, strength, beauty, knowledge and renunciation. In short, we should know that He is Kṛṣṇa, God, and that nothing is equal to or greater than Him. There is nothing superior to be conceived. He is the Supreme Person.

It was Rūpa Gosvāmī, a confidential devotee taught for more than ten days continuously by Lord Caitanya, who wrote:

namo mahā-vadānyāya

kṛṣṇa-prema-pradāya te

kṛṣṇāya kṛṣṇa-caitanya-

nāmne gaura-tviṣe namaḥ

"I offer my respectful obeisances unto the Supreme Lord Śrī Kṛṣṇa Caitanya, who is more magnanimous than any other avatāra, even Kṛṣṇa Himself, because He is bestowing freely what no one else has ever given-pure love of Kṛṣṇa."

It is not that Lord Caitanya teaches a long and elaborate path to God realization. He is completely spiritual, and He begins from the point of surrender to Kṛṣṇa. He does not pursue the paths of karma-yoga or jñāna-yoga or haṭha-yoga but

begins at the end of material existence, at the point where one gives up all material attachment. In the Bhagavad-gītā Kṛṣṇa begins His teachings by distinguishing the soul from matter, and in the Eighteenth Chapter He concludes at the point where the soul surrenders to Him in devotion. The Māyāvādīs would have all talk cease there, but at that point the real discussion only begins. It is the Vedānta-sūtra which begins, athāto brahma-jijñāsā: "Now let us begin to inquire about the Supreme Absolute Truth." Rūpa Gosvāmī thus praises Lord Caitanya as the most munificent incarnation of all, for He gives the greatest gift by indicating the highest form of devotional service. In other words, He answers the most important inquiries that anyone can make.

There are different stages of devotional service and God realization. Strictly speaking, anyone who accepts the existence of God is situated in devotional service. To acknowledge that God is great is something, but not much. Lord Caitanya, preaching as an ācārya, a great teacher, taught that we can enter into a relationship with God and actually become God's friend. In the Bhagavad-gītā Kṛṣṇa showed Arjuna His universal form because Arjuna was His "very dear friend." Upon seeing Kṛṣṇa as the Lord of the universes, however, Arjuna actually asked Kṛṣṇa to forgive the familiarity of his friendship. Lord Caitanya goes beyond this point. Through Lord Caitanya we can become friends with Kṛṣṇa, and there is no limit to this friendship. We can become friends of Kṛṣṇa not in awe or adoration but in complete freedom. We can even relate to God as His father. This is not only the philosophy of the Caitanya-caritāmṛta but of Śrīmad-Bhāgavatam as well. There are no other scriptures in the world in which God is treated as the son of a devotee. Usually God is seen as the almighty father who supplies the demands of His sons. The great devotees, however, sometimes treat God as a son in their execution of devotional service. The son demands, and the father supplies, and in supplying Kṛṣṇa the devotee becomes like a father. Instead of taking from God, we give to God. It was in this relationship that Kṛṣṇa's mother, Yaśodā, told the Lord, "Here, eat this or You'll die. Eat nicely." In this way Kṛṣṇa, although the proprietor of everything, depends on the mercy of His devotee. This is a uniquely high level of friendship, in which the devotee actually believes himself to be the father of Kṛṣṇa.

However, Lord Caitanya's greatest gift was His teaching that Kṛṣṇa can be actually treated as one's lover. In this relationship the Lord is so much attached that He expresses His inability to reciprocate. Kṛṣṇa was so obliged to the gopīs, the cowherd girls of Vṛndāvana, that He felt unable to return their love. "I cannot repay your love," He told them. "I have no more assets to return." Thus

devotional service is performed on this excellent platform, and knowledge of the devotee's relationship to Kṛṣṇa as lover and beloved was given by Caitanya Mahāprabhu. Therefore Rūpa Gosvāmī wrote of Lord Caitanya: "Devotional service in the relationship of lover and beloved is the highest platform, the glorious platform Lord Caitanya has contributed, and it was never given by any previous incarnation or ācārya. Lord Caitanya is Kṛṣṇa in a yellow complexion, and He is Śacīnandana, the son of mother Śacī. May you always keep Him in your hearts. It will be easy to understand Kṛṣṇa through Him." Thus Caitanya Mahāprabhu came to deliver Kṛṣṇa. His method of deliverance was not meditation, fruitive activities or scriptural study, but love.

We have often heard the phrase "love of Godhead." How far this love of Godhead can actually be developed can be learned from the Vaiṣṇava philosophy. Theoretical knowledge of love of God can be found in many places and in many scriptures, but what that love of Godhead actually is and how it is developed can be found in Vaiṣṇava literature. It is the unique and highest development of love of God that is given by Caitanya Mahāprabhu.

Even in this material world we can have a little sense of love. How is this possible? It is due to the love which is found in the Godhead. Whatever we find within our experience within this conditioned life is situated in the Supreme Lord, who is the ultimate source of everything. In our original relationship with the Supreme Lord there is real love, and that love is reflected pervertedly through material conditions. Our real love is continuous and unending, but because that love is reflected pervertedly in this material world, it lacks continuity and is inebriating. If we want real, transcendental love, we have to transfer our love to the supreme lovable object-the Supreme Personality of Godhead. This is the basic principle of Kṛṣṇa consciousness.

In material consciousness we are trying to love that which is not at all lovable. We give our love to dogs and cats, running the risk that at the time of death we may think of them and consequently take birth in a family of cats or dogs. Thus love that does not have Kṛṣṇa as its object leads downward. It is not that Kṛṣṇa, or God, is something obscure or something that only a few chosen people can attain. Caitanya Mahāprabhu informs us that in every country and in every scripture there is some hint of love of Godhead. Unfortunately, no one knows what love of Godhead actually is. The Vedic scriptures, however, are different in that they can direct the individual in the proper way to love God. Other scriptures do not give information on how one can love God, nor do they actually define or describe what or who the Godhead actually is. Although they

officially promote love of Godhead, they have no idea how to execute it. But Caitanya Mahāprabhu gives a practical demonstration of how to love God in a conjugal relationship. Taking the part of Śrīmatī Rādhārāṇī, Caitanya Mahāprabhu tried to love Kṛṣṇa as Rādhārāṇī loved Him. Kṛṣṇa was always amazed by Rādhārāṇī's love. "How does Rādhārāṇī give Me such pleasure?" He would ask. In order to study Rādhārāṇī, Kṛṣṇa lived in Her role and tried to understand Himself. This is the secret of Lord Caitanya's incarnation. Caitanya Mahāprabhu is Kṛṣṇa, but He has taken the mood and role of Rādhārāṇī to show us how to love Kṛṣṇa. Thus He is addressed, "I offer my respectful obeisances unto the Supreme Lord, who is absorbed in Rādhārāṇī's thoughts."

This brings up the question of who Śrīmatī Rādhārāṇī is and what Rādhā-Kṛṣṇa is. Actually Rādhā-Kṛṣṇa is the exchange of love. This is not ordinary love; Kṛṣṇa has immense potencies, of which three are principal: the internal, the external and the marginal potencies. In the internal potency there are three divisions: saṁvit, hlādinī and sandhinī. The hlādinī potency is the pleasure potency. All living entities have this pleasure-seeking potency, for all beings are trying to have pleasure. This is the very nature of the living entity. At present we are trying to enjoy our pleasure potency by means of the body in this material condition. By bodily contact we are attempting to derive pleasure from material sense objects. We should not think, however, that Kṛṣṇa, who is always spiritual, tries to seek pleasure on this material plane like us. In the Bhagavad-gītā Kṛṣṇa describes the material universe as a nonpermanent place full of miseries. Why, then, would He seek pleasure in the material form? He is the Supersoul, the supreme spirit, and His pleasure is beyond the material conception.

In order to learn how Kṛṣṇa's pleasure can be obtained, we must read the Tenth Canto of Śrīmad-Bhāgavatam, in which Kṛṣṇa's pleasure potency is displayed in His pastimes with Rādhārāṇī and the damsels of Vraja. Unfortunately, unintelligent people turn at once to the sports of Kṛṣṇa in the Daśama-skandha, the Tenth Canto. Kṛṣṇa's embracing Rādhārāṇī or His dancing with the cowherd girls in the rāsa dance are generally not understood by ordinary men because they consider these pastimes in the light of mundane lust. They incorrectly think that Kṛṣṇa is like themselves and that He embraces the gopīs just as an ordinary man embraces a young girl. Some people thus become interested in Kṛṣṇa because they think that His religion allows indulgence in sex. This is not kṛṣṇa-bhakti, love of Kṛṣṇa, but prākṛta-sahajiyā-materialistic lust.

In order to avoid such errors, we should understand what Rādhā-Kṛṣṇa actually is. Rādhā and Kṛṣṇa display Their pastimes through Kṛṣṇa's internal energy. The

pleasure potency of Kṛṣṇa's internal energy is a most difficult subject matter, and unless one understands what Kṛṣṇa is, one cannot understand it. Kṛṣṇa does not take any pleasure in this material world, but He has a pleasure potency. Because we are part and parcel of Kṛṣṇa, the pleasure potency is within us also, but we are trying to exhibit that pleasure potency in matter. Kṛṣṇa, however, does not make such a vain attempt. The object of Kṛṣṇa's pleasure potency is Rādhārāṇī; Kṛṣṇa exhibits His potency, or energy as Rādhārāṇī and then engages in loving affairs with Her. In other words, Kṛṣṇa does not take pleasure in this external energy but exhibits His internal energy, His pleasure potency, as Rādhārāṇī. Thus Kṛṣṇa manifests Himself as Rādhārāṇī in order to exhibit His internal pleasure potency. Of the many extensions, expansions and incarnations of the Lord, this pleasure potency is the foremost and chief.

It is not that Rādhārāṇī is separate from Kṛṣṇa. Rādhārāṇī is also Kṛṣṇa, for there is no difference between the energy and the energetic. Without energy, there is no meaning to the energetic, and without the energetic, there is no energy. Similarly, without Rādhā there is no meaning to Kṛṣṇa, and without Kṛṣṇa there is no meaning to Rādhā. Because of this, the Vaiṣṇava philosophy first of all pays obeisances to and worships the internal pleasure potency of the Supreme Lord. Thus the Lord and His potency are always referred to as Rādhā-Kṛṣṇa. Similarly, those who worship the name of Nārāyaṇa first of all utter the name of Lakṣmī, as Lakṣmī-Nārāyaṇa. Similarly, those who worship Lord Rāma first of all utter the name of Sītā. In any case-Sītā-Rāma, Rādhā-Kṛṣṇa, Lakṣmī-Nārāyaṇa-the potency always comes first.

Rādhā and Kṛṣṇa are one, and when Kṛṣṇa desires to enjoy pleasure, He manifests Himself as Rādhārāṇī. The spiritual exchange of love between Rādhā and Kṛṣṇa is the actual display of the internal pleasure potency of Kṛṣṇa. Although we speak of "when" Kṛṣṇa desires, just when He did desire we cannot say. We only speak in this way because in conditioned life we take it that everything has a beginning; however, in the absolute, or spiritual, life there is neither beginning nor end. Yet in order to understand that Rādhā and Kṛṣṇa are one and that They also become divided, the question "When?" automatically comes to mind. When Kṛṣṇa desired to enjoy His pleasure potency, He manifested Himself in the separate form of Rādhārāṇī, and when He wanted to understand Himself through the agency of Rādhā, He united with Rādhārāṇī, and that unification is called Lord Caitanya.

Why did Kṛṣṇa assume the form of Caitanya Mahāprabhu? It is explained that Kṛṣṇa desired to know the glory of Rādhā's love. "Why is She so much in love

with Me?" Kṛṣṇa asked. "What is My special qualification that attracts Her so? And what is the actual way in which She loves Me?" It seems strange that Kṛṣṇa, as the Supreme, should be attracted by anyone's love. We search after the love of a woman or a man because we are imperfect and lack something. The love of a woman, that potency and pleasure, is absent in man, and therefore a man wants a woman, but this is not the case with Kṛṣṇa, who is full in Himself. Thus Kṛṣṇa expressed surprise: "Why am I attracted by Rādhārāṇī? And when Rādhārāṇī feels My love, what is She actually feeling?" In order to taste the essence of that loving affair, Kṛṣṇa appeared just as the moon appears on the horizon of the sea. Just as the moon was produced by the churning of the sea, by the churning of spiritual love affairs the moon of Caitanya Mahāprabhu appeared. Indeed, Lord Caitanya's complexion was golden, just like the moon. Although this is figurative language, it conveys the meaning behind the appearance of Caitanya Mahāprabhu. The full significance of His appearance will be explained in later chapters.

The manifestations of the Supreme are also explained in the Caitanya-caritāmṛta. After offering respects to Lord Caitanya, Kṛṣṇadāsa Kavirāja next offers them to Lord Nityānanda. He explains that Lord Nityānanda is a manifestation of Saṅkarṣaṇa, who is the origin of Mahā-Viṣṇu. Kṛṣṇa's first manifestation is as Balarāma, then He is manifest as Saṅkarṣaṇa, and after Saṅkarṣaṇa He is manifest as Pradyumna. In this way so many expansions take place. Although there are many expansions, Lord Śrī Kṛṣṇa is the origin, as confirmed in the Brahma-saṁhitā. He is like the original candle from which many thousands and millions of candles are lit. Although any number of candles can be lighted, the original candle still retains its identity as the origin. In this way Kṛṣṇa expands Himself into so many lights, and all these expansions are called viṣṇu-tattva. Viṣṇu is a large light, and we are small lights, but all are expansions of Kṛṣṇa.

When it is necessary to create the material universes, Viṣṇu expands Himself as Mahā-Viṣṇu. Mahā-Viṣṇu lies down in the Causal Ocean and breathes all the universes from His nostrils. Thus from Mahā-Viṣṇu and the Causal Ocean all the universes spring, and all these universes float in the Causal Ocean. In this regard there is the story of Vāmana, who, when He took three steps, stuck His foot through the covering of the universe. Water from the Causal Ocean flowed through the hole that His foot made, and it is said that that flow of water became the river Ganges. Therefore the Ganges is accepted as the most sacred water of Viṣṇu and is worshiped by all Hindus from the Himalayas down to the Bay of Bengal.

Mahā-Viṣṇu is actually an expansion of Balarāma, who is Kṛṣṇa's first expansion and, in the Vṛndāvana pastimes, His brother. In the mahā-mantra-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare-the word Rāma refers to Balarāma. Since Lord Nityānanda is an expansion of Balarāma, Rāma also refers to Lord Nityānanda. Thus Hare Kṛṣṇa, Hare Rāma addresses not only Kṛṣṇa and Balarāma but Lord Caitanya and Lord Nityānanda as well.

The subject matter of the Caitanya-caritāmṛta primarily deals with what is beyond this material creation. The cosmic material expansion is called māyā, illusion, because it has no eternal existence. Because it is sometimes manifested and sometimes not manifested, it is regarded as illusory. But beyond this temporary manifestation there is a higher nature, as indicated in the Bhagavad-gītā (8.20):

paras tasmāt tu bhāvo 'nyo

'vyakto 'vyaktāt sanātanaḥ

yaḥ sa sarveṣu bhūteṣu

naśyatsu na vinaśyati

"Yet there is another unmanifest nature, which is eternal and is transcendental to this manifested and unmanifested matter. It is supreme and is never annihilated. When all in this world is annihilated, that part remains as it is."

That supreme nature is beyond the manifested (vyakta) and unmanifested (avyakta). This superior nature beyond both creation and annihilation is the living force, which is manifest in the bodies of all living entities. The body itself is composed of inferior nature, matter, but it is the superior nature that is moving the body. The symptom of that superior nature is consciousness. Thus in the spiritual world, where everything is composed of the superior nature, everything is conscious. In the material world inanimate objects are not conscious, but in the spiritual world this is not so. There a table is conscious, the land is conscious, the trees are conscious-everything is conscious.

It is not possible to imagine how far this material manifestation extends. In the material world everything is calculated by imagination or by some imperfect method, but the Vedic literature gives information of what lies beyond the material universe. Those who believe in experimental knowledge may doubt the

Vedic conclusions, for they cannot even calculate how far this universe extends, nor can they reach far into the universe itself. It is not possible to obtain information of anything beyond this material nature by experimental means. That which is beyond our power of conception is called *acintya*, inconceivable. It is useless to argue or speculate about what is inconceivable. If it is truly inconceivable, it is not subject to speculation or experimentation. Our energy is limited, and our sense perception is limited; therefore we must rely on the Vedic conclusions regarding that subject matter which is inconceivable. Knowledge of the superior nature must simply be accepted without argument. How is it possible to argue about something to which we have no access? The method for understanding transcendental subject matter is given by Lord Kṛṣṇa Himself in the *Bhagavad-gītā*, where Kṛṣṇa tells Arjuna at the beginning of the Fourth Chapter:

imaṁ vivasvate yogam

proktavān aham avyayam

vivasvān manave prāha

manur ikṣvākave 'bravīt

"I instructed this imperishable science of yoga to the sun-god, Vivasvān, and Vivasvān instructed it to Manu, the father of mankind, and Manu in turn instructed it to Ikṣvāku." (Bg. 4.1)

This is the method of *paramparā*, or disciplic succession. Similarly, Śrīmad-Bhāgavatam explains that Kṛṣṇa imparted knowledge into the heart of Brahmā, the first created creature within the universe. Brahmā imparted those lessons to his disciple Nārada, and Nārada imparted that knowledge to his disciple Vyāsadeva. Vyāsadeva imparted it to Madhvācārya, and from Madhvācārya the knowledge has come down to Mādhavendra Purī, to Īśvara Purī, and from him to Caitanya Mahāprabhu.

One may ask that if Caitanya Mahāprabhu is Kṛṣṇa Himself, then why did He need a spiritual master? Of course He did not need a spiritual master, but because He was playing the role of an *ācārya* (one who teaches by example), He accepted a spiritual master. Even Kṛṣṇa Himself accepted a spiritual master, for that is the system. In this way the Lord sets the example for men. We should not think, however, that the Lord takes a spiritual master because He is in want of knowledge. He is simply stressing the importance of accepting the disciplic

succession. The knowledge of that disciplic succession actually comes from the Lord Himself, and if the knowledge descends unbroken, it is perfect. Although we may not be in touch with the original personality who first imparted the knowledge, we may receive the same knowledge through this process of transmission. In Śrīmad-Bhāgavatam it is stated that Kṛṣṇa, the Absolute Truth, the Personality of Godhead, transmitted transcendental knowledge into the heart of Brahmā. This, then, is one way knowledge is received-through the heart. Thus there are two processes by which one may receive knowledge: One depends upon the Supreme Personality of Godhead, who is situated as the Supersoul within the heart of all living entities, and the other depends upon the guru, or spiritual master, who is an expansion of Kṛṣṇa. Thus Kṛṣṇa transmits information both from within and from without. We simply have to receive it. If knowledge is received in this way, it doesn't matter whether it is inconceivable or not.

In Śrīmad-Bhāgavatam there is a great deal of information given about the Vaikuṇṭha planetary systems, which are beyond the material universe. Similarly, a great deal of inconceivable information is given in the Caitanya-caritāmṛta. Any attempt to arrive at this information through experimental knowledge will fail. The knowledge simply has to be accepted. According to the Vedic method, śabda, or transcendental sound, is regarded as evidence. Sound is very important in Vedic understanding, for, if it is pure, it is accepted as authoritative. Even in the material world we accept a great deal of information which is sent thousands of miles by telephone or radio. In this way we also accept sound as evidence in our daily lives. Although we cannot see the informant, we accept his information as valid on the basis of sound. Sound vibration, then, is very important in the transmission of Vedic knowledge.

The Vedas inform us that beyond this cosmic manifestation there are extensive planets and the spiritual sky. This material manifestation is regarded as only a small portion of the total creation. The material manifestation includes not only this universe but innumerable others as well, but all the material universes combined comprise only one fraction of the total creation. The majority of the creation is situated in the spiritual sky. In that sky innumerable planets float, and these are called Vaikuṇṭhalokas. In every Vaikuṇṭhaloka Nārāyaṇa presides in the form of His four-armed expansions: Saṅkarṣaṇa, Pradyumna, Aniruddha and Vāsudeva.

As stated before, the material universes are manifested by the Lord in the form of Mahā-Viṣṇu. Just as a husband and wife combine to beget offspring, Mahā-

Viṣṇu combines with His wife māyā, or material nature. This is confirmed in the Bhagavad-gītā (14.4), where Kṛṣṇa states:

sarva-yoniṣu kaunteya

mūrtayaḥ sambhavanti yāḥ

tāsāṁ brahma mahad yonir

aham bīja-pradaḥ pitā

"It should be understood that all species of life, O son of Kuntī, are made possible by birth in this material nature, and that I am the seed-giving father."

Viṣṇu impregnated Māyā, the material nature, simply by glancing at her. This is the spiritual method. Materially we are limited to impregnating by only one particular part of our body, but the Supreme Lord, Kṛṣṇa or Mahā-Viṣṇu, can impregnate any part by any part. Simply by glancing the Lord can conceive countless living entities in the womb of the material nature. The Brahma-saṁhitā confirms that the spiritual body of the Supreme Lord is so powerful that any part of His body can perform the functions of any other part. We can touch only with our hands or skin, but Kṛṣṇa can touch just by glancing. We can only see with our eyes; we cannot touch or smell with them. Kṛṣṇa, however, can smell and also eat with His eyes. When foods are offered to Kṛṣṇa, we don't see Him eating, but He eats simply by glancing at the food. We cannot imagine how things work in the spiritual world, where everything is spiritual. It is not that Kṛṣṇa does not eat or that we imagine that He eats; He actually eats, but His eating is different from ours. Our eating process will be similar to His when we are completely on the spiritual platform. On that platform every part of the body can act on behalf of any other part.

Viṣṇu does not require anything in order to create. He does not require the goddess Lakṣmī in order to give birth to Brahmā, for Brahmā is born from a lotus flower that grows from the navel of Viṣṇu. The goddess Lakṣmī sits at the feet of Viṣṇu and serves Him. In this material world sex is required to produce children, but in the spiritual world a man can produce as many children as he likes without having to take help from his wife. Because we have no experience with spiritual energy, we think that Brahmā's birth from the navel of Viṣṇu is simply a fictional story. We are not aware that spiritual energy is so powerful that it can do anything and everything. Material energy is dependent on certain laws, but spiritual energy is fully independent.

Brahmā is born from the navel of Garbhodakaśāyī Viṣṇu, who is but a partial manifestation of Mahā-Viṣṇu. Countless universes reside like seeds within the skin pores of Mahā-Viṣṇu, and when He exhales, they are all manifest. In the material world we have no experience of such a thing, but we do experience a perverted reflection in the phenomenon of perspiration. We cannot imagine, however, the duration of one breath of Mahā-Viṣṇu, for within one breath all the universes are created and annihilated. Lord Brahmā lives only for the duration of one breath, and according to our time scale 4,320,000,000 years constitute only twelve hours of Brahmā, and Brahmā lives one hundred of his years. Yet the whole life of Brahmā is contained within one breath of Mahā-Viṣṇu. Thus it is not possible for us to imagine the breathing power of the Supreme Lord, Kṛṣṇa, of whom Mahā-Viṣṇu is but a partial manifestation.

Thus Kṛṣṇadāsa Kavirāja Gosvāmī discusses Lord Caitanya Mahāprabhu as Śrī Kṛṣṇa Himself, the Supreme Personality of Godhead, and Lord Nityānanda as Balarāma, the first expansion of Kṛṣṇa. Advaitācārya, another principal disciple of Lord Caitanya Mahāprabhu's, is accepted as an expansion of Mahā-Viṣṇu. Thus Advaitācārya is also the Lord, or, more precisely, an expansion of the Lord. The word advaita means "nondual," and His name is such because He is nondifferent from the Supreme Lord. He is also called ācārya, teacher, because He disseminated Kṛṣṇa consciousness. In this way He is just like Caitanya Mahāprabhu. Although Lord Caitanya is Śrī Kṛṣṇa Himself, He appeared as a devotee to teach people in general how to love Kṛṣṇa. Similarly, Advaitācārya appeared just to distribute the knowledge of Kṛṣṇa consciousness. Thus He is also the Lord incarnated as a devotee. In the pastimes of Lord Caitanya, Kṛṣṇa is manifested in five different features, and He and His associates appear as devotees of the Supreme Lord in the form of Śrī Kṛṣṇa Caitanya, Lord Nityānanda, Advaitācārya, Śrī Gadādhara, and Śrī Śrīvāsa. In all cases, Caitanya Mahāprabhu is the source of energy for all His devotees. Since this is the case, if we take shelter of Caitanya Mahāprabhu for the successful execution of Kṛṣṇa consciousness, we are sure to make progress. One devotional song by Narottama dāsa Ṭhākura states, "My dear Lord Caitanya, please have mercy upon me. There is no one who is as merciful as You. My plea is most urgent because Your mission is to deliver fallen souls, and no one is more fallen than I. I beg priority."

The author of the Caitanya-caritāmṛta, Kṛṣṇadāsa Kavirāja Gosvāmī, was an inhabitant of Vṛndāvana and a great devotee. He had been living with his family in Katwa, a small town in the district of Burdwan in Bengal. His family also worshiped Rādhā-Kṛṣṇa, and once when there was some misunderstanding

among his family about devotional service, Kṛṣṇadāsa Kavirāja was advised by Nityānanda Prabhu in a dream to leave home and go to Vṛndāvana. Although he was very old, he started out that very night and went to live in Vṛndāvana. While he was there, he met some of the Gosvāmīs, principal disciples of Lord Caitanya Mahāprabhu. He was requested to write the Caitanya-caritāmṛta by the devotees of Vṛndāvana. Although he began this work at a very old age, by the grace of Lord Caitanya he finished it. Today it remains the most authoritative book on Caitanya Mahāprabhu's philosophy and life.

When Kṛṣṇadāsa Kavirāja Gosvāmī was living in Vṛndāvana, there were not very many temples. At that time Madana-mohana, Govindajī and Gopīnātha were the three principal temples. As a resident of Vṛndāvana, he offered his respects to the Deities in these temples and requested God's favor: "My progress in spiritual life is very slow, so I'm asking Your help." In the Caitanya-caritāmṛta, Kṛṣṇadāsa first offers his obeisances to Madana-mohana vigraha, the Deity who can help us progress in Kṛṣṇa consciousness. In the execution of Kṛṣṇa consciousness, our first business is to know Kṛṣṇa and our relationship with Him. To know Kṛṣṇa is to know one's self, and to know one's self is to know one's relationship with Kṛṣṇa. Since this relationship can be learned by worshiping Madana-mohana vigraha, Kṛṣṇadāsa Kavirāja Gosvāmī first establishes his relationship with Him.

When this is established, Kṛṣṇadāsa begins to worship the functional Deity, Govinda. Govinda resides eternally in Vṛndāvana. In the spiritual world of Vṛndāvana the buildings are made of touchstone, the cows are known as surabhi cows, givers of abundant milk, and the trees are known as wish-fulfilling trees, for they yield whatever one desires. In Vṛndāvana Kṛṣṇa herds the surabhi cows, and He is worshiped by hundreds and thousands of gopīs, cowherd girls, who are all goddesses of fortune. When Kṛṣṇa descends to the material world, this same Vṛndāvana descends, just as an entourage accompanies an important personage. Because when Kṛṣṇa comes His land also comes, Vṛndāvana is not considered to exist in the material world. Therefore devotees take shelter of the Vṛndāvana in India, for it is considered to be a replica of the original Vṛndāvana. Although one may complain that no kalpa-vṛkṣa, wish-fulfilling trees, exist there, when the Gosvāmīs were there, kalpa-vṛkṣa were present. It is not that one can simply go to such a tree and make demands; one must first become a devotee. The Gosvāmīs would live under a tree for one night only, and the trees would satisfy all their desires. For the common man this may all seem very wonderful, but as one makes progress in devotional service, all this can be realized.

Vṛndāvana is actually experienced as it is by persons who have stopped trying to derive pleasure from material enjoyment. "When will my mind become cleansed of all hankering for material enjoyment so I will be able to see Vṛndāvana?" one great devotee asks. The more Kṛṣṇa conscious we become and the more we advance, the more everything is revealed as spiritual. Thus Kṛṣṇadāsa Kavirāja Gosvāmī considered Vṛndāvana in India to be as good as the Vṛndāvana in the spiritual sky, and in the Caitanya-caritāmṛta he describes Rādhārāṇī and Kṛṣṇa as seated beneath a wish-fulfilling tree in Vṛndāvana, on a throne decorated with valuable jewels. There Kṛṣṇa's dear friends, the cowherd boys and the gopīs, serve Rādhā and Kṛṣṇa by singing, dancing, offering betel nuts and refreshments, and decorating Their Lordships with flowers. Even today in India people decorate thrones and recreate this scene during the month of July. Generally at that time people go to Vṛndāvana to offer their respects to the Deities there.

Kṛṣṇadāsa Kavirāja Gosvāmī maintains that the Govinda Deity shows us how to serve Rādhā and Kṛṣṇa. The Madana-mohana Deity simply establishes that "I am Your eternal servant." With Govinda, however, there is actual acceptance of service, and therefore He is called the functional Deity. The Gopīnātha Deity is Kṛṣṇa as master and proprietor of the gopīs. He attracted all the gopīs, or cowherd girls, by the sound of His flute, and when they came, He danced with them. These activities are all described in the Tenth Canto of Śrīmad-Bhāgavatam. These gopīs were childhood friends of Kṛṣṇa, and they were all married, for in India the girls are married by the age of twelve. The boys, however, are not married before eighteen, so Kṛṣṇa, who was fifteen or sixteen at the time, was not married. Nonetheless, He called these girls from their homes and invited them to dance with Him. That dance is called the rāsa-līlā dance, and it is the most elevated of all the Vṛndāvana pastimes. Kṛṣṇa is therefore called Gopīnātha because He is the beloved master of the gopīs.

Kṛṣṇadāsa Kavirāja Gosvāmī petitions the blessings of Lord Gopīnātha: "May that Gopīnātha, the master of the gopīs, Kṛṣṇa, bless you. May you become blessed by Gopīnātha." The author of the Caitanya-caritāmṛta prays that just as Kṛṣṇa attracted the gopīs by the sweet sound of His flute, He will also attract the reader's mind by His transcendental vibration.

Chapter 1 The Spiritual Masters

[His Divine Grace A.C. Bhaktivedanta Swami Prabhupada]

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada Founder-Acarya of the International Society for Krishna consciousness.

Śrī Caitanya Mahāprabhu is none other than the combined form of Śrī Rādhā and Kṛṣṇa. He is the life of those devotees who strictly follow in the footsteps of Śrīla Rūpa Gosvāmī. Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī are the two principal followers of Śrīla Svarūpa Dāmodara Gosvāmī, who acted as the most confidential servitor of Lord Śrī Kṛṣṇa Caitanya Mahāprabhu, known as Viśvambhara in His early life. A direct disciple of Śrīla Rūpa Gosvāmī was Śrīla Raghunātha dāsa Gosvāmī. The author of Śrī Caitanya-caritāmṛta, Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī, stands as the direct disciple of Śrīla Rūpa Gosvāmī and Śrīla Raghunātha dāsa Gosvāmī.

[Srila Bhaktisiddhanta Sarasvati Gosvami Maharaja]

Srila Bhaktisiddhanta Sarasvati Gosvami Maharaja The spiritual master of His Divine Grace A. C. Bhaktivedanta Swami Prabhupada and foremost scholar and devotee in the recent age.

The direct disciple of Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī was Śrīla Narottama dāsa Ṭhākura, who accepted Śrīla Viśvanātha Cakravartī as his servitor. Śrīla Viśvanātha Cakravartī Ṭhākura accepted Śrīla Jagannātha dāsa Bābājī, who initiated Śrīla Bhaktivinoda Ṭhākura, who in turn initiated Śrīla Gaurakiśora dāsa Bābājī, the spiritual master of Om Viṣṇupāda Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, the divine master of our humble self.

Since we belong to this chain of disciplic succession from Śrī Caitanya Mahāprabhu, this edition of Śrī Caitanya-caritāmṛta will contain nothing newly manufactured by our tiny brains, but only remnants of food originally eaten by the Lord Himself. Lord Śrī Caitanya Mahāprabhu does not belong to the mundane plane of the three qualitative modes. He belongs to the transcendental plane beyond the reach of the imperfect sense perception of a living being. Even the most erudite mundane scholar cannot approach the transcendental plane unless he submits himself to transcendental sound with a receptive mood, for in that mood only can one realize the message of Śrī Caitanya Mahāprabhu. What

will be described herein, therefore, has nothing to do with the experimental thoughts created by the speculative habits of inert minds. The subject matter of this book is not a mental concoction but a factual spiritual experience that one can realize only by accepting the line of disciplic succession described above. Any deviation from that line will bewilder the reader's understanding of the mystery of Śrī Caitanya-caritāmṛta, which is a transcendental literature meant for the postgraduate study of one who has realized all the Vedic scriptures such as the Upaniṣads and Vedānta-sūtra and their natural commentaries such as Śrīmad-Bhāgavatam and the Bhagavad-gītā.

This edition of Śrī Caitanya-caritāmṛta is presented for the study of sincere scholars who are really seeking the Absolute Truth. It is not the arrogant scholarship of a mental speculator but a sincere effort to serve the order of a superior authority whose service is the life and soul of this humble effort. It does not deviate even slightly from the revealed scriptures, and therefore anyone who follows in the disciplic line will be able to realize the essence of this book simply by the method of aural reception.

The First Chapter of Śrī Caitanya-caritāmṛta begins with fourteen Sanskrit verses that describe the Absolute Truth. Then the next three Sanskrit verses describe the principal Deities of Vṛndāvana, namely, Śrī Rādhā-Madana-mohana, Śrī Rādhā-Govindadeva and Śrī Rādhā-Gopīnāthajī. The first of the fourteen verses is a symbolic representation of the Supreme Truth, and the entire First Chapter is in actuality devoted to this single verse, which describes Lord Caitanya in His six different transcendental expansions.

The first manifestation described is the spiritual master, who appears in two plenary parts called the initiating spiritual master and instructing spiritual master. They are identical because both of them are phenomenal manifestations of the Supreme Truth. Next described are the devotees, who are divided into two classes, namely, the apprentices and the graduates. Next are the incarnations (avatāras) of the Lord, who are explained to be nondifferent from the Lord. These incarnations are considered in three divisions-incarnations of the potency of the Lord, incarnations of His qualities, and incarnations of His authority. In this connection, Lord Śrī Kṛṣṇa's direct manifestations and His manifestations for transcendental pastimes are discussed. Next considered are the potencies of the Lord, of which three principal manifestations are described: the consorts in the kingdom of God (Vaikuṇṭha), the queens of Dvārakā-dhāma and, highest of all, the damsels of Vraja-dhāma. Finally, there is the Supreme Lord Himself, who is the fountainhead of all these manifestations.

Lord Śrī Kṛṣṇa and His plenary expansions are all in the category of the Lord Himself, the energetic Absolute Truth, whereas His devotees, His eternal associates, are His energies. The energy and energetic are fundamentally one, but since their functions are differently exhibited, they are simultaneously different also. Thus the Absolute Truth is manifested in diversity in one unit. This philosophical truth, which is pursuant to the Vedānta-sūtra, is called acintya-bhedābheda-tattva, or the conception of simultaneous oneness and difference. In the latter portion of this chapter, the transcendental position of Śrī Caitanya Mahāprabhu and that of Śrīla Nityānanda Prabhu are described with reference to the above theistic facts.

Adi TEXT 1.1

vande gurūn īśa-bhaktān

īśam īśāvatārakān

tat-prakāśāṁś ca tac-chaktīḥ

kṛṣṇa-caitanya-saṁjñakam //CC Adi, 1.1//

SYNONYMS

vande—I offer respectful obeisances; gurūn—unto the spiritual masters; īśa-bhaktān—unto the devotees of the Supreme Lord; īśam—unto the Supreme Lord; īśa-avatārakān—unto the incarnations of the Supreme Lord; tat—of the Supreme Lord; prakāśān—unto the manifestations; ca—and; tat—of the Supreme Lord; śaktīḥ—unto the potencies; kṛṣṇa-caitanya—Śrī Kṛṣṇa Caitanya; saṁjñakam—named.

TRANSLATION

I offer my respectful obeisances unto the spiritual masters, the devotees of the Lord, the Lord's incarnations, His plenary portions, His energies, and the primeval Lord Himself, Śrī Kṛṣṇa Caitanya.

Adi TEXT 1.2

vande śrī-kṛṣṇa-caitanya-

nityānandau sahoditau

gauḍodaye puṣpavantau

citrau śan-dau tamo-nudau //CC Adi, 1.2//

SYNONYMS

vande—I offer respectful obeisances; śrī-kṛṣṇa-caitanya—to Lord Śrī Kṛṣṇa Caitanya; nityānandau—and to Lord Nityānanda; saha-uditau—simultaneously arisen; gauḍa-udaye—on the eastern horizon of Gauḍa; puṣpavantau—the sun and moon together; citrau—wonderful; śam-dau—bestowing benediction; tamaḥ-nudau—dissipating darkness.

TRANSLATION

I offer my respectful obeisances unto Śrī Kṛṣṇa Caitanya and Lord Nityānanda, who are like the sun and moon. They have arisen simultaneously on the horizon of Gauḍa to dissipate the darkness of ignorance and thus wonderfully bestow benediction upon all.

Adi TEXT 1.3

yad advaitam brahmopaniṣadi tad apy asya tanu-bhā

ya ātmāntar-yāmī puruṣa iti so 'syāmśa-vibhavaḥ

ṣaḍ-aiśvaryaiḥ pūrṇo ya iha bhagavān sa svayam ayam

na caitanyāt kṛṣṇāj jagati para-tattvam param iha //CC Adi, 1.3//

SYNONYMS

yat—that which; advaitam—nondual; brahma—the impersonal Brahman; upaniṣadi—in the Upaniṣads; tat—that; api—certainly; asya—His; tanu-bhā—the effulgence of His transcendental body; yaḥ—who; ātmā—the Supersoul; antaḥ-yāmī—indwelling Lord; puruṣaḥ—supreme enjoyer; iti—thus; saḥ—He; asya—His; amśa-vibhavaḥ—plenary expansion; ṣaḍ-aiśvaryaiḥ—with all six opulences; pūrṇaḥ—full; yaḥ—who; iha—here; bhagavān—the Supreme Personality of Godhead; saḥ—He; svayam—Himself; ayam—this; na—not; caitanyāt—than Lord Caitanya; kṛṣṇāt—than Lord Kṛṣṇa; jagati—in the world; para—higher; tattvam—truth; param—another; iha—here.

TRANSLATION

What the Upaniṣads describe as the impersonal Brahman is but the effulgence of His body, and the Lord known as the Supersoul is but His localized plenary

portion. He is the Supreme Personality of Godhead, Kṛṣṇa Himself, full with six opulences. He is the Absolute Truth, and no other truth is greater than or equal to Him.

Adi TEXT 1.4

anarpita-carīm cirāt karuṇayāvatīrṇaḥ kalau
samarpayitum unnatojjvala-rasām sva-bhakti-śriyam
hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanah

anarpita—not bestowed; carīm—having been formerly; cirāt—for a long time; karuṇayā—by causeless mercy; avatīrṇaḥ—descended; kalau—in the Age of Kali; samarpayitum—to bestow; unnata—elevated; ujjvala-rasām—the conjugal mellow; sva-bhakti—of His own service; śriyam—the treasure; hariḥ—the Supreme Lord; puraṭa—than gold; sundara—more beautiful; dyuti—of splendor; kadamba—with a multitude; sandīpitaḥ—lighted up; sadā—always; hṛdaya-kandare—in the cavity of the heart; sphuratu—let Him be manifest; vaḥ—your; śacī-nandanah—the son of mother Śacī.

TRANSLATION

May that Lord who is known as the son of Śrīmatī Śacīdevī be transcendently situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in the Age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service.

Adi TEXT 1.5

rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api bhuvi purā deha-bhedaṁ gatau tau
caitanyākhyam prakāṣam adhunā tad-dvayam caikyam āptam
rādhā-bhāva-dyuti-suvalitaṁ naumi kṛṣṇa-svarūpam

rādhā—Śrīmatī Rādhārāṇī; kṛṣṇa—of Lord Kṛṣṇa; praṇaya—of love; vikṛtiḥ—the transformation; hlādinī śaktiḥ—pleasure potency; asmāt—from this; eka-

ātmānau—both the same in identity; api—although; bhuvi—on earth; purā—from beginningless time; deha-bhedam—separate forms; gatau—obtained; tau—those two; caitanya-ākhyam—known as Śrī Caitanya; prakāṣam—manifest; adhunā—now; tat-dvayam—the two of Them; ca—and; aikyam—unity; āptam—obtained; rādhā—of Śrīmatī Rādhārāṇī; bhāva—mood; dyuti—the luster; su-valitam—who is adorned with; naumi—I offer my obeisances; kṛṣṇa-svarūpam—to Him who is identical with Śrī Kṛṣṇa.

TRANSLATION

The loving affairs of Śrī Rādhā and Kṛṣṇa are transcendental manifestations of the Lord's internal pleasure-giving potency. Although Rādhā and Kṛṣṇa are one in Their identity, They separated Themselves eternally. Now these two transcendental identities have again united, in the form of Śrī Kṛṣṇa Caitanya. I bow down to Him, who has manifested Himself with the sentiment and complexion of Śrīmatī Rādhārāṇī although He is Kṛṣṇa Himself.

Adi TEXT 1.6

śrī-rādhāyāḥ praṇaya-mahimā kīḍṛśo vānayaivā-
svādyo yenādbhuta-madhurimā kīḍṛśo vā madīyaḥ
saukhyam cāsyā mad-anubhavataḥ kīḍṛśam veti lobhāt
tad-bhāvāḍhyaḥ samajani śacī-garbha-sindhau harīnduḥ //CC Adi, 1.4//

SYNONYMS

śrī-rādhāyāḥ—of Śrīmatī Rādhārāṇī; praṇaya-mahimā—the greatness of the love; kīḍṛśaḥ—of what kind; vā—or; anayā—by this one (Rādhā); eva—alone; āsvādyāḥ—to be relished; yena—by that love; adbhuta-madhurimā—the wonderful sweetness; kīḍṛśaḥ—of what kind; vā—or; madīyaḥ—of Me; saukhyam—the happiness; ca—and; asyāḥ—Her; mat-anubhavataḥ—from realization of My sweetness; kīḍṛśam—of what kind; vā—or; iti—thus; lobhāt—from the desire; tat—Her; bhāva-āḍhyaḥ—richly endowed with emotions; samajani—took birth; śacī-garbha—of the womb of Śrīmatī Śacīdevī; sindhau—in the ocean; hari—Lord Kṛṣṇa; induḥ—like the moon.

TRANSLATION

Desiring to understand the glory of Rādhārāṇī's love, the wonderful qualities in

Him that She alone relishes through Her love, and the happiness She feels when She realizes the sweetness of His love, the Supreme Lord Hari, richly endowed with Her emotions, appeared from the womb of Śrīmatī Śacīdevī, as the moon appeared from the ocean.

Adi TEXT 1.7

saṅkarṣaṇaḥ kāraṇa-toya-śāyī
garbhoda-śāyī ca payobdhi-śāyī
śeṣaś ca yasyāmśa-kalāḥ sa nityā-
nandākhyā-rāmaḥ śaraṇam mamāstu //CC Adi, 1.7//

SYNONYMS

saṅkarṣaṇaḥ—Mahā-Saṅkarṣaṇa in the spiritual sky; kāraṇa-toya-śāyī—Kāraṇodakaśāyī Viṣṇu, who lies in the Causal Ocean; garbha-uda-śāyī—Garbhodakaśāyī Viṣṇu, who lies in the Garbhodaka Ocean of the universe; ca—and; payaḥ-abdhi-śāyī—Kṣīrodakaśāyī Viṣṇu, who lies in the ocean of milk; śeṣaḥ—Śeṣa Nāga, the couch of Viṣṇu; ca—and; yasya—whose; amśa—plenary portions; kalāḥ—and parts of the plenary portions; saḥ—He; nityānanda-ākhyā—known as Lord Nityānanda; rāmaḥ—Lord Balarāma; śaraṇam—shelter; mama—my; astu—let there be.

TRANSLATION

May Śrī Nityānanda Rāma be the object of my constant remembrance. Saṅkarṣaṇa, Śeṣa Nāga and the Viṣṇus who lie on the Kāraṇa Ocean, Garbha Ocean and ocean of milk are His plenary portions and the portions of His plenary portions.

Adi TEXT 1.8

māyātīte vyāpi-vaikuṇṭha-loke
pūrṇaiśvarye śrī-catur-vyūha-madhye
rūpaṁ yasyodbhāti saṅkarṣaṇākhyam
taṁ śrī-nityānanda-rāmaṁ prapadye //CC Adi, 1.8//

SYNONYMS

māyā-atīte—beyond the material creation; vyāpi—all-expanding; vaikunṭha-loke—in Vaikuṇṭhaloka, the spiritual world; pūrṇa-aiśvare—endowed with full opulence; śrī-catuḥ-vyūha-madhye—in the quadruple expansions (Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha); rūpam—form; yasya—whose; udbhāti—appears; saṅkarṣaṇa-ākhyam—known as Saṅkarṣaṇa; tam—to Him; śrī-nityānanda-rāmam—to Lord Balarāma in the form of Lord Nityānanda; prapadye—I surrender.

TRANSLATION

I surrender unto the lotus feet of Śrī Nityānanda Rāma, who is known as Saṅkarṣaṇa in the midst of the catur-vyūha [consisting of Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha]. He possesses full opulences and resides in Vaikuṇṭhaloka, far beyond the material creation.

Adi TEXT 1.9

māyā-bhartājāṇḍa-saṅghāśrayāṅgaḥ

śete sākṣāt kāraṇāmbhodhi-madhye

yasyaikāṁśaḥ śrī-pumān ādi-devas

taṁ śrī-nityānanda-rāmam prapadye //CC Adi, 1.9//

SYNONYMS

māyā-bhartā—the master of the illusory energy; aja-aṇḍa-saṅgha—of the multitude of universes; āśraya—the shelter; aṅgaḥ—whose body; śete—He lies; sākṣāt—directly; kāraṇa-ambhodhi-madhye—in the midst of the Causal Ocean; yasya—whose; eka-aṁśaḥ—one portion; śrī-pumān—the Supreme Person; ādi-devaḥ—the original puruṣa incarnation; tam—to Him; śrī-nityānanda-rāmam—to Lord Balarāma in the form of Lord Nityānanda; prapadye—I surrender.

TRANSLATION

I offer my full obeisances unto the feet of Śrī Nityānanda Rāma, whose partial representation called Kāraṇodakaśāyī Viṣṇu, lying on the Kāraṇa Ocean, is the original puruṣa, the master of the illusory energy, and the shelter of all the universes.

Adi TEXT 1.10

yasyāṁśāṁśaḥ śrīla-garbhoda-śāyī

yan-nābhy-abjaṁ loka-saṅghāta-nālam

loka-sraṣṭuḥ sūtikā-dhāma dhātus

taṁ śrī-nityānanda-rāmaṁ prapadye //CC Adi, 1.10//

SYNONYMS

yasya—whose; aṁśa-aṁśaḥ—portion of a plenary portion; śrīla-garbha-uda-śāyī—Garbhodakaśāyī Viṣṇu; yat—of whom; nābhi-abjaṁ—the navel lotus; loka-saṅghāta—of the multitude of planets; nālam—having a stem that is the resting place; loka-sraṣṭuḥ—of Lord Brahmā, the creator of the planets; sūtikā-dhāma—the birthplace; dhātuḥ—of the creator; taṁ—to Him; śrī-nityānanda-rāmaṁ—to Lord Balarāma in the form of Lord Nityānanda; prapadye—I surrender.

TRANSLATION

I offer my full obeisances unto the feet of Śrī Nityānanda Rāma, a partial part of whom is Garbhodakaśāyī Viṣṇu. From the navel of Garbhodakaśāyī Viṣṇu sprouts the lotus that is the birthplace of Brahmā, the engineer of the universe. The stem of that lotus is the resting place of the multitude of planets.

Adi TEXT 1.11

yasyāṁśāṁśāṁśaḥ parātmākhilānām

poṣṭā viṣṇur bhāti dugdhābdhi-śāyī

kṣauṇī-bhartā yat-kalā so 'py anantas

taṁ śrī-nityānanda-rāmaṁ prapadye //CC Adi, 1.11//

SYNONYMS

yasya—whose; aṁśa-aṁśa-aṁśaḥ—a portion of a portion of a plenary portion; para-ātmā—the Supersoul; akhilānām—of all living entities; poṣṭā—the maintainer; viṣṇuḥ—Viṣṇu; bhāti—appears; dugdha-abdhi-śāyī—Kṣīrodakaśāyī Viṣṇu; kṣauṇī-bhartā—upholder of the earth; yat—whose; kalā—portion of a portion; saḥ—He; api—certainly; anantaḥ—Śeṣa Nāga; taṁ—to Him; śrī-nityānanda-rāmaṁ—to Lord Balarāma in the form of Lord Nityānanda; prapadye—I surrender.

TRANSLATION

I offer my respectful obeisances unto the feet of Śrī Nityānanda Rāma, whose secondary part is the Viṣṇu lying in the ocean of milk. That Kṣīrodakaśāyī Viṣṇu is the Supersoul of all living entities and the maintainer of all the universes. Śeṣa Nāga is His further sub-part.

Adi TEXT 1.12

mahā-viṣṇur jagat-kartā

māyayā yaḥ sṛjaty adaḥ

tasyāvatāra evāyam

advaitācārya īśvaraḥ //CC Adi, 1.12//

SYNONYMS

mahā-viṣṇuḥ—Mahā-Viṣṇu, the resting place of the efficient cause; jagat-kartā—the creator of the cosmic world; māyayā—by the illusory energy; yaḥ—who; sṛjati—creates; adaḥ—that universe; tasya—His; avatāraḥ—incarnation; eva—certainly; ayam—this; advaita-ācāryaḥ—of the name Advaita Ācārya; īśvaraḥ—the Supreme Lord, the resting place of the material cause.

TRANSLATION

Lord Advaita Ācārya is the incarnation of Mahā-Viṣṇu, whose main function is to create the cosmic world through the actions of Māyā.

Adi TEXT 1.13

advaitam hariṇādvaitād

ācāryam bhakti-śaṁsanāt

bhaktāvatāram īśam tam

advaitācāryam āśraye //CC Adi, 1.13//

SYNONYMS

advaitam—known as Advaita; hariṇā—with Lord Hari; advaitāt—from being nondifferent; ācāryam—known as Ācārya; bhakti-śaṁsanāt—from the

propagation of devotional service to Śrī Kṛṣṇa; bhakta-avatāram—the incarnation as a devotee; īsam—to the Supreme Lord; tam—to Him; advaita-ācāryam—to Advaita Ācārya; āśraye—I surrender.

TRANSLATION

Because He is nondifferent from Hari, the Supreme Lord, He is called Advaita, and because He propagates the cult of devotion, He is called Ācārya. He is the Lord and the incarnation of the Lord's devotee. Therefore I take shelter of Him.

Adi TEXT 1.14

pañca-tattvātmakam kṛṣṇam

bhakta-rūpa-svarūpakam

bhaktāvatāram bhaktākhyam

namāmi bhakta-śaktikam //CC Adi, 1.14//

SYNONYMS

pañca-tattva-ātmakam—comprehending the five transcendental subject matters; kṛṣṇam—unto Lord Kṛṣṇa; bhakta-rūpa—in the form of a devotee; sva-rūpakam—in the expansion of a devotee; bhakta-avatāram—in the incarnation of a devotee; bhakta-ākhyam—known as a devotee; namāmi—I offer my obeisances; bhakta-śaktikam—the energy of the Supreme Personality of Godhead, who supplies energy to the devotee.

TRANSLATION

I offer my obeisances unto the Supreme Lord, Kṛṣṇa, who is nondifferent from His features as a devotee, devotional incarnation, devotional manifestation, pure devotee, and devotional energy.

Adi TEXT 1.15

jayatām suratau paṅgor

mama manda-mater gatī

mat-sarvasva-padāmbhojau

rādhā-madana-mohanau //CC Adi, 1.15//

SYNONYMS

jayatām—all glory to; su-ratau—most merciful, or attached in conjugal love; paṅgoḥ—of one who is lame; mama—of me; manda-mateḥ—foolish; gatī—refuge; mat—my; sarva-sva—everything; pada-ambhojau—whose lotus feet; rādhā-madana-mohanau—Rādhārāṇī and Madana-mohana.

TRANSLATION

Glory to the all-merciful Rādhā and Madana-mohana! I am lame and ill-advised, yet They are my directors, and Their lotus feet are everything to me.

Adi TEXT 1.16

dīvyad-vṛndāraṇya-kalpa-drumādhaḥ-

śrīmad-ratnāgāra-simhāsana-sthau

śrīmad-rādhā-śrīla-govinda-devau

preṣṭhālībhiḥ sevyamānau smarāmi //CC Adi, 1.16//

SYNONYMS

dīvyat—shining; vṛndā-aranya—in the forest of Vṛndāvana; kalpa-druma—desire tree; adhaḥ—beneath; śrīmat—most beautiful; ratna-āgāra—in a temple of jewels; simha-āsana-sthau—sitting on a throne; śrīmat—very beautiful; rādhā—Śrīmatī Rādhārāṇī; śrīla-govinda-devau—and Śrī Govindadeva; preṣṭha-ālībhiḥ—by most confidential associates; sevyamānau—being served; smarāmi—I remember.

TRANSLATION

In a temple of jewels in Vṛndāvana, underneath a desire tree, Śrī Śrī Rādhā-Govinda, served by Their most confidential associates, sit upon an effulgent throne. I offer my humble obeisances unto Them.

Adi TEXT 1.17

śrīmān rāsa-rasārambhī

vaṁśīvaṭa-taṭa-sthitaḥ

karṣaṇa veṇu-svanair gopīr

gopī-nāthaḥ śriye 'stu naḥ //CC Adi, 1.17//

SYNONYMS

śrī-mān—most beautiful; rāsa—of the rāsa dance; rasa—of the mellow; ārambhī—the initiator; vaṁśī-vaṭa—of the name Vaṁśīvaṭa; taṭa—on the shore; sthitaḥ—standing; karṣan—attracting; veṇu—of the flute; svanaīḥ—by the sounds; gopīḥ—the cowherd girls; gopī-nāthaḥ—Śrī Gopīnātha; śriye—benediction; astu—let there be; naḥ—our.

TRANSLATION

Śrī Śrīla Gopīnātha, who originated the transcendental mellow of the rāsa dance, stands on the shore in Vaṁśīvaṭa and attracts the attention of the cowherd damsels with the sound of His celebrated flute. May they all confer upon us their benediction.

Adi TEXT 1.18

jaya jaya śrī-caitanya jaya nityānanda

jayādvaita-candra jaya gaura-bhakta-vṛnda //CC Adi, 1.18//

SYNONYMS

jaya jaya—all glory; śrī-caitanya—to Śrī Caitanya; jaya—all glory; nityānanda—to Lord Nityānanda; jaya advaita-candra—all glory to Advaita Ācārya; jaya—all glory; gaura-bhakta-vṛnda—to the devotees of Lord Caitanya.

TRANSLATION

Glory to Śrī Caitanya and Nityānanda! Glory to Advaitacandra! And glory to all the devotees of Śrī Gaura [Lord Caitanya]!

Adi TEXT 1.19

ei tina ṭhākura gauḍīyāke kariyāchena ātmasāt

e tinera caraṇa vandoṇ, tine mora nātha //CC Adi, 1.19//

SYNONYMS

ei—these; tina—three; ṭhākura—Deities; gauḍīyāke—the Gauḍīya Vaiṣṇavas; kariyāchena—have done; ātmasāt—absorbed; e—these; tinera—of the three;

caraṇa—lotus feet; vandoṇ—I worship; tine—these three; mora—my; nātha—Lords.

TRANSLATION

These three Deities of Vṛndāvana [Madana-mohana, Govinda and Gopīnātha] have absorbed the heart and soul of the Gauḍīya Vaiṣṇavas [followers of Lord Caitanya]. I worship Their lotus feet, for They are the Lords of my heart.

PURPORT

The author of Śrī Caitanya-caritāmṛta offers his respectful obeisances unto the three Deities of Vṛndāvana named Śrī Rādhā-Madana-mohana, Śrī Rādhā-Govindadeva and Śrī Rādhā-Gopīnāthajī. These three Deities are the life and soul of the Bengali Vaiṣṇavas, or Gauḍīya Vaiṣṇavas, who have a natural aptitude for residing in Vṛndāvana. The Gauḍīya Vaiṣṇavas who follow strictly in the line of Śrī Caitanya Mahāprabhu worship the Divinity by chanting transcendental sounds meant to develop a sense of one's transcendental relationship with the Supreme Lord, a reciprocation of mellows (rasas) of mutual affection, and, ultimately, the achievement of the desired success in loving service. These three Deities are worshiped in three different stages of one's development. The followers of Śrī Caitanya Mahāprabhu scrupulously follow these principles of approach.

Gauḍīya Vaiṣṇavas perceive the ultimate objective in Vedic hymns composed of eighteen transcendental letters that adore Kṛṣṇa as Madana-mohana, Govinda and Gopījana-vallabha. Madana-mohana is He who charms Cupid, the god of love, Govinda is He who pleases the senses and the cows, and Gopījana-vallabha is the transcendental lover of the gopīs. Kṛṣṇa Himself is called Madana-mohana, Govinda, Gopījana-vallabha and countless other names as He plays in His different pastimes with His devotees.

The three Deities-Madana-mohana, Govinda and Gopījana-vallabha-have very specific qualities. Worship of Madana-mohana is on the platform of reestablishing our forgotten relationship with the Personality of Godhead. In the material world we are presently in utter ignorance of our eternal relationship with the Supreme Lord. Paṅgoḥ refers to one who cannot move independently by his own strength, and manda-mateḥ is one who is less intelligent because he is too absorbed in materialistic activities. It is best for such persons not to aspire for success in fruitive activities or mental speculation, but instead simply to surrender to the Supreme Personality of Godhead. The perfection of life is

simply to surrender to the Supreme. In the beginning of our spiritual life we must therefore worship Madana-mohana so that He may attract us and nullify our attachment for material sense gratification. This relationship with Madana-mohana is necessary for neophyte devotees. When one wishes to render service to the Lord with strong attachment, one then worships Govinda on the platform of transcendental service. Govinda is the reservoir of all pleasures. When by the grace of Kṛṣṇa and the devotees one reaches perfection in devotional service, he can appreciate Kṛṣṇa as Gopījana-vallabha, the pleasure Deity of the damsels of Vraja.

Lord Śrī Caitanya Mahāprabhu explained this mode of devotional service in three stages, and therefore these worshipable Deities were installed in Vṛndāvana by different Gosvāmīs. They are very dear to the Gauḍīya Vaiṣṇavas there, who visit the temples at least once a day. Besides the temples of these three Deities, many other temples have been established in Vṛndāvana, such as the temple of Rādhā-Dāmodara of Jīva Gosvāmī, the temple of Śyāmasundara of Śyāmānanda Gosvāmī, the temple of Gokulānanda of Lokanātha Gosvāmī, and the temple of Rādhā-ramaṇa of Gopāla Bhaṭṭa Gosvāmī. There are seven principal temples over four hundred years old that are the most important of the five thousand temples now existing in Vṛndāvana.

"Gauḍīya" indicates the part of India between the southern side of the Himalayan Mountains and the northern part of the Vindhya Hills, which is called Āryāvarta, or the Land of the Āryans. This portion of India is divided into five parts or provinces (Pañca-gauḍadeśa): Sārasvata (Kashmir and Punjab), Kāṇyakubja (Uttar Pradesh, including the modern city of Lucknow), Madhya-gauḍa (Madhya Pradesh), Maithila (Bihar and part of Bengal) and Utkala (part of Bengal and the whole of Orissa). Bengal is sometimes called Gauḍadeśa, partly because it forms a portion of Maithila and partly because the capital of the Hindu king Rāja Lakṣmaṇa Sena was known as Gauḍa. This old capital later came to be known as Gauḍapura and gradually Māyāpur.

The devotees of Orissa are called Uḍiyās, the devotees of Bengal are called Gauḍīyas, and the devotees of southern India are known as Drāviḍa devotees. As there are five provinces in Āryāvarta, so Dākṣiṇātya, southern India, is also divided into five provinces, which are called Pañca-draviḍa. The four Vaiṣṇava ācāryas who are the great authorities of the four Vaiṣṇava disciplic successions, as well as Śrīpāda Śaṅkarācārya of the Māyāvāda school, appeared in the Pañca-draviḍa provinces. Among the four Vaiṣṇava ācāryas, who are all accepted by the Gauḍīya Vaiṣṇavas, Śrī Rāmānuja Ācārya appeared in the southern part of

Andhra Pradesh at Mahābhūtapurī, Śrī Madhva Ācārya appeared at Pājakam (near Vimānagiri) in the district of Mangalore, Śrī Viṣṇusvāmī appeared at Pāṇḍya, and Śrī Nimbārka appeared at Muṅgera-patana in the extreme south.

Śrī Caitanya Mahāprabhu accepted the chain of disciplic succession from Madhva Ācārya, but the Vaiṣṇavas in His line do not accept the tattva-vādīs, who also claim to belong to the Mādhva-sampradāya. To distinguish themselves clearly from the tattva-vādī branch of Madhva's descendants, the Vaiṣṇavas of Bengal prefer to call themselves Gauḍīya Vaiṣṇavas. Śrī Madhva Ācārya is also known as Śrī Gauḍa-pūrṇānanda, and therefore the name Mādhva-Gauḍīya-sampradāya is quite suitable for the disciplic succession of the Gauḍīya Vaiṣṇavas. Our spiritual master, Om Viṣṇupāda Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, accepted initiation in the Mādhva-Gauḍīya-sampradāya.

Adi TEXT 1.20

granthera ārambhe kari 'maṅgalācaraṇa'

guru, vaiṣṇava, bhagavān,--tinera smaraṇa //CC Adi, 1.20//

SYNONYMS

granthera—of this book; ārambhe—in the beginning; kari—I make; maṅgala-ācaraṇa—auspicious invocation; guru—the spiritual master; vaiṣṇava—the devotees of the Lord; bhagavān—the Supreme Personality of Godhead; tinera—of these three; smaraṇa—remembering.

TRANSLATION

In the beginning of this narration, simply by remembering the spiritual master, the devotees of the Lord, and the Personality of Godhead, I have invoked their benedictions.

Adi TEXT 1.21

tinera smaraṇe haya vighna-vināśana

anāyāse haya nija vāñchita-pūraṇa //CC Adi, 1.21//

SYNONYMS

tinera—of these three; smaraṇe—by remembrance; haya—there is; vighna-

vināśana—the destruction of all difficulties; anāyāse—very easily; haya—there is; nija—our own; vāñchita—of the desired object; pūraṇa—fulfillment.

TRANSLATION

Such remembrance destroys all difficulties and very easily enables one to fulfill his own desires.

Adi TEXT 1.22

se maṅgalācaraṇa haya tri-vidha prakāra

vastu-nirdeśa, āśīrvāda, namaskāra //CC Adi, 1.22//

SYNONYMS

se—that; maṅgala-ācaraṇa—auspicious invocation; haya—is; tri-vidha—three kinds; prakāra—processes; vastu-nirdeśa—defining the object; āśīḥ-vāda—benedictions; namaḥ-kāra—obeisances.

TRANSLATION

The invocation involves three processes: defining the objective, offering benedictions and offering obeisances.

Adi TEXT 1.23

prathama dui śloke iṣṭa-deva-namaskāra

sāmānya-viśeṣa-rūpe dui ta' prakāra //CC Adi, 1.23//

SYNONYMS

prathama—in the first; dui—two; śloke—verses; iṣṭa-deva—worshipable Deity; namaskāra—obeisances; sāmānya—generally; viśeṣa-rūpe—and specifically; dui—two; ta'-certainly; prakāra—ways.

TRANSLATION

The first two verses offer respectful obeisances, generally and specifically, to the Lord, who is the object of worship.

Adi TEXT 1.24

ṭṭīya śloketē kari vastura nirdeśa

yāhā ha-ite jāni para-tattvera uddeśa //CC Adi, 1.24//

SYNONYMS

ṭṭīya śloketē—in the third verse; kari—I make; vastura—of the object; nirdeśa—indication; yāhā ha-ite—from which; jāni—I understand; para-tattvera—of the Absolute Truth; uddeśa—identification.

TRANSLATION

In the third verse I indicate the Absolute Truth, who is the ultimate substance. With such a description, one can visualize the Supreme Truth.

Adi TEXT 1.25

caturtha śloketē kari jagate āśīrvāda

sarvatra māgiye kṛṣṇa-caitanya-prasāda //CC Adi, 1.25//

SYNONYMS

caturtha—fourth; śloketē—in the verse; kari—I make; jagate—for the world; āśīṭh-vāda—benediction; sarvatra—everywhere; māgiye—I am begging; kṛṣṇa-caitanya—of Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; prasāda—the mercy.

TRANSLATION

In the fourth verse I have invoked the benediction of the Lord upon all the world, praying to Lord Caitanya for His mercy upon all.

Adi TEXT 1.26

sei śloke kahi bāhyāvatāra-kāraṇa

pañca ṣaṣṭha śloke kahi mūla-prayojana //CC Adi, 1.26//

SYNONYMS

sei śloke—in that same verse; kahi—I tell; bāhya—the external; avatāra—for the incarnation of Lord Caitanya; kāraṇa—reason; pañca—the fifth; ṣaṣṭha—and the sixth; śloke—in the verses; kahi—I tell; mūla—the prime; prayojana—purpose.

TRANSLATION

In that verse I have also explained the external reason for Lord Caitanya's incarnation. But in the fifth and sixth verses I have explained the prime reason for His advent.

Adi TEXT 1.27

ei chaya śloke kahi caitanyera tattva

āra pañca śloke nityānandera mahattva //CC Adi, 1.27//

SYNONYMS

ei—these; chaya—six; śloke—in verses; kahi—I describe; caitanyera—of Lord Caitanya Mahāprabhu; tattva—truth; āra—further; pañca śloke—in five verses; nityānandera—of Lord Nityānanda; mahattva—the glory.

TRANSLATION

In these six verses I have described the truth about Lord Caitanya, whereas in the next five I have described the glory of Lord Nityānanda.

Adi TEXT 1.28

āra dui śloke advaita-tattvākhyāna

āra eka śloke pañca-tattvera vyākhyāna //CC Adi, 1.28//

SYNONYMS

āra—further; dui śloke—in two verses; advaita—of Śrī Advaita Prabhu; tattva—of the truth; ākhyāna—description; āra—further; eka śloke—in one verse; pañca-tattvera—of the Pañca-tattva; vyākhyāna—explanation.

TRANSLATION

The next two verses describe the truth of Advaita Prabhu, and the following verse describes the Pañca-tattva [the Lord, His plenary portion, His incarnation, His energies and His devotees].

Adi TEXT 1.29

ei caudda śloke kari maṅgalācaraṇa

tañhi madhye kahi saba vastu-nirūpaṇa //CC Adi, 1.29//

SYNONYMS

ei caudda śloke—in these fourteen verses; kari—I make; maṅgala-ācaraṇa—auspicious invocation; tañhi—therefore in that; madhye—within; kahi—I speak; saba—all; vastu—object; nirūpaṇa—description.

TRANSLATION

These fourteen verses, therefore, offer auspicious invocations and describe the Supreme Truth.

Adi TEXT 1.30

saba śrotā-vaiṣṇavere kari' namaskāra

ei saba ślokerā kari artha-vicāra //CC Adi, 1.30//

SYNONYMS

saba—all; śrotā—hearers or audience; vaiṣṇavere—unto the Vaiṣṇavas; kari'-offering; namaskāra—obeisances; ei saba ślokerā—of all these (fourteen) verses; kari—I make; artha—of the meaning; vicāra—analysis.

TRANSLATION

I offer my obeisances unto all my Vaiṣṇava readers as I begin to explain the intricacies of all these verses.

Adi TEXT 1.31

sakala vaiṣṇava, śuna kari' eka-mana

caitanya-kṛṣṇera śāstra-mata-nirūpaṇa //CC Adi, 1.31//

SYNONYMS

sakala—all; vaiṣṇava—O devotees of the Lord; śuna—please hear; kari'-making; eka-mana—rapt attention; caitanya—Lord Caitanya Mahāprabhu; kṛṣṇera—of Lord Śrī Kṛṣṇa; śāstra—scriptural reference; mata—according to; nirūpaṇa—decision.

TRANSLATION

I request all my Vaiṣṇava readers to read and hear with rapt attention this

narration of Śrī Kṛṣṇa Caitanya as inculcated in the revealed scriptures.

PURPORT

Lord Caitanya is the Absolute Truth, Kṛṣṇa Himself. This is substantiated by evidence from the authentic spiritual scriptures. Sometimes people accept a man as God on the basis of their whimsical sentiments and without reference to the revealed scriptures, but the author of Caitanya-caritāmṛta proves all his statements by citing the śāstras. Thus he establishes that Caitanya Mahāprabhu is the Supreme Personality of Godhead.

Adi TEXT 1.32

kṛṣṇa, guru, bhakta, śakti, avatāra, prakāśa

kṛṣṇa ei chaya-rūpe karena vilāsa //CC Adi, 1.32//

SYNONYMS

kṛṣṇa—the Supreme Lord, Śrī Kṛṣṇa; guru—the spiritual masters; bhakta—the devotees; śakti—the potencies; avatāra—the incarnations; prakāśa—plenary portions; kṛṣṇa—Lord Kṛṣṇa; ei chaya-rūpe—in these six features; karena vilāsa—enjoys.

TRANSLATION

Lord Kṛṣṇa enjoys by manifesting Himself as the spiritual masters, the devotees, the diverse energies, the incarnations and the plenary portions. They are all six in one.

Adi TEXT 1.33

ei chaya tattvera kari caraṇa vandana

prathame sāmānye kari maṅgalācaraṇa //CC Adi, 1.33//

SYNONYMS

ei—these; chaya—six; tattvera—of these expansions; kari—I make; caraṇa—the lotus feet; vandana—prayers; prathame—at first; sāmānye—in general; kari—I make; maṅgala-ācaraṇa—auspicious invocation.

TRANSLATION

I therefore worship the lotus feet of these six diversities of the one truth by invoking their benedictions.

Adi TEXT 1.34

vande gurūn īśa-bhaktān

īśam īśāvatārakān

tat-prakāśāṁś ca tac-chaktīḥ

kṛṣṇa-caitanya-saṁjñakam //CC Adi, 1.34//

SYNONYMS

vande—I offer respectful obeisances; gurūn—unto the spiritual masters; īśa-bhaktān—unto the devotees of the Supreme Lord; īśam—unto the Supreme Lord; īśa-avatārakān—unto the incarnations of the Supreme Lord; tat—of the Supreme Lord; prakāśān—unto the manifestations; ca—and; tat—of the Supreme Lord; śaktīḥ—unto the potencies; kṛṣṇa-caitanya—Śrī Kṛṣṇa Caitanya; saṁjñakam—named.

TRANSLATION

I offer my respectful obeisances unto the spiritual masters, the devotees of the Lord, the Lord's incarnations, His plenary portions, His energies, and the primeval Lord Himself, Śrī Kṛṣṇa Caitanya.

PURPORT

Kṛṣṇadāsa Kavirāja Gosvāmī has composed this Sanskrit verse for the beginning of his book, and now he will explain it in detail. He offers his respectful obeisances to the six principles of the Absolute Truth. Gurūn is plural in number because anyone who gives spiritual instructions based on the revealed scriptures is accepted as a spiritual master. Although others give help in showing the way to beginners, the guru who first initiates one with the mahā-mantra is to be known as the initiator, and the saints who give instructions for progressive advancement in Kṛṣṇa consciousness are called instructing spiritual masters. The initiating and instructing spiritual masters are equal and identical manifestations of Kṛṣṇa, although they have different dealings. Their function is to guide the conditioned souls back home, back to Godhead. Therefore Kṛṣṇadāsa Kavirāja Gosvāmī accepted Nityānanda Prabhu and the six Gosvāmīs in the category of

guru.

Īśa-bhaktān refers to the devotees of the Lord like Śrī Śrīvāsa and all other such followers, who are the energy of the Lord and are qualitatively nondifferent from Him. Īśāvatārakān refers to ācāryas like Advaita Prabhu, who is an avatāra of the Lord. Tat-prakāśān indicates the direct manifestation of the Supreme Personality of Godhead, Nityānanda Prabhu, and the initiating spiritual master. Tac-chaktīḥ refers to the spiritual energies (śaktis) of Śrī Caitanya Mahāprabhu. Gadādhara, Dāmodara and Jagadānanda belong to this category of internal energy.

The six principles are differently manifested but all equally worshipable. Kṛṣṇadāsa Kavirāja begins by offering his obeisances unto them to teach us the method of worshiping Lord Caitanya. The external potency of Godhead, called māyā, can never associate with the Lord, just as darkness cannot remain in the presence of light; yet darkness, being but an illusory and temporary covering of light, has no existence independent of light.

Adi TEXT 1.35

mantra-guru āra yata śikṣā-guru-gaṇa

tānhāra caraṇa āge kariye vandana //CC Adi, 1.35//

SYNONYMS

mantra-guru—the initiating spiritual master; āra—and also; yata—as many (as there are); śikṣā-guru-gaṇa—all the instructing spiritual masters; tānhāra—of all of them; caraṇa—unto the lotus feet; āge—at first; kariye—I offer; vandana—respectful obeisances.

TRANSLATION

I first offer my respectful obeisances at the lotus feet of my initiating spiritual master and all my instructing spiritual masters.

PURPORT

Śrīla Jīva Gosvāmī, in his thesis Bhakti-sandarbha (202), has stated that uncontaminated devotional service is the objective of pure Vaiṣṇavas and that one has to execute such service in the association of other devotees. By associating with devotees of Lord Kṛṣṇa, one develops a sense of Kṛṣṇa consciousness and thus becomes inclined toward the loving service of the Lord.

This is the process of approaching the Supreme Lord by gradual appreciation in devotional service. If one desires unalloyed devotional service, one must associate with devotees of Śrī Kṛṣṇa, for by such association only can a conditioned soul achieve a taste for transcendental love and thus revive his eternal relationship with Godhead in a specific manifestation and in terms of the specific transcendental mellow (rasa) that one has eternally inherent in him.

If one develops love for Kṛṣṇa by Kṛṣṇa conscious activities, one can know the Supreme Absolute Truth, but he who tries to understand God simply by logical arguments will not succeed, nor will he get a taste for unalloyed devotion. The secret is that one must submissively listen to those who know perfectly the science of God, and one must begin the mode of service regulated by the preceptor. A devotee already attracted by the name, form, qualities, etc., of the Supreme Lord may be directed to his specific manner of devotional service; he need not waste time in approaching the Lord through logic. The expert spiritual master knows well how to engage his disciple's energy in the transcendental loving service of the Lord, and thus he engages a devotee in a specific devotional service according to his special tendency. A devotee must have only one initiating spiritual master because in the scriptures acceptance of more than one is always forbidden. There is no limit, however, to the number of instructing spiritual masters one may accept. Generally a spiritual master who constantly instructs a disciple in spiritual science becomes his initiating spiritual master later on.

One should always remember that a person who is reluctant to accept a spiritual master and be initiated is sure to be baffled in his endeavor to go back to Godhead. One who is not properly initiated may present himself as a great devotee, but in fact he is sure to encounter many stumbling blocks on his path of progress toward spiritual realization, with the result that he must continue his term of material existence without relief. Such a helpless person is compared to a ship without a rudder, for such a ship can never reach its destination. It is imperative, therefore, that one accept a spiritual master if he at all desires to gain the favor of the Lord. The service of the spiritual master is essential. If there is no chance to serve the spiritual master directly, a devotee should serve him by remembering his instructions. There is no difference between the spiritual master's instructions and the spiritual master himself. In his absence, therefore, his words of direction should be the pride of the disciple. If one thinks that he is above consulting anyone else, including a spiritual master, he is at once an offender at the lotus feet of the Lord. Such an offender can never go back to

Godhead. It is imperative that a serious person accept a bona fide spiritual master in terms of the śāstric injunctions. Śrī Jīva Gosvāmī advises that one not accept a spiritual master in terms of hereditary or customary social and ecclesiastical conventions. One should simply try to find a genuinely qualified spiritual master for actual advancement in spiritual understanding.

Adi TEXT 1.36

śrī-rūpa, sanātana, bhaṭṭa-raghunātha

śrī-jīva, gopāla-bhaṭṭa, dāsa-raghunātha //CC Adi, 1.36//

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; sanātana—Sanātana Gosvāmī; bhaṭṭa-raghunātha—Raghunātha Bhaṭṭa Gosvāmī; śrī-jīva—Śrīla Jīva Gosvāmī; gopāla-bhaṭṭa—Gopāla Bhaṭṭa Gosvāmī; dāsa-raghunātha—Śrīla Raghunātha dāsa Gosvāmī.

TRANSLATION

The instructing spiritual masters are Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Bhaṭṭa Raghunātha, Śrī Jīva Gosvāmī, Śrī Gopāla Bhaṭṭa Gosvāmī and Śrīla Raghunātha dāsa Gosvāmī.

Adi TEXT 1.37

ei chaya guru--śikṣā-guru ye āmāra

tāṇ'-sabāra pāda-padme koṭi namaskāra //CC Adi, 1.37//

SYNONYMS

ei—these; chaya—six; guru—spiritual masters; śikṣā-guru—instructing spiritual masters; ye—who are; āmāra—my; tāṇ'-sabāra—of all of them; pāda-padme—unto the lotus feet; koṭi—ten million; namaskāra—respectful obeisances.

TRANSLATION

These six are my instructing spiritual masters, and therefore I offer millions of respectful obeisances unto their lotus feet.

PURPORT

By accepting the six Gosvāmīs as his instructing spiritual masters, the author

specifically makes it clear that one should not be recognized as a Gauḍīya Vaiṣṇava if he is not obedient to them.

Adi TEXT 1.38

bhagavānera bhakta yata śrīvāsa pradhāna

tān'-sabhāra pāda-padme sahasra praṇāma //CC Adi, 1.38//

SYNONYMS

bhagavānera—of the Supreme Personality of Godhead; bhakta—the devotees; yata—as many (as there are); śrīvāsa pradhāna—headed by Śrī Śrīvāsa; tān'-sabhāra—of all of them; pāda-padme—unto the lotus feet; sahasra—thousands; praṇāma—respectful obeisances.

TRANSLATION

There are innumerable devotees of the Lord, of whom Śrīvāsa Ṭhākura is the foremost. I offer my respectful obeisances thousands of times unto their lotus feet.

Adi TEXT 1.39

advaita ācārya--prabhura amśa-avatāra

tānra pāda-padme koṭi praṇati āmāra //CC Adi, 1.39//

SYNONYMS

advaita ācārya—Advaita Ācārya; prabhura—of the Supreme Lord; amśa—partial; avatāra—incarnation; tānra—of Him; pāda-padme—unto the lotus feet; koṭi—ten million; praṇati—respectful obeisances; āmāra—my.

TRANSLATION

Advaita Ācārya is the Lord's partial incarnation, and therefore I offer my obeisances millions of times at His lotus feet.

Adi TEXT 1.40

nityānanda-rāya--prabhura svarūpa-prakāśa

tānra pāda-padma vando yānra muṇi dāsa //CC Adi, 1.40//

SYNONYMS

nityānanda-rāya—Lord Nityānanda; prabhura—of the Supreme Lord; sva-rūpa-prakāśa—personal manifestation; tāñra—of Him; pāda-padma—unto the lotus feet; vando—I offer respectful obeisances; yāñra—of whom; muñi—I am; dāsa—the servant.

TRANSLATION

Śrīla Nityānanda Rāma is the plenary manifestation of the Lord, and I have been initiated by Him. I therefore offer my respectful obeisances unto His lotus feet.

Adi TEXT 1.41

gadādhara-pañḍitādi--prabhura nija-śakti

tāñ'-sabāra caraṇe mora sahasra praṇati //CC Adi, 1.41//

SYNONYMS

gadādhara-pañḍita-ādi—headed by Śrī Gadādhara Pañḍita; prabhura—of the Supreme Lord; nija-śakti—internal potencies; tāñ'-sabāra—of all of them; caraṇe—unto the lotus feet; mora—my; sahasra—thousands; praṇati—respectful obeisances.

TRANSLATION

I offer my respectful obeisances unto the internal potencies of the Lord, of whom Śrī Gadādhara Prabhu is the foremost.

Adi TEXT 1.42

śrī-kṛṣṇa-caitanya prabhu svayaṁ-bhagavān

tāñhāra padāravinde ananta praṇāma //CC Adi, 1.42//

SYNONYMS

śrī-kṛṣṇa-caitanya—Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; prabhu—the Supreme Lord; svayaṁ-bhagavān—is the original Personality of Godhead; tāñhāra—His; pada-aravinde—unto the lotus feet; ananta—innumerable; praṇāma—respectful obeisances.

TRANSLATION

Lord Śrī Kṛṣṇa Caitanya Mahāprabhu is the Personality of Godhead Himself, and therefore I offer innumerable prostrations at His lotus feet.

Adi TEXT 1.43

sāvaraṇe prabhure kariyā namaskāra

ei chaya teṇho yaiche--kariye vicāra //CC Adi, 1.43//

SYNONYMS

sa-āvaraṇe—along with His associates; prabhure—unto Lord Śrī Caitanya Mahāprabhu; kariyā—having made; namaskāra—respectful obeisances; ei—these; chaya—six; teṇho—He; yaiche—what they are like; kariye—I make; vicāra—discussion.

TRANSLATION

Having offered obeisances unto the Lord and all His associates, I shall now try to explain these six diversities in one.

PURPORT

There are many unalloyed devotees of the Supreme Personality of Godhead, all of whom are considered associates surrounding the Lord. Kṛṣṇa should be worshiped with His devotees. The diverse principles are therefore the eternal paraphernalia through which the Absolute Truth can be approached.

Adi TEXT 1.44

yadyapi āmāra guru--caitanyera dāsa

tathāpi jāniye āmi tānhāra prakāśa //CC Adi, 1.44//

SYNONYMS

yadyapi—even though; āmāra—my; guru—spiritual master; caitanyera—of Lord Caitanya Mahāprabhu; dāsa—the servitor; tathāpi—still; jāniye—know; āmi—I; tānhāra—of the Lord; prakāśa—direct manifestation.

TRANSLATION

Although I know that my spiritual master is a servitor of Śrī Caitanya, I know Him also as a plenary manifestation of the Lord.

PURPORT

Every living entity is essentially a servant of the Supreme Personality of Godhead, and the spiritual master is also His servant. Still, the spiritual master is a direct manifestation of the Lord. With this conviction, a disciple can advance in Kṛṣṇa consciousness. The spiritual master is nondifferent from Kṛṣṇa because he is a manifestation of Kṛṣṇa.

Lord Nityānanda, who is Balarāma Himself, the first direct manifestation or expansion of Kṛṣṇa, is the original spiritual master. He helps Lord Kṛṣṇa in His pastimes, and He is a servant of the Lord.

Every living entity is eternally a servant of Śrī Kṛṣṇa Caitanya; therefore the spiritual master cannot be other than a servant of Lord Caitanya. The spiritual master's eternal occupation is to expand the service of the Lord by training disciples in a service attitude. A spiritual master never poses as the Supreme Lord Himself; he is considered a representative of the Lord. The revealed scriptures prohibit one's pretending to be God, but a bona fide spiritual master is a most faithful and confidential servant of the Lord and therefore deserves as much respect as Kṛṣṇa.

Adi TEXT 1.45

guru kṛṣṇa-rūpa hana śāstrera pramāṇe

guru-rūpe kṛṣṇa kṛpā karena bhakta-gaṇe //CC Adi, 1.45//

SYNONYMS

guru—the spiritual master; kṛṣṇa-rūpa—as good as Kṛṣṇa; hana—is; śāstrera—of revealed scriptures; pramāṇe—by the evidence; guru-rūpe—in the form of the spiritual master; kṛṣṇa—Lord Śrī Kṛṣṇa; kṛpā—mercy; karena—distributes; bhakta-gaṇe—unto His devotees.

TRANSLATION

According to the deliberate opinion of all revealed scriptures, the spiritual master is nondifferent from Kṛṣṇa. Lord Kṛṣṇa in the form of the spiritual master delivers His devotees.

PURPORT

The relationship of a disciple with his spiritual master is as good as his

relationship with the Supreme Lord. A spiritual master always represents himself as the humblest servitor of the Personality of Godhead, but the disciple must look upon him as the manifested representation of Godhead.

Adi TEXT 1.46

ācāryam mām vijānīyān

nāvamanyeta karhicit

na martya-buddhyāsūyeta

sarva-deva-mayo guruḥ //CC Adi, 1.46//

SYNONYMS

ācāryam—the spiritual master; mām—Myself; vijānīyāt—one should know; na avamanyeta—one should never disrespect; karhicit—at any time; na—never; martya-buddhyā—with the idea of his being an ordinary man; asūyeta—one should be envious; sarva-deva—of all demigods; mayāḥ—representative; guruḥ—the spiritual master.

TRANSLATION

"One should know the ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."

PURPORT

This is a verse from Śrīmad-Bhāgavatam (11.17.27) spoken by Lord Kṛṣṇa when He was questioned by Uddhava regarding the four social and spiritual orders of society. He was specifically instructing how a brahmacārī should behave under the care of a spiritual master. A spiritual master is not an enjoyer of facilities offered by his disciples. He is like a parent. Without the attentive service of his parents, a child cannot grow to manhood; similarly, without the care of the spiritual master one cannot rise to the plane of transcendental service.

The spiritual master is also called ācārya, or a transcendental professor of spiritual science. The Manu-saṁhitā (2.140) explains the duties of an ācārya, describing that a bona fide spiritual master accepts charge of disciples, teaches them the Vedic knowledge with all its intricacies, and gives them their second birth. The ceremony performed to initiate a disciple into the study of spiritual

science is called upanīti, or the function that brings one nearer to the spiritual master. One who cannot be brought nearer to a spiritual master cannot have a sacred thread, and thus he is indicated to be a śūdra. The sacred thread on the body of a brāhmaṇa, kṣatriya or vaiśya is a symbol of initiation by the spiritual master; it is worth nothing if worn merely to boast of high parentage. The duty of the spiritual master is to initiate a disciple with the sacred thread ceremony, and after this saṁskāra, or purificatory process, the spiritual master actually begins to teach the disciple about the Vedas. A person born a śūdra is not barred from such spiritual initiation, provided he is approved by the spiritual master, who is duly authorized to award a disciple the right to be a brāhmaṇa if he finds him perfectly qualified. In the Vāyu Purāṇa an ācārya is defined as one who knows the import of all Vedic literature, explains the purpose of the Vedas, abides by their rules and regulations, and teaches his disciples to act in the same way.

Only out of His immense compassion does the Personality of Godhead reveal Himself as the spiritual master. Therefore in the dealings of an ācārya there are no activities but those of transcendental loving service to the Lord. He is the Supreme Personality of Servitor Godhead. It is worthwhile to take shelter of such a steady devotee, who is called āśraya-vigraha, or the manifestation or form of the Lord of whom one must take shelter.

If one poses himself as an ācārya but does not have an attitude of servitorship to the Lord, he must be considered an offender, and this offensive attitude disqualifies him from being an ācārya. The bona fide spiritual master always engages in unalloyed devotional service to the Supreme Personality of Godhead. By this test he is known to be a direct manifestation of the Lord and a genuine representative of Śrī Nityānanda Prabhu. Such a spiritual master is known as ācāryadeva. Influenced by an envious temperament and dissatisfied because of an attitude of sense gratification, mundaners criticize a real ācārya. In fact, however, a bona fide ācārya is nondifferent from the Personality of Godhead, and therefore to envy such an ācārya is to envy the Personality of Godhead Himself. This will produce an effect subversive of transcendental realization.

As mentioned previously, a disciple should always respect the spiritual master as a manifestation of Śrī Kṛṣṇa, but at the same time one should always remember that a spiritual master is never authorized to imitate the transcendental pastimes of the Lord. False spiritual masters pose themselves as identical with Śrī Kṛṣṇa in every respect to exploit the sentiments of their disciples, but such impersonalists can only mislead their disciples, for their ultimate aim is to

become one with the Lord. This is against the principles of the devotional cult.

The real Vedic philosophy is acintya-bhedābheda-tattva, which establishes everything to be simultaneously one with and different from the Personality of Godhead. Śrīla Raghunātha dāsa Gosvāmī confirms that this is the real position of a bona fide spiritual master and says that one should always think of the spiritual master in terms of his intimate relationship with Mukunda (Śrī Kṛṣṇa). Śrīla Jīva Gosvāmī, in his Bhakti-sandarbha (213), has clearly defined that a pure devotee's observation of the spiritual master and Lord Śiva as one with the Personality of Godhead exists in terms of their being very dear to the Lord, not identical with Him in all respects. Following in the footsteps of Śrīla Raghunātha dāsa Gosvāmī and Śrīla Jīva Gosvāmī, later ācāryas like Śrīla Viśvanātha Cakravartī Ṭhākura have confirmed the same truths. In his prayers to the spiritual master, Śrīla Viśvanātha Cakravartī Ṭhākura confirms that all the revealed scriptures accept the spiritual master to be identical with the Personality of Godhead because he is a very dear and confidential servant of the Lord. Gauḍīya Vaiṣṇavas therefore worship Śrīla Gurudeva (the spiritual master) in the light of his being the servitor of the Personality of Godhead. In all the ancient scriptures of devotional service and in the more recent songs of Śrīla Narottama dāsa Ṭhākura, Śrīla Bhaktivinoda Ṭhākura and other unalloyed Vaiṣṇavas, the spiritual master is always considered either one of the confidential associates of Śrīmatī Rādhārāṇī or a manifested representation of Śrīla Nityānanda Prabhu.

Adi TEXT 1.47

śikṣā-guruke ta' jāni kṛṣṇera svarūpa

antaryāmī, bhakta-śreṣṭha,--ei dui rūpa //CC Adi, 1.47//

SYNONYMS

śikṣā-guruke—the spiritual master who instructs; ta'-indeed; jāni—I know; kṛṣṇera—of Kṛṣṇa; sva-rūpa—the direct representative; antaryāmī—the indwelling Supersoul; bhakta-śreṣṭha—the best devotee; ei—these; dui—two; rūpa—forms.

TRANSLATION

One should know the instructing spiritual master to be the Personality of Kṛṣṇa. Lord Kṛṣṇa manifests Himself as the Supersoul and as the greatest devotee of the Lord.

PURPORT

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī states that the instructing spiritual master is a bona fide representative of Śrī Kṛṣṇa. Śrī Kṛṣṇa Himself teaches us as the instructing spiritual master from within and without. From within He teaches as Paramātmā, our constant companion, and from without He teaches from the Bhagavad-gītā as the instructing spiritual master. There are two kinds of instructing spiritual masters. One is the liberated person fully absorbed in meditation in devotional service, and the other is he who invokes the disciple's spiritual consciousness by means of relevant instructions. Thus the instructions in the science of devotion are differentiated in terms of the objective and subjective ways of understanding. The ācārya in the true sense of the term, who is authorized to deliver Kṛṣṇa, enriches the disciple with full spiritual knowledge and thus awakens him to the activities of devotional service.

When by learning from the self-realized spiritual master one actually engages himself in the service of Lord Viṣṇu, functional devotional service begins. The procedures of this devotional service are known as abhidheya, or actions one is dutybound to perform. Our only shelter is the Supreme Lord, and one who teaches how to approach Kṛṣṇa is the functioning form of the Personality of Godhead. There is no difference between the shelter-giving Supreme Lord and the initiating and instructing spiritual masters. If one foolishly discriminates between them, he commits an offense in the discharge of devotional service.

Śrīla Sanātana Gosvāmī is the ideal spiritual master, for he delivers one the shelter of the lotus feet of Madana-mohana. Even though one may be unable to travel on the field of Vṛndāvana due to forgetfulness of his relationship with the Supreme Personality of Godhead, he can get an adequate opportunity to stay in Vṛndāvana and derive all spiritual benefits by the mercy of Sanātana Gosvāmī. Śrī Govindajī acts exactly like the śikṣā-guru (instructing spiritual master) by teaching Arjuna the Bhagavad-gītā. He is the original preceptor, for He gives us instructions and an opportunity to serve Him. The initiating spiritual master is a personal manifestation of Śrīla Madana-mohana vigraha, whereas the instructing spiritual master is a personal representative of Śrīla Govindadeva vigraha. Both of these Deities are worshiped at Vṛndāvana. Śrīla Gopīnātha is the ultimate attraction in spiritual realization.

Adi TEXT 1.48

naivopayanty apacitīm kavayas taveśa

brahmāyusāpi kṛtam ṛddha-mudaḥ smarantaḥ

yo 'ntar bahis tanu-bhṛtām aśubhaṁ vidhunvann

ācārya-caittya-vapuṣā sva-gatiṁ vyanakti //CC Adi, 1.48//

SYNONYMS

na eva—not at all; upayanti—are able to express; apacitim—their gratitude; kavayaḥ—learned devotees; tava—Your; īśa—O Lord; brahma-āyusā—with a lifetime equal to Lord Brahmā's; api—in spite of; kṛtam—magnanimous work; ṛddha—increased; mudaḥ—joy; smarantaḥ—remembering; yaḥ—who; antaḥ—within; bahiḥ—outside; tanu-bhṛtām—of those who are embodied; aśubham—misfortune; vidhunvan—dissipating; ācārya—of the spiritual master; caittya—of the Supersoul; vapuṣā—by the forms; sva—own; gatiṁ—path; vyanakti—shows.

TRANSLATION

"O my Lord! Transcendental poets and experts in spiritual science could not fully express their indebtedness to You, even if they were endowed with the prolonged lifetime of Brahmā, for You appear in two features-externally as the ācārya and internally as the Supersoul-to deliver the embodied living being by directing him how to come to You."

PURPORT

This verse from Śrīmad-Bhāgavatam (11.29.6) was spoken by Śrī Uddhava after he heard from Śrī Kṛṣṇa all necessary instructions about yoga.

Adi TEXT 1.49

teṣāṁ satata-yuktānām

bhajatām prīti-pūrvakam

dadāmi buddhi-yogaṁ taṁ

yena mām upayānti te //CC Adi, 1.49//

SYNONYMS

teṣāṁ—unto them; satata-yuktānām—always engaged; bhajatām—in rendering devotional service; prīti-pūrvakam—in loving ecstasy; dadāmi—I give; buddhi-

yogam—real intelligence; tam—that; yena—by which; mām—unto Me; upayānti—come; te—they.

TRANSLATION

"To those who are constantly devoted to serving Me with love, I give the understanding by which they can come to Me."

PURPORT

This verse of the Bhagavad-gītā (10.10) clearly states how Govindadeva instructs His bona fide devotee. The Lord declares that by enlightenment in theistic knowledge He awards attachment for Him to those who constantly engage in His transcendental loving service. This awakening of divine consciousness enthralls a devotee, who thus relishes his eternal transcendental mellow. Such an awakening is awarded only to those convinced by devotional service about the transcendental nature of the Personality of Godhead. They know that the Supreme Truth, the all-spiritual and all-powerful person, is one without a second and has fully transcendental senses. He is the fountainhead of all emanations. Such pure devotees, always merged in knowledge of Kṛṣṇa and absorbed in Kṛṣṇa consciousness, exchange thoughts and realizations as great scientists exchange their views and discuss the results of their research in scientific academies. Such exchanges of thoughts in regard to Kṛṣṇa give pleasure to the Lord, who therefore favors such devotees with all enlightenment.

Adi TEXT 1.50

yathā brahmaṇe bhagavān

svayam upadiśyānubhāvitavān //CC Adi, 1.50//

SYNONYMS

yathā—just as; brahmaṇe—unto Lord Brahmā; bhagavān—the Supreme Lord; svayam—Himself; upadiśya—having instructed; anubhāvitavān—caused to perceive.

TRANSLATION

The Supreme Personality of Godhead [svayaṁ bhagavān] taught Brahmā and made him self-realized.

PURPORT

The English maxim that God helps those who help themselves is also applicable in the transcendental realm. There are many instances in revealed scriptures of the Personality of Godhead's acting as the spiritual master from within. He was the spiritual master who instructed Brahmā, the original living being in the cosmic creation. When Brahmā was first created, he could not apply his creative energy to arrange the cosmic situation. At first there was only sound, vibrating the word *tapa*, which indicates the acceptance of hardships for spiritual realization. Refraining from sensual enjoyment, one should voluntarily accept all sorts of difficulty for spiritual realization. This is called *tapasya*. An enjoyer of the senses can never realize God, godliness or the science of theistic knowledge. Thus when Brahmā, initiated by Śrī Kṛṣṇa by the sound vibration *tapa*, engaged himself in acts of austerity, by the pleasure of Viṣṇu he was able to visualize the transcendental world, Śrī Vaikuṇṭha, through transcendental realization. Modern science can communicate using material discoveries such as radio, television and computers, but the science invoked by the austerities of Śrī Brahmā, the original father of mankind, was still more subtle. In time, material scientists may also know how we can communicate with the Vaikuṇṭha world. Lord Brahmā inquired about the potency of the Supreme Lord, and the Personality of Godhead answered his inquiry in the following six consecutive statements. These instructions, which are reproduced in Śrīmad-Bhāgavatam (2.9.31-36), were imparted by the Personality of Godhead, acting as the supreme spiritual master.

Adi TEXT 1.51

jñānaṁ parama-guhyam me
yad vijñāna-samanvitam
sa-rahasyam tad-aṅgam ca
gṛhāṇa gaditaṁ mayā //CC Adi, 1.51//

SYNONYMS

jñānam—knowledge; parama—extremely; guhyam—confidential; me—of Me; yat—which; vijñāna—realization; samanvitam—fully endowed with; sa-rahasyam—along with mystery; tat—of that; aṅgam—supplementary parts; ca—and; gṛhāṇa—just try to take up; gaditaṁ—explained; mayā—by Me.

TRANSLATION

"Please hear attentively what I shall speak to you, for transcendental knowledge

about Me is not only scientific but also full of mysteries.

PURPORT

Transcendental knowledge of Śrī Kṛṣṇa is deeper than the impersonal knowledge of Brahman, for it includes knowledge of not only His form and personality but also everything else related to Him. There is nothing in existence not related with Śrī Kṛṣṇa. In a sense, there is nothing but Śrī Kṛṣṇa, and yet nothing is Śrī Kṛṣṇa save and except His primeval personality. This knowledge constitutes a complete transcendental science, and Viṣṇu wanted to give Brahmājī full knowledge about that science. The mystery of this knowledge culminates in personal attachment to the Lord, with a resulting effect of detachment from anything "non-Kṛṣṇa." There are nine alternative transcendental means to attain this stage: hearing, chanting, remembering, serving the lotus feet of the Lord, worshiping, praying, assisting, fraternizing with the Lord, and sacrificing everything for Him. These are different parts of the same devotional service, which is full of transcendental mystery. The Lord said to Brahmā that since He was pleased with him, by His grace the mystery was being revealed.

Adi TEXT 1.52

yāvān ahaṁ yathā-bhāvo

yad-rūpa-guṇa-karmakaḥ

tathaiva tattva-vijñānam

astu te mad-anugrahāt //CC Adi, 1.52//

SYNONYMS

yāvān—as I am in My eternal form; ahaṁ—I; yathā—in whichever manner; bhāvaḥ—transcendental existence; yat—whatever; rūpa—various forms and colors; guṇa—qualities; karmakaḥ—activities; tathā eva—exactly so; tattva-vijñānam—factual realization; astu—let there be; te—your; mat—My; anugrahāt—by causeless mercy.

TRANSLATION

"By My causeless mercy, be enlightened in truth about My personality, manifestations, qualities and pastimes.

PURPORT

The transcendental personal forms of the Lord are a mystery, and the symptoms of these forms, which are absolutely different from anything made of mundane elements, are also mysterious. The innumerable forms of the Lord, such as Śyāmasundara, Nārāyaṇa, Rāma and Gaurasundara; the colors of these forms (white, red, yellow, cloudlike śyāma and others); His qualities, as the responsive Personality of Godhead to pure devotees and as impersonal Brahman to dry speculators; His uncommon activities like lifting Govardhana Hill, marrying more than sixteen thousand queens at Dvārakā, and entering the rāsa dance with the damsels of Vraja, expanding Himself in as many forms as there were damsels in the dance-these and innumerable other uncommon acts and attributes are all mysteries, one aspect of which is presented in the scientific knowledge of the Bhagavad-gītā, which is read and adored all over the world by all classes of scholars, with as many interpretations as there are empiric philosophers. The truth of these mysteries was revealed to Brahmā by the descending process, without the help of the ascending one. His mercy descends to a devotee like Brahmā and, through Brahmā, to Nārada, from Nārada to Vyāsa, from Vyāsadeva to Śukadeva and so on in the bona fide chain of disciplic succession. We cannot discover the mysteries of the Lord by our mundane endeavors; they are only revealed, by His grace, to the proper devotees. These mysteries are gradually disclosed to the various grades of devotees in proportion to the gradual development of their service attitude. In other words, impersonalists who depend upon the strength of their poor fund of knowledge and morbid speculative habits, without submission and service in the forms of hearing, chanting and the others mentioned above, cannot penetrate to the mysterious region of transcendence where the Supreme Truth is a transcendental person, free from all tinges of the material elements. Discovering the mystery of the Lord eliminates the impersonal feature realized by common spiritualists who are merely trying to enter the spiritual region from the mundane platform.

Adi TEXT 1.53

aham evāsam evāgre

nānyad yat sad-asat param

paścād ahaṁ yad etac ca

yo 'vaśiṣyeta so 'smy aham //CC Adi, 1.53//

SYNONYMS

aham—I, the Personality of Godhead; eva—certainly; āsam—existed; eva—only; agre—before the creation; na—never; anyat—anything else; yat—which; sat—the effect; asat—the cause; param—the supreme; paścāt—at the end; aham—I, the Personality of Godhead; yat—which; etat—this creation; ca—also; yaḥ—who; avaśiṣyeta—remains; saḥ—that; asmi—am; aham—I, the Personality of Godhead.

TRANSLATION

"Prior to the cosmic creation, only I exist, and no phenomena exist, either gross, subtle or primordial. After creation, only I exist in everything, and after annihilation, only I remain eternally.

PURPORT

Aham means "I"; therefore the speaker who is saying aham, "I," must have His own personality. The Māyāvādī philosophers interpret this word aham as referring to the impersonal Brahman. These Māyāvādīs are very proud of their grammatical knowledge, but any person who has actual knowledge of grammar can understand that aham means "I" and that "I" refers to a personality. Therefore the Personality of Godhead, speaking to Brahmā, uses aham while describing His own transcendental form. Aham has a specific meaning; it is not a vague term that can be whimsically interpreted. Aham, when spoken by Kṛṣṇa, refers to the Supreme Personality of Godhead and nothing else.

Before the creation and after its dissolution, only the Supreme Personality of Godhead and His associates exist; there is no existence of the material elements. This is confirmed in the Vedic literature. Vāsudevo vā idam agra āsīn na brahmā na ca śaṅkaraḥ. The meaning of this mantra is that before creation there was no existence of Brahmā or Śiva, for only Viṣṇu existed. Viṣṇu exists in His abode, the Vaikuṇṭhas. There are innumerable Vaikuṇṭha planets in the spiritual sky, and on each of them Viṣṇu resides with His associates and His paraphernalia. It is also confirmed in the Bhagavad-gītā that although the creation is periodically dissolved, there is another abode, which is never dissolved. The word "creation" refers to the material creation because in the spiritual world everything exists eternally and there is no creation or dissolution.

The Lord indicates herein that before the material creation He existed in fullness with all transcendental opulences, including all strength, all wealth, all beauty, all knowledge, all fame and all renunciation. If one thinks of a king, he automatically thinks of his secretaries, ministers, military commanders, palaces

and so on. Since a king has such opulences, one can simply try to imagine the opulence of the Supreme Personality of Godhead. When the Lord says aham, therefore, it is to be understood that He exists with full potency, including all opulences.

The word yat refers to Brahman, the impersonal effulgence of the Lord. In the *Brahma-saṁhitā* (5.40) it is said, tad brahma niṣkalam anantam aśeṣa-bhūtam: the Brahman effulgence expands unlimitedly. Just as the sun is a localized planet although the sunshine expands unlimitedly from that source, so the Absolute Truth is the Supreme Personality of Godhead, but His effulgence of energy, Brahman, expands unlimitedly. From that Brahman energy the creation appears, just as a cloud appears in sunshine. From the cloud comes rain, from the rain comes vegetation, and from the vegetation come fruits and flowers, which are the basis of subsistence for many other forms of life. Similarly, the effulgent bodily luster of the Supreme Lord is the cause of the creation of infinite universes. The Brahman effulgence is impersonal, but the cause of that energy is the Supreme Personality of Godhead. From Him, in His abode, the *Vaikuṇṭhas*, this brahmajyoti emanates. He is never impersonal. Since they cannot understand the source of the Brahman energy, impersonalists mistakenly choose to think this impersonal Brahman the ultimate or absolute goal. But as stated in the *Upaniṣads*, one has to penetrate the impersonal effulgence to see the face of the Supreme Lord. If one desires to reach the source of the sunshine, he has to travel through the sunshine to reach the sun and then meet the predominating deity there. The Absolute Truth is the Supreme Person, Bhagavān, as *Śrīmad-Bhāgavatam* explains.

Sat means "effect," asat means "cause," and param refers to the ultimate truth, which is transcendental to cause and effect. The cause of the creation is called the mahat-tattva, or total material energy, and its effect is the creation itself. But neither cause nor effect existed in the beginning; they emanated from the Supreme Personality of Godhead, as did the energy of time. This is stated in the *Vedānta-sūtra* (janmādy asya yataḥ). The source of birth of the cosmic manifestation, or mahat-tattva, is the Personality of Godhead. This is confirmed throughout *Śrīmad-Bhāgavatam* and the *Bhagavad-gītā*. In the *Bhagavad-gītā* (10.8) the Lord says, aham sarvasya prabhavaḥ: "I am the fountainhead of all emanations." The material cosmos, being temporary, is sometimes manifest and sometimes unmanifest, but its energy emanates from the Supreme Absolute Lord. Before the creation there was neither cause nor effect, but the Supreme Personality of Godhead existed with His full opulence and energy.

The words paścād aham indicate that the Lord exists after the dissolution of the cosmic manifestation. When the material world is dissolved, the Lord still exists personally in the Vaikuṇṭhas. During the creation the Lord also exists as He is in the Vaikuṇṭhas, and He also exists as the Supersoul within the material universes. This is confirmed in the Brahma-saṁhitā (5.37). Goloka eva nivasati: although He is perfectly and eternally present in Goloka Vṛndāvana in Vaikuṇṭha, He is nevertheless all-pervading (akhilātmā-bhūtaḥ). The all-pervading feature of the Lord is called the Supersoul. In the Bhagavad-gītā it is said, ahaṁ kṛtsnasya jagataḥ prabhavaḥ: the cosmic manifestation is a display of the energy of the Supreme Lord. The material elements (earth, water, fire, air, ether, mind, intelligence and false ego) display the inferior energy of the Lord, and the living entities are His superior energy. Since the energy of the Lord is not different from Him, in fact everything that exists is Kṛṣṇa in His impersonal feature. Sunshine, sunlight and heat are not different from the sun, and yet simultaneously they are distinct energies of the sun. Similarly, the cosmic manifestation and the living entities are energies of the Lord, and they are considered to be simultaneously one with and different from Him. The Lord therefore says, "I am everything," because everything is His energy and is therefore nondifferent from Him.

Yo 'vaśiṣyeta so 'smy aham indicates that the Lord is the balance that exists after the dissolution of the creation. The spiritual manifestation never vanishes. It belongs to the internal energy of the Supreme Lord and exists eternally. When the external manifestation is withdrawn, the spiritual activities in Goloka and the rest of the Vaikuṇṭhas continue, unrestricted by material time, which has no existence in the spiritual world. Therefore in the Bhagavad-gītā it is said, yad gatvā na nivartante tad dhāma paramaṁ mama: "The abode from which no one returns to this material world is the supreme abode of the Lord." (Bg. 15.6)

Adi TEXT 1.54

ṛte 'rthaṁ yat pratīyeta

na pratīyeta cātmani

tad vidyād ātmano māyām

yathābhāso yathā tamaḥ //CC Adi, 1.54//

SYNONYMS

ṛte—without; artham—value; yat—that which; pratīyeta—appears to be; na—not; pratīyeta—appears to be; ca—certainly; ātmani—in relation to Me; tat—that; vidyāt—you must know; ātmanaḥ—My; māyām—illusory energy; yathā—just as; ābhāsaḥ—the reflection; yathā—just as; tamaḥ—the darkness.

TRANSLATION

"What appears to be truth without Me is certainly My illusory energy, for nothing can exist without Me. It is like a reflection of a real light in the shadows, for in the light there are neither shadows nor reflections.

PURPORT

In the previous verse the Absolute Truth and its nature have been explained. One must also understand the relative truth to actually know the Absolute. The relative truth, which is called māyā, or material nature, is explained here. Māyā has no independent existence. One who is less intelligent is captivated by the wonderful activities of māyā, but he does not understand that behind these activities is the direction of the Supreme Lord. In the Bhagavad-gītā it is said, mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram: the material nature is working and producing moving and nonmoving beings only by the supervision of Kṛṣṇa (Bg. 9.10).

The real nature of māyā, the illusory existence of the material manifestation, is clearly explained in Śrīmad-Bhāgavatam. The Absolute Truth is substance, and the relative truth depends upon its relationship with the Absolute for its existence. Māyā means energy; therefore the relative truth is explained to be the energy of the Absolute Truth. Since it is difficult to understand the distinction between the absolute and relative truths, an example can be given for clarification. The Absolute Truth can be compared to the sun, which is appreciated in terms of two relative truths: reflection and darkness. Darkness is the absence of sunshine, and a reflection is a projection of sunlight into darkness. Neither darkness nor reflection has an independent existence. Darkness comes when the sunshine is blocked. For example, if one stands facing the sun, his back will be in darkness. Since darkness stands in the absence of the sun, it is therefore relative to the sun. The spiritual world is compared to the real sunshine, and the material world is compared to the dark regions where the sun is not visible.

When the material manifestation appears very wonderful, this is due to a perverted reflection of the supreme sunshine, the Absolute Truth, as confirmed

in the Vedānta-sūtra. Whatever one can see here has its substance in the Absolute. As darkness is situated far away from the sun, so the material world is also far away from the spiritual world. The Vedic literature directs us not to be captivated by the dark regions (tamaḥ) but to try to reach the shining regions of the Absolute (yogi-dhāma).

The spiritual world is brightly illuminated, but the material world is wrapped in darkness. In the material world, sunshine, moonshine or different kinds of artificial light are required to dispel darkness, especially at night, for by nature the material world is dark. Therefore the Supreme Lord has arranged for sunshine and moonshine. But in His abode, as described in the Bhagavad-gītā (15.6), there is no necessity for lighting by sunshine, moonshine or electricity because everything is self-effulgent.

That which is relative, temporary and far away from the Absolute Truth is called māyā, or ignorance. This illusion is exhibited in two ways, as explained in the Bhagavad-gītā. The inferior illusion is inert matter, and the superior illusion is the living entity. The living entities are called illusory in this context only because they are implicated in the illusory structures and activities of the material world. Actually the living entities are not illusory, for they are parts of the superior energy of the Supreme Lord and do not have to be covered by māyā if they do not want to be so. The actions of the living entities in the spiritual kingdom are not illusory; they are the actual, eternal activities of liberated souls.

Adi TEXT 1.55

yathā mahānti bhūtāni

bhūteṣūccāvaceṣv anu

praviṣṭāny apraviṣṭāni

tathā teṣu na teṣv aham //CC Adi, 1.55//

SYNONYMS

yathā—as; mahānti—the universal; bhūtāni—elements; bhūteṣu—in the living entities; ucca-avaceṣu—both gigantic and minute; anu—after; praviṣṭāni—situated internally; apraviṣṭāni—situated externally; tathā—so; teṣu—in them; na—not; teṣu—in them; aham—I.

TRANSLATION

"As the material elements enter the bodies of all living beings and yet remain outside them all, I exist within all material creations and yet am not within them.

PURPORT

The gross material elements (earth, water, fire, air and ether) combine with the subtle material elements (mind, intelligence and false ego) to construct the bodies of this material world, and yet they are beyond these bodies as well. Any material construction is nothing but an amalgamation or combination of material elements in varied proportions. These elements exist both within and beyond the body. For example, although the sky exists in space, it also enters within the body. Similarly, the Supreme Lord, who is the cause of the material energy, lives within the material world as well as beyond it. Without His presence within the material world, the cosmic body could not develop, just as without the presence of the spirit within the physical body, the body could not develop. The entire material manifestation develops and exists because the Supreme Personality of Godhead enters it as Paramātmā, or the Supersoul. The Personality of Godhead in His all-pervading feature of Paramātmā enters every entity, from the biggest to the most minute. His existence can be realized by one who has the single qualification of submissiveness and who thereby becomes a surrendered soul. The development of submissiveness is the cause of proportionate spiritual realization, by which one can ultimately meet the Supreme Lord in person, as a man meets another man face to face.

Because of his development of transcendental attachment for the Supreme Lord, a surrendered soul feels the presence of his beloved everywhere, and all his senses are engaged in the loving service of the Lord. His eyes are engaged in seeing the beautiful couple Śrī Rādhā and Kṛṣṇa sitting on a decorated throne beneath a desire tree in the transcendental land of Vṛndāvana. His nose is engaged in smelling the spiritual aroma of the lotus feet of the Lord. Similarly, his ears are engaged in hearing messages from Vaikuṇṭha, and his hands embrace the lotus feet of the Lord and His associates. Thus the Lord is manifested to a pure devotee from within and without. This is one of the mysteries of the devotional relationship in which a devotee and the Lord are bound by a tie of spontaneous love. To achieve this love should be the goal of life for every living being.

Adi TEXT 1.56

etāvad eva jijñāsyam

tattva-jijñāsunātmanah

anvaya-vyatirekābhyām

yat syāt sarvatra sarvadā //CC Adi, 1.56//

SYNONYMS

etāvat—up to this; eva—certainty; jijñāsyam—to be inquired about; tattva—of the Absolute Truth; jijñāsunā—by the student; ātmanah—of the Self; anvaya—directly; vyatirekābhyām—and indirectly; yat—whatever; syāt—it may be; sarvatra—everywhere; sarvadā—always.

TRANSLATION

"A person interested in transcendental knowledge must therefore always directly and indirectly inquire about it to know the all-pervading truth."

PURPORT

Those who are serious about the knowledge of the transcendental world, which is far beyond the material cosmic creation, must approach a bona fide spiritual master to learn the science both directly and indirectly. One must learn both the means to approach the desired destination and the hindrances to such progress. The spiritual master knows how to regulate the habits of a neophyte disciple, and therefore a serious student must learn the science in all its aspects from him.

There are different grades and standards of prosperity. The standard of comfort and happiness conceived by a common man engaged in material labor is the lowest grade of happiness, for it is in relationship with the body. The highest standard of such bodily comfort is achieved by a fruitive worker who by pious activities reaches the plane of heaven, or the kingdom of the creative gods with their delegated powers. But the conception of comfortable life in heaven is insignificant in comparison to the happiness enjoyed in the impersonal Brahman, and this brahmānanda, the spiritual bliss derived from impersonal Brahman, is like the water in the hoofprint of a calf compared to the ocean of love of Godhead. When one develops pure love for the Lord, he derives an ocean of transcendental happiness from the association of the Personality of Godhead. To qualify oneself to reach this stage of life is the highest perfection.

One should try to purchase a ticket to go back home, back to Godhead. The price of such a ticket is one's intense desire for it, which is not easily awakened, even

if one continuously performs pious activities for thousands of lives. All mundane relationships are sure to be broken in the course of time, but once one establishes a relationship with the Personality of Godhead in a particular rasa, it is never to be broken, even after the annihilation of the material world.

One should understand, through the transparent medium of the spiritual master, that the Supreme Lord exists everywhere in His transcendental spiritual nature and that the living entities' relationships with the Lord are directly and indirectly existing everywhere, even in this material world. In the spiritual world there are five kinds of relationships with the Supreme Lord—*śānta*, *dāsyā*, *sakhya*, *vātsalya* and *mādhurya*. The perverted reflections of these rasas are found in the material world. Land, home, furniture and other inert material objects are related in *śānta*, or the neutral and silent sense, whereas servants work in the *dāsyā* relationship. The reciprocation between friends is called *sakhya*, the affection of a parent for a child is known as *vātsalya*, and the affairs of conjugal love constitute *mādhurya*. These five relationships in the material world are distorted reflections of the original, pure sentiments, which should be understood and perfected in relationship with the Supreme Personality of Godhead under the guidance of a bona fide spiritual master. In the material world the perverted rasas bring frustration. If these rasas are reestablished with Lord Kṛṣṇa, the result is eternal, blissful life.

From this and the preceding three verses of the Caitanya-caritāmṛta, which have been selected from Śrīmad-Bhāgavatam, the missionary activities of Lord Caitanya can be understood. The Śrīmad-Bhāgavatam has eighteen thousand verses, which are summarized in the four verses beginning with aham evāsam evāgre (53) and concluding with yat syāt sarvatra sarvadā (56). In the first of these verses (53) the transcendental nature of Lord Kṛṣṇa, the Supreme Personality of Godhead, is explained. The second verse (54) further explains that the Lord is detached from the workings of the material energy, *māyā*. The living entities, as parts and parcels of Lord Kṛṣṇa, are prone to be controlled by the external energy because although they are spiritual, in the material world they are encased in bodies of material energy. The eternal relationship of the living entities with the Supreme Lord is explained in that verse. The next verse (55) instructs that the Supreme Personality of Godhead, by His inconceivable energies, is simultaneously one with and different from the living entities and the material energy. This knowledge is called *acintya-bhedābheda-tattva*. When an individual living entity surrenders to Lord Kṛṣṇa, he can then develop natural transcendental love for the Supreme Lord. This surrendering process should be

the primary concern of a human being. In the next verse (56) it is said that a conditioned soul must ultimately approach a bona fide spiritual master and try to understand perfectly the material and spiritual worlds and his own existential position. Here the words anvaya-vyatirekābhyām, "directly and indirectly," suggest that one must learn the process of devotional service in its two aspects: one must directly execute the process of devotional service and indirectly avoid the impediments to progress.

Adi TEXT 1.57

cintāmaṇiḥ jayati somagiriḥ gurur me
śikṣā-guruś ca bhagavān śikhi-piñcha-mauliḥ
yat-pāda-kalpataru-pallava-śekhareṣu
līlā-svayaṁvara-rasaṁ labhate jayaśrīḥ //CC Adi, 1.57//

SYNONYMS

cintāmaṇiḥ jayati—all glory to Cintāmaṇi; soma-giriḥ—Somagiri (the initiating guru); guruḥ—spiritual master; me—my; śikṣā-guruḥ—instructing spiritual master; ca—and; bhagavān—the Supreme Personality of Godhead; śikhi-piñcha—with peacock feathers; mauliḥ—whose head; yat—whose; pāda—of the lotus feet; kalpa-taru—like desire trees; pallava—like new leaves; śekhareṣu—at the toe nails; līlā-svayaṁvara—of conjugal pastimes; rasam—the mellow; labhate—obtains; jaya-śrīḥ—Śrīmatī Rādhārāṇī.

TRANSLATION

"All glories to Cintāmaṇi and my initiating spiritual master, Somagiri. All glories to my instructing spiritual master, the Supreme Personality of Godhead, who wears peacock feathers in His crown. Under the shade of His lotus feet, which are like desire trees, Jayaśrī [Rādhārāṇī] enjoys the transcendental mellow of an eternal consort."

PURPORT

This verse is from the Kṛṣṇa-karṇāmṛta, which was written by a great Vaiṣṇava sannyāsī named Bilvamaṅgala Ṭhākura, who is also known as Līlāśuka. He intensely desired to enter into the eternal pastimes of the Lord, and he lived at Vṛndāvana for seven hundred years in the vicinity of Brahma-kunḍa, a still-

existing bathing tank in Vṛndāvana. The history of Bilvamaṅgala Ṭhākura is given in a book called Śrī Vallabha-digvijaya. He appeared in the eighth century of the Śaka Era in the province of Draviḍa and was the chief disciple of Viṣṇusvāmī. In a list of temples and monasteries kept in Śaṅkarācārya's monastery in Dvārakā, Bilvamaṅgala is mentioned as the founder of the Dvārakādhīśa temple there. He entrusted the service of his Deity to Hari Brahmācārī, a disciple of Vallabha Bhaṭṭa.

Bilvamaṅgala Ṭhākura actually entered into the transcendental pastimes of Lord Kṛṣṇa. He has recorded his transcendental experiences and appreciation in the book known as Kṛṣṇa-karṇāmṛta. In the beginning of that book he has offered his obeisances to his different gurus, and it is to be noted that he has adored them all equally. The first spiritual master mentioned is Cintāmaṇi, who was one of his instructing spiritual masters because she first showed him the spiritual path. Cintāmaṇi was a prostitute with whom Bilvamaṅgala was intimate earlier in his life. She gave him the inspiration to begin on the path of devotional service, and because she convinced him to give up material existence to try for perfection by loving Kṛṣṇa, he has first offered his respects to her. Next he offers his respects to his initiating spiritual master, Somagiri, and then to the Supreme Personality of Godhead, who was also his instructing spiritual master. He explicitly mentions Bhagavān, who has peacock feathers on His crown, because the Lord of Vṛndāvana, Kṛṣṇa the cowherd boy, used to come to Bilvamaṅgala to talk with him and supply him with milk. In his adoration of Śrī Kṛṣṇa, the Personality of Godhead, he describes that Jayaśrī, the goddess of fortune, Śrīmatī Rādhārāṇī, takes shelter in the shade of His lotus feet to enjoy the transcendental rasa of nuptial love. The complete treatise Kṛṣṇa-karṇāmṛta is dedicated to the transcendental pastimes of Śrī Kṛṣṇa and Śrīmatī Rādhārāṇī. It is a book to be read and understood by the most elevated devotees of Śrī Kṛṣṇa.

Adi TEXT 1.58

jīve sākṣāt nāhi tāte guru caitya-rūpe

śikṣā-guru haya kṛṣṇa-mahānta-svarūpe //CC Adi, 1.58//

SYNONYMS

jīve—by the living entity; sākṣāt—direct experience; nāhi—there is not; tāte—therefore; guru—the spiritual master; caitya-rūpe—in the form of the Supersoul; śikṣā-guru—the spiritual master who instructs; haya—appears; kṛṣṇa—Kṛṣṇa, the Supreme Personality of Godhead; mahānta—the topmost devotee; sva-rūpe

—in the form of.

TRANSLATION

Since one cannot visually experience the presence of the Supersoul, He appears before us as a liberated devotee. Such a spiritual master is none other than Kṛṣṇa Himself.

PURPORT

It is not possible for a conditioned soul to directly meet Kṛṣṇa, the Supreme Personality of Godhead, but if one becomes a sincere devotee and seriously engages in devotional service, Lord Kṛṣṇa sends an instructing spiritual master to show him favor and invoke his dormant propensity for serving the Supreme. The preceptor appears before the external senses of the fortunate conditioned soul, and at the same time the devotee is guided from within by the caittya-guru, Kṛṣṇa, who is seated as the spiritual master within the heart of the living entity.

Adi TEXT 1.59

tato duḥsaṅgam utsrjya

satsu sajjeta buddhi-mān

santa evāśya chindanti

mano-vyāsaṅgam uktibhiḥ //CC Adi, 1.59//

SYNONYMS

tataḥ—therefore; duḥsaṅgam—bad association; utsrjya—giving up; satsu—with the devotees; sajjeta—one should associate; buddhi-mān—an intelligent person; santaḥ—devotees; eva—certainly; aśya—one's; chindanti—cut off; manaḥ-vyāsaṅgam—opposing attachments; uktibhiḥ—by their instructions.

TRANSLATION

"One should therefore avoid bad company and associate only with devotees. With their realized instructions, such saints can cut the knot connecting one with activities unfavorable to devotional service."

PURPORT

This verse, which appears in Śrīmad-Bhāgavatam (11.26.26), was spoken by

Lord Kṛṣṇa to Uddhava in the text known as the Uddhava-gīta. The discussion relates to the story of Purūravā and the heavenly courtesan Urvaśī. When Urvaśī left Purūravā, he was deeply affected by the separation and had to learn to overcome his grief.

It is indicated that to learn the transcendental science, it is imperative that one avoid the company of undesirable persons and always seek the company of saints and sages who are able to impart lessons of transcendental knowledge. The potent words of such realized souls penetrate the heart, thereby eradicating all misgivings accumulated through years of undesirable association. For a neophyte devotee there are two kinds of persons whose association is undesirable: (1) gross materialists who constantly engage in sense gratification and (2) unbelievers who do not serve the Supreme Personality of Godhead but serve their senses and their mental whims in terms of their speculative habits. Intelligent persons seeking transcendental realization should very scrupulously avoid their company.

Adi TEXT 1.60

satām prasaṅgān mama vīrya-saṁvido

bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ

taj-joṣaṇād āśv apavarga-vartmani

śraddhā ratir bhaktir anukramiṣyati //CC Adi, 1.60//

SYNONYMS

satām—of the devotees; prasaṅgāt—by intimate association; mama—of Me; vīrya-saṁvidaḥ—talks full of spiritual potency; bhavanti—appear; hṛt—to the heart; karṇa—and to the ears; rasa-āyanāḥ—a source of sweetness; kathāḥ—talks; tat—of them; joṣaṇāt—from proper cultivation; āśu—quickly; apavarga—of liberation; vartmani—on the path; śraddhā—faith; ratih—attribution; bhaktih—love; anukramiṣyati—will follow one after another.

TRANSLATION

"The spiritually powerful message of Godhead can be properly discussed only in a society of devotees, and it is greatly pleasing to hear in that association. If one hears from devotees, the way of transcendental experience quickly opens to him, and gradually he attains a taste in knowledge that in due course develops into

attraction and devotion."

PURPORT

This verse appears in Śrīmad-Bhāgavatam (3.25.25), where Kapiladeva replies to the questions of His mother, Devahūti, about the process of devotional service. As one advances in devotional activities, the process becomes progressively clearer and more encouraging. Unless one gets this spiritual encouragement by following the instructions of the spiritual master, it is not possible to make advancement. Therefore, one's development of a taste for executing these instructions is the test of one's devotional service. Initially, a person must develop confidence by hearing the science of devotion from a qualified spiritual master. Then, as he associates with devotees and tries to adopt the means instructed by the spiritual master in his own life, his misgivings and other obstacles are vanquished by his execution of devotional service. Strong attachment for the transcendental service of the Lord develops as he continues listening to the messages of Godhead, and if he steadfastly proceeds in this way, he is certainly elevated to spontaneous love for the Supreme Personality of Godhead.

Adi TEXT 1.61

īśvara-svarūpa bhakta tāñra adhiṣṭhāna

bhaktera hṛdaye kṛṣṇera satata viśrāma //CC Adi, 1.61//

SYNONYMS

īśvara—the Supreme Personality of Godhead; svarūpa—identical with; bhakta—the pure devotee; tāñra—His; adhiṣṭhāna—abode; bhaktera—of the devotee; hṛdaye—in the heart; kṛṣṇera—of Lord Kṛṣṇa; satata—always; viśrāma—the resting place.

TRANSLATION

A pure devotee constantly engaged in the loving service of the Lord is identical with the Lord, who is always seated in his heart.

PURPORT

The Supreme Personality of Godhead is one without a second, and therefore He is all-powerful. He has inconceivable energies, of which three are principal. The

devotee is considered to be one of these energies, never the energetic. The energetic is always the Supreme Lord. The energies are related to Him for the purpose of eternal service. A living entity in the conditioned stage can uncover his aptitude for serving the Absolute Truth by the grace of Kṛṣṇa and the spiritual master. Then the Lord reveals Himself within his heart, and he can know that Kṛṣṇa is seated in the heart of every pure devotee. Kṛṣṇa is actually situated in the heart of every living entity, but only a devotee can realize this fact.

Adi TEXT 1.62

sādhavo hṛdayaṁ mahyaṁ

sādhūnāṁ hṛdayaṁ tv aham

mad-anyat te na jñānti

nāhaṁ tebhyo manāg api //CC Adi, 1.62//

SYNONYMS

sādhavaḥ—the saints; hṛdayam—heart; mahyam—My; sādhūnām—of the saints; hṛdayam—the heart; tu—indeed; aham—I; mat—than Me; anyat—other; te—they; na—not; jñānti—know; na—nor; aham—I; tebhyaḥ—than them; manāk—slightly; api—even.

TRANSLATION

"Saints are My heart, and only I am their hearts. They do not know anyone but Me, and therefore I do not recognize anyone besides them as Mine."

PURPORT

This verse appears in Śrīmad-Bhāgavatam (9.4.68) in connection with a misunderstanding between Durvāsā Muni and Mahārāja Ambarīṣa. As a result of this misunderstanding, Durvāsā Muni tried to kill the king, when the Sudarśana cakra, the celebrated weapon of Godhead, appeared on the scene for the devoted king's protection. When the Sudarśana cakra attacked Durvāsā Muni, he fled in fear of the weapon and sought shelter from all the great demigods in heaven. Not one of them was able to protect him, and therefore Durvāsā Muni prayed to Lord Viṣṇu for forgiveness. Lord Viṣṇu advised him, however, that if he wanted forgiveness he had to get it from Mahārāja Ambarīṣa, not from Him. In this

context Lord Viṣṇu spoke this verse.

The Lord, being full and free from problems, can wholeheartedly care for His devotees. His concern is how to elevate and protect all those who have taken shelter at His feet. The same responsibility is also entrusted to the spiritual master. The bona fide spiritual master's concern is how the devotees who have surrendered to him as a representative of the Lord may make progress in devotional service. The Supreme Personality of Godhead is always mindful of the devotees who fully engage in cultivating knowledge of Him, having taken shelter at His lotus feet.

Adi TEXT 1.63

bhavad-vidhā bhāgavatās

tīrtha-bhūtāḥ svayaṁ vibho

tīrthī-kurvanti tīrthāni

svāntaḥ-sthena gadā-bhṛtā //CC Adi, 1.63//

SYNONYMS

bhavad—your good self; vidhāḥ—like; bhāgavatāḥ—devotees; tīrtha—holy places of pilgrimage; bhūtāḥ—existing; svayaṁ—themselves; vibho—O almighty one; tīrthī-kurvanti—make into holy places of pilgrimage; tīrthāni—the holy places; sva-antaḥ-sthena—being situated in their hearts; gadā-bhṛtā—by the Personality of Godhead.

TRANSLATION

"Saints of your caliber are themselves places of pilgrimage. Because of their purity, they are constant companions of the Lord, and therefore they can purify even the places of pilgrimage."

PURPORT

This verse was spoken by Mahārāja Yudhiṣṭhira to Vidura in Śrīmad-Bhāgavatam (1.13.10). Mahārāja Yudhiṣṭhira was receiving his saintly uncle Vidura, who had been visiting sacred places of pilgrimage. Mahārāja Yudhiṣṭhira told Vidura that pure devotees like him are personified holy places because the Supreme Personality of Godhead is always with them in their hearts. By their association, sinful persons are freed from sinful reactions, and therefore

wherever a pure devotee goes is a sacred place of pilgrimage. The importance of holy places is due to the presence there of such pure devotees.

Adi TEXT 1.64

sei bhakta-gaṇa haya dvi-vidha prakāra

pāriṣad-gaṇa eka, sādhaka-gaṇa āra //CC Adi, 1.64//

SYNONYMS

sei—these; bhakta-gaṇa—devotees; haya—are; dvi-vidha—twofold; prakāra—varieties; pāriṣat-gaṇa—factual devotees; eka—one; sādhaka-gaṇa—prospective devotees; āra—the other.

TRANSLATION

Such pure devotees are of two types: personal associates [pāriṣats] and neophyte devotees [sādhakas].

PURPORT

Perfect servitors of the Lord are considered His personal associates, whereas devotees endeavoring to attain perfection are called neophytes. Among the associates, some are attracted by the opulences of the Personality of Godhead, and others are attracted by nuptial love of Godhead. The former devotees are placed in the realm of Vaikuṇṭha to render reverential devotional service, whereas the latter devotees are placed in Vṛndāvana for the direct service of Śrī Kṛṣṇa.

Adi TEXTS 1.65-66

īśvarera avatāra e-tina prakāra

aṁśa-avatāra, āra guṇa-avatāra

śaktyāveśa-avatāra--tṛtīya e-mata

aṁśa-avatāra--puruṣa-matsyādika yata //CC Adi, 1.65-66//

SYNONYMS

īśvarera—of the Supreme Lord; avatāra—incarnations; e-tina—these three; prakāra—kinds; aṁśa-avatāra—partial incarnations; āra—and; guṇa-avatāra—

qualitative incarnations; śakti-āveśa-avatāra—empowered incarnations; tṛtīya—the third; e-mata—thus; aṁśa-avatāra—partial incarnations; puruṣa—the three puruṣa incarnations; matsya—the fish incarnation; ādika—and so on; yata—all.

TRANSLATION

There are three categories of incarnations of Godhead: partial incarnations, qualitative incarnations and empowered incarnations. The puruṣas and Matsya are examples of partial incarnations.

Adi TEXT 1.67

brahmā viṣṇu śiva--tina guṇāvatāre gaṇi

śakti-āveśa--sanakādi, pṛthu, vyāsa-muni //CC Adi, 1.67//

SYNONYMS

brahmā—Lord Brahmā; viṣṇu—Lord Viṣṇu; śiva—Lord Śiva; tina—three; guṇa-avatāre—among the incarnations controlling the three modes of material nature; gaṇi—I count; śakti-āveśa—empowered incarnations; sanaka-ādi—the four Kumāras; pṛthu—King Pṛthu; vyāsa-muni—Vyāsadeva.

TRANSLATION

Brahmā, Viṣṇu and Śiva are qualitative incarnations. Empowered incarnations are those like the Kumāras, King Pṛthu and Mahā-muni Vyāsa [the compiler of the Vedas].

Adi TEXT 1.68

dui-rūpe haya bhagavānera prakāśa

eke ta' prakāśa haya, āre ta' vilāsa //CC Adi, 1.68//

SYNONYMS

dui-rūpe—in two forms; haya—are; bhagavānera—of the Supreme Personality of Godhead; prakāśa—manifestations; eke—in one; ta'-certainly; prakāśa—manifestation; haya—is; āre—in the other; ta'-certainly; vilāsa—engaged in pastimes.

TRANSLATION

The Personality of Godhead exhibits Himself in two kinds of forms: prakāśa and vilāsa.

PURPORT

The Supreme Lord expands His personal forms in two primary categories. The prakāśa forms are manifested by Lord Kṛṣṇa for His pastimes, and their features are exactly like His. When Lord Kṛṣṇa married sixteen thousand queens in Dvārakā, He did so in sixteen thousand prakāśa expansions. Similarly, during the rāsa dance He expanded Himself in identical prakāśa forms to dance beside each and every gopī simultaneously. When the Lord manifests His vilāsa expansions, however, they are all somewhat different in their bodily features. Lord Balarāma is the first vilāsa expansion of Lord Kṛṣṇa, and the four-handed Nārāyaṇa forms in Vaikuṇṭha expand from Balarāma. There is no difference between the bodily forms of Śrī Kṛṣṇa and Balarāma except that Their bodily colors are different. Similarly, Śrī Nārāyaṇa in Vaikuṇṭha has four hands, whereas Kṛṣṇa has only two. The expansions of the Lord who manifest such bodily differences are known as vilāsa-vigrahas.

Adi TEXTS 1.69-70

eka-i vigraha yadi haya bahu-rūpa

ākāre ta' bheda nāhi, eka-i svarūpa

mahiṣī-vivāhe, yaiche yaiche kaila rāsa

ihāke kahiye kṛṣṇera mukhya 'prakāśa' //CC Adi, 1.69-70//

SYNONYMS

eka-i—the same one; vigraha—person; yadi—if; haya—becomes; bahu-rūpa—many forms; ākāre—in appearance; ta'-certainly; bheda—difference; nāhi—there is not; eka-i—one; sva-rūpa—identity; mahiṣī—with the queens of Dvārakā; vivāhe—in the marriage; yaiche yaiche—in a similar way; kaila—He did; rāsa—rāsa dance; ihāke—this; kahiye—I say; kṛṣṇera—of Kṛṣṇa; mukhya—principal; prakāśa—manifested forms.

TRANSLATION

When the Personality of Godhead expands Himself in many forms, all nondifferent in Their features, as Lord Kṛṣṇa did when He married sixteen

thousand queens and when He performed His rāsa dance, such forms of the Lord are called manifested forms [prakāśa-vigrahas].

Adi TEXT 1.71

citram bataitad ekena

vapuṣā yugapat prthak

grheṣu dvy-aṣṭa-sāhasram

striya eka udāvahat //CC Adi, 1.71//

SYNONYMS

citram—wonderful; bata—oh; etat—this; ekena—with one; vapuṣā—form; yugapat—simultaneously; prthak—separately; grheṣu—in the houses; dvi-aṣṭa-sāhasram—sixteen thousand; striyaḥ—all the queens; ekaḥ—the one Śrī Kṛṣṇa; udāvahat—married.

TRANSLATION

"It is astounding that Lord Śrī Kṛṣṇa, who is one without a second, expanded Himself in sixteen thousand similar forms to marry sixteen thousand queens in their respective homes."

PURPORT

This verse is from Śrīmad-Bhāgavatam (10.69.2).

Adi TEXT 1.72

rāsotsavaḥ sampravṛtto

gopī-maṇḍala-maṇḍitaḥ

yogeśvareṇa kṛṣṇena

tāsām madhye dvayor dvayoḥ //CC Adi, 1.72//

SYNONYMS

rāsa-utsavaḥ—the festival of the rāsa dance; sampravṛttaḥ—was begun; gopī-maṇḍala—by groups of gopīs; maṇḍitaḥ—decorated; yoga-īśvareṇa—by the master of all mystic powers; kṛṣṇena—by Lord Kṛṣṇa; tāsām—of them; madhye

—in the middle; dvayoh dvayoh—of each two.

TRANSLATION

"When Lord Kṛṣṇa, surrounded by groups of cowherd girls, began the festivities of the rāsa dance, the Lord of all mystic powers placed Himself between each two girls."

PURPORT

This verse is also quoted from Śrīmad-Bhāgavatam (10.33.3).

Adi TEXTS 1.73-74

praviṣṭena grhītānām

kaṇṭhe sva-nikaṭam striyaḥ

yam manyeran nabhas tāvad

vimāna-śata-saṅkulam

divaukasām sa-dārāṇām

aty-autsukya-bhṛtātmanām

tato dundubhayo nedur

nipetuḥ puṣpa-vṛṣṭayaḥ //CC Adi, 1.73-74//

SYNONYMS

praviṣṭena—having entered; grhītānām—of those embracing; kaṇṭhe—on the neck; sva-nikaṭam—situated at their own side; striyaḥ—the gopīs; yam—whom; manyeran—would think; nabhaḥ—the sky; tāvat—at once; vimāna—of airplanes; śata—with hundreds; saṅkulam—crowded; diva-okasām—of the demigods; sa-dārāṇām—with their wives; ati-autsukya—with eagerness; bhṛt-ātmanām—whose minds were filled; tataḥ—then; dundubhayaḥ—kettledrums; neduḥ—sounded; nipetuḥ—fell; puṣpa-vṛṣṭayaḥ—showers of flowers.

TRANSLATION

"When the cowherd girls and Kṛṣṇa thus joined together, each girl thought that Kṛṣṇa was dearly embracing her alone. To behold this wonderful pastime of the

Lord, the denizens of heaven and their wives, all very eager to see the dance, flew in the sky in their hundreds of airplanes. They showered flowers and beat sweetly on drums."

PURPORT

This is another quote from Śrīmad-Bhāgavatam (10.33.3-4).

Adi TEXT 1.75

anekatra prakāṭatā

rūpasyaikasya yaikadā

sarvathā tat-svarūpaiva

sa prakāśa itīryate //CC Adi, 1.75//

SYNONYMS

anekatra—in many places; prakāṭatā—the manifestation; rūpasya—of form; ekasya—one; yā—which; ekadā—at one time; sarvathā—in every respect; tat—His; sva-rūpa—own form; eva—certainly; saḥ—that; prakāśaḥ—manifestive form; iti—thus; īryate—it is called.

TRANSLATION

"If numerous forms, all equal in their features, are displayed simultaneously, such forms are called prakāśa-vigrahas of the Lord."

PURPORT

This is a quotation from the Laghu-bhāgavatāmṛta (1.21), compiled by Śrīla Rūpa Gosvāmī.

Adi TEXT 1.76

eka-i vigraha kintu ākāre haya āna

aneka prakāśa haya, 'vilāsa' tāra nāma //CC Adi, 1.76//

SYNONYMS

eka-i—one; vigraha—form; kintu—but; ākāre—in appearance; haya—is; āna—different; aneka—many; prakāśa—manifestations; haya—appear; vilāsa—

pastime form; tāra—of that; nāma—the name.

TRANSLATION

But when the numerous forms are slightly different from one another, they are called vilāsa-vigrahas.

Adi TEXT 1.77

svarūpam anyākāraṁ yat

tasya bhāti vilāsataḥ

prāyeṇātma-samaṁ śaktyā

sa vilāso nigadyate //CC Adi, 1.77//

SYNONYMS

sva-rūpam—the Lord's own form; anya—other; ākāraṁ—features of the body; yat—which; tasya—His; bhāti—appears; vilāsataḥ—from particular pastimes; prāyena—almost; ātma-samaṁ—self-similar; śaktyā—by His potency; saḥ—that; vilāsaḥ—the vilāsa (pastime) form; nigadyate—is called.

TRANSLATION

"When the Lord displays numerous forms with different features by His inconceivable potency, such forms are called vilāsa-vigrahas."

PURPORT

This is another quotation from the Laghu-bhāgavatāmṛta (1.15).

Adi TEXT 1.78

yaiche baladeva, paravyome nārāyaṇa

yaiche vāsudeva pradyumnādi saṅkarṣaṇa //CC Adi, 1.78//

SYNONYMS

yaiche—just as; baladeva—Baladeva; para-vyome—in the spiritual sky; nārāyaṇa—Lord Nārāyaṇa; yaiche—just as; vāsudeva—Vāsudeva; pradyumna-ādi—Pradyumna, etc.; saṅkarṣaṇa—Saṅkarṣaṇa.

TRANSLATION

Examples of such vilāsa-vigrahas are Baladeva, Nārāyaṇa in Vaikuṇṭha-dhāma, and the catur-vyūha-Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha.

Adi TEXTS 1.79-80

īśvarera śakti haya e-tina prakāra

eka lakṣmī-gaṇa, pure mahiṣī-gaṇa āra

vraje gopī-gaṇa āra sabhāte pradhāna

vrajendra-nandana yā'te svayaṁ bhagavān //CC Adi, 1.79-80//

SYNONYMS

īśvarera—of the Supreme Lord; śakti—energy; haya—is; e-tina—these three; prakāra—kinds; eka—one; lakṣmī-gaṇa—the goddesses of fortune in Vaikuṇṭha; pure—in Dvārakā; mahiṣī-gaṇa—the queens; āra—and; vraje—in Vṛndāvana; gopī-gaṇa—the gopīs; āra—and; sabhāte—among all of them; pradhāna—the chief; vraja-indra-nandana—Kṛṣṇa, the son of the King of Vraja; yā'te—because; svayaṁ—Himself; bhagavān—the primeval Lord.

TRANSLATION

The energies [consorts] of the Supreme Lord are of three kinds: the Lakṣmīs in Vaikuṇṭha, the queens in Dvārakā and the gopīs in Vṛndāvana. The gopīs are the best of all, for they have the privilege of serving Śrī Kṛṣṇa, the primeval Lord, the son of the King of Vraja.

Adi TEXT 1.81

svayaṁ-rūpa kṛṣṇera kāya-vyūha--tānra sama

bhakta sahite haya tānhāra āvaraṇa //CC Adi, 1.81//

SYNONYMS

svayaṁ-rūpa—His own original form (two-handed Kṛṣṇa); kṛṣṇera—of Lord Kṛṣṇa; kāya-vyūha—personal expansions; tānra—with Him; sama—equal; bhakta—the devotees; sahite—associated with; haya—are; tānhāra—His; āvaraṇa—covering.

TRANSLATION

The personal associates of the primeval Lord, Śrī Kṛṣṇa, are His devotees, who are identical with Him. He is complete with His entourage of devotees.

PURPORT

Śrī Kṛṣṇa and His various personal expansions are nondifferent in potential power. These expansions are associated with further, secondary expansions, or servitor expansions, who are called devotees.

Adi TEXT 1.82

bhakta ādi krame kaila sabhāra vandana

e-sabhāra vandana sarva-śubhera kāraṇa //CC Adi, 1.82//

SYNONYMS

bhakta—the devotees; ādi—and so on; krame—in order; kaila—did; sabhāra—of the assembly; vandana—worship; e-sabhāra—of this assembly; vandana—worship; sarva-śubhera—of all good fortune; kāraṇa—the source.

TRANSLATION

Now I have worshiped all the various levels of devotees. Worshiping them is the source of all good fortune.

PURPORT

To offer prayers to the Lord, one should first offer prayers to His devotees and associates.

Adi TEXT 1.83

prathama śloke kahi sāmānya maṅgalācaraṇa

dvitīya śloketē kari viśeṣa vandana //CC Adi, 1.83//

SYNONYMS

prathama—first; śloke—in the verse; kahi—I express; sāmānya—general; maṅgala-ācaraṇa—invocation of benediction; dvitīya—second; śloketē—in the verse; kari—I do; viśeṣa—particular; vandana—offering of prayers.

TRANSLATION

In the first verse I have invoked a general benediction, but in the second I have prayed to the Lord in a particular form.

Adi TEXT 1.84

vande śrī-kṛṣṇa-caitanya-
nityānandau sahoditau
gauḍodaye puṣpavantau
citrau śan-dau tamo-nudau //CC Adi, 1.84//

SYNONYMS

vande—I offer respectful obeisances; śrī-kṛṣṇa-caitanya—to Lord Śrī Kṛṣṇa Caitanya; nityānandau—and to Lord Nityānanda; saha-uditau—simultaneously arisen; gauḍa-udaye—on the eastern horizon of Gauḍa; puṣpavantau—the sun and moon together; citrau—wonderful; śam-dau—bestowing benediction; tamaḥ-nudau—dissipating darkness.

TRANSLATION

"I offer my respectful obeisances unto Śrī Kṛṣṇa Caitanya and Lord Nityānanda, who are like the sun and moon. They have arisen simultaneously on the horizon of Gauḍa to dissipate the darkness of ignorance and thus wonderfully bestow benediction upon all."

Adi TEXTS 1.85-86

vraje ye vihare pūrve kṛṣṇa-balarāma
koṭī-sūrya-candra jini donhāra nija-dhāma
sei dui jagatere ha-iyā sadaya
gauḍadeśe pūrva-śaile karilā udaya //CC Adi, 1.85-86//

SYNONYMS

vraje—in Vraja (Vṛndāvana); ye—who; vihare—played; pūrve—formerly; kṛṣṇa—Lord Kṛṣṇa; balarāma—Lord Balarāma; koṭī—millions; sūrya—suns; candra

—moons; jini—overcoming; donhāra—of the two; nija-dhāma—the effulgence; sei—these; dui—two; jagatere—for the universe; ha-iyā—becoming; sa-daya—compassionate; gauḍa-deśe—in the country of Gauḍa; pūrva-śaile—on the eastern horizon; karilā—did; udaya—arise.

TRANSLATION

Śrī Kṛṣṇa and Balarāma, the Personalities of Godhead, who formerly appeared in Vṛndāvana and were millions of times more effulgent than the sun and moon, have arisen over the eastern horizon of Gauḍadeśa [West Bengal], being compassionate for the fallen state of the world.

Adi TEXT 1.87

śrī-kṛṣṇa-caitanya āra prabhu nityānanda
yānhāra prakāśe sarva jagat ānanda //CC Adi, 1.87//

SYNONYMS

śrī-kṛṣṇa-caitanya—Lord Śrī Kṛṣṇa Caitanya; āra—and; prabhu nityānanda—Lord Nityānanda; yānhāra—of whom; prakāśe—on the appearance; sarva—all; jagat—the world; ānanda—full of happiness.

TRANSLATION

The appearance of Śrī Kṛṣṇa Caitanya and Prabhu Nityānanda has surcharged the world with happiness.

Adi TEXTS 1.88-89

sūrya-candra hare yaiche saba andhakāra
vastu prakāśiyā kare dharmera pracāra
ei mata dui bhāi jīvera ajñāna-
tamo-nāśa kari' kaila tattva-vastu-dāna //CC Adi, 1.88-89//

SYNONYMS

sūrya-candra—the sun and the moon; hare—drive away; yaiche—just as; saba—all; andhakāra—darkness; vastu—truth; prakāśiyā—manifesting; kare—do; dharmera—of inborn nature; pracāra—preaching; ei mata—like this; dui—two;

bhāi—brothers; jīvera—of the living being; ajñāna—of ignorance; tamaḥ—of the darkness; nāśa—destruction; kari'-doing; kaila—made; tattva-vastu—of the Absolute Truth; dāna—gift.

TRANSLATION

As the sun and moon drive away darkness by their appearance and reveal the nature of everything, these two brothers dissipate the darkness of ignorance covering the living beings' and enlighten them with knowledge of the Absolute Truth.

Adi TEXT 1.90

ajñāna-tamera nāma kahiye 'kaitava'

dharma-artha-kāma-mokṣa-vāñchā ādi saba //CC Adi, 1.90//

SYNONYMS

ajñāna-tamera—of the darkness of ignorance; nāma—name; kahiye—I call; kaitava—cheating process; dharma—religiosity; artha—economic development; kāma—sense gratification; mokṣa—liberation; vāñchā—desire for; ādi—and so on; saba—all.

TRANSLATION

The darkness of ignorance is called kaitava, the way of cheating, which begins with religiosity, economic development, sense gratification and liberation.

Adi TEXT 1.91

dharmāḥ projjhita-kaitavo 'tra paramo nirmatsarāṇām satām

vedyaṁ vāstavam atra vastu śiva-daṁ tāpa-trayonmūlanam

śrīmad-bhāgavate mahā-muni-kṛte kim vā parair īśvaraḥ

sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt //CC Adi, 1.91//

SYNONYMS

dharmāḥ—religiosity; projjhita—completely rejected; kaitavaḥ—in which fruitive intention; atra—herein; paramaḥ—the highest; nirmatsarāṇām—of the one-hundred-percent pure in heart; satām—devotees; vedyaṁ—to be

understood; vāstavam—factual; atra—herein; vastu—substance; śiva-dam—giving well-being; tāpa-traya—of threefold miseries; unmūlanam—causing uprooting; śrīmat—beautiful; bhāgavate—in the Bhāgavata Purāṇa; mahā-muni—by the great sage (Vyāsadeva); kṛte—compiled; kim—what; vā—indeed; paraiḥ—with others; īśvaraḥ—the Supreme Lord; sadyaḥ—at once; hṛdi—within the heart; avarudhyate—becomes confined; atra—herein; kṛtibhiḥ—by pious men; śuśrūṣubhiḥ—desiring to hear; tat-kṣaṇāt—without delay.

TRANSLATION

"The great scripture Śrīmad-Bhāgavatam, compiled by Mahā-muni Vyāsadeva from four original verses, describes the most elevated and kindhearted devotees and completely rejects the cheating ways of materially motivated religiosity. It propounds the highest principle of eternal religion, which can factually mitigate the threefold miseries of a living being and award the highest benediction of full prosperity and knowledge. Those willing to hear the message of this scripture in a submissive attitude of service can at once capture the Supreme Lord in their hearts. Therefore there is no need for any scripture other than Śrīmad-Bhāgavatam."

PURPORT

This verse appears in Śrīmad-Bhāgavatam (1.1.2). The words mahā-muni-kṛte indicate that Śrīmad-Bhāgavatam was compiled by the great sage Vyāsadeva, who is sometimes known as Nārāyaṇa Mahā-muni because he is an incarnation of Nārāyaṇa. Vyāsadeva, therefore, is not an ordinary man, but is empowered by the Supreme Personality of Godhead. He compiled the beautiful Bhāgavatam to narrate some of the pastimes of the Supreme Personality of Godhead and His devotees.

In Śrīmad-Bhāgavatam, a distinction between real religion and pretentious religion has been clearly made. According to this original and genuine commentation on the Vedānta-sūtra, there are numerous pretentious faiths that pass as religion but neglect the real essence of religion. The real religion of a living being is his natural inborn quality, whereas pretentious religion is a form of nescience that artificially covers a living entity's pure consciousness under certain unfavorable conditions. Real religion lies dormant when artificial religion dominates from the mental plane. A living being can awaken this dormant religion by hearing with a pure heart.

The path of religion prescribed by Śrīmad-Bhāgavatam is different from all

forms of imperfect religiosity. Religion can be considered in the following three divisions: (1) the path of fruitive work, (2) the path of knowledge and mystic powers, and (3) the path of worship and devotional service.

The path of fruitive work (karma-kāṇḍa), even when decorated by religious ceremonies meant to elevate one's material condition, is a cheating process because it can never enable one to gain relief from material existence and achieve the highest goal. A living entity perpetually struggles hard to rid himself of the pangs of material existence, but the path of fruitive work leads him to either temporary happiness or temporary distress in material existence. By pious fruitive work a person is placed in a position where he can temporarily feel material happiness, whereas vicious activities lead him to a distressful position of material want and scarcity. However, even if a person is put into the most perfect situation of material happiness, he cannot in that way become free from the pangs of birth, death, old age and disease. A materially happy person is therefore in need of the eternal relief that mundane religiosity in terms of fruitive work can never award.

The paths of the culture of knowledge (jñāna-mārga) and of mystic powers (yoga-mārga) are equally hazardous, for one does not know where one will go by following these uncertain methods. An empiric philosopher in search of spiritual knowledge may endeavor most laboriously for many, many births in mental speculation, but unless and until he reaches the stage of the purest quality of goodness-in other words, until he transcends the plane of material speculation-it is not possible for him to know that everything emanates from the Personality of Godhead Vāsudeva. His attachment to the impersonal feature of the Supreme Lord makes him unfit to rise to that transcendental stage of vāsudeva understanding, and therefore because of his unclean state of mind he glides down again into material existence, even after having ascended to the highest stage of liberation. This falldown takes place due to his want of a locus standi in the service of the Supreme Lord.

As far as the mystic powers of the yogīs are concerned, they are also material entanglements on the path of spiritual realization. One German scholar who became a devotee of Godhead in India said that material science had already made laudable progress in duplicating the mystic powers of the yogīs. He therefore came to India not to learn the methods of the yogīs' mystic powers but to learn the path of transcendental loving service to the Supreme Lord, as mentioned in the great scripture Śrīmad-Bhāgavatam. Mystic powers can make a yogī materially powerful and thus give temporary relief from the miseries of

birth, death, old age and disease, as other material sciences can also do, but such mystic powers can never be a permanent source of relief from these miseries. Therefore, according to the Bhāgavata school, this path of religiosity is also a method of cheating its followers. In the Bhagavad-gītā it is clearly defined that the most elevated and powerful mystic yogīs one who can constantly think of the Supreme Lord within his heart and engage in the loving service of the Lord.

The path of worship of the innumerable devas, or administrative demigods, is still more hazardous and uncertain than the above-mentioned processes of karma-kāṇḍa and jñāna-kāṇḍa. This system of worshiping many gods, such as Durgā, Śiva, Gaṇeśa, Sūrya and the impersonal Viṣṇu form, is accepted by persons who have been blinded by an intense desire for sense gratification. When properly executed in terms of the rites mentioned in the śāstras, which are now very difficult to perform in this age of want and scarcity, such worship can certainly fulfill one's desires for sense gratification, but the success obtained by such methods is certainly transient, and it is suitable only for a less intelligent person. That is the verdict of the Bhagavad-gītā. No sane man should be satisfied by such temporary benefits.

None of the above-mentioned three religious paths can deliver a person from the threefold miseries of material existence, namely, miseries caused by the body and mind, miseries caused by other living entities, and miseries caused by the demigods. The process of religion described in Śrīmad-Bhāgavatam, however, is able to give its followers permanent relief from the threefold miseries. The Bhāgavatam describes the highest religious form-reinstatement of the living entity in his original position of transcendental loving service to the Supreme Lord, which is free from the infections of desires for sense gratification, fruitive work, and the culture of knowledge with the aim of merging into the Absolute to become one with the Supreme Lord.

Any process of religiosity based on sense gratification, gross or subtle, must be considered a pretentious religion because it is unable to give perpetual protection to its followers. The word *projjhita* is significant. *Pra* means "complete," and *ujjhita* indicates rejection. Religiosity in the shape of fruitive work is directly a method of gross sense gratification, whereas the process of culturing spiritual knowledge with a view to becoming one with the Absolute is a method of subtle sense gratification. All such pretentious religiosity based on gross or subtle sense gratification is completely rejected in the process of bhāgavata-dharma, or the transcendental religion that is the eternal function of the living being.

Bhāgavata-dharma, or the religious principle described in Śrīmad-Bhāgavatam, of which the Bhagavad-gītā is a preliminary study, is meant for liberated persons of the highest order who attribute very little value to the sense gratification of pretentious religiosity. The first and foremost concern of fruitive workers, elevationists, empiric philosophers and salvationists is to raise their material position. But devotees of Godhead have no such selfish desires. They serve the Supreme Lord only for His satisfaction. Śrī Arjuna, wanting to satisfy his senses by becoming a so-called nonviolent and pious man, at first decided not to fight. But when he was fully situated in the principles of bhāgavata-dharma, culminating in complete surrender unto the will of the Supreme Lord, he changed his decision and agreed to fight for the satisfaction of the Lord. He then said:

naṣṭo mohaḥ smṛtir labdhā

tvat-prasādān mayācyuta

sthito 'smi gata-sandehaḥ

kariṣye vacanaṁ tava

"My dear Kṛṣṇa, O infallible one, my illusion is now gone. I have regained my memory by Your mercy. I am now firm and free from doubt and am prepared to act according to Your instructions." (Bg. 18.73) It is the constitutional position of a living entity to be situated in this pure consciousness. Any so-called religious process that interferes with this unadulterated spiritual position of the living being must therefore be considered a pretentious process of religiosity.

The real form of religion is spontaneous loving service to Godhead. This relationship of the living being with the Absolute Personality of Godhead in service is eternal. The Personality of Godhead is described as vastu, or the Substance, and the living entities are described as vāstavas, or the innumerable samples of the Substance in relative existence. The relationship of these substantive portions with the Supreme Substance can never be annihilated, for it is an eternal quality inherent in the living being.

By contact with material nature the living entities exhibit varied symptoms of the disease of material consciousness. To cure this material disease is the supreme object of human life. The process that treats this disease is called bhāgavata-dharma, or sanātana-dharma-real religion. This is described in the pages of Śrīmad-Bhāgavatam. Therefore anyone who, because of his background of pious

activities in previous lives, is anxious to hear Śrīmad-Bhāgavatam immediately realizes the presence of the Supreme Lord within his heart and fulfills the mission of his life.

Adi TEXT 1.92

tāra madhye mokṣa-vāñchā kaitava-pradhāna

yāhā haite kṛṣṇa-bhakti haya antardhāna //CC Adi, 1.92//

SYNONYMS

tāra—of them; madhye—in the midst; mokṣa-vāñchā—the desire to merge into the Supreme; kaitava—of cheating processes; pradhāna—the chief; yāhā haite—from which; kṛṣṇa-bhakti—devotion to Lord Kṛṣṇa; haya—becomes; antardhāna—disappearance.

TRANSLATION

The foremost process of cheating is to desire to achieve liberation by merging into the Supreme, for this causes the permanent disappearance of loving service to Kṛṣṇa.

PURPORT

The desire to merge into the impersonal Brahman is the subtlest type of atheism. As soon as such atheism, disguised in the dress of liberation, is encouraged, one becomes completely unable to traverse the path of devotional service to the Supreme Personality of Godhead.

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Adi TEXT 1.93

"pra-śabdena mokṣābhisandhir api nirastaḥ" iti //CC Adi, 1.93//

SYNONYMS

pra-śabdena—by the prefix "pra"; mokṣa-abhisandhiḥ—the intention of

liberation; api—certainly; nirastaḥ—nullified; iti—thus.

TRANSLATION

"The prefix 'pra' [in the verse from Śrīmad-Bhāgavatam] indicates that the desire for liberation is completely rejected."

PURPORT

This is an annotation by Śrīdhara Svāmī, the great commentator on Śrīmad-Bhāgavatam.

Adi TEXT 1.94

kṛṣṇa-bhaktira bādhaka--yata śubhāśubha karma

seha eka jīvera ajñāna-tamo-dharma //CC Adi, 1.94//

SYNONYMS

kṛṣṇa-bhaktira—of devotional service to Kṛṣṇa; bādhaka—hindrance; yata—all; śubha-aśubha—auspicious or inauspicious; karma—activity; seha—that; eka—one; jīvera—of the living entity; ajñāna-tamaḥ—of the darkness of ignorance; dharma—the character.

TRANSLATION

All kinds of activities, both auspicious and inauspicious, that are detrimental to the discharge of transcendental loving service to Lord Śrī Kṛṣṇa are actions of the darkness of ignorance.

PURPORT

The poetical comparison of Lord Caitanya and Lord Nityānanda to the sun and moon is very significant. The living entities are spiritual sparks, and their constitutional position is to render devotional service to the Supreme Lord in full Kṛṣṇa consciousness. So-called pious activities and other ritualistic performances, pious or impious, as well as the desire to escape from material existence, are all considered to be coverings of these spiritual sparks. The living entities must get free from these superfluous coverings and fully engage in Kṛṣṇa consciousness. The purpose of the appearance of Lord Caitanya and Lord Nityānanda is to dispel the darkness of the soul. Before Their appearance, all these superfluous activities of the living entities were covering Kṛṣṇa

consciousness, but after the appearance of these two brothers, people's hearts are becoming cleansed, and they are again becoming situated in the real position of Kṛṣṇa consciousness.

Adi TEXT 1.95

yāñhāra prasāde ei tamo haya nāśa

tamo nāśa kari' kare tattvera prakāśa //CC Adi, 1.95//

SYNONYMS

yāñhāra—whose; prasāde—by the grace; ei—this; tamaḥ—darkness; haya—is; nāśa—destroyed; tamaḥ—darkness; nāśa—destruction; kari'-doing; kare—does; tattvera—of the truth; prakāśa—discovery.

TRANSLATION

By the grace of Lord Caitanya and Lord Nityānanda, this darkness of ignorance is removed, and the truth is brought to light.

Adi TEXT 1.96

tattva-vastu--kṛṣṇa, kṛṣṇa-bhakti, prema-rūpa

nāma-saṅkīrtana--saba ānanda-svarūpa //CC Adi, 1.96//

SYNONYMS

tattva-vastu—Absolute Truth; kṛṣṇa—Lord Kṛṣṇa; kṛṣṇa-bhakti—devotional service to Lord Kṛṣṇa; prema-rūpa—taking the form of love for Lord Kṛṣṇa; nāma-saṅkīrtana—congregational chanting of the holy name; saba—all; ānanda—of bliss; svarūpa—the identity.

TRANSLATION

The Absolute Truth is Śrī Kṛṣṇa, and loving devotion to Śrī Kṛṣṇa exhibited in pure love is achieved through congregational chanting of the holy name, which is the essence of all bliss.

Adi TEXT 1.97

sūrya candra bāhirera tamaḥ se vināśe

bahir-vastu ghaṭa-paṭa-ādi se prakāśe //CC Adi, 1.97//

SYNONYMS

sūrya—the sun; candra—the moon; bāhirera—of the external world; tamaḥ—darkness; se—they; vināśe—destroy; bahiḥ-vastu—external things; ghaṭa—waterpots; paṭa-ādi—plates, etc.; se—they; prakāśe—reveal.

TRANSLATION

The sun and moon dissipate the darkness of the external world and thus reveal external material objects like pots and plates.

Adi TEXT 1.98

dui bhāi hṛdayera kṣāli' andhakāra

dui bhāgavata-saṅge karāna sākṣātkāra //CC Adi, 1.98//

SYNONYMS

dui—two; bhāi—brothers; hṛdayera—of the heart; kṣāli'-purifying; andhakāra—darkness; dui bhāgavata—of the two bhāgavatas; saṅge—by the association; karāna—cause; sākṣāt-kāra—a meeting.

TRANSLATION

But these two brothers [Lord Caitanya and Lord Nityānanda] dissipate the darkness of the inner core of the heart, and thus They help one meet the two kinds of bhāgavatas [persons or things in relationship with the Personality of Godhead].

Adi TEXT 1.99

eka bhāgavata baḍa--bhāgavata-śāstra

āra bhāgavata--bhakta bhakti-rasa-pātra //CC Adi, 1.99//

SYNONYMS

eka—one; bhāgavata—in relation to the Supreme Lord; baḍa—great; bhāgavata-śāstra—Śrīmad-Bhāgavatam; āra—the other; bhāgavata—in relation to the Supreme Lord; bhakta—pure devotee; bhakti-rasa—of the mellow of devotion; pātra—the recipient.

TRANSLATION

One of the bhāgavatas is the great scripture Śrīmad-Bhāgavatam, and the other is the pure devotee absorbed in the mellows of loving devotion.

Adi TEXT 1.100

dui bhāgavata dvārā diyā bhakti-rasa

tānhāra hṛdaye tānra preme haya vaśa //CC Adi, 1.100//

SYNONYMS

dui—two; bhāgavata—the bhāgavatas; dvārā—by; diyā—giving; bhakti-rasa—devotional inspiration; tānhāra—of His devotee; hṛdaye—in the heart; tānra—his; preme—by the love; haya—becomes; vaśa—under control.

TRANSLATION

Through the actions of these two bhāgavatas the Lord instills the mellows of transcendental loving service into the heart of a living being, and thus the Lord, in the heart of His devotee, comes under the control of the devotee's love.

Adi TEXT 1.101

eka adbhuta--sama-kāle donhāra prakāśa

āra adbhuta--citta-guhāra tamaḥ kare nāśa //CC Adi, 1.101//

SYNONYMS

eka—one; adbhuta—wonderful thing; sama-kāle—at the same time; donhāra—of both; prakāśa—the manifestation; āra—the other; adbhuta—wonderful thing; citta-guhāra—of the core of the heart; tamaḥ—darkness; kare—do; nāśa—destruction.

TRANSLATION

The first wonder is that both brothers appear simultaneously, and the other is that They illuminate the innermost depths of the heart.

Adi TEXT 1.102

ei candra sūrya dui parama sadaya

jagatera bhāgye gauḍe karilā udaya //CC Adi, 1.102//

SYNONYMS

ei—these; candra—moon; sūrya—sun; dui—two; parama—very; sa-daya—kind; jagatera—of the people of the world; bhāgye—for the fortune; gauḍe—in the land of Gauḍa; karilā—did; udaya—appearance.

TRANSLATION

These two, the sun and moon, are very kind to the people of the world. Thus for the good fortune of all, They have appeared on the horizon of Bengal.

PURPORT

The celebrated ancient capital of the Sena dynasty, which was known as Gauḍadeśa or Gauḍa, was situated in what is now the modern district of Maldah. Later this capital was transferred to the ninth or central island on the western side of the Ganges at Navadvīpa, which is now known as Māyāpur and was then called Gauḍapura. Lord Caitanya appeared there, and Lord Nityānanda came there and joined Him from the district of Birbhum. They appeared on the horizon of Gauḍadeśa to spread the science of Kṛṣṇa consciousness, and it is predicted that as the sun and moon gradually move west, the movement They began five hundred years ago will come to the Western civilizations by Their mercy.

Caitanya Mahāprabhu and Nityānanda Prabhu drive away the five kinds of ignorance of the conditioned souls. In the Mahābhārata, Udyoga-parva, Forty-third Chapter, these five kinds of ignorance are described. They are (1) accepting the body to be the self, (2) making material sense gratification one's standard of enjoyment, (3) being anxious due to material identification, (4) lamenting and (5) thinking that there is anything beyond the Absolute Truth. The teachings of Lord Caitanya eradicate these five kinds of ignorance. Whatever one sees or otherwise experiences one should know to be simply an exhibition of the Supreme Personality of Godhead's energy. Everything is a manifestation of Kṛṣṇa.

Adi TEXT 1.103

sei dui prabhura kari caraṇa vandana

yāñhā ha-ite vighna-nāśa abhīṣṭa-pūraṇa //CC Adi, 1.103//

SYNONYMS

sei—these; dui—two; prabhura—of the Lords; kari—I do; caraṇa—feet; vandana—obeisance; yāñhā ha-ite—from which; vighna-nāśa—destruction of obstacles; abhīṣṭa-pūraṇa—fulfillment of desires.

TRANSLATION

Let us therefore worship the holy feet of these two Lords. Thus one can be rid of all difficulties on the path of self-realization.

Adi TEXT 1.104

ei dui śloke kaila maṅgala-vandana

ṭṭīya ślokerā artha śuna sarva-jana //CC Adi, 1.104//

SYNONYMS

ei—these; dui—two; śloke—in the verses; kaila—I did; maṅgala—auspicious; vandana—obeisance; ṭṭīya—third; ślokerā—of the verse; artha—meaning; śuna—please hear; sarva-jana—everyone.

TRANSLATION

I have invoked the benediction of the Lords with these two verses. Now please hear attentively the purport of the third.

Adi TEXT 1.105

vaktavya-bāhulya, grantha-vistārera ḍare

vistāre nā varṇi, sārārtha kahi alpākṣare //CC Adi, 1.105//

SYNONYMS

vaktavya—of words to be spoken; bāhulya—elaboration; grantha—of the book; vistārera—of the big volume; ḍare—in fear; vistāre—in expanded form; nā—not; varṇi—I describe; sārārtha—essential meaning; kahi—I say; alpa-akṣare—in few words.

TRANSLATION

I purposely avoid extensive description for fear of increasing the bulk of this

book. I shall describe the essence as concisely as possible.

Adi TEXT 1.106

"mitaṁ ca sāraṁ ca vaco hi vāgmitā" iti //CC Adi, 1.106//

SYNONYMS

mitam—concise; ca—and; sāram—essential; ca—and; vacaḥ—speech; hi—certainly; vāgmitā—eloquence; iti—thus.

TRANSLATION

"Essential truth spoken concisely is true eloquence."

Adi TEXT 1.107

śunile khaṇḍibe cittera ajñānādi doṣa

kṛṣṇe gāḍha prema habe, pāibe santoṣa //CC Adi, 1.107//

SYNONYMS

śunile—on one's hearing; khaṇḍibe—will remove; cittera—of the heart; ajñānādi—of ignorance, etc.; doṣa—the faults; kṛṣṇe—in Lord Kṛṣṇa; gāḍha—deep; prema—love; habe—there will be; pāibe—will obtain; santoṣa—satisfaction.

TRANSLATION

Simply hearing submissively will free one's heart from all the faults of ignorance, and thus one will achieve deep love for Kṛṣṇa. This is the path of peace.

Adi TEXTS 1.108-109

śrī-caitanya-nityānanda-advaita-mahattva

tānra bhakta-bhakti-nāma-prema-rasa-tattva

bhinna bhinna likhiyāchi kariyā vicāra

śunile jānibe saba vastu-tattva-sāra //CC Adi, 1.108-109//

SYNONYMS

śrī-caitanya—of Lord Caitanya Mahāprabhu; nityānanda—of Lord Nityānanda; advaita—of Śrī Advaita; mahattva—greatness; tāñra—Their; bhakta—devotees; bhakti—devotion; nāma—names; prema—love; rasa—mellows; tattva—real nature; bhinna bhinna—different; likhiyāchi—I wrote; kariyā—doing; vicāra—consideration; śunile—on hearing; jāñibe—will know; saba—all; vastu-tattva-sāra—the essence of the Absolute Truth.

TRANSLATION

If one patiently hears about the glories of Śrī Caitanya Mahāprabhu, Śrī Nityānanda Prabhu and Śrī Advaita Prabhu and Their devotees, devotional activities, names, fame, and the mellows of Their transcendental loving exchanges—one will learn the essence of the Absolute Truth. Therefore I have described these [in the Caitanya-caritāmṛta] with logic and discrimination.

Adi TEXT 1.110

śrī-rūpa-raghunātha-pade yāra āśa

caitanya-caritāmṛta kahe kṛṣṇadāsa //CC Adi, 1.110//

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; raghunātha—Śrīla Raghunātha dāsa Gosvāmī; pade—at the lotus feet; yāra—whose; āśa—expectation; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; kṛṣṇadāsa—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Ādi-līlā, First Chapter, describing the spiritual masters.

Chapter 2 Śrī Caitanya Mahāprabhu Is the Supreme Personality of Godhead

This chapter explains that Lord Caitanya is the Supreme Personality of Godhead Kṛṣṇa Himself. Therefore, the Brahman effulgence is the bodily luster of Lord Caitanya, and the localized Supersoul situated in the heart of every living entity is His partial representation. The puruṣa-avatāras are also explained in this connection. Mahā-Viṣṇu is the reservoir of all conditioned souls, but as confirmed in the authoritative scriptures, Lord Kṛṣṇa is the ultimate fountainhead, the source of numerous plenary expansions, including Nārāyaṇa, who is generally accepted by Māyāvādī philosophers to be the Absolute Truth. The Lord's manifestation of prābhava and vaibhava expansions, as well as partial incarnations and incarnations with delegated powers, are also explained. Lord Kṛṣṇa's ages of boyhood and youth are discussed, and it is explained that His age at the beginning of youth is His eternal form.

The spiritual sky contains innumerable spiritual planets, the Vaikuṇṭhas, which are manifestations of the Supreme Lord's internal energy. Innumerable material universes are similarly exhibited by His external energy, and the living entities are manifested by His marginal energy. Because Lord Kṛṣṇa Caitanya is not different from Lord Kṛṣṇa, He is the cause of all causes; there is no cause beyond Him. He is eternal, and His form is spiritual. Lord Caitanya is directly the Supreme Lord Kṛṣṇa, as the evidence of authoritative scriptures proves. This chapter stresses that a devotee must have knowledge of Kṛṣṇa's personal form, His three principal energies, His pastimes and the relationship of the living entities with Him in order to advance in Kṛṣṇa consciousness.

Adi TEXT 2.1

śrī-caitanya-prabhum vande

bālo 'pi yad-anugrahāt

taren nānā-mata-grāha-

vyāptam siddhānta-sāgaram //CC Adi, 2.1//

SYNONYMS

śrī-caitanya-prabhum—to Lord Śrī Caitanya Mahāprabhu; vande—I offer obeisances; bālaḥ—an ignorant child; api—even; yat—of whom; anugrahāt—by the mercy; taret—may cross over; nānā—various; mata—of theories; grāha—the crocodiles; vyāptam—filled with; siddhānta—of conclusions; sāgaram—the ocean.

TRANSLATION

I offer my obeisances to Sri Caitanya Mahāprabhu, by whose mercy even an ignorant child can swim across the ocean of conclusive truth, which is full of the crocodiles of various theories.

PURPORT

By the mercy of the Supreme Personality of Godhead Śrī Caitanya Mahāprabhu, even an inexperienced boy with no educational culture can be saved from the ocean of nescience, which is full of various types of philosophical doctrines that are like dangerous aquatic animals. The philosophy of the Buddha, the argumentative presentations of the jñānīs, the yoga systems of Patañjali and Gautama, and the systems of philosophers like Kaṇāda, Kapila and Dattātreyā are dangerous creatures in the ocean of nescience. By the grace of Śrī Caitanya Mahāprabhu one can have real understanding of the essence of knowledge by avoiding these sectarian views and accepting the lotus feet of Kṛṣṇa as the ultimate goal of life. Let us all worship Lord Śrī Caitanya Mahāprabhu for His gracious mercy to the conditioned souls.

Adi TEXT 2.2

kṛṣṇotkīrtana-gāna-nartana-kalā-pāthojani-bhrājītā
sad-bhaktāvali-haṁsa-cakra-madhupa-śreṇī-vihārāspadam
karṇānandi-kala-dhvanir vahatu me jihvā-maru-prāṅgaṇe
śrī-caitanya dayā-nidhe tava lasal-līlā-sudhā-svardhunī //CC Adi, 2.2//

SYNONYMS

kṛṣṇa—of the holy name of Lord Kṛṣṇa; utkīrtana—loud chanting; gāna—singing; nartana—dancing; kalā—of the other fine arts; pātha-jani—with lotuses; bhrājītā—beautified; sat-bhakta—of pure devotees; āvali—rows; haṁsa—of swans; cakra—cakravāka birds; madhu-pa—and bumble bees; śreṇī—like swarms; vihāra—of pleasure; āspadam—the abode; karṇa-ānandi—gladdening the ears; kala—melodious; dhvaniḥ—sound; vahatu—let it flow; me—my; jihvā—of the tongue; maru—desertlike; prāṅgaṇe—in the courtyard; śrī-caitanya dayā-nidhe—O Lord Caitanya, ocean of mercy; tava—of You; lasat—shining; līlā-sudhā—of the nectar of the pastimes; svardhunī—the Ganges.

TRANSLATION

O my merciful Lord Caitanya, may the nectarean Ganges waters of Your transcendental activities flow on the surface of my desertlike tongue. Beautifying these waters are the lotus flowers of singing, dancing and loud chanting of Kṛṣṇa's holy name, which are the pleasure abodes of unalloyed devotees. These devotees are compared to swans, ducks and bees. The river's flowing produces a melodious sound that gladdens their ears.

PURPORT

Our tongues always engage in vibrating useless sounds that do not help us realize transcendental peace. The tongue is compared to a desert because a desert needs a constant supply of refreshing water to make it fertile and fruitful. Water is the substance most needed in the desert. The transient pleasure derived from mundane topics of art, culture, politics, sociology, dry philosophy, poetry and so on is compared to a mere drop of water because although such topics have a qualitative feature of transcendental pleasure, they are saturated with the modes of material nature. Therefore neither collectively nor individually can they satisfy the vast requirements of the desertlike tongue. Despite crying in various conferences, therefore, the desertlike tongue continues to be parched. For this reason, people from all parts of the world must call for the devotees of Lord Śrī Caitanya Mahāprabhu, who are compared to swans swimming around the beautiful lotus feet of Śrī Caitanya Mahāprabhu or bees humming around His lotus feet in transcendental pleasure, searching for honey. The dryness of material happiness cannot be moistened by so-called philosophers who cry for Brahman, liberation and similar dry speculative objects. The urge of the soul proper is different. The soul can be solaced only by the mercy of Lord Śrī Caitanya Mahāprabhu and His many bona fide devotees, who never leave the lotus feet of the Lord to become imitation Mahāprabhus but all cling to His lotus feet like bees that never leave a honey-soaked lotus flower.

Lord Caitanya's movement of Kṛṣṇa consciousness is full of dancing and singing about the pastimes of Lord Kṛṣṇa. It is compared herein to the pure waters of the Ganges, which are full of lotus flowers. The enjoyers of these lotus flowers are the pure devotees, who are like bees and swans. They chant like the flowing of the Ganges, the river of the celestial kingdom. The author desires such sweetly flowing waves to cover his tongue. He humbly compares himself to materialistic persons who always engage in dry talk from which they derive no satisfaction. If they were to use their dry tongues to chant the holy name of the Lord-Hare

Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare-as exemplified by Lord Caitanya, they would taste sweet nectar and enjoy life.

Adi TEXT 2.3

jaya jaya śrī-caitanya jaya nityānanda

jayādvaita-candra jaya gaura-bhakta-vṛnda //CC Adi, 2.3//

SYNONYMS

jaya jaya—all glory; śrī-caitanya—to Lord Caitanya; jaya—all glory; nityānanda—to Lord Nityānanda; jaya—all glory; advaita-candra—to Advaita Ācārya; jaya—all glory; gaura-bhakta-vṛnda—to the devotees of Lord Gaurāṅga.

TRANSLATION

All glories to Lord Śrī Caitanya Mahāprabhu and Lord Śrī Nityānanda. All glories to Advaitacandra, and all glories to the devotees of Lord Gaurāṅga.

Adi TEXT 2.4

ṭṭīya ślokerā artha kari vivaraṇa

vastu-nirdeśa-rūpa maṅgalācaraṇa //CC Adi, 2.4//

SYNONYMS

ṭṭīya—third; ślokerā—of the verse; artha—the meaning; kari—I do; vivaraṇa—description; vastu—of the Absolute Truth; nirdeśa-rūpa—in the form of delineation; maṅgala—auspicious; ācaraṇa—conduct.

TRANSLATION

Let me describe the meaning of the third verse [of the first fourteen]. It is an auspicious vibration that describes the Absolute Truth.

Adi TEXT 2.5

yad advaitaṁ brahmopaniṣadi tad apy asya tanu-bhā

ya ātmāntar-yāmī puruṣa iti so 'syāmśa-vibhavaḥ

ṣaḍ-aiśvaryaiḥ pūrṇo ya iha bhagavān sa svayam ayam

na caitanyāt kṛṣṇāj jagati para-tattvaṁ param iha //CC Adi, 2.5//

SYNONYMS

yat—that which; advaitam—without a second; brahma—the impersonal Brahman; upaniṣadi—in the Upaniṣads; tat—that; api—certainly; asya—His; tanu-bhā—the effulgence of His transcendental body; yaḥ—who; ātmā—the Supersoul; antaḥ-yāmī—indwelling Lord; puruṣaḥ—the supreme enjoyer; iti—thus; saḥ—He; asya—His; aṁśa-vibhavaḥ—expansion of a plenary portion; ṣaḍ-aiśvaryaiḥ—with the six opulences; pūrṇaḥ—full; yaḥ—who; iha—here; bhagavān—the Supreme Personality of Godhead; saḥ—He; svayam—Himself; ayam—this one; na—not; caitanyāt—than Lord Caitanya; kṛṣṇāt—than Lord Kṛṣṇa; jagati—in the world; para—higher; tattvaṁ—truth; param—another; iha—here.

TRANSLATION

What the Upaniṣads describe as the impersonal Brahman is but the effulgence of His body, and the Lord known as the Supersoul is but His localized plenary portion. He is the Supreme Personality of Godhead, Kṛṣṇa Himself, full with six opulences. He is the Absolute Truth, and no other truth is greater than or equal to Him.

PURPORT

The compilers of the Upaniṣads speak very highly of the impersonal Brahman. The Upaniṣads, which are considered the most elevated portion of the Vedic literature, are meant for persons who desire to get free from material association and who therefore approach a bona fide spiritual master for enlightenment. The prefix upa- indicates that one must receive knowledge about the Absolute Truth from a spiritual master. One who has faith in his spiritual master actually receives transcendental instruction, and as his attachment for material life slackens, he is able to advance on the spiritual path. Knowledge of the transcendental science of the Upaniṣads can free one from the entanglement of existence in the material world, and when thus liberated, one can be elevated to the spiritual kingdom of the Supreme Personality of Godhead by advancement in spiritual life.

The beginning of spiritual enlightenment is realization of impersonal Brahman.

Such realization is effected by gradual negation of material variegatedness. Impersonal Brahman realization is the partial, distant experience of the Absolute Truth that one achieves through the rational approach. It is compared to one's seeing a hill from a distance and taking it to be a smoky cloud. A hill is not a smoky cloud, but it appears to be one from a distance because of our imperfect vision. In imperfect or smoky realization of the Absolute Truth, spiritual variegatedness is conspicuous by its absence. This experience is therefore called *advaita-vāda*, or realization of the oneness of the Absolute.

The impersonal glowing effulgence of Brahman consists only of the personal bodily rays of the Supreme Godhead, Śrī Kṛṣṇa. Since Śrī Gaurasundara, or Lord Śrī Caitanya Mahāprabhu, is identical with Śrī Kṛṣṇa Himself, the Brahman effulgence consists of the rays of His transcendental body.

Similarly, the Supersoul, which is called the *Paramātmā*, is a plenary representation of Caitanya Mahāprabhu. The *antar-yāmī*, the Supersoul in everyone's heart, is the controller of all living entities. This is confirmed in the *Bhagavad-gītā* (15.15), wherein Lord Kṛṣṇa says, *sarvasya cāhaṁ hṛdi sanniviṣṭaḥ*: "I am situated in everyone's heart." The *Bhagavad-gītā* (5.29) also states, *bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram*, indicating that the Supreme Lord, acting in His expansion as the Supersoul, is the proprietor of everything. Similarly, the *Brahma-saṁhitā* (5.35) states, *aṇḍāntara-stha-paramāṇu-cayāntara-stham*. The Lord is present everywhere, within the heart of every living entity and within each and every atom as well. Thus by this Supersoul feature the Lord is all-pervading.

Furthermore, Lord Caitanya is also the master of all wealth, strength, fame, beauty, knowledge and renunciation because He is Śrī Kṛṣṇa Himself. He is described as *pūrṇa*, or complete. In the feature of Lord Caitanya, the Lord is an ideal renouncer, just as Śrī Rāma was an ideal king. He accepted the order of *sannyāsa* and exemplified exceedingly wonderful principles in His own life. No one can compare to Him in the order of *sannyāsa*. Although in *Kali-yuga* acceptance of the *sannyāsa* order is generally forbidden, Lord Caitanya accepted it because He is complete in renunciation. Others cannot imitate Him but can only follow in His footsteps as far as possible. Those who are unfit for this order of life are strictly forbidden by the injunctions of the *śāstras* to accept it. Lord Caitanya, however, is complete in renunciation as well as all other opulences. He is therefore the highest principle of the Absolute Truth.

By an analytical study of the truth of Lord Caitanya, one will find that He is not

different from the Supreme Personality of Godhead Kṛṣṇa; no one is greater than or even equal to Him. In the Bhagavad-gītā (7.7) Lord Kṛṣṇa says to Arjuna, *mattaḥ parataram nānyat kiñcid asti dhanañjaya*: "O conqueror of wealth [Arjuna], there is no truth superior to Me." Thus it is here confirmed that there is no truth higher than Lord Śrī Kṛṣṇa Caitanya.

The impersonal Brahman is the goal of those who cultivate the study of books of transcendental knowledge, and the Supersoul is the goal of those who perform the yoga practices. One who knows the Supreme Personality of Godhead surpasses realization of both Brahman and Paramātmā because Bhagavān is the ultimate platform of absolute knowledge.

The Personality of Godhead is the complete form of *sac-cid-ānanda* (full life, knowledge and bliss). By realization of the *sat* portion of the Complete Whole (unlimited existence), one realizes the impersonal Brahman of the Lord. By realization of the *cit* portion of the Complete Whole (unlimited knowledge), one can realize the localized aspect of the Lord, Paramātmā. But neither of these partial realizations of the Complete Whole can help one realize *ānanda*, or complete bliss. Without such realization of *ānanda*, knowledge of the Absolute Truth is incomplete.

This verse of the Caitanya-caritāmṛta by Kṛṣṇadāsa Kavirāja Gosvāmī is confirmed by a parallel statement in the Tattva-sandarbhā by Śrīla Jīva Gosvāmī. In the Ninth Part of the Tattva-sandarbhā it is said that the Absolute Truth is sometimes approached as impersonal Brahman, which, although spiritual, is only a partial representation of the Absolute Truth. Nārāyaṇa, the predominating Deity in Vaikuṇṭha, is to be known as an expansion of Śrī Kṛṣṇa, but Śrī Kṛṣṇa is the Supreme Absolute Truth, the object of the transcendental love of all living entities.

Adi TEXT 2.6

brahma, ātmā, bhagavān--anuvāda tina

aṅga-prabhā, aṁśa, svarūpa--tina vidheya-cihna //CC Adi, 2.6//

SYNONYMS

brahma—the impersonal Brahman; ātmā—the localized Paramātmā; bhagavān—the Personality of Godhead; anuvāda—subjects; tina—three; aṅga-prabhā—bodily effulgence; aṁśa—partial manifestation; svarūpa—original form; tina—

three; vidheya-cihna—predicates.

TRANSLATION

Impersonal Brahman, localized Paramātmā and the Personality of Godhead are three subjects, and the glowing effulgence, the partial manifestation and the original form are their three respective predicates.

Adi TEXT 2.7

anuvāda āge, pāche vidheya sthāpana

sei artha kahi, śuna śāstra-vivaraṇa //CC Adi, 2.7//

SYNONYMS

anuvāda—the subject; āge—first; pāche—afterwards; vidheya—the predicate; sthāpana—placing; sei—this; artha—the meaning; kahi—I speak; śuna—please listen; śāstra-vivaraṇa—to the description of the scriptures.

TRANSLATION

A predicate always follows its subject. Now I shall explain the meaning of this verse according to the revealed scriptures.

Adi TEXT 2.8

svayaṁ bhagavān kṛṣṇa, viṣṇu-paratattva

pūrṇa-jñāna pūrṇānanda parama mahattva //CC Adi, 2.8//

SYNONYMS

svayaṁ—Himself; bhagavān—the Supreme Personality of Godhead; kṛṣṇa—Lord Kṛṣṇa; viṣṇu—of all-pervading Viṣṇu; para-tattva—the ultimate truth; pūrṇa-jñāna—full knowledge; pūrṇa-ānanda—full bliss; parama—supreme; mahattva—greatness.

TRANSLATION

Kṛṣṇa, the original form of the Personality of Godhead, is the summum bonum of the all-pervading Viṣṇu. He is all-perfect knowledge and all-perfect bliss. He is the Supreme Transcendence.

Adi TEXT 2.9

'nanda-suta' bali' yāñre bhāgavate gāi

sei kṛṣṇa avatīrṇa caitanya-gosāñi //CC Adi, 2.9//

SYNONYMS

nanda-suta—the son of Nanda Mahārāja; bali'-as; yāñre—who; bhāgavate—in Śrīmad-Bhāgavatam; gāi—is sung; sei—that; kṛṣṇa—Lord Kṛṣṇa; avatīrṇa—descended; caitanya-gosāñi—Lord Caitanya Mahāprabhu.

TRANSLATION

He whom Śrīmad-Bhāgavatam describes as the son of Nanda Mahārāja has descended to earth as Lord Caitanya.

PURPORT

According to the rules of rhetorical arrangement for efficient composition in literature, a subject should be mentioned before its predicate. The Vedic literature frequently mentions Brahman, Paramātmā and Bhagavān, and therefore these three terms are widely known as the subjects of transcendental understanding. But it is not widely known that what is approached as the impersonal Brahman is the effulgence of Śrī Caitanya Mahāprabhu's transcendental body. Nor is it widely known that the Supersoul, or Paramātmā, is only a partial representation of Lord Caitanya, who is identical with Bhagavān Himself. Therefore the descriptions of Brahman as the effulgence of Lord Caitanya, the Paramātmā as His partial representation, and the Supreme Personality of Godhead Kṛṣṇa as identical with Lord Caitanya Mahāprabhu must be verified by evidence from authoritative Vedic literatures.

The author wants to establish first that the essence of the Vedas is the viṣṇu-tattva, the Absolute Truth, Viṣṇu, the all-pervading Godhead. The viṣṇu-tattva has different categories, of which the highest is Lord Kṛṣṇa, the ultimate viṣṇu-tattva, as confirmed in the Bhagavad-gītā and throughout the Vedic literature. In Śrīmad-Bhāgavatam the same Supreme Personality of Godhead Kṛṣṇa is described as Nanda-suta, the son of King Nanda. Kṛṣṇadāsa Kavirāja Gosvāmī says that Nandasuta has again appeared as Lord Śrī Kṛṣṇa Caitanya Mahāprabhu because the conclusion of the Vedic literature is that there is no difference between Lord Kṛṣṇa and Lord Caitanya Mahāprabhu. This the author will prove. If it is thus proved that Śrī Kṛṣṇa is the origin of all tattvas (truths), namely

Brahman, Paramātmā and Bhagavān, and that there is no difference between Śrī Kṛṣṇa and Lord Śrī Caitanya Mahāprabhu, it will not be difficult to understand that Śrī Caitanya Mahāprabhu is also the same origin of all tattvas. The same Absolute Truth, as He is revealed to students of different realizations, is called Brahman, Paramātmā and Bhagavān.

Adi TEXT 2.10

prakāśa-viśeṣe teṇha dhare tina nāma

brahma, paramātmā āra svayaṁ-bhagavān //CC Adi, 2.10//

SYNONYMS

prakāśa—of manifestation; viśeṣe—in variety; teṇha—He; dhare—holds; tina—three; nāma—names; brahma—Brahman; paramātmā—Paramātmā (Supersoul); āra—and; svayaṁ—Himself; bhagavān—the Supreme Personality of Godhead.

TRANSLATION

In terms of His various manifestations, He is known in three features, called the impersonal Brahman, the localized Paramātmā and the original Personality of Godhead.

PURPORT

Śrīla Jīva Gosvāmī has explained the word bhagavān in his Bhagavat-sandarbha. The Personality of Godhead, being full of all conceivable and inconceivable potencies, is the absolute Supreme Whole. Impersonal Brahman is a partial manifestation of the Absolute Truth realized in the absence of such complete potencies. The first syllable of the word bhagavān is bha, which means "sustainer" and "protector." The next letter, ga, means "leader," "pusher" and "creator." Va means "dwelling" (all living beings dwell in the Supreme Lord, and the Supreme Lord dwells within the heart of every living being). Combining all these concepts, the word bhagavān carries the import of inconceivable potency in knowledge, energy, strength, opulence, power and influence, devoid of all varieties of inferiority. Without such inconceivable potencies, one cannot fully sustain or protect. Our modern civilization is sustained by scientific arrangements devised by many great scientific brains. We can just imagine, therefore, the gigantic brain whose arrangements sustain the gravity of the unlimited number of planets and satellites and who creates the unlimited space in which they float. If one considers the intelligence needed to orbit man-made

satellites, one cannot be fooled into thinking that there is not a gigantic intelligence responsible for the arrangements of the various planetary systems. There is no reason to believe that all the gigantic planets float in space without the superior arrangement of a superior intelligence. This subject is clearly dealt with in the Bhagavad-gītā (15.13) where the Personality of Godhead says, "I enter into each planet, and by My energy they stay in orbit." Were the planets not held in the grip of the Personality of Godhead, they would all scatter like dust in the air. Modern scientists can only impractically explain this inconceivable strength of the Personality of Godhead.

The potencies of the syllables bha, ga and va apply in terms of many different meanings. Through His different potential agents, the Lord protects and sustains everything, but He Himself personally protects and sustains only His devotees, just as a king personally sustains and protects his own children, while entrusting the protection and sustenance of the state to various administrative agents. The Lord is the leader of His devotees, as we learn from the Bhagavad-gītā, which mentions that the Personality of Godhead personally instructs His loving devotees how to make certain progress on the path of devotion and thus surely approach the kingdom of God. The Lord is also the recipient of all the adoration offered by His devotees, for whom He is the objective and the goal. For His devotees the Lord creates a favorable condition for developing a sense of transcendental love of Godhead. Sometimes He does this by taking away a devotee's material attachments by force and baffling all his material protective agents, for thus the devotee must completely depend on the Lord's protection. In this way the Lord proves Himself the leader of His devotees.

The Lord is not directly attached to the creation, maintenance and destruction of the material world, for He is eternally busy in the enjoyment of transcendental bliss with His internal potential paraphernalia. Yet as the initiator of the material energy as well as the marginal potency (the living beings), He expands Himself as the puruṣa-avatāras, who are invested with potencies similar to His. The puruṣa-avatāras are also in the category of bhagavat-tattva because each and every one of them is identical with the original form of the Personality of Godhead. The living entities are His infinitesimal particles and are qualitatively one with Him. They are sent into this material world for material enjoyment to fulfill their desires to be independent individuals, but still they are subject to the supreme will of the Lord. The Lord deposes Himself in the state of Supersoul to supervise the arrangements for such material enjoyment. The example of a temporary fair is quite appropriate in this connection. If the citizens of a state

assemble in a fair to enjoy for a short period, the government deposes a special officer to supervise it. Such an officer is invested with all governmental power, and therefore he is identical with the government. When the fair is over, there is no need for such an officer, and he returns home. The Paramātmā is compared to such an officer.

The living beings are not all in all. They are undoubtedly parts of the Supreme Lord and are qualitatively one with Him; yet they are subject to His control. Thus they are never equal to the Lord or one with Him. The Lord who associates with the living being is the Paramātmā, or supreme living being. No one, therefore, should view the tiny living beings and supreme living being to be on an equal level.

The all-pervading truth that exists eternally during the creation, maintenance and annihilation of the material world and in which the living beings rest in trance is called the impersonal Brahman.

Adi TEXT 2.11

vadanti tat tattva-vidas

tattvaṁ yaj jñānam advayam

brahmeti paramātmēti

bhagavān iti śabdyate //CC Adi, 2.11//

SYNONYMS

vadanti—they say; tat—that; tattva-vidas—learned souls; tattvaṁ—the Absolute Truth; yat—which; jñānam—knowledge; advayam—nondual; brahma—Brahman; iti—thus; paramātmā—Paramātmā; iti—thus; bhagavān—Bhagavān; iti—thus; śabdyate—is known.

TRANSLATION

"Learned transcendentalists who know the Absolute Truth say that it is nondual knowledge and is called impersonal Brahman, localized Paramātmā and the Personality of Godhead."

PURPORT

This Sanskrit verse appears as the eleventh verse of the First Canto, Second

Chapter, of Śrīmad-Bhāgavatam, where Sūta Gosvāmī answers the questions of the sages headed by Śaunaka Ṛṣi concerning the essence of all scriptural instructions. Tattva-vidaḥ refers to persons who have knowledge of the Absolute Truth. They can certainly understand knowledge without duality because they are on the spiritual platform. The Absolute Truth is known sometimes as Brahman, sometimes as Paramātmā and sometimes as Bhagavān. Persons who are in knowledge of the truth know that one who tries to approach the Absolute simply by mental speculation will ultimately realize the impersonal Brahman, and one who tries to approach the Absolute through yoga practice will be able to realize Paramātmā, but one who has complete knowledge and spiritual understanding realizes the spiritual form of Bhagavān, the Personality of Godhead.

Devotees of the Personality of Godhead know that Śrī Kṛṣṇa, the son of the King of Vraja, is the Absolute Truth. They do not discriminate between Śrī Kṛṣṇa's name, form, quality and pastimes. One who wants to separate the Lord's absolute name, form and qualities must be understood to be lacking in absolute knowledge. A pure devotee knows that when he chants the transcendental name Kṛṣṇa, Śrī Kṛṣṇa is present as transcendental sound. He therefore chants with full respect and veneration. When he sees the forms of Śrī Kṛṣṇa, he does not see anything different from the Lord. If one sees otherwise, he must be considered untrained in absolute knowledge. This lack of absolute knowledge is called māyā. One who is not Kṛṣṇa conscious is ruled by the spell of māyā under the control of a duality in knowledge. In the Absolute, all manifestations of the Supreme Lord are nondual, just as the multifarious forms of Viṣṇu, the controller of māyā, are nondual. Empiric philosophers who pursue the impersonal Brahman accept only the knowledge that the personality of the living entity is not different from the personality of the Supreme Lord, and mystic yogīs who try to locate the Paramātmā accept only the knowledge that the pure soul is not different from the Supersoul. The absolute conception of a pure devotee, however, includes all others. A devotee does not see anything except in its relationship with Kṛṣṇa, and therefore his realization is the most perfect of all.

Adi TEXT 2.12

tānhāra aṅgera śuddha kiraṇa-maṇḍala

upaniṣat kahe tāñre brahma sunirmala //CC Adi, 2.12//

SYNONYMS

tānhāra-His; aṅgera-of the body; śuddha-pure; kiraṇa-of rays; maṇḍala-realm; upaniṣat-the Upaniṣads; kahe-say; tānre-unto that; brahma-Brahman; su-nirmala-transcendental.

TRANSLATION

What the Upaniṣads call the transcendental, impersonal Brahman is the realm of the glowing effulgence of the same Supreme Person.

PURPORT

Three mantras of the Muṇḍaka Upaniṣad (2.2.9-11) give information regarding the bodily effulgence of the Supreme Personality of Godhead. They state:

hiraṇmaye pare kośe

virajaṁ brahma niṣkalam

tac chubhraṁ jyotiṣāṁ jyotis

tad yad ātma-vido viduḥ

na tatra sūryo bhāti na candra-tārakaṁ

nemā vidyuto bhānti kuto 'yam agniḥ

tam eva bhāntam anubhāti sarvaṁ

tasya bhāsā sarvaṁ idaṁ vibhāti

brahmaivedam amṛtaṁ purastād brahma

paścād brahma dakṣiṇataś cottareṇa

adhaś cordhvaṁ ca prasṛtaṁ brahmai-

vedaṁ viśvam idaṁ variṣṭham

"In the spiritual realm, beyond the material covering, is the unlimited Brahman effulgence, which is free from material contamination. That effulgent white light is understood by transcendentalists to be the light of all lights. In that realm there is no need of sunshine, moonshine, fire or electricity for illumination. Indeed, whatever illumination appears in the material world is only a reflection of that supreme illumination. That Brahman is in front and in back, in the north, south, east and west, and also overhead and below. In other words, that supreme

Brahman effulgence spreads throughout both the material and spiritual skies."

Adi TEXT 2.13

carma-cakṣe dekhe yaiche sūrya nirviśeṣa

jñāna-mārga laite nāre kṛṣṇera viśeṣa //CC Adi, 2.13//

SYNONYMS

carma-cakṣe—by the naked eye; dekhe—one sees; yaiche—just as; sūrya—the sun; nirviśeṣa—without variegatedness; jñāna-mārga—by the path of philosophical speculation; laite—to accept; nāre—not able; kṛṣṇera—of Lord Kṛṣṇa; viśeṣa—the variety.

TRANSLATION

As with the naked eye one cannot know the sun except as a glowing substance, merely by philosophical speculation one cannot understand Lord Kṛṣṇa's transcendental varieties.

Adi TEXT 2.14

yasya prabhā prabhavato jagad-aṇḍa-koṭi-

koṭīṣv aśeṣa-vasudhādi-vibhūti-bhinnaṁ

tad brahma niṣkalam anantaṁ aśeṣa-bhūtaṁ

govindam ādi-puruṣaṁ tam ahaṁ bhajāmi //CC Adi, 2.14//

SYNONYMS

yasya—of whom; prabhā—the effulgence; prabhavataḥ—of one who excels in power; jagat-aṇḍa—of universes; koṭi-koṭīṣu—in millions and millions; aśeṣa—unlimited; vasudhā-ādi—with planets, etc; vibhūti—with opulences; bhinnam—becoming variegated; tat—that; brahma—Brahman; niṣkalam—without parts; anantaṁ—unlimited; aśeṣa-bhūtaṁ—being complete; govindam—Lord Govinda; ādi-puruṣaṁ—the original person; tam—Him; ahaṁ—I; bhajāmi—worship.

TRANSLATION

[Lord Brahmā said:] "I worship Govinda, the primeval Lord, who is endowed

with great power. The glowing effulgence of His transcendental form is the impersonal Brahman, which is absolute, complete and unlimited and which displays the varieties of countless planets, with their different opulences, in millions and millions of universes.

PURPORT

This verse appears in the *Brahma-saṁhitā* (5.40). Each and every one of the countless universes is full of innumerable planets with different constitutions and atmospheres. All these come from the unlimited nondual Brahman, or Complete Whole, which exists in absolute knowledge. The origin of that unlimited Brahman effulgence is the transcendental body of Govinda, who is offered respectful obeisances as the original and supreme Personality of Godhead.

Adi TEXT 2.15

koṭī koṭī brahmāṇḍe ye brahmera vibhūti

sei brahma govindera haya aṅga-kānti //CC Adi, 2.15//

SYNONYMS

koṭī—tens of millions; koṭī—tens of millions; brahma-aṇḍe—in universes; ye—which; brahmera—of Brahman; vibhūti—opulences; sei—that; brahma—Brahman; govindera—of Lord Govinda; haya—is; aṅga-kānti—bodily effulgence.

TRANSLATION

"The opulences of the impersonal Brahman spread throughout the millions and millions of universes. That Brahman is but the bodily effulgence of Govinda.

Adi TEXT 2.16

sei govinda bhaji āmi, tehoṇ mora pati

tānhāra prasāde mora haya sṛṣṭi-śakti //CC Adi, 2.16//

SYNONYMS

sei—that; govinda—Lord Govinda; bhaji—worship; āmi—I; tehoṇ—He; mora—my; pati—Lord; tānhāra—His; prasāde—by the mercy; mora—my; haya—becomes; sṛṣṭi—of creation; śakti—power.

TRANSLATION

"I worship Govinda. He is my Lord. Only by His grace am I empowered to create the universe."

PURPORT

Although the sun is situated far away from the other planets, its rays sustain and maintain them all. Indeed, the sun diffuses its heat and light all over the universe. Similarly, the supreme sun, Govinda, diffuses His heat and light everywhere in the form of His different potencies. The sun's heat and light are nondifferent from the sun. In the same way, the unlimited potencies of Govinda are nondifferent from Govinda Himself. Therefore the all-pervasive Brahman is the all-pervasive Govinda. The Bhagavad-gītā (14.27) clearly mentions that the impersonal Brahman is dependent upon Govinda. That is the real conception of absolute knowledge.

Adi TEXT 2.17

munayo vāta-vāsanāḥ

śramaṇā ūrdhva-manthinaḥ

brahmākhyam dhāma te yānti

śāntāḥ sannyāsino 'malāḥ //CC Adi, 2.17//

SYNONYMS

munayaḥ—saints; vāta-vāsanāḥ—naked; śramaṇāḥ—who perform severe physical penances; ūrdhva—raised up; manthinaḥ—whose semen; brahma-ākhyam—known as Brahmaloka; dhāma—to the abode; te—they; yānti—go; śāntāḥ—equipoised in Brahman; sannyāsinaḥ—who are in the renounced order of life; amalāḥ—pure.

TRANSLATION

[Śrī Uddhava said:] "Naked saints and sannyāsīs who undergo severe physical penances, who can raise the semen to the brain, and who are completely equipoised in Brahman can live in the realm known as Brahmaloka."

PURPORT

In this verse from Śrīmad-Bhāgavatam (11.6.47), vāta-vāsanāḥ refers to mendicants who do not care about anything material, including clothing, but who depend wholly on nature. Such sages do not cover their bodies even in severe winter or scorching sunshine. They take great pains not to avoid any kind of bodily suffering, and they live by begging from door to door. They never discharge their semen, either knowingly or unknowingly. By such celibacy they are able to raise the semen to the brain. Thus they become most intelligent and develop very sharp memories. Their minds are never disturbed or diverted from contemplation on the Absolute Truth, nor are they ever contaminated by desire for material enjoyment. By practicing austerities under strict discipline, such mendicants attain a neutral state transcendental to the modes of nature and merge into the impersonal Brahman.

Adi TEXT 2.18

ātmāntaryāmī yāñre yoga-śāstre kaya

seha govindera amśa vibhūti ye haya //CC Adi, 2.18//

SYNONYMS

ātmā antaḥ-yāmī—in-dwelling Supersoul; yāñre—who; yoga-śāstre—in the scriptures of yoga; kaya—is spoken; seha—that; govindera—of Govinda; amśa—plenary portion; vibhūti—expansion; ye—which; haya—is.

TRANSLATION

He who is described in the yoga-śāstras as the indwelling Supersoul [ātmā antar-yāmī] is also a plenary portion of Govinda's personal expansion.

PURPORT

The Supreme Personality of Godhead is by nature joyful. His enjoyments, or pastimes, are completely transcendental. He is in the fourth dimension of existence, for although the material world is measured by the limitations of length, breadth and height, the Supreme Lord is completely unlimited in His body, form and existence. He is not personally attached to any of the affairs within the material cosmos. The material world is created by the expansion of His puruṣa-avatāras, who direct the aggregate material energy and all the conditioned souls. By understanding the three expansions of the puruṣa, a living entity can transcend the position of knowing only the twenty-four elements of the material world.

One of the expansions of Mahā-Viṣṇu is Kṣīrodakaśāyī Viṣṇu, the Supersoul within every living entity. As the Supersoul of the total aggregate of living entities, or the second puruṣa, He is known as Garbhodakaśāyī Viṣṇu. As the creator or original cause of innumerable universes, or the first puruṣa, who is lying on the Causal Ocean, He is called Mahā-Viṣṇu. The three puruṣas direct the affairs of the material world.

The authorized scriptures direct the individual souls to revive their relationship with the Supersoul. Indeed, the system of yoga is the process of transcending the influence of the material elements by establishing a connection with the puruṣa known as the Paramātmā. One who has thoroughly studied the intricacies of creation can know very easily that this Paramātmā is the plenary portion of the Supreme Being, Śrī Kṛṣṇa.

Adi TEXT 2.19

ananta sphaṭike yaiche eka sūrya bhāse

taiche jīve govindera aṁśa prakāśe //CC Adi, 2.19//

SYNONYMS

ananta—unlimited; sphaṭike—in crystals; yaiche—just as; eka—one; sūrya—sun; bhāse—appears; taiche—just so; jīve—in the living entity; govindera—of Govinda; aṁśa—portion; prakāśe—manifests.

TRANSLATION

As the one sun appears reflected in countless jewels, so Govinda manifests Himself [as the Paramātmā] in the hearts of all living beings.

PURPORT

The sun is situated in a specific location but is reflected in countless jewels and appears in innumerable localized aspects. Similarly, the Supreme Personality of Godhead, although eternally present in His transcendental abode, Goloka Vṛndāvana, is reflected in everyone's heart as the Supersoul. In the Upaniṣads it is said that the jīva (living entity) and the Paramātmā (Supersoul) are like two birds sitting in the same tree. The Supersoul engages the living being in executing fruitive work as a result of his deeds in the past, but the Paramātmā has nothing to do with such engagements. As soon as the living being ceases to act in terms of fruitive work and takes to the service of the Lord (Paramātmā),

coming to know of His supremacy, he is immediately freed from all designations, and in that pure state he enters the kingdom of God known as Vaikuṇṭha.

The Supersoul (Paramātmā), the guide of the individual living beings, does not take part in fulfilling the desires of the living beings, but He arranges for their fulfillment by material nature. As soon as an individual soul becomes conscious of his eternal relationship with the Supersoul and looks only toward Him, he at once becomes free from the entanglements of material enjoyment. Christian philosophers who do not believe in the law of karma put forward the argument that it is absurd for a person to accept the results of past deeds of which he has no consciousness. A criminal is first reminded of his misdeeds by witnesses in a law court, and then he is punished. If death is complete forgetfulness, why should a person be punished for his past misdeeds? The conception of the Paramātmā is an invincible answer to these fallacious arguments. The Paramātmā is the witness of the past activities of the individual living being. A man may not remember what he has done in his childhood, but his father, who has seen him grow through different stages of development, certainly remembers. Similarly, the living being undergoes many changes of body through many lives, but the Supersoul is also with him and remembers all his activities, despite his evolution through different bodies.

Adi TEXT 2.20

atha vā bahunaitena

kiṁ jñātena tavārjuna

viṣṭabhyāham idam kṛtsnam

ekāṁśena sthito jagat //CC Adi, 2.20//

SYNONYMS

atha vā—or; bahunā—much; etena—with this; kiṁ—what use; jñātena—being known; tava—by you; arjuna—O Arjuna; viṣṭabhya—pervading; aham—I; idam—this; kṛtsnam—entire; eka-aṁśena—with one portion; sthitaḥ—situated; jagat—universe.

TRANSLATION

[The Personality of Godhead, Śrī Kṛṣṇa, said:] "What more shall I say to you? I

live throughout this cosmic manifestation merely by My single plenary portion."

PURPORT

Describing His own potencies to Arjuna, the Personality of Godhead Śrī Kṛṣṇa spoke this verse of the Bhagavad-gītā (10.42).

Adi TEXT 2.21

tam imam aham ajam śarīra-bhājām

hṛdi hṛdi dhiṣṭhitam ātma-kalpitānām

prati-dṛśam iva naikadhārkam ekam

samadhigato 'smi vidhūta-bheda-mohaḥ //CC Adi, 2.21//

SYNONYMS

tam—Him; imam—this; aham—I; ajam—the unborn; śarīra-bhājām—of the conditioned souls endowed with bodies; hṛdi hṛdi—in each of the hearts; dhiṣṭhitam—situated; ātma—by themselves; kalpitānām—which are imagined; prati-dṛśam—for every eye; iva—like; na eka-dhā—not in one way; arkam—the sun; ekam—one; samadhigataḥ—one who has obtained; asmi—I am; vidhūta—removed; bheda-mohaḥ—whose misconception of duality.

TRANSLATION

[Grandfather Bhīṣma said:] "As the one sun appears differently situated to different seers, so also do You, the unborn, appear differently represented as the Paramātmā in every living being. But when a seer knows himself to be one of Your own servitors, no longer does he maintain such duality. Thus I am now able to comprehend Your eternal forms, knowing well the Paramātmā to be only Your plenary portion."

PURPORT

This verse from Śrīmad-Bhāgavatam (1.9.42) was spoken by Bhīṣmadeva, the grandfather of the Kurus, when he was lying on a bed of arrows at the last stage of his life. Arjuna, Kṛṣṇa and numberless friends, admirers, relatives and sages had gathered on the scene as Mahārāja Yudhiṣṭhira took moral and religious instructions from the dying Bhīṣma. Just as the final moment arrived for him, Bhīṣma spoke this verse while looking at Lord Kṛṣṇa.

Just as the one sun is the object of vision of many different persons, so the one partial representation of Lord Kṛṣṇa who lives in the heart of every living entity as the Paramātmā is a variously perceived object. One who comes intimately in touch with Lord Kṛṣṇa by engaging in His eternal service sees the Supersoul as the localized partial representation of the Supreme Personality of Godhead. Bhīṣma knew the Supersoul to be a partial expansion of Lord Kṛṣṇa, whom he understood to be the supreme unborn transcendental form.

Adi TEXT 2.22

seita govinda sākṣāc caitanya gosāñi

jīva nistārite aiche dayālu āra nāi //CC Adi, 2.22//

SYNONYMS

seita—that; govinda—Govinda; sākṣāt—personally; caitanya—Lord Caitanya; gosāñi—Gosāñi; jīva—the fallen living entities; nistārite—to deliver; aiche—such; dayālu—a merciful Lord; āra—another; nāi—there is not.

TRANSLATION

That Govinda personally appears as Caitanya Gosāñi. No other Lord is as merciful in delivering the fallen souls.

PURPORT

Having described Govinda in terms of His Brahman and Paramātmā features, now the author of Śrī Caitanya-caritāmṛta advances his argument to prove that Lord Śrī Caitanya Mahāprabhu is the identical personality. The same Lord Śrī Kṛṣṇa, in the garb of a devotee of Śrī Kṛṣṇa, descended to this mortal world to reclaim the fallen human beings who had misunderstood the Personality of Godhead even after the explanation of the Bhagavad-gītā. In the Bhagavad-gītā the Personality of Godhead Śrī Kṛṣṇa directly instructed that the Supreme is a person. Impersonal Brahman is His glowing effulgence, the Paramātmā is His partial representation, and all men are therefore advised to follow the path of Śrī Kṛṣṇa, leaving aside all mundane "isms." Offenders misunderstood this instruction, however, because of their poor fund of knowledge. Thus by His causeless, unlimited mercy Śrī Kṛṣṇa came again as Śrī Caitanya Gosāñi.

The author of Śrī Caitanya-caritāmṛta most emphatically stresses that Lord Caitanya Mahāprabhu is Śrī Kṛṣṇa Himself. He is not an expansion of the

prakāśa or vilāsa forms of Śrī Kṛṣṇa; He is the svayaṁ-rūpa, Govinda. Apart from the relevant scriptural evidence forwarded by Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī, there are innumerable other scriptural statements regarding Lord Caitanya's being the Supreme Lord Himself. The following examples may be cited:

(1) From the Caitanya Upaniṣad (5): gauraḥ sarvātmā mahā-puruṣo mahātmā mahā-yogī tri-guṇātītaḥ sattva-rūpo bhaktiṁ loke kāśyati. "Lord Gaura, who is the all-pervading Supersoul, the Supreme Personality of Godhead, appears as a great saint and powerful mystic who is above the three modes of nature and is the emblem of transcendental activity. He disseminates the cult of devotion throughout the world."

(2) From the Śvetāśvatara Upaniṣad:

tam īśvarāṇām paramaṁ maheśvaraṁ

taṁ devatānām paramaṁ ca daivatam

patiṁ patīnām paramaṁ parastād

vidāma devaṁ bhuvaneśam īḍyam

"O Supreme Lord, You are the Supreme Maheśvara, the worshipable Deity of all the demigods and the Supreme Lord of all lords. You are the controller of all controllers, the Personality of Godhead, the Lord of everything worshipable." (Śvetāśvatara Upaniṣad 6.7)

mahān prabhur vai puruṣaḥ

sattvasyaīṣa pravartakaḥ

su-nirmalām imām prāptim

īśāno jyotir avyayaḥ

"The Supreme Personality of Godhead is Mahāprabhu, who disseminates transcendental enlightenment. Just to be in touch with Him is to be in contact with the indestructible brahmajyoti." (Śvetāśvatara Upaniṣad 3.12)

(3) From the Muṇḍaka Upaniṣad (3.1.3):

yadā paśyaḥ paśyate rukma-varṇaṁ

kartāram īśaṁ puruṣaṁ brahma-yonim

"One who sees that golden-colored Personality of Godhead, the Supreme Lord, the supreme actor, who is the source of the Supreme Brahman, is liberated."

(4) From Śrīmad-Bhāgavatam:

dhyeyaṁ sadā paribhava-ghnam abhīṣṭa-dohaṁ

tīrthāspadaṁ śiva-viriñci-nutaṁ śaraṇyam

bhṛtyārṭi-haṁ praṇata-pāla bhavābdhi-potaṁ

vande mahā-puruṣa te caraṇāravindam

"We offer our respectful obeisances unto the lotus feet of Him, the Lord, upon whom one should always meditate. He destroys insults to His devotees. He removes the distresses of His devotees and satisfies their desires. He, the abode of all holy places and the shelter of all sages, is worshipable by Lord Śiva and Lord Brahmā. He is the boat of the demigods for crossing the ocean of birth and death." (Bhāg. 11.5.33)

tyaktvā sudustyaja-surepsita-rājya-lakṣmīm

dharmiṣṭha ārya-vacasā yad agād araṇyam

māyā-mṛgaṁ dayitayepsitam anvadhāvad

vande mahā-puruṣa te caraṇāravindam

"We offer our respectful obeisances unto the lotus feet of the Lord, upon whom one should always meditate. He left His householder life, leaving aside His eternal consort, whom even the denizens of heaven adore. He went into the forest to deliver the fallen souls, who are put into illusion by material energy." (Bhāg. 11.5.34)

Prahlāda said:

itthaṁ nṛ-tiryag-ṛṣi-deva-jhaṣāvatārair

lokān vibhāvayasi haṁsi jagat-pratīpān

dharmaṁ mahā-puruṣa pāsi yugānuvṛttaṁ

channaḥ kalau yad abhavas tri-yugo 'tha sa tvam

"My Lord, You kill all the enemies of the world in Your multifarious incarnations in the families of men, animals, demigods, ṛṣis, aquatics and so on. Thus You illuminate the worlds with transcendental knowledge. In the Age of Kali, O Mahāpuruṣa, You sometimes appear in a covered incarnation. Therefore You are known as Tri-yuga [one who appears in only three yugas]." (Bhāg. 7.9.38)

(5) From the Kṛṣṇa-yāmala-tantra: puṇya-kṣetre navadvīpe bhaviṣyāmi śacī-sutaḥ. "I shall appear in the holy land of Navadvīpa as the son of Śacīdevī."

(6) From the Vāyu Purāṇa: kalau saṅkīrtanārambhe bhaviṣyāmi śacī-sutaḥ. "In the Age of Kali when the saṅkīrtana movement is inaugurated, I shall descend as the son of Śacīdevī."

(7) From the Brahma-yāmala-tantra:

atha vāhaṁ dharādhāme

bhūtvā mad-bhakta-rūpa-dhṛk

māyāyāṁ ca bhaviṣyāmi

kalau saṅkīrtanāgame

"Sometimes I personally appear on the surface of the world in the garb of a devotee. Specifically, I appear as the son of Śacī in Kali-yuga to start the saṅkīrtana movement."

(8), From the Ananta-saṁhitā:

ya eva bhagavān kṛṣṇo

rādhikā-prāṇa-vallabhah

sṛṣṭy ādau sa jagan-nātho

gaura āsīn maheśvari

"The Supreme Person, Śrī Kṛṣṇa Himself, who is the life of Śrī Rādhārāṇī and is the Lord of the universe in creation, maintenance and annihilation, appears as Gaura, O Maheśvarī."

para-vyomete vaise nārāyaṇa nāma

ṣaḍ-aiśvarya-pūrṇa lakṣmī-kānta bhagavān //CC Adi, 2.23//

SYNONYMS

para-vyomete—in the transcendental world; vaise—sits; nārāyaṇa—Lord Nārāyaṇa; nāma—of the name; ṣaḍ-aiśvarya—of six kinds of opulences; pūrṇa—full; lakṣmī-kānta—the husband of the goddess of opulence; bhagavān—the Supreme Personality of Godhead.

TRANSLATION

Lord Nārāyaṇa, who dominates the transcendental world, is full in six opulences. He is the Personality of Godhead, the Lord of the goddess of fortune.

Adi TEXT 2.24

veda, bhāgavata, upaniṣat, āgama

'pūrṇa-tattva' yāñre kahe, nāhi yāñra sama //CC Adi, 2.24//

SYNONYMS

veda—the Vedas; bhāgavata—Śrīmad-Bhāgavatam; upaniṣat—the Upaniṣads; āgama—other transcendental literatures; pūrṇa-tattva—full truth; yāñre—unto whom; kahe—they say; nāhi—there is not; yāñra—whose; sama—equal.

TRANSLATION

The Personality of Godhead is He who is described as the Absolute Whole in the Vedas, Bhāgavatam, Upaniṣads and other transcendental literatures. No one is equal to Him.

PURPORT

There are innumerable authoritative statements in the Vedas regarding the personal feature of the Absolute Truth. Some of them are as follows:

(1) From the Ṛk-saṁhitā (1.22.20):

tad viṣṇoḥ paramaṁ padaṁ sadā

paśyanti sūrayo divīva cakṣur ātatam

"The Personality of Godhead Viṣṇu is the Absolute Truth, whose lotus feet all the demigods are always eager to see. Like the sun-god, He pervades everything by the rays of His energy. He appears impersonal to imperfect eyes."

(2) From the Nārāyaṇātharva-śira Upaniṣad (1-2): nārāyaṇād eva samutpadyante nārāyaṇāt pravartante nārāyaṇe pralīyante. . . . atha nityo nārāyaṇaḥ. . . . nārāyaṇa evedaṁ sarvaṁ yad bhūtaṁ yac ca bhavyam. . . . śuddho deva eko nārāyaṇo na dvitīyo 'sti kaścit. "It is from Nārāyaṇa only that everything is generated, by Him only that everything is maintained, and in Him only that everything is annihilated. Therefore Nārāyaṇa is eternally existing. Everything that exists now or will be created in the future is nothing but Nārāyaṇa, who is the unadulterated Deity. There is only Nārāyaṇa and nothing else."

(3) From the Nārāyaṇa Upaniṣad (1.4): yataḥ prasūtā jagataḥ prasūtī. "Nārāyaṇa is the source from whom all the universes emanate."

(4) From the Hayaśīrṣa Pañcarātra: paramātmā harir devaḥ. "Hari is the Supreme Lord."

(5) From the Bhāgavatam (11.3.34-35):

nārāyaṇābhidhānasya

brahmaṇaḥ paramātmānaḥ

niṣṭhām arhatha no vaktum

yūyaṁ hi brahma-vittamāḥ

"O best of the brāhmaṇas, please tell us of the position of Nārāyaṇa, who is also known as Brahman and Paramātmā."

sthity-udbhava-pralaya-hetur ahetur asya

yat svapna-jāgara-suṣuptiṣu sad bahiś ca

dehendriyāsu-hṛdayāni caranti yena

sañjīvitāni tad avehi paraṁ narendra

"O King, know Him who is causeless and yet is the cause of creation, maintenance and annihilation. He exists in the three states of consciousness—namely waking, dreaming and deep sleep—as well as beyond them. He enlivens the body, the senses, the breath of life, and the heart, and thus they move. Know

Him to be supreme."

Adi TEXT 2.25

bhakti-yoge bhakta pāya yāñhāra darśana

sūrya yena savigraha dekhe deva-gaṇa //CC Adi, 2.25//

SYNONYMS

bhakti-yoge—by devotional service; bhakta—the devotee; pāya—obtains; yāñhāra—whose; darśana—sight; sūrya—the sun-god; yena—like; sa-vigraha—with form; dekhe—they see; deva-gaṇa—the denizens of heaven.

TRANSLATION

Through their service, devotees see that Personality of Godhead, just as the denizens of heaven see the personality of the sun.

PURPORT

The Supreme Personality of Godhead has His eternal form, which cannot be seen by material eyes or mental speculation. Only by transcendental devotional service can one understand the transcendental form of the Lord. The comparison is made here to the qualifications for viewing the personal features of the sun-god. The sun-god is a person who, although not visible to our eyes, is seen from the higher planets by the demigods, whose eyes are suitable for seeing through the glaring sunshine that surrounds him. Every planet has its own atmosphere according to the influence of the arrangement of material nature. It is therefore necessary to have a particular type of bodily construction to reach a particular planet. The inhabitants of earth may be able to reach the moon, but the inhabitants of heaven can reach even the fiery sphere called the sun. What is impossible for man on earth is easy for the demigods in heaven because of their different bodies. Similarly, to see the Supreme Lord one must have the spiritual eyes of devotional service. The Personality of Godhead is unapproachable by those who are habituated to speculation about the Absolute Truth in terms of experimental scientific thought, without reference to the transcendental vibration. The ascending approach to the Absolute Truth ends in the realization of impersonal Brahman and the localized Paramātmā but not the Supreme Transcendental Personality.

Adi TEXT 2.26

jñāna-yoga-mārga tñre bhaje yei saba

brahma-ātma-rūpe tñre kare anubhava //CC Adi, 2.26//

SYNONYMS

jñāna—of philosophical speculation; yoga—and of mystic yoga; mārga—on the paths; tñre—Him; bhaje—worship; yei—who; saba—all; brahma—of impersonal Brahman; ātma—and of the Supersoul (Paramātmā); rūpe—in the forms; tñre—Him; kare—do; anubhava—perceive.

TRANSLATION

Those who walk the paths of knowledge and yoga worship only Him, for it is Him they perceive as the impersonal Brahman and localized Paramātmā.

PURPORT

Those who are fond of mental speculation (jñāna-mārga) or want to meditate in mystic yoga to find the Absolute Truth must approach the impersonal effulgence of the Lord and His partial representation respectively. Such persons cannot realize the eternal form of the Lord.

Adi TEXT 2.27

upāsanā-bhede jāni īśvara-mahimā

ataeva sūrya tāñra diyeta upamā //CC Adi, 2.27//

SYNONYMS

upāsanā-bhede—by the different paths of worship; jāni—I know; īśvara—of the Supreme Lord; mahimā—greatness; ataeva—therefore; sūrya—the sun; tāñra—of Him; diyeta—was given; upamā—simile.

TRANSLATION

Thus one may understand the glories of the Lord through different modes of worship, as the example of the sun illustrates.

Adi TEXT 2.28

sei nārāyaṇa kṛṣṇera svarūpa-abheda

eka-i vigraha, kintu ākāra-vibheda //CC Adi, 2.28//

SYNONYMS

sei—that; nārāyaṇa—Lord Nārāyaṇa; kṛṣṇera—of Lord Kṛṣṇa; svarūpa—original form; abheda—not different; eka-i—one; vigraha—identity; kintu—but; ākāra—of bodily features; vibheda—difference.

TRANSLATION

Nārāyaṇa and Śrī Kṛṣṇa are the same Personality of Godhead, but although They are identical, Their bodily features are different.

Adi TEXT 2.29

inḥota dvi-bhuja, tiṇho dhare cāri hātha

inḥo veṇu dhare, tiṇho cakrādika sātha //CC Adi, 2.29//

SYNONYMS

inḥota—this one; dvi-bhuja—two arms; tiṇho—He; dhare—manifests; cāri—four; hātha—hands; inḥo—this one; veṇu—flute; dhare—holds; tiṇho—He; cakra-ādika—the wheel, etc.; sātha—with.

TRANSLATION

This Personality of Godhead [Śrī Kṛṣṇa] has two hands and holds a flute, whereas the other [Nārāyaṇa] has four hands, with conch, wheel, mace and lotus.

PURPORT

Nārāyaṇa is identical to Śrī Kṛṣṇa. They are in fact the same person manifested differently, like a high court judge who is differently situated in his office and at home. As Nārāyaṇa the Lord is manifested with four hands, but as Kṛṣṇa He is manifested with two hands.

Adi TEXT 2.30

nārāyaṇas tvaṁ na hi sarva-dehinām

ātmāsy adhīśākhila-loka-sākṣī

nārāyaṇo 'ṅgaṁ nara-bhū-jalāyanāt

tac cāpi satyaṁ na tavaiva māyā //CC Adi, 2.30//

SYNONYMS

nārāyaṇaḥ—Lord Nārāyaṇa; tvam—You; na—not; hi—certainly; sarva—all; dehinām—of the embodied beings; ātmā—the Supersoul; asi—You are; adhīśa—O Lord; akhila-loka—of all the worlds; sākṣī—the witness; nārāyaṇaḥ—known as Nārāyaṇa; aṅgam—plenary portion; nara—of Nara; bhū—born; jala—in the water; ayanāt—due to the place of refuge; tat—that; ca—and; api—certainly; satyam—highest truth; na—not; tava—Your; eva—at all; māyā—the illusory energy.

TRANSLATION

"O Lord of lords, You are the seer of all creation. You are indeed everyone's dearest life. Are You not, therefore, my father, Nārāyaṇa? Nārāyaṇa refers to one whose abode is in the water born from Nara [Garbhodakaśāyī Viṣṇu], and that Nārāyaṇa is Your plenary portion. All Your plenary portions are transcendental. They are absolute and are not creations of māyā."

PURPORT

This statement, which is from Śrīmad-Bhāgavatam (10.14.14), was spoken by Lord Brahmā in his prayers to Lord Kṛṣṇa after the Lord had defeated him by displaying His mystic powers. Brahmā had tried to test Lord Kṛṣṇa to see if He were really the Supreme Personality of Godhead playing as a cowherd boy. Brahmā stole all the other boys and their calves from the pasturing grounds, but when he returned to the pastures he saw that all the boys and calves were still there, for Lord Kṛṣṇa had created them all again. When Brahmā saw this mystic power of Lord Kṛṣṇa's, he admitted defeat and offered prayers to the Lord, addressing Him as the proprietor and seer of everything in the creation and as the Supersoul who is within each and every living entity and is dear to all. That Lord Kṛṣṇa is Nārāyaṇa, the father of Brahmā, because Lord Kṛṣṇa's plenary expansion Garbhodakaśāyī Viṣṇu, after placing Himself on the Garbha Ocean, created Brahmā from His own body. Mahā-Viṣṇu in the Causal Ocean and Kṣīrodakaśāyī Viṣṇu, the Supersoul in everyone's heart, are also transcendental expansions of the Supreme Truth.

Adi TEXT 2.31

śiśu vatsa hari' brahmā kari aparādha

aparādha kṣamāite māgena prasāda //CC Adi, 2.31//

SYNONYMS

śīsu—playmates; vatsa—calves; hari'-stealing; brahmā—Lord Brahmā; kari—making; aparādha—offense; aparādha—offense; kṣamāite—to pardon; māgena—begged; prasāda—mercy.

TRANSLATION

After Brahmā had offended Kṛṣṇa by stealing His playmates and calves, he begged the Lord's pardon for his offensive act and prayed for the Lord's mercy.

Adi TEXT 2.32

tomāra nābhi-padma haite āmāra janmodaya

tumi pitā-mātā, āmi tomāra tanaya //CC Adi, 2.32//

SYNONYMS

tomāra-Your; nābhi-padma-lotus of the navel; haite-from; āmāra-my; janma-udaya-birth; tumi-You; pitā-father; mātā-mother; āmi-I; tomāra-Your; tanaya-son.

TRANSLATION

"I took birth from the lotus that grew from Your navel. Thus You are both my father and my mother, and I am Your son.

Adi TEXT 2.33

pitā mātā bālakera nā laya aparādha

aparādha kṣama, more karaha prasāda //CC Adi, 2.33//

SYNONYMS

pitā—father; mātā—mother; bālakera—of the child; nā—not; laya—take seriously; aparādha—the offense; aparādha—the offense; kṣama—please pardon; more—unto me; karaha—please show; prasāda—mercy.

TRANSLATION

"Parents never take seriously the offenses of their children. I therefore beg Your

pardon and ask for Your benediction."

Adi TEXT 2.34

kṛṣṇa kahena--brahmā, tomāra pitā nārāyaṇa

āmi gopa, tumi kaiche āmāra nandana //CC Adi, 2.34//

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; kahena—says; brahmā—O Lord Brahmā; tomāra—your; pitā—father; nārāyaṇa—Lord Nārāyaṇa; āmi—I (am); gopa—cowherd boy; tumi—you; kaiche—how; āmāra—My; nandana—son.

TRANSLATION

Śrī Kṛṣṇa said, "O Brahmā, your father is Nārāyaṇa. I am but a cowherd boy. How can you be My son?"

Adi TEXT 2.35

brahmā balena, tumi ki nā hao nārāyaṇa

tumi nārāyaṇa--śuna tāhāra kāraṇa //CC Adi, 2.35//

SYNONYMS

brahmā—Lord Brahmā; balena—says; tumi—You; ki nā hao—are not; nārāyaṇa—Lord Nārāyaṇa; tumi—You; nārāyaṇa—Lord Nārāyaṇa; śuna—please hear; tāhāra—of that; kāraṇa—reason.

TRANSLATION

Brahmā replied, "Are You not Nārāyaṇa? You are certainly Nārāyaṇa. Please listen as I state the proofs.

Adi TEXT 2.36

prākṛtāprākṛta-sṛṣṭye yata jīva-rūpa

tāhāra ye ātmā tumi mūla-svarūpa //CC Adi, 2.36//

SYNONYMS

prākṛta—material; aprākṛta—and spiritual; sṛṣṭye—in the creations; yata—as

many as there are; jīva-rūpa—the living beings; tāhāra—of them; ye—who; ātmā—the Supersoul; tumi—You; mūla-svarūpa—ultimate source.

TRANSLATION

"All the living beings within the material and spiritual worlds are ultimately born of You, for You are the Supersoul of them all.

PURPORT

The cosmic manifestation is generated by the interaction of the three modes of material nature. The transcendental world has no such material modes, although it is nevertheless full of spiritual variegatedness. In that spiritual world there are also innumerable living entities, who are eternally liberated souls engaged in transcendental loving service to Lord Kṛṣṇa. The conditioned souls, who remain within the material cosmic creation, are subjected to the threefold miseries and pangs of material nature. They exist in different species of life because they are eternally averse to transcendental loving devotion to the Supreme Lord.

Saṅkarṣaṇa is the original source of all living entities because they are all expansions of His marginal potency. Some of them are conditioned by material nature, whereas others are under the protection of the spiritual nature. The material nature is a conditional manifestation of spiritual nature, just as smoke is a conditional stage of fire. Smoke is dependent on fire, but in a blazing fire there is no place for smoke. Smoke disturbs, but fire serves. The serving spirit of the residents of the transcendental world is displayed in five varieties of relationship with the Supreme Lord, who is the central enjoyer. In the material world everyone is a self-centered enjoyer of mundane happiness and distress. A person considers himself the lord of everything and tries to enjoy the illusory energy, but he is not successful because he is not independent: he is but a minute particle of the energy of Lord Saṅkarṣaṇa. All living beings exist under the control of the Supreme Lord, who is therefore called Nārāyaṇa.

Adi TEXT 2.37

pr̥thvī yaiche ghaṭa-kulera kāraṇa āśraya

jīvera nidāna tumi, tumi sarvāśraya //CC Adi, 2.37//

SYNONYMS

pr̥thvī—the earth; yaiche—just as; ghaṭa—of earthen pots; kulera—of the

multitude; kāraṇa—the cause; āśraya—the shelter; jīvera—of the living beings; nidāna—root cause; tumi—You; tumi—You; sarva-āśraya—shelter of all.

TRANSLATION

"As the earth is the original cause and shelter of all pots made of earth, so You are the ultimate cause and shelter of all living beings.

PURPORT

As the vast earth is the source for the ingredients of all earthen pots, so the Supreme Soul is the source for the complete substance of all individual living entities. The cause of all causes, the Supreme Personality of Godhead, is the cause of the living entities. This is confirmed in the Bhagavad-gītā (7.10), where the Lord says, bījaṁ māṁ sarva-bhūtānām ("I am the seed of all living entities"), and in the Upaniṣads (Kāṭha Upaniṣad 5.3), which say, nityo nityānām cetanaś cetanānām ("the Lord is the supreme leader among all the eternal living beings").

The Lord is the reservoir of all cosmic manifestation, animate and inanimate. The advocates of Viśiṣṭādvaita-vāda philosophy explain the Vedānta-sūtra by saying that although the living entity has two kinds of bodies-subtle (consisting of mind, intelligence and false ego) and gross (consisting of the five basic elements)-and although he thus lives in three bodily dimensions (gross, subtle and spiritual), he is nevertheless a spiritual soul. Similarly, the Supreme Personality of Godhead, who emanates the material and spiritual worlds, is the Supreme Spirit. As an individual spirit soul is almost identical to his gross and subtle bodies, so the Supreme Lord is almost identical to the material and spiritual worlds. The material world, full of conditioned souls trying to lord it over matter, is a manifestation of the external energy of the Supreme Lord, and the spiritual world, full of perfect servitors of the Lord, is a manifestation of His internal energy. Since all living entities are minute sparks of the Supreme Personality of Godhead, He is the Supreme Soul in both the material and spiritual worlds. The Vaiṣṇavas following Lord Caitanya stress the doctrine of acintya-bhedābheda-tattva, which states that the Supreme Lord, being the cause and effect of everything, is inconceivably, simultaneously one with His manifestations of energy and different from them.

Adi TEXT 2.38

'nāra'-śabde kahe sarva jīvera nicaya

'ayana'-śabdete kahe tāhāra āśraya //CC Adi, 2.38//

SYNONYMS

nāra-śabde—by the word nāra; kahe—one means; sarva jīvera—of all living entities; nicaya—the assemblage; ayana-śabdete—by the word ayana; kahe—one means; tāhāra—of them; āśraya—the refuge.

TRANSLATION

"The word nāra refers to the aggregate of all the living beings, and the word ayana refers to the refuge of them all.

Adi TEXT 2.39

ataeva tumi hao mūla nārāyaṇa

ei eka hetu, śuna dvitīya kāraṇa //CC Adi, 2.39//

SYNONYMS

ataeva—therefore; tumi—You; hao—are; mūla—original; nārāyaṇa—Nārāyaṇa; ei—this; eka—one; hetu—reason; śuna—please listen; dvitīya—second; kāraṇa—to the reason.

TRANSLATION

"You are therefore the original Nārāyaṇa. This is one reason; please listen as I state the second.

Adi TEXT 2.40

jīvera īśvara--puruṣādi avatāra

tānhā sabā haite tomāra aiśvarya apāra //CC Adi, 2.40//

SYNONYMS

jīvera—of the living beings; īśvara—the Supreme Lord; puruṣa-ādi—puruṣa incarnations, etc.; avatāra—incarnations; tānhā—Them; sabā—all; haite—than; tomāra—Your; aiśvarya—opulences; apāra—boundless.

TRANSLATION

"The direct Lords of the living beings are the puruṣa incarnations. But Your

opulence and power are more exalted than Theirs.

Adi TEXT 2.41

ataeva adhīśvara tumi sarva pitā

tomāra śaktite tāñrā jagat-rakṣitā //CC Adi, 2.41//

SYNONYMS

ataeva—therefore; adhīśvara—primeval Lord; tumi—You; sarva—of all; pitā—father; tomāra—Your; śaktite—by the energy; tāñrā—They; jagat—of the cosmic creations; rakṣitā—protectors.

TRANSLATION

"Therefore You are the primeval Lord, the original father of everyone. They [the puruṣas] are protectors of the universes by Your power.

Adi TEXT 2.42

nārera ayana yāte karaha pālana

ataeva hao tumi mūla nārāyaṇa //CC Adi, 2.42//

SYNONYMS

nārera—of the living beings; ayana—the shelters; yāte—those to whom; karaha—You give; pālana—protection; ataeva—therefore; hao—are; tumi—You; mūla—original; nārāyaṇa—Nārāyaṇa.

TRANSLATION

"Since You protect those who are the shelters of all living beings, You are the original Nārāyaṇa.

PURPORT

The controlling Deities of the living beings in the mundane worlds are the three puruṣa-avatāras. But the potent energy displayed by Śrī Kṛṣṇa is far more extensive than that of the puruṣas. Śrī Kṛṣṇa is therefore the original father and Lord who protects all creative manifestations through His various plenary portions. Since He sustains even the shelters of the collective living beings, there is no doubt that Śrī Kṛṣṇa is the original Nārāyaṇa.

Adi TEXT 2.43

ṭṭīya kāraṇa śuna śrī-bhagavān

ananta brahmāṇḍa bahu vaikuṇṭhādi dhāma //CC Adi, 2.43//

SYNONYMS

ṭṭīya—third; kāraṇa—reason; śuna—please hear; śrī-bhagavān—O Supreme Personality of Godhead; ananta—unlimited; brahma-aṇḍa—universes; bahu—many; vaikuṇṭha-ādi—Vaikuṇṭha, etc.; dhāma—planets.

TRANSLATION

"O my Lord, O Supreme Personality of Godhead! Kindly hear my third reason. There are countless universes and fathomless transcendental Vaikuṇṭhas.

Adi TEXT 2.44

ithe yata jīva, tāra trai-kālika karma

tāhā dekha, sākṣī tumi, jāna saba marma //CC Adi, 2.44//

SYNONYMS

ithe—in these; yata—as many; jīva—living beings; tāra—of them; trai-kālika—past, present and future; karma—the activities; tāhā—that; dekha—You see; sākṣī—witness; tumi—You; jāna—You know; saba—of everything; marma—the essence.

TRANSLATION

"Both in this material world and in the transcendental world, You see all the deeds of all living beings, in the past, present and future. Since You are the witness of all such deeds, You know the essence of everything.

Adi TEXT 2.45

tomāra darśane sarva jagatera sthiti

tumi nā dekhile kāro nāhi sthiti gati //CC Adi, 2.45//

SYNONYMS

tomāra—Your; darśane—by the seeing; sarva—all; jagatera—of the universe;

sthiti—maintenance; tumi—You; nā dekhile—in not seeing; kāro—of anyone; nāhi—there is not; sthiti—staying; gati—moving.

TRANSLATION

"All the worlds exist because You oversee them. None can live, move or have their being without Your supervision.

Adi TEXT 2.46

nārera ayana yāte kara daraśana

tāhāteo hao tumi mūla nārāyaṇa //CC Adi, 2.46//

SYNONYMS

nārera—of the living beings; ayana—the motion; yāte—since; kara—You do; daraśana—seeing; tāhāteo—therefore; hao—are; tumi—You; mūla—original; nārāyaṇa—Nārāyaṇa.

TRANSLATION

"You oversee the wanderings of all living beings. For this reason also, You are the primeval Lord Nārāyaṇa."

PURPORT

Śrī Kṛṣṇa, in His Paramātmā feature, lives in the hearts of all living beings in both the transcendental and mundane creations. As Paramātmā, He witnesses all actions the living beings perform in all phases of time, namely past, present and future. Śrī Kṛṣṇa knows what the living beings have done for hundreds and thousands of past births, He sees what they are doing now, and therefore He knows the results of their present actions that will fructify in the future. As stated in the Bhagavad-gītā, the entire cosmic situation is created as soon as He glances over the material energy. Nothing can exist without His superintendence. Since He sees even the abode for rest of the collective living beings, He is the original Nārāyaṇa.

Adi TEXT 2.47

kṛṣṇa kahena--brahmā, tomāra nā bujhi vacana

jīva-hṛdi, jale vaise sei nārāyaṇa //CC Adi, 2.47//

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; kahena—says; brahmā—O Brahmā; tomāra—your; nā—not; bujhi—I understand; vacana—speech; jīva—of the living entity; hṛdi—in the heart; jale—in the water; vaise—sits; sei—that; nārāyaṇa—Lord Nārāyaṇa.

TRANSLATION

Kṛṣṇa said, "Brahmā, I cannot understand what you are saying. Lord Nārāyaṇa is He who sits in the hearts of all living beings and lies down in the waters of the Kāraṇa Ocean."

Adi TEXT 2.48

brahmā kahe--jale jīve yei nārāyaṇa

se saba tomāra aṁśa--e satya vacana //CC Adi, 2.48//

SYNONYMS

brahmā—Lord Brahmā; kahe—says; jale—in the water; jīve—in the living being; yei—who; nārāyaṇa—Nārāyaṇa; se—They; saba—all; tomāra—Your; aṁśa—plenary part; e—this; satya—truthful; vacana—word.

TRANSLATION

Brahmā replied, "What I have said is true. The same Lord Nārāyaṇa who lives on the waters and in the hearts of all living beings is but a plenary portion of You.

Adi TEXT 2.49

kāraṇābdhi-garbhodaka-kṣīrodaka-śāyī

māyā-dvāre sṛṣṭi kare, tāte saba māyī //CC Adi, 2.49//

SYNONYMS

kāraṇa-abdhi—Kāraṇodakaśāyī Viṣṇu; garbha-udaka—Garbhodakaśāyī Viṣṇu; kṣīra-udaka-śāyī—Kṣīrodakaśāyī Viṣṇu; māyā-dvāre—with the material energy; sṛṣṭi—creation; kare—They do; tāte—therefore; saba—all; māyī—connected with māyā.

TRANSLATION

"The Kāraṇodakaśāyī, Garbhodakaśāyī and Kṣīrodakaśāyī forms of Nārāyaṇa all create in cooperation with the material energy. In this way They are attached to māyā.

Adi TEXT 2.50

sei tina jala-śāyī sarva-antaryāmī

brahmāṇḍa-vṛndera ātmā ye puruṣa-nāmī //CC Adi, 2.50//

SYNONYMS

sei—these; tina—three; jala-śāyī—lying in the water; sarva—of all; antaḥ yāmī—the Supersoul; brahma-aṇḍa—of universes; vṛndera—of the multitude; ātmā—Supersoul; ye—who; puruṣa—puruṣa; nāmī—named.

TRANSLATION

"These three Viṣṇus lying in the water are the Supersoul of everything. The Supersoul of all the universes is known as the first puruṣa.

Adi TEXT 2.51

hiraṇya-garbhera ātmā garbhodaka-śāyī

vyaṣṭi-jīva-antaryāmī kṣīrodaka-śāyī //CC Adi, 2.51//

SYNONYMS

hiraṇya-garbhera—of the total of the living entities; ātmā—the Supersoul; garbha-udaka-śāyī—Garbhodakaśāyī Viṣṇu; vyaṣṭi—the individual; jīva—of the living entity; antaḥ-yāmī—Supersoul; kṣīra-udaka-śāyī—Kṣīrodakaśāyī Viṣṇu.

TRANSLATION

"Garbhodakaśāyī Viṣṇu is the Supersoul of the aggregate of living entities, and Kṣīrodakaśāyī Viṣṇu is the Supersoul of each individual living being.

Adi TEXT 2.52

e sabhāra darśanete āche māyā-gandha

turīya kṛṣṇera nāhi māyāra sambandha //CC Adi, 2.52//

SYNONYMS

e—this; sabhāra—of the assembly; darśanete—in seeing; āche—there is; māyā-gandha—connection with māyā; turīya—the fourth; kṛṣṇera—of Lord Kṛṣṇa; nāhi—there is not; māyāra—of the material energy; sambandha—connection.

TRANSLATION

"Superficially we see that these puruṣas have a relationship with māyā, but above them, in the fourth dimension, is Lord Kṛṣṇa, who has no contact with the material energy.

PURPORT

The three puruṣas-Kāraṇodakaśāyī Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu-all have a relationship with the material energy, called māyā, because through māyā They create the material cosmos. These three puruṣas, who lie on the Kāraṇa, Garbha and Kṣīra oceans, are the Supersoul of everything that be: Kāraṇodakaśāyī Viṣṇu is the Supersoul of the collective universes, Garbhodakaśāyī Viṣṇu is the Supersoul of the collective living beings, and Kṣīrodakaśāyī Viṣṇu is the Supersoul of all individual living entities. Because all of Them are somehow attracted to the affairs of the material energy, They can be said to have some affection for māyā. But the transcendental position of Śrī Kṛṣṇa Himself is not even slightly tinged by māyā. His transcendental state is called turīya, or the fourth-dimensional stage.

Adi TEXT 2.53

virāḍ hiraṇya-garbhaś ca

kāraṇam cety upādhayaḥ

īśasya yat tribhir hīnam

turīyam tat pracakṣate //CC Adi, 2.53//

SYNONYMS

virāḍ—the virāḍ manifestation; hiraṇya-garbhaḥ—the hiraṇyagarbha manifestation; ca—and; kāraṇam—the kāraṇa manifestation; ca—and; iti—thus; upādhayaḥ—particular designations; īśasya—of the Lord; yat—that which; tribhiḥ—these three; hīnam—without; turīyam—the fourth; tat—that; pracakṣate—is considered.

TRANSLATION

" 'In the material world the Lord is designated as virāṭ, hiraṇyagarbha and kāraṇa. But beyond these three designations, the Lord is ultimately in the fourth dimension.'

PURPORT

The phenomenal manifestation of the Supreme Whole, the numinous soul of everything, and the cause or causal nature are all but designations of the puruṣas, who are responsible for material creation. The transcendental position surpasses these designations and is therefore called the position of the fourth dimension. This is a quotation from Śrīdhara Svāmī's commentary on the Eleventh Canto, Fifteenth Chapter, verse 16, of Śrīmad-Bhāgavatam.

Adi TEXT 2.54

yadyapi tinera māyā la-iyā vyavahāra

tathāpi tat-sparśa nāhi, sabhe māyā-pāra //CC Adi, 2.54//

SYNONYMS

yadyapi—although; tinera—of these three; māyā—the material energy; la-iyā—taking; vyavahāra—the dealings; tathāpi—still; tat—of that; sparśa—the touch; nāhi—there is not; sabhe—all of them; māyā-pāra—beyond the material energy.

TRANSLATION

"Although these three features of the Lord deal directly with the material energy, none of them are touched by it. They are all beyond illusion.

Adi TEXT 2.55

etad īśanam īśasya

prakṛti-stho 'pi tad-guṇaiḥ

na yujyate sadātma-sthair

yathā buddhis tad-āśrayā //CC Adi, 2.55//

SYNONYMS

etat—this; īśanam—opulence; īśasya—of the Supreme Lord; prakṛti-sthaḥ—situated in the material nature; api—although; tat—of māyā; guṇaiḥ—by the qualities; na—not; yujyate—is affected; sadā—always; ātma-sthaiḥ—which are situated in His own energy; yathā—as also; buddhiḥ—the intelligence; tat—of Him; āśrayā—which has taken shelter.

TRANSLATION

" 'This is the opulence of the Lord: Although situated in the material nature, He is never affected by the modes of nature. Similarly, those who have surrendered to Him and fixed their intelligence upon Him are not influenced by the modes of nature.'

PURPORT

This text is from Śrīmad-Bhāgavatam (1.11.38). Those who have taken shelter of the lotus feet of the Personality of Godhead do not identify with the material world, even while living in it. Pure devotees may deal with the three modes of material nature, but because of their transcendental intelligence in Kṛṣṇa consciousness, they are not influenced by the material qualities. The spell of material activities does not attract such devotees. Therefore, the Supreme Lord and His devotees acting under Him are always free from material contamination.

Adi TEXT 2.56

sei tina janera tumi parama āśraya

tumi mūla nārāyaṇa--ithe ki saṁśaya //CC Adi, 2.56//

SYNONYMS

sei—these; tina—three; janera—of the plenary portions; tumi—You; parama—ultimate; āśraya—shelter; tumi—You; mūla—primeval; nārāyaṇa—Nārāyaṇa; ithe—in this; ki—what; saṁśaya—doubt.

TRANSLATION

"You are the ultimate shelter of these three plenary portions. Thus there is not the slightest doubt that You are the primeval Nārāyaṇa.

PURPORT

Brahmā has confirmed that Lord Kṛṣṇa is the Supreme, the source of the three

manifestations known as Kṣīrodakaśāyī Viṣṇu, Garbhodakaśāyī Viṣṇu and Kāraṇodakaśāyī Viṣṇu (Mahā-Viṣṇu). For His pastimes, Lord Kṛṣṇa has four original manifestations—namely Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. The first puruṣa-avatāra, Mahā-Viṣṇu in the Causal Ocean, who is the creator of the aggregate material energy, is an expansion of Saṅkarṣaṇa; the second puruṣa, Garbhodakaśāyī Viṣṇu, is an expansion of Pradyumna; and the third puruṣa, Kṣīrodakaśāyī Viṣṇu, is an expansion of Aniruddha. All these are within the category of manifestations of Nārāyaṇa, who is a manifestation of Śrī Kṛṣṇa.

Adi TEXT 2.57

sei tinera aṁśī paravyoma-nārāyaṇa

tenha tomāra vilāsa, tumi mūla-nārāyaṇa //CC Adi, 2.57//

SYNONYMS

sei—these; tinera—of the three; aṁśī—source; para-vyoma—in the spiritual sky; nārāyaṇa—Lord Nārāyaṇa; tenha—He; tomāra—Your; vilāsa—pastime expansion; tumi—You; mūla—original; nārāyaṇa—Nārāyaṇa.

TRANSLATION

"The source of these three features is the Nārāyaṇa in the spiritual sky. He is Your vilāsa expansion. Therefore You are the ultimate Nārāyaṇa."

Adi TEXT 2.58

ataeva brahma-vākye--paravyoma-nārāyaṇa

tenho kṛṣṇera vilāsa--ei tattva-vivaraṇa //CC Adi, 2.58//

SYNONYMS

ataeva—therefore; brahma—of Lord Brahmā; vākye—in the speech; para-vyoma—in the spiritual sky; nārāyaṇa—Lord Nārāyaṇa; tenho—He; kṛṣṇera—of Lord Kṛṣṇa; vilāsa—pastime incarnation; ei—this; tattva—of the truth; vivaraṇa—description.

TRANSLATION

Therefore according to the authority of Brahmā, the Nārāyaṇa who is the

predominating Deity in the transcendental world is but the vilāsa feature of Kṛṣṇa. This has now been conclusively proved.

Adi TEXT 2.59

ei śloka tattva-lakṣaṇa bhāgavata-sāra

paribhāṣā-rūpe ihāra sarvatrādhikāra //CC Adi, 2.59//

SYNONYMS

ei—this; śloka—verse; tattva—the truth; lakṣaṇa—indicating; bhāgavata—of Śrīmad-Bhāgavatam; sāra—the essence; paribhāṣā—of synonyms; rūpe—in the form; ihāra—of this (Śrīmad-Bhāgavatam); sarvatra—everywhere; adhikāra—jurisdiction.

TRANSLATION

The truth indicated in this verse [Text 30] is the essence of Śrīmad-Bhāgavatam. This conclusion, through synonyms, applies everywhere.

Adi TEXT 2.60

brahma, ātmā, bhagavān--kṛṣṇera vihāra

e artha nā jāni' mūrkhā artha kare āra //CC Adi, 2.60//

SYNONYMS

brahma—impersonal Brahman; ātmā—Supersoul; bhagavān—the Supreme Personality of Godhead; kṛṣṇera—of Lord Kṛṣṇa; vihāra—manifestations; e—this; artha—meaning; nā—not; jāni'-knowing; mūrkhā—fools; artha—meaning; kare—make; āra—other.

TRANSLATION

Not knowing that Brahman, Paramātmā and Bhagavān are all features of Kṛṣṇa, foolish scholars speculate in various ways.

Adi TEXT 2.61

avatārī nārāyaṇa, kṛṣṇa avatāra

teṇha catur-bhuja, iṇha manuṣya-ākāra //CC Adi, 2.61//

SYNONYMS

avatārī—source of incarnations; nārāyaṇa—Lord Nārāyaṇa; kṛṣṇa—Lord Kṛṣṇa; avatāra—incarnation; teṇha—that; catuḥ-bhuja—four arms; iṇha—this; manuṣya—like a man; ākāra—form.

TRANSLATION

Because Nārāyaṇa has four hands whereas Kṛṣṇa looks just like a man, they say that Nārāyaṇa is the original God whereas Kṛṣṇa is but an incarnation.

PURPORT

Some scholars argue that Nārāyaṇa is the original Personality of Godhead of whom Kṛṣṇa is an incarnation because Śrī Kṛṣṇa has two hands whereas Nārāyaṇa has four. Such unintelligent scholars do not understand the features of the Absolute.

Adi TEXT 2.62

ei-mate nānā-rūpa kare pūrva-pakṣa

tāhāre nirjite bhāgavata-padya dakṣa //CC Adi, 2.62//

SYNONYMS

ei-mate—thus; nānā—many; rūpa—forms; kare—takes; pūrva-pakṣa—the objections; tāhāre—them; nirjite—overcoming; bhāgavata—of Śrīmad-Bhāgavatam; padya—poetry; dakṣa—expert.

TRANSLATION

In this way their arguments appear in various forms, but the poetry of the Bhāgavatam expertly refutes them all.

Adi TEXT 2.63

vadanti tat tattva-vidas

tattvaṁ yaj jñānam advayam

brahmeti paramātmēti

bhagavān iti śabdyate //CC Adi, 2.63//

SYNONYMS

vadanti—they say; tat—that; tattva-vidah—learned souls; tattvam—the Absolute Truth; yat—which; jñānam—knowledge; advayam—nondual; brahma—Brahman; iti—thus; paramātmā—Paramātmā; iti—thus; bhagavān—Bhagavān; iti—thus; śabdyate—is known.

TRANSLATION

"Learned transcendentalists who know the Absolute Truth say that it is nondual knowledge and is called impersonal Brahman, localized Paramātmā and the Personality of Godhead."

PURPORT

This text is from Śrīmad-Bhāgavatam (1.2.11).

Adi TEXT 2.64

śuna bhāi ei śloka karaha vicāra

eka mukhya-tattva, tina tāhāra pracāra //CC Adi, 2.64//

SYNONYMS

śuna—please listen; bhāi—brothers; ei—this; śloka—verse; karaha—please give; vicāra—consideration; eka—one; mukhya—principal; tattva—truth; tina—three; tāhāra—of that; pracāra—manifestations.

TRANSLATION

My dear brothers, kindly listen to the explanation of this verse and consider its meaning: the one original entity is known in His three different features.

Adi TEXT 2.65

advaya-jñāna tattva-vastu kṛṣṇera svarūpa

brahma, ātmā, bhagavān--tina tāhāra rūpa //CC Adi, 2.65//

SYNONYMS

advaya-jñāna—knowledge without duality; tattva-vastu—the Absolute Truth; kṛṣṇera—of Lord Kṛṣṇa; sva-rūpa—own nature; brahma—Brahman; ātmā—

Paramātmā; bhagavān—the Supreme Personality of Godhead; tina—three; tānra—of Him; rūpa—forms.

TRANSLATION

Lord Kṛṣṇa Himself is the one undivided Absolute Truth, the ultimate reality. He manifests Himself in three features-as Brahman, Paramātmā and Bhagavān.

PURPORT

In the verse from Śrīmad-Bhāgavatam cited above (Bhāg. 1.2.11), the principal word, bhagavān, indicates the Personality of Godhead, and Brahman and Paramātmā are concomitants deduced from the Absolute Personality, as a government and its ministers are deductions from the supreme executive head. In other words, the principal truth is exhibited in three different phases. The Absolute Truth, the Personality of Godhead Śrī Kṛṣṇa (Bhagavān), is also known as Brahman and Paramātmā, although all these features are identical.

Adi TEXT 2.66

ei ślokerā arthe tumi hailā nirvacana

āra eka śuna bhāgavatera vacana //CC Adi, 2.66//

SYNONYMS

ei—this; ślokerā—of the verse; arthe—by the meaning; tumi—you; hailā—have become; nirvacana—speechless; āra—other; eka—one; śuna—please hear; bhāgavatera—of Śrīmad-Bhāgavatam; vacana—speech.

TRANSLATION

The import of this verse has stopped you from arguing. Now listen to another verse of Śrīmad-Bhāgavatam.

Adi TEXT 2.67

ete cāmśa-kalāḥ puṁsaḥ

kṛṣṇas tu bhagavān svayam

indrāri-vyākulaṁ lokam

mṛḍayanti yuge yuge //CC Adi, 2.67//

SYNONYMS

ete—these; ca—and; aṁśa—plenary portions; kalāḥ—parts of plenary portions; pumsaḥ—of the puruṣa-avatāras; kṛṣṇaḥ—Lord Kṛṣṇa; tu—but; bhagavān—the Supreme Personality of Godhead; svayam—Himself; indra-ari—the enemies of Lord Indra; vyākulam—full of; lokam—the world; mṛdayanti—make happy; yuge yuge—at the right time in each age.

TRANSLATION

"All these incarnations of Godhead are either plenary portions or parts of the plenary portions of the puruṣa-avatāras. But Kṛṣṇa is the Supreme Personality of Godhead Himself. In every age He protects the world through His different features when the world is disturbed by the enemies of Indra."

PURPORT

This statement of Śrīmad-Bhāgavatam (1.3.28) definitely negates the concept that Śrī Kṛṣṇa is an avatāra of Viṣṇu or Nārāyaṇa. Lord Śrī Kṛṣṇa is the original Personality of Godhead, the supreme cause of all causes. This verse clearly indicates that incarnations of the Personality of Godhead such as Śrī Rāma, Nṛsiṃha and Varāha all undoubtedly belong to the Viṣṇu group, but all of Them are either plenary portions or portions of plenary portions of the original Personality of Godhead, Lord Śrī Kṛṣṇa.

Adi TEXT 2.68

saba avatārera kari sāmānya-lakṣaṇa

tāra madhye kṛṣṇa-candrera karila gaṇana //CC Adi, 2.68//

SYNONYMS

saba—all; avatārera—of the incarnations; kari—making; sāmānya—general; lakṣaṇa—symptoms; tāra—of them; madhye—in the middle; kṛṣṇa-candrera—of Lord Śrī Kṛṣṇa; karila—did; gaṇana—counting.

TRANSLATION

The Bhāgavatam describes the symptoms and deeds of the incarnations in general and counts Śrī Kṛṣṇa among them.

Adi TEXT 2.69

tabe sūta gosāñi mane pāñā baḍa bhaya

yāra ye lakṣaṇa tāhā karila niścaya //CC Adi, 2.69//

SYNONYMS

tabe—then; sūta gosāñi—Sūta Gosvāmī; mane—in the mind; pāñā—obtaining; baḍa—great; bhaya—fear; yāra—of whom; ye—which; lakṣaṇa—symptoms; tāhā—that; karila—he made; niścaya—certainly.

TRANSLATION

This made Sūta Gosvāmī greatly apprehensive. Therefore he distinguished each incarnation by its specific symptoms.

Adi TEXT 2.70

avatāra saba--puruṣera kalā, amśa

svayaṁ-bhagavān kṛṣṇa sarva-avataṁsa //CC Adi, 2.70//

SYNONYMS

avatāra—the incarnations; saba—all; puruṣera—of the puruṣa-avatāras; kalā—parts of plenary portions; amśa—plenary portions; svayaṁ—Himself; bhagavān—the Supreme Personality of Godhead; kṛṣṇa—Lord Kṛṣṇa; sarva—of all; avataṁsa—crest.

TRANSLATION

All the incarnations of Godhead are plenary portions or parts of the plenary portions of the puruṣa-avatāras, but the primeval Lord is Śrī Kṛṣṇa. He is the Supreme Personality of Godhead, the fountainhead of all incarnations.

Adi TEXT 2.71

pūrva-pakṣa kahe--tomāra bhāla ta' vyākhyāna

paravyoma-nārāyaṇa svayaṁ-bhagavān //CC Adi, 2.71//

SYNONYMS

pūrva-pakṣa—opposing side; kahe—says; tomāra—your; bhāla—nice; ta'—certainly; vyākhyāna—exposition; para-vyoma—situated in the spiritual sky;

nārāyaṇa—Lord Nārāyaṇa; svayam—Himself; bhagavān—the Supreme Personality of Godhead.

TRANSLATION

An opponent may say, "This is your interpretation, but actually the Supreme Lord is Nārāyaṇa, who is in the transcendental realm.

Adi TEXT 2.72

teṇha āsi' kṛṣṇa-rūpe kareṇa avatāra

ei artha śloke dekhi ki āra vicāra //CC Adi, 2.72//

SYNONYMS

teṇha—He (Nārāyaṇa); āsi'-coming; kṛṣṇa-rūpe—in the form of Lord Kṛṣṇa; kareṇa—makes; avatāra—incarnation; ei—this; artha—meaning; śloke—in the verse; dekhi—I see; ki—what; āra—other; vicāra—consideration.

TRANSLATION

"He [Nārāyaṇa] incarnates as Lord Kṛṣṇa. This is the meaning of the verse as I see it. There is no need for further consideration."

Adi TEXT 2.73

tāre kahe--kene kara kutarkānumāna

śāstra-viruddhārtha kabhu nā haya pramāṇa //CC Adi, 2.73//

SYNONYMS

tāre—to him; kahe—one says; kene—why; kara—you make; ku-tarka—of a fallacious argument; anumāna—conjecture; śāstra-viruddha—contrary to scripture; artha—a meaning; kabhu—at any time; nā—not; haya—is; pramāṇa—evidence.

TRANSLATION

To such a misguided interpreter we may reply, "Why should you suggest such fallacious logic? An interpretation is never accepted as evidence if it opposes the principles of scripture.

Adi TEXT 2.74

anuvādam anuktvā tu

na vidheyam udīrayet

na hy alabdhāspadam kiñcit

kutrakit pratitiṣṭhati //CC Adi, 2.74//

SYNONYMS

anuvādam—the subject; anuktvā—not stating; tu—but; na—not; vidheyam—the predicate; udīrayet—one should speak; na—not; hi—certainly; alabdha-āspadam—without a secure position; kiñcit—something; kutrakit—anywhere; pratitiṣṭhati—stands.

TRANSLATION

" 'One should not state a predicate before its subject, for it cannot thus stand without proper support.'

PURPORT

This rhetorical rule appears in the Ekādaśī-tattva, Thirteenth Canto, in connection with the metaphorical use of words. An unknown object should not be put before the known subject because the object has no meaning if the subject is not first given.

Adi TEXT 2.75

anuvāda nā kahiyā nā kahi vidheya

āge anuvāda kahi, paścād vidheya //CC Adi, 2.75//

SYNONYMS

anuvāda—the subject; nā kahiyā—not saying; nā—not; kahi—I say; vidheya—the predicate; āge—first; anuvāda—the subject; kahi—I say; paścāt—afterwards; vidheya—the predicate.

TRANSLATION

"If I do not state a subject, I do not state a predicate. First I speak the former and then I speak the latter.

Adi TEXT 2.76

'vidheya' kahiye tāre, ye vastu ajñāta

'anuvāda' kahi tāre, yei haya jñāta //CC Adi, 2.76//

SYNONYMS

vidheya—the predicate; kahiye—I say; tāre—to him; ye—that; vastu—thing; ajñāta—unknown; anuvāda—the subject; kahi—I say; tāre—to him; yei—that which; haya—is; jñāta—known.

TRANSLATION

"The predicate of a sentence is what is unknown to the reader, whereas the subject is what is known to him.

Adi TEXT 2.77

yaiche kahi,--ei vipra parama paṇḍita

vipra--anuvāda, ihāra vidheya--pāṇḍitya //CC Adi, 2.77//

SYNONYMS

yaiche—just as; kahi—I say; ei—this; vipra—brāhmaṇa; parama—great; paṇḍita—learned man; vipra—the brāhmaṇa; anuvāda—subject; ihāra—of this; vidheya—predicate; pāṇḍitya—erudition.

TRANSLATION

"For example, we may say: 'This vipra is a greatly learned man.' In this sentence, the vipra is the subject, and the predicate is his erudition.

Adi TEXT 2.78

vipratva vikhyāta tāra pāṇḍitya ajñāta

ataeva vipra āge, pāṇḍitya paścāta //CC Adi, 2.78//

SYNONYMS

vipratva—the quality of being a vipra; vikhyāta—well known; tāra—his; pāṇḍitya—erudition; ajñāta—unknown; ataeva—therefore; vipra—the word vipra; āge—first; pāṇḍitya—erudition; paścāta—afterwards.

TRANSLATION

"The man's being a vipra is known, but his erudition is unknown. Therefore the person is identified first and his erudition later.

Adi TEXT 2.79

taiche iṇha avatāra saba haila jñāta

kāra avatāra?--ei vastu avijñāta //CC Adi, 2.79//

SYNONYMS

taiche—in the same way; iṇha—these; avatāra—incarnations; saba—all; haila—were; jñāta—known; kāra—whose; avatāra—incarnations; ei—this; vastu—thing; avijñāta—unknown.

TRANSLATION

"In the same way, all these incarnations were known, but whose incarnations they are was unknown.

Adi TEXT 2.80

'ete'-śabde avatārera āge anuvāda

'puruṣera amśa' pāche vidheya-saṁvāda //CC Adi, 2.80//

SYNONYMS

ete-śabde—in the word ete (these); avatārera—of the incarnations; āge—first; anuvāda—the subject; puruṣera—of the puruṣa-avatāras; amśa—plenary portions; pāche—afterwards; vidheya—of the predicate; saṁvāda—message.

TRANSLATION

"First the word, 'ete' ['these'], establishes the subject [the incarnations]. Then 'plenary portions of the puruṣa-avatāras' follows as the predicate.

Adi TEXT 2.81

taiche kṛṣṇa avatāra-bhitare haila jñāta

tānhāra viśeṣa-jñāna sei avijñāta //CC Adi, 2.81//

SYNONYMS

taiche—in the same way; kṛṣṇa—Lord Kṛṣṇa; avatāra-bhitare—among the incarnations; haila—was; jñāta—known; tānhāra—of Him; viśeṣa-jñāna—specific knowledge; sei—that; avijñāta—unknown.

TRANSLATION

"In the same way, when Kṛṣṇa was first counted among the incarnations, specific knowledge about Him was still unknown.

Adi TEXT 2.82

ataeva 'kṛṣṇa'-śabda āge anuvāda

'svayaṁ-bhagavattā' piche vidheya-saṁvāda //CC Adi, 2.82//

SYNONYMS

ataeva—therefore; kṛṣṇa-śabda—the word kṛṣṇa; āge—first; anuvāda—the subject; svayaṁ-bhagavattā—being Himself the Supreme Personality of Godhead; piche—afterwards; vidheya—of the predicate; saṁvāda—the message

TRANSLATION

"Therefore first the word 'kṛṣṇa' appears as the subject, followed by the predicate, describing Him as the original Personality of Godhead.

Adi TEXT 2.83

kṛṣṇera svayaṁ-bhagavattā--ihā haila sādhyā

svayaṁ-bhagavānera kṛṣṇatva haila bādhyā //CC Adi, 2.83//

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; svayaṁ-bhagavattā—the quality of being Himself the Supreme Personality of Godhead; ihā—this; haila—was; sādhyā—to be established; svayaṁ-bhagavānera—of the Supreme Personality of Godhead; kṛṣṇatva—the quality of being Lord Kṛṣṇa; haila—was; bādhyā—obligatory

TRANSLATION

"This establishes that Śrī Kṛṣṇa is the original Personality of Godhead. The

original Personality of Godhead is therefore necessarily Kṛṣṇa.

Adi TEXT 2.84

kṛṣṇa yadi amśa haita, amśī nārāyaṇa

tabe viparīta haita sūtera vacana //CC Adi, 2.84//

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; yadi—if; amśa—plenary portion; haita—were; amśī—the source of all expansions; nārāyaṇa—Lord Nārāyaṇa; tabe—then; viparīta—the reverse; haita—would have been; sūtera—of Sūta Gosvāmī; vacana—the statement.

TRANSLATION

"Had Kṛṣṇa been the plenary portion and Nārāyaṇa the primeval Lord, the statement of Sūta Gosvāmī would have been reversed.

Adi TEXT 2.85

nārāyaṇa amśī yei svayaṁ-bhagavān

teṇha śrī-kṛṣṇa--aiche karita vyākhyāna //CC Adi, 2.85//

SYNONYMS

nārāyaṇa—Lord Nārāyaṇa; amśī—the source of all incarnations; yei—who; svayaṁ-bhagavān—Himself the Supreme Personality of Godhead; teṇha—He; śrī-kṛṣṇa—Lord Kṛṣṇa; aiche—in such away; karita—would have made; vyākhyāna—explanation.

TRANSLATION

"Thus he would have said: 'Nārāyaṇa, the source of all incarnations, is the original Personality of Godhead. He has appeared as Śrī Kṛṣṇa.'

Adi TEXT 2.86

bhrama, pramāda, vipralipsā, karaṇāpāṭava

ārṣa-vijña-vākye nāhi doṣa ei saba //CC Adi, 2.86//

SYNONYMS

bhrama—mistakes; pramāda—illusion; vipralipsā—cheating; karaṇa-apāṭava—imperfectness of the senses; āṛṣa—of the authoritative sages; vijña-vākye—in the wise speech; nāhi—not; doṣa—faults; ei—these; saba—all.

TRANSLATION

"Mistakes, illusions, cheating and defective perception do not occur in the sayings of the authoritative sages.

PURPORT

Śrīmad-Bhāgavatam has listed the avatāras, the plenary expansions of the puruṣa, and Lord Kṛṣṇa appears among them. But the Bhāgavatam further explains Lord Kṛṣṇa's specific position as the Supreme Personality of Godhead. Since Lord Kṛṣṇa is the original Personality of Godhead, reason and argument establish that His position is always supreme.

Had Kṛṣṇa been a plenary expansion of Nārāyaṇa, the original verse would have been differently composed; indeed, its order would have been reversed. But there cannot be mistakes, illusion, cheating or imperfect perception in the words of liberated sages. Therefore there is no mistake in this statement that Lord Kṛṣṇa is the Supreme Personality of Godhead. The Sanskrit statements of Śrīmad-Bhāgavatam are all transcendental sounds. Śrīla Vyāsadeva revealed these statements after perfect realization, and therefore they are perfect, for liberated sages like Vyāsadeva never commit errors in their rhetorical arrangements. Unless one accepts this fact, there is no use in trying to obtain help from the revealed scriptures.

Bhrama refers to false knowledge or mistakes, such as accepting a rope as a snake or an oyster shell as gold. Pramāda refers to inattention or misunderstanding of reality, and vipralipsā is the cheating propensity. Karaṇāpāṭava refers to imperfectness of the material senses. There are many examples of such imperfection. The eyes cannot see that which is very distant or very small. One cannot even see his own eyelid, which is the closest thing to his eye, and if one is disturbed by a disease like jaundice, he sees everything to be yellow. Similarly, the ears cannot hear distant sounds. Since the Personality of Godhead and His plenary portions and self-realized devotees are all transcendently situated, they cannot be misled by such deficiencies.

Adi TEXT 2.87

viruddhārtha kaha tumi, kahite kara roṣa

tomāra arthe avimṛṣṭa-vidheyāṁśa-doṣa //CC Adi, 2.87//

SYNONYMS

viruddha-artha—contrary meaning; kaha—say; tumi—you; kahite—pointing out; kara—you do; roṣa—anger; tomāra—your; arthe—in the meaning; avimṛṣṭa-vidheya-aṁśa—of the unconsidered predicate portion; doṣa—the fault.

TRANSLATION

"You say something contradictory and become angry when this is pointed out. Your explanation has the defect of a misplaced object. This is an unconsidered adjustment.

Adi TEXT 2.88

yāñra bhagavattā haite anyera bhagavattā

'svayaṁ-bhagavān'-śabdera tāhātei sattā //CC Adi, 2.88//

SYNONYMS

yāñra—of whom; bhagavattā—the quality of being the Supreme Personality of Godhead; haite—from; anyera—of others; bhagavattā—the quality of being the Supreme Personality of Godhead; svayaṁ-bhagavān-śabdera—of the word svayaṁ-bhagavān; tāhātei—in that; sattā—the presence.

TRANSLATION

"Only the Personality of Godhead, the source of all other Divinities, is eligible to be designated svayaṁ bhagavān, or the primeval Lord.

Adi TEXT 2.89

dīpa haite yaiche bahu dīpera jvalana

mūla eka dīpa tāhā kariye gaṇana //CC Adi, 2.89//

SYNONYMS

dīpa—a lamp; haite—from; yaiche—just as; bahu—many; dīpera—of lamps;

jvalana—lighting; mūla—the original; eka—one; dīpa—lamp; tāhā—that; kariye—I make; gaṇana—consideration

TRANSLATION

"When from one candle many others are lit, I consider that one the original.

PURPORT

The Brahma-saṁhitā, Chapter Five, verse 46, states that the viṣṇu-tattva, or the principle of the Absolute Personality of Godhead, is like a lamp because the expansions equal their origin in all respects. A burning lamp can light innumerable other lamps that are not inferior, but still one lamp must be considered the original. Similarly, the Supreme Personality of Godhead expands Himself in the plenary forms of the viṣṇu-tattva, but although they are equally powerful, the original powerful Personality of Godhead is considered the source. This example also explains the appearance of qualitative incarnations like Lord Śiva and Lord Brahmā—According to Śrīla Jīva Gosvāmī, śambhos tu tamodhiṣṭhānatvāt kajjalamaya-sūkṣma-dīpa-śikhā-sthānīyasya na tathā sāmyam: "The śambhu-tattva, or the principle of Lord Śiva, is like a lamp covered with carbon because of his being in charge of the mode of ignorance. The illumination from such a lamp is very minute. Therefore the power of Lord Śiva cannot compare to that of the Viṣṇu principle."

Adi TEXT 2.90

taiche saba avatārera kṛṣṇa se kāraṇa

āra eka śloka śuna, kuvyākhyā-khaṇḍana //CC Adi, 2.90//

SYNONYMS

taiche—in a similar way; saba—all; avatārera—of the incarnations; kṛṣṇa—Lord Kṛṣṇa; se—He; kāraṇa—the cause; āra—another; eka—one; śloka—verse; śuna—please hear; ku-vyākhyā—fallacious explanations; khaṇḍana—refuting.

TRANSLATION

"Kṛṣṇa, in the same way, is the cause of all causes and all incarnations. Please hear another verse to defeat all misinterpretations.

Adi TEXTS 2.91-92

atra sargo visargaś ca
sthānaṁ poṣaṇam ūtayaḥ
manvantareśānukathā
nirodho muktir āśrayaḥ
daśamasya viśuddhy-arthaṁ
navānām iha lakṣaṇam
varṇayanti mahātmānaḥ

śrutenārthena cāñjasā //CC Adi, 2.91-92//

SYNONYMS

atra—in Śrīmad-Bhāgavatam; sargaḥ—the creation of the ingredients of the universe; visargaḥ—the creations of Brahmā; ca—and; sthānam—the maintenance of the creation; poṣaṇam—the favoring of the Lord's devotees; ūtayaḥ—impetuses for activity; manu-antara—prescribed duties given by the Manus; īśa-anukathāḥ—a description of the incarnations of the Lord; nirodhaḥ—the winding up of creation; muktiḥ—liberation; āśrayaḥ—the ultimate shelter, the Supreme Personality of Godhead; daśamasya—of the tenth (the āśraya); viśuddhi-arthaṁ—for the purpose of perfect knowledge; navānām—of the nine; iha—here; lakṣaṇam—the nature; varṇayanti—describe; mahā-ātmānaḥ—the great souls; śrutena—by prayer; arthena—by explanation; ca—and; añjasā—direct.

TRANSLATION

" 'Here [in Śrīmad-Bhāgavatam] ten subjects are described: (1) the creation of the ingredients of the cosmos, (2) the creations of Brahmā, (3) the maintenance of the creation, (4) special favor given to the faithful, (5) impetuses for activity, (6) prescribed duties for law-abiding men, (7) a description of the incarnations of the Lord, (8) the winding up of the creation, (9) liberation from gross and subtle material existence, and (10) the ultimate shelter, the Supreme Personality of Godhead. The tenth item is the shelter of all the others. To distinguish this ultimate shelter from the other nine subjects, the mahājanas have described these nine, directly or indirectly, through prayers or direct explanations.'

PURPORT

These verses from Śrīmad-Bhāgavatam (2.10.1-2) list the ten subject matters dealt with in the text of the Bhāgavatam. Of these, the tenth is the substance, and the other nine are categories derived from the substance. These ten subjects are listed as follows:

(1) Sarga-the first creation by Viṣṇu, the bringing forth of the five gross material elements, the five objects of sense perception, the ten senses, the mind, the intelligence, the false ego and the total material energy, or universal form.

(2) Visarga-the secondary creation, or the work of Brahmā in producing the moving and unmoving bodies in the universe (brahmāṇḍa).

(3) Sthāna-the maintenance of the universe by the Personality of Godhead, Viṣṇu. Viṣṇu's function is more important and His glory greater than Brahmā's and Lord Śiva's, for although Brahmā is the creator and Lord Śiva the destroyer, Viṣṇu is the maintainer.

(4) Poṣaṇa-special care and protection for devotees by the Lord. As a king maintains his kingdom and subjects but nevertheless gives special attention to the members of his family, so the Personality of Godhead gives special care to His devotees who are souls completely surrendered to Him.

(5) Ūti-the urge for creation, or initiative power, that is the cause of all inventions, according to the necessities of time, space and objects.

(6) Manvantara-the regulative principles for living beings who desire to achieve perfection in human life. The rules of Manu, as described in the Manu-saṁhitā, guide the way to such perfection.

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(7) Isānukathā: scriptural information regarding the Personality of Godhead, His incarnations on earth and the activities of His devotees. Scriptures dealing with these subjects are essential for progressive human life.

(8) Nirodha: the winding up of all energies employed in creation. Such potencies are emanations from the Personality of Godhead who eternally lies in the Kāraṇa Ocean. The cosmic creations, manifested with His breath, are again dissolved in

due course.

(9) Mukti: liberation of the conditioned souls encaged by the gross and subtle coverings of body and mind. When freed from all material affection, the soul, giving up the gross and subtle material bodies, can attain the spiritual sky in his original spiritual body and engage in transcendental loving service to the Lord in Vaikuṇṭhaloka or Kṛṣṇaloka. When the soul is situated in his original constitutional position of existence, he is said to be liberated. It is possible to engage in transcendental loving service to the Lord and become jīvan-mukta, a liberated soul, even while in the material body.

(10) Āśraya: the Transcendence, the summum bonum, from whom everything emanates, upon whom everything rests and in whom everything merges after annihilation. He is the source and support of all. The āśraya is also called the Supreme Brahman, as in the Vedānta-sūtra (athāto brahma-jijñāsā, janmādy asya yataḥ). Śrīmad-Bhāgavatam especially describes this Supreme Brahman as the āśraya. Śrī Kṛṣṇa is this āśraya, and therefore the greatest necessity of life is to study the science of Kṛṣṇa.

Śrīmad-Bhāgavatam accepts Śrī Kṛṣṇa as the shelter of all manifestations because Lord Kṛṣṇa, the Supreme Personality of Godhead, is the ultimate source of everything, the supreme goal of all.

Two different principles are to be considered herein-namely āśraya, the object providing shelter, and āśrita, the dependents requiring shelter. The āśrita exist under the original principle, the āśraya. The first nine categories, described in the first nine cantos of Śrīmad-Bhāgavatam, from creation to liberation-including the puruṣa-avatāras; the incarnations; the marginal energy, or living entities; and the external energy, or material world-are all āśrita. The prayers of Śrīmad-Bhāgavatam, however, aim for the āśraya-tattva, the Supreme Personality of Godhead, Śrī Kṛṣṇa. The great souls expert in describing Śrīmad-Bhāgavatam have very diligently delineated the other nine categories, sometimes by direct narrations and sometimes by indirect narrations such as stories. The real purpose of doing this is to know perfectly the Absolute Transcendence, Śrī Kṛṣṇa, for the entire creation, both material and spiritual, rests on the body of Śrī Kṛṣṇa.

Adi TEXT 2.93

āśraya jānite kahi e nava padārtha

e navera utpatti-hetu sei āśrayārtha //CC Adi, 2.93//

SYNONYMS

āśraya—the ultimate shelter; jānite—to know; kahi—I discuss; e—these; nava—nine; pada-artha—categories; e—these; navera—of the nine; utpatti—of the origin; hetu—cause; sei—that; āśraya—of the shelter; artha—the meaning.

TRANSLATION

"To know distinctly the ultimate shelter of everything that be, I have described the other nine categories. The cause for the appearance of these nine is rightly called their shelter.

Adi TEXT 2.94

kṛṣṇa eka sarvāśraya, kṛṣṇa sarva-dhāma

kṛṣṇera śarīre sarva-viśvera viśrāma //CC Adi, 2.94//

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; eka—one; sarva-āśraya—shelter of all; kṛṣṇa—Lord Kṛṣṇa; sarva-dhāma—the abode of all; kṛṣṇera—of Lord Kṛṣṇa; śarīre—in the body; sarva-viśvera—of all the universes; viśrāma—resting place.

TRANSLATION

"The Personality of Godhead Śrī Kṛṣṇa is the shelter and abode of everything. All the universes rest in His body.

Adi TEXT 2.95

daśame daśamaṁ lakṣyam

āśritāśraya-vigrahaṁ

śrī-kṛṣṇākhyam param dhāma

jagad-dhāma namāmi tat //CC Adi, 2.95//

SYNONYMS

daśame—in the Tenth Canto; daśamaṁ—the tenth subject matter; lakṣyam—to be seen; āśrita—of the sheltered; āśraya—of the shelter; vigrahaṁ—who is the form; śrī-kṛṣṇa-ākhyam—known as Lord Śrī Kṛṣṇa; param—supreme; dhāma—

abode; jagat-dhāma—the abode of the universes; namāmi—I offer my obeisances; tat—to Him.

TRANSLATION

" 'The Tenth Canto of Śrīmad-Bhāgavatam reveals the tenth object, the Supreme Personality of Godhead, who is the shelter of all surrendered souls. He is known as Śrī Kṛṣṇa, and He is the ultimate source of all the universes. Let me offer my obeisances unto Him.'

PURPORT

This quotation comes from Śrīdhara Svāmī's commentary on the first verse of the Tenth Canto, Chapter One, of Śrīmad-Bhāgavatam.

Adi TEXT 2.96

kṛṣṇera svarūpa, āra śakti-traya-jñāna

yāñra haya, tāñra nāhi kṛṣṇete ajñāna //CC Adi, 2.96//

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; sva-rūpa—the real nature; āra—and; śakti-traya—of the three energies; jñāna—knowledge; yāñra—whose; haya—there is; tāñra—of him; nāhi—there is not; kṛṣṇete—in Lord Kṛṣṇa; ajñāna—ignorance.

TRANSLATION

"One who knows the real feature of Śrī Kṛṣṇa and His three different energies cannot remain ignorant about Him.

PURPORT

Śrīla Jīva Gosvāmī states in his Bhagavat-sandarbha (16) that by His potencies, which act in natural sequences beyond the scope of the speculative human mind, the Supreme Transcendence, the summum bonum, eternally and simultaneously exists in four transcendental features: His personality, His impersonal effulgence, particles of His potency (the living beings), and the principal cause of all causes. The Supreme Whole is compared to the sun, which also exists in four features, namely the personality of the sun-god, the glare of his glowing sphere, the sun rays inside the sun planet, and the sun's reflections in many other objects. The ambition to corroborate the existence of the transcendental Absolute Truth by

limited conjectural endeavors cannot be fulfilled, because He is beyond the scope of our limited speculative minds. In an honest search for truth, we must admit that His powers are inconceivable to our tiny brains. The exploration of space has demanded the work of the greatest scientists of the world, yet there are countless problems regarding even fundamental knowledge of the material creation that bewilder scientists who confront them. Such material knowledge is far removed from the spiritual nature, and therefore the acts and arrangements of the Absolute Truth are, beyond all doubts, inconceivable.

The primary potencies of the Absolute Truth are mentioned to be three: internal, external and marginal. By the acts of His internal potency, the Personality of Godhead in His original form exhibits the spiritual cosmic manifestations known as the eternal *Vaikuṇṭhalokas*, which exist eternally, even after the destruction of the material cosmic manifestation. By His marginal potency the Lord expands Himself as living beings who are part of Him, just as the sun distributes its rays in all directions. By His external potency the Lord manifests the material creation, just as the sun with its rays creates fog. The material creation is but a perverse reflection of the eternal *Vaikuṇṭha* nature.

These three energies of the Absolute Truth are also described in the *Viṣṇu Purāṇa*, where it is said that the living being is equal in quality to the internal potency, whereas the external potency is indirectly controlled by the chief cause of all causes. *Māyā*, the illusory energy, misleads a living being as fog misleads a pedestrian by blocking off the light of the sun. Although the potency of *māyā* is inferior in quality to the marginal potency, which consists of the living beings, who are part and parcel of the Lord, it nevertheless has the power to control the living beings, just as fog can block the actions of a certain portion of the sun's rays although it cannot cover the sun. The living beings covered by the illusory energy evolve in different species of life, with bodies ranging from that of an insignificant ant to that of *Brahmā*, the constructor of the cosmos. The *pradhāna*, the chief cause of all causes in the impersonal vision, is none other than the Supreme Lord, whom one can see face to face in the internal potency. He takes the material all-pervasive form by His inconceivable power. Although all three potencies-namely internal, external and marginal-are essentially one in the ultimate issue, they are different in action, like electric energy, which can produce both cold and heat under different conditions. The external and marginal potencies are so called under various conditions, but in the original, internal potencies there are no such conditions, nor is it possible for the conditions of the external potency to exist in the marginal, or vice versa. One who is able to

understand the intricacies of all these energies of the Supreme Lord can no longer remain an empiric impersonalist under the influence of a poor fund of knowledge.

Adi TEXT 2.97

kṛṣṇera svarūpera haya ṣaḍ-vidha vilāsa

prābhava-vaibhava-rūpe dvi-vidha prakāśa //CC Adi, 2.97//

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; svarūpera—of the form; haya—there are; ṣaḍ-vidha—six kinds; vilāsa—pastime forms; prābhava-vaibhava-rūpe—in the divisions of prābhava and vaibhava; dvi-vidha—two kinds; prakāśa—manifestations.

TRANSLATION

"The Personality of Godhead Śrī Kṛṣṇa enjoys Himself in six primary expansions. His two manifestations are prābhava and vaibhava.

PURPORT

Now the author of Śrī Caitanya-caritāmṛta turns to a description of the Personality of Godhead Kṛṣṇa in His innumerable expansions. The Lord primarily expands Himself in two categories, namely prābhava and vaibhava. The prābhava forms are fully potent like Śrī Kṛṣṇa, and the vaibhava forms are partially potent. The prābhava forms are manifested in relation with potencies, but the vaibhava forms are manifested in relation with excellences. The potent prābhava manifestations are also of two varieties: temporary and eternal. The Mohinī, Haṁsa and Śukla forms are manifested only temporarily, in terms of a particular age. Among the other prābhavas, who are not very famous according to the material estimation, are Dhanvantari, Ṛṣabha, Vyāsa, Dattātreya and Kapila. Among the vaibhava-prakāśa forms are Kūrma, Matsya, Nara-Nārāyaṇa, Varāha, Hayagrīva, Pṛśnigarbha, and Baladeva, as well as the manv-antara avatāras Yajña, Vibhu, Satyasena, Hari, Vaikuṇṭha, Ajita, Vāmana, Sārvabhauma, Ṛṣabha, Viṣvaksena, Dharmasetu, Sudhāmā, Yogeśvara and Bṛhadbhānu.

Adi TEXT 2.98

aṁśa-śaktyāveśa-rūpe dvi-vidhāvatāra

bālya paugaṇḍa dharma dui ta' prakāra //CC Adi, 2.98//

SYNONYMS

aṁśa—of the plenary expansion; śakti-āveśa—of the empowered; rūpe—in the forms; dvi-vidha—two kinds; avatāra—incarnations; bālya—childhood; paugaṇḍa—boyhood; dharma—characteristics of age; dui—two; ta'-certainly; prakāra—kinds

TRANSLATION

"His incarnations are of two kinds, namely partial and empowered. He appears in two ages-childhood and boyhood.

PURPORT

The vilāsa forms are six in number. Incarnations are of two varieties, namely śakti-āveśa (empowered) and aṁśāveśa (partial). These incarnations also come within the category of prābhava and vaibhava manifestations. Childhood and boyhood are two special features of the Personality of Godhead Śrī Kṛṣṇa, but His permanent feature is His eternal form as an adolescent youth. The original Personality of Godhead Śrī Kṛṣṇa is always worshiped in this eternal adolescent form.

Adi TEXT 2.99

kiśora-svarūpa kṛṣṇa svayaṁ avatārī

krīḍā kare ei chaya-rūpe viśva bhari' //CC Adi, 2.99//

SYNONYMS

kiśora-svarūpa—whose real nature is that of an adolescent; kṛṣṇa—Lord Kṛṣṇa; svayaṁ—Himself; avatārī—the source of all incarnations; krīḍā kare—He plays; ei—these; chaya-rūpe—in six forms; viśva—the universes; bhari'-maintaining

TRANSLATION

"The Personality of Godhead Śrī Kṛṣṇa, who is eternally an adolescent, is the primeval Lord, the source of all incarnations. He expands Himself in these six categories of forms to establish His supremacy throughout the universe.

Adi TEXT 2.100

ei chaya-rūpe haya ananta vibheda

ananta-rūpe eka-rūpa, nāhi kichu bheda //CC Adi, 2.100//

SYNONYMS

ei—these; chaya-rūpe—in six forms; haya—there are; ananta—unlimited; vibheda—varieties; ananta-rūpe—in unlimited forms; eka-rūpa—one form; nāhi—there is not; kichu—any; bheda—difference.

TRANSLATION

"In these six kinds of forms there are innumerable varieties. Although they are many, they are all one: there is no difference between them.

PURPORT

The Personality of Godhead manifests Himself in six different features: (1) prābhava, (2) vaibhava, (3) empowered incarnations, (4) partial incarnations, (5) childhood and (6) boyhood. The Personality of Godhead Śrī Kṛṣṇa, whose permanent feature is adolescence, enjoys His transcendental proclivities by performing pastimes in these six forms. In these six features there are unlimited divisions of the Personality of Godhead's forms. The jīvas, or living beings, are differentiated parts and parcels of the Lord. They are all diversities of the one without a second, the Supreme Personality of Godhead.

Adi TEXT 2.101

cic-chakti, svarūpa-śakti, antaraṅgā nāma

tāhāra vaibhava ananta vaikuṇṭhādi dhāma //CC Adi, 2.101//

SYNONYMS

cit-śakti—spiritual energy; svarūpa-śakti—personal energy; antaḥ-aṅgā—internal; nāma—named; tāhāra—of that; vaibhava—manifestations; ananta—unlimited; vaikuṇṭha-ādi—Vaikuṇṭha, etc.; dhāma—abodes.

TRANSLATION

"The cit-śakti, which is also called svarūpa-śakti or antaraṅga-śakti, displays many varied manifestations. It sustains the kingdom of God and its paraphernalia.

Adi TEXT 2.102

māyā-śakti, bahiraṅgā, jagat-kāraṇa

tāhāra vaibhava ananta brahmāṇḍera gaṇa //CC Adi, 2.102//

SYNONYMS

māyā-śakti—the illusory energy; bahiḥ-aṅgā—external; jagat-kāraṇa—the cause of the universe; tāhāra—of that; vaibhava—manifestations; ananta—unlimited; brahma-aṇḍera—of universes; gaṇa—multitudes.

TRANSLATION

"The external energy, called māyā-śakti, is the cause of innumerable universes with varied material potencies.

Adi TEXT 2.103

jīva-śakti taṭasthākhyā, nāhi yāra anta

mukhya tina śakti, tāra vibheda ananta //CC Adi, 2.103//

SYNONYMS

jīva-śakti—the energy of the living entity; taṭa-stha-ākhyā—known as marginal; nāhi—there is not; yāra—of which; anta—end; mukhya—principal; tina—three; śakti—energies; tāra—of them; vibheda—varieties; ananta—unlimited.

TRANSLATION

"The marginal potency, which is between these two, consists of the numberless living beings. These are the three principal energies, which have unlimited categories and subdivisions.

PURPORT

The internal potency of the Lord, which is called cit-śakti or antaraṅga-śakti, exhibits variegatedness in the transcendental Vaikuṇṭha cosmos. Besides ourselves, there are unlimited numbers of liberated living beings who associate with the Personality of Godhead in His innumerable features. The material cosmos displays the external energy, in which the conditioned living beings are provided all liberty to go back to the Personality of Godhead after leaving the material tabernacle. The Śvetāśvatara Upaniṣad (6.8) informs us:

na tasya kāryaṁ karaṇaṁ ca vidyate
na tat-samaś cābhyadhikaś ca dṛśyate
parāsyā śaktir vividhaiva śrūyate
svābhāvikī jñāna-bala-kriyā ca

"The Supreme Lord is one without a second. He has nothing to do personally, nor does He have material senses. No one is equal to Him or greater than Him. He has unlimited, variegated potencies of different names, which exist within Him as autonomous attributes and provide Him full knowledge, power and pastimes."

Adi TEXT 2.104

e-mata svarūpa-gaṇa, āra tina śakti
sabhāra āśraya kṛṣṇa, kṛṣṇe sabhāra sthiti //CC Adi, 2.104//

SYNONYMS

e-mata—in this way; svarūpa-gaṇa—personal forms; āra—and; tina—three; śakti—energies; sabhāra—of the whole assembly; āśraya—the shelter; kṛṣṇa—Lord Kṛṣṇa; kṛṣṇe—in Lord Kṛṣṇa; sabhāra—of the whole assembly; sthiti—the existence.

TRANSLATION

"These are the principal manifestations and expansions of the Personality of Godhead and His three energies. They are all emanations from Śrī Kṛṣṇa, the Transcendence. They have their existence in Him.

Adi TEXT 2.105

yadyapi brahmāṇḍa-gaṇera puruṣa āśraya
sei puruṣādi sabhāra kṛṣṇa mūlāśraya //CC Adi, 2.105//

SYNONYMS

yadyapi—although; brahma-aṇḍa-gaṇera—of the multitude of universes; puruṣa—the puruṣa-avatāra; āśraya—the shelter; sei—that; puruṣa-ādi—of the puruṣa-avatāras, etc.; sabhāra—of the assembly; kṛṣṇa—Lord Kṛṣṇa; mūla-āśraya—

original source.

TRANSLATION

"Although the three puruṣas are the shelter of all the universes, Lord Kṛṣṇa is the original source of the puruṣas.

Adi TEXT 2.106

svayaṁ bhagavān kṛṣṇa, kṛṣṇa sarvāśraya

parama īśvara kṛṣṇa sarva-śāstre kaya //CC Adi, 2.106//

SYNONYMS

svayaṁ—Himself; bhagavān—the Supreme Personality of Godhead; kṛṣṇa—Lord Kṛṣṇa; kṛṣṇa—Lord Kṛṣṇa; sarva-āśraya—the shelter of all; parama—Supreme; īśvara—Lord; kṛṣṇa—Lord Kṛṣṇa; sarva-śāstre—all scriptures; kaya—say.

TRANSLATION

"Thus the Personality of Godhead Śrī Kṛṣṇa is the original primeval Lord, the source of all other expansions. All the revealed scriptures accept Śrī Kṛṣṇa as the Supreme Lord.

Adi TEXT 2.107

īśvaraḥ paramaḥ kṛṣṇaḥ

sac-cid-ānanda-vigrahaḥ

anādir ādir govindaḥ

sarva-kāraṇa-kāraṇam //CC Adi, 2.107//

SYNONYMS

īśvaraḥ—the controller; paramaḥ—supreme; kṛṣṇaḥ—Lord Kṛṣṇa; sat—eternal existence; cit—absolute knowledge; ānanda—absolute bliss; vigrahaḥ—whose form; anādir—without beginning; ādir—the origin; govindaḥ—Lord Govinda; sarva-kāraṇa-kāraṇam—the cause of all causes.

TRANSLATION

" 'Kṛṣṇa, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes.'

PURPORT

This is the first verse of the Fifth Chapter of the Brahma-saṁhitā.

Adi TEXT 2.108

e saba siddhānta tumi jāna bhāla-mate

tabu pūrva-pakṣa kara āmā cālāite //CC Adi, 2.108//

SYNONYMS

e—these; saba—all; siddhānta—conclusions; tumi—you; jāna—know; bhāla-mate—in a good way; tabu—still; pūrva-pakṣa—objection; kara—you make; āmā—to me; cālāite—to give useless anxiety.

TRANSLATION

"You know all the conclusions of the scriptures very well. You create these logical arguments just to agitate me."

PURPORT

A learned man who has thoroughly studied the scriptures cannot hesitate to accept Śrī Kṛṣṇa as the Supreme Personality of Godhead. If such a man argues about this matter, certainly he must be doing so to agitate the minds of his opponents.

Adi TEXT 2.109

sei kṛṣṇa avatārī vrajendra-kumāra

āpane caitanya-rūpe kaila avatāra //CC Adi, 2.109//

SYNONYMS

sei—that; kṛṣṇa—Lord Kṛṣṇa; avatārī—the source of all incarnations; vrajendra-kumāra—the son of the King of Vraja; āpane—personally; caitanya-rūpe—in the form of Lord Caitanya Mahāprabhu; kaila—made; avatāra—incarnation.

TRANSLATION

That same Lord Kṛṣṇa, the fountainhead of all incarnations, is known as the son of the King of Vraja. He has descended personally as Lord Śrī Caitanya Mahāprabhu.

Adi TEXT 2.110

ataeva caitanya gosāñi paratattva-sīmā

tānre kṣīroda-śāyī kahi, ki tānra mahimā //CC Adi, 2.110//

SYNONYMS

ataeva—therefore; caitanya gosāñi—Lord Caitanya Mahāprabhu; para-tattva-sīmā—the highest limit of the Absolute Truth; tānre—Him; kṣīroda-śāyī—Kṣīrodakaśāyī Viṣṇu; kahi—if I say; ki—what; tānra—of Him; mahimā—glory.

TRANSLATION

Therefore Lord Caitanya is the Supreme Absolute Truth. To call Him Kṣīrodakaśāyī Viṣṇu does not add to His glory.

Adi TEXT 2.111

sei ta' bhaktera vākya nahe vyabhicārī

sakala sambhave tānte, yāte avatārī //CC Adi, 2.111//

SYNONYMS

sei—that; ta'-certainly; bhaktera—of a devotee; vākya—speech; nahe—is not; vyabhicārī—deviation; sakala—all; sambhave—possibilities; tānte—in Him; yāte—since; avatārī—the source of all incarnations.

TRANSLATION

But such words from the lips of a sincere devotee cannot be false. All possibilities abide in Him, for He is the primeval Lord.

Adi TEXT 2.112

avatārīra dehe saba avatārera sthiti

keho kona-mate kahe, yemana yāra mati //CC Adi, 2.112//

SYNONYMS

avatārīra—of the source; dehe—in the body; saba—all; avatārera—of the incarnations; sthiti—existence; keho—someone; kona-mate—in some way; kahe—says; yemana—as in the manner; yāra—of whom; mati—the opinion.

TRANSLATION

All other incarnations are situated in potential form in the original body of the primeval Lord. Thus according to one's opinion, one may address Him as any one of the incarnations.

PURPORT

It is not contradictory for a devotee to call the Supreme Lord by any one of the various names of His plenary expansions because the original Personality of Godhead includes all such categories. Since the plenary expansions exist within the original person, one may call Him by any of these names. In Śrī Caitanya-bhāgavata (Madhya 6.95) Lord Caitanya says, "I was lying asleep in the ocean of milk, but I was awakened by the call of Nāḍā, Śrī Advaita Prabhu." Here the Lord refers to His form as Kṣīrodakaśāyī Viṣṇu.

Adi TEXT 2.113

kṛṣṇake kahaye keha--nara-nārāyaṇa

keho kahe, kṛṣṇa haya sākṣāt vāmana //CC Adi, 2.113//

SYNONYMS

kṛṣṇake—Lord Kṛṣṇa; kahaye—says; keha—someone; nara-nārāyaṇa—Nara-Nārāyaṇa; keho—someone; kahe—says; kṛṣṇa—Lord Kṛṣṇa; haya—is; sākṣāt—directly; vāmana—Lord Vāmana.

TRANSLATION

Some say that Śrī Kṛṣṇa is directly Nara-Nārāyaṇa. Others say that He is directly Vāmana.

Adi TEXT 2.114

keho kahe, kṛṣṇa kṣīroda-śāyī avatāra

asambhava nahe, satya vacana sabāra //CC Adi, 2.114//

SYNONYMS

keho—someone; kahe—says; kṛṣṇa—Lord Kṛṣṇa; kṣīroda-śāyī—Kṣīrodakaśāyī Viṣṇu; avatāra—incarnation; asambhava—impossible; nahe—is not; satya—true; vacana—speeches; sabāra—of all.

TRANSLATION

Some say that Kṛṣṇa is the incarnation of Kṣīrodakaśāyī Viṣṇu. None of these statements is impossible; each is as correct as the others.

PURPORT

The Laghu-bhāgavatāmṛta (5.383) states:

ata evā purāṇāḍau

kecin nara-sakhātmatām

mahendrānujatām kecit

kecit kṣīrābdhi-śāyitām

sahasra-śīrṣatām kecit

kecid vaikunṭha-nāthatām

brūyuh kṛṣṇasya munayas

tat-tad-vṛtty-anugāminah

"According to the intimate relationships between Śrī Kṛṣṇa (the primeval Lord) and His devotees, the Purāṇas describe Him by various names. Sometimes He is called Nārāyaṇa; sometimes Upendra (Vāmana), the younger brother of Indra, King of heaven; and sometimes Kṣīrodakaśāyī Viṣṇu. Sometimes He is called the thousand-hooded Śeṣa Nāga, and sometimes the Lord of Vaikunṭha."

Adi TEXT 2.115

keho kahe, para-vyome nārāyaṇa hari

sakala sambhave kṛṣṇe, yāte avatārī //CC Adi, 2.115//

SYNONYMS

keho—someone; kahe—says; para-vyome—in the transcendental world; nārāyaṇa—Lord Nārāyaṇa; hari—the Supreme Personality of Godhead; sakala sambhave—all possibilities; kṛṣṇe—in Lord Kṛṣṇa; yāte—since; avatārī—the source of all incarnations.

TRANSLATION

Some call Him Hari, or the Nārāyaṇa of the transcendental world. Everything is possible in Kṛṣṇa, for He is the primeval Lord.

Adi TEXT 2.116

saba śrotā-gaṇera kari caraṇa vandana

e saba siddhānta śuna, kari' eka mana //CC Adi, 2.116//

SYNONYMS

saba—all; śrotā-gaṇera—of the hearers; kari—I do; caraṇa—to the lotus feet; vandana—praying; e—these; saba—all; siddhānta—conclusions; śuna—please hear; kari'-making; eka—one; mana—mind.

TRANSLATION

I offer my obeisances unto the feet of all who hear or read this discourse. Kindly hear with attention the conclusion of all these statements.

PURPORT

Prostrating himself at the feet of his readers, the author of Śrī Caitanya-caritāmṛta entreats them in all humility to hear with rapt attention these conclusive arguments regarding the Absolute Truth. One should not fail to hear such arguments because only by such knowledge can one perfectly know Kṛṣṇa.

Adi TEXT 2.117

siddhānta baliyā citte nā kara alasa

ihā ha-ite kṛṣṇe lāge sudṛḍha mānasa //CC Adi, 2.117//

SYNONYMS

siddhānta—conclusion; baliyā—considering; citte—in the mind; nā kara—do not be; alasa—lazy; ihā—this; ha-ite—from; kṛṣṇe—in Lord Kṛṣṇa; lāge—becomes fixed; su-dṛḍha—very firm; mānasa—the mind.

TRANSLATION

A sincere student should not neglect the discussion of such conclusions, considering them controversial, for such discussions strengthen the mind. Thus one's mind becomes attached to Śrī Kṛṣṇa.

PURPORT

There are many students who, in spite of reading the Bhagavad-gītā, misunderstand Kṛṣṇa because of imperfect knowledge and conclude Him to be an ordinary, historical personality. This one must not do. One should be particularly careful to understand the truth about Kṛṣṇa. If because of laziness one does not come to know Kṛṣṇa conclusively, one will be misguided about the cult of devotion, like those who declare themselves advanced devotees and imitate the transcendental symptoms sometimes observed in liberated souls. Although the use of thoughts and arguments is a most suitable process for inducing an uninitiated person to become a devotee, neophytes in devotional service must always alertly understand Kṛṣṇa through the vision of the revealed scriptures, the bona fide devotees and the spiritual master. Unless one hears about Śrī Kṛṣṇa from such authorities, one cannot make advancement in devotion to Śrī Kṛṣṇa. The revealed scriptures mention nine means of attaining devotional service, of which the first and foremost is hearing from authority. The seed of devotion cannot sprout unless watered by the process of hearing and chanting. One should submissively receive the transcendental messages from spiritually advanced sources and chant the very same messages for one's own benefit as well as the benefit of one's audience.

When Brahmā described the situation of pure devotees freed from the culture of empiric philosophy and fruitive actions, he recommended the process of hearing from persons who are on the path of devotion. Following in the footsteps of such liberated souls, who are able to vibrate real transcendental sound, can lead one to the highest stage of devotion, and thus one can become a mahā-bhāgavata. From the teachings of Lord Caitanya Mahāprabhu to Sanātana Gosvāmī (Cc. Madhya 22.65) we learn:

śāstra-yuktye sunipuṇa, dṛḍha-śraddhā yānra

'uttama-adhikārī' sei tārāye saṁsāra

"A person who is expert in understanding the conclusion of the revealed scriptures and who fully surrenders to the cause of the Lord is actually able to deliver others from the clutches of material existence." Śrīla Rūpa Gosvāmī, in his Upadeśāmṛta (3), advises that to make rapid advancement in the cult of devotional service one should be very active and should persevere in executing the duties specified in the revealed scriptures and confirmed by the spiritual master. Accepting the path of liberated souls and the association of pure devotees enriches such activities.

Imitation devotees, who wish to advertise themselves as elevated Vaiṣṇavas and who therefore imitate the previous ācāryas but do not follow them in principle, are condemned in the words of Śrīmad-Bhāgavatam (2.3.24) as stone-hearted. Śrīla Viśvanātha Cakravartī Ṭhākura has commented on their stone-hearted condition as follows: bahir āśru-pulakayoḥ sator api yad dhṛdayaṁ na vikriyeta tad āśma-sāraṁ iti kaniṣṭhādhikāriṇāṁ eva āśru-pulakādi-mattve 'pi āśma-sāra-hṛdayatayā nindaiṣā. "Those who shed tears by practice but whose hearts have not changed are to be known as stone-hearted devotees of the lowest grade. Their imitation crying, induced by artificial practice, is always condemned." The desired change of heart referred to above is visible in reluctance to do anything not congenial to the devotional way. To create such a change of heart, conclusive discussion about Śrī Kṛṣṇa and His potencies is absolutely necessary. False devotees may think that simply shedding tears will lead one to the transcendental plane, even if one has not had a factual change in heart, but such a practice is useless if there is no transcendental realization. False devotees, lacking the conclusion of transcendental knowledge, think that artificially shedding tears will deliver them. Similarly, other false devotees think that studying books of the previous ācāryas is unadvisable, like studying dry empiric philosophies. But Śrīla Jīva Gosvāmī, following the previous ācāryas, has inculcated the conclusions of the scriptures in the six theses called the Ṣaṭ-sandarbhās. False devotees who have very little knowledge of such conclusions fail to achieve pure devotion for want of zeal in accepting the favorable directions for devotional service given by self-realized devotees. Such false devotees are like impersonalists, who also consider devotional service no better than ordinary fruitive actions.

Adi TEXT 2.118

caitanya-mahimā jāni e saba siddhānte

citta dṛḍha hañā lāge mahimā-jñāna haite //CC Adi, 2.118//

SYNONYMS

caitanya-mahimā—the glory of Lord Caitanya Mahāprabhu; jāni—I know; e—these; saba—all; siddhānte—by the conclusions; citta—the mind; dṛḍha—firm; hañā—becoming; lāge—becomes fixed; mahimā-jñāna—knowledge of the greatness; haite—from.

TRANSLATION

By such conclusive studies I know the glories of Lord Caitanya. Only by knowing these glories can one become strong and fixed in attachment to Him.

PURPORT

One can know the glories of Śrī Caitanya Mahāprabhu only by reaching, in knowledge, a conclusive decision about Śrī Kṛṣṇa, strengthened by bona fide study of the conclusions of the ācāryas.

Adi TEXT 2.119

caitanya-prabhura mahimā kahibāra tare

kṛṣṇera mahimā kahi kariyā vistāre //CC Adi, 2.119//

SYNONYMS

caitanya-prabhura—of Lord Caitanya Mahāprabhu; mahimā—the glories; kahibāra tare—for the purpose of speaking; kṛṣṇera—of Lord Kṛṣṇa; mahimā—the glories; kahi—I speak; kariyā—doing; vistāre—in expansion.

TRANSLATION

Just to enunciate the glories of Śrī Caitanya Mahāprabhu, I have tried to describe the glories of Śrī Kṛṣṇa in detail.

Adi TEXT 2.120

caitanya-gosāñhira ei tattva-nirūpaṇa

svayaṁ-bhagavān kṛṣṇa vrajendra-nandana //CC Adi, 2.120//

SYNONYMS

caitanya-gosāñira—of Lord Caitanya Mahāprabhu; ei—this; tattva—of the truth; nirūpaṇa—settling; svayam-bhagavān—Himself the Supreme Personality of Godhead; kṛṣṇa—Lord Kṛṣṇa; vrajendra-nandana—the son of the King of Vraja.

TRANSLATION

The conclusion is that Lord Caitanya is the Supreme Personality of Godhead, Kṛṣṇa, the son of the King of Vraja.

Adi TEXT 2.121

śrī-rūpa-raghunātha-pade yāra āśa

caitanya-caritāmṛta kahe kṛṣṇadāsa //CC Adi, 2.121//

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; raghunātha—Śrīla Raghunātha dāsa Gosvāmī; pade—at the lotus feet; yāra—whose; āśa—expectation; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; kṛṣṇa-dāsa—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Ādi-līlā, Second Chapter, describing Śrī Caitanya Mahāprabhu as the Supreme Personality of Godhead.

Chapter 3 The External Reasons for Lord Caitanya's Appearance

In this chapter the author has fully discussed the reason for the descent of Śrī Caitanya Mahāprabhu. The Supreme Personality of Godhead, Lord Śrī Kṛṣṇa, after displaying His pastimes as Lord Kṛṣṇa, thought it wise to make His advent in the form of a devotee to explain personally the transcendental mellow reciprocations of service and love between Himself and His servants, friends, parents and fiancées. According to the Vedic literature, the foremost

occupational duty for humanity in this Age of Kali is nāma-saṅkīrtana, or congregational chanting of the holy name of the Lord. The incarnation for this age especially preaches this process, but only Kṛṣṇa Himself can explain the confidential loving service performed in the four principal varieties of loving affairs between the Supreme Lord and His devotees. Lord Kṛṣṇa therefore personally appeared, with His plenary portions, as Lord Caitanya. As stated in this chapter, only for that purpose did Lord Kṛṣṇa appear personally in Navadvīpa in the form of Śrī Kṛṣṇa Caitanya Mahāprabhu.

Kṛṣṇadāsa Kavirāja has herein presented much authentic evidence from Śrīmad-Bhāgavatam and other scriptures to substantiate the identity of Lord Caitanya with Śrī Kṛṣṇa Himself. He has described bodily symptoms in Lord Caitanya that are visible only in the person of the Supreme Lord, and he has proved that Lord Caitanya appeared with His personal associates—Śrī Nityānanda, Advaita, Gadādhara, Śrīvāsa and other devotees—to preach the special significance of chanting Hare Kṛṣṇa. The appearance of Lord Caitanya is both significant and confidential. He can be appreciated only by pure devotees and only through the process of devotional service. The Lord tried to conceal His identity as the Supreme Personality of Godhead by representing Himself as a devotee, but His pure devotees can recognize Him by His special features. The Vedas and Purāṇas foretell the appearance of Lord Caitanya, but still He is sometimes called, significantly, the concealed descent of the Supreme Personality of Godhead.

Advaita Ācārya was a contemporary of Lord Caitanya's father. He felt sorry for the condition of the world because even after Lord Kṛṣṇa's appearance, no one had interest in devotional service to Kṛṣṇa. This forgetfulness was so overwhelming that Advaita Prabhu was convinced that no one but Lord Kṛṣṇa Himself could enlighten people about devotional service to the Supreme Lord. Therefore Advaita requested Lord Kṛṣṇa to appear as Lord Caitanya. Offering tulasī leaves and Ganges water, He cried for the Lord's appearance. The Lord, being satisfied by His pure devotees, descends to satisfy them. As such, being pleased by Advaita Ācārya, Lord Caitanya appeared.

Adi TEXT 3.1

śrī-caitanya-prabhum vande

yat-pādāśraya-vīryataḥ

saṅgrhṇāty ākara-vrātād

ajñāḥ siddhānta-san-maṇīn //CC Adi, 3.1//

SYNONYMS

śrī-caitanya-prabhum—to Lord Caitanya Mahāprabhu; vande—I offer my respectful obeisances; yat—of whom; pāda-āśraya—of the shelter of the lotus feet; vīryataḥ—from the power; saṅgrhṇāti—collects; ākara-vrātāt—from the multitude of mines in the form of scriptures; ajñāḥ—a fool; siddhānta—of conclusion; sat-maṇīn—the best jewels.

TRANSLATION

I offer my respectful obeisances to Śrī Caitanya Mahāprabhu. By the potency of the shelter of His lotus feet, even a fool can collect the valuable jewels of conclusive truth from the mines of the revealed scriptures.

Adi TEXT 3.2

jaya jaya śrī-caitanya jaya nityānanda

jayādvaita-candra jaya gaura-bhakta-vṛnda //CC Adi, 3.2//

SYNONYMS

jaya jaya—all glories; śrī-caitanya—to Lord Caitanya Mahāprabhu; jaya—all glories; nityānanda—to Lord Nityānanda; jaya—all glories; advaita-candra—to Advaita Ācārya; jaya—all glories; gaura-bhakta-vṛnda—to all the devotees of Lord Caitanya Mahāprabhu.

TRANSLATION

All glories to Lord Caitanya. All glories to Lord Nityānanda. All glories to Advaitacandra. And all glories to all the devotees of Lord Caitanya.

Adi TEXT 3.3

ṭṭīya ślokerā artha kaila vivaraṇa

caturtha ślokerā artha śuna bhakta-gaṇa //CC Adi, 3.3//

SYNONYMS

ṭṭīya—third; ślokerā—of the verse; artha—meaning; kaila—there was; vivaraṇa—description; caturtha—fourth; ślokerā—of the verse; artha—meaning; śuna—

please hear; bhakta-gaṇa—O devotees.

TRANSLATION

I have given the purport of the third verse. Now, O devotees, please listen to the meaning of the fourth with full attention.

Adi TEXT 3.4

anarpita-carīm cirāt karuṇayāvatīrṇaḥ kalau
samarpayitum unnatojjvala-rasām sva-bhakti-śriyam
hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanaḥ //CC Adi, 3.4//

SYNONYMS

anarpita—not bestowed; carīm—having been formerly; cirāt—for a long time; karuṇayā—by causeless mercy; avatīrṇaḥ—descended; kalau—in the Age of Kali; samarpayitum—to bestow; unnata—elevated; ujjvala-rasām—the conjugal mellow; sva-bhakti—of His own service; śriyam—the treasure; hariḥ—the Supreme Lord; puraṭa—than gold; sundara—more beautiful; dyuti—of splendor; kadamba—with a multitude; sandīpitaḥ—illuminated; sadā—always; hṛdaya-kandare—in the cavity of the heart; sphuratu—let Him be manifest; vaḥ—your; śacī-nandanaḥ—the son of mother Śacī.

TRANSLATION

"May that Lord who is known as the son of Śrīmatī Śacīdevī be transcendently situated in the innermost core of your heart. Resplendent with the radiance of molten gold, He has descended in the Age of Kali by His causeless mercy to bestow what no incarnation has ever offered before: the most elevated mellow of devotional service, the mellow of conjugal love."

PURPORT

This is a quotation from the Vidagdha-mādhava, a drama compiled and edited by Śrīla Rūpa Gosvāmī.

Adi TEXT 3.5

pūrṇa bhagavān kṛṣṇa vrajendra-kumāra

goloke vrajera saha nitya vihāra //CC Adi, 3.5//

SYNONYMS

pūrṇa—full; bhagavān—the Supreme Personality of Godhead; kṛṣṇa—Lord Kṛṣṇa; vrajendra-kumāra—the son of the King of Vraja; goloke—in Goloka; vrajera saha—along with Vrajadhāma; nitya—eternal; vihāra—pastimes.

TRANSLATION

Lord Kṛṣṇa, the son of the King of Vraja, is the Supreme Lord. He eternally enjoys transcendental pastimes in His eternal abode, Goloka, which includes Vrajadhāma.

PURPORT

In the previous chapter it has been established that Kṛṣṇa, the son of Vrajendra (the King of Vraja), is the Supreme Personality of Godhead, with six opulences. He eternally enjoys transcendently variegated opulences on His planet, which is known as Goloka. The eternal pastimes of the Lord in the spiritual planet Kṛṣṇaloka are called aprakāṣa, or unmanifested, pastimes because they are beyond the purview of the conditioned souls. Lord Kṛṣṇa is always present everywhere, but when He is not present before our eyes, He is said to be aprakāṣa, or unmanifested.

Adi TEXT 3.6

brahmāra eka dine tiṅho eka-bāra

avatīrṇa hañā kareṇa prakāṣa vihāra //CC Adi, 3.6//

SYNONYMS

brahmāra—of Lord Brahmā; eka—one; dine—in the day; tiṅho—He; eka-bāra—one time; avatīrṇa—descended; hañā—being; kareṇa—performs; prakāṣa—manifest; vihāra—pastimes.

TRANSLATION

Once in a day of Brahmā, He descends to this world to manifest His transcendental pastimes.

Adi TEXT 3.7

satya, tretā, dvāpara, kali, cāri-yuga jāni

sei cāri-yuge divya eka-yuga māni //CC Adi, 3.7//

SYNONYMS

satya—Satya; tretā—Tretā; dvāpara—Dvāpara; kali—Kali; cāri-yuga—four ages; jāni—we know; sei—these; cāri-yuge—in the four ages; divya—divine; eka-yuga—one age; māni—we consider.

TRANSLATION

We know that there are four ages [yugas], namely Satya, Tretā, Dvāpara and Kali. These four together comprise one divya-yuga.

Adi TEXT 3.8

ekāttara catur-yuge eka manv-antara

caudda manv-antara brahmāra divasa bhitara //CC Adi, 3.8//

SYNONYMS

ekāttara—seventy-one; catuḥ-yuge—in cycles of four ages; eka—one; manu-antara—period of a Manu; caudda—fourteen; manu-antara—periods of Manu; brahmāra—of Lord Brahmā; divasa—a day; bhitara—within.

TRANSLATION

Seventy-one divya-yugas constitute one manv-antara. There are fourteen manv-antaras in one day of Brahmā.

PURPORT

A manv-antara is the period controlled by one Manu. The reign of fourteen Manus equals the length of one day (twelve hours) in the life of Brahmā, and the night of Brahmā is of the same duration. These calculations are given in the authentic astronomy book known as the Sūrya-siddhānta. This book was compiled by the great professor of astronomy and mathematics Bimal Prasād Datta, later known as Bhaktisiddhānta Sarasvatī Gosvāmī, who was our merciful spiritual master. He was honored with the title Siddhānta Sarasvatī for writing a commentary on the Sūrya-siddhānta, and the title Gosvāmī Mahārāja was added when he accepted sannyāsa, the renounced order of life.

Adi TEXT 3.9

'vaivasvata'-nāma ei saptama manu-antara

sātāiśa catur-yuga tāhāra antara //CC Adi, 3.9//

SYNONYMS

vaivasvata-nāma—named Vaivasvata; ei—this; saptama—seventh; manu-antara—period of Manu; sātāiśa—twenty-seven; catuḥ-yuga—cycles of four ages; tāhāra—of that; antara—period.

TRANSLATION

The present Manu, who is the seventh, is called Vaivasvata [the son of Vivasvān]. Twenty-seven divya-yugas [27 x 4,320,000 solar years] of his age have now passed.

PURPORT

The names of the fourteen Manus are as follows: (1) Svāyambhuva, (2) Svārociṣa, (3) Uttama, (4) Tāmasa, (5) Raivata, (6) Cākṣuṣa, (7) Vaivasvata, (8) Sāvarṇi, (9) Dakṣa-sāvarṇi, (10) Brahma-sāvarṇi, (11) Dharma-sāvarṇi, (12) Rudraputra (Rudra-sāvarṇi), (13) Raucya, or Deva-sāvarṇi, (14) and Bhautyaka, or Indra-sāvarṇi.

Adi TEXT 3.10

aṣṭāviṃśa catur-yuge dvāparera śeṣe

vrajera sahite haya kṛṣṇera prakāśe //CC Adi, 3.10//

SYNONYMS

aṣṭāviṃśa—twenty-eighth; catuḥ-yuge—in the cycle of four ages; dvāparera—of the Dvāpara-yuga; śeṣe—at the end; vrajera sahite—along with Vraja; haya—is; kṛṣṇera—of Lord Kṛṣṇa; prakāśe—manifestation.

TRANSLATION

At the end of the Dvāpara-yuga of the twenty-eighth divya-yuga, Lord Kṛṣṇa appears on earth with the full paraphernalia of His eternal Vraja-dhāma.

PURPORT

Now is the term of Vaivasvata Manu, during which Lord Caitanya appears. First Lord Kṛṣṇa appears at the close of the Dvāpara-yuga of the twenty-eighth divya-yuga, and then Lord Caitanya appears in the Kali-yuga of the same divya-yuga. Lord Kṛṣṇa and Lord Caitanya appear once in each day of Brahmā, or once in fourteen manv-antarās, each of seventy-one divya-yugas in duration.

From the beginning of Brahmā's day of 4,320,000,000 years, six Manus appear and disappear before Lord Kṛṣṇa appears. Thus 1,975,320,000 years of the day of Brahmā elapse before the appearance of Lord Kṛṣṇa. This is an astronomical calculation according to solar years.

Adi TEXT 3.11

dāśya, sakhya, vātsalya, śṛṅgāra--cāri rasa

cāri bhāvera bhakta yata kṛṣṇa tāra vaśa //CC Adi, 3.11//

SYNONYMS

dāśya—servitude; sakhya—friendship; vātsalya—parental affection; śṛṅgāra—conjugal love; cāri—four; rasa—mellows; cāri—four; bhāvera—of the sentiments; bhakta—devotees; yata—as many as there are; kṛṣṇa—Lord Kṛṣṇa; tāra—by them; vaśa—subdued.

TRANSLATION

Servitude [dāśya], friendship [sakhya], parental affection [vātsalya] and conjugal love [śṛṅgāra] are the four transcendental mellows [rasas]. By the devotees who cherish these four mellows, Lord Kṛṣṇa is subdued.

PURPORT

Dāśya, sakhya, vātsalya and śṛṅgāra are the transcendental modes of loving service to the Lord. Śānta-rasa, or the neutral stage, is not mentioned in this verse because although in śānta-rasa one considers the Absolute Truth the sublime great, one does not go beyond that conception. Śānta-rasa is a very grand idea for materialistic philosophers, but such idealistic appreciation is only the beginning; it is the lowest among the relationships in the spiritual world. Śānta-rasa is not given much importance because as soon as there is a slight understanding between the knower and the known, active loving transcendental reciprocations and exchanges begin. Dāśya-rasa is the basic relationship between Kṛṣṇa and His devotees; therefore this verse considers dāśya the first stage of

transcendental devotional service.

Adi TEXT 3.12

dāsa-sakhā-pitā-mātā-kāntā-gaṇa lañā

vraje krīḍā kare kṛṣṇa premāviṣṭa hañā //CC Adi, 3.12//

SYNONYMS

dāsa—servants; sakhā—friends; pitā-mātā—father and mother; kāntā-gaṇa—lovers; lañā—taking; vraje—in Vraja; krīḍā kare—plays; kṛṣṇa—Lord Kṛṣṇa; prema-āviṣṭa—absorbed in love; hañā—being.

TRANSLATION

Absorbed in such transcendental love, Lord Śrī Kṛṣṇa enjoys in Vraja with His devoted servants, friends, parents and conjugal lovers.

PURPORT

The descent of Śrī Kṛṣṇa, the Absolute Personality of Godhead, is very purposeful. In the Bhagavad-gītā it is said that one who knows the truth about Śrī Kṛṣṇa's descent and His various activities is at once liberated and does not have to fall again to this existence of birth and death after he leaves his present material body. In other words, one who factually understands Kṛṣṇa makes his life perfect. Imperfect life is realized in material existence, in five different relationships we share with everyone within the material world: neutrality, servitorship, friendship, filial love, and amorous love between husband and wife or lover and beloved. These five enjoyable relationships within the material world are perverted reflections of relationships with the Absolute Personality of Godhead in the transcendental nature. That Absolute Personality, Śrī Kṛṣṇa, descends to revive the five eternally existing relationships. Thus He manifests His transcendental pastimes in Vraja so that people may be attracted into that sphere of activities and leave aside their imitation relationships with the mundane. Then, after fully exhibiting all such activities, the Lord disappears.

Adi TEXT 3.13

yatheṣṭa vihari' kṛṣṇa kare antardhāna

antardhāna kari' mane kare anumāna //CC Adi, 3.13//

SYNONYMS

yathā-iṣṭa—as much as He wishes; vihari'-enjoying; kṛṣṇa—Lord Kṛṣṇa; kare—makes; antardhāna—disappearance; antardhāna kari'-disappearing; mane—in the mind; kare—He makes; anumāna—consideration.

TRANSLATION

Lord Kṛṣṇa enjoys His transcendental pastimes as long as He wishes, and then He disappears. After disappearing, however, He thinks thus:

Adi TEXT 3.14

cira-kāla nāhi kari prema-bhakti dāna

bhakti vinā jagatera nāhi avasthāna //CC Adi, 3.14//

SYNONYMS

cira-kāla—for a long time; nāhi kari—I have not done; prema-bhakti—loving devotional service; dāna—giving; bhakti—devotional service; vinā—without; jagatera—of the universe; nāhi—not; avasthāna—existence.

TRANSLATION

"For a long time I have not bestowed unalloyed loving service to Me upon the inhabitants of the world. Without such loving attachment, the existence of the material world is useless.

PURPORT

The Lord seldom awards pure transcendental love, but without such pure love of God, freed from fruitive activities and empiric speculation, one cannot attain perfection in life.

Adi TEXT 3.15

sakala jagate more kare vidhi-bhakti

vidhi-bhaktye vraja-bhāva pāite nāhi śakti //CC Adi, 3.15//

SYNONYMS

sakala—all; jagate—in the universe; more—to Me; kare—they do; vidhi-bhakti

—regulative devotional service; vidhi-bhakti—by regulative devotional service; vraja-bhāva—the feelings of those in Vraja; pāite—to obtain; nāhi—not; śakti—the power.

TRANSLATION

"Everywhere in the world people worship Me according to scriptural injunctions. But simply by following such regulative principles one cannot attain the loving sentiments of the devotees in Vrajabhūmi.

Adi TEXT 3.16

aiśvarya-jñānete saba jagat miśrita

aiśvarya-śithila-preme nāhi mora prīta //CC Adi, 3.16//

SYNONYMS

aiśvarya-jñānete—with knowledge of the opulences; saba—all; jagat—the world; miśrita—mixed; aiśvarya-śithila-preme—to love enfeebled by opulence; nāhi—there is not; mora—My; prīta—attraction.

TRANSLATION

"Knowing My opulences, the whole world looks upon Me with awe and veneration. But devotion made feeble by such reverence does not attract Me.

PURPORT

After His appearance, Lord Kṛṣṇa thought that He had not distributed the transcendental personal dealings with His devotees in dāsyā, sakhyā, vātsalya and mādhyūya. One may understand the science of the Supreme Personality of Godhead from the Vedic literature and thus become a devotee of the Lord and worship Him within the regulative principles described in the scriptures, but one will not know in this way how Kṛṣṇa is served by the residents of Vrajabhūmi. One cannot understand the dealings of the Lord in Vṛndāvana simply by executing the ritualistic regulative principles mentioned in the scriptures. By following scriptural injunctions one may enhance his appreciation for the glories of the Lord, but there is no chance for one to enter into personal dealings with Him. Giving too much attention to understanding the exalted glories of the Lord reduces the chance of one's entering into personal loving affairs with the Lord. To teach the principles of such loving dealings, the Lord decided to appear as

Lord Caitanya.

Adi TEXT 3.17

aiśvarya-jñāne vidhi-bhajana kariyā

vaikuṇṭhake yāya catur-vidha mukti pāñā //CC Adi, 3.17//

SYNONYMS

aiśvarya-jñāne—in knowledge of the opulences; vidhi—according to rules and regulations; bhajana—worship; kariyā—doing; vaikuṇṭhake—to Vaikuṇṭha; yāya—they go; catur-vidha—four kinds; mukti—liberation; pāñā—achieving.

TRANSLATION

"By performing such regulated devotional service in awe and veneration, one may go to Vaikuṇṭha and attain the four kinds of liberation.

Adi TEXT 3.18

sārṣṭi, sārūpya, āra sāmīpya, sālōkya

sāyujya nā laya bhakta yāte brahma-aikya //CC Adi, 3.18//

SYNONYMS

sārṣṭi—opulences equal with the Lord's; sārūpya—the same form as the Lord's; āra—and; sāmīpya—personal association with the Lord; sālōkya—residence on a Vaikuṇṭha planet; sāyujya—oneness with the Lord; nā laya—they do not accept; bhakta—devotees; yāte—since; brahma-aikya—oneness with Brahman.

TRANSLATION

"These liberations are sārṣṭi [achieving opulences equal to those of the Lord], sārūpya [having a form the same as the Lord's], sāmīpya [living as a personal associate of the Lord] and sālōkya [living on a Vaikuṇṭha planet]. Devotees never accept sāyujya, however, since that is oneness with Brahman.

PURPORT

Those engaged in devotional service according to the ritualistic principles mentioned in the scriptures attain these different kinds of liberation. But although such devotees can attain sārṣṭi, sārūpya, sāmīpya and sālōkya, they are

not concerned with these liberations, for such devotees are satisfied only in rendering transcendental loving service to the Lord. The fifth kind of liberation, sāyujya, is never accepted even by devotees who perform only ritualistic worship. To attain sāyujya, or merging into the Brahman effulgence of the Supreme Personality of Godhead, is the aspiration of the impersonalists. A devotee never cares for sāyujya liberation.

Adi TEXT 3.19

yuga-dharma pravartāimu nāma-saṅkīrtana

cāri bhāva-bhakti diyā nācāmu bhuvana //CC Adi, 3.19//

SYNONYMS

yuga-dharma—the religion of the age; pravartāimu—I shall inaugurate; nāma-saṅkīrtana—chanting of the holy name; cāri—four; bhāva—of the moods; bhakti—devotion; diyā—giving; nācāmu—I shall cause to dance; bhuvana—the world.

TRANSLATION

"I shall personally inaugurate the religion of the age-nāma-saṅkīrtana, the congregational chanting of the holy name. I shall make the world dance in ecstasy, realizing the four mellows of loving devotional service.

Adi TEXT 3.20

āpani karimu bhakta-bhāva aṅgikāre

āpani ācari' bhakti śikhāimu sabāre //CC Adi, 3.20//

SYNONYMS

āpani—personally; karimu—I shall make; bhakta-bhāva—the position of a devotee; aṅgikāre—acceptance; āpani—personally; ācari'-practicing; bhakti—devotional service; śikhāimu—I shall teach; sabāre—to all.

TRANSLATION

"I shall accept the role of a devotee, and I shall teach devotional service by practicing it Myself.

PURPORT

When one associates with a pure devotee, he becomes so elevated that he does not aspire even for sārṣṭi, sārūpya, sāmīpya or sālōkya, because he feels that such liberation is a kind of sense gratification. Pure devotees do not ask anything from the Lord for their personal benefit. Even if offered personal benefits, pure devotees do not accept them, because their only desire is to satisfy the Supreme Personality of Godhead by transcendental loving service. No one but the Lord Himself can teach this highest form of devotional service. Therefore, when the Lord took the place of the incarnation of Kali-yuga to spread the glories of chanting Hare Kṛṣṇa—the system of worship recommended in this age—He also distributed the process of devotional service performed on the platform of transcendental spontaneous love. To teach the highest principles of spiritual life, the Lord Himself appeared as a devotee in the form of Lord Caitanya.

Adi TEXT 3.21

āpane nā kaile dharma śikhāna nā yāya

ei ta' siddhānta gītā-bhāgavate gāya //CC Adi, 3.21//

SYNONYMS

āpane—personally; nā kaile—if not practiced; dharma—religion; śikhāna—the teaching; nā yāya—does not advance; ei—this; ta'-certainly; siddhānta—conclusion; gītā—in the Bhagavad-gītā; bhāgavate—in Śrīmad-Bhāgavatam; gāya—they sing.

TRANSLATION

"Unless one practices devotional service himself, he cannot teach it to others. This conclusion is indeed confirmed throughout the Gītā and Bhāgavatam.

Adi TEXT 3.22

yadā yadā hi dharmasya

glānir bhavati bhārata

abhyutthānam adharmasya

tadātmānaṁ sṛjāmy aham //CC Adi, 3.22//

SYNONYMS

yadā yadā—whenever; hi—certainly; dharmasya—of religious principles; glāniḥ—decrease; bhavati—there is; bhārata—O descendant of Bharata; abhyutthānam—increase; adharmasya—of irreligion; tadā—then; ātmānam—Myself; sṛjāmi—manifest; aham—I.

TRANSLATION

" 'Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion-at that time I descend Myself.

Adi TEXT 3.23

paritrāṇāya sādhūnām

vināśāya ca duṣkṛtām

dharma-saṁsthāpanārthāya

sambhavāmi yuge yuge //CC Adi, 3.23//

SYNONYMS

paritrāṇāya—for the deliverance; sādhūnām—of the devotees; vināśāya—for the destruction; ca—and; duṣkṛtām—of the miscreants; dharma—religious principles; saṁsthāpana-arthāya—for the purpose of establishing; sambhavāmi—I appear; yuge yuge—in every age.

TRANSLATION

" 'To deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I Myself appear, millennium after millennium.'

PURPORT

Texts 22 and 23 were spoken by Lord Kṛṣṇa in the Bhagavad-gītā (4.7-8). Texts 24 and 25, which follow, are also from the Bhagavad-gītā (3.24, 21).

Adi TEXT 3.24

utsīdeyur ime lokā

na kuryām karma ced aham

saṅkarasya ca kartā syām

upahanyām imāḥ prajāḥ //CC Adi, 3.24//

SYNONYMS

udsīdeyuh—would fall into ruin; ime—these; lokāḥ—worlds; na kuryām—did not perform; karma—action; cet—if; aham—I; saṅkarasya—of unwanted population; ca—and; kartā—a creator; syām—would become; upahanyām—would spoil; imāḥ—these; prajāḥ—living entities.

TRANSLATION

" 'If I did not show the proper principles of religion, all these worlds would fall into ruin. I would be a cause of unwanted population and would spoil all these living beings.'

Adi TEXT 3.25

yad yad ācarati śreṣṭhas

tat tad evetaro janaḥ

sa yat pramāṇam kurute

lokas tad anuvartate //CC Adi, 3.25//

SYNONYMS

yat yat—however; ācarati—behaves; śreṣṭhaḥ—the best man; tat tat—that; eva—certainly; itaraḥ—the lesser; janaḥ—man; saḥ—he; yat—which; pramāṇam—standard; kurute—shows; lokaḥ—the people; tat—that; anuvartate—follow.

TRANSLATION

" 'Whatever actions a great man performs, common people follow. And whatever standards he sets by exemplary acts, all the world pursues.'

Adi TEXT 3.26

yuga-dharma-pravartana haya amśa haite

āmā vinā anye nāre vraja-prema dite //CC Adi, 3.26//

SYNONYMS

yuga-dharma—of the religion of the age; pravartana—the inauguration; haya—

is; amśa—the plenary portion; haite—from; āmā—for Me; vinā—except; anye—another; nāre—is not able; vraja-prema—love like that of the residents of Vraja; dite—to bestow.

TRANSLATION

"My plenary portions can establish the principles of religion for each age. No one but Me, however, can bestow the kind of loving service performed by the residents of Vraja.

Adi TEXT 3.27

santv avatārā bahavaḥ
pañkaja-nābhasya sarvato-bhadrāḥ
kṛṣṇād anyah ko vā latāsv
api prema-do bhavati //CC Adi, 3.27//

SYNONYMS

santu—let there be; avatārāḥ—incarnations; bahavaḥ—many; pañkaja-nābhasya—of the Lord, from whose navel grows a lotus flower; sarvataḥ-bhadrāḥ—completely auspicious; kṛṣṇāt—than Lord Kṛṣṇa; anyah—other; kaḥ vā—who possibly; latāsu—on the surrendered souls; api—also; prema-daḥ—the bestower of love; bhavati—is.

TRANSLATION

" 'There may be many all-auspicious incarnations of the Personality of Godhead, but who other than Lord Śrī Kṛṣṇa can bestow love of God upon the surrendered souls?'

PURPORT

This quotation from Bilvamaṅgala Ṭhākura is found in the Laghu-bhāgavatāmṛta (1.5.37).

Adi TEXT 3.28

tāhāte āpana bhakta-gaṇa kari' saṅge
pṛthivīte avatari' karimu nānā raṅge //CC Adi, 3.28//

SYNONYMS

tāhāte—in that; āpana—My own; bhakta-gaṇa—with devotees; kari'-doing; saṅge—in association; pṛthivīte—on the earth; avatari'-descending; karimu—I shall perform; nānā—various; raṅge—colorful pastimes.

TRANSLATION

"Therefore in the company of My devotees I shall appear on earth and perform various colorful pastimes."

Adi TEXT 3.29

eta bhāvi' kali-kāle prathama sandhyāya

avatīrṇa hailā kṛṣṇa āpani nadīyāya //CC Adi, 3.29//

SYNONYMS

eta—thus; bhāvi'-thinking; kali-kāle—in the Age of Kali; prathama—first; sandhyāya—in the junction; avatīrṇa hailā—descended; kṛṣṇa—Lord Kṛṣṇa; āpani—Himself; nadīyāya—in Nadia.

TRANSLATION

Thinking thus, the Personality of Godhead, Śrī Kṛṣṇa Himself, descended at Nadia early in the Age of Kali.

PURPORT

The prathama-sandhyā is the beginning of the age. According to astronomical calculation, the age is divided into twelve parts. The first of these twelve divisions is known as the prathama-sandhyā. The prathama-sandhyā and śeṣa-sandhyā, the last division of the preceding age, form the junction of the two ages. According to the Sūrya-siddhānta, the prathama-sandhyā of Kali-yuga lasts 36,000 solar years. Lord Caitanya appeared in the prathama-sandhyā after 4,586 solar years of Kali-yuga had passed.

Adi TEXT 3.30

caitanya-simhera navadvīpe avatāra

simha-grīva, simha-vīrya, simhera huṅkāra //CC Adi, 3.30//

SYNONYMS

caitanya-siṁhera—of the lionlike Lord Caitanya Mahāprabhu; navadvīpe—at Navadvīpa; avatāra—the incarnation; siṁha-grīva—having the neck of a lion; siṁha-vīrya—the strength of a lion; siṁhera huṅkāra—the roar of a lion.

TRANSLATION

Thus the lionlike Lord Caitanya has appeared in Navadvīpa. He has the shoulders of a lion, the powers of a lion, and the loud voice of a lion.

Adi TEXT 3.31

sei siṁha vasuk jīvera hṛdaya-kandare

kalmaṣa-dvirada nāṣe yānhāra huṅkāre //CC Adi, 3.31//

SYNONYMS

sei—that; siṁha—lion; vasuk—let Him sit; jīvera—of the living entities; hṛdaya—of the heart; kandare—in the cavern; kalmaṣa—of sins; dvi-rada—the elephant; nāṣe—destroys; yānhāra—of whom; huṅkāre—the roar.

TRANSLATION

May that lion be seated in the core of the heart of every living being. Thus with His resounding roar may He drive away one's elephantine vices.

Adi TEXT 3.32

prathama līlāya tāṅra 'viśvambhara' nāma

bhakti-rase bharila, dharila bhūta-grāma //CC Adi, 3.32//

SYNONYMS

prathama—first; līlāya—in the pastimes; tāṅra—of Him; viśvambhara nāma—the name Viśvambhara; bhakti-rase—with the mellow of devotional service; bharila—He filled; dharila—saved; bhūta-grāma—all the living entities.

TRANSLATION

In His early pastimes He is known as Viśvambhara because He floods the world with the nectar of devotion and thus saves the living beings.

Adi TEXT 3.33

ḍubhṛṇ dhātura artha--poṣaṇa, dhāraṇa

puṣila, dharila prema diyā tri-bhuvana //CC Adi, 3.33//

SYNONYMS

ḍubhṛṇ—known as ḍubhṛṇ (bhṛ); dhātura—of the verbal root; artha—the meaning; poṣaṇa—nourishing; dhāraṇa—maintaining; puṣila—nourished; dharila—maintained; prema diyā—distributing love of God; tri-bhuvana—in the three worlds.

TRANSLATION

The verbal root "ḍubhṛṇ" [which is the root of the word "viśvambhara"] indicates nourishing and maintaining. He [Lord Caitanya] nourishes and maintains the three worlds by distributing love of God.

Adi TEXT 3.34

śeṣa-līlāya dhare nāma 'śrī-kṛṣṇa-caitanya'

śrī-kṛṣṇa jānāye saba viśva kaila dhanya //CC Adi, 3.34//

SYNONYMS

śeṣa-līlāya—in His final pastimes; dhare—He held; nāma—the name; śrī-kṛṣṇa-caitanya—Śrī Kṛṣṇa Caitanya; śrī-kṛṣṇa—about Lord Kṛṣṇa; jānāye—He taught; saba—all; viśva—the world; kaila—made; dhanya—fortunate.

TRANSLATION

In His later pastimes He is known as Lord Śrī Kṛṣṇa Caitanya. He blesses the whole world by teaching about the name and fame of Lord Śrī Kṛṣṇa.

PURPORT

Lord Caitanya remained a householder only until His twenty-fourth year had passed. Then He entered the renounced order and remained manifest in this material world until His forty-eighth year. Therefore śeṣa-līlā, or the final portion of His activities, lasted twenty-four years.

Some so-called Vaiṣṇavas say that the renounced order of life is not accepted in

the Vaiṣṇava sampradāya, or disciplic succession, from Lord Caitanya. This is not a very intelligent proposition. Śrī Caitanya Mahāprabhu took the sannyāsa order from Śrīpāda Keśava Bhāratī, who belonged to the Śāṅkara sect, which approves of only ten names for sannyāsīs. Long before the advent of Śrīpāda Śāṅkarācārya, however, the sannyāsa order existed in the Vaiṣṇava line of Viṣṇusvāmī. In the Viṣṇusvāmī Vaiṣṇava sampradāya, there are ten different kinds of sannyāsa names and 108 different names for sannyāsīs who accept the tri-daṇḍa, the triple staff of sannyāsa. This is approved by the Vedic rules. Therefore Vaiṣṇava sannyāsa was existent even before the appearance of Śāṅkarācārya, although those who know nothing about Vaiṣṇava sannyāsa unnecessarily declare that there is no sannyāsa in the Vaiṣṇava sampradāya.

During the time of Lord Caitanya, the influence of Śāṅkarācārya in society was very strong. People thought that one could accept sannyāsa only in the disciplic succession of Śāṅkarācārya. Lord Caitanya could have performed His missionary activities as a householder, but He found householder life an obstruction to His mission. Therefore He decided to accept the renounced order, sannyāsa. Since His acceptance of sannyāsa was also designed to attract public attention, Lord Caitanya, not wishing to disturb the social convention, took the renounced order of life from a sannyāsī in the disciplic succession of Śāṅkarācārya, although sannyāsa was also sanctioned in the Vaiṣṇava sampradāya.

In the Śāṅkara-sampradāya there are ten different names awarded to sannyāsīs: (1) Tīrtha, (2) Āśrama, (3) Vana, (4) Araṇya, (5) Giri, (6) Parvata, (7) Sāgara, (8) Sarasvatī, (9) Bhāratī and (10) Purī. Before one enters sannyāsa, he has one of the various names for a brahmacārī, the assistant to a sannyāsī. Sannyāsīs with the titles Tīrtha and Āśrama generally stay at Dvārakā, and their brahmacārī name is Svarūpa. Those known by the names Vana and Araṇya stay at Puruṣottama, or Jagannātha Purī, and their brahmacārī name is Prakāśa. Those with the names Giri, Parvata and Sāgara generally stay at Badarikāśrama, and their brahmacārī name is Ānanda. Those with the titles Sarasvatī, Bhāratī and Purī usually live at Śrīngerī in South India, and their brahmacārī name is Caitanya.

Śrīpāda Śāṅkarācārya established four monasteries in India, in the four directions north, south, east and west, and he entrusted them to four sannyāsīs who were his disciples. Now there are hundreds of branch monasteries under these four principal monasteries, and although there is an official symmetry among them, there are many differences in their dealings. The four different

sects of these monasteries are known as Ānandavāra, Bhogavāra, Kīṭavāra and Bhūmivāra, and in course of time they have developed different ideas and different slogans.

According to the regulation of the disciplic succession, one who wishes to enter the renounced order in Śaṅkara's sect must first be trained as a brahmacārī under a bona fide sannyāsī. The brahmacārī's name is ascertained according to the group to which the sannyāsī belongs. Lord Caitanya accepted sannyāsa from Keśava Bhāratī. When He first approached Keśava Bhāratī, He was accepted as a brahmacārī with the name Śrī Kṛṣṇa Caitanya Brahmacārī. After He took sannyāsa, He preferred to keep the name Kṛṣṇa Caitanya.

The great authorities in the disciplic succession had not offered to explain why Lord Caitanya refused to take the name Bhāratī after He took sannyāsa from a Bhāratī, until Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja volunteered the explanation that because a sannyāsī in the Śaṅkara-sampradāya thinks that he has become the Supreme, Lord Caitanya, wanting to avoid such a misconception, kept the name Śrī Kṛṣṇa Caitanya, placing Himself as an eternal servitor. A brahmacārī is supposed to serve the spiritual master; therefore He did not negate that relationship of servitude to His spiritual master. Accepting such a position is favorable for the relationship between the disciple and the spiritual master.

The authentic biographies also mention that Lord Caitanya accepted the daṇḍa (rod) and begging pot, symbolic of the sannyāsa order, at the time He took sannyāsa.

Adi TEXT 3.35

tāṇra yugāvatāra jāni' garga mahāśaya

kṛṣṇera nāma-karaṇe kariyāche nirṇaya //CC Adi, 3.35//

SYNONYMS

tāṇra—of Him; yuga-avatāra—incarnation for the age; jāni'-knowing; garga—Garga Muni; mahāśaya—the great personality; kṛṣṇera—of Lord Kṛṣṇa; nāma-karaṇe—in the name-giving ceremony; kariyāche—made; nirṇaya—ascertainment.

TRANSLATION

Knowing Him [Lord Caitanya] to be the incarnation for Kali-yuga, Garga Muni, during the naming ceremony of Kṛṣṇa, predicted His appearance.

Adi TEXT 3.36

āsan varṇās trayo hy asya

gr̥hṇato 'nu-yugaṁ tanūḥ

śuklo raktas tathā pīta

idānīm kṛṣṇatām gataḥ //CC Adi, 3.36//

SYNONYMS

āsan—were; varṇāḥ—colors; trayāḥ—three; hi—certainly; asya—of this one; gr̥hṇataḥ—who is manifesting; anu-yugam—according to the age; tanūḥ—bodies; śuklaḥ—white; raktaḥ—red; tathā—thus; pītaḥ—yellow; idānīm—now; kṛṣṇatām—blackness; gataḥ—obtained.

TRANSLATION

"This boy [Kṛṣṇa] has three other colors-white, red and yellow-as He appears in different ages. Now He has appeared in a transcendental blackish color."

PURPORT

This is a verse from Śrīmad-Bhāgavatam (10.8.13).

Adi TEXT 3.37

śukla, rakta, pīta-varṇa--ei tina dyuti

satya-tretā-kali-kāle dharena śrī-pati //CC Adi, 3.37//

SYNONYMS

śukla—white; rakta—red; pīta-varṇa—the color yellow; ei—these; tina—three; dyuti—lusters; satya—in Satya-yuga; tretā—in Tretā-yuga; kali-kāle—in the Age of Kali; dharena—manifests; śrī-pati—the husband of the goddess of fortune.

TRANSLATION

White, red and yellow-these are the three bodily lusters that the Lord, the

husband of the goddess of fortune, assumes in the ages of Satya, Tretā and Kali respectively.

Adi TEXT 3.38

idānīm dvāpare tiṅho hailā kṛṣṇa-varṇa

ei saba śāstrāgama-purāṇera marma //CC Adi, 3.38//

SYNONYMS

idānīm—now; dvāpare—in the Dvāpara-yuga; tiṅho—He; hailā—was; kṛṣṇa-varṇa—blackish color; ei—these; saba—all; śāstra-āgama—and Vedic literatures; purāṇera—of the Purāṇas; marma—the core.

TRANSLATION

Now, in the Dvāpara-yuga, the Lord had descended in a blackish hue. This is the essence of the statements in the Purāṇas and other Vedic literatures with reference to the context.

Adi TEXT 3.39

dvāpare bhagavān śyāmaḥ

pīta-vāsā nijāyudhaḥ

śrī-vatsādibhir aṅkaiś ca

lakṣaṇair upalakṣitaḥ //CC Adi, 3.39//

SYNONYMS

dvāpare—in the Dvāpara-yuga; bhagavān—the Supreme Personality of Godhead; śyāmaḥ—blackish; pīta-vāsāḥ—having yellow clothes; nija—own; āyudhaḥ—having weapons; śrīvatsa-ādibhiḥ—such as Śrīvatsa; aṅkaiḥ—by bodily markings; ca—and; lakṣaṇaiḥ—by external characteristics such as the Kaustubha jewel; upalakṣitaḥ—characterized.

TRANSLATION

"In the Dvāpara-yuga the Personality of Godhead appears in a blackish hue. He is dressed in yellow, He holds His own weapons, and He is decorated with the Kaustubha jewel and marks of Śrīvatsa. This is how His symptoms are

described."

PURPORT

This is a verse from Śrīmad-Bhāgavatam (11.5.27), spoken by Saint Karabhājana, one of the nine royal mystics who explained to King Nimi the different features of the Lord in different ages.

Adi TEXT 3.40

kali-yuge yuga-dharma--nāmera pracāra

tathi lāgi' pīta-varṇa caitanyāvatāra //CC Adi, 3.40//

SYNONYMS

kali-yuge—in the Age of Kali; yuga-dharma—the religious practice for the age; nāmera—of the holy name; pracāra—propagation; tathi—this; lāgi'-for; pīta-varṇa—having a yellow color; caitanya-avatāra—the incarnation of Lord Caitanya.

TRANSLATION

The religious practice for the Age of Kali is to broadcast the glories of the holy name. Only for this purpose has the Lord, in a yellow color, descended as Lord Caitanya.

PURPORT

In this Age of Kali the practical system of religion for everyone is the chanting of the name of Godhead. This was introduced in this age by Lord Caitanya. Bhakti-yoga actually begins with the chanting of the holy name, as confirmed by Madhvācārya in his commentary on the Muṇḍaka Upaniṣad. He quotes this verse from the Nārāyaṇa-saṁhitā:

dvāparīyair janair viṣṇuḥ

pañcarātrais tu kevalaiḥ

kalau tu nāma-mātreṇa

pūjyate bhagavān hariḥ

"In the Dvāpara-yuga people should worship Lord Viṣṇu only by the regulative

principles of the Nārada-pañcarātra and other such authorized books. In the Age of Kali, however, people should simply chant the holy names of the Supreme Personality of Godhead." The Hare Kṛṣṇa mantra is specifically mentioned in many Upaniṣads, such as the Kali-santaraṇa Upaniṣad, where it is said:

hare kṛṣṇa hare kṛṣṇa

kṛṣṇa kṛṣṇa hare hare

hare rāma hare rāma

rāma rāma hare hare

iti ṣoḍaśakam nāmnām

kali-kalmaṣa-nāśanam

nātaḥ parataropāyaḥ

sarva-vedeṣu dṛśyate

"After searching through all the Vedic literature one cannot find a method of religion more sublime for this age than the chanting of Hare Kṛṣṇa."

Adi TEXT 3.41

tapta-hema-sama-kānti, prakāṇḍa śarīra

nava-megha jini kaṇṭha-dhvani ye gambhīra //CC Adi, 3.41//

SYNONYMS

tapta-hema—as molten gold; sama-kānti—same luster; prakāṇḍa—enormous; śarīra—body; nava-megha—new clouds; jini—conquering; kaṇṭha-dhvani—the sound of the voice; ye—that; gambhīra—deep.

TRANSLATION

The luster of His expansive body resembles molten gold. The deep sound of His voice conquers the thundering of newly assembled clouds.

Adi TEXT 3.42

dairghya-vistāre yei āpanāra hāta

cāri hasta haya 'mahā-puruṣa' vikhyāta //CC Adi, 3.42//

SYNONYMS

dairghya—in length; vistāre—and in breadth; yei—who; āpanāra—of his own; hāta—hand; cāri—four; hasta—cubits; haya—is; mahā-puruṣa—as a great personality; vikhyāta—celebrated.

TRANSLATION

One who measures four cubits in height and in breadth by his own hand is celebrated as a great personality.

Adi TEXT 3.43

'nyagrodha-parimaṇḍala' haya tānra nāma

nyagrodha-parimaṇḍala-tanu caitanya guṇa-dhāma //CC Adi, 3.43//

SYNONYMS

nyagrodha-parimaṇḍala—nyagrodha-parimaṇḍala; haya—is; tānra—of him; nāma—the name; nyagrodha-parimaṇḍala—nyagrodha-parimaṇḍala; tanu—having such a body; caitanya—Lord Caitanya Mahāprabhu; guṇa-dhāma—the abode of good qualities.

TRANSLATION

Such a person is called nyagrodha-parimaṇḍala. Śrī Caitanya Mahāprabhu, who personifies all good qualities, has the body of a nyagrodha-parimaṇḍala.

PURPORT

No one other than the Supreme Lord Himself, who has engaged the conditioned souls by His own illusory energy, can possess these bodily features. These features certainly indicate an incarnation of Viṣṇu and no one else.

Adi TEXT 3.44

ājānulambita-bhuja kamala-locana

tilaphula-jini-nāsā, sudhāmśu-vadana //CC Adi, 3.44//

SYNONYMS

ā-jānu-lambita-bhuja—arms that reach the knees; kamala-locana—with lotus eyes; tila-phula—the blossom of the sesame plant; jini—conquering; nāsā—whose nose; sudhā-amṣu-vadana—whose face is like the moon.

TRANSLATION

His arms are long enough to reach His knees, His eyes are just like lotus flowers, His nose is like a sesame flower, and His face is as beautiful as the moon.

Adi TEXT 3.45

śānta, dānta, kṛṣṇa-bhakti-niṣṭhā-parāyaṇa

bhakta-vatsala, suśīla, sarva-bhūte sama //CC Adi, 3.45//

SYNONYMS

śānta—peaceful; dānta—controlled; kṛṣṇa-bhakti—to the service of Lord Kṛṣṇa; niṣṭhā-parāyaṇa—fully devoted; bhakta-vatsala—affectionate toward the devotees; su-śīla—good character; sarva-bhūte—to all living beings; sama—equal.

TRANSLATION

He is peaceful, self-controlled and fully devoted to the transcendental service of Lord Śrī Kṛṣṇa. He is affectionate toward His devotees, He is gentle, and He is equally disposed toward all living beings.

Adi TEXT 3.46

candanera aṅgada-bālā, candana-bhūṣaṇa

nṛtya-kāle pari' kareṇa kṛṣṇa-saṅkīrtana //CC Adi, 3.46//

SYNONYMS

candanera—of sandalwood; aṅgada—and armlets; bālā—bangles; candana—of sandalwood pulp; bhūṣaṇa—decorations; nṛtya-kāle—at the time of dancing; pari'-putting on; kareṇa—does; kṛṣṇa-saṅkīrtana—congregational chanting of the name of Kṛṣṇa.

TRANSLATION

He is decorated with sandalwood bangles and armlets and anointed with the pulp

of sandalwood. He especially wears these decorations to dance in śrī-kṛṣṇa-saṅkīrtana.

Adi TEXT 3.47

ei saba guṇa lañā muni vaiśampāyana

sahasra-nāme kaila tāñra nāma-gaṇana //CC Adi, 3.47//

SYNONYMS

ei—these; saba—all; guṇa—qualities; lañā—taking; muni—the sage; vaiśampāyana—named Vaiśampāyana; sahasra-nāme—in the Viṣṇu-sahasra-nāma; kaila—did; tāñra—of Him; nāma-gaṇana—counting of the name.

TRANSLATION

Recording all these qualities of Lord Caitanya, the sage Vaiśampāyana included His name in the Viṣṇu-sahasra-nāma.

Adi TEXT 3.48

dui līlā caitanyera--ādi āra śeṣa

dui līlāya cāri cāri nāma viśeṣa //CC Adi, 3.48//

SYNONYMS

dui—two; līlā—pastimes; caitanyera—of Lord Caitanya Mahāprabhu; ādi—first; āra—and; śeṣa—final; dui—two; līlāya—in pastimes; cāri—four; cāri—and four; nāma—names; viśeṣa—specific.

TRANSLATION

The pastimes of Lord Caitanya have two divisions—the early pastimes [ādi-līlā] and the later pastimes [śeṣa-līlā]. He has four names in each of these two līlās.

Adi TEXT 3.49

suvarṇa-varṇo hemāṅgo

varāṅgaś candanāṅgadī

sannyāsa-kṛc chamaḥ śānto

niṣṭhā-śānti-parāyaṇaḥ //CC Adi, 3.49//

SYNONYMS

suvarṇa—of gold; varṇaḥ—having the color; hema-aṅgaḥ—whose body was like molten gold; vara-aṅgaḥ—having a most beautiful body; candana-aṅgadī—whose body was smeared with sandalwood; sannyāsa-kṛt—practicing the renounced order of life; śamaḥ—equipoised; śāntaḥ—peaceful; niṣṭhā—devotion; śānti—and of peace; parāyaṇaḥ—the highest resort.

TRANSLATION

"In His early pastimes He appears as a householder with a golden complexion. His limbs are beautiful, and His body, smeared with the pulp of sandalwood, seems like molten gold. In His later pastimes He accepts the sannyāsa order, and He is equipoised and peaceful. He is the highest abode of peace and devotion, for He silences the impersonalist nondevotees."

PURPORT

This is a verse from the Mahābhārata (Dāna-dharma, Viṣṇu-sahasra-nāma-stotra). In his commentary on the Viṣṇu-sahasra-nāma called the Nāmārtha-sudhā, Śrīla Baladeva Vidyābhūṣaṇa, commenting upon this verse, asserts that Lord Caitanya is the Supreme Personality of Godhead according to the evidence of the Upaniṣads. He explains that suvarṇa-varṇaḥ means a golden complexion. He also quotes the Vedic injunction yadā paśyaḥ paśyate rukma-varṇam kartāram īśam puruṣam brahma-yonim (Muṇḍaka Upaniṣad 3.1.3). Rukma-varṇam kartāram īśam refers to the Supreme Personality of Godhead as having a complexion the color of molten gold. Puruṣam means the Supreme Lord, and brahma-yonim indicates that He is also the Supreme Brahman. This evidence, too, proves that Lord Caitanya is the Supreme Personality of Godhead Kṛṣṇa. Another meaning of the description of the Lord as having a golden hue is that Lord Caitanya's personality is as fascinating as gold is attractive. Śrīla Baladeva Vidyābhūṣaṇa has explained that the word varāṅga means "exquisitely beautiful."

Lord Caitanya accepted sannyāsa, leaving aside His householder life, to preach His mission. He has equanimity in different senses. First, He describes the confidential truth of the Personality of Godhead, and second, He satisfies everyone by knowledge and attachment to Kṛṣṇa. He is peaceful because He renounces all topics not related to the service of Kṛṣṇa. Śrīla Baladeva

Vidyābhūṣaṇa has explained that the word niṣṭhā indicates His being rigidly fixed in chanting the holy name of Śrī Kṛṣṇa. Lord Caitanya subdued all disturbing opponents of devotional service, especially the monists, who are actually averse to the personal feature of the Supreme Lord.

Adi TEXT 3.50

vyakta kari' bhāgavate kahe bāra bāra

kali-yuge dharma--nāma-saṅkīrtana sāra //CC Adi, 3.50//

SYNONYMS

vyakta—evident; kari'-making; bhāgavate—in Śrīmad-Bhāgavatam; kahe—they say; bāra bāra—time and time again; kali-yuge—in the Age of Kali; dharma—the religion; nāma-saṅkīrtana—congregational chanting of the holy name; sāra—the essence.

TRANSLATION

In Śrīmad-Bhāgavatam it is repeatedly and clearly said that the essence of religion in the Age of Kali is the chanting of the holy name of Kṛṣṇa.

Adi TEXT 3.51

iti dvāpara urv-īśa

stuvanti jagad-īśvaram

nānā-tantra-vidhānena

kalāv api yathā śṛṇu //CC Adi, 3.51//

SYNONYMS

iti—thus; dvāpare—in the Dvāpara Age; uru-īśa—O King; stuvanti—they praise; jagat-īśvaram—the Lord of the universe; nānā—various; tantra—of scriptures; vidhānena—by the regulations; kalau—in the Age of Kali; api—also; yathā—in which manner; śṛṇu—please hear.

TRANSLATION

"O King, in this way people in Dvāpara-yuga worshiped the Lord of the universe. In Kali-yuga they also worship the Supreme Personality of Godhead by

the regulations of the revealed scriptures. Kindly now hear of that from me.

PURPORT

This verse is spoken by Saint Karabhājana in Śrīmad-Bhāgavatam (11.5.31).

Adi TEXT 3.52

kṛṣṇa-varṇam tviṣākṛṣṇam

sāṅgopāṅgāstra-pārṣadam

yajñaiḥ saṅkīrtana-prāyair

yajanti hi su-medhasaḥ //CC Adi, 3.52//

SYNONYMS

kṛṣṇa-varṇam—repeating the syllables kṛṣ-ṇa; tviṣā—with a luster; akṛṣṇam—not black (golden); sa-aṅga—along with associates; upāṅga—servitors; astra—weapons; pārṣadam—confidential companions; yajñaiḥ—by sacrifice; saṅkīrtana-prāyair—consisting chiefly of congregational chanting; yajanti—they worship; hi—certainly; su-medhasaḥ—intelligent persons.

TRANSLATION

"In the Age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the name of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions."

PURPORT

This text is from Śrīmad-Bhāgavatam (11.5.32). Śrīla Jīva Gosvāmī has explained this verse in his commentary on the Bhāgavatam, known as the Krama-sandarbha, wherein he says that Lord Kṛṣṇa also appears with a golden complexion. That golden Lord Kṛṣṇa is Lord Caitanya, who is worshiped by intelligent men in this age. That is confirmed in Śrīmad-Bhāgavatam by Garga Muni, who said that although the child Kṛṣṇa was blackish, He also appears in three other colors—red, white and yellow. He exhibited His white and red complexions in the Satya and Tretā ages respectively. He did not exhibit the remaining color, yellow-gold, until He appeared as Lord Caitanya, who is known

as Gaura Hari.

Śrīla Jīva Gosvāmī explains that kṛṣṇa-varṇam means Śrī Kṛṣṇa Caitanya. Kṛṣṇa-varṇa and Kṛṣṇa Caitanya are equivalent. The name Kṛṣṇa appears with both Lord Kṛṣṇa and Lord Caitanya Kṛṣṇa. Lord Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead, but He always engages in describing Kṛṣṇa and thus enjoys transcendental bliss by chanting and remembering His name and form. Lord Kṛṣṇa Himself appears as Lord Caitanya to preach the highest gospel.

Lord Caitanya always chants the holy name of Kṛṣṇa and describes it also, and because He is Kṛṣṇa Himself, whoever meets Him will automatically chant the holy name of Kṛṣṇa and later describe it to others. He injects one with transcendental Kṛṣṇa consciousness, which merges the chanter in transcendental bliss. In all respects, therefore, He appears before everyone as Kṛṣṇa, either by personality or by sound. Simply by seeing Lord Caitanya one at once remembers Lord Kṛṣṇa. One may therefore accept Him as viṣṇu-tattva. In other words, Lord Caitanya is Lord Kṛṣṇa Himself.

Sāṅgopāṅgāstra-pārṣadam further indicates that Lord Caitanya is Lord Kṛṣṇa. His body is always decorated with ornaments of sandalwood and with sandalwood paste. By His superexcellent beauty He subdues all the people of the age. In other descents the Lord sometimes used weapons to defeat the demoniac, but in this age the Lord subdues them with His all-attractive figure as Caitanya Mahāprabhu. Śrīla Jīva Gosvāmī explains that His beauty is His astra, or weapon, to subdue the demons. Because He is all-attractive, it is to be understood that all the demigods lived with Him as His companions. His acts were uncommon and His associates wonderful. When He propagated the saṅkīrtana movement, He attracted many great scholars and ācāryas, especially in Bengal and Orissa. Lord Caitanya is always accompanied by His best associates like Lord Nityānanda, Advaita, Gadādhara and Śrīvāsa.

Śrīla Jīva Gosvāmī cites a verse from the Vedic literature which says that there is no necessity of performing sacrificial demonstrations or ceremonial functions. He comments that instead of engaging in such external, pompous exhibitions, all people, regardless of caste, color or creed, can assemble together and chant Hare Kṛṣṇa to worship Lord Caitanya. Kṛṣṇa-varṇam tviṣākṛṣṇam indicates that prominence should be given to the name of Kṛṣṇa. Lord Caitanya taught Kṛṣṇa consciousness and chanted the name of Kṛṣṇa. Therefore, to worship Lord Caitanya, everyone should together chant the mahā-mantra-Hare Kṛṣṇa, Hare

Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. To propagate worship in churches, temples or mosques is not possible, because people have lost interest in that. But anywhere and everywhere, people can chant Hare Kṛṣṇa. Thus worshiping Lord Caitanya, they can perform the highest activity and fulfill the highest religious purpose of satisfying the Supreme Lord.

Śrīla Sārvabhauma Bhaṭṭācārya, a famous disciple of Lord Caitanya, said, "The principle of transcendental devotional service having been lost, Śrī Kṛṣṇa Caitanya has appeared to deliver again the process of devotion. He is so kind that He is distributing love of Kṛṣṇa. Everyone should be attracted more and more to His lotus feet, as humming bees are attracted to a lotus flower."

Adi TEXT 3.53

śuna, bhāi, ei saba caitanya-mahimā

ei śloke kahe tāñra mahimāra sīmā //CC Adi, 3.53//

SYNONYMS

śuna—please hear; bhāi—O brothers; ei—this; saba—all; caitanya—of Lord Caitanya Mahāprabhu; mahimā—the glories; ei—this; śloke—verse; kahe—says; tāñra—of Him; mahimāra—of the glories; sīmā—the limit.

TRANSLATION

My dear brothers, please hear all these glories of Lord Caitanya. This verse clearly summarizes His activities and characteristics.

Adi TEXT 3.54

'kṛṣṇa' ei dui varṇa sadā yāñra mukhe

athavā, kṛṣṇake tiñho varṇe nija sukhe //CC Adi, 3.54//

SYNONYMS

kṛṣṇa—kṛṣ-ṇa; ei—these; dui—two; varṇa—syllables; sadā—always; yāñra—of whom; mukhe—in the mouth; athavā—or else; kṛṣṇake—Lord Kṛṣṇa; tiñho—He; varṇe—describes; nija—His own; sukhe—in happiness.

TRANSLATION

The two syllables "kṛṣṇa" are always in His mouth; or, He constantly describes Kṛṣṇa with great pleasure.

Adi TEXT 3.55

kṛṣṇa-varṇa-śabdera artha dui ta pramāṇa

kṛṣṇa vinu tāṇra mukhe nāhi āise āna //CC Adi, 3.55//

SYNONYMS

kṛṣṇa-varṇa-śabdera—of the word kṛṣṇa-varṇa; artha—the meaning; dui—two; ta—certainly; pramāṇa—examples; kṛṣṇa—Kṛṣṇa; vinu—except for; tāṇra—of Him; mukhe—in the mouth; nāhi āise—does not come; āna—anything else.

TRANSLATION

These are two meanings of the word "kṛṣṇa-varṇa." Indeed, nothing else but Kṛṣṇa issues from His mouth.

Adi TEXT 3.56

keha tāṇre bale yadi kṛṣṇa-varaṇa

āra viśeṣaṇe tāra kare nivāraṇa //CC Adi, 3.56//

SYNONYMS

keha—someone; tāṇre—to Him; bale—ascribes; yadi—if; kṛṣṇa—black; varaṇa—the color; āra—another; viśeṣaṇe—in the adjective; tāra—of that; kare—does; nivāraṇa—prevention.

TRANSLATION

If someone tries to describe Him as being of blackish complexion, the next adjective [tviṣā akṛṣṇam] immediately restricts him.

Adi TEXT 3.57

deha-kāntye haya teṇho akṛṣṇa-varaṇa

akṛṣṇa-varaṇe kahe pīta-varaṇa //CC Adi, 3.57//

SYNONYMS

deha-kāntye—in the luster of the body; haya—is; teṇho—He; akṛṣṇa—not black; varaṇa—the color; akṛṣṇa-varaṇe—by a color that is not blackish; kahe—one means; pīta—yellow; varaṇa—the color.

TRANSLATION

His complexion is certainly not blackish. Indeed, His not being blackish indicates that His complexion is yellow.

Adi TEXT 3.58

kalau yaṁ vidvāṁsaḥ sphuṭam abhiyajante dyuti-bharād
akṛṣṇāṅgaṁ kṛṣṇaṁ makha-vidhibhir utkīrtana-mayaḥ
upāsyam ca prāhur yam akhila-caturthāśrama-juṣāṁ
sa devaś caitanyākṛtiḥ atitarāṁ naḥ kṛpayatu //CC Adi, 3.58//

SYNONYMS

kalau—in the Age of Kali; yaṁ—Him whom; vidvāṁsaḥ—the learned men; sphuṭam—clearly manifested; abhiyajante—worship; dyuti-bharāt—due to an abundance of bodily luster; akṛṣṇa-aṅgaṁ—whose body is not blackish; kṛṣṇam—Lord Kṛṣṇa; makha-vidhibhiḥ—by the performances of sacrifice; utkīrtana-mayaḥ—consisting of loud chanting of the holy name; upāsyam—worshipable object; ca—and; prāhuḥ—they said; yam—whom; akhila—all; caturtha-āśrama-juṣāṁ—of those who are in the fourth order of life (sannyāsa); saḥ—He; devaḥ—the Supreme Personality of Godhead; caitanya-ākṛtiḥ—having the form of Lord Caitanya Mahāprabhu; atitarāṁ—excessively; naḥ—unto us; kṛpayatu—let Him show His mercy.

TRANSLATION

"By performing the sacrifice of congregational chanting of the holy name, learned scholars in the Age of Kali worship Lord Kṛṣṇa, who is now non-blackish because of the great upsurge of the feelings of Śrīmatī Rādhārāṇī. He is the only worshipable Deity for the paramahāṁsas, who have attained the highest stage of the fourth order [sannyāsa]. May that Supreme Personality of Godhead, Lord Caitanya, show us His great causeless mercy."

PURPORT

This text, as well as text 63 and text 66, is from the Stava-mālā of Śrīla Rūpa Gosvāmī.

Adi TEXT 3.59

pratyakṣa tāñhāra tapta-kāñcanera dyuti

yāñhāra chaṭāya nāśe ajñāna-tamastati //CC Adi, 3.59//

SYNONYMS

pratyakṣa—vivid; tāñhāra—of Him; tapta—molten; kāñcanera—of gold; dyuti—effulgence; yāñhāra—of whom; chaṭāya—by the luster; nāśe—destroys; ajñāna—of ignorance; tamastati—the extent of the darkness.

TRANSLATION

One can vividly see His glowing complexion of molten gold, which dispels the darkness of ignorance.

Adi TEXT 3.60

jīvera kalmaṣa-tamo nāśa karibāre

aṅga-upāṅga-nāma nānā astra dhare //CC Adi, 3.60//

SYNONYMS

jīvera—of the living entity; kalmaṣa—of sinful activities; tamaḥ—the darkness; nāśa karibāre—for destroying; aṅga—associates; upāṅga—devotees; nāma—holy names; nānā—various; astra—weapons; dhare—He holds.

TRANSLATION

The sinful life of the living beings results from ignorance. To destroy that ignorance, He has brought various weapons, such as His plenary associates, His devotees and the holy name.

Adi TEXT 3.61

bhaktira virodhī karma-dharma vā adharma

tāhāra 'kalmaṣa' nāma, sei mahā-tamaḥ //CC Adi, 3.61//

SYNONYMS

bhaktira—to devotional service; virodhī—averse; karma—activity; dharma—religious; vā—or; adharma—irreligious; tāhāra—of that; kalmaṣa—sin; nāma—the name; sei—this; mahā-tamaḥ—great darkness.

TRANSLATION

The greatest ignorance consists of activities, whether religious or irreligious, that are opposed to devotional service. They are to be known as sins [kalmaṣa].

Adi TEXT 3.62

bāhu tuli' hari bali' prema-dṛṣṭye cāya

kariyā kalmaṣa nāśa premete bhāsāya //CC Adi, 3.62//

SYNONYMS

bāhu tuli'-raising the arms; hari bali'-chanting the holy name; prema-dṛṣṭye—with His glance of deep love; cāya—He looks; kariyā—causing; kalmaṣa—to sins; nāśa—destruction; premete—in love of God; bhāsāya—He floods.

TRANSLATION

Raising His arms, chanting the holy name and looking upon all with deep love, He drives away all sins and floods everyone with love of Godhead.

Adi TEXT 3.63

smitālokaḥ śokaṁ harati jagatām yasya parito

girām tu prārambhaḥ kuśala-paṭalīm pallavayati

padāmbhaḥ kaṁ vā praṇayati na hi prema-nivahaṁ

sa devaś caitanyākṛtir atitarām naḥ kṛpayatu //CC Adi, 3.63//

SYNONYMS

smita—smiling; ālokaḥ—glance; śokaṁ—the bereavement; harati—takes away; jagatām—of the world; yasya—whose; paritaḥ—all around; girām—of the speech; tu—also; prārambhaḥ—the beginning; kuśala—of auspiciousness; paṭalīm—the mass; pallavayati—causes to blossom; pada-āmbhaḥ—the taking

hold of the lotus feet; kam vā—what possibly; praṇayati—leads to; na—not; hi—certainly; prema-nivaham—quantity of love of Godhead; saḥ—He; devaḥ—the Supreme Personality of Godhead; caitanya-ākṛtiḥ—having the form of Lord Caitanya Mahāprabhu; atitarām—excessively; naḥ—unto us; kṛpayatu—may He show His mercy.

TRANSLATION

"May the Supreme Personality of Godhead in the form of Lord Śrī Caitanya bestow His causeless mercy upon us. His smiling glance at once drives away all the bereavements of the world, and His very words enliven the auspicious creepers of devotion by expanding their leaves. Taking shelter of His lotus feet invokes transcendental love of God at once."

Adi TEXT 3.64

śrī-aṅga, śrī-mukha yei kare daraśana

tāra pāpa-kṣaya haya, pāya prema-dhana //CC Adi, 3.64//

SYNONYMS

śrī-aṅga—His body; śrī-mukha—His face; yei—anyone who; kare—does; daraśana—seeing; tāra—of him; pāpa-kṣaya—destruction of sins; haya—there is; pāya—obtains; prema-dhana—the wealth of love of Godhead.

TRANSLATION

Anyone who looks upon His beautiful body or beautiful face becomes freed from all sins and obtains the wealth of love of Godhead.

Adi TEXT 3.65

anya avatāre saba sainya-śastra saṅge

caitanya-kṛṣṇera sainya aṅga-upāṅge //CC Adi, 3.65//

SYNONYMS

anya—other; avatāre—in incarnations; saba—all; sainya—soldiers; śastra—and weapons; saṅge—along with; caitanya-kṛṣṇera—of Lord Kṛṣṇa as Lord Caitanya; sainya—soldiers; aṅga—plenary parts; upāṅge—and associates.

TRANSLATION

In other incarnations the Lord descended with armies and weapons, but in this incarnation His soldiers are His plenary parts and associates.

Adi TEXT 3.66

sadopāśyaḥ śrīmān dhṛta-manuja-kāyaiḥ praṇayitām
vahadbhir gīr-vāṇair giriśa-parameṣṭhi-prabhṛtibhiḥ
sva-bhaktebhyaḥ śuddhām nija-bhajana-mudrām upadiśan
sa caitanyaḥ kim me punar api dṛśor yāsyati padam //CC Adi, 3.66//

SYNONYMS

sadā—always; upāśyaḥ—worshipable; śrīmān—beautiful; dhṛta—who accepted; manuja-kāyaiḥ—the bodies of men; praṇayitām—love; vahadbhiḥ—who were bearing; gīr-vāṇaiḥ—by the demigods; giriśa—Lord Śiva; parameṣṭhi—Lord Brahmā; prabhṛtibhiḥ—headed by; sva-bhaktebhyaḥ—unto His own devotees; śuddhām—pure; nija-bhajana—of His own worship; mudrām—the mark; upadiśan—instructing; saḥ—He; caitanyaḥ—Lord Caitanya; kim—what; me—my; punaḥ—again; api—certainly; dṛśoḥ—of the two eyes; yāsyati—He will go; padam—to the abode.

TRANSLATION

"Lord Śrī Caitanya Mahāprabhu is always the most worshipable Deity of the demigods, including Lord Śiva and Lord Brahmā, who came in the garb of ordinary men, bearing love for Him. He instructs His own pure devotional service to His own devotees. Will He again be the object of my vision?"

Adi TEXT 3.67

āṅgopāṅga astra kare sva-kārya-sādhana
'aṅga'-śabdera artha āra śuna diyā mana //CC Adi, 3.67//

SYNONYMS

āṅga-upāṅga—plenary parts and associates; astra—weapons; kare—do; sva-kārya—of their own business; sādhana—as the accomplishment; aṅga-śabdera—of the word aṅga; artha—the meaning; āra—another; śuna—please hear; diyā—giving; mana—the mind.

TRANSLATION

His plenary parts and associates perform the work of weapons as their own specific duties. Please hear from me another meaning of the word "aṅga."

Adi TEXT 3.68

'aṅga'-śabde aṁśa kahe śāstra-paramāṇa

aṅgera avayava 'upāṅga'-vyākhyāna //CC Adi, 3.68//

SYNONYMS

aṅga-śabde—by the word aṅga, or limb; aṁśa—part; kahe—says; śāstra—of the scriptures; paramāṇa—the evidence; aṅgera—of the limb; avayava—the constituent part; upāṅga-vyākhyāna—the exposition of the word upāṅga.

TRANSLATION

According to the evidence of the revealed scriptures, a bodily limb [aṅga] is also called a part [aṁśa], and a part of a limb is called a partial part [upāṅga].

Adi TEXT 3.69

nārāyaṇas tvam na hi sarva-dehinām

ātmāsy adhīśākhila-loka-sākṣī

nārāyaṇo 'ṅgam nara-bhū-jalāyanāt

tac cāpi satyam na tavaiva māyā //CC Adi, 3.69//

SYNONYMS

nārāyaṇaḥ—Lord Nārāyaṇa; tvam—You; na—not; hi—certainly; sarva—all; dehinām—of the embodied beings; ātmā—the Supersoul; asi—You are; adhīśa—O Lord; akhila-loka—of all the worlds; sākṣī—the witness; nārāyaṇaḥ—known as Nārāyaṇa; aṅgam—plenary portion; nara—of Nara; bhū—born; jala—in the water; ayanāt—due to the place of refuge; tat—that; ca—and; api—certainly; satyam—highest truth; na—not; tava—Your; eva—at all; māyā—the illusory energy.

TRANSLATION

"O Lord of lords, You are the seer of all creation. You are indeed everyone's dearest life. Are You not, therefore, my father, Nārāyaṇa? 'Nārāyaṇa' refers to one whose abode is in the water born from Nara [Garbhodakaśāyī Viṣṇu], and that Nārāyaṇa is Your plenary portion. All Your plenary portions are transcendental. They are absolute and are not creations of māyā."

PURPORT

This text was spoken to Lord Kṛṣṇa by Brahmā in Śrīmad-Bhāgavatam (10.14.14).

Adi TEXT 3.70

jala-śāyī antar-yāmī yei nārāyaṇa

seho tomāra aṁśa, tumi mūla nārāyaṇa //CC Adi, 3.70//

SYNONYMS

jala-śāyī—lying in the water; antaḥ-yāmī—indwelling Supersoul; yei—He who; nārāyaṇa—Lord Nārāyaṇa; seho—He; tomāra—Your; aṁśa—plenary portion; tumi—You; mūla—original; nārāyaṇa—Nārāyaṇa.

TRANSLATION

The manifestation of the Nārāyaṇa who predominates in everyone's heart, as well as the Nārāyaṇa who lives in the waters [Kāraṇa, Garbha and Kṣīra], is Your plenary portion. You are therefore the original Nārāyaṇa.

Adi TEXT 3.71

'aṅga'-śabde aṁśa kahe, seho satya haya

māyā-kārya nahe--saba cid-ānanda-maya //CC Adi, 3.71//

SYNONYMS

aṅga-śabde—by the word aṅga; aṁśa—plenary portion; kahe—one means; seho—that; satya—the truth; haya—is; māyā—of the material energy; kārya—the work; nahe—is not; saba—all; cit-ānanda-maya—full of knowledge and bliss.

TRANSLATION

The word "aṅga" indeed refers to plenary portions. Such manifestations should

never be considered products of material nature, for they are all transcendental, full of knowledge and full of bliss.

PURPORT

In the material world, if a fragment is taken from an original object, the original object is reduced by the removal of that fragment. But the Supreme Personality of Godhead is not at all affected by the actions of *māyā*. The *Īśopaniṣad* says:

om̐ pūrṇam adaḥ pūrṇam idaṁ

pūrṇāt pūrṇam udacyate

pūrṇasya pūrṇam ādāya

pūrṇam evāvaśiṣyate

"The Personality of Godhead is perfect and complete, and because He is completely perfect, all emanations from Him, such as this phenomenal world, are perfectly equipped as complete wholes. Whatever is produced of the complete whole is also complete in itself. Because He is the complete whole, even though so many complete units emanate from Him, He remains the complete balance." (*Śrī Īśopaniṣad*, Invocation)

In the realm of the Absolute, one plus one equals one, and one minus one equals one. Therefore one should not conceive of a fragment of the Supreme Lord in the material sense. In the spiritual world there is no influence of the material energy or material calculations of fragments. In the Fifteenth Chapter of the *Bhagavad-gītā*, the Lord says that the living entities are His parts and parcels. There are innumerable living entities throughout the material and spiritual universes, but still Lord Kṛṣṇa is full in Himself. To think that God has lost His personality because His many parts and parcels are distributed all over the universe is an illusion. That is a material calculation. Such calculations are possible only under the influence of the material energy, *māyā*. In the spiritual world the material energy is conspicuous only by its absence.

In the category of *viṣṇu-tattva* there is no loss of power from one expansion to the next, any more than there is a loss of illumination as one candle kindles another. Thousands may be kindled by an original candle, and all will have the same candle power. In this way it is to be understood that although all the *viṣṇu-tattvas*, from Kṛṣṇa and Lord Caitanya to Rāma, Nṛsiṁha, Varāha and so on, appear with different features in different ages, all are equally invested with

supreme potency.

Demigods such as Lord Brahmā and Lord Śiva come in contact with the material energy, and their power and potency are therefore of different gradations. All the incarnations of Viṣṇu, however, are equal in potency, for the influence of māyā cannot even approach Them.

Adi TEXT 3.72

advaita, nityānanda--caitanyera dui aṅga

aṅgera avayava-gaṇa kahiye upāṅga //CC Adi, 3.72//

SYNONYMS

advaita—Advaita Ācārya; nityānanda—Lord Nityānanda; caitanyera—of Lord Caitanya Mahāprabhu; dui—two; aṅga—limbs; aṅgera—of the limbs; avayava-gaṇa—the constituent parts; kahiye—I say; upāṅga—parts.

TRANSLATION

Śrī Advaita Prabhu and Śrī Nityānanda Prabhu are both plenary portions of Lord Caitanya. Thus They are the limbs [aṅgas] of His body. The parts of these two limbs are called the upāṅgas.

Adi TEXT 3.73

aṅgopāṅga tīkṣṇa astra prabhura sahite

sei saba astra haya pāṣaṇḍa dalite //CC Adi, 3.73//

SYNONYMS

aṅga-upāṅga—plenary portions and parts; tīkṣṇa—sharp; astra—weapons; prabhura sahite—along with Lord Caitanya Mahāprabhu; sei—these; saba—all; astra—weapons; haya—are; pāṣaṇḍa—the atheists; dalite—to trample.

TRANSLATION

Thus the Lord is equipped with sharp weapons in the forms of His parts and plenary portions. All these weapons are competent enough to crush the faithless atheists.

PURPORT

The word pāṣaṇḍa is very significant here. One who compares the Supreme Personality of Godhead to the demigods is known as a pāṣaṇḍa. Pāṣaṇḍas try to bring the Supreme Lord down to a mundane level. Sometimes they create their own imaginary God or accept an ordinary person as God and advertise him as equal to the Supreme Personality of Godhead. They are so foolish that they present someone as the next incarnation of Lord Caitanya or Kṛṣṇa although His activities are all contradictory to those of a genuine incarnation, and thus they fool the innocent public. One who is intelligent and who studies the characteristics of the Supreme Personality of Godhead with reference to the Vedic context cannot be bewildered by the pāṣaṇḍas.

Pāṣaṇḍas, or atheists, cannot understand the pastimes of the Supreme Lord or transcendental loving service to the Lord. They think that devotional service is no better than ordinary fruitive activities (karma). As the Bhagavad-gītā (4.8) confirms, however, the Supreme Personality of Godhead and His devotees, saving the righteous and chastising the miscreants (paritrāṇāya sādhūnām vināśāya ca duṣkṛtām), always curb these nonsensical atheists. Miscreants always want to deny the Supreme Personality of Godhead and put stumbling blocks in the path of devotional service. The Lord sends His bona fide representatives and appears Himself to curb this nonsense.

Adi TEXT 3.74

nityānanda gosāṇi sākṣāt haladhara

advaita ācārya gosāṇi sākṣāt īśvara //CC Adi, 3.74//

SYNONYMS

nityānanda gosāṇi—Lord Nityānanda Gosāṇi; sākṣāt—directly; hala-dhara—Lord Balarāma, the holder of the plow; advaita ācārya gosāṇi—Śrī Advaita Ācārya Gosāṇi; sākṣāt—directly; īśvara—the Personality of Godhead.

TRANSLATION

Śrī Nityānanda Gosāṇi is directly Haladhara [Lord Balarāma], and Advaita Ācārya is the Personality of Godhead Himself.

Adi TEXT 3.75

śrīvāsādi pāriṣada sainya saṅge lañā

dui senā-pati bule kīrtana kariyā //CC Adi, 3.75//

SYNONYMS

śrīvāsa-ādi—Śrīvāsa and others; pāriṣada—associates; sainya—soldiers; saṅge—along with; lañā—taking; dui—two; senā-pati—captains; bule—travel; kīrtana kariyā—chanting the holy name.

TRANSLATION

These two captains, with Their soldiers such as Śrīvāsa Ṭhākura, travel everywhere, chanting the holy name of the Lord.

Adi TEXT 3.76

pāṣaṇḍa-dalana-vānā nityānanda rāya

ācārya-huṅkāre pāpa-pāṣaṇḍī palāya //CC Adi, 3.76//

SYNONYMS

pāṣaṇḍa-dalana—of trampling the atheists; vānā—having the feature; nityānanda—Lord Nityānanda; rāya—the honorable; ācārya—of Advaita Ācārya; huṅkāre—by the war cry; pāpa—sins; pāṣaṇḍī—and atheists; palāya—run away.

TRANSLATION

Lord Nityānanda's very features indicate that He is the subduer of the unbelievers. All sins and unbelievers flee from the loud shouts of Advaita Ācārya.

Adi TEXT 3.77

saṅkīrtana-pravartaka śrī-kṛṣṇa-caitanya

saṅkīrtana-yajñe tāñre bhaje, sei dhanya //CC Adi, 3.77//

SYNONYMS

saṅkīrtana-pravartaka—the initiator of congregational chanting; śrī-kṛṣṇa-caitanya—Lord Caitanya Mahāprabhu; saṅkīrtana—of congregational chanting; yajñe—by the sacrifice; tāñre—Him; bhaje—worships; sei—he; dhanya—fortunate.

TRANSLATION

Lord Śrī Kṛṣṇa Caitanya is the initiator of saṅkīrtana [congregational chanting of the holy name of the Lord]. One who worships Him through saṅkīrtana is fortunate indeed.

Adi TEXT 3.78

sei ta' sumedhā, āra kubuddhi saṁsāra

sarva-yajña haite kṛṣṇa-nāma-yajña sāra //CC Adi, 3.78//

SYNONYMS

sei—he; ta'-certainly; su-medhā—intelligent; āra—others; ku-buddhi—poor understanding; saṁsāra—in the material world; sarva-yajña haite—than all other sacrifices; kṛṣṇa-nāma—of chanting the name of Lord Kṛṣṇa; yajña—the sacrifice; sāra—the best.

TRANSLATION

Such a person is truly intelligent, whereas others, who have but a poor fund of knowledge, must endure the cycle of repeated birth and death. Of all sacrificial performances, the chanting of the Lord's holy name is the most sublime.

PURPORT

Lord Śrī Caitanya Mahāprabhu is the father and inaugurator of the saṅkīrtana movement. One who worships Him by sacrificing his life, money, intelligence and words for the saṅkīrtana movement is recognized by the Lord and endowed with His blessings. All others may be said to be foolish, for of all sacrifices in which a man may apply his energy, a sacrifice made for the saṅkīrtana movement is the most glorious.

Adi TEXT 3.79

koṭi aśvamedha eka kṛṣṇa nāma sama

yei kahe, se pāṣaṇḍī, daṇḍe tāre yama //CC Adi, 3.79//

SYNONYMS

koṭi—ten million; aśvamedha—horse sacrifices; eka—one; kṛṣṇa—of Lord Kṛṣṇa; nāma—name; sama—equal to; yei—one who; kahe—says; se—he;

pāṣaṇḍī—atheist; daṇḍe—punishes; tāre—him; yama—Yamarāja.

TRANSLATION

One who says that ten million aśvamedha sacrifices are equal to the chanting of the holy name of Lord Kṛṣṇa is undoubtedly an atheist. He is sure to be punished by Yamarāja.

PURPORT

In the list of the ten kinds of offenses in chanting the holy name of the Supreme Personality of Godhead, Hare Kṛṣṇa, the eighth offense is dharma-vrata-tyāga-hutādi-sarva-śubha-kriyā-sāmyam api pramādaḥ. One should never consider the chanting of the holy name of Godhead equal to pious activities like giving charity to brāhmaṇas or saintly persons, opening charitable educational institutions, distributing free food and so on. The results of pious activities do not equal the results of chanting the holy name of Kṛṣṇa.

The Vedic scriptures say:

go-koṭi-dānaṁ grahaṇe khagasya

prayāga-gaṅgodaka-kalpa-vāsaḥ

yajñāyutaṁ meru-suvarṇa-dānaṁ

govinda-kīrter na samaṁ śatāmśaiḥ

"Even if one distributes ten million cows in charity during an eclipse of the sun, lives at the confluence of the Ganges and Yamunā for millions of years, or gives a mountain of gold in sacrifice to the brāhmaṇas, he does not earn one hundredth part of the merit derived from chanting Hare Kṛṣṇa." In other words, one who accepts the chanting of Hare Kṛṣṇa to be some kind of pious activity is completely misled. Of course, it is pious; but the real fact is that Kṛṣṇa and His name, being transcendental, are far above all mundane pious activity. Pious activity is on the material platform, but chanting of the holy name of Kṛṣṇa is completely on the spiritual plane. Therefore, although pāṣaṇḍīs do not understand this, pious activity can never compare to the chanting of the holy name.

Adi TEXT 3.80

'bhāgavata-sandarbha'-granthera maṅgalācaraṇe

e-śloka jīva-gosāṇi kariyāchena vyākhyāne //CC Adi, 3.80//

SYNONYMS

bhāgavata-sandarbha-granthera—of the book called Bhāgavata-sandarbha; maṅgala-ācaraṇe—in the auspicious introduction; e-śloka—this verse; jīva-gosāṇi—Jīva Gosvāmī; kariyāchena—has made; vyākhyāne—in explaining.

TRANSLATION

In the auspicious introduction of Bhāgavata-sandarbha, Śrīla Jīva Gosvāmī has given the following verse as an explanation.

Adi TEXT 3.81

antaḥ kṛṣṇam bahir gauram

darśitāṅgādi-vaibhavam

kalau saṅkīrtanādyaiḥ sma

kṛṣṇa-caitanyam āśritāḥ //CC Adi, 3.81//

SYNONYMS

antaḥ—internally; kṛṣṇam—Lord Kṛṣṇa; bahiḥ—externally; gauram—fair-colored; darśita—displayed; aṅga—limbs; ādi—beginning with; vaibhavam—expansions; kalau—in the Age of Kali; saṅkīrtana-ādyaiḥ—by congregational chanting, etc.; sma—certainly; kṛṣṇa-caitanyam—unto Lord Caitanya Mahāprabhu; āśritāḥ—sheltered.

TRANSLATION

"I take shelter of Lord Śrī Kṛṣṇa Caitanya Mahāprabhu, who is outwardly of a fair complexion but is inwardly Kṛṣṇa Himself. In this Age of Kali He displays His expansions [His aṅgas and upāṅgas] by performing congregational chanting of the holy name of the Lord."

PURPORT

Śrīla Jīva Gosvāmī has placed the verse from Śrīmad-Bhāgavatam quoted in text 52 (kṛṣṇa-varṇam tviṣākṛṣṇam) as the auspicious introduction to his Bhāgavata-sandarbha, or Ṣaṭ-sandarbha. He has composed this text (81), which is, in effect, an explanation of the Bhāgavatam verse, as the second verse of the same work.

The verse from Śrīmad-Bhāgavatam was enunciated by Karabhājana, one of the nine great sages, and it is elaborately explained by the Sarva-saṁvādinī, Jīva Gosvāmī's commentary on his own Ṣaṭ-sandarbha.

Antaḥ kṛṣṇa refers to one who is always thinking of Kṛṣṇa. This attitude is a predominant feature of Śrīmatī Rādhārāṇī. Even though many devotees always think of Kṛṣṇa, none can surpass the gopīs, among whom Rādhārāṇī is the leader in thinking of Kṛṣṇa. Rādhārāṇī's Kṛṣṇa consciousness surpasses that of all other devotees. Lord Caitanya accepted the position of Śrīmatī Rādhārāṇī to understand Kṛṣṇa; therefore He was always thinking of Kṛṣṇa in the same way as Rādhārāṇī. By thinking of Lord Kṛṣṇa, He always overlapped Kṛṣṇa.

Śrī Kṛṣṇa Caitanya, who was outwardly very fair, with a complexion like molten gold, simultaneously manifested His eternal associates, opulences, expansions and incarnations. He preached the process of chanting Hare Kṛṣṇa, and those who are under His lotus feet are glorious.

Adi TEXT 3.82

upa-purāṇeha śuni śrī-kṛṣṇa-vacana

kṛpā kari vyāsa prati kariyāchena kathana //CC Adi, 3.82//

SYNONYMS

upa-purāṇeha—in the Upapurāṇas; śuni—we hear; śrī-kṛṣṇa-vacana—the words of Lord Kṛṣṇa; kṛpā kari—having mercy; vyāsa prati—toward Vyāsadeva; kariyāchena—He did; kathana—speaking.

TRANSLATION

In the Upapurāṇas we hear Śrī Kṛṣṇa showing His mercy to Vyāsadeva by speaking to him as follows.

Adi TEXT 3.83

aham eva kvacid brahman

sannyāsāśramam āśritaḥ

hari-bhaktim grāhayāmi

kalau pāpa-hatān narān //CC Adi, 3.83//

SYNONYMS

aham—I; eva—certainly; kvacit—somewhere; brahman—O brāhmaṇa; sannyāsa-āśramam—the renounced order of life; āśritaḥ—taking recourse to; hari-bhaktim—devotional service to the Supreme Personality of Godhead; grāhayāmi—I shall give; kalau—in the Age of Kali; pāpa-hatān—sinful; narān—to men.

TRANSLATION

"O learned brāhmaṇa, sometimes I accept the renounced order of life to induce the fallen people of the Age of Kali to accept devotional service to the Lord."

Adi TEXT 3.84

bhāgavata, bhārata-śāstra, āgama, purāṇa

caitanya-kṛṣṇa-avatāre prakāṣa pramāṇa //CC Adi, 3.84//

SYNONYMS

bhāgavata-Śrīmad-Bhāgavatam; bhārata-śāstra-Mahābhārata; āgama-works of Vedic literature; purāṇa-the Purāṇas; caitanya-as Lord Caitanya Mahāprabhu; kṛṣṇa-of Lord Kṛṣṇa; avatāre-in the incarnation; prakāṣa-displayed; pramāṇa-evidence.

TRANSLATION

Śrīmad-Bhāgavatam, the Mahābhārata, the Purāṇas and other works of Vedic literature all give evidence to prove that Lord Śrī Kṛṣṇa Caitanya Mahāprabhu is the incarnation of Kṛṣṇa.

Adi TEXT 3.85

pratyakṣe dekhaha nānā prakāṣa prabhāva

alaukika karma, alaukika anubhāva //CC Adi, 3.85//

SYNONYMS

pratyakṣe—directly; dekhaha—just see; nānā—various; prakāṣa—manifested; prabhāva—influence; alaukika—uncommon; karma—activities; alaukika—uncommon; anubhāva—realizations in Kṛṣṇa consciousness.

TRANSLATION

One can also directly see Lord Caitanya's manifest influence in His uncommon deeds and uncommon Kṛṣṇa conscious realization.

Adi TEXT 3.86

dekhiyā nā dekhe yata abhaktera gaṇa

ulūke nā dekhe yena sūryera kiraṇa //CC Adi, 3.86//

SYNONYMS

dekhiyā—seeing; nā dekhe—they do not see; yata—all; abhaktera—of nondevotees; gaṇa—crowds; ulūke—the owl; nā dekhe—does not see; yena—just as; sūryera—of the sun; kiraṇa—rays.

TRANSLATION

But faithless unbelievers do not see what is clearly evident, just as owls do not see the rays of the sun.

Adi TEXT 3.87

tvām śīla-rūpa-caritaiḥ parama-prakṛṣṭaiḥ

sattvena sāttvikatayā prabalaś ca śāstraiḥ

prakhyāta-daiva-paramārtha-vidām mataiś ca

naivāśura-prakṛtayaḥ prabhavanti boddhum //CC Adi, 3.87//

SYNONYMS

tvām—You; śīla—character; rūpa—forms; caritaiḥ—by acts; parama—most; prakṛṣṭaiḥ—eminent; sattvena—by uncommon power; sāttvikatayā—with the quality of predominant goodness; prabalaiḥ—great; ca—and; śāstraiḥ—by the scriptures; prakhyāta—renowned; daiva—divine; parama-artha-vidām—of those who know the highest goal; mataiḥ—by the opinions; ca—and; na—not; eva—certainly; āśura-prakṛtayaḥ—those whose disposition is demoniac; prabhavanti—are able; boddhum—to know.

TRANSLATION

"O my Lord, those influenced by demoniac principles cannot realize You, although You are clearly the Supreme by dint of Your exalted activities, forms, character and uncommon power, which are confirmed by all the revealed scriptures in the quality of goodness and the celebrated transcendentalists in the divine nature."

PURPORT

This is a verse from the Stotra-ratna (12) of Yāmunācārya, the spiritual master of Rāmānujācārya. The authentic scriptures describe the transcendental activities, features, form and qualities of Kṛṣṇa, and Kṛṣṇa explains Himself in the Bhagavad-gītā, the most authentic scripture in the world. He is further explained in Śrīmad-Bhāgavatam, which is considered the explanation of the Vedānta-sūtra. Lord Kṛṣṇa is accepted as the Supreme Personality of Godhead by these authentic scriptures, not simply by vox populi. In the modern age a certain class of fools think that they can vote anyone into the position of God, as they can vote a man into the position of a political executive head. But the transcendental Supreme Personality of Godhead is perfectly described in the authentic scriptures. In the Bhagavad-gītā the Lord says that only fools deride Him, thinking that anyone can speak like Kṛṣṇa.

Even according to historical references, Kṛṣṇa's activities are most uncommon. Kṛṣṇa has affirmed, "I am God," and He has acted accordingly. Māyāvādīs think that everyone can claim to be God, but that is their illusion, for no one else can perform such extraordinary activities as Kṛṣṇa. When He was a child on the lap of His mother, He killed the demon Pūtanā. Then He killed the demons Tṛṇāvarta, Vatsāsura and Baka. When He was a little more grown up, He killed the demons Aghāsura and Rṣabhāsura. Therefore God is God from the very beginning. The idea that someone can become God by meditation is ridiculous. By hard endeavor one may realize his godly nature, but he will never become God. The asuras, or demons, who think that anyone can become God, are condemned.

The authentic scriptures are compiled by personalities like Vyāsadeva, Nārada, Asita and Parāśara, who are not ordinary men. All the followers of the Vedic way of life have accepted these famous personalities, whose authentic scriptures conform to the Vedic literature. Nevertheless, the demoniac do not believe their statements, and they purposely oppose the Supreme Personality of Godhead and His devotees. Today it is fashionable for common men to write whimsical words as so-called incarnations of God and be accepted as authentic by other common

men. This demoniac mentality is condemned in the Seventh Chapter of the Bhagavad-gītā, wherein it is said that those who are miscreants and the lowest of mankind, who are fools and asses, cannot accept the Supreme Personality of Godhead because of their demoniac nature. They are compared to ulūkas, or owls, who cannot open their eyes in the sunlight. Because they cannot bear sunlight, they hide themselves from it and never see it. They cannot believe that there is such illumination.

Adi TEXT 3.88

āpanā lukāite kṛṣṇa nānā yatna kare

tathāpi tāñhāra bhakta jānaye tāñhāre //CC Adi, 3.88//

SYNONYMS

āpanā—Himself; lukāite—to hide; kṛṣṇa—Lord Kṛṣṇa; nānā—various; yatna—efforts; kare—makes; tathāpi—still; tāñhāra—His; bhakta—devotees; jānaye—know; tāñhāre—Him.

TRANSLATION

Lord Śrī Kṛṣṇa tries to hide Himself in various ways, but nevertheless His pure devotees know Him as He is.

Adi TEXT 3.89

ullaṅghita-trividha-sīma-samātiśāyi-

sambhāvanam tava parivraḍhima-svabhāvam

māyā-balena bhavatāpi niguhyamānam

paśyanti kecid anīṣam tvad-ananya-bhāvāḥ //CC Adi, 3.89//

SYNONYMS

ullaṅghita—passed over; tri-vidha—three kinds; sīma—the limitations; sama—of equal; tiśāyi—and of excelling; sambhāvanam—by which the adequacy; tava—Your; parivraḍhima—of supremacy; svabhāvam—the real nature; māyā-balena—by the strength of the illusory energy; bhavatā—Your; api—although; niguhyamānam—being hidden; paśyanti—they see; kecit—some; anīṣam—always; tvat—to You; ananya-bhāvāḥ—those who are exclusively devoted.

TRANSLATION

"O my Lord, everything within material nature is limited by time, space and thought. Your characteristics, however, being unequaled and unsurpassed, are always transcendental to such limitations. You sometimes cover such characteristics by Your own energy, but nevertheless Your unalloyed devotees are always able to see You under all circumstances."

PURPORT

This verse is also quoted from the Stotra-ratna (13) of Yāmunācārya. Everything covered by the influence of māyā is within the limited boundaries of space, time and thought. Even the greatest manifestation we can conceive, the sky, also has limitations. From the authentic scriptures, however, it is evident that beyond the sky is a covering of seven layers, each ten times thicker than the one preceding it. The covering layers are vast, but with or without coverings, space is limited. Our power to think about space and time is also limited. Time is eternal; we may imagine billions and trillions of years, but that will still be an inadequate estimate of the extent of time. Our imperfect senses, therefore, cannot think of the greatness of the Supreme Personality of Godhead, nor can we bring Him within the limitations of time or our thinking power. His position is accordingly described by the word ullaṅghita. He is transcendental to space, time and thought; although He appears within them, He exists transcendently. Even when the Lord's transcendental existence is disguised by space, time and thought, however, pure devotees of the Supreme Lord can see Him in His personal features beyond space, time and thought. In other words, even though the Lord is not visible to the eyes of ordinary men, those who are beyond the covering layers because of their transcendental devotional service can still see Him.

The sun may appear covered by a cloud, but actually it is the eyes of the tiny people below the cloud that are covered, not the sun. If those tiny people rose above the cloud in an airplane, they could then see the sunshine and the sun without impediment. Similarly, although the covering of māyā is very strong, Lord Kṛṣṇa says in the Bhagavad-gītā (7.14):

daivī hy eṣā guṇa-mayī

mama māyā duratyayā

mām eva ye prapadyante

māyām etām taranti te

"This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it." To surpass the influence of the illusory energy is very difficult, but those who are determined to catch hold of the lotus feet of the Lord are freed from the clutches of māyā. Therefore, pure devotees can understand the Supreme Personality of Godhead, but demons, because of their miscreant behavior, cannot understand the Lord, in spite of seeing the many revealed scriptures and the uncommon activities of the Lord.

Adi TEXT 3.90

asura-svabhāve kṛṣṇe kabhu nāhi jāne

lukāite nāre kṛṣṇa bhakta-jana-sthāne //CC Adi, 3.90//

SYNONYMS

asura-svabhāve—those whose nature is demoniac; kṛṣṇe—Lord Kṛṣṇa; kabhu—at any time; nāhi—not; jāne—know; lukāite—to hide; nāre—is not able; kṛṣṇa—Lord Kṛṣṇa; bhakta-jana—of pure devotees; sthāne—in a place.

TRANSLATION

Those whose nature is demoniac cannot know Kṛṣṇa at any time, but He cannot hide Himself from His pure devotees.

PURPORT

People who develop the nature of asuras like Rāvaṇa and Hiranyakaśipu can never know Kṛṣṇa, the Personality of Godhead, by challenging the authority of Godhead. But Śrī Kṛṣṇa cannot hide Himself from His pure devotees.

Adi TEXT 3.91

dvau bhūta-sargau loke 'smin

daiva āsura eva ca

viṣṇu-bhaktaḥ smṛto daiva

āsuras tad-viparyayaḥ //CC Adi, 3.91//

SYNONYMS

dvau—two; bhūta—of the living beings; sargau—dispositions; loke—in the world; asmin—in this; daivaḥ—godly; āsuraḥ—demoniac; eva—certainly; ca—and; viṣṇu-bhaktaḥ—a devotee of Lord Viṣṇu; smṛtaḥ—remembered; daivaḥ—godly; āsuraḥ—demoniac; tat-viparyayaḥ—the opposite of that.

TRANSLATION

"There are two classes of men in the created world. One consists of the demoniac and the other of the godly. The devotees of Lord Viṣṇu are the godly, whereas those who are just the opposite are called demons."

PURPORT

This is a verse from the Padma Purāṇa. Viṣṇu-bhaktas, or devotees in Kṛṣṇa consciousness, are known as devas (demigods). Atheists, who do not believe in God or who declare themselves God, are asuras (demons). Asuras always engage in atheistic material activities, exploring ways to utilize the resources of matter to enjoy sense gratification. The viṣṇu-bhaktas, Kṛṣṇa conscious devotees, are also active, but their objective is to satisfy the Supreme Personality of Godhead by devotional service. Superficially both classes may appear to work in the same way, but their purposes are completely opposite because of a difference in consciousness. Asuras work for personal sense gratification, whereas devotees work for the satisfaction of the Supreme Lord. Both work conscientiously, but their motives are different.

The Kṛṣṇa consciousness movement is meant for devas, or devotees. Demons cannot take part in Kṛṣṇa conscious activities, nor can devotees in Kṛṣṇa consciousness take part in demoniac activities or work like cats and dogs simply for sense gratification. Such activity does not appeal to those in Kṛṣṇa consciousness. Devotees accept only the bare necessities of life to keep themselves fit to act in Kṛṣṇa consciousness. The balance of their energy is used for developing Kṛṣṇa consciousness, through which one can be transferred to the abode of Kṛṣṇa by always thinking of Him, even at the point of death.

Adi TEXT 3.92

ācārya gosāñi prabhura bhakta-avatāra

kṛṣṇa-avatāra-hetu yānhāra huṅkāra //CC Adi, 3.92//

SYNONYMS

ācārya gosāñi—Advaita Ācārya Gosāñi; prabhura—of the Lord; bhakta-avatāra—incarnation of a devotee; kṛṣṇa—of Lord Kṛṣṇa; avatāra—of the incarnation; hetu—the cause; yāñhāra—whose; huñkāra—loud calls.

TRANSLATION

Advaita Ācārya Gosvāmī is an incarnation of the Lord as a devotee. His loud calling was the cause for Kṛṣṇa's incarnation.

Adi TEXT 3.93

kṛṣṇa yadi pṛthivīte kareṇa avatāra

prathame kareṇa guru-vargera sañcāra //CC Adi, 3.93//

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; yadi—if; pṛthivīte—on the earth; kareṇa—makes; avatāra—incarnation; prathame—first; kareṇa—makes; guru-vargera—of the group of respectable predecessors; sañcāra—the advent.

TRANSLATION

Whenever Śrī Kṛṣṇa desires to manifest His incarnation on earth, first He creates the incarnations of His respectable predecessors.

Adi TEXT 3.94

pitā mātā guru ādi yata mānya-gaṇa

prathame kareṇa sabāra pṛthivīte janama //CC Adi, 3.94//

SYNONYMS

pitā—father; mātā—mother; guru—spiritual master; ādi—headed by; yata—all; mānya-gaṇa—respectable members; prathame—first; kareṇa—He makes; sabāra—of all of them; pṛthivīte—on earth; janama—the births.

TRANSLATION

Thus respectable personalities such as His father, mother and spiritual master all take birth on earth first.

Adi TEXT 3.95

mādhava-īśvara-purī, śacī, jagannātha

advaita ācārya prakāṣa hailā sei sātha //CC Adi, 3.95//

SYNONYMS

mādhava—Mādhavendra Purī; īśvara-purī—Īśvara Purī; śacī—Śacīmātā; jagannātha—Jagannātha Miśra; advaita ācārya—Advaita Ācārya; prakāṣa—manifested; hailā—were; sei—this; sātha—with.

TRANSLATION

Mādhavendra Purī, Īśvara Purī, Śrīmatī Śacīmātā and Śrīla Jagannātha Miśra all appeared with Śrī Advaita Ācārya.

PURPORT

Whenever the Supreme Personality of Godhead descends in His human form, He sends ahead all His devotees, who act as His father, teacher and associates in many roles. Such personalities appear before the descent of the Supreme Personality of Godhead. Before the appearance of Lord Śrī Kṛṣṇa Caitanya Mahāprabhu, there appeared His devotees like Śrī Mādhavendra Purī; His spiritual master, Śrī Īśvara Purī; His mother, Śrīmatī Śacīdevī; His father, Śrī Jagannātha Miśra; and Śrī Advaita Ācārya.

Adi TEXT 3.96

prakāṣiyā dekhe ācārya sakala saṁsāra

kṛṣṇa-bhakti gandha-hīna viṣaya-vyavahāra //CC Adi, 3.96//

SYNONYMS

prakāṣiyā—manifesting; dekhe—He saw; ācārya—Advaita Ācārya; sakala—all; saṁsāra—material existence; kṛṣṇa-bhakti—of devotion to Lord Kṛṣṇa; gandha-hīna—without a trace; viṣaya—of the sense objects; vyavahāra—affairs.

TRANSLATION

Advaita Ācārya having appeared, He found the world devoid of devotional service to Śrī Kṛṣṇa because people were engrossed in material affairs.

Adi TEXT 3.97

keha pāpe, keha puṇye kare viṣaya-bhoga

bhakti-gandha nāhi, yāte yāya bhava-roga //CC Adi, 3.97//

SYNONYMS

keha—someone; pāpe—in sinful activities; keha—someone; puṇye—in pious activities; kare—do; viṣaya—of the sense objects; bhoga—enjoyment; bhakti-gandha—a trace of devotional service; nāhi—there is not; yāte—by which; yāya—goes away; bhava-roga—the disease of material existence.

TRANSLATION

Everyone was engaged in material enjoyment, whether sinfully or virtuously. No one was interested in the transcendental service of the Lord, which can give total relief from the repetition of birth and death.

PURPORT

Advaita Ācārya saw the entire world to be engaged in activities of material piety and impiety, without a trace of devotional service or Kṛṣṇa consciousness anywhere. The fact is that in this material world there is no scarcity of anything except Kṛṣṇa consciousness. Material necessities are supplied by the mercy of the Supreme Lord. We sometimes feel scarcity because of our mismanagement, but the real problem is that people are out of touch with Kṛṣṇa consciousness. Everyone is engaged in material sense gratification, but people have no plan for making an ultimate solution to their real problems, namely, birth, disease, old age and death. These four material miseries are called bhava-roga, or material diseases. They can be cured only by Kṛṣṇa consciousness. Therefore Kṛṣṇa consciousness is the greatest benediction for human society.

Adi TEXT 3.98

loka-gati dekhi' ācārya karuṇa-hṛdaya

vicāra karena, lokera kaiche hita haya //CC Adi, 3.98//

SYNONYMS

loka-gati—the course of the world; dekhi'-seeing; ācārya—Advaita Ācārya; karuṇa-hṛdaya—compassionate heart; vicāra karena—considers; lokera—of the

world; kaiche—how; hita—welfare; haya—there is.

TRANSLATION

Seeing the activities of the world, the Ācārya felt compassion and began to ponder how He could act for the people's benefit.

PURPORT

This sort of serious interest in the welfare of the public makes one a bona fide ācārya. An ācārya does not exploit his followers. Since the ācārya is a confidential servitor of the Lord, his heart is always full of compassion for humanity in its suffering. He knows that all suffering is due to the absence of devotional service to the Lord, and therefore he always tries to find ways to change people's activities, making them favorable for the attainment of devotion. That is the qualification of an ācārya. Although Śrī Advaita Prabhu Himself was powerful enough to do the work, as a submissive servitor He thought that without the personal appearance of the Lord, no one could improve the fallen condition of society.

In the grim clutches of māyā, the first-class prisoners of this material world wrongly think themselves happy because they are rich, powerful, resourceful and so on. These foolish creatures do not know that they are nothing but play dolls in the hands of material nature and that at any moment material nature's pitiless intrigues can crush to dust all their plans for godless activities. Such foolish prisoners cannot see that however they improve their position by artificial means, the calamities of repeated birth, death, disease and old age are always beyond the jurisdiction of their control. Foolish as they are, they neglect these major problems of life and busy themselves with false things that cannot help them solve their real problems. They know that they do not want to suffer death or the pangs of disease and old age, but under the influence of the illusory energy, they are grossly negligent and therefore do nothing to solve the problems. This is called māyā. People held in the grip of māyā are thrown into oblivion after death, and as a result of their karma, in the next life they become dogs or gods, although most of them become dogs. To become gods in the next life, they must engage in the devotional service of the Supreme Personality of Godhead; otherwise, they are sure to become dogs or hogs in terms of the laws of nature.

The third-class prisoners, being less materially opulent than the first-class prisoners, endeavor to imitate them, for they also have no information of the real

nature of their imprisonment. Thus they also are misled by the illusory material nature. The function of the ācārya, however, is to change the activities of both the first-class and third-class prisoners for their real benefit. This endeavor makes him a very dear devotee of the Lord, who says clearly in the Bhagavad-gītā that no one in human society is dearer to Him than a devotee who constantly engages in His service by finding ways to preach the message of Godhead for the real benefit of the world. The so-called ācāryas of the Age of Kali are more concerned with exploiting the resources of their followers than mitigating their miseries; but Śrī Advaita Prabhu, as an ideal ācārya, was concerned with improving the condition of the world situation.

Adi TEXT 3.99

āpani śrī-kṛṣṇa yadi kareṇa avatāra

āpane ācārī' bhakti kareṇa pracāra //CC Adi, 3.99//

SYNONYMS

āpani—Himself; śrī-kṛṣṇa—Lord Kṛṣṇa; yadi—if; kareṇa—He makes; avatāra—incarnation; āpane—Himself; ācārī'-practicing; bhakti—devotional service; kareṇa—does; pracāra—propagation.

TRANSLATION

[Advaita Ācārya thought:] "If Śrī Kṛṣṇa were to appear as an incarnation, He Himself could preach devotion by His personal example.

Adi TEXT 3.100

nāma vinu kali-kāle dharma nāhi āra

kali-kāle kaiche habe kṛṣṇa avatāra //CC Adi, 3.100//

SYNONYMS

nāma vinu—except for the holy name; kali-kāle—in the Age of Kali; dharma—religion; nāhi—there is not; āra—another; kali-kāle—in the Age of Kali; kaiche—how; habe—there will be; kṛṣṇa—Lord Kṛṣṇa; avatāra—incarnation.

TRANSLATION

"In this Age of Kali there is no religion other than the chanting of the holy name

of the Lord, but how in this age will the Lord appear as an incarnation?

Adi TEXT 3.101

śuddha-bhāve kariba kṛṣṇera ārādhana

nirantara sadainye kariba nivedana //CC Adi, 3.101//

SYNONYMS

śuddha-bhāve—in a purified state of mind; kariba—I shall do; kṛṣṇera—of Lord Kṛṣṇa; ārādhana—worship; nirantara—constantly; sa-dainye—in humility; kariba—I shall make; nivedana—request.

TRANSLATION

"I shall worship Kṛṣṇa in a purified state of mind. I shall constantly petition Him in humbleness.

Adi TEXT 3.102

āniyā kṛṣṇere karoṇ kīrtana sañcāra

tabe se 'advaita' nāma saphala āmāra //CC Adi, 3.102//

SYNONYMS

āniyā—bringing; kṛṣṇere—Lord Kṛṣṇa; karoṇ—I make; kīrtana—chanting of the holy name; sañcāra—advent; tabe—then; se—this; advaita—nondual; nāma—name; sa-phala—fulfilled; āmāra—My.

TRANSLATION

"My name, 'Advaita,' will be fitting if I am able to induce Kṛṣṇa to inaugurate the movement of the chanting of the holy name."

PURPORT

The nondualist Māyāvādī philosopher who falsely believes that he is nondifferent from the Lord is unable to call Him like Advaita Prabhu. Advaita Prabhu is nondifferent from the Lord, yet in His relationship with the Lord He does not merge in Him but eternally renders service unto Him as a plenary portion. This is inconceivable for Māyāvādīs because they think in terms of mundane sense perception and therefore think that nondualism necessitates

losing one's separate identity. It is clear from this verse, however, that Advaita Prabhu, although retaining His separate identity, is nondifferent from the Lord.

Śrī Caitanya Mahāprabhu preached the philosophy of inconceivable, simultaneous oneness with the Lord and difference from Him. Conceivable dualism and monism are conceptions of the imperfect senses, which are unable to reach the Transcendence because the Transcendence is beyond the conception of limited potency. The actions of Śrī Advaita Prabhu, however, give tangible proof of inconceivable nondualism. One who therefore surrenders unto Śrī Advaita Prabhu can easily follow the philosophy of inconceivable, simultaneous dualism and monism.

Adi TEXT 3.103

kṛṣṇa vaśa karibena kon ārādhane

vicārite eka śloka āila tāñra mane //CC Adi, 3.103//

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; vaśa karibena—shall propitiate; kon ārādhane—by what worship; vicārite—while considering; eka—one; śloka—verse; āila—came; tāñra—of Him; mane—in the mind.

TRANSLATION

While He was thinking about how to propitiate Kṛṣṇa by worship, the following verse came to His mind.

Adi TEXT 3.104

tulasī-dala-mātreṇa

jalasya culukena vā

vikrīṇīte svam ātmānam

bhaktebhyo bhakta-vatsalaḥ //CC Adi, 3.104//

SYNONYMS

tulasī—of tulasī; dala—a leaf; mātreṇa—by only; jalasya—of water; culukena—by a palmful; vā—and; vikrīṇīte—sells; svam—His own; ātmānam—self; bhaktechyaḥ—unto the devotees; bhakta-vatsalaḥ—Lord Kṛṣṇa, who is

affectionate to His devotees.

TRANSLATION

"Śrī Kṛṣṇa, who is very affectionate toward His devotees, sells Himself to a devotee who offers Him merely a tulasī leaf and a palmful of water."

PURPORT

This is a verse from the Gautamīya-tantra.

ei ślokārtha ācārya karena vicāraṇa

kṛṣṇake tulasī-jala deya yei jana

tāra ṛṇa śodhite kṛṣṇa karena cintana--

'jala-tulasīra sama kichu ghare nāhi dhana'

SYNONYMS

ei—this; śloka—of the verse; artha—the meaning; ācārya—Advaita Ācārya; karena—does; vicāraṇa—considering; kṛṣṇake—to Lord Kṛṣṇa; tulasī-jala—tulasī and water; deya—gives; yei jana—that person who; tāra—to Him; ṛṇa—the debt; śodhite—to pay; kṛṣṇa—Lord Kṛṣṇa; karena—does; cintana—thinking; jala-tulasīra sama—equal to water and tulasī; kichu—any; ghare—in the house; nāhi—there is not; dhana—wealth.

TRANSLATION

Advaita Ācārya considered the meaning of the verse in this way: Not finding any way to repay the debt He owes to one who offers Him a tulasī leaf and water, Lord Kṛṣṇa thinks, "There is no wealth in My possession that is equal to a tulasī leaf and water."

Adi TEXT 3.107

tabe ātmā veci' kare ṛṇera śodhana

eta bhāvi' ācārya karena ārādhana //CC Adi, 3.107//

SYNONYMS

tabe—then; ātmā—Himself; veci'-selling; kare—does; ṛṇera—of the debt;

śodhana—payment; eta—thus; bhāvi'-thinking; ācārya—Advaita Ācārya; karena—does; ārādhana—worshiping.

TRANSLATION

Thus the Lord liquidates the debt by offering Himself to the devotee. Considering this, the Ācārya began worshiping the Lord.

PURPORT

Through devotional service one can easily please Lord Kṛṣṇa with a leaf of the tulasī plant and a little water. As the Lord says in the Bhagavad-gītā (9.26), a leaf, a flower, a fruit or some water (patraṁ puṣpaṁ phalaṁ toyam), when offered with devotion, very much pleases Him. He universally accepts the services of His devotees. Even the poorest of devotees in any part of the world can secure a small flower, fruit or leaf and a little water, and if these offerings, and especially tulasī leaves and Ganges water, are offered to Kṛṣṇa with devotion, He is very satisfied. It is said that Kṛṣṇa is so pleased by such devotional service that He offers Himself to His devotee in exchange for it. Śrīla Advaita Ācārya knew this fact, and therefore He decided to call for the Personality of Godhead Kṛṣṇa to descend by worshiping the Lord with tulasī leaves and the water of the Ganges.

Adi TEXT 3.108

gaṅgā-jala, tulasī-mañjarī anukṣaṇa

kṛṣṇa-pāda-padma bhāvi' kare samarpaṇa //CC Adi, 3.108//

SYNONYMS

gaṅgā-jala—the water of the Ganges; tulasī-mañjarī—buds of the tulasī plant; anukṣaṇa—constantly; kṛṣṇa—of Lord Kṛṣṇa; pāda-padma—lotus feet; bhāvi'-thinking of; kare—does; samarpaṇa—offering.

TRANSLATION

Thinking of the lotus feet of Śrī Kṛṣṇa, He constantly offered tulasī buds in water from the Ganges.

Adi TEXT 3.109

kṛṣṇera āhvāna kare kariyā huṅkāra

e-mate kṛṣṇere karāila avatāra //CC Adi, 3.109//

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; āhvāna—invitation; kare—makes; kariyā—making; huṅkāra—loud shouts; e-mate—in this way; kṛṣṇere—Lord Kṛṣṇa; karāila—caused to make; avatāra—incarnation.

TRANSLATION

He appealed to Śrī Kṛṣṇa with loud calls and thus made it possible for Kṛṣṇa to appear.

Adi TEXT 3.110

caitanyera avatāre ei mukhya hetu

bhaktera icchāya avatare dharma-setu //CC Adi, 3.110//

SYNONYMS

caitanyera—of Lord Caitanya Mahāprabhu; avatāre—in the incarnation; ei—this; mukhya—principal; hetu—cause; bhaktera—of the devotee; icchāya—by the desire; avatare—He descends; dharma-setu—protector of religion.

TRANSLATION

Therefore the principal reason for Śrī Caitanya's descent is this appeal by Advaita Ācārya. The Lord, the protector of religion, appears by the desire of His devotee.

Adi TEXT 3.111

tvam bhakti-yoga-paribhāvita-hṛt-saroja

āsse śrutekṣita-patho nanu nātha puṁsām

yad yad dhiyā ta urugāya vibhāvayanti

tat tad vapuḥ praṇayase sad-anugrahāya //CC Adi, 3.111//

SYNONYMS

tvam—You; bhakti-yoga—by devotional service; paribhāvita—saturated; hṛt—of the heart; saroje—on the lotus; āsse—dwell; śruta—heard; īkṣita—seen;

pathaḥ—whose path; nanu—certainly; nātha—O Lord; puṁsām—by the devotees; yat yat—whatever; dhiyā—by the mind; te—they; uru-gāya—O Lord, who are glorified in excellent ways; vibhāvayanti—contemplate upon; tat tat—that; vapuḥ—form; praṇayase—You manifest; sat—to Your devotees; anugrahāya—to show favor.

TRANSLATION

"O my Lord, You always dwell in the vision and hearing of Your pure devotees. You also live in their lotuslike hearts, which are purified by devotional service. O my Lord, who are glorified by exalted prayers, You show special favor to Your devotees by manifesting Yourself in the eternal forms in which they welcome You."

PURPORT

This text from Śrīmad-Bhāgavatam (3.9.11) is a prayer by Lord Brahmā to the Supreme Personality of Godhead Kṛṣṇa for His blessings in the work of creation. Knowledge of the Supreme Personality of Godhead can be understood from the descriptions of the Vedic scriptures. For example, the Brahma-saṁhitā (5.29) describes that in the abode of Lord Kṛṣṇa, which is made of cintāmaṇi (touchstone), the Lord, acting as a cowherd boy, is served by hundreds and thousands of goddesses of fortune. Māyāvādīs think that the devotees have imagined the form of Kṛṣṇa, but the authentic Vedic scriptures have actually described Kṛṣṇa and His various transcendental forms.

The word śruta in śrutekṣita-pathaḥ refers to the Vedas, and īkṣita indicates that the way to understand the Supreme Personality of Godhead is by proper study of the Vedic scriptures. One cannot imagine something about God or His form. Such imagination is not accepted by those who are serious about enlightenment. Here Brahmā says that one can know Kṛṣṇa through the path of properly understanding the Vedic texts. If by studying the form, name, qualities, pastimes and paraphernalia of the Supreme Godhead one is attracted to the Lord, he can execute devotional service, and the form of the Lord will be impressed in his heart and remain transcendently situated there. Unless a devotee actually develops transcendental love for the Lord, it is not possible for him to think always of the Lord within his heart. Such constant thought of the Lord is the sublime perfection of the yogic process, as the Bhagavad-gītā confirms in the Sixth Chapter (47), stating that anyone absorbed in such thought is the best of all yogīs. Such transcendental absorption is known as samādhi. A pure devotee who

is always thinking of the Supreme Personality of Godhead is the person qualified to see the Lord.

One cannot speak of Urugāya (the Lord, who is glorified by sublime prayers) unless one is transcendently elevated. The Lord has innumerable forms, as the Brahma-saṁhitā confirms (advaitam acyutam anādim ananta-rūpam). The Lord expands Himself in innumerable svāmśa forms. When a devotee, hearing about these innumerable forms, becomes attached to one and always thinks of Him, the Lord appears to him in that form. Lord Kṛṣṇa is especially pleasing to devotees in whose heart He is always present because of their highly elevated transcendental love.

Adi TEXT 3.112

ei ślokerā artha kahi saṅkṣepera sāra

bhaktera icchāya kṛṣṇera sarva avatāra //CC Adi, 3.112//

SYNONYMS

ei—this; ślokerā—of the verse; artha—the meaning; kahi—I relate; saṅkṣepera—of conciseness; sāra—the pith; bhaktera—of the devotee; icchāya—by the desire; kṛṣṇera—of Lord Kṛṣṇa; sarva—all; avatāra—incarnations.

TRANSLATION

The essence of the meaning of this verse is that Lord Kṛṣṇa appears in all His innumerable eternal forms because of the desires of His pure devotees.

Adi TEXT 3.113

caturtha ślokerā artha haila suniścite

avatīrṇa hailā gaura prema prakāśite //CC Adi, 3.113//

SYNONYMS

caturtha—fourth; ślokerā—of the verse; artha—the meaning; haila—was; suniścite—very surely; avatīrṇa hailā—incarnated; gaura—Lord Caitanya Mahāprabhu; prema—love of God; prakāśite—to manifest.

TRANSLATION

Thus I have surely determined the meaning of the fourth verse. Lord Gaurāṅga

[Lord Caitanya] appeared as an incarnation to preach unalloyed love of God.

Adi TEXT 3.114

śrī-rūpa-raghunātha-pade yāra āśa

caitanya-caritāmṛta kahe kṛṣṇadāsa //CC Adi, 3.114//

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; raghunātha—Śrīla Raghunātha dāsa Gosvāmī; pade—at the lotus feet of; yāra—whose; āśa—expectation; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; kṛṣṇa-dāsa—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Ādi-līlā, Third Chapter, describing the causes for the descent of Lord Caitanya Mahāprabhu.

Chapter 4 The Confidential Reasons for Lord Caitanya's Appearance

In this chapter of the epic Caitanya-caritāmṛta, Kṛṣṇadāsa Kavirāja Gosvāmī has stressed that Lord Caitanya appeared for three principal purposes of His own. The first purpose was to relish the position of Śrīmatī Rādhārāṇī, who is the prime reciprocator of transcendental love of Śrī Kṛṣṇa. Lord Kṛṣṇa is the reservoir of transcendental loving transactions with Śrīmatī Rādhārāṇī. The subject of those loving transactions is the Lord Himself, and Rādhārāṇī is the object. Thus the subject, the Lord, wanted to relish the loving mellow in the position of the object, Rādhārāṇī.

The second reason for His appearance was to understand the transcendental mellow of Himself. Lord Kṛṣṇa is all sweetness. Rādhārāṇī's attraction for Kṛṣṇa is sublime, and to experience that attraction and understand the transcendental sweetness of Himself, He accepted the mentality of Rādhārāṇī.

The third reason that Lord Caitanya appeared was to enjoy the bliss tasted by Rādhārāṇī. The Lord thought that undoubtedly Rādhārāṇī enjoyed His company

and He enjoyed the company of Rādhārāṇī, but the exchange of transcendental mellow between the spiritual couple was more pleasing to Śrīmatī Rādhārāṇī than to Śrī Kṛṣṇa. Rādhārāṇī felt more transcendental pleasure in the company of Kṛṣṇa than He could understand without taking Her position, but for Śrī Kṛṣṇa to enjoy in the position of Śrīmatī Rādhārāṇī was impossible because that position was completely foreign to Him. Kṛṣṇa is the transcendental male, and Rādhārāṇī is the transcendental female. Therefore, to know the transcendental pleasure of loving Kṛṣṇa, Lord Kṛṣṇa Himself appeared as Lord Caitanya, accepting the emotions and bodily luster of Śrīmatī Rādhārāṇī.

Lord Caitanya appeared to fulfill these confidential desires and also to preach the special significance of chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, and to answer the call of Advaita Prabhu. These were secondary reasons.

Śrī Svarūpa Dāmodara Gosvāmī was the principal figure among Lord Caitanya's confidential devotees. The records of his diary have revealed these confidential purposes of the Lord. These revelations have been confirmed by the statements of Śrīla Rūpa Gosvāmī in his various prayers and poems.

This chapter also specifically describes the difference between lust and love. The transactions of Kṛṣṇa and Rādhā are completely different from material lust. Therefore the author has very clearly distinguished between them.

Adi TEXT 4.1

śrī-caitanya-prasādena

tad-rūpasya vinirṇayam

bālo 'pi kurute śāstram

dr̥ṣṭvā vraja-vilāsinah //CC Adi, 4.1//

SYNONYMS

śrī-caitanya-prasādena—by the mercy of Lord Caitanya Mahāprabhu; tat—of Him; rūpasya—of the form; vinirṇayam—complete determination; bālah—a child; api—even; kurute—makes; śāstram—the revealed scriptures; dr̥ṣṭvā—having seen; vraja-vilāsinah—who enjoys the pastimes of Vraja.

TRANSLATION

By the mercy of Lord Caitanya Mahāprabhu, even a foolish child can fully describe the real nature of Lord Kṛṣṇa, the enjoyer of the pastimes of Vraja, according to the vision of the revealed scriptures.

PURPORT

One can ascertain the meaning of this Sanskrit śloka only when one is endowed with the causeless mercy of Lord Caitanya. Lord Śrī Kṛṣṇa, being the absolute Personality of Godhead, cannot be exposed to the mundane instruments of vision. He reserves the right not to be exposed by the intellectual feats of nondevotees. Notwithstanding this truth, even a small child can easily understand Lord Śrī Kṛṣṇa and His transcendental pastimes in the land of Vṛndāvana by the grace of Lord Caitanya Mahāprabhu.

Adi TEXT 4.2

jaya jaya śrī-caitanya jaya nityānanda

jayādvaita-candra jaya gaura-bhakta-vṛnda //CC Adi, 4.2//

SYNONYMS

jaya jaya—all glory; śrī-caitanya—to Lord Caitanya; jaya—all glory; nityānanda—to Lord Nityānanda; jaya—all glory; advaita-candra—to Advaita Ācārya; jaya—all glory; gaura-bhakta-vṛnda—to the devotees of Lord Caitanya Mahāprabhu.

TRANSLATION

All glory to Lord Caitanya Mahāprabhu. All glory to Lord Nityānanda. All glory to Śrī Advaita Ācārya. And all glory to all the devotees of Lord Caitanya.

Adi TEXT 4.3

caturtha ślokerā artha kaila vivaraṇa

pañcama ślokerā artha śuna bhakta-gaṇa //CC Adi, 4.3//

SYNONYMS

caturtha—fourth; ślokerā—of the verse; artha—the meaning; kaila—made; vivaraṇa—description; pañcama—fifth; ślokerā—of the verse; artha—the meaning; śuna—please hear; bhakta-gaṇa—O devotees.

TRANSLATION

I have described the meaning of the fourth verse. Now, O devotees, kindly hear the explanation of the fifth verse.

Adi TEXT 4.4

mūla-ślokerā artha karite prakāśa

artha lāgāite āge kahiye ābhāsa //CC Adi, 4.4//

SYNONYMS

mūla—original; ślokerā—of the verse; artha—the meaning; karite—to make; prakāśa—revelation; artha—the meaning; lāgāite—to touch; āge—first; kahiye—I shall speak; ābhāsa—hint.

TRANSLATION

Just to explain the original verse, I shall first suggest its meaning.

Adi TEXT 4.5

caturtha ślokerā artha ei kaila sāra

prema-nāma pracārite ei avatāra //CC Adi, 4.5//

SYNONYMS

caturtha—fourth; ślokerā—of the verse; artha—the meaning; ei—this; kaila—gave; sāra—essence; prema—love of Godhead; nāma—the holy name; pracārite—to propagate; ei—this; avatāra—incarnation.

TRANSLATION

I have given the essential meaning of the fourth verse: this incarnation descends to propagate the chanting of the holy name and spread love of God.

Adi TEXT 4.6

satya ei hetu, kintu eho bahiraṅga

āra eka hetu, śuna, āche antaraṅga //CC Adi, 4.6//

SYNONYMS

satya—true; ei—this; hetu—reason; kintu—but; eho—this; bahiraṅga—external;

āra—another; eka—one; hetu—reason; śuna—please hear; āche—is; antaraṅga—internal.

TRANSLATION

Although this is true, this is but the external reason for the Lord's incarnation. Please hear one other reason-the confidential reason-for the Lord's appearance.

PURPORT

In the Third Chapter, fourth verse, it has been clearly said that Lord Caitanya appeared in order to distribute love of Kṛṣṇa and the chanting of His transcendental holy name, Hare Kṛṣṇa. That was the secondary purpose of Lord Caitanya's appearance. The real reason is different, as we shall see in this chapter.

Adi TEXT 4.7

pūrve yena pṛthivīra bhāra haribāre

kṛṣṇa avatīrṇa hailā śāstrete pracāre //CC Adi, 4.7//

SYNONYMS

pūrve—previously; yena—as; pṛthivīra—of the earth; bhāra—burden; haribāre—to take away; kṛṣṇa—Lord Kṛṣṇa; avatīrṇa—incarnated; hailā—was; śāstrete—the scriptures; pracāre—proclaim.

TRANSLATION

The scriptures proclaim that Lord Kṛṣṇa previously descended to take away the burden of the earth.

Adi TEXT 4.8

svayaṁ-bhagavānera karma nahe bhāra-haraṇa

sthiti-kartā viṣṇu karena jagat-pālana //CC Adi, 4.8//

SYNONYMS

svayaṁ-bhagavānera—of the original Supreme Personality of Godhead; karma—the business; nahe—is not; bhāra-haraṇa—taking away the burden; sthiti-kartā—the maintainer; viṣṇu—Lord Viṣṇu; karena—does; jagat-pālana—protection

of the universe.

TRANSLATION

To take away this burden, however, is not the work of the Supreme Personality of Godhead. The maintainer, Lord Viṣṇu, is the one who protects the universe.

Adi TEXT 4.9

kintu kṛṣṇera yei haya avatāra-kāla

bhāra-haraṇa-kāla tāte ha-ila miśāla //CC Adi, 4.9//

SYNONYMS

kintu—but; kṛṣṇera—of Lord Kṛṣṇa; yei—that which; haya—is; avatāra—of incarnation; kāla—the time; bhāra-haraṇa—of taking away the burden; kāla—the time; tāte—in that; ha-ila—there was; miśāla—mixture.

TRANSLATION

But the time to lift the burden of the world mixed with the time for Lord Kṛṣṇa's incarnation.

PURPORT

We have information from the Bhagavad-gītā that the Lord appears at particular intervals to adjust a time-worn spiritual culture. Lord Śrī Kṛṣṇa appeared at the end of Dvāpara-yuga to regenerate the spiritual culture of human society and also to manifest His transcendental pastimes. Viṣṇu is the authorized Lord who maintains the created cosmos, and He is also the principal Deity who makes adjustments for improper administration in the cosmic creation. Śrī Kṛṣṇa is the primeval Lord, and He appears not to make such administrative adjustments but only to exhibit His transcendental pastimes and thus attract the fallen souls back home, back to Godhead.

However, the time for administrative rectification and the time for Lord Śrī Kṛṣṇa's appearance coincided at the end of the last Dvāpara-yuga. Therefore when Śrī Kṛṣṇa appeared, Viṣṇu, the Lord of maintenance, also merged in Him because all the plenary portions and parts of the absolute Personality of Godhead merge in Him during His appearance.

Adi TEXT 4.10

pūrṇa bhagavān avatare yei kāle

āra saba avatāra tānte āsi' mile //CC Adi, 4.10//

SYNONYMS

pūrṇa—full; bhagavān—the Supreme Personality of Godhead; avatare—incarnates; yei—that; kāle—at the time; āra—other; saba—all; avatāra—incarnations; tānte—in Him; āsi'-coming; mile—meet.

TRANSLATION

When the complete Supreme Personality of Godhead descends, all other incarnations of the Lord meet together within Him.

Adi TEXTS 4.11-12

nārāyaṇa, catur-vyūha, matsyādy-avatāra

yuga-manvantarāvatāra, yata āche āra

sabe āsi' kṛṣṇa-aṅge haya avatīrṇa

aiche avatare kṛṣṇa bhagavān pūrṇa //CC Adi, 4.11-12//

SYNONYMS

nārāyaṇa—Lord Nārāyaṇa; catuḥ-vyūha—the four expansions; matsya-ādi—beginning with Matsya; avatāra—the incarnations; yuga-manv-antara-avatāra—the yuga and manv-antara incarnations; yata—as many as; āche—there are; āra—other; sabe—all; āsi'-coming; kṛṣṇa-aṅge—in the body of Lord Kṛṣṇa; haya—are; avatīrṇa—incarnated; aiche—in this way; avatare—incarnates; kṛṣṇa—Lord Kṛṣṇa; bhagavān—the Supreme Personality of Godhead; pūrṇa—full.

TRANSLATION

Lord Nārāyaṇa, the four primary expansions [Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha], Matsya and the other līlā incarnations, the yuga-avatāras, the manv-antara incarnations and as many other incarnations as there are—all descend in the body of Lord Kṛṣṇa. In this way the complete Supreme Godhead, Lord Kṛṣṇa Himself, appears.

Adi TEXT 4.13

ataeva viṣṇu takhana kṛṣṇera śarīre

viṣṇu-dvāre kare kṛṣṇa asura-saṁhāre //CC Adi, 4.13//

SYNONYMS

ataeva—therefore; viṣṇu—Lord Viṣṇu; takhana—at that time; kṛṣṇera—of Lord Kṛṣṇa; śarīre—in the body; viṣṇu-dvāre—by Lord Viṣṇu; kare—does; kṛṣṇa—Lord Kṛṣṇa; asura-saṁhāre—killing the demons.

TRANSLATION

At that time, therefore, Lord Viṣṇu is present in the body of Lord Kṛṣṇa, and Lord Kṛṣṇa kills the demons through Him.

Adi TEXT 4.14

ānuṣaṅga-karma ei asura-māraṇa

ye lāgi' avatāra, kahi se mūla kāraṇa //CC Adi, 4.14//

SYNONYMS

ānuṣaṅga-karma—secondary work; ei—this; asura—of the demons; māraṇa—killing; ye—that; lāgi'-for; avatāra—the incarnation; kahi—I shall speak; se—the; mūla—root; kāraṇa—cause.

TRANSLATION

Thus the killing of the demons is but secondary work. I shall now speak of the main reason for the Lord's incarnation.

Adi TEXTS 4.15-16

prema-rasa-niryāsa karite āsvādana

rāga-mārga bhakti loka karite pracāraṇa

rasika-śekhara kṛṣṇa parama-karuṇa

ei dui hetu haite icchāra udgama //CC Adi, 4.15-16//

SYNONYMS

prema-rasa—of the mellow of love of God; niryāsa—the essence; karite—to do;

āsvādana—tasting; rāga-mārga—the path of spontaneous attraction; bhakti—devotional service; loke—in the world; karite—to do; pracāraṇa—propagation; rasika-śekhara—the supremely jubilant; kṛṣṇa—Lord Kṛṣṇa; parama-karuṇa—the most merciful; ei—these; dui—two; hetu—reasons; haite—from; icchāra—of desire; udgama—the birth.

TRANSLATION

The Lord's desire to appear was born from two reasons: He wanted to taste the sweet essence of the mellows of love of God, and He wanted to propagate devotional service in the world on the platform of spontaneous attraction. Thus He is known as supremely jubilant and as the most merciful of all.

PURPORT

During the period of Lord Kṛṣṇa's appearance, the killing of asuras or nonbelievers such as Kāṁsa and Jarāsandha was done by Viṣṇu, who was within the person of Śrī Kṛṣṇa. Such apparent killing by Lord Śrī Kṛṣṇa took place as a matter of course and was an incidental activity for Him. But the real purpose of Lord Kṛṣṇa's appearance was to stage a dramatic performance of His transcendental pastimes at Vrajabhūmi, thus exhibiting the highest limit of transcendental mellow in the exchanges of reciprocal love between the living entity and the Supreme Lord. These reciprocal exchanges of mellows are called rāga-bhakti, or devotional service to the Lord in transcendental rapture. Lord Śrī Kṛṣṇa wants to make known to all the conditioned souls that He is more attracted by rāga-bhakti than vidhi-bhakti, or devotional service under scheduled regulations. It is said in the Vedas (Taittirīya Upaniṣad 2.7), raso vai saḥ: the Absolute Truth is the reservoir for all kinds of reciprocal exchanges of loving sentiments. He is also causelessly merciful, and He wants to bestow upon us this privilege of rāga-bhakti. Thus He appeared as His own internal energy. He was not forced to appear by any extraneous force.

Adi TEXT 4.17

aiśvarya-jñānete saba jagat miśrita

aiśvarya-śīthila-preme nahi mora prīta //CC Adi, 4.17//

SYNONYMS

aiśvarya jñānete—with knowledge of majesty; saba—all; jagat—the universe; miśrita—mixed; aiśvarya-śīthila—weakened by majesty; preme—in love; nāhi

—there is not; mora—My; prīta—pleasure.

TRANSLATION

[Lord Kṛṣṇa thought:] "All the universe is filled with the conception of My majesty, but love weakened by that sense of majesty does not satisfy Me.

Adi TEXT 4.18

āmāre īśvara māne, āpanāke hīna

tāra preme vaśa āmi nā ha-i adhīna //CC Adi, 4.18//

SYNONYMS

āmāre—Me; īśvara—the Lord; māne—regards; āpanāke—himself; hīna—low; tāra—of him; preme—by the love; vaśa—controlled; āmi—I; nā ha-i—am not; adhīna—subservient.

TRANSLATION

"If one regards Me as the Supreme Lord and himself as a subordinate, I do not become subservient to his love, nor can it control Me.

Adi TEXT 4.19

āmāke ta' ye ye bhakta bhaje yei bhāve

tāre se se bhāve bhaji,--e mora svabhāve //CC Adi, 4.19//

SYNONYMS

āmāke—Me; ta'-certainly; ye ye—whatever; bhakta—devotee; bhaje—worships; yei—which; bhāve—in the mood; tāre—him; se se—that; bhāve—in the mood; bhaji—I reciprocate; e—this; mora—My; svabhāve—in the nature.

TRANSLATION

"In whatever transcendental mellow My devotee worships Me, I reciprocate with him. That is My natural behavior.

PURPORT

The Lord, by His inherent nature, reveals Himself before His devotees according to their inherent devotional service. The Vṛndāvana pastimes demonstrated that

although generally people worship God with reverence, the Lord is more pleased when a devotee thinks of Him as his pet son, personal friend or most dear fiancī and renders service unto Him with such natural affection. The Lord becomes a subordinate object of love in such transcendental relationships. Such pure love of Godhead is unadulterated by any tinge of superfluous nondevotional desires and is not mixed with any sort of fruitive action or empiric philosophical speculation. It is pure and natural love of Godhead, spontaneously aroused in the absolute stage. This devotional service is executed in a favorable atmosphere freed from material affection.

Adi TEXT 4.20

ye yathā mām prapadyante

tāṁs tathaiva bhajāmy aham

mama vartmānuvartante

manuṣyāḥ pārtha sarvaśaḥ //CC Adi, 4.20//

SYNONYMS

ye—all who; yathā—as; mām—unto Me; prapadyante—surrender; tān—them; tathā—so; eva—certainly; bhajāmi—reward; aham—I; mama—My; vartmā—path; anuvartante—follow; manuṣyāḥ—all men; pārtha—O son of Pṛthā; sarvaśaḥ—in all respects.

TRANSLATION

" 'In whatever way My devotees surrender unto Me, I reward them accordingly. Everyone follows My path in all respects, O son of Pṛthā.'

PURPORT

In the Fourth Chapter of the Bhagavad-gītā Lord Kṛṣṇa affirms that formerly (some 120 million years before the Battle of Kurukṣetra) He explained the mystic philosophy of the Gītā to the sun-god. The message was received through the chain of disciplic succession, but in course of time, the chain being broken somehow or other, Lord Śrī Kṛṣṇa appeared again and taught Arjuna the truths of the Bhagavad-gītā. At that time the Lord spoke this verse (Bg. 4.11) to His friend Arjuna.

Adi TEXTS 4.21-22

mora putra, mora sakhā, mora prāṇa-pati

ei-bhāve yei more kare śuddha-bhakti

āpanāke baḍa māne, āmāre sama-hīna

sei bhāve ha-i āmi tāhāra adhīna //CC Adi, 4.21-22//

SYNONYMS

mora—my; putra—son; mora—my; sakhā—friend; mora—my; prāṇa-pati—lord of life; ei bhāve—in this way; yei—those who; more—unto Me; kare—do; śuddha-bhakti—pure devotion; āpanāke—himself; baḍa—great; māne—he regards; āmāre—Me; sama—equal; hīna—or lower; sei bhāve—in that way; ha-i—am; āmi—I; tāhāra—to him; adhīna—subordinate.

TRANSLATION

"If one cherishes pure loving devotion to Me, thinking of Me as his son, his friend or his beloved, regarding himself as great and considering Me his equal or inferior, I become subordinate to him.

PURPORT

In the Caitanya-caritāmṛta three kinds of devotional service are described—namely, bhakti (ordinary devotional service), śuddha-bhakti (pure devotional service) and viddha-bhakti (mixed devotional service).

When devotional service is executed with some material purpose, involving fruitive activities, mental speculations or mystic yoga, it is called mixed or adulterated devotional service. Besides bhakti-yoga, the Bhagavad-gītā also describes karma-yoga, jñāna-yoga and dhyāna-yoga. Yoga means linking with the Supreme Lord, which is possible only through devotion. Fruitive activities ending in devotional service, philosophical speculation ending in devotional service, and the practice of mysticism ending in devotional service are known respectively as karma-yoga, jñāna-yoga and dhyāna-yoga. But such devotional service is adulterated by the three kinds of material activities.

For those grossly engaged in identifying the body as the self, pious activity, or karma-yoga, is recommended. For those who identify the mind with the self, philosophical speculation, or jñāna-yoga, is recommended. But devotees standing on the spiritual platform have no need of such material conceptions of

adulterated devotion. Adulterated devotional service does not directly aim for love of the Supreme Personality of Godhead. Therefore service performed strictly in conformity with the revealed scriptures is better than such viddha-bhakti because it is free from all kinds of material contamination. It is executed in Kṛṣṇa consciousness, solely to please the Supreme Personality of Godhead.

Those who are spontaneously devoted to the Lord and have no aims for material gain are called attracted devotees. They are spontaneously attracted to the service of the Lord, and they follow in the footsteps of self-realized souls. Their pure devotion (śuddha-bhakti), manifested from pure love of Godhead, surpasses the regulative principles of the authoritative scriptures. Sometimes loving ecstasy transcends regulative principles; such ecstasy, however, is completely on the spiritual platform and cannot be imitated. The regulative principles help ordinary devotees rise to the stage of perfect love of Godhead. Pure love for Kṛṣṇa is the perfection of pure devotion, and pure devotional service is identical with spontaneous devotional service.

Flawless execution of regulative principles is exhibited in the Vaikuṇṭha planets. By strictly executing these principles one can be elevated to the Vaikuṇṭha planets. But spontaneous pure loving service is found in Kṛṣṇaloka alone.

Adi TEXT 4.23

mayi bhaktir hi bhūtānām

amṛtatvāya kalpate

diṣṭyā yad āsīn mat-sneho

bhavatīnām mad-āpanaḥ //CC Adi, 4.23//

SYNONYMS

mayi—to Me; bhaktiḥ—devotional service; hi—certainly; bhūtānām—of the living beings; amṛtatvāya—the eternal life; kalpate—brings about; diṣṭyā—by good fortune; yat—which; āsīt—was; mat—for Me; snehaḥ—the affection; bhavatīnām—of all of you; mat—of Me; āpanaḥ—the obtaining.

TRANSLATION

" 'Devotional service rendered to Me by the living beings revives their eternal life. O My dear damsels of Vraja, your affection for Me is your good fortune, for

it is the only means by which you have obtained My favor.'

PURPORT

Pure devotional service is represented in the activities of the residents of Vrajabhūmi (Vṛndāvana). During a solar eclipse, the Lord came from Dvārakā and met the inhabitants of Vṛndāvana at Samanta-pañcaka. The meeting was intensely painful for the damsels of Vrajabhūmi because Lord Kṛṣṇa had apparently left them to reside at Dvārakā. But the Lord obligingly acknowledged the pure devotional service of the damsels of Vraja by speaking this verse (Bhāg. 10.82.44).

Adi TEXT 4.24

mātā more putra-bhāve karena bandhana

atihīna-jñāne kare lālana pālana //CC Adi, 4.24//

SYNONYMS

mātā—mother; more—Me; putra-bhāve—in the position of a son; karena—does; bandhana—binding; ati-hīna-jñāne—in thinking very poor; kare—does; lālana—nourishing; pālana—protecting.

TRANSLATION

"Mother sometimes binds Me as her son. She nourishes and protects Me, thinking Me utterly helpless.

Adi TEXT 4.25

sakhā śuddha-sakhye kare, skandhe ārohaṇa

tumi kon baḍa loka,--tumi āmi sama //CC Adi, 4.25//

SYNONYMS

sakhā—the friend; śuddha-sakhye—in pure friendship; kare—does; skandhe—on the shoulders; ārohaṇa—mounting; tumi—You; kon—what; baḍa—big; loka—person; tumi—You; āmi—I; sama—the same.

TRANSLATION

"My friends climb on My shoulders in pure friendship, saying, 'What kind of big

man are You? You and I are equal.'

Adi TEXT 4.26

priyā yadi māna kari' karaye bhartsana

veda-stuti haite hare sei mora mana //CC Adi, 4.26//

SYNONYMS

priyā—the lover; yadi—if; māna kari'-sulking; karaye—does; bhartsana—rebuking; veda-stuti—the Vedic prayers; haite—from; hare—takes away; sei—that; mora—My; mana—mind.

TRANSLATION

"If My beloved consort reproaches Me in a sulky mood, that steals My mind from the reverent hymns of the Vedas.

PURPORT

According to the Upaniṣads, all living entities are dependent on the supreme living entity, the Personality of Godhead. As it is said (Kāṭha Upaniṣad 5.3), *nityo nityānām cetanaś cetanānām eko bahūnām yo vidadhāti kāmān*: one eternal living entity supports all the other eternal living entities. Because the Supreme Personality of Godhead maintains all the other living entities, they remain subordinate to the Lord, even when joined with Him in the reciprocation of loving affairs.

But in the course of exchanging transcendental love of the highest purity, sometimes the subordinate devotee tries to predominate over the predominator. One who lovingly engages with the Supreme Lord as if His mother or father sometimes supersedes the position of the Supreme Personality of Godhead. Similarly, His fiancī or lover sometimes supersedes the position of the Lord. But such attempts are exhibitions of the highest love. Only out of pure love does the subordinate lover of the Supreme Personality of Godhead chide Him. The Lord, enjoying this chiding, takes it very nicely. The exhibition of natural love makes such activities very enjoyable. In worship of the Supreme Lord with veneration there is no manifestation of such natural love because the devotee considers the Lord his superior.

Regulative principles in devotional service are meant for those who have not

invoked their natural love of Godhead. When natural love arises, all regulative methods are surpassed, and pure love is exhibited between the Lord and the devotee. Although on such a platform of love the devotee sometimes appears to predominate over the Lord or transgress regulative principles, such dealings are far more advanced than ordinary dealings through regulative principles with awe and veneration. A devotee who is actually free from all designations due to complete attachment in love for the Supreme exhibits spontaneous love for Godhead, which is always superior to the devotion of regulative principles.

The informal language used between lover and beloved is significant of pure affection. When devotees worship their beloved as the most venerable object, spontaneous loving sentiments are observed to be lacking. A neophyte devotee who follows the Vedic instructions that regulate those who lack pure love of Godhead may superficially seem more exalted than a devotee in spontaneous love of Godhead. But in fact such spontaneous pure love is far superior to regulated devotional service. Such pure love of Godhead is always glorious in all respects, more so than reverential devotional service rendered by a less affectionate devotee.

Adi TEXTS 4.27-28

ei śuddha-bhakta lañā karimu avatāra

kariba vividha-vidha adbhuta vihāra

vaikuṇṭhādye nāhi ye ye līlāra pracāra

se se līlā kariba, yāte mora camatkāra //CC Adi, 4.27-28//

SYNONYMS

ei—these; śuddha-bhakta—pure devotees; lañā—taking; karimu—I shall make; avatāra—incarnation; kariba—I shall do; vividha-vidha—various kinds; adbhuta—wonderful; vihāra—pastimes; vaikuṇṭha-ādye—in the Vaikuṇṭha planets, etc.; nāhi—not; ye ye—whatever; līlāra—of the pastimes; pracāra—broadcasting; se se—those; līlā—pastimes; kariba—I shall perform; yāte—in which; mora—My; camatkāra—wonder.

TRANSLATION

"Taking these pure devotees with Me, I shall descend and sport in various wonderful ways, unknown even in Vaikuṇṭha. I shall broadcast such pastimes by

which even I am amazed.

PURPORT

Lord Kṛṣṇa in the form of Lord Caitanya educates His devotees to develop progressively to the stage of pure devotional service. Thus He appears periodically as a devotee to take part in various wonderful activities depicted in His sublime philosophy and teachings.

There are innumerable Vaikuṇṭha planets in the spiritual sky, and in all of them the Lord accepts the service rendered by His eternal devotees in a reverential mood. Therefore Lord Śrī Kṛṣṇa presents His most confidential pastimes as He enjoys them in His transcendental realm. Such pastimes are so attractive that they attract even the Lord, and thus He relishes them in the form of Lord Caitanya.

Adi TEXT 4.29

mo-viṣaye gopī-gaṇera upapati-bhāve

yoga-māyā karibeka āpana-prabhāve //CC Adi, 4.29//

SYNONYMS

mo-viṣaye—on the subject of Me; gopī-gaṇera—of the gopīs; upapati—of a paramour; bhāve—in the position; yoga-māyā—yogamāyā, Lord Kṛṣṇa's internal potency; karibeka—will make; āpana—her own; prabhāve—by the influence.

TRANSLATION

"The influence of yogamāyā will inspire the gopīs with the sentiment that I am their paramour.

PURPORT

Yogamāyā is the name of the internal potency that makes the Lord forget Himself and become an object of love for His pure devotee in different transcendental mellows. This yogamāyā potency creates a spiritual sentiment in the minds of the damsels of Vraja by which they think of Lord Kṛṣṇa as their paramour. This sentiment is never to be compared to mundane illicit sexual love. It has nothing to do with sexual psychology, although the pure love of such devotees seems to be sexual. One should know for certain that nothing can exist in this cosmic manifestation that has no real counterpart in the spiritual field. All

material manifestations are emanations of the Transcendence. The erotic principles of amorous love reflected in mixed material values are perverted reflections of the reality of spirit, but one cannot understand the reality unless one is sufficiently educated in the spiritual science.

Adi TEXT 4.30

āmiha nā jāni tāhā, nā jāne gopī-gaṇa

duṁhāra rūpa-guṇe duṁhāra nitya hare mana //CC Adi, 4.30//

SYNONYMS

āmiha—I; nā jāni—shall not know; tāhā—that; nā jāne—will not know; gopī-gaṇa—the gopīs; duṁhāra—of the two; rūpa-guṇe—the beauty and qualities; duṁhāra—of the two; nitya—always; hare—carry away; mana—the minds.

TRANSLATION

"Neither the gopīs nor I shall notice this, for our minds will always be entranced by one another's beauty and qualities.

PURPORT

In the spiritual sky the Vaikuṇṭha planets are predominated by Nārāyaṇa. His devotees have the same features He does, and the exchange of devotion there is on the platform of reverence. But above all these Vaikuṇṭha planets is Goloka, or Kṛṣṇaloka, where the original Personality of Godhead, Kṛṣṇa, fully manifests His pleasure potency in free loving affairs. Since the devotees in the material world know almost nothing about these affairs, the Lord desires to show these affairs to them.

In Goloka Vṛndāvana there is an exchange of love known as parakīya-rasa. It is something like the attraction of a married woman for a man other than her husband. In the material world this sort of relationship is most abominable because it is a perverted reflection of the parakīya-rasa in the spiritual world, where it is the highest kind of loving affair. Such feelings between the devotee and the Lord are presented by the influence of yogamāyā. The Bhagavad-gītā states that devotees of the highest grade are under the care of daiva-māyā, or yogamāyā: mahātmānas tu mām pārtha daivīm prakṛtim āśritāḥ (Bg. 9.13). Those who are actually great souls (mahātmās) are fully absorbed in Kṛṣṇa consciousness, always engaged in the service of the Lord. They are under the

care of daivī-prakṛti, or yogamāyā. Yogamāyā creates a situation in which the devotee is prepared to transgress all regulative principles simply to love Kṛṣṇa. A devotee naturally does not like to transgress the laws of reverence for the Supreme Personality of Godhead, but by the influence of yogamāyā he is prepared to do anything to love the Supreme Lord better.

Those under the spell of the material energy cannot at all appreciate the activities of yogamāyā, for a conditioned soul can hardly understand the pure reciprocation between the Lord and His devotee. But by executing devotional service under the regulative principles, one can become very highly elevated and then begin to appreciate the dealings of pure love under the management of yogamāyā.

In the spiritual loving sentiment induced by the yogamāyā potency, both Lord Śrī Kṛṣṇa and the damsels of Vraja forget themselves in spiritual rapture. By the influence of such forgetfulness, the attractive beauty of the gopīs plays a prominent part in the transcendental satisfaction of the Lord, who has nothing to do with mundane sex. Because spiritual love of Godhead is above everything mundane, the gopīs superficially seem to transgress the codes of mundane morality. This perpetually puzzles mundane moralists. Therefore yogamāyā acts to cover the Lord and His pastimes from the eyes of mundaners, as confirmed in the Bhagavad-gītā (7.25), where the Lord says that He reserves the right of not being exposed to everyone.

The acts of yogamāyā make it possible for the Lord and the gopīs, in loving ecstasy, to sometimes meet and sometimes separate. These transcendental loving affairs of the Lord are unimaginable to empiricists involved in the impersonal feature of the Absolute Truth. Therefore the Lord Himself appears before the mundaners to bestow upon them the highest form of spiritual realization and also personally relish its essence. The Lord is so merciful that He Himself descends to take the fallen souls back home to the kingdom of Godhead, where the erotic principles of Godhead are eternally relished in their real form, distinct from the perverted sexual love so much adored and indulged in by the fallen souls in their diseased condition. The reason the Lord displays the rāsa-līlā is essentially to induce all the fallen souls to give up their diseased morality and religiosity, and to attract them to the kingdom of God to enjoy the reality. A person who actually understands what the rāsa-līlā is will certainly hate to indulge in mundane sex life. For the realized soul, hearing the Lord's rāsa-līlā through the proper channel will result in complete abstinence from material sexual pleasure.

Adi TEXT 4.31

dharmā chāḍi' rāge duñhe karaye milana

kabhu mile, kabhu nā mile,--daivera ghaṭana //CC Adi, 4.31//

SYNONYMS

dharmā chāḍi'-giving up religious customs; rāge—in love; duñhe—both; karaye—do; milana—meeting; kabhu—sometimes; mile—they meet; kabhu—sometimes; nā mile—they do not meet; daivera—of destiny; ghaṭana—the happening.

TRANSLATION

"Pure attachment will unite us even at the expense of moral and religious duties [dharma]. Destiny will sometimes bring us together and sometimes separate us.

PURPORT

The gopīs came out to meet Kṛṣṇa in the dead of night when they heard the sound of Kṛṣṇa's flute. Śrīla Rūpa Gosvāmī has accordingly composed a nice verse (see Cc. Ādi 5.224) that describes the beautiful boy called Govinda standing by the bank of the Yamunā with His flute to His lips in the shining moonlight. Those who want to enjoy life in the materialistic way of society, friendship and love should not go to the Yamunā to see the form of Govinda. The sound of Lord Kṛṣṇa's flute is so sweet that it has made the gopīs forget all about their relationships with their kinsmen and flee to Kṛṣṇa in the dead of night.

By leaving home in that way, the gopīs transgressed the Vedic regulations of household life. This indicates that when natural feelings of love for Kṛṣṇa become fully manifest, a devotee can neglect conventional social rules and regulations. In the material world we are situated in designative positions only, but pure devotional service begins when one is freed from all designations. When love for Kṛṣṇa is awakened, the designative positions are overcome.

The spontaneous attraction of Śrī Kṛṣṇa for His dearest parts and parcels generates an enthusiasm that obliges Śrī Kṛṣṇa and the gopīs to meet together. To celebrate this transcendental enthusiasm, there is need of a sentiment of separation between the lover and beloved. In the condition of material tribulation, no one wants the pangs of separation. But in the transcendental form, the very same separation, being absolute in its nature, strengthens the ties of love

and enhances the desire of the lover and beloved to meet. The period of separation, evaluated transcendently, is more relishable than the actual meeting, which lacks the feelings of increasing anticipation because the lover and beloved are both present.

Adi TEXT 4.32

ei saba rasa-niryāsa kariba āsvāda

ei dvāre kariba saba bhaktere prasāda //CC Adi, 4.32//

SYNONYMS

ei—these; saba—all; rasa-niryāsa—essence of mellows; kariba—I shall do; āsvāda—tasting; ei dvāre—by this; kariba—I shall do; saba—all; bhaktere—to the devotees; prasāda—favor.

TRANSLATION

"I shall taste the essence of all these rasas, and in this way I shall favor all the devotees.

Adi TEXT 4.33

vrajera nirmala rāga śuni' bhakta-gaṇa

rāga-mārge bhaje yena chāḍi' dharma-karma //CC Adi, 4.33//

SYNONYMS

vrajera—of Vraja; nirmala—spotless; rāga—love; śuni'-hearing; bhakta-gaṇa—the devotees; rāga-mārge—on the path of spontaneous love; bhaje—they worship; yena—so that; chāḍi'-giving up; dharma—religiosity; karma—fruitive activity.

TRANSLATION

"Then, by hearing about the pure love of the residents of Vraja, devotees will worship Me on the path of spontaneous love, abandoning all rituals of religiosity and fruitive activity."

PURPORT

Many realized souls, such as Raghunātha dāsa Gosvāmī and King Kulaśekhara,

have recommended with great emphasis that one develop this spontaneous love of Godhead, even at the risk of transgressing all the traditional codes of morality and religiosity. Śrī Raghunātha dāsa Gosvāmī, one of the six Gosvāmīs of Vṛndāvana, has written in his prayers called the Manaḥ-śikṣā that one should simply worship Rādhā and Kṛṣṇa with all attention. Na dharmam nādharmam śruti-gaṇa-niruktaṁ kila kuru: one should not be much interested in performing Vedic rituals or simply following rules and regulations.

King Kulaśekhara has written similarly, in his book Mukunda-mālā-stotra (5):

nāsthā dharme na vasu-nicaye naiva kāmopabhoge
yad bhāvyam tad bhavatu bhagavan pūrva-karmānurūpam
etat prārthyam mama bahu-mataṁ janma-janmāntare 'pi
tvat-pādāmbho-ruha-yuga-gatā niścalā bhaktir astu

"I have no attraction for performing religious rituals or holding any earthly kingdom. I do not care for sense enjoyments; let them appear and disappear in accordance with my previous deeds. My only desire is to be fixed in devotional service to the lotus feet of the Lord, even though I may continue to take birth here life after life."

Adi TEXT 4.34

anugrahāya bhaktānām
mānuṣam deham āśritaḥ
bhajate tādṛśīḥ kṛīḍā
yāḥ śrutvā tat-paro bhavet //CC Adi, 4.34//

SYNONYMS

anugrahāya—for showing favor; bhaktānām—to the devotees; mānuṣam—humanlike; deham—body; āśritaḥ—accepting; bhajate—He enjoys; tādṛśīḥ—such; kṛīḍāḥ—pastimes; yāḥ—which; śrutvā—having heard; tat-paro—fully intent upon Him; bhavet—one must become.

TRANSLATION

"Kṛṣṇa manifests His eternal humanlike form and performs His pastimes to show

mercy to the devotees. Having heard such pastimes, one should engage in service to Him."

PURPORT

This text is from Śrīmad-Bhāgavatam (10.33.36). The Supreme Personality of Godhead has innumerable expansions of His transcendental form who eternally exist in the spiritual world. This material world is only a perverted reflection of the spiritual world, where everything is manifested without inebriety. There everything is in its original existence, free from the domination of time. Time cannot deteriorate or interfere with the conditions in the spiritual world, where different manifestations of the Supreme Personality of Godhead are the recipients of the worship of different living entities in their constitutional spiritual positions. In the spiritual world all existence is unadulterated goodness. The goodness found in the material world is contaminated by the modes of passion and ignorance.

The saying that the human form of life is the best position for devotional service has its special significance because only in this form can a living entity revive his eternal relationship with the Supreme Personality of Godhead. The human form is considered the highest state in the cycle of the species of life in the material world. If one takes advantage of this highest kind of material form, one can regain his position of devotional service to the Lord.

Incarnations of the Supreme Personality of Godhead appear in all the species of life, although this is inconceivable to the human brain. The Lord's pastimes are differentiated according to the appreciating capacity of the different types of bodies of the living entities. The Supreme Lord bestows the most merciful benediction upon human society when He appears in His human form. It is then that humanity gets the opportunity to engage in different kinds of eternal service to the Lord.

Special natural appreciation of the descriptions of a particular pastime of Godhead indicates the constitutional position of a living entity. Adoration, servitorship, friendship, parental affection and conjugal love are the five primary relationships with Kṛṣṇa. The highest perfectional stage of the conjugal relationship, enriched by many sentiments, gives the maximum relishable mellow to the devotee.

The Lord appears in different incarnations-as a fish, tortoise and boar, as Paraśurāma, Lord Rāma, Buddha and so on-to reciprocate the different

appreciations of living entities in different stages of evolution. The conjugal relationship of amorous love called parakīya-rasa is the unparalleled perfection of love exhibited by Lord Kṛṣṇa and His devotees.

A class of so-called devotees known as saṁhājīyās try to imitate the Lord's pastimes, although they have no understanding of the amorous love in His expansions of pleasure potency. Their superficial imitation can create havoc on the path for the advancement of one's spiritual relationship with the Lord. Material sexual indulgence can never be equated with spiritual love, which is in unadulterated goodness. The activities of the saṁhājīyās simply lower one deeper into the material contamination of the senses and mind. Kṛṣṇa's transcendental pastimes display eternal servitorship to Adhokṣaja, the Supreme Lord, who is beyond all conception through material senses. Materialistic conditioned souls do not understand the transcendental exchanges of love, but they like to indulge in sense gratification in the name of devotional service. The activities of the Supreme Lord can never be understood by irresponsible persons who think the pastimes of Rādhā and Kṛṣṇa to be ordinary affairs. The rāsa dance is arranged by Kṛṣṇa's internal potency yogamāyā, and it is beyond the grasp of the materially affected person. Trying to throw mud into transcendence with their perversity, the saṁhājīyās misinterpret the sayings tat-paratvena nirmalam and tat-paro bhavet. By misinterpreting tādṛśīḥ kṛīḍāḥ, they want to indulge in sex while pretending to imitate Lord Kṛṣṇa. But one must actually understand the imports of the words through the intelligence of the authorized gosvāmīs. Śrīla Narottama dāsa Ṭhākura, in his prayers to the Gosvāmīs, has explained his inability to understand such spiritual affairs.

rūpa-raghunātha-pade ha-ibe ākūti

kabe hāma bujhaba se yugala-pīriti

"When I shall be eager to understand the literature given by the Gosvāmīs, then I shall be able to understand the transcendental love affairs of Rādhā and Kṛṣṇa." In other words, unless one is trained under the disciplic succession of the Gosvāmīs, one cannot understand Rādhā and Kṛṣṇa. The conditioned souls are naturally averse to understanding the spiritual existence of the Lord, and if they try to know the transcendental nature of the Lord's pastimes while they remain absorbed in materialism, they are sure to blunder like the saṁhājīyās.

Adi TEXT 4.35

'bhavet' kriyā vidhiliṇ, sei ihā kaya

kartavya avaśya ei, anyathā pratyavāya //CC Adi, 4.35//

SYNONYMS

bhavet—bhavet; kriyā—the verb; vidhi-liṅ—an injunction of the imperative mood; sei—that; ihā—here; kaya—says; kartavya—to be done; avaśya—certainly; ei—this; anyathā—otherwise; pratyavāya—detriment.

TRANSLATION

Here the use of the verb "bhavet," which is in the imperative mood, tells us that this certainly must be done. Noncompliance would be abandonment of duty.

PURPORT

This imperative is applicable to pure devotees. Neophytes will be able to understand these affairs only after being elevated by regulated devotional service under the expert guidance of the spiritual master. Then they too will be competent to hear of the love affairs of Rādhā and Kṛṣṇa.

As long as one is in material, conditioned life, strict discipline is required in the matter of moral and immoral activities. The absolute world is transcendental and free from such distinctions because there inebriety is not possible. But in this material world a sexual appetite necessitates distinction between moral and immoral conduct. There are no sexual activities in the spiritual world. The transactions between lover and beloved in the spiritual world are pure transcendental love and unadulterated bliss.

One who has not been attracted by the transcendental beauty of rasa will certainly be dragged down into material attraction, thus to act in material contamination and progress to the darkest region of hellish life. But by understanding the conjugal love of Rādhā and Kṛṣṇa one is freed from the grip of attraction to material so-called love between man and woman. Similarly, one who understands the pure parental love of Nanda and Yaśodā for Kṛṣṇa will be saved from being dragged into material parental affection. If one accepts Kṛṣṇa as the supreme friend, the attraction of material friendship will be finished for him, and he will not be dismayed by so-called friendship with mundane wranglers. If he is attracted by servitorship to Kṛṣṇa, he will no longer have to serve the material body in the degraded status of material existence, with the false hope of becoming master in the future. Similarly, one who sees the greatness of Kṛṣṇa in neutrality will certainly never again seek the so-called

relief of impersonalist or voidist philosophy. If one is not attracted by the transcendental nature of Kṛṣṇa, one is sure to be attracted to material enjoyment, thus to become implicated in the clinging network of virtuous and sinful activities and continue material existence by transmigrating from one material body to another. Only in Kṛṣṇa consciousness can one achieve the highest perfection of life.

Adi TEXTS 4.36-37

ei vāñchā yaiche kṛṣṇa-prākāṣya-kāraṇa

asura-saṁhāra--ānuṣaṅga prayojana

ei mata caitanya-kṛṣṇa pūrṇa bhagavān

yuga-dharma-pravartana nahe tāṁra kāma //CC Adi, 4.36-37//

SYNONYMS

ei—this; vāñchā—desire; yaiche—just as; kṛṣṇa—of Lord Kṛṣṇa; prākāṣya—for the manifestation; kāraṇa—reason; asura-saṁhāra—the killing of demons; ānuṣaṅga—secondary; prayojana—reason; ei mata—like this; caitanya—as Lord Caitanya Mahāprabhu; kṛṣṇa—Lord Kṛṣṇa; pūrṇa—full; bhagavān—the Supreme Personality of Godhead; yuga-dharma—the religion of the age; pravartana—initiating; nahe—is not; tāṁra—of Him; kāma—the desire.

TRANSLATION

Just as these desires are the fundamental reason for Kṛṣṇa's appearance whereas destroying the demons is only an incidental necessity, so for Śrī Kṛṣṇa Caitanya, the Supreme Personality of Godhead, promulgating the dharma of the age is incidental.

Adi TEXT 4.38

kona kāraṇe yabe haila avatāre mana

yuga-dharma-kāla haila se kāle milana //CC Adi, 4.38//

SYNONYMS

kona kāraṇe—by some reason; yabe—when; haila—there was; avatāre—in incarnation; mana—inclination; yuga-dharma—for the religion of the age; kāla

—the time; haila—there was; se kāle—at that time; milana—conjunction.

TRANSLATION

When the Lord desired to appear for another reason, the time for promulgating the religion of the age also arose.

Adi TEXT 4.39

dui hetu avatari' lañā bhakta-gaṇa

āpane āsvāde prema-nāma-saṅkīrtana //CC Adi, 4.39//

SYNONYMS

dui—two; hetu—reasons; avatari'-incarnating; lañā—taking; bhakta-gaṇa—the devotees; āpane—Himself; āsvāde—tastes; prema—love of God; nāma-saṅkīrtana—and congregational chanting of the holy name.

TRANSLATION

Thus with two intentions the Lord appeared with His devotees and tasted the nectar of prema with the congregational chanting of the holy name.

Adi TEXT 4.40

sei dvāre ācaṇḍāle kīrtana sañcāre

nāma-prema-mālā gāñthi' parāila saṁsāre //CC Adi, 4.40//

SYNONYMS

sei dvāre—by that; ā-caṇḍāle—even among the caṇḍālas; kīrtana—the chanting of the holy names; sañcāre—He infuses; nāma—of the holy names; prema—and of love of God; mālā—a garland; gāñthi'-stringing together; parāila—He put it on; saṁsāre—the whole material world.

TRANSLATION

Thus He spread kīrtana even among the untouchables. He wove a wreath of the holy name and prema with which He garlanded the entire material world.

Adi TEXT 4.41

ei-mata bhakta-bhāva kari' aṅgīkāra

āpani ācari' bhakti karila pracāra //CC Adi, 4.41//

SYNONYMS

ei-mata—like this; bhakta-bhāva—the position of a devotee; kari'-making; aṅgīkāra—acceptance; āpani—Himself; ācari'-practicing; bhakti—devotional service; karila—did; pracāra—propagation.

TRANSLATION

In this way, assuming the sentiment of a devotee, He preached devotional service while practicing it Himself.

PURPORT

When Rūpa Gosvāmī met Lord Śrī Caitanya Mahāprabhu at Prayāga (Allahabad), he offered his respectful obeisances by submitting that Lord Caitanya was more magnanimous than any other avatāra of Kṛṣṇa because He was distributing love of Kṛṣṇa. His mission was to enhance love of Godhead. In the human form of life the highest achievement is to attain the platform of love of Godhead. Lord Caitanya did not invent a system of religion, as people sometimes assume. Religious systems are meant to show the existence of God, who is then generally approached as the cosmic order-supplier. But Lord Śrī Caitanya Mahāprabhu's transcendental mission is to distribute love of Godhead to everyone. Anyone who accepts God as the Supreme can take to the process of chanting Hare Kṛṣṇa and become a lover of God. Therefore Lord Caitanya is the most magnanimous. This munificent broadcasting of devotional service is possible only for Kṛṣṇa Himself. Therefore Lord Caitanya is Kṛṣṇa.

In the Bhagavad-gītā Kṛṣṇa has taught the philosophy of surrender to the Supreme Personality of Godhead. One who has surrendered to the Supreme can make further progress by learning to love Him. Therefore the Kṛṣṇa consciousness movement propagated by Lord Caitanya is especially meant for those who are cognizant of the presence of the Supreme Godhead, the ultimate controller of everything. His mission is to teach people how to dovetail themselves into engagements of transcendental loving service. He is Kṛṣṇa teaching His own service from the position of a devotee. The Lord's acceptance of the role of a devotee in the eternal form of Lord Śrī Caitanya Mahāprabhu is another of the Lord's wonderful features. A conditioned soul cannot reach the

absolute Personality of Godhead by his imperfect endeavor, and therefore it is wonderful that Lord Śrī Kṛṣṇa, in the form of Lord Gaurāṅga, has made it easy for everyone to approach Him.

Svarūpa Dāmodara Gosvāmī has described Lord Caitanya as Kṛṣṇa Himself with the attitude of Rādhārāṇī, or a combination of Rādhā and Kṛṣṇa. The intention of Lord Caitanya is to taste Kṛṣṇa's sweetness in transcendental love. He does not care to think of Himself as Kṛṣṇa, because He wants the position of Rādhārāṇī. We should remember this. A class of so-called devotees called the nadīyā-nāgarīs or gaura-nāgarīs pretend that they have the sentiment of gopīs toward Lord Caitanya, but they do not realize that He placed Himself not as the enjoyer, Kṛṣṇa, but as the enjoyed, the devotee of Kṛṣṇa. The concoctions of unauthorized persons pretending to be bona fide have not been accepted by Lord Caitanya. Presentations such as those of the gaura-nāgarīs are only disturbances to the sincere execution of the mission of Lord Caitanya. Lord Caitanya is undoubtedly Kṛṣṇa Himself, and He is always nondifferent from Śrīmatī Rādhārāṇī. But the emotion technically called vipralambha-bhāva, which the Lord adopted for confidential reasons, should not be disturbed in the name of service. A mundaner should not unnecessarily intrude into affairs of transcendence and thereby displease the Lord. One must always be on guard against this sort of devotional anomaly. A devotee is not meant to create disturbances to Kṛṣṇa. As Śrīla Rūpa Gosvāmī has explained, devotional service is ānukūlyena, or favorable to Kṛṣṇa. Acting unfavorably toward Kṛṣṇa is not devotion. Kaṁsa was the enemy of Kṛṣṇa. He always thought of Kṛṣṇa, but he thought of Him as an enemy. One should always avoid such unfavorable so-called service.

Lord Caitanya has accepted the role of Rādhārāṇī, and we should support that position, as Svarūpa Dāmodara did in the Gambhīrā (the room where Lord Caitanya Mahāprabhu stayed in Purī). He always reminded Lord Caitanya of Rādhā's feelings of separation as they are described in Śrīmad-Bhāgavatam, and Lord Caitanya appreciated his assistance. But the gaura-nāgarīs, who place Lord Caitanya in the position of enjoyer and themselves as His enjoyed, are not approved by Lord Caitanya or by Lord Caitanya's followers. Instead of being blessed, the foolish imitators are left completely apart. Their concoctions are against the principles of Lord Śrī Caitanya Mahāprabhu. The doctrine of transcendental enjoyment by Kṛṣṇa cannot be mixed up with the doctrine of transcendental feeling of separation from Kṛṣṇa in the role of Rādhārāṇī.

dāśya, sakhya, vātsalya, āra ye śṛṅgāra

cāri prema, catur-vidha bhakta-i ādhāra //CC Adi, 4.42//

SYNONYMS

dāśya—servitude; sakhya—friendship; vātsalya—parental affection; āra—and; ye—that; śṛṅgāra—conjugal love; cāri—four types; prema—love of God; catuḥ-vidha—four kinds; bhakta-i—devotees; ādhāra—the containers.

TRANSLATION

Four kinds of devotees are the receptacles of the four kinds of mellows in love of God, namely servitude, friendship, parental affection and conjugal love.

Adi TEXT 4.43

nija nija bhāva sabe śreṣṭha kari' māne

nija-bhāve kare kṛṣṇa-sukha āsvādane //CC Adi, 4.43//

SYNONYMS

nija nija—each his own; bhāva—mood; sabe—all; śreṣṭha kari'-making the best; māne—accepts; nija-bhāve—in his own mood; kare—does; kṛṣṇa-sukha—happiness with Lord Kṛṣṇa; āsvādane—tasting.

TRANSLATION

Each kind of devotee feels that his sentiment is the most excellent, and thus in that mood he tastes great happiness with Lord Kṛṣṇa.

Adi TEXT 4.44

taṭastha ha-iyā mane vicāra yadi kari

saba rasa haite śṛṅgāre adhika mādhuri //CC Adi, 4.44//

SYNONYMS

taṭa-stha ha-iyā—becoming impartial; mane—in the mind; vicāra—consideration; yadi—if; kari—doing; saba rasa—all the mellows; haite—than; śṛṅgāre—in conjugal love; adhika—greater; mādhuri—sweetness.

TRANSLATION

But if we compare the sentiments in an impartial mood, we find that the conjugal sentiment is superior to all in sweetness.

PURPORT

No one is higher or lower than anyone else in transcendental relationships with the Lord, for in the absolute realm everything is equal. But although these relationships are absolute, there are also transcendental differences between them. Thus the transcendental relationship of conjugal love is considered the highest perfection.

Adi TEXT 4.45

yathottaram asau svāda-
viśeṣollāsamayy api
ratir vāsanayā svādvī
bhāsate kāpi kasyacit //CC Adi, 4.45//

SYNONYMS

yathā-uttaram—one after another; asau—that; svāda-viśeṣa—of particular tastes; ullāsa-mayī—consisting of the increase; api—although; ratih—love; vāsanayā—by the different desire; svādvī—sweet; bhāsate—exists; kā api—any; kasyacit—of someone (the devotee).

TRANSLATION

"Increasing love is experienced in various tastes, one above another. But that love which has the highest taste in the gradual succession of desire manifests itself in the form of conjugal love."

PURPORT

This is a verse from Śrīla Rūpa Gosvāmī's Bhakti-rasāmṛta-sindhu (2.5.38).

Adi TEXT 4.46

ataeva madhura rasa kahi tara nāma
svakīyā-parakīyā-bhāve dvi-vidha saṁsthāna //CC Adi, 4.46//

SYNONYMS

ataeva—therefore; madhura—sweet; rasa—mellow; kahi—I say; tāra—of that; nāma—the name; svakīyā—svakīyā (own); parakīyā—and named parakīyā (another's); bhāve—in the moods; dvi-vidha—two types; saṁsthāna—positions.

TRANSLATION

Therefore I call it madhura-rasa. It has two further divisions, namely wedded and unwedded love.

Adi TEXT 4.47

parakīyā-bhāve ati rasera ullāsa

vraja vinā ihāra anyatra nāhi vāsa //CC Adi, 4.47//

SYNONYMS

parakīyā-bhāve—in the mood of parakīyā, or conjugal relations outside of marriage; ati—very great; rasera—of mellow; ullāsa—increase; vraja vinā—except for Vraja; ihāra—of this; anyatra—anywhere else; nāhi—there is not; vāsa—residence.

TRANSLATION

There is a great increase of mellow in the unwedded conjugal mood. Such love is found nowhere but in Vraja.

Adi TEXT 4.48

vraja-vadhū-gaṇera ei bhāva niravadhi

tāra madhye śrī-rādhāya bhāvera avadhi //CC Adi, 4.48//

SYNONYMS

vraja-vadhū-gaṇera—of the young wives of Vraja; ei—this; bhāva—mood; niravadhi—unbounded; tāra madhye—among them; śrī-rādhāya—in Śrīmatī Rādhārāṇī; bhāvera—of the mood; avadhi—the highest limit.

TRANSLATION

This mood is unbounded in the damsels of Vraja, but among them it finds its

perfection in Śrī Rādhā.

Adi TEXT 4.49

prauḍha nirmala-bhāva prema sarvottama

kṛṣṇera mādhyura-rasa-āsvāda-kāraṇa //CC Adi, 4.49//

SYNONYMS

prauḍha—matured; nirmala-bhāva—pure condition; prema—love; sarva-uttama—best of all; kṛṣṇera—of Lord Kṛṣṇa; mādhyura-rasa—of the mellow of the conjugal relationship; āsvāda—of the tasting; kāraṇa—the cause.

TRANSLATION

Her pure, mature love surpasses that of all others. Her love is the cause of Lord Kṛṣṇa's tasting the sweetness of the conjugal relationship.

Adi TEXT 4.50

ataeva sei bhāva aṅgikāra kari'

sādhilena nija vāñchā gaurāṅga-śrī-hari //CC Adi, 4.50//

SYNONYMS

ataeva—therefore; sei bhāva—that mood; aṅgikāra kari'-accepting; sādhilena—fulfilled; nija—His own; vāñchā—desire; gaurāṅga—Lord Caitanya Mahāprabhu; śrī-hari—the Supreme Personality of Godhead.

TRANSLATION

Therefore Lord Gaurāṅga, who is Śrī Hari Himself, accepted the sentiments of Rādhā and thus fulfilled His own desires.

PURPORT

Of the four kinds of reciprocation of loving service-dāśya, sakhya, vātsalya and mādhyura-mādhyura is considered the fullest. But the conjugal relationship is further divided into two varieties, namely svakīya and parakīya. Svakīya is the relationship with Kṛṣṇa as a formally married husband, and parakīya is the relationship with Kṛṣṇa as a paramour. Expert analysts have decided that the transcendental ecstasy of the parakīya mellow is better because it is more

enthusiastic. This phase of conjugal love is found in those who have surrendered to the Lord in intense love, knowing well that such illicit love with a paramour is not morally approved in society. The risks involved in such love of Godhead make this emotion superior to the relationship in which such risk is not involved. The validity of such risk, however, is possible only in the transcendental realm. Svakīya and parakīya conjugal love of Godhead have no existence in the material world, and parakīya is not exhibited anywhere in Vaikuṇṭha, but only in the portion of Goloka Vṛndāvana known as Vraja.

Some devotees think that Kṛṣṇa is eternally the enjoyer in Goloka Vṛndāvana but only sometimes comes to the platform of Vraja to enjoy parakīya-rasa. The six Gosvāmīs of Vṛndāvana, however, have explained that Kṛṣṇa's pastimes in Vraja are eternal, like His other activities in Goloka Vṛndāvana. Vraja is a confidential part of Goloka Vṛndāvana. Kṛṣṇa exhibited His Vraja pastimes on the surface of this world, and similar pastimes are eternally exhibited in Vraja in Goloka Vṛndāvana, where parakīya-rasa is ever existent.

In the Third Chapter of this epic, Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī has explicitly accepted the fact that Kṛṣṇa appears in this material world at the end of the Dvāpara age of the twenty-eighth catur-yuga of Vaivasvata Manu and brings with Him His Vrajadhāma, which is the eternal abode of His highest pastimes. As the Lord appears by His own internal potency, so He also brings all His paraphernalia by the same internal potency, without extraneous help. It is further stated here in Caitanya-caritāmṛta that the parakīya sentiment exists only in that transcendental realm and nowhere else. This highest form of ecstasy can exist only in the most confidential part of the transcendental world, but by the causeless mercy of the Lord we can have a peep into that invisible Vraja.

The transcendental mellow relished by the gopīs in Vraja is superexcellently featured in Śrīmatī Rādhārāṇī. Mature assimilation of the transcendental humor of conjugal love is represented by Śrīmatī Rādhārāṇī, whose feelings are incomprehensible even to the Lord Himself. The intensity of Her loving service is the highest form of ecstasy. No one can surpass Śrīmatī Rādhārāṇī in relishing the transcendental mellow qualities of the Lord. Therefore the Lord Himself agreed to assume the position of Rādhārāṇī in the form of Lord Śrī Gaurāṅga. He then relished the highest position of parakīya-rasa, as exhibited in the transcendental abode of Vraja.

sureśānām durgam gatiṁ atiśayenopaniṣadām
munīnām sarva-svam praṇata-paṭalīnām madhurimā
viniryāsaḥ premṇo nikhila-paśu-pālāmbuja-dṛśām
sa caitanyaḥ kim me punar api dṛśor yāsyati padam //CC Adi, 4.51//

SYNONYMS

sura-īśānām—of the kings of the demigods; durgam—fortress; gatiḥ—the goal; atiśayena—eminently; upaniṣadām—of the Upaniṣads; munīnām—of the sages; sarva-svam—the be-all and end-all; praṇata-paṭalīnām—of the groups of the devotees; madhurimā—the sweetness; viniryāsaḥ—the essence; premṇaḥ—of love; nikhila—all; paśu-pālā—of the cowherd women; ambuja-dṛśām—lotus-eyed; saḥ—He; caitanyaḥ—Lord Caitanya; kim—what; me—my; punaḥ—again; api—certainly; dṛśoḥ—of the two eyes; yāsyati—will come; padam—to the abode.

TRANSLATION

"Lord Caitanya is the shelter of the demigods, the goal of the Upaniṣads, the be-all and end-all of the great sages, the beautiful shelter of His devotees, and the essence of the love of the lotus-eyed gopīs. Will He again be the object of my vision?"

Adi TEXT 4.52

apāram kasyāpi praṇayi-jana-vṛndasya kutukī
rasa-stomam hṛtvā madhuram upabhoktum kam-api yaḥ
rucam svām āvavre dyutim iha tadīyām prakāṣayan
sa devaś caitanyākṛtir atitarām naḥ kṛpayatu //CC Adi, 4.52//

SYNONYMS

apāram—boundless; kasya api—of someone; praṇayi-jana-vṛndasya—of the multitude of lovers; kutukī—one who is curious; rasa-stomam—the group of mellows; hṛtvā—stealing; madhuram—sweet; upabhoktum—to enjoy; kam api—some; yaḥ—who; rucam—luster; svām—own; āvavre—covered; dyutim—luster; iha—here; tadīyām—related to Him; prakāṣayan—manifesting; saḥ—He;

devaḥ—the Supreme Personality of Godhead; caitanya-ākṛtiḥ—having the form of Lord Caitanya Mahāprabhu; atitarām—greatly; naḥ—unto us; kṛpayatu—may He show His mercy.

TRANSLATION

"Lord Kṛṣṇa desired to taste the limitless nectarean mellows of the love of one of His multitude of loving damsels [Śrī Rādhā], and so He has assumed the form of Lord Caitanya. He has tasted that love while hiding His own dark complexion with Her effulgent yellow color. May that Lord Caitanya confer upon us His grace."

PURPORT

Texts 51 and 52 are from the Stava-mālā of Śrīla Rūpa Gosvāmī.

Adi TEXT 4.53

bhāva-grahaṇera hetu kaila dharma-sthāpana

tāra mukhya hetu kahi, śuna sarva-jana //CC Adi, 4.53//

SYNONYMS

bhāva-grahaṇera—of accepting the mood; hetu—the reason; kaila—did; dharma—religion; sthāpana—establishing; tāra—of that; mukhya—principal; hetu—reason; kahi—I say; śuna—please hear; sarva-jana—everyone.

TRANSLATION

To accept ecstatic love is the main reason He appeared and reestablished the religious system for this age. I shall now explain that reason. Everyone please listen.

Adi TEXT 4.54

mūla hetu āge ślokerā kaila ābhāsa

ebe kahi sei ślokerā artha prakāśa //CC Adi, 4.54//

SYNONYMS

mūla hetu—the root cause; āge—in the beginning; ślokerā—of the verse; kaila—gave; ābhāsa—hint; ebe—now; kahi—I shall speak; sei—that; ślokerā—of the

verse; artha—meaning; prakāśa—manifestation.

TRANSLATION

Having first given hints about the verse describing the principal reason why the Lord appeared, now I shall manifest its full meaning.

Adi TEXT 4.55

rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api bhuvi purā deha-bhedam gatau tau
caitanyaākhyam prakāṣam adhunā tad-dvayam caikyam āptam
rādhā-bhāva-dyuti-suvalitam naumi kṛṣṇa-svarūpam //CC Adi, 4.55//

SYNONYMS

rādhā—Śrīmatī Rādhārāṇī; kṛṣṇa—of Lord Kṛṣṇa; praṇaya—of love; vikṛtiḥ—the transformation; hlādinī śaktiḥ—pleasure potency; asmāt—from this; eka-ātmānau—both the same in identity; api—although; bhuvi—on earth; purā—from beginningless time; deha-bhedam—separate forms; gatau—obtained; tau—these two; caitanya-ākhyam—known as Śrī Caitanya; prakāṣam—manifest; adhunā—now; tat-dvayam—the two of Them; ca—and; aikyam—unity; āptam—obtained; rādhā—of Śrīmatī Rādhārāṇī; bhāva—mood; dyuti—the luster; suvalitam—who is adorned with; naumi—I offer my obeisances; kṛṣṇa-svarūpam—to Him who is identical with Śrī Kṛṣṇa.

TRANSLATION

"The loving affairs of Śrī Rādhā and Kṛṣṇa are transcendental manifestations of the Lord's internal pleasure-giving potency. Although Rādhā and Kṛṣṇa are one in Their identity, They separated Themselves eternally. Now these two transcendental identities have again united, in the form of Śrī Kṛṣṇa Caitanya. I bow down to Him, who has manifested Himself with the sentiment and complexion of Śrīmatī Rādhārāṇī although He is Kṛṣṇa Himself."

PURPORT

This text is from the diary of Śrīla Svarūpa Dāmodara Gosvāmī. It appears as the fifth of the first fourteen verses of Śrī Caitanya-caritāmṛta.

Adi TEXT 4.56

rādhā-kṛṣṇa eka ātmā, dui deha dhari'

anyone vilase rasa āsvādana kari' //CC Adi, 4.56//

SYNONYMS

rādhā-kṛṣṇa—Rādhā and Kṛṣṇa; eka—one; ātmā—self; dui—two; deha—bodies; dhari'-assuming; anyone—one another; vilase—They enjoy; rasa—the mellows of love; āsvādana kari'-tasting.

TRANSLATION

Rādhā and Kṛṣṇa are one and the same, but They have assumed two bodies. Thus They enjoy each other, tasting the mellows of love.

PURPORT

The two transcendentalists Rādhā and Kṛṣṇa are a puzzle to materialists. The above description of Rādhā and Kṛṣṇa from the diary of Śrīla Svarūpa Dāmodara Gosvāmī is a condensed explanation, but one needs great spiritual insight to understand the mystery of these two personalities. One is enjoying in two. Śrī Kṛṣṇa is the potent factor, and Śrīmatī Rādhārāṇī is the internal potency. According to Vedānta philosophy, there is no difference between the potent and potency: they are identical. We cannot differentiate between one and the other, any more than we can separate fire from heat.

Everything in the Absolute is inconceivable in relative existence. Therefore in relative cognizance it is very difficult to assimilate this truth of the oneness between the potent and the potency. The philosophy of inconceivable oneness and difference propounded by Lord Caitanya is the only source of understanding for such intricacies of transcendence.

In fact, Rādhārāṇī is the internal potency of Śrī Kṛṣṇa, and She eternally intensifies the pleasure of Śrī Kṛṣṇa. Impersonalists cannot understand this without the help of a mahā-bhāgavata devotee. The very name Rādhā suggests that She is eternally the topmost mistress of the comforts of Śrī Kṛṣṇa. As such, She is the medium transmitting the living entities' service to Śrī Kṛṣṇa. Devotees in Vṛndāvana therefore seek the mercy of Śrīmatī Rādhārāṇī in order to be recognized as loving servitors of Śrī Kṛṣṇa.

Lord Caitanya Mahāprabhu personally approaches the fallen conditioned souls

of the iron age to deliver the highest principle of transcendental relationships with the Lord. The activities of Lord Caitanya are primarily in the role of the pleasure-giving portion of His internal potency.

The absolute Personality of Godhead, Śrī Kṛṣṇa, is the omnipotent form of transcendental existence, knowledge and bliss in full. His internal potency is exhibited first as sat, or existence-or, in other words, as the portion that expands the existence function of the Lord. The same potency while displaying full knowledge is called cit, or samvit, which expands the transcendental forms of the Lord. Finally, the same potency while playing as a pleasure-giving medium is known as hlādinī, or the transcendental blissful potency. Thus the Lord manifests His internal potency in three transcendental divisions.

Adi TEXT 4.57

sei dui eka ebe caitanya gosāñi

rasa āsvādite donhe hailā eka-ṭhāni //CC Adi, 4.57//

SYNONYMS

sei—these; dui—two; eka—one; ebe—now; caitanya gosāñi—Lord Caitanya Mahāprabhu; rasa—mellow; āsvādite—to taste; donhe—the two; hailā—have become; eka-ṭhāni—one body.

TRANSLATION

Now, to enjoy rasa, They have appeared in one body as Lord Caitanya Mahāprabhu.

Adi TEXT 4.58

ithi lāgi' āge kari tāra vivaraṇa

yāhā haite haya gaurera mahimā-kathana //CC Adi, 4.58//

SYNONYMS

ithi lāgi'-for this; āge—first; kari—I shall do; tāra—of that; vivaraṇa—description; yāhā haite—from which; haya—there is; gaurera—of Lord Caitanya Mahāprabhu; mahimā—the glory; kathana—relating.

TRANSLATION

Therefore I shall first delineate the position of Rādhā and Kṛṣṇa. From that the glory of Lord Caitanya will be known.

Adi TEXT 4.59

rādhikā hayena kṛṣṇera praṇaya-vikāra

svarūpa-śakti--'hlādinī' nāma yāñhāra //CC Adi, 4.59//

SYNONYMS

rādhikā—Śrīmatī Rādhārāṇī; hayena—is; kṛṣṇera—of Lord Kṛṣṇa; praṇaya-vikāra—transformation of love; svarūpa-śakti—personal energy; hlādinī—hlādinī; nāma—name; yāñhāra—whose.

TRANSLATION

Śrīmatī Rādhikā is the transformation of Kṛṣṇa's love. She is His internal energy called hlādinī.

Adi TEXT 4.60

hlādinī karāya kṛṣṇe ānandāsvādana

hlādinīra dvārā kare bhaktera poṣaṇa //CC Adi, 4.60//

SYNONYMS

hlādinī—the hlādinī energy; karāya—causes to do; kṛṣṇe—in Lord Kṛṣṇa; ānanda-āsvādana—the tasting of bliss; hlādinīra dvārā—by the pleasure potency; kare—does; bhaktera—of the devotee; poṣaṇa—nourishing.

TRANSLATION

That hlādinī energy gives Kṛṣṇa pleasure and nourishes His devotees.

PURPORT

Śrīla Jīva Gosvāmī has elaborately discussed the hlādinī potency in his Prīti-sandarbha. He says that the Vedas clearly state, "Only devotional service can lead one to the Personality of Godhead. Only devotional service can help a devotee meet the Supreme Lord face to face. The Supreme Personality of Godhead is attracted by devotional service, and as such the ultimate supremacy of Vedic knowledge rests in knowing the science of devotional service."

What is the particular attraction that makes the Supreme Lord enthusiastic to accept devotional service, and what is the nature of such service? The Vedic scriptures inform us that the Supreme Personality of Godhead, the Absolute Truth, is self sufficient, and that *māyā*, nescience, can never influence Him at all. As such, the potency that overcomes the Supreme must be purely spiritual. Such a potency cannot be anything of the material manifestation. The bliss enjoyed by the Supreme Personality of Godhead cannot be of material composition like the impersonalist conception of the bliss of Brahman. Devotional service is reciprocation between two, and therefore it cannot be located simply within one's self. Therefore the bliss of self-realization, *brahmānanda*, cannot be equated with devotional service.

The Supreme Personality of Godhead has three kinds of internal potency, namely, the *hlādinī-śakti*, or pleasure potency, the *sandhinī-śakti*, or existential potency, and the *samvit-śakti*, or cognitive potency. In the *Viṣṇu Purāṇa* (1.12.69) the Lord is addressed as follows: "O Lord, You are the support of everything. The three attributes *hlādinī*, *sandhinī* and *samvit* exist in You as one spiritual energy. But the material modes, which cause happiness, misery and mixtures of the two, do not exist in You, for You have no material qualities."

Hlādinī is the personal manifestation of the blissfulness of the Supreme Personality of Godhead, by which He enjoys pleasure. Because the pleasure potency is perpetually present in the Supreme Lord, the theory of the impersonalist that the Lord appears in the material mode of goodness cannot be accepted. The impersonalist conclusion is against the Vedic version that the Lord possesses a transcendental pleasure potency. When the pleasure potency of the Supreme Personality of Godhead is exhibited by His grace in the person of a devotee, that manifestation is called love of God. "Love of God" is an epithet for the pleasure potency of the Lord. Therefore devotional service reciprocated between the Lord and His devotee is an exhibition of the transcendental pleasure potency of the Lord.

The potency of the Supreme Personality of Godhead that always enriches Him with transcendental bliss is not material, but the *Śāṅkarites* have accepted it as such because they are ignorant of the identity of the Supreme Lord and His pleasure potency. Those ignorant persons cannot understand the distinction between impersonal spiritual bliss and the variegatedness of the spiritual pleasure potency. The *hlādinī* potency gives the Lord all transcendental pleasure, and the Lord bestows such a potency upon His pure devotee.

Adi TEXT 4.61

sac-cid-ānanda, pūrṇa, kṛṣṇera svarūpa

eka-i cic-chakti tāṇra dhare tina rūpa //CC Adi, 4.61//

SYNONYMS

sat-cit-ānanda—eternity, knowledge and bliss; pūrṇa—full; kṛṣṇera—of Lord Kṛṣṇa; sva-rūpa—own form; eka-i—one; cit-śakti—spiritual energy; tāṇra—of Him; dhare—manifests; tina—three; rūpa—forms.

TRANSLATION

Lord Kṛṣṇa's body is eternal [sat], full of knowledge [cit] and full of bliss [ānanda]. His one spiritual energy manifests three forms.

Adi TEXT 4.62

ānandāmśe hlādinī, sad-amśe sandhinī

cid-amśe samvit--yāre jñāna kari' māni //CC Adi, 4.62//

SYNONYMS

ānanda-amśe—in the bliss portion; hlādinī—the pleasure energy; sat-amśe—in the eternal portion; sandhinī—the existence-expanding energy; cit-amśe—in the cognizant portion; samvit—the full energy of knowledge; yāre—which; jñāna kari'-as knowledge; māni—I accept.

TRANSLATION

Hlādinī is His aspect of bliss; sandhinī, of eternal existence; and samvit, of cognizance, which is also accepted as knowledge.

PURPORT

In his thesis Bhagavat-sandarbha (103), Śrīla Jīva Gosvāmī explains the potencies of the Lord as follows: The transcendental potency of the Supreme Personality of Godhead by which He maintains His existence is called sandhinī. The transcendental potency by which He knows Himself and causes others to know Him is called samvit. The transcendental potency by which He possesses transcendental bliss and causes His devotees to have bliss is called hlādinī.

The total exhibition of these potencies is called *viśuddha-sattva*, and this platform of spiritual variegatedness is displayed even in the material world, when the Lord appears here. The pastimes and manifestations of the Lord in the material world are therefore not at all material: they belong to the pure transcendental state. The *Bhagavad-gītā* confirms that anyone who understands the transcendental nature of the Lord's appearance, activities and disappearance becomes eligible for freedom from material bondage upon quitting the present material tabernacle. He can enter the spiritual kingdom to associate with the Supreme Personality of Godhead and reciprocate the *hlādinī* potency in transactions between him and the Lord. In the mundane mode of goodness there are tinges of passion and ignorance. Therefore mundane goodness, being mixed, is called *miśra-sattva*. But the transcendental variegatedness of *viśuddha-sattva* is completely free from all mundane qualities. *Viśuddha-sattva* is therefore the proper atmosphere in which to experience the Personality of Godhead and His transcendental pastimes. Spiritual variegatedness is eternally independent of all material conditions and is nondifferent from the Supreme Personality of Godhead, both being absolute. The Lord and His devotees simultaneously perceive the *hlādinī* potency directly by the power of the *samvit* potency.

The material modes of nature control the conditioned souls, but the Supreme Personality of Godhead is never influenced by these modes, as all Vedic literature directly and indirectly corroborates. Lord Kṛṣṇa Himself says in the Eleventh Canto of *Śrīmad-Bhāgavatam* (11.25.12), *sattvaṁ rajas tama iti guṇā jīvasya naiva me*: "The material modes of goodness, passion and ignorance are connected with the conditioned souls, but never with Me, the Supreme Personality of Godhead." The *Viṣṇu Purāṇa* confirms this as follows:

sattvādayo na santīṣe

yatra na prākṛtā guṇāḥ

sa śuddhaḥ sarva-śuddhebhyaḥ

pumān ādyaḥ prasīdatu

"The Supreme Personality of Godhead, Viṣṇu, is beyond the three qualities goodness, passion and ignorance. No material qualities exist in Him. May that original person, Nārāyaṇa, who is situated in a completely transcendental position, be pleased with us." In the Tenth Canto of *Śrīmad-Bhāgavatam* (10.27.4), Indra praised Kṛṣṇa as follows:

viśuddha-sattvaṁ tava dhāma śāntaṁ

tapo-mayaṁ dhvasta-rajās-tamaśkam

māyā-mayo 'yaṁ guṇa-sampravāho

na vidyate te 'grahaṇānubandhaḥ

"My dear Lord, Your abode is viśuddha-sattva, always undisturbed by the material qualities, and the activities there are in transcendental loving service unto Your feet. The goodness, austerity and penance of the devotees enhance such activities, which are always free from the contamination of passion and ignorance. Material qualities cannot touch You under any circumstances."

When not manifested, the modes of material nature are said to be in goodness. When they are externally manifested and active in producing the varieties of material existence, they are said to be in passion. And when there is a lack of activity and variegatedness, they are said to be in ignorance. In other words, the pensive mood is goodness, activity is passion, and inactivity is ignorance. Above all these mundane qualitative manifestations is viśuddha-sattva. When it is predominated by the sandhinī potency, it is perceivable as the existence of all that be. When predominated by the samvit potency, it is perceived as knowledge in transcendence. And when predominated by the hlādinī potency, it is perceived as the most confidential love of Godhead. Viśuddha-sattva, the simultaneous manifestation of these three in one, is the main feature of the kingdom of God.

The Absolute Truth is therefore the substance of reality, eternally manifest in three energies. The manifestation of the internal energy of the Lord is the inconceivably variegated spiritual world, the manifestation of the marginal energy comprises the living entities, and the manifestation of the external energy is the material cosmos. Therefore the Absolute Truth includes these four principles-the Supreme Personality of Godhead Himself, His internal energy, His marginal energy and His external energy. The form of the Lord and the expansions of His form as svayaṁ-rūpa and vaibhava-prakāśa are directly the enjoyers of the internal energy, which is the eternal exhibitor of the spiritual world, the most confidential of the manifestations of energy. The external manifestation, the material energy, provides the covering bodies of the conditioned living entities, from Brahmā down to the insignificant ant. This covering energy is manifested under the three modes of material nature and appreciated in various ways by living entities in both the higher and lower forms of life.

Each of the three divisions of the internal potency-the sandhinī, samvit and hlādinī energies-influences one of the external potencies by which the conditioned souls are conducted. Such influence manifests the three qualitative modes of material nature, proving definitely that the living entities, the marginal potency, are eternally servitors of the Lord and are therefore controlled by either the internal or the external potency.

Adi TEXT 4.63

hlādinī sandhinī samvit

tvayy ekā sarva-saṁsthitau

hlāda-tāpa-karī miśrā

tvayi no guṇa-varjite //CC Adi, 4.63//

SYNONYMS

hlādinī—pleasure potency; sandhinī—existence potency; samvit—knowledge potency; tvayi—in You; ekā—one; sarva-saṁsthitau—who are the basis of all things; hlāda—pleasure; tāpa—and misery; karī—causing; miśrā—a mixture of the two; tvayi—in You; na u—not; guṇa-varjite—who are without the three modes of material nature.

TRANSLATION

"O Lord, You are the support of everything. The three attributes hlādinī, sandhinī and samvit exist in You as one spiritual energy. But the material modes, which cause happiness, misery and mixtures of the two, do not exist in You, for You have no material qualities."

PURPORT

This text is from the Viṣṇu Purāṇa (1.12.69).

Adi TEXT 4.64

sandhinīra sāra aṁśa--'śuddha-sattva' nāma

bhagavānera sattā haya yāhāte viśrāma //CC Adi, 4.64//

SYNONYMS

sandhinīra—of the existence potency; sāra—essence; amśa—portion; śuddha-sattva—śuddha-sattva (pure existence); nāma—named; bhagavānera—of the Supreme Personality of Godhead; sattā—the existence; haya—is; yāhāte—in which; viśrāma—the resting place.

TRANSLATION

The essential portion of the sandhinī potency is śuddha-sattva. Lord Kṛṣṇa's existence rests upon it.

Adi TEXT 4.65

mātā, pitā, sthāna, gṛha, śayyāsana āra

e-saba kṛṣṇera śuddha-sattvera vikāra //CC Adi, 4.65//

SYNONYMS

mātā—mother; pitā—father; sthāna—place; gṛha—house; śayya-āsana—beds and seats; āra—and; e-saba—all these; kṛṣṇera—of Lord Kṛṣṇa; śuddha-sattvera—of the śuddha-sattva; vikāra—transformations.

TRANSLATION

Kṛṣṇa's mother, father, abode, house, bedding, seats and so on are all transformations of śuddha-sattva.

PURPORT

Lord Kṛṣṇa's father, mother and household affairs are all displayed in the same viśuddha-sattva existence. A living entity situated in the status of pure goodness can understand the form, quality and other features of the Supreme Personality of Godhead. Kṛṣṇa consciousness begins on the platform of pure goodness. Although there is a faint realization of Kṛṣṇa at first, Kṛṣṇa is actually realized as Vāsudeva, the absolute proprietor of omnipotence or the prime predominating Deity of all potencies. When the living entity is situated in viśuddha-sattva, transcendental to the three material modes of nature, he can perceive the form, quality and other features of the Supreme Personality of Godhead through his service attitude. The status of pure goodness is the platform of understanding, for the Supreme Lord is always in spiritual existence.

Kṛṣṇa is always all-spiritual. Aside from the parents of the Personality of Godhead, all the other paraphernalia of His existence is also essentially a

manifestation of sandhinī-śakti, or a transformation of viśuddha-sattva. To make this more clear, it may be said that this sandhinī-śakti of the internal potency maintains and manifests all the variegatedness of the spiritual world. In the kingdom of God, the Lord's servants and maidservants, His consorts, His father and mother and everything else are all transformations of the spiritual existence of sandhinī-śakti. The existential sandhinī-śakti in the external potency similarly expands all the variegatedness of the material cosmos, from which we can have a glimpse of the spiritual field.

Adi TEXT 4.66

sattvaṁ viśuddhaṁ vasudeva-śabditam

yad īyate tatra pumān apāvṛtaḥ

sattve ca tasmin bhagavān vāsudevo

hy adhokṣajo me manasā vidhīyate //CC Adi, 4.66//

SYNONYMS

sattvam—existence; viśuddham—pure; vasudeva-śabditam—named vasudeva; yat—from which; īyate—appears; tatra—in that; pumān—the Supreme Personality of Godhead; apāvṛtaḥ—without any covering; sattve—in goodness; ca—and; tasmin—that; bhagavān—the Supreme Personality of Godhead; vāsudevaḥ—Vāsudeva; hi—certainly; adhokṣajaḥ—who is beyond the senses; me—my; manasā—by the mind; vidhīyate—is procured.

TRANSLATION

"The condition of pure goodness [śuddha-sattva], in which the Supreme Personality of Godhead is revealed without any covering, is called vasudeva. In that pure state the Supreme Godhead, who is beyond the material senses and who is known as Vāsudeva, is perceived by my mind."

PURPORT

This text from Śrīmad-Bhāgavatam (4.3.23), spoken by Lord Śiva when he condemned Dakṣa, the father of Satī, as an opponent of Viṣṇu, confirms beyond a doubt that Lord Kṛṣṇa, His name, His fame, His qualities and everything in connection with His paraphernalia exist in the sandhinī-śakti of the Lord's internal potency.

Adi TEXT 4.67

kṛṣṇe bhagavattā-jñāna--saṁvitera sāra

brahma-jñānādika saba tāra parivāra //CC Adi, 4.67//

SYNONYMS

kṛṣṇe—in Kṛṣṇa; bhagavattā—of the quality of being the original Supreme Personality of Godhead; jñāna—knowledge; saṁvitera—of the knowledge potency; sāra—the essence; brahma-jñāna—knowledge of Brahman; ādika—and so on; saba—all; tāra—of that; parivāra—dependents.

TRANSLATION

The essence of the samvit potency is knowledge that the Supreme Personality of Godhead is Lord Kṛṣṇa. All other kinds of knowledge, such as the knowledge of Brahman, are its components.

PURPORT

The activities of the samvit-śakti produce the effect of cognition. Both the Lord and the living entities are cognizant. Śrī Kṛṣṇa, as the Supreme Personality of Godhead, has full knowledge of everything everywhere, and therefore there are no hindrances to His cognition. He can have knowledge merely by glancing over an object, whereas innumerable impediments block the cognition of ordinary living beings. The cognition of the living beings has three divisions: direct knowledge, indirect knowledge and perverted knowledge. Sense perception of material objects by the mundane senses, such as the eye, ear, nose and hand, always produces definitely perverted knowledge. This illusion is a presentation of the material energy, which is influenced by the samvit-śakti in a perverted manner. Negative cognition of an object beyond the reach of sense perception is the way of indirect knowledge, which is not altogether imperfect but which produces only fragmentary knowledge in the form of impersonal spiritual realization and monism. But when the samvit factor of cognition is enlightened by the hlādinī potency of the same internal energy, they work together, and only thus can one attain knowledge of the Personality of Godhead. The samvit-śakti should be maintained in that state. Material knowledge and indirect spiritual knowledge are by-products of the samvit-śakti.

Adi TEXT 4.68

hlādinīra sāra 'prema', prema-sāra 'bhāva'

bhāvera parama-kāṣṭhā, nāma--'mahā-bhāva' //CC Adi, 4.68//

SYNONYMS

hlādinīra—of the pleasure potency; sāra—the essence; prema—love for God; prema-sāra—the essence of such love; bhāva—emotion; bhāvera—of emotion; parama-kāṣṭhā—the highest limit; nāma—named; mahā-bhāva—mahābhāva.

TRANSLATION

The essence of the hlādinī potency is love of God, the essence of love of God is emotion [bhāva], and the ultimate development of emotion is mahābhāva.

PURPORT

The product of the hlādinī-śakti is love of Godhead, which has two divisions—namely, pure love of Godhead and adulterated love of Godhead. Only when the hlādinī śakti emanates from Śrī Kṛṣṇa and is bestowed upon the living being to attract Him does the living being become a pure lover of God. But when the same hlādinī-śakti is adulterated by the external, material energy and emanates from the living being, it does not attract Kṛṣṇa; on the contrary, the living being becomes attracted by the glamor of the material energy. At that time instead of becoming mad with love of Godhead, the living being becomes mad after material sense enjoyment, and because of his association with the qualitative modes of material nature, he is captivated by its interactions of distressful, unhappy feelings.

Adi TEXT 4.69

mahābhāva-svarūpā śrī-rādhā-ṭhākuraṇī

sarva-guṇa-khani kṛṣṇa-kāntā-śiromaṇi //CC Adi, 4.69//

SYNONYMS

mahā-bhāva—of mahābhāva; svarūpā—the form; śrī-rādhā-ṭhākuraṇī—Śrīmatī Rādhārāṇī; sarva-guṇa—of all good qualities; khani—mine; kṛṣṇa-kāntā—of the lovers of Lord Kṛṣṇa; śiromaṇi—crown jewel.

TRANSLATION

Śrī Rādhā Ṭhākuraṇī is the embodiment of mahābhāva. She is the repository of all good qualities and the crest jewel among all the lovely consorts of Lord Kṛṣṇa.

PURPORT

The unadulterated action of the hlādinī-śakti is displayed in the dealings of the damsels of Vraja and Śrīmatī Rādhārāṇī, who is the topmost participant in that transcendental group. The essence of the hlādinī-śakti is love of Godhead, the essence of love of Godhead is bhāva, or transcendental sentiment, and the highest pitch of that bhāva is called mahābhāva. Śrīmatī Rādhārāṇī is the personified embodiment of these three aspects of transcendental consciousness. She is therefore the highest principle in love of Godhead and is the supreme lovable object of Śrī Kṛṣṇa.

Adi TEXT 4.70

tayor apy ubhayor madhye

rādhikā sarvathādhikā

mahābhāva-svarūpeyaṁ

guṇair ativarīyasī //CC Adi, 4.70//

SYNONYMS

tayoḥ—of them; api—even; ubhayoḥ—of both (Candrāvalī and Rādhārāṇī); madhye—in the middle; rādhikā—Śrīmatī Rādhārāṇī; sarvathā—in every way; adhikā—greater; mahā-bhāva-svarūpā—the form of mahābhāva; iyam—this one; guṇaiḥ—with good qualities; ativarīyasī—the best of all.

TRANSLATION

"Of these two gopīs [Rādhārāṇī and Candrāvalī], Śrīmatī Rādhārāṇī is superior in all respects. She is the embodiment of mahābhāva, and She surpasses all in good qualities."

PURPORT

This text is verse 2 of the Ujjvala-nīlamaṇi of Śrīla Rūpa Gosvāmī.

Adi TEXT 4.71

kṛṣṇa-prema-bhāvita yāñra cittendriya-kāya

kṛṣṇa-nija-śakti rādhā krīḍāra sahāya //CC Adi, 4.71//

SYNONYMS

kṛṣṇa-prema—love for Lord Kṛṣṇa; bhāvita—steeped in; yāñra—whose; citta—mind; indriya—senses; kāya—body; kṛṣṇa—of Lord Kṛṣṇa; nija-śakti—His own energy; rādhā—Śrīmatī Rādhārāṇī; krīḍāra—of pastimes; sahāya—companion.

TRANSLATION

Her mind, senses and body are steeped in love for Kṛṣṇa. She is Kṛṣṇa's own energy, and She helps Him in His pastimes.

PURPORT

Śrīmatī Rādhārāṇī is as fully spiritual as Kṛṣṇa. No one should consider Her to be material. She is definitely not like the conditioned souls, who have material bodies, gross and subtle, covered by material senses. She is all-spiritual, and both Her body and mind are of the same spiritual embodiment. Because Her body is spiritual, Her senses are also spiritual. Thus Her body, mind and senses fully shine in love of Kṛṣṇa. She is the personified hlādinī-śakti (the pleasure-giving energy of the Lord's internal potency), and therefore She is the only source of enjoyment for Śrī Kṛṣṇa.

Śrī Kṛṣṇa cannot enjoy anything that is internally different from Him. Therefore Rādhā and Śrī Kṛṣṇa are identical. The sandhinī portion of Śrī Kṛṣṇa's internal potency has manifested the all-attractive form of Śrī Kṛṣṇa, and the same internal potency, in the hlādinī feature, has presented Śrīmatī Rādhārāṇī, who is the attraction for the all-attractive. No one can match Śrīmatī Rādhārāṇī in the transcendental pastimes of Śrī Kṛṣṇa.

Adi TEXT 4.72

ānanda-cinmaya-rasa-pratibhāvitābhis

tābhir ya eva nija-rūpatayā kalābhiḥ

goloka eva nivasaty akhilātma-bhūto

govindam ādi-puruṣam tam ahaṁ bhajāmi //CC Adi, 4.72//

SYNONYMS

ānanda—bliss; cit—and knowledge; maya—consisting of; rasa—mellows; prati—at every second; bhāvitābhiḥ—who are engrossed with; tābhiḥ—with those; yaḥ—who; eva—certainly; nija-rūpatayā—with His own form; kalābhiḥ—who are parts of portions of His pleasure potency; goloke—in Goloka Vṛndāvana; eva—certainly; nivasati—resides; akhila-ātma—as the soul of all; bhūtaḥ—who exists; govindam—Lord Govinda; ādi-puruṣam—the original personality; tam—Him; aham—I; bhajāmi—worship.

TRANSLATION

"I worship Govinda, the primeval Lord, who resides in His own realm, Goloka, with Rādhā, who resembles His own spiritual figure and who embodies the ecstatic potency [hlādinī]. Their companions are Her confidantes, who embody extensions of Her bodily form and who are imbued and permeated with ever-blissful spiritual rasa."

PURPORT

This text is from the Brahma-saṁhitā (5.37).

Adi TEXT 4.73

kṛṣṇere karāya yaiche rasa āsvādana

krīḍāra sahāya yaiche, śuna vivaraṇa //CC Adi, 4.73//

SYNONYMS

kṛṣṇere—unto Lord Kṛṣṇa; karāya—causes to do; yaiche—how; rasa—the mellows; āsvādana—tasting; krīḍāra—of pastimes; sahāya—helper; yaiche—how; śuna—please hear; vivaraṇa—the description.

TRANSLATION

Now please listen to how Lord Kṛṣṇa's consorts help Him taste rasa and how they help in His pastimes.

Adi TEXTS 4.74-75

kṛṣṇa-kāntā-gaṇa dekhi tri-vidha prakāra

eka lakṣmī-gaṇa, pure mahiṣī-gaṇa āra

vrajāṅganā-rūpa, āra kāntā-gaṇa-sāra

śrī-rādhikā haite kāntā-gaṇera vistāra //CC Adi, 4.74-75//

SYNONYMS

kṛṣṇa-kāntā-gaṇa—the lovers of Lord Kṛṣṇa; dekhi—I see; tri-vidha—three; prakāra—kinds; eka—one; lakṣmī-gaṇa—the goddesses of fortune; pure—in the city; mahiṣī-gaṇa—the queens; āra—and; vraja-aṅganā—of the beautiful women of Vraja; rūpa—having the form; āra—another type; kāntā-gaṇa—of the lovers; sāra—the essence; śrī-rādhikā haite—from Śrīmatī Rādhārāṇī; kāntā-gaṇera—of the lovers of Kṛṣṇa; vistāra—the expansion.

TRANSLATION

The beloved consorts of Lord Kṛṣṇa are of three kinds: the goddesses of fortune, the queens, and the milkmaids of Vraja, who are the foremost of all. These consorts all proceed from Rādhikā.

Adi TEXT 4.76

avatārī kṛṣṇa yaiche kare avatāra

aṁśinī rādhā haite tina gaṇera vistāra //CC Adi, 4.76//

SYNONYMS

avatārī—the source of all incarnations; kṛṣṇa—Lord Kṛṣṇa; yaiche—just as; kare—makes; avatāra—incarnation; aṁśinī—the source of all portions; rādhā—Śrīmatī Rādhārāṇī; haite—from; tina—three; gaṇera—of the groups; vistāra—expansion.

TRANSLATION

Just as the fountainhead, Lord Kṛṣṇa, is the cause of all incarnations, so Śrī Rādhā is the cause of all these consorts.

Adi TEXT 4.77

vaibhava-gaṇa yena tāṅra aṅga-vibhūti

bimba-pratibimba-rūpa mahiṣīra tati //CC Adi, 4.77//

SYNONYMS

vaibhava-gaṇa—the expansions; yena—as it were; tānra—of Her; aṅga—of the body; vibhūti—powerful expansions; bimba—reflections; pratibimba—counterreflections; rūpa—having the form; mahiṣīra—of the queens; tati—the expansion.

TRANSLATION

The goddesses of fortune are partial manifestations of Śrīmatī Rādhikā, and the queens are reflections of Her image.

Adi TEXT 4.78

lakṣmī-gaṇa tānra vaibhava-vilāsāṁśa-rūpa

mahiṣī-gaṇa vaibhava-prakāśa-svarūpa //CC Adi, 4.78//

SYNONYMS

lakṣmī-gaṇa—the goddesses of fortune; tānra—Her; vaibhava-vilāsa—as vaibhava-vilāsa; āṁśa—of plenary portions; rūpa—having the form; mahiṣī-gaṇa—the queens; vaibhava-prakāśa—of vaibhava-prakāśa; svarūpa—having the nature.

TRANSLATION

The goddesses of fortune are Her plenary portions, and they display the forms of vaibhava-vilāsa. The queens are of the nature of Her vaibhava-prakāśa.

Adi TEXT 4.79

ākāra svabhāva-bhede vraja-devī-gaṇa

kāya-vyūha-rūpa tānra rasera kāraṇa //CC Adi, 4.79//

SYNONYMS

ākāra—of features; svabhāva—of natures; bhede—with differences; vraja-devī-gaṇa—the gopīs; kāya—of Her body; vyūha—of expansions; rūpa—having the form; tānra—of Her; rasera—of mellows; kāraṇa—instruments.

TRANSLATION

The Vraja-devīs have diverse bodily features. They are Her expansions and are the instruments for expanding rasa.

Adi TEXT 4.80

bahu kāntā vinā nahe rasera ullāsa

līlāra sahāya lāgi' bahuta prakāśa //CC Adi, 4.80//

SYNONYMS

bahu—many; kāntā—lovers; vinā—without; nahe—there is not; rasera—of mellow; ullāsa—exultation; līlāra—of pastimes; sahāya—helper; lāgi'-for the purpose of being; bahuta—many; prakāśa—manifestations.

TRANSLATION

Without many consorts, there is not such exultation in rasa. Therefore there are many manifestations of Śrīmatī Rādhārāṇī to assist in the Lord's pastimes.

Adi TEXT 4.81

tāra madhye vraje nānā bhāva-rasa-bhede

kṛṣṇake karāya rāsādika-līlāsvāde //CC Adi, 4.81//

SYNONYMS

tāra madhye—among them; vraje—in Vraja; nānā—various; bhāva—of moods; rasa—and of mellows; bhede—by differences; kṛṣṇake—Lord Kṛṣṇa; karāya—cause to do; rāsa-ādika—beginning with the rāsa dance; līlā—of the pastimes; āsvāde—tasting.

TRANSLATION

Among them are various groups of consorts in Vraja who have varieties of sentiments and mellows. They help Lord Kṛṣṇa taste all the sweetness of the rāsa dance and other pastimes.

PURPORT

As already explained, Kṛṣṇa and Rādhā are one in two. They are identical. Kṛṣṇa expands Himself in multi-incarnations and plenary portions like the puruṣas. Similarly, Śrīmatī Rādhārāṇī expands Herself in multiforms as the goddesses of fortune, the queens and the damsels of Vraja. Such expansions from Śrīmatī Rādhārāṇī are all Her plenary portions. All these womanly forms of Kṛṣṇa are expansions corresponding to His plenary expansions of Viṣṇu forms. These

expansions have been compared to reflected forms of the original form. There is no difference between the original form and the reflected forms. The female reflections of Kṛṣṇa's pleasure potency are as good as Kṛṣṇa Himself.

The plenary expansions of Kṛṣṇa's personality are called vaibhava-vilāsa and vaibhava-prakāśa, and Rādhā's expansions are similarly described. The goddesses of fortune are Her vaibhava-vilāsa forms, and the queens are her vaibhava-prakāśa forms. The personal associates of Rādhārāṇī, the damsels of Vraja, are direct expansions of Her body. As expansions of Her personal form and transcendental disposition, they are agents of different reciprocations of love in the pastimes of Lord Kṛṣṇa, under the supreme direction of Śrīmatī Rādhārāṇī. In the transcendental realm, enjoyment is fully relished in variety. The exuberance of transcendental mellow is increased by the association of a large number of personalities similar to Rādhārāṇī, who are also known as gopīs or sakhīs. The variety of innumerable mistresses is a source of relish for Śrī Kṛṣṇa, and therefore these expansions from Śrīmatī Rādhārāṇī are necessary for enhancing the pleasure potency of Śrī Kṛṣṇa. Their transcendental exchanges of love are the superexcellent affairs of the pastimes in Vṛndāvana. By these expansions of Śrīmatī Rādhārāṇī's personal body, She helps Lord Kṛṣṇa taste the rāsa dance and similar other activities. Śrīmatī Rādhārāṇī, being the central petal of the rāsa-līlā flower, is also known by the names found in the following verses.

Adi TEXT 4.82

govindānandinī rādhā, govinda-mohinī

govinda-sarvasva, sarva-kāntā-śiromaṇi //CC Adi, 4.82//

SYNONYMS

govinda-ānandinī—She who gives pleasure to Govinda; rādhā—Śrīmatī Rādhārāṇī; govinda-mohinī—She who mystifies Govinda; govinda-sarvasva—the be-all and end-all of Lord Govinda; sarva-kāntā—of all the Lord's lovers; śiromaṇi—the crown jewel.

TRANSLATION

Rādhā is the one who gives pleasure to Govinda, and She is also the enchantress of Govinda. She is the be-all and end-all of Govinda, and the crest jewel of all His consorts.

Adi TEXT 4.83

devī kṛṣṇa-mayī proktā

rādhikā para-devatā

sarva-lakṣmī-mayī sarva-

kāntiḥ sammohinī parā //CC Adi, 4.83//

SYNONYMS

devī—who shines brilliantly; kṛṣṇa-mayī—nondifferent from Lord Kṛṣṇa; proktā—called; rādhikā—Śrīmatī Rādhārāṇī; para-devatā—most worshipable; sarva-lakṣmī-mayī—presiding over all the goddesses of fortune; sarva-kāntiḥ—in whom all splendor exists; sammohinī—whose character completely bewilders Lord Kṛṣṇa; parā—the superior energy.

TRANSLATION

"The transcendental goddess Śrīmatī Rādhārāṇī is the direct counterpart of Lord Śrī Kṛṣṇa. She is the central figure for all the goddesses of fortune. She possesses all the attractiveness to attract the all-attractive Personality of Godhead. She is the primeval internal potency of the Lord."

PURPORT

This text is from the Bṛhad-gautamīya-tantra.

Adi TEXT 4.84

'devī' kahi dyotamānā, paramā sundarī

kimvā, kṛṣṇa-pūjā-kṛīḍāra vasati nagarī //CC Adi, 4.84//

SYNONYMS

devī—the word devī; kahi—I say; dyotamānā—shining; paramā—most; sundarī—beautiful; kimvā—or; kṛṣṇa-pūjā—of the worship of Lord Kṛṣṇa; kṛīḍāra—and of sports; vasati—the abode; nagarī—the town.

TRANSLATION

"Devī" means "resplendent and most beautiful." Or else it means "the lovely abode of the worship and love sports of Lord Kṛṣṇa."

Adi TEXT 4.85

kṛṣṇa-mayī--kṛṣṇa yāra bhitare bāhire

yāñhā yāñhā netra paḍe tāñhā kṛṣṇa sphure //CC Adi, 4.85//

SYNONYMS

kṛṣṇa-mayī—the word kṛṣṇa-mayī; kṛṣṇa—Lord Kṛṣṇa; yāra—of whom; bhitare—the within; bāhire—the without; yāñhā yāñhā—wherever; netra—the eyes; paḍe—fall; tāñhā—there; kṛṣṇa—Lord Kṛṣṇa; sphure—manifests.

TRANSLATION

"Kṛṣṇa-mayī" means "one whose within and without are Lord Kṛṣṇa." She sees Lord Kṛṣṇa wherever She casts Her glance.

Adi TEXT 4.86

kimvā, prema-rasa-maya kṛṣṇera svarūpa

tāñra śakti tāñra saha haya eka-rūpa //CC Adi, 4.86//

SYNONYMS

kimvā—or; prema-rasa—the mellows of love; maya—made of; kṛṣṇera—of Lord Kṛṣṇa; svarūpa—the real nature; tāñra—of Him; śakti—the energy; tāñra saha—with Him; haya—there is; eka-rūpa—oneness.

TRANSLATION

Or, She is identical with Lord Kṛṣṇa, for She embodies the mellows of love. The energy of Lord Kṛṣṇa is identical with Him.

PURPORT

Kṛṣṇa-mayī has two different imports. First, a person who always thinks of Kṛṣṇa both within and without and who always remembers only Kṛṣṇa, wherever he goes or whatever he sees, is called kṛṣṇa-mayī. Also, since Kṛṣṇa's personality is full of love, His loving potency, Rādhārāṇī, being nondifferent from Him, is called kṛṣṇa-mayī.

Adi TEXT 4.87

kṛṣṇa-vāñchā-pūrti-rūpa kare ārādhane

ataeva 'rādhikā' nāma purāṇe vākhāne //CC Adi, 4.87//

SYNONYMS

kṛṣṇa-vāñchā—of the desire of Lord Kṛṣṇa; pūrti-rūpa—of the nature of fulfillment; kare—does; ārādhane—worship; ataeva—therefore; rādhikā—Śrīmatī Rādhikā; nāma—named; purāṇe—in the Purāṇas; vākhāne—in the description.

TRANSLATION

Her worship [ārādhana] consists of fulfilling the desires of Lord Kṛṣṇa. Therefore the Purāṇas call Her Rādhikā.

PURPORT

The name Rādhā is derived from the root word ārādhana, which means "worship." The personality who excels all in worshiping Kṛṣṇa may therefore be called Rādhikā, the greatest servitor.

Adi TEXT 4.88

anayārādhito nūnaṁ

bhagavān harir īśvaraḥ

yan no vihāya govindaḥ

prīto yām anayad rahaḥ //CC Adi, 4.88//

SYNONYMS

anayā—by this one; ārādhitaḥ—worshiped; nūnaṁ—certainly; bhagavān—the Supreme Personality of Godhead; hariḥ—Lord Kṛṣṇa; īśvaraḥ—the Supreme Lord; yat—from which; naḥ—us; vihāya—leaving aside; govindaḥ—Govinda; prītaḥ—pleased; yām—whom; anayat—lead; rahaḥ—to a lonely place.

TRANSLATION

"Truly the Personality of Godhead has been worshiped by Her. Therefore Lord Govinda, being pleased, has brought Her to a lonely spot, leaving us all behind."

PURPORT

This text is from Śrīmad-Bhāgavatam (10.30.28).

Adi TEXT 4.89

ataeva sarva-pūjyā, parama-devatā

sarva-pālikā, sarva jagatera mātā //CC Adi, 4.89//

SYNONYMS

ataeva—therefore; sarva-pūjyā—worshipable by all; parama—supreme; devatā—goddess; sarva-pālikā—the protectress of all; sarva jagatera—of all the universes; mātā—the mother.

TRANSLATION

Therefore Rādhā is parama-devatā, the supreme goddess, and She is worshipable for everyone. She is the protectress of all, and She is the mother of the entire universe.

Adi TEXT 4.90

'sarva-lakṣmī'-śabda pūrve kariyāchi vyākhyāna

sarva-lakṣmī-gaṇera tiṅho hana adhiṣṭhāna //CC Adi, 4.90//

SYNONYMS

sarva-lakṣmī-śabda—the word sarva-lakṣmī; pūrve—previously; kariyāchi—I have done; vyākhyāna—explanation; sarva-lakṣmī-gaṇera—of all the goddesses of fortune; tiṅho—She; hana—is; adhiṣṭhāna—abode.

TRANSLATION

I have already explained the meaning of "sarva-lakṣmī." Rādhā is the original source of all the goddesses of fortune.

Adi TEXT 4.91

kimvā, 'sarva-lakṣmī'--kṛṣṇera ṣaḍ-vidha aiśvarya

tānra adhiṣṭhātrī śakti--sarva-śakti-varya //CC Adi, 4.91//

SYNONYMS

kimvā—or; sarva-lakṣmī—the word sarva-lakṣmī; kṛṣṇera—of Lord Kṛṣṇa; ṣaṭ-vidha—six kinds; aiśvarya—opulences; tānra—of Him; adhiṣṭhātrī—chief; śakti—energy; sarva-śakti—of all energies; varya—the best.

TRANSLATION

Or "sarva-lakṣmī" indicates that She fully represents the six opulences of Kṛṣṇa. Therefore She is the supreme energy of Lord Kṛṣṇa.

Adi TEXT 4.92

sarva-saundarya-kānti vaisaye yāñhāte

sarva-lakṣmī-gaṇera śobhā haya yāñhā haite //CC Adi, 4.92//

SYNONYMS

sarva-saundarya—of all beauty; kānti—the splendor; vaisaye—sits; yāñhāte—in whom; sarva-lakṣmī-gaṇera—of all the goddesses of fortune; śobhā—the splendor; haya—is; yāñhā haite—from whom.

TRANSLATION

The word "sarva-kānti" indicates that all beauty and luster rest in Her body. All the lakṣmīs derive their beauty from Her.

Adi TEXT 4.93

kimvā 'kānti'-śabde kṛṣṇera saba icchā kahe

kṛṣṇera sakala vāñchā rādhātei rahe //CC Adi, 4.93//

SYNONYMS

kimvā—or; kānti-śabde—by the word kānti; kṛṣṇera—of Lord Kṛṣṇa; saba—all; icchā—desires; kahe—says; kṛṣṇera—of Lord Kṛṣṇa; sakala—all; vāñchā—desires; rādhātei—in Śrīmatī Rādhārāṇī; rahe—remain.

TRANSLATION

"Kānti" may also mean "all the desires of Lord Kṛṣṇa." All the desires of Lord Kṛṣṇa rest in Śrīmatī Rādhārāṇī.

Adi TEXT 4.94

rādhikā karena kṛṣṇera vāñchita pūraṇa

'sarva-kānti'-śabdera ei artha vivaraṇa //CC Adi, 4.94//

SYNONYMS

rādhikā—Śrīmatī Rādhārāṇī; karena—does; kṛṣṇera—of Lord Kṛṣṇa; vāñchita—desired object; pūraṇa—fulfilling; sarva-kānti-śabdera—of the word sarva-kānti; ei—this; artha—meaning; vivaraṇa—the description.

TRANSLATION

Śrīmatī Rādhikā fulfills all the desires of Lord Kṛṣṇa. This is the meaning of "sarva-kānti."

Adi TEXT 4.95

jagat-mohana kṛṣṇa, tāñhāra mohinī

ataeva samastera parā ṭhākuraṇī //CC Adi, 4.95//

SYNONYMS

jagat-mohana—enchanting the universe; kṛṣṇa—Lord Kṛṣṇa; tāñhāra—of Him; mohinī—the enchantress; ataeva—therefore; samastera—of all; parā—foremost; ṭhākuraṇī—goddess.

TRANSLATION

Lord Kṛṣṇa enchants the world, but Śrī Rādhā enchants even Him. Therefore She is the supreme goddess of all.

Adi TEXT 4.96

rādhā--pūrṇa-śakti, kṛṣṇa--pūrṇa-śaktimān

dui vastu bheda nāi, śāstra-paramāṇa //CC Adi, 4.96//

SYNONYMS

rādhā—Śrīmatī Rādhārāṇī; pūrṇa-śakti—the complete energy; kṛṣṇa—Lord Kṛṣṇa; pūrṇa-śaktimān—the complete possessor of energy; dui—two; vastu—things; bheda—difference; nāi—there is not; śāstra-paramāṇa—the evidence of

revealed scripture.

TRANSLATION

Śrī Rādhā is the full power, and Lord Kṛṣṇa is the possessor of full power. The two are not different, as evidenced by the revealed scriptures.

Adi TEXT 4.97

mṛgamada, tāra gandha--yaiche aviccheda

agni, jvālāte--yaiche kabhu nāhi bheda //CC Adi, 4.97//

SYNONYMS

mṛga-mada—musk; tāra—of that; gandha—fragrance; yaiche—just as; aviccheda—inseparable; agni—the fire; jvālāte—temperature; yaiche—just as; kabhu—any; nāhi—there is not; bheda—difference.

TRANSLATION

They are indeed the same, just as musk and its scent are inseparable, or as fire and its heat are nondifferent.

Adi TEXT 4.98

rādhā-kṛṣṇa aiche sadā eka-i svarūpa

līlā-rasa āsvādite dhare dui-rūpa //CC Adi, 4.98//

SYNONYMS

rādhā-kṛṣṇa—Rādhā and Kṛṣṇa; aiche—in this way; sadā—always; eka-i—one; svarūpa—nature; līlā-rasa—the mellows of a pastime; āsvādite—to taste; dhare—manifest; dui-rūpa—two forms.

TRANSLATION

Thus Rādhā and Lord Kṛṣṇa are one, yet They have taken two forms to enjoy the mellows of pastimes.

Adi TEXTS 4.99-100

prema-bhakti śikhāite āpane avatari

rādhā-bhāva-kānti dui aṅgikāra kari'

śrī-kṛṣṇa-caitanya-rūpe kaila avatāra

ei ta' pañcama ślokerā artha paracāra //CC Adi, 4.99-100//

SYNONYMS

prema-bhakti—devotional service in love of Godhead; śikhāite—to teach; āpane—Himself; avatari—descending; rādhā-bhāva—the mood of Śrīmatī Rādhārāṇī; kānti—and luster; dui—two; aṅgikāra kari'-accepting; śrī-kṛṣṇa-caitanya—of Lord Caitanya Mahāprabhu; rūpe—in the form; kaila—made; avatāra—incarnation; ei—this; ta'-certainly; pañcama—fifth; ślokerā—of the verse; artha—meaning; paracāra—proclamation.

TRANSLATION

To promulgate prema-bhakti [devotional service in love of Godhead], Kṛṣṇa appeared as Śrī Kṛṣṇa Caitanya with the mood and complexion of Śrī Rādhā. Thus I have explained the meaning of the fifth verse.

Adi TEXT 4.101

ṣaṣṭha ślokerā artha karite prakāśa

prathame kahiye sei ślokerā ābhāsa //CC Adi, 4.101//

SYNONYMS

ṣaṣṭha—sixth; ślokerā—of the verse; artha—meaning; karite—to do; prakāśa—manifestation; prathame—first; kahiye—I shall speak; sei—that; ślokerā—of the verse; ābhāsa—hint.

TRANSLATION

To explain the sixth verse, I shall first give a hint of its meaning.

Adi TEXT 4.102

avatari' prabhu pracāрила saṅkīrtana

eho bāhya hetu, pūrve kariyāchi sūcana //CC Adi, 4.102//

SYNONYMS

avatari'-incarnating; prabhu—the Lord; pracāṛila—propagated; saṅkīrtana—the congregational chanting of the holy name; eho—this; bāhya—external; hetu—reason; pūrve—previously; kariyāchi—I have given; sūcana—indication.

TRANSLATION

The Lord came to propagate saṅkīrtana. That is an external purpose, as I have already indicated.

Adi TEXT 4.103

avatārera āra eka āche mukhya-bīja

rasika-śekhara kṛṣṇera sei kārya nija //CC Adi, 4.103//

SYNONYMS

avatārera—of the incarnation; āra—another; eka—one; āche—there is; mukhya-bīja—principal seed; rasika-śekhara—the foremost enjoyer of the mellows of love; kṛṣṇera—of Lord Kṛṣṇa; sei—that; kārya—business; nija—own.

TRANSLATION

There is a principal cause for Lord Kṛṣṇa's appearance. It grows from His own engagements as the foremost enjoyer of loving exchanges.

Adi TEXT 4.104

ati gūḍha hetu sei tri-vidha prakāra

dāmodara-svarūpa haite yāhāra pracāra //CC Adi, 4.104//

SYNONYMS

ati—very; gūḍha—esoteric; hetu—reason; sei—that; tri-vidha—three; prakāra—kinds; dāmodara-svarūpa haite—from Svarūpa Dāmodara; yāhāra—of which; pracāra—the proclamation.

TRANSLATION

That most confidential cause is threefold. Svarūpa Dāmodara has revealed it.

Adi TEXT 4.105

svarūpa-gosāñi--prabhura ati antaraṅga

tāhāte jānena prabhura e-saba prasaṅga //CC Adi, 4.105//

SYNONYMS

svarūpa-gosāñi—Svarūpa Dāmodara Gosāñi; prabhura—of Lord Caitanya Mahāprabhu; ati—very; antaraṅga—confidential associate; tāhāte—by that; jānena—he knows; prabhura—of Lord Caitanya Mahāprabhu; e-saba—all these; prasaṅga—topics.

TRANSLATION

Svarūpa Gosāñi is the most intimate associate of the Lord. He, therefore, knows all these topics well.

PURPORT

Prior to the Lord's acceptance of the renounced order, Puruṣottama Bhaṭṭācārya, a resident of Navadvīpa, desired to enter the renounced order of life. Therefore he left home and went to Benares, where he accepted the position of brahmacarya from a Māyāvādī sannyāsī. When he became a brahmacārī, he was given the name Śrī Dāmodara Svarūpa. He left Benares shortly after, without taking sannyāsa, and he came to Nīlācala, Jagannātha Purī, where Lord Caitanya was staying. He met Caitanya Mahāprabhu there and dedicated his life for the service of the Lord. He became Lord Caitanya's secretary and constant companion. He used to enhance the pleasure potency of the Lord by singing appropriate songs, which were very much appreciated. Svarūpa Dāmodara could understand the secret mission of Lord Caitanya, and it was by his grace only that all the devotees of Lord Caitanya could know the real purpose of the Lord.

Svarūpa Dāmodara has been identified as Lalitā-devī, the second expansion of Rādhārāṇī. However, the authoritative Gaura-gaṇoddeśa-dīpikā of Kavi-karṇapūra describes Svarūpa Dāmodara as the same Viśākhā-devī who serves the Lord in Goloka Vṛndāvana. Therefore it is to be understood that Śrī Svarūpa Dāmodara is a direct expansion of Rādhārāṇī who helps the Lord experience the attitude of Rādhārāṇī.

Adi TEXT 4.106

rādhikāra bhāva-mūrti prabhura antara

sei bhāve sukha-duḥkha uṭhe nirantara //CC Adi, 4.106//

SYNONYMS

rādhikāra—of Śrīmatī Rādhārāṇī; bhāva-mūrti—the form of the emotions; prabhura—of Lord Caitanya Mahāprabhu; antara—the heart; sei—that; bhāve—in the condition; sukha-duḥkha—happiness and distress; uṭhe—arise; nirantara—constantly.

TRANSLATION

The heart of Lord Caitanya is the image of Śrī Rādhikā's emotions. Thus feelings of pleasure and pain arise constantly therein.

PURPORT

Lord Caitanya's heart was full of the feelings of Śrīmatī Rādhārāṇī, and His appearance resembled Hers. Svarūpa Dāmodara has explained His attitude as rādhā-bhāva-mūrti, the attitude of Rādhārāṇī. One who engages in sense gratification on the material platform can hardly understand rādhā-bhāva, but one who is freed from the demands of sense gratification can understand it. Rādhā-bhāva must be understood from the Gosvāmīs, those who are actually controllers of the senses. From such authorized sources it is to be known that the attitude of Śrīmatī Rādhārāṇī is the highest perfection of conjugal love, which is the highest of the five transcendental mellows, and it is the complete perfection of love of Kṛṣṇa.

These transcendental affairs can be understood on two platforms. One is called elevated, and the other is called superelevated. The loving affairs exhibited in Dvārakā are the elevated form. The superelevated position is reached in the manifestations of the pastimes of Vṛndāvana. The attitude of Lord Caitanya is certainly superelevated.

From the life of Śrī Caitanya Mahāprabhu, an intelligent person engaged in pure devotional service can understand that He always felt separation from Kṛṣṇa within Himself. In that separation He sometimes felt that He had found Kṛṣṇa and was enjoying the meeting. The significance of this separation and meeting is very specific. If someone tries to understand the exalted position of Lord Caitanya without knowing this, he is sure to misunderstand it. One must first become fully self-realized. Otherwise one may misidentify the Lord as nāgara, or the enjoyer of the damsels of Vraja, thus committing the mistake of rasābhāsa,

or overlapping understanding.

Adi TEXT 4.107

śeṣa-līlāya prabhura kṛṣṇa-viraha-unmāda

bhrama-maya ceṣṭā, āra pralāpa-maya vāda //CC Adi, 4.107//

SYNONYMS

śeṣa-līlāya—in the final pastimes; prabhura—of Lord Caitanya Mahāprabhu; kṛṣṇa-viraha—from separation from Lord Kṛṣṇa; unmāda—the madness; bhrama-maya—erroneous; ceṣṭā—efforts; āra—and; pralāpa-maya—delirious; vāda—talk.

TRANSLATION

In the final portion of His pastimes, Lord Caitanya was obsessed with the madness of separation from Lord Kṛṣṇa. He acted in erroneous ways and talked deliriously.

PURPORT

Lord Śrī Caitanya exhibited the highest stage of the feelings of a devotee in separation from the Lord. This exhibition was sublime because He was completely perfect in the feelings of separation. Materialists, however, cannot understand this. Sometimes materialistic scholars think He was diseased or crazy. Their problem is that they always engage in material sense gratification and can never understand the feelings of the devotees and the Lord. Materialists are most abominable in their ideas. They think that they can enjoy directly perceivable gross objects by their senses and that they can similarly deal with the transcendental features of Lord Caitanya. But the Lord is understood only in pursuance of the principles laid down by the Gosvāmīs, headed by Svarūpa Dāmodara. Doctrines like those of the naḍīyā-nāgarīs, a class of so-called devotees, are never presented by authorized persons like Svarūpa Dāmodara or the six Gosvāmīs. The ideas of the gaurāṅga-nāgarīs are simply a mental concoction, and they are completely on the mental platform.

Adi TEXT 4.108

rādhikāra bhāva yaiche uddhava-darśane

sei bhāve matta prabhu rahe rātri-dine //CC Adi, 4.108//

SYNONYMS

rādhikāra—of Śrīmatī Rādhārāṇī; bhāva—emotion; yaiche—just as; uddhava-darśane—in seeing Śrī Uddhava; sei—that; bhāve—in the state; matta—maddened; prabhu—Lord Caitanya Mahāprabhu; rahe—remains; rātri-dine—day and night.

TRANSLATION

Just as Rādhikā went mad at the sight of Uddhava, so Lord Caitanya was obsessed day and night with the madness of separation.

PURPORT

Those under the shelter of the lotus feet of Śrī Caitanya Mahāprabhu can understand that His mode of worship of the Supreme Lord Kṛṣṇa in separation is the real worship of the Lord. When the feelings of separation become very intense, one attains the stage of meeting Śrī Kṛṣṇa.

So-called devotees like the sahajiyās cheaply imagine they are meeting Kṛṣṇa in Vṛndāvana. Such thinking may be useful, but actually meeting Kṛṣṇa is possible through the attitude of separation taught by Śrī Caitanya Mahāprabhu.

Adi TEXT 4.109

rātre pralāpa kare svarūpera kaṇṭha dhari'

āveśe āpana bhāva kahaye ughāḍi' //CC Adi, 4.109//

SYNONYMS

rātre—at night; pralāpa—delirium; kare—does; svarūpera—of Svarūpa Dāmodara; kaṇṭha dhari'-embracing the neck; āveśe—in ecstasy; āpana—His own; bhāva—mood; kahaye—speaks; ughāḍi'-exuberantly.

TRANSLATION

At night He talked incoherently in grief with His arms around Svarūpa Dāmodara's neck. He spoke out His heart in ecstatic inspiration.

Adi TEXT 4.110

yabe yei bhāva uṭhe prabhura antara

sei gīti-śloke sukha dena dāmodara //CC Adi, 4.110//

SYNONYMS

yabe—when; yei—that; bhāva—mood; uṭhe—arises; prabhura—of Lord Caitanya Mahāprabhu; antara—in the heart; sei—that; gīti—by the song; śloke—or verse; sukha—happiness; dena—gives; dāmodara—Svarūpa Dāmodara.

TRANSLATION

Whenever a particular sentiment arose in His heart, Svarūpa Dāmodara satisfied Him by singing songs or reciting verses of the same nature.

Adi TEXT 4.111

ebe kārya nāhi kichu e-saba vicāre

āge ihā vivariba kariyā vistāre //CC Adi, 4.111//

SYNONYMS

ebe—now; kārya—business; nāhi—there is not; kichu—any; e-saba—all these; vicāre—in the considerations; āge—ahead; ihā—this; vivariba—I shall describe; kariyā—doing; vistāre—in expanded detail.

TRANSLATION

To analyze these pastimes is not necessary now. Later I shall describe them in detail.

Adi TEXT 4.112

pūrve vraje kṛṣṇera tri-vidha vayo-dharma

kaumāra, paugāṇḍa, āra kaiśora atimarma //CC Adi, 4.112//

SYNONYMS

pūrve—previously; vraje—in Vraja; kṛṣṇera—of Lord Kṛṣṇa; tri-vidha—three sorts; vayo-dharma—characteristics of age; kaumāra—childhood; paugāṇḍa—boyhood; āra—and; kaiśora—adolescence; ati-marma—the very core.

TRANSLATION

Formerly in Vraja Lord Kṛṣṇa displayed three ages, namely childhood, boyhood and adolescence. His adolescence is especially significant.

Adi TEXT 4.113

vātsalya-āveśe kaila kaumqāra saphala

paugaṇḍa saphala kaila lañā sakhāvala //CC Adi, 4.113//

SYNONYMS

vātsalya—of parental love; āveśe—in the attachment; kaila—made; kaumāra—childhood; sa-phala—fruitful; paugaṇḍa—boyhood; sa-phala—fruitful; kaila—made; lañā—taking along; sakhā-āvala—friends.

TRANSLATION

Parental affection made His childhood fruitful. His boyhood was successful with His friends.

Adi TEXT 4.114

rādhikādi lañā kaila rāsādi-vilāsa

vāñchā bhari' āsvādila rasera niryāsa //CC Adi, 4.114//

SYNONYMS

rādhikā-ādi—Śrīmatī Rādhārāṇī and the other gopīs; lañā—taking along; kaila—did; rāsa-ādi—beginning with the rāsa dance; vilāsa—pastimes; vāñchā bhari'-fulfilling desires; āsvādila—He tasted; rasera—of mellow; niryāsa—the essence.

TRANSLATION

In youth He tasted the essence of rasa, fulfilling His desires in pastimes like the rāsa dance with Śrīmatī Rādhikā and the other gopīs.

Adi TEXT 4.115

kaiśora-vayase kāma, jagat-sakala

rāsādi-līlāya tina karila saphala //CC Adi, 4.115//

SYNONYMS

kaiśora-vayase—in the adolescent age; kāma—amorous love; jagat-sakala—the entire universe; rāsa-ādi—such as the rāsa dance; līlāya—by pastimes; tina—three; karila—made; sa-phala—successful.

TRANSLATION

In His youth Lord Kṛṣṇa made all three of His ages, and the entire universe, successful by His pastimes of amorous love like the rāsa dance.

Adi TEXT 4.116

so 'pi kaiśoraka-vayo

mānayan madhusūdanaḥ

reme strī-ratna-kūṭa-sthaḥ

kṣapāsu kṣapitāhitaḥ //CC Adi, 4.116//

SYNONYMS

saḥ—He; api—especially; kaiśoraka-vayaḥ—the age of adolescence; mānayan—honoring; madhu-sūdanaḥ—the killer of the Madhu demon; reme—enjoyed; strī-ratna—of the gopīs; kūṭa—in multitudes; sthaḥ—situated; kṣapāsu—in the autumn nights; kṣapita-ahitaḥ—who destroys misfortune.

TRANSLATION

"Lord Madhusūdana enjoyed His youth with pastimes on autumn nights in the midst of the jewellike milkmaids. Thus He dispelled all the misfortunes of the world."

PURPORT

This is a verse from the Viṣṇu Purāṇa (5.13.60).

Adi TEXT 4.117

vācā sūcita-śarvarī-rati-kalā-prāgalbhyayā rādhikām

vrīḍā-kuñcita-locanām viracayann agre sakhīnām asau

tad-vakṣo-ruha-citra-keli-makarī-pāṇḍitya-pāram gataḥ

kaiśoram saphalī-karoti kalayan kuñje vihāram hariḥ //CC Adi, 4.117//

SYNONYMS

vācā—by speech; sūcita—revealing; śarvarī—of the night; rati—in amorous pastimes; kalā—of the portion; prāgalbhyayā—the importance; rādhikām—Śrīmatī Rādhārāṇī; vrīḍā—from shame; kuñcita-locanām—having Her eyes closed; viracayan—making; agre—before; sakhinām—Her friends; asau—that one; tat—of Her; vakṣaḥ-ruha—on the breasts; citra-keli—with variegated pastimes; makarī—in drawing dolphins; pāṇḍitya—of cleverness; pāram—the limit; gataḥ—who reached; kaisoram—adolescence; sa-phalī-karoti—makes successful; kalayan—performing; kuñje—in the bushes; vihāram—pastimes; hariḥ—the Supreme Personality of Godhead.

TRANSLATION

"Lord Kṛṣṇa made Śrīmatī Rādhārāṇī close Her eyes in shame before Her friends by His words relating Their amorous activities on the previous night. Then He showed the highest limit of cleverness in drawing pictures of dolphins in various playful sports on Her breasts. In this way Lord Hari made His youth successful by performing pastimes in the bushes with Śrī Rādhā and Her friends."

PURPORT

This is a verse from the Bhakti-rasāmṛta-sindhu (2.1.231) of Śrīla Rūpa Gosvāmī.

Adi TEXT 4.118

harir eṣa na ced avātariṣyan

mathurāyām madhurākṣi rādhikā ca

abhaviṣyat iyaṁ vṛthā viśṛṣṭir

makarāṅkas tu viśeṣatas tadātra //CC Adi, 4.118//

SYNONYMS

hariḥ—Lord Kṛṣṇa; eṣaḥ—this; na—not; cet—if; avātariṣyat—would have descended; mathurāyām—in Mathurā; madhura-akṣi—O lovely-eyed one (Paurṇamāsī); rādhikā—Śrīmatī Rādhikā; ca—and; abhaviṣyat—would have been; iyaṁ—this; vṛthā—useless; viśṛṣṭiḥ—the whole creation; makara-aṅkaḥ—the demigod of love, Cupid; tu—then; viśeṣataḥ—above all; tadā—then; atra—in this.

TRANSLATION

"O Paurṇamāsī, if Lord Hari had not descended in Mathurā with Śrīmatī Rādhārāṇī, this entire creation-and especially Cupid, the demigod of love-would have been useless."

PURPORT

This verse is spoken by Śrī Vṛndā-devī in the Vidagdha-mādhava (7.3) of Śrīla Rūpa Gosvāmī.

Adi TEXTS 4.119-120

ei mata pūrve kṛṣṇa rasera sadana
yadyapi karila rasa-niryāsa-carvaṇa
tathāpi nahila tina vāñchita pūraṇa
tāhā āsvādite yadi karila yatana //CC Adi, 4.119-120//

SYNONYMS

ei mata—like this; pūrve—previously; kṛṣṇa—Lord Kṛṣṇa; rasera—of mellows; sadana—the reservoir; yadyapi—even though; karila—did; rasa—of the mellows; niryāsa—the essence; carvaṇa—chewing; tathāpi—still; nahila—was not; tina—three; vāñchita—desired objects; pūraṇa—fulfilling; tāhā—that; āsvādite—to taste; yadi—though; karila—were made; yatana—efforts.

TRANSLATION

Even though Lord Kṛṣṇa, the abode of all mellows, had previously in this way chewed the essence of the mellows of love, still He was unable to fulfill three desires, although He made efforts to taste them.

Adi TEXT 4.121

tānhāra prathama vāñchā kariye vyākhyāna
kṛṣṇa kahe,--'āmi ha-i rasera nidāna //CC Adi, 4.121//

SYNONYMS

tānhāra—His; prathama—first; vāñchā—desire; kariye—I do; vyākhyāna—

explanation; kṛṣṇa—Lord Kṛṣṇa; kahe—says; āmi—I; ha-i—am; rasera—of mellow; nidāna—primary cause.

TRANSLATION

I shall explain His first desire. Kṛṣṇa says, "I am the primary cause of all rasas.

Adi TEXT 4.122

pūrṇānanda-maya āmi cin-maya pūrṇa-tattva

rādhikāra preme āmā karāya unmatta //CC Adi, 4.122//

SYNONYMS

pūrṇa-ānanda-maya—made of full joy; āmi—I; cit-maya—spiritual; pūrṇa-tattva—full of truth; rādhikāra—of Śrīmatī Rādhārāṇī; preme—the love; āmā—Me; karāya—makes; unmatta—maddened.

TRANSLATION

"I am the full spiritual truth and am made of full joy, but the love of Śrīmatī Rādhārāṇī drives Me mad.

Adi TEXT 4.123

nā jāni rādhāra preme āche kata bala

ye bale āmāre kare sarvadā vihvala //CC Adi, 4.123//

SYNONYMS

nā jāni—I do not know; rādhāra—of Śrīmatī Rādhārāṇī; preme—in the love; āche—there is; kata—how much; bala—strength; ye—which; bale—strength; āmāre—Me; kare—makes; sarvadā—always; vihvala—overwhelmed.

TRANSLATION

"I do not know the strength of Rādhā's love, with which She always overwhelms Me.

Adi TEXT 4.124

rādhikāra prema--guru, āmi--śiṣya naṭa

sadā āmā nānā nṛtye nācāya udbhaṭa //CC Adi, 4.124//

SYNONYMS

rādhikāra—of Śrīmatī Rādhārāṇī; prema—the love; guru—teacher; āmi—I; śiṣya—disciple; naṭa—dancer; sadā—always; āmā—Me; nānā—various; nṛtye—in dances; nācāya—causes to dance; udbhaṭa—novel.

TRANSLATION

"The love of Rādhikā is My teacher, and I am Her dancing pupil. Her prema makes Me dance various novel dances."

Adi TEXT 4.125

kasmād vṛnde priya-sakhi hareḥ pāda-mūlāt kuto 'sau
kuṇḍāraṇye kim iha kurute nṛtya-śikṣāṁ guruḥ kaḥ
taṁ tvan-mūrṭiḥ prati-taru-lataṁ dig-vidikṣu sphurantī
śailūṣīva bhramati parito nartayantī sva-paścāt //CC Adi, 4.125//

SYNONYMS

kasmāt—from where; vṛnde—O Vṛndā; priyā-sakhi—O dear friend; hareḥ—of Lord Hari; pāda-mūlāt—from the lotus feet; kutaḥ—where; asau—that one (Lord Kṛṣṇa); kuṇḍa-araṇye—in the forest on the bank of Rādhā-kuṇḍa; kim—what; iha—here; kurute—He does; nṛtya-śikṣāṁ—dancing practice; guruḥ—teacher; kaḥ—who; taṁ—Him; tvat-mūrṭiḥ—Your form; prati-taru-lataṁ—on every tree and vine; dik-vidikṣu—in all directions; sphurantī—appearing; śailūṣī—expert dancer; iva—like; bhramati—wanders; paritaḥ—all around; nartayantī—causing to dance; sva-paścāt—behind.

TRANSLATION

"O my beloved friend Vṛndā, where are you coming from?"

"I am coming from the feet of Śrī Hari."

"Where is He?"

"In the forest on the bank of Rādhā-kuṇḍa."

"What is He doing there?"

"He is learning dancing."

"Who is His master?"

"Your image, Rādhā, revealing itself in every tree and creeper in every direction, is roaming like a skillful dancer, making Him dance behind."

PURPORT

This text is from the Govinda-līlāmṛta (8.77) of Kṛṣṇadāsa Kavirāja Gosvāmī.

Adi TEXT 4.126

nija-premāsvāde mora haya ye āhlāda

tāhā ha'te koṭi-guṇa rādhā-premāsvāda //CC Adi, 4.126//

SYNONYMS

nija—own; prema—love; āsvāde—in tasting; mora—My; haya—there is; ye—whatever; āhlāda—pleasure; tāhā ha'te—than that; koṭi-guṇa—ten million times greater; rādhā—of Śrīmatī Rādhārāṇī; prema-āsvāda—the tasting of love.

TRANSLATION

"Whatever pleasure I get from tasting My love for Śrīmatī Rādhārāṇī, She tastes ten million times more than Me by Her love.

Adi TEXT 4.127

āmi yaiche paraspara viruddha-dharmāśraya

rādhā-prema taiche sadā viruddha-dharma-maya //CC Adi, 4.127//

SYNONYMS

āmi—I; yaiche—just as; paraspara—mutually; viruddha-dharma—of conflicting characteristics; āśraya—the abode; rādhā-prema—the love of Śrīmatī Rādhārāṇī; taiche—just so; sadā—always; viruddha-dharma-maya—consists of conflicting characteristics.

TRANSLATION

"Just as I am the abode of all mutually contradictory characteristics, so Rādhā's love is always full of similar contradictions.

Adi TEXT 4.128

rādhā-premā vibhu--yāra bāḍite nāhi ṭhāñi

tathāpi se kṣaṇe kṣaṇe bāḍaye sadāi //CC Adi, 4.128//

SYNONYMS

rādhā-premā—the love of Śrīmatī Rādhārāṇī; vibhu—all-pervading; yāra—of which; bāḍite—to increase; nāhi—there is not; ṭhāñi—space; tathāpi—still; se—that; kṣaṇe kṣaṇe—every second; bāḍaye—increases; sadāi—always.

TRANSLATION

"Rādhā's love is all-pervading, leaving no room for expansion. But still it is expanding constantly.

Adi TEXT 4.129

yāhā va-i guru vastu nāhi suniścita

tathāpi gurura dharma gaurava-varjita //CC Adi, 4.129//

SYNONYMS

yāhā—which; va-i—besides; guru—great; vastu—thing; nāhi—there is not; suniścita—quite certainly; tathāpi—still; gurura—of greatness; dharma—characteristics; gaurava-varjita—devoid of pride.

TRANSLATION

"There is certainly nothing greater than Her love. But Her love is devoid of pride. That is the sign of its greatness.

Adi TEXT 4.130

yāhā haite sunirmala dvitīya nāhi āra

tathāpi sarvadā vāmya-vakra-vyavahāra //CC Adi, 4.130//

SYNONYMS

yāhā haite—than which; su-nirmala—very pure; dvitīya—second; nāhi—there is not; āra—another; tathāpi—still; sarvadā—always; vāmya—perverse; vakra—crooked; vyavahāra—behavior.

TRANSLATION

"Nothing is purer than Her love. But its behavior is always perverse and crooked."

Adi TEXT 4.131

vibhur api kalayan sadābhivṛddhim

gurur api gaurava-caryayā vihīnaḥ

muhur upacita-vakrimāpi śuddho

jayati mura-dviṣi rādhikānurāgaḥ //CC Adi, 4.131//

SYNONYMS

vibhuḥ—all-pervading; api—although; kalayan—making; sadā—always; abhivṛddhim—increase; guruḥ—important; api—although; gaurava-caryayā vihīnaḥ—without proud behavior; muhuḥ—again and again; upacita—increased; vakrimā—duplicity; api—although; śuddhaḥ—pure; jayati—all glories to; mura-dviṣi—for Kṛṣṇa, the enemy of the demon Mura; rādhikā—of Śrīmatī Rādhārāṇī; anurāgaḥ—the love.

TRANSLATION

"All glories to Rādhā's love for Kṛṣṇa, the enemy of the demon Mura. Although it is all-pervading, it tends to increase at every moment. Although it is important, it is devoid of pride. And although it is pure, it is always beset with duplicity."

PURPORT

This is a verse from the Dāna-keli-kaumudī (2) of Śrīla Rūpa Gosvāmī.

Adi TEXT 4.132

sei premāra śrī-rādhikā parama 'āśraya'

sei premāra āmi ha-i kevala 'viṣaya' //CC Adi, 4.132//

SYNONYMS

sei—that; premāra—of the love; śrī-rādhikā—Śrīmatī Rādhārāṇī; parama—highest; āśraya—abode; sei—that; premāra—of the love; āmi—I; ha-i—am; kevala—only; viṣaya—object.

TRANSLATION

"Śrī Rādhikā is the highest abode of that love, and I am its only object.

Adi TEXT 4.133

viṣaya-jātīya sukha āmāra āsvāda

āmā haite koṭi-guṇa āśrayera āhlāda //CC Adi, 4.133//

SYNONYMS

viṣaya-jātīya—relating to the object; sukha—happiness; āmāra—My; āsvāda—tasting; āmā haite—than Me; koṭi-guṇa—ten million times more; āśrayera—of the abode; āhlāda—pleasure.

TRANSLATION

"I taste the bliss to which the object of love is entitled. But the pleasure of Rādhā, the abode of that love, is ten million times greater.

Adi TEXT 4.134

āśraya-jātīya sukha pāite mana dhāya

yatne āsvādite nāri, ki kari upāya //CC Adi, 4.134//

SYNONYMS

āśraya-jātīya—relating to the abode; sukha—happiness; pāite—to obtain; mana—the mind; dhāya—chases; yatne—by effort; āsvādite—to taste; nāri—I am unable; ki—what; kari—I do; upāya—way.

TRANSLATION

"My mind races to taste the pleasure experienced by the abode, but I cannot taste it, even by My best efforts. How may I taste it?

Adi TEXT 4.135

kabhu yadi ei premāra ha-iye āśraya

tabe ei premānandera anubhava haya //CC Adi, 4.135//

SYNONYMS

kabhu—sometime; yadi—if; ei—this; premāra—of the love; ha-iye—I become; āśraya—the abode; tabe—then; ei—this; prema-ānandera—of the joy of love; anubhava—experience; haya—there is.

TRANSLATION

"If sometime I can be the abode of that love, only then may I taste its joy."

PURPORT

Viṣaya and āśraya are two very significant words relating to the reciprocation between Kṛṣṇa and His devotee. The devotee is called the āśraya, and his beloved, Kṛṣṇa, is the viṣaya. Different ingredients are involved in the exchange of love between the āśraya and viṣaya, which are known as vibhāva, anubhāva, sāttvika and vyabhicārī. Vibhāva is divided into the two categories ālambana and uddīpana. Ālambana may be further divided into āśraya and viṣaya. In the loving affairs of Rādhā and Kṛṣṇa, Rādhārāṇī is the āśraya feature and Kṛṣṇa the viṣaya. The transcendental consciousness of the Lord tells Him, "I am Kṛṣṇa, and I experience pleasure as the viṣaya. The pleasure enjoyed by Rādhārāṇī, the āśraya, is many times greater than the pleasure I feel." Therefore, to feel the pleasure of the āśraya category, Lord Kṛṣṇa appeared as Śrī Caitanya Mahāprabhu.

Adi TEXT 4.136

eta cinti' rahe kṛṣṇa parama-kautukī

hṛdaye bāḍaye prema-lobha dhakdhaki //CC Adi, 4.136//

SYNONYMS

eta cinti'-thinking this; rahe—remains; kṛṣṇa—Lord Kṛṣṇa; parama-kautukī—the supremely curious; hṛdaye—in the heart; bāḍaye—increases; prema-lobha—eager desire for love; dhakdhaki—blazing.

TRANSLATION

Thinking in this way, Lord Kṛṣṇa was curious to taste that love. His eager desire for that love increasingly blazed in His heart.

Adi TEXT 4.137

ei eka, śuna āra lobhera prakāra

sva-mādhurya dekhi' kṛṣṇa karena vicāra //CC Adi, 4.137//

SYNONYMS

ei—this; eka—one; śuna—please hear; āra—another; lobhera—of eager desire; prakāra—type; sva-mādhurya—own sweetness; dekhi'-seeing; kṛṣṇa—Lord Kṛṣṇa; karena—does; vicāra—consideration.

TRANSLATION

That is one desire. Now please hear of another. Seeing His own beauty, Lord Kṛṣṇa began to consider.

Adi TEXT 4.138

adbhuta, ananta, pūrṇa mora madhurimā

tri-jagate ihāra keha nāhi pāya sīmā //CC Adi, 4.138//

SYNONYMS

adbhuta—wonderful; ananta—unlimited; pūrṇa—full; mora—My; madhurimā—sweetness; tri-jagate—in the three worlds; ihāra—of this; keha—someone; nāhi—not; pāya—obtains; sīmā—limit.

TRANSLATION

"My sweetness is wonderful, infinite and full. No one in the three worlds can find its limit.

Adi TEXT 4.139

ei prema-dvāre nitya rādhikā ekali

āmāra mādhyamāṣṭa āsvāde sakali //CC Adi, 4.139//

SYNONYMS

ei—this; prema-dvāre—by means of the love; nitya—always; rādhikā—Śrīmatī Rādhārāṇī; ekali—only; āmāra—of Me; mādhubya-amṛta—the nectar of the sweetness; āsvāde—tastes; sakali—all.

TRANSLATION

"Only Rādhikā, by the strength of Her love, tastes all the nectar of My sweetness.

Adi TEXT 4.140

yadyapi nirmala rādhāra sat-prema-darpaṇa

tathāpi svacchatā tāra bāḍhe kṣaṇe kṣaṇa //CC Adi, 4.140//

SYNONYMS

yadyapi—although; nirmala—pure; rādhāra—of Śrīmatī Rādhārāṇī; sat-prema—of real love; darpaṇa—the mirror; tathāpi—still; svacchatā—transparency; tāra—of that; bāḍhe—increases; kṣaṇe kṣaṇa—every moment.

TRANSLATION

"Although Rādhā's love is pure like a mirror, its purity increases at every moment.

Adi TEXT 4.141

āmāra mādhubya nāhi bāḍhite avakāśe

e-darpaṇera āge nava nava rūpe bhāse //CC Adi, 4.141//

SYNONYMS

āmāra—of Me; mādhubya—sweetness; nāhi—not; bāḍhite—to increase; avakāśe—opportunity; e-darpaṇera āge—in front of this mirror; nava nava—newer and newer; rūpe—in beauty; bhāse—shines.

TRANSLATION

"My sweetness also has no room for expansion, yet it shines before that mirror in newer and newer beauty.

Adi TEXT 4.142

man-mādhurya rādhāra prema--donhe hoḍa kari'

kṣaṇe kṣaṇe bāḍe donhe, keha nāhi hāri //CC Adi, 4.142//

SYNONYMS

mat-mādhurya—My sweetness; rādhāra—of Śrīmatī Rādhārāṇī; prema—the love; donhe—both together; hoḍa kari'-challenging; kṣaṇe kṣaṇe—every second; bāḍe—increase; donhe—both; keha nāhi—no one; hāri—defeated.

TRANSLATION

"There is constant competition between My sweetness and the mirror of Rādhā's love. They both go on increasing, but neither knows defeat.

Adi TEXT 4.143

āmāra mādhurya nitya nava nava haya

sva-sva-prema-anurūpa bhakte āsvādaya //CC Adi, 4.143//

SYNONYMS

āmāra—of Me; mādhurya—the sweetness; nitya—always; nava nava—newer and newer; haya—is; sva-sva-prema-anurūpa—according to one's own love; bhakte—the devotee; āsvādaya—tastes.

TRANSLATION

"My sweetness is always newer and newer. Devotees taste it according to their own respective love.

Adi TEXT 4.144

darpaṇādye dekhi' yadi āpana mādhurī

āsvādite haya lobha, āsvādite nāri //CC Adi, 4.144//

SYNONYMS

darpaṇa-ādye—beginning in a mirror; dekhi'-seeing; yadi—if; āpana—own; mādhurī—sweetness; āsvādite—to taste; haya—there is; lobha—desire; āsvādite—to taste; nāri—I am not able.

TRANSLATION

"If I see My sweetness in a mirror, I am tempted to taste it, but nevertheless I cannot.

Adi TEXT 4.145

vicāra kariye yadi āsvāda-upāya

rādhikā-svarūpa ha-ite tabe mana dhāya //CC Adi, 4.145//

SYNONYMS

vicāra—consideration; kariye—I do; yadi—if; āsvāda—to taste; upāya—way; rādhikā-svarūpa—the nature of Śrīmatī Rādhārāṇī; ha-ite—to become; tabe—then; mana—mind; dhāya—chases.

TRANSLATION

"If I deliberate on a way to taste it, I find that I hanker for the position of Rādhikā."

PURPORT

Kṛṣṇa's attractiveness is wonderful and unlimited. No one can know the end of it. Śrīmatī Rādhārāṇī alone can relish such extensiveness from Her position in the āśraya category. The mirror of Śrīmatī Rādhārāṇī's transcendental love is perfectly clear, yet it appears clearer and clearest in the transcendental method of understanding Kṛṣṇa. In the mirror of Rādhārāṇī's heart, the transcendental features of Kṛṣṇa appear increasingly new and fresh. In other words, the attraction of Kṛṣṇa increases in proportion to the understanding of Śrīmatī Rādhārāṇī. Each tries to supersede the other. Neither wants to be defeated in increasing the intensity of love. Desiring to understand Rādhārāṇī's attitude of increasing love, Lord Kṛṣṇa appeared as Śrī Caitanya Mahāprabhu.

Adi TEXT 4.146

aparikalita-pūrvaḥ kaś camatkāra-kārī

sphurati mama garīyān eṣa mādhyura-pūraḥ

ayam aham api hanta prekṣya yaṁ lubdha-cetāḥ

sarabhasam upabhoktum kāmaya rādhikeva //CC Adi, 4.146//

SYNONYMS

aparikalita—not experienced; pūrvah—previously; kaḥ—who; camatkāra-kārī—causing wonder; sphurati—manifests; mama—My; garīyān—more great; eṣaḥ—this; mādhyura-pūraḥ—abundance of sweetness; ayam—this; aham—I; api—even; hanta—alas; prekṣya—seeing; yam—which; lubdha-cetāḥ—My mind being bewildered; sa-rabhasam—impetuously; upabhoktum—to enjoy; kāmaye—desire; rādhikā iva—like Śrīmatī Rādhārāṇī.

TRANSLATION

"Who manifests an abundance of sweetness greater than Mine, which has never been experienced before and which causes wonder to all? Alas, I Myself, My mind bewildered upon seeing this beauty, impetuously desire to enjoy it like Śrīmatī Rādhārāṇī.

PURPORT

This text is from the Lalita-mādhava (8.34) of Śrīla Rūpa Gosvāmī. It was spoken by Lord Kṛṣṇa when He saw the beauty of His own reflection in a jeweled fountain in Dvārakā.

Adi TEXT 4.147

kṛṣṇa-mādhuryera eka svābhāvika bala

kṛṣṇa-ādi nara-nārī karaye cañcala //CC Adi, 4.147//

SYNONYMS

kṛṣṇa—of Lord Kṛṣṇa; mādhyura—of the sweetness; eka—one; svābhāvika—natural; bala—strength; kṛṣṇa—Lord Kṛṣṇa; ādi—beginning with; nara-nārī—men and women; karaye—makes; cañcala—perturbed.

TRANSLATION

The beauty of Kṛṣṇa has one natural strength: it thrills the hearts of all men and women, beginning with Lord Kṛṣṇa Himself.

Adi TEXT 4.148

śravaṇe, darśane ākarṣaye sarva-mana

āpanā āsvādite kṛṣṇa kareṇa yatana //CC Adi, 4.148//

SYNONYMS

śravaṇe—in hearing; darśane—in seeing; ākarṣaye—attracts; sarva-mana—all minds; āpanā—Himself; āsvādite—to taste; kṛṣṇa—Lord Kṛṣṇa; kareṇa—makes; yatana—efforts.

TRANSLATION

All minds are attracted by hearing His sweet voice and flute, or by seeing His beauty. Even Lord Kṛṣṇa Himself makes efforts to taste that sweetness.

Adi TEXT 4.149

e mādḥuryāmṛta pāna sadā yei kare

ṭṛṣṇā-śānti nahe, ṭṛṣṇā bāḍhe nirantare //CC Adi, 4.149//

SYNONYMS

e—this; mādḥurya-amṛta—nectar of sweetness; pāna—drinks; sadā—always; yei—that person who; kare—does; ṭṛṣṇā-śānti—satisfaction of thirst; nahe—there is not; ṭṛṣṇā—thirst; bāḍhe—increases; nirantare—constantly.

TRANSLATION

The thirst of one who always drinks the nectar of that sweetness is never satisfied. Rather, that thirst increases constantly.

Adi TEXT 4.150

atrpta ha-iyā kare vidhira nindana

avidagdha vidhi bhāla nā jāne sṛjana //CC Adi, 4.150//

SYNONYMS

atrpta—unsatisfied; ha-iyā—being; kare—do; vidhira—of Lord Brahmā; nindana—blaspheming; avidagdha—inexperienced; vidhi—Lord Brahmā; bhāla—well; nā jāne—does not know; sṛjana—creating.

TRANSLATION

Such a person, being unsatisfied, begins to blaspheme Lord Brahmā, saying that he does not know the art of creating well and is simply inexperienced.

Adi TEXT 4.151

koṭi netra nāhi dila, sabe dila dui

tāhāte nimeṣa,--kṛṣṇa ki dekhiba muṇi //CC Adi, 4.151//

SYNONYMS

koṭi—ten million; netra—eyes; nāhi dila—did not give; sabe—to all; dila—gave; dui—two; tāhāte—in that; nimeṣa—a blink; kṛṣṇa—Lord Kṛṣṇa; ki—how; dekhiba—shall see; muṇi—I.

TRANSLATION

He has not given millions of eyes to see the beauty of Kṛṣṇa. He has given only two eyes, and even those eyes blink. How then shall I see the lovely face of Kṛṣṇa?

Adi TEXT 4.152

aṭati yad bhavān ahni kānanam

truṭir yugāyate tvām apaśyatām

kuṭila-kuntalam śrī-mukham ca te

jaḍa udīkṣatām pakṣma-kṛd dṛśām //CC Adi, 4.152//

SYNONYMS

aṭati—goes; yat—when; bhavān—Your Lordship; ahni—in the day; kānanam—to the forest; truṭiḥ—half a second; yugāyate—appears like a yuga; tvām—You; apaśyatām—of those not seeing; kuṭila-kuntalam—adorned with curled hair; śrī-mukham—beautiful face; ca—and; te—Your; jaḍaḥ—stupid; udīkṣatām—looking at; pakṣma-kṛt—the maker of eyelashes; dṛśām—of the eyes.

TRANSLATION

[The gopīs say:] "O Kṛṣṇa, when You go to the forest during the day and we do not see Your sweet face, which is surrounded by beautiful curling hair, half a second becomes as long as an entire age for us. And we consider the creator, who has put eyelids on the eyes we use for seeing You, to be simply a fool."

PURPORT

This verse is spoken by the gopīs in Śrīmad-Bhāgavatam (10.31.15).

Adi TEXT 4.153

gopyaś ca kṛṣṇam upalabhya cirād abhīṣṭam
yat-prekṣaṇe dṛśiṣu pakṣma-kṛtam śapanti
dṛgbhir hṛdi kṛtam alam parirabhya sarvās
tad-bhāvam āpur api nitya-yujām durāpam //CC Adi, 4.153//

SYNONYMS

gopyaḥ—the gopīs; ca—and; kṛṣṇam—Lord Kṛṣṇa; upalabhya—seeing; cirāt—after a long time; abhīṣṭam—desired object; yat-prekṣaṇe—in the seeing of whom; dṛśiṣu—in the eyes; pakṣma-kṛtam—the maker of eyelashes; śapanti—curse; dṛgbhiḥ—with the eyes; hṛdi kṛtam—who entered the heart; alam—enough; parirabhya—embracing; sarvāḥ—all; tat-bhāvam—that highest stage of joy; āpuḥ—obtained; api—although; nitya-yujām—by perfected yogīs; durāpam—difficult to obtain.

TRANSLATION

"The gopīs saw their beloved Kṛṣṇa at Kurukṣetra after a long separation. They secured and embraced Him in their hearts through their eyes, and they attained a joy so intense that not even perfect yogīs can attain it. The gopīs cursed the creator for creating eyelids that interfered with their vision."

PURPORT

This text is from Śrīmad-Bhāgavatam (10.82.39).

Adi TEXT 4.154

kṛṣṇāvalokana vinā netra phala nāhi āna
yei jana kṛṣṇa dekhe, sei bhāgyavān //CC Adi, 4.154//

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; avalokana—looking at; vinā—without; netra—the eyes; phala—fruit; nāhi—not; āna—other; yei—who; jana—the person; kṛṣṇa—Lord Kṛṣṇa; dekhe—sees; sei—he; bhāgyavān—very fortunate.

TRANSLATION

There is no other consummation for the eyes than the sight of Kṛṣṇa. Whoever sees Him is most fortunate indeed.

Adi TEXT 4.155

akṣaṇvatām phalam idam na param vidāmaḥ
sakhyaḥ paśūn anuviveśayator vayasyaiḥ
vaktram vrajeśa-sutayor anuveṇu-juṣṭam
yair vā nipītam anurakta-kaṭākṣa-mokṣam //CC Adi, 4.155//

SYNONYMS

akṣaṇvatām—of those who have eyes; phalam—the fruit; idam—this; na—not; param—other; vidāmaḥ—we know; sakhyaḥ—O friends; paśūn—the cows; anuviveśayatoḥ—causing to enter one forest from another; vayasyaiḥ—with Their friends of the same age; vaktram—the faces; vraja-īśa—of Mahārāja Nanda; sutayoḥ—of the two sons; anuveṇu-juṣṭam—possessed of flutes; yaiḥ—by which; vā—or; nipītam—imbibed; anurakta—loving; kaṭa-akṣa—glances; mokṣam—giving off.

TRANSLATION

[The gopīs say:] "O friends, those eyes that see the beautiful faces of the sons of Mahārāja Nanda are certainly fortunate. As these two sons enter the forest, surrounded by Their friends, driving the cows before Them, They hold Their flutes to Their mouths and glance lovingly upon the residents of Vṛndāvana. For those who have eyes, we think there is no greater object of vision."

PURPORT

Like the gopīs, one can see Kṛṣṇa continuously if one is fortunate enough. In the Brahma-saṁhitā it is said that sages whose eyes have been smeared with the ointment of pure love can see the form of Śyāmasundara (Kṛṣṇa) continuously in the centers of their hearts. This text from Śrīmad-Bhāgavatam (10.21.7) was sung by the gopīs on the advent of the śarat season.

Adi TEXT 4.156

gopyas tapaḥ kim acarān yad amuṣya rūpaṁ

lāvaṇya-sāram asamordhvam ananya-siddham

dr̥gbhiḥ pibanty anusavābhinavaṁ durāpam

ekānta-dhāma yaśasaḥ śrīya aiśvarasya //CC Adi, 4.156//

SYNONYMS

gopyaḥ—the gopīs; tapaḥ—austerities; kim—what; acarāṇ—performed; yat—from which; amuṣya—of such a one (Lord Kṛṣṇa); rūpam—the form; lāvaṇya-sāram—the essence of loveliness; asama-ūrdhvam—not paralleled or surpassed; ananya-siddham—not perfected by any other ornament (self-perfect); dr̥gbhiḥ—by the eyes; pibanti—they drink; anusava-abhinavam—constantly new; durāpam—difficult to obtain; ekānta-dhāma—the only abode; yaśasaḥ—of fame; śrīyaḥ—of beauty; aiśvarasya—of opulence.

TRANSLATION

[The women of Mathurā say:] "What austerities must the gopīs have performed? With their eyes they always drink the nectar of the form of Lord Kṛṣṇa, which is the essence of loveliness and is not to be equaled or surpassed. That loveliness is the only abode of beauty, fame and opulence. It is self-perfect, ever fresh and extremely rare."

PURPORT

This text from Śrīmad-Bhāgavatam (10.44.14) was spoken by the women of Mathurā when they saw Kṛṣṇa and Balarāma in the arena with King Kaṁsa's great wrestlers Muṣṭika and Cāṇūra.

Adi TEXT 4.157

apūrva mādhurī kṛṣṇera, apūrva tāra bala

yāhāra śravaṇe mana haya ṭalamala //CC Adi, 4.157//

SYNONYMS

apūrva—unprecedented; mādhurī—sweetness; kṛṣṇera—of Lord Kṛṣṇa; apūrva—unprecedented; tāra—of that; bala—the strength; yāhāra—of which; śravaṇe—in hearing; mana—the mind; haya—becomes; ṭalamala—unsteady.

TRANSLATION

The sweetness of Lord Kṛṣṇa is unprecedented, and its strength is also unprecedented. Simply by one's hearing of such beauty, the mind becomes unsteady.

Adi TEXT 4.158

kṛṣṇera mādhye kṛṣṇe upajaya lobha

samyak āsvādite nāre, mane rahe kṣobha //CC Adi, 4.158//

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; mādhye—in the sweetness; kṛṣṇe—in Lord Kṛṣṇa; upajaya—arises; lobha—eager desire; samyak—fully; āsvādite—to taste; nāre—is not able; mane—in the mind; rahe—remains; kṣobha—sorrow.

TRANSLATION

Lord Kṛṣṇa's own beauty attracts Lord Kṛṣṇa Himself. But because He cannot fully enjoy it, His mind remains full of sorrow.

Adi TEXT 4.159

ei ta' dvitīya hetura kahila vivaraṇa

ṭṭīya hetura ebe śunaha lakṣaṇa //CC Adi, 4.159//

SYNONYMS

ei—this; ta'-certainly; dvitīya—second; hetura—of the reason; kahila—has been said; vivaraṇa—description; ṭṭīya—the third; hetura—of the reason; ebe—now; śunaha—please hear; lakṣaṇa—the characteristic.

TRANSLATION

This is a description of His second desire. Now please listen as I describe the third.

Adi TEXT 4.160

atyanta-nigūḍha ei rasera siddhānta

svarūpa-gosāṇi mātra jānena ekānta //CC Adi, 4.160//

SYNONYMS

atyanta—extremely; nigūḍha—deep; ei—this; rasera—of mellow; siddhānta—conclusion; svarūpa-gosāñi—Svarūpa Dāmodara Gosvāmī; mātra—only; jānena—knows; ekānta—much.

TRANSLATION

This conclusion of rasa is extremely deep. Only Svarūpa Dāmodara knows much about it.

Adi TEXT 4.161

yebā keha anya jāne, seho tāñhā haite

caitanya-gosāñira teñha atyanta marma yāte //CC Adi, 4.161//

SYNONYMS

yebā—whoever; keha—someone; anya—other; jāne—knows; seho—he; tāñhā haite—from him (Svarūpa Dāmodara); caitanya-gosāñira—of Lord Caitanya Mahāprabhu; teñha—he; atyanta—extremely; marma—secret core; yāte—since.

TRANSLATION

Anyone else who claims to know it must have heard it from him, for he was the most intimate companion of Lord Caitanya Mahāprabhu.

Adi TEXT 4.162

gopī-gaṇera premera 'rūḍha-bhāva' nāma

viśuddha nirmala prema, kabhu nahe kāma //CC Adi, 4.162//

SYNONYMS

gopī-gaṇera—of the gopīs; premera—of the love; rūḍha-bhāva—rūḍha-bhāva; nāma—named; viśuddha—pure; nirmala—spotless; prema—love; kabhu—at anytime; nahe—is not; kāma—lust.

TRANSLATION

The love of the gopīs is called rūḍha-bhāva. It is pure and spotless. It is not at any time lust.

PURPORT

As already explained, the position of the gopīs in their loving dealings with Kṛṣṇa is transcendental. Their emotion is called rūḍha-bhāva. Although it is apparently like mundane sex, one should not confuse it with mundane sexual love, for it is pure and unadulterated love of Godhead.

Adi TEXT 4.163

premaiva gopa-rāmānām

kāma ity agamat prathām

ity uddhavādayo 'py etam

vāñchanti bhagavat-priyāḥ //CC Adi, 4.163//

SYNONYMS

prema—love; eva—only; gopa-rāmānām—of the women of Vraja; kāmaḥ—lust; iti—as; agamat—went to; prathām—fame; iti—thus; uddhava-ādayaḥ—headed by Śrī Uddhava; api—even; etam—this; vāñchanti—desire; bhagavat-priyāḥ—dear devotees of the Supreme Personality of Godhead.

TRANSLATION

"The pure love of the gopīs has become celebrated by the name 'lust.' The dear devotees of the Lord, headed by Śrī Uddhava, desire to taste that love."

PURPORT

This is a verse from Bhakti-rasāmṛta-sindhu (1.2.285).

Adi TEXT 4.164

kāma, prema,--donhākāra vibhinna lakṣaṇa

lauha āra hema yaiche svarūpe vilakṣaṇa //CC Adi, 4.164//

SYNONYMS

kāma—lust; prema—love; donhākāra—of the two; vibhinna—separate; lakṣaṇa—symptoms; lauha—iron; āra—and; hema—gold; yaiche—just as; svarūpe—in nature; vilakṣaṇa—different.

TRANSLATION

Lust and love have different characteristics, just as iron and gold have different natures.

PURPORT

One should try to discriminate between sexual love and pure love, for they belong to different categories, with a gulf of difference between them. They are as different from one another as iron is from gold.

Adi TEXT 4.165

ātmendriya-prīti-vāñchā--tāre bali 'kāma'

kṛṣṇendriya-prīti-icchā dhare 'prema' nāma //CC Adi, 4.165//

SYNONYMS

āتما-indriya-prīti—for the pleasure of one's own senses; vāñchā—desires; tāre—to that; bali—I say; kāma—lust; kṛṣṇa-indriya-prīti—for the pleasure of Lord Kṛṣṇa's senses; icchā—desire; dhare—holds; prema—love; nāma—the name.

TRANSLATION

The desire to gratify one's own senses is kāma [lust], but the desire to please the senses of Lord Kṛṣṇa is prema [love].

PURPORT

The revealed scriptures describe pure love as follows:

sarvathā dhvaṁsa-rahitaṁ

saty api dhvaṁsa-kāraṇe

yad bhāva-bandhanaṁ yūnoḥ

sa premā parikīrtitaḥ

"If there is ample reason for the dissolution of a conjugal relationship and yet such a dissolution does not take place, such a relationship of intimate love is called pure."

The predominated gopīs were bound to Kṛṣṇa in such pure love. For them there

was no question of sexual love based on sense gratification. Their only engagement in life was to see Kṛṣṇa happy in all respects, regardless of their own personal interests. They dedicated their souls only for the satisfaction of the Personality of Godhead, Śrī Kṛṣṇa. There was not the slightest tinge of sexual love between the gopīs and Kṛṣṇa.

The author of Śrī Caitanya-caritāmṛta asserts with authority that sexual love is a matter of personal sense enjoyment. All the regulative principles in the Vedas pertaining to desires for popularity, fatherhood, wealth and so on are different phases of sense gratification. Acts of sense gratification may be performed under the cover of public welfare, nationalism, religion, altruism, ethical codes, Biblical codes, health directives, fruitive action, bashfulness, tolerance, personal comfort, liberation from material bondage, progress, family affection or fear of social ostracism or legal punishment, but all these categories are different subdivisions of one substance—sense gratification. All such good acts are performed basically for one's own sense gratification, for no one can sacrifice his personal interest while discharging these much-advertised moral and religious principles. But above all this is a transcendental stage in which one feels himself to be only an eternal servitor of Kṛṣṇa, the absolute Personality of Godhead. All acts performed in this sense of servitude are called pure love of God because they are performed for the absolute sense gratification of Śrī Kṛṣṇa. However, any act performed for the purpose of enjoying its fruits or results is an act of sense gratification. Such actions are visible sometimes in gross and sometimes in subtle forms.

Adi TEXT 4.166

kāmera tātparya--nija-sambhoga kevala

kṛṣṇa-sukha-tātparya-mātra prema ta' prabala //CC Adi, 4.166//

SYNONYMS

kāmera—of lust; tātparya—the intent; nija—own; sambhoga—enjoyment; kevala—only; kṛṣṇa-sukha—for Lord Kṛṣṇa's happiness; tātparya—the intent; mātra—only; prema—love; ta'-certainly; prabala—powerful.

TRANSLATION

The object of lust is only the enjoyment of one's own senses. But love caters to the enjoyment of Lord Kṛṣṇa, and thus it is very powerful.

Adi TEXTS 4.167-169

loka-dharma, veda-dharma, deha-dharma, karma

lajjā, dhairya, deha-sukha, ātma-sukha-marma

dustyaja ārya-patha, nija parijana

sva-jane karaye yata tāḍana-bhartsana

sarva-tyāga kari' kare kṛṣṇera bhajana

kṛṣṇa-sukha-hetu kare prema-sevana //CC Adi, 4.167-169//

SYNONYMS

loka-dharma—customs of the people; veda-dharma—Vedic injunctions; deha-dharma—necessities of the body; karma—fruitive work; lajjā—bashfulness; dhairya—patience; deha-sukha—the happiness of the body; ātma-sukha—the happiness of the self; marma—the essence; dustyaja—difficult to give up; ārya-patha—the path of varṇāśrama; nija—own; parijana—family members; sva-jane—one's own family; karaye—do; yata—all; tāḍana—punishment; bhartsana—scolding; sarva-tyāga kari—giving up everything; kare—do; kṛṣṇera—of Lord Kṛṣṇa; bhajana—worship; kṛṣṇa-sukha-hetu—for the purpose of Lord Kṛṣṇa's happiness; kare—do; prema—out of love; sevana—service.

TRANSLATION

Social customs, scriptural injunctions, bodily demands, fruitive action, shyness, patience, bodily pleasures, self-gratification and the path of varṇāśrama-dharma, which is difficult to give up—the gopīs have forsaken all these, as well as their own relatives and their punishment and scolding, for the sake of serving Lord Kṛṣṇa. They render loving service to Him for the sake of His enjoyment.

Adi TEXT 4.170

ihāke kahiye kṛṣṇe dṛḍha anurāga

svaccha dhauta-vastre yaiche nāhi kona dāga //CC Adi, 4.170//

SYNONYMS

ihāke—this; kahiye—I say; kṛṣṇe—in Lord Kṛṣṇa; dṛḍha—strong; anurāga—love; svaccha—pure; dhauta—clean; vastre—in cloth; yaiche—just as; nāhi—

not; kona—some; dāga—mark.

TRANSLATION

That is called firm attachment to Lord Kṛṣṇa. It is spotlessly pure, like a clean cloth that has no stain.

PURPORT

The author of Śrī Caitanya-caritāmṛta advises everyone to give up all engagements of sense gratification and, like the gopīs, dovetail oneself entirely with the will of the Supreme Lord. That is the ultimate instruction of Kṛṣṇa in the Bhagavad-gītā. We should be prepared to do anything and everything to please the Lord, even at the risk of violating the Vedic principles or ethical laws. That is the standard of love of Godhead. Such activities in pure love of Godhead are as spotless as white linen that has been completely washed. Śrīla Bhaktivinoda Ṭhākura warns us in this connection that we should not mistakenly think that the idea of giving up everything implies the renunciation of duties necessary in relation to the body and mind. Even such duties are not sense gratification if they are undertaken in a spirit of service to Kṛṣṇa.

Adi TEXT 4.171

ataeva kāma-preme bahuta antara

kāma--andha-tamaḥ, prema--nirmala bhāskara //CC Adi, 4.171//

SYNONYMS

ataeva—therefore; kāma-preme—in lust and love; bahuta—much; antara—space between; kāma—lust; andha-tamaḥ—blind darkness; prema—love; nirmala—pure; bhāskara—sun.

TRANSLATION

Therefore lust and love are quite different. Lust is like dense darkness, but love is like the bright sun.

Adi TEXT 4.172

ataeva gopī-gaṇera nāhi kāma-gandha

kṛṣṇa-sukha lāgi mātṛa, kṛṣṇa se sambandha //CC Adi, 4.172//

SYNONYMS

ataeva—therefore; gopī-gaṇera—of the gopīs; nāhi—not; kāma-gandha—the slightest bit of lust; kṛṣṇa-sukha—the happiness of Lord Kṛṣṇa; lāgi—for; mātra—only; kṛṣṇa—Lord Kṛṣṇa; se—that; sambandha—the relationship.

TRANSLATION

Thus there is not the slightest taint of lust in the gopīs' love. Their relationship with Kṛṣṇa is only for the sake of His enjoyment.

Adi TEXT 4.173

yat te sujāta-caraṇāmburuhaṁ staneṣu

bhītāḥ śanaiḥ priya dadhīmahi karkaśeṣu

tenāṭavīm aṭasi tad vyathate na kiṁ svit

kūrpadibhir bhramati dhīr bhavad-āyusām naḥ //CC Adi, 4.173//

SYNONYMS

yat—which; te—Your; sujāta—very fine; caraṇa-ambu-ruham—lotus feet; staneṣu—on the breasts; bhītāḥ—being afraid; śanaiḥ—gently; priya—O dear one; dadhīmahi—we place; karkaśeṣu—rough; tena—with them; aṭavīm—the path; aṭasi—You roam; tat—they; vyathate—are distressed; na—not; kim svit—we wonder; kūrpa-ādibhiḥ—by small stones and so on; bhramati—flutters; dhīḥ—the mind; bhavat-āyusām—of those of whom Your Lordship is the very life; naḥ—of us.

TRANSLATION

"O dearly beloved! Your lotus feet are so soft that we place them gently on our breasts, fearing that Your feet will be hurt. Our life rests only in You. Our minds, therefore, are filled with anxiety that Your tender feet might be wounded by pebbles as You roam about on the forest path."

PURPORT

This text from Śrīmad-Bhāgavatam (10.31.19) was spoken by the gopīs when Kṛṣṇa left them in the midst of the rāsa-līlā.

Adi TEXT 4.174

ātma-sukha-duḥkhe gopīra nāhika vicāra

kṛṣṇa-sukha-hetu ceṣṭā mano-vyavahāra //CC Adi, 4.174//

SYNONYMS

ātma-sukha-duḥkhe—in personal happiness or distress; gopīra—of the gopīs; nāhika—not; vicāra—consideration; kṛṣṇa-sukha-hetu—for the purpose of Lord Kṛṣṇa's happiness; ceṣṭā—activity; manaḥ—of the mind; vyavahāra—the business.

TRANSLATION

The gopīs do not care for their own pleasures or pains. All their physical and mental activities are directed toward offering enjoyment to Lord Kṛṣṇa.

Adi TEXT 4.175

kṛṣṇa lāgi' āra saba kare parityāga

kṛṣṇa-sukha-hetu kare śuddha anurāga //CC Adi, 4.175//

SYNONYMS

kṛṣṇa lāgi'-for Lord Kṛṣṇa; āra—other; saba—all; kare—do; parityāga—give up; kṛṣṇa-sukha-hetu—for the purpose of Lord Kṛṣṇa's happiness; kare—do; śuddha—pure; anurāga—attachments.

TRANSLATION

They renounced everything for Kṛṣṇa. They have pure attachment to giving Kṛṣṇa pleasure.

Adi TEXT 4.176

evam mad-arthojjhita-loka-veda-

svānām hi vo mayy anuvṛttaye 'balāḥ

mayā parokṣaṁ bhajatā tirohitam

māsūyitum mārhatā tat priyam priyāḥ //CC Adi, 4.176//

SYNONYMS

evam—thus; mat-artha—for Me; ujjhita—rejected; loka—popular customs; veda—Vedic injunctions; svānām—own families; hi—certainly; vaḥ—of you; mayi—Me; anuvṛttaye—to increase regard for; abalāḥ—O women; mayā—by Me; parokṣam—invisible; bhajatā—favoring; tirohitam—withdrawn from sight; mā—Me; asūyitum—to be displeased with; mā arhatha—you do not deserve; tat—therefore; priyam—who is dear; priyāḥ—O dear ones.

TRANSLATION

"O My beloved gopīs, you have renounced social customs, scriptural injunctions and your relatives for My sake. I disappeared behind you only to increase your concentration upon Me. Since I disappeared for your benefit, you should not be displeased with Me."

PURPORT

This text from Śrīmad-Bhāgavatam (10.32.21) was spoken by Lord Kṛṣṇa when He returned to the arena of the rāsa-līlā.

Adi TEXT 4.177

kṛṣṇera pratijñā eka āche pūrva haite

ye yaiche bhaje, kṛṣṇa tāre bhaje taiche //CC Adi, 4.177//

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; pratijñā—promise; eka—one; āche—there is; pūrva haite—from before; ye—whoever; yaiche—just as; bhaje—he worships; kṛṣṇa—Lord Kṛṣṇa; tāre—to him; bhaje—reciprocates; taiche—just so.

TRANSLATION

Lord Kṛṣṇa has a promise from before to reciprocate with His devotees according to the way they worship Him.

Adi TEXT 4.178

ye yathā mām prapadyante

tāms tathaiva bhajāmy aham

mama vartmānuvartante

manuṣyāḥ pārtha sarvaśaḥ //CC Adi, 4.178//

SYNONYMS

ye—those who; yathā—as; mām—to Me; prapadyante—surrender; tām—them; tathā—so; eva—certainly; bhajāmi—reward; aham—I; mama—My; vartma—path; anuvartante—follow; manuṣyāḥ—men; pārtha—O son of Pṛthā; sarvaśaḥ—in all respects.

TRANSLATION

"In whatever way My devotees surrender unto Me, I reward them accordingly. Everyone follows My path in all respects, O son of Pṛthā."

PURPORT

Kṛṣṇa was never ungrateful to the gopīs, for as He declares to Arjuna in this verse from the Bhagavad-gītā (4.11), He reciprocates with His devotees in proportion to the transcendental loving service they render unto Him. Everyone follows the path that leads toward Him, but there are different degrees of progress on that path, and the Lord is realized in proportion to one's advancement. The path is one, but the progress in approaching the ultimate goal is different, and therefore the proportion of realization of this goal—namely the absolute Personality of Godhead—is also different. The gopīs attained the highest goal, and Lord Caitanya affirmed that there is no higher method of worshiping God than that followed by the gopīs.

Adi TEXT 4.179

se pratijñā bhaṅga haila gopīra bhajane

tāhāte pramāṇa kṛṣṇa-śrī-mukha-vacane //CC Adi, 4.179//

SYNONYMS

se—that; pratijñā—promise; bhaṅga haila—was broken; gopīra—of the gopīs; bhajane—by the worship; tāhāte—in that; pramāṇa—the proof; kṛṣṇa—of Lord Kṛṣṇa; śrī-mukha-vacane—by the words from the mouth.

TRANSLATION

That promise has been broken by the worship of the gopīs, as Lord Kṛṣṇa Himself admits.

Adi TEXT 4.180

na pāraye 'haṁ niravadya-saṁyujām
sva-sādhukṛtyaṁ vibudhāyusāpi vaḥ
yā mābhajan durjaya-geha-śṛṅkhalāḥ
saṁvṛścyā tad vaḥ pratiyātu sādhanā //CC Adi, 4.180//

SYNONYMS

na—not; pāraye—am able to make; aham—I; niravadya-saṁyujām—to those who are completely free from deceit; sva-sādhukṛtyaṁ—proper compensation; vibudha-āyusā—with a lifetime as long as that of the demigods; api—although; vaḥ—to you; yāḥ—who; mā—Me; abhajan—have worshiped; durjaya-geha-śṛṅkhalāḥ—the chains of household life, which are difficult to overcome; saṁvṛścyā—cutting; tat—that; vaḥ—of you; pratiyātu—let it be returned; sādhanā—by the good activity itself.

TRANSLATION

"O gopīs, I am not able to repay My debt for your spotless service, even within a lifetime of Brahmā. Your connection with Me is beyond reproach. You have worshiped Me, cutting off all domestic ties, which are difficult to break. Therefore please let your own glorious deeds be your compensation."

PURPORT

This verse from Śrīmad-Bhāgavatam (10.32.22) was spoken by Śrī Kṛṣṇa Himself when He returned to the gopīs upon hearing their songs of separation.

Adi TEXT 4.181

tabe ye dekhiye gopīra nija-dehe prīta
seho ta' kṛṣṇera lāgi, jāniha niścita //CC Adi, 4.181//

SYNONYMS

tabe—now; ye—whatever; dekhiye—we see; gopīra—of the gopīs; nija-dehe—in their own bodies; prīta—affection; seho—that; ta'-certainly; kṛṣṇera lāgi—for Lord Kṛṣṇa; jāniha—know; niścita—for certain.

TRANSLATION

Now, whatever affection we see the gopīs show in their own bodies, know it for certain to be only for the sake of Lord Kṛṣṇa.

PURPORT

The selfless love of Godhead exhibited by the gopīs cannot have any parallel. We should not, therefore, misunderstand the carefulness of the gopīs in their personal decoration. The gopīs dressed themselves as beautifully as possible, just to make Kṛṣṇa happy by seeing them. They had no ulterior desires. They dedicated their bodies, and everything they possessed, to the service of Śrī Kṛṣṇa, taking for granted that their bodies were meant for His enjoyment. They dressed themselves on the understanding that Kṛṣṇa would be happy by seeing and touching them.

Adi TEXT 4.182

'ei deha kailuṁ āmi kṛṣṇe samarpaṇa

tāṇra dhana tāṇra ihā sambhoga-sādhana //CC Adi, 4.182//

SYNONYMS

ei—this; deha—body; kailuṁ—have done; āmi—I; kṛṣṇe—to Lord Kṛṣṇa; samarpaṇa—offering; tāṇra—of Him; dhana—the wealth; tāṇra—of Him; ihā—this; sambhoga-sādhana—brings about the enjoyment.

TRANSLATION

[The gopīs think:] "I have offered this body to Lord Kṛṣṇa. He is its owner, and it brings Him enjoyment.

Adi TEXT 4.183

e-deha-darśana-sparśe kṛṣṇa-santoṣaṇa'

ei lāgi' kare dehera mārjana-bhūṣaṇa //CC Adi, 4.183//

SYNONYMS

e-deha—of this body; darśana—by sight; sparśe—and touch; kṛṣṇa—of Lord Kṛṣṇa; santoṣaṇa—the satisfaction; ei lāgi'-for this; kare—they do; dehera—of the body; mārjana—cleaning; bhūṣaṇa—decorating.

TRANSLATION

"Kṛṣṇa finds joy in seeing and touching this body." It is for this reason that they cleanse and decorate their bodies.

Adi TEXT 4.184

nijāṅgam api yā gopyo

mameti samupāsate

tābhyaḥ param na me pārtha

nigūḍha-prema-bhājanam //CC Adi, 4.184//

SYNONYMS

nija-aṅgam—own body; api—although; yāḥ—who; gopyaḥ—the gopīs; mama—Mine; iti—thus thinking; samupāsate—engage in decorating; tābhyaḥ—than them; param—greater; na—not; me—for Me; pārtha—O Arjuna; nigūḍha-prema—of deep love; bhājanam—receptacles.

TRANSLATION

"O Arjuna, there are no greater receptacles of deep love for Me than the gopīs, who cleanse and decorate their bodies because they consider them Mine."

PURPORT

This verse is spoken by Lord Kṛṣṇa in the Ādi Purāṇa.

Adi TEXT 4.185

āra eka adbhuta gopī-bhāvera svabhāva

buddhira gocara nahe yāhāra prabhāva //CC Adi, 4.185//

SYNONYMS

āra—another; eka—one; adbhuta—wonderful; gopī-bhāvera—of the emotion of the gopīs; svabhāva—nature; buddhira—of the intelligence; gocara—an object of perception; nahe—is not; yāhāra—of which; prabhāva—the power.

TRANSLATION

There is another wonderful feature of the emotion of the gopīs. Its power is beyond the comprehension of the intelligence.

Adi TEXT 4.186

gopī-gaṇa kare yabe kṛṣṇa-daraśana

sukha-vāñchā nāhi, sukha haya koṭi-guṇa //CC Adi, 4.186//

SYNONYMS

gopī-gaṇa—the gopīs; kare—do; yabe—when; kṛṣṇa-daraśana—seeing Lord Kṛṣṇa; sukha-vāñchā—desire for happiness; nāhi—there is not; sukha—the happiness; haya—there is; koṭi-guṇa—ten million times.

TRANSLATION

When the gopīs see Lord Kṛṣṇa, they derive unbounded bliss, although they have no desire for such pleasure.

Adi TEXT 4.187

gopīkā-darśane kṛṣṇera ye ānanda haya

tāhā haite koṭi-guṇa gopī āsvādaya //CC Adi, 4.187//

SYNONYMS

gopīkā-darśane—in seeing the gopīs; kṛṣṇera—of Lord Kṛṣṇa; ye—whatever; ānanda—joy; haya—there is; tāhā haite—than that; koṭi-guṇa—ten million times more; gopī—the gopīs; āsvādaya—taste.

TRANSLATION

The gopīs taste a pleasure ten million times greater than the pleasure Lord Kṛṣṇa derives from seeing them.

PURPORT

The wonderful characteristics of the gopīs are beyond imagination. They have no desire for personal satisfaction, yet when Kṛṣṇa is happy by seeing them, that happiness of Kṛṣṇa makes the gopīs a million times more happy than Kṛṣṇa Himself.

Adi TEXT 4.188

tān sabāra nāhi nija-sukha-anurodha

tathāpi bāḍhaye sukha, paḍila virodha //CC Adi, 4.188//

SYNONYMS

tān sabāra—of all of them; nāhi—not; nija-sukha—for their own happiness; anurodha—entreaty; tathāpi—still; bāḍhaye—increases; sukha—happiness; paḍila—happened; virodha—contradiction.

TRANSLATION

The gopīs have no inclination for their own enjoyment, and yet their joy increases. That is indeed a contradiction.

Adi TEXT 4.189

e virodhera eka mātra dekhi samādhāna

gopikāra sukha kṛṣṇa-sukhe paryavasāna //CC Adi, 4.189//

SYNONYMS

e—this; virodhera—of the contradiction; eka—one; mātra—only; dekhi—I see; samādhāna—solution; gopikāra—of the gopīs; sukha—the happiness; kṛṣṇa-sukhe—in the happiness of Lord Kṛṣṇa; paryavasāna—the conclusion.

TRANSLATION

For this contradiction I see only one solution: the joy of the gopīs lies in the joy of their beloved Kṛṣṇa.

PURPORT

The situation of the gopīs is perplexing, for although they did not want personal happiness, it was imposed upon them. The solution to this perplexity is that Śrī Kṛṣṇa's sense of happiness is limited by the happiness of the gopīs. Devotees at Vṛndāvana therefore try to serve the gopīs, namely Rādhārāṇī and Her associates. If one gains the favor of the gopīs, he easily gains the favor of Kṛṣṇa because on the recommendation of the gopīs Kṛṣṇa at once accepts the service of a devotee. Lord Caitanya, therefore, wanted to please the gopīs instead of Kṛṣṇa. But His contemporaries misunderstood Him, and for this reason Lord Caitanya

renounced the order of householder life and became a sannyāsī.

Adi TEXT 4.190

gopikā-darśane kṛṣṇera bāḍhe praphullatā

se mādhyura bāḍhe yāra nāhika samatā //CC Adi, 4.190//

SYNONYMS

gopikā-darśane—in seeing the gopīs; kṛṣṇera—of Lord Kṛṣṇa; bāḍhe—increases; praphullatā—the cheerfulness; se—that; mādhyura—sweetness; bāḍhe—increases; yāra—of which; nāhika—there is not; samatā—equality.

TRANSLATION

When Lord Kṛṣṇa sees the gopīs, His joy increases, and His unparalleled sweetness increases also.

Adi TEXT 4.191

āmāra darśane kṛṣṇa pāila eta sukha

ei sukhe gopīra praphulla aṅga-mukha //CC Adi, 4.191//

SYNONYMS

āmāra darśane—in seeing me; kṛṣṇa—Lord Kṛṣṇa; pāila—obtained; eta—so much; sukha—happiness; ei—this; sukhe—in happiness; gopīra—of the gopīs; praphulla—full-blown; aṅga-mukha—bodies and faces.

TRANSLATION

[The gopīs think:] "Kṛṣṇa has obtained so much pleasure by seeing me." That thought increases the fullness and beauty of their faces and bodies.

Adi TEXT 4.192

gopī-śobhā dekhi' kṛṣṇera śobhā bāḍhe yata

kṛṣṇa-śobhā dekhi' gopīra śobhā bāḍhe tata //CC Adi, 4.192//

SYNONYMS

gopī-śobhā—the beauty of the gopīs; dekhi'-seeing; kṛṣṇera—of Lord Kṛṣṇa;

śobhā—the beauty; bāḍhe—increases; yata—as much as; kṛṣṇa-śobhā—the beauty of Lord Kṛṣṇa; dekhi'-seeing; gopīra—of the gopīs; śobhā—the beauty; bāḍhe—increases; tata—that much.

TRANSLATION

The beauty of Lord Kṛṣṇa increases at the sight of the beauty of the gopīs. And the more the gopīs see Lord Kṛṣṇa's beauty, the more their beauty increases.

Adi TEXT 4.193

ei-mata paraspara paḍe huḍāhuḍi

paraspara bāḍhe, keha mukha nāhi muḍi //CC Adi, 4.193//

SYNONYMS

ei mata—like this; paraspara—reciprocal; paḍe—happens; huḍāhuḍi—jostling; paraspara—mutually; bāḍhe—increases; keha—someone; mukha—face; nāhi—not; muḍi—covering.

TRANSLATION

In this way a competition takes place between them in which no one acknowledges defeat.

Adi TEXT 4.194

kintu kṛṣṇera sukha haya gopī-rūpa-guṇe

tānra sukhe sukha-vṛddhi haye gopī-gaṇe //CC Adi, 4.194//

SYNONYMS

kintu—but; kṛṣṇera—of Lord Kṛṣṇa; sukha—the happiness; haya—is; gopī-rūpa-guṇe—in the qualities and beauty of the gopīs; tānra—of Him; sukhe—in the happiness; sukha-vṛddhi—increase of happiness; haye—there is; gopī-gaṇe—in the gopīs.

TRANSLATION

Kṛṣṇa, however, derives pleasure from the beauty and good qualities of the gopīs. And when the gopīs see His pleasure, the joy of the gopīs increases.

Adi TEXT 4.195

ataeva sei sukha kṛṣṇa-sukha poṣe

ei hetu gopī-preme nāhi kāma-doṣe //CC Adi, 4.195//

SYNONYMS

ataeva—therefore; sei—that; sukha—happiness; kṛṣṇa-sukha—the happiness of Lord Kṛṣṇa; poṣe—nourishes; ei—this; hetu—reason; gopī-preme—in the love of the gopīs; nāhi—there is not; kāma-doṣe—the fault of lust.

TRANSLATION

Therefore we find that the joy of the gopīs nourishes the joy of Lord Kṛṣṇa. For that reason the fault of lust is not present in their love.

PURPORT

By looking at the beautiful gopīs Kṛṣṇa becomes enlivened, and this enlivens the gopīs, whose youthful faces and bodies blossom. This competition of increasing beauty between the gopīs and Kṛṣṇa, which is without limitations, is so delicate that sometimes mundane moralists mistake these dealings to be purely amorous. But these affairs are not at all mundane, because the gopīs' intense desire to satisfy Kṛṣṇa surcharges the entire scene with pure love of Godhead, with not a spot of sexual indulgence.

Adi TEXT 4.196

upetya pathi sundarī-tatibhir ābhir abhyarcitaṁ

smitāṅkura-karambitair naṭad-apāṅga-bhaṅgī-śataiḥ

stana-stavaka-sañcaran-nayana-cañcarīkāñcalaṁ

vraje vijayinaṁ bhaje vipina-deśataḥ keśavam //CC Adi, 4.196//

SYNONYMS

upetya—having mounted their palaces; pathi—on the path; sundarī-tatibhiḥ ābhiḥ—by the women of Vraja; abhyarcitaṁ—who is worshiped; smita-aṅkura-karambitaiḥ—intermingled with the sprouts of gentle smiles; naṭat—dancing; apāṅga—of glances; bhaṅgī-śataiḥ—with a hundred manners; stana-stavaka—the multitude of breasts; sañcarat—wandering about; nayana—of the two eyes;

cañcarīka—like bees; añcalam—Him whose corners; vraje—in Vraja; vijayinam—coming; bhaje—I worship; vipina-deśataḥ—from the forest; keśavam—Lord Keśava.

TRANSLATION

"I worship Lord Keśava. Coming back from the forest of Vraja, He is worshiped by the gopīs, who mount the roofs of their palaces and meet Him on the path with a hundred manners of dancing glances and gentle smiles. The corners of His eyes wander, like large black bees, around the gopīs' breasts."

PURPORT

This statement appears in the Keśavāṣṭaka (8) of the Stava-mālā, compiled by Śrīla Rūpa Gosvāmī.

Adi TEXT 4.197

āra eka gopī-premera svābhāvika cihna

ye prakāre haya prema kāma-gandha-hīna //CC Adi, 4.197//

SYNONYMS

āra—another; eka—one; gopī-premera—of the love of the gopīs; svābhāvika—natural; cihna—symptom; ye—which; prakāre—in the way; haya—is; prema—the love; kāma-gandha-hīna—without a trace of lust.

TRANSLATION

There is another natural symptom of the gopīs' love that shows it to be without a trace of lust.

Adi TEXT 4.198

gopī-preme kare kṛṣṇa-mādhuryera puṣṭi

mādhurye bāḍhāya prema hañā mahā-tuṣṭi //CC Adi, 4.198//

SYNONYMS

gopī-preme—the love of the gopīs; kare—does; kṛṣṇa-mādhuryera—of the sweetness of Lord Kṛṣṇa; puṣṭi—nourishment; mādhurye—the sweetness; bāḍhāya—causes to increase; prema—the love; hañā—being; mahā-tuṣṭi—

greatly pleased.

TRANSLATION

The love of the gopīs nourishes the sweetness of Lord Kṛṣṇa. That sweetness in turn increases their love, for they are greatly satisfied.

Adi TEXT 4.199

prīti-viṣayānande tad-āśrayānanda

tānhā nāhi nija-sukha-vāñchāra sambandha //CC Adi, 4.199//

SYNONYMS

prīti-viṣaya-ānande—in the joy of the object of love; tat—of that love; āśraya-ānanda—the joy of the abode; tānhā—that; nāhi—not; nija-sukha-vāñchāra—of desire for one's own happiness; sambandha—relationship.

TRANSLATION

The happiness of the abode of love is in the happiness of the object of that love. This is not a relationship of desire for personal gratification.

Adi TEXTS 4.200-201

nirupādhi prema yānhā, tānhā ei rīti

prīti-viṣaya-sukhe āśrayera prīti

nija-premānande kṛṣṇa-sevānanda bādhe

se ānandera prati bhaktera haya mahā-krodhe

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//CC Adi, 4.200-201//

SYNONYMS

nirupādhi—without identification; prema—love; yānhā—which; tānhā—that; ei—this; rīti—style; prīti-viṣaya—of the object of love; sukhe—in the happiness; āśrayera—of the abode of that love; prīti—the pleasure; nija—one's own; prema

—of love; ānande—by the joy; kṛṣṇa—to Lord Kṛṣṇa; seva-ānanda—the joy of service; bādhe—is obstructed; se—that; ānandera prati—toward the joy; bhaktera—of the devotee; haya—is; mahā-krodhe—great anger.

TRANSLATION

Whenever there is unselfish love, that is its style. The reservoir of love derives pleasure when the lovable object is pleased. When the pleasure of love interferes with the service of Lord Kṛṣṇa, the devotee becomes angry toward such ecstasy.

PURPORT

As mentioned above, the gopīs are the predominated lovers, and Śrī Kṛṣṇa is the predominator, the beloved. The love of the predominated nourishes the love of the predominator. The gopīs had no desire for selfish enjoyment. Their feeling of happiness was indirect, for it was dependent on the pleasure of Kṛṣṇa. Causeless love of Godhead is always so. Such pure love is possible only when the predominated is made happy by the happiness of the predominator. Such unadulterated love is exemplified when the lover deprecates her happiness in service that hinders her from discharging it.

Adi TEXT 4.202

aṅga-stambhārambham uttuṅgayantam

premānandam dāruko nābhyanandat

kaṁsārāter vījane yena sākṣād

akṣodīyān antarāyo vyadhāyi //CC Adi, 4.202//

SYNONYMS

aṅga—of the limbs; stambha-ārambham—the beginning of stupefaction; uttuṅgayantam—which was causing him to reach; prema-ānandam—the joy of love; dārukaḥ—Dāruka, the Lord's chariot driver; na—not; abhyanandat—welcomed; kaṁsa-arāteḥ—of Lord Kṛṣṇa, the enemy of Kaṁsa; vījane—in fanning with a cāmara fan; yena—by which; sākṣāt—clearly; akṣodīyān—greater; antarāyaḥ—obstacle; vyadhāyi—has been created.

TRANSLATION

"Śrī Dāruka did not relish his ecstatic feelings of love, for they caused his limbs

to become stunned and thus obstructed his service of fanning Lord Kṛṣṇa."

PURPORT

This verse is from Bhakti-rasāmṛta-sindhu (3.2.62).

Adi TEXT 4.203

govinda-prekṣaṇākṣepi-

bāṣpa-pūrābhivarṣiṇam

uccair anindat ānandam

aravinda-vilocanā //CC Adi, 4.203//

SYNONYMS

govinda—of Lord Govinda; prekṣaṇa—the seeing; ākṣepi—hindering; bāṣpa-pūra—groups of tears; abhivarṣiṇam—which cause to rain; uccaiḥ—powerfully; anindat—condemned; ānandam—the bliss; aravinda-vilocanā—the lotus-eyed Rādhārāṇī.

TRANSLATION

"The lotus-eyed Rādhārāṇī powerfully condemned the ecstatic love that caused a flow of tears that hindered Her sight of Govinda."

PURPORT

This verse is also from Bhakti-rasāmṛta-sindhu (2.3.54).

Adi TEXT 4.204

āra śuddha-bhakta kṛṣṇa-prema-sevā vine

sva-sukhārtha sālokyādi nā kare grahaṇe //CC Adi, 4.204//

SYNONYMS

āra—and; śuddha-bhakta—the pure devotee; kṛṣṇa-prema—out of love for Lord Kṛṣṇa; sevā—service; vine—without; sva-sukha-artha—for the purpose of one's own pleasure; sālokyā-ādi—the five types of liberation, beginning from sālokyā (residing on the same spiritual planet as the Lord); nā kare—do not do; grahaṇe—acceptance.

TRANSLATION

Furthermore, pure devotees never forsake the loving service of Lord Kṛṣṇa to aspire for their own personal pleasure through the five kinds of liberation.

PURPORT

A pure devotee of Kṛṣṇa who loves Him exclusively will flatly refuse to accept any sort of liberation, beginning from merging in the body of the Lord and extending to the other varieties of liberation, such as equality of form, opulence or abode and the opulence of living near the Lord.

Adi TEXT 4.205

mad-guṇa-śruti-mātreṇa

mayi sarva-guhāśaye

mano-gatir avicchinnā

yathā gaṅgāmbhaso 'mbudhau //CC Adi, 4.205//

SYNONYMS

mat—of Me; guṇa—of the qualities; śruti-mātreṇa—only by hearing; mayi—to Me; sarva-guhā—in all hearts; āśaye—who am situated; manaḥ-gatiḥ—the movement of the mind; avicchinnā—unobstructed; yathā—just as; gaṅgā-ambhasaḥ—of the celestial waters of the Ganges; ambudhau—to the ocean.

TRANSLATION

"Just as the celestial waters of the Ganges flow unobstructed into the ocean, so when My devotees simply hear of Me, their minds come to Me, who resides in the hearts of all.

Adi TEXT 4.206

lakṣaṇaṁ bhakti-yogasya

nirguṇasya hy udāhṛtam

ahaituky avyavahitā

yā bhaktiḥ puruṣottame //CC Adi, 4.206//

SYNONYMS

lakṣaṇam—the symptom; bhakti-yogasya—of devotional service; nirguṇasya—beyond the three modes of nature; hi—certainly; udāhṛtam—is cited; ahaitukī—causeless; avyavahitā—uninterrupted; yā—which; bhaktiḥ—devotional service; puruṣottame—to the Supreme Personality of Godhead.

TRANSLATION

"These are the characteristics of transcendental loving service to Puruṣottama, the Supreme Personality of Godhead: it is causeless, and it cannot be obstructed in any way.

Adi TEXT 4.207

sālokya-sārṣṭi-sārūpya-
sāmīpyaikatvam apy uta
dīyamānam na gṛhṇanti

vinā mat-sevanam janāḥ //CC Adi, 4.207//

SYNONYMS

sālokya—being on the same planet as Me; sārṣṭi—having opulence equal to Mine; sārūpya—having the same form as Me; sāmīpya—having direct association with Me; ekatvam—oneness with Me; api—even; uta—or; dīyamānam—being given; na—not; gṛhṇanti—accept; vinā—without; mat-sevanam—My service; janāḥ—the devotees.

TRANSLATION

"My devotees do not accept sālokya, sārṣṭi, sārūpya, sāmīpya or oneness with Me—even if I offer these liberations-in preference to serving Me."

PURPORT

These three verses from Śrīmad-Bhāgavatam (3.29.11-13) were spoken by Lord Kṛṣṇa in the form of Kapiladeva.

Adi TEXT 4.208

mat-sevayā pratītam te

sālokyādi-catuṣṭayam

necchanti sevayā pūrṇāḥ

kuto 'nyat kāla-viplutam //CC Adi, 4.208//

SYNONYMS

mat—of Me; sevayā—by service; pratītam—obtained; te—they; sālokya-ādi—liberation, beginning sālokya; catuṣṭayam—four kinds of; na icchanti—do not desire; sevayā—by service; pūrṇāḥ—complete; kutaḥ—where; anyat—other things; kāla-viplutam—which are lost in time.

TRANSLATION

"My devotees, having fulfilled their desires by serving Me, do not accept the four kinds of salvation that are easily earned by such service. Why then should they accept any pleasures that are lost in the course of time?"

PURPORT

This verse from Śrīmad-Bhāgavatam (9.4.67) was spoken by the Lord in connection with the characteristics of Mahārāja Ambarīṣa. Merging into the existence of the Absolute is as temporary as living in the celestial kingdom. Both of them are controlled by time; neither position is permanent.

Adi TEXT 4.209

kāma-gandha-hīna svābhāvika gopī-prema

nirmala, ujjala, śuddha yena dagdha hema //CC Adi, 4.209//

SYNONYMS

kāma-gandha-hīna—without any scent of lust; svābhāvika—natural; gopī-prema—the love of the gopīs; nirmala—spotless; ujjala—blazing; śuddha—pure; yena—like; dagdha hema—molten gold.

TRANSLATION

The natural love of the gopīs is devoid of any trace of lust. It is faultless, bright and pure, like molten gold.

Adi TEXT 4.210

kṛṣṇera sahāya, guru, bāndhava, preyasī

gopikā hayena priyā śiṣyā, sakhī dāsī //CC Adi, 4.210//

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; sahāya—helpers; guru—teachers; bāndhava—friends; preyasī—wives; gopikā—the gopīs; hayena—are; priyā—dear; śiṣyā—students; sakhī—confidantes; dāsī—servants.

TRANSLATION

The gopīs are the helpers, teachers, friends, wives, dear disciples, confidantes and serving maids of Lord Kṛṣṇa.

Adi TEXT 4.211

sahāyā guravaḥ śiṣyā

bhujīṣyā bāndhavāḥ striyaḥ

satyaṁ vadāmi te pārtha

gopyaḥ kim me bhavanti na //CC Adi, 4.211//

SYNONYMS

sahāyāḥ—helpers; guravaḥ—teachers; śiṣyāḥ—students; bhujīṣyāḥ—servants; bāndhavāḥ—friends; striyaḥ—wives; satyam—truthfully; vadāmi—I say; te—unto you; pārtha—O Arjuna; gopyaḥ—the gopīs; kim—what; me—for Me; bhavanti—are; na—not.

TRANSLATION

"O Pārtha, I speak to you the truth. The gopīs are My helpers, teachers, disciples, servants, friends and consorts. I do not know what they are not to Me."

PURPORT

This is a verse from the Gopī-premāmṛta.

Adi TEXT 4.212

gopikā jānena kṛṣṇera manera vāñchita

prema-sevā-paripāṭi, iṣṭa-samīhita //CC Adi, 4.212//

SYNONYMS

gopikā—the gopīs; jānena—know; kṛṣṇera—of Lord Kṛṣṇa; manera—of the mind; vāñchita—the desired object; prema-sevā—of service in love; paripāṭi—perfection; iṣṭa-samīhita—achievement of the desired goal of life.

TRANSLATION

The gopīs know Kṛṣṇa's desires, and they know how to render perfect loving service for His enjoyment. They perform their service expertly for the satisfaction of their beloved.

Adi TEXT 4.213

man-māhātmyam mat-saparyām

mac-śraddhām man-mano-gatam

jānanti gopikāḥ pārtha

nānye jānanti tattvataḥ //CC Adi, 4.213//

SYNONYMS

mat-māhātmyam—My greatness; mat-saparyām—My service; mat-śraddhām—respect for Me; mat-mano-gatam—the intention of My mind; jānanti—they know; gopikāḥ—the gopīs; pārtha—O Arjuna; na—not; anye—others; jānanti—know; tattvataḥ—factually.

TRANSLATION

"O Pārtha, the gopīs know My greatness, My loving service, respect for Me, and My mentality. Others cannot really know these."

PURPORT

This verse was spoken by Lord Kṛṣṇa to Arjuna in the Ādi Purāṇa.

Adi TEXT 4.214

sei gopī-gaṇa-madhye uttamā rādhikā

rūpe, guṇe, saubhāgye, preme sarvādhikā //CC Adi, 4.214//

SYNONYMS

sei—those; gopī-gaṇa—the gopīs; madhye—among; uttamā—the highest; rādhikā—Śrīmatī Rādhārāṇī; rūpe—in beauty; guṇe—in qualities; saubhāgye—in good fortune; preme—in love; sarva-adhikā—above all.

TRANSLATION

Among the gopīs, Śrīmatī Rādhikā is the foremost. She surpasses all in beauty, in good qualities, in good fortune and, above all, in love.

PURPORT

Among all the gopīs, Śrīmatī Rādhārāṇī is the most exalted. She is the most beautiful, the most qualified, and above all the greatest lover of Kṛṣṇa.

Adi TEXT 4.215

yathā rādhā priyā viṣṇos

tasyāḥ kuṇḍam priyam tathā

sarva-gopīṣu saivaikā

viṣṇor atyanta-vallabhā //CC Adi, 4.215//

SYNONYMS

yathā—just as; rādhā—Śrīmatī Rādhārāṇī; priyā—very dear; viṣṇoḥ—to Lord Kṛṣṇa; tasyāḥ—Her; kuṇḍam—bathing place; priyam—very dear; tathā—so also; sarva-gopīṣu—among all the gopīs; sā—She; eva—certainly; ekā—alone; viṣṇoḥ—of Lord Kṛṣṇa; atyanta-vallabhā—most dear.

TRANSLATION

"Just as Śrīmatī Rādhārāṇī is most dear to Śrī Kṛṣṇa, Her bathing place [Rādhā-kuṇḍa] is also dear to Him. Among all the gopīs, Śrīmatī Rādhārāṇī is supermost and very dear to Lord Kṛṣṇa."

PURPORT

This verse is from the Padma Purāṇa.

Adi TEXT 4.216

traī-lokye pṛthivī dhanyā

yatra vṛndāvanam purī

tatrāpi gopikāḥ pārtha

yatra rādhābhīdhā mama //CC Adi, 4.216//

SYNONYMS

traī-lokye—in the three worlds; pṛthivī—the earth; dhanyā—fortunate; yatra—where; vṛndāvanam—Vṛndāvana; purī—the town; tatra—there; api—certainly; gopikāḥ—the gopīs; pārtha—O Arjuna; yatra—where; rādhā—Śrīmatī Rādhārāṇī; abhīdhā—named; mama—My.

TRANSLATION

"O Pārtha, in all the three planetary systems, this earth is especially fortunate, for on earth is the town of Vṛndāvana. And there the gopīs are especially glorious because among them is My Śrīmatī Rādhārāṇī."

PURPORT

This verse, spoken by Lord Kṛṣṇa to Arjuna, is cited from the Ādi Purāṇa.

Adi TEXT 4.217

rādhā-saha krīḍā rasa-vṛddhira kāraṇa

āra saba gopī-gaṇa rasopakaraṇa //CC Adi, 4.217//

SYNONYMS

rādhā-saha—with Śrīmatī Rādhārāṇī; krīḍā—pastimes; rasa—of mellow; vṛddhira—of the increase; kāraṇa—the cause; āra—the other; saba—all; gopī-gaṇa—gopīs; rasa-upakaraṇa—accessories of mellow.

TRANSLATION

All the other gopīs help increase the joy of Kṛṣṇa's pastimes with Rādhārāṇī. The gopīs act as the instruments of Their mutual enjoyment.

PURPORT

It is said that the gopīs are divided into five groups, namely the sakhīs, nitya-

sakhīs, prāṇa-sakhīs, priya-sakhīs and parama-preṣṭha-sakhīs. All these fair-complexioned associates of Śrīmatī Rādhārāṇī, the Queen of Vṛndāvana-dhāma, are expert artists in evoking erotic sentiments in Kṛṣṇa. The parama-preṣṭha-sakhīs are eight in number, and in the ecstatic dealings of Kṛṣṇa and Rādhā they side sometimes with Kṛṣṇa and at other times with Rādhārāṇī, just to create a situation in which it appears that they favor one against the other. That makes the exchange of mellows more palatable.

Adi TEXT 4.218

kṛṣṇera vallabhā rādhā kṛṣṇa-prāṇa-dhana

tānhā vinu sukha-hetu nahe gopī-gaṇa //CC Adi, 4.218//

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; vallabhā—beloved; rādhā—Śrīmatī Rādhārāṇī; kṛṣṇa-prāṇa-dhana—the wealth of the life of Lord Kṛṣṇa; tānhā—Her; vinu—without; sukha-hetu—cause of happiness; nahe—are not; gopī-gaṇa—the gopīs.

TRANSLATION

Rādhā is the beloved consort of Kṛṣṇa, and She is the wealth of His life. Without Her, the gopīs cannot give Him pleasure.

Adi TEXT 4.219

kaṁsārīr api saṁsāra-

vāsanā-baddha-śṛṅkhalām

rādhām ādhāya hṛdaye

tatyāja vraja-sundarīḥ //CC Adi, 4.219//

SYNONYMS

kaṁsa-ariḥ—Lord Kṛṣṇa, the enemy of Kaṁsa; api—moreover; saṁsāra—for the essence of enjoyment (rāsa-līlā); vāsanā—by the desire; baddha—tied on; śṛṅkhalām—who was like the chains; rādhām—Śrīmatī Rādhārāṇī; ādhāya—taking; hṛdaye—in the heart; tatyāja—left aside; vraja-sundarīḥ—the other gopīs.

TRANSLATION

"Lord Kṛṣṇa, the enemy of Kāṁsa, left aside the other gopīs during the rāsa dance and took Śrīmatī Rādhārāṇī to His heart, for She is the helper of the Lord in realizing the essence of His desires."

PURPORT

In this verse from the Gīta-govinda (3.1), Jayadeva Gosvāmī describes Śrī Kṛṣṇa's leaving the rāsa-līlā to search for Śrīmatī Rādhārāṇī.

Adi TEXT 4.220

sei rādhāra bhāva lañā caitanyāvatāra

yuga-dharma nāma-prema kaila paracāra //CC Adi, 4.220//

SYNONYMS

sei—that; rādhāra—of Śrīmatī Rādhārāṇī; bhāva—the emotion; lañā—taking; caitanya—of Lord Caitanya; avatāra—the incarnation; yuga-dharma—the religion of the age; nāma-prema—the holy name and love of Godhead; kaila—did; paracāra—preaching.

TRANSLATION

Lord Caitanya appeared with the sentiment of Rādhā. He preached the dharma of this age—the chanting of the holy name and pure love of God.

Adi TEXT 4.221

sei bhāve nija-vāñchā karila pūraṇa

avatārera ei vāñchā mūla-kāraṇa //CC Adi, 4.221//

SYNONYMS

sei—that; bhāve—in the mood; nija-vāñchā—His own desires, karila—did; pūraṇa—fulfilling; avatārera—of the incarnation; ei—this; vāñchā—desire; mūla—root; kāraṇa—cause.

TRANSLATION

In the mood of Śrīmatī Rādhārāṇī, He also fulfilled His own desires. This is the principal reason for His appearance.

Adi TEXT 4.222

śrī-kṛṣṇa-caitanya gosāñi vrajendra-kumāra

rasa-maya-mūrti kṛṣṇa sākṣāt śṛṅgāra //CC Adi, 4.222//

SYNONYMS

śrī-kṛṣṇa-caitanya gosāñi—Śrī Caitanya Mahāprabhu; vrajendra-kumāra—the child of King Nanda; rasa-maya—consisting of mellows; mūrti—the form; kṛṣṇa—Lord Kṛṣṇa; sākṣāt—directly; śṛṅgāra—amorous love.

TRANSLATION

Lord Śrī Kṛṣṇa Caitanya is Kṛṣṇa [Vrajendra-kumāra], the embodiment of rasas. He is amorous love personified.

Adi TEXT 4.223

sei rasa āsvādite kaila avatāra

ānusaṅge kaila saba rasera pracāra //CC Adi, 4.223//

SYNONYMS

sei—that; rasa—mellow; āsvādite—to taste; kaila—made; avatāra—incarnation; ānusaṅge—as a secondary motive; kaila—did; saba—all; rasera—of mellows; pracāra—broadcasting.

TRANSLATION

He made His appearance to taste that conjugal mellow and incidentally to broadcast all the rasas.

Adi TEXT 4.224

viśveṣām anurañjanena janayann ānandam indīvara-

śreṇī-śyāmala-komalair upanayann aṅgair anaṅgotsavam

svacchandaṁ vraja-sundarībhir abhitaḥ praty-aṅgam āliṅgitaḥ

śṛṅgāraḥ sakhi mūrtimān iva madhau mugdho hariḥ krīḍati //CC Adi, 4.224//

SYNONYMS

viśveṣām—of all the gopīs; anurañjanena—by the act of pleasing; janayan—producing; ānandam—the bliss; indīvara-śreṇī—like a row of blue lotuses; śyāmala—bluish black; komalaiḥ—and soft; upanayan—bringing; aṅgaiḥ—with His limbs; anaṅga-utsavam—a festival for Cupid; svacchandam—without restriction; vraja-sundarībhiḥ—by the young women of Vraja; abhitaḥ—on both sides; prati-aṅgam—each limb; āliṅgitaḥ—embraced; śṛṅgāraḥ—amorous love; śakhi—O friend; mūrtimān—embodied; iva—like; madhau—in the springtime; mugdhaḥ—perplexed; hariḥ—Lord Hari; krīḍati—plays.

TRANSLATION

"My dear friends, just see how Śrī Kṛṣṇa is enjoying the season of spring! With the gopīs embracing each of His limbs, He is like amorous love personified. With His transcendental pastimes, He enlivens all the gopīs and the entire creation. With His soft bluish-black arms and legs, which resemble blue lotus flowers, He has created a festival for Cupid."

PURPORT

This is a verse from Jayadeva Gosvāmī's Gīta-govinda (1.11).

Adi TEXT 4.225

śrī-kṛṣṇa-caitanya gosāñi rasera sadana

aśeṣa-viśeṣe kaila rasa āsvādana //CC Adi, 4.225//

SYNONYMS

śrī-kṛṣṇa-caitanya gosāñi—Lord Śrī Caitanya Mahāprabhu; rasera—of mellow; sadana—the residence; aśeṣa-viśeṣe—unlimited varieties of enjoyment; kaila—did; rasa—mellow; āsvādana—tasting.

TRANSLATION

Lord Śrī Kṛṣṇa Caitanya is the abode of rasa. He Himself tasted the sweetness of rasa in endless ways.

Adi TEXT 4.226

sei dvāre pravartāila kali-yuga-dharma

caitanyera dāse jāne ei saba marma //CC Adi, 4.226//

SYNONYMS

sei dvāre—in that way; pravartāila—He initiated; kali-yuga—of the Age of Kali; dharma—the religion; caitanyera—of Lord Caitanya Mahāprabhu; dāse—the servant; jāne—knows; ei—these; saba—all; marma—secrets.

TRANSLATION

Thus He initiated the dharma for the Age of Kali. The devotees of Lord Caitanya know all these truths.

PURPORT

Lord Caitanya is Śrī Kṛṣṇa Himself, the absolute enjoyer of the love of the gopīs. He Himself assumes the role of the gopīs to taste the predominated happiness of transcendental mellows. He appeared in that mode, but simultaneously He propagated the religious process for this age in a most fascinating way. Only the confidential devotees of Śrī Caitanya Mahāprabhu can understand this transcendental secret.

Adi TEXTS 4.227-228

advaita ācārya, nityānanda, śrīnivāsa

gadādhara, dāmodara, murāri, haridāsa

āra yata caitanya-kṛṣṇera bhakta-gaṇa

bhakti-bhāve śire dhari sabāra caraṇa //CC Adi, 4.227-228//

SYNONYMS

advaita ācārya—Advaita Ācārya; nityānanda—Lord Nityānanda; śrīnivāsa—Śrīvāsa Paṇḍita; gadādhara—Gadādhara Paṇḍita; dāmodara—Svarūpa Dāmodara; murāri—Murāri Gupta; haridāsa—Haridāsa Ṭhākura; āra—other; yata—all; caitanya-kṛṣṇera—of Śrī Kṛṣṇa Caitanya; bhakta-gaṇa—devotees; bhakti-bhāve—with a devotional attitude; śire—on my head; dhari—I take; sabāra—of all of them; caraṇa—the lotus feet.

TRANSLATION

Bowing down with devotion, I hold on my head the lotus feet of Advaita Ācārya, Nityānanda, Śrīvāsa Paṇḍita, Gadādhara, Svarūpa Dāmodara, Murāri Gupta,

Haridāsa and all the other devotees of Śrī Kṛṣṇa Caitanya..

PURPORT

The author of Śrī Caitanya-caritāmṛta teaches us that we must offer our respectful obeisances to all such pure confidential devotees of Lord Caitanya if we indeed want to know Him in truth.

Adi TEXT 4.229

ṣaṣṭha-ślokerā ei kahila ābhāsa

mūla ślokerā artha śuna kariye prakāśa //CC Adi, 4.229//

SYNONYMS

ṣaṣṭha-ślokerā—of the sixth verse; ei—this; kahila—has been spoken; ābhāsa—a hint; mūla ślokerā—of the original verse; artha—meaning; śuna—please hear; kariye prakāśa—I am revealing.

TRANSLATION

I have given a hint of the sixth verse. Now please hear as I reveal the meaning of that original verse.

Adi TEXT 4.230

śrī-rādhāyāḥ praṇaya-mahimā kīḍṛśo vānayaivā-

svādyo yenādbhuta-madhurimā kīḍṛśo vā madīyaḥ

saukhyam cāsyā mad-anubhavataḥ kīḍṛśam veti lobhāt

tad-bhāvāḍhyaḥ samajani śacī-garbha-sindhau harīnduḥ //CC Adi, 4.230//

SYNONYMS

śrī-rādhāyāḥ—of Śrīmatī Rādhārāṇī; praṇaya-mahimā—the greatness of the love; kīḍṛśaḥ—of what kind; vā—or; anayā—by this one (Rādhā); eva—alone; āsvādyāḥ—to be relished; yena—by that love; adbhuta-madhurimā—the wonderful sweetness; kīḍṛśaḥ—of what kind; vā—or; madīyaḥ—of Me; saukhyam—the happiness; ca—and; asyāḥ—Her; mat-anubhavataḥ—from realization of My sweetness; kīḍṛśam—of what kind; vā—or; iti—thus; lobhāt—from the desire; tat—Her; bhāva-āḍhyaḥ—richly endowed with the emotions;

samajani—took birth; śacī-garbha—of the womb of Śacīdevī; sindhau—in the ocean; hari—Lord Kṛṣṇa; induḥ—like the moon.

TRANSLATION

"Desiring to understand the glory of Rādhārāṇī's love, the wonderful qualities in Him that She alone relishes through Her love, and the happiness She feels when She realizes the sweetness of His love, the Supreme Lord Hari, richly endowed with Her emotions, appeared from the womb of Śrīmatī Śacīdevī, as the moon appeared from the ocean."

Adi TEXT 4.231

e saba siddhānta gūḍha,--kahite nā yuyāya

nā kahile, keha ihāra anta nāhi pāya //CC Adi, 4.231//

SYNONYMS

e—this; saba—all; siddhānta—conclusions; gūḍha—very confidential; kahite—to speak; nā—not; yuyāya—quite fit; nā—not; kahile—speaking; keha—anyone; ihāra—of it; anta—end; nāhi—not; pāya—gets.

TRANSLATION

All these conclusions are unfit to disclose in public. But if they are not disclosed, no one will understand them.

Adi TEXT 4.232

ataeva kahi kichu kariṇā nigūḍha

bujhibe rasika bhakta, nā bujhibe mūḍha //CC Adi, 4.232//

SYNONYMS

ataeva—therefore; kahi—I speak; kichu—something; kariṇā—squeezing; nigūḍha—essence; bujhibe—can understand; rasika—humorous; bhakta—devotees; nā—not; bujhibe—will understand; mūḍha—rascals.

TRANSLATION

Therefore I shall mention them, revealing only their essence, so that loving devotees will understand them but fools will not.

Adi TEXT 4.233

hṛdaye dharaye ye caitanya-nityānanda

e-saba siddhānte sei pāibe ānanda //CC Adi, 4.233//

SYNONYMS

hṛdaye—in the heart; dharaye—captures; ye—anyone who; caitanya—Śrī Caitanya Mahāprabhu; nityānanda—and Lord Nityānanda; e-saba—all these; siddhānte—by transcendental conclusions; sei—that man; pāibe—will get; ānanda—bliss.

TRANSLATION

Anyone who has captured Lord Caitanya Mahāprabhu and Lord Nityānanda Prabhu in his heart will become blissful by hearing all these transcendental conclusions.

Adi TEXT 4.234

e saba siddhānta haya āmrera pallava

bhakta-gaṇa-kokilera sarvadā vallabha //CC Adi, 4.234//

SYNONYMS

e—these; saba—all; siddhānta—transcendental conclusions; haya—are; āmrera—of mango; pallava—twigs; bhakta-gaṇa—the devotees; kokilera—to those who are just like cuckoo birds; sarvadā—always; vallabha—pleasing.

TRANSLATION

All these conclusions are like the newly grown twigs of a mango tree; they are always pleasing to the devotees, who in this way resemble cuckoo birds.

Adi TEXT 4.235

abhakta-uṣṭrera ithe nā haya praveśa

tabe citte haya mora ānanda-viśeṣa //CC Adi, 4.235//

SYNONYMS

abhakta—nondevotee; uṣṭrera—of a camel; ithe—in this; nā—not; haya—is

there; praveśa—entrance; tabe—then; citte—in my heart; haya—there is; mora—my; ānanda-viśeṣa—special jubilation.

TRANSLATION

The camellike nondevotees cannot enter into these topics. Therefore there is special jubilation in my heart.

Adi TEXT 4.236

ye lāgi kahite bhaya, se yadi nā jāne

ihā va-i kibā sukha āche tribhuvane //CC Adi, 4.236//

SYNONYMS

ye lāgi—for the matter of which; kahite bhaya—afraid to speak; se yadi nājāne—if they do not know; ihā va-i—except this; kibā—what; sukha—happiness; āche—there is; tri-bhuvane—in the three worlds.

TRANSLATION

For fear of them I do not wish to speak, but if they do not understand, then what can be happier in all the three worlds?

Adi TEXT 4.237

ataeva bhakta-gaṇe kari namaskāra

niḥśaṅke kahiye, tāra hauk camatkāra //CC Adi, 4.237//

SYNONYMS

ataeva—therefore; bhakta-gaṇe—unto the devotees; kari—I offer; namaskāra—obeisances; niḥśaṅke—without any doubt; kahiye—I say; tāra—of the devotees; hauk—let there be; camatkāra—astonishment.

TRANSLATION

Therefore after offering obeisances to the devotees, for their satisfaction I shall speak without hesitating.

Adi TEXT 4.238

kṛṣṇera vicara eka āchaye antare

pūrṇānanda-pūrṇa-rasa-rūpa kahe more //CC Adi, 4.238//

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; vicāra—consideration; eka—one; āchaye—is; antare—within the heart; pūrṇa-ānanda—complete transcendental bliss; pūrṇa-rasa-rūpa—full with transcendental mellows; kahe more—they say unto Me.

TRANSLATION

Once Lord Kṛṣṇa considered within His heart, "Everyone says that I am complete bliss, full of all rasas.

Adi TEXT 4.239

āmā ha-ite ānandita haya tribhuvana

āmāke ānanda dibe--aiche kon jana //CC Adi, 4.239//

SYNONYMS

āmā ha-ite—from Me; ānandita—pleased; haya—becomes; tri-bhuvana—all the three worlds; āmāke—unto Me; ānanda dibe—will give pleasure; aiche—such; kon jana—what person.

TRANSLATION

"All the world derives pleasure from Me. Is there anyone who can give Me pleasure?

Adi TEXT 4.240

āmā haite yāra haya śata śata guṇa

sei-jana āhlādite pāre mora mana //CC Adi, 4.240//

SYNONYMS

āmā haite—than Me; yāra—whose; haya—there is; śata śata guṇa—hundreds of qualities more; sei-jana—that person; āhlādite—to give pleasure; pāre—is able; mora—My; mana—to the mind.

TRANSLATION

"One who has a hundred times more qualities than Me could give pleasure to My mind.

Adi TEXT 4.241

āmā haite guṇī baḍa jagate asambhava

ekali rādhāte tāhā kari anubhava //CC Adi, 4.241//

SYNONYMS

āmā haite—than Me; guṇī—qualified; baḍa—greater; jagate—in the world; asambhava—there is no possibility; ekali—only; rādhāte—in Śrīmatī Rādhārāṇī; tāhā—that; kari anubhava—I can understand.

TRANSLATION

"One more qualified than Me is impossible to find in the world. But in Rādhā alone I feel the presence of one who can give Me pleasure.

Adi TEXTS 4.242-243

koṭi-kāma jini' rūpa yadyapi āmāra

asamordhva-mādhurya--sāmya nāhi yāra

mora rūpe āpyāyita haya tribhuvana

rādhāra darśane mora juḍāya nayana //CC Adi, 4.242-243//

SYNONYMS

koṭi-kāma—ten million Cupids; jini'-conquering; rūpa—beauty; yadyapi—although; āmāra—Mine; asama-ūrdhva—unequaled and unsurpassed; mādhurya—sweetness; sāmya—equality; nāhi—there is not; yāra—of whom; mora—My; rūpe—in beauty; āpyāyita—pleased; haya—becomes; tri-bhuvana—all three worlds; rādhāra—of Śrīmatī Rādhārāṇī; darśane—seeing; mora—My; juḍāya—satisfies; nayana—eyes.

TRANSLATION

"Although My beauty defeats the beauty of ten million Cupids, although it is unequaled and unsurpassed and although it gives pleasure to the three worlds, seeing Rādhārāṇī gives pleasure to My eyes.

Adi TEXT 4.244

mora vaṁśī-gīte ākarṣaye tri-bhuvana

rādhāra vacane hare āmāra śravaṇa //CC Adi, 4.244//

SYNONYMS

mora—My; vaṁśī-gīte—by the vibration of the flute; ākarṣaye—I attract; tri-bhuvana—the three worlds; rādhāra vacane—the words of Śrīmatī Rādhārāṇī; hare—conquers; āmāra—My; śravaṇa—hearing power.

TRANSLATION

"The vibration of My transcendental flute attracts the three worlds, but My ears are enchanted by the sweet words of Śrīmatī Rādhārāṇī.

Adi TEXT 4.245

yadyapi āmāra gandhe jagat sugandha

mora citta-prāṇa hare rādhā-aṅga-gandha //CC Adi, 4.245//

SYNONYMS

yadyapi—although; āmāra—My; gandhe—by the fragrance; jagat—the whole universe; su-gandha—sweet-smelling; mora—My; citta-prāṇa—mind and heart; hare—attracts; rādhā—of Śrīmatī Rādhārāṇī; aṅga—bodily; gandha—flavor.

TRANSLATION

"Although My body lends fragrance to the entire creation, the scent of Rādhārāṇī's limbs captivates My mind and heart.

Adi TEXT 4.246

yadyapi āmāra rase jagat sarasa

rādhāra adhara-rasa āmā kare vaśa //CC Adi, 4.246//

SYNONYMS

yadyapi—although; āmāra—of Me; rase—by the taste; jagat—the whole world; sa-rasa—is palatable; rādhāra—of Śrīmatī Rādhārāṇī; adhara-rasa—the taste of the lips; āmā—Me; kare—makes; vaśa—submissive.

TRANSLATION

"Although the entire creation is full of different tastes because of Me, I am charmed by the nectarean taste of the lips of Śrīmatī Rādhārāṇī.

Adi TEXT 4.247

yadyapi āmāra sparśa koṭīndu-śītala

rādhikāra sparśe āmā kare suśītala //CC Adi, 4.247//

SYNONYMS

yadyapi—although; āmāra—My; sparśa—touch; koṭī-indu—like millions upon millions of moons; śītala—cool; rādhikāra—of Śrīmatī Rādhārāṇī; sparśe—the touch; āmā—Me; kare—makes; su-śītala—very, very cool.

TRANSLATION

"And although My touch is cooler than ten million moons, I am refreshed by the touch of Śrīmatī Rādhikā.

Adi TEXT 4.248

ei mata jagatera sukhe āmi hetu

rādhikāra rūpa-guṇa āmāra jīvātu //CC Adi, 4.248//

SYNONYMS

ei mata—in this way; jagatera—of the whole world; sukhe—in the matter of happiness; āmi—I am; hetu—the cause; rādhikāra—of Śrīmatī Rādhārāṇī; rūpa-guṇa—beauty and attributes; āmāra—My; jīvātu—life and soul.

TRANSLATION

"Thus although I am the source for the happiness of the entire world, the beauty and attributes of Śrī Rādhikā are My life and soul.

Adi TEXT 4.249

ei mata anubhava āmāra pratīta

vicāri' dekhiye yadi, saba viparīta //CC Adi, 4.249//

SYNONYMS

ei mata—in this way; anubhava—affectionate feelings; āmāra—My; pratīta—understood; vicāri'-by consideration; dekhiye—I see; yadi—if; saba—everything; viparīta—contrary.

TRANSLATION

"In this way My affectionate feelings for Śrīmatī Rādhārāṇī may be understood, but on analysis I find them contradictory.

Adi TEXT 4.250

rādhāra darśane mora juḍāya nayana

āmāra darśane rādhā sukhe ageyāna //CC Adi, 4.250//

SYNONYMS

rādhāra—of Śrīmatī Rādhārāṇī; darśane—in meeting; mora—My; juḍāya—are satisfied; nayana—eyes; āmāra—of Me; darśane—in meeting; rādhā—Śrīmatī Rādhārāṇī; sukhe—in happiness; ageyāna—more advanced.

TRANSLATION

"My eyes are fully satisfied when I look upon Śrīmatī Rādhārāṇī, but by looking upon Me, She becomes even more advanced in satisfaction.

Adi TEXT 4.251

paraspara veṇu-gīte haraye cetana

mora bhrame tamālere kare āliṅgana //CC Adi, 4.251//

SYNONYMS

paraspara—against each other; veṇu-gīte—the singing of the bamboo; haraye—attracts; cetana—consciousness; mora—of Me; bhrame—in mistake; tamālere—a black tree known as tamāla; kare—She does; āliṅgana—embracing.

TRANSLATION

"The flutelike murmur of the bamboos rubbing against one another steals Rādhārāṇī's consciousness, for She thinks it to be the sound of My flute. And

She embraces a tamāla tree, mistaking it for Me.

Adi TEXT 4.252

kṛṣṇa-āliṅgana pāinu, janama saphale

kṛṣṇa-sukhe magna rahe vṛkṣa kari' kole //CC Adi, 4.252//

SYNONYMS

kṛṣṇa—of Lord Kṛṣṇa; āliṅgana—the embrace; pāinu—I have gotten; janama saphale—My birth is now fulfilled; kṛṣṇa-sukhe—in the matter of pleasing Kṛṣṇa; magna—immersed; rahe—She remains; vṛkṣa—the tree; kari'-taking; kole—on the lap.

TRANSLATION

" 'I have gotten the embrace of Śrī Kṛṣṇa,' She thinks, 'so now My life is fulfilled.' Thus She remains immersed in pleasing Kṛṣṇa, taking the tree in Her arms.

Adi TEXT 4.253

anukūla-vāte yadi pāya mora gandha

uḍiyā paḍite cāhe, preme haya andha //CC Adi, 4.253//

SYNONYMS

anukūla-vāte—in a favorable breeze; yadi—if; pāya—there is; mora—My; gandha—fragrance; uḍiyā—flying; paḍite—to drop; cāhe—She wants; preme—in ecstatic love; haya—becomes; andha—blind.

TRANSLATION

"When a favorable breeze carries to Her the fragrance of My body, She is blinded by love and tries to fly into that breeze.

Adi TEXT 4.254

tāmbūla-carvita yabe kare āsvādane

ānanda-samudre ḍube, kichui nā jāne //CC Adi, 4.254//

SYNONYMS

tāmbūla—betel nut; carvita—chewed; yabe—when; kare—does; āsvādane—tasting; ānanda-samudre—in an ocean of transcendental bliss; ḍube—drowns; kichui—anything; nā—not; jāne—knows.

TRANSLATION

"When She tastes the betel chewed by Me, She merges in an ocean of joy and forgets everything else.

Adi TEXT 4.255

āmāra saṅgame rādhā pāya ye ānanda

śata-mukhe bali, tabu nā pāi tāra anta //CC Adi, 4.255//

SYNONYMS

āmāra—My; saṅgame—in association; rādhā—Śrīmatī Rādhārāṇī; pāya—gets; ye—whatever; ānanda—transcendental bliss; śata-mukhe—in hundreds of mouths; bali—if I say; tabu—still; nā—not; pāi—I reach; tāra—its; anta—limitation.

TRANSLATION

"Even with hundreds of mouths I could not express the transcendental pleasure She derives from My association.

Adi TEXT 4.256

līlā-ante sukhe inhāra aṅgera mādhurī

tāhā dekhi' sukhe āmi āpanā pāsari //CC Adi, 4.256//

SYNONYMS

līlā-ante—at the end of Our pastimes; sukhe—in happiness; inhāra—of Śrīmatī Rādhārāṇī; aṅgera—of the body; mādhurī—sweetness; tāhā—that; dekhi'-seeing; sukhe—in happiness; āmi—I; āpanā—Myself; pāsari—forget.

TRANSLATION

"Seeing the luster of Her complexion after Our pastimes together, I forget My

own identity in happiness.

Adi TEXT 4.257

doṇhāra ye sama-rasa, bharata-muni māne

āmāra vrajera rasa seha nāhi jāne //CC Adi, 4.257//

SYNONYMS

doṇhāra—of both; ye—whatever; sama-rasa—equal mellows; bharata-muni—the saintly person named Bharata Muni; māne—accepts; āmāra—My; vrajera—of Vṛndāvana; rasa—mellows; seha—he; nāhi—not; jāne—knows.

TRANSLATION

"The sage Bharata has said that the mellows of lover and beloved are equal. But he does not know the mellows of My Vṛndāvana.

PURPORT

According to expert sexologists like Bharata Muni, both male and female enjoy equally in material sexual pleasure. But in the spiritual world the relationships are different, although this is unknown to mundane experts.

Adi TEXT 4.258

anyera saṅgame āmi yata sukha pāi

tāhā haite rādhā-sukha śata adhikāi //CC Adi, 4.258//

SYNONYMS

anyera—others; saṅgame—by meeting; āmi—I; yata—all; sukha—happiness; pāi—get; tāhā haite—than that; rādhā-sukha—happiness by association with Rādhārāṇī; śata—one hundred times; adhikāi—increased.

TRANSLATION

"The happiness I feel when meeting Rādhārāṇī is a hundred times greater than the happiness I get from meeting others."

Adi TEXT 4.259

nirdhūtāmṛta-mādhurī-parimalaḥ kalyāṇi bimbādhara
vaktraṁ paṅkaja-saurabhaṁ kuharita-ślāghā-bhidaḥ te giraḥ
aṅgaṁ candana-śītaḥ tanur iyaṁ saundarya-sarvasva-bhāk
tvām āsādyā mamedam indriya-kulaṁ rādhe muhur modate //CC Adi, 4.259//

SYNONYMS

nirdhūta—defeats; amṛta—of nectar; mādhurī—the sweetness; parimalaḥ—whose flavor; kalyāṇi—O most auspicious one; bīm̐ba-adharaḥ—red lips; vaktraṁ—face; paṅkaja-saurabhaṁ—which smells like a lotus flower; kuharita—of the sweet sounds made by the cuckoos; ślāghā—the pride; bhidaḥ—which defeat; te—Your; giraḥ—words; aṅgaṁ—limbs; candana-śītaḥ—as cool as sandalwood pulp; tanuḥ—body; iyaṁ—this; saundarya—of beauty; sarva-sva-bhāk—which displays the all-in-all; tvām—You; āsādyā—tasting; mama—My; idam—this; indriya-kulaṁ—all the senses; rādhe—O Śrīmatī Rādhārāṇī; muhuḥ—again and again; modate—become pleased.

TRANSLATION

"My dear auspicious Rādhārāṇī, Your body is the source of all beauty. Your red lips are softer than the sense of immortal sweetness, Your face bears the aroma of a lotus flower, Your sweet words defeat the vibrations of the cuckoo, and Your limbs are cooler than the pulp of sandalwood. All My transcendental senses are overwhelmed in ecstatic pleasure by tasting You, who are completely decorated by beautiful qualities."

PURPORT

This verse, spoken by Lord Kṛṣṇa to Rādhā, is recorded in the Lalita-mādhava (9.33) of Śrīla Rūpa Gosvāmī.

Adi TEXT 4.260

rūpe kaṁsa-harasya lubdha-nayanāṁ sparśe 'tīhṛṣyat-tvacam
vāṇyām utkalita-śrutim parimale saṁhṛṣṭa-nāsā-putām
ārajjad-rasanāṁ kilādhara-pute nyañcan-mukhāmbho-ruhām
dambhodgīrṇa-mahā-dhṛtim bahir api prodyad-vikārākulām //CC Adi, 4.260//

SYNONYMS

rūpe—in the beauty; kaṁsa-harasya—of Kṛṣṇa, the enemy of Kaṁsa; lubdha—captivated; nayanām—whose eyes; sparśe—in the touch; ati-hṛṣyat—very much jubilant; tvacam—whose skin; vāṇyām—in the vibration of the words; utkalita—very eager; śrutim—whose ear; parimale—in the fragrance; saṁhṛṣṭa—stolen by happiness; nāsā-putām—whose nostrils; ārajjat—being completely attracted; rasanām—whose tongue; kila—what to speak of; adhara-pute—to the lips; nyañcat—bending down; mukha—whose face; ambhaḥ-ruhām—like a lotus flower; dambha—by pride; udgīrṇa—manifesting; mahā-dhṛtim—great patience; bahiḥ—externally; api—although; prodyat—manifesting; vikāra—transformations; ākulām—overwhelmed.

TRANSLATION

"Her eyes are enchanted by the beauty of Lord Kṛṣṇa, the enemy of Kaṁsa. Her body thrills in pleasure at His touch. Her ears are always attracted to His sweet voice, Her nostrils are enchanted by His fragrance, and Her tongue hankers for the nectar of His soft lips. She hangs down her lotuslike face, exercising self-control only by pretense, but She cannot help showing the external signs of Her spontaneous love for Lord Kṛṣṇa."

PURPORT

Thus Śrīla Rūpa Gosvāmī describes the countenance of Rādhārāṇī.

Adi TEXT 4.261

tāte jāni, mote āche kona eka rasa

āmāra mohinī rādhā, tāre kare vaśa //CC Adi, 4.261//

SYNONYMS

tāte—thereupon; jāni—I can understand; mote—in Me; āche—there is; kona—some; eka—one; rasa—transcendental mellow; āmāra—My; mohinī—captivator; rādhā—Śrīmatī Rādhārāṇī; tāre—Her; kare vaśa—subdues.

TRANSLATION

"Considering this, I can understand that some unknown mellow in Me controls the entire existence of My captivator, Śrīmatī Rādhārāṇī.

Adi TEXT 4.262

āmā haite rādhā pāya ye jātīya sukha

tāhā āsvādite āmi sadāi unmukha //CC Adi, 4.262//

SYNONYMS

āmā haite—from Me; rādhā—Śrīmatī Rādhārāṇī; pāya—gets; ye—whatever; jātīya—types of; sukha—happiness; tāhā—that; āsvādite—to taste; āmi—I; sadāi—always; unmukha—very eager.

TRANSLATION

"I am always eager to taste the joy that Rādhārāṇī derives from Me.

Adi TEXT 4.263

nānā yatna kari āmi, nāri āsvādite

sei sukha-mādhurya-ghrāṇe lobha bāḍhe citte //CC Adi, 4.263//

SYNONYMS

nānā—various; yatna—attempts; kari—do; āmi—I; nāri—I am not able; āsvādite—to taste; sei—that; sukha—of the happiness; mādhurya—the sweetness; ghrāṇe—by smelling; lobha—desire; bāḍhe—increases; citte—in the mind.

TRANSLATION

"In spite of various efforts, I have not been able to taste it. But My desire to relish that pleasure increases as I smell its sweetness.

Adi TEXT 4.264

rasa āsvādite āmi kaila avatāra

prema-rasa āsvādiba vividha prakāra //CC Adi, 4.264//

SYNONYMS

rasa—mellow; āsvādite—to taste; āmi—I; kaila—made; avatāra—incarnation; prema-rasa—transcendental mellow of love; āsvādiba—I shall taste; vividha prakāra—different varieties of.

TRANSLATION

"I have appeared in the world to taste mellows. I shall taste the mellows of pure love in various ways.

Adi TEXT 4.265

rāga-mārge bhakta bhakti kare ye prakāre
tāhā śikhāiba līlā-ācaraṇa-dvāre //CC Adi, 4.265//

SYNONYMS

rāga-mārge—on the path of spontaneous love; bhakta—the devotee; bhakti—devotional service; kare—does; ye prakāre—in what way; tāhā—that; śikhāiba—I shall teach; līlā—pastimes; ācaraṇa-dvāre—by means of practical demonstration.

TRANSLATION

"I shall teach devotional service, which springs from the spontaneous love of the devotees, by demonstrating it Myself with My pastimes.

Adi TEXT 4.266

ei tina tṛṣṇā mora nahila pūraṇa
vijātīya-bhāve nahe tāhā āsvādana //CC Adi, 4.266//

SYNONYMS

ei—these; tina—three; tṛṣṇā—desires; mora—My; nahila—were not; pūraṇa—satisfied; vijātīya—of the opposite partner of a relationship; bhāve—in ecstasy; nahe—is not possible; tāhā—that; āsvādana—tasting.

TRANSLATION

"But these three desires have not been satisfied, for one cannot enjoy them in a contrary position.

Adi TEXT 4.267

rādhikāra bhāva-kānti aṅgikāra vine

sei tina sukha kabhu nahe āsvādane //CC Adi, 4.267//

SYNONYMS

rādhikāra—of Śrīmatī Rādhārāṇī; bhāva-kānti—luster of ecstatic love; aṅgikāra—accepting; vine—without; sei—those; tina—three; sukha—happiness; kabhu—at any time; nahe—is not possible; āsvādane—tasting.

TRANSLATION

"Unless I accept the luster of the ecstatic love of Śrī Rādhikā, these three desires cannot be fulfilled.

Adi TEXT 4.268

rādhā-bhāva aṅgikari' dhari' tāra varṇa

tina-sukha āsvādite haba avatīrṇa //CC Adi, 4.268//

SYNONYMS

rādhā-bhāva—the moods of Rādhārāṇī; aṅgikari'-accepting; dhari'-taking; tāra varṇa—Her bodily complexion; tina—three; sukha—happiness; āsvādite—to taste; haba—I shall; avatīrṇa—descend as an incarnation.

TRANSLATION

"Therefore, assuming Rādhārāṇī's sentiments and bodily complexion, I shall descend to fulfill these three desires."

Adi TEXT 4.269

sarva-bhāve kaila kṛṣṇa ei ta' niścaya

hena-kāle āila yugāvatāra-samaya //CC Adi, 4.269//

SYNONYMS

sarva-bhāve—in all respects; kaila—made; kṛṣṇa—Lord Kṛṣṇa; ei—this; ta'-certainly; niścaya—decision; hena-kāle—at this time; āila—came; yuga-avatāra—of the incarnation according to the age; samaya—the time.

TRANSLATION

In this way Lord Kṛṣṇa came to a decision. Simultaneously, the time came for

the incarnation of the age.

Adi TEXT 4.270

sei-kāle śrī-advaita karena ārādhana

tānhāra huṅkāre kaila kṛṣṇe ākarṣaṇa //CC Adi, 4.270//

SYNONYMS

sei-kāle—at that time; śrī-advaita—Advaita Ācārya; karena—performs; ārādhana—worship; tānhāra—of Him; huṅkāre—by the tumultuous call; kaila—did; kṛṣṇe—to Lord Kṛṣṇa; ākarṣaṇa—attraction.

TRANSLATION

At that time Śrī Advaita was earnestly worshiping Him. Advaita attracted Him with His loud calls.

Adi TEXTS 4.271-272

pitā-mātā, guru-gaṇa, āge avatāri'

rādhikāra bhāva-varṇa aṅgikāra kari'

nava-dvīpe śacī-garbha-śuddha-dugdha-sindhu

tāhāte prakāṣa hailā kṛṣṇa pūrṇa indu //CC Adi, 4.271-272//

SYNONYMS

pitā-mātā—parents; guru-gaṇa—teachers; āge—first; avatāri'-descending; rādhikāra—of Śrīmatī Rādhārāṇī; bhāva-varṇa—the luster of transcendental ecstasy; aṅgikāra kari'-accepting; navadvīpe—in Navadvīpa; śacī-garbha—the womb of Śacī; śuddha—pure; dugdha-sindhu—the ocean of milk; tāhāte—in that; prakāṣa—manifested; hailā—became; kṛṣṇa—Lord Kṛṣṇa; pūrṇa indu—full moon.

TRANSLATION

First Lord Kṛṣṇa made His parents and elders appear. Then Kṛṣṇa Himself, with the sentiments and complexion of Rādhikā, appeared in Navadvīpa, like the full moon, from the womb of mother Śacī, which is like an ocean of pure milk.

Adi TEXT 4.273

ei ta' kariluṅ ṣaṣṭha ślokerā vyākhyāna

śrī-rūpa-gosāñira pāda-padma kari' dhyāna //CC Adi, 4.273//

SYNONYMS

ei ta'-thus; kariluṅ—I have made; ṣaṣṭha ślokerā—of the sixth verse; vyākhyāna—explanation; śrī-rūpa—Śrīla Rūpa Gosvāmī; gosāñira—of the master; pāda-padma—lotus feet; kari'-doing; dhyāna—meditation.

TRANSLATION

Meditating on the lotus feet of Śrī Rūpa Gosvāmī, I have thus explained the sixth verse.

Adi TEXT 4.274

ei dui ślokerā āmi ye karila artha

śrī-rūpa-gosāñira śloka pramāṇa samartha //CC Adi, 4.274//

SYNONYMS

ei—these; dui—two; ślokerā—of the verses; āmi—I; ye—whatever; karila—gave; artha—the meanings; śrī-rūpa-gosāñira—of Śrī Rūpa Gosvāmī; śloka—verse; pramāṇa—evidence; samartha—competent.

TRANSLATION

I can support the explanation of these two verses [verses 5 and 6 of the First Chapter] with a verse by Śrī Rūpa Gosvāmī'.

Adi TEXT 4.275

apāraṁ kasyāpi praṇayi-jana-vṛndasya kutukī

rasa-stomaṁ hṛtvā madhuraṁ upabhoktuṁ kam api yaḥ

rucāṁ svām āvavre dyutim iha tadīyāṁ prakāṣayan

sa devaś caitanyākṛtir atitarāṁ naḥ kṛpayatu //CC Adi, 4.275//

SYNONYMS

apāram—boundless; kasya api—of someone; praṇayi-jana-vṛndasya—of the multitude of lovers; kutukī—one who is curious; rasa-stomam—the group of mellows; hṛtvā—stealing; madhuram—sweet; upabhoktum—to enjoy; kam api—some; yaḥ—who; rucam—luster; svām—own; āvavre—covered; dyutim—luster; iha—here; tadīyām—related to Him; prakāṣayan—manifesting; saḥ—He; devaḥ—the Supreme Personality of Godhead; caitanya-ākṛtiḥ—having the form of Lord Caitanya Mahāprabhu; atitarām—greatly; naḥ—unto us; kṛpayatu—may He show His mercy.

TRANSLATION

"Lord Kṛṣṇa desired to taste the limitless nectarean mellows of the love of one of His multitude of loving damsels [Śrī Rādhā], and so He has assumed the form of Lord Caitanya. He has tasted that love while hiding His own dark complexion with Her effulgent yellow color. May that Lord Caitanya confer upon us His grace."

PURPORT

This is the third verse of the second Caitanyāṣṭaka of Śrīla Rūpa Gosvāmī's Stava-mālā.

Adi TEXT 4.276

maṅgalācaraṇam kṛṣṇa-
caitanya-tattva-lakṣaṇam
prayojanam cāvatāre

śloka-ṣaṭkair nirūpitam //CC Adi, 4.276//

SYNONYMS

maṅgala-ācaraṇam—invoking auspiciousness; kṛṣṇa-caitanya—of Lord Kṛṣṇa Caitanya Mahāprabhu; tattva-lakṣaṇam—symptoms of the truth; prayojanam—necessity; ca—also; avatāre—in the matter of His incarnation; śloka—verses; ṣaṭkaiḥ—by six; nirūpitam—ascertained.

TRANSLATION

Thus the auspicious invocation, the essential nature of the truth of Lord Caitanya, and the need for His appearance have been set forth in six verses.

Adi TEXT 4.277

śrī-rūpa-raghunātha-pade yāra āśa

caitanya-caritāmṛta kahe kṛṣṇadāsa //CC Adi, 4.277//

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; raghunātha—Śrīla Raghunātha dāsa Gosvāmī; pade—at the lotus feet; yāra—whose; āśa—expectation; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; kṛṣṇa-dāsa—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Ādi-līlā, Fourth Chapter, describing the confidential reasons for the appearance of Lord Caitanya.

Chapter 5 The Glories of Lord Nityānanda Balarāma

This chapter is chiefly devoted to describing the essential nature and glories of Śrī Nityānanda Prabhu. Lord Śrī Kṛṣṇa is the absolute Personality of Godhead, and His first expansion in a form for pastimes is Śrī Balarāma.

Beyond the limitation of this material world is the spiritual sky, paravyoma, which has many spiritual planets, the supreme of which is called Kṛṣṇaloka. Kṛṣṇaloka, the abode of Kṛṣṇa, has three divisions, which are known as Dvārakā, Mathurā and Gokula. In that abode the Personality of Godhead expands Himself into four plenary portions—Kṛṣṇa, Balarāma, Pradyumna (the transcendental Cupid) and Aniruddha. They are known as the original quadruple forms.

In Kṛṣṇaloka is a transcendental place known as Śvetadvīpa or Vṛndāvana. Below Kṛṣṇaloka in the spiritual sky are the Vaikuṇṭha planets. On each Vaikuṇṭha planet a four-handed Nārāyaṇa, expanded from the first quadruple manifestation, is present. The Personality of Godhead known as Śrī Balarāma in Kṛṣṇaloka is the original Saṅkarṣaṇa (attracting Deity), and from this Saṅkarṣaṇa

expands another Saṅkarṣaṇa, called Mahā-saṅkarṣaṇa, who resides in one of the Vaikuṇṭha planets. By His internal potency, Mahā-saṅkarṣaṇa maintains the transcendental existence of all the planets in the spiritual sky, where all the living beings are eternally liberated souls. The influence of the material energy is conspicuous there by its absence. On those planets the second quadruple manifestation is present.

Outside of the Vaikuṇṭha planets is the impersonal manifestation of Śrī Kṛṣṇa, which is known as the Brahmaloka. On the other side of the Brahmaloka is the spiritual kāraṇa-samudra, or Causal Ocean. The material energy exists on the other side of the Causal Ocean, without touching it. In the Causal Ocean is Mahā-Viṣṇu, the original puruṣa expansion from Saṅkarṣaṇa. This Mahā-Viṣṇu places His glance over the material energy, and by a reflection of His transcendental body He amalgamates Himself within the material elements.

As the source of the material elements, the material energy is known as pradhāna, and as the source of the manifestations of the material energy it is known as māyā. But material nature is inert in that she has no independent power to do anything. She is empowered to make the cosmic manifestation by the glance of Mahā-Viṣṇu. Therefore the material energy is not the original cause of the material manifestation. Rather, the transcendental glance of Mahā-Viṣṇu over material nature produces that cosmic manifestation.

Mahā-Viṣṇu again enters every universe as the reservoir of all living entities, Garbhodakaśāyī Viṣṇu. From Garbhodakaśāyī Viṣṇu expands Kṣīrodakaśāyī Viṣṇu, the Supersoul of every living entity. Garbhodakaśāyī Viṣṇu also has His own Vaikuṇṭha planet in every universe, where He lives as the Supersoul or supreme controller of the universe. Garbhodakaśāyī Viṣṇu reclines in the midst of the watery portion of the universe and generates the first living creature of the universe, Brahmā. The imaginary universal form is a partial manifestation of Garbhodakaśāyī Viṣṇu.

In the Vaikuṇṭha planet in every universe is an ocean of milk, and within that ocean is an island called Śvetadvīpa, where Lord Viṣṇu lives. Therefore this chapter describes two Śvetadvīpas—one in the abode of Kṛṣṇa and the other in the ocean of milk in every universe. The Śvetadvīpa in the abode of Kṛṣṇa is identical with Vṛndāvana-dhāma, which is the place where Kṛṣṇa appears Himself to display His loving pastimes. In the Śvetadvīpa within every universe is a Śeṣa form of Godhead who serves Viṣṇu by assuming the form of His umbrella, slippers, couch, pillows, garments, residence, sacred thread, throne and

so on.

Lord Baladeva in Kṛṣṇaloka is Nityānanda Prabhu. Therefore Nityānanda Prabhu is the original Saṅkarṣaṇa, and Mahā-saṅkarṣaṇa and His expansions as the puruṣas in the universes are plenary expansions of Nityānanda Prabhu.

In this chapter the author has described the history of his leaving home for a personal pilgrimage to Vṛndāvana and his achieving all success there. In this description it is revealed that the author's original paternal home and birthplace were in the district of Katwa, in the village of Jhāmaṭapura, which is near Naihātī. Kṛṣṇadāsa Kavirāja's brother invited Śrī Mīnaketana Rāmadāsa, a great devotee of Lord Nityānanda, to his home, but a priest named Guṇārṇava Miśra did not receive him well, and Kṛṣṇadāsa Kavirāja Gosvāmī's brother, not recognizing the glories of Lord Nityānanda, also took sides with the priest. Therefore Rāmadāsa became sorry, broke his flute and went away. This was a great disaster for the brother of Kṛṣṇadāsa Kavirāja Gosvāmī. But on that very night Lord Nityānanda Prabhu Himself graced Kṛṣṇadāsa Kavirāja Gosvāmī in a dream and ordered him to leave on the next day for Vṛndāvana.

Adi TEXT 5.1

vande 'nantādbhutaiśvaryam

śrī-nityānandam īśvaram

yasyecchayā tat-svarūpam

ajñenāpi nirūpyate //CC Adi, 5.1//

SYNONYMS

vande—let me offer my obeisances; ananta—unlimited; adbhuta—and wonderful; aiśvaryam—whose opulence; śrī-nityānandam—unto Lord Nityānanda; īśvaram—the Supreme Personality of Godhead; yasya—whose; icchayā—by the will; tat-svarūpam—His identity; ajñena—by the ignorant; api—even; nirūpyate—can be ascertained.

TRANSLATION

Let me offer my obeisances to Lord Śrī Nityānanda, the Supreme Personality of Godhead, whose opulence is wonderful and unlimited. By His will, even a fool can understand His identity.

Adi TEXT 5.2

jaya jaya śrī-caitanya jaya nityānanda

jayādvaita-candra jaya gaura-bhakta-vṛnda //CC Adi, 5.2//

SYNONYMS

jaya jaya—all glories; śrī-caitanya—to Śrī Caitanya Mahāprabhu; jaya nityānanda—all glories to Lord Nityānanda; jaya advaita-candra—all glories to Advaita Ācārya; jaya gaura-bhakta-vṛnda—all glories to the devotees of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu. All glories to Lord Nityānanda. All glories to Advaita Ācārya. And all glories to all the devotees of Lord Caitanya Mahāprabhu.

Adi TEXT 5.3

ei ṣaṭ-śloke kahila kṛṣṇa-caitanya-mahimā

pañca-śloke kahi nityānanda-tattva-sīmā //CC Adi, 5.3//

SYNONYMS

ei—this; ṣaṭ-śloke—in six verses; kahila—described; kṛṣṇa-caitanya-mahimā—the glories of Lord Śrī Caitanya Mahāprabhu; pañca-śloke—in five verses; kahi—let me explain; nityānanda—of Lord Nityānanda; tattva—of the truth; sīmā—the limitation.

TRANSLATION

I have described the glory of Śrī Kṛṣṇa Caitanya in six verses. Now, in five verses, I shall describe the glory of Lord Nityānanda.

Adi TEXT 5.4

sarva-avatārī kṛṣṇa svayaṁ bhagavān

tāṁhāra dvitīya deha śrī-balarāma //CC Adi, 5.4//

SYNONYMS

sarva-avatārī—the source of all incarnations; kṛṣṇa—Lord Kṛṣṇa; svayam—personally; bhagavān—the Supreme Personality of Godhead; tāñhāra—His; dvitīya—second; deha—expansion of the body; śrī-balarāma—Lord Balarāma.

TRANSLATION

The Supreme Personality of Godhead, Kṛṣṇa, is the fountainhead of all incarnations. Lord Balarāma is His second body.

PURPORT

Lord Śrī Kṛṣṇa, the absolute Personality of Godhead, is the primeval Lord, the original form of Godhead, and His first expansion is Śrī Balarāma. The Personality of Godhead can expand Himself in innumerable forms. The forms that have unlimited potency are called svāmśa, and forms that have limited potencies (the living entities) are called vibhinnāmśa.

Adi TEXT 5.5

eka-i svarūpa donhe, bhinna-mātra kāya

ādyā kāya-vyūha, kṛṣṇa-līlāra sahāya //CC Adi, 5.5//

SYNONYMS

eka-i—one; svarūpa—identity; donhe—both of Them; bhinna-mātra kāya—only two different bodies; ādyā—original; kāya-vyūha—quadruple expansions; kṛṣṇa-līlāra—in the pastimes of Lord Kṛṣṇa; sahāya—assistance.

TRANSLATION

They are both one and the same identity. They differ only in form. He is the first bodily expansion of Kṛṣṇa, and He assists in Lord Kṛṣṇa's transcendental pastimes.

PURPORT

Balarāma is a svāmśa expansion of the Lord, and therefore there is no difference in potency between Kṛṣṇa and Balarāma. The only difference is in Their bodily structure. As the first expansion of Godhead, Balarāma is the chief Deity among the first quadruple forms, and He is the foremost assistant of Śrī Kṛṣṇa in His transcendental activities.

Adi TEXT 5.6

sei kṛṣṇa--navadvīpe śrī-caitanya-candra

sei balarāma--saṅge śrī-nityānanda //CC Adi, 5.6//

SYNONYMS

sei kṛṣṇa—that original Kṛṣṇa; navadvīpe—at Navadvīpa; śrī-caitanya-candra—Lord Śrī Caitanya Mahāprabhu; sei balarāma—that Lord Balarāma; saṅge—with Him; śrī-nityānanda—Lord Nityānanda.

TRANSLATION

That original Lord Kṛṣṇa appeared in Navadvīpa as Lord Caitanya, and Balarāma appeared with Him as Lord Nityānanda.

Adi TEXT 5.7

saṅkarṣaṇaḥ kāraṇa-toya-śāyī

garbhoda-śāyī ca payobdhi-śāyī

śeṣaś ca yasyāmśa-kalāḥ sa nityā-

nandākhya-rāmaḥ śaraṇam mamāstu //CC Adi, 5.7//

SYNONYMS

saṅkarṣaṇaḥ—Mahā-saṅkarṣaṇa in the spiritual sky; kāraṇa-toya-śāyī—Kāraṇodakaśāyī Viṣṇu, who lies in the Causal Ocean; garbha-uda-śāyī—Garbhodakaśāyī Viṣṇu, who lies in the Garbhodaka Ocean of the universe; ca—and; payaḥ-abdhi-śāyī—Kṣīrodakaśāyī Viṣṇu, who lies in the ocean of milk; śeṣaḥ—Śeṣa Nāga, the couch of Viṣṇu; ca—and; yasya—whose; amśa—plenary portions; kalāḥ—and parts of the plenary portions; saḥ—He; nityānanda-ākhyā—known as Lord Nityānanda; rāmaḥ—Lord Balarāma; śaraṇam—shelter; mama—my; astu—let there be.

TRANSLATION

May Śrī Nityānanda Rāma be the object of my constant remembrance. Saṅkarṣaṇa, Śeṣa Nāga and the Viṣṇus who lie on the Kāraṇa Ocean, Garbha Ocean and ocean of milk are His plenary portions and the portions of His plenary portions.

PURPORT

Śrī Svarūpa Dāmodara Gosvāmī has recorded this verse in his diary to offer his respectful obeisances to Lord Nityānanda Prabhu. This verse also appears as the seventh of the first fourteen verses of Śrī Caitanya-caritāmṛta.

Adi TEXT 5.8

śrī-balarāma gosāñi mūla-saṅkarṣaṇa

pañca-rūpa dhari' karena kṛṣṇera sevana //CC Adi, 5.8//

SYNONYMS

śrī-balarāma—Balarāma; gosāñi—the Lord; mūla-saṅkarṣaṇa—the original Saṅkarṣaṇa; pañca-rūpa dhari'—accepting five bodies; karena—does; kṛṣṇera—of Lord Kṛṣṇa; sevana—service.

TRANSLATION

Lord Balarāma is the original Saṅkarṣaṇa. He assumes five other forms to serve Lord Kṛṣṇa.

Adi TEXT 5.9

āpane karena kṛṣṇa-līlāra sahāya

sṛṣṭi-līlā-kārya kare dhari' cāri kāya //CC Adi, 5.9//

SYNONYMS

āpane—personally; karena—performs; kṛṣṇa-līlāra sahāya—assistance in the pastimes of Lord Kṛṣṇa; sṛṣṭi-līlā—of the pastimes of creation; kārya—the work; kare—does; dhari'-accepting; cāri kāya—four bodies.

TRANSLATION

He Himself helps in the pastimes of Lord Kṛṣṇa, and He does the work of creation in four other forms.

Adi TEXT 5.10

sṛṣṭy-ādika sevā,--tāñra ājñāra pālana

'śeṣa'-rūpe kare kṛṣṇera vividha sevana //CC Adi, 5.10//

SYNONYMS

sṛṣṭi-ādika sevā—service in the matter of creation; tāñra—His; ājñāra—of the order; pālana—execution; śeṣa-rūpe—the form of Lord Śeṣa; kare—does; kṛṣṇera—of Lord Kṛṣṇa; vividha sevana—varieties of service.

TRANSLATION

He executes the orders of Lord Kṛṣṇa in the work of creation, and in the form of Lord Śeṣa He serves Kṛṣṇa in various ways.

PURPORT

According to expert opinion, Balarāma, as the chief of the original quadruple forms, is also the original Saṅkarṣaṇa. Balarāma, the first expansion of Kṛṣṇa, expands Himself in five forms: (1) Mahā-saṅkarṣaṇa, (2) Kāraṇābdhiśāyī, (3) Garbhodakaśāyī, (4) Kṣīrodakaśāyī, and (5) Śeṣa. These five plenary portions are responsible for both the spiritual and material cosmic manifestations. In these five forms Lord Balarāma assists Lord Kṛṣṇa in His activities. The first four of these forms are responsible for the cosmic manifestations, whereas Śeṣa is responsible for personal service to the Lord. Śeṣa is called Ananta, or unlimited, because He assists the Personality of Godhead in His unlimited expansions by performing an unlimited variety of services. Śrī Balarāma is the servitor Godhead who serves Lord Kṛṣṇa in all affairs of existence and knowledge. Lord Nityānanda Prabhu, who is the same servitor Godhead, Balarāma, performs the same service to Lord Gaurāṅga by constant association.

Adi TEXT 5.11

sarva-rūpe āsvādaye kṛṣṇa-sevānanda

sei balarāma--gaura-saṅge nityānanda //CC Adi, 5.11//

SYNONYMS

sarva-rūpe—in all these forms; āsvādaye—tastes; kṛṣṇa-sevā-ānanda—the transcendental bliss of serving Kṛṣṇa; sei balarāma—that Lord Balarāma; gaura-saṅge—with Gaurasundara; nityānanda—Lord Nityānanda.

TRANSLATION

In all the forms He tastes the transcendental bliss of serving Kṛṣṇa. That same Balarāma is Lord Nityānanda, the companion of Lord Gaurasundara.

Adi TEXT 5.12

saptama ślokerā artha kari cāri-śloke

yāte nityānanda-tattva jāne sarva-loke //CC Adi, 5.12//

SYNONYMS

saptama ślokerā—of the seventh verse; artha—the meaning; kari—I do; cāri-śloke—in four verses; yāte—in which; nityānanda-tattva—the truth of Lord Nityānanda; jāne—one knows; sarva-loke—all over the world.

TRANSLATION

I have explained this seventh verse in four subsequent verses. By these verses all the world can know the truth about Lord Nityānanda.

Adi TEXT 5.13

māyātīte vyāpi-vaikuṇṭha-loke

pūrṇaiśvarye śrī-catur-vyūha-madhye

rūpaṁ yasyodbhāti saṅkarṣaṇākhyam

taṁ śrī-nityānanda-rāmaṁ prapadye //CC Adi, 5.13//

SYNONYMS

māyā-atīte—beyond the material creation; vyāpi—all-expanding; vaikuṇṭha-loke—in Vaikuṇṭhaloka, the spiritual world; pūrṇa-aiśvarye—endowed with full opulence; śrī-catur-vyūha-madhye—in the quadruple expansions (Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha); rūpaṁ—form; yasya—whose; udbhāti—appears; saṅkarṣaṇa-ākhyam—known as Saṅkarṣaṇa; taṁ—to Him; śrī-nityānanda-rāmaṁ—to Lord Balarāma in the form of Lord Nityānanda; prapadye—I surrender.

TRANSLATION

I surrender unto the lotus feet of Śrī Nityānanda Rāma, who is known as Saṅkarṣaṇa in the midst of the catur-vyūha [consisting of Vāsudeva, Saṅkarṣaṇa,

Pradyumna and Aniruddha]. He possesses full opulences and resides in Vaikuṇṭhaloka, far beyond the material creation.

PURPORT

This is a verse from Śrī Svarūpa Dāmodara Gosvāmī's diary. It appears as the eighth of the first fourteen verses of Śrī Caitanya-caritāmṛta.

Adi TEXT 5.14

prakṛtira pāra 'paravyoma'-nāme dhāma

kṛṣṇa-vigraha yaiche vibhūti-ādi-guṇavān //CC Adi, 5.14//

SYNONYMS

prakṛtira—the material nature; pāra—beyond; para-vyoma—the spiritual sky; nāme—in name; dhāma—the place; kṛṣṇa-vigraha—the form of Lord Kṛṣṇa; yaiche—just as; vibhūti-ādi—like the six opulences; guṇa-vān—full with transcendental attributes.

TRANSLATION

Beyond the material nature lies the realm known as paravyoma, the spiritual sky. Like Lord Kṛṣṇa Himself, it possesses all transcendental attributes, such as the six opulences.

PURPORT

According to Sāṅkhya philosophy, the material cosmos is composed of twenty-four elements: the five gross material elements, the three subtle material elements, the five knowledge-acquiring senses, the five active senses, the five objects of sense pleasure, and the mahat-tattva (the total material energy). Empiric philosophers, unable to go beyond these elements, speculate that anything beyond them must be avyakta, or inexplicable. But the world beyond the twenty-four elements is not inexplicable, for it is explained in the Bhagavad-gītā as the eternal (sanātana) nature. Beyond the manifested and unmanifested existence of material nature (vyaktāvyakta) is the sanātana nature, which is called the paravyoma, or the spiritual sky. Since that nature is spiritual in quality, there are no qualitative differences there; everything there is spiritual, everything is good, and everything possesses the spiritual form of Śrī Kṛṣṇa Himself. That spiritual sky is the manifested internal potency of Śrī Kṛṣṇa; it is distinct from

the material sky manifested by His external potency.

The all-pervading Brahman, the impersonal glowing ray of Śrī Kṛṣṇa, exists in the spiritual world with the Vaikuṇṭha planets. We can get some idea of that spiritual sky by a comparison to the material sky, for the rays of the sun in the material sky can be compared to the brahmajyoti, the glowing rays of the Personality of Godhead. In the brahmajyoti there are unlimited Vaikuṇṭha planets, which are spiritual and therefore self-luminous, with a glow many times greater than that of the sun. The Personality of Godhead Śrī Kṛṣṇa, His innumerable plenary portions and the portions of His plenary portions dominate each Vaikuṇṭha planet. In the highest region of the spiritual sky is the planet called Kṛṣṇaloka, which has three divisions, namely Dvārakā, Mathurā and Goloka.

To a gross materialist this kingdom of God, Vaikuṇṭha, is certainly a mystery. But to an ignorant man everything is a mystery for want of sufficient knowledge. The kingdom of God is not a myth. Even the material planets, which float over our heads in the millions and billions, are still a mystery to the ignorant. Material scientists are now attempting to penetrate this mystery, and a day may come when the people of this earth will be able to travel in outer space and see the variegatedness of these millions of planets with their own eyes. In every planet there is as much material variegatedness as we find in our own planet.

This planet earth is but an insignificant spot in the cosmic structure. Yet foolish men, puffed up by a false sense of scientific advancement, have concentrated their energy in a pursuit of so-called economic development on this planet, not knowing of the variegated economic facilities available on other planets. According to modern astronomy, the gravity of the moon is different from that of earth. Therefore one who goes to the moon will be able to pick up large weights and jump vast distances. In the Rāmāyaṇa, Hanumān is described as being able to lift huge weights as heavy as hills and jump over the ocean. Modern astronomy has confirmed that this is indeed possible.

The disease of the modern civilized man is his disbelief of everything in the revealed scriptures. Faithless nonbelievers cannot make progress in spiritual realization, for they cannot understand the spiritual potency. The small fruit of a banyan contains hundreds of seeds, and in each seed is the potency to produce another banyan tree with the potency to produce millions more of such fruits. This law of nature is visible before us, although how it works is beyond our understanding. This is but an insignificant example of the potency of Godhead;

there are many similar phenomena that no scientist can explain.

Everything, in fact, is inconceivable, for the truth is revealed only to the proper persons. Although there are varieties of personalities, from Brahmā down to the insignificant ant, all of whom are living beings, their development of knowledge is different. Therefore we have to gather knowledge from the right source.

Indeed, in reality we can get knowledge only from the Vedic sources. The four Vedas, with their supplementary Purāṇas, the Mahābhārata, the Rāmāyaṇa and their corollaries, which are known as smṛtis, are all authorized sources of knowledge. If we are at all to gather knowledge, we must gather it from these sources without hesitation.

Revealed knowledge may in the beginning be unbelievable because of our paradoxical desire to verify everything with our tiny brains, but the speculative means of attaining knowledge is always imperfect. The perfect knowledge propounded in the revealed scriptures is confirmed by the great ācāryas, who have left ample commentations upon them; none of these ācāryas has disbelieved in the śāstras. One who disbelieves in the śāstras is an atheist, and we should not consult an atheist, however great he may be. A staunch believer in the śāstras, with all their diversities, is the right person from whom to gather real knowledge. Such knowledge may seem inconceivable in the beginning, but when put forward by the proper authority its meaning is revealed, and then one no longer has any doubts about it.

Adi TEXT 5.15

sarvaga, ananta, vibhu--vaikuṇṭhādi dhāma

kṛṣṇa, kṛṣṇa-avatārera tāhāñi viśrāma //CC Adi, 5.15//

SYNONYMS

sarva-ga—all-pervading; ananta—unlimited; vibhu—greatest; vaikuṇṭha-ādi dhāma—all the places known as Vaikuṇṭhaloka; kṛṣṇa—of Lord Kṛṣṇa; kṛṣṇa-avatārera—of the incarnations of Lord Kṛṣṇa; tāhāñi—there; viśrāma—the residence.

TRANSLATION

That Vaikuṇṭha region is all-pervading, infinite and supreme. It is the residence of Lord Kṛṣṇa and His incarnations.

Adi TEXT 5.16

tāhāra upari-bhāge 'kṛṣṇa-loka'-khyāti

dvārakā-mathurā-gokula--tri-vidhatve sthiti //CC Adi, 5.16//

SYNONYMS

tāhāra—of all of them; upari-bhāge—on the top; kṛṣṇa-loka-khyāti—the planet known as Kṛṣṇaloka; dvārakā-mathurā-gokula—the three places known as Dvārakā, Mathurā and Vṛndāvana; tri-vidhatve—in three departments; sthiti—situated.

TRANSLATION

In the highest region of that spiritual sky is the spiritual planet called Kṛṣṇaloka. It has three divisions-Dvārakā, Mathurā and Gokula.

Adi TEXT 5.17

sarvopari śrī-gokula--vrajaloka-dhāma

śrī-goloka, śvetadvīpa, vṛndāvana nāma //CC Adi, 5.17//

SYNONYMS

sarva-upari—above all of them; śrī-gokula—the place known as Gokula; vraja-loka-dhāma—the place of Vraja; śrī-goloka—the place named Goloka; śveta-dvīpa—the white island; vṛndāvana nāma—also named Vṛndāvana.

TRANSLATION

Śrī Gokula, the highest of all, is also called Vraja, Goloka, Śvetadvīpa and Vṛndāvana.

Adi TEXT 5.18

sarvaga, ananta, vibhu, kṛṣṇa-tanu-sama

upary-adho vyāpiyāche, nāhika niyama //CC Adi, 5.18//

SYNONYMS

sarva-ga—all-pervading; ananta—unlimited; vibhu—the greatest; kṛṣṇa-tanu-sama—exactly like the transcendental body of Kṛṣṇa; upari-adhaḥ—up and

down; vyāpiyāche—expanded; nāhika—there is no; niyama—regulation.

TRANSLATION

Like the transcendental body of Lord Kṛṣṇa, Gokula is all-pervading, infinite and supreme. It expands both above and below, without any restriction.

PURPORT

Śrīla Jīva Gosvāmī, the great authority and philosopher in the line of Śrī Caitanya Mahāprabhu, has discussed the abode of Kṛṣṇa in his Kṛṣṇa-sandarbha. In the Bhagavad-gītā the Lord refers to "My abode." Śrīla Jīva Gosvāmī, examining the nature of Kṛṣṇa's abode, refers to the Skanda Purāṇa, which states:

yā yathā bhuvi vartante
puryo bhagavataḥ priyāḥ
tās tathā santi vaikuṇṭhe
tat-tal-līlārtham ādṛtāḥ

"The abodes of Godhead in the material world, such as Dvārakā, Mathurā and Goloka, are facsimiles representing the abodes of Godhead in the kingdom of God, Vaikuṇṭha-dhāma." The unlimited spiritual atmosphere of that Vaikuṇṭha-dhāma is far above and beyond the material cosmos. This is confirmed in the Svāyambhuva-tantra in a discussion between Lord Śiva and Pārvatī regarding the effect of chanting the mantra of fourteen syllables. There it is stated:

nānā-kalpa-latākīrṇam
vaikuṇṭham vyāpakam smaret
adhaḥ sāmyaṁ guṇānām ca
prakṛtiḥ sarva-kāraṇam

"While chanting the mantra, one should always remember the spiritual world, which is very extensive and full of desire trees that can yield anything one desires. Below that Vaikuṇṭha region is the potential material energy, which causes the material manifestation." The places of the pastimes of Lord Kṛṣṇa, such as Dvārakā, Mathurā and Vṛndāvana, eternally and independently exist in Kṛṣṇaloka. They are the actual abode of Lord Kṛṣṇa, and there is no doubt that

they are situated above the material cosmic manifestation.

The abode known as Vṛndāvana or Gokula is also known as Goloka. The Brahma-saṁhitā states that Gokula, the highest region of the kingdom of God, resembles a lotus flower with thousands of petals. The outer portion of that lotuslike planet is a square place known as Śvetadvīpa. In the inner portion of Gokula there is an elaborate arrangement for Śrī Kṛṣṇa's residence with His eternal associates such as Nanda and Yaśodā. That transcendental abode exists by the energy of Śrī Baladeva, who is the original whole of Śeṣa, or Ananta. The tantras also confirm this description by stating that the abode of Śrī Anantadeva, the plenary portion of Baladeva, is called the kingdom of God. Vṛndāvana-dhāma is the innermost abode within the quadrangular realm of Śvetadvīpa, which lies outside of the boundary of Gokula Vṛndāvana.

According to Jīva Gosvāmī, Vaikuṇṭha is also called Brahmaloaka. The Nārada-pañcarātra, in a statement concerning the mystery of Vijaya, describes:

tat sarvopari goloke

tatra lokopari svayam

viharet paramānandī

govindo 'tula-nāyakaḥ

"The predominator of the gopīs, Govinda, the principal Deity of Gokula, always enjoys Himself in a place called Goloka in the topmost part of the spiritual sky."

From the authoritative evidence cited by Jīva Gosvāmī we may conclude that Kṛṣṇaloka is the supreme planet in the spiritual sky, which is far beyond the material cosmos. For the enjoyment of transcendental variety, the pastimes of Kṛṣṇa there have three divisions, and these pastimes are performed in the three abodes Dvārakā, Mathurā and Gokula. When Kṛṣṇa descends to this universe, He enjoys the pastimes in places of the same name. These places on earth are nondifferent from those original abodes, for they are facsimiles of those original holy places in the transcendental world. They are as good as Śrī Kṛṣṇa Himself and are equally worshipable. Lord Caitanya declared that Lord Kṛṣṇa, who presents Himself as the son of the King of Vraja, is worshipable, and Vṛndāvana-dhāma is equally worshipable.

brahmāṇḍe prakāśa tāra kṛṣṇera icchāya

eka-i svarūpa tāra, nāhi dui kāya //CC Adi, 5.19//

SYNONYMS

brahmāṇḍe—within the material world; prakāśa—manifestation; tāra—of it; kṛṣṇera icchāya—by the supreme will of Lord Kṛṣṇa; eka-i—it is the same; svarūpa—identity; tāra—of it; nāhi—not; dui—two; kāya—bodies.

TRANSLATION

That abode is manifested within the material world by the will of Lord Kṛṣṇa. It is identical to that original Gokula; they are not two different bodies.

PURPORT

The above-mentioned dhāmas are movable, by the omnipotent will of Lord Kṛṣṇa. When Śrī Kṛṣṇa appears on the face of the earth, He can also make His dhāmas appear, without changing their original structure. One should not discriminate between the dhāmas on the earth and those in the spiritual sky, thinking those on earth to be material and the original abodes to be spiritual. All of them are spiritual. Only for us, who cannot experience anything beyond matter in our present conditioned state, do the dhāmas and the Lord Himself, in His arcā form, appear before us resembling matter to give us the facility to see spirit with material eyes. In the beginning this may be difficult for a neophyte to understand, but in due course, when one is advanced in devotional service, it will be easier, and he will appreciate the Lord's presence in these tangible forms.

Adi TEXT 5.20

cintāmaṇi-bhūmi, kalpa-vṛkṣa-maya vana

carma-cakṣe dekhe tāre prapañcera sama //CC Adi, 5.20//

SYNONYMS

cintāmaṇi-bhūmi—the land of touchstone; kalpa-vṛkṣa-maya—full of desire trees; vana—forests; carma-cakṣe—the material eyes; dekhe—see; tāre—it; prapañcera sama—equal to the material creation.

TRANSLATION

The land there is touchstone [cintāmaṇi], and the forests abound with desire trees. Material eyes see it as an ordinary place.

PURPORT

By the grace of the Lord His dhāmas and He Himself can all be present simultaneously, without losing their original importance. Only when one fully develops in affection and love of Godhead can one see those dhāmas in their original appearance.

Śrīla Narottama dāsa Ṭhākura, a great ācārya in the preceptorial line of Lord Śrī Caitanya Mahāprabhu, has said for our benefit that one can perfectly see the dhāmas only when one completely gives up the mentality of lording it over material nature. One's spiritual vision develops proportionately to one's giving up the debased mentality of unnecessarily enjoying matter. A diseased person who has become diseased because of a certain bad habit must be ready to follow the advice of the physician, and as a natural sequence he must attempt to give up the cause of the disease. The patient cannot indulge in the bad habit and at the same time expect to be cured by the physician. Modern material civilization, however, is maintaining a diseased atmosphere. The living being is a spiritual spark, as spiritual as the Lord Himself. The only difference is that the Lord is great and the living being is small. Qualitatively they are one, but quantitatively they are different. Therefore, since the living being is spiritual in constitution, he can be happy only in the spiritual sky, where there are unlimited spiritual spheres called Vaikuṇṭhas. A spiritual being conditioned by a material body must therefore try to get rid of his disease instead of developing the cause of the disease.

Foolish persons engrossed in their material assets are unnecessarily proud of being leaders of the people, but they ignore the spiritual value of man. Such illusioned leaders make plans covering any number of years, but they can hardly make humanity happy in a state conditioned by the threefold miseries inflicted by material nature. One cannot control the laws of nature by any amount of struggling. One must at last be subject to death, nature's ultimate law. Death, birth, old age and illness are symptoms of the diseased condition of the living being. The highest aim of human life should therefore be to get free from these miseries and go back home, back to Godhead.

Adi TEXT 5.21

prema-netre dekhe tāra svarūpa-prakāśa

gopa-gopī-saṅge yāñhā kṛṣṇera vilāsa //CC Adi, 5.21//

SYNONYMS

prema-netre—with the eyes of love of Godhead; dekhe—one sees; tāra—its; svarūpa-prakāśa—manifestation of identity; gopa—cowherd boys; gopī-saṅge—with the cowherd damsels; yāñhā—where; kṛṣṇera vilāsa—the pastimes of Lord Kṛṣṇa.

TRANSLATION

But with the eyes of love of Godhead one can see its real identity as the place where Lord Kṛṣṇa performs His pastimes with the cowherd boys and cowherd girls.

Adi TEXT 5.22

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-

lakṣāvṛteṣu surabhīr abhipālayantam

lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ

govindam ādi-puruṣaṁ tam ahaṁ bhajāmi //CC Adi, 5.22//

SYNONYMS

cintāmaṇi—touchstone; prakara—groups made of; sadmasu—in abodes; kalpa-vṛkṣa—of desire trees; lakṣa—by millions; āvṛteṣu—surrounded; surabhīr—surabhi cows; abhipālayantam—tending; lakṣmī—of goddesses of fortune; sahasra—of thousands; śata—by hundreds; sambhrama—with great respect; sevyamānaṁ—being served; govindam—Govinda; ādi-puruṣaṁ—the original person; tam—Him; ahaṁ—I; bhajāmi—worship.

TRANSLATION

"I worship Govinda, the primeval Lord, the first progenitor, who is tending cows yielding all desires in abodes built with spiritual gems and surrounded by millions of purpose trees. He is always served with great reverence and affection by hundreds and thousands of goddesses of fortune."

PURPORT

This is a verse from the Brahma-saṁhitā (5.29). This description of the abode of

Kṛṣṇa gives us definite information of the transcendental place where not only is life eternal, blissful and full of knowledge, but there are ample vegetables, milk, jewels, and beautiful homes and gardens tended by lovely damsels who are all goddesses of fortune. Kṛṣṇaloka is the topmost planet in the spiritual sky, and below it are innumerable spheres, a description of which can be found in Śrīmad-Bhāgavatam. In the beginning of Lord Brahmā's self-realization he was shown a transcendental vision of the Vaikuṇṭha spheres by the grace of Nārāyaṇa. Later, by the grace of Kṛṣṇa, he was shown a transcendental vision of Kṛṣṇaloka. This transcendental vision is like the reception of television from the moon via a mechanical system for receiving modulated waves, but it is achieved by penance and meditation within oneself.

Śrīmad-Bhāgavatam (Second Canto) states that in Vaikuṇṭhaloka the material modes of nature, represented by the qualities of goodness, passion and ignorance, have no influence. In the material world the highest qualitative manifestation is goodness, which is characterized by truthfulness, mental equilibrium, cleanliness, control of the senses, simplicity, essential knowledge, faith in God, scientific knowledge and so on. Nevertheless, all these qualities are mixed with passion and imperfection. But the qualities in Vaikuṇṭha are a manifestation of God's internal potency, and therefore they are purely spiritual and transcendental, with no trace of material infection. No material planet, even Satyaloka, is comparable in quality to the spiritual planets, where the five inherent qualities of the material world—namely, ignorance, misery, egoism, anger and envy—are completely absent.

In the material world, everything is a creation. Anything we can think of within our experience, including even our own bodies and minds, was created. This process of creation began with the life of Brahmā, and the creative principle is prevalent all over the material universe because of the quality of passion. But since the quality of passion is conspicuous by its absence in the Vaikuṇṭha planets, nothing there is created: everything there is eternally existent. And because there is no mode of ignorance, there is also no question of annihilation or destruction. In the material world one may try to make everything permanent by developing the above-mentioned qualities of goodness, but because the goodness in the material world is mixed with passion and ignorance, nothing here can exist permanently, despite all the good plans of the best scientific brains. Therefore in the material world we have no experience of eternity, bliss and fullness of knowledge. But in the spiritual world, because of the complete absence of the qualitative modes, everything is eternal, blissful and cognizant.

Everything can speak, everything can move, everything can hear, and everything can see in fully blessed existence for eternity. The situation being so, naturally space and time, in the forms of past, present and future, have no influence there. In the spiritual sky there is no change because time has no influence. Consequently, the influence of māyā, the total external energy, which induces us to become more and more materialistic and forget our relationship with God, is also absent there.

As spiritual sparks of the beams emanating from the transcendental body of the Lord, we are all permanently related with Him and equal to Him in quality. The material energy is a covering of the spiritual spark, but in the absence of that material covering, the living beings in Vaikuṇṭhaloka are never forgetful of their identities: they are eternally cognizant of their relationship with God in their constitutional position of rendering transcendental loving service to the Lord. Because they constantly engage in the transcendental service of the Lord, it is natural to conclude that their senses are also transcendental, for one cannot serve the Lord with material senses. The inhabitants of Vaikuṇṭhaloka do not possess material senses with which to lord it over material nature.

Persons with a poor fund of knowledge conclude that a place void of material qualities must be some sort of formless nothingness. In reality, however, there are qualities in the spiritual world, but they are different from the material qualities because everything there is eternal, unlimited and pure. The atmosphere there is self-illuminating, and thus there is no need of a sun, a moon, fire electricity and so on. One who can reach that abode does not come back to the material world with a material body. There is no difference between atheists and the faithful in the Vaikuṇṭha planets because all who settle there are freed from the material qualities, and thus suras and asuras become equally obedient loving servitors of the Lord.

The residents of Vaikuṇṭha have brilliantly black complexions much more fascinating and attractive than the dull white and black complexions found in the material world. Their bodies, being spiritual, have no equals in the material world. The beauty of a bright cloud when lightning flashes on it merely hints at their beauty. Generally the inhabitants of Vaikuṇṭha dress in yellow clothing. Their bodies are delicate and attractively built, and their eyes are like the petals of lotus flowers. Like Lord Viṣṇu, the residents of Vaikuṇṭha have four hands decorated with a conchshell, wheel, club and lotus flower. Their chests are beautifully broad and fully decorated with necklaces of a brilliant diamondlike metal surrounded by costly jewels never to be found in the material world. The

residents of Vaikuṇṭha are always powerful and effulgent. Some of them have complexions like red coral cat's eyes and lotus flowers, and each of them has earrings of costly jewels. On their heads they wear flowery crowns resembling garlands.

In the Vaikuṇṭhas there are airplanes, but they make no tumultuous sounds. Material airplanes are not at all safe: they can fall down and crash at any time, for matter is imperfect in every respect. In the spiritual sky, however, the airplanes are also spiritual, and they are spiritually brilliant and bright. These airplanes do not fly business executives, politicians or planning commissions as passengers, nor do they carry cargo or postal bags, for these are all unknown there. These planes are for pleasure trips only, and the residents of Vaikuṇṭha fly in them with their heavenly, beautiful, fairylike consorts. Therefore these airplanes, full of residents of Vaikuṇṭha, both male and female, increase the beauty of the spiritual sky. We cannot imagine how beautiful they are, but their beauty may be compared to the clouds in the sky accompanied by silver branches of electric lightning. The spiritual sky of Vaikuṇṭhaloka is always decorated in this way.

The full opulence of the internal potency of Godhead is always resplendent in Vaikuṇṭhaloka, where goddesses of fortune are ever-increasingly attached to serving the lotus feet of the Personality of Godhead. These goddesses of fortune, accompanied by their friends, always create a festive atmosphere of transcendental mirth. Always singing the glories of the Lord, they are not silent even for a moment.

There are unlimited Vaikuṇṭha planets in the spiritual sky, and the ratio of these planets to the material planets in the material sky is three to one. Thus the poor materialist is busy making political adjustments on a planet that is most insignificant in God's creation. To say nothing of this planet earth, the whole universe, with innumerable planets throughout the galaxies, is comparable to a single mustard seed in a bag full of mustard seeds. But the poor materialist makes plans to live comfortably here and thus wastes his valuable human energy in something that is doomed to frustration. Instead of wasting his time with business speculations, he might have sought the life of plain living and high spiritual thinking and thus saved himself from perpetual materialistic unrest.

Even if a materialist wants to enjoy developed material facilities, he can transfer himself to planets where he can experience material pleasures much more advanced than those available on earth. The best plan is to prepare oneself to

return to the spiritual sky after leaving the body. However, if one is intent on enjoying material facilities, one can transfer himself to other planets in the material sky by utilizing yogic powers. The playful spaceships of the astronauts are but childish entertainments and are of no use for this purpose. The aṣṭāṅga-yoga system is a materialistic art of controlling air by transferring it from the stomach to the navel, from the navel to the heart, from the heart to the collarbone, from there to the eyeballs, from there to the cerebellum and from there to any desired planet. The velocities of air and light are taken into consideration by the material scientist, but he has no information of the velocity of the mind and intelligence. We have some limited experience of the velocity of the mind because in a moment we can transfer our minds to places hundreds of thousands of miles away. Intelligence is even finer. Finer than intelligence is the soul, which is not matter like mind and intelligence but is spirit, or antimatter. The soul is hundreds of thousands of times finer and more powerful than intelligence. We can thus only imagine the velocity of the soul in its traveling from one planet to another. Needless to say, the soul travels by its own strength and not with the help of any kind of material vehicle.

The bestial civilization of eating, sleeping, fearing and sense-gratifying has misled modern man into forgetting how powerful a soul he has. As we have already described, the soul is a spiritual spark many, many times more illuminating, dazzling and powerful than the sun, moon or electricity. Human life is spoiled when man does not realize his real identity with his soul. Lord Caitanya appeared with Lord Nityānanda to save man from this type of misleading civilization.

Śrīmad-Bhāgavatam also describes how yogīs can travel to all the planets in the universe. When the vital force is lifted to the cerebellum, there is every chance that this force will burst out from the eyes, nose, ears, etc., as these are places that are known as the seventh orbit of the vital force. But the yogīs can block these holes by complete suspension of air. The yogī then concentrates the vital force in the middle position, that is, between the eyebrows. At this position, the yogī can think of the planet into which he wants to enter after leaving the body. He can then decide whether he wants to go to the abode of Kṛṣṇa in the transcendental Vaikuṇṭhas, from which he will not be required to descend into the material world, or to travel to higher planets in the material universe. The perfect yogī is at liberty to do either.

For the perfect yogī who has attained success in the method of leaving his body in perfect consciousness, transferring from one planet to another is as easy as an

ordinary man's walking to the grocery store. As already discussed, the material body is just a covering of the spiritual soul. Mind and intelligence are the undercoverings, and the gross body of earth, water, air and so on is the overcoating of the soul. As such, any advanced soul who has realized himself by the yogic process, who knows the relationship between matter and spirit, can leave the gross dress of the soul in perfect order and as he desires. By the grace of God, we have complete freedom. Because the Lord is kind to us, we can live anywhere-either in the spiritual sky or in the material sky, upon whichever planet we desire. However, misuse of this freedom causes one to fall down into the material world and suffer the threefold miseries of conditioned life. The living of a miserable life in the material world by dint of the soul's choice is nicely illustrated by Milton in *Paradise Lost*. Similarly, by choice the soul can regain paradise and return home, back to Godhead.

At the critical time of death, one can place the vital force between the two eyebrows and decide where he wants to go. If he is reluctant to maintain any connection with the material world, he can, in less than a second, reach the transcendental *Vaikuṇṭha* and appear there completely in his spiritual body, which will be suitable for him in the spiritual atmosphere. He has simply to desire to leave the material world both in finer and in grosser forms and then move the vital force to the topmost part of the skull and leave the body from the hole in the skull called the *brahma-randhra*. This is easy for one perfect in the practice of yoga.

Of course, man is endowed with free will, and as such if he does not want to free himself from the material world he may enjoy the life of *brahma-pada* (occupation of the post of *Brahmā*) and visit *Siddhaloka*, the planet of materially perfect beings who have full capacities to control gravity, space and time. To visit such higher planets in the material universe, one need not give up his mind and intelligence (finer matter), but need only give up grosser matter (the material body).

Each and every planet has its particular atmosphere, and if one wants to travel to any particular planet within the material universe, one has to adapt his material body to the climatic condition of that planet. For instance, if one wants to go from India to Europe, where the climatic condition is different, one has to change his dress accordingly. Similarly, a complete change of body is necessary if one wants to go to the transcendental planets of *Vaikuṇṭha*. However, if one wants to go to the higher material planets, he can keep his finer dress of mind, intelligence and ego, but has to leave his gross dress (body) made of earth, water,

fire, etc.

When one goes to a transcendental planet, it is necessary to change both the finer and gross bodies, for one has to reach the spiritual sky completely in a spiritual form. This change of dress will take place automatically at the time of death if one so desires.

The Bhagavad-gītā confirms that one will attain his next material body according to his desires at the time he leaves his body. The desire of the mind carries the soul to a suitable atmosphere as the wind carries aromas from one place to another. Unfortunately, those who are not yogīs but gross materialists, who throughout their lives indulge in sense gratification, are puzzled by the disarrangement of the bodily and mental condition at the time of death. Such gross sensualists, encumbered by the main ideas, desires and associations of the lives they have led, desire something against their interest and thus foolishly take on new bodies that perpetuate their material miseries.

Systematic training of the mind and intelligence is therefore needed so that at the time of death one may consciously desire a suitable body, either on this planet or another material planet or even a transcendental planet. A civilization that does not consider the progressive advancement of the immortal soul merely fosters a bestial life of ignorance.

It is foolish to think that every soul that passes away goes to the same place. Either the soul goes to a place he desires at the time of death, or upon leaving his body he is forced to accept a position according to his acts in his previous life. The difference between the materialist and the yogī is that a materialist cannot determine his next body, whereas a yogī can consciously attain a suitable body for enjoyment in the higher planets. Throughout his life, the gross materialist who is constantly after sense gratification spends all day earning his livelihood to maintain his family, and at night he wastes his energy in sex enjoyment or else goes to sleep thinking about all he has done in the daytime. That is the monotonous life of the materialist. Although differently graded as businessmen, lawyers, politicians, professors, judges, coolies, pickpockets, laborers and so on, materialists all simply engage in eating, sleeping, fearing and sense gratification and thus spoil their valuable lives pursuing luxury and neglecting to perfect their lives through spiritual realization.

Yogīs, however, try to perfect their lives, and therefore the Bhagavad-gītā enjoins that everyone should become a yogī. Yoga is the system for linking the

soul in the service of the Lord. Only under superior guidance can one practice such yoga in his life without changing his social position. As already described, a yogī can go anywhere he desires without mechanical help, for a yogī can place his mind and intelligence within the air circulating inside his body, and by practicing the art of breath control he can mix that air with the air that blows all over the universe outside his body. With the help of this universal air, a yogī can travel to any planet and get a body suitable for its atmosphere. We can understand this process by comparing it to the electronic transmission of radio messages. With radio transmitters, sound waves produced at a certain station can travel all over the earth in seconds. But sound is produced from the ethereal sky, and as already explained, subtler than the ethereal sky is the mind, and finer than the mind is the intelligence. Spirit is still finer than the intelligence, and by nature it is completely different from matter. Thus we can just imagine how quickly the spirit soul can travel through the universal atmosphere.

To come to the stage of manipulating finer elements like mind, intelligence and spirit, one needs appropriate training, an appropriate mode of life and appropriate association. Such training depends upon sincere prayers, devotional service, achievement of success in mystic perfection, and the successful merging of oneself in the activities of the soul and Supersoul. A gross materialist, whether he be an empiric philosopher, a scientist, a psychologist or whatever, cannot attain such success through blunt efforts and word jugglery.

Materialists who perform yajñas, or great sacrifices, are comparatively better than grosser materialists who do not know anything beyond laboratories and test tubes. The advanced materialists who perform such sacrifices can reach the planet called Vaiśvānara, a fiery planet similar to the sun. On this planet, which is situated on the way to Brahmaloḥa, the topmost planet in the universe, such an advanced materialist can free himself from all traces of vice and its effects. When such a materialist is purified, he can rise to the orbit of the pole star (Dhruvaloka). Within this orbit, which is called the Śiśumāra-cakra, are situated the Āditya-lokas and the Vaikuṇṭha planet within this universe.

A purified materialist who has performed many sacrifices, undergone severe penances and given the major portion of his wealth in charity can reach such planets as Dhruvaloka, and if he becomes still more qualified there, he can penetrate still higher orbits and pass through the navel of the universe to reach the planet Maharloka, where sages like Bhṛgu Muni live. In Maharloka one can live even to the time of the partial annihilation of the universe. This annihilation begins when Anantadeva, from the lowest position in the universe, produces a

great blazing fire. The heat of this fire reaches even Maharloka, and then the residents of Maharloka travel to Brahmaloka, which exists for twice the duration of parārdha time.

In Brahmaloka there is an unlimited number of airplanes that are controlled not by yantra (machine) but mantra (psychic action). Because of the existence of the mind and intelligence on Brahmaloka, its residents have feelings of happiness and distress, but there is no cause of lamentation from old age, death, fear or distress. They feel sympathy, however, for the suffering living beings who are consumed in the fire of annihilation. The residents of Brahmaloka do not have gross material bodies to change at death, but they transform their subtle bodies into spiritual bodies and thus enter the spiritual sky. The residents of Brahmaloka can attain perfection in three different ways. Virtuous persons who reach Brahmaloka by dint of their pious work become masters of various planets after the resurrection of Brahmā, those who have worshiped Garbhodakaśāyī Viṣṇu are liberated with Brahmā, and those who are pure devotees of the Personality of Godhead at once push through the covering of the universe and enter the spiritual sky.

The numberless universes exist together in foamlike clusters, and so only some of them are surrounded by the water of the Causal Ocean. When agitated by the glance of Kāraṇodakaśāyī Viṣṇu, material nature produces the total elements, which are eight in number and which gradually evolve from finer to gross. A part of ego is the sky, a part of which is air, a part of which is fire, a part of which is water, a part of which is earth. Thus one universe inflates to an area of four billion miles in diameter. A yogī who desires gradual liberation must penetrate all the different coverings of the universe, including the subtle coverings of the three qualitative modes of material nature. One who does this never has to return to this mortal world.

According to Śukadeva Gosvāmī, the above description of the material and spiritual skies is neither imaginary nor utopian. The actual facts are recorded in the Vedic hymns, and Lord Vāsudeva disclosed them to Lord Brahmā when Brahmā satisfied Him. One can achieve the perfection of life only when he has a definite idea of Vaikuṇṭha and the Supreme Godhead. One should always think about and describe the Supreme Personality of Godhead, for this is recommended in both the Bhagavad-gītā and the Bhāgavata Purāṇa, which are two authorized commentaries upon the Vedas. Lord Caitanya has made all these subject matters easier for the fallen people of this age to accept, and Śrī Caitanya-caritāmṛta has therefore presented them for the easy understanding of

all concerned.

Adi TEXT 5.23

mathurā-dvārakāya nija-rūpa prakāśiyā

nānā-rūpe vilasaye catur-vyūha haiṇā //CC Adi, 5.23//

SYNONYMS

mathurā—in Mathurā; dvārakāya—in Dvārakā; nija-rūpa—personal body; prakāśiyā—manifesting; nānā-rūpe—in various ways; vilasaye—enjoys pastimes; catur-vyūha haiṇā—expanding into four wonderful forms.

TRANSLATION

He manifests His own, form in Mathurā and Dvārakā. He enjoys pastimes in various ways by expanding into the quadruple forms.

Adi TEXT 5.24

vāsudeva-saṅkarṣaṇa-pradyumnāniruddha

sarva-catur-vyūha-aṁśī, turīya, viśuddha //CC Adi, 5.24//

SYNONYMS

vāsudeva—Lord Vāsudeva; saṅkarṣaṇa—Lord Saṅkarṣaṇa; pradyumna—Lord Pradyumna; aniruddha—and Lord Aniruddha; sarva-catur-vyūha—of all other quadruple expansions; aṁśī—source; turīya—transcendental; viśuddha—pure.

TRANSLATION

Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha are the primary quadruple forms from whom all other quadruple forms are manifested. They are all purely transcendental.

Adi TEXT 5.25

ei tina loke kṛṣṇa kevala-līlā-maya

nija-gaṇa laṇā khele ananta samaya //CC Adi, 5.25//

SYNONYMS

ei—these; tina—three; loke—in the locations; kṛṣṇa—Lord Kṛṣṇa; kevala—only; līlā-maya—consisting of pastimes; nija-gaṇa lañā—with His personal associates; khele—He plays; ananta samaya—unlimited time.

TRANSLATION

Only in these three places [Dvārakā, Mathurā and Gokula] does the all-sporting Lord Kṛṣṇa perform His endless pastimes with His personal associates.

Adi TEXT 5.26

para-vyoma-madhye kari' svarūpa prakāśa

nārāyaṇa-rūpe karena vividha vilāsa //CC Adi, 5.26//

SYNONYMS

para-vyoma-madhye—within the spiritual sky; kari'-making; svarūpa prakāśa—manifesting His identity; nārāyaṇa-rūpe—the form of Lord Nārāyaṇa; karena—performs; vividha vilāsa—varieties of pastimes.

TRANSLATION

In the Vaikuṇṭha planets of the spiritual sky the Lord manifests His identity as Nārāyaṇa and performs pastimes in various ways.

Adi TEXTS 5.27-28

svarūpa-vigraha kṛṣṇera kevala dvi-bhuja

nārāyaṇa-rūpe sei tanu catur-bhuja

śaṅkha-cakra-gadā-padma, mahaiśvarya-maya

śrī-bhū-nīlā-śakti yāñra caraṇa sevaya //CC Adi, 5.27-28//

SYNONYMS

svarūpa-vigraha—personal form; kṛṣṇera—of Lord Kṛṣṇa; kevala—only; dvi-bhuja—two hands; nārāyaṇa-rūpe—in the form of Lord Nārāyaṇa; sei—that; tanu—body; catur-bhuja—four-handed; śaṅkha-cakra—conchshell and disc; gadā—club; padma—lotus flower; mahā—very great; aiśvarya-maya—full of opulence; śrī—named śrī; bhū—named bhū; nīlā—named nīlā; śakti—energies; yāñra—whose; caraṇa sevaya—serve the lotus feet.

TRANSLATION

Kṛṣṇa's own form has only two hands, but in the form of Lord Nārāyaṇa He has four hands. Lord Nārāyaṇa holds a conchshell, disc, club and lotus flower, and He is full of great opulence. The śrī, bhū and nīlā energies serve at His lotus feet.

PURPORT

In the Rāmānuja and Madhva sects of Vaiṣṇavism there are extensive descriptions of the śrī, bhū and nīlā energies. In Bengal the nīlā energy is sometimes called the līlā energy. These three energies are employed in the service of four-handed Nārāyaṇa in Vaiṣṇava. Relating how three of the Alvars, namely Bhūta-yogī, Sara-yogī and Bhrānta-yogī, saw Nārāyaṇa in person when they took shelter at the house of a brāhmaṇa in the village of Gehalī, the Prapannāmṛta of the Śrī-sampradāya describes Nārāyaṇa as follows:

tārksyādhirūḍhaṁ taḍid-ambudābhaṁ

lakṣmī-dharaṁ vakṣasi paṅkajākṣam

hasta-dvaye śobhita-śaṅkha-cakraṁ

viṣṇuṁ dadṛśur bhagavantam ādyam

ā-jānu-bāhuṁ kamanīya-gātraṁ

pārśva-dvaye śobhita-bhūmi-nīlam

pītāmbaram bhūṣaṇa-bhūṣitāṅgaṁ

catur-bhujaṁ candana-ruṣitāṅgam

"They saw the lotus-eyed Lord Viṣṇu, the Supreme Personality of Godhead, mounted on Garuḍa and holding Lakṣmī, the goddess of fortune, to His chest. He resembled a bluish rain cloud with flashing lightning, and in two of His four hands He held a conchshell and disc. His arms stretched down to His knees, and all His beautiful limbs were smeared with sandalwood and decorated with glittering ornaments. He wore yellow clothes, and by either side stood His energies Bhūmi and Nīlā."

There is the following reference to the śrī, bhū and nīlā energies in the Sītopaniṣad: mahā-lakṣmīr deveśasya bhinnābhinna-rūpā cetanācetanātmikā. sā devī tri-vidhā bhavati, śakty-ātmanā icchā-śaktiḥ kriyā-śaktiḥ sākṣāc-chaktir iti.

icchā-śaktis tri-vidhā bhavati, śrī-bhūmi-nīlātmikā. "Mahā-Lakṣmī, the supreme energy of the Lord, is experienced in different ways. She is divided into material and spiritual potencies, and in both features she acts as the willing energy, creative energy and the internal energy. The willing energy is again divided into three, namely śrī, bhū and nīlā."

Quoting from the revealed scriptures in his commentary on the Bhagavad-gītā (4.6), Madhvācārya has stated that mother material nature, which is conceived of as the illusory energy, Durgā, has three divisions, namely śrī, bhū and nīlā. She is the illusory energy for those who are weak in spiritual strength because such energies are created energies of Lord Viṣṇu. Although each energy has no direct relationship with the unlimited, they are subordinate to the Lord because the Lord is the master of all energies.

In his Bhagavat-sandarbha (Part 23, Texts 8-9), Śrīla Jīva Gosvāmī Prabhu states: "The Padma Purāṇa refers to the eternally auspicious abode of Godhead, which is full in all opulences, including the energies śrī, bhū and nīlā. The Mahā-saṁhitā, which discusses the transcendental name and form of Godhead, also mentions Durgā as the potency of the Supersoul in relationship with the living entities. The internal potency acts in relation with His personal affairs, and the material potency manifests the three modes." Quoting elsewhere from the revealed scriptures, he states that śrī is the energy of Godhead that maintains the cosmic manifestation, bhū is the energy that creates the cosmic manifestation, and nīlā, Durgā, is the energy that destroys the creation. All these energies act in relation with the living beings, and thus they are together called jīva-māyā.

Adi TEXT 5.29

yadyapi kevala tāñra krīḍā-mātra dharma

tathāpi jīvere kṛpāya kare eka karma //CC Adi, 5.29//

SYNONYMS

yadyapi—although; kevala—only; tāñra—His; krīḍā-mātra—pastime only; dharma—characteristic function; tathāpi—still; jīvere—to the fallen souls; kṛpāya—by the causeless mercy; kare—does; eka—one; karma—activity.

TRANSLATION

Although His pastimes are His only characteristic functions, by His causeless mercy He performs one activity for the fallen souls.

Adi TEXT 5.30

sālokya-sāmīpya-sārṣṭi-sārūpya-prakāra

cāri mukti diyā kare jīvera nistāra //CC Adi, 5.30//

SYNONYMS

sālokya—the liberation called sālokya; sāmīpya—the liberation called sāmīpya; sārṣṭi—the liberation called sārṣṭi; sārūpya—the liberation called sārūpya; prakāra—varieties; cāri—four; mukti—liberation; diyā—giving; kare—does; jīvera—of the fallen souls; nistāra—deliverance.

TRANSLATION

He delivers the fallen living entities by offering them the four kinds of liberation-sālokya, sāmīpya, sārṣṭi and sārūpya.

PURPORT

There are two kinds of liberated souls—those who are liberated by the favor of the Lord and those who are liberated by their own effort. One who gets liberation by his own effort is called an impersonalist, and he merges in the glaring effulgence of the Lord, the brahmajyoti. But devotees of the Lord who qualify themselves for liberation by devotional service are offered four kinds of liberation, namely sālokya (status equal to that of the Lord), sāmīpya (constant association with the Lord), sārṣṭi (opulence equal to that of the Lord) and sārūpya (features like those of the Lord).

Adi TEXT 5.31

brahma-sāyujya-muktera tāhā nāhi gati

vaikuṇṭha-bāhire haya tā'-sabāra sthiti //CC Adi, 5.31//

SYNONYMS

brahma-sāyujya—of merging into the Supreme Brahman; muktera—of the liberation; tāhā—there (in Vaikuṇṭha); nāhi—not; gati—entrance; vaikuṇṭha-bāhire—outside the Vaikuṇṭha planets; haya—there is; tā'-sabāra sthiti—the residence of all of them.

TRANSLATION

Those who attain brahma-sāyujya liberation cannot gain entrance into Vaikuṇṭha; their residence is outside the Vaikuṇṭha planets.

Adi TEXT 5.32

vaikuṇṭha-bāhire eka jyotir-maya maṇḍala

kṛṣṇera aṅgera prabhā, parama ujjvala //CC Adi, 5.32//

SYNONYMS

vaikuṇṭha-bāhire—outside the Vaikuṇṭhalokas; eka—one; jyotiḥ-maya maṇḍala—the atmosphere of the glowing effulgence; kṛṣṇera—of Lord Kṛṣṇa; aṅgera—of the body; prabhā—rays; parama—supremely; ujjvala—bright.

TRANSLATION

Outside the Vaikuṇṭha planets is the atmosphere of the glowing effulgence, which consists of the supremely bright rays of the body of Lord Kṛṣṇa.

Adi TEXT 5.33

'siddha-loka' nāma tāra prakṛtira pāra

cit-svarūpa, tānhā nāhi cic-chakti vikāra //CC Adi, 5.33//

SYNONYMS

'siddha-loka'—the region of the Siddhas; nāma—named; tāra—of the effulgent atmosphere; prakṛtira pāra—beyond this material nature; cit-svarūpa—full of knowledge; tānhā—there; nāhi—there is not; cit-śakti-vikāra—change of the spiritual energy.

TRANSLATION

That region is called Siddhaloka, and it is beyond the material nature. Its essence is spiritual, but it does not have spiritual varieties.

Adi TEXT 5.34

sūrya-maṇḍala yena bāhire nirviśeṣa

bhitare sūryera ratha-ādi saviśeṣa //CC Adi, 5.34//

SYNONYMS

sūrya-maṇḍala—the sun globe; yena—like; bāhire—externally; nirviśeṣa—with out varieties; bhitare—within; sūryera—of the sun-god; ratha-ādi—opulences like chariots and other things; sa-viśeṣa—full of varieties.

TRANSLATION

It is like the homogeneous effulgence around the sun. But inside the sun are the chariots, horses and other opulences of the sun-god.

PURPORT

Outside of Vaikuṇṭha, the abode of Kṛṣṇa, which is called paravyoma, is the glaring effulgence of Kṛṣṇa's bodily rays. This is called the brahmajyoti. The transcendental region of that effulgence is called Siddhaloka or Brahmaloḥka. When impersonalists achieve liberation, they merge into that Brahmaloḥka effulgence. This transcendental region is undoubtedly spiritual, but it contains no manifestations of spiritual activities or variegatedness. It is compared to the glow of the sun. Within the sun's glow is the sphere of the sun, where one can experience all sorts of varieties.

Adi TEXT 5.35

kāmād dveṣād bhayāt snehād

yathā bhaktyeśvare manaḥ

āveśya tad aghaṁ hitvā

bahavas tad gatiṁ gatāḥ //CC Adi, 5.35//

SYNONYMS

kāmāt—influenced by lusty desire; dveṣāt—by envy; bhayāt—by fear; snehāt—or by affection; yathā—as; bhaktyā—by devotion; īśvare—in the Supreme Personality of Godhead; manaḥ—the mind; āveśya—fully absorbing; tat—that; aghaṁ—sinful activity; hitvā—giving up; bahavaḥ—many; tat—that; gatiṁ—destination; gatāḥ—achieved.

TRANSLATION

"As through devotion to the Lord one can attain His abode, many have attained

that goal by abandoning their sinful activities and absorbing their minds in the Lord through lust, envy, fear or affection."

PURPORT

As the powerful sun, by its glowing rays, can purify all kinds of impurities, so the all-spiritual Personality of Godhead can purify all material qualities in a person He attracts. Even if one is attracted by Godhead in the mode of material lust, such attraction is converted into spiritual love of Godhead by His grace. Similarly, if one is related to the Lord in fear and animosity, he also becomes purified by the spiritual attraction of the Lord. Although God is great and the living entity small, they are spiritual individuals, and therefore as soon as there is a reciprocal exchange by the living entity's free will, at once the great spiritual being attracts the small living entity, thus freeing him from all material bondage. This is a verse from Śrīmad-Bhāgavatam (7.1.30).

Adi TEXT 5.36

yad arīṇām priyāṇām ca
prāpyam ekam ivoditam
tad brahma-kṛṣṇayor aikyāt
kīraṇārkopamā-juṣoḥ //CC Adi, 5.36//

SYNONYMS

yat—that; arīṇām—of the enemies of the Supreme Personality of Godhead; priyāṇām—of the devotees, who are very dear to the Supreme Personality of Godhead; ca—and; prāpyam—destination; ekam—one only; iva—thus; uditam—said; tat—that; brahma—of impersonal Brahman; kṛṣṇayoḥ—and of Kṛṣṇa, the Supreme Personality of Godhead; aikyāt—due to the oneness; kīraṇa—the sunshine; arka—and the sun; upamā—the comparison; juṣoḥ—which is understood by.

TRANSLATION

"Where it has been stated that the Lord's enemies and devotees attain the same destination, this refers to the ultimate oneness of Brahman and Lord Kṛṣṇa. This may be understood by the example of the sun and the sunshine, in which Brahman is like the sunshine and Kṛṣṇa Himself is like the sun."

PURPORT

This verse is from the Bhakti-rasāmṛta-sindhu (1.2.278) of Śrīla Rūpa Gosvāmī, who further discusses this same topic in his Laghu-bhāgavatāmṛta (Pūrva 5.41). There he refers to the Viṣṇu Purāṇa (4.15.1), where Maitreya Muni asked Parāśara, in regard to Jaya and Vijaya, how it was that Hiranyaśipu next became Rāvaṇa and enjoyed more material happiness than the demigods but did not attain salvation, although when he became Śiśupāla, quarreled with Kṛṣṇa and was killed, he attained salvation and merged into the body of Lord Kṛṣṇa. Parāśara replied that Hiranyaśipu failed to recognize Lord Nṛsiṃhadeva as Lord Viṣṇu. He thought that Nṛsiṃhadeva was some living entity who had acquired such opulence by various pious activities. Being overcome by the mode of passion, he considered Lord Nṛsiṃhadeva an ordinary living entity, not understanding His form. Nevertheless, because Hiranyaśipu was killed by the hands of Lord Nṛsiṃhadeva, in his next life he became Rāvaṇa and had proprietorship of unlimited opulence. As Rāvaṇa, with unlimited material enjoyment, he could not accept Lord Rāma as the Personality of Godhead. Therefore even though he was killed by Rāma, he did not attain sāyujya, or oneness with the body of the Lord. In his Rāvaṇa body he was too much attracted to Rāma's wife, Jānakī, and because of that attraction he was able to see Lord Rāma. But instead of accepting Lord Rāma as an incarnation of Viṣṇu, Rāvaṇa thought Him an ordinary living being. When killed by the hands of Rāma, therefore, he got the privilege of taking birth as Śiśupāla, who had such immense opulence that he could think himself a competitor to Kṛṣṇa. Although Śiśupāla was always envious of Kṛṣṇa, he frequently uttered the name of Kṛṣṇa and always thought of the beautiful features of Kṛṣṇa. Thus by constantly thinking and chanting of Kṛṣṇa, even unfavorably, he was cleansed of the contamination of his sinful activities. When Śiśupāla was killed by the Sudarśana cakra of Kṛṣṇa as an enemy, his constant remembrance of Kṛṣṇa dissolved the reactions of his vices, and he attained salvation by becoming one with the body of the Lord.

From this incident one can understand that even a person who thinks of Kṛṣṇa as an enemy and is killed by Him may be liberated by becoming one with the body of Kṛṣṇa. What then must be the destination of devotees who always think favorably of Kṛṣṇa as their master or friend? These devotees must attain a situation better than Brahmaloḥa, the impersonal bodily effulgence of Kṛṣṇa. Devotees cannot be situated in the impersonal Brahman effulgence, into which impersonalists desire to merge. The devotees are placed in Vaikuṇṭhaloka or

Kṛṣṇaloka.

This discussion between Maitreya Muni and Parāśara Muni centered on whether devotees come down into the material world in every millennium like Jaya and Vijaya, who were cursed by the Kumāras to that effect. In the course of these instructions to Maitreya about Hirāṇyakaśipu, Rāvaṇa and Śiśupāla, Parāśara did not say that these demons were formerly Jaya and Vijaya. He simply described the transmigration through three lives. It is not necessary for the Vaikuṇṭha associates of the Supreme Personality of Godhead to come to take the roles of His enemies in all the millenniums in which He appears. The "falldown" of Jaya and Vijaya occurred in a particular millennium; Jaya and Vijaya do not come down in every millennium to act as demons. To think that some associates of the Lord fall down from Vaikuṇṭha in every millennium to become demons is totally incorrect.

The Supreme Personality of Godhead has all the tendencies that may be found in the living entity, for He is the chief living entity. Therefore it is natural that sometimes Lord Viṣṇu wants to fight. Just as He has the tendencies to create, to enjoy, to be a friend, to accept a mother and father, and so on, He also has the tendency to fight. Sometimes important landlords and kings keep wrestlers with whom they practice mock fighting, and Viṣṇu makes similar arrangements. The demons who fight with the Supreme Personality of Godhead in the material world are sometimes His associates. When there is a scarcity of demons and the Lord wants to fight, He instigates some of His associates of Vaikuṇṭha to come and play as demons. When it is said that Śiśupāla merged into the body of Kṛṣṇa, it should be noted that in this case he was not Jaya or Vijaya; he was actually a demon.

In his Bṛhad-bhāgavatāmṛta, Śrīla Sanātana Gosvāmī has explained that the attainment of salvation by merging into the Brahman effulgence of the Lord cannot be accepted as the highest success in life, because demons like Kāṁsa, who were famous for killing brāhmaṇas and cows, attained that salvation. For devotees such salvation is abominable. Devotees are actually in a transcendental position, whereas nondevotees are candidates for hellish conditions of life. There is always a difference between the life of a devotee and the life of a demon, and their realizations are as different as heaven and hell.

Demons are always accustomed to be malicious toward devotees and to kill brāhmaṇas and cows. For demons, merging in the Brahman effulgence may be very glorious, but for devotees it is hellish. A devotee's aim in life is to attain

perfection in loving the Supreme Personality of Godhead. Those who aspire to merge into the Brahman effulgence are as abominable as demons. Devotees who aspire to associate with the Supreme Lord to render Him transcendental loving service are far superior.

Adi TEXT 5.37

taiche para-vyome nānā cic-chakti-vilāsa

nirviśeṣa jyotir-bimba bāhire prakāśa //CC Adi, 5.37//

SYNONYMS

taiche—in that way; para-vyome—in the spiritual sky; nānā—varieties; cit-śakti-vilāsa—pastimes of spiritual energy; nirviśeṣa—impersonal; jyotiḥ—of the effulgence; bimba—reflection; bāhire—externally; prakāśa—manifested.

TRANSLATION

Thus in the spiritual sky there are varieties of pastimes within the spiritual energy. Outside the Vaikuṇṭha planets appears the impersonal reflection of light.

Adi TEXT 5.38

nirviśeṣa-brahma sei kevala jyotir-maya

sāyujyera adhikārī tānhā pāya laya //CC Adi, 5.38//

SYNONYMS

nirviśeṣa-brahma—the impersonal Brahman effulgence; sei—that; kevala—only; jyotiḥ-maya—effulgent rays; sāyujyera—the liberation called sāyujya (oneness with the Supreme); adhikārī—one who is fit for; tānhā—there (in the impersonal Brahman effulgence); pāya—gets; laya—merging.

TRANSLATION

That impersonal Brahman effulgence consists only of the effulgent rays of the Lord. Those fit for sāyujya liberation merge into that effulgence.

Adi TEXT 5.39

siddha-lokas tu tamasaḥ

pāre yatra vasanti hi

siddhā brahma-sukhe magnā

daityāś ca hariṇā hatāḥ //CC Adi, 5.39//

SYNONYMS

siddha-lokaḥ—Siddhaloka, or impersonal Brahman; tu—but; tamasaḥ—of darkness; pāre—beyond the jurisdiction; yatra—where; vasanti—reside; hi—certainly; siddhāḥ—the spiritually perfect; brahma-sukhe—in the transcendental bliss of becoming one with the Supreme; magnāḥ—absorbed; daityāḥ ca—as well as the demons; hariṇā—by the Supreme Personality of Godhead; hatāḥ—killed.

TRANSLATION

"Beyond the region of ignorance [the material cosmic manifestation] lies the realm of Siddhaloka. The Siddhas reside there, absorbed in the bliss of Brahman. Demons killed by the Lord also attain that realm."

PURPORT

Tamas means darkness. The material world is dark, and beyond the material world is light. In other words, after passing through the entire material atmosphere, one can come to the luminous spiritual sky, whose impersonal effulgence is known as Siddhaloka. Māyāvādī philosophers who aspire to merge with the body of the Supreme Personality of Godhead, as well as demoniac persons who are killed by Kṛṣṇa, such as Kaṁsa and Śiśupāla, enter that Brahman effulgence. Yogīs who attain oneness through meditation according to the Patañjali yoga system also reach Siddhaloka. This is a verse from the Brahmāṇḍa Purāṇa.

Adi TEXT 5.40

sei para-vyome nārāyaṇera cāri pāśe

dvārakā-catur-vyūhera dvitīya prakāśe //CC Adi, 5.40//

SYNONYMS

sei—that; para-vyome—in the spiritual sky; nārāyaṇera—of Lord Nārāyaṇa; cāri pāśe—on four sides; dvārakā—Dvārakā; catur-vyūhera—of the quadruple

expansions; dvitīya—the second; prakāśe—manifestation.

TRANSLATION

In that spiritual sky, on the four sides of Nārāyaṇa, are the second expansions of the quadruple expansions of Dvārakā.

PURPORT

Within the spiritual sky is a second manifestation of the quadruple forms of Dvārakā from the abode of Kṛṣṇa. Among these forms, which are all spiritual and immune to the material modes, Śrī Baladeva is represented as Mahā-saṅkarṣaṇa.

The actions in the spiritual sky are manifested by the internal potency in pure spiritual existence. They expand in six transcendental opulences, which are all manifestations of Mahā-saṅkarṣaṇa, who is the ultimate reservoir and objective of all living entities. Although belonging to the marginal potency known as jīva-śakti, the spiritual sparks known as the living entities are subjected to the conditions of material energy. It is because these sparks are related with both the internal and external potencies of the Lord that they are known as belonging to the marginal potency.

In considering the quadruple forms of the absolute Personality of Godhead, known as Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha, the impersonalists, headed by Śrīpāda Śaṅkarācārya, have interpreted the aphorisms of the Vedānta-sūtra in a way suitable for the impersonalist school. To provide the intrinsic import of such aphorisms, however, Śrīla Rūpa Gosvāmī, the leader of the six Gosvāmīs of Vṛndāvana, has properly replied to the impersonalists in his Laghu-bhāgavatāmṛta, which is a natural commentary on the aphorisms of the Vedānta-sūtra.

The Padma Purāṇa, as quoted by Śrīla Rūpa Gosvāmī in his Laghu-bhāgavatāmṛta, describes that in the spiritual sky there are four directions, corresponding to east, west, north and south, in which Vāsudeva, Saṅkarṣaṇa, Aniruddha and Pradyumna are situated. The same forms are also situated in the material sky. The Padma Purāṇa also describes a place in the spiritual sky known as Vedavatī-pura, where Vāsudeva resides. In Viṣṇuloka, which is above Satyaloka, Saṅkarṣaṇa resides. Mahā-saṅkarṣaṇa is another name of Saṅkarṣaṇa. Pradyumna lives in Dvārakā-pura, and Aniruddha lies on the eternal bed of Śeṣa, generally known as ananta-śayyā, on the island called Śvetadvīpa, in the ocean

of milk.

Adi TEXT 5.41

vāsudeva-saṅkarṣaṇa-pradyumnāniruddha

'dvitīya catur-vyūha' ei--turīya, viśuddha //CC Adi, 5.41//

SYNONYMS

vāsudeva—the expansion named Vāsudeva; saṅkarṣaṇa—the expansion named Saṅkarṣaṇa; pradyumna—the expansion named Pradyumna; aniruddha—the expansion named Aniruddha; dvitīya catuḥ-vyūha—the second quadruple expansion; ei—this; turīya—transcendental; viśuddha—free from all material contamination.

TRANSLATION

Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha constitute this second quadruple. They are purely transcendental.

PURPORT

Śrīpāda Śaṅkarācārya has misleadingly explained the quadruple form (catur-vyūha) in his interpretation of the forty-second aphorism of Chapter Two of the second khaṇḍa of the Vedānta-sūtra (utpatty-asambhavāt). In verses 41 through 47 of this chapter of Śrī Caitanya-caritāmṛta, Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī answers Śrīpāda Śaṅkarācārya's misleading objections to the personal feature of the Absolute Truth.

The Supreme Personality of Godhead, the Absolute Truth, is not like a material object that can be known by experimental knowledge or sense perception. In the Nārada-pañcarātra this fact has been explained by Nārāyaṇa Himself to Lord Śiva. But Śaṅkarācārya, the incarnation of Śiva, under the order of Nārāyaṇa, his master, had to mislead the monists, who favor ultimate extinction. In the conditioned stage of existence, all living entities have four basic defects, of which one is the cheating propensity. Śaṅkarācārya has carried this cheating propensity to the extreme to mislead the monists.

Actually, the quadruple forms explained in the Vedic literature cannot be understood by the speculation of a conditioned soul. The quadruple forms should therefore be accepted just as They are described. The authority of the Vedas is

such that even if one does not understand something by his limited perception, he should accept the Vedic injunction and not create interpretations to suit his imperfect understanding. In his Śārīraka-bhāṣya, however, Śaṅkarācārya has increased the misunderstanding of the monists.

The quadruple forms have a spiritual existence that can be realized in vāsudeva-sattva (śuddha-sattva), or unqualified goodness, which accompanies complete absorption in the understanding of Vāsudeva. The quadruple forms, who are full of the six opulences of the Supreme Personality of Godhead, are the enjoyers of the internal potency. Thinking the absolute Personality of Godhead to be poverty-stricken or to have no potency-or, in other words, to be impotent-is simply rascaldom. This rascaldom is the profession of the conditioned soul, and it increases his bewilderment. One who cannot understand the distinctions between the spiritual world and the material world has no qualification to examine or know the situation of the transcendental quadruple forms. In his commentary on Vedānta-sūtra 2.2.42-45, His Holiness Śrīpāda Śaṅkarācārya has made a futile attempt to nullify the existence of these quadruple forms in the spiritual world.

Śaṅkarācārya says (sūtra 42) that devotees think the Supreme Personality of Godhead Vāsudeva, Śrī Kṛṣṇa, to be one, to be free from material qualities and to have a transcendental body full of bliss and eternal existence. He is the ultimate goal of the devotees, who believe that the Supreme Personality of Godhead expands Himself into four other eternal transcendental forms-Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. From Vāsudeva, who is the primary expansion, come Saṅkarṣaṇa, Pradyumna and Aniruddha in that order. Another name of Vāsudeva is Paramātmā, another name of Saṅkarṣaṇa is jīva (the living entity), another name of Pradyumna is mind, and another name of Aniruddha is ahaṅkāra (false ego). Among these expansions, Vāsudeva is considered the origin of material nature. Therefore Śaṅkarācārya says that Saṅkarṣaṇa, Pradyumna and Aniruddha must be creations of that original cause.

Great souls assert that Nārāyaṇa, who is known as Paramātmā, the Supersoul, is beyond material nature, and this is in accordance with the statements of the Vedic literature. Māyāvādīs also agree that Nārāyaṇa can expand Himself in various forms. Śaṅkara says that he does not attempt to argue that portion of the devotees' understanding, but he must protest the idea that Saṅkarṣaṇa is produced from Vāsudeva, Pradyumna is produced from Saṅkarṣaṇa, and Aniruddha is produced from Pradyumna, for if Saṅkarṣaṇa is understood to represent the living entities created from the body of Vāsudeva, the living

entities would have to be noneternal. The living entities are supposed to be freed from material contamination by engaging in prolonged temple worship of the Supreme Personality of Godhead, reading Vedic literature and performing yoga and pious activities to attain the Supreme Lord. But if the living entities had been created from material nature at a certain point, they would be noneternal and would have no chance to be liberated and associate with the Supreme Personality of Godhead. When a cause is nullified, its results are nullified. In the second chapter of the Vedānta-sūtra's second khaṇḍa, Ācārya Vedavyāsa has also refuted the conception that the living beings were ever born (nātmā śruter nityatvāc ca tābhyah). Because there is no creation for the living entities, they must be eternal.

Śaṅkarācārya says (sūtra 43) that devotees think that Pradyumna, who is considered to represent the senses, has sprung from Saṅkarṣaṇa, who is considered to represent the living entities. But we cannot actually experience that a person can produce senses. Devotees also say that from Pradyumna has sprung Aniruddha, who is considered to represent the ego. But Śaṅkarācārya says that unless the devotees can show how ego and the means of knowledge can generate from a person, such an explanation of the Vedānta-sūtra cannot be accepted, for no other philosophers accept the sūtras in that way.

Śaṅkarācārya also says (sūtra 44) that he cannot accept the devotees' idea that Saṅkarṣaṇa, Pradyumna and Aniruddha are equally as powerful as the absolute Personality of Godhead, full in the six opulences of knowledge, wealth, strength, fame, beauty and renunciation, and free from the flaw of generation at a certain point. Even if They are full expansions, the flaw of generation remains. Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha, being distinct individual persons, cannot be one. Therefore if They are accepted as absolute, full and equal, there would have to be many Personalities of Godhead. But there is no need to accept that there are many Personalities of Godhead, because acceptance of one omnipotent God is sufficient for all purposes. The acceptance of more than one God is contradictory to the conclusion that Lord Vāsudeva, the absolute Personality of Godhead, is one without a second. Even if we agree to accept that the quadruple forms of Godhead are all identical, we cannot avoid the incongruous flaw of noneternity. Unless we accept that there are some differences among the personalities, there is no meaning to the idea that Saṅkarṣaṇa is an expansion of Vāsudeva, Pradyumna is an expansion of Saṅkarṣaṇa, and Aniruddha is an expansion of Pradyumna. There must be a distinction between cause and effect. For example, a pot is distinct from the earth

from which it is made, and therefore we can ascertain that the earth is the cause and the pot is the effect. Without such distinctions, there is no meaning to cause and effect. Furthermore, the followers of the Pañcarātric principles do not accept any differences in knowledge and qualities between Vāsudeva, Sañkarṣaṇa, Pradyumna and Aniruddha. The devotees accept all these expansions to be one, but why should they restrict oneness to these quadruple expansions? Certainly we should not do so, for all living entities, from Brahmā to the insignificant ant, are expansions of Vāsudeva, as accepted in all the śrutis and smṛtis.

Śaṅkarācārya also says (sūtra 45) that the devotees who follow the Pañcarātra state that God's qualities and God Himself, as the owner of the qualities, are the same. But how can the Bhāgavata school state that the six opulences—wisdom, wealth, strength, fame, beauty and renunciation—are identical with Lord Vāsudeva? This is impossible.

In his Laghu-bhāgavatāmṛta (Pūrva 5.165-193), Śrīla Rūpa Gosvāmī has refuted the charges directed against the devotees by Śrīpāda Śaṅkarācārya regarding their explanation of the quadruple forms Vāsudeva, Sañkarṣaṇa, Pradyumna and Aniruddha. He says that these four expansions of Nārāyaṇa are present in the spiritual sky, where They are famous as Mahāvastha. Among Them, Vāsudeva is worshiped within the heart by meditation because He is the predominating Deity of the heart, as explained in Śrīmad-Bhāgavatam (4.3.23).

Sañkarṣaṇa, the second expansion, is Vāsudeva's personal expansion for pastimes, and since He is the reservoir of all living entities, He is sometimes called jīva. The beauty of Sañkarṣaṇa is more than that of innumerable full moons radiating light beams. He is worshipable as the principle of ego. He has invested Anantadeva with all the potencies of sustenance. For the dissolution of the creation, He also exhibits Himself as the Supersoul in Rudra, irreligiosity, sarpa (the snake), antaka (death) and the demons.

Pradyumna, the third manifestation, appears from Sañkarṣaṇa. Those who are especially intelligent worship this Pradyumna expansion of Sañkarṣaṇa as the principle of the intelligence. The goddess of fortune always chants the glories of Pradyumna in the place known as Ilāvṛta-varṣa, and she always serves Him with great devotion. His complexion appears sometimes golden and sometimes bluish like new monsoon clouds in the sky. He is the origin of the creation of the material world, and He has invested His creative principle in Cupid. It is by His direction only that all men and demigods and other living entities function with energy for regeneration.

Aniruddha, the fourth of the quadruple expansions, is worshiped by great sages and psychologists as the principle of the mind. His complexion is similar to the bluish hue of a blue cloud. He engages in the maintenance of the cosmic manifestation and is the Supersoul of Dharma (the deity of religiosity), the Manus (the progenitors of mankind) and the devatās (demigods). The Mokṣa-dharma Vedic scripture indicates that Pradyumna is the Deity of the total mind, whereas Aniruddha is the Deity of the total ego, but previous statements regarding the quadruple forms are confirmed in the Pañcarātra tantras in all respects.

In the Laghu-bhāgavatāmṛta (Pūrva 5.86-100), there is a lucid explanation of the inconceivable potencies of the Supreme Personality of Godhead. Negating Śaṅkarācārya's statements, the Mahā-varāha Purāṇa declares:

sarve nityāḥ śāśvatās ca

dehās tasya parātmanah

hānopādāna-rahitā

naiva prakṛti-jāḥ kvacit

"All the varied expansions of the Personality of Godhead are transcendental and eternal, and all of them repeatedly descend to all the different universes of the material creation. Their bodies, composed of eternity, bliss and knowledge, are everlasting; there is no chance of their decaying, for they are not creations of the material world. Their forms are concentrated spiritual existence, always complete with all spiritual qualities and devoid of material contamination."

Confirming these statements, the Nārada-pañcarātra asserts:

maṇir yathā vibhāgena

nīla-pītādibhir yutaḥ

rūpa-bhedam avāpnoti

dhyāna-bhedāt tathācyutaḥ

"The infallible Personality of Godhead can manifest His body in different ways according to different modes of worship, just as the vaidūrya gem can manifest itself in various colors, such as blue and yellow." Each incarnation is distinct from all the others. This is possible by the Lord's inconceivable potency, by

which He can simultaneously represent Himself as one, as various partial forms and as the origin of these partial forms. Nothing is impossible for His inconceivable potencies.

Kṛṣṇa is one without a second, but He manifests Himself in different bodies, as stated by Nārada in the Tenth Canto of Śrīmad-Bhāgavatam:

citram bataitad ekena

vapuṣā yugapat prthak

grheṣu dvy-aṣṭa-sāhasraṁ

striya eka udāvahat

"It is wonderful indeed that one Kṛṣṇa has simultaneously become different Kṛṣṇas in 16,000 palaces to accept 16,000 queens as His wives." (Bhāg. 10.69.2) The Padma Purāṇa also explains:

sa devo bahudhā bhūtvā

nirguṇaḥ puruṣottamaḥ

ekī-bhūya punaḥ śete

nirdoṣo harir ādi-kṛt

"The same Personality of Godhead, Puruṣottama, the original person, who is always devoid of material qualities and contamination, can exhibit Himself in various forms and at the same time lie down in one form."

In the Tenth Canto of Śrīmad-Bhāgavatam it is said, yajanti tvan-mayās tvām vai bahu-mūrty-eka-mūrtikam: "O my Lord, although You manifest Yourself in varieties of forms, You are one without a second. Therefore pure devotees concentrate upon You and worship only You." (Bhāg. 10.40.7) In the Kūrma Purāṇa it is said:

asthūlaś cānaṇuś caiva

sthūlo 'ṇuś caiva sarvataḥ

avarṇaḥ sarvataḥ proktaḥ

śyāmo raktānta-locanaḥ

"The Lord is personal although impersonal, He is atomic although great, and He is blackish and has red eyes although He is colorless." By material calculation all this may appear contradictory, but if we understand that the Supreme Personality of Godhead has inconceivable potencies, we can accept these facts as eternally possible in Him. In our present condition we cannot understand the spiritual activities and how they occur, but although they are inconceivable in the material context, we should not disregard such contradictory conceptions.

Although it is apparently inconceivable, it is quite possible for the Absolute to reconcile all opposing elements. Śrīmad-Bhāgavatam establishes this in the Sixth Canto (6.9.34-37):

"O my Lord, Your transcendental pastimes and enjoyments all appear inconceivable because they are not limited by the causal and effective actions of material thought. You can do everything without performing bodily work. The Vedas say that the Absolute Truth has multifarious potencies and does not need to do anything personally. My dear Lord, You are entirely devoid of material qualities. Without anyone's help, You can create, maintain and dissolve the entire qualitative material manifestation, yet in all such activities You do not change. You do not accept the results of Your activities, unlike ordinary demons and demigods, who suffer or enjoy the reactions of their activities in the material world. Unaffected by the reactions of work, You eternally exist with Your full spiritual potency. This we cannot fully understand.

"Because You are unlimited in Your six opulences, no one can count Your transcendental qualities. Philosophers and other thoughtful persons are overwhelmed by the contradictory manifestations of the physical world and the propositions of logical arguments and judgments. Because they are bewildered by word jugglery and disturbed by the different calculations of the scriptures, their theories cannot touch You, who are the ruler and controller of everyone and whose glories are beyond conception.

"Your inconceivable potency keeps You unattached to the mundane qualities. Surpassing all conceptions of material contemplation, Your pure transcendental knowledge keeps You beyond all speculative processes. By Your inconceivable potency, there is nothing contradictory in You.

"People may sometimes think of You as impersonal or personal, but You are one. For persons who are confused or bewildered, a rope may manifest itself as different kinds of snakes. For similar confused persons who are uncertain about

You, You create various philosophical methods in pursuance of their uncertain positions."

We should always remember the differences between spiritual and material actions. The Supreme Lord, being all-spiritual, can perform any act without extraneous help. In the material world, if we want to manufacture an earthen pot, we need the ingredients, a machine and also a laborer. But we should not extend this idea to the actions of the Supreme Lord, for He can create anything in a moment without that which appears necessary in our own conception. When the Lord appears as an incarnation to fulfill a particular purpose, this does not indicate that He is unable to fulfill it without appearing. He can do anything simply by His will, but by His causeless mercy He appears to be dependent upon His devotees. He appears as the son of Yaśodā-mātā not because He is dependent on her care but because He accepts such a role by His causeless mercy. When He appears for the protection of His devotees, He naturally accepts trials and tribulations on their behalf.

In the Bhagavad-gītā it is said that the Lord, being equally disposed toward every living being, has no enemies and no friends but He has special affection for a devotee who always thinks of Him in love. Therefore neutrality and partiality are both among the transcendental qualities of the Lord, and they are properly adjusted by His inconceivable energy. The Lord is Parabrahman, or the source of the impersonal Brahman, which is His all-pervading feature of neutrality. In His personal feature, however, as the owner of all transcendental opulences, the Lord displays His partiality by taking the side of His devotees. Partiality, neutrality and all such qualities are present in God; otherwise they could not be experienced in the creation. Since He is the total existence, all things are properly adjusted in the Absolute. In the relative world such qualities are displayed in a perverted manner, and therefore we experience nonduality as a perverted reflection. Because there is no logic to explain how things happen in the realm of spirit, the Lord is sometimes described as being beyond the range of experience. But if we simply accept the Lord's inconceivability, we can then adjust all things in Him. Nondevotees cannot understand the Lord's inconceivable energy, and consequently for them it is said that He is beyond the range of conceivable expression. The author of the Brahma-sūtras accepts this fact and says, śrutes tu śabda-mūlatvāt: the Supreme Personality of Godhead, being inconceivable to an ordinary man, can be understood only through the evidence of the Vedic injunctions. The Skanda Purāṇa confirms, acintyāḥ khalu ye bhāvā na tāms tarkaṇa yojayet: "Matters inconceivable to a common man

should not be a subject for argument." We find very wonderful qualities even in material jewels and drugs. Indeed, their qualities often appear inconceivable. Therefore if we do not attribute inconceivable potencies to the Supreme Personality of Godhead, we cannot establish His supremacy. It is because of these inconceivable potencies that the glories of the Lord have always been accepted as difficult to understand.

Ignorance and the jugglery of words are very common in human society, but they do not help one understand the inconceivable energies of the Supreme Personality of Godhead. If we accept such ignorance and word jugglery, we cannot accept the Supreme Lord's perfection in six opulences. For example, one of the opulences of the Supreme Lord is complete knowledge. Therefore, how could ignorance be conceivable in Him? Vedic instructions and sensible arguments establish that the Lord's maintaining the cosmic manifestation and simultaneously being indifferent to the activities of its maintenance cannot be contradictory, because of His inconceivable energies. To a person who is always absorbed in the thought of snakes, a rope always appears to be a snake, and similarly to a person bewildered by material qualities and devoid of knowledge of the Absolute, the Supreme Personality of Godhead appears according to diverse bewildered conclusions.

Someone might argue that the Absolute would be affected by duality if He were both all-cognizance (Brahman) and the Personality of Godhead with six opulences in full (Bhagavān). To refute such an argument, the aphorism svarūpa-dvayam īkṣyate declares that in spite of appearances, there is no chance of duality in the Absolute, for He is but one in diverse manifestations.

Understanding that the Absolute displays varied pastimes by the influence of His energies at once removes the apparent incongruity of His inconceivably opposite energies. Śrīmad-Bhāgavatam (3.4.16) gives the following description of the inconceivable potency of the Lord:

karmāṇy anīhasya bhavo 'bhavasya te

durgāśrayo 'thāri-bhayāt palāyanam

kālātmano yat pramadā-yutāśrayaḥ

svātman-rateḥ khidyati dhīr vidām iha

"Although the Supreme Personality of Godhead has nothing to do, He nevertheless acts; although He is always unborn, He nevertheless takes birth;

although He is time, fearful to everyone, He flees Mathurā in fear of His enemy to take shelter in a fort; and although He is self-sufficient, He marries 16,000 women. These pastimes seem like bewildering contradictions, even to the most intelligent." Had these activities of the Lord not been a reality, sages would not have been puzzled by them. Therefore such activities should never be considered imaginary. Whenever the Lord desires, His inconceivable energy (yogamāyā) serves Him in creating and performing such pastimes.

The scriptures known as the Pañcarātra-śāstras are recognized Vedic scriptures that have been accepted by the great ācāryas. These scriptures are not products of the modes of passion and ignorance. Learned scholars and brāhmaṇas therefore always refer to them as sātvata-saṁhitās. The original speaker of these scriptures is Nārāyaṇa, the Supreme Personality of Godhead. This is especially mentioned in the Mokṣa-dharma (349.68), which is part of the Śānti-parva of the Mahābhārata. Liberated sages like Nārada and Vyāsa, who are free from the four defects of conditioned souls, are the propagators of these scriptures. Śrī Nārada Muni is the original speaker of the Pañcarātra-śāstra. Śrīmad-Bhāgavatam is also considered a sātvata-saṁhitā. Indeed, Śrī Caitanya Mahāprabhu declared, śrīmad-bhāgavatam purāṇam amalam: "Śrīmad-Bhāgavatam is a spotless Purāṇa." Malicious editors and scholars who attempt to misrepresent the Pañcarātra-śāstras to refute their regulations are most abominable. In the modern age, such malicious scholars have even commented misleadingly upon the Bhagavad-gītā, which was spoken by Kṛṣṇa, to prove that there is no Kṛṣṇa. How the Māyāvādīs have misrepresented the pāñcarātrika-vidhi will be shown below.

(1) In commenting on Vedānta-sūtra 2.2.42, Śrīpāda Śaṅkarācārya has claimed that Saṅkarṣaṇa is a jīva, an ordinary living entity, but there is no evidence in any Vedic scripture that devotees of the Lord have ever said that Saṅkarṣaṇa is an ordinary living entity. He is an infallible plenary expansion of the Supreme Personality of Godhead in the Viṣṇu category, and He is beyond the creation of material nature. He is the original source of the living entities. The Upaniṣads declare, nityo nityānām cetanaś cetanānām: "He is the supreme living entity among all the living entities." Therefore He is vibhu-caitanya, the greatest. He is directly the cause of the cosmic manifestation and the infinitesimal living beings. He is the infinite living entity, and ordinary living entities are infinitesimal. Therefore He is never to be considered an ordinary living being, for that would be against the conclusion of the authorized scriptures. The living entities are also beyond the limitations of birth and death. This is the version of the Vedas, and it

is accepted by those who follow scriptural injunctions and who have actually descended in the disciplic succession.

(2) In answer to Śaṅkarācārya's commentary on Vedānta-sūtra 2.2.43, it must be said that the original Viṣṇu of all the Viṣṇu categories, which are distributed in several ways, is Mūla-saṅkarṣaṇa. Mūla means "the original." Saṅkarṣaṇa is also Viṣṇu, but from Him all other Viṣṇus expand. This is confirmed in the Brahma-saṁhitā, wherein it is said that just as a flame transferred from another flame acts like the original, so the Viṣṇus who emanate from Mūlasaṅkarṣaṇa are as good as the original Viṣṇu. One should worship that Supreme Personality of Godhead, Govinda, who thus expands Himself.

(3) In reply to the commentary of Śaṅkarācārya on the forty-fourth aphorism, it may be said that no pure devotees strictly following the principles of Pañcarātra will ever accept the statement that all the expansions of Viṣṇu are different identities, for this idea is completely false. Even Śrīpāda Śaṅkarācārya, in his commentary on the forty-second aphorism, has accepted that the Personality of Godhead can automatically expand Himself variously. Therefore his commentary on the forty-second aphorism and his commentary on the forty-fourth aphorism are contradictory. It is a defect of Māyāvāda commentaries that they make one statement in one place and a contradictory statement in another place as a tactic to refute the Bhāgavata school. Thus Māyāvādī commentators do not even follow regulative principles. It should be noted that the Bhāgavata school accepts the quadruple forms of Nārāyaṇa, but that does not mean that it accepts many Gods. Devotees know perfectly well that the Absolute Truth, the Supreme Personality of Godhead, is one without a second. They are never pantheists, worshipers of many Gods, for this is against the injunction of the Vedas. Devotees completely believe, with strong faith, that Nārāyaṇa is transcendental and has inconceivable proprietorship of various transcendental potencies. We therefore recommend that scholars consult the Laghu-bhāgavatāmṛta of Śrīla Rūpa Gosvāmī, where these ideas are explicitly stated. Śrīpāda Śaṅkarācārya has tried to prove that Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha expand through cause and effect. He has compared Them with earth and earthen pots. That is completely ignorant, however, for there is no such thing as cause and effect in Their expansions (nānyad yat sad-asat-param). The Kūrma Purāṇa also confirms, deha-dehi-vibhedo 'yaṁ neśvare vidyate kvacit: "There is no difference between body and soul in the Supreme Personality of Godhead." Cause and effect are material. For example, it is seen that a father's body is the cause of a son's body, but the soul is neither cause nor effect. On the

spiritual platform there are none of the differences we find in cause and effect. Since all the forms of the Supreme Personality of Godhead are spiritually supreme, They are equally controllers of material nature. Standing on the fourth dimension, They are predominating figures on the transcendental platform. There is no trace of material contamination in Their expansions because material laws cannot influence Them. There is no such rule as cause and effect outside of the material world. Therefore the understanding of cause and effect cannot approach the full, transcendental, complete expansions of the Supreme Personality of Godhead. The Vedic literature proves this:

om̐ pūrṇam adaḥ pūrṇam idaṁ

pūrṇāt pūrṇam udacyate

pūrṇasya pūrṇam ādāya

pūrṇam evāvaśiṣyate

"The Personality of Godhead is perfect and complete, and because He is completely perfect, all emanations from Him, such as this phenomenal world, are perfectly equipped as complete wholes. Whatever is produced of the complete whole is also complete by itself. Because He is the complete whole, even though so many complete units emanate from Him, He remains the complete balance." (Bṛhad-āraṇyaka Upaniṣad 5.1) It is most apparent that nondevotees violate the rules and regulations of devotional service to equate the whole cosmic manifestation, which is the external feature of Viṣṇu, with the Supreme Personality of Godhead, who is the controller of māyā, or with His quadruple expansions. The equalization of māyā and spirit, or māyā and the Lord, is a sign of atheism. The cosmic creation, which manifests life in forms from Brahmā to the ant, is the external feature of the Supreme Lord. It comprises one fourth of the Lord's energy, as confirmed in the Bhagavad-gītā (ekāṁśena sthito jagat). The cosmic manifestation of the illusory energy is material nature, and everything within material nature is made of matter. Therefore, one should not try to compare the expansions of material nature to the catur-vyūha, the quadruple expansions of the Personality of Godhead, but unfortunately the Māyāvādī school unreasonably attempts to do this.

(4) To answer Śaṅkarācārya's commentary on Vedānta-sūtra 2.2.45, the substance of the transcendental qualities and their spiritual nature is described in the Laghu-bhāgavatāmṛta (Pūrva 5.208-214) as follows: "Some say that transcendence must be void of all qualities because qualities are manifested only

in matter. According to them, all qualities are like temporary, flickering mirages. But this is not acceptable. Since the Supreme Personality of Godhead is absolute, His qualities are nondifferent from Him. His form, name, qualities and everything else pertaining to Him are as spiritual as He is. Every qualitative expansion of the absolute Personality of Godhead is identical with Him. Since the Absolute Truth, the Personality of Godhead, is the reservoir of all pleasure, all the transcendental qualities that expand from Him are also reservoirs of pleasure. This is confirmed in the scripture known as Brahma-tarka, which states that the Supreme Lord Hari is qualified by Himself, and therefore Viṣṇu and His pure devotees and their transcendental qualities cannot be different from their persons. In the Viṣṇu Purāṇa Lord Viṣṇu is worshiped in the following words: 'Let the Supreme Personality of Godhead be merciful toward us. His existence is never infected by material qualities.' In the same Viṣṇu Purāṇa it is also said that all the qualities attributed to the Supreme Lord, such as knowledge, opulence, beauty, strength and influence, are known to be nondifferent from Him. This is also confirmed in the Padma Purāṇa, which explains that whenever the Supreme Lord is described as having no qualities, this should be understood to indicate that He is devoid of material qualities. In the First Chapter of Śrīmad-Bhāgavatam (1.16.29) it is said: 'O Dharma, protector of religious principles, all noble and sublime qualities are eternally manifested in the person of Kṛṣṇa, and devotees and transcendentalists who aspire to become faithful also desire to possess such transcendental qualities.' " It is therefore to be understood that Lord Śrī Kṛṣṇa, the transcendental form of absolute bliss, is the fountainhead of all pleasurable transcendental qualities and inconceivable potencies. In this connection we may recommend references to Śrīmad-Bhāgavatam, Third Canto, Chapter Twenty-Six, verses 21, 25, 27 and 28.

Śrīpāda Rāmānujācārya has also refuted the arguments of Śaṅkara in his own commentary on the Vedānta-sūtra, which is known as the Śrī-bhāṣya: "Śrīpāda Śaṅkarācārya has tried to equate the Pañcarātras with the philosophy of the atheist Kapila, and thus he has tried to prove that the Pañcarātras contradict the Vedic injunctions. The Pañcarātras state that the personality of jīva called Saṅkarṣaṇa has emerged from Vāsudeva, the supreme cause of all causes, that Pradyumna, the mind, has come from Saṅkarṣaṇa, and that Aniruddha, the ego, has come from Pradyumna. But one cannot say that the living entity (jīva) takes birth or is created, for such a statement is against the injunction of the Vedas. As stated in the Kaṭha Upaniṣad (2.18), living entities, as individual spiritual souls, can have neither birth nor death. All Vedic literature declares that the living entities are eternal. Therefore when it is said that Saṅkarṣaṇa is jīva, this

indicates that He is the predominating Deity of the living entities. Similarly, Pradyumna is the predominating Deity of the mind, and Aniruddha is the predominating Deity of the ego.

"It has been said that Pradyumna, the mind, was produced from Saṅkarṣaṇa. But if Saṅkarṣaṇa were a living entity, this could not be accepted, because a living entity cannot be the cause of the mind. The Vedic injunctions state that everything-including life, mind and the senses-comes from the Supreme Personality of Godhead. It is impossible for the mind to be produced by a living entity, for the Vedas state that everything comes from the Absolute Truth, the Supreme Lord.

"Saṅkarṣaṇa, Pradyumna and Aniruddha have all the potent features of the absolute Personality of Godhead, according to the revealed scriptures, which contain undeniable facts that no one can refute. Therefore these quadruple forms are never to be considered ordinary living beings. Each of Them is a plenary expansion of the Absolute Godhead, and thus each is identical with the Supreme Lord in knowledge, opulence, energy, influence, prowess and potencies. The evidence of Pañcarātra cannot be neglected. Only untrained persons who have not genuinely studied the Pañcarātras think that the Pañcarātras contradict the śrutis regarding the birth or beginning of the living entity. In this connection, we must accept the verdict of Śrīmad-Bhāgavatam, which says: 'The absolute Personality of Godhead, who is known as Vāsudeva and who is very affectionate toward His surrendered devotees, expands Himself in quadruple forms who are subordinate to Him and at the same time identical with Him in all respects.' The Pauṣkara-saṁhitā states: 'The scriptures that recommend that brāhmaṇas worship the quadruple forms of the Supreme Personality of Godhead are called āgamas [authorized works of Vedic literature].' In all Vaiṣṇava literature it is said that worshipping these quadruple forms is as good as worshipping the Supreme Personality of Godhead Vāsudeva, who in His different expansions, complete in six opulences, can accept offerings from His devotees of the results of their prescribed duties. Worshipping the expansions for pastimes, such as Nṛsiṁha, Rāma, Śeṣa and Kūrma, promotes one to the worship of the Saṅkarṣaṇa quadruple. From that position one is raised to the platform of worshipping Vāsudeva, the Supreme Brahman. In the Pauṣkara-saṁhitā it is said: 'If one fully worships according to the regulative principles, one can attain the Supreme Personality of Godhead, Vāsudeva.' It is to be accepted that Saṅkarṣaṇa, Pradyumna and Aniruddha are as good as Lord Vāsudeva, for They all have inconceivable power and can accept transcendental forms like Vāsudeva.

Saṅkarṣaṇa, Pradyumna and Aniruddha are never born, but They can manifest Themselves in various incarnations before the eyes of pure devotees. This is the conclusion of all Vedic literature. That the Lord can manifest Himself before His devotees by His inconceivable power is not against the teaching of the Pañcarātra. Since Saṅkarṣaṇa, Pradyumna and Aniruddha are actually the predominating Deities of all living entities, the total mind and the total ego, the descriptions of Saṅkarṣaṇa, Pradyumna and Aniruddha as jīva, mind and ego are never contradictory to the statements of the scriptures. These names identify these Deities, just as the terms 'sky' and 'light' sometimes identify the Absolute Brahman.

"The scriptures completely deny the birth or production of the living entity. In the Parama-saṁhitā it is described that material nature, which is used for others' purposes, is factually inert and always subject to transformation. The field of material nature is the arena of the activities of fruitive actors, and since the material field is externally related with the Supreme Personality of Godhead, it is also eternal. In every saṁhitā, the jīva (living entity) has been accepted as eternal, and in the Pañcarātra the birth of the jīva is completely denied. Anything that is produced must also be annihilated. Therefore if we accept the birth of the living entity, we also have to accept his annihilation. But since the Vedic literature says that the living entity is eternal, one should not think the living being to be produced at a certain time. In the beginning of the Parama-saṁhitā it is definitely stated that the face of material nature is constantly changeable. Therefore 'beginning,' 'annihilation' and all such terms are applicable only in the material nature.

"Considering all these points, one should understand that Śaṅkarācārya's statement that Saṅkarṣaṇa is born as a jīva is completely against the Vedic statements. His assertions are completely refuted by the above arguments. In this connection the commentary of Śrīdhara Svāmī on Śrīmad-Bhāgavatam (3.1.34) is very helpful."

For a detailed refutation of Śaṅkarācārya's arguments to prove Saṅkarṣaṇa an ordinary living being, one may refer to Śrīmat Sudarśanācārya's commentary on Śrī-bhāṣya, which is known as the Śruta-prakāśikā.

The original quadruple forms Kṛṣṇa, Baladeva, Pradyumna and Aniruddha expand into another quadruple, which is present in the Vaikuṇṭha planets of the spiritual sky. Therefore the quadruple forms in the spiritual sky are the second manifestation of the original quadruple in Dvārakā. As explained above,

Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha are all changeless, transcendental plenary expansions of the Supreme Lord who have no relation to the material modes. The Saṅkarṣaṇa form in the second quadruple is not only a representation of Balarāma but also the original cause of the Causal Ocean, where Kāraṇodakaśāyī Viṣṇu lies asleep, breathing out the seeds of innumerable universes.

In the spiritual sky there is a spiritual creative energy technically called śuddha-sattva, which is a pure spiritual energy that sustains all the Vaikuṇṭha planets with the full opulences of knowledge, wealth, prowess, etc. All these actions of śuddha-sattva display the potencies of Mahā-saṅkarṣaṇa, who is the ultimate reservoir of all individual living entities who are suffering in the material world. When the cosmic creation is annihilated, the living entities, who are indestructible by nature, rest in the body of Mahā-saṅkarṣaṇa. Saṅkarṣaṇa is therefore sometimes called the total jīva. As spiritual sparks, the living entities have the tendency to be inactive in the association of material energy, just as sparks of a fire have the tendency to be extinguished as soon as they leave the fire. The spiritual nature of the living being can be rekindled, however, in association with the Supreme Being. Because the living being can appear either in matter or in spirit, the jīva is called the marginal potency.

Saṅkarṣaṇa is the origin of Kāraṇa Viṣṇu, who is the original form who creates the universes, and that Saṅkarṣaṇa is but a plenary expansion of Śrī Nityānanda Rāma.

Adi TEXT 5.42

tānhā ye rāmera rūpa--mahā-saṅkarṣaṇa

cic-chakti-āśraya tiṅho, kāraṇera kāraṇa //CC Adi, 5.42//

SYNONYMS

tānhā—there; ye—which; rāmera rūpa—the personal feature of Balarāma; mahā-saṅkarṣaṇa—Mahā-saṅkarṣaṇa; cit-śakti-āśraya—the shelter of the spiritual potency; tiṅho—He; kāraṇera kāraṇa—the cause of all causes.

TRANSLATION

There the personal feature of Balarāma called Mahā-saṅkarṣaṇa is the shelter of the spiritual energy. He is the primary cause, the cause of all causes.

Adi TEXT 5.43

cic-chakti-vilāsa eka--'śuddha-sattva' nāma

śuddha-sattva-maya yata vaikuṇṭhādi-dhāma //CC Adi, 5.43//

SYNONYMS

cit-śakti-vilāsa—pastimes in the spiritual energy; eka—one; śuddha-sattva nāma—named śuddha-sattva, pure existence, free from material contamination; śuddha-sattva-maya—of purely spiritual existence; yata—all; vaikuṇṭha-ādi-dhāma—the spiritual planets, known as Vaikuṇṭhas.

TRANSLATION

One variety of the pastimes of the spiritual energy is described as pure goodness [viśuddha-sattva]. It comprises all the abodes of Vaikuṇṭha.

Adi TEXT 5.44

ṣaḍ-vidhaiśvarya tāñhā sakala cinmaya

saṅkarṣaṇera vibhūti saba, jāniha niścaya //CC Adi, 5.44//

SYNONYMS

ṣaṭ-vidha-aiśvarya—six kinds of opulences; tāñhā—there; sakala cit-maya—everything spiritual; saṅkarṣaṇera—of Lord Saṅkarṣaṇa; vibhūti saba—all different opulences; jāniha niścaya—know certainly.

TRANSLATION

The six attributes are all spiritual. Know for certain that they are all manifestations of the opulence of Saṅkarṣaṇa.

Adi TEXT 5.45

'jīva'-nāma taṭasthākhyā eka śakti haya

mahā-saṅkarṣaṇa--saba jīvera āśraya //CC Adi, 5.45//

SYNONYMS

jīva—the living entity; nāma—named; taṭa-sthā-ākhyā—known as the marginal potency; eka—one; śakti—energy; haya—is; mahā-saṅkarṣaṇa—of the name

Mahā-saṅkarṣaṇa; saba—all; jīvera—of living entities; āśraya—the shelter.

TRANSLATION

There is one marginal potency, known as the jīva. Mahā-saṅkarṣaṇa is the shelter of all jīvas.

Adi TEXT 5.46

yānhā haite viśvotpatti, yānhāte pralaya

sei puruṣera saṅkarṣaṇa samāśraya //CC Adi, 5.46//

SYNONYMS

yānhā haite—from whom; viśva-utpatti—the creation of the material cosmic manifestation; yānhāte—in whom; pralaya—merging; sei puruṣera—of that Supreme Personality of Godhead; saṅkarṣaṇa—of the name Saṅkarṣaṇa; samāśraya—the original shelter.

TRANSLATION

Saṅkarṣaṇa is the original shelter of the puruṣa, from whom this world is created and in whom it is dissolved.

Adi TEXT 5.47

sarvāśraya, sarvādbhuta, aiśvarya apāra

'ananta' kahite nāre mahimā yānhāra //CC Adi, 5.47//

SYNONYMS

sarva-āśraya—the shelter of everything; sarva-adbhuta—wonderful in every respect; aiśvarya—opulences; apāra—unfathomed; ananta—Ananta Śeṣa; kahite nāre—cannot speak; mahimā yānhāra—the glories of whom.

TRANSLATION

He [Saṅkarṣaṇa] is the shelter of everything. He is wonderful in every respect, and His opulences are infinite. Even Ananta cannot describe His glory.

Adi TEXT 5.48

turīya, viśuddha-sattva, 'sañkarṣaṇa' nāma

tiṅho yāñra aṁśa, sei nityānanda-rāma //CC Adi, 5.48//

SYNONYMS

turīya—transcendental; viśuddha-sattva—pure existence; sañkarṣaṇa nāma—named Sañkarṣaṇa; tiṅho yāñra aṁśa—of whom that Sañkarṣaṇa is also a partial expansion; sei nityānanda-rāma—that person is known as Balarāma or Nityānanda.

TRANSLATION

That Sañkarṣaṇa, who is transcendental pure goodness, is a partial expansion of Nityānanda Balarāma.

Adi TEXT 5.49

aṣṭama ślokera kaila saṅkṣepe vivaraṇa

navama ślokera artha śuna diyā mana //CC Adi, 5.49//

SYNONYMS

aṣṭama—eighth; ślokera—of the verse; kaila—I have done; saṅkṣepe—in brief; vivaraṇa—description; navama—the ninth; ślokera—of the verse; artha—the meaning; śuna—please hear; diyā mana—with mental attention.

TRANSLATION

I have briefly explained the eighth verse. Now please listen with attention as I explain the ninth verse.

Adi TEXT 5.50

māyā-bhartājāṇḍa-saṅghāśrayāṅgaḥ

śete sākṣāt kāraṇāmbhodhi-madhye

yasyaikāṁśaḥ śrī-pumān ādi-devas

taṁ śrī-nityānanda-rāmaṁ prapadye //CC Adi, 5.50//

SYNONYMS

māyā-bhartā—the master of the illusory energy; aja-aṇḍa-saṅgha—of the multitude of universes; āśraya—the shelter; aṅgaḥ—whose body; śete—He lies; sākṣāt—directly; kāraṇa-ambhodhi-madhye—in the midst of the Causal Ocean; yasya—whose; eka-amśaḥ—one portion; śrī-pumān—the Supreme Person; ādi-devaḥ—the original puruṣa incarnation; tam—to Him; śrī-nityānanda-rāmam—to Lord Balarāma in the form of Lord Nityānanda; prapadye—I surrender.

TRANSLATION

I offer my full obeisances unto the feet of Śrī Nityānanda Rāma, whose partial representation called Kāraṇodakaśāyī Viṣṇu, lying on the Kāraṇa Ocean, is the original puruṣa, the master of the illusory energy, and the shelter of all the universes.

Adi TEXT 5.51

vaikuṇṭha-bāhire yei jyotir-maya dhāma

tāhāra bāhire 'kāraṇārṇava' nāma //CC Adi, 5.51//

SYNONYMS

vaikuṇṭha-bāhire—outside the Vaikuṇṭha planets; yei—that; jyotiḥ-maya dhāma—impersonal Brahman effulgence; tāhāra bāhire—outside that effulgence; kāraṇa-arṇava nāma—an ocean called Kāraṇa.

TRANSLATION

Outside the Vaikuṇṭha planets is the impersonal Brahman effulgence, and beyond that effulgence is the Kāraṇa Ocean, or Causal Ocean.

PURPORT

The impersonal glowing effulgence known as impersonal Brahman is the outer space of the Vaikuṇṭha planets in the spiritual sky. Beyond that impersonal Brahman is the great Causal Ocean, which lies between the material and spiritual skies. The material nature is a by-product of this Causal Ocean.

Kāraṇodakaśāyī Viṣṇu, who lies on the Causal Ocean, creates the universes merely by glancing upon material nature. Therefore Kṛṣṇa personally has nothing to do with the material creation. The Bhagavad-gītā confirms that the Lord glances over material nature and thus she produces the many material universes. Neither Kṛṣṇa in Goloka nor Nārāyaṇa in Vaikuṇṭha comes directly in

contact with the material creation. They are completely aloof from the material energy.

It is the function of Mahā-saṅkarṣaṇa in the form of Kāraṇodakaśāyī Viṣṇu to glance over the material creation, which is situated beyond the limits of the Causal Ocean. Material nature is connected with the Personality of Godhead by His glance over her and nothing more. It is said that she is impregnated by the energy of His glance. The material energy, māyā, never even touches the Causal Ocean, for the Lord's glance focuses upon her from a great distance away.

The glancing power of the Lord agitates the entire cosmic energy, and thus its actions begin at once. This indicates that matter, however powerful she may be, has no power by herself. Her activity begins by the grace of the Lord, and then the entire cosmic creation is manifested in a systematic way. The example of a woman's conception can help us understand this subject to a certain extent. The mother is passive, but the father puts his energy within the mother, and thus she conceives. She supplies the ingredients for the birth of the child in her womb. Similarly, the Lord activates material nature, which then supplies the ingredients for cosmic development.

Material nature has two different phases. The aspect called pradhāna supplies the material ingredients for cosmic development, and the aspect called māyā causes the manifestation of her ingredients, which are temporary, like foam in the ocean. In reality, the temporary manifestations of material nature are originally caused by the spiritual glance of the Lord. The Personality of Godhead is the direct, or remote, cause of creation, and material nature is the indirect, or immediate, cause. Materialistic scientists, puffed-up by the magical changes their so-called inventions have brought about, cannot see the real potency of Godhead behind matter. Therefore the jugglery of science is gradually leading people to a godless civilization at the cost of the goal of human life. Having missed the goal of life, materialists run after self-sufficiency, not knowing that material nature is already self-sufficient by the grace of God. Thus creating a colossal hoax in the name of civilization, they create an imbalance in the natural self-sufficiency of material nature.

To think of material nature as all in all, not knowing the original cause, is ignorance. Lord Caitanya appeared in order to dissipate this darkness of ignorance by igniting the spark of spiritual life that can, by His causeless mercy, enlighten the entire world.

To explain how māyā acts by Kṛṣṇa's power, the author of Śrī Caitanya-caritāmṛta gives the example that an iron rod in a fire, although it is not fire, becomes red-hot and acts like fire itself. Similarly, all the actions and reactions of material nature are not actually the work of material nature but are actions and reactions of the energy of the Supreme Lord manifested through matter. The power of electricity is transmitted through the medium of copper, but this does not mean that the copper is electricity. The power is generated at a powerhouse under the control of an expert living being. Similarly, behind all the jugglery of the natural laws is a great living being, who is a person like the mechanical engineer in the powerhouse. It is by His intelligence that the entire cosmic creation moves in a systematic way.

The modes of nature that directly cause material actions are also originally activated by Nārāyaṇa. A simple example will explain how this is so: When a potter manufactures a pot from clay, the potter's wheel, his tools and the clay are the immediate causes of the pot, but the potter is the chief cause. Similarly, Nārāyaṇa is the chief cause of all material creations, and the material energy supplies the ingredients of matter. Therefore without Nārāyaṇa, all other causes are useless, just as the potter's wheel and tools are useless without the potter himself. Since materialistic scientists ignore the Personality of Godhead, it is as if they were concerned with the potter's wheel and its rotation, the potter's tools and the ingredients for the pots, but had no knowledge of the potter himself. Therefore modern science has created an imperfect, godless civilization that is in gross ignorance of the ultimate cause. Scientific advancement should have a great goal to attain, and that great goal should be the Personality of Godhead. In the Bhagavad-gītā it is said that after conducting research for many, many births, great men of knowledge who stress the importance of experimental thought can know the Personality of Godhead, who is the cause of all causes. When one knows Him perfectly, one surrenders unto Him and then becomes a mahātmā.

Adi TEXT 5.52

vaikuṇṭha beḍiyā eka āche jala-nidhi

ananta, apāra--tāra nāhika avadhi //CC Adi, 5.52//

SYNONYMS

vaikuṇṭha—the spiritual planets of Vaikuṇṭha; beḍiyā—surrounding; eka—one; āche—there is; jala-nidhi—ocean of water; ananta—unlimited; apāra—unfathomed; tāra—of that; nāhika—no; avadhi—limitation.

TRANSLATION

Surrounding Vaikuṇṭha is a mass of water that is endless, unfathomed and unlimited.

Adi TEXT 5.53

vaikuṇṭhera pṛthivy-ādi sakala cinmaya

māyika bhūtera tathi janma nāhi haya //CC Adi, 5.53//

SYNONYMS

vaikuṇṭhera—of the spiritual world; pṛthivī-ādi—earth, water, etc.; sakala—all; cit-maya—spiritual; māyika—material; bhūtera—of elements; tathi—there; janma—generation; nāhi haya—there is not.

TRANSLATION

The earth, water, fire, air and ether of Vaikuṇṭha are all spiritual. Material elements are not found there.

Adi TEXT 5.54

cinmaya-jala sei parama kāraṇa

yāra eka kaṇā gaṅgā patita-pāvana //CC Adi, 5.54//

SYNONYMS

cit-maya—spiritual; jala—water; sei—that; parama kāraṇa—original cause; yāra—of which; eka—one; kaṇā—drop; gaṅgā—the sacred Ganges; patita-pāvana—the deliverer of fallen souls.

TRANSLATION

The water of the Kāraṇa Ocean, which is the original cause, is therefore spiritual. The sacred Ganges, which is but a drop of it, purifies the fallen souls.

Adi TEXT 5.55

sei ta' kāraṇārṇave sei saṅkarṣaṇa

āpanāra eka aṁśe karena śayana //CC Adi, 5.55//

SYNONYMS

sei—that; ta'-certainly; kāraṇa-arṇave—in the ocean of cause, or Causal Ocean; sei—that; saṅkarṣaṇa—Lord Saṅkarṣaṇa; āpanāra—of His own; eka—one; amśe—by the part; kareṇa śayana—lies down.

TRANSLATION

In that ocean lies one plenary portion of Lord Saṅkarṣaṇa.

Adi TEXT 5.56

mahat-sraṣṭā puruṣa, tiṅho jagat-kāraṇa

ādyā-avatāra kare māyāya īkṣaṇa //CC Adi, 5.56//

SYNONYMS

mahat-sraṣṭā—the creator of the total material energy; puruṣa—the person; tiṅho—He; jagat-kāraṇa—the cause of the material cosmic manifestation; ādyā—original; avatāra—incarnation; kare—does; māyāya—over the material energy; īkṣaṇa—glance.

TRANSLATION

He is known as the first puruṣa, the creator of the total material energy. He, the cause of the universes, the first incarnation, casts His glance over māyā.

Adi TEXT 5.57

māyā-śakti rahe kāraṇābdhira bāhire

kāraṇa-samudra māyā paraśite nāre //CC Adi, 5.57//

SYNONYMS

māyā-śakti—material energy; rahe—remains; kāraṇa-abdhira—to the Causal Ocean; bāhire—external; kāraṇa-samudra—the Causal Ocean; māyā—material energy; paraśite nāre—cannot touch.

TRANSLATION

Māyā-śakti resides outside the Causal Ocean. Māyā cannot touch its waters.

Adi TEXT 5.58

sei ta' māyāra dui-vidha avasthiti

jagatera upādāna 'pradhāna', prakṛti //CC Adi, 5.58//

SYNONYMS

sei—that; ta'-certainly; māyāra—of the material energy; dui-vidha—two varieties; avasthiti—existence; jagatera—of the material world; upādāna—the ingredients; pradhāna—named pradhāna; prakṛti—material nature.

TRANSLATION

Māyā has two varieties of existence. One is called pradhāna or prakṛti. It supplies the ingredients of the material world.

PURPORT

Māyā, the external energy of the Supreme Personality of Godhead, is divided into two parts. Māyā is the cause and the ingredient of the cosmic manifestation. As the cause of the cosmic manifestation she is known as māyā, and as the agent supplying the ingredients of the cosmic manifestation she is known as pradhāna. An explicit description of these divisions of external energy is given in Śrīmad-Bhāgavatam (11.24.1-4). Elsewhere in Śrīmad-Bhāgavatam (10.63.26) the ingredients and cause of the material cosmic manifestation are described as follows:

kālo daivam karma jīvaḥ svabhāvo

dravyam kṣetram prāṇa ātmā vikāraḥ

tat-saṅghāto bīja-roha-pravāhas

tvan-māyaiṣā tan-niṣedham prapadye

"O my Lord! Time, activity, providence and nature are four parts of the causal aspect [māyā] of the external energy. The conditioned vital force, the subtle material ingredients called the dravya, and material nature (which is the field of activity where the false ego acts as the soul), as well as the eleven senses and five elements (earth, water, fire, air and ether), which are the sixteen ingredients of the body-these are the ingredient aspect of māyā. The body is generated from activity, and activity is generated from the body, just as a tree is generated from a seed that is generated from a tree. This reciprocal cause and effect is called māyā. My dear Lord, You can save me from this cycle of cause and effect. I

worship Your lotus feet."

Although the living entity is primarily related to the causal portion of māyā, he is nevertheless conducted by the ingredients of māyā. Three forces work in the causal portion of māyā: knowledge, desire and activity. The material ingredients are a manifestation of māyā as pradhāna. In other words, when the three qualities of māyā are in a dormant stage, they exist as prakṛti, avyakta or pradhāna. The word avyakta, referring to the nonmanifest, is another name of pradhāna. In the avyakta stage, material nature is without varieties. Varieties are manifested by the pradhāna portion of māyā. The word pradhāna is therefore more important than avyakta or prakṛti.

Adi TEXT 5.59

jagat-kāraṇa nahe prakṛti jaḍa-rūpā

śakti sañcāriyā tāre kṛṣṇa kare kṛpā //CC Adi, 5.59//

SYNONYMS

jagat—of the material world; kāraṇa—the cause; nahe—cannot be; prakṛti—the material nature; jaḍa-rūpā—dull, without action; śakti—energy; sañcāriyā—infusing; tāre—unto the dull material nature; kṛṣṇa—Lord Kṛṣṇa; kare—shows; kṛpā—mercy.

TRANSLATION

Because prakṛti is dull and inert, it cannot actually be the cause of the material world. But Lord Kṛṣṇa shows His mercy by infusing His energy into the dull, inert material nature.

Adi TEXT 5.60

kṛṣṇa-śaktye prakṛti haya gaṇa kāraṇa

agni-śaktye lauha yaiche karaye jāraṇa //CC Adi, 5.60//

SYNONYMS

kṛṣṇa-śaktye—by the energy of Kṛṣṇa; prakṛti—the material nature; haya—becomes; gaṇa—indirect; kāraṇa—cause; agni-śaktye—by the energy of fire; lauha—iron; yaiche—just as; karaye—becomes; jāraṇa—powerful or red-hot.

TRANSLATION

Thus prakṛti, by the energy of Lord Kṛṣṇa, becomes the secondary cause, just as iron becomes red-hot by the energy of fire.

Adi TEXT 5.61

ataeva kṛṣṇa mūla-jagat-kāraṇa

prakṛti--kāraṇa yaiche ajā-gala-stana //CC Adi, 5.61//

SYNONYMS

ataeva—therefore; kṛṣṇa—Lord Kṛṣṇa; mūla—original; jagat-kāraṇa—the cause of the cosmic manifestation; prakṛti—material nature; kāraṇa—cause; yaiche—exactly like; ajā-gala-stana—nipples on the neck of a goat.

TRANSLATION

Therefore Lord Kṛṣṇa is the original cause of the cosmic manifestation. Prakṛti is like the nipples on the neck of a goat, for they cannot give any milk.

PURPORT

The external energy, composed of pradhāna or prakṛti as the ingredient-supplying portion and māyā as the causal portion, is known as māyā-śakti. Inert material nature is not the actual cause of the material manifestation, for Kāraṇārṇavaśāyī, Mahā-Viṣṇu, the plenary expansion of Kṛṣṇa, activates all the ingredients. It is in this way that material nature has the power to supply the ingredients. The example given is that iron has no power to heat or burn, but after coming in contact with fire the iron becomes red-hot and can then diffuse heat and burn other things. Material nature is like iron, for it has no independence to act without the touch of Viṣṇu, who is compared to fire. Lord Viṣṇu activates material nature by the power of His glance, and then the ironlike material nature becomes a material-supplying agent just as iron made red-hot becomes a burning agent. Material nature cannot independently become an agent for supplying the material ingredients. This is more clearly explained by Śrī Kapiladeva, an incarnation of Godhead, in Śrīmad-Bhāgavatam (3.28.40):

yatholmukād visphuliṅgād

dhūmād vāpi sva-sambhavāt

apy ātmatvenābhimatād

yathāgniḥ pṛthag ulmukāt

"Although smoke, flaming wood, and sparks are all considered together as ingredients of a fire, the flaming wood is nevertheless different from the fire, and the smoke is different from the flaming wood." The material elements (earth, water, fire, etc.) are like smoke, the living entities are like sparks, and material nature as pradhāna is like the flaming wood. But all of them together are recipients of power from the Supreme Personality of Godhead and are thus able to manifest their individual capacities. In other words, the Supreme Personality of Godhead is the origin of all manifestations. Material nature can supply only when it is activated by the glance of the Supreme Personality of Godhead.

Just as a woman can deliver a child after being impregnated by the semen of a man, so material nature can supply the material elements after being glanced upon by Mahā-Viṣṇu. Therefore pradhāna cannot be independent of the superintendence of the Supreme Personality of Godhead. This is confirmed in the Bhagavad-gītā (9.10): mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram. Prakṛti, the total material energy, works under the superintendence of the Lord. The original source of the material elements is Kṛṣṇa. Therefore the attempt of the atheistic Sāṅkhya philosophers to consider material nature the source of these elements, forgetting Kṛṣṇa, is useless, like trying to get milk from the nipplelike bumps of skin hanging on the neck of a goat.

Adi TEXT 5.62

māyā-amśe kahi tāre nimitta-kāraṇa

seha nahe, yāte kartā-hetu--nārāyaṇa //CC Adi, 5.62//

SYNONYMS

māyā-amśe—to the other portion of the material nature; kahi—I say; tāre—unto her; nimitta-kāraṇa—immediate cause; seha nahe—that cannot be; yāte—because; kartā-hetu—the original cause; nārāyaṇa—Lord Nārāyaṇa.

TRANSLATION

The māyā aspect of material nature is the immediate cause of the cosmic manifestation. But it also cannot be the real cause, for the original cause is Lord Nārāyaṇa.

Adi TEXT 5.63

ghaṭera nimitta-hetu yaiche kumbhakāra

taiche jagatera kartā--puruṣāvatāra //CC Adi, 5.63//

SYNONYMS

ghaṭera—of the earthen pot; nimitta-hetu—original cause; yaiche—just as; kumbhakāra—the potter; taiche—similarly; jagatera kartā—the creator of the material world; puruṣa-avatāra—the puruṣa incarnation, or Kāraṇārṇavaśāyī Viṣṇu.

TRANSLATION

Just as the original cause of an earthen pot is the potter, so the creator of the material world is the first puruṣa incarnation [Kāraṇārṇavaśāyī Viṣṇu].

Adi TEXT 5.64

kṛṣṇa--kartā, māyā tāñra karena sahāya

ghaṭera kāraṇa--cakra-daṇḍādi upāya //CC Adi, 5.64//

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; kartā—the creator; māyā—material energy; tāñra—His; karena—does; sahāya—assistance; ghaṭera kāraṇa—the cause of the earthen pot; cakra-daṇḍa-ādi—the wheel, the rod, and so on; upāya—instruments.

TRANSLATION

Lord Kṛṣṇa is the creator, and māyā only helps Him as an instrument, just like the potter's wheel and other instruments, which are the instrumental causes of a pot.

Adi TEXT 5.65

dūra haite puruṣa kare māyāte avadhāna

jīva-rūpa vīrya tāte karena ādhāna //CC Adi, 5.65//

SYNONYMS

dūra haite—from a distance; puruṣa—the Supreme Personality of Godhead; kare

—does; māyāte—unto the material energy; avadhāna—glancing over; jīva-rūpa—the living entities; vīrya—seed; tāte—in her; karena—does; ādhāna—impregnation.

TRANSLATION

The first puruṣa casts His glance at māyā from a distance, and thus He impregnates her with the seed of life in the form of the living entities.

Adi TEXT 5.66

eka aṅgābhāse kare māyāte milana

māyā haite janme tabe brahmāṇḍera gaṇa //CC Adi, 5.66//

SYNONYMS

eka—one; aṅga-ābhāse—bodily reflection; kare—does; māyāte—in the material energy; milana—mixture; māyā—the material energy; haite—from; janme—grows; tabe—then; brahma-aṇḍera gaṇa—the groups of universes.

TRANSLATION

The reflected rays of His body mix with māyā, and thus māyā gives birth to myriads of universes.

PURPORT

The Vedic conclusion is that the cosmic manifestation visible to the eyes of the conditioned soul is caused by the Absolute Truth, the Personality of Godhead, through the exertion of His specific energies, although in the conclusion of atheistic deliberations this manifested cosmic exhibition is attributed to material nature. The energy of the Absolute Truth is exhibited in three ways: spiritual, material and marginal. The Absolute Truth is identical with His spiritual energy. Only when contacted by the spiritual energy can the material energy work and the temporary material manifestations thus appear active. In the conditioned state the living entities of the marginal energy are a mixture of spiritual and material energies. The marginal energy is originally under the control of the spiritual energy, but, under the control of the material energy, the living entities have been wandering in forgetfulness within the material world since time immemorial.

The conditioned state is caused by misuse of the individual independence of the

spiritual platform, for this separates the living entity from the association of the spiritual energy. But when the living entity is enlightened by the grace of the Supreme Lord or His pure devotee and becomes inclined to revive his original state of loving service, he is on the most auspicious platform of eternal bliss and knowledge. The marginal jīva, or living entity, misuses his independence and becomes averse to the eternal service attitude when he independently thinks he is not energy but the energetic. This misconception of his own existence leads him to the attitude of lording it over material nature.

Material nature appears to be just the opposite of the spiritual energy. The fact is that the material energy can work only when in contact with the spiritual energy. Originally the energy of Kṛṣṇa is spiritual, but it works in diverse ways, like electrical energy, which can exhibit the functions of refrigerating or heating through its manifestations in different ways. The material energy is spiritual energy covered by a cloud of illusion, or māyā. Therefore, the material energy is not self-sufficient in working. Kṛṣṇa invests His spiritual energy into material energy, and then it can act, just as iron can act like fire after being heated by fire. The material energy can act only when empowered by the spiritual energy.

When covered by the cloud of material energy, the living entity, who is also a spiritual energy of the Supreme Personality of Godhead, forgets about the activities of the spiritual energy and considers all that happens in the material manifestation to be wonderful. But a person who is engaged in devotional service in full Kṛṣṇa consciousness and who is therefore already situated in the spiritual energy can understand that the material energy has no independent powers: whatever actions are going on are due to the help of the spiritual energy. The material energy, which is a perverted form of the spiritual energy, presents everything pervertedly, thus causing misconceptions and duality. Material scientists and philosophers conditioned by the spell of material nature suppose that material energy acts automatically, and therefore they are frustrated, like an illusioned person who tries to get milk from the nipplelike bunches of skin on the neck of a goat. As there is no possibility of getting milk from these bunches of skin, there is similarly no possibility that anyone will be successful in understanding the original cause of creation by forwarding theories produced by the material energy. Such an attempt is a manifestation of ignorance.

The material energy of the Supreme Personality of Godhead is called māyā, or illusion, because in two capacities (by supplying the material elements and by causing the material manifestation) it makes the conditioned soul unable to understand the real truth of creation. When a living entity is liberated, however,

from the conditioned life of matter, he can understand the two different activities of material nature, namely covering and bewildering.

The origin of creation is the Supreme Personality of Godhead. As confirmed in the Bhagavad-gītā (9.10), the cosmic manifestation is working under the direction of the Supreme Lord, who invests the material energy with three material qualities. Agitated by these qualities, the elements supplied by the material energy produce varieties of things, just as an artist produces varieties of pictures by mixing the three colors red, yellow and blue. Yellow represents the quality of goodness, red represents passion, and blue represents ignorance. Therefore the colorful material creation is but an interaction of these three qualities, represented in eighty-one varieties of mixtures (3×3 equaling 9, 9×9 thus equaling 81). Deluded by material energy, the conditioned soul, enamored by these eighty-one varieties of manifestation, wants to lord it over material energy, just as a moth wants to enjoy a fire. This illusion is the net result of the conditioned soul's forgetfulness of his eternal relationship with the Supreme personality of Godhead. When conditioned, the soul is impelled by the material energy to engage in sense gratification, whereas one enlightened by the spiritual energy engages himself in the service of the Supreme Lord in his eternal relationship.

Kṛṣṇa is the original cause of the spiritual world, and He is the covered cause of the material manifestation. He is also the original cause of the marginal potency, the living entities. He is both the leader and maintainer of the living entities, who are called the marginal potency because they can act under the protection of the spiritual energy or under the cover of the material energy. With the help of the spiritual energy we can understand that independence is visible only in Kṛṣṇa, who by His inconceivable energy is able to act in any way He likes.

The Supreme Personality of Godhead is the Absolute Whole, and the living entities are parts of the Absolute Whole. This relationship of the Supreme Personality of Godhead and the living entities is eternal. One should never mistakenly think that the spiritual whole can be divided into small parts by the small material energy. The Bhagavad-gītā does not support this Māyāvāda theory. Rather, it clearly states that the living entities are eternally small fragments of the supreme spiritual whole. As a part can never be equal with the whole, so a living entity, as a minute fragment of the spiritual whole, cannot be equal at any time to the Supreme Whole, the absolute Personality of Godhead. Although the Supreme Lord and the living entities are quantitatively related as the whole and the parts, the parts are nevertheless qualitatively one with the

whole. Thus the living entities, although always qualitatively one with the Supreme Lord, are in a relative position. The Supreme Personality of Godhead is the controller of everything, and the living entities are always controlled, either by the spiritual energy or by the material energy. Therefore a living entity can never become the controller of material or spiritual energies. The natural position of the living being is always as a subordinate of the Supreme Personality of Godhead. When one agrees to act in such a position, he attains perfection in life, but if one rebels against this principle, he is in the conditioned state.

Adi TEXT 5.67

agaṇya, ananta yata aṇḍa-sanniveśa

tata-rūpe puruṣa kare sabāte prakāśa //CC Adi, 5.67//

SYNONYMS

agaṇya—innumerable; ananta—unlimited; yata—all; aṇḍa—universes; sanniveśa—groups; tata-rūpe—in as many forms; puruṣa—the Lord; kare—does; sabāte—in every one of them; prakāśa—manifestation.

TRANSLATION

The puruṣa enters each and every one of the countless universes. He manifests Himself in as many separate forms as there are universes.

Adi TEXT 5.68

puruṣa-nāsāte yabe bāhirāya śvāsa

niśvāsa sahite haya brahmāṇḍa-prakāśa //CC Adi, 5.68//

SYNONYMS

puruṣa-nāsāte—in the nostrils of the Lord; yabe—when; bāhirāya—expels; śvāsa—breath; niśvāsa sahite—with that exhalation; haya—there is; brahmāṇḍa-prakāśa—manifestation of universes.

TRANSLATION

When the puruṣa exhales, the universes become manifest with each outward breath.

Adi TEXT 5.69

punarapi śvāsa yabe praveśe antare

śvāsa-saha brahmāṇḍa paiśe puruṣa-śarīre //CC Adi, 5.69//

SYNONYMS

punarapi—thereafter; śvāsa—breath; yabe—when; praveśe—enters; antare—within; śvāsa-saha—with that inhaled breath; brahmāṇḍa—universes; paiśe—enter; puruṣa-śarīre—within the body of the Lord.

TRANSLATION

Thereafter, when He inhales, all the universes again enter His body.

PURPORT

In His form as Kāraṇodakaśāyī Viṣṇu the Lord impregnates material nature by His glance. The transcendental molecules of that glance are particles of spirit, or spiritual atoms, which appear in different species of life according to the seeds of their individual karma from the previous cosmic manifestation. And the Lord Himself, by His partial representation, creates a body of innumerable universes and again enters each of those universes as Garbhodakaśāyī Viṣṇu. His coming in contact with māyā is explained in the Bhagavad-gītā by a comparison between air and the sky. The sky enters everything material, yet it is far away from us.

Adi TEXT 5.70

gavākṣera randhre yena trasareṇu cale

puruṣera loma-kūpe brahmāṇḍera jāle //CC Adi, 5.70//

SYNONYMS

gavākṣera—of windows of a room; randhre—within the holes; yena—like; trasareṇu—six atoms together; cale—moves; puruṣera—of the Lord; loma-kūpe—in the holes of the hair; brahmāṇḍera—of universes; jāle—a network.

TRANSLATION

Just as atomic particles of dust pass through the openings of a window, so the networks of universes pass through the pores of the skin of the puruṣa.

Adi TEXT 5.71

yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vila-jā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣam tam aham bhajāmi //CC Adi, 5.71//

SYNONYMS

yasya—whose; eka—one; niśvasita—of breath; kālam—time; atha—thus; avalambya—taking shelter of; jīvanti—live; loma-vila-jāḥ—grown from the hair holes; jagat-aṇḍa-nāthāḥ—the masters of the universes (the Brahmās); viṣṇuḥ mahān—the Supreme Lord, Mahā-Viṣṇu; saḥ—that; iha—here; yasya—whose; kalā-viśeṣaḥ—particular plenary portion or expansion; govindam—Lord Govinda; ādi-puruṣam—the original person; tam—Him; aham—I; bhajāmi—worship.

TRANSLATION

"The Brahmās and other lords of the mundane worlds appear from the pores of Mahā-Viṣṇu and remain alive for the duration of His one exhalation. I adore the primeval Lord, Govinda, of whom Mahā-Viṣṇu is a portion of a plenary portion."

PURPORT

This description of the Lord's creative energy is from the Brahma-saṁhitā (5.48), which Lord Brahmā compiled after his personal realization. When Mahā-Viṣṇu exhales, the spiritual seeds of the universes emanate from Him in the form of molecular particles like those that are visible, three times the size of an atom, when sunlight is diffused through a small hole. In these days of atomic research it will be a worthwhile engagement for atomic scientists to learn from this statement how the entire creation develops from the spiritual atoms emanating from the body of the Lord.

Adi TEXT 5.72

kvāhaṁ tamo-mahad-ahaṁ-kha-carāgni-vār-bhū-
saṁveṣṭitāṇḍa-ghaṭa-sapta-vitasti-kāyaḥ

kvedrg-vidhāvigāṇitāṇḍa-parāṇu-caryā-

vātādhva-roma-vivarasya ca te mahitvam //CC Adi, 5.72//

SYNONYMS

kva—where; aham—I; tamaḥ—material nature; mahat—the total material energy; aham—false ego; kha—ether; cara—air; agni—fire; vāḥ—water; bhū—earth; samveṣṭita—surrounded by; aṇḍa-ghaṭa—a potlike universe; sapta-vitasti—seven vitastis; kāyaḥ—body; kva—where; īdṛk—such; vidha—like; avigāṇita—unlimited; aṇḍa—universes; para-aṇu-caryā—moving like the atomic dust; vāta-adhva—air holes; roma—of hair on the body; vivarasya—of the holes; ca—also; te—Your; mahitvam—greatness.

TRANSLATION

"Where am I, a small creature of seven spans the measure of my own hand? I am enclosed in the universe composed of material nature, the total material energy, false ego, ether, air, water and earth. And what is Your glory? Unlimited universes pass through the pores of Your body just like particles of dust passing through the opening of a window."

PURPORT

When Lord Brahmā, after having stolen all Kṛṣṇa's cows and cowherd boys, returned and saw that the cows and boys were still roaming with Kṛṣṇa, he offered this prayer (Bhāg. 10.14.11) in his defeat. A conditioned soul, even one so great as Brahmā, who manages the affairs of the entire universe, cannot compare to the Personality of Godhead, for He can produce numberless universes simply by the spiritual rays emanating from the pores of His body. Material scientists should take lessons from the utterances of Śrī Brahmā regarding our insignificance in comparison to God. In these prayers of Brahmā there is much to learn for those who are falsely puffed up by the accumulation of power.

Adi TEXT 5.73

aṁśera aṁśa yei, 'kalā' tāra nāma

govindera pratimūrti śrī-balarāma //CC Adi, 5.73//

SYNONYMS

aṁśera—of the part; aṁśa—part; yei—that which; kalā—a kalā, or part of the plenary portion; tāra—its; nāma—name; govindera—of Lord Govinda; prati-mūrti—counterform; śrī-balarāma—Lord Balarāma.

TRANSLATION

A part of a part of a whole is called a kalā. Śrī Balarāma is the counterform of Lord Govinda.

Adi TEXT 5.74

tāṇra eka svarūpa--śrī-mahā-saṅkarṣaṇa

tāṇra aṁśa 'puruṣa' haya kalāte gaṇana //CC Adi, 5.74//

SYNONYMS

tāṇra—His; eka—one; svarūpa—manifestation; śrī-mahā-saṅkarṣaṇa—the great Lord Mahā-saṅkarṣaṇa; tāṇra—His; aṁśa—part; puruṣa—the Mahā-Viṣṇu incarnation; haya—is; kalāte gaṇana—counted as a kalā.

TRANSLATION

Balarāma's own expansion is called Mahā-Saṅkarṣaṇa, and His fragment, the puruṣa, is counted as a kalā, or a part of a plenary portion.

Adi TEXT 5.75

yāṇhāke ta' kalā kahi, tiṇho mahā-viṣṇu

mahā-puruṣāvatārī teṇho sarva-jīṣṇu //CC Adi, 5.75//

SYNONYMS

yāṇhāke—unto whom; ta'-certainly; kalā kahi—I say kalā; tiṇho—He; mahā-viṣṇu—Lord Mahā-Viṣṇu; mahā-puruṣāvatārī—Mahā-Viṣṇu, the source of other puruṣa incarnations; teṇho—He; sarva—jīṣṇu—all-pervading.

TRANSLATION

I say that this kalā is Mahā-Viṣṇu. He is the Mahā-puruṣa, who is the source of the other puruṣas and who is all-pervading.

Adi TEXT 5.76

garbhoda-kṣīroda-śāyī donhe 'puruṣa' nāma

sei dui, yāñra aṁśa,--viṣṇu, viśva-dhāma //CC Adi, 5.76//

SYNONYMS

garbha-uda—in the ocean known as Garbhodaka within the universe; kṣīra-uda-śāyī—one who lies in the ocean of milk; donhe—both of Them; puruṣa nāma—known as puruṣa, Lord Viṣṇu; sei—those; dui—two; yāñra aṁśa—whose plenary portions; viṣṇu viśva-dhāma—Lord Viṣṇu, the abode of the total universes.

TRANSLATION

Garbhodaśāyī and Kṣīrodaśāyī are both called puruṣas. They are plenary portions of Kāraṇodaśāyī Viṣṇu, the first puruṣa, who is the abode of all the universes.

PURPORT

The symptoms of the puruṣa are described in Laghu-bhāgavatāmṛta. While describing the incarnations of the Supreme personality of Godhead, the author has quoted from the Viṣṇu Purāṇa (6.8.59), where it is said: "Let me offer my respectful obeisances unto Puruṣottama, Lord Kṛṣṇa, who is always free from the contamination of the six material dualities; whose plenary expansion, Mahā-Viṣṇu, glances over matter to create the cosmic manifestation; who expands Himself in various transcendental forms, all of which are one and the same; who is the master of all living entities; who is always free and liberated from the contamination of material energy; and who, when He appears in this material world, seems one of us, although He has an eternally spiritual, blissful, transcendental form." In summarizing this statement, Rūpa Gosvāmī has concluded that the plenary expansion of the Supreme Personality of Godhead who acts in cooperation with the material energy is called the puruṣa.

Adi TEXT 5.77

viṣṇos tu trīṇi rūpāṇi

puruṣākhyāny atho viduḥ

ekam tu mahataḥ sraṣṭṛ

dvitīyaṁ tv aṇḍa-saṁsthitam

ṭṛtīyaṁ sarva-bhūta-sthaṁ

tāni jñātvā vimucyate //CC Adi, 5.77//

SYNONYMS

viṣṇoḥ—of Lord Viṣṇu; tu—certainly; trīṇi—three; rūpāṇi—forms; puruṣa-ākhyāni—celebrated as the puruṣa; atho—how; viduḥ—they know; ekam—one of them; tu—but; mahataḥ sraṣṭṛ—the creator of the total material energy; dvitīyam—the second; tu—but; aṇḍa-saṁsthitam—situated within the universe; ṭṛtīyam—the third; sarva-bhūta-sthaṁ—within the hearts of all living entities; tāni—these three; jñātvā—knowing; vimucyate—one becomes liberated.

TRANSLATION

"Viṣṇu has three forms called puruṣas. The first, Mahā-Viṣṇu, is the creator of the total material energy [mahat], the second is Garbhodaśāyī, who is situated within each universe, and the third is Kṣīrodaśāyī, who lives in the heart of every living being. He who knows these three becomes liberated from the clutches of māyā.

PURPORT

This verse appears in the Laghu-bhāgavatāmṛta (Pūrva 2.9), where it has been quoted from the Sātvata-tantra.

Adi TEXT 5.78

yadyapi kahiye tānre kṛṣṇera 'kalā' kari

matsya-kūrmādy-avatārera tiṅho avatārī //CC Adi, 5.78//

SYNONYMS

yadyapi—although; kahiye—I say; tānre—to Him; kṛṣṇera—of Lord Kṛṣṇa; kalā—part of the part; kari—making; matsya—the fish incarnation; kūrma-ādi—the tortoise incarnation and others; avatārera—of all these incarnations; tiṅho—He; avatārī—the original source.

TRANSLATION

Although Kṣīrodaśāyī Viṣṇu is called a kalā of Lord Kṛṣṇa, He is the source of Matsya, Kūrma and the other incarnations.

Adi TEXT 5.79

ete cāmśa-kalāḥ puṁsaḥ

kṛṣṇas tu bhagavān svayam

indrāri-vyākulaṁ lokam

mṛdayanti yuge yuge //CC Adi, 5.79//

SYNONYMS

ete—all these; ca—also; aṁśa-kalāḥ—part or part of the part; puṁsaḥ—of the Supreme Person; kṛṣṇaḥ tu—but Lord Kṛṣṇa; bhagavān—the original Personality of Godhead; svayam—Himself; indra-ari—the demons; vyākulam—disturbed; lokam—all the planets; mṛdayanti—makes them happy; yuge yuge—in different millenniums.

TRANSLATION

"All these incarnations of Godhead are either plenary portions or parts of the plenary portions of the puruṣa-avatāras. But Kṛṣṇa is the Supreme Personality of Godhead Himself. In every age He protects the world through His different features when the world is disturbed by the enemies of Indra."

PURPORT

This quotation is from Śrīmad-Bhāgavatam (1.3.28).

Adi TEXT 5.80

sei puruṣa sṛṣṭi-sthiti-pralayera kartā

nānā avatāra kare, jagatera bhartā //CC Adi, 5.80//

SYNONYMS

sei—that; puruṣa—the Personality of Godhead; sṛṣṭi-sthiti-pralayera—of creation, maintenance and annihilation; kartā—creator; nānā—various; avatāra—incarnations; kare—makes; jagatera—of the material world; bhartā—maintainer.

TRANSLATION

That puruṣa [Kṣīrodakaśāyī Viṣṇu] is the performer of creation, maintenance and destruction. He manifests Himself in many incarnations, for He is the maintainer of the world.

Adi TEXT 5.81

sṛṣṭi-ādi-nimitte yei aṁśera avadhāna

sei ta' aṁśere kahi 'avatāra' nāma //CC Adi, 5.81//

SYNONYMS

sṛṣṭi-ādi-nimitte—for the cause of creation, maintenance and annihilation; yei—which; aṁśera avadhāna—manifestation of the part; sei ta'-that certainly; aṁśere kahi—I speak about that plenary expansion; avatāra nāma—by the name "incarnation."

TRANSLATION

That fragment of the Mahā-puruṣa who appears for the purpose of creation, maintenance and annihilation is called an incarnation.

Adi TEXT 5.82

ādyāvatāra, mahā-puruṣa, bhagavān

sarva-avatāra-bīja, sarvāśraya-dhāma //CC Adi, 5.82//

SYNONYMS

ādyā-avatāra—the original incarnation; mahā-puruṣa—Lord Mahā-Viṣṇu; bhagavān—the Personality of Godhead; sarva-avatāra-bīja—the seed of all different kinds of incarnations; sarva-āśraya-dhāma—the shelter of everything.

TRANSLATION

That Mahā-puruṣa is identical with the Personality of Godhead. He is the original incarnation, the seed of all others, and the shelter of everything.

Adi TEXT 5.83

ādyo 'vatāraḥ puruṣaḥ parasya

kālaḥ svabhāvaḥ sad-āsan manaś ca

dravyam vikāro guṇa indriyāṇi

virāṭ svarāṭ sthāsnu carīṣṇu bhūmnaḥ //CC Adi, 5.83//

SYNONYMS

ādyah avatārah—original incarnation; puruṣah—the Lord; parasya—of the Supreme; kālah—time; svabhāvaḥ—nature; sat-asat—cause and effect; manaḥ ca—as well as the mind; dravyam—the five elements; vikārah—transformation or the false ego; guṇah—modes of nature; indriyāṇi—senses; virāṭ—the universal form; svarāṭ—complete independence; sthāsnu—immovable; carīṣṇu—movable; bhūmnaḥ—of the Supreme Personality of Godhead.

TRANSLATION

"The puruṣa is the primary incarnation of the Supreme Personality of Godhead. Time, nature, prakṛti (as cause and effect), the mind, the material elements, false ego, the modes of nature, the senses, the universal form, complete independence and the moving and nonmoving beings appear subsequently as His opulences."

PURPORT

Describing the incarnations and their symptoms, the Laghu-bhāgavatāmṛta has stated that when Lord Kṛṣṇa descends to conduct the creative affairs of the material manifestation, He is an avatāra, or incarnation. The two categories of avatāras are empowered devotees and tad-ekātma-rūpa (the Lord Himself). An example of tad-ekātma-rūpa is Śeṣa, and an example of a devotee is Vasudeva, the father of Lord Kṛṣṇa. Śrīla Baladeva Vidyābhūṣaṇa has commented that the material cosmic manifestation is a partial kingdom of God where God must sometimes come to execute a specific function. The plenary portion of the Lord through whom Lord Kṛṣṇa executes such actions is called Mahā-Viṣṇu, who is the primal beginning of all incarnations. Inexperienced observers presume that the material energy provides both the cause and the elements of the cosmic manifestation and that the living entities are the enjoyers of material nature. But the devotees of the Bhāgavata school, which has scrutinizingly examined the entire situation, can understand that material nature can independently be neither the supplier of the material elements nor the cause of the material manifestation. Material nature gets the power to supply the material elements from the glance of the supreme puruṣa, Mahā-Viṣṇu, and when empowered by Him she is called the cause of the material manifestation. Both features of material nature, as the cause of the material creation and as the source of its elements, exist due to the

glance of the Supreme Personality of Godhead. The various expansions of the Supreme Lord who act to empower the material energy are known as plenary expansions or incarnations. As illustrated by the example of many flames lit from one flame, all these plenary expansions and incarnations are as good as Viṣṇu Himself; nevertheless, because of their activities in controlling māyā, sometimes they are known as māyika, or having a relationship with māyā. This is a verse from Śrīmad-Bhāgavatam (2.6.42).

Adi TEXT 5.84

jagṛhe pauruṣaṁ rūpaṁ

bhagavān mahad-ādibhiḥ

sambhūtaṁ ṣoḍaśa-kalam

ādau loka-sisṛkṣayā //CC Adi, 5.84//

SYNONYMS

jagṛhe—accepted; pauruṣaṁ—the puruṣa incarnation; rūpaṁ—the form; bhagavān—the Supreme Personality of Godhead; mahat-ādibhiḥ—by the total material energy etc.; sambhūtaṁ—created; ṣoḍaśa—sixteen; kalam—energies; ādau—originally; loka—the material worlds; sisṛkṣayā—with the desire to create.

TRANSLATION

"In the beginning of the creation, the Lord expanded Himself in the form of the puruṣa incarnation, accompanied by all the ingredients of material creation. First He created the sixteen principal energies suitable for creation. This was for the purpose of manifesting the material universes."

PURPORT

This is a verse from Śrīmad-Bhāgavatam (1.3.1). The commentary of Madhva on Śrīmad-Bhāgavatam mentions that the following sixteen spiritual energies are present in the spiritual world: (1) śrī, (2) bhū, (3) līlā, (4) kānti, (5) kīrti, (6) tuṣṭi, (7) gīr, (8) puṣṭi, (9) satyā (10) jñānājñānā, (11) jayā utkarṣiṇī, (12) vimalā, (13) yogamāyā, (14) prahvī, (15) īśānā and (16) anugrahā. In his commentary on the Laghu-bhāgavatāmṛta, Śrī Baladeva Vidyābhūṣaṇa has said that the above energies are also known by nine names: (1) vimalā, (2) utkarṣiṇī (3) jñānā, (4)

kriyā, (5) yogā, (6) prahvī, (7) satyā, (8) īśānā and (9) anugrahā. In the Bhagavat-sandarbhā of Śrīla Jīva Gosvāmī (Anuccheda 103) they are described as śrī, puṣṭi, gīr, kānti, kīrti, tuṣṭi, ilā, jaya; vidyāvidyā, māyā, samvit, sandhinī, hlādinī, bhakti, mūrti, vimalā, yogā, prahvī, īśānā, anugrahā, etc. All these energies act in different spheres of the Lord's supremacy.

Adi TEXT 5.85

yadyapi sarvāśraya tiṅho, tāñhāte saṁsāra
antarātmā-rūpe tiṅho jagat-ādhāra //CC Adi, 5.85//

SYNONYMS

yadyapi—although; sarva-āśraya—the shelter of everything; tiṅho—He (the Lord); tāñhāte—in Him; saṁsāra—the material creation; antaḥ-ātmā-rūpe—in the form of the Supersoul; tiṅho—He; jagat-ādhāra—the support of the whole creation.

TRANSLATION

Although the Lord is the shelter of everything and although all the universes rest in Him, He, as the Supersoul, is also the support of everything.

Adi TEXT 5.86

prakṛti-sahite tāñra ubhaya sambandha
tathāpi prakṛti-saha nāhi sparśa-gandha //CC Adi, 5.86//

SYNONYMS

prakṛti-sahite—with the material energy; tāñra—His; ubhaya sambandha—both relationships; tathāpi—still; prakṛti-saha—with the material nature; nāhi—there is not; sparśa-gandha—even the slightest contact.

TRANSLATION

Although He is thus connected with the material energy in two ways, He does not have the slightest contact with it.

PURPORT

In the Laghu-bhāgavatāmṛta, Śrīla Rūpa Gosvāmī, commenting upon the Lord's

transcendental position beyond the material qualities, says that Viṣṇu, as the controller and superintendent of material nature, has a connection with the material qualities. That connection is called yoga. However, the person who directs a prison is not also a prisoner. Similarly, although the Supreme Personality of Godhead Viṣṇu directs or supervises the qualitative nature, He has no connection with the material modes of nature. The expansions of Lord Viṣṇu always retain their supremacy; they are never connected with the material qualities. One may argue that Mahā-Viṣṇu cannot have any connection with the material qualities, because if He were so connected, Śrīmad-Bhāgavatam would not state that material nature, ashamed of her thankless task of acting to induce the living entities to become averse to the Supreme Lord, remains behind the Lord in shyness. In answer to this argument, it may be said that the word guṇa means "regulation." Lord Viṣṇu, Lord Brahmā and Lord Śiva are situated within this universe as the directors of the three modes, and their connection with the modes is known as yoga. This does not indicate, however, that these personalities are bound by the qualities of nature. Lord Viṣṇu specifically is always the controller of the three qualities. There is no question of His coming under their control.

Although the causal and element-supplying features exist in material nature by dint of the glance of the Supreme Personality of Godhead, the Lord is never affected by glancing over the material qualities. By the will of the Supreme Lord the different qualitative changes in the material world take place, but there is no possibility of material affection, change or contamination for Lord Viṣṇu.

Adi TEXT 5.87

etad īśanam īśasya

prakṛti-stho 'pi tad-guṇaiḥ

na yujyate sadātmā-sthair

yathā buddhis tad-āśrayā //CC Adi, 5.87//

SYNONYMS

etad—this is; īśanam—opulence; īśasya—of the Lord; prakṛti-sthaḥ—within this material world; api—although; tat-guṇaiḥ—by the material qualities; na yujyate—never affected; sadā—always; ātmā-sthaiḥ—situated in His own energy; yathā—as also; buddhiḥ—intelligence; tat—His; āśrayā—devotees.

TRANSLATION

"This is the opulence of the Lord. Although situated within the material nature, He is never affected by the modes of nature. Similarly, those who have surrendered to Him and have fixed their intelligence upon Him are not influenced by the modes of nature."

PURPORT

This is a verse from Śrīmad-Bhāgavatam (1.11.38).

Adi TEXT 5.88

ei mata gītāteha punaḥ punaḥ kaya

sarvadā īśvara-tattva acintya-śakti haya //CC Adi, 5.88//

SYNONYMS

ei mata—in this way; gītāteha—in the Bhagavad-gītā; punaḥ punaḥ—again and again; kaya—it is said; sarvadā—always; īśvara-tattva—the truth of the Absolute Truth; acintya-śakti haya—is inconceivable.

TRANSLATION

Thus the Bhagavad-gītā also states again and again that the Absolute Truth always possesses inconceivable power.

Adi TEXT 5.89

āmi ta' jagate vasi, jagat āmāte

nā āmi jagate vasi, nā āmā jagate //CC Adi, 5.89//

SYNONYMS

āmi—I; ta'-certainly; jagate—in the material world; vasi—situated; jagat—the whole material creation; āmāte—in Me; nā—not; āmi—I; jagate—within the material world; vasi—situated; nā—nor; āmā—on Me; jagate—the material world.

TRANSLATION

"I am situated in the material world, and the world rests in Me. But at the same

time I am not situated in the material world, nor does it rest on Me in truth.

PURPORT

Nothing in existence is possible unless energized by the will of the Lord. The entire manifested creation is therefore resting on the energy of the Lord, but one should not therefore presume that the material manifestation is identical with the Supreme Personality of Godhead. A cloud may rest in the sky, but that does not mean that the sky and the cloud are one and the same. Similarly, the qualitative material nature and its products are never identical with the Supreme Lord. The tendency to lord it over material nature, or *māyā*, cannot be a feature of the Supreme Personality of Godhead. When He descends to the material world, He maintains His transcendental nature, unaffected by the material qualities. In both the spiritual and material worlds, He is always the controller of all energies. The uncontaminated spiritual nature always exists within Him. The Lord appears and disappears in the material world in different features for His pastimes, yet He is the origin of all cosmic manifestations.

The material manifestation cannot exist separate from the Supreme Lord, yet Lord Viṣṇu, the Supreme Personality of Godhead, in spite of His connection with material nature, cannot be subordinate to nature's influence. His original form of eternal bliss and knowledge is never subordinate to the three qualities of material nature. This is a specific feature of the Supreme Lord's inconceivable potencies.

Adi TEXT 5.90

acintya aiśvarya ei jāniha āmāra

ei ta' gītāra artha kaila paracāra //CC Adi, 5.90//

SYNONYMS

acintya—inconceivable; aiśvarya—opulence; ei—this; jāniha—you must know; āmāra—of Me; ei ta'-this; gītāra artha—the meaning of the Bhagavad-gītā; kaila paracāra—Lord Kṛṣṇa propagated.

TRANSLATION

"O Arjuna, you should know this as My inconceivable opulence." This is the meaning propagated by Lord Kṛṣṇa in the Bhagavad-gītā.

Adi TEXT 5.91

sei ta' puruṣa yāñra 'amśa' dhare nāma

caitanyera saṅge sei nityānanda-rāma //CC Adi, 5.91//

SYNONYMS

sei ta'-that; puruṣa—Supreme Person; yāñra—of whom; amśa—as part; dhare nāma—is known; caitanyera saṅge—with Śrī Caitanya Mahāprabhu; sei—that; nityānanda-rāma—Lord Nityānanda or Balarāma.

TRANSLATION

That Mahā-puruṣa [Kāraṇodakaśāyī Viṣṇu] is known as a plenary part of Him who is Lord Nityānanda Balarāma, the favorite associate of Lord Caitanya.

Adi TEXT 5.92

ei ta' navama ślokerā artha-vivaraṇa

daśama ślokerā artha śuna diyā mana //CC Adi, 5.92//

SYNONYMS

ei ta'-thus; navama ślokerā—of the ninth verse; artha-vivaraṇa—description of the meaning; daśama ślokerā—of the tenth verse; artha—meaning; śuna—hear; diyā mana—with attention.

TRANSLATION

I have thus explained the ninth verse, and now I shall explain the tenth. Please listen with rapt attention.

Adi TEXT 5.93

yasyāmśāṁśaḥ śrīla-garbhoda-śāyī

yan-nābhy-abjaṁ loka-saṅghāta-nālam

loka-sraṣṭuḥ sūtikā-dhāma dhātus

taṁ śrī-nityānanda-rāmaṁ prapadye //CC Adi, 5.93//

SYNONYMS

yasya—whose; aṁśa-aṁśaḥ—portion of a plenary portion; śrīla-garbha-uda-śāyī—Garbhodakaśāyī Viṣṇu; yat—of whom; nābhi-abjam—the navel lotus; loka-saṅghāta—of the multitude of planets; nālam—having a stem that is the resting place; loka-sraṣṭuḥ—of Lord Brahmā, creator of the planets; sūtikā-dhāma—the birthplace; dhātuḥ—of the creator; tam—to Him; śrī-nityānanda-rāmam—to Lord Balarāma in the form of Lord Nityānanda; prapadye—I surrender.

TRANSLATION

I offer my full obeisances unto the feet of Śrī Nityānanda Rāma, a partial part of whom is Garbhodakaśāyī Viṣṇu. From the navel of Garbhodakaśāyī Viṣṇu sprouts the lotus that is the birthplace of Brahmā, the engineer of the universe. The stem of that lotus is the resting place of the multitude of planets.

PURPORT

In the Mahābhārata, Śānti-parva, it is said that He who is Pradyumna is also Aniruddha. He is also the father of Brahmā. Thus Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu are identical plenary expansions of Pradyumna, the original Deity of Brahmā, who is born from the lotus flower. It is Pradyumna who gives Brahmā direction for cosmic management. A full description of Brahmā's birth is given in Śrīmad-Bhāgavatam (3.8.15-16).

Describing the features of the three puruṣas, the Laghu-bhāgavatāmṛta says that Garbhodakaśāyī Viṣṇu has a four-handed form, and when He Himself enters the hollow of the universe and lies down in the ocean of milk He is known as Kṣīrodakaśāyī Viṣṇu, who is the Supersoul of all living entities, including the demigods. In the Sātvata-tantra it is said that the third puruṣa incarnation, Kṣīrodakaśāyī Viṣṇu, is situated as the Supersoul in everyone's heart. This Kṣīrodakaśāyī Viṣṇu is an expansion of Garbhodakaśāyī Viṣṇu for pastimes.

Adi TEXT 5.94

sei ta' puruṣa ananta-brahmāṇḍa sṛjyā

saba aṇḍe praveśilā bahu-mūrti hañā //CC Adi, 5.94//

SYNONYMS

sei—that; ta'-certainly; puruṣa—incarnation; ananta-brahmāṇḍa—innumerable universes; sṛjyā—creating; saba—all; aṇḍe—in the egglike universes; praveśilā—entered; bahu-mūrti hañā—taking multifarious forms.

TRANSLATION

After creating millions of universes, the first puruṣa entered into each of them in a separate form, as Śrī Garbhodakaśāyī.

Adi TEXT 5.95

bhitare praveśi' dekhe saba andhakāra

rahite nāhika sthāna karila vicāra //CC Adi, 5.95//

SYNONYMS

bhitare—within the universe; praveśi'-entering; dekhe—He sees; saba—all; andhakāra—darkness; rahite—to stay; nāhika—there is not; sthāna—place; karila vicāra—considered.

TRANSLATION

Entering the universe, He found only darkness, with no place in which to reside. Thus He began to consider.

Adi TEXT 5.96

nijāṅga-sveda-jala karila sṛjana

sei jale kaila ardha-brahmāṇḍa bharaṇa //CC Adi, 5.96//

SYNONYMS

nija-aṅga—of His own body; sveda-jala—water from perspiration; karila—did; sṛjana—creation; sei jale—with that water; kaila—did; ardha-brahmāṇḍa—half of the universe; bharaṇa—filling.

TRANSLATION

Then He created water from the perspiration of His own body and with that water filled half the universe.

Adi TEXT 5.97

brahmāṇḍa-pramāṇa pañcāśat-koṭi-yojana

āyāma, vistāra, dui haya eka sama //CC Adi, 5.97//

SYNONYMS

brahmāṇḍa-pramāṇa—measurement of the universe; pañcāśat—fifty; koṭi—ten millions; yojana—lengths of eight miles; āyāma—length; vistāra—breadth; dui—both of them; haya—are; eka sama—one and the same.

TRANSLATION

The universe measures five hundred million yojanas. Its length and breadth are one and the same.

Adi TEXT 5.98

jale bhari' ardha tāñhā kaila nija-vāsa

āra ardhe kaila caudda-bhuvana prakāśa //CC Adi, 5.98//

SYNONYMS

jale—with water; bhari'-filling; ardha—half; tāñhā—there; kaila—made; nija-vāsa—own residence; āra—other; ardhe—in the half; kaila—did; caudda-bhuvana—fourteen worlds; prakāśa—manifestation.

TRANSLATION

After filling half the universe with water, He made His own residence therein and manifested the fourteen worlds in the other half.

PURPORT

The fourteen worlds are enumerated in Śrīmad-Bhāgavatam, Second Canto, Fifth Chapter. The upper planetary systems are (1) Bhū, (2) Bhuvar, (3) Svar, (4) Mahar, (5) Janas, (6) Tapas and (7) Satya. The seven lower planetary systems are (1) Tala, (2) Atala, (3) Vitala, (4) Nitala, (5) Talātala, (6) Mahātala and (7) Sutala. The lower planets, as a whole, are called Pātāla. Among the upper planetary systems, Bhū, Bhuvar and Svar constitute Svargaloka, and the rest are called Martya. The entire universe is thus known as Triloka.

Adi TEXT 5.99

tāñhāi prakāṣa kaila vaikunṭha nija-dhāma

śeṣa-śayana-jale karila viśrāma //CC Adi, 5.99//

SYNONYMS

tānhāi—there; prakāṣa—manifestation; kaila—did; vaikunṭha—the spiritual world; nija-dhāma—His own abode; śeṣa—of Lord Śeṣa; śayana—on the bed; jale—on the water; karila—did; viśrāma—rest.

TRANSLATION

There He manifested Vaikunṭha as His own abode and rested in the waters on the bed of Lord Śeṣa.

Adi TEXTS 5.100-101

ananta-śayyāte tānhā karila śayana

sahasra mastaka tānra sahasra vadana

sahasra-caraṇa-hasta, sahasra-nayana

sarva-avatāra-bīja, jagat-kāraṇa //CC Adi, 5.100-101//

SYNONYMS

ananta-śayyāte—on Lord Ananta as a bed; tānhā—there; karila śayana—lay down; sahasra—thousands; mastaka—heads; tānra—His; sahasra vadana—thousands of faces; sahasra—thousands; caraṇa—legs; hasta—hands; sahasra-nayana—thousands of eyes; sarva-avatāra-bīja—the seed of all incarnations; jagat-kāraṇa—the cause of the material world.

TRANSLATION

He lay there with Ananta as His bed. Lord Ananta is a divine serpent having thousands of heads, thousands of faces, thousands of eyes and thousands of hands and feet. He is the seed of all incarnations and is the cause of the material world.

PURPORT

In the reservoir of water first created by the perspiration of Garbhodakaśāyī Viṣṇu, the Lord lies on the Śeṣa plenary expansion of Viṣṇu, who is described in Śrīmad-Bhāgavatam and in the four Vedas as follows:

sahasra-śīrṣā puruṣaḥ sahasrākṣaḥ sahasra-pāt

sa bhūmiṁ viśvato vṛtvātyatiṣṭhad daśāṅgulam

The Viṣṇu form called Ananta-śayana has thousands of hands and legs and thousands of eyes, and He is the active generator of all the incarnations within the material world.

Adi TEXT 5.102

tāṅra nābhi-padma haite uṭhila eka padma

sei padme haila brahmāra janma-sadma //CC Adi, 5.102//

SYNONYMS

tāṅra—His; nābhi-padma—lotus navel; haite—from; uṭhila—grew; eka—one; padma—lotus flower; sei padme—on that lotus; haila—there was; brahmāra—of Lord Brahmā; janma-sadma—the place of birth.

TRANSLATION

From His navel grew a lotus flower, which became the birthplace of Lord Brahmā.

Adi TEXT 5.103

sei padma-nāle haila caudda-bhuvana

teṅho brahmā hañā sṛṣṭi karila sṛjana //CC Adi, 5.103//

SYNONYMS

sei padma-nāle—within the stem of that lotus flower; haila—were; caudda-bhuvana—the fourteen worlds; teṅho—He Himself; brahmā hañā—appearing as Brahmā; sṛṣṭi—the creation; karila sṛjana—created.

TRANSLATION

Within the stem of that lotus were the fourteen worlds. Thus the Supreme Lord, as Brahmā, created the entire creation.

Adi TEXT 5.104

viṣṇu-rūpa hañā kare jagat pālana

guṇātīta-viṣṇu sparśa nāhi māyā-guṇe //CC Adi, 5.104//

SYNONYMS

viṣṇu-rūpa—the form of Lord Viṣṇu; hañā—becoming; kare—does; jagat pālana—maintenance of the material world; guṇa-atīta—beyond the material qualities; viṣṇu—Lord Viṣṇu; sparśa—touch; nāhi—not; māyā-guṇe—in the material qualities.

TRANSLATION

And as Lord Viṣṇu He maintains the entire world. Lord Viṣṇu, being beyond all material attributes, has no touch with the material qualities.

PURPORT

Śrī Baladeva Vidyābhūṣaṇa says that although Viṣṇu is the predominating Deity of the quality of goodness in the material world, He is never affected by the quality of goodness, for He directs that quality simply by His supreme will. It is said that all living entities can derive all good fortune from the Lord simply by His will. In the Vāmana Purāṇa it is said that the same Viṣṇu expands Himself as Brahmā and Śiva to direct the different qualities.

Because Lord Viṣṇu expands the quality of goodness, He has the name Sattvatanu. The multifarious incarnations of Kṣīrodakaśāyī Viṣṇu are known as Sattvatanu. Therefore in all Vedic scriptures Viṣṇu has been described as being free from all material qualities. In the Tenth Canto of Śrīmad-Bhāgavatam it is said:

harir hi nirguṇaḥ sākṣāt

puruṣaḥ prakṛteḥ paraḥ

sa sarva-dṛg upadraṣṭā

taṁ bhajan nirguṇo bhavet

"The Supreme Personality of Godhead, Hari, is always uncontaminated by the modes of material nature, for He is beyond the material manifestation. He is the source of the knowledge of all the demigods, headed by Lord Brahmā, and He is the witness of everything. Therefore one who worships the Supreme Lord Viṣṇu also attains freedom from the contamination of material nature." (Bhāg. 10.88.5) One can attain freedom from the contamination of material nature by worshipping

Viṣṇu, and therefore He is called Sattvatanu, as described above.

Adi TEXT 5.105

rudra-rūpa dhari' kare jagat saṁhāra

sṛṣṭi-sthiti-pralaya--icchāya yāñhāra //CC Adi, 5.105//

SYNONYMS

rudra-rūpa—the form of Lord Śiva; dhari'-accepting; kare—does; jagat saṁhāra—annihilation of the material world; sṛṣṭi-sthiti-pralaya—creation, maintenance and annihilation; icchāya—by the will; yāñhāra—of whom.

TRANSLATION

Assuming the form of Rudra, He destroys the creation. Thus creation, maintenance and dissolution are created by His will.

PURPORT

Maheśvara, or Lord Śiva, is not an ordinary living being, nor is he equal to Lord Viṣṇu. Effectively comparing Lord Viṣṇu and Lord Śiva, the Brahma-saṁhitā says that Viṣṇu is like milk, whereas Śiva is like curd. Curd is nothing like milk, but nevertheless it is milk also.

Adi TEXT 5.106

hiraṇya-garbha, antaryāmī, jagat-kāraṇa

yāñra aṁśa kari' kare virāṭa-kalpana //CC Adi, 5.106//

SYNONYMS

hiraṇya-garbha—of the name Hiraṇyagarbha; antaḥ-yāmī—the Supersoul; jagat-kāraṇa—the cause of the material world; yāñra aṁśa kari'-taking as His expansion; kare—does; virāṭa-kalpana—conception of the universal form.

TRANSLATION

He is the Supersoul, Hiraṇyagarbha, the cause of the material world. The universal form is conceived as His expansion.

Adi TEXT 5.107

hena nārāyaṇa,--yāñra amśera amśa

sei prabhu nityānanda--sarva-avataṁsa //CC Adi, 5.107//

SYNONYMS

hena—such; nārāyaṇa—Lord Nārāyaṇa; yāñra—of whom; amśera—of the plenary part; amśa—apart; sei—that; prabhu—the Lord; nityānanda—of the name Nityānanda; sarva-avataṁsa—the source of all incarnations.

TRANSLATION

That Lord Nārāyaṇa is a part of a plenary part of Lord Nityānanda Balarāma, who is the source of all incarnations.

Adi TEXT 5.108

daśama ślokera artha kaila vivaraṇa

ekādaśa ślokera artha śuna diyā mana //CC Adi, 5.108//

SYNONYMS

daśama—tenth; ślokera—of the verse; artha—meaning; kaila—have done; vivaraṇa—description; ekādaśa—eleventh; ślokera—of the verse; artha—meaning; śuna—please hear; diyā mana—with the mind.

TRANSLATION

I have thus explained the tenth verse. Now please listen to the meaning of the eleventh verse with all your mind.

Adi TEXT 5.109

yasyāmśāmśāmśaḥ parātmākhilānām

poṣṭā viṣṇur bhāti dugdhābdhi-śāyī

kṣauṇī-bhartā yat-kalā so 'py anantas

taṁ śrī-nityānanda-rāmaṁ prapadye //CC Adi, 5.109//

SYNONYMS

yasya—whose; amśa-amśa-amśaḥ—a portion of a portion of a plenary portion;

para-ātmā—the Supersoul; akhilānām—of all living entities; poṣṭā—the maintainer; viṣṇuḥ—Viṣṇu; bhāti—appears; dugdha-abdhi-śāyī—Kṣīrodakaśāyī Viṣṇu; kṣaunī-bhartā—upholder of the earth; yat—whose; kalā—portion of a portion; saḥ—He; api—certainly; anantaḥ—Śeṣa Nāga; tam—to Him; śrī-nityānanda-rāmam—to Lord Balarāma in the form of Lord Nityānanda; prapadye—I surrender.

TRANSLATION

I offer my respectful obeisances unto the feet of Śrī Nityānanda Rāma, whose secondary part is the Viṣṇu lying in the ocean of milk. That Kṣīrodakaśāyī Viṣṇu is the Supersoul of all living entities and the maintainer of all the universes. Śeṣa Nāga is His further subpart.

Adi TEXT 5.110

nārāyaṇera nābhi-nāla-madhyete dharaṇī

dharaṇīra madhye sapta samudra ye gaṇi //CC Adi, 5.110//

SYNONYMS

nārāyaṇera—of Lord Nārāyaṇa; nābhi-nāla—the stem from the navel; madhyete—within; dharaṇī—the material planets; dharaṇīra madhye—among the material planets; sapta—seven; samudra—oceans; ye gaṇi—they count.

TRANSLATION

The material planets rest within the stem that grew from the lotus navel of Lord Nārāyaṇa. Among these planets are seven oceans.

Adi TEXT 5.111

tānhā kṣīrodadhi-madhye 'śvetadvīpa' nāma

pālayitā viṣṇu,--tānra sei nija dhāma //CC Adi, 5.111//

SYNONYMS

tānhā—within that; kṣīra-udadhi-madhye—in part of the ocean known as the ocean of milk; śvetadvīpa nāma—the island named Śvetadvīpa; pālayitā viṣṇu—the maintainer, Lord Viṣṇu; tānra—of Him; sei—that; nija dhāma—own residential quarters.

TRANSLATION

There, in part of the ocean of milk, lies Śvetadvīpa, the abode of the sustainer, Lord Viṣṇu.

PURPORT

In the Siddhānta-śiromaṇi, an astrological text, the different oceans are described as follows: (1) the ocean of salt water, (2) the ocean of milk, (3) the ocean of yogurt, (4) the ocean of clarified butter, (5) the ocean of sugarcane juice, (6) the ocean of liquor and (7) the ocean of sweet water. On the southern side of the ocean of salt water is the ocean of milk, where Lord Kṣīrodakaśāyī Viṣṇu resides. He is worshiped there by demigods like Brahmā.

Adi TEXT 5.112

sakala jīvera tiṅho haye antaryāmī

jagat-pālaka tiṅho jagatera svāmī //CC Adi, 5.112//

SYNONYMS

sakala—all; jīvera—of the living entities; tiṅho—He; haye—is; antaḥ-yāmī—the Supersoul; jagat-pālaka—the maintainer of the material world; tiṅho—He; jagatera svāmī—the Lord of the material world.

TRANSLATION

He is the Supersoul of all living entities. He maintains this material world, and He is its Lord.

PURPORT

The Laghu-bhāgavatāmṛta gives the following description of the Viṣṇuloka within this universe, quoted from the Viṣṇu-dharmottara: "Above Rudraloka, the planet of Lord Śiva, is the planet called Viṣṇuloka, 400,000 miles in circumference, which is inaccessible to any mortal living being. Above that Viṣṇuloka and east of the Sumeru Hill is a golden island called Mahā-Viṣṇuloka, in the ocean of salt water. Lord Brahmā and other demigods sometimes go there to meet Lord Viṣṇu. Lord Viṣṇu lies there with the goddess of fortune, and it is said that during the four months of the rainy season He enjoys sleeping on that Śeṣa Nāga bed. East of Sumeru is the ocean of milk, in which there is a white city on a white island where the Lord can be seen sitting with His consort,

Lakṣmījī, on a throne of Śeṣa. That feature of Viṣṇu also enjoys sleeping during the four months of the rainy season. The Śvetadvīpa in the milk ocean is situated just south of the ocean of salt water. It is calculated that the area of Śvetadvīpa is 200,000 square miles. This transcendently beautiful island is decorated with desire trees to please Lord Viṣṇu and His consort." There are references to Śvetadvīpa in the Brahmāṇḍa Purāṇa, Viṣṇu Purāṇa, Mahābhārata and Padma Purāṇa, and there is the following reference in Śrīmad-Bhāgavatam (11.15.18).

śvetadvīpa-patau cittam

śuddhe dharma-maye mayi

dhārayaṁ chvetatām yāti

ṣaḍ-ūrmi-rahito naraḥ

"My dear Uddhava, you may know that My transcendental form of Viṣṇu in Śvetadvīpa is identical with Me in divinity. Anyone who places this Lord of Śvetadvīpa within his heart can surpass the pangs of the six material tribulations: hunger, thirst, birth, death, lamentation and illusion. Thus one can attain his original, transcendental form."

Adi TEXT 5.113

yuga-manvantare dhari' nānā avatāra

dharma saṁsthāpana kare, adharma saṁhāra //CC Adi, 5.113//

SYNONYMS

yuga-manu-antare—in the ages and millenniums of Manu; dhari'-accepting; nānā—various; avatāra—incarnations; dharma saṁsthāpana kare—establishes the principles of religion; adharma saṁhāra—vanquishing irreligious principles.

TRANSLATION

In the ages and millenniums of Manu, He appears as different incarnations to establish the principles of real religion and vanquish the principles of irreligion.

PURPORT

Lord Viṣṇu, who lies in the ocean of milk, incarnates Himself in various forms to maintain the laws of the cosmos and annihilate the causes of disturbance. Such

incarnations are visible in every manv-antara (i.e., in the course of the reign of each Manu, who lives for 71 x 4,320,000 years). Fourteen such Manus take their birth and die, to yield a place for the next, during one day of Brahmā.

Adi TEXT 5.114

deva-gaṇe nā pāya yāñhāra daraśana

kṣīrodaka-tīre yāi' kareṇa stavana //CC Adi, 5.114//

SYNONYMS

deva-gaṇe—the demigods; nā—not; pāya—get; yāñhāra—whose; daraśana—sight; kṣīra-udaka-tīre—on the bank of the ocean of milk; yāi'-go; kareṇa stavana—offer prayers.

TRANSLATION

Unable to see Him, the demigods go to the bank of the ocean of milk and offer prayers to Him.

PURPORT

The denizens of heaven, who live in the planetary systems beginning from Svarloka, cannot even see Lord Viṣṇu in Śvetadvīpa. Unable to reach the island, they can simply approach the beach of the milk ocean to offer transcendental prayers to the Lord, appealing to Him on special occasions to appear as an incarnation.

Adi TEXT 5.115

tabe avatari' kare jagat pālana

ananta vaibhava tāñra nāhika gaṇana //CC Adi, 5.115//

SYNONYMS

tabe—at that time; avatari'-descending; kare—does; jagat pālana—maintenance of the material world; ananta—unlimited; vaibhava—the opulences; tāñra—of Him; nāhika—there is not; gaṇana—counting.

TRANSLATION

He then descends to maintain the material world. His unlimited opulences cannot

be counted.

Adi TEXT 5.116

sei viṣṇu haya yāñra aṁśāṁśera aṁśa

sei prabhu nityānanda--sarva-avataṁsa //CC Adi, 5.116//

SYNONYMS

sei—that; viṣṇu—Lord Viṣṇu; haya—is; yāñra—whose; aṁśa-aṁśera—of the part of the plenary part; aṁśa—part; sei—that; prabhu—Lord; nityānanda—Nityānanda; sarva-avataṁsa—the source of all incarnations.

TRANSLATION

That Lord Viṣṇu is but a part of a part of a plenary portion of Lord Nityānanda, who is the source of all incarnations.

PURPORT

The Lord of Śvetadvīpa has immense potency for creation and destruction. Śrī Nityānanda Prabhu, being Baladeva Himself, the original form of Saṅkarṣaṇa, is the original form of the Lord of Śvetadvīpa.

Adi TEXT 5.117

sei viṣṇu 'śeṣa'-rūpe dharena dharaṇī

kāñhā āche mahī, śire, hena nāhi jāni //CC Adi, 5.117//

SYNONYMS

sei—that; viṣṇu—Lord Viṣṇu; śeṣa-rūpe—in form of Lord Śeṣa; dharena—carries; dharaṇī—the planets; kāñhā—where; āche—are; mahī—the planets; śire—on the head; hena nāhi jāni—I cannot understand.

TRANSLATION

That same Lord Viṣṇu, in the form of Lord Śeṣa, holds the planets upon His heads, although He does not know where they are, for He cannot feel their existence upon His heads.

Adi TEXT 5.118

sahasra vistīrṇa yāñra phaṇāra maṇḍala

sūrya jini' maṇi-gaṇa kare jhala-mala //CC Adi, 5.118//

SYNONYMS

sahasra-thousands; vistīrṇa-spread; yāñra-whose; phaṇāra-of the hoods; maṇḍala-group; sūrya-the sun; jini'-conquering; maṇi-gaṇa-jewels; kare-do; jhala-mala-glittering.

TRANSLATION

His thousands of extended hoods are adorned with dazzling jewels surpassing the sun.

Adi TEXT 5.119

pañcāśat-koṭi-yojana pṛthivī-vistāra

yāñra eka-phaṇe rahe sarṣapa-ākāra //CC Adi, 5.119//

SYNONYMS

pañcāśat—fifty; koṭi—ten millions; yojana—eight miles; pṛthivī—of the universe; vistāra—breadth; yāñra—whose; eka-phaṇe—on one of the hoods; rahe—stays; sarṣapa-ākāra—like a mustard seed.

TRANSLATION

The universe, which measures five hundred million yojanas in diameter, rests on one of His hoods like a mustard seed.

PURPORT

The Lord of Śvetadvīpa expands Himself as Śeṣa Nāga, who sustains all the planets upon His innumerable hoods. These huge global spheres are compared to grains of mustard resting on the spiritual hoods of Śeṣa Nāga. The scientists' law of gravity is a partial explanation of Lord Saṅkarṣaṇa's energy. The name "Saṅkarṣaṇa" has an etymological relationship to the idea of gravity. There is a reference to Śeṣa Nāga in Śrīmad-Bhāgavatam (5.17.21), where it is said:

yam āhur asya sthiti janma-saṁyamaṁ

tribhir vihīnaṁ yam anantam ṛsayah

na veda siddhārtham iva kvacit sthitam

bhū-maṇḍalaṁ mūrdha-sahasra-dhāmasu

"O my Lord, the hymns of the Vedas proclaim that You are the effective cause for the creation, maintenance and destruction. But in fact You are transcendental to all limitations and are therefore known as unlimited. On Your thousands of hoods rest the innumerable global spheres, like grains of mustard so insignificant that You have no perception of their weight." The Bhāgavatam further says (5.25.2):

yasyedaṁ kṣiti-maṇḍalaṁ bhagavato 'nanta-mūrteḥ sahasra-śīrasa ekasminn eva śīrṣaṇi dhriyamāṇaṁ siddhārtha iva lakṣyate.

"Lord Anantadeva has thousands of hoods. Each sustains a global sphere that appears like a grain of mustard."

Adi TEXT 5.120

sei ta' 'ananta' 'śeṣa'--bhakta-avatāra

īśvarera sevā vinā nāhi jāne āra //CC Adi, 5.120//

SYNONYMS

sei ta'-that; ananta—Lord Ananta; śeṣa—the incarnation Śeṣa; bhakta-avatāra—incarnation of a devotee; īśvarera sevā—the service of the Lord; vinā—without; nāhi—not; jāne—knows; āra—anything else.

TRANSLATION

That Ananta Śeṣa is the devotee incarnation of Godhead. He knows nothing but service to Lord Kṛṣṇa.

PURPORT

Śrīla Jīva Gosvāmī, in his Kṛṣṇa-sandarbha, has described Śeṣa Nāga as follows: "Śrī Anantadeva has thousands of faces and is fully independent. Always ready to serve the Supreme Personality of Godhead, He waits upon Him constantly. Saṅkarṣaṇa is the first expansion of Vāsudeva, and because He appears by His own will, He is called svarāṭ, fully independent. He is therefore infinite and transcendental to all limits of time and space. He Himself appears as the thousand-headed Śeṣa." In the Skanda Purāṇa, in the Ayodhyā-māhātmya

chapter, the demigod Indra requested Lord Śeṣa, who was standing before him as Lakṣmaṇa, "Please go to Your eternal abode, Viṣṇuloka, where Your expansion Śeṣa, with His serpentine hoods, is also present." After thus dispatching Lakṣmaṇa to the regions of Pātāla, Lord Indra returned to his abode. This quotation indicates that the Saṅkarṣaṇa of the quadruple form descends with Lord Rāma as Lakṣmaṇa. When Lord Rāma disappears, Śeṣa again separates Himself from the personality of Lakṣmaṇa. Śeṣa then returns to His own abode in the Pātāla regions, and Lakṣmaṇa returns to His abode in Vaikuṇṭha.

The Laghu-bhāgavatāmṛta gives the following description: "The Saṅkarṣaṇa of the second group of quadruple forms appears as Rāma, taking with Him Śeṣa, who bears the global spheres. There are two features of Śeṣa. One is the bearer of the globes, and the other is the bedstead servitor. The Śeṣa who bears the globes is a potent incarnation of Saṅkarṣaṇa, and therefore He is sometimes also called Saṅkarṣaṇa. The bedstead feature of Śeṣa always presents himself as an eternal servitor of the Lord."

Adi TEXT 5.121

sahasra-vadane kare kṛṣṇa-guṇa gāna

niravadhi guṇa gā'na, anta nāhi pā'na //CC Adi, 5.121//

SYNONYMS

sahasra-vadane—in thousands of mouths; kare—does; kṛṣṇa-guṇa gāna—chanting of the holy attributes of Kṛṣṇa; niravadhi—continuously; guṇa gā'na—chanting of the transcendental qualities; anta nāhi pā'na—does not reach the end.

TRANSLATION

With His thousands of mouths He sings the glories of Lord Kṛṣṇa, but although He always sings in that way, He does not find an end to the qualities of the Lord.

Adi TEXT 5.122

sanakādi bhāgavata śune yāñra mukhe

bhagavānera guṇa kahe, bhāse prema-sukhe //CC Adi, 5.122//

SYNONYMS

sanaka-ādi—the great sages headed by Sanaka, Sananda, etc.; bhāgavata—

Śrīmad-Bhāgavatam; śune—hear; yāñra mukhe—from whose mouth;
bhagavānera—of the Personality of Godhead; guṇa—attributes; kahe—say;
bhāse—float; prema-sukhe—in the transcendental bliss of love of Godhead.

TRANSLATION

The four Kumāras hear Śrīmad-Bhāgavatam from His lips, and they in turn repeat it in the transcendental bliss of love of Godhead.

Adi TEXT 5.123

chatra, pādukā, śayyā, upādhāna, vasana

ārāma, āvāsa, yajña-sūtra, simhāsana //CC Adi, 5.123//

SYNONYMS

chatra—umbrella; pādukā—slippers; śayyā—bed; upādhāna—pillow; vasana—garments; ārāma—resting chair; āvāsa—residence; yajña-sūtra—sacred thread; simha-āsana—throne.

TRANSLATION

He serves Lord Kṛṣṇa, assuming all the following forms: umbrella, slippers, bedding, pillow, garments, resting chair, residence, sacred thread and throne.

Adi TEXT 5.124

eta mūrti-bheda kari' kṛṣṇa-sevā kare

kṛṣṇera śeṣatā pāñā 'śeṣa' nāma dhare //CC Adi, 5.124//

SYNONYMS

eta—so many; mūrti-bheda—different forms; kari'-taking; kṛṣṇa-sevā kare—serves Lord Kṛṣṇa; kṛṣṇera—of Lord Kṛṣṇa; śeṣatā—ultimate end; pāñā—having reached; śeṣa nāma dhare—assumes the name Śeṣa Nāga.

TRANSLATION

He is thus called Lord Śeṣa, for He has attained the ultimate end of servitude to Kṛṣṇa. He takes many forms for the service of Kṛṣṇa, and thus He serves the Lord.

Adi TEXT 5.125

sei ta' ananta, yāñra kahi eka kalā

hena prabhu nityānanda, ke jāne tāñra khelā //CC Adi, 5.125//

SYNONYMS

sei ta'-that; ananta—Lord Ananta; yāñra—of whom; kahi—I say; eka kalā—one part of the part; hena—such; prabhu nityānanda—Lord Nityānanda Prabhu; ke—who; jāne—knows; tāñra—His; khelā—pastimes.

TRANSLATION

That person of whom Lord Ananta is a kalā, or part of a plenary part, is Lord Nityānanda Prabhu. Who, therefore, can know the pastimes of Lord Nityānanda?

Adi TEXT 5.126

e-saba pramāṇe jāni nityānanda-tattva-sīmā

tāñhāke 'ananta' kahi, ki tāñra mahimā //CC Adi, 5.126//

SYNONYMS

e-saba—all these; pramāṇe—by the evidences; jāni—I know; nityānanda-tattva-sīmā—the limit of the truth of Lord Nityānanda; tāñhāke—to Him (Lord Nityānanda, Balarāma); ananta—Lord Ananta; kahi—if I say; ki tāñre mahimā—what glory do I speak about Him.

TRANSLATION

From these conclusions we can know the limit of the truth of Lord Nityānanda. But what glory is there in calling Him Ananta?

Adi TEXT 5.127

athavā bhaktera vākya māni satya kari'

sakala sambhave tāñte, yāte avatārī //CC Adi, 5.127//

SYNONYMS

athavā—otherwise; bhaktera vākya—anything spoken by a pure devotee; māni—I accept; satya kari'-as truth; sakala—everything; sambhave—possible; tāñte

—in Him; yāte—since; avatārī—the original source of all incarnations.

TRANSLATION

But I accept it as the truth because it has been said by devotees. Since He is the source of all incarnations, everything is possible in Him.

Adi TEXT 5.128

avatāra-avatārī--abheda, ye jāne

pūrve yaiche kṛṣṇake keho kāho kari' māne //CC Adi, 5.128//

SYNONYMS

avatāra-avatārī—an incarnation and the source of all incarnations; abheda—identical; ye jāne—anyone who knows; pūrve—formerly; yaiche—just as; kṛṣṇake—unto Lord Kṛṣṇa; keho—somebody; kāho—somewhere; kari'-making; māne—accepts.

TRANSLATION

They know that there is no difference between the incarnation and the source of all incarnations. Previously Lord Kṛṣṇa was regarded in the light of different principles by different people.

Adi TEXT 5.129

keho kahe, kṛṣṇa sākṣāt nara-nārāyaṇa

keho kahe, kṛṣṇa haya sākṣāt vāmana //CC Adi, 5.129//

SYNONYMS

keho kahe—someone says; kṛṣṇa—Lord Kṛṣṇa; sākṣāt—directly; nara-nārāyaṇa—Lord Nara-Nārāyaṇa; keho kahe—someone says; kṛṣṇa haya—Kṛṣṇa is; sākṣāt vāmana—Lord Vāmanadeva.

TRANSLATION

Some said that Kṛṣṇa was directly Lord Nara-Nārāyaṇa, and some called Him Lord Vāmanadeva incarnate.

Adi TEXT 5.130

keho kahe, kṛṣṇa kṣīroda-śāyī avatāra

asambhava nahe, satya vacana sabāra //CC Adi, 5.130//

SYNONYMS

keho kahe—someone says; kṛṣṇa—Lord Kṛṣṇa; kṣīroda-śāyī avatāra—an incarnation of Lord Viṣṇu lying in the ocean of milk; asambhava nahe—there is not impossibility; satya—true; vacana sabāra—everyone's statement.

TRANSLATION

Some called Lord Kṛṣṇa an incarnation of Lord Kṣīrodakaśāyī. All these names are true; nothing is impossible.

Adi TEXT 5.131

kṛṣṇa yabe avatare sarvāmśa-āśraya

sarvāmśa āsi' tabe kṛṣṇete milaya //CC Adi, 5.131//

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; yabe—when; avatare—descends; sarva-amśa-āśraya—the shelter of all other viṣṇu-tattvas; sarva-amśa—all plenary portions; āsi'-coming; tabe—at that time; kṛṣṇete—in Kṛṣṇa; milaya—join.

TRANSLATION

When the Supreme Personality of Godhead Kṛṣṇa appears, He is the shelter of all plenary parts. Thus at that time all His plenary portions join in Him.

Adi TEXT 5.132

yei yei rūpe jāne, sei tāhā kahe

sakala sambhave kṛṣṇe, kichu mithyā nahe //CC Adi, 5.132//

SYNONYMS

yei yei—whatever; rūpe—in the form; jāne—one knows; sei—he; tāhā—that; kahe—says; sakala sambhave kṛṣṇe—everything is possible in Kṛṣṇa; kichu mithyā nahe—there is no falsity.

TRANSLATION

In whatever form one knows the Lord, one speaks of Him in that way. In this there is no falsity, since everything is possible in Kṛṣṇa.

PURPORT

In this connection we may mention an incident that took place between two of our sannyāsīs while we were preaching the Hare Kṛṣṇa mahā-mantra in Hyderabad. One of them stated that "Hare Rāma" refers to Śrī Balarāma, and the other protested that "Hare Rāma" means Lord Rāma. Ultimately the controversy came to me, and I gave the decision that if someone says that "Rāma" in "Hare Rāma" is Lord Rāmacandra and someone else says that the "Rāma" in "Hare Rāma" is Śrī Balarāma, both are correct because there is no difference between Śrī Balarāma and Lord Rāma. Here in Śrī Caitanya-caritāmṛta we find that Kṛṣṇadāsa Kavirāja Gosvāmī has stated the same conclusion:

yei yei rūpe jāne, sei tāhā kahe

sakala sambhave kṛṣṇe, kichu mithyā nahe

If someone calls Lord Rāmacandra by the vibration Hare Rāma, or if he understands "Rāmacandra," he is quite right. Similarly, if one says that Hare Rāma means Śrī Balarāma, he is also right. Those who are aware of the viṣṇu-tattva do not fight over all these details.

In the Laghu-bhāgavatāmṛta Śrīla Rūpa Gosvāmī has explained Kṛṣṇa's being both Kṣīrodakaśāyī Viṣṇu and Nārāyaṇa in the spiritual sky and expanding in quadruple forms like Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. He has refuted the idea that Kṛṣṇa is an incarnation of Nārāyaṇa. Some devotees think that Nārāyaṇa is the original Personality of Godhead and that Kṛṣṇa is an incarnation. Even Śaṅkarācārya, in his commentary on the Bhagavad-gītā, has accepted Nārāyaṇa as the transcendental Personality of Godhead who appeared as Kṛṣṇa, the son of Devakī and Vasudeva. Therefore this matter may be difficult to understand. But the Gauḍīya Vaiṣṇava-sampradāya, headed by Rūpa Gosvāmī, has established the principle of the Bhagavad-gītā that everything emanates from Kṛṣṇa, who says in the Bhagavad-gītā, ahaṁ sarvasya prabhavaḥ: "I am the original source of everything." "Everything" includes Nārāyaṇa. Therefore Rūpa Gosvāmī, in his Laghu-bhāgavatāmṛta, has established that Kṛṣṇa, not Nārāyaṇa, is the original Personality of Godhead.

In this connection he has quoted a verse from Śrīmad-Bhāgavatam (3.2.15) that states:

sva-śānta-rūpeṣv itaraiḥ svarūpair

abhyardyamāneṣv anukampitātmā

parāvareṣo mahad-amśa-yukto

hy ajo 'pi jāto bhagavān yathāgniḥ

"When pure devotees of the Lord like Vasudeva are greatly disturbed by dangerous demons like Kāmsa, Lord Kṛṣṇa joins with all His pastime expansions, such as the Lord of Vaikuṇṭha, and, although unborn, becomes manifest, just as fire becomes manifest by the friction of araṇi wood." Araṇi wood is used to ignite a sacrificial fire without matches or any other flame. Just as fire appears from araṇi wood, the Supreme Lord appears when there is friction between devotees and nondevotees. When Kṛṣṇa appears, He appears in full, including within Himself all His expansions like Nārāyaṇa, Vāsudeva, Saṅkarṣaṇa, Aniruddha and Pradyumna. Kṛṣṇa is always integrated with His other incarnations, like Nṛsiṃhadeva, Varāha, Vāmana, Nara-Nārāyaṇa, Hayagrīva and Ajita. In Vṛndāvana sometimes Lord Kṛṣṇa exhibits the functions of such incarnations.

In the Brahmāṇḍa Purāṇa it is said: "The same Personality of Godhead who is known in Vaikuṇṭha as the four-handed Nārāyaṇa, the friend of all living entities, and in the milk ocean as the Lord of Śvetadvīpa, and who is the best of all puruṣas, appeared as the son of Nanda. In a fire there are many sparks of different dimensions; some of them are very big, and some are small. The small sparks are compared to the living entities, and the large sparks are compared to the Viṣṇu expansions of Lord Kṛṣṇa. All the incarnations emanate from Kṛṣṇa, and after the end of their pastimes they again merge with Kṛṣṇa."

Therefore in the various Purāṇas Kṛṣṇa is described sometimes as Nārāyaṇa, sometimes as Kṣīrodakaśāyī Viṣṇu, sometimes as Garbhodakaśāyī Viṣṇu and sometimes as Vaikuṇṭhanātha, the Lord of Vaikuṇṭha. Because Kṛṣṇa is always full, Mūla-saṅkarṣaṇa is in Kṛṣṇa, and since all incarnations are manifested from Mūla-saṅkarṣaṇa, it should be understood that He can manifest different incarnations by His supreme will, even in the presence of Kṛṣṇa. Great sages have therefore glorified the Lord by different names. Thus when the original person, the source of all incarnations, is sometimes described as an incarnation, there is no discrepancy.

ataeva śrī-kṛṣṇa-caitanya gosāñi

sarva avatāra-līlā kari' sabāre dekhāi //CC Adi, 5.133//

SYNONYMS

ataeva—therefore; śrī-kṛṣṇa-caitanya—Lord Śrī Caitanya Mahāprabhu; gosāñi—the Lord; sarva—all; avatāra-līlā—the pastimes of different incarnations; kari'-exhibiting; sabāre—to everyone; dekhāi—He showed.

TRANSLATION

Therefore Lord Caitanya Mahāprabhu has exhibited to everyone all the pastimes of all the various incarnations.

Adi TEXT 5.134

ei-rūpe nityānanda 'ananta'-prakāśa

sei-bhāve--kahe muñi caitanyera dāsa //CC Adi, 5.134//

SYNONYMS

ei-rūpe—in this way; nityānanda—Lord Nityānanda; ananta-prakāśa—unlimited manifestations; sei-bhāve—in that transcendental emotion; kahe—He says; muñi—I; caitanyera dāsa—the servant of Lord Caitanya.

TRANSLATION

Thus Lord Nityānanda has unlimited incarnations. In transcendental emotion He calls Himself a servant of Lord Caitanya.

Adi TEXT 5.135

kabhu guru, kabhu sakhā, kabhu bhṛtya-līlā

pūrve yena tina-bhāve vraje kaila khelā //CC Adi, 5.135//

SYNONYMS

kabhu—sometimes; guru—spiritual master; kabhu—sometimes; sakhā—friend; kabhu—sometimes; bhṛtya-līlā—pastimes as a servant; pūrve—formerly; yena—as; tina-bhāve—in three different modes; vraje—in Vṛndāvana; kaila khelā—played with Kṛṣṇa.

TRANSLATION

Sometimes He serves Lord Caitanya as His guru, sometimes as His friend and sometimes as His servant, just as Lord Balarāma played with Lord Kṛṣṇa in these three different modes in Vraja.

Adi TEXT 5.136

vṛṣa hañā kṛṣṇa-sane māthā-māthi raṇa

kabhu kṛṣṇa kare tānra pāda-saṁvāhana //CC Adi, 5.136//

SYNONYMS

vṛṣa hañā—becoming a bull; kṛṣṇa-sane—with Kṛṣṇa; māthā-māthi raṇa—fighting head to head; kabhu—sometimes; kṛṣṇa—Kṛṣṇa; kare—does; tānra—His; pāda-saṁvāhana—massaging the feet.

TRANSLATION

Playing like a bull, Lord Balarāma fights with Kṛṣṇa head to head. And sometimes Lord Kṛṣṇa massages the feet of Lord Balarāma.

Adi TEXT 5.137

āpanāke bhṛtya kari' kṛṣṇe prabhu jāne

kṛṣṇera kalāra kalā āpanāke māne //CC Adi, 5.137//

SYNONYMS

āpanāke—Himself; bhṛtya kari'-considering a servant; kṛṣṇa—Kṛṣṇa; prabhu—master; jāne—He knows; kṛṣṇera—of Lord Kṛṣṇa; kalāra kalā—as a plenary portion of a plenary portion; āpanāke—Himself; māne—He accepts.

TRANSLATION

He considers Himself a servant and knows Kṛṣṇa to be His master. Thus He regards Himself as a fragment of His plenary portion.

Adi TEXT 5.138

vṛṣāyamāṇau nardantau

yuyudhāte parasparam

anukṛtya rutair jantūṁś

ceratuḥ prākṛtau yathā //CC Adi, 5.138//

SYNONYMS

vr̥ṣāyamāṇau—becoming like bulls; nardantau—making roaring sounds; yuyudhāte—both used to fight; parasparam—each other; anukṛtya—imitating; rutaiḥ—with cries; jantūn—the animals; ceratuḥ—used to play; prākṛtau—ordinary boys; yathā—just like.

TRANSLATION

"Acting just like ordinary boys, They played like roaring bulls as They fought each other, and They imitated the calls of various animals."

PURPORT

This and the following quotation are from the Bhāgavatam (10.11.40 and 10.15.14).

Adi TEXT 5.139

kvacit krīḍā-pariśrāntam

gopotsaṅgopabarhaṇam

svayaṁ viśrāmayaty āryam

pāda-saṁvāhanādibhiḥ //CC Adi, 5.139//

SYNONYMS

kvacit—sometimes; krīḍā—playing; pariśrāntam—very much fatigued; gopotsaṅga—the lap of a cowherd boy; upabarhaṇam—whose pillow; svayaṁ—personally Lord Kṛṣṇa; viśrāmayati—causing to rest; āryam—His elder brother; pāda-saṁvāhana-ādibhiḥ—by massaging His feet, etc.

TRANSLATION

"Sometimes when Lord Kṛṣṇa's elder brother, Lord Balarāma, felt tired after playing and lay His head on the lap of a cowherd boy, Lord Kṛṣṇa Himself

served Him by massaging His feet."

Adi TEXT 5.140

keyaṁ vā kuta āyātā

daivī vā nāry utāsurī

prāyo māyāstu me bhartur

nānyā me 'pi vimohinī //CC Adi, 5.140//

SYNONYMS

kā—who; iyaṁ—this; vā—or; kutaḥ—from where; āyātā—has come; daivī—whether demigod; vā—or; nārī—woman; uta—or; āsurī—demoness; prāyaḥ—in most cases; māyā—illusory energy; astu—she must be; me—My; bhartuḥ—of the master, Lord Kṛṣṇa; na—not; anyā—any other; me—My; api—certainly; vimohinī—bewilderer.

TRANSLATION

"Who is this mystic power, and where has she come from? Is she a demigod or a demoness? She must be the illusory energy of My master, Lord Kṛṣṇa, for who else can bewilder Me?"

PURPORT

The playful pastimes of the Lord caused suspicion in the mind of Lord Brahmā, and therefore Lord Brahmā, to test Kṛṣṇa's Lordship, stole all the Lord's cows and cowherd boys with his own mystic power. Śrī Kṛṣṇa responded, however, by replacing all the cows and boys in the field. Lord Balarāma's thoughts of astonishment at such wonderful retaliation are recorded in this verse (Bhāg. 10.13.37).

Adi TEXT 5.141

yasyāṅghri-paṅkaja-rajo 'khila-loka-pālair

mauly-uttamair dhṛtam upāsita-tīrtha-tīrtham

brahmā bhavo 'ham api yasya kalāḥ kalāyāḥ

śrīś codvahoma ciram asya nṛpāsanam kva //CC Adi, 5.141//

SYNONYMS

yasya—whose; aṅghri-paṅkaja—lotuslike feet; rajaḥ—the dust; akhila-loka—of the universal planetary systems; pālaiḥ—by the masters; mauli-uttamaiḥ—with valuable turbans on their heads; dhṛtam—accepted; upāsita—worshiped; tīrtha-tīrtham—the sanctifier of the holy places; brahmā—Lord Brahmā; bhavaḥ—Lord Śiva; aham api—even I; yasya—of whom; kalāḥ—portions; kalāyāḥ—of a plenary portion; śrīḥ—the goddess of fortune; ca—and; udvahema—we carry; ciram—eternally; asya—of Him; nṛpa-āsanam—the throne of a king; kva—where.

TRANSLATION

"What is the value of a throne to Lord Kṛṣṇa? The masters of the various planetary systems accept the dust of His lotus feet on their crowned heads. That dust makes the holy places sacred, and even Lord Brahmā, Lord Śiva, Lakṣmī and I Myself, who are all portions of His plenary portion, eternally carry that dust on our heads."

PURPORT

When the Kauravas, to flatter Baladeva so that He would become their ally, spoke ill of Śrī Kṛṣṇa, Lord Baladeva was angry and spoke this verse (Bhāg. 10.68.37).

Adi TEXT 5.142

ekale īśvara kṛṣṇa, āra saba bhṛtya

yāre yaiche nācāya, se taiche kare nṛtya //CC Adi, 5.142//

SYNONYMS

ekale—alone; īśvara—the Supreme Personality of Godhead; kṛṣṇa—Kṛṣṇa; āra—others; saba—all; bhṛtya—servants; yāre—unto whom; yaiche—as; nācāya—He causes to dance; se—He; taiche—in that way; kare nṛtya—dances.

TRANSLATION

Lord Kṛṣṇa alone is the supreme controller, and all others are His servants. They dance as He makes them do so.

Adi TEXT 5.143

ei mata caitanya-gosāñi ekale īśvara

āra saba pāriṣada, keha vā kiṅkara //CC Adi, 5.143//

SYNONYMS

ei mata—in this way; caitanya-gosāñi—Lord Śrī Caitanya Mahāprabhu; ekale—alone; īśvara—the Supreme Personality of Godhead; āra saba—all others; pāriṣada—associates; keha—someone; vā—or; kiṅkara—servants.

TRANSLATION

Thus Lord Caitanya is also the only controller. All others are His associates or servants.

Adi TEXTS 5.144-145

guru-varga,--nityānanda, advaita ācārya

śrīvāsādi, āra yata--laghu, sama, ārya

sabe pāriṣada, sabe līlāra sahāya

sabā lañā nija-kārya sādhe gaura-rāya //CC Adi, 5.144-145//

SYNONYMS

guru-varga—elders; nityānanda—Lord Nityānanda; advaita ācārya—and Advaita Ācārya; śrīvāsa-ādi—Śrīvāsa Ṭhākura and others; āra—others; yata—all; laghu, sama, ārya—junior, equal or superior; sabe—everyone; pāriṣada—associates; sabe—everyone; līlāra sahāya—helpers in the pastimes; sabā lañā—taking all of them; nija-kārya—His own aims; sādhe—executes; gaura-rāya—Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

His elders such as Lord Nityānanda, Advaita Ācārya and Śrīvāsa Ṭhākura, as well as His other devotees—whether His juniors, equals or superiors—are all His associates who help Him in His pastimes. Lord Gaurāṅga fulfills His aims with their help.

Adi TEXT 5.146

advaita ācārya, nityānanda,--dui aṅga

dui-jana lañā prabhura yata kichu raṅga //CC Adi, 5.146//

SYNONYMS

advaita ācārya—Śrī Advaita Ācārya; nityānanda—Lord Nityānanda; dui aṅga—two limbs of the Lord; dui-jana lañā—taking the two of Them; prabhura—of Lord Śrī Caitanya Mahāprabhu; yata—all; kichu—some; raṅga—playful activities.

TRANSLATION

Śrī Advaita Ācārya and Śrīla Nityānanda Prabhu, who are plenary parts of the Lord, are His principal associates. With these two the Lord performs His pastimes in various ways.

Adi TEXT 5.147

advaita-ācārya-gosāñi sākṣāt īśvara

prabhu guru kari' māne, tiṅho ta' kiṅkara //CC Adi, 5.147//

SYNONYMS

advaita-ācārya—of the name Advaita Ācārya; gosāñi—the Lord; sākṣāt īśvara—directly the Supreme Personality of Godhead; prabhu—Lord Śrī Caitanya Mahāprabhu; guru kari' māne—accepts Him as His teacher; tiṅho ta' kiṅkara—but He is the servant.

TRANSLATION

Lord Advaita Ācārya is directly the Supreme Personality of Godhead. Although Lord Caitanya accepts Him as His preceptor, Advaita Ācārya is a servant of the Lord.

PURPORT

Lord Caitanya always offered respects to Advaita Prabhu as He would to His father because Advaita was even older than His father; yet Advaita Prabhu always considered Himself a servant of Lord Caitanya. Śrī Advaita Prabhu and Īśvara Purī, Lord Caitanya's spiritual master, were both disciples of Mādhavendra Purī, who was also the spiritual master of Nityānanda Prabhu. Thus Advaita Prabhu, as Lord Caitanya's spiritual uncle, was always to be respected because one should respect one's spiritual master's Godbrothers as one

respects one's spiritual master. Because of all these considerations, Śrī Advaita Prabhu was superior to Lord Caitanya, yet Advaita Prabhu considered Himself Lord Caitanya's subordinate.

Adi TEXT 5.148

ācārya-gosāñhira tattva nā yāya kathana

kṛṣṇa avatāri yeñho tārila bhuvana //CC Adi, 5.148//

SYNONYMS

ācārya-gosāñhira—of Advaita Ācārya; tattva—the truth; nā yāya kathana—cannot be described; kṛṣṇa—Lord Kṛṣṇa; avatāri—making descend; yeñho—who; tārila—delivered; bhuvana—all the world.

TRANSLATION

I cannot describe the truth of Advaita Ācārya. He has delivered the entire world by making Lord Kṛṣṇa descend.

Adi TEXT 5.149

nityānanda-svarūpa pūrve ha-iyā lakṣmaṇa

laghu-bhrātā haiyā kare rāmera sevana //CC Adi, 5.149//

SYNONYMS

nityānanda-svarūpa—Lord Nityānanda Svarūpa; pūrve—formerly; ha-iyā—becoming; lakṣmaṇa—Lakṣmaṇa, Lord Rāmacandra's younger brother; laghu-bhrātā haiyā—becoming the younger brother; kare—does; rāmera sevana—service to Lord Rāmacandra.

TRANSLATION

Lord Nityānanda Svarūpa formerly appeared as Lakṣmaṇa and served Lord Rāmacandra as His younger brother.

PURPORT

Among the sannyāsīs of the Śaṅkara-sampradāya there are different names for brahmacārīs. Each sannyāsī has some assistants, known as brahmacārīs, who are called by different names according to the names of the sannyāsī. Among such

brahmacārīs there are four names: Svarūpa, Ānanda, Prakāśa and Caitanya. Nityānanda Prabhu maintained Himself as a brahmacārī; He never took sannyāsa. As a brahmacārī His name was Nityānanda Svarūpa, and therefore the sannyāsī under whom He was living must have been from the tīrthas or āśramas because the assistant brahmacārī of such a sannyāsī is called Nityānanda Svarūpa.

Adi TEXT 5.150

rāmera caritra saba,--duḥkhera kāraṇa

svatantra līlāya duḥkha sahena lakṣmaṇa //CC Adi, 5.150//

SYNONYMS

rāmera caritra saba—all the activities of Lord Rāmacandra; duḥkhera kāraṇa—causes of suffering; sva-tantra—although independent; līlāya—in the pastimes; duḥkha—unhappiness; sahena lakṣmaṇa—Lakṣmaṇa tolerates.

TRANSLATION

The activities of Lord Rāma were full of suffering, but Lakṣmaṇa, of His own accord, tolerated that suffering.

Adi TEXT 5.151

niṣedha karite nāre, yāte choṭa bhāi

mauna dhari' rahe lakṣmaṇa mane duḥkha pāi' //CC Adi, 5.151//

SYNONYMS

niṣedha karite nāre—unable to prohibit Lord Rāmacandra; yāte—because; choṭa bhāi—younger brother; mauna dhari'-becoming silent; rahe—remains; lakṣmaṇa—Lakṣmaṇa; mane—in the mind; duḥkha—unhappiness; pāi'-getting.

TRANSLATION

As a younger brother He could not stop Lord Rāma from His resolution, and so He remained silent, although unhappy in His mind.

Adi TEXT 5.152

kṛṣṇa-avatāre jyeṣṭha hailā sevāra kāraṇa

kṛṣṇake karāila nānā sukha āsvādana //CC Adi, 5.152//

SYNONYMS

kṛṣṇa-avatāre—in the incarnation of Lord Kṛṣṇa; jyeṣṭha hailā—He became the elder brother; sevāra kāraṇa—for the purpose of service; kṛṣṇake—to Kṛṣṇa; karāila—made; nānā—various; sukha—happinesses; āsvādana—tasting.

TRANSLATION

When Lord Kṛṣṇa appeared, He [Balarāma] became His elder brother to serve Him to His heart's content and make Him enjoy all sorts of happiness.

Adi TEXT 5.153

rāma-lakṣmaṇa--kṛṣṇa-rāmera aṁśa-viśeṣa

avatāra-kāle donhe donhāte praveśa //CC Adi, 5.153//

SYNONYMS

rāma-lakṣmaṇa—Rāmacandra and Lakṣmaṇa; kṛṣṇa-rāmera aṁśa-viśeṣa—particular expansions of Lord Kṛṣṇa and Lord Balarāma; avatāra-kāle—at the time of incarnation; donhe—both of Them (Rāma and Lakṣmaṇa); donhāte praveśa—entered into Them both (Kṛṣṇa and Balarāma).

TRANSLATION

Śrī Rāma and Śrī Lakṣmaṇa, who are plenary portions of Lord Kṛṣṇa and Lord Balarāma, entered into Them at the time of Kṛṣṇa's and Balarāma's appearance.

PURPORT

With reference to the Viṣṇu-dharmottara, the Laghu-bhāgavatāmṛta explains that Rāma is an incarnation of Vāsudeva, Lakṣmaṇa is an incarnation of Saṅkarṣaṇa, Bharata is an incarnation of Pradyumna, and Śatrughna is an incarnation of Aniruddha. The Padma Purāṇa describes that Rāmacandra is Nārāyaṇa and that Lakṣmaṇa, Bharata and Śatrughna are respectively Śeṣa, Cakra and Śaṅkha (the conchshell in the hand of Nārāyaṇa). In the Rāma-gīta of the Skanda Purāṇa, Lakṣmaṇa, Bharata and Śatrughna have been described as the triple attendants of Lord Rāma.

Adi TEXT 5.154

sei amśa lañā jyeṣṭha-kaniṣṭhābhimāna

amśāmśi-rūpe śāstre karaye vyākhyāna //CC Adi, 5.154//

SYNONYMS

sei amśa lañā—taking that plenary portion; jyeṣṭha-kaniṣṭha-abhimāna—considering Themselves the elder or younger; amśa-amśi-rūpe—as the expansion and the original Supreme Personality of Godhead; śāstre—in the revealed scriptures; karaye—does; vyākhyāna—explanation.

TRANSLATION

Kṛṣṇa and Balarāma present Themselves as elder or younger brother, but in the scriptures They are described as the original Supreme Personality of Godhead and His expansion.

Adi TEXT 5.155

rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan

nānāvatāram akarod bhuvaneṣu kintu

kṛṣṇaḥ svayaṁ samabhavat paramaḥ pumān yo

govindam ādi-puruṣaṁ tam ahaṁ bhajāmi //CC Adi, 5.155//

SYNONYMS

rāma-ādi—the incarnation of Lord Rāma, etc.; mūrtiṣu—in different forms; kalā-niyamena—by the order of plenary portions; tiṣṭhan—existing; nānā—various; avatāram—incarnations; akarod—executed; bhuvaneṣu—within the worlds; kintu—but; kṛṣṇaḥ—Lord Kṛṣṇa; svayaṁ—personally; samabhavat—appeared; paramaḥ—the supreme; pumān—person; yaḥ—who; govindam—unto Lord Govinda; ādi-puruṣaṁ—the original person; tam—unto Him; ahaṁ—I; bhajāmi—offer obeisances.

TRANSLATION

"I worship Govinda, the primeval Lord, who by His various plenary portions appeared in the world in different forms and incarnations such as Lord Rāma, but who personally appears in His supreme original form as Lord Kṛṣṇa."

PURPORT

This is a quotation from Brahma-saṁhitā (5.39).

Adi TEXT 5.156

śrī-caitanya--sei kṛṣṇa, nityānanda--rāma

nityānanda pūrṇa kare caitanyera kāma //CC Adi, 5.156//

SYNONYMS

śrī-caitanya—Lord Śrī Caitanya; sei kṛṣṇa—that original Kṛṣṇa; nityānanda—Lord Nityānanda; rāma—Balarāma; nityānanda—Lord Nityānanda; pūrṇa kare—fulfills; caitanyera kāma—all the desires of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

Lord Caitanya is the same Lord Kṛṣṇa, and Lord Nityānanda is Lord Balarāma. Lord Nityānanda fulfills all of Lord Caitanya's desires.

Adi TEXT 5.157

nityānanda-mahimā-sindhu ananta, apāra

eka kaṇā sparśi mātra,--se kṛpā tāñhāra //CC Adi, 5.157//

SYNONYMS

nityānanda-mahimā—of the glories of Lord Nityānanda; sindhu—the ocean; ananta—unlimited; apāra—unfathomed; eka kaṇā—one fragment; sparśi—I touch; mātra—only; se—that; kṛpā—mercy; tāñhāra—His.

TRANSLATION

The ocean of Lord Nityānanda's glories is infinite and unfathomable. Only by His mercy can I touch even a drop of it.

Adi TEXT 5.158

āra eka śuna tāñra kṛpāra mahimā

adhama jīvere caḍhāila ūrdhva-sīmā //CC Adi, 5.158//

SYNONYMS

āra—another; eka—one; śuna—please hear; tāñra kṛpāra mahimā—glory of His

mercy; adhama jīvere—the downtrodden living being; caḍhāila—He elevated; ūrdhva-sīmā—to the topmost limit.

TRANSLATION

Please listen to another glory of His mercy. He made a fallen living entity climb to the highest limit.

Adi TEXT 5.159

veda-guhya kathā ei ayogya kahite

tathāpi kahiye tānra kṛpā prakāśite //CC Adi, 5.159//

SYNONYMS

veda—like the Vedas; guhya—very confidential; kathā—incident; ei—this; ayogya kahite—not fit to disclose; tathāpi—still; kahiye—I speak; tānra—His; kṛpā—mercy; prakāśite—to manifest.

TRANSLATION

To disclose it is not proper, for it should be kept as confidential as the Vedas, yet I shall speak of it to make His mercy known to all.

Adi TEXT 5.160

ullāsa-upari lekhoṇ tomāra prasāda

nityānanda prabhu, mora kṣama aparādha //CC Adi, 5.160//

SYNONYMS

ullāsa-upari—on account of great ecstasy; lekhoṇ—I write; tomāra prasāda—Your mercy; nityānanda prabhu—Lord Nityānanda; mora—my; kṣama—please excuse; aparādha—offenses.

TRANSLATION

O Lord Nityānanda, I write of Your mercy out of great exultation. Please forgive me for my offenses.

Adi TEXT 5.161

avadhūta gosāñira eka bhṛtya prema-dhāma

mīnaketana rāmadāsa haya tāñra nāma //CC Adi, 5.161//

SYNONYMS

avadhūta—the mendicant; gosāñira—of Lord Nityānanda; eka—one; bhṛtya—servant; prema-dhāma—reservoir of love; mīnaketana—Mīnaketana; rāma-dāsa—Rāmadāsa; haya—is; tāñra—his; nāma—name.

TRANSLATION

Lord Nityānanda Prabhu had a servant named Śrī Mīnaketana Rāmadāsa, who was a reservoir of love.

Adi TEXT 5.162

āmāra ālaye aho-rātra-saṅkīrtana

tāhāte āilā teñho pāñā nimantraṇa //CC Adi, 5.162//

SYNONYMS

āmāra ālaye—at my house; ahaḥ-rātra—day and night; saṅkīrtana—chanting the Hare Kṛṣṇa mantra; tāhāte—on account of this; āilā—came; teñho—he; pāñā nimantraṇa—getting an invitation.

TRANSLATION

At my house there was saṅkīrtana day and night, and therefore he visited there, having been invited.

Adi TEXT 5.163

mahā-prema-maya tiñho vasilā aṅgane

sakala vaiṣṇava tāñra vandilā caraṇe //CC Adi, 5.163//

SYNONYMS

mahā-prema-maya—absorbed in emotional love; tiñho—he; vasilā—sat; aṅgane—in the courtyard; sakala vaiṣṇava—all other Vaiṣṇavas; tāñra—his; vandilā—worshiped; caraṇe—lotus feet.

TRANSLATION

Absorbed in emotional love, he sat in my courtyard, and all the Vaiṣṇavas bowed down at his feet.

Adi TEXT 5.164

namaskāra karite, kā'ra uparete caḍe

preme kā're vaṁśī māre, kāhāke cāpaḍe //CC Adi, 5.164//

SYNONYMS

namaskāra karite—while offering obeisances, bowing down; kā'ra—of someone; uparete—on the body; caḍe—gets up; preme—in ecstatic love; kā're—someone; vaṁśī—the flute; māre—strikes; kāhāke—someone; cāpaḍe—slaps.

TRANSLATION

In a joyful mood of love of God he sometimes climbed upon the shoulder of someone offering obeisances, and sometimes he struck others with his flute or mildly slapped them.

Adi TEXT 5.165

ye nayana dekhite āsru haya mane yāra

sei netre avicchinna vahe āsru-dhāra //CC Adi, 5.165//

SYNONYMS

ye—his; nayana—eyes; dekhite—seeing; āsru—tears; haya—appear; mane—from the mind; yāra—of someone; sei netre—in his eyes; avicchinna—continuously; vahe—flows; āsru-dhāra—a shower of tears.

TRANSLATION

When someone saw the eyes of Mīnaketana Rāmadāsa, tears would automatically flow from his own eyes, for a constant shower of tears flowed from the eyes of Mīnaketana Rāmadāsa.

Adi TEXT 5.166

kabhu kona aṅge dekhi pulaka-kadamba

eka aṅge jāḍya tāṅra, āra aṅge kampa //CC Adi, 5.166//

SYNONYMS

kabhu—sometimes; kona—some; aṅge—in parts of the body; dekhi—I see; pulaka-kadamba—eruptions of ecstasy like kadamba flowers; eka aṅge—in one part of the body; jāḍya—stunned; tāṅra—his; āra aṅge—in another limb; kampa—trembling.

TRANSLATION

Sometimes there were eruptions of ecstasy like kadamba flowers on some parts of his body, and sometimes one limb would be stunned while another would be trembling.

Adi TEXT 5.167

nityānanda bali' yabe karena huṅkāra

tāhā dekhi' lokera haya mahā-camatkāra //CC Adi, 5.167//

SYNONYMS

nityānanda—the name Nityānanda; bali'-saying; yabe—whenever; karena huṅkāra—makes a great sound; tāhā dekhi'-seeing that; lokera—of the people; haya—there is; mahā-camatkāra—great wonder and astonishment.

TRANSLATION

Whenever he shouted aloud the name Nityānanda, the people around him were filled with great wonder and astonishment.

Adi TEXT 5.168

guṇārṇava miśra nāme eka vipra ārya

śrī-mūrti-nikaṭe teṅho kare sevā-kārya //CC Adi, 5.168//

SYNONYMS

guṇārṇava miśra—of Guṇārṇava Miśra; nāme—by the name; eka—one; vipra—brāhmaṇa; ārya—very respectable; śrī-mūrti-nikaṭe—by the side of the Deity; teṅho—he; kare—does; sevā-kārya—activities in devotion.

TRANSLATION

One respectable brāhmaṇa named Śrī Guṇārṇava Miśra was serving the Deity.

Adi TEXT 5.169

aṅgane āsiyā teṅho nā kaila sambhāṣa

tāhā dekhi' kruddha hañā bale rāmadāsa //CC Adi, 5.169//

SYNONYMS

aṅgane—to the courtyard; āsiyā—coming; teṅho—he; nā—not; kaila—did; sambhāṣa—address; tāhā dekhi'-seeing this; kruddha hañā—becoming angry; bale—says; rāma-dāsa—Śrī Rāmadāsa.

TRANSLATION

When Mīnaketana was seated in the yard, this brāhmaṇa did not offer him respect. Seeing this, Śrī Rāmadāsa became angry and spoke.

Adi TEXT 5.170

'ei ta' dvitīya sūta romaharaṣaṇa

baladeva dekhi' ye nā kaila pratyudgama' //CC Adi, 5.170//

SYNONYMS

ei ta'-this; dvitīya—second; sūta romaharaṣaṇa—of the name Romaharṣaṇa-sūta; baladeva dekhi'-seeing Lord Balarāma; ye—who; nā—not; kaila—did; pratyudgama—stand up.

TRANSLATION

"Here I find the second Romaharṣaṇa-sūta, who did not stand to show honor when he saw Lord Balarāma."

Adi TEXT 5.171

eta bali' nāce gāya, karaye santoṣa

kṛṣṇa-kārya kare vipra--nā karila roṣa //CC Adi, 5.171//

SYNONYMS

eta bali'-saying this; nāce—he dances; gāya—chants; karaye santoṣa—becomes

satisfied; kṛṣṇa-kārya—the duties of Deity worship; kare—performs; vipra—the brāhmaṇa; nā karila—did not become; roṣa—angry.

TRANSLATION

After saying this, he danced and sang to his heart's content, but the brāhmaṇa did not become angry, for he was then serving Lord Kṛṣṇa.

PURPORT

Mīnaketana Rāmadāsa was a great devotee of Lord Nityānanda. When he entered the house of Kṛṣṇadāsa Kavirāja, Guṇārṇava Mīśra, the priest who was worshipping the Deity installed in the house, did not receive him very well. A similar event occurred when Romaharṣaṇa-sūta was speaking to the great assembly of sages at Naimiṣāranya. Lord Baladeva entered that great assembly, but since Romaharṣaṇa-sūta was on the vyāsāsana, he did not get down to offer respect to Lord Baladeva. The behavior of Guṇārṇava Mīśra indicated that he had no great respect for Lord Nityānanda, and this idea was not at all palatable to Mīnaketana Rāmadāsa. For this reason the mentality of Mīnaketana Rāmadāsa is never deprecated by devotees.

Adi TEXT 5.172

utsavānte gelā tiṇho kariyā prasāda

mora bhrātā-sane tāṇra kichu haila vāda //CC Adi, 5.172//

SYNONYMS

utsava-ante—after the festival; gelā—went away; tiṇho—he; kariyā prasāda—showing mercy; mora—of me; bhrātā-sane—with the brother; tāṇra—of him; kichu—some; haila—there was; vāda—controversy.

TRANSLATION

At the end of the festival Mīnaketana Rāmadāsa went away, offering his blessings to everyone. At that time he had some controversy with my brother.

Adi TEXT 5.173

caitanya-prabhute tāṇra sudṛḍha viśvāsa

nityānanda-prati tāṇra viśvāsa-ābhāsa //CC Adi, 5.173//

SYNONYMS

caitanya-prabhute—unto Lord Caitanya; tāñra—his; su-dṛḍha—fixed; viśvāsa—faith; nityānanda-prati—unto Lord Nityānanda; tāñra—his; viśvāsa-ābhāsa—dim reflection of faith.

TRANSLATION

My brother had firm faith in Lord Caitanya but only a dim glimmer of faith in Lord Nityānanda.

Adi TEXT 5.174

ihā jāni' rāmadāsera duḥkha ha-ila mane

tabe ta' bhrātāre āmi karinu bhartsane //CC Adi, 5.174//

SYNONYMS

ihā—this; jāni'-knowing; rāma-dāsera—of the saint Rāmadāsa; duḥkha—unhappiness; ha-ila—there was; mane—in the mind; tabe—at that time; ta'-certainly; bhrātāre—to my brother; āmi—I; karinu—did; bhartsane—chastisement.

TRANSLATION

Knowing this, Śrī Rāmadāsa felt unhappy in his mind. I then rebuked my brother.

Adi TEXT 5.175

dui bhāi eka-tanu--samāna-prakāśa

nityānanda nā māna, tomāra habe sarva-nāśa //CC Adi, 5.175//

SYNONYMS

dui bhāi—two brothers; eka-tanu—one body; samāna-prakāśa—equal manifestation; nityānanda—Lord Nityānanda; nā māne—you do not believe; tomāra—your; habe—that will be; sarva-nāśa—downfall.

TRANSLATION

"These two brothers," I told him, "are like one body; They are identical

manifestations. If you do not believe in Lord Nityānanda, you will fall down.

Adi TEXT 5.176

ekete viśvāsa, anye nā kara sammāna

"ardha-kukkuṭi-nyāya" tomāra pramāṇa //CC Adi, 5.176//

SYNONYMS

ekete viśvāsa—faith in one; anye—in the other; nā—not; kara—do; sammāna—respect; ardha-kukkuṭi-nyāya—the logic of accepting half of a hen; tomāra—your; pramāṇa—evidence.

TRANSLATION

"If you have faith in one but disrespect the other, your logic is like the logic of accepting half a hen.

Adi TEXT 5.177

kiṁvā, donhā nā māniñā hao ta' pāṣaṇḍa

eke māni' āre nā māni,--ei-mata bhaṇḍa //CC Adi, 5.177//

SYNONYMS

kiṁvā—otherwise; donhā—both of Them; nā—not; māniñā—accepting; hao—you become; ta'-certainly; pāṣaṇḍa—atheist; eke—one of Them; māni'-accepting; āre—the other; nā māni—not accepting; ei-mata—this kind of faith; bhaṇḍa—hypocrisy.

TRANSLATION

"It would be better to be an atheist by slighting both brothers than a hypocrite by believing in one and slighting the other."

Adi TEXT 5.178

kruddha haiyā vaṁśī bhāṅgi' cale rāmadāsa

tat-kāle āmāra bhrātāra haila sarva-nāśa //CC Adi, 5.178//

SYNONYMS

kruddha haiyā-being very angry; varṁsī-the flute; bhāṅgi'-breaking; cale-departs; rāma-dāsa-of the name Rāmadāsa; tat-kāle-at that time; āmāra-my; bhrātāra-of the brother; haila-there was; sarva-nāśa-downfall.

TRANSLATION

Thus Śrī Rāmadāsa broke his flute in anger and went away, and at that time my brother fell down.

Adi TEXT 5.179

ei ta' kahila tāñra sevaka-prabhāva

āra eka kahi tāñra dayāra svabhāva //CC Adi, 5.179//

SYNONYMS

ei ta'-thus; kahila—explained; tāñra—of Him; sevaka-prabhāva—the power of the servant; āra—other; eka—one; kahi—I say; tāñra—His; dayāra—of mercy; svabhāva—characteristic.

TRANSLATION

I have thus described the power of the servants of Lord Nityānanda. Now I shall describe another characteristic of His mercy.

Adi TEXT 5.180

bhāike bhartsinu muñi, lañā ei guṇa

sei rātre prabhu more dilā daraśana //CC Adi, 5.180//

SYNONYMS

bhāike—my brother; bhartsinu—chastised; muñi—I; lañā—taking; ei—this; guṇa—as a good quality; sei rātre—on that night; prabhu—my Lord; more—unto me; dilā—gave; daraśana—appearance.

TRANSLATION

That night Lord Nityānanda appeared to me in a dream because of my good quality in chastising my brother.

Adi TEXT 5.181

naihāṭi-nikaṭe 'jhāmaṭapura' nāme grāma

tānhā svapne dekhā dilā nityānanda-rāma //CC Adi, 5.181//

SYNONYMS

naihāṭi-nikaṭe—near the village Naihāṭi; jhāmaṭapura—Jhāmaṭapura; nāme—by the name; grāma—village; tānhā—there; svapne—in a dream; dekhā—appearance; dilā—gave; nityānanda-rāma—Lord Nityānanda Balarāma.

TRANSLATION

In the village of Jhāmaṭapura, which is near Naihāṭi, Lord Nityānanda appeared to me in a dream.

PURPORT

There is now a railway line to Jhāmaṭapura. If one wants to go there, he can take a train on the Katwa railway line and go directly to the station known as Sālāra. From that station one can go directly to Jhāmaṭapura.

Adi TEXT 5.182

daṇḍavat haiyā āmi paḍinu pāyete

nija-pāda-padma prabhu dilā mora māthe //CC Adi, 5.182//

SYNONYMS

daṇḍavat haiyā—offering obeisances; āmi—I; paḍinu—fell down; pāyete—at His lotus feet; nija-pāda-padma—His own lotus feet; prabhu—the Lord; dilā—placed; mora—my; māthe—on the head.

TRANSLATION

I fell at His feet, offering my obeisances, and He then placed His own lotus feet upon my head.

Adi TEXT 5.183

'uṭha', 'uṭha' bali' more bale bāra bāra

uṭhi' tānra rūpa dekhi' hainu camatkāra //CC Adi, 5.183//

SYNONYMS

uṭha uṭha—get up, get up; bali'-saying; more—unto me; bale—says; bāra bāra—again and again; uṭhi'-getting up; tānra—His; rūpa dekhi'-seeing the beauty; hainu—became; camatkāra—astonished.

TRANSLATION

"Arise! Get up!" He told me again and again. Upon rising, I was greatly astonished to see His beauty.

Adi TEXT 5.184

śyāma-cikkaṇa kānti, prakāṇḍa śarīra

sākṣāt kandarpa, yaiche mahā-malla-vīra //CC Adi, 5.184//

SYNONYMS

śyāma—blackish; cikkaṇa—glossy; kānti—luster; prakāṇḍa—heavy; śarīra—body; sākṣāt—directly; kandarpa—Cupid; yaiche—like; mahā-malla—very stout and strong; vīra—hero.

TRANSLATION

He had a glossy blackish complexion, and His tall, strong, heroic stature made Him seem like Cupid himself.

Adi TEXT 5.185

suvalita hasta, pada, kamala-nayāna

paṭṭa-vastra śire, paṭṭa-vastra paridhāna //CC Adi, 5.185//

SYNONYMS

suvalita—well-formed; hasta—hands; pada—legs; kamala-nayāna—eyes like lotus flowers; paṭṭa-vastra—silk cloth; śire—on the head; paṭṭa-vastra—silk garments; paridhāna—wearing.

TRANSLATION

He had beautifully formed hands, arms and legs, and eyes like lotus flowers. He wore a silk cloth, with a silk turban on His head.

Adi TEXT 5.186

suvarṇa-kuṇḍala karṇe, svarṇāṅgada-vālā

pāyete nūpura bāje, kaṇṭhe puṣpa-mālā //CC Adi, 5.186//

SYNONYMS

suvarṇa-kuṇḍala—gold earrings; karṇe—on the ears; svarṇa-aṅgada—golden armlets; vālā—and bangles; pāyete—on the feet; nūpura—ankle bells; bāje—tinkle; kaṇṭhe—on the neck; puṣpa-mālā—flower garland.

TRANSLATION

He wore golden earrings on His ears, and golden armlets and bangles. He wore tinkling anklets on His feet and a garland of flowers around His neck.

Adi TEXT 5.187

candana-lepita-aṅga, tilaka suṭhāma

matta-gaja jini' mada-manthara payāna //CC Adi, 5.187//

SYNONYMS

candana—with sandalwood pulp; lepita—smeared; aṅga—body; tilaka suṭhāma—nicely decorated with tilaka; matta-gaja—a mad elephant; jini'-surpassing; mada-manthara—maddened by drinking; payāna—movement.

TRANSLATION

His body was anointed with sandalwood pulp, and He was nicely decorated with tilaka. His movements surpassed those of a maddened elephant.

Adi TEXT 5.188

koṭi-candra jini' mukha ujjvala-varaṇa

dāḍimba-bīja-sama danta tāmbūla-carvaṇa //CC Adi, 5.188//

SYNONYMS

koṭi-candra—millions upon millions of moons; jini'-surpassing; mukha—face; ujjvala-varaṇa—bright and brilliant; dāḍimba-bīja—pomegranate seeds; sama—like; danta—teeth; tāmbūla-carvaṇa—chewing betel nut.

TRANSLATION

His face was more beautiful than millions upon millions of moons, and His teeth were like pomegranate seeds because of His chewing betel.

Adi TEXT 5.189

preme matta aṅga ḍāhine-vāme dole

'kṛṣṇa' 'kṛṣṇa' baliyā gambhīra bola bale //CC Adi, 5.189//

SYNONYMS

preme—in ecstasy; matta—absorbed; aṅga—the whole body; ḍāhine—to the right side; vāme—to the left side; dole—moves; kṛṣṇa kṛṣṇa—Kṛṣṇa, Kṛṣṇa; baliyā—saying; gambhīra—deep; bola—words; bale—was uttering.

TRANSLATION

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His body moved to and fro, right and left, for He was absorbed in ecstasy. He chanted "Kṛṣṇa, Kṛṣṇa" in a deep voice.

Adi TEXT 5.190

rāṅgā-yaṣṭi haste dole yena matta simha

cāri-pāṣe veḍi āche caraṇete bhṛṅga //CC Adi, 5.190//

SYNONYMS

rāṅgā-yaṣṭi—a red stick; haste—in the hand; dole—moves; yena—like; matta—mad; simha—lion; cāri-pāṣe—all around; veḍi—surrounding; āche—there is; caraṇete—at the lotus feet; bhṛṅga—bumblebees.

TRANSLATION

His red stick moving in His hand, He seemed like a maddened lion. All around the four sides of His feet were bumblebees.

Adi TEXT 5.191

pāriṣada-gaṇe dekhi' saba gopa-veśe

'kṛṣṇa' 'kṛṣṇa' kahe sabe saprema āveśe //CC Adi, 5.191//

SYNONYMS

pāriṣada-gaṇe—associates; dekhi'-seeing; saba—all; gopa-veśe—in the dress of cowherd boys; kṛṣṇa kṛṣṇa—Kṛṣṇa, Kṛṣṇa; kahe—says; sabe—all; sa-prema—of ecstatic love; āveśe—in absorption.

TRANSLATION

His devotees, dressed like cowherd boys, surrounded His feet like so many bees and also chanted "Kṛṣṇa, Kṛṣṇa," absorbed in ecstatic love.

Adi TEXT 5.192

śiṅgā vāṁśī bājāya keha, keha nāce gāya

sevaka yogāya tāmbūla, cāmara ḍhulāya //CC Adi, 5.192//

SYNONYMS

śiṅgā vāṁśī—horns and flutes; bājāya—play; keha—some; keha—some of them; nāce—dance; gāya—sing; sevaka—a servant; yogāya—supplies; tāmbūla—betel nut; cāmara—fan; ḍhulāya—moves.

TRANSLATION

Some of them played horns and flutes, and others danced and sang. Some of them offered betel nuts, and others waved cāmara fans about Him.

Adi TEXT 5.193

nityānanda-svarūpera dekhiyā vaibhava

kibā rūpa, guṇa, līlā--alaukika saba //CC Adi, 5.193//

SYNONYMS

nityānanda-svarūpera—of Lord Nityānanda Svarūpa; dekhiyā—seeing; vaibhava—the opulence; kibā rūpa—what a wonderful form; guṇa—qualities; līlā—pastimes; alaukika—uncommon; saba—all.

TRANSLATION

Thus I saw such opulence in Lord Nityānanda Svarūpa. His wonderful form, qualities and pastimes are all transcendental.

Adi TEXT 5.194

ānande vihvala āmi, kichu nāhi jāni

tabe hāsi' prabhu more kahilena vāṇī //CC Adi, 5.194//

SYNONYMS

ānande—in transcendental ecstasy; vihvala—overwhelmed; āmi—I; kichu—anything; nāhi—not; jāni—know; tabe—at that time; hāsi'-smiling; prabhu—the Lord; more—unto me; kahilena—says; vāṇī—some words.

TRANSLATION

I was overwhelmed with transcendental ecstasy, not knowing anything else. Then Lord Nityānanda smiled and spoke to me as follows.

Adi TEXT 5.195

āre āre kṛṣṇadāsa, nā karaha bhaya

vṛndāvane yāha,--tāñhā sarva labhya haya //CC Adi, 5.195//

SYNONYMS

āre āre—O! O!; kṛṣṇa-dāsa—of the name Kṛṣṇadāsa; nā—not; karaha—make; bhaya—fear; vṛndāvane yāha—go to Vṛndāvana; tāñhā—there; sarva—everything; labhya—available; haya—is.

TRANSLATION

"O my dear Kṛṣṇadāsa, do not be afraid. Go to Vṛndāvana, for there you will attain all things."

Adi TEXT 5.196

eta bali' prerilā more hātasāni diyā

antardhāna kaila prabhu nija-gaṇa lañā //CC Adi, 5.196//

SYNONYMS

eta bali'-saying this; prerilā—dispatched; more—me; hātasāni—indication of the hand; diyā—giving; antardhāna kaila—disappeared; prabhu—my Lord; nija-gaṇa lañā—taking His personal associates.

TRANSLATION

After saying this, He directed me toward Vṛndāvana by waving His hand. Then He disappeared with His associates.

Adi TEXT 5.197

mūrcchita ha-iyā muñi paḍinu bhūmite

svapna-bhaṅga haila, dekhi, hañāche prabhāte //CC Adi, 5.197//

SYNONYMS

mūrcchita ha-iyā—fainting; muñi—I; paḍinu—fell; bhūmite—on the ground; svapna-bhaṅga—breaking of the dream; haila—there was; dekhi—I saw; hañāche—there was; prabhāte—morning light.

TRANSLATION

I fainted and fell to the ground, my dream broke, and when I regained consciousness I saw that morning had come.

Adi TEXT 5.198

ki dekhinu ki śuninu, kariye vicāra

prabhu-ājñā haila vṛndāvana yāibāra //CC Adi, 5.198//

SYNONYMS

ki dekhinu—what did I see; ki śuninu—what did I hear; kariye vicāra—I began to consider; prabhu-ājñā—the order of my Lord; haila—there was; vṛndāvana—to Vṛndāvana; yāibāra—to go.

TRANSLATION

I thought about what I had seen and heard and concluded that the Lord had ordered me to proceed to Vṛndāvana at once.

Adi TEXT 5.199

sei kṣaṇe vṛndāvane karinu gamana

prabhura kṛpāte sukhe āinu vṛndāvana //CC Adi, 5.199//

SYNONYMS

sei kṣaṇe—that very second; vṛndāvane—toward Vṛndāvana; karinu—I did; gamana—starting; prabhura kṛpāte—by the mercy of Lord Nityānanda; sukhe—in great happiness; āinu—arrived; vṛndāvana—at Vṛndāvana.

TRANSLATION

That very second I started for Vṛndāvana, and by His mercy I reached there in great happiness.

Adi TEXT 5.200

jaya jaya nityānanda, nityānanda-rāma

yānhāra kṛpāte pāinu vṛndāvana-dhāma //CC Adi, 5.200//

SYNONYMS

jaya jaya—all glories; nityānanda—to Lord Nityānanda; nityānanda-rāma—to Lord Balarāma, who appeared as Nityānanda; yānhāra kṛpāte—by whose mercy; pāinu—I got; vṛndāvana-dhāma—shelter at Vṛndāvana.

TRANSLATION

All glory, all glory to Lord Nityānanda Balarāma, by whose mercy I have attained shelter in the transcendental abode of Vṛndāvana.

Adi TEXT 5.201

jaya jaya nityānanda, jaya kṛpā-maya

yānhā haite pāinu rūpa-sanātanaśraya //CC Adi, 5.201//

SYNONYMS

jaya jaya—all glories; nityānanda—to Lord Nityānanda; jaya kṛpā-maya—all glories to the most merciful Lord; yānhā haite—from whom; pāinu—I got; rūpa-sanātana-āśraya—shelter at the lotus feet of Rūpa Gosvāmī and Sanātana Gosvāmī.

TRANSLATION

All glory, all glory to the merciful Lord Nityānanda, by whose mercy I have attained shelter at the lotus feet of Śrī Rūpa and Śrī Sanātana.

Adi TEXT 5.202

yāñhā haite pāinu raghunātha-mahāśaya

yāñhā haite pāinu śrī-svarūpa-āśraya //CC Adi, 5.202//

SYNONYMS

yāñhā haite—from whom; pāinu—I got; raghunātha-mahā-āśaya—the shelter of Raghunātha dāsa Gosvāmī; yāñhā haite—from whom; pāinu—I got; śrī-svarūpa-āśraya—shelter at the feet of Svarūpa Dāmodara Gosvāmī.

TRANSLATION

By His mercy I have attained the shelter of the great personality Śrī Raghunātha dāsa Gosvāmī, and by His mercy I have found the refuge of Śrī Svarūpa Dāmodara.

PURPORT

Anyone desiring to become expert in the service of Śrī Śrī Rādhā and Kṛṣṇa should always aspire to be under the guidance of Svarūpa Dāmodara Gosvāmī, Rūpa Gosvāmī, Sanātana Gosvāmī and Raghunātha dāsa Gosvāmī. To come under the protection of the Gosvāmīs, one must get the mercy and grace of Nityānanda Prabhu. The author has tried to explain this fact in these two verses.

Adi TEXT 5.203

sanātana-kṛpāya pāinu bhaktira siddhānta

śrī-rūpa-kṛpāya pāinu bhakti-rasa-prānta //CC Adi, 5.203//

SYNONYMS

sanātana-kṛpāya—by the mercy of Sanātana Gosvāmī; pāinu—I got; bhaktira siddhānta—the conclusions of devotional service; śrī-rūpa-kṛpāya—by the mercy of Śrīla Rūpa Gosvāmī; pāinu—I got; bhakti-rasa-prānta—the limit of the mellows of devotional service.

TRANSLATION

By the mercy of Sanātana Gosvāmī I have learned the final conclusions of devotional service, and by the grace of Śrī Rūpa Gosvāmī I have tasted the highest nectar of devotional service.

PURPORT

Śrī Sanātana Gosvāmī Prabhu, the teacher of the science of devotional service, wrote several books, of which the Bṛhad-bhāgavatāmṛta is very famous; anyone who wants to know about the subject matter of devotees, devotional service and Kṛṣṇa must read this book. Sanātana Gosvāmī also wrote a special commentary on the Tenth Canto of Śrīmad-Bhāgavatam known as the Daśama-ṭippanī which is so excellent that by reading it one can understand very deeply the pastimes of Kṛṣṇa in His exchanges of loving activities. Another famous book by Sanātana Gosvāmī is the Hari-bhakti-vilāsa, which states the rules and regulations for all divisions of Vaiṣṇavas, namely, Vaiṣṇava householders, Vaiṣṇava brahmacārīs, Vaiṣṇava vānaprasthas and Vaiṣṇava sannyāsīs. This book was especially written, however, for Vaiṣṇava householders. Śrīla Raghunātha dāsa Gosvāmī has described Sanātana Gosvāmī in his prayer Vilāpa-kusumāñjali, verse six, where he has expressed his obligation to Sanātana Gosvāmī in the following words:

vairāgya-yug-bhakti-rasaṁ prayatnair

apāyayan mām anabhīpsuṁ andham

kṛpāmbudhir yaḥ para-duḥkha-duḥkhī

sanātanas taṁ prabhum āśrayāmi

"I was unwilling to drink the nectar of devotional service possessed of renunciation, but Sanātana Gosvāmī, out of his causeless mercy, made me drink it, even though I was otherwise unable to do so. Therefore he is an ocean of mercy. He is very compassionate to fallen souls like me, and thus it is my duty to offer my respectful obeisances unto his lotus feet." Kṛṣṇadāsa Kavirāja Gosvāmī also, in the last section of Caitanya-caritāmṛta, specifically mentions the names of Rūpa Gosvāmī, Sanātana Gosvāmī and Śrīla Jīva Gosvāmī and offers his respectful obeisances unto the lotus feet of these three spiritual masters, as well as Raghunātha dāsa. Śrīla Raghunātha dāsa Gosvāmī also accepted Sanātana Gosvāmī as the teacher of the science of devotional service. Śrīla Rūpa Gosvāmī

is described as the bhakti-rasācārya, or one who knows the essence of devotional service. His famous book Bhakti-rasāmṛta-sindhu is the science of devotional service, and by reading this book one can understand the meaning of devotional service. Another of his famous books is Ujjvala-nīlamanī. In this book he elaborately explains the loving affairs and transcendental activities of Lord Kṛṣṇa and Rādhārāṇī.

Adi TEXT 5.204

jaya jaya nityānanda-caraṇāravinda

yānhā haite pāinu śrī-rādhā-govinda //CC Adi, 5.204//

SYNONYMS

jaya jaya—all glories to; nityānanda—of Lord Nityānanda; caraṇa-aravinda—the lotus feet; yānhā haite—from whom; pāinu—I got; śrī-rādhā-govinda—the shelter of Śrī Rādhā and Govinda.

TRANSLATION

All glory, all glory to the lotus feet of Lord Nityānanda, by whose mercy I have attained Śrī Rādhā-Govinda.

PURPORT

Śrīla Narottama dāsa Ṭhākura, who is famous for his poetic composition known as Prārthanā, has lamented in one of his prayers, "When will Lord Nityānanda be merciful upon me so that I will forget all material desires?" Śrīla Narottama dāsa Ṭhākura confirms that unless one is freed from material desires to satisfy the needs of the body and senses, one cannot understand the transcendental abode of Lord Kṛṣṇa, Vṛndāvana. He also confirms that one cannot understand the loving affairs of Rādhā and Kṛṣṇa without going through the direction of the six Gosvāmīs. In another verse Narottama dāsa Ṭhākura has stated that without the causeless mercy of Nityānanda Prabhu, one cannot enter into the affairs of Rādhā and Kṛṣṇa.

Adi TEXT 5.205

jagāi mādhai haite muṇi se pāpiṣṭha

purīṣera kīṭa haite muṇi se laghiṣṭha //CC Adi, 5.205//

SYNONYMS

jagāi mādhai—the two brothers Jagāi and Mādhai; haite—than; muṇi—I; se—that; pāpiṣṭha—more sinful; purīṣera—in stool; kīṭa—the worms; haite—than; muṇi—I am; se—that; laghiṣṭha—lower.

TRANSLATION

I am more sinful than Jagāi and Mādhai and even lower than the worms in the stool.

Adi TEXT 5.206

mora nāma śune yei tāra puṇya kṣaya

mora nāma laya yei tāra pāpa haya //CC Adi, 5.206//

SYNONYMS

mora nāma—my name; śune—hears; yei—anyone who; tāra—his; puṇya kṣaya—destruction of piety; mora nāma—my name; laya—takes; yei—anyone; tāra—his; pāpa—sin; haya—is.

TRANSLATION

Anyone who hears my name loses the results of his pious activities. Anyone who utters my name becomes sinful.

Adi TEXT 5.207

emana nirghṛṇa more kebā kṛpā kare

eka nityānanda vinu jagat bhitare //CC Adi, 5.207//

SYNONYMS

emana—such; nirghṛṇa—abominable; more—unto me; kebā—who; kṛpā—mercy; kare—shows; eka—one; nityānanda—Lord Nityānanda; vinu—but; jagat—world; bhitare—within.

TRANSLATION

Who in this world but Nityānanda could show His mercy to such an abominable person as me?

Adi TEXT 5.208

preme matta nityānanda kṛpā-avatāra

uttama, adhama, kichu nā kare vicāra //CC Adi, 5.208//

SYNONYMS

preme—in ecstatic love; matta—mad; nityānanda—Lord Nityānanda; kṛpā—merciful; avatāra—incarnation; uttama—good; adhama—bad; kichu—any; nā—not; kare—makes; vicāra—consideration.

TRANSLATION

Because He is intoxicated by ecstatic love and is an incarnation of mercy, He does not distinguish between the good and the bad.

Adi TEXT 5.209

ye āge paḍaye, tāre karaye nistāra

ataeva nistārilā mo-hena durācāra //CC Adi, 5.209//

SYNONYMS

ye—whoever; āge—in front; paḍaye—falls down; tāre—unto him; karaye—does; nistāra—deliverance; ataeva—therefore; nistārilā—delivered; mo—as me; hena—such; durācāra—sinful and fallen person.

TRANSLATION

He delivers all those who fall down before Him. Therefore He has delivered such a sinful and fallen person as me.

Adi TEXT 5.210

mo-pāpiṣṭhe ānilena śrī-vṛndāvana

mo-hena adhame dilā śrī-rūpa-caraṇa //CC Adi, 5.210//

SYNONYMS

mo-pāpiṣṭhe—unto me, who am so sinful; ānilena—He brought; śrī-vṛndāvana—to Vṛndāvana; mo-hena—such as me; adhame—to the lowest of mankind; dilā—delivered; śrī-rūpa-caraṇa—the lotus feet of Rūpa Gosvāmī.

TRANSLATION

Although I am sinful and I am the most fallen, He has conferred upon me the lotus feet of Śrī Rūpa Gosvāmī.

Adi TEXT 5.211

śrī-madana-gopāla-śrī-govinda-daraśana

kahibāra yogya nahe e-saba kathana //CC Adi, 5.211//

SYNONYMS

śrī-madana-gopāla—Lord Madana Gopāla; śrī-govinda—Lord Rādhā-Govinda; daraśana—visiting; kahibāra—to speak; yogya—fit; nahe—not; e-saba kathana—all these confidential words.

TRANSLATION

I am not fit to speak all these confidential words about my visiting Lord Madana Gopāla and Lord Govinda.

Adi TEXT 5.212

vṛndāvana-purandara śrī-madana-gopāla

rāsa-vilāsī sākṣāt vrajendra-kumāra //CC Adi, 5.212//

SYNONYMS

vṛndāvana-purandara—the chief Deity of Vṛndāvana; śrī-madana-gopāla—Lord Madana Gopāla; rāsa-vilāsī—the enjoyer of the rāsa dance; sākṣāt—directly; vrajendra-kumāra—the son of Nanda Mahārāja.

TRANSLATION

Lord Madana Gopāla, the chief Deity of Vṛndāvana, is the enjoyer of the rāsa dance and is directly the son of the King of Vraja.

Adi TEXT 5.213

śrī-rādhā-lalitā-saṅge rāsa-vilāsa

manmatha-manmatha-rūpe yānhāra prakāśa //CC Adi, 5.213//

SYNONYMS

śrī-rādhā—Śrīmatī Rādhārāṇī; lalitā—Her personal associate named Lalitā; saṅge—with; rāsa-vilāsa—enjoyment of the rāsa dance; manmatha—of Cupid; manmatha-rūpe—in the form of Cupid; yānhāra—of whom; prakāśa—manifestation.

TRANSLATION

He enjoys the rāsa dance with Śrīmatī Rādhārāṇī, Śrī Lalitā and others. He manifests Himself as the Cupid of Cupids.

Adi TEXT 5.214

tāsām āvirabhūc chauriḥ

smayamāna-mukhāmbujaḥ

pītāmbara-dharaḥ sragvī

sākṣān manmatha-manmathaḥ //CC Adi, 5.214//

SYNONYMS

tāsām—among them; āvirabhūt—appeared; śauriḥ—Lord Kṛṣṇa; smayamāna—smiling; mukha-ambujaḥ—lotus face; pīta-ambara-dharaḥ—dressed with yellow garments; sragvī—decorated with a flower garland; sākṣāt—directly; manmatha—of Cupid; manmathaḥ—Cupid.

TRANSLATION

"Wearing yellow garments and decorated with a flower garland, Lord Kṛṣṇa, appearing among the gopīs with His smiling lotus face, looked directly like the charmer of the heart of Cupid."

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.32.2).

Adi TEXT 5.215

sva-mādhurye lokera mana kare ākarṣaṇa

dui pāśe rādhā lalitā karena sevana //CC Adi, 5.215//

SYNONYMS

sva-mādhurye—in His own sweetness; lokera—of all people; mana—the minds; kare—does; ākarṣaṇa—attracting; dui pāśe—on two sides; rādhā—Śrīmatī Rādhārāṇī; lalitā—and Her associate Lalitā; kareṇa—do; sevana—service.

TRANSLATION

With Rādhā and Lalitā serving Him on His two sides, He attracts the hearts of all by His own sweetness.

Adi TEXT 5.216

nityānanda-dayā more tāṇre dekhāila

śrī-rādhā-madana-mohane prabhu kari' dila //CC Adi, 5.216//

SYNONYMS

nityānanda-dayā—the mercy of Lord Nityānanda; more—unto me; tāṇre—Madanamohana; dekhāila—showed; śrī-rādhā-madana-mohane—Rādhā-Madanamohana; prabhu kari' dila—gave as my Lord and master.

TRANSLATION

The mercy of Lord Nityānanda showed me Śrī Madanamohana and gave me Śrī Madanamohana as my Lord and master.

Adi TEXT 5.217

mo-adhame dila śrī-govinda daraśana

kahibāra kathā nahe akathya-kathana //CC Adi, 5.217//

SYNONYMS

mo-adhame—to one as abominable as me; dila—delivered; śrī-govinda daraśana—the audience of Lord Śrī Govinda; kahibāra—to speak this; kathā—words; nahe—there are not; akathya—unspeakable; kathana—narration.

TRANSLATION

He granted to one as low as me the sight of Lord Govinda. Words cannot describe this, nor is it fit to be disclosed.

Adi TEXTS 5.218-219

vṛndāvane yoga-pīṭhe kalpa-taru-vane

ratna-maṇḍapa, tāhe ratna-simhāsane

śrī-govinda vasiyāchena vrajendra-nandana

mādhurya prakāśi' kareṇa jagat mohana //CC Adi, 5.218-219//

SYNONYMS

vṛndāvane—at Vṛndāvana; yoga-pīṭhe—at the principal temple; kalpa-taru-vane—in the forest of desire trees; ratna-maṇḍapa—an altar made of gems; tāhe—upon it; ratna-simha-āsane—on the throne of gems; śrī-govinda—Lord Govinda; vasiyāchena—was sitting; vrajendra-nandana—the son of Nanda Mahārāja; mādhurya prakāśi'-manifesting His sweetness; kareṇa—does; jagat mohana—enchantment of the whole world.

TRANSLATION

On an altar made of gems in the principal temple of Vṛndāvana, amidst a forest of desire trees, Lord Govinda, the son of the King of Vraja, sits upon a throne of gems and manifests His full glory and sweetness, thus enchanting the entire world.

Adi TEXT 5.220

vāma-pārsve śrī-rādhikā sakhī-gaṇa-saṅge

rāsādika-līlā prabhu kare kata raṅge //CC Adi, 5.220//

SYNONYMS

vāma-pārsve—on the left side; śrī-rādhikā—Śrīmatī Rādhārāṇī; sakhī-gaṇa-saṅge—with Her personal friends; rāsa-ādika-līlā—pastimes like the rāsa dance; prabhu—Lord Kṛṣṇa; kare—performs; kata raṅge—in many ways.

TRANSLATION

By His left side is Śrīmatī Rādhārāṇī and Her personal friends. With them Lord Govinda enjoys the rāsa-līlā and many other pastimes.

Adi TEXT 5.221

yāñra dhyāna nija-loke kare padmāsana

aṣṭādaśākṣara-mantre kare upāsana //CC Adi, 5.221//

SYNONYMS

yāñra—of whom; dhyāna—the meditation; nija-loke—in his own abode; kare—does; padma-āsana—Lord Brahmā; aṣṭādaśa-akṣara-mantre—by the hymn composed of eighteen letters; kare—does; upāsana—worshiping.

TRANSLATION

Lord Brahmā, sitting on his lotus seat in his own abode, always meditates on Him and worships Him with the mantra consisting of eighteen syllables.

PURPORT

In his own planet, Lord Brahmā, with the inhabitants of that planet, worships the form of Lord Govinda, Kṛṣṇa, by the mantra of eighteen syllables, klīm kṛṣṇāya govindāya gopī-jana-vallabhāya svāhā. Those who are initiated by a bona fide spiritual master and who chant the Gāyatrī mantra three times a day know this aṣṭādaśākṣara (eighteen-syllable) mantra. The inhabitants of Brahmaloḥa and the planets below Brahmaloḥa worship Lord Govinda by meditating with this mantra. There is no difference between meditating and chanting, but in the present age meditation is not possible on this planet. Therefore loud chanting of a mantra like the mahā-mantra, Hare Kṛṣṇa, with soft chanting of the aṣṭādaśākṣara, the mantra of eighteen syllables, is recommended.

Lord Brahmā lives in the highest planetary system, known as Brahmaloḥa or Satyaloka. In every planet there is a predominating deity. As the predominating deity in Satyaloka is Lord Brahmā, so in the heavenly planets Indra is the predominating deity, and on the sun, the sun-god, Vivasvān, is the predominating deity. The inhabitants and predominating deities of every planet are all recommended to worship Govinda either by meditation or by chanting.

Adi TEXT 5.222

caudda-bhuvane yāñra sabe kare dhyāna

vaikuṇṭhādi-pure yāñra līlā-guṇa gāna //CC Adi, 5.222//

SYNONYMS

caudda-bhuvane—within the fourteen worlds; yāñra—of whom; sabe—all; kare dhyāna—perform meditation; vaikuṇṭha-ādi-pure—in the abodes of the Vaikuṇṭha planets; yāñra—of whom; līlā-guṇa—attributes and pastimes; gāna—chanting.

TRANSLATION

Everyone in the fourteen worlds meditates upon Him, and all the denizens of Vaikuṇṭha sing of His qualities and pastimes.

Adi TEXT 5.223

yāñra mādhurīte kare lakṣmī ākarṣaṇa

rūpa-gosāñi kariyāchena se-rūpa varṇana //CC Adi, 5.223//

SYNONYMS

yāñra—of whom; mādhurīte—by the sweetness; kare—does; lakṣmī—the goddess of fortune; ākarṣaṇa—attraction; rūpa-gosāñi—Śrīla Rūpa Gosvāmī; kariyāchena—has done; se—that; rūpa—of the beauty; varṇana—enunciation.

TRANSLATION

The goddess of fortune is attracted by His sweetness, which Śrīla Rūpa Gosvāmī has described in this way:

PURPORT

Śrīla Rūpa Gosvāmī, in his Laghu-bhāgavatāmṛta, has quoted from the Padma Purāṇa, where it is stated that Lakṣmīdevī, the goddess of fortune, after seeing the attractive features of Lord Kṛṣṇa, was attracted to Him, and to get the favor of Lord Kṛṣṇa she engaged herself in meditation. When asked by Kṛṣṇa why she engaged in meditation with austerity, Lakṣmīdevī answered, "I want to be one of Your associates like the gopīs in Vṛndāvana." Hearing this, Lord Śrī Kṛṣṇa replied that it was quite impossible. Lakṣmīdevī then said that she wanted to remain just like a golden line on the chest of the Lord. The Lord granted the request, and since then Lakṣmī has always been situated on the chest of Lord Kṛṣṇa as a golden line. The austerity and meditation of Lakṣmīdevī are also mentioned in Śrīmad-Bhāgavatam (10.16.36), where the Nāga-patnīs, the wives of the serpent Kāliya, in the course of their prayers to Kṛṣṇa, said that the goddess of fortune, Lakṣmī, also wanted His association as a gopī and desired

the dust of His lotus feet.

Adi TEXT 5.224

smerām bhaṅgī-traya-paricitām sāci-vistīrṇa-dr̥ṣṭīm
vaṁśī-nyastādhara-kiśalayām uj̣jvalām candrakeṇa
govindākhyām hari-tanum itaḥ keśī-tīrthopakaṇṭhe
mā prekṣiṣṭhās tava yadi sakhe bandhu-saṅge 'sti raṅgaḥ //CC Adi, 5.224//

SYNONYMS

smerām—smiling; bhaṅgī-traya-paricitām—bent in three places, namely the neck, waist and knees; sāci-vistīrṇa-dr̥ṣṭīm—with a broad sideways glance; vaṁśī—on the flute; nyasta—placed; adhara—lips; kiśalayām—newly blossomed; uj̣jvalām—very bright; candrakeṇa—by the moonshine; govinda-ākhyām—named Lord Govinda; hari-tanum—the transcendental body of the Lord; itaḥ—here; keśī-tīrtha-upakaṇṭhe—on the bank of the Yamunā in the neighborhood of Keśīghāṭa; mā—do not; prekṣiṣṭhāḥ—glance over; tava—your; yadi—if; sakhe—O dear friend; bandhu-saṅge—to worldly friends; asti—there is; raṅgaḥ—attachment.

TRANSLATION

"My dear friend, if you are indeed attached to your worldly friends, do not look at the smiling face of Lord Govinda as He stands on the bank of the Yamunā at Keśīghāṭa. Casting sidelong glances, He places His flute to His lips, which seem like newly blossomed twigs. His transcendental body, bending in three places, appears very bright in the moonlight."

PURPORT

This is a verse quoted from the Bhakti-rasāmṛta-sindhu (1.2.239) in connection with practical devotional service. Generally people in their conditioned life engage in the pleasure of society, friendship and love. This so-called love is lust, not love. But people are satisfied with such a false understanding of love. Vidyāpati, a great and learned poet of Mithilā, has said that the pleasure derived from friendship, society and family life in the material world is like a drop of water, but our hearts desire pleasure like an ocean. Thus the heart is compared to a desert of material existence that requires the water of an ocean of pleasure to

satisfy its dryness. If there is a drop of water in the desert, one may indeed say that it is water, but such a minute quantity of water has no value. Similarly, in this material world no one is satisfied in the dealings of society, friendship and love. Therefore if one wants to derive real pleasure within his heart, he must seek the lotus feet of Govinda. In this verse Rūpa Gosvāmī indicates that if one wants to be satisfied in the pleasure of society, friendship and love, he need not seek shelter at the lotus feet of Govinda, for if one takes shelter under His lotus feet he will forget that minute quantity of so-called pleasure. One who is not satisfied with that so-called pleasure may seek the lotus feet of Govinda, who stands on the shore of the Yamunā at Keśitīrtha, or Keśīghāṭa, in Vṛndāvana and attracts all the gopīs to His transcendental loving service.

Adi TEXT 5.225

sākṣāt vrajendra-suta ithe nāhi āna

yebā ajñe kare tāñre pratimā-hena jñāna //CC Adi, 5.225//

SYNONYMS

sākṣāt—directly; vrajendra-suta—the son of Nanda Mahārāja; ithe—in this matter; nāhi—there is not; āna—any exception; yebā—whatever; ajñe—a foolish person; kare—does; tāñre—unto Him; pratimā-hena—as a statue; jñāna—such a consideration.

TRANSLATION

Without a doubt He is directly the son of the King of Vraja. Only a fool considers Him a statue.

Adi TEXT 5.226

sei aparādhe tāra nāhika nistāra

ghora narakete paḍe, ki baliba āra //CC Adi, 5.226//

SYNONYMS

sei aparādhe—by that offense; tāra—his; nāhika—there is not; nistāra—deliverance; ghora—terrible; narakete—in a hellish condition; paḍe—falls down; ki baliba—what will I say; āra—more.

TRANSLATION

For that offense, he cannot be liberated. Rather, he will fall into a terrible hellish condition. What more should I say?

PURPORT

In his *Bhakti-sandarbha* Jīva Gosvāmī has stated that those who are actually very serious about devotional service do not differentiate between the form of the Lord made of clay, metal, stone or wood and the original form of the Lord. In the material world a person and his photograph, picture or statue are different. But the statue of Lord Kṛṣṇa and Kṛṣṇa Himself, the Supreme Personality of Godhead, are not different, because the Lord is absolute. What we call stone, wood and metal are energies of the Supreme Lord, and energies are never separate from the energetic. As we have several times explained, no one can separate the sunshine energy from the energetic sun. Therefore material energy may appear separate from the Lord, but transcendently it is nondifferent from the Lord.

The Lord can appear anywhere and everywhere because His diverse energies are distributed everywhere like sunshine. We should therefore understand whatever we see to be the energy of the Supreme Lord and should not differentiate between the Lord and His arcā form made from clay, metal, wood or paint. Even if one has not developed this consciousness, one should accept it theoretically from the instructions of the spiritual master and should worship the arcā-mūrti, or form of the Lord in the temple, as nondifferent from the Lord.

The *Padma Purāṇa* specifically mentions that anyone who thinks the form of the Lord in the temple to be made of wood, stone or metal is certainly in a hellish condition. Impersonalists are against the worship of the Lord's form in the temple, and there is even a group of people who pass as Hindus but condemn such worship. Their so-called acceptance of the Vedas has no meaning, for all the ācāryas, even the impersonalist Śaṅkarācārya, have recommended the worship of the transcendental form of the Lord. Impersonalists like Śaṅkarācārya recommend the worship of five forms, known as *pañcopāsanā*, which include Lord Viṣṇu. Vaiṣṇavas, however, worship the forms of Lord Viṣṇu in His varied manifestations, such as Rādhā-Kṛṣṇa, Lakṣmī-Nārāyaṇa, Sītā-Rāma and Rukmiṇī-Kṛṣṇa. Māyāvādīs admit that worship of the Lord's form is required in the beginning, but they think that in the end everything is impersonal. Therefore, since they are ultimately against worship of the Lord's form, Lord Śrī Caitanya Mahāprabhu has described them as offenders.

Śrīmad-Bhāgavatam has condemned those who think the body to be the self as bhauma ijya-dhīḥ. Bhauma means earth, and ijya-dhīḥ means worshiper. There are two kinds of bhauma ijya-dhīḥ: those who worship the land of their birth, such as nationalists, who make many sacrifices for the motherland, and those who condemn the worship of the form of the Lord. One should not worship the planet earth or land of his birth, nor should one condemn the form of the Lord, which is manifested in metal or wood for our facility. Material things are also the energy of the Supreme Lord.

Adi TEXT 5.227

hena ye govinda prabhu, pāinu yānhā haite

tānhāra caraṇa-kṛpā ke pāre varṇite //CC Adi, 5.227//

SYNONYMS

hena—thus; ye govinda—this Lord Govinda; prabhu—master; pāinu—I got; yānhā haite—from whom; tānhāra—His; caraṇa-kṛpā—mercy of the lotus feet; ke—who; pāre—is able; varṇite—to describe.

TRANSLATION

Therefore who can describe the mercy of the lotus feet of Him [Lord Nityānanda] by whom I have attained the shelter of this Lord Govinda?

Adi TEXT 5.228

vṛndāvane vaise yata vaiṣṇava-maṇḍala

kṛṣṇa-nāma-parāyaṇa, parama-maṅgala //CC Adi, 5.228//

SYNONYMS

vṛndāvane—in Vṛndāvana; vaise—there are; yata—all; vaiṣṇava-maṇḍala—groups of devotees; kṛṣṇa-nāma-parāyaṇa—addicted to the name of Lord Kṛṣṇa; parama-maṅgala—all-auspicious.

TRANSLATION

All the groups of Vaiṣṇavas who live in Vṛndāvana are absorbed in chanting the all-auspicious name of Kṛṣṇa.

Adi TEXT 5.229

yāñra prāṇa-dhana--nityānanda-śrī-caitanya

rādhā-kṛṣṇa-bhakti vine nāhi jāne anya //CC Adi, 5.229//

SYNONYMS

yāñra—whose; prāṇa-dhana—life and soul; nityānanda-śrī-caitanya—Lord Nityānanda and Śrī Caitanya Mahāprabhu; rādhā-kṛṣṇa—to Kṛṣṇa and Rādhārāṇī; bhakti—devotional service; vine—except; nāhi jāne anya—do not know anything else.

TRANSLATION

Lord Caitanya and Lord Nityānanda are their life and soul. They do not know anything but devotional service to Śrī Śrī Rādhā-Kṛṣṇa.

Adi TEXT 5.230

se vaiṣṇavera pada-reṇu, tāra pada-chāyā

adhamere dila prabhu-nityānanda-dayā //CC Adi, 5.230//

SYNONYMS

se vaiṣṇavera—of all those Vaiṣṇavas; pada-reṇu—the dust of the feet; tāra—their; pada-chāyā—the shade of the feet; adhamere—unto this fallen soul; dila—gave; prabhu-nityānanda-dayā—the mercy of Lord Nityānanda Prabhu.

TRANSLATION

The dust and shade of the lotus feet of the Vaiṣṇavas have been granted to this fallen soul by the mercy of Lord Nityānanda.

Adi TEXT 5.231

'tāñhā sarva labhya haya'--prabhura vacana

sei sūtra--ei tāra kaila vivaraṇa //CC Adi, 5.231//

SYNONYMS

tāñhā—at that place; sarva—everything; labhya—obtainable; haya—is; prabhura—of the Lord; vacana—the word; sei sūtra—that synopsis; ei—this; tāra—His; kaila vivaraṇa—has been described.

TRANSLATION

Lord Nityānanda said, "In Vṛndāvana all things are possible." Here I have explained His brief statement in detail.

Adi TEXT 5.232

se saba pāinu āmi vṛndāvane āya

sei saba labhya ei prabhura kṛpāya //CC Adi, 5.232//

SYNONYMS

se saba—all this; pāinu—got; āmi—I; vṛndāvane—to Vṛndāvana; āya—coming; sei saba—all this; labhya—obtainable; ei—this; prabhura kṛpāya—by the mercy of Lord Nityānanda.

TRANSLATION

I have attained all this by coming to Vṛndāvana, and this was made possible by the mercy of Lord Nityānanda.

PURPORT

All the inhabitants of Vṛndāvana are Vaiṣṇavas. They are all-auspicious because somehow or other they always chant the holy name of Kṛṣṇa. Even though some of them do not strictly follow the rules and regulations of devotional service, on the whole they are devotees of Kṛṣṇa and chant His name directly or indirectly. Purposely or without purpose, even when they pass on the street they are fortunate enough to exchange greetings by saying the name of Rādhā or Kṛṣṇa. Thus directly or indirectly they are auspicious.

The present city of Vṛndāvana has been established by the Gauḍīya Vaiṣṇavas since the six Gosvāmīs went there and directed the construction of their different temples. Of all the temples in Vṛndāvana, ninety percent belong to the Gauḍīya Vaiṣṇava sect, the followers of the teachings of Lord Caitanya Mahāprabhu and Nityānanda, and seven temples are very famous. The inhabitants of Vṛndāvana do not know anything but the worship of Rādhā and Kṛṣṇa. In recent years some unscrupulous so-called priests known as caste gosvāmīs have introduced the worship of demigods privately, but no genuine and rigid Vaiṣṇavas participate in this. Those who are serious about the Vaiṣṇava method of devotional activities do not take part in such worship of demigods.

The Gauḍīya Vaiṣṇavas never differentiate between Rādhā-Kṛṣṇa and Lord Caitanya. They say that since Lord Caitanya is the combined form of Rādhā-Kṛṣṇa, He is not different from Rādhā and Kṛṣṇa. But some misled people try to prove that they are greatly elevated by saying that they like to chant the holy name of Lord Gaura instead of the names Rādhā and Kṛṣṇa. Thus they purposely differentiate between Lord Caitanya and Rādhā-Kṛṣṇa. According to them, the system of nadīyā-nāgarī, which they have recently invented in their fertile brains, is the worship of Gaura, Lord Caitanya, but they do not like to worship Rādhā and Kṛṣṇa. They put forward the argument that since Lord Caitanya Himself appeared as Rādhā and Kṛṣṇa combined, there is no necessity of worshiping Rādhā and Kṛṣṇa. Such differentiation by so-called devotees of Lord Caitanya Mahāprabhu is considered disruptive by pure devotees. Anyone who differentiates between Rādhā-Kṛṣṇa and Gaurāṅga is to be considered a plaything in the hands of māyā.

There are others who are against the worship of Caitanya Mahāprabhu, thinking Him mundane. But any sect that differentiates between Lord Caitanya Mahāprabhu and Rādhā-Kṛṣṇa, either by worshiping Rādhā-Kṛṣṇa as distinct from Lord Caitanya or by worshiping Lord Caitanya but not Rādhā-Kṛṣṇa, is in the group of prākṛta-sahajiyās.

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī, the author of Caitanya-caritāmṛta, predicts in verses 225 and 226 that in the future those who manufacture imaginary methods of worship will gradually give up the worship of Rādhā-Kṛṣṇa, and although they will call themselves devotees of Lord Caitanya, they will also give up the worship of Caitanya Mahāprabhu and fall down into material activities. For the real worshipers of Lord Caitanya, the ultimate goal of life is to worship Śrī Śrī Rādhā and Kṛṣṇa.

Adi TEXT 5.233

āpanāra kathā likhi nirlajja ha-iyā

nityānanda-guṇe lekhāya unmatta kariyā //CC Adi, 5.233//

SYNONYMS

āpanāra—personal; kathā—description; likhi—I write; nirlajja ha-iyā—being shameless; nityānanda-guṇe—the attributes of Nityānanda; lekhāya—cause to write; unmatta kariyā—making like a madman.

TRANSLATION

I have described my own story without reservations. The attributes of Lord Nityānanda, making me like a madman, force me to write these things.

Adi TEXT 5.234

nityānanda-prabhura guṇa-mahimā apāra

'sahasra-vadane' śeṣa nāhi pāya yānra //CC Adi, 5.234//

SYNONYMS

nityānanda-prabhura—of Lord Nityānanda; guṇa-mahimā—glories of transcendental attributes; apāra—unfathomable; sahasra-vadane—in thousands of mouths; śeṣa—ultimate end; nāhi—does not; pāya—get; yānra—whose.

TRANSLATION

The glories of Lord Nityānanda's transcendental attributes are unfathomable. Even Lord Śeṣa with His thousands of mouths cannot find their limit.

Adi TEXT 5.235

śrī-rūpa-raghunātha-pade yāra āśa

caitanya-caritāmṛta kahe kṛṣṇadāsa //CC Adi, 5.235//

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; raghunātha—Śrīla Raghunātha dāsa Gosvāmī; pade—at the lotus feet; yāra—whose; āśa—expectation; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; kṛṣṇa-dāsa—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Ādi-līlā, Fifth Chapter, describing the glories of Lord Nityānanda Balarāma.

Chapter 6 The Glories of Śrī Advaita Ācārya

The truth of Advaita Ācārya has been described in two different verses. It is said that material nature has two features, namely the material cause and the efficient cause. The efficient causal activities are caused by Mahā-Viṣṇu, and the material causal activities are caused by another form of Mahā-Viṣṇu, known as Advaita. That Advaita, the superintendent of the cosmic manifestation, has descended in the form of Advaita to associate with Lord Caitanya. When He is addressed as the servitor of Lord Caitanya, His glories are magnified because unless one is invigorated by this mentality of servitorship one cannot understand the mellows derived from devotional service to the Supreme Lord, Kṛṣṇa.

Adi TEXT 6.1

vande tam śrīmad-advaitā-
cāryam adbhuta-ceṣṭitam
yasya prasādād ajño 'pi
tat-svarūpaṁ nirūpayet //CC Adi, 6.1//

SYNONYMS

vande—I offer my respectful obeisances; tam—unto Him; śrīmat—with all opulences; advaita-ācāryam—Śrī Advaita Ācārya; adbhuta-ceṣṭitam—whose activities are wonderful; yasya—of whom; prasādāt—by the mercy; ajñaḥ api—even a foolish person; tat-svarūpaṁ—His characteristics; nirūpayet—may describe.

TRANSLATION

I offer my respectful obeisances to Śrī Advaita Ācārya, whose activities are all wonderful. By His mercy, even a foolish person can describe His characteristics.

Adi TEXT 6.2

jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda //CC Adi, 6.2//

SYNONYMS

jaya jaya—all glories; śrī-caitanya—to Lord Śrī Caitanya Mahāprabhu; jaya—all glories; nityānanda—to Lord Nityānanda; jaya advaita-candra—all glories to Advaita Ācārya; jaya gaura-bhakta-vṛnda—all glories to the devotees of Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Lord Śrī Caitanya Mahāprabhu. All glories to Lord Nityānanda. All glories to Advaita Ācārya. And all glories to all the devotees of Lord Śrī Caitanya Mahāprabhu.

Adi TEXT 6.3

pañca śloke kahila śrī-nityānanda-tattva

śloka-dvaye kahi advaitācāryera mahattva //CC Adi, 6.3//

SYNONYMS

pañca śloke—in five verses; kahila—described; śrī-nityānanda-tattva—the truth of Śrī Nityānanda; śloka-dvaye—in two verses; kahi—I describe; advaita-ācāryera—of Advaita Ācārya; mahattva—the glories.

TRANSLATION

In five verses I have described the principle of Lord Nityānanda. Then in the following two verses I describe the glories of Śrī Advaita Ācārya.

Adi TEXT 6.4

mahā-viṣṇur jagat-kartā

māyayā yaḥ sṛjaty adaḥ

tasyāvatāra evāyam

advaitācārya īśvaraḥ //CC Adi, 6.4//

SYNONYMS

mahā-viṣṇuḥ—of the name Mahā-Viṣṇu, the resting place of the efficient cause; jagat-kartā—the creator of the cosmic world; māyayā—by the illusory energy;

yaḥ—who; sṛjati—creates; adaḥ—that universe; tasya—His; avatāraḥ—incarnation; eva—certainly; ayam—this; advaita-ācāryaḥ—of the name Advaita Ācārya; īśvaraḥ—the Supreme Lord, the resting place of the material cause.

TRANSLATION

Lord Advaita Ācārya is the incarnation of Mahā-Viṣṇu, whose main function is to create the cosmic world through the actions of māyā.

Adi TEXT 6.5

advaitam hariṇādvaitād

ācāryam bhakti-śaṁsanāt

bhaktāvatāram īśam tam

advaitācāryam āśraye //CC Adi, 6.5//

SYNONYMS

advaitam—known as Advaita; hariṇā—with Lord Hari; advaitāt—from being nondifferent; ācāryam—known as Ācārya; bhakti-śaṁsanāt—from the propagation of devotional service to Śrī Kṛṣṇa; bhakta-avatāram—the incarnation as a devotee; īśam—to the Supreme Lord; tam—to Him; advaita-ācāryam—to Advaita Ācārya; āśraye—I surrender.

TRANSLATION

Because He is nondifferent from Hari, the Supreme Lord, He is called Advaita, and because He propagates the cult of devotion, He is called Ācārya. He is the Lord and the incarnation of the Lord's devotee. Therefore I take shelter of Him.

Adi TEXT 6.6

advaita-ācārya gosāñi sākṣāt īśvara

yānhāra mahimā nahe jīvera gocara //CC Adi, 6.6//

SYNONYMS

advaita-ācārya—of the name Advaita Ācārya; gosāñi—the Lord; sākṣāt īśvara—directly the Supreme Personality of Godhead; yānhāra mahimā—whose glories; nahe—not; jīvera gocara—within the reach of the understanding of ordinary

living beings.

TRANSLATION

Śrī Advaita Ācārya is indeed directly the Supreme Personality of Godhead Himself. His glory is beyond the conception of ordinary living beings.

Adi TEXT 6.7

mahā-viṣṇu sṛṣṭi kareṇa jagad-ādi kārya

tānra avatāra sākṣāt advaita ācārya //CC Adi, 6.7//

SYNONYMS

mahā-viṣṇu—the original Viṣṇu; sṛṣṭi—creation; kareṇa—does; jagat-ādi—the material world; kārya—the occupation; tānra—His; avatāra—incarnation; sākṣāt—directly; advaita ācārya—Prabhu Advaita Ācārya.

TRANSLATION

Mahā-Viṣṇu performs all the functions for the creation of the universes. Śrī Advaita Ācārya is His direct incarnation.

Adi TEXT 6.8

ye puruṣa sṛṣṭi-sthiti kareṇa māyāya

ananta brahmāṇḍa sṛṣṭi kareṇa līlāya //CC Adi, 6.8//

SYNONYMS

ye puruṣa—that personality who; sṛṣṭi-sthiti—creation and maintenance; kareṇa—performs; māyāya—through the external energy; ananta brahmāṇḍa—unlimited universes; sṛṣṭi—creation; kareṇa—does; līlāya—by pastimes.

TRANSLATION

That puruṣa creates and maintains with His external energy. He creates innumerable universes in His pastimes.

Adi TEXT 6.9

icchāya ananta mūrti kareṇa prakāśa

eka eka mūrte karena brahmāṇḍe praveśa //CC Adi, 6.9//

SYNONYMS

icchāya—by His will; ananta mūrti—unlimited forms; karena—does; prakāśa—manifestation; eka eka—each and every; mūrte—form; karena—does; brahmāṇḍe—within the universe; praveśa—entrance.

TRANSLATION

By His will He manifests Himself in unlimited forms, in which He enters each and every universe.

Adi TEXT 6.10

se puruṣera aṁśa--advaita, nāhi kichu bheda

śarīra-viśeṣa tāṇra--nāhika viccheda //CC Adi, 6.10//

SYNONYMS

se—that; puruṣera—of the Lord; aṁśa—part; advaita—Advaita Ācārya; nāhi—not; kichu—any; bheda—difference; śarīra-viśeṣa—another specific transcendental body; tāṇra—of Him; nāhika viccheda—there is no separation.

TRANSLATION

Śrī Advaita Ācārya is a plenary part of that puruṣa and so is not different from Him. Indeed, Śrī Advaita Ācārya is not separate but is another form of that puruṣa.

Adi TEXT 6.11

sahāya karena tāṇra la-iyā 'pradhāna'

koṭi brahmāṇḍa karena icchāya nirmāṇa //CC Adi, 6.11//

SYNONYMS

sahāya karena—He helps; tāṇra—His; la-iyā—with; pradhāna—the material energy; koṭi-brahmāṇḍa—millions of universes; karena—does; icchāya—only by the will; nirmāṇa—creation.

TRANSLATION

He [Advaita Ācārya] helps in the pastimes of the puruṣa, with whose material energy and by whose will He creates innumerable universes.

Adi TEXT 6.12

jagat-maṅgala advaita, maṅgala-guṇa-dhāma

maṅgala-caritra sadā, 'maṅgala' yāñra nāma //CC Adi, 6.12//

SYNONYMS

jagat-maṅgala—all-auspicious to the world; advaita—Ādvaita Ācārya; maṅgala-guṇa-dhāma—the reservoir of all auspicious attributes; maṅgala-caritra—all characteristics are auspicious; sadā—always; maṅgala—auspicious; yāñra nāma—whose name.

TRANSLATION

Śrī Advaita Ācārya is all-auspicious to the world, for He is a reservoir of all auspicious attributes. His characteristics, activities and name are always auspicious.

PURPORT

Śrī Advaita Prabhu, who is an incarnation of Mahā-Viṣṇu, is an ācārya, or teacher. All His activities and all the other activities of Viṣṇu are auspicious. Anyone who can view the all-auspiciousness in the pastimes of Lord Viṣṇu also becomes auspicious simultaneously. Therefore, since Lord Viṣṇu is the fountainhead of auspiciousness, anyone who is attracted by the devotional service of Lord Viṣṇu can render the greatest service to human society. Rejected persons of the material world who refuse to understand pure devotional service as the eternal function of the living entities, and as actual liberation of the living being from conditional life, become bereft of all devotional service because of their poor fund of knowledge.

In the teachings of Advaita Prabhu there is no question of fruitive activities or impersonal liberation. Bewildered by the spell of material energy, however, persons who could not understand that Advaita Prabhu is nondifferent from Viṣṇu wanted to follow Him with their impersonal conceptions. The attempt of Advaita Prabhu to punish them is also auspicious. Lord Viṣṇu and His activities can bestow all good fortune, directly and indirectly. In other words, being favored by Lord Viṣṇu and being punished by Lord Viṣṇu are one and the same

because all the activities of Viṣṇu are absolute. According to some, Maṅgala was another name of Advaita Prabhu. As the causal incarnation, or Lord Viṣṇu's incarnation for a particular occasion, He is the supply agent or ingredient in material nature. However, He is never to be considered material. All His activities are spiritual. Anyone who hears about and glorifies Him becomes glorified himself, for such activities free one from all kinds of misfortune. One should not invest any material contamination or impersonalism in the Viṣṇu form. Everyone should try to understand the real identity of Lord Viṣṇu, for by such knowledge one can attain the highest stage of perfection.

Adi TEXT 6.13

koṭi aṁśa, koṭi śakti, koṭi avatāra

eta lañā sṛje puruṣa sakala saṁsāra //CC Adi, 6.13//

SYNONYMS

koṭi aṁśa—millions of parts and parcels; koṭi śakti—millions and millions of energies; koṭi avatāra—millions upon millions of incarnations; eta—all this; lañā—taking; sṛje—creates; puruṣa—the original person, Mahā-Viṣṇu; sakala saṁsāra—all the material world.

TRANSLATION

Mahā-Viṣṇu creates the entire material world, with millions of His parts, energies and incarnations.

Adi TEXTS 6.14-15

māyā yaiche dui aṁśa--'nimitta', 'upādāna'

māyā--'nimitta'-hetu, upādāna--'pradhāna'

puruṣa īśvara aiche dvi-mūrti ha-iyā

viśva-sṛṣṭi kare 'nimitta' 'upādāna' lañā //CC Adi, 6.14-15//

SYNONYMS

māyā—the external energy; yaiche—as; dui aṁśa—two parts; nimitta—the cause; upādāna—the ingredients; māyā—the material energy; nimitta-hetu—original cause; upādāna—ingredients; pradhāna—immediate cause; puruṣa—the

person Lord Viṣṇu; īśvara—the Supreme Personality of Godhead; aiche—in that way; dvi-mūrti ha-iyā—taking two forms; viśva-sṛṣṭi kare—creates this material world; nimitta—the original cause; upādāna—the material cause; lañā—with.

TRANSLATION

Just as the external energy consists of two parts-the efficient cause [nimitta] and the material cause [upādāna], māyā being the efficient cause and pradhāna the material cause-so Lord Viṣṇu, the Supreme Personality of Godhead, assumes two forms to create the material world with the efficient and material causes.

PURPORT

There are two kinds of research to find the original cause of creation. One conclusion is that the Supreme Personality of Godhead, the all-blissful, eternal, all knowing form, is indirectly the cause of this cosmic manifestation and directly the cause of the spiritual world, where there are innumerable spiritual planets known as Vaikuṇṭhas as well as His personal abode, known as Goloka Vṛndāvana. In other words, there are two manifestations-the material cosmos and the spiritual world. As in the material world there are innumerable planets and universes, so in the spiritual world there are also innumerable spiritual planets and universes, including the Vaikuṇṭhas and Goloka. The Supreme Lord is the cause of both the material and spiritual worlds. The other conclusion, of course, is that this cosmic manifestation is caused by an inexplicable unmanifested void. This argument is meaningless.

The first conclusion is accepted by the Vedānta philosophers, and the second is supported by the atheistic philosophical system of the Sāṅkhya smṛti, which directly opposes the Vedāntic philosophical conclusion. Material scientists cannot see any cognizant spiritual substance that might be the cause of the creation. Such atheistic Sāṅkhya philosophers think that the symptoms of knowledge and living force visible in the innumerable living creatures are caused by the three qualities of the cosmic manifestation. Therefore the Sāṅkhyites are against the conclusion of Vedānta regarding the original cause of creation.

Factually, the supreme absolute spirit soul is the cause of every kind of manifestation, and He is always complete, both as the energy and as the energetic. The cosmic manifestation is caused by the energy of the Supreme Absolute Person, in whom all energies are conserved. Philosophers who are subjectively engaged in the cosmic manifestation can appreciate only the

wonderful energies of matter. Such philosophers accept the conception of God only as a product of material energy. According to their conclusions, the source of the energy is also a product of the energy. Such philosophers wrongly observe that the living creatures within the cosmic manifestation are caused by the material energy, and they think that the supreme absolute conscious being must similarly be a product of the material energy.

Since materialistic philosophers and scientists are too much engaged with their imperfect senses, naturally they conclude that the living force is a product of a material combination. But the actual fact is just the opposite. Matter is a product of spirit. According to the Bhagavad-gītā, the supreme spirit, the Personality of Godhead, is the source of all energies. When one advances in research work by studying a limited substance within the limits of space and time, one is amazed by the various wonderful cosmic manifestations, and naturally one goes on hypnotically accepting the path of research work or the inductive method. Through the deductive way of understanding, however, one accepts the Supreme Absolute Person, the Personality of Godhead, as the cause of all causes, who is full with diverse energies and who is neither impersonal nor void. The impersonal manifestation of the Supreme Person is another display of His energy. Therefore the conclusion that matter is the original cause of creation is completely different from the real truth. The material manifestation is caused by the glance of the Supreme Personality of Godhead, who is inconceivably potent. Material nature is electrified by the supreme authority, and the conditioned soul, within the limits of time and space, is trapped by awe of the material manifestation. In other words, the Supreme Personality of Godhead is actually realized in the vision of a material philosopher and scientist through the manifestations of His material energy. For one who does not understand the power of the Supreme Personality of Godhead or His diverse energies because of not knowing the relationship between the source of the energies and the energies themselves, there is always a chance of error, which is known as vivarta. As long as materialistic scientists and philosophers do not come to the right conclusion, certainly they will hover above the material field, bereft of proper understanding of the Absolute Truth.

The great Vaiṣṇava philosopher Śrīla Baladeva Vidyābhūṣaṇa has very nicely explained the materialistic conclusion in his Govinda-bhāṣya on the Vedānta-sūtra. He writes as follows:

"The Sāṅkhya philosopher Kapila has connected the different elementary truths according to his own opinion. Material nature, according to him, consists of the

equilibrium of the three material qualities, goodness, passion and ignorance. Material nature produced the material energy, known as mahat, and mahat produced the false ego. The ego produced the five objects of sense perception, which produced the ten senses (five for acquiring knowledge and five for working), the mind and the five gross elements. Counting the puruṣa, or the enjoyer, with these twenty-four elements, there are twenty-five different truths. The nonmanifested stage of these twenty-five elementary truths is called prakṛti, or material nature. The qualities of material nature can associate in three different stages, namely as the cause of happiness, the cause of distress and the cause of illusion. The quality of goodness is the cause of material happiness, the quality of passion is the cause of material distress, and the quality of ignorance is the cause of illusion. Our material experience lies within the boundaries of these three manifestations of happiness, distress and illusion. For example, a beautiful woman is certainly a cause of material happiness for one who possesses her as a wife, but the same beautiful woman is a cause of distress to a man whom she rejects or who is the cause of her anger, and if she leaves a man she becomes the cause of illusion.

"The two kinds of senses are the ten external senses and the one internal sense, the mind. Thus there are eleven senses. According to Kapila, material nature is eternal and all-powerful. Originally there is no spirit, and matter has no cause. Matter itself is the chief cause of everything. It is the all-pervading cause of all causes. The Sāṅkhya philosophy regards the total energy (mahat-tattva), the false ego and the five objects of sense perception as the seven diverse manifestations of material nature, which has two features, known as the material cause and efficient cause. The puruṣa, the enjoyer, is without transformation, whereas material nature is always subject to transformation. But although material nature is inert, it is the cause of enjoyment and salvation for many living creatures. Its activities are beyond the conception of sense perception, but still one may guess at them by superior intelligence. Material nature is one, but because of the interaction of the three qualities, it can produce the total energy and the wonderful cosmic manifestation. Such transformations divide material nature into two features, namely the efficient and material causes. The puruṣa, the enjoyer, is inactive and without material qualities, although at the same time He is the master, existing separately in each and every body as the emblem of knowledge. By understanding the material cause, one can guess that the puruṣa, the enjoyer, being without activity, is aloof from all kinds of enjoyment or superintendence. Sāṅkhya philosophy, after describing the nature of prakṛti (material nature) and puruṣa (the enjoyer), asserts that the creation is only a

product of their unification or proximity to one another. With such unification the living symptoms are visible in material nature, but one can guess that in the person of the enjoyer, puruṣa, there are powers of control and enjoyment. When the puruṣa is illusioned for want of sufficient knowledge, He feels Himself to be the enjoyer, and when He is in full knowledge He is liberated. In the Sāṅkhya philosophy the puruṣa is described to be always indifferent to the activities of prakṛti.

"The Sāṅkhya philosopher accepts three kinds of evidences, namely direct perception, hypothesis and traditional authority. When such evidence is complete, everything is perfect. The process of comparison is within such perfection. Beyond such evidence there is no proof. There is not much controversy regarding direct perceptual evidence or authorized traditional evidence. The Sāṅkhya system of philosophy identifies three kinds of procedures-namely, parimāṇāt (transformation), samanvayāt (adjustment) and śaktiṭaḥ (performance of energies)-as the causes of the cosmic manifestation."

Śrīla Baladeva Vidyābhūṣaṇa, in his commentary on the Vedānta-sūtra, has tried to nullify this conclusion because he thinks that discrediting these so-called causes of the cosmic manifestation will nullify the entire Sāṅkhya philosophy. Materialistic philosophers accept matter to be the material and efficient cause of creation; for them, matter is the cause of every type of manifestation. Generally they give the example of a waterpot and clay. Clay is the cause of the waterpot, but the clay can be found as both cause and effect. The waterpot is the effect and clay itself is the cause, but clay is visible everywhere. A tree is matter, but a tree produces fruit. Water is matter, but water flows. In this way, say the Sāṅkhyites, matter is the cause of movements and production. As such, matter can be considered the material and efficient cause of everything in the cosmic manifestation. Śrīla Baladeva Vidyābhūṣaṇa has therefore enunciated the nature of pradhāna as follows:

"Material nature is inert, and as such it cannot be the cause of matter, neither as the material nor as the efficient cause. Seeing the wonderful arrangement and management of the cosmic manifestation generally suggests that a living brain is behind this arrangement, for without a living brain such an arrangement could not exist. One should not imagine that such an arrangement can exist without conscious direction. In our practical experience we never see that inert bricks can themselves construct a big building.

"The example of the waterpot cannot be accepted because a waterpot has no

perception of pleasure and distress. Such perception is within. Therefore the covering body, or the waterpot, cannot be synchronized with it.

"Sometimes the material scientist suggests that trees grow from the earth automatically, without assistance from a gardener, because that is a tendency of matter. They also consider the intuition of living creatures from birth to be material. But such material tendencies as bodily intuition cannot be accepted as independent, for they suggest the existence of a spirit soul within the body. Actually, the tree or the body of a living creature has no tendency or intuition; the tendency and intuition exist because the soul is present within the body. In this connection, the example of a car and driver may be given very profitably. The car has a tendency to turn right and left, but one cannot say that the car itself, as matter, turns right and left without the direction of a driver. A material car has neither tendencies nor intuitions independent of the intentions of the driver within the car. The same principle applies for the automatic growth of trees in the forest. The growth takes place because of the soul's presence within the tree.

"Sometimes foolish people take for granted that because scorpions are born from heaps of rice, the rice has produced the scorpions. The real fact, however, is this: the mother scorpion lays eggs within the rice, and by the proper fermentation of the rice the eggs give birth to several baby scorpions, which in due course come out. This does not mean that the rice gives birth to the scorpions. Similarly, sometimes bugs are seen to come from dirty beds. This does not mean, however, that the beds give birth to the bugs. It is the living soul that comes forth, taking advantage of the dirty condition of the bed. There are different kinds of living creatures. Some of them come from embryos, some from eggs and some from the fermentation of perspiration. Different living creatures have different sources of appearance, but one should not conclude that matter produces such living creatures.

"The example cited by materialists that trees automatically come from the earth follows the same principle. Taking advantage of a certain condition, a living entity comes from the earth. According to the Bṛhad-āraṇyaka Upaniṣad, every living being is forced by divine superintendence to take a certain type of body according to his past deeds. There are many varieties of bodies, and because of a divine arrangement a living entity takes bodies of different shapes.

"When a person thinks 'I am doing this,' the 'I am' does not refer to the body. It refers to something more than the body, or within the body. As such, the body as

it is has neither tendencies nor intuition; the tendencies and intuition belong to the soul within the body. Material scientists sometimes suggest that the tendencies of male and female bodies cause their union and that this is the cause of the birth of the child. But since the puruṣa, according to Sāṅkhya philosophy, is always unaffected, where does the tendency to give birth come from?

"Sometimes material scientists give the example that milk turns into curd automatically and that distilled water pouring from the clouds falls down to earth, produces different kinds of trees, and enters different kinds of flowers and fruits with different fragrances and tastes. Therefore, they say, matter produces varieties of material things on its own. In reply to this argument, the same proposition of the Bṛhad-āraṇyaka Upaniṣad-that different kinds of living creatures are put into different kinds of bodies by the management of a superior power-is repeated. Under superior superintendence, various souls, according to their past activities, are given the chance to take a particular type of body, such as that of a tree, animal, bird or beast, and thus their different tendencies develop under these circumstances. The Bhagavad-gītā (13.22) also further affirms:

puruṣaḥ prakṛti-stho hi

bhukte prakṛti-jān guṇān

kāraṇaṁ guṇa-saṅgo 'sya

sad-asad-yoni-janmasu

'The living entity in material nature thus follows the ways of life, enjoying the three modes of nature. This is due to his association with that material nature. Thus he meets with good and evil among various species.' The soul is given different types of bodies. For example, were souls not given varieties of tree bodies, the different varieties of fruits and flowers could not be produced. Each class of tree produces a particular kind of fruit and flower; it is not that there is no distinction between the different classes. An individual tree does not produce flowers of different colors or fruits of different tastes. There are demarcated classes, as we find them among humans, animals, birds and other species. There are innumerable living entities, and their activities, performed in the material world according to the different qualities of the material modes of nature, give them the chance to have different kinds of life.

"Thus one should understand that pradhāna, matter, cannot act unless impelled by a living creature. The materialistic theory that matter independently acts

cannot, therefore, be accepted. Matter is called prakṛti, which refers to female energy. A woman is prakṛti, a female. A female cannot produce a child without the association of a puruṣa, a man. The puruṣa causes the birth of a child because the man injects the soul, which is sheltered in the semen, into the womb of the woman. The woman, as the material cause, supplies the body of the soul, and as the efficient cause she gives birth to the child. But although the woman appears to be the material and efficient cause of the birth of a child, originally the puruṣa, the male, is the cause of the child. Similarly, this material world gives rise to varieties of manifestations due to the entrance of Garbhodakaśāyī Viṣṇu within the universe. He is present not only within the universe but within the bodies of all living creatures, as well as within the atom. We understand from the Brahmasaṁhitā that the Supersoul is present within the universe, within the atom and within the heart of every living creature. Therefore the theory that matter is the cause of the entire cosmic manifestation cannot be accepted by any man with sufficient knowledge of matter and spirit.

"Materialists sometimes give the argument that as straw eaten by a cow produces milk automatically, so material nature, under different circumstances, produces varieties of manifestations. Thus originally matter is the cause. In refuting this argument, we may say that an animal of the same species as the cow-namely, the bull-also eats straw like the cow but does not produce milk. Under the circumstances, it cannot be said that straw in connection with a particular species produces milk. The conclusion should be that there is superior management, as confirmed in the Bhagavad-gītā (9.10), where the Lord says, mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram: 'This material nature is working under My direction, O son of Kuntī, and it is producing all moving and unmoving beings.' The Supreme Lord says, mayādhyakṣeṇa ('under My superintendence'). When He desires that the cow produce milk by eating straw, there is milk, and when He does not so desire it, the mixture of such straw cannot produce milk. If the way of material nature had been that straw produced milk, a stack of straw could also produce milk. But that is not possible. And the same straw given to a human female also cannot produce milk. That is the meaning of the Bhagavad-gītā's statement that only under superior orders does anything take place. Matter itself has no power to produce independently. The conclusion, therefore, is that matter, which has no self-knowledge, cannot be the cause of the material creation. The ultimate creator is the Supreme Personality of Godhead.

"If matter were accepted as the original cause of creation, all the authorized scriptures in the world would be useless, for in every scripture, especially the

Vedic scriptures like the Manu-smṛti, the Supreme Personality of Godhead is said to be the ultimate creator. The Manu-smṛti is considered the highest Vedic direction to humanity. Manu is the giver of law to mankind, and in the Manu-smṛti it is clearly stated that before the creation the entire universal space was darkness, without information and without variety, and was in a state of complete suspension, like a dream. Everything was darkness. The Supreme Personality of Godhead then entered the universal space, and although He is invisible, He created the visible cosmic manifestation. In the material world the Supreme Personality of Godhead is not manifested by His personal presence, but the presence of the cosmic manifestation in different varieties is the proof that everything has been created under His direction. He entered the universe with all creative potencies, and thus He removed the darkness of the unlimited space.

"The form of the Supreme Personality of Godhead is described to be transcendental, very subtle, eternal, all-pervading, inconceivable and therefore nonmanifested to the material senses of a conditioned living creature. He desired to expand Himself into many living entities, and with such a desire He first created a vast expanse of water within the universal space and then impregnated that water with living entities. By that process of impregnation a massive body appeared, blazing like a thousand suns, and in that body was the first creative principle, Brahmā. The great Parāśara Ṛṣi has also confirmed this in the Viṣṇu Purāṇa. He says that the cosmic manifestation visible to us is produced from Lord Viṣṇu and sustained under His protection. He is the principal maintainer and destroyer of the universal form.

"This cosmic manifestation is one of the diverse energies of the Supreme Personality of Godhead. As a spider secretes saliva and weaves a web by its own movements but at the end winds the web within its body, so Lord Viṣṇu produces this cosmic manifestation from His transcendental body and at the end winds it up within Himself. All the great sages of the Vedic understanding have accepted that the Supreme Personality of Godhead is the original creator.

"It is sometimes claimed that the impersonal speculations of great philosophers are meant for the advancement of knowledge without religious ritualistic principles. But the religious ritualistic principles are actually meant for the advancement of spiritual knowledge. By performance of religious rituals one ultimately reaches the supreme goal of knowledge by understanding that Vāsudeva, the Supreme Personality of Godhead, is the cause of everything. It is clearly stated in the Bhagavad-gītā that even those who are advocates of knowledge only, without any religious ritualistic processes, advance in

knowledge after many, many lifetimes of speculation and thus come to the conclusion that Vāsudeva is the supreme cause of everything that be. As a result of this achievement of the goal of life, such an advanced learned scholar or philosopher surrenders unto the Supreme Personality of Godhead. Religious ritualistic performances are actually meant to cleanse the contaminated mind in the material world, and the special feature of this Age of Kali is that one can easily execute the process of cleansing the mind of contamination by chanting the holy names of God-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

"A Vedic injunction states, *sarve vedā yat padam āmananti* (Kāṭha Upaniṣad 1.2.15): all Vedic knowledge is searching after the Supreme Personality of Godhead. Similarly, another Vedic injunction states, *nārāyaṇa-parā vedāḥ*: the Vedas are meant for understanding Nārāyaṇa, the Supreme Lord. Similarly, the Bhagavad-gītā also confirms, *vedaiś ca sarvair aham eva vedyah*: by all the Vedas, Kṛṣṇa is to be known. Therefore, the main purpose of understanding the Vedas, performing Vedic sacrifices and speculating on the Vedānta-sūtra is to understand Kṛṣṇa. Accepting the impersonalist view of voidness or the nonexistence of the Supreme Personality of Godhead negates all study of the Vedas. Impersonal speculation aims at disproving the conclusion of the Vedas. Therefore any impersonal speculative presentation should be understood to be against the principles of the Vedas or standard scriptures. Since the speculation of the impersonalists does not follow the principles of the Vedas, their conclusion must be considered to be against the Vedic principles. Anything not supported by the Vedic principles must be considered imaginary and lacking in standard proof. Therefore no impersonalist explanation of any Vedic literature can be accepted.

"If one tries to nullify the conclusions of the Vedas by accepting an unauthorized scripture or so-called scripture, it will be very hard for him to come to the right conclusion about the Absolute Truth. The system for adjusting two contradictory scriptures is to refer to the Vedas, for references from the Vedas are accepted as final judgments. When we refer to a particular scripture, it must be authorized, and for this authority it must strictly follow the Vedic injunctions. If someone presents an alternative doctrine he himself has manufactured, that doctrine will prove itself useless, for any doctrine that tries to prove that Vedic evidence is meaningless immediately proves itself meaningless. The followers of the Vedas unanimously accept the authority of Manu and Parāśara in the disciplic succession. Their statements, however, do not support the atheistic Kapila

because the Kapila mentioned in the Vedas is a different Kapila, the son of Kardama and Devahūti. The atheist Kapila is a descendant of the dynasty of Agni and is one of the conditioned souls. But the Kapila who is the son of Kardama Muni is accepted as an incarnation of Vāsudeva. The Padma Purāṇa gives evidence that the Supreme Personality of Godhead Vāsudeva takes birth in the incarnation of Kapila and, by His expansion of theistic Sāṅkhya philosophy, teaches all the demigods and a brāhmaṇa of the name Āsuri. In the doctrine of the atheist Kapila there are many statements directly against the Vedic principles. The atheist Kapila does not accept the Supreme Personality of Godhead. He says that the living entity is himself the Supreme Lord and that no one is greater than him. His conceptions of so-called conditioned and liberated life are materialistic, and he refuses to accept the importance of immortal time. All such statements are against the principles of the Vedānta-sūtra."

Adi TEXT 6.16

āpane puruṣa--viśvera 'nimitta'-kāraṇa

advaita-rūpe 'upādāna' hana nārāyaṇa //CC Adi, 6.16//

SYNONYMS

āpane—personally; puruṣa—Lord Viṣṇu; viśvera—of the entire material world; nimitta kāraṇa—the original cause; advaita-rūpe—in the form of Advaita; upādāna—the material cause; hana—becomes; nārāyaṇa—Lord Nārāyaṇa.

TRANSLATION

Lord Viṣṇu Himself is the efficient [nimitta] cause of the material world, and Nārāyaṇa in the form of Śrī Advaita is the material cause [upādāna].

Adi TEXT 6.17

'nimittāṁśe' kare teṅho māyāte īkṣaṇa

'upādāna' advaita kareṇa brahmāṇḍa-sṛjana //CC Adi, 6.17//

SYNONYMS

nimitta-aṁśe—in the portion as the original cause; kare—does; teṅho—He; māyāte—in the external energy; īkṣaṇa—glancing; upādāna—the material cause; advaita—Advaita Ācārya; kareṇa—does; brahmāṇḍa-sṛjana—creation of the

material world.

TRANSLATION

Lord Viṣṇu, in His efficient aspect, glances over the material energy, and Śrī Advaita, as the material cause, creates the material world.

Adi TEXT 6.18

yadyapi sāṅkhya māne, 'pradhāna'--kāraṇa

jaḍa ha-ite kabhu nahe jagat-sṛjana //CC Adi, 6.18//

SYNONYMS

yadyapi—although; sāṅkhya—Sāṅkhya philosophy; māne—accepts; pradhāna—ingredients; kāraṇa—cause; jaḍa ha-ite—from matter; kabhu—at any time; nahe—there is not; jagat-sṛjana—the creation of the material world.

TRANSLATION

Although the Sāṅkhya philosophy accepts that the material ingredients are the cause, the creation of the world never arises from dead matter.

Adi TEXT 6.19

nija sṛṣṭi-śakti prabhu sañcāre pradhāne

īśvarera śaktye tabe haye ta' nirmāṇe //CC Adi, 6.19//

SYNONYMS

nija—own; sṛṣṭi-śakti—power for creation; prabhu—the Lord; sañcāre—infuses; pradhāne—in the ingredients; īśvarera śaktye—by the power of the Lord; tabe—then; haye—there is; ta'-certainly; nirmāṇe—the beginning of creation.

TRANSLATION

The Lord infuses the material ingredients with His own creative potency. Then, by the power of the Lord, creation takes place.

Adi TEXT 6.20

advaita-rūpe kare śakti-sañcāraṇa

ataeva advaita hayena mukhya kāraṇa //CC Adi, 6.20//

SYNONYMS

advaita-rūpe—in the form of Advaita Ācārya; kare—does; śakti-saṅcāraṇa—infusion of the energy; ataeva—therefore; advaita—Advaita Ācārya; hayena—is; mukhya kāraṇa—the original cause.

TRANSLATION

In the form of Advaita He infuses the material ingredients with creative energy. Therefore, Advaita is the original cause of creation.

Adi TEXT 6.21

advaita-ācārya koṭi-brahmāṇḍera kartā

āra eka eka mūrtye brahmāṇḍera bhartā //CC Adi, 6.21//

SYNONYMS

advaita-ācārya—of the name Advaita Ācārya; koṭi-brahmāṇḍera kartā—the creator of millions and millions of universes; āra—and; eka eka—each and every; mūrtye—by expansions; brahmāṇḍera bhartā—maintainer of the universe.

TRANSLATION

Śrī Advaita Ācārya is the creator of millions and millions of universes, and by His expansions [as Garbhodakaśāyī Viṣṇu] He maintains each and every universe.

Adi TEXT 6.22

sei nārāyaṇera mukhya aṅga,--advaita

'aṅga'-śabde amśa kari' kahe bhāgavata //CC Adi, 6.22//

SYNONYMS

sei—that; nārāyaṇera—of Lord Nārāyaṇa; mukhya aṅga—the primary part; advaita—Advaita Ācārya; aṅga-śabde—by the word aṅga; amśa kari'-taking as a plenary portion; kahe—says; bhāgavata—Śrīmad-Bhāgavatam.

TRANSLATION

Śrī Advaita is the principal limb [aṅga] of Nārāyaṇa. Śrīmad-Bhāgavatam speaks of "limb" [aṅga] as "a plenary portion" [amśa] of the Lord.

Adi TEXT 6.23

nārāyaṇas tvam na hi sarva-dehinām

ātmāsy adhīśākhila-loka-sākṣī

nārāyaṇo 'ṅgam nara-bhū-jalāyanāt

tac cāpi satyaṁ na tavaiva māyā //CC Adi, 6.23//

SYNONYMS

nārāyaṇaḥ—Lord Nārāyaṇa; tvam—You; na—not; hi—certainly; sarva—all; dehinām—of the embodied beings; ātmā—the Supersoul; asi—You are; adhīśa—O Lord; akhila-loka—of all the worlds; sākṣī—the witness; nārāyaṇaḥ—known as Nārāyaṇa; aṅgam—plenary portion; nara—of Nara; bhū—born; jala—in the water; ayanāt—due to the place of refuge; tat—that; ca—and; api—certainly; satyam—highest truth; na—not; tava—Your; eva—at all; māyā—the illusory energy.

TRANSLATION

"O Lord of lords, You are the seer of all creation. You are indeed everyone's dearest life. Are You not, therefore, my father, Nārāyaṇa? 'Nārāyaṇa' refers to one whose abode is in the water born from Nara [Garbhodakaśāyī Viṣṇu], and that Nārāyaṇa is Your plenary portion. All Your plenary portions are transcendental. They are absolute and are not creations of māyā."

PURPORT

This text is from Śrīmad-Bhāgavatam (10.14.14).

Adi TEXT 6.24

īśvarera 'aṅga' amśa--cid-ānanda-maya

māyāra sambandha nāhi' ei śloke kaya //CC Adi, 6.24//

SYNONYMS

īśvarera—of the Lord; aṅga—limb; amśa—part; cit-ānanda-maya—all-spiritual;

māyāra—of the material energy; sambandha—relationship; nāhi'-there is not; ei śloke—this verse; kaya—says.

TRANSLATION

This verse describes that the limbs and plenary portions of the Lord are all spiritual; they have no relationship with the material energy.

Adi TEXT 6.25

'amśa' nā kahiyā, kene kaha tānre 'aṅga'

'amśa' haite 'aṅga,' yāte haya antaraṅga //CC Adi, 6.25//

SYNONYMS

amśa—part; nā kahiyā—not saying; kene—why; kaha—you say; tānre—Him; aṅga—limb; amśa haite—than a part; aṅga—limb; yāte—because; haya—is; antaraṅga—more.

TRANSLATION

Why has Śrī Advaita been called a limb and not a part? The reason is that "limb" implies greater intimacy.

Adi TEXT 6.26

mahā-viṣṇura amśa--advaita guṇa-dhāma

īśvare abheda, teṇi 'advaita' pūrṇa nāma //CC Adi, 6.26//

SYNONYMS

mahā-viṣṇura—of Lord Mahā-Viṣṇu; amśa—part; advaita—Advaita Ācārya; guṇa-dhāma—reservoir of all attributes; īśvare—from the Lord; abheda—nondifferent; teṇi—therefore; advaita—nondifferent; pūrṇa nāma—full name.

TRANSLATION

Śrī Advaita, who is a reservoir of virtues, is the main limb of Mahā-Viṣṇu. His full name is Advaita, for He is identical in all respects with that Lord.

Adi TEXT 6.27

pūrve yaiche kaila sarva-viśvera sṛjana

avatari' kaila ebe bhakti-pravartana //CC Adi, 6.27//

SYNONYMS

pūrve—formerly; yaiche—as; kaila—performed; sarva—all; viśvera—of the universes; sṛjana—creation; avatari'-taking incarnation; kaila—did; ebe—now; bhakti-pravartana—inauguration of the bhakti cult.

TRANSLATION

As He had formerly created all the universes, now He descended to introduce the path of bhakti.

Adi TEXT 6.28

jīva nistārila kṛṣṇa-bhakti kari' dāna

gītā-bhāgavate kaila bhaktira vyākhyāna //CC Adi, 6.28//

SYNONYMS

jīva—the living entities; nistārila—delivered; kṛṣṇa-bhakti—devotional service to Lord Kṛṣṇa; kari'-making; dāna—gift; gītā-bhāgavate—in the Bhagavad-gītā and Śrīmad-Bhāgavatam; kaila—performed; bhaktira vyākhyāna—explanation of devotional service.

TRANSLATION

He delivered all living beings by offering the gift of kṛṣṇa-bhakti. He explained the Bhagavad-gītā and Śrīmad-Bhāgavatam in the light of devotional service.

PURPORT

Although Śrī Advaita Prabhu is an incarnation of Viṣṇu, for the welfare of the conditioned souls He manifested Himself as a servitor of the Supreme Personality of Godhead, and throughout all His activities He showed Himself to be an eternal servitor. Lord Caitanya and Lord Nityānanda also manifested the same principle, although They also belong to the category of Viṣṇu. If Lord Caitanya, Lord Nityānanda and Advaita Prabhu had exhibited Their all-powerful Viṣṇu potencies within this material world, people would have become greater impersonalists, monists and self-worshippers than they had already become under

the spell of this age. Therefore the Personality of Godhead and His different incarnations and forms played the parts of devotees to instruct the conditioned souls how to approach the transcendental stage of devotional service. Advaita Ācārya especially intended to teach the conditioned souls about devotional service. The word ācārya means "teacher." The special function of such a teacher is to make people Kṛṣṇa conscious. A bona fide teacher following in the footsteps of Advaita Ācārya has no other business than to spread the principles of Kṛṣṇa consciousness all over the world. The real qualification of an ācārya is that he presents himself as a servant of the Supreme. Such a bona fide ācārya can never support the demoniac activities of atheistic men who present themselves as God. It is the main business of an ācārya to defy such imposters posing as God before the innocent public.

Adi TEXT 6.29

bhakti-upadeśa vinu tāñra nāhi kārya

ataeva nāma haila 'advaita ācārya' //CC Adi, 6.29//

SYNONYMS

bhakti-upadeśa—instruction of devotional service; vinu—without; tāñra—His; nāhi—there is not; kārya—occupation; ataeva—therefore; nāma—the name; haila—became; advaita ācārya—the supreme teacher (ācārya) Advaita Prabhu.

TRANSLATION

Since He has no other occupation than to teach devotional service, His name is Advaita Ācārya.

Adi TEXT 6.30

vaiṣṇavera guru teñho jagatera ārya

dui-nāma-milane haila 'advaita-ācārya' //CC Adi, 6.30//

SYNONYMS

vaiṣṇavera—of the devotees; guru—spiritual master; teñho—He; jagatera ārya—the most respectable personality in the world; dui-nāma-milane—by combining the two names; haila—there was; advaita-ācārya—the name Advaita Ācārya.

TRANSLATION

He is the spiritual master of all devotees and is the most revered personality in the world. By a combination of these two names, His name is Advaita Ācārya.

PURPORT

Śrī Advaita Ācārya is the prime spiritual master of the Vaiṣṇavas, and He is worshipable by all Vaiṣṇavas. Vaiṣṇavas must follow in the footsteps of Advaita Ācārya, for by so doing one can actually engage in the devotional service of the Lord.

Adi TEXT 6.31

kamala-nayanera teṇho, yāte 'aṅga' 'aṁśa'

'kamaḷākṣa' kari dhare nāma avataṁsa //CC Adi, 6.31//

SYNONYMS

kamala-nayanera—of the lotus-eyed; teṇho—He; yāte—since; aṅga—limb; aṁśa—part; kamala-akṣa—the lotus-eyed; kari'-accepting that; dhare—takes; nāma—the name; avataṁsa—partial expansion.

TRANSLATION

Since He is a limb or part of the lotus-eyed Supreme Lord, He also bears the name Kamaḷākṣa.

Adi TEXT 6.32

īśvara-sārūpya pāya pāriṣada-gaṇa

catur-bhuja, pīta-vāsa, yaiche nārāyaṇa //CC Adi, 6.32//

SYNONYMS

īśvara-sārūpya—the same bodily features as the Lord; pāya—gets; pāriṣada-gaṇa—the associates; catur-bhuja—four hands; pīta-vāsa—yellow dress; yaiche—just as; nārāyaṇa—Lord Nārāyaṇa.

TRANSLATION

His associates have the same bodily features as the Lord. They all have four arms and are dressed in yellow garments like Nārāyaṇa.

Adi TEXT 6.33

advaita-ācārya--īśvarera amśa-varya

tāñra tattva-nāma-guṇa, sakali āścarya //CC Adi, 6.33//

SYNONYMS

advaita-ācārya—Advaita Ācārya Prabhu; īśvarera—of the Supreme Lord; amśa-varya—principal part; tāñra—His; tattva—truths; nāma—names; guṇa—attributes; sakali—all; āścarya—wonderful.

TRANSLATION

Śrī Advaita Ācārya is the principal limb of the Supreme Lord. His truths, names and attributes are all wonderful.

Adi TEXT 6.34

yāñhāra tulasī-jale, yāñhāra huñkāre

sva-gaṇa sahite caitanyera avatāre //CC Adi, 6.34//

SYNONYMS

yāñhāra—whose; tulasī-jale—by tulasī leaves and Ganges water; yāñhāra—of whom; huñkāre—by the loud voice; sva-gaṇa—His personal associates; sahite—accompanied by; caitanyera—of Lord Śrī Caitanya Mahāprabhu; avatāre—in the incarnation.

TRANSLATION

He worshiped Kṛṣṇa with tulasī leaves and water of the Ganges and called for Him in a loud voice. Thus Lord Caitanya Mahāprabhu appeared on earth, accompanied by His personal associates.

Adi TEXT 6.35

yāñra dvārā kaila prabhu kīrtana pracāra

yāñra dvārā kaija prabhu jagat nistāra //CC Adi, 6.35//

SYNONYMS

yāñra dvārā—by whom; kaila—did; prabhu—Lord Śrī Caitanya Mahāprabhu;

kīrtana pracāra—spreading of the saṅkīrtana movement; yānra dvārā—by whom; kaila—did; prabhu—Śrī Caitanya Mahāprabhu; jagat nistāra—deliverance of the entire world.

TRANSLATION

It is through Him [Advaita Ācārya] that Lord Caitanya spread the saṅkīrtana movement and through Him that He delivered the world.

Adi TEXT 6.36

ācārya gosāñira guṇa-mahimā apāra

jīva-kīṭa kothāya pāibeka tāra pāra //CC Adi, 6.36//

SYNONYMS

ācārya gosāñira—of Advaita Ācārya; guṇa-mahimā—the glory of the attributes; apāra—unfathomable; jīva-kīṭa—a living being who is just like a worm; kothāya—where; pāibeka—will get; tāra—of that; pāra—the other side.

TRANSLATION

The glory and attributes of Advaita Ācārya are unlimited. How can the insignificant living entities fathom them?

Adi TEXT 6.37

ācārya gosāñi caitanyera mukhya aṅga

āra eka aṅga tānra prabhu nityānanda //CC Adi, 6.37//

SYNONYMS

ācārya gosāñi—Advaita Ācārya; caitanyera—of Lord Śrī Caitanya Mahāprabhu; mukhya—primary; aṅga—part; āra—another; eka—one; aṅga—part; tānra—of Lord Caitanya Mahāprabhu; prabhu nityānanda—Lord Nityānanda.

TRANSLATION

Śrī Advaita Ācārya is a principal limb of Lord Caitanya. Another limb of the Lord is Nityānanda Prabhu.

Adi TEXT 6.38

prabhura upāṅga--śrīvāsādi bhakta-gaṇa

hasta-mukha-netra-aṅga cakrādy-astra-sama //CC Adi, 6.38//

SYNONYMS

prabhura upāṅga—Lord Caitanya's smaller parts; śrīvāsa-ādi—headed by Śrīvāsa; bhakta-gaṇa—the devotees; hasta—hands; mukha—face; netra—eyes; aṅga—parts of the body; cakra-ādi—the disc; astra—weapons; sama—like.

TRANSLATION

The devotees headed by Śrīvāsa are His smaller limbs. They are like His hands, face and eyes and His disc and other weapons.

Adi TEXT 6.39

e-saba la-iyā caitanya-prabhura vihāra

e-saba la-iyā karena vāñchita pracāra //CC Adi, 6.39//

SYNONYMS

e-saba—all these; la-iyā—taking; caitanya-prabhura—of Śrī Caitanya Mahāprabhu; vihāra—pastimes; e-saba—all of them; la-iyā—taking; karena—does; vāñchita pracāra—spreading His mission.

TRANSLATION

With all of them Lord Caitanya performed His pastimes, and with them He spread His mission.

Adi TEXT 6.40

mādhavendra-purīra inho śiṣya, ei jñāne

ācārya-gosāñire prabhu guru kari' māne //CC Adi, 6.40//

SYNONYMS

mādhavendra-purīra—of Mādhavendra Purī; inho—Advaita Ācārya; śiṣya—disciple; ei jñāne—by this consideration; ācārya-gosāñire—unto Advaita Ācārya; prabhu—Śrī Caitanya Mahāprabhu; guru—spiritual master; kari'-taking as; māne—obeys Him.

TRANSLATION

Thinking "He [Śrī Advaita Ācārya] is a disciple of Śrī Mādhavendra Purī," Lord Caitanya obeys Him, respecting Him as His spiritual master.

PURPORT

Śrī Mādhavendra Purī is one of the ācāryas in the disciplic succession from Madhvācārya. Mādhavendra Purī had two principal disciples, Īśvara Purī and Śrī Advaita Prabhu. Therefore the Gauḍīya Vaiṣṇava-sampradāya is a disciplic succession from Madhvācārya. This fact has been accepted in the authorized books known as Gaura-gaṇoddeśa-dīpikā and Prameya-ratnāvalī, as well as by Gopāla Guru Gosvāmī. The Gaura-gaṇoddeśa-dīpikā clearly states the disciplic succession of the Gauḍīya Vaiṣṇavas as follows: "Lord Brahmā is the direct disciple of Viṣṇu, the Lord of the spiritual sky. His disciple is Nārada, Nārada's disciple is Vyāsa, and Vyāsa's disciples are Śukadeva Gosvāmī and Madhvācārya. Padmanābha Ācārya is the disciple of Madhvācārya, and Narahari is the disciple of Padmanābha Ācārya. Mādhava is the disciple of Narahari, Akṣobhya is the direct disciple of Mādhava, and Jayatīrtha is the disciple of Akṣobhya. Jayatīrtha's disciple is Jñānasindhu, and his disciple is Mahānidhi. Vidyānidhi is the disciple of Mahānidhi, and Rājendra is the disciple of Vidyānidhi. Jayadharma is the disciple of Rājendra. Puruṣottama is the disciple of Jayadharma. Śrīmān Lakṣmīpati is the disciple of Vyāsatīrtha, who is the disciple of Puruṣottama. And Mādhavendra Purī is the disciple of Lakṣmīpati."

Adi TEXT 6.41

laukika-līlāte dharma-maryādā-rakṣaṇa

stuti-bhaktye karena tānra caraṇa vandana //CC Adi, 6.41//

SYNONYMS

laukika—popular; līlāte—in pastimes; dharma-maryādā—etiquette of religious principles; rakṣaṇa—observing; stuti—prayers; bhaktye—by devotion; karena—He does; tānra—of Advaita Ācārya; caraṇa—lotus feet; vandana—worshiping.

TRANSLATION

To maintain the proper etiquette for the principles of religion, Lord Caitanya bows down at the lotus feet of Śrī Advaita Ācārya with reverential prayers and devotion.

Adi TEXT 6.42

caitanya-gosāñike ācārya kare 'prabhu'-jñāna

āpanāke kareṇa tāñra 'dāsa'-abhimāna //CC Adi, 6.42//

SYNONYMS

caitanya-gosāñike—unto Śrī Caitanya Mahāprabhu; ācārya—Advaita Ācārya; kare—does; prabhu-jñāna—considering His master; āpanāke—unto Himself; kareṇa—does; tāñra—of Śrī Caitanya Mahāprabhu; dāsa—as a servant; abhimāna—conception.

TRANSLATION

Śrī Advaita Ācārya, however, considers Lord Caitanya Mahāprabhu His master, and He thinks of Himself as a servant of Lord Caitanya Mahāprabhu.

PURPORT

The Bhakti-rasāmṛta-sindhu of Rūpa Gosvāmī explains the superexcellent quality of devotional service as follows:

brahmānando bhaved eṣa

cet parārdha-guṇī-kṛtaḥ

naiti bhakti-sukhāmbhodheḥ

paramāṇu-tulām api

"If multiplied billions of times, the transcendental pleasure derived from impersonal Brahman realization still could not compare to even an atomic portion of the ocean of bhakti, or transcendental service." (Bhakti-rasāmṛta-sindhu 1.1.38) Similarly, the Bhāvārtha-dīpikā states:

tvat-kathāmṛta-pāthodhau

viharanto mahā-mudaḥ

kurvanti kṛtinaḥ kecic

catur-vargaṁ tṛṇopamam

"For those who take pleasure in the transcendental topics of the Supreme

Personality of Godhead, the four progressive realizations of religiosity, economic development, sense gratification and liberation, all combined together, cannot compare, any more than a straw, to the happiness derived from hearing about the transcendental activities of the Lord." Those who engage in the transcendental service of the lotus feet of Kṛṣṇa, being relieved of all material enjoyment, have no attraction to topics of impersonal monism. In the Padma Purāṇa, in connection with the glorification of the month of Kārttika, it is stated that devotees pray:

varaṁ deva mokṣaṁ na mokṣāvadhiṁ vā

na cānyaṁ vṛṇe 'haṁ vareśād apīha

idaṁ te vapur nātha gopāla-bālaṁ

sadā me manasy āvirāstāṁ kim anyaiḥ

kuverātmajau baddha-mūrtyaiva yadvat

tvayā mocitau bhakti-bhājau kṛtau ca

tathā prema-bhaktiṁ svakāṁ me prayaccha

na mokṣe graho me 'sti dāmodareha

"Dear Lord, always remembering Your childhood pastimes at Vṛndāvana is better for us than aspiring to merge into the impersonal Brahman. During Your childhood pastimes You liberated the two sons of Kuvera and made them great devotees of Your Lordship. Similarly, I wish that instead of giving me liberation You may award me such devotion unto You." In the Hayaśīrṣīya-śrī-nārāyaṇa-vyūha-stava, in the chapter called Nārāyaṇa-stotra, it is stated:

na dharmāṁ kāmam arthaṁ vā

mokṣaṁ vā vara-deśvara

prārthaye tava pādābje

dāsyam evābhikāmaye

"My dear Lord, I do not wish to become a man of religion or a master of economic development or sense gratification, nor do I wish for liberation. Although I can have all these from You, the supreme bestower of benedictions, I do not pray for all these. I simply pray that I may always be engaged as a servant

of Your lotus feet." Nṛsiṃhadeva offered Prahlāda Mahārāja all kinds of benedictions, but Prahlāda Mahārāja did not accept any of them, for he simply wanted to engage in the service of the lotus feet of the Lord. Similarly, a pure devotee wishes to be blessed like Mahārāja Prahlāda by being thus endowed with devotional service. Devotees also offer their respects to Hanumān, who always remained a servant of Lord Rāma. The great devotee Hanumān prayed:

bhava-bandha-cchide tasyai

spṛhayāmi na muktaye

bhavān prabhur ahaṁ dāsa

iti yatra vilupyate

"I do not wish to take liberation or to merge in the Brahman effulgence, where the conception of being a servant of the Lord is completely lost." Similarly, in the Nārada-pañcarātra it is stated:

dharmārtha-kāma-mokṣeṣu

necchā mama kadācana

tvat-pāda-paṅkajasyādho

jīvitam dīyatām mama

"I do not want any one of the four desirable stations. I simply want to engage as a servant of the lotus feet of the Lord." King Kulaśekhara, in his very famous book Mukunda-mālā-stotra, prays:

nāhaṁ vande tava caraṇayor dvandvam advandva-hetoḥ

kumbhī-pākaṁ gurum api hare nārakaṁ nāpanetum

ramyā-rāmā-mṛdu-tanu-latā-nandane nābhirantum

bhāve bhāve hṛdaya-bhavane bhāvayeyam bhavantam

"My Lord, I do not worship You to be liberated from this material entanglement, nor do I wish to save myself from the hellish condition of material existence, nor do I ever pray for a beautiful wife to enjoy in a nice garden. I wish only that I may always be in full ecstasy with the pleasure of serving Your Lordship."

(M.m.s. 4) In Śrīmad-Bhāgavatam also there are many instances in the Third and

Fourth cantos in which devotees pray to the Lord simply to be engaged in His service, and nothing else (Bhāg. 3.4.15, 3.25.34, 3.25.36, 4.8.22, 4.9.10 and 4.20.24).

Adi TEXT 6.43

sei abhimāna-sukhe āpanā pāsare

'kṛṣṇa-dāsa' hao--jīve upadeśa kare //CC Adi, 6.43//

SYNONYMS

sei—that; abhimāna-sukhe—in the happiness of that conception; āpanā—Himself; pāsare—He forgets; kṛṣṇa-dāsa hao—You are servants of Lord Kṛṣṇa; jīve—the living beings; upadeśa kare—He instructs.

TRANSLATION

He forgets Himself in the joy of that conception and teaches all living entities, "You are servants of Śrī Caitanya Mahāprabhu."

PURPORT

The transcendental devotional service of the Supreme Personality of Godhead is so ecstatic that even the Lord Himself plays the part of a devotee. Forgetting Himself to be the Supreme, He personally teaches the whole world how to render service to the Supreme Personality of Godhead.

Adi TEXT 6.44

kṛṣṇa-dāsa-abhimāne ye ānanda-sindhu

koṭī-brahma-sukha nahe tāra eka bindu //CC Adi, 6.44//

SYNONYMS

kṛṣṇa-dāsa-abhimāne—under this impression of being a servant of Kṛṣṇa; ye—that; ānanda-sindhu—ocean of transcendental bliss; koṭī-brahma-sukha—ten million times the transcendental bliss of becoming one with the Absolute; nahe—not; tāra—of the ocean of transcendental bliss; eka—one; bindu—drop.

TRANSLATION

The conception of servitude to Śrī Kṛṣṇa generates such an ocean of joy in the

soul that even the joy of oneness with the Absolute, if multiplied ten million times, could not compare to a drop of it.

Adi TEXT 6.45

muñi ye caitanya-dāsa āra nityānanda

dāsa-bhāva-sama nahe anyatra ānanda //CC Adi, 6.45//

SYNONYMS

muñi—I; ye—that; caitanya-dāsa—servant of Lord Caitanya; āra—and; nityānanda—of Lord Nityānanda; dāsa-bhāva—the emotion of being a servant; sama—equal to; nahe—not; anyatra—anywhere else; ānanda—transcendental bliss.

TRANSLATION

He says, "Nityānanda and I are servants of Lord Caitanya." Nowhere else is there such joy as that which is tasted in this emotion of servitude.

Adi TEXT 6.46

parama-preyasī lakṣmī hṛdaye vasati

teṇho dāsyā-sukha māge kariyā minati //CC Adi, 6.46//

SYNONYMS

parama-preyasī—the most beloved; lakṣmī—the goddess of fortune; hṛdaye—on the chest; vasati—residence; teṇho—she; dāsyā-sukha—the happiness of being a maidservant; māge—begs; kariyā—offering; minati—prayers.

TRANSLATION

The most beloved goddess of fortune resides on the chest of Śrī Kṛṣṇa, yet she too, earnestly praying, begs for the joy of service at His feet.

Adi TEXT 6.47

dāsyā-bhāve ānandita pāriṣada-gaṇa

vidhi, bhava, nārada āra śuka, sanātana //CC Adi, 6.47//

SYNONYMS

dāśya-bhāve—in the conception of being a servant; ānandita—very pleased; pāriṣada-gaṇa—all the associates; vidhi—Lord Brahmā; bhava—Lord Śiva; nārada—the great sage Nārada; āra—and; śuka—Śukadeva Gosvāmī; sanātana—and Sanātana.

TRANSLATION

All the associates of Lord Kṛṣṇa, such as Brahmā, Śiva, Nārada, Śuka and Sanātana, are very much pleased in the sentiment of servitude.

Adi TEXT 6.48

nityānanda avadhūta sabāte āgala

caitanyera dāśya-preme ha-ilā pāgala //CC Adi, 6.48//

SYNONYMS

nityānanda avadhūta—the mendicant Lord Nityānanda; sabāte—among all; āgala—foremost; caitanyera dāśya-preme—in the emotional ecstatic love of being a servant of Śrī Caitanya Mahāprabhu; ha-ilā pāgala—became mad.

TRANSLATION

Śrī Nityānanda, the wandering mendicant, is the foremost of all the associates of Lord Caitanya. He became mad in the ecstasy of service to Lord Caitanya.

Adi TEXTS 6.49-50

śrīvāsa, haridāsa, rāmadāsa, gadādhara

murāri, mukunda, candraśekhara, vakreśvara

e-saba paṇḍita-loka parama-mahattva

caitanyera dāśye sabāya karaye unmatta //CC Adi, 6.49-50//

SYNONYMS

śrīvāsa—Śrīvāsa Ṭhākura; haridāsa—Haridāsa Ṭhākura; rāmadāsa—Rāmadāsa; gadādhara—Gadādhara; murāri—Murāri; mukunda—Mukunda; candraśekhara—Candraśekhara; vakreśvara—Vakreśvara; e-saba—all of them; paṇḍita-loka—

very learned scholars; parama-mahattva—very much glorified; caitanyera—of Śrī Caitanya Mahāprabhu; dāsyē—the servitude; sabāya—all of them; karaye unmatta—makes mad.

TRANSLATION

Śrīvāsa, Haridāsa, Rāmadāsa, Gadādhara, Murāri, Mukunda, Candraśekhara and Vakreśvara are all glorious and are all learned scholars, but the sentiment of servitude to Lord Caitanya makes them mad in ecstasy.

Adi TEXT 6.51

ei mata gāya, nāce, kare aṭṭahāsa

loke upadeśe,--'hao caitanyera dāsa' //CC Adi, 6.51//

SYNONYMS

ei mata—in this way; gāya—chant; nāce—dance; kare—do; aṭṭa-hāsa—laughing like madmen; loka—unto the people in general; upadeśe—instruct; hao—just become; caitanyera dāsa—servants of Śrī Caitanya.

TRANSLATION

Thus they dance, sing and laugh like madmen, and they instruct everyone, "Just be loving servants of Lord Caitanya."

Adi TEXT 6.52

caitanya-gosāṇi more kare guru jñāna

tathāpiha mora haya dāsa-abhimāna //CC Adi, 6.52//

SYNONYMS

caitanya-gosāṇi-Lord Śrī Caitanya Mahāprabhu; more-unto Me; kare-does; guru-jñāna-consideration as a spiritual master; tathāpiha-still; mora-My; haya-there is; dāsa-abhimāna-the conception of being His servant.

TRANSLATION

Śrī Advaita Ācārya thinks, "Lord Caitanya considers Me His spiritual master, yet I feel Myself to be only His servant."

Adi TEXT 6.53

kṛṣṇa-premera ei eka apūrva prabhāva

guru-sama-laghuke karāya dāsyā-bhāva //CC Adi, 6.53//

SYNONYMS

kṛṣṇa-premera—of love of Kṛṣṇa; ei—this; eka—one; apūrva prabhāva—unprecedented influence; guru—to those on the level of the spiritual master; sama—equal level; laghuke—unto the less important; karāya—makes; dāsyā-bhāva—the conception of being a servant.

TRANSLATION

Love for Kṛṣṇa has this one unique effect: it imbues superiors, equals and inferiors with the spirit of service to Lord Kṛṣṇa.

PURPORT

There are two kinds of devotional service: the way of pāñcarātriṇa regulative principles and the way of bhāgavata transcendental loving service. The love of Godhead of those engaged in pāñcarātriṇa regulative principles depends more or less on the opulent and reverential platform, but the worship of Rādhā and Kṛṣṇa is purely on the platform of transcendental love. Even persons who play as the superiors of Kṛṣṇa also take the chance to offer transcendental loving service to the Lord. The service attitude of the devotees who play the parts of superiors of the Lord is very difficult to understand, but can be very plainly understood in connection with the superexcellence of their particular service to Lord Kṛṣṇa. A vivid example is the service of mother Yaśodā to Kṛṣṇa, which is distinct. In the feature of Nārāyaṇa, the Lord can accept services only from His associates who play parts in which they are equal to or less than Him, but in the feature of Lord Kṛṣṇa He accepts service very plainly from His fathers, teachers and other elders who are His superiors, as well as from His equals and His subordinates. This is very wonderful.

Adi TEXT 6.54

ihāra pramāṇa śuna--śāstrera vyākhyāna

mahad-anubhava yāte sudṛḍha pramāṇa //CC Adi, 6.54//

SYNONYMS

ihāra—of this; pramāṇa—evidence; śuna—please hear; śāstrera vyākhyāna—the description in the revealed scriptures; mahat-anubhava—the conception of great souls; yāte—by which; su-dṛḍha—strong; pramāṇa—evidence.

TRANSLATION

For evidence, please listen to the examples described in the revealed scriptures, which are also corroborated by the realization of great souls.

Adi TEXTS 6.55-56

anyera kā kathā, vraje nanda mahāśaya

tāra sama 'guru' kṛṣṇera āra keha naya

śuddha-vātsalye īśvara-jñāna nāhi tāra

tāhākei preme karāya dāsyā-anukāra //CC Adi, 6.55-56//

SYNONYMS

anyera—of others; kā—what; kathā—to speak; vraje—in Vṛndāvana; nanda mahāśaya—Nanda Mahārāja; tāra sama—like him; guru—a superior; kṛṣṇera—of Lord Kṛṣṇa; āra—another; keha—anyone; naya—not; śuddha-vātsalye—in transcendental paternal love; īśvara-jñāna—conception of the Supreme Lord; nāhi—not; tāra—his; tāhākei—unto him; preme—ecstatic love; karāya—makes; dāsyā-anukāra—the conception of being a servant.

TRANSLATION

Although no one is a more respected elder for Kṛṣṇa than Nanda Mahārāja in Vraja, who in transcendental paternal love has no knowledge that his son is the Supreme Personality of Godhead, still ecstatic love makes him, what to speak of others, feel himself to be a servant of Lord Kṛṣṇa.

Adi TEXT 6.57

teṇho rati-mati māge kṛṣṇera caraṇe

tāhāra śrī-mukha-vāṇī tāhāte pramāṇe //CC Adi, 6.57//

SYNONYMS

teṇho—he also; rati-mati—affection and attraction; māge—begs; kṛṣṇera caraṇe

—unto the lotus feet of Kṛṣṇa; tāhāra—his; śrī-mukha-vāṇī—words from his mouth; tāhāte—in that; pramāṇe—evidence.

TRANSLATION

He too prays for attachment and devotion to the lotus feet of Lord Kṛṣṇa, as the words from his own mouth give evidence.

Adi TEXTS 6.58-59

śuna uddhava, satya, kṛṣṇa--āmāra tanaya

teṅho īśvara--hena yadi tomāra mane laya

tathāpi tānhāte rahu mora mano-vṛtti

tomāra īśvara-kṛṣṇe hauka mora mati //CC Adi, 6.58-59//

SYNONYMS

śuna uddhava—my dear Uddhava, please hear me; satya—the truth; kṛṣṇa—Lord Kṛṣṇa; āmāra tanaya—my son; teṅho—He; īśvara—the Supreme Personality of Godhead; hena—thus; yadi—if; tomāra—your; mane—the mind; laya—takes; tathāpi—still; tānhāte—unto Him; rahu—let there be; mora—my; manaḥ-vṛtti—mental functions; tomāra—your; īśvara-kṛṣṇe—to Kṛṣṇa, the Supreme Lord; hauka—let there be; mora—my; mati—attention.

TRANSLATION

"My dear Uddhava, please hear me. In truth Kṛṣṇa is my son, but even if you think that He is God, I would still bear toward Him my own feelings for my son. May my mind be attached to your Lord Kṛṣṇa.

Adi TEXT 6.60

manaso vṛttayo naḥ syuḥ

kṛṣṇa-pādāmbujāśrayāḥ

vāco 'bhidhāyinīr nāmnām

kāyas tat-prahvaṇādiṣu //CC Adi, 6.60//

SYNONYMS

manasaḥ—of the mind; vṛttayaḥ—activities (thinking, feeling and willing); naḥ—of us; syuḥ—let there be; kṛṣṇa—of Lord Kṛṣṇa; pāda-ambuja—the lotus feet; āśrayāḥ—those sheltered by; vācaḥ—the words; abhidhāyinīḥ—speaking; nāmnām—of His holy names; kāyaḥ—the body; tat—to Him; prahvaṇa-ādiṣu—bowing down to Him, etc.

TRANSLATION

"May our minds be attached to the lotus feet of your Lord Kṛṣṇa, may our tongues chant His holy names, and may our bodies lie prostrate before Him.

Adi TEXT 6.61

karmabhir bhrāmyamāṇānām

yatra kvāpīśvarecchayā

maṅgalācaritair dānai

ratir naḥ kṛṣṇa īśvare //CC Adi, 6.61//

SYNONYMS

karmabhiḥ—by the activities; bhrāmyamāṇānām—of those wandering within the material universe; yatra—wherever; kva api—anywhere; īśvara-icchayā—by the supreme will of the Personality of Godhead; maṅgala-ācaritaiḥ—by auspicious activities; dānaiḥ—like charity and philanthropy; ratiḥ—the attraction; naḥ—our; kṛṣṇe—in Kṛṣṇa; īśvare—the Supreme Personality of Godhead.

TRANSLATION

"Wherever we wander in the material universe under the influence of karma by the will of the Lord, may our auspicious activities cause our attraction to Lord Kṛṣṇa to increase."

PURPORT

These verses from Śrīmad-Bhāgavatam (10.47.66-67) were spoken by the denizens of Vṛndāvana, headed by Mahārāja Nanda and his associates, to Uddhava, who had come from Mathurā.

Adi TEXT 6.62

śrīdāmādi vraje yata sakhāra nicaya

aiśvarya-jñāna-hīna, kevala-sakhya-maya //CC Adi, 6.62//

SYNONYMS

śrīdāmā-ādi—Kṛṣṇa's friends, headed by Śrīdāmā; vraje—in Vṛndāvana; yata—all; sakhāra—of the friends; nicaya—the group; aiśvarya—of opulence; jñāna—knowledge; hīna—without; kevala—purely; sakhya-maya—fraternal affection.

TRANSLATION

Lord Kṛṣṇa's friends in Vṛndāvana, headed by Śrīdāmā, have pure fraternal affection for Lord Kṛṣṇa and have no idea of His opulences.

Adi TEXT 6.63

kṛṣṇa-saṅge yuddha kare, skandhe ārohaṇa

tārā dāsya-bhāve kare caraṇa-sevana //CC Adi, 6.63//

SYNONYMS

kṛṣṇa-saṅge—with Kṛṣṇa; yuddha kare—fight; skandhe—on His shoulders; ārohaṇa—getting up; tārā—they; dāsya-bhāve—in the conception of being Lord Kṛṣṇa's servants; kare—do; caraṇa-sevana—worship the lotus feet.

TRANSLATION

Although they fight with Him and climb upon His shoulders, they worship His lotus feet in a spirit of servitude.

Adi TEXT 6.64

pāda-saṁvāhanaṁ cakruḥ

kecit tasya mahātmanaḥ

apare hata-pāpmāno

vyajanaiḥ samavījayan //CC Adi, 6.64//

SYNONYMS

pāda-saṁvāhanam—massaging the feet; cakruḥ—performed; kecit—some of them; tasya—of Lord Kṛṣṇa; mahā-ātmanaḥ—of the Supreme Personality of Godhead; apare—others; hata—destroyed; pāpmānaḥ—whose resultant actions

of sinful life; vyajanaiḥ—with hand-held fans; samavījayan—fanned very pleasingly.

TRANSLATION

"Some of the friends of Śrī Kṛṣṇa, the Supreme Personality of Godhead, massaged His feet, and others whose sinful reactions had been destroyed fanned Him with hand-held fans."

PURPORT

This verse, quoted from Śrīmad-Bhāgavatam (10.15.17), describes how Lord Kṛṣṇa and Lord Balarāma were playing with the cowherd boys after killing Dhenukāsura in Tālavana.

Adi TEXTS 6.65-66

kṛṣṇera preyasī vraje yata gopī-gaṇa
yāñra pada-dhūli kare uddhava prārthana
yāñ-sabāra upare kṛṣṇera priya nāhi āna
tāñhārā āpanāke kare dāsī-abhimāna //CC Adi, 6.65-66//

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; preyasī—the beloved girls; vraje—in Vṛndāvana; yata—all; gopī-gaṇa—the gopīs; yāñra—of whom; pada-dhūli—the dust of the feet; kare—does; uddhava—of the name Uddhava; prārthana—desiring; yāñ-sabāra—all of them; upare—beyond; kṛṣṇera—of Lord Kṛṣṇa; priya—dear; nāhi—there is not; āna—anyone else; tāñhārā—all of them; āpanāke—to themselves; kare—do; dāsī-abhimāna—the conception of being maidservants.

TRANSLATION

Even the beloved girlfriends of Lord Kṛṣṇa in Vṛndāvana, the gopīs, the dust of whose feet was desired by Śrī Uddhava and beyond whom no one is more dear to Kṛṣṇa, regard themselves as Kṛṣṇa's maidservants.

Adi TEXT 6.67

vraja-janārti-han vīra yoṣitām

nija-jana-smaya-dhvaṁsana-smita

bhaja sakhe bhavat-kiṅkarīḥ sma no

jala-ruhānanam cāru darśaya //CC Adi, 6.67//

SYNONYMS

vraja-jana-ārti-han—O one who diminishes all the painful conditions of the inhabitants of Vṛndāvana; vīra—O hero; yoṣitām—of women; nija—personal; jana—of the associates; smaya—the pride; dhvaṁsana—destroying; smita—whose smile; bhaja—worship; sakhe—O dear friend; bhavat-kiṅkarīḥ—Your servants; sma—certainly; naḥ—unto us; jala-ruha-ānanam—a face exactly like a lotus flower; cāru—attractive; darśaya—please show.

TRANSLATION

"O Lord, remover of the afflictions of the inhabitants of Vṛndāvana! O hero of all women! O Lord who destroy the pride of Your devotees by Your sweet, gentle smile! O friend! We are Your maidservants. Please fulfill our desires and show us Your attractive lotus face."

PURPORT

This verse in connection with the rāsa dance of Kṛṣṇa with the gopīs is quoted from Śrīmad-Bhāgavatam (10.31.6). When Kṛṣṇa disappeared from His companions in the course of dancing, the gopīs sang like this in separation from Kṛṣṇa.

Adi TEXT 6.68

api bata madhu-puryām ārya-putro 'dhunāste

smarati sa pitṛ-gehān saumya bandhūṁś ca gopān

kvacid api sa kathām naḥ kiṅkariṇām grṇīte

bhujam aguru-sugandham mūrdhny adhāsyat kadā nu //CC Adi, 6.68//

SYNONYMS

api—certainly; bata—regrettable; madhu-puryām—in the city of Mathurā; ārya-putraḥ—the son of Nanda Mahārāja; adhunā—now; āste—resides; smarati—remembers; saḥ—He; pitṛ-gehān—the household affairs of His father; saumya—

O great soul (Uddhava); bandhūn—His many friends; ca—and; gopān—the cowherd boys; kvacit—sometimes; api—or; saḥ—He; kathām—talks; naḥ—of us; kiṅkarīṇām—of the maidservants; grṇīte—relates; bhujam—hand; aguru-sugandham—having the fragrance of aguru; mūrdhni—on the head; adhāsyat—will keep; kadā—when; nu—may be.

TRANSLATION

"O Uddhava! It is indeed regrettable that Kṛṣṇa resides in Mathurā. Does He remember His father's household affairs and His friends, the cowherd boys? O great soul! Does He ever talk about us, His maidservants? When will He lay on our heads His aguru-scented hand?"

PURPORT

This verse appears in Śrīmad-Bhāgavatam (10.47.21) in the section known as the Bhramara-gītā. When Uddhava came to Vṛndāvana, Śrīmatī Rādhārāṇī, in complete separation from Kṛṣṇa, sang like this.

Adi TEXTS 6.69-70

tān-sabāra kathā rahu,--śrīmatī rādhikā

sabā haite sakalāmśe parama-adhikā

teṅho yāñra dāsī haiñā sevena caraṇa

yāñra prema-guṇe kṛṣṇa baddha anukṣaṇa //CC Adi, 6.69-70//

SYNONYMS

tān-sabāra—of the gopīs; kathā—talk; rahu—let alone; śrīmatī rādhikā—Śrīmatī Rādhārāṇī; sabā haite—than all of them; sakala-amśe—in every respect; parama-adhikā—highly elevated; teṅho—She also; yāñra—whose; dāsī—maidservant; haiñā—becoming; sevana—worships; caraṇa—the lotus feet; yāñra—whose; prema-guṇe—because of loving attributes; kṛṣṇa—Lord Kṛṣṇa; baddha—obliged; anukṣaṇa—always.

TRANSLATION

What to speak of the other gopīs, even Śrī Rādhikā, who in every respect is the most elevated of them all and who has bound Śrī Kṛṣṇa forever by Her loving attributes, serves His feet as His maidservant.

Adi TEXT 6.71

hā nātha ramaṇa preṣṭha

kvāsi kvāsi mahā-bhuja

dāsyās te kṛpaṇāyā me

sakhe darśaya sannidhim //CC Adi, 6.71//

SYNONYMS

hā—O; nātha—My Lord; ramaṇa—O My husband; preṣṭha—O My most dear one; kva asi kva asi—where are You, where are You; mahā-bhuja—O mighty-armed one; dāsyāḥ—of the maidservant; te—You; kṛpaṇāyāḥ—very much aggrieved by Your absence; me—to Me; sakhe—O My friend; darśaya—show; sannidhim—nearness to You.

TRANSLATION

"O My Lord, O My husband, O most dearly beloved! O mighty-armed Lord! Where are You? Where are You? O My friend, reveal Yourself to Your maidservant, who is very much aggrieved by Your absence."

PURPORT

This verse is quoted from Śrīmad-Bhāgavatam (10.30.39). When the rāsa dance was going on in full swing, Kṛṣṇa left all the gopīs and took only Śrīmatī Rādhārāṇī with Him. At that time all the gopīs lamented, and Śrīmatī Rādhārāṇī, being proud of Her position, requested Kṛṣṇa to carry Her wherever He liked. Then Kṛṣṇa immediately disappeared from the scene, and Śrīmatī Rādhārāṇī began to lament.

Adi TEXT 6.72

dvārakāte rukmiṇy-ādi yateka mahiṣī

tānhārāo āpanāke māne kṛṣṇa-dāsī //CC Adi, 6.72//

SYNONYMS

dvārakāte—in Dvārakā-dhāma; rukmiṇī-ādi—headed by Rukmiṇī; yateka—all of them; mahiṣī—the queens; tānhārāo—all of them also; āpanāke—themselves; māne—consider; kṛṣṇa-dāsī—maidservants of Kṛṣṇa.

TRANSLATION

In Dvārakā-dhāma, all the queens, headed by Rukmiṇī, also consider themselves maidservants of Lord Kṛṣṇa.

Adi TEXT 6.73

caidyāya mārpayitum udyata-kārmukeṣu
rājasv ajeya-bhaṭa-śekharitāṅghri-reṇuḥ
ninye mṛgendra iva bhāgam ajāvi-yūthāt
tac chrī-niketa-caraṇo 'stu mamārcanāya //CC Adi, 6.73//

SYNONYMS

caidyāya—unto Śiśupāla; mā—me; arpayitum—to deliver or to give in charity; udyata—upraised; kārmukeṣu—whose bows and arrows; rājasu—among the kings headed by Jarāsandha; ajeya—unconquerable; bhaṭa—of the soldiers; śekharita-aṅghri-reṇuḥ—the dust of whose lotus feet is the crown; ninye—forcibly took; mṛga-indraḥ—the lion; iva—like; bhāgam—the share; aja—of the goats; avi—and sheep; yūthāt—from the midst; tat—that; śrī-niketana—of the shelter of the goddess of fortune; caraṇaḥ—the lotus feet; astu—let there be; mama—my; arcanāya—for worshiping.

TRANSLATION

"When Jarāsandha and other kings, bows and arrows upraised, stood ready to deliver me in charity to Śiśupāla, He forcibly took me from their midst, as a lion takes its share of goats and sheep. The dust of His lotus feet is therefore the crown of unconquerable soldiers. May those lotus feet, which are the shelter of the goddess of fortune, be the object of my worship."

PURPORT

This verse from Śrīmad-Bhāgavatam (10.83.8) was spoken by Queen Rukmiṇī.

Adi TEXT 6.74

tapaś carantīm ājñāya
sva-pāda-sparsanāśayā

sakhyopetyāgrahīt pāṇim

sāhaṁ tad-gr̥ha-mārjanī //CC Adi, 6.74//

SYNONYMS

tapah—austerity; carantīm—performing; ājñāya—knowing; sva-pāda-sparśana—of touching His feet; āśayā—with the desire; sakhyā—with His friend Arjuna; upetya—coming; agrahīt—accepted; pāṇim—my hand; sā—that woman; aham—I; tat—His; gr̥ha-mārjanī—keeper of the home.

TRANSLATION

"Knowing me to be performing austerities with the desire to touch His feet, He came with His friend Arjuna and accepted my hand. Yet I am but a maidservant engaged in sweeping the floor of the house of Śrī Kṛṣṇa."

PURPORT

Like the previous verse, this verse appears in Śrīmad-Bhāgavatam (10.83.11) in connection with the meeting of the family ladies of the Kuru and Yadu dynasties at Samanta-pāñcaka. At the time of that meeting, the queen of Kṛṣṇa named Kālindī spoke to Draupadī in this way.

Adi TEXT 6.75

ātmārāmasya tasyemā

vayaṁ vai gr̥ha-dāsikāḥ

sarva-saṅga-nivṛttyāddhā

tapasā ca babhūvima //CC Adi, 6.75//

SYNONYMS

ātmārāmasya—of the Supreme Personality of Godhead, who is satisfied in Himself; tasya—His; imāḥ—all; vayaṁ—we; vai—certainly; gr̥ha-dāsikāḥ—the maidservants of the home; sarva—all; saṅga—association; nivṛttyā—fully bereft of; addhā—directly; tapasā—on account of austerity; ca—also; babhūvima—we have become.

TRANSLATION

"Through austerity and through renunciation of all attachments, we have become maidservants in the home of the Supreme Personality of Godhead, who is satisfied in Himself."

PURPORT

During the same incident, this verse, quoted from Śrīmad-Bhāgavatam (10.83.39), was spoken to Draupadī by a queen of Kṛṣṇa's named Lakṣmaṇā.

Adi TEXT 6.76

ānera ki kathā, baladeva mahāśaya

yāñra bhāva--śuddha-sakhya-vātsalyādi-maya //CC Adi, 6.76//

SYNONYMS

ānera—of others; ki kathā—what to speak; baladeva—Lord Baladeva; mahāśaya—the Supreme Personality; yāñra—His; bhāva—emotion; śuddha-sakhya—pure friendship; vātsalya-ādi-maya—with a touch of paternal love.

TRANSLATION

What to speak of others, even Lord Baladeva, the Supreme Personality of Godhead, is full of emotions like pure friendship and paternal love.

PURPORT

Although Lord Baladeva appeared before the birth of Lord Kṛṣṇa and is therefore Kṛṣṇa's worshipable elder brother, He used to act as Kṛṣṇa's eternal servitor. In the spiritual sky all the Vaikuṇṭha planets are predominated by the quadruple expansions of Kṛṣṇa known as the catur-vyūha. They are direct expansions from Baladeva. It is the singularity of the Supreme Lord that everyone in the spiritual sky thinks himself a servitor of the Lord. According to social convention one may be superior to Kṛṣṇa, but factually everyone engages in His service. Therefore in the spiritual sky or the material sky, in all the different planets, no one is able to supersede Lord Kṛṣṇa or demand service from Him. On the contrary, everyone engages in the service of Lord Kṛṣṇa. As such, the more a person engages in the service of the Lord, the more he is important; and, conversely, the more one is bereft of the transcendental service of Kṛṣṇa, the more he invites the bad fortune of material contamination. In the material world, although materialists want to become one with God or compete with God,

everyone directly or indirectly engages in the service of the Lord. The more one is forgetful of the service of Kṛṣṇa, the more he is considered to be dying. Therefore, when one develops pure Kṛṣṇa consciousness, he immediately develops his eternal servitorship to Kṛṣṇa.

Adi TEXT 6.77

teñho āpanāke karena dāsa-bhāvanā

kṛṣṇa-dāsa-bhāva vinu āche kona janā //CC Adi, 6.77//

SYNONYMS

teñho—He also; āpanāke—Himself; karena—does; dāsa-bhāvanā—considering a servant; kṛṣṇa-dāsa-bhāva—the conception of being a servant of Kṛṣṇa; vinu—without; āche—is; kona—what; janā—person.

TRANSLATION

He also considers Himself a servant of Lord Kṛṣṇa. Indeed, who is there who does not have this conception of being a servant of Lord Kṛṣṇa?

Adi TEXT 6.78

sahasra-vadane yeñho śeṣa-saṅkarṣaṇa

daśa deha dhari' kare kṛṣṇera sevana //CC Adi, 6.78//

SYNONYMS

sahasra-vadane—with thousands of mouths; yeñho—one who; śeṣa-saṅkarṣaṇa—Lord Śeṣa, the incarnation of Saṅkarṣaṇa; daśa—ten; deha—bodies; dhari'-accepting; kare—does; kṛṣṇera—of Lord Kṛṣṇa; sevana—service.

TRANSLATION

He who is Śeṣa, Saṅkarṣaṇa, with His thousands of mouths, serves Śrī Kṛṣṇa by assuming ten forms.

Adi TEXT 6.79

ananta brahmāṇḍe rudra--sadāśivera amśa

guṇāvatāra teñho, sarva-deva-avataṁsa //CC Adi, 6.79//

SYNONYMS

ananta—unlimited; brahmāṇḍe—in the universes; rudra—Lord Śiva; sadāśivera
amśa—part and parcel of Sadāśiva; guṇa-avatāra—an incarnation of a quality;
tenho—he also; sarva-deva-avatamśa—the ornament of all the demigods.

TRANSLATION

Rudra, who is an expansion of Sadāśiva and who appears in unlimited universes, is also a guṇāvatāra [qualitative incarnation] and is the ornament of all the demigods in the endless universes.

PURPORT

There are eleven expansions of Rudra, or Lord Śiva. They are as follows: Ajaikapāt, Ahibradhna, Virūpākṣa, Raivata, Hara, Bahurūpa, Devaśreṣṭha Tryambaka, Sāvitra, Jayanta, Pināki and Aparājita. Besides these expansions there are eight forms of Rudra called earth, water, fire, air, sky, the sun, the moon and soma-yājī. Generally all these Rudras have five faces, three eyes and ten arms. Sometimes it is found that Rudra is compared to Brahmā and considered a living entity. But when Rudra is explained to be a partial expansion of the Supreme Personality of Godhead, he is compared to Śeṣa. Lord Śiva is therefore simultaneously an expansion of Lord Viṣṇu and, in his capacity for annihilating the creation, one of the living entities. As an expansion of Lord Viṣṇu he is called Hara, and he is transcendental to the material qualities, but when he is in touch with tamo-guṇa he appears contaminated by the material modes of nature. This is explained in Śrīmad-Bhāgavatam and the Brahma-saṁhitā. In Śrīmad-Bhāgavatam, Tenth Canto, it is stated that Lord Rudra is always associated with the material nature when she is in the neutral, unmanifested stage, but when the modes of material nature are agitated he associates with material nature from a distance. In the Brahma-saṁhitā the relationship between Viṣṇu and Lord Śiva is compared to that of milk and yogurt. Milk is converted into yogurt by certain additives, but although milk and yogurt have the same ingredients, they have different functions. Similarly, Lord Śiva is an expansion of Lord Viṣṇu, yet because of his taking part in the annihilation of the cosmic manifestation, he is considered to be changed, like milk converted into yogurt. In the Purāṇas it is found that Durgā appears sometimes from the heads of Brahmā and sometimes from the heads of Viṣṇu. The annihilator, Rudra, is born from Saṅkarṣaṇa and the ultimate fire to burn the whole creation. In the Vāyu Purāṇa there is a description of Sadāśiva in one of the Vaikuṇṭha planets. That Sadāśiva is a direct

expansion of Lord Kṛṣṇa's form for pastimes. It is said that Sadāśiva (Lord Śambhu) is an expansion from the Sadāśiva in the Vaikunṭha planets (Lord Viṣṇu) and that his consort, Mahāmāyā, is an expansion of Ramādevī, or Lakṣmī. Mahāmāyā is the origin or birthplace of material nature.

Adi TEXT 6.80

teñho karena kṛṣṇera dāsya-pratyāśa

nirantara kahe śiva, 'muñi kṛṣṇa-dāsa' //CC Adi, 6.80//

SYNONYMS

teñho—he; karena—does; kṛṣṇera—of Lord Kṛṣṇa; dāsya-pratyāśa—expectation of being a servant; nirantara—constantly; kahe—says; śiva—Lord Śiva; muñi—I; kṛṣṇa-dāsa—a servant of Kṛṣṇa.

TRANSLATION

He also desires only to be a servant of Lord Kṛṣṇa. Śrī Sadāśiva always says, "I am a servant of Lord Kṛṣṇa."

Adi TEXT 6.81

kṛṣṇa-preme unmatta, vihvala digambara

kṛṣṇa-guṇa-līlā gāya, nāce nirantara //CC Adi, 6.81//

SYNONYMS

kṛṣṇa-preme—in ecstatic love of Kṛṣṇa; unmatta—almost mad; vihvala—overwhelmed; digambara—without any dress; kṛṣṇa—of Lord Kṛṣṇa; guṇa—attributes; līlā—pastimes; gāya—chants; nāce—dances; nirantara—constantly.

TRANSLATION

Intoxicated by ecstatic love for Lord Kṛṣṇa, he becomes overwhelmed and incessantly dances without clothing and sings about Lord Kṛṣṇa's qualities and pastimes.

Adi TEXT 6.82

pitā-mātā-guru-sakhā-bhāva kene naya

kṛṣṇa-premera svabhāve dāsya-bhāva se karaya //CC Adi, 6.82//

SYNONYMS

pitā—father; mātā—mother; guru—superior teacher; sakhā—friend; bhāva—the emotion; kene naya—let it be; kṛṣṇa-premera—of love of Kṛṣṇa; svabhāve—in a natural inclination; dāsya bhāva—the emotion of becoming a servant; se—that; karaya—does.

TRANSLATION

All the emotions, whether those of father, mother, teacher or friend, are full of sentiments of servitude. That is the nature of love of Kṛṣṇa.

Adi TEXT 6.83

eka kṛṣṇa--sarva-sevya, jagat-īśvara

āra yata saba,--tāñra sevakānucara //CC Adi, 6.83//

SYNONYMS

eka kṛṣṇa—one Lord Kṛṣṇa; sarva-sevya—worthy of being served by all; jagat-īśvara—the Lord of the universe; āra yata saba—all others; tāñra—His; sevaka-anucara—servants of the servants.

TRANSLATION

Lord Kṛṣṇa, the one master and the Lord of the universe, is worthy of being served by everyone. Indeed, everyone is but a servant of His servants.

Adi TEXT 6.84

sei kṛṣṇa avatīrṇa--caitanya-īśvara

ataeva āra saba,--tāñhāra kiṅkara //CC Adi, 6.84//

SYNONYMS

sei—that; kṛṣṇa—Lord Kṛṣṇa; avatīrṇa—descended; caitanya-īśvara—Lord Caitanya, the Supreme Personality of Godhead; ataeva—therefore; āra—others; saba—all; tāñhāra kiṅkara—His servants.

TRANSLATION

That same Lord Kṛṣṇa has descended as Lord Caitanya, the Supreme Personality of Godhead. Everyone, therefore, is His servant.

Adi TEXT 6.85

keha māne, keha nā māne, saba tāñra dāsa

ye nā māne, tāra haya sei pāpe nāśa //CC Adi, 6.85//

SYNONYMS

keha māne—someone accepts; keha nā māne—someone does not accept; saba tāñra dāsa—all His servants; ye nā māne—one who does not accept; tāra—of him; haya—there is; sei—that; pāpe—in sinful activity; nāśa—annihilation.

TRANSLATION

Some accept Him whereas others do not, yet everyone is His servant. One who does not accept Him, however, will be ruined by his sinful activities.

PURPORT

When a living entity forgets his constitutional position, he prepares himself to be an enjoyer of the material resources. Sometimes he is also misguided by the thought that service to the Supreme Personality of Godhead is not absolute engagement. In other words, he thinks that there are many other engagements for a living entity besides the service of the Lord. Such a foolish person does not know that in any position he either directly or indirectly engages in activities of service to the Supreme Lord. Actually, if a person does not engage in the service of the Lord, all inauspicious activities encumber him because service to the Supreme Lord, Lord Caitanya, is the constitutional position of the infinitesimal living entities. Because the living entity is infinitesimal, the allurements of material enjoyment attract him, and he tries to enjoy matter, forgetting his constitutional position. But when his dormant Kṛṣṇa consciousness is awakened, he no longer engages in the service of matter but engages in the service of the Lord. In other words, when one is forgetful of his constitutional position, he appears in the position of the lord of material nature. Even at that time he remains a servant of the Supreme Lord, but in an unqualified or contaminated state.

Adi TEXT 6.86

caitanyera dāsa muñi, caitanyera dāsa

caitanyera dāsa muñi, tāñra dāsera dāsa //CC Adi, 6.86//

SYNONYMS

caitanyera—of Lord Śrī Caitanya Mahāprabhu; dāsa—servant; muñi—I;
caitanyera dāsa—a servant of Lord Caitanya; caitanyera dāsa muñi—I am a
servant of Caitanya Mahāprabhu; tāñra dāsera dāsa—a servant of His servant.

TRANSLATION

"I am a servant of Lord Caitanya, a servant of Lord Caitanya. I am a servant of
Lord Caitanya, and a servant of His servants."

Adi TEXT 6.87

eta bali' nāce, gāya, huñkāra gambhīra

kṣaṇeke vasilā ācārya haiñā susthira //CC Adi, 6.87//

SYNONYMS

eta bali'-saying this; nāce—dances; gāya—sings; huñkāra—loud vibrations;
gambhīra—deep; kṣaṇeke—in a moment; vasilā—sits down; ācārya—Advaita
Ācārya; haiñā su-sthira—being very patient.

TRANSLATION

Saying this, Advaita Prabhu dances and loudly sings. Then at the next moment
He quietly sits down.

Adi TEXT 6.88

bhakta-abhimāna mūla śrī-balarāme

sei bhāve anugata tāñra aṁśa-gaṇe //CC Adi, 6.88//

SYNONYMS

bhakta-abhimāna—to think oneself a devotee; mūla—original; śrī-balarāme—in
Lord Balarāma; sei bhāve—in that ecstasy; anugata—followers; tāñra aṁśa-gaṇe
—all His parts and parcels.

TRANSLATION

The source of the sentiment of servitude is indeed Lord Balarāma. The plenary expansions who follow Him are all influenced by that ecstasy.

Adi TEXT 6.89

tānra avatāra eka śrī-saṅkarṣaṇa

bhakta bali' abhimāna kare sarva-kṣaṇa //CC Adi, 6.89//

SYNONYMS

tānra avatāra—His incarnation; eka—one; śrī-saṅkarṣaṇa—Lord Saṅkarṣaṇa; bhakta bali'-as a devotee; abhimāna—conception; kare—does; sarva-kṣaṇa—always.

TRANSLATION

Lord Saṅkarṣaṇa, who is one of His incarnations, always considers Himself a devotee.

Adi TEXT 6.90

tānra avatāra āna śrī-yuta lakṣmaṇa

śrī-rāmera dāsya tiṅho kaila anukṣaṇa //CC Adi, 6.90//

SYNONYMS

tānra avatāra—His incarnation; āna—another; śrī-yuta—with all beauty and opulence; lakṣmaṇa—Lord Lakṣmaṇa; śrī-rāmera—of Rāmacandra; dāsya—servitude; tiṅho—He; kaila—did; anukṣaṇa—always.

TRANSLATION

Another of His incarnations, Lakṣmaṇa, who is very beautiful and opulent, always serves Lord Rāma.

Adi TEXT 6.91

saṅkarṣaṇa-avatāra kāraṇābdhi-śāyī

tānhāra hṛdaye bhakta-bhāva anuyāyī //CC Adi, 6.91//

SYNONYMS

saṅkarṣaṇa-avatāra—an incarnation of Lord Saṅkarṣaṇa; kāraṇa-abdhi-śāyī—Lord Viṣṇu lying on the Causal Ocean; tāñhāra—His; hṛdaye—in the heart; bhakta-bhāva—the emotion of being a devotee; anuyāyī—accordingly.

TRANSLATION

The Viṣṇu who lies on the Causal Ocean is an incarnation of Lord Saṅkarṣaṇa, and, accordingly, the emotion of being a devotee is always present in His heart.

Adi TEXT 6.92

tāñhāra prakāśa-bheda, advaita-ācārya

kāya-mano-vākye tāñra bhakti sadā kārya //CC Adi, 6.92//

SYNONYMS

tāñhāra—His; prakāśa-bheda—separate expansion; advaita-ācārya—Advaita Ācārya; kāya-manaḥ-vākye—by His body, mind and words; tāñra—His; bhakti—devotion; sadā—always; kārya—occupational duty.

TRANSLATION

Advaita Ācārya is a separate expansion of Him. He always engages in devotional service with His thoughts, words and actions.

Adi TEXT 6.93

vākye kahe, 'muñi caitanyera anucara'

muñi tāñra bhakta--mane bhāve nirantara //CC Adi, 6.93//

SYNONYMS

vākye—by words; kahe—He says; muñi—I am; caitanyera anucara—a follower of Lord Śrī Caitanya Mahāprabhu; muñi—I; tāñra—His; bhakta—devotee; mane—in His mind; bhāve—in this condition; nirantara—always.

TRANSLATION

By His words He declares, "I am a servant of Lord Caitanya." Thus with His mind He always thinks, "I am His devotee."

Adi TEXT 6.94

jala-tulasī diyā kare kāyāte sevana

bhakti pracāriyā saba tārīlā bhuvana //CC Adi, 6.94//

SYNONYMS

jala-tulasī—Ganges water and tulasī leaves; diyā—offering together; kare—does; kāyāte—with the body; sevana—worship; bhakti—the cult of devotional service; pracāriyā—preaching; saba—all; tārīlā—delivered; bhuvana—the universe.

TRANSLATION

With His body He worshiped the Lord by offering Ganges water and tulasī leaves, and by preaching devotional service He delivered the entire universe.

Adi TEXT 6.95

pr̥thivī dharena yei śeṣa-saṅkarṣaṇa

kāya-vyūha kari' kareṇa kṛṣṇera sevana //CC Adi, 6.95//

SYNONYMS

pr̥thivī—planets; dharena—holds; yei—that one who; śeṣa-saṅkarṣaṇa—Lord Śeṣa Saṅkarṣaṇa; kāya-vyūha kari'—expanding Himself in different bodies; kareṇa—does; kṛṣṇera sevana—service to Lord Kṛṣṇa.

TRANSLATION

Śeṣa Saṅkarṣaṇa, who holds all the planets on His head, expands Himself in different bodies to render service to Lord Kṛṣṇa.

Adi TEXT 6.96

ei saba haya śrī-kṛṣṇera avatāra

nirantara dekhi sabāra bhaktira ācāra //CC Adi, 6.96//

SYNONYMS

ei saba—all of them; haya—are; śrī-kṛṣṇera avatāra—incarnations of Lord Kṛṣṇa; nirantara—constantly; dekhi—I see; sabāra—of all; bhaktira ācāra—behavior as devotees.

TRANSLATION

These are all incarnations of Lord Kṛṣṇa, yet we always find that they act as devotees.

Adi TEXT 6.97

e-sabāke śāstre kahe 'bhakta-avatāra'

'bhakta-avatāra'-pada upari sabāra //CC Adi, 6.97//

SYNONYMS

e-sabāke—all of them; śāstre—the scriptures; kahe—say; bhakta-avatāra—incarnations as devotees; bhakta-avatāra—of such an incarnation as a devotee; pada—the position; upari sabāra—above all other positions.

TRANSLATION

The scriptures call them incarnations as devotees [bhakta-avatāra]. The position of being such an incarnation is above all others.

PURPORT

The Supreme Personality of Godhead appears in different incarnations, but His appearance in the role of a devotee is more beneficial to the conditioned souls than the other incarnations, with all their opulences. Sometimes a conditioned soul is bewildered when he tries to understand the incarnation of Godhead with full opulence. Lord Kṛṣṇa appeared and performed many uncommon activities, and some materialists misunderstood Him, but in His appearance as Lord Caitanya He did not show much of His opulences, and therefore fewer conditioned souls were bewildered. Misunderstanding the Lord, many fools consider themselves incarnations of the Supreme Personality of Godhead, but the result is that after leaving the material body they enter the species of jackals. Persons who cannot understand the real significance of an incarnation must attain such lower species of life as punishment. Conditioned souls who are puffed up by false egoism and who try to become one with the Supreme Lord become Māyāvādīs.

Adi TEXT 6.98

eka-mātra 'amśī'--kṛṣṇa, 'amśa'--avatāra

amśī amśe dekhi jyeṣṭha-kaniṣṭha-ācāra //CC Adi, 6.98//

SYNONYMS

eka-mātra—only one; amśī—source of all incarnations; kṛṣṇa—Lord Kṛṣṇa; amśa—of the part; avatāra—incarnations; amśī—is the source of all incarnations; amśe—in the incarnation; dekhi—we can see; jyeṣṭha—as superior; kaniṣṭha—and inferior; ācāra—behavior.

TRANSLATION

Lord Kṛṣṇa is the source of all incarnations, and all others are His parts or partial incarnations. We find that the whole and the part behave as superior and inferior.

Adi TEXT 6.99

jyeṣṭha-bhāve amśīte haya prabhu-jñāna

kaniṣṭha-bhāve āpanāte bhakta-abhimāna //CC Adi, 6.99//

SYNONYMS

jyeṣṭha-bhāve—in the emotion of being superior; amśīte—in the original source of all incarnations; haya—there is; prabhu-jñāna—knowledge as master; kaniṣṭha-bhāve—in an inferior conception; āpanāte—in Himself; bhakta-abhimāna—the conception of being a devotee.

TRANSLATION

The source of all incarnations has the emotions of a superior when He considers Himself the master, and He has the emotions of an inferior when He considers Himself a devotee.

PURPORT

A fraction of a particular thing is called a part, and that from which the fraction is distinguished is called the whole. Therefore the fraction, or part, is included within the whole. The Lord is the whole, and the devotee is the part or fractional part. That is the relationship between the Lord and the devotee. There are also gradations of devotees, who are calculated as greater and lesser. When a devotee is great he is called prabhu, and when he is lesser he is called bhakta, or a devotee. The supreme whole is Kṛṣṇa, and Baladeva and all Viṣṇu incarnations are His fractions. Lord Kṛṣṇa is therefore conscious of His superior position, and

all Viṣṇu incarnations are conscious of Their positions as devotees.

Adi TEXT 6.100

kṛṣṇera samatā haite baḍa bhakta-pada

ātmā haite kṛṣṇera bhakta haya premāspada //CC Adi, 6.100//

SYNONYMS

kṛṣṇera—with Lord Kṛṣṇa; samatā—equality; haite—than this; baḍa—greater; bhakta-pada—the position of a devotee; ātmā haite—than His own self; kṛṣṇera—of Lord Kṛṣṇa; bhakta—a devotee; haya—is; prema-āspada—the object of love.

TRANSLATION

The position of being a devotee is higher than that of equality with Lord Kṛṣṇa, for the devotees are dearer to Lord Kṛṣṇa than His own self.

PURPORT

The conception of oneness with the Supreme Personality of Godhead is inferior to that of eternal service to the Lord because Lord Kṛṣṇa is more affectionate to devotees than to His personal self. In Śrīmad-Bhāgavatam (9.4.68) the Lord clearly says:

sādhavo hṛdayaṁ mahyaṁ

sādhūnāṁ hṛdayaṁ tv aham

mad anyat te na jānanti

nāhaṁ tebhyo manāg api

"The devotees are My heart, and I am the heart of My devotees. My devotees do not know anyone but Me; similarly, I do not know anyone but My devotees." This is the intimate relationship between the Lord and His devotees.

Adi TEXT 6.101

ātmā haite kṛṣṇa bhakte baḍa kari' māne

ihāte bahuta śāstra-vacana pramāṇe //CC Adi, 6.101//

SYNONYMS

ātmā haite—than His own self; kṛṣṇa—Lord Kṛṣṇa; bhakte—His devotee; baḍa kari' māne—accepts as greater; ihāte—in this connection; bahuta—many; śāstra-vacana—quotations from revealed scripture; pramāṇe—evidences.

TRANSLATION

Lord Kṛṣṇa considers His devotees greater than Himself. In this connection the scriptures provide an abundance of evidence.

Adi TEXT 6.102

na tathā me priya-tama

ātma-yonir na śaṅkaraḥ

na ca saṅkarṣaṇo na śrīr

naivātmā ca yathā bhavān //CC Adi, 6.102//

SYNONYMS

na tathā—not so much; me—My; priya-tamaḥ—deardest; ātma-yoniḥ—Lord Brahmā; na śaṅkaraḥ—nor Śaṅkara (Lord Śiva); na ca—nor; saṅkarṣaṇaḥ—Lord Saṅkarṣaṇa; na—nor; śrīḥ—the goddess of fortune; na—nor; eva—certainly; ātmā—My self; ca—and; yathā—as; bhavān—you.

TRANSLATION

"O Uddhava! Neither Brahmā, nor Śaṅkara, nor Saṅkarṣaṇa, nor Lakṣmī, nor even My own self is as dear to Me as you."

PURPORT

This text is from Śrīmad-Bhāgavatam (11.14.15).

Adi TEXT 6.103

kṛṣṇa-sāmye nahe tānra mādhyāsvādana

bhakta-bhāve kare tānra mādhyā carvaṇa //CC Adi, 6.103//

SYNONYMS

kṛṣṇa-sāmye—on an equal level with Kṛṣṇa; nahe—not; tāñra—His; mādhyā-
āsvādāna—relishing the sweetness; bhakta-bhāve—as a devotee; kare—does;
tāñra—His; mādhyā carvaṇa—chewing of the sweetness.

TRANSLATION

The sweetness of Lord Kṛṣṇa is not to be tasted by those who consider themselves equal to Kṛṣṇa. It is to be tasted only through the sentiment of servitude.

Adi TEXT 6.104

śāstrera siddhānta ei,--vijñera anubhava

mūḍha-loka nāhi jāne bhāvera vaibhava //CC Adi, 6.104//

SYNONYMS

śāstrera—of the revealed scriptures; siddhānta—conclusion; ei—this; vijñera
anubhava—realization by experienced devotees; mūḍha-loka—fools and rascals;
nāhi jāne—do not know; bhāvera vaibhava—devotional opulences.

TRANSLATION

This conclusion of the revealed scriptures is also the realization of experienced devotees. Fools and rascals, however, cannot understand the opulences of devotional emotions.

PURPORT

When a person is liberated in the sārūpya form of liberation, having a spiritual form exactly like Viṣṇu, it is not possible for him to relish the relationship of Kṛṣṇa's personal associates in their mellow exchanges. The devotees of Kṛṣṇa, however, in their loving relationships with Kṛṣṇa, sometimes forget their own identities; sometimes they think themselves one with Kṛṣṇa and yet relish still greater transcendental mellow in that way. People in general, because of their foolishness only, try to become masters of everything, forgetting the transcendental mellow of servitorship to the Lord. When a person is actually advanced in spiritual understanding, however, he can accept the transcendental servitorship of the Lord without hesitation.

Adi TEXTS 6.105-106

bhakta-bhāva aṅgīkari' balarāma, lakṣmaṇa

advaita, nityānanda, śeṣa, saṅkarṣaṇa

kṛṣṇera mādhyura-rasāmṛta kare pāna

sei sukhe matta, kichu nāhi jāne āna //CC Adi, 6.105-106//

SYNONYMS

bhakta-bhāva—the conception of being a devotee; aṅgīkari'-accepting; balarāma—Lord Balarāma; lakṣmaṇa—Lord Lakṣmaṇa; advaita—Advaita Ācārya; nityānanda—Lord Nityānanda; śeṣa—Lord Śeṣa; saṅkarṣaṇa—Lord Saṅkarṣaṇa; kṛṣṇera—of Lord Kṛṣṇa; mādhyura—transcendental bliss; rasa-amṛta—the nectar of such a taste; kare pāna—they drink; sei sukhe—in such happiness; matta—mad; kichu—anything; nāhi—do not; jāne—know; āna—else.

TRANSLATION

Baladeva, Lakṣmaṇa, Advaita Ācārya, Lord Nityānanda, Lord Śeṣa and Lord Saṅkarṣaṇa taste the nectarean mellows of the transcendental bliss of Lord Kṛṣṇa by recognizing Themselves as being His devotees and servants. They are all mad with that happiness, and they know nothing else.

Adi TEXT 6.107

anyera āchuk kārya, āpane śrī-kṛṣṇa

āpana-mādhyura-pāne ha-ilā satṛṣṇa //CC Adi, 6.107//

SYNONYMS

anyera—of others; āchuk—let be; kārya—the business; āpane—personally; śrī-kṛṣṇa—Lord Śrī Kṛṣṇa; āpana-mādhyura—personal sweetness; pāne—in drinking; ha-ilā—became; sa-tṛṣṇa—much eager.

TRANSLATION

What to speak of others, even Lord Kṛṣṇa Himself becomes thirsty to taste His own sweetness.

Adi TEXT 6.108

svā-mādhyura āsvādite karena yatana

bhakta-bhāva vinu nahe tāhā āsvādana //CC Adi, 6.108//

SYNONYMS

svā-mādhurya—the sweetness of Himself; āsvādite—to taste; karena yatana—makes endeavors; bhakta-bhāva—the emotion of being a devotee; vinu—without; nahe—there is not; tāhā—that; āsvādana—tasting.

TRANSLATION

He tries to taste His own sweetness, but He cannot do so without accepting the emotions of a devotee.

PURPORT

Lord Śrī Kṛṣṇa wanted to relish the transcendental mellow of a devotee, and therefore He accepted the role of a devotee by appearing as Śrī Kṛṣṇa Caitanya Mahāprabhu.

Adi TEXT 6.109

bhakta-bhāva aṅgīkari' hailā avatīrṇa

śrī-kṛṣṇa-caitanya-rūpe sarva-bhāve pūrṇa //CC Adi, 6.109//

SYNONYMS

bhakta-bhāva—the ecstasy of being a devotee; aṅgīkari'-accepting; hailā—became; avatīrṇa—incarnated; śrī-kṛṣṇa-caitanya-rūpe—in the form of Lord Śrī Kṛṣṇa Caitanya; sarva-bhāve pūrṇa—complete in every respect.

TRANSLATION

Therefore Lord Kṛṣṇa accepted the position of a devotee and descended in the form of Lord Caitanya, who is complete in every respect.

Adi TEXT 6.110

nānā-bhakta-bhāve karena sva-mādhurya pāna

pūrve kariyāchi ei siddhānta vyākhyāna //CC Adi, 6.110//

SYNONYMS

nānā-bhakta-bhāve—various emotions of a devotee; karena—does; sva-

mādhurya pāna—drinking the sweetness of Himself; pūrve—formerly; kariyāchi—I discussed; ei—this; siddhānta—conclusion; vyākhyāna—the explanation.

TRANSLATION

He tastes His own sweetness through the various emotions of a devotee. I have formerly explained this conclusion.

PURPORT

Lord Caitanya, who is known as Śrī Gaurahari, is complete in relishing all the different mellows, namely, neutrality, servitorship, fraternity, parental affection and conjugal love. By accepting the ecstasy of different grades of devotees, He is complete in relishing all the mellows of these relationships.

Adi TEXT 6.111

avatāra-gaṇera bhakta-bhāve adhikāra

bhakta-bhāva haite adhika sukha nāhi āra //CC Adi, 6.111//

SYNONYMS

avatāra-gaṇera—of all the incarnations; bhakta-bhāve—in the emotion of a devotee; adhikāra—there is the right; bhakta-bhāva—the emotion of being a devotee; haite—than; adhika—greater; sukha—happiness; nāhi—not; āra—any other.

TRANSLATION

All the incarnations are entitled to the emotions of devotees. There is no higher bliss than this.

PURPORT

All the different incarnations of Lord Viṣṇu have the right to play the roles of servitors of Lord Kṛṣṇa by descending as devotees. When an incarnation gives up the understanding of His Godhood and plays the part of a servitor, He enjoys a greater transcendental mellow taste than when He plays the part of the Supreme Personality of Godhead.

Adi TEXT 6.112

mūla bhakta-avatāra śrī-saṅkarṣaṇa

bhakta-avatāra tañhi advaite gaṇana //CC Adi, 6.112//

SYNONYMS

mūla—original; bhakta—of a devotee; avatāra—incarnation; śrī-saṅkarṣaṇa—Lord Śrī Saṅkarṣaṇa; bhakta-avatāra—the incarnation of a devotee; tañhi—as that; advaite—Advaita Ācārya; gaṇana—counting.

TRANSLATION

The original bhakta-avatāra is Saṅkarṣaṇa. Śrī Advaita is counted among such incarnations.

PURPORT

Although Śrī Ādvaita Prabhu belongs to the Viṣṇu category, He displays servitorship to Lord Caitanya Mahāprabhu as one of His associates. When Lord Viṣṇu appears as a servitor, He is called an incarnation of a devotee of Lord Kṛṣṇa. Śrī Saṅkarṣaṇa, who is an incarnation of Viṣṇu in the spiritual sky known as the greater Vaikuṇṭha, is the chief of the quadruple incarnations and is the original incarnation of a devotee. Lord Mahā-Viṣṇu, who is lying on the Causal Ocean, is another manifestation of Saṅkarṣaṇa. He is the original Personality of Godhead who glances over the material and efficient causes of the cosmic manifestation. Advaita Prabhu is accepted as an incarnation of Mahā-Viṣṇu. All the plenary manifestations of Saṅkarṣaṇa are indirect expansions of Lord Kṛṣṇa. That consideration also makes Advaita Prabhu an eternal servitor of Gaura Kṛṣṇa. Therefore He is accepted as a devotee incarnation.

Adi TEXT 6.113

advaita-ācārya gosāñira mahimā apāra

yāñhāra huñkāre kaila caitanyāvatāra //CC Adi, 6.113//

SYNONYMS

advaita-ācārya—Advaita Ācārya; gosāñira—of the Lord; mahimā apāra—unlimited glories; yāñhāra—of whom; huñkāre—by the vibration; kaila—brought; caitanya-avatāra—the incarnation of Lord Caitanya.

TRANSLATION

The glories of Śrī Advaita Ācārya are boundless, for His sincere vibrations

brought about Lord Caitanya's descent upon this earth.

Adi TEXT 6.114

saṅkīrtana pracāriyā saba jagat tārila

advaita-prasāde loka prema-dhana pāila //CC Adi, 6.114//

SYNONYMS

saṅkīrtana pracāriyā—by preaching the cult of saṅkīrtana; saba—all; jagat—the universe; tārila—delivered; advaita-prasāde—by the mercy of Advaita Ācārya; loka—all people; prema-dhana pāila—received the treasure of loving God.

TRANSLATION

He liberated the universe by preaching saṅkīrtana. Thus the people of the world received the treasure of love of Godhead through the mercy of Śrī Advaita.

Adi TEXT 6.115

advaita-mahimā ananta ke pāre kahite

sei likhi, yei śuni mahājana haite //CC Adi, 6.115//

SYNONYMS

advaita-mahimā—the glories of Advaita Ācārya; ananta—unlimited; ke—who; pāre—is able; kahite—to say; sei—that; likhi—I write; yei—whatever; śuni—I hear; mahājana haite—from authority.

TRANSLATION

Who can describe the unlimited glories of Advaita Ācārya? I write here as much as I have known from great authorities.

Adi TEXT 6.116

ācārya-caraṇe mora koṭi namaskāra

ithe kichu aparādha nā labe āmāra //CC Adi, 6.116//

SYNONYMS

ācārya-caraṇe—at the lotus feet of Advaita Ācārya; mora—my; koṭi namaskāra

—offering obeisances ten million times; ithe—in this connection; kichu—some; aparādha—offense; nā labe—please do not take; āmāra—my.

TRANSLATION

I offer my obeisances ten million times to the lotus feet of Śrī Advaita Ācārya. Please do not take offense at this.

Adi TEXT 6.117

tomāra mahimā--koṭi-samudra agādha

tāhāra iyattā kahi,--e baḍa aparādha //CC Adi, 6.117//

SYNONYMS

tomāra mahimā—Your glories; koṭi-samudra agādha—as unfathomable as the millions of seas and oceans; tāhāra—of that; iyattā—the measure; kahi—I say; e—this; baḍa—great; aparādha—offense.

TRANSLATION

Your glories are as fathomless as millions of oceans and seas. Speaking of its measure is a great offense indeed.

Adi TEXT 6.118

jaya jaya jaya śrī-advaita ācārya

jaya jaya śrī-caitanya, nityānanda ārya //CC Adi, 6.118//

SYNONYMS

jaya jaya—all glories; jaya—all glories; śrī-advaita ācārya—to Śrī Advaita Ācārya; jaya jaya—all glories; śrī-caitanya—to Lord Śrī Caitanya Mahāprabhu; nityānanda—Lord Nityānanda; ārya—the superior.

TRANSLATION

All glories, all glories to Śrī Advaita Ācārya! All glories to Lord Caitanya Mahāprabhu and the superior Lord Nityānanda!

Adi TEXT 6.119

dui śloke kahila advaita-tattva-nirūpaṇa

pañca-tattvera vicāra kichu śuna, bhakta-gaṇa //CC Adi, 6.119//

SYNONYMS

dui śloke—in two verses; kahila—described; advaita—Advaita; tattva-nirūpaṇa—ascertaining the truth; pañca-tattvera—of the five truths; vicāra—consideration; kichu—something; śuna—please hear; bhakta-gaṇa—O devotees.

TRANSLATION

Thus in two verses I have described the truth concerning Advaita Ācārya. Now, O devotees, please hear about the five truths [pañca-tattva].

Adi TEXT 6.120

śrī-rūpa-raghunātha-pade yāra āśa

caitanya-caritāmṛta kahe kṛṣṇadāsa //CC Adi, 6.120//

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; raghunātha—Śrīla Raghunātha dāsa Gosvāmī; pade—at the lotus feet; yāra—whose; āśa—expectation; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; kṛṣṇa-dāsa—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Ādi-līlā, Sixth Chapter, describing the glories of Śrī Advaita Ācārya.

Chapter 7 Lord Caitanya in Five Features

Adi TEXT 7.1

agaty-eka-gatiṁ natvā

hīnārthādhika-sādhakam

śrī-caitanyam likhyate 'sya

prema-bhakti-vadānyatā //CC Adi, 7.1//

SYNONYMS

agati—of the most fallen; eka—the only one; gatim—destination; natvā—after offering obeisances; hīna—inferior; artha—interest; adhika—greater than that; sādhakam—who can render; śrī-caitanyam—unto Lord Śrī Caitanya; likhyate—is being written; asya—of the Lord, Śrī Caitanya Mahāprabhu; prema—love; bhakti—devotional service; vadānyatā—magnanimity.

TRANSLATION

Let me first offer my respectful obeisances unto Lord Caitanya Mahāprabhu, who is the ultimate goal of life for one bereft of all possessions in this material world and is the only meaning for one advancing in spiritual life. Thus let me write about His magnanimous contribution of devotional service in love of God.

PURPORT

A person in the conditioned stage of material existence is in an atmosphere of helplessness, but the conditioned soul, under the illusion of māyā, or the external energy, thinks that he is completely protected by his country, society, friendship and love, not knowing that at the time of death none of these can save him. The laws of material nature are so strong that none of our material possessions can save us from the cruel hands of death. In the Bhagavad-gītā (13.9) it is stated, janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam: one who is actually advancing must always consider the four principles of miserable life, namely, birth, death, old age and disease. One cannot be saved from all these miseries unless he takes shelter of the lotus feet of the Lord. Śrī Caitanya Mahāprabhu is therefore the only shelter for all conditioned souls. An intelligent person, therefore, does not put his faith in any material possessions, but completely takes shelter of the lotus feet of the Lord. Such a person is called akiñcana, or one who does not possess anything in this material world. The Supreme Personality of Godhead is also known as Akiñcana-gocara, for He can be achieved by a person who does not put his faith in material possessions. Therefore, for the fully surrendered soul who has no material possessions on which to depend, Lord Śrī Caitanya Mahāprabhu is the only shelter.

Everyone depends upon dharma (religiosity), artha (economic development), kāma (sense gratification) and ultimately mokṣa (salvation), but Śrī Caitanya Mahāprabhu, due to His magnanimous character, can give more than salvation. Therefore in this verse the words hīnārthādhika-sādhakam indicate that although by material estimation salvation is of a quality superior to the inferior interests of religiosity, economic development and sense gratification, above salvation there is the position of devotional service and transcendental love for the Supreme Personality of Godhead. Śrī Caitanya Mahāprabhu is the bestower of this great benediction. Śrī Caitanya Mahāprabhu said, premā pum-artho mahān: "Love of Godhead is the ultimate benediction for all human beings." Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī, the author of Caitanya-caritāmṛta, therefore first offers his respectful obeisances unto Lord Caitanya Mahāprabhu before describing His magnanimity in bestowing love of Godhead.

Adi TEXT 7.2

jaya jaya mahāprabhu śrī-kṛṣṇa-caitanya

tānhāra caraṇāśrita, sei baḍa dhanya //CC Adi, 7.2//

SYNONYMS

jaya—all glories; jaya—all glories; mahāprabhu—unto the Supreme Lord; śrī-kṛṣṇa-caitanya—of the name Śrī Kṛṣṇa Caitanya; tānhāra—of His; caraṇa-āśrita—one who has taken shelter of the lotus feet; sei—he; baḍa—is very much; dhanya—glorified.

TRANSLATION

Let me offer glorification to the Supreme Lord Śrī Caitanya Mahāprabhu. One who has taken shelter of His lotus feet is the most glorified person.

PURPORT

Prabhu means master. Śrī Caitanya Mahāprabhu is the supreme master of all masters; therefore He is called Mahāprabhu. Any person who takes shelter of Śrī Kṛṣṇa Caitanya Mahāprabhu is most glorified because by the mercy of Śrī Caitanya Mahāprabhu he is able to get promotion to the platform of loving service to the Lord, which is transcendental to salvation.

Adi TEXT 7.3

pūrve gurv-ādi chaya tattve kaila namaskāra

guru-tattva kahiyāchi, ebe pāñcera vicāra //CC Adi, 7.3//

SYNONYMS

pūrve—in the beginning; guru-ādi—the spiritual master and others; chaya—six; tattve—in the subjects of; kaila—I have done; namaskāra—obeisances; guru-tattva—the truth in understanding the spiritual master; kahiyāchi—I have already described; ebe—now; pāñcera—of the five; vicāra—consideration.

TRANSLATION

In the beginning I have discussed the truth about the spiritual master. Now I shall try to explain the Pañca-tattva.

PURPORT

In the First Chapter of Caitanya-caritāmṛta, Ādi-līlā, the author, Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī, has described the initiator spiritual master and the instructor spiritual master in the verse beginning with the words vande gurūn īśa-bhaktān īśam īśāvatārakān. In that verse there are six transcendental subject matters, of which the truth regarding the spiritual master has already been described. Now the author will describe the other five tattvas (truths), namely, īśa-tattva (the Supreme Lord), His expansion tattva, His incarnation tattva, His energy tattva and His devotee tattva.

Adi TEXT 7.4

pañca-tattva avatīrṇa caitanyera saṅge

pañca-tattva lañā karena saṅkīrtana raṅge //CC Adi, 7.4//

SYNONYMS

pañca-tattva—these five tattvas; avatīrṇa—advented; caitanyera—with Caitanya Mahāprabhu; saṅge—in company with; pañca-tattva—the same five subjects; lañā—taking with Himself; karena—He does; saṅkīrtana—the saṅkīrtana movement; raṅge—in great pleasure.

TRANSLATION

These five tattvas incarnate with Lord Caitanya Mahāprabhu, and thus the Lord

executes His saṅkīrtana movement with great pleasure.

PURPORT

In Śrīmad-Bhāgavatam there is the following statement regarding Śrī Caitanya Mahāprabhu:

kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ

sāṅgopāṅgāstra-pārṣadam

yajñaiḥ saṅkīrtana-prāyair

yajanti hi su-medhasaḥ

"In the Age of Kali, people who are endowed with sufficient intelligence will worship the Lord, who is accompanied by His associates, by performance of saṅkīrtana-yajña." (Bhāg. 11.5.32) Śrī Caitanya Mahāprabhu is always accompanied by His plenary expansion Śrī Nityānanda Prabhu, His incarnation Śrī Advaita Prabhu, His internal potency Śrī Gadādhara Prabhu and His marginal potency Śrīvāsa Prabhu. He is in the midst of them as the Supreme Personality of Godhead. One should know that Śrī Caitanya Mahāprabhu is always accompanied by these other tattvas. Therefore our obeisances to Śrī Caitanya Mahāprabhu are complete when we say śrī-kṛṣṇa-caitanya prabhu -ityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda. As preachers of the Kṛṣṇa consciousness movement, we first offer our obeisances to Śrī Caitanya Mahāprabhu by chanting this Pañca-tattva mantra; then we say Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. There are ten offenses in the chanting of the Hare Kṛṣṇa mahā-mantra, but these are not considered in the chanting of the Pañca-tattva mantra, namely, śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda. Śrī Caitanya Mahāprabhu is known as mahā-vadānyāvatāra, the most magnanimous incarnation, for He does not consider the offenses of the fallen souls. Thus to derive the full benefit of the chanting of the mahā-mantra (Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare), we must first take shelter of Śrī Caitanya Mahāprabhu, learn the Pañca-tattva mahā-mantra, and then chant the Hare Kṛṣṇa mahā-mantra. That will be very effective.

Taking advantage of Śrī Caitanya Mahāprabhu, many unscrupulous devotees manufacture a mahā-mantra of their own. Sometimes they sing, bhaja nitāi gaura

rādhe śyāma hare kṛṣṇa hare rāma or śrī-kṛṣṇa-caitanya prabhu-nityānanda hare kṛṣṇa hare rāma śrī-rādhe govinda. Actually, however, one should chant the names of the full Pañca-tattva (śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda) and then the sixteen words Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, but these unscrupulous, less intelligent men confuse the entire process. Of course, since they are also devotees they can express their feelings in that way, but the method prescribed by Śrī Caitanya Mahāprabhu's pure devotees is to chant first the full Pañca-tattva mantra and then chant the mahā-mantra-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Adi TEXT 7.5

pañca-tattva--eka-vastu, nāhi kichu bheda

rasa āsvādite tabu vividha vibheda //CC Adi, 7.5//

SYNONYMS

pañca-tattva—the five subjects; eka-vastu—they are one in five; nāhi—there is not; kichu—anything; bheda—difference; rasa—mellows; āsvādite—to taste; tabu—yet; vividha—varieties; vibheda—differences.

TRANSLATION

Spiritually there are no differences between these five tattvas, for on the transcendental platform everything is absolute. Yet there are also varieties in the spiritual world, and in order to taste these spiritual varieties one should distinguish between them.

PURPORT

In his Anubhāṣya commentary Śrī Bhaktisiddhānta Sarasvatī Ṭhākura describes the Pañca-tattva as follows: The supreme energetic, the Personality of Godhead, manifesting in five kinds of pastimes, appears as the Pañca-tattva. Actually there is no difference between them because they are situated on the absolute platform, but they manifest different spiritual varieties as a challenge to impersonalists to taste different kinds of spiritual humors (rasas). In the Vedas it is said, parāśya śaktir vividhaiva śrūyate: "The varieties of energy of the Supreme Personality of Godhead are differently known." From this statement of the Vedas one can understand that there are eternal varieties of humors, or tastes, in the spiritual

world. Śrī Gaurāṅga, Śrī Nityānanda, Śrī Advaita, Śrī Gadādhara and Śrīvāsa are all on the same platform, but in spiritually distinguishing between them one should understand that Śrī Caitanya Mahāprabhu is the form of a devotee, Nityānanda Prabhu appears in the form of a devotee's spiritual master, Advaita Prabhu is the form of a bhakta (devotee) incarnation, Gadādhara Prabhu is the energy of a bhakta, and Śrīvāsa is a pure devotee. Thus there are spiritual distinctions between them. The bhakta-rūpa (Śrī Caitanya Mahāprabhu), the bhakta-svarūpa (Śrī Nityānanda Prabhu) and the bhakta-avatāra (Śrī Advaita Prabhu) are described as the Supreme Personality of Godhead Himself, His immediate manifestation and His plenary expansion, and They all belong to the Viṣṇu category. Although the spiritual and marginal energies of the Supreme Personality of Godhead are nondifferent from the Supreme Personality of Godhead Viṣṇu, they are predominated subjects, whereas Lord Viṣṇu is the predominator. As such, although they are on the same platform, they have appeared differently in order to facilitate tasting of transcendental mellows. Actually, however, there is no possibility of one being different from the other, for the worshiper and the worshipable cannot be separated at any stage. On the absolute platform, one cannot be understood without the other.

Adi TEXT 7.6

pañca-tattvātmakam kṛṣṇam

bhakta-rūpa-svarūpakam

bhaktāvatāram bhaktākhyam

namāmi bhakta-śaktikam //CC Adi, 7.6//

SYNONYMS

pañca-tattva-ātmakam—comprehending the five transcendental subject matters; kṛṣṇam—unto Lord Kṛṣṇa; bhakta-rūpa—in the form of a devotee; svarūpakam—in the expansion of a devotee; bhakta-avatāram—in the incarnation of a devotee; bhakta-ākhyam—known as a devotee; namāmi—I offer my obeisances; bhakta-śaktikam—the energy of the Supreme Personality of Godhead.

TRANSLATION

Let me offer my obeisances unto Lord Śrī Kṛṣṇa, who has manifested Himself in five as a devotee, expansion of a devotee, incarnation of a devotee, pure devotee and devotional energy.

PURPORT

Śrī Nityānanda Prabhu is the immediate expansion of Śrī Caitanya Mahāprabhu as His brother. He is the personified spiritual bliss of sac-cid-ānanda-vigraha. His body is transcendental and full of ecstasy in devotional service. Śrī Caitanya Mahāprabhu is therefore called bhakta-rūpa (the form of a devotee), and Śrī Nityānanda Prabhu is called bhakta-svarūpa (the expansion of a devotee). Śrī Advaita Prabhu, the incarnation of a devotee, is viṣṇu-tattva and belongs to the same category. There are also different types of bhaktas, or devotees, on the platforms of neutrality, servitude, friendship, parenthood and conjugal love. Devotees like Śrī Dāmodara, Śrī Gadādhara and Śrī Rāmānanda are different energies. This confirms the Vedic sūtra parāśya śaktir vividhaiva śrūyate. All these bhakta subjects taken together constitute Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself.

Adi TEXT 7.7

svayaṁ bhagavān kṛṣṇa ekale īśvara

advitīya, nandātmaja, rasika-śekhara //CC Adi, 7.7//

SYNONYMS

svayaṁ—Himself; bhagavān—the Supreme Personality of Godhead; kṛṣṇa—Lord Kṛṣṇa; ekale—the only one; īśvara—the supreme controller; advitīya—without a second; nanda-ātmaja—appeared as the son of Mahārāja Nanda; rasika—the most mellow; śekhara—summit.

TRANSLATION

Kṛṣṇa, the reservoir of all pleasure, is the Supreme Personality of Godhead Himself, the supreme controller. No one is greater than or equal to Śrī Kṛṣṇa, yet He appears as the son of Mahārāja Nanda.

PURPORT

In this verse Kavirāja Gosvāmī gives an accurate description of Lord Kṛṣṇa, the Supreme Personality of Godhead, by stating that although no one is equal to or greater than Him and He is the reservoir of all spiritual pleasure, He nevertheless appears as the son of Mahārāja Nanda and Yaśodāmayī.

Adi TEXT 7.8

rāsādi-vilāsī, vrajalalanā-nāgara

āra yata saba dekha,--tānra parikara //CC Adi, 7.8//

SYNONYMS

rāsa-ādi—the rāsa dance; vilāsī—the enjoyer; vraja-lalanā—the damsels of Vṛndāvana; nāgara—the leader; āra—others; yata—all; saba—everyone; dekha—must know; tānra—His; parikara—associates.

TRANSLATION

Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead, is the supreme enjoyer in the rāsa dance. He is the leader of the damsels of Vraja, and all others are simply His associates.

PURPORT

The word rāsādi-vilāsī ("the enjoyer of the rāsa dance") is very important. The rāsa dance can be enjoyed only by Śrī Kṛṣṇa because He is the supreme leader and chief of the damsels of Vṛndāvana. All other devotees are His associates. Although no one can compare with Śrī Kṛṣṇa, the Supreme Personality of Godhead, there are many unscrupulous rascals who imitate the rāsa dance of Śrī Kṛṣṇa. They are Māyāvādīs, and people should be wary of them. The rāsa dance can be performed only by Śrī Kṛṣṇa and no one else.

Adi TEXT 7.9

sei kṛṣṇa avatīrṇa śrī-kṛṣṇa-caitanya

sei parikara-gaṇa saṅge saba dhanya //CC Adi, 7.9//

SYNONYMS

sei kṛṣṇa—that very Lord Kṛṣṇa; avatīrṇa—has advented; śrī-kṛṣṇa-caitanya—in the form of Lord Caitanya Mahāprabhu; sei—those; parikara-gaṇa—associates; saṅge—with Him; saba—all; dhanya—glorious.

TRANSLATION

The selfsame Lord Kṛṣṇa advented Himself as Śrī Caitanya Mahāprabhu with all His eternal associates, who are also equally glorious.

Adi TEXT 7.10

ekale īśvara-tattva caitanya-īśvara

bhakta-bhāvamaya tāñra śuddha kalevara //CC Adi, 7.10//

SYNONYMS

ekale—only one person; īśvara-tattva—the supreme controller; caitanya—the supreme living force; īśvara—controller; bhakta-bhāva-maya—in the ecstasy of a devotee; tāñra—His; śuddha—transcendental; kalevara—body.

TRANSLATION

Śrī Caitanya Mahāprabhu, who is the supreme controller, the one Personality of Godhead, has ecstatically become a devotee, yet His body is transcendental and not materially tinged.

PURPORT

There are different tattvas, or truths, including īśa-tattva, jīva-tattva and śakti-tattva. Īśa-tattva refers to the Supreme Personality of Godhead Viṣṇu, who is the supreme living force. In the Kaṭha Upaniṣad it is said, nityo nityānāṁ cetanaś cetanānāṁ: the Supreme Personality of Godhead is the supreme eternal and the supreme living force. The living entities are also eternal and are also living forces, but they are very minute in quantity, whereas the Supreme Lord is the supreme living force and the supreme eternal. The supreme eternal never accepts a body of a temporary material nature, whereas the living entities, who are part and parcel of the supreme eternal, are prone to do so. Thus according to the Vedic mantras the Supreme Lord is the supreme master of innumerable living entities.

The Māyāvādī philosophers, however, try to equate the minute living entities with the supreme living entity. Because they recognize no distinctions between them, their philosophy is called Advaita-vāda, or monism. Factually, however, there is a distinction. This verse is especially meant to impart to the Māyāvādī philosopher the understanding that the Supreme Personality of Godhead is the supreme controller. The supreme controller, the Personality of Godhead, is Kṛṣṇa Himself, but as a transcendental pastime He has accepted the form of a devotee, Lord Caitanya Mahāprabhu.

As stated in the Bhagavad-gītā, when the Supreme Personality of Godhead Kṛṣṇa comes to this planet exactly like a human being, some rascals consider Him to be one of the ordinary humans. One who thinks in that mistaken way is

described as mūḍha, or foolish. Therefore one should not foolishly consider Caitanya Mahāprabhu to be an ordinary human being. He has accepted the ecstasy of a devotee, but He is the Supreme Personality of Godhead. Since Caitanya Mahāprabhu, there have been many imitation incarnations of Kṛṣṇa who cannot understand that Caitanya Mahāprabhu is Kṛṣṇa Himself and not an ordinary human being. Less intelligent men create their own "Gods" by advertising a human being as God. This is their mistake. Therefore here the words tānra śuddha kalevara warn that Caitanya Mahāprabhu's body is not material but purely spiritual. One should not, therefore, accept Caitanya Mahāprabhu as an ordinary devotee, although He has assumed the form of a devotee. Yet one must certainly know that although Caitanya Mahāprabhu is the Supreme Personality of Godhead, because He accepted the ecstasy of a devotee one should not misunderstand His pastimes and place Him in exactly the same position as Kṛṣṇa. It is for this reason only that when Śrī Kṛṣṇa Caitanya Mahāprabhu was addressed as Kṛṣṇa or Viṣṇu He blocked His ears, not wanting to hear Himself addressed as the Supreme Personality of Godhead. There is a class of devotees called Gaurāṅga-nāgarī, who stage plays of Kṛṣṇa's pastimes using a vigraha, or form, of Caitanya Mahāprabhu. This is a mistake that is technically called rasābhāsa. While Caitanya Mahāprabhu is trying to enjoy as a devotee, one should not disturb Him by addressing Him as the Supreme Personality of Godhead.

Adi TEXT 7.11

kṛṣṇa-mādhuryera eka adbhuta svabhāva

āpanā āsvādite kṛṣṇa kare bhakta-bhāva //CC Adi, 7.11//

SYNONYMS

kṛṣṇa-mādhuryera—the supreme pleasure potency of Kṛṣṇa; eka—is one; adbhuta—wonderful; svabhāva—nature; āpanā—Himself; āsvādite—to taste; kṛṣṇa—the Supreme Personality of Godhead; kare—does; bhakta-bhāva—accept the form of a devotee.

TRANSLATION

The transcendental mellow of conjugal love of Kṛṣṇa is so wonderful that Kṛṣṇa Himself accepts the form of a devotee to relish and taste it fully.

PURPORT

Although Kṛṣṇa is the reservoir of all pleasure, He has a special intention to taste Himself by accepting the form of a devotee. It is to be concluded that although Lord Caitanya is present in the form of a devotee, He is Kṛṣṇa Himself. Therefore Vaiṣṇavas sing, śrī-kṛṣṇa-caitanya rādhā-kṛṣṇa nahe anya: Rādhā and Kṛṣṇa combined together are Śrī Kṛṣṇa Caitanya Mahāprabhu. Caitanyākhyam prakāṣam adhunā tad-dvayam caikyam āptam. Śrī Svarūpa-dāmodara Gosvāmī has said that Rādhā and Kṛṣṇa assumed oneness in the form of Śrī Caitanya Mahāprabhu.

Adi TEXT 7.12

ithe bhakta-bhāva dhare caitanya gosāñi

'bhakta-svarūpa' tāñra nityānanda-bhāi //CC Adi, 7.12//

SYNONYMS

ithe—for this reason; bhakta-bhāva—the ecstasy of a devotee; dhare—accepts; caitanya—Lord Caitanya Mahāprabhu; gosāñi—the transcendental teacher; bhakta-svarūpa—exactly like a pure devotee; tāñra—His; nityānanda—Lord Nityānanda; bhāi—brother.

TRANSLATION

For this reason Śrī Caitanya Mahāprabhu, the supreme teacher, accepts the form of a devotee and accepts Lord Nityānanda as His elder brother.

Adi TEXT 7.13

'bhakta-avatāra' tāñra ācārya-gosāñi

ei tina tattva sabe prabhu kari' gāi //CC Adi, 7.13//

SYNONYMS

bhakta-avatāra—incarnation as a devotee; tāñra—His; ācārya-gosāñi—the supreme teacher, Advaita Ācārya Prabhu; ei—all these; tina—three; tattva—truths; sabe—all; prabhu—the predominator; kari'-by such understanding; gāi—we sing.

TRANSLATION

Śrī Advaita Ācārya is Lord Caitanya's incarnation as a devotee. Therefore these

three tattvas [Caitanya Mahāprabhu, Nityānanda Prabhu and Advaita Gosāñi] are the predominators, or masters.

PURPORT

Gosāñi means gosvāmī. A person who has full control over the senses and mind is called a gosvāmī or gosāñi. One who does not have such control is called godāsa, or a servant of the senses, and cannot become a spiritual master. A spiritual master who actually has control over the mind and senses is called gosvāmī. Although the gosvāmī title has become a hereditary designation for unscrupulous men, actually the title gosāñi, or gosvāmī, began from Śrī Rūpa Gosvāmī, who presented himself as an ordinary grhastha and minister in government service but became gosvāmī when he was actually elevated by the instruction of Lord Caitanya Mahāprabhu. Therefore gosvāmī is not a hereditary title but refers to one's qualifications. When one is highly elevated in spiritual advancement, regardless of wherefrom he comes, he may be called gosvāmī. Śrī Caitanya Mahāprabhu, Śrī Nityānanda Prabhu and Śrī Advaita Gosāñi Prabhu are natural gosvāmīs because They belong to the viṣṇu-tattva category. As such, all of Them are prabhus ("predominators" or "masters"), and They are sometimes called Caitanya Gosāñi, Nityānanda Gosāñi and Advaita Gosāñi. Unfortunately Their so-called descendants who do not have the qualifications of gosvāmīs have accepted this title as a hereditary designation or a professional degree. That is not in accord with the śāstric injunctions.

Adi TEXT 7.14

eka mahāprabhu, āra prabhu duijana

dui prabhu seve mahāprabhura caraṇa //CC Adi, 7.14//

SYNONYMS

eka mahāprabhu—one Mahāprabhu, or the supreme predominator; āra prabhu duijana—and the other two (Nityānanda and Advaita) are two prabhus (masters); dui prabhu—the two prabhus (Nityānanda and Advaita Gosāñi); seve—serve; mahāprabhura—of the supreme predominator, Lord Caitanya Mahāprabhu; caraṇa—the lotus feet.

TRANSLATION

One of Them is Mahāprabhu, and the other two are prabhus. These two prabhus serve the lotus feet of Mahāprabhu.

PURPORT

Although Śrī Caitanya Mahāprabhu, Śrī Nityānanda Prabhu and Śrī Advaita Prabhu all belong to the same Viṣṇu category, Śrī Caitanya Mahāprabhu is nevertheless accepted as the Supreme, and the other two prabhū engage in His transcendental loving service to teach ordinary living entities that every one of us is subordinate to Śrī Caitanya Mahāprabhu. In another place in Caitanya-caritāmṛta (Ādi 5.142) it is said, *ekale īśvara kṛṣṇa, āra saba bhr̥tya*: the only supreme master is Kṛṣṇa, and all others, both viṣṇu-tattva and jīva-tattva, engage in the service of the Lord. Both the viṣṇu-tattva (as Nityānanda Prabhu and Advaita) and the jīva-tattva (śrīvāsādi-gaura-bhakta-vṛnda) engage in the service of the Lord, but one must distinguish between the viṣṇu-tattva servitors and the jīva-tattva servitors. The jīva-tattva servitor, the spiritual master, is actually the servitor God. As explained in previous verses, in the absolute world there are no such differences, yet one must observe these differences in order to distinguish the Supreme from His subordinates.

Adi TEXT 7.15

ei tina tattva,--'sarvārādhya' kari māni

caturtha ye bhakta-tattva,--'ārādhaka' jāni //CC Adi, 7.15//

SYNONYMS

ei tina tattva—all three of these truths; sarva-ārādhya—worshipable by all living entities; kari māni—accepting such; caturtha—fourth; ye—who is; bhakta-tattva—in the category of devotees; ārādhaka—worshiper; jāni—I understand.

TRANSLATION

The three predominators [Caitanya Mahāprabhu, Nityānanda Prabhu and Advaita Prabhu] are worshipable by all living entities, and the fourth principle [Śrī Gadādhara Prabhu] is to be understood as Their worshiper.

PURPORT

In his Anubhāṣya, Śrī Bhaktisiddhānta Sarasvatī Ṭhākura, describing the truth about the Pañca-tattva, explains that we can understand that Lord Śrī Caitanya Mahāprabhu is the supreme predominator and that Nityānanda Prabhu and Advaita Prabhu are His subordinates but are also predominators. Lord Śrī Caitanya Mahāprabhu is the Supreme Lord, and Nityānanda Prabhu and Advaita

Prabhu are manifestations of the Supreme Lord. All of Them are viṣṇu-tattva, the Supreme, and are therefore worshipable by the living entities. Although the other two tattvas within the category of Pañca-tattva—namely, śakti-tattva and jīva-tattva, represented by Gadādhara and Śrīvāsa—are worshipers of the Supreme Lord, they are in the same category because they eternally engage in the transcendental loving service of the Lord.

Adi TEXT 7.16

śrīvāsādi yata koṭi koṭi bhakta-gaṇa

'śuddha-bhakta'-tattva-madhye tāñ-sabāra gaṇana //CC Adi, 7.16//

SYNONYMS

śrīvāsa-ādi—devotees headed by Śrīvāsa Ṭhākura; yata—all others; koṭi koṭi—innumerable; bhakta-gaṇa—devotees; śuddha-bhakta—pure devotees; tattva-madhye—in the truth; tāñ-sabāra—all of them; gaṇana—counted.

TRANSLATION

There are innumerable pure devotees of the Lord, headed by Śrīvāsa Ṭhākura, who are known as unalloyed devotees.

Adi TEXT 7.17

gadādhara-pañḍitādi prabhura 'śakti'-avatāra

'antaraṅga-bhakta' kari' gaṇana yāñhāra //CC Adi, 7.17//

SYNONYMS

gadādhara—of the name Gadādhara; pañḍita—of the learned scholar; ādi—headed by; prabhura—of the Lord; śakti—potency; avatāra—incarnation; antaraṅga—very confidential; bhakta—devotee; kari'-accepting; gaṇana—counting; yāñhāra—of whom.

TRANSLATION

The devotees headed by Gadādhara Pañḍita are to be considered incarnations of the internal potency of the Lord. They are confidential devotees engaged in the service of the Lord.

PURPORT

In connection with verses sixteen and seventeen, Śrī Bhaktisiddhānta Sarasvatī Ṭhākura explains in his Anubhāṣya: "There are specific symptoms by which the internal devotees and the unalloyed or pure devotees are to be known. All unalloyed devotees are śakti-tattvas, or potencies of the Lord. Some of them are situated in conjugal love and others in filial affection, fraternity and servitude. Certainly all of them are devotees, but by making a comparative study it is found that the devotees or potencies who are engaged in conjugal love are better situated than the others. Thus devotees who are in a relationship with the Supreme Personality of Godhead in conjugal love are considered to be the most confidential devotees of Lord Śrī Caitanya Mahāprabhu. Those who engage in the service of Lord Nityānanda Prabhu and Lord Advaita Prabhu generally have relationships of parental love, fraternity, servitude and neutrality. When such devotees develop great attachment for Śrī Caitanya Mahāprabhu, they too become situated within the intimate circle of devotees in conjugal love." This gradual development of devotional service is described by Śrī Narottama dāsa Ṭhākura as follows:

gaurāṅga balite habe pulaka śarīra

hari hari balite nayane ba'be nīra

āra kabe nitāicānda karuṇā karibe

saṁsāra-vāsanā mora kabe tuccha habe

viṣaya chāḍiyā kabe śuddha habe mana

kabe hāma heraba śrī-vṛndāvana

rūpa-raghunātha-pade ha-ibe ākuti

kabe hāma bujhaba śrī-yugala-pirīti

"When will there be eruptions on my body as soon as I chant the name of Lord Caitanya, and when will there be incessant torrents of tears as soon as I chant the holy names Hare Kṛṣṇa? When will Lord Nityānanda be merciful toward me and free me from all desires for material enjoyment? When will my mind be completely freed from all contamination of desires for material pleasure? Only at that time will it be possible for me to understand Vṛndāvana. Only if I become attached to the instructions given by the six Gosvāmīs, headed by Rūpa Gosvāmī and Raghunātha dāsa Gosvāmī, will it be possible for me to understand the conjugal love of Rādhā and Kṛṣṇa." By attachment to the devotional service of

Lord Caitanya Mahāprabhu one immediately comes to the ecstatic position. When he develops his love for Nityānanda Prabhu he is freed from all attachment to the material world, and at that time he becomes eligible to understand the Lord's pastimes in Vṛndāvana. In that condition, when one develops his love for the six Gosvāmīs, he can understand the conjugal love between Rādhā and Kṛṣṇa. These are the different stages of a pure devotee's promotion to conjugal love in the service of Rādhā and Kṛṣṇa in an intimate relationship with Śrī Caitanya Mahāprabhu.

Adi TEXTS 7.18-19

yāñ-sabā lañā prabhura nitya vihāra

yāñ-sabā lañā prabhura kīrtana-pracāra

yāñ-sabā lañā kareṇa prema āsvādana

yāñ-sabā lañā dāna kare prema-dhana //CC Adi, 7.18-19//

SYNONYMS

yāñ-sabā—all; lañā—taking company; prabhura—of the Lord; nitya—eternal; vihāra—pastime; yāñ-sabā—all those who are; lañā—taking company; prabhura—of the Lord; kīrtana—sañkīrtana; pracāra—movement; yāñ-sabā—persons with whom; lañā—in accompaniment; kareṇa—He does; prema—love of God; āsvādana—taste; yāñ-sabā—those who are; lañā—in accompaniment; dāna kare—gives in charity; prema-dhana—love of Godhead.

TRANSLATION

The internal devotees or potencies are all eternal associates in the pastimes of the Lord. Only with them does the Lord advent to propound the sañkīrtana movement, only with them does the Lord taste the mellow of conjugal love, and only with them does He distribute this love of God to people in general.

PURPORT

Distinguishing between pure devotees and internal or confidential devotees, Śrī Rūpa Gosvāmī, in his book Upadeśāmṛta, traces the following gradual process of development. Out of many thousands of karmīs, one is better when he is situated in perfect Vedic knowledge. Out of many such learned scholars and philosophers, one who is actually liberated from material bondage is better, and

out of many such persons who are actually liberated, one who is a devotee of the Supreme Personality of Godhead is considered to be the best. Among the many such transcendental lovers of the Supreme Personality of Godhead, the gopīs are the best, and among the gopīs Śrīmatī Rādhikā is the best. Śrīmatī Rādhikā is very dear to Lord Kṛṣṇa, and similarly Her ponds, namely, Śyāma-kunḍa and Rādhā-kunḍa, are also very dear to the Supreme Personality of Godhead.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments in his Anubhāṣya that among the five tattvas, two are energies (śakti-tattva) and the three others are energetic (śaktimān tattva). Unalloyed and internal devotees are both engaged in the favorable culture of Kṛṣṇa consciousness untinged by philosophical speculation or fruitive activities. They are all understood to be pure devotees, and those among them who simply engage in conjugal love are called mādhyama-bhaktas, or internal devotees. The loving services in parental love, fraternity and servitude are included in conjugal love of God. In conclusion, therefore, every confidential devotee is a pure devotee of the Lord.

Śrī Caitanya Mahāprabhu enjoys His pastimes with His immediate expansion Nityānanda Prabhu. His pure devotees and His three puruṣa incarnations, namely, Kāraṇodakaśāyī Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu, always accompany the Supreme Lord to propound the saṅkīrtana movement.

Adi TEXTS 7.20-21

sei pañca-tattva mili' pṛthivī āsiyā

pūrva-premabhāṇḍārera mudrā ughāḍiyā

pāñce mili' luṭe prema, kare āsvādana

yata yata piye, tṛṣṇā bāḍhe anukṣaṇa //CC Adi, 7.20-21//

SYNONYMS

sei—those; pañca-tattva—five truths; mili'-combined together; pṛthivī—on this earth; āsiyā—descending; pūrva—original; prema-bhāṇḍārera—the store of transcendental love; mudrā—seal; ughāḍiyā—opening; pāñce mili'-mixing together all these five; luṭe—plunder; prema—love of Godhead; kare āsvādana—taste; yata yata—as much as; piye—drink; tṛṣṇā—thirst; bāḍhe—increases; anukṣaṇa—again and again.

TRANSLATION

The characteristics of Kṛṣṇa are understood to be a storehouse of transcendental love. Although that storehouse of love certainly came with Kṛṣṇa when He was present, it was sealed. But when Śrī Caitanya Mahāprabhu came with His other associates of the Pañca-tattva, they broke the seal and plundered the storehouse to taste transcendental love of Kṛṣṇa. The more they tasted it, the more their thirst for it grew.

PURPORT

Śrī Caitanya Mahāprabhu is called mahā-vadānyāvatāra because although He is Śrī Kṛṣṇa Himself, He is even more favorably disposed to the poor fallen souls than Lord Śrī Kṛṣṇa. When Lord Śrī Kṛṣṇa Himself was personally present He demanded that everyone surrender unto Him and promised that He would then give one all protection, but when Śrī Caitanya Mahāprabhu came to this earth with His associates, He simply distributed transcendental love of God without discrimination. Śrī Rūpa Gosvāmī, therefore, could understand that Lord Caitanya was none other than Śrī Kṛṣṇa Himself, for no one but the Supreme Personality of Godhead can distribute confidential love of the Supreme Person.

Adi TEXT 7.22

punaḥ punaḥ piyāiyā haya mahāmatta

nāce, kānde, hāse, gāya, yaiche mada-matta //CC Adi, 7.22//

SYNONYMS

punaḥ punaḥ—again and again; piyāiyā—causing to drink; haya—becomes; mahā-matta—highly ecstatic; nāce—dances; kānde—cries; hāse—laughs; gāya—chants; yaiche—as if; mada-matta—one is drunk.

TRANSLATION

Śrī Pañca-tattva themselves danced again and again and thus made it easier to drink nectarean love of Godhead. They danced, cried, laughed and chanted like madmen, and in this way they distributed love of Godhead.

PURPORT

People generally cannot understand the actual meaning of chanting and dancing. Describing the Gosvāmīs, Śrī Śrīnivāsa Ācārya stated, kṛṣṇotkīrtana-gāna-nartana-parau: not only did Lord Caitanya Mahāprabhu and His associates

demonstrate this chanting and dancing, but the six Gosvāmīs also followed in the next generation. The present Kṛṣṇa consciousness movement follows the same principle, and therefore simply by chanting and dancing we have received good responses all over the world. It is to be understood, however, that this chanting and dancing do not belong to this material world. They are actually transcendental activities, for the more one engages in chanting and dancing, the more he can taste the nectar of transcendental love of Godhead.

Adi TEXT 7.23

pātrāpātra-vicāra nāhi, nāhi sthānāsthāna

yei yānhā pāya, tānhā kare prema-dāna //CC Adi, 7.23//

SYNONYMS

pātra—recipient; apātra—not a recipient; vicāra—consideration; nāhi—there is none; nāhi—there is none; sthāna—favorable place; asthāna—unfavorable place; yei—anyone; yānhā—wherever; pāya—gets the opportunity; tānhā—there only; kare—does; prema-dāna—distribution of love of Godhead.

TRANSLATION

In distributing love of Godhead, Caitanya Mahāprabhu and His associates did not consider who was a fit candidate and who was not, nor where such distribution should or should not take place. They made no conditions. Wherever they got the opportunity the members of the Pañca-tattva distributed love of Godhead.

PURPORT

There are some rascals who dare to speak against the mission of Lord Caitanya by criticizing the Kṛṣṇa consciousness movement for accepting Europeans and Americans as brāhmaṇas and offering them sannyāsa. But here is an authoritative statement that in distributing love of Godhead one should not consider whether the recipients are Europeans, Americans, Hindus, Muslims, etc. The Kṛṣṇa consciousness movement should be spread wherever possible, and one should accept those who thus become Vaiṣṇavas as being greater than brāhmaṇas, Hindus or Indians. Śrī Caitanya Mahāprabhu desired that His name be spread in each and every town and village on the surface of the globe. Therefore, when the cult of Caitanya Mahāprabhu is spread all over the world, should those who embrace it not be accepted as Vaiṣṇavas, brāhmaṇas and

sannyāsīs? These foolish arguments are sometimes raised by envious rascals, but Kṛṣṇa conscious devotees do not care about them. We strictly follow the principles set down by the Pañca-tattva.

Adi TEXT 7.24

luṭiyā, khāiyā, diyā, bhāṇḍāra ujāḍe

āścarya bhāṇḍāra, prema śata-guṇa bāḍe //CC Adi, 7.24//

SYNONYMS

luṭiyā—plundering; khāiyā—eating; diyā—distributing; bhāṇḍāra—store; ujāḍe—emptied; āścarya—wonderful; bhāṇḍāra—store; prema—love of Godhead; śata-guṇa—one hundred times; bāḍe—increases.

TRANSLATION

Although the members of the Pañca-tattva plundered the storehouse of love of Godhead and ate and distributed its contents, there was no scarcity, for this wonderful storehouse is so complete that as the love is distributed, the supply increases hundreds of times.

PURPORT

A pseudoincarnation of Kṛṣṇa once told his disciple that he had emptied himself by giving him all knowledge and was thus spiritually bankrupt. Such bluffers speak in this way to cheat the public, but actual spiritual consciousness is so perfect that the more it is distributed, the more it increases. Bankruptcy is a term that applies in the material world, but the storehouse of love of Godhead in the spiritual world can never be depleted. Kṛṣṇa is providing for millions and trillions of living entities by supplying all their necessities, and even if all the innumerable living entities wanted to become Kṛṣṇa conscious, there would be no scarcity of love of Godhead, nor would there be insufficiency in providing for their maintenance. Our Kṛṣṇa consciousness movement was started single-handedly, and no one provided for our livelihood, but at present we are spending hundreds and thousands of dollars all over the world, and the movement is increasing more and more. Thus there is no question of scarcity. Although jealous persons may be envious, if we stick to our principles and follow in the footsteps of the Pañca-tattva, this movement will go on unchecked by imitation svāmīs, sannyāsīs, religionists, philosophers or scientists, for it is transcendental to all material considerations. Therefore those who propagate the Kṛṣṇa

consciousness movement should not be afraid of such rascals and fools.

Adi TEXT 7.25

uchalila prema-vanyā caudike veḍāya

strī, vṛddha, bālaka, yuvā, sabāre ḍubāya //CC Adi, 7.25//

SYNONYMS

uchalila—became agitated; prema-vanyā—the inundation of love of Godhead; caudike—in all directions; veḍāya—surrounding; strī—women; vṛddha—old men; bālaka—children; yuvā—young men; sabāre—all of them; ḍubāya—merged into.

TRANSLATION

The flood of love of Godhead swelled in all directions, and thus young men, old men, women and children were all immersed in that inundation.

PURPORT

When the contents of the storehouse of love of Godhead is thus distributed, there is a powerful inundation that covers the entire land. In Śrīdhāma Māyāpura there is sometimes a great flood after the rainy season. This is an indication that from the birthplace of Lord Caitanya the inundation of love of Godhead should be spread all over the world, for this will help everyone, including old men, young men, women and children. The Kṛṣṇa consciousness movement of Śrī Caitanya Mahāprabhu is so powerful that it can inundate the entire world and interest all classes of men in the subject of love of Godhead.

Adi TEXT 7.26

saj-jana, durjana, paṅgu, jaḍa, andha-gaṇa

prema-vanyāya ḍubāila jagatera jana //CC Adi, 7.26//

SYNONYMS

sat-jana—gentle men; durjana—rogues; paṅgu—lame; jaḍa—invalid; andha-gaṇa—blind men; prema-vanyāya—in the inundation of love of Godhead; ḍubāila—drowned; jagatera—all over the world; jana—people.

TRANSLATION

The Kṛṣṇa consciousness movement will inundate the entire world and drown everyone, whether one be a gentleman, a rogue or even lame, invalid or blind.

PURPORT

Here again it may be emphasized that although jealous rascals protest that Europeans and Americans cannot be given the sacred thread or sannyāsa, there is no need even to consider whether one is a gentleman or a rogue because this is a spiritual movement which is not concerned with the external body of skin and bones. Because it is being properly conducted under the guidance of the Pañca-tattva, strictly following the regulative principles, it has nothing to do with external impediments.

Adi TEXT 7.27

jagat ḍubila, jīvera haila bīja nāśa

tāhā dekhi' pāñca janera parama ullāsa //CC Adi, 7.27//

SYNONYMS

jagat—the whole world; ḍubila—drowned; jīvera—of the living entities; haila—it so became; bīja—the seed; nāśa—completely finished; tāhā—then; dekhi'-by seeing; pāñca—five; janera—of the persons; parama—highest; ullāsa—happiness.

TRANSLATION

When the five members of the Pañca-tattva saw the entire world drowned in love of Godhead and the seed of material enjoyment in the living entities completely destroyed, they all became exceedingly happy.

PURPORT

In this connection, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura writes in his Anubhāṣya that since the living entities all belong to the marginal potency of the Lord, each and every living entity has a natural tendency to become Kṛṣṇa conscious, although at the same time the seed of material enjoyment is undoubtedly within him. The seed of material enjoyment, watered by the course of material nature, fructifies to become a tree of material entanglement that endows the living entity with all kinds of material enjoyment. To enjoy such material facilities is to be afflicted with the three material miseries. However,

when by nature's law there is a flood, the seeds within the earth become inactive. Similarly, as the inundation of love of Godhead spreads all over the world, the seeds of material enjoyment become impotent. Thus the more the Kṛṣṇa consciousness movement spreads, the more the desire for material enjoyment decreases. The seed of material enjoyment automatically becomes impotent with the increase of the Kṛṣṇa consciousness movement.

Instead of being envious that Kṛṣṇa consciousness is spreading all over the world by the grace of Lord Caitanya, those who are jealous should be happy, as indicated here by the words parama ullāsa. But because they are kaniṣṭha-adhikārīs or prākṛta-bhaktas (materialistic devotees who are not advanced in spiritual knowledge), they are envious instead of happy, and they try to find faults in the Kṛṣṇa consciousness movement. Yet Śrīmat Prabodhānanda Sarasvatī writes in his Caitanya-candrāmṛta that when influenced by Lord Caitanya's Kṛṣṇa consciousness movement, materialists become averse to talking about their wives and children, supposedly learned scholars give up their tedious studies of Vedic literature, yogīs give up their impractical practices of mystic yoga, ascetics give up their austere activities of penance and austerity, and sannyāsīs give up their study of Sāṅkhya philosophy. Thus they are all attracted by the bhakti-yoga practices of Lord Caitanya and cannot relish a mellow taste superior to that of Kṛṣṇa consciousness.

Adi TEXT 7.28

yata yata prema-vṛṣṭi kare pañca-jane

tata tata bāḍhe jala, vyāpe tri-bhuvane //CC Adi, 7.28//

SYNONYMS

yata—as many; yata—so many; prema-vṛṣṭi—showers of love of Godhead; kare—causes; pañca-jane—the five members of the Pañca-tattva; tata tata—as much as; bāḍhe—increases; jala—water; vyāpe—spreads; tri-bhuvane—all over the three worlds.

TRANSLATION

The more the five members of the Pañca-tattva cause the rains of love of Godhead to fall, the more the inundation increases and spreads all over the world.

PURPORT

The Kṛṣṇa consciousness movement is not stereotyped or stagnant. It will spread all over the world in spite of all objections by fools and rascals that European and American mlecchas cannot be accepted as brāhmaṇas or sannyāsīs. Here it is indicated that this process will spread and inundate the entire world with Kṛṣṇa consciousness.

Adi TEXTS 7.29-30

māyāvādī, karma-niṣṭha kutārkika-gaṇa

nindaka, pāṣaṇḍī yata paḍuyā adhama

sei saba mahādakṣa dhāñā palāila

sei vanyā tā-sabāre chuñite nāriḷa //CC Adi, 7.29-30//

SYNONYMS

māyāvādī—the impersonalist philosophers; karma-niṣṭha—the fruitive workers; kutārkika-gaṇa—the false logicians; nindaka—the blasphemers; pāṣaṇḍī—nondevotees; yata—all; paḍuyā—students; adhama—the lowest class; sei saba—all of them; mahā-dakṣa—they are very expert; dhāñā—running; palāila—went away; sei vanyā—that inundation; tā-sabāre—all of them; chuñite—touching; nāriḷa—could not.

TRANSLATION

The impersonalists, fruitive workers, false logicians, blasphemers, nondevotees and lowest among the student community are very expert in avoiding the Kṛṣṇa consciousness movement, and therefore the inundation of Kṛṣṇa consciousness cannot touch them.

PURPORT

Like Māyāvādī philosophers in the past such as Prakāśānanda Sarasvatī of Benares, modern impersonalists are not interested in Lord Caitanya's Kṛṣṇa consciousness movement. They do not know the value of this material world; they consider it false and cannot understand how the Kṛṣṇa consciousness movement can utilize it. They are so absorbed in impersonal thought that they take it for granted that all spiritual variety is material. Because they do not know anything beyond their misconception of the brahmajyoti, they cannot understand that Kṛṣṇa, the Supreme Personality of Godhead, is spiritual and therefore

beyond the conception of material illusion. Whenever Kṛṣṇa incarnates personally or as a devotee, these Māyāvādī philosophers accept Him as an ordinary human being. This is condemned in the Bhagavad-gītā (9.11):

avajānanti mām mūḍhā

mānuṣīm tanum āśritam

param bhāvam ajānanto

mama bhūta-maheśvaram

"Fools deride Me when I descend in the human form. They do not know My transcendental nature as the Supreme Lord of all that be."

There are also other unscrupulous persons who exploit the Lord's appearance by posing as incarnations to cheat the innocent public. An incarnation of God should pass the tests of the statements of the śāstras and also perform uncommon activities. One should not accept a rascal as an incarnation of God but should test his ability to act as the Supreme Personality of Godhead. For example, Kṛṣṇa taught Arjuna in the Bhagavad-gītā, and Arjuna also accepted Him as the Supreme Personality of Godhead, but for our understanding Arjuna requested the Lord to manifest His universal form, thus testing whether He was actually the Supreme Lord. Similarly, one must test a so-called incarnation of Godhead according to the standard criteria. To avoid being misled by an exhibition of mystic powers, it is best to examine a so-called incarnation of God in the light of the statements of the śāstras. Caitanya Mahāprabhu is described in the śāstras as an incarnation of Kṛṣṇa; therefore if one wants to imitate Lord Caitanya and claim to be an incarnation, he must show evidence from the śāstras about his appearance to substantiate his claim.

Adi TEXTS 7.31-32

tāhā dekhi' mahāprabhu kareṇa cintana

jagat ḍubāite āmi kariluṅ yatana

keha keha eḍāila, pratijñā ha-ila bhaṅga

tā-sabā ḍubaite pātiba kichu raṅga //CC Adi, 7.31-32//

SYNONYMS

tāhā dekhi'-observing this advancement; mahāprabhu—Lord Śrī Caitanya Mahāprabhu; kareṇa—does; cintana—thinking; jagat—the whole world; ḍubāite—to drown; āmi—I; kariluṅ—endeavored; yatana—attempts; keha keha—some of them; eḍāila—escaped; pratijñā—promise; ha-ila—became; bhaṅga—broken; tā-sabā—all of them; ḍubāite—to make them drown; pātiba—shall devise; kichu—some; raṅga—trick.

TRANSLATION

Seeing that the Māyāvādīs and others were fleeing, Lord Caitanya thought: I wanted everyone to be immersed in this inundation of love of Godhead, but some of them have escaped. Therefore I shall devise a trick to drown them also.

PURPORT

Here is an important point. Lord Caitanya Mahāprabhu wanted to invent a way to capture the Māyāvādīs and others who did not take interest in the Kṛṣṇa consciousness movement. This is the symptom of an ācārya. An ācārya who comes for the service of the Lord cannot be expected to conform to a stereotype, for he must find the ways and means by which Kṛṣṇa consciousness may be spread. Sometimes jealous persons criticize the Kṛṣṇa consciousness movement because it engages equally both boys and girls in distributing love of Godhead. Not knowing that boys and girls in countries like Europe and America mix very freely, these fools and rascals criticize the boys and girls in Kṛṣṇa consciousness for intermingling. But these rascals should consider that one cannot suddenly change a community's social customs. However, since both the boys and girls are being trained to become preachers, those girls are not ordinary girls but are as good as their brothers who are preaching Kṛṣṇa consciousness. Therefore, to engage both boys and girls in fully transcendental activities is a policy intended to spread the Kṛṣṇa consciousness movement. These jealous fools who criticize the intermingling of boys and girls will simply have to be satisfied with their own foolishness because they cannot think of how to spread Kṛṣṇa consciousness by adopting ways and means that are favorable for this purpose. Their stereotyped methods will never help spread Kṛṣṇa consciousness. Therefore, what we are doing is perfect by the grace of Lord Caitanya Mahāprabhu, for it is He who proposed to invent a way to capture those who strayed from Kṛṣṇa consciousness.

Adi TEXT 7.33

eta bali' mane kichu kariyā vicāra

sannyāsa-āśrama prabhu kailā aṅgikāra //CC Adi, 7.33//

SYNONYMS

eta bali'-saying this; mane—within the mind; kichu—something; kariyā—doing; vicāra—consideration; sannyāsa-āśrama—the renounced order of life; prabhu—the Lord; kailā—did; aṅgikāra—accept.

TRANSLATION

Thus the Lord accepted the sannyāsa order of life after full consideration.

PURPORT

There was no need for Lord Śrī Caitanya Mahāprabhu to accept sannyāsa, for He is God Himself and therefore has nothing to do with the material bodily concept of life. Śrī Caitanya Mahāprabhu did not identify Himself with any of the eight varṇas and āśramas, namely, brāhmaṇa, kṣatriya, vaiśya, śūdra, brahmacārī, gr̥hastha, vānaprastha and sannyāsa. He identified Himself as the Supreme Spirit. Śrī Caitanya Mahāprabhu, or for that matter any pure devotee, never identifies with these social and spiritual divisions of life, for a devotee is always transcendental to these different gradations of society. Nevertheless, Lord Caitanya decided to accept sannyāsa on the grounds that when He became a sannyāsī everyone would show Him respect and in that way be favored. Although there was actually no need for Him to accept sannyāsa, He did so for the benefit of those who might think Him an ordinary human being. The main purpose of His accepting sannyāsa was to deliver the Māyāvādī sannyāsīs. This will be evident later in this chapter.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura has explained the term "Māyāvādī" as follows: "The Supreme Personality of Godhead is transcendental to the material conception of life. A Māyāvādī is one who considers the body of the Supreme Personality of Godhead Kṛṣṇa to be made of māyā and who also considers the abode of the Lord and the process of approaching Him, devotional service, to be māyā. The Māyāvādī considers all the paraphernalia of devotional service to be māyā." Māyā refers to material existence, which is characterized by the reactions of fruitive activities. Māyāvādīs consider devotional service to be among such fruitive activities. According to them, when bhāgavatas (devotees) are purified by philosophical speculation, they will come to the real point of liberation. Those who speculate in this way regarding devotional service are called kutārkikas (false logicians), and those who consider devotional service to be

fruitive activity are also called karma-niṣṭhas. Those who criticize devotional service are called nindakas (blasphemers). Similarly, nondevotees who consider devotional activities to be material are also called pāṣaṇḍīs, and scholars with a similar viewpoint are called adhama paḍuyās.

The kutārkikas, nindakas, pāṣaṇḍīs and adhama paḍuyās all avoided the benefit of Śrī Caitanya Mahāprabhu's movement of developing love of Godhead. Śrī Caitanya Mahāprabhu felt compassion for them, and it is for this reason that He decided to accept the sannyāsa order, for by seeing Him as a sannyāsī they would offer Him respects. The sannyāsa order is still respected in India. Indeed, the very dress of a sannyāsī still commands respect from the Indian public. Therefore Śrī Caitanya Mahāprabhu accepted sannyāsa to facilitate preaching His devotional cult, although otherwise He had no need to accept the fourth order of spiritual life.

Adi TEXT 7.34

cabbiśa vatsara chilā grhastha-āśrame

pañca-vimśati varṣe kaila yati-dharme //CC Adi, 7.34//

SYNONYMS

cabbiśa—twenty-four; vatsara—years; chilā—He remained; grhastha—householder life; āśrame—the order of; pañca—five; vimśati—twenty; varṣe—in the year; kaila—did; yati-dharme—accepted the sannyāsa order.

TRANSLATION

Śrī Caitanya Mahāprabhu remained in householder life for twenty-four years, and on the verge of His twenty-fifth year He accepted the sannyāsa order.

PURPORT

There are four orders of spiritual life, namely, brahmacarya, grhastha, vānaprastha and sannyāsa, and in each of these āśramas there are four divisions. The divisions of the brahmacarya-āśrama are sāvītrya, prājāpatya, brāhma and bṛhat, and the divisions of the grhasthāśrama are vārtā (professionals), sañcaya (accumulators), śālīna (those who do not ask anything from anyone) and śiloñchana (those who collect grains from the paddy fields). Similarly, the divisions of the vānaprasthāśrama are vaikhānasa, vālakhilya, auḍumbara and pheṇapa, and the divisions of sannyāsa are kuṭīcaka, bahūdaka, haṁsa and

niṣkriya. There are two kinds of sannyāsīs, who are called dhīras and narottamas, as stated in Śrīmad-Bhāgavatam (1.13.26-27). At the end of the month of January in the year 1432 śakābda (A.D. 1511), Śrī Caitanya Mahāprabhu accepted the sannyāsa order from Keśava Bhāratī, who belonged to the Śaṅkara-sampradāya.

Adi TEXT 7.35

sannyāsa kariyā prabhu kailā ākarṣaṇa

yateka pālāñāchila tārīkādigaṇa //CC Adi, 7.35//

SYNONYMS

sannyāsa—the sannyāsa order; kariyā—accepting; prabhu—the Lord; kailā—did; ākarṣaṇa—attract; yateka—all; pālāñāchila—fled; tārīka-ādi-gaṇa—all persons, beginning with the logicians.

TRANSLATION

After accepting the sannyāsa order, Śrī Caitanya Mahāprabhu attracted the attention of all those who had evaded Him, beginning with the logicians.

Adi TEXT 7.36

paḍuyā, pāṣaṇḍī, karmī, nindakādi yata

tārā āsi' prabhu-pāya haya avanata //CC Adi, 7.36//

SYNONYMS

paḍuyā—students; pāṣaṇḍī—material adjusters; karmī—fruitive actors; nindaka-ādi—critics; yata—all; tārā—they; āsi'-coming; prabhu—the Lord's; pāya—lotus feet; haya—became; avanata—surrendered.

TRANSLATION

Thus the students, infidels, fruitive workers and critics all came to surrender unto the lotus feet of the Lord.

Adi TEXT 7.37

aparādha kṣamāila, ḍubila prema-jale

kebā eḍāibe prabhura prema-mahājāle //CC Adi, 7.37//

SYNONYMS

aparādha—offense; kṣamāila—excused; ḍubila—merged into; prema-jale—in the ocean of love of Godhead; kebā—who else; eḍāibe—will go away; prabhura—the Lord's; prema—loving; mahā-jāle—network.

TRANSLATION

Lord Caitanya excused them all, and they merged into the ocean of devotional service, for no one can escape the unique loving network of Śrī Caitanya Mahāprabhu.

PURPORT

Śrī Caitanya Mahāprabhu was an ideal ācārya. An ācārya is an ideal teacher who knows the purpose of the revealed scriptures, behaves exactly according to their injunctions and teaches his students to adopt these principles also. As an ideal ācārya, Śrī Caitanya Mahāprabhu devised ways to capture all kinds of atheists and materialists. Every ācārya has a specific means of propagating his spiritual movement with the aim of bringing men to Kṛṣṇa consciousness. Therefore, the method of one ācārya may be different from that of another, but the ultimate goal is never neglected. Śrīla Rūpa Gosvāmī recommends:

tasmāt kenāpy upāyena

manaḥ kṛṣṇe niveśayet

sarve vidhi-niṣedhā syur

etayor eva kiṅkarāḥ

An ācārya should devise a means by which people may somehow or other come to Kṛṣṇa consciousness. First they should become Kṛṣṇa conscious, and all the prescribed rules and regulations may later gradually be introduced. In our Kṛṣṇa consciousness movement we follow this policy of Lord Śrī Caitanya Mahāprabhu. For example, since boys and girls in the Western countries freely intermingle, special concessions regarding their customs and habits are necessary to bring them to Kṛṣṇa consciousness. The ācārya must devise a means to bring them to devotional service. Therefore, although I am a sannyāsī I sometimes take part in getting boys and girls married, although in the history of

sannyāsa no sannyāsī has personally taken part in marrying his disciples.

Adi TEXT 7.38

sabā nistārite prabhu kṛpā-avatāra

sabā nistārite kare cāturī apāra //CC Adi, 7.38//

SYNONYMS

sabā—all; nistārite—to deliver; prabhu—the Lord; kṛpā—mercy; avatāra—incarnation; sabā—all; nistārite—to deliver; kare—did; cāturī—devices; apāra—unlimited.

TRANSLATION

Śrī Caitanya Mahāprabhu appeared in order to deliver all the fallen souls. Therefore He devised many methods to liberate them from the clutches of māyā.

PURPORT

It is the concern of the ācārya to show mercy to the fallen souls. In this connection, deśa-kāla-pātra (the place, the time and the object) should be taken into consideration. Since the European and American boys and girls in our Kṛṣṇa consciousness movement preach together, less intelligent men criticize that they are mingling without restriction. In Europe and America boys and girls mingle unrestrictedly and have equal rights; therefore it is not possible to completely separate the men from the women. However, we are thoroughly instructing both men and women how to preach, and actually they are preaching wonderfully. Of course, we very strictly prohibit illicit sex. Boys and girls who are not married are not allowed to sleep together or live together, and there are separate arrangements for boys and girls in every temple. Gṛhasthas live outside the temple, for in the temple we do not allow even husband and wife to live together. The results of this are wonderful. Both men and women are preaching the gospel of Lord Caitanya Mahāprabhu and Lord Kṛṣṇa with redoubled strength. In this verse the words sabā nistārite kare cāturī apāra indicate that Śrī Caitanya Mahāprabhu wanted to deliver one and all. Therefore it is a principle that a preacher must strictly follow the rules and regulations laid down in the śāstras yet at the same time devise a means by which the preaching work to reclaim the fallen may go on with full force.

Adi TEXT 7.39

tabe nija bhakta kaila yata mleccha ādi

sabe eḍāila mātra kāśīra māyāvādī //CC Adi, 7.39//

SYNONYMS

tabe—thereafter; nija—own; bhakta—devotee; kaila—converted; yata—all; mleccha—one who does not follow the Vedic principles; ādi—heading the list; sabe—all those; eḍāila—escaped; mātra—only; kāśīra—of Vārāṇasī; māyāvādī—impersonalists.

TRANSLATION

All were converted into devotees of Lord Caitanya, even the mlecchas and yavanas. Only the impersonalist followers of Śaṅkarācārya evaded Him.

PURPORT

In this verse it is clearly indicated that although Lord Caitanya Mahāprabhu converted Muslims and other mlecchas into devotees, the impersonalist followers of Śaṅkarācārya could not be converted. After accepting the renounced order of life, Caitanya Mahāprabhu converted many karma-niṣṭhas who were addicted to fruitive activities, many great logicians like Sārvabhauma Bhaṭṭācārya, nindakas (blasphemers) like Prakāśānanda Sarasvatī, pāṣaṇḍīs (nondevotees) like Jagāi and Mādhāi, and adhama paḍuyās (degraded students) like Mukunda and his friends. All of them gradually became devotees of the Lord, even the Pathans (Muslims), but the worst offenders, the impersonalists, were extremely difficult to convert, for they very tactfully escaped the devices of Lord Caitanya Mahāprabhu.

In describing the Kāśīra Māyāvādīs, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura has explained that persons who are bewildered by empiric knowledge or direct sensual perception, and who thus consider that even this limited material world can be gauged by their material estimations, conclude that anything that one can discern by direct sense perception is but māyā, or illusion. They maintain that although the Absolute Truth is beyond the range of sense perception, it includes no spiritual variety or enjoyment. According to the Kāśīra Māyāvādīs, the spiritual world is simply void. They do not believe in the Personality of the Absolute Truth or in His varieties of activities in the spiritual world. Although they have their own arguments, which are not very strong, they have no conception of the variegated activities of the Absolute Truth. These

impersonalists, who are followers of Śaṅkarācārya, are generally known as Kāśīra Māyāvādīs.

Near Vārāṇasī there is another group of impersonalists, who are known as Saranātha Māyāvādīs. Outside the city of Vārāṇasī is a place known as Saranātha, where there is a big Buddhist stūpa. Many followers of Buddhist philosophy live there, and they are known as Saranātha Māyāvādīs. The impersonalists of Saranātha differ from those of Vārāṇasī, for the Vārāṇasī impersonalists propagate the idea that the impersonal Brahman is truth whereas material varieties are false, but the Saranātha impersonalists do not even believe that the Absolute Truth or Brahman can be understood as the opposite of māyā, or illusion. According to their vision, materialism is the only manifestation of the Absolute Truth.

Factually both the Kāśīra and Saranātha Māyāvādīs, as well as any other philosophers who have no knowledge of the spirit soul, are advocates of utter materialism. None of them have clear knowledge regarding the Absolute or the spiritual world. Philosophers like the Saranātha Māyāvādīs who do not believe in the spiritual existence of the Absolute Truth but consider material varieties to be everything do not believe that there are two kinds of nature, inferior (material) and superior (spiritual), as described in the Bhagavad-gītā. Actually, neither the Vārāṇasī nor Saranātha Māyāvādīs accept the principles of the Bhagavad-gītā, due to a poor fund of knowledge.

Since these impersonalists who do not have perfect spiritual knowledge cannot understand the principles of bhakti-yoga, they must be classified among the nondevotees who are against the Kṛṣṇa consciousness movement. We sometimes feel inconvenienced by the hindrances offered by these impersonalists, but we do not care about their so-called philosophy, for we are propagating our own philosophy as presented in Bhagavad-gītā As It Is and getting successful results. Theorizing as if devotional service were subject to their mental speculation, both kinds of Māyāvādī impersonalists conclude that the subject matter of bhakti-yoga is a creation of māyā and that Kṛṣṇa, devotional service and the devotee are also māyā. Therefore, as stated by Śrī Caitanya Mahāprabhu, māyāvādī kṛṣṇe aparādhī. "All the Māyāvādīs are offenders to Lord Kṛṣṇa." (Cc. Madhya 17.129) It is not possible for them to understand the Kṛṣṇa consciousness movement; therefore we do not value their philosophical conclusions. However expert such quarrelsome impersonalists are in putting forward their so-called logic, we defeat them in every respect and go forward with our Kṛṣṇa consciousness movement. Their imaginative mental speculation cannot deter the

progress of the Kṛṣṇa consciousness movement, which is completely spiritual and is never under the control of such Māyāvādīs.

Adi TEXT 7.40

vṛndāvana yāite prabhu rahilā kāśīte

māyāvādi-gaṇa tānre lāgila nindite //CC Adi, 7.40//

SYNONYMS

vṛndāvana—the holy place called Vṛndāvana; yāite—while going there; prabhu—Lord Śrī Caitanya Mahāprabhu; rahilā—remained; kāśīte—at Vārāṇasī; māyāvādi-gaṇa—the Māyāvādī philosophers; tānre—unto Him; lagila—began; nindite—to speak against Him.

TRANSLATION

While Lord Caitanya Mahāprabhu was passing through Vārāṇasī on His way to Vṛndāvana, the Māyāvādī sannyāsī philosophers blasphemed against Him in many ways.

PURPORT

While preaching Kṛṣṇa consciousness with full vigor, Śrī Caitanya Mahāprabhu faced many Māyāvādī philosophers. Similarly, we are also facing opposing svāmīs, yogīs, impersonalists, scientists, philosophers and other mental speculators, and by the grace of Lord Kṛṣṇa we successfully defeat all of them without difficulty.

Adi TEXT 7.41

sannyāsī ha-iyā kare gāyana, nācana

nā kare vedānta-pāṭha, kare saṅkīrtana //CC Adi, 7.41//

SYNONYMS

sannyāsī—a person in the renounced order of life; ha-iyā—accepting such a position; kare—does; gāyana—singing; nācana—dancing; nā kare—does not practice; vedānta-pāṭha—study of the Vedānta philosophy; kare saṅkīrtana—but simply engages in saṅkīrtana.

TRANSLATION

"Although a sannyāsī, He does not take interest in the study of Vedānta but instead always engages in chanting and dancing in saṅkīrtana.

PURPORT

Fortunately or unfortunately, we also meet such Māyāvādīs who criticize our method of chanting and accuse us of not being interested in study. They do not know that we have translated volumes and volumes of books into English and that the students in our temples regularly study them in the morning, afternoon and evening. We are writing and printing books, and our students study them and distribute them all over the world. No Māyāvādī school can present as many books as we have; nevertheless, they accuse us of not being fond of study. Such accusations are completely false. But although we study, we do not study the nonsense of the Māyāvādīs.

Māyāvādī sannyāsīs neither chant nor dance. Their technical objection is that this method of chanting and dancing is called tauryatrika, which indicates that a sannyāsī should completely avoid such activities and engage his time in the study of Vedānta. Actually, such men do not understand what is meant by Vedānta. In the Bhagavad-gītā (15.15) Kṛṣṇa says, *vedaiś ca sarvair aham eva vedyo vedānta-kṛd veda-vid eva cāham*: "By all the Vedas I am to be known; indeed I am the compiler of Vedānta, and I am the knower of the Vedas." Lord Kṛṣṇa is the actual compiler of Vedānta, and whatever He speaks is Vedānta philosophy. Although they are lacking the knowledge of Vedānta presented by the Supreme Personality of Godhead in the transcendental form of Śrīmad-Bhāgavatam, the Māyāvādīs are very proud of their study. Foreseeing the bad effects of their presenting Vedānta philosophy in a perverted way, Śrīla Vyāsadeva compiled Śrīmad-Bhāgavatam as a commentary on the Vedānta-sūtra. Śrīmad-Bhāgavatam is bhāṣyo 'yaṁ brahma-sūtrāṇām'; in other words, all the Vedānta philosophy in the aphorisms of the Brahma-sūtra is thoroughly described in the pages of Śrīmad-Bhāgavatam. Thus the factual propounder of Vedānta philosophy is a Kṛṣṇa conscious person who always engages in reading and understanding the Bhagavad-gītā and Śrīmad-Bhāgavatam and teaching the purport of these books to the entire world. The Māyāvādīs are very proud of having monopolized the Vedānta philosophy, but devotees have their own commentaries on Vedānta such as Śrīmad-Bhāgavatam and others written by the ācāryas. The commentary of the Gauḍīya Vaiṣṇavas is the Govinda-bhāṣya.

The Māyāvādīs' accusation that devotees do not study Vedānta is false. They do not know that chanting, dancing and preaching the principles of Śrīmad-

Bhāgavatam, called bhāgavata-dharma, are the same as studying Vedānta. Since they think that reading Vedānta philosophy is the only function of a sannyāsī and they did not find Caitanya Mahāprabhu engaged in such direct study, they criticized the Lord. Śrīpāda Śaṅkarācārya has given special stress to the study of Vedānta philosophy: vedānta-vākyeṣu sadā ramantaḥ kaupīnavantaḥ khalu bhāgyavantaḥ. "A sannyāsī, accepting the renounced order very strictly and wearing nothing more than a loincloth, should always enjoy the philosophical statements in the Vedānta-sūtra. Such a person in the renounced order is to be considered very fortunate." The Māyāvādīs in Vārāṇasī blasphemed Lord Caitanya because His behavior did not follow these principles. Lord Caitanya, however, bestowed His mercy upon these Māyāvādī sannyāsīs and delivered them by means of His Vedānta discourses with Prakāśānanda Sarasvatī and Sārvabhauma Bhaṭṭācārya.

Adi TEXT 7.42

mūrkhā sannyāsī nija-dharma nāhi jāne

bhāvuka ha-iyā phere bhāvukera sane //CC Adi, 7.42//

SYNONYMS

mūrkhā—illiterate; sannyāsī—one in the renounced order of life; nija-dharma—own duty; nāhi—does not; jāne—know; bhāvuka—in ecstasy; ha-iyā—becoming; phere—wanders; bhāvukera—with another ecstatic person; sane—with.

TRANSLATION

"This Caitanya Mahāprabhu is an illiterate sannyāsī and therefore does not know His real function. Guided only by His sentiments, He wanders about in the company of other sentimentalists."

PURPORT

Foolish Māyāvādīs, not knowing that the Kṛṣṇa consciousness movement is based on a solid philosophy of transcendental science, superficially conclude that those who dance and chant do not have philosophical knowledge. Those who are Kṛṣṇa conscious actually have full knowledge of the essence of Vedānta philosophy, for they study the real commentary on the Vedānta philosophy, Śrīmad-Bhāgavatam, and follow the actual words of the Supreme Personality of Godhead as found in Bhagavad-gītā As It Is. After understanding the Bhāgavata

philosophy, or bhāgavata-dharma, they become fully spiritually conscious or Kṛṣṇa conscious, and therefore their chanting and dancing is not material but is on the spiritual platform. Although everyone admires the ecstatic chanting and dancing of the devotees, who are therefore popularly known as "the Hare Kṛṣṇa people," Māyāvādīs cannot appreciate these activities because of their poor fund of knowledge.

Adi TEXT 7.43

e saba śuniyā prabhu hāse mane mane

upekṣā kariyā kāro nā kaila sambhāṣaṇe //CC Adi, 7.43//

SYNONYMS

e saba—all these; śuniyā—after hearing; prabhu—the Lord; hāse—smiled; mane mane—within His mind; upekṣā—rejection; kariyā—doing so; kāro—with anyone; na—did not; kaila—make; sambhāṣaṇe—conversation.

TRANSLATION

Hearing all this blasphemy, Lord Caitanya Mahāprabhu merely smiled to Himself, rejected all these accusations and did not talk with the Māyāvādīs.

PURPORT

As Kṛṣṇa conscious devotees, we do not like to converse with Māyāvādī philosophers simply to waste valuable time, but whenever there is an opportunity we impress our philosophy upon them with great vigor and success.

Adi TEXT 7.44

upekṣā kariyā kaila mathurā gamana

mathurā dekhiyā punaḥ kaila āgamana //CC Adi, 7.44//

SYNONYMS

upekṣā—neglecting them; kariyā—doing so; kaila—did; mathurā—the town named Mathurā; gamana—traveling; mathurā—Mathurā; dekhiyā—after seeing it; punaḥ—again; kaila āgamana—came back.

TRANSLATION

Thus neglecting the blasphemy of the Vārāṇasī Māyāvādīs, Lord Caitanya Mahāprabhu proceeded to Mathurā, and after visiting Mathurā He returned to meet the situation.

PURPORT

Lord Caitanya Mahāprabhu did not talk with the Māyāvādī philosophers when He first visited Vārāṇasī, but He returned there from Mathurā to convince them of the real purpose of Vedānta.

Adi TEXT 7.45

kāśīte lekhaka śūdra-śrīcandraśekhara

tāṇra ghare rahilā prabhu svatantra īśvara //CC Adi, 7.45//

SYNONYMS

kāśīte—in Vārāṇasī; lekhaka—writer; śūdra—born of a śūdra family; śrī-candraśekhara—of the name Candraśekhara; tāṇra ghare—in his house; rahilā—remained; prabhu—the Lord; svatantra—independent; īśvara—the supreme controller.

TRANSLATION

This time Lord Caitanya stayed at the house of Candraśekhara, although he was regarded as a śūdra or kāyastha, for the Lord, as the Supreme Personality of Godhead, is completely independent.

PURPORT

Lord Caitanya stayed at the house of Candraśekhara, a clerk, although a sannyāsī is not supposed to reside in a śūdra's house. Five hundred years ago, especially in Bengal, it was the system that persons who were born in the families of brāhmaṇas were accepted as brāhmaṇas, and all those who took birth in other families—even the higher castes, namely, the kṣatriyas and vaiśyas—were considered śūdra non-brāhmaṇas. Therefore although Śrī Candraśekhara was a clerk from a kāyastha family in upper India, he was considered a śūdra. Similarly, vaiśyas, especially those of the suvarṇa-vaṇik community, were accepted as śūdras in Bengal, and even the vaidyas, who were generally physicians, were also considered śūdras. Lord Caitanya Mahāprabhu, however, did not accept this artificial principle, which was introduced in society by self-

interested men, and later the kāyasthas, vaidyas and vaṇiks all began to accept the sacred thread, despite objections from the so-called brāhmaṇas.

Before the time of Caitanya Mahāprabhu, the suvarṇa-vaṇik class was condemned by Ballal Sen, who was then the King of Bengal, due to a personal grudge. In Bengal the suvarṇa-vaṇik class are always very rich, for they are bankers and dealers in gold and silver. Therefore, Ballal Sen used to borrow money from a suvarṇa-vaṇik banker. Ballal Sen's bankruptcy later obliged the suvarṇa-vaṇik banker to stop advancing money to him, and thus he became angry and condemned the entire suvarṇa-vaṇik society as belonging to the śūdra community. Ballal Sen tried to induce the brāhmaṇas not to accept the suvarṇa-vaṇiks as followers of the instructions of the Vedas under the brahminical directions, but although some brāhmaṇas approved of Ballal Sen's actions, others did not. Thus the brāhmaṇas also became divided amongst themselves, and those who supported the suvarṇa-vaṇik class were rejected from the brāhmaṇa community. At the present day the same biases are still being followed.

There are many Vaiṣṇava families in Bengal whose members, although not actually born brāhmaṇas, act as ācāryas by initiating disciples and offering the sacred thread as enjoined in the Vaiṣṇava tantras. For example, in the families of Ṭhākura Raghunandana Ācārya, Ṭhākura Kṛṣṇadāsa, Navanī Hoḍa and Rasikānanda-deva (a disciple of Śyāmānanda Prabhu), the sacred thread ceremony is performed, as it is for the caste Gosvāmīs, and this system has continued for the past three to four hundred years. Accepting disciples born in brāhmaṇa families, they are bona fide spiritual masters who have the facility to worship the śālagrāma-śilā, which is worshiped with the Deity. As of this writing, śālagrāma-śilā worship has not yet been introduced in our Kṛṣṇa consciousness movement, but soon it will be introduced in all our temples as an essential function of arcana-mārga (Deity worship).

Adi TEXT 7.46

tapana-miśrera ghare bhikṣā-nirvāhaṇa

sannyāsīra saṅge nāhi māne nimantraṇa //CC Adi, 7.46//

SYNONYMS

tapana-miśrera—of Tapana Miśra; ghare—in the house; bhikṣā—accepting food; nirvāhaṇa—regularly executed; sannyāsīra—with other Māyāvādī sannyāsīs; saṅge—in company with them; nāhi—never; māne—accepted; nimantraṇa—

invitation.

TRANSLATION

As a matter of principle, Lord Caitanya regularly accepted His food at the house of Tapana Miśra. He never mixed with other sannyāsīs, nor did He accept invitations from them.

PURPORT

This exemplary behavior of Lord Caitanya definitely proves that a Vaiṣṇava sannyāsī cannot accept invitations from Māyāvādī sannyāsīs or intimately mix with them.

Adi TEXT 7.47

sanātana gosāñi āsi' tānhai mililā

tānra śikṣā lāgi' prabhu du-māsa rahilā //CC Adi, 7.47//

SYNONYMS

sanātana—of the name Sanātana; gosāñi—a great devotee; āsi'-coming there; tānhai—there at Vārāṇasī; mililā—visited Him; tānra—His; śikṣā—in struction; lāgi'-for the matter of; prabhu—Lord Caitanya Mahāprabhu; du-māsa—two months; rahilā—remained there.

TRANSLATION

When Sanātana Gosvāmī came from Bengal, he met Lord Caitanya at the house of Tapana Miśra, where Lord Caitanya remained continuously for two months to teach him devotional service.

PURPORT

Lord Caitanya taught Sanātana Gosvāmī in the line of disciplic succession. Sanātana Gosvāmī was a very learned scholar in Sanskrit and other languages, but until instructed by Lord Caitanya Mahāprabhu he did not write anything about Vaiṣṇava behavior. His very famous book Hari-bhakti-vilāsa, which gives directions for Vaiṣṇava candidates, was written completely in compliance with the instructions of Śrī Caitanya Mahāprabhu. In this Hari-bhakti-vilāsa Śrī Sanātana Gosvāmī gives definite instructions that by proper initiation by a bona fide spiritual master one can immediately become a brāhmaṇa. In this connection

he says:

yathā kāñcanatām yāti kāmśyaṁ rasa-vidhānataḥ

tathā dīkṣā-vidhānena dvijatvaṁ jāyate nṛṇām

"As bell metal is turned to gold when mixed with mercury in an alchemical process, so one who is properly trained and initiated by a bona fide spiritual master immediately becomes a brāhmaṇa." Sometimes those born in brāhmaṇa families protest this, but they have no strong arguments against this principle. By the grace of Kṛṣṇa and His devotee, one's life can change. This is confirmed in Śrīmad-Bhagavatam by the words jahāti bandham and śudhyanti. Jahāti bandham indicates that a living entity is conditioned by a particular type of body. The body is certainly an impediment, but one who associates with a pure devotee and follows his instructions can avoid this impediment and become a regular brāhmaṇa by initiation under his strict guidance. Śrīla Jīva Gosvāmī states how a non-brāhmaṇa can be turned into a brāhmaṇa by the association of a pure devotee. Prabhaviṣṇave namaḥ: Lord Viṣṇu is so powerful that He can do anything He likes. Therefore it is not difficult for Viṣṇu to change the body of a devotee who is under the guidance of a pure devotee of the Lord.

Adi TEXT 7.48

tānre śikhāilā saba vaiṣṇavera dharma

bhāgavata-ādi śāstrera yata gūḍha marma //CC Adi, 7.48//

SYNONYMS

tānre—unto him (Sanātana Gosvāmī); śikhāilā—the Lord taught him; saba—all; vaiṣṇavera—of the devotees; dharma—regular activities; bhāgavata—Śrīmad-Bhāgavatam; ādi—beginning with; śāstrera—of the revealed scriptures; yata—all; gūḍha—confidential; marma—purpose.

TRANSLATION

On the basis of scriptures like Śrīmad-Bhāgavatam, which reveal these confidential directions, Śrī Caitanya Mahāprabhu instructed Sanātana Gosvāmī regarding all the regular activities of a devotee.

PURPORT

In the paramparā system, the instructions taken from the bona fide spiritual

master must also be based on revealed Vedic scriptures. One who is in the line of disciplic succession cannot manufacture his own way of behavior. There are many so-called followers of the Vaiṣṇava cult in the line of Caitanya Mahāprabhu who do not scrupulously follow the conclusions of the śāstras, and therefore they are considered to be apa-sampradāya, which means "outside of the sampradāya." Some of these groups are known as āula, bāula, kartābhajā, neḍā, daraveśa, sāṇi sahajiyā, sakhībhekī, smārta, jata-gosāṇi, ativādī, cūḍādhārī and gaurāṅga-nāgarī. In order to follow strictly the disciplic succession of Lord Caitanya Mahāprabhu, one should not associate with these apasampradāya communities.

One who is not taught by a bona fide spiritual master cannot understand the Vedic literature. To emphasize this point, Lord Kṛṣṇa, while instructing Arjuna, clearly said that it was because Arjuna was His devotee and confidential friend that he could understand the mystery of the Bhagavad-gītā. It is to be concluded, therefore, that one who wants to understand the mystery of revealed scriptures must approach a bona fide spiritual master, hear from him very submissively and render service to him. Then the import of the scriptures will be revealed. It is stated in the Vedas (Śvetāśvatara Upaniṣad 6.23):

yasya deve parā bhaktir

yathā deve tathā gurau

tasyaite kathitā hy arthāḥ

prakāśante mahātmanah

"The real import of the scriptures is revealed to one who has unflinching faith in both the Supreme Personality of Godhead and the spiritual master." Śrīla Narottama dāsa Ṭhākura advises, sādhu-śāstra-guru-vākya, hṛdaye kariyā aikya. The meaning of this instruction is that one must consider the instructions of the sādhu, the revealed scriptures and the spiritual master in order to understand the real purpose of spiritual life. Neither a sādhu (saintly person or Vaiṣṇava) nor a bona fide spiritual master says anything that is beyond the scope of the sanction of the revealed scriptures. Thus the statements of the revealed scriptures correspond to those of the bona fide spiritual master and saintly persons. One must therefore act with reference to these three important sources of understanding.

itimadhye candraśekhara, miśra-tapana

duḥkhī hañā prabhu-pāya kaila nivedana //CC Adi, 7.49//

SYNONYMS

iti-madhye—in the meantime; candraśekhara—the clerk of the name Candraśekhara; miśra-tapana—as well as Tapana Miśra; duḥkhī hañā—becoming very unhappy; prabhu-pāya—at the lotus feet of the Lord; kaila—made; nivedana—an appeal.

TRANSLATION

While Lord Caitanya Mahāprabhu was instructing Sanātana Gosvāmī, both Candraśekhara and Tapana Miśra became very unhappy. Therefore they submitted an appeal unto the lotus feet of the Lord.

Adi TEXT 7.50

kateka śuniba prabhu tomāra nindana

nā pāri sahite, ebe chāḍiba jīvana //CC Adi, 7.50//

SYNONYMS

kateka—how much; śuniba—shall we hear; prabhu—O Lord; tomāra—Your; nindana—blasphemy; nā pāri—we are not able; sahite—to tolerate; ebe—now; chāḍiba—give up; jīvana—life.

TRANSLATION

"How long can we tolerate the blasphemy of Your critics against Your conduct? We should give up our lives rather than hear such blasphemy.

PURPORT

One of the most important instructions by Śrī Caitanya Mahāprabhu regarding regular Vaiṣṇava behavior is that a Vaiṣṇava should be tolerant like a tree and submissive like grass.

trṇād api sunīcena

taror iva sahiṣṇunā

amāninā mānadena

kīrtanīyaḥ sadā hariḥ

"One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street; one should be more tolerant than a tree, devoid of all sense of false prestige and should be ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly." Nevertheless, the author of these instructions, Lord Caitanya Mahāprabhu, did not tolerate the misbehavior of Jagāi and Mādhāi. When they harmed Lord Nityānanda Prabhu, He immediately became angry and wanted to kill them, and it was only by the mercy of Lord Nityānanda Prabhu that they were saved. One should be very meek and humble in his personal transactions, and if insulted a Vaiṣṇava should be tolerant and not angry. But if there is blasphemy against one's guru or another Vaiṣṇava, one should be as angry as fire. This was exhibited by Lord Caitanya Mahāprabhu. One should not tolerate blasphemy against a Vaiṣṇava but should immediately take one of three actions. If someone blasphemes a Vaiṣṇava, one should stop him with arguments and higher reason. If one is not expert enough to do this he should give up his life on the spot, and if he cannot do this, he must go away. While Caitanya Mahāprabhu was in Benares or Kāśī, the Māyāvādī sannyāsīs blasphemed Him in many ways because although He was a sannyāsī He was indulging in chanting and dancing. Tapana Miśra and Candrasekhara heard this criticism, and it was intolerable for them because they were great devotees of Lord Caitanya. They could not stop it, however, and therefore they appealed to Lord Caitanya Mahāprabhu because this blasphemy was so intolerable that they had decided to give up their lives.

Adi TEXT 7.51

tomāre nindaye yata sannyāsīra gaṇa

śūnite nā pāri, phāṭe hṛdaya-śravaṇa //CC Adi, 7.51//

SYNONYMS

tomāre—unto You; nindaye—blasphemes; yata—all; sannyāsīra gaṇa—the Māyāvādī sannyāsīs; śūnite—to hear; nā—cannot; pāri—tolerate; phāṭe—it breaks; hṛdaya—our hearts; śravaṇa—while hearing such blasphemy.

TRANSLATION

"The Māyāvādī sannyāsīs are all criticizing Your Holiness. We cannot tolerate

hearing such criticism, for this blasphemy breaks our hearts."

PURPORT

This is a manifestation of real love for Kṛṣṇa and Lord Caitanya Mahāprabhu. There are three categories of Vaiṣṇavas: kaniṣṭha-adhikārī, madhyama-adhikārī and uttama-adhikārī. The kaniṣṭha-adhikārī, or the devotee in the lowest stage of Vaiṣṇava life, has firm faith but is not familiar with the conclusions of the śāstras. The devotee in the second stage, the madhyama-adhikārī, is completely aware of the śāstric conclusion and has firm faith in his guru and the Lord. He, therefore, avoiding nondevotees, preaches to the innocent. However, the mahā-bhāgavata or uttama-adhikārī, the devotee in the highest stage of devotional life, does not see anyone as being against the Vaiṣṇava principles, for he regards everyone as a Vaiṣṇava but himself. This is the essence of Caitanya Mahāprabhu's instruction that one be more tolerant than a tree and think oneself lower than the straw in the street (tṛṇād api su-nīcena taror iva sahiṣṇunā). However, even if a devotee is in the uttama-bhāgavata status he must come down to the second status of life, madhyama-adhikārī, to be a preacher, for a preacher should not tolerate blasphemy against another Vaiṣṇava. Although a kaniṣṭha-adhikārī also cannot tolerate such blasphemy, he is not competent to stop it by citing śāstric evidences. Therefore Tapana Miśra and Candraśekhara are understood to be kaniṣṭha-adhikārīs because they could not refute the arguments of the sannyāsīs in Benares. They appealed to Lord Caitanya Mahāprabhu to take action, for they felt that they could not tolerate such criticism although they also could not stop it.

Adi TEXT 7.52

ihā śuni rahe prabhu īṣat hāsiyā

sei kāle eka vipra milila āsiyā //CC Adi, 7.52//

SYNONYMS

ihā—this; śuni—hearing; rahe—remained; prabhu—Lord Caitanya Mahāprabhu; īṣat—slightly; hāsiyā—smiling; sei kāle—at that time; eka—one; vipra—brāhmaṇa; milila—met; āsiyā—coming there.

TRANSLATION

While Tapana Miśra and Candraśekhara were thus talking with Śrī Caitanya Mahāprabhu, He only smiled slightly and remained silent. At that time a

brāhmaṇa came there to meet the Lord.

PURPORT

Because the blasphemy was cast against Śrī Caitanya Mahāprabhu Himself, He did not feel sorry, and therefore He was smiling. This is ideal Vaiṣṇava behavior. One should not become angry upon hearing criticism of himself, but if other Vaiṣṇavas are criticized one must be prepared to act as previously suggested. Śrī Caitanya Mahāprabhu was very compassionate for His pure devotees Tapanā Miśra and Candrasekhara; therefore by His grace this brāhmaṇa immediately came to Him. By His omnipotency the Lord created this situation for the happiness of His devotees.

Adi TEXT 7.53

āsi' nivedana kare caraṇe dhariyā

eka vastu māgoṇ, deha prasanna ha-iyā //CC Adi, 7.53//

SYNONYMS

āsi'-coming there; nivedana—submissive statement; kare—made; caraṇe—unto the lotus feet; dhariyā—capturing; eka—one; vastu—thing; māgoṇ—beg from You; deha—kindly give it to me; prasanna—being pleased; ha-iyā—becoming so.

TRANSLATION

The brāhmaṇa immediately fell at the lotus feet of Caitanya Mahāprabhu and requested Him to accept his proposal in a joyful mood.

PURPORT

The Vedic injunctions state, tad viddhi praṇipātena paripraśnena sevayā: one must approach a superior authority in humbleness (Bg. 4.34). One cannot challenge a superior authority, but with great submission one can submit his proposal for acceptance by the spiritual master or spiritual authorities. Śrī Caitanya Mahāprabhu is an ideal teacher by His personal behavior, and so also are all His disciples. Thus this brāhmaṇa, being purified in association with Caitanya Mahāprabhu, followed these principles in submitting his request to the higher authority. He fell down at the lotus feet of Śrī Caitanya Mahāprabhu and then spoke as follows.

Adi TEXT 7.54

sakala sannyāsī muñi kainu nimantraṇa

tumi yadi āisa, pūrṇa haya mora mana //CC Adi, 7.54//

SYNONYMS

sakala—all; sannyāsī—renouncers; muñi—I; kainu—made; nimantraṇa—invited; tumi—Your good self; yadi—if; āisa—come; pūrṇa—fulfillment; haya—becomes; mora—my; mana—mind.

TRANSLATION

"My dear Lord, I have invited all the sannyāsīs of Benares to my home. My desires will be fulfilled if You also accept my invitation.

PURPORT

This brāhmaṇa knew that Caitanya Mahāprabhu was the only Vaiṣṇava sannyāsī in Benares at that time and all the others were Māyāvādīs. It is the duty of a gr̥hastha to sometimes invite sannyāsīs to take food at his home. This gr̥hastha-brāhmaṇa wanted to invite all the sannyāsīs to his house, but he also knew that it would be very difficult to induce Lord Caitanya Mahāprabhu to accept such an invitation because the Māyāvādī sannyāsīs would be present. Therefore he fell down at His feet and fervently appealed to the Lord to be compassionate and grant his request. Thus he humbly submitted his desire.

Adi TEXT 7.55

nā yāha sannyāsi-goṣṭhī, ihā āmi jāni

more anugraha kara nimantraṇa māni' //CC Adi, 7.55//

SYNONYMS

nā—not; yāha—You go; sannyāsi-goṣṭhī—the association of Māyāvādī sannyāsīs; ihā—this; āmi—I; jāni—know; more—unto me; anugraha—merciful; kara—become; nimantraṇa—invitation; māni'-accepting.

TRANSLATION

"My dear Lord, I know that You never mix with other sannyāsīs, but please be merciful unto me and accept my invitation.

PURPORT

An ācārya, or great personality of the Vaiṣṇava school, is very strict in his principles, but although he is as hard as a thunderbolt, sometimes he is as soft as a rose. Thus actually he is independent. He follows all the rules and regulations strictly, but sometimes he slackens this policy. It was known that Lord Caitanya never mixed with the Māyāvādī sannyāsīs, yet He conceded to the request of the brāhmaṇa, as stated in the next verse.

Adi TEXT 7.56

prabhu hāsi' nimantraṇa kaila aṅgikāra

sannyāsīre kṛpā lāgi' e bhaṅgī tānhāra //CC Adi, 7.56//

SYNONYMS

prabhu—the Lord; hāsi'-smiling; nimantraṇa—invitation; kaila—made; aṅgikāra—acceptance; sannyāsīre—unto the Māyāvādī sannyāsīs; kṛpā—to show them mercy; lāgi'-for the matter of; e—this; bhaṅgī—gesture; tānhāra—His.

TRANSLATION

Lord Caitanya smiled and accepted the invitation of the brāhmaṇa. He made this gesture to show His mercy to the Māyāvādī sannyāsīs.

PURPORT

Tapana Miśra and Candrasekhara appealed to the lotus feet of the Lord regarding their grief at the criticism of Him by the sannyāsīs in Benares. Caitanya Mahāprabhu merely smiled, yet He wanted to fulfill the desires of His devotees, and the opportunity came when the brāhmaṇa came to request Him to accept his invitation to be present in the midst of the other sannyāsīs. This coincidence was made possible by the omnipotency of the Lord.

Adi TEXT 7.57

se vipra jānena prabhu nā yā'na kā'ra ghare

tānhāra preraṇāya tānre atyāgraha kare //CC Adi, 7.57//

SYNONYMS

se—that; vipra—brāhmaṇa; jānena—knew it; prabhu—Lord Caitanya

Mahāprabhu; nā—never; yā'na—goes; kā'ra—anyone's; ghare—house; tañhāra—His; preraṇāya—by inspiration; tāñre—unto Him; atyāgraha kare—strongly urging to accept the invitation.

TRANSLATION

57>The brāhmaṇa knew that Lord Caitanya Mahāprabhu never went to anyone else's house, yet due to inspiration from the Lord he earnestly requested Him to accept this invitation.

Adi TEXT 7.58

āra dine gelā prabhu se vipra-bhavane

dekhilena, vasiyāchena sannyāsīra gaṇe //CC Adi, 7.58//

SYNONYMS

āra—next; dine—day; gelā—went; prabhu—the Lord; se—that; vipra—brāhmaṇa; bhavane—in the house of; dekhilena—He saw; vasiyāchena—there were sitting; sannyāsīra—all the sannyāsīs; gaṇe—in a group.

TRANSLATION

The next day, when Lord Śrī Caitanya Mahāprabhu went to the house of that brāhmaṇa, He saw all the sannyāsīs of Benares sitting there.

Adi TEXT 7.59

sabā namaskari' gelā pāda-prakṣālane

pāda prakṣālana kari vasilā sei sthāne //CC Adi, 7.59//

SYNONYMS

sabā—to all; namaskari'-offering obeisances; gelā—went; pāda—foot; prakṣālane—for washing; pāda—foot; prakṣālana—washing; kari—finishing; vasilā—sat down; sei—in that; sthāne—place.

TRANSLATION

As soon as Śrī Caitanya Mahāprabhu saw the sannyāsīs He immediately offered obeisances, and then He went to wash His feet. After washing His feet, He sat down by the place where He had done so.

PURPORT

By offering His obeisances to the Māyāvādī sannyāsīs, Śrī Caitanya Mahāprabhu very clearly exhibited His humbleness to everyone. Vaiṣṇavas must not be disrespectful to anyone, to say nothing of a sannyāsī. Śrī Caitanya Mahāprabhu teaches, amāninā māna-dena: one should always be respectful to others but should not demand respect for himself. A sannyāsī should always walk barefoot, and therefore when he enters a temple or a society of devotees he should first wash his feet and then sit down in a proper place. In India it is still the prevalent custom that one put his shoes in a specified place and then enter the temple barefoot after washing his feet. Śrī Caitanya Mahāprabhu is an ideal ācārya, and those who follow in His footsteps should practice the methods of devotional life that He teaches us.

Adi TEXT 7.60

vasiyā karilā kichu aiśvarya prakāśa

mahātejomaya vapu koṭi-sūryābhāsa //CC Adi, 7.60//

SYNONYMS

vasiyā—after sitting; karilā—exhibited; kichu—some; aiśvarya—mystic power; prakāśa—manifested; mahā-tejo-maya—very brilliantly; vapu—body; koṭi—millions; sūrya—sun; ābhāsa—reflection.

TRANSLATION

After sitting on the ground, Caitanya Mahāprabhu exhibited His mystic power by manifesting an effulgence as brilliant as the illumination of millions of suns.

PURPORT

Śrī Caitanya Mahāprabhu, as the Supreme Personality of Godhead Kṛṣṇa, is full of all potencies. Therefore it is not remarkable for Him to manifest the illumination of millions of suns. Lord Śrī Kṛṣṇa is known as Yogeśvara, the master of all mystic powers. Śrī Kṛṣṇa Caitanya Mahāprabhu is Lord Kṛṣṇa Himself; therefore He can exhibit any mystic power.

Adi TEXT 7.61

prabhāve ākarṣila saba sannyāsīra mana

uṭhila sannyāsī saba chāḍiyā āsana //CC Adi, 7.61//

SYNONYMS

prabhāve—by such illumination; ākarṣila—He attracted; saba—all; sannyāsīra—the Māyāvādī sannyāsīs; mana—mind; uṭhila—stood up; sannyāsī—all the Māyāvādī sannyāsīs; saba—all; chāḍiyā—giving up; āsana—sitting places.

TRANSLATION

When the sannyāsīs saw the brilliant illumination of the body of Śrī Caitanya Mahāprabhu, their minds were attracted, and they all immediately gave up their sitting places and stood in respect.

PURPORT

To draw the attention of common men, sometimes saintly persons, ācāryas and teachers exhibit extraordinary opulences. This is necessary to attract the attention of fools, but a saintly person should not misuse such power for personal sense gratification like false saints who declare themselves to be God. Even a magician can exhibit extraordinary feats that are not understandable to common men, but this does not mean that the magician is God. It is a most sinful activity to attract attention by exhibiting mystic powers and then to utilize this opportunity to declare oneself to be God. A real saintly person never declares himself to be God but always places himself in the position of a servant of God. For a servant of God there is no need to exhibit mystic powers, and he does not like to do so, but on behalf of the Supreme Personality of Godhead a humble servant of God performs his activities in such a wonderful way that no common man can dare try to act like him. Yet a saintly person never takes credit for such actions because he knows very well that when wonderful things are done on his behalf by the grace of the Supreme Lord, all credit goes to the master and not to the servant.

Adi TEXT 7.62

prakāśānanda-nāme sarva sannyāsi-pradhāna

prabhuke kahila kichu kariyā sammāna //CC Adi, 7.62//

SYNONYMS

prakāśānanda—Prakāśānanda; nāme—of the name; sarva—all; sannyāsi-

pradhāna—chief of the Māyāvādī sannyāsīs; prabhuke—unto the Lord; kahila—said; kichu—something; kariyā—showing Him; sammāna—respect.

TRANSLATION

The leader of all the Māyāvādī sannyāsīs present was named Prakāśānanda Sarasvatī, and after standing up he addressed Lord Caitanya Mahāprabhu as follows with great respect.

PURPORT

As Lord Śrī Caitanya Mahāprabhu showed respect to all the Māyāvādī sannyāsīs, similarly the leader of the Māyāvādī sannyāsīs, Prakāśānanda, also showed his respects to the Lord.

Adi TEXT 7.63

ihān āisa, ihān āisa, śunaha śrīpāda

apavitra sthāne vaisa, kibā avasāda //CC Adi, 7.63//

SYNONYMS

ihān āisa—come here; ihān āisa—come here; śunaha—kindly hear; śrīpāda—Your Holiness; apavitra—unholy; sthāne—place; vaisa—You are sitting; kibā—what is that; avasāda—lamentation.

TRANSLATION

"Please come here. Please come here, Your Holiness. Why do You sit in that unclean place? What has caused Your lamentation?"

PURPORT

Here is the distinction between Lord Caitanya Mahāprabhu and Prakāśānanda Sarasvatī. In the material world everyone wants to introduce himself as very important and great, but Caitanya Mahāprabhu introduced Himself very humbly and meekly. The Māyāvādīs were sitting in an exalted position, and Caitanya Mahāprabhu sat in a place that was not even clean. Therefore the Māyāvādī sannyāsīs thought that He must have been aggrieved for some reason, and Prakāśānanda Sarasvatī inquired about the cause for His lamentation.

Adi TEXT 7.64

prabhu kahe,--āmi ha-i hīna-sampradāya

tomā-sabāra sabhāya vasite nā yuyāya //CC Adi, 7.64//

SYNONYMS

prabhu kahe—the Lord replied; āmi—I; ha-i—am; hīna-sampradāya—belonging to a lower spiritual school; tomā-sabāra—of all of you; sabhāya—in the assembly; vasite—to sit down; nā—never; yuyāya—I can dare.

TRANSLATION

The Lord replied: "I belong to a lower order of sannyāsīs. Therefore I do not deserve to sit with you."

PURPORT

Māyāvādī sannyāsīs are always very puffed up because of their knowledge of Sanskrit and because they belong to the Śaṅkara-sampradāya. They are always under the impression that unless one is a brāhmaṇa and a very good Sanskrit scholar, especially in grammar, one cannot accept the renounced order of life or become a preacher. Māyāvādī sannyāsīs always misinterpret all the śāstras with their word jugglery and grammatical compositions, yet Śrīpāda Śaṅkarācārya himself condemned such jugglery of words in the verse prāpte sannihite kāle na hi na hi rakṣati ḍukṛṇ karaṇe. Ḍukṛṇ refers to suffixes and prefixes in Sanskrit grammar. Śaṅkarācārya warned his disciples that if they concerned themselves only with the principles of grammar, not worshiping Govinda, they were fools who would never be saved. Yet in spite of Śrīpāda Śaṅkarācārya's instructions, foolish Māyāvādī sannyāsīs are always busy juggling words on the basis of strict Sanskrit grammar.

Māyāvādī sannyāsīs are very puffed up if they hold the elevated sannyāsa title Tīrtha, Āśrama or Sarasvatī. Even among Māyāvādīs, those who belong to other sampradāyas and hold other titles, such as Vana, Araṇya or Bhāratī, are considered to be lower-grade sannyāsīs. Śrī Caitanya Mahāprabhu accepted sannyāsa from the Bhāratī-sampradāya, and thus He considered Himself a lower sannyāsī than Prakāśānanda Sarasvatī. To remain distinct from Vaiṣṇava sannyāsīs, the sannyāsīs of the Māyāvādi-sampradāya always think themselves to be situated in a very elevated spiritual order, but Lord Śrī Caitanya Mahāprabhu, in order to teach them how to become humble and meek, accepted Himself as belonging to a lower sampradāya of sannyāsīs. Thus He wanted to

point out clearly that a sannyāsī is one who is advanced in spiritual knowledge. One who is advanced in spiritual knowledge should be accepted as occupying a better position than those who lack such knowledge.

The Māyāvādī-sampradāya sannyāsīs are generally known as Vedāntīs, as if Vedānta were their monopoly. Actually, however, Vedāntī refers to a person who perfectly knows Kṛṣṇa. As confirmed in the Bhagavad-gītā, *vedaiś ca sarvair aham eva vedyah*: "By all the Vedas it is Kṛṣṇa who is to be known." (Bg. 15.15) The so-called Māyāvādī Vedāntīs do not know who Kṛṣṇa is; therefore their title of Vedāntī, or "knower of Vedānta philosophy," is simply a pretension. Māyāvādī sannyāsīs always think of themselves as real sannyāsīs and consider sannyāsīs of the Vaiṣṇava order to be brahmacārīs. A brahmacārī is supposed to engage in the service of a sannyāsī and accept him as his guru. Māyāvādī sannyāsīs therefore declare themselves to be not only gurus but jagad-gurus, or the spiritual masters of the entire world, although, of course, they cannot see the entire world. Sometimes they dress gorgeously and travel on the backs of elephants in processions, and thus they are always puffed up, accepting themselves as jagad-gurus. Śrīla Rūpa Gosvāmī, however, has explained that jagad-guru properly refers to one who is the controller of his tongue, mind, words, belly, genitals and anger. *Prthivīm sa śiṣyāt*: such a jagad-guru is completely fit to make disciples all over the world. Due to false prestige, Māyāvādī sannyāsīs who do not have these qualifications sometimes harass and blaspheme a Vaiṣṇava sannyāsī who humbly engages in the service of the Lord.

Adi TEXT 7.65

āpane prakāśānanda hātete dhariyā

vasāilā sabhā-madhye sammāna kariyā //CC Adi, 7.65//

SYNONYMS

āpane—personally; prakāśānanda—Prakāśānanda; hātete—by His hand; dhariyā—capturing; vasāilā—made Him sit; sabhā-madhye—in the assembly of; sammāna—with great respect; kariyā—offering Him.

TRANSLATION

Prakāśānanda Sarasvatī, however, caught Śrī Caitanya Mahāprabhu personally by the hand and seated Him with great respect in the midst of the assembly.

PURPORT

The respectful behavior of Prakāśānanda Sarasvatī toward Śrī Caitanya Mahāprabhu is very much to be appreciated. Such behavior is calculated to be ajñāta-sukṛti, or pious activities that one executes unknowingly. Thus Śrī Caitanya Mahāprabhu very tactfully gave Prakāśānanda Sarasvatī an opportunity to advance in ajñāta-sukṛti so that in the future he might actually become a Vaiṣṇava sannyāsī.

Adi TEXT 7.66

puchila, tomāra nāma 'śrī-kṛṣṇa-caitanya'

keśava-bhāratīra śiṣya, tāte tumi dhanya //CC Adi, 7.66//

SYNONYMS

puchila—inquired; tomāra—Your; nāma—name; śrī-kṛṣṇa-caitanya—the name Śrī Kṛṣṇa Caitanya; keśava-bhāratīra śiṣya—You are a disciple of Keśava Bhāratī; tāte—in that connection; tumi—You are; dhanya—glorious.

TRANSLATION

Prakāśānanda Sarasvatī then said: "I understand that Your name is Śrī Kṛṣṇa Caitanya. You are a disciple of Śrī Keśava Bhāratī, and therefore You are glorious.

Adi TEXT 7.67

sāmpradāyika sannyāsī tumi, raha ei grāme

ki kāraṇe āmā-sabāra nā kara darśane //CC Adi, 7.67//

SYNONYMS

sāmpradāyika—of the community; sannyāsī—Māyāvādī sannyāsi; tumi—You are; raha—live; ei—this; grāme—in Vārāṇasī; ki kāraṇe—for what reason; āmā-sabāra—with us; nā—do not; kara—endeavor; darśane—to mix.

TRANSLATION

"You belong to our Śāṅkara-sampradāya and live in our village, Vārāṇasī. Why then do You not associate with us? Why is it that You avoid even seeing us?

PURPORT

A Vaiṣṇava sannyāsī or a Vaiṣṇava in the second stage of advancement in spiritual knowledge can understand four principles-namely, the Supreme Personality of Godhead, the devotees, the innocent and the jealous-and he behaves differently with each. He tries to increase his love for Godhead, make friendship with devotees and preach Kṛṣṇa consciousness among the innocent, but he avoids the jealous who are envious of the Kṛṣṇa consciousness movement. Lord Caitanya Mahāprabhu Himself exemplified such behavior, and this is why Prakāśānanda Sarasvatī inquired why He did not associate or even talk with them. Caitanya Mahāprabhu confirmed by example that a preacher of the Kṛṣṇa consciousness movement generally should not waste his time talking with Māyāvādī sannyāsīs, but when there are arguments on the basis of śāstra, a Vaiṣṇava must come forward to talk and defeat them in philosophy.

According to Māyāvādī sannyāsīs, only one who takes sannyāsa in the disciplic succession from Śaṅkarācārya is a Vedic sannyāsī. Sometimes it is challenged that the sannyāsīs who are preaching in the Kṛṣṇa consciousness movement are not genuine because they do not belong to brāhmaṇa families, for Māyāvādīs do not offer sannyāsa to one who does not belong to a brāhmaṇa family by birth. Unfortunately, however, they do not know that at present everyone is born a śūdra (kalau śūdra-sambhavaḥ). It is to be understood that there are no brāhmaṇas in this age because those who claim to be brāhmaṇas simply on the basis of birthright do not have the brahminical qualifications. However, even if one is born in a non-brāhmaṇa family, if he has the brahminical qualifications he should be accepted as a brāhmaṇa, as confirmed by Śrīla Nārada Muni and the great saint Śrīdhara Svāmī. This is also stated in Śrīmad-Bhāgavatam. Both Nārada and Śrīdhara Svāmī completely agree that one cannot be a brāhmaṇa by birthright but must possess the qualities of a brāhmaṇa. Thus in our Kṛṣṇa consciousness movement we never offer the sannyāsa order to a person whom we do not find to be qualified in terms of the prescribed brahminical principles. Although it is a fact that unless one is a brāhmaṇa he cannot become a sannyāsī, it is not a valid principle that an unqualified man who is born in a brāhmaṇa family is a brāhmaṇa whereas a brahminically qualified person born in a non-brāhmaṇa family cannot be accepted. The Kṛṣṇa consciousness movement strictly follows the injunctions of Śrīmad-Bhāgavatam, avoiding misleading heresy and manufactured conclusions.

Adi TEXT 7.68

sannyāsī ha-iyā kara nartana-gāyana

bhāvuka saba saṅge lañā kara saṅkīrtana //CC Adi, 7.68//

SYNONYMS

sannyāsī—the renounced order of life; ha-iyā—accepting; kara—You do; nartana-gāyana—dancing and chanting; bhāvuka—fanatics; saba—all; saṅge—in Your company; lañā—accepting them; kara—You do; saṅkīrtana—chanting of the holy name of the Lord.

TRANSLATION

"You are a sannyāsī. Why then do You indulge in chanting and dancing, engaging in Your saṅkīrtana movement in the company of fanatics?"

PURPORT

This is a challenge by Prakāśānanda Sarasvatī to Śrī Caitanya Mahāprabhu. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura writes in his Anubhāṣya that Śrī Caitanya Mahāprabhu, who is the object of Vedānta philosophical research, has very kindly determined who is an appropriate candidate for study of Vedānta philosophy. The first qualification of such a candidate is expressed by Śrī Caitanya Mahāprabhu in His Śikṣāṣṭaka:

ṭṭṇād api sunīcena

taror iva sahiṣṇunā

amāninā mānadena

kīrtanīyaḥ sadā hariḥ

This statement indicates that one can hear or speak about Vedānta philosophy through the disciplic succession. One must be very humble and meek, more tolerant than a tree and more humble than the grass. One should not claim respect for himself but should be prepared to give all respect to others. One must have these qualifications to be eligible to understand Vedic knowledge.

Adi TEXT 7.69

vedānta-paṭhana, dhyāna,--sannyāsīra dharma

tāhā chāḍi' kara kene bhāvukera karma //CC Adi, 7.69//

SYNONYMS

vedānta-paṭhana—studying Vedānta philosophy; dhyāna—meditation; sannyāsīra—of a sannyāsī; dharma—duties; tāhā chāḍī'-giving them up; kara—You do; kene—why; bhāvukera—of the fanatics; karma—activities.

TRANSLATION

"Meditation and the study of Vedānta are the sole duties of a sannyāsī. Why do You abandon these to dance with fanatics?"

PURPORT

As explained in regard to verse 41, Māyāvādī sannyāsīs do not approve of chanting and dancing. Prakāśānanda Sarasvatī, like Sārvabhauma Bhaṭṭācārya, misunderstood Śrī Caitanya Mahāprabhu to be a misled young sannyāsī, and therefore he asked Him why He indulged in the association of fanatics instead of executing the duty of a sannyāsī.

Adi TEXT 7.70

prabhāve dekhiye tomā sākṣāt nārāyaṇa

hīnācāra kara kene, ithe ki kāraṇa //CC Adi, 7.70//

SYNONYMS

prabhāve—in Your opulence; dekhiye—I see; tomā—You; sākṣāt—directly; nārāyaṇa—the Supreme Personality of Godhead; hīna-ācāra—lower-class behavior; kara—You do; kene—why; ithe—in this; ki—what is; kāraṇa—reason.

TRANSLATION

"You look as brilliant as if You were Nārāyaṇa Himself. Will You kindly explain the reason that You have adopted the behavior of lower-class people?"

PURPORT

Due to renunciation, Vedānta study, meditation and the strict regulative principles of their daily routine, Māyāvādī sannyāsīs are certainly in a position to execute pious activities. Thus Prakāśānanda Sarasvatī, on account of his piety, could understand that Caitanya Mahāprabhu was not an ordinary person but the Supreme Personality of Godhead. Sākṣāt nārāyaṇa: he considered Him to be Nārāyaṇa Himself. Māyāvādī sannyāsīs address one another as Nārāyaṇa because they think that they are all going to be Nārāyaṇa or merge with

Nārāyaṇa in the next life. Prakāśānanda Sarasvatī appreciated that Caitanya Mahāprabhu had already directly become Nārāyaṇa and did not need to wait until His next life. One difference between the Vaiṣṇava and Māyāvādī philosophies is that Māyāvādī philosophers think that after giving up their bodies they are going to become Nārāyaṇa by merging with His body, whereas Vaiṣṇava philosophers understand that after the body dies they are going to have a transcendental, spiritual body in which to associate with Nārāyaṇa.

Adi TEXT 7.71

prabhu kahe--śuna, śrīpāda, ihāra kāraṇa

guru more mūrkhā dekhi' karila śāsana //CC Adi, 7.71//

SYNONYMS

prabhu kahe—the Lord replied; śuna—kindly hear; śrīpāda—Your Holiness; ihāra—of this; kāraṇa—reason; guru—My spiritual master; more—Me; mūrkhā—fool; dekhi'-understanding; karila—he did; śāsana—chastisement.

TRANSLATION

Śrī Caitanya Mahāprabhu replied to Prakāśānanda Sarasvatī, "My dear sir, kindly hear the reason. My spiritual master considered Me a fool, and therefore he chastised Me.

PURPORT

When Prakāśānanda Sarasvatī inquired from Lord Caitanya Mahāprabhu why He neither studied Vedānta nor performed meditation, Lord Caitanya presented Himself as a number one fool in order to indicate that the present age, Kali-yuga, is an age of fools and rascals in which it is not possible to obtain perfection simply by reading Vedānta philosophy and meditating. The śāstras strongly recommend:.

harer nāma harer nāma

harer nāmaiva kevalam

kalau nāsty eva nāsty eva

nāsty eva gatir anyathā

"In this age of quarrel and hypocrisy the only means of deliverance is the chanting of the holy names of the Lord. There is no other way. There is no other way. There is no other way." People in general in Kali-yuga are so fallen that it is not possible for them to obtain perfection simply by studying the Vedānta-sūtra. One should therefore seriously take to the constant chanting of the holy name of the Lord.

Adi TEXT 7.72

mūrkhā tumi, tomāra nāhika vedāntādhikāra

'kṛṣṇa-mantra' japa sadā,--ei mantra-sāra //CC Adi, 7.72//

SYNONYMS

mūrkhā tumi—You are a fool; tomāra—Your; nāhika—there is not; vedānta—Vedānta philosophy; adhikāra—qualification to study; kṛṣṇa-mantra—the hymn of Kṛṣṇa (Hare Kṛṣṇa); japa—chant; sadā—always; ei—this; mantra—hymn; sāra—essence of all Vedic knowledge.

TRANSLATION

" 'You are a fool,' he said. 'You are not qualified to study Vedānta philosophy, and therefore You must always chant the holy name of Kṛṣṇa. This is the essence of all mantras, or Vedic hymns.

PURPORT

Śrī Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja comments in this connection, "One can become perfectly successful in the mission of his life if he acts exactly according to the words he hears from the mouth of his spiritual master." This acceptance of the words of the spiritual master is called śrauta-vākya, which indicates that the disciple must carry out the spiritual master's instructions without deviation. Śrīla Viśvanātha Cakravartī Ṭhākura remarks in this connection that a disciple must accept the words of his spiritual master as his life and soul. Śrī Caitanya Mahāprabhu here confirms this by saying that since His spiritual master ordered Him only to chant the holy name of Kṛṣṇa, He always chanted the Hare Kṛṣṇa mahā-mantra according to this direction ('kṛṣṇa-mantra' japa sadā,--ei mantra-sāra).

Kṛṣṇa is the origin of everything. Therefore when a person is fully Kṛṣṇa conscious it is to be understood that his relationship with Kṛṣṇa has been fully

confirmed. Lacking Kṛṣṇa consciousness, one is only partially related with Kṛṣṇa and is therefore not in his constitutional position. Although Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead Kṛṣṇa, the spiritual master of the entire universe, He nevertheless took the position of a disciple in order to teach by example how a devotee should strictly follow the orders of a spiritual master in executing the duty of always chanting the Hare Kṛṣṇa mahā-mantra. One who is very much attracted to the study of Vedānta philosophy must take lessons from Śrī Caitanya Mahāprabhu. In this age, no one is actually competent to study Vedānta, and therefore it is better that one chant the holy name of the Lord, which is the essence of all Vedic knowledge, as Kṛṣṇa Himself confirms in the Bhagavad-gītā (15.15):

vedaiś ca sarvair aham eva vedyo

vedānta-kṛd veda-vid eva cāham

"By all the Vedas, I am to be known. Indeed, I am the compiler of Vedānta, and I am the knower of the Vedas."

Only fools give up the service of the spiritual master and think themselves advanced in spiritual knowledge. In order to check such fools, Caitanya Mahāprabhu Himself presented the perfect example of how to be a disciple. A spiritual master knows very well how to engage each disciple in a particular duty, but if a disciple, thinking himself more advanced than his spiritual master, gives up his orders and acts independently, he checks his own spiritual progress. Every disciple must consider himself completely unaware of the science of Kṛṣṇa and must always be ready to carry out the orders of the spiritual master to become competent in Kṛṣṇa consciousness. A disciple should always remain a fool before his spiritual master. Therefore sometimes pseudospiritualists accept a spiritual master who is not even fit to become a disciple because they want to keep him under their control. This is useless for spiritual realization.

One who imperfectly knows Kṛṣṇa consciousness cannot know Vedānta philosophy. A showy display of Vedānta study without Kṛṣṇa consciousness is a feature of the external energy, māyā, and as long as one is attracted by the inebrieties of this ever-changing material energy, he deviates from devotion to the Supreme Personality of Godhead. An actual follower of Vedānta philosophy is a devotee of Lord Viṣṇu, who is the greatest of the great and the maintainer of the entire universe. Unless one surpasses the field of activities in service to the limited, one cannot reach the unlimited. Knowledge of the unlimited is actual

brahma-jñāna, or knowledge of the Supreme. Those who are addicted to fruitive activities and speculative knowledge cannot understand the value of holy name of Lord Kṛṣṇa, which is always completely pure, eternally liberated and full of spiritual bliss. One who has taken shelter of the holy name of the Lord, which is identical with the Lord, does not have to study Vedānta philosophy, for he has already completed all such study.

One who is unfit to chant the holy name of Kṛṣṇa but thinks that the holy name is different from Kṛṣṇa and thus takes shelter of Vedānta study in order to understand Him must be considered a number one fool, as confirmed by Caitanya Mahāprabhu by His personal behavior, and philosophical speculators who want to make Vedānta philosophy an academic career are also considered to be within the material energy. A person who always chants the holy name of the Lord, however, is already beyond the ocean of nescience, and thus even a person born in a low family who engages in chanting the holy name of the Lord is considered to be beyond the study of Vedānta philosophy. In this connection Śrīmad-Bhāgavatam (3.33.7) states:

aho bata śva-paco 'to garīyān

yaj-jihvāgre vartate nāma tubhyam

tepus tapas te juhuvuḥ sasnur āryā

brahmānūcur nāma grṇanti ye te

"If a person born in a family of dog-eaters takes to the chanting of the holy name of Kṛṣṇa, it is to be understood that in his previous life he must have executed all kinds of austerities and penances and performed all the Vedic yajñas." Another quotation states:

ṛg-vedo 'tha yajur-vedaḥ sāma-vedo 'py atharvaṇaḥ

adhītās tena yenoktaṁ harir ity akṣara-dvayam

"A person who chants the two syllables ha-ri has already studied the four Vedas-Sāma, Ṛg, Yajur and Atharva."

Taking advantage of these verses, there are some sahajiyās who, taking everything very cheaply, consider themselves elevated Vaiṣṇavas but do not care even to touch the Vedānta-sūtra or Vedānta philosophy. A real Vaiṣṇava should, however, study Vedānta philosophy, but if after studying Vedānta one does not

adopt the chanting of the holy name of the Lord, he is no better than a Māyāvādī. Therefore, one should not be a Māyāvādī, yet one should not be unaware of the subject matter of Vedānta philosophy. Indeed, Caitanya Mahāprabhu exhibited His knowledge of Vedānta in His discourses with Prakāśānanda Sarasvatī. Thus it is to be understood that a Vaiṣṇava should be completely conversant with Vedānta philosophy, yet he should not think that studying Vedānta is all in all and therefore be unattached to the chanting of the holy name. A devotee must know the importance of simultaneously understanding Vedānta philosophy and chanting the holy names. If by studying Vedānta one becomes an impersonalist, he has not been able to understand Vedānta. This is confirmed in the Bhagavad-gītā (15.15). Vedānta means "the end of knowledge." The ultimate end of knowledge is knowledge of Kṛṣṇa, who is identical with His holy name. Cheap Vaiṣṇavas (sahajiyās) do not care to study the Vedānta philosophy as commented upon by the four ācāryas. In the Gauḍīya-sampradāya there is a Vedānta commentary called the Govinda-bhāṣya, but the sahajiyās consider such commentaries to be untouchable philosophical speculation, and they consider the ācāryas to be mixed devotees. Thus they clear their way to hell.

Adi TEXT 7.73

kṛṣṇa-mantra haite habe saṁsāra-mocana

kṛṣṇa-nāma haite pābe kṛṣṇera caraṇa //CC Adi, 7.73//

SYNONYMS

kṛṣṇa-mantra—the chanting of the Hare Kṛṣṇa mahā-mantra; haite—from; habe—it will be; saṁsāra—material existence; mocana—deliverance; kṛṣṇa-nāma—the holy name of Lord Kṛṣṇa; haite—from; pābe—one will get; kṛṣṇera—of Lord Kṛṣṇa; caraṇa—lotus feet.

TRANSLATION

"Simply by chanting the holy name of Kṛṣṇa one can obtain freedom from material existence. Indeed, simply by chanting the Hare Kṛṣṇa mantra one will be able to see the lotus feet of the Lord.

PURPORT

In his Anubhāṣya, Śrī Bhaktisiddhānta Sarasvatī Gosvāmī says that the actual effect that will be visible as soon as one achieves transcendental knowledge is that he will immediately become free from the clutches of māyā and fully

engage in the service of the Lord. Unless one serves the Supreme Personality of Godhead Mukunda, one cannot become free from fruitive activities under the external energy. However, when one chants the holy name of the Lord offenselessly, one can realize a transcendental position that is completely aloof from the material conception of life. Rendering service to the Lord, a devotee relates to the Supreme Personality of Godhead in one of five relationships—namely, śānta, dāsyā, sakhyā, vātsalya or mādhyā—and thus he relishes transcendental bliss in that relationship. Such a relationship certainly transcends the body and mind. When one realizes that the holy name of the Lord is identical with the Supreme Person, he becomes completely eligible to chant the holy name of the Lord. Such an ecstatic chanter and dancer must be considered to have a direct relationship with the Lord.

According to the Vedic principles, there are three stages of spiritual advancement, namely, sambandha-jñāna, abhidheya and prayojana. Sambandha-jñāna refers to establishing one's original relationship with the Supreme Personality of Godhead, abhidheya refers to acting according to that constitutional relationship, and prayojana is the ultimate goal of life, which is to develop love of Godhead (premā pum-artha mahān). If one adheres to the regulative principles under the order of the spiritual master, he very easily achieves the ultimate goal of his life. A person who is addicted to the chanting of the Hare Kṛṣṇa mantra very easily gets the opportunity to serve the Supreme Personality of Godhead directly. There is no need for such a person to understand the grammatical jugglery in which Māyāvādī sannyāsīs generally indulge. Śrī Śaṅkarācārya also stressed this point: na hi na hi rakṣati ḍukṛṇ karaṇe. "Simply by juggling grammatical suffixes and prefixes one cannot save himself from the clutches of death." The grammatical word jugglers cannot bewilder a devotee who engages in chanting the Hare Kṛṣṇa mahā-mantra. Simply addressing the energy of the Supreme Lord as Hare and the Lord Himself as Kṛṣṇa very soon situates the Lord within the heart of the devotee. By thus addressing Rādhā and Kṛṣṇa, one directly engages in His Lordship's service. The essence of all revealed scriptures and all knowledge is present when one addresses the Lord and His energy by the Hare Kṛṣṇa mantra, for this transcendental vibration can completely liberate a conditioned soul and directly engage him in the service of the Lord.

Śrī Caitanya Mahāprabhu presented Himself as a grand fool, yet He maintained that all the words that He had heard from His spiritual master strictly followed the principles stated by Vyāsadeva in Śrīmad-Bhāgavatam (1.7.6).

anarthopaśamaṁ sākṣād

bhakti-yogam adhokṣaje

lokasyājānato vidvāṁś

cakre sātvata-saṁhitām

"The material miseries of a living entity, which are superfluous to him, can be directly mitigated by the linking process of devotional service. But the mass of people do not know this, and therefore the learned Vyāsadeva compiled this Vedic scripture [Śrīmad-Bhāgavatam], which is in relation to the Supreme Truth." One can overcome all misconceptions and entanglement in the material world by practicing bhakti-yoga, and therefore Vyāsadeva, acting on the instruction of Śrī Nārada, has very kindly introduced Śrīmad-Bhāgavatam to relieve the conditioned souls from the clutches of māyā. Lord Caitanya's spiritual master instructed Him, therefore, that one must read Śrīmad-Bhāgavatam regularly and with scrutiny to gradually become attached to the chanting of the Hare Kṛṣṇa mahā-mantra.

The holy name and the Lord are identical. One who is completely free from the clutches of māyā can understand this fact. This knowledge, which is achieved by the mercy of the spiritual master, places one on the supreme transcendental platform. Śrī Caitanya Mahāprabhu presented Himself as a fool because prior to accepting the shelter of a spiritual master He could not understand that simply by chanting one can be relieved from all material conditions. But as soon as He became a faithful servant of His spiritual master and followed his instructions, He very easily saw the path of liberation. Śrī Caitanya Mahāprabhu's chanting of the Hare Kṛṣṇa mantra must be understood to be devoid of all offenses. The ten offenses against the holy name are as follows: (1) to blaspheme a devotee of the Lord, (2) to consider the Lord and the demigods to be on the same level or to think that there are many gods, (3) to neglect the orders of the spiritual master, (4) to minimize the authority of scriptures (Vedas), (5) to interpret the holy name of God, (6) to commit sins on the strength of chanting, (7) to instruct the glories of the Lord's name to the unfaithful, (8) to compare the chanting of the holy name with material piety, (9) to be inattentive while chanting the holy name, and (10) to be attached to material things in spite of chanting the holy name.

Adi TEXT 7.74

nāma vinu kali-kāle nāhi āra dharma

sarva-mantra-sāra nāma, ei śāstra-marma //CC Adi, 7.74//

SYNONYMS

nāma—the holy name; vinu—without; kali-kāle—in this Age of Kali; nāhi—there is none; āra—or any alternative; dharma—religious principle; sarva—all; mantra—hymns; sāra—essence; nāma—the holy name; ei—this is; śāstra—revealed scriptures; marma—purport.

TRANSLATION

" 'In this Age of Kali there is no religious principle other than the chanting of the holy name, which is the essence of all Vedic hymns. This is the purport of all scriptures.'

PURPORT

The principles of the paramparā system were strictly honored in previous ages—Satya-yuga, Tretā-yuga and Dvāpara-yuga—but in the present age, Kali-yuga, people neglect the importance of this system of śrauta-paramparā, or receiving knowledge by disciplic succession. In this age, people are prepared to argue that they can understand that which is beyond their limited knowledge and perception through so-called scientific observations and experiments, not knowing that actual truth comes down to man from authorities. This argumentative attitude is against the Vedic principles, and it is very difficult for one who adopts it to understand that the holy name of Kṛṣṇa is as good as Kṛṣṇa Himself. Since Kṛṣṇa and His holy name are identical, the holy name is eternally pure and beyond material contamination. It is the Supreme Personality of Godhead as a transcendental vibration. The holy name is completely different from material sound, as confirmed by Narottama dāsa Ṭhākura: *golokera prema-dhana, hari-nāma-saṅkīrtana*. The transcendental vibration of hari-nāma-saṅkīrtana is imported from the spiritual world. Thus although materialists who are addicted to experimental knowledge and the so-called "scientific method" cannot place their faith in the chanting of the Hare Kṛṣṇa mahā-mantra, it is a fact that simply by chanting the Hare Kṛṣṇa mantra offenselessly one can be freed from all subtle and gross material conditions. The spiritual world is called *Vaikuṇṭha*, which means "without anxiety." In the material world everything is full of anxiety (*kuṇṭha*), whereas in the spiritual world (*Vaikuṇṭha*) everything is free from anxiety. Therefore those who are afflicted by a combination of anxieties cannot understand the Hare Kṛṣṇa mantra, which is free from all anxiety. In the present age the vibration of the Hare Kṛṣṇa mahā-mantra is the

only process that is in a transcendental position, beyond material contamination. Since the holy name can deliver a conditioned soul, it is explained here to be sarva-mantra-sāra, the essence of all Vedic hymns.

A name that represents an object of this material world may be subjected to arguments and experimental knowledge, but in the absolute world a name and its owner, the fame and the famous, are identical, and similarly the qualities, pastimes and everything else pertaining to the Absolute are also absolute. Although Māyāvādīs profess monism, they differentiate between the holy name of the Supreme Lord and the Lord Himself. For this offense of nāmāparādhā they gradually glide down from their exalted position of brahma-jñāna, as confirmed in Śrīmad-Bhāgavatam (10.2.32):

āruhya kṛcchreṇa param padam tataḥ

patanty adho 'nādr̥ta-yuṣmad-aṅghrayaḥ

Although by severe austerities they rise to the exalted position of brahma-jñāna, they nevertheless fall down due to imperfect knowledge of the Absolute Truth. Although they profess to understand the Vedic mantra sarvaṁ khalv idaṁ brahma (Chāndogya Upaniṣad 3.14.1), which means "Everything is brahman," they are unable to understand that the holy name is also brahman. If they regularly chant the mahā-mantra, however, they can be relieved from this misconception. Unless one properly takes shelter of the holy name, he cannot be relieved from the offensive stage in chanting the holy name.

Adi TEXT 7.75

eta bali' eka śloka śikhāila more

kaṇṭhe kari' ei śloka kariha vicāre //CC Adi, 7.75//

SYNONYMS

eta bali'-saying this; eka śloka—one verse; śikhāila—taught; more—Me; kaṇṭhe—in the throat; kari'-keeping; ei—this; śloka—verse; kariha—You should do; vicāre—in consideration.

TRANSLATION

"After describing the potency of the Hare Kṛṣṇa mahā-mantra, My spiritual master taught Me another verse, advising Me to always keep it within My throat.

Adi TEXT 7.76

harer nāma harer nāma

harer nāmaiva kevalam

kalau nāsty eva nāsty eva

nāsty eva gatiḥ anyathā //CC Adi, 7.76//

SYNONYMS

hareḥ nāma—the holy name of the Lord; hareḥ nāma—the holy name of the Lord; hareḥ nāma—the holy name of the Lord; eva—certainly; kevalam—only; kalau—in this Age of Kali; na asti—there is none; eva—certainly; na asti—there is none; eva—certainly; na asti—there is none; eva—certainly; gatiḥ—progress; anyathā—otherwise.

TRANSLATION

" 'For spiritual progress in this Age of Kali, there is no alternative, there is no alternative, there is no alternative to the holy name, the holy name, the holy name of the Lord.'

PURPORT

For progress in spiritual life, the śāstras recommend meditation in Satya-yuga, sacrifice for the satisfaction of Lord Viṣṇu in Tretā-yuga and gorgeous worship of the Lord in the temple in Dvāpara-yuga, but in the Age of Kali one can achieve spiritual progress only by chanting the holy name of the Lord. This is confirmed in various scriptures. In Śrīmad-Bhāgavatam there are many references to this fact. In the Twelfth Canto (12.3.51) it is said, kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet: In the Age of Kali there are many faults, for people are subjected to many miserable conditions, yet in this age there is one great benediction—simply by chanting the Hare Kṛṣṇa mantra one can be freed from all material contamination and thus be elevated to the spiritual world. The Nārada-pañcarātra also praises the Hare Kṛṣṇa mahā-mantra as follows:

trayo vedāḥ ṣaḍ-aṅgāni

chandāmsi vividhāḥ surāḥ

sarvam aṣṭākṣarāntaḥstham

yac cānyad api vān-mayam

sarva-vedānta-sārārthaḥ

saṁsārārṇava-tāraṇaḥ

"The essence of all Vedic knowledge-comprehending the three kinds of Vedic activity [karma-kāṇḍa, jñāna-kāṇḍa and upāsanā-kāṇḍa], the chandas, or Vedic hymns, and the processes for satisfying the demigods-is included in the eight syllables Hare Kīṣṇa, Hare Kṛṣṇa. This is the reality of all Vedānta. The chanting of the holy name is the only means to cross the ocean of nescience." Similarly, the Kali-santarāṇa Upaniṣad states, "Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare-these sixteen names composed of thirty-two syllables are the only means to counteract the evil effects of Kali-yuga. In all the Vedas it is seen that to cross the ocean of nescience there is no alternative to the chanting of the holy name." Similarly, Śrī Madhvācārya, while commenting upon the Muṇḍaka Upaniṣad, has said:

dvāparīyair janair viṣṇuḥ

pañcarātrais tu kevalaiḥ

kalau tu nāma-mātreṇa

pūjyate bhagavān hariḥ

"In the Dvāpara-yuga one could satisfy Kṛṣṇa or Viṣṇu only by worshiping Him gorgeously according to the pañcarātrikī system, but in the Age of Kali one can satisfy and worship the Supreme Personality of Godhead Hari simply by chanting the holy name." In his Bhakti-sandarbhā (verse 284), Śrīla Jīva Gosvāmī strongly emphasizes the chanting of the holy name of the Lord as follows:

nanu bhagavan-nāmātmakā eva mantrāḥ, tatra viśeṣeṇa namaḥ-śabdādy-
alaṅkṛtāḥ śrī-bhagavatā śrīmad-ṛṣibhiś cāhita-śakti-viśeṣāḥ, śrī-bhagavatā samam
ātma-sambandha-viśeṣa-pratipādakāś ca tatra kevalāni śrī-bhagavan-nāmāny api
nirapekṣāny eva parama-puruṣārtha-phala-paryanta-dāna-samarthāni tato
mantreṣu nāmato 'py adhika-sāmarthyē labdhe katham dīkṣādy-apekṣā. ucyate-
yady api svarūpato nāsti, tathāpi prāyaḥ svabhāvato dehādi-sambandhena
kadarya-śīlānām vikṣipta-cittānām janānām tat-saṅkocī-karaṇāya śrīmad-ṛṣi-
prabhṛtibhir atrārcana-mārge kvacit kvacit kācit kācin maryādā sthāpitāsti.

Śrīla Jīva Gosvāmī states that the substance of all the Vedic mantras is the chanting of the holy name of the Lord. Every mantra begins with the prefix nama om̐ and eventually addresses by name the Supreme Personality of Godhead. By the supreme will of the Lord there is a specific potency in each and every mantra chanted by great sages like Nārada Muni and other ṛṣis. Chanting the holy name of the Lord immediately renovates the transcendental relationship of the living being with the Supreme Lord.

To chant the holy name of the Lord, one need not depend upon other paraphernalia, for one can immediately get all the desired results of connecting or linking with the Supreme Personality of Godhead. It may therefore be questioned why there is a necessity for initiation or further spiritual activities in devotional service for one who engages in the chanting of the holy name of the Lord. The answer is that although it is correct that one who fully engages in chanting the holy name need not depend upon the process of initiation, generally a devotee is addicted to many abominable material habits due to material contamination from his previous life. In order to get quick relief from all these contaminations, it is required that one engage in the worship of the Lord in the temple. The worship of the Deity in the temple is essential to reduce one's restlessness due to the contaminations of conditioned life. Thus Nārada, in his pāñcarātrikī-vidhi, and other great sages have sometimes stressed that since every conditioned soul has a bodily concept of life aimed at sense enjoyment, to restrict this sense enjoyment the rules and regulations for worshiping the Deity in the temple are essential. Śrīla Rūpa Gosvāmī has described that the holy name of the Lord can be chanted by liberated souls, but almost all the souls we have to initiate are conditioned. It is advised that one chant the holy name of the Lord without offenses and according to the regulative principles, yet due to their past bad habits they violate these rules and regulations. Thus the regulative principles for worship of the Deity are also simultaneously essential.

Adi TEXT 7.77

ei ājñā pāñā nāma la-i anukṣaṇa

nāma laite laite mora bhrānta haila mana //CC Adi, 7.77//

SYNONYMS

ei—this; ājñā—order; pāñā—receiving; nāma—the holy name; la-i—chant; anukṣaṇa—always; nāma—the holy name; laite—accepting; laite—accepting; mora—My; bhrānta—bewilderment; haila—taking place; mana—in the mind.

TRANSLATION

"Since I received this order from My spiritual master, I always chant the holy name, but I think that by chanting and chanting the holy name I have been bewildered.

Adi TEXT 7.78

dhairya dharite nāri, hailāma unmatta

hāsi, kāndi, nāci, gāi, yaiche madamatta //CC Adi, 7.78//

SYNONYMS

dhairya—patience; dharite—capturing; nāri—unable to take; hailāma—I have become; unmatta—mad after it; hāsi—laugh; kāndi—cry; nāci—dance; gāi—sing; yaiche—as much as; madamatta—madman.

TRANSLATION

"While chanting the holy name of the Lord in pure ecstasy, I lose myself, and thus I laugh, cry, dance and sing just like a madman.

Adi TEXT 7.79

tabe dhairya dhari' mane kariluṅ vicāra

kṛṣṇa-nāme jñānācchanna ha-ila āmāra //CC Adi, 7.79//

SYNONYMS

tabe—thereafter; dhairya—patience; dhari'-accepting; mane—in the mind; kariluṅ—I did; vicāra—consideration; kṛṣṇa-nāme—in the holy name of Kṛṣṇa; jñāna ācchanna—covering of My knowledge; ha-ila—has become; āmāra—of Me.

TRANSLATION

"Collecting My patience, therefore, I began to consider that chanting the holy name of Kṛṣṇa had covered all My spiritual knowledge.

PURPORT

Śrī Caitanya Mahāprabhu hints in this verse that to chant the holy name of Kṛṣṇa

one does not need to speculate on the philosophical aspects of the science of God, for one automatically becomes ecstatic and without consideration immediately chants, dances, laughs, cries and sings just like a madman.

Adi TEXT 7.80

pāgala ha-ilāṇ āmi, dhairya nāhi mane

eta cinti' nivediluṇ gurura caraṇe //CC Adi, 7.80//

SYNONYMS

pāgala—madman; ha-ilāṇ—I have become; āmi—I; dhairya—patience; nāhi—not; mane—in the mind; eta—thus; cinti'-considering; nivediluṇ—I submitted; gurura—of the spiritual master; caraṇe—at his lotus feet.

TRANSLATION

"I saw that I had become mad by chanting the holy name, and I immediately submitted this at the lotus feet of my spiritual master.

PURPORT

Śrī Caitanya Mahāprabhu, as an ideal teacher, shows us how a disciple should deal with his spiritual master. Whenever there is doubt regarding any point, he should refer the matter to his spiritual master for clarification. Śrī Caitanya Mahāprabhu said that while chanting and dancing He had developed the kind of mad ecstasy that is possible only for a liberated soul. Yet even in His liberated position, He referred everything to His spiritual master whenever there were doubts. Thus in any condition, even when liberated, we should never think ourselves independent of the spiritual master, but must refer to him as soon as there is some doubt regarding our progressive spiritual life.

Adi TEXT 7.81

kibā mantra dilā, gosāṇi, kibā tāra bala

japite japite mantra karila pāgala //CC Adi, 7.81//

SYNONYMS

kibā—what kind of; mantra—hymn; dilā—you have given; gosāṇi—My lord; kibā—what is; tāra—its; bala—strength; japite—chanting; japite—chanting;

mantra—the hymn; karila—has made Me; pāgala—madman.

TRANSLATION

" 'My dear lord, what kind of mantra have you given Me? I have become mad simply by chanting this mahā-mantra!

PURPORT

Śrī Caitanya Mahāprabhu prays in His Śikṣāṣṭaka:

yugāyitaṁ nimeṣeṇa

cakṣuṣā prāvṛṣāyitaṁ

śūnyāyitaṁ jagat sarvaṁ

govinda-viraheṇa me

"O Govinda! Feeling Your separation, I am considering a moment to be like twelve years or more. Tears are flowing from my eyes like torrents of rain, and I am feeling all vacant in the world in Your absence." It is the aspiration of a devotee that while he chants the Hare Kṛṣṇa mahā-mantra his eyes will fill with tears, his voice falter and his heart throb. These are good signs in chanting the holy name of the Lord. In ecstasy, one should feel the entire world to be vacant without the presence of Govinda. This is a sign of separation from Govinda. In material life we are all separated from Govinda and are absorbed in material sense gratification. Therefore, when one comes to his senses on the spiritual platform he becomes so eager to meet Govinda that without Govinda the entire world becomes a vacant place.

Adi TEXT 7.82

hāsāya, nācāya, more karāya krandana

eta śuni' guru hāsi balilā vacana //CC Adi, 7.82//

SYNONYMS

hāsāya—it causes Me to laugh; nācāya—it causes Me to dance; more—unto Me; karāya—it causes; krandana—crying; eta—thus; śuni'-hearing; guru—My spiritual master; hāsi—smiling; balilā—said; vacana—words.

TRANSLATION

" 'Chanting the holy name in ecstasy causes Me to dance, laugh and cry.' When My spiritual master heard all this, he smiled and then began to speak.

PURPORT

When a disciple very perfectly makes progress in spiritual life, this gladdens the spiritual master, who then also smiles in ecstasy, thinking, "How successful my disciple has become!" He feels so glad that he smiles as he enjoys the progress of the disciple, just as a smiling parent enjoys the activities of a child who is trying to stand up or crawl perfectly.

Adi TEXT 7.83

kṛṣṇa-nāma-mahā-mantrera ei ta' svabhāva

yei jape, tāra kṛṣṇe upajaye bhāva //CC Adi, 7.83//

SYNONYMS

kṛṣṇa-nāma—the holy name of Kṛṣṇa; mahā-mantrera—of the supreme hymn; ei ta'-this is its; svabhāva—nature; yei—anyone; jape—chants; tāra—his; kṛṣṇe—unto Kṛṣṇa; upajaye—develops; bhāva—ecstasy.

TRANSLATION

It is the nature of the Hare Kṛṣṇa mahā-mantra that anyone who chants it immediately develops his loving ecstasy for Kṛṣṇa.

PURPORT

In Bhagavad-gītā it is said:

ahaṁ sarvasya prabhavo

mattaḥ sarvaṁ pravartate

iti matvā bhajante mām

budhā bhāva-samanvitāḥ

"I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who know this perfectly engage in My devotional service and worship Me with all their hearts." (Bg. 10.8) In this verse it is explained that one who chants the Hare Kṛṣṇa mantra develops bhava, ecstasy, which is the point at

which revelation begins. It is the preliminary stage in developing one's original love for God. A neophyte disciple begins by hearing and chanting, associating with devotees and practicing the regulative principles, and thus he vanquishes all of his unwanted bad habits. In this way he develops attachment for Kṛṣṇa and cannot forget Kṛṣṇa even for a moment. Bhāva is almost the successful stage of spiritual life. A sincere student aurally receives the holy name from the spiritual master, and after being initiated he follows the regulative principles given by the spiritual master. When the holy name is properly served in this way, automatically the spiritual nature of the holy name spreads; in other words, the devotee becomes qualified in offenselessly chanting the holy name. When one is completely fit to chant the holy name in this way, he is eligible to make disciples all over the world, and he actually becomes jagad-guru. Then the entire world, under his influence, begins to chant the holy names of the Hare Kṛṣṇa mahā-mantra. Thus all the disciples of such a spiritual master increase in attachment for Kṛṣṇa, and therefore he sometimes cries, sometimes laughs, sometimes dances and sometimes chants. These symptoms are very prominently manifest in the body of a pure devotee. Sometimes when our students of the Kṛṣṇa consciousness movement chant and dance, even in India people are astonished to see how these foreigners have learned to chant and dance in this ecstatic fashion. As explained by Caitanya Mahāprabhu, however, actually this is not due to practice, for without extra endeavor these symptoms become manifest in anyone who sincerely chants the Hare Kṛṣṇa mahā-mantra.

Many fools, not knowing the transcendental nature of the Hare Kṛṣṇa mahā-mantra, sometimes impede our loudly chanting this mantra, yet one who is actually advanced in the fulfillment of chanting the Hare Kṛṣṇa mahā-mantra induces others to chant also. Kṛṣṇadāsa Kavirāja Gosvāmī explains, kṛṣṇa-śakti vinā nahe tāra pravartana; unless one receives special power of attorney from the Supreme Personality of Godhead, he cannot preach the glories of the Hare Kṛṣṇa mahā-mantra. As devotees propagate the Hare Kṛṣṇa mahā-mantra, the general population of the entire world gets the opportunity to understand the glories of the holy name. While chanting and dancing or hearing the holy name of the Lord, one automatically remembers the Supreme Personality of Godhead, and because there is no difference between the holy name and Kṛṣṇa, the chanter is immediately linked with Kṛṣṇa. Thus connected, a devotee develops his original attitude of service to the Lord. In this attitude of constantly serving Kṛṣṇa, which is called bhāva, he always thinks of Kṛṣṇa in many different ways. One who has attained this bhāva stage is no longer under the clutches of the illusory energy. When other spiritual ingredients, such as trembling, perspiration and tears, are

added to this bhāva stage, the devotee gradually attains love of Kṛṣṇa.

The holy name of Kṛṣṇa is called the mahā-mantra. Other mantras mentioned in the Nārada-pañcarātra are known simply as mantras, but the chanting of the holy name of the Lord is called the mahā-mantra.

Adi TEXT 7.84

kṛṣṇa-viṣayaka premā--parama puruṣārtha

yāra āge ṭṭṇa-tulya cāri puruṣārtha //CC Adi, 7.84//

SYNONYMS

kṛṣṇa-viṣayaka—in the subject of Kṛṣṇa; premā—love; parama—the highest; puruṣa-artha—achievement of the goal of life; yāra—whose; āge—before; ṭṭṇa-tulya—like the grass in the street; cāri—four; puruṣa-artha—achievements.

TRANSLATION

" 'Religiosity, economic development, sense gratification and liberation are known as the four goals of life, but before love of Godhead, the fifth and highest goal, these appear as insignificant as straw in the street.

PURPORT

While chanting the holy name of the Lord, one should not desire the material advancements represented by economic development, religiosity, sense gratification and ultimately liberation from the material world. As stated by Caitanya Mahāprabhu, the highest perfection in life is to develop one's love for Kṛṣṇa (premā pum-artha mahān śrī-caitanya-mahāprabhor matam idam). When we compare love of Godhead with religiosity, economic development, sense gratification and liberation, we can understand that these achievements may be desirable objectives for bubhukṣus, or those who desire to enjoy this material world, and mumukṣus, or those who desire liberation from it, but they are very insignificant in the eyes of a pure devotee who has developed bhāva, the preliminary stage of love of Godhead.

Dharma (religiosity), artha (economic development), kāma (sense gratification) and mokṣa (liberation) are the four principles of religion that pertain to the material world. Therefore in the beginning of Śrīmad-Bhāgavatam it is declared, dharmah projjhita-kaitavo 'tra: cheating religious systems in terms of these four

material principles are completely discarded from Śrīmad-Bhāgavatam, for Śrīmad-Bhāgavatam teaches only how to develop one's dormant love of God. The Bhagavad-gītā is the preliminary study of Śrīmad-Bhāgavatam, and therefore it ends with the words, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: "Abandon all varieties of religion and just surrender unto Me." (Bg. 18.66) To adopt this means, one should reject all ideas of religiosity, economic development, sense gratification and liberation and fully engage in the service of the Lord, which is transcendental to these four principles. Love of Godhead is the original function of the spirit soul, and it is as eternal as the soul and the Supreme Personality of Godhead. This eternity is called sanātana. When a devotee revives his loving service to the Supreme Personality of Godhead, it should be understood that he has been successful in achieving the desired goal of his life. At that time everything is automatically done by the mercy of the holy name, and the devotee automatically advances in his spiritual progress.

Adi TEXT 7.85

pañcama puruṣārtha--premānandāmṛta-sindhu

mokṣādi ānanda yāra nahe eka bindu //CC Adi, 7.85//

SYNONYMS

pañcama—fifth; puruṣa-artha—goal of life; prema-ānanda—the spiritual bliss of love of Godhead; amṛta—eternal; sindhu—ocean; mokṣa-ādi—liberation and other principles of religiosity; ānanda—pleasures derived from them; yāra—whose; nahe—never comparable; eka—one; bindu—drop.

TRANSLATION

" 'For a devotee who has actually developed bhāva, the pleasure derived from dharma, artha, kāma and mokṣa appears like a drop in the presence of the sea.

Adi TEXT 7.86

kṛṣṇa-nāmera phala--'premā', sarva-śāstre kaya

bhāgye sei premā tomāya karila udaya //CC Adi, 7.86//

SYNONYMS

kṛṣṇa-nāmera—of the holy name of the Lord; phala—result; premā—love of

Godhead; sarva—in all; śāstre—revealed scriptures; kaya—describe; bhāgye—fortunately; sei—that; premā—love of Godhead; tomāya—Your; karila—has done; udaya—arisen.

TRANSLATION

" 'The conclusion of all revealed scriptures is that one should awaken his dormant love of Godhead. You are greatly fortunate to have already done so.

Adi TEXT 7.87

premāra svabhāve kare citta-tanu kṣobha

kṛṣṇera caraṇa-prāptye upajāya lobha //CC Adi, 7.87//

SYNONYMS

premāra—out of love of Godhead; svabhāve—by nature; kare—it induces; citta—the consciousness; tanu—the body; kṣobha—agitated; kṛṣṇera—of Lord Kṛṣṇa; caraṇa—lotus feet; prāptye—to obtain; upajāya—it so becomes; lobha—aspiration.

TRANSLATION

" 'It is a characteristic of love of Godhead that by nature it induces transcendental symptoms in one's body and makes one more and more greedy to achieve the shelter of the lotus feet of the Lord.

Adi TEXT 7.88

premāra svabhāve bhakta hāse, kānde, gāya

unmatta ha-iyā nāce, iti-uti dhāya //CC Adi, 7.88//

SYNONYMS

premāra—by such love of Godhead; svabhāve—by nature; bhakta—the devotee; hāse—laughs; kānde—cries; gāya—chants; unmatta—mad; ha-iyā—becoming; nāce—dances; iti—here; uti—there; dhāya—moves.

TRANSLATION

" 'When one actually develops love of Godhead, he naturally sometimes cries, sometimes laughs, sometimes chants and sometimes runs here and there just like

a madman.

PURPORT

In this connection Bhaktisiddhānta Sarasvatī Gosvāmī says that sometimes persons who have no love of Godhead at all display ecstatic bodily symptoms. Artificially they sometimes laugh, cry and dance just like madmen, but this cannot help one progress in Kṛṣṇa consciousness. Rather, such artificial agitation of the body is to be given up when one naturally develops the necessary bodily symptoms. Actual blissful life, manifested in genuine spiritual laughing, crying and dancing, is the symptom of real advancement in Kṛṣṇa consciousness, which can be achieved by a person who always voluntarily engages in the transcendental loving service of the Lord. If one who is not yet developed imitates such symptoms artificially, he creates chaos in the spiritual life of human society.

Adi TEXTS 7.89-90

sveda, kampa, romāñcāśru, gadgada, vaivarṇya

unmāda, viṣāda, dhairya, garva, harṣa, dainya

eta bhāve premā bhakta-gaṇere nācāya

kṛṣṇera ānandāmṛta-sāgare bhāsāya //CC Adi, 7.89-90//

SYNONYMS

sveda—perspiration; kampa—trembling; romāñca—standing of the hairs on the body; āśru—tears; gadgada—faltering; vaivarṇya—changing of bodily color; unmāda—madness; viṣāda—melancholy; dhairya—patience; garva—pride; harṣa—joyfulness; dainya—humbleness; eta—in many ways; bhāve—in ecstasy; premā—love of Godhead; bhakta-gaṇere—unto the devotees; nācāya—causes to dance; kṛṣṇera—of Lord Kṛṣṇa; ānanda—transcendental bliss; amṛta—nectar; sāgare—in the ocean; bhāsāya—floats.

TRANSLATION

" 'Perspiration, trembling, standing on end of one's bodily hairs, tears, faltering voice, fading complexion, madness, melancholy, patience, pride, joy and humility-these are various natural symptoms of ecstatic love of Godhead, which causes a devotee to dance and float in an ocean of transcendental bliss while

chanting the Hare Kṛṣṇa mantra.

PURPORT

Śrīla Jīva Gosvāmī, in his Prīti-sandarbha (66), explains this stage of love of Godhead: bhagavat-prīti-rūpā vṛttir māyādi-mayī na bhavati. kiṁ tarhi, svarūpa-śakty-ānanda-rūpā, yad-ānanda-parādhīnaḥ śrī-bhagavān apīti. Similarly, in the 69th anuccheda he offers further explanation: tad evaṁ prīter lakṣaṇaṁ citta-dravas tasya ca roma-harṣādikam. kathañcij jāte 'pi citta-drave roma-harṣādi ke vā na ced āśaya-śuddhis tadāpi na bhakteḥ samyag-āvirbhāva iti jñāpitam. āśaya-śuddhir nāma cānya-tātparya-parityāgaḥ prīti-tātparyaṁ ca. ata evānimittā svābhāvikī ceti tad viśeṣaṇam. Transcendental love of Godhead is not under the jurisdiction of the material energy, for it is the transcendental bliss and pleasure potency of the Supreme Personality of Godhead. Since the Supreme Lord is also under the influence of transcendental bliss, when one comes in touch with such bliss in love of Godhead, one's heart melts, and the symptoms of this are standing of the hairs on end, etc. Sometimes a person thus melts and manifests these transcendental symptoms yet at the same time is not well behaved in his personal transactions. This indicates that he has not yet reached complete perfection in devotional life. In other words, a devotee who dances in ecstasy but after dancing and crying appears to be attracted to material affairs has not yet reached the perfection of devotional service, which is called āśaya-śuddhi, or the perfection of existence. One who attains the perfection of existence is completely averse to material enjoyment and engrossed in transcendental love of Godhead. It is therefore to be concluded that the ecstatic symptoms of āśaya-śuddhi are visible when a devotee's service has no material cause and is purely spiritual in nature. These are characteristics of transcendental love of Godhead, as stated in Śrīmad-Bhāgavatam (1.2.6):

sa vai puṁsāṁ paro dharmo

yato bhaktir adhokṣaje

ahaituky apratihātā

yayātmā suprasīdati

"That religion is best which causes its followers to become ecstatic in love of God that is unmotivated and free from material impediments, for this only can completely satisfy the self."

Adi TEXT 7.91

bhāla haila, pāile tumi parama-puruṣārtha

tomāra premete āmi hailāñ kṛtārtha //CC Adi, 7.91//

SYNONYMS

bhāla haila—let it be good; pāile—You have gotten; tumi—You; parama-puruṣārtha—superexcellent goal of life; tomāra—Your; premete—by development in love of Godhead; āmi—I; hailāñ—become; kṛta-artha—very much obliged.

TRANSLATION

"It is very good, my dear child, that You have attained the supreme goal of life by developing love of Godhead. Thus You have pleased me very much, and I am very much obliged to You.

PURPORT

According to revealed scriptures, if a spiritual master can convert even one soul into a perfectly pure devotee, his mission in life is fulfilled. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura always used to say, "Even at the expense of all the properties, temples and maṭhas that I have, if I could convert even one person into a pure devotee, my mission would be fulfilled." It is very difficult, however, to understand the science of Kṛṣṇa, what to speak of developing love of Godhead. Therefore if by the grace of Lord Caitanya and the spiritual master a disciple attains the standard of pure devotional service, the spiritual master is very happy. The spiritual master is not actually happy if the disciple brings him money, but when he sees that a disciple is following the regulative principles and advancing in spiritual life, he is very glad and feels obliged to such an advanced disciple.

Adi TEXT 7.92

nāca, gāo, bhakta-saṅge kara saṅkīrtana

kṛṣṇa-nāma upadeśi' tāra' sarva-jana //CC Adi, 7.92//

SYNONYMS

nāca—go on dancing; gāo—chant; bhakta-saṅge—in the society of devotees;

kara—continue; saṅkīrtana—chanting of the holy name in assembly; kṛṣṇa-nāma—the holy name of Kṛṣṇa; upadeśi'-by instructing; tāra'-deliver; sarva-jana—all fallen souls.

TRANSLATION

" 'My dear child, continue dancing, chanting and performing saṅkīrtana in association with devotees. Furthermore, go out and preach the value of chanting kṛṣṇa-nāma, for by this process You will be able to deliver all fallen souls.'

PURPORT

It is another ambition of the spiritual master to see his disciples not only chant, dance and follow the regulative principles but also preach the saṅkīrtana movement to others in order to deliver them, for the Kṛṣṇa consciousness movement is based on the principle that one should become as perfect as possible in devotional service oneself and also preach the cult for others' benefit. There are two classes of unalloyed devotees-namely, goṣṭhy-ānandīs and bhajanānandīs. Bhajanānandī refers to one who is satisfied to cultivate devotional service for himself, and goṣṭhy-ānandī is one who is not satisfied simply to become perfect himself but wants to see others also take advantage of the holy name of the Lord and advance in spiritual life. The outstanding example is Prahlāda Mahārāja. When he was offered a benediction by Lord Nṛsiṃhadeva, Prahlāda Mahārāja said:

naivodviḥ para duratyaya-vaitaraṇyās

tvad-vīrya-gāyana-mahāmṛta-magna-cittaḥ

śoce tato vimukha-cetasa indriyārtha-

māyā-sukhāya bharam udvahato vimūḍhān

"My dear Lord, I have no problems and want no benediction from You because I am quite satisfied to chant Your holy name. This is sufficient for me because whenever I chant I immediately merge in an ocean of transcendental bliss. I only lament to see others bereft of Your love. They are rotting in material activities for transient material pleasure and spoiling their lives toiling all day and night simply for sense gratification, with no attachment for love of Godhead. I am simply lamenting for them and devising various plans to deliver them from the clutches of māyā." (Bhāg. 7.9.43)

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains in his Anubhāṣya, "A person who has attracted the attention of the spiritual master by his sincere service likes to dance and chant with similarly developed Kṛṣṇa conscious devotees. The spiritual master authorizes such a devotee to deliver fallen souls in all parts of the world. Those who are not advanced prefer to chant the Hare Kṛṣṇa mantra in a solitary place." Such activities constitute, in the language of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, a type of cheating process in the sense that they imitate the activities of exalted personalities like Haridāsa Ṭhākura. One should not attempt to imitate such exalted devotees. Rather, everyone should endeavor to preach the cult of Śrī Caitanya Mahāprabhu in all parts of the world and thus become successful in spiritual life. One who is not very expert in preaching may chant in a secluded place, avoiding bad association, but for one who is actually advanced, preaching and meeting people who are not engaged in devotional service are not disadvantages. A devotee gives the nondevotees his association but is not affected by their misbehavior. Thus by the activities of a pure devotee even those who are bereft of love of Godhead get a chance to become devotees of the Lord one day. In this connection Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura advises that one discuss the verse in Śrīmad-Bhāgavatam beginning naitat samācarej jātu manasāpi hy anīśvaraḥ (10.33.30), and the following verse in Bhakti-rasāmṛta-sindhu (1.2.255):

anāsaktasya viṣayān

yathārham upayuñjataḥ

nirbandhaḥ kṛṣṇa-sambandhe

yuktaṁ vairāgyam ucyate

One should not imitate the activities of great personalities. One should be detached from material enjoyment and should accept everything in connection with Kṛṣṇa's service.

Adi TEXT 7.93

eta bali' eka śloka śikhāila more

bhāgavatera sāra ei--bale vāre vāre //CC Adi, 7.93//

SYNONYMS

eta bali'-saying this; eka—one; śloka—verse; śikhāila—has taught; more—unto

Me; bhāgavatera—of Śrīmad-Bhāgavatam; sāra—essence; ei—this is; bale—he said; vāre vāre—again and again.

TRANSLATION

"Saying this, My spiritual master taught Me a verse from Śrīmad-Bhāgavatam. It is the essence of all the Bhāgavatam's instructions; therefore he instructed Me on this verse again and again."

PURPORT

This verse from Śrīmad-Bhāgavatam (11.2.40) was spoken by Śrī Nārada Muni to Vasudeva to teach him about Bhāgavata-dharma. Vasudeva had already achieved the result of Bhāgavata-dharma because Lord Kṛṣṇa appeared in his house as his son, yet in order to teach others, he desired to hear from Śrī Nārada Muni to be enlightened in the process of Bhāgavata-dharma. This is the humbleness of a great devotee.

Adi TEXT 7.94

evam-vrataḥ sva-priya-nāma-kīrtiyā

jātānurāgo druta-citta uccaiḥ

hasaty atho roditi rauti gāyaty

unmāda-van nṛtyati loka-bāhyah //CC Adi, 7.94//

SYNONYMS

evam-vrataḥ—when one thus engages in the vow to chant and dance; sva—own; priya—very dear; nāma—holy name; kīrtiyā—by chanting; jāta—in this way develops; anurāgaḥ—attachment; druta-cittaḥ—very eagerly; uccaiḥ—loudly; hasati—laughs; atho—also; roditi—cries; rauti—becomes agitated; gāyati—chants; unmāda-vat—like a madman; nṛtyati—dancing; loka-bāhyah—without caring for outsiders.

TRANSLATION

" 'When a person is actually advanced and takes pleasure in chanting the holy name of the Lord, who is very dear to him, he is agitated and loudly chants the holy name. He also laughs, cries, becomes agitated and chants just like a madman, not caring for outsiders.' "

Adi TEXTS 7.95-96

ei tānra vākye āmi dṛḍha viśvāsa dhari'
nirantara kṛṣṇa-nāma saṅkīrtana kari
sei kṛṣṇa-nāma kabhu gāoyāya, nācāya
gāhi, nāci nāhi āmi āpana-icchāya //CC Adi, 7.95-96//

SYNONYMS

ei—this; tānra—his (My spiritual master's); vākye—in the words of; āmi—I; dṛḍha—firm; viśvāsa—faith; dhari'-depend; nirantara—always; kṛṣṇa-nāma—the holy name of Lord Kṛṣṇa; saṅkīrtana—chanting; kari—continue; sei—that; kṛṣṇa-nāma—the holy name of Lord Kṛṣṇa; kabhu—sometimes; gāoyāya—causes Me to chant; nācāya—causes Me to dance; gāhi—by chanting; nāci—dancing; nāhi—not; āmi—Myself; āpana—own; icchāya—will.

TRANSLATION

"I firmly believe in these words of My spiritual master, and therefore I always chant the holy name of the Lord, alone and in the association of devotees. That holy name of Lord Kṛṣṇa sometimes causes Me to chant and dance, and therefore I chant and dance. Please do not think that I intentionally do it. I do it automatically.

PURPORT

A person who cannot keep his faith in the words of his spiritual master but acts independently never receives the authority to chant the holy name of the Lord. It is said in the Vedas (Śvetāśvatara Upaniṣad 6.23):

yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanah

"Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed." This Vedic injunction is very important, and Śrī Caitanya Mahāprabhu supported

it by His personal behavior. Believing in the words of His spiritual master, He introduced the saṅkīrtana movement, just as the present Kṛṣṇa consciousness movement was started with belief in the words of our spiritual master. He wanted to preach, we believed in his words and tried somehow or other to fulfill them, and now this movement has become successful all over the world. Therefore faith in the words of the spiritual master and in the Supreme Personality of Godhead is the secret of success. Śrī Caitanya Mahāprabhu never disobeyed the orders of His spiritual master and stopped propagating the saṅkīrtana movement. Śrī Bhaktisiddhānta Sarasvatī Gosvāmī, at the time of his passing away, ordered all his disciples to work conjointly to preach the mission of Caitanya Mahāprabhu all over the world. Later, however, some self-interested, foolish disciples disobeyed his orders. Each one of them wanted to become head of the mission, and they fought in the courts, neglecting the order of the spiritual master, and the entire mission was defeated. We are not proud of this; however, the truth must be explained. We believed in the words of our spiritual master and started in a humble way-in a helpless way-but due to the spiritual force of the order of the supreme authority, this movement has become successful.

It is to be understood that when Śrī Caitanya Mahāprabhu chanted and danced, He did so by the influence of the pleasure potency of the spiritual world. Śrī Caitanya Mahāprabhu never considered the holy name of the Lord to be a material vibration, nor does any pure devotee mistake the chanting of the Hare Kṛṣṇa mantra to be a material musical manifestation. Lord Caitanya never tried to be the master of the holy name; rather He taught us how to be servants of the holy name. If one chants the holy name of the Lord just to make a show, not knowing the secret of success, he may increase his bile secretion, but he will never attain perfection in chanting the holy name. Śrī Caitanya Mahāprabhu presented himself in this way: "I am a great fool and do not have knowledge of right and wrong. In order to understand the real meaning of the Vedānta-sūtra, I never followed the explanation of the Śāṅkara-sampradāya or Māyāvādī sannyāsīs. I'm very much afraid of the illogical arguments of the Māyāvādī philosophers. Therefore I think I have no authority regarding their explanations of the Vedānta-sūtra. I firmly believe that simply chanting the holy name of the Lord can remove all misconceptions of the material world. I believe that simply by chanting the holy name of the Lord one can attain the shelter of the lotus feet of the Lord. In this age of quarrel and disagreement, the chanting of the holy names is the only way to liberation from the material clutches.

"By chanting the holy name," Lord Caitanya continued, "I became almost mad. However, after inquiring from My spiritual master I have come to the conclusion that instead of striving for achievement in the four principles of religiosity [dharma], economic development [artha], sense gratification [kāma] and liberation [mokṣa], it is better if somehow or other one develops transcendental love of Godhead. That is the greatest success in life. One who has attained love of Godhead chants and dances by his nature, not caring for the public." This stage of life is known as bhāgavata-jīvana, or the life of a devotee.

Śrī Caitanya Mahāprabhu continued, "I never chanted and danced to make an artificial show. I dance and chant because I firmly believe in the words of My spiritual master. Although the Māyāvādī philosophers do not like this chanting and dancing, I nevertheless perform it on the strength of his words. Therefore it is to be concluded that I deserve very little credit for these activities of chanting and dancing, for they are being done automatically by the grace of the Supreme Personality of Godhead."

Adi TEXT 7.97

kr̥ṣṇa-nāme ye ānanda-sindhu-āsvādana

brahmānanda tāra āge khātodaka-sama //CC Adi, 7.97//

SYNONYMS

kr̥ṣṇa-nāme—in the holy name of the Lord; ye—which; ānanda—transcendental bliss; sindhu—ocean; āsvādana—tasting; brahma-ānanda—the transcendental bliss of impersonal understanding; tāra—its; āge—in front; khāta-udaka—shallow water in the canals; sama—like.

TRANSLATION

"Compared to the ocean of transcendental bliss that is tasted by chanting the Hare Kṛṣṇa mantra, the pleasure derived from impersonal Brahman realization [brahmānanda] is like the shallow water in a canal.

PURPORT

In the Bhakti-rasāmṛta-sindhu (1.1.38) it is stated:

brahmānando bhaved eṣa

cet parārdha-guṇī-kṛtaḥ

naiti bhakti-sukhāmbhodheḥ

paramāṇu-tulām api

"If brahmānanda, the transcendental bliss derived from understanding impersonal Brahman, were multiplied a million times, such a quantity of brahmānanda could not compare with even an atomic portion of the pleasure relished in pure devotional service."

Adi TEXT 7.98

tvat-sākṣāt-karaṇāhlāda-

viśuddhābdhi-sthitasya me

sukhāni goṣṭadāyante

brāhmaṇy api jagad-guro //CC Adi, 7.98//

SYNONYMS

tvat—Your; sākṣāt—meeting; karaṇa—such action; āhlāda—pleasure; viśuddha—spiritually purified; abdhī—ocean; sthitasya—being situated; me—by me; sukhāni—happiness; goṣṭadāyante—a small hole created by the hoof of a calf; brāhmaṇi—the pleasure derived from impersonal Brahman understanding; api—also; jagat-guro—O master of the universe.

TRANSLATION

" 'My dear Lord, O master of the universe, since I have directly seen You, my transcendental bliss has taken the shape of a great ocean. Being situated in that ocean, I now realize all other so-called happiness to be like the water contained in the hoofprint of a calf.' "

PURPORT

The transcendental bliss enjoyed in pure devotional service is like an ocean, whereas material happiness and even the happiness to be derived from the realization of impersonal Brahman are just like the water in the hoofprint of a calf. This is a verse from the Hari-bhakti-sudhodaya (14.36).

Adi TEXT 7.99

prabhura miṣṭa-vākya śuni' sannyāsīra gaṇa

citta phiri' gela, kahe madhura vacana //CC Adi, 7.99//

SYNONYMS

prabhura—of the Lord; miṣṭa-vākya—sweet words; śuni'-after hearing; sannyāsīra gaṇa—all the groups of sannyāsīs; citta—consciousness; phiri'-moved; gela—went; kahe—said; madhura—pleasing; vacana—words.

TRANSLATION

After hearing Lord Śrī Caitanya Mahāprabhu, all the Māyāvādī sannyāsīs were moved. Their minds changed, and thus they spoke with pleasing words.

PURPORT

The Māyāvādī sannyāsīs met Caitanya Mahāprabhu at Vārāṇasī to criticize the Lord regarding His participation in the saṅkīrtana movement, which they did not like. This demonic nature of opposition to the saṅkīrtana movement perpetually exists. As it existed in the time of Śrī Caitanya Mahāprabhu, similarly it existed long before that, even in the time of Prahāda Mahārāja. He used to chant in saṅkīrtana although his father did not like it, and that was the reason for the misunderstanding between the father and son. In the Bhagavad-gītā (7.15) the Lord says:

na mām duṣkṛtino mūḍhāḥ

prapadyante narādhamāḥ

māyayāpahṛta-jñānā

āsuram bhāvam āśritāḥ

"Those miscreants who are grossly foolish, who are lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons do not surrender unto Me." The Māyāvādī sannyāsīs are āsuram bhāvam āśritāḥ, which means that they have taken the path of the asuras (demons), who do not believe in the existence of the form of the Lord. The Māyāvādīs say that the ultimate source of everything is impersonal, and in this way they deny the existence of God. Saying that there is no God is direct denial of God, and saying that God exists but has no head, legs or hands and cannot speak, hear or eat is a negative way of denying His existence. A person who cannot see is called blind, one who cannot walk can be called lame, one who has no hands can be called

helpless, one who cannot speak can be called dumb, and one who cannot hear can be called deaf. The Māyāvādīs' proposition that God has no legs, no eyes, no ears and no hands is an indirect way of insulting Him by defining Him as blind, deaf, dumb, lame, helpless, etc. Therefore although they present themselves as great Vedāntists, they are factually māyayāpahṛta-jñāna; in other words, they seem to be very learned scholars, but the essence of their knowledge has been taken away.

Impersonalist Māyāvādīs always try to defy Vaiṣṇavas because Vaiṣṇavas accept the Supreme Personality as the supreme cause and want to serve Him, talk with Him and see Him, just as the Lord is also eager to see His devotees and talk, eat and dance with them. These personal exchanges of love do not appeal to the Māyāvādī sannyāsīs. Therefore the original purpose of the Māyāvādī sannyāsīs of Benares in meeting Caitanya Mahāprabhu was to defeat His personal conception of God. Śrī Caitanya Mahāprabhu, however, as a preacher, turned the minds of the Māyāvādī sannyāsīs. They were melted by the sweet words of Śrī Caitanya Mahāprabhu and thus became friendly and spoke to Him also in sweet words. Similarly, all preachers will have to meet opponents, but they should not make them more inimical. They are already enemies, and if we talk with them harshly or impolitely their enmity will merely increase. We should therefore follow in the footsteps of Lord Caitanya Mahāprabhu as far as possible and try to convince the opposition by quoting from the śāstras and presenting the conclusion of the ācāryas. It is in this way that we should try to defeat all the enemies of the Lord.

Adi TEXT 7.100

ye kichu kahile tumi, saba satya haya

kṛṣṇa-premā sei pāya, yāra bhāgyodaya //CC Adi, 7.100//

SYNONYMS

ye—all; kichu—that; kahile—You spoke; tumi—You; saba—everything; satya—truth; haya—becomes; kṛṣṇa-premā—love of Godhead; sei—anyone; pāya—achieves; yāra—whose; bhāgya-udaya—fortune is now awakened.

TRANSLATION

"Dear Śrī Caitanya Mahāprabhu, what You have said is all true. Only one who is favored by fortune attains love of Godhead.

PURPORT

One who is actually very fortunate can begin Kṛṣṇa consciousness, as stated by Caitanya Mahāprabhu to Śrīla Rūpa Gosvāmī:

brahmāṇḍa bhramite kona bhāgyavān jīva

guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja

(Cc. Madhya 19.151)

There are millions of living entities who have become conditioned by the laws of material nature, and they are wandering throughout the planetary systems of this universe in different bodily forms. Among them, one who is fortunate meets a bona fide spiritual master by the grace of Kṛṣṇa and comes to understand the meaning of devotional service. By discharging devotional service under the direction of the bona fide spiritual master, or ācārya, he develops love of Godhead. One whose love of Godhead (kṛṣṇa-prema) is awakened and who thus becomes a devotee of the inconceivable Supreme Personality of Godhead is to be considered extremely fortunate. The Māyāvādī sannyāsīs admitted this fact to Śrī Caitanya Mahāprabhu. It is not easy for one to become a Kṛṣṇa conscious person, but by the mercy of Śrī Caitanya Mahāprabhu it can be possible, as will be proven in the course of this narration.

Adi TEXT 7.101

kṛṣṇe bhakti kara--ihāya sabāra santoṣa

vedānta nā śuna kene, tāra kibā doṣa //CC Adi, 7.101//

SYNONYMS

kṛṣṇe—unto Kṛṣṇa; bhakti—devotional service; kara—do; ihāya—in this matter; sabāra—of everyone; santoṣa—there is satisfaction; vedānta—the philosophy of the Vedānta-sūtra; nā—do not; śuna—hear; kene—why; tāra—of the philosophy; kibā—what is; doṣa—fault.

TRANSLATION

"Dear sir, there is no objection to Your being a great devotee of Lord Kṛṣṇa. Everyone is satisfied with this. But why do You avoid discussion on the Vedānta-sūtra? What is the fault in it?"

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments in this connection, "Māyāvādī sannyāsīs accept that the commentary by Śrī Śaṅkarācārya known as Śārīraka-bhāṣya gives the real meaning of the Vedānta-sūtra. In other words, Māyāvādī sannyāsīs accept the meanings expressed in the explanations of the Vedānta-sūtra by Śaṅkarācārya, which are based on monism. Thus they explain the Vedānta-sūtra, the Upaniṣads and all such Vedic literature in their own impersonal way." The great Māyāvādī sannyāsī Sadānanda Yogīndra has written a book known as Vedānta-sāra, in which he writes, *vedānto nāma upaniṣat-pramāṇam. tad-upakārīṇi śārīraka-sūtrādīni ca*. According to Sadānanda Yogīndra, the Vedānta-sūtra and Upaniṣads, as presented by Śrī Śaṅkarācārya in his Śārīraka-bhāṣya commentary, are the only sources of Vedic evidence. Actually, however, Vedānta refers to the essence of Vedic knowledge, and it is not a fact that there is nothing more than Śaṅkarācārya's Śārīraka-bhāṣya. There are other Vedānta commentaries, written by Vaiṣṇava ācāryas, none of whom follow Śrī Śaṅkarācārya or accept the imaginative commentary of his school. Their commentaries are based on the philosophy of duality. Monist philosophers like Śaṅkarācārya and his followers want to establish that God and the living entity are one, and instead of worshiping the Supreme Personality of Godhead they present themselves as God. They want to be worshiped as God by others. Such persons do not accept the philosophies of the Vaiṣṇava ācāryas, which are known as śuddhādvaita (purified monism), śuddha-dvaita (purified dualism), viśiṣṭādvaita (specific monism), dvaitādvaita (monism and dualism) and acintya-bhedābheda (inconceivable oneness and difference). Māyāvādīs do not discuss these philosophies, for they are firmly convinced of their own philosophy of kevalādvaita, exclusive monism. Accepting this system of philosophy as the pure understanding of the Vedānta-sūtra, they believe that Kṛṣṇa has a body made of material elements and that the activities of loving service to Kṛṣṇa are sentimentality. They are known as Māyāvādīs because according to their opinion Kṛṣṇa has a body made of māyā, and the loving service of the Lord executed by devotees is also māyā. They consider such devotional service to be an aspect of fruitive activities (karma-kāṇḍa). According to their view, bhakti consists of mental speculation or sometimes meditation. This is the difference between the Māyāvādī and Vaiṣṇava philosophies.

Adi TEXT 7.102

eta śuni' hāsi' prabhu balilā vacana

duḥkha nā mānaha yadi, kari nivedana //CC Adi, 7.102//

SYNONYMS

eta—thus; śuni'-hearing; hāsi'-smiling; prabhu—Lord Caitanya Mahāprabhu; balilā—said; vacana—His words; duḥkha—unhappy; nā—do not; mānaha—take it; yadi—if; kari—I say; nivedana—something unto you.

TRANSLATION

After hearing the Māyāvādī sannyāsīs speak in that way, Lord Caitanya Mahāprabhu smiled slightly and said, "My dear sirs, if you don't mind I can say something to you regarding Vedānta philosophy."

PURPORT

The Māyāvādī sannyāsīs, appreciating Lord Caitanya Mahāprabhu, inquired from Him why He did not discuss Vedānta philosophy. Actually, however, the entire system of Vaiṣṇava activities is based on Vedānta philosophy. Vaiṣṇavas do not neglect Vedānta, but they do not care to understand Vedānta on the basis of the Śārīraka-bhāṣya commentary. Therefore, to clarify the situation, Lord Śrī Caitanya Mahāprabhu, with the permission of the Māyāvādī sannyāsīs, wanted to speak regarding Vedānta philosophy.

The Vaiṣṇavas are by far the greatest philosophers in the world, and the greatest among them was Śrīla Jīva Gosvāmī Prabhu, whose philosophy was again presented less than four hundred years later by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Mahārāja. Therefore one must know very well that Vaiṣṇava philosophers are not sentimentalists or cheap devotees like the sahajiyās. All the Vaiṣṇava ācāryas were vastly learned scholars who understood Vedānta philosophy fully, for unless one knows Vedānta philosophy he cannot be an ācārya. To be accepted as an ācārya among Indian transcendentalists who follow the Vedic principles, one must become a vastly learned scholar in Vedānta philosophy, either by studying it or hearing it.

Bhakti develops in pursuance of Vedānta philosophy. This is stated in Śrīmad-Bhāgavatam (1.2.12):

tac chraddadhānā munayo

jñāna-vairāgya-yuktayā

paśyanty ātmani cātmānam

bhaktyā śruta-grhītayā

The words bhaktyā śruta-grhītayā in this verse are very important, for they indicate that bhakti must be based upon the philosophy of the Upaniṣads and Vedānta-sūtra. Śrīla Rūpa Gosvāmī said:

śruti-smṛti-purāṇādi-

pañcarātra-vidhiṁ vinā

aikāntikī harer bhaktir

utpātāyaiva kalpate

"Devotional service performed without reference to the Vedas, Purāṇas, Pañcarātras, etc., must be considered sentimentalism, and it causes nothing but disturbance to society." There are different grades of Vaiṣṇavas (kaniṣṭha-adhikārī, madhyama-adhikārī and uttama-adhikārī), but to be a madhyama-adhikārī preacher one must be a learned scholar in the Vedānta-sūtra and other Vedic literature because when bhakti-yoga develops on the basis of Vedānta philosophy it is factual and steady. In this connection we may quote the translation and purport of the verse mentioned above (Bhāg. 1.2.12):

TRANSLATION

The seriously inquisitive student or sage, well equipped with knowledge and detachment, realizes that Absolute Truth by rendering devotional service in terms of what he has heard from the Vedānta-śruti.

PURPORT

The Absolute Truth is realized in full by the process of devotional service to the Lord, Vāsudeva, or the Personality of Godhead, who is the full-fledged Absolute Truth. Brahman is His transcendental bodily effulgence, and Paramātmā is His partial representation. As such, Brahman or Paramātmā realization of the Absolute Truth is but a partial realization. There are four different types of human beings-the karmīs, the jñānīs, the yogīs and the devotees. The karmīs are materialistic, whereas the other three are transcendental. The first-class transcendentalists are the devotees who have realized the Supreme Person. The second-class transcendentalists are those who have partially realized the plenary

portion of the absolute person. And the third-class transcendentalists are those who have barely realized the spiritual focus of the absolute person. As stated in the Bhagavad-gītā and other Vedic literatures, the Supreme Person is realized by devotional service which is backed by full knowledge and detachment from material association. We have already discussed the point that devotional service is followed by knowledge and detachment from material association. As Brahman and Paramātmā realization are imperfect realizations of the Absolute Truth, so the means of realizing Brahman and Paramātmā, i.e., the paths of jñāna and yoga, are also imperfect means of realizing the Absolute Truth. Devotional service which is based on the foreground of full knowledge combined with detachment from material association, and which is fixed by dint of the aural reception of the Vedānta-śruti, is the only perfect method by which the seriously inquisitive student can realize the Absolute Truth. Devotional service is not, therefore, meant for the less intelligent class of transcendentalist.

There are three classes of devotees, namely first, second and third class. The third-class devotees, or the neophytes, who have no knowledge and are not detached from material association, but who are simply attracted by the preliminary process of worshipping the Deity in the temple, are called material devotees. Material devotees are more attached to material benefit than transcendental profit. Therefore, one has to make definite progress from the position of material devotional service to the second-class devotional position. In the second-class position, the devotee can see four principles in the devotional line, namely the Personality of Godhead, His devotees, the ignorant and the envious. One has to raise himself at least to the stage of a second-class devotee and thus become eligible to know the Absolute Truth.

A third-class devotee, therefore, has to receive the instructions of devotional service from the authoritative sources of Bhāgavata. The number one Bhāgavata is the established personality of devotee, and the other Bhāgavata is the message of Godhead. The third-class devotee therefore has to go to the personality of devotee in order to learn the instructions of devotional service. Such a personality of devotee is not a professional man who earns his livelihood by the business of the Bhāgavatam. Such a devotee must be a representative of Śukadeva Gosvāmī, like Sūta Gosvāmī, and must preach the cult of devotional service for the all-around benefit of all people. A neophyte devotee has very little taste for hearing from the authorities. Such a neophyte devotee makes a show of hearing from the professional man to satisfy his senses. This sort of hearing and chanting has spoiled the whole thing, so one should be very careful about the

faulty process. The holy messages of Godhead, as inculcated in the Bhagavad-gītā or in Śrīmad-Bhāgavatam, are undoubtedly transcendental subjects, but even though they are so, such transcendental matters are not to be received from the professional man, who spoils them as the serpent spoils milk simply by the touch of his tongue.

A sincere devotee must, therefore, be prepared to hear the Vedic literature like the Upaniṣads, Vedānta-sūtra and other literatures left by the previous authorities, or Gosvāmīs, for the benefit of his progress. Without hearing such literatures, one cannot make actual progress. And without hearing and following the instructions, the show of devotional service becomes worthless and therefore a sort of disturbance in the path of devotional service. Unless, therefore, devotional service is established on the principles of śruti, smṛti, Purāṇa and Pañcarātra authorities, the make-show of devotional service should at once be rejected. An unauthorized devotee should never be recognized as a pure devotee. By assimilation of such messages from the Vedic literatures, one can see the all-pervading localized aspect of the Personality of Godhead within his own self constantly. This is called samādhi.

Adi TEXT 7.103

ihā śuni' bale sarva sannyāsīra gaṇa

tomāke dekhiye yaiche sākṣāt nārāyaṇa //CC Adi, 7.103//

SYNONYMS

ihā—this; śuni'-hearing; bale—spoke; sarva—all; sannyāsīra—of the Māyāvādī sannyāsīs; gaṇa—group; tomāke—unto You; dekhiye—we see; yaiche—exactly like; sākṣāt—directly; nārāyaṇa—the Supreme Personality of Godhead.

TRANSLATION

Hearing this, the Māyāvādī sannyāsīs became somewhat humble and addressed Caitanya Mahāprabhu as Nārāyaṇa Himself, who they all agreed He was.

PURPORT

Māyāvādī sannyāsīs address each other as Nārāyaṇa. Whenever they see another sannyāsī, they offer him respect by calling om̐ namo nārāyaṇāya ("I offer my respect unto you, Nārāyaṇa"), although they know perfectly well what kind of Nārāyaṇa he is. Nārāyaṇa has four hands, but although they are puffed up with

the idea of being Nārāyaṇa, they cannot exhibit more than two. Since their philosophy declares that Nārāyaṇa and an ordinary human being are both on the same level, they sometimes use the term daridra-nārāyaṇa ("poor Nārāyaṇa"), which was invented by a so-called svāmī who did not know anything about Vedānta philosophy. Therefore although all these Māyāvādī sannyāsīs who called themselves Nārāyaṇa were actually unaware of the position of Nārāyaṇa, due to their austerities Lord Caitanya Mahāprabhu enabled them to understand Him to be Nārāyaṇa Himself. Lord Caitanya is certainly the Supreme Personality of Godhead Nārāyaṇa appearing as a devotee of Nārāyaṇa, and thus the Māyāvādī sannyāsīs, understanding that He was directly Nārāyaṇa Himself whereas they were false, puffed-up Nārāyaṇas, spoke to Him as follows.

Adi TEXT 7.104

tomāra vacana śuni' juḍāya śravaṇa

tomāra mādhurī dekhi' juḍāya nayana //CC Adi, 7.104//

SYNONYMS

tomāra—Your; vacana—speeches; śuni'-hearing; juḍāya—very much satisfied; śravaṇa—aural reception; tomāra—Your; mādhurī—nectar; dekhi'-seeing; juḍāya—satisfies; nayana—our eyes.

TRANSLATION

"Dear Caitanya Mahāprabhu," they said, "to tell You the truth, we are greatly pleased to hear Your words, and furthermore Your bodily features are so pleasing that we feel extraordinary satisfaction in seeing You.

PURPORT

In the śāstras it is said:

ataḥ śrī-kṛṣṇa-nāmādi

na bhaved grāhyam indriyaiḥ

sevonmukhe hi jihvādau

svayam eva sphuraty adaḥ

"With one's materially contaminated senses one cannot understand the Supreme

Personality of Godhead or His name, form, qualities or paraphernalia, but if one renders service unto Him the Lord reveals Himself." (Bhakti-rasāmṛta-sindhu 1.2.234) Here one can see the effect of the Māyāvādī sannyāsīs' service toward Nārāyaṇa. Because they offered a little respect to Śrī Caitanya Mahāprabhu and because they were pious and actually followed the austere rules and regulations of sannyāsa, they had some understanding of Vedānta philosophy, and by the grace of Lord Caitanya Mahāprabhu they could appreciate that He was none other than the Supreme Personality of Godhead, who is endowed with all six opulences. One of these opulences is His beauty. By His extraordinarily beautiful bodily features the Māyāvādī sannyāsīs recognized Śrī Caitanya Mahāprabhu as Nārāyaṇa Himself. He was not a farcical Nārāyaṇa like the daridra-nārāyaṇas invented by so-called sannyāsīs.

Adi TEXT 7.105

tomāra prabhāve sabāra ānandita mana

kabhu asaṅgata nahe tomāra vacana //CC Adi, 7.105//

SYNONYMS

tomāra—Your; prabhāve—by influence; sabāra—of everyone; ānandita—joyful; mana—mind; kabhu—at anytime; asaṅgata—unreasonable; nahe—does not; tomāra—Your; vacana—speeches.

TRANSLATION

"Dear sir, by Your influence our minds are greatly satisfied, and we believe that Your words will never be unreasonable. Therefore You can speak on the Vedānta-sūtra."

PURPORT

In this verse the words tomāra prabhāve ("Your influence") are very important. Unless one is spiritually advanced he cannot influence an audience. Bhaktivinoda Ṭhākura has sung, śuddha-bhakata-caraṇa-reṇu, bhajana-anukūla. "Unless one associates with a pure devotee he cannot be influenced to understand devotional service." These Māyāvādī sannyāsīs were fortunate enough to meet the Supreme Personality of Godhead in the form of a devotee, and certainly they were greatly influenced by the Lord. They knew that since a perfectly advanced spiritualist never says anything false, all his words are reasonable and agree with the Vedic version. A highly realized person never says

anything that has no meaning. Māyāvādī philosophers claim to be the Supreme Personality of Godhead, and this has no meaning, but Śrī Caitanya Mahāprabhu never uttered such nonsense. The Māyāvādī sannyāsīs were convinced about His personality, and therefore they wanted to hear from Him the purport of Vedānta philosophy.

Adi TEXT 7.106

prabhu kahe, vedānta-sūtra īśvara-vacana

vyāsa-rūpe kaila yāhā śrī-nārāyaṇa //CC Adi, 7.106//

SYNONYMS

prabhu kahe—the Lord began to speak; vedānta-sūtra—the philosophy of Vedānta-sūtra; īśvara-vacana—spoken by the Supreme Personality of Godhead; vyāsa-rūpe—in the form of Vyāsadeva; kaila—He has made; yāhā—whatever; śrī-nārāyaṇa—the Supreme Personality of Godhead.

TRANSLATION

The Lord said, "Vedānta philosophy consists of words spoken by the Supreme Personality of Godhead Nārāyaṇa in the form of Vyāsadeva.

PURPORT

The Vedānta-sūtra, which consists of aphorisms revealing the method of understanding Vedic knowledge, is the concise form of all Vedic knowledge. It begins with the words athāto brahma-jijñāsā ("Now is the time to inquire about the Absolute Truth"). The human form of life is especially meant for this purpose, and therefore the Vedānta-sūtra very concisely explains the human mission. This is confirmed by the words of the Vāyu and Skanda Purāṇas, which define a sūtra as follows:

alpākṣaram asandigdham

sāra-vat viśvato-mukham

astobham anavadyam ca

sūtram sūtra-vido viduḥ

"A sūtra is an aphorism that expresses the essence of all knowledge in a

minimum of words It must be universally applicable and faultless in its linguistic presentation." Anyone familiar with such sūtras must be aware of the Vedānta-sūtra, which is well known among scholars by the following different names: (1) Brahma-sūtra, (2) Śārīraka, (3) Vyāsa-sūtra, (4) Bādarāyaṇa-sūtra, (5) Uttara-mīmāṃsā and (6) Vedānta-darśana.

There are four chapters (adhyāyas) in the Vedānta-sūtra, and there are four divisions (pādas) in each chapter. Therefore the Vedānta-sūtra may be referred to as ṣoḍaśa-pāda, or sixteen divisions of aphorisms. The theme of each and every division is fully described in terms of five different subject matters (adhikaraṇas), which are technically called pratijñā, hetu, udāharaṇa, upanaya and nigamana. Every theme must necessarily be explained with reference to pratijñā, or a solemn declaration of the purpose of the treatise. The solemn declaration given in the beginning of the Vedānta-sūtra is athāto brahma-jijñāsā, which indicates that this book was written with the solemn declaration to inquire about the Absolute Truth. Similarly, reasons must be expressed (hetu), examples must be given in terms of various facts (udaharaṇa), the theme must gradually be brought nearer for understanding (upanaya), and finally it must be supported by authoritative quotations from the Vedic śāstras (nigamana).

According to the great dictionary compiler Hemacandra, also known as Koṣakāra, Vedānta refers to the purport of the Upaniṣads and the Brāhmaṇa portion of the Vedas. Professor Apte, in his dictionary, describes the Brāhmaṇa portion of the Vedas as that portion which states the rules for employment of hymns at various sacrifices and gives detailed explanations of their origin, sometimes with lengthy illustrations in the form of legends and stories. It is distinct from the mantra portion of the Vedas. Hemacandra said that the supplement of the Vedas is called the Vedānta-sūtra. Veda means knowledge, and anta means the end. In other words, proper understanding of the ultimate purpose of the Vedas is called Vedānta knowledge. Such knowledge, as given in the aphorisms of the Vedānta-sūtra, must be supported by the Upaniṣads.

According to learned scholars, there are three different sources of knowledge, which are called prasthāna-traya. According to these scholars, Vedānta is one of such sources, for it presents Vedic knowledge on the basis of logic and sound arguments. In the Bhagavad-gītā (13.5) the Lord says, brahma-sūtra-padaīś caiva hetumadbhir viniścitaīḥ: "Understanding of the ultimate goal of life is ascertained in the Brahma-sūtra by legitimate logic and argument concerning cause and effect." Therefore the Vedānta-sūtra is known as nyāya-prasthāna, the Upaniṣads are known as śruti-prasthāna, and the Gītā, Mahābhārata and Purāṇas

are known as *smṛti-prasthāna*. All scientific knowledge of transcendence must be supported by *śruti*, *smṛti* and a sound logical basis.

It is said that both the Vedic knowledge and the supplement of the Vedas called the *Sātvata-pañcarātra* emanated from the breathing of *Nārāyaṇa*, the Supreme Personality of Godhead. The *Vedānta-sūtra* aphorisms were compiled by *Śrīla Vyāsadeva*, a powerful incarnation of *Śrī Nārāyaṇa*, although it is sometimes said that they were compiled by a great sage named *Apāntaratamā*. Both the *Pañcarātra* and *Vedānta-sūtra*, however, express the same opinions. *Śrī Caitanya Mahāprabhu* therefore confirms that there is no difference in opinion between the two, and He declares that because the *Vedānta-sūtra* was compiled by *Śrīla Vyāsadeva*, it may be understood to have emanated from the breathing of *Śrī Nārāyaṇa*. *Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura* comments that while *Vyāsadeva* was compiling the *Vedānta-sūtra*, seven of his great saintly contemporaries were also engaged in similar work. These saints were *Ātreya Ṛṣi*, *Āśmarathya*, *Auḍulomi*, *Kārṣṇājini*, *Kāśakṛtsna*, *Jaimini* and *Bādarī*. In addition, it is stated that *Pārāśarī* and *Karmandī-bhikṣu* also discussed the *Vedānta-sūtra* aphorisms before *Vyāsadeva*.

The *Vedānta-sūtra* consists of four chapters. The first two chapters discuss the relationship of the living entity with the Supreme Personality of Godhead. This is known as *sambandha-jñāna*, or knowledge of the relationship. The third chapter describes how one can act in his relationship with the Supreme Personality of Godhead. This is called *abhidheya-jñāna*. The relationship of the living entity with the Supreme Lord is described by *Śrī Caitanya Mahāprabhu*: *jīvera 'svarūpa' haya kṛṣṇera 'nitya-dāsa'*. "The living entity is an eternal servant of *Kṛṣṇa*, the Supreme God." (Cc. *Madhya* 20.108) Therefore, to act in that relationship one must perform *sādhana-bhakti*, or the prescribed duties of service to the Supreme Personality of Godhead. This is called *abhidheya-jñāna*. The fourth chapter describes the result of such devotional service (*prayojana-jñāna*). This ultimate goal of life is to go back home, back to Godhead. The words *anāvṛttiḥ śabdāt* in the *Vedānta-sūtra* indicate this ultimate goal.

Śrīla Vyāsadeva, a powerful incarnation of *Nārāyaṇa*, compiled the *Vedānta-sūtra*, and in order to protect it from unauthorized commentaries, he personally composed *Śrīmad-Bhāgavatam* on the instruction of his spiritual master, *Nārada Muni*, as the original commentary on the *Vedānta-sūtra*. Besides *Śrīmad-Bhāgavatam*, there are commentaries on the *Vedānta-sūtra* composed by all the major *Vaiṣṇava ācāryas*, and in each of them devotional service to the Lord is described very explicitly. Only those who follow *Śaṅkara's* commentary have

described the Vedānta-sūtra in an impersonal way, without reference to viṣṇu-bhakti, or devotional service to the Lord, Viṣṇu. Generally people very much appreciate this Śārīraka-bhāṣya, or impersonal description of the Vedānta-sūtra, but all commentaries that are devoid of devotional service to Lord Viṣṇu must be considered to differ in purpose from the original Vedānta-sūtra. In other words, Lord Caitanya definitely confirmed that the commentaries, or bhāṣyas, written by the Vaiṣṇava ācāryas on the basis of devotional service to Lord Viṣṇu, and not the Śārīraka-bhāṣya of Śaṅkarācārya, give the actual explanation of the Vedānta-sūtra.

Adi TEXT 7.107

bhrama, pramāda, vipralipsā, karaṇāpāṭava

īśvarera vākye nāhi doṣa ei saba //CC Adi, 7.107//

SYNONYMS

bhrama—mistake; pramāda—illusion; vipralipsā—cheating purposes; karaṇa-apāṭava—inefficiency of the material senses; īśvarera—of the Lord; vākye—in the speech; nāhi—there is not; doṣa—fault; ei saba—all this.

TRANSLATION

"The material defects of mistakes, illusions, cheating and sensory inefficiency do not exist in the words of the Supreme Personality of Godhead.

PURPORT

A mistake is the acceptance of an object to be different than what it is or the acceptance of false knowledge. For example, one may see a rope in the dark and think it to be a serpent, or one may see a glittering oyster shell and think it to be gold. These are mistakes. Similarly, an illusion is a misunderstanding that arises from inattention while hearing, and cheating is the transmission of such defective knowledge to others. Materialistic scientists and philosophers generally use such words as "maybe" and "perhaps" because they do not have actual knowledge of complete facts. Therefore their instructing others is an example of cheating. The final defect of the materialistic person is his inefficient senses. Although our eyes, for example, have the power to see, they cannot see that which is situated at a distance, nor can they see the eyelid, which is the object nearest to the eye. To our untrained eyes the sun appears to be just like a plate, and to the eyes of one who is suffering from jaundice everything appears

to be yellow. Therefore we cannot rely on the knowledge acquired through such imperfect eyes. The ears are equally imperfect. We cannot hear a sound vibrated a long distance away unless we put a telephone to our ear. Similarly, if we analyze all our senses in this way, we will find them all to be imperfect. Therefore it is useless to acquire knowledge through the senses. The Vedic process is to hear from authority. In the Bhagavad-gītā (4.2) the Lord says, *evam paramparā-prāptam imaṁ rājarṣayo viduḥ*: "The supreme science was thus received through the chain of disciplic succession, and the saintly kings understood it in that way." We have to hear not from a telephone but from an authorized person, for it is he who has real knowledge.

Adi TEXT 7.108

upaniṣat-sahita sūtra kahe yei tattva

mukhya-vṛttye sei artha parama mahattva //CC Adi, 7.108//

SYNONYMS

upaniṣat—the authorized Vedic version; sahita—along with; sūtra—the Vedānta-sūtra; kahe—it is said; yei—the subject matter; tattva—in truth; mukhya-vṛttye—by direct understanding; sei—that truth; artha—meaning; parama—ultimate; mahattva—glory.

TRANSLATION

"The Absolute Truth is described by the Upaniṣads and Brahma-sūtra, but one must understand the verses as they are. That is the supreme glory in understanding.

PURPORT

It has become fashionable since the time of Śaṅkarācārya to explain everything regarding the śāstras in an indirect way. Scholars take pride in explaining everything in their own way, and they declare that one can understand the Vedic scriptures in any way he likes. This "any way you like" method is foolishness, and it has created havoc in the Vedic culture. One cannot accept scientific knowledge in his own whimsical way. In the science of mathematics, for example, two plus two equals four, and one cannot make it equal three or five. Yet although it is not possible to alter real knowledge, people have taken to the fashion of understanding Vedic knowledge in any way they like. It is for this reason that we have presented Bhagavad-gītā As It Is. We do not create

meanings by concoction. Sometimes commentators say that the word kurukṣetra in the first verse of the Bhagavad-gītā refers to one's body, but we do not accept this. We understand that Kurukṣetra is a place that still exists, and according to the Vedic version it is a dharma-kṣetra, or a place of pilgrimage. People still go there to perform Vedic sacrifices. Foolish commentators, however, say that kurukṣetra means the body and that pañca-pāṇḍava refers to the five senses. In this way they distort the meaning, and people are misled. Here Śrī Caitanya Mahāprabhu confirms that all Vedic literature, including the Upaniṣads, Brahmasūtra and others, whether śruti, smṛti or nyāya, must be understood according to their original statements. To describe the direct meaning of the Vedic scriptures is glorious, but to describe them in one's own way, using imperfect senses and imperfect knowledge, is a disastrous blunder. Śrī Caitanya Mahāprabhu fully deprecated the attempt to describe the Vedas in this way.

Regarding the Upaniṣads, the following eleven Upaniṣads are considered to be the topmost: Īśa, Kena, Kaṭha, Praśna, Muṇḍaka, Māṇḍūkya, Taittirīya, Aitareya, Chāndogya, Bṛhad-āraṇyaka and Śvetāśvatara. However, in the Muktikopaniṣad, verses 30-39, there is a description of 108 Upaniṣads. They are as follows: (1) Īsopaniṣad, (2) Kenopaniṣad, (3) Kaṭhopaniṣad, (4) Praśnopaniṣad, (5) Muṇḍakopaniṣad, (6) Māṇḍūkyaopaniṣad, (7) Taittirīyopaniṣad, (8) Aitareyopaniṣad, (9) Chāndogyopaniṣad, (10) Bṛhad-āraṇyakopaniṣad, (11) Brahmopaniṣad, (12) Kaivalyopaniṣad, (13) Jābālopaniṣad, (14) Śvetāśvataropaniṣad, (15) Haṁsopaniṣad, (16) Āruṇeyopaniṣad, (17) Garbhopaniṣad, (18) Nārāyaṇopaniṣad, (19) Paramahaṁsopaniṣad, (20) Amṛta-bindūpaniṣad, (21) Nāda-bindūpaniṣad, (22) Śiropaniṣad, (23) Atharva-śikhopaniṣad, (24) Maitrāyaṇy-upaniṣad, (25) Kauṣītaky-upaniṣad, (26) Bṛhaj-jābālopaniṣad, (27) Nṛsimha-tāpanīyopaniṣad, (28) Kālāgni-rudropaniṣad, (29) Maitreyy-upaniṣad, (30) Subālopaniṣad, (31) Kṣurikopaniṣad, (32) Mantrikopaniṣad, (33) Sarva-sāropaniṣad, (34) Nirālambopaniṣad, (35) Śukarahasyopaniṣad, (36) Vajra-sūcikopaniṣad, (37) Tejo-bindūpaniṣad, (38) Nāda-bindūpaniṣad, (39) Dhyāna-bindūpaniṣad, (40) Brahma-vidyopaniṣad, (41) Yoga-tattvopaniṣad, (42), Ātma-bodhopaniṣad, (43) Nārada-parivrājakopaniṣad, (44) Trisikhy-upaniṣad, (45) Sītopaniṣad, (46) Yoga-cūḍāmaṇy-upaniṣad, (47) Nirvāṇopaniṣad, (48) Maṇḍala-brāhmaṇopaniṣad, (49) Dakṣiṇā-mūrty-upaniṣad, (50) Śarabhopaniṣad, (51) Skandopaniṣad, (52) Mahānārāyaṇopaniṣad, (53) Advaya-tārakopaniṣad, (54) Rāma-rahasyopaniṣad, (55) Rāma-tāpaṇy-upaniṣad, (56) Vāsudevopaniṣad, (57) Mudgalopaniṣad, (58) Śāṇḍilyopaniṣad, (59) Paiṅgalopaniṣad, (60) Bhikṣūpaniṣad, (61) Mahad-upaniṣad, (62) Śārīrakopaniṣad, (63) Yoga-śikhopaniṣad, (64) Turīyātīttopaniṣad, (65)

Sannyāsopaniṣad, (66) Paramahaṁsa-parivrājakopaniṣad, (67) Mālikopaniṣad, (68) Avyaktopaniṣad, (69) Ekākṣaropaniṣad, (70) Pūrṇopaniṣad, (71) Sūryopaniṣad, (72) Akṣy-upaniṣad, (73) Adhyātmopaniṣad, (74) Kuṇḍikopaniṣad, (75) Sāvitry-upaniṣad, (76) Ātmopaniṣad, (77) Pāśupatopaniṣad, (78) Param-brahmopaniṣad, (79) Avadhūtupaniṣad, (80) Tripurātapanopaniṣad, (81) Devy-upaniṣad, (82) Tripuropaniṣad, (83) Kaṭha-rudropaniṣad, (84) Bhāvanopaniṣad, (85) Hṛdayopaniṣad, (86) Yoga-kuṇḍaliny-upaniṣad, (87) Bhaṣmopaniṣad, (88) Rudrākṣopaniṣad, (89) Gaṇopaniṣad, (90) Darśanopaniṣad, (91) Tāra-sāropaniṣad, (92) Mahā-vākyopaniṣad, (93) Pañca-brahmopaniṣad, (94) Prāṇāgni-hotropaniṣad, (95) Gopāla-tāpany-upaniṣad, (96) Kṛṣṇopaniṣad, (97) Yājñavalkyopaniṣad, (98) Varāhopaniṣad, (99) Śāṭyāyany-upaniṣad, (100) Hayagrīvopaniṣad, (101) Dattātreyaopaniṣad, (102) Gāruḍopaniṣad, (103) Kaly-upaniṣad, (104) Jābāly-upaniṣad, (105) Saubhāgyopaniṣad, (106) Sarasvatī-rahasyopaniṣad, (107) Bahvṛcopaniṣad and (108) Muktikopaniṣad. Thus there are 108 generally accepted Upaniṣads, of which eleven are the most important, as previously stated.

Adi TEXT 7.109

gauṇa-vṛttye yebā bhāṣya karila ācārya

tāhāra śravaṇe nāśa haya sarva kārya //CC Adi, 7.109//

SYNONYMS

gauṇa-vṛttye—by indirect meanings; yebā—which; bhāṣya—commentary; karila—prepared; ācārya—Śaṅkarācārya; tāhāra—its; śravaṇe—hearing; nāśa—destruction; haya—becomes; sarva—all; kārya—business.

TRANSLATION

"Śrīpāda Śaṅkarācārya has described all the Vedic literatures in terms of indirect meanings. One who hears such explanations is ruined.

Adi TEXT 7.110

tānhāra nāhika doṣa, īśvara-ājñā pāñā

gauṇārtha karila mukhya artha ācchādiyā //CC Adi, 7.110//

SYNONYMS

tānhāra—of Śrī Śaṅkarācārya; nāhika—there is none; doṣa—fault; īśvara—the Supreme Lord; ājñā—order; pāñā—receiving; gauṇa-artha—indirect meaning; karila—make; mukhya—direct; artha—meaning; ācchādiyā—covering.

TRANSLATION

"Śaṅkarācārya is not at fault, for he has thus covered the real purpose of the Vedas under the order of the Supreme Personality of Godhead.

PURPORT

The Vedic literature is to be considered a source of real knowledge, but if one does not take it as it is, one will be misled. For example, the Bhagavad-gītā is an important book of Vedic literature that has been taught for many years, but because it was commented upon by unscrupulous rascals, people derived no benefit from it, and no one came to the conclusion of Kṛṣṇa consciousness. Since the purpose of the Bhagavad-gītā is now being presented as it is, however, within four or five short years thousands of people all over the world have become Kṛṣṇa conscious. That is the difference between direct and indirect explanations of the Vedic literature. Therefore Śrī Caitanya Mahāprabhu said, mukhya-vṛttye sei artha parama mahattva: "To teach the Vedic literature according to its direct meaning, without false commentary, is glorious." Unfortunately, Śrī Śaṅkarācārya, by the order of the Supreme Personality of Godhead, compromised between atheism and theism in order to cheat the atheists and bring them to theism, and to do so he gave up the direct method of Vedic knowledge and tried to present a meaning which is indirect. It is with this purpose that he wrote his Śārīraka-bhāṣya commentary on the Vedānta-sūtra.

One should not, therefore, attribute very much importance to the Śārīraka-bhāṣya. In order to understand Vedānta philosophy, one must study Śrīmad-Bhāgavatam, which begins with the words om̐ namo bhagavate vāsudevāya, janmādy asya yato 'nvayād itarataś cārtheṣv abhijñāḥ sva-rāt: "I offer my obeisances unto Lord Śrī Kṛṣṇa, son of Vasudeva, who is the Supreme All-pervading Personality of Godhead. I meditate upon Him, the transcendent reality, who is the primeval cause of all causes, from whom all manifested universes arise, in whom they dwell and by whom they are destroyed. I meditate upon that eternally effulgent Lord who is directly and indirectly conscious of all manifestations and yet is fully independent." (Bhāg. 1.1.1) Śrīmad-Bhāgavatam is the real commentary on the Vedānta-sūtra. Unfortunately, if one is attracted to Śrī Śaṅkarācārya's commentary, Śārīraka-bhāṣya, his spiritual life is doomed.

One may argue that since Śaṅkarācārya is an incarnation of Lord Śiva, how is it that he cheated people in this way? The answer is that he did so on the order of his master, the Supreme Personality of Godhead. This is confirmed in the Padma Purāṇa in the words of Lord Śiva himself:

māyāvādam asac chāstraṁ
pracchannaṁ bauddham ucyate
mayaiva kalpitaṁ devi
kalau brāhmaṇa-rūpiṇā
brahmaṇaś cāparaṁ rūpaṁ
nirguṇaṁ vakṣyate mayā
sarva-svaṁ jagato'py asya
mohanārthaṁ kalau yuge
vedānte tu mahā-śāstre
māyāvādam avalidikam
mayaiva vakṣyate devi
jagatāṁ nāśa-kāraṇāt

"The Māyāvāda philosophy," Lord Śiva informed his wife Pārvatī, "is impious [asac chāstra]. It is covered Buddhism. My dear Pārvatī, in the form of a brāhmaṇa in the Kali-yuga I teach this imagined Māyāvāda philosophy. In order to cheat the atheists, I describe the Supreme Personality of Godhead to be without form and without qualities. Similarly, in explaining Vedānta I describe the same Māyāvāda philosophy in order to mislead the entire population toward atheism by denying the personal form of the Lord." In the Śiva Purāṇa the Supreme Personality of Godhead told Lord Śiva:

dvāparādaṁ yuge bhūtvā
kalayā mānuṣādiṣu
svāgamaiḥ kalpitaṁ tvaṁ ca
janān mad-vimukhān kuru

"In the Kali-yuga, mislead the people in general by propounding imaginary meanings for the Vedas to bewilder them." These are the descriptions of the Purāṇas.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that mukhya-vṛtti ("the direct meaning") is abhidhā-vṛtti, or the meaning that one can understand immediately from the statements of dictionaries, whereas gauṇa-vṛtti ("the indirect meaning") is a meaning that one imagines without consulting the dictionary. For example, one politician has said that Kurukṣetra refers to the body, but in the dictionary there is no such definition. Therefore this imaginary meaning is gauṇa-vṛtti, whereas the direct meaning found in the dictionary is mukhya-vṛtti or abhidhā-vṛtti. This is the distinction between the two. Śrī Caitanya Mahāprabhu recommends that one understand the Vedic literature in terms of abhidhā-vṛtti, and the gauṇa-vṛtti He rejects. Sometimes, however, as a matter of necessity, the Vedic literature is described in terms of the lakṣaṇā-vṛtti or gauṇa-vṛtti, but one should not accept such explanations as permanent truths.

The purpose of the discussions in the Upaniṣads and Vedānta-sūtra is to philosophically establish the personal feature of the Absolute Truth. The impersonalists, however, in order to establish their philosophy, accept these discussions in terms of lakṣaṇā-vṛtti, or indirect meanings. Thus instead of being tattva-vāda, or in search of the Absolute Truth, they become Māyāvāda, or illusioned by the material energy. When Śrī Viṣṇusvāmī, one of the four ācāryas of the Vaiṣṇava cult, presented his thesis on the subject matter of śuddhādvaita-vāda, immediately the Māyāvādīs took advantage of this philosophy and tried to establish their advaita-vāda or kevalādvaita-vāda. To defeat this kevalādvaita-vāda, Śrī Rāmānujācārya presented his philosophy as viśiṣṭādvaita-vāda, and Śrī Madhvācārya presented his philosophy of tattva-vāda, both of which are stumbling blocks to the Māyāvādīs because they defeat their philosophy in scrupulous detail. Students of Vedic philosophy know very well how strongly Śrī Rāmānujācārya's viśiṣṭādvaita-vāda and Śrī Madhvācārya's tattva-vāda contest the impersonal Māyāvāda philosophy. Śrī Caitanya Mahāprabhu, however, accepted the direct meaning of the Vedānta philosophy and thus defeated the Māyāvāda philosophy immediately. He opined in this connection that anyone who follows the principles of the Śāṅkara-bhāṣya is doomed. This is confirmed in the Padma Purāṇa, where Lord Śiva tells Pārvatī:

śṛṇu devī pravakṣyāmi

tāmasāni yathā-kramam

yeṣāṁ śravaṇa-mātreṇa
pātityaṁ jñāninām api
apārthaṁ śruti-vākyānām
darśayaḥ loka-garhitam
karma-svarūpa-tyājyatvam
atra ca pratipādyate
sarva-karma-paribhramśān
naiṣkarmyaṁ tatra cocyate
parātma-jīvayor aikyaṁ
mayātra pratipādyate

"My dear wife, hear my explanations of how I have spread ignorance through Māyāvāda philosophy. Simply by hearing it, even an advanced scholar will fall down. In this philosophy, which is certainly very inauspicious for people in general, I have misrepresented the real meaning of the Vedas and recommended that one give up all activities in order to achieve freedom from karma. In this Māyāvāda philosophy I have described the jīvātmā and Paramātmā to be one and the same." How the Māyāvāda philosophy was condemned by Śrī Caitanya Mahāprabhu and His followers is described in Śrī Caitanya-caritāmṛta, Antya-līlā, Second Chapter, verses 94 through 99, where Svarūpa-dāmodara Gosvāmī says that anyone who is eager to understand the Māyāvāda philosophy must be considered insane. This especially applies to a Vaiṣṇava who reads the Śārīraka-bhāṣya and considers himself to be one with God. The Māyāvādī philosophers have presented their arguments in such attractive, flowery language that hearing Māyāvāda philosophy may sometimes change the mind of even a mahā-bhāgavata, or very advanced devotee. An actual Vaiṣṇava cannot tolerate any philosophy that claims God and the living being to be one and the same.

Adi TEXT 7.111

'brahma'-śabde mukhya arthe kahe--'bhagavān'

cid-aīśvarya-paripūrṇa, anūrdhva-samāna //CC Adi, 7.111//

SYNONYMS

brahma—the Absolute Truth; śabde—by this word; mukhya—direct; arthe—meaning; kahe—says; bhagavān—the Supreme Personality of Godhead; cit-aiśvarya—spiritual opulence; paripūrṇa—full of; anūrdhva—unsurpassed by anyone; samāna—not equaled by anyone.

TRANSLATION

"According to direct understanding, the Absolute Truth is the Supreme Personality of Godhead, who has all spiritual opulences. No one can be equal to or greater than Him.

PURPORT

This statement by Śrī Caitanya Mahāprabhu is confirmed in Śrīmad-Bhāgavatam (1.2.11):

vadanti tat tattva-vidas

tattvaṁ yaj jñānam advayam

brahmeti paramātmēti

bhagavān iti śabdyate

"Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramātmā or Bhagavān." The Absolute Truth is ultimately understood as Bhagavān, partially understood as Paramātmā and vaguely understood as the impersonal Brahman. Bhagavān, or the Supreme Personality of Godhead, is opulent in all excellence; no one can be equal to or greater than Him. This is also confirmed in the Bhagavad-gītā (7.7), where the Lord says, mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya: "O conqueror of wealth [Arjuna], there is no truth superior to Me." There are many other verses which prove that the Absolute Truth in the ultimate sense is understood to be the Supreme Personality of Godhead, Kṛṣṇa.

Adi TEXT 7.112

tānhāra vibhūti, deha,--saba cid-ākāra

cid-vibhūti ācchādi' tānre kahe 'nirākāra' //CC Adi, 7.112//

SYNONYMS

tānhāra—His (the Supreme Personality of Godhead's); vibhūti—spiritual power; deha—body; saba—everything; cit-ākāra—spiritual form; cit-vibhūti—spiritual opulence; ācchādi'-covering; tānre—Him; kahe—says; nirākāra—without form.

TRANSLATION

"Everything about the Supreme Personality of Godhead is spiritual, including His body, opulence and paraphernalia. Māyāvāda philosophy, however, covering His spiritual opulence, advocates the theory of impersonalism.

PURPORT

It is stated in the *Brahma-saṁhitā*, īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ: "The Supreme Personality of Godhead, Kṛṣṇa, has a spiritual body which is full of knowledge, eternity and bliss." In this material world everyone's body is just the opposite-temporary, full of ignorance and full of misery. Therefore when the Supreme Personality of Godhead is sometimes described as nirākāra, this is to indicate that He does not have a material body like us.

Māyāvādī philosophers do not know how it is that the Supreme Personality of Godhead is formless. The Supreme Lord does not have a form like ours but has a spiritual form. Not knowing this, Māyāvādī philosophers simply advocate the onesided view that the Supreme Godhead, or Brahman, is formless (nirākāra). In this connection Śrīla Bhaktivinoda Ṭhākura offers many quotes from the Vedic literature. If one accepts the real or direct meaning of these Vedic statements, one can understand that the Supreme Personality of Godhead has a spiritual body (sac-cid-ānanda-vigrahaḥ).

In the *Bṛhad-āraṇyaka Upaniṣad* (5.1.1) it is said, pūrṇam adaḥ pūrṇam idaṁ pūrṇāt pūrṇam udacyate. This indicates that the body of the Supreme Personality of Godhead is spiritual, for even though He expands in many ways, He remains the same. In the *Bhagavad-gītā* (10.8) the Lord says, ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate: "I am the origin of all. Everything emanates from Me." Māyāvādī philosophers materialistically think that if the Supreme Truth expands Himself in everything, He must lose His original form. Thus they think that there cannot be any form other than the expansive gigantic body of the Lord. But the *Bṛhad-āraṇyaka Upaniṣad* confirms, pūrṇam idaṁ pūrṇāt pūrṇam udacyate: "Although He expands in many ways, He keeps His original personality. His original spiritual body remains as it is." Similarly, elsewhere it is

stated, vicitra-śaktiḥ puruṣaḥ purāṇaḥ: "The Supreme Personality of Godhead, the original person [puruṣa], has multifarious energies." And the Śvetāśvatara Upaniṣad declares, sa vṛkṣa-kālākṛtibhiḥ paro 'nyo yasmāt prapañcaḥ parivartate 'yaṁ dharmāvahaṁ pāpanudaṁ bhageśam: "He is the origin of material creation, and it is due to Him only that everything changes. He is the protector of religion and annihilator of all sinful activities. He is the master of all opulences." (Śvetāśvatara Upaniṣad 6.6) Vedāham etaṁ puruṣaṁ mahāntam āditya-varṇaṁ tamaśaḥ parastāt: "Now I understand the Supreme Personality of Godhead to be the greatest of the great. He is effulgent like the sun and is beyond this material world." (Śvetāśvatara Upaniṣad 3.8) Patiṁ patinām paramaṁ parastāt: "He is the master of all masters, the superior of all superiors." (Śvetāśvatara Upaniṣad 6.7) Mahān prabhur vai puruṣaḥ: "He is the supreme master and supreme person." (Śvetāśvatara Upaniṣad 3.12) Parāśya śaktir vividhaiva śrūyate: "We can understand His opulences in different ways." (Śvetāśvatara Upaniṣad 6.8) These are all statements of the Śvetāśvatara Upaniṣad. Similarly, in the Ṛg Veda it is stated, tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ: "Viṣṇu is the Supreme, and those who are actually learned think only of His lotus feet." In the Praśna Upaniṣad it is said, sa īkṣāṁ cakre: "He glanced over the material creation." (6.3) In the Aitareya Upaniṣad it is said, sa aikṣata-"He glanced over the material creation"-and sa imāṁ lokān asṛjata-"He created this entire material world." (1.1.1-2)

Thus many verses can be quoted from the Upaniṣads and Vedas which prove that the Supreme Godhead is not impersonal. In the Kaṭha Upaniṣad (2.2.13) it is also said, nityo nityānāṁ cetanaś cetanānāṁ eko bahūnāṁ yo vidadhāti kāmān: "He is the supreme eternally conscious person who maintains all other living entities." From all these Vedic references one can understand that the Absolute Truth is a person, although no one can equal or excel Him. Although there are many foolish Māyāvādī philosophers who think that they are even greater than Kṛṣṇa, Kṛṣṇa is asamaurdhva: no one is equal to or above Him.

As stated in the Śvetāśvatara Upaniṣad (3.19), apāṇi-pādo javano grahītā. This verse describes the Absolute Truth as having no legs or hands. Although this is an impersonal description, however, it does not mean that the Absolute Personality of Godhead has no form. He has a spiritual form that is distinct from the forms of matter. In this verse Caitanya Mahāprabhu clarifies this distinction.

Adi TEXT 7.113

cid-ānanda--tenho, tāñra sthāna, parivāra

tānre kahe--prākṛta-sattvera vikāra //CC Adi, 7.113//

SYNONYMS

cit-ānanda—spiritual bliss; teṇho—He is personally; tānra—His; sthāna—abode; parivāra—entourage; tānre—unto Him; kahe—someone says; prākṛta—material; sattvera—goodness; vikāra—transformation.

TRANSLATION

"The Supreme Personality of Godhead is full of spiritual potencies. Therefore His body, name, fame and entourage are all spiritual. The Māyāvādī philosopher, due to ignorance, says that these are all merely transformations of the material mode of goodness.

PURPORT

In the Seventh Chapter of the Bhagavad-gītā the Supreme Personality of Godhead has classified His energies in two distinct divisions—namely, prākṛta and aprākṛta, or parā-prakṛti and aparā-prakṛti. In the Viṣṇu Purāṇa the same distinction is made. The Māyāvādī philosophers cannot understand these two prakṛtis, or natures—material and spiritual—but one who is actually intelligent can understand them. Considering the many varieties and activities in material nature, why should the Māyāvādī philosophers deny the spiritual varieties of the spiritual world? The Bhāgavatam (10.2.32) says:

ye 'nye 'ravindākṣa vimukta-māninas

tvayy asta-bhāvād aviśuddha-buddhayaḥ

The intelligence of those who think themselves liberated but have no information of the spiritual world is not yet clear. In this verse the term aviśuddha-buddhayaḥ refers to unclean intelligence. Due to unclean intelligence or a poor fund of knowledge, the Māyāvādī philosophers cannot understand the distinction between material and spiritual varieties; therefore they cannot even think of spiritual varieties because they take it for granted that all variety is material.

Śrī Caitanya Mahāprabhu, therefore, explains in this verse that Kṛṣṇa, the Supreme Personality of Godhead or the Absolute Truth, has a spiritual body that is distinct from material bodies, and thus His name, abode, entourage and qualities are all spiritual. The material mode of goodness has nothing to do with

spiritual varieties. Māyāvādī philosophers, however, cannot clearly understand spiritual varieties; therefore they imagine a negation of the material world to be the spiritual world. The material qualities of goodness, passion and ignorance cannot act in the spiritual world, which is therefore called nirguṇa, as clearly indicated in the Bhagavad-gītā (traī-guṇya-viṣayā vedā nistrai-guṇyo bhavārjuna). The material world is a manifestation of the three modes of material nature, but one has to become free from these modes to come to the spiritual world, where their influence is completely absent. Now Lord Śrī Caitanya Mahāprabhu will disassociate Lord Śiva from Māyāvāda philosophy in the following verse.

Adi TEXT 7.114

tānra doṣa nāhi, teṇho ājñā-kārī dāsa

āra yei śune tāra haya sarva-nāśa //CC Adi, 7.114//

SYNONYMS

tānra—his (Lord Śiva's); doṣa—fault; nāhi—there is none; teṇho—he; ājñā-kārī—obedient order-carrier; dāsa—servant; āra—others; yei—anyone; śune—hears (the Māyāvāda philosophy); tāra—of him; haya—becomes; sarva-nāśa—everything lost

TRANSLATION

"Śaṅkarācārya, who is an incarnation of Lord Śiva, is faultless because he is a servant carrying out the orders of the Lord. But those who follow his Māyāvādī philosophy are doomed. They will lose all their advancement in spiritual knowledge.

PURPORT

Māyāvādī philosophers are very proud of exhibiting their Vedānta knowledge through grammatical jugglery, but in the Bhagavad-gītā Lord Śrī Kṛṣṇa certifies that they are māyayāpahṛta-jñāna, bereft of real knowledge due to māyā. Māyā has two potencies with which to execute her two functions-prakṣepātmikā-śakti, the power to throw the living entity into the ocean of material existence, and āvaraṇātmikā-śakti, the power to cover the knowledge of the living entity. The function of the āvaraṇātmikā-śakti is explained in the Bhagavad-gītā by the word māyayāpahṛta-jñānāḥ.

Why the daivī-māyā, or illusory energy of Kṛṣṇa, takes away the knowledge of the Māyāvādī philosophers is also explained in the Bhagavad-gīta by the use of the words āsuram bhāvam āśritāḥ, which refer to a person who does not agree to the existence of the Lord. The Māyāvādīs, who are not in agreement with the existence of the Lord, can be classified in two groups, exemplified by the impersonalist Śāṅkarites of Vārāṇasī and the Buddhists of Saranātha. Both groups are Māyāvādīs, and Kṛṣṇa takes away their knowledge due to their atheistic philosophies. Neither group agrees to accept the existence of a personal God. The Buddhist philosophers clearly deny both the soul and God, and although the Śāṅkarites do not openly deny God, they say that the Absolute is nirākāra, or formless. Thus both the Buddhists and the Śāṅkarites are aviśuddha-buddhayaḥ, or imperfect and unclean in their knowledge and intelligence.

The most prominent Māyāvādī scholar, Sadānanda Yogīndra, has written a book called Vedānta-sāra, in which he expounds the philosophy of Śāṅkarācārya, and all the followers of Śāṅkara's philosophy attribute great importance to his statements. In this Vedānta-sāra Sadānanda Yogīndra defines Brahman as sac-cid-ānanda combined with knowledge and without duality, and he defines ignorance (jaḍa) as knowledge distinct from that of sat and asat. This is almost inconceivable, but it is a product of the three material qualities. Thus he considers anything other than pure knowledge to be material. The center of ignorance is considered to be sometimes all-pervading and sometimes individual. Thus according to his opinion both the all-pervading Viṣṇu and the individual living entities are products of ignorance.

In simple language, it is the opinion of Sadānanda Yogīndra that since everything is nirākāra (formless), the conception of Viṣṇu and the conception of the individual soul are both products of ignorance. He also explains that the viśuddha-sattva conception of the Vaiṣṇavas is nothing but pradhāna, or the chief principle of creation. He maintains that when all-pervading knowledge is contaminated by the viśuddha-sattva, which consists of a transformation of the quality of goodness, there arises the conception of the Supreme Personality of Godhead, who is the omnipotent, omniscient supreme ruler, the Supersoul, the cause of all causes, the supreme īśvara, etc. According to Sadānanda Yogīndra, because īśvara, the Supreme Lord, is the reservoir of all ignorance, He may be called sarva-jña, or omniscient, but one who denies the existence of the omnipotent Supreme Personality of Godhead is more than īśvara, or the Lord. His conclusion, therefore, is that the Supreme Personality of Godhead (īśvara) is a transformation of material ignorance and that the living entity (jīva) is covered

by ignorance. Thus he describes both collective and individual existence in darkness. According to Māyāvādī philosophers, the Vaiṣṇava conception of the Lord as the Supreme Personality of Godhead and of the jīva, or individual soul, as His eternal servant is a manifestation of ignorance. If we accept the judgment of Lord Kṛṣṇa in the Bhagavad-gītā, however, the Māyāvādīs are to be considered māyayāpahṛta-jñāna, or bereft of all knowledge, because they do not recognize the existence of the Supreme Personality of Godhead or they claim that His existence is a product of the material conception (māyā). These are characteristics of asuras, or demons.

Lord Śrī Caitanya Mahāprabhu, in His discourses with Sārvabhauma Bhaṭṭācārya, said:

jīvera nistāra lāgi' sūtra kaila vyāsa

māyāvādi-bhāṣya śunile haya sarva-nāśa

(Cc. Madhya 6.169)

Vyāsadeva composed the Vedānta-sūtra to deliver the conditioned souls from this material world, but Śaṅkarācārya, by presenting the Vedānta-sūtra in his own way, has clearly done a great disservice to human society, for one who follows his Māyāvāda philosophy is doomed. In the Vedānta-sūtra, devotional service is clearly indicated, but the Māyāvādī philosophers refuse to accept the spiritual body of the Supreme Absolute Person and refuse to accept that the living entity has an individual existence separate from that of the Supreme Lord. Thus they have created atheistic havoc all over the world, for such a conclusion is against the very nature of the transcendental process of pure devotional service. The Māyāvādī philosophers' unrealizable ambition to become one with the Supreme through denying the existence of the Personality of Godhead results in a most calamitous misrepresentation of spiritual knowledge, and one who follows this philosophy is doomed to remain perpetually in this material world. Therefore the Māyāvādīs are called aviśuddha-buddhayaḥ, or unclean in knowledge. Because they are unclean in knowledge, all their austerities and penances end in frustration. Thus although they may be honored at first as very learned scholars, ultimately they descend to physical activities of politics, social work, etc. Instead of becoming one with the Supreme Lord, they again become one with these material activities. This is explained in Śrīmad-Bhāgavatam (10.2.32):

āruhya kṛcchreṇa param padam tataḥ

patanty adho 'nāḍṛta-yuṣmad-aṅghrayaḥ

In actuality the Māyāvādī philosophers very strictly follow the austerities and penances of spiritual life and in this way are elevated to the impersonal Brahman platform, but due to their negligence of the lotus feet of the Lord they again fall down to material existence.

Adi TEXT 7.115

prākṛta kariyā māne viṣṇu-kalevara

viṣṇu-nindā āra nāhi ihāra upara //CC Adi, 7.115//

SYNONYMS

prākṛta—material; kariyā—taking it to be so; māne—accepts; viṣṇu—Lord Viṣṇu's; kalevara—body; viṣṇu-nindā—defaming or blaspheming Lord Viṣṇu; āra—beyond this; nāhi—none; ihāra—of this; upara—above.

TRANSLATION

"One who considers the transcendental body of Lord Viṣṇu to be made of material nature is the greatest offender at the lotus feet of the Lord. There is no greater blasphemy against the Supreme Personality of Godhead.

PURPORT

Śrī Bhaktisiddhānta Sarasvatī Gosvāmī explains that the variegated personal feature of the Absolute Truth is the viṣṇu-tattva and that the material energy, which creates this cosmic manifestation, is the energy of Lord Viṣṇu. The creative force is merely the energy of the Lord, but the foolish conclude that because the Lord has distributed Himself in an impersonal form He has no separate existence.. The impersonal Brahman, however, cannot possess energies, nor does the Vedic literature state that māyā (the illusory energy) is covered by another māyā. There are hundreds and thousands of references, however, to viṣṇu-māyā (parāśya śaktiḥ), or the energy of Lord Viṣṇu. In the Bhagavad-gītā (7.14) Kṛṣṇa refers to mama māyā ("My energy"). Māyā is controlled by the Supreme Personality of Godhead; it is not that He is covered by māyā. Therefore Lord Viṣṇu cannot be a product of the material energy. In the beginning of the Vedānta-sūtra it is said, janmādy asya yataḥ, indicating that the material energy is also an emanation of the Supreme Brahman. How then could He be covered by the material energy? If that were possible, material energy would be greater

than the Supreme Brahman. Even these simple arguments, however, cannot be understood by the Māyāvādī philosophers, and therefore the term māyayāpahṛta-jñāna, which is applied to them in the Bhagavad-gītā, is extremely appropriate. Anyone who thinks that Lord Viṣṇu is a product of the material energy, as explained by Sadānanda Yogīndra, should immediately be understood to be insane, for his knowledge has been stolen by the illusory energy.

Lord Viṣṇu cannot be placed within the category of the demigods. Those who are actually bewildered by the Māyāvāda philosophy and are still in the darkness of ignorance consider Lord Viṣṇu to be a demigod, in defiance of the Ṛg-vedic mantra om̐ tad viṣṇoḥ paramaṁ padam ("Viṣṇu is always in a superior position"). This mantra is also confirmed in the Bhagavad-gītā: mattaḥ parataram nānyat-there is no truth superior to Lord Kṛṣṇa, or Viṣṇu. Thus only those whose knowledge has been bewildered consider Lord Viṣṇu to be a demigod and therefore suggest that one may worship either Lord Viṣṇu, the goddess Kālī (Durgā) or whomever one likes and achieve the same result. This is an ignorant conclusion that is not accepted in the Bhagavad-gītā, which distinctly says, yānti deva-vratā devān . . . yānti mad-yājino'pi mām: "The worshipers of the demigods will be promoted to the respective planets of the demigods, but devotees of the Supreme Lord will go back home, back to Godhead." (Bg. 9.25) Lord Kṛṣṇa explains very clearly in the Bhagavad-gītā that His material energy is very difficult to overcome: daivī hy eṣā guṇa-mayī mama māyā duratyayā. Māyā's influence is so strong that even learned scholars and spiritualists are also covered by māyā and think themselves to be as good as the Supreme Personality of Godhead. Actually, however, to free oneself from the influence of māyā one must surrender to the Supreme Personality of Godhead, as Kṛṣṇa also states in the Bhagavad-gītā: mām eva ye prapadyante māyām etāṁ taranti te. It is to be concluded, therefore, that Lord Viṣṇu does not belong to this material creation but to the spiritual world. To misconceive Lord Viṣṇu to have a material body or to equate Him with the demigods is the most offensive blasphemy against Lord Viṣṇu, and offenders against the lotus feet of Lord Viṣṇu cannot advance in spiritual knowledge. They are called māyayāpahṛta-jñāna, or those whose knowledge has been stolen by the influence of illusion.

One who thinks that there is a difference between Lord Viṣṇu's body and His soul dwells in the darkest region of ignorance. There is no difference between Lord Viṣṇu's body and Viṣṇu's soul, for they are advaya-jñāna, one knowledge. In this world there is a difference between the material body and the spiritual soul, but in the spiritual world everything is spiritual, and there are no such

differences. The greatest offense of the Māyāvādī philosophers is to consider Lord Viṣṇu and the living entities to be one and the same. In this connection the Padma Purāṇa states, *arcye viṣṇau śilā-dhir guruṣu nara-matir vaiṣṇave jāti-buddhiḥ*: "One who considers the arcā-mūrti, the worshipable Deity of Lord Viṣṇu, to be stone, the spiritual master to be an ordinary human being, and a Vaiṣṇava to belong to a particular caste or creed, is possessed of hellish intelligence." One who follows such conclusions is doomed.

Adi TEXT 7.116

īśvarera tattva--yena jvalita jvalana

jīvera svarūpa--yaiche sphuliṅgera kaṇa //CC Adi, 7.116//

SYNONYMS

īśvarera tattva—the truth of the Supreme Personality of Godhead; yena—is like; jvalita—blazing; jvalana—fire; jīvera—of the living entities; svarūpa—identity; yaiche—is like; sphuliṅgera—of the spark; kaṇa—particle.

TRANSLATION

"The Lord is like a great blazing fire, and the living entities are like small sparks of that fire.

PURPORT

Although sparks and a big fire are both fire and both have the power to burn, the burning power of the fire and that of the spark are not the same. Why should one artificially try to become like a big fire although by constitution he is like a small spark? It is due to ignorance. One should therefore understand that neither the Supreme Personality of Godhead nor the small sparklike living entities have anything to do with matter, but when the spiritual spark comes in contact with the material world his fiery quality is extinguished. That is the position of the conditioned souls. Because they are in touch with the material world, their spiritual quality is almost dead, but because these spiritual sparks are all Kṛṣṇa's parts and parcels, as the Lord states in the Bhagavad-gītā (*mamaivāṁśaḥ*), they can revive their original position by getting free from material contact. This is pure philosophical understanding. In the Bhagavad-gītā the spiritual sparks are declared to be sanātana (eternal); therefore the material energy, māyā, cannot affect their constitutional position.

Someone may argue, "Why is there a need to create the spiritual sparks?" The answer can be given in this way: Since the Absolute Personality of Godhead is omnipotent, He has both unlimited and limited potencies. This is the meaning of omnipotent. To be omnipotent, He must have not only unlimited potencies but limited potencies also. Thus to exhibit His omnipotency He displays both. The living entities are endowed with limited potency although they are part of the Lord. The Lord displays the spiritual world by His unlimited potencies, whereas by His limited potencies the material world is displayed. In the Bhagavad-gītā (7.5) the Lord says:

apareyam itas tv anyām

prakṛtiṁ viddhi me parām

jīva-bhūtām mahā-bāho

yayedam dhāryate jagat

"Besides these inferior energies, O mighty-armed Arjuna, there is another, superior energy of Mine, which comprises all living entities who are exploiting the resources of this material, inferior nature." The jīva-bhūta, the living entities, control this material world with their limited potencies. Generally, people are bewildered by the activities of scientists and technologists. Due to māyā they think that there is no need of God and that they can do everything and anything, but actually they cannot. Since this cosmic manifestation is limited, their existence is also limited. Everything in this material world is limited, and for this reason there is creation, sustenance and dissolution. However, in the world of unlimited energy, the spiritual world, there is neither creation nor destruction.

If the Personality of Godhead did not possess both limited and unlimited energies, He could not be called omnipotent. Aṇor aṇīyān mahato mahīyān: ". "The Lord is greater than the greatest and smaller than the smallest." He is smaller than the smallest in the form of the living entities and greater than the greatest in His form of Kṛṣṇa. If there were no one to control, there would be no meaning to the conception of the supreme controller (īśvara), just as there is no meaning to a king without his subjects. If all the subjects became king, there would be no distinction between the king and an ordinary citizen. Thus for the Lord to be the supreme controller there must be a creation to control. The basic principle for the existence of the living entities is called cid-vilāsa, or spiritual pleasure. The omnipotent Lord displays His pleasure potency as the living entities. The Lord is described in the Vedānta-sūtra (1.1.12) as ānanda-mayo

'bhyāsāt. He is by nature the reservoir of all pleasures, and because He wants to enjoy pleasure, there must be energies to give Him pleasure or supply Him the impetus for pleasure. This is the perfect philosophical understanding of the Absolute Truth.

Adi TEXT 7.117

jīva-tattva--śakti, kṛṣṇa-tattva--śaktimān

gītā-viṣṇupurāṇādi tāhāte pramāṇa //CC Adi, 7.117//

SYNONYMS

jīva-tattva—the truth of the living entities; śakti—energy; kṛṣṇa-tattva—the truth of the Supreme Personality of Godhead; śakti-mān—the possessor of the energies; gītā—the Bhagavad-gītā; viṣṇu-purāṇa-ādi—Viṣṇu Purāṇa and other Purāṇas; tāhāte—in them; pramāṇa—there are evidences.

TRANSLATION

"The living entities are energies, not the energetic. The energetic is Kṛṣṇa. This is very vividly described in the Bhagavad-gītā, the Viṣṇu Purāṇa and other Vedic scriptures.

PURPORT

As already explained, there are three prasthānas on the path of advancement in spiritual knowledge—namely, nyāya-prasthāna (Vedānta philosophy), śruti-prasthāna (the Upaniṣads and Vedic mantras) and smṛti-prasthāna (the Bhagavad-gītā, Mahābhārata, Purāṇas, etc.). Unfortunately, Māyāvādī philosophers do not accept the smṛti-prasthāna. Smṛti refers to the conclusions drawn from the Vedic evidence. Sometimes Māyāvādī philosophers do not accept the authority of the Bhagavad-gītā and the Purāṇas, and this is called ardha-kukkuṭi-nyāya, "the logic of half a hen." (A foolish farmer once thought he would save money by cutting off his hen's head, which he had to feed, and leaving its tail, which produced the eggs.) If one believes in the Vedic literature, one must accept all the Vedic scriptures recognized by the great ācāryas, but these Māyāvādī philosophers accept only the nyāya-prasthāna and śruti-prasthāna, rejecting the smṛti-prasthāna. Here, however, Śrī Caitanya Mahāprabhu cites evidence from the Gītā, Viṣṇu Purāṇa, etc., which are smṛti-prasthāna. No one can avoid the Personality of Godhead in the statements of the Bhagavad-gītā and other Vedic scriptures such as the Mahābhārata and the

Purāṇas. Lord Caitanya therefore quotes a passage from the Bhagavad-gītā (7.5).

Adi TEXT 7.118

apareyam itas tv anyām

prakṛtiṁ viddhi me parām

jīva-bhūtām mahā-bāho

yayedam dhāryate jagat //CC Adi, 7.118//

SYNONYMS

aparā—inferior energy; iyam—this material world; itaḥ—beyond this; tu—but; anyām—another; prakṛtiṁ—energy; viddhi—you must know; me—of Me; parām—which is superior energy; jīva-bhūtām—they are the living entities; mahā-bāho—O mighty-armed; yayā—by which; idam—this material world; dhāryate—is being conducted; jagat—the cosmic manifestation.

TRANSLATION

" 'Besides these inferior energies, O mighty-armed Arjuna, there is another, superior energy of Mine, which comprises all living entities who are exploiting the resources of this material, inferior nature.' "

PURPORT

In the Bhagavad-gītā it is explained that the five elements earth, water, fire, air and ether constitute the gross energy of the Absolute Truth and that there are also three subtle energies, namely, the mind, intelligence and false ego, or identification with the phenomenal world. Thus the entire cosmic manifestation is divided into eight energies, all of which are inferior. As explained in the Bhagavad-gītā (mama māyā duratyayā), the inferior energy, known as māyā, is so strong that although the living entity does not belong to this energy, due to the superior strength of the inferior energy the living entity (jīva-bhūta) forgets his real position and identifies with it. Kṛṣṇa says distinctly that beyond the material energy there is a superior energy which is known as the jīva-bhūta, or living entities. When in contact with the material energy, this superior energy conducts all the activities of the entire material, phenomenal world.

The supreme cause is Kṛṣṇa (janmādy asya yataḥ), who is the origin of all energies, which work variously. The Supreme Personality of Godhead has both

inferior and superior energies, and the difference between them is that the superior energy is factual whereas the inferior energy is a reflection of the superior. A reflection of the sun in a mirror or on water appears to be the sun but is not. Similarly, the material world is but a reflection of the spiritual world. Although it appears to be factual, it is not; it is only a temporary reflection, whereas the spiritual world is a factual reality. The material world, with its gross and subtle forms, is merely a reflection of the spiritual world.

The living entity is not a product of the material energy; he is spiritual energy, but in contact with matter he forgets his identity. Thus the living entity identifies himself with matter and enthusiastically engages in material activities in the guises of a technologist, scientist, philosopher, etc. He does not know that he is not at all a material product but is spiritual. His real identity thus being lost, he struggles very hard in the material world, and the Hare Kṛṣṇa movement, or Kṛṣṇa consciousness movement, tries to revive his original consciousness. His activities in manufacturing big skyscrapers are evidence of intelligence, but this kind of intelligence is not at all advanced. One should know that his only real concern is how to get free from material contact, for by absorbing his mind in material activities he takes material bodies again and again, and although he falsely claims to be very intelligent, in material consciousness he is not at all intelligent. When we speak about the Kṛṣṇa consciousness movement, which is meant to make people intelligent, the conditioned living entity therefore misunderstands it. He is so engrossed in the material concept of life that he does not think that there can be any activities that are actually based on intelligence beyond the construction of skyscrapers and big roads and the manufacturing of cars. This is proof of *māyāpahr̥ta-jñāna*, or loss of all intelligence due to the influence of *māyā*. When a living entity is freed from such misconceptions, he is called liberated. When one is actually liberated he no longer identifies with the material world. The symptom of *mukti* (liberation) is that one engages in spiritual activities instead of falsely engaging in material activities.

Transcendental loving devotional service is the spiritual activity of the spirit soul. *Māyāvādī* philosophers confuse such spiritual activity with material activity, but the *Bhagavad-gītā* (14.26) confirms:

mām ca yo 'vyabhicāreṇa

bhakti-yogena sevate

sa guṇān samatītyaitān

brahma-bhūyāya kalpate

One who engages in the spiritual activities of unalloyed devotional service (avyabhicāriṇī-bhakti) is immediately elevated to the transcendental platform, and he is to be considered brahma-bhūta, which indicates that he is no longer in the material world but in the spiritual world. Devotional service is enlightenment or awakening. When the living entity perfectly performs spiritual activities under the direction of the spiritual master, he becomes perfect in knowledge and understands that he is not God but a servant of God. As explained by Caitanya Mahāprabhu, jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa': the real identity of the living entity is that he is an eternal servant of the Supreme (Cc. Madhya 20.108). As long as one does not come to this conclusion, he must be in ignorance. This is also confirmed by the Lord in the Bhagavad-gītā (7.19): bahūnām janmanām ante jñānavān mām prapadyate. "After many births of struggling for existence and cultivating knowledge, when one comes to the point of real knowledge he surrenders unto Me." Such an advanced mahātmā, or great soul, is very rarely to be seen. Thus although the Māyāvādī philosophers appear to be very advanced in knowledge, they are not yet perfect. To come to the point of perfection they must voluntarily surrender to Kṛṣṇa.

Adi TEXT 7.119

viṣṇu-śaktiḥ parā proktā

kṣetra-jñākyā tathā parā

avidyā-karma-saṁjñānyā

ṭṭīyā śaktir iṣyate //CC Adi, 7.119//

SYNONYMS

viṣṇu-śaktiḥ—the potency of Lord Viṣṇu; parā—spiritual; proktā—it is said; kṣetra-jñā-ākhyā—the potency known as kṣetra-jñā; tathā—as well as; parā—spiritual; avidyā—ignorance; karma—fruitive activities; saṁjñā—known as; anyā—other; ṭṭīyā—third; śaktiḥ—potency; iṣyate—known thus.

TRANSLATION

"The potency of Lord Viṣṇu is summarized in three categories-namely, the spiritual potency, the living entities and ignorance. The spiritual potency is full of knowledge; the living entities, although belonging to the spiritual potency, are

subject to bewilderment; and the third energy, which is full of ignorance, is always visible in fruitive activities.'

PURPORT

This is a quotation from the Viṣṇu Purāṇa (6.7.61).

In the previous verse, quoted from the Bhagavad-gītā, it has been established that the living entities are to be categorized among the Lord's potencies. The Lord is potent, and there are varieties of potencies (parāsyā śaktir vividhaiva śrūyate). Now, in this quotation from the Viṣṇu Purāṇa, this is further confirmed. There are varieties of potencies, and they have been divided into three categories-namely, spiritual, marginal and external.

The spiritual potency is manifested in the spiritual world. Kṛṣṇa's form, qualities, activities and entourage are all spiritual. This is also confirmed in the Bhagavad-gītā (4.5):

ajo 'pi sann avyayātmā

bhūtānām īśvaro 'pi san

prakṛtiṁ svām adhiṣṭhāya

sambhavāmy ātma-māyayā

"Although I am unborn and My transcendental body never deteriorates, and although I am the Lord of all living entities, by My spiritual potency I still appear in every millennium in My original transcendental form." Ātma-māyā refers to the spiritual potency. When Kṛṣṇa comes to this or any other universe, He does so with His spiritual potency. We take birth by the force of the material potency, but as stated here with reference to the Viṣṇu Purāṇa, the kṣetra-jña, or living entity, belongs to the spiritual potency; thus when we free ourselves from the clutches of the material potency we can also enter the spiritual world.

The material potency is the energy of darkness, or complete ignorance of spiritual activities. In the material potency, the living entity engages himself in fruitive activities, thinking that he can be happy through expansion in terms of material energy. This fact is prominently manifest in this Age of Kali because human society, not understanding the spiritual nature, is busily expanding in material activities. The men of the present day are almost unaware of their spiritual identity. They think that they are products of the elements of the

material world and that everything will end with the annihilation of the body. Therefore they conclude that as long as one has a material body consisting of material senses, one should enjoy the senses as much as possible. Since they are atheists, they do not care whether there is a next life. Such activities are described in this verse as avidyā-karma-samjñānyā.

The material energy is separated from the spiritual energy of the Supreme Personality of Godhead. Thus although it is originally created by the Supreme Lord, He is not actually present within it. The Lord also confirms in the Bhagavad-gītā (9.4), mat-sthāni sarva-bhūtāni: "Everything is resting on Me." This indicates that everything is resting on His own energy. For example, the planets are resting within outer space, which is the separated energy of Kṛṣṇa. The Lord explains in the Bhagavad-gītā (7.4):

bhūmir āpo 'nalo vāyuḥ

khaṁ mano buddhir eva ca

ahaṁkāra itīyaṁ me

bhinnā prakṛtir aṣṭadhā

"Earth, water, fire, air, ether, mind, intelligence and false ego-all together these eight constitute My separated material energies." The separated energy acts as if it were independent, but here it is said that although such energies are certainly factual, they are not independent but merely separated.

The separated energy can be understood from a practical example. I compose books by speaking into a dictaphone, and when the dictaphone is replayed, it appears that I am speaking personally, but actually I am not. I spoke personally, but then the dictaphone tape, which is separate from me, acts exactly like me. Similarly, the material energy originally emanates from the Supreme Personality of Godhead, but it acts separately, although the energy is supplied by the Lord. This is also explained in the Bhagavad-gītā (9.10): mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram. "This material nature is working under My direction, O son of Kuntī, and it is producing all moving and unmoving beings." Under the guidance or superintendence of the Supreme Personality of Godhead, the material energy works as if independent, although it is not actually independent.

In this verse from the Viṣṇu Purāṇa the total energy of the Supreme Personality of Godhead is classified in three divisions-namely, the spiritual or internal

potency of the Lord, the marginal potency, or kṣetra-jña (the living entity), and the material potency, which is separated from the Supreme Personality of Godhead and appears to act independently. When Śrīla Vyāsadeva, by meditation and self-realization, saw the Supreme Personality of Godhead, he also saw the separated energy of the Lord standing behind Him (apaśyat puruṣaṁ pūrṇaṁ māyāṁ ca tad-apāśrayam). Vyāsadeva also realized that it is this separated energy of the Lord, the material energy, that covers the knowledge of the living entities (yayā sammohito jīva ātmānaṁ tri-guṇātmakam). The separated, material energy bewilders the living entities (jīvas), and thus they work very hard under its influence, not knowing that they are not fulfilling their mission in life. Unfortunately, most of them think that they are the body and should therefore enjoy the material senses irresponsibly, since when death comes everything will be finished. This atheistic philosophy also flourished in India, where it was sometimes propagated by Cārvāka Muni, who said:

ṛṇaṁ kṛtvā ghṛtaṁ pibet

yāvaj jīvet sukhaṁ jīvet

bhasmī-bhūtasya dehasya kutaḥ

punar āgamano bhavet

His theory was that as long as one lives one should eat as much ghee as possible. In India, ghee (clarified butter) is a basic ingredient in preparing many varieties of food. Since everyone wants to enjoy nice food, Cārvāka Muni advised that one eat as much ghee as possible. One may say, "I have no money. How shall I purchase ghee?" Cārvāka Muni, however, says, "If you have no money, then beg borrow or steal, but in some way secure ghee and enjoy life." For one who further objects that he will be held accountable for such unauthorized activities as begging, borrowing and stealing, Cārvāka Muni replies, "You will not be held responsible. As soon as your body is burned to ashes after death, everything is finished." This is called ignorance. From the Bhagavad-gītā it is understood that one does not die with the annihilation of his body (na hanyate hanyamāne śarīre). The annihilation of one body involves changing to another (tathā dehāntara-prāptiḥ). Therefore, to perform irresponsible activities in the material world is very dangerous. Without knowledge of the spirit soul and its transmigration, people are allured by the material energy to engage in many such activities, as if one could become happy simply by dint of material knowledge, without reference to spiritual existence. Therefore the entire material world and

its activities are referred to as avidyā-karma-saṁjñānyā.

In order to dissipate the ignorance of the human beings who work under the material energy, which is separated from the Supreme Personality of Godhead, the Lord comes down to revive their original nature of spiritual activities (yadā yadā hi dharmasya glānir bhavati bhārata). As soon as they deviate from their original nature, the Lord comes to teach them, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: "My dear living entities, give up all material activities and simply surrender unto Me for protection." (Bg. 18.66)

It is the statement of Cārvāka Muni that one should beg, borrow or steal money to purchase ghee and enjoy life (ṛṇaṁ kṛtvā ghr̥taṁ pibet). Thus even the greatest atheist of India recommends that one eat ghee, not meat. No one could conceive of human beings' eating meat like tigers and dogs, but men have become so degraded that they are just like animals and can no longer claim to have a human civilization.

Adi TEXT 7.120

hena jīva-tattva lañā likhi' para-tattva

ācchanna karila śreṣṭha īśvara-mahattva //CC Adi, 7.120//

SYNONYMS

hena—such degraded; jīva-tattva—the living entities; lañā—taking them; likhi'-having written; para-tattva—as the Supreme; ācchanna—covering; karila—did; śreṣṭha—the Supreme Personality of Godhead; īśvara—the Lord's; mahattva—glories.

TRANSLATION

"The Māyāvāda philosophy is so degraded that it has taken the insignificant living entities to be the Lord, the Supreme Truth, thus covering the glory and supremacy of the Absolute Truth with monism.

PURPORT

Śrīla Bhaktivinoda Ṭhākura comments in this connection that in all Vedic scriptures the jīva-tattva, the truth of the living entities, is mentioned to be one of the energies of the Lord. If one does not accept the living entity to be a minute, infinitesimal spark of the Supreme but equates the jīva-tattva with the Supreme

Brahman or Supreme Personality of Godhead, it must be understood that his entire philosophy is based on a misunderstanding. Unfortunately, Śrīpāda Śaṅkarācārya purposely claimed the jīva-tattva, or living entities, to be equal to the Supreme God. Therefore his entire philosophy is based on a misunderstanding, and it misguides people to become atheists whose mission in life is unfulfilled. The mission of human life, as described in the Bhagavad-gītā, is to surrender unto the Supreme Lord and become His devotee, but the Māyāvāda philosophy misleads one to defy the existence of the Supreme Personality of Godhead and pose oneself as the Supreme Lord. Thus it has misguided hundreds and thousands of innocent men.

In the Vedānta-sūtra, Vyāsadeva has described that the Supreme Personality of Godhead is potent and that everything, material or spiritual, is but an emanation of His energy. The Lord, the Supreme Brahman, is the origin or source of everything (janmādy asya yataḥ), and all other manifestations are emanations of different energies of the Lord. This is also confirmed in the Viṣṇu Purāṇa:

ekadeśa-sthitasyāgner

jyotsnā vistāriṇī yathā

parasya brahmaṇaḥ śaktis

tathedam akhilaṁ jagat

"Whatever we see in this world is simply an expansion of different energies of the Supreme Personality of Godhead, who is exactly like a fire that spreads illumination for a long distance although it is situated in one place." This is a very vivid example. Similarly, it is stated that just as everything in the material world exists in the sunshine, which is the energy of the sun, so everything exists on the basis of the spiritual and material energies of the Supreme Personality of Godhead. Thus although Kṛṣṇa is situated in His own abode (goloka eva nivasaty akhilātma-bhūtaḥ), where He enjoys His transcendental pastimes with the cowherd boys and gopīs, He is nevertheless present everywhere, even within the atoms of this universe (aṇḍāntara-stha-paramāṇu-cayāntara-stham). This is the verdict of the Vedic literature.

Unfortunately, the Māyāvāda philosophy, misguiding people by claiming the living entity to be the Lord, has created havoc throughout the entire world and led almost everyone to godlessness. By thus covering the glories of the Supreme Lord, the Māyāvādī philosophers have done the greatest disservice to human

society. It is to counteract these most abominable activities of the Māyāvādī philosophers that Lord Caitanya has introduced the Hare Kṛṣṇa mahā-mantra.

harer nāma harer nāma

harer nāmaiva kevalam

kalau nāsty eva nāsty eva

nāsty eva gatir anyathā

"In this age of quarrel and hypocrisy, the only means of deliverance is chanting the holy name of the Lord. There is no other way. There is no other way. There is no other way." People should simply engage in the chanting of the Hare Kṛṣṇa mahā-mantra, for thus they will gradually come to understand that they are not the Supreme Personality of Godhead, as they have been taught by the Māyāvādī philosophers, but are eternal servants of the Lord. As soon as one engages himself in the transcendental service of the Lord, he becomes free.

mām ca yo 'vyabhicāreṇa

bhakti-yogena sevate

sa guṇān samatītyaitān

brahma-bhūyāya kalpate

"One who engages in full devotional service, unfailing in all circumstances, at once transcends the modes of material nature and thus comes to the level of Brahman." (Bg. 14.26) Therefore the Hare Kṛṣṇa movement, or Kṛṣṇa consciousness movement, is the only light for the foolish living entities who think either that there is no God or that if God exists He is formless and they themselves are also God. These misconceptions are very dangerous, and the only way to counteract them is to spread the Hare Kṛṣṇa movement.

Adi TEXT 7.121

vyāsera sūtrete kahe 'pariṇāma'-vāda

'vyāsa bhrānta'--bali' tāra uṭhāila vivāda //CC Adi, 7.121//

SYNONYMS

vyāsera—of Śrīla Vyāsadeva; sūtrete—in the aphorisms; kahe—describes;

pariṇāma—transformation; vāda—philosophy; vyāsa—Śrīla Vyāsadeva; bhrānta—mistaken; bali'-accusing him; tāra—his; uṭhāila—raised; vivāda—opposition.

TRANSLATION

"In his Vedānta-sūtra Śrīla Vyāsadeva has described that everything is but a transformation of the energy of the Lord. Śaṅkarācārya, however, has misled the world by commenting that Vyāsadeva was mistaken. Thus he has raised great opposition to theism throughout the entire world.

PURPORT

Śrīla Bhaktivinoda Ṭhākura explains, "In the Vedānta-sūtra of Śrīla Vyāsadeva it is definitely stated that all cosmic manifestations result from transformations of various energies of the Lord. Śaṅkarācārya, however, not accepting the energy of the Lord, thinks that it is the Lord who is transformed. He has taken many clear statements from the Vedic literature and twisted them to try to prove that if the Lord, or the Absolute Truth, were transformed, His oneness would be disturbed. Thus he has accused Śrīla Vyāsadeva of being mistaken. In developing his philosophy of monism, therefore, he has established vivarta-vāda, or the Māyāvāda theory of illusion."

In the Brahma-sūtra, Second Chapter, the first quote is as follows: tad-ananyatvam ārambhaṇa-śabdādibhyaḥ. Commenting on this sūtra in his Śārīraka-bhāṣya, Śaṅkarācārya has introduced the statement vācārambhaṇaṁ vikāro nāmadheyam from the Chāndogya Upaniṣad (6.1.4) to try to prove that acceptance of the transformation of the energy of the Supreme Lord is faulty. He has tried to defy this transformation of energy in a misguided way, which will be explained later. Since his conception of God is impersonal, he does not believe that the entire cosmic manifestation is a transformation of the energies of the Lord, for as soon as one accepts the various energies of the Absolute Truth, one must immediately accept the Absolute Truth to be personal, not impersonal. A person can create many things by the transformation of his energy. For example, a businessman transforms his energy by establishing many big factories or business organizations, yet he remains a person although his energy has been transformed into these many factories or business concerns. The Māyāvādī philosophers do not understand this simple fact. Their tiny brains and poor fund of knowledge cannot afford them sufficient enlightenment to realize that when a man's energy is transformed, the man himself is not transformed but remains the same person.

Not believing in the fact that the energy of the Absolute Truth is transformed, Śaṅkarācārya has propounded his theory of illusion. This theory states that although the Absolute Truth is never transformed, we think that it is transformed, which is an illusion. Śaṅkarācārya does not believe in the transformation of the energy of the Absolute Truth, for he claims that everything is one and that the living entity is therefore also one with the Supreme. This is the Māyāvāda theory.

Śrīla Vyāsadeva has explained that the Absolute Truth is a person who has different potencies. Merely by His desire that there be creation and by His glance (sa aikṣata), He created this material world (sa asṛjata). After creation, He remains the same person; He is not transformed into everything. One should accept that the Lord has inconceivable energies and that it is by His order and will that varieties of manifestation have come into existence. In the Vedic literature it is said, sa-tattvato 'nyathā-buddhir vikāra ity udāhṛtaḥ. This mantra indicates that from one fact another fact is generated. For example, a father is one fact, and a son generated from the father is a second fact. Thus both of them are truths, although one is generated from the other. This generation of a second, independent truth from a first truth is called vikāra, or transformation resulting in a by-product. The Supreme Brahman is the Absolute Truth, and the energies that have emanated from Him and are existing separately, such as the living entities and the cosmic manifestation, are also truths. This is an example of transformation, which is called vikāra or pariṇāma. To give another example of vikāra, milk is a truth, but the same milk may be transformed into yogurt. Thus yogurt is a transformation of milk, although the ingredients of yogurt and milk are the same.

In the Chāndogya Upaniṣad there is the following mantra: aītaḍ-ātmyam idaṁ sarvaṁ. This mantra indicates without a doubt that the entire world is Brahman. The Absolute Truth has inconceivable energies, as confirmed in the Śvetāśvatara Upaniṣad (parāśya śaktir vividhaiva śrūyate), and the entire cosmic manifestation is evidence of these different energies of the Supreme Lord. The Supreme Lord is a fact, and therefore whatever is created by the Supreme Lord is also factual. Everything is true and complete (pūrṇam), but the original pūrṇam, the complete Absolute Truth, always remains the same. Pūrṇāt pūrṇam udacyate pūrṇasya pūrṇam ādāya. The Absolute Truth is so perfect that although innumerable energies emanate from Him and manifest creations which appear to be different from Him, He nevertheless maintains His personality. He never deteriorates under any circumstances.

It is to be concluded that the entire cosmic manifestation is a transformation of the energy of the Supreme Lord, not of the Supreme Lord or Absolute Truth Himself, who always remains the same. The material world and the living entities are transformations of the energy of the Lord, the Absolute Truth or Brahman, who is the original source. In other words, the Absolute Truth, Brahman, is the original ingredient, and the other manifestations are transformations of this ingredient. This is also confirmed in the Taittirīya Upaniṣad (3.1): yato vā imāni bhūtāni jāyante. "This entire cosmic manifestation is made possible by the Absolute Truth, the Supreme Personality of Godhead." In this verse it is indicated that Brahman, the Absolute Truth, is the original cause and that the living entities (jīvas) and the cosmic manifestation are effects of this cause. The cause being a fact, the effects are also factual. They are not illusion. Śaṅkarācārya has inconsistently tried to prove that acceptance of the material world and the jīvas to be by-products of the Supreme Lord is an illusion because in this conception the existence of the material world and the jīvas is different and separate from that of the Absolute Truth. With this jugglery of understanding, Māyāvādī philosophers have propagated the slogan brahma satyaṁ jagat mithyā, which declares that the Absolute Truth is fact but the cosmic manifestation and the living entities are simply illusions, or that all of them are in fact the Absolute Truth and that the material world and living entities do not separately exist.

It is therefore to be concluded that Śaṅkarācārya, in order to present the Supreme Lord, the living entities and the material nature as indivisible and ignorant, tries to cover the glories of the Supreme Personality of Godhead. He maintains that the material cosmic manifestation is mithyā, or false, but this is a great blunder. If the Supreme Personality of Godhead is a fact, how can His creation be false? Even in ordinary dealings, one cannot think the material cosmic manifestation to be false. Therefore Vaiṣṇava philosophers say that the cosmic creation is not false but temporary. It is separated from the Supreme Personality of Godhead, but since it is wonderfully created by the energy of the Lord, to say that it is false is blasphemous.

Nondevotees factually appreciate the wonderful creation of material nature, but they cannot appreciate the intelligence and energy of the Supreme Personality of Godhead who is behind this material creation. Śrīpāda Rāmānujācārya, however, refers to a sūtra from the Aitareya Upaniṣad (1.1.1), ātmā vā idam agra āsīt, which points out that the supreme ātmā, the Absolute Truth, existed before the creation. One may argue, "If the Supreme Personality of Godhead is completely

spiritual, how is it possible for Him to be the origin of creation and have within Himself both material and spiritual energies?" To answer this challenge, Śrīpāda Rāmānujācārya quotes a mantra from the Taittirīya Upaniṣad (3.1) that states:

yato vā imāni bhūtāni jāyante yena jātāni jīvanti yat prayanty abhisamviśanti

This mantra confirms that the entire cosmic manifestation emanates from the Absolute Truth, rests upon the Absolute Truth and after annihilation again reenters the body of the Absolute Truth, the Supreme Personality of Godhead. The living entity is originally spiritual, and when he enters the spiritual world or the body of the Supreme Lord, he still retains his identity as an individual soul. In this connection Śrīpāda Rāmānujācārya gives the example that when a green bird enters a green tree it does not become one with the tree: it retains its identity as a bird, although it appears to merge in the greenness of the tree. To give another example, an animal that enters a forest keeps its individuality, although apparently the beast merges in the forest. Similarly, in material existence, both the material energy and the living entities of the marginal potency maintain their individuality. Thus although the energies of the Supreme Personality of Godhead interact within the cosmic manifestation, each keeps its separate individual existence. Merging in the material or spiritual energies, therefore, does not involve loss of individuality. According to Śrī Rāmānujapāda's theory of Viśiṣṭādvaita, although all the energies of the Lord are one, each keeps its individuality (vaiśiṣṭya).

Śrīpāda Śaṅkarācārya has tried to mislead the readers of the Vedānta-sūtra by misinterpreting the words ānanda-mayo 'bhyāsāt, and he has even tried to find fault with Vyāsadeva. All the aphorisms of the Vedānta-sūtra need not be examined here, however, since we intend to present the Vedānta-sūtra in a separate volume.

Adi TEXT 7.122

pariṇāma-vāde īśvara hayena vikārī

eta kahi' 'vivarta'-vāda sthāpanā ye kari //CC Adi, 7.122//

SYNONYMS

pariṇāma-vāde—by accepting the theory of transformation of energy; īśvara—the Supreme Lord; hayena—becomes; vikārī—transformed; eta kahi'-saying this; vivarta—illusion; vāda—theory; sthāpanā—establishing; ye—what; kari—

do.

TRANSLATION

"According to Śaṅkarācārya, by accepting the theory of the transformation of the energy of the Lord, one creates an illusion by indirectly accepting that the Absolute Truth is transformed.

PURPORT

Śrīla Bhaktivinoda Ṭhākura comments that if one does not clearly understand the meaning of pariṇāma-vāda, or transformation of energy, one is sure to misunderstand the truth regarding this material cosmic manifestation and the living entities. In the Chāndogya Upaniṣad (6.8.4) it is said, san-mūlāḥ saumyamāḥ prajāḥ sad-āyatanāḥ sat-pratiṣṭhāḥ. The material world and the living entities are separate beings, and they are eternally true, not false. Śaṅkarācārya, however, unnecessarily fearing that by pariṇāma-vāda (transformation of energy) Brahman would be transformed (vikārī), has imagined both the material world and the living entities to be false and to have no individuality. By word jugglery he has tried to prove that the individual identities of the living entities and the material world are illusory, and he has cited the examples of mistaking a rope for a snake or an oyster shell for gold. Thus he has most abominably cheated people in general.

The example of misunderstanding a rope to be a snake is mentioned in the Māṇḍūkya Upaniṣad, but it is meant to explain the error of identifying the body with the soul. Since the soul is actually a spiritual particle, as confirmed in the Bhagavad-gītā (mamaivāṁśo jīva-loke), it is due to illusion (vivarta-vāda) that a human being, like an animal, identifies the body with the self. This is a proper example of vivarta, or illusion. The verse atattvato 'nyathā-buddhir vivarta ity udāhṛtaḥ describes such an illusion. To not know actual facts and thus to mistake one thing for another (as, for example, to accept the body as oneself) is called vivarta-vāda. Every conditioned living entity who considers the body to be the soul is deluded by this vivarta-vāda. One can be attacked by this vivarta-vāda philosophy when he forgets the inconceivable power of the omnipotent Personality of Godhead.

How the Supreme Personality of Godhead remains as He is, never changing, is explained in the Īsopaniṣad: pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate. God is complete. Even if a complete manifestation is taken away from Him, He continues to be complete. The material creation is manifested by the energy of

the Lord, but He is still the same person. His form, entourage, qualities and so on never deteriorate. Śrīla Jīva Gosvāmī, in his Paramātmā-sandarbhā, comments regarding the vivarta-vāda as follows: "Under the spell of vivarta-vāda one imagines the separate entities, namely, the cosmic manifestation and the living entities, to be one with Brahman. This is due to complete ignorance regarding the actual fact. The Absolute Truth, or Parabrahman, is always one and always the same. He is completely free from all other conceptions of existence. He is completely free from false ego, for He is the full spiritual identity. It is absolutely impossible for Him to be subjected to ignorance and fall under the spell of a misconception (vivarta-vāda). The Absolute Truth is beyond our conception. One must admit that He has unblemished qualities that He does not share with every living entity. He is never tainted in the slightest degree by the flaws of ordinary living beings. Everyone must therefore understand the Absolute Truth to possess inconceivable potencies."

Adi TEXT 7.123

vastutaḥ pariṇāma-vāda--sei se pramāṇa

dehe ātma-buddhi--ei vivartera sthāna //CC Adi, 7.123//

SYNONYMS

vastutaḥ—factually; pariṇāma-vāda—transformation of the energy; sei—that; se—only; pramāṇa—proof; dehe—in the body; ātma-buddhi—concept of self; ei—this; vivartera—of illusion; sthāna—place.

TRANSLATION

"Transformation of energy is a proven fact. It is the false bodily conception of the self that is an illusion.

PURPORT

The jīva, or living entity, is a spiritual spark who is part of the Supreme Personality of Godhead. Unfortunately, he thinks the body to be the self, and that misunderstanding is called vivarta, or acceptance of untruth to be truth. The body is not the self, but animals and foolish people think that it is. Vivarta (illusion) does not, however, denote a change in the identity of the spirit soul; it is the misconception that the body is the self that is an illusion. Similarly, the Supreme Personality of Godhead does not change when His external energy, consisting of the eight gross and subtle material elements listed in the Bhagavad-

gītā (bhūmir āpo 'nalo vāyuḥ, etc.), acts and reacts in different phases.

Adi TEXT 7.124

avicintya-śakti-yukta śrī-bhagavān

icchāya jagad-rūpe pāya pariṇāma //CC Adi, 7.124//

SYNONYMS

avicintya—inconceivable; śakti—potency; yūkta—possessed of; śrī—the affluent; bhagavān—Personality of Godhead; icchāya—by His wish; jagat-rūpe—in the form of the cosmic manifestation; pāya—becomes; pariṇāma—transformed by His energy.

TRANSLATION

"The Supreme Personality of Godhead is opulent in all respects. Therefore by His inconceivable energies He has transformed the material cosmic manifestation.

Adi TEXT 7.125

tathāpi acintya-śaktye haya avikārī

prākṛta cintāmaṇi tāhe dṛṣṭānta ye dhari //CC Adi, 7.125//

SYNONYMS

tathāpi—yet; acintya-śaktye—by inconceivable potency; haya—remains; avikārī—without change; prākṛta—material; cintāmaṇi—touchstone; tāhe—in that respect; dṛṣṭānta—example; ye—which; dhari—we accept.

TRANSLATION

"Using the example of a touchstone, which by its energy turns iron to gold and yet remains the same, we can understand that although the Supreme Personality of Godhead transforms His innumerable energies, He remains unchanged.

Adi TEXT 7.126

nānā ratna-rāśi haya cintāmaṇi haite

tathāpiha maṇi rahe svarūpe avikṛte //CC Adi, 7.126//

SYNONYMS

nānā—varieties; ratna-rāśi—valuable jewels; haya—become possible; cintāmaṇi—the touchstone; haite—from; tathāpiha—still, certainly; maṇi—the touchstone; rahe—remains; svarūpe—in its original form; avikṛte—without change.

TRANSLATION

"Although a touchstone produces many varieties of valuable jewels, it nevertheless remains the same. It does not change its original form.

Adi TEXT 7.127

prākṛta-vastute yadi acintya-śakti haya

īśvarera acintya-śakti,--ithe ki vismaya //CC Adi, 7.127//

SYNONYMS

prākṛta-vastute—in material things; yadi—if; acintya—inconceivable; śakti—potency; haya—becomes possible; īśvarera—of the Supreme Lord; acintya—inconceivable; śakti—potency; ithe—in this; ki—what; vismaya—wonderful.

TRANSLATION

"If there is such inconceivable potency in material objects, why should we not believe in the inconceivable potency of the Supreme Personality of Godhead?

PURPORT

The argument of Śrī Caitanya Mahāprabhu described in this verse can be very easily understood even by a common man if he simply thinks of the activities of the sun, which has been giving off unlimited amounts of heat and light since time immemorial and yet has not even slightly decreased in power. Modern science believes that it is by sunshine that the entire cosmic manifestation is maintained, and actually one can see how the actions and reactions of sunshine maintain order throughout the universe. The growth of vegetables and even the rotation of the planets take place due to the heat and light of the sun. Sometimes, therefore, modern scientists consider the sun to be the original cause of creation, not knowing that the sun is only a medium, for it is also created by the supreme energy of the Supreme Personality of Godhead. Aside from the sun and the touchstone, there are many other material things that transform their energy in

different ways and yet remain as they are. It is not necessary, therefore, for the original cause, the Supreme Personality of Godhead, to change due to the changes or transformations of His different energies.

The falsity of Śrīpāda Śaṅkarācārya's explanation of vivarta-vāda and pariṇāma-vāda has been detected by the Vaiṣṇava ācāryas, especially Jīva Gosvāmī, whose opinion is that actually Śaṅkara did not understand the Vedānta-sūtra. In Śaṅkara's explanation of one sūtra, ānanda-mayo 'bhyāsāt, he has interpreted the affix mayat with such word jugglery that this very explanation proves that he had little knowledge of the Vedānta-sūtra but simply wanted to support his impersonalism through the aphorisms of the Vedānta philosophy. Actually, however, he failed to do so because he could not put forward strong arguments. In this connection, Śrīla Jīva Gosvāmī cites the phrase brahma pucchaṁ pratiṣṭhā (Taittirīya Upaniṣad 2.5), which gives Vedic evidence that Brahman is the origin of everything. In explaining this verse, Śrīpāda Śaṅkarācārya interpreted various Sanskrit words in such a way that he implied, according to Jīva Gosvāmī, that Vyāsadeva had very little knowledge of higher logic. Such unscrupulous deviation from the real meaning of the Vedānta-sūtra has created a class of men who by word jugglery try to derive various indirect meanings from the Vedic literatures, especially the Bhagavad-gītā. One of them has even explained that the word kurukṣetra refers to the body. Such interpretations imply, however, that neither Lord Kṛṣṇa nor Vyāsadeva had a proper sense of word usage or etymological adjustment. They lead one to assume that since Lord Kṛṣṇa could not personally sense the meaning of what He was speaking and Vyāsadeva did not know the meaning of what he was writing, Lord Kṛṣṇa left His book to be explained later by the Māyāvādīs. Such interpretations merely prove, however, that their proponents have very little philosophical sense.

Instead of wasting one's time falsely deriving such indirect meanings from the Vedānta-sūtra and other Vedic scriptures, one should accept the words of these books as they are. In presenting the Bhagavad-gītā As It Is, therefore, we have not changed the meaning of the original words. Similarly, if one studies the Vedānta-sūtra as it is, without whimsical and capricious adulteration, one can understand the Vedānta-sūtra very easily. Śrīla Vyāsadeva therefore explains the Vedānta-sūtra, beginning from the first sūtra, janmādy asya yataḥ, in his Śrīmad-Bhāgavatam (1.1.1):

janmādy asya yato 'nvayād itarataś cārtheṣv abhijñāḥ sva-rāṭ

"I meditate upon Him [Lord Śrī Kṛṣṇa], the transcendent reality, who is the

primeval cause of all causes, from whom all manifested universes arise, in whom they dwell, and by whom they are destroyed. I meditate upon that eternally effulgent Lord, who is directly and indirectly conscious of all manifestations and yet is fully independent." The Supreme Personality of Godhead knows very well how to do everything perfectly. He is abhijña, always fully conscious. The Lord therefore says in the Bhagavad-gītā (7.26) that He knows everything, past, present and future, but that no one but a devotee knows Him as He is. Therefore, the Absolute Truth, the Personality of Godhead, is at least partially understood by devotees of the Lord, but the Māyāvādī philosophers, who unnecessarily speculate to understand the Absolute Truth, simply waste their time.

Adi TEXT 7.128

'praṇava' se mahāvākya--vedera nidāna

īśvara-svarūpa praṇava sarva-viśva-dhāma //CC Adi, 7.128//

SYNONYMS

praṇava—the oṃkāra; se—that; mahā-vākya—transcendental sound vibration; vedera—of the Vedas; nidāna—basic principle; īśvara-svarūpa—direct representation of the Supreme Personality of Godhead; praṇava—oṃkāra; sarva-viśva—of all universes; dhāma—is the reservoir.

TRANSLATION

"The Vedic sound vibration oṃkāra, the principal word in the Vedic scriptures, is the basis of all Vedic vibrations. Therefore one should accept oṃkāra as the sound representation of the Supreme Personality of Godhead and the reservoir of the cosmic manifestation.

PURPORT

In the Bhagavad-gītā (8.13) the glories of oṃkāra are described as follows:

oṃ ity ekākṣaram brahma

vyāharan mām anusmaran

yaḥ prayāti tyajan dehaṁ

sa yāti paramām gatim

This verse indicates that om̐kāra, or praṇava, is a direct representation of the Supreme Personality of Godhead. Therefore if at the time of death one simply remembers om̐kāra, he remembers the Supreme Personality of Godhead and is therefore immediately transferred to the spiritual world. Om̐kāra is the basic principle of all Vedic mantras, for it is a representation of Lord Kṛṣṇa, understanding of whom is the ultimate goal of the Vedas, as stated in the Bhagavad-gītā (vedaiś ca sarvair aham eva vedyah). Māyāvādī philosophers cannot understand these simple facts explained in the Bhagavad-gītā, and yet they are very proud of being Vedāntīs. Sometimes, therefore, we refer to the Vedāntī philosophers as Vidantīs, those who have no teeth (vi means "without," and dantī means "possessing teeth"). The statements of the Śāṅkara philosophy, which are the teeth of the Māyāvādī philosopher, are always broken by the strong arguments of Vaiṣṇava philosophers such as the great ācāryas, especially Rāmāṇujācārya. Śrīpāda Rāmāṇujācārya and Madhvācārya break the teeth of the Māyāvādī philosophers, who can therefore be called Vidantīs, "toothless."

The transcendental vibration om̐kāra is explained in the Bhagavad-gītā, Chapter Eight, verse thirteen:

om̐ ity ekākṣaram brahma

vyāharan mām anusmaran

yaḥ prayāti tyajan deham

sa yāti paramām gatim

"After being situated in this yoga practice and vibrating the sacred syllable om̐, the supreme combination of letters, if one thinks of the Supreme Personality of Godhead and quits his body, he will certainly reach the spiritual planets."

If one actually understands that om̐kāra is the sound representation of the Supreme Personality of Godhead, whether he chants om̐kāra or the Hare Kṛṣṇa mantra, the result is certainly the same.

The transcendental vibration of om̐kāra is further explained in the Bhagavad-gītā, Chapter Nine, verse seventeen:

pitāham asya jagato

mātā dhātā pitāmahaḥ

vedyaṁ pavitram omkāra

ṛk sāma yajur eva ca

"I am the father of this universe, the mother, the support, and the grandsire. I am the object of knowledge, the purifier and the syllable om̐. I am also the Ṛg, the Sāma and the Yajur Vedas. ."

Similarly, the transcendental sound om̐ is further explained in the Bhagavad-gītā, Chapter Seventeen, verse twenty-three:

om̐ tat sad iti nirdeśo

brahmaṇas tri-vidhaḥ smṛtaḥ

brāhmaṇās tena vedāś ca

yajñāś ca vihitāḥ purā

"From the beginning of creation, the three syllables om̐ tat sat have been used to indicate the Supreme Absolute Truth [Brahman]. They were uttered by brāhmaṇas while chanting Vedic hymns and during sacrifices for the satisfaction of the Supreme."

Throughout all the Vedic scriptures the glories of omkāra are specifically mentioned. Śrīla Jīva Gosvāmī, in his thesis Bhagavat-sandarbha, says that in the Vedic literature omkāra is considered to be the sound vibration of the holy name of the Supreme Personality of Godhead. Only this vibration of transcendental sound can deliver a conditioned soul from the clutches of māyā. Sometimes omkāra is also called the deliverer (tāra). Śrīmad-Bhāgavatam begins with the omkāra vibration: om̐ namo bhagavate vāsudevāya. Therefore omkāra has been described by the great commentator Śrīdhara Svāmī as tārāṅkura, the seed of deliverance from the material world. Since the Supreme Godhead is absolute, His holy name and His sound vibration omkāra are as good as He Himself. Caitanya Mahāprabhu says that the holy name, or omkāra, the transcendental representation of the Supreme Personality of Godhead, has all the potencies of the Personality of Godhead.

nāmnām akāri bahudhā nija-sarva-śaktis

tatrārpitā niyamitaḥ smarāṇe na kālaḥ

All potencies are invested in the holy vibration of the holy name of the Lord.

There is no doubt that the holy name of the Lord, or om̐kāra, is the Supreme Personality of Godhead Himself. In other words, anyone who chants om̐kāra and the holy name of the Lord, Hare Kṛṣṇa, immediately meets the Supreme Lord directly in His sound form. In the Nārada-pañcarātra it is clearly said that the Supreme Personality of Godhead Nārāyaṇa personally appears before the chanter who engages in chanting the aṣṭākṣara, or eight-syllable mantra, om̐ namo nārāyaṇāya. A similar statement in the Māṇḍūkya Upaniṣad declares that whatever one sees in the spiritual world is all an expansion of the spiritual potency of om̐kāra.

On the basis of all the Upaniṣads, Śrīla Jīva Gosvāmī says that om̐kāra is the Supreme Absolute Truth and is accepted as such by all the ācāryas and authorities. Om̐kāra is beginningless, changeless, supreme and free from deterioration and external contamination. Om̐kāra is the origin, middle and end of everything, and any living entity who thus understands om̐kāra attains the perfection of spiritual identity in om̐kāra. Om̐kāra, being situated in everyone's heart, is īśvara, the Supreme Personality of Godhead, as confirmed in the Bhagavad-gītā (18.61): īśvaraḥ sarva-bhūtānāṃ hṛd-deśe 'rjuna tiṣṭhati. Om̐kāra is as good as Viṣṇu because om̐kāra is as all-pervasive as Viṣṇu. One who knows om̐kāra and Lord Viṣṇu to be identical no longer has to lament or hanker. One who chants om̐kāra no longer remains a śūdra but immediately comes to the position of a brāhmaṇa. Simply by chanting om̐kāra one can understand the whole creation to be one unit, or an expansion of the energy of the Supreme Lord: idaṁ hi viśvaṁ bhagavān ivetaro yato jagat-sthāna-nirodha-sambhavāḥ. "The Supreme Lord Personality of Godhead is Himself this cosmos, and still He is aloof from it. From Him only this cosmic manifestation has emanated, in Him it rests, and unto Him it enters after annihilation." (Bhāg. 1.5.20) Although one who does not understand concludes otherwise, Śrīmad-Bhagavatam states that the entire cosmic manifestation is but an expansion of the energy of the Supreme Lord. Realization of this is possible simply by chanting the holy name of the Lord, om̐kāra.

One should not, however, foolishly conclude that because the Supreme Personality of Godhead is omnipotent, we have manufactured a combination of letters-a, u and m-to represent Him. Factually the transcendental sound om̐kāra, although a combination of the three letters a, u and m, has transcendental potency, and one who chants om̐kāra will very soon realize om̐kāra and Lord Viṣṇu to be nondifferent. Kṛṣṇa declares, praṇavaḥ sarva-vedeṣu: "I am the syllable om̐ in the Vedic mantras." (Bg. 7.8) One should therefore conclude that

among the many incarnations of the Supreme Personality of Godhead, om̐kāra is the sound incarnation. All the Vedas accept this thesis. One should always remember that the holy name of the Lord and the Lord Himself are always identical (abhinnatvān nāma-nāminoḥ). Since om̐kāra is the basic principle of all Vedic knowledge, it is uttered before one begins to chant any Vedic hymn. Without om̐kāra, no Vedic mantra is successful. The Gosvāmīs therefore declare that praṇava (om̐kāra) is the complete representation of the Supreme Personality of Godhead, and they have analyzed om̐kāra in terms of its alphabetical constituents as follows:

a-kāreṇocyate kṛṣṇaḥ

sarva-lokaika-nāyakaḥ

u-kāreṇocyate rādhā

ma-kāro jīva-vācakaḥ

Om̐kāra is a combination of the letters a, u and m. A-kāreṇocyate kṛṣṇaḥ: the letter a (a-kāra) refers to Kṛṣṇa, who is sarva-lokaika-nāyakaḥ, the master of all living entities and planets, material and spiritual. Nāyaka means "leader." He is the supreme leader (nityo nityānām cetanaś cetanānām). The letter u (u-kāra) indicates Śrīmatī Rādhārāṇī, the pleasure potency of Kṛṣṇa, and m (ma-kāra) indicates the living entities (jīvas). Thus om̐ is the complete combination of Kṛṣṇa, His potency and His eternal servitors. In other words, om̐kāra represents Kṛṣṇa, His name, fame, pastimes, entourage, expansions, devotees, potencies and everything else pertaining to Him. As Caitanya Mahāprabhu states in the present verse of Śrī Caitanya-caritāmṛta, sarva-viśva-dhāma: om̐kāra is the resting place of everything, just as Kṛṣṇa is the resting place of everything (brahmaṇo hi pratiṣṭhāham).

The Māyāvādī philosophers consider many Vedic mantras to be the mahā-vākya, or principal Vedic mantra, such as tat tvam asi (Chāndogya Upaniṣad 6.8.7), idaṁ sarvaṁ yad ayam ātmā and brahmedaṁ sarvaṁ (Bṛhad-āraṇyaka Upaniṣad 2.5.1), ātmaivedaṁ sarvaṁ (Chāndogya Upaniṣad 7.25.2) and neha nānāsti kiñcana (Kaṭha Upaniṣad 2.1.11). That is a great mistake. Only om̐kāra is the mahā-vākya. All these other mantras that the Māyāvādīs accept as the mahā-vākya are only incidental. They cannot be taken as the mahā-vākya, or mahā-mantra. The mantra tat tvam asi indicates only a partial understanding of the Vedas, unlike om̐kāra, which represents the full understanding of the Vedas. Therefore the transcendental sound that includes all Vedic knowledge is om̐kāra

(praṇava).

Aside from omkāra, none of the words uttered by the followers of Śaṅkarācārya can be considered the mahā-vākya. They are merely passing remarks. Śaṅkarācārya, however, has never stressed chanting of the mahā-vākya omkāra; he has accepted only tat tvam asi as the mahā-vākya. Imagining the living entity to be God, he has misrepresented all the mantras of the Vedānta-sūtra with the motive of proving that there is no separate existence of the living entities and the Supreme Absolute Truth. This is similar to the politician's attempt to prove nonviolence from the Bhagavad-gītā. Kṛṣṇa is violent to demons, and to attempt to prove that Kṛṣṇa is not violent is ultimately to deny Kṛṣṇa. As such explanations of the Bhagavad-gītā are absurd, so also is Śaṅkarācārya's explanation of the Vedānta-sūtra, and no sane and reasonable man will accept it. At present, however, the Vedānta-sūtra is misrepresented not only by the so-called Vedāntis but also by other unscrupulous persons who are so degraded that they even recommend that sannyāsīs eat meat, fish and eggs. In this way Śaṅkara's so-called followers, the impersonalist Māyāvādīs, are sinking lower and lower. How can these degraded men explain the Vedānta-sūtra, which is the essence of all Vedic literature?

Lord Śrī Caitanya Mahāprabhu has declared, māyāvādi-bhāṣya śunile haya sarva-nāśa: "Anyone who hears commentary on the Vedānta-sūtra from the Māyāvāda school is completely doomed." As explained in the Bhagavad-gītā (15.15), vedaiś ca sarvair aham eva vedyah: all Vedic literature aims to understand Kṛṣṇa. Māyāvāda philosophy, however, has deviated everyone from Kṛṣṇa. Therefore there is a great need for the Kṛṣṇa consciousness movement all over the world to save the world from degradation. Every intelligent and sane man must abandon the philosophical explanation of the Māyāvādīs and accept the explanation of Vaiṣṇava ācāryas. One should read Bhagavad-gītā As It Is to try to understand the real purpose of the Vedas.

Adi TEXT 7.129

sarvāśraya īśvarera praṇava uddeśa

'tat tvam asi'--vākya haya vadera ekadeśa //CC Adi, 7.129//

SYNONYMS

sarva-āśraya—the reservoir of everything; īśvarera—of the Supreme Personality of Godhead; praṇava—omkāra; uddeśa—purpose; tat tvam asi—the Vedic

mantra tat tvam asi ("you are the same"); vākya—statement; haya—becomes; vedera—of the Vedic literature; eka-deśa—partial understanding.

TRANSLATION

"It is the purpose of the Supreme Personality of Godhead to present praṇava [oṃkāra] as the reservoir of all Vedic knowledge. The words tat tvam asi are only a partial explanation of the Vedic knowledge.

PURPORT

Tat tvam asi means "you are the same spiritual identity."

Adi TEXT 7.130

'praṇava, mahā-vākya--tāhā kari' ācchādana

mahāvākye kari 'tat tvam asi'ra sthāpana //CC Adi, 7.130//

SYNONYMS

praṇava—oṃkāra; mahā-vākya—principal mantra; tāhā—that; kari'-making; ācchādana—covered; mahā-vākye—in place of the principal mantra; kari—I do; 'tat tvam asi'ra sthāpana—establishment of the statement tat tvam asi.

TRANSLATION

"Praṇava [oṃkāra] is the mahā-vākya [mahā-mantra] in the Vedas. Śaṅkarācārya's followers cover this to stress without authority the mantra tat tvam asi.

PURPORT

The Māyāvādī philosophers stress the statements tat tvam asi, so 'ham, etc., but they do not stress the real mahā-mantra, praṇava (oṃkāra). Therefore, because they misrepresent Vedic knowledge, they are the greatest offenders to the lotus feet of the Lord. Caitanya Mahāprabhu says clearly, māyāvādī kṛṣṇe aparādhī: "Māyāvādī philosophers are the greatest offenders to Lord Kṛṣṇa." Lord Kṛṣṇa declares:

tān ahaṁ dviṣataḥ krūrān

saṁsāreṣu narādhamān

kṣipāmy ajasram aśubhān

āsurīṣv eva yoniṣu

"Those who are envious and mischievous, who are the lowest among mankind, I perpetually cast into the ocean of material existence, into various demoniac species of life." (Bg. 16.19) Life in demoniac species awaits the Māyāvādī philosophers after death because they are envious of Kṛṣṇa. When Kṛṣṇa says in the Bhagavad-gītā (9.34), man-manā bhava mad-bhakto mad-yājī māṁ namaskuru ("Engage your mind always in thinking of Me, become My devotee, offer obeisances to Me and worship Me"), one demoniac scholar says that it is not Kṛṣṇa to whom one must surrender. This scholar is already suffering in this life, and he will have to suffer again in the next if in this life he does not complete his prescribed suffering. One should be very careful not to be envious of the Supreme Personality of Godhead. In the next verse, therefore, Śrī Caitanya Mahāprabhu clearly states the purpose of the Vedas.

Adi TEXT 7.131

sarva-veda-sūtre kare kṛṣṇera abhidhāna

mukhya-vṛtti chāḍi' kaila lakṣaṇā-vyākhyāna //CC Adi, 7.131//

SYNONYMS

sarva-veda-sūtre—in all the aphorisms of the Vedānta-sūtra; kare—establishes; kṛṣṇera—of Lord Kṛṣṇa; abhidhāna—explanation; mukhya-vṛtti—direct interpretation; chāḍi'-giving up; kaila—made; lakṣaṇā—indirect; vyākhyāna—explanation.

TRANSLATION

"In all the Vedic sūtras and scriptures, it is Lord Kṛṣṇa who is to be understood, but the followers of Śaṅkarācārya have covered the real meaning of the Vedas with indirect explanations.

PURPORT

It is said:

vede rāmāyaṇe caiva

purāṇe bhārate tathā

ādāv ante ca madhye ca

hariḥ sarvatra gīyate

In the Vedic literature, including the Rāmāyaṇa, Purāṇas and Mahābhārata, from the very beginning (ādau) to the end (ante ca), as well as within the middle (madhye ca), only Hari, the Supreme Personality of Godhead, is explained.

Adi TEXT 7.132

svataḥ-pramāṇa veda--pramāṇa-śiromaṇi

lakṣaṇā karile svataḥ-pramāṇatā-hāni //CC Adi, 7.132//

SYNONYMS

svataḥ-pramāṇa—self-evident; veda—the Vedic literature; pramāṇa—evidence; śiromaṇi—topmost; lakṣaṇā—interpretation; karile—doing; svataḥ-pramāṇatā—self-evidence; hāni—lost.

TRANSLATION

"The self-evident Vedic scriptures are the highest evidence of all, but if these scriptures are interpreted, their self-evident nature is lost.

PURPORT

We quote Vedic evidence to support our statements, but if we interpret it according to our own judgment, the authority of the Vedic literature is rendered imperfect or useless. In other words, by interpreting the Vedic version one minimizes the value of Vedic evidence. When one quotes from Vedic literature, it is understood that the quotations are authoritative. How can one bring the authority under his own control? That is a case of *principiis obsta*.

Adi TEXT 7.133

ei mata pratisūtre sahajārtha chāḍiyā

gauṇārtha vyākhyā kare kalpanā kariyā //CC Adi, 7.133//

SYNONYMS

ei mata—like this; prati-sūtre—in every sūtra, or aphorism, of the Vedānta-sūtra; sahaja-artha—the clear, simple meaning; chāḍiyā—giving up; gauṇa-artha—

indirect meaning; vyākhyā—explanation; kare—he makes; kalpanā kariyā—by imagination.

TRANSLATION

"To prove their philosophy, the members of the Māyāvāda school have given up the real, easily understood meaning of the Vedic literature and introduced indirect meanings based on their imaginative powers."

PURPORT

Unfortunately, the Śāṅkarite interpretation has covered almost the entire world. Therefore there is a great need to present the original, easily understood natural import of the Vedic literature. We have therefore begun by presenting Bhagavad-gītā As It Is, and we propose to present all the Vedic literature in terms of the direct meaning of its words.

Adi TEXT 7.134

ei mate pratisūtre karena dūṣaṇa

śuni' camatkāra haila sannyāsīra gaṇa //CC Adi, 7.134//

SYNONYMS

ei mate—in this way; prati-sūtre—in each and every aphorism; karena—shows; dūṣaṇa—defects; śuniyā—hearing; camatkāra—struck with wonder; haila—they became; sannyāsīra—of all the Māyāvādīs; gaṇa—the group.

TRANSLATION

When Śrī Caitanya Mahāprabhu thus showed for each and every sūtra the defects in Śāṅkarācārya's explanations, all the assembled Māyāvādī sannyāsīs were struck with wonder.

Adi TEXT 7.135

sakala sannyāsī kahe,--'śunaha śrīpāda

tumi ye khaṇḍile artha, e nahe vivāda //CC Adi, 7.135//

SYNONYMS

sakala—all; sannyāsī—the Māyāvādī sannyāsīs; kahe—say; śunaha—please

hear; śrīpāda—Your Holiness; tumi—You; ye—that; khaṇḍile—refuted; artha—meaning; e—this; nahe—not; vivāda—quarrel.

TRANSLATION

All the Māyāvādī sannyāsīs said, "Your Holiness, kindly know from us that we actually have no quarrel with Your refutation of these meanings, for You have given a clear understanding of the sūtras.

Adi TEXT 7.136

ācārya-kalpita artha,--ihā sabhe jāni

sampradāya-anurodhe tabu tāhā māni //CC Adi, 7.136//

SYNONYMS

ācārya—Śaṅkarācārya; kalpita—imaginative; artha—meaning; ihā—this; sabhe—all of us; jāni—know; sampradāya-anurodhe—but for the sake of our party; tabu—still; tāhā—that; māni—we accept.

TRANSLATION

"We know that all this word jugglery springs from the imagination of Śaṅkarārāya, and yet because we belong to his sect, we accept it although it does not satisfy us.

Adi TEXT 7.137

mukhyārtha vyākhyā kara, dekhi tomāra bala'

mukhyārthe lāgāla prabhu sūtra-sakala //CC Adi, 7.137//

SYNONYMS

mukhya-artha—direct meaning; vyākhyā—explanation; kara—You do; dekhi—let us see; tomāra—Your; bala—strength; mukhya-arthe—direct meaning; lāgāla—began; prabhu—the Lord; sūtra-sakala—all the aphorisms of the Vedānta-sūtra.

TRANSLATION

"Now let us see," the Māyāvādī sannyāsīs continued, "how well You can describe the sūtras in terms of their direct meaning." Hearing this, Lord Caitanya

Mahāprabhu began His direct explanation of the Vedānta-sūtra.

Adi TEXT 7.138

br̥had-vastu 'brahma' kahi--'śrī-bhagavān'

ṣaḍ-vidhaiśvarya-pūrṇa, para-tattva-dhāma //CC Adi, 7.138//

SYNONYMS

br̥hat-vastu—the substance, which is greater than the greatest; brahma—called by the name Brahman; kahi—we call; śrī-bhagavān—the Supreme Personality of Godhead; ṣaṭ—six; vidha—varieties; aiśvarya—opulences; pūrṇa—full; para-tattva—Absolute Truth; dhāma—reservoir.

TRANSLATION

"Brahman, who is greater than the greatest, is the Supreme Personality of Godhead. He is full of six opulences, and therefore He is the reservoir of ultimate truth and absolute knowledge.

PURPORT

In Śrīmad-Bhāgavatam it is said that the Absolute Truth is understood in three phases of realization: the impersonal Brahman, the localized Paramātmā and ultimately the Supreme Personality of Godhead. The impersonal Brahman and localized Paramātmā are expansions of the potency of the Supreme Personality of Godhead, who is complete in six opulences, namely, wealth, fame, strength, beauty, knowledge and renunciation. Since He possesses His six opulences, the Personality of Godhead is the ultimate truth in absolute knowledge.

Adi TEXT 7.139

svarūpa-aiśvarye tāñra nāhi māyā-gandha

sakala vedera haya bhagavān se 'sambandha' //CC Adi, 7.139//

SYNONYMS

svarūpa—in His original form; aiśvarye—opulence; tāñra—His; nāhi—there is none; māyā-gandha—contamination of the material world; sakala—in all; vedera—Vedas; haya—it is so; bhagavān—the Supreme Personality of Godhead; se—that; sambandha—relationship.

TRANSLATION

"In His original form the Supreme Personality of Godhead is full of transcendental opulences, which are free from the contamination of the material world. It is to be understood that in all Vedic literature the Supreme Personality of Godhead is the ultimate goal.

Adi TEXT 7.140

tāñre 'nirviśeṣa' kahi, cic-chakti nā māni

ardha-svarūpa nā mānile pūrṇatā haya hāni //CC Adi, 7.140//

SYNONYMS

tāñre—unto Him; nirviśeṣa—impersonal; kahi—we say; cit-śakti—spiritual energy; nā—do not; māni—accept; ardha—half; svarūpa—form; nā—not; mānile—accepting; pūrṇatā—fullness; haya—becomes; hāni—defective.

TRANSLATION

"When we speak of the Supreme as impersonal, we deny His spiritual potencies. Logically, if you accept half of the truth, you cannot understand the whole.

PURPORT

In the Upaniṣads it is said:

om̐ pūrṇam adaḥ pūrṇam idaṁ

pūrṇāt pūrṇam udacyate

pūrṇasya pūrṇam ādāya

pūrṇam evāvaśiṣyate

This verse, which is mentioned in the Īsopaniṣad, Bṛhad-āraṇyaka Upaniṣad and many other Upaniṣads, indicates that the Supreme Personality of Godhead is full in six opulences. His position is unique, for He possesses all riches, strength, influence, beauty, knowledge and renunciation. Brahman means the greatest, but the Supreme Personality of Godhead is greater than the greatest, just as the sun globe is greater than the sunshine, which is all-pervading in the universe.

Although the sunshine that spreads all over the universes appears very great to the less knowledgeable, greater than the sunshine is the sun itself, and greater

than the sun is the sun-god. Similarly, impersonal Brahman is not the greatest, although it appears to be so. Impersonal Brahman is only the bodily effulgence of the Supreme Personality of Godhead, but the transcendental form of the Lord is greater than both the impersonal Brahman and localized Paramātmā. Therefore whenever the word Brahman is used in the Vedic literature, it is understood to refer to the Supreme Personality of Godhead.

In the Bhagavad-gītā the Lord is also addressed as Parabrahman. Māyāvādīs and others sometimes misunderstand Brahman because every living entity is also Brahman. Therefore Kṛṣṇa is referred to as Parabrahman (the Supreme Brahman). In the Vedic literature, whenever the words Brahman or Parabrahman are used, they are to be understood to refer to the Supreme Personality of Godhead, Kṛṣṇa. This is their real meaning. Since the entire Vedic literature deals with the subject of Brahman, Kṛṣṇa is therefore the ultimate goal of Vedic understanding. The impersonal brahmajyoti rests on the personal form of the Lord. Therefore although the impersonal effulgence, the brahmajyoti, is the first realization, one must enter into it, as mentioned in the Īsopaniṣad, to find the Supreme Person, and then one's knowledge is perfect. The Bhagavad-gītā (7.19) also confirms this: bahūnāṁ janmanāṁ ante jñānavān māṁ prapadyate. One's search for the Absolute Truth by dint of speculative knowledge is complete when one comes to the point of understanding Kṛṣṇa and surrenders unto Him. That is the real point of perfectional knowledge.

Partial realization of the Absolute Truth as impersonal Brahman denies the complete opulences of the Lord. This is a hazardous understanding of the Absolute Truth. Unless one accepts all the features of the Absolute Truth—namely, impersonal Brahman, localized Paramātmā and ultimately the Supreme Personality of Godhead—his knowledge is imperfect. Śrīpāda Rāmānujācārya, in his Vedārtha-saṅgraha, says: jñānena dharmeṇa svarūpam api nirūpitam, na tu jñāna-mātram brahmeti katham idam avagamyate. He thus indicates that the real absolute identity must be understood in terms of both His knowledge and His characteristics. Simply to understand the Absolute Truth to be full of knowledge is not sufficient. In the Vedic literature (Muṇḍaka Upaniṣad 1.1.9) we find the statement yaḥ sarva-jñāḥ sarva-vit, which means that the Absolute Truth knows everything perfectly, but we also learn from the Vedic description parāsyā śaktir vividhaiva śrūyate that not only does He know everything, but He also acts accordingly by utilizing His different energies. Thus to understand that Brahman, the Supreme, is conscious is not sufficient. One must know how He consciously acts through His different energies. Māyāvāda philosophy simply informs us of

the consciousness of the Absolute Truth but does not give us information of how He acts with His consciousness. That is the defect of that philosophy.

Adi TEXT 7.141

bhagavān-prāpti-hetu ye kari upāya

śravaṇādi bhakti--kṛṣṇa-prāptira sahāya //CC Adi, 7.141//

SYNONYMS

bhagavān—the Supreme Personality of Godhead; prāpti-hetu—the means by which He can be approached; ye—what; kari—I do; upāya—means; śravaṇa-ādi—devotional service, beginning with hearing; bhakti—devotional service; kṛṣṇa—the Supreme Lord; prāptira—to approach Him; sahāya—means.

TRANSLATION

"It is only by devotional service, beginning with hearing, that one can approach the Supreme Personality of Godhead. That is the only means to approach Him.

PURPORT

Māyāvādī philosophers are satisfied simply to understand Brahman to be the sum total of knowledge, but Vaiṣṇava philosophers not only know in detail about the Supreme Personality of Godhead but also know how to approach Him directly. The method for this is described by Śrī Caitanya Mahāprabhu as nine kinds of devotional service, beginning with hearing:

śravaṇaṁ kīrtanaṁ viṣṇoḥ

smaraṇaṁ pāda-sevanam

arcanaṁ vandanaṁ dāsyam

sakhyam ātma-nivedanam

(Bhāg. 7.5.23)

>One can directly approach the Supreme Personality of Godhead simply by executing the nine kinds of devotional service, of which hearing about the Lord is the most important (śravaṇādi). Śrī Caitanya Mahāprabhu has very favorably stressed the importance of this process of hearing. According to His method, if people are simply given a chance to hear about Kṛṣṇa, certainly they will

gradually develop their dormant awareness or love of Godhead. Śravaṇādi-śuddha-citte karaye udaya (Cc. Madhya 22.107). Love of God is dormant in everyone, but if one is given a chance to hear about the Lord, certainly that love develops. Our Kṛṣṇa consciousness movement acts on this principle. We simply give people the chance to hear about the Supreme Personality of Godhead and give them prasāda to eat, and the actual result is that all over the world people are responding to this process and becoming pure devotees of Lord Kṛṣṇa. We open hundreds of centers all over the world just to give people in general a chance to hear about Kṛṣṇa and accept Kṛṣṇa's prasāda. These two processes can be accepted by anyone, even a child. It doesn't matter whether one is poor or rich, learned or foolish, black or white, old or still a child—anyone who simply hears about the Supreme Personality of Godhead and takes prasāda is certainly elevated to the transcendental position of devotional service.

Adi TEXT 7.142

sei sarva-vedera 'abhidheya' nāma

sādhana-bhakti haite haya premera udgama //CC Adi, 7.142//

SYNONYMS

sei sarva-vedera—that is the essence of all Vedic literature; abhidheya nāma—the process called abhidheya, or devotional activities; sādhana-bhakti—another name of this process, "devotional service in practice"; haite—from this; haya—there is; premera—of love of Godhead; udgama—awakening.

TRANSLATION

"By practicing this regulated devotional service under the direction of the spiritual master, certainly one awakens his dormant love of Godhead. This process is called abhidheya.

PURPORT

By the practice of devotional service, beginning with hearing and chanting, the impure heart of a conditioned soul is purified, and thus he can understand his eternal relationship with the Supreme personality of Godhead. That eternal relationship is described by Śrī Caitanya Mahāprabhu: jīvera 'svarūpa' haya kṛṣṇera 'nitya-dāsa'. "The living entity is an eternal servitor of the Supreme Personality of Godhead." When one is convinced about this relationship, which is called sambandha, he then acts accordingly. That is called abhidheya. The next

step is prayojana-siddhi, or fulfillment of the ultimate goal of one's life. If one can understand his relationship with the Supreme Personality of Godhead and act accordingly, automatically his mission in life is fulfilled. The Māyāvādī philosophers miss even the first stage in self-realization because they have no conception of God's being personal. He is the master of all, and He is the only person who can accept the service of all living entities, but since this knowledge is lacking in Māyāvāda philosophy, Māyāvādīs do not have knowledge even of their relationship with God. They wrongly think that everyone is God or that everyone is equal to God. Therefore, since the real position of the living entity is not clear to them, how can they advance further? Although they are very puffed-up at being liberated, Māyāvādī philosophers very shortly fall down again to material activities due to their neglecting the lotus feet of the Lord. That is called patanty adhaḥ.

āruhya kṛcchreṇa param padam tataḥ

patanty adho 'nādr̥ta-yuṣmad-aṅghrayaḥ

(Bhāg. 10.2.32)

>It is the statement of Prahlaḍa Mahārāja that persons who think themselves liberated but do not execute devotional service, not knowing their relationship with the Lord, are certainly misled. One must know his relationship with the Lord and act accordingly. Then the fulfillment of his life's mission will be possible.

Adi TEXT 7.143

kṛṣṇera caraṇe haya yadi anurāga

kṛṣṇa vinu anyatra tāra nāhi rahe rāga //CC Adi, 7.143//

SYNONYMS

kṛṣṇera—of Kṛṣṇa; caraṇe—at the lotus feet; haya—becomes; yadi—if; anurāga—attachment; kṛṣṇa—the Supreme Personality of Godhead; vinu—without; anyatra—anywhere else; tāra—his; nāhi—there does not; rahe—remain; rāga—attachment.

TRANSLATION

"If one develops his love of Godhead and becomes attached to the lotus feet of

Kṛṣṇa, gradually he loses his attachment to everything else.

PURPORT

This is a test of advancement in devotional service. As stated in Śrīmad-Bhāgavatam (11.2.42), *bhaktir pareśānubhavo viraktir anyatra ca*: in bhakti, a devotee's only attachment is Kṛṣṇa; he no longer wants to maintain his attachments to many other things. Although Māyāvādī philosophers are supposed to be very advanced on the path of liberation, we see that after some time they descend to politics and philanthropic activities. Many big sannyāsīs who were supposedly liberated and very advanced have come down again to materialistic activities, although they left this world as *mithyā* (false). When a devotee develops in devotional service, however, he no longer has attachments to such philanthropic activities. He is simply inspired to serve the Lord, and he engages his entire life in such service. This is the difference between Vaiṣṇava and Māyāvādī philosophers. Devotional service, therefore, is practical, whereas Māyāvāda philosophy is merely mental speculation.

Adi TEXT 7.144

pañcama puruṣārtha sei prema-mahādhana

kṛṣṇera mādhyura-rasa karāya āsvādana //CC Adi, 7.144//

SYNONYMS

pañcama—fifth; puruṣa-artha—goal of life; sei—that; prema—love of God; mahā-dhana—foremost wealth; kṛṣṇera—of Lord Kṛṣṇa; mādhyura—conjugal love; rasa—mellow; karāya—causes; āsvādana—taste.

TRANSLATION

"Love of Godhead is so exalted that it is considered to be the fifth goal of human life. By awakening one's love of Godhead, one can attain the platform of conjugal love, tasting it even during the present span of life.

PURPORT

The Māyāvādī philosophers consider the highest goal of perfection to be liberation (*mukti*), which is the fourth perfectional platform. Generally people are aware of four principal goals of life—religiosity (*dharma*), economic development (*artha*), sense gratification (*kāma*) and ultimately liberation

(mokṣa)-but devotional service is situated on the platform above liberation. In other words, when one is actually liberated (mukta) he can understand the meaning of love of Godhead (kṛṣṇa-prema). While teaching Rūpa Gosvāmī, Śrī Caitanya Mahāprabhu stated, koṭi-mukta-madhye 'durlabha' eka kṛṣṇa-bhakta: "Out of millions of liberated persons, one may become a devotee of Lord Kṛṣṇa."

The most elevated Māyāvādī philosopher can rise to the platform of liberation, but kṛṣṇa-bhakti, devotional service to Kṛṣṇa, is transcendental to such liberation. Śrīla Vyāsadeva explains this fact in Śrīmad-Bhāgavatam (1.1.2):

dharmāḥ projjhita-kaitavo 'tra paramo nirmatsarāṇām satām

vedyaṁ vāstavam atra vastu śiva-daṁ tāpa-trayonmūlanam

"Completely rejecting all religions which are materially motivated, the Bhāgavata Purāṇa propounds the highest truth, which is understandable by those devotees who are pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries." Śrīmad-Bhāgavatam, the explanation of the Vedānta-sūtra, is meant for paramo nirmatsarāṇām, those who are completely aloof from jealousy. Māyāvādī philosophers are jealous of the existence of the Personality of Godhead. Therefore the Vedānta-sūtra is not actually meant for them. They unnecessarily poke their noses into the Vedānta-sūtra, but they have no ability to understand it because the author of the Vedānta-sūtra writes in his commentary, Śrīmad-Bhāgavatam, that it is meant for those who are pure in heart (paramo nirmatsarāṇām). If one is envious of Kṛṣṇa, how can he understand the Vedānta-sūtra or Śrīmad-Bhāgavatam? The Māyāvādīs' primary occupation is to offend the Supreme Personality of Godhead, Kṛṣṇa. For example, although Kṛṣṇa demands our surrender in the Bhagavad-gītā, the greatest scholar and so-called philosopher in India has protested that it is "not to Kṛṣṇa" that we have to surrender. Therefore, he is envious. Since Māyāvādīs of all different descriptions are envious of Kṛṣṇa, they have no scope to understand the meaning of the Vedānta-sūtra. Even if they were on the liberated platform, as they falsely claim, here Kṛṣṇadāsa Kavirāja Gosvāmī repeats the statement of Śrī Caitanya Mahāprabhu that love of Kṛṣṇa is beyond the state of liberation.

Adi TEXT 7.145

premā haite kṛṣṇa haya nija bhakta-vaśa

premā haite pāya kṛṣṇera sevā-sukha-rasa //CC Adi, 7.145//

SYNONYMS

premā—love of Kṛṣṇa; haite—from; kṛṣṇa—the Supreme Personality of Godhead; haya—becomes; nija—His own; bhakta-vaśa—submissive to devotees; premā—love of God; haite—from; pāya—he gets; kṛṣṇera—of Lord Kṛṣṇa; sevā-sukha-rasa—the mellow of devotional service.

TRANSLATION

"The Supreme Lord, who is greater than the greatest, becomes submissive to even a very insignificant devotee because of his devotional service. It is the beautiful and exalted nature of devotional service that the infinite Lord becomes submissive to the infinitesimal living entity because of it. In reciprocal devotional activities with the Lord, the devotee actually enjoys the transcendental mellow quality of devotional service.

PURPORT

Becoming one with the Supreme Personality of Godhead is not very important for a devotee. Muktiḥ svayaṁ mukulitāñjali sevate 'smān (Kṛṣṇa-karṇāmṛta 107). Speaking from his actual experience, Śrīla Bilvamaṅgala Ṭhākura says that if one develops love of Godhead, mukti (liberation) becomes subservient and unimportant to him. Mukti stands before the devotee and is prepared to render all kinds of services. The Māyāvādī philosophers' standard of mukti is very insignificant for a devotee, for by devotional service even the Supreme Personality of Godhead becomes subordinate to him. An actual example is that the Supreme Lord Kṛṣṇa became the chariot driver of Arjuna, and when Arjuna asked Him to draw his chariot between the two armies (senayor ubhayor madhye ratham sthāpaya me 'cyuta), Kṛṣṇa executed his order. Such is the relationship between the Supreme Lord and a devotee that although the Lord is greater than the greatest, He is prepared to render service to the insignificant devotee by dint of his sincere and unalloyed devotional service.

Adi TEXT 7.146

sambandha, abhidheya, prayojana nāma

ei tina artha sarva-sūtre paryavasāna //CC Adi, 7.146//

SYNONYMS

sambandha—relationship; abhidheya—functional duties; prayojana—the goal of life; nāma—name; ei—there; tina—three; artha—purport; sarva—all; sūtre—in the aphorisms of the Vedānta; paryavasāna—culmination.

TRANSLATION

"One's relationship with the Supreme Personality of Godhead, activities in terms of that relationship, and the ultimate goal of life [to develop love of God]-these three subjects are explained in every aphorism of the Vedānta-sūtra, for they form the culmination of the entire Vedānta philosophy."

PURPORT

In Śrīmad-Bhāgavatam (5.5.5) it is said:

parābhavas tāvad abodha-jāto

yāvan na jijñāsata ātma-tattvam

"A human being is defeated in all his activities as long as he does not know the goal of life, which can be understood when one is inquisitive about Brahman." It is such inquiry that begins the Vedānta-sūtra: athāto brahma-jijñāsā. A human being should be inquisitive to know who he is, what the universe is, what God is, and what the relationship is between himself, God and the material world. Such questions cannot be asked by cats and dogs, but they must arise in the heart of a real human being. Knowledge of these four items-namely, oneself, the universe, God, and their internal relationship-is called sambandha-jñāna, or the knowledge of one's relationship. When one's relationship with the Supreme Lord is established, the next program is to act in that relationship. This is called abhidheya, or activity in relationship with the Lord. After executing such prescribed duties, when one attains the highest goal of life, love of Godhead, he achieves prayojana-siddhi, or the fulfillment of his human mission. In the Brahma-sūtra, or Vedānta-sūtra, these subjects are very carefully explained. Therefore one who does not understand the Vedānta-sūtra in terms of these principles is simply wasting his time. This is the version of Śrīmad-Bhāgavatam (1.2.8):

dharmāḥ svanuṣṭhiṭaḥ puṁsāṁ

viśvaksena-kathāsu yaḥ

notpādayed yadi ratim

śrama eva hi kevalam

One may be a very learned scholar and execute his prescribed duty very nicely, but if he does not ultimately become inquisitive about the Supreme Personality of Godhead and is indifferent to śravaṇam kīrtanam (hearing and chanting), all that he has done is but a waste of time. Māyāvādī philosophers who do not understand the relationship between themselves, the cosmic manifestation and the Supreme Personality of Godhead are simply wasting their time, and their philosophical speculation has no value.

Adi TEXT 7.147

ei-mata sarva-sūtrera vyākhyāna śuniyā

sakala sannyāsī kahe vinaya kariyā //CC Adi, 7.147//

SYNONYMS

ei-mata—in this way; sarva-sūtrera—of all the aphorisms of the Vedānta-sūtra; vyākhyāna—explanation; śuniyā—by hearing; sakala—all; sannyāsī—the groups of Māyāvādī sannyāsīs; kahe—said; vinaya—humbly; kariyā—doing so.

TRANSLATION

When all the Māyāvādī sannyāsīs thus heard the explanation of Caitanya Mahāprabhu on the basis of sambandha, abhidheya and prayojana, they spoke very humbly.

PURPORT

Everyone who actually desires to understand the Vedānta philosophy must certainly accept the explanation of Lord Caitanya Mahāprabhu or the Vaiṣṇava ācāryas who have also commented on the Vedānta-sūtra according to the principles of bhakti-yoga. After hearing the explanation of the Vedānta-sūtra from Śrī Caitanya Mahāprabhu, all the sannyāsīs, headed by Prakāśānanda Sarasvatī, became very humble and obedient to the Lord, and they spoke as follows.

Adi TEXT 7.148

vedamaya-mūrti tumi,--sākṣāt nārāyaṇa

kṣama aparādha,--pūrve ye kailuṅ nindana //CC Adi, 7.148//

SYNONYMS

veda-maya—transformation of the Vedic knowledge; mūrti—form; tumi—You; sākṣāt—directly; nārāyaṇa—the Supreme Personality of Godhead; kṣama—excuse; aparādha—offense; pūrve—before; ye—that; kailuṅ—we have done; nindana—criticism.

TRANSLATION

"Dear sir, You are Vedic knowledge personified and are directly Nārāyaṇa Himself. Kindly excuse us for the offenses we previously committed by criticizing You."

PURPORT

The complete path of bhakti-yoga is based upon the process of becoming humble and submissive. By the grace of Lord Caitanya Mahāprabhu, all the Māyāvādī sannyāsīs were very humble and submissive after hearing His explanation of the Vedānta-sūtra, and they begged to be pardoned for the offenses they had committed by criticizing the Lord for simply chanting and dancing and not taking part in the study of the Vedānta-sūtra. We are propagating the Kṛṣṇa consciousness movement simply by following in the footsteps of Lord Caitanya Mahāprabhu. We may not be very well versed in the Vedānta-sūtra aphorisms and may not understand their meaning, but we follow in the footsteps of the ācāryas, and because of our strictly and obediently following in the footsteps of Lord Caitanya Mahāprabhu, it is to be understood that we know everything regarding the Vedānta-sūtra.

Adi TEXT 7.149

sei haite sannyāsīra phiri gela mana

'kṛṣṇa' 'kṛṣṇa' nāma sadā karaye grahaṇa //CC Adi, 7.149//

SYNONYMS

sei haite—from that time; sannyāsīra—all the Māyāvādī sannyāsīs; phiri—turn; gela—became; mana—mind; kṛṣṇa kṛṣṇa—the holy name of the Supreme Personality of Godhead, Kṛṣṇa; nāma—name; sadā—always; karaye—do; grahaṇa—accept.

TRANSLATION

From that moment when the Māyāvādī sannyāsīs heard the explanation of the Vedānta-sūtra from the Lord, their minds changed, and on the instruction of Caitanya Mahāprabhu, they too chanted "Kṛṣṇa! Kṛṣṇa!" always.

PURPORT

In this connection it may be mentioned that sometimes the sahajiyā class of devotees opine that Prakāśānanda Sarasvatī and Prabodhānanda Sarasvatī are the same man. Prabodhānanda Sarasvatī was a great Vaiṣṇava devotee of Lord Caitanya Mahāprabhu, but Prakāśānanda Sarasvatī, the head of the Māyāvādī sannyāsīs in Benares, was a different person. Prabodhānanda Sarasvatī belonged to the Rāmānuja-sampradāya, whereas Prakāśānanda Sarasvatī belonged to the Śaṅkarācārya-sampradāya. Prabodhānanda Sarasvatī wrote a number of books, among which are the Caitanya-candrāmṛta, Rādhā-rasa-sudhā-nidhi, Saṅgīta-mādhava, Vṛndāvana-śataka and Navadvīpa-śataka. While traveling in southern India, Caitanya Mahāprabhu met Prabodhānanda Sarasvatī, who had two brothers, Veṅkaṭa Bhaṭṭa and Tirumalaya Bhaṭṭa, who were Vaiṣṇavas of the Rāmānuja-sampradāya. Gopāla Bhaṭṭa Gosvāmī was the nephew of Prabodhānanda Sarasvatī. From historical records it is found that Śrī Caitanya Mahāprabhu traveled in South India in the year 1433 śakābda (A.D. 1511) during the Cātur-māsya period, and it was at that time that He met Prabodhānanda, who belonged to the Rāmānuja-sampradāya. How then could the same person meet Him as a member of the Śaṅkara-sampradāya in 1435 śakābda, two years later? It is to be concluded that the guess of the sahajiyā-sampradāya that Prabodhānanda Sarasvatī and Prakāśānanda Sarasvatī were the same man is a mistaken idea.

Adi TEXT 7.150

ei-mate tāṇ-sabāra kṣami' aparādha

sabākāre kṛṣṇa-nāma karilā prasāda //CC Adi, 7.150//

SYNONYMS

ei-mate—in this way; tāṇ-sabāra—of all the sannyāsīs; kṣami'-excusing; aparādha—offense; sabākāre—all of them; kṛṣṇa-nāma—the holy name of Kṛṣṇa; karilā—gave; prasāda—as mercy.

TRANSLATION

Thus Lord Caitanya excused all the offenses of the Māyāvādī sannyāsīs and very

mercifully blessed them with kṛṣṇa-nāma.

PURPORT

Śrī Caitanya Mahāprabhu is the mercy incarnation of the Supreme Personality of Godhead. He is addressed by Śrīla Rūpa Gosvāmī as mahā-vadānyāvatāra, or the most magnanimous incarnation. Śrīla Rūpa Gosvāmī also says, karuṇayāvatīrṇaḥ kalau: it is only by His mercy that He has descended in this Age of Kali. Here this is exemplified. Śrī Caitanya Mahāprabhu did not like to see Māyāvādī sannyāsīs because He thought of them as offenders to the lotus feet of Kṛṣṇa, but here He excuses them (tāñ-sabāra kṣami' aparādha). This is an example in preaching. Āpani ācari' bhakti śikhāimu sabāre. Śrī Caitanya Mahāprabhu teaches us that those whom preachers meet are almost all offenders who are opposed to Kṛṣṇa consciousness, but it is a preacher's duty to convince them of the Kṛṣṇa consciousness movement and then induce them to chant the Hare Kṛṣṇa mahā-mantra. Our propagation of the saṅkīrtana movement is continuing, despite many opponents, and people are taking up this chanting process even in remote parts of the world like Africa. By inducing the offenders to chant the Hare Kṛṣṇa mantra, Lord Caitanya Mahāprabhu exemplified the success of the Kṛṣṇa consciousness movement. We should follow very respectfully in the footsteps of Lord Caitanya, and there is no doubt that we shall be successful in our attempts.

Adi TEXT 7.151

tabe saba sannyāsī mahāprabhuke laiyā

bhikṣā karilena sabhe, madhye vasāiyā //CC Adi, 7.151//

SYNONYMS

tabe—after this; saba—all; sannyāsī—the Māyāvādī sannyāsīs; mahāprabhuke—Caitanya Mahāprabhu; laiyā—taking Him; bhikṣā karilena—took prasāda, or took lunch; sabhe—all together; madhye—in the middle; vasāiyā—seating Him.

TRANSLATION

After this, all the sannyāsīs took the Lord in their midst, and thus they all took their meal together.

PURPORT

Previously Śrī Caitanya Mahāprabhu neither mixed nor talked with the Māyāvādī sannyāsīs, but now He is taking lunch with them. It is to be concluded that when Lord Caitanya induced them to chant Hare Kṛṣṇa and excused them for their offenses, they were purified, and therefore there was no objection to taking lunch, or bhagavat-prasāda, with them, although Śrī Caitanya Mahāprabhu knew that the food was not offered to the Deity. Māyāvādī sannyāsīs do not worship the Deity, or if they do so they generally worship the deity of Lord Śiva or the pañcopāsanā (Lord Viṣṇu, Lord Śiva, Durgādevī, Gaṇeśa and Sūrya). Here we do not find any mention of the demigods or Viṣṇu, and yet Caitanya Mahāprabhu accepted food in the midst of the sannyāsīs on the basis that they had chanted the Hare Kṛṣṇa mahā-mantra and that He had excused their offenses.

Adi TEXT 7.152

bhikṣā kari' mahāprabhu āilā vāsāghara

hena citra-līlā kare gaurāṅga-sundara //CC Adi, 7.152//

SYNONYMS

bhikṣā—accepting food from others; kari'-accepting; mahāprabhu—Lord Caitanya; āilā—returned; vāsāghara—to His residence; hena—thus; citra-līlā—wonderful pastimes; kare—does; gaurāṅga—Lord Śrī Caitanya Mahāprabhu; sundara—very beautiful.

TRANSLATION

After taking lunch among the Māyāvādī sannyāsīs, Śrī Caitanya Mahāprabhu, who is known as Gaurasundara, returned to His residence. Thus the Lord performs His wonderful pastimes.

Adi TEXT 7.153

candraśekhara, tapana miśra, āra sanātana

śuni' dekhi' ānandita sabākāra mana //CC Adi, 7.153//

SYNONYMS

candraśekhara—of the name Candraśekhara; tapana miśra—of the name Tapana Miśra; āra—and; sanātana—of the name Sanātana; śuni'-hearing; dekhi'-seeing;

ānandita—very pleased; sabākāra—all of them; mana—minds.

TRANSLATION

Hearing the arguments of Śrī Caitanya Mahāprabhu and seeing His victory, Candrasekhara, Tapana Miśra and Sanātana Gosvāmī were all extremely pleased.

PURPORT

Here is an example of how a sannyāsī should preach. When Śrī Caitanya Mahāprabhu went to Vārāṇasī, He went there alone, not with a big party. Locally, however, He made friendships with Candrasekhara and Tapana Miśra, and Sanātana Gosvāmī also came to see Him. Therefore, although He did not have many friends there, due to His sound preaching and His victory in arguing with the local sannyāsīs on the Vedānta philosophy, He became greatly famous in that part of the country, as explained in the next verse.

Adi TEXT 7.154

prabhuke dekhite āise sakala sannyāsī

prabhura praśaṁsā kare saba vārāṇasī //CC Adi, 7.154//

SYNONYMS

prabhuke—unto Lord Caitanya Mahāprabhu; dekhite—to see; āise—they came; sakala—all; sannyāsī—the Māyāvādī sannyāsīs; prabhura—of Lord Caitanya Mahāprabhu; praśaṁsā—praise; kare—they do; saba—all; vārāṇasī—the city of Vārāṇasī.

TRANSLATION

Many Māyāvādī sannyāsīs of Vārāṇasī came to see the Lord after this incident, and the entire city praised Him.

Adi TEXT 7.155

vārāṇasī-purī āilā śrī-kṛṣṇa-caitanya

purī-saha sarva-loka haila mahā-dhanya //CC Adi, 7.155//

SYNONYMS

vārāṇasī—of the name Vārāṇasī; purī—city; āilā—came; śrī-kṛṣṇa-caitanya—

Lord Śrī Caitanya Mahāprabhu; purī—city; saha—with; sarva-loka—all the people; haila—became; mahā-dhanya—thankful.

TRANSLATION

Śrī Caitanya Mahāprabhu visited the city of Vārāṇasī, and all of its people were very thankful.

Adi TEXT 7.156

lakṣa lakṣa loka āise prabhuke dekhite

mahā-bhīḍa haila dvāre, nāre praveśite //CC Adi, 7.156//

SYNONYMS

lakṣa lakṣa—hundreds of thousands; loka—people; āise—came; prabhuke—unto the Lord; dekhite—to see; mahā-bhīḍa—a great crowd; haila—there happened; dvāre—at the door; nāre—may not; praveśite—to enter.

TRANSLATION

The crowd at the door of His residence was so great that it numbered hundreds of thousands.

Adi TEXT 7.157

prabhu yabe yā'na viśveśvara-daraśane

lakṣa lakṣa loka āsi' mile sei sthāne //CC Adi, 7.157//

SYNONYMS

prabhu—Lord Caitanya Mahāprabhu; yabe—when; yā'na—goes; viśveśvara—the deity of Vārāṇasī; daraśane—to visit; lakṣa lakṣa—hundreds of thousands; loka—people; āsi'-come; mile—meet; sei—that; sthāne—on the place.

TRANSLATION

When the Lord went to visit the temple of Viśveśvara, hundreds of thousands of people assembled to see Him.

PURPORT

The important point in this verse is that Śrī Caitanya Mahāprabhu regularly

visited the temple of Viśveśvara (Lord Śiva) at Vārāṇasī. Vaiṣṇavas generally do not visit a demigod's temple, but here we see that Śrī Caitanya Mahāprabhu regularly visited the temple of Viśveśvara, who was the predominating deity of Vārāṇasī. Generally Māyāvādī sannyāsīs and worshipers of Lord Śiva live in Vārāṇasī, but how is it that Caitanya Mahāprabhu, who took the part of a Vaiṣṇava sannyāsī, also visited the Viśveśvara temple? The answer is that a Vaiṣṇava does not behave impudently toward the demigods. A Vaiṣṇava gives proper respect to all, although he never accepts a demigod to be as good as the Supreme Personality of Godhead.

In the Brahma-saṁhitā there are mantras offering obeisances to Lord Śiva, Lord Brahmā, the sun-god and Lord Gaṇeśa, as well as Lord Viṣṇu, all of whom are worshiped by the impersonalists as pañcopāsanā. In their temples impersonalists also install deities of Lord Viṣṇu, Lord Śiva, the sun-god, Goddess Durgā and sometimes Lord Brahmā also, and this system is continuing at present in India under the guise of the Hindu religion. Vaiṣṇavas can also worship all these demigods, but only on the principles of the Brahma-saṁhitā, which is recommended by Śrī Caitanya Mahāprabhu. We may note in this connection the mantras for worshiping Lord Śiva, Lord Brahmā, Goddess Durgā, the sun-god and Gaṇeśa, as described in the Brahma-saṁhitā.

sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā

chāyeva yasya bhuvanāni bibharti durgā

icchānurūpam api yasya ca ceṣṭate sā

govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"The external potency, māyā, who is of the nature of the shadow of the cit [spiritual] potency, is worshiped by all people as Durgā, the creating, preserving and destroying agency of this mundane world. I adore the primeval Lord, Govinda, in accordance with whose will Durgā conducts herself." (Brahma-saṁhitā 5.44)

kṣīraṁ yathā dadhi vikāra-viśeṣa-yogāt

sañjāyate na hi tataḥ pṛthag asti hetoḥ

yaḥ śambhutām api tathā samupaiti kāryād

govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"Milk is transformed into curd by the actions of acids, yet the effect, 'curd,' is neither the same as nor different from its cause, viz., milk. I adore the primeval Lord, Govinda, of whom the state of Śambu is a similar transformation for the performance of the work of destruction." (Brahma-saṁhitā 5.45)

bhāsvān yathāśma-śakaleṣu nijeṣu tejaḥ
svīyaṁ kiyat prakāṣayaty api tadvad atra
brahmā ya eṣa jagad-aṇḍa-vidhāna-kartā
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I adore the primeval Lord, Govinda, from whom the separated subjective portion Brahmā receives his power for the regulation of the mundane world, just as the sun manifests a portion of his own light in all the effulgent gems that bear such names as sūrya-kānta." (Brahma-saṁhitā 5.49)

yat-pāda-pallava-yugaṁ vinidhāya kumbha-
dvandve praṇāma-samaye sa gaṇādhirājaḥ
vighnān vihanāt alam asya jagat-trayaśya
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship the primeval Lord, Govinda. Gaṇeśa always holds His lotus feet upon the pair of tumuli protruding from his elephant head in order to obtain power for his function of destroying all obstacles on the path of progress in the three worlds." (Brahma-saṁhitā 5.50)

yac cakṣur eṣa savitā sakala-grahāṇāṁ
rājā samasta-sura-mūrtir aśeṣa-tejāḥ
yasyājñayā bhramati sambhṛta-kāla-cakro
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"The sun, full of infinite effulgence, who is the king of all the planets and the image of the good soul, is like the eye of this world. I adore the primeval Lord, Govinda, in pursuance of whose order the sun performs his journey, mounting the wheel of time." (Bs. 5.52)

All the demigods are servants of Kṛṣṇa; they are not equal with Kṛṣṇa. Therefore even if one goes to a temple of the pañcopāsana, as mentioned above, one should not accept the deities as they are accepted by the impersonalists. All of them are to be accepted as personal demigods, but they all serve the order of the Supreme Personality of Godhead. Śaṅkarācārya, for example, is understood to be an incarnation of Lord Śiva, as described in the Padma Purāṇa. He propagated the Māyāvāda philosophy under the order of the Supreme Lord. We have already discussed this point in text 114 of this chapter: tānra doṣa nāhi, teṁho ājñā-kārī dāsa. "Śaṅkarācārya is not at fault, for he has thus covered the real purpose of the Vedas under the order of the Supreme Personality of Godhead." Although Lord Śiva, in the form of a brāhmaṇa (Śaṅkarācārya), preached the false philosophy of Māyāvāda, Śrī Caitanya Mahāprabhu nevertheless said that since he did it on the order of the Supreme Personality of Godhead, there was no fault on his part (tānra doṣa nāhi).

We must offer proper respects to all the demigods. If one can offer respects even to an ant, why not to the demigods? One must always know, however, that no demigod is equal to or above the Supreme Lord. Ekale īśvara kṛṣṇa, āra saba bhṛtya: "Only Kṛṣṇa is the Supreme Personality of Godhead, and all others, including the demigods such as Lord Śiva, Lord Brahmā, Goddess Durgā and Ganeśa, are His servants." Everyone serves the purpose of the Supreme Godhead, and what to speak of such small and insignificant living entities as ourselves? We are surely eternal servants of the Lord. The Māyāvāda philosophy maintains that the demigods, the living entities and the Supreme Personality of Godhead are all equal. It is therefore a most foolish misrepresentation of Vedic knowledge.

Adi TEXT 7.158

snāna karite yabe yā'na gaṅgā-tīre

tāhāñi sakala loka haya mahā-bhide //CC Adi, 7.158//

SYNONYMS

snāna—bath; karite—taking; yabe—when; yā'na—goes; gaṅgā—Ganges; tīre—bank; tāhāñi—then and there; sakala—all; loka—people; haya—assembled; mahā-bhide—in great crowds.

TRANSLATION

Whenever Lord Caitanya went to the banks of the Ganges to take His bath, big crowds of many hundreds of thousands of people also assembled there.

Adi TEXT 7.159

bāhu tuli' prabhu bale,--bala hari hari

hari-dhvani kare loka svarga-martya bhari' //CC Adi, 7.159//

SYNONYMS

bāhu tuli'-raising the arms; prabhu—Lord Śrī Caitanya Mahāprabhu; bale—speaks; bala—all of you chant; hari hari—the holy name of Lord Kṛṣṇa (Hari); hari-dhvani—the sound vibration of Hari; kare—does; loka—all people; svarga-martya—in heaven, the sky and the land; bhari'-completely filling.

TRANSLATION

Whenever the crowds were too great, Śrī Caitanya Mahāprabhu stood up, raised His hands and chanted, "Hari! Hari!" to which all the people responded, filling both the land and sky with the vibration.

Adi TEXT 7.160

loka nistāriyā prabhura calite haila mana

vṛndāvane pāṭhāilā śrī-sanātana //CC Adi, 7.160//

SYNONYMS

loka—people; nistāriyā—delivering; prabhura—of the Lord; calite—to leave; haila—became; mana—mind; vṛndāvane—toward Vṛndāvana; pāṭhāilā—sent; śrī-sanātana—Sanātana Gosvāmī.

TRANSLATION

After thus delivering the people in general, the Lord desired to leave Vārāṇasī. After instructing Śrī Sanātana Gosvāmī, He sent him toward Vṛndāvana.

PURPORT

The actual purpose of Lord Caitanya's stay at Vārāṇasī after coming back from Vṛndāvana was to meet Sanātana Gosvāmī and teach him. Sanātana Gosvāmī met Śrī Caitanya Mahāprabhu after the Lord's return to Vārāṇasī, where the Lord

taught him for two months about the intricacies of Vaiṣṇava philosophy and Vaiṣṇava activities. After completely instructing him, He sent him to Vṛndāvana to execute His orders. When Sanātana Gosvāmī went to Vṛndāvana, there were no temples. The city was lying vacant like an open field. Sanātana Gosvāmī sat down on the bank of the Yamunā, and after some time he gradually constructed the first temple; then other temples were constructed, and now the city is full of temples, numbering about five thousand.

Adi TEXT 7.161

rātri-divase lokera śuni' kolāhala

vārāṇasī chāḍi' prabhu āilā nīlācala //CC Adi, 7.161//

SYNONYMS

rātri—night; divase—day; lokera—of the people in general; śuni—hearing; kolāhala—tumult; vārāṇasī—the city of Benares; chāḍi'-leaving; prabhu—the Lord; āilā—returned; nīlācala—to Purī.

TRANSLATION

Because the city of Vārāṇasī was always full of tumultuous crowds, Śrī Caitanya Mahāprabhu, after sending Sanātana to Vṛndāvana, returned to Jagannātha Purī.

Adi TEXT 7.162

ei līlā kahiba āge vistāra kariyā

saṅkṣepe kahilān ihān prasaṅga pāiyā //CC Adi, 7.162//

SYNONYMS

ei—these; līlā—pastimes; kahiba—I shall speak; āge—later on; vistāra—vivid description; kariyā—making; saṅkṣepe—in short; kahilān—I have spoken; ihān—in this place; prasaṅga—topics; pāiyā—taking advantage of.

TRANSLATION

I have here given a brief account of these pastimes of Lord Caitanya, but later I shall describe them in an extensive way.

Adi TEXT 7.163

ei pañca-tattva-rūpe śrī-kṛṣṇa-caitanya

kṛṣṇa-nāma-prema diyā viśva kailā dhanya //CC Adi, 7.163//

SYNONYMS

ei—this; pañca-tattva-rūpe—the Lord in His five forms; śrī-kṛṣṇa-caitanya—Lord Śrī Caitanya Mahāprabhu; kṛṣṇa-nāma—the holy name of Lord Kṛṣṇa; prema—love of Kṛṣṇa; diyā—delivering; viśva—the whole world; kailā—made; dhanya—thankful.

TRANSLATION

Śrī Kṛṣṇa Caitanya Mahāprabhu and His associates of the Pañca-tattva distributed the holy name of the Lord to invoke love of Godhead throughout the universe, and thus the entire universe was thankful.

PURPORT

Here it is said that Lord Caitanya made the entire universe thankful to Him for propagating the saṅkīrtana movement with His associates. Lord Caitanya Mahāprabhu has already sanctified the entire universe by His presence five hundred years ago, and therefore anyone who attempts to serve Śrī Caitanya Mahāprabhu sincerely by following in His footsteps and following the instructions of the ācāryas will successfully be able to preach the holy names of the Hare Kṛṣṇa mahā-mantra all over the universe. There are some foolish critics who say that Europeans and Americans cannot be offered sannyāsa, but here we find that Śrī Caitanya Mahāprabhu wanted to preach the saṅkīrtana movement all over the universe. For preaching work, sannyāsīs are essential. These critics think that only Indians or Hindus should be offered sannyāsa to preach, but their knowledge is practically nil. Without sannyāsīs, the preaching work will be impeded. Therefore, under the instruction of Lord Caitanya and with the blessings of His associates, there should be no discrimination in this matter, but people in all parts of the world should be trained to preach and given sannyāsa so that the cult of Śrī Caitanya Mahāprabhu's saṅkīrtana movement will expand boundlessly. We do not care about the criticism of fools. We shall go on with our work and simply depend on the blessings of Lord Caitanya Mahāprabhu and His associates, the Pañca-tattva.

Adi TEXT 7.164

mathurāte pāṭhāila rūpa-sanātana

dui senā-pati kaila bhakti pracāraṇa //CC Adi, 7.164//

SYNONYMS

mathurāte—toward Mathurā; pāṭhāila—sent; rūpa-sanātana—the two brothers Rūpa Gosvāmī and Sanātana Gosvāmī; dui—both of them; senā-pati—as commanders in chief; kaila—He made them; bhakti—devotional service; pracāraṇa—to broadcast.

TRANSLATION

Lord Caitanya dispatched the two generals Rūpa Gosvāmī and Sanātana Gosvāmī to Vṛndāvana to preach the bhakti cult.

PURPORT

When Rūpa Gosvāmī and Sanātana Gosvāmī went to Vṛndāvana, there was not a single temple, but by their preaching they were gradually able to construct various temples. Sanātana Gosvāmī constructed the Madana-mohana temple, and Rūpa Gosvāmī constructed the Govindajī temple. Similarly, their nephew Jīva Gosvāmī constructed the Rādhā-Dāmodara temple, Śrī Gopāla Bhaṭṭa Gosvāmī constructed the Rādhā-ramaṇa temple, Śrī Lokanātha Gosvāmī constructed the Gokulānanda temple, and Śyāmānanda Gosvāmī constructed the Śyāmasundara temple. In this way, many temples were gradually constructed. For preaching, construction of temples is also necessary. The Gosvāmīs not only engaged in writing books but also constructed temples because both are needed for preaching work. Śrī Caitanya Mahāprabhu wanted the cult of His saṅkīrtana movement to spread all over the world. Now that the International Society for Krishna Consciousness has taken up this task of preaching the cult of Lord Caitanya, its members should not only construct temples in every town and village of the globe but also distribute books that have already been written and further increase the number of books. Both distribution of books and construction of temples must continue side by side in parallel lines.

Adi TEXT 7.165

nityānanda-gosāṇe pāṭhāilā gauḍa-deśe

teṇho bhakti pracārilā aśeṣa-viśeṣe //CC Adi, 7.165//

SYNONYMS

nityānanda—Lord Nityānanda; gosāṇe—the ācārya; pāṭhailā—was sent; gauḍa-deśe—in Bengal; teṇho—He; bhakti—devotional cult; pracārilā—preached; aśeṣa-viśeṣe—in a very extensive way.

TRANSLATION

As Rūpa Gosvāmī and Sanātana Gosvāmī were sent toward Mathurā, so Nityānanda Prabhu was sent to Bengal to preach extensively the cult of Caitanya Mahāprabhu.

PURPORT

The name of Lord Nityānanda is very famous in Bengal. Of course, anyone who knows Lord Nityānanda knows Śrī Caitanya Mahāprabhu also, but there are some misguided devotees who stress the importance of Lord Nityānanda more than that of Śrī Caitanya Mahāprabhu. This is not good. Nor should Śrī Caitanya Mahāprabhu be stressed more than Lord Nityānanda. The author of the Caitanya-caritāmṛta, Kṛṣṇadāsa Kavirāja Gosvāmī, left his home because of his brother's stressing the importance of Śrī Caitanya Mahāprabhu over that of Nityānanda Prabhu. Actually, one should offer respect to the Pañca-tattva without such foolish discrimination, not considering Nityānanda Prabhu to be greater, Caitanya Mahāprabhu to be greater or Advaita Prabhu to be greater. The respect should be offered equally: śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda. All devotees of Lord Caitanya or Nityānanda are worshipable persons.

Adi TEXT 7.166

āpane dakṣiṇa deśa karilā gamana

grāme grāme kailā kṛṣṇa-nāma pracāraṇa //CC Adi, 7.166//

SYNONYMS

āpane—personally; dakṣiṇa deśa—South India; karilā—went; gamana—traveling; grāme grāme—in each and every village; kailā—He did; kṛṣṇa-nāma—the holy name of Lord Kṛṣṇa; pracāraṇa—broadcasting.

TRANSLATION

Śrī Caitanya Mahāprabhu personally went to South India, and He broadcast the holy name of Lord Kṛṣṇa in every village and town.

Adi TEXT 7.167

setubandha paryanta kailā bhaktira pracāra

kṛṣṇa-prema diyā kailā sabāra nistāra //CC Adi, 7.167//

SYNONYMS

setubandha—the place where Lord Rāmacandra constructed His bridge; paryanta—up to that place; kailā—did; bhaktira—of the cult of devotional service; pracāra—broadcast; kṛṣṇa-prema—love of Kṛṣṇa; diyā—delivering; kailā—did; sabāra—everyone; nistāra—deliverance.

TRANSLATION

Thus the Lord went to the southernmost tip of the Indian peninsula, known as Setubandha [Cape Comorin]. Everywhere He distributed the bhakti cult and love of Kṛṣṇa, and in this way He delivered everyone.

Adi TEXT 7.168

ei ta' kahila pañca-tattvera vyākhyāna

ihāra śravaṇe haya caitanya-tattva jñāna //CC Adi, 7.168//

SYNONYMS

ei ta'-this; kahila—described; pañca-tattvera—of the Pañca-tattva; vyākhyāna—explanation; ihāra—of this; śravaṇe—hearing; haya—becomes; caitanya-tattva—the truth of Śrī Caitanya Mahāprabhu; jñāna—knowledge.

TRANSLATION

I thus explain the truth of the Pañca-tattva. One who hears this explanation increases in knowledge of Śrī Caitanya Mahāprabhu.

PURPORT

The Pañca-tattva is a very important factor in understanding Śrī Caitanya Mahāprabhu. There are sahajiyās who, not knowing the importance of the Pañca-tattva, concoct their own slogans, such as bhaja nitāi gaura, rādhe śyāma, japa hare kṛṣṇa hare rāma or śrī-kṛṣṇa-caitanya prabhu-nityānanda hare kṛṣṇa hare rāma śrī-rādhe govinda. Such chants may be good poetry, but they cannot help us to go forward in devotional service. In such chants there are also many

discrepancies, which need not be discussed here. Strictly speaking, when chanting the names of the Pañca-tattva, one should fully offer his obeisances: śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda. By such chanting one is blessed with the competency to chant the Hare Kṛṣṇa mahā-mantra without offense. When chanting the Hare Kṛṣṇa mahā-mantra, one should also chant it fully: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. One should not foolishly adopt any of the slogans concocted by imaginative devotees. If one actually wants to derive the effects of chanting, one must strictly follow the great ācāryas. This is confirmed in the Mahābhārata: mahā-jano yena gataḥ sa panthāḥ. "The real path of progress is that which is traversed by great ācāryas and authorities."

Adi TEXT 7.169

śrī-caitanya, nityānanda, advaita,--tina jana

śrīvāsa-gadādhara-ādi yata bhakta-gaṇa //CC Adi, 7.169//

SYNONYMS

śrī-caitanya, nityānanda, advaita—Śrī Caitanya Mahāprabhu, Nityānanda Prabhu and Advaita Prabhu; tina—these three; jana—personalities; śrīvāsa-gadādhara—Śrīvāsa and Gadādhara; ādi—etc.; yata—all; bhakta-gaṇa—the devotees.

TRANSLATION

While chanting the Pañca-tattva mahā-mantra, one must chant the names of Śrī Caitanya, Nityānanda, Advaita, Gadādhara and Śrīvāsa with their many devotees. This is the process.

Adi TEXT 7.170

sabākāra pādapadme koṭi namaskāra

yaiche taiche kahi kichu caitanya-vihāra //CC Adi, 7.170//

SYNONYMS

sabākāra—all of them; pāda-padme—on the lotus feet; koṭi—countless; namaskāra—obeisances; yaiche taiche—somehow or other; kahi—I speak; kichu—something; caitanya-vihāra—about the pastimes of Lord Caitanya

Mahāprabhu.

TRANSLATION

I again and again offer obeisances unto the Pañca-tattva. Thus I think that I will be able to describe something about the pastimes of Lord Caitanya Mahāprabhu.

Adi TEXT 7.171

śrī-rūpa-raghunātha-pade yāra āśa

caitanya-caritāmṛta kahe kṛṣṇadāsa //CC Adi, 7.171//

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; raghunātha—Śrīla Raghunātha dāsa Gosvāmī; pade—at the lotus feet; yāra—whose; āśa—expectation; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; kṛṣṇa-dāsa—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

PURPORT

Śrī Caitanya Mahāprabhu wanted to preach the saṅkīrtana movement of love of Kṛṣṇa throughout the entire world, and therefore during His presence He inspired the saṅkīrtana movement. Specifically, He sent Rūpa Gosvāmī and Sanātana Gosvāmī to Vṛndāvana and Nityānanda to Bengal and personally went to South India. In this way He kindly left the task of preaching His cult in the rest of the world to the International Society for Krishna Consciousness. The members of this Society must always remember that if they stick to the regulative principles and preach sincerely according to the instructions of the ācāryas, surely they will have the profound blessings of Lord Caitanya Mahāprabhu, and their preaching work will be successful everywhere throughout the world.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Ādi-lilā, Seventh Chapter, describing Lord Caitanya in five features.

Chapter 8 The Author Receives the Orders of Kṛṣṇa and Guru

The Eighth Chapter of Śrī Caitanya-caritāmṛta is summarized by Śrīla Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya. In this Eighth Chapter the glories of Śrī Caitanya Mahāprabhu and Nityānanda are described, and it is also stated that one who commits offenses in chanting the Hare Kṛṣṇa mantra does not achieve love of Godhead, even after chanting for many years. In this connection, Śrīla Bhaktivinoda Ṭhākura warns against artificial displays of the bodily symptoms called aṣṭa-sāttvika-vikāra. That is also another offense. One should seriously and sincerely continue to chant the Pañca-tattva names śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda. All these ācāryas will bestow their causeless mercy upon a devotee and gradually purify his heart. When he is actually purified, automatically he will experience ecstasy in chanting the Hare Kṛṣṇa mahā-mantra. Previous to the composition of Caitanya-caritāmṛta, Śrīla Vṛndāvana dāsa Ṭhākura wrote a book called Śrī Caitanya-bhāgavata. Only those subjects which were not discussed by Śrīla Vṛndāvana dāsa Ṭhākura in his Caitanya-bhāgavata have been taken up by Kṛṣṇadāsa Kavirāja Gosvāmī to be depicted in Śrī Caitanya-caritāmṛta. In his very old age, Kṛṣṇadāsa Kavirāja Gosvāmī went to Vṛndāvana, and by the order of Śrī Madana-mohanajī he wrote Śrī Caitanya-caritāmṛta. Thus we are now able to relish its transcendental bliss.

Adi TEXT 8.1

vande caitanya-devaṁ taṁ

bhagavantaṁ yad-icchayā

prasabhaṁ nartyate citraṁ

lekha-raṅge jaḍo 'py ayam //CC Adi, 8.1//

SYNONYMS

vande—I offer my respectful obeisances; caitanya-devam—unto Lord Śrī Caitanya Mahāprabhu; taṁ—Him; bhagavantaṁ—the Personality of Godhead; yat-icchayā—by whose desires; prasabhaṁ—all of a sudden; nartyate—dancing; citraṁ—wonderfully; lekha-raṅge—in the matter of writing; jaḍaḥ—dull fool; api—although; ayam—this.

TRANSLATION

I offer my respects to the Supreme Personality of Godhead, Śrī Caitanya Mahāprabhu, by whose desire I have become like a dancing dog and, although I am a fool, I have suddenly taken to the writing of Śrī Caitanya-caritāmṛta.

Adi TEXT 8.2

jaya jaya śrī-kṛṣṇa-caitanya gauracandra

jaya jaya paramānanda jaya nityānanda //CC Adi, 8.2//

SYNONYMS

jaya jaya—all glories; śrī-kṛṣṇa-caitanya—Śrī Kṛṣṇa Caitanya Mahāprabhu; gaura-candra—whose name is Lord Gaurāṅga; jaya jaya—all glories; paramānanda—most joyful; jaya—all glories; nityānanda—unto Nityānanda Prabhu.

TRANSLATION

Let me offer my respectful obeisances unto Śrī Kṛṣṇa Caitanya Mahāprabhu, who is known as Gaurasundara. I also offer my respectful obeisances unto Nityānanda Prabhu, who is always very joyful.

Adi TEXT 8.3

jaya jayādvaita ācārya kṛpāmaya

jaya jaya gadādhara paṇḍita mahāśaya //CC Adi, 8.3//

SYNONYMS

jaya jaya—all glories; advaita—unto Advaita Prabhu; ācārya—teacher; kṛpāmaya—very merciful; jaya jaya—all glories to; gadādhara—of the name Gadādhara; paṇḍita—learned scholar; mahāśaya—great personality.

TRANSLATION

Let me offer my respectful obeisances unto Advaita Ācārya, who is very merciful, and also to that great personality Gadādhara Paṇḍita, the learned scholar.

Adi TEXT 8.4

jaya jaya śrīvāsādi yata bhakta-gaṇa

praṇata ha-iyā vandoṇ sabāra caraṇa //CC Adi, 8.4//

SYNONYMS

jaya jaya—all glories; śrīvāsa-ādi—unto Śrīvāsa Ṭhākura, etc.; yata—all; bhakta-gaṇa—devotees; praṇata—offering obeisances; ha-iyā—doing so; vandoṇ—I pray; sabāra—all; caraṇa—lotus feet.

TRANSLATION

Let me offer my respectful obeisances unto Śrīvāsa Ṭhākura and all other devotees of the Lord. I fall down to offer them respect. I worship their lotus feet.

PURPORT

Kṛṣṇadāsa Kavirāja Gosvāmī teaches us first to offer respect to the Pañca-tattva—Śrī Kṛṣṇa Caitanya Mahāprabhu, Nityānanda Prabhu, Advaita Prabhu, Gadādhara Prabhu and Śrīvāsa and other devotees. We must strictly follow the principle of offering our respects to the Pañca-tattva, as summarized in the mantra śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda. At the beginning of every function in preaching, especially before chanting the Hare Kṛṣṇa mahā-mantra—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—we must chant the Pañca-tattva's names and offer our respects to them.

Adi TEXT 8.5

mūka kavitva kare yāṇ-sabāra smaraṇe

paṅgu giri laṅghe, andha dekhe tārā-gaṇe //CC Adi, 8.5//

SYNONYMS

mūka—dumb; kavitva—poet; kare—becomes; yāṇ—whose; sabāra—all; smaraṇe—by remembering; paṅgu—the lame; giri—mountains; laṅghe—crosses; andha—blind; dekhe—sees; tārā-gaṇe—the stars.

TRANSLATION

By remembering the lotus feet of the Pañca-tattva, a dumb man can become a poet, a lame man can cross mountains, and a blind man can see the stars in the

sky.

PURPORT

In Vaiṣṇava philosophy there are three ways for perfection—namely, sādhana-siddha, perfection attained by executing devotional service according to the rules and regulations; nitya-siddha, eternal perfection attained by never forgetting Kṛṣṇa at any time; and kṛpā-siddha, perfection attained by the mercy of the spiritual master or another Vaiṣṇava. Kavirāja Gosvāmī here stresses kṛpā-siddha, perfection by the mercy of superior authorities. This mercy does not depend on the qualifications of a devotee. By such mercy, even if a devotee is dumb he can speak or write to glorify the Lord splendidly, even if lame he can cross mountains, and even if blind he can see the stars in the sky.

Adi TEXT 8.6

e-saba nā māne yei paṇḍita sakala

tā-sabāra vidyā-pāṭha bheka-kolāhala //CC Adi, 8.6//

SYNONYMS

e-saba—all these; nā—does not; māne—accept; yei—anyone; paṇḍita—so-called learned; sakala—all; tā-sabāra—of all of them; vidyā-pāṭha—the educational cultivation; bheka—of frogs; kolāhala—tumultuous sound.

TRANSLATION

The education cultivated by so-called learned scholars who do not believe these statements of Śrī Caitanya-caritāmṛta is like the tumultuous croaking of frogs.

PURPORT

The croaking of the frogs in the rainy season resounds very loudly in the forest, with the result that snakes, hearing the croaking in the darkness, approach the frogs and swallow them. Similarly, the so-called educational vibrations of the tongues of university professors who do not have spiritual knowledge is like the croaking of frogs.

Adi TEXT 8.7

ei saba nā māne yebā kare kṛṣṇa-bhakti

kṛṣṇa-kṛpā nāhi tāre, nāhi tāra gati //CC Adi, 8.7//

SYNONYMS

ei—these; saba—all; nā māne—does not accept; yebā—anyone who; kare—executes; kṛṣṇa-bhakti—devotional service; kṛṣṇa-kṛpā—mercy of Kṛṣṇa; nāhi—is not; tāre—unto him; nāhi—there is not; tāra—his; gati—advancement.

TRANSLATION

One who does not accept the glories of the Pañca-tattva but still makes a show of devotional service to Kṛṣṇa can never achieve the mercy of Kṛṣṇa or advance to the ultimate goal.

PURPORT

If one is seriously interested in Kṛṣṇa conscious activities, he must be ready to follow the rules and regulations laid down by the ācāryas, and he must understand their conclusions. The śāstra says: dharmasya tattvaṁ nihitaṁ guhāyāṁ mahā-jano yena gataḥ sa panthāḥ (Mahābhārata, Vana-parva 313.117). It is very difficult to understand the secret of Kṛṣṇa consciousness, but one who advances by the instruction of the previous ācāryas and follows in the footsteps of his predecessors in the line of disciplic succession will have success. Others will not. Śrīla Narottama dāsa Ṭhākura says in this connection, chāḍiyā vaiṣṇava-sevā nistāra pāyeche kebā: "Unless one serves the spiritual master and ācāryas, one cannot be liberated." Elsewhere he says:

ei chaya gosāñi yāra--mui tāra dāsa

tān' sabāra pada-reṇu mora pañca-grāsa

"I simply accept a person who follows in the footsteps of the six Gosvāmīs, and the dust of such a person's lotus feet is my food."

Adi TEXT 8.8

pūrve yaiche jarāsandha-ādi rāja-gaṇa

veda-dharma kari' kare viṣṇura pūjana //CC Adi, 8.8//

SYNONYMS

pūrve—formerly; yaiche—as it was; jarāsandha—King Jarāsandha; ādi—

heading; rāja-gaṇa—kings; veda-dharma—performance of Vedic rituals; kari'-doing; kare—does; viṣṇura—of Lord Viṣṇu; pūjana—worship.

TRANSLATION

Formerly kings like Jarāsandha [the father-in-law of Kāṁsa] strictly followed the Vedic rituals, thus worshiping Lord Viṣṇu.

PURPORT

In these verses the author of Śrī Caitanya-caritāmṛta, Kṛṣṇadāsa Kavirāja Gosvāmī, is very seriously stressing the importance of worship of the Pañca-tattva. If one becomes a devotee of Gaurasundara or Kṛṣṇa but does not give importance to the Pañca-tattva (śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda), his activities are considered to be offenses, or, in the words of Śrīla Rūpa Gosvāmī, utpāta (disturbances). One must therefore be ready to offer due respects to the Pañca-tattva before becoming a devotee of Lord Gaurasundara or of Śrī Kṛṣṇa, the Supreme Personality of Godhead.

Adi TEXT 8.9

kṛṣṇa nāhi māne, tāte daitya kari' māni

caitanya nā mānile taiche daitya tāre jāni //CC Adi, 8.9//

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; nāhi—does not; māne—accept; tāte—therefore; daitya—demon; kari' māni—we accept; caitanya—Lord Śrī Caitanya Mahāprabhu; nā—without; mānile—accepting; taiche—similarly; daitya—demon; tāre—to him; jāni—we know.

TRANSLATION

One who does not accept Kṛṣṇa as the Supreme Personality of Godhead is certainly a demon. Similarly, anyone who does not accept Śrī Caitanya Mahāprabhu as Kṛṣṇa, the same Supreme Lord, is also to be considered a demon.

PURPORT

Formerly there were kings like Jarāsandha who strictly followed the Vedic

rituals, acted as charitable, competent kṣatriyas, possessed all kṣatriya qualities and were even obedient to the brahminical culture but who did not accept Kṛṣṇa as the Supreme Personality of Godhead. Jarāsandha attacked Kṛṣṇa many times, and each time, of course, he was defeated. Like Jarāsandha, any man who performs Vedic rituals but does not accept Kṛṣṇa as the Supreme Personality of Godhead must be considered an asura, or demon. Similarly, one who does not accept Śrī Caitanya Mahāprabhu as Kṛṣṇa Himself is also a demon. This is the conclusion of authoritative scriptures. Therefore, both so-called devotion to Gaurasundara without devotional service to Kṛṣṇa and so-called kṛṣṇa-bhakti without devotional service to Gaurasundara are nondevotional activities. If one wants to be successful on the path of Kṛṣṇa consciousness, he must be thoroughly conscious of the personality of Gaurasundara as well as the personality of Kṛṣṇa. Knowing the personality of Gaurasundara means knowing the personalities of śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda. The author of Śrī Caitanya-caritāmṛta, pursuant to the authorities, stresses this principle for perfection in Kṛṣṇa consciousness.

Adi TEXT 8.10

more nā mānile saba loka habe nāśa

ithi lāgi' kṛpārdra prabhu karila sannyāsa //CC Adi, 8.10//

SYNONYMS

more—unto Me; nā—without; mānile—accepting; saba—all; loka—people in general; habe—will go to; nāśa—destruction; ithi—for this; lāgi'-for the reason of; kṛpā-ārdra—all merciful; prabhu—Lord Caitanya; karila—accepted; sannyāsa—the sannyāsa order.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu thought, "Unless people accept Me they will all be destroyed." Thus the merciful Lord accepted the sannyāsa order.

PURPORT

In Śrīmad-Bhāgavatam (12.3.51) it is said, kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet: "Simply by chanting the Hare Kṛṣṇa mantra, or Lord Kṛṣṇa's name, one is liberated and goes back home, back to Godhead." This Kṛṣṇa consciousness must be achieved through the mercy of Lord Caitanya Mahāprabhu. One cannot be complete in Kṛṣṇa consciousness unless he accepts

Śrī Caitanya Mahāprabhu and His associates as the only means for success. It is because of these considerations that the Lord accepted sannyāsa, for thus people would offer Him respect and very quickly come to the platform of Kṛṣṇa consciousness. Since Lord Caitanya Mahāprabhu, who is Kṛṣṇa Himself, inaugurated the Kṛṣṇa consciousness movement, without His mercy one cannot be elevated to the transcendental platform of Kṛṣṇa consciousness.

Adi TEXT 8.11

sannyāsi-buddhye more karibe namaskāra

tathāpi khaṇḍibe duḥkha, pāibe nistāra //CC Adi, 8.11//

SYNONYMS

sannyāsi-buddhye—by consideration of a sannyāsī; more—unto Me; karibe—they will; namaskāra—offer obeisances; tathāpi—therefore; khaṇḍibe—will diminish; duḥkha—distress; pāibe—will get; nistāra—liberation.

TRANSLATION

"If a person offers obeisances to Me, even due to accepting Me only as an ordinary sannyāsī, his material distresses will diminish, and he will ultimately get liberation."

PURPORT

Kṛṣṇa is so merciful that He always thinks of how to liberate the conditioned souls from the material platform. It is for this reason that Kṛṣṇa incarnates, as clearly indicated in the Bhagavad-gītā (4.7):

yadā yadā hi dharmasya

glānir bhavati bhārata

abhyutthānam adharmasya

tadātmānam sṛjāmy aham

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion—at that time I descend Myself." Kṛṣṇa always protects the living entities in many ways. He comes Himself, He sends His own confidential devotees, and He leaves behind Him

śāstras like the Bhagavad-gītā Why? It is so that people may take advantage of the benediction to be liberated from the clutches of māyā. Śrī Caitanya Mahāprabhu accepted sannyāsa so that even a foolish person who accepted Him as an ordinary sannyāsī would offer Him respect, for this would help diminish his material distresses and ultimately liberate him from the material clutches. Śrīla Bhaktisiddhānta Sarasvatī points out in this connection that Śrī Kṛṣṇa Caitanya Mahāprabhu is the combined form of Śrī Rādhā and Kṛṣṇa (mahāprabhu śrī-caitanya, rādhā-kṛṣṇa-nahe anya). Therefore when fools considered Caitanya Mahāprabhu to be an ordinary human being and thus treated Him disrespectfully, the merciful Lord, in order to deliver these offenders, accepted sannyāsa so that they would offer Him obeisances, accepting Him as a sannyāsī. Śrī Caitanya Mahāprabhu accepted sannyāsa to bestow His great mercy on people in general, who cannot appreciate Him as Rādhā and Kṛṣṇa Themselves.

Adi TEXT 8.12

hena kṛpāmaya caitanya nā bhaje yei jana

sarvottama ha-ileo tāre asure gaṇana //CC Adi, 8.12//

SYNONYMS

hena—such; kṛpāmaya—merciful; caitanya—Lord Śrī Caitanya; nā—does not; bhaje—worship; yei—one; jana—person; sarvottama—supreme; ha-ileo—in spite of his being; tāre—unto him; asure—among the demons; gaṇana—the calculation.

TRANSLATION

One who does not show respect unto this merciful Lord, Caitanya Mahāprabhu, or does not worship Him should be considered a demon, even if he is very exalted in human society.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Mahārāja says in this connection: "O living entities, simply engage yourselves in Kṛṣṇa consciousness. This is the message of Śrī Caitanya Mahāprabhu." Lord Caitanya preached this cult, instructing the philosophy of Kṛṣṇa consciousness in His eight verses, or Śikṣāṣṭaka, and He said, ihā haite sarva-siddhi haibe tomāra: "By chanting the Hare Kṛṣṇa mantra, one will get all perfection in life." Therefore one who does not show Him respect

or cannot appreciate His mercy despite all these merciful gestures is still an asura, or opponent of bona fide devotional service to Lord Viṣṇu, even though he is very exalted in human society. The word asura refers to one who is against devotional service to the Supreme Personality of Godhead, Viṣṇu. It should be noted that unless one worships Śrī Caitanya Mahāprabhu it is useless to become a devotee of Kṛṣṇa, and unless one worships Kṛṣṇa it is also useless to become a devotee of Śrī Caitanya Mahāprabhu. Such devotional service is to be understood to be a product of Kali-yuga. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura remarks in this connection that atheist smārtas, or worshipers of the five kinds of demigods, worship Lord Viṣṇu for a little satisfaction in material success but have no respect for Śrī Caitanya Mahāprabhu. Thinking Him to be one of the ordinary living entities, they discriminate between Gaurasundara and Śrī Kṛṣṇa. Such understanding is also demoniac and is against the conclusion of the ācāryas. Such a conclusion is a product of Kali-yuga.

Adi TEXT 8.13

ataeva punaḥ kahoṇ ūrdhva-bāhu hañā

caitanya-nityānanda bhaja kutarka chāḍiyā //CC Adi, 8.13//

SYNONYMS

ataeva—therefore; punaḥ—again; kahoṇ—I speak; ūrdhva—lifting; bāhu—arms; hañā—so doing; caitanya—Śrī Caitanya Mahāprabhu; nityānanda—Lord Nityānanda; bhaja—worship; kutarka—useless arguments; chāḍiyā—giving up.

TRANSLATION

Therefore I say again, lifting my arms: O fellow human beings, please worship Śrī Caitanya and Nityānanda without false arguments!

PURPORT

Because a person who performs kṛṣṇa-bhakti but does not understand Śrī Kṛṣṇa Caitanya and Prabhu Nityānanda will simply waste his time, the author, Kṛṣṇadāsa Kavirāja Gosvāmī, requests that everyone take to the worship of Śrī Caitanya and Nityānanda Prabhu and the Pañca-tattva. He assures everyone that any person who does so will be successful in Kṛṣṇa consciousness.

Adi TEXT 8.14

yadi vā tār̥kika kahe,--tarka se pramāṇa

tarka-śāstre siddha yei, sei sevyamāna //CC Adi, 8.14//

SYNONYMS

yadi—if; vā—or; tār̥kika—logician; kahe—says; tarka—logic; se—that; pramāṇa—evidence; tarka-śāstre—in the logic; siddha—accepted; yei—whatever; sei—that; sevyamāna—is worshipable.

TRANSLATION

Logicians say, "Unless one gains understanding through logic and argument, how can one decide upon a worshipable Deity?"

Adi TEXT 8.15

śrī-kṛṣṇa-caitanya-dayā karaha vicāra

vicāra karite citte pābe camatkāra //CC Adi, 8.15//

SYNONYMS

śrī-kṛṣṇa-caitanya—Lord Śrī Caitanya Mahāprabhu; dayā—His mercy; karaha—just put into; vicāra—consideration; vicāra—when such consideration; karile—will be done by you; citte—in your heart; pābe—you will get; camatkāra—striking wonder.

TRANSLATION

If you are indeed interested in logic and argument, kindly apply it to the mercy of Śrī Caitanya Mahāprabhu. If you do so, you will find it to be strikingly wonderful.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments in this connection that people in general, in their narrow-minded conception of life, create many different types of humanitarian activities, but the humanitarian activities inaugurated by Śrī Caitanya Mahāprabhu are different. For logicians who want to accept only that which is proven through logic and argument, it is a fact that without logic and reason there can be no question of accepting the Absolute Truth. Unfortunately, when such logicians take to this path without the mercy of

Śrī Caitanya Mahāprabhu, they remain on the platform of logic and argument and do not advance in spiritual life. However, if one is intelligent enough to apply his arguments and logic to the subtle understanding of the fundamental spiritual substance, he will be able to know that a poor fund of knowledge established on the basis of material logic cannot help one understand the Absolute Truth, which is beyond the reach of imperfect senses. The Mahābhārata therefore says: *acintyāḥ khalu ye bhāvā na tāṁs tarkeṇa yojayet*. (Mahābhārata, Bhīṣma-parva 5.22) How can that which is beyond the imagination or sensory speculation of mundane creatures be approached simply by logic? Logic and argument are very poor in spiritual strength and always imperfect when applied to spiritual understanding. By putting forward mundane logic one frequently comes to the wrong conclusion regarding the Absolute Truth, and as a result of such a conclusion one may fall down to accept a body like that of a jackal.

Despite all this, those who are actually inquisitive to understand the philosophy of Śrī Caitanya Mahāprabhu through logic and argument are welcome. Kṛṣṇadāsa Kavirāja Gosvāmī addresses them, "Please put Śrī Caitanya Mahāprabhu's mercy to your crucial test, and if you are actually a logician you will come to the right conclusion that there is no personality more merciful than Lord Caitanya." Let the logicians compare all the results of other humanitarian work with the merciful activities of Lord Caitanya. If their judgment is impartial, they will understand that no other humanitarian activities can surpass those of Śrī Caitanya Mahāprabhu.

Everyone is engaged in humanitarian activities on the basis of the body, but from the Bhagavad-gītā (2.18) we understand, *anta-vanta ime dehā nityasyoktāḥ śarīraṇaḥ*: The material body is ultimately subject to destruction, whereas the spiritual soul is eternal. Śrī Caitanya Mahāprabhu's philanthropic activities are performed in connection with the eternal soul. However one tries to benefit the body, it will be destroyed, and one will have to accept another body according to his present activities. If one does not, therefore, understand this science of transmigration but considers the body to be all in all, his intelligence is not very advanced. Śrī Caitanya Mahāprabhu, without neglecting the necessities of the body, imparted spiritual advancement to purify the existential condition of humanity. Therefore if a logician makes his judgment impartially, he will surely find that Śrī Caitanya Mahāprabhu is the mahā-vadānyāvatāra, the most magnanimous incarnation. He is even more magnanimous than Lord Kṛṣṇa Himself. Lord Kṛṣṇa demanded that one surrender unto Him, but He did not distribute love of Godhead as magnanimously as Śrī Caitanya Mahāprabhu.

Therefore Śrīla Rūpa Gosvāmī offers Lord Caitanya his respectful obeisances with the words namo mahā-vadānyāya kṛṣṇa-prema-pradāya te kṛṣṇāya kṛṣṇa-caitanya-nāmne gaura-tviṣe namaḥ. Lord Kṛṣṇa simply gave the Bhagavad-gītā, by which one can understand Lord Kṛṣṇa as He is, but Śrī Caitanya Mahāprabhu, who is also Kṛṣṇa Himself, gave people love of Kṛṣṇa without discrimination.

Adi TEXT 8.16

bahu janma kare yadi śravaṇa, kīrtana

tabu ta' nā pāya kṛṣṇa-pade prema-dhana //CC Adi, 8.16//

SYNONYMS

bahu—many; janma—births; kare—does; yadi—if; śravaṇa—hearing; kīrtana—chanting; tabu—still; ta'-in spite of; nā—does not; pāya—get; kṛṣṇa-pade—unto the lotus feet of Kṛṣṇa; prema-dhana—love of Godhead.

TRANSLATION

If one is infested with the ten offenses in the chanting of the Hare Kṛṣṇa mahā-mantra, despite his endeavor to chant the holy name for many births, he will not get the love of Godhead that is the ultimate goal of this chanting.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says in this connection that unless one accepts Śrī Caitanya Mahāprabhu, although one goes on chanting the Hare Kṛṣṇa mantra for many, many years, there is no possibility of his attaining the platform of devotional service. One must follow strictly the instruction of Śrī Caitanya Mahāprabhu given in the Śikṣāṣṭaka (3):

tṛṇād api sunīcena

taror iva sahiṣṇunā

amāninā mānadena

kīrtanīyaḥ sadā hariḥ

"One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street; one should be more tolerant than a tree, devoid of all sense of false prestige, and should be ready to offer all respect

to others. In such a state of mind one can chant the holy name of the Lord constantly." One who follows this direction, being freed from the ten kinds of offenses, becomes successful in Kṛṣṇa consciousness and ultimately reaches the platform of loving service to the Personality of Godhead.

One must come to the understanding that the holy name of the Lord and the Supreme Personality of Godhead Himself are identical. One cannot reach this conclusion unless one is offenseless in chanting the holy name. By our material calculation we see a difference between the name and the substance, but in the spiritual world the Absolute is always absolute; the name, form, quality and pastimes of the Absolute are all as good as the Absolute Himself. As such, one is understood to be an eternal servant of the Supreme Personality of Godhead if he considers himself an eternal servant of the holy name and in this spirit distributes the holy name to the world. One who chants in that spirit, without offenses, is certainly elevated to the platform of understanding that the holy name and the Personality of Godhead are identical. To associate with the holy name and chant the holy name is to associate with the Personality of Godhead directly. In Bhakti-rasāmṛta-sindhu it is clearly said: *sevonmukhe hi jihvādau svayam eva sphuraty adaḥ*. The holy name becomes manifest when one engages in the service of the holy name. This service in a submissive attitude begins with one's tongue. *Sevonmukhe hi jihvādau*: One must engage his tongue in the service of the holy name. Our Kṛṣṇa consciousness movement is based on this principle. We try to engage all the members of the Kṛṣṇa consciousness movement in the service of the holy name. Since the holy name and Kṛṣṇa are nondifferent, the members of the Kṛṣṇa consciousness movement not only chant the holy name of the Lord offenselessly, but also do not allow their tongues to eat anything that is not first offered to the Supreme Personality of Godhead. The Supreme Lord declares:

patraṁ puṣpaṁ phalaṁ toyam

yo me bhaktyā prayacchati

tad ahaṁ bhakty-upahṛtaṁ

aśnāmi prayatātmanaḥ

"If one offers Me with love and devotion a leaf, a flower, a fruit or water, I will accept it." (Bg. 9.26) Therefore the International Society for Krishna Consciousness has many temples all over the world, and in each and every temple the Lord is offered these foods. On the basis of His demands, the devotees chant the holy name of the Lord offenselessly and never eat anything

that is not first offered to the Lord. The functions of the tongue in devotional service are to chant the Hare Kṛṣṇa mahā-mantra and eat prasāda that is offered to the Lord.

Adi TEXT 8.17

jñānataḥ su-labhā muktir

bhuktir yajñādi-puṇyataḥ

seyam sādhana-sāhasrair

hāri-bhaktiḥ su-durlabhā //CC Adi, 8.17//

SYNONYMS

jñānataḥ—by cultivation of knowledge; su-labhā—easily obtainable; muktiḥ—liberation; bhuktiḥ—sense enjoyment; yajña-ādi—performance of sacrifices, etc.; puṇyataḥ—and by performing pious activities; sā—that; iyam—this; sādhana-sāhasraiḥ—execution of thousands of sacrifices; hari-bhaktiḥ—devotional service; su-durlabhā—is very rare.

TRANSLATION

"By cultivating philosophical knowledge one can understand his spiritual position and thus be liberated, and by performing sacrifices and pious activities one can achieve sense gratification in a higher planetary system, but the devotional service of the Lord is so rare that even by executing hundreds and thousands of such sacrifices one cannot obtain it."

PURPORT

Prahlāda Mahārāja instructs:

matir na kṛṣṇe parataḥ svato vā

mitho 'bhipadyeta gṛha-vratānām

(Bhāg. 7.5.30)

naiṣāṁ matis tāvad urukramāṅghriṁ

spṛśaty anarthāpagamo yad-arthaḥ

mahīyasām pāda-rajo-'bhiṣekaṁ

niṣkiñcanānām na vṛñta yāvat

(Bhāg. 7.5.32)

These ślokaś are to be discussed. Their purport is that one cannot obtain kṛṣṇa-bhakti, or the devotional service of the Lord, by official execution of the Vedic rituals. One has to approach a pure devotee. Narottama dāśa Ṭhākura sings, chāḍiyā vaiṣṇava-sevā nistāra pāyeche kebā: "Who has been elevated without rendering service to a pure Vaiṣṇava?" It is the statement of Prahlēda Mahārāja that unless one is able to accept the dust from the lotus feet of a pure Vaiṣṇava there is no possibility of achieving the platform of devotional service. That is the secret. The above-mentioned tantra-vacana, quoted from the Bhakti-rasāmṛta-sindhu (1.1.36), is our perfect guidance in this connection.

Adi TEXT 8.18

kṛṣṇa yadi chuṭe bhakte bhukti mukti diyā

kabhu prema-bhakti nā dena rākhena lukāiyā //CC Adi, 8.18//

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; yadi—of course; chuṭe—goes away; bhakte—unto the devotee; bhukti—material enjoyment; mukti—liberation; diyā—offering; kabhu—at any time; prema-bhakti—love of Godhead; nā—does not; dena—give; rākhena—keeps; lukāiyā—hiding.

TRANSLATION

If a devotee wants material sense gratification or liberation from the Lord, Kṛṣṇa immediately delivers it, but pure devotional service He keeps hidden.

Adi TEXT 8.19

rājan patir gurur alaṁ bhavatām yadūnām

daivam priyaḥ kula-patiḥ kva ca kiṅkaro vaḥ

astv evam aṅga bhagavān bhajatām mukundo

muktim dadāti karhicit sma na bhakti-yogam //CC Adi, 8.19//

SYNONYMS

rājan—O King; patiḥ—master; guruḥ—spiritual master; alam—certainly; bhavatām—of your; yadūnām—of the Yadus; daivam—God; priyaḥ—very dear; kula-patiḥ—head of the family; kva—even sometimes; ca—also; kiṅkaraḥ—order carrier; vaḥ—you; astu—there is; evam—thus; aṅga—however; bhagavān—the Supreme Personality of Godhead; bhajatām—those who are in devotional service; mukundaḥ—Lord Kṛṣṇa; muktim—liberation; dadāti—gives; karhicit—sometimes; sma—certainly; na—not; bhakti-yogam—devotional service.

TRANSLATION

"The great sage Nārada said, 'My dear Mahārāja Yudhiṣṭhira, the Supreme Personality of Godhead Kṛṣṇa is always ready to help you. He is your master, guru, God, very dear friend and head of your family. Yet sometimes He agrees to act as your servant or order-carrier. You are greatly fortunate because this relationship is possible only by bhakti-yoga. The Lord can give liberation [mukti] very easily, but He does not very easily give one bhakti-yoga, because by that process He is bound to the devotee.' "

PURPORT

This passage is a quotation from Śrīmad-Bhāgavatam (5.6.18). While Śukadeva Gosvāmī was describing the character of Rṣabhadeva, he distinguished between bhakti-yoga and liberation by reciting this verse. In relationship with the Yadus and Pāṇḍavas, the Lord acted sometimes as their master, sometimes as their advisor, sometimes as their friend, sometimes as the head of their family and sometimes even as their servant. Kṛṣṇa once had to carry out an order of Yudhiṣṭhira's by carrying a letter Yudhiṣṭhira had written to Duryodhana regarding peace negotiations. Similarly, He also became the chariot driver of Arjuna. This illustrates that in bhakti-yoga there is a relationship established between the Supreme Personality of Godhead and the devotee. Such a relationship is established in the transcendental mellows known as dāsyā, sakhyā, vātsalya and mādhyā. If a devotee wants simple liberation, he gets it very easily from the Supreme Personality of Godhead, as confirmed by Bilvamaṅgala Ṭhākura. Muktiḥ svayaṁ mukutīṅjali sevate 'smān: for a devotee, mukti is not very important because mukti is always standing on his doorstep waiting to serve him in some way. A devotee, therefore, must be attracted by the behavior of the inhabitants of Vṛndāvana, who live in a relationship with Kṛṣṇa. The land, water, cows, trees and flowers serve Kṛṣṇa in

śānta-rasa, His servants serve Him in dāsya-rasa, and His cowherd friends serve Him in sakhya-rasa. Similarly, the elder gopīs and gopas serve Kṛṣṇa as father and mother, uncle and other relatives, and the gopīs, the young girls, serve Kṛṣṇa in conjugal love.

While executing devotional service, one must be naturally inclined to serve Kṛṣṇa in one of these transcendental relationships. That is the actual success of life. For a devotee, to get liberation is not very difficult. Even one who is unable to establish a relationship with Kṛṣṇa can achieve liberation by merging in the Brahman effulgence. This is called sāyujya-mukti. Vaiṣṇavas never accept sāyujya-mukti, although sometimes they accept the other forms of liberation, namely, sārūpya, sālōkya, sāmīpya and sārṣṭi. A pure devotee, however, does not accept any kind of mukti. He wants only to serve Kṛṣṇa in a transcendental relationship. This is the perfectional stage of spiritual life. Māyāvādī philosophers desire to merge into the existence of the Brahman effulgence, although this aspect of liberation is always neglected by devotees. Śrīla Prabhodhānanda Sarasvatī Ṭhākura, describing this kind of mukti, which is called kaivalya, or becoming one with the Supreme, has said, kaivalyaṁ narakāyate: "Becoming one with the Supreme is as good as going to hell." Therefore the ideal of Māyāvāda philosophy, becoming one with the Supreme, is hellish for a devotee; he never accepts it. Māyāvādī philosophers do not know that even if they merge in the effulgence of the Supreme, this will not give them ultimate rest. An individual soul cannot live in the Brahman effulgence in a state of inactivity; after some time, he must desire to be active. However, since he is not related with the Supreme Personality of Godhead and therefore has no spiritual activity, he must come down for further activities in this material world. This is confirmed in Śrīmad-Bhāgavatam (10.2.32):

āruhya kṛcchreṇa paraṁ padaṁ tataḥ

patanty adho 'nāḍṛta-yuṣmad-aṅghrayaḥ

Because Māyāvādī philosophers have no information regarding the transcendental service of the Lord, even after attaining liberation from material activities and merging into the Brahman effulgence, they must come down again to this material world to open hospitals or schools or perform similar philanthropic activities.

Adi TEXT 8.20

hena prema śrī-caitanya dilā yathā tathā

jagāi mādhai paryanta--anyera kā kathā //CC Adi, 8.20//

SYNONYMS

hena—such; prema—love of Godhead; śrī-caitanya—Lord Śrī Caitanya Mahāprabhu; dilā—has given; yathā—anywhere; tathā—everywhere; jagāi—of the name Jagāi; mādhai—of the name Mādhai; paryanta—up to them; anyera—of others; kā—what to speak; kathā—words.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu has freely given this love of Kṛṣṇa everywhere and anywhere, even to the most fallen, such as Jagāi and Mādhai. What then to speak of those who are already pious and elevated?

PURPORT

The distinction between Śrī Caitanya Mahāprabhu's gift to human society and the gifts of others is that whereas so-called philanthropic and humanitarian workers have given some relief to human society as far as the body is concerned, Śrī Caitanya Mahāprabhu offers the best facilities for going back home, back to Godhead, with love of Godhead. If one seriously makes a comparative study of the two gifts, certainly if he is at all sober he will give the greatest credit to Śrī Caitanya Mahāprabhu. It was with this purpose that Kavirāja Gosvāmī said:

śrī-kṛṣṇa-caitanya-dayā karaha vicāra

vicāra karile citte pābe camatkāra

"If you are indeed interested in logic and argument, kindly apply it to the mercy of Śrī Caitanya Mahāprabhu. If you do so, you will find it to be strikingly wonderful." (Cc. Ādi 8.15)

Śrīla Narottama dāsa Ṭhākura says:

dīna-hīna yata chila, hari-nāme uddhārila,

tā'ra sākṣī jagāi mādhai

The two brothers Jagāi and Mādhai epitomize the sinful population of this Age of Kali. They were most disturbing elements in society because they were meat-eaters, drunkards, woman-hunters, rogues and thieves. Yet Śrī Caitanya Mahāprabhu delivered them, to say nothing of others who were sober, pious,

devoted and conscientious. The Bhagavad-gītā confirms that to say nothing of the brahminically qualified devotees and rājarṣis (kiṁ punar brāhmaṇāḥ puṇyā bhaktā rājarṣayas tathā), anyone who by the association of a pure devotee comes to Kṛṣṇa consciousness becomes eligible to go back home, back to Godhead. In the Bhagavad-gītā (9.32) the Lord thus declares:

mām hi pārtha vyapāśritya

ye 'pi syuḥ pāpa-yonayaḥ

striyo vaiśyās tathā śūdrās

te 'pi yānti parām gatim

"O son of Pṛthā, those who take shelter in Me, though they be of lower birth-women, vaiśyas [merchants], as well as śūdras [workers]-can approach the supreme destination."

Lord Caitanya Mahāprabhu delivered the two fallen brothers Jagāi and Mādhāi, but the entire world is presently full of Jagāis and Mādhāis, or, in other words, woman-hunters, meat-eaters, gamblers, thieves and other rogues, who create all kinds of disturbance in society. The activities of such persons have now become common practices. It is no longer considered abominable to be a drunkard, woman-hunter, meat-eater, thief or rogue, for these elements have been assimilated by human society. That does not mean, however, that the abominable qualities of such persons will help free human society from the clutches of māyā. Rather, they will entangle humanity more and more in the reactions of the stringent laws of material nature. One's activities are all performed under the influence of the modes of material nature (prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ). Because people are now associating with the modes of ignorance (tamo-guṇa) and, to some extent, passion (rajo-guṇa), with no trace of goodness (sattva-guṇa), they are becoming increasingly greedy and lusty, for that is the effect of associating with these modes. Tadā rajas-tamo-bhavāḥ kāma-lobhādayaś ca ye: "By associating with the two lower qualities of material nature, one becomes lusty and greedy." (Bhāg. 1.2.19) Actually, in modern human society, everyone is greedy and lusty, and therefore the only means for deliverance is Śrī Caitanya Mahāprabhu's saṅkīrtana movement, which can promote all the Jagāis and Mādhāis to the topmost position of sattva-guṇa, or brahminical culture.

Śrīmad-Bhāgavatam (1.2.18-19) states:

naṣṭa-prāyeṣv abhadreṣu
nityaṁ bhāgavata-sevayā
bhagavatya uttama-śloke
bhaktir bhavati naiṣṭhikī
tadā rajas-tamo-bhāvāḥ
kāma-lobhādayaś ca ye
ceta etair anāviddham
sthitam sattve prasīdati

Considering the chaotic condition of human society, if one actually wants peace and tranquillity, one must take to the Kṛṣṇa consciousness movement and engage always in bhāgavata-dharma. Engagement in bhāgavata-dharma dissipates all ignorance and passion, and when ignorance and passion are dissipated one is freed from greed and lust. When freed from greed and lust, one becomes brahminically qualified, and when a brahminically qualified person makes further advancement, he becomes situated on the Vaiṣṇava platform. It is only on this Vaiṣṇava platform that it is possible to awaken one's dormant love of Godhead, and as soon as one does so, his life is successful.

At present, human society is specifically cultivating the mode of ignorance (tamo-guṇa), although there may also be some symptoms of passion (rajo-guṇa). Full of kāma and lobha, lust and greed, the entire population of the world consists mostly of śūdras and a few vaiśyas, and gradually it is coming about that there are śūdras only. Communism is a movement of śūdras, and capitalism is meant for vaiśyas. In the fighting between these two factions, the śūdras and vaiśyas, gradually, due to the abominable condition of society, the communists will emerge triumphant, and as soon as this takes place, whatever is left of society will be ruined. The only possible remedy that can counteract the tendency toward communism is the Kṛṣṇa consciousness movement, which can give even communists the real idea of communist society. According to the doctrine of communism, the state should be the proprietor of everything. But the Kṛṣṇa consciousness movement, expanding this same idea, accepts God as the proprietor of everything. People can't understand this because they have no sense of God, but the Kṛṣṇa consciousness movement can help them to understand God and to understand that everything belongs to God. Since everything is the

property of God, and all living entities—not only human beings but even animals, birds, plants and so on—are children of God, everyone has the right to live at the cost of God with God consciousness. This is the sum and substance of the Kṛṣṇa consciousness movement.

Adi TEXT 8.21

svatantra īśvara prema-nigūḍha-bhāṇḍāra

bilāila yāre tāre, nā kaila vicāra //CC Adi, 8.21//

SYNONYMS

svatantra—fully independent; īśvara—the Supreme Personality of Godhead; prema—love of God; nigūḍha—very confidential; bhāṇḍāra—stock; bilāila—distributed; yāre—to anyone; tāre—to everyone; nā—not; kaila—did; vicāra—consideration.

TRANSLATION

Śrī Caitanya Mahāprabhu, as the Supreme Personality of Godhead Himself, is fully independent. Therefore, although it is the most confidentially stored benediction, He can distribute love of Godhead to anyone and everyone without consideration.

PURPORT

This is the benefit of Lord Caitanya's movement. If one somehow or other comes in contact with the Hare Kṛṣṇa movement, without consideration of his being a śūdra, vaiśya, Jagāi, Mādhāi or even lower, he becomes advanced in spiritual consciousness and immediately develops love of Godhead. We now have actual experience that throughout the entire world this movement is making many such persons lovers of God simply by the chanting of the Hare Kṛṣṇa mahā-mantra. Actually, Śrī Caitanya Mahāprabhu has appeared as the spiritual master of the entire world. He does not discriminate between offenders and the innocent. Kṛṣṇa-prema-pradāya te: He liberally gives love of Godhead to anyone and everyone. This can be actually experienced, as stated in the next verse.

Adi TEXT 8.22

adyāpiha dekha caitanya-nāma yei laya

kṛṣṇa-preme pulakāśru-vihvala se haya //CC Adi, 8.22//

SYNONYMS

adyāpiha—even up to date; dekha—you see; caitanya-nāma—Lord Śrī Caitanya Mahāprabhu's name; yei—anyone; laya—who takes; kṛṣṇa-preme—in love of Kṛṣṇa; pulaka-aśru—tears in ecstasy; vihvala—overwhelmed; se—he; haya—becomes.

TRANSLATION

Whether he is offensive or inoffensive, anyone who even now chants śrī-kṛṣṇa-caitanya prabhu-nityānanda is immediately overwhelmed with ecstasy, and tears fill his eyes.

PURPORT

The prākṛta-sahajiyās who chant nitāi-gaura rādhe śyāma have very little knowledge of the Bhāgavata conclusion, and they hardly follow the Vaiṣṇava rules and regulations, and yet because they chant bhaja nitāi-gaura, their chanting immediately invokes tears and other signs of ecstasy. Although they do not know the principles of Vaiṣṇava philosophy and are not very advanced in education, by these symptoms they attract many men to become their followers. Their ecstatic tears will of course help them in the long run, for as soon as they come in contact with a pure devotee their lives will become successful. Even in the beginning, however, because they are chanting the holy names of nitāi-gaura, their swift advancement on the path of love of Godhead is very prominently visible.

Adi TEXT 8.23

'nityānanda' balite haya kṛṣṇa-premodaya

āulāya sakala aṅga, aśru-gaṅgā vaya //CC Adi, 8.23//

SYNONYMS

nityānanda balite—while talking of Nityānanda Prabhu; haya—it so becomes; kṛṣṇa-prema-udaya—awakening of love of Kṛṣṇa; āulāya—agitated; sakala—all; aṅga—limbs of the body; aśru-gaṅgā—tears like the Ganges waters; vaya—flow down.

TRANSLATION

Simply by talking of Nityānanda Prabhu one awakens his love for Kṛṣṇa. Thus all his bodily limbs are agitated by ecstasy, and tears flow from his eyes like the waters of the Ganges.

Adi TEXT 8.24

'kṛṣṇa-nāma' kare aparādhera vicāra

kṛṣṇa balile aparādhīra nā haya vikāra //CC Adi, 8.24//

SYNONYMS

kṛṣṇa-nāma—the holy name of Lord Kṛṣṇa; kare—takes; aparādhera—of offenses; vicāra—consideration; kṛṣṇa—Lord Kṛṣṇa; balile—if one chants; aparādhīra—of the offenders; nā—never; haya—becomes; vikāra—changed.

TRANSLATION

There are offenses to be considered while chanting the Hare Kṛṣṇa mantra. Therefore simply by chanting Hare Kṛṣṇa one does not become ecstatic.

PURPORT

It is very beneficial to chant the names śrī-kṛṣṇa-caitanya prabhu-nityānanda before chanting the Hare Kṛṣṇa mahā-mantra because by chanting these two holy names-śrī-kṛṣṇa-caitanya prabhu-nityānanda-one immediately becomes ecstatic, and if he then chants the Hare Kṛṣṇa mahā-mantra he becomes free of offenses.

There are ten offenses to avoid in chanting the Hare Kṛṣṇa mahā-mantra. The first offense is to blaspheme great personalities who are engaged in distributing the holy name of the Lord. It is said in the śāstra (Cc. Antya 7.11), kṛṣṇa-śakti vinā nahe tāra pravartana: one cannot distribute the holy names of the Hare Kṛṣṇa mahā-mantra unless he is empowered by the Supreme Personality of Godhead. Therefore one should not criticize or blaspheme a devotee who is thus engaged.

Śrī Padma Purāṇa states:

satām nindā nāmnaḥ paramam aparādhām vitanute

yataḥ khyātim yātaḥ katham u sahate tad-vigarhām

To blaspheme the great saintly persons who are engaged in preaching the glories of the Hare Kṛṣṇa mahā-mantra is the worst offense at the lotus feet of the holy name. One should not criticize a preacher of the glories of the Hare Kṛṣṇa mahā-mantra. If one does so, he is an offender. The Nāma-prabhu, who is identical with Kṛṣṇa, will never tolerate such blasphemous activities, even from one who passes as a great devotee.

The second nāmāparādha is described as follows:

śivasya śrī-viṣṇor ya iha guṇa-nāmādi-sakalaṁ

dhiyā bhinnam paśyet sa khalu hari-nāmāhita-karaḥ

In this material world, the holy name of Viṣṇu is all-auspicious. Viṣṇu's name, form, qualities and pastimes are all transcendental, absolute knowledge.

Therefore, if one tries to separate the Absolute Personality of Godhead from His holy name or His transcendental form, qualities and pastimes, thinking them to be material, that is offensive. Similarly, to think the names of demigods such as Lord Śiva to be as good as the name of Lord Viṣṇu-or, in other words, to think Lord Śiva and the other demigods to be other forms of God and therefore equal to Viṣṇu-is also blasphemous. This is the second offense at the lotus feet of the Lord.

The third offense at the lotus feet of the holy name, which is called guror avajāñā, is to consider the spiritual master to be material and therefore envy his exalted position. The fourth offense (śruti-śāstra-nindanam) is to blaspheme Vedic scriptures such as the four Vedas and the Puraṇas. The fifth offense (artha-vādaḥ) is to consider the glories of the holy name to be exaggerations. Similarly, the sixth offense (hari-nāmni kalpanam) is to consider the holy name of the Lord to be imaginary.

The seventh offense is described as follows:

nāmno balād yasya hi pāpa-buddhir

na vidyate tasya yamair hi śuddhiḥ

To think that since the Hare Kṛṣṇa mantra can counteract all sinful reactions one may therefore go on with his sinful activities and at the same time chant the Hare Kṛṣṇa mantra to neutralize them is the greatest offense at the lotus feet of hari-nāma.

The eighth offense is stated thus:

dharma-vrata-tyāga-hutādi-sarva-

śubha-kriyā-sāmyam api pramādaḥ

It is offensive to consider the chanting of the Hare Kṛṣṇa mantra to be a religious ritualistic ceremony. Performing religious ceremonies, following vows and practicing renunciation and sacrifice are all materialistic auspicious activities. The chanting of the Hare Kṛṣṇa mahā-mantra must not be compared to such materialistic religiosity. This is an offense at the lotus feet of the Lord.

The ninth offense is described as follows:

aśraddadhāne vimukhe 'py aśṛṇvati

yaś copadeśaḥ śiva-nāmāparādhah

It is an offense to preach the glories of the holy name among persons who have no intelligence or no faith in the subject matter. Such people should be given the chance to hear the chanting of the Hare Kṛṣṇa mantra, but in the beginning they should not be instructed about the glories or the spiritual significance of the holy name. By constant hearing of the holy name, their hearts will be purified, and then they will be able to understand the transcendental position of the holy name.

The tenth offense is as follows:

śrute 'pi nāma-māhātmye yaḥ prīti-rahito narah

aham-mamādi-paramo nāmni so 'py aparādha-kṛt

If one has heard the glories of the transcendental holy name of the Lord but nevertheless continues in a materialistic concept of life, thinking "I am this body and everything belonging to this body is mine [aham mameti]," and does not show respect and love for the chanting of the Hare Kṛṣṇa mahā-mantra, that is an offense.

Adi TEXT 8.25

tad aśma-sāraṁ hṛdayaṁ batedaṁ

yad gṛhyamāṇair hari-nāmadheyaiḥ

na vikriyetātha yadā vikāro

netre jalaṁ gātra-ruheṣu harṣaḥ //CC Adi, 8.25//

SYNONYMS

tat—that; aśma-sāram—as hard as iron; hṛdayam—heart; bata—O; idam—this; yat—which; grhyamāṇaiḥ—in spite of taking the chanting; hari-nāmadheyaiḥ—meditating on the holy name of the Lord; na—does not; vikriyeta—change; atha—thus; yadā—when; vikāraḥ—transformation; netre—in the eyes; jalaṁ—tears; gātra-ruheṣu—in the pores of the body; harṣaḥ—ecstasy.

TRANSLATION

"If one's heart does not change, tears do not flow from his eyes, his body does not shiver, and his bodily hairs do not stand on end as he chants the Hare Kṛṣṇa mahā-mantra, it should be understood that his heart is as hard as iron. This is due to his offenses at the lotus feet of the Lord's holy name."

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, commenting on this verse, which is a quotation from Śrīmad-Bhāgavatam (2.3.24), remarks that sometimes a mahā-bhāgavata, or very advanced devotee, does not manifest such transcendental symptoms as tears in the eyes, and sometimes a kaniṣṭha-adhikārī, a neophyte devotee, displays them artificially. This does not mean, however, that the neophyte is more advanced than the mahā-bhāgavata devotee. The test of the real change of heart that takes place when one chants the Hare Kṛṣṇa mahā-mantra is that one becomes detached from material enjoyment. This is the real change. Bhaktir pareśānubhavo viraktir anyatra ca (Bhāg. 11.2.42). If one is actually advancing in spiritual life, he must become very much detached from material enjoyment. If it is sometimes found that a kaniṣṭha-adhikārī (neophyte devotee) shows artificial tears in his eyes while chanting the Hare Kṛṣṇa mantra but is still completely attached to material things, his heart has not really changed. The change must be manifested in terms of one's real activities.

Adi TEXT 8.26

'eka' kṛṣṇa-nāme kare sarva-pāpa nāśa

premera kāraṇa bhakti kareṇa prakāśa //CC Adi, 8.26//

SYNONYMS

eka—one; kṛṣṇa-nāme—by chanting the holy name of Lord Kṛṣṇa; kare—makes; sarva—all; pāpa—sinful life; nāśa—exhausted; premera—of love of Godhead; kāraṇa—cause; bhakti—devotional service; kareṇa—becomes; prakāśa—manifest.

TRANSLATION

Simply chanting the Hare Kṛṣṇa mahā-mantra without offenses vanquishes all sinful activities. Thus pure devotional service, which is the cause of love of Godhead, becomes manifest.

PURPORT

One cannot be situated in the devotional service of the Lord unless one is free from sinful life. This is confirmed in the Bhagavad-gītā (7.28):

yeṣāṁ tv anta-gataṁ

pāpaṁ janānāṁ puṇya-karmanām

te dvandva-moha-nirmuktā

bhajante mām dṛḍha-vratāḥ

"Persons who have acted piously in previous lives and in this life and whose sinful actions are completely eradicated are freed from the duality of delusion, and they engage themselves in My service with determination." A person who is already cleansed of all tinges of sinful life engages without deviation or duality of purpose in the transcendental loving service of the Lord. In this age, although people are greatly sinful, simply chanting the Hare Kṛṣṇa mahā-mantra can relieve them from the reactions of their sins. Eka kṛṣṇa-nāme: only by chanting Kṛṣṇa's name is this possible. This is also confirmed in Śrīmad-Bhāgavatam (kīrtanād eva kṛṣṇasya). Caitanya Mahāprabhu has also taught us this. While passing on the road, He used to chant:

kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa he

kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa he

kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa rakṣa mām

kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa pāhi mām

rāma rāghava rāma rāghava rāma rāghava rakṣa mām

kṛṣṇa keśava kṛṣṇa keśava kṛṣṇa keśava pāhi mām

If one always chants the holy name Kṛṣṇa, gradually one is freed from all reactions of sinful life, provided he chants offenselessly and does not commit more sinful activities on the strength of chanting the Hare Kṛṣṇa mantra. In this way one is purified, and his devotional service causes the arousal of his dormant love of God. Simply by chanting the Hare Kṛṣṇa mantra and not committing sinful activities and offenses, one's life is purified, and thus one comes to the fifth stage of perfection, or engagement in the loving service of the Lord (premā pum-artho mahān).

Adi TEXT 8.27

premera udaye haya premera vikāra

sveda-kampa-pulakādi gadgadāśrudhāra //CC Adi, 8.27//

SYNONYMS

premera—of love of Godhead; udaye—when there is awakening; haya—it becomes so; premera—of love of Godhead; vikāra—transformation; sveda—perspiration; kampa—trembling; pulaka-ādi—throbbing of the heart; gadgada—faltering; āśru-dhāra—tears in the eyes.

TRANSLATION

When one's transcendental loving service to the Lord is actually awakened, it generates transformations in the body such as perspiration, trembling, throbbing of the heart, faltering of the voice and tears in the eyes.

PURPORT

These bodily transformations are automatically manifested when one is actually situated in love of Godhead. One should not artificially imitate them. Our disease is desire for that which is material; even while advancing in spiritual life, we want material acclaim. One must be freed from this disease. Pure devotion must be anyābhilāṣitā-śūnyam, without desire for anything material. Advanced devotees manifest many bodily transformations, which are symptoms of ecstasy, but one should not imitate them to achieve cheap adoration from the public. When one actually attains the advanced stage, the ecstatic symptoms will appear automatically; one does not need to imitate them.

Adi TEXT 8.28

anāyāse bhava-kṣaya, kṛṣṇera sevana

eka kṛṣṇa-nāmera phale pāi eta dhana //CC Adi, 8.28//

SYNONYMS

anāyāse—without hard labor; bhava-kṣaya—stoppage of repetition of birth and death; kṛṣṇera—of Lord Kṛṣṇa; sevana—service; eka—one; kṛṣṇa-nāmera—chanting the name of Kṛṣṇa; phale—as a result of; pāi—we achieve; eta—so much; dhana—wealth.

TRANSLATION

As a result of chanting the Hare Kṛṣṇa mahā-mantra, one makes such great advancement in spiritual life that simultaneously his material existence terminates and he receives love of Godhead. The holy name of Kṛṣṇa is so powerful that by chanting even one name, one very easily achieves these transcendental riches.

Adi TEXTS 8.29-30

hena kṛṣṇa-nāma yadi laya bahu-bāra

tabu yadi prema nahe, nahe aśrudhāra

tabe jāni, aparādha tāhāte pracura

kṛṣṇa-nāma-bīja tāhe nā kare aṅkura //CC Adi, 8.29-30//

SYNONYMS

hena—such; kṛṣṇa-nāma—holy name of the Lord; yadi—if; laya—one takes; bahu-bāra—again and again; tabu—still; yadi—if; prema—love of Godhead; nahe—is not visible; nahe aśru-dhāra—there are no tears in the eyes; tabe—then; jāni—I understand; aparādha—offense; tāhāte—there (in that process); pracura—enough; kṛṣṇa-nāma—the holy name of Kṛṣṇa; bīja—seed; tāhe—in those activities; nā—does not; kare—do; aṅkura—sprout.

TRANSLATION

If one chants the exalted holy name of the Lord again and again and yet his love for the Supreme Lord does not develop and tears do not appear in his eyes, it is

evident that because of his offenses in chanting, the seed of the holy name of Kṛṣṇa does not sprout.

PURPORT

If one chants the Hare Kṛṣṇa mantra offensively, one does not achieve the desired result. Therefore one should carefully avoid the offenses which have already been described in connection with verse 24.

Adi TEXT 8.31

caitanya-nityānande nāhi esaba vicāra

nāma laite prema dena, vahe āśrudhāra //CC Adi, 8.31//

SYNONYMS

caitanya-nityānande—when chanting the holy names of Lord Caitanya and Nityānanda; nāhi—there are not; esaba—all these; vicāra—considerations; nāma—the holy name; laite—simply by chanting; prema—love of Godhead; dena—they give; vahe—there is a flow; āśru-dhāra—tears in the eyes.

TRANSLATION

But if one only chants, with some slight faith, the holy names of Lord Caitanya and Nityānanda, very quickly he is cleansed of all offenses. Thus as soon as he chants the Hare Kṛṣṇa mahā-mantra, he feels the ecstasy of love for God.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura remarks in this connection that if one takes shelter of Lord Śrī Caitanya Mahāprabhu and Nityānanda, follows Their instructions to become more tolerant than the tree and humbler than the grass, and in this way chants the holy name of the Lord, very soon he achieves the platform of transcendental loving service to the Lord, and tears appear in his eyes. There are offenses to be considered in chanting the Hare Kṛṣṇa mahā-mantra, but there are no such considerations in chanting the names of Gaura-Nityānanda. Therefore, if one chants the Hare Kṛṣṇa mahā-mantra but his life is still full of sinful activities, it will be very difficult for him to achieve the platform of loving service to the Lord. But if in spite of being an offender one chants the holy names of Gaura-Nityānanda, he is very quickly freed from the reactions to his offenses. Therefore, one should first approach Lord Caitanya and

Nityānanda, or worship Guru-Gaurāṅga, and then come to the stage of worshipping Rādhā-Kṛṣṇa. In our Kṛṣṇa consciousness movement, our students are first advised to worship Guru-Gaurāṅga, and then, when they are somewhat advanced, the Rādhā-Kṛṣṇa Deity is installed, and they are engaged in the worship of the Lord.

One should first take shelter of Gaura-Nityānanda in order to reach, ultimately, Rādhā-Kṛṣṇa. Śrīla Narottama dāsa Ṭhākura sings in this connection:

gaurāṅga balite habe pulaka śarīra

hari hari balite nayane ba'be nīra

āra kabe nitāicāndera karuṇā ha-ibe

saṁsāra-vāsanā mora kabe tuccha habe

viṣaya chāḍiyā kabe śuddha habe mana

kabe hāma heraba śrī-vṛndāvana

In the beginning one should very regularly chant Śrī Gaurasundara's holy name and then chant the holy name of Lord Nityānanda. Thus one's heart will be cleansed of impure desires for material enjoyment. Then one can approach Vṛndāvana-dhāma to worship Lord Kṛṣṇa. Unless one is favored by Lord Caitanya and Nityānanda, there is no need to go to Vṛndāvana, for unless one's mind is purified, he cannot see Vṛndāvana, even if he goes there. Actually going to Vṛndāvana involves taking shelter of the six Gosvāmīs by reading Bhakti-rasāmṛta-sindhu, Vidagdha-mādhava, Lalita-mādhava and the other books that they have given. In this way one can understand the transcendental loving affairs between Rādhā and Kṛṣṇa. Kabe hāma bujhaba se yugala-pirīti. The conjugal love between Rādhā and Kṛṣṇa is not an ordinary human affair; it is fully transcendental. In order to understand Rādhā and Kṛṣṇa, worship Them and engage in Their loving service, one must be guided by Śrī Caitanya Mahāprabhu, Nityānanda Prabhu and the six Gosvāmīs, Lord Caitanya's direct disciples.

For an ordinary man, worship of Śrī Caitanya and Nityānanda Prabhu or the Pañca-tattva is easier than worship of Rādhā and Kṛṣṇa. Unless one is very fortunate, he should not be induced to worship Rādhā-Kṛṣṇa directly. A neophyte student who is not sufficiently educated or enlightened should not indulge in the worship of Śrī Rādhā and Kṛṣṇa or the chanting of the Hare Kṛṣṇa mantra. Even if he does so, he cannot get the desired result. One should therefore chant the

names of Nitāi-Gaura and worship Them without false prestige. Since everyone within this material world is more or less influenced by sinful activities, in the beginning it is essential that one take to the worship of Guru-Gaurāṅga and ask their favor, for thus despite all his disqualifications one will very soon become qualified to worship the Rādhā-Kṛṣṇa vigraha.

It should be noted in this connection that the holy names of Lord Kṛṣṇa and Gaurasundara are both identical with the Supreme Personality of Godhead. Therefore one should not consider one name to be more potent than the other. Considering the position of the people of this age, however, the chanting of Śrī Caitanya Mahāprabhu's name is more essential than the chanting of the Hare Kṛṣṇa mahā-mantra because Śrī Caitanya Mahāprabhu is the most magnanimous incarnation and His mercy is very easily achieved. Therefore one must first take shelter of Śrī Caitanya Mahāprabhu by chanting śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda. By serving Gaura-Nityānanda one is freed from the entanglements of material existence and thus becomes qualified to worship the Rādhā-Kṛṣṇa Deity.

Adi TEXT 8.32

svatantra īśvara prabhu atyanta udāra

tānre nā bhajile kabhu nā haya nistāra //CC Adi, 8.32//

SYNONYMS

svatantra īśvara—the fully independent Supreme Lord; prabhu—the Lord; atyanta—very much; udāra—magnanimous; tānre—unto Him; nā—without; bhajile—worshiping; kabhu nā—never at any time; haya—becomes so; nistāra—liberation.

TRANSLATION

Śrī Caitanya Mahāprabhu, the independent Supreme Personality of Godhead, is greatly magnanimous. Unless one worships Him, one can never be liberated.

PURPORT

Śrī Bhaktisiddhānta Sarasvatī Ṭhākura here remarks that one should not give up the worship of Rādhā-Kṛṣṇa to worship Śrī Caitanya Mahāprabhu. By worshiping either Rādhā-Kṛṣṇa or Lord Caitanya alone, one cannot become advanced. One should not try to supersede the instructions of the six Gosvāmīs,

for they are ācāryas and very dear to Lord Caitanya. Therefore Narottama dāsa Ṭhākura sings:

rūpa-raghunātha-pade haibe ākuti

kabe hāma bujhaba se yugala-pirīti

One must be a submissive student of the six Gosvāmīs, from Śrīla Rūpa Gosvāmī to Raghunātha dāsa Gosvāmī. Not following their instructions but imagining how to worship Gaurasundara and Rādhā-Kṛṣṇa is a great offense, as a result of which one clears a path to hell. If one neglects the instructions of the six Gosvāmīs and yet becomes a so-called devotee of Rādhā-Kṛṣṇa, he merely criticizes the real devotees of Rādhā-Kṛṣṇa. As a result of speculation, he considers Gaurasundara to be an ordinary devotee and therefore cannot make progress in serving the Supreme Personality of Godhead, Rādhā-Kṛṣṇa.

Adi TEXT 8.33

ore mūḍha loka, śuna caitanya-maṅgala

caitanya-mahimā yāte jānibe sakala //CC Adi, 8.33//

SYNONYMS

ore—O all of you; mūḍha—foolish; loka—people; śuna—just hear; caitanya-maṅgala—the book of this name; caitanya—Lord Caitanya's; mahimā—glories; yāte—in which; jānibe—you will know; sakala—all.

TRANSLATION

O fools, just read Śrī Caitanya-maṅgala! By reading this book you can understand all the glories of Śrī Caitanya Mahāprabhu.

PURPORT

Śrī Vṛndāvana dāsa Ṭhākura's Caitanya-bhāgavata was originally entitled Caitanya-maṅgala, but when Śrīla Locana dāsa Ṭhākura later wrote another book named Caitanya-maṅgala, Śrīla Vṛndāvana dāsa Ṭhākura changed the name of his own book, which is now therefore known as Caitanya-bhāgavata. The life of Śrī Caitanya Mahāprabhu is very elaborately described in the Caitanya-bhāgavata, and Kṛṣṇadāsa Kavirāja Gosvāmī has already informed us that in his Śrī Caitanya-caritāmṛta he has described whatever Vṛndāvana dāsa Ṭhākura has not mentioned. This acceptance of Śrī Caitanya-bhāgavata by Kṛṣṇadāsa

Kavirāja Gosvāmī indicates his acceptance of the disciplic succession. A writer of transcendental literature never tries to surpass the previous ācāryas.

Adi TEXT 8.34

kṛṣṇa-līlā bhāgavate kahe veda-vyāsa

caitanya-līlāra vyāsa--vṛndāvana-dāsa //CC Adi, 8.34//

SYNONYMS

kṛṣṇa-līlā—the pastimes of Lord Kṛṣṇa; bhāgavate—in the book Śrīmad-Bhāgavatam; kahe—tells; veda-vyāsa—Vyāsadeva, the editor of the Vedic literature; caitanya-līlāra—of the pastimes of Lord Caitanya; vyāsa—compiler; vṛndāvana-dāsa—is Vṛndāvana dāsa.

TRANSLATION

As Vyāsadeva has compiled all the pastimes of Lord Kṛṣṇa in Śrīmad-Bhāgavatam, Ṭhākura Vṛndāvana dāsa has depicted the pastimes of Lord Caitanya.

Adi TEXT 8.35

vṛndāvana-dāsa kaila 'caitanya-maṅgala'

yāñhāra śravaṇe nāṣe sarva amaṅgala //CC Adi, 8.35//

SYNONYMS

vṛndāvana-dāsa—of the name Vṛndāvana dāsa; kaila—compiled; caitanya-maṅgala—the book named Caitanya-maṅgala; yāñhāra—of which; śravaṇe—by hearing; nāṣe—annihilated; sarva—all; amaṅgala—inauspiciousness.

TRANSLATION

Ṭhākura Vṛndāvana dāsa has composed Śrī Caitanya-maṅgala. Hearing this book annihilates all misfortune.

Adi TEXT 8.36

caitanya-nitāira yāte jāniye mahimā

yāte jāni kṛṣṇa-bhakti-siddhāntera sīmā //CC Adi, 8.36//

SYNONYMS

caitanya-nitāira—of Lord Śrī Caitanya Mahāprabhu and Nityānanda Prabhu;
yāte—in which; jāniye—one can know; mahimā—all glories; yāte—in which;
jāni—I can understand; kṛṣṇa-bhakti—of devotion to Lord Kṛṣṇa; siddhāntera—
of the conclusion; sīmā—limit.

TRANSLATION

By reading Śrī Caitanya-maṅgala one can understand all the glories and truths of Lord Caitanya and Nityānanda and come to the ultimate conclusion of devotional service to Lord Kṛṣṇa.

PURPORT

Śrīmad-Bhagavatam is the authoritative reference book from which to understand devotional service, but because it is very elaborate, few men can understand its purpose. Śrīmad-Bhāgavatam is the original commentary on the Vedānta-sūtra, which is called nyāya-prasthāna. It was written to enable one to understand the Absolute Truth through infallible logic and argument, and therefore its natural commentary, Śrīmad-Bhāgavatam, is extremely elaborate. Professional reciters have created the impression that Śrīmad-Bhāgavatam deals only with Kṛṣṇa's rāsa-līlā, although Kṛṣṇa's rāsa-līlā is described only in the Tenth Canto (chapters 29-35). They have in this way presented Kṛṣṇa to the Western world as a great woman-hunter, and therefore we sometimes have to deal with such misconceptions in preaching. Another difficulty in understanding Śrīmad-Bhāgavatam is that the professional reciters have introduced bhāgavata-saptāha, or seven-day readings of the Bhāgavatam. They want to finish Śrīmad-Bhagavatam in a week, although it is so sublime that even one verse of Śrīmad-Bhāgavatam, if properly explained, cannot be completed in three months. Under these circumstances, it is a great aid for the common man to read Śrīla Vṛndāvana dāsa Ṭhākura's Caitanya-bhāgavata, for thus he can actually understand devotional service, Kṛṣṇa, Lord Caitanya and Nityānanda. Śrīla Rūpa Gosvāmī has said:

śruti-smṛti-purāṇādi-

pañcarātra-vidhiṁ vinā

aikāntikī harer bhaktir

utpātāyaiva kalpate

"Devotional service to the Lord that ignores the authorized Vedic scriptures like the Upaniṣads, Purāṇas, Nārada-pañcarātra, etc., is simply an unnecessary disturbance in society." Due to misunderstanding Śrīmad-Bhāgavatam, people are misled regarding the science of Kṛṣṇa. However, by reading Śrīla Vṛndāvana dāsa Ṭhākura's book one can very easily understand this science.

Adi TEXT 8.37

bhāgavate yata bhakti-siddhāntera sāra

likhiyāchena inḥā jāni' kariyā uddhāra //CC Adi, 8.37//

SYNONYMS

bhāgavate—in Śrīmad-Bhāgavatam; yata—all; bhakti-siddhāntera—in understanding devotional service; sāra—essence; likhiyāchena—has written; inḥā—this; jāni'-I know; kariyā—making; uddhāra—quotation.

TRANSLATION

In Śrī Caitanya-maṅgala [later known as Śrī Caitanya-bhāgavata] Śrīla Vṛndāvana dāsa Ṭhākura has given the conclusion and essence of devotional service by quoting the authoritative statements of Śrīmad-Bhāgavatam.

Adi TEXT 8.38

'caitanya-maṅgala' śune yadi pāṣaṇḍī, yavana

seha mahā-vaiṣṇava haya tatakṣaṇa //CC Adi, 8.38//

SYNONYMS

caitanya-maṅgala—the book named Caitanya-maṅgala; śune—anyone hears; yadi—if; pāṣaṇḍī—great atheist; yavana—a disbeliever in the Vedic culture; seha—he also; mahā-vaiṣṇava—great devotee; haya—becomes; tatakṣaṇa—immediately.

TRANSLATION

If even a great atheist hears Śrī Caitanya-maṅgala, he immediately becomes a great devotee.

Adi TEXT 8.39

manuṣye racite nāre aiche grantha dhanya

vṛndāvana-dāsa-mukhe vaktā śrī-caitanya //CC Adi, 8.39//

SYNONYMS

manuṣye—a human being; racite—compiled; nāre—cannot; aiche—such; grantha—book; dhanya—so glorious; vṛndāvana-dāsa—the author, Śrīla Vṛndāvana dāsa Ṭhākura; mukhe—from his mouth; vaktā—speaker; śrī-caitanya—Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

The subject matter of this book is so sublime that it appears that Śrī Caitanya Mahāprabhu has personally spoken through the writings of Śrī Vṛndāvana dāsa Ṭhākura.

PURPORT

Śrīla Sanātana Gosvāmī has written in his Hari-bhakti-vilāsa:

avaiṣṇava-mukhodgīrṇaṁ

pūtaṁ hari-kathāmṛtaṁ

śravaṇaṁ naiva kartavyaṁ

sarpocchiṣṭaṁ yathā payaḥ

Transcendental literature that strictly follows the Vedic principles and the conclusion of the Purāṇas and pañcarātrika-vidhi can be written only by a pure devotee.

It is not possible for a common man to write books on bhakti, for his writings will not be effective. He may be a very great scholar and expert in presenting literature in flowery language, but this is not at all helpful in understanding transcendental literature. Even if transcendental literature is written in faulty language, it is acceptable if it is written by a devotee, whereas so-called transcendental literature written by a mundane scholar, even if it is a very highly polished literary presentation, cannot be accepted. The secret in a devotee's writing is that when he writes about the pastimes of the Lord, the Lord helps him; he does not write himself. As stated in the Bhagavad-gītā (10.10), dadāmi buddhi-yogaṁ taṁ yena mām upayānti te. Since a devotee writes in service to

the Lord, the Lord from within gives him so much intelligence that he sits down near the Lord and goes on writing books. Kṛṣṇadāsa Kavirāja Gosvāmī confirms that what Vṛndāvana dāsa Ṭhākura wrote was actually spoken by Lord Caitanya Mahāprabhu, and he simply repeated it. The same holds true for Śrī Caitanya-caritāmṛta. Kṛṣṇadāsa Kavirāja Gosvāmī wrote Śrī Caitanya-caritāmṛta in his old age, in an invalid condition, but it is such a sublime scripture that Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja used to say, "The time will come when the people of the world will learn Bengali to read Śrī Caitanya-caritāmṛta." We are trying to present Śrī Caitanya-caritāmṛta in English and do not know how successful it will be, but if one reads the original Caitanya-caritāmṛta in Bengali he will relish increasing ecstasy in devotional service.

Adi TEXT 8.40

vṛndāvana-dāsa-pade koṭi namaskāra

aiche grantha kari' teṇho tārilā saṁsāra //CC Adi, 8.40//

SYNONYMS

vṛndāvana-dāsa-pade—unto the lotus feet of Śrīla Vṛndāvana dāsa Ṭhākura; koṭi—millions; namaskāra—obeisances; aiche—such; grantha—book; kari'-compiling; teṇho—he; tarilā—delivered; saṁsāra—all the world.

TRANSLATION

I offer millions of obeisances unto the lotus feet of Vṛndāvana dāsa Ṭhākura. No one else could write such a wonderful book for the deliverance of all fallen souls.

Adi TEXT 8.41

nārāyaṇī--caitanyera ucchiṣṭa-bhājana

tāṇra garbhe janmilā śrī-dāsa-vṛndāvana //CC Adi, 8.41//

SYNONYMS

nārāyaṇī—of the name Nārāyaṇī; caitanyera—of Lord Caitanya Mahāprabhu; ucchiṣṭa-bhājana—eater of the remnants of food; tāṇra—of her; garbhe—in the womb; janmilā—took birth; śrī-dāsa-vṛndāvana—Śrīla Vṛndāvana dāsa Ṭhākura.

TRANSLATION

Nārāyaṇī eternally eats the remnants of the food of Caitanya Mahāprabhu. Śrīla Vṛndāvana dāsa Ṭhākura was born of her womb.

PURPORT

In the Gaura-gaṇoddeśa-dīpikā, a book written by Kavi-karṇapūra that describes all the associates of Śrī Caitanya Mahāprabhu and who they previously were, there is the following statement regarding Nārāyaṇī:

ambikāyāḥ svasā yāsīn

nāmnā śrīla-kilimbikā

kṛṣṇocchiṣṭaṁ prabhuṅjānā

seyaṁ nārāyaṇī matā

When Lord Kṛṣṇa was a child, He was nursed by a woman named Ambikā, who had a younger sister named Kilimbikā. During the time of Lord Caitanya's incarnation, the same Kilimbikā used to eat the remnants of food left by Lord Śrī Caitanya Mahāprabhu. That Kilimbikā was Nārāyaṇī, who was a niece of Śrīvāsa Ṭhākura's. Later on, when she grew up and married, Śrīla Vṛndāvana dāsa Ṭhākura was born from her womb. A devotee of Lord Śrī Kṛṣṇa is celebrated in terms of devotional service rendered to the Lord; thus we know Śrīla Vṛndāvana dāsa Ṭhākura as the son of Nārāyaṇī. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura notes in this connection that there is no reference to his paternal ancestry because there is no need to understand it.

Adi TEXT 8.42

tānra ki adbhuta caitanya-carita-varṇana

yāhāra śravaṇe śuddha kaila tri-bhuvana //CC Adi, 8.42//

SYNONYMS

tānra—Śrīla Vṛndāvana dāsa Ṭhākura's; ki—what; adbhuta—wonderful; caitanya-carita—of the pastimes of Lord Caitanya Mahāprabhu; varṇana—description; yāhāra—of which; śravaṇe—by hearing; śuddha—purified; kaila—made; tri-bhuvana—the three worlds.

TRANSLATION

What a wonderful description he has given of the pastimes of Lord Caitanya!
Anyone in the three worlds who hears it is purified.

Adi TEXT 8.43

ataeva bhaja, loka, caitanya-nityānanda

khaṇḍibe saṁsāra-duḥkha, pābe premānanda //CC Adi, 8.43//

SYNONYMS

ataeva—therefore; bhaja—worship; loka—O people in general; caitanya—Lord Śrī Caitanya Mahāprabhu; nityānanda—Nityānanda Prabhu; khaṇḍibe—will vanquish; saṁsāra-duḥkha—miserable condition of material existence; pābe—he will get; premānanda—the transcendental bliss of devotional service.

TRANSLATION

I fervently appeal to everyone to adopt the method of devotional service given by Lord Caitanya and Nityānanda and thus be freed from the miseries of material existence and ultimately achieve the loving service of the Lord.

Adi TEXT 8.44

vṛndāvana-dāsa kaila 'caitanya-maṅgala'

tāhāte caitanya-līlā varṇila sakala //CC Adi, 8.44//

SYNONYMS

vṛndāvana-dāsa—Śrīla Vṛndāvana dāsa Ṭhākura; kaila—did; caitanya-maṅgala—the book of the name Caitanya-maṅgala; tāhāte—in that book; caitanya-līlā—the pastimes of Lord Caitanya; varṇila—described; sakala—everything.

TRANSLATION

Śrīla Vṛndāvana dāsa Ṭhākura has written Śrī Caitanya-maṅgala and therein described in all respects the pastimes of Lord Caitanya.

Adi TEXT 8.45

sūtra kari' saba līlā karila granthana

pāche vistāriyā tāhāra kaila vivaraṇa //CC Adi, 8.45//

SYNONYMS

sūtra kari'-making a synopsis; saba—all; līlā—pastimes; karila—did; granthana—writing in the book; pāche—later; vistāriyā—vividly describing; tāhāra—all of them; kaila—did; vivaraṇa—description.

TRANSLATION

He first summarized all the pastimes of the Lord and later described them vividly in detail.

Adi TEXT 8.46

caitanya-candrera līlā ananta apāra

varṇite varṇite grantha ha-ila vistāra //CC Adi, 8.46//

SYNONYMS

caitanya-candrera—of Lord Caitanya Mahāprabhu; līlā—pastimes; ananta—unlimited; apāra—unfathomable; varṇite—describing; varṇite—describing; grantha—the book; ha-ila—became; vistāra—expansive.

TRANSLATION

The pastimes of Lord Caitanya are unlimited and unfathomable. Therefore, in describing all those pastimes, the book became voluminous.

Adi TEXT 8.47

vistāra dekhiyā kichu saṅkoca haila mana

sūtra-dhṛta kona līlā nā kaila varṇana //CC Adi, 8.47//

SYNONYMS

vistāra—expansive; dekhiyā—seeing; kichu—some; saṅkoca—with hesitation; haila—became; mana—mind; sūtra-dhṛta—taking the aphorisms; kona—some; līlā—pastimes; nā—did not; kaila—make; varṇana—description.

TRANSLATION

He saw them to be so extensive that he later felt that some had not been properly described.

Adi TEXT 8.48

nityānanda-līlā-varṇane ha-ila āveśa

caitanyera śeṣa-līlā rahila avaśeṣa //CC Adi, 8.48//

SYNONYMS

nityānanda—Lord Nityānanda; līlā—pastimes; varṇane—in the matter of description; ha-ila—there was; āveśa—ecstasy; caitanyera—of Lord Caitanya Mahāprabhu; śeṣa-līlā—pastimes in the last portion of His life; rahila—remained; avaśeṣa—supplement.

TRANSLATION

He ecstatically described the pastimes of Lord Nityānanda, but the later pastimes of Caitanya Mahāprabhu remained untold.

Adi TEXT 8.49

sei saba līlāra śunite vivaraṇa

vṛndāvana-vāsī bhaktera utkaṇṭhita mana //CC Adi, 8.49//

SYNONYMS

sei—those; saba—all; līlāra—of the pastimes; śunite—to hear; vivaraṇa—description; vṛndāvana-vāsī—the inhabitants of Vṛndāvana; bhaktera—of devotees; utkaṇṭhita—in anxiety; mana—minds.

TRANSLATION

The devotees of Vṛndāvana were all very anxious to hear those pastimes.

Adi TEXT 8.50

vṛndāvane kalpa-drume suvarṇa-sadana

mahā-yogapīṭha tāhān, ratna-simhāsana //CC Adi, 8.50//

SYNONYMS

vṛndāvane—in Vṛndāvana; kalpa-drume—under the desire trees; suvarṇa-sadana—golden throne; mahā—great; yoga-pīṭha—pious temple; tāhān—there; ratna—bedecked with jewels; simhāsana—throne.

TRANSLATION

In Vṛndāvana, in a great place of pilgrimage underneath the desire trees, is a golden throne bedecked with jewels.

Adi TEXT 8.51

tāte vasi' āche sadā vrajendra-nandana

'śrī-govinda-deva' nāma sākṣāt madana //CC Adi, 8.51//

SYNONYMS

tāte—on that throne; vasi'-sitting; āche—there is; sadā—always; vrajendra-nandana—the son of Mahārāja Nanda; śrī-govinda-deva—whose name is Govinda; nāma—name; sākṣāt—direct; madana—transcendental Cupid.

TRANSLATION

On that throne sits the son of Nanda Mahārāja, Śrī Govindadeva, the transcendental Cupid.

Adi TEXT 8.52

rāja-sevā haya tānhā vicitra prakāra

divya sāmāgrī, divya vastra, alaṅkāra //CC Adi, 8.52//

SYNONYMS

rāja-sevā—majestic service; haya—render; tānhā—there; vicitra—varieties; prakāra—all kinds of; divya—spiritual; sāmāgrī—ingredients; divya—spiritual; vastra—garments; alaṅkāra—ornaments.

TRANSLATION

Varieties of majestic service are rendered to Govinda there. His garments, ornaments and paraphernalia are all transcendental.

Adi TEXT 8.53

sahasra sevaka sevā kare anukṣaṇa

sahasra-vadane sevā nā yāya varṇana //CC Adi, 8.53//

SYNONYMS

sahasra—many thousands; sevaka—servitors; sevā—service; kare—render; anukṣaṇa—always; sahasra—thousands; vadane—mouths; sevā—process of service; nā—not possible; yāya—goes on; varṇana—description.

TRANSLATION

In that temple of Govindajī, thousands of servitors always render service to the Lord in devotion. Even with thousands of mouths, one could not describe this service.

Adi TEXT 8.54

sevāra adhyakṣa--śrī-pañḍita haridāsa

tānra yaśaḥ-guṇa sarva-jagate prakāśa //CC Adi, 8.54//

SYNONYMS

sevāra—of the service; adhyakṣa—commander; śrī-pañḍita haridāsa—Haridāsa Paṇḍita; tānra—of his; yaśaḥ—fame; guṇa—quality; sarva-jagate—all over the world; prakāśa—known.

TRANSLATION

In that temple the chief servitor was Śrī Haridāsa Paṇḍita. His qualities and fame are known all over the world.

PURPORT

Śrī Haridāsa Paṇḍita was a disciple of Śrī Ananta Ācārya, who was a disciple of Gadādhara Paṇḍita.

Adi TEXT 8.55

suśīla, sahiṣṇu, śānta, vadānya, gambhīra

madhura-vacana, madhura-ceṣṭā, mahā-dhīra //CC Adi, 8.55//

SYNONYMS

suśīla—well behaved; sahiṣṇu—tolerant; śānta—peaceful; vadānya—magnanimous; gambhīra—grave; madhura-vacana—sweet words; madhura-

ceṣṭā—sweet endeavor; mahā-dhīra—completely sober.

TRANSLATION

He was gentle, tolerant, peaceful, magnanimous, grave, sweet in his words and very sober in his endeavors.

Adi TEXT 8.56

sabāra sammāna-kartā, karena sabāra hita

kauṭilya-mātsarya-himsā nā jāne tāñra cita //CC Adi, 8.56//

SYNONYMS

sabāra—of all; sammāna-kartā—respectful; karena—does; sabāra—everyone's; hita—benefit; kauṭilya—diplomatic; mātsarya—jealousy; himsā—envy; nā jāne—does not know; tāñra—his; cita—heart.

TRANSLATION

He was respectful to everyone and worked for the benefit of all. Diplomacy, envy and jealousy were unknown to his heart.

Adi TEXT 8.57

kṛṣṇera ye sādharmaṇa sad-guṇa pañcāśa

se saba guṇera tāñra śarīre nivāsa //CC Adi, 8.57//

SYNONYMS

kṛṣṇera-of Lord Kṛṣṇa; ye-that; sādharmaṇa-general; sat-guṇa-good qualities; pañcāśa-fifty; se-those; saba-all; guṇera-qualities; tāñra-his; śarīre-in the body; nivāsa-were always present.

TRANSLATION

The fifty qualities of Lord Kṛṣṇa were all present in his body.

PURPORT

In the Bhakti-rasāmṛta-sindhu, the transcendental qualities of Śrī Kṛṣṇa are mentioned. Among these, fifty are primary (ayaṁ netā su-ramyāṅgaḥ, etc.), and in minute quantity they were all present in the body of Śrī Haridāsa Paṇḍita.

Since every living entity is a part of the Supreme Personality of Godhead, all fifty of these good qualities of Śrī Kṛṣṇa are originally minutely present in every living being. Due to his contact with material nature, these qualities are not visible in the conditioned soul, but when one becomes a purified devotee, they all automatically manifest themselves. This is stated in Śrīmad-Bhāgavatam (5.18.12), as mentioned in the text below.

Adi TEXT 8.58

yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇais tatra samāsate surāḥ
harāv abhaktasya kuto mahad-guṇā
mano-rathenāsati dhāvato bahiḥ //CC Adi, 8.58//

SYNONYMS

yasya—one who; asti—has; bhaktiḥ—devotional service; bhagavati—unto the Supreme Personality of Godhead; akiñcanā—without motive; sarvaiḥ—all; guṇaiḥ—qualities; tatra—there; samāsate—become manifested; surāḥ—with all the demigods; harau—unto the Supreme Personality; abhaktasya—one who is not a devotee; kutaḥ—where; mahat-guṇāḥ—high qualities; manaḥ-rathena—concoction; asati—the material existence; dhāvataḥ—run on; bahiḥ—externally.

TRANSLATION

"In one who has unflinching devotional faith in Kṛṣṇa, all the good qualities of Kṛṣṇa and the demigods are consistently manifested. However, one who has no devotion to the Supreme Personality of Godhead has no good qualifications because he is engaged by mental concoction in material existence, which is the external feature of the Lord."

Adi TEXT 8.59

pañḍita-gosāñhira śiṣya--ananta ācārya
kṛṣṇa-premamaya-tanu, udāra, sarva-ārya //CC Adi, 8.59//

SYNONYMS

pañḍita-gosāñhira—of Gadādhara Paṇḍita; śiṣya—disciple; ananta ācārya—of the

name Ananta Ācārya; kṛṣṇa-premamaya—always overwhelmed by love of God; tanu—body; udāra—magnanimous; sarva—in all respects; ārya—advanced.

TRANSLATION

Ananta Ācārya was a disciple of Gadādhara Paṇḍita. His body was always absorbed in love of Godhead. He was magnanimous and advanced in all respects.

Adi TEXT 8.60

tānhāra ananta guṇa ke karu prakāśa

tānra priya śiṣya iṇha--paṇḍita haridāsa //CC Adi, 8.60//

SYNONYMS

tānhāra—his; ananta—unlimited; guṇa—qualities; ke—who; karu—can; prakāśa—display; tānra—his; priya—dear; śiṣya—disciple; iṇha—this person; paṇḍita haridāsa—of the name Haridāsa Paṇḍita.

TRANSLATION

Ananta Ācārya was a reservoir of all good qualities. No one can estimate how great he was. Paṇḍita Haridāsa was his beloved disciple.

PURPORT

Śrī Ananta Ācārya is one of the eternal associates of Śrī Caitanya Mahāprabhu. Previously, during the advent of Lord Śrī Kṛṣṇa, Ananta Ācārya was Sudevī, one of the eight gopīs. This is stated in the Gaura-gaṇoddeśa-dīpikā, verse 165, as follows: anantācārya-gosvāmī yā sudevī purā vraje. "Ananta Ācārya Gosvāmī was formerly Sudevī-gopī in Vraja [Vṛndāvana]." In Jagannātha Purī, or Puruṣottama-kṣetra, there is a monastery known as Gaṅgā-mātā Maṭha that was established by Ananta Ācārya. In the disciplic succession of the Gaṅgā-mātā Maṭha, he is known as Vinoda-mañjarī. One of his disciples was Haridāsa Paṇḍita Gosvāmī, who is also known as Śrī Raghu Gopāla and as Śrī Rāsa-mañjarī. His disciple Lakṣmīpriyā was the maternal aunt of Gaṅgā-mātā, a princess who was the daughter of the King of Puṭiyā. Gaṅgā-mātā brought a Deity of the name Śrī Rasika-rāya from Kṛṣṇa Miśra of Jaipur and installed Him in the house of Sārvabhauma in Jagannātha Purī. The disciple in the fifth generation after Śrī Ananta Ācārya was Śrī Vanamālī; in the sixth generation, Śrī

Bhagavān dāsa, who was a Bengali; in the seventh generation, Madhusūdana dāsa, who was an Oriyā; in the eighth generation, Nīlāmbara dāsa; in the ninth generation, Śrī Narottama dāsa; in the tenth generation, Pītāmbara dāsa; and in the eleventh generation, Śrī Mādhava dāsa. The disciple in the twelfth generation is presently in charge of the Gaṅgā-mātā monastery.

Adi TEXT 8.61

caitanya-nityānande tāṇra parama viśvāsa

caitanya-carite tāṇra parama ullāsa //CC Adi, 8.61//

SYNONYMS

caitanya—Śrī Caitanya Mahāprabhu; nityānande—in Lord Nityānanda; tāṇra—his; parama—very great; viśvāsa—faith; caitanya-carite—in the pastimes of Lord Caitanya; tāṇra—his; parama—great; ullāsa—satisfaction.

TRANSLATION

Paṇḍita Haridāsa had great faith in Lord Caitanya and Nityānanda. Therefore he took great satisfaction in knowing about Their pastimes and qualities.

Adi TEXT 8.62

vaiṣṇavera guṇa-grāhī, nā dekhaye doṣa

kāya-mano-vākye kare vaiṣṇava-santoṣa //CC Adi, 8.62//

SYNONYMS

vaiṣṇavera—of devotees; guṇa-grāhī—accepting good qualities; nā—never; dekhaye—sees; doṣa—any fault; kāya-maṇaḥ-vākye—with heart and soul; kare—does; vaiṣṇava—devotee; santoṣa—pacification.

TRANSLATION

He always accepted the good qualities of Vaiṣṇavas and never found fault in them. He engaged his heart and soul only to satisfy the Vaiṣṇavas.

PURPORT

It is a qualification of a Vaiṣṇava that he is adoṣa-darśī: he never sees others' faults. Of course, every human being has both good qualities and faults.

Therefore it is said, saj-janā guṇam icchanti doṣam icchanti pāmarāḥ: everyone has a combination of faults and glories. But a Vaiṣṇava, a sober man, accepts only a man's glories and not his faults, for flies seek sores whereas honeybees seek honey. Haridāsa Paṇḍita never found fault with a Vaiṣṇava but considered only his good qualities.

Adi TEXT 8.63

nirantara śune teṇho 'caitanya-maṅgala'

tānhāra prasāde śunena vaiṣṇava-sakala //CC Adi, 8.63//

SYNONYMS

nirantara—always; śune—hears; teṇho—he; caitanya-maṅgala—the book prasāde—mercy; śunena—hear; vaiṣṇava-sakala—all other Vaiṣṇavas.

TRANSLATION

He always heard the reading of Śrī Caitanya-maṅgala, and all the other Vaiṣṇavas used to hear it by his grace.

Adi TEXT 8.64

kathāya sabhā ujjvala kare yena pūrṇa-candra

nija-guṇāmṛte bāḍāya vaiṣṇava-ānanda //CC Adi, 8.64//

SYNONYMS

kathāya—by words; sabhā—assembly; ujjvala—illuminated; kare—does; yena—as; pūrṇa-candra—full moon; nija—own; guṇa-amṛte—nectar of qualities; bāḍāya—increases; vaiṣṇava—of the devotees; ānanda—pleasure.

TRANSLATION

Like the full moon, he illuminated the entire assembly of the Vaiṣṇavas by speaking Śrī Caitanya-maṅgala, and by the nectar of his qualities he increased their transcendental bliss.

Adi TEXT 8.65

teṇho ati kṛpā kari' ājñā kailā more

gaurāṅgera śeṣa-līlā varṇibāra tare //CC Adi, 8.65//

SYNONYMS

tenho—he; ati—very much; kṛpā—mercy; kari'-showing; ājñā—order; kailā—made it; more—unto me; gaurāṅgera—of Lord Caitanya; śeṣa-līlā—last portion of the pastimes; varṇibāra—describing; tare—for the matter of.

TRANSLATION

By his causeless mercy he ordered me to write about the last pastimes of Śrī Caitanya Mahāprabhu.

Adi TEXT 8.66

kāśīsvara gosāñira śiṣya--govinda gosāñi

govindera priya-sevaka tānra sama nāñi //CC Adi, 8.66//

SYNONYMS

kāśīsvara gosāñira—of Kāśīsvara Gosvāmī; śiṣya—disciple; govinda—of the name Govinda; gosāñi—spiritual master; govindera—of Govinda; priya-sevaka—most confidential servitor; tānra—his; sama—equal; nāñi—is none.

TRANSLATION

Govinda Gosāñi, the priest engaged in the service of Lord Govinda in Vṛndāvana, was a disciple of Kāśīsvara Gosāñi. There was no servant more dear to the Govinda Deity.

PURPORT

Kāśīsvara Gosāñi was one of the contemporaries of Śrī Caitanya Mahāprabhu who was with the Lord in Jagannātha Purī. Also known as Kāśīsvara Paṇḍita, he was a disciple of Īśvara Purī and son of Vāsudeva Bhaṭṭācārya, who belonged to the dynasty of Kāñjilāla Kānu. His surname was Caudhurī. His nephew, his sister's son, who was named Rudra Paṇḍita, was the original priest of Vallabhapura, which is situated about one mile from the Śrīrāmapura railway station in the village of Cātarā. Installed there are the Deities of Rādhā-Govinda and Lord Śrī Caitanya Mahāprabhu. Kāśīsvara Gosāñi was a very strong man, and therefore when Lord Caitanya visited the temple of Jagannātha, he used to protect the Lord from the crowds. Another of his duties was to distribute prasāda

to the devotees after kīrtana.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura also visited this temple at Vallabhapura. At that time the person in charge was a Śaivite, Śrī Śivacandra Caudhurī, who was a descendant of Kāśīśvara Gosāñi's brother. In Vallabhapura there was a permanent arrangement to cook nine kilos of rice, vegetables and other foodstuffs, and near the village there is sufficient land, which belongs to the Deity, on which this rice was grown. Unfortunately, the descendants of Kāśīśvara Gosāñi's brother have sold a major portion of this land, and therefore the Deity worship has now been hampered.

It is said in the Gaura-gaṇoddeśa-dīpikā that the servant of Kṛṣṇa in Vṛndāvana named Bhṛṅgāra descended as Kāśīśvara Gosāñi during the pastimes of Lord Caitanya Mahāprabhu. In our householder life we also sometimes visited this temple of Vallabhapura and took prasāda there at noon. The Deities of this temple, Śrī Śrī Rādhā-Govinda and the Gaurāṅga vigraha, are extremely beautiful. Near Vallabhapura is another beautiful temple of Jagannātha. We sometimes used to take prasāda in this Jagannātha temple also. These two temples are situated within a one mile-radius of the Śrīrāmapura railway station, near Calcutta.

Adi TEXT 8.67

yādavācārya gosāñi śrī-rūpera saṅgī

caitanya-carite teṅho ati baḍa raṅgī //CC Adi, 8.67//

SYNONYMS

yādavācārya—of the name Yādavācārya; gosāñi—spiritual master; śrī-rūpera—of Śrīla Rūpa Gosvāmī; saṅgī—associate; caitanya-carite—in the pastimes of Lord Caitanya; teṅho—he; ati—very much; baḍa—great; raṅgī—enthusiastic.

TRANSLATION

Śrī Yādavācārya Gosāñi, a constant associate of Śrīla Rūpa Gosvāmī, was also very enthusiastic in hearing and chanting about Lord Caitanya's pastimes.

Adi TEXT 8.68

paṇḍita-gosāñira śiṣya--bhugarbha gosāñi

gaura-kathā vinā āra mukhe anya nāi //CC Adi, 8.68//

SYNONYMS

paṇḍita-gosāñhira—of Paṇḍita Gosāñi (Gadādhara Paṇḍita); śiṣya—disciple; bhugarbha gosāñi—of the name Bhugarbha Gosāñi; gaura-kathā—topics of Lord Caitanya; vinā—without; āra—else; mukhe—in his mouth; anya nāi—nothing else.

TRANSLATION

Bhugarbha Gosāñi, a disciple of Gadādhara Paṇḍita, was always engaged in topics regarding Lord Caitanya, knowing nothing else.

Adi TEXT 8.69

tāñra śiṣya--govinda pūjaka caitanya-dāsa

mukundānanda cakravartī, premī kṛṣṇadāsa //CC Adi, 8.69//

SYNONYMS

tāñra śiṣya—his disciple; govinda—the Govinda Deity; pūjaka—priest; caitanya-dāsa—of the name Caitanya dāsa; mukundānanda cakravartī—of the name Mukundānanda Cakravartī; premī—a great lover; kṛṣṇadāsa—of the name Kṛṣṇadāsa.

TRANSLATION

Among his disciples were Caitanya dāsa, who was a priest of the Govinda Deity, as well as Mukundānanda Cakravartī and the great devotee Kṛṣṇadāsa.

Adi TEXT 8.70

ācārya-gosāñhira śiṣya--cakravartī śivānanda

niravadhi tāñra citte caitanya-nityānanda //CC Adi, 8.70//

SYNONYMS

ācārya-gosāñhira—of Ācārya Gosāñi; śiṣya—the disciple; cakravartī śivānanda—of the name Śivānanda Cakravartī; niravadhi—always; tāñra—his; citte—in the heart; caitanya-nityānanda—Lord Caitanya and Nityānanda are situated.

TRANSLATION

Among the disciples of Ananta Ācārya was Śivānanda Cakravartī, in whose heart Lord Caitanya and Nityānanda constantly dwelled.

Adi TEXT 8.71

āra yata vṛndāvane baise bhakta-gaṇa

śeṣa-līlā śunite sabāra haila mana //CC Adi, 8.71//

SYNONYMS

āra yata—there are many others; vṛndāvane—in Vṛndāvana; baise—residents; bhakta-gaṇa—great devotees; śeṣa-līlā—the last portions of Caitanya Mahāprabhu's pastimes; śunite—to hear; sabāra—of everyone; haila—became; mana—the mind.

TRANSLATION

In Vṛndāvana there were also many other great devotees, all of whom desired to hear the last pastimes of Lord Caitanya.

Adi TEXT 8.72

more ājñā karilā sabe karuṇā kariyā

tāṇ-sabāra bole likhi nirlajja ha-iyā //CC Adi, 8.72//

SYNONYMS

more—unto me; ājñā—order; karilā—gave; sabe—all; karuṇā—merciful; kariyā—doing so; tāṇ-sabāra—of all of them; bole—by the order; likhi—I write; nirlajja—without shame; ha-iyā—becoming.

TRANSLATION

By their mercy, all these devotees ordered me to write of the last pastimes of Śrī Caitanya Mahāprabhu. Because of their order only, although I am shameless, I have attempted to write this Caitanya-caritāmṛta.

PURPORT

To write about the transcendental pastimes of the Supreme Personality of

Godhead is not an ordinary endeavor. Unless one is empowered by the higher authorities, or advanced devotees, one cannot write transcendental literature, for all such literature must be above suspicion, or, in other words, it must have none of the defects of conditioned souls, namely, mistakes, illusions, cheating and imperfect sense perceptions. The words of Kṛṣṇa and the disciplic succession that carries the orders of Kṛṣṇa are actually authoritative. To be empowered to write transcendental literature is a privilege in which a writer can take great pride. As a humble Vaiṣṇava, Kṛṣṇadāsa Kavirāja Gosvāmī, being thus empowered, felt very much ashamed that it was he who was to narrate the pastimes of Lord Caitanya Mahāprabhu.

Adi TEXT 8.73

vaiṣṇavera ājñā pāñā cintita-antare

madana-gopāle gelān ājñā māgibāre //CC Adi, 8.73//

SYNONYMS

vaiṣṇavera—of all the Vaiṣṇava devotees; ājñā—order; pāñā—receiving; cintita-antare—anxiety within myself; madana-gopāle—to the temple of Śrī Madana-mohana; gelān—I went; ājñā—order; māgibāre—to receive.

TRANSLATION

Having received the order of the Vaiṣṇavas but being anxious within my heart, I went to the temple of Madana-mohana in Vṛndāvana to ask His permission also.

PURPORT

A Vaiṣṇava always follows the order of guru and Kṛṣṇa. Śrī Caitanya-caritāmṛta was written by Kṛṣṇadāsa Kavirāja Gosvāmī by their mercy. Kṛṣṇadāsa Kavirāja Gosvāmī considered all the devotees that have been mentioned to be his preceptor gurus, or spiritual masters, and Madana-gopāla (Śrī Madana-mohana vigraha) is Kṛṣṇa Himself. Thus he took permission from both of them, and when he received the mercy of both guru and Kṛṣṇa, he was able to write this great literature, Śrī Caitanya-caritāmṛta. This example should be followed. Anyone who attempts to write about Kṛṣṇa must first take permission from the spiritual master and Kṛṣṇa. Kṛṣṇa is situated in everyone's heart, and the spiritual master is His direct external representative. Thus Kṛṣṇa is situated antar-bahih, within and without. One must first become a pure devotee by following the strict regulative principles and chanting sixteen rounds daily, and when one thinks that

he is actually on the Vaiṣṇava platform, he must then take permission from the spiritual master, and that permission must also be confirmed by Kṛṣṇa from within his heart. Then, if one is very sincere and pure, he can write transcendental literature, either prose or poetry.

Adi TEXT 8.74

daraśana kari kailuṇ caraṇa vandana

gosāñi-dāsa pūjārī kare caraṇa-sevana //CC Adi, 8.74//

SYNONYMS

daraśana—by visiting; kari—doing; kailuṇ—made; caraṇa—lotus feet; vandana—worship; gosāñi-dāsa—of the name Gosāñi dāsa; pūjārī—priest; kare—does; caraṇa—lotus feet; sevana—service.

TRANSLATION

When I visited the temple of Madana-mohana, the priest Gosāñi dāsa was serving the feet of the Lord, and I also prayed at the Lord's lotus feet.

Adi TEXT 8.75

prabhura caraṇe yadi ājñā māgila

prabhu-kaṇṭha haite mālā khasiyā paḍila //CC Adi, 8.75//

SYNONYMS

prabhura—of the Lord; caraṇe—lotus feet; yadi—when; ājñā—order; māgila—requested; prabhu-kaṇṭha—the neck of the Lord; haite—from; mālā—garland; khasiyā—slipped; paḍila—fell down.

TRANSLATION

When I prayed to the Lord for permission, a garland from His neck immediately slipped down.

Adi TEXT 8.76

saba vaiṣṇava-gaṇa hari-dhvani dila

gosāñi-dāsa āni' mālā mora gale dila //CC Adi, 8.76//

SYNONYMS

saba—all; vaiṣṇava—devotees; gaṇa—group; hari-dhvani—chanting Hare Kṛṣṇa; dila—made; gosāñi-dāsa—of the name Gosāñi dāsa; āni'-bringing; mālā—garland; mora—my; gale—on the neck; dila—gave it.

TRANSLATION

As soon as this happened, the Vaiṣṇavas standing there all loudly chanted, "Haribol!" and the priest, Gosāñi dāsa, brought me the garland and put it around my neck.

Adi TEXT 8.77

ājñā-mālā pāñā āmāra ha-ila ānanda

tāhāñi karinu ei granthera ārambha //CC Adi, 8.77//

SYNONYMS

ājñā-mālā—the garland of order; pāñā—receiving; āmāra—my; ha-ila—became; ānanda—great pleasure; tāhāñi—then and there; karinu—attempted; ei—this; granthera—of Śrī Caitanya-caritāmṛta; ārambha—beginning.

TRANSLATION

I was greatly pleased to have the garland signifying the order of the Lord, and then and there I commenced to write this book.

Adi TEXT 8.78

ei grantha lekhāya more 'madana-mohana'

āmāra likhana yena śukera paṭhana //CC Adi, 8.78//

SYNONYMS

ei—this; grantha—great scripture; lekhāya—causes me to write; more—unto me; madana-mohana—the Deity; āmāra—my; likhana—writing; yena—like; śukera—of the parrot; paṭhana—responding.

TRANSLATION

Actually Śrī Caitanya-caritāmṛta is not my writing but the dictation of Śrī

Madana-mohana. My writing is like the repetition of a parrot.

PURPORT

This should be the attitude of all devotees. When the Supreme Personality of Godhead recognizes a devotee, He gives him intelligence and dictates how he may go back home, back to Godhead. This is confirmed in Śrīmad Bhagavad-gītā (10.10):

teṣāṁ satata-yuktānāṁ

bhajatām prīti-pūrvakam

dadāmi buddhi-yogaṁ tam

yena mām upayānti te

"To those who are constantly devoted to serving Me with love, I give the understanding by which they can come to Me." The opportunity to engage in the transcendental loving service of the Lord is open to everyone because every living entity is constitutionally a servant of the Lord. To engage in the service of the Lord is the natural function of the living entity, but because he is covered by the influence of *mayā*, the material energy, he thinks it to be a very difficult task. But if he places himself under the guidance of a spiritual master and does everything sincerely, immediately the Lord, who is situated within everyone's heart, dictates how to serve Him (*dadāmi buddhi-yogaṁ tam*). The Lord gives this direction, and thus the devotee's life becomes perfect. Whatever a pure devotee does is done by the dictation of the Supreme Lord. Thus it is confirmed by the author of Śrī Caitanya-caritāmṛta that whatever he wrote was written under the direction of the Śrī Madana-mohana Deity.

Adi TEXT 8.79

sei likhi, madana-gopāla ye likhāya

kāṣṭhera puttālī yena kuhake nācāya //CC Adi, 8.79//

SYNONYMS

sei likhi—I write that; madana-gopāla—the Deity Madana-gopāla; ye—whatever; likhāya—dictates to me; kāṣṭhera—wooden; puttālī—a doll; yena—like; kuhake—the enchanter; nācāya—causes to dance.

TRANSLATION

As a wooden doll is made to dance by a magician, I write as Madana-gopāla orders me to do so.

PURPORT

This is the position of a pure devotee. One should not take any responsibility on his own but should be a soul surrendered to the Supreme Personality of Godhead, who will then give him dictation as caitya-guru, or the spiritual master within. The Supreme Personality of Godhead is pleased to guide a devotee from within and without. From within He guides him as the Supersoul, and from without He guides him as the spiritual master.

Adi TEXT 8.80

kulādhidevatā mora--madana-mohana

yāñra sevaka--raghunātha, rūpa, sanātana //CC Adi, 8.80//

SYNONYMS

kula-adhidevatā—the family Deity; mora—mine; madana-mohana—Lord Madana-mohana; yāñra—whose; sevaka—servitor; raghunātha—Raghunātha dāsa Gosvāmī; rūpa—Rūpa Gosvāmī; sanātana—Sanātana Gosvāmī.

TRANSLATION

I accept as my family Deity Madana-mohana, whose worshipers are Raghunātha dāsa, Śrī Rūpa and Sanātana Gosvāmīs.

Adi TEXT 8.81

vṛndāvana-dāsera pāda-padma kari' dhyāna

tāñra ājñā lañā likhi yāhāte kalyāṇa //CC Adi, 8.81//

SYNONYMS

vṛndāvana-dāsera—of Śrīla Vṛndāvana dāsa Ṭhākura; pāda-padma—lotus feet; kari'-doing; dhyāna—meditation; tāñra—his; ājñā—order; lañā—receiving; likhi—I write; yāhāte—in which permission; kalyāṇa—all auspiciousness.

TRANSLATION

I took permission from Śrīla Vṛndāvana dāsa Ṭhākura by praying at his lotus feet, and upon receiving his order I have attempted to write this auspicious scripture.

PURPORT

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī took permission not only from the Vaiṣṇavas and Madana-mohana but also from Vṛndāvana dāsa Ṭhākura, who is understood to be the Vyāsa of the pastimes of Śrī Caitanya Mahāprabhu.

Adi TEXT 8.82

caitanya-līlāte 'vyāsa'--vṛndāvana-dāsa

tānra kṛpā vinā anye nā haya prakāśa //CC Adi, 8.82//

SYNONYMS

caitanya-līlāte—in describing the pastimes of Lord Caitanya; vyāsa—Vyāsadeva; vṛndāvana-dāsa—is Śrīla Vṛndāvana dāsa Ṭhākura; tānra—his; kṛpā—mercy; vinā—without; anye—other; nā—never; haya—becomes; prakāśa—manifest.

TRANSLATION

Śrīla Vṛndāvana dāsa Ṭhākura is the authorized writer on the pastimes of Lord Caitanya. Without his mercy, therefore, one cannot describe these pastimes.

Adi TEXT 8.83

mūrkhā, nīca, kṣudra muṇi viṣaya-lālasa

vaiṣṇavāññā-bale kari eteka sāhasa //CC Adi, 8.83//

SYNONYMS

mūrkhā—foolish; nīca—lowborn; kṣudra—very insignificant; muṇi—I; viṣaya—material; lālasa—desires; vaiṣṇava—of the Vaiṣṇavas; āññā—order; bale—on the strength of; kari—I do; eteka—so much; sāhasa—energy.

TRANSLATION

I am foolish, lowborn and insignificant, and I always desire material enjoyment; yet by the order of the Vaiṣṇavas I am greatly enthusiastic to write this

transcendental literature.

Adi TEXT 8.84

śrī-rūpa-raghunātha-caraṇera ei bala

yāñra smṛte siddha haya vāñchita-sakala //CC Adi, 8.84//

SYNONYMS

śrī-rūpa—Rūpa Gosvāmī; raghunātha—Raghunātha dāsa Gosvāmī; caraṇera—of the lotus feet; ei—this; bala—strength; yāñra—whose; smṛte—by remembrance; siddha—successful; haya—becomes; vāñchita-sakala—all desires.

TRANSLATION

The lotus feet of Śrī Rūpa Gosvāmī and Raghunātha dāsa Gosvāmī are my source of strength. Remembering their lotus feet can fulfill all one's desires.

Adi TEXT 8.85

śrī-rūpa-raghunātha-pade yāra āśa

caitanya-caritāmṛta kahe kṛṣṇadāsa //CC Adi, 8.85//

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; raghunātha—Śrīla Raghunātha dāsa Gosvāmī; pade—at the lotus feet; yāra—whose; āśa—expectation; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; kṛṣṇa-dāsa—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Ādi-līlā, Eighth Chapter, in the matter of the author's receiving the orders of the authorities-Kṛṣṇa and guru.

Chapter 9 The Tree of Devotional Service

A summary of Chapter Nine has been given as follows by Śrīla Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya. In the Ninth Chapter the author of Śrī Caitanya-caritāmṛta has devised a figurative example by describing the "plant of bhakti." He considers Lord Caitanya Mahāprabhu, who is known as Viśvambhara, to be the gardener of this plant because He is the main personality who has taken charge of it. As the supreme enjoyer, He enjoyed the flowers Himself and distributed them as well. The seed of the plant was first sown in Navadvīpa, the birthsite of Lord Caitanya Mahāprabhu, and then the plant was brought to Puruṣottama-kṣetra (Jagannātha Purī) and then to Vṛndāvana. The seed fructified first in Śrīla Mādhavendra Purī and then his disciple Śrī Īśvara Purī. It is figuratively described that both the tree itself and the trunk of the tree are Śrī Caitanya Mahāprabhu. The devotees, headed by Paramānanda Purī and eight other great sannyāsīs, are like the spreading roots of the tree. From the main trunk there extend two special branches, Advaita Prabhu and Śrī Nityānanda Prabhu, and from those branches grow other branches and twigs. The tree surrounds the entire world, and the flowers of the tree are to be distributed to everyone. In this way the tree of Lord Caitanya Mahāprabhu intoxicates the entire world. It should be noted that this is a figurative example meant to explain the mission of Lord Caitanya Mahāprabhu.

Adi TEXT 9.1

tam śrīmat-kṛṣṇa-caitanya-

devam vande jagad-gurum

yasyānukampayā śvāpi

mahābaddhim santaret sukham //CC Adi, 9.1//

SYNONYMS

tam—unto Him; śrīmat—with all opulence; kṛṣṇa-caitanya-devam—unto Lord Kṛṣṇa Caitanyadeva; vande—I offer obeisances; jagat-gurum—spiritual master of the world; yasya—whose; anumkāpayā—by the mercy of; śvā api—even a dog; mahā-abdhīm—great ocean; santaret—can swim; sukham—without difficulty.

TRANSLATION

Let me offer my respectful obeisances unto the spiritual master of the entire world, Lord Śrī Kṛṣṇa Caitanya Mahāprabhu, by whose mercy even a dog can swim across a great ocean.

PURPORT

Sometimes it is to be seen that a dog can swim in the water for a few yards and then come back to the shore. Here, however, it is stated that if a dog is blessed by Śrī Caitanya Mahāprabhu, he can swim across an ocean. Similarly, the author of Śrī Caitanya-caritāmṛta, Kṛṣṇadāsa Kavirāja Gosvāmī, placing himself in a helpless condition, states that he has no personal power, but by the desire of Lord Caitanya, expressed through the Vaiṣṇavas and Madana-mohana vigraha, it is possible for him to cross a transcendental ocean to present Śrī Caitanya-caritāmṛta.

Adi TEXT 9.2

jaya jaya śrī-kṛṣṇa-caitanya gauracandra

jaya jayādvaita jaya jaya nityānanda //CC Adi, 9.2//

SYNONYMS

jaya jaya—all glories; śrī-kṛṣṇa-caitanya—to Lord Śrī Caitanya Mahāprabhu; gauracandra—whose name is Gaurahari; jaya jaya—all glories; advaita—to Advaita Gosāñi; jaya jaya—all glories; nityānanda—to Nityānanda.

TRANSLATION

All glories to Śrī Kṛṣṇa Caitanya, who is known as Gaurahari! All glories to Advaita and Nityānanda Prabhu!

Adi TEXT 9.3

jaya jaya śrīvāsādi gaura-bhakta-gaṇa

sarvābhīṣṭa-pūrti-hetu yānhāra smaraṇa //CC Adi, 9.3//

SYNONYMS

jaya jaya—all glories; śrīvāsa-ādi—to Śrīvāsa and others; gaura-bhakta-gaṇa—all the devotees of Lord Caitanya; sarva-abhīṣṭa—all ambition; pūrti—satisfaction; hetu—for the matter of; yānhāra—whose; smaraṇa—remembrance.

TRANSLATION

All glories to the devotees of Lord Caitanya, headed by Śrīvāsa Ṭhākura! In order to fulfill all my desires, I remember their lotus feet.

PURPORT

The author here continues to follow the same principles of worship of the Pañcattattva that were described in the Seventh Chapter of the Ādi-līlā.

Adi TEXT 9.4

śrī-rūpa, sanātana, bhaṭṭa raghunātha

śrī-jīva, gopāla-bhaṭṭa, dāsa-raghunātha //CC Adi, 9.4//

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; sanātana—Śrīla Sanātana Gosvāmī; bhaṭṭa raghunātha—Raghunātha Bhaṭṭa Gosvāmī; śrī-jīva—Śrī Jīva Gosvāmī; gopāla-bhaṭṭa—Śrī Gopāla Bhaṭṭa Gosvāmī; dāsa-raghunātha—Raghunātha dāsa Gosvāmī.

TRANSLATION

I also remember the six Gosvāmīs-Rūpa, Sanātana, Bhaṭṭa Raghunātha, Śrī Jīva, Gopāla Bhaṭṭa and Dāsa Raghunātha.

PURPORT

This is the process for writing transcendental literature. A sentimentalist who has no Vaiṣṇava qualifications cannot produce transcendental writings. There are many fools who consider kṛṣṇa-līlā to be a subject of art and write or paint pictures about the pastimes of Lord Kṛṣṇa with the gopīs, sometimes depicting them in a manner practically obscene. These fools take pleasure in material sense gratification, but one who wants to make advancement in spiritual life must scrupulously avoid their literature. Unless one is a servant of Kṛṣṇa and the Vaiṣṇavas, as Kṛṣṇadāsa Kavirāja Gosvāmī presents himself to be in offering respects to Lord Caitanya, His associates and His disciples, one should not attempt to write transcendental literature.

Adi TEXT 9.5

esaba-prasāde likhi caitanya-līlā-guṇa

jāni vā nā jāni, kari āpana-śodhana //CC Adi, 9.5//

SYNONYMS

esaba—all these; prasāde—by the mercy of; likhi—I write; caitanya—of Lord Caitanya; līlā-guṇa—pastimes and qualities; jāni—know; vā—or; nā—not; jāni—know; kari—do; āpana—self; śodhana—purification.

TRANSLATION

It is by the mercy of all these Vaiṣṇavas and gurus that I attempt to write about the pastimes and qualities of Lord Caitanya Mahāprabhu. Whether I know or know not, it is for self-purification that I write this book.

PURPORT

This is the sum and substance of transcendental writing. One must be an authorized Vaiṣṇava, humble and pure. One should write transcendental literature to purify oneself, not for credit. By writing about the pastimes of the Lord, one associates with the Lord directly. One should not ambitiously think, "I shall become a great author. I shall be celebrated as a writer." These are material desires. One should attempt to write for self-purification. It may be published or it may not be published, but that does not matter. If one is actually sincere in writing, all his ambitions will be fulfilled. Whether one is known as a great author is incidental. One should not attempt to write transcendental literature for material name and fame.

Adi TEXT 9.6

mālā-kāraḥ svayaṁ kṛṣṇa-

premāmara-taruḥ svayaṁ

dātā bhoktā tat-phalānām

yas taṁ caitanyam āśraye //CC Adi, 9.6//

SYNONYMS

mālā-kāraḥ—gardener; svayaṁ—Himself; kṛṣṇa—Lord Kṛṣṇa; prema—love; amara—transcendental; taruḥ—tree; svayaṁ—Himself; dātā—giver; bhoktā—

enjoyer; tat-phalānām—of all the fruits of that tree; yaḥ—one who; tam—unto Him; caitanyam—Lord Caitanya Mahāprabhu; āśraye—I take shelter.

TRANSLATION

I take shelter of the Supreme Personality of Godhead Śrī Caitanya Mahāprabhu, who Himself is the tree of transcendental love of Kṛṣṇa, its gardener and also the bestower and enjoyer of its fruits.

Adi TEXT 9.7

prabhu kahe, āmi 'viśvambhara' nāma dhari

nāma sārthaka haya, yadi preme viśva bhari //CC Adi, 9.7//

SYNONYMS

prabhu kahe—the Lord said; āmi—I; viśvambhara—Viśvambhara; nāma—named; dhari—accept; nāma—the name; sārthaka—complete; haya—becomes; yadi—if; preme—in love of God; viśva—the whole universe; bhari—fulfilled.

TRANSLATION

Lord Caitanya thought, "My name is Viśvambhara, 'one who maintains the entire universe.' Its meaning will be actualized if I can fill the whole universe with love of Godhead."

Adi TEXT 9.8

eta cinti' lailā prabhu mālākāra-dharma

navadvīpe ārambhilā phalodyāna-karma //CC Adi, 9.8//

SYNONYMS

eta cinti'-thinking like this; lailā—took; prabhu—the Lord; mālā-kāra-dharma—the business of a gardener; navadvīpe—in Navadvīpa; ārambhilā—began; phaladyāna—garden; karma—activities.

TRANSLATION

Thinking in this way, He accepted the duty of a planter and began to grow a garden in Navadvīpa.

Adi TEXT 9.9

śrī-caitanya mālākāra pṛthivīte āni'

bhakti-kalpataru ropilā siñci' icchā-pāni //CC Adi, 9.9//

SYNONYMS

śrī-caitanya—Lord Śrī Caitanya Mahāprabhu; mālā-kāra—gardener; pṛthivīte—on this planet; āni'-bringing; bhakti-kalpa-taru—the desire tree of devotional service; ropilā—sowed; siñci'-watering; icchā—will; pāni—water.

TRANSLATION

Thus the Lord brought the desire tree of devotional service to this earth and became its gardener. He sowed the seed and sprinkled upon it the water of His will.

PURPORT

In many places devotional service has been compared to a creeper. One has to sow the seed of the devotional creeper, bhakti-latā, within his heart. As he regularly hears and chants, the seed will fructify and gradually grow into a mature plant and then produce the fruit of devotional service, namely, love of Godhead, which the gardener (mālā-kāra) can then enjoy without impediments.

Adi TEXT 9.10

jaya śrī mādhavapurī kṛṣṇa-prema-pūra

bhakti-kalpatarura teṅho prathama aṅkura //CC Adi, 9.10//

SYNONYMS

jaya—all glories; śrī mādhaba-purī—unto Mādhavendra Purī; kṛṣṇa-prema-pūra—a storehouse of all love of Godhead; bhakti-kalpa-tarura—of the desire tree of devotional service; teṅho—he is; prathama—first; aṅkura—fructification.

TRANSLATION

All glories to Śrī Mādhavendra Purī, the storehouse of all devotional service unto Kṛṣṇa! He is a desire tree of devotional service, and it is in him that the seed of devotional service first fructified.

PURPORT

Śrī Mādhavendra Purī, also known as Śrī Mādhava Purī, belonged to the disciplic succession from Madhvācārya and was a greatly celebrated sannyāsī. Śrī Caitanya Mahāprabhu was the third disciplic descendant from Śrī Mādhavendra Purī. The process of worship in the disciplic succession of Madhvācārya was full of ritualistic ceremonies, with hardly a sign of love of Godhead; Śrī Mādhavendra Purī was the first person in that disciplic succession to exhibit the symptoms of love of Godhead and the first to write a poem beginning with the words *ayi dīna-dayārdra nātha*, "O supremely merciful Personality of Godhead." In that poem is the seed of Caitanya Mahāprabhu's cultivation of love of Godhead.

Adi TEXT 9.11

śrī-īśvarapurī-rūpe añkura puṣṭa haila

āpane caitanya-mālī skandha upajila //CC Adi, 9.11//

SYNONYMS

śrī-īśvara-purī—by the name Śrī Īśvara Purī; rūpe—in the form of; añkura—the seed; puṣṭa—cultivated; haila—became; āpane—Himself; caitanya-mālī—the gardener of the name Śrī Caitanya Mahāprabhu; skandha—trunk; upajila—expanded.

TRANSLATION

The seed of devotional service next fructified in the form of Śrī Īśvara Purī, and then the gardener Himself, Caitanya Mahāprabhu, became the main trunk of the tree of devotional service.

PURPORT

Śrī Īśvara Purī was a resident of Kumāra-haṭṭa, where there is now a railroad station known as Kāmarhaṭṭa. Nearby there is also another station named Hālisahara, which belongs to the Eastern Railway that runs from the eastern section of Calcutta.

Īśvara Purī appeared in a brāhmaṇa family and was the most beloved disciple of Śrīla Mādhavendra Purī. In the last portion of Śrī Caitanya-caritāmṛta (Antya 8.28-31), it is stated:

īśvara-purī gosāñi kare śrī-pada sevana
sva-haste karena mala-mūtrādi mārjana
nirantara kṛṣṇa-nāma karāya smaraṇa
kṛṣṇa-nāma kṛṣṇa-līlā śunāya anukṣaṇa
tuṣṭa hañā purī tāñre kaila āliṅgana
vara dilā kṛṣṇe tomāra ha-uka prema-dhana
sei haite īśvara-purī premera sāgara

"At the last stage of his life Śrī Mādhavendra Purī became an invalid and was completely unable to move, and Īśvara Purī so completely engaged himself in his service that he personally cleaned up his stool and urine. Always chanting the Hare Kṛṣṇa mahā-mantra and reminding Śrī Mādhavendra Purī about the pastimes of Lord Kṛṣṇa in the last stage of his life, Īśvara Purī gave the best service among his disciples. Thus Mādhavendra Purī, being very pleased with him, blessed him, saying, 'My dear boy, I can only pray to Kṛṣṇa that He will be pleased with you.' Thus Īśvara Purī, by the grace of his spiritual master, Śrī Mādhavendra Purī, became a great devotee in the ocean of love of Godhead." Śrīla Viśvanātha Cakravartī states in his Gurv-aṣṭaka prayer, yasya prasādād bhagavat-prasādo yasyāprasādān na gatiḥ kuto 'pi: "By the mercy of the spiritual master one is blessed by the mercy of Kṛṣṇa. Without the grace of the spiritual master one cannot make any advancement." It is by the mercy of the spiritual master that one becomes perfect, as vividly exemplified here. A Vaiṣṇava is always protected by the Supreme Personality of Godhead, but if he appears to be an invalid, this gives a chance to his disciples to serve him. Īśvara Purī pleased his spiritual master by service, and by the blessings of his spiritual master he became such a great personality that Lord Caitanya Mahāprabhu accepted him as His spiritual master.

Śrīla Īśvara Purī was the spiritual master of Śrī Caitanya Mahāprabhu, but before initiating Lord Caitanya he went to Navadvīpa and lived for a few months in the house of Gopīnātha Ācārya. At that time Lord Caitanya became acquainted with him, and it is understood that he served Śrī Caitanya Mahāprabhu by reciting his book, Kṛṣṇa-līlāmṛta. This is explained in Śrī Caitanya-bhāgavata, Ādi-līlā, Chapter Eleven.

To teach others by example how to be a faithful disciple of one's spiritual master,

Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, visited the birthplace of Īśvara Purī at Kāmarhaṭṭa and collected some earth from his birthsite. This He kept very carefully, and He used to eat a small portion of it daily. This is stated in the Caitanya-bhāgavata, Ādi-līlā, Chapter Seventeen. It has now become customary for devotees, following the example of Śrī Caitanya Mahāprabhu, to go there and collect some earth from that place.

Adi TEXT 9.12

nijācintya-śaktye mālī hañā skandha haya

sakala śākhāra sei skandha mūlāśraya //CC Adi, 9.12//

SYNONYMS

nija—His own; acintya—inconceivable; śaktye—by potency; mālī—gardener; hañā—becoming; skandha—trunk; haya—became; sakala—all; śākhāra—of other branches; sei—that; skandha—trunk; mūla-āśraya—original support.

TRANSLATION

By His inconceivable powers, the Lord became the gardener, the trunk and the branches simultaneously.

Adi TEXTS 9.13-15

paramānanda purī, āra keśava bhāratī

brahmānanda purī, āra brahmānanda bhāratī

viṣṇu-purī, keśava-purī, purī kṛṣṇānanda

śrī-nṛsiṃhatīrtha, āra purī sukhānanda

ei nava mūla nikasila vṛkṣa-mūle

ei nava mūle vṛkṣa karila niścale //CC Adi, 9.13-15//

SYNONYMS

paramānanda purī—of the name Paramānanda Purī; āra—and; keśava bhāratī—of the name Keśava Bhāratī; brahmānanda purī—of the name Brahmānanda Purī; āra—and; brahmānanda bhāratī—of the name Brahmānanda Bhāratī; viṣṇu-purī—of the name Viṣṇu Purī; keśava-purī—of the name Keśava Purī; purī

kṛṣṇānanda—of the name Kṛṣṇānanda Purī; śrī-nṛsimha-tīrtha—of the name Śrī Nṛsimha Tīrtha; āra—and; purī sukhānanda—of the name Sukhānanda Purī; ei nava—of these nine; mūla—roots; nikasila—fructified; vṛkṣa-mūle—in the trunk of the tree; ei nava mūle—in these nine roots; vṛkṣa—the tree; karila niścale—became very steadfast.

TRANSLATION

Paramānanda Purī, Keśava Bhāratī, Brahmānanda Purī and Brahmānanda Bhāratī, Śrī Viṣṇu Purī, Keśava Purī, Kṛṣṇānanda Purī, Śrī Nṛsimha Tīrtha and Sukhānanda Purī—these nine sannyāsī roots all sprouted from the trunk of the tree. Thus the tree stood steadfastly on the strength of these nine roots.

PURPORT

Paramānanda Purī: Paramānanda Purī belonged to a brāhmaṇa family of the Trihut district in Uttara Pradesh. Mādhavendra Purī was his spiritual master. In relationship with Mādhavendra Purī, Paramānanda Purī was very dear to Śrī Caitanya Mahāprabhu. In the Caitanya-bhāgavata, Antya-līlā, there is the following statement:

sannyāsīra madhye īśvarera priya-pātra
āra nāhi eka purī gosāñi se mātra
dāmodara-svarūpa paramānanda-purī
sannyāsi-pārṣade ei dui adhikārī
niravadhi nikaṭe thākena dui jana
prabhura sannyāse kare daṇḍera grahaṇa
purī dhyāna-para dāmodarera kīrtana
yata-prīti īśvarera purī-gosāñire
dāmodara-svarūpereo tata prīti kare

"Among his sannyāsī disciples, Īśvara Purī and Paramānanda Purī were very dear to Mādhavendra Purī. Thus Paramānanda Purī, like Svarūpa Dāmodara, who was also a sannyāsī, was very dear to Śrī Caitanya Mahāprabhu and was His constant associate. When Lord Caitanya accepted the renounced order, Paramānanda Purī offered Him the daṇḍa. Paramānanda Purī was always

engaged in meditation, and Śrī Svarūpa was always engaged in chanting the Hare Kṛṣṇa mahā-mantra. As Śrī Caitanya Mahāprabhu offered full respect to His spiritual master, Īśvara Purī, He similarly respected Paramānanda Purī and Svarūpa Dāmodara." It is described in the Caitanya-bhāgavata, Antya-līlā, Chapter Three, that when Śrī Caitanya Mahāprabhu first saw Paramānanda Purī He made the following statement:

āji dhanya locana, saphala āji janma
saphala āmāra āji haila sarva-dharma
prabhu bale āji mora saphala sannyāsa
āji mādhavendra more ha-ilā prakāśa

"My eyes, My mind, My religious activities and My acceptance of the sannyāsa order have now all become perfect because today Mādhavendra Purī is manifest before Me in the form of Paramānanda Purī." The Caitanya-bhāgavata further states:

kathokṣaṇe anyo 'nye kareṇa praṇāma
paramānanda-purī caitanyera priya-dhāma

"Thus Śrī Caitanya Mahāprabhu exchanged respectful obeisances with Paramānanda Purī, who was very dear to Him." Paramānanda Purī established a small monastery behind the western side of the Jagannātha temple, where he had a well dug to supply water. The water, however, was bitter, and therefore Śrī Caitanya Mahāprabhu prayed to Lord Jagannātha to allow Ganges water to come into the well to make it sweet. When Lord Jagannātha granted the request, Lord Caitanya told all the devotees that from that day hence, the water of Paramānanda Purī's well should be celebrated as Ganges water, for any devotee who would drink it or bathe in it would certainly get the same benefit as that derived from drinking or bathing in the waters of the Ganges. Such a person would certainly develop pure love of Godhead. It is stated in the Caitanya-bhāgavata, Antya-līlā:

prabhu bale āmi ye āchiye pṛthivīte
niścaya-i jāniha purī-gosāñira prīte

"Śrī Caitanya Mahāprabhu used to say: 'I am living in this world only on account

of the excellent behavior of Śrī Paramānanda Purī.' " The Gaura-gaṇoddeśa-dīpikā, verse 118, states, purī śrī-paramānando ya āsīd uddhavaḥ purā.

"Paramānanda Purī is none other than Uddhava." Uddhava was Lord Kṛṣṇa's friend and uncle, and in caitanya-līlā the same Uddhava became the friend of Śrī Caitanya Mahāprabhu and His uncle in terms of their relationship in the disciplic succession.

Keśava Bhāratī: The Sarasvatī, Bhāratī and Purī sampradāyas belong to the Śṛṅgerī Maṭha in South India, and Śrī Keśava Bhāratī, who at that time was situated in a monastery in Katwa, belonged to the Bhāratī-sampradāya.

According to some authoritative opinions, although Keśava Bhāratī belonged to the Śaṅkara-sampradāya, he had formerly been initiated by a Vaiṣṇava. He is said to have been a Vaiṣṇava on account of having been initiated by

Mādhavendra Purī, for some say that he took sannyāsa from Mādhavendra Purī.

The temple and Deity worship started by Keśava Bhāratī are still existing in the village known as Khāṭundi, which is under the postal jurisdiction of Kāndarā in the district of Burdwan. According to the managers of that maṭha, the priests are descendants of Keśava Bhāratī, and some say that the worshipers of the Deity are descendants of the sons of Keśava Bhāratī. In his householder life he had two sons, Niśāpati and Ūṣāpati, and a brāhmaṇa of the name Śrī Nakaḍicandra Vidyāratna, who was a member of the family of Niśāpati, was the priest in charge at the time that Śrī Bhaktisiddhānta Sarasvatī visited this temple.

According to some, the priests of the temple belong to the family of Keśava Bhāratī's brother. Still another opinion is that they descend from Mādhava Bhāratī, who was another disciple of Keśava Bhāratī's. Mādhava Bhāratī's disciple Balabhadra, who also later became a sannyāsī of the Bhāratī-sampradāya, had two sons in his family life, named Madana and Gopāla.

Madana, whose family's surname was Bhāratī, lived in the village of Āuriyā, and Gopāla, whose family's surname was Brahmācārī, lived in the village of Denduḍa. There are still many living descendants of both families.

In the Gaura-gaṇoddeśa-dīpikā, verse 52, it is said:

mathurāyāṁ yajña-sūtram

purā kṛṣṇāya yo munih

dadau sāndīpaniḥ so 'bhūd

adya keśava-bhāratī

"Sāndīpani Muni, who formerly offered the sacred thread to Kṛṣṇa and Balarāma, later became Keśava Bhāratī." It is he who offered sannyāsa to Śrī Caitanya Mahāprabhu. There is another statement from the Gaura-gaṇoddeśa-dīpikā, verse 117: iti kecit prabhāṣante 'krūraḥ keśava-bhāratī. "According to some authoritative opinions, Keśava Bhāratī is an incarnation of Akrūra." Keśava Bhāratī offered the sannyāsa order to Śrī Caitanya Mahāprabhu in the year 1432 śakābda (A.D. 1510) in Katwa. This is stated in the Vaiṣṇava-mañjuṣā, Part Two.

Brahmānanda Purī: Śrī Brahmānanda Purī was one of the associates of Śrī Caitanya Mahāprabhu while He was performing kīrtana in Navadvīpa, and he also joined Lord Caitanya in Jagannātha Purī. We may note in this connection that the name Brahmānanda is accepted not only by Māyāvādī sannyāsīs but by Vaiṣṇava sannyāsīs also. One of our foolish Godbrothers criticized our sannyāsī Brahmānanda Svāmī, saying that this was a Māyāvādī name. The foolish man did not know that Brahmānanda does not always refer to the impersonal. Parabrahman, the Supreme Brahman, is Kṛṣṇa. A devotee of Kṛṣṇa can therefore also be called Brahmānanda; this is evident from the fact that Brahmānanda Purī was one of the chief sannyāsī associates of Lord Caitanya Mahāprabhu.

Brahmananda Bhāratī: Brahmānanda Bhāratī went to see Śrī Kṛṣṇa Caitanya Mahāprabhu at Jagannātha-dhāma. At that time he used to wear only a deerskin to cover himself, and Śrī Caitanya Mahāprabhu indirectly indicated that He did not like this deerskin covering. Brahmānanda Bhāratī therefore gave it up and accepted a loincloth of saffron color, as used by Vaiṣṇava sannyāsīs. For some time he lived with Śrī Caitanya Mahāprabhu at Jagannātha Purī.

Adi TEXT 9.16

madhya-mūla paramānanda purī mahā-dhīra

aṣṭa dike aṣṭa mūla vṛkṣa kaila sthira //CC Adi, 9.16//

SYNONYMS

madhya-mūla—the middle root; paramānanda purī—of the name Paramānanda Purī; mahā-dhīra—most sober; aṣṭa dike—in the eight directions; aṣṭa mūla—eight roots; vṛkṣa—the tree; kaila sthira—fixed.

TRANSLATION

With the sober and grave Paramānanda Purī as the central root and the other

eight roots in the eight directions, the tree of Caitanya Mahāprabhu stood firmly.

Adi TEXT 9.17

skandhera upare bahu śākhā upajila

upari upari śākhā asaṅkhyā ha-ila //CC Adi, 9.17//

SYNONYMS

skandhera upare—upon the trunk; bahu śākhā—many branches; upajila—grew; upari upari—over and above them; śākhā—other branches; asaṅkhyā—innumerable; ha-ila—fructified.

TRANSLATION

From the trunk grew many branches and above them innumerable others.

Adi TEXT 9.18

viśa viśa śākhā kari' eka eka maṇḍala

mahā-mahā-śākhā chāila brahmāṇḍa sakala //CC Adi, 9.18//

SYNONYMS

viśa viśa—twenty, twenty; śākhā—branches; kari'-making a group; eka eka maṇḍala—form a society; mahā-mahā-śākhā—big branches; chāila—covered; brahmāṇḍa—the whole universe; sakala—all.

TRANSLATION

Thus the branches of the Caitanya tree formed a cluster or society, with great branches covering all the universe.

PURPORT

Our International Society for Krishna Consciousness is one of the branches of the Caitanya tree.

Adi TEXT 9.19

ekaika śākhāte upaśākhā śata śata

yata upajila śākhā ke gaṇibe kata //CC Adi, 9.19//

SYNONYMS

ekaika—each branch; śākhāte—in the branch; upaśākhā—subbranches; śata śata—hundreds and hundreds; yata—all; upajila—grew; śākhā—branches; ke—who; gaṇibe—can count; kata—how much.

TRANSLATION

From each branch grew many hundreds of subbranches. No one can count how many branches thus grew.

Adi TEXT 9.20

mukhya mukhya śākhā-gaṇera nāma agaṇana

āge ta' kariba, śuna vṛkṣera varṇana //CC Adi, 9.20//

SYNONYMS

mukhya mukhya—the foremost of them all; śākhā-gaṇera—of the branches; nāma—name; agaṇana—uncountable; āge—subsequently; ta' kariba—I shall do; śuna—please hear; vṛkṣera varṇana—the description of the Caitanya tree.

TRANSLATION

I shall try to name the foremost of the innumerable branches. Please hear the description of the Caitanya tree.

Adi TEXT 9.21

vṛkṣera upare śākhā haila dui skandha

eka 'advaita' nāma, āra 'nityānanda' //CC Adi, 9.21//

SYNONYMS

vṛkṣera—of the tree; upare—on the top; śākhā—branch; haila—became; dui—two; skandha—trunks; eka—one; advaita—Śrī Advaita Prabhu; nāma—of the name; āra—and; nityānanda—of the name Nityānanda Prabhu.

TRANSLATION

At the top of the tree the trunk branched into two. One trunk was named Śrī Advaita Prabhu and the other Śrī Nityānanda Prabhu.

Adi TEXT 9.22

sei dui-skandhe bahu śākhā upajila

tāra upaśākhā-gaṇe jagat chāila //CC Adi, 9.22//

SYNONYMS

sei—that; dui-skandhe—in two trunks; bahu—many; śākhā—branches; upajila—grew; tāra—of them; upaśākhā-gaṇe—subbranches; jagat—the whole world; chāila—covered.

TRANSLATION

From these two trunks grew many branches and subbranches that covered the entire world.

Adi TEXT 9.23

baḍa śākhā, upaśākhā, tāra upaśākhā

yata upajila tāra ke karibe lekhā //CC Adi, 9.23//

SYNONYMS

baḍa śākhā—the big branches; upaśākhā—subbranches; tāra—their; upaśākhā—subbranches; yata—all that; upajila—grew; tāra—of them; ke—who; karibe—can count; lekhā—or write.

TRANSLATION

These branches and subbranches and their subbranches became so numerous that no one can actually write about them.

Adi TEXT 9.24

śiṣya, praśiṣya, āra upaśiṣya-gaṇa

jagat vyāpila tāra nāhika gaṇana //CC Adi, 9.24//

SYNONYMS

śiṣya—disciples; praśiṣya—granddisciples; āra—and; upaśiṣya-gaṇa—admirers; jagat—the whole world; vyāpila—spread; tāra—of that; nāhika—there is none; gaṇana—enumeration.

TRANSLATION

Thus the disciples and the granddisciples and their admirers spread throughout the entire world, and it is not possible to enumerate them all.

Adi TEXT 9.25

uḍumbara-vṛkṣa yena phale sarva aṅge

ei mata bhakti-vṛkṣe sarvatra phala lāge //CC Adi, 9.25//

SYNONYMS

uḍumbara-vṛkṣa—a big fig tree; yena—as if; phale—grew fruits; sarva—all; aṅge—parts of the body; ei—this; mata—like; bhakti-vṛkṣe—in the tree of devotional service; sarvatra—all over; phala—fruit; lāge—appears.

TRANSLATION

As a big fig tree bears fruits all over its body, each part of the tree of devotional service bore fruit.

PURPORT

This tree of devotional service is not of this material world. It grows in the spiritual world, where there is no distinction between one part of the body and another. It is something like a tree of sugar, for whichever part of such a tree one tastes, it is always sweet. The tree of bhakti has varieties of branches, leaves and fruits, but they are all meant for the service of the Supreme Personality of Godhead. There are nine different processes of devotional service (śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam arcanaṁ vandanaṁ dāsyam sakhyam ātma-nivedanam), but all of them are meant only for the service of the Supreme Lord. Therefore whether one hears, chants, remembers or worships, his activities will yield the same result. Which one of these processes will be the most suitable for a particular devotee depends upon his taste.

Adi TEXT 9.26

mūla-skandhera śākhā āra upaśākhā-gaṇe

lāgilā ye prema-phala,--amṛtake jine //CC Adi, 9.26//

SYNONYMS

mūla-skandhera—of the chief trunk; śākhā—branches; āra—and; upaśākhā-gaṇe—subbranches; lāgilā—as it grew; ye—that; prema-phala—the fruit of love; amṛtake jine—such a fruit conquers nectar.

TRANSLATION

Since Śrī Kṛṣṇa Caitanya Mahāprabhu was the original trunk, the taste of the fruits that grew on the branches and subbranches surpassed the taste of nectar.

Adi TEXT 9.27

pākila ye prema-phala amṛta-madhura

vilāya caitanya-mālī, nāhi laya mūla //CC Adi, 9.27//

SYNONYMS

pākila—ripened; ye—that; prema-phala—the fruit of love of Godhead; amṛta—nectarean; madhura—sweet; vilāya—distributes; caitanya-mālī—the gardener, Lord Caitanya; nāhi—does not; laya—take; mūla—price.

TRANSLATION

The fruits ripened and became sweet and nectarean. The gardener, Śrī Caitanya Mahāprabhu, distributed them without asking any price.

Adi TEXT 9.28

tri-jagate yata āche dhana-ratnamaṇi

eka-phalera mūlya kari' tāhā nāhi gaṇi //CC Adi, 9.28//

SYNONYMS

tri-jagate—in the three worlds; yata—as much as; āche—there is; dhana-ratnamaṇi—wealth and riches; eka-phalera—one fruit's; mūlya—price; kari'-calculated; tāhā—that; nāhi—do not; gaṇi—count.

TRANSLATION

All the wealth in the three worlds cannot equal the value of one such nectarean fruit of devotional service.

Adi TEXT 9.29

māge vā nā māge keha, pātra vā apātra

ihāra vicāra nāhi jāne, deya mātra //CC Adi, 9.29//

SYNONYMS

māge—begs; vā—or; nā—not; māge—begs; keha—anyone; pātra—candidate; vā—or; apātra—not a candidate; ihāra—of this; vicāra—consideration; nāhi—does not; jāne—know; deya—gives; mātra—only.

TRANSLATION

Not considering who asked for it and who did not, nor who was fit and who unfit to receive it, Caitanya Mahāprabhu distributed the fruit of devotional service.

PURPORT

This is the sum and substance of Lord Caitanya's saṅkīrtana movement. There is no distinction made between those who are fit and those who are not fit to hear or take part in the saṅkīrtana movement. It should therefore be preached without discrimination. The only purpose of the preachers of the saṅkīrtana movement must be to go on preaching without restriction. That is the way in which Śrī Caitanya Mahāprabhu introduced this saṅkīrtana movement to the world.

Adi TEXT 9.30

añjali añjali bhari' phele caturdiśe

daridra kuḍāñā khāya, mālākāra hāse //CC Adi, 9.30//

SYNONYMS

añjali—handful; añjali—handful; bhari'-filling; phele—distributes; catur-diśe—in all directions; daridra—poor; kuḍāñā—picking up; khāya—eats; mālā-kāra—the gardener; hāse—smiles.

TRANSLATION

The transcendental gardener, Śrī Caitanya Mahāprabhu, distributed handful after handful of fruit in all directions, and when the poor hungry people ate the fruit, the gardener smiled with great pleasure.

Adi TEXT 9.31

mālākāra kahe,--śuna, vṛkṣa-parivāra

mūlaśākhā-upaśākhā yateka prakāra //CC Adi, 9.31//

SYNONYMS

mālā-kāra—the gardener; kahe—said; śuna—hear; vṛkṣa-parivāra—the family of this transcendental tree of devotional service; mūla-śākhā—chief branches; upaśākhā—subbranches; yateka—as many; prakāra—varieties.

TRANSLATION

Lord Caitanya thus addressed the multifarious varieties of branches and subbranches of the tree of devotional service:

Adi TEXT 9.32

alaukika vṛkṣa kare sarvendriya-karma

sthāvara ha-iyā dhare jaṅgamera dharma //CC Adi, 9.32//

SYNONYMS

alaukika—transcendental; vṛkṣa—tree; kare—does; sarva-indriya—all senses; karma—activities; sthāvara—immovable; ha-iyā—becoming; dhare—accepts; jaṅgamera—of the movable; dharma—activities.

TRANSLATION

"Since the tree of devotional service is transcendental, every one of its parts can perform the action of all the others. Although a tree is supposed to be immovable, this tree nevertheless moves.

PURPORT

It is our experience in the material world that trees stand in one place, but in the spiritual world a tree can go from one place to another. Therefore everything in the spiritual world is called alaukika, uncommon or transcendental. Another feature of such a tree is that it can act universally. In the material world the roots of a tree go deep within the earth to gather food, but in the spiritual world the twigs, branches and leaves of the upper portion of the tree can act like the roots.

Adi TEXT 9.33

e vṛkṣera aṅga haya saba sa-cetana

bāḍiyā vyāpila sabe sakala bhuvana //CC Adi, 9.33//

SYNONYMS

e—this; vṛkṣera—of the Caitanya tree; aṅga—parts; haya—are; saba—all; sa-cetana—spiritually cognizant; bāḍiyā—increasing; vyāpila—overflooded; sabe—all the parts; sakala—all; bhuvana—the world.

TRANSLATION

"All the parts of this tree are spiritually cognizant, and thus as they grow up they spread all over the world.

Adi TEXT 9.34

ekalā mālākāra āmi kāhān kāhān yāba

ekalā vā kata phala pāḍiyā vilāba //CC Adi, 9.34//

SYNONYMS

ekalā—alone; mālā-kāra—gardener; āmi—I am; kāhān—where; kāhān—where; yāba—shall I go; ekalā—alone; vā—or; kata—how many; phala—fruits; pāḍiyā—picking; vilāba—shall distribute.

TRANSLATION

"I am the only gardener. How many places can I go? How many fruits can I pick and distribute?

PURPORT

Here Śrī Caitanya Mahāprabhu indicates that the distribution of the Hare Kṛṣṇa mahā-mantra should be performed by combined forces. Although He is the Supreme Personality of Godhead, He laments, "How can I act alone? How can I alone pick the fruit and distribute it all over the world?" This indicates that all classes of devotees should combine to distribute the Hare Kṛṣṇa mahā-mantra without consideration of the time, place or situation.

Adi TEXT 9.35

ekalā uṭhāñā dite haya pariśrama

keha pāya, keha nā pāya, rahe mane bhrama //CC Adi, 9.35//

SYNONYMS

ekalā—alone; uṭhāñā—picking up; dite—to give; haya—it becomes; pariśrama—too laborious; keha—someone; pāya—does get; keha—someone; nā—not; pāya—does get; rahe—remains; mane—in the mind; bhrama—suspicion.

TRANSLATION

"It would certainly be a very laborious task to pick the fruits and distribute them alone, and still I suspect that some would receive them and others would not.

Adi TEXT 9.36

ataeva āmi ājñā diluṇ sabākāre

yāhāñ tāhāñ prema-phala deha' yāre tāre //CC Adi, 9.36//

SYNONYMS

ataeva—therefore; āmi—I; ājñā—order; diluṇ—give; sabākāre—to everyone; yāhāñ—wherever; tāhāñ—everywhere; prema-phala—the fruit of love of Godhead; deha'-distribute; yāre—anyone; tāre—everyone.

TRANSLATION

"Therefore I order every man within this universe to accept this Kṛṣṇa consciousness movement and distribute it everywhere.

PURPORT

In this connection there is a song sung by Śrīla Bhaktivinoda Ṭhākura:

enechi auṣadhi māyā nāśibāra lāgi'

hari-nāma-mahā-mantra lao tumi māgi'

bhaktivinoda prabhu-caraṇe paḍiyā

sei hari-nāma-mantra laila māgiyā

The saṅkīrtana movement has been introduced by Lord Caitanya Mahāprabhu just to dispel the illusion of māyā, by which everyone in this material world thinks himself to be a product of matter and therefore to have many duties

pertaining to the body. Actually, the living entity is not his material body: he is a spirit soul. He has a spiritual need to be eternally blissful and full of knowledge, but unfortunately he identifies himself with the body, sometimes as a human being, sometimes as an animal, sometimes a tree, sometimes an aquatic, sometimes a demigod, and so on. Thus with each change of body he develops a different type of consciousness with different types of activity and thus becomes increasingly entangled in material existence, transmigrating perpetually from one body to another. Under the spell of *māyā*, or illusion, he does not consider the past or future but is simply satisfied with the short life span that he has gotten for the present. To eradicate this illusion, Śrī Caitanya Mahāprabhu has brought the *saṅkīrtana* movement, and He requests everyone to accept and distribute it. A person who is actually a follower of Śrī Bhaktivinoda Ṭhākura must immediately accept the request of Lord Caitanya Mahāprabhu by offering respectful obeisances unto His lotus feet and thus beg from Him the Hare Kṛṣṇa mahā-mantra. If one is fortunate enough to beg from the Lord this Hare Kṛṣṇa mahā-mantra, his life is successful.

Adi TEXT 9.37

ekalā mālākāra āmi kata phala khāba

nā diyā vā ei phala āra ki kariba //CC Adi, 9.37//

SYNONYMS

ekalā—alone; mālā-kāra—gardener; āmi—I; kata—how many; phala—fruits; khāba—eat; nā—without; diyā—giving; vā—or; ei—this; phala—fruits; āra—else; ki—what; kariba—shall I do.

TRANSLATION

"I am the only gardener. If I do not distribute these fruits, what shall I do with them? How many fruits can I alone eat?

PURPORT

Lord Caitanya Mahāprabhu produced so many fruits of devotional service that they must be distributed all over the world; otherwise, how could He alone relish and taste each and every fruit? The original reason that Lord Śrī Kṛṣṇa descended as Śrī Caitanya Mahāprabhu was to understand Śrīmatī Rādhārāṇī's love for Kṛṣṇa and to taste that love. The fruits of the tree of devotional service were innumerable, and therefore He wanted to distribute them unrestrictedly to

everyone. Śrīla Rūpa Gosvāmī therefore writes:

anarpita-carīm cirāt karuṇayāvatīrṇaḥ kalau

samarpayitum unnatojjvala-rasām sva-bhakti-śriyam

hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ

sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanah

There were many precious incarnations of the Supreme Personality of Godhead, but none were so generous, kind and magnanimous as Śrī Caitanya Mahāprabhu, for He distributed the most confidential aspect of devotional service, namely, the conjugal love of Rādhā and Kṛṣṇa. Therefore Śrī Rūpa Gosvāmī Prabhupāda desires that Śrī Caitanya Mahāprabhu live perpetually in the hearts of all devotees, for thus they can understand and relish the loving affairs of Śrīmatī Rādhārāṇī and Kṛṣṇa.

Adi TEXT 9.38

ātma-icchāmṛte vṛkṣa siñci nirantara

tāhāte asaṅkhyā phala vṛkṣera upara //CC Adi, 9.38//

SYNONYMS

ātma—self; icchā-amṛte—by the nectar of the will; vṛkṣa—the tree; siñci—sprinkle; nirantara—constantly; tāhāte—there; asaṅkhyā—unlimited; phala—fruits; vṛkṣera—on the tree; upara—upper.

TRANSLATION

"By the transcendental desire of the Supreme Personality of Godhead, water has been sprinkled all over the tree, and thus there are innumerable fruits of love of Godhead.

PURPORT

God is unlimited, and His desires are also unlimited. This example of unlimited fruits is factually appropriate even within the material context, for with the good will of the Supreme Personality of Godhead there can be enough fruits, grains and other foodstuffs produced so that all the people in the world could not finish them, even if they ate ten times their capacity. In this material world there is

actually no scarcity of anything but Kṛṣṇa consciousness. If people become Kṛṣṇa conscious, by the transcendental will of the Supreme Personality of Godhead there will be enough foodstuffs produced so that people will have no economic problems at all. One can very easily understand this fact. The production of fruits and flowers depends not upon our will but the supreme will of the Personality of Godhead. If He is pleased, He can supply enough fruits, flowers, etc., but if people are atheistic and godless, nature, by His will, restricts the supply of food. For example, in several provinces in India, especially Maharashtra, Uttar Pradesh and other adjoining states, there is sometimes a great scarcity of foodstuffs due to lack of rainfall. So-called scientists and economists cannot do anything about this. Therefore, to solve all problems, one must seek the good will of the Supreme Personality of Godhead by becoming Kṛṣṇa conscious and worshipping Him regularly in devotional service.

Adi TEXT 9.39

ataeva saba phala deha' yāre tāre

khāiyā ha-uk loka ajara amare //CC Adi, 9.39//

SYNONYMS

ataeva—therefore; saba—all; phala—fruits; deha'-distribute; yāre tāre—to everyone and anyone; khāiyā—eating; ha-uk—let them become; loka—all people; ajara—without old age; amare—without death.

TRANSLATION

"Distribute this Kṛṣṇa consciousness movement all over the world. Let people eat these fruits and ultimately become free from old age and death.

PURPORT

The Kṛṣṇa consciousness movement introduced by Lord Caitanya is extremely important because one who takes to it becomes eternal, being freed from birth, death and old age. People do not recognize that the real distresses in life are the four principles of birth, death, old age and disease. They are so foolish that they resign themselves to these four miseries, not knowing the transcendental remedy of the Hare Kṛṣṇa mahā-mantra. Simply by chanting the Hare Kṛṣṇa mahā-mantra, one can become free from all misery, but because they are enchanted by the illusory energy, people do not take this movement seriously. Therefore those who are actually servants of Śrī Caitanya Mahāprabhu must seriously distribute

this movement all over the world to render the greatest benefit to human society. Of course, animals and other lower species are not capable of understanding this movement, but if even a small number of living beings take it seriously, by their chanting loudly, all living entities, including even trees, animals and other lower species, will be benefited. When Śrī Caitanya Mahāprabhu inquired from Haridāsa Ṭhākura how he was to benefit living entities other than humans, Śrīla Haridāsa Ṭhākura replied that the Hare Kṛṣṇa mahā-mantra is so potent that if it is chanted loudly, everyone will benefit, including the lower species of life.

Adi TEXT 9.40

jagat vyāpiyā mora habe puṇya khyāti

sukhī ha-iyā loka mora gāhibeka kīrti //CC Adi, 9.40//

SYNONYMS

jagat vyāpiyā—spreading all over the world; mora—My; habe—there will be; puṇya—pious; khyāti—reputation; sukhī—happy; ha-iyā—becoming; loka—all the people; mora—My; gāhibeka—glorify; kīrti—reputation.

TRANSLATION

"If the fruits are distributed all over the world, My reputation as a pious man will be known everywhere, and thus all people will glorify My name with great pleasure.

PURPORT

This prediction of Lord Caitanya Mahāprabhu's is now actually coming to pass. The Kṛṣṇa consciousness movement is being distributed all over the world through the chanting of the holy name of the Lord, the Hare Kṛṣṇa mahā-mantra, and people who were leading confused, chaotic lives are now feeling transcendental happiness. They are finding peace in saṅkīrtana, and therefore they are acknowledging the supreme benefit of this movement. This is the blessing of Lord Caitanya Mahāprabhu. His prediction is now factually being fulfilled, and those who are sober and conscientious are appreciating the value of this great movement.

Adi TEXT 9.41

bhārata-bhūmite haila manuṣya janma yāra

janma sārthaka kari' kara para-upakāra //CC Adi, 9.41//

SYNONYMS

bhārata—of India; bhūmite—in the land; haila—has become; manuṣya—human being; janma—birth; yāra—anyone; janma—such a birth; sārthaka—fulfillment; kari'-doing so; kara—do; para—others; upakāra—benefit.

TRANSLATION

"One who has taken his birth as a human being in the land of India [Bhārata-varṣa] should make his life successful and work for the benefit of all other people.

PURPORT

The magnanimity of Lord Caitanya Mahāprabhu is expressed in this very important verse. Although He was born in Bengal and Bengalis therefore have a special duty toward Him, Śrī Caitanya Mahāprabhu is addressing not only Bengalis but all the inhabitants of India. It is in the land of India that actual human civilization can be developed.

Human life is especially meant for God realization, as stated in the Vedānta-sūtra: athāto brahma-jijñāsā. Anyone who takes birth in the land of India (Bhārata-varṣa) has the special privilege of being able to take advantage of the instruction and guidance of the Vedic civilization. He automatically receives the basic principles of spiritual life, for 99.9% of the Indian people, even simple village farmers and others who are neither educated nor sophisticated, believe in the transmigration of the soul, believe in past and future lives, believe in God and naturally want to worship the Supreme Personality of Godhead or His representative. These ideas are the natural inheritance of a person born in India. India has many holy places of pilgrimage, such as Gayā, Benares, Mathurā, Prayāga, Vṛndāvana, Haridvāra, Rāmeśvaram and Jagannātha Purī, and still people go there by the hundreds and thousands. Although the present leaders of India are influencing the people not to believe in God, not to believe in a next life and not to believe in a distinction between pious and impious life, and they are teaching them how to drink wine, eat meat and become supposedly civilized, people are nevertheless afraid of the four activities of sinful life—namely, illicit sex, meat-eating, intoxication and gambling—and whenever there is a religious festival, they gather together by the thousands. We have actual experience of this. Whenever the Kṛṣṇa consciousness movement holds a saṅkīrtana festival in

a big city like Calcutta, Bombay, Madras, Ahmedabad or Hyderabad, thousands of people come to hear. Sometimes we speak in English, but even though most people do not understand English, they nevertheless come to hear us. Even when imitation incarnations of Godhead speak, people gather in the thousands, for everyone who is born in the land of India has a natural spiritual inclination and is taught the basic principles of spiritual life; they merely need to be a little more educated in the Vedic principles. Therefore Śrī Caitanya Mahāprabhu said, *janma sārthaka kari' kara para-upakāra*: if an Indian is educated in the Vedic principles, he is able to perform the most beneficial welfare activity for the entire world.

At present, for want of Kṛṣṇa consciousness, or God consciousness, the entire world is in darkness, having been covered by the four principles of sinful life—meat-eating, illicit sex, gambling and intoxication. Therefore there is a need for vigorous propaganda to educate people to refrain from sinful activities. This will bring peace and prosperity; the rogues, thieves and debauchees will naturally decrease in number, and all of human society will be God conscious.

The practical effect of our spreading the Kṛṣṇa consciousness movement all over the world is that now the most degraded debauchees are becoming the most elevated saints. This is only one Indian's humble service to the world. If all Indians had taken to this path, as advised by Lord Caitanya Mahāprabhu, India would have given a unique gift to the world, and thus India would have been glorified. Now, however, India is known as a poverty-stricken country, and whenever anyone from America or another opulent country goes to India, he sees many people lying by the footpaths for whom there are not even provisions for two meals a day. There are also institutions collecting money from all parts of the world in the name of welfare activities for poverty-stricken people, but they are spending it for their own sense gratification. Now, on the order of Śrī Caitanya Mahāprabhu, the Kṛṣṇa consciousness movement has been started, and people are benefiting from this movement. Therefore it is now the duty of the leading men of India to consider the importance of this movement and train many Indians to go outside of India to preach this cult. People will accept it, there will be cooperation among the Indian people and among the other people of the world, and the mission of Śrī Caitanya Mahāprabhu will then be fulfilled. Śrī Caitanya Mahāprabhu will then be glorified all over the world, and people will naturally be happy, peaceful and prosperous, not only in this life but also in the next, for as stated in the Bhagavad-gītā, anyone who understands Kṛṣṇa, the Supreme Personality of Godhead, will very easily get salvation, or freedom from

the repetition of birth and death, and go back home, back to Godhead. Śrī Caitanya Mahāprabhu therefore requests every Indian to become a preacher of His cult to save the world from disastrous confusion.

This is not only the duty of Indians but the duty of everyone, and we are very happy that American and European boys and girls are seriously cooperating with this movement. One should know definitely that the best welfare activity for all of human society is to awaken man's God consciousness, or Kṛṣṇa consciousness. Therefore everyone should help this great movement. This is confirmed in Śrīmad-Bhāgavatam, Tenth Canto, Twenty-second Chapter, verse 35, which is next quoted in Caitanya-caritāmṛta.

Adi TEXT 9.42

etāvaj janma-sāphalyam

dehinām iha dehiṣu

prāṇair arthair dhiyā vācā

śreya-ācaraṇam sadā //CC Adi, 9.42//

SYNONYMS

etāvat—up to this; janma—of birth; sāphalyam—perfection; dehinām—of every living being; iha—in this world; dehiṣu—toward those who are embodied; prāṇaiḥ—by life; arthaiḥ—by wealth; dhiyā—by intelligence; vācā—by words; śreyaḥ—eternal good fortune; ācaraṇam—acting practically; sadā—always.

TRANSLATION

"It is the duty of every living being to perform welfare activities for the benefit of others with his life, wealth, intelligence and words."

PURPORT

There are two kinds of general activities—śreyas, or activities which are ultimately beneficial and auspicious, and preyas, or those which are immediately beneficial and auspicious. For example, children are fond of playing. They don't want to go to school to receive an education, and they think that to play all day and night and enjoy with their friends is the aim of life. Even in the transcendental life of Lord Kṛṣṇa, we find that when He was a child He was very fond of playing with His friends of the same age, the cowherd boys. He would

not even go home to take His dinner. Mother Yaśodā would have to come out to induce Him to come home. Thus it is a child's nature to engage all day and night in playing, not caring even for his health and other important concerns. This is an example of *preyas*, or immediately beneficial activities. But there are also *śreyas*, or activities which are ultimately auspicious. According to Vedic civilization, a human being must be God conscious. He should understand what God is, what this material world is, who he is, and what their interrelationships are. This is called *śreyas*, or ultimately auspicious activity.

In this verse of Śrīmad-Bhāgavatam it is said that one should be interested in *śreyas*. To achieve the ultimate goal of *śreyas*, or good fortune, one should engage everything, including his life, wealth and words, not only for himself but for others also. However, unless one is interested in *śreyas* in his own life, he cannot preach of *śreyas* for the benefit of others.

This verse cited by Śrī Caitanya Mahāprabhu applies to human beings, not to animals. As indicated in the previous verse by the words *manuṣya-janma*, these injunctions are for human beings. Unfortunately, human beings, although they have the bodies of men, are becoming less than animals in their behavior. This is the fault of modern education. Modern educators do not know the aim of human life; they are simply concerned with how to develop the economic condition of their countries or of human society. This is also necessary; the Vedic civilization considers all aspects of human life, including *dharma* (religion), *artha* (economic development), *kāma* (sense gratification) and *mokṣa* (liberation). But humanity's first concern should be religion. To be religious, one must abide by the orders of God, but unfortunately people in this age have rejected religion, and they are busy in economic development. Therefore they will adopt any means to get money. For economic development one does not need to get money by hook or by crook; one needs only sufficient money to maintain his body and soul. However, because modern economic development is going on with no religious background, people have become lusty, greedy and mad after money. They are simply developing the qualities of *rajas* (passion) and *tamas* (ignorance), neglecting the other quality of nature, *sattva* (goodness), and the brahminical qualifications. Therefore the entire society is in chaos.

The Bhāgavatam says that it is the duty of an advanced human being to act in such a way as to facilitate human society's attainment of the ultimate goal of life. There is a similar verse in the Viṣṇu Purāṇa, Part Three, Chapter Twelve, verse 45, which is quoted in this chapter of Caitanya-caritāmṛta as verse 43.

Adi TEXT 9.43

prāṇinām upakārāya

yad eveha paratra ca

karmaṇā manasā vācā

tad eva mati-mān bhajet //CC Adi, 9.43//

SYNONYMS

prāṇinām—of all living entities; upakārāya—for the benefit; yat—whichever; eva—certainly; iha—in this world or in this life; paratra—in the next life; ca—and; karmaṇā—by work; manasā—by the mind; vācā—by words; tat—that; eva—certainly; mati-mān—an intelligent man; bhajet—must act.

TRANSLATION

" 'By his work, thoughts and words, an intelligent man must perform actions which will be beneficial for all living entities in this life and in the next.'

PURPORT

Unfortunately, people in general do not know what is to take place in the next life. To prepare oneself for his next life is common sense, and it is a principle of the Vedic civilization, but presently people throughout the world do not believe in a next life. Even influential professors and other educators say that as soon as the body is finished, everything is finished. This atheistic philosophy is killing human civilization. People are irresponsibly performing all sorts of sinful activities, and thus the privilege of the human life is being taken away by the educational propaganda of the so-called leaders. Actually it is a fact that this life is meant for preparation for the next life; by evolution one has come through many species, or forms, and this human form of life is an opportunity to promote oneself to a better life. This is explained in the Bhagavad-gītā (9.25):

yānti deva-vratā devān

pitṛn yānti pitṛ-vratāḥ

bhūtāni yānti bhūtejyā

yānti mad-yājino 'pi mām

"Those who worship the demigods will take birth among the demigods; those who worship ghosts and spirits will take birth among such beings; those who worship ancestors go to the ancestors; and those who worship Me will live with Me." Therefore, one may promote himself to the higher planetary systems, which are the residence of the demigods, one can promote himself to the Pitṛloka, one can remain on earth, or one can also go back home, back to Godhead. This is further confirmed elsewhere in the Bhagavad-gītā (4.9): *tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna*. After giving up the body, one who knows Kṛṣṇa in truth does not come back again to this world to accept a material body, but he goes back home, back to Godhead. This knowledge is in the śāstras, and people should be given the opportunity to understand it. Even if one is not able to go back to Godhead in one life, the Vedic civilization at least gives one the opportunity to be promoted to the higher planetary systems, where the demigods live, and not glide down again to animal life. At present, people do not understand this knowledge, although it constitutes a great science, for they are uneducated and trained not to accept it. This is the horrible condition of modern human society. As such, the Kṛṣṇa consciousness movement is the only hope to direct the attention of intelligent men to a greater benefit in life.

Adi TEXT 9.44

mālī manuṣya āmāra nāhi rājya-dhana

phala-phula diyā kari' puṇya upārjana //CC Adi, 9.44//

SYNONYMS

mālī—gardener; manuṣya—man; āmāra—My; nāhi—there is none; rājya—kingdom; dhana—wealth; phala—fruit; phula—flowers; diyā—giving; kari'-do; puṇya—piety; upārjana—achievement.

TRANSLATION

"I am merely a gardener. I have neither a kingdom nor very great riches. I simply have some fruits and flowers that I wish to utilize to achieve piety in My life.

PURPORT

In performing welfare activities for human society, Śrī Caitanya Mahāprabhu presents Himself as being not very rich, thus indicating that a man need not be rich or opulent to act for the welfare of humanity. Sometimes rich men are very proud that they can perform beneficial activities for human society whereas

others cannot. A practical example is that when there is a scarcity of food in India on account of meager rainfall, some members of the richer class very proudly distribute foodstuffs, making huge arrangements with the help of the government, as if merely by such activities people will be benefited. Suppose there were no food grains. How would the rich men distribute food? Production of grains is completely in the hands of God. If there were no rain, there would be no grains, and these so-called rich men would be unable to distribute grains to the people.

The real purpose of life, therefore, is to satisfy the Supreme Personality of Godhead. Śrīla Rūpa Gosvāmī describes in his Bhakti-rasāmṛta-sindhu that devotional service is so exalted that it is beneficial and auspicious for every man. Śrī Caitanya Mahāprabhu also declared that to propagate the bhakti cult of devotional service in human society, one does not need to be very rich. Anyone can do it and thus render the highest benefit to humanity if he knows the art. Lord Caitanya Mahāprabhu takes the part of a gardener because although a gardener is naturally not a very rich man, he has some fruits and flowers. Any man can collect some fruits and flowers and satisfy the Supreme Personality of Godhead in devotional service, as the Lord recommends in the Bhagavad-gītā (9.26):-

patraṁ puṣpaṁ phalaṁ toyam

yo me bhaktyā prayacchati

tad ahaṁ bhakty-upahṛtam

aśnāmi prayatātmanaḥ

One cannot satisfy the Supreme Lord by his riches, wealth or opulent position, but anyone can collect a little fruit or a flower and offer it to the Lord. The Lord says that if one brings such an offering in devotion, He will accept it and eat it. When Kṛṣṇa eats, the entire world becomes satisfied. There is a story in the Mahābhārata illustrating how by Kṛṣṇa's eating, the sixty thousands disciples of Durvāsā Muni were all satisfied. Therefore it is a fact that if by our life (prāṇaiḥ), by our wealth (arthaiḥ), by our intelligence (dhiyā) or by our words (vācā) we can satisfy the Supreme Personality of Godhead, naturally the entire world will become happy. Therefore our main duty is to satisfy the Supreme Godhead by our actions, our money and our words. This is very simple. Even if one does not have money, he can preach the Hare Kṛṣṇa mantra to everyone. One can go everywhere, to every home, and request everyone to chant the Hare

Kṛṣṇa mantra. Thus the entire world situation will become very happy and peaceful.

Adi TEXT 9.45

mālī hañā vṛkṣa ha-ilāñ ei ta' icchāte

sarva-prāṇīra upakāra haya vṛkṣa haite //CC Adi, 9.45//

SYNONYMS

mālī hañā—although I am the gardener; vṛkṣa ha-ilāñ—I am also the tree; ei ta'-this is; icchāte—by My will; sarva-prāṇīra—of all living entities; upakāra—welfare; haya—there is; vṛkṣa—the tree; haite—from.

TRANSLATION

"Although I am acting as a gardener, I also want to be the tree, for thus I can bestow benefit upon all.

PURPORT

Śrī Caitanya Mahāprabhu is the most benevolent personality in human society because His only desire is to make people happy. His saṅkīrtana movement is especially meant for the purpose of making people happy. He wanted to become the tree Himself because a tree is supposed to be the most benevolent living entity. In the following verse, which is from Śrīmad-Bhāgavatam (10.22.33), Kṛṣṇa Himself highly praised the existence of a tree.

Adi TEXT 9.46

aho eṣāṁ varam janma

sarva-prāṇy-upajīvinām

su-janasyeva yeṣāṁ vai

vimukhā yānti nārthinaḥ //CC Adi, 9.46//

SYNONYMS

aho—oh, just see; eṣāṁ—of these trees; varam—superior; janma—birth; sarva—all; prāṇi—living entities; upajīvinām—one who provides maintenance; su-janasya iva—like the great personalities; yeṣāṁ—from whose; vai—certainly;

vimukhāḥ—disappointed; yānti—goes away; na—never; arthinaḥ—one who is asking for something.

TRANSLATION

" 'Just see how these trees are maintaining every living entity! Their birth is successful. Their behavior is just like that of great personalities, for anyone who asks anything from a tree never goes away disappointed.' "

PURPORT

According to Vedic civilization, kṣatriyas are considered to be great personalities because if anyone goes to a kṣatriya king to ask for charity, the king will never refuse. The trees are compared to those noble kṣatriyas because everyone derives all kinds of benefits from them—some people take fruit, others take flowers, others take leaves, others take twigs, and others even cut the tree, and yet the tree gives to everyone without hesitation.

Unnecessarily cutting trees without consideration is another example of human debauchery. The paper industry cuts many hundreds and thousands of trees for its mills, and with the paper so much rubbish literature is published for the whimsical satisfaction of human society. Unfortunately, although these industrialists are now happy in this life by dint of their industrial development, they do not know that they will incur the responsibility for killing these living entities who are in the forms of trees.

This verse, quoted from Śrīmad-Bhāgavatam, was spoken by Lord Kṛṣṇa to His friends when He was taking rest underneath a tree after His pastime of stealing the clothes of the gopīs (vastra-haraṇa-līlā). By quoting this verse, Caitanya Mahāprabhu teaches us that we should be tolerant like trees and also beneficial like trees, which give everything to the needy persons who come underneath them. A needy person may derive many advantages from trees and also from many animals, but in modern civilization people have become so ungrateful that they exploit the trees and animals and kill them. These are some of the sinful activities of modern civilization.

Adi TEXT 9.47

ei ājñā kaila yadi caitanya-mālākāra

parama ānanda pāila vṛkṣa-parivāra //CC Adi, 9.47//

SYNONYMS

ei—this; ājñā—order; kaila—gave; yadi—when; caitanya—Śrī Caitanya Mahāprabhu; mālā-kāra—as a gardener; parama—the greatest; ānanda—pleasure; pāila—got; vṛkṣa—of the tree; parivāra—descendants.

TRANSLATION

The descendants of the tree [the devotees of Śrī Caitanya Mahāprabhu] were very glad to receive this order directly from the Lord.

PURPORT

It is the desire of Lord Caitanya Mahāprabhu that the benevolent activities of the saṅkīrtana movement, which was inaugurated five hundred years ago in Navadvīpa, be spread all over the world for the benefit of all human beings. Unfortunately, there are many so-called followers of Caitanya Mahāprabhu who are satisfied simply to construct a temple, make a show of the Deities, collect some funds and utilize them for eating and sleeping. There is no question of their preaching the cult of Śrī Caitanya Mahāprabhu all over the world. But even though they are unable to do so, if anyone else does it they become envious. This is the condition of the modern followers of Caitanya Mahāprabhu. The Age of Kali is so strong that it affects even the so-called followers of Lord Caitanya. At least the followers of Caitanya Mahāprabhu must come out of India to preach His cult all over the world, for this is the mission of Lord Caitanya. The followers of Lord Caitanya must execute His will with heart and soul, being more tolerant than the trees and humbler than the straw in the street.

Adi TEXT 9.48

yei yāhān tāhān dāna kare prema-phala

phalāśvāde matta loka ha-ila sakala //CC Adi, 9.48//

SYNONYMS

yei—anyone; yāhān—wherever; tāhān—anywhere; dāna—charity; kare—gives in; prema-phala—the fruit of love of Godhead; phala—fruit; āśvāde—by tasting; matta—intoxicated; loka—people; ha-ila—become; sakala—all.

TRANSLATION

The fruit of love of God is so relishable that wherever a devotee distributes it,

those who taste the fruit, anywhere in the world, immediately become intoxicated.

PURPORT

Here the wonderful fruit of love of Godhead distributed by Lord Caitanya Mahāprabhu is described. We have practical experience that anyone who accepts this fruit and sincerely tastes it immediately becomes mad after it and gives up all his bad habits, being intoxicated by Caitanya Mahāprabhu's gift, the Hare Kṛṣṇa mahā-mantra. The statements of Śrī Caitanya-caritāmṛta are so practical that anyone can test them. As far as we are concerned, we are most confident of the success of the distribution of the great fruit of love of Godhead through the medium of chanting the mahā-mantra-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Adi TEXT 9.49

mahā-mādaka prema-phala peṭa bhari' khāya

mātila sakala loka--hāse, nāce, gāya //CC Adi, 9.49//

SYNONYMS

mahā-mādaka—great intoxicant; prema-phala—this fruit of love of God; peṭa—belly; bhari'-filling; khāya—let them eat; mātila—became mad; sakala loka—all the people in general; hāse—laugh; nāce—dance; gāya—chant.

TRANSLATION

The fruit of love of Godhead distributed by Caitanya Mahāprabhu is such a great intoxicant that anyone who eats it, filling his belly, immediately becomes maddened by it, and automatically he chants, dances, laughs and enjoys.

Adi TEXT 9.50

keha gaḍāgaḍi yāya, keha ta' huṅkāra

dekhi' ānandita hañā hāse mālākāra //CC Adi, 9.50//

SYNONYMS

keha—some of them; gaḍāgaḍi yāya—roll on the floor; keha—some of them; ta'-certainly; huṅkāra—hum very loudly; dekhi'-seeing this; ānandita—

gladdened; hañā—becoming so; hāse—smiles; mālā-kāra—the great gardener.

TRANSLATION

When Śrī Caitanya Mahāprabhu, the great gardener, sees that people are chanting, dancing and laughing and that some of them are rolling on the floor and some are making loud humming sounds, He smiles with great pleasure.

PURPORT

This attitude of Śrī Caitanya Mahāprabhu is very important for persons engaged in the Hare Kṛṣṇa movement of Kṛṣṇa consciousness. In every center of our institution, ISKCON, we have arranged for a love feast every Sunday, and when we actually see people come to our center, chant, dance, take prasāda, become jubilant and purchase books, we know that certainly Śrī Caitanya Mahāprabhu is always present in such transcendental activities, and He is very pleased and satisfied. Therefore the members of ISKCON must increase this movement more and more, according to the principles that we are presently trying to execute. Śrī Caitanya Mahāprabhu, thus being pleased, will smilingly glance upon them, bestowing His favor, and the movement will be successful.

Adi TEXT 9.51

ei mālākāra khāya ei prema-phala

niravadhi matta rahe, vivaśa-vihvala //CC Adi, 9.51//

SYNONYMS

ei—this; mālā-kāra—great gardener; khāya—eats; ei—this; prema-phala—fruit of love of Godhead; niravadhi—always; matta—maddened; rahe—remains; vivaśa—as if helpless; vihvala—as if bewildered.

TRANSLATION

The great gardener, Lord Caitanya, personally eats this fruit, and as a result He constantly remains mad, as if helpless and bewildered.

PURPORT

It is the mission of Śrī Caitanya Mahāprabhu to act Himself and teach the people. He says, āpani ācari' bhakti karila pracāra (Cc. Ādi 4.41). One must first act himself and then teach. This is the function of a real teacher. Unless one is

able to understand the philosophy that he speaks, it will not be effective. Therefore one should not only understand the philosophy of the Caitanya cult but also implement it practically in one's life.

While chanting the Hare Kṛṣṇa mahā-mantra, Śrī Caitanya Mahāprabhu sometimes fainted and remained unconscious for many hours. He prays in His Śikṣāṣṭaka (7):

yugāyitaṁ nimeṣeṇa

cakṣuṣā prāvṛṣāyitaṁ

śūnyāyitaṁ jagat sarvaṁ

govinda-viraheṇa me

"O Govinda! Feeling Your separation, I am considering a moment to be like twelve years or more. Tears are flowing from My eyes like torrents of rain, and I am feeling all vacant in the world in Your absence." This is the perfectional stage of chanting the Hare Kṛṣṇa mantra and eating the fruit of love of Godhead, as exhibited by Śrī Caitanya Mahāprabhu. One should not artificially imitate this stage, but if one is serious and sincerely follows the regulative principles and chants the Hare Kṛṣṇa mantra, the time will come when these symptoms will appear. Tears will fill his eyes, he will be unable to chant distinctly the mahā-mantra, and his heart will throb in ecstasy. Śrī Caitanya Mahāprabhu says that one should not imitate this, but a devotee should long for the day to come when such symptoms of trance will automatically appear in his body.

Adi TEXT 9.52

sarva-loke matta kailā āpana-samāna

preme matta loka vinā nāhi dekhi āna //CC Adi, 9.52//

SYNONYMS

sarva-loke—all people; matta—maddened; kailā—He made; āpana—Himself; samāna—like; preme—in love of God; matta—maddened; loka—people in general; vinā—without; nāhi—do not; dekhi—we see; āna—anything else.

TRANSLATION

With His saṅkīrtana movement the Lord made everyone mad like Himself. We

do not find anyone who was not intoxicated by His saṅkīrtana movement.

Adi TEXT 9.53

ye ye pūrve nindā kaila, bali' mātōyāla

seho phala khāya, nāce, bale--bhāla bhāla //CC Adi, 9.53//

SYNONYMS

ye ye—persons who; pūrve—before; nindā—blasphemy; kaila—made; bali'-saying; mātōyāla—drunkard; seho—such persons; phala—fruit; khāya—takes; nāce—dance; bale—say; bhāla bhāla—very good, very good.

TRANSLATION

Persons who had formerly criticized Lord Caitanya Mahāprabhu, calling Him a drunkard, also ate the fruit and began to dance, saying, "Very good! Very good!"

PURPORT

When Lord Caitanya Mahāprabhu started the saṅkīrtana movement, even He was unnecessarily criticized by Māyāvādīs, atheists and fools. Naturally we are also criticized by such men. They will always remain and will always criticize anything that is actually good for human society. But the preachers of the saṅkīrtana movement should not be deterred by such criticism. Our method should be to convert such fools gradually by asking them to come and take prasāda and chant and dance with us. This should be our policy. Anyone who comes to join us, of course, must be sincere and serious regarding spiritual advancement in life; then such a person, simply by joining us, chanting with us, dancing with us and taking prasāda with us, will gradually also come to say that this movement is very good. But one who joins with an ulterior purpose, to get material benefit or personal gratification, will never be able to grasp the philosophy of this movement.

Adi TEXT 9.54

ei ta' kahiluṅ prema-phala-vitarāṇa

ebe śuna, phala-dātā ye ye śākhā-gaṇa //CC Adi, 9.54//

SYNONYMS

ei—this; ta'-however; kahiluṇ—I have explained; prema-phala—the fruit of love of Godhead; vitarāṇa—distribution; ebe—now; śuna—hear; phala-dātā—the giver of the fruit; ye ye—who and who; śākhā-gaṇa—branches.

TRANSLATION

After describing the Lord's distribution of the fruit of love of Godhead, I now wish to describe the different branches of the tree of Lord Caitanya Mahāprabhu.

Adi TEXT 9.55

śrī-rūpa-raghunātha-pade yāra āśa

caitanya-caritāmṛta kahe kṛṣṇadāsa //CC Adi, 9.55//

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; raghunātha—Śrīla Raghunātha dāsa Gosvāmī; pade—at the lotus feet; yāra—whose; āśa—expectation; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; kṛṣṇa-dāsa—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Ādi-līlā, Ninth Chapter, describing the tree of devotional service.

Chapter 10 The Trunk, Branches and Subbranches of the Caitanya Tree

This chapter describes the branches of the tree named Śrī Caitanya Mahāprabhu.

Adi TEXT 10.1

śrī-caitanya-padāmbhoja-

madhupebhyo namo namaḥ

kathañcid āśrayād yeṣām

śvāpi tad-gandha-bhāg bhavet //CC Adi, 10.1//

SYNONYMS

śrī-caitanya—Lord Śrī Caitanya Mahāprabhu; pada-ambhoja—the lotus feet; madhu—honey; pebhyaḥ—unto those who drink; namaḥ—respectful obeisances; namaḥ—respectful obeisances; kathañcit—a little of it; āśrayāt—taking shelter of; yeṣām—of whom; śvā—dog; api—also; tat-gandha—the aroma of the lotus flower; bhāk—shareholder; bhavet—may become.

TRANSLATION

Let me repeatedly offer my respectful obeisances unto the beelike devotees who always taste the honey of the lotus feet of Lord Caitanya Mahāprabhu. If even a doggish nondevotee somehow takes shelter of such devotees, he enjoys the aroma of the lotus flower.

PURPORT

The example of a dog is very significant in this connection. A dog naturally does not become a devotee at any time, but still it is sometimes found that a dog of a devotee gradually becomes a devotee also. We have actually seen that a dog has no respect even for the tulasī plant. Indeed, a dog is especially inclined to pass urine on the tulasī plant. Therefore the dog is the number one nondevotee. But Śrī Caitanya Mahāprabhu's sañkīrtana movement is so strong that even a doglike nondevotee can gradually become a devotee by the association of a devotee of Lord Caitanya. Śrīla Śivānanda Sena, a great householder devotee of Lord Caitanya Mahāprabhu, attracted a dog on the street while going to Jagannātha Purī. The dog began to follow him and ultimately went to see Caitanya Mahāprabhu and was liberated. Similarly, cats and dogs in the household of Śrīvāsa Ṭhākura were also liberated. Cats and dogs and other animals are not expected to become devotees, but in the association of a pure devotee they are also delivered.

Adi TEXT 10.2

jaya jaya śrī-kṛṣṇa-caitanya-nityānanda

jayādvaitacandra jaya gaura-bhakta-vṛnda //CC Adi, 10.2//

SYNONYMS

jaya jaya—all glories; śrī-kṛṣṇa-caitanya—to Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; nityānanda—Lord Nityānanda; jaya advaita-candra—all glories to Advaita Prabhu; jaya—all glories; gaura-bhakta-vṛnda—to the devotees of Lord Caitanya, headed by Śrīvāsa.

TRANSLATION

All glories to Lord Caitanya Mahāprabhu and Lord Nityānanda! All glories to Advaita Prabhu, and all glories to the devotees of Lord Caitanya, headed by Śrīvāsa!

Adi TEXT 10.3

ei mālīra--ei vṛkṣera akathya kathana

ebe śuna mukhya-śākhāra nāma-vivaraṇa //CC Adi, 10.3//

SYNONYMS

ei mālīra—of this gardener; ei vṛkṣera—of this tree; akathya kathana—inconceivable description; ebe—now; śuna—hear; mukhya—chief; śākhāra—branches; nāma—of the names; vivaraṇa—description.

TRANSLATION

The description of Lord Caitanya as the gardener and the tree is inconceivable. Now hear with attention about the branches of this tree.

Adi TEXT 10.4

caitanya-gosāñira yata pāriṣada-caya

guru-laghu-bhāva tāñra nā haya niścaya //CC Adi, 10.4//

SYNONYMS

caitanya—Lord Caitanya Mahāprabhu; gosāñira—of the supreme spiritual master; yata—all; pāriṣada-caya—groups of associates; guru-laghu-bhāva—conceptions of high and low; tāñra—of them; nā—never; haya—become; niścaya—ascertained.

TRANSLATION

The associates of Śrī Caitanya Mahāprabhu were many, but none of them should be considered lower or higher. This cannot be ascertained.

Adi TEXT 10.5

yata yata mahānta kailā tān-sabāra gaṇana

keha karibāre nāre jyeṣṭha-laghu-krama //CC Adi, 10.5//

SYNONYMS

yata yata—as many as there are; mahānta—great devotees; kailā—made; tān-sabāra—of all of them; gaṇana—counting; keha—all of them; karibāre nāre—can not do; jyeṣṭha—elder; laghu—younger; krama—chronology.

TRANSLATION

All the great personalities in the line of Lord Caitanya enumerated these devotees, but they could not distinguish between the greater and the lesser.

Adi TEXT 10.6

ataeva tān-sabāre kari' namaskāra

nāma-mātra kari, doṣa nā labe āmāra //CC Adi, 10.6//

SYNONYMS

ataeva—therefore; tān-sabāre—to all of them; kari'-doing; namaskāra—offer my obeisances; nāma-mātra—that is also a token; kari—I do; doṣa—fault; nā—do not; labe—take; āmāra—of me.

TRANSLATION

I offer my obeisances unto them as a token of respect. I request them not to consider my offenses.

Adi TEXT 10.7

vande śrī-kṛṣṇa-caitanya-

premāmara-taroḥ priyān

śākhā-rūpān bhakta-gaṇān

kṛṣṇa-prema-phala-pradān //CC Adi, 10.7//

SYNONYMS

vande—I offer my obeisances; śrī-kṛṣṇa-caitanya—to Lord Śrī Caitanya Mahāprabhu; prema-amara-taroḥ—of the eternal tree full of love of Godhead; priyān—those who are devotees; śākhā-rūpān—represented as branches; bhakta-gaṇān—all the devotees; kṛṣṇa-prema—of love of Kṛṣṇa; phala—of the fruit; pradān—the givers.

TRANSLATION

I offer my obeisances to all the dear devotees of Śrī Caitanya Mahāprabhu, the eternal tree of love of Godhead. I offer my respects to all the branches of the tree, the devotees of the Lord who distribute the fruit of love of Kṛṣṇa.

PURPORT

Śrī Kṛṣṇadāsa Kavirāja Gosvāmī sets the example of offering obeisances to all the preacher devotees of Lord Caitanya, without distinction as to higher and lower. Unfortunately, at present there are many foolish so-called devotees of Lord Caitanya who make such distinctions. For example, the title Prabhupāda is offered to a spiritual master, especially to a distinguished spiritual master such as Śrīla Rūpa Gosvāmī Prabhupāda, Śrīla Jīva Gosvāmī Prabhupāda or Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda. When our disciples similarly wanted to address their spiritual master as Prabhupāda, some foolish people became envious. Not considering the propaganda work of the Hare Kṛṣṇa movement, simply because these disciples addressed their spiritual master as Prabhupāda they became so envious that they formed a faction along with other such envious persons just to minimize the value of the Kṛṣṇa consciousness movement. To chastise such fools, Kṛṣṇadāsa Kavirāja Gosvāmī very frankly says, keha karibāre nāre jyeṣṭha-laghu-krama. Anyone who is a bona fide preacher of the cult of Śrī Caitanya Mahāprabhu must be respectful to the real devotees of Lord Caitanya; one should not be envious, considering one preacher to be very great and another to be very lowly. This is a material distinction and has no place on the platform of spiritual activities. Kṛṣṇadāsa Kavirāja Gosvāmī therefore offers equal respect to all the preachers of the cult of Śrī Caitanya Mahāprabhu, who are compared to the branches of the tree. ISKCON is one of these branches, and it should therefore be respected by all sincere devotees of Lord Caitanya Mahāprabhu.

Adi TEXT 10.8

śrīvāsa paṇḍita, āra śrī-rāma paṇḍita

dui bhāi--dui śākhā, jagate vidita //CC Adi, 10.8//

SYNONYMS

śrīvāsa paṇḍita—of the name Śrīvāsa Paṇḍita; āra—and; śrī-rāma paṇḍita—of the name Śrī Rāma Paṇḍita; dui bhāi—two brothers; dui śākhā—two branches; jagate—in the world; vidita—well known.

TRANSLATION

The two brothers Śrīvāsa Paṇḍita and Śrī Rāma Paṇḍita started two branches that are well known in the world.

PURPORT

In the Gaura-gaṇoddeśa-dīpikā, verse 90, Śrīvāsa Paṇḍita (Śrīvāsa Ṭhākura) is described as an incarnation of Nārada Muni, and Śrī Rāma Paṇḍita, his younger brother, is said to be an incarnation of Parvata Muni, a great friend of Nārada's. Śrīvāsa Paṇḍita's wife, Mālinī, is celebrated as an incarnation of the nurse Ambikā, who fed Lord Kṛṣṇa with her breast milk, and as already noted, his niece Nārāyaṇī, the mother of Ṭhākura Vṛndāvana dāsa, the author of Śrī Caitanya-bhāgavata, was the sister of Ambikā in kṛṣṇa-līlā. We also understand from the description of Śrī Caitanya-bhāgavata that after Lord Caitanya Mahāprabhu's acceptance of the sannyāsa order, Śrīvāsa Paṇḍita left Navadvīpa, possibly because of feelings of separation, and domiciled at Kumārahaṭṭa.

Adi TEXT 10.9

śrīpati, śrīnidhi--tānra dui sahodara

cāri bhāira dāsa-dāsī, gr̥ha-parikara //CC Adi, 10.9//

SYNONYMS

śrīpati—of the name Śrīpati; śrīnidhi—of the name Śrīnidhi; tānra—their; dui—two; sahodara—own brothers; cāri—four; bhāira—brothers; dāsa-dāsī—family members, manservants and maidservants; gr̥ha-parikara—all counted in one family.

TRANSLATION

Their two brothers were named Śrīpati and Śrīnidhi. These four brothers and their servants and maidservants are considered one big branch.

Adi TEXT 10.10

dui śākhāra upaśākhāya tāñ-sabāra gaṇana
yāñra gr̥he mahāprabhura sadā sañkīrtana //CC Adi, 10.10//

SYNONYMS

dui śākhāra—of the two branches; upaśākhāya—on the subbranches; tāñ-sabāra—of all of them; gaṇana—counting; yāñra gr̥he—in whose house; mahāprabhura—of Lord Caitanya Mahāprabhu; sadā—always; sañkīrtana—congregational chanting.

TRANSLATION

There is no counting the subbranches of these two branches. Śrī Caitanya Mahāprabhu held congregational chanting daily at the house of Śrīvāsa Paṇḍita.

Adi TEXT 10.11

cāri bhāi sa-vañśe kare caitanyera sevā
gauracandra vinā nāhi jāne devī-devā //CC Adi, 10.11//

SYNONYMS

cāri bhāi—four brothers; sa-vañśe—with all family members; kare—do; caitanyera—of Lord Śrī Caitanya Mahāprabhu; sevā—service; gauracandra—Gaurasundara (Lord Caitanya Mahāprabhu); vinā—except; nāhi jāne—they do not know; devī—goddess; devā—or god.

TRANSLATION

These four brothers and their family members fully engaged in the service of Lord Caitanya. They knew no other god or goddess.

PURPORT

Śrīla Narottama dāsa Ṭhākura has said, anya-devāśraya nāi, tomāre kahinu bhāi,

ei bhakti parama-kāraṇa: if one wants to become a pure, staunch devotee, one should not take shelter of any of the demigods or -goddesses. Foolish Māyāvādīs say that worshiping demigods is as good as worshiping the Supreme Personality of Godhead, but that is not a fact. This philosophy misleads people to atheism. One who has no idea what God actually is thinks that any form he imagines or any rascal he accepts can be God. This acceptance of cheap gods or incarnations of God is actually atheism. It is to be concluded, therefore, that those who worship demigods or self-proclaimed incarnations of God are all atheists. They have lost their knowledge, as confirmed in the Bhagavad-gītā (7.20): *kāmais tais tair hr̥ta-jñānāḥ prapadyante 'nya-devatāḥ*. "Those whose minds are distorted by material desires surrender unto demigods." Unfortunately, those who do not cultivate Kṛṣṇa consciousness and do not properly understand the Vedic knowledge accept any rascal to be an incarnation of God, and they are of the opinion that one can become an incarnation simply by worshiping a demigod. This philosophical hodge-podge exists under the name of the Hindu religion, but the Kṛṣṇa consciousness movement does not approve of it. Indeed, we strongly condemn it. Such worship of demigods and so-called incarnations of God should never be confused with the pure Kṛṣṇa consciousness movement.

Adi TEXT 10.12

'ācāryaratna' nāma dhare baḍa eka śākhā

tānra parikara, tānra śākhā-upaśākhā //CC Adi, 10.12//

SYNONYMS

ācāryaratna—of the name Ācāryaratna; nāma—name; dhare—he accepts; baḍa—big; eka—one; śākhā—branch; tānra—his; parikara—associates; tānra—his; śākhā—branch; upaśākhā—subbranches.

TRANSLATION

Another big branch was Ācāryaratna, and his associates were subbranches.

Adi TEXT 10.13

ācāryaratnera nāma 'śrī-candraśekhara'--

yānra ghare devī-bhāve nācilā īśvara //CC Adi, 10.13//

SYNONYMS

ācāryaratnera—of Ācāryaratna; nāma—name; śrī-candraśekhara—of the name Śrī Candraśekhara; yāñra—of whom; ghare—in the home; devī-bhāve—as the goddess; nācilā—danced; īśvara—Śrī Caitanya Mahāprabhu.

TRANSLATION

Ācāryaratna was also named Śrī Candraśekhara Ācārya. In a drama in his house, Lord Caitanya played the goddess of fortune.

PURPORT

Dramatic performances were also enacted during the presence of Śrī Caitanya Mahāprabhu, but the players who took part in such dramas were all pure devotees; no outsiders were allowed. The members of ISKCON should follow this example. Whenever they stage dramatic performances about the lives of Śrī Caitanya Mahāprabhu or Lord Kṛṣṇa, the players must be pure devotees. Professional players and dramatic actors have no sense of devotional service, and therefore although they can perform very artistically, there is no life in such performances. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura used to refer to such an actor as yātrā-dale nārada, which means "farcical Nārada." Sometimes an actor in a drama plays the part of Nārada Muni, although in his private life he is not at all like Nārada Muni because he is not a devotee. Such actors are not needed in dramatic performances about the lives of Śrī Caitanya Mahāprabhu and Lord Kṛṣṇa.

Śrī Caitanya Mahāprabhu used to perform dramas with Advaita Prabhu, Śrīvāsa Ṭhākura and other devotees in the house of Candraśekhara. The place where Candraśekhara's house was situated is now known as Vrajapattana. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura established a branch of his Śrī Caitanya Maṭha at this place. When Śrī Caitanya Mahāprabhu decided to accept the renounced order of life, Candraśekhara Ācārya was informed of this by Śrī Nityānanda Prabhu, and therefore he was also present when Lord Caitanya accepted sannyāsa from Keśava Bhāratī in Katwa. It is he who first spread the word in Navadvīpa of Lord Caitanya's accepting sannyāsa. Śrī Candraśekhara Ācārya was present during many important incidents in the pastimes of Lord Caitanya Mahāprabhu. He therefore forms the second branch of the tree of Lord Caitanya.

Adi TEXT 10.14

puṇḍarīka vidyānidhi--baḍa-śākhā jāni

yāñra nāma lañā prabhu kāndilā āpani //CC Adi, 10.14//

SYNONYMS

puṇḍarīka vidyānidhi—of the name Puṇḍarīka Vidyānidhi; baḍa-śākhā—another big branch; jāni—I know; yāñra nāma—whose name; lañā—taking; prabhu—the Lord; kāndilā—cried; āpani—Himself.

TRANSLATION

Puṇḍarīka Vidyānidhi, the third big branch, was so dear to Lord Caitanya Mahāprabhu that in his absence Lord Caitanya Himself would sometimes cry.

PURPORT

In the Gaura-gaṇoddeśa-dīpikā Śrīla Puṇḍarīka Vidyānidhi is described as the father of Śrīmatī Rādhārāṇī in kṛṣṇa-līlā. Caitanya Mahāprabhu therefore treated him as His father. Puṇḍarīka Vidyānidhi's father was known as Bāṇeśvara or, according to another opinion, Śuklāmbara Brahmācārī, and his mother's name was Gaṅgādevī. According to one opinion, Bāṇeśvara was a descendent of Śrī Śivarāma Gaṅgopādhyāya. The original home of Puṇḍarīka Vidyānidhi was in East Bengal, in a village near Dacca named Bāghiyā, which belonged to the Vārendra group of brāhmaṇa families. Sometimes these Vārendra brāhmaṇas were at odds with another group known as Rāḍhīya brāhmaṇas, and therefore Puṇḍarīka Vidyānidhi's family was ostracized and at that time was not living as a respectable family. Bhaktisiddhānta Sarasvatī informs us that one of the members of this family is living in Vṛndāvana and is named Sarojānanda Gosvāmī. One special characteristic of this family is that each of its members had only one son or no son at all, and therefore the family was not very expansive. There is a place in the district of Caṭṭagrāma in East Bengal that is known as Hāta-hājāri, and a short distance from this place is a village known as Mekhalā-grāma in which Puṇḍarīka Vidyānidhi's forefathers lived. One can approach Mekhalā-grāma from Caṭṭagrāma either on horseback, by bullock cart or by steamer. The steamer station is known as Annapūrṇāra-ghāṭa. The birthplace of Puṇḍarīka Vidyānidhi is about two miles southwest of Annapūrṇāra-ghāṭa. The temple constructed there by Puṇḍarīka Vidyānidhi is now very old and much in need of repair. Without repair, the temple may soon crumble. There are two inscriptions on the bricks of that temple, but they are so old that one cannot read them. There is another temple, however, about two hundred yards south of this one, and some people say that this is the old temple constructed by Puṇḍarīka Vidyānidhi.

Śrī Caitanya Mahāprabhu called Puṇḍarīka Vidyānidhi "father," and He gave him the title Premanidhi. Puṇḍarīka Vidyānidhi later became the spiritual master of Gadādhara Paṇḍita and an intimate friend of Svarūpa Dāmodara's. Gadādhara Paṇḍita at first misunderstood Puṇḍarīka Vidyānidhi to be an ordinary pounds-and-shillings man, but later, upon being corrected by Śrī Caitanya Mahāprabhu, he became his disciple. Another incident in the life of Puṇḍarīka Vidyānidhi involves his criticizing the priest of the Jagannātha temple, for which Jagannātha Prabhu chastised him personally by slapping his cheeks. This is described in Śrī Caitanya-bhāgavata, Antya-līlā, Chapter Seven. Śrī Bhaktisiddhānta Sarasvatī Ṭhākura informs us that there are still two living descendants of the family of Puṇḍarīka Vidyānidhi, who are named Śrī Harakumāra Smṛitīrtha and Śrī Kṛṣṇakiṅkara Vidyālaṅkāra. For further information one should refer to the dictionary known as Vaiṣṇava-maṅjuṣā.

Adi TEXT 10.15

baḍa śākhā,--gadādhara paṇḍita-gosāñi

tenho lakṣmī-rūpā, tānra sama keha nāi //CC Adi, 10.15//

SYNONYMS

baḍa śākhā—big branch; gadādhara paṇḍita-gosāñi—the descendants or disciplic succession of Gadādhara Paṇḍita; tenho—Gadādhara Paṇḍita; lakṣmī-rūpā—incarnation of the pleasure potency of Lord Kṛṣṇa; tānra—his; sama—equal; keha—anyone; nāi—there is none.

TRANSLATION

Gadādhara Paṇḍita, the fourth branch, is described as an incarnation of the pleasure potency of Śrī Kṛṣṇa. No one, therefore, can equal him.

PURPORT

In the Gaura-gaṇoddeśa-dīpikā, verses 147 through 153, it is stated: "The pleasure potency of Śrī Kṛṣṇa formerly known as Vṛndāvanēśvarī is now personified in the form of Śrī Gadādhara Paṇḍita in the pastimes of Lord Caitanya Mahāprabhu." Śrī Svarūpa Dāmodara Gosvāmī has pointed out that in the shape of Lakṣmī, the pleasure potency of Kṛṣṇa, she was formerly very dear to the Lord as Śyāmasundara-vallabhā. The same Śyāmasundara-vallabhā is now present as Gadādhara Paṇḍita. Formerly, as Lalitā-sakhī, she was always devoted to Śrīmatī Rādhārāṇī. In the Twelfth Chapter of this part of the Caitanya-

caritāmṛta there is a description of the descendants or disciplic succession of Gadādhara Paṇḍita.

Adi TEXT 10.16

tānra śiṣya-upaśiṣya,--tānra upaśākhā

eimata saba śākhā-upaśākhāra lekhā //CC Adi, 10.16//

SYNONYMS

tānra—his; śiṣya—disciples; upaśiṣya—granddisciples and admirers; tānra—his; upaśākhā—subbranches; eimata—in this way; saba—all; śākhā—branches; upaśākhāra—subbranches; lekhā—to describe by writing.

TRANSLATION

His disciples and granddisciples are his subbranches. To describe them all would be difficult.

Adi TEXT 10.17

vakreśvara paṇḍita--prabhura baḍa priya bhṛtya

eka-bhāve cabbīśa prahara yānra nṛtya //CC Adi, 10.17//

SYNONYMS

vakreśvara paṇḍita—of the name Vakreśvara Paṇḍita; prabhura—of the Lord; baḍa—very; priya—dear; bhṛtya—servant; eka-bhāve—continuously in the same ecstasy; cabbīśa—twenty-four; prahara—a duration of time comprising three hours; yānra—whose; nṛtya—dancing.

TRANSLATION

Vakreśvara Paṇḍita, the fifth branch of the tree, was a very dear servant of Lord Caitanya's. He could dance with constant ecstasy for seventy-two hours.

PURPORT

In the Gaura-gaṇoddeśa-dīpikā, verse 71, it is stated that Vakreśvara Paṇḍita was an incarnation of Aniruddha, one of the quadruple expansions of Viṣṇu (Vāsudeva, Saṅkarṣaṇa, Aniruddha and Pradyumna). He could dance wonderfully for seventy-two continuous hours. When Lord Caitanya

Mahāprabhu played in dramatic performances in the house of Śrīvāsa Paṇḍita, Vakreśvara Paṇḍita was one of the chief dancers, and he danced continuously for that length of time. Śrī Govinda dāsa, an Oriyā devotee of Lord Caitanya Mahāprabhu, has described the life of Vakreśvara Paṇḍita in his book Gaura-kṛṣṇodaya. There are many disciples of Vakreśvara Paṇḍita in Orissa, and they are known as Gauḍīya Vaiṣṇavas although they are Oriyās. Among these disciples are Śrī Gopālaguru and his disciple Śrī Dhyānacandra Gosvāmī.

Adi TEXT 10.18

āpane mahāprabhu gāya yāñra nṛtya-kāle

prabhura caraṇa dhari' vakreśvara bale //CC Adi, 10.18//

SYNONYMS

āpane—personally; mahāprabhu—Śrī Caitanya Mahāprabhu; gāya—sang; yāñra—whose; nṛtya-kāle—at the time of dancing; prabhura—of the Lord; caraṇa—lotus feet; dhari'-embracing; vakreśvara—Vakreśvara Paṇḍita; bale—said.

TRANSLATION

Śrī Caitanya Mahāprabhu personally sang while Vakreśvara Paṇḍita danced, and thus Vakreśvara Paṇḍita fell at the lotus feet of the Lord and spoke as follows.

Adi TEXT 10.19

"daśa-sahasra gandharva more deha' candramukha

tārā gāya, muñi nācoṇ--tabe mora sukha" //CC Adi, 10.19//

SYNONYMS

daśa-sahasra—ten thousand; gandharva—residents of Gandharvaloka; more—unto me; deha'-please deliver; candra-mukha—O moon-faced one; tārā gāya—let them sing; muñi nācoṇ—let me dance; tabe—then; mora—my; sukha—happiness.

TRANSLATION

"O Candramukha! Please give me ten thousand Gandharvas. Let them sing as I dance, and then I will be greatly happy."

PURPORT

The Gandharvas, who are residents of Gandharvaloka, are celebrated as celestial singers. Whenever singing is needed in the celestial planets, the Gandharvas are invited to sing. The Gandharvas can sing continuously for days, and therefore Vakreśvara Paṇḍita wanted to dance as they sang.

Adi TEXT 10.20

prabhu bale--tumi mora pakṣa eka śākhā

ākāśe uḍitāma yadi pāṇ āra pākhā //CC Adi, 10.20//

SYNONYMS

prabhu bale—Lord Śrī Caitanya Mahāprabhu replied; tumi—you; mora—My; pakṣa—wing; eka—one; śākhā—one-sided; ākāśe—in the sky; uḍitāma—I could fly; yadi—if; pāṇ—I could get; āra—another; pākhā—wing.

TRANSLATION

Lord Caitanya replied, "I have only one wing like you, but if I had another, certainly I would fly in the sky!"

Adi TEXT 10.21

paṇḍita jagadānanda prabhura prāṇa-rūpa

loke khyāta yeṇho satyabhāmāra svarūpa //CC Adi, 10.21//

SYNONYMS

paṇḍita jagadānanda—of the name Paṇḍita Jagadānanda; prabhura—of the Lord; prāṇa-rūpa—life and soul; loke—in the world; khyāta—celebrated; yeṇho—who; satyabhāmāra—of Satyabhāmā; svarūpa—personification.

TRANSLATION

Paṇḍita Jagadānanda, the sixth branch of the Caitanya tree, was celebrated as the life and soul of the Lord. He is known to have been an incarnation of Satyabhāmā [one of the chief queens of Lord Kṛṣṇa].

PURPORT

There are many dealings of Jagadānanda Paṇḍita with Lord Śrī Caitanya Mahāprabhu. Most importantly, he was the Lord's constant companion and

especially took part in all the pastimes of the Lord in the houses of Śrīvāsa Paṇḍita and Candraśekhara Ācārya.

Adi TEXT 10.22

prītye karite cāhe prabhura lālana-pālana

vairāgya-loka-bhaye prabhu nā māne kakhana //CC Adi, 10.22//

SYNONYMS

prītye—in intimacy or affection; karite—to do; cāhe—wanted; prabhura—the Lord's; lālana-pālana—maintenance; vairāgya—renouncement; loka-bhaye—fearing the public; prabhu—the Lord; nā—did not; māne—accept; kakhana—any time.

TRANSLATION

Jagadānanda Paṇḍita [as an incarnation of Satyabhāmā] always wanted to see to the comfort of Lord Caitanya, but since the Lord was a sannyāsī He did not accept the luxuries that Jagadānanda Paṇḍita offered.

Adi TEXT 10.23

dui-jane khaṭmaṭi lāgāya kondala

tānra prītyera kathā āge kahiba sakala //CC Adi, 10.23//

SYNONYMS

dui-jane—two persons; khaṭmaṭi—fighting over trifles; lāgāya—continued; kondala—quarrel; tānra—his; prītyera—affection; kathā—narration; āge—ahead; kahiba—I shall speak; sakala—all.

TRANSLATION

They sometimes appeared to fight over trifles, but these quarrels were based on their affection, of which I shall speak later.

Adi TEXT 10.24

rāghava-pañḍita--prabhura ādya-anucara

tānra eka śākhā mukhya--makaradhvaja kara //CC Adi, 10.24//

SYNONYMS

rāghava paṇḍita—of the name Rāghava Paṇḍita; prabhura—of the Lord; ādya—original; anucara—follower; tānra—his; eka—one; śākhā—branch; mukhya—chief; makaradhvaja—of the name Makaradhvaja; kara—surname.

TRANSLATION

Rāghava Paṇḍita, Lord Śrī Caitanya Mahāprabhu's original follower, is understood to have been the seventh branch. From him proceeded another subbranch, headed by Makaradhvaja Kara.

PURPORT

Kara was the surname of Makaradhvaja. At present this surname is generally found in the Kāyastha community. The Gaura-gaṇoddeśa-dīpikā, verse 166, states:

dhaniṣṭhā bhakṣya-sāmagrīm

kṛṣṇāyādād vraje 'mitām

saiva sāmpratam gaurāṅga-

priyo rāghava-paṇḍitaḥ

Rāghava Paṇḍita was formerly a confidential gopī in Vraja during the time of Lord Kṛṣṇa's pastimes, and his former name was Dhaniṣṭhā. This gopī, Dhaniṣṭhā, always engaged in preparing foods for Kṛṣṇa.

Adi TEXT 10.25

tānhāra bhaginī damayantī prabhura priya dāsī

prabhura bhoga-sāmagrī ye kare vāra-māsi //CC Adi, 10.25//

SYNONYMS

tānhāra—his; bhaginī—sister; damayantī—of the name Damayantī; prabhura—of the Lord; priya—dear; dāsī—maidservant; prabhura—of the Lord; bhoga-sāmagrī—cooking materials; ye—who; kare—does; vāra-māsi—throughout the whole year.

TRANSLATION

Rāghava Paṇḍita's sister Damayantī was the dear maidservant of the Lord. She always collected various ingredients with which to cook for Lord Caitanya.

PURPORT

In the Gaura-gaṇoddeśa-dīpikā, verse 167, it is mentioned, guṇamālā vraje yāsīd damayantī tu tat-svasā: The gopī named Guṇamālā appeared as Rāghava Paṇḍita's sister Damayantī. On the East Bengal railway line beginning from the Sealdah station in Calcutta, there is a station named Sodapura, which is not very far from Calcutta. Within one mile of this station, toward the western side of the Ganges, is a village known as Pāṇihāṭī, in which the residential quarters of Rāghava Paṇḍita still exist. On Rāghava Paṇḍita's tomb is a creeper on a concrete platform. There is also a Madana-mohana Deity in a broken-down temple nearby. This temple is managed by a local Zamindar of the name Śrī Śivacandra Rāya Caudhurī. Makaradhvaja Kara was also an inhabitant of Pāṇihāṭī.

Adi TEXT 10.26

se saba sāmagrī yata jhālite bhariyā

rāghava la-iyā yā'na gupata kariyā //CC Adi, 10.26//

SYNONYMS

se saba—all those; sāmagrī—ingredients; yata—all of them; jhālite bhariyā—packing in bags; rāghava—Rāghava Paṇḍita; la-iyā—carried; yā'na—goes; gupata kariyā—very confidentially.

TRANSLATION

The foods Damayantī cooked for Lord Caitanya when He was at Purī were carried in bags by her brother Rāghava without the knowledge of others.

Adi TEXT 10.27

vāra-māsa tāhā prabhu kareṇa aṅgikāra

'rāghavera jhāli' bali' prasiddhi yāhāra //CC Adi, 10.27//

SYNONYMS

vāra-māsa—the whole year; tāhā—all those foods; prabhu—Lord Śrī Caitanya

Mahāprabhu; kareṇa—did; aṅgīkāra—accept; rāghavera jhāli—the bags of Rāghava Paṇḍita; bali'-so called; prasiddhi—celebrated; yāhāra—of which.

TRANSLATION

The Lord accepted these foods throughout the entire year. Those bags are still celebrated as rāghavera jhāli ["the bags of Rāghava Paṇḍita"].

Adi TEXT 10.28

se-saba sāmagrī āge kariba vistāra

yāhāra śravaṇe bhaktera vahe aśrudhāra //CC Adi, 10.28//

SYNONYMS

se-saba—all these things; sāmagrī—ingredients of the foods; āge—further on; kariba—I shall describe; vistāra—vividly; yāhāra—of which; śravaṇe—by the hearing; bhaktera—of a devotee; vahe—flowing; aśru-dhāra—tears.

TRANSLATION

I shall describe the contents of the bags of Rāghava Paṇḍita later in this book. Hearing this narration, devotees generally cry, and tears glide down from their eyes.

PURPORT

A vivid description of these rāghavera jhāli is to be found in Chapter Ten of the Antya-līlā portion of Śrī Caitanya-caritāmṛta.

Adi TEXT 10.29

prabhura atyanta priya--paṇḍita gaṅgādāsa

yānhāra smaraṇe haya sarva-bandha-nāśa //CC Adi, 10.29//

SYNONYMS

prabhura—of the Lord; atyanta—very much; priya—dear; paṇḍita gaṅgādāsa—of the name Paṇḍita Gaṅgādāsa; yānhāra—who; smaraṇe—by remembering; haya—it becomes; sarva-bandha-nāśa—freedom from all kinds of bondage.

TRANSLATION

Paṇḍita Gaṅgādāsa was the eighth dear branch of the tree of Śrī Caitanya Mahāprabhu. One who remembers his activities attains freedom from all bondage.

Adi TEXT 10.30

caitanya-pārṣada--śrī-ācārya purandara

pitā kari' yāñre bale gaurāṅga-sundara //CC Adi, 10.30//

SYNONYMS

caitanya-pārṣada—associate of Lord Caitanya; śrī-ācārya purandara—of the name Śrī Ācārya Purandara; pitā—father; kari'-taking him; yāñre—whom; bale—says; gaurāṅga-sundara—Lord Caitanya Mahāprabhu.

TRANSLATION

Śrī Ācārya Purandara, the ninth branch, was a constant associate of Lord Caitanya. The Lord accepted him as His father.

PURPORT

It is described in the Caitanya-bhāgavata that whenever Lord Caitanya Mahāprabhu visited the house of Rāghava Paṇḍita, He also visited Purandara Ācārya immediately upon receiving an invitation. Purandara Ācārya is to be considered most fortunate because the Lord used to greet him by addressing him as His father and embracing him in great love.

Adi TEXT 10.31

dāmodara-paṇḍita śākhā premete pracaṇḍa

prabhura upare yeñho kaila vākya-daṇḍa //CC Adi, 10.31//

SYNONYMS

dāmodara-paṇḍita—of the name Dāmodara Paṇḍita; śākhā—another branch (the tenth branch); premete—in affection; pracaṇḍa—very much advanced; prabhura—the Lord; upare—upon; yeñho—he who; kaila—did; vākya-daṇḍa—chastisement by speaking.

TRANSLATION

Dāmodara Paṇḍita, the tenth branch of the Caitanya tree, was so elevated in love of Lord Caitanya that he once unhesitatingly chastised the Lord with strong words.

Adi TEXT 10.32

daṇḍa-kathā kahiba āge vistāra kariyā

daṇḍe tuṣṭa prabhu tānre pāṭhāilā nadīyā //CC Adi, 10.32//

SYNONYMS

daṇḍa-kathā—the narration of such chastisement; kahiba—I shall speak; āge—ahead; vistāra—detailed description; kariyā—making; daṇḍe—in the matter of chastisement; tuṣṭa prabhu—the Lord is very much satisfied; tānre—him; pāṭhāilā—sent back; nadīyā—Nadia (a district in Bengal).

TRANSLATION

Later in the Caitanya-caritāmṛta I shall describe this incident of chastisement in detail. The Lord, being very much satisfied by this chastisement, sent Dāmodara Paṇḍita to Navadvīpa.

PURPORT

Dāmodara Paṇḍita, who was formerly known as Śaibyā in Vraja-dhāma, used to carry messages from Lord Caitanya to Śacīmātā, and during the Ratha-yātrā festival he carried messages from Śacīmātā to Lord Caitanya Mahāprabhu.

Adi TEXT 10.33

tānhāra anuja śākhā--śaṅkara-paṇḍita

'prabhu-pādhāna' yānra nāma vidita //CC Adi, 10.33//

SYNONYMS

tānhāra—his (Dāmodara Paṇḍita's); anuja—younger brother; śākhā—the eleventh branch; śaṅkara-paṇḍita—of the name Śaṅkara Paṇḍita; prabhu—the Lord's; pāda-upadhāna—shoes; yānra—whose; nāma—name; vidita—celebrated.

TRANSLATION

The eleventh branch, the younger brother of Dāmodara Paṇḍita, was known as Śaṅkara Paṇḍita. He was celebrated as the shoes of the Lord.

Adi TEXT 10.34

sadāśiva-pañḍita yāñra prabhu-pade āśa

prathamei nityānandera yāñra ghare vāsa //CC Adi, 10.34//

SYNONYMS

sadāśiva-pañḍita—of the name Sadāśiva Paṇḍita; yāñra—whose; prabhu-pade—unto the lotus feet of the Lord; āśa—constant desire; prathamei—in the beginning; nityānandera—of Lord Nityānanda; yāñra—of whom; ghare—in the home; vāsa—residence.

TRANSLATION

Sadāśiva Paṇḍita, the twelfth branch, was always anxious to serve the lotus feet of the Lord. It was his good fortune that when Lord Nityānanda came to Navadvīpa He resided at his house.

PURPORT

It is mentioned in the Caitanya-bhāgavata, Antya-līlā, Chapter Nine, that Sadāśiva Paṇḍita was a pure devotee and that Nityānanda Prabhu resided at his house.

Adi TEXT 10.35

śrī-nṛsiṃha-upāsaka--pradyumna brahmacārī

prabhu tāñra nāma kailā 'nṛsiṃhānanda' kari' //CC Adi, 10.35//

SYNONYMS

śrī-nṛsiṃha-upāsaka—the worshiper of Lord Nṛsiṃhadeva; pradyumna brahmacārī—of the name Pradyumna Brahmacārī; prabhu—the Lord; tāñra—his; nāma—name; kailā—turned into; nṛsiṃhānanda—of the name Nṛsiṃhānanda; kari'-by such a name.

TRANSLATION

The thirteenth branch was Pradyumna Brahmacārī. Since he was a worshiper of

Lord Nṛsimhadeva, Śrī Caitanya Mahāprabhu changed his name to Nṛsimhānanda Brahmācārī.

PURPORT

Pradyumna Brahmācārī is described in the Antya-līlā, Second Chapter, of Śrī Caitanya-caritāmṛta. He was a great devotee of Lord Caitanya's who changed his name to Nṛsimhānanda. While coming from the house of Rāghava Paṇḍita at Pāṇihāṭī to the house of Śivānanda, Lord Caitanya Mahāprabhu appeared in the heart of Nṛsimhānanda Brahmācārī. To acknowledge this, Nṛsimhānanda Brahmācārī used to accept as eatables the food of three Deities, namely, Jagannātha, Nṛsimhadeva and Lord Caitanya Mahāprabhu. This is stated in the Caitanya-caritāmṛta, Antya-līlā, Second Chapter, verses 48 through 78. Upon receiving information that Lord Caitanya Mahāprabhu was proceeding toward Vṛndāvana from Kuliyā, Nṛsimhānanda absorbed himself in meditation and by his mental activities began constructing a very nice road from Kuliyā to Vṛndāvana. All of a sudden, however, he broke his meditation and told the other devotees that this time Lord Caitanya Mahāprabhu would not go to Vṛndāvana but only as far as the place known as Kānāi Nāṭaśālā. This is described in the Madhya-līlā, Chapter One, verses 155 through 162. The Gaura-gaṇoddeśa-dīpikā, verse 74, says, āveśaś ca tathājñeyo miśre pradyumna-samjñake: Śrī Caitanya Mahāprabhu changed the name of Pradyumna Miśra, or Pradyumna Brahmācārī, to Nṛsimhānanda Brahmācārī, for in his heart Lord Nṛsimhadeva was manifest. It is said that Lord Nṛsimhadeva used to talk with him directly.

Adi TEXT 10.36

nārāyaṇa-paṇḍita eka baḍa-i udāra

caitanya-caraṇa vinu nāhi jāne āra //CC Adi, 10.36//

SYNONYMS

nārāyaṇa-paṇḍita—of the name Nārāyaṇa Paṇḍita; eka—one; baḍai—very; udāra—liberal; caitanya-caraṇa—the lotus feet of Lord Caitanya; vinu—except; nāhi—not; jāne—know; āra—anything else.

TRANSLATION

Nārāyaṇa Paṇḍita, the fourteenth branch, a great and liberal devotee, did not know any shelter but Lord Caitanya's lotus feet.

PURPORT

Nārāyaṇa Paṇḍita was one of the associates of Śrīvāsa Ṭhākura. It is mentioned in the Caitanya-bhāgavata, Ninth Chapter, verse 93, that he went to see Śrī Caitanya Mahāprabhu at Jagannātha Purī with Ṭhākura's brother Śrī Rāma Paṇḍita.

Adi TEXT 10.37

śrīmān-paṇḍita śākhā--prabhura nija bhr̥tya

deuṭi dharena, yabe prabhu karena nṛtya //CC Adi, 10.37//

SYNONYMS

śrīmān-paṇḍita—of the name Śrīmān Paṇḍita; śākhā—branch; prabhura—of the Lord; nija—own; bhr̥tya—servant; deuṭi—torch light; dharena—carries; yabe—while; prabhu—Lord Caitanya; karena—does; nṛtya—dance.

TRANSLATION

The fifteenth branch was Śrīmān Paṇḍita, who was a constant servitor of Lord Caitanya Mahāprabhu. He used to carry a torch while the Lord danced.

PURPORT

Śrīmān Paṇḍita was among the companions of Lord Caitanya Mahāprabhu when the Lord performed saṅkīrtana. When Lord Caitanya dressed Himself in the form of the goddess Lakṣmī and danced in the streets of Navadvīpa, Śrīmān Paṇḍita carried a torch to light the way.

Adi TEXT 10.38

śuklāmbara-brahmacārī baḍa bhāgyavān

yāñra anna māgi' kāḍi' khāilā bhagavān //CC Adi, 10.38//

SYNONYMS

śuklāmbara-brahmacārī—of the name Śuklāmbara Brahmacārī; baḍa—very; bhāgyavān—fortunate; yāñra—whose; anna—food; māgi'-begging; kāḍi'-snatching; khāilā—ate; bhagavān—the Supreme Personality of Godhead.

TRANSLATION

The sixteenth branch, Śuklāmbara Brahmācārī, was very fortunate because Lord Caitanya Mahāprabhu jokingly or seriously begged food from him or sometimes snatched it from him forcibly and ate it.

PURPORT

It is stated that Sūklāmbara Brahmācārī, an inhabitant of Navadvīpa, was Lord Caitanya Mahāprabhu's first companion in the saṅkīrtana movement. When Lord Caitanya returned from Gayā after initiation, He stayed with Śuklāmbara Brahmācārī because He wanted to hear from this devotee about the pastimes of Lord Kṛṣṇa. Śuklāmbara Brahmācārī collected alms of rice from the inhabitants of Navadvīpa, and Śrī Caitanya Mahāprabhu took pleasure in eating the rice that he cooked. It is said that Śuklāmbara Brahmācārī was one of the wives of the yajñic brāhmaṇas during the time of Lord Kṛṣṇa's pastimes in Vṛndāvana. Lord Kṛṣṇa begged food from the wives of the yajñic brāhmaṇas, and Lord Caitanya Mahāprabhu performed a similar pastime by begging rice from Śuklāmbara Brahmācārī.

Adi TEXT 10.39

nandana-ācārya-śākhā jagate vidita

lukāiyā dui prabhura yānra ghare sthita //CC Adi, 10.39//

SYNONYMS

nandana-ācārya—of the name Nandana Ācārya; śākhā—the seventeenth branch; jagate—in the world; vidita—celebrated; lukāiyā—hiding; dui—two; prabhura—of the Lords; yānra—of whom; ghare—in the house; sthita—situated.

TRANSLATION

Nandana Ācārya, the seventeenth branch of the Caitanya tree, is celebrated within the world because the two Prabhus [Lord Caitanya and Nityānanda] sometimes hid in his house.

PURPORT

Nandana Ācārya was another companion of Lord Caitanya Mahāprabhu during His kīrtana pastimes in Navadvīpa. Śrīla Nityānanda Prabhu, as Avadhūta, traveled on many pilgrimages, and when He first came to Śrī Navadvīpa-dhāma He remained hidden in the house of Nandana Ācārya. It is there that He first met

all the devotees of Lord Caitanya Mahāprabhu. When Caitanya Mahāprabhu exhibited His mahā-prakāśa, He asked Rāmāi Paṇḍita to call Advaita Prabhu, who was hiding in the home of Nandana Ācārya, for Śrī Caitanya Mahāprabhu could understand that He was hiding. Similarly, Lord Caitanya also sometimes hid in the home of Nandana Ācārya. In this connection one may refer to Śrī Caitanya-bhāgavata, Madhya-līlā Chapters Six and Seventeen.

Adi TEXT 10.40

śrī-mukunda-datta śākhā--prabhura samādhyāyī

yānhāra kīrtane nāce caitanya-gosāñi //CC Adi, 10.40//

SYNONYMS

śrī-mukunda-datta—of the name Śrī Mukunda Datta; śākhā—another branch; prabhura—of Lord Śrī Caitanya Mahāprabhu; samādhyāyī—class friend; yānhāra—whose; kīrtane—in saṅkīrtana; nāce—dances; caitanya-gosāñi—Śrī Caitanya Mahāprabhu.

TRANSLATION

Mukunda Datta, a class friend of Lord Caitanya's, was another branch of the Caitanya tree. Lord Caitanya danced while he sang.

PURPORT

Śrī Mukunda Datta was born in the Caṭṭagrāma district, in the village of Chanharā, which is under the jurisdiction of the police station named Paṭiyā. This village is situated ten krośas, or about twenty miles, from the home of Puṇḍarīka Vidyānidhi. In the Gaura-gaṇoddeśa-dīpikā (140) it is said:

vraje sthitau gāyakau yau

madhukaṇṭha-madhuvratau

mukunda-vāsudevau tau

dattau gaurāṅga-gāyakau

"In Vraja there were two very nice singers named Madhukaṇṭha and Madhuvrata. They appeared in caitanya-līlā as Mukunda and Vāsudeva Datta, who were singers in the society of Lord Caitanya Mahāprabhu." When Lord

Caitanya was a student, Mukunda Datta was His class friend, and they frequently engaged in logical arguments. Sometimes Lord Caitanya Mahāprabhu would fight with Mukunda Datta, using tricks of logic. This is described in the Caitanya-bhāgavata, Ādi-līlā, Chapters Eleven and Twelve. When Lord Caitanya Mahāprabhu returned from Gayā, Mukunda Datta gave Him pleasure by reciting verses from Śrīmad-Bhāgavatam about kṛṣṇa-līlā. It was by his endeavor that Gadādhara Paṇḍita Gosvāmī became a disciple of Puṇḍarīka Vidyānidhi, as stated in Śrī Caitanya-bhāgavata, Madhya-līlā, Chapter Seven. When Mukunda Datta sang in the courtyard of Śrīvāsa Prabhu, Mahāprabhu danced with His singing, and when Lord Caitanya for twenty-one hours exhibited an ecstatic manifestation known as sāta-prahariyā, Mukunda Datta inaugurated the function by singing.

Sometimes Lord Caitanya Mahāprabhu chastised Mukunda Datta by calling him khaḍajāṭhiyā beṭā because he attended many functions held by different classes of nondevotees. This is stated in the Caitanya-bhāgavata, Madhya-līlā, Chapter Ten. When Lord Caitanya Mahāprabhu dressed Himself as the goddess of fortune to dance in the house of Candrasekhara, Mukunda Datta began the first song.

Before disclosing His desire to take the renounced order of life, Lord Caitanya first went to the house of Mukunda Datta, but at that time Mukunda Datta requested Lord Caitanya Mahāprabhu to continue His saṅkīrtana movement for a few days more before taking sannyāsa. This is stated in Caitanya-bhāgavata, Madhya-līlā Chapter Twenty-six. The information of Lord Caitanya's accepting the renounced order was made known to Gadādhara Paṇḍita, Candrasekhara Ācārya and Mukunda Datta by Nityānanda Prabhu, and therefore all of them went to Katwa and arranged for kīrtana and all the paraphernalia for Lord Caitanya's acceptance of sannyāsa. After the Lord took sannyāsa, they all followed Him, especially Śrī Nityānanda Prabhu, Gadādhara Prabhu and Govinda, who followed Him all the way to Puruṣottama-kṣetra. In this connection one may refer to Śrī Caitanya-bhāgavata, Antya-līlā, Chapter Two. In the place known as Jaleśvara, Nityānanda Prabhu broke the sannyāsa rod of Caitanya Mahāprabhu. Mukunda Datta was also present at that time. He went every year from Bengal to see Lord Caitanya at Jagannātha Purī.

Adi TEXT 10.41

vāsudeva datta--prabhura bhṛtya mahāśaya

sahasra-mukhe yāñra guṇa kahile nā haya //CC Adi, 10.41//

SYNONYMS

vāsudeva datta—of the name Vāsudeva Datta; prabhura—of Lord Śrī Caitanya Mahāprabhu; bhṛtya—servant; mahāśaya—great personality; sahasra-mukhe—with thousands of mouths; yāñra—whose; guṇa—qualities; kahile—describing; nā—never; haya—becomes fulfilled.

TRANSLATION

Vāsudeva Datta, the nineteenth branch of the Śrī Caitanya tree, was a great personality and a most confidential devotee of the Lord. One could not describe his qualities even with thousands of mouths.

PURPORT

Vāsudeva Datta, the brother of Mukunda Datta, was also a resident of Caṭṭagrāma. In the Caitanya-bhāgavata it is said, yāñra sthāne kṛṣṇa haya āpane vikraya: Vāsudeva Datta was such a powerful devotee that Kṛṣṇa was purchased by him. Vāsudeva Datta stayed at Śrīvāsa Paṇḍita's house, and in the Caitanya-bhāgavata it is described that Lord Caitanya Mahāprabhu was so pleased with Vāsudeva Datta and so affectionate toward him that He used to say, "I am only Vāsudeva Datta's man. My body is only meant to please Vāsudeva Datta, and he can sell Me anywhere." Thrice He vowed that this was a fact and that no one should disbelieve these statements. "All My dear devotees," He said, "I tell you the truth. My body is especially meant for Vāsudeva Datta." Vāsudeva Datta initiated Śrī Yadunandana Ācārya, the spiritual master of Raghunātha dāsa, who later became Raghunātha dāsa Gosvāmī. This will be found in the Caitanya-caritāmṛta, Antya-līla, Sixth Chapter, verse 161. Vāsudeva Datta spent money very liberally; therefore Lord Caitanya Mahāprabhu asked Śivānanda Sena to become his sarakhela, or secretary, in order to control his extravagant expenses. Vāsudeva Datta was so kind to the living entities that he wanted to take all their sinful reactions so that they might be delivered by Śrī Caitanya Mahāprabhu. This is described in the Fifteenth Chapter of the Caitanya-caritāmṛta's Madhya-līla, verses 159 through 180.

There is a railway station named Pūrvasthalī near the Navadvīpa railway station, and about one mile away, in a village known as Māmagāchi, which is the birthplace of Vṛndāvana dāsa Ṭhākura, there is presently a temple of Madana-gopāla that was established by Vāsudeva Datta. The Gauḍīya Maṭha devotees

have now taken charge of this temple, and the sevā-pūjā is going on very nicely. Every year all the pilgrims on the navadvīpa-parikrama visit Māmagāchi. Since Śrī Bhaktisiddhānta Sarasvatī Ṭhākura inaugurated the navadvīpa-parikrama function, the temple has been very well managed.

Adi TEXT 10.42

jagate yateka jīva, tāra pāpa lañā

naraka bhuñjite cāhe jīva chāḍāiyā //CC Adi, 10.42//

SYNONYMS

jagate—in the world; yateka—all; jīva—living entities; tāra—their; pāpa—sinful activities; lañā—taking; naraka—hell; bhuñjite—to suffer; cāhe—wanted; jīva—the living entities; chāḍāiyā—liberating them.

TRANSLATION

Śrīla Vāsudeva Datta Ṭhākura wanted to suffer for the sinful activities of all the people of the world so that Lord Caitanya Mahāprabhu might deliver them.

Adi TEXT 10.43

haridāsa-ṭhākura śākhāra adbhuta carita

tina lakṣa nāma teṇho layena apatita //CC Adi, 10.43//

SYNONYMS

haridāsa-ṭhākura—of the name Haridāsa Ṭhākura; śākhāra—of the branch; adbhuta—wonderful; carita—characteristics; tina—three; lakṣa—hundred thousand; nāma—names; teṇho—he; layena—chanted; apatita—without fail.

TRANSLATION

The twentieth branch of the Caitanya tree was Haridāsa Ṭhākura. His character was wonderful. He used to chant the holy name of Kṛṣṇa 300,000 times a day without fail.

PURPORT

Certainly the chanting of 300,000 holy names of the Lord is wonderful. No ordinary person can chant so many names, nor should one artificially imitate

Haridāsa Ṭhākura's behavior. It is essential, however, that everyone fulfill a specific vow to chant the Hare Kṛṣṇa mantra. Therefore we have prescribed in our Society that all our students must chant at least sixteen rounds daily. Such chanting must be offenseless in order to be of high quality. Mechanical chanting is not as powerful as chanting of the holy name without offenses. It is stated in the Caitanya-bhāgavata, Ādi-līlā, Chapter Two, that Haridāsa Ṭhākura was born in a village known as Buḍhana but after some time came to live on the bank of the Ganges at Phuliyā near Śāntipura. From the description of his chastisement by a Muslim magistrate, which is found in the Sixteenth Chapter of the Ādi-līlā of Caitanya-bhāgavata, we can understand how humble and meek Haridāsa Ṭhākura was and how he achieved the causeless mercy of the Lord. In the dramas performed by Lord Caitanya Mahāprabhu, Haridāsa Ṭhākura played the part of a police chief. While chanting the Hare Kṛṣṇa mahā-mantra in Benāpola, he was personally tested by Māyādevī herself. Haridāsa Ṭhākura's passing away is described in the Antya-līlā of Caitanya-caritāmṛta, Eleventh Chapter. It is not definitely certain whether Śrī Haridāsa Ṭhākura appeared in the village named Buḍhana that is in the district of Khulnā. Formerly this village was within a district of twenty-four pargaṇas within the Sātakṣīrā division.

Adi TEXT 10.44

tānhāra ananta guṇa--kahi diṇmātra

ācārya gosāñi yāñre bhuñjāya śrāddha-pātra //CC Adi, 10.44//

SYNONYMS

tānhāra—Haridāsa Ṭhākura's; ananta—unlimited; guṇa—qualities; kahi—I speak; diṇ-mātra—only a small part; ācārya gosāñi—Śrī Advaita Ācārya Prabhu; yāñre—to whom; bhuñjāya—offered to eat; śrāddha-pātra—prasāda offered to Lord Viṣṇu.

TRANSLATION

There was no end to the transcendental qualities of Haridāsa Ṭhākura. Here I mention but a fraction of his qualities. He was so exalted that Advaita Gosvāmī, when performing the śrāddha ceremony of his father, offered him the first plate.

Adi TEXT 10.45

prahlāda-samāna tāñra guṇera taraṅga

yavana-tāḍaneo yāñra nāhika bhrū-bhaṅga //CC Adi, 10.45//

SYNONYMS

prahlāda-samāna—exactly like Prahlaḍa Mahārāja; tāñra—his; guṇera—qualities; taraṅga—waves; yavana—of the Muslims; tāḍaneo—even by the persecution; yāñra—whose; nāhika—there was none; bhrū-bhaṅga—even the slightest agitation of an eyebrow.

TRANSLATION

The waves of his good qualities were like those of Prahlaḍa Mahārāja. He did not even slightly raise an eyebrow when persecuted by the Muslim ruler.

Adi TEXT 10.46

teñho siddhi pāile tāñra deha lañā kole

nācila caitanya-prabhu mahā-kutūhale //CC Adi, 10.46//

SYNONYMS

teñho—he; siddhi—perfection; pāile—after achieving; tāñra—his; deha—body; lañā—taking; kole—on the lap; nācila—danced; caitanya-prabhu—Lord Śrī Caitanya Mahāprabhu; mahā-kutūhale—in great ecstasy.

TRANSLATION

After the passing away of Haridāsa Ṭhākura, the Lord Himself took his body on His lap, and He danced with it in great ecstasy.

Adi TEXT 10.47

tāñra līlā varṇiyāchena vṛndāvana-dāsa

yebā avaśiṣṭa, āge kariba prakāśa //CC Adi, 10.47//

SYNONYMS

tāñra—his; līlā—pastimes; varṇiyāchena—described; vṛndāvana-dāsa—Śrīla Vṛndāvana dāsa Ṭhākura; yebā—whatever; avaśiṣṭa—remained undescribed; āge—later in the book; kariba—I shall make; prakāśa—manifest.

TRANSLATION

Śrīla Vṛndāvana dāsa Ṭhākura vividly described the pastimes of Haridāsa Ṭhākura in his Caitanya-bhāgavata. Whatever has remained undescribed I shall try to explain later in this book.

Adi TEXT 10.48

tānra upaśākhā--yata kulīna-grāmī jana

satyarāja-ādi--tānra kṛpāra bhājana //CC Adi, 10.48//

SYNONYMS

tānra upaśākhā—his subbranch; yata—all; kulīna-grāmī jana—the inhabitants of Kulīna-grāma; satyarāja—of the name Satyarāja; ādi—heading the list; tānra—his; kṛpāra—of mercy; bhājana—recipient.

TRANSLATION

One subbranch of Haridāsa Ṭhākura consisted of the residents of Kulīna-grāma. The most important among them was Satyarāja Khān, or Satyarāja Vasu, who was a recipient of all the mercy of Haridāsa Ṭhākura.

PURPORT

Satyarāja Khān was the son of Guṇarāja Khān and father of Rāmānanda Vasu. Haridāsa Ṭhākura lived for some time during the Cātur-māsya period in the village named Kulīna-grāma, where he chanted the holy name, the Hare Kṛṣṇa mahā-mantra, and distributed his mercy to the descendants of the Vasu family. Satyarāja Khān was allotted the service of supplying silk ropes for the Jagannātha Deity during the Rathayātrā festival. The answers to his inquiries from Śrī Caitanya Mahāprabhu about the duty of householder devotees are vividly described in the Madhya-līlā, Chapters Fifteen and Sixteen. The village of Kulīna-grāma is situated two miles from the railway station named Jaugrāma on the Newcord line from Howrah to Burdwan. Lord Caitanya Mahāprabhu very highly praised the people of Kulīna-grāma, and He stated that even a dog of Kulīna-grāma was very dear to Him.

Adi TEXT 10.49

śrī-murāri gupta śākhā--premera bhāṇḍāra

prabhura hṛdaya drave śuni' dainya yānra //CC Adi, 10.49//

SYNONYMS

śrī-murāri gupta—of the name Śrī Murāri Gupta; śākhā—branch; premera—of love of Godhead; bhāṇḍāra—store; prabhura—of the Lord; hṛdaya—the heart; drave—melts; śuni'-hearing; dainya—humility; yāñra—of whom.

TRANSLATION

Murāri Gupta, the twenty-first branch of the tree of Śrī Caitanya Mahāprabhu, was a storehouse of love of Godhead. His great humility and meekness melted the heart of Lord Caitanya.

PURPORT

Śrī Murāri Gupta wrote a book called Śrī Caitanya-carita. He belonged to a vaidya physician family of Śrīhaṭṭa, the paternal home of Lord Caitanya, and later became a resident of Navadvīpa. He was among the elders of Śrī Caitanya Mahāprabhu. Lord Caitanya exhibited His Varāha form in the house of Murāri Gupta, as described in the Caitanya-bhāgavata, Madhya-līlā, Third Chapter. When Śrī Caitanya Mahāprabhu exhibited His mahā-prakāśa form, He appeared before Murāri Gupta as Lord Rāmacandra. When Śrī Caitanya Mahāprabhu and Nityānanda Prabhu were sitting together in the house of Śrīvāsa Ṭhākura, Murāri Gupta first offered his respects to Lord Caitanya and then to Śrī Nityānanda Prabhu. Nityānanda Prabhu, however, was older than Caitanya Mahāprabhu, and therefore Lord Caitanya remarked that Murāri Gupta had violated social etiquette, for he should have first shown respect to Nityānanda Prabhu and then to Him. In this way, by the grace of Śrī Caitanya Mahāprabhu, Murāri Gupta was informed about the position of Śrī Nityānanda Prabhu, and the next day he offered obeisances first to Lord Nityānanda and then to Lord Caitanya. Śrī Caitanya Mahāprabhu gave chewed pan, or betel nut, to Murāri Gupta. Once Śivānanda Sena offered food to Lord Caitanya that had been cooked with excessive ghee, and the next day the Lord became sick and went to Murāri Gupta for treatment. Lord Caitanya accepted some water from the waterpot of Murāri Gupta, and thus He was cured. The natural remedy for indigestion is to drink a little water, and since Murāri Gupta was a physician, he gave the Lord some drinking water and cured Him.

When Caitanya Mahāprabhu appeared in the house of Śrīvāsa Ṭhākura in His Caturbhuja mūrti, Murāri Gupta became His carrier in the form of Garuḍa, and in these pastimes of ecstasy the Lord then got up on his back. It was the desire of Murāri Gupta to leave his body before the disappearance of Caitanya

Mahāprabhu, but the Lord forbade him to do so. This is described in Caitanya-bhagāvatā, Madhya-līlā, Chapter Twenty. When Śrī Caitanya Mahāprabhu one day appeared in ecstasy as the Varāha mūrti, Murāri Gupta offered Him prayers. He was a great devotee of Lord Rāmacandra, and his staunch devotion is vividly described in the Caitanya-caritāmṛta, Madhya-līlā, Fifteenth Chapter, verses 137 through 157.

Adi TEXT 10.50

pratigraha nāhi kare, nā laya kāra dhana

ātma-vṛtti kari' kare kuṭumba bharaṇa //CC Adi, 10.50//

SYNONYMS

pratigraha nāhi kare—he did not accept charity from anyone; nā—not; laya—take; kāra—anyone's; dhana—wealth; ātma-vṛtti—own profession; kari'-executing; kare—maintained; kuṭumba—family; bharaṇa—provision.

TRANSLATION

Śrīla Murāri Gupta never accepted charity from friends, nor did he accept money from anyone. He practiced as a physician and maintained his family with his earnings.

PURPORT

It should be noted that a gr̥hastha (householder) must not make his livelihood by begging from anyone. Every householder of the higher castes should engage himself in his own occupational duty as a brāhmaṇa, kṣatriya or vaiśya, but he should not engage in the service of others, for this is the duty of a śūdra. One should simply accept whatever he earns by his own profession. The engagements of a brāhmaṇa are yajana, yājana, paṭhana, pāṭhana, dāna and pratigraha. A brāhmaṇa should be a worshiper of Viṣṇu, and he should also instruct others how to worship Him. A kṣatriya can become a landholder and earn his livelihood by levying taxes or collecting rent from tenants. A vaiśya can accept agriculture or general trade as an occupational duty. Since Murāri Gupta was born in a physician's family (vaidya-varṇśa), he practiced as a physician, and with whatever income he earned he maintained his family. As stated in Śrīmad-Bhāgavatam, everyone should try to satisfy the Supreme Personality of Godhead through the execution of his occupational duty. That is the perfection of life. This system is called daivī-varṇāśrama. Murāri Gupta was an ideal gr̥hastha, for he

was a great devotee of Lord Rāmacandra and Caitanya Mahāprabhu. By practicing as a physician he maintained his family and at the same time satisfied Lord Caitanya to the best of his ability. This is the ideal of householder life.

Adi TEXT 10.51

cikitsā karena yāre ha-iyā sadaya

deha-roga bhāva-roga,--dui tāra kṣaya //CC Adi, 10.51//

SYNONYMS

cikitsā—medical treatment; karena—did; yāre—upon whom; ha-iyā—becoming; sadaya—merciful; deha-roga—the disease of the body; bhāva-roga—the disease of material existence; dui—both; tāra—his; kṣaya—diminished.

TRANSLATION

As Murāri Gupta treated his patients, by his mercy both their bodily and spiritual diseases subsided.

PURPORT

Murāri Gupta could treat both bodily and spiritual disease because he was a physician by profession and a great devotee of the Lord in terms of spiritual advancement. This is an example of service to humanity. Everyone should know that there are two kinds of diseases in human society. One disease, which is called adhyātmika, or material disease, pertains to the body, but the main disease is spiritual. The living entity is eternal, but somehow or other, when in contact with the material energy, he is subjected to the repetition of birth, death, old age and disease. The physicians of the modern day should learn from Murāri Gupta. Although modern philanthropic physicians open gigantic hospitals, there are no hospitals to cure the material disease of the spirit soul. The Kṛṣṇa consciousness movement has taken up the mission of curing this disease, but people are not very appreciative because they do not know what this disease is. A diseased person needs both proper medicine and a proper diet, and therefore the Kṛṣṇa consciousness movement supplies materially stricken people with the medicine of the chanting of the holy name, or the Hare Kṛṣṇa mahā-mantra, and the diet of prasāda. There are many hospitals and medical clinics to cure bodily diseases, but there are no such hospitals to cure the material disease of the spirit soul. The centers of the Kṛṣṇa consciousness movement are the only established hospitals that can cure man of birth, death, old age and disease.

Adi TEXT 10.52

śrīmān sena prabhura sevaka pradhāna

caitanya-caraṇa vinu nāhi jāne āna //CC Adi, 10.52//

SYNONYMS

śrīmān sena—of the name Śrīmān Sena; prabhura—of the Lord; sevaka—servant; pradhāna—chief; caitanya-caraṇa—the lotus feet of Lord Caitanya Mahāprabhu; vinu—except; nāhi—does not; jāne—know; āna—anything else.

TRANSLATION

Śrīmān Sena, the twenty-second branch of the Caitanya tree, was a very faithful servant of Lord Caitanya. He knew nothing else but the lotus feet of Śrī Caitanya Mahāprabhu.

PURPORT

Śrīmān Sena was one of the inhabitants of Navadvīpa and was a constant companion of Lord Caitanya Mahāprabhu.

Adi TEXT 10.53

śrī-gadādhara dāsa śākhā sarvopari

kājī-gaṇera mukhe yeṇha bolāila hari //CC Adi, 10.53//

SYNONYMS

śrī-gadādhara dāsa—of the name Śrī Gadādhara dāsa; śākhā—another branch; sarva-upari—above all; kājī-gaṇera—of the Kāzīs (Muslim magistrates); mukhe—in the mouth; yeṇha—one who; bolāila—caused to speak; hari—the holy name of Hari.

TRANSLATION

Śrī Gadādhara dāsa, the twenty-third branch, was understood to be the topmost, for he induced all the Muslim Kāzīs to chant the holy name of Lord Hari.

PURPORT

About eight or ten miles from Calcutta on the banks of the Ganges is a village known as Eṇḍiyādaha-grāma. Śrīla Gadādhara dāsa was known as an inhabitant

of this village (eṇḍiyādaha-vāsī gadādhara dāsa). The Bhakti-ratnākara (Seventh Wave), informs us that after the disappearance of Lord Caitanya Mahāprabhu, Gadādhara dāsa came from Navadvīpa to Katwa. Thereafter he came to Eṇḍiyādaha and resided there. He is stated to be the luster of the body of Śrīmatī Rādhārāṇī, just as Śrīla Gadādhara Paṇḍita Gosvāmī is an incarnation of Śrīmatī Rādhārāṇī Herself. Caitanya Mahāprabhu is sometimes explained to be rādhā-bhāva-dyuti-suvalita, or characterized by the emotions and bodily luster of Śrīmatī Rādhārāṇī. Gadādhara dāsa is this dyuti, or luster. In the Gaura-gaṇoddeśa-dīpikā he is described to be the expansion potency of Śrīmatī Rādhārāṇī. He counts among the associates of both Śrīla Gaurahari and Nityānanda Prabhu; as a devotee of Śrī Caitanya Mahāprabhu he was one of the associates of Lord Kṛṣṇa in conjugal love, and as a devotee of Lord Nityānanda he is considered to have been one of the friends of Kṛṣṇa in pure devotional service. Even though he was an associate of Lord Nityānanda Prabhu, he was not among the cowherd boys but was situated in the transcendental mellow of conjugal love. He established a temple of Śrī Gaurasundara in Katwa.

In 1434 śakābda (A.D. 1513), when Lord Nityānanda Prabhu was empowered by Lord Caitanya to preach the saṅkīrtana movement in Bengal, Śrī Gadādhara dāsa was one of Lord Nityānanda's chief assistants. He preached the saṅkīrtana movement by requesting everyone to chant the Hare Kṛṣṇa mahā-mantra. This simple preaching method of Śrīla Gadādhara dāsa can be followed by anyone and everyone in any position of society. One must simply be a sincere and serious servant of Nityānanda Prabhu and preach this cult door to door.

When Śrīla Gadādhara dāsa Prabhu was preaching the cult of hari-kīrtana, there was a magistrate who was very much against his saṅkīrtana movement. Following in the footsteps of Lord Caitanya Mahāprabhu, Śrīla Gadādhara dāsa one night went to the house of the Kāzī and requested him to chant the Hare Kṛṣṇa mahā-mantra. The Kāzī replied, "All right, I shall chant Hare Kṛṣṇa tomorrow." On hearing this, Śrīla Gadādhara dāsa Prabhu began to dance, and he said, "Why tomorrow? You have already chanted the Hare Kṛṣṇa mantra, so simply continue."

In the Gaura-gaṇoddeśa-dīpikā (verses 154-55) it is said:

rādhā-vibhūti-rūpā yā

candrakāntiḥ purā vraje

sa śrī-gaurāṅga-nikaṭe

dāsa-varṁśyo gadādharaḥ

pūrṇānandā vraje yāsīd

baladeva-priyāgraṇī

sāpi kārya-vaśād eva

prāviśat taṁ gadādharam

Śrīla Gadādhara dāsa is considered to be a united form of Candrakānti, who is the effulgence of Śrīmatī Rādhārāṇī, and Pūrṇānandā, who is the foremost of Lord Balarāma's very dear girlfriends. Thus Śrīla Gadādhara dāsa Prabhu was one of the associates of both Caitanya Mahāprabhu and Nityānanda Prabhu.

Once while Śrīla Gadādhara dāsa Prabhu was returning to Bengal from Jagannātha Purī with Nityānanda Prabhu, he forgot himself and began talking very loudly as if he were a girl of Vrajabhūmi selling yogurt, and Śrīla Nityānanda Prabhu noted this. Another time, while absorbed in the ecstasy of the gopīs, he carried a jug filled with Ganges water on his head as if he were selling milk. When Lord Caitanya Mahāprabhu appeared in the house of Rāghava Paṇḍita while going to Vṛndāvana, Gadādhara dāsa went to see Him, and Śrī Caitanya Mahāprabhu was so glad that He put His foot on his head. When Gadādhara dāsa Prabhu was present in Eṇḍiyādaha he established a Bāla Gopāla mūrti for worship there. Śrī Mādhava Ghoṣa performed a drama known as "Dāna-khaṇḍa" with the help of Śrī Nityānanda Prabhu and Śrī Gadādhara dāsa. This is explained in the Caitanya-bhāgavata, Antya-līlā 5.318-94.

The tomb of Gadādhara dāsa Prabhu, which is in the village of Eṇḍiyādaha, was under the control of the Saṁyogī Vaiṣṇavas and later under the direction of Siddha Bhagavān dāsa Bābājī of Kālnā. By his order, Śrī Madhusūdana Mullik, one of the members of the aristocratic Mullik family of the Nārikelaḍāṅgā in Calcutta, established a pāṭavāṭī (monastery) there in the Bengali year 1256 (A.D. 1849). He also arranged for the worship of a Deity named Śrī Rādhākānta. His son Balāicānda Mullik established Gaura-Nitāi Deities there in the Bengali year 1312 (A.D. 1905). Thus on the throne of the temple are both Gaura-Nityānanda Deities and Rādhā-Kṛṣṇa Deities. Below the throne is a tablet with an inscription written in Sanskrit. In that temple there is also a small Deity of Lord Śiva as Gopeśvara. This is all described on a stone by the side of the entrance door.

śivānanda sena--prabhura bhṛtya antaraṅga

prabhu-sthāne yāite sabe layena yāñra saṅga //CC Adi, 10.54//

SYNONYMS

śivānanda sena—of the name Śivānanda Sena; prabhura—of the Lord; bhṛtya—servant; antaraṅga—very confidential; prabhu-sthāne—in Jagannātha Purī, where the Lord was staying; yāite—while going; sabe—all; layena—took; yāñra—whose; saṅga—shelter.

TRANSLATION

Śivananda Sena, the twenty-fourth branch of the tree, was an extremely confidential servant of Lord Caitanya Mahāprabhu. Everyone who went to Jagannātha Purī to visit Lord Caitanya took shelter and guidance from Śrī Śivananda Sena.

Adi TEXT 10.55

prativarṣe prabhu-gaṇa saṅgete lā-iyā

nīlācale calena pathe pālana kariyā //CC Adi, 10.55//

SYNONYMS

prati-varṣe—every year; prabhu-gaṇa—the devotees of Lord Caitanya; saṅgete—along with; lā-iyā—taking; nīlācale—to Jagannātha Purī; calena—goes; pathe—on the road; pālana—maintenance; kariyā—providing.

TRANSLATION

Every year he took a party of devotees from Bengal to Jagannātha Purī to visit Lord Caitanya. He maintained the entire party as they journeyed on the road.

Adi TEXT 10.56

bhakte kṛpā karena prabhu e-tina svarūpe

'sākṣāt,' 'āveśa' āra 'āvirbhāva'-rūpe //CC Adi, 10.56//

SYNONYMS

bhakte—unto devotees; kṛpā—mercy; karena—bestows; prabhu—Lord

Caitanya; e—these; tina—three; svarūpe—features; sākṣāt—directly; āveśa—empowered by the Lord; āra—and; āvirbhāva—appearance; rūpe—in the features.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu bestows His causeless mercy upon His devotees in three features: His own direct appearance [sākṣāt], His prowess within someone He empowers [āveśa], and His manifestation [āvirbhāva].

PURPORT

The sākṣāt feature of Śrī Caitanya Mahāprabhu is His personal presence. Āveśa refers to invested power, like that invested in Nakula Brahmācārī. Āvirbhāva is a manifestation of the Lord that appears even though He is personally not present. For example, Śrī Śacīmātā offered food at home to Śrī Caitanya Mahāprabhu although He was far away in Jagannātha Purī, and when she opened her eyes after offering the food she saw that it had actually been eaten by Śrī Caitanya Mahāprabhu. Similarly, when Śrīvāsa Ṭhākura performed saṅkīrtana, everyone felt the presence of Śrī Caitanya Mahāprabhu, even in His absence. This is another example of āvirbhāva.

Adi TEXT 10.57

'sākṣāte' sakala bhakta dekhe nirviśeṣa

nakula brahmācārī-dehe prabhura 'āveśa' //CC Adi, 10.57//

SYNONYMS

sākṣāte—directly; sakala—all; bhakta—devotees; dekhe—see; nirviśeṣa—nothing peculiar but as He is; nakula brahmācārī—of the name Nakula Brahmācārī; dehe—in the body; prabhura—the Lord's; āveśa—symptoms of power.

TRANSLATION

The appearance of Lord Śrī Caitanya Mahāprabhu in every devotee's presence is called sākṣāt. His appearance in Nakula Brahmācārī as a symptom of special prowess is an example of āveśa.

Adi TEXT 10.58

'pradyumna brahmacārī' tāñra āge nāma chila

'nṛsimhānanda' nāma prabhu pāche ta' rākhila //CC Adi, 10.58//

SYNONYMS

pradyumna brahmacārī—of the name Pradyumna Brahmacārī; tāñra—his; āge—previously; nāma—name; chila—was; nṛsimhānanda—of the name Nṛsimhānanda; nāma—the name; prabhu—the Lord; pāche—afterward; ta'-certainly; rākhila—kept it.

TRANSLATION

The former Pradyumna Brahmacārī was given the name Nṛsimhānanda Brahmacārī by Śrī Caitanya Mahāprabhu.

Adi TEXT 10.59

tāñhāte ha-ila caitanyera 'āvirbhāva'

alaukika aiche prabhura aneka svabhāva //CC Adi, 10.59//

SYNONYMS

tāñhāte—in him; ha-ila—there was; caitanyera—of Lord Śrī Caitanya Mahāprabhu; āvirbhāva—appearance; alaukika—uncommon; aiche—like that; prabhura—of Lord Caitanya Mahāprabhu; aneka—various; svabhāva—features.

TRANSLATION

In his body there were symptoms of āvirbhāva. Such appearances are uncommon, but Lord Caitanya Mahāprabhu displayed many such pastimes through His different features.

PURPORT

In the Gaura-gaṇoddeśa-dīpikā (74) it is said that Nakula Brahmacārī displayed the prowess (āveśa) and Pradyumna Brahmacārī the appearance (āvirbhāva) of Śrī Caitanya Mahāprabhu. There are many hundreds and thousands of devotees of Lord Caitanya among whom there are no special symptoms, but when a devotee of Lord Śrī Caitanya Mahāprabhu functions with specific prowess, he displays the feature called āveśa. Śrī Caitanya Mahāprabhu personally spread the saṅkīrtana movement, and He advised all the inhabitants of Bhāratavarṣa to take

up His cult and preach it all over the world. The visible bodily symptoms of devotees who follow such instructions are called āveśa. Śrīla Śivānanda Sena observed such āveśa symptoms in Nakula Brahmācārī, who displayed symptoms exactly like those of Śrī Caitanya Mahāprabhu. The Caitanya-caritāmṛta states that in the Age of Kali the only spiritual function is to broadcast the holy name of the Lord, but this function can be performed only by one who is actually empowered by Lord Kṛṣṇa. The process by which a devotee is thus empowered is called āveśa, or sometimes it is called śakty-āveśa.

Pradyumna Brahmācārī was formerly a resident of a village known as Piyaṛigañja in Kālnā. There is a description of him in the Antya-līlā of Śrī Caitanya-caritāmṛta, Second Chapter, and in the Antya-līlā of Śrī Caitanya-bhāgavata, chapters Three and Nine.

Adi TEXT 10.60

āsvādila e saba rasa sena śivānanda

vistāri' kahiba āge esaba ānanda //CC Adi, 10.60//

SYNONYMS

āsvādila—tasted; e—these; saba—all; rasa—mellows; sena śivānanda—Śivānanda Sena; vistāri'-describing vividly; kahiba—I shall speak; āge—later on; esaba—all this; ānanda—transcendental bliss.

TRANSLATION

Śrīla Śivānanda Sena experienced the three features sāksāt, āveśa and āvirbhāva. Later I shall vividly describe this transcendently blissful subject.

PURPORT

Śrīla Śivānanda Sena has been described by Śrīla Bhaktisiddhānta Sarasvatī Mahārāja as follows: He was a resident of Kumārahaṭṭa, which is also known as Hālisahara, and was a great devotee of the Lord. About one and a half miles from Kumārahaṭṭa is another village, known as Kāñcaḍāpāḍā, in which there are Gaura-Gopāla Deities installed by Śivānanda Sena, who also established a temple of Kṛṣṇarāya that is still existing. Śivānanda Sena was the father of Paramānanda Sena, who was also known as Purī dāsa or Kavi-karṇapūra. Paramānanda Sena wrote in his Gaura-gaṇoddeśa-dīpikā (176) that two of the gopīs of Vṛndāvana, whose former names were Vīrā and Dūtī, combined to

become his father. Śrīla Śivānanda Sena guided all the devotees of Lord Caitanya who went from Bengal to Jagannātha Purī, and he personally bore all the expenses for their journey. This is described in the Caitanya-caritāmṛta, Madhya-līlā, Chapter Sixteen, verses 19 through 27. Śrīla Śivānanda Sena had three sons, named Caitanya dāsa, Rāmadāsa and Paramānanda. This last son later became Kavi-karṇapūra, and he is the author of Gaura-gaṇoddeśa-dīpikā. His spiritual master was Śrīnātha Paṇḍita, who was Śivānanda Sena's priest. Due to Vāsudeva Datta's lavish spending, Śivānanda Sena was engaged to supervise his expenditures.

Śrī Śivānanda Sena actually experienced Śrī Caitanya Mahāprabhu's features of sākṣat, āveśa and āvirbhāva. He once picked up a dog while on his way to Jagannātha Purī, and it is described in the Antya-līlā, First Chapter, that this dog later attained salvation by his association. When Śrīla Raghunātha dāsa, who later became Raghunātha dāsa Gosvāmī, fled his paternal home to join Śrī Caitanya Mahāprabhu, his father wrote a letter to Śivānanda Sena to get information about him. Śivānanda Sena supplied him the details for which he asked, and later Raghunātha dāsa Gosvāmī's father sent some servants and money to Śivānanda Sena to take care of Raghunātha dāsa Gosvāmī. Once Śrī Śivānanda Sena invited Lord Caitanya Mahāprabhu to his home and fed Him so sumptuously that the Lord felt indigestion and was somewhat sick. This became known to Śivānanda Sena's son, who gave the Lord the kinds of food that would help His digestion, and thus Lord Caitanya Mahāprabhu was very pleased. This is described in the Antya-līlā, Tenth Chapter, verses 142 through 151.

Once while going to Jagannātha Purī all the devotees had to stay underneath a tree, without the shelter of a house or even a shed, and Nityānanda Prabhu became very angry, as if He were greatly disturbed by hunger. Thus He cursed Śivānanda's sons to die. Śivānanda's wife was very much aggrieved at this, and she began to cry. She very seriously thought that since her sons had been cursed by Nityānanda Prabhu, certainly they would die. When Śivānanda later returned and saw his wife crying, he said, "Why are you crying? Let us all die if Śrī Nityānanda Prabhu desires." When Śivānanda Sena returned and Śrīla Nityānanda Prabhu saw him, the Lord kicked him severely, complaining that He was very hungry, and asked why he did not arrange for His food. Such is the behavior of the Lord with His devotees. Śrīla Nityānanda Prabhu behaved like an ordinary hungry man, as if completely dependent on the arrangements of Śivānanda Sena.

There was a nephew of Śivānanda Sena's named Śrīkānta who left the company

in protest of Nityānanda Prabhu's curse and went directly to Śrī Caitanya Mahāprabhu at Jagannātha Purī, where the Lord pacified him. On that occasion, Lord Caitanya Mahāprabhu allowed His toe to be sucked by Purī dāsa, who was then a child. It is by the order of Caitanya Mahāprabhu that he could immediately compose Sanskrit verses. During the misunderstanding with Śivānanda's family, Śrī Caitanya Mahāprabhu ordered His personal attendant Govinda to give them all the remnants of His food. This is described in the Antya-līlā, Chapter Twelve, verse 53.

Adi TEXT 10.61

śivānandera upaśākhā, tānra parikara

putra-bhṛty-ādi kari' caitanya-kiṅkara //CC Adi, 10.61//

SYNONYMS

śivānandera—of Śivānanda Sena; upaśākhā—subbranch; tānra—his; parikara—associates; putra—sons; bhṛtya—servants; ādi—all these; kari'-taking together; caitanya-kiṅkara—servants of Caitanya Mahāprabhu.

TRANSLATION

The sons, servants and family members of Śivānanda Sena constituted a subbranch. They were all sincere servants of Lord Śrī Caitanya Mahāprabhu.

Adi TEXT 10.62

caitanya-dāsa, rāmadāsa, āra karṇapūra

tina putra śivānandera prabhura bhakta-śūra //CC Adi, 10.62//

SYNONYMS

caitanya-dāsa—of the name Caitanya dāsa; rāmadāsa—of the name Rāmadāsa; āra—and; karṇapūra—of the name Karṇapūra; tina putra—three sons; śivānandera—of Śivānanda Sena; prabhura—of the Lord; bhakta-śūra—of the heroic devotees.

TRANSLATION

The three sons of Śivānanda Sena, named Caitanya dāsa, Rāmadāsa and Karṇapūra, were all heroic devotees of Lord Caitanya.

PURPORT

Caitanya dāsa, the eldest son of Śivānanda Sena, wrote a commentary on Kṛṣṇa-karṇāmṛta that was later translated by Śrīla Bhaktivinoda Ṭhākura in his paper Sajjana-toṣaṇī. According to expert opinion, Caitanya dāsa was the author of the book Caitanya-carita (also known as Caitanya-caritāmṛta), which was written in Sanskrit. The author was not Kavi-karṇapūra, as generally supposed. This is the opinion of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. Śrī Rāmadāsa was the second son of Śivānanda Sena. It is stated in the Gaura-gaṇoddeśa-dīpikā (145) that the two famous parrots named Dakṣa and Vicakṣaṇa in kṛṣṇa-līlā became the elder brothers of Kavi-karṇapūra, namely, Caitanya dāsa and Rāmadāsa. Karṇapūra, the third son, who was also known as Paramānanda dāsa or Purī dāsa, was initiated by Śrīnātha Paṇḍita, who was a disciple of Śrī Advaita Prabhu. Karṇapūra wrote many books that are important in Vaiṣṇava literature, such as Ānanda-vṛndāvana-campū, Alaṅkāra-kaustubha, Gaura-gaṇoddeśa-dīpikā and the great epic Caitanya-candrodaya-nāṭaka. He was born in the year 1448 śakābda (A.D. 1527). He continually wrote books for ten years, from 1488 until 1498.

Adi TEXT 10.63

śrī-vallabhasena, āra sena śrīkānta

śivānanda-sambandhe prabhura bhakta ekānta //CC Adi, 10.63//

SYNONYMS

śrī-vallabha-sena—of the name Śrīvallabha Sena; āra—and; sena śrīkānta—of the name Śrīkānta Sena; śivānanda—Śivānanda Sena; sambandhe—in relationship; prabhura—the Lord's; bhakta—devotees; ekānta—unflinching.

TRANSLATION

Śrīvallabha Sena and Śrīkānta Sena were also subbranches of Śivānanda Sena, for they were not only his nephews but also unalloyed devotees of Śrī Caitanya Mahāprabhu.

PURPORT

When Lord Nityānanda Prabhu rebuked Śivānanda Sena on the way to Purī, these two nephews of Śivānanda left the company as a protest and went to see Śrī Caitanya Mahāprabhu at Jagannātha Purī. The Lord could understand the

feelings of the boys, and He asked His personal assistant Govinda to supply them prasāda until the party of Śivānanda arrived. During the Ratha-yātrā saṅkīrtana festival these two brothers were members of the party led by Mukunda. In the Gaura-gaṇoddeśa-dīpikā, verse 174, it is said that the gopī whose name was Kātyāyanī appeared as Śrīkānta Sena.

Adi TEXT 10.64

prabhu-priya govindānanda mahābhāgavata

prabhura kīrtanīyā ādi śrī-govinda datta //CC Adi, 10.64//

SYNONYMS

prabhu-priya—the most dear to the Lord; govindānanda—of the name Govindānanda; mahā-bhāgavata—great devotee; prabhura—of the Lord; kīrtanīyā—performer of kīrtana; ādi—originally; śrī-govinda datta—of the name of Śrī Govinda Datta.

TRANSLATION

Govindānanda and Govinda Datta, the twenty-fifth and twenty-sixth branches of the tree, were performers of kīrtana in the company of Śrī Caitanya Mahāprabhu. Govinda Datta was the principal singer in Lord Caitanya's kīrtana party.

PURPORT

Govinda Datta appeared in the village of Sukhacara near Khaḍadaha.

Adi TEXT 10.65

śrī-vijaya-dāsa-nāma prabhura ākharīyā

prabhure aneka puṁthi diyāche likhiyā //CC Adi, 10.65//

SYNONYMS

śrī-vijaya-dāsa—of the name Śrī Vijaya dāsa; nāma—name; prabhura—of the Lord; ākharīyā—chief singer; prabhure—unto the Lord; aneka—many; puṁthi—literatures; diyāche—has given; likhiyā—by writing.

TRANSLATION

Śrī Vijaya dāsa, the twenty-seventh branch, another of the Lord's chief singers,

gave the Lord many books written by hand.

PURPORT

Formerly there were no printing presses or printed books. All books were handwritten. Precious books were kept in manuscript form in temples or important places, and anyone who was interested in a book had to copy it by hand. Vijaya dāsa was a professional writer who copied many manuscripts and gave them to Śrī Caitanya Mahāprabhu.

Adi TEXT 10.66

'ratnabāhu' bali' prabhu thuila tāñra nāma

akiñcana prabhura priya kṛṣṇadāsa-nāma //CC Adi, 10.66//

SYNONYMS

ratnabāhu—the title Ratnabāhu; bali'-calling him; prabhu—the Lord; thuila—kept; tāñra—his; nāma—name; akiñcana—unalloyed; prabhura—of the Lord; priya—dear; kṛṣṇadāsa—of the name Kṛṣṇadāsa; nāma—name.

TRANSLATION

Śrī Caitanya Mahāprabhu gave Vijaya dāsa the name Ratnabāhu ["jewel-handed"] because he copied many manuscripts for Him. The twenty-eighth branch was Kṛṣṇadāsa, who was very dear to the Lord. He was known as Akiñcana Kṛṣṇadāsa.

PURPORT

Akiñcana means "one who possesses nothing in this world."

Adi TEXT 10.67

kholā-vecā śrīdhara prabhura priya-dāsa

yāñhā-sane prabhu kare nitya parihāsa //CC Adi, 10.67//

SYNONYMS

kholā-vecā—a person who sells the bark of banana trees; śrīdhara—Śrīdhara Prabhu; prabhura—of the Lord; priya-dāsa—very dear servant; yāñha-sane—with whom; prabhu—the Lord; kare—does; nitya—daily; parihāsa—joking.

TRANSLATION

The twenty-ninth branch was Śrīdhara, a trader in banana-tree bark. He was a very dear servant of the Lord. On many occasions, the Lord played jokes on him.

PURPORT

Śrīdhara was a poor brāhmaṇa who made a living by selling banana-tree bark to be made into cups. Most probably he had a banana-tree garden and collected the leaves, skin and pulp of the banana trees to sell daily in the market. He spent fifty percent of his income to worship the Ganges, and the balance he used for his subsistence. When Śrī Caitanya Mahāprabhu started His civil disobedience movement in defiance of the Kāzī, Śrīdhara danced in jubilation. The Lord used to drink water from his water jug. Śrīdhara presented a squash to Śacīdevī to cook before Lord Caitanya took saṇnyāsa. Every year he went to see Lord Caitanya Mahāprabhu at Jagannātha Purī. According to Kavi-karṇapūra, Śrīdhara was a cowherd boy of Vṛndāvana whose name was Kusumāsava. In his Gaura-gaṇoddeśa-dīpikā, verse 133, it is stated:

kholā-vecātayā khyātaḥ

paṇḍitaḥ śrīdharo dvijaḥ

āsīd vraje hāsyā-karo

yo nāmnā kusumāsavaḥ

"The cowherd boy known as Kusumāsava in kṛṣṇa-līlā later became Kholāvecā Śrīdhara during Caitanya Mahāprabhu's līlā at Navadvīpa."

Adi TEXT 10.68

prabhu yāñra nitya laya thoḍa-mocā-phala

yāñra phuṭā-lauhapātre prabhu pilā jala //CC Adi, 10.68//

SYNONYMS

prabhu—the Lord; yāñra—whose; nitya—daily; laya—takes; thoḍa—the pulp of the banana tree; mocā—the flowers of the banana tree; phala—the fruits of the banana tree; yāñra—whose; phuṭā—broken; lauha-pātre—in the iron pot; prabhu—the Lord; pilā—drank; jala—water.

TRANSLATION

Every day Lord Caitanya Mahāprabhu jokingly snatched fruits, flowers and pulp from Śrīdhara and drank from his broken iron pot.

Adi TEXT 10.69

prabhura atipriya dāsa bhagavān paṇḍita

yāñra dehe kṛṣṇa pūrve hailā adhiṣṭhita //CC Adi, 10.69//

SYNONYMS

prabhura—of the Lord; atipriya—very dear; dāsa—servant; bhagavān paṇḍita—of the name Bhagavān Paṇḍita; yāñra—whose; dehe—in the body; kṛṣṇa—Lord Kṛṣṇa; pūrve—previously; hailā—became; adhiṣṭhita—established.

TRANSLATION

The thirtieth branch was Bhagavān Paṇḍita. He was an extremely dear servant of the Lord, but even previously he was a great devotee of Lord Kṛṣṇa who always kept the Lord within his heart.

Adi TEXT 10.70

jagadīśa paṇḍita, āra hiraṇya mahāśaya

yāre kṛpā kaila bālye prabhu dayāmaya //CC Adi, 10.70//

SYNONYMS

jagadīśa paṇḍita—of the name Jagadīśa Paṇḍita; āra—and; hiraṇya—of the name Hiraṇya; mahāśaya—great personality; yāre—unto whom; kṛpā—mercy; kaila—showed; bālye—in childhood; prabhu—the Lord; dayāmaya—merciful.

TRANSLATION

The thirty-first branch was Jagadīśa Paṇḍita, and the thirty-second was Hiraṇya Mahāśaya, unto whom Lord Caitanya in His childhood showed His causeless mercy.

PURPORT

Jagadīśa Paṇḍita was formerly a great dancer in kṛṣṇa-līla and was known as

Candrahāsa. Regarding Hiraṇya Paṇḍita, it is said that once when Lord Nityānanda, decorated with valuable jewels, was staying at his home, a great thief attempted all night long to plunder these jewels but was unsuccessful. Later he came to Nityānanda Prabhu and surrendered unto Him.

Adi TEXT 10.71

ei dui-ghare prabhu ekādaśī dine

viṣṇura naivedya māgi' khāila āpane //CC Adi, 10.71//

SYNONYMS

ei dui-ghare—in these two houses; prabhu—the Lord; ekādaśī dine—on the Ekādaśī day; viṣṇura—of Lord Viṣṇu; naivedya—food offered to Lord Viṣṇu; māgi'-begging; khāila—ate; āpane—personally.

TRANSLATION

In their two houses Lord Caitanya Mahāprabhu begged food on the Ekādaśī day and personally ate it.

PURPORT

The injunction to fast on Ekādaśī is especially meant for devotees; on Ekādaśī there are no restrictions regarding food that may be offered to the Lord. Lord Śrī Caitanya Mahāprabhu took the food of Lord Viṣṇu in His ecstasy as viṣṇu-tattva.

Adi TEXT 10.72

prabhura paḍuyā dui,--puruṣottama, sañjaya

vyākaraṇe dui śiṣya--dui mahāśaya //CC Adi, 10.72//

SYNONYMS

prabhura paḍuyā dui—the Lord's two students; puruṣottama—of the name Puruṣottama; sañjaya—of the name Sañjaya; vyākaraṇe—studying grammar; dui śiṣya—two disciples; dui mahāśaya—very great personalities.

TRANSLATION

The thirty-third and thirty-fourth branches were the two students of Caitanya Mahāprabhu named Puruṣottama and Sañjaya, who were stalwart students in

grammar. They were very great personalities.

PURPORT

These two students were inhabitants of Navadvīpa and were the Lord's first companions in the saṅkīrtana movement. According to the Caitanya-bhāgavata, Puruṣottama Saṅjaya was the son of Mukunda Saṅjaya, but the author of Śrī Caitanya-caritamṛta has clarified that Puruṣottama and Saṅjaya were two people, not one.

Adi TEXT 10.73

vanamālī paṇḍita śākhā vikhyāta jagate

soṇāra muṣala hala dekhila prabhura hāte //CC Adi, 10.73//

SYNONYMS

vanamālī paṇḍita—of the name Vanamālī Paṇḍita; śākhā—the next branch; vikhyāta—celebrated; jagate—in the world; soṇāra—made of gold; muṣala—club; hala—plow; dekhila—saw; prabhura—of the Lord; hāte—in the hand.

TRANSLATION

Vanamālī Paṇḍita, the thirty-fifth branch of the tree, was very celebrated in this world. He saw a golden club and plow in the hands of the Lord.

PURPORT

Vanamālī Paṇḍita saw Lord Caitanya in the ecstasy of Balarāma. This is described vividly in the Caitanya-bhāgavata, Antya-līlā, Chapter Nine.

Adi TEXT 10.74

śrī-caitanyera ati priya buddhimanta khān

ājanma ājñākārī teṇho sevaka-pradhāna //CC Adi, 10.74//

SYNONYMS

śrī-caitanyera—of Lord Śrī Caitanya Mahāprabhu; ati priya—very dear; buddhimanta khān—of the name Buddhimanta Khān; ājanma—from the very beginning of his life; ājñā-kārī—follower of the orders; teṇho—he; sevaka—servant; pradhāna—chief.

TRANSLATION

The thirty-sixth branch, Buddhimanta Khān, was extremely dear to Lord Caitanya Mahāprabhu. He was always prepared to carry out the Lord's orders, and therefore he was considered a chief servant of the Lord.

PURPORT

Śrī Buddhimanta Khān was one of the inhabitants of Navadvīpa. He was very rich, and it is he who arranged for the marriage of Lord Caitanya with Viṣṇupriyā, the daughter of Sanātana Miśra, who was the priest of the local Zamindar. He personally defrayed all the expenditures for the marriage ceremony. When Lord Caitanya Mahāprabhu was attacked by vāyu-vyādhī (derangement of the air within the body) Buddhimanta Khān paid for all requisite medicines and treatments to cure the Lord. He was the Lord's constant companion in the kīrtana movement. He collected ornaments for the Lord when He played the part of the goddess of fortune in the house of Candrasekhara Ācārya. He also went to see Lord Caitanya Mahāprabhu when He was staying at Jagannātha Purī.

Adi TEXT 10.75

garuḍa paṇḍita laya śrīnāma-maṅgala

nāma-bale viṣa yāñre nā karila bala //CC Adi, 10.75//

SYNONYMS

garuḍa paṇḍita—of the name Garuḍa Paṇḍita; laya—takes; śrī-nāma-maṅgala—the auspicious Hare Kṛṣṇa mahā-mantra; nāma-bale—by the strength of this chanting; viṣa—poison; yāñre—whom; nā—did not; karila—affect; bala—strength.

TRANSLATION

Garuḍa Paṇḍita, the thirty-seventh branch of the tree, always engaged in chanting the auspicious name of the Lord. Because of the strength of this chanting, even the effects of poison could not touch him.

PURPORT

Garuḍa Paṇḍita was once bitten by a poisonous snake, but the snake's poison could not affect him because of his chanting the Hare Kṛṣṇa mahā-mantra.

Adi TEXT 10.76

gopīnātha simha--eka caitanyera dāsa

akrūra bali' prabhu yānre kailā parihāsa //CC Adi, 10.76//

SYNONYMS

gopīnātha simha—of the name of Gopīnātha Simha; eka—one; caitanyera dāsa—servant of Lord Caitanya; akrūra bali'-famous as Akrūra; prabhu—the Lord; yānre—whom; kaila—did; parihāsa—joking.

TRANSLATION

Gopīnātha Simha, the thirty-eighth branch of the tree, was a faithful servant of Lord Caitanya Mahāprabhu. The Lord jokingly addressed him as Akrūra.

PURPORT

Actually he was Akrūra, as stated in the Gaura-gaṇoddeśa-dīpikā, verse 117.

Adi TEXT 10.77

bhāgavatī devānanda vakreśvara-kṛpāte

bhāgavatera bhakti-artha pāila prabhu haite //CC Adi, 10.77//

SYNONYMS

bhāgavatī devānanda—Devānanda, who used to recite Śrīmad-Bhāgavatam; vakreśvara-kṛpāte—by the mercy of Vakreśvara; bhāgavatera—of Śrīmad-Bhāgavatam; bhakti-artha—the bhakti interpretation; pāila—got; prabhu haite—from the Lord.

TRANSLATION

Devānanda Paṇḍita was a professional reciter of Śrīmad-Bhāgavatam, but by the mercy of Vakreśvara Paṇḍita and the grace of the Lord he understood the devotional interpretation of the Bhāgavatam.

PURPORT

In the Caitanya-bhāgavata, Madhya-līlā, Chapter Twenty-one, it is stated that Devānanda Paṇḍita and Sārvabhauma Bhaṭṭācārya's father, Viśārada, lived in the

same village. Devānanda Paṇḍita was a professional reciter of Śrīmad-Bhāgavatam, but Lord Caitanya Mahāprabhu did not like his interpretation of it. In the present town of Navadvīpa, which was formerly known as Kuliyā, Lord Caitanya showed such mercy to him that he gave up the Māyāvādī interpretation of Śrīmad-Bhāgavatam and learned how to explain Śrīmad-Bhāgavatam in terms of bhakti. Formerly, when Devānanda was expounding the Māyāvādī interpretation, Śrīvāsa Ṭhākura was once present in his meeting, and when he began to cry, Devānanda's students drove him away. Some days later, Caitanya Mahāprabhu passed that way, and when He met Devānanda He chastised him severely because of his Māyāvāda interpretation of Śrīmad-Bhāgavatam. At that time Devānanda had little faith in Śrī Caitanya Mahāprabhu as an incarnation of Lord Kṛṣṇa, but one night some time later Vakreśvara Paṇḍita was a guest in his house, and when he explained the science of Kṛṣṇa, Devānanda was convinced about the identity of Lord Caitanya Mahāprabhu. Thus he was induced to explain Śrīmad-Bhāgavatam according to the Vaiṣṇava understanding. In the Gaura-gaṇoddeśa-dīpikā, verse 106, it is described that he was formerly Bhāguri Muni, who was the sabhā-paṇḍita who recited Vedic literature in the house of Nanda Mahārāja.

Adi TEXTS 10.78-79

khaṇḍavāsī mukunda-dāsa, śrī-raghunandana

narahari-dāsa, cirañjīva, sulocana

ei saba mahāśākhā--caitanya-kṛpādhāma

prema-phala-phula kare yāhān tāhān dāna //CC Adi, 10.78-79//

SYNONYMS

khaṇḍa-vāsī mukunda-dāsa—of the name Mukunda dāsa; śrī-raghunandana—of the name Raghunandana; narahari-dāsa—of the name Narahari dāsa; cirañjīva—of the name Cirañjīva; sulocana—of the name Sulocana; ei saba—all of them; mahā-śākhā—great branches; caitanya-kṛpā-dhāma—of Lord Śrī Caitanya Mahāprabhu, the reservoir of mercy; prema—love of God; phala—fruit; phula—flower; kare—does; yāhān—anywhere; tāhān—everywhere; dāna—distribution.

TRANSLATION

Śrī Khaṇḍavāsī Mukunda and his son Raghunandana were the thirty-ninth branch of the tree, Narahari was the fortieth, Cirañjīva the forty-first and

Sulocana the forty-second. They were all big branches of the all-merciful tree of Caitanya Mahāprabhu. They distributed the fruits and flowers of love of Godhead anywhere and everywhere.

PURPORT

Śrī Mukunda dāsa was the son of Nārāyaṇa dāsa and eldest brother of Narahari Sarakāra. His second brother's name was Mādhava dāsa, and his son was named Raghunandana dāsa. Descendants of Raghunandana dāsa still live four miles west of Katwa in the village named Śrīkhaṇḍa, where Raghunandana dāsa used to live. Raghunandana had one son named Kānāi, who had two sons—Madana Rāya, who was a disciple of Narahari Ṭhākura, and Vamśīvadana. It is estimated that at least four hundred men descended in this dynasty. All their names are recorded in the village known as Śrīkhaṇḍa. In the Gaura-gaṇoddeśa-dīpikā, verse 175, it is stated that the gopī whose name was Vṛndādevī became Mukunda dāsa, lived in Śrīkhaṇḍa village and was very dear to Śrī Caitanya Mahāprabhu. His wonderful devotion and love for Kṛṣṇa are described in the Caitanya-caritāmṛta, Madhya-līlā, Chapter Fifteen. It is stated in the Bhakti-ratnākara (Eighth Wave), that Raghunandana used to serve a Deity of Lord Caitanya Mahāprabhu.

Narahari dāsa Sarakāra was a very famous devotee. Locana dāsa Ṭhākura, the celebrated author of Śrī Caitanya-maṅgala, was his disciple. In the Caitanya-maṅgala it is stated that Śrī Gadādhara dāsa and Narahari Sarakāra were extremely dear to Śrī Caitanya Mahāprabhu, but there is no specific statement regarding the inhabitants of the village of Śrīkhaṇḍa.

Cirañjīva and Sulocana were both residents of Śrīkhaṇḍa, where their descendants are still living. Of Cirañjīva's two sons, the elder, Rāmacandra Kavirāja, was a disciple of Śrīnivāsācārya and an intimate associate of Narottama dāsa Ṭhākura. The younger son was Govinda dāsa Kavirāja, the famous Vaiṣṇava poet. Cirañjīva's wife was Sunandā, and his father-in-law was Dāmodara Sena Kavirāja. Cirañjīva previously lived on the bank of the Ganges River in the village of Kumāranagara. The Gaura-gaṇoddeśa-dīpikā, verse 207, states that he was formerly Candrikā in Vṛndāvana.

Adi TEXT 10.80

kulīnagrāma-vāsī satyarāja, rāmānanda

yadunātha, puruṣottama, śaṅkara, vidyānanda //CC Adi, 10.80//

SYNONYMS

kulīna-grāma-vāsī—the inhabitants of Kulīna-grāma; satyarāja—of the name Satyarāja; rāmānanda—of the name Rāmānanda; yadunātha—of the name Yadunātha; puruṣottama—of the name Puruṣottama; śaṅkara—of the name Śaṅkara; vidyānanda—of the name Vidyānanda.

TRANSLATION

Satyarāja, Rāmānanda, Yadunātha, Puruṣottama, Śaṅkara and Vidyānanda all belonged to the twentieth branch. They were inhabitants of the village known as Kulīna-grāma.

Adi TEXT 10.81

vāṇīnātha vasu ādi yata grāmī jana

sabei caitanya-bhṛtya,--caitanya-prāṇadhana //CC Adi, 10.81//

SYNONYMS

vāṇīnātha vasu—of the name Vāṇīnātha Vasu; ādi—heading the list; yata—all; grāmī—of the village; jana—inhabitants; sakei—all of them; caitanya-bhṛtya—servants of Lord Caitanya Mahāprabhu; caitanya-prāṇa-dhana—their life and soul was Lord Caitanya Mahāprabhu.

TRANSLATION

All the inhabitants of Kulīna-grāma village, headed by Vāṇīnātha Vasu, were servants of Lord Caitanya, who was their only life and wealth.

Adi TEXT 10.82

prabhu kahe, kulīnagrāmera ye haya kukkura

sei mora priya, anya jana rahu dūra //CC Adi, 10.82//

SYNONYMS

prabhu—the Lord; kahe—says; kulīna-grāmera—of the village of Kulīna-grāma; ye—anyone who; haya—becomes; kukkura—even a dog; sei—he; mora—My; priya—dear; anya—others; jana—persons; rahu—let them remain; dūra—away.

TRANSLATION

The Lord said, "What to speak of others, even a dog in the village of Kulīna-grāma is My dear friend.

Adi TEXT 10.83

kulīnagrāmīra bhāgya kahane nā yāya

śūkara carāya ḍoma, seha kṛṣṇa gāya //CC Adi, 10.83//

SYNONYMS

kulīna-grāmīra—the residents of Kulīna-grāma; bhāgya—fortune; kahane—to speak; nā—not; yāya—is possible; śūkara—hogs; carāya—tending; ḍoma—sweeper; seha—he also; kṛṣṇa—Lord Kṛṣṇa; gāya—chants.

TRANSLATION

"No one can describe the fortunate position of Kulīna-grāma. It is so sublime that even sweepers who tend their hogs there also chant the Hare Kṛṣṇa mahā-mantra."

Adi TEXT 10.84

anupama-vallabha, śrī-rūpa, sanātana

ei tina śākhā vṛkṣera paścime sarvottama //CC Adi, 10.84//

SYNONYMS

anupama—of the name Anupama; vallabha—of the name Vallabha; śrī-rūpa—of the name Śrī Rūpa; sanātana—of the name Sanātana; ei—these; tina—three; śākhā—branches; vṛkṣera—of the tree; paścime—on the western side; sarvottama—very great.

TRANSLATION

On the western side were the forty-third, forty-fourth and forty-fifth branches—Śrī Sanātana, Śrī Rūpa and Anupama. They were the best of all.

PURPORT

Śrī Anupama was the father of Śrīla Jīva Gosvāmī and youngest brother of Śrī Sanātana Gosvāmī and Śrī Rūpa Gosvāmī. His former name was Vallabha, but after Lord Caitanya met him He gave him the name Anupama. Because of

working in the Muslim government, these three brothers were given the title Mullik. Our personal family is connected with the Mulliks of Mahatma Gandhi Road in Calcutta, and we often used to visit their Rādhā-Govinda temple. They belong to the same family as we do. (Our family gotra, or original genealogical line, is the Gautama-gotra, or line of disciples of Gautama Muni, and our surname is De.) But due to their accepting the posts of Zamindars in the Muslim government, they received the title Mullik. Similarly, Rūpa, Sanātana and Vallabha were also given the title Mullik. Mullik means "lord." Just as the English government gives rich and respectable persons the title "lord," so the Muslims give the title Mullik to rich, respectable families that have intimate connections with the government. The title Mullik is found not only among the Hindu aristocracy but also among Muslims. This title is not restricted to a particular family but is given to different families and castes. The qualifications for receiving it are wealth and respectability.

Sanātana Gosvāmī and Rūpa Gosvāmī belonged to the Bharadvāja-gotra, which indicates that they belonged either to the family or disciplic succession of Bharadvāja Muni. As members of the Kṛṣṇa consciousness movement we belong to the family, or disciplic succession, of Sarasvatī Gosvāmī, and thus we are known as Sārasvatas. Obeisances are therefore offered to the spiritual master as sārasvata-deva, or a member of the Sārasvata family (namas te sārasvate deve), whose mission is to broadcast the cult of Śrī Caitanya Mahāprabhu (gaura-vāṇī-pracāriṇe) and to fight with impersonalists and voidists (nirviśeṣa-śūnyavādi-pāścātya-deśa-tāriṇe). This was also the occupational duty of Sanātana Gosvāmī, Rūpa Gosvāmī and Anupama Gosvāmī.

The genealogical table of Sanātana Gosvāmī, Rūpa Gosvāmī and Vallabha Gosvāmī can be traced back to the twelfth century śakābda, when a gentleman of the name Sarvajña appeared in a very rich and opulent brāhmaṇa family in the province of Karṇāṭa. He had two sons, named Aniruddhera Rūpeśvara and Harihara, who were both bereft of their kingdoms and thus obliged to reside in the highlands. The son of Rūpeśvara, who was named Padmanābha, moved to a place in Bengal known as Naihāṭī on the bank of the Ganges. There he had five sons, of whom the youngest, Mukunda, had a well-behaved son named Kumāradeva, who was the father of Rūpa, Sanātana and Vallabha. Kumāradeva lived in Bāklācandradvīpa, which was in the district of Jessore and is now known as Phateyābād. Of his many sons, three took to the path of Vaiṣṇavism. Later, Śrī Vallabha and his elder brothers Śrī Rūpa and Sanātana came from Candradvīpa to the village in the Maldah district of Bengal known as Rāmakeli.

It is in this village that Śrīla Jīva Gosvāmī took birth, accepting Vallabha as his father. Because of engaging in the service of the Muslim government, the three brothers received the title Mullik. When Lord Caitanya Mahāprabhu visited the village of Rāmakeli, He met Vallabha there. Later, Śrī Rūpa Gosvāmī, after meeting Śrī Caitanya Mahāprabhu, resigned from government service, and when he went to Vṛndāvana to meet Lord Caitanya, Vallabha accompanied him. The meeting of Rūpa Gosvāmī and Vallabha with Caitanya Mahāprabhu at Allahabad is described in the *Madhya-līlā*, Chapter Nineteen.

Actually, it is to be understood from the statement of Sanātana Gosvāmī that Śrī Rūpa Gosvāmī and Vallabha went to Vṛndāvana under the instructions of Śrī Caitanya Mahāprabhu. First they went to Mathurā, where they met a gentleman named Subuddhi Rāya, who maintained himself by selling dry fuel wood. He was very pleased to meet Śrī Rūpa Gosvāmī and Anupama, and he showed them the twelve forests of Vṛndāvana. Thus they lived in Vṛndāvana for one month and then again went to search for Sanātana Gosvāmī. Following the course of the Ganges, they reached Allahabad, or Prayāga-tīrtha, but because Sanātana Gosvāmī had come there by a different road, they did not meet him there, and when Sanātana Gosvāmī came to Mathurā he was informed of the visit of Rūpa Gosvāmī and Anupama by Subuddhi Rāya. When Rūpa Gosvāmī and Anupama met Caitanya Mahāprabhu at Benares, they heard about Sanātana Gosvāmī's travels from Him, and thus they returned to Bengal, adjusted their affairs with the state and, on the order of Śrī Caitanya Mahāprabhu, went to see the Lord at Jagannātha Purī.

In the year 1436 śakābda (A.D. 1515), the youngest brother, Anupama, died and went back home, back to Godhead. He went to the abode in the spiritual sky where Śrī Rāmacandra is situated. At Jagannātha Purī, Śrī Rūpa Gosvāmī informed Śrī Caitanya Mahāprabhu of this incident. Vallabha was a great devotee of Śrī Rāmacandra; therefore he could not seriously consider the worship of Rādhā-Govinda according to the instructions of Śrī Caitanya Mahāprabhu. Yet he directly accepted Śrī Caitanya Mahāprabhu as an incarnation of the Supreme Personality of Godhead Rāmacandra. In the *Bhakti-ratnākara* there is the following statement: "Vallabha was given the name Anupama by Śrī Gaurasundara, but he was always absorbed in the devotional service of Lord Rāmacandra. He did not know anyone but Śrī Rāmacandra, but he knew that Caitanya Gosāñi was the same Lord Rāmacandra."

In the *Gaura-gaṇoddeśa-dīpikā* (180) Śrī Rūpa Gosvāmī is described to be the gopī named Śrī Rūpa-mañjarī. In the *Bhakti-ratnākara* there is a list of the books

Śrī Rūpa Gosvāmī compiled. Of all his books, the following sixteen are very popular among Vaiṣṇavas: (1) Haṁsadūta, (2) Uddhava-sandēśa, (3) Kṛṣṇa-jaṇma-tithi-vidhi, (4 and 5) Rādhā-kṛṣṇa-gaṇoddeśa-dīpikā, Bṛhat (major) and Laghu (minor), (6) Stavamālā, (7) Vidagdha-mādhava, (8) Lalita-mādhava, (9) Dāna-keli-kaumudī, (10) Bhakti-rasāmṛta-sindhu (this is the most celebrated book by Śrī Rūpa Gosvāmī), (11) Ujjvala-nīlamaṇi, (12) Ākhyāta-candrikā, (13) Mathurā-mahimā, (14) Padyāvalī, (15) Nāṭaka-candrikā and (16) Laghu-bhāgavatāmṛta. Śrī Rūpa Gosvāmī gave up all family connections, joined the renounced order of life and divided his money, giving fifty percent to the brāhmaṇas and Vaiṣṇavas and twenty-five percent to his kuṭumba (family members) and keeping twenty-five percent for personal emergencies. He met Haridāsa Ṭhākura in Jagannātha Purī, where he also met Lord Caitanya and His other associates. Śrī Caitanya Mahāprabhu used to praise the handwriting of Rūpa Gosvāmī. Śrī Rūpa Gosvāmī could compose verses according to the desires of Śrī Caitanya Mahāprabhu, and by His direction he wrote two books named Lalita-mādhava and Vidagdha-mādhava. Lord Caitanya desired the two brothers, Sanātana Gosvāmī and Rūpa Gosvāmī, to publish many books in support of the Vaiṣṇava religion. When Sanātana Gosvāmī met Śrī Caitanya Mahāprabhu, the Lord advised him also to go to Vṛndāvana.

Śrī Sanātana Gosvāmī is described in the Gaura-gaṇoddeśa-dīpikā (181). He was formerly known as Rati-mañjarī or sometimes Lavaṅga-mañjarī. In the Bhakti-ratnākara it is stated that his spiritual master, Vidyāvācaspati, sometimes stayed in the village of Rāmakeli, and Sanātana Gosvāmī studied all the Vedic literature from him. He was so devoted to his spiritual master that this cannot be described. According to the Vedic system, if someone sees a Muslim he must perform rituals to atone for the meeting. Sanātana Gosvāmī always associated with Muslim kings. Not giving much attention to the Vedic injunctions, he used to visit the houses of Muslim kings, and thus he considered himself to have been converted into a Muslim. He was therefore always very humble and meek. When Sanātana Gosvāmī presented himself before Lord Caitanya Mahāprabhu, he admitted, "I am always in association with lower-class people, and my behavior is therefore very abominable." He actually belonged to a respectable brāhmaṇa family, but because he considered his behavior to be abominable, he did not try to place himself among the brāhmaṇas but always remained among people of the lower castes. He wrote the Hari-bhakti-vilāsa and Vaiṣṇava-toṣaṇī, which is a commentary on the Tenth Canto of Śrīmad-Bhāgavatam. In the year 1476 śakābda (A.D. 1555) he completed the Bṛhad-vaiṣṇava-toṣaṇī commentary on Śrīmad-Bhāgavatam. In the year 1504 śakābda (A.D. 1583) he finished the

Laghu-toṣaṇī.

Śrī Caitanya Mahāprabhu taught His principles through four chief followers. Among them, Rāmānanda Rāya is exceptional, for through him the Lord taught how a devotee can completely vanquish the power of Cupid. By Cupid's power, as soon as one sees a beautiful woman he is conquered by her beauty. Śrī Rāmānanda Rāya, however, vanquished Cupid's pride. Indeed, while rehearsing the Jagannātha-vallabha-nāṭaka he personally directed extremely beautiful young girls in dancing, but he was never affected by their youthful beauty. Śrī Rāmānanda Rāya personally bathed these girls, touching them and washing them with his own hands, yet he remained calm and passionless, as a great devotee should be. Lord Caitanya Mahāprabhu certified that this was possible only for Rāmānanda Rāya. Similarly, Dāmodara Paṇḍita was notable for his objectivity as a critic. He did not even spare Caitanya Mahāprabhu from his criticism. This also cannot be imitated by anyone else. Haridāsa Ṭhākura is exceptional for his forbearance because although he was beaten with canes in twenty-two marketplaces, nevertheless he was tolerant. Similarly, Śrī Sanātana Gosvāmī, although he belonged to a most respectable brāhmaṇa family, was exceptional for his humility and meekness.

In the Madhya-līlā, Chapter Nineteen, the device adopted by Sanātana Gosvāmī to get free from the government service is described. He served a notice of sickness to the Nawab, the Moslem governor, but actually he was studying Śrīmad-Bhāgavatam with brāhmaṇas at home. The Nawab received information of this through a royal physician, and he immediately went to see Sanātana Gosvāmī to discover his intentions. The Nawab requested Sanātana to accompany him on an expedition to Orissa, but when Sanātana Gosvāmī refused, the Nawab ordered that he be imprisoned. When Rūpa Gosvāmī left home, he wrote a note for Sanātana Gosvāmī informing him of some money that he had entrusted to a local grocer. Sanātana Gosvāmī took advantage of this money to bribe the jail keeper and get free from detention. Then he left for Benares to meet Caitanya Mahāprabhu, bringing with him only one servant, whose name was Īśāna. On the way they stopped at a sarāi, or hotel, and when the hotel keeper found out that Īśāna had some gold coins with him, he planned to kill both Sanātana Gosvāmī and Īśāna to take away the coins. Later Sanātana Gosvāmī saw that although the hotel keeper did not know them, he was being especially attentive to their comfort. Therefore he concluded that Īśāna was secretly carrying some money and that the hotel keeper was aware of this and therefore planned to kill them for it. Upon being questioned by Sanātana

Gosvāmī, Īśāna admitted that he indeed had money with him, and immediately Sanātana Gosvāmī took the money and gave it to the hotel keeper, requesting him to help them get through the jungle. Thus with the help of the hotel keeper, who was also the chief of the thieves of that territory, he crossed over the Hazipur mountains, which are presently known as the Hazaribags. He then met his brother-in-law Śrīkānta, who requested that he stay with him. Sanātana Gosvāmī refused, but before they parted Śrīkānta gave him a valuable blanket.

Somehow or other Sanātana Gosvāmī reached Vārāṇasī and met Lord Caitanya Mahāprabhu at the house of Candrasekhara. By the order of the Lord, Sanātana Gosvāmī was cleanly shaved and his dress changed to that of a mendicant, or bābājī. He put on old garments of Tapanā Mīśra and took prasāda at the house of a Maharashtran brāhmaṇa. Then, in discourses with Lord Caitanya Mahāprabhu, the Lord Himself explained everything about devotional service to Sanātana Gosvāmī. He advised Sanātana Gosvāmī to write books on devotional service, including a book of directions for Vaiṣṇava activities, and to excavate the lost places of pilgrimage in Vṛndāvana. Lord Caitanya Mahāprabhu gave him His blessings to do all this work and also explained to Sanātana Gosvāmī the import of the ātmārāma verse from sixty-one different angles of vision.

Sanātana Gosvāmī went to Vṛndāvana by the main road, and when he reached Mathurā he met Subuddhi Rāya. Then he returned to Jagannātha Purī through Jhārikhaṇḍa, the Uttar Pradesh jungle. At Jagannātha Purī he decided to give up his body by falling down beneath a wheel of the Jagannātha ratha, but Caitanya Mahāprabhu saved him. Then Sanātana Gosvāmī met Haridāsa Ṭhākura and heard about the disappearance of Anupama. Sanātana Gosvāmī later described the glories of Haridāsa Ṭhākura. Sanātana observed the etiquette of Jagannātha's temple by going through the beach to visit Lord Caitanya, although it was extremely hot due to the sun. He requested Jagadānanda Paṇḍita to give him permission to return to Vṛndāvana. Lord Caitanya Mahāprabhu praised the character of Sanātana Gosvāmī, and He embraced Sanātana, accepting his body as spiritual. Sanātana Gosvāmī was ordered by Śrī Caitanya Mahāprabhu to live at Jagannātha Purī for one year. When he returned to Vṛndāvana after many years, he again met Rūpa Gosvāmī, and both brothers remained in Vṛndāvana to execute the orders of Śrī Caitanya Mahāprabhu.

The place where Śrī Rūpa Gosvāmī and Sanātana Gosvāmī formerly lived has now become a place of pilgrimage. It is generally known as Gupta Vṛndāvana, or hidden Vṛndāvana, and is situated about eight miles south of English Bazaar. There the following places are still visited: (1) the temple of Śrī Madana-mohana

Deity, (2) the Keli-kadamba tree under which Śrī Caitanya Mahāprabhu met Sanātana Gosvāmī at night and (3) Rūpasāgara, a large pond excavated by Śrī Rūpa Gosvāmī. A society named Rāmakeli-saṁskāra-samiti was established in 1924 to repair the temple and renovate the pond.

Adi TEXT 10.85

tānra madhye rūpa-sanātana--baḍa śākhā

anupama, jīva, rājendrādi upaśākhā //CC Adi, 10.85//

SYNONYMS

tānra—within that; madhye—in the midst of; rūpa-sanātana—the branch known as Rūpa-Sanātana; baḍa śākhā—the big branch; anupama—of the name Anupama; jīva—of the name Jīva; rājendra-ādi—and Rājendra and others; upaśākhā—their subbranches.

TRANSLATION

Among these branches, Rūpa and Sanātana were principal. Anupama, Jīva Gosvāmī and others, headed by Rājendra, were their subbranches.

PURPORT

In the Gaura-gaṇoddeśa-dīpikā, verse 195, it is said that Śrīla Jīva Gosvāmī was formerly Vilāsa-mañjarī gopī. From his very childhood Jīva Gosvāmī was greatly fond of Śrīmad-Bhāgavatam. He later came to Navadvīpa to study Sanskrit, and, following in the footsteps of Śrī Nityānanda Prabhu, he circumambulated the entire Navadvīpa-dhāma. After visiting Navadvīpa-dhāma he went to Benares to study Sanskrit under Madhusūdana Vācaspati, and after finishing his studies in Benares he went to Vṛndāvana and took shelter of his uncles, Śrī Rūpa and Sanātana. This is described in the Bhakti-ratnākara. As far as our information goes, Śrīla Jīva Gosvāmī composed and edited at least twenty-five books. They are all very celebrated, and they are listed as follows: (1) Hari-nāmāmṛta-vyākaraṇa, (2) Sūtra-mālikā, (3) Dhātu-saṅgraha, (4) Kṛṣṇārcā-dīpikā, (5) Gopāla-virudāvalī, (6) Rasāmṛta-śeṣa, (7) Śrī Mādhava-mahotsava, (8) Śrī Saṅkalpa-kalpavṛkṣa, (9) Bhāvārtha-sūcaka-campū, (10) Gopāla-tāpanī-ṭīkā, (11) a commentary on the Brahma-saṁhitā, (12) a commentary on the Bhakti-rasāmṛta-sindhu, (13) a commentary on the Ujjvala-nīlamanī, (14) a commentary on the Yogasāra-stava, (15) a commentary on the Gāyatrī-mantra, as described in the Agni Purāṇa, (16) a description of the Lord's

lotus feet derived from the Padma Purāṇa, (17) a description of the lotus feet of Śrīmatī Rādhārāṇī, (18) Gopāla-campū (in two parts) and (19-25) seven sandarbhas: the Krama-, Tattva-, Bhagavat-, Paramātmā-, Kṛṣṇa-, Bhakti- and Prīti-sandarbhā. After the disappearance of Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī in Vṛndāvana, Śrīla Jīva Gosvāmī became the ācārya of all the Vaiṣṇavas in Bengal, Orissa and the rest of the world, and it is he who used to guide them in their devotional service. In Vṛndāvana he established the Rādhā-Dāmodara temple, where we had the opportunity to live and retire until the age of sixty-five, when we decided to come to the United States of America. When Jīva Gosvāmī was still present, Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī compiled his famous Caitanya-caritāmṛta. Later, Śrīla Jīva Gosvāmī inspired Śrīnivāsa Ācārya, Narottama dāsa Ṭhākura and Duḥkhī Kṛṣṇadāsa to preach Kṛṣṇa consciousness in Bengal. Jīva Gosvāmī was informed that all the manuscripts that had been collected from Vṛndāvana and sent to Bengal for preaching purposes were plundered near Viṣṇupura, in Bengal, but later he received the information that the books had been recovered. Śrī Jīva Gosvāmī awarded the designation Kavirāja to Rāmacandra Sena, a disciple of Śrīnivāsa Ācārya's, and to Rāmacandra's younger brother Govinda. While Jīva Gosvāmī was alive, Śrīmatī Jāhnvī-devī, the pleasure potency of Śrī Nityānanda Prabhu, went to Vṛndāvana with a few devotees. Jīva Gosvāmī was very kind to the Gauḍīya Vaiṣṇavas, the Vaiṣṇavas from Bengal. Whoever went to Vṛndāvana he provided with a residence and prasāda. His disciple Kṛṣṇadāsa Adhikārī listed all the books of the Gosvāmīs in his diary.

The sahajiyās level three accusations against Śrīla Jīva Gosvāmī. This is certainly not congenial for the execution of devotional service. The first accusation concerns a materialist who was very proud of his reputation as a great Sanskrit scholar and approached Śrī Rūpa and Sanātana to argue with them about the revealed scriptures. Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī, not wanting to waste their time, gave him a written statement that he had defeated them in a debate on the revealed scriptures. Taking this paper, the scholar approached Jīva Gosvāmī for a similar certificate of defeat, but Jīva Gosvāmī did not agree to give him one. On the contrary, he argued with him regarding the scriptures and defeated him. Certainly it was right for Jīva Gosvāmī to stop such a dishonest scholar from advertising that he had defeated Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī, but due to their illiteracy the sahajiyā class refer to this incident to accuse Śrīla Jīva Gosvāmī of deviating from the principle of humility. They do not know, however, that humility and meekness are appropriate when one's own honor is insulted but not when Lord Viṣṇu or the ācāryas are

blasphemed. In such cases one should not be humble and meek but must act. One should follow the example given by Śrī Caitanya Mahāprabhu. Lord Caitanya says in His Śikṣāṣṭaka (3):

trṇād api sunīcena

taror ivasahiṣṇunā

amāninā mānadena

kīrtanīyaḥ sadā hariḥ

"One can chant the holy name of the Lord in a humble state of mind, thinking himself lower than the straw in the street. One should be more tolerant than a tree, devoid of all sense of false prestige, and should be ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly." Nevertheless, when the Lord was informed that Nityānanda Prabhu was injured by Jagāi and Mādhāi, He immediately went to the spot, angry like fire, wanting to kill them. Thus Lord Caitanya has explained His verse by the example of His own behavior. One should tolerate insults against oneself, but when there is blasphemy committed against superiors such as other Vaiṣṇavas, one should be neither humble nor meek; one must take proper steps to counteract such blasphemy. This is the duty of a servant of a guru and Vaiṣṇavas. Anyone who understands the principle of eternal servitude to the guru and Vaiṣṇavas will appreciate the action of Śrī Jīva Gosvāmī in connection with the so-called scholar's victory over his gurus, Śrīla Rūpa and Śrīla Sanātana Gosvāmī.

Another story fabricated to defame Śrīla Jīva Gosvāmī states that after compiling Śrī Caitanya-caritāmṛta, Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī showed the manuscript to Jīva Gosvāmī, who thought that it would hamper his reputation as a big scholar and therefore threw it into a well. Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī was greatly shocked, and he died immediately. Fortunately a copy of the manuscript of Śrī Caitanya-caritāmṛta had been kept by a person named Mukunda, and therefore later it was possible to publish the book. This story is another ignominious example of blasphemy against a guru and Vaiṣṇava. Such a story should never be accepted as authoritative.

According to another accusation, Śrīla Jīva Gosvāmī did not approve of the principles of the pārakīya-rasa of Vraja-dhāma and therefore supported svakīya-rasa, showing that Rādhā and Kṛṣṇa are eternally married. Actually, when Jīva Gosvāmī was alive, some of his followers disliked the pārakīya-rasa of the gopīs.

Therefore Śrīla Jīva Gosvāmī, for their spiritual benefit, supported svakīya-rasa, for he could understand that sahajiyās would otherwise exploit the pārakīya-rasa, as they are actually doing at the present. Unfortunately, in Vṛndāvana and Navadvīpa it has become fashionable among sahajiyās, in their debauchery, to find an unmarried sexual partner to live with to execute so-called devotional service in pārakīya-rasa. Foreseeing this, Śrīla Jīva Gosvāmī supported svakīya-rasa, and later all the Vaiṣṇava ācāryas also approved of it. Śrīla Jīva Gosvāmī was never opposed to the transcendental pārakīya-rasa, nor has any other Vaiṣṇava disapproved of it. Śrīla Jīva Gosvāmī strictly followed his predecessor gurus and Vaiṣṇavas, Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī, and Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī accepted him as one of his instructor gurus.

Adi TEXT 10.86

mālīra icchāya śākhā bahuta bāḍila

bāḍiyā paścima deśa saba ācchādila //CC Adi, 10.86//

SYNONYMS

mālīra icchāya—on the desire of the gardener; śākhā—branches; bahuta—many; bāḍila—expanded; bāḍiyā—so expanding; paścima—western; deśa—countries; saba—all; ācchādila—covered.

TRANSLATION

By the will of the supreme gardener, the branches of Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī grew many times over, expanding throughout the western countries and covering the entire region.

Adi TEXT 10.87

ā-sindhunadī-tīra āra himālaya

vṛndāvana-mathurādi yata tīrtha haya //CC Adi, 10.87//

SYNONYMS

ā-sindhu-nadī—to the border of the river Sindhu; tīra—border; āra—and; himālaya—the Himalayan Mountains; vṛndāvana—of the name Vṛndāvana; mathurā—of the name Mathurā; ādi—heading the list; yata—all; tīrtha—places of pilgrimage; haya—there are.

TRANSLATION

Extending to the borders of the river Sindhu and the Himalayan Mountain valleys, these two branches expanded throughout India, including all the places of pilgrimage, such as Vṛndāvana, Mathurā and Haridvāra.

Adi TEXT 10.88

dui śākhāra prema-phale sakala bhāsila

prema-phalāśvāde loka unmatta ha-ila //CC Adi, 10.88//

SYNONYMS

dui śākhāra—of the two branches; prema-phale—by the fruit of love of Godhead; sakala—all; bhāsila—became overflowed; prema-phala—the fruit of love of Godhead; āśvāde—by tasting; loka—all people; unmatta—maddened; ha-ila—became.

TRANSLATION

The fruits of love of Godhead which fructified on these two branches were distributed in abundance. Tasting these fruits, everyone became mad after them.

Adi TEXT 10.89

paścimera loka saba mūḍha anācāra

tāhāṇ pracārila doṇhe bhakti-sadācāra //CC Adi, 10.89//

SYNONYMS

paścimera—on the western side; loka—people in general; saba—all; mūḍha—less intelligent; anācāra—not well behaved; tāhāṇ—there; pracārila—preached; doṇhe—Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī; bhakti—devotional service; sad-ācāra—good behavior.

TRANSLATION

The people in general on the western side of India were neither intelligent nor well behaved, but by the influence of Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī they were trained in devotional service and good behavior.

PURPORT

Although it is not only in western India that people were contaminated by association with Muslims, it is a fact that the farther west one goes in India the more he will find the people to be fallen from the Vedic culture. Even until five thousand years ago, when the entire planet was under the control of Mahārāja Parīkṣit, the Vedic culture was current everywhere. Gradually, however, people were influenced by non-Vedic culture, and they lost sight of how to behave in connection with devotional service. Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī very kindly preached the bhakti cult in western India, and following in their footsteps the propagators of the Caitanya cult in the Western countries are spreading the saṅkīrtana movement and inculcating the principles of Vaiṣṇava behavior, thus purifying and reforming many persons who were previously accustomed to the culture of mlecchas and yavanas. All of our devotees in the Western countries give up their old habits of illicit sex, intoxication, meat-eating and gambling. Of course, five hundred years ago these practices were unknown in India—at least in eastern India—but unfortunately at present all of India has been victimized by these non-Vedic principles, which are sometimes even supported by the government.

Adi TEXT 10.90

śāstra-dṛṣṭye kaila lupṭa-tīrthera uddhāra

vṛndāvane kaila śrīmūrti-sevāra pracāra //CC Adi, 10.90//

SYNONYMS

śāstra-dṛṣṭye—according to the directions of revealed scriptures; kaila—did; lupṭa—forgotten; tīrthera—places of pilgrimage; uddhāra—excavation; vṛndāvane—in Vṛndāvana; kaila—did; śrī-mūrti—Deity; sevāra—of worship; pracāra—propagation.

TRANSLATION

In accordance with the directions of the revealed scriptures, both Gosvāmīs excavated the lost places of pilgrimage and inaugurated the worship of Deities in Vṛndāvana.

PURPORT

The spot where we now find Śrī Rādhā-kuṇḍa was an agricultural field during the time of Caitanya Mahāprabhu. A small reservoir of water was there, and Śrī Caitanya Mahāprabhu bathed in that water and pointed out that originally

Rādhā-kuṇḍa existed in that location. Following His directions, Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī renovated Rādhā-kuṇḍa. This is one of the brilliant examples of how the Gosvāmīs excavated lost places of pilgrimage. Similarly, it is through the endeavor of the Gosvāmīs that all the important temples at Vṛndāvana were established. Originally there were seven important Gauḍīya Vaiṣṇava temples established in Vṛndāvana, namely, the Madana-mohana temple, Govinda temple, Gopīnātha temple, Śrī Rādhāramaṇa temple, Rādhā-Śyāmasundara temple, Rādhā-Dāmodara temple and Gokulānanda temple.

Adi TEXT 10.91

mahāprabhura priya bhṛtya--raghunātha-dāsa

sarva tyaji' kaila prabhura pada-tale vāsa //CC Adi, 10.91//

SYNONYMS

mahāprabhura—of Lord Caitanya Mahāprabhu; priya—very dear; bhṛtya—servant; raghunātha-dāsa—Raghunātha dāsa Gosvāmī; sarva tyaji'-renouncing everything; kaila—did; prabhura—of the Lord; pada-tale—under the shelter of the lotus feet; vāsa—habitation.

TRANSLATION

Śrīla Raghunātha dāsa Gosvāmī, the forty-sixth branch of the tree, was one of the most dear servants of Lord Caitanya Mahāprabhu. He left all his material possessions to surrender completely unto the Lord and live at His lotus feet.

PURPORT

Śrīla Raghunātha dāsa Gosvāmī was most probably born in the year 1416 śakābda (A.D. 1495) in a kāyastha family as the son of Govardhana Majumdāra, who was the younger brother of the then Zamindar, Hiranya Majumdāra. The village where he took birth is known as Śrī Kṛṣṇapura. On the railway line between Calcutta and Burdwan is a station named Triśābaghā, and about one and a half miles away is the village of Śrī Kṛṣṇapura, where the parental home of Śrī Raghunātha dāsa Gosvāmī was situated. A temple of Śrī Śrī Rādhā-Govinda is still there. In front of the temple is a large open area but no large hall for meetings. However, a rich Calcutta gentleman named Haricaraṇa Ghoṣa, who resided in the Simlā quarter, recently repaired the temple. The entire temple compound is surrounded by walls, and in a small room just to the side of the

temple is a small platform on which Raghunātha dāsa Gosvāmī used to worship the Deity. By the side of the temple is the dying River Sarasvatī.

The forefathers of Śrīla Raghunātha dāsa Gosvāmī were all Vaiṣṇavas and were very rich men. His spiritual master at home was Yadunandana Ācārya. Although Raghunātha dāsa was a family man, he had no attachment for his estate and wife. Seeing his tendency to leave home, his father and uncle engaged special bodyguards to watch over him, but nevertheless he managed to escape their vigilance and went away to Jagannātha Purī to meet Śrī Caitanya Mahāprabhu. This incident took place in the year 1439 śakābda (A.D. 1518). Raghunātha dāsa Gosvāmī compiled three books, named Stava-mālā (or Stavāvalī), Dāna-carita and Mukṭācarita. He lived a long time. For most of his life he resided at Rādhā-kunḍa. The place where Raghunātha dāsa Gosvāmī performed his devotional service still exists by Rādhā-kunḍa. He almost completely gave up eating, and therefore he was very skinny and of weak health. His only concern was to chant the holy name of the Lord. He gradually reduced his sleeping until he was almost not sleeping at all. It is said that his eyes were always full of tears. When Śrīnivāsa Ācārya went to see Raghunātha dāsa Gosvāmī, the Gosvāmī blessed him by embracing him. Śrīnivāsa Ācārya requested his blessings for preaching in Bengal, and Śrīla Raghunātha dāsa Gosvāmī granted them. In the Gaurāṅgaḍdeśa-dīpikā (186) it is stated that Śrīla Raghunātha dāsa Gosvāmī was formerly the gopī named Rasa-mañjarī. Sometimes it is said that he was Rati-mañjarī.

Adi TEXT 10.92

prabhu samarpila tānre svarūpera hāte

prabhura gupta-sevā kaila svarūpera sāthe //CC Adi, 10.92//

SYNONYMS

prabhu—Lord Caitanya Mahāprabhu; samarpila—handed over; tānre—him; svarūpera—Svarūpa Dāmodara; hāte—to the hand; prabhura—of the Lord; gupta-sevā—confidential service; kaila—did; svarūpera—Svarūpa Dāmodara; sāthe—with.

TRANSLATION

When Raghunātha dāsa Gosvāmī approached Śrī Caitanya Mahāprabhu at Jagannātha Purī, the Lord entrusted him to the care of Svarūpa Dāmodara, His

secretary. Thus they both engaged in the confidential service of the Lord.

PURPORT

This confidential service was the personal care of the Lord. Svarūpa Dāmodara, acting as His secretary, attended to the Lord's baths, meals, rest and massages, and Raghunātha dāsa Gosvāmī assisted him. In effect, Raghunātha dāsa Gosvāmī acted as the assistant secretary of the Lord.

Adi TEXT 10.93

ṣoḍaśa vatsara kaila antaraṅga-sevana

svarūpera antardhāne āilā vṛndāvana //CC Adi, 10.93//

SYNONYMS

ṣoḍaśa—sixteen; vatsara—years; kaila—did; antaraṅga—confidential; sevana—service; svarūpera—of Svarūpa Dāmodara; antardhāne—disappearance; āilā—came; vṛndāvana—to Vṛndāvana.

TRANSLATION

He rendered confidential service to the Lord for sixteen years at Jagannātha Purī, and after the disappearance of both the Lord and Svarūpa Dāmodara, he left Jagannātha Purī and went to Vṛndāvana.

Adi TEXT 10.94

vṛndāvane dui bhāira caraṇa dekhiyā

govardhane tyajiba deha bhṛgupāta kariyā //CC Adi, 10.94//

SYNONYMS

vṛndāvane—at Vṛndāvana; dui bhāira—the two brothers (Rūpa and Sanātana); caraṇa—feet; dekhiyā—after seeing; govardhane—on the hill of Govardhana; tyajiba—will give up; deha—this body; bhṛgupāta—falling down; kariyā—doing so.

TRANSLATION

Śrīla Raghunātha dāsa Gosvāmī intended to go to Vṛndāvana to see the lotus feet of Rūpa and Sanātana and then give up his life by jumping from Govardhana

Hill.

PURPORT

Jumping from the top of Govardhana Hill is a system of suicide especially performed by saintly persons. After the disappearance of Lord Caitanya and Svarūpa Dāmodara, Raghunātha dāsa Gosvāmī keenly felt separation from these two exalted personalities and therefore decided to give up his life by jumping from Govardhana Hill in Vṛndāvana. Before doing so, however, he wanted to see the lotus feet of Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī.

Adi TEXT 10.95

ei ta' niścaya kari' āila vṛndāvane

āsi' rūpa-sanātanera vandila caraṇe //CC Adi, 10.95//

SYNONYMS

ei ta'-thus; niścaya kari'-having decided; āila—came; vṛndāvane—to Vṛndāvana; āsi'-coming there; rūpa-sanātanera—of Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī; vandila—offered respects; caraṇe—at the lotus feet.

TRANSLATION

Thus Śrīla Raghunātha dāsa Gosvāmī came to Vṛndāvana, visited Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī and offered them his obeisances.

Adi TEXT 10.96

tabe dui bhāi tāhre marite nā dila

nija tṛtīya bhāi kari' nikaṭe rākhila //CC Adi, 10.96//

SYNONYMS

tabe—at that time; dui bhāi—the two brothers (Śrīla Rūpa and Sanātana); tāhre—him; marite—to die; nā dila—did not allow; nija—own; tṛtīya—third; bhāi—brother; kari'-accepting; nikaṭe—near; rākhila—kept him.

TRANSLATION

These two brothers, however, did not allow him to die. They accepted him as their third brother and kept him in their company.

Adi TEXT 10.97

mahāprabhura līlā yata bāhira-antara

dui bhāi tānra mukhe śune nirantara //CC Adi, 10.97//

SYNONYMS

mahāprabhura—of Lord Śrī Caitanya Mahāprabhu; līlā—pastimes; yata—all; bāhira—external; antara—internal; dui bhāi—the two brothers; tānra—his; mukhe—in the mouth; śune—hear; nirantara—always.

TRANSLATION

Because Raghunātha dāsa Gosvāmī was an assistant to Svarūpa Dāmodara, he knew much about the external and internal features of the pastimes of Lord Caitanya. Thus the two brothers Rūpa and Sanātana always used to hear of this from him.

Adi TEXT 10.98

anna-jala tyāga kaila anya-kathana

pala dui-tina māṭhā karena bhakṣaṇa //CC Adi, 10.98//

SYNONYMS

anna-jala—food and drink; tyāga—renunciation; kaila—did; anya-kathana—talking of other things; pala dui-tina—a few drops of; māṭhā—sour milk; karena—does; bhakṣaṇa—eat.

TRANSLATION

Raghunātha dāsa Gosvāmī gradually gave up all food and drink but a few drops of buttermilk.

Adi TEXT 10.99

sahasra daṇḍavat kare, laya lakṣa nāma

dui sahasra vaiṣṇavere nitya paraṇāma //CC Adi, 10.99//

SYNONYMS

sahasra—thousand; daṇḍavat—obeisances; kare—does; laya—takes; lakṣa—one

hundred thousand; nāma—holy names; dui—two; sahasra—thousand; vaiṣṇavere—unto the devotees; nitya—daily; paraṇāma—obeisances.

TRANSLATION

As a daily duty, he regularly offered one thousand obeisances to the Lord, chanted at least one hundred thousand holy names and offered obeisances to two thousand Vaiṣṇavas.

Adi TEXT 10.100

rātri-dine rādhā-kṛṣṇera mānasa sevana

prahareka mahāprabhura caritra-kathana //CC Adi, 10.100//

SYNONYMS

rātri-dine—day and night; rādhā-kṛṣṇera—of Rādhā and Kṛṣṇa; mānasa—within the mind; sevana—service; prahareka—about three hours; mahāprabhura—of Lord Caitanya; caritra—character; kathana—discussing.

TRANSLATION

Day and night he rendered service within his mind to Rādhā-Kṛṣṇa, and for three hours a day he discoursed about the character of Lord Caitanya Mahāprabhu.

PURPORT

We have many things to learn about bhajana, or worship of the Lord, by following in the footsteps of Raghunātha dāsa Gosvāmī. All the Gosvāmīs engaged in such transcendental activities, as described by Śrīnivāsa Ācārya in his poem about them (kṛṣṇotkīrtana-gāna-nartana-parau premāmṛtāmbho-nidhī). Following in the footsteps of Raghunātha dāsa Gosvāmī, Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī, one has to execute devotional service very strictly, specifically by chanting the holy name of the Lord.

Adi TEXT 10.101

tina sandhyā rādhā-kuṇḍe apatita snāna

vraja-vāsī vaiṣṇave kare āliṅgana māna //CC Adi, 10.101//

SYNONYMS

tina sandhyā—three times, namely morning, evening and noon; rādhā-kunḍe—in the lake of Rādhā-kunḍa; apatita—without failure; snāna—taking bath; vraja-vāsī—inhabitants of Vrajabhūmi; vaiṣṇave—all devotees; kare—does; āliṅgana—embracing; māna—and offering respect.

TRANSLATION

Śrī Raghunātha dāsa Gosvāmī took three baths daily in the Rādhā-kunḍa lake. As soon as he found a Vaiṣṇava residing in Vṛndāvana, he would embrace him and give him all respect.

Adi TEXT 10.102

sārdha sapta-prahara kare bhaktira sādhanē

cāri daṇḍa nidrā, seha nahe kona-dine //CC Adi, 10.102//

SYNONYMS

sārdha—one and a half hours; sapta-prahara—seven praharas (twenty-one hours); kare—does; bhaktira—of devotional service; sādhanē—in execution; cāri daṇḍa—about two hours; nidrā—sleeping; seha—that also; nahe—not; kona-dine—some days.

TRANSLATION

He engaged himself in devotional service for more than twenty-two and a half hours a day, and for less than two hours he slept, although on some days that also was not possible.

Adi TEXT 10.103

tānhāra sādhana-rīti śūnite camatkāra

sei rūpa-raghunātha prabhu ye āmāra //CC Adi, 10.103//

SYNONYMS

tānhāra—his; sādhana-rīti—process of devotional service; śūnite—to hear; camatkāra—wonderful; sei—that; rūpa—Śrī Rūpa Gosvāmī; raghunātha—Raghunātha dāsa Gosvāmī; prabhu—lord; ye—that; āmāra—my.

TRANSLATION

I am struck with wonder when I hear about the devotional service he executed. I accept Śrīla Rūpa Gosvāmī and Raghunātha dāsa Gosvāmī as my guides.

PURPORT

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī accepted Raghunātha dāsa Gosvāmī as his special guide. Therefore at the end of every chapter he says, śrī-rūpa-raghunātha-pade yāra āśa caitanya-caritāmṛta kahe kṛṣṇadāsa. Sometimes it is misunderstood that by using the word raghunātha he wanted to offer his respectful obeisances to Raghunātha Bhaṭṭa Gosvāmī, for it is sometimes stated that Raghunātha Bhaṭṭa Gosvāmī was his initiating spiritual master. Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī does not approve of this statement; he does not accept Raghunātha Bhaṭṭa Gosvāmī as the spiritual master of Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

Adi TEXT 10.104

inhā-sabāra yaiche haila prabhura milana

āge vistāriyā tāhā kariba varṇana //CC Adi, 10.104//

SYNONYMS

inhā—of them; sabāra—all; yaiche—as; haila—became; prabhura—of Śrī Caitanya Mahāprabhu; milana—meeting; āge—later on; vistāriyā—expanding; tāhā—that; kariba—I shall do; varṇana—description.

TRANSLATION

I shall later explain very elaborately how all these devotees met Śrī Caitanya Mahāprabhu.

Adi TEXT 10.105

śrī-gopāla bhaṭṭa eka śākhā sarvottama

rūpa-sanātana-saṅge yāñra prema-ālāpana //CC Adi, 10.105//

SYNONYMS

śrī-gopāla bhaṭṭa—of the name Śrī Gopāla Bhaṭṭa; eka—one; śākhā—branch; sarva-uttama—very exalted; rūpa—of the name Rūpa; sanātana—of the name Sanātana; saṅge—company; yāñra—whose; prema—love of Godhead; ālāpana—discussion.

TRANSLATION

Śrī Gopāla Bhaṭṭa Gosvāmī, the forty-seventh branch, was one of the great and exalted branches of the tree. He always engaged in discourses about love of Godhead in the company of Rūpa Gosvāmī and Sanātana Gosvāmī.

PURPORT

Śrī Gopāla Bhaṭṭa Gosvāmī was the son of Venkata Bhaṭṭa, a resident of Śrīraṅgam. Gopāla Bhaṭṭa formerly belonged to the disciplic succession of the Rāmānuja-sampradāya but later became part of the Gauḍīya-sampradāya. In the year 1433 śakābda (A.D. 1512), when Lord Caitanya Mahāprabhu was touring South India, He stayed for four months during the period of Cāturmāsya at the house of Venkata Bhaṭṭa, who then got the opportunity to serve the Lord to his heart's content. Gopāla Bhaṭṭa also got the opportunity to serve the Lord at this time. Śrī Gopāla Bhaṭṭa Gosvāmī was later initiated by his uncle, the great sannyāsī Prabodhānanda Sarasvatī. Both the father and mother of Gopāla Bhaṭṭa Gosvāmī were extremely fortunate, for they dedicated their entire lives to the service of Lord Caitanya Mahāprabhu. They allowed Gopāla Bhaṭṭa Gosvāmī to go to Vṛndāvana, and they gave up their lives thinking of Śrī Caitanya Mahāprabhu. When Lord Caitanya was later informed that Gopāla Bhaṭṭa Gosvāmī had gone to Vṛndāvana and met Śrī Rūpa and Sanātana Gosvāmī, He was very pleased, and He advised Śrī Rūpa and Sanātana to accept Gopāla Bhaṭṭa Gosvāmī as their younger brother and take care of him. Śrī Sanātana Gosvāmī, out of his great affection for Gopāla Bhaṭṭa Gosvāmī, compiled the Vaiṣṇava smṛti named Hari-bhakti-vilāsa and published it under his name. Under the instruction of Śrīla Rūpa and Sanātana, Gopāla Bhaṭṭa Gosvāmī installed one of the seven principal Deities of Vṛndāvana, the Rādhāramaṇa Deity. The sevaits (priests) of the Rādhāramaṇa temple belong to the Gauḍīya-sampradāya.

When Kṛṣṇadāsa Kavirāja Gosvāmī took permission from all the Vaiṣṇavas before writing Śrī Caitanya-caritāmṛta, Gopāla Bhaṭṭa Gosvāmī also gave him his blessings, but he requested him not to mention his name in the book. Therefore Kṛṣṇadāsa Kavirāja Gosvāmī has mentioned Gopāla Bhaṭṭa Gosvāmī only very cautiously in one or two passages of the Caitanya-caritāmṛta. Śrīla Jīva Gosvāmī has written in the beginning of his Tattva-sandarbhā, "A devotee from southern India who was born of a brāhmaṇa family and was a very intimate friend of Rūpa Gosvāmī and Sanātana Gosvāmī has written a book that he has not compiled chronologically. Therefore I, a tiny living entity known as jīva, am trying to assort the events of the book chronologically, consulting the direction

of great personalities like Madhvācārya, Śrīdhara Svāmī, Rāmānujācārya and other senior Vaiṣṇavas in the disciplic succession." In the beginning of the Bhagavat-sandarbha there are similar statements by Śrīla Jīva Gosvāmī. Śrīla Gopāla Bhaṭṭa Gosvāmī compiled a book called Sat-kriyā-sāra-dīpikā, edited the Hari-bhakti-vilāsa, wrote a forword to the Ṣaṭ-sandarbha and a commentary on the Kṛṣṇa-karṇāmṛta, and installed the Rādhāramaṇa Deity in Vṛndāvana. In the Gaura-gaṇoddeśa-dīpikā, verse 184, it is mentioned that his previous name in the pastimes of Lord Kṛṣṇa was Anaṅga-mañjarī. Sometimes he is also said to have been an incarnation of Guṇa-mañjarī. Śrīnivāsa Ācārya and Gopīnātha Pūjārī were two of his disciples.

Adi TEXT 10.106

śaṅkarāraṇya--ācārya-vṛkṣera eka śākhā

mukunda, kāśīnātha, rudra--upaśākhā lekhā //CC Adi, 10.106//

SYNONYMS

śaṅkarāraṇya—of the name Śaṅkarāraṇya; ācārya-vṛkṣera—of the tree of ācāryas; eka—one; śākhā—branch; mukunda—of the name Mukunda; kāśīnātha—of the name Kāśīnātha; rudra—of the name Rudra; upaśākhā lekhā—they are known as subbranches.

TRANSLATION

The ācārya Śaṅkarāraṇya was considered the forty-eighth branch of the original tree. From him proceeded the subbranches known as Mukunda, Kāśīnātha and Rudra.

PURPORT

It is said that Śaṅkarāraṇya was the sannyāsa name of Śrīla Viśvarūpa, who was the elder brother of Viśvambhara (the original name of Śrī Caitanya Mahāprabhu). Śaṅkarāraṇya expired in 1432 śakābda (A.D. 1512) at Sholapur, where there is a place of pilgrimage known as Pāṇḍrapura. This is referred to in the Madhya-līlā, Chapter Nine, verses 299 and 300.

Lord Caitanya Mahāprabhu opened a primary school in the house of Mukunda, or Mukunda Sañjaya, and Mukunda's son, whose name was Puruṣottama, became the Lord's student. Kāśīnātha arranged the marriage of Lord Caitanya in His previous āśrama, when His name was Viśvambhara. Kāśīnātha induced the

court paṇḍita, Sanātana, to offer Viśvambhara his daughter. In the Gauraganoddeśa-dīpikā, verse 50, it is mentioned that Kāśīnātha was an incarnation of the brāhmaṇa Kulaka, whom Satrājīta sent to arrange the marriage of Kṛṣṇa and Satyabhāmā, and it is mentioned in verse 135 that Rudra, or Śrī Rudrarāma Paṇḍita, was formerly a friend of Lord Kṛṣṇa's named Varūthapa. Śrī Rudrarāma Paṇḍita constructed a big temple at Vallabhapura, which is one mile north of Māheśa, for the Deities named Rādhāvallabha. The descendants of his brother, Yadunandana Vandyopādhyāya, are known as Cakravartī Ṭhākuras, and they are in charge of the maintenance of this temple as sevaita. Formerly the Jagannātha Deity used to come to the temple of Rādhāvallabha from Māheśa during the Ratha-yātrā festival, but in the Bengali year 1262 (A.D. 1855), due to a misunderstanding between the priests of the two temples, the Jagannātha Deity stopped coming.

Adi TEXT 10.107

śrīnātha paṇḍita--prabhura kṛpāra bhājana

yāñra kṛṣṇa-sevā dekhi' vaśa tri-bhuvana //CC Adi, 10.107//

SYNONYMS

śrīnātha paṇḍita—of the name Śrīnātha Paṇḍita; prabhura—of the Lord; kṛpāra—of mercy; bhājana—receiver; yāñra—whose; kṛṣṇa-sevā—worship of Lord Kṛṣṇa; dekhi'-seeing; vaśa—subjugated; tri-bhuvana—all the three worlds.

TRANSLATION

Śrīnātha Paṇḍita, the forty-ninth branch, was the beloved recipient of all the mercy of Śrī Caitanya Mahāprabhu. Everyone in the three worlds was astonished to see how he worshiped Lord Kṛṣṇa.

PURPORT

About one and a half miles away from Kumārahaṭṭa, or Kāmarhaṭṭa, which is a few miles from Calcutta, is a village known as Kāñcāḍāpāḍā which was the home of Śrī Śivānanda Sena. There he constructed a temple of Śrī Gauragopāla. Another temple was established there with Śrī Rādhā-Kṛṣṇa mūrtis by Śrīnātha Paṇḍita. The Deity of that temple is named Śrī Kṛṣṇa Rāya. The temple of Kṛṣṇa Rāya, which was constructed in the year 1708 śakābda (A.D. 1787) by a prominent Zamindar named Nimāi Mullik of Pāthuriyā-ghāṭa in Calcutta, is very large. There is a big courtyard in front of the temple, and there are residential

quarters for visitors and good arrangements for cooking prasāda. The entire courtyard is surrounded by very high boundary walls, and the temple is almost as big as the Māheśa temple. Inscribed on a tablet are the names of Śrīnātha Paṇḍita and his father and grandfather and the date of construction of the temple.

Śrīnātha Paṇḍita, one of the disciples of Advaita Prabhu, was the spiritual master of the third son of Śivānanda Sena, who was known as Paramānanda Kavi-karṇapūra. It is said that during the time of Kavi-karṇapūra the Kṛṣṇa Rāya Deity was installed. According to hearsay, Vīrabhadra Prabhu, the son of Nityānanda Prabhu, brought a big stone from Mursīdābād from which three Deities were carved—namely, the Rādhāvallabha vigraha of Vallabhapura, the Śyāmasundara vigraha of Khaḍadaha and the Śrī Kṛṣṇa Rāya vigraha of Kāñcaḍāpāḍā. The home of Śivānanda Sena was situated on the bank of the Ganges near an almost ruined temple. It is said that the same Nimāi Mullik of Calcutta saw this broken-down temple of Kṛṣṇa Rāya while he was going to Benares and thereafter constructed the present temple.

Adi TEXT 10.108

jagannātha ācārya prabhura priya dāsa

prabhura ājñāte teṇho kaila gaṅgā-vāsa //CC Adi, 10.108//

SYNONYMS

jagannātha ācārya—of the name Jagannātha Ācārya; prabhura—of the Lord; priya dāsa—very dear servant; prabhura ājñāte—by the order of the Lord; teṇho—he; kaila—agreed; gaṅgā-vāsa—living on the bank of the Ganges.

TRANSLATION

Jagannātha Ācārya, the fiftieth branch of the Caitanya tree, was an extremely dear servant of the Lord, by whose order he decided to live on the bank of the Ganges.

PURPORT

Jagannātha Ācārya is stated in the Gaura-gaṇoddeśa-dīpikā (111) to have formerly been Durvāsā of Nidhuvana.

Adi TEXT 10.109

kṛṣṇadāsa vaidya, āra paṇḍita-śekhara

kavicandra, āra kīrtanīyā ṣaṣṭhīvara //CC Adi, 10.109//

SYNONYMS

kṛṣṇadāsa vaidya—of the name Kṛṣṇadāsa Vaidya; āra—and; paṇḍita-śekhara—of the name Paṇḍita Śekhara; kavicandra—of the name Kavicandra; āra—and; kīrtanīyā—kīrtana performer; ṣaṣṭhīvara—of the name Ṣaṣṭhīvara.

TRANSLATION

The fifty-first branch of the Caitanya tree was Kṛṣṇadāsa Vaidya, the fifty-second was Paṇḍita Śekhara, the fifty-third was Kavicandra, and the fifty-fourth was Ṣaṣṭhīvara, who was a great saṅkīrtana performer.

PURPORT

In the Gaura-gaṇoddeśa-dīpikā (171) it is mentioned that Śrīnātha Miśra was Citrāṅgī and that Kavicandra was Manoharā-gopī.

Adi TEXT 10.110

śrīnātha miśra, śubhānanda, śrīrāma, īśāna

śrīnidhi, śrīgopīkānta, miśra bhagavān //CC Adi, 10.110//

SYNONYMS

śrīnātha miśra—of the name Śrīnātha Miśra; śubhānanda—of the name Śubhānanda; śrīrāma—of the name Śrīrāma; īśāna—of the name Īśāna; śrīnidhi—of the name Śrīnidhi; śrī-gopīkānta—of the name Śrī Gopīkānta; miśra bhagavān—of the name Miśra Bhagavān.

TRANSLATION

The fifty-fifth branch was Śrīnātha Miśra, the fifty-sixth was Śubhānanda, the fifty-seventh was Śrīrāma, the fifty-eighth was Īśāna, the fifty-ninth was Śrīnidhi, the sixtieth was Śrī Gopīkānta, and the sixty-first was Miśra Bhagavān.

PURPORT

Śubhānanda, who formerly lived in Vṛndāvana as Mālatī, was one of the kīrtana performers who danced in front of the Ratha-yātrā car during the Jagannātha festival. It is said that he ate the foam that came out of the mouth of the Lord while He danced before the Ratha-yātrā car. Īśāna was a personal servant of

Śrīmatī Śacīdevī, who showered her great mercy upon him. He was also very dear to Lord Caitanya Mahāprabhu.

Adi TEXT 10.111

subuddhi miśra, hṛdayānanda, kamala-nayana

maheśa paṇḍita, śrīkara, śrī-madhusūdana //CC Adi, 10.111//

SYNONYMS

subuddhi miśra—of the name Subuddhi Miśra; hṛdayānanda—of the name Hṛdayānanda; kamala-nayana—of the name Kamala-nayana; maheśa paṇḍita—of the name Maheśa Paṇḍita; śrīkara—of the name Śrīkara; śrī-madhusūdana—of the name Śrī Madhusūdana.

TRANSLATION

The sixty-second branch of the tree was Subuddhi Miśra, the sixty-third was Hṛdayānanda, the sixty-fourth was Kamala-nayana, the sixty-fifth was Maheśa Paṇḍita, the sixty-sixth was Śrīkara, and the sixty-seventh was Śrī Madhusūdana.

PURPORT

Subuddhi Miśra, who was formerly Guṇacūḍā in Vṛndāvana, installed Gaura-Nityānanda Deities in a temple in the village known as Belagān, which is about three miles away from Śrīkhaṇḍa. His present descendant is known as Govindacandra Gosvāmī.

Adi TEXT 10.112

puruṣottama, śrī-gālīma, jagannātha-dāsa

śrī-candraśekhara vaidya, dvija haridāsa //CC Adi, 10.112//

SYNONYMS

puruṣottama—of the name Puruṣottama; śrī-gālīma—of the name Śrī Gālīma; jagannātha-dāsa—of the name Jagannātha dāsa; śrī-candraśekhara vaidya—of the name Śrī Candraśekhara Vaidya; dvija haridāsa—of the name Dvija Haridāsa.

TRANSLATION

The sixty-eighth branch of the original tree was Puruṣottama, the sixty-ninth was Śrī Gālīma, the seventieth was Jagannātha dāsa, the seventy-first was Śrī Candraśekhara Vaidya, and the seventy-second was Dvija Haridāsa.

PURPORT

There is some question about whether Dvija Haridāsa was the author of Aṣṭottara-śata-nāma. He had two sons named Śrīdāma and Gokulānanda, who were disciples of Śrī Advaita Ācārya. Their village, Kāñcana-gaḍiyā, is situated within five miles of the Bājārasāu station, the fifth station from Ājīmagañja in the district of Murśidābād, West Bengal.

Adi TEXT 10.113

rāmadāsa, kavicandra, śrī-gopāladāsa

bhāgavatācārya, ṭhākura sāraṅgadāsa //CC Adi, 10.113//

SYNONYMS

rāmadāsa—of the name Rāmadāsa; kavicandra—of the name Kavicandra; śrī gopāla-dāsa—of the name Śrī Gopāla dāsa; bhāgavatācārya—of the name Bhāgavatācārya; ṭhākura sāraṅga-dāsa—of the name Ṭhākura Sāraṅga dāsa.

TRANSLATION

The seventy-third branch of the original tree was Rāmadāsa, the seventy-fourth was Kavicandra, the seventy-fifth was Śrī Gopāla dāsa, the seventy-sixth was Bhāgavatācārya, and the seventy-seventh was Ṭhākura Sāraṅga dāsa.

PURPORT

In the Gaura-gaṇoddeśa-dīpikā (203) it is said, "Bhāgavatācārya compiled a book entitled Kṛṣṇa-prema-taraṅgiṇī, and he was the most beloved devotee of Lord Caitanya Mahāprabhu." When Lord Śrī Caitanya Mahāprabhu visited Varāhanagara, a suburb of Calcutta, He stayed in the house of a most fortunate brāhmaṇa who was a very learned scholar in Bhāgavata literature. As soon as this brāhmaṇa saw Lord Caitanya Mahāprabhu, he began to read Śrīmad-Bhāgavatam. When Mahāprabhu heard his explanation, which expounded bhakti-yoga, He immediately became unconscious in ecstasy. Lord Caitanya later said, "I have never heard such a nice explanation of Śrīmad-Bhāgavatam. I therefore designate you Bhāgavatācārya. Your only duty is to recite Śrīmad-

Bhāgavatam. That is My injunction." His real name was Raghunātha. His monastery, which is situated in Varāhanagara, about three and a half miles north of Calcutta on the bank of the Ganges, still exists, and it is managed by the initiated disciples of the late Śrī Rāmadāsa Bābājī. Presently, however, it is not as well managed as in the presence of Bābājī Mahārāja.

Another name of Ṭhākura Śāraṅga dāsa was Śārṅga Ṭhākura. Sometimes he was also called Śārṅgapāṇi or Śārṅgadhara. He was a resident of Navadvīpa in the neighborhood known as Modadruma-dvīpa, and he used to worship the Supreme Lord in a secluded place on the bank of the Ganges. He did not accept disciples, but he was repeatedly inspired from within by the Supreme Personality of Godhead to do so. Thus one morning he decided, "Whomever I see I shall make my disciple." When he went to the bank of the Ganges to take his bath, by chance he saw a dead body floating in the water, and he touched it with his feet. This immediately brought the body to life, and Ṭhākura Śāraṅga dāsa accepted him as his disciple. This disciple later became famous as Ṭhākura Murāri, and his name is always associated with that of Śrī Śāraṅga. His disciplic succession still inhabits the village of Śar. There is a temple at Māmagācchi that is said to have been started by Śārṅga Ṭhākura. Not long ago, a new temple building was erected in front of a bakula tree there, and it is now being managed by the members of the Gauḍīya Maṭha. It is said that the management of the temple is now far better than before. In the Gaura-gaṇoddeśa-dīpikā (172) it is stated that Śāraṅga Ṭhākura was formerly a gopī named Nāndīmukhī. Some devotees say that he was formerly Prahlāda Mahārāja, but Śrī Kavi-karṇapūra says that his father, Śivānanda Sena, does not accept this proposition.

Adi TEXT 10.114

jagannātha tīrtha, vipra śrī-jānakīnātha

gopāla ācārya, āra vipra vāṇīnātha //CC Adi, 10.114//

SYNONYMS

jagannātha tīrtha—of the name Jagannātha Tīrtha; vipra—brāhmaṇa; śrī-jānakīnātha—of the name Śrī Jānakīnātha; gopāla ācārya—of the name Gopāla Ācārya; āra—and; vipra vāṇīnātha—the brāhmaṇa of the name Vāṇīnātha.

TRANSLATION

The seventy-eighth branch of the original tree was Jagannātha Tīrtha, the

seventy-ninth was the brāhmaṇa Śrī Jānakīnātha, the eightieth was Gopāla Ācārya, and the eighty-first was the brāhmaṇa Vāṇīnātha.

PURPORT

Jagannātha Tīrtha was one of the nine principal sannyāsīs who were Lord Caitanya's associates. Vāṇīnātha Vipra was a resident of Cāṇpāhāṭi, a village in the district of Burdwan near the town of Navadvīpa, the police station of Pūrvasthalī and the post office of Samudragaḍa. The temple there was very much neglected, but it was renovated in the Bengali year 1328 (A.D. 1921) by Śrī Paramānanda Brahmācārī, one of Śrī Bhaktisiddhānta Sarasvatī Ṭhākura's disciples, who reorganized the sevā-pūjā (worship in the temple) and placed the temple under the management of the Śrī Caitanya Maṭha of Śrī Māyāpur. In the temple as it now exists, the Deity of Śrī Gaura-Gadādhara is worshiped strictly according to the principles of the revealed scriptures. Cāṇpāhāṭi is two miles away from both Samudragaḍa and the Navadvīpa station of the eastern railway.

Adi TEXT 10.115

govinda, mādharma, vāsudeva--tina bhāi

yān-sabāra kīrtane nāce caitanya-nitāi //CC Adi, 10.115//

SYNONYMS

govinda—of the name Govinda; mādharma—of the name Mādharma; vāsudeva—of the name Vāsudeva; tina bhāi—three brothers; yān-sabāra—all of whom; kīrtane—in the performance of saṅkīrtana; nāce—dance; caitanya-nitāi—Lord Caitanya and Nityānanda Prabhu.

TRANSLATION

The three brothers Govinda, Mādharma and Vāsudeva were the eighty-second, eighty-third and eighty-fourth branches of the tree. Lord Caitanya and Nityānanda used to dance in their kīrtana performances.

PURPORT

The three brothers Govinda, Mādharma and Vāsudeva Ghoṣa all belonged to a kāyastha family. Govinda established the Gopīnātha temple in Agradvīpa, where he resided. Mādharma Ghoṣa was expert in performing kīrtana. No one within this world could compete with him. He was known as the singer of Vṛndāvana and

was very dear to Śrī Nityānanda Prabhu. It is said that when the three brothers performed saṅkīrtana, immediately Lord Caitanya and Nityānanda would dance in ecstasy. According to the Gaura-gaṇoddeśa-dīpikā (188), the three brothers were formerly Kalāvatī, Rasollāsā and Guṇatuṅgā, who recited the songs composed by Śrī Viśākhā-gopī. The three brothers were among one of the seven parties that performed kīrtana when Lord Śrī Caitanya Mahāprabhu attended the Ratha-yātrā festival at Jagannātha Purī. Vakreśvara Paṇḍita was the chief dancer in their party. This is vividly described in the Madhya-līlā, Chapter Thirteen, verses 42 and 43.

Adi TEXT 10.116

rāmadāsa abhirāma--sakhya-premarāśi

ṣolasāṅgera kāṣṭha tuli' ye karila vāṅśī //CC Adi, 10.116//

SYNONYMS

rāmadāsa abhirāma—of the name Rāmadāsa Abhirāma; sakhya-prema—friendship; rāśi—great volume; ṣolasa-aṅgera—of sixteen knots; kāṣṭha—wood; tuli'-lifting; ye—one who; karila—made; vāṅśī—flute.

TRANSLATION

Rāmadāsa Abhirāma was fully absorbed in the mellow of friendship. He made a flute of a bamboo stick with sixteen knots.

PURPORT

Abhirāma was an inhabitant of Khānākula-kṛṣṇa-nagara.

Adi TEXT 10.117

prabhura ājñāya nityānanda gaḍe calilā

tānra saṅge tina-jana prabhu-ājñāya āilā //CC Adi, 10.117//

SYNONYMS

prabhura ājñāya—under the order of Lord Caitanya Mahāprabhu; nityānanda—Lord Nityānanda; gaḍe—to Bengal; calilā—went back; tānra saṅge—in His company; tina jana—three men; prabhu-ājñāya—under the order of the Lord; āilā—went.

TRANSLATION

By the order of Śrī Caitanya Mahāprabhu, three devotees accompanied Lord Nityānanda Prabhu when He returned to Bengal to preach.

Adi TEXT 10.118

rāmadāsa, mādhaba, āra vāsudeva ghoṣa

prabhu-saṅge rahe govinda pāiyā santoṣa //CC Adi, 10.118//

SYNONYMS

rāmadāsa—of the name Rāmadāsa; mādhaba—of the name Mādhaba; āra—and; vāsudeva ghoṣa—of the name Vāsudeva Ghoṣa; prabhu-saṅge—in the company of Lord Caitanya Mahāprabhu; rahe—remained; govinda—of the name Govinda; pāiyā—feeling; santoṣa—great satisfaction.

TRANSLATION

These three were Rāmadāsa, Mādhaba Ghoṣa and Vāsudeva Ghoṣa. Govinda Ghoṣa, however, remained with Śrī Caitanya Mahāprabhu at Jagannātha Purī and thus felt great satisfaction.

Adi TEXT 10.119

bhāgavatācārya, cirañjīva śrī-raghunandana

mādhavācārya, kamalākānta, śrī-yadunandana //CC Adi, 10.119//

SYNONYMS

bhāgavatācārya—of the name Bhāgavatācārya; cirañjīva—of the name Cirañjīva; śrī-raghunandana—of the name Śrī Raghunandana; mādhavācārya—of the name Mādhavācārya; kamalākānta—of the name Kamalākānta; śrī-yadunandana—of the name Śrī Yadunandana.

TRANSLATION

Bhāgavatācārya, Cirañjīva, Śrī Raghunandana, Mādhavācārya, Kamalākānta and Śrī Yadunandana were all among the branches of the Caitanya tree.

PURPORT

Śrī Mādhavācārya was the husband of Lord Nityānanda's daughter, Gaṅgādevī. He took initiation from Puruṣottama, a branch of Nityānanda Prabhu. It is said that when Nityānanda Prabhu's daughter married Mādhavācārya, the Lord gave him the village named Pāñjinagara as a dowry. Mādhavācārya's temple is situated near the Jīrāṭ railway station on the eastern railway. According to the Gaura-gaṇoddeśa-dīpikā (169) Śrī Mādhavācārya was formerly the gopī named Mādhavī. Kamalākānta belonged to the branch of Śrī Advaita Prabhu. His full name was Kamalākānta Viśvāsa.

Adi TEXT 10.120

mahā-kṛpā-pātra prabhura jagāi, mādhai

'patita-pāvana' nāmera sākṣī dui bhāi //CC Adi, 10.120//

SYNONYMS

mahā-kṛpā-pātra—object of very great mercy; prabhura—of the Lord; jagāi mādhai—the two brothers Jagāi and Mādhai; patita-pāvana—deliverer of the fallen; nāmera—of this name; sākṣī—witness; dui bhāi—these two brothers.

TRANSLATION

Jagāi and Mādhai, the eighty-ninth and ninetieth branches of the tree, were the greatest recipients of Lord Caitanya's mercy. These two brothers were the witnesses who proved that Lord Caitanya was rightly named Patita-pāvana, "the deliverer of the fallen souls."

PURPORT

In the Gaura-gaṇoddeśa-dīpikā (115) it is said that the two brothers Jagāi and Mādhai were formerly the doorkeepers named Jaya and Vijaya, who later became Hiraṇyākṣa and Hiraṇyakaśipu. Jagāi and Mādhai were born in respectable brāhmaṇa families, but they adopted the professions of thieves and rogues and thus became implicated in all kinds of undesirable activities, especially woman-hunting, intoxication and gambling. Later, by the grace of Lord Caitanya Mahāprabhu and Śrī Nityānanda Prabhu, they were initiated, and they got the chance to chant the Hare Kṛṣṇa mahā-mantra. As a result of chanting, both brothers became exalted devotees of Lord Caitanya Mahāprabhu. The descendants of Mādhai still exist, and they are respectable brāhmaṇas. The tombs of these two brothers, Jagāi and Mādhai, are in a place known as Ghoṣahāṭa, or Mādhaitālā-grāma, which is situated about one mile south of

Katwa. It is said that Śrī Gopīcaraṇa dāsa Bābājī established a temple of Nitāi-Gaura at this place about two hundred years ago.

Adi TEXT 10.121

gauḍa-deśa-bhaktera kaila saṅkṣepa kathana

ananta caitanya-bhakta nā yāya gaṇana //CC Adi, 10.121//

SYNONYMS

gauḍa-deśa—in Bengal; bhaktera—of the devotees; kaila—I have described; saṅkṣepa—in brief; kathana—narration; ananta—unlimited; caitanya-bhakta—devotees of Lord Caitanya; nā—not; yāya—can be; gaṇana—counted.

TRANSLATION

I have given a brief description of the devotees of Lord Caitanya in Bengal. Actually His devotees are innumerable.

Adi TEXT 10.122

nīlācale ei saba bhakta prabhu-saṅge

dui sthāne prabhu-sevā kaila nānā-raṅge //CC Adi, 10.122//

SYNONYMS

nīlācale—at Jagannātha Purī; ei—these; saba—all; bhakta—devotees; prabhu-saṅge—in the company of Lord Caitanya; dui sthāne—in two places; prabhu-sevā—service of the Lord; kaila—executed; nānā-raṅge—in different ways.

TRANSLATION

I have especially mentioned all these devotees because they accompanied Lord Caitanya Mahāprabhu in Bengal and Orissa and served Him in many ways.

PURPORT

Most of the devotees of Lord Caitanya lived in Bengal and Orissa. Thus they are celebrated as Oriyās and Gauḍīyas. At present, however, by the grace of Lord Caitanya Mahāprabhu, His cult is being propagated all over the world, and it is most probable that in the future history of Lord Caitanya's movement, Europeans, Americans, Canadians, Australians, South Americans, Asians and

people from all over the world will be celebrated as devotees of Lord Caitanya. The International Society for Krishna Consciousness has already constructed a big temple at Māyāpur, Navadvīpa, which is being visited by devotees from all parts of the world, as foretold by Lord Caitanya Mahāprabhu and anticipated by Śrī Bhaktivinoda Ṭhākura.

Adi TEXT 10.123

kevala nīlācale prabhura ye ye bhakta-gaṇa

saṅkṣepe kariye kichu se saba kathana //CC Adi, 10.123//

SYNONYMS

kevala—only; nīlācale—in Jagannātha Purī; prabhura—of the Lord; ye ye—all those; bhakta-gaṇa—devotees; saṅkṣepe—in brief; kariye—I do; kichu—some; se saba—all those; kathana—narration.

TRANSLATION

Let me briefly describe some of the devotees of Lord Caitanya Mahāprabhu in Jagannātha Purī.

Adi TEXTS 10.124-126

nīlācale prabhu-saṅge yata bhakta-gaṇa

sabāra adhyakṣa prabhura marma dui-jana

paramānanda-purī, āra svarūpa-dāmodara

gadādhara, jagadānanda, śaṅkara, vakreśvara

dāmodara paṇḍita, ṭhākura haridāsa

raghunātha vaidya, āra raghunātha-dāsa //CC Adi, 10.124-126//

SYNONYMS

nīlācale—in Jagannātha Purī; prabhu-saṅge—in the company of Lord Caitanya; yata—all; bhakta-gaṇa—devotees; sabāra—of all of them; adhyakṣa—the chief; prabhura—of the Lord; marma—heart and soul; dui jana—two persons; paramānanda-purī—of the name Paramānanda Purī; āra—and; svarūpa-dāmodara—of the name Svarūpa Dāmodara; gadādhara—of the name

Gadādhara; jagadānanda—of the name Jagadānanda; śaṅkara—of the name Śaṅkara; vakreśvara—of the name Vakreśvara; dāmodara paṇḍita—of the name Dāmodara Paṇḍita; ṭhākura haridāsa—of the name Ṭhākura Haridāsa; raghunātha vaidya—of the name Raghunātha Vaidya; āra—and; raghunātha-dāsa—of the name Raghunātha dāsa.

TRANSLATION

Among the devotees who accompanied the Lord in Jagannātha Purī, two of them-Paramānanda Purī and Svarūpa Dāmodara-were the heart and soul of the Lord. Among the other devotees were Gadādhara, Jagadānanda, Śaṅkara, Vakreśvara, Dāmodara Paṇḍita, Ṭhākura Haridāsa, Raghunātha Vaidya and Raghunātha dāsa.

PURPORT

The Caitanya-bhāgavata, Antya-līlā, Chapter Five, states that Raghunātha Vaidya came to see Śrī Caitanya Mahāprabhu when the Lord was staying at Pāṇihāṭī. He was a great devotee and had all good qualities. According to the Caitanya-bhāgavata, he was formerly Revatī, the wife of Balarāma. Anyone he glanced upon would immediately attain Kṛṣṇa consciousness. He lived on the seashore at Jagannātha Purī and compiled a book of the name Sthāna-nirūpaṇa.

Adi TEXT 10.127

ityādika pūrva-saṅgī baḍa bhakta-gaṇa

nīlācale rahi' kare prabhura sevana //CC Adi, 10.127//

SYNONYMS

iti-ādika—all these and others; pūrva-saṅgī—former associates; baḍa—very; bhakta-gaṇa—great devotees; nīlācale—at Jagannātha Purī; rahi'-remaining; kare—do; prabhura—of the Lord; sevana—service.

TRANSLATION

All these devotees were associates of the Lord from the very beginning, and when the Lord took up residence in Jagannātha Purī they remained there to serve Him faithfully.

Adi TEXT 10.128

āra yata bhakta-gaṇa gauḍa-deśa-vāsī

pratyabde prabhure dekhe nīlācale āsi' //CC Adi, 10.128//

SYNONYMS

āra—others; yata—all; bhakta-gaṇa—devotees; gauḍa-deśa-vāsī—residents of Bengal; prati-abde—each year; prabhure—the Lord; dekhe—see; nīlācale—in Jagannātha Purī; āsi'-coming there.

TRANSLATION

All the devotees who resided in Bengal used to visit Jagannātha Purī every year to see the Lord.

Adi TEXT 10.129

nīlācale prabhu-saha prathama milana

sei bhakta-gaṇera ebe kariye gaṇana //CC Adi, 10.129//

SYNONYMS

nīlācale—at Jagannātha Purī; prabhu-saha—with the Lord; prathama—first; milana—meeting; sei—that; bhakta-gaṇera—of the devotees; ebe—now; kariye—I do; gaṇana—count.

TRANSLATION

Now let me enumerate the devotees of Bengal who first came to see the Lord at Jagannātha Purī.

Adi TEXT 10.130

baḍa-śākhā eka,--sārvabhauma bhaṭṭācārya

tānra bhagnī-pati śrī-gopīnāthācārya //CC Adi, 10.130//

SYNONYMS

baḍa-śākhā eka—one of the biggest branches; sārvabhauma bhaṭṭācārya—of the name Sārvabhauma Bhaṭṭācārya; tānra bhagnī-pati—his brother-in-law (the husband of Sārvabhauma's sister); śrī-gopīnāthācārya—of the name Śrī Gopīnātha Ācārya.

TRANSLATION

There was Sārvabhauma Bhaṭṭācārya, one of the biggest branches of the tree of the Lord, and his sister's husband, Śrī Gopīnātha Ācārya.

PURPORT

The original name of Sārvabhauma Bhaṭṭācārya was Vāsudeva Bhaṭṭācārya. His place of birth, which is known as Vidyānagara, is about two and a half miles away from the Navadvīpa railway station, or Cānpāhāṭī railway station. His father was a very celebrated man of the name Maheśvara Viśārada. It is said that Sārvabhauma Bhaṭṭācārya was the greatest logician of his time in India. At Mithilā in Bihar he became a student of a great professor named Pakṣadhara Miśra, who did not allow any student to note down his explanations of logic. Sārvabhauma Bhaṭṭācārya was so talented, however, that he learned the explanations by heart, and when he later returned to Navadvīpa he established a school for the study of logic, thus diminishing the importance of Mithilā. Students from various parts of India still come to Navadvīpa to study logic. According to some authoritative opinions, the celebrated logician Raghunātha Śiromaṇi was also a student of Sārvabhauma Bhaṭṭācārya's. In effect, Sārvabhauma Bhaṭṭācārya became the leader of all students of logic. Although he was a gr̥hastha (householder), he even taught many sannyāsīs in the knowledge of logic.

He started a school at Jagannātha Purī for the study of Vedānta philosophy, of which he was a great scholar. When Sārvabhauma Bhaṭṭācārya met Śrī Caitanya Mahāprabhu, he advised the Lord to learn Vedānta philosophy from him, but later he became a student of Lord Caitanya Mahāprabhu to understand the real meaning of Vedānta. Sārvabhauma Bhaṭṭācārya was so fortunate as to see the six-armed form of Lord Caitanya known as Ṣaḍbhuja. A Ṣaḍbhuja Deity is still situated at one end of the Jagannātha temple. Daily saṅkīrtana performances take place in this part of the temple. The meeting of Sārvabhauma Bhaṭṭācārya with Lord Caitanya Mahāprabhu is vividly described in the Madhya-līlā, Chapter Six. Sārvabhauma Bhaṭṭācārya wrote a book named Caitanya-śataka. In addition to the hundred verses of this book, two verses beginning with the words vairāgya-vidyā-nija-bhakti-yoga and kālān naṣṭaṁ bhakti-yogaṁ nijaṁ yaḥ are very famous among Gauḍīya Vaiṣṇavas. The Gaura-gaṇoddeśa-dīpikā (119) states that Sārvabhauma Bhaṭṭācārya was an incarnation of Bṛhaspati, the learned scholar from the celestial planets.

Gopīnātha Ācārya, who belonged to a respectable brāhmaṇa family, was also an inhabitant of Navadvīpa and a constant companion of the Lord. As mentioned in the present verse of Śrī Caitanya-caritāmṛta, he was the husband of Sārvabhauma Bhaṭṭācārya's sister. In the Gaura-gaṇoddeśa-dīpikā (178) it is described that he was formerly the gopī named Ratnāvalī. According to the opinion of others, he was an incarnation of Brahmā.

Adi TEXT 10.131

kāśī-miśra, pradyumna-miśra, rāya bhavānanda

yānhāra milane prabhu pāilā ānanda //CC Adi, 10.131//

SYNONYMS

kāśī-miśra—of the name Kāśī Miśra; pradyumna-miśra—of the name Pradyumna Miśra; rāya bhavānanda—of the name Bhavānanda Rāya; yānhāra—of whom; milane—meeting; prabhu—the Lord; pāilā—got; ānanda—great pleasure.

TRANSLATION

In the list of devotees at Jagannātha Purī [which begins with Paramānanda Purī, Svarūpa Dāmodara, Sārvabhauma Bhaṭṭācārya and Gopīnātha Ācārya], Kāśī Miśra was the fifth, Pradyumna Miśra the sixth and Bhavānanda Rāya the seventh. Lord Caitanya took great pleasure in meeting with them.

PURPORT

In Jagannātha Purī Lord Caitanya lived at the house of Kāśī Miśra, who was the priest of the king. Later this house was inherited by Vakreśvara Paṇḍita and then by his disciple Gopālaguru Gosvāmī, who established there a Deity of Rādhākānta. The Gaura-gaṇoddeśa-dīpikā (193) states that Kāśī Miśra was formerly Kubjā in Mathurā. Pradyumna Miśra, an inhabitant of Orissa, was a great devotee of Lord Caitanya Mahāprabhu. Pradyumna Miśra was born of a brāhmaṇa family and Rāmānanda Rāya of a non-brāhmaṇa family, yet Lord Caitanya Mahāprabhu advised Pradyumna Miśra to take instruction from Rāmānanda Rāya. This incident is described in the Antya-līlā, Chapter Five.

Bhavānanda Rāya was the father of Śrī Rāmānanda Rāya. His residence was in Ālānātha (Brahmagiri), which is about twelve miles west of Jagannātha Purī. By caste he belonged to the karaṇa community of Orissa, whose members were

sometimes known as kāyasthas and sometimes as śūdras, but he was the governor of Madras under the control of King Pratāparudra of Jagannātha Purī.

Adi TEXT 10.132

āliṅgana kari' tāṅre balila vacana

tumi pāṇḍu, pañca-pāṇḍava--tomāra nandana //CC Adi, 10.132//

SYNONYMS

āliṅgana kari'-embracing; tāṅre—unto him; balila—said; vacana—those words; tumi—you; pāṇḍu—were Pāṇḍu; pañca—five; pāṇḍava—the Pāṇḍavas; tomāra—your; nandana—sons.

TRANSLATION

Embracing Rāya Bhavānanda, the Lord declared to him, "You formerly appeared as Pāṇḍu, and your five sons appeared as the five Pāṇḍavas."

Adi TEXT 10.133

rāmānanda rāya, paṭṭanāyaka gopīnātha

kalānidhi, sudhānidhi, nāyaka vāṇīnātha //CC Adi, 10.133//

SYNONYMS

rāmānanda rāya—of the name Rāmānanda Rāya; paṭṭanāyaka gopīnātha—of the name Paṭṭanāyaka Gopīnātha; kalānidhi—of the name Kalānidhi; sudhānidhi—of the name Sudhānidhi; nāyaka vāṇīnātha—of the name Nāyaka Vāṇīnātha.

TRANSLATION

The five sons of Bhavānanda Rāya were Rāmānanda Rāya, Paṭṭanāyaka Gopīnātha, Kalānidhi, Sudhānidhi and Nāyaka Vāṇīnātha.

Adi TEXT 10.134

ei pañca putra tomāra mora priyapātra

rāmānanda saha mora deha-bheda mātra //CC Adi, 10.134//

SYNONYMS

ei—these; pañca—five; putra—sons; tomāra—your; mora—Mine; priya-pātra—very dear; rāmānanda saha—with Śrī Rāmānanda Rāya; mora—Mine; deha-bheda—bodily difference; mātra—only.

TRANSLATION

Śrī Caitanya Mahāprabhu told Bhavānanda Rāya, "Your five sons are all My dear devotees. Rāmānanda Rāya and I are one, although our bodies are different."

PURPORT

The Gaura-gaṇoddeśa-dīpikā (120-24) states that Rāmānanda Rāya was formerly Arjuna. He is also considered to have been an incarnation of the gopī Lalitā, although in the opinion of others he was an incarnation of Viśākhādevī. He was a most confidential devotee of Lord Caitanya Mahāprabhu. Śrī Caitanya Mahāprabhu said, "Although I am a sannyāsī, My mind is sometimes perturbed when I see a woman. But Rāmānanda Rāya is greater than Me, for he is always undisturbed, even when he touches a woman." Only Rāmānanda Rāya was endowed with the prerogative to touch a woman in this way; no one should imitate him. Unfortunately, there are rascals who imitate the activities of Rāmānanda Rāya. We need not discuss them further.

In Lord Caitanya Mahāprabhu's final pastimes, both Rāmānanda Rāya and Svarūpa Dāmodara always engaged in reciting suitable verses from Śrīmad-Bhāgavatam to pacify the Lord's ecstatic feelings of separation from Kṛṣṇa. It is said that when Lord Caitanya went to southern India, Sārvabhauma Bhaṭṭācārya advised Him to meet Rāmānanda Rāya, declaring that there was no devotee as advanced in understanding the conjugal love of Kṛṣṇa and the gopīs. While touring South India, Lord Caitanya met Rāmānanda Rāya by the bank of the Godāvarī, and in their long discourses the Lord took the position of a student, and Rāmānanda Rāya instructed Him. Caitanya Mahāprabhu concluded these discourses by saying, "My dear Rāmānanda Rāya, both you and I are madmen, and therefore we met intimately on an equal level." Lord Caitanya advised Rāmānanda Rāya to resign from his government post and come back to Jagannātha Purī to live with Him. Although Śrī Caitanya Mahāprabhu refused to see Mahārāja Pratāparudra because he was a king, Rāmānanda Rāya, by a Vaiṣṇava scheme, arranged a meeting between the Lord and the King. This is described in the Madhya-līlā, Chapter Twelve, verses 41-57. Śrī Rāmānanda Rāya was present during the water sports of the Lord after the Ratha-yātrā

festival.

Lord Śrī Caitanya Mahāprabhu considered Śrī Rāmānanda Rāya and Śrī Sanātana Gosvāmī to be equal in their renunciation, for although Śrī Rāmānanda Rāya was a grhastha engaged in government service and Śrī Sanātana Gosvāmī was in the renounced order of complete detachment from material activities, they were both servants of the Supreme Personality of Godhead who kept Kṛṣṇa in the center of all their activities. Śrī Rāmānanda Rāya was one of the three and a half personalities with whom Śrī Caitanya Mahāprabhu discussed the most confidential topics of Kṛṣṇa consciousness. Lord Caitanya Mahāprabhu advised Pradyumna Miśra to learn the science of Kṛṣṇa from Śrī Rāmānanda Rāya. As Subala always assisted Kṛṣṇa in His dealings with Rādhārāṇī in kṛṣṇa-līlā, so Rāmānanda Rāya assisted Lord Caitanya Mahāprabhu in His feelings of separation from Kṛṣṇa. Śrī Rāmānanda Rāya was the author of Jagannātha-vallabha-nāṭaka.

Adi TEXTS 10.135-136

pratāparudra rājā, āra oḍhra kṛṣṇānanda

paramānanda mahāpātra, oḍhra śivānanda

bhagavān ācārya, brahmānandākhyā bhāratī

śrī-śikhi māhiti, āra murāri māhiti //CC Adi, 10.135-136//

SYNONYMS

pratāparudra rājā—King Pratāparudra of Orissa; āra—and; oḍhra kṛṣṇānanda—Kṛṣṇānanda, an Oriya devotee; paramānanda mahāpātra—of the name Paramānanda Mahāpātra; oḍhra śivānanda—the Oriya Śivānanda; bhagavān ācārya—of the name Bhagavān Ācārya; brahmānanda-ākhyā bhāratī—of the name Brahmānanda Bhāratī; śrī-śikhi māhiti—of the name Śrī Śikhi Māhiti; āra—and; murāri māhiti—of the name Murāri Māhiti.

TRANSLATION

King Pratāparudra of Orissa, the Oriya devotees Kṛṣṇānanda and Śivānanda, Paramānanda Mahāpātra, Bhagavān Ācārya, Brahmānanda Bhāratī, Śrī Śikhi Māhiti and Murāri Māhiti constantly associated with Caitanya Mahāprabhu while He resided in Jagannātha Purī.

PURPORT

Pratāparudra Mahārāja, who belonged to the dynasty of the Gaṅgā kings and whose capital was in Cuttak, was the Emperor of Orissa and a great devotee of Lord Caitanya Mahāprabhu. It was by the arrangement of Rāmānanda Rāya and Sārvabhauma Bhaṭṭācārya that he was able to serve Lord Caitanya. In the Gaura-gaṇoddeśa-dīpikā (118) it is said that King Indradyumna, who established the temple of Jagannātha thousands of years ago, later took birth again in his own family as Mahārāja Pratāparudra during the time of Śrī Caitanya Mahāprabhu. Mahārāja Pratāparudra was as powerful as King Indra. The drama named Caitanya-candrodaya was written under his direction.

In the Caitanya-bhāgavata, Antya-līlā, Chapter Five, Paramānanda Mahāpātra is described as follows: "Paramānanda Mahāpātra was among the devotees who took birth in Orissa and accepted Caitanya Mahāprabhu as their only asset. In the ecstasy of conjugal love, he always thought of Caitanya Mahāprabhu." Bhagavān Ācārya, a very learned scholar, was formerly an inhabitant of Hālisahara, but he left everything to live with Caitanya Mahāprabhu in Jagannātha Purī. His relationship with Caitanya Mahāprabhu was friendly, like that of a cowherd boy. He was always friendly to Svarūpa Gosāñi, but he was staunchly devoted to the lotus feet of Lord Caitanya Mahāprabhu. He sometimes invited Caitanya Mahāprabhu to his house.

Bhagavān Ācārya was very liberal and simple. His father, Śatānanda Khān, was completely materialistic, and his younger brother, Gopāla Bhaṭṭācārya, was a staunch Māyāvādī philosopher who had studied very elaborately. When his brother came to Jagannātha Purī, Bhagavān Ācārya wanted to hear from him about Māyāvāda philosophy, but Svarūpa Dāmodara forbade him to do so, and there the matter stopped. Once a friend of Bhagavān Ācārya's from Bengal wanted to recite a drama that he had written that was against the principles of devotional service, and although Bhagavān Ācārya wanted to recite this drama before Lord Caitanya Mahāprabhu, Svarūpa Dāmodara, the Lord's secretary, did not allow him to do so. Later Svarūpa Dāmodara pointed out in the drama many mistakes and disagreements with the conclusion of devotional service, and the author became aware of the faults in his writing and then surrendered to Svarūpa Dāmodara, begging his mercy. This is described in the Antya-līlā, Chapter Five, verses 91-158.

In the Gaura-gaṇoddeśa-dīpikā, verse 189, it is said that Śikhi Māhiti was formerly an assistant of Śrīmatī Rādhārāṇī named Rāgalekhā. His sister Mādhavī

was also an assistant of Śrīmatī Rādhārāṇī and was named Kalākelī. Śikhi Māhiti, Mādhavī and their brother Murāri Māhiti were all unalloyed devotees of Śrī Caitanya Mahāprabhu who could not forget Him for a moment of their lives. There is a book in the Oriya language called Caitanya-carita-mahākāvya in which there are many narrations about Śikhi Māhiti. One narration concerns his seeing an ecstatic dream. Śikhi Māhiti always engaged in serving the Lord in his mind. One night, while he was rendering such service, he fell asleep, and while he was asleep his brother and sister came to awaken him. At that time he was in full ecstasy because he was having a wonderful dream that Lord Caitanya, while visiting the temple of Jagannātha, was entering and again coming out of the body of Jagannātha and looking at the Jagannātha Deity. Thus as soon as he awakened he embraced his brother and sister and informed them, "My dear brother and sister, I have had a wonderful dream that I shall now explain to you. The activities of Lord Caitanya Mahāprabhu, the son of Mother Śacī, are certainly most wonderful. I saw that Lord Caitanya Mahāprabhu, while visiting the temple of Jagannātha, was entering the body of Jagannātha and again coming out of His body. I am still seeing the same dream. Do you think I have become deranged? I am still seeing the same dream! And the most wonderful thing is that as soon as I came near Caitanya Mahāprabhu, He embraced me with His long arms." As he spoke to his brother and sister in this way, Śikhi Māhiti's voice faltered, and there were tears in his eyes. Thus the brothers and sister went to the temple of Jagannātha, and there they saw Lord Caitanya in the Jagamohana (the kīrtana hall in the Jagannātha temple), looking at the beauty of the Śrī Jagannātha Deity just as in Śikhi Māhiti's dream. The Lord was so magnanimous that immediately He embraced Śikhi Māhiti, exclaiming, "You are the elder brother of Murāri!" Being thus embraced, Śikhi Māhiti felt ecstatic transcendental bliss. Thus he and his brother and sister always engaged in rendering service to the Lord. Murāri Māhiti, the youngest brother of Śikhi Māhiti, is described in the Madhya-līlā, Chapter Ten, verse 44.

Adi TEXT 10.137

mādhavī-devī--śikhi-māhitira bhaginī

śrī-rādhāra dāsī-madhye yāñra nāma gaṇi //CC Adi, 10.137//

SYNONYMS

mādhavī-devī—of the name Mādhavīdevī; śikhi-māhitira—of Śikhi Māhiti; bhaginī—sister; śrī-rādhāra—of Śrīmatī Rādhārāṇī; dāsī-madhye—amongst the

maidservants; yāñra—whose; nāma—name; gaṇi—count.

TRANSLATION

Mādhavīdevī, the seventeenth of the prominent devotees, was the younger sister of Śikhi Māhiti. She is considered to have formerly been a maidservant of Śrīmatī Rādhārāṇī.

PURPORT

In the Antya-līlā of Caitanya-caritāmṛta, Chapter Two, verses 104-106, there is a description of Mādhavīdevī. Śrī Caitanya Mahāprabhu considered her one of the maidservants of Śrīmatī Rādhārāṇī. Within this world, Caitanya Mahāprabhu had three and a half very confidential devotees. The three were Svarūpa Gosāṇi, Śrī Rāmānanda Rāya and Śikhi Māhiti, and Śikhi Māhiti's sister, Mādhavīdevī, being a woman, was considered the half. Thus it is known that Śrī Caitanya Mahāprabhu had three and a half confidential devotees.

Adi TEXT 10.138

īśvara-purīra śiṣya--brahmacārī kāśīśvara

śrī-govinda nāma tāñra priya anucara //CC Adi, 10.138//

SYNONYMS

īśvara-purīra śiṣya—disciple of Īśvara Purī; brahmacārī kāśīśvara—of the name Brahmacārī Kāśīśvara; śrī-govinda—of the name Śrī Govinda; nāma—name; tāñra—his; priya—very dear; anucara—follower.

TRANSLATION

Brahmacārī Kāśīśvara was a disciple of Īśvara Purī, and Śrī Govinda was another of his dear disciples.

PURPORT

Govinda was the personal servant of Śrī Caitanya Mahāprabhu. In the Gauraganoddeśa-dīpikā, verse 137, it is stated that the servants formerly named Bhṛṅgāra and Bhaṅgura in Vṛndāvana became Kāśīśvara and Govinda in Caitanya Mahāprabhu's pastimes. Govinda always engaged in the service of the Lord, even at great risk.

Adi TEXT 10.139

tānra siddhi-kāle donhe tānra ājñā pāñā

nīlācale prabhu-sthāne milila āsiyā //CC Adi, 10.139//

SYNONYMS

tānra siddhi-kāle—at the time of Īśvara Purī's passing away; donhe—the two of them; tānra—his; ājñā—order; pāñā—getting; nīlācale—at Jagannātha Purī; prabhu-sthāne—at the place of Lord Caitanya Mahāprabhu; milila—met; āsiyā—coming there.

TRANSLATION

In the list of prominent devotees at Nīlācala [Jagannātha Purī], Kāśīśvara was the eighteenth and Govinda the nineteenth. They both came to see Caitanya Mahāprabhu at Jagannātha Purī, being thus ordered by Īśvara Purī at the time of his passing away.

Adi TEXT 10.140

gurura sambandhe mānya kaila duñhākāre

tānra ājñā māni' sevā dilena donhāre //CC Adi, 10.140//

SYNONYMS

gurura sambandhe—in relationship with His spiritual master; mānya—honor; kaila—offered; duñhākāre—to both of them; tānra ājñā—his order; māni'-accepting; sevā—service; dilena—gave them; donhāre—the two of them.

TRANSLATION

Both Kāśīśvara and Govinda were Godbrothers of Śrī Caitanya Mahāprabhu, and thus the Lord duly honored them as soon as they arrived. But because Īśvara Purī had ordered them to give Caitanya Mahāprabhu personal service, the Lord accepted their service.

Adi TEXT 10.141

aṅga-sevā govindere dilena Īśvara

jagannātha dekhite calena āge kāśīśvara //CC Adi, 10.141//

SYNONYMS

aṅga-sevā—taking care of the body; govindere—unto Govinda; dilena—He gave; īśvara—the Supreme Personality of Godhead; jagannātha—the Jagannātha Deity; dekhite—while going to visit; calena—goes; āge—in front; kāśīśvara—of the name Kāśīśvara.

TRANSLATION

Govinda cared for the body of Śrī Caitanya Mahāprabhu, whereas Kāśīśvara went in front of the Lord when He went to see Jagannātha in the temple.

Adi TEXT 10.142

aparaśa yāya gosāñi manuṣya-gahane

manuṣya theli' patha kare kāśī balavāne //CC Adi, 10.142//

SYNONYMS

aparaśa—untouched; yāya—goes; gosāñi—Śrī Caitanya Mahāprabhu; manuṣya-gahane—in the crowd; manuṣya theli'-pushing the crowd of men; patha kare—clears the way; kāśī—Kāśīśvara; balavāne—very strong.

TRANSLATION

When Caitanya Mahāprabhu went to the temple of Jagannātha, Kāśīśvara, being very strong, cleared the crowds aside with his hands so that Caitanya Mahāprabhu could pass untouched.

Adi TEXT 10.143

rāmāi-nandāi--donhe prabhura kiṅkara

govindera saṅge sevā kare nirantara //CC Adi, 10.143//

SYNONYMS

rāmāi-nandāi—of the names Rāmāi and Nandāi; donhe—both of them; prabhura—Lord Caitanya's; kiṅkara—servants; govindera—with Govinda; saṅge—with him; sevā—service; kare—rendered; nirantara—twenty-four hours a day.

TRANSLATION

Rāmāi and Nandāi, the twentieth and twenty-first among the important devotees in Jagannātha Purī, always assisted Govinda twenty-four hours a day in rendering service to the Lord.

Adi TEXT 10.144

bāiśa ghaḍā jala dine bharena rāmāi

govinda-ājñāya sevā karena nandāi //CC Adi, 10.144//

SYNONYMS

bāiśa—twenty-two; ghaḍā—big waterpots; jala—water; dine—daily; bharena—fills; rāmāi—of the name Rāmāi; govinda-ājñāya—by the order of Govinda; sevā—service; karena—renders; nandāi—of the name Nandāi.

TRANSLATION

Every day Rāmāi filled twenty-two big waterpots, whereas Nandāi personally assisted Govinda.

PURPORT

In the Gaura-gaṇoddeśa-dīpikā (139) it is stated that two servants who formerly supplied milk and water to Lord Kṛṣṇa became Rāmāi and Nandāi in the pastimes of Caitanya Mahāprabhu.

Adi TEXT 10.145

kṛṣṇadāsa nāma śuddha kulīna brāhmaṇa

yāre saṅge laiyā kailā dakṣiṇa gamana //CC Adi, 10.145//

SYNONYMS

kṛṣṇadāsa—of the name Kṛṣṇadāsa; nāma—name; śuddha—pure; kulīna—respectable; brāhmaṇa—brāhmaṇa; yāre—whom; saṅge—with; laiyā—taking; kailā—did; dakṣiṇa—southern India; gamana—touring.

TRANSLATION

The twenty-second devotee, Kṛṣṇadāsa, was born of a pure and respectable brāhmaṇa family. While touring southern India, Lord Caitanya took Kṛṣṇadāsa with Him.

PURPORT

Kṛṣṇadāsa is described in the Madhya-līlā, chapters Seven and Nine. He went with Śrī Caitanya Mahāprabhu to carry His waterpot. In the Malabar state, members of the Bhaṭṭāthārī cult tried to captivate Kṛṣṇadāsa by supplying a woman to seduce him, but although Śrī Caitanya Mahāprabhu saved him from being harmed, when they returned to Jagannātha Purī He asked Kṛṣṇadāsa to remain there, for the Lord was never favorably disposed toward an associate who was attracted by a woman. Thus Kṛṣṇadāsa lost the personal association of Lord Caitanya Mahāprabhu.

Adi TEXT 10.146

balabhadra bhaṭṭācārya--bhakti adhikārī

mathurā-gamane prabhura yeṅho brahmacārī //CC Adi, 10.146//

SYNONYMS

ballabhadra bhaṭṭācārya—of the name Balabhadra Bhaṭṭācārya; bhakti adhikārī—bona fide devotee; mathurā-gamane—while touring Mathurā; prabhura—of the Lord; yeṅho—who; brahmacārī—acted as a brahmacārī.

TRANSLATION

As a bona fide devotee, Balabhadra Bhaṭṭācārya, the twenty-third principal associate, acted as the brahmacārī of Śrī Caitanya Mahāprabhu when He toured Mathurā.

PURPORT

Balabhadra Bhaṭṭācārya acted as a brahmacārī, or personal assistant of a sannyāsī. A sannyāsī is not supposed to cook. Generally a sannyāsī takes prasāda at the house of a gr̥hastha, and a brahmacārī helps in this connection. A sannyāsī is supposed to be a spiritual master and a brahmacārī his disciple. Balabhadra Bhaṭṭācārya acted as a brahmacārī for Śrī Caitanya Mahāprabhu when the Lord toured Mathurā and Vṛndāvana.

Adi TEXT 10.147

baḍa haridāsa, āra choṭa haridāsa

dui kīrtanīyā rahe mahāprabhura pāśa //CC Adi, 10.147//

SYNONYMS

baḍa haridāsa—of the name Baḍa Haridāsa; āra—and; choṭa haridāsa—of the name Choṭa Haridāsa; dui kīrtanīyā—both of them were good singers; rahe—stay; mahā-prabhura—Lord Caitanya Mahāprabhu; pāśa—with.

TRANSLATION

Baḍa Haridāsa and Choṭa Haridāsa, the twenty-fourth and twenty-fifth devotees in Nīlācala, were good singers who always accompanied Lord Caitanya.

PURPORT

Choṭa Haridāsa was later banished from the company of Lord Caitanya Mahāprabhu, as stated in the Antya-līlā, Chapter Two.

Adi TEXT 10.148

rāmabhadra-ācārya, āra oḍhara śimheśvara

tapana ācārya, āra raghu, nīlāmbara //CC Adi, 10.148//

SYNONYMS

rāmabhadra-ācārya—of the name Rāmabhadra Ācārya; āra—and; oḍhara—resident of Orissa; śimheśvara—of the name Śimheśvara; tapana ācārya—of the name Tapana Ācārya; āra raghu—and another Raghunātha; nīlāmbara—of the name Nīlāmbara.

TRANSLATION

Among the devotees who lived with Lord Caitanya Mahāprabhu at Jagannātha Purī, Rāmabhadra Ācārya was the twenty-sixth, Śimheśvara the twenty-seventh, Tapana Ācārya the twenty-eighth, Raghunātha the twenty-ninth and Nīlāmbara the thirtieth.

Adi TEXT 10.149

śiṅgābhaṭṭa, kāmābhaṭṭa, dantura śivānanda

gauḍe pūrva bhṛtya prabhura priya kamalānanda //CC Adi, 10.149//

SYNONYMS

siṅgābhaṭṭa—of the name Siṅgābhaṭṭa; kāmābhaṭṭa—of the name Kāmābhaṭṭa; dantura śivānanda—of the name Dantura Śivānanda; gaude—in Bengal; pūrva—formerly; bhr̥tya—servant; prabhura—of the Lord; priya—very dear; kamalānanda—of the name Kamalānanda.

TRANSLATION

Siṅgābhaṭṭa was the thirty-first, Kāmābhaṭṭa the thirty-second, Śivānanda the thirty-third and Kamalānanda the thirty-fourth. They all formerly served Śrī Caitanya Mahāprabhu in Bengal, but later these servants left Bengal to live with the Lord in Jagannātha Purī.

Adi TEXT 10.150

acyutānanda--advaita-ācārya-tanaya

nīlācale rahe prabhura caraṇa āśraya //CC Adi, 10.150//

SYNONYMS

acyutānanda—of the name Acyutānanda; advaita-ācārya-tanaya—the son of Advaita Ācārya; nīlācale—at Jagannātha Purī; rahe—stays; prabhura—of Lord Caitanya Mahāprabhu; caraṇa—lotus feet; āśraya—taking shelter.

TRANSLATION

Acyutānanda, the thirty-fifth devotee, was the son of Advaita Ācārya. He also lived with Lord Caitanya, taking shelter of His lotus feet at Jagannātha Purī.

PURPORT

There is a statement about Acyutānanda in Chapter Twelve, verse 13, of Ādi-līlā.

Adi TEXT 10.151

nirloma gaṅgādāsa, āra viṣṇudāsa

ei sabera prabhu-saṅge nīlācale vāsa //CC Adi, 10.151//

SYNONYMS

nirloma gaṅgādāsa—of the name Nirloma Gaṅgādāsa; āra—and; Viṣṇudāsa—of the name Viṣṇudāsa; ei sabera—of all of them; prabhu-saṅge—with Lord Caitanya Mahāprabhu; nīlācale—at Jagannātha Purī; vāsa—residence.

TRANSLATION

Nirloma Gaṅgādāsa and Viṣṇudāsa were the thirty-sixth and thirty-seventh among the devotees who lived at Jagannātha Purī as servants of Śrī Caitanya Mahāprabhu.

Adi TEXTS 10.152-154

vārāṇasī-madhye prabhura bhakta tina jana

candraśekhara vaidya, āra miśra tapana

raghunātha bhaṭṭācārya--miśrera nandana

prabhu yabe kāśī āilā dekhi' vṛndāvana

candraśekhara-grhe kaila dui māsa vāsa

tapana-miśrera ghare bhikṣā dui māsa //CC Adi, 10.152-154//

SYNONYMS

vārāṇasī-madhye—at Vārāṇasī; prabhura—of Lord Caitanya Mahāprabhu; bhakta—devotees; tina jana—three persons; candraśekhara vaidya—the clerk of the name Candraśekhara; āra—and; miśra tapana—Tapana Miśra; raghunātha bhaṭṭācārya—of the name Raghunātha Bhaṭṭācārya; miśrera nandana—the son of Tapana Miśra; prabhu—Lord Śrī Caitanya Mahāprabhu; yabe—when; kāśī—Vārāṇasī; āilā—came; dekhi'-after visiting; vṛndāvana—the holy place known as Vṛndāvana; candraśekhara grhe—in the house of Candraśekhara Vaidya; kaila—did; dui māsa—for two months; vāsa—reside; tapana-miśrera—of Tapana Miśra; ghare—in the house; bhikṣā—accepted prasāda; dui māsa—for two months.

TRANSLATION

The prominent devotees at Vārāṇasī were the physician Candraśekhara, Tapana Miśra and Raghunātha Bhaṭṭācārya, Tapana Miśra's son. When Lord Caitanya came to Vārāṇasī after seeing Vṛndāvana, for two months He lived at the residence of Candraśekhara Vaidya and accepted prasāda at the house of Tapana Miśra.

PURPORT

When Śrī Caitanya Mahāprabhu was in Bengal, Tapana Miśra approached Him

to discuss spiritual advancement. Thus he was favored by Lord Caitanya Mahāprabhu and received hari-nāma initiation. After that, by the order of the Lord, Tapana Miśra resided in Vārāṇasī, and when Lord Caitanya visited Vārāṇasī He stayed at the home of Tapana Miśra.

Adi TEXT 10.155

raghunātha bālye kaila prabhura sevana

ucchiṣṭa-mārjana āra pāda-saṁvāhana //CC Adi, 10.155//

SYNONYMS

raghunātha—Raghunātha, the son of Tapana Miśra; bālye—in his boyhood; kaila—did; prabhura—of Lord Caitanya; sevana—rendering service; ucchiṣṭa-mārjana—washing the dishes; āra—and; pāda-saṁvāhana—massaging the feet.

TRANSLATION

When Śrī Caitanya Mahāprabhu stayed at the house of Tapana Miśra, Raghunātha Bhaṭṭa, who was then a boy, washed His dishes and massaged His legs.

Adi TEXT 10.156

baḍa haile nīlācale gelā prabhura sthāne

aṣṭa-māsa rahila bhikṣā dena kona dine //CC Adi, 10.156//

SYNONYMS

baḍa haile—when he grew to be a young man; nīlācale—at Jagannātha Purī; gelā—went; prabhura—of Lord Śrī Caitanya Mahāprabhu; sthāne—at the place; aṣṭa-māsa—eight months; rahila—stayed; bhikṣā—prasāda; dena—gave; kona dine—some days.

TRANSLATION

When Raghunātha grew to be a young man, he visited Lord Caitanya Mahāprabhu at Jagannātha Purī and stayed there for eight months. Sometimes he offered prasāda to the Lord.

Adi TEXT 10.157

prabhura ājñā pāñā vṛndāvanere āilā

āsiyā śrī-rūpa-gosāñira nikaṭe rahilā //CC Adi, 10.157//

SYNONYMS

prabhura—of Lord Caitanya Mahāprabhu; ājñā—order; pāñā—receiving; vṛndāvanere—to Vṛndāvana; āilā—he came; āsiyā—coming there; śrī-rūpa-gosāñira—of Śrīla Rūpa Gosvāmī; nikaṭe—at his shelter; rahilā—remained.

TRANSLATION

Later, by the order of Lord Caitanya, Raghunātha went to Vṛndāvana and remained there under the shelter of Śrīla Rūpa Gosvāmī.

Adi TEXT 10.158

tānra sthāne rūpa-gosāñi śunena bhāgavata

prabhura kṛpāya tenho kṛṣṇa-preme matta //CC Adi, 10.158//

SYNONYMS

tānra sthāne—in his place; rūpa-gosāñi—Śrīla Rūpa Gosvāmī; śunena—heard; bhāgavata—the recitation of Śrīmad-Bhāgavatam; prabhura kṛpāya—by the mercy of Lord Caitanya; tenho—he; kṛṣṇa-preme—in love of Kṛṣṇa; matta—always maddened.

TRANSLATION

While he stayed with Śrīla Rūpa Gosvāmī, his engagement was to recite Śrīmad-Bhāgavatam for him to hear. As a result of this Bhāgavatam recitation, he attained perfectional love of Kṛṣṇa, by which he remained always maddened.

PURPORT

Raghunātha Bhaṭṭācārya, or Raghunātha Bhaṭṭa Gosvāmī, one of the six Gosvāmīs, was the son of Tapanā Mīśra. Born in approximately 1425 śakābda (A.D. 1504), he was expert in reciting Śrīmad-Bhāgavatam, and in the Antya-līlā, Chapter Thirteen, it is stated that he was also expert in cooking; whatever he cooked would be nectarean. Śrī Caitanya Mahāprabhu was greatly pleased to accept the food that he cooked, and Raghunātha Bhaṭṭa used to take the remnants of food left by Śrī Caitanya Mahāprabhu. Raghunātha Bhaṭṭācārya lived for eight

months in Jagannātha Purī, after which Lord Caitanya ordered him to go to Vṛndāvana to join Śrī Rūpa Gosvāmī. Śrī Caitanya Mahāprabhu asked Raghunātha Bhaṭṭācārya not to marry but to remain a brahmacārī, and He also ordered him to read Śrīmad-Bhāgavatam constantly. Thus he went to Vṛndāvana, where he engaged in reciting Śrīmad-Bhāgavatam to Śrīla Rūpa Gosvāmī. He was so expert in reciting Śrīmad-Bhāgavatam that he would recite each and every verse in three melodious tunes. While Raghunātha Bhaṭṭa Gosvāmī was living with Śrī Caitanya Mahāprabhu, the Lord blessed him by offering him betel nuts offered to the Jagannātha Deity and a garland of tulasī said to be as long as fourteen cubits. Under Raghunātha Bhaṭṭa Gosvāmī's order, one of his disciples constructed the Govinda temple. Raghunātha Bhaṭṭa Gosvāmī supplied all the ornaments of the Govinda Deity. He never talked of nonsense or worldly matters but always engaged in hearing about Kṛṣṇa twenty-four hours a day. He never cared to hear blasphemy of a Vaiṣṇava. Even when there were points to be criticized, he used to say that since all the Vaiṣṇavas were engaged in the service of the Lord, he did not mind their faults. Later Raghunātha Bhaṭṭa Gosvāmī lived by Rādhā-kuṇḍa in a small cottage. In the Gaura-gaṇoddeśa-dīpikā, verse 185, it is said that Raghunātha Bhaṭṭa Gosvāmī was formerly the gopī named Rāga-mañjarī.

Adi TEXT 10.159

ei-mata saṅkhyāṭīta caitanya-bhakta-gaṇa

diṇmātra likhi, samyak nā yāya kathana //CC Adi, 10.159//

SYNONYMS

ei-mata—in this way; saṅkhyā-atīta—innumerable; caitanya-bhakta-gaṇa—devotees of Lord Caitanya; diṇ-mātra—only a fractional part; likhi—I write; samyak—full; nā—cannot; yāya—be possible; kathana—to explain.

TRANSLATION

I list in this way only a portion of the innumerable devotees of Lord Caitanya. To describe them all fully is not possible.

Adi TEXT 10.160

ekaika-śākhāte lāge koṭi koṭi ḍāla

tāra śiṣya-upaśiṣya, tāra upaḍāla //CC Adi, 10.160//

SYNONYMS

eka-eka—in each; śākhāte—branch; lāge—grow; koṭi koṭi—hundreds and thousands; ḍāla—twigs; tāra—His; śiṣya—disciples; upaśiṣya—subdisciples; tāra—His; upaḍāla—subbranches.

TRANSLATION

From each branch of the tree have grown hundreds and thousands of subbranches of disciples and granddisciples.

PURPORT

It was the desire of Lord Caitanya Mahāprabhu that His cult be spread all over the world. Therefore there is a great necessity for many, many disciples of the branches of Śrī Caitanya Mahāprabhu's disciplic succession. His cult should be spread not only in a few villages, or in Bengal, or in India, but all over the world. It is very much regrettable that complacent so-called devotees criticize the members of the International Society for Krishna Consciousness for accepting sannyāsa and spreading the cult of Lord Caitanya all over the world. It is not our business to criticize anyone, but because they try to find fault with this movement, the real truth must be stated. Śrī Caitanya Mahāprabhu wanted devotees all over the world, and Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura and Śrīla Bhaktivinoda Ṭhākura also confirmed this. It is in pursuit of their will that the ISKCON movement is spreading all over the world. Genuine devotees of Lord Caitanya Mahāprabhu must take pride in the spread of the Kṛṣṇa consciousness movement instead of viciously criticizing its propaganda work.

Adi TEXT 10.161

sakala bhariyā āche prema-phula-phale

bhāsāila tri-jagat kṛṣṇa-prema-jale //CC Adi, 10.161//

SYNONYMS

sakala—all; bhariyā—filled; āche—there is; prema—love of Godhead; phula—flowers; phale—fruits; bhāsāila—inundated; tri-jagat—the whole world; kṛṣṇa-prema—of love of Kṛṣṇa; jale—with water.

TRANSLATION

Every branch and subbranch of the tree is full of innumerable fruits and flowers.

They inundate the world with the waters of love of Kṛṣṇa.

Adi TEXT 10.162

eka eka śākhāra śakti ananta mahimā

'sahasra vadane' yāra dite nāre sīmā //CC Adi, 10.162//

SYNONYMS

eka eka—of each and every; śākhāra—branch; śakti—power; ananta—unlimited; mahimā—glories; sahasra vadane—in thousands of mouths; yāra—of which; dite—to give; nāre—becomes unable; sīmā—limit.

TRANSLATION

Each and every branch of Śrī Caitanya Mahāprabhu's devotees has unlimited spiritual power and glory. Even if one had thousands of mouths, it would be impossible to describe the limits of their activities.

Adi TEXT 10.163

saṅkṣepe kahila mahāprabhura bhakta-gaṇa

samagra balite nāre 'sahasra-vadana' //CC Adi, 10.163//

SYNONYMS

saṅkṣepe—in brief; kahila—described; mahāprabhura—of Lord Caitanya Mahāprabhu; bhakta-gaṇa—the devotees; samagra—all; balite—to speak; nāre—cannot; sahasra-vadana—Lord Śeṣa, who has thousands of mouths.

TRANSLATION

I have briefly described the devotees of Lord Caitanya Mahāprabhu in different places. Even Lord Śeṣa, who has thousands of mouths, could not list them all.

Adi TEXT 10.164

śrī-rūpa-raghunātha-pade yāra āśa

caitanya-caritāmṛta kahe kṛṣṇadāsa //CC Adi, 10.164//

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; raghunātha—Śrī Raghunātha dāsa Gosvāmī; pade—at the lotus feet; yāra—whose; āśa—expectation; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; kṛṣṇadāsa—Śrīla Kṛṣṇadāsa Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Ādi-līlā, Tenth Chapter, in the matter of the main trunk of the Caitanya tree, its branches and its subbranches.

Chapter 11 The Expansions of Lord Nityānanda

As the branches and subbranches of Lord Caitanya Mahāprabhu were described in the Tenth Chapter, in this Eleventh Chapter the branches and subbranches of Śrī Nityānanda Prabhu are similarly listed.

Adi TEXT 11.1

nityānanda-padāmbhoja-
bhṛṅgān prema-madhūnmadān
natvākhilān teṣu mukhyā
likhyante katicin mayā //CC Adi, 11.1//

SYNONYMS

nityānanda—of Lord Śrī Nityānanda; pada-ambhoja—lotus feet; bhṛṅgān—the bumblebees; prema—of love of Godhead; madhu—by the honey; unmadān—maddened; natvā—offering obeisances; akhilān—to all of them; teṣu—out of them; mukhyāḥ—the chief; likhyante—being described; katicit—a few of them; mayā—by me.

TRANSLATION

After offering my obeisances unto all of the devotees of Śrī Nityānanda Prabhu,

who are like bumblebees collecting honey from His lotus feet, I shall try to describe those who are the most prominent.

Adi TEXT 11.2

jaya jaya mahāprabhu śrī-kṛṣṇa-caitanya

tānhāra caraṇāśrita yei, sei dhanya //CC Adi, 11.2//

SYNONYMS

jaya jaya—all glories; mahāprabhu—unto Lord Śrī Caitanya Mahāprabhu; śrī-kṛṣṇa-caitanya—known as Kṛṣṇa Caitanya; tānhāra caraṇa-āśrita—all who have taken shelter at His lotus feet; yei—anyone; sei—he is; dhanya—glorious.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! Anyone who has taken shelter at His lotus feet is glorious.

Adi TEXT 11.3

jaya jaya śrī-advaita, jaya nityānanda

jaya jaya mahāprabhura sarva-bhakta-vṛnda //CC Adi, 11.3//

SYNONYMS

jaya jaya—all glories; śrī-advaita—unto Śrī Advaita Ācārya; jaya—all glories; nityānanda—unto Lord Śrī Nityānanda Prabhu; jaya jaya—all glories; mahāprabhura—of Lord Śrī Caitanya Mahāprabhu; sarva—all; bhakta-vṛnda—devotees.

TRANSLATION

All glories to Śrī Advaita Prabhu, Nityānanda Prabhu and all the devotees of Lord Caitanya Mahāprabhu!

Adi TEXT 11.4

tasya śrī-kṛṣṇa-caitanya-

sat-premāmara-śākhinaḥ

ūrdhva-skandhāvadhūtendoḥ

śākhā-rūpān gaṇān numaḥ //CC Adi, 11.4//

SYNONYMS

tasya—His; śrī-kṛṣṇa-caitanya—Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; sat-prema—of eternal love of Godhead; amara—indestructible; śākhinaḥ—of the tree; ūrdhva—very high; skandha—branch; avadhūta-indoḥ—of Śrī Nityānanda; śākhā-rūpān—in the form of different branches; gaṇān—to the devotees; numaḥ—I offer my respects.

TRANSLATION

Śrī Nityānanda Prabhu is the topmost branch of the indestructible tree of eternal love of Godhead, Śrī Kṛṣṇa Caitanya Mahāprabhu. I offer my respectful obeisances to all the subbranches of that topmost branch.

Adi TEXT 11.5

śrī-nityānanda-vṛkṣera skandha gurutara

tāhāte janmila śākhā-praśākhā vistara //CC Adi, 11.5//

SYNONYMS

śrī-nityānanda-vṛkṣera—of the tree known as Śrī Nityānanda; skandha—main branch; gurutara—extremely heavy; tāhāte—from that branch; janmila—grew; śākhā—branches; praśākhā—subbranches; vistara—expansively.

TRANSLATION

Śrī Nityānanda Prabhu is an extremely heavy branch of the Śrī Caitanya tree. From that branch grow many branches and subbranches.

Adi TEXT 11.6

mālākarera icchā jale bāḍe śākhā-gaṇa

prema-phula-phale bhari' chāila bhuvana //CC Adi, 11.6//

SYNONYMS

mālā-kārera—of Śrī Caitanya Mahāprabhu; icchā-jale—by the water of His

wish; bāḍe—increase; śākhā-gaṇa—the branches; prema—love of Godhead; phula-phale—with flowers and fruits; bhari'-filling; chāila—covered; bhuvana—the whole world.

TRANSLATION

Watered by the desire of Śrī Caitanya Mahāprabhu, these branches and subbranches have grown unlimitedly and covered the entire world with fruits and flowers.

Adi TEXT 11.7

asaṅkhyā ananta gaṇa ke karu gaṇana

āpanā śodhite kahi mukhya mukhya jana //CC Adi, 11.7//

SYNONYMS

asaṅkhyā—innumerable; ananta—unlimited; gaṇa—devotees; ke—who; karu—can; gaṇana—count; āpanā—the self; śodhite—to purify; kahi—I speak; mukhya mukhya—only the chief; jana—persons.

TRANSLATION

These branches and subbranches of devotees are innumerable and unlimited. Who could count them? For my personal purification I shall try to enumerate only the most prominent among them.

PURPORT

One should not write books or essays on transcendental subject matter for material name, fame or profit. Transcendental literature must be written under the direction of a superior authority because it is not meant for material purposes. If one tries to write under superior authority, he becomes purified. All Kṛṣṇa conscious activities should be undertaken for personal purification (āpanā śodhite), not for material gain.

Adi TEXT 11.8

śrī-vīrabhadra gosāñi--skandha-mahāśākhā

tānra upaśākhā yata, asaṅkhyā tāra lekhā //CC Adi, 11.8//

SYNONYMS

śrī-vīrabhadra gosāñi—of the name Śrī Vīrabhadra Gosāñi; skandha—of the trunk; mahā-śākhā—the biggest branch; tāñra—his; upaśākhā—subbranches; yata—all; asaṅkhyā—innumerable; tāra—of that; lekhā—the description.

TRANSLATION

After Nityānanda Prabhu, the greatest branch is Vīrabhadra Gosāñi, who also has innumerable branches and subbranches. It is not possible to describe them all.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura describes Vīrabhadra Gosāñi as the direct son of Śrīla Nityānanda Prabhu and a disciple of Jāhnavā-devī. His real mother was Vasudhā. In the Gaura-gaṇoddeśa-dīpikā, verse 67, he is mentioned as an incarnation of Kṣīrodakaśāyī Viṣṇu. Therefore Vīrabhadra Gosāñi is nondifferent from Śrī Kṛṣṇa Caitanya Mahāprabhu. In a village of the name Jhāmaṭapura, in the district of Hugali, Vīrabhadra Gosāñi had a disciple named Yadunāthācārya, who had two daughters—a real daughter named Śrīmatī and a foster daughter named Nārāyaṇī. Both these daughters married, and they are mentioned in Bhakti-ratnākara (Thirteenth Wave). Vīrabhadra Gosāñi had three disciples who are celebrated as his sons—Gopījana-vallabha, Rāmakṛṣṇa and Rāmacandra. The youngest, Rāmacandra, belonged to the Śāṇḍilya dynasty and had the surname Vaṭavyāla. He established his family at Khaḍadaha, and its members are known as the gosvāmīs of Khaḍadaha. The eldest disciple, Gopījana-vallabha, was a resident of a village known as Latā, near the Mānakara railway station in the district of Burdwan. The second, Rāmakṛṣṇa, lived near Māladaha, in a village named Gayeśapura. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura notes that since these three disciples belonged to different gotras, or dynasties, and also had different surnames and lived in different places, it is not possible to accept them as real sons of Vīrabhadra Gosāñi. Rāmacandra had four sons, of whom the eldest was Rādhāmādhava, whose third son was named Yādavendra. Yādavendra's son was Nandakiśora, his son was Nidhikṛṣṇa, his son was Caitanyacāṇḍa, his son was Kṛṣṇamohana, his son was Jaganmohana, his son was Vrajanātha, and his son was Śyāmalāla Gosvāmī. This is the genealogical table given by Bhaktisiddhānta Sarasvatī Ṭhākura for the descendants of Vīrabhadra Gosāñi.

Adi TEXT 11.9

īśvara ha-iyā kahāya mahā-bhāgavata

veda-dharmātīta hañā veda-dharme rata //CC Adi, 11.9//

SYNONYMS

īśvara—the Supreme Personality of Godhead; ha-iyā—being; kahāya—calls Himself; mahā-bhāgavata—great devotee; veda-dharma—the principles of Vedic religion; atīta—transcendental; hañā—being; veda-dharme—in the Vedic system; rata—engaged.

TRANSLATION

Although Vīrabhadra Gosāñi was the Supreme Personality of Godhead, He presented Himself as a great devotee. And although the Supreme Godhead is transcendental to all Vedic injunctions, He strictly followed the Vedic rituals.

Adi TEXT 11.10

antare īśvara-ceṣṭā, bāhire nirdambha

caitanya-bhakti-maṇḍape teṇho mūla-stambha //CC Adi, 11.10//

SYNONYMS

antare—within Himself; īśvara-ceṣṭā—the activities of the Supreme Personality of Godhead; bāhire—externally; nirdambha—without pride; caitanya-bhakti-maṇḍape—in the devotional hall of Śrī Caitanya Mahāprabhu; teṇho—He is; mūla-stambha—the main pillar.

TRANSLATION

He is the main pillar in the hall of devotional service erected by Śrī Caitanya Mahāprabhu. He knew within Himself that He acted as the Supreme Lord Viṣṇu, but externally He was prideless.

Adi TEXT 11.11

adyāpi yāñhāra kṛpā-mahimā ha-ite

caitanya-nityānanda gāya sakala jagate //CC Adi, 11.11//

SYNONYMS

adyāpi—until today; yāñhāra—whose; kṛpā—mercy; mahimā—glorious; ha-ite—from; caitanya-nityānanda—Śrī Caitanya-Nityānanda; gāya—sing; sakala—

all; jagate—in the world.

TRANSLATION

It is by the glorious mercy of Śrī Vīrabhadra Gosāñi that people all over the world now have the chance to chant the names of Caitanya and Nityānanda.

Adi TEXT 11.12

sei vīrabhadra-gosāñira la-inu śaraṇa

yānhāra prasāde haya abhīṣṭa-pūraṇa //CC Adi, 11.12//

SYNONYMS

sei—that; vīrabhadra-gosāñira—of Śrī Vīrabhadra Gosāñi; la-inu—I take; śaraṇa—shelter; yānhāra—whose; prasāde—by mercy; haya—it becomes so; abhīṣṭa-pūraṇa—fulfillment of desire.

TRANSLATION

I therefore take shelter of the lotus feet of Vīrabhadra Gosāñi so that by His mercy my great desire to write Śrī Caitanya-caritāmṛta will be properly guided.

Adi TEXT 11.13

śrī-rāmadāsa āra, gadādhara dāsa

caitanya-gosāñira bhakta rahe tānra pāśa //CC Adi, 11.13//

SYNONYMS

śrī-rāmadāsa—of the name Śrī Rāmadāsa; āra—and; gadādhara dāsa—of the name Gadādhara dāsa; caitanya-gosāñira—of Lord Śrī Caitanya Mahāprabhu; bhakta—devotees; rahe—stay; tānra pāśa—with Him.

TRANSLATION

Two devotees of Lord Caitanya, named Śrī Rāmadāsa and Gadādhara dāsa, always lived with Śrī Vīrabhadra Gosāñi.

PURPORT

Śrī Rāmadāsa, later known as Abhirāma Ṭhākura, was one of the twelve gopālas, cowherd boyfriends, of Śrī Nityānanda Prabhu. The Gaura-gaṇoddeśa-dīpikā,

verse 126, states that Śrī Rāmadāsa was formerly Śrīdāmā. In Bhakti-ratnākara (Fourth Wave), there is a description of Śrīla Abhirāma Ṭhākura. By the order of Śrī Nityānanda Prabhu, Abhirāma Ṭhākura became a great ācārya and preacher of the Caitanya cult of devotional service. He was a very influential personality, and nondevotees were very afraid of him. Empowered by Śrī Nityānanda Prabhu, he was always in ecstasy and was extremely kind to all fallen souls. It is said that if he offered obeisances to any stone other than a śālagrāma-śilā, it would immediately fracture.

Ten miles southwest of the Cānpāḍāṅgā railway station on the narrow-gauge railway line from Howrah, in Calcutta, to Āmtā, a village in the Hugalī district, is a small town named Khānākūla-kṛṣṇanagara, where the temple of Abhirāma Ṭhākura is situated. During the rainy season, when this area is inundated with water, people must go there by another line, which is now called the southeastern railway. On this line there is a station named Kolāghāṭa, from which one has to go by steamer to Rāṇīcaka. Seven and a half miles north of Rāṇīcaka is Khānākūla. The temple of Abhirāma Ṭhākura is situated in Kṛṣṇanagara, which is near the kūla (bank) of the Khānā (Dvārakeśvara River); therefore this place is celebrated as Khānākūla-kṛṣṇanagara. Outside of the temple is a bakula tree. This place is known as Siddha-bakula-kuñja. It is said that when Abhirāma Ṭhākura came there, he sat down under this tree. In Khānākūla-kṛṣṇanagara there is a big fair held every year in the month of Caitra (March-April) on the Kṛṣṇa-saptamī, the seventh day of the dark moon. Many hundreds and thousands of people gather for this festival. The temple of Abhirāma Ṭhākura has a very old history. The Deity in the temple is known as Gopīnātha. There are many sevaita families living near the temple. It is said that Abhirāma Ṭhākura had a whip and that whoever he touched with it would immediately become an elevated devotee of Kṛṣṇa. Among his many disciples, Śrīmān Śrīnivāsa Ācārya was the most famous and the most dear, but it is doubtful that he was his initiated disciple.

Adi TEXTS 11.14-15

nityānande ājñā dila yabe gauḍe yāite

mahāprabhu ei dui dilā tāñra sāthe

ataeva dui-gaṇe duñhāra gaṇana

mādhava-vāsudeva ghoṣerao ei vivaraṇa //CC Adi, 11.14-15//

SYNONYMS

nityānande—unto Lord Nityānanda; ājñā—order; dila—gave; yabe—when; gauḍe—to Bengal; yāite—to go; mahāprabhu—Śrī Caitanya Mahāprabhu; ei dui—these two; dilā—gave; tāñra sāthe—with Him; ataeva—therefore; dui-gaṇe—in both the parties; duñhāra—two of them; gaṇana—are counted; mādharma—of the name Mādhava; vāsudeva—of the name Vāsudeva; ghoṣerao—of the surname Ghoṣa; ei—this; vivaraṇa—description.

TRANSLATION

When Nityānanda Prabhu was ordered to go to Bengal to preach, these two devotees [Śrī Rāmadāsa and Gadādhara dāsa] were ordered to go with Him. Thus they are sometimes counted among the devotees of Lord Caitanya and sometimes among the devotees of Lord Nityānanda. Similarly, Mādhava and Vāsudeva Ghoṣa belonged to both groups of devotees simultaneously.

PURPORT

There is a place named Dāñihāṭa, near the Agradvīpa railway station and Pāṭuli in the district of Burdwan, where the Deity of Śrī Gopīnāthajī is still situated. This Deity accepted Govinda Ghoṣa as His father. Even until today, the Deity performs the śrāddha ceremony on the anniversary of the death of Govinda Ghoṣa. The temple of this Deity is managed by the rāja-varṇśa family of Kṛṣṇanagara, whose members are descendants of Rājā Kṛṣṇacandra. Every year in the month of Vaiśākha, when there is a bāradola ceremony, this Gopīnātha Deity is taken to Kṛṣṇanagara. The ceremony is performed with eleven other Deities, and then Śrī Gopīnāthajī is brought back to the temple in Agradvīpa.

Adi TEXT 11.16

rāmadāsa--mukhya-śākhā, sakhya-prema-rāśi

ṣolasāṅgera kāṣṭha yei tuli' kaila varṇśī //CC Adi, 11.16//

SYNONYMS

rāma-dāsa—of the name Rāmadāsa; mukhya-śākhā—chief branch; sakhya-prema-rāśi—full of fraternal love; ṣolasa-aṅgera—of sixteen knots; kāṣṭha—wood; yei—that; tuli'-raising; kaila—made; varṇśī—flute.

TRANSLATION

Rāmadāsa, one of the chief branches, was full of fraternal love of Godhead. He made a flute from a stick with sixteen knots.

Adi TEXT 11.17

gadādhara dāsa gopībhāve pūrṇānanda

yāñra ghare dānakeli kaila nityānanda //CC Adi, 11.17//

SYNONYMS

gadādhara dāsa—of the name Gadādhara dāsa; gopī-bhāve—in the ecstasy of the gopīs; pūrṇa-ānanda—fully in transcendental bliss; yāñra ghare—in whose house; dāna-keli—performance of dānakeli-līlā; kaila—did; nityānanda—Lord Nityānanda Prabhu.

TRANSLATION

Śrīla Gadādhara dāsa was always fully absorbed in ecstasy as a gopī. In his house Lord Nityānanda enacted the drama Dānakeli.

Adi TEXT 11.18

śrī-mādhava ghoṣa--mukhya kīrtanīyā-gaṇe

nityānanda-prabhu nṛtya kare yāñra gāne //CC Adi, 11.18//

SYNONYMS

śrī-mādhava ghoṣa—of the name Śrī Mādhava Ghoṣa; mukhya—chief; kīrtanīyā-gaṇe—amongst the performers of saṅkīrtana; nityānanda-prabhu—of the name Nityānanda Prabhu; nṛtya—dance; kare—does; yāñra—whose; gāne—in song.

TRANSLATION

Śrī Mādhava Ghoṣa was a principal performer of kīrtana. While he sang, Nityānanda Prabhu danced.

Adi TEXT 11.19

vāsudeva gīte kare prabhura varṇane

kāṣṭha-pāṣāṇa drave yāhāra śravaṇe //CC Adi, 11.19//

SYNONYMS

vāsudeva—of the name Vāsudeva; gīte—while singing; kare—does; prabhura—of Nityānanda Prabhu and Śrī Caitanya Mahāprabhu; varṇane—in description; kāṣṭha—wood; pāṣāṇa—stone; drave—melt; yāhāra—whose; śravaṇe—by hearing.

TRANSLATION

When Vāsudeva Ghoṣa performed kīrtana, describing Lord Caitanya and Nityānanda, even wood and stone would melt upon hearing it.

Adi TEXT 11.20

murāri-caitanya-dāsera alaukika līlā

vyāghra-gāle caḍa māre, sarpa-sane khelā //CC Adi, 11.20//

SYNONYMS

murāri—of the name Murāri; caitanya-dāsera—of the servant of Śrī Caitanya Mahāprabhu; alaukika—uncommon; līlā—pastimes; vyāghra—tiger; gāle—on the cheek; caḍa māre—slaps; sarpa—a snake; sane—with; khelā—playing.

TRANSLATION

There were many extraordinary activities performed by Murāri, a great devotee of Lord Caitanya Mahāprabhu. Sometimes in his ecstasy he would slap the cheek of a tiger, and sometimes he would play with a venomous snake.

PURPORT

Murāri Caitanya dāsa was born in the village of Sar-vṛndāvana-pura, which is situated about two miles from the Galaśī station on the Burdwan line. When Murāri Caitanya dāsa came to Navadvīpa, he settled in the village of Modadruma, or Māmagāchi-grāma. At that time he became known as Śāraṅga or Sāraṅga Murāri Caitanya dāsa. The descendants of his family still reside in Sarer Pāṭa. In the Caitanya-bhāgavata, Antya-līlā, Chapter Five, there is the following statement: "Murāri Caitanya dāsa had no material bodily features, for he was completely spiritual. Thus he would sometimes chase after tigers in the jungle and treat them just like cats and dogs. He would slap the cheek of a tiger and take a venomous snake on his lap. He had no fear for his external body, of which he was completely forgetful. He could spend all twenty-four hours of the day

chanting the Hare Kṛṣṇa mahā-mantra or speaking about Lord Caitanya and Nityānanda. Sometimes he would remain submerged in water for two or three days, but he would feel no bodily inconvenience. Thus he behaved almost like stone or wood, but he always used his energy in chanting the Hare Kṛṣṇa mahā-mantra. No one can describe his specific characteristics, but it is understood that wherever Murāri Caitanya dāsa passed, whoever was present would be enlightened in Kṛṣṇa consciousness simply by the atmosphere he created."

Adi TEXT 11.21

nityānandera gaṇa yata--saba vraja-sakhā

śṛṅga-vetra-gopaveśa, śire śikhi-pākhā //CC Adi, 11.21//

SYNONYMS

nityānandera—of Lord Nityānanda Prabhu; gaṇa—followers; yata—all; saba—all; vraja-sakhā—residents of Vṛndāvana; śṛṅga—horn; vetra—cane stick; gopaveśa—dressed like a cowherd boy; śire—on the head; śikhi-pākhā—the plume of a peacock.

TRANSLATION

All the associates of Lord Nityānanda were formerly cowherd boys in Vrajabhūmi. Their symbolic representations were the horns and sticks they carried, their cowherd dress and the peacock plumes on their heads.

PURPORT

Jāhnavā-mātā is also within the list of Lord Nityānanda's followers. She is described in the Gaura-gaṇoddeśa-dīpikā, verse 66, as Anaṅga-mañjarī of Vṛndāvana. All the devotees who are followers of Jāhnavā-mātā are counted within the list of Śrī Nityānanda Prabhu's devotees.

Adi TEXT 11.22

raghunātha vaidya upādhyāya mahāśaya

yānhāra darśane kṛṣṇa-prema-bhakti haya //CC Adi, 11.22//

SYNONYMS

raghunātha vaidya—the physician Raghunātha; upādhyāya mahāśaya—a great

personality with the title Upādhyāya; yāñhāra—whose; darśane—by visiting; kṛṣṇa-prema—love of Kṛṣṇa; bhakti—devotional service; haya—awakened.

TRANSLATION

The physician Raghunātha, also known as Upādhyāya, was so great a devotee that simply by seeing him one would awaken his dormant love of Godhead.

Adi TEXT 11.23

sundarānanda--nityānandera śākhā, bhṛtya marma

yāñra sañge nityānanda kare vraja-narma //CC Adi, 11.23//

SYNONYMS

sundarānanda—of the name Sundarānanda; nityānandera śākhā—a branch of Nityānanda Prabhu; bhṛtya marma—very intimate servant; yāñra sañge—with whom; nityānanda—Lord Nityānanda; kare—performs; vraja-narma—activities of Vṛndāvana.

TRANSLATION

Sundarānanda, another branch of Śrī Nityānanda Prabhu, was Lord Nityānanda's most intimate servant. Lord Nityānanda Prabhu perceived the life of Vrajabhūmi in his company.

PURPORT

In the Caitanya-bhagavata, Antya-līlā, Chapter Fives, it is stated that Sundarānanda was an ocean of love of Godhead and the chief associate of Śrī Nityānanda Prabhu. In the Gaura-gaṇoddeśa-dīpikā he is stated to have been Sudāmā in kṛṣṇa-līlā. Thus he was one of the twelve cowherd boys who came down with Balarāma when He descended as Śrī Nityānanda Prabhu. The holy place where Sundarānanda lived is situated in the village known as Maheśapura, which is about fourteen miles east of the Mājadiyā railway station of the eastern railway from Calcutta to Burdwan. This place is within the district of Jeshore, which is now in Bangladesh. Among the relics of this village, only the old residential house of Sundarānanda still exists. At the end of the village resides a bāula (pseudo-Vaiṣṇava), and all the buildings, both the temples and the house, appear to be newly constructed. In Maheśapura there are Deities of Śrī Rādhāvallabha and Śrī Śrī Rādhāramaṇa. Near the temple is a small river of the

name Vetravatī.

Sundarānanda Prabhu was a naiṣṭhika-brahmacārī: he never married in his life. Therefore he had no direct descendants except his disciples, but the descendants of his family still reside in the village known as Maṅgalaḍihi in the district of Birbhum. In that same village is a temple of Balarāma, and the Deity there is regularly worshiped. The original Deity of Maheśapura, Rādhāvallabha, was taken by the Saidābād Gosvāmīs of Berhampur, and since the present Deities were installed, a Zamindar family of Maheśapura has looked after Their worship. On the full moon day of the month of Māgha (January-February), the anniversary of Sundarānanda's disappearance is regularly celebrated, and people from the neighboring areas gather together to observe this festival.

Adi TEXT 11.24

kamalākara pippalāi--alaukika rīta

alaukika prema tānra bhuvane vidita //CC Adi, 11.24//

SYNONYMS

kamalākara pippalāi—of the name Kamalākara Pippalāi; alaukika—uncommon; rīta—behavior or pastime; alaukika—uncommon; prema—love of Godhead; tānra—his; bhuvane—in the world; vidita—celebrated.

TRANSLATION

Kamalākara Pippalāi is said to have been the third gopāla. His behavior and love of Godhead were uncommon, and thus he is celebrated all over the world.

PURPORT

In the Gaura-gaṇoddeśa-dīpikā, verse 128, Kamalākara Pippalāi is described as the third gopāla. His former name was Mahābala. The Jagannātha Deity at Māheśa in Śrī Rāmapura was installed by Kamalākara Pippalāi. This village of Māheśa is situated about two and a half miles from the Śrī Rāmapura railway station. The genealogy of the family of Kamalākara Pippalāi is given as follows. Kamalākara Pippalāi had a son named Caturbhujā, who had two sons named Nārāyaṇa and Jagannātha. Nārāyaṇa had one son named Jagadānanda, and his son's name was Rājīvalocana. During the time of Rājīvalocana, there was a scarcity of finances for the worship of the Jagannātha Deity, and it is said that the Nawab of Dacca, whose name was Shah Sujā, donated 1,185 bighās of land

in the Bengali year 1060 (A.D. 1653). The land being the possession of Jagannātha, the village was named Jagannātha-pura. It is said that when Kamalākara Pippalāi left home his younger brother Nidhipati Pippalāi searched for him and in due course of time found him in the village of Māheśa. Nidhipati Pippalāi tried his best to bring his elder brother home, but he would not return. Under these circumstances, Nidhipati Pippalāi, with all his family members, came to Māheśa to reside. The members of this family still reside in the vicinity of the Māheśa village. Their family name is Adhikārī, and they are a brāhmaṇa family.

The history of the Jagannātha temple in Māheśa is as follows. One devotee of the name Dhruvānanda went to see Lord Jagannātha, Balarāma and Subhadrā at Jagannātha Purī, wanting to offer food to Jagannāthajī that he had cooked with his own hands. This being his desire, one night Jagannāthajī appeared to him in a dream and asked him to go to Māheśa on the bank of the Ganges and there start worship of Him in a temple. Thus Dhruvānanda went to Māheśa, where he saw the three deities-Jagannātha, Balarāma and Subhadrā-floating in the Ganges. He picked up all those deities and installed them in a small cottage, and with great satisfaction he executed the worship of Lord Jagannātha. When he became old, he was very anxious to hand over the worship to the charge of someone reliable, and in a dream he got permission from Jagannātha Prabhu to hand it over to a person whom he would meet the next morning. The next morning he met Kamalākara Pippalāi, who was formerly an inhabitant of the village Khālijuli in the Sundaravana Forest area of Bengal and was a pure Vaiṣṇava, a great devotee of Lord Jagannātha; thus he immediately gave him charge of the worship. In this way, Kamalākara Pippalāi became the worshiper of Lord Jagannātha, and since then his family members have been designated as Adhikārī, which means "one who is empowered to worship the Lord." These Adhikārīs belong to a respectable brāhmaṇa family. Five types of upper-class brāhmaṇas are recognized by the surname Pippalāi.

Adi TEXT 11.25

sūryadāsa sarakhela, tāñra bhāi kṛṣṇadāsa

nityānande dṛḍha viśvāsa, premera nivāsa //CC Adi, 11.25//

SYNONYMS

sūryadāsa sarakhela—of the name Sūryadāsa Sarakhela; tāñra bhāi—his brother; kṛṣṇadāsa—of the name Kṛṣṇadāsa; nityānande—unto Lord Nityānanda; dṛḍha

viśvāsa—firm faith; premera nivāsa—the reservoir of all love of Godhead.

TRANSLATION

Sūryadāsa Sarakhela and his younger brother Kṛṣṇadāsa Sarakhela both possessed firm faith in Nityānanda Prabhu. They were a reservoir of love of Godhead.

PURPORT

In the Bhakti-ratnākara (Twelfth Wave), it is stated that a few miles from Navadvīpa is a place called Śāligrāma that was the residence of Sūryadāsa Sarakhela. He was employed as a secretary in the Muslim government of that time, and thus he amassed a good fortune. Sūryadāsa had four brothers, all of whom were pure Vaiṣṇavas. Vasudhā and Jāhnavā were two daughters of Sūryadāsa Sarakhela.

Adi TEXT 11.26

gaurīdāsa paṇḍita yāñra premoddaṇḍa-bhakti

kṛṣṇa-premā dite, nite, dhare mahāśakti //CC Adi, 11.26//

SYNONYMS

gaurīdāsa paṇḍita—of the name Gaurīdāsa Paṇḍita; yāñra—whose; premoddaṇḍa-bhakti—the most elevated in love of Godhead and devotional service; kṛṣṇa-premā—love of Kṛṣṇa; dite—to deliver; nite—and to receive; dhare—empowered; mahāśakti—great potency.

TRANSLATION

Gaurīdāsa Paṇḍita, the emblem of the most elevated devotional service in love of Godhead, had the greatest potency to receive and deliver such love.

PURPORT

It is said that Gaurīdāsa Paṇḍita was always patronized by King Kṛṣṇadāsa, the son of Harihoḍa. Gaurīdāsa Paṇḍita lived in the village of Śāligrāma, which is situated a few miles from the railway station Muḍāgāchā, and later he came to reside in Ambikā-kālanā. It is stated in the Gaura-gaṇoddeśa-dīpikā, verse 128, that formerly he was Subala, one of the cowherd boyfriends of Kṛṣṇa and Balarāma in Vṛndāvana. Gaurīdāsa Paṇḍita was the younger brother of

Sūryadāsa Sarakhela, and with the permission of his elder brother he shifted his residence to the bank of the Ganges, living there in the town known as Ambikā-kālanā. Some of the names of the descendants of Gaurīdāsa Paṇḍita are as follows: (1) Śrī Nṛsimha-caitanya, (2) Kṛṣṇadāsa, (3) Viṣṇudāsa, (4) Baḍa Balarāma dāsa, (5) Govinda, (6) Raghunātha, (7) Baḍu Gaṅgādāsa, (8) Āuliyā Gaṅgārāma, (9) Yādavācārya, (10) Hṛdaya-caitanya, (11) Cānda Hāladāra, (12) Maheśa Paṇḍita, (13) Mukuṭa Rāya, (14) Bhātuyā Gaṅgārāma, (15) Āuliyā Caitanya, (16) Kāliyā Kṛṣṇadāsa, (17) Pātuyā Gopāla, (18) Baḍa Jagannātha, (19) Nityānanda, (20) Bhāvi, (21) Jagadīśa, (22) Rāiyā Kṛṣṇadāsa and (22 12) Annapūrṇā. The eldest son of Gaurīdāsa Paṇḍita was known as big Balarāma, and the youngest was known as Raghunātha. The sons of Raghunātha were Maheśa Paṇḍita and Govinda. Gaurīdāsa Paṇḍita's daughter was known as Annapūrṇā.

The village Ambikā-kālanā, which is situated just across the river Ganges from Śāntipura, is two miles east of the Kālanā-korṭa railway station, on the eastern railway. In Ambikā-kālanā there is a temple constructed by the Zamindar of Burdwan. In front of the temple there is a big tamarind tree, and it is said that Gaurīdāsa Paṇḍita and Lord Caitanya Mahāprabhu met underneath this tree. The place where the temple is situated is known as Ambikā, and because it is in the area of Kālanā, the village is known as Ambikā-kālanā. It is said that a copy of the Bhagavad-gītā written by Śrī Caitanya Mahāprabhu still exists in this temple.

Adi TEXT 11.27

nityānande samarpila jāti-kula-pānti

śrī-caitanya-nityānande kari prāṇapati //CC Adi, 11.27//

SYNONYMS

nityānande—to Lord Nityānanda; samarpila—he offered; jāti—caste distinction; kula—family; pānti—fellowship; śrī-caitanya—Lord Caitanya; nityānande—in Lord Nityānanda; kari—making; prāṇa-pati—the Lords of his life.

TRANSLATION

Making Lord Caitanya and Lord Nityānanda the Lords of his life, Gaurīdāsa Paṇḍita sacrificed everything for the service of Lord Nityānanda, even the fellowship of his own family.

Adi TEXT 11.28

nityānanda prabhura priya--paṇḍita purandara

premārṇava-madhye phire yaichana mandara //CC Adi, 11.28//

SYNONYMS

nityānanda—Lord Nityānanda Prabhu; prabhura—of the Lord; priya—very dear; paṇḍita purandara—of the name Paṇḍita Purandara; prema-arṇava-madhye—in the ocean of love of Godhead; phire—moved; yaichana—exactly like; mandara—the Mandara Hill.

TRANSLATION

The thirteenth important devotee of Śrī Nityānanda Prabhu was Paṇḍita Purandara, who moved in the ocean of love of Godhead just like the Mandara Hill.

PURPORT

Paṇḍita Purandara met Śrī Nityānanda Prabhu at Khaḍadaha. When Nityānanda Prabhu visited this village, He danced very uncommonly, and His dancing captivated Purandara Paṇḍita. The paṇḍita was in the top of a tree, and upon seeing the dancing of Nityānanda he jumped down on the ground and proclaimed himself to be Aṅgada, one of the devotees in the camp of Hanumān during the pastimes of Lord Rāmacandra.

Adi TEXT 11.29

parameśvara-dāsa--nityānandaika-śaraṇa

kṛṣṇa-bhakti pāya, tāñre ye kare smaraṇa //CC Adi, 11.29//

SYNONYMS

parameśvara-dāsa—of the name Parameśvara dāsa; nityānanda-eka-śaraṇa—completely surrendered to the lotus feet of Nityānanda; kṛṣṇa-bhakti pāya—gets love of Kṛṣṇa; tāñre—him; ye—anyone; kare—does; smaraṇa—remembering.

TRANSLATION

Parameśvara dāsa, said to be the fifth gopāla of kṛṣṇa-līlā, completely surrendered to the lotus feet of Nityānanda. Anyone who remembers his name, Parameśvara dāsa, will get love of Kṛṣṇa very easily.

PURPORT

The Caitanya-bhāgavata states that Parameśvara dāsa, known sometimes as Parameśvarī dāsa, was the life and soul of Śrī Nityānanda Prabhu. The body of Parameśvara dāsa was the place of Lord Nityānanda's pastimes. Parameśvara dāsa, who lived for some time at Khaḍadaha village, was always filled with the ecstasy of a cowherd boy. Formerly he was Arjuna, a friend of Kṛṣṇa and Balarāma. He was the fifth among the twelve gopālas. He accompanied Śrīmatī Jāhnavā-devī when she performed the festival at Kheturi. It is stated in the Bhakti-ratnākara that by the order of Śrīmatī Jāhnavā-mātā, he installed Rādhā-Gopinātha in the temple at Āṭapura in the district of Hugalī. The Āṭapura station is on the narrow-gauge railway line between Howrah and Āmatā. Another temple in Āṭapura, established by the Mitra family, is known as the Rādhā-Govinda temple. In front of the temple, in a very attractive place among two bakula trees and a kadamba tree, is the tomb of Parameśvarī Ṭhākura, and above it is an altar with a tulasī bush. It is said that only one flower a year comes out of the kadamba tree. It is offered to the Deity.

Parameśvarī Ṭhākura belonged, it is said, to a vaidya family. A descendant of his brother's is at present a worshiper in the temple. Some of their family members still reside in the district of Hugalī, near the post office of Caṇḍitalā. The descendants of Parameśvarī Ṭhākura took many disciples from brāhmaṇa families, but as these descendants gradually took to the profession of physicians, persons from brāhmaṇa families ceased becoming their disciples. The family titles of Parameśvarī's descendants are Adhikārī and Gupta. Unfortunately, his family members do not worship the Deity directly; they have engaged paid brāhmaṇas to worship the Deity. In the temple, Baladeva and Śrī Śrī Rādhā-Gopinātha are together on the throne. It is supposed that the Deity of Baladeva was installed later because according to transcendental mellow, Baladeva, Kṛṣṇa and Rādhā cannot stay on the same throne. On the full moon day of Vaiśākha (April-May), the disappearance festival of Parameśvarī Ṭhākura is observed in this temple.

Adi TEXT 11.30

jagadīśa paṇḍita haya jagat-pāvana

kṛṣṇa-premāmṛta varṣe, yena varṣā ghana //CC Adi, 11.30//

SYNONYMS

jagadīśa paṇḍita—of the name Jagadīśa Paṇḍita; haya—becomes; jagat-pāvana—the deliverer of the world; kṛṣṇa-prema-amṛta varṣe—he always pours torrents of devotional service; yena—like; varṣā—rainfall; ghana—heavy.

TRANSLATION

Jagadīśa Paṇḍita, the fifteenth branch of Lord Nityānanda's followers, was the deliverer of the entire world. Devotional love of Kṛṣṇa showered from him like torrents of rain.

PURPORT

Descriptions of Jagadīśa Paṇḍita are available from Caitanya-bhāgavata, Ādi-līlā, Chapter Six, and Caitanya-caritāmṛta, Ādi-līlā, Chapter Fourteen. He belonged to the village of Yaśaḍā-grāma, in the district of Nadia near the Cākadaha railway station. His father, the son of Bhaṭṭa Nārāyaṇa, was named Kamalākṣa. Both his father and mother were great devotees of Lord Viṣṇu, and after their death, Jagadīśa, with his wife Duḥkhinī and brother Maheśa, left his birthplace and came to Śrī Māyāpur to live in the company of Jagannātha Miśra and other Vaiṣṇavas. Lord Caitanya asked Jagadīśa to go to Jagannātha Purī to preach the hari-nāma-saṅkīrtana movement. After returning from Jagannātha Purī, on the order of Lord Jagannātha he established Deities of Jagannātha in the village of Yaśaḍā-grāma. It is said that when Jagadīśa Paṇḍita brought the Deity of Jagannātha to Yaśaḍā-grāma, he tied the heavy Deity to a stick and thus brought Him to the village. The priests of the temple still show the stick used by Jagadīśa Paṇḍita to carry the Jagannātha Deity.

Adi TEXT 11.31

nityānanda-priyabhṛtya paṇḍita dhanañjaya

atyanta virakta, sadā kṛṣṇa-premamaya //CC Adi, 11.31//

SYNONYMS

nityānanda-priya-bhṛtya—another dear servant of Nityānanda Prabhu; paṇḍita dhanañjaya—of the name Paṇḍita Dhanañjaya; atyanta—very much; virakta—renounced; sadā—always; kṛṣṇa-prema-maya—merged in love of Kṛṣṇa.

TRANSLATION

The sixteenth dear servant of Nityānanda Prabhu was Dhanañjaya Paṇḍita. He

was very much renounced and always merged in love of Kṛṣṇa.

PURPORT

Paṇḍita Dhanañjaya was a resident of the village in Katwa named Śītala. He was one of the twelve gopālas. His former name, according to Gaura-gaṇoddeśa-dīpikā, verse 127, was Vasudāma. Śītala-grāma is situated near the Maṅgalakoṭa police station and Kaicara post office in the district of Burdwan. On the narrow railway from Burdwan to Katwa is a railway station about nine miles from Kutwa known as Kaicara. One has to go about a mile northeast of this station to reach Śītala. The temple was a thatched house with walls made of dirt. Some time ago, the Zamindars of Bājāravana Kābāśī, the Mulliks, constructed a big house for the purpose of a temple, but for the last sixty-five years the temple has been broken down and abandoned. The foundation of the old temple is still visible. There is a tulasī pillar near the temple, and every year during the month of January the disappearance day of Dhanañjaya is observed. It is said that for some time Paṇḍita Dhanañjaya was in a saṅkīrtana party under the direction of Śrī Caitanya Mahāprabhu, and then he went to Vṛndāvana. Before going to Vṛndāvana, he lived for some time in a village named Sāñcaḍāpāñcaḍā, which is six miles south of the Memārī railway station. Sometimes this village is also known as "the place of Dhanañjaya" (Dhanañjayera Pāṭa). After some time, he left the responsibility for worship with a disciple and went back to Vṛndāvana. After returning from Vṛndāvana to Śītala-grāma, he established a Deity of Gaurasundara in the temple. The descendants of Paṇḍita Dhanañjaya still live in Śītala-grāma and look after the temple worship.

Adi TEXT 11.32

maheśa paṇḍita--vrajera udāra gopāla

ḍhakkā-vādye nṛtya kare preme mātoyāla //CC Adi, 11.32//

SYNONYMS

maheśa paṇḍita—of the name Maheśa Paṇḍita; vrajera—of Vṛndāvana; udāra—very liberal; gopāla—cowherd boy; ḍhakkā-vādye—with the beating of a kettledrum; nṛtya kare—used to dance; preme—in love; mātoyāla—as if a madman.

TRANSLATION

Maheśa Paṇḍita, the seventh of the twelve gopālas, was very liberal. In great

love of Kṛṣṇa he danced to the beating of a kettledrum like a madman.

PURPORT

The village of Maheśa Paṇḍita, which is known as Pālapāḍā, is situated in the district of Nadia within a forest about one mile south of the Cākadaha railway station. The Ganges flows nearby. It is said that formerly Maheśa Paṇḍita lived on the eastern side of Jirāṭ in the village known as Masipura or Yaśīpura, and when Masipura merged into the riverbed of the Ganges, the Deities there were brought to Pālapāḍā, which is situated in the midst of various villages such as Beleḍāṅgā, Berigrāma, Sukhasāgara, Cānduḍe and Manasāpotā. (There are about fourteen villages, and the entire neighborhood is known as Pāñcanagara Paragaṇā.) It is mentioned that Maheśa Paṇḍita joined the festival performed by Śrī Nityānanda Prabhu at Pāṇihāṭī. Narottama dāsa Ṭhākura also joined in the festival, and Maheśa Paṇḍita saw him on that occasion. In the temple of Maheśa Paṇḍita there are Deities of Gaura-Nityānanda, Śrī Gopīnātha, Śrī Madana-mohana and Rādhā-Govinda, as well as a śālagrāma-śilā.

Adi TEXT 11.33

navadvīpe puruṣottama paṇḍita mahāśaya

nityānanda-nāme yāñra mahonmāda haya //CC Adi, 11.33//

SYNONYMS

navadvīpe puruṣottama—Puruṣottama of Navadvīpa; paṇḍita mahāśaya—a very learned scholar; nityānanda-nāme—in the name of Lord Nityānanda Prabhu; yāñra—whose; mahā-unmāda—great ecstasy; haya—becomes.

TRANSLATION

Puruṣottama Paṇḍita, a resident of Navadvīpa, was the eighth gopāla. He would become almost mad as soon as he heard the holy name of Nityānanda Prabhu.

PURPORT

It is stated in the Caitanya-bhāgavata that Puruṣottama Paṇḍita was born in Navadvīpa and was a great devotee of Lord Nityānanda Prabhu. As one of the twelve gopalas, his former name was Stokakṛṣṇa.

Adi TEXT 11.34

balarāma dāsa--kṛṣṇa-prema-rasāsvādī

nityānanda-nāme haya parama unmādī //CC Adi, 11.34//

SYNONYMS

balarāma-dāsa—of the name Balarāma dāsa; kṛṣṇa-prema-rasa—the nectar of always merging in love of Kṛṣṇa; āsvādī—fully tasting; nityānanda-nāme—in the name of Śrī Nityānanda Prabhu; haya—becomes; parama—greatly; unmādī—maddened.

TRANSLATION

Balarāma dāsa always fully tasted the nectar of love of Kṛṣṇa. Upon hearing the name of Nityānanda Prabhu, he would become greatly maddened.

Adi TEXT 11.35

mahā-bhāgavata yadunātha kavicandra

yāñhāra hṛdaye nṛtya kare nityānanda //CC Adi, 11.35//

SYNONYMS

mahā-bhāgavata—a great devotee; yadunātha kavicandra—of the name Yadunātha Kavicandra; yāñhāra—whose; hṛdaye—in the heart; nṛtya—dancing; kare—does; nityānanda—Lord Nityānanda Prabhu.

TRANSLATION

Yadunātha Kavicandra was a great devotee. Lord Nityānanda Prabhu always danced in his heart.

PURPORT

In the Caitanya-bhāgavata, Madhya-līlā, Chapter One, it is said that a gentleman known as Ratnagarbha Ācārya was a friend of Śrī Caitanya Mahāprabhu's father. They were residents of the same village. He had three sons—Kṛṣṇānanda, Jīva and Yadunātha Kavicandra.

Adi TEXT 11.36

rāḍhe yāñra janma kṛṣṇadāsa dvijavara

śrī-nityānandera teṅho parama kiṅkara //CC Adi, 11.36//

SYNONYMS

rāḍhe—in West Bengal; yānra—whose; janma—birth; kṛṣṇadāsa—of the name Kṛṣṇadāsa; dvija-vara—the best brāhmaṇa; śrī-nityānandera—of Nityānanda Prabhu; teṅho—he; parama—first-class; kiṅkara—servant.

TRANSLATION

The twenty-first devotee of Śrī Nityānanda in Bengal was Kṛṣṇadāsa Brāhmaṇa, who was a first-class servant of the Lord.

PURPORT

Rāḍha-deśa refers to the part of Bengal where the Ganges does not flow.

Adi TEXT 11.37

kālā-kṛṣṇadāsa baḍa vaiṣṇava-pradhāna

nityānanda-candra vinu nahi jāne āna //CC Adi, 11.37//

SYNONYMS

kālā-kṛṣṇadāsa—of the name Kālā Kṛṣṇadāsa; baḍa—great; vaiṣṇava-pradhāna—first-class Vaiṣṇava; nityānanda-candra—Lord Nityānanda; vinu—except; nāhi jāne—he did not know; āna—of anything else.

TRANSLATION

The twenty-second devotee of Lord Nityānanda Prabhu was Kālā Kṛṣṇadāsa, who was the ninth cowherd boy. He was a first-class Vaiṣṇava and did not know anything beyond Nityānanda Prabhu.

PURPORT

In the Gaura-gaṇoddeśa-dīpikā, verse 132), it is said that Kālā Kṛṣṇadāsa, who was also known as Kāliyā Kṛṣṇadāsa, was formerly a gopa (cowherd boy) of the name Lavaṅga. He was one of the twelve cowherd boys. Kāliyā Kṛṣṇadāsa had his headquarters in a village named Ākāihāṭa, which is situated in the district of Burdwan within the jurisdiction of the post office and police station of Katwa. It is situated on the road to Navadvīpa. To reach Akāihāṭa, one has to go from the Vyāṇḍela junction station to the Katwa railway station and then go about two

miles, or one has to get off at the Dāñihāṭa station and from there go one mile. The village of Akāihāṭa is very small. In the month of Caitra, on the day of Vāruṇī, there is a festival commemorating the disappearance day of Kālā Kṛṣṇadāsa.

Adi TEXT 11.38

śrī-sadāśiva kavirāja--baḍa mahāśaya

śrī-puruṣottama-dāsa--tāñhāra tanaya //CC Adi, 11.38//

SYNONYMS

śrī-sadāśiva kavirāja—of the name Śrī Sadāśiva Kavirāja; baḍa—great; mahāśaya—respectable gentleman; śrī-puruṣottama-dāsa—of the name Śrī Puruṣottama dāsa; tāñhāra tanaya—his son.

TRANSLATION

The twenty-third and twenty-fourth prominent devotees of Nityānanda Prabhu were Sadāśiva Kavirāja and his son Puruṣottama dāsa, who was the tenth gopāla.

Adi TEXT 11.39

ājanma nimagna nityānandera caraṇe

nirantara bālya-līlā kare kṛṣṇa-sane //CC Adi, 11.39//

SYNONYMS

ājanma—from birth; nimagna—merged; nityānandera—of Lord Nityānanda Prabhu; caraṇe—in the lotus feet; nirantara—always; bālya-līlā—childish play; kare—does; kṛṣṇa-sane—with Kṛṣṇa.

TRANSLATION

From birth, Puruṣottama dāsa was merged in the service of the lotus feet of Lord Nityānanda Prabhu, and he always engaged in childish play with Lord Kṛṣṇa.

PURPORT

Sadāśiva Kavirāja and Nāgara Puruṣottama, who were father and son, are described in the Caitanya-bhāgavata as mahā-bhāgyavān, greatly fortunate. They belonged to the vaidya caste of physicians. The Gaura-gaṇoddeśa-dīpikā, verse

156, says that Candrāvalī, a most beloved gopī of Kṛṣṇa's, later took birth as Sadāśiva Kavirāja. In verses 194 and 200 it is said that Kāmsāri Sena, the father of Sadāśiva Kavirāja, was formerly the gopī named Ratnāvalī in Kṛṣṇa's pastimes. All the family members of Sadāśiva Kavirāja were great devotees of Lord Caitanya Mahāprabhu. Puruṣottama dāsa Ṭhākura sometimes lived at Sukhasāgara, near the Cākadaha and Śimurāli railway stations. All the Deities installed by Puruṣottama Ṭhākura were formerly situated in Beḍāṅgā-grāma, but when the temple was destroyed the Deities were brought to Sukhasāgara. When that temple merged into the bed of the Ganges, the Deities were brought with Jāhnavā-mātā's Deity to Sāhebaḍāṅgā Beḍigrāma. Since that place also has been destroyed, all the Deities are now situated in the village named Cānduḍe-grāma, which is situated one mile up from Pālapāḍā, as referred to above.

Adi TEXT 11.40

tānra putra--mahāśaya śrī-kānu ṭhākura

yānra dehe rahe kṛṣṇa-premāmṛta-pūra //CC Adi, 11.40//

SYNONYMS

tānra putra—his son; mahāśaya—a respectable gentleman; śrī-kānu ṭhākura—of the name Śrī Kānu Ṭhākura; yānra—whose; dehe—in the body; rahe—remained; kṛṣṇa-prema-amṛta-pūra—the nectar of devotional service to Kṛṣṇa.

TRANSLATION

Śrī Kānu Ṭhākura, a very respectable gentleman, was the son of Puruṣottama dāsa Ṭhākura. He was such a great devotee that Lord Kṛṣṇa always lived in his body.

PURPORT

To go to the headquarters of Kānu Ṭhākura, one has to proceed by boat from the Jhikaragāchā-ghāṭa station to the river known as Kapotākṣa. Otherwise, if one goes about two or two and a half miles from the Jhikaragāchā-ghāṭa station, he can see Bodhakhānā, the headquarters of Kānu Ṭhākura. The son of Sadāśiva was Puruṣottama Ṭhākura, and his son was Kānu Ṭhākura. The descendants of Kānu Ṭhākura know him as Nāgara Puruṣottama. He was the cowherd boy named Dāma during kṛṣṇa-līlā. It is said that just after the birth of Kānu Ṭhākura, his mother, Jāhnavā, died. When he was about twelve days old, Śrī Nityānanda Prabhu took him to His home at Khaḍadaha. It is ascertained that

Kānu Ṭhākura was born some time in the Bengali year 942 (A.D. 1535). It is said that he took birth on the Ratha-yātrā day. Because he was a great devotee of Lord Kṛṣṇa from the very beginning of his life, Śrī Nityānanda Prabhu gave him the name Śiśu Kṛṣṇadāsa. When he was five years old he went to Vṛndāvana with Jāhnavā-mātā, and upon seeing the ecstatic symptoms of Kānu Ṭhākura, the Gosvāmīs gave him the name Kānāi Ṭhākura.

In the family of Kānu Ṭhākura there is a Rādhā-Kṛṣṇa Deity known as Prāṇavallabha. It is said that his family worshiped this Deity long before the appearance of Lord Caitanya Mahāprabhu. When there was a Maharashtrian invasion of Bengal, the family of Kānu Ṭhākura was scattered, and after the invasion one Hariṅkṛṣṇa Gosvāmī of that family came back to their original home, Bodhakhānā, and re-established the Prāṇavallabha Deity. The descendants of the family still engage in the service of Prāṇavallabha. Kānu Ṭhākura was present during the Kheṭari utsava, when Jāhnavā-devī and Vīrabhadra Gosvāmī were also present. One of Kānu Ṭhākura's family members, Mādhavācārya, married the daughter of Śrī Nityānanda Prabhu, who was named Gaṅgādevī. Both Puruṣottama Ṭhākura and Kānu Ṭhākura had many disciples from brāhmaṇa families. Most of the disciplic descendants of Kānu Ṭhākura now reside in the village named Gaḍabetā, by the river Śilāvatī, in the Midnapore district.

Adi TEXT 11.41

mahā-bhāgavata-śreṣṭha datta uddhāraṇa

sarva-bhāve seve nityānandera caraṇa //CC Adi, 11.41//

SYNONYMS

mahā-bhāgavata—great devotee; śreṣṭha—chief; datta—the surname Datta; uddhāraṇa—of the name Uddhāraṇa; sarva-bhāve—in all respects; seve—worships; nityānandera—of Lord Nityānanda; caraṇa—lotus feet.

TRANSLATION

Uddhāraṇa Datta Ṭhākura, the eleventh among the twelve cowherd boys, was an exalted devotee of Lord Nityānanda Prabhu. He worshiped the lotus feet of Lord Nityānanda in all respects.

PURPORT

The Gaura-gaṇoddeśa-dīpikā, verse 129, states that Uddhāraṇa Datta Ṭhākura was formerly the cowherd boy of Vṛndāvana named Subāhu. Uddhāraṇa Datta Ṭhākura, previously known as Śrī Uddhāraṇa Datta, was a resident of Saptagrāma, which is situated on the bank of the Sarasvatī River near the Triśabighā railway station in the district of Hugalī. At the time of Uddhāraṇa Ṭhākura, Saptagrāma was a very big town, encompassing many other places such as Vāsudeva-pura, Bāṇśabeḍiyā, Kṛṣṇapura, Nityānanda-pura, Śivapura, Śaṅkhanagara and Saptagrāma.

Calcutta was developed under British rule by the influential mercantile community, and especially by the suvarṇa-vaṇik community who came down from Saptagrāma to establish their businesses and homes all over Calcutta. They were known as the Saptagrāmī mercantile community of Calcutta, and most of them belonged to the Mullik and Sil families. More than half of Calcutta belonged to this community, as did Śrīla Uddhāraṇa Ṭhākura. Our paternal family also came from this district and belonged to the same community. The Mulliks of Calcutta are divided into two families, namely, the Sil family and De family. All the Mulliks of the De family originally belong to the same family and gotra. We also formerly belonged to the branch of the De family whose members, intimately connected with the Muslim rulers, received the title Mullik.

In the Caitanya-bhāgavata, Antya-khaṇḍa, Chapter Five, it is said that Uddhāraṇa Datta was an extremely elevated and liberal Vaiṣṇava. He was born with the right to worship Nityānanda Prabhu. It is also stated that Nityānanda Prabhu, after staying for some time in Khaḍadaha, came to Saptagrāma and stayed in the house of Uddhāraṇa Datta. The suvarṇa-vaṇik community to which Uddhāraṇa Datta belonged was actually a Vaiṣṇava community. Its members were bankers and gold merchants (suvarṇa means "gold," and vaṇik means "merchant"). Long ago there was a misunderstanding between Balla Sena and the suvarṇa-vaṇik community because of the great banker Gaurī Sena. Balla Sena was taking loans from Gaurī Sena and spending money extravagantly, and therefore Gaurī Sena stopped supplying money. Balla Sena took revenge by instigating a social conspiracy to make the suvarṇa-vaṇiks outcastes, and since then they have been ostracized from the higher castes, namely, the brāhmaṇas, kṣatriyas and vaiśyas. But by the grace of Śrīla Nityānanda Prabhu, the suvarṇa-vaṇik community was again elevated. It is said in the Caitanya-bhāgavata, yateka vaṇik-kula uddhāraṇa haite pavitra ha-ila dvidhā nāhika ihāte: there is no doubt that all the community members of the suvarṇa-vaṇik society were again purified by Śrī Nityānanda Prabhu.

In Saptagrāma there is still a temple with a six-armed Deity of Śrī Caitanya Mahāprabhu that was personally worshiped by Śrīla Uddhāraṇa Datta Ṭhākura. On the right side of Śrī Caitanya Mahāprabhu is a Deity of Śrī Nityānanda Prabhu, and on the left side is Gadādhara Prabhu. There are also a Rādhā-Govinda mūrti and a śālagrāma-śilā, and below the throne is a picture of Śrī Uddhāraṇa Datta Ṭhākura. In front of the temple there is now a big hall, and in front of the hall is a Mādhavī-latā plant. The temple is in a very shady, cool and nicely situated location. When we returned from America in 1967, the executive committee members of this temple invited us to visit it, and thus we had the opportunity to visit this temple with some American students. Formerly, in our childhood, we visited this temple with our parents because all the members of the suvarṇa-vaṇik community enthusiastically take interest in this temple of Uddhāraṇa Datta Ṭhākura. In the Bengali year 1283 (A.D. 1876) one bābājī of the name Nitāi dāsa arranged for a donation of twelve bighās of land for this temple. The management of the temple later deteriorated, but then in 1306 (A.D. 1899), through the cooperation of the famous Balarāma Mullik of Hugalī, who was a subjudge, and many rich suvarṇa-vaṇik community members, the management of the temple improved greatly. Not more than fifty years ago, one of the family members of Uddhāraṇa Datta Ṭhākura named Jagamohana Datta established a wooden mūrti (statue) of Uddhāraṇa Datta Ṭhākura in the temple, but that mūrti is no longer there; at present, a picture of Uddhāraṇa Datta Ṭhākura is worshiped. It is understood, however, that the wooden mūrti of Uddhāraṇa Ṭhākura was taken away by Śrī Madana-mohana Datta and is now being worshiped with a śālagrāma-śilā by Śrīnātha Datta.

Uddhāraṇa Datta Ṭhākura was the manager of the estate of a big Zamindar in Naihātī, about one and a half miles north of Katwa. The relics of this royal family are still visible near the Dāinhāṭa station. Since Uddhāraṇa Datta Ṭhākura was the manager of the estate, it was also known as Uddhāraṇa-pura. Uddhāraṇa Datta Ṭhākura installed Nitāi-Gaura Deities that were later brought to the house of the Zamindar, which was known as Vanaoyārībāda. Śrīla Uddhāraṇa Datta Ṭhākura remained a householder throughout his life. His father's name was Śrīkara Datta, his mother's name was Bhadrāvatī, and his son's name was Śrīnivāsa Datta.

Adi TEXT 11.42

ācārya vaiṣṇavānanda bhakti-adhikārī

pūrve nāma chila yāñra 'raghunātha purī' //CC Adi, 11.42//

SYNONYMS

ācārya—teacher; vaiṣṇavānanda—of the name Vaiṣṇavānanda; bhakti—devotional service; adhikārī—fit candidate; pūrve—previously; nāma—name; chila—was; yāñra—whose; raghunātha purī—of the name Raghunātha Purī.

TRANSLATION

The twenty-seventh prominent devotee of Nityānanda Prabhu was Ācārya Vaiṣṇavānanda, a great personality in devotional service. He was formerly known as Raghunātha Purī.

PURPORT

In the Gaura-gaṇoddeśa-dīpikā, verse 97, it is said that Raghunātha Purī was previously very powerful in the eight mystic successes. He was an incarnation of one of the successes.

Adi TEXT 11.43

viṣṇudāsa, nandana, gaṅgādāsa--tina bhāi

pūrve yāñra ghare chilā ṭhākura nitāi //CC Adi, 11.43//

SYNONYMS

viṣṇudāsa—of the name Viṣṇudāsa; nandana—of the name Nandana; gaṅgādāsa—of the name Gaṅgādāsa; tina bhāi—three brothers; pūrve—previously; yāñra—whose; ghare—in the house; chilā—stayed; ṭhākura nitāi—Nityānanda Prabhu.

TRANSLATION

Another important devotee of Lord Nityānanda Prabhu was Viṣṇudāsa, who had two brothers, Nandana and Gaṅgādāsa. Lord Nityānanda Prabhu sometimes stayed at their house.

PURPORT

The three brothers Viṣṇudāsa, Nandana and Gaṅgādāsa were residents of Navadvīpa and belonged to the Bhaṭṭācārya brāhmaṇa family. Both Viṣṇudāsa and Gaṅgādāsa stayed for some time with Śrī Caitanya Mahāprabhu at Jagannātha Purī, and the Caitanya-bhāgavata states that formerly Nityānanda

Prabhu stayed at their house.

Adi TEXT 11.44

nityānanda-bhṛtya--paramānanda upādhyāya

śrī-jīva paṇḍita nityānanda-guṇa gāya //CC Adi, 11.44//

SYNONYMS

nityānanda-bhṛtya—servant of Nityānanda Prabhu; paramānanda upādhyāya—of the name Paramānanda Upādhyāya; śrī-jīva paṇḍita—of the name Śrī Jīva Paṇḍita; nityānanda—Lord Nityānanda Prabhu; guṇa—qualities; gāya—glorified.

TRANSLATION

Paramānanda Upādhyāya was Nityānanda Prabhu's great servitor. Śrī Jīva Paṇḍita glorified the qualities of Śrī Nityānanda Prabhu.

PURPORT

Śrī Paramānanda Upādhyāya was an advanced devotee. His name is mentioned in the Caitanya-bhāgavata, where Śrī Jīva Paṇḍita is also mentioned as the second son of Ratnagarbha Ācārya and a childhood friend of Hāḍāi Ojhā, the father of Nityānanda Prabhu. In the Gaura-gaṇoddeśa-dīpikā, verse 169, it is said that Śrī Jīva Paṇḍita was formerly the gopī named Indirā.

Adi TEXT 11.45

paramānanda gupta--kṛṣṇa-bhakta mahāmatī

pūrve yāñra ghare nityānandera vasati //CC Adi, 11.45//

SYNONYMS

paramānanda gupta—of the name Paramānanda Gupta; kṛṣṇa-bhakta—a great devotee of Lord Kṛṣṇa; mahā-matī—advanced in spiritual consciousness; pūrve—formerly; yāñra—whose; ghare—in the house; nityānandera—of Lord Nityānanda Prabhu; vasati—residence.

TRANSLATION

The thirty-first devotee of Lord Nityānanda Prabhu was Paramānanda Gupta,

who was greatly devoted to Lord Kṛṣṇa and highly advanced in spiritual consciousness. Formerly Nityānanda Prabhu also resided at his house for some time.

PURPORT

Paramānanda Gupta composed a prayer to Lord Kṛṣṇa known as Kṛṣṇa-stavāvalī. In the Gaura-gaṇoddeśa-dīpikā, verses 194 and 199, it is stated that he was formerly the gopī named Mañjumedhā.

Adi TEXT 11.46

nārāyaṇa, kṛṣṇadāsa āra manohara

devānanda--cāri bhāi nitāi-kiṅkara //CC Adi, 11.46//

SYNONYMS

nārāyaṇa—of the name Nārāyaṇa; kṛṣṇadāsa—of the name Kṛṣṇadāsa; āra—and; manohara—of the name Manohara; devānanda—of the name Devānanda; cāri bhāi—four brothers; nitāi-kiṅkara—servants of Lord Nityānanda Prabhu.

TRANSLATION

The thirty-second, thirty-third, thirty-fourth and thirty-fifth prominent devotees were Nārāyaṇa, Kṛṣṇadāsa, Manohara and Devānanda, who always engaged in the service of Lord Nityānanda.

Adi TEXT 11.47

hoḍa kṛṣṇadāsa--nityānanda-prabhu-prāṇa

nityānanda-pada vinu nāhi jāne āna //CC Adi, 11.47//

SYNONYMS

hoḍa kṛṣṇadāsa—of the name Hoḍa Kṛṣṇadāsa; nityānanda-prabhu—of Lord Nityānanda; prāṇa—life and soul; nityānanda-pada—the lotus feet of Lord Nityānanda; vinu—except; nāhi—does not; jāne—know; āna—anything else.

TRANSLATION

The thirty-sixth devotee of Lord Nityānanda was Hoḍa Kṛṣṇadāsa, whose life and soul was Nityānanda Prabhu. He was always dedicated to the lotus feet of

Nityānanda, and he knew no one else but Him.

PURPORT

The residence of Kṛṣṇadāsa Hoḍa was Baḍagāchi, which is now in Bangladesh.

Adi TEXT 11.48

nakaḍi, mukunda, sūrya, mādharma, śrīdhara

rāmānanda vasu, jagannātha, mahīdhara //CC Adi, 11.48//

SYNONYMS

nakaḍi—of the name Nakaḍi; mukunda—of the name Mukunda; sūrya—of the name Sūrya; mādharma—of the name Mādharma; śrīdhara—of the name Śrīdhara; rāmānanda vasu—of the name Rāmānanda Vasu; jagannātha—of the name Jagannātha; mahīdhara—of the name Mahīdhara.

TRANSLATION

Among Lord Nityānanda's devotees, Nakaḍi was the thirty-seventh, Mukunda the thirty-eighth, Sūrya the thirty-ninth, Mādharma the fortieth, Śrīdhara the forty-first, Rāmānanda the forty-second, Jagannātha the forty-third and Mahīdhara the forty-fourth.

PURPORT

Śrīdhara was the twelfth gopāla.

Adi TEXT 11.49

śrīmanta, gokula-dāsa hariharānanda

śivāi, nandāi, avadhūta paramānanda //CC Adi, 11.49//

SYNONYMS

śrī-manta—of the name Śrīmanta; gokula-dāsa—of the name Gokula dāsa; hariharānanda—of the name Hariharānanda; śivāi—of the name Śivāi; nandāi—of the name Nandāi; avadhūta paramānanda—of the name Avadhūta Paramānanda.

TRANSLATION

Śrīmanta was the forty-fifth, Gokula dāsa the forty-sixth, Hariharānanda the forty-seventh, Śivāi the forty-eighth, Nandāi the forty-ninth and Paramānanda the fiftieth.

Adi TEXT 11.50

vasanta, navanī hoḍa, gopāla, sanātana

viṣṇāi hājarā, kṛṣṇānanda, sulocana //CC Adi, 11.50//

SYNONYMS

vasanta—of the name Vasanta; navanī hoḍa—of the name Navanī Hoḍa; gopāla—of the name Gopāla; sanātana—of the name Sanātana; viṣṇāi hājarā—of the name Viṣṇāi Hājarā; kṛṣṇānanda—of the name Kṛṣṇānanda; sulocana—of the name Sulocana.

TRANSLATION

Vasanta was the fifty-first, Navanī Hoḍa the fifty-second, Gopāla the fifty-third, Sanātana the fifty-fourth, Viṣṇāi the fifty-fifth, Kṛṣṇānanda the fifty-sixth and Sulocana the fifty-seventh.

PURPORT

Navanī Hoḍa appears to have been the same person as Hoḍa Kṛṣṇadāsa, the son of the King of Baḍagāchi. His father's name was Hari Hoḍa. One can visit Baḍagāchi by taking the Lālagolā-ghāṭa railway line. Formerly the Ganges flowed by Baḍagāchi, but now it has become a canal known as the Kālśira Khāla. Near the Muḍāgāchā station is a village known as Śāligrāma in which King Kṛṣṇadāsa arranged for the marriage of Śrī Nityānanda Prabhu, as described in the Bhakti-ratnākara, (Twelfth Wave). It is sometimes said that Navanī Hoḍa was the son of Rāja Kṛṣṇadāsa. His descendants still live in Rukunapura, a village near Bahiragāchi. They belong to the dakṣiṇa-rādhīya-kāyastha community, but, having been reformed as brāhmaṇas, they still initiate all classes of men.

Adi TEXT 11.51

kaṁsāri sena, rāmasena, rāmacandra kavirāja

govinda, śrīraṅga, mukunda, tina kavirāja //CC Adi, 11.51//

SYNONYMS

kaṁsāri sena—of the name Kaṁsāri Sena; rāmasena—of the name Rāmasena; rāmacandra kavirāja—of the name Rāmacandra Kavirāja; govinda—of the name Govinda; śrīraṅga—of the name Śrīraṅga; mukunda—of the name Mukunda; tina kavirāja—all three are Kavirājas, or physicians.

TRANSLATION

The fifty-eighth great devotee of Lord Nityānanda Prabhu was Kaṁsāri Sena, the fifty-ninth was Rāmasena, the sixtieth was Rāmacandra Kavirāja, and the sixty-first, sixty-second and sixty-third were Govinda, Śrīraṅga and Mukunda, who were all physicians.

PURPORT

Śrī Rāmacandra Kavirāja, the son of Khaṇḍavāsī Cirañjīva and Sunanda, was a disciple of Śrīnivāsa Ācārya and the most intimate friend of Narottama dāsa Ṭhākura, who prayed several times for his association. His youngest brother was Govinda Kavirāja. Śrīla Jīva Gosvāmī very much appreciated Śrī Rāmacandra Kavirāja's great devotion to Lord Kṛṣṇa and therefore gave him the title Kavirāja. Śrī Rāmacandra Kavirāja, who was perpetually disinterested in family life, greatly assisted in the preaching work of Śrīnivāsa Ācārya and Narottama dāsa Ṭhākura. He resided at first in Śrīkhaṇḍa but later in the village of Kumāra-nagara on the bank of the Ganges.

Govinda Kavirāja was the brother of Rāmacandra Kavirāja and youngest son of Cirañjīva of Śrīkhaṇḍa. Although at first a śākta, or worshiper of Goddess Durgā, he was later initiated by Śrīnivāsa Ācārya Prabhu. Govinda Kavirāja also resided first in Śrīkhaṇḍa and then in Kumāra-nagara, but later he moved to the village known as Teliyā Budhari, on the southern bank of the river Padmā. Since Govinda Kavirāja, the author of two books, Saṅgīta-mādhava and Gītāmṛta, was a great Vaiṣṇava kavi, or poet, Śrīla Jīva Gosvāmī gave him the title Kavirāja. He is described in the Bhakti-ratnākara (Ninth Wave).

Kaṁsāri Sena was formerly Ratnāvalī in Vraja, as described in the Gaura-ṅaṇoddeśa-dīpikā, verses 194 and 200.

Adi TEXT 11.52

pītāmbara, mādhavācārya, dāsa dāmodara

śaṅkara, mukunda, jñāna-dāsa, manohara //CC Adi, 11.52//

SYNONYMS

pītāmbara—of the name Pītāmbara; mādhavācārya—of the name Mādhavācārya; dāsa dāmodara—of the name Dāmodara dāsa; śaṅkara—of the name Śaṅkara; mukunda—of the name Mukunda; jñāna-dāsa—of the name Jñāna dāsa; manohara—of the name Manohara.

TRANSLATION

Among the devotees of Lord Nityānanda Prabhu, Pītāmbara was the sixty-fourth, Mādhavācārya the sixty-fifth, Dāmodara dāsa the sixty-sixth, Śaṅkara the sixty-seventh, Mukunda the sixty-eighth, Jñāna dāsa the sixty-ninth and Manohara the seventieth.

Adi TEXT 11.53

nartaka gopāla, rāmabhadra, gaurāṅga-dāsa

nṛsiṁha-caitanya, mīnaketana rāmadāsa //CC Adi, 11.53//

SYNONYMS

nartaka gopāla—the dancer Gopāla; rāmabhadra—of the name Rāmabhadra; gaurāṅga-dāsa—of the name Gaurāṅga dāsa; nṛsiṁha-caitanya—of the name Nṛsiṁha-caitanya; mīnaketana rāma-dāsa—of the name Mīnaketana Rāmadāsa.

TRANSLATION

The dancer Gopāla was the seventy-first, Rāmabhadra the seventy-second, Gaurāṅga dāsa the seventy-third, Nṛsiṁha-caitanya the seventy-fourth and Mīnaketana Rāmadāsa the seventy-fifth.

PURPORT

The Gaura-gaṇoddeśa-dīpikā, verse 68, describes Mīnaketana Rāmadāsa as an incarnation of Saṅkarṣaṇa.

Adi TEXT 11.54

vṛndāvana-dāsa--nārāyaṇīra nandana

'caitanya-maṅgala' yeṅho karila racana //CC Adi, 11.54//

SYNONYMS

vṛndāvana-dāsa—Śrīla Vṛndāvana dāsa Ṭhākura; nārāyaṇīra nandana—son of Nārāyaṇī; caitanya-maṅgala—the book of the name Caitanya-maṅgala; yeṇho—who; karila—did; racana—composition.

TRANSLATION

Vṛndāvana dāsa Ṭhākura, the son of Śrīmatī Nārāyaṇī, composed Śrī Caitanya-maṅgala [later known as Śrī Caitanya-bhāgavata].

Adi TEXT 11.55

bhāgavate kṛṣṇa-līlā varṇilā vedavyāsa

caitanya-līlāte vyāsa--vṛndāvana dāsa //CC Adi, 11.55//

SYNONYMS

bhāgavate—in Śrīmad-Bhāgavatam; kṛṣṇa-līlā—the pastimes of Lord Kṛṣṇa; varṇilā—described; veda-vyāsa—Dvaipāyana Vyāsadeva; caitanya-līlāte—in the pastimes of Lord Caitanya; vyāsa—Vedavyāsa; vṛndāvana dāsa—Śrīla Vṛndāvana dāsa Ṭhākura.

TRANSLATION

Śrīla Vyāsadeva described the pastimes of Kṛṣṇa in Śrīmad-Bhāgavatam. The Vyāsa of the pastimes of Lord Caitanya Mahāprabhu was Vṛndāvana dāsa.

PURPORT

Śrīla Vṛndāvana dāsa Ṭhākura was an incarnation of Vedavyāsa and also a friendly cowherd boy named Kusumāpīḍa in kṛṣṇa-līlā. In other words, the author of Śrī Caitanya-bhāgavata, Śrīla Vṛndāvana dāsa Ṭhākura, the son of Śrīvāsa Ṭhākura's niece Nārāyaṇī, was a combined incarnation of Vedavyāsa and the cowherd boy Kusumāpīḍa. There is a descriptive statement by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura in his commentary on Śrī Caitanya-bhāgavata giving the biographical details of the life of Vṛndāvana dāsa Ṭhākura.

Adi TEXT 11.56

sarvaśākhā-śreṣṭha vīrabhadra gosāṇi

tānra upaśākhā yata, tāra anta nāi //CC Adi, 11.56//

SYNONYMS

sarva-śākhā-śreṣṭha—the best of all the branches; vīrabhadra gosāñi—of the name Vīrabhadra Gosāñi; tānra upaśākhā—His subbranches; yata—all; tāra—of them; anta—limit; nāi—there is not.

TRANSLATION

Among all the branches of Śrī Nityānanda Prabhu, Vīrabhadra Gosāñi was the topmost. His subbranches were unlimited.

Adi TEXT 11.57

ananta nityānanda-gaṇa--ke karu gaṇana

ātma-pavitratā-hetu likhilāṇ kata jana //CC Adi, 11.57//

SYNONYMS

ananta—unlimited; nityānanda-gaṇa—followers of Śrī Nityānanda Prabhu; ke karu—who can; gaṇana—count; ātma-pavitratā—of self-purification; hetu—for the reason; likhilāṇ—I have written; kata jana—some of them.

TRANSLATION

No one can count the unlimited followers of Nityānanda Prabhu. I have mentioned some of them just for my self-purification.

Adi TEXT 11.58

ei sarva-śākhā pūrṇa--pakva prema-phale

yāre dekhe, tāre diyā bhāsāila sakale //CC Adi, 11.58//

SYNONYMS

ei—these; sarva-śākhā—all branches; pūrṇa—complete; pakva prema-phale—with ripened fruits of love of Godhead; yāre dekhe—whomever they see; tāre diyā—distributing to him; bhāsāila—overflowed; sakale—all of them.

TRANSLATION

All these branches, the devotees of Lord Nityānanda Prabhu, being full of ripened fruits of love of Kṛṣṇa, distributed these fruits to all they met, flooding

them with love of Kṛṣṇa.

Adi TEXT 11.59

anargala prema sabāra, ceṣṭā anargala

prema dite, kṛṣṇa dite dhare mahābala //CC Adi, 11.59//

SYNONYMS

anargala—unchecked; prema—love of Kṛṣṇa; sabāra—of everyone of them; ceṣṭā—activity; anargala—unchecked; prema dite—to give love of Kṛṣṇa; kṛṣṇa dite—to deliver Kṛṣṇa; dhare—they possess; mahābala—great strength.

TRANSLATION

All these devotees had unlimited strength to deliver unobstructed, unceasing love of Kṛṣṇa. By their own strength they could offer anyone Kṛṣṇa and love of Kṛṣṇa.

PURPORT

Śrīla Bhaktivinoda Ṭhākura has sung, kṛṣṇa se tomāra, kṛṣṇa dite pāra, tomāra śakati āche. In this song, Bhaktivinoda Ṭhākura describes that a pure Vaiṣṇava, as the proprietor of Kṛṣṇa and love of Kṛṣṇa, can deliver both to anyone and everyone he likes. Therefore to get Kṛṣṇa and love of Kṛṣṇa one must seek the mercy of pure devotees. Śrīla Viśvanātha Cakravartī Ṭhākura also says, yasya prasādād bhagavat-prasādo yasyāprasādān na gatiḥ kuto 'pi: "By the mercy of the spiritual master one is blessed by the mercy of Kṛṣṇa. Without the grace of the spiritual master one cannot make any advancement." By the grace of a Vaiṣṇava or bona fide spiritual master one can get both love of Godhead, Kṛṣṇa, and Kṛṣṇa Himself.

Adi TEXT 11.60

saṅkṣepe kahilān ei nityānanda-gaṇa

yānhāra avadhi nā pāya 'sahasra-vadana' //CC Adi, 11.60//

SYNONYMS

saṅkṣepe—in brief; kahilān—described; ei—these; nityānanda-gaṇa—devotees of Lord Nityānanda; yānhāra—of whom; avadhi—limitation; nā—does not; paya

—get; sahasra-vadana—the thousand-mouthed Śeṣa Nāga, on whom Lord Viṣṇu lies.

TRANSLATION

I have briefly described only some of the followers and devotees of Lord Nityānanda Prabhu. Even the thousand-mouthed Śeṣa Nāga cannot describe all of these unlimited devotees.

Adi TEXT 11.61

śrī-rūpa-raghunātha-pade yāra āśa

caitanya-caritāmṛta kahe kṛṣṇadāsa //CC Adi, 11.61//

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; raghunātha—Śrīla Raghunātha dāsa Gosvāmī; pade—at the lotus feet; yāra—whose; āśa—expectation; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; kṛṣṇa-dāsa—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

With an ardent desire to serve the purpose of Śrī Rūpa and Śrī Raghunātha, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Ādi-līlā, Eleventh Chapter, in the matter of the expansions of Lord Nityānanda.

Chapter 12 The Expansions of Advaita Ācārya and Gadādhara Paṇḍita

Bhaktivinoda Ṭhākura gives a summary of the Twelfth Chapter of Ādi-līlā in his Amṛta-pravāha-bhāṣya. This Twelfth Chapter describes the followers of Advaita Prabhu, among whom the followers of Acyutānanda, the son of Advaita Ācārya, are understood to be the pure followers who received the cream of the philosophy Śrī Advaita Ācārya enunciated. Other so-called descendants and followers of Advaita Ācārya are not to be recognized. This chapter also includes narrations concerning the son of Advaita Ācārya named Gopāla Miśra and Advaita Ācārya's servant named Kamalākānta Viśvāsa. In his early life Gopāla fainted during the cleansing of the Guṇḍicā-mandira at Jagannātha Purī and thus

became a recipient of the mercy of Lord Caitanya Mahāprabhu. The story of Kamalākānta Viśvāsa concerns his borrowing three hundred rupees from Pratāparudra Mahārāja to clear the debts of Advaita Ācārya, for which Śrī Caitanya Mahāprabhu chastised him when He came to know of it. Kamalākānta Viśvāsa was then purified by the request of Śrī Advaita Ācārya. After describing the descendants of Advaita Ācārya, the chapter concludes by describing the followers of Gadādhara Paṇḍita Gosvāmī.

Adi TEXT 12.1

advaitāṅghry-abja-bhṛṅgāms tām

sārāsāra-bhṛto 'khilām

hitvāsārām sāra-bhṛto

naumi caitanya-jīvanām //CC Adi, 12.1//

SYNONYMS

advaita-aṅghri—the lotus feet of Advaita Ācārya; abja—lotus flower; bhṛṅgām—bumblebees; tām—all of them; sāra-asāra—real and not real; bhṛtaḥ—accepting; akhilām—all of them; hitvā—giving up; asārām—not real; sāra-bhṛtaḥ—those who are real; naumi—offer my obeisances; caitanya-jīvanām—whose life and soul was Lord Caitanya Mahāprabhu.

TRANSLATION

The followers of Śrī Advaita Prabhu were of two kinds. Some were real followers, and the others were false. Rejecting the false followers, I offer my respectful obeisances to Śrī Advaita Ācārya's real followers, whose life and soul was Śrī Caitanya Mahāprabhu.

Adi TEXT 12.2

jaya jaya mahāprabhu śrī-kṛṣṇa-caitanya

jaya jaya nityānanda jayādvaita dhanya //CC Adi, 12.2//

SYNONYMS

jaya jaya—all glories; mahāprabhu—Mahāprabhu; śrī-kṛṣṇa-caitanya—of the name Śrī Kṛṣṇa Caitanya; jaya jaya—all glories; nityānanda—to Lord

Nityānanda Prabhu; jaya advaita—all glories to Advaita Prabhu; dhanya—who are all very glorious.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda! All glories to Śrī Advaita Prabhu! All of Them are glorious.

Adi TEXT 12.3

śrī-caitanyāmara-taror

dvitīya-skandha-rūpiṇaḥ

śrīmad-advaita-candrasya

śākhā-rūpān gaṇān numaḥ //CC Adi, 12.3//

SYNONYMS

śrī-caitanya—Lord Śrī Caitanya Mahāprabhu; amara—eternal; taror—of the tree; dvitīya—second; skandha—big branch; rūpiṇaḥ—in the form of; śrīmat—the all-glorious; advaita-candrasya—of Lord Advaitacandra; śākhā-rūpān—in the form of branches; gaṇān—to all the followers; numaḥ—I offer my respectful obeisances.

TRANSLATION

I offer my respectful obeisances to the all-glorious Advaita Prabhu, who forms the second branch of the eternal Caitanya tree, and to His followers, who form His subbranches.

Adi TEXT 12.4

vṛkṣera dvitīya skandha--ācārya-gosāñi

tānra yata śākhā ha-ila, tāra lekhā nāñi //CC Adi, 12.4//

SYNONYMS

vṛkṣera—of the tree; dvitīya skandha—the second big branch; ācārya-gosāñi—Śrī Advaita Ācārya Gosvāmī; tānra—His; yata—all; śākhā—branches; ha-ila—became; tāra—of that; lekhā—description; nāñi—there is not.

TRANSLATION

Śrī Advaita Prabhu was the second big branch of the tree. There are many subbranches, but it is impossible to mention them all.

Adi TEXT 12.5

caitanya-mālīra kṛpā-jalera secane

sei jale puṣṭa skandha bāḍe dine dine //CC Adi, 12.5//

SYNONYMS

caitanya-mālīra—of the gardener named Caitanya; kṛpā-jalera—of the water of His mercy; secane—by sprinkling; sei jale—by that water; puṣṭa—nourished; skandha—branches; bāḍe—increased; dine dine—day after day.

TRANSLATION

Śrī Caitanya Mahāprabhu was also the gardener, and as He poured the water of His mercy on the tree, all the branches and subbranches grew, day after day.

Adi TEXT 12.6

sei skandhe yata prema-phala upajila

sei kṛṣṇa-prema-phale jagat bharila //CC Adi, 12.6//

SYNONYMS

sei skandhe—on that branch; yata—all; prema-phala—fruits of love of Godhead; upajila—grew; sei—those; kṛṣṇa-prema-phale—fruits of love of Kṛṣṇa; jagat—the whole world; bharila—spread over.

TRANSLATION

The fruits of love of Godhead that grew on those branches of the Caitanya tree were so large that they flooded the entire world with love of Kṛṣṇa.

Adi TEXT 12.7

sei jala skandhe kare śākhāte sañcāra

phale-phule bāḍe,--śākhā ha-ila vistāra //CC Adi, 12.7//

SYNONYMS

sei jala—that water; skandhe—on the branches; kare—does; śākhāte—on the subbranches; sañcāra—growing; phale-phule—in fruits and flowers; bāḍe—increases; śākhā—the branches; ha-ila—became; vistāra—widespread.

TRANSLATION

As the trunk and branches were watered, the branches and subbranches spread lavishly, and the tree grew full with fruits and flowers.

Adi TEXT 12.8

prathame ta' eka-mata ācāryera gaṇa

pāche dui-mata haila daivera kāraṇa //CC Adi, 12.8//

SYNONYMS

prathame—in the beginning; ta'-however; eka-mata—one opinion; ācāryera—of Advaita Ācārya; gaṇa—followers; pāche—later; dui-mata—two opinions; haila—became; daivera—of providence; kāraṇa—the cause.

TRANSLATION

At first all the followers of Advaita Ācārya shared a single opinion. But later they followed two different opinions, as ordained by providence.

PURPORT

The words daivera kāraṇa indicate that by dint of providence, or by God's will, the followers of Advaita Ācārya divided into two parties. Such disagreement among the disciples of one ācārya is also found among the members of the Gauḍīya Maṭha. In the beginning, during the presence of Oṃ Viṣṇupāda Paramahaṃsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda, all the disciples worked in agreement; but just after his disappearance, they disagreed. One party strictly followed the instructions of Bhaktisiddhānta Sarasvatī Ṭhākura, but another group created their own concoction about executing his desires. Bhaktisiddhānta Sarasvatī Ṭhākura, at the time of his departure, requested all his disciples to form a governing body and conduct missionary activities cooperatively. He did not instruct a particular man to become the next ācārya. But just after his passing away, his leading secretaries made plans, without authority, to occupy the post of

ācārya, and they split into two factions over who the next ācārya would be. Consequently, both factions were asāra, or useless, because they had no authority, having disobeyed the order of the spiritual master. Despite the spiritual master's order to form a governing body and execute the missionary activities of the Gauḍīya Maṭha, the two unauthorized factions began litigation that is still going on after forty years with no decision.

Therefore, we do not belong to any faction. But because the two parties, busy dividing the material assets of the Gauḍīya Maṭha institution, stopped the preaching work, we took up the mission of Bhaktisiddhānta Sarasvatī Ṭhākura and Bhaktivinoda Ṭhākura to preach the cult of Caitanya Mahāprabhu all over the world, under the protection of all the predecessor ācāryas, and we find that our humble attempt has been successful. We followed the principles especially explained by Śrīla Viśvanātha Cakravartī Ṭhākura in his commentary on the Bhagavad-gītā verse vyavasāyātmikā buddhir ekeha kuru-nandana. According to this instruction of Viśvanātha Cakravartī Ṭhākura, it is the duty of a disciple to follow strictly the orders of his spiritual master. The secret of success in advancement in spiritual life is the firm faith of the disciple in the orders of his spiritual master. The Vedas confirm this:

yasya deve parā bhaktir

yathā deve tathā gurau

tasyaite kathitā hy arthāḥ

prakāśante mahātmanah

"To one who has staunch faith in the words of the spiritual master and the words of the Supreme Personality of Godhead, the secret of success in Vedic knowledge is revealed." The Kṛṣṇa consciousness movement is being propagated according to this principle, and therefore our preaching work is going on successfully, in spite of the many impediments offered by antagonistic demons, because we are getting positive help from our previous ācāryas. One must judge every action by its result. The members of the self-appointed ācārya's party who occupied the property of the Gauḍīya Maṭha are satisfied, but they could make no progress in preaching. Therefore by the result of their actions one should know that they are asāra, or useless, whereas the success of the ISKCON party, the International Society for Krishna Consciousness, which strictly follows guru and Gaurāṅga, is increasing daily all over the world. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura wanted to print as many books as possible and distribute them

all over the world. We have tried our best in this connection, and we are getting results beyond our expectations.

Adi TEXT 12.9

keha ta' ācārya ājñāya, keha ta' svatantra

sva-mata kalpanā kare daiva-paratantra //CC Adi, 12.9//

SYNONYMS

keha ta'-some; ācārya—the spiritual master; ājñāya—upon His order; keha ta'-some; sva-tantra—independently; sva-mata—their own opinions; kalpanā kare—they concoct; daiva-paratantra—under the spell of māyā.

TRANSLATION

Some of the disciples strictly accepted the orders of the ācārya, and others deviated, independently concocting their own opinions under the spell of daivī-māyā.

PURPORT

This verse describes the beginning of a schism. When disciples do not stick to the principle of accepting the order of their spiritual master, immediately there are two opinions. Any opinion different from the opinion of the spiritual master is useless. One cannot infiltrate materially concocted ideas into spiritual advancement. That is deviation. There is no scope for adjusting spiritual advancement to material ideas.

Adi TEXT 12.10

ācāryera mata yei, sei mata sāra

tāñra ājñā lañghi' cale, sei ta' asāra //CC Adi, 12.10//

SYNONYMS

ācāryera—of the spiritual master (Advaita Prabhu); mata—opinion; yei—what is; sei—that; mata—opinion; sāra—active principle; tāñra—his; ājñā—order; lañghi'-transgressing; cale—becomes; sei—that; ta'-however; asāra—useless.

TRANSLATION

The order of the spiritual master is the active principle in spiritual life. Anyone who disobeys the order of the spiritual master immediately becomes useless.

PURPORT

Here is the opinion of Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī. Persons who strictly follow the orders of the spiritual master are useful in executing the will of the Supreme, whereas persons who deviate from the strict order of the spiritual master are useless.

Adi TEXT 12.11

asārera nāme ihāñ nāhi prayojana

bheda jānibāre kari ekatra gaṇana //CC Adi, 12.11//

SYNONYMS

asārera—of the useless persons; nāme—in their name; ihāñ—in this connection; nāhi—there is no; prayojana—use; bheda—differences; jānibāre—to know; kari—I do; ekatra—in one list; gaṇana—counting.

TRANSLATION

There is no need to name those who are useless. I have mentioned them only to distinguish them from the useful devotees.

Adi TEXT 12.12

dhānya-rāśi māpe yaiche pātnā sahite

paścāte pātnā uḍāñā saṁskāra karite //CC Adi, 12.12//

SYNONYMS

dhānya-rāśi—heaps of paddy; māpe-measures; yaiche-as it is; pātnā-useless straw; sahite-with; paścāte-later; pātnā-useless straw; uḍāñā-fanning; saṁskāra-purification; karite-to do.

TRANSLATION

Paddy is mixed with straw at first, and one must fan it to separate the paddy from the straw.

PURPORT

This example given by Kṛṣṇadāsa Kavirāja Gosvāmī is very appropriate. In the case of the Gauḍīya Maṭha members, one can apply a similar process. There are many disciples of Bhaktisiddhānta Sarasvatī Ṭhākura, but to judge who is actually his disciple, to divide the useful from the useless, one must measure the activities of such disciples in executing the will of the spiritual master. Bhaktisiddhānta Sarasvatī Ṭhākura tried his best to spread the cult of Śrī Caitanya Mahāprabhu to countries outside India. When he was present he patronized the disciples to go outside India to preach the cult of Śrī Caitanya Mahāprabhu, but they were unsuccessful because within their minds they were not actually serious about preaching His cult in foreign countries; they simply wanted to take credit for having gone to foreign lands and utilize this recognition in India by advertising themselves as repatriated preachers. Many svāmīs have adopted this hypocritical means of preaching for the last eighty years or more, but no one could preach the real cult of Kṛṣṇa consciousness all over the world. They merely came back to India falsely advertising that they had converted all the foreigners to the ideas of Vedānta or Kṛṣṇa consciousness, and then they collected funds in India and lived satisfied lives of material comfort. As one fans paddy to separate the real paddy from useless straw, by accepting the criterion recommended by Kṛṣṇadāsa Kavirāja Gosvāmī one can very easily understand who is a genuine world-preacher and who is useless.

Adi TEXT 12.13

acyutānanda--baḍa śākhā, ācārya-nandana

ājanma sevilā teṇho caitanya-caraṇa //CC Adi, 12.13//

SYNONYMS

acyutānanda—of the name Acyutānanda; baḍa śākhā—a big branch; ācārya-nandana—the son of Advaita Ācārya; ājanma—from the very beginning of life; sevilā—served; teṇho—he; caitanya-caraṇa—the lotus feet of Lord Caitanya.

TRANSLATION

A big branch of Advaita Ācārya was Acyutānanda, His son. From the beginning of his life he engaged in the service of the lotus feet of Lord Caitanya.

Adi TEXT 12.14

caitanya-gosāñira guru--keśava bhāratī

ei pitāra vākya śuni' duḥkha pāila ati //CC Adi, 12.14//

SYNONYMS

caitanya—Lord Caitanya; gosāñira—the spiritual master; guru—His spiritual master; keśava bhāratī—of the name Keśava Bhāratī; ei—these; pitāra—his father's; vākya—words; śuni'-hearing; duḥkha—unhappiness; pāila—got; ati—very much.

TRANSLATION

When Acyutānanda heard from his father that Keśava Bhāratī was the spiritual master of Lord Caitanya Mahāprabhu, he was very unhappy.

Adi TEXT 12.15

jagad-gurute tumi kara aiche upadeśa

tomāra ei upadeśe naṣṭa ha-ila deśa //CC Adi, 12.15//

SYNONYMS

jagad-gurute—on the spiritual master of the universe; tumi—You; kara—do; aiche—such; upadeśa—instruction; tomāra—Your; ei upadeśe—by this instruction; naṣṭa—spoiled; ha-ila—will become; deśa—the country.

TRANSLATION

He told his father, "Your instruction that Keśava Bhāratī is the spiritual master of Caitanya Mahāprabhu will spoil the entire country.

Adi TEXT 12.16

caudda bhuvanera guru--caitanya-gosāñi

tāñra guru--anya, ei kona śāstre nāi //CC Adi, 12.16//

SYNONYMS

caudda—fourteen; bhuvanera—planetary systems; guru—master; caitanya-gosāñi—Lord Śrī Caitanya Mahāprabhu; tāñra guru—His spiritual master; anya—someone else; ei—this; kona—any; śāstre—in scripture; nāi—there is no

mention.

TRANSLATION

"Lord Caitanya Mahāprabhu is the spiritual master of the fourteen worlds, but You say that someone else is His spiritual master. This is not supported by any revealed scripture."

Adi TEXT 12.17

pañcama varṣera bālaka kahe siddhāntera sāra

śuniyā pāilā ācārya santoṣa apāra //CC Adi, 12.17//

SYNONYMS

pañcama—five; varṣera—years; bālaka—small boy; kahe—says; siddhāntera—conclusive; sāra—essence; śuniyā—hearing; pāilā—got; ācārya—Advaita Ācārya; santoṣa—satisfaction; apāra—very much.

TRANSLATION

When Advaita Ācārya heard this statement from His five-year-old son Acyutānanda, He felt great satisfaction because of his conclusive judgment.

PURPORT

Commenting on verses 13 through 17, Bhaktisiddhānta Sarasvatī Ṭhākura gives an extensive description of the descendants of Advaita Ācārya. The Caitanya-bhāgavata, Antya-khaṇḍa, Chapter One, states that Acyutānanda was the eldest son of Advaita Ācārya. The Sanskrit book Advaita-carita states, "Advaita Ācārya Prabhu had three sons, named Acyuta, Kṛṣṇa Miśra and Gopāla dāsa, all born of the womb of His wife, Sītādevī, who were devotees of Lord Caitanya. Advaita Ācārya also had three more sons, whose names were Balarāma, Svarūpa and Jagadīśa. Thus there were six sons of Advaita Ācārya." Among the six sons, three were strict followers of Lord Caitanya Mahāprabhu, and of these three, Acyutānanda was the eldest.

Advaita Prabhu married in the beginning of the fifteenth century śakābda (late fifteenth century A.D.). When Lord Caitanya Mahāprabhu wanted to visit the village of Rāmakeli while going from Jagannātha Purī to Vṛndāvana during the śakābda years 1433 and 1434 (A.D. 1512 and 1513), Acyutānanda was only five years old. The Caitanya-bhāgavata, Antya-khaṇḍa, Fourth Chapter, describes

Acyutānanda at that time as pañca-varṣa vayasa madhura digambara, "only five years old and standing naked." Therefore it is to be concluded that Acyutānanda was born sometime in the year 1428 (A.D. 1507). Before the birth of Acyutānanda, Advaita Prabhu's wife, Sītādevī, came to see Lord Caitanya Mahāprabhu at His birth. Thus it is not impossible that she had the other three sons by Advaita within the twenty-one years between 1407 and 1428 śakābda (A.D. 1486 and 1507). In an unauthorized book of the name Sītādvaita-carita, published in Bengali in the unauthorized newspaper Nityānanda-dāyini in 1792 śakābda (A.D. 1871), it is mentioned that Acyutānanda was a class friend of Śrī Caitanya Mahāprabhu. According to Caitanya-bhāgavata, this statement is not at all valid. When Caitanya Mahāprabhu accepted the renounced order of sannyāsa, He came to the house of Advaita Prabhu at Śāntipura in the year 1431 śakābda (A.D. 1510). At that time, as stated in Caitanya-bhāgavata, Antya-khaṇḍa, Chapter One, Acyutānanda was only three years old. The Caitanya-bhāgavata further states that the naked child, the son of Advaita Prabhu, immediately came and fell down at the lotus feet of Lord Śrī Caitanya Mahāprabhu. The Lord immediately took him on His lap, although he was not very clean, having dust all over his body. Lord Caitanya said, "My dear Acyuta, Advaita Ācārya is My father, and thus we are brothers."

Before Śrī Caitanya Mahāprabhu exhibited His spiritual forms during His residence at Navadvīpa, He asked Śrī Rāma Paṇḍita, Śrīvāsa Ṭhākura's brother, to go to Śāntipura and bring back Advaita Ācārya. Acyutānanda joined his father at that time. It is said, advaitera tanaya 'acyutānanda' nāma parama-bālaka, seho kānde avirāma. Acyutānanda also joined in crying in transcendental bliss. Again, when Lord Caitanya beat Advaita Ācārya for explaining Śrīmad-Bhāgavatam from an impersonalist viewpoint opposed to the principles of bhakti-yoga, Acyutānanda was also present. Therefore all these incidents must have occurred only two or three years before Lord Caitanya accepted the sannyāsa order. In the Caitanya-bhāgavata, Antya-khaṇḍa, Chapter One, it is stated that Acyutānanda, the son of Advaita Ācārya, offered his obeisances to the Lord. Therefore it should be concluded that from the very beginning of his life Acyutānanda was a great devotee of Lord Caitanya Mahāprabhu.

There is no information that Acyutānanda ever married, but he is described as the biggest branch of the Advaita Ācārya family. From a book named Śākhā-nirṇayāmṛta it is understood that Acyutānanda was a disciple of Gadādhara and that he took shelter of Lord Caitanya in Jagannātha Purī and engaged in devotional service. The Caitanya-caritāmṛta, Ādi-līlā, Chapter Ten, states that

Acyutānanda, the son of Advaita Ācārya, lived in Jagannātha Purī, taking shelter of Lord Caitanya Mahāprabhu. Gadādhara Paṇḍita, in the last years of his life, also lived with Lord Caitanya Mahāprabhu at Jagannātha Purī. There is no doubt, therefore, that Acyutānanda was a disciple of Paṇḍita Gadādhara. In the accounts of Lord Caitanya Mahāprabhu's dancing in front of the car during the Ratha-yātrā festival, Acyutānanda's name is to be found many times. It is stated that in the party of Advaita Ācārya from Śāntipura, Acyutānanda was dancing and others were singing. At that time the boy was only six years old. The Gaura-gaṇoddeśa-dīpikā, compiled by Śrī Kavi-karṇapūra, has described Acyutānanda as a disciple of Gadādhara Paṇḍita and a great and dear devotee of Lord Caitanya Mahāprabhu. According to the opinion of some, he was an incarnation of Kārttikeya, the son of Lord Śiva, and according to others he was formerly the gopī named Acyutā. The Gaura-gaṇoddeśa-dīpikā has supported both these opinions. Another book, Narottama-vilāsa, compiled by Śrī Narahari dāsa, mentions Acyutānanda's presence during the festival at Khetari. According to Śrī Narahari dāsa, during the last days of his life Acyutānanda stayed in his house at Śāntipura, but during the presence of Lord Caitanya Mahāprabhu he lived at Jagannātha Purī with Gadādhara Paṇḍita.

Of the six sons of Advaita Ācārya, three—Acyutānanda, Kṛṣṇa Miśra and Gopāla dāsa—lived faithfully in the service of Caitanya Mahāprabhu. Since Acyutānanda did not accept a wife, he had no issue. The second son of Advaita Ācārya, Kṛṣṇa Miśra, had two sons, Raghunātha Cakravartī and Dola-govinda. The descendants of Raghunātha still live in Śāntipura in the neighborhoods of Madana-gopāla-pāḍa, Gaṇakara, Mrjāpura and Kumārakhālī. Dola-govinda had three sons, namely, Cānda, Kandarpa and Gopīnātha. The descendants of Kandarpa live in Maldah in the village Jikābādī. Gopīnātha had three sons, Śrīvallabha, Prāṇavallabha and Keśava. The descendants of Śrīvallabha live in the villages known as Maśiyāḍārā (Maḥiṣaḍerā), Dāmukadiyā and Caṇḍīpura. There is a genealogical table for the family of Śrī Vallabha beginning from his eldest son, Gaṅgā-nārāyaṇa. The descendants of Śrī Vallabha's youngest son, Rāmagopāla, still live in Dāmukadiyā, Caṇḍīpura, Śolamāri, and so on. The descendants of Prāṇavallabha and Keśava live in Uthalī. The son of Prāṇavallabha was Ratneśvara, and his son was Kṛṣṇarāma, whose youngest son was Lakṣmī-nārāyaṇa. His son was Navakiśora, and Navakiśora's second son was Rāmamohana, whose eldest son was Jagabandhu and whose third son, Vīracandra, accepted the sannyāsa order and established a Deity of Lord Caitanya Mahāprabhu in Katwa. These two sons of Rāmamohana were known as Baḍa Prabhu and Choṭa Prabhu, and they inaugurated the circumambulation of

Navadvīpa-dhāma. One may refer to the Vaiṣṇava-mañjuṣā for the complete genealogical table of Advaita Prabhu in the line of Kṛṣṇa Miśra.

Adi TEXT 12.18

kṛṣṇa-miśra-nāma āra ācārya-tanaya

caitanya-gosāñi baise yānhāra hṛdaya //CC Adi, 12.18//

SYNONYMS

kṛṣṇa-miśra—of the name Kṛṣṇa Miśra; nāma—name; āra—and; ācārya-tanaya—the son of Advaita Ācārya; caitanya-gosāñi—Lord Caitanya Mahāprabhu; baise—sits; yānhāra—in whose; hṛdaya—heart.

TRANSLATION

Kṛṣṇa Miśra was a son of Advaita Ācārya. Lord Caitanya Mahāprabhu always sat in his heart.

Adi TEXT 12.19

śrī-gopāla-nāme āra ācāryera suta

tānhāra caritra, śuna, atyanta adbhuta //CC Adi, 12.19//

SYNONYMS

śrī-gopāla—of the name Śrī Gopāla; nāme—by the name; āra—another; ācāryera—of Advaita Ācārya; suta—son; tānhāra—his; caritra—character; śuna—hear; atyanta—very; adbhuta—wonderful.

TRANSLATION

Śrī Gopāla was another son of Śrī Advaita Ācārya Prabhu. Now just hear about his characteristics, for they are all very wonderful.

PURPORT

Śrī Gopāla was one of the three devoted sons of Advaita Ācārya. He is described in the Madhya-līlā of Caitanya-caritāmṛta, Chapter Twelve, texts 143 through 149.

Adi TEXT 12.20

guṇḍicā-mandire mahāprabhura sammukhe

kīrtane nartana kare baḍa prema-sukhe //CC Adi, 12.20//

SYNONYMS

guṇḍicā-mandire—in the Guṇḍicā-mandira in Jagannātha Purī; mahāprabhura—of Lord Caitanya Mahāprabhu; sammukhe—in front; kīrtane—in saṅkīrtana; nartana—dancing; kare—does; baḍa—very; prema-sukhe—in transcendental bliss.

TRANSLATION

When Lord Caitanya personally cleansed the Guṇḍicā-mandira in Jagannātha Purī, Gopāla danced in front of the Lord with great love and happiness.

PURPORT

The Guṇḍicā-mandira is situated in Jagannātha Purī, and every year Jagannātha, Balabhadra and Subhadrā come there from the Jagannātha temple to stay for eight days. When Lord Caitanya Mahāprabhu lived at Jagannātha Purī, every year He personally cleansed this temple with His principal devotees. The Guṇḍicā-mārjana chapter of Caitanya-caritāmṛta (Madhya 12) describes this vividly.

Adi TEXT 12.21

nānā-bhāvodgama dehe adbhuta nartana

dui gosāñi 'hari' bale, ānandita mana //CC Adi, 12.21//

SYNONYMS

nānā—various; bhāva-udgama—ecstatic symptoms; dehe—in the body; adbhuta—wonderful; nartana—dancing; dui gosāñi—the two gosāñis (Caitanya Mahāprabhu and Advaita Prabhu); hari bale—chanted Hare Kṛṣṇa; ānandita—pleased; mana—mind.

TRANSLATION

While Lord Caitanya Mahāprabhu and Advaita Prabhu chanted the Hare Kṛṣṇa mantra and danced, there were various ecstatic symptoms in Their bodies, and Their minds were very pleased.

Adi TEXT 12.22

nācite nācite gopāla ha-ila mūrcchita

bhūmete paḍila, dehe nāhika saṁvita //CC Adi, 12.22//

SYNONYMS

nācite—while dancing; nācite—while dancing; gopāla—the son of Advaita Prabhu; ha-ila—became; mūrcchita—unconscious; bhūmete—on the ground; paḍila—fell down; dehe—in the body; nāhika—there was no; saṁvita—knowledge (consciousness).

TRANSLATION

While all of them danced, Gopāla, dancing and dancing, fainted and fell to the ground unconscious.

Adi TEXT 12.23

duḥkhita ha-ilā ācārya putra kole lañā

rakṣā kare ṇṣimhera mantra paḍiyā //CC Adi, 12.23//

SYNONYMS

duḥkhita—unhappy; ha-ilā—became; ācārya—Advaita Prabhu; putra—His son; kole—on the lap; lañā—taking; rakṣā—protection; kare—does; ṇṣimhera—of Lord Nṛsimha; mantra—the hymn; paḍiyā—by chanting.

TRANSLATION

Advaita Ācārya Prabhu became very unhappy. Taking His son on His lap, He began to chant the Nṛsimha mantra for his protection.

Adi TEXT 12.24

nānā mantra paḍena ācārya, nā haya cetana

ācāryera duḥkhe vaiṣṇava karena krandana //CC Adi, 12.24//

SYNONYMS

nānā—various; mantra—hymns; paḍena—chants; ācārya—Advaita Ācārya; nā—not; haya—became; cetana—conscious; ācāryera—of Advaita Ācārya;

duḥkhe—in unhappiness; vaiṣṇava—all the Vaiṣṇavas; kareṇa—do; krandana—cry.

TRANSLATION

Advaita Ācārya chanted various mantras, but Gopāla did not come to consciousness. Thus all the Vaiṣṇavas present cried in sorrow at His plight.

Adi TEXT 12.25

tabe mahāprabhu, tāñra hṛde hasta dhari'

'uṭhaha, gopāla,' kaila bala 'hari' 'hari' //CC Adi, 12.25//

SYNONYMS

tabe—at that time; mahāprabhu—Lord Caitanya Mahāprabhu; tāñra—His; hṛde—on the heart; hasta—hand; dhari'-keeping; uṭhaha—get up; gopāla—My dear Gopāla; kaila—did say; bala—chant; hari hari—the holy name of the Lord.

TRANSLATION

Lord Caitanya Mahāprabhu then put His hand on the chest of Gopāla and told him, "My dear Gopāla, get up and chant the holy name of the Lord!"

Adi TEXT 12.26

uṭhila gopāla prabhura sparśa-dhvani śuni'

ānandita hañā sabe kare hari-dhvani //CC Adi, 12.26//

SYNONYMS

uṭhila—got up; gopāla—of the name Gopāla; prabhura—of the Lord; sparśa—touch; dhvani—sound; śuni'-hearing; ānandita—jubilant; hañā—becoming; sabe—all; kare—did; hari-dhvani—chanting of the Hare Kṛṣṇa mahā-mantra.

TRANSLATION

When he heard this sound and felt the touch of the Lord, Gopāla immediately got up, and all the Vaiṣṇavas chanted the Hare Kṛṣṇa mahā-mantra in jubilation.

Adi TEXT 12.27

ācāryera āra putra--śrī-balarāma

āra putra--'svarūpa'-śākhā, 'jagadīśa' nāma //CC Adi, 12.27//

SYNONYMS

ācāryera—of Śrīla Advaita Ācārya; āra—another; putra—son; śrī-balarāma—of the name Śrī Balarāma; āra putra—another son; svarūpa—of the name Svarūpa; śākhā—branch; jagadīśa nāma—of the name Jagadīśa.

TRANSLATION

The other sons of Advaita Ācārya were Śrī Balarāma, Svarūpa and Jagadīśa.

PURPORT

The Sanskrit book Advaita-carita states that Balarāma, Svarūpa and Jagadīśa were the fourth, fifth and sixth sons of Advaita Ācārya. Therefore Śrī Advaita Ācārya had six sons. Balarāma, Svarūpa and Jagadīśa, being smārtas, or Māyāvādīs, were rejected by Vaiṣṇava society. Sometimes Māyāvādīs pose themselves as Vaiṣṇavas, or worshipers of Lord Viṣṇu, but actually they do not believe in Lord Viṣṇu as the Supreme Personality of Godhead, for they consider demigods like Lord Śiva, Durgā, the sun-god and Gaṇeśa equal to Him. They are generally known as pañcopāsaka-smārtas, and one should not count them among the Vaiṣṇavas.

Balarāma had three wives and nine sons. The youngest son of his first wife was known as Madhusūdana Gosvāmī. He took the title Bhaṭṭācārya and accepted the path of the smārta or Māyāvāda philosophy. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura notes that the son of Gosvāmī Bhaṭṭācārya, Śrī Rādhāramaṇa Gosvāmī Bhaṭṭācārya, refused the title gosvāmī because it is generally meant for sannyāsīs, those who have taken the renounced order of life. One who is still in family life should not misuse the title gosvāmī. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura did not recognize the caste gosvāmīs because they were not in the line of the six Gosvāmīs in the renounced order who were direct disciples of Lord Caitanya Mahāprabhu—namely, Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, Śrīla Bhaṭṭa Raghunātha Gosvāmī, Śrī Gopāla Bhaṭṭa Gosvāmī, Śrī Jīva Gosvāmī and Śrīla Raghunātha dāsa Gosvāmī. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura said that the gṛhastha āśrama, or the status of family life, is a sort of concession for sense gratification. Therefore a gṛhastha should not falsely adopt the title gosvāmī. The ISKCON movement has never conferred the title gosvāmī

upon a householder. Although all the sannyāsīs we have initiated in ISKCON are young, we have awarded them the titles of the renounced order of life, svāmī and gosvāmī, because they have completely dedicated their lives to preach the cult of Śrī Caitanya Mahāprabhu. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura mentions that not only do the householder caste gosvāmīs disrespect the title gosvāmī, but also, following the principles of the smārta Raghunandana, they exhibit great foolishness by burning a straw image of Advaita Ācārya in a śrāddha ceremony, thus acting as Rākṣasas and disrespecting the cause of Hari-bhakti-vilāsa, which is the guide for Vaiṣṇavas. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that sometimes these smārta caste gosvāmīs write books on Vaiṣṇava philosophy or commentaries on the original scriptures, but a pure devotee should cautiously avoid reading them.

Adi TEXT 12.28

'kamaḷākānta viśvāsa'-nāma ācārya-kiṅkara

ācārya-vyavahāra saba--tānhāra gocara //CC Adi, 12.28//

SYNONYMS

kamaḷākānta viśvāsa—of the name Kamaḷākānta Viśvāsa; nāma—name; ācārya-kiṅkara—servant of Advaita Ācārya; ācārya-vyavahāra—the dealings of Advaita Ācārya; saba—all; tānhāra—his; gocara—with in the knowledge.

TRANSLATION

Advaita Ācārya's very confidential servant named Kamaḷākānta Viśvāsa knew all the dealings of Advaita Ācārya.

PURPORT

The name Kamaḷānanda mentioned in the Ādi-līlā (10.149) and the name Kamaḷākānta mentioned in the Madhya-līlā (10.94) both refer to the same man. Kamaḷākānta, a very confidential servant of Lord Caitanya Mahāprabhu born in a brāhmaṇa family, engaged in the service of Śrī Advaita Ācārya as His secretary. When Paramānanda Purī went from Navadvīpa to Jagannātha Purī, he took Kamaḷākānta Viśvāsa with him, and they both went to see Lord Caitanya at Jagannātha Purī. It is mentioned in the Madhya-līlā (10.94) that one of the devotees of Lord Caitanya, the brāhmaṇa Kamaḷākānta, went with Paramānanda Purī to Jagannātha Purī.

Adi TEXT 12.29

nīlācale teṇho eka patrikā likhiyā

pratāparudrera pāśa dila pāṭhāiyā //CC Adi, 12.29//

SYNONYMS

nīlācale—at Jagannātha Purī; teṇho—Kamalākānta; eka—one; patrikā—note; likhiyā—writing; pratāparudrera—Pratāparudra Mahārāja; pāśa—addressed to him; dila pāṭhāiyā—sent.

TRANSLATION

When Kamalākānta Viśvāsa was in Jagannātha Purī, he sent a note through someone to Mahārāja Pratāparudra.

Adi TEXT 12.30

sei patrīra kathā ācārya nāhi jāne

kona pāke sei patrī āila prabhu-sthāne //CC Adi, 12.30//

SYNONYMS

sei patrīra—of that note; kathā—information; ācārya—Śrī Advaita Ācārya; nāhi—does not; jāne—know; kona—somehow or other; pāke—by means; sei—that; patrī—note; āila—came; prabhu-sthāne—in the hand of Lord Caitanya Mahāprabhu.

TRANSLATION

No one knew of that note, but somehow or other it reached the hands of Śrī Caitanya Mahāprabhu.

Adi TEXT 12.31

se patrīte lekhā āche--ei ta' likhana

īśvaratve ācāryere kariyāche sthāpana //CC Adi, 12.31//

SYNONYMS

se—that; patrīte—in the note; lekhā āche—it is written; ei ta'-this; likhana—writing; īśvaratve—in the place of the Supreme Lord; ācāryere—unto Advaita

Ācārya; kariyāche—established; sthāpana—situation.

TRANSLATION

That note established Advaita Ācārya as an incarnation of the Supreme Personality of Godhead.

Adi TEXT 12.32

kintu tāñra daive kichu ha-iyāche ṛṇa

ṛṇa śodhibāre cāhi tañkā śata-tina //CC Adi, 12.32//

SYNONYMS

kintu—but; tāñra—His; daive—in due course of time; kichu—some; ha-iyāche—there was; ṛṇa—debt; ṛṇa—debt; śodhibāre—to liquidate; cāhi—I want; tañkā—rupees; śata-tina—about three hundred.

TRANSLATION

But it also mentioned that Advaita Ācārya had recently incurred a debt of about three hundred rupees that Kamalākānta Viśvāsa wanted to liquidate.

Adi TEXT 12.33

patra paḍiyā prabhura mane haila duḥkha

bāhire hāsiyā kichu bale candra-mukha //CC Adi, 12.33//

SYNONYMS

patra—note; paḍiyā—reading; prabhura—of Lord Caitanya Mahāprabhu; mane—in the mind; haila—became; duḥkha—unhappiness; bāhire—externally; hāsiyā—smiling; kichu—something; bale—says; candra-mukha—the moon-faced.

TRANSLATION

Lord Caitanya Mahāprabhu became unhappy upon reading the note, although His face still shone as brightly as the moon. Thus, smiling, He spoke as follows.

Adi TEXT 12.34

ācāryere sthāpiyāche kariyā īśvara

ithe doṣa nāhi, ācārya--daivata īśvara //CC Adi, 12.34//

SYNONYMS

ācāryere—unto Śrī Advaita Ācārya; sthāpiyāche—he established; kariyā—mentioning; īśvara—as the Supreme Personality of Godhead; ithe—in this; doṣa—fault; nāhi—there is not; ācārya—Advaita Ācārya; daivata īśvara—He is actually the Supreme Personality of Godhead.

TRANSLATION

"He has established Advaita Ācārya as an incarnation of the Supreme Personality of Godhead. There is nothing wrong in this, for He is indeed the Lord Himself.

Adi TEXT 12.35

īśvarera dainya kari' kariyāche bhikṣā

ataeva daṇḍa kari' karāiba śikṣā //CC Adi, 12.35//

SYNONYMS

īśvarera—of the Supreme Personality of Godhead; dainya—poverty; kari'—establishing; kariyāche—has done; bhikṣā—begging; ataeva—therefore; danda—punishment; kari'-giving him; karāiba—shall cause; śikṣā—instruction.

TRANSLATION

"But he has made the incarnation of Godhead a poverty-stricken beggar. Therefore I shall punish him for his correction."

PURPORT

To describe a man as an incarnation of God, or Nārāyaṇa, and at the same time present him as poverty-stricken is contradictory, and it is the greatest offense. The Māyāvādī philosophers, engaged in the missionary work of spoiling the Vedic culture by preaching that everyone is God, describe a poverty-stricken man as daridra-nārāyaṇa, or "poor Nārāyaṇa." Lord Caitanya Mahāprabhu never accepted such foolish and unauthorized ideas. He strictly warned, māyāvādi-bhāṣya śunile haya sarva-nāśa: "Anyone who follows the principles of

Māyāvāda philosophy is certainly doomed." Such a fool needs to be reformed by punishment.

Although it is contradictory to say that the Supreme Personality of Godhead or His incarnation is poverty-stricken, we find in the revealed scriptures that when the Lord incarnated as Vāmana, He begged some land from Mahārāja Bali. Everyone knows, however, that Vāmanadeva was not at all poverty-stricken. His begging from Mahārāja Bali was a device to favor him. When Mahārāja Bali actually gave the land, Vāmanadeva exhibited His all-powerful position by covering the three worlds with three steps. One should not accept the so-called daridra-nārāyaṇas as incarnations because they are completely unable to show the opulence of the genuine incarnations of God.

Adi TEXT 12.36

govindere ājñā dila,--"inhā āji haite

bāuliyā viśvāse ethā nā dibe āsite" //CC Adi, 12.36//

SYNONYMS

govindere—unto Govinda; ājñā dila—ordered; inhā—to this place; āji—today; haite—from; būliyā—the Māyāvādī; viśvāse—unto Kamalākānta Viśvāsa; ethā—here; nā—do not; dibe—allow; āsite—to come.

TRANSLATION

The Lord ordered Govinda, "From today on, do not allow that būliyā Kamalākānta Viśvāsa to come here."

PURPORT

The būliyās, or būlas, are one of thirteen unauthorized sects that pass as followers of Caitanya Mahāprabhu. The Lord ordered Govinda, His personal assistant, not to allow Kamalākānta Viśvāsa to come in His presence because he had become a būliyā. Thus although the būla-sampradāya, āula-sampradāya and sahajiyā-sampradāya, as well as the smārtas, jāta-gosāñis, atibāḍis, cūḍādhārīs and gaurāṅga-nāgarīs, claim to belong to the disciplic succession of Caitanya Mahāprabhu, the Lord actually rejected them.

Adi TEXT 12.37

daṇḍa śuni' 'viśvāsa' ha-ila parama duḥkhita

śuniyā prabhura daṇḍa ācārya harṣita //CC Adi, 12.37//

SYNONYMS

daṇḍa—punishment; śuni'-hearing; viśvāsa—Kamalākānta Viśvāsa; ha-ila—became; parama—very; duḥkhita—unhappy; śuniyā—hearing; prabhura—of Lord Caitanya Mahāprabhu; daṇḍa—punishment; ācārya—Śrī Advaita Ācārya Prabhu; harṣita—very much pleased.

TRANSLATION

When Kamalākānta Viśvāsa heard about this punishment by Śrī Caitanya Mahāprabhu, he was very unhappy, but when Advaita Prabhu heard about it, He was greatly pleased.

PURPORT

In Bhagavad-gītā the Lord says, samo 'haṁ sarva-bhūteṣu na me dveṣyo 'sti na priyaḥ: "I envy no one, nor am I partial to anyone. I am equal to all." (Bg. 9.29) The Supreme Personality of Godhead being equal to everyone, no one can be His enemy, nor can anyone be His friend. Since everyone is a part or son of the Supreme Personality of Godhead, the Lord cannot partially regard someone as a friend and someone as an enemy. Thus when Lord Caitanya Mahāprabhu punished Kamalākānta Viśvāsa by no longer allowing him to come in His presence, although the punishment was actually very hard on him, Śrī Advaita Prabhu, understanding the inner meaning of such punishment, was happy because He appreciated that the Lord had actually favored Kamalākānta Viśvāsa. Therefore He was not at all unhappy. Devotees should always be happy with all the dealings of their master, the Supreme Personality of Godhead. A devotee may be put into difficulty or opulence, but he should accept both as gifts of the Supreme personality of Godhead and jubilantly engage in the service of the Lord in all circumstances.

Adi TEXT 12.38

viśvāsere kahe,--tumi baḍa bhāgyavān

tomāre karila daṇḍa prabhu bhagavān //CC Adi, 12.38//

SYNONYMS

viśvāsere—unto Kamalākānta Viśvāsa; kahe—said; tumi—you; baḍa—very; bhāgyavān—fortunate; tomāre—unto you; karila—did; daṇḍa—punishment; prabhu—the Lord; bhagavān—the Supreme Personality of Godhead.

TRANSLATION

Seeing Kamalākānta Viśvāsa unhappy, Advaita Ācārya Prabhu told him, "You are greatly fortunate to have been punished by the Supreme Lord, the Personality of Godhead, Lord Caitanya Mahāprabhu.

PURPORT

This is an authoritative judgment by Śrī Advaita Prabhu. He clearly advises that one should not be unhappy when reverses come upon him by the order of the Supreme Personality of Godhead. A devotee should always be happy to receive the fortune awarded him by the Supreme Lord, which seems pleasant or unpleasant according to one's judgment.

Adi TEXT 12.39

pūrve mahāprabhu more karena sammāna

duḥkha pāi' mane āmi kailuṅ anumāna //CC Adi, 12.39//

SYNONYMS

pūrve—previously; mahāprabhu—Lord Caitanya Mahāprabhu; more—unto Me; karena—does; sammāna—respect; duḥkha—unhappy; pāi'-becoming; mane—in the mind; āmi—I; kailuṅ—made; anumāna—a plan.

TRANSLATION

"Formerly Lord Caitanya Mahāprabhu always respected Me as His senior, but I did not like such respect. Therefore, My mind being afflicted by unhappiness, I made a plan.

Adi TEXT 12.40

mukti--śreṣṭha kari' kainu vāśiṣṭha vyākhyāna

kruddha hañā prabhu more kaila apamāna //CC Adi, 12.40//

SYNONYMS

mukti—liberation; śreṣṭha—the topmost; kari'-accepting; kainu—I did; vāśiṣṭha—the book known as Yoga-vāśiṣṭha; vyākhyāna—explanation; kruddha—angry; hañā—becoming; prabhu—the Lord; more—unto Me; kaila—did; apamāna—disrespect.

TRANSLATION

"Thus I expounded the Yoga-vāśiṣṭha, which considers liberation the ultimate goal of life. For this the Lord became angry at Me and treated Me with apparent disrespect.

PURPORT

There is a book of the name Yoga-vāśiṣṭha that Māyāvādīs greatly favor because it is full of impersonal misunderstandings regarding the Supreme Personality of Godhead, with no touch of Vaiṣṇavism. Factually, all Vaiṣṇavas should avoid such a book, but Advaita Ācārya Prabhu, wanting punishment from the Lord, began to support the impersonal statements of the Yoga-vāśiṣṭha. Thus Lord Caitanya Mahāprabhu became extremely angry at Him and seemingly treated Him disrespectfully.

Adi TEXT 12.41

daṇḍa pāñā haila mora parama ānanda

ye daṇḍa pāila bhāgyavān śrī-mukunda //CC Adi, 12.41//

SYNONYMS

daṇḍa pāñā—receiving the punishment; haila—became; mora—My; parama—very great; ānanda—happiness; ye daṇḍa—the punishment; pāila—got; bhāgyavān—the most fortunate; śrī-mukunda—of the name Śrī Mukunda.

TRANSLATION

"When chastised by Lord Caitanya, I was very happy to receive a punishment similar to that awarded Śrī Mukunda.

PURPORT

Śrī Mukunda, a great friend and associate of Lord Caitanya Mahāprabhu, used to visit many places where people were against the Vaiṣṇava cult. When Lord Caitanya Mahāprabhu came to know of this, He punished Mukunda, forbidding

him to see Him again. Although Caitanya Mahāprabhu was soft like a flower, He was also strict like a thunderbolt, and everyone was afraid to allow Mukunda to come again into the presence of Śrī Caitanya Mahāprabhu. Mukunda, therefore, being very sorry, asked his other friends whether he would one day be allowed to see Lord Caitanya Mahāprabhu. When the devotees brought this inquiry to Lord Caitanya, the Lord replied, "Mukunda will get permission to see Me after many millions of years." When they gave this information to Mukunda, he danced with jubilation, and when Lord Caitanya Mahāprabhu heard that Mukunda was so patiently waiting to meet Him after millions of years, He immediately asked him to return. There is a statement about this punishment of Mukunda in the Caitanya-bhāgavata, Madhya-līlā, Tenth Chapter.

Adi TEXT 12.42

ye daṇḍa pāila śrī-śacī bhāgyavatī

se daṇḍa prasāda anya loka pābe kati //CC Adi, 12.42//

SYNONYMS

ye daṇḍa—the punishment; pāila—got; śrī-śacī bhāgyavatī—the most fortunate mother Śacīdevī; se daṇḍa—the same punishment; prasāda—favor; anya—other; loka—person; pābe—can get; kati—how.

TRANSLATION

"A similar punishment was awarded to mother Śacīdevī. Who could be more fortunate than she to receive such punishment?"

PURPORT

Mother Śacīdevī was similarly punished, as mentioned in the Caitanya-bhāgavata, Madhya-līlā, Chapter Twenty-two. Mother Śacīdevī, apparently showing her feminine nature, accused Advaita Prabhu of encouraging her son to become a sannyāsī. Caitanya Mahāprabhu, taking this accusation as an offense, asked Śacīdevī to touch the lotus feet of Advaita Ācārya to mitigate the offense she had supposedly committed.

Adi TEXT 12.43

eta kahi' ācārya tānre kariyā āśvāsa

ānandita ha-iyā āila mahāprabhu-pāśa //CC Adi, 12.43//

SYNONYMS

eta kahi'-speaking thus; ācārya—Śrī Advaita Ācārya Prabhu; tāhre—unto Kamalākānta Viśvāsa; kariyā—doing; āśvāsa—pacification; ānandita—happy; ha-iyā—becoming; āila—went; mahāprabhu-pāśa—to the place of Lord Caitanya Mahāprabhu.

TRANSLATION

After pacifying Kamalākānta Viśvāsa in this way, Śrī Advaita Ācārya Prabhu went to see Caitanya Mahāprabhu.

Adi TEXT 12.44

prabhuke kahena--tomāra nā bujhi e līlā

āmā haite prasāda-pātra karilā kamalā //CC Adi, 12.44//

SYNONYMS

prabhuke—unto the Lord; kahena—says; tomāra—Your; nā—do not; bujhi—I understand; e—these; līlā—pastimes; āmā—Myself; haite—more than; prasāda-pātra—object of favor; karilā—You did; kamalā—unto Kamalākānta Viśvāsa.

TRANSLATION

Śrī Advaita Ācārya told Lord Caitanya, "I cannot understand Your transcendental pastimes. You have shown more favor to Kamalākānta than You generally show to Me.

Adi TEXT 12.45

āmāreha kabhu yei nā haya prasāda

tomāra caraṇe āmi ki kainu aparādha //CC Adi, 12.45//

SYNONYMS

āmāreha—even upon Me; kabhu—at any time; yei—that; nā—never; haya—becomes; prasāda—favor; tomāra caraṇe—at Your lotus feet; āmi—I; ki—what; kainu—have done; aparādha—offense.

TRANSLATION

"The favor You have shown Kamalākānta is so great that even to Me You have never shown such favor. What offense have I committed at Your lotus feet so as not to be shown such favor?"

PURPORT

This is a reference to Lord Caitanya Mahāprabhu's former punishment of Advaita Ācārya. When Advaita Ācārya Prabhu was reading Yoga-vāsiṣṭha, Lord Caitanya Mahāprabhu beat Him, but He never told Him not to come in His presence. But Kamalākānta was punished with the order never to come in the Lord's presence. Therefore Śrī Advaita Ācārya Prabhu wanted to impress upon Caitanya Mahāprabhu that He had shown more favor to Kamalākānta Viśvāsa because He had prohibited Kamalākānta from seeing Him, whereas He had not done so to Advaita Ācārya. Therefore the favor shown Kamalākānta Viśvāsa was greater than that shown Advaita Ācārya.

Adi TEXT 12.46

eta śuni' mahāprabhu hāsite lāgilā

bolāiyā kamalākānte prasanna ha-ilā //CC Adi, 12.46//

SYNONYMS

eta śuni'-thus hearing; mahāprabhu—Lord Caitanya Mahāprabhu; hāsite—to laugh; lāgilā—began; bolāiyā—calling; kamalākānte—unto Kamalākānta; prasanna—satisfied; ha-ilā—became.

TRANSLATION

Hearing this, Lord Caitanya Mahāprabhu laughed with satisfaction and immediately called Kamalākānta Viśvāsa.

Adi TEXT 12.47

ācārya kahe, ihāke kene dile daraśana

dui prakārete kare more viḍambana //CC Adi, 12.47//

SYNONYMS

ācārya kahe—Śrī Advaita Ācārya said; ihāke—unto him; kene—why; dile—You

gave; daraśana—audience; dui—two; prakārete—in ways; kare—does; more—unto Me; viḍambana—cheating.

TRANSLATION

Advaita Ācārya then said to Caitanya Mahāprabhu, "Why have You called back this man and allowed him to see You? He has cheated Me in two ways."

Adi TEXT 12.48

śuniyā prabhura mana prasanna ha-ila

duñhāra antara-kathā duñhe se jānila //CC Adi, 12.48//

SYNONYMS

śuniyā—hearing this; prabhura—of Caitanya Mahāprabhu; mana—mind; prasanna—satisfaction; ha-ila—felt; duñhāra—of both of Them; antara-kathā—confidential talks; duñhe—both of Them; se—that; jānila—could understand.

TRANSLATION

When Caitanya Mahāprabhu heard this, His mind was satisfied. Only They could understand each other's minds.

Adi TEXT 12.49

prabhu kahe--bāuliyā, aiche kāhe kara

ācāryera lajjā-dharma-hāni se ācara //CC Adi, 12.49//

SYNONYMS

prabhu kahe—the Lord said; bāuliyā—one who does not know what is right; aiche—in that way; kāhe—why; kara—do; ācāryera—of Śrī Advaita Ācārya; lajjā—privacy; dharma—religion; hāni—loss; se—that; ācara—you act.

TRANSLATION

Lord Caitanya Mahāprabhu instructed Kamalākānta, "You are a bāuliyā, one who does not know things as they are. Why do you act in this way? Why do you invade the privacy of Advaita Ācārya and damage His religious principles?

PURPORT

Kamalākānta Viśvāsa, out of his ignorance, asked the King of Jagannātha Purī, Mahārāja Pratāparudra, to liquidate the three-hundred-rupee debt of Advaita Ācārya, but at the same time he established Advaita Ācārya as an incarnation of the Supreme Personality of Godhead. This is contradictory. An incarnation of the Supreme Godhead cannot be indebted to anyone in this material world. Caitanya Mahāprabhu is never satisfied by such a contradiction, which is technically called *rasābhāsa*, or overlapping of one humor (*rasa*) with another. This is the same type of idea as the contradiction that Nārāyaṇa is poverty-stricken (*daridra-nārāyaṇa*).

Adi TEXT 12.50

pratigraha kabhu nā karibe rāja-dhana

viṣayīra anna khāile duṣṭa haya mana //CC Adi, 12.50//

SYNONYMS

pratigraha—acceptance of alms; kabhu—at any time; nā—not; karibe—should do; rāja-dhana—charity by kings; viṣayīra—of men who are materialistic; anna—food; khāile—by eating; duṣṭa—polluted; haya—becomes; mana—mind.

TRANSLATION

"Advaita Ācārya, My spiritual master, should never accept charity from rich men or kings because if a spiritual master accepts money or grains from such materialists his mind becomes polluted.

PURPORT

It is very risky to accept money or food from materialistic persons, for such acceptance pollutes the mind of the charity's recipient. According to the Vedic system, one should give charity to *sannyāsīs* and *brāhmaṇas* because one who thus gives charity becomes free from sinful activities. Formerly, therefore, *brāhmaṇas* would not accept charity from a person unless he were very pious. Lord Caitanya Mahāprabhu gave this instruction for all spiritual masters. Materialistic persons who are not inclined to give up their sinful activities like illicit sex, intoxication, gambling and meat-eating sometimes want to become our disciples, but, unlike professional spiritual masters who accept disciples regardless of their condition, Vaiṣṇavas do not accept such cheap disciples. One must at least agree to abide by the rules and regulations for a disciple before a Vaiṣṇava ācārya can accept him. In fact, a Vaiṣṇava should not even accept

charity or food from persons who do not follow the rules and regulations of the Vaiṣṇava principles.

Adi TEXT 12.51

mana duṣṭa ha-ile nahe kṛṣṇera smaraṇa

kṛṣṇa-smṛti vinu haya niṣphala jīvana //CC Adi, 12.51//

SYNONYMS

mana—mind; duṣṭa—polluted; ha-ile—becoming; nahe—is not possible; kṛṣṇera—of Lord Kṛṣṇa; smaraṇa—remembrance; kṛṣṇa-smṛti—remembrance of Lord Kṛṣṇa; vinu—without; haya—becomes; niṣphala—without any result; jīvana—life.

TRANSLATION

"When one's mind is polluted, it is very difficult to remember Kṛṣṇa; and when remembrance of Lord Kṛṣṇa is hampered, one's life is unproductive.

PURPORT

A devotee should always be alert, keeping his mind in a sanguine state so that he can always remember Lord Śrī Kṛṣṇa. The śāstras state, smartavyaḥ satatam viṣṇuḥ: in devotional life one should always remember Lord Viṣṇu. Śrīla Śukadeva Gosvāmī also advised Mahārāja Parīkṣit, smartavyo nityaśaḥ. In the Second Canto, First Chapter, of Śrīmad-Bhāgavatam, Śukadeva Gosvāmī advised Parīkṣit Mahārāja:

tasmād bhārata sarvātmā

bhagavān īśvaro hariḥ

śrotavyaḥ kīrtitavyaś ca

smartavyaś cecchatābhayaṁ

"O descendant of King Bharata, one who desires to be free from all miseries must hear, glorify and also remember the Supreme Personality of Godhead, who is the Supersoul, the controller and the savior from all miseries." (Bhāg. 2.1.5) This is the summary of all the activities of a Vaiṣṇava, and the same instruction is repeated here (kṛṣṇa-smṛti vinu haya niṣphala jīvana). Śrīla Rūpa Gosvāmī

states in Bhakti-rasāmṛta-sindhu, avyārtha-kālatvam: A Vaiṣṇava must be very alert not to waste even a second of his valuable lifetime. This is a symptom of a Vaiṣṇava. But association with pounds-and-shillings men, or viṣayīs, materialists who are simply interested in sense gratification, pollutes one's mind and hampers such continuous remembrance of Lord Kṛṣṇa. Śrī Caitanya Mahāprabhu therefore advised, asat-saṅga-tyāga--ei vaiṣṇava-ācāra: a Vaiṣṇava should behave in such a way as to never associate with nondevotees or materialists (Cc. Madhya 22.87). One can avoid such association simply by always remembering Kṛṣṇa within his heart.

Adi TEXT 12.52

loka-lajjā haya, dharma-kīrti haya hāni

aiche karma nā kariha kabhu ihā jāni' //CC Adi, 12.52//

SYNONYMS

loka-lajjā—unpopularity; haya—becomes; dharma—religion; kīrti—reputation; haya—becomes; hāni—damaged; aiche—such; karma—work; nā—do not; kariha—execute; kabhu—ever; ihā—this; jāni'-knowing.

TRANSLATION

"Thus one becomes unpopular in the eyes of the people in general, for this damages his religiosity and fame. A Vaiṣṇava, especially one who acts as a spiritual master, must not act in such a way. One should always be conscious of this fact."

Adi TEXT 12.53

ei śikṣā sabākāre, sabe mane kaila

ācārya-gosāñi mane ānanda pāila //CC Adi, 12.53//

SYNONYMS

ei—this; śikṣā—instruction; sabākāre—for all; sabe—all present; mane—in the mind; kaila—took it; ācārya-gosāñi—Advaita Ācārya; mane—within the mind; ānanda—pleasure; pāila—felt.

TRANSLATION

When Caitanya Mahāprabhu gave this instruction to Kamalākānta, all present considered it to be meant for everyone. Thus Advaita Ācārya was greatly pleased.

Adi TEXT 12.54

ācāryera abhiprāya prabhu-mātra bujhe
prabhura gambhīra vākya ācārya samujhe //CC Adi, 12.54//

SYNONYMS

ācāryera-of Advaita Ācārya; abhiprāya-intention; prabhu-mātra-only Lord Caitanya Mahāprabhu; bujhe-can understand; prabhura-of Lord Caitanya Mahāprabhu; gambhīra-grave; vākya-instruction; ācārya-Advaita Ācārya; samujhe-can understand.

TRANSLATION

Only Lord Caitanya Mahāprabhu could understand the intentions of Advaita Ācārya, and Advaita Ācārya appreciated the grave instruction of Lord Caitanya Mahāprabhu.

Adi TEXT 12.55

ei ta' prastāve āche bahuta vicāra
grantha-bāhulya-bhaye nāri likhibāra //CC Adi, 12.55//

SYNONYMS

ei ta'-in this; prastāve—statement; āche—there are; bahuta—many; vicāra—considerations; grantha—of the book; bāhulya—of the expansion; bhaye—out of fear; nāri—I do not; likhibāra—write.

TRANSLATION

In this statement there are many confidential considerations. I do not write of them all, fearing an unnecessary increase in the volume of the book.

Adi TEXT 12.56

śrī-yadunandanācārya--advaitera śākhā

tānra śākhā-upaśākhāra nāhi haya lekhā //CC Adi, 12.56//

SYNONYMS

śrī-yadunandana-ācārya—of the name Śrī Yadunandana Ācārya; advaitera—of Advaita Ācārya; śākhā—branch; tānra—his; śākhā—branches; upaśākhāra—subbranches; nāhi—not; haya—there is; lekhā—writing.

TRANSLATION

The fifth branch of Advaita Ācārya was Śrī Yadunandana Ācārya, who had so many branches and subbranches that it is impossible to write of them.

PURPORT

Yadunandana Ācārya was the official initiator spiritual master of Raghunātha dāsa Gosvāmī. In other words, when Raghunātha dāsa Gosvāmī was a householder, Yadunandana Ācārya initiated him at home. Later Raghunātha dāsa Gosvāmī took shelter of Śrī Caitanya Mahāprabhu at Jagannātha Purī.

Adi TEXT 12.57

vāsudeva dattera teṇho kṛpāra bhājana

sarva-bhāve āśriyāche caitanya-caraṇa //CC Adi, 12.57//

SYNONYMS

vāsudeva dattera—of Vāsudeva Datta; teṇho—he was; kṛpāra—of the mercy; bhājana—competent to receive; sarva-bhāve—in all respects; āśriyāche—took shelter; caitanya-caraṇa—of the lotus feet of Lord Caitanya.

TRANSLATION

Śrī Yadunandana Ācārya was a student of Vāsudeva Datta, and he received all his mercy. Therefore he could accept Lord Caitanya's lotus feet, from all angles of vision, as the supreme shelter.

PURPORT

The Gaura-gaṇoddeśa-dīpikā, verse 140, describes that Vāsudeva Datta was formerly Madhuvrata, a singer in Vṛndāvana.

Adi TEXT 12.58

bhāgavatācārya, āra viṣṇudāsācārya

cakrapāṇi ācārya, āra ananta ācārya //CC Adi, 12.58//

SYNONYMS

bhāgavata-ācārya—of the name Bhāgavata Ācārya; āra—and; viṣṇudāsa-ācārya—of the name Viṣṇudāsa Ācārya; cakrapāṇi ācārya—of the name Cakrapāṇi Ācārya; āra—and; ananta ācārya—of the name Ananta Ācārya.

TRANSLATION

Bhāgavata Ācārya, Viṣṇudāsa Ācārya, Cakrapāṇi Ācārya and Ananta Ācārya were the sixth, seventh, eighth and ninth branches of Advaita Ācārya.

PURPORT

In his Anubhāṣya Śrī Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda says that Bhāgavata Ācārya was formerly among the followers of Advaita Ācārya but was later counted among the followers of Gadādhara Paṇḍita. The sixth verse of Śākhā-nirṇayāmṛta, a book written by Yadunandana dāsa, states that Bhāgavata Ācārya compiled a famous book of the name Prema-taraṅgiṇī. According to the Gaura-gaṇoddeśa-dīpikā, verse 195, Bhāgavata Ācārya formerly lived in Vṛndāvana as Śveta-maṇjarī. Viṣṇudāsa Ācārya was present during the Khetari-mahotsava. He went there with Acyutānanda, as stated in the Bhakti-ratnākara, Tenth Taraṅga. Ananta Ācārya was one of the eight principal gopīs. His former name was Sudevī. Although he was among Advaita Ācārya's followers, he later became an important devotee of Gadādhara Gosvāmī.

Adi TEXT 12.59

nandinī, āra kāmadeva, caitanya-dāsa

durlabha viśvāsa, āra vanamāli-dāsa //CC Adi, 12.59//

SYNONYMS

nandinī—of the name Nandinī; āra—and; kāmadeva—of the name Kāmadeva; caitanya-dāsa—of the name Caitanya dāsa; durlabha viśvāsa—of the name Durlabha Viśvāsa; āra—and; vanamāli-dāsa—of the name Vanamālī dāsa.

TRANSLATION

Nandinī, Kāmadeva, Caitanya dāsa, Durlabha Viśvāsa and Vanamālī dāsa were the tenth, eleventh, twelfth, thirteenth and fourteenth branches of Śrī Advaita Ācārya.

Adi TEXT 12.60

jagannātha kara, āra kara bhavanātha

hṛdayānanda sena, āra dāsa bholānātha //CC Adi, 12.60//

SYNONYMS

jagannātha kara—of the name Jagannātha Kara; āra—and; kara bhavanātha—of the name Bhavanātha Kara; hṛdayānanda sena—of the name Hṛdayānanda Sena; āra—and; dāsa bholānātha—of the name Bholānātha dāsa.

TRANSLATION

Jagannātha Kara, Bhavanātha Kara, Hṛdayānanda Sena and Bholānātha dāsa were the fifteenth, sixteenth, seventeenth and eighteenth branches of Advaita Ācārya.

Adi TEXT 12.61

yādava-dāsa, vijaya-dāsa, dāsa janārdana

ananta-dāsa, kānu-pañḍita, dāsa nārāyaṇa //CC Adi, 12.61//

SYNONYMS

yādava-dāsa—of the name Yādava dāsa; vijaya-dāsa—of the name Vijaya dāsa; dāsa janārdana—of the name Janārdana dāsa; ananta-dāsa—of the name Ananta dāsa; kānu-pañḍita—of the name Kānu Pañḍita; dāsa nārāyaṇa—of the name Nārāyaṇa dāsa.

TRANSLATION

Yādava dāsa, Vijaya dāsa, Janārdana dāsa, Ananta dāsa, Kānu Pañḍita and Nārāyaṇa dāsa were the nineteenth, twentieth, twenty-first, twenty-second, twentythird and twenty-fourth branches of Advaita Ācārya.

Adi TEXT 12.62

śrīvatsa pañḍita, brahmacārī haridāsa

puruṣottama brahmacārī, āra kṛṣṇadāsa //CC Adi, 12.62//

SYNONYMS

śrīvatsa paṇḍita—of the name Śrīvatsa Paṇḍita; brahmacārī haridāsa—of the name Haridāsa Brahmacārī; puruṣottama brahmacārī—of the name Puruṣottama Brahmacārī; āra—and; kṛṣṇadāsa—of the name Kṛṣṇadāsa.

TRANSLATION

Śrīvatsa Paṇḍita, Haridāsa Brahmacārī, Puruṣottama Brahmacārī and Kṛṣṇadāsa were the twenty-fifth, twenty-sixth, twenty-seventh and twenty-eighth branches of Advaita Ācārya.

Adi TEXT 12.63

puruṣottama paṇḍita, āra raghunātha

vanamālī kavicandra, āra vaidyanātha //CC Adi, 12.63//

SYNONYMS

puruṣottama paṇḍita—of the name Puruṣottama Paṇḍita; āra raghunātha—and Raghunātha; vanamālī kavicandra—of the name Vanamālī Kavicandra; āra—and; vaidyanātha—of the name Vaidyanātha.

TRANSLATION

Puruṣottama Paṇḍita, Raghunātha, Vanamālī Kavicandra and Vaidyanātha were the twenty-ninth, thirtieth, thirty-first and thirty-second branches of Advaita Ācārya.

Adi TEXT 12.64

lokanātha paṇḍita, āra murāri paṇḍita

śrī-haricaraṇa, āra mādharma paṇḍita //CC Adi, 12.64//

SYNONYMS

lokanātha paṇḍita—of the name Lokanātha Paṇḍita; āra—and; murāri paṇḍita—of the name Murāri Paṇḍita; śrī-haricaraṇa—of the name Śrī Haricaraṇa; āra—and; mādharma paṇḍita—of the name Mādharma Paṇḍita.

TRANSLATION

Lokanātha Paṇḍita, Murāri Paṇḍita, Śrī Haricaraṇa and Mādhava Paṇḍita were the thirty-third, thirty-fourth, thirty-fifth and thirty-sixth branches of Advaita Ācārya.

Adi TEXT 12.65

vijaya paṇḍita, āra paṇḍita śrīrāma

asaṅkhyā advaita-śākhā kata la-iba nāma //CC Adi, 12.65//

SYNONYMS

vijaya-paṇḍita—of the name Vijaya Paṇḍita; āra—and; paṇḍita śrīrāma—of the name Śrīrāma Paṇḍita; asaṅkhyā—innumerable; advaita-śākhā—branches of Advaita Ācārya; kata—how many; la-iba—shall I enumerate; nāma—their names.

TRANSLATION

Vijaya Paṇḍita and Śrīrāma Paṇḍita were two important branches of Advaita Ācārya. There are innumerable branches, but I am unable to mention them all.

PURPORT

Since Śrīvāsa Paṇḍita was an incarnation of Nārada Muni, his younger brother, Śrīrāma Paṇḍita, is accepted as an incarnation of Parvata Muni, Nārada Muni's most intimate friend.

Adi TEXT 12.66

māli-datta jala advaita-skandha yogāya

sei jale jīye śākhā,--phula-phala pāya //CC Adi, 12.66//

SYNONYMS

māli-datta—given by the gardener; jala—water; advaita-skandha—the branch known as Advaita Ācārya; yogāya—supplies; sei—by that; jale—water; jīye—lives; śākhā—branches; phula-phala—fruits and flowers; pāya—grow.

TRANSLATION

The Advaita Ācārya branch received the water supplied by the original gardener, Śrī Caitanya Mahāprabhu. In this way, the subbranches were nourished, and their fruits and flowers grew luxuriantly.

PURPORT

The branches of Advaita Ācārya nourished by the water (jala) supplied by Sri Caitanya Mahāprabhu are to be considered bona fide ācāryas. As we have discussed hereinbefore, the representatives of Advaita Ācārya later divided into two groups—the bona fide branches of the ācārya's disciplic succession and the pretentious branches of Advaita Ācārya. Those who followed the principles of Caitanya Mahāprabhu flourished, whereas the others, who are mentioned below in the sixty-seventh verse, dried up.

Adi TEXT 12.67

ihāra madhye mālī pāche kona śākhā-gaṇa

nā māne caitanya-mālī durdaiva kāraṇa //CC Adi, 12.67//

SYNONYMS

ihāra—of them; madhye—within; mālī—the gardener; pāche—later on; kona—some; śākhā-gaṇa—branches; nā—does not; māne—accept; caitanya-mālī—the gardener Lord Caitanya; durdaiva—unfortunate; kāraṇa—reason.

TRANSLATION

After the disappearance of Lord Caitanya Mahāprabhu, some of the branches, for unfortunate reasons, deviated from His path.

Adi TEXT 12.68

srjāila, jīyāila, tāñre nā mānila

kṛtaghna ha-ilā, tāñre skandha kruddha ha-ila //CC Adi, 12.68//

SYNONYMS

srjāila—fructified; jīyāila—maintained; tāñre—Him; nā—not; mānila—accepted; kṛtaghna—ungrateful; ha-ilā—thus became; tāñre—to them; skandha—trunk; kruddha—angry; ha-ila—became.

TRANSLATION

Some branches did not accept the original trunk that vitalized and maintained the entire tree. When they thus became ungrateful, the original trunk was angry at them.

Adi TEXT 12.69

kruddha hañā skandha tāre jala nā sañcāre

jalābhāve kṛśa śākhā śukāiyā mare //CC Adi, 12.69//

SYNONYMS

kruddha hañā—being angry; skandha—the trunk; tāre—onto them; jala—water; nā—did not; sañcāre—sprinkle; jala-abhāve—for want of water; kṛśa—thinner; śākhā—branch; śukāiyā—dried up; mare—died.

TRANSLATION

Thus Lord Caitanya did not sprinkle upon them the water of His mercy, and they gradually withered and died.

Adi TEXT 12.70

caitanya-rahita deha--śuṣkakāṣṭha-sama

jīvitei mṛta sei, maile daṇḍe yama //CC Adi, 12.70//

SYNONYMS

caitanya-rahita—without consciousness; deha—body; śuṣka-kāṣṭha-sama—exactly like dry wood; jīvitei—while living; mṛta—dead; sei—that; maile—after death; daṇḍe—punishes; yama—Yamarāja.

TRANSLATION

A person without Kṛṣṇa consciousness is no better than dry wood or a dead body. He is understood to be dead while living, and after death he is punishable by Yamarāja.

PURPORT

In the Śrīmad-Bhāgavatam, Sixth Canto, Third Chapter, twenty-ninth verse, Yamarāja, the superintendent of death, tells his assistants what class of men they should bring before him. There he states, "A person whose tongue never

describes the qualities and holy name of the Supreme Personality of Godhead, whose heart never throbs as he remembers Kṛṣṇa and His lotus feet, and whose head never bows in obeisances to the Supreme Lord must be brought before me for punishment." In other words, nondevotees are brought before Yamarāja for punishment, and thus material nature awards them various types of bodies. After death, which is dehāntara, a change of body, nondevotees are brought before Yamarāja for justice. By the judgment of Yamarāja, material nature gives them bodies suitable for the reactions of their past activities. This is the process of dehāntara, or transmigration of the self from one body to another. Kṛṣṇa conscious devotees, however, are not subject to be judged by Yamarāja. For devotees there is an open road, as confirmed in Bhagavad-gītā. After giving up the body (tyaktvā deham), a devotee never again has to accept another material body, for in a spiritual body he goes back home, back to Godhead. The punishments of Yamarāja are meant for persons who are not Kṛṣṇa conscious.

Adi TEXT 12.71

kevala e gaṇa-prati nahe ei daṇḍa

caitanya-vimukha yei sei ta' pāṣaṇḍa //CC Adi, 12.71//

SYNONYMS

kevala—only; e—this; gaṇa—group; prati—unto them; nahe—it is not; ei—this; daṇḍa—punishment; caitanya-vimukha—against Śrī Caitanya Mahāprabhu; yei—anyone; sei—he; ta'-but; pāṣaṇḍa—atheist.

TRANSLATION

Not only the misguided descendants of Advaita Ācārya but anyone who is against the cult of Śrī Caitanya Mahāprabhu should be considered an atheist subject to be punished by Yamarāja.

Adi TEXT 12.72

ki paṇḍita, ki tapasvī, kibā gṛhī, yati

caitanya-vimukha yei, tāra ei gati //CC Adi, 12.72//

SYNONYMS

ki paṇḍita—whether a learned scholar; ki tapasvī—whether a great ascetic; kibā

—or; gr̥hī—householder; yati—or sannyāsī; caitanya-vimukha—one who is against the cult of Śrī Caitanya Mahāprabhu; yei—anyone; tāra—his; ei—this; gati—destination.

TRANSLATION

Be one a learned scholar, a great ascetic, a successful householder or a famous sannyāsī, if one is against the cult of Śrī Caitanya Mahāprabhu, he is destined to suffer the punishment meted out by Yamarāja.

Adi TEXT 12.73

ye ye laila śrī-acyutānandera mata

sei ācāryera gaṇa--mahā-bhāgavata //CC Adi, 12.73//

SYNONYMS

ye ye—anyone who; laila—accepted; śrī-acyutānandera—of Śrī Acyutānanda; mata—the path; sei—those; ācāryera gaṇa—descendants of Advaita Ācārya; mahā-bhāgavata—are all great devotees.

TRANSLATION

The descendants of Advaita Ācārya who accepted the path of Śrī Acyutānanda were all great devotees.

PURPORT

In this connection, Śrīla Bhaktivinoda Ṭhākura, in his Amṛta-pravāha-bhāṣya, gives this short note: "Śrī Advaita Ācārya is one of the important trunks of the bhakti-kalpātaru, or desire tree of devotional service. Lord Śrī Caitanya Mahāprabhu, as a gardener, poured water on the root of the bhakti tree and thus nourished all its trunks and branches. But nevertheless, under the spell of māyā, the most unfortunate condition of a living entity, some of the branches, not accepting the gardener who poured water on them, considered the trunk the only cause of the great bhakti-kalpātaru. In other words, the branches or descendants of Advaita Ācārya who considered Advaita Ācārya the original cause of the devotional creeper, and who thus neglected or disobeyed the instructions of Śrī Caitanya Mahāprabhu, deprived themselves of the effect of being watered and thus dried up and died. It is further to be understood that not only the misguided descendants of Advaita Ācārya but anyone who has no connection with Caitanya

Mahāprabhu-even if he is independently a great sannyāsī, learned scholar or ascetic-is like a dead branch of a tree."

This analysis by Śrī Bhaktivinoda Ṭhākura, supporting the statements of Śrī Kṛṣṇadāsa Kavirāja Gosvāmī, depicts the position of the present so-called Hindu religion, which, being predominantly conducted by the Māyāvāda philosophy, has become a hodgepodge institution of various concocted ideas. Māyāvādīs greatly fear the Kṛṣṇa consciousness movement and accuse it of spoiling the Hindu religion because it accepts people from all parts of the world and all religious sects and scientifically engages them in the daiva-varṇāśrama-dharma. As we have explained several times, however, we find no such word as "Hindu" in the Vedic literature. The word most probably came from Afghanistan, a predominantly Muslim country, and originally referred to a pass in Afghanistan known as Hindukush that is still a part of a trade route between India and various Muslim countries.

The actual Vedic system of religion is called varṇāśrama-dharma, as confirmed in the Viṣṇu Purāṇa:

varṇāśramācāravatā

puruṣeṇa paraḥ pumān

viṣṇur ārādhyate panthā

nānyat tat-toṣa-kāraṇam

(Viṣṇu Purāṇa 3.8.9)

The Vedic literature recommends that a human being follow the principles of varṇāśrama-dharma. Accepting the process of varṇāśrama-dharma will make a person's life successful because this will connect him with the Supreme Personality of Godhead, who is the goal of human life. Therefore the Kṛṣṇa consciousness movement is meant for all of humanity. Although human society has different sections or subdivisions, all human beings belong to one species, and therefore we accept that they all have the ability to understand their constitutional position in connection with the Supreme Personality of Godhead, Viṣṇu. Śrī Caitanya Mahāprabhu confirms, jīvera 'svarūpa' haya--kṛṣṇera nitya-dāsa: "Every living entity is an eternal part, an eternal servant, of the Supreme Personality of Godhead." Every living entity who attains the human form of life can understand the importance of his position and thus become eligible to

become a devotee of Lord Kṛṣṇa. We take it for granted, therefore, that all humanity should be educated in Kṛṣṇa consciousness. Indeed, in all parts of the world, in every country where we preach the saṅkīrtana movement, we find that people very easily accept the Hare Kṛṣṇa mahā-mantra without hesitation. The visible effect of this chanting is that the members of the Hare Kṛṣṇa movement, regardless of their backgrounds, all give up the four principles of sinful life and come to an elevated standard of devotion.

Although posing as great scholars, ascetics, householders and svāmīs, the so-called followers of the Hindu religion are all useless, dried-up branches of the Vedic religion. They are impotent; they cannot do anything to spread the Vedic culture for the benefit of human society. The essence of the Vedic culture is the message of Śrī Caitanya Mahāprabhu. Lord Caitanya instructed:

yāre dekha, tāre kaha 'kṛṣṇa' upadeśa

āmāra ājñāya guru hañā tāra' ei deśa

(Cc. Madhya 7.128)

One should simply instruct everyone he meets regarding the principles of kṛṣṇa-kathā, as expressed in Bhagavad-gītā As It Is and Śrīmad-Bhāgavatam. One who has no interest in kṛṣṇa-kathā or the cult of Śrī Caitanya Mahāprabhu is like dry, useless wood with no living force. The ISKCON branch, being directly watered by Śrī Caitanya Mahāprabhu, is becoming undoubtedly successful, whereas the disconnected branches of the so-called Hindu religion that are envious of ISKCON are drying up and dying.

Adi TEXT 12.74

sei sei,--ācāryera kṛpāra bhājana

anāyāse pāila sei caitanya-caraṇa //CC Adi, 12.74//

SYNONYMS

sei sei—whichever; ācāryera—of Advaita Ācārya; kṛpāra—of the mercy; bhājana—eligible candidate; anāyāse—without difficulty; pāila—got; sei—he; caitanya-caraṇa—the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

By the mercy of Advaita Ācārya, the devotees who strictly followed the path of

Caitanya Mahāprabhu attained the shelter of Lord Caitanya's lotus feet without difficulty.

Adi TEXT 12.75

acyutera yei mata, sei mata sāra

āra yata mata saba haila chārahāra //CC Adi, 12.75//

SYNONYMS

acyutera—of Acyutānanda; yei—which; mata—direction; sei—that; mata—direction; sāra—essential; āra—other; yata—all; mata—directions; saba—all; haila—became; chārahāra—dismantled.

TRANSLATION

It should be concluded, therefore, that the path of Acyutānanda is the essence of spiritual life. Those who did not follow this path simply scattered.

Adi TEXT 12.76

sei ācārya-gaṇe mora koṭi namaskāra

acyutānanda-prāya, caitanya--jīvana yānhāra //CC Adi, 12.76//

SYNONYMS

sei—those; ācārya-gaṇe—unto the spiritual masters; mora—my; koṭi—millions; namaskāra—obeisances; acyutānanda-prāya—almost as good as Acyutānanda; caitanya—Caitanya Mahāprabhu; jīvana—life; yānhāra—whose.

TRANSLATION

I therefore offer my respectful obeisances millions of times to Acyutānanda's actual followers, whose life and soul was Śrī Caitanya Mahāprabhu.

Adi TEXT 12.77

ei ta' kahilān ācārya-gosāñira gaṇa

tina skandha-śākhāra kaila saṅkṣepa gaṇana //CC Adi, 12.77//

SYNONYMS

ei ta'-thus; kahilāṇ—I have spoken; ācārya—Advaita Ācārya; gosāñira—of the spiritual master; gaṇa—descendants; tina—three; skandha—of the trunk; śākhāra—of branches; kaila—was done; saṅkṣepa—in brief; gaṇana—counting.

TRANSLATION

Thus I have briefly described the three branches [Acyutānanda, Kṛṣṇa Miśra and Gopāla] of Śrī Advaita Ācārya's descendants.

Adi TEXT 12.78

śākhā-upaśākhā, tāra nāhika gaṇana

kichu-mātra kahi' kari dig-daraśana //CC Adi, 12.78//

SYNONYMS

śākhā-upaśākhā—branches and subbranches; tāra—of them; nāhika—there is no; gaṇana—counting; kichu-mātra—something about them; kahi'-describing; kari—I am simply giving; dig-daraśana—a glimpse of the direction.

TRANSLATION

There are multifarious branches and subbranches of Advaita Ācārya. It is very difficult to enumerate them fully. I have simply given a glimpse of the whole trunk and its branches and subbranches.

Adi TEXT 12.79

śrī-gadādhara paṇḍita śākhāte mahottama

tānra upaśākhā kichu kari ye gaṇana //CC Adi, 12.79//

SYNONYMS

śrī-gadādhara paṇḍita—Śrī Gadādhara Paṇḍita; śākhāte—of the branch; mahottama—very great; tānra—his; upaśākhā—branches and subbranches; kichu—something; kari—let me do; ye—that; gaṇana—counting.

TRANSLATION

After describing the branches and subbranches of Advaita Ācārya, I shall now attempt to describe some of the descendants of Śrī Gadādhara Paṇḍita, the most important among the branches.

Adi TEXT 12.80

śākhā-śreṣṭha dhruvānanda, śrīdhara brahmacārī

bhāgavatācārya, haridāsa brahmacārī //CC Adi, 12.80//

SYNONYMS

śākhā-śreṣṭha—the chief branch; dhruvānanda—of the name Dhruvānanda; śrīdhara brahmacārī—of the name Śrīdhara Brahmacārī; bhāgavatācārya—of the name Bhāgavatācārya; haridāsa brahmacārī—of the name Haridāsa Brahmacārī.

TRANSLATION

The chief branches of Śrī Gadādhara Paṇḍita were (1) Śrī Dhruvānanda, (2) Śrīdhara Brahmacārī, (3) Haridāsa Brahmacārī and (4) Raghunātha Bhāgavatācārya.

PURPORT

Verse 152 of the Gaura-gaṇoddeśa-dīpikā describes Śrī Dhruvānanda Brahmacārī as an incarnation of Lalitā, and verse 194 describes Śrīdhara Brahmacārī as the gopī known as Candralatikā.

Adi TEXT 12.81

ananta ācārya, kavidatta, miśra-nayana

gaṅgāmantrī māmu ṭhākura, kaṇṭhābharaṇa //CC Adi, 12.81//

SYNONYMS

ananta ācārya—of the name Ananta Ācārya; kavi-datta—of the name Kavi Datta; miśra-nayana—of the name Nayana Miśra; gaṅgāmantrī—of the name Gaṅgāmantrī; māmu ṭhākura—of the name Māmu Ṭhākura; kaṇṭhābharaṇa—of the name Kaṇṭhābharaṇa.

TRANSLATION

The fifth branch was Ananta Ācārya; the sixth, Kavi Datta; the seventh, Nayana Miśra; the eighth, Gaṅgāmantrī; the ninth, Māmu Ṭhākura; and the tenth, Kaṇṭhābharaṇa.

PURPORT

Verses 197 and 207 of the Gaura-gaṇoddeśa-dīpikā describe Kavi Datta as the gopī named Kalakaṇṭhī, verses 196 and 207 describe Nayana Miśra as the gopī named Nitya-maṇjarī, and verses 196 and 205 describe Gaṅgāmantrī as the gopī named Candrikā. Māmu Ṭhākura, whose real name was Jagannātha Cakravartī, was the nephew of Śrī Nīlāmbara Cakravartī, Śrī Caitanya Mahāprabhu's grandfather. In Bengal a maternal uncle is called māmā, and in East Bengal and Orissa, māmu. Thus Jagannātha Cakravartī was known as Māmā or Māmu Ṭhākura. Māmu Ṭhākura's residence was in the district of Faridpur in the village known as Magaḍobā. After the demise of Śrī Gadādhara Paṇḍita, Māmu Ṭhākura became the priest in charge of the temple known as Ṭoṭā-gopīnātha in Jagannātha Purī. According to the opinion of some Vaiṣṇavas, Māmu Ṭhākura was formerly known as Śrī Rūpa-maṇjarī. The followers of Māmu Ṭhākura were Raghunātha Gosvāmī, Rāmacandra, Rādhāvallabha, Kṛṣṇajīvana, Śyāmasundara, Śāntāmaṇi, Harinātha, Navīnacandra, Matilāla, Dayāmayī and Kuṇjavihārī.

Kaṇṭhābharaṇa, whose original name was Śrī Ananta Caṭṭarāja, was the gopī named Gopālī in kṛṣṇa-līlā.

Adi TEXT 12.82

bhūgarbha gosāñi, āra bhāgavata-dāsa

yei dui āsi' kaila vṛndāvane vāsa //CC Adi, 12.82//

SYNONYMS

bhūgarbha gosāñi—of the name Bhūgarbha Gosāñi; āra—and; bhāgavata-dāsa—of the name Bhāgavata dāsa; yei dui—both of them; āsi'-coming; kaila—did; vṛndāvane vāsa—residing in Vṛndāvana.

TRANSLATION

The eleventh branch of Gadādhara Gosvāmī was Bhūgarbha Gosāñi, and the twelfth was Bhāgavata dāsa. Both of them went to Vṛndāvana and resided there for life.

PURPORT

Bhūgarbha Gosāñi, formerly known as Prema-maṇjarī, was a great friend of Lokanātha Gosvāmī, who constructed the temple of Gokulānanda, one of the seven important temples of Vṛndāvana—namely, Govinda, Gopīnātha, Madana-mohana, Rādhāramaṇa, Śyāmasundara, Rādhā-Dāmodara and Gokulānanda—that

are authorized institutions of Gauḍīya Vaiṣṇavas.

Adi TEXT 12.83

vāṇīnātha brahmacārī--baḍa mahāśaya

vallabha-caitanya-dāsa--kṛṣṇa-premamaya //CC Adi, 12.83//

SYNONYMS

vāṇīnātha brahmacārī—of the name Vāṇīnātha Brahmacārī; baḍa mahāśaya—very great personality; vallabha-caitanya-dāsa—of the name Vallabha-caitanya dāsa; kṛṣṇa-prema-maya—always filled with love of Kṛṣṇa.

TRANSLATION

The thirteenth branch was Vāṇīnātha Brahmacārī, and the fourteenth was Vallabha-caitanya dāsa. Both of these great personalities were always filled with love of Kṛṣṇa.

PURPORT

Śrī Vāṇīnātha Brahmacārī is described in the Tenth Chapter, verse 114, of Ādi-līlā. A disciple of Vallabha-caitanya named Nalinī-mohana Gosvāmī established a temple of Madana-gopāla in Navadvīpa.

Adi TEXT 12.84

śrīnātha cakravartī, āra uddhava dāsa

jitāmitra, kāṣṭhakāṭā-jagannātha-dāsa //CC Adi, 12.84//

SYNONYMS

śrīnātha cakravartī—of the name Śrīnātha Cakravartī; āra—and; uddhava dāsa—of the name Uddhava dāsa; jitāmitra—of the name Jitāmitra; kāṣṭhakāṭā jagannātha-dāsa—of the name Kāṣṭhakāṭā Jagannātha dāsa.

TRANSLATION

The fifteenth branch was Śrīnātha Cakravartī; the sixteenth, Uddhava; the seventeenth, Jitāmitra; and the eighteenth, Jagannātha dāsa.

PURPORT

The Śākhā-nirṇaya, verse 13, mentions Śrīnātha Cakravartī as a reservoir of all good qualities and an expert in the service of Lord Kṛṣṇa. Similarly, verse 35 mentions Uddhava dāsa as being greatly qualified in distributing love of Godhead to everyone. The Gaura-gaṇoddeśa-dīpikā, verse 202, mentions Jitāmitra as the gopī named Śyāma-mañjarī. Jitāmitra wrote a book entitled Kṛṣṇa-māyurya. Jagannātha dāsa was a resident of Vikramapura, near Dacca. His birthplace was the village known as Kāṣṭhakāṭā or Kāṭhādiyā. His descendants now reside in villages known as Āḍiyala, Kāmārapāḍā and Pāikapāḍā. He established a temple of Yaśomādhava. The worshipers in this temple are the Gosvāmīs of Āḍiyala. As one of the sixty-four sakhīs, he was formerly an assistant of Citrādevī-gopī named Tilakinī. The following is a list of his descendants: Rāmaṇṣimha, Rāmagopāla, Rāmacandra, Sanātana, Muktarāma, Gopīnātha, Goloka, Harimohana Śiromaṇi, Rākhālarāja, Mādhava and Lakṣmīkānta. The Śākhā-nirṇaya mentions that Jagannātha dāsa preached the Hare Kṛṣṇa movement in the district or state of Tripura.

Adi TEXT 12.85

śrī-hari ācārya, sādi-puriyā gopāla

kṛṣṇadāsa brahmacārī, puṣpa-gopāla //CC Adi, 12.85//

SYNONYMS

śrī-hari ācārya—of the name Śrī Hari Ācārya; sādi-puriyā gopāla—of the name Sādi-puriyā Gopāla; kṛṣṇadāsa brahmacārī—of the name Kṛṣṇadāsa Brahmacārī; puṣpa-gopāla—of the name Puṣpagopāla.

TRANSLATION

The nineteenth branch was Śrī Hari Ācārya; the twentieth, Sādi-puriyā Gopāla; the twenty-first, Kṛṣṇadāsa Brahmacārī; and the twenty-second, Puṣpagopāla.

PURPORT

The Gaura-gaṇoddeśa-dīpikā, verses 196 and 207, mentions that Hari Ācārya was formerly the gopī named Kālākṣī. Sādi-puriyā Gopāla is celebrated as a preacher of the Hare Kṛṣṇa movement in Vikramapura, in East Bengal. Kṛṣṇadāsa Brahmacārī was formerly among the group of sakhīs known as the aṣṭa-sakhīs. His name was Indulekhā. Kṛṣṇadāsa Brahmacārī lived in Vṛndāvana. There is a tomb in the Rādhā-Dāmodara temple known as Kṛṣṇadāsa's tomb. Some say that this is the tomb of Kṛṣṇadāsa Brahmacārī and others Kṛṣṇadāsa

Kavirāja Gosvāmī. In either case we offer our respects because both of them were expert in distributing love of Godhead to the fallen souls of this age. The Śākhā-nirṇaya mentions that Puṣpagopāla was formerly known as Svarṇagrāmaka.

Adi TEXT 12.86

śrīharṣa, raghu-miśra, paṇḍita lakṣmīnātha

baṅgavāṭī-caitanya-dāsa, śrī-raghunātha //CC Adi, 12.86//

SYNONYMS

śrīharṣa—of the name Śrīharṣa; raghu-miśra—of the name Raghu Miśra; paṇḍita lakṣmīnātha—of the name Lakṣmīnātha Paṇḍita; baṅgavāṭī-caitanya-dāsa—of the name Baṅgavāṭī Caitanya dāsa; śrī-raghunātha—of the name Śrī Raghunātha.

TRANSLATION

The twenty-third branch was Śrīharṣa; the twenty-fourth, Raghu Miśra; the twenty-fifth, Lakṣmīnātha Paṇḍita; the twenty-sixth, Baṅgavāṭī Caitanya dāsa; and the twenty-seventh, Raghunātha.

PURPORT

Raghu Miśra is described in the Gaura-gaṇoddeśa-dīpikā, verses 195 and 201, as Karpūra-mañjarī. Similarly, Lakṣmīnātha Paṇḍita is mentioned as Rasonmādā, and Baṅgavāṭī Caitanya dāsa is mentioned as Kālī. The Śākhā-nirṇaya states that Baṅgavāṭī Caitanya dāsa was always seen with eyes full of tears. He also had a branch of descendants. Their names were Mathurāprasāda, Rukmiṇīkānta, Jīvanakṛṣṇa, Yugalakīśora, Ratanakṛṣṇa, Rādhāmādhava, Ūṣāmaṇi, Vaikuṇṭhanātha and Lālamohana, or Lālamohana Śāhā Śāṅkhānidhi. Lālamohana was a great merchant in the city of Dacca. The Gaura-gaṇoddeśa-dīpikā, verses 194 and 200, mentions that Raghunātha was formerly Varāṅgadā.

Adi TEXT 12.87

amogha paṇḍita, hasti-gopāla, caitanya-vallabha

yadu gāṅguli āra maṅgala vaiṣṇava //CC Adi, 12.87//

SYNONYMS

amogha paṇḍita—of the name Amogha Paṇḍita; hasti-gopāla—of the name Hastigopāla; caitanya-vallabha—of the name Caitanya-vallabha; yadu gāṅguli—of the name Yadu Gāṅguli; āra—and; maṅgala vaiṣṇava—of the name Maṅgala Vaiṣṇava.

TRANSLATION

The twenty-eighth branch was Amogha Paṇḍita; the twenty-ninth, Hastigopāla; the thirtieth, Caitanya-vallabha; the thirty-first, Yadu Gāṅguli; and the thirty-second, Maṅgala Vaiṣṇava.

PURPORT

Śrī Maṅgala Vaiṣṇava was a resident of the village Ṭṭakaṇā in the district of Murśidābāda. His forefathers were śāktas who worshiped the goddess Kīrīṭeśvarī. It is said that Maṅgala Vaiṣṇava, formerly a staunch brahmacārī, left home and later married the daughter of his disciple Prāṇanātha Adhikārī in the village of Mayanāḍāla. The descendants of this family are known as the Ṭhākuras of Kāndaḍā, which is a village in the district of Burdwan near Katwa. Scattered descendants of Maṅgala Vaiṣṇava, thirty-six families altogether, still live there. Among the celebrated disciples of Maṅgala Ṭhākura are Prāṇanātha Adhikārī, Puruṣottama Cakravartī of the village of Kāndaḍā, and Nṛsimha-prasāda Mitra, whose family members are well-known mṛdaṅga players. Sudhākṛṣṇa Mitra and Nikuṅjavihārī Mitra are both especially famous mṛdaṅga players. In the family of Puruṣottama Cakravartī there are famous persons like Kuṅjavihārī Cakravartī and Rādhāvallabha Cakravartī, who now live in the district of Birbhum. They professionally recite songs from Caitanya-maṅgala. It is said that when Maṅgala Ṭhākura was constructing a road from Bengal to Jagannātha Purī, he found a Deity of Rādhāvallabha while digging a lake. At that time he was living in the locality of Kāndaḍā in the village named Rāṇīpura. The śālagrāma-śilā personally worshiped by Maṅgala Ṭhākura still exists in the village of Kāndaḍā. A temple has been constructed there for the worship of Vṛndāvana-candra. Maṅgala Ṭhākura had three sons—Rādhikāprasāda, Gopīramaṇa and Śyāmakīśora. The descendants of these three sons are still living.

Adi TEXT 12.88

cakravartī śivānanda sadā vrajavāsī

mahāśākhā-madhye teṇho sudṛḍha viśvāsī //CC Adi, 12.88//

SYNONYMS

cakravartī śivānanda—of the name Śivānanda Cakravartī; sadā—always; vraja-vāsī—resident of Vṛndāvana; mahā-śākhā-madhye—amongst the great branches; teṇho—he is; sudṛḍha viśvāsī—possessing firm faith.

TRANSLATION

Śivānanda Cakravartī, the thirty-third branch, who always lived in Vṛndāvana with firm conviction, is considered an important branch of Gadādhara Paṇḍita.

PURPORT

The Gaura-gaṇoddeśa-dīpikā, verse 183, mentions that Śivānanda Cakravartī was formerly Lavaṅga-mañjarī. The Śākhā-nirṇaya, written by Yadunandana dāsa, also names other branches of Gadādhara Paṇḍita, as follows: (1) Mādhava Ācārya, (2) Gopāla dāsa, (3) Hṛdayānanda, (4) Vallabha Bhaṭṭa (the Vallabha-sampradāya, or Puṣṭimārga-sampradāya, is very famous), (5) Madhu Paṇḍita (this famous devotee lived near Khaḍadaha in the village known as Sānibonā-grāma, about two miles east of the Khaḍadaha station, and constructed the temple of Gopīnāthajī in Vṛndāvana), (6) Acyutānanda, (7) Candraśekhara, (8) Vakreśvara Paṇḍita, (9) Dāmodara, (10) Bhagavān Ācārya, (11) Ananta Ācāryavarya, (12) Kṛṣṇadāsa, (13) Paramānanda Bhaṭṭācārya, (14) Bhavānanda Gosvāmī, (15) Caitanya dāsa, (16) Lokanātha Bhaṭṭa (this devotee, who lived in the village of Tālakhaḍi in the district of Yaśohara and constructed the temple of Rādhāvinoda, was the spiritual master of Narottama dāsa Ṭhākura and a great friend of Bhūgarbha Gosvāmī), (17) Govinda Ācārya, (18) Akrūra Ṭhākura, (19) Saṅketa Ācārya, (20) Pratāpāditya, (21) Kamalākānta Ācārya, (22) Yādava Ācārya and (23) Nārāyaṇa Paḍihārī (a resident of Jagannātha Purī).

Adi TEXT 12.89

ei ta' saṅkṣepe kahilāṇ paṇḍitera gaṇa

aiche āra śākhā-upaśākhāra gaṇana //CC Adi, 12.89//

SYNONYMS

ei ta'-thus; saṅkṣepe—in brief; kahilāṇ—I have described; paṇḍitera gaṇa—the branches of Śrī Gadādhara Paṇḍita; aiche—similarly; āra—another; śākhā-upaśākhāra gaṇana—description of branches and subbranches.

TRANSLATION

Thus I have briefly described the branches and subbranches of Gadādhara Paṇḍita. There are still many more that I have not mentioned here.

Adi TEXT 12.90

paṇḍitera gaṇa saba,--bhāgavata dhanya

prāṇa-vallabha--sabāra śrī-kṛṣṇa-caitanya //CC Adi, 12.90//

SYNONYMS

paṇḍitera—of Gadādhara Paṇḍita; gaṇa—followers; saba—all; bhāgavata dhanya—glorious devotees; prāṇa-vallabha—the heart and soul; sabāra—of all of them; śrī-kṛṣṇa-caitanya—Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

All the followers of Gadādhara Paṇḍita are considered great devotees because they have Lord Śrī Caitanya Mahāprabhu as their life and soul.

Adi TEXT 12.91

ei tina skandhera kailuṅ śākhāra gaṇana

yāṇ-sabā-smaraṇe bhava-bandha-vimocana //CC Adi, 12.91//

SYNONYMS

ei tina—of all these three; skandhera—trunks; kailuṅ—described; śākhāra gaṇana—enumeration of the branches; yāṇ-sabā—all of them; smaraṇe—by remembering; bhava-bandha—from entanglement in the material world; vimocana—freedom.

TRANSLATION

Simply by remembering the names of all these branches and subbranches of the three trunks I have described [Nityānanda, Advaita and Gadādhara], one attains freedom from the entanglement of material existence.

Adi TEXT 12.92

yāṇ-sabā-smaraṇe pāi caitanya-carāṇa

yān-sabā-smaraṇe haya vāñchita pūraṇa //CC Adi, 12.92//

SYNONYMS

yān-sabā—all of them; smaraṇe—by remembering; pāi—I get; caitanya-carāṇa—the lotus feet of Śrī Caitanya Mahāprabhu; yān-sabā—all of them; smaraṇe—by remembering; haya—becomes; vāñchita pūraṇa—fulfillment of all desires.

TRANSLATION

Simply by remembering the names of all these Vaiṣṇavas, one can attain the lotus feet of Śrī Caitanya Mahāprabhu. Indeed, simply by remembering their holy names, one achieves the fulfillment of all desires.

Adi TEXT 12.93

ataeva tān-sabāra vandiye carāṇa

caitanya-mālīra kahi līlā-anukrama //CC Adi, 12.93//

SYNONYMS

ataeva—therefore; tān-sabāra—of all of them; vandiye—I offer prayers; carāṇa—to the lotus feet; caitanya-mālīra—of the gardener known as Śrī Caitanya Mahāprabhu; kahi—I speak; līlā-anukrama—the pastimes in chronological order.

TRANSLATION

Therefore, offering my obeisances at the lotus feet of them all, I shall describe the pastimes of the gardener Śrī Caitanya Mahāprabhu in chronological order.

Adi TEXT 12.94

gaura-līlāmṛta-sindhu--apāra agādha

ke karite pāre tāhān avagāha-sādha //CC Adi, 12.94//

SYNONYMS

gaura-līlāmṛta-sindhu—the ocean of the pastimes of Lord Caitanya; apāra—immeasurable; agādha—unfathomable; ke—who; karite—to do; pāre—is able; tāhān—in that ocean; avagāha—taking a dip; sādha—execution.

TRANSLATION

The ocean of the pastimes of Lord Caitanya Mahāprabhu is immeasurable and unfathomable. Who can take the courage to measure that great ocean?

Adi TEXT 12.95

tāhāra mādhyura-gandhe lubdha haya mana

ataeva taṭe rahi' cāki eka kaṇa //CC Adi, 12.95//

SYNONYMS

tāhāra—His; mādhyura—sweet and mellow; gandhe—by the fragrance; lubdha—attracted; haya—becomes; mana—mind; ataeva—therefore; taṭe—on the beach; rahi'-standing; cāki—I taste; eka—one; kaṇa—particle.

TRANSLATION

It is not possible to dip into that great ocean, but its sweet mellow fragrance attracts my mind. I therefore stand on the shore of that ocean to try to taste but a drop of it.

Adi TEXT 12.96

śrī-rūpa-raghunātha-pade yāra āśa

caitanya-caritāmṛta kahe kṛṣṇadāsa //CC Adi, 12.96//

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; raghunātha—Śrīla Raghunātha dāsa Gosvāmī; pede—at their lotus feet; yāra—whose; āśa—expectation; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; kṛṣṇa-dāsa—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Ādi-līlā, Twelfth Chapter, describing the expansions of Advaita Ācārya and Gadādhara Paṇḍita.

Chapter 13 The Advent of Lord Śrī Caitanya Mahāprabhu

This Thirteenth Chapter of Śrī Caitanya-caritāmṛta describes Lord Caitanya Mahāprabhu's appearance. The entire Ādi-līlā section describes Lord Caitanya Mahāprabhu's household life, and similarly the Antya-līlā describes His life in the sannyāsa order. Within the Antya-līlā, the first six years of His sannyāsa life are called Madhya-līlā. During this time, Caitanya Mahāprabhu toured southern India, went to Vṛndāvana, returned from Vṛndāvana and preached the saṅkīrtana movement.

A learned brāhmaṇa named Upendra Miśra who resided in the district of Śrīhaṭṭa was the father of Jagannātha Miśra, who came to Navadvīpa to study under the direction of Nīlāmbara Cakravartī and then settled there after marrying Nīlāmbara Cakravartī's daughter, Śacīdevī. Śrī Śacīdevī gave birth to eight children, all daughters, who died one after another immediately after birth. After her ninth pregnancy, she gave birth to a son, who was named Viśvarūpa. Then, in 1407 Śaka Era (A.D. 1486), on the full moon evening of the month of Phālguna, during the constellation of simha-lagna, Lord Caitanya Mahāprabhu appeared as the son of Śrī Śacīdevī and Jagannātha Miśra. After hearing of the birth of Caitanya Mahāprabhu, learned scholars and brāhmaṇas, bringing many gifts, came to see the newly born baby. Nīlāmbara Cakravartī, who was a great astrologer, immediately prepared a horoscope, and by astrological calculation he saw that the child was a great personality. This chapter describes the symptoms of this great personality.

Adi TEXT 13.1

sa prasīdatu caitanya-

devo yasya prasādataḥ

tat-līlā-varṇane yogyaḥ

sadyaḥ syād adhamo 'py ayam //CC Adi, 13.1//

SYNONYMS

saḥ—He; prasīdatu—may bestow His blessings; caitanya-devaḥ—Lord Śrī Caitanya Mahāprabhu; yasya—of whom; prasādataḥ—by the grace; tat-līlā—His

pastimes; varṇane—in the description; yogyaḥ—able; sadyaḥ—immediately; syāt—becomes possible; adhamāḥ—the most fallen; api—although; ayam—I am.

TRANSLATION

I wish the grace of Lord Caitanya Mahāprabhu, by whose mercy even one who is fallen can describe the pastimes of the Lord.

PURPORT

To describe Śrī Caitanya Mahāprabhu or Lord Śrī Kṛṣṇa, one needs supernatural power, which is the grace and mercy of the Lord. Without this grace and mercy, one cannot compose transcendental literature. By dint of the grace of the Lord, however, even one who is unfit for a literary career can describe wonderful transcendental topics. Description of Kṛṣṇa is possible for one who is empowered. Kṛṣṇa-śakti vinā nahe tāra pravartana (Cc. Antya 7.11). Unless endowed with the mercy of the Lord, one cannot preach of the Lord's name, fame, quality, form, entourage and so on. It should be concluded, therefore, that the description of Caitanya-caritāmṛta by Kṛṣṇadāsa Kavirāja Gosvāmī manifests specific mercy bestowed upon the author, although he thought of himself as the most fallen. We should not consider him fallen because he describes himself as such. Rather, anyone who is able to compose such transcendental literature is our esteemed master.

Adi TEXT 13.2

jaya jaya śrī-kṛṣṇa-caitanya gauracandra

jayādvaitacandra jaya jaya nityānanda //CC Adi, 13.2//

SYNONYMS

jaya jaya—all glories; śrī-kṛṣṇa-caitanya—Lord Śrī Caitanya Mahāprabhu; gaura-candra—Lord Gauracandra; jaya ādvaita-candra—all glories to Advaita Ācārya; jaya jaya—all glories to; nityānanda—Lord Nityānanda Prabhu.

TRANSLATION

All glories to Śrī Kṛṣṇa Caitanya Mahāprabhu! All glories to Advaitacandra! All glories to Lord Nityānanda Prabhu!

Adi TEXT 13.3

jaya jaya gadādhara jaya śrīnivāsa

jaya mukunda vāsudeva jaya haridāsa //CC Adi, 13.3//

SYNONYMS

jaya jaya gadādhara—all glories to Gadādhara Prabhu; jaya śrīnivāsa—all glories to Śrīvāsa Ṭhākura; jaya mukunda—all glories to Mukunda; vāsudeva—all glories to Vāsudeva; jaya haridāsa—all glories to Haridāsa Ṭhākura.

TRANSLATION

All glories to Gadādhara Prabhu! All glories to Śrīvāsa Ṭhākura! All glories to Mukunda Prabhu and Vāsudeva Prabhu! All glories to Haridāsa Ṭhākura!

Adi TEXT 13.4

jaya dāmodara-svarūpa jaya murāri gupta

ei saba candrodaye tamaḥ kaila lupta //CC Adi, 13.4//

SYNONYMS

jaya—all glories; dāmodara-svarūpa—of the name Svarūpa Dāmodara; jaya—all glories; murāri gupta—of the name Murāri Gupta; ei saba—of all these; candra-udaye—such moons having arisen; tamaḥ—darkness; kaila—made; lupta—dissipated.

TRANSLATION

All glories to Svarūpa Dāmodara and Murāri Gupta! All these brilliant moons have together dissipated the darkness of this material world.

Adi TEXT 13.5

jaya śrī-caitanyacandrera bhakta candra-gaṇa

sabāra prema jyotsnāya ujjala tri-bhuvana //CC Adi, 13.5//

SYNONYMS

jaya—all glories; śrī-caitanya—of Lord Caitanya Mahāprabhu; candrera—who is as bright as the moon; bhakta—devotees; candra-gaṇa—other moons; sabāra—of all of them; prema-jyotsnāya—by the full light of love of Godhead; ujjala

—bright; tri-bhuvana—all the three worlds.

TRANSLATION

All glories to the moons who are devotees of the principal moon, Lord Caitanyacandra! Their bright moonshine illuminates the entire universe.

PURPORT

In this verse we find the moon described as candra-gaṇa, which is plural in number. This indicates that there are many moons. In the Bhagavad-gītā the Lord says, nakṣatrāṇām ahaṁ śaśī: "Among the stars, I am the moon." (Bg. 10.21) All the stars are like the moon. Western astronomers consider the stars to be suns, but Vedic astronomers, following the Vedic scriptures, consider them moons. The sun has the ability to shine powerfully, and the moons reflect the sunshine and therefore look brilliant. In Caitanya-caritāmṛta Kṛṣṇa is described to be like the sun. The supreme powerful is the Supreme Personality of Godhead Śrī Kṛṣṇa, or Lord Śrī Caitanya Mahāprabhu, and His devotees are also bright and illuminating because they reflect the supreme sun. The Caitanya-caritāmṛta (Madhya 22.31) states:

kṛṣṇa--sūrya-sama; māyā haya andhakāra

yāhāṁ kṛṣṇa, tāhāṁ nāhi māyāra adhikāra

"Kṛṣṇa is bright like the sun. As soon as the sun appears, there is no question of darkness or nescience." Similarly, this verse also describes that by the illumination of all the moons, brightened by the reflection of the Kṛṣṇa sun, or by the grace of all the devotees of Caitanya Mahāprabhu, the entire world will be illuminated, despite the darkness of Kali-yuga. Only the devotees of Lord Caitanya Mahāprabhu can dissipate the darkness of Kali-yuga, the ignorance of the population of this age. No one else can do so. We therefore wish that all the devotees of the Kṛṣṇa consciousness movement may reflect the supreme sun and thus dissipate the darkness of the entire world.

Adi TEXT 13.6

ei ta' kahila granthārambhe mukha-bandha

ebe kahi caitanya-līlā-krama-anubandha //CC Adi, 13.6//

SYNONYMS

ei ta'-thus; kahila—I have spoken; grantha-ārambhe—in the beginning of the book; mukha-bandha—preface; ebe—now; kahi—I speak; caitanya—of Lord Caitanya Mahāprabhu; līlā-krama—the chronological order of His pastimes; anubandha—as they are combined together.

TRANSLATION

Thus I have spoken the preface of Caitanya-caritāmṛta. Now I shall describe Caitanya Mahāprabhu's pastimes in chronological order.

Adi TEXT 13.7

prathame ta' sūtra-rūpe kariye gaṇana

pācñe tāhā vistāri kariba vivarana //CC Adi, 13.7//

SYNONYMS

prathame—in the beginning; ta'-however; sūtra-rūpe—in the form of a synopsis; kariye—do; gaṇana—counting; pācñe—thereafter; tāhā—that; vistāri—describing; kariba—I shall do; vivaraṇa—expansion.

TRANSLATION

First let me give a synopsis of the Lord's pastimes. Then I shall describe them in detail.

Adi TEXT 13.8

śrī-kṛṣṇa-caitanya navadvīpe avatari

āṭa-calliśa vatsara prakāṣa vihari //CC Adi, 13.8//

SYNONYMS

śrī-kṛṣṇa-caitanya—Lord Śrī Caitanya Mahāprabhu; navadvīpe—at Navadvīpa; avatari—adventing Himself; āṭa-calliśa—forty-eight; vatsara—years; prakāṣa—visible; vihari—enjoying.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu, adventing Himself in Navadvīpa, was visible for forty-eight years, enjoying His pastimes.

Adi TEXT 13.9

caudda-śata sāta śake janmera pramāṇa

caudda-śata pañcāṇne ha-ila antardhāna //CC Adi, 13.9//

SYNONYMS

caudda-śata—1400 (A.D. 1479); sāta—and seven; śake—in the Śaka Era; janmera—of birth; pramāṇa—evidence; caudda-śata pañcāṇne—in the year 1455 (A.D. 1534); ha-ila—became; antardhāna—disappearance.

TRANSLATION

In the year 1407 of the Śaka Era (A.D. 1486), Lord Śrī Caitanya Mahāprabhu appeared, and in the year 1455 (A.D. 1534) He disappeared from this world.

Adi TEXT 13.10

cabbiśa vatsara prabhu kaila gṛha-vāsa

nirantara kaila kṛṣṇa-kīrtana-vilāsa //CC Adi, 13.10//

SYNONYMS

cabbiśa—twenty-four; vatsara—years; prabhu—the Lord; kaila—did; gṛha-vāsa—residing at home; nirantara—always; kaila—did; kṛṣṇa-kīrtana—chanting of the Hare Kṛṣṇa mantra; vilāsa—pastimes.

TRANSLATION

For twenty-four years Lord Caitanya lived in the gṛhastha-āśrama [household life], always engaging in the pastimes of the Hare Kṛṣṇa movement.

Adi TEXT 13.11

cabbiśa vatsara-śeṣe kariyā sannyāsa

āra cabbiśa vatsara kaila nīlācale vāsa //CC Adi, 13.11//

SYNONYMS

cabbiśa—twenty-four; vatsara—years; śeṣe—at the end of; kariyā—accepting; sannyāsa—renounced order; āra—another; cabbiśa—twenty-four; vatsara—years; kaila—did; nīlācale—at Jagannātha Purī; vāsa—reside.

TRANSLATION

After twenty-four years He accepted the renounced order of life, sannyāsa, and He resided for twenty-four years more at Jagannātha Purī.

Adi TEXT 13.12

tāra madhye chaya vatsara--gamanāgamana

kabhu dakṣiṇa, kabhu gauḍa, kabhu vṛndāvana //CC Adi, 13.12//

SYNONYMS

tāra madhye—out of that; chaya vatsara—six years; gamana-āgamana—touring; kabhu—sometimes; dakṣiṇa—in South India; kabhu—sometimes; gauḍa—in Bengal; kabhu—sometimes; vṛndāvana—in Vṛndāvana.

TRANSLATION

Of these last twenty-four years, He spent the first six years continuously touring India, sometimes in South India, sometimes in Bengal and sometimes in Vṛndāvana.

Adi TEXT 13.13

aṣṭādaśa vatsara rahilā nīlācale

kṛṣṇa-prema-nāmāmṛte bhāsā'la sakale //CC Adi, 13.13//

SYNONYMS

aṣṭādaśa—eighteen; vatsara—years; rahilā—remained; nīlācale—at Jagannātha Purī; kṛṣṇa-prema—love of Godhead; nāma-amṛte—in the nectar of the Hare Kṛṣṇa mantra; bhāsā'la—inundated; sakale—everyone.

TRANSLATION

For the remaining eighteen years He continuously stayed in Jagannātha Purī. Chanting the nectarean Hare Kṛṣṇa mahā-mantra, He inundated everyone there in a flood of love of Kṛṣṇa.

Adi TEXT 13.14

gārhashtye prabhura līlā--'ādi'-līlākhyāna

'madhya'- 'antya'-līlā--śeṣa-līlāra dui nāma //CC Adi, 13.14//

SYNONYMS

gārhashtye—in household life; prabhura—of the Lord; līlā—pastimes; ādi—the original; līlā—pastimes; ākhyāna—has the name of; madhya—middle; antya—last; līlā—pastimes; śeṣa-līlāra—the last part of the pastimes; dui—two; nāma—names.

TRANSLATION

The pastimes of His household life are known as ādi-līlā, or the original pastimes. His later pastimes are known as madhya-līlā and antya-līlā, or the middle and final pastimes.

Adi TEXT 13.15

ādi-līlā-madhye prabhura yateka carita

sūtra-rūpe murāri gupta karilā grathita //CC Adi, 13.15//

SYNONYMS

ādi-līlā—the original pastimes; madhye—within; prabhura—of the Lord; yateka—whatever; carita—activities; sūtra-rūpe—in the form of notes; murāri gupta—of the name Murāri Gupta; karilā—has; grathita—recorded.

TRANSLATION

All the pastimes enacted by Lord Śrī Caitanya Mahāprabhu in His ādi-līlā were recorded in summary form by Murāri Gupta.

Adi TEXT 13.16

prabhura ye śeṣa-līlā svarūpa-dāmodara

sūtra kari' granthilena granthera bhitara //CC Adi, 13.16//

SYNONYMS

prabhura—of the Lord; ye—whatever; śeṣa-līlā—pastimes at the end; svarūpa-dāmodara—of the name Svarūpa Dāmodara; sūtra kari'-in the form of notes; granthilena—recorded; granthera—a book; bhitara—within.

TRANSLATION

His later pastimes [madhya-līlā and āntya-līlā] were recorded in the form of notes by His secretary, Svarūpa Dāmodara Gosvāmī, and thus kept within a book.

Adi TEXT 13.17

ei dui janera sūtra dekhiyā śuniyā

varṇanā kareṇa vaiṣṇava krama ye kariyā //CC Adi, 13.17//

SYNONYMS

ei—of these; dui—two; janera—persons; sūtra—notes; dekhiyā—after looking at; śuniyā—and hearing; varṇanā—description; kareṇa—does; vaiṣṇava—the devotee; krama—chronological; ye—which; kariyā—making.

TRANSLATION

By seeing and hearing the notes recorded by these two great personalities, a Vaiṣṇava, a devotee of the Lord, can know these pastimes one after another.

Adi TEXT 13.18

bālya, paugaṇḍa, kaiśora, yauvana,--cāri bheda

ataeva ādi-khaṇḍe līlā cāri bheda //CC Adi, 13.18//

SYNONYMS

bālya—childhood; paugaṇḍa—early boyhood; kaiśora—later boyhood; yauvana—youth; cāri—four; bheda—divisions; ataeva—therefore; ādi-khaṇḍe—in the original part; līlā—of the pastimes; cāri—four; bheda—divisions.

TRANSLATION

In His original pastimes there are four divisions: bālya, paugaṇḍa, kaiśora and yauvana [childhood, early boyhood, later boyhood and youth].

Adi TEXT 13.19

sarva-sad-guṇa-pūrṇām tām

vande phālguna-pūrṇimām

yasyām śrī-kṛṣṇa-caitanyo

'vatīrṇaḥ kṛṣṇa-nāmabhiḥ //CC Adi, 13.19//

SYNONYMS

sarva—all; sat—auspicious; guṇa—qualities; pūrṇām—filled with; tām—that; vande—I offer obeisances; phālguna—of the month of Phālguna; pūrṇimām—the full-moon evening; yasyām—in which; śrī-kṛṣṇa-caitanyaḥ—Lord Śrī Caitanya Mahāprabhu; avatīrṇaḥ—adverted; kṛṣṇa—Lord Kṛṣṇa's; nāmabhiḥ—with the chanting of the holy names.

TRANSLATION

I offer my respectful obeisances unto the full-moon evening in the month of Phālguna, an auspicious time full of auspicious symptoms, when Lord Śrī Caitanya Mahāprabhu advented Himself with the chanting of the holy name, Hare Kṛṣṇa.

Adi TEXT 13.20

phālguna-pūrṇimā-sandhyāya prabhura janmodaya

sei-kāle daiva-yoge candra-grahaṇa haya //CC Adi, 13.20//

SYNONYMS

phālguna-pūrṇimā—of the full moon of the month of Phālguna; sandhyāya—in the evening; prabhura—of Lord Śrī Caitanya Mahāprabhu; janma-udaya—at the time of His birth; sei-kāle—at that moment; daiva-yoge—accidentally; candra-grahaṇa—lunar eclipse; haya—takes place.

TRANSLATION

On the full-moon evening of the month of Phālguna when the Lord took birth, coincidentally there was also a lunar eclipse.

Adi TEXT 13.21

'hari' 'hari' bale loka haraṣita hañā

janmilā caitanya-prabhu 'nāma' janmāiyā //CC Adi, 13.21//

SYNONYMS

hari hari—the holy names of the Lord; bale—speak; loka—the people; haraṣita—jubilant; hañā—becoming; janmilā—took birth; caitanya-prabhu—Lord Śrī Caitanya Mahāprabhu; nāma—the holy name; janmāiyā—after causing to appear.

TRANSLATION

In jubilation everyone was chanting the holy name of the Lord—"Hari! Hari!"-and Lord Śrī Caitanya Mahāprabhu then appeared, after first causing the appearance of the holy name.

Adi TEXT 13.22

janma-bālya-paugaṇḍa-kaiśora-yuvā-kāle

hari-nāma laoyāilā prabhu nānā chale //CC Adi, 13.22//

SYNONYMS

janma—time of birth; bālya—childhood; paugaṇḍa—early boyhood; kaiśora—end of boyhood; yuvā-kāle—youth; hari-nāma—the holy name of the Lord; laoyāilā—caused to take; prabhu—the Lord; nānā—various; chale—under different pleas.

TRANSLATION

At His birth, in His childhood, in His early and later boyhood as well as in His youth, Lord Caitanya Mahāprabhu, under different pleas, induced people to chant the holy name of Hari [the Hare Kṛṣṇa mahā-mantra].

Adi TEXT 13.23

bālya-bhāva chale prabhu karena krandana

'kṛṣṇa' 'hari' nāma śuni' rahaye rodana //CC Adi, 13.23//

SYNONYMS

bālya-bhāva chale—as if in His childhood state; prabhu—the Lord; karena—does; krandana—crying; kṛṣṇa—Lord Kṛṣṇa; hari—Lord Hari; nāma—names; śuni'-hearing; rahaye—stops; rodana—crying.

TRANSLATION

In His childhood, when the Lord was crying, He would stop immediately upon hearing the holy names Kṛṣṇa and Hari.

Adi TEXT 13.24

ataeva 'hari' 'hari' bale nārīgaṇa

dekhite āise yebā sarva bandhu jana //CC Adi, 13.24//

SYNONYMS

ataeva—therefore; hari hari—the holy name of the Lord; bale—chant; nārī-gaṇa—all the ladies; dekhite—to see; āise—they come; yebā—whoever; sarva—all; bandhu-jana—friends.

TRANSLATION

All the friendly ladies who came to see the child would chant the holy names, "Hari, Hari!" as soon as the child would cry.

Adi TEXT 13.25

'gaurahari' bali' tāre hāse sarva nārī

ataeva haila tānra nāma 'gaurahari' //CC Adi, 13.25//

SYNONYMS

gaurahari—of the name Gaurahari; bali'-addressing Him thus; tāre—unto the Lord; hāse—laugh; sarva nārī—all the ladies; ataeva—therefore; haila—became; tānra—His; nāma—name; gaurahari—of the name Gaurahari.

When all the ladies saw this fun, they enjoyed laughing and called the Lord "Gaurahari." Since then, Gaurahari became another of His names.

Adi TEXT 13.26

bālya vayasa--yāvat hāte khaḍi dila

paugaṇḍa vayasa--yāvat vivāha nā kaila //CC Adi, 13.26//

SYNONYMS

bālya vayasa—childhood age; yāvat—until the time; hāte—in His hand; khaḍi—chalk; dila—was given; paugaṇḍa vayasa—the part of boyhood known as paugaṇḍa; yāvat—until; vivāha—marriage; nā—not; kaila—did take place.

TRANSLATION

His childhood lasted until the date of hāte khaḍi, the beginning of His education, and His age from the end of His childhood until He married is called paugaṇḍa.

Adi TEXT 13.27

vivāha karile haila navīna yauvana

sarvatra laoyāila prabhu nāma-saṅkīrtana //CC Adi, 13.27//

SYNONYMS

vivāha karile—after getting married; haila—began; navīna—new; yauvana—youth; sarvatra—everywhere; laoyāila—caused to take; prabhu—the Lord; nāma-saṅkīrtana—the saṅkīrtana movement.

TRANSLATION

After His marriage His youth began, and in His youth He induced everyone to chant the Hare Kṛṣṇa mahā-mantra anywhere and everywhere.

Adi TEXT 13.28

paugaṇḍa-vayase paḍena, paḍāna śiṣyagaṇe

sarvatra karena kṛṣṇa-nāmera vyākhyāne //CC Adi, 13.28//

SYNONYMS

paugaṇḍa-vayase—in the age of paugaṇḍa; paḍena—studies; paḍāna—teaches; śiṣya-gaṇe—disciples; sarvatra—everywhere; karena—does; kṛṣṇa-nāmera—the holy name of Lord Kṛṣṇa; vyākhyāne—description.

TRANSLATION

During His paugaṇḍa age He became a serious student and also taught disciples. In this way He used to explain the holy name of Kṛṣṇa everywhere.

Adi TEXT 13.29

sūtra-vṛtti-pāñji-ṭīkā kṛṣṇete tātparya

śiṣyera pratīta haya,--prabhāva āścarya //CC Adi, 13.29//

SYNONYMS

sūtra—aphorisms; vṛtti—explanation; pāñji—application; ṭīkā—notes; kṛṣṇete—unto Kṛṣṇa; tātparya—culmination; śiṣyera—of the disciple; pratīta—realization; haya—becomes; prabhāva—influence; āścarya—wonderful.

TRANSLATION

When teaching a course in grammar [vyākaraṇa] and explaining it with notes, Śrī Caitanya Mahāprabhu taught His disciples about the glories of Lord Kṛṣṇa. All explanations culminated in Kṛṣṇa, and His disciples would understand them very easily. Thus His influence was wonderful.

PURPORT

Śrīla Jiva Gosvāmī compiled a grammar in two parts named Laghu-hari-nāmāmṛta-vyākaraṇa and Bṛhad-dhari-nāmāmṛta-vyākaraṇa. If someone studies these two texts in vyākaraṇa, or grammar, he learns the grammatical rules of the Sanskrit language and simultaneously learns how to become a great devotee of Lord Kṛṣṇa.

In the Caitanya-bhāgavata, First Chapter, there is a statement about the method by which Lord Śrī Caitanya Mahāprabhu taught grammar. Lord Caitanya Mahāprabhu explained the aphorisms of grammar to be eternal, like the holy name of Kṛṣṇa. As stated in Bhagavad-gītā (15.15), vedaiś ca sarvair aham eva vedyah. The purport of all revealed scriptures is understanding of Kṛṣṇa. Therefore if a person explains anything that is not Kṛṣṇa, he simply wastes his time laboring hard without fulfilling the aim of his life. If one simply becomes a teacher or professor of education but does not understand Kṛṣṇa, it is to be understood that he is among the lowest of mankind, as stated in Bhagavad-gītā (7.15): narādhamā māyayāpahṛta-jñānāḥ. If one does not know the essence of all revealed scriptures but still becomes a teacher, his teaching is like the disturbing braying of an ass.

Adi TEXT 13.30

yāre dekhe, tāre kahe,--kaha kṛṣṇa-nāma

kṛṣṇa-nāme bhāsāila navadvīpa-grāma //CC Adi, 13.30//

SYNONYMS

yāre—whomever; dekhe—He sees; tāre—to him; kahe—He says; kaha—speak; kṛṣṇa-nāma—the holy name of Lord Kṛṣṇa; kṛṣṇa-nāme—by the holy name of Lord Kṛṣṇa; bhāsāila—was inundated; navadvīpa—the place of the name Navadvīpa; grāma—village.

TRANSLATION

When Lord Caitanya Mahāprabhu was a student, He asked whomever He met to chant the Hare Kṛṣṇa mahā-mantra. In this way He inundated the whole town of Navadvīpa with the chanting of Hare Kṛṣṇa.

PURPORT

The present Navadvīpa-dhāma is but a part of the whole of Navadvīpa. Navadvīpa means "nine islands." These nine islands, which occupy an area of land estimated at thirty-two square miles, are surrounded by different branches of the Ganges. In all nine of those islands of the Navadvīpa area there are different places for cultivating devotional service. It is stated in the Śrīmad-Bhāgavatam (7.5.23) that there are nava-vidha bhakti, nine different activities of devotional service:

śravaṇaṁ kīrtanaṁ viṣṇoḥ

smaraṇaṁ pāda-sevanam

arcanaṁ vandanaṁ dāsyam

sakhyam ātma-nivedanam

There are different islands in the Navadvīpa area for cultivation of these nine varieties of devotional service. They are as follows: (1) Antardvīpa, (2) Sīmantadvīpa, (3) Godrumadvīpa, (4) Madhyadvīpa, (5) Koladvīpa, (6) Ṛtudvīpa, (7) Jahnudvīpa, (8) Modadruma-dvīpa and (9) Rudradvīpa. According to the settlement map, our ISKCON Navadvīpa center is situated on the Rudradvīpa island. Below Rudradvīpa, in Antardvīpa, is Māyāpur. There Śrī Jagannātha Miśra, the father of Caitanya Mahāprabhu, used to reside. In all these different islands, Lord Caitanya Mahāprabhu, as a young man, used to lead His saṅkīrtana party. He thus inundated the entire area with the waves of love of

Kṛṣṇa.

Adi TEXT 13.31

kiśora vayase ārambhilā saṅkīrtana

rātra-dine preme ṇṛtya, saṅge bhakta-gaṇa //CC Adi, 13.31//

SYNONYMS

kiśora vayase—just before the beginning of His youthful life; ārambhilā—began; saṅkīrtana—the saṅkīrtana movement; rātra-dine—night and day; preme—in ecstasy; ṇṛtya—dancing; saṅge—along with; bhakta-gaṇa—the devotees.

TRANSLATION

Just prior to His youthful life, He began the saṅkīrtana movement. Day and night He used to dance in ecstasy with His devotees.

Adi TEXT 13.32

nagare nagare bhrame kīrtana kariyā

bhāsāila tri-bhuvana prema-bhakti diyā //CC Adi, 13.32//

SYNONYMS

nagare nagare—in different parts of the town; bhrame—wanders; kīrtana—chanting; kariyā—performing; bhāsāila—inundated; tri-bhuvana—all the three worlds; prema-bhakti—love of Godhead; diyā—distributing.

TRANSLATION

The saṅkīrtana movement went on from one part of the town to another, as the Lord wandered everywhere performing kīrtana. In this way He inundated the whole world by distributing love of Godhead.

PURPORT

One may raise the question how all three worlds became inundated with love of Kṛṣṇa since Caitanya Mahāprabhu performed kīrtana only in the Navadvīpa area. The answer is that Lord Śrī Caitanya Mahāprabhu is Kṛṣṇa Himself. The entire cosmic manifestation results from the Lord's first setting it in motion. Similarly, since the saṅkīrtana movement was first set in motion five hundred

years ago by Śrī Caitanya Mahāprabhu's desire that it spread all over the universe, the Kṛṣṇa consciousness movement, in continuity of that same motion, is now spreading all over the world, and in this way it will gradually spread all over the universe. With the spread of the Kṛṣṇa consciousness movement, everyone will merge in an ocean of love of Kṛṣṇa.

Adi TEXT 13.33

cabbiśa vatsara aiche navadvīpa-grāme

laoyāilā sarva-loke kṛṣṇa-prema-nāme //CC Adi, 13.33//

SYNONYMS

cabbiśa—twenty-four; vatsara—years; aiche—in that way; navadvīpa—of the name Navadvīpa; grāme—in the village; laoyāilā—induced; sarva-loke—every man; kṛṣṇa-prema—love of Kṛṣṇa; nāme—in the holy name.

TRANSLATION

Lord Caitanya Mahāprabhu lived in the Navadvīpa area for twenty-four years, and He induced every person to chant the Hare Kṛṣṇa mahā-mantra and thus merge in love of Kṛṣṇa.

Adi TEXT 13.34

cabbiśa vatsara chilā kariyā sannyāsa

bhakta-gaṇa lañā kailā nīlācale vāsa //CC Adi, 13.34//

SYNONYMS

cabbiśa—twenty-four; vatsara—years; chilā—remained; kariyā—accepting; sannyāsa—the renounced order; bhakta-gaṇa—devotees; lañā—taking with Him; kailā—did; nīlācale—in Jagannātha Purī; vāsa—reside.

TRANSLATION

For His remaining twenty-four years, Śrī Caitanya Mahāprabhu, after accepting the renounced order of life, stayed at Jagannātha Purī with His devotees.

Adi TEXT 13.35

tāra madhye nīlācale chaya vatsara

nṛtya, gīta, premabhakti-dāna nirantara //CC Adi, 13.35//

SYNONYMS

tāra madhye—out of those twenty-four years; nīlācale—while He was staying at Jagannātha Purī; chaya vatsara—continuously for six years; nṛtya—dancing; gīta—chanting; prema-bhakti—love of Kṛṣṇa; dāna—distribution; nirantara—always.

TRANSLATION

For six of these twenty-four years in Nīlācala [Jagannātha Purī], He distributed love of Godhead by always chanting and dancing.

Adi TEXT 13.36

setubandha, āra gauḍa-vyāpi vṛndāvana

prema-nāma pracāriyā karilā bhramaṇa //CC Adi, 13.36//

SYNONYMS

setubandha—Cape Comorin; āra—and; gauḍa—Bengal; vyāpi—extending; vṛndāvana—to Vṛndāvana; prema-nāma—love of Kṛṣṇa and the holy name of Kṛṣṇa; pracāriyā—distributing; karilā—performed; bhramaṇa—touring.

TRANSLATION

Beginning from Cape Comorin and extending through Bengal to Vṛndāvana, during these six years He toured all of India, chanting, dancing and distributing love of Kṛṣṇa.

Adi TEXT 13.37

ei 'madhya-līlā' nāma--līlā-mukhyadhāma

śeṣa aṣṭādaśa varṣa--'antya-līlā' nāma //CC Adi, 13.37//

SYNONYMS

ei—these; madhya-līlā nāma—named the middle pastimes; līlā—pastimes; mukhya-dhāma—principal place; śeṣa—last; aṣṭādaśa—eighteen; varṣa—years; antya-līlā—the final pastimes; nāma—named.

TRANSLATION

The activities of Lord Caitanya Mahāprabhu in His travels after He accepted sannyāsa are His principal pastimes. His activities during His remaining eighteen years are called antya-līlā, or the final portion of His pastimes.

Adi TEXT 13.38

tāra madhye chaya vatsara bhaktagaṇa-saṅge

prema-bhakti laoyāila nṛtya-gīta-raṅge //CC Adi, 13.38//

SYNONYMS

tāra madhye—out of that; chaya vatsara—six years; bhakta-gaṇa-saṅge—along with devotees; prema-bhakti—love of Kṛṣṇa; laoyāila—induced; nṛtya—dancing; gīta—chanting; raṅge—in transcendental bliss.

TRANSLATION

For six of the eighteen years He continuously stayed in Jagannātha Purī, He regularly performed kīrtana, inducing all the devotees to love Kṛṣṇa simply by chanting and dancing.

Adi TEXT 13.39

dvādaśa vatsara śeṣa rahilā nīlācale

premāvasthā śikhāilā āsvādana-cchale //CC Adi, 13.39//

SYNONYMS

dvādaśa—twelve; vatsara—years; śeṣa—balance; rahilā—remained; nīlācale—at Jagannātha Purī; prema-avasthā—a state of ecstasy; śikhāilā—instructed everyone; āsvādana-cchale—under the plea of tasting it Himself.

TRANSLATION

For the remaining twelve years He stayed in Jagannātha Purī, He taught everyone how to taste the transcendental mellow ecstasy of love of Kṛṣṇa by tasting it Himself.

PURPORT

A person who is advanced in Kṛṣṇa consciousness always feels separation from Kṛṣṇa because such a feeling of separation excels the feeling of meeting Kṛṣṇa. Śrī Caitanya Mahāprabhu, in His last twelve years of existence within this world at Jagannātha Purī, taught the people of the world how, with a feeling of separation, one can develop His dormant love of Kṛṣṇa. Such feelings of separation or meeting with Kṛṣṇa are different stages of love of Godhead. These feelings develop in time when a person seriously engages in devotional service. The highest stage is called prema-bhakti, but this stage is attained by executing sādhana-bhakti. One should not try to elevate himself artificially to the stage of prema-bhakti without seriously following the regulative principles of sādhana-bhakti. prema-bhakti is the stage of relishing, whereas sādhana-bhakti is the stage of improving in devotional service. Śrī Caitanya Mahāprabhu taught this cult of devotional service in full detail by practical application in His own life. It is said, therefore, āpani ācari' bhakti śikhāimu sabāre. Śrī Caitanya Mahāprabhu is Kṛṣṇa Himself, and in the role of a kṛṣṇa-bhakta, a devotee of Kṛṣṇa, He instructed the entire world how one can execute devotional service and thus go back home, back to Godhead, in due course of time.

Adi TEXT 13.40

rātri-divase kṛṣṇa-viraha-sphuraṇa

unmādera ceṣṭā kare pralāpa-vacana //CC Adi, 13.40//

SYNONYMS

rātri-divase—day and night; kṛṣṇa-viraha—feelings of separation from Kṛṣṇa; sphuraṇa—awakening; unmādera—of a madman; ceṣṭā—activities; kare—performs; pralāpa—talking inconsistently; vacana—words.

TRANSLATION

Day and night Lord Caitanya Mahāprabhu felt separation from Kṛṣṇa. Manifesting symptoms of this separation, He cried and talked very inconsistently, like a madman.

Adi TEXT 13.41

śrī-rādhāra pralāpa yaiche uddhava-darśane

seimata unmāda-pralāpa kare rātri-dine //CC Adi, 13.41//

SYNONYMS

śrī-rādhāra—of Śrīmatī Rādhārāṇī; pralāpa—talking; yaiche—as She did; uddhava-darśane—by meeting Uddhava; sei-mata—exactly like that; unmāda—madness; pralāpa—talking inconsistently; kare—does; rātri-dine—day and night.

TRANSLATION

As Śrīmatī Rādhārāṇī talked inconsistently when She met Uddhava, so also Śrī Caitanya Mahāprabhu relished, both day and night, such ecstatic talk in the mood of Śrīmatī Rādhārāṇī.

PURPORT

In this connection one should refer to Śrīmatī Rādhārāṇī's soliloquy after meeting Uddhava in Vṛndāvana. Śrī Caitanya Mahāprabhu presented a similar picture of such ecstatic imaginary talking. Full of jealousy and madness symptomizing neglect by Kṛṣṇa, Śrīmatī Rādhārāṇī, criticizing a bumblebee, talked just like a madwoman. Śrī Caitanya Mahāprabhu, in the last days of His pastimes, exhibited all the symptoms of such ecstasy. In this connection one should refer to the Fourth Chapter of Ādi-līlā, verses 107 and 108.

Adi TEXT 13.42

vidyāpati, jayadeva, caṇḍīdāsera gīta

āsvādena rāmānanda-svarūpa-sahita //CC Adi, 13.42//

SYNONYMS

vidyāpati—the author of the name Vidyāpati; jayadeva—of the name Jayadeva; caṇḍīdāsera—of the name Caṇḍīdāsa; gīta—their songs; āsvādena—tastes; rāmānanda—of the name Rāmānanda; svarūpa—of the name Svarūpa; sahita—along with.

TRANSLATION

The Lord used to read the books of Vidyāpati, Jayadeva and Caṇḍīdāsa, relishing their songs with His confidential associates like Śrī Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī.

PURPORT

Vidyāpati was a famous composer of songs about the pastimes of Rādhā-Kṛṣṇa. He was an inhabitant of Mithilā, born in a brāhmaṇa family. It is calculated that he composed his songs during the reign of King Śivasimha and Queen Lachimādevī in the beginning of the fourteenth century of the Śaka Era, almost one hundred years before the appearance of Lord Caitanya Mahāprabhu. The twelfth generation of Vidyāpati's descendants is still living. Vidyāpati's songs about the pastimes of Lord Kṛṣṇa express intense feelings of separation from Kṛṣṇa, and Śrī Caitanya Mahāprabhu relished all those songs in His ecstasy of separation from Kṛṣṇa.

Jayadeva was born during the reign of Mahārāja Lakṣmaṇa Sena of Bengal in the eleventh or twelfth century of the Śaka Era. His father was Bhojadeva, and his mother was Vāmādevī. For many years he lived in Navadvīpa, then the capital of Bengal. His birthplace was in the Birbhum district in the village Kendubilva. In the opinion of some authorities, however, he was born in Orissa, and still others say that he was born in southern India. He passed the last days of his life in Jagannātha Purī. One of his famous books is Gīta-govinda, which is full of transcendental mellow feelings of separation from Kṛṣṇa. The gopīs felt separation from Kṛṣṇa before the rāsa dance, as mentioned in the Śrīmad-Bhāgavatam, and the Gīta-govinda expresses such feelings. There are many commentaries on the Gīta-govinda by many Vaiṣṇavas.

Caṇḍīdāsa was born in the village of Nānnura, which is also in the Birbhum district of Bengal. He was born of a brāhmaṇa family, and it is said that he also took birth in the beginning of the fourteenth century, Śakābda Era. It has been suggested that Caṇḍīdāsa and Vidyāpati were great friends because the writings of both express the transcendental feelings of separation profusely. The feelings of ecstasy described by Caṇḍīdāsa and Vidyāpati were actually exhibited by Śrī Caitanya Mahāprabhu. He relished all those feelings in the role of Śrīmatī Rādhārāṇī, and His appropriate associates for this purpose were Śrī Rāmānanda Rāya and Śrī Svarūpa Dāmodara Gosvāmī. These intimate associates of Lord Caitanya Mahāprabhu helped the Lord very much in the pastimes in which He felt like Rādhārāṇī.

Śrī Bhaktisiddhānta Sarasvatī Ṭhākura comments in this connection that such feelings of separation as Lord Caitanya Mahāprabhu enjoyed from the books of Vidyāpati, Caṇḍīdāsa and Jayadeva are especially reserved for persons like Śrī Rāmānanda Rāya and Svarūpa Dāmodara, who were paramahamsas, men of the topmost perfection, because of their advanced spiritual consciousness. Such topics are not to be discussed by ordinary persons imitating the activities of Lord

Caitanya Mahāprabhu. For critical students of mundane poetry and literary men without God consciousness who are after bodily sense gratification, there is no need to read such a high standard of transcendental literature. Persons who are after sense gratification should not try to imitate rāgānuga devotional service. In their songs, Caṇḍīdāsa, Vidyāpati and Jayadeva have described the transcendental activities of the Supreme Personality of Godhead. Mundane reviewers of the songs of Vidyāpati, Jayadeva and Caṇḍīdāsa simply help people in general become debauchees, and this leads only to social scandals and atheism in the world. One should not misunderstand the pastimes of Rādhā and Kṛṣṇa to be the activities of a mundane young boy and girl. The mundane sexual activities of young boys and girls are most abominable. Therefore, those who are in bodily consciousness and who desire sense gratification are forbidden to indulge in discussions of the transcendental pastimes of Śrī Rādhā and Kṛṣṇa.

Adi TEXT 13.43

kṛṣṇera viyoge yata prema-ceṣṭita

āsvādiyā pūrṇa kaila āpana vāñchita //CC Adi, 13.43//

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; viyoge—in separation; yata—as many; prema—loving affairs; ceṣṭita—activities; āsvādiyā—tasting them; pūrṇa—fulfilled; kaila—made; āpana—own; vāñchita—desires.

TRANSLATION

In separation from Kṛṣṇa, Śrī Caitanya Mahāprabhu relished all these ecstatic activities, and thus He fulfilled His own desires.

PURPORT

In the beginning of Caitanya-caritāmṛta it is said that Lord Caitanya appeared in order to taste the feelings Rādhārāṇī felt upon seeing Kṛṣṇa. Kṛṣṇa Himself could not understand the ecstatic feelings of Rādhārāṇī toward Him, and therefore He desired to accept the role of Rādhārāṇī and thereby taste these feelings. Lord Caitanya is Kṛṣṇa with the feelings of Rādhārāṇī; in other words, He is a combination of Rādhā and Kṛṣṇa. It is therefore said, śrī-kṛṣṇa-caitanya rādhā-kṛṣṇa nahe anya. By worshiping Śrī Caitanya Mahāprabhu alone, one can relish the loving affairs of Rādhā and Kṛṣṇa together. One should therefore try to understand Rādhā-Kṛṣṇa not directly but through Śrī Caitanya Mahāprabhu and

through His devotees. Śrīla Narottama dāsa Ṭhākura therefore says, rūpa-raghunātha-pade haibe ākūti, kabe hāma bujhaba se yugala-pīriti: "When shall I develop a mentality of service toward Śrī Rūpa Gosvāmī, Sanātana Gosvāmī, Raghunātha dāsa Gosvāmī and the other devotees of Lord Caitanya and thus become eligible to understand the pastimes of Śrī Rādhā and Kṛṣṇa?"

Adi TEXT 13.44

ananta caitanya-līlā kṣudra jīva hañā

ke varṇite pāre, tāhā vistāra kariyā //CC Adi, 13.44//

SYNONYMS

ananta—unlimited; caitanya-līlā—the pastimes of Lord Caitanya; kṣudra—a small; jīva—living entity; hañā—being; ke—who; varṇite—describe; pāre—can; tāhā—that; vistāra—expanding; kariyā—doing so.

TRANSLATION

The pastimes of Lord Caitanya Mahāprabhu are unlimited. How much can a small living entity elaborate about those transcendental pastimes?

Adi TEXT 13.45

sūtra kari' gaṇe yadi āpane ananta

sahasra-vadane teṇho nāhi pāya anta //CC Adi, 13.45//

SYNONYMS

sūtra—aphorisms; kari'-making; gaṇe—counts; yadi—if; āpane—personally; ananta—Śeṣa Nāga, the Personality of Godhead; sahasra-vadane—by thousands of mouths; teṇho—He also; nāhi—does not; pāya—get; anta—the limit.

TRANSLATION

If Śeṣanāga Ananta personally were to make the pastimes of Lord Caitanya into sūtras, even with His thousands of mouths there is no possibility that He could find their limit.

Adi TEXT 13.46

dāmodara-svarūpa, āra gupta murāri

mukhya-mukhya-līlā sūtre likhiyāche vicāri' //CC Adi, 13.46//

SYNONYMS

dāmodara-svarūpa—of the name Svarūpa Dāmodara; āra—and; gupta murāri—of the name Murāri Gupta; mukhya-mukhya—most important; līlā—pastimes; sūtre—in notes; likhiyāche—have written; vicāri'-by mature deliberation.

TRANSLATION

Devotees like Śrī Svarūpa Dāmodara and Murāri Gupta have recorded all the principal pastimes of Lord Caitanya in the form of notes, after deliberate consideration.

Adi TEXT 13.47

sei, anusāre likhi līlā-sūtragaṇa

vistāri' varṇiyāchena tāhā dāsa-vṛndāvana //CC Adi, 13.47//

SYNONYMS

sei—that; anusāre—following; likhi—I write; līlā—pastimes; sūtra-gaṇa—notes; vistāri'-very explicitly; varṇiyāchena—has described; tāhā—that; dāsa-vṛndāvana—Vṛndāvana dāsa Ṭhākura.

TRANSLATION

The notes kept by Śrī Svarūpa Dāmodara and Murāri Gupta are the basis of this book. Following those notes, I write of all the pastimes of the Lord. The notes have been described elaborately by Vṛndāvana dāsa Ṭhākura.

Adi TEXT 13.48

caitanya-līlāra vyāsa,--dāsa vṛndāvana

madhura kariyā līlā karilā racana //CC Adi, 13.48//

SYNONYMS

caitanya-līlāra—of the pastimes of Lord Caitanya; vyāsa—the authorized writer Vyāsadeva; dāsa vṛndāvana—Vṛndāvana dāsa Ṭhākura; madhura—sweet; kariyā—making it; līlā—pastimes; karilā—did; racana—compilation.

TRANSLATION

Śrīla Vṛndāvana dāsa Ṭhākura, the authorized writer of the pastimes of Śrī Caitanya Mahāprabhu, is as good as Śrīla Vyāsadeva. He has described the pastimes in such a way as to make them sweeter and sweeter.

Adi TEXT 13.49

grantha-vistāra-bhaye chāḍilā ye ye sthāna

sei sei sthāne kichu kariba vyākhyāna //CC Adi, 13.49//

SYNONYMS

grantha—of the book; vistāra—of expansion; bhaye—being afraid; chāḍilā—gave up; ye ye sthāna—which different places; sei sei sthāne—in those places; kichu—something; kariba—I shall make; vyākhyāna—description.

TRANSLATION

Being afraid of his book's becoming too voluminous, he left some places without vivid descriptions. I shall try to fill those places as far as possible.

Adi TEXT 13.50

prabhura līlāmṛta teṇho kaila āsvādana

tānra bhukta-śeṣa kichu kariye carvaṇa //CC Adi, 13.50//

SYNONYMS

prabhura—of the Lord; līlāmṛta—the nectar of the pastimes; teṇho—he (Vṛndāvana dāsa Ṭhākura); kaila—did; āsvādana—taste; tānra—his; bhukta—of food; śeṣa—remnants; kichu—something; kariye—I do; carvaṇa—chew.

TRANSLATION

The transcendental pastimes of Lord Caitanya have actually been relished by Śrīla Vṛndāvana dāsa Ṭhākura. I am simply trying to chew the remnants of food left by him.

Adi TEXT 13.51

ādi-līlā-sūtra likhi, śuna, bhakta-gaṇa

saṅkṣepe likhiye samyak nā yāya likhana //CC Adi, 13.51//

SYNONYMS

ādi-līlā—the first part of His pastimes; sūtra likhi—I write a synopsis; śuna—hear; bhakta-gaṇa—all you devotees; saṅkṣepe—in brief; likhiye—I write; samyak—full; nā—not; yāya—possible; likhana—to write.

TRANSLATION

My dear devotees of Lord Caitanya, let me now write a synopsis of the ādi-līlā; I write of these pastimes in brief because it is not possible to describe them in full.

Adi TEXT 13.52

kona vāñchā pūraṇa lāgi' vrajendra-kumāra

avatārṇa haite mane karilā vicāra //CC Adi, 13.52//

SYNONYMS

kona—some; vāñchā—desire; pūraṇa—fulfillment; lāgi'-for the matter of; vrajendra-kumāra—Lord Kṛṣṇa; avatārṇa haite—to descend as an incarnation; mane—in the mind; karilā—did; vicāra—consideration.

TRANSLATION

To fulfill a particular desire within His mind, Lord Kṛṣṇa, Vrajendra-kumāra, decided to descend on this planet after mature contemplation.

Adi TEXT 13.53

āge avatārīlā ye ye guru-parivāra

saṅkṣepe kahiye, kahā nā yāya vistāra //CC Adi, 13.53//

SYNONYMS

āge—first of all; avatārīlā—allowed to descend; ye ye—all those; guru-parivāra—family of spiritual masters; saṅkṣepe—in brief; kahiye—I describe; kahā—to describe; nā—not; yāya—possible; vistāra—expansively.

TRANSLATION

Lord Kṛṣṇa therefore first allowed His family of superiors to descend on the

earth. I shall try to describe them in brief because it is not possible to describe them fully.

Adi TEXTS 13.54-55

śrī-śacī-jagannātha, śrī-mādhava-purī

keśava bhāratī, āra śrī-īśvara purī

advaita ācārya, āra paṇḍita śrīvāsa

ācāryaratna, vidyānidhi, ṭhākura haridāsa //CC Adi, 13.54-55//

SYNONYMS

śrī-śacī-jagannātha—Śrīmatī Śacidevī and Jagannātha Miśra; śrī-mādhava purī—Śrī Mādhavendra Purī; keśava bhāratī—of the name Keśava Bhāratī; āra—and; śrī-īśvara purī—of the name Śrī Īśvara Purī; advaita ācārya—of the name Advaita Ācārya; āra—and; paṇḍita śrīvāsa—of the name Śrīvāsa Paṇḍita; ācārya-ratna—of the name Ācāryaratna; vidyānidhi—of the name Vidyānidhi; ṭhākura haridāsa—of the name Ṭhākura Haridāsa.

TRANSLATION

Lord Śrī Kṛṣṇa, before appearing as Lord Caitanya, requested these devotees to precede Him: Śrī Śacīdevī, Jagannātha Miśra, Mādhavendra Purī, Keśava Bhāratī, Īśvara Purī, Advaita Ācārya, Śrīvāsa Paṇḍita, Ācāryaratna, Vidyānidhi and Ṭhākura Haridāsa.

Adi TEXT 13.56

śrīhaṭṭa-nivāsī śrī-upendra-miśra-nāma

vaiṣṇava, paṇḍita, dhanī, sad-guṇa-pradhāna //CC Adi, 13.56//

SYNONYMS

śrī-haṭṭa-nivāsī—a resident of Śrīhaṭṭa; śrī-upendra-miśra-nāma—by the name of Upendra Miśra; vaiṣṇava—a devotee of Lord Viṣṇu; paṇḍita—learned; dhanī—rich; sat-guṇa-pradhāna—qualified with all good qualities.

TRANSLATION

There was also Śrī Upendra Miśra, a resident of the district of Śrīhaṭṭa. He was a

great devotee of Lord Viṣṇu, a learned scholar, a rich man and a reservoir of all good qualities.

PURPORT

Upendra Miśra is described in the Gaura-gaṇoddeśa-dīpikā, verse 35, as the gopāla named Parjanya. The same personality who was formerly the grandfather of Lord Kṛṣṇa appeared as Upendra Miśra at Śrīhaṭṭa and begot seven sons. He was a resident of Dhākā-dakṣiṇa-grāma in the district of Śrīhaṭṭa. There are still many residents of that part of the country who introduce themselves as belonging to the Miśra family of Śrī Caitanya Mahāprabhu.

Adi TEXTS 13.57-58

sapta miśra tānra putra--sapta ṛṣīśvara

kaṁsāri, paramānanda, padmanābha, sarveśvara

jagannātha, janārdana, trailokyanātha

nadīyāte gaṅgā-vāsa kaila jagannātha //CC Adi, 13.57-58//

SYNONYMS

sapta miśra—seven Miśras; tānra—his; putra—sons; sapta—seven; ṛṣi—great saintly persons; īśvara—most influential; kaṁsāri—of the name Kaṁsāri; paramānanda—of the name Paramānanda; padmanābha—of the name Padmanābha; sarveśvara—of the name Sarveśvara; jagannātha—of the name Jagannātha; janārdana—of the name Janārdana; trailokyanātha—of the name Trailokyanātha; nadīyāte—at Navadvīpa; gaṅgā-vāsa—living on the bank of the Ganges; kaila—did; jagannātha—the fifth son of Upendra Miśra.

TRANSLATION

Upendra Miśra had seven sons, who were all saintly and most influential: (1) Kaṁsāri, (2) Paramānanda, (3) Padmanābha, (4) Sarveśvara, (5) Jagannātha, (6) Janārdana and (7) Trailokyanātha. Jagannātha Miśra, the fifth son, decided to reside on the bank of the Ganges at Nadia.

Adi TEXT 13.59

jagannātha miśravara--padavī 'purandara'

nanda-vasudeva-rūpa sadguṇa-sāgara //CC Adi, 13.59//

SYNONYMS

jagannātha miśra-vara—Jagannātha Miśra, who was the chief among the seven; padavī—designation; purandara—another name of Vasudeva; nanda—Nanda, the father of Kṛṣṇa; vasudeva—the father of Kṛṣṇa; rūpa—like; sat-guṇa—good qualities; sāgara—ocean.

TRANSLATION

Jagannātha Miśra was designated as Purandara. Exactly like Nanda Mahārāja and Vasudeva, he was an ocean of all good qualities.

Adi TEXT 13.60

tānra patnī 'śacī'-nāma, pativratā satī

yānra pitā 'nīlāmbara' nāma cakravartī //CC Adi, 13.60//

SYNONYMS

tānra patnī—his wife; śacī—of the name Śacī; nāma—named; pati-vratā—devoted to her husband; satī—chaste; yānra—whose; pitā—father; nīlāmbara—of the name Nīlāmbara; nāma—named; cakravartī—with the title Cakravartī.

TRANSLATION

His wife, Śrīmatī Śacīdevī, was a chaste woman highly devoted to her husband. Śacīdevī's father's name was Nīlāmbara, and his surname was Cakravartī.

PURPORT

In the Gaura-gaṇoddeśa-dīpikā, verse 104, it is mentioned that Nīlāmbara Cakravartī was formerly Garga Muni. Some of the family descendants of Nīlāmbara Cakravartī still live in the village of the name Magdobā in the district of Faridpur in Bangladesh. His nephew was Jagannātha Cakravartī, also known as Māmu Ṭhākura, who became a disciple of Paṇḍita Gosvāmī and stayed at Jagannātha Purī as the priest of Ṭoṭā-gopīnātha. Nīlāmbara Cakravartī lived at Navadvīpa in the neighborhood of Belapukuriyā. This fact is mentioned in the book Prema-vilāsa. Because he lived near the house of the Kazi, the Kazi was also considered one of the maternal uncles of Lord Caitanya Mahāprabhu. The Kazi used to address Nīlāmbara Cakravartī as kākā, or "uncle." One cannot

separate the residence of the Kazi from Vāmanapukura because the tomb of the Kazi is still existing there. Formerly the place was known as Belapukuriyā, and now it is called Vāmanapukura. This has been ascertained by archeological evidence.

Adi TEXT 13.61

rāḍhadeśe janmilā ṭhākura nityānanda

gaṅgādāsa paṇḍita, gupta murāri, mukunda //CC Adi, 13.61//

SYNONYMS

rāḍha-deśe—the place where there is no Ganges; janmilā—took birth; ṭhākura nityānanda—Nityānanda Prabhu; gaṅgādāsa paṇḍita—of the name Gaṅgādāsa Paṇḍita; gupta murāri—of the name Murāri Gupta; mukunda—of the name Mukunda.

TRANSLATION

In Rāḍhadeśa, the part of Bengal where the Ganges is not visible, Nityānanda Prabhu, Gaṅgādāsa Paṇḍita, Murāri Gupta and Mukunda took birth.

PURPORT

Here rāḍha-deśe refers to the village of the name Ekacakrā in the district of Birbhum, next to Burdwan. After the Burdwan railway station there is another branch line, which is called the Loop Line of the eastern railway, and there is a railway station of the name Mallārapura. Eight miles east of this railway station Ekacakrā Village is still situated. Ekacakrā Village extends north and south for an area of about eight miles. Other villages, namely Vīracandra-pura and Vīrabhadra-pura, are situated within the area of the village of Ekacakrā. In honor of the holy name of Vīrabhadra Gosvāmī, these places are renowned as Vīracandra-pura and Vīrabhadra-pura.

In the Bengali year 1331 (A.D. 1924) a thunderbolt struck the temple of Ekacakrā-grāma. Therefore the temple is now in a broken state. Before this, there were no such accidents in that quarter. Within the temple there is a Deity of Śrī Kṛṣṇa established by Śrī Nityānanda Prabhu. The name of the Deity is Baṅkima Rāya or Bāṅkā Rāya.

On the right side of Baṅkima Rāya is a Deity of Jāhnavā, and on His left side is

Śrīmatī Rādhārāṇī. The priests of the temple describe that Lord Nityānanda Prabhu entered within the body of Baṅkima Rāya and that the Deity of Jāhnavā-mātā was therefore later placed on the right side of Baṅkima Rāya. Afterwards, many other Deities were installed within the temple. On another throne within the temple are Deities of Muralīdhara and Rādhā-Mādhava. On another throne are Deities of Manomohana, Vṛndāvana-candra and Gaura-Nitāi. But Baṅkima Rāya is the Deity originally installed by Nityānanda Prabhu.

On the eastern side of the temple is a ghāṭa known as Kadamba-khaṇḍī on the bank of the Yamunā, and it is said that the Deity of Baṅkima Rāya was floating in the water and Lord Nityānanda Prabhu picked Him up and then installed Him in the temple. Thereafter, in a place known as Bhaḍḍāpura, in the village of Vīracandra-pura, about half a mile west, in a place underneath a nima tree, Śrīmatī Rādhārāṇī was found. For this reason, the Rādhārāṇī of Baṅkima Rāya was known as Bhaḍḍāpurera Ṭhākuraṇī, the mistress of Bhaḍḍāpura. On another throne, on the right side of Baṅkima Rāya, is a Deity of Yogamāyā.

Now the temple and temple corridor rest on a high plinth, and on a concrete structure in front of the temple is a meeting hall. It is also said that on the northern side of the temple there was a Deity of Lord Śiva named Bhāṇḍīśvara and that the father of Nityānanda Prabhu, Hāḍāi Paṇḍita, used to worship that Deity. At present, however, the Bhāṇḍīśvara Deity is missing, and in his place a Jagannātha Svāmī Deity has been installed. Lord Nityānanda Prabhu did not factually construct any temples. The temple was constructed at the time of Vīrabhadra Prabhu. In the Bengali year 1298 (A.D. 1891), the temple being in a dilapidated condition, a brahmacārī of the name Śivānanda Svāmī repaired it.

In this temple there is an arrangement to offer foodstuffs to the Deity on the basis of seventeen seers of rice and necessary vegetables. The present priestly order of the temple belongs to the family of Gopījana-vallabhānanda, one of the branches of Nityānanda Prabhu. There is a land settlement in the name of the temple, and income from this land finances the expenditures for the temple. There are three parties of priestly gosvāmīs who take charge of the temple management, one after another. A few steps onward from the temple is a place known as Viśrāmatalā, where it is said that Nityānanda Prabhu in His childhood used to enjoy sporting with His boyfriends by enacting the rāsa-līlā and various other pastimes of Vṛndāvana.

Near the temple is a place named Āmalītalā, which is so named because of a big tamarind tree there. According to a party named the Neḍādi-sampradāya,

Vīrabhadra Prabhu, with the assistance of twelve hundred Neḍās, dug a great lake of the name Śvetagaṅgā. Outside of the temple are tombs of the Gosvāmīs, and there is a small river known as the Mauḍeśvara, which is called the water of Yamunā. Within half a mile from this small river is the birthplace of Śrī Nityānanda Prabhu. It appears that there was a big meeting hall in front of the temple, but later it became dilapidated. It is now covered by banyan trees. Later on, a temple was constructed within which Gaura-Nityānanda Deities are existing. The temple was constructed by the late Prasannakumāra Kārapharmā. A tablet was installed in his memory in the Bengali year 1323 (A.D. 1916), in the month of Vaiśākha (April-May).

The place where Nityānanda Prabhu appeared is called Garbhavāsa. There is an allotment of about forty-three bighās (fourteen acres) of land to continue the worship in a temple there. The Mahārāja of Dinājapura donated twenty bighās (6.5 acres) of land in this connection. It is said that near the place known as Garbhavāsa, Hāḍāi Paṇḍita conducted a primary school. The priests of this place, listed in a genealogical table, were as follows: (1) Śrī Rāghavacandra, (2) Jagadānanda dāsa, (3) Kṛṣṇadāsa, (4) Nityānanda dāsa, (5) Rāmadāsa, (6) Vrajamohana dāsa, (7) Kānāi dāsa, (8) Gauradāsa, (9) Śivānanda dāsa and (10) Haridāsa. Kṛṣṇadāsa belonged to the Ciḍiyā-kuñja at Vṛndāvana. The date of his disappearance is Kṛṣṇa-janmāṣṭamī. Ciḍiyā-kuñja is a place now managed by the gosvāmīs of Śiṅgāra-ghāṭa in Vṛndāvana. They are also known as belonging to the Nityānanda family, most probably on the basis of their relationship with Kṛṣṇadāsa.

Near Garbhavāsa is a place called Bakulatalā, where Śrī Nityānanda Prabhu and His boyfriends used to take part in sporting activities known as jhāla-jhapeṭā. There is a bakula tree there that is wonderful because all its branches and subbranches look like the hoods of serpents. It has been suggested that by the desire of Śrī Nityānanda Prabhu, Anantadeva manifested Himself in that way. The tree is very old. It is said that formerly it had two trunks, but later on, when the playmates of Nityānanda Prabhu felt inconvenience in jumping from the branches of one trunk to those of the nother, Nityānanda Prabhu, by His mercy, merged the two trunks into one.

Another place nearby is named Hāṇṭugāḍā. It is said that Lord Nityānanda Prabhu brought all the holy places there. Therefore the people in the surrounding villages go there instead of to the Ganges to take bath. It is named Hāṇṭugāḍā because Śrīla Nityānanda Prabhu used to perform the dadhi-ciḍā festival of distributing chipped rice with yogurt prasāda there and He took the prasāda

kneeling down. A sanctified lake in this place is always full of water throughout the year. A great fair is held there during Goṣṭhāṣṭamī, and there is another big fair on the birthday of Śrī Nityānanda Prabhu. In the Gaura-gaṇoddeśa-dīpikā it is described that Halāyudha, Baladeva, Viśvarūpa and Saṅkarṣaṇa appeared as Nityānanda Avadhūta.

Adi TEXT 13.62

asaṅkhyā bhaktera karāilā avatāra

śeṣe avatīrṇa hailā vrajendra-kumāra //CC Adi, 13.62//

SYNONYMS

asaṅkhyā—unlimited; bhaktera—of devotees; karāilā—made into being; avatāra—incarnation; śeṣe—at last; avatīrṇa—descended; hailā—became; vrajendra-kumāra—Lord Kṛṣṇa, the son of Nanda Mahārāja.

TRANSLATION

Lord Kṛṣṇa, Vrajendra-kumāra, first caused countless devotees to appear, and at last He appeared Himself.

Adi TEXT 13.63

prabhura āvirbhāva-pūrve yata vaiṣṇava-gaṇa

advaita-ācāryera sthāne kareṇa gamana //CC Adi, 13.63//

SYNONYMS

prabhura—of the Lord; āvirbhāva—appearance; pūrve—before; yata—all; vaiṣṇava-gaṇa—devotees; advaita-ācāryera—of Advaita Ācārya; sthāne—place; kareṇa—do; gamana—go.

TRANSLATION

Before the appearance of Lord Caitanya Mahāprabhu, all the devotees of Navadvīpa used to gather in the house of Advaita Ācārya.

Adi TEXT 13.64

gītā-bhāgavata kahe ācārya-gosāñi

jñāna-karma nindi' kare bhaktira baḍāi //CC Adi, 13.64//

SYNONYMS

gītā—Bhagavad-gītā; bhāgavata—Śrīmad-Bhāgavatam; kahe—recites; ācārya-gosāñi—Advaita Ācārya; jñāna—the path of philosophical speculation; karma—fruitive activity; nindi'-decrying; kare—establishes; bhaktira—of devotional service; baḍāi—excellence.

TRANSLATION

In these meetings of the Vaiṣṇavas, Advaita Ācārya used to recite Bhagavad-gītā and Śrīmad-Bhāgavatam, decrying the paths of philosophical speculation and fruitive activity and establishing the superexcellence of devotional service.

Adi TEXT 13.65

sarva-śāstre kahe kṛṣṇa-bhaktira vyākhyāna

jñāna, yoga, tapo-dharma nāhi māne āna //CC Adi, 13.65//

SYNONYMS

sarva-śāstre—in all revealed scriptures; kahe—says; kṛṣṇa-bhaktira—of devotional service to Lord Kṛṣṇa; vyākhyāna—explanation; jñāna—philosophical speculation; yoga—mystic haṭha-yoga; tapas—austerities; dharma—religious procedures; nāhi—does not; māne—accept; āna—other.

TRANSLATION

In all the revealed scriptures of Vedic culture, devotional service to Lord Kṛṣṇa is explained throughout. Therefore devotees of Lord Kṛṣṇa do not recognize the processes of philosophical speculation, mystic yoga, unnecessary austerity and so-called religious rituals. They do not accept any process but devotional service.

PURPORT

Our Kṛṣṇa consciousness movement follows this principle. We do not recognize any method for spiritual realization other than Kṛṣṇa consciousness, devotional service. Sometimes we are criticized by groups following jñāna, yoga, tapas or dharma, but fortunately we are unable to make any compromises with them. We simply stand on the platform of devotional service and preach the same

principles all over the world.

Adi TEXT 13.66

tāñra sañge ānanda kare vaiṣṇavera gaṇa

kṛṣṇa-kathā, kṛṣṇa-pūjā, nāma-saṅkīrtana //CC Adi, 13.66//

SYNONYMS

tāñra sañge—with Him (Advaita Ācārya); ānanda—pleasure; kare—takes; vaiṣṇavera—of the devotees; gaṇa—assembly; kṛṣṇa-kathā—topics of Lord Kṛṣṇa; kṛṣṇa-pūjā—worship of Kṛṣṇa; nāma-saṅkīrtana—chanting of the Hare Kṛṣṇa mahā-mantra.

TRANSLATION

In the house of Advaita Ācārya, all the Vaiṣṇavas took pleasure in always talking of Kṛṣṇa, always worshiping Kṛṣṇa and always chanting the Hare Kṛṣṇa mahā-mantra.

PURPORT

On these principles only does the Kṛṣṇa consciousness movement go on. We have no business other than to talk of Kṛṣṇa, worship Kṛṣṇa and chant the Hare Kṛṣṇa mahā-mantra.

Adi TEXT 13.67

kintu sarva-loka dekhi' kṛṣṇa-bahirmukha

viṣaye nimagna loka dekhi' pāya duḥkha //CC Adi, 13.67//

SYNONYMS

kintu—but; sarva-loka—all people; dekhi'-seeing; kṛṣṇa-bahirmukha—without Kṛṣṇa consciousness; viṣaye—material enjoyment; nimagna—merged; loka—all people; dekhi'-seeing; pāya duḥkha—felt pained.

TRANSLATION

But Śrī Advaita Ācārya Prabhu felt pained to see all the people without Kṛṣṇa consciousness simply merging in material sense enjoyment.

PURPORT

A bona fide devotee of Lord Kṛṣṇa is always pained to see the fallen condition of the whole world. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura used to say, "There is no scarcity of anything within this world. The only scarcity is of Kṛṣṇa consciousness." That is the vision of all pure devotees. Because of this lack of Kṛṣṇa consciousness in human society, people are suffering terribly, being merged in an ocean of nescience and sense gratification. A devotee onlooker is very much aggrieved to see such a situation in the world.

Adi TEXT 13.68

lokera nistāra-hetu karena cintana

kemate e saba lokera ha-ibe tāraṇa //CC Adi, 13.68//

SYNONYMS

lokera—of all people; nistāra-hetu—for the matter of deliverance; karena—does; cintana—contemplation; kemate—how; e—these; saba—all; lokera—of people in general; ha-ibe—will become; tāraṇa—liberation.

TRANSLATION

Seeing the condition of the world, He began to think seriously of how all these people could be delivered from the clutches of māyā.

Adi TEXT 13.69

kṛṣṇa avatari' karena bhaktira vistāra

tabe ta' sakala lokera ha-ibe nistāra //CC Adi, 13.69//

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; avatari'-descending; karena—does; bhaktira—of devotional service; vistāra—expansion; tabe—then; ta'-certainly; sakala—all; lokera—of the people; ha-ibe—there will be; nistāra—liberation.

TRANSLATION

Śrīla Advaita Ācārya Prabhu thought, "If Kṛṣṇa Himself appears in order to distribute the cult of devotional service, then only will liberation be possible for all people."

PURPORT

Just as a condemned person can be relieved by a special favor of the chief executive head, the president or king, so the condemned people of this Kali-yuga can be delivered only by the Supreme Personality of Godhead Himself or a person especially empowered for this purpose. Śrīla Advaita Ācārya Prabhu desired that the Supreme Personality of Godhead advent Himself to deliver the fallen souls of this age.

Adi TEXT 13.70

kṛṣṇa avatārite ācārya pratijñā kariyā

kṛṣṇa-pūjā kare tulasī-gaṅgājala diyā //CC Adi, 13.70//

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; avatārite—to cause His advent; ācārya—Advaita Ācārya; pratijñā—promise; kariyā—making; kṛṣṇa-pūjā—worship of Lord Kṛṣṇa; kare—does; tulasī—tulasī leaves; gaṅgā-jala diyā—with the water of the Ganges.

TRANSLATION

With this consideration, Advaita Ācārya Prabhu, promising to cause Lord Kṛṣṇa to descend, began to worship the Supreme Personality of Godhead, Kṛṣṇa, with tulasī leaves and water of the Ganges.

PURPORT

Tulasī leaves and Ganges water, with, if possible, a little pulp of sandalwood, is sufficient paraphernalia to worship the Supreme Personality of Godhead. The Lord says in Bhagavad-gītā:

patraṁ puṣpaṁ phalaṁ toyam

yo me bhaktyā prayacchati

tad ahaṁ bhakty-upahṛtam

aśnāmi prayatātmanah

"If one offers Me with love and devotion a leaf, a flower, a fruit or water, I will accept it." (Bg. 9.26) Following this principle, Advaita Prabhu pleased the Supreme personality of Godhead with tulasī leaves and water of the Ganges.

Adi TEXT 13.71

kṛṣṇera āhvāna kare saghana huṅkāra

huṅkāre ākṛṣṭa hailā vrajendra-kumāra //CC Adi, 13.71//

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; āhvāna—invitation; kare—does; saghana—with great gravity; huṅkāra—vibration; huṅkāre—and by such loud cries; ākṛṣṭa—attracted; hailā—became; vrajendra-kumāra—the son of Vrajendra, Lord Kṛṣṇa.

TRANSLATION

By loud cries He invited Kṛṣṇa to appear, and this repeated invitation attracted Lord Kṛṣṇa to descend.

Adi TEXT 13.72

jagannāthamiśra-patnī śacīra udare

aṣṭa kanyā krame haila, janmi' janmi' mare //CC Adi, 13.72//

SYNONYMS

jagannātha-miśra—of the name Jagannātha Miśra; patnī—his wife; śacīra—of Śacīmātā; udare—within the womb; aṣṭa—eight; kanyā—daughters; krame—one after another; haila—appeared; janmi'-after taking birth; janmi'-after taking birth; mare—all died.

TRANSLATION

Before the birth of Lord Caitanya Mahāprabhu, eight daughters took birth one after another from the womb of Śacīmātā, the wife of Jagannātha Miśra. But just after their birth, they all died.

Adi TEXT 13.73

apatya-virahe miśrera duḥkhī haila mana

putra lāgi' ārādhila viṣṇura caraṇa //CC Adi, 13.73//

SYNONYMS

apatya—of children; virahe—in separation; miśrera—of Jagannātha Miśra;

duḥkhī—unhappy; haila—became; mana—mind; putra—son; lāgi'-for the matter of; ārādhila—worshiped; viṣṇura—of Lord Viṣṇu; caraṇa—lotus feet.

TRANSLATION

Jagannātha Miśra was very unhappy at the death of his children one after another. Therefore, desiring a son, he worshiped the lotus feet of Lord Viṣṇu.

Adi TEXT 13.74

tabe putra janamilā 'viśvarūpa' nāma

mahā-guṇavān teṇha--'baladeva'-dhāma //CC Adi, 13.74//

SYNONYMS

tabe—thereafter; putra—son; janamilā—took birth; viśvarūpa—Viśvarūpa; nāma—named; mahā-guṇavān—highly qualified; teṇha—He; baladeva—of Lord Baladeva; dhāma—incarnation.

TRANSLATION

After this, Jagannātha Miśra got a son of the name Viśvarūpa, who was most powerful and highly qualified because He was an incarnation of Baladeva.

PURPORT

Viśvarūpa was the elder brother of Gaurahari, Lord Śrī Caitanya Mahāprabhu. When arrangements were being made for His marriage, He took sannyāsa and left home. He took the sannyāsa name of Śaṅkarāraṇya. In 1431 Śakābda Era (A.D. 1510), He disappeared in Pāṇḍrapura in the district of Sholapur. As an incarnation of Saṅkarṣaṇa, He is both the ingredient and immediate cause of the creation of this material world. He is nondifferent from Śrī Caitanya Mahāprabhu, as aṁśa and aṁśī, or the part and the whole, are not different. He belongs to the quadruple manifestation of catur-vyūha as an incarnation of Saṅkarṣaṇa. In the Gaura-candrodaya it is said that Viśvarūpa, after His so-called demise, remained mixed within Śrī Nityānanda Prabhu.

Adi TEXT 13.75

baladeva-prakāśa--parama-vyome 'saṅkarṣaṇa'

teṇha--viśvera upādāna-nimitta-kāraṇa //CC Adi, 13.75//

SYNONYMS

baladeva-prakāśa—manifestation of Baladeva; parama-vyome—in the spiritual sky; saṅkarṣaṇa—of the name Saṅkarṣaṇa; teṇha—He; viśvera—the cosmic manifestation; upādāna—ingredient; nimitta-kāraṇa—immediate cause.

TRANSLATION

The expansion of Baladeva known as Saṅkarṣaṇa in the spiritual world is the ingredient and immediate cause of this material cosmic manifestation.

Adi TEXT 13.76

tānhā ba-i viśve kichu nāhi dekhi āra

ataeva 'viśvarūpa' nāma ye tānhāra //CC Adi, 13.76//

SYNONYMS

tānhā ba-i—except Him; viśve—within this cosmic manifestation; kichu—something; nāhi—there is none; dekhi—I see; āra—further; ataeva—therefore; viśvarūpa—universal form; nāma—name; ye—that; tānhāra—His.

TRANSLATION

The gigantic universal form is called the Viśvarūpa incarnation of Mahā-saṅkarṣaṇa. Thus we do not find anything within this cosmic manifestation except the Lord Himself.

Adi TEXT 13.77

naitac citraṁ bhagavati

hy anante jagat-īśvare

otaṁ protaṁ idaṁ yasmin

tantuṣv aṅga yathā paṭaḥ //CC Adi, 13.77//

SYNONYMS

na—not; etat—this; citraṁ—wonderful; bhagavati—in the Supreme Personality of Godhead; hi—certainly; anante—in the unlimited; jagat-īśvare—the master of the universe; otaṁ—lengthwise; protaṁ—breadthwise; idaṁ—this universe;

yasmin—in whom; tantuṣu—in the threads; aṅga—O King; yathā—as much as; paṭaḥ—a cloth.

TRANSLATION

"As the thread in a cloth spreads both lengthwise and breadthwise, so everything we see within this cosmic manifestation is directly and indirectly existing in the Supreme Personality of Godhead. This is not very wonderful for Him."

PURPORT

This is a verse from Śrīmad-Bhāgavatam (10.15.35).

Adi TEXT 13.78

ataeva prabhu tāṅre bale, 'baḍa bhāi'

kṛṣṇa, balarāma dui--caitanya, nitāi //CC Adi, 13.78//

SYNONYMS

ataeva—therefore; prabhu—Lord Caitanya; tāṅre—unto Viśvarūpa; bale—says; baḍa bhāi—elder brother; kṛṣṇa—Lord Kṛṣṇa; balarāma—and Baladeva; dui—two; caitanya—Lord Caitanya Mahāprabhu; nitāi—and Lord Nityānanda Prabhu.

TRANSLATION

Because Mahā-saṅkarṣaṇa is the ingredient and efficient cause of the cosmic manifestation, He is present in every detail of it. Lord Caitanya therefore called Him His elder brother. The two brothers are known as Kṛṣṇa and Balarāma in the spiritual world, but at the present moment they are Caitanya and Nitāi. Therefore the conclusion is that Nityānanda Prabhu is the original Saṅkarṣaṇa, Baladeva.

Adi TEXT 13.79

putra pāñā dampati hailā ānandita mana

viśeṣe sevana kare govinda-caraṇa //CC Adi, 13.79//

SYNONYMS

putra—son; pāñā—having gotten; dampati—husband and wife; hailā—became;

ānandita—pleased; mana—mind; viśeṣe—specifically; sevana—service; kare—render; govinda-carāṇa—the lotus feet of Lord Govinda.

TRANSLATION

The husband and wife [Jagannātha Miśra and Śacīmātā], having gotten Viśvarūpa as their son, were very pleased within their minds. Because of their pleasure, they specifically began to serve the lotus feet of Govinda.

PURPORT

There is a common saying in India that everyone goes to worship the Supreme Personality of Godhead when he is in distress, but when a person is in an opulent position, he forgets God. In Bhagavad-gītā (7.16) this is also confirmed:

catur-vidhā bhajante mām

janāḥ sukr̥tino 'rjuna

ārto jijñāsur arthārthī

jñānī ca bharatarṣabha

"If backed by pious activities in the past, four kinds of men—namely, those who are distressed, those in need of money, those searching after knowledge and those who are inquisitive—become interested in devotional service." The husband and wife, Jagannātha Miśra and Śacīmātā, were very unhappy because their eight daughters had passed away. Now, when they got Viśvarūpa as their son, certainly they became extremely happy. They knew that it was by the grace of the Lord that they were endowed with such happiness and opulence. Therefore instead of forgetting the Lord, they became more and more adherent in rendering service to the lotus feet of Govinda. When a common man becomes opulent, he forgets God; but the more opulent a devotee becomes by the grace of the Lord, the more he becomes attached to the service of the Lord.

Adi TEXT 13.80

caudda-śata chaya śake śeṣa māgha māse

jagannātha-śacīra dehe kṛṣṇera praveśe //CC Adi, 13.80//

SYNONYMS

caudda-śata—1400; chaya—6; śake—in the year of the Śaka Era; śeṣa—last; māgha—Māgha; māse—in the month; jagannātha—of Jagannātha Miśra; śacīra—and of Śacīdevī; dehe—in the bodies; kṛṣṇera—of Lord Kṛṣṇa; praveśe—by the entrance.

TRANSLATION

In the month of January in the year 1406 of the Śaka Era (A.D. 1485), Lord Kṛṣṇa entered the bodies of both Jagannātha Miśra and Śacī.

PURPORT

Lord Caitanya Mahāprabhu took His birth in the year 1407 Śaka Era (A.D. 1486), in the month of Phālguna. But here we see that He entered the bodies of His parents in the year 1406 in the month of Māgha. Therefore, the Lord entered the bodies of His parents thirteen full months before His birth. Generally a common child remains within the womb of his mother for ten lunar months, but here we see that the Lord remained within the body of His mother for thirteen lunar months.

Adi TEXT 13.81

miśra kahe śacī-sthāne,--dekhi āna rīta

jyotirmaya deha, geha lakṣmī-adhiṣṭhita //CC Adi, 13.81//

SYNONYMS

miśra kahe—Jagannātha Miśra began to speak; śacī-sthāne—in the presence of Śacīdevī-mātā; dekhi—I see; āna—extraordinary; rīta—behavior; jyotir-maya—effulgent; deha—body; geha—home; lakṣmī—the goddess of fortune; adhiṣṭhita—situated.

TRANSLATION

Jagannātha Miśra said to Śacīmātā, "I see wonderful things! Your body is effulgent, and it appears as if the goddess of fortune were now staying personally in my home.

Adi TEXT 13.82

yāhān tāhān sarva-loka karaye sammāna

ghare pāṭhāiyā deya dhana, vastra, dhāna //CC Adi, 13.82//

SYNONYMS

yāhān—wherever; tāhān—anywhere; sarva-loka—all people; karaye—show; sammāna—respect; ghare—at home; pāṭhāiyā—sending; deya—give; dhana—riches; vastra—cloth; dhāna—paddy.

TRANSLATION

"Anywhere and everywhere I go, all people offer me respect. Even without my asking, they voluntarily give me riches, clothing and paddy."

PURPORT

A brāhmaṇa does not become anyone's servant. To render service to someone else is the business of the śūdras. A brāhmaṇa is always independent because he is a teacher, spiritual master and advisor to society. The members of society provide him with all the necessities for life. In the Bhagavad-gītā the Lord has divided society into four divisions-brāhmaṇa, kṣatriya, vaiśya and śūdra. A society cannot run smoothly without this scientific division. A brāhmaṇa should give good advice to all the members of the society, a kṣatriya should look after the administration, maintaining law and order in society, vaiśyas should produce and trade to meet all the needs of society, whereas śūdras should render service to the higher sections of society (the brāhmaṇas, kṣatriyas and vaiśyas).

Jagannātha Miśra was a brāhmaṇa; therefore people would send him all bodily necessities-money, cloth, grain and so on. While Lord Caitanya was in the womb of Śacīmātā, Jagannātha Miśra received all these necessities of life without asking for them. Because of the presence of the Lord in his family, everyone offered him due respect as a brāhmaṇa. In other words, if a brāhmaṇa or Vaiṣṇava sticks to his position as an eternal servant of the Lord and executes the will of the Lord, there is no question of scarcity for his personal maintenance or the needs of his family.

Adi TEXT 13.83

śacī kahe,--muñi dekhoṇ ākāśa-upare

divya-mūrti loka saba yena stuti kare //CC Adi, 13.83//

SYNONYMS

śacī kahe—mother Śacīdevī replied; muñi—I; dekhoṇ—see; ākāśa-upare—in outer space; divya-mūrti—brilliant forms; loka—people; saba—all; yena—as if; stuti—prayers; kare—offering.

TRANSLATION

Śacīmatā told her husband, "I also see wonderfully brilliant human beings appearing in outer space, as if offering prayers."

PURPORT

Jagannātha Miśra was honored by everyone on the earth and was supplied with all necessities. Similarly, mother Śacī saw many demigods in outer space offering prayers to her because of Lord Caitanya Mahāprabhu's presence in her womb.

Adi TEXT 13.84

jagannātha miśra kahe,--svapna ye dekhila
jyotirmaya-dhāma mora hṛdaye paśila //CC Adi, 13.84//

SYNONYMS

jagannātha miśra kahe—Jagannātha Miśra replied; svapna—dream; ye—that; dekhila—I have seen; jyotir-maya—with a brilliant effulgence; dhāma—abode; mora—my; hṛdaye—in the heart; paśila—entered.

TRANSLATION

Jagannātha Miśra then replied, "In a dream I saw the effulgent abode of the Lord enter my heart.

Adi TEXT 13.85

āmāra hṛdaya haite gelā tomāra hṛdaye
hena bujhi, janmibena kona mahāśaye //CC Adi, 13.85//

SYNONYMS

āmāra hṛdaya haite—from my heart; gelā—transferred; tomāra hṛdaye—into your heart; hena—like this; bujhi—I understand; janmibena—will take birth; kona—some; mahāśaye—very great personality.

TRANSLATION

"From my heart it entered your heart. I therefore understand that a great personality will soon take birth."

Adi TEXT 13.86

eta bali' duñhe rahe haraṣita hañā

śālagrāma sevā kare viśeṣa kariyā //CC Adi, 13.86//

SYNONYMS

eta bali'-after this conversation; duñhe—both of them; rahe—remained; haraṣita—jubilant; hañā—becoming; śālagrāma—śālagrāma-nārāyaṇa-śilā; sevā—service; kare—rendered; viśeṣa—with special attention; kariyā—giving it.

TRANSLATION

After this conversation, both husband and wife were very jubilant, and together they rendered service to the household śālagrāma-śilā.

PURPORT

Especially in every brāhmaṇa's house there must be a śālagrāma-śilā to be worshiped by the brāhmaṇa family. This system is still current. People who are brāhmaṇa by caste, who are born in a brāhmaṇa family, must worship the śālagrāma-śilā. Unfortunately, with the progress of Kali-yuga, the so-called brāhmaṇas, although very proud of taking birth in brāhmaṇa families, no longer worship the śālagrāma-śilā. But actually it has been a custom since time immemorial that a person born in a brāhmaṇa family must worship the śālagrāma-śilā in all circumstances. In our Kṛṣṇa consciousness society, some of the members are very anxious to introduce the śālagrāma-śilā, but we have purposely refrained from introducing it because most of the members of the Kṛṣṇa consciousness movement do not originally come from families of the brāhmaṇa caste. After some time, when we find that they are actually situated strictly in the line of brahminical behavior, this śālagrāma-śilā will be introduced.

In this age, the worship of the śālagrāma-śilā is not as important as the chanting of the holy name of the Lord. That is the injunction of the śāstra. Harer nāma harer nāma harer nāmaiva kevalam kalau nāsty eva nāsty eva nāsty eva gatir

anyathā. Śrīla Jīva Gosvāmī's opinion is that by chanting the holy name offenselessly one becomes completely perfect. Nevertheless, just to purify the situation of the mind, worship of the Deity in the temple is also necessary. Therefore when one is advanced in spiritual consciousness or is perfectly situated on a spiritual platform he may take to the worship of the śālagrāma-śilā.

The transference of the Lord from the heart of Jagannātha Miśra to the heart of Śacīmātā is explained by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura as follows: "It is to be concluded that Jagannātha Miśra and Śacīmātā are nitya-siddhas, ever purified associates of the Lord. Their hearts are always uncontaminated, and therefore they never forget the Supreme Personality of Godhead. A common man in this material world has a contaminated heart. He must therefore first purify his heart to come to the transcendental position. But Jagannātha Miśra and Śacīmātā were not a common man and woman with contaminated hearts. When the heart is uncontaminated, it is said to be in the existential position of Vasudeva. Vasudeva can beget Vāsudeva, or Kṛṣṇa, who is transcendently situated."

It is to be understood that Śacīdevī did not become pregnant as an ordinary woman becomes pregnant because of sense indulgence. One should not think the pregnancy of Śacīmātā to be that of an ordinary woman because that is an offense. One can understand the pregnancy of Śacīmātā when one is actually advanced in spiritual consciousness and fully engaged in the devotional service of the Lord.

In Śrīmad-Bhāgavatam (10.2.16) it is stated:

bhagavān api viśvātmā

bhaktānām abhayaṅ-karaḥ

āviveśāṁśa-bhāgena

mana ānakadundubheḥ

This is a statement regarding the birth of Lord Kṛṣṇa. The incarnation of the Lord entered the mind of Vasudeva and was then transferred to the mind of Devakī. Śrīla Śrīdhara Svāmī gives the following annotation in this connection: 'mana āviveśa' manasy āvirbabhūva; jīvānām iva na dhātu-sambandha ity arthaḥ. There was no question of the seminal discharge necessary for the birth of an ordinary human being. Śrīla Rūpa Gosvāmī also comments in this connection

that Lord Kṛṣṇa first appeared in the mind of Ānakadundubhi, Vasudeva, and was then transferred to the mind of Devakī-devī. Thus the spiritual bliss in the mind of Devakī-devī gradually increased, just as the moon increases every night until it becomes a full moon. At the time of His appearance, Lord Kṛṣṇa came out of the mind of Devakī and appeared within the prison house of Kāṁsa by the side of Devakī's bed. At that time, by the spell of yogamāyā, Devakī thought that her child had now been born. In this connection, even the demigods from the celestial kingdom were also bewildered. As it is stated, muhyanti yat sūrayaḥ (Bhāg. 1.1.1). They came to offer their prayers to Devakī, thinking that the Supreme Lord was within her womb. The demigods came to Mathurā from their celestial kingdom. This indicates that Mathurā is still more important than the celestial kingdom of the upper planetary system.

Lord Kṛṣṇa, as the eternal son of Yaśodāmayī, is always present in Vṛndāvana. The pastimes of Lord Kṛṣṇa are continuously going on within both this material world and the spiritual world. In such pastimes, the Lord always thinks Himself the eternal son of mother Yaśodā and father Nanda Mahārāja. In the Tenth Canto of Śrīmad-Bhāgavatam, Chapter Six, verse 43, it is stated, "When magnanimous, broad-hearted Nanda Mahārāja came back from a tour, he immediately took his son Kṛṣṇa on his lap and experienced transcendental bliss by smelling His head." Similarly, in the Tenth Canto, Ninth Chapter, verse 21, it is said, "This Personality of Godhead, appearing as the son of a cowherd damsel, is easily available and understandable to devotees, whereas those who are under the concept of bodily life, even though they are very advanced in austerity and penance or even though they are great philosophers, are unable to understand Him."

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura next quotes Śrīpāda Baladeva Vidyābhūṣaṇa, who refers to the prayers offered by the demigods to Lord Kṛṣṇa in the womb of Devakī and summarizes the birth of Kṛṣṇa as follows: "As the rising moon manifests light in the east, so Devakī, who was always situated on the transcendental platform, having been initiated in the Kṛṣṇa mantra by Vasudeva, the son of Śūrasena, kept Kṛṣṇa within her heart." From this statement of Śrīmad-Bhāgavatam (10.2.18) it is understood that the Supreme Personality of Godhead, having been transferred from the heart of Ānakadundubhi, or Vasudeva, manifested Himself in the heart of Devakī. According to Śrīla Baladeva Vidyābhūṣaṇa, the "heart of Devakī" means the womb of Devakī because in the Śrīmad-Bhāgavatam, Tenth Canto, Second Chapter, verse 41, the demigods say, diṣṭyāmba te kuṁṇi-gataḥ paraḥ pumān: "Mother Devakī, the Lord

is already within your womb." Therefore, that the Lord was transferred from the heart of Vasudeva to the heart of Devakī means that He was transferred to the womb of Devakī.

Similarly, in regard to the appearance of Lord Caitanya Mahāprabhu as described in the Caitanya-caritāmṛta, the words viśeṣe sevana kare govinda-carāṇa, "they specifically began to worship the lotus feet of Govinda," indicate that exactly as Kṛṣṇa appeared in the heart of Devakī through the heart of Vasudeva, so Lord Caitanya appeared in the heart of Śacīdevī through the heart of Jagannātha Miśra. This is the mystery of the appearance of Lord Caitanya Mahāprabhu. Consequently, one should not think of Lord Caitanya's appearance as that of a common man or living entity. This subject matter is a little difficult to understand, but for devotees of the Lord it will not at all be difficult to realize the statements given by Kṛṣṇadāsa Kavirāja Gosvāmī.

Adi TEXT 13.87

haite haite haila garbha trayodaśa māsa

tathāpi bhūmiṣṭha nahe,--miśrera haila trāsa //CC Adi, 13.87//

SYNONYMS

haite haite—thus becoming; haila—it so became; garbha—pregnancy; trayodaśa—thirteenth; māsa—month; tathāpi—still; bhūmiṣṭha—delivery; nahe—there was no sign; miśrera—of Jagannātha Miśra; haila—became; trāsa—apprehension.

TRANSLATION

In this way the pregnancy approached its thirteenth month, but still there was no sign of the delivery of the child. Thus Jagannātha Miśra became greatly apprehensive.

Adi TEXT 13.88

nīlāmbara cakravartī kahila gaṇiyā

ei māse putra habe śubha-kṣaṇa pāñā //CC Adi, 13.88//

SYNONYMS

nīlāmbara cakravartī—of the name Nīlāmbara Cakravartī; kahila—said; gaṇiyā

—by astrological calculation; ei māse—in this month; putra—son; habe—will take birth; śubha-kṣaṇa—auspicious moment; pāñā—taking advantage of.

TRANSLATION

Nīlāmbara Cakravartī [the grandfather of Śrī Caitanya Mahāprabhu] then did an astrological calculation and said that in that month, taking advantage of an auspicious moment, the child would take birth.

Adi TEXT 13.89

caudda-śata sāta-śake māsa ye phālguna

paurṇamāsīra sandhyā-kāle haile śubha-kṣaṇa //CC Adi, 13.89//

SYNONYMS

caudda-śata sāta-śake—in 1407 of the Śaka Era (A.D. 1486); māsa—month; ye—which; phālguna—of the name Phālguna; paurṇamāsīra—of the full moon; sandhyā-kāle—in the evening; haile—there was; śubha-kṣaṇa—an auspicious constellation.

TRANSLATION

Thus in the year 1407 of the Śaka Era (A.D. 1486), in the month of Phālguna [March-April], on the evening of the full moon, the desired auspicious moment appeared.

PURPORT

Śrīla Bhaktivinoda Ṭhākura, in his Amṛta-pravāha-bhāṣya, has presented the horoscope of Śrī Caitanya Mahāprabhu as follows:

śala 140710222845

dinam

7 11 8

15 54 38

40 37 40

13 6 23

The explanation of the horoscope given by Bhaktivinoda Ṭhākura is that at the time of the birth of Lord Caitanya Mahāprabhu the constellations were situated as follows: Śukra (Venus) was in Meṣa-rāśi (Aries), in the constellation of Aśvinī; Ketu (the ninth planet) was in Simha-rāśi (Leo), in Uttaraphalgunī; Candra (the moon) was in Simha-rāśi, in Pūrvaphalgunī (the eleventh lunar mansion); Śani (Saturn) was in Vṛścika-rāśi (Scorpio), in Jyeṣṭhā; Bṛhaspati (Jupiter) was in Dhanu-rāśi, in Pūrvāṣāḍhā (Sagittarius); Maṅgala (Mars) was in Makara-rāśi (Capricorn), in Śravaṇā; Ravi (the sun) and Rāhu were in Kumbha-rāśi (Aquarius), in Pūrvabhādrapāda; and Budha (Mercury) was in Mīna-rāśi (Pisces), in Uttarabhādrapāda.. The lagna was Simha.

Adi TEXT 13.90

simha-rāśi, simha-lagna, ucca graha-gaṇa

ṣaḍ-varga, aṣṭa-varga, sarva sulakṣaṇa //CC Adi, 13.90//

SYNONYMS

simha—the lion; rāśi—sign of the zodiac; simha—the lion; lagna—birth moment; ucca—high; graha-gaṇa—all planets; ṣaṭ-varga—six area; aṣṭa-varga—eight area; sarva—all; su-lakṣaṇa—auspiciousness.

TRANSLATION

According to the Jyotir-veda, or Vedic astronomy, when the figure of the lion appears both in the zodiac and the time of birth [lagna], this indicates a very high conjunction of planets, an area under the influence of ṣaḍ-varga and aṣṭa-varga, which are all-auspicious moments.

PURPORT

The divisions of the ṣaḍ-varga area are technically called kṣetra, horā, drekkāṇa, navāṁśa, dvādaśāṁśa and triṁśāṁśa. According to Jyotir-vedic astrology, when it is calculated who rules the constellation of six areas, the auspicious moment is calculated. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, who was previously also a great astrologer, says that in the book named Bṛhaj-jātaka and other books there are directions for knowing the movements of the stars and planets. One who knows the process of drawing a straight line and thus understands the area of aṣṭa-varga can explain the auspicious constellations. This science is known especially by persons who are called horā-śāstra-vit, or those who know the scripture of the name Horā. On the strength of astrological calculations from the

Horā scripture, Nīlāmbara Cakravartī, the grandfather of Śrī Caitanya Mahāprabhu, ascertained the auspicious moment in which the Lord would appear.

Adi TEXT 13.91

a-kalaṅka gauracandra dilā daraśana

sa-kalaṅka candre āra kon prayojana //CC Adi, 13.91//

SYNONYMS

a-kalaṅka—without contamination; gauracandra—the moon of Lord Caitanya Mahāprabhu; dilā—gave; daraśana—audience; sa-kalaṅka—with contamination; candre—for a moon; āra—also; kon—what; prayojana—necessity.

TRANSLATION

When the spotless moon of Caitanya Mahāprabhu became visible, what would be the need for a moon full of black marks on its body?

Adi TEXT 13.92

eta jāni' rāhu kaila candrera grahaṇa

'kṛṣṇa' 'kṛṣṇa' 'hari' nāme bhāse tri-bhuvana //CC Adi, 13.92//

SYNONYMS

eta jāni'-knowing all this; rāhu—the zodiac figure Rāhu; kaila—attempted; candrera—of the moon; grahaṇa—eclipse; kṛṣṇa kṛṣṇa—the holy name of Kṛṣṇa; hari—the holy name of Hari; nāme—the names; bhāse—inundated; tri-bhuvana—the three worlds.

TRANSLATION

Considering this, Rāhu, the black planet, covered the full moon, and immediately vibrations of "Kṛṣṇa! Kṛṣṇa! Hari!" inundated the three worlds.

PURPORT

According to the Jyotir-veda, the Rāhu planet comes in front of the full moon, and thus a lunar eclipse takes place. It is customary in India that all the followers of the Vedic scriptures bathe in the Ganges or the sea as soon as there is a lunar

or solar eclipse. All strict followers of Vedic religion stand up in the water throughout the whole period of the eclipse and chant the Hare Kṛṣṇa mahā-mantra. At the time of the birth of Lord Caitanya Mahāprabhu such a lunar eclipse took place, and naturally all the people standing in the water were chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Adi TEXT 13.93

jaya jaya dhvani haila sakala bhuvana

camatkāra haiyā loka bhāve mane mana //CC Adi, 13.93//

SYNONYMS

jaya jaya—all glories; dhvani—vibration; haila—there was; sakala—all; bhuvana—worlds; camatkāra—wonderful; haiyā—becoming; loka—all the people; bhāve—state; mane mana—within their minds.

TRANSLATION

All people thus chanted the Hare Kṛṣṇa mahā-mantra during the lunar eclipse, and their minds were struck with wonder.

Adi TEXT 13.94

jagat bhariyā loka bale--'hari' 'hari'

sei-kṣaṇe gaurakṛṣṇa bhūme avatari //CC Adi, 13.94//

SYNONYMS

jagat—the whole world; bhariyā—fulfilling; loka—people; bale—said; hari hari—the holy name of the Lord; sei-kṣaṇe—at that time; gaurakṛṣṇa—Lord Kṛṣṇa in the form of Gaurahari; bhūme—on the earth; avatari—advented.

TRANSLATION

When the whole world was thus chanting the holy name of the Supreme Personality of Godhead, Kṛṣṇa in the form of Gaurahari advented Himself on the earth.

Adi TEXT 13.95

prasanna ha-ila saba jagatera mana

'hari' bali' hinduke hāsya karaye yavana //CC Adi, 13.95//

SYNONYMS

prasanna—joyful; ha-ila—became; saba—all; jagatera—of the whole world; mana—the mind; hari—the holy name of the Lord; bali'-saying; hinduke—unto the Hindus; hāsya—laughing; karaye—do so; yavana—the Muslims.

TRANSLATION

The whole world was pleased. While the Hindus chanted the holy name of the Lord, the non-Hindus, especially the Muslims, jokingly imitated the words.

PURPORT

Although the Muslims, or non-Hindus, have no interest in chanting the holy name of the Lord, the Hare Kṛṣṇa mahā-mantra, while the Hindus in Navadvīpa chanted during the lunar eclipse the Muslims imitated them. Thus the Hindus and Muslims joined together in chanting the holy name of the Lord when Śrī Caitanya Mahāprabhu advented Himself.

Adi TEXT 13.96

'hari' bali' nārīgaṇa dei hulāhuli

svarge vādya-nṛtya kare deva kutūhalī //CC Adi, 13.96//

SYNONYMS

hari bali'-by saying the word Hari; nārī-gaṇa—all the ladies; dei—chanting; hulāhuli—the sound of hulāhuli; svarge—in the heavenly planets; vādya-nṛtya—music and dance; kare—do; deva—demigods; kutūhalī—curious.

TRANSLATION

While all the ladies vibrated the holy name of Hari on earth, in the heavenly planets dancing and music were going on, for the demigods were very curious.

Adi TEXT 13.97

prasanna haila daśa dik, prasanna nadījala

sthāvara-jaṅgama haila ānande vihvāla //CC Adi, 13.97//

SYNONYMS

prasanna—jubilant; haila—became; daśa—ten; dik—directions; prasanna—satisfied; nadī-jala—the water of the rivers; sthāvara—immovable; jaṅgama—movable; haila—became; ānande—in joy; vihvāla—overwhelmed.

TRANSLATION

In this atmosphere, all the ten directions became jubilant, as did the waves of the rivers. Moreover, all beings, moving and nonmoving, were overwhelmed with transcendental bliss.

Adi TEXT 13.98

nadīyā-udayagiri, pūrṇacandra gaurahari,
kṛpā kari' ha-ila udaya
pāpa-tamaḥ haila nāśa, tri-jagatera ullāsa,
jagabhari' hari-dhvani haya //CC Adi, 13.98//

SYNONYMS

nadīyā—the place known as Nadīyā; udayagiri—is the appearing place; pūrṇacandra—the full moon; gaurahari—Lord Śrī Caitanya Mahāprabhu; kṛpā—by mercy; kari'-doing so; ha-ila—became; udaya—risen; pāpa—sinful; tamaḥ—darkness; haila—became; nāśa—dissipated; tri-jagatera—of the three worlds; ullāsa—happiness; jaga-bhari'-filling the whole world; hari-dhvani—the transcendental vibration of Hari; haya—resounded.

TRANSLATION

Thus by His causeless mercy the full moon, Gaurahari, rose in the district of Nadia, which is compared to Udayagiri, where the sun first becomes visible. His rising in the sky dissipated the darkness of sinful life, and thus the three worlds became joyful and chanted the holy name of the Lord.

Adi TEXT 13.99

sei-kāle nijālaya, uṭhiyā advaita rāya,

nṛtya kare ānandita-mane

haridāse lañā saṅge, huṅkāra-kīrtana-raṅge

kene nāce, keha nāhi jāne //CC Adi, 13.99//

SYNONYMS

sei-kāle—at that time; nija-ālaya—in His own house; uṭhiyā—standing; advaita—Advaita Ācārya; rāya—the rich man; nṛtya—dancing; kare—performs; ānandita—with joyful; mane—mind; haridāse—Ṭhākura Haridāsa; lañā—taking; saṅge—with Him; huṅkāra—loudly; kīrtana—saṅkīrtana; raṅge—performing; kene—why; nāce—dances; keha nāhi—no one; jāne—knows.

TRANSLATION

At that time Śrī Advaita Ācārya Prabhu, in His own house at Śāntipura, was dancing in a pleasing mood. Taking Haridāsa Ṭhākura with Him, He danced and loudly chanted Hare Kṛṣṇa. But why they were dancing, no one could understand.

PURPORT

It is understood that Advaita Prabhu, at that time, was in His own paternal house at Śāntipura. Haridāsa Ṭhākura frequently used to meet Him. Coincidentally, therefore, he was also there, and upon the birth of Śrī Caitanya Mahāprabhu both of them immediately began to dance. But no one in Śāntipura could understand why those two saintly persons were dancing.

Adi TEXT 13.100

dekhi' uparāga hāsi', śīghra gaṅgā-ghāṭe āsi'

ānande karila gaṅgā-snāna

pāñā uparāga-chale, āpanāra mano-bale,

brāhmaṇere dila nānā dāna //CC Adi, 13.100//

SYNONYMS

dekhi'-seeing; uparāga—the eclipse; hāsi'-laughing; śīghra—very soon; gaṅga-ghāṭe—on the bank of the Ganges; āsi'-coming; ānande—in jubilation; karila—took; gaṅgā-snāna—bath in the Ganges; pāñā—taking advantage of; uparāga-

chale—on the event of the lunar eclipse; āpanāra—His own; manaḥ-bale—by the strength of mind; brāhmaṇere—unto the brāhmaṇas; dila—gave; nānā—various; dāna—charities.

TRANSLATION

Seeing the lunar eclipse and laughing, both Advaita Ācārya and Haridāsa Ṭhākura immediately went to the bank of the Ganges and bathed in the Ganges in great jubilation. Taking advantage of the occasion of the lunar eclipse, Advaita Ācārya, by His own mental strength, distributed various types of charity to the brāhmaṇas.

PURPORT

It is the custom of Hindus to give in charity to the poor as much as possible during the time of a lunar or solar eclipse. Advaita Ācārya, therefore, taking advantage of this eclipse, distributed many varieties of charity to the brāhmaṇas. In the Śrīmad-Bhāgavatam there is a statement in the Tenth Canto, Third Chapter, verse 11, that when Kṛṣṇa took His birth, immediately Vasudeva, taking advantage of this moment, distributed ten thousand cows to the brāhmaṇas. It is customary among Hindus that at the time a child is born, especially a male child, the parents distribute great charity in jubilation. Advaita Ācārya was actually interested in distributing charity because of Lord Caitanya's birth at the time of the lunar eclipse. People could not understand, however, why Advaita Ācārya was giving such a great variety of things in charity. He did so not because of the lunar eclipse but because of the Lord's taking birth at that moment. He distributed charity exactly as Vasudeva did at the time of Lord Kṛṣṇa's appearance.

Adi TEXT 13.101

jagat ānandamaya, dekhi' mane sa-vismaya,
ṭhāreṭhore kahe haridāsa
tomāra aichana raṅga, mora mana parasanna,
dekhi--kichu kārye āche bhāsa //CC Adi, 13.101//

SYNONYMS

jagat—the whole world; ānanda-maya—full of pleasure; dekhi'-seeing; mane—

within the mind; sa-vismaya—with amazement; ṭhāreṭhore—by direct and indirect indications; kahe—says; haridāsa—Haridāsa Ṭhākura; tomāra—Your; aichana—that kind of; raṅga—performance; mora—my; mana—mind; parasanna—very much pleased; dekhi—I can understand; kichu—something; kārye—in work; āche—there is; bhāsa—indication.

TRANSLATION

When he saw that the whole world was jubilant, Haridāsa Ṭhākura, his mind astonished, directly and indirectly expressed himself to Advaita Ācārya, "Your dancing and distributing charity are very pleasing to me. I can understand that there is some special purpose in these actions."

Adi TEXT 13.102

ācāryaratna, śrīvāsa, haila mane sukhollāsa

yāi' snāna kaila gaṅgā-jale

ānande vihvala mana, kare hari-saṅkīrtana

nānā dāna kaila mano-bale //CC Adi, 13.102//

SYNONYMS

ācāryaratna—of the name Ācāryaratna; śrīvāsa—of the name Śrīvāsa; haila—became; mane—in the mind; sukha-ullāsa—happy; yāi'-going; snāna—bathing; kaila—executed; gaṅgā-jale—in the water of the Ganges; ānande—in jubilation; vihvala—overwhelmed; mana—mind; kare—does; hari-saṅkīrtana—performance of saṅkīrtana; nānā—various; dāna—charities; kaila—did; manabale—by the strength of the mind.

TRANSLATION

Ācāryaratna [Candraśekhara] and Śrīvāsa Ṭhākura were overwhelmed with joy, and immediately they went to the bank of the Ganges to take bath in the water of the Ganges. Their minds full of happiness, they chanted the Hare Kṛṣṇa mantra and gave charity by mental strength.

Adi TEXT 13.103

ei mata bhakta-tati, yāñra yei deśe sthiti,

tāhān tāhān pāñā mano-bale

nāce, kare saṅkīrtana, ānande vihvala mana,

dāna kare grahaṇera chale //CC Adi, 13.103//

SYNONYMS

ei mata—in this way; bhakta-tati—all the devotees there; yānra—whose; yei—whichever; deśe—in the country; sthiti—resident; tāhān tāhān—there and there; pāñā—taking advantage; manah-bale—by the strength of the mind; nāce—dance; kare saṅkīrtana—perform saṅkīrtana; ānande—in joyfulness; vihvala—overwhelmed; mana—mind; dāna—in charity; kare—give; grahaṇera—of the lunar eclipse; chale—on the pretense.

TRANSLATION

In this way all the devotees, wherever they were situated, in every city and every country, danced, performed saṅkīrtana and gave charity by mental strength on the plea of the lunar eclipse, their minds overwhelmed with joy.

Adi TEXT 13.104

brāhmaṇa-sajjana-nārī, nānā-dravye thālī bhari'

āilā sabe yautuka la-iyā

yena kāñcā-sonā-dyuti, dekhi' bālakera mūrti,

āśīrvāda kare sukha pāñā //CC Adi, 13.104//

SYNONYMS

brāhmaṇa—the respectful brāhmaṇas; sat-jana—gentlemen; nārī—ladies; nānā—varieties; dravye—with gifts; thālī—plates; bhari'-filled up; āilā—came; sabe—all; yautuka—presentations; la-iyā—taking; yena—like; kāñcā—raw; sonā—gold; dyuti—glaring; dekhi'-seeing; bālakera—of the child; mūrti—form; āśīrvāda—blessings; kare—offered; sukha—happiness; pāñā—achieving.

TRANSLATION

All sorts of respectful brāhmaṇa gentlemen and ladies, carrying plates filled with various gifts, came with their presentations. Seeing the newborn child, whose form resembled natural glaring gold, all of them with happiness offered their

blessings.

Adi TEXT 13.105

sāvitṛī, gaurī, sarasvatī, śacī, rambhā, arundhatī
āra yata deva-nārīgaṇa
nānā-dravye pātra bhari', brāhmaṇīra veśa dhari',
āsi' sabe kare daraśana //CC Adi, 13.105//

SYNONYMS

sāvitṛī—the wife of Lord Brahmā; gaurī—the wife of Lord Śiva; sarasvatī—the wife of Lord Nṛsimhadeva; śacī—the wife of King Indra; rambhā—a dancing girl of heaven; arundhatī—the wife of Vasiṣṭha; āra—and; yata—all; deva—celestial; nārī-gaṇa—women; nānā—varieties; dravye—with gifts; pātra bhari'-filling up the baskets; brāhmaṇīra—in the forms of brāhmaṇa ladies; veśa dhari'-dressing like that; āsi'-coming there; sabe—all; kare—do; daraśana—visit.

TRANSLATION

Dressing themselves as the wives of brāhmaṇas, all the celestial ladies, including the wives of Lord Brahmā, Lord Śiva, Lord Nṛsimhadeva, King Indra and Vasiṣṭha Ṛṣi, along with Rambhā, a dancing girl of heaven, came there with varieties of gifts.

PURPORT

When Lord Caitanya Mahāprabhu was a newly born baby, He was visited by the neighboring ladies, most of whom were the wives of respectable brāhmaṇas. In the dress of brāhmaṇas' wives, celestial ladies like the wives of Lord Brahmā and Lord Śiva also came to see the newly born child. Ordinary people saw them as respectable brāhmaṇa ladies of the neighborhood, but actually they were all celestial ladies dressed in that way.

Adi TEXT 13.106

antarīkṣe deva-gaṇa, gandharva, siddha, cāraṇa,
stuti-nṛtya kare vādya-gīta
nartaka, vādaka, bhāṭa, navadvīpe yāra nāṭa,

sabe āsi' nāce pāñā prīta //CC Adi, 13.106//

SYNONYMS

antarīkṣe—in outer space; deva-gaṇa—the demigods; gandharva—the inhabitants of Gandharvaloka; siddha—the inhabitants of Siddhaloka; cāraṇa—the professional singers of the heavenly planets; stuti—prayers; nṛtya—dancing; kare—do; vādyā—music; gīta—song; nartaka—dancers; vādaka—professional drummers; bhāṭa—professional blessers; navadvīpe—in the city of Navadvīpa; yāra—of whom; nāṭa—stage; sabe—all of them; āsi'-coming; nāce—began to dance; pāñā—achieving; prīta—happiness.

TRANSLATION

In outer space all the demigods, including the inhabitants of Gandharvaloka, Siddhaloka and Cāraṇaloka, offered their prayers and danced to the accompaniment of music, songs and the beating of drums. Similarly, in Navadvīpa city all the professional dancers, musicians and blessers gathered together, dancing in great jubilation.

PURPORT

As there are professional singers, dancers and reciters of prayers in the heavenly planets, so in India still there are professional dancers, blessers and singers, all of whom assemble together during householder ceremonies, especially marriages and birth ceremonies. These professional men earn their livelihood by taking charity on such occasions from the homes of the Hindus. Eunuchs also take advantage of such ceremonies to receive charity. That is their means of livelihood. Such men never become servants or engage themselves in agriculture or business occupations; they simply take charity from neighborhood friends to maintain themselves peacefully. The bhāṭas are a class of brāhmaṇas who go to such ceremonies to offer blessings by composing poems with references to the Vedic scriptures.

Adi TEXT 13.107

kebā āse kebā yāya, kebā nāce kebā gāya,

sambhālite nāre kāra bola

khaṇḍileka duḥkha-śoka, pramoda-pūrita loka,

miśra hailā ānande vihvala //CC Adi, 13.107//

SYNONYMS

kebā—who; āse—is coming; kebā—who; yāya—is going; kebā—who; nāce—is dancing; kebā—who; gāya—is singing; sambhālite—to understand; nāre—cannot; kāra—others; bola—language; khaṇḍileka—dissipated; duḥkha—unhappiness; śoka—lamentation; pramoda—jubilation; pūrta—full of; loka—all people; miśra—Jagannātha Miśra; hailā—became; ānande—in happiness; vihvala—overwhelmed.

TRANSLATION

No one could understand who was coming and who was going, who was dancing and who was singing. Nor could they understand one another's language. Yet all unhappiness and lamentation were immediately dissipated, and people became all-jubilant. Thus Jagannātha Miśra was also overwhelmed with joy.

Adi TEXT 13.108

ācāryaratna, śrīvāsa, jagannātha-miśra-pāśa,

āsi' tāñre kare sāvadhāna

karāila jātakarma, ye āchila vidhi-dharma,

tabe miśra kare nānā dāna //CC Adi, 13.108//

SYNONYMS

ācāryaratna—Candraśekhara Ācārya; śrīvāsa—Śrīvāsa Ṭhākura; jagannātha-miśra pāśa—at the house of Jagannātha Miśra; āsi'-coming; tāñre—unto him; kare—do; sāvadhāna—attention; karāila—executed; jāta-karma—the auspicious ceremony at the time of birth; ye—whatever; āchila—there was; vidhi-dharma—regulative principles of religion; tabe—at that time; miśra—Jagannātha Miśra; kare—does; nānā—varieties; dāna—charities.

TRANSLATION

Candraśekhara Ācārya and Śrīvāsa Ṭhākura both came to Jagannātha Miśra and drew his attention in various ways. They performed the ritualistic ceremonies prescribed at the time of birth according to religious principles. Jagannātha Miśra also gave varieties of charity.

Adi TEXT 13.109

yautuka pāila yata, ghare vā āchila kata,
saba dhana vipre dila dāna
yata nartaka, gāyana, bhāṭa, akiñcana jana,
dhana diyā kaila sabāra māna //CC Adi, 13.109//

SYNONYMS

yautuka—presentation; pāila—received; yata—as much as; ghare—in the house; vā—or; āchila—there was; kata—whatever; saba dhana—all riches; vipre—unto the brāhmaṇas; dila—gave; dāna—in charity; yata—all; nartaka—dancers; gāyana—singers; bhāṭa—blessers; akiñcana jana—poor men; dhana diyā—giving them riches; kaila—did; sabāra—everyone's; māna—honor.

TRANSLATION

Whatever riches Jagannātha Miśra collected in the form of gifts and presentations, and whatever he had in his house, he distributed among the brāhmaṇas, professional singers, dancers, bhāṭas and the poor. He honored them all by giving them riches in charity.

Adi TEXT 13.110

śrīvāsera brāhmaṇī, nāma tānra 'mālinī',
ācāryaratnera patnī-saṅge
sindūra, haridrā, taila, kha-i, kalā, nārikela,
diyā pūje nārīgaṇa raṅge //CC Adi, 13.110//

SYNONYMS

śrīvāsera brāhmaṇī—the wife of Śrīvāsa Ṭhākura; nāma—name; tānra—her; mālinī—of the name Mālinī; ācāryaratnera—of Candrasekhara (Ācāryaratna); patnī—wife; saṅge—along with; sindūra—vermilion; haridrā—turmeric; taila—oil; kha-i—fused rice; kalā—banana; nārikela—coconut; diyā—giving; pūje—worship; nārīgaṇa—ladies; raṅge—in a happy mood.

TRANSLATION

The wife of Śrīvāsa Ṭhākura, whose name was Mālinī, accompanied by the wife of Candrasēkhara [Ācāryaratna] and other ladies, came there in great happiness to worship the baby with paraphernalia such as vermilion, turmeric, oil, fused rice, bananas and coconuts.

PURPORT

Vermilion, kha-i (fused rice), bananas, coconuts and turmeric mixed with oil are all auspicious gifts for such a ceremony. As there is puffed rice, so there is another preparation of rice called kha-i, or fused rice, which, along with bananas, is taken as a very auspicious presentation. Also, turmeric mixed with oil and vermilion makes an auspicious ointment that is smeared over the body of a newly born baby or a person who is going to marry. These are all auspicious activities in family affairs. We see that five hundred years ago at the birth of Lord Caitanya Mahāprabhu all these ceremonies were performed rigidly, but at present such ritualistic performances hardly ever take place. Generally a pregnant mother is sent to the hospital, and as soon as her child is born he is washed with an antiseptic, and this concludes everything.

Adi TEXT 13.111

advaita-ācārya-bhāryā, jagat-pūjitā āryā,
nāma tāñra 'sītā ṭhākuraṇī'
ācāryera ājñā pāñā, gela upahāra lañā,
dekhite bālaka-śiromaṇi //CC Adi, 13.111//

SYNONYMS

advaita-ācārya-bhāryā—the wife of Advaita Ācārya; jagat-pūjitā—worshiped by the whole world; āryā—the most advanced cultured lady; nāma—name; tāñra—her; sītā ṭhākuraṇī—mother Sītā; ācāryera ājñā pāñā—taking the order of Advaita Ācārya; gela—went; upahāra—presentation; lañā—taking; dekhite—to see; bālaka—the child; śiromaṇi—topmost.

TRANSLATION

One day shortly after Lord Caitanya Mahāprabhu was born, Advaita Ācārya's wife, Sītādevī, who is worshipable by the whole world, took her husband's permission and went to see that topmost child with all kinds of gifts and

presentations

PURPORT

It appears that Advaita Ācārya had two different houses, one at Śāntipura and one at Navadvīpa. When Lord Caitanya Mahāprabhu was born, Advaita Ācārya was residing not at His Navadvīpa house but at His Śāntipura house. Therefore, as formerly explained (text 99), from Advaita's old paternal house in Śāntipura (nijālaya) Sītā came to Navadvīpa to present gifts to the newly born child, Caitanya Mahāprabhu.

Adi TEXT 13.112

suvarṇera kaḍi-ba-uli, rajatamudrā-pāśuli,
suvarṇera aṅgada, kaṅkaṇa
du-bāhute divya śaṅkha, rajatera malabaṅka,
svarṇa-mudrāra nānā hāragaṇa //CC Adi, 13.112//

SYNONYMS

suvarṇera—made of gold; kaḍi-ba-uli—bangles worn on the hand; rajata-mudrā—gold coins; pāśuli—a kind of ornament covering the foot; suvarṇera—made of gold; aṅgada—a kind of ornament; kaṅkaṇa—another kind of ornament for the hand; du-bāhute—in two arms; divya—celestial; śaṅkha—conchshell; rajatera—made of gold; malabaṅka—bangles for the foot; svarṇa-mudrāra—made of gold; nānā—varieties; hāra-gaṇa—necklaces.

TRANSLATION

She brought different kinds of golden ornaments, including bangles for the hand, armlets, necklaces and anklets.

Adi TEXT 13.113

vyāghra-nakha hema-jaḍi, kaṭi-paṭṭasūtra-ḍorī
hasta-padera yata ābharaṇa
citra-varṇa paṭṭa-sāḍī, buni photo paṭṭapāḍī,
svarṇa-raupya-mudrā bahu-dhana //CC Adi, 13.113//

SYNONYMS

vyāghra-nakha—tiger nails; hema-jaḍi—set in gold; kaṭi-paṭṭasūtra-ḍorī—silken thread for the waist; hasta-padera—of the hands and legs; yata—all kinds of; ābharāṇa—ornaments; citra-varṇa—printed with varieties of colors; paṭṭa-sāḍī—silken sārīs; buni—woven; photo—small jackets for children; paṭṭa-pāḍī—with embroidery of silk; svarṇa—gold; raupya—silver; mudrā—coins; bahu-dhana—all kinds of riches.

TRANSLATION

There were also tiger nails set in gold, waist decorations of silk and lace, ornaments for the hands and legs, nicely printed silken sārīs and a child's garment, also made of silk. Many other riches, including gold and silver coins, were also presented to the child.

PURPORT

From the gifts presented by Sītā Ṭhākuraṇī, Advaita Ācārya's wife, it appears that Advaita Ācārya was at that time a very rich man. Although brāhmaṇas are not the rich men of society, Advaita Ācārya, being the leader of the brāhmaṇas in Śāntipura, was considerably well-to-do. Therefore He presented many ornaments to the baby, Lord Caitanya Mahāprabhu. But Kamalākānta Viśvāsa's asking for three hundred rupees from the King of Jagannātha Purī, Mahārāja Pratāparudra, on the plea that Advaita Ācārya was in debt for that amount, indicates that such a rich man, who could present many valuable ornaments, sārīs, etc., thought it difficult to repay three hundred rupees. Therefore the value of a rupee at that time was many thousands of times greater than it is now. At the present, no one feels difficulty over a debt of three hundred rupees, nor can an ordinary man accumulate such valuable ornaments to present to a friend's son. Probably the value of three hundred rupees at that time was equal to the present value of thirty thousand rupees.

Adi TEXT 13.114

durvā, dhānya, gorocana, haridrā, kuṅkuma, candana,
maṅgala-dravya pātra bhariyā
vastra-gupta dolā caḍi' saṅge lañā dāsī ceḍī,
vastrālaṅkāra peṭāri bhariyā //CC Adi, 13.114//

SYNONYMS

durvā—fresh grass; dhānya—rice paddy; gorocana—a yellow patch for the head of a cow; haridrā—turmeric; kuṅkuma—a kind of scent produced in Kashmir; candana—sandalwood; maṅgala-dravya—auspicious things; pātra bhariyā—filling up a dish; vastra-gupta—covered by cloth; dolā—palanquin; caḍi'-riding; saṅge—along with; lañā—taking; dāsī—maidservant; ceḍī—female attendants; vastra-alaukāra—ornaments and clothes; petāri—basket; bhariyā—filled up.

TRANSLATION

Riding in a palanquin covered with cloth and accompanied by maidservants, Sītā Ṭhākuraṇī came to the house of Jagannātha Miśra, bringing with her many auspicious articles such as fresh grass, paddy, gorocana, turmeric, kuṅkuma and sandalwood. All these presentations filled a large basket.

PURPORT

The words vastra-gupta dolā are very significant in this verse. Even fifty or sixty years ago in Calcutta, all respectable ladies would go to a neighboring place riding on a palanquin carried by four men. The palanquin was covered with soft cotton, and in that way there was no chance to see a respectable lady traveling in public. Ladies, especially those coming from respectable families, could not be seen by ordinary men. This system is still current in remote places. The Sanskrit word asūrya-paśyā indicates that a respectable lady could not be seen even by the sun. In the oriental culture this system was very much prevalent and was strictly observed by respectable ladies, both Hindu and Muslim. We have actual experience in our childhood that our mother would not go next door to her house to observe an invitation by walking; she would go in either a carriage or a palanquin carried by four men. This custom was also strictly followed five hundred years ago, and the wife of Advaita Ācārya, being a very respectable lady, observed the customary rules current in that social environment.

Adi TEXT 13.115

bhakṣya, bhojya, upahāra, saṅge la-ila bahu bhāra,

śacī-grhe haila upanīta

dekhiyā bālaka-ṭhāma, sākṣāt gokula-kāna,

varṇa-mātra dekhi viparīta //CC Adi, 13.115//

SYNONYMS

bhakṣya—foods; bhojya—fried foods; upahāra—presentation; saṅge—along with her; la-ila—took; bahu bhāra—many packages; śacī-gr̥he—in the house of mother Śacī; haila—was; upanīta—carried; dekhiyā—seeing; bālaka-ṭhāma—the feature of the child; sākṣāt—directly; gokula-kāna—Lord Kṛṣṇa of Gokula; varṇa-mātra—only the color; dekhi—seeing; viparīta—opposite.

TRANSLATION

When Sītā Ṭhākuraṇī came to the house of Śacīdevī, bringing with her many kinds of eatables, dresses and other gifts, she was astonished to see the newly born child, for she appreciated that except for a difference in color, the child was directly Kṛṣṇa of Gokula Himself.

PURPORT

A peṭāri is a kind of big basket that is carried in pairs on the ends of a rod balanced over the shoulders. The man who carries such a load is called a bhārī. This system of carrying luggage and packages is still current in India and other oriental countries, and we have seen that the same system is still current even in Jakarta, Indonesia.

Adi TEXT 13.116

sarva aṅga--sunirmāṇa, suvarṇa-pratimā-bhāna,

sarva aṅga--sulakṣaṇamaya

bālakera divya jyoti, dekhi' pāila bahu prīti,

vātsalyete dravila hṛdaya //CC Adi, 13.116//

SYNONYMS

sarva aṅga—all different parts of the body; sunirmāṇa—well constructed; suvarṇa—gold; pratimā—form; bhāna—like; sarva—all; aṅga—parts of the body; sulakṣaṇa-maya—full of auspicious signs; bālakera—of the child; divya—transcendental; jyoti—effulgence; dekhi'-seeing; pāila—got; bahu—much; prīti—satisfaction; vātsalyete—by parental affection; dravila—melted; hṛdaya—her heart.

TRANSLATION

Seeing the transcendental bodily effulgence of the child, each of His nicely constructed limbs full of auspicious signs and resembling a form of gold, Sītā Ṭhākuraṇī was very much pleased, and because of her maternal affection, she felt as if her heart were melting.

Adi TEXT 13.117

durvā, dhānya, dila śīrṣe, kaila bahu āśīṣe,

cirajīvī hao dui bhāi

ḍākinī-śāṅkhinī haite, śaṅkā upajila cite,

ḍare nāma thuila 'nimāi' //CC Adi, 13.117//

SYNONYMS

durvā—fresh grass; dhānya—paddy; dila—gave; śīrṣe—on the head; kaila—did; bahu—with much; āśīṣe—blessing; cira-jīvī—live long; hao—become; dui bhāi—two brothers; ḍākinī-śāṅkhinī—ghosts and witches; haite—from; śaṅkā—doubt; upajila—grew; cite—in the heart; ḍare—out of fear; nāma—name; thuila—kept; nimāi—Lord Caitanya's childhood name, derived from the nima (nimba) tree.

TRANSLATION

She blessed the newly born child by placing fresh grass and paddy on His head and saying, "May You be blessed with a long duration of life." But being afraid of ghosts and witches, she gave the child the name Nimāi.

PURPORT

Ḍākinī and Śāṅkhinī are two companions of Lord Śiva and his wife who are supposed to be extremely inauspicious, having been born of ghostly life. It is believed that such inauspicious living creatures cannot go near a nima tree. At least medically it is accepted that nima wood is extremely antiseptic, and formerly it was customary to have a nima tree in front of one's house. On very large roads in India, especially in Uttar Pradesh, there are hundreds and thousands of nima trees. Nima wood is so antiseptic that the Āyurvedic science uses it to cure leprosy. Medical scientists have extracted the active principle of the nima tree, which is called margosic acid. Nima is used for many purposes, especially to brush the teeth. In Indian villages ninety percent of the people use

nima twigs for this purpose. Because of all the antiseptic effects of the nima tree and because Lord Caitanya was born beneath a nima tree, Sītā Ṭhākuraṇī gave the Lord the name Nimāi. Later in His youth He was celebrated as Nimāi Paṇḍita, and in the neighborhood villages He was called by that name, although His real name was Viśvambhara.

Adi TEXT 13.118

putramātā-snānadine, dila vastra vibhūṣaṇe,

putra-saha miśrere sammāni'

śacī-miśrera pūjā lañā, manete hariṣa hañā,

ghare āilā sītā ṭhākuraṇī //CC Adi, 13.118//

SYNONYMS

putra-mātā—of the mother and child; snāna-dine—on the day of bathing; dila—gave; vastra—cloth; vibhūṣaṇe—ornaments; putra-saha—with the child; miśrere—unto Jagannātha Miśra; sammāni'-congratulating; śacī—Śacīdevī; miśrera—Jagannātha Miśra; pūjā—honor; lañā—receiving; manete—within the mind; hariṣa—pleased; hañā—becoming; ghare—home; āilā—returned; sītā ṭhākuraṇī—mother Sītā, wife of Advaita Ācārya.

TRANSLATION

On the day the mother and son bathed and left the maternity home, Sītā Ṭhākuraṇī gave them all kinds of ornaments and garments and then also honored Jagannātha Miśra. Then Sītā Ṭhākuraṇī, being honored by mother Śacīdevī and Jagannātha Miśra, was greatly happy within her mind, and thus she returned home.

PURPORT

On the fifth day from the birth of a child, as also on the ninth day, the mother bathes either in the Ganges or in a sacred place. This is called niṣkrāmaṇa, or the ceremony of coming out of the maternity home. Nowadays the maternity home is a hospital, but formerly in every respectable house one room was set aside as a maternity home where children would take birth, and on the ninth day after the birth of a child the mother would come into the regular rooms in the ceremony called niṣkrāmaṇa. Of the ten purificatory processes, niṣkrāmaṇa is one.

Formerly, especially in Bengal, the higher castes observed four months after the birth of a child as a quarantine. At the end of the fourth month, the mother first had to see the sun rise. Later the higher castes, namely, the brāhmaṇas, kṣatriyas and vaiśyas, observed only twenty-one days as a quarantine, whereas the śūdras had to observe thirty days. For the sections of society known as kartābhajā and satīmā, the mother of the child was immediately purified after the quarantine by the throwing of hari-nuṭa, small pieces of sweetmeat, in saṅkīrtana. Śacīdevī and Jagannātha Miśra, with the newly born child, were honored by Sītā Ṭhākuraṇī. Similarly, while Sītā Ṭhākuraṇī was returning home, she was also honored by Śacīdevī and Jagannātha Miśra. That was the system in respectable families of Bengal.

Adi TEXT 13.119

aiche śacī-jagannātha, putra pāñā lakṣmīnātha,
pūrṇa ha-ila sakala vāñchita
dhana-dhānye bhare ghara, lokamānya kalevara,
dine dine haya ānandita //CC Adi, 13.119//

SYNONYMS

aiche—in that way; śacī-jagannātha—mother Śacīdevī and Jagannātha Miśra; putra—son; pāñā—having obtained; lakṣmī-nātha—personally the husband of the goddess of fortune; pūrṇa—fulfilled; ha-ila—became; sakala—all; vāñchita—desires; dhana-dhānye—with riches and grains; bhare ghara—the house filled up; loka-mānya kalevara—the body beloved by the people in general; dine dine—day after day; haya—becomes; ānandita—pleased.

TRANSLATION

In this way mother Śacīdevī and Jagannātha Miśra, having obtained a son who was the husband of the goddess of fortune, had all their desires fulfilled. Their house was always filled with riches and grains. As they saw the beloved body of Śrī Caitanya Mahāprabhu, day after day their pleasure increased.

PURPORT

Lord Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead. Therefore everyone offered their respects to Him. Even the denizens of heaven

used to come in the dress of ordinary men to offer their respect to the Lord. His father and mother, Jagannātha Miśra and Śacīdevī, seeing the honor of their transcendental son, also became very much pleased within their hearts.

Adi TEXT 13.120

miśra--vaiṣṇava, śānta, alampaṭa, śuddha, dānta,
dhana-bhoge nāhi abhimāna
putrera prabhāve yata, dhana āsi' mile, tata,
viṣṇu-prīte dvije dena dāna //CC Adi, 13.120//

SYNONYMS

miśra—Jagannātha Miśra; vaiṣṇava—a great devotee; śānta—peaceful; alampaṭa—very regular; śuddha—purified; dānta—controlled; dhana-bhoge—in the matter of enjoying material happiness; nāhi—there is no; abhimāna—desire; putrera—of their son; prabhāve—by the influence; yata—all; dhana—riches; āsi'-coming; mile—gets; tata—so much so; viṣṇu-prīte—for the satisfaction of Lord Viṣṇu; dvije—to the brāhmaṇas; dena—gives; dāna—charity.

TRANSLATION

Jagannātha Miśra was an ideal Vaiṣṇava. He was peaceful, restrained in sense gratification, pure and controlled. Therefore he had no desire to enjoy material opulence. Whatever money came because of the influence of his transcendental son, he gave it in charity to the brāhmaṇas for the satisfaction of Viṣṇu.

Adi TEXT 13.121

lagna gaṇi' harṣamati, nīlāmbara cakravartī,
gupte kichu kahila miśrere
mahāpuruṣera cihna, lagne aṅge bhinna bhinna,
dekhi,--ei tāribe saṁsāre //CC Adi, 13.121//

SYNONYMS

lagna gaṇi'-by astrological calculation of the birth moment; harṣa-mati—very pleased; nīlāmbara cakravartī—of the name Nīlāmbara Cakravartī; gupte—in

private; kichu—something; kahila—said; miśrere—unto Jagannātha Miśra; mahā-puruṣera cihna—all the symptoms of a great personality; lagne—in the birth moment; aṅge—on the body; bhinna bhinna—different; dekhi—I see; ei—this child; tāribe—shall deliver; saṁsāre—all the three worlds.

TRANSLATION

After calculating the birth moment of Lord Caitanya Mahāprabhu, Nīlāmbara Cakravartī privately said to Jagannātha Miśra that he saw all the different symptoms of a great personality in both the body and birth moment of the child. Thus he understood that in the future this child would deliver all the three worlds.

Adi TEXT 13.122

aiche prabhu śacī-ghare, kṛpāya kaila avatāre,
yei ihā karaye śravaṇa
gaura-prabhu dayāmaya, tāñre hayena sadaya,
sei pāya tāñhāra caraṇa //CC Adi, 13.122//

SYNONYMS

aiche—in this way; prabhu—Lord Śrī Caitanya Mahāprabhu; śacī-ghare—in the home of Śacīdevī; kṛpāya—by His causeless mercy; kaila—made; avatāre—advent; yei—anyone who; ihā—this; karaye—does; śravaṇa—hear; gaura-prabhu—Lord Caitanya Mahāprabhu; dayā-maya—being very merciful; tāñre—upon him; hayena—becomes; sa-daya—merciful; sei—that person; pāya—gets; tāñhāra—His; caraṇa—lotus feet.

TRANSLATION

In this way Lord Caitanya Mahāprabhu, out of His causeless mercy, made His advent in the house of Śacīdevī. Lord Caitanya is very merciful to anyone who hears this narration of His birth, and thus such a person attains the lotus feet of the Lord.

Adi TEXT 13.123

pāiyā mānuṣa janma, ye nā śune gaura-guṇa,

hena janma tāra vyartha haila

pāiyā amṛtadhunī, piye viṣa-garta-pāni,

janmiyā se kene nāhi maila //CC Adi, 13.123//

SYNONYMS

pāiyā mānuṣa janma—anyone who has gotten the form of a human body; ye—who; nā—does not; śune—hear; gaura-guṇa—the qualities of Lord Caitanya Mahāprabhu; hena janma—such a birth; tāra—his; vyartha haila—becomes useless; pāiyā—getting the opportunity; amṛtadhunī—of the river of nectar; piye—drinks; viṣa-garta-pāni—water in a poison pit of material happiness; janmiyā—taking birth as a human being; se—he; kene—why; nāhi—did not; maila—die.

TRANSLATION

Anyone who attains a human body but does not take to the cult of Śrī Caitanya Mahāprabhu is baffled in his opportunity. Amṛtadhunī is a flowing river of the nectar of devotional service. If after getting a human body one drinks the water in a poison pit of material happiness instead of the water of such a river, it would be better for him not to have lived, but to have died long ago.

PURPORT

In this connection Śrīmat Prabodhānanda Sarasvatī has composed the following verses in his Caitanya-candrāmṛta (37, 36, 34):

acaitanyam idaṁ viśvaṁ yadi caitanyam īśvaram

na viduḥ sarva-śāstra-jñā hy api bhrāmyanti te janāḥ

"This material world is without Kṛṣṇa consciousness. Lord Caitanya Mahāprabhu is Kṛṣṇa consciousness personified. Therefore if a very learned scholar or scientist does not understand Śrī Caitanya Mahāprabhu, certainly he is wandering uselessly in this world."

prasārita-mahā-prema-pīyūṣa-rasa-sāgare

caitanya-candre prakāṣe yo dīno dīna eva saḥ

"A person who does not take advantage of the nectar of devotional service overflowing during the presence of Śrī Caitanya Mahāprabhu's cult is certainly

the poorest of the poor."

avatīrṇe gaura-candre vistīrṇe prema-sāgare

suprakāśita-ratnaughe yo dīno dīna eva saḥ

"The advent of Lord Caitanya Mahāprabhu is just like an expanding ocean of nectar. One who does not collect the valuable jewels within this ocean is certainly the poorest of the poor."

Similarly, the Śrīmad-Bhāgavatam (2.3.19, 20, 23) states:

śva-vid-varāhoṣṭra-kharaiḥ

saṁstutaḥ puruṣaḥ paśuḥ

na yat-karṇa-pathopeto

jātu nāma gadāgrajaḥ

bile batorukrama-vikramān ye

na śṛṇvataḥ karṇa-puṭe narasya

jihvāsati dārdurikeva sūta

na copagāyaty urugāya-gāthāḥ

jīvañ chavo bhāgavatāṅghri-reṇum

na jātu martyo 'bhilabheta yas tu

śrī-viṣṇu-padyā manujas tulasyāḥ

śvasaṅ chavo yas tu na veda gandham

"A person who has no connection with Kṛṣṇa consciousness may be a very great personality in so-called human society, but actually he is no better than a great animal. Such big animals are generally praised by other animals like dogs, hogs, camels and asses. A person who does not lend his aural reception to hearing about the Supreme Personality of Godhead must be considered to have earholes like holes in a field. Although that person has a tongue, it is like the tongue of a frog, which unnecessarily creates a disturbance by croaking, inviting the snake of death. Similarly, a person who neither takes advantage of the dust of the lotus feet of great devotees nor smells the tulasī leaves offered to the lotus feet of the

Lord must be considered dead even though he is supposedly working."

Similarly, the Śrīmad-Bhāgavatam, Tenth Canto, Chapter One, verse 4, states:

nivṛtta-tarṣair upagīyamānād

bhavauṣadhāc chrotra-mano-'bhirāmāt

ka uttamaśloka-guṇānuvādāt

pumān virajyeta vinā paśu-ghnāt

"Who but the animal-killer or the killer of the soul will not care to hear glorification of the Supreme Personality of Godhead? Such glorification is enjoyed by persons liberated from the contamination of this material world."

Similarly, in the Third Canto, Chapter Twenty-three, verse 56, the Bhāgavatam says, na tīrtha-pada-sevāyai jīvaṇṇ api mṛto hi saḥ: "Although a person is apparently living, if he does not serve the lotus feet of great devotees he is to be considered a dead body."

Adi TEXT 13.124

śrī-caitanya-nityānanda, ācārya advaitacandra,

svarūpa-rūpa-raghunāthadāsa

inhā-sabāra śrī-caraṇa, śire vandi nija-dhana,

janma-līlā gāila kṛṣṇadāsa //CC Adi, 13.124//

SYNONYMS

śrī-caitanya-nityānanda—Lord Śrī Caitanya Mahāprabhu and Nityānanda Prabhu; ācārya advaitacandra—Ācārya Śrī Advaitacandra; svarūpa-rūpa-raghunāthadāsa—Svarūpa Dāmodara, Rūpa Gosvāmī and Raghunātha dāsa Gosvāmī; inhā-sabāra—of all of them; śrī-caraṇa—the lotus feet; śire—on the head; vandi—offering respect; nija-dhana—personal property; janma-līlā—narration of the birth; gāila—sang; kṛṣṇadāsa—Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Taking on my head as my own property the lotus feet of Śrī Caitanya Mahāprabhu, Nityānanda Prabhu, Ācārya Advaitacandra, Svarūpa Dāmodara,

Rūpa Gosvāmī and Raghunātha dāsa Gosvāmī, I, Kṛṣṇadāsa Kavirāja Gosvāmī, have thus described the advent of Śrī Caitanya Mahāprabhu.

PURPORT

Śrī Caitanya Mahāprabhu, Nityānanda, Advaita Prabhu, Svarūpa Dāmodara, Rūpa Gosvāmī, Raghunātha dāsa and their followers are all accepted by Kṛṣṇadāsa Kavirāja Gosvāmī. Anyone who follows in the footsteps of Kavirāja Gosvāmī also accepts the lotus feet of the above-mentioned lords as his personal property. For a materialistic person, material wealth and opulence are only illusory. Actually they are not possessions but entanglements because by enjoying the material world a conditioned soul becomes more and more entangled by incurring debts for his present enjoyment. Unfortunately, a conditioned soul considers property for which he is in debt to be his own, and he is very busy acquiring such property. But a devotee considers such property not real property but simply an entanglement in the material world. If Lord Kṛṣṇa is very much pleased with a devotee, He takes away his material property, as stated in the Śrīmad-Bhāgavatam (10.88.8), where Lord Kṛṣṇa says, *yasyāham anugṛhṇāmi hariṣye tad-dhanaṁ śanaiḥ*. "To show special favor to a devotee, I take away all his material property." Similarly, Narottama dāsa Ṭhākura says:

dhana mora nityānanda, rādhā-kṛṣṇa-śrīcaraṇa

sei mora prāṇadhana

"My real riches are Nityānanda Prabhu and the lotus feet of Śrī Rādhā and Kṛṣṇa." He further prays, "O Lord, kindly give me this opulence. I do not want anything but Your lotus feet as my property." Śrīla Narottama dāsa Ṭhākura has sung in many places that his real property is the lotus feet of Rādhā and Kṛṣṇa. Unfortunately we are interested in unreal property and are neglecting our real property (*adhane yatana kari' dhana teyāginu*).

Sometimes smārtas consider Raghunātha dāsa Gosvāmī a śūdra. But Kṛṣṇadāsa Kavirāja Gosvāmī here especially mentions svarūpa-rūpa-raghunāthadāsa. Therefore one who considers the lotus feet of Raghunātha dāsa to be transcendental to all divisions of the caste system enjoys the riches of actual spiritual bliss.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Ādi-līla, Thirteenth Chapter, describing the advent of Lord Śrī Caitanya Mahāprabhu.

Chapter 14 Lord Caitanya's Childhood Pastimes

Śrīla Bhaktivinoda Ṭhākura has given a summary of this chapter in his *Amṛta-pravāha-bhāṣya*: "In this Fourteenth Chapter of the *Caitanya-caritāmṛta* there is a description of how Lord Caitanya Mahāprabhu enjoyed His childhood pastimes—crawling, crying, eating dirt and giving intelligence to His mother, favoring a brāhmaṇa guest, riding on the shoulders of two thieves and misleading them to His own house, and, on the plea of being diseased, taking prasāda in the house of Hiraṇya and Jagadīśa on the Ekādaśī day. The chapter further describes how He displayed Himself as a naughty boy, how when His mother fainted He brought a coconut to her on His head, how He joked with girls of the same age on the banks of the Ganges, how He accepted worshipful paraphernalia from Śrīmatī Lakṣmīdevī, how He sat down in a garbage pit wherefrom He instructed transcendental knowledge, how He left the pit on the order of His mother, and how He dealt with His father with full affection."

Adi TEXT 14.1

kathañcana smṛte yasmin

duṣkaram sukaram bhavet

vismṛte viparītam syāt

śrī-caitanyam namāmi tam //CC Adi, 14.1//

SYNONYMS

kathañcana—somehow or other; smṛte—by remembering; yasmin—whom; duṣkaram—difficult things; sukaram—easy; bhavet—become; vismṛte—by forgetting Him; viparītam—just the opposite; syāt—become; śrī-caitanyam—Lord Śrī Caitanya Mahāprabhu; namāmi—I offer my respectful obeisances; tam—unto Him.

TRANSLATION

Things that are very difficult to do become easy to execute if one somehow or other simply remembers Lord Caitanya Mahāprabhu. But if one does not remember Him, even easy things become very difficult. To this Lord Caitanya Mahāprabhu I offer my respectful obeisances.

PURPORT

In his book *Caitanya-candrāmṛta* Śrīla Prabodhānanda Sarasvatī says: "One who receives a little favor from the Lord becomes so exalted that he does not care even for liberation, which is sought after by many great scholars and philosophers. Similarly, a devotee of Lord Caitanya considers residence in the heavenly planets a will-o'-the-wisp. He surpasses the perfection of mystic yoga power because for him the senses are like snakes with broken fangs." A snake is a very fearful and dangerous animal because of his poison fangs, but if these fangs are broken the appearance of a snake is no cause for fear. The yoga principles are meant to control the senses, but there is no scope for the senses of one engaged in the service of the Lord to be dangerous like snakes. These are the gifts of Śrī Caitanya Mahāprabhu.

The *Hari-bhakti-vilāsa* confirms that difficult things become easy to understand if one remembers Śrī Caitanya Mahāprabhu and easy things become very difficult to understand if one forgets Him. We actually see that even those who are very great scientists in the eyes of the general public cannot understand the very simple idea that life comes from life because they do not have the mercy of Caitanya Mahāprabhu. They defend the false understanding that life comes from matter, although they cannot prove that this is a fact. Modern civilization, therefore, progressing on the basis of this false scientific theory, is simply creating problems to be solved by the so-called scientists.

The author of *Caitanya-caritāmṛta* takes shelter of Lord Caitanya Mahāprabhu to describe the pastimes of His appearance as a child because one cannot write such transcendental literature by mental speculation. One who writes about the Supreme Personality of Godhead must be especially favored by the Lord. Simply by academic qualifications it is not possible to write such literature.

Adi TEXT 14.2

jaya jaya śrī-caitanya, jaya nityānanda

jayādvaitacandra, jaya gaura-bhakta-vṛnda //CC Adi, 14.2//

SYNONYMS

jaya jaya—all glories; śrī-caitanya—to Lord Caitanya Mahāprabhu; jaya—all glories; nityānanda—to Nityānanda Prabhu; jaya advaita-candra—all glories to Advaita Ācārya; jaya—all glories; gaura-bhakta-vṛnda—to all the devotees of

the Lord.

TRANSLATION

All glories to Lord Caitanya Mahāprabhu, Nityānanda Prabhu, Advaita Prabhu and all the devotees of Lord Caitanya!

Adi TEXT 14.3

prabhura kahila ei janmalīlā-sūtra

yaśodā-nandana yaiche haila śacī-putra //CC Adi, 14.3//

SYNONYMS

prabhura—of the Lord; kahila—I have spoken; ei—thus; janma-līlā—pastimes of the birth; sūtra—in summary; yaśodā-nandana—the son of mother Yaśodā; yaiche—as much as; haila—became; śacī-putra—the son of mother Śacī.

TRANSLATION

I have thus described in brief the advent of Śrī Caitanya Mahāprabhu, who appeared as the son of mother Śacī, exactly as Kṛṣṇa appeared as the son of mother Yaśodā.

PURPORT

Śrīla Narottama dāsa Ṭhākura confirms this statement that now Lord Kṛṣṇa, the son of mother Yaśodā, has appeared again as Lord Caitanya Mahāprabhu, becoming the son of mother Śacī:

vrajendra-nandana yei, śacī-suta haila sei,

balārāma hailo nitāi

"The son of Śacī is none other than the son of mother Yaśodā and Nanda Mahārāja, and Nityānanda Prabhu is the same Balarāma."

Adi TEXT 14.4

saṅkṣepe kahila janmalīlā-anukrama

ebe kahi bālyalīlā-sūtrera gaṇana //CC Adi, 14.4//

SYNONYMS

saṅkṣepe—in brief; kahila—I have spoken; janma-līlā—the pastimes of birth; anukrama—chronological order; ebe—now; kahi—I shall speak; bālya-līlā—of the pastimes of childhood; sūtrera—of the sūtras; gaṇana—enumeration.

TRANSLATION

I have already briefly spoken about the pastimes of His birth in chronological order. Now I shall give a synopsis of His childhood pastimes.

Adi TEXT 14.5

vande caitanya-kṛṣṇasya

bālya-līlāṁ mano-harām

laukikīm api tām īśa-

ceṣṭayā valitāntarām //CC Adi, 14.5//

SYNONYMS

vande—I worship; caitanya-kṛṣṇasya—of Lord Caitanya, who is Kṛṣṇa Himself; bālya-līlā—pastimes of childhood; manaḥ-harām—which are so beautiful; laukikīm—appearing ordinary; api—although; tām—those; īśa-ceṣṭayā—by manifestation of supreme authority; valita-antarām—quite fit although appearing differently.

TRANSLATION

Let me offer my respectful obeisances unto the childhood pastimes of Lord Śrī Caitanya Mahāprabhu, who is Lord Kṛṣṇa Himself. Although such pastimes appear exactly like those of an ordinary child, they should be understood as various pastimes of the Supreme Personality of Godhead.

PURPORT

In the Bhagavad-gītā (9.11) this statement is confirmed as follows:

avajānanti mām mūḍhā

mānuṣīm tanum āśritam

param bhāvam ajānanto

mama bhūta-maheśvaram

"Fools deride Me when I descend in the human form. They do not know My transcendental nature and My supreme dominion over all that be." To execute His pastimes, the Supreme Personality of Godhead appears on this planet or within this universe like an ordinary human being or human child, yet He maintains His superiority as the Supreme Lord. Lord Kṛṣṇa appeared as a human child, but His uncommon activities, even in His childhood-like the killing of the demon Pūtanā or lifting of Govardana Hill—were not the engagements of an ordinary child. Similarly, although the pastimes of Lord Caitanya, as they will be described in this chapter, appear like the activities of a small boy, they are uncommon pastimes impossible for an ordinary human child to execute.

Adi TEXT 14.6

bālya-līlāya āge prabhura uttāna śayana

pitā-mātāya dekhāila cihna caraṇa //CC Adi, 14.6//

SYNONYMS

bālya-līlāya—in His pastimes as a child; āge—first of all; prabhura—of the Lord; uttāna—turning the body; śayana—lying down; pitā-mātāya—unto the parents; dekhāila—showed; cihna—marks; caraṇa—of the lotus feet.

TRANSLATION

In His first childhood pastimes the Lord turned upside down while lying on His bed, and thus He showed His parents the marks of His lotus feet.

PURPORT

The word uttāna is also used to mean "lying down on the bed face upwards" or "lying down flat on the bed." In some readings the word is utthāna, which means "standing up." In His childhood pastimes the Lord tried to catch the wall and stand up, but as an ordinary child falls down, so the Lord also fell down and again took to lying on His bed.

Adi TEXT 14.7

gṛhe dui jana dekhi laghupada-cihna

tāhe śobhe dhvaja, vajra, śaṅkha, cakṛa, mīna //CC Adi, 14.7//

SYNONYMS

gr̥he—at home; dui jana—the father and mother; dekhi—seeing; laghu-pada-cihna—the marks of the lotus feet, which were very small at that time; tāhe—in those; śobhe—which were beautifully visible; dhvaja—flag; vajra—thunderbolts; śaṅkha—conchshell; cakra—disc; mīna—fish.

TRANSLATION

When the Lord tried to walk, in His small footprints the specific marks of Lord Viṣṇu were visible, namely, the flag, thunderbolt, conchshell, disc and fish.

Adi TEXT 14.8

dekhiyā donhāra citte janmila vismaya

kāra pada-cihna ghare, nā pāya niścaya //CC Adi, 14.8//

SYNONYMS

dekhiyā—seeing all these marks; donhāra—of the parents, Śacīmātā and Jagannātha Miśra; citte—in their hearts; janmila—there was; vismaya—wonder; kāra—whose; pada-cihna—footprints; ghare—at home; nā—does not; pāya—get; niścaya—certainty.

TRANSLATION

Seeing all these marks, neither His father nor His mother could understand whose footprints they were. Thus struck with wonder, they could not understand how those marks could be possible in their home.

Adi TEXT 14.9

miśra kahe,--bālagopāla āche śilā-saṅge

teṅho mūrti hañā ghare khele, jāni, raṅge //CC Adi, 14.9//

SYNONYMS

miśra kahe—Jagannātha Miśra said; bāla-gopāla—Lord Kṛṣṇa as a child; āche—there is; śilā-saṅge—along with the śālagrāma-śilā; teṅho—He; mūrti hañā—taking His transcendental form; ghare—within the room; khele—plays; jāni—I understand; raṅge—in curiosity.

TRANSLATION

Jagannātha Miśra said, "Certainly child Kṛṣṇa is with the śālagrāma-śilā. Taking His childhood form, He is playing within the room."

PURPORT

When the form of the Lord is carved from wood, stone or any other element, it is to be understood that the Supreme Personality of Godhead is there. Even logically we can understand that all material elements are expansions of the energy of the Lord. Since the energy of the Supreme Personality of Godhead is nondifferent from His personal body, the Lord is always present in His energy, and He manifests Himself on account of the ardent desire of a devotee. Since the Lord is supremely powerful, it is logical that He can manifest Himself in His energy. Deity worship or worship of the śālagrāma-śilā is not idol worship. The Deity of the Lord in the house of a pure devotee can act exactly as He can in His original transcendental personality.

Adi TEXT 14.10

sei kṣaṇe jāgi' nimāi karaye krandana

aṅke lañā śacī tāṅre piyāila stana //CC Adi, 14.10//

SYNONYMS

sei kṣaṇe—immediately; jāgi'-awakening; nimāi—the Lord of the name Nimāi; karaye—does; krandana—crying; aṅke—on the lap; lañā—taking; śacī—mother Śacī; tāṅre—Him; piyāila—caused to suck; stana—breast.

TRANSLATION

While mother Śacī and Jagannātha Miśra were talking, the child Nimāi woke up and began to cry, and mother Śacī took Him on her lap and allowed Him to suck her breast.

Adi TEXT 14.11

stana piyāite putrera caraṇa dekhila

sei cihna pāye dekhi' miśre bolāila //CC Adi, 14.11//

SYNONYMS

stana—her breast; piyāite—while letting Him suck; putrera—of her son; caraṇa—lotus feet; dekhila—observed; sei—those very; cihna—marks; pāye—on the sole; dekhi'-seeing; miśre—Jagannātha Miśra; bolāila—called for.

TRANSLATION

While mother Śacī was feeding the child from her breast, she saw on His lotus feet all the marks that were visible on the floor of the room, and she called for Jagannātha Miśra.

Adi TEXT 14.12

dekhiyā miśrera ha-ila ānandita mati

gupte bolāila nīlāmbara cakravartī //CC Adi, 14.12//

SYNONYMS

dekhiyā—by seeing; miśrera—of Jagannātha Miśra; ha-ila—became; ānandita—satisfied; mati—intelligence; gupte—privately; bolāila—called for; nīlāmbara cakravartī—of the name Nīlāmbara Cakravartī.

TRANSLATION

When Jagannātha Miśra saw the wonderful marks on the sole of his son, he became very joyful and privately called for Nīlāmbara Cakravartī.

Adi TEXT 14.13

cihna dekhi' cakravartī balena hāsiyā

lagna gaṇi' pūrve āmi rākhiyāchi likhiyā //CC Adi, 14.13//

SYNONYMS

cihna dekhi'-by seeing the marks; cakravartī—Nīlāmbara Cakravartī; balena—says; hāsiyā—smiling; lagna gaṇi'-by astrological calculation of the birth moment; pūrve—formerly; āmi—I; rākhiyāchi—have kept; likhiyā—after writing all these things.

TRANSLATION

When Nīlāmbara Cakravartī saw those marks, he smilingly said, "Formerly I ascertained all this by astrological calculation and noted it in writing.

Adi TEXT 14.14

batriśa lakṣaṇa--mahāpuruṣa-bhūṣaṇa

ei śiśu aṅge dekhi se saba lakṣaṇa //CC Adi, 14.14//

SYNONYMS

batriśa—thirty-two; lakṣaṇa—symptoms; mahā-puruṣa—great personality; bhūṣaṇa—ornament; ei śiśu—this child; aṅge—on the body; dekhi—I see; se—those; saba—all; lakṣaṇa—symptoms.

TRANSLATION

"There are thirty-two bodily marks that symptomize a great personality, and I see all those marks on the body of this child.

Adi TEXT 14.15

pañca-dīrghaḥ pañca-sūkṣmaḥ

sapta-raktaḥ ṣaḍ-unnataḥ

tri-hrasva-pr̥thu-gambhīro

dvātrimśal-lakṣaṇo mahān //CC Adi, 14.15//

SYNONYMS

pañca-dīrghaḥ—five large; pañca-sūkṣmaḥ—five fine; sapta-raktaḥ—seven reddish; ṣaḍ-unnataḥ—six raised; tri-hrasva—three small; pr̥thu—three broad; gambhīraḥ—three grave; dvā-trimśat—in this way thirty-two; lakṣaṇaḥ—symptoms; mahān—of a great personality.

TRANSLATION

" 'There are thirty-two bodily symptoms of a great personality: five of his bodily parts are large, five fine, seven reddish, six raised, three small, three broad and three grave.'

PURPORT

The five large parts are the nose, arms, chin, eyes and knees. The five fine parts are the skin, fingertips, teeth, hair on the body and hair on the head. The seven

reddish parts are the eyes, soles, palms, palate, nails, and upper and lower lips. The six raised parts are the chest, shoulders, nails, nose, waist and mouth. The three small parts are the neck, thighs and male organ. The three broad parts are the waist, forehead and chest. The three grave parts are the navel, voice and existence. Altogether these are the thirty-two symptoms of a great personality. This is a quotation from the Sāmudrika.

Adi TEXT 14.16

nārāyaṇera cihna-yukta śrī-hasta caraṇa

ei śiśu sarva loke karibe tāraṇa //CC Adi, 14.16//

SYNONYMS

nārāyaṇera—of Lord Nārāyaṇa; cihna-yukta—with positive marks; śrī-hasta caraṇa—the palm and the sole; ei—this; śiśu—baby; sarva loke—all the three worlds; karibe—will; tāraṇa—deliver.

TRANSLATION

"This baby has all the symptoms of Lord Nārāyaṇa on His palms and soles. He will be able to deliver all the three worlds.

Adi TEXT 14.17

ei ta' karibe vaiṣṇava-dharmera pracāra

ihā haite habe dui kulera nistāra //CC Adi, 14.17//

SYNONYMS

ei ta'-this child; karibe—will do; vaiṣṇava—of Vaiṣṇavism, or devotional service; dharmera—of the religion; pracāra—preaching; ihā haite—from this; habe—there will be; dui—two; kulera—dynasties; nistāra—deliverance.

TRANSLATION

"This child will preach the Vaiṣṇava cult and deliver both His maternal and paternal families.

PURPORT

Only Nārāyaṇa Himself or His bona fide representative can preach the cult of

Vaiṣṇavism, or devotional service. When a Vaiṣṇava is born, he delivers both his maternal and paternal families simultaneously.

Adi TEXT 14.18

mahotsava kara, saba bolāha brāhmaṇa

āji dina bhāla,--kariba nāma-karaṇa //CC Adi, 14.18//

SYNONYMS

mahotsava—a festival; kara—observe; saba—all; bolāha—call; brāhmaṇa—the brāhmaṇas; āji—today; dina—day; bhāla—auspicious; kariba—I shall perform; nāma-karaṇa—the name-giving ceremony.

TRANSLATION

"I propose to perform a name-giving ceremony. We should observe a festival and call for the brāhmaṇas because today is very auspicious.

PURPORT

It is a Vedic principle to observe a festival in connection with Nārāyaṇa and brāhmaṇas. Giving a child a particular name is among the purificatory processes known as daśa-vidha-saṁskāra, and on the day of such a ceremony one should observe a festival by worshiping Nārāyaṇa and distributing prasāda, chiefly among the brāhmaṇas.

When Nīlāmbara Cakravartī, Śacīmātā and Jagannātha Miśra understood from the marks on the Lord's lotus feet that the child Nimāi was not an ordinary child but an incarnation of Nārāyaṇa, they decided that on that very same day, which was very auspicious, they should observe a festival for His name-giving ceremony. In this connection we can particularly see how an incarnation of the Supreme Personality of Godhead is ascertained by His bodily symptoms, His activities and the prediction of the śāstras. By factual evidence a person can be accepted as an incarnation of God, not whimsically or by the votes of rascals and fools. There have been many imitation incarnations in Bengal since the appearance of Lord Caitanya, but any impartial devotee or learned man can understand that Lord Caitanya Mahāprabhu was accepted as an incarnation of Kṛṣṇa not on the basis of popular votes but by evidence from the śāstras and bona fide scholars. It was not ordinary men who accepted Śrī Caitanya Mahāprabhu as the Supreme Personality of Godhead. In the beginning His

identity was ascertained by learned scholars like Nīlāmbara Cakravartī, and later all His activities were confirmed by the six Gosvāmīs, especially Śrīla Jīva Gosvāmī and Śrīla Rūpa Gosvāmī, and many other learned scholars, with evidence from the śāstra. An incarnation of God is such from the very beginning of His life. It is not that by performing meditation one can become an incarnation of God all of a sudden. Such false incarnations are meant for fools and rascals, not sane men.

Adi TEXT 14.19

sarva-lokera karibe ihañ dhāraṇa, poṣaṇa

'viśvambhara' nāma ihāra,--ei ta' kāraṇa //CC Adi, 14.19//

SYNONYMS

sarva-lokera—of all people; karibe—will do; ihañ—this child; dhāraṇa—protection; poṣaṇa—maintenance; viśvambhara—the name Viśvambhara; nāma—name; ihāra—His; ei—this; ta'-certainly; kāraṇa—the reason.

TRANSLATION

"In the future this child will protect and maintain all the world. For this reason He is to be called Viśvambhara."

PURPORT

The Caitanya-bhāgavata also confirms that Śrī Caitanya Mahāprabhu, by His birth, has made the whole world peaceful, as in the past Nārāyaṇa protected this earth in His incarnation as Varāha. Because of His protecting and maintaining this world in the present Kali-yuga, Lord Caitanya Mahāprabhu is Viśvambhara, which refers to one who feeds the entire world. The movement inaugurated by Śrī Caitanya Mahāprabhu when He was present five hundred years ago is again being propagated all over the world, and factually we are seeing its practical results. People are being saved, protected and maintained by this Hare Kṛṣṇa movement. Thousands of followers, especially Western youths, are taking part in this Hare Kṛṣṇa movement, and how safe and happy they feel can be understood from the expressions of gratitude in their hundreds and thousands of letters. The name Viśvambhara is also mentioned in the Atharva-veda-saṁhitā (3.3.16.5): viśvambhara viśvena mā bharasā pāhi svāhā.

Adi TEXT 14.20

śuni' śacī-miśrera mane ānanda bāḍila

brāhmaṇa-brāhmaṇī āni' mahotsava kaila //CC Adi, 14.20//

SYNONYMS

śuni'-hearing this; śacī—of mother Śacī; miśrera—and of Jagannātha Miśra; mane—within the minds; ānanda—pleasure; bāḍila—increased; brāhmaṇa—the brāhmaṇas; brāhmaṇī—and their wives; āni'-inviting them; mahotsava—a festival; kaila—observed.

TRANSLATION

After hearing Nīlāmbara Cakravartī's prediction, Śacīmātā and Jagannātha Miśra observed the name-giving festival in great joy, inviting all the brāhmaṇas and their wives.

PURPORT

It is the Vedic system to observe all kinds of festivals, including birthday festivals, marriage festivals, name-giving festivals and festivals marking the beginning of education, by especially inviting brāhmaṇas. In every festival the brāhmaṇas are to be fed first, and when the brāhmaṇas are pleased they bless the festival by chanting Vedic mantras or the Hare Kṛṣṇa mahā-mantra.

Adi TEXT 14.21

tabe kata dine prabhura jānu-caṅkramaṇa

nānā camatkāra tathā karāila darśana //CC Adi, 14.21//

SYNONYMS

tabe—thereafter; kata—some; dine—days; prabhura—of the Lord; jānu—knees; caṅkramaṇa—the crawling; nānā—various; camatkāra—wonderful; tathā—also; karāila—caused; darśana—the sight.

TRANSLATION

After some days the Lord began to crawl on His knees, and He caused various wonderful things to be seen.

PURPORT

The Caitanya-bhāgavata describes that one day while the Lord was crawling upon His knees, the bells on His waist ringing very sweetly, a snake came out to crawl in the yard of the Lord, who captured the snake like a curious child. Immediately the snake coiled over Him. The Lord as a child then rested on the snake, and after some time the snake went away, leaving aside the Lord.

Adi TEXT 14.22

krandanera chale balāila hari-nāma

nārī saba 'hari' bale,--hāse gaura-dhāma //CC Adi, 14.22//

SYNONYMS

krandanera—of crying; chale—on the pretense of; balāila—caused to speak; hari-nāma—the holy name of the Lord; nārī—ladies; saba—all; 'hari' bale—chant the holy name of the Lord; hāse—laughs; gaura-dhāma—Lord Śrī Caitanya as a child.

TRANSLATION

The Lord caused all the ladies to chant the holy names of the Hare Kṛṣṇa mahā-mantra on the plea of His crying, and while they chanted the Lord would smile.

PURPORT

In the Caitanya-bhāgavata this pastime is described as follows: "The Lord, with His beautiful eyes, would cry, but He would stop immediately upon hearing the Hare Kṛṣṇa mahā-mantra. When the ladies, understanding the fun of the Lord, discovered that He would cry and then stop upon hearing the chanting of the Hare Kṛṣṇa mantra, they all took it as a clue to chant Hare Kṛṣṇa as soon as the Lord cried. Thus it became a regular function. The Lord would cry, and the ladies would begin chanting the Hare Kṛṣṇa mahā-mantra, clapping their hands. In this way all the ladies of the neighboring houses would assemble in the home of Śacīmātā to join in the saṅkīrtana movement twenty-four hours a day. As long as the ladies continued to chant the Hare Kṛṣṇa mahā-mantra, the Lord would not cry but very pleasingly smile upon them."

Adi TEXT 14.23

tabe kata dine kaila pada-caṅkramaṇa

śīśu-gaṇe mili' kaila vividha khelana //CC Adi, 14.23//

SYNONYMS

tabe—thereafter; kata dine—in a few days; kaila—did; pada—legs; caṅkramaṇa—movement; śīśu-gaṇe—all the children; mili'-mingling together; kaila—executed; vividha—varieties; khelana—sporting.

TRANSLATION

After some days the Lord began to move His legs and walk. He mixed with other children and exhibited various sports.

Adi TEXT 14.24

ekadina śacī kha-i-sandeśa āniyā

bāṭā bhari' diyā baila,--khāo ta' basiyā //CC Adi, 14.24//

SYNONYMS

eka-dina—one day; śacī—mother Śacī; kha-i—fused rice; sandeśa—sweetmeat; āniyā—bringing; bāṭā—tiffin dish; bhari'-filling; diyā—delivering; baila—said; khāo—eat; ta'-now; basiyā—sitting down.

TRANSLATION

One day while the Lord was enjoying His playful sports with the other little children, mother Śacī brought a dish filled with fused rice and sweetmeats and asked the child to sit down and eat them.

Adi TEXT 14.25

eta bali' gelā śacī gr̥he karma karite

lukāñā lāgilā śīśu mṛttikā khāite //CC Adi, 14.25//

SYNONYMS

eta bali'-saying this; gelā—returned; śacī—mother Śacī; gr̥he—in the house; karma—duties; karite—to execute; lukāñā—hiding; lāgilā—began; śīśu—the child; mṛttikā—dirt; khāite—to eat.

TRANSLATION

But when she returned to her household duties, the child hid from His mother and began to eat dirt.

Adi TEXT 14.26

dekhi' śacī dhāñā āilā kari' 'hāya, hāya'

māṭi kāḍi' lañā kahe 'māṭi kene khāya' //CC Adi, 14.26//

SYNONYMS

dekhi'-seeing this; śacī—mother Śacī; dhāñā—rushing; āilā—came back; kari'-making a noise; hāya, hāya—"What is this! What is this!"; māṭi—dirt; kāḍi'-snatching; lañā—taking; kahe—she said; 'māṭi kene khāya'-why is the child eating dirt?

TRANSLATION

Seeing this, mother Śacī hastily returned and exclaimed, "What is this! What is this!" She snatched the dirt from the hands of the Lord and inquired why He was eating it.

Adi TEXT 14.27

kāndiyā balena śīśu,--kene kara roṣa

tumi māṭi khāite dile, mora kibā doṣa //CC Adi, 14.27//

SYNONYMS

kāndiyā—while crying; balena—says; śīśu—the child; kene—why; kara—you become; roṣa—angry; tumi—you; māṭi—dirt; khāite—to eat; dile—gave Me; mora—My; kibā—what is; doṣa—fault.

TRANSLATION

Crying, the child inquired from His mother, "Why are you angry? You have already given Me dirt to eat. What is My fault?"

Adi TEXT 14.28

kha-i-sandeśa-anna yateka--māṭira vikāra

eho māṭi, seha māṭi, ki bheda-vicāra //CC Adi, 14.28//

SYNONYMS

kha-i—fused rice; sandeśa—sweetmeat; anna—eatables; yateka—all; māṭira—of dirt; vikāra—transformations; eho—this is also; māṭi—dirt; seha—that; māṭi—dirt; ki—what; bheda—of difference; vicāra—consideration.

TRANSLATION

"Fused rice, sweetmeats and all other eatables are but transformations of dirt. This is dirt, that is dirt. Please consider. What is the difference between them?"

Adi TEXT 14.29

māṭi--deha, māṭi--bhakṣya, dekhaha vicāri'

avicāre deha doṣa, ki balite pāri //CC Adi, 14.29//

SYNONYMS

māṭi-dirt; deha-this body; māṭi-dirt; bhakṣya-eatable; dekhaha-just try to see; vicāri'-by consideration; avicāre-without considering; deha-you put; doṣa-fault upon Me; ki-what; balite-to say; pāri-I am able.

TRANSLATION

"This body is a transformation of dirt, and the eatables are also a transformation of dirt. Please reflect upon this. You are blaming Me without consideration. What can I say?"

PURPORT

This is an explanation of the Māyāvāda philosophy, which takes everything to be one. The necessities of the body, namely, eating, sleeping, mating and defending, are all unnecessary in spiritual life. When one is elevated to the spiritual platform there are no more bodily necessities, and in activities pertaining to the bodily necessities there are no spiritual considerations. In other words, the more we eat, sleep, have sex and try to defend ourselves, the more we engage in material activities. Unfortunately, Māyāvādī philosophers consider devotional activities to be bodily activities. They cannot understand the simple explanation in Bhagavad-gītā (14.26):

mām ca yo 'vyabhicāreṇa

bhakti-yogena sevate

sa guṇān samatītyaitān

brahma-bhūyāya kalpate

"Anyone who engages in spiritual devotional service without motivation, rendering such service for the satisfaction of the Lord, is elevated immediately to the spiritual platform, and all his activities are spiritual." Brahma-bhūyāya refers to Brahman (spiritual) activities. Although Māyāvādī philosophers are very eager to merge into the Brahman effulgence, they have no Brahman activities. To a certain extent they recommend Brahman activities, which for them means engagement in studying the Vedānta and Sāṅkhya philosophies, but their interpretations are but dry speculation. Lacking the varieties of spiritual activity, they cannot stay for long on that platform of simply studying Vedānta or Sāṅkhya philosophy.

Life is meant for varieties of enjoyment. The living entity is by nature full of an enjoying spirit, as stated in the Vedānta-sūtra (1.1.12): ānanda-mayo 'bhyāsāt. In devotional service the activities are variegated and full of enjoyment. As stated in Bhagavad-gītā (9.2), all devotional activities are easy to perform (su-sukhaṁ kartum) and they are eternal and spiritual (avyayam). Since Māyāvādī philosophers cannot understand this, they take it for granted that a devotee's activities (śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam, etc.) are all material and are therefore māyā. They also consider Kṛṣṇa's advent in this universe and His activities to be māyā. Therefore, because they consider everything māyā, they are known as Māyāvādīs.

Actually, any activities performed favorably for the satisfaction of the Lord, under the direction of the spiritual master, are spiritual. But for a person to disregard the order of the spiritual master and act by concoction, accepting his nonsensical activities to be spiritual, is māyā. One must achieve the favor of the Supreme Personality of Godhead through the mercy of the spiritual master. Therefore one must first please the spiritual master, and if he is pleased, then we should understand that the Supreme Personality of Godhead is also pleased. But if the spiritual master is displeased by our actions, they are not spiritual. Śrīla Viśvanātha Cakravartī Ṭhākura confirms this: yasya prasādād bhagavat-prasādo yasyāprasādān na gatiḥ kuto 'pi. Activities that please the spiritual master must be considered spiritual, and they should be accepted as satisfying to the Lord.

Lord Caitanya Mahāprabhu, as the supreme spiritual master, instructed His

mother about the Māyāvāda philosophy. By saying that the body is dirt and eatables are also dirt, He implied that everything is māyā. This is Māyāvāda philosophy. The philosophy of the Māyāvādīs is defective because it maintains that everything is māyā but the nonsense they speak. While saying that everything is māyā, the Māyāvādī philosopher loses the opportunity of devotional service, and therefore his life is doomed. Śrī Caitanya Mahāprabhu therefore advised, māyāvādi-bhāṣya śunile haya sarva-nāśa (Cc. Madhya 6.169). If one accepts the Māyāvāda philosophy, his advancement is doomed forever.

Adi TEXT 14.30

antare vismita śacī balila tāhāre

"māṭi khāite jñāna-yoga ke śikhāla tore //CC Adi, 14.30//

SYNONYMS

antare—within herself; vismita—surprised; śacī—mother Śacī; balila—replied; tāhāre—unto Him; māṭi—dirt; khāite—to eat; jñāna-yoga—philosophical speculation; ke—who; śikhāla—taught; tore—You.

TRANSLATION

Astonished that the child was speaking Māyāvāda philosophy, mother Śacī replied, "Who has taught You this philosophical speculation that justifies eating dirt?"

PURPORT

In the philosophical discourse between the mother and the son, when the son said that everything is one, as impersonalists say, the mother replied, "If everything is one, why do people in general not eat dirt but eat the food grains produced from the dirt?"

Adi TEXT 14.31

māṭira vikāra anna khāile deha-puṣṭi haya

māṭi khāile roga haya, deha yāya kṣaya //CC Adi, 14.31//

SYNONYMS

māṭira—of the dirt; vikāra—transformation; anna—food grains; khāile—by

eating; deha—of the body; puṣṭi—nourishment; haya—becomes; māṭi—the dirt; khāile—by eating; roga—disease; haya—becomes; deha—the body; yāya—goes; kṣaya—to destruction.

TRANSLATION

Replying to the Māyāvāda idea of the child philosopher, mother Śacī said, "My dear boy, if we eat earth transformed into grains, our body is nourished, and it becomes strong. But if we eat dirt in its crude state, the body becomes diseased instead of nourished, and thus it is destroyed.

Adi TEXT 14.32

māṭira vikāra ghaṭe pāni bhari' āni

māṭi-piṇḍe dhari yabe, śoṣi' yāya pāni" //CC Adi, 14.32//

SYNONYMS

māṭira—of the dirt; vikāra—transformation; ghaṭe—in the waterpot; pāni—water; bhari'-filling; āni—I can bring; māṭi—of dirt; piṇḍe—on the lump; dhari—I hold; yabe—when; śoṣi'-soaking; yāya—goes; pāni—the water.

TRANSLATION

"In a waterpot, which is a transformation of dirt, I can bring water very easily. But if I poured water on a lump of dirt, the lump would soak up the water, and my labor would be useless."

PURPORT

This simple philosophy propounded by Śacīmātā, even though she is a woman, can defeat the Māyāvādī philosophers who speculate on oneness. The defect of Māyāvāda philosophy is that it does not accept the variety that is useful for practical purposes. Śacīmātā gave the example that although both the lump of dirt and the earthen pot are basically one, for practical purposes the waterpot is useful whereas the lump of dirt is useless. Sometimes scientists argue that matter and spirit are one, with no difference between them. Factually, in a higher sense, there is no difference between matter and spirit, but one should have practical knowledge that matter, being an inferior state, is useless for our spiritual, blissful life, whereas spirit, being a finer state of existence, is full of bliss. In this connection the Bhāgavatam gives the example that dirt and fire are practically

one and the same. From the earth grow trees, and from their wood come fire and smoke. Nevertheless, for heat we can utilize the fire but not the earth, smoke or wood. Therefore, for the ultimate realization of the goal of life, we are concerned with the fire of the spirit, but not the dull wood or earth of matter.

Adi TEXT 14.33

ātma lukāite prabhu balilā tāñhāre

"āge kena ihā, mātā, nā śikhāle more //CC Adi, 14.33//

SYNONYMS

ātma—Himself; lukāite—to hide; prabhu—the Lord; balilā—replied; tāñhāre—unto Śacīmātā; āge—in the beginning; kena—why; ihā—this; mātā—My dear mother; nā śikhāle—you didn't teach; more—unto Me.

TRANSLATION

The Lord replied to His mother, "Why did you conceal self-realization by not teaching Me this practical philosophy in the beginning?"

PURPORT

If one is taught from the beginning of life the Vaiṣṇava philosophy of duality or variety, the monistic philosophy will not very much bother him. In reality, everything is an emanation from the supreme source (janmādy asya yataḥ). The original energy is exhibited in varieties, exactly like the sunshine, the original energy emanating from the sun, which acts as light and heat in variety. One cannot say that light is heat and heat is light, yet one cannot separate one from the other. Therefore Lord Caitanya Mahāprabhu's philosophy is acintya-bhedābheda, inconceivable nonseparation and distinction. Although there is an affinity between the two physical manifestations light and heat, there is a difference between them. Similarly, although the whole cosmic manifestation is the Lord's energy, the energy is nevertheless exhibited in varieties of manifestations.

Adi TEXT 14.34

ebe se jānilāñ, āra māṭi nā khāiba

kṣudhā lāge yabe, tabe tomāra stana piba" //CC Adi, 14.34//

SYNONYMS

ebe—now; se—that; jānilāṇ—I understand; āra—more; māṭi—dirt; nā—not; khāiba—I shall eat; kṣudhā—hunger; lāge—arises; yabe—when; tabe—at that time; tomāra—your; stana—breast; piba—I shall suck.

TRANSLATION

"Now that I can understand this philosophy, no more shall I eat dirt. Whenever I am hungry I shall suck your breast and drink your breast's milk."

Adi TEXT 14.35

eta bali' jananīra kolete caḍiyā

stana pāna kare prabhu īṣat hāsiyā //CC Adi, 14.35//

SYNONYMS

eta bali'-saying this; jananīra—of the mother; kolete—on the lap; caḍiyā—rising; stana pāna—sucking the nipple; kare—does; prabhu—the Lord; īṣat—slightly; hāsiyā—smiling.

TRANSLATION

After saying this, the Lord, smiling slightly, climbed on the lap of His mother and sucked her breast.

Adi TEXT 14.36

eimate nānā-chale aiśvarya dekhāya

bālya-bhāva prakāṭiyā paścāt lukāya //CC Adi, 14.36//

SYNONYMS

eimate—in this way; nānā-chale—under different excuses; aiśvarya—opulence; dekhāya—exhibits; bālya-bhāva—the status of a child; prakāṭiyā—manifesting; paścāt—thereafter; lukāya—hides Himself.

TRANSLATION

Thus under various excuses the Lord exhibited His opulences as much as possible in His childhood, and later, after exhibiting such opulences, He hid

Himself.

Adi TEXT 14.37

atithi-viprera anna khāila tina-bāra

pāche gupte sei vipre karila nistāra //CC Adi, 14.37//

SYNONYMS

atithi—guest; viprera—of a brāhmaṇa; anna—food; khāila—ate; tina-bāra—thrice; pāche—afterwards; gupte—in privacy; sei—that; vipre—unto the brāhmaṇa; karila—made; nistāra—deliverance.

TRANSLATION

On one occasion the Lord ate the food of a brāhmaṇa guest three times, and later, in confidence, the Lord delivered that brāhmaṇa from material engagement.

PURPORT

The story of the deliverance of this brāhmaṇa is as follows. One brāhmaṇa who was touring all over the country, traveling from one place of pilgrimage to another, reached Navadvīpa and became a guest in the house of Jagannātha Miśra. Jagannātha Miśra gave him all ingredients for cooking, and the brāhmaṇa prepared his food. When the brāhmaṇa was offering the food to Lord Viṣṇu in meditation, the child Nimāi came before him and began to eat it, and because of this the brāhmaṇa thought the whole offering spoiled. Therefore by the request of Jagannātha Miśra he cooked for a second time, but when he was meditating the child again came before him and began to eat the food, again spoiling the offering. By the request of Jagannātha Miśra the brāhmaṇa cooked for a third time, but for a third time the Lord came before him and began to eat the food, although the child had been locked within a room and everyone was sleeping because it was late at night. Thus, thinking that on that day Lord Viṣṇu was not willing to accept his food and that he was therefore ordained to fast, the brāhmaṇa became greatly agitated and cried aloud, hāya hāya: "What has been done! What has been done!". When Lord Caitanya Mahāprabhu saw the brāhmaṇa in that agitated state, He told him, "Formerly I was the son of mother Yaśodā. At that time you also became a guest in the house of Nanda Mahārāja, and I disturbed you in this way. I am very much pleased by your devotion. Therefore I am eating the food you have prepared." Understanding the favor offered to him by the Lord, the brāhmaṇa was greatly pleased, and he was

overwhelmed with love of Kṛṣṇa. He was thankful to the Lord, for he felt himself greatly fortunate. Then the Lord asked the brāhmaṇa not to disclose the incident to anyone else. This is very elaborately explained in the Caitanya-bhāgavata, Ādi-līlā, Chapter Three.

Adi TEXT 14.38

core lañā gela prabhuke bāhire pāiyā

tāra skandhe caḍi' āilā tāre bhulāiyā //CC Adi, 14.38//

SYNONYMS

core—two thieves; lañā—taking; gela—went; prabhuke—the Lord; bāhire—outside; pāiyā—finding Him; tāra—their; skandhe—on the shoulders; caḍi'-rising; āilā—came back; tāre—they; bhulāiyā—misleading.

TRANSLATION

In His childhood the Lord was taken away by two thieves outside His home. The Lord, however, got up on the shoulders of the thieves, and while they were thinking they were safely carrying the child to rob His ornaments, the Lord misled them, and thus instead of going to their own home the thieves came back to the home of Jagannātha Miśra.

PURPORT

In His childhood the Lord was profusely decorated with gold ornaments. Once upon a time He was playing outside His house, and two thieves passing on the street saw the opportunity to rob the Lord and therefore took Him on their shoulders, pleasing Him by offering Him some sweetmeats. The thieves thought they would carry the child to the forest and then kill Him and take away the ornaments. The Lord, however, expanded His illusory energy upon the thieves, so much so that instead of carrying Him to the forest they came right back in front of His house. When they came before His house they became afraid because everyone from the house of Jagannātha Miśra and all the inhabitants of that quarter were busy searching for the child. Therefore the thieves, thinking it dangerous to remain, went away and left Him. The child was brought within the house and given to mother Śacī, who was in great anxiety, and she became satisfied. This incident is also very elaborately explained in the Ādi-līlā of Caitanya-bhāgavata, Third Chapter.

Adi TEXT 14.39

vyādhi-chale jagadīśa-hiraṇya-sadane

viṣṇu-naivedya khāila ekādaśī-dine //CC Adi, 14.39//

SYNONYMS

vyādhi-chale—on the plea of being diseased; jagadīśa-hiraṇya—of the names Jagadīśa and Hiraṇya; sadane—in the house of; viṣṇu-naivedya—food offered to Lord Viṣṇu; khāila—ate; ekādaśī—of Ekādaśī; dine—on the day.

TRANSLATION

Pretending to be sick, the Lord asked some food from the house of Hiraṇya and Jagadīśa on the Ekādaśī day.

PURPORT

The Caitanya-bhāgavata, Ādi-līlā, Chapter Six, fully describes the Lord's accepting viṣṇu-prasāda on the Ekādaśī day at the house of Jagadīśa and Hiraṇya. Regular prasāda is offered to Lord Viṣṇu on Ekādaśī because, while fasting is recommended for devotees on Ekādaśī, it is not recommended for Lord Viṣṇu. Once on Ekādaśī in the house of Jagadīśa and Hiraṇya Paṇḍita there were arrangements for preparing special prasāda for Lord Viṣṇu, and Lord Caitanya Mahāprabhu asked His father to go there to ask for the viṣṇu-prasāda because He was feeling sick. The house of Jagadīśa and Hiraṇya Paṇḍita was situated about two miles from the house of Jagannātha Miśra. Therefore when Jagannātha Miśra, on the request of Śrī Caitanya Mahāprabhu, came to ask Jagadīśa and Hiraṇya for the prasāda, they were a little astonished. How could the boy understand that special prasāda was being prepared for Lord Viṣṇu? They immediately concluded that the boy Nimāi must have supernatural mystic power. Otherwise how could He understand that they were preparing special prasāda? Therefore they immediately sent the food to Lord Caitanya Mahāprabhu through His father, Jagannātha Miśra. Nimāi was feeling sick, but immediately after eating the viṣṇu-prasāda He was cured, and He also distributed the prasāda among His playmates.

Adi TEXT 14.40

śiśu saba laye pāḍā-paḍasīra ghare

curi kari' dravya khāya māre bālakere //CC Adi, 14.40//

SYNONYMS

śiśu—children; saba—all; laye—taking with Him; pāḍā-paḍasīra—neighboring; ghare—in the houses; curi kari'-stealing; dravya—eatables; khāya—eats; māre—fights; bālakere—with other children.

TRANSLATION

As usual for small children, He learned to play, and with His playmates He went to the houses of neighboring friends, stealing their eatables and eating them. Sometimes the children fought among themselves.

Adi TEXT 14.41

śiśu saba śacī-sthāne kaila nivedana

śuni' śacī putre kichu dilā olāhana //CC Adi, 14.41//

SYNONYMS

śiśu saba—all the children; śacī-sthāne—in the presence of mother Śacī; kaila—made; nivedana—petition; śuni'-hearing that; śacī—mother Śacī; putre—unto her son; kichu—some; dilā—gave; olāhana—chastisement or rebuke.

TRANSLATION

All the children lodged complaints with Śacīmātā about the Lord's fighting with them and stealing from the neighbors' houses. Therefore sometimes she used to chastise or rebuke her son.

Adi TEXT 14.42

"kene curi kara, kene mārāha śiśure

kene para-ghare yāha, kibā nāhi ghare" //CC Adi, 14.42//

SYNONYMS

kene curi kara—why do You steal; kene mārāha śiśure—why do You beat other children; kene—why; para-ghare—in others' houses; yāha—You go; kibā—what; nāhi—is not there; ghare—in Your own house.

TRANSLATION

Śacīmātā said, "Why do You steal others' things? Why do You beat the other children? And why do You go inside others' houses? What do You not have in Your own house?"

PURPORT

According to the Vedānta-sūtra (janmādy asya yataḥ), since creation, maintenance and annihilation exist in the Supreme Absolute, whatever we find within this material world is already in the spiritual world. Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead, Kṛṣṇa Himself. How is He stealing, and how is He fighting? It is not as a thief or an enemy but as a friend in a loving condition. He steals as a child not because He is in want but out of a natural instinct. In this material world also, small children, without enmity or bad will, sometimes go to a neighboring house and steal, and sometimes they fight. Kṛṣṇa also, like other children, did all these things in His childhood. Without the existence of the stealing propensity and fighting propensity in the spiritual world, they cannot exist here in this material world. The difference between the material and spiritual worlds is that stealing in the spiritual world is done in friendship and love, whereas fighting and stealing within this material world are executed on the basis of enmity and envy. Therefore we should understand that in the spiritual world all these activities exist, but there is no inebriety, whereas in the material world all activities are full of miserable conditions.

Adi TEXT 14.43

śuni' kruddha hañā prabhu ghara-bhitara yāñā

ghare yata bhāṇḍa chila, phelila bhāṅgiyā //CC Adi, 14.43//

SYNONYMS

śuni'-hearing; kruddha—angry; hañā—becoming; prabhu—the Lord; ghara-bhitara—within the room; yāñā—going; ghare—in the room; yata—all; bhāṇḍa—pots; chila—there were; phelila—He threw them; bhāṅgiyā—breaking.

TRANSLATION

Thus rebuked by His mother, he Lord would go in anger to a room and break all the pots within it.

Adi TEXT 14.44

tabe śacī kole kari' karāila santoṣa

lajjita ha-ilā prabhu jāni' nija-doṣa //CC Adi, 14.44//

SYNONYMS

tabe—at that time; śacī—mother Śacīdevī; kole—on the lap; kari'-taking; karāila—made; santoṣa—pacified; lajjita—ashamed; ha-ilā—became; prabhu—the Lord; jāni'-knowing; nija—His own; doṣa—fault.

TRANSLATION

Then Śacīmātā would take her son on her lap and pacify Him, and the Lord would be very much ashamed, admitting His own faults.

PURPORT

There is a nice description of the faults of Śrī Caitanya Mahāprabhu in His childhood in the Caitanya-bhāgavata, Ādi-līlā, Chapter Three, where it is said that as a child the Lord used to steal all kinds of eatables from the houses of neighboring friends. In some houses He would steal milk and drink it, and in others He would steal and eat prepared rice. Sometimes He would break cooking pots. If there were nothing to eat but there were small babies, the Lord would tease the babies and make them cry. Sometimes a neighbor would complain to Śacīmātā, "My child is very small, but your child puts water in his ears and makes him cry."

Adi TEXT 14.45

kabhu mṛdu-haste kaila mātāke tāḍana

mātāke mūrccitā dekhi' karaye krandana //CC Adi, 14.45//

SYNONYMS

kabhu—sometimes; mṛdu-haste—by His soft hand; kaila—did; mātāke—His mother; tāḍana—chastise; mātāke—His mother; mūrccitā—fainted; dekhi'-seeing; karaye—was; krandana—crying.

TRANSLATION

Once the child, Caitanya Mahāprabhu, chastised His mother with His soft hand,

and His mother pretended to faint. Seeing this, the Lord began to cry.

Adi TEXT 14.46

nārīgaṇa kahe,--"nārikela deha āni'

tabe sustha ha-ibena tomāra janānī" //CC Adi, 14.46//

SYNONYMS

nārī-gaṇa—all the ladies; kahe—say; nārikela—coconut; deha—give; āni'-bringing from somewhere; tabe—then; sustha ha-ibena—will be cured; tomāra—Your; janānī—mother.

TRANSLATION

The neighboring ladies told Him, "Dear child, please bring a coconut from somewhere, and then Your mother will be cured."

Adi TEXT 14.47

bāhire yāñā ānilena dui nārikela

dekhiyā apūrva haila vismita sakala //CC Adi, 14.47//

SYNONYMS

bāhire—outside; yāñā—going; ānilena—He immediately brought; dui—two; nārikela—coconuts; dekhiyā—seeing; apūrva—this wonder; haila—became; vismita—astonished; sakala—all.

TRANSLATION

He then immediately went outside the house and brought two coconuts. All the ladies were astonished to see such wonderful activities.

Adi TEXT 14.48

kabhu śīśu-saṅge snāna karila gaṅgāte

kanyāgaṇa āilā tāhān devatā pūjite //CC Adi, 14.48//

SYNONYMS

kabhu—sometimes; śīśu-saṅge—along with other children; snāna—bathing;

karila—did; gaṅgāte—in the Ganges; kanyā-gaṇa—the girls; āilā—came there; tāhān—on the bank of the Ganges; devatā—demigods; pūjite—to worship.

TRANSLATION

Sometimes the Lord would go with other children to bathe in the Ganges, and the neighboring girls would also come there to worship various demigods.

PURPORT

According to the Vedic system, when small girls ten or twelve years old would go to the bank of the Ganges to take their bath, they would especially worship Lord Śiva with prayers to get good husbands in the future. They especially wanted to get a husband like Lord Śiva because Lord Śiva is very peaceful and at the same time most powerful. Formerly, therefore, small girls in Hindu families would worship Lord Śiva, especially in the month of Vaiśākha (April-May). To take a bath in the Ganges is a great pleasure for everyone, not only for adults but for children also.

Adi TEXT 14.49

gaṅgā-snāna kari' pūjā karite lāgilā

kanyāgaṇa-madhye prabhu āsiyā basilā //CC Adi, 14.49//

SYNONYMS

gaṅgā-snāna—bath in the Ganges; kari'-having taken; pūjā—worship; karite—to do; lāgilā—began; kanyā-gaṇa—the girls; madhye—in the midst of; prabhu—the Lord; āsiyā—coming there; basilā—sat down.

TRANSLATION

When the girls engaged in worshiping the different demigods after bathing in the Ganges, the young Lord would come there and sit down among them.

Adi TEXT 14.50

kanyāre kahe,--āmā pūja, āmi diba vara

gaṅgā-durgā--dāsī mora, maheśa--kiṅkara //CC Adi, 14.50//

SYNONYMS

kanyāre kahe—addressing the girls, the Lord would say; āmā pūja—"Worship Me"; āmi—I; diba—shall give; vara—nice husband; gaṅgā—the Ganges; durgā—Goddess Durgā; dāsī—maidservants; mora—My; maheśa—Lord Śiva; kiṅkara—servant.

TRANSLATION

Addressing the girls, the Lord would say, "Worship Me, and I shall give you good husbands or good benedictions. The Ganges and Goddess Durgā are My maidservants. What to speak of other demigods, even Lord Śiva is My servant."

PURPORT

There is a misconception about the Hindu religion among people who profess other religions, such as Christians and Muslims, who say that in the Hindu religion there are many Gods. Actually that is not a fact. God is one, but there are many other powerful living entities who are in charge of different departments of administration. They are called demigods. All the demigods are servants who carry out the orders of the Supreme Lord, the Personality of Godhead. Lord Caitanya Mahāprabhu disclosed this fact in His childhood. Out of ignorance, sometimes people worship the demigods to receive some particular boon, but actually, one who becomes a devotee and worshiper of the Supreme Personality of Godhead does not need to go to the demigods for any benediction because he obtains everything by the grace of the Supreme Lord. The Bhagavad-gītā (7.20, 28) therefore condemns such demigod worship:

kāmais tais tair hr̥ta-jñānāḥ

prapadyante 'nya-devatāḥ

taṁ taṁ niyamam āsthāya

prakṛtyā niyatāḥ svayā

"Only persons whose intelligence is lost and who are mad with lusty desires worship the demigods and follow the particular rules and regulations of worship according to their own natures."

yeṣāṁ tv anta-gataṁ pāpaṁ

janānāṁ puṇya-karmaṇām

te dvandva-moha-nirmuktā

bhajante mām dṛḍha-vratāḥ

"But persons who are freed from all sinful activities and the duality of delusion engage themselves in the worship of the Supreme Personality of Godhead with determination." Only the less intelligent worship the demigods for their various purposes. The most intelligent worship only the Supreme Personality of Godhead, Kṛṣṇa.

Sometimes we, the members of the Kṛṣṇa consciousness movement, are accused of not approving of the worship of demigods. But how can we approve of this when it is condemned by Lord Caitanya and Lord Kṛṣṇa? How can we allow people to become foolish and hṛta-jñāna, bereft of intelligence? Our propaganda is simply meant to enable intelligent people to understand the distinction between matter and spirit and understand the Supreme Personality of Godhead, who is the whole spiritual identity. That is our mission. How could we mislead people into worshiping so-called gods in material bodies within this material world?

Our position of not allowing worship of the many hundreds of demigods is confirmed by Lord Caitanya Mahāprabhu even in His childhood. Śrīla Narottama dāsa Ṭhākura has sung in this connection:

anya devāśraya nāi, tomāre kahinu bhāi,

ei bhakti parama karaṇa

"To become a staunch, pure devotee of the Supreme Personality of Godhead without deviation [ananya-bhāk], one should not divert his attention to the worship of the demigods. Such control is a symptom of pure devotional service."

Adi TEXT 14.51

āpani candana pari' parena phula-mālā

naivedya kāḍiyā khā'na--sandeśa, cāla, kalā //CC Adi, 14.51//

SYNONYMS

āpani—Himself; candana—pulp of sandalwood; pari'-smearing over the body; parena—takes; phula-mālā—the flower garlands; naivedya—offering of food; kāḍiyā—snatching; khā'na—begins to eat; sandeśa—the sweetmeats; cāla—rice; kalā—bananas.

TRANSLATION

Without the permission of the girls, the Lord would take the sandalwood pulp and smear it on His own body, put the flower garlands on His neck, and snatch and eat all the offerings of sweetmeats, rice and bananas.

PURPORT

According to the system of worship, when something is offered to deities outside one's home, it is generally not cooked food but raw rice, bananas and sweetmeats. Out of His causeless mercy, the Lord would snatch the offerings from the girls and eat them, admonishing the girls not to worship the demigods but to worship Him. This worship of Śrī Caitanya Mahāprabhu is recommended in Śrīmad-Bhāgavatam (11.5.32):

kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ

sāṅgopāṅgāstra-pārṣadam

yajñaiḥ saṅkīrtana-prāyair

yajanti hi su-medhasaḥ

"One should worship the Supreme Personality of Godhead who appears in this Age of Kali with His associates as the Pañca-tattva: the Lord Himself and His associates Nityānanda Prabhu, Śrī Advaita Prabhu, Śrī Gadādhara Prabhu and Śrīvāsa Ṭhākura. In this age an intelligent person worships the Pañca-tattva by the method of chanting the Hare Kṛṣṇa mahā-mantra and, if possible, distributing prasāda." Our Kṛṣṇa consciousness movement is introducing this bona fide method of worship in the Western world. Its members are going from village to village and town to town with Deities of Lord Caitanya Mahāprabhu, teaching people how to worship the Lord by chanting the Hare Kṛṣṇa mantra, offering prasāda and distributing prasāda to people in general.

Adi TEXT 14.52

krodhe kanyāgaṇa kahe--śuna, he nimāñi

grāma-sambandhe hao tumi āmā sabāra bhāi //CC Adi, 14.52//

SYNONYMS

krodhe—in anger; kanyā-gaṇa—all the girls; kahe—said; śuna—hear; he—O;

nimāñi—of the name Nimāi; grāma—village; sambandhe—in relationship; hao—
—are; tumi—You; āmā—of us; sabāra—everyone; bhāi—the brother.

TRANSLATION

All the girls became very angry at the Lord for this behavior. "Dear Nimāi," they told Him, "You are just like our brother in our village relationship.

Adi TEXT 14.53

āmā sabākāra pakṣe ihā karite nā yuyāya

nā laha devatā sajja, nā kara anyāya //CC Adi, 14.53//

SYNONYMS

āmā sabākāra—of all of us; pakṣe—on the behalf; ihā—this; karite—to do; nā—not; yuyāya—is suitable; nā—don't; laha—take; devatā—demigods; sajja—worshipable paraphernalia; nā—don't; kara—do; anyāya—mischievous.

TRANSLATION

"Therefore it does not behoove You to act like this. Don't take our paraphernalia for worship of the demigods. Don't create a disturbance in this way."

Adi TEXT 14.54

prabhu kahe,--"tomā sabāke dila ei vara

tomā sabāra bhartā habe parama sundara //CC Adi, 14.54//

SYNONYMS

prabhu kahe—the Lord replied; tomā—you; sabāke—to all; dila—I give; ei—this; vara—benediction; tomā sabāra—of all of you; bhartā—the husbands; habe—will be; parama—very; sundara—beautiful.

TRANSLATION

The Lord replied, "My dear sisters, I give you the benediction that your husbands will be very handsome.

Adi TEXT 14.55

paṇḍita, vidagdha, yuvā, dhana-dhānyavān

sāta sāta putra habe--cirāyu, matimān" //CC Adi, 14.55//

SYNONYMS

paṇḍita—learned; vidagdha—expert and humorous; yuvā—young man; dhana-dhānyavān—very rich, possessing wealth and rice; sāta sāta—seven each; putra—sons; habe—you will have; cirāyu—born with a long life; matimān—and intelligent.

TRANSLATION

"They will be learned, clever and young and possess abundant wealth and rice. Not only that, but you will each have seven sons, who will all live long lives and be very intelligent."

PURPORT

Generally it is the ambition of a young girl to have a very handsome husband who is learned, clever, young and rich. According to the Vedic culture, one is rich if he possesses a large stock of food grains and a very large number of animals. Dhānyena dhanavān gavayā dhanavān: one is rich if he possesses food grains, cows and bulls. A girl also desires to have many children, especially sons (putra) who are very intelligent and long-lived. Now because society has deteriorated there is propaganda to have one or two children and kill the rest by contraceptive methods. But the natural ambition of a girl is to possess not only more than one child but at least half a dozen.

In exchange for the paraphernalia of worship He usurped for Himself, Caitanya Mahāprabhu wanted to bless the girls to fulfill all their ambitions and desires. One can easily become happy and obtain the material benefits of a good husband, wealth, food grains and a number of nice children by worshiping Lord Caitanya Mahāprabhu. Although Śrī Caitanya Mahāprabhu accepted sannyāsa at an early age, it is not necessary for His devotees to follow Him by also taking sannyāsa. One can stay a householder, but one must be a devotee of Lord Caitanya Mahāprabhu. Then one will be happy, with all the material opulences of a good home, good children, good mate, good wealth and everything he desires. Therefore the śāstras advise, yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ (Bhāg. 11.5.32). Every householder, therefore, who is actually intelligent should introduce the saṅkīrtana movement home to home and live

peacefully in this life and go back to Godhead in the next.

Adi TEXT 14.56

vara śuni' kanyā-gaṇera antare santoṣa

bāhire bhartsana kare kari' mithyā roṣa //CC Adi, 14.56//

SYNONYMS

vara śuni'-hearing the benediction; kanyā-gaṇera—of the girls; antare—within; santoṣa—very much satisfaction; bāhire—externally; bhartsana—rebuking; kare—they do; kari'-making; mithyā—false; roṣa—anger.

TRANSLATION

Hearing this benediction from Śrī Caitanya Mahāprabhu, all the girls were inwardly very happy, but externally, as is natural for girls, they rebuked the Lord under the pretense of anger.

PURPORT

This double-dealing is natural for girls. When they are satisfied within, they externally show dissatisfaction. Such feminine dealings are very palatable to boys who try to make friendships with them.

Adi TEXT 14.57

kona kanyā palāila naivedya la-iyā

tāre ḍāki' kahe prabhu sakrodha ha-iyā //CC Adi, 14.57//

SYNONYMS

kona kanyā—some of the girls; palāila—fled; naivedya—the plate of worshipable things; la-iyā—taking away; tāre—unto them; ḍāki'-calling; kahe—says; prabhu—the Lord; sakrodha—angry; ha-iyā—becoming.

TRANSLATION

When some of the girls fled, the Lord called them in anger and advised them as follows:

Adi TEXT 14.58

yadi naivedya nā deha ha-iyā kṛpaṇī

buḍā bhartā habe, āra cāri cāri satinī //CC Adi, 14.58//

SYNONYMS

yadi—if; naivedya—offering; nā—do not; deha—give Me; ha-iyā—becoming; kṛpaṇī—miser; buḍā—old; bhartā—husband; habe—will have; āra—and; cāri—four; cāri—four; satinī—co-wives.

TRANSLATION

"If you are miserly and do not give Me the offerings, every one of you will have an old husband with at least four co-wives."

PURPORT

In India in those days and even until fifty years ago, polygamy was freely allowed. Any man, especially of the higher castes—the brāhmaṇas, the vaiśyas and particularly the kṣatriyas—could marry more than one wife. In the Mahābhārata, or the old history of India, we see that kṣatriya kings especially used to marry many wives. According to Vedic civilization there was no restriction against this, and even a man more than fifty years old could marry. But to be married to a man who had many wives was not a very pleasing situation because the husband's love would be divided among his many wives. To punish the girls unwilling to offer Him the naivedya, Lord Śrī Caitanya Mahāprabhu apparently wanted to curse them to be married to men who had at least four wives.

The social structure allowing a man to marry more than one wife can be supported in this way. Generally in every society the female population is greater in number than the male population. Therefore if it is a principle in the society that all girls should be married, unless polygamy is allowed it will not be possible. If all the girls are not married there is a good chance of adultery, and a society in which adultery is allowed cannot be very peaceful or pure. In our Kṛṣṇa consciousness society we have restricted illicit sex life. The practical difficulty is to find a husband for each and every girl. We are therefore in favor of polygamy, provided, of course, that the husband is able to maintain more than one wife.

Adi TEXT 14.59

ihā śuni' tā-sabāra mane ha-ila bhaya

kona kichu jāne, kibā devāviṣṭa haya //CC Adi, 14.59//

SYNONYMS

ihā śuni'-hearing this; tā-sabāra—of all the girls; mane—in the minds; ha-ila—became; bhaya—fear; kona kichu—something uncommon; jāne—He knows; kibā—what if; deva-āviṣṭa—empowered by demigods; haya—He is.

TRANSLATION

Hearing this supposed curse by Lord Caitanya, the girls, considering that He might know something uncommon or be empowered by demigods, were afraid that His curse might be effective.

Adi TEXT 14.60

āniyā naivedya tārā sammukhe dharila

khāiyā naivedya tāre iṣṭa-vara dila //CC Adi, 14.60//

SYNONYMS

āniyā—bringing; naivedya—offering; tārā—all of them; sammukhe—in front; dharila—held; khāiyā—eating; naivedya—offering; tāre—they; iṣṭa-vara—desired benediction; dila—gave.

TRANSLATION

The girls then brought the offerings before the Lord, who ate them all and blessed the girls to their satisfaction.

Adi TEXT 14.61

ei mata cāpalya saba lokere dekhāya

duḥkha kāro mane nahe, sabe sukha pāya //CC Adi, 14.61//

SYNONYMS

ei mata—in this way; cāpalya—cunning behavior; saba lokere—unto the people in general; dekhāya—exhibits; duḥkha—unhappiness; kāro—distress; mane—in the mind; nahe—there is no such thing; sabe—everyone; sukha—happiness;

pāya—enjoys.

TRANSLATION

When this cunning behavior of the Lord with the girls became known to the people in general, it did not create misunderstandings among them. Rather, they enjoyed happiness in these dealings.

Adi TEXT 14.62

eka-dina vallabhācārya-kanyā 'lakṣmī' nāma

devatā pūjite āila kari gaṅgā-snāna //CC Adi, 14.62//

SYNONYMS

eka-dina—one day; vallabhācārya-kanyā—the daughter of Vallabhācārya; lakṣmī—Lakṣmī; nāma—named; devatā—demigods; pūjite—to worship; āila—came; kari—taking; gaṅgā-snāna—bath in the Ganges.

TRANSLATION

One day a girl of the name Lakṣmī, the daughter of Vallabhācārya, came to the bank of the Ganges to take bath in the river and worship the demigods.

PURPORT

According to the Gaura-gaṇoddeśa-dīpikā, verse 45, Lakṣmī was formerly Jānakī, the wife of Lord Rāmacandra, and Rukmiṇī, the wife of Lord Kṛṣṇa in Dvārakā. The same goddess of fortune descended as Lakṣmī to become the wife of Lord Caitanya Mahāprabhu.

Adi TEXT 14.63

tānre dekhi' prabhura ha-ila sābhilāṣa mana

lakṣmī citte prīta pāila prabhura darśana //CC Adi, 14.63//

SYNONYMS

tānre dekhi'-seeing her; prabhura—of the Lord; ha-ila—there was; sa—her; abhilāṣa—attachment; mana—mind; lakṣmī—Lakṣmī also; citte—in the heart; prīta—satisfaction; pāila—attained; prabhura—of the Lord; darśana—meeting.

TRANSLATION

Seeing Lakṣmīdevī, the Lord became attached to her, and Lakṣmī, upon seeing the Lord, felt great satisfaction within her mind.

Adi TEXT 14.64

sāhajika prīti duñhāra karila udaya

bālya-bhāvācchanna tabhu ha-ila niścaya //CC Adi, 14.64//

SYNONYMS

sāhajika—natural; prīti—affection; duñhāra—both of them; karila—made; udaya—appearance; bālya—childhood; bhāva-ācchanna—covered by emotion; tabhu—still; ha-ila—it so became; niścaya—fixed up.

TRANSLATION

Their natural love for one another awakened, and although it was covered by childhood emotions, it became apparent that they were mutually attracted.

PURPORT

Lord Caitanya Mahāprabhu and Lakṣmīdevī are eternal husband and wife. Therefore it was quite natural for their dormant love to awaken when they saw each other. Their natural feelings were immediately awakened by their meeting.

Adi TEXT 14.65

duñhā dekhi' duñhāra citte ha-ila ullāsa

deva-pūjā chale kaila duñhe parakāśa //CC Adi, 14.65//

SYNONYMS

duñhā—both of them; dekhi'-seeing; duñhāra—of both of them; citte—in the minds; ha-ila—there was; ullāsa—pleasure; deva-pūjā—worshiping the demigods; chale—on the plea of; kaila—there was; duñhe—both of them; parakāśa—manifestation.

TRANSLATION

They both enjoyed natural pleasure in seeing each other, and under the pretext

of demigod worship they manifested their feelings.

Adi TEXT 14.66

prabhu kahe, 'āmā' pūja, āmi maheśvara

āmāre pūjile pābe abhīpsita vara' //CC Adi, 14.66//

SYNONYMS

prabhu kahe—the Lord said; āmā' pūja—just worship Me; āmi—I am; maheśvara—the Supreme Lord; āmāre—unto Me; pūjile—if you worship; pābe—you will get; abhīpsita—desired; vara—benediction.

TRANSLATION

The Lord told Lakṣmī, "Just worship Me, for I am the Supreme Lord. If you worship Me, certainly you will get the benediction you desire."

PURPORT

This is the same philosophy declared by Lord Kṛṣṇa Himself:

sarva-dharmān parityajya

mām ekaṁ śaraṇaṁ vraja

ahaṁ tvām sarva-pāpebhyo

mokṣayiṣyāmi mā śucaḥ

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." (Bg. 18.66) People do not understand this. They are accustomed to flatter or worship many demigods, human beings, or even cats and dogs, but when requested to worship the Supreme Lord, they refuse. This is called illusion. Factually, if one worships the Supreme Lord there is no need to worship anyone else. For example, in a village of a limited area one may use different wells for different purposes, but when one goes to a river where there is water constantly flowing in waves, that water can serve all his purposes. When there is a river, one can take drinking water, wash his clothes, bathe and so on, for that water will serve all purposes. Similarly, if one worships the Supreme Personality of Godhead, Kṛṣṇa, all his goals will be achieved. Kāmais tais tair hr̥ta-jñānāḥ prapadyante 'nya-devatāḥ: only men who have lost

their intelligence worship the various demigods to fulfill their desires (Bg. 7.20).

Adi TEXT 14.67

lakṣmī tāñra aṅge dila puṣpa-candana

mallikāra mālā diyā karila vandana //CC Adi, 14.67//

SYNONYMS

lakṣmī—Lakṣmīdevī; tāñra—His; aṅge—on the body; dila—gave; puṣpa—flowers; candana—sandalwood pulp; mallikāra—of the flower of the name mallikā; mālā—garland; diyā—giving; karila—offered; vandana—prayers.

TRANSLATION

On hearing the order of the Supreme Lord, Śrī Caitanya Mahāprabhu, Lakṣmī immediately worshiped Him, offering sandalwood pulp and flowers for His body, garlanding Him with mallikā flowers, and offering prayers.

Adi TEXT 14.68

prabhu tāñra pūjā pāñā hāsite lāgilā

śloka paḍi' tāñra bhāva aṅgikāra kailā //CC Adi, 14.68//

SYNONYMS

prabhu—the Lord; tāñra—her; pūjā—worship; pāñā—receiving; hāsite—to smile; lāgilā—began; śloka paḍi'-reciting one verse; tāñra—her; bhāva—emotion; aṅgikāra kailā—accepted.

TRANSLATION

Being worshiped by Lakṣmī, the Lord began to smile. He recited a verse from Śrīmad-Bhāgavatam and thus accepted the emotion she expressed.

PURPORT

The verse quoted in this connection is the twenty-fifth verse of the Twenty-second Chapter, Tenth Canto, of Śrīmad-Bhāgavatam. The gopīs worshiped the goddess Durgā, or Kātyāyanī, but their inner desire was to get Lord Kṛṣṇa as their husband. Kṛṣṇa, as Paramātmā, could realize the ardent desire of the gopīs, and therefore He enjoyed the pastime of vastra-haraṇa. When the gopīs went to

bathe in the river Yamunā, they left their garments on the land and dipped into the water completely naked. Taking this opportunity, Kṛṣṇa stole all their garments and sat down in the top of a tree with them, desiring to see the girls naked just to become their husband. The gopīs desired to have Kṛṣṇa as their husband, and since it is only before her husband that a woman can be naked, to fulfill their desire Lord Kṛṣṇa accepted their prayers by this pastime of stealing their garments. When the gopīs received their garments back from Kṛṣṇa, Kṛṣṇa recited this verse.

Adi TEXT 14.69

saṅkalpo viditaḥ sādhyo

bhavatīnām mad-arcanam

mayānumoditaḥ so 'sau

satyo bhavitum arhati //CC Adi, 14.69//

SYNONYMS

saṅkalpaḥ—desire; viditaḥ—has been understood; sādhyo—O all of you chaste ladies; bhavatīnām—of all of you; mat-arcanam—for worshiping Me; mayā—by Me; anumoditaḥ—accepted; saḥ—that; asau—that determination or desire; satyaḥ—successful; bhavitum—to become; arhati—deserves.

TRANSLATION

"My dear gopīs, I accept your desire to have Me as your husband and thus worship Me. I wish your desire to be fulfilled because it deserves to be so."

PURPORT

The gopīs, the girlfriends of Kṛṣṇa, were almost of the same age as He. Within their minds they desired that Kṛṣṇa be their husband, but because of feminine bashfulness they could not express their desire. Therefore later on, after stealing their garments, Kṛṣṇa informed them, "I immediately understood your desire and approved of it. Because I have now stolen your garments, you have presented yourselves before Me completely naked, which means that I have accepted all of you as My wives." Sometimes foolish rascals, not knowing the purpose of the Lord or the purpose of the gopīs, unnecessarily criticize from their own angle of vision, but the real purpose of vastra-haraṇa is expressed by the Lord in this

verse.

Adi TEXT 14.70

ei-mata līlā kari' duñhe gelā ghare

gambhīra caitanya-līlā ke bujhite pāre //CC Adi, 14.70//

SYNONYMS

ei-mata—in this way; līlā—pastimes; kari'-executing; duñhe—both of them; gelā—returned; ghare—home; gambhīra—very grave; caitanya-līlā—the pastimes of Lord Caitanya; ke—who; bujhite—to understand; pāre—is able.

TRANSLATION

After thus expressing their feelings to each other, Lord Caitanya and Lakṣmī returned home. Who can understand the grave pastimes of Lord Caitanya Mahāprabhu?

Adi TEXT 14.71

caitanya-cāpalya dekhi' preme sarva jana

śacī-jagannāthe dekhi' dena olāhana //CC Adi, 14.71//

SYNONYMS

caitanya—Lord Caitanya; cāpalya—naughtiness; dekhi'-seeing; preme—out of love; sarva jana—all people; śacī—before Śacīmātā; jagannāthe—and Jagannātha Miśra; dekhi'-seeing them; dena—gave; olāhana—a little rebuke.

TRANSLATION

When the neighboring people saw the naughty behavior of Lord Caitanya, out of love for Him they lodged complaints with Śacīmātā and Jagannātha Miśra.

Adi TEXT 14.72

ekadina śacī-devī putrere bhartsiyā

dharibāre gelā, putra gelā palāiyā //CC Adi, 14.72//

SYNONYMS

eka-dina—one day; śacī-devī—mother Śacī; putrere—unto the son; bhartsiyā—rebuking; dharibāre—to catch Him; gelā—went; putra—the son; gelā—went; palāiyā—running away.

TRANSLATION

One day mother Śacī went to catch her son, wanting to rebuke Him, but He fled from the spot.

Adi TEXT 14.73

ucchiṣṭa-garte tyakta-hāṇḍīra upara

basiyāchena sukhe prabhu deva-viśvambhara //CC Adi, 14.73//

SYNONYMS

ucchiṣṭa-garte—in the pit where the remnants of food were thrown; tyakta—rejected; hāṇḍīra—pots; upara—upon; basiyāchena—sat down; sukhe—very pleasingly; prabhu—the Lord; deva—the Supreme God; viśvambhara—the maintainer of the universe.

TRANSLATION

Although He is the maintainer of the entire universe, once the Lord sat upon some rejected pots in the pit where the remnants of food were thrown, after the pots had been used for cooking.

PURPORT

Formerly it was the custom of brāhmaṇas to worship Lord Viṣṇu daily at home and cook food in new pots. This system is still going on in Jagannātha Purī. The food would be cooked in earthen pots, all fresh and new, and after cooking, the pots would be thrown away. By the side of the house there was generally a big pit where such pots were thrown. Lord Caitanya Mahāprabhu sat down on the pots very pleasingly, just to give His mother a lesson.

Adi TEXT 14.74

śacī āsi' kahe,--kene aśuci chuñilā

gaṅgā-snāna kara yāi'--apavitra ha-ilā //CC Adi, 14.74//

SYNONYMS

śacī āsi'-mother Śacī, coming there; kahe—said; kene—why; ásuci—untouchable; chuñilā—You have touched; gaṅgā-snāna—bathing in the Ganges; kara—do; yāi'-going there; apavitra ha-ilā—You have become impure.

TRANSLATION

When mother Śacī saw her boy sitting on the rejected pots, she protested, "Why have You touched these untouchable pots? You have now become impure. Go and bathe in the Ganges."

Adi TEXT 14.75

ihā śuni' mātāke kahila brahma-jñāna

vismitā ha-iyā mātā karāila snāna //CC Adi, 14.75//

SYNONYMS

ihā śuni'-hearing this; mātāke—unto His mother; kahila—explained; brahma-jñāna—absolute knowledge; vismitā—amazed; ha-iyā—becoming; mātā—the mother; karāila—forced; snāna—bathing.

TRANSLATION

Hearing this, Lord Caitanya Mahāprabhu taught His mother about absolute knowledge. Although amazed by this, His mother forced Him to take a bath.

PURPORT

The absolute knowledge explained by the Lord to His mother is described by Śrīla Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya as follows: "The Lord said, 'Mother, that this is pure and that is impure is surely a worldly sentiment with no basis in fact. You have cooked food for Lord Viṣṇu within these pots and offered the food to Him. How then can these pots be untouchable? Everything in relationship with Viṣṇu is to be considered an expansion of Viṣṇu's energy. Viṣṇu, the Supersoul, is eternal and uncontaminated. How then may these pots be considered pure or impure?' Hearing this discourse on absolute knowledge, His mother was very much astonished and forced Him to take a bath."

Adi TEXT 14.76

kabhu putra-saṅge śacī karilā śayana

dekhe, divyaloka āsi' bharila bhavana //CC Adi, 14.76//

SYNONYMS

kabhu—sometimes; putra-saṅge—taking the boy; śacī—mother Śacī; karilā śayana—took rest; dekhe—sees; divya-loka—celestial denizens; āsi'-coming there; bharila—filled up; bhavana—the whole house.

TRANSLATION

Sometimes, taking her son with her, mother Śacī would lie down on her bed, and she would see that denizens of the celestial world had come there, filling the entire house.

Adi TEXT 14.77

śacī bale,--yāha, putra, bolāha bāpere

māṭṛ-ājñā paīyā prabhu calilā bāhire //CC Adi, 14.77//

SYNONYMS

śacī bale—mother Śacī said; yāha—go; putra—my dear son; bolāha—call; bāpere—Your father; māṭṛ-ājñā—the order of His mother; paīyā—getting; prabhu—the Lord; calilā—went; bāhire—out.

TRANSLATION

Once mother Śacī told the Lord, "Please go call Your father." Receiving this order from His mother, the Lord went out to call him.

Adi TEXT 14.78

calite caraṇe nūpura bāje jhanjhan

śuni' camakita haila pitā-mātāra mana //CC Adi, 14.78//

SYNONYMS

calite—while going; caraṇe—on the lotus feet; nūpura—ankle bells; bāje—sounded; jhanjhan—tinkling; śuni'-hearing; camakita—struck with wonder; haila—became; pitā—of His father; mātāra—and mother; mana—the minds.

TRANSLATION

When the child was going out, there was a tinkling of ankle bells from His lotus feet. Hearing this, His father and mother were struck with wonder.

Adi TEXT 14.79

miśra kahe,--ei baḍa adbhuta kāhinī

śiśura śūnya-pade kene nūpurera dhvani //CC Adi, 14.79//

SYNONYMS

miśra kahe—Jagannātha Miśra said; ei baḍa—this is very; adbhuta—wonderful; kāhinī—incident; śiśura—of the child; śūnya-pade—on the naked legs; kene—why; nūpurera—of the ankle bells; dhvani—sound.

TRANSLATION

Jagannātha Miśra said, "This is a very wonderful incident. Why is there a sound of ankle bells from the bare feet of my child?"

Adi TEXT 14.80

śacī kahe,--āra eka adbhuta dekhila

divya divya loka āsi' aṅgana bharila //CC Adi, 14.80//

SYNONYMS

śacī kahe—mother Śacī said; āra—another; eka—one; adbhuta—wonderful; dekhila—I saw; divya—celestial; divya—celestial; loka—people; āsi'-coming there; aṅgana—courtyard; bharila—filled up.

TRANSLATION

Mother Śacī said, "I also saw another wonder. People were coming down from the celestial kingdom and crowding the entire courtyard.

Adi TEXT 14.81

kibā kelāhala kare, bujhite nā pāri

kāhāke vā stuti kare--anumāna kari //CC Adi, 14.81//

SYNONYMS

kibā—what; kelāhala—rowdy sounds; kare—they make; bujhite—to understand; nā—not; pāri—I am able; kāhāke—to whom; vā—or; stuti—prayer; kare—they offer; anumāna—guess; kari—I do.

TRANSLATION

"They made noisy sounds I could not understand. I guess they were offering prayers to someone."

Adi TEXT 14.82

miśra bale,--kichu ha-uk, cintā kichu nāi

viśvambharera kuśala ha-uk,--ei mātra cāi //CC Adi, 14.82//

SYNONYMS

miśra bale—Jagannātha Miśra replied; kichu ha-uk—whatever it may be; cintā kichu nāi—don't be worried; viśvambharera—of Viśvambhara; kuśala—auspiciousness; ha-uk—let there be; ei—this; mātra—only; cāi—I want.

TRANSLATION

Jagannātha Miśra replied, "Never mind what it is. There is no need to worry. Let there always be good fortune for Viśvambhara. This is all I want."

Adi TEXT 14.83

eka-dina miśra putrera cāpalya dekhiyā

dharma-śikṣā dila bahu bhartsanā kariyā //CC Adi, 14.83//

SYNONYMS

eka-dina—one day; miśra—Jagannātha Miśra; putrera—of his son; cāpalya—the mischievous behavior; dekhiyā—seeing; dharma-śikṣā—religious teaching; dila—gave; bahu—much; bhartsanā—rebuking; kariyā—doing.

TRANSLATION

On another occasion, Jagannātha Miśra, seeing the mischievous acts of his son, gave Him lessons in morality after rebuking Him greatly.

Adi TEXT 14.84

rātre svapna dekhe,--eka āsi' brahmaṇa

miśrere kahaye kichu sa-roṣa vacana //CC Adi, 14.84//

SYNONYMS

rātre—at night; svapna dekhe—he dreamt; eka—one; āsi'-coming; brāhmaṇa—brāhmaṇa; miśrere—unto Jagannātha Miśra; kahaye—spoke; kichu—something; sa-roṣa—with anger; vacana—words.

TRANSLATION

On that very night, Jagannātha Miśra dreamt that a brāhmaṇa had come before him speaking these words in great anger:

Adi TEXT 14.85

"miśra, tumi putrera tattva kichui nā jāna

bhartsana-tāḍana kara,--putra kari' māna" //CC Adi, 14.85//

SYNONYMS

miśra—my dear Jagannātha Miśra; tumi—you; putrera—of your son; tattva—truth; kichui—something; nā—do not; jāna—know; bhartsana—rebuking; tāḍana—chastisement; kara—you do; putra—son; kari'-making Him; māna—you regard.

TRANSLATION

"My dear Miśra, you do not know anything about your son. You think Him your son, and therefore you rebuke and chastise Him."

Adi TEXT 14.86

miśra kahe,--deva, siddha, muni kene naya

ye se baḍa ha-uk mātra āmāra tanaya //CC Adi, 14.86//

SYNONYMS

miśra kahe—Jagannātha Miśra replied; deva—demigod; siddha—mystic yogī; muni—great saintly person; kene naya—may be so or not; ye se—whatever; baḍa—great; ha-uk—He may be; mātra—only; āmāra—my; tanaya—son.

TRANSLATION

Jagannātha Miśra replied, "This boy may be a demigod, a mystic yogī or a great saintly person. It doesn't matter what He is, for I think He is only my son.

Adi TEXT 14.87

putrera lālana-śikṣā--pitāra sva-dharma

āmi nā śikhāle kaiche janibe dharma-marma //CC Adi, 14.87//

SYNONYMS

putrera—of the son; lālana—maintenance; śikṣā—education; pitara—of the father; sva-dharma—duty; āmi—if I; nā—do not; śikhāle—give education; kaiche—how; janibe—He will know; dharma-marma—religion and morality.

TRANSLATION

"It is the duty of a father to educate his son in both religion and morality. If I do not give Him this education, how will He know of it?"

Adi TEXT 14.88

vipra kahe,--putra yadi daiva-siddha haya

svataḥ-siddha-jñāna, tabe śikṣā vyartha haya //CC Adi, 14.88//

SYNONYMS

vipra kahe—the brāhmaṇa replied; putra—son; yadi—if; daiva—transcendental; siddha—mystic; haya—were; svataḥ-siddha-jñāna—self-illuminated perfect knowledge; tabe—at that time; śikṣā—education; vyartha—futile; haya—becomes.

TRANSLATION

The brāhmaṇa replied, "If your son is a transcendental mystic boy with self-effulgent perfect knowledge, what is the use of your education?"

PURPORT

The brāhmaṇa Jagannātha Miśra saw in his dream told him that his son was not an ordinary human being. If He were a transcendental person, He would have

self-effulgent knowledge, and thus there would be no need to educate Him.

Adi TEXT 14.89

miśra kahe,--"putra kene nahe nārāyaṇa

tathāpi pitāra dharma--putrera śikṣaṇa" //CC Adi, 14.89//

SYNONYMS

miśra kahe—Jagannātha Miśra replied; putra—my son; kene—may be; nahe—why not; nārāyaṇa—the Supreme Personality of Godhead; tathāpi—still; pitāra—of a father; dharma—the duty; putrera—of the son; śikṣaṇa—instruction.

TRANSLATION

Jagannātha Miśra replied, "Even if my son is not a common man but Nārāyaṇa, still it is the duty of a father to instruct his son."

Adi TEXT 14.90

ei-mate duṇhe karena dharmera vicāra

viśuddha-vātsalya miśrera, nāhi jāne āra //CC Adi, 14.90//

SYNONYMS

ei-mate—in this way; duṇhe—both of them; karena—do; dharmera—of religion; vicāra—consideration; viśuddha—unalloyed; vātsalya—parental affection; miśrera—of Jagannātha Miśra; nāhi—there is not; jāne—he knew; āra—anything else.

TRANSLATION

In this way Jagannātha Miśra and the brāhmaṇa discussed the principles of religion in the dream, yet Jagannātha Miśra was absorbed in unalloyed parental mellow and did not want to know anything else.

PURPORT

In Śrīmad-Bhāgavatam (10.8.45) it is said: "Lord Kṛṣṇa, the Supreme Personality of Godhead, who is worshiped with exalted hymns by all the Vedas and Upaniṣads and by great personalities through sāṅkhya-yoga in the mode of goodness, was considered by mother Yaśodā and Nanda to be their own little

son." Similarly, Jagannātha Miśra also considered Lord Caitanya Mahāprahṇu his beloved little boy, although He is worshiped with all veneration by learned brāhmaṇas and saintly persons.

Adi TEXT 14.91

eta śuni' dvija gelā hañā ānandita

miśra jāgiyā ha-ilā parama vismita //CC Adi, 14.91//

SYNONYMS

eta śuni'-after hearing so much; dvija—the brāhmaṇa; gelā—returned; hañā—becoming; ānandita—very much pleased; miśra—Jagannātha Miśra; jāgiyā—being awakened; ha-ilā—became; parama—highly; vismita—astonished.

TRANSLATION

Being very much pleased, the brāhmaṇa left after talking with Jagannātha Miśra, and when Jagannātha Miśra awakened from his dream, he was very much astonished.

Adi TEXT 14.92

bandhu-bāndhava-sthāne svapna kahila

śuniyā sakala loka vismita ha-ila //CC Adi, 14.92//

SYNONYMS

bandhu-bāndhava—of friends and relatives; sthāne—in the presence; svapna—dream; kahila—explained; śuniyā—after hearing; sakala—all; loka—the people; vismita—astonished; ha-ila—became.

TRANSLATION

He related the dream to his friends and relatives, and every one of them was very much astonished to hear of it.

Adi TEXT 14.93

ei mata śiśu-līlā kare gauracandra

dine dine pitā-mātāra bāḍāya ānanda //CC Adi, 14.93//

SYNONYMS

ei—this; mata—like; śīṣu-līlā—childhood pastimes; kare—does; gauracandra—Śrī Gaurahari; dine dine—day after day; pitā-mātāra—of His parents; bāḍāya—He increases; ānanda—the pleasure.

TRANSLATION

In this way Gaurahari performed His childhood pastimes and day after day increased the pleasure of His parents.

Adi TEXT 14.94

kata dine miśra putrera hāte khaḍi dila

alpa dine dvādaśa-phalā akṣara śikhila //CC Adi, 14.94//

SYNONYMS

kata dine-after some days; miśra-Jagannātha Miśra; putrera-of his son; hāte-in the hand; khaḍi-chalk; dila-gave; alpa-within a very few; dine-days; dvādaśa-phalā-twelve combinations of letters; akṣara-letters; śikhila-learned.

TRANSLATION

After some days Jagannātha Miśra inaugurated the primary education of his son by performing the hāte khaḍi ceremony. Within a very few days the Lord learned all the letters and combinations of letters.

PURPORT

The twelve phalā, or combinations of letters, are called repha, mūrdhanya (cerebral), ṇa, dāntavya (dental), na, ma, ya, ra, la, va, ṛ, ṝ, ḷ and ḹ. Hāte khaḍi is the primary educational beginning. At the age of four or five years, on an auspicious day called vidyārambha marking the beginning of primary education, there is a ceremony worshiping Lord Viṣṇu, and after that the teacher gives the child a long chalk pencil. Then, guiding the hand of the student, he instructs him how to write the letters of the alphabet (a, ā, i, etc.) by writing big letters on the floor. When the child is a little advanced in writing, he is given a slate for his primary education, which ends when he learns the two-letter combinations, which are called phalā, as mentioned above.

Adi TEXT 14.95

bālyalīlā-sūtra ei kaila anukrama

ihā vistāriyāchena dāsa-vṛndāvana //CC Adi, 14.95//

SYNONYMS

bālya-līlā-sūtra—synopsis of the pastimes of childhood; ei—this; kaila—did; anukrama—in chronological order; ihā—this; vistāriyāchena—has elaborately explained; dāsa-vṛndāvana—Vṛndāvana dāsa Ṭhākura.

TRANSLATION

This is a synopsis of the childhood pastimes of Lord Caitanya Mahāprabhu, placed herewith in chronological order. Vṛndāvana dāsa Ṭhākura has already elaborately explained these pastimes in his book Caitanya-bhāgavata.

Adi TEXT 14.96

ataeva ei-līlā saṅkṣepe sūtra kaila

punarukti-bhaye vistārirā nā kahila //CC Adi, 14.96//

SYNONYMS

ataeva—therefore; ei-līlā—these pastimes; saṅkṣepe—in brief; sūtra—synopsis; kaila—made; punar-ukti—repetition; bhaye—being afraid of; vistārirā—elaborate explanation; nā—did not; kahila—say.

TRANSLATION

I have therefore made only a brief summary. Being afraid of repetition, I have not elaborated upon this subject matter.

Adi TEXT 14.97

śrī-rūpa-raghunātha-pade yāra āśa

caitanya-caritāmṛta kahe kṛṣṇadāsa //CC Adi, 14.97//

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; raghunātha—Śrīla Raghunātha dāsa Gosvāmī; pade—at the lotus feet; yāra—whose; āśa—expectation; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; kṛṣṇa-dāsa—Śrīla

Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Ādi-līlā, Fourteenth Chapter, describing Lord Caitanya's childhood pastimes.

Chapter 15 The Lord's Pugaṇḍa-līlā

A synopsis of the Fifteenth Chapter is as follows. The Lord took lessons in grammar from Gaṅgādāsa Paṇḍita and became very expert in commenting upon grammar. He forbade His mother to take grains on the Ekādaśī day. He narrated a story that Viśvarūpa, after accepting the sannyāsa order, invited Him in a dream to accept sannyāsa also, but the Lord refused and was therefore sent back home. When Jagannātha Miśra passed away, the Lord married the daughter of Vallabhācārya, whose name was Lakṣmī. All these events are summarized in this chapter.

Adi TEXT 15.1

ku-manāḥ su-manastvaṁ hi

yāti yasya padābjayoḥ

su-mano-'rpaṇa-mātreṇa

taṁ caitanya-prabhum bhaje //CC Adi, 15.1//

SYNONYMS

ku-manāḥ—a person interested in activities of material sense enjoyment; su-manastvam—the position of a devotee without material desires; hi—certainly; yāti—gets; yasya—whose; pada-abjayoḥ—at the lotus feet; su-manah—the flower of the name sumanas; arpaṇa—offering; mātreṇa—simply by doing so; tam—Him; caitanya-prabhum—Lord Caitanya Mahāprabhu; bhaje—I worship.

TRANSLATION

I offer my respectful obeisances unto the lotus feet of Lord Caitanya because simply by offering a sumanas flower at His lotus feet even the most ardent materialist becomes a devotee.

Adi TEXT 15.2

jaya jaya śrī-caitanya jaya nityānanda

jayādvaitacandra, jaya gaura-bhakta-vṛnda //CC Adi, 15.2//

SYNONYMS

jaya jaya—all glories; śrī-caitanya—Lord Caitanya Mahāprabhu; jaya—all glories; nityānanda—Lord Nityānanda Prabhu; jaya-advaitacandra—all glories to Advaita Ācārya; jaya gaura-bhakta-vṛnda—all glories to the devotees of Lord Caitanya.

TRANSLATION

All glories to Lord Caitanya Mahāprabhu! All glories to Lord Nityānanda Prabhu! All glories to Advaita Ācārya! And all glories to the devotees of Lord Caitanya!

Adi TEXT 15.3

paugaṇḍa-līlāra sūtra kariye gaṇana

paugaṇḍa-vayase prabhura mukhya adhyayana //CC Adi, 15.3//

SYNONYMS

paugaṇḍa—of the age from five years to ten years; līlāra—of the pastimes; sūtra—synopsis; kariye—I do; gaṇana—enumerate; paugaṇḍa-vayase—in that age between five and ten years; prabhura—of the Lord; mukhya—chief; adhyayana—studying.

TRANSLATION

Let me now enumerate the activities of the Lord between the ages of five and ten. His chief occupation during this period was to engage Himself in study.

Adi TEXT 15.4

paugaṇḍa-līlā caitanya-

kṛṣṇasyāti-suvistṛtā

vidyārambha-mukhā pāṇi-

grahaṇāntā mano-harā //CC Adi, 15.4//

SYNONYMS

paugaṇḍa-līlā—the pastimes of the paugaṇḍa age; caitanya-kṛṣṇasya—of Lord Caitanya, who is Kṛṣṇa Himself; ati-suvistṛtā—very much expanded; vidyā-ārambha—the beginning of education; mukhā—chief business; pāṇi-grahaṇa—marriage; antā—at the end; manaḥ-harā—very beautiful.

TRANSLATION

The pastimes of the Lord during His paugaṇḍa age were very extensive. His education was His chief occupation, and after that His very beautiful marriage took place.

Adi TEXT 15.5

gaṅgādāsa paṇḍita-sthāne paḍena vyākaraṇa

śravaṇa-mātre kaṇṭhe kaila sūtra-vṛtti-gaṇa //CC Adi, 15.5//

SYNONYMS

gaṅgādāsa—of the name Gaṅgādāsa; paṇḍita-sthāne—at the place of the teacher; paḍena—studies; vyākaraṇa—grammar; śravaṇa-mātre—simply by hearing; kaṇṭhe—between the neck and the heart; kaila—did; sūtra-vṛtti-gaṇa—the aphorisms and their definitions.

TRANSLATION

When the Lord was studying grammar at the place of Gaṅgādāsa Paṇḍita, He would immediately learn grammatical rules and definitions by heart simply by hearing them once.

PURPORT

Śrīla Bhaktivinoda Ṭhākura says that the Lord was given lessons by a teacher named Viṣṇu and another teacher named Sudarśana. Later on, when He was a

little grown up, He was under the care of Gaṅgādāsa Paṇḍita, who taught Him grammar of a higher standard. Anyone serious about studying the Sanskrit language should first learn grammar. It is said that simply to finish studying Sanskrit grammar takes at least twelve years, but once one learns the grammatical rules and regulations very nicely, all other scriptures or subject matters in Sanskrit are extremely easy to understand, for Sanskrit grammar is the gateway to education.

Adi TEXT 15.6

alpa-kāle hailā pañjī-ṭīkāte pravīṇa

cira-kālera paḍuyā jine ha-iyā navīna //CC Adi, 15.6//

SYNONYMS

alpa-kāle—within a very short time; hailā—became; pañjī-ṭīkāte—in the commentary on grammar named Pañjī-ṭīkā; pravīṇa—very expert; cira-kālera—all older; paḍuyā—students; jine—conquers; ha-iyā—being; navīna—their junior.

TRANSLATION

He soon became so expert in commenting on the Pañjī-ṭīkā that He could win victory over all the other students, although He was a neophyte.

PURPORT

Śrīla Bhaktivinoda Ṭhākura says there was a commentary on grammar named Pañjī-ṭīkā that was later explained very lucidly by Śrī Caitanya Mahāprabhu.

Adi TEXT 15.7

adhyayana-līlā prabhura dāsa-vṛndāvana

'caitanya-maṅgale' kaila vistāri varṇana //CC Adi, 15.7//

SYNONYMS

adhyayana-līlā—pastimes of studying; prabhura—of the Lord; dāsa-vṛndāvana—Vṛndāvana dāsa Ṭhākura; caitanya-maṅgale—in his book Caitanya-maṅgala; kaila—has done; vistāri—elaborately; varṇana—explanation.

TRANSLATION

In his book Caitanya-maṅgala [which later became Caitanya-bhāgavata], Śrīla Vṛndāvana dāsa Ṭhākura very elaborately described the Lord's pastimes of study.

PURPORT

The Caitanya-bhāgavata, Ādi-līlā, chapters Four, Six, Seven, Eight, Nine and Ten, are a good reference for the studious pastimes of Lord Śrī Caitanya Mahāprabhu.

Adi TEXT 15.8

eka dina mātāra pade kariyā praṇāma

prabhu kahe,--mātā, more deha eka dāna //CC Adi, 15.8//

SYNONYMS

eka dina—one day; mātāra—of the mother; pade—on the feet; kariyā—doing; praṇāma—obeisances; prabhu—the Lord; kahe—said; mātā—My dear mother; more—unto Me; deha—give; eka—one; dāna—gift.

TRANSLATION

One day Śrī Caitanya Mahāprabhu fell down at the feet of His mother and requested her to give Him one thing in charity.

Adi TEXT 15.9

mātā bale,--tāi diba, yā tumi māgibe

prabhu kahe,--ekādaśīte anna nā khāibe //CC Adi, 15.9//

SYNONYMS

mātā bale—His mother said; tāi diba—I shall give that; yā—whatever; tumi—You; māgibe—should ask me; prabhu kahe—the Lord said; ekādaśīte—on the Ekādaśī day; anna—grains; nā—don't; khāibe—eat.

TRANSLATION

His mother replied, "My dear son, I will give You whatever You ask." Then the Lord said, "My dear mother, please do not eat grains on the Ekādaśī day."

PURPORT

From the very beginning of His childhood life Śrī Caitanya Mahāprabhu introduced the system of observing a fast on the Ekādaśī day. In the Bhakti-sandarbha, by Śrīla Jīva Gosvāmī, there is a quotation from the Skanda Purāṇa admonishing that a person who eats grains on Ekādaśī becomes a murderer of his mother, father, brother and spiritual master, and even if he is elevated to a Vaikuṇṭha planet, he falls down. On Ekādaśī, everything is cooked for Viṣṇu, including regular grains and dahi, but it is enjoined that a Vaiṣṇava should not even take viṣṇu-prasāda on Ekādaśī. It is said that a Vaiṣṇava does not accept anything eatable that is not offered to Lord Viṣṇu, but on Ekādaśī a Vaiṣṇava should not touch even mahā-prasāda offered to Viṣṇu, although such prasāda may be kept for being eaten the next day. It is strictly forbidden for one to accept any kind of grain on Ekādaśī, even if it is offered to Lord Viṣṇu.

Adi TEXT 15.10

śacī kahe,--nā khāiba, bhāla-i kahilā

sei haite ekādaśī karite lāgilā //CC Adi, 15.10//

SYNONYMS

śacī kahe—mother Śacī said; nā khāiba—I shall not take; bhāla-i kahilā—You have said very nicely; sei haite—from that day; ekādaśī—Ekādaśī day; karite lāgilā—began to observe.

TRANSLATION

Mother Śacī said, "You have spoken very nicely. I shall not eat grains on Ekādaśī." From that day, she began to observe fasting on Ekādaśī.

PURPORT

It is a prejudice amongst smārta-brāhmaṇas that a widow must observe fasting on Ekādaśī but a woman who has her husband should not. It appears that before the request of Lord Caitanya Śacīmātā was not observing Ekādaśī because of her being sa-dhava, which means that her husband was living. Śrī Caitanya Mahāprabhu, however, introduced the system that a woman, even if not a widow, must observe the Ekādaśī day and must not touch any kind of grains, even those offered to the Deity of Viṣṇu.

Adi TEXT 15.11

tabe miśra viśvarūpera dekhiyā yauvana

kanyā cāhi' vivāha dite karilena mana //CC Adi, 15.11//

SYNONYMS

tabe—thereafter; miśra—Jagannātha Miśra; viśvarūpera—of Viśvarūpa, his elder son; dekhiyā—seeing; yauvana—youthfulness; kanyā cāhi'-wanting to find a girl; vivāha—marriage; dite—to give; karilena—made up; mana—his mind.

TRANSLATION

Thereafter, seeing that Viśvarūpa was a grown-up youth, Jagannātha Miśra wanted to find a girl and arrange a marriage ceremony for Him.

Adi TEXT 15.12

viśvarūpa śuni' ghara chāḍi palāilā

sannyāsa kariyā tīrtha karibāre gelā //CC Adi, 15.12//

SYNONYMS

viśvarūpa—of the name Viśvarūpa; śuni'-hearing this; ghara—home; chāḍi—giving up; palāilā—went away; sannyāsa—the renounced order; kariyā—accepting; tīrtha—the holy places; karibāre—for touring; gelā—went away.

TRANSLATION

Hearing of this, Viśvarūpa immediately left home and went away to accept sannyāsa and travel from one place of pilgrimage to another.

Adi TEXT 15.13

śuni, śacī-miśrera duḥkhī haila mana

tabe prabhu mātā-pitāra kaila āśvāsana //CC Adi, 15.13//

SYNONYMS

śuni'-hearing this; śacī—of mother Śacī; miśrera—and of Jagannātha Miśra; duḥkhī—very unhappy; haila—became; mana—minds; tabe—at that time; prabhu—Lord Caitanya Mahāprabhu; mātā-pitāra—of the parents; kaila—did; āśvāsana—pacification.

TRANSLATION

When Śacīmātā and Jagannātha Miśra heard of the departure of their elder son, Viśvarūpa, they were very unhappy, but Lord Caitanya tried to console them.

Adi TEXT 15.14

bhāla haila,--viśvarūpa sannyāsa karila

pitṛ-kula, mātṛ-kula,--dui uddhārila //CC Adi, 15.14//

SYNONYMS

bhāla haila—it is very good; viśvarūpa—of the name Viśvarūpa; sannyāsa—the renounced order of life; karila—has accepted; pitṛ-kula—father's family; mātṛ-kula—mother's family; dui—both of them; uddhārila—delivered.

TRANSLATION

"My dear mother and father," the Lord said, "it is very good that Viśvarūpa has accepted the sannyāsa order, for thus He has delivered both His father's family and His mother's family."

PURPORT

It is sometimes said that Lord Caitanya Mahāprabhu did not approve of the acceptance of the sannyāsa order in this Kali-yuga because in the śāstra it is said:

aśvamedham gavāmbham

sannyāsam pala-paitṛkam

devareṇa sutotpattim

kalau pañca vivarjayet

"In this Kali-yuga the performance of the aśvamedha-yajña or gomedha-yajña, sacrifices in which a horse or cow is offered, should be avoided, as should the acceptance of sannyāsa, the renounced order of life." (Brahma-vaivarta Purāṇa, Kṛṣṇa-janma-khaṇḍa 185.180)

Nevertheless we see that Śrī Caitanya Mahāprabhu Himself accepted sannyāsa and approved of the sannyāsa of His elder brother, Viśvarūpa. It is clearly said here, bhāla haila,--viśvarūpa sannyāsa karila pitṛ-kula, mātṛ-kula,--dui uddhārila.

Therefore, should it be thought that Śrī Caitanya Mahāprabhu made statements that are contradictory? No, actually He did not. It is recommended that one accept sannyāsa to dedicate his life for the service of the Lord, and everyone must take that kind of sannyāsa, for by accepting such sannyāsa one renders the best service to both his paternal and maternal families. But one should not accept the sannyāsa order of the Māyāvāda school, which has practically no meaning. We find many Māyāvādī sannyāsīs simply loitering in the street thinking themselves Brahman or Nārāyaṇa and spending all day and night begging so they can fill their hungry bellies. Māyāvādī sannyāsīs have become so degraded that there is a section of them who eat everything, just like hogs and dogs. It is such degraded sannyāsa that is prohibited in this age. Actually, Śrīla Śaṅkarācārya's principles for the acceptance of sannyāsa were very strict, but later the so-called Māyāvādī sannyāsīs became degraded because of their false philosophy, which propounds that by accepting sannyāsa one becomes Nārāyaṇa. Śrī Caitanya Mahāprabhu rejected that kind of sannyāsa. But the acceptance of sannyāsa is one of the items of the varṇāśrama-dharma. How then can it be rejected?

Adi TEXT 15.15

āmi ta' kariba tomā' duñhara sevana

śuniyā santuṣṭa haila pitā-mātāra mana //CC Adi, 15.15//

SYNONYMS

āmi ta'-I; kariba—shall do; tomā—for you; duñhāra—both; sevana—service; śuniyā—after hearing; santuṣṭa—pleased; haila—became; pitā-mātāra mana—the parents' minds.

TRANSLATION

Śrī Caitanya Mahāprabhu assured His parents that He would serve them, and thus the minds of His father and mother were satisfied.

Adi TEXT 15.16

eka-dina naivedya-tāmbūla khāiyā

bhūmite paḍilā prabhu acetana hañā //CC Adi, 15.16//

SYNONYMS

eka-dina—one day; naivedya—food offered to the Deity; tām̐būla—betel nut; khāiyā—after eating; bhūmite—on the ground; padilā—fell; prabhu—the Lord; acetana—unconscious; hañā—becoming.

TRANSLATION

One day Śrī Caitanya Mahāprabhu ate betel nuts offered to the Deity, but they acted as an intoxicant, and He fell down on the ground unconscious.

PURPORT

Betel nuts are an intoxicant, and therefore the regulative principles prohibit eating them. Śrī Caitanya Mahāprabhu's pastime of fainting after eating betel nuts is a solid instruction to all of us that one should not touch betel nuts, even those offered to Viṣṇu, just as one should not touch grains on the Ekādaśī day. Of course, Lord Caitanya Mahāprabhu's fainting had a particular purpose. As the Supreme Personality of Godhead, He can do whatever He likes and eat whatever He wants, but we should not imitate His pastimes.

Adi TEXT 15.17

āste-vyaste pitā-mātā mukhe dila pāni

sustha hañā kahe prabhu apūrva kāhinī //CC Adi, 15.17//

SYNONYMS

āste-vyaste—with great haste; pitā-mātā—both the parents; mukhe—on the mouth; dila—gave; pāni—water; sustha hañā—being revived; kahe—says; prabhu—the Lord; apūrva—something astonishing; kāhinī—narration.

TRANSLATION

After His father and mother sprinkled water on His mouth with great haste, the Lord revived and said something wonderful they had never heard before.

Adi TEXT 15.18

ethā haite viśvarūpa more lañā gelā

sannyāsa karaha tumi, āmāre kahilā //CC Adi, 15.18//

SYNONYMS

etha—here; haite—from; viśvarūpa—of the name Viśvarūpa; more—Me; lañā—taking with Him; gelā—went; sannyāsa—the renounced order of life; karaha—accept; tumi—You also; amāre—unto Me; kahilā—He said.

TRANSLATION

The Lord said, "Viśvarūpa took Me away from here, and He requested Me to accept the sannyāsa order.

Adi TEXT 15.19

āmi kahi,--āmāra anātha pitā-mātā

āmi bālaka,--sannyāsera kibā jāni kathā //CC Adi, 15.19//

SYNONYMS

āmi kahi—I said; āmāra—My; anātha—helpless; pitā-mātā—father and mother; āmi—I am; bālaka—only a child; sannyāsera—of the renounced order of life; kibā—what; jāni—I know; kathā—words.

TRANSLATION

"I replied to Viśvarūpa, 'I have My helpless father and mother, and also I am but a child. What do I know about the sannyāsa order of life?

Adi TEXT 15.20

gr̥hastha ha-iyā kariba pitā-mātāra sevana

ihāte-i tuṣṭa habena lakṣmī-nārāyaṇa //CC Adi, 15.20//

SYNONYMS

gr̥hastha—a householder; ha-iyā—becoming; kariba—I shall do; pitā-mātāra—of the parents; sevana—service; ihāte-i—in this; tuṣṭa—satisfied; habena—will become; lakṣmī-nārāyaṇa—the goddess of fortune and Nārāyaṇa.

TRANSLATION

" 'Later I shall become a householder and thus serve My parents, for this action will very much satisfy Lord Nārāyaṇa and His wife, the goddess of fortune.'

Adi TEXT 15.21

tabe viśvarūpa ihāṇ pāṭhāila more

mātāke kahio koṭi koṭi namaskāre //CC Adi, 15.21//

SYNONYMS

tabe—then; viśvarūpa—of the name Viśvarūpa; ihāṇ—here; pāṭhāila—sent; more—Me; mātāke kahio—speak to My mother; koṭi koṭi—hundreds and thousands; namaskāre—obeisances.

TRANSLATION

"Then Viśvarūpa returned Me home and requested, 'Offer thousands and thousands of obeisances unto My mother, Śacīdevī.' "

Adi TEXT 15.22

ei mata nānā līlā kare gaurahari

ki kāraṇe līlā,--ihā bujhite nā pāri //CC Adi, 15.22//

SYNONYMS

ei mata—in this way; nānā—various; līlā—pastimes; kare—does; gaurahari—Śrī Caitanya Mahāprabhu; ki kāraṇe—what is the reason; līlā—pastimes; ihā—this; bujhite—to understand; nā—not; pāri—I am able.

TRANSLATION

In this way Lord Caitanya Mahāprabhu performed various pastimes, but why He did so I cannot understand.

PURPORT

The Supreme Personality of Godhead and His devotees who come to this world are executing a mission, and therefore sometimes they act in a way that is very difficult to understand. It is said, therefore, vaiṣṇavera kriyā-mudrā vijñeha nā bujhaya: even if one is a very learned and intelligent scholar, he cannot understand the activities of a Vaiṣṇava. A Vaiṣṇava accepts anything favorable for executing his mission. But foolish persons, not knowing the purpose of such exalted Vaiṣṇavas, indulge in criticizing them. That is forbidden. Since no one can understand what a Vaiṣṇava does for the purpose of executing his mission, to criticize such a Vaiṣṇava is the offense called sādhu-nindā.

Adi TEXT 15.23

kata dina rahi' miśra gelā para-loka

mātā-putra duñhāra bāḍila hṛdi śoka //CC Adi, 15.23//

SYNONYMS

kata dina—some days; rahi'-remaining; miśra—Jagannātha Miśra; gelā—passed away; para-loka—for the transcendental world; mātā—mother; putra—son; duñhāra—of both of them; bāḍila—increased; hṛdi—in the hearts; śoka—lamentation.

TRANSLATION

After some days, Jagannātha Miśra passed away from this world to the transcendental world, and both mother and son were very much aggrieved in their hearts.

Adi TEXT 15.24

bandhu-bāndhava asi' duñhā prabodhila

pitṛ-kriyā vidhi-mate īśvara karila //CC Adi, 15.24//

SYNONYMS

bandhu—friends; bāndhava—relatives; āsi'-coming there; duñhā—both of them; prabodhila—pacified; pitṛ-kriyā—rituals performed after the death of the father; vidhi-mate—according to the Vedic system; īśvara—the Supreme Personality of Godhead; karila—executed.

TRANSLATION

Friends and relatives came there to pacify both Lord Caitanya and His mother. Then Lord Caitanya, even though He was the Supreme Personality of Godhead, executed the rituals for His dead father according to the Vedic system.

Adi TEXT 15.25

kata dine prabhu citte karilā cintana

gṛhastha ha-ilāma, ebe cāhi gṛha-dharma //CC Adi, 15.25//

SYNONYMS

kata dine—after some days; prabhu—the Lord; citte—within His mind; karilā—made; cintana—consideration; gr̥hastha ha-ilāma—I remained in householder life; ebe—now; cāhi—I want; gr̥ha-dharma—activities of family life.

TRANSLATION

After some days the Lord thought, "I did not take sannyāsa, and since I am remaining at home it is My duty to act as a gr̥hastha.

Adi TEXT 15.26

gr̥hiṇī vinā gr̥ha-dharma nā haya śobhana

eta cinti' vivāha karite haila mana //CC Adi, 15.26//

SYNONYMS

gr̥hiṇī—wife; vinā—without; gr̥ha-dharma—duties of family life; nā—not; haya—become; śobhana—beautiful; eta cinti'-thinking thus; vivāha—marriage; karite—to execute; haila—became; mana—mind.

TRANSLATION

"Without a wife," Lord Caitanya considered, "there is no meaning to householder life." Thus the Lord decided to marry.

Adi TEXT 15.27

na gr̥ham gr̥ham ity āhur

gr̥hiṇī gr̥ham ucyate

tayā hi sahitaḥ sarvān

puruṣārthān samaśnute //CC Adi, 15.27//

SYNONYMS

na—not; gr̥ham—the home; gr̥ham—the house; iti—thus; āhuḥ—said; gr̥hiṇī—the wife; gr̥ham—home; ucyate—it is said; tayā—with her; hi—certainly; sahitaḥ—together; sarvān—all; puruṣa-arthān—goals of human life; samaśnute—perfects.

TRANSLATION

"Merely a house is not a home, for it is a wife who gives a home its meaning. If one lives at home with his wife, together they can fulfill all the interests of human life."

Adi TEXT 15.28

daive eka dina prabhu paḍiyā āsite

vallabhācāryera kanyā dekhe gaṅgā-pathe //CC Adi, 15.28//

SYNONYMS

daive—accidentally; eka dina—one day; prabhu—the Lord; paḍiyā—after studying; āsite—while He was coming back; vallabhācāryera—of Vallabhācārya; kanyā—daughter; dekhe—sees; gaṅgā-pathe—on the way to the Ganges.

TRANSLATION

One day when the Lord was coming back from school He accidentally saw the daughter of Vallabhācārya on the way to the Ganges.

Adi TEXT 15.29

pūrva-siddha bhāva duñhāra udaya karila

daive vanamālī ghaṭaka śacī-sthāne āila //CC Adi, 15.29//

SYNONYMS

pūrva-siddha—as it is already settled; bhāva—ecstasy; duñhāra—of both of them; udaya—awakened; karila—was made; daive—also accidentally; vanamālī—of the name Vanamālī; ghaṭaka—the marriage-maker; śacī-sthāne—at the place of Śacīmātā; āila—came.

TRANSLATION

When the Lord and Lakṣmīdevī met, their relationship awakened, having already been settled, and coincidentally the marriage-maker Vanamālī came to see Śacīmātā.

PURPORT

Vanamālī Ghaṭaka, a resident of Navadvīpa and a brāhmaṇa by caste, arranged the marriage of the Lord to Lakṣmīdevī. He was formerly Viśvāmitra, who negotiated the marriage of Lord Rāmacandra, and later he was the brāhmaṇa who negotiated the marriage of Lord Kṛṣṇa with Rukmiṇī. That same brāhmaṇa acted as the marriage-maker of the Lord in caitanya-līlā.

Adi TEXT 15.30

śacīra iṅgite sambandha karila ghaṭana

lakṣmīke vivāha kaila śacīra nandana //CC Adi, 15.30//

SYNONYMS

śacīra iṅgite—by the indication of mother Śacī; sambandha—the relationship; karila—made; ghaṭana—possible; lakṣmīke—unto Lakṣmīdevī; vivāha—marriage; kaila—executed; śacīra nandana—the son of mother Śacī.

TRANSLATION

Following the indications of Śacīdevī, Vanamālī Ghaṭaka arranged the marriage, and thus in due course the Lord married Lakṣmīdevī.

Adi TEXT 15.31

vistāriyā varṇilā tāhā vṛndāvana-dāsa

ei ta' paugaṇḍa-līlāra sūtra-prakāśa //CC Adi, 15.31//

SYNONYMS

vistāriyā—having elaborated; varṇilā—has described; tāhā—that; vṛndāvana-dāsa—Ṭhākura Vṛndāvana dāsa; ei ta'-this is; paugaṇḍa-līlāra—of the pastimes of His early age; sūtra-prakāśa—manifestation of the synopsis.

TRANSLATION

Vṛndāvana dāsa Ṭhākura has elaborately described all these pastimes of the Lord's early age. What I have given is but a condensed presentation of the same pastimes.

Adi TEXT 15.32

paugaṇḍa vayase līlā bahuta prakāra

vṛndāvana-dāsa ihā kariyāchena vistāra //CC Adi, 15.32//

SYNONYMS

paugaṇḍa vayase—in His early age; līlā—pastimes; bahuta prakāra—of various kinds; vṛndāvana-dāsa—Vṛndāvana dāsa Ṭhākura; ihā—this; kariyāchena—has done; vistāra—the elaborate explanation.

TRANSLATION

The Lord performed many varieties of pastimes in His early age, and Śrīla Vṛndāvana dāsa Ṭhākura has described them elaborately.

Adi TEXT 15.33

ataeva diṇmātra ihān dekhāila

'caitanya-maṅgale' sarva-loke khyāta haila //CC Adi, 15.33//

SYNONYMS

ataeva—therefore; diṇ-mātra—only in the matter of indication; ihān—here; dekhāila—I have exhibited; caitanya-maṅgale—in the book of the name Caitanya-maṅgala; sarva-loke—all over the world; khyāta—famous; haila—became.

TRANSLATION

I have given but a single hint of these pastimes, for Vṛndāvana dāsa Ṭhākura, in his book Caitanya-maṅgala [now Caitanya-bhāgavata], has described them all vividly.

Adi TEXT 15.34

śrī-rūpa-raghunātha-pade yāra āśa

caitanya-caritāmṛta kahe kṛṣṇadāsa //CC Adi, 15.34//

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; raghunātha—Śrīla Raghunātha dāsa Gosvāmī; pede—at the lotus feet; yāra—whose; āśa—expectation; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; kṛṣṇadāsa—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Ādi-līla, Fifteenth Chapter, describing the Lord's pauganḍa-līlā.

Chapter 16 The Pastimes of the Lord in His Childhood and Youth

This chapter fully describes Lord Caitanya's kaiśora-līlā, or the activities He performed just before attaining youth. During this time He studied deeply and was victorious over greatly learned scholars. During His kaiśora-līlā the Lord also sported in the water. He went to East Bengal to secure financial assistance, cultivate knowledge and introduce the saṅkīrtana movement, and there He met Tapana Miśra, whom He instructed about spiritual advancement and ordered to go to Vārāṇasī. While Lord Caitanya Mahāprabhu was touring East Bengal, His wife, Lakṣmīdevī, was bitten by a serpent or by the serpent of separation, and thus she left this world. When the Lord returned home, He saw that His mother was overwhelmed with grief because of Lakṣmīdevī's death. Therefore at her request He later married His second wife, Viṣṇupriyā-devī. This chapter also describes the Lord's argument with Keśava Kāśmīrī, the celebrated scholar, and the Lord's criticism of his prayer glorifying mother Ganges. In this prayer the Lord found five kinds of literary ornaments and five kinds of literary faults, thus defeating the paṇḍita. Later the Kāśmīrī Paṇḍita, who was known to have been victorious all over the country, submitted himself to the goddess of learning, and by her order he met Lord Caitanya Mahāprabhu on the morning of the next day and surrendered unto Him.

Adi TEXT 16.1

kṛpā-sudhā-sarid yasya

viśvam āplāvayanty api

nīca-gaiva sadā bhāti

taṁ caitanya-prabhum bhaje //CC Adi, 16.1//

SYNONYMS

kṛpā-sudhā—of the nectar of the mercy; sarit—river; yasya—whose; viśvam—the whole universe; āplāvayantī—inundating; api—although; nīca-gā eva—more inclined to the poor and fallen; sadā—always; bhāti—is manifest; tam—Him; caitanya-prabhum—Lord Śrī Caitanya Mahāprabhu; bhaje—I worship.

TRANSLATION

I worship Lord Śrī Caitanya Mahāprabhu, whose nectarean mercy flows like a great river, inundating the entire universe. Just as a river flows downstream, Lord Caitanya especially extends Himself to the fallen.

PURPORT

Narottama dāsa Ṭhākura has sung, śrī-kṛṣṇa-caitanya prabhu dayā kara more. He prays for Lord Caitanya's mercy because He is the mercy incarnation, having appeared especially to claim the fallen souls. The more fallen one is, the greater one's claim to the favor of Lord Śrī Caitanya Mahāprabhu. One must only be very sincere and serious. Despite being contaminated by all the bad qualities of this Kali-yuga, if one surrenders unto the lotus feet of Śrī Caitanya Mahāprabhu, the Lord will surely and certainly deliver him. The best example is Jagāi and Mādhāi. In this Age of Kali practically everyone is like Jagāi and Mādhāi, but the saṅkīrtana movement inaugurated by Lord Caitanya Mahāprabhu is still flowing like a great river, inundating the entire world, and thus the International Society for Krishna Consciousness is successfully claiming all fallen souls to free them from contamination.

Adi TEXT 16.2

jaya jaya śrī-caitanya jaya nityānanda

jayādvaitacandra jaya gaura-bhakta-vṛnda //CC Adi, 16.2//

SYNONYMS

jaya jaya śrī-caitanya—all glories to Lord Śrī Caitanya Mahāprabhu; jaya—all glories; nityānanda—to Lord Nityānanda Prabhu; jaya advaitacandra—all glories to Advaitacandra; jaya—all glories; gaura-bhakta-vṛnda—to all the devotees of the Lord.

TRANSLATION

All glories to Lord Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda!

All glories to Advaitacandra! And all glories to all the devotees of the Lord!

Adi TEXT 16.3

jīyāt kaiśora-caitanyo

mūrti-matyā grhāśramāt

lakṣmyārcito 'tha vāg-devyā

diśām jayi-jaya-cchalāt //CC Adi, 16.3//

SYNONYMS

jīyāt—long live; kaiśora—situated in the kaiśora age; caitanyaḥ—Lord Caitanya Mahāprabhu; mūrti-matyā—having accepted such a body; grha-āśramāt—from a householder's life; lakṣmyā—by Lakṣmī; arcitaḥ—being worshiped; atha—then; vāk-devyā—by the goddess of learning; diśām—of all directions; jayi—the conqueror; jaya-chalāt—on the plea of conquering.

TRANSLATION

Long live Lord Caitanya Mahāprabhu in His kaiśora age! Both the goddess of fortune and the goddess of learning worship Him. The goddess of learning, Sarasvatī, worshiped Him in His victory over the scholar who had conquered all the world, and the goddess of fortune, Lakṣmīdevī, worshiped Him at home. Since He is therefore the husband or Lord of both goddesses, I offer my obeisances unto Him.

Adi TEXT 16.4

ei ta' kaiśora-līlāra sūtra-anubandha

śiṣya-gaṇa paḍāite karilā ārambha //CC Adi, 16.4//

SYNONYMS

ei ta'-thus; kaiśora—the age of kaiśora (the age between the eleventh and fifteenth years); līlāra—of the pastimes; sūtra-anubandha—chronological synopsis; śiṣya-gaṇa—students; paḍāite—to teach; karilā—did; ārambha—begin.

TRANSLATION

At the age of eleven Śrī Caitanya Mahāprabhu began to teach students. This marks the beginning of His kaiśora age.

Adi TEXT 16.5

śata śata śiṣya saṅge sadā adhyāpana

vyākhyā śuni sarva-lokera camakita mana //CC Adi, 16.5//

SYNONYMS

śata śata—very many; śiṣya—disciples; saṅge—along with Him; sadā—always; adhyāpana—studying; vyākhyā—explanation; śuni—hearing; sarva-lokera—of all people; camakita—astonished; mana—minds.

TRANSLATION

As soon as the Lord became a teacher, many, many students came to Him, every one of them astonished to hear His mode of explanation.

Adi TEXT 16.6

sarva-śāstre sarva paṇḍita pāya parājaya

vinaya-bhaṅgīte kāro duḥkha nāhi haya //CC Adi, 16.6//

SYNONYMS

sarva-śāstre—in all scriptures; sarva—all; paṇḍita—learned scholars; pāya—obtain; parājaya—defeat; vinaya—gentle; bhaṅgīte—by behavior; kāro—anyone's; duḥkha—unhappiness; nāhi—does not; haya—become.

TRANSLATION

The Lord defeated all kinds of scholars in discourses about all the scriptures, yet because of His gentle behavior, none of them were unhappy.

Adi TEXT 16.7

vividha audhatya kare śiṣya-gaṇa-saṅge

jahnvite jala-keli kare nana range //CC Adi, 16.7//

SYNONYMS

vividha—various; auddhatya—impudences; kare—does; śiṣya-gaṇa—His disciples; saṅge—with; jāhnavīte—in the water of the Ganges; jala-keli—sporting in the water; kare—does; nānā—in various; raṅge—jokes.

TRANSLATION

The Lord, as a teacher, performed various kinds of pranks in His sporting pastimes in the water of the Ganges.

Adi TEXT 16.8

kata dine kaila prabhu baṅgete gamana

yāhān yāya, tāhān laoyāya nāma-saṅkīrtana //CC Adi, 16.8//

SYNONYMS

kata dine—after a few days; kaila—did; prabhu—the Lord; baṅgete—in East Bengal; gamana—touring; yāhān yāya—wherever He goes; tāhān—there; laoyāya—induces; nāma-saṅkīrtana—the saṅkīrtana movement.

TRANSLATION

After some days the Lord went to East Bengal, and wherever He went He introduced the saṅkīrtana movement.

PURPORT

Although Lord Śrī Caitanya Mahāprabhu and His devotees in disciplic succession can defeat all kinds of learned scholars, scientists and philosophers in arguments, thus establishing the supremacy of the Personality of Godhead, their main business as preachers is to introduce saṅkīrtana everywhere. Simply to defeat scholars and philosophers is not the occupation of a preacher. Preachers must simultaneously introduce the saṅkīrtana movement, for that is the mission of the Caitanya cult.

Adi TEXT 16.9

vidyāra prabhāva dekhi camatkāra cite

śata śata paḍuyā āsi lāgilā paḍite //CC Adi, 16.9//

SYNONYMS

vidyāra—of His learning; prabhāva—the influence; dekhi—seeing; camatkāra—wonder; cite—within the heart; śata śata—many hundreds; paḍuyā—disciples or students; āsi—coming there; lāgila—began; paḍite—to study.

TRANSLATION

Struck with wonder by the influence of Lord Caitanya Mahāprabhu's intellectual prowess, many hundreds of students came to the Lord and began studying under His direction.

Adi TEXT 16.10

sei deśe vipra, nāma--miśra tapana

niścaya karite nāre sādhya-sādhana //CC Adi, 16.10//

SYNONYMS

sei deśe—in that region of East Bengal; vipra—a brāhmaṇa; nāma—named; miśra tapana—Tapana Miśra; niścaya karite—to ascertain; nāre—not able; sādhya—objective; sādhana—process.

TRANSLATION

In East Bengal there was a brāhmaṇa named Tapana Miśra who could not ascertain the objective of life or how to attain it.

PURPORT

One must first ascertain the object of life and then understand how to attain it. The Kṛṣṇa consciousness movement is pointing out to everyone that the object of life is to understand Kṛṣṇa, and to attain that goal of life one must practice Kṛṣṇa consciousness, following the methods prescribed by the Gosvāmīs with reference to the authoritative śāstras and Vedas.

Adi TEXT 16.11

bahu-śāstre bahu-vākye citte bhrama haya

sādhya-sādhana śreṣṭha nā haya niścaya //CC Adi, 16.11//

SYNONYMS

bahu-śāstre—by many books or scriptures; bahu-vākye—by many versions of

many persons; citte—within the heart; bhrama—doubt; haya—there is; sādhyasādhana—objective and means; śreṣṭha—about the best; nā—not; haya—there is; niścaya—certainty.

TRANSLATION

If one becomes a bookworm, reading many books and scriptures and hearing many commentaries and the instructions of many men, this will produce doubt within his heart. One cannot in this way ascertain the real goal of life.

PURPORT

In Śrīmad-Bhāgavatam (7.13.8) it is said, *granthān naivābhyased bahūn na vyākhyām upayuñjīta*: "One should not read many books, nor should one try to make a profession of reciting many books, especially if one is a devotee." One must give up the ambition to be a learned scholar and in this way earn a worldly reputation and financial facilities. If one diverts his attention to studying many books, he cannot fix his mind in devotional service, nor can he understand many scriptures, for they are full of grave statements and meanings. In this connection Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura gives his opinion that those who are attracted to studying many kinds of literature concerning various subject matters, especially fruitive activities and philosophical speculation, are deprived of unalloyed devotional service because of their splayed attention.

Man has a general tendency toward fruitive activities, religious ritualistic ceremonies and philosophical speculation. A living entity thus bewildered since time immemorial does not understand the real goal of life, and thus his activities in life are wasted. Innocent persons misled in this way are deprived of unalloyed kṛṣṇa-bhakti, devotional service to the Lord. Tapana Miśra is a vivid example of such a person. He was a learned scholar, but he could not ascertain what the goal of life is. Therefore he was given a chance to hear Lord Caitanya Mahāprabhu instructing Sanātana Gosvāmī. Lord Caitanya's instruction to Tapana Miśra is especially significant for persons who loiter here and there collecting books and reading none of them, thus becoming bewildered regarding the aim of life.

Adi TEXT 16.12

svapne eka vipra kahe,--śunaha tapana

nimāñi-pañḍita pāṣe karaha gamana //CC Adi, 16.12//

SYNONYMS

svapne—in a dream; eka—one; vipra—brāhmaṇa; kahe—says; śunaha—just hear; tapana—Tapana Miśra; nimāñi-paṇḍita—of the name Nimāi Paṇḍita; pāśe—unto Him; karaha gamana—go.

TRANSLATION

Tapana Miśra, being thus bewildered, was directed by a brāhmaṇa in a dream to go to Nimāi Paṇḍita [Caitanya Mahāprabhu].

Adi TEXT 16.13

teṇho tomāra sādhya-sādhana karibe niścaya

sākṣāt īśvara teṇho,--nāhika saṁśaya //CC Adi, 16.13//

SYNONYMS

teṇho—He; tomāra—your; sādhya—objective of life; sādhana—process; karibe—will do; niścaya—ascertain; sākṣāt—direct; īśvara—the Lord; teṇho—He is; nāhika—there is no; saṁśaya—doubt.

TRANSLATION

"Because He is the Lord [īśvara]," the brāhmaṇa told him, "undoubtedly He can give you proper direction."

Adi TEXT 16.14

svapna dekhi' miśra āsi' prabhura caraṇe

svapnera vṛttānta saba kaila nivedane //CC Adi, 16.14//

SYNONYMS

svapna dekhi'-by seeing the dream; miśra—Tapana Miśra; āsi'-coming; prabhura—of Lord Śrī Caitanya Mahāprabhu; caraṇe—at the shelter of the lotus feet; svapnera—of the dream; vṛttānta—details; saba—all; kaila—did; nivedane—inform Him.

TRANSLATION

After seeing the dream, Tapana Miśra came to the shelter of Lord Caitanya's lotus feet, and he described all the details of the dream to the Lord.

Adi TEXT 16.15

prabhu tuṣṭa hañā sādhyā-sādhana kahila

nāma-saṅkīrtana kara,--upadeśa kaila //CC Adi, 16.15//

SYNONYMS

prabhu—the Lord; tuṣṭa—satisfied; hañā—becoming; sādhyā-sādhana—the objective and the process; kahila—described; nāma-saṅkīrtana—chanting of the Hare Kṛṣṇa mantra; kara—practice; upadeśa kaila—gave him the instruction.

TRANSLATION

The Lord, being satisfied, instructed him about the object of life and the process to attain it. He instructed him that the basic principle of success is to chant the holy name of the Lord [the Hare Kṛṣṇa mahā-mantra].

PURPORT

The Kṛṣṇa consciousness movement is based upon this instruction of Lord Caitanya Mahāprabhu that one must chant the Hare Kṛṣṇa mahā-mantra regularly and according to the prescribed principles. We simply ask our Western students to chant at least sixteen rounds a day, but sometimes we find that they fail to chant even these sixteen rounds, and instead they bring many austere books and a worshiping method that diverts their attention in so many ways. Śrī Caitanya Mahāprabhu's cult is based upon the chanting of the Hare Kṛṣṇa mantra. Lord Caitanya first advised Tapana Miśra to fix his mind in this chanting. We, the members of the Kṛṣṇa consciousness movement, must strictly follow this advice of Caitanya Mahāprabhu.

Adi TEXT 16.16

tānra icchā,--prabhu-saṅge navadvīpe vasi

prabhu ājñā dila,--tumi yāo vārāṇasī //CC Adi, 16.16//

SYNONYMS

tānra icchā—his desire; prabhu-saṅge—with the Lord; navadvīpe—in Navadvīpa; vasi—I live there; prabhu ājñā dila—but the Lord advised him; tumi—you; yāo—go; vārāṇasī—to Benares.

TRANSLATION

Tapana Miśra desired to live with the Lord in Navadvīpa, but the Lord asked him to go to Vārāṇasī [Benares].

Adi TEXT 16.17

tāhāṅ āmā-saṅge tomāra habe daraśana

ājñā pāñā miśra kaila kāśīte gamana //CC Adi, 16.17//

SYNONYMS

tāhāṅ—there; āmā-saṅge—with Me; tomāra—your; habe—there will be; daraśana—meeting; ājñā pāñā—receiving this order; miśra—Tapana Miśra; kaila—did; kāśīte—to Benares; gamana—going.

TRANSLATION

The Lord assured Tapana Miśra that they would meet again in Vārāṇasī. Receiving this order, Tapana Miśra went there.

Adi TEXT 16.18

prabhura atarkya-līlā bujhite nā pāri

sva-saṅga chāḍhāñā kene pāṭhāya kāśīpurī //CC Adi, 16.18//

SYNONYMS

prabhura—Lord Caitanya Mahāprabhu's; atarkya-līlā—inconceivable pastimes; bujhite—to understand; nā—not; pāri—able; sva-saṅga—personal association; chāḍhāñā—avoiding; kene—why; pāṭhāya—sends; kāśī-purī—to Benares.

TRANSLATION

I cannot understand the inconceivable pastimes of Lord Caitanya Mahāprabhu, for although Tapana Miśra wanted to live with Him in Navadvīpa, the Lord advised him to go to Vārāṇasī.

PURPORT

When Tapana Miśra met Caitanya Mahāprabhu, Lord Caitanya was living in household life, and there was no indication that in the future He would accept

the sannyāsa order. But by asking Tapana Miśra to go to Vārāṇasī He indicated that in the future He would accept sannyāsa and that when He would teach Sanātana Gosvāmī, Tapana Miśra would take advantage of the opportunity to learn the object of life and the real process of attaining it.

Adi TEXT 16.19

ei mata baṅgera lokera kailā mahā hita

'nāma' diyā bhakta kaila, paḍāñā paṇḍita //CC Adi, 16.19//

SYNONYMS

ei mata—in this way; baṅgera—of East Bengal; lokera—of the people; kailā—contributed; mahā—great; hita—benefit; nāma—the holy name of the Lord; diyā—giving them; bhakta—devotees; kaila—made them; paḍāñā—by educating them; paṇḍita—learned scholars.

TRANSLATION

In this way Śrī Caitanya Mahāprabhu contributed the greatest benefit to the people of East Bengal by initiating them into hari-nāma, the chanting of the Hare Kṛṣṇa mahā-mantra, and making them learned scholars by educating them.

PURPORT

Following in the footsteps of Lord Caitanya Mahāprabhu, the Kṛṣṇa consciousness movement is distributing the Hare Kṛṣṇa mahā-mantra and inducing people all over the world to chant. We are giving people an immense treasury of transcendental literature, translated into all the important languages of the world, and by the grace of Lord Śrī Caitanya Mahāprabhu this literature is selling profusely, and people are chanting the Hare Kṛṣṇa mahā-mantra with great delight. This is the preaching process of the Caitanya cult. Since the Lord wanted this cult preached all over the world, the International Society for Krishna Consciousness is acting in a humble way so that the vision of Śrī Caitanya Mahāprabhu may be fulfilled all over the world, especially in the Western countries.

Adi TEXT 16.20

ei mata baṅge prabhu kare nānā līlā

ethā navadvīpe lakṣmī virahe duḥkhī hailā //CC Adi, 16.20//

SYNONYMS

ei mata—in this way; baṅge—in East Bengal; prabhu—Lord Śrī Caitanya Mahāprabhu; kare—does; nānā—various; līlā—pastimes; ethā—here; navadvīpe—in Navadvīpa; lakṣmī—the wife of Nīmāi Paṇḍita; virahe—in separation; duḥkhī—unhappy; hailā—became.

TRANSLATION

Because the Lord was engaged in various ways in preaching work in East Bengal, His wife, Lakṣmīdevī, was very unhappy at home in separation from her husband.

Adi TEXT 16.21

prabhura viraha-sarpa lakṣmīre daṁśila

viraha-sarpa-viṣe tāṅra paraloka haila //CC Adi, 16.21//

SYNONYMS

prabhura—of the Lord; viraha-sarpa—the separation snake; lakṣmīre—Lakṣmīdevī; daṁśila—bit; viraha-sarpa—of the separation snake; viṣe—by the poison; tāṅra—her; para-loka—next world; haila—it so happened.

TRANSLATION

The snake of separation bit Lakṣmīdevī, and its poison caused her death. Thus she passed to the next world. She went back home, back to Godhead.

PURPORT

As stated in the Bhagavad-gītā (8.6), yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante kalevaram: one's practice in thinking throughout his entire life determines the quality of his thoughts at death, and thus at death one obtains a suitable body. According to this principle, Lakṣmīdevī, the goddess of fortune from Vaikuṇṭha, who was absorbed in thought of the Lord in separation from Him, certainly went back home to Vaikuṇṭhaloka after death.

Adi TEXT 16.22

antare jānīlā prabhu, yāte antaryāmī

deśere āilā prabhu śacī-duḥkha jāni' //CC Adi, 16.22//

SYNONYMS

antare—within Himself; jānilā—knew; prabhu—the Lord; yāte—because;
antaryāmī—He is the Supersoul; deśere—to the country; āilā—returned; prabhu
—the Lord; śacī—of mother Śacīdevī; duḥkha—the unhappiness; jāni'-knowing.

TRANSLATION

Lord Caitanya knew about the disappearance of Lakṣmīdevī because He is the Supersoul Himself. Thus He returned home to solace His mother, Śacīdevī, who was greatly unhappy about the death of her daughter-in-law.

Adi TEXT 16.23

ghare āilā prabhu bahu lañā dhana-jana

tattva-jñāne kailā śacīra duḥkha vimocana //CC Adi, 16.23//

SYNONYMS

ghare—home; āilā—returned; prabhu—the Lord; bahu—much; lañā—bringing;
dhana—riches; jana—followers; tattva-jñāne—by transcendental knowledge;
kailā—did; śacīra—of Śacīmātā; duḥkha—the unhappiness; vimocana—
relieving.

TRANSLATION

When the Lord returned home, bringing with Him great wealth and many followers, He spoke to Śacīdevī about transcendental knowledge to relieve her of the grief she was suffering.

PURPORT

It is stated in the Bhagavad-gītā (2.13):

dehino 'smin yathā dehe

kaumāraṁ yauvanaṁ jarā

tathā dehāntara-prāptir

dhīras tatra na muhyati

"As the embodied soul continuously passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change." Such verses from the Bhagavad-gītā or any other Vedic literature give valuable instructions on the occasion of someone's passing away. By discussing such instructions from the Bhagavad-gītā or Śrīmad-Bhāgavatam, a sober man can certainly understand that the soul never dies but rather passes from one body to another. This is called transmigration of the soul. A soul comes into this material world and creates bodily relationships with a father, a mother, sisters, brothers, a wife and children, but all these relationships pertain to the body, not the soul. Therefore, as described in the Bhagavad-gītā, dhīras tatra na muhyati: one who is sober is not disturbed by such phenomenal changes within this material world. Such instructions are called tattva-kathā, or real truth.

Adi TEXT 16.24

śiṣya-gaṇa lañā punaḥ vidyāra vilāsa

vidyā-bale sabā jini' auddhatya prakāśa //CC Adi, 16.24//

SYNONYMS

śiṣya-gaṇa—disciples; lañā—taking; punaḥ—again; vidyāra—of education; vilāsa—pastime; vidyā-bale—by the strength of education; saba—everyone; jini'-conquering; auddhatya—of pride; prakāśa—manifestation.

TRANSLATION

After coming back from East Bengal, Śrī Caitanya Mahāprabhu again began educating others. By the strength of His education He conquered everyone, and thus He was greatly proud.

Adi TEXT 16.25

tabe viṣṇupriyā-ṭhākuraṇīra pariṇaya

tabe ta' karila prabhu digvijayī jaya //CC Adi, 16.25//

SYNONYMS

tabe—after this; viṣṇupriyā—of the name Viṣṇupriyā; ṭhākuraṇīra—of the goddess of fortune; pariṇaya—marriage; tabe ta'-thereafter; karila—did; prabhu

—the Lord; dig-vijayī—the champion; jaya—conquer.

TRANSLATION

Then Lord Caitanya married Viṣṇupriyā, the goddess of fortune, and thereafter He conquered a champion of learning named Keśava Kāśmīrī.

PURPORT

As in the modern day there are many champions in sports, so in bygone days there were many learned scholars in India who were champions in learning. One such person was Keśava Kāśmīrī, who came from the state of Kashmir. He traveled all over India and at last came to Navadvīpa to challenge the learned scholars there. Unfortunately he could not conquer the learned scholars in Navadvīpa, for he was defeated by the boy scholar Caitanya Mahāprabhu. Later he understood that Caitanya Mahāprabhu is none other than the Supreme Personality of Godhead. Thus he surrendered unto Him and later became a pure Vaiṣṇava in the sampradāya of Nimbārka. He wrote Kaustubha-prabhā, a commentary on the Vedānta commentary of the Nimbārka-sampradāya, which is known as the Pārijāta-bhāṣya.

The Bhakti-ratnākara mentions Keśava Kāśmīrī and lists his predecessors in the disciplic succession of the Nimbārka-sampradāya: (1) Śrīnivāsa Ācārya, (2) Viśva Ācārya, (3) Puruṣottama, (4) Vilāsa, (5) Svarūpa, (6) Mādhava, (7) Balabhadra, (8) Padma, (9) Śyāma, (10) Gopāla, (11) Kṛpā, (12) Deva Ācārya, (13) Sundara Bhaṭṭa, (14) Padmanābha, (15) Upendra, (16) Rāmacandra, (17) Vāmana, (18) Kṛṣṇa, (19) Padmākara, (20) Śravaṇa, (21) Bhūri, (22) Mādhava, (23) Śyāma, (24) Gopāla, (25) Balabhadra, (26) Gopīnātha, (27) Keśava, (28) Gokula and (29) Keśava Kāśmīrī. It is stated in the Bhakti-ratnākara that Keśava Kāśmīrī was a favorite devotee of mother Sarasvatī, the goddess of learning. By her grace he was an extremely influential scholar, and he was the greatest champion among all the scholars in the four corners of the country. Therefore he got the title dig-vijayī, which means "one who has conquered everyone in all directions." He belonged to a very respectable brāhmaṇa family of Kashmir. Later, by the order of Śrī Caitanya Mahāprabhu, he gave up the profession of winning championships and became a great devotee. He joined the Nimbārka-sampradāya, one of the Vaiṣṇava communities of the Vedic culture.

Adi TEXT 16.26

vṛndāvana-dāsa ihā kariyāchena vistāra

sphuṭa nāhi kare doṣa-guṇera vicāra //CC Adi, 16.26//

SYNONYMS

vṛndavana-dāsa—Śrīla Vṛndāvana dāsa Ṭhākura; ihā—this; kariyāchena—has made; vistāra—elaborate description; sphuṭa—what was clear; nahi—not; kare—does; doṣa-guṇera—of both the faults and the virtues; vicāra—analysis.

TRANSLATION

Vṛndāvana dāsa Ṭhākura has previously elaborately described this. That which is clear need not be scrutinized for good qualities and faults.

Adi TEXT 16.27

sei aṁśa kahi, tāṇre kari' namaskāra

yā' śuni' digvijayī kaila āpanā dhik-kāra //CC Adi, 16.27//

SYNONYMS

sei—that; aṁśa—portion; kahi—I mention; tāṇre—unto Śrī Vṛndāvana dāsa Ṭhākura; kari'-making; namaskāra—obeisances; yā'-of which; śuni—hearing; dig-vijayī—the conquering paṇḍita; kaila—did; āpanā—his own; dhik-kāra—condemnation.

TRANSLATION

Offering my obeisances to Śrīla Vṛndāvana dāsa Ṭhākura, I shall try to describe that portion of the Lord's analysis which, when he heard it, made the Digvijayī feel himself condemned.

Adi TEXT 16.28

jyotsnāvatī rātri, prabhu śiṣya-gaṇa saṅge

vasiyāchena gaṅgātīre vidyāra prasaṅge //CC Adi, 16.28//

SYNONYMS

jyotsnāvatī—full moon; rātri—night; prabhu—Lord Caitanya Mahāprabhu; śiṣya-gaṇa—disciples; saṅge—along with; vasiyāchena—was sitting; gaṅgā-tīre—on the bank of the Ganges; vidyāra—educational; prasaṅge—in discussion.

TRANSLATION

On one full moon night the Lord was sitting on the bank of the Ganges with His many disciples and discussing literary topics.

Adi TEXT 16.29

hena-kāle digvijayī tāhāṇi āilā

gaṅgāre vandana kari' prabhure mililā //CC Adi, 16.29//

SYNONYMS

hena-kāle—at this time; dig-vijayī—Keśava Kāśmīrī; tāhāṇi—there; āilā—reached; gaṅgāre—to mother Ganges; vandana—prayers; kari'-offering; prabhure—the Lord; mililā—met.

TRANSLATION

Coincidentally Keśava Kāśmīrī Paṇḍita also came there. While offering his prayers to mother Ganges, he met Caitanya Mahāprabhu.

Adi TEXT 16.30

vasāilā tāre prabhu ādara kariyā

digvijayī kahe mane avajñā kariyā //CC Adi, 16.30//

SYNONYMS

vasāilā—made seated; tāre—him; prabhu—the Lord; ādara—adoration; kariyā—offering him; dig-vijayī—Keśava Kāśmīrī; kahe—says; mane—within his mind; avajñā—disregard; kariyā—doing.

TRANSLATION

The Lord received him with adoration, but because Keśava Kāśmīrī was very proud, he talked to the Lord very inconsiderately.

Adi TEXT 16.31

vyākaraṇa paḍāha, nimāṇi paṇḍita tomāra nāma

bālya-śāstre loka tomāra kahe guṇa-grāma //CC Adi, 16.31//

SYNONYMS

vyākaraṇa—grammar; paḍāha—You teach; nimāñi paṇḍita—Nimāi Paṇḍita; tomāra—Your; nāma—name; bālya-śāstre—in grammar, which is considered a study for boys; loke—the people in general; tomāra—of You; kahe—declare; guṇa-grāma—very qualified.

TRANSLATION

"I understand that You are a teacher of grammar," he said, "and that Your name is Nimāi Paṇḍita. People speak very highly of Your teaching of beginners' grammar.

PURPORT

Formerly Sanskrit schools first taught grammar very thoroughly, and this system continues even now. A student was supposed to study grammar carefully for twelve years in the beginning of his life, because if one is expert in the grammar of the Sanskrit language, all the śāstras are open to him. Śrī Caitanya Mahāprabhu was famous for teaching grammar to students, and therefore Keśava Kāśmīrī first referred to His position as a teacher of grammar. He was very proud of his literary career; he was far above the first lessons of grammar, and so he thought the position of Nimāi Paṇḍita not at all comparable to his own.

Adi TEXT 16.32

vyākaraṇa-madhye, jāni, paḍāha kalāpa

śuniluṇ phāṅkite tomāra śiṣyera saṁlāpa //CC Adi, 16.32//

SYNONYMS

vyākaraṇa-madhye—among grammars; jāni—I understand; paḍāha—You teach; kalāpa—the Kalāpa-vyākaraṇa; śuniluṇ—I have heard; phāṅkite—in deceitful word jugglery; tomāra—Your; śiṣyera—of the disciples; saṁlāpa—the specific knowledge.

TRANSLATION

"I understand that You teach Kalāpa-vyākaraṇa. I have heard that Your students are very expert in the word jugglery of this grammar."

PURPORT

There are many schools of grammar in the Sanskrit language, the most famous of which are the systems of Pāṇini and the Kalāpa and Kaumudī grammars. There were different branches of grammatical knowledge, and a student of grammar was supposed to study them all in twelve years. Caitanya Mahāprabhu, who was famous as Nimāi Paṇḍita, taught grammar to His students, who became expert in dealing with the word jugglery of complicated grammar. Almost anyone expert in studying grammar interprets the śāstras in many ways by changing the root meanings of their words. A student of grammar can sometimes completely change the meaning of a sentence by juggling grammatical rules. Keśava Kāśmīrī indirectly taunted Lord Caitanya Mahāprabhu by implying that although He was a great teacher of grammar, such grammatical jugglery of root meanings did not require great expertise. This was a challenge to Śrī Caitanya Mahāprabhu. Because it was prearranged that Keśava Kāśmīrī would have to discuss the śāstras with Nimāi Paṇḍita, from the very beginning he wanted to bluff the Lord. Thus the Lord replied as follows.

Adi TEXT 16.33

prabhu kahe, vyākaraṇa paḍāi--abhimāna kari

śiṣyete nā bujhe, āmi bujhāite nāri //CC Adi, 16.33//

SYNONYMS

prabhu kahe—the Lord replied; vyākaraṇa paḍāi—yes, I teach grammar; abhimāna kari—I am supposed to do so; śiṣyete—amongst My disciples; nā—do not; bujhe—understand; āmi—I also; bujhāite—to make them understand; nāri—am not able.

TRANSLATION

The Lord said, "Yes, I am known as a teacher of grammar, but factually I cannot impress My students with grammatical knowledge, nor can they understand Me very well.

PURPORT

Since Keśava Kāśmīrī was a little puffed up, the Lord increased his artificial pride by presenting Himself as subordinate to him. Thus He flattered him as follows.

Adi TEXT 16.34

kāhāñ tumi sarva-śāstre kavitve pravīṇa

kāhāñ āmi sabe śīśu--paḍuyā navīna //CC Adi, 16.34//

SYNONYMS

kāhāñ—whereas; tumi—your good self; sarva-śāstre—in all scriptures; kavitve—in a literary career; pravīṇa—very experienced; kāhāñ—whereas; āmi—I; sabe—just; śīśu—a boy; paḍuyā—student; navīna—new.

TRANSLATION

"My dear sir, whereas you are a very learned scholar in all sorts of scriptures and are very experienced in composing poetry, I am only a boy-a new student and nothing more.

Adi TEXT 16.35

tomāra kavitva kichu śunite haya mana

kṛpā kari' kara yadi gaṅgāra varṇana //CC Adi, 16.35//

SYNONYMS

tomāra—your; kavitva—poetic integrity; kichu—something; śunite—to hear; haya—becomes; mana—mind; kṛpā—mercy; kari'-showing Me; kara—you do; yadi—if; gaṅgāra—of mother Ganges; varṇana—description.

TRANSLATION

"Therefore I desire to hear your skill in composing poetry. We could hear this if you would mercifully describe the glory of mother Ganges."

Adi TEXT 16.36

śuniyā brāhmaṇa garve varṇite lāgilā

ghaṭī eke śata śloka gaṅgāra varṇilā //CC Adi, 16.36//

SYNONYMS

śuniyā—hearing this; brāhmaṇa—the paṇḍita, Keśava Kāśmīrī; garve—in pride; varṇite—to describe; lāgilā—began; ghaṭī—hour; eke—one; śata—hundred; śloka—verses; gaṅgāra—of the Ganges; varṇilā—described.

TRANSLATION

When the brāhmaṇa, Keśava Kāśmīrī, heard this, he became still more puffed up, and within one hour he composed one hundred verses describing mother Ganges.

Adi TEXT 16.37

śuniyā karila prabhu bahuta satkāra

tomā sama pṛthivīte kavi nāhi āra //CC Adi, 16.37//

SYNONYMS

śuniyā—hearing this; karila—did; prabhu—the Lord; bahuta—very much; satkāra—high praise; tomā—you; sama—like; pṛthivīte—in the world; kavi—poet; nāhi—there is not; āra—anyone else.

TRANSLATION

The Lord praised him, saying, "Sir, there is no greater poet than you in the entire world.

Adi TEXT 16.38

tomāra kavita śloka bujhite kāra śakti

tumi bhāla jāna artha kimvā sarasvatī //CC Adi, 16.38//

SYNONYMS

tomāra—your; kavita—poetry; śloka—verses; bujhite—to understand; kāra—whose; śakti—power; tumi—you; bhāla—well; jāna—know; artha—meaning; kimvā—or; sarasvatī—the goddess of learning.

TRANSLATION

"Your poetry is so difficult that no one can understand it but you and mother Sarasvatī, the goddess of learning.

PURPORT

Replying to Keśava Kāśmīrī sarcastically, Lord Caitanya Mahāprabhu indirectly minimized the value of his poetry by saying, "Yes, your compositions are so nice

that no one but you and your worshipable mother, the goddess of learning, can understand them." Keśava Kāśmīrī was a favorite devotee of mother Sarasvatī, the goddess of learning, but Caitanya Mahāprabhu, as the master of the goddess of learning, has the right to speak sarcastically of her devotees. In other words, although Keśava Kāśmīrī was proud of being favored by the goddess of learning, he did not know that she is controlled by Caitanya Mahāprabhu Himself because He is the Supreme Personality of Godhead.

Adi TEXT 16.39

eka ślokera artha yadi kara nija-mukhe

śuni' saba loka tabe pāiba baḍa-sukhe //CC Adi, 16.39//

SYNONYMS

eka—one; ślokera—of a verse; artha—the meaning; yadi—if; kara—you do; nija-mukhe—by your own mouth; śuni'-hearing; saba—all; loka—persons; tabe—thereafter; pāiba—we shall get; baḍa-sukhe—with great happiness.

TRANSLATION

"But if you explain the meaning of one verse, we can all hear it from your own mouth and thus be very happy."

Adi TEXT 16.40

tabe digvijayī vyākhyāra śloka puchila

śata ślokera eka śloka prabhu ta' paḍila //CC Adi, 16.40//

SYNONYMS

tabe—thereafter; dig-vijayī—Keśava Kāśmīrī; vyākhyāra—for explanation; śloka—a verse; puchila—inquired about; śata—one hundred; ślokera—of the verses; eka—one; śloka—verse; prabhu—the Lord; ta'-then; paḍila—recited.

TRANSLATION

The Digvijayī, Keśava Kāśmīrī, inquired which verse He wanted explained. The Lord then recited one of the one hundred verses Keśava Kāśmīrī had composed.

Adi TEXT 16.41

mahattvaṁ gaṅgāyāḥ satatam idam ābhāti nitarāṁ

yad eṣā śrī-viṣṇoś caraṇa-kamalotpatti-subhagā

dvitīya-śrī-lakṣmīr iva sura-narair arcya-caraṇā

bhavānī-bhartur yā śirasi vibhavaty adbhuta-guṇā //CC Adi, 16.41//

SYNONYMS

mahattvam—greatness; gaṅgāyāḥ—of mother Ganges; satatam—always; idam—this; ābhāti—shines; nitarāṁ—without comparison; yat—because; eṣā—she; śrī-viṣṇoḥ—of Lord Viṣṇu; caraṇa—feet; kamala—lotus flower; utpatti—generation; subhagā—fortunate; dvitīya—second; śrī—beautiful; lakṣmīḥ—goddess of fortune; iva—like; sura-naraiḥ—by demigods and human beings; arcya—worshipable; caraṇā—feet; bhavānī—of goddess Durgā; bhartuḥ—of the husband; yā—she; śirasi—on the head; vibhavati—flourishes; adbhuta—wonderful; guṇā—qualities.

TRANSLATION

" 'The greatness of mother Ganges always brilliantly exists. She is the most fortunate because she emanated from the lotus feet of Śrī Viṣṇu, the Personality of Godhead. She is the second goddess of fortune, and therefore she is always worshiped both by demigods and by humanity. Endowed with all wonderful qualities, she flourishes on the head of Lord Śiva.' "

Adi TEXT 16.42

'ei ślokerā artha kara'--prabhu yadi baila

vismita hañā digvijayī prabhure puchila //CC Adi, 16.42//

SYNONYMS

ei—this; ślokerā—of the verse; artha—explanation; kara—kindly do; prabhu—Lord Caitanya; yadi—when; baila—said; vismita—struck with wonder; hañā—being; dig-vijayī—the champion; prabhure—unto the Lord; puchila—inquired.

TRANSLATION

When Lord Caitanya Mahāprabhu asked him to explain the meaning of this verse, the champion, very much astonished, inquired from Him as follows.

Adi TEXT 16.43

jhañjhāvāta-prāya āmi śloka paḍila

tāra madhye śloka tumi kaiche kaṇṭhe kaila //CC Adi, 16.43//

SYNONYMS

jhañjhā-vāta—the strong wind of a storm; prāya—like; āmi—I; śloka—verses; paḍila—recited; tāra—of them; madhye—in the midst; śloka—one verse; tumi—You; kaiche—how; kaṇṭhe—within the heart; kaila—have taken.

TRANSLATION

"I recited all the verses like the blowing wind. How could You completely learn by heart even one among those verses?"

Adi TEXT 16.44

prabhu kahe, devera vare tumi--'kavi-vara'

aiche devera vare keho haya 'śrutidhara' //CC Adi, 16.44//

SYNONYMS

prabhu—the Lord; kahe—replied; devera—of a superior power; vare—by benediction; tumi—you; kavi-vara—the most elevated poet; aiche—similarly; devera—of the Lord; vare—by the benediction; keho—someone; haya—becomes; śruti-dhara—one who can immediately remember.

TRANSLATION

The Lord replied, "By the grace of the Lord someone may become a great poet, and similarly by His grace someone else may become a great śruti-dhara who can memorize anything immediately."

PURPORT

In this connection, śruti-dhara is a very important word. Śruti means "hearing" and dhara means "one who can capture." Formerly, before the beginning of Kali-yuga, almost everyone, especially among the intelligent men, the brahmaṇas, was a śruti-dhara. As soon as a student heard any of the Vedic wisdom from his master, he would remember it forever. There was no need to refer to books, and therefore there were no written books in those days. The spiritual master

delivered the Vedic hymns and their explanations to the student, who would then remember them forever, without consulting books.

To become a śruti-dhara, one who can remember simply by hearing, is a great achievement for a student. In the Bhagavad-gītā (10.41) the Lord says:

yad yad vibhūtimat sattvaṁ

śrīmad ūrjitam eva vā

tat tad evāvagaccha tvam

mama tejo-'mśa-sambhavam

"Know that all opulent, beautiful and glorious creations spring from but a spark of My splendor." (Bg. 10.41)

As soon as we find anything extraordinary, we should understand that such an extraordinary manifestation is the special grace of the Supreme Personality of Godhead. Therefore Lord Caitanya Mahāprabhu replied to the champion, Keśava Kāśmīrī, that just as he was greatly proud of being a favorite devotee of mother Sarasvatī, so someone else, like He Himself, being favored by the Supreme Personality of Godhead, could become a śruti-dhara and thus memorize anything immediately simply by hearing it.

Adi TEXT 16.45

ślokerā artha kaila vipra pāiyā santoṣa

prabhu kahe--kaha ślokerā kibā guṇa-doṣa //CC Adi, 16.45//

SYNONYMS

ślokerā—of the verse; artha—explanation; kaila—made; vipra—the brāhmaṇa; pāiyā—obtaining; santoṣa—satisfaction; prabhu—the Lord; kahe—said; kaha—kindly speak; ślokerā—of the verse; kibā—what are; guṇa—qualities; doṣa—faults.

TRANSLATION

Satisfied by the statement of Lord Caitanya Mahāprabhu, the brāhmaṇa [Keśava Kāśmīrī] explained the quoted verse. Then the Lord said, "Now kindly explain the special qualities and faults in the verse."

PURPORT

Not only did Śrī Caitanya Mahāprabhu pick out this one among the one hundred verses and remember it although the brāhmaṇa had recited them like the blowing wind, but He also analyzed its qualities and faults. Not only did He hear the verse, but He immediately made a critical study of it.

Adi TEXT 16.46

vipra kahe śloke nāhi doṣera ābhāsa

upamālaṅkāra guṇa, kichu anuprāsa //CC Adi, 16.46//

SYNONYMS

vipra kahe—the brāhmaṇa replied; śloke—in that verse; nāhi—there is not; doṣera—of fault; ābhāsa—even a tinge; upamā-alaṅkāra—simile or metaphor; guṇa—quality; kichu—something; anuprāsa—alliteration.

TRANSLATION

The brāhmaṇa replied, "There is not a tinge of fault in that verse. Rather, it has the good qualities of similes and alliteration."

PURPORT

In the last line of the verse quoted by Śrī Caitanya Mahāprabhu, the letter bha is repeated many times, as in the words bhavānī, bhartur, vibhavati and adbhuta. Such repetition is called anuprāsa, or alliteration. The words lakṣmīr iva and viṣṇoś caraṇa-kamalotpatti are instances of upamā-alaṅkāra, for they exhibit metaphorical beauty. The Ganges is water, and Lakṣmī is the goddess of fortune. Since water and a person are not actually similar, the comparison is metaphorical.

Adi TEXT 16.47

prabhu kahena,--kahi, yadi na karaha roṣa

kaha tomāra ei śloke kibā āche doṣa //CC Adi, 16.47//

SYNONYMS

prabhu kahena—the Lord replied; kahi—let Me say; yadi—if; nā—do not; karaha—you become; roṣa—angry; kaha—please tell Me; tomāra—your; ei

śloke—in this verse; kiba—what; āche—there is; doṣa—fault.

TRANSLATION

The Lord said, "My dear sir, I may say something to you if you will not become angry. Can you explain the faults in this verse?"

Adi TEXT 16.48

pratibhāra kāvya tomāra devatā santoṣe

bhāla-mate vicāṛile jāni guṇa-doṣe //CC Adi, 16.48//

SYNONYMS

pratibhāra—of ingenuity; kāvya—poetry; tomāra—your; devatā—the Lord; santoṣe—satisfies; bhāla-mate—scrutinizingly; vicāṛile—on analyzing; jāni—I know; guṇa-doṣe—there are faults and good qualities also.

TRANSLATION

"There is no doubt that your poetry is full of ingenuity, and certainly it has satisfied the Supreme Lord. Yet if we scrutinizingly consider it we can find both good qualities and faults."

Adi TEXT 16.49

tāte bhāla kari' śloka karaha vicāra

kavi kahe,--ye kahile sei veda-sāra //CC Adi, 16.49//

SYNONYMS

tāte—therefore; bhāla—very carefully; kari'-doing it; śloka—the verse; karaha—do; vicāra—judgment; kavi kahe—the poet said; ye kahile—what You have said; sei—that is; veda-sāra—exactly right.

TRANSLATION

The Lord concluded, "Now, therefore, let us carefully scrutinize this verse." The poet replied, "Yes, the verse You have recited is perfectly correct."

Adi TEXT 16.50

vyākaraṇiyā tumi nāhi paḍa alaṅkāra

tumi ki jānibe ei kavitvera sāra //CC Adi, 16.50//

SYNONYMS

vyākaraṇiyā—a student of grammar; tumi—You are; nāhi—do not; paḍa—study; alaṅkāra—poetic ornaments; tumi—You; ki—what; jānibe—will know; ei—this; kavitvera—of poetic quality; sāra—review.

TRANSLATION

"You are an ordinary student of grammar. What do You know about literary embellishments? You cannot review this poetry because You do not know anything about it."

PURPORT

Keśava Kāśmīrī first wanted to bluff Śrī Caitanya Mahāprabhu by saying that since He was not an advanced student in literary style, He could not review a verse full of metaphors and literary ornaments. This argument has some basis in fact. Unless one is a medical man one cannot criticize a medical man, and unless one is a lawyer he cannot criticize a lawyer. Therefore Keśava Kāśmīrī first depreciated the Lord's position. Because Śrī Caitanya Mahāprabhu was to the champion a student of grammar, how could He dare criticize a great poet like him? Lord Caitanya, therefore, criticized the poet in a different way. He said that although He was certainly not advanced in a literary career, He had heard from others how to criticize such poetry, and as a śruti-dhara, possessing a complete memory, He could understand the process for such a review.

Adi TEXT 16.51

prabhu kahena--ataeva puchiye tomāre

vicāriyā guṇa-doṣa bujhāha āmāre //CC Adi, 16.51//

SYNONYMS

prabhu kahena—the Lord said; ataeva—therefore; puchiye—I am asking; tomāre—you; vicāriyā—completely reviewing; guṇa—qualities; doṣa—faults; bujhāha—teach; āmāre—Me.

TRANSLATION

Taking a humble position, Śrī Caitanya Mahāprabhu said, "Because I am not of your level, I have asked you to teach Me by explaining the faults and good qualities in your poetry.

Adi TEXT 16.52

nāhi paḍi alaṅkāra, kariyāchi śravaṇa

tāte ei śloke dekhi bahu doṣa-guṇa //CC Adi, 16.52//

SYNONYMS

nāhi paḍi—I do not study; alaṅkāra—the art of literary embellishment; kariyāchi—I have done; śravaṇa—hearing; tāte—by that; ei śloke—in this verse; dekhi—I see; bahu—many; doṣa—faults; guṇa—good qualities.

TRANSLATION

"Certainly I have not studied the art of literary embellishments. But I have heard about it from higher circles, and thus I can review this verse and find in it many faults and many good qualities."

PURPORT

The statement kariyāchi śravaṇa ("I have heard it") is very important in the sense that hearing is more important than directly studying or perceiving. If one is expert in hearing and hears from the right source, his knowledge is immediately perfect. This process is called śrauta-panthā, or the acquisition of knowledge by hearing from authorities. All Vedic knowledge is based on the principle that one must approach a bona fide spiritual master and hear from the authoritative statements of the Vedas. It is not necessary for one to be a highly polished literary man to receive knowledge; to receive perfect knowledge from a perfect person, one must be expert in hearing. This is called the descending process of deductive knowledge, or avaroha-panthā.

Adi TEXT 16.53

kavi kahe,--kaha dekhi, kon guṇa-doṣa

prabhu kahena,--kahi, śuna, nā kariha roṣa //CC Adi, 16.53//

SYNONYMS

kavi kahe—the poet said; kaha dekhi—you say "I see"; kon—what; guṇa—qualities; doṣa—faults; prabhu kahena—the Lord replied; kahi—let Me say; śuna—please hear; nā—do not; kariha—become; roṣa—angry.

TRANSLATION

The poet said, "All right, let me see what qualities and faults You have found." The Lord replied, "Let Me speak, and please hear Me without becoming angry.

Adi TEXT 16.54

pañca doṣa ei śloke pañca alaṅkāra

krame āmi kahi, śuna, karaha vicāra //CC Adi, 16.54//

SYNONYMS

pañca—five; doṣa—faults; ei śloke—in this verse; pañca—five; alaṅkāra—literary embellishments; krame—one after another; āmi—I; kahi—say; śuna—kindly hear; karaha—give; vicāra—judgment.

TRANSLATION

"My dear sir, in this verse there are five faults and five literary ornaments. I shall state them one after another. Kindly hear Me and then give your judgment.

PURPORT

In the verse beginning with mahattvaṁ gaṅgāyāḥ there are five literary ornaments and five examples of faulty composition. There are two examples of the fault called avimṛṣṭa-vidheyāṁśa and one example each of the faults viruddha-mati, punar-ukti and bhagna-krama.

Vimṛṣṭa means "clean," and vidheyāṁśa means "predicate." It is a general rule of composition to establish a subject first and then give its predicate. For example, according to Sanskrit grammar if one says, "This man is learned," his composition is in order. But if one says, "Learned is this man," the composition is not in order. Such a flaw is called avimṛṣṭa-vidheyāṁśa-doṣa, or the fault of unclean composition. The subject matter to be known of the verse is the glorification of the Ganges, and therefore the word idam ("this"), or what is known, should have been placed before instead of after the glorification. The subject matter already known should be placed before the unknown so that its meaning will not be misconstrued.

The second instance of avimṛṣṭa-vidheyāṁśa-doṣa occurs in the words dvitīya-śrī-lakṣmī iva. In this composition the word dvitīya ("second") is vidheya, or unknown. Placing the unknown first to make the compound word dvitīya-śrī-lakṣmī is another fault. The words dvitīya-śrīlakṣmī iva were intended to compare the Ganges to the goddess of fortune, but because of this fault the meaning of the compound word was bewildering.

The third fault is that of viruddha-mati, or contradictory conception, in the words bhavānī-bhartuḥ. The word bhavānī refers to the wife of Bhava, Lord Śiva. But since Bhavānī is already known as the wife of Lord Śiva, to add the word bhartā, "husband," thus forming a compound meaning "the husband of the wife of Lord Śiva," is contradictory, for thus it appears as if the wife of Lord Śiva had another husband.

The fourth fault is punar-ukti, or redundancy, which occurs when the verb vibhavati ("flourishes"), which should have ended the composition, is further qualified by the unnecessary adjective adbhuta-guṇā ("endowed with wonderful qualities"). The fifth fault is bhagna-krama, which means "broken order." In the first, third and fourth lines there is anuprāsa, or alliteration, created by the sounds ta, ra and bha, but in the second line there is no such anuprāsa, and therefore the order is broken.

Adi TEXT 16.55

'avimṛṣṭa-vidheyāṁśa'--dui ṭhāñi cihna

'viruddha-mati', 'bhagna-krama', 'punar-ātta',--doṣa tina //CC Adi, 16.55//

SYNONYMS

avimṛṣṭa-vidheyāṁśa—unclean composition; dui ṭhāñi—in two places; cihna—symptoms; viruddha-mati—a contradictory conception; bhagna-krama—broken order; punar-ātta—redundancy (also called punar-ukti); doṣa—faults; tina—three.

TRANSLATION

"In this verse the fault of avimṛṣṭa-vidheyāṁśa occurs twice, and the faults of viruddha-mati, bhagna-krama and punar-ātta occur once each.

Adi TEXT 16.56

'gaṅgāra mahattva'--śloke mūla 'vidheya'

idaṁ śabde 'anuvāda'--pāche avidheya //CC Adi, 16.56//

SYNONYMS

gaṅgāra mahattva—glorification of mother Ganges; śloke—in the verse; mūla—chief; vidheya—unknown; idam—this; śabde—by the word; anuvāda—the known; pāche—at the end; avidheya—improper.

TRANSLATION

"The glorification of the Ganges [mahattvaṁ gaṅgāyāḥ] is the principal unknown subject matter in this verse, and the known subject matter is indicated by the word 'idam,' which has been placed after the unknown.

Adi TEXT 16.57

'vidheya' āge kahi' pāche kahile 'anuvāda'

ei lāgi' ślokera artha kariyāche bādha //CC Adi, 16.57//

SYNONYMS

vidheya—what is unknown; āge—first; kahi'-after speaking; pāche—at the end; kahile—if one speaks; anuvāda—known things; ei lāgi'-for this reason; ślokera—of the verse; artha—meaning; kariyāche—has been made; bādha—objectionable.

TRANSLATION

"Because you have placed the known subject at the end and that which is unknown at the beginning, the composition is faulty, and the meaning of the words has become doubtful.

Adi TEXT 16.58

anuvādam anuktvaiva

na vidheyam udīrayet

na hy alabdhāspadaṁ kiñcit

kutrācit pratitiṣṭhati //CC Adi, 16.58//

SYNONYMS

anuvādam—things already known; anuktvā—without mentioning; eva—certainly; na—not; vidheyam—unknown subject matters; udīrayet—one should mention; na—not; hi—certainly; alabdha-āspadam—without having achieved a proper place; kiñcit—something; kutracit—anywhere; pratitiṣṭhati—has a position.

TRANSLATION

" 'Without first mentioning what is known, one should not introduce the unknown, for that which has no solid basis can never be established anywhere.'

PURPORT

This is a verse from the Ekādaśī-tattva.

Adi TEXT 16.59

'dvitīya śrī-lakṣmī'--ihāṇ 'dvitīyatva' vidheya

samāse gauṇa haila, śabdārtha gela kṣaya //CC Adi, 16.59//

SYNONYMS

dvitīya śrī-lakṣmī—the word dvitīya-śrī-lakṣmī ("all-opulent goddess of fortune"); ihāṇ—this; dvitīyatva—the quality of being a second; vidheya—the unknown, which is to be explained; samāse—in the compound word; gauṇa—secondary; haila—became; śabda-artha—the word's intended meaning; gela—became; kṣaya—lost.

TRANSLATION

"In the word 'dvitīya-śrīlakṣmī' ['the second all-opulent goddess of fortune'], the quality of being a second Lakṣmī is the unknown. In making this compound word, the meaning became secondary and the originally intended meaning was lost.

Adi TEXT 16.60

'dvitīya' śabda--vidheya tāhā paḍila samāse

'lakṣmīra samatā' artha karila vināśe //CC Adi, 16.60//

SYNONYMS

dvitīya śabda—the word dvitīya ("second"); vidheya—the unknown; tāhā—that; paḍila—joined; samāse—in the compound word; lakṣmīra—with Lakṣmī; samatā—equality; artha—meaning; karila—became; vināśe—lost.

TRANSLATION

"Because the word 'dvitīya' ['second'] is the unknown, in its combination in this compound word the intended meaning of equality with Lakṣmī is lost.

Adi TEXT 16.61

'avimṛṣṭa-vidheyāṁśa'--ei doṣera nāma

āra eka doṣa āche, śuna sāvadhāna //CC Adi, 16.61//

SYNONYMS

avimṛṣṭa-vidheyāṁśa—avimṛṣṭa-vidheyāṁśa; ei—this; doṣera—of the fault; nāma—the name; āra—another; eka—one; doṣa—fault; āche—there is; śuna—hear; sāvadhāna—carefully.

TRANSLATION

"Not only is there the fault avimṛṣṭa-vidheyāṁśa, but there is also another fault, which I shall point out to you. Kindly hear Me with great attention.

Adi TEXT 16.62

'bhavānī-bhartṛ'-śabda dile pāiyā santoṣa

'viruddha-mati-kṛt' nāma ei mahā doṣa //CC Adi, 16.62//

SYNONYMS

bhavānī-bhartṛ śabda—the word bhavānī-bhartṛ ("the husband of Bhavānī"); dile—you have placed; pāiyā—getting; santoṣa—very much satisfaction; viruddha-mati-kṛt—a statement of opposing elements; nāma—named; ei—this; mahā—great; doṣa—fault.

TRANSLATION

"Here is another great fault. You have arranged the word 'bhavānī-bhartṛ' to your

great satisfaction, but this betrays the fault of contradiction.

Adi TEXT 16.63

bhavānī-śabde kahe mahādevera gṛhiṇī

tānra bhartā kahile dvitīya bhartā jāni //CC Adi, 16.63//

SYNONYMS

bhavānī śabde—by the word bhavānī ("the wife of Lord Śiva"); kahe—is mentioned; mahādevera—of Lord Śiva; gṛhiṇī—the wife; tānra—her; bhartā—husband; kahile—if we say; dvitīya—second; bhartā—husband; jāni—we understand.

TRANSLATION

"The word 'bhavānī' means 'the wife of Lord Śiva.' But when we mention her husband, one might conclude that she has another husband.

Adi TEXT 16.64

'śiva-patnīra bhartā' ihā śunite viruddha

'viruddha-mati-kṛt' śabda śāstre nahe śuddha //CC Adi, 16.64//

SYNONYMS

śiva-patnīra—of the wife of Lord Śiva; bhartā—husband; iha—this; śunite—to hear; viruddha—contradiction; viruddha-mati-kṛt—that which creates a contradiction; śabda—such a word; śāstre—in the scriptures; nahe—is not; śuddha—pure.

TRANSLATION

"It is contradictory to hear that Lord Śiva's wife has another husband. The use of such words in literature creates the fault called viruddha-mati-kṛt.

Adi TEXT 16.65

'brāhmaṇa-patnīra bhartāra haste deha dāna'

śabda śunitei haya dvitīya-bhartā jñāna //CC Adi, 16.65//

SYNONYMS

brāhmaṇa-patnīra—of the wife of a brāhmaṇa; bhartāra—of the husband; haste—in the hand; deha—give; dāna—charity; śabda—these words; śunitei—hearing; haya—there is; dvitīya-bhartā—another husband; jñāna—knowledge.

TRANSLATION

"If someone says, 'Place this charity in the hand of the husband of the wife of the brāhmaṇa,' when we hear these contradictory words we immediately understand that the brāhmaṇa's wife has another husband.

Adi TEXT 16.66

'vibhavati' kriyāya vākya--sāṅga, punaḥ viśeṣaṇa

'adbhuta-guṇā'--ei punar-ātta dūṣaṇa //CC Adi, 16.66//

SYNONYMS

vibhavati kriyāya—by the verb vibhavati ("flourishes"); vākya—statement; sāṅga—complete; punaḥ—again; viśeṣaṇa adbhuta-guṇa—the adjective adbhuta-guṇa ("wonderful qualities"); ei—this; punar-ātta—repetition of the same word; dūṣaṇa—fault.

TRANSLATION

"The statement by the word 'vibhavati' ['flourishes'] is complete. Qualifying it with the adjective 'adbhuta-guṇā' ['wonderful qualities'] creates the fault of redundancy.

Adi TEXT 16.67

tina pāde anuprāsa dekhi anupama

eka pāde nāhi, ei doṣa 'bhagna-krama' //CC Adi, 16.67//

SYNONYMS

tina pāde—in three lines; anuprāsa—alliteration; dekhi—I see; anupama—extraordinary; eka pāde—in one line; nāhi—there is not (alliteration); ei doṣa—this fault; bhagna-krama—deviation.

TRANSLATION

"There is extraordinary alliteration in three lines of the verse, but in one line there is no such alliteration. This is the fault of deviation.

Adi TEXT 16.68

yadyapi ei śloke āche pañca alaṅkāra

ei pañca-doṣe śloka kaila chāraḥhāra //CC Adi, 16.68//

SYNONYMS

yadyapi—although; ei śloke—in this verse; āche—there are; pañca—five; alaṅkāra—literary embellishments; ei pañca-doṣe—by the above-mentioned five faults; śloka—the verse; kaila—has been made; chāraḥhāra—spoiled.

TRANSLATION

"Although there are five literary ornaments decorating this verse, the entire verse has been spoiled by these five most faulty presentations.

Adi TEXT 16.69

daśa alaṅkāre yadi eka śloka haya

eka doṣe saba alaṅkāra haya kṣaya //CC Adi, 16.69//

SYNONYMS

daśa alaṅkāre—with ten instances of literary ornamentation; yadi—if; eka—one; śloka—verse; haya—there is; eka doṣe—by one fault; saba—all; alaṅkāra—ornaments; haya kṣaya—become null and void.

TRANSLATION

"If there are ten literary ornaments in a verse but even one faulty expression, the entire verse is nullified.

Adi TEXT 16.70

sundara śarīra yaiche bhūṣaṇe bhūṣita

eka śveta-kuṣṭhe yaiche karaye vigīta //CC Adi, 16.70//

SYNONYMS

sundara—beautiful; śarīra—body; yaiche—as; bhūṣaṇe—with ornaments; bhūṣita—decorated; eka—one; śveta-kuṣṭhe—with a white spot of leprosy; yaiche—as; karaye—is made; vigīta—abominable.

TRANSLATION

"One's beautiful body may be decorated with jewels, but one spot of white leprosy makes the entire body abominable.

PURPORT

The great sage Bharata Muni, an authority on poetic metaphor, has given his opinion in this connection as follows.

Adi TEXT 16.71

rasālaṅkāra-vat kāvyaṁ
doṣa-yuk ced vibhūṣitam
syād vapuḥ sundaram api
śvitreṇaikenā durbhagam //CC Adi, 16.71//

SYNONYMS

rasa—with humors; alaṅkāra-vat—with ornaments (metaphors, similes, etc.); kāvyaṁ—poetry; doṣa-yuk—faulty; cet—if; vibhūṣitam—very nicely decorated; syāt—it becomes so; vapuḥ—the body; sundaram—beautiful; api—even though; śvitreṇa—by a white spot of leprosy; ekena—one; durbhagam—unfortunate.

TRANSLATION

" 'As one's body, although well-decorated with ornaments, is made unfortunate by even one spot of white leprosy, so an entire poem is made useless by a fault, despite alliteration, similes and metaphors.'

Adi TEXT 16.72

pañca alaṅkāreṇa ebe śunaha vicāra
dui śabdālaṅkāra, tina artha-alaṅkāra //CC Adi, 16.72//

SYNONYMS

pañca—five; alaṅkāra—of the literary embellishments; ebe—now; śunaha—just hear; vicāra—description; dui—two; śabda-alaṅkāra—ornaments of sound or ornaments of words; tina—three; artha-alaṅkāra—ornaments of meaning.

TRANSLATION

"Now hear the description of the five literary embellishments. There are two ornaments of sound and three ornaments of meaning.

Adi TEXT 16.73

śabdālaṅkāra--tina-pāde āche anuprāsa

'śrī-lakṣmī' śabde 'punar-uktavad-ābhāsa' //CC Adi, 16.73//

SYNONYMS

śabda-alaṅkāra—ornamentation of sound; tina-pāde—in three lines; āche—there is; anuprāsa—alliteration; śrī-lakṣmī-śabde—in the words śrī-lakṣmī; punar-ukta-vat—of repetition of the same word; ābhāsa—there is a tinge.

TRANSLATION

"There is a sound ornament of alliteration in three lines. And in the combination of the words 'śrī' and 'lakṣmī' there is the ornament of a tinge of redundancy.

Adi TEXT 16.74

prathama-caraṇe pañca 'ta'-kāra pānti

ṭṭīya-caraṇe haya pañca 'repha'-sthiti //CC Adi, 16.74//

SYNONYMS

prathama-caraṇe—in the first line; pañca—five; ta-kāra—of the letter ta; pānti—very nice composition; ṭṭīya-caraṇe—in the third line; haya—there is; pañca—five; repha—of the letter ra; sthiti—composition.

TRANSLATION

"In the arrangement of the first line the letter 'ta' occurs five times, and the arrangement of the third line repeats the letter 'ra' five times.

Adi TEXT 16.75

caturtha-carāṇe cāri 'bha'-kāra-prakāśa

ataeva śabdālaṅkāra anuprāsa //CC Adi, 16.75//

SYNONYMS

caturtha-carāṇe—in the fourth line; cāri—four; bha-kāra—of the letter bha; prakāśa—manifestations; ataeva—therefore; śabda-alaṅkāra—ornamental use of different sounds; anuprāsa—alliteration.

TRANSLATION

"In the fourth line the letter 'bha' occurs four times. This arrangement of alliteration is a pleasing ornamental use of sounds.

Adi TEXT 16.76

'śrī'-śabde, 'lakṣmī'-śabde--eka vastu ukta

punar-ukta-prāya bhāse, nahe punar-ukta //CC Adi, 16.76//

SYNONYMS

śrī-śabde—by the word śrī; lakṣmī-śabde—by the word lakṣmī; eka vastu—one thing; ukta—is indicated; punar-ukta-prāya—almost repetition; bhāse—appears; nahe—but actually it is not; punar-ukta—repetition.

TRANSLATION

"Although the words 'śrī' and 'lakṣmī' convey the same meaning and are therefore almost redundant, they are nevertheless not redundant.

Adi TEXT 16.77

'śrī'-yukta lakṣmī' arthe arthera vibheda

punar-uktavad-ābhāsa, śabdālaṅkāra-bheda //CC Adi, 16.77//

SYNONYMS

śrī-yukta lakṣmī—Lakṣmī, possessed of opulence; arthe—in the sense; arthera—of the meaning; vibheda—difference; punar-ukta-vad-ābhāsa—tinge of punar-ukta-vat; śabda-alaṅkāra—ornamental use of words; bheda—different.

TRANSLATION

"Describing Lakṣmī as possessed of śrī [opulence] offers a difference in meaning with a tinge of repetition. This is the second ornamental use of words.

Adi TEXT 16.78

'lakṣmīr iva' arthālaṅkāra--upamā-prakāśa

āra arthālaṅkāra āche, nāma--'virodhābhāsa' //CC Adi, 16.78//

SYNONYMS

lakṣmīr iva—the words lakṣmīr iva (like Lakṣmī); artha-alaṅkāra—ornamental use of the meaning; upamā—analogy; prakāśa—manifestation; āra—also; artha-alaṅkāra—ornamental use of meaning; āche—there is; nāma—which is named; virodha-ābhāsa—possibility of contradiction.

TRANSLATION

"The use of the words 'lakṣmīr iva' ['like Lakṣmī'] manifests the ornament of meaning called upamā [analogy]. There is also the further ornament of meaning called virodhābhāsa, or a contradictory indication.

Adi TEXT 16.79

'gaṅgāte kamala janme'--sabāra subodha

'kamale gaṅgara janma'--atyanta virodha //CC Adi, 16.79//

SYNONYMS

gaṅgāte—in the river Ganges; kamala—lotus flower; janme—grows; sabāra—of everyone; subodha—understanding; kamale—in the lotus flower; gaṅgāra—of the Ganges; janma—birth; atyanta—very much; virodha—contradiction.

TRANSLATION

"Everyone knows that lotus flowers grow in the water of the Ganges. But to say that the Ganges takes birth from a lotus flower seems extremely contradictory.

Adi TEXT 16.80

'ihāṅ viṣṇu-pāda-padme gaṅgāra utpatti'

virodhālaṅkāra ihā mahā-camatkṛti //CC Adi, 16.80//

SYNONYMS

ihāṇ—*in this connection*; viṣṇu-pāda-padme—*in the lotus feet of Lord Viṣṇu*; gaṅgāra—*of mother Ganges*; utpatti—*beginning*; virodha—*contradiction*; alaṅkāra—*literary decoration*; iha—*it*; mahā—*very great*; camatkṛti—*wonder*.

TRANSLATION

"The existence of mother Ganges begins from the lotus feet of the Lord. Although this statement that water comes from a lotus flower is a contradiction, in connection with Lord Viṣṇu it is a great wonder.

Adi TEXT 16.81

īśvara-acintya-śaktye gaṅgāra prakāśa

ihāte virodha nāhi, virodha-ābhāsa //CC Adi, 16.81//

SYNONYMS

īśvara-acintya-śaktye—*by the inconceivable potency of the Supreme Lord*; gaṅgāra—*of the Ganges*; prakāśa—*emanation*; ihāte—*in this*; virodha nāhi—*there is no contradiction*; virodha-ābhāsa—*appears to be a contradiction*.

TRANSLATION

"In this birth of the Ganges by the inconceivable potency of the Lord, there is no contradiction although it appears contradictory.

PURPORT

The central point of all Vaiṣṇava philosophy is to accept the inconceivable potency of Lord Viṣṇu. What sometimes appears contradictory from a material viewpoint is understandable in connection with the Supreme Personality of Godhead because He can perform contradictory activities by dint of His inconceivable potencies. Modern scientists are puzzled. They cannot even explain how such a large quantity of chemicals has formed the atmosphere. Scientists explain that water is a combination of hydrogen and oxygen, but when asked where such a large quantity of hydrogen and oxygen came from and how they combined to manufacture the great oceans and seas, they cannot answer because they are atheists who will not accept that everything comes from life. Their thesis is that life comes from matter.

Where do all these chemicals come from? The answer is that they are produced by the inconceivable energy of the Supreme Personality of Godhead. Living entities are part of the Supreme Godhead, and from their bodies come many chemicals. For example, the lemon tree is a living entity that produces many lemons, and within each lemon is a great deal of citric acid. Therefore, if even an insignificant living entity who is but a part of the Supreme Lord can produce so much of a chemical, how much potency there must be in the body of the Supreme Personality of Godhead.

Scientists cannot perfectly explain where the chemicals of the world are manufactured, but one can explain this perfectly by accepting the inconceivable energy of the Supreme Lord. There is no reason for denying this argument. Since there are potencies in the living entities who are samples of the Personality of Godhead, how much potency there must be in the Supreme Godhead Himself. As described in the Vedas, *nityo nityānām cetanaś cetanānām*: "He is the chief eternal of all eternals and the chief living entity among all living entities." (Kāṭha Upaniṣad 2.2.13)

Unfortunately, atheistic science will not accept that matter comes from life. Scientists insist upon their most illogical and foolish theory that life comes from matter, although this is quite impossible. They cannot prove in their laboratories that matter can produce life, yet there are thousands and thousands of examples illustrating that matter comes from life. Therefore in Śrī Caitanya-caritāmṛta Kṛṣṇadāsa Kavirāja Gosvāmī says that as soon as one accepts the inconceivable potency of the Supreme Personality of Godhead, no great philosopher or scientist can put forward any thesis to contradict the Lord's power. This is expressed in the following Sanskrit verse.

Adi TEXT 16.82

ambujam ambuni jātaṁ kvacid api na jātam ambujād ambu

mura-bhidi tad-viparītaṁ pādāmbhojān mahā-nadī jātā //CC Adi, 16.82//

SYNONYMS

ambujam—lotus flower; ambuni—in the water; jātam—is grown; kvacid—at any time; api—certainly; na—not; jātam—grown; ambujāt—from a lotus flower; ambu—water; mura-bhidi—in Kṛṣṇa, the killer of Murāsura; tat-viparītam—just the opposite of that; pāda-ambhojāt—from the lotus flower of His feet; mahā-nadī—the great river; jātā—has grown.

TRANSLATION

" 'Everyone knows that lotus flowers grow in the water but water never grows from a lotus. All such contradictions, however, are wonderfully possible in Kṛṣṇa: the great river Ganges has grown from His lotus feet.'

Adi TEXT 16.83

gaṅgāra mahattva--sādhya, sādhana tāhāra

viṣṇu-pādotpatti--'anumāna' alaṅkāra //CC Adi, 16.83//

SYNONYMS

gaṅgāra—of the Ganges; mahattva—opulences; sādhya—subject matter; sādhana—means; tāhāra—of that; viṣṇu-pāda-utpatti—her origin from the lotus feet of the Lord; anumāna—called anumāna (hypothesis); alaṅkāra—an ornament.

TRANSLATION

"The real glory of mother Ganges is that she has grown from the lotus feet of Lord Viṣṇu. Such a hypothesis is another ornament, called anumāna.

Adi TEXT 16.84

sthūla ei pañca doṣa, pañca alaṅkāra

sūkṣma vicāriye yadi āchaye apāra //CC Adi, 16.84//

SYNONYMS

sthūla—gross; ei—these; pañca—five; doṣa—faults; pañca—five; alaṅkāra—literary ornaments; sūkṣma—in detail; vicāriye—we consider; yadi—if; āchaye—there are; apāra—unlimited.

TRANSLATION

"I have simply discussed the five gross faults and five literary embellishments of this verse, but if we consider it in fine detail we will find unlimited faults.

Adi TEXT 16.85

pratibhā, kavitva tomāra devatā-prasāde

avicāra kāvye avaśya paḍe doṣa-bādhē //CC Adi, 16.85//

SYNONYMS

pratibhā—ingenuity; kavitva—poetic imagination; tomāra—your; devatā—of a demigod; prasāde—by the grace; avicāra—without good judgment; kāvye—in the poetry; avaśya—certainly; paḍe—there is; doṣa—fault; bādhē—obstruction.

TRANSLATION

"You have achieved poetic imagination and ingenuity by the grace of your worshipable demigod. But poetry not well reviewed is certainly subject to criticism.

Adi TEXT 16.86

vicāri' kavitva kaile haya sunirmala

sālaṅkāra haile artha kare jhalamala //CC Adi, 16.86//

SYNONYMS

vicāri'-with proper consideration; kavitva—poetic explanation; kaile—if done; haya—it becomes; sunirmala—very pure; sa-alaṅkāra—with metaphorical use of words; haile—if it is; artha—meaning; kare—does; jhalamala—dazzle.

TRANSLATION

"Poetic skill used with due consideration is very pure, and with metaphors and analogies it is dazzling."

Adi TEXT 16.87

śuniyā prabhura vyākhyā digvijayī vismita

mukhe nā niḥsare vākya, pratibhā stambhita //CC Adi, 16.87//

SYNONYMS

śuniyā—hearing; prabhura—of the Lord; vyākhyā—explanation; dig-vijayī—the champion; vismita—struck with wonder; mukhe—in the mouth; nā—did not; niḥsare—come out; vākya—words; pratibhā—ingenuity; stambhita—choked up.

TRANSLATION

After hearing the explanation of Lord Caitanya Mahāprabhu, the champion poet was struck with wonder. His cleverness stunned, he could not say anything.

Adi TEXT 16.88

kahite cāhayē kichu, nā āise uttara

tabe vicāraye mane ha-iyā phāṇphara //CC Adi, 16.88//

SYNONYMS

kahite—to speak; cāhayē—wants; kichu—something; nā—not; āise—comes; uttara—any reply; tabe—thereafter; vicāraye—considers; mane—within the mind; ha-iyā—becoming; phāṇphara—puzzled.

TRANSLATION

He wanted to say something, but no reply could come from his mouth. He then began to consider this puzzle within his mind.

Adi TEXT 16.89

paḍuyā bālaka kaila mora buddhi lopa

jāni--sarasvatī more kariyāchena kopa //CC Adi, 16.89//

SYNONYMS

paḍuyā—student; bālaka—a boy; kaila—made; mora—my; buddhi—intelligence; lopa—lost; jāni—I can understand; sarasvatī—mother Sarasvatī; more—with me; kariyāchena—must have been; kopa—angry.

TRANSLATION

"This mere boy has blocked my intelligence. I can therefore understand that mother Sarasvatī has become angry with me.

PURPORT

In the Bhagavad-gītā it is clearly said that all intelligence comes from the Supreme Personality of Godhead, who is situated in everyone's heart as Paramātmā. The Paramātmā gave the paṇḍita the intelligence to understand that because he was proud of his learning and wanted to defeat even the Supreme Lord, by the will of the Lord and through the agency of mother Sarasvatī he had

been defeated. One should not, therefore, be too proud of one's position. Even if one is a greatly learned scholar, if he commits an offense to the lotus feet of the Lord he will not be able to speak properly, in spite of his learning. In every respect, we are controlled. Our only duty, therefore, is to surrender always to the lotus feet of the Lord and not be falsely proud. Mother Sarasvatī created this situation to favor the champion paṇḍita so that he might surrender unto Lord Caitanya Mahāprabhu.

Adi TEXT 16.90

ye vyākhyā karila, se manuṣyera nahe śakti

nimāñi-mukhe rahi' bale āpane sarasvatī //CC Adi, 16.90//

SYNONYMS

ye vyākhyā—which explanation; karila—He has made; se—that; manuṣyera—of any human being; nahe—there is not; śakti—power; nimāñi-mukhe—in the mouth of this boy Nimāi; rahi'-remaining; bale—speaks; āpane—personally; sarasvatī—mother Sarasvatī.

TRANSLATION

"The wonderful explanation the boy has given could not have been possible for a human being. Therefore mother Sarasvatī must have spoken personally through His mouth."

Adi TEXT 16.91

eta bhāvi' kahe--śuna, nimāñi paṇḍita

tava vyākhyā śuni' āmi ha-ilāñ vismita //CC Adi, 16.91//

SYNONYMS

eta bhāvi—thinking like this; kahe—the paṇḍita says; śuna—hear; nimāñi paṇḍita—O Nimāi Paṇḍita; tava—Your; vyākhyā—explanations; śuni'-hearing; āmi—I; ha-ilāñ—have become; vismita—struck with wonder.

TRANSLATION

Thinking thus, the paṇḍita said, "My dear Nimāi Paṇḍita, please hear me. Hearing Your explanation, I am simply struck with wonder.

Adi TEXT 16.92

alaṅkāra nāhi paḍa, nāhi śāstrābhyāsa

kemane e saba artha karile prakāśa //CC Adi, 16.92//

SYNONYMS

alaṅkāra—the literary use of words; nāhi paḍa—You never read; nāhi—nor is there; śāstra-abhyāsa—long practice in the discussion of the śāstras; kemane—by which method; e saba—all these; artha—explanations; karile—You have made; prakāśa—manifestation.

TRANSLATION

"I am surprised. You are not a literary student and do not have long experience in studying the śāstras. How have You been able to explain all these critical points?"

Adi TEXT 16.93

ihā śuni' mahāprabhu ati baḍa raṅgī

tānhāra hṛdaya jāni' kahe kari' bhaṅgī //CC Adi, 16.93//

SYNONYMS

ihā śuni'-hearing this; mahāprabhu—Caitanya Mahāprabhu; ati—very; baḍa—much; raṅgī—funny; tānhāra—his; hṛdaya—heart; jāni'-understanding; kahe—says; kari'-doing; bhaṅgī—indication.

TRANSLATION

Hearing this and understanding the paṇḍita's heart, Śrī Caitanya Mahāprabhu replied in a humorous way.

Adi TEXT 16.94

śāstrera vicāra bhāla-manda nāhi jāni

sarasvatī ye balāya, sei bali vāṇī //CC Adi, 16.94//

SYNONYMS

śāstrera vicāra—discussion of śāstra; bhāla-manda—good or bad; nāhi jāni—do

not know; sarasvatī—mother Sarasvatī; ye balāya—whatever she speaks; sei—those; bali—I say; vāṇī—words.

TRANSLATION

"My dear sir, I do not know what is good composition and what is bad. But whatever I have spoken must be understood to have been spoken by mother Sarasvatī."

Adi TEXT 16.95

ihā śuni' digvijayī karila niścaya

śīśu-dvāre devī more kaila parājaya //CC Adi, 16.95//

SYNONYMS

ihā śuni'-hearing this; dig-vijayī—the champion; karila—admitted; niścaya—decision; śīśu-dvāre—through this boy; devī—mother Sarasvatī; more—unto me; kaila—has done; parājaya—defeat.

TRANSLATION

When he heard this judgment from Lord Caitanya Mahāprabhu, the paṇḍita sorrowfully wondered why mother Sarasvatī wanted to defeat him through a small boy.

Adi TEXT 16.96

āji tāṇre nivediba, kari' japa-dhyāna

śīśu-dvāre kaila more eta apamāna //CC Adi, 16.96//

SYNONYMS

āji—today; tāṇre—unto her; nivediba—I shall offer my prayers; kari'-performing; japa—chanting; dhyāna—meditation; śīśu-dvāre—through a boy; kaila—has done; more—unto me; eta—so much; apamāna—insult.

TRANSLATION

"I shall offer prayers and meditation to the goddess of learning," the champion concluded, "and ask her why she has insulted me so greatly through this boy."

Adi TEXT 16.97

vastutaḥ sarasvatī aśuddha śloka karāila

vicāra-samaya tāñra buddhi ācchādila //CC Adi, 16.97//

SYNONYMS

vastutaḥ—in fact; sarasvatī—mother Sarasvatī; aśuddha—impure; śloka—verse; karāila—caused him to compose; vicāra-samaya—at the time of reviewing; tāñra—his; buddhi—intelligence; ācchādila—covered.

TRANSLATION

Sarasvatī had in fact induced the champion to compose his verse in an impure way. Furthermore, when it was discussed she covered his intelligence, and thus the Lord's intelligence was triumphant.

Adi TEXT 16.98

tabe śiṣya-gaṇa saba hāsite lāgila

tā'-sabā niṣedhi' prabhu kavire kahila //CC Adi, 16.98//

SYNONYMS

tabe—at that time; śiṣya-gaṇa—the disciples; saba—all; hāsite—to laugh; lāgila—began; tā'-sabā—all of them; niṣedhi'-forbidding; prabhu—the Lord; kavire—unto the poet; kahila—addressed.

TRANSLATION

When the poetic champion was thus defeated, all the Lord's disciples sitting there began to laugh loudly. But Lord Caitanya Mahāprabhu asked them not to do so, and He addressed the poet as follows.

Adi TEXT 16.99

tumi baḍa paṇḍita, mahākavi-śiromaṇi

yāñra mukhe bāhirāya aiche kavya-vāṇī //CC Adi, 16.99//

SYNONYMS

tumi—you; baḍa paṇḍita—greatly learned scholar; mahā-kavi—of all great

poets; śiromaṇi—the topmost; yāñra—of whom; mukhe—in the mouth; bāhirāya—emanates; aiche—such; kāvya-vāṇī—poetic language.

TRANSLATION

"You are the most learned scholar and the topmost of all great poets, for otherwise how could such fine poetry come from your mouth?

Adi TEXT 16.100

tomāra kavitva yena gaṅgā-jala-dhāra

tomā-sama kavi kothā nāhi dekhi āra //CC Adi, 16.100//

SYNONYMS

tomāra—your; kavitva—poetic ingenuity; yena—like; gaṅgā-jala-dhāra—the flowing of the waters of the Ganges; tomā-sama—like you; kavi—poet; kothā—anywhere; nāhi—not; dekhi—I see; āra—anyone else.

TRANSLATION

"Your poetic skill is like the constant flow of the waters of the Ganges. I find no one in the world who can compete with you.

Adi TEXT 16.101

bhavabhūti, jayadeva, āra kālidāsa

tāñ-sabāra kavitve āche doṣera prakāśa //CC Adi, 16.101//

SYNONYMS

bhavabhūti—of the name Bhavabhūti; jayadeva—of the name Jayadeva; āra—and; kālidāsa—of the name Kālidāsa; tāñ-sabāra—of all of them; kavitve—in the poetic power; āche—there is; doṣera—of faults; prakāśa—manifestation.

TRANSLATION

"Even in the poetic compositions of such great poets as Bhavabhūti, Jayadeva and Kālidāsa there are many examples of faults.

Adi TEXT 16.102

doṣa-guṇa-vicāra--ei alpa kari' māni

kavitva-karaṇe śakti, tānhā se vākhāni //CC Adi, 16.102//

SYNONYMS

doṣa-guṇa-vicāra—therefore to criticize one's poetry as good or bad; ei—this; alpa—negligible; kari'-making; māni—I consider; kavitva—poetic ingenuity; karaṇe—in performing; śakti—power; tānhā—that; se—we; vākhāni—describe.

TRANSLATION

"Such mistakes should be considered negligible. One should see only how such poets have displayed their poetic power.

PURPORT

In Śrīmad-Bhāgavatam (1.5.11) it is said:

tad-vāg-visargo janatāgha-viplavo

yasmin prati-ślokaṁ abaddhavyaty api

nāmany anantasya yaśo 'ñkitāni yat

śṛṇvanti gāyanti gṛṇanti sādhaḥ

"In explaining the glories of the Lord, inexperienced men may compose poetry with many faults, but because it contains glorification of the Lord, great personalities read it, hear it and chant it." Despite its minute literary discrepancies, one must study poetry on the merit of its subject matter. According to Vaiṣṇava philosophy, any literature that glorifies the Lord, whether properly written or not, is first class. There need be no other considerations. The poetic compositions of Bhavabhūti, or Śrīkaṇṭha, include Mālatī-mādhava, Uttara-carita, Vīra-carita and many other similar Sanskrit dramas. This great poet was born during the time of Bhojarāja as the son of Nīlakaṇṭha, a brāhmaṇa. Kālidāsa flourished during the time of Mahārāja Vikramāditya, and he became the state poet. He composed some thirty or forty Sanskrit dramas, including Kumāra-sambhava, Abhijñāna-śakuntala and Megha-dūta. His drama Raghu-vaṁśa is especially famous. We have already described Jayadeva in Chapter Thirteen of this Ādi-līlā.

śaiśava-cāpalya kichu nā labe āmāra

śiṣyera samāna muñi nā hañ tomāra //CC Adi, 16.103//

SYNONYMS

śaiśava—childish; cāpalya—impudence; kichu—anything; nā—do not; labe—please take; āmāra—My; śiṣyera—of disciples; samāna—the equal; muñi—I; na—not; hañ—am; tomāra—your.

TRANSLATION

"I am not even fit to be your disciple. Therefore kindly do not take seriously whatever childish impudence I have shown.

Adi TEXT 16.104

āji vāsā' yāha, kāli miliba ābāra

śuniba tomāra mukhe śāstrera vicāra //CC Adi, 16.104//

SYNONYMS

āji—today; vāsā'-resting place; yāha—go back; kāli—tomorrow; miliba—we will meet; ābāra—again; śuniba—I shall hear; tomāra mukhe—from your mouth; śāstrera—on the śāstras; vicāra—discussion.

TRANSLATION

"Please go back home, and tomorrow we may meet again so that I may hear discourses on the śāstras from your mouth."

Adi TEXT 16.105

ei-mate nija ghare gelā dui jana

kavi rātre kaila sarasvatī-ārādhana //CC Adi, 16.105//

SYNONYMS

ei-mate—in this way; nija ghare—to their respective homes; gelā—went back; dui jana—both of them; kavi—poet; rātre—at night; kaila—performed; sarasvatī—of mother Sarasvatī; ārādhana—worship.

TRANSLATION

In this way both the poet and Caitanya Mahāprabhu went back to their homes, and at night the poet worshiped mother Sarasvatī.

Adi TEXT 16.106

sarasvatī svapne tāñre upadeśa kaila

sākṣāt īśvara kari' prabhuke jāñila //CC Adi, 16.106//

SYNONYMS

sarasvatī—mother Sarasvatī; svapne—in a dream; tāñre—unto him; upadeśa—advice; kaila—gave; sākṣāt—directly; īśvara—the Supreme Person; kari'-accepting; prabhuke—the Lord; jāñila—he understood.

TRANSLATION

In a dream the goddess informed him of the Lord's position, and the poetic champion could understand that Lord Caitanya Mahāprabhu is the Supreme Personality of Godhead Himself.

Adi TEXT 16.107

prāte āsi' prabhu-pade la-ila śaraṇa

prabhu kṛpā kaila, tāñra khaṇḍila bandhana //CC Adi, 16.107//

SYNONYMS

prāte—in the morning; āsi'-coming back; prabhu-pade—at the lotus feet of the Lord; la-ila—took; śaraṇa—shelter; prabhu—the Lord; kṛpā—mercy; kaila—showed; tāñra—his; khaṇḍila—cut off; bandhana—all bondage.

TRANSLATION

The next morning the poet came to Lord Caitanya and surrendered unto His lotus feet. The Lord bestowed His mercy upon him and cut off all his bondage to material attachment.

PURPORT

The same process advocated by Lord Śrī Kṛṣṇa in His teachings of the Bhagavad-gītā as it is—"Surrender unto Me in all instances"—was advocated by Lord Caitanya Mahāprabhu. The champion surrendered unto the Lord, and the Lord

favored him. One who is favored by the Lord is freed from material bondage, as stated in the Bhagavad-gītā (4.9): tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna.

Adi TEXT 16.108

bhāgyavanta digvijayī saphala-jīvana

vidyā-bale pāila mahāprabhura caraṇa //CC Adi, 16.108//

SYNONYMS

bhāgyavanta—very fortunate; dig-vijayī—the poetic champion; sa-phala—successful; jīvana—life; vidyā-bale—by the strength of learning; pāila—got; mahā-prabhura—of Lord Śrī Caitanya Mahāprabhu; caraṇa—lotus feet.

TRANSLATION

The poetic champion was certainly most fortunate. His life was successful by dint of his vast learning and erudite scholarship, and thus he attained the shelter of Lord Caitanya Mahāprabhu.

PURPORT

Śrī Narottama dāsa Ṭhākura has sung that the best qualification for taking shelter of the lotus feet of Lord Caitanya is to be the most fallen because the Lord came specifically to deliver the fallen souls. In this age there are very few scholars. Almost everyone is a fallen meat-eater, drunkard, woman-hunter or gambler. Such persons are never considered learned scholars, even if they pose as such. Because these so-called scholars superficially see that Caitanya Mahāprabhu associates with the fallen souls, they think that He is meant for a lower class of men but that they do not need Him. Thus such scholars do not take to the Kṛṣṇa consciousness movement. To be puffed up with false learning, therefore, is a disqualification for accepting the Kṛṣṇa consciousness movement. But here is a special example, for although the poetic champion was a greatly learned scholar, the Lord also favored him because of his humble submission.

Adi TEXT 16.109

e-saba līlā varṇiyāchena vṛndāvana-dāsa

ye kichu viśeṣa ihāñ karila prakāśa //CC Adi, 16.109//

SYNONYMS

e-saba—all these; līlā—pastimes; varṇiyāchena—has described; vṛndāvana-dāsa—Vṛndāvana dāsa Ṭhākura; ye kichu—whatever; viśeṣa—specifics; ihāṅ—in this connection; karīla—I have made; prakāśa—presentation.

TRANSLATION

Śrīla Vṛndāvana dāsa Ṭhākura has described all these incidents elaborately. I have only presented the specific incidents he has not described.

Adi TEXT 16.110

caitanya-gosāñhira līlā--amṛtera dhāra

sarvendriya tṛpta haya śravaṇe yāhāra //CC Adi, 16.110//

SYNONYMS

caitanya-gosāñhira līlā—the pastimes of Lord Caitanya Mahāprabhu; amṛtera dhāra—drops of nectar; sarva-indriya—all senses; tṛpta—satisfied; haya—become; śravaṇe—by hearing; yāhāra—of them all.

TRANSLATION

The nectarean drops of Śrī Caitanya Mahāprabhu's pastimes can satisfy the senses of everyone who hears them.

Adi TEXT 16.111

śrī-rūpa-raghunātha-pade yāra āśa

caitanya-caritāmṛta kahe kṛṣṇadāsa //CC Adi, 16.111//

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; raghunātha—Śrīla Raghunātha dāsa Gosvāmī; pede—at the lotus feet; yāra—whose; āśa—expectation; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; kṛṣṇadāsa—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their

mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Ādi-līlā, Sixteenth Chapter, describing the pastimes of the Lord in His childhood and youth.

Chapter 17 The Pastimes of Lord Caitanya Mahāprabhu in His Youth

This Seventeenth Chapter, as summarized by Śrīla Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya, describes Lord Caitanya Mahāprabhu's pastimes from His sixteenth year until the time He accepted the renounced order of life. Śrīla Vṛndāvana dāsa Ṭhākura has already vividly described these pastimes in the Caitanya-bhāgavata. Therefore Kṛṣṇa dāsa Kavirāja Gosvāmī describes them only briefly. Vivid descriptions of some portions of His pastimes are seen in this chapter, however, because Vṛndāvana dāsa Ṭhākura has not elaborately described them.

In this chapter we shall find descriptions of the mango distribution festival and Lord Caitanya's discourses with Chand Kazi. Finally, the chapter shows that the same son of mother Yaśodā, Lord Kṛṣṇa, tasted four transcendental mellows of devotional service in His form of Śacīnandana, the son of mother Śacī. To understand Śrīmatī Rādhārāṇī's ecstatic love for Him, Lord Śrī Kṛṣṇa assumed the form of Lord Caitanya Mahāprabhu. The attitude of Śrīmatī Rādhārāṇī is considered the superexcellent devotional mentality. As Caitanya Mahāprabhu, Kṛṣṇa Himself assumed the position of Śrīmatī Rādhārāṇī to taste Her ecstatic situation. No one else could do this.

When Śrī Kṛṣṇa assumed the form of the four-armed Nārāyaṇa, the gopīs showed their respect, but they were not very much interested in Him. In the ecstatic love of the gopīs, all worshipable forms but Kṛṣṇa are rejected. Among all the gopīs, Śrīmatī Rādhārāṇī has the highest ecstatic love. When Kṛṣṇa in His form of Nārāyaṇa saw Rādhārāṇī, He could not keep His position as Nārāyaṇa, and again He assumed the form of Kṛṣṇa.

The King of Vrajabhūmi is Nanda Mahārāja, and the same person in Navadvīpa is Jagannātha Miśra, the father of Caitanya Mahāprabhu. Similarly, mother Yaśodā is the Queen of Vrajabhūmi, and in the pastimes of Lord Caitanya she is Śacīmātā. Therefore the son of Śacī is the son of Yaśodā. Śrī Nityānanda occupies an ecstatic position of parental love in servitude and fraternal attraction.

Śrī Advaita Prabhu exhibits the ecstasy of both fraternity and servitude. All the Lord's other associates, situated in their original love, engage in the service of Lord Caitanya Mahāprabhu.

The same Absolute Truth who enjoys as Kṛṣṇa, Śyāmasundara, who plays His flute and dances with the gopīs, sometimes takes birth in a brāhmaṇa family and plays the part of Śrī Caitanya Mahāprabhu, accepting the renounced order of life. It appears contradictory that the same Kṛṣṇa accepted the ecstasy of the gopīs, and of course this is very difficult for an ordinary person to understand. But if we accept the inconceivable energy of the Supreme Personality of Godhead, we can understand that everything is possible. There is no need of mundane arguments in this connection because mundane arguments are meaningless in regard to inconceivable potency.

In the end of this Seventeenth Chapter Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī, following in the footsteps of Śrīla Vyāsadeva, has analyzed all the Ādi-līlā pastimes separately.

Adi TEXT 17.1

vande svairādbhutehaṁ taṁ

caitanyam yat-prasādataḥ

yavanāḥ sumanāyante

kṛṣṇa-nāma-prajalpakāḥ //CC Adi, 17.1//

SYNONYMS

vande—let me offer my obeisances; svaira—completely independent; adbhuta—and uncommon; īhaṁ—whose activities; taṁ—unto Him; caitanyam—Śrī Caitanya Mahāprabhu; yat—of whom; prasādataḥ—by the mercy; yavanāḥ—even the unclean; sumanāyante—are transformed into gentlemen; kṛṣṇa-nāma—of the holy name of Lord Kṛṣṇa; prajalpakāḥ—taking to the chanting.

TRANSLATION

Let me offer my respectful obeisances to Śrī Caitanya Mahāprabhu, by whose mercy even unclean yavanas become perfectly well-bred gentlemen by chanting the holy name of the Lord. Such is the power of Lord Śrī Caitanya Mahāprabhu.

PURPORT

There is a persistent misunderstanding between caste brāhmaṇas and advanced Vaiṣṇavas, or gosvāmīs, because caste brāhmaṇas, or smārtas, are of the opinion that one cannot become a brāhmaṇa unless he changes his body. As we have discussed several times, it is to be understood that by the supremely powerful potency of the Lord, as described by Kṛṣṇadāsa Kavirāja Gosvāmī, everything is possible. Caitanya Mahāprabhu is as fully independent as Kṛṣṇa. Therefore no one can interfere with His activities. If He wants, by His mercy He can convert even a yavana, an unclean follower of non-Vedic principles, into a perfectly well-behaved gentleman. This is actually happening in our propagation of the Kṛṣṇa consciousness movement. The members of the present Kṛṣṇa consciousness movement were not born in India, nor do they belong to the Vedic culture, but within the short time of four or five years they have become such wonderful devotees, simply by chanting the Hare Kṛṣṇa mantra, that even in India they are well received as perfectly well-behaved Vaiṣṇavas wherever they go.

Although less intelligent men cannot understand it, this is the special power of Lord Caitanya Mahāprabhu. Actually, the body of a Kṛṣṇa conscious person changes in many ways. Even in the United States, when our devotees chant on the street, American ladies and gentlemen inquire from them whether they are actually Americans because no one could expect Americans to become such nice devotees all of a sudden. Even Christian priests are greatly surprised that all these boys from Jewish and Christian families have joined this Kṛṣṇa consciousness movement; before joining, they never regarded any principles of religion seriously, but now they have become sincere devotees of the Lord. Everywhere people express this astonishment, and we take great pride in the transcendental behavior of our students. Such wonders are possible, however, only by the mercy of Śrī Caitanya Mahāprabhu. They are not ordinary or mundane.

Adi TEXT 17.2

jaya jaya śrī-caitanya jaya nityānanda

jayādvaitacandra jaya gaura-bhakta-vṛnda //CC Adi, 17.2//

SYNONYMS

jaya jaya—all glories; śrī-caitanya—to Lord Caitanya Mahāprabhu; jaya—all glories; nityānanda—to Lord Nityānanda Prabhu; jaya advaita-candra—all glories to Advaita Ācārya; jaya gaura-bhakta-vṛnda—all glories to the devotees

of Lord Caitanya.

TRANSLATION

All glories to Lord Caitanya Mahāprabhu! All glories to Lord Nityānanda Prabhu! All glories to Advaita Ācārya! And all glories to the devotees of Lord Caitanya!

Adi TEXT 17.3

kaiśora-līlāra sūtra karila gaṇana

yauvana-līlāra sūtra kari anukrama //CC Adi, 17.3//

SYNONYMS

kaiśora-līlāra—of the activities before His youth; sūtra—synopsis; karila—I have done; gaṇana—an enumeration; yauvana-līlāra—of the pastimes of youth; sūtra—synopsis; kari—I enumerate; anukrama—in chronological order.

TRANSLATION

I have already given a synopsis of the kaiśora-līlā of Śrī Caitanya Mahāprabhu. Now let me enumerate His youthful pastimes in chronological order.

Adi TEXT 17.4

vidyā-saundarya-sad-veśa-

sambhoga-nṛtya-kīrtanaiḥ

prema-nāma-pradānaiś ca

gauro dīvyati yauvane //CC Adi, 17.4//

SYNONYMS

vidyā—education; saundarya—beauty; sat-veśa—nice dress; sambhoga—enjoyment; nṛtya—dancing; kīrtanaiḥ—by chanting; prema-nāma—the holy name of the Lord, which induces one to become a devotee; pradānaiḥ—by distributing; ca—and; gaurāḥ—Lord Śrī Gaurasundara; dīvyati—illuminated; yauvane—in His youth.

TRANSLATION

Exhibiting His scholarship, beauty and fine dress, Lord Caitanya danced, as He chanted and distributed the holy name of the Lord to awaken dormant love of Kṛṣṇa. Thus Lord Śrī Gaurasundara shone in His youthful pastimes.

Adi TEXT 17.5

yauvana-praveśe aṅgera aṅga vibhūṣaṇa

divya vastra, divya veśa, māl̥ya-candana //CC Adi, 17.5//

SYNONYMS

yauvana-praveśe—on the entrance of His youth; aṅgera—of the body; aṅga—limbs; vibhūṣaṇa—ornaments; divya—transcendental; vastra—garments; divya—transcendental; veśa—dress; māl̥ya—garland; candana—(smeared with) sandalwood pulp.

TRANSLATION

As He entered His youth, the Lord decorated Himself with ornaments, dressed Himself in fine cloth, garlanded Himself with flowers and smeared Himself with sandalwood.

Adi TEXT 17.6

vidyāra audhatye kāhoṇ nā kare gaṇana

sakala paṇḍita jini' kare adhyāpana //CC Adi, 17.6//

SYNONYMS

vidyāra audhatye—because of pride in education; kāhoṇ—anyone; nā—does not; kare—do; gaṇana—care; sakala—all; paṇḍita—learned scholars; jini'-conquering; kare—does; adhyāpana—studies.

TRANSLATION

By dint of pride in His education, Śrī Caitanya Mahāprabhu, not caring for anyone else, defeated all kinds of learned scholars while executing His studies.

Adi TEXT 17.7

vāyu-vyādhi-cchale kaila prema parakāśa

bhakta-gaṇa lañā kaila vividha vilāsa //CC Adi, 17.7//

SYNONYMS

vāyu-vyādhi—disease caused by disturbance of the air in the body; chale—on the plea of; kaila—made; prema—love of Godhead; parakāśa—manifestation; bhakta-gaṇa—the devotees; lañā—taking with Him; kaila—did; vividha—varieties of; vilāsa—pastimes.

TRANSLATION

In His youth, the Lord exhibited His ecstatic love of Kṛṣṇa on the plea of disturbances of the bodily airs. Accompanied by His confidential devotees, He enjoyed various pastimes in this way.

PURPORT

According to Āyur-vedic treatment, the entire physiological system is conducted by three elements, namely, vāyu, pitta and kapha (air, bile and mucus). Secretions within the body transform into other secretions like blood, urine and stool, but if there are disturbances in the metabolism, the secretions turn into kapha (mucus) by the influence of the air within the body. According to the Āyur-vedic system, when the secretion of bile and formation of mucus disturb the air circulating within the body, fifty-nine varieties of disease may occur. One of such diseases is craziness.

On the plea of disturbance of the bodily air and metabolism, Śrī Caitanya Mahāprabhu acted as if crazy. Thus in His school He began to explain the grammar of verbs through Kṛṣṇa consciousness. Explaining everything in grammar in relationship to Kṛṣṇa, the Lord induced His students to refrain from worldly education, for it is better to become Kṛṣṇa conscious and in this way attain the highest perfectional platform of education. On these grounds, Śrī Jīva Gosvāmī later compiled the grammar entitled Hari-nāmāmṛta-vyākaraṇa. People in general consider such explanations crazy. Therefore the Lord's purpose in His attitude of craziness was to explain that there is nothing within our experience but Kṛṣṇa consciousness, for everything may be dovetailed with Kṛṣṇa consciousness. These pastimes of Lord Caitanya Mahāprabhu have been very vividly described in the Caitanya-bhāgavata, Madhya-khaṇḍa, Chapter One.

Adi TEXT 17.8

tabeta karilā prabhu gayāte gamana

īśvara-purīra saṅge tathāi milana //CC Adi, 17.8//

SYNONYMS

tabeta—thereafter; karilā—did; prabhu—Lord Caitanya Mahāprabhu; gayāte—to Gayā; gamana—travel; īśvara-purīra saṅge—with Īśvara Purī; tathāi—there; milana—meeting.

TRANSLATION

Thereafter the Lord went to Gayā. There He met Śrīla Īśvara Purī.

PURPORT

Śrī Caitanya Mahāprabhu went to Gayā to offer respectful oblations to His forefathers. This process is called piṇḍa-dāna. In Vedic society, after the death of a relative, especially one's father or mother, one must go to Gayā and there offer oblations to the lotus feet of Lord Viṣṇu. Therefore hundreds and thousands of men gather in Gayā daily to offer such oblations, or śrāddha. Following this principle, Lord Caitanya Mahāprabhu also went there to offer piṇḍa to His dead father. Fortunately He met Īśvara Purī there.

Adi TEXT 17.9

dīkṣā-anantare haila, premera prakāśa

deśe āgamana punaḥ premera vilāsa //CC Adi, 17.9//

SYNONYMS

dīkṣā—initiation; anantare—immediately after; haila—became; premera—of love of Godhead; prakāśa—exhibition; deśe—in His home country; āgamana—coming back; punaḥ—again; premera—of love of God; vilāsa—enjoyment.

TRANSLATION

In Gayā, Śrī Caitanya Mahāprabhu was initiated by Īśvara Purī, and immediately afterwards He exhibited signs of love of Godhead. He again displayed such symptoms after returning home.

PURPORT

When Śrī Caitanya Mahāprabhu went to Gayā, accompanied by many of His disciples, He became sick on the way. He had such a high fever that He asked

His students to bring water that had washed the feet of brāhmaṇas, and when they brought it the Lord drank it and was cured. Therefore everyone should respect the position of a brāhmaṇa, as indicated by Śrī Caitanya Mahāprabhu. Neither the Lord nor His followers displayed any disrespect to brāhmaṇas.

The followers of the Lord must be prepared to offer brāhmaṇas all due respect. But preachers of Lord Caitanya's cult object if someone presents himself as a brāhmaṇa without having the necessary qualifications. The followers of Lord Caitanya cannot blindly accept that everyone born in a brāhmaṇa family is a brāhmaṇa. Therefore one should not indiscriminately follow the Lord's example of showing respect to brāhmaṇas by drinking water that has washed their feet. Gradually the brāhmaṇa families have become degraded because of the contamination of Kali-yuga. Thus they misguide people by exploiting their sentiments.

Adi TEXT 17.10

śacīke prema-dāna, tabe advaita-milana

advaita pāila viśvarūpa-daraśana //CC Adi, 17.10//

SYNONYMS

śacīke—unto mother Śacīdevī; prema-dāna—giving love of Godhead; tabe—thereafter; advaita—with Advaita Ācārya; milana—meeting; advaita—Advaita Ācārya; pāila—received; viśva-rūpa—of the universal form of the Lord; daraśana—vision.

TRANSLATION

Thereafter the Lord delivered love of Kṛṣṇa to His mother, Śacīdevī, nullifying her offense at the feet of Advaita Ācārya. Thus there was a meeting with Advaita Ācārya, who later had a vision of the Lord's universal form.

PURPORT

One day Śrī Caitanya Mahāprabhu was sitting on the throne of Viṣṇu in the house of Śrīvāsa Prabhu, and in a mood of His own He said, "My mother has offended the lotus feet of Advaita Ācārya. Unless she nullifies this offense at the lotus feet of a Vaiṣṇava, it will not be possible for her to achieve love of Kṛṣṇa." Hearing this, all the devotees went to bring Advaita Ācārya there. While coming to see the Lord, Advaita Ācārya was glorifying the characteristics of mother

Śacīdevī, and thus upon arriving He fell down on the ground in ecstasy. Then, under the instruction of Lord Caitanya, Śacīdevī took advantage of this situation to touch Advaita Ācārya's lotus feet. Śrī Caitanya Mahāprabhu was very much pleased by His mother's action, and He said, "Now My mother's offense at the lotus feet of Advaita Ācārya has been rectified, and she may have love of Kṛṣṇa without difficulty." By this example Lord Caitanya taught everyone that although one may be very much advanced in Kṛṣṇa consciousness, if one offends the lotus feet of a Vaiṣṇava his advancement will not bear fruit. We should therefore be very much conscious not to offend a Vaiṣṇava. Caitanya-caritāmṛta has described such an offense as follows:

yadi vaiṣṇava-aparādha uṭhe hātī mātā

upāḍe vā chiṇḍe, tāra śukhi' yāya pātā

(Cc. Madhya 19.156)

As a mad elephant may trample all the plants in a garden, so by committing one offense at the lotus feet of a Vaiṣṇava one may spoil all the devotional service he has accumulated in his life.

After this incident, one day Advaita Ācārya Prabhu requested Caitanya Mahāprabhu to display the universal form He had very kindly shown Arjuna. Lord Caitanya agreed to this proposal, and Advaita Prabhu was fortunate enough to see the universal form of the Lord.

Adi TEXT 17.11

prabhura abhiṣeka tabe karila śrīvāsa

khāṭe vasi' prabhu kailā aiśvarya prakāśa //CC Adi, 17.11//

SYNONYMS

prabhura—of the Lord; abhiṣeka—worship; tabe—after that; karila—did; śrīvāsa—of the name Śrīvāsa; khāṭe—on the cot; vasi'-sitting; prabhu—Lord Śrī Caitanya Mahāprabhu; kailā—did; aiśvarya—opulence; prakāśa—manifestation.

TRANSLATION

Śrīvāsa Ṭhākura then worshiped Lord Caitanya Mahāprabhu by the process of abhiṣeka. Sitting on a cot, the Lord exhibited transcendental opulence.

PURPORT

Abhiṣeka is a special function for the installation of the Deity. In this ceremony the Deity is bathed with milk and water and then worshiped and given a change of dress. This abhiṣeka function was especially observed at the house of Śrīvāsa. All the devotees, according to their means, worshiped the Lord with all kinds of paraphernalia, and the Lord gave benedictions to each devotee according to his desire.

Adi TEXT 17.12

tabe nityānanda-svarūpera āgamana

prabhuke miliyā pāila ṣaḍ-bhuja-darśana //CC Adi, 17.12//

SYNONYMS

tabe—thereafter; nityānanda-svarūpera—of the Personality of Godhead
Nityānanda; āgamana—appearance; prabhuke—Lord Caitanya Mahāprabhu;
miliyā—meeting; pāila—obtained; ṣaḍ-bhuja-darśana—a vision of the six-armed
Śrī Caitanya Mahāprabhu.

TRANSLATION

After this function at the house of Śrīvāsa Ṭhākura, Nityānanda Prabhu appeared, and when He met with Lord Caitanya He got the opportunity to see Him in His six-armed form.

PURPORT

The form of Ṣaḍ-bhuja, the six-armed Lord Gaurasundara, is a representation of three incarnations. The form of Śrī Rāmacandra is symbolized by a bow and arrow, the form of Lord Śrī Kṛṣṇa is symbolized by a stick and flute like those generally held by a cowherd boy, and Lord Caitanya Mahāprabhu is symbolized by a sannyāsa-daṇḍa and kamaṇḍalu, or waterpot.

Śrīla Nityānanda Prabhu was born in the village of Ekacakra in the district of Birbhum as the son of Padmāvatī and Hāḍāi Paṇḍita. In His childhood He played like Balarāma. When He was growing up, a sannyāsī came to the house of Hāḍāi Paṇḍita, begging to have the paṇḍita's son as his brahmacārī assistant. Hāḍāi Paṇḍita immediately agreed and delivered his son to him, although the separation was greatly shocking, so much so that Hāḍāi lost his life after the

separation. Nityānanda Prabhu traveled on many pilgrimages with the sannyāsī. It is said that for many days He lived at Mathurā with him, and at that time He heard about Lord Caitanya Mahāprabhu's pastimes in Navadvīpa. Therefore He came down to Bengal to see the Lord. When Lord Nityānanda came to Navadvīpa, He was a guest at the house of Nandana Ācārya. Understanding that Nityānanda Prabhu had arrived, Lord Caitanya sent His devotees to Him, and thus there was a meeting between Śrī Caitanya Mahāprabhu and Nityānanda Prabhu.

Adi TEXT 17.13

prathame ṣaṭ-bhuja tāñre dekhāila īśvara

śaṅkha-cakra-gadā-padma-śārṅga-veṇu-dhara //CC Adi, 17.13//

SYNONYMS

prathame—at first; ṣaṭ-bhuja—six-armed; tāñre—unto Him; dekhāila—showed; īśvara—the Lord; śaṅkha—conchshell; cakra—disc; gadā—club; padma—lotus flower; śārṅga—bow; veṇu—flute; dhara—carrying.

TRANSLATION

One day Lord Caitanya Mahāprabhu exhibited to Lord Nityānanda Prabhu a six-armed form bearing a conchshell, disc, club, lotus flower, bow and flute.

Adi TEXT 17.14

tabe catur-bhuja hailā, tina aṅga vakra

dui haste veṇu bājāya, duye śaṅkha-cakra //CC Adi, 17.14//

SYNONYMS

tabe—thereafter; catuḥ-bhuja—four-armed; hailā—became; tina—three; aṅga—body; vakra—curved; dui haste—in two hands; veṇu bājāya—blowing the flute; duye—in two (hands); śaṅkha-cakra—conchshell and disc.

TRANSLATION

Thereafter the Lord showed Him His four-armed form, standing in a three-curved posture. With two hands He played upon a flute, and in the other two He carried a conchshell and disc.

Adi TEXT 17.15

tabe ta' dvi-bhuja kevala vaṁśī-vadana

śyāma-aṅga pīta-vastra vrajendra-nandana //CC Adi, 17.15//

SYNONYMS

tabe—thereafter; ta'-certainly; dvi-bhuja—two-handed; kevala—only; vaṁśī—flute; vadana—on the mouth; śyāma—bluish; aṅga—body; pīta-vastra—yellow dress; vrajendra-nandana—the son of Nanda Mahārāja.

TRANSLATION

Finally the Lord showed Nityānanda Prabhu His two-armed form of Kṛṣṇa, the son of Mahārāja Nanda, simply playing on His flute, His bluish body dressed in yellow garments.

PURPORT

Śrī Caitanya-maṅgala vividly elaborates upon this description.

Adi TEXT 17.16

tabe nityānanda-gosāñira vyāsa-pūjana

nityānandāveśe kaila muṣala dhāraṇa //CC Adi, 17.16//

SYNONYMS

tabe—thereafter; nityānanda—of the name Nityānanda; gosāñira—of the Lord; vyāsa-pūjana—worshiping Vyāsadeva or the spiritual master; nityānanda-āveśe—in the ecstasy of becoming Nityānanda; kaila—did; muṣala dhāraṇa—carrying a plowlike weapon called a muṣala.

TRANSLATION

Nityānanda Prabhu then arranged to offer Vyāsa-pūjā, or worship of the spiritual master, to Lord Śrī Gaurasundara. But Lord Caitanya carried the plowlike weapon called muṣala in the ecstasy of being Nityānanda Prabhu.

PURPORT

By the order of Śrī Caitanya Mahāprabhu, Nityānanda Prabhu arranged for

Vyāsa-pūjā of the Lord on the night of the full moon. He arranged for the Vyāsa-pūjā, or guru-pūjā, through the agency of Vyāsadeva. Since Vyāsadeva is the original guru (spiritual master) of all who follow the Vedic principles, worship of the spiritual master is called Vyāsa-pūjā. Nityānanda Prabhu arranged for the Vyāsa-pūjā, and saṅkīrtana was going on, but when He tried to put a garland on the shoulder of Śrī Caitanya Mahāprabhu, He saw Himself in Lord Caitanya. There is no difference between the spiritual positions of Lord Caitanya Mahāprabhu and Nityānanda Prabhu, or Kṛṣṇa and Balarāma. All of Them are but different manifestations of the Supreme Personality of Godhead. During this special ceremony, all the devotees of Lord Caitanya Mahāprabhu could understand that there is no difference between Lord Caitanya and Nityānanda Prabhu.

Adi TEXT 17.17

tabe śacī dekhila, rāma-kṛṣṇa--dui bhāi

tabe nistārila prabhu jagāi-mādhāi //CC Adi, 17.17//

SYNONYMS

tabe—thereafter; śacī—mother Śacīdevī; dekhila—saw; rāma-kṛṣṇa—Lord Kṛṣṇa and Lord Balarāma; dui bhāi—two brothers; tabe—thereafter; nistārila—delivered; prabhu—the Lord; jagāi-mādhāi—the two brothers Jagāi and Mādhāi.

TRANSLATION

Thereafter mother Śacīdevī saw the brothers Kṛṣṇa and Balarāma in Their manifestation of Lord Caitanya and Nityānanda. Then the Lord delivered the two brothers Jagāi and Mādhāi.

PURPORT

One night Śacīdevī dreamt that the Deities in her house, Kṛṣṇa and Balarāma, had taken the forms of Caitanya and Nityānanda and were fighting one another, as children do, to eat the naivedya, or offering to the Deities. On the next day, by the will of Lord Caitanya, Śacīdevī invited Nityānanda to take prasāda at her house. Thus Viśvambhara (Lord Caitanya) and Nityānanda were eating together, and Śacīdevī realized that They were none other than Kṛṣṇa and Balarāma. Seeing this, she fainted.

Jagāi and Mādhāi were two brothers born in Navadvīpa in a respectable

brāhmaṇa family who later became addicted to all kinds of sinful activities. By the order of Lord Caitanya, both Nityānanda Prabhu and Haridāsa Ṭhākura used to preach the cult of Kṛṣṇa consciousness door to door. In the course of such preaching they found Jagāi and Mādhāi, two maddened drunken brothers, who, upon seeing them, began to chase them. On the next day, Mādhāi struck Nityānanda Prabhu on the head with a piece of earthen pot, thus drawing blood. When Śrī Caitanya Mahāprabhu heard of this, He immediately came to the spot, ready to punish both brothers, but when the all-merciful Lord Gaurāṅga saw Jagāi's repentant behavior, He immediately embraced him. By seeing the Supreme Personality of Godhead face to face and embracing Him, both the sinful brothers were at once cleansed. Thus they received initiation into the chanting of the Hare Kṛṣṇa mahā-mantra from the Lord and were delivered.

Adi TEXT 17.18

tabe sapta-prahara chilā prabhu bhāvāveśe

yathā tathā bhakta-gaṇa dekhila viśeṣe //CC Adi, 17.18//

SYNONYMS

tabe—thereafter; sapta-prahara—twenty-one hours; chilā—remained; prabhu—the Lord; bhāva-āveśe—in ecstasy; yathā—anywhere; tathā—everywhere; bhakta-gaṇa—the devotees; dekhila—saw; viśeṣe—specifically.

TRANSLATION

After this incident, the Lord remained in an ecstatic position for twenty-one hours, and all the devotees saw His specific pastimes.

PURPORT

In the Deity's room there must be a bed for the Deity behind the Deity's throne. (This system should immediately be introduced in all our centers. It does not matter whether the bed is big or small; it should be of a size the Deity room can conveniently accommodate, but there must be at least a small bed.) One day in the house of Śrīvāsa Ṭhākura, Lord Caitanya Mahāprabhu sat down on the bed of Viṣṇu, and all the devotees worshiped Him with the Vedic mantras of the Puruṣa-sūkta, beginning with sahasra-śrīṣā puruṣaḥ sahasrākṣaḥ sahasra-pāt. This veda-stuti should also be introduced, if possible, for installations of Deities. While bathing the Deity, all the priests and devotees must chant this Puruṣa-sūkta and offer the appropriate paraphernalia for worshiping the Deity, such as

flowers, fruits, incense, āraṭi paraphernalia, naivedya, vastra and ornaments. All the devotees worshiped Lord Caitanya Mahāprabhu in this way, and the Lord remained in ecstasy for seven praharas, or twenty-one hours. He took this opportunity to show the devotees that He is the original Supreme Personality of Godhead, Kṛṣṇa, who is the source of all other incarnations, as confirmed in the Bhagavad-gītā (10.8): ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate. All the different forms of the Supreme Personality of Godhead, or viṣṇu-tattva, emanate from the body of Lord Kṛṣṇa. Lord Caitanya Mahāprabhu exposed all the private desires of the devotees, and thus all of them became fully confident that Lord Caitanya is the Supreme Personality of Godhead.

Some devotees call this exhibition of ecstasy by the Lord sāta-prahariyā bhāva, or "the ecstasy of twenty-one hours," and others call it mahābhāva-prakāśa or mahā-prakāśa. There are other descriptions of this sāta-prahariyā bhāva in the Caitanya-bhāvagata, Chapter Nine, which mentions that Śrī Caitanya Mahāprabhu blessed a maidservant named Duḥkhī with the name Sukhī. He called for Kholāvecā Śrīdhara, and showed him His mahā-prakāśa. Then He called for Murāri Gupta and showed him His feature as Lord Rāmacandra. He offered His blessings to Haridāsa Ṭhākura, and at this time He also asked Advaita Prabhu to explain the Bhagavad-gītā as it is (gītāra satya-pāṭha) and showed special favor to Mukunda.

Adi TEXT 17.19

varāha-āveśa hailā murāri-bhavane

tānra skandhe caḍi' prabhu nācilā aṅgane //CC Adi, 17.19//

SYNONYMS

varāha-āveśa—the ecstasy of becoming Varāhadeva; hailā—became; murāri-bhavane—in the house of Murāri Gupta; tānra skandhe—on the shoulders of Murāri Gupta; caḍi'-riding; prabhu—the Lord; nācilā—danced; aṅgane—in the yard.

TRANSLATION

One day Śrī Caitanya Mahāprabhu felt the ecstasy of the boar incarnation and got up on the shoulders of Murāri Gupta. Thus they both danced in Murāri Gupta's courtyard.

PURPORT

One day Caitanya Mahāprabhu began to cry out, "Śūkara! Śūkara!" Thus crying out for the boar incarnation of the Lord, He assumed His form as the boar incarnation and got up on the shoulders of Murāri Gupta. He carried a small gāḍu, a small waterpot with a nozzle, and thus He symbolically picked up the earth from the depths of the ocean, for this is the pastime of Lord Varāha.

Adi TEXT 17.20

tabe śuklāmbarera kaila taṇḍula-bhakṣaṇa

'harer nāma' ślokera kaila artha vivaraṇa //CC Adi, 17.20//

SYNONYMS

tabe—thereafter; śuklāmbarera—of Śuklāmbara Brahmācārī; kaila—did; taṇḍula—raw rice; bhakṣaṇa—eating; harer nāma ślokera—of the verse celebrated as such; kaila—did; artha—of the meaning; vivaraṇa—explanation.

TRANSLATION

After this incident the Lord ate raw rice given by Śuklāmbara Brahmācārī and explained very elaborately the import of the "harer nāma" śloka mentioned in the Bṛhan-nārādīya Purāṇa.

PURPORT

Śuklāmbara Brahmācārī resided in Navadvīpa on the bank of the Ganges. When Śrī Caitanya Mahāprabhu was dancing in ecstasy, he approached the Lord with a begging bag containing rice. The Lord was so pleased with His devotee that immediately He snatched the bag and began to eat the raw rice. No one forbade Him, and thus He finished the entire supply of rice.

Adi TEXT 17.21

harer nāma harer nāma

harer nāmaiva kevalam

kalau nāsty eva nāsty eva

nāsty eva gatiḥ anyathā //CC Adi, 17.21//

SYNONYMS

hareḥ nāma—the holy name of the Lord; hareḥ nāma—the holy name of the Lord; eva—certainly; kevalam—only; kalau—in the Age of Kali; na asti—there is none; eva—certainly; na asti—there is none; eva—certainly; na asti—there is none; eva—certainly; gatiḥ—destination; anyathā—otherwise.

TRANSLATION

"In this Age of Kali there is no other means, no other means, no other means for self-realization than chanting the holy name, chanting the holy name, chanting the holy name of Lord Hari."

Adi TEXT 17.22

kali-kāle nāma-rūpe kṛṣṇa-avatāra

nāma haite haya sarva-jagat-nistāra //CC Adi, 17.22//

SYNONYMS

kali-kāle—in this Age of Kali; nāma-rūpe—in the form of the holy name; kṛṣṇa—Lord Kṛṣṇa; avatāra—incarnation; nāma—holy name; haite—from; haya—becomes; sarva—all; jagat—of the world; nistāra—deliverance.

TRANSLATION

"In this Age of Kali, the holy name of the Lord, the Hare Kṛṣṇa mahā-mantra, is the incarnation of Lord Kṛṣṇa. Simply by chanting the holy name, one associates with the Lord directly. Anyone who does this is certainly delivered.

Adi TEXT 17.23

dārḍhya lāgi 'harer nāma'-ukti tina-vāra

jaḍa loka bujhāite punaḥ 'eva'-kāra //CC Adi, 17.23//

SYNONYMS

dārḍhya lāgi—in the matter of emphasizing; harer nāma—of the holy name of Lord Hari; ukti—there is utterance; tina-vāra—three times; jaḍa loka—ordinary common people; bujhāite—just to make them understand; punaḥ—again; eva-kāra—the word eva, or "certainly."

TRANSLATION

"This verse repeats the word 'eva' ['certainly'] three times for emphasis, and it also three times repeats 'harer nāma' ['the holy name of the Lord'], just to make common people understand.

PURPORT

To emphasize something to an ordinary person, one may repeat it three times, just as one might say, "You must do this! You must do this! You must do this!" Thus the Bṛhan-nāradiya Purāṇa repeatedly emphasizes the chanting of the holy name so that people may take it seriously and thus free themselves from the clutches of māyā. It is our practical experience in the Kṛṣṇa consciousness movement all over the world that many millions of people are factually coming to the spiritual stage of life simply by chanting the Hare Kṛṣṇa mahā-mantra regularly, according to the prescribed principles. Therefore our request to all our students is that they daily chant at least sixteen rounds of this harer nāma mahā-mantra offenselessly, following the regulative principles. Thus their success will be assured without a doubt.

Adi TEXT 17.24

'kevala'-śabde punarapi niścaya-karaṇa

jñāna-yoga-tapa-karma-ādi nivāraṇa //CC Adi, 17.24//

SYNONYMS

'kevala'-śabde—by the word kevala, or "only"; punarapi—again; niścaya-karaṇa—final decision; jñāna—cultivation of knowledge; yoga—practice of the mystic yoga system; tapa—austerity; karma—fruitive activities; ādi—and so on; nivāraṇa—prohibition.

TRANSLATION

"The use of the word 'kevala' ['only'] prohibits all other processes, such as cultivation of knowledge, practice of mystic yoga, and performance of austerities and fruitive activities.

PURPORT

Our Kṛṣṇa consciousness movement stresses the chanting of the Hare Kṛṣṇa mantra only, whereas those who do not know the secret of success for this Age of Kali unnecessarily indulge in the cultivation of knowledge, the practice of

mystic yoga or the performance of fruitive activities or useless austerities. They are simply wasting their time and misleading their followers. When we point this out very plainly to an audience, members of opposing groups become angry at us. But according to the injunctions of the śāstras, we cannot make compromises with these so-called jñānīs, yogīs, karmīs and tapasvīs. When they say they are as good as we are, we must say that only we are good and that they are not good. This is not our obstinacy; it is the injunction of the śāstras. We must not deviate from the injunctions of the śāstras. This is confirmed in the next verse of Caitanya-caritāmṛta.

Adi TEXT 17.25

anyathā ye māne, tāra nāhika nistāra

nāhi, nāhi, nāhi--e tina 'eva'-kāra //CC Adi, 17.25//

SYNONYMS

anyathā—otherwise; ye—anyone who; māne—accepts; tāra—of him; nāhika—there is no; nistāra—deliverance; nāhi nāhi nāhi—there is nothing else, nothing else, nothing else; e—in this; tina—three; eva-kāra—bearing the meaning of emphasis.

TRANSLATION

"This verse clearly states that anyone who accepts any other path cannot be delivered. This is the reason for the triple repetition 'nothing else, nothing else, nothing else,' which emphasizes the real process of self-realization.

Adi TEXT 17.26

ṭṭṇa haite nīca hañā sadā labe nāma

āpani nirabhimānī, anye dibe māna //CC Adi, 17.26//

SYNONYMS

ṭṭṇa—grass; haite—than; nīca—lower; hañā—becoming; sadā—always; labe—chant; nāma—the holy name; āpani—personally; nirabhimānī—without honor; anye—unto others; dibe—you should give; māna—all respect.

TRANSLATION

"To chant the holy name always, one should be humbler than the grass in the street and devoid of all desire for personal honor, but one should offer others all respectful obeisances.

Adi TEXT 17.27

taru-sama sahiṣṇutā vaiṣṇava karibe

bhartsana-tāḍane kāke kichu nā balibe //CC Adi, 17.27//

SYNONYMS

taru-sama—like a tree; sahiṣṇutā—forbearance; vaiṣṇava—devotee; karibe—should practice; bhartsana—rebuking; tāḍane—chastising; kāke—unto anyone; kichu—something; nā—not; balibe—will utter.

TRANSLATION

"A devotee engaged in chanting the holy name of the Lord should practice forbearance like that of a tree. Even if rebuked or chastised, he should not say anything to others to retaliate.

Adi TEXT 17.28

kāṭileha taru yena kichu nā bolaya

śukāiyā mare, tabu jala nā māgaya //CC Adi, 17.28//

SYNONYMS

kāṭileha—even being cut; taru—the tree; yena—as; kichu—something; nā—not; bolaya—says; śukāiyā—drying up; mare—dies; tabu—still; jala—water; nā—does not; māgaya—ask for.

TRANSLATION

"For even if one cuts a tree, it never protests, and even if it is drying up and dying it does not ask anyone for water.

PURPORT

This practice of forbearance (tṛṇād api sunīcena) is very difficult, but when one actually engages in chanting the Hare Kṛṣṇa mantra, the quality of forbearance automatically develops. A person advanced in spiritual consciousness through

the chanting of the Hare Kṛṣṇa mantra need not practice to develop it separately, for a devotee develops all good qualities simply by chanting the Hare Kṛṣṇa mantra regularly.

Adi TEXT 17.29

ei-mata vaiṣṇava kāre kichu nā māgiba

ayācita-vṛtti, kimvā śāka-phala khāiba //CC Adi, 17.29//

SYNONYMS

ei-mata—in this way; vaiṣṇava—a devotee; kāre—from anyone; kichu—anything; nā—not; māgiba—shall ask for; ayācita-vṛtti—the profession of not asking for anything; kimvā—or; śāka—vegetables; phala—fruits; khāiba—shall eat.

TRANSLATION

"Thus a Vaiṣṇava should not ask anything from anyone else. If someone gives him something without being asked, he should accept it, but if nothing comes, a Vaiṣṇava should be satisfied to eat whatever vegetables and fruits are easily available.

Adi TEXT 17.30

sadā nāma la-iba, yathā-lābhetē santoṣa

eita ācāra kare bhakti-dharma-poṣa //CC Adi, 17.30//

SYNONYMS

sadā—always; nāma—the holy name; la-iba—one should chant; yathā—inasmuch as; lābhetē—gains; santoṣa—satisfaction; eita—this; ācāra—behavior; kare—does; bhakti-dharma—of devotional service; poṣa—maintenance.

TRANSLATION

"One should strictly follow the principle of always chanting the holy name, and one should be satisfied with whatever he gets easily. Such devotional behavior solidly maintains one's devotional service.

Adi TEXT 17.31

tṛṇād api su-nīcena

taror iva sahiṣṇunā

amāninā māna-dena

kīrtanīyaḥ sadā hariḥ //CC Adi, 17.31//

SYNONYMS

tṛṇāt api—than downtrodden grass; su-nīcena—being lower; taroḥ—than a tree; iva—like; sahiṣṇunā—with tolerance; amāninā—without being puffed up by false pride; māna-dena—giving respect to all; kīrtanīyaḥ—to be chanted; sadā—always; hariḥ—the holy name of the Lord.

TRANSLATION

"One who thinks himself lower than the grass, who is more tolerant than a tree, and who does not expect personal honor yet is always prepared to give all respect to others can very easily always chant the holy name of the Lord."

PURPORT

The grass is specifically mentioned in this verse because everyone tramples upon it yet the grass never protests. This example indicates that a spiritual master or leader should not be proud of his position; being always humbler than an ordinary common man, he should go on preaching the cult of Caitanya Mahāprabhu by chanting the Hare Kṛṣṇa mantra.

Adi TEXT 17.32

ūrdhva-bāhu kari' kahoṇ, śuna, sarva-loka

nāma-sūtre gāṇthi' para kaṇṭhe ei śloka //CC Adi, 17.32//

SYNONYMS

ūrdhva-bāhu—raising my hands; kari'-doing so; kahoṇ—I declare; śuna—please hear; sarva-loka—all persons; nāma—of the holy name; sūtre—on the thread; gāṇthi—stringing; para—get it; kaṇṭhe—on the neck; ei—this; śloka—verse.

TRANSLATION

Raising my hands, I declare, "Everyone please hear me! String this verse on the

thread of the holy name and wear it on your neck for continuous remembrance."

PURPORT

When chanting the Hare Kṛṣṇa mahā-mantra, in the beginning one may commit many offenses, which are called nāmābhāsa and nāma-aparādha. In this stage there is no possibility of achieving perfect love of Kṛṣṇa by chanting the Hare Kṛṣṇa mahā-mantra. Therefore one must chant the Hare Kṛṣṇa mahā-mantra according to the principles of the above verse, tṛṇād api su-nīcena taror iva sahiṣṇunā. One should note in this connection that chanting involves the activities of the upper and lower lips as well as the tongue. All three must be engaged in chanting the Hare Kṛṣṇa mahā-mantra. The words "Hare Kṛṣṇa" should be very distinctly pronounced and heard. Sometimes one mechanically produces a hissing sound instead of chanting with the proper pronunciation with the help of the lips and tongue. Chanting is very simple, but one must practice it seriously. Therefore the author of Caitanya-caritāmṛta, Kṛṣṇadāsa Kavirāja Gosvāmī, advises everyone to keep this verse always strung about his neck.

Adi TEXT 17.33

prabhu-ājñāya kara ei śloka ācaraṇa

avaśya pāibe tabe śrī-kṛṣṇa-caraṇa //CC Adi, 17.33//

SYNONYMS

prabhu—of the Lord; ājñāya—on the order; kara—do; ei śloka—of this verse; ācaraṇa—practice; avaśya—certainly; pāibe—he will get; tabe—afterwards; śrī-kṛṣṇa-caraṇa—the lotus feet of Lord Kṛṣṇa.

TRANSLATION

One must strictly follow the principles given by Lord Caitanya Mahāprabhu in this verse. If one simply follows in the footsteps of Lord Caitanya and the Gosvāmīs, certainly he will achieve the ultimate goal of life, the lotus feet of Śrī Kṛṣṇa.

Adi TEXT 17.34

tabe prabhu śrīvāsera gṛhe nirantara

rātre saṅkīrtana kaila eka saṁvatsara //CC Adi, 17.34//

SYNONYMS

tabe—thereafter; prabhu—the Lord, Śrī Caitanya Mahāprabhu; śrīvāsera—of Śrīvāsa Ṭhākura; gṛhe—in the home; nirantara—always; rātre—at night; saṅkīrtana—congregational chanting of the Hare Kṛṣṇa mahā-mantra; kaila—performed; eka saṁvatsara—one full year.

TRANSLATION

Śrī Caitanya Mahāprabhu regularly led congregational chanting of the Hare Kṛṣṇa mahā-mantra in the house of Śrīvāsa Ṭhākura every night for one full year.

Adi TEXT 17.35

kapāṭa diyā kīrtana kare parama āveśe

pāṣaṇḍī hāsite āise, nā pāya praveśe //CC Adi, 17.35//

SYNONYMS

kapāṭa—door; diyā—closing; kīrtana—chanting; kare—performed; parama—very high; āveśe—in an ecstatic condition; pāṣaṇḍī—nonbelievers; hāsite—to laugh; āise—come; nā—does not; pāya—get; praveśe—entrance.

TRANSLATION

This ecstatic chanting was performed with the doors closed so that nonbelievers who came to make fun could not gain entrance.

PURPORT

Chanting of the Hare Kṛṣṇa mahā-mantra is open to everyone, but sometimes nonbelievers come to disturb the ceremony of chanting. It is indicated herein that under such circumstances the temple doors should be closed. Only bona fide chanters should be admitted; others should not. But when there is large-scale congregational chanting of the Hare Kṛṣṇa mahā-mantra, we keep our temples for everyone to join, and by the grace of Lord Caitanya Mahāprabhu this policy has given good results.

Adi TEXT 17.36

kīrtana śuni' bāhire tārā jvali' puḍi' mare

śrīvāsere duḥkha dite nānā yukti kare //CC Adi, 17.36//

SYNONYMS

kīrtana śuni'-after hearing the chanting; bāhire—outside; tārā—the nonbelievers; jvali'-burned; puḍi'-to ashes; mare—die; śrīvāsere—unto Śrīvāsa Ṭhākura; duḥkha—troubles; dite—to give; nānā—various; yukti—plans; kare—do.

TRANSLATION

Thus the nonbelievers almost burned to ashes and died in envy. To retaliate, they planned various ways to give trouble to Śrīvāsa Ṭhākura.

Adi TEXTS 17.37-38

eka-dina vipra, nāma--'gopāla cāpāla'

pāṣaṇḍī-pradhāna sei durmukha, vācāla

bhavānī-pūjāra saba sāmāgrī lañā

rātre śrīvāsera dvāre sthāna lepāñā //CC Adi, 17.37-38//

SYNONYMS

eka-dina—one day; vipra—one brāhmaṇa; nāma—named; gopāla cāpāla—of the name Gopāla Cāpāla; pāṣaṇḍī-pradhāna—the chief of the nonbelievers; sei—he; durmukha—ferocious, using strong words; vācāla—talkative; bhavānī-pūjāra—for worshiping the goddess Bhavānī; saba—all; sāmāgrī—ingredients, paraphernalia; lañā—taking; rātre—at night; śrīvāsera—of Śrīvāsa Ṭhākura; dvāre—on the door; sthāna—the place; lepāñā—smearing.

TRANSLATION

One night while kīrtana was going on inside Śrīvāsa Ṭhākura's house, a brāhmaṇa named Gopāla Cāpāla, the chief of the nonbelievers, who was talkative and very rough in his speech, placed all the paraphernalia for worshiping the goddess Durgā outside Śrīvāsa Ṭhākura's door.

PURPORT

This brāhmaṇa, Gopāla Cāpāla, wanted to defame Śrīvāsa Ṭhākura by proving that he was actually a śākta, or a worshiper of Bhavānī, the goddess Durgā, but was externally posing as a Vaiṣṇava. In Bengal there is perpetual competition

between the devotees of Goddess Kālī and the devotees of Lord Kṛṣṇa. Generally Bengalis, especially those who are meat-eaters and drunkards, are very much attached to worshipping the goddesses Durgā, Kālī, Śītalā and Caṇḍī. Such devotees, who are known as śāktas, or worshipers of the śakti-tattva, are always envious of Vaiṣṇavas. Since Śrīvāsa Ṭhākura was a well-known and respected Vaiṣṇava in Navadvīpa, Gopāla Cāpāla wanted to reduce his prestige by bringing him down to the platform of the śāktas. Therefore outside Śrīvāsa Ṭhākura's door he placed various paraphernalia for worshipping Bhavānī, the wife of Lord Śiva, such as a red flower, a plantain leaf, a pot of wine, and reddish sandalwood paste. In the morning, when Śrīvāsa Ṭhākura saw all this paraphernalia in front of his door, he called for the respectable gentlemen of the neighborhood and showed them that at night he was worshipping Bhavānī. Very much sorry, these gentlemen called for a sweeper to cleanse the place and purify it by sprinkling water and cow dung there. This incident concerning Gopāla Cāpāla is not mentioned in the Caitanya-bhāgavata.

Adi TEXT 17.39

kalāra pāta upare thuila oḍa-phula

haridrā, sindūra āra rakta-candana, taṇḍula //CC Adi, 17.39//

SYNONYMS

kalāra pāta—a banana leaf; upare—upon it; thuila—placed; oḍa-phula—a particular type of flower; haridrā—turmeric; sindūra—vermilion; āra—and; rakta-candana—red sandalwood; taṇḍula—rice.

TRANSLATION

On the upper portion of a plantain leaf he placed such paraphernalia for worship as oḍa-phula, turmeric, vermilion, red sandalwood and rice.

Adi TEXT 17.40

madya-bhāṇḍa-pāśe dhari' nija-ghare gela

prātaḥ-kāle śrīvāsa tāhā ta' dekhila //CC Adi, 17.40//

SYNONYMS

madya-bhāṇḍa—a pot of wine; pāśe—by the side of; dhari'-placing; nija-ghare—

to his own home; gela—went; prātaḥ-kāle—in the morning; śrīvāsa—Śrīvāsa Ṭhākura; tāhā—all those things; ta'-certainly; dekhila—saw.

TRANSLATION

He placed a pot of wine beside all this, and in the morning when Śrīvāsa Ṭhākura opened his door he saw this paraphernalia.

Adi TEXT 17.41

baḍa baḍa loka saba ānila bolāiyā

sabāre kahe śrīvāsa hāsiyā hāsiyā //CC Adi, 17.41//

SYNONYMS

baḍa baḍa—respectable; loka—persons; saba—all; ānila—brought them; bolāiyā—causing to be called; sabāre—to everyone; kahe—addresses; śrīvāsa—Śrīvāsa Ṭhākura; hāsiyā hāsiyā—while smiling.

TRANSLATION

Śrīvāsa Ṭhākura called for all the respectable gentlemen of the neighborhood and smilingly addressed them as follows.

Adi TEXT 17.42

nitya rātre kari āmi bhavānī-pūjana

āmāra mahimā dekha, brāhmaṇa-sajjana //CC Adi, 17.42//

SYNONYMS

nitya rātre—every night; kari—I do; āmi—I; bhavānī-pūjana—worship of Bhavānī, the wife of Lord Śiva; āmāra—my; mahimā—glories; dekha—you see; brāhmaṇa-sat-jana—all respectable brāhmaṇas.

TRANSLATION

"Gentlemen, every night I worship the goddess Bhavānī. Since the paraphernalia for the worship is present here, now all you respectable brāhmaṇas and members of the higher castes can understand my position."

PURPORT

According to the Vedic system there are four castes-the brāhmaṇas, kṣatriyas, vaiśyas and śūdras-and below them are the pañcamas, who are lower than the śūdras. The higher castes-the brāhmaṇas, the kṣatriyas and even the vaiśyas-were known as brāhmaṇa-saj-jana. The brāhmaṇas especially were known as sajjana, or respectable gentlemen who guided the entire society. If there were disputes in the village, people would approach these respectable brāhmaṇas to settle them. Now it is very difficult to find such brāhmaṇas and saj-janas, and thus every village and town is so disrupted that there is no peace and happiness anywhere. To revive a fully cultured civilization, the scientific division of society into brāhmaṇas, kṣatriyas, vaiśyas and śūdras must be introduced all over the world. Unless some people are trained as brāhmaṇas, there cannot be peace in human society.

Adi TEXT 17.43

tabe saba śiṣṭa-loka kare hāhākāra

aiche karma hethā kaila kon durācāra //CC Adi, 17.43//

SYNONYMS

tabe—thereafter; saba—all; śiṣṭa-loka—gentlemen; kare—exclaimed; hāhā-kāra—alas, alas; aiche—such; karma—activities; hethā—here; kaila—did; kon—who; durācāra—sinful person.

TRANSLATION

Then all the assembled gentlemen exclaimed, "What is this? What is this? Who has performed such mischievous activities? Who is that sinful man?"

Adi TEXT 17.44

hāḍike āniyā saba dūra karāila

jala-gomaya diyā sei sthāna lepāila //CC Adi, 17.44//

SYNONYMS

hāḍike—a sweeper; āniyā—calling; saba—all; dūra karāila—caused to be thrown far; jala—water; gomaya—cow dung; diyā—mixing; sei—that; sthāna—place; lepāila—caused to be smeared over.

TRANSLATION

They called for a sweeper [hāḍi], who threw all the items of worship far away and cleansed the place by mopping it with a mixture of water and cow dung.

PURPORT

The men in Vedic society who engage in public sanitary activities like picking up stool and sweeping the street are called hāḍis. Sometimes they are untouchable, especially when engaged in their profession, yet such hāḍis also have the right to become devotees. This is established by Śrī Bhagavad-gītā (9.32), where the Lord declares:

mām hi pārtha vyapāśritya

ye 'pi syuḥ pāpa-yonayaḥ

striyo vaiśyās tathā śūdrās

te 'pi yānti parām gatim

"O son of Pṛthā, those who take shelter in Me, though they be of lower birth-women, vaiśyas [merchants], as well as śūdras [workers]-can approach the supreme destination."

There are many untouchables of the lower caste in India, but according to Vaiṣṇava principles everyone is welcome to accept this Kṛṣṇa consciousness movement on the spiritual platform of life and thus be freed from trouble. Equality or fraternity on the material platform is impossible.

When Lord Caitanya declares, tṛṇād api su-nīcena taror iva sahiṣṇunā, He indicates that one must be above the material conception of life. When one thoroughly understands that he is not the material body but a spiritual soul, he is even humbler than a man of the lower castes, for he is spiritually elevated. Such humility, in which one thinks himself lower than the grass, is called su-nīcatva, and being more tolerant than a tree is called sahiṣṇutva, forbearance. Being situated in devotional service, not caring for the material conception of life, is called amānitva, indifference to material respect; yet a devotee thus situated is called māna-da, for he is prepared to give honor to others without hesitation.

Mahatma Gandhi started the hari-jana movement to purify the untouchables, but he was a failure because he thought that one could become a hari-jana, a personal associate of the Lord, through some kind of material adjustment. That is not possible. Unless one fully realizes that he is not the body but a spiritual soul,

there is no question of his becoming a hari-jana. Those who do not follow in the footsteps of Lord Caitanya Mahāprabhu and His disciplic succession cannot distinguish between matter and spirit, and therefore all their ideas are but a mixed-up hodgepodge of problems. They are virtually lost in the bewildering network of Māyādevī.

Adi TEXT 17.45

tina dina rahi' sei gopāla-cāpāla

sarvāṅge ha-ila kuṣṭha, vahe rakta-dhāra //CC Adi, 17.45//

SYNONYMS

tina dina—three days; rahi'-remaining in that way; sei—that; gopāla-cāpāla—of the name Gopāla Cāpāla; sarva-aṅge—all over the body; ha-ila—became visible; kuṣṭha—leprosy; vahe—discharging; rakta-dhāra—a flow of blood.

TRANSLATION

After three days, leprosy attacked Gopāla Cāpāla, and blood oozed from sores all over his body.

Adi TEXT 17.46

sarvāṅga beḍila kīṭe, kāṭe nirantara

asahya vedanā, duḥkhe jvalaye antara //CC Adi, 17.46//

SYNONYMS

sarva-aṅga—all over the body; beḍila—became covered; kīṭe—by insects; kāṭe—biting; nirantara—always; asahya—unbearable; vedanā—pain; duḥkhe—in unhappiness; jvalaye—burns; antara—without cessation.

TRANSLATION

Incessantly covered with germs and insects biting him all over his body, Gopāla Cāpāla felt unbearable pain. His entire body burned in distress.

Adi TEXT 17.47

gaṅgā-ghāṭe vṛkṣa-tale rahe ta' vasiyā

eka dina bale kichu prabhuke dekhiyā //CC Adi, 17.47//

SYNONYMS

gaṅgā-ghāṭe—on the bank of the Ganges; vṛkṣa-tale—underneath a tree; rahe—remains; ta'-certainly; vasiyā—sitting; eka dina—one day; bale—says; kichu—something; prabhuke—the Lord; dekhiyā—seeing.

TRANSLATION

Since leprosy is an infectious disease, Gopāla Cāpāla left the village to sit down on the bank of the Ganges underneath a tree. One day, however, he saw Caitanya Mahāprabhu passing by and spoke to Him as follows.

Adi TEXT 17.48

grāma-sambandhe āmi tomāra mātula

bhāginā, mui kuṣṭha-vyādhite hañāchi vyākula //CC Adi, 17.48//

SYNONYMS

grāma-sambandhe—in a village relationship; āmi—I (am); tomāra—Your; mātula—maternal uncle; bhāginā—nephew; mui—I; kuṣṭha-vyādhite—by the disease of leprosy; hañāchi—have become; vyākula—too much afflicted.

TRANSLATION

"My dear nephew, I am Your maternal uncle in our village relationship. Please see how greatly this attack of leprosy has afflicted me.

Adi TEXT 17.49

loka saba uddhārite tomāra avatāra

muñi baḍa dukhī, more karaha uddhāra //CC Adi, 17.49//

SYNONYMS

loka—people; saba—all; uddhārite—to deliver; tomāra—Your; avatāra—incarnation; muñi—I (am); baḍa—very; dukhī—unhappy; more—unto me; karaha—please do; uddhāra—deliverance.

TRANSLATION

"As an incarnation of God, You are delivering so many fallen souls. I am also a greatly unhappy fallen soul. Kindly deliver me by Your mercy."

PURPORT

It appears that although Gopāla Cāpāla was sinful, talkative and insulting, he nevertheless had the qualification of simplicity. Thus he believed Caitanya Mahāprabhu to be the incarnation of the Supreme Personality of Godhead who had come to deliver all fallen souls, and he appealed for his own deliverance, seeking the mercy of the Lord. He did not know, however, that the deliverance of the fallen does not consist of curing their bodily diseases, although it is also a fact that when a man is delivered from the material clutches his material bodily diseases are automatically cured. Gopāla Cāpāla simply wanted to be delivered from the bodily sufferings of leprosy, but Śrī Caitanya, although accepting his sincere appeal, wanted to inform him of the real cause of suffering.

Adi TEXT 17.50

eta śuni' mahāprabhura ha-ila kruddha mana

krodhāveśe bale tāre tarjana-vacana //CC Adi, 17.50//

SYNONYMS

eta—thus; śuni'-hearing; mahāprabhura—of Lord Śrī Caitanya Mahāprabhu; ha-ila—there was; kruddha—angry; mana—mind; krodha-āveśe—out of intense anger; bale—says; tāre—unto him; tarjana—chastising; vacana—words.

TRANSLATION

Hearing this, Caitanya Mahāprabhu appeared greatly angry, and in that angry mood He spoke some words chastising him.

Adi TEXT 17.51

āre pāpi, bhakta-dveṣi, tore na uddhārimu

koṭi-janma ei mate kīḍāya khāoyāimu //CC Adi, 17.51//

SYNONYMS

āre—O; pāpi—you sinful person; bhakta-dveṣi—envious of devotees; tore—you; nā uddhārimu—I shall not deliver; koṭi-janma—for ten million births; ei

mate—in this way; kīḍāya—by the germs; khāoyāimu—I shall cause you to be bitten.

TRANSLATION

"O sinful person, envious of pure devotees, I shall not deliver you! Rather, I shall have you bitten by these germs for many millions of years.

PURPORT

We should note herein that all our sufferings in this material world, especially from disease, are due to our past sinful activities. And of all sinful activities, actions directed against a pure devotee out of sheer envy are considered extremely severe. Śrī Caitanya Mahāprabhu wanted Gopāla Cāpāla to understand the cause of his suffering. Any person who disturbs a pure devotee engaged in broadcasting the holy name of the Lord is certainly punished like Gopāla Cāpāla. This is the instruction of Śrī Caitanya Mahāprabhu. As we shall see, one who offends a pure devotee can never satisfy Caitanya Mahāprabhu unless and until he sincerely regrets his offense and thus rectifies it.

Adi TEXT 17.52

śrīvāse karāili tui bhavānī-pūjana

koṭi janma habe tora raurave patana //CC Adi, 17.52//

SYNONYMS

śrīvāse—unto Śrīvāsa Ṭhākura; karāili—you have caused to do; tui—you; bhavānī-pūjana—worshiping the goddess Bhavānī; koṭi janma—for ten million births; habe—there will be; tora—your; raurave—in hell; patana—fall down.

TRANSLATION

"You have made Śrīvāsa Ṭhākura appear to have been worshiping the goddess Bhavānī. Simply for this offense, you will have to fall down into hellish life for ten million births.

PURPORT

There are many tantric followers who practice the black art of worshiping the goddess Bhavānī in a crematorium, wishing to eat meat and drink wine. Such fools also consider this bhavānī-pūjā as good as worship of Lord Kṛṣṇa in

devotional service. Such abominable tantric activities performed by so-called svāmīs and yogīs are herein condemned, however, by Lord Caitanya Mahāprabhu. He declares that such bhavānī-pūjā for drinking wine and eating meat quickly plunges one into hellish life. The method of worship itself is already hellish, and its results must also be hellish and nothing more.

Many rascals say that whatever way one accepts, one will ultimately reach Brahman. Yet we can see from this verse how such persons reach Brahman. Brahman spreads everywhere, but appreciation of Brahman in different objects leads to different results. In the Bhagavad-gītā (4.11) the Lord says, *ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham*: "I reward everyone according to his surrender unto Me." Māyāvādīs certainly realize Brahman in certain aspects, but realization of Brahman in the aspects of wine, women and meat is not the same realization of Brahman that devotees achieve by chanting, dancing and eating prasāda. Māyāvādī philosophers, being educated in paltry knowledge, think all sorts of Brahman realization one and the same and do not consider varieties. But although Kṛṣṇa is everywhere, by His inconceivable potency He is simultaneously not everywhere. Thus the Brahman realization of the tantric cult is not the same Brahman realization as that of pure devotees. Unless one reaches the highest point of Brahman realization, Kṛṣṇa consciousness, he is punishable. All people except Kṛṣṇa conscious devotees are to some proportion pāṣaṇḍīs, or demons, and thus they are punishable by the Supreme Lord, the Personality of Godhead, as stated below.

Adi TEXT 17.53

pāṣaṇḍī saṁhārite mora ei avatāra

pāṣaṇḍī saṁhāri' bhakti karimu pracāra //CC Adi, 17.53//

SYNONYMS

pāṣaṇḍī—demons, atheists; saṁhārite—to kill; mora—My; ei—this; avatāra—incarnation; pāṣaṇḍī—atheist; saṁhāri'-killing; bhakti—devotional service; karimu—I shall do; pracāra—preaching.

TRANSLATION

"I have appeared in this incarnation to kill the demons [pāṣaṇḍīs] and, after killing them, to preach the cult of devotional service."

PURPORT

Lord Caitanya's mission is the same as that of Lord Kṛṣṇa, as He states in the Bhagavad-gītā (4.7-8):

yadā yadā hi dharmasya

glānir bhavati bhārata

abhyutthānam adharmasya

tadātmānaṁ sṛjāmy aham

paritrāṇāya sādhūnām

vināśāya ca duṣkṛtām

dharma-saṁsthāpanārthāya

sambhavāmi yuge yuge

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion-at that time I descend Myself. In order to deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I advent Myself millennium after millennium"

As explained here, the real purpose of an incarnation of Godhead is to kill the atheists and maintain the devotees. He does not say, like so many rascal incarnations, that both atheists and devotees are on the same platform. Śrī Caitanya Mahāprabhu, or Lord Śrī Kṛṣṇa, the real Personality of Godhead, does not advocate such an idea.

Atheists are punishable, whereas devotees are to be protected. To maintain this principle is the mission of all avatāras, or incarnations. One must therefore identify an incarnation by His activities, not by popular votes or mental concoctions. Śrī Caitanya Mahāprabhu gave protection to devotees and killed many demons in the course of His preaching work. He specifically mentioned that the Māyāvādī philosophers are the greatest demons. Therefore He warned all others not to hear the Māyāvāda philosophy. Māyāvādi-bhāṣya śunile haya sarva-nāśa. Simply by hearing the Māyāvāda interpretation of the śāstras, one is doomed (Cc. Madhya 6.169).

eta bali' gelā prabhu karite gaṅgā-snāna

sei pāpī duḥkha bhoge, nā yāya parāṇa //CC Adi, 17.54//

SYNONYMS

eta bali'-saying this; gelā—went away; prabhu—the Lord; karite—to take; gaṅgā-snāna—a bath in the Ganges; sei—that; pāpī—sinful man; duḥkha—pains; bhoge—suffers; nā—not; yāya—go away; parāṇa—the life.

TRANSLATION

After saying this, the Lord left to take His bath in the Ganges, and that sinful man did not give up his life but continued to suffer.

PURPORT

It appears that an offender to a Vaiṣṇava continues to suffer and does not give up his life. We have actually seen that a great vaiṣṇava-aparādhī is continuously suffering so much that it is difficult for him to move, and yet he does not die.

Adi TEXTS 17.55-56

sannyāsa kariyā yabe prabhu nīlācale gelā

tathā haite yabe kuliyā grāme āilā

tabe sei pāpī prabhura la-ila śaraṇa

hita upadeśa kaila ha-iyā karuṇa //CC Adi, 17.55-56//

SYNONYMS

sannyāsa kariyā—after accepting the renounced order of life; yabe—when; prabhu—Lord Caitanya Mahāprabhu; nīlācale—to Jagannātha Purī; gelā—went; tathā haite—from there; yabe—when; kuliyā—of the name Kuliya; grāme—to the village; āilā—came back; tabe—at that time; sei—that; pāpī—sinful man; prabhura—of the Lord; la-ila—took; śaraṇa—shelter; hita—beneficial; upadeśa—advice; kaila—gave; ha-iyā—becoming; karuṇa—merciful.

TRANSLATION

When Śrī Caitanya, after accepting the renounced order of life, went to Jagannātha Purī and then came back to the village of Kuliya, upon His return

that sinful man took shelter at the Lord's lotus feet. The Lord, being merciful to him, gave him instructions for his benefit.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, in his Anubhāṣya, has given the following note in connection with the village Kuliya. The village originally known as Kuliya has developed into what is now the city of Navadvīpa. In various authorized books like Bhakti-ratnākara, Caitanya-carita-mahākāvya, Caitanya-candrodaya-nāṭaka and Caitanya-bhāgavata it is mentioned that the village Kuliya is on the western side of the Ganges. Even now, within the area known as Koladvīpa, there is a place known as kuliāra gañja and a place called kuliāra daha, both within the jurisdiction of the present municipality of Navadvīpa. In the time of Lord Caitanya Mahāprabhu there were two villages, named Kuliya and Pāhāḍapura, on the western side of the Ganges, both belonging to the jurisdiction of Bāhiradvīpa. At that time the place on the eastern side of the Ganges now known as Antardvīpa was known as Navadvīpa. At Śrī Māyāpur that place is still known as Dvīpera Māṭha. There is another place of the name Kuliya near Kāñcaḍāpāḍā, but it is not the same Kuliya mentioned here. It cannot be accepted as aparādha-bhañjanera pāṭa, or the place where the offense was excused, for that occurred in the above-mentioned Kuliya on the western side of the Ganges. For business reasons many envious persons oppose excavation of the real place, and sometimes they advertise unauthorized places as the authorized one.

Adi TEXTS 17.57-58

śrīvāsa paṇḍitera sthāne āche aparādha

tathā yāha, teñho yadi karena prasāda

tabe tora habe ei pāpa-vimocana

yadi punaḥ aiche nāhi kara ācaraṇa //CC Adi, 17.57-58//

SYNONYMS

śrīvāsa paṇḍitera—of Śrīvāsa Ṭhākura; sthāne—at the lotus feet; āche—there is; aparādha—offense; tathā—there; yāha—go; teñho—he; yadi—if; karena—does; prasāda—blessings; tabe—then; tora—your; habe—there will be; ei—this; pāpa-vimocana—immunity from sinful reaction; yadi—if; punaḥ—again; aiche—such; nāhi kara—you do not commit; ācaraṇa—behavior.

TRANSLATION

"You have committed an offense at the lotus feet of Śrīvāsa Ṭhākura," the Lord said. "First you must go there and beg for his mercy, and then if he gives you his blessings and you do not commit such sins again, you will be freed from these reactions."

Adi TEXT 17.59

tabe vipra la-ila āsi śrīvāsa śaraṇa

tānhāra kṛpāya haila pāpa-vimocana //CC Adi, 17.59//

SYNONYMS

tabe—after that; vipra—the brāhmaṇa (Gopāla Cāpāla); la-ila—took shelter; āsi—coming; śrīvāsa—Śrīvāsa Ṭhākura; śaraṇa—shelter of his lotus feet; tānhāra kṛpāya—by his mercy; haila—became; pāpa-vimocana—free from all sinful reaction.

TRANSLATION

Then the brāhmaṇa, Gopāla Cāpāla, went to Śrīvāsa Ṭhākura and took shelter of his lotus feet, and by Śrīvāsa Ṭhākura's mercy he was freed from all sinful reactions.

Adi TEXT 17.60

āra eka vipra āila kīrtana dekhite

dvāre kapāṭa,--nā pāila bhitare yāite //CC Adi, 17.60//

SYNONYMS

āra—another; eka—one; vipra—brāhmaṇa; āila—came; kīrtana—chanting of the Hare Kṛṣṇa mantra; dekhite—to see; dvāre—in the gateway; kapāṭa—the door (being closed); nā pāila—did not get; bhitare—inside; yāite—to go.

TRANSLATION

Another brāhmaṇa also came to see the kīrtana performance, but the door was closed, and he could not enter the hall.

Adi TEXT 17.61

phiri' gela vipra ghare mane duḥkha pāñā

āra dina prabhuke kahe gaṅgāya lāga pāñā //CC Adi, 17.61//

SYNONYMS

phiri' gela—went back; vipra—the brāhmaṇa; ghare—to his home; mane—within his mind; duḥkha—unhappiness; pāñā—getting; āra dina—the next day; prabhuke—unto the Lord; kahe—says; gaṅgāya—on the bank of the Ganges; lāga—touch; pāñā—getting.

TRANSLATION

He returned home with an unhappy mind, but on the next day he met Lord Caitanya on the bank of the Ganges and spoke to Him.

Adi TEXT 17.62

śāpiba tomāre muñi, pāñāchi mano-duḥkha

paitā chiṇḍiyā śāpe pracaṇḍa durmukha //CC Adi, 17.62//

SYNONYMS

śāpiba—I shall curse; tomāre—You; muñi—I; pāñāchi—I have; manaḥ-duḥkha—mentally very much aggrieved; paitā—sacred thread; chiṇḍiyā—breaking; śāpe—cursing; pracaṇḍa—fiercely; durmukha—one who speaks harshly.

TRANSLATION

That brāhmaṇa was expert in talking harshly and cursing others. Thus he broke his sacred thread and declared, "I shall now curse You, for Your behavior has greatly aggrieved me."

Adi TEXT 17.63

saṁsāra-sukha tomāra ha-uka vināśa

śāpa śuni' prabhura citte ha-ila ullāsa //CC Adi, 17.63//

SYNONYMS

saṁsāra-sukha—material happiness; tomāra—Your; ha-uka—may it become; vināśa—all vanquished; śāpa śuni'-hearing this curse; prabhura—of the Lord;

citte—within His mind; ha-ila—there was; ullāsa—jubilation.

TRANSLATION

The brāhmaṇa cursed the Lord, "You shall be bereft of all material happiness!"
When the Lord heard this, He felt great jubilation within Himself.

Adi TEXT 17.64

prabhura śāpa-vārtā yei śune śraddhāvān

brahma-śāpa haite tāra haya paritrāṇa //CC Adi, 17.64//

SYNONYMS

prabhura—of the Lord; śāpa-vārtā—the incident of the curse; yei—anyone who; śune—hears; śraddhāvān—with affection; brahma-śāpa—cursing by a brāhmaṇa; haite—from; tāra—his; haya—becomes; paritrāṇa—deliverance.

TRANSLATION

Any faithful person who hears of this brāhmaṇa's cursing Lord Caitanya is delivered from all brahminical curses.

PURPORT

One should know with firm conviction that the Lord, being transcendental, is never subject to any curse or benediction. Only ordinary living entities are subjected to curses and the punishments of Yamarāja. As the Supreme Personality of Godhead, Śrī Caitanya Mahāprabhu is beyond such punishments and benedictions. When one understands this fact with faith and love, he personally becomes free from all curses uttered by brāhmaṇas or anyone else. This incident is not mentioned in the Caitanya-bhāgavata.

Adi TEXT 17.65

mukunda-dattere kaila daṇḍa-parasāda

khaṇḍila tāhāra cittera saba avasāda //CC Adi, 17.65//

SYNONYMS

mukunda-dattere—unto Mukunda Datta; kaila—did; daṇḍa—punishment; parasāda—benediction; khaṇḍila—vanquished; tāhāra—his; cittera—of the

mind; saba—all kinds of; avasāda—depressions.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu blessed Mukunda Datta with punishment and in that way vanquished all his mental depression.

PURPORT

Mukunda Datta was once forbidden to enter the association of Śrī Caitanya Mahāprabhu because of his mixing with the Māyāvādī impersonalists. When Lord Caitanya manifested His mahā-prakāśa, He called all the devotees one after another and blessed them, while Mukunda Datta stood outside the door. The devotees informed the Lord that Mukunda Datta was waiting outside, but the Lord replied, "I shall not soon be pleased with Mukunda Datta, for he explains devotional service among devotees, but then he goes to Māyāvādīs to hear from them the Yoga-vāsiṣṭha-rāmāyaṇa, which is full of Māyāvāda philosophy. For this I am greatly displeased with him." Hearing the Lord speak in that way, Mukunda Datta, standing outside, was exceedingly glad that the Lord would at some time be pleased with him, although He was not pleased at that moment. But when the Lord understood that Mukunda Datta was going to give up the association of the Māyāvādīs for good, He was pleased, and He at once called to see Mukunda. Thus He delivered him from the association of the Māyāvādīs and gave him the association of pure devotees.

Adi TEXT 17.66

ācārya-gosāñire prabhu kare guru-bhakti

tāhāte ācārya baḍa haya duḥkha-mati //CC Adi, 17.66//

SYNONYMS

ācārya-gosāñire—unto Advaita Ācārya; prabhu—the Lord; kare—does; guru-bhakti—offering respects like a spiritual master; tāhāte—in that way; ācārya—Advaita Ācārya; baḍa—very; haya—becomes; duḥkha-mati—aggrieved.

TRANSLATION

Lord Caitanya respected Advaita Ācārya as His spiritual master, but Advaita Ācārya Prabhu was greatly aggrieved by such behavior.

Adi TEXT 17.67

bhaṅgī kari' jñāna-mārga karila vyākhyāna

krodhāveśe prabhu tāre kaila avajñāna //CC Adi, 17.67//

SYNONYMS

bhaṅgī kari'-doing it in fun; jñāna-mārga—the path of philosophical speculation; karila—did; vyākhyāna—explanation; krodha-āveśe—in the mood of anger; prabhu—the Lord; tāre—to Him; kaila—did; avajñāna—disrespect.

TRANSLATION

Thus He whimsically began to explain the path of philosophical speculation, and the Lord, in His anger, seemingly disrespected Him.

Adi TEXT 17.68

tabe ācārya-gosāñira ānanda ha-ila

lajjita ha-iyā prabhu prasāda karila //CC Adi, 17.68//

SYNONYMS

tabe—at that time; ācārya-gosāñira—of Advaita Ācārya; ānanda—pleasure; ha-ila—aroused; lajjita—ashamed; ha-iyā—becoming; prabhu—the Lord; prasāda—benediction; karila—offered.

TRANSLATION

At that time Advaita Ācārya was greatly pleased. The Lord understood this, and He was somewhat ashamed, but He offered Advaita Ācārya His benediction.

PURPORT

Advaita Ācārya was a disciple of Mādhavendra Purī, Īśvara Purī's spiritual master. Therefore Īśvara Purī, the spiritual master of Śrī Caitanya Mahāprabhu, was Advaita Ācārya's Godbrother. As such, Śrī Caitanya Mahāprabhu treated Advaita Ācārya as His spiritual master, but Śrī Advaita Ācārya did not like this behavior of Lord Caitanya, for He wanted to be treated as His eternal servant. Advaita Prabhu's aspiration was to be a servant of the Lord, not His spiritual master. He therefore devised a plan to antagonize the Lord. He began to explain the path of philosophical speculation in the midst of some unfortunate Māyāvādīs, and when Lord Caitanya Mahāprabhu heard about this, He

immediately went there and in a very angry mood began to beat Advaita Ācārya. At that time, Advaita Ācārya, greatly pleased, began to dance, saying, "Just see how My desire has now been fulfilled! Lord Caitanya Mahāprabhu used to treat Me honorably for so long, but now He is treating Me neglectfully. This is My reward. His affection for Me is so great that He wanted to save Me from the hands of the Māyāvādīs." Hearing this statement, Lord Caitanya Mahāprabhu was somewhat ashamed, but He was very much pleased with Advaita Ācārya.

Adi TEXT 17.69

murāri-gupta-mukhe śuni' rāma-guṇa-grāma

lalāṭe likhila tāñra 'rāmadāsa' nāma //CC Adi, 17.69//

SYNONYMS

murāri-gupta—of Murāri Gupta; mukhe—from the mouth; śuni'-hearing; rāma—of Lord Rāmacandra; guṇa-grāma—glories; lalāṭe—on the forehead; likhila—wrote; tāñra—of Murāri Gupta; rāma-dāsa—the eternal servant of Lord Rāmacandra; nāma—the name.

TRANSLATION

Murāri Gupta was a great devotee of Lord Rāmacandra. When Lord Caitanya heard Lord Rāmacandra's glories from his mouth, He immediately wrote on his forehead "rāmadāsa" [the eternal servant of Lord Rāmacandra].

Adi TEXT 17.70

śrīdharera lauha-pātre kaila jala-pāna

samasta bhaktere dila iṣṭa vara-dāna //CC Adi, 17.70//

SYNONYMS

śrīdharera—of Śrīdhara; lauha-pātre—from the iron pot; kaila—did; jala-pāna—drinking of water; samasta—all; bhaktere—to the devotees; dila—gave; iṣṭa—desired; vara-dāna—benediction.

TRANSLATION

Once Lord Caitanya Mahāprabhu went to the house of Śrīdhara after kīrtana and drank water from his damaged iron pot. Then He bestowed His benediction upon

all the devotees according to their desires.

PURPORT

After the mass nagara-saṅkīrtana in protest against the magistrate Chand Kazi, the Kazi was converted to a devotee. Then Śrī Caitanya Mahāprabhu returned with His saṅkīrtana party to the house of Śrīdhara, and Chand Kazi followed Him. All the devotees rested there for some time and drank water from Śrīdhara's damaged iron pot. The Lord accepted the water because the pot belonged to a devotee. Chand Kazi then returned home. The place where they rested is still situated on the northeastern side of Māyāpur, and it is known as kīrtana-viśrāma-sthāna, "the resting place of the kīrtana party."

Adi TEXT 17.71

haridāsa ṭhākurere karila prasāda

ācārya-sthāne mātāra khaṇḍāila aparādha //CC Adi, 17.71//

SYNONYMS

haridāsa ṭhākurere—unto Haridāsa Ṭhākura; karila—did; prasāda—benediction; ācārya-sthāne—in the home of Advaita Ācārya; mātāra—of Śacīmātā; khaṇḍāila—vanquished; aparādha—the offense.

TRANSLATION

After this incident the Lord blessed Haridāsa Ṭhākura and vanquished the offense of His mother at the home of Advaita Ācārya.

PURPORT

On the mahā-prakāśa day, Lord Caitanya Mahāprabhu embraced Haridāsa Ṭhākura and informed him that he was none other than an incarnation of Prahlāda Mahārāja. When Viśvarūpa took sannyāsa, Śacīmātā thought that Advaita Ācārya had persuaded Him to do so. Therefore she accused Him of this, which was an offense at Advaita Ācārya's lotus feet. Later Lord Caitanya induced His mother to take the dust of Advaita Ācārya's lotus feet, and thus her vaiṣṇava-aparādha was nullified.

Adi TEXT 17.72

bhakta-gaṇe prabhu nāma-mahimā kahila

śuniyā paḍuyā tāhāṅ artha-vāda kaila //CC Adi, 17.72//

SYNONYMS

bhakta-gaṇe—unto the devotees; prabhu—the Lord; nāma-mahimā—glories of the holy name; kahila—explained; śuniyā—hearing; paḍuyā—the students; tāhāṅ—there; artha-vāda—interpretation; kaila—did.

TRANSLATION

Once the Lord explained the glories of the holy name to the devotees, but some ordinary students who heard Him fashioned their own interpretation.

Adi TEXT 17.73

nāme stuti-vāda śuni' prabhura haila duḥkha

sabāre niṣedhila,--ihāra nā dekhiha mukha //CC Adi, 17.73//

SYNONYMS

nāme—in the holy name of the Lord; stuti-vāda—exaggeration; śuni'-hearing; prabhura—of the Lord; haila—became; duḥkha—aggrieved; sabāre—unto everyone; niṣedhila—warned; ihāra—of him; nā—do not; dekhiha—see; mukha—face.

TRANSLATION

When a student interpreted the glories of the holy name as a prayer of exaggeration, Śrī Caitanya Mahāprabhu, greatly unhappy, immediately warned everyone not to see the student's face henceforward.

PURPORT

When Śrī Caitanya Mahāprabhu explained the glories of the transcendental potency of the Lord's holy name, the Hare Kṛṣṇa mahā-mantra, one unfortunate student said that such glorification of the holy name was an exaggeration in the śāstras to induce people to take to it. In this way the student interpreted the glories of the holy name. This is called artha-vāda, and it is one of the ten offenses at the lotus feet of the holy name of the Lord. There are many kinds of offenses, but the offense known as nāma-aparādha, an offense at the lotus feet of the holy name, is extremely dangerous. The Lord therefore warned everyone not to see the face of the offender. He immediately took a bath in the Ganges with all

His clothes to teach everyone to avoid such a nāma-aparādha. The holy name is identical with the Supreme Personality of Godhead. There is no difference between the person God and His holy name. This is the absolute position of the Supreme Personality of Godhead. Therefore one who distinguishes between the Lord and His name is called a pāṣaṇḍī, or nonbeliever, an atheistic demon. Glorification of the holy name is glorification of the Supreme Personality of Godhead. One should never attempt to distinguish between the Lord and His name or interpret the glories of the holy name as mere exaggerations.

Adi TEXT 17.74

sagaṇe sacele giyā kaila gaṅgā-snāna

bhaktira mahimā tāhān karila vyākhyāna //CC Adi, 17.74//

SYNONYMS

sa-gaṇe—with His followers; sa-cele—without leaving the clothes; giyā—going; kaila—did; gaṅgā-snāna—bathing in the Ganges; bhaktira—of devotional service; mahimā—glories; tāhān—there; karila—did; vyākhyāna—explanation.

TRANSLATION

Without even changing His garments, Lord Caitanya took a bath in the Ganges with His companions. There He explained the glories of devotional service.

Adi TEXT 17.75

jñāna-karma-yoga-dharme nahe kṛṣṇa vaśa

kṛṣṇa-vaśa-hetu eka--prema-bhakti-rasa //CC Adi, 17.75//

SYNONYMS

jñāna—the path of speculative knowledge; karma—fruitive activities; yoga—the process of controlling the senses; dharme—in the activities, in such an occupation; nahe—is not; kṛṣṇa—Lord Kṛṣṇa; vaśa—pleased; kṛṣṇa—of Lord Kṛṣṇa; vaśa—for the pleasure; hetu—reason; eka—one; prema—love; bhakti—devotional service; rasa—such a mellow.

TRANSLATION

"By following the paths of speculative philosophical knowledge, fruitive activity

or mystic yoga to control the senses, one cannot satisfy Kṛṣṇa, the Supreme Lord. Unalloyed devotional love for Kṛṣṇa is the only cause for the Lord's satisfaction.

Adi TEXT 17.76

na sādhayati mām yogo

na sāṅkhyam dharma uddhava

na svādhyāyas tapas tyāgo

yathā bhaktir mamorjitā //CC Adi, 17.76//

SYNONYMS

na—never; sādhayati—causes to remain satisfied; mām—Me; yogaḥ—the process of control; na—nor; sāṅkhyam—the process of gaining philosophical knowledge about the Absolute Truth; dharmaḥ—such an occupation; uddhava—My dear Uddhava; na—nor; svādhyāyaḥ—study of the Vedas; tapaḥ—austerities; tyāgaḥ—renunciation, acceptance of sannyāsa, or charity; yathā—as much as; bhaktiḥ—devotional service; mama—unto Me; ūrjitā—developed.

TRANSLATION

"[The Supreme Personality of Godhead, Kṛṣṇa, said:] 'My dear Uddhava, neither through aṣṭāṅga-yoga [the mystic yoga system to control the senses], nor through impersonal monism or an analytical study of the Absolute Truth, nor through study of the Vedas, nor through practice of austerities, nor through charity, nor through acceptance of sannyāsa can one satisfy Me as much as one can by developing unalloyed devotional service unto Me.' "

PURPORT

Karmīs, jñānīs, yogīs, tapasvīs and students of Vedic literature who do not have Kṛṣṇa consciousness simply beat around the bush and do not get any final profit because they have no clear knowledge of the Supreme Personality of Godhead. Nor do they have faith in approaching Him by discharging devotional service, although everywhere such service is repeatedly emphasized, as it is in this verse from Śrīmad-Bhāgavatam (11.14.20). The Bhagavad-gītā (Bg. 18.55) also declares, bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ: "One can understand the Supreme Personality as He is only by devotional service." If one

wants to understand the Supreme Personality factually, he must take to the path of devotional service and not waste time in profitless philosophical speculation, fruitive activity, mystic yogic practice or severe austerity and penance. Elsewhere in the Bhagavad-gītā (12.5) the Lord confirms, kleśo 'dhikataras teṣām avyaktāsakta-cetasām: "For those whose minds are attached to the unmanifested, impersonal feature of the Supreme, advancement is very troublesome." People who are attached to the impersonal feature of the Lord are obliged to take great trouble, yet nevertheless they cannot understand the Absolute Truth. As explained in Śrīmad-Bhāgavatam (1.2.11), brahmeti paramātmetye bhagavān iti śabdyate. Unless one understands the Supreme Personality of Godhead, the original source of both Brahman and Paramātmā, one is still in darkness about the Absolute Truth.

Adi TEXT 17.77

murārike kahe tumi kṛṣṇa vaśa kailā

śuniyā murāri śloka kahite lāgilā //CC Adi, 17.77//

SYNONYMS

murārike—unto Murāri; kahe—says; tumi—you; kṛṣṇa—Lord Kṛṣṇa; vaśa—satisfied; kaila—made; śuniyā—hearing; murāri—of the name Murāri; śloka—verse; kahite—to speak; lāgilā—began.

TRANSLATION

Lord Caitanya then praised Murāri Gupta, saying, "You have satisfied Lord Kṛṣṇa." Hearing this, Murāri Gupta quoted a verse from Śrīmad-Bhāgavatam.

Adi TEXT 17.78

kvāhaṁ daridraḥ pāpīyān

kva kṛṣṇaḥ śrī-niketaṇaḥ

brahma-bandhur iti smāhaṁ

bāhubhyāṁ parirambhitāḥ //CC Adi, 17.78//

SYNONYMS

kva—whereas; aham—I (am); daridraḥ—very poor; pāpīyān—sinful; kva—

whereas; kṛṣṇaḥ—the Supreme Personality of Godhead; śrī-niketaṇaḥ—the shelter of the goddess of fortune; brahma-bandhuḥ—a caste brāhmaṇa without brahminical qualifications; iti—thus; sma—certainly; aham—I (am); bāhubhyām—by the arms; parirambhitaḥ—embraced.

TRANSLATION

" 'Since I am but a poor, sinful brahma-bandhu, not brahminically qualified although born in a brāhmaṇa family, and You, Lord Kṛṣṇa, are the shelter of the goddess of fortune, it is simply wonderful, my dear Lord Kṛṣṇa, that You have embraced me with Your arms.' "

PURPORT

This is a verse from Śrīmad-Bhāgavatam (10.81.16) spoken by Sudāmā Vipra in the presence of Lord Śrī Kṛṣṇa. This and the previous verse quoted from Śrīmad-Bhāgavatam clearly indicate that although Kṛṣṇa is so great that it is not possible for anyone to satisfy Him, He exhibits His greatness by being personally satisfied even with one who is disqualified from so many angles of vision. Sudāmā Vipra was born in a family of brahmaṇas, and he was a learned scholar and a class friend of Kṛṣṇa's, yet he considered himself unfit to be strictly called a brāhmaṇa. He called himself a brahma-bandhu, meaning "one born in a brāhmaṇa family but not brahminically qualified." Because of His great respect for brāhmaṇas, however, Kṛṣṇa embraced Sudāmā Vipra, although he was not a regular brāhmaṇa but a brahma-bandhu, or friend of a brāhmaṇa family. Murāri Gupta could not be called even a brahma-bandhu because he was born of a vaidya family and according to the social structure was therefore considered a śūdra. But Kṛṣṇa bestowed special mercy upon Murāri Gupta because he was a beloved devotee of the Lord, as stated by Śrī Caitanya Mahāprabhu. The purport of Śrī Bhaktisiddhānta Sarasvatī Ṭhākura's elaborate discussion of this subject is that no qualification in this material world can satisfy the Supreme Personality of Godhead, Kṛṣṇa, yet everything becomes successful simply through development of devotional service to the Lord.

The members of the International Society for Krishna Consciousness cannot even call themselves brahma-bandhus. Therefore our only means for satisfying Kṛṣṇa is to pursue the injunctions of Lord Śrī Caitanya Mahāprabhu, who says:

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa

āmāra ājñāya guru hañā tāra' ei deśa

"Whomever you meet, instruct him on the teachings of Kṛṣṇa. In this way, on My order, become a spiritual master and deliver the people of this country." (Cc. Madhya 7.128) Simply trying to follow the orders of Śrī Caitanya Mahāprabhu, we speak to the people of the world about Bhagavad-gītā As It Is. This will make us qualified to satisfy the Supreme Personality of Godhead, Kṛṣṇa.

Adi TEXT 17.79

eka-dina prabhu saba bhakta-gaṇa lañā

saṅkīrtana kari' vaise śrama-yukta hañā //CC Adi, 17.79//

SYNONYMS

eka-dina—one day; prabhu—the Lord; saba—all; bhakta-gaṇa—devotees; lañā—taking into company; saṅkīrtana—chanting the Hare Kṛṣṇa mantra; kari'-doing so; vaise—sat; śrama-yukta—feeling fatigued; hañā—thus being.

TRANSLATION

One day the Lord performed saṅkīrtana with all His devotees, and when they were greatly fatigued they sat down.

Adi TEXT 17.80

eka āmra-bīja prabhu aṅgane ropila

tat-kṣaṇe janmila vṛkṣa bāḍite lāgila //CC Adi, 17.80//

SYNONYMS

eka—one; āmra-bīja—seed of a mango; prabhu—the Lord; aṅgane—in the yard; ropila—sowed; tat-kṣaṇe—immediately; janmila—fructified; vṛkṣa—a tree; bāḍite—to grow; lāgila—began.

TRANSLATION

The Lord then sowed a mango seed in the yard, and immediately the seed fructified into a tree and began to grow.

Adi TEXT 17.81

dekhite dekhite vṛkṣa ha-ila phalita

pākila aneka phala, sabei vismita //CC Adi, 17.81//

SYNONYMS

dekhite dekhite—as people were seeing; vṛkṣa—the tree; ha-ila—became; phalita—fully grown with fruits; pākila—ripened; aneka—many; phala—fruits; sabei—every one of them; vismita—struck with wonder.

TRANSLATION

As people looked on, the tree became fully grown, with fruits that fully ripened. Thus everyone was struck with wonder.

Adi TEXT 17.82

śata dui phala prabhu śīghra pāḍāila

prakṣālana kari' kṛṣṇe bhoga lāgāila //CC Adi, 17.82//

SYNONYMS

śata—hundred; dui—two; phala—fruits; prabhu—the Lord; śīghra—very soon; pāḍāila—caused to be picked up; prakṣālana—washing; kari'-doing; kṛṣṇe—to Lord Kṛṣṇa; bhoga—offering; lāgāila—made it so.

TRANSLATION

The Lord immediately picked about two hundred fruits, and after washing them He offered them to Kṛṣṇa to eat.

Adi TEXT 17.83

rakta-pīta-varṇa,--nāhi aṣṭhi-valkala

eka janera peṭa bhare khāile eka phala //CC Adi, 17.83//

SYNONYMS

rakta-pīta-varṇa—the mangoes were red and yellow in color; nāhi—there was none; aṣṭhi—seed; valkala—or skin; eka—one; janera—man's; peṭa—belly; bhare—filled up; khāile—if he would eat; eka—one; phala—fruit.

TRANSLATION

The fruits were all red and yellow, with no seed inside and no skin outside, and

eating one fruit would immediately fill a man's belly.

PURPORT

In India a mango is considered best when it is red and yellow, its seed is very small, its skin is very thin, and it is so palatable that if a person eats one fruit he will be satisfied. The mango is considered the king of all fruits.

Adi TEXT 17.84

dekhiyā santuṣṭa hailā śacīra nandana

sabāke khāoyāla āge kariyā bhakṣaṇa //CC Adi, 17.84//

SYNONYMS

dekhiyā—seeing this; santuṣṭa—satisfied; hailā—became; śacīra—of mother Śacī; nandana—son; sabāke—everyone; khāoyāla—made to eat; āge—in the beginning; kariyā—doing; bhakṣaṇa—eating Himself.

TRANSLATION

Seeing the quality of the mangoes, the Lord was greatly satisfied, and thus after eating first, He fed all the other devotees.

Adi TEXT 17.85

aṣṭhi-valkala nāhi,--amṛta-rasamaya

eka phala khāile rase udara pūraya //CC Adi, 17.85//

SYNONYMS

aṣṭhi—seed; valkala—skin; nāhi—there is none; amṛta—nectar; rasa-maya—full of juice; eka—one; phala—fruit; khāile—if one eats; rase—with the juice; udara—belly; pūraya—fulfilled.

TRANSLATION

The fruits had no seeds or skins. They were full of nectarean juice and were so sweet that a man would be fully satisfied by eating only one.

Adi TEXT 17.86

ei-mata pratidina phale bāra māsa

vaiṣṇava khāyena phala,--prabhura ullāsa //CC Adi, 17.86//

SYNONYMS

ei-mata—in this way; prati-dina—every day; phale—fruit grew; bāra—twelve; māsa—months; vaiṣṇava—the Vaiṣṇavas; khāyena—eat; phala—the fruits; prabhura—the Lord's; ullāsa—satisfaction.

TRANSLATION

In this way, fruits grew on the tree every day throughout the twelve months of the year, and the Vaiṣṇavas used to eat them, to the Lord's great satisfaction.

Adi TEXT 17.87

ei saba līlā kare śacīra nandana

anya loka nāhi jāne vinā bhakta-gaṇa //CC Adi, 17.87//

SYNONYMS

ei saba—all these; līlā—pastimes; kare—performed; śacīra—of mother Śacī; nandana—son; anya loka—other people; nāhi—do not; jāne—know; vinā—except; bhakta-gaṇa—the devotees.

TRANSLATION

These are confidential pastimes of the son of Śacī. Other than devotees, no one knows of this incident.

PURPORT

Nondevotees cannot believe this incident, yet the place where the tree grew still exists in Māyāpur. It is called Āmra-ghaṭṭa or Āma-ghāṭā.

Adi TEXT 17.88

ei mata bāra-māsa kīrtana-avasāne

āmra-mahotsava prabhu kare dine dine //CC Adi, 17.88//

SYNONYMS

ei mata—in this way; bāra-māsa—for twelve months; kīrtana—chanting of the Hare Kṛṣṇa mantra; avasāne—at the end; āmra-mahā-utsava—festival of eating mangoes; prabhu—the Lord; kare—performs; dine dine—every day.

TRANSLATION

In this way the Lord Performed saṅkīrtana every day, and at the end of saṅkīrtana there was a mango-eating festival every day for twelve months.

PURPORT

On principle, Lord Caitanya Mahāprabhu would distribute prasāda at the end of kīrtana performances. Similarly, the members of the Kṛṣṇa consciousness movement must distribute some prasāda to the audience after performing kīrtana.

Adi TEXT 17.89

kīrtana karite prabhu āila megha-gaṇa

āpana-icchāya kaila megha nivāraṇa //CC Adi, 17.89//

SYNONYMS

kīrtana—saṅkīrtana; karite—performing; prabhu—the Lord; āila—there was; megha-gaṇa—bunches of clouds; āpana-icchāya—by self-will; kaila—made; megha—of the clouds; nivāraṇa—stopping.

TRANSLATION

Once while Caitanya Mahāprabhu was performing kīrtana, clouds assembled in the sky, and the Lord, by His own will, immediately stopped them from pouring rain.

PURPORT

In this connection Śrīla Bhaktivinoda Ṭhākura says that once when Lord Caitanya was performing saṅkīrtana a short way from the village, some clouds appeared overhead. By the supreme will of the Lord, the clouds were asked to disperse, and they did. Because of this incident, that place is still known as Meghera-cara. Since the course of the Ganges has now changed, the village of the name Belapukhuriyā, which was formerly situated in a different place, called Tāraṇavāsa, has now become known as the Meghera-cara. The Madhya-khaṇḍa

of the Caitanya-maṅgala also relates that once at the end of the day, when evening clouds assembled overhead and thundered threateningly, all the Vaiṣṇavas were very much afraid. But the Lord took His karatālas in His hands and personally began chanting the Hare Kṛṣṇa mantra, looking up towards the sky as if to direct the demigods in the higher planets. Thus all the assembled clouds dispersed, and as the sky became clear, with the moon rising, the Lord began dancing very happily with His jubilant and satisfied devotees.

Adi TEXT 17.90

eka-dina prabhu śrīvāsere ājñā dila

'bṛhat sahasra-nāma' paḍa, śunite mana haila //CC Adi, 17.90//

SYNONYMS

eka-dina—one day; prabhu—the Lord; śrīvāsere—unto Śrīvāsa Ṭhākura; ājñā—order; dila—gave; bṛhat—great; sahasra-nāma—one thousand names; paḍa—read; śunite—to hear; mana—mind; haila—wanted.

TRANSLATION

One day the Lord ordered Śrīvāsa Ṭhākura to read the Bṛhat-sahasra-nāma [the thousand names of Lord Viṣṇu], for He wanted to hear them at that time.

Adi TEXT 17.91

paḍite āilā stave nṛsimhera nāma

śuniyā āviṣṭa hailā prabhu gauradhāma //CC Adi, 17.91//

SYNONYMS

paḍite—while reading; āilā—came; stave—in the prayer; nṛsimhera—of Lord Nṛsimha; nāma—the holy name; śuniyā—hearing; āviṣṭa—absorbed; hailā—became; prabhu—Lord; gaura-dhāma—Śrī Caitanya Mahāprabhu.

TRANSLATION

As he read the thousand names of the Lord, in due course the holy name of Lord Nṛsimha appeared. When Caitanya Mahāprabhu heard the holy name of Lord Nṛsimha, He became fully absorbed in thought.

PURPORT

The Caitanya-maṅgala, Madhya-khaṇḍa, describes this incident as follows: Śrīvāsa Paṇḍita was performing the śrāddha ceremony of his father, and as is customary, he was hearing the thousand names of Lord Viṣṇu. At that time Gaurahari (Lord Caitanya) appeared on the scene, and He also began to hear the thousand names of Viṣṇu with full satisfaction. When He thus heard the holy name of Lord Nṛsiṁha, Lord Caitanya became absorbed in thought, and He became angry like Nṛsiṁha Prabhu in His angry mood. His eyes became red, His hairs stood on end, all the parts of His body trembled, and He made a thundering sound. All of a sudden He took up a club, and people became greatly afraid, thinking, "We do not know what kind of offense we have now committed!" But then Śrī Caitanya Mahāprabhu adjusted His thoughts and sat down on His seat.

Adi TEXT 17.92

nṛsiṁha-āveśe prabhu hāte gadā lañā

pāṣaṇḍī mārīte yāya nagare dhāiyā //CC Adi, 17.92//

SYNONYMS

nṛsiṁha-āveśe—in the ecstatic mood of Lord Nṛsiṁha; prabhu—the Lord; hāte—in His hand; gadā—club; lañā—taking; pāṣaṇḍī—the atheists; mārīte—to kill; yāya—goes; nagare—in the city; dhāiyā—running.

TRANSLATION

In the mood of Lord Nṛsiṁhadeva, Lord Caitanya ran through the city streets, club in hand, ready to kill all the atheists.

Adi TEXT 17.93

nṛsiṁha-āveśa dekhi' mahā-tejomaya

patha chāḍi' bhāge loka pāñā baḍa bhaya //CC Adi, 17.93//

SYNONYMS

nṛsiṁha-āveśa—the ecstasy of Lord Nṛsiṁhadeva; dekhi'-seeing; mahā-tejo-maya—very fierce; patha chāḍi'-giving up the road; bhāge—run away; loka—all people; pāñā—getting; baḍa—very; bhaya—afraid.

TRANSLATION

Seeing Him appearing very fierce in the ecstasy of Lord Nṛsimha, people ran from the street and fled here and there, afraid of His anger.

Adi TEXT 17.94

loka-bhaya dekhi' prabhura bāhya ha-ila

śrīvāsa-grhete giyā gadā phelāila //CC Adi, 17.94//

SYNONYMS

loka-bhaya—the fearful people; dekhi'-seeing this; prabhura—of the Lord; bāhya—external sense; ha-ila—appeared; śrīvāsa-grhete—in the house of Śrīvāsa Paṇḍita; giyā—going there; gadā—the club; phelāila—threw away.

TRANSLATION

Seeing the people so afraid, the Lord came to His external senses and thus returned to the house of Śrīvāsa Ṭhākura and threw away the club.

Adi TEXT 17.95

śrīvāse kahena prabhu kariyā viṣāda

loka bhaya pāya,--mora haya aparādha //CC Adi, 17.95//

SYNONYMS

śrīvāse—unto Śrīvāsa Ṭhākura; kahena—says; prabhu—the Lord; kariyā—becoming; viṣāda—morose; loka—people; bhaya pāya—become afraid; mora—My; haya—there is; aparādha—offense.

TRANSLATION

The Lord became morose and said to Śrīvāsa Ṭhākura, "When I adopted the mood of Lord Nṛsimhadeva, people were greatly afraid. Therefore I stopped, since causing fear among people is an offense."

Adi TEXT 17.96

śrīvāsa balena,--ye tomāra nāma laya

tāra koṭi aparādha saba haya kṣaya //CC Adi, 17.96//

SYNONYMS

śrīvāsa balena—Śrīvāsa Paṇḍita said; ye—anyone who; tomara—Your; nāma—holy name; laya—takes; tāra—his; koṭi—ten million; aparādha—offenses; saba—all; haya—become; kṣaya—vanquished.

TRANSLATION

Śrīvāsa Ṭhākura replied, "Anyone who takes Your holy name vanquishes ten million of his offenses immediately.

Adi TEXT 17.97

aparādha nāhi, kaile lokera nistāra

ye tomā' dekhila, tāra chuṭila saṁsāra //CC Adi, 17.97//

SYNONYMS

aparādha—offense; nāhi—did not; kaile—committed; lokera—of the people; nistāra—liberation; ye—anyone who; tomā'-You; dekhila—saw; tāra—his; chuṭila—became free; saṁsāra—material bondage.

TRANSLATION

"There was no offense in Your appearing as Nṛsiṁhadeva. Rather, any man who saw You in that mood was immediately liberated from the bondage of material existence."

Adi TEXT 17.98

eta bali' śrīvāsa karila sevana

tuṣṭa hañā prabhu āilā āpana-bhavana //CC Adi, 17.98//

SYNONYMS

eta bali'-saying this; śrīvāsa—Śrīvāsa Ṭhākura; karila—did; sevana—worship; tuṣṭa—satisfied; hañā—becoming; prabhu—the Lord; āilā—came back; āpana-bhavana—to His own home.

TRANSLATION

After saying this, Śrīvāsa Ṭhākura worshiped the Lord, who was then greatly

satisfied and returned to His own home.

Adi TEXT 17.99

āra dina śiva-bhakta śiva-guṇa gāya

prabhura aṅgane nāce, ḍamaru bājāya //CC Adi, 17.99//

SYNONYMS

āra dina—another day; śiva-bhakta—a devotee of Lord Śiva; śiva-guṇa—the qualities of Lord Śiva; gāya—chants; prabhura—of Lord Caitanya; aṅgane—in the courtyard; nāce—dances; ḍamaru—a kind of musical instrument; bājāya—plays on it.

TRANSLATION

On another day a great devotee of Lord Śiva, chanting of Lord Śiva's qualities, came to Lord Caitanya's house, where he began dancing in the courtyard and playing his ḍamaru [a musical instrument].

Adi TEXT 17.100

maheśa-āveśa hailā śacīra nandana

tāra skandhe caḍi nṛtya kaila bahu-kṣaṇa

SYNONYMS

maheśa-aveśa—in the mood of Lord Śiva; hailā—became; śacīra—of mother Śacī; nandana—son; tāra skandhe—on his shoulder; caḍi—getting on; nṛtya—dance; kaila—did; bahu-kṣaṇa—for a long time.

TRANSLATION

Then Lord Caitanya, adopting the mood of Lord Śiva, got on the man's shoulders, and thus they danced together for a long time.

PURPORT

Lord Caitanya Mahāprabhu adopted the mood of Lord Śiva, for He is Śiva also. According to the philosophy of acintya-bhedābheda-tattva, Lord Śiva is not different from Lord Viṣṇu, but still Lord Śiva is not Lord Viṣṇu, just as yogurt is nothing but milk and yet is not milk nevertheless. One cannot get the benefit of

milk by drinking yogurt. Similarly, one cannot get salvation by worshiping Lord Śiva. If one wants salvation, one must worship Lord Viṣṇu. This is confirmed in the Bhagavad-gītā (9.4): *mat-sthāni sarva-bhūtāni na cāhaṁ teṣv avasthitaḥ*. Everything is resting on the Lord, for everything is His potential energy, yet He is not everywhere. Lord Caitanya's adopting the mood of Lord Śiva is not extraordinary, but one should not therefore think that by worshiping Lord Śiva one is worshiping Lord Caitanya. That would be a mistake.

Adi TEXT 17.101

āra dina eka bhikṣuka āilā māgite

prabhura nṛtya dekhi nṛtya lāgila karite //CC Adi, 17.101//

SYNONYMS

āra—another; dina—day; eka—one; bhikṣuka—beggar; āilā—came; māgite—to beg; prabhura—of the Lord; nṛtya—dancing; dekhi—seeing; nṛtya—dancing; lāgila—began; karite—to perform.

TRANSLATION

On another day a mendicant came to beg alms from the Lord's house, but when he saw the Lord dancing, he also began to dance.

Adi TEXT 17.102

prabhu-saṅge nṛtya kare parama ullāse

prabhu tāre prema dila, prema-rase bhāse //CC Adi, 17.102//

SYNONYMS

prabhu-saṅge—along with the Lord; nṛtya kare—was dancing; parama—very; ullāse—in satisfaction; prabhu—the Lord; tāre—him; prema—love of Godhead; dila—delivered; prema-rase—in the mellows of love of God; bhāse—began to float.

TRANSLATION

He danced with the Lord because he was favored by love of Kṛṣṇa. Thus he flowed in the mellows of love of Godhead.

Adi TEXT 17.103

āra dine jyotiṣa sarva-jña eka āila

tāhāre sammāna kari' prabhu praśna kaila //CC Adi, 17.103//

SYNONYMS

āra dine—some other day; jyotiṣa—an astrologer; sarva-jña—who knows everything; eka—one; āila—came there; tāhāre—unto him; sammāna kari'-giving all honor; prabhu—the Lord; praśna—question; kaila—put.

TRANSLATION

On another day an astrologer came who was supposed to know everything—past, present and future. Thus Śrī Caitanya Mahāprabhu received him with all honor and put this question before him.

PURPORT

Brāhmaṇas generally used to become astrologers, Āyur-vedic physicians, teachers and priests. Although highly learned and respectable, such brāhmaṇas went from door to door to distribute their knowledge. A brāhmaṇa would first go to a householder's home to give information about the functions to be performed on a particular tithi, or date, but if there were sickness in the family, the family members would consult the brāhmaṇa as a physician, and the brāhmaṇa would give instruction and some medicine. Often, since the brāhmaṇas were expert in astrology, people would also be greatly inquisitive about their past, present and future.

Although the brāhmaṇa appeared at Lord Caitanya's house as a beggar, Lord Caitanya Mahāprabhu received him with great respect because he was a qualified brāhmaṇa who knew the astrological science perfectly. Although brāhmaṇas would go door to door just like beggars, they were honored as very respectable guests. This was the system in Hindu society five hundred years ago, during the time of Caitanya Mahāprabhu. This system was current even one hundred years ago; even fifty or sixty years ago, when we were children, such brāhmaṇas would visit householders like humble beggars, and people would derive great benefit from the mercy of such brāhmaṇas. The greatest benefit was that a householder could save a great deal of money from being spent on doctor bills because the brāhmaṇas, aside from explaining the past, present and future, could ordinarily cure all kinds of diseases simply by giving instructions and some medicine. Thus no one was bereft of the benefit of a first-class physician,

astrologer and priest. The important members of ISKCON should give careful attention to our Dallas school, where children are being taught Sanskrit and English to become perfect brāhmaṇas. If they are actually trained as perfect brāhmaṇas, they can save society from rogues and ruffians; indeed, people can live happily under the protection of qualified brāhmaṇas. Therefore the Bhagavad-gītā (4.13) gives special stress to the division of society (cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ). Unfortunately some people are now claiming to be brāhmaṇas simply by birthright, with no qualifications. Therefore the entire society is in chaos.

Adi TEXT 17.104

ke āchiluṁ āmi pūrva janme kaha gaṇi'

gaṇite lāgilā sarva-jña prabhu-vākya śuni' //CC Adi, 17.104//

SYNONYMS

ke āchiluṁ āmi—who I was; pūrva janme—in My previous birth; kaha—please say; gaṇi'-by your astrological calculation; gaṇite—to calculate; lāgilā—began; sarva-jña—a man who knows past, present and future; prabhu-vākya—the words of Lord Caitanya; śuni'-hearing.

TRANSLATION

"Please tell Me who I was in My previous birth," the Lord said. "Please tell Me by your astrological computations." Hearing the words of the Lord, the astrologer immediately began to calculate.

PURPORT

Through astrology one can know past, present and future. Modern Western astrologers have no knowledge of the past or future, nor can they perfectly say anything about the present. Herein we find, however, that after hearing Śrī Caitanya Mahāprabhu's order, the astrologer immediately began his calculations. This was not a facade; he actually knew how to ascertain one's past life through astrology. A still-existing treatise called the Bhṛgu-saṁhitā describes a system by which anyone can immediately get information about what he was in the past and what he is going to be in the future. The brāhmaṇas who went door to door as if beggars had perfect command of such vast knowledge. Thus the highest knowledge was easily available even to the poorest man in society. The poorest man could inquire from an astrologer about his past, present and future, with no

need for business agreements or exorbitant payments. The brāhmaṇa would give him all the benefit of his knowledge without asking remuneration, and the poor man, in return, would offer a handful of rice, or anything he had in his possession, to satisfy the brāhmaṇa. In a perfect human society, perfect knowledge in any science-medical, astrological, ecclesiastical and so on-is available even to the poorest man, with no anxiety over payment. In the present day, however, no one can get justice, medical treatment, astrological help or ecclesiastical enlightenment without money, and since people are generally poor, they are bereft of the benefits of all these great sciences.

Adi TEXT 17.105

gaṇi' dhyāne dekhe sarva-jña,--mahā-jyotirmaya

ananta vaikuṇṭha-brahmāṇḍa--sabāra āśraya //CC Adi, 17.105//

SYNONYMS

gaṇi'-by calculation; dhyāne—by meditation; dekhe—sees; sarva-jña—knower of everything; mahā-jyotir-maya—highly effulgent body; ananta—unlimited; vaikuṇṭha—spiritual world; brahmāṇḍa—planets; sabāra—of all of them; āśraya—shelter.

TRANSLATION

Through calculation and meditation, the all-knowing astrologer saw the greatly effulgent body of the Lord, which is the resting place of all the unlimited Vaikuṇṭha planets.

PURPORT

Here we get some information of the Vaikuṇṭha world, or spiritual world. Vaikuṇṭha means "without anxiety." In the material world, everyone is full of anxiety, but another world, where there is no anxiety, is described in the Bhagavad-gītā (8.20):

paras tasmāt tu bhāvo 'nyo

'vyakto 'vyaktāt sanātanaḥ

yaḥ sa sarveṣu bhūteṣu

naśyatsu na vinaśyati

"Yet there is another unmanifest nature, which is eternal and is transcendental to this manifested and unmanifested matter. It is supreme and is never annihilated. When all in this world is annihilated, that part remains as it is."

As there are many planets within the material world, there are many millions of planets, called *Vaikuṇṭhalokas*, in the spiritual world. All these *Vaikuṇṭhalokas*, or superior planets, rest on the effulgence of the Supreme Personality of Godhead. As stated in the *Brahma-saṁhitā* (*yasya prabhā prabhavato jagad-aṇḍa-koṭi-*), the Brahman effulgence emanating from the body of the Supreme Lord creates innumerable planets in both the spiritual and material worlds; thus these planets are creations of the Supreme Personality of Godhead. The astrologer saw Śrī Caitanya Mahāprabhu to be the very same Personality of Godhead. We can just imagine how learned he was, yet he was traveling door to door, just like an ordinary beggar, for the highest benefit of human society.

Adi TEXT 17.106

parama-tattva, para-brahma, parama-īśvara

dekhi' prabhura mūrṭi sarva-jña ha-ila phāṇphara //CC Adi, 17.106//

SYNONYMS

parama-tattva—the Supreme Truth; para-brahma—the Supreme Brahman; parama-īśvara—the Supreme Lord; dekhi'-seeing; prabhura—of the Lord; mūrṭi—form; sarva-jña—the all-knowing astrologer; ha-ila—became; phāṇphara—confused.

TRANSLATION

Seeing Lord Caitanya Mahāprabhu to be the same Absolute Truth, the Supreme Brahman, the Personality of Godhead, the astrologer was confused.

PURPORT

Herein it is clearly indicated that the Absolute Truth, the Supreme Brahman, is, in the ultimate issue, the Supreme Personality of Godhead. Therefore a person is the beginning of all things. As confirmed in the *Bhagavad-gītā* (10.8), *mattaḥ sarvaṁ pravartate*: everything begins from the Supreme Personality of Godhead. The Supreme Lord is the supreme living entity. Therefore whatever exists, whether matter or spirit, is all but an emanation from the Supreme Person, or supreme life. The modern scientists' theory that life begins from matter is

nonsense. Both matter and life begin from life. Unfortunately the scientists do not know this scientific fact; they are drifting in the darkness of their so-called knowledge.

Adi TEXT 17.107

balite nā pāre kichu, mauna ha-ila

prabhu punaḥ praśna kaila, kahite lāgila //CC Adi, 17.107//

SYNONYMS

balite—to say; nā pāre—is not able; kichu—anything; mauna—silent; ha-ila—became; prabhu—the Lord; punaḥ—again; praśna—question; kaila—put; kahite—to speak; lāgila—began.

Struck with wonder, the astrologer remained silent, unable to speak. But when the Lord again put the question before him, he replied as follows.

Adi TEXT 17.108

pūrva janme chilā tumi jagat-āśraya

paripūrṇa bhagavān--sarvaiśvarya-maya //CC Adi, 17.108//

SYNONYMS

pūrva janme—in the previous birth; chilā—were; tumi—You; jagat—universe; āśraya—shelter; paripūrṇa—with full potencies; bhagavān—the Supreme Personality of Godhead; sarva-aiśvarya-maya—full of all opulences.

TRANSLATION

"My dear sir, in Your previous birth You were the shelter of all creation, the Supreme Personality of Godhead, full of all opulences.

Adi TEXT 17.109

pūrve yaiche chilā tumi ebeha se-rūpa

durvijñeya nityānanda--tomāra svarūpa //CC Adi, 17.109//

SYNONYMS

pūrve—in the past; yaiche—as much as; chilā—You were; tumi—You; ebeha—now also; se-rūpa—the same thing; durvijñeya—inconceivable; nityānanda—eternal happiness; tomāra—Your; svarūpa—identity.

TRANSLATION

"You are now the same Personality of Godhead that You were in Your previous birth. Your identity is inconceivable eternal happiness."

PURPORT

By the power of astrological science one can even ascertain the position of the Supreme Personality of Godhead. Everything is to be identified by its symptoms. The Supreme Personality of Godhead is identified by the symptoms mentioned in the śāstras. It is not that anyone and everyone can become God without proof from śāstras.

Adi TEXT 17.110

prabhu hāsi' kailā,--tumi kichu nā jānilā

pūrve āmi āchilāñ jātite goyālā //CC Adi, 17.110//

SYNONYMS

prabhu—the Lord; hāsi'-smiling; kailā—said; tumi—you; kichu—anything; nā—not; jānilā—know; pūrve—in the past; āmi—I; āchilāñ—was; jātite—by caste; goyālā—cowherd.

TRANSLATION

When the astrologer was speaking so highly of Him, Śrī Caitanya Mahāprabhu stopped him and began to smile. "My dear sir," He said, "I think you do not know very clearly what I was, for I know that in My previous birth I was a cowherd boy.

Adi TEXT 17.111

gopa-gr̥he janma chila, gābhīra rākhāla

sei puṇye hailāñ ebe brāhmaṇa-chāoyāla //CC Adi, 17.111//

SYNONYMS

gopa-gr̥he—in the house of a cowherd; janma—birth; chila—there was; gābhīra—of the cows; rākhāla—protector; sei puṇye—by those pious activities; hailān—became; ebe—now; brāhmaṇa—of a brāhmaṇa; chāoyāla—son.

TRANSLATION

"In My last birth I was born in the family of cowherd men, and I gave protection to the calves and cows. Because of such pious activities, I have now become the son of a brāhmaṇa."

PURPORT

The words of Lord Caitanya Mahāprabhu, the greatest authority, herein clearly indicate that one becomes pious simply by keeping cows and protecting them. Unfortunately, people have become such rascals that they do not even care about the words of an authority. People generally consider cowherd men lowly members of society, but herein Caitanya Mahāprabhu confirms that they are so pious that in their next lives they are going to be brāhmaṇas. The caste system has a specific purpose. If this scientific system is followed, human society will get the greatest benefit. Heeding this instruction by the Lord, people should serve cows and calves and in return get ample quantities of milk. There is no loss in serving the cows and calves, but modern human society has become so degraded that instead of giving protection to the cows and serving them, people are killing them. How can they expect peace and prosperity in human society while committing such sinful activities? It is impossible.

Adi TEXT 17.112

sarva-jña kahe āmi tākā dhyāne dekhilān

tākāte aiśvarya dekhi' phāṇphara ha-ilān //CC Adi, 17.112//

SYNONYMS

sarva-jña—the all-knowing astrologer; kahe—says; āmi—I; tākā—that; dhyāne—in meditation; dekhilān—saw; tākāte—there; aiśvarya—opulence; dekhi'-by seeing; phāṇphara—confused; ha-ilān—became.

TRANSLATION

The astrologer said, "What I saw in meditation was full of opulence, and therefore I was confused.

PURPORT

It appears that the astrologer not only was a knower of past, present and future through astrological calculation, but was a great meditator as well. Therefore he was a great devotee and could see Lord Caitanya Mahāprabhu to be the same personality as Kṛṣṇa. He was puzzled, however, about whether Kṛṣṇa and Śrī Caitanya Mahāprabhu were actually the same person.

Adi TEXT 17.113

sei-rūpe ei-rūpe dekhi ekākāra

kabhu bheda dekhi, ei māyāya tomāra //CC Adi, 17.113//

SYNONYMS

sei-rūpe—in that form; ei-rūpe—in this form; dekhi—I see; eka-ākāra—one form; kabhu—sometimes; bheda—difference; dekhi—I see; ei—this; māyāya tomāra—Your māyā.

TRANSLATION

"I am certain that Your form and the form I saw in my meditation are one and the same. If I see any difference, this is an act of Your illusory energy."

PURPORT

Śrī-kṛṣṇa-caitanya rādhā-kṛṣṇa nahe anya: in the vision of a perfect devotee, Lord Caitanya Mahāprabhu is a combination of Rādhā and Kṛṣṇa. One who sees Lord Caitanya to be different from Kṛṣṇa is under the illusory energy of the Lord. It appears that the astrologer was already an advanced devotee, and when he came into the presence of the Supreme Lord Śrī Caitanya Mahāprabhu, he became perfectly self-realized and could see that the Supreme Personality of Godhead Kṛṣṇa and Śrī Caitanya Mahāprabhu are one and the same Supreme Person.

Adi TEXT 17.114

ye hao, se hao tumi, tomāke namaskāra

prabhu tāre prema diyā kaila puraskāra //CC Adi, 17.114//

SYNONYMS

ye hao—whatever You are; se hao tumi—whatever You may be; tomāke—unto You; namaskāra—my obeisances; prabhu—the Lord; tāre—unto him; prema—love of Godhead; diyā—delivered; kaila—did; puraskāra—honor.

TRANSLATION

The all-knowing astrologer concluded, "Whatever You may be or whoever You may be, I offer my respectful obeisances unto You!" By His causeless mercy, the Lord then gave him love of Godhead, thus rewarding him for his service.

PURPORT

The incident of Lord Caitanya's meeting the all-knowing astrologer is not mentioned in the Caitanya-bhāgavata, but we cannot therefore say that it did not take place. On the contrary, we must accept the statement of Kṛṣṇadāsa Kavirāja Gosvāmī that whatever the Caitanya-bhāgavata did not mention he has especially mentioned in Caitanya-caritāmṛta.

Adi TEXT 17.115

eka dina prabhu viṣṇu-maṇḍape vasiyā

'madhu āna', 'madhu āna' balena ḍākiyā //CC Adi, 17.115//

SYNONYMS

eka dina—one day; prabhu—the Lord; viṣṇu-maṇḍape—in the corridor of a Viṣṇu temple; vasiyā—sitting; madhu āna—bring honey; madhu āna—bring honey; balena—says; ḍākiyā—calling loudly.

TRANSLATION

One day the Lord sat down in the corridor of a Viṣṇu temple and began calling very loudly, "Bring some honey! Bring some honey!"

Adi TEXT 17.116

nityānanda-gosāñi prabhura āveśa jānila

gaṅgā-jala-pātra āni' sammukhe dharila //CC Adi, 17.116//

SYNONYMS

nityānanda-gosāñi—Lord Nityānanda Prabhu; prabhura—of the Lord; āveśa—

ecstasy; jānīla—could understand; gaṅgā-jala—Ganges water; pātra—pot; ānī'-bringing; sammukhe—in front; dharīla—placed it.

TRANSLATION

Nityānanda Prabhu Gosāñi, understanding the ecstatic mood of Śrī Caitanya Mahāprabhu, brought a pot of Ganges water as a token and put it before Him.

Adi TEXT 17.117

jala pāna kariyā nāce hañā vihvala

yamunākarṣaṇa-līlā dekhaye sakala //CC Adi, 17.117//

SYNONYMS

jala—water; pāna kariyā—after drinking; nāce—dances; hañā—becoming; vihvala—ecstatic; yamunā-ākaraṣaṇa—attracting the river Yamunā; līlā—pastimes; dekhaye—sees; sakala—everyone.

TRANSLATION

After drinking the water, Lord Caitanya became so ecstatic that He began to dance. Thus everyone saw the pastime of attracting the river Yamunā.

PURPORT

Yamunākarṣaṇa-līlā is the pastime of attracting Yamunā. One day, Śrī Baladeva wanted the Yamunā River to come before Him, and when the river Yamunā refused, He took His plow, wanting to dig a canal so that Yamunā would be obliged to come there. Since Śrī Caitanya Mahāprabhu is the original form of Baladeva, in His ecstasy He asked everyone to bring honey. In this way, all the devotees standing there saw the yamunākarṣaṇa-līlā. In this līlā, Baladeva was accompanied by His girlfriends. After drinking a honey beverage called Vāruṇī, He wanted to jump into the Yamunā and swim with the girls. It is stated in Śrīmad-Bhāgavatam (10.65.25-30, 33) that Lord Baladeva asked Yamunā to come near, and when the river disobeyed the order of the Lord, He became angry and thus wanted to snatch her near to Him with His plow. Yamunā, however, very much afraid of Lord Balarāma's anger, immediately came and surrendered unto Him, praying to the Lord, the Supreme Personality of Godhead, and admitting her fault. She was then excused. This is the sum and substance of the yamunākarṣaṇa-līlā. The incident is also described in the prayer of Jayadeva

Gosvāmī concerning the ten incarnations:

vahasi vapuṣi viśade vasaṇaṁ jaladābhaṁ

halahati-bhīti-milita-yamunābham

keśava dhṛta-haladhara-rūpa jaya jagad-īśa hare

Adi TEXT 17.118

mada-matta-gati baladeva-anukāra

ācārya śekhara tāṇre dekhe rāmākāra //CC Adi, 17.118//

SYNONYMS

mada-matta—being intoxicated by drinking Vāruṇī; gati—movement; baladeva—Lord Baladeva; anumkāra—imitating; ācārya—Advaita Ācārya; śekhara—at the head; tāṇre—Him; dekhe—sees; rāma-ākāra—in the form of Balarāma.

TRANSLATION

When the Lord, in His ecstasy of Baladeva, was moving as if intoxicated by the beverage, Advaita Ācārya, the chief of the ācāryas [ācārya śekhara], saw Him in the form of Balarāma.

Adi TEXT 17.119

vanamālī ācārya dekhe soṇāra lāṅgala

sabe mili' nṛtya kare āveśe vihvala //CC Adi, 17.119//

SYNONYMS

vanamālī ācārya—of the name Vanamālī Ācārya; dekhe—sees; soṇāra—made of gold; lāṅgala—plow; sabe—all; mili'-meeting together; nṛtya—dance; kare—perform; āveśe—in ecstasy; vihvala—overwhelmed.

TRANSLATION

Vanamālī Ācārya saw a golden plow in the hand of Balarāma, and the devotees all assembled together and danced, overwhelmed by ecstasy.

Adi TEXT 17.120

ei-mata nṛtya ha-ila cāri prahara

sandhyāya gaṅgā-snāna kari' sabe gelā ghara //CC Adi, 17.120//

SYNONYMS

ei-mata—in this way; nṛtya—dancing; ha-ila—was performed; cāri—four; prahara—a period of time lasting three hours; sandhyāya—in the evening; gaṅgā-snāna—taking bath in the Ganges; kari'-finishing; sabe—all; gelā—returned; ghara—home.

TRANSLATION

In this way they danced continuously for twelve hours, and in the evening they all took bath in the Ganges and then returned to their homes.

Adi TEXT 17.121

nagariyā loke prabhu yabe ājñā dilā

ghare ghare saṅkīrtana karite lāgilā //CC Adi, 17.121//

SYNONYMS

nagariyā—citizens; loke—all the people; prabhu—the Lord; yabe—when; ājñā—order; dilā—gave; ghare ghare—in each and every home; saṅkīrtana—chanting of the Hare Kṛṣṇa mantra; karite—to perform; lāgilā—began.

TRANSLATION

The Lord ordered all the citizens of Navadvīpa to chant the Hare Kṛṣṇa mantra, and in each and every home they began performing saṅkīrtana regularly.

Adi TEXT 17.122

'haraye namaḥ, kṛṣṇa yādavāya namaḥ

gopāla govinda rāma śrī-madhusūdana' //CC Adi, 17.122//

SYNONYMS

haraye namaḥ—I offer my respectful obeisances to Lord Hari; kṛṣṇa—O Kṛṣṇa; yādavāya—unto the descendant of the Yadu dynasty; namaḥ—all obeisances; gopāla—of the name Gopāla; govinda—of the name Govinda; rāma—of the

name Rāma; śrī-madhusūdana—of the name Śrī Madhusūdana.

TRANSLATION

[All the devotees sang this popular song along with the Hare Kṛṣṇa mahā-mantra.] "Haraye namaḥ, kṛṣṇa yādavāya namaḥ gopāla govinda rāma śrī-madhusūdana."

Adi TEXT 17.123

mṛdaṅga-karatāla saṅkīrtana-mahādhvani

'hari' 'hari'--dhvani vinā anya nāhi śuni //CC Adi, 17.123//

SYNONYMS

mṛdaṅga—drum; karatāla—hand bells; saṅkīrtana—chanting of the holy name of the Lord; mahā-dhvani—great vibration; hari—the Lord; hari—the Lord; dhvani—sound; vinā—except; anya—another; nāhi—not; śuni—one can hear.

TRANSLATION

When the saṅkīrtana movement thus started, no one in Navadvīpa could hear any sound other than the words "Hari! Hari!" and the beating of the mṛdaṅga and clashing of hand bells.

PURPORT

The International Society for Krishna Consciousness now has its world center in Navadvīpa, Māyāpur. The managers of this center should see that twenty-four hours a day there is chanting of the holy names of the Hare Kṛṣṇa mahā-mantra, with the addition of haraye namaḥ, kṛṣṇa yādavāya namaḥ, for this song was a favorite of Śrī Caitanya Mahāprabhu's. But all such saṅkīrtana must be preceded by the chanting of the holy names of the five tattvas-śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda. We are already accustomed to chant these two mantras-śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda and Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Now, after these, the other two lines-namely, haraye namaḥ, kṛṣṇa yādavāya namaḥ gopāla govinda rāma śrī-madhusūdana-should be added, especially in Māyāpur. Chanting of these six lines should go on so perfectly well that no one there hears any vibration other than the chanting of the holy names of the Lord. That will

make the center spiritually all-perfect.

Adi TEXT 17.124

śuniyā ye kruddha haila sakala yavana

kājī-pāśe āsi' sabe kaila nivedana //CC Adi, 17.124//

SYNONYMS

śuniyā—by hearing; ye—that; kruddha—angry; haila—became; sakala—all; yavana—Muslims; kājī-pāśe—in the court of the Kazi, or magistrate; āsi'-coming; sabe—all; kaila—made; nivedana—petition.

TRANSLATION

Hearing the resounding vibration of the Hare Kṛṣṇa mantra, the local Muslims, greatly angry, submitted a complaint to the Kazi.

PURPORT

The phaujadarā, or city magistrate, was called the kājī (Kazi). The jamidāras (Zamindars), or landholders (maṇḍalerās), levied taxes on the land, but keeping law and order and punishing criminals was the duty entrusted to the Kazi. Both the Kazi and the landholders were under the control of the governor of Bengal, which at that time was known as Subā-bāṅgālā. The districts of Nadia, Islāmpura and Bāgoyāna were all under the Zamindar named Hari Hoḍa or his descendant known as Kṛṣṇadāsa Hoḍa. It is said that Chand Kazi was the spiritual master of Nawab Hussain Shah. According to one opinion his name was Maulānā Sirājuddina, and according to another his name was Habibara Rahamāna. Descendants of Chand Kazi are still living in the vicinity of Māyāpur. People still go see the tomb of Chand Kazi, which is underneath a campaka tree and is known as Chand Kazi's samādhi.

Adi TEXT 17.125

krodhe sandhyā-kāle kājī eka ghare āila

mṛdaṅga bhāṅgiyā loke kahite lāgila //CC Adi, 17.125//

SYNONYMS

krodhe—in anger; sandhyā-kāle—in the evening; kājī—the Chand Kazi; eka

ghare—in one home; āila—came; mṛdaṅga—drum; bhāṅgiyā—breaking; loke—unto the people; kahite—to speak; lāgila—began.

TRANSLATION

Chand Kazi angrily came to one home in the evening, and when he saw kīrtana going on, he broke a mṛdaṅga and spoke as follows.

Adi TEXT 17.126

eta-kāla keha nāhi kaila hinduyāni

ebe ye udyama cālāo kāra bala jāni' //CC Adi, 17.126//

SYNONYMS

eta-kāla—so long; keha—anyone; nāhi—not; kaila—performed; hinduyāni—regulative principles of the Hindus; ebe—now; ye—that; udyama—endeavor; cālāo—you propagate; kāra—whose; bala—strength; jāni'-I want to know.

TRANSLATION

"For so long you did not follow the regulative principles of the Hindu religion, but now you are following them with great enthusiasm. May I know by whose strength you are doing so?

PURPORT

It appears that from the aggression of Bakṭiyār Khilijī in Bengal until the time of Chand Kazi, Hindus, or the followers of the Vedic principles, were greatly suppressed. Like the Hindus in present-day Pakistan, practically no one could execute the Hindu religious principles freely. Chand Kazi referred to this condition of Hindu society. Formerly the Hindus had not been straightforward in executing their Hindu principles, but now they were freely chanting the Hare Kṛṣṇa mahā-mantra. Therefore it must have been by the strength of someone else that they were so daring.

Actually, that was the fact. Although the members of the so-called Hindu society had followed the social customs and formulas, they had practically forgotten to execute their religious principles strictly. But with the presence of Śrī Caitanya Mahāprabhu they actually began following the regulative principles according to His order. That order is still existing, and anywhere and everywhere, in all parts of the world, one can execute it. That order is to become a spiritual master under

the direction of Śrī Caitanya Mahāprabhu by following the regulative principles, chanting daily at least sixteen rounds of the Hare Kṛṣṇa mahā-mantra, and preaching the cult of Kṛṣṇa consciousness all over the world. If we adhere to the order of Śrī Caitanya Mahāprabhu, we shall get spiritual strength without a doubt, and we shall be free to preach this cult of the Hare Kṛṣṇa movement and not be hampered by anyone.

Adi TEXT 17.127

keha kīrtana nā kariha sakala nagare

āji āmi kṣamā kari' yāitechoṇ ghare //CC Adi, 17.127//

SYNONYMS

keha—anyone; kīrtana—chanting of the Hare Kṛṣṇa mahā-mantra; nā—do not; kariha—perform; sakala nagare—in the whole town; āji—today; āmi—I; kṣamā kari'-excusing; yāitechoṇ—am returning; ghare—home.

TRANSLATION

"No one should perform saṅkīrtana on the streets of the city. Today I am excusing the offense and returning home.

PURPORT

Such orders stopping saṅkīrtana in the streets of the world's great cities have been imposed upon members of the Hare Kṛṣṇa movement. We have hundreds of centers all over the world, and we have been specifically persecuted in Australia. In most cities of the Western world we have been arrested many times by the police, but we are nevertheless executing the order of Śrī Caitanya Mahāprabhu by chanting on the streets of all the important cities, like New York, London, Chicago, Sydney, Melbourne, Paris and Hamburg. We must remember that such incidents took place in the past, five hundred years ago, and the fact that they are still going on indicates that our saṅkīrtana movement is really authorized, for if saṅkīrtana were an insignificant material affair, demons would not object to it. The demons of the time tried to obstruct the saṅkīrtana movement started by Śrī Caitanya Mahāprabhu. Similar demons are trying to obstruct the saṅkīrtana movement we are executing all over the world, and this proves that our saṅkīrtana movement is still pure and genuine, following in the footsteps of Śrī Caitanya Mahāprabhu.

Adi TEXT 17.128

āra yadi kīrtana karite lāga pāimu

sarvasva daṇḍiyā tāra jāti ye la-imu //CC Adi, 17.128//

SYNONYMS

āra—again; yadi—if; kīrtana—chanting of the Hare Kṛṣṇa mahā-mantra; karite—to do; lāga—contact; pāimu—I shall take; sarva-sva—all possessions; daṇḍiyā—chastising; tāra—his; jāti—caste; ye—that; la-imu—I shall take.

TRANSLATION

"The next time I see someone performing such saṅkīrtana, I shall certainly chastise him by not only confiscating all his property but also converting him into a Muslim."

PURPORT

To convert a Hindu into a Muslim was an easy affair in those days. If a Muslim simply sprinkled water on the body of a Hindu, it was supposed that the Hindu had already become a Muslim. During the transition of the British in Bangladesh during the last Hindu-Muslim riots, many Hindus were converted into Muslims by having cows' flesh forcibly pushed into their mouths. Hindu society was so rigid at the time of Lord Caitanya that if a Hindu were converted into a Muslim, there was no chance of his being reformed. In this way the Muslim population in India increased. None of the Muslims came from outside; social customs somehow or other forced Hindus to become Muslims, with no chance of returning to Hindu society. Emperor Aurangzeb also inaugurated a tax that Hindus had to pay because of their being Hindus. Thus all the poor Hindus of the lower class voluntarily became Muslims to avoid the tax. In this way the Muslim population in India increased. Chand Kazi threatened to convert the people into Muslims by the simple process of sprinkling water on their bodies.

Adi TEXT 17.129

eta bali' kājī gela,--nagariyā loka

prabhu-sthāne nivedila pāñā baḍa śoka //CC Adi, 17.129//

SYNONYMS

eta bali'-thus saying; kājī—the magistrate; gela—returned; nagariyā loka—the citizens in general; prabhu-sthāne—before the Lord; nivedila—submitted; pāñā—getting; baḍa—very; śoka—shock.

TRANSLATION

After saying this, the Kazi returned home, and the devotees, greatly shocked that they were forbidden to chant Hare Kṛṣṇa, submitted their grief to Lord Caitanya Mahāprabhu.

Adi TEXT 17.130

prabhu ājñā dila--yāha karaha kīrtana

muñi saṁhārimu āji sakala yavana //CC Adi, 17.130//

SYNONYMS

prabhu—the Lord; ājñā dila—ordered; yāha—go; karaha—and perform; kīrtana—saṅkīrtana, chanting of the Hare Kṛṣṇa mahā-mantra; muñi—I; saṁhārimu—shall kill; āji—today; sakala—all; yavana—the Muslims.

TRANSLATION

Lord Caitanya ordered, "Go perform saṅkīrtana! Today I shall kill all the Muslims!"

PURPORT

Gandhi is known for having started the movement of nonviolent civil disobedience in India, but about five hundred years before him, Śrī Caitanya Mahāprabhu started His movement of nonviolent civil disobedience to the order of Chand Kazi. It is not necessary to commit violence to stop the opposition from hindering a movement, for one can kill their demoniac behavior with reason and argument. Following in the footsteps of Lord Caitanya Mahāprabhu, whenever there are obstacles the Hare Kṛṣṇa movement should kill the opposition with reason and argument and thus stop their demoniac behavior. If we became violent in every case, it would be difficult for us to manage our affairs. We should therefore follow in the footsteps of Lord Caitanya Mahāprabhu, who disobeyed the order of Chand Kazi but subdued him with reason and argument.

Adi TEXT 17.131

ghare giyā saba loka karaye kīrtana

kājīra bhaye svacchanda nahe, camakita mana //CC Adi, 17.131//

SYNONYMS

ghare giyā—returning home; saba—all; loka—citizens; karaye—performed; kīrtana—saṅkīrtana; kājīra—of the Kazi; bhaye—from fear; svacchanda—carefree; nahe—not; camakita—always full of anxieties; mana—the mind.

TRANSLATION

Returning home, all the citizens began performing saṅkīrtana, but because of the order of the Kazi, they were not carefree but always full of anxiety.

Adi TEXT 17.132

tā-sabhāra antare bhaya prabhu mane jāni

kahite lāgilā loka śīghra ḍāki' āni' //CC Adi, 17.132//

SYNONYMS

tā-sabhāra—of all of them; antare—in the mind; bhaya—fear; prabhu—the Lord; mane—in the mind; jāni—understanding; kahite—to speak; lāgilā—began; loka—to the people; śīghra—very soon; ḍāki'-calling; āni'-bringing them.

TRANSLATION

Understanding the anxiety within the people's minds, the Lord called them together and spoke to them as follows.

Adi TEXT 17.133

nagare nagare āji karimu kīrtana

sandhyā-kāle kara sabhe nagara-maṇḍana //CC Adi, 17.133//

SYNONYMS

nagare—from town; nagare—to town; āji—today; karimu—I shall perform; kīrtana—chanting of the Hare Kṛṣṇa mahā-mantra; sandhyā-kāle—in the evening; kara—do; sabhe—all; nagara—of the city; maṇḍana—decoration.

TRANSLATION

"In the evening I shall perform saṅkīrtana in each and every town. Therefore you should all decorate the city in the evening.

PURPORT

At that time, Navadvīpa was composed of nine small cities, so the words nagare nagare are significant. Śrī Caitanya Mahāprabhu wanted to perform kīrtana in each of these neighboring towns. He ordered the city decorated for the function.

Adi TEXT 17.134

sandhyāte deuṭi sabe jvāla ghare ghare

dekha, kona kājī āsi' more mānā kare //CC Adi, 17.134//

SYNONYMS

sandhyāte—in the evening; deuṭi—lamps; sabe—everyone; jvāla—light up; ghare ghare—in each and every home; dekha—just wait and see; kona—which kind; kājī—magistrate; āsi'-coming; more—unto Me; mānā kare—orders Me to stop.

TRANSLATION

"In the evening, burn torchlights in every home. I shall give protection to everyone. Let us see what kind of Kazi comes to stop our kīrtana."

Adi TEXT 17.135

eta kahi' sandhyā-kale cāle gaurarāya

kīrtanera kaila prabhu tina sampradāya //CC Adi, 17.135//

SYNONYMS

eta kahi'-saying this; sandhyā-kāle—in the evening; cale—went out; gaura-rāya—Gaurasundara; kīrtanera—of performing saṅkīrtana; kaila—made; prabhu—the Lord; tina—three; sampradāya—parties.

TRANSLATION

In the evening Lord Gaurasundara went out and formed three parties to perform kīrtana.

PURPORT

This is a scheme for performing kīrtana in a procession. During Śrī Caitanya Mahāprabhu's time, one party was composed of twenty-one men: four people playing mṛdaṅgas, one leading the chanting, and sixteen others striking karatālas, responding to the leading chanter. If many men join the saṅkīrtana movement, they may follow in the footsteps of Śrī Caitanya Mahāprabhu and form different parties according to the time and the number of men available.

Adi TEXT 17.136

āge sampradāye nṛtya kare haridāsa

madhye nāce ācārya-gosāṇi parama ullāsa //CC Adi, 17.136//

SYNONYMS

āge—in front; sampradāye—in the party; nṛtya—dancing; kare—does; haridāsa—Ṭhākura Haridāsa; madhye—in the middle; nāce—dances; ācārya-gosāṇi—Śrī Advaita Ācārya; parama—very; ullāsa—happy.

TRANSLATION

In the front party danced Ṭhākura Haridāsa, and in the middle party danced Advaita Ācārya with great jubilation.

Adi TEXT 17.137

pāche sampradāye nṛtya kare gauracandra

tānra saṅge nāci' bule prabhu nityānanda //CC Adi, 17.137//

SYNONYMS

pāche—at the rear; sampradāye—in the party; nṛtya—dancing; kare—does; gauracandra—Lord Gaurāṅga; tānra—His; saṅge—along with; nāci'-dancing; bule—moves; prabhu—Lord; nityānanda—of the name Nityānanda.

TRANSLATION

Lord Gaurasundara Himself danced in the rear party, and Śrī Nityānanda Prabhu moved with Lord Caitanya's dancing.

Adi TEXT 17.138

vṛndāvana-dāsa ihā 'caitanya-maṅgale'

vistāri' varṇiyāchena, prabhu-kṛpā-bale //CC Adi, 17.138//

SYNONYMS

vṛndāvana-dāsa—Vṛndāvana dāsa Ṭhākura; ihā—this; caitanya-maṅgale—in his book named Caitanya-maṅgala; vistāri'-elaborately; varṇiyāchena—has described; prabhu—of the Lord; kṛpā-bale—by the strength of mercy.

TRANSLATION

By the grace of the Lord, Śrīla Vṛndāvana dāsa Ṭhākura has elaborately described this incident in his Caitanya-maṅgala.

Adi TEXT 17.139

ei mata kīrtana kari' nagare bhramilā

bhramite bhramite sabhe kājī-dvāre gelā //CC Adi, 17.139//

SYNONYMS

ei mata—in this way; kīrtana—congregational chanting; kari'-executing; nagare—in the city; bhramilā—circumambulated; bhramite bhramite—while thus moving; sabhe—all of them; kājī-dvāre—at the door of the Kazi; gelā—reached.

TRANSLATION

Performing kīrtana in this way, circumambulating through every nook and corner of the city, they finally reached the door of the Kazi.

Adi TEXT 17.140

tarja-garja kare loka, kare kolāhala

gauracandra-bale loka praśraya-pāgala //CC Adi, 17.140//

SYNONYMS

tarja-garja—murmuring in anger; kare—do; loka—the people; kare—do; kolāhala—roaring; gauracandra—of Lord Śrī Caitanya Mahāprabhu; bale—by the power; loka—people; praśraya-pāgala—became mad by such indulgence.

TRANSLATION

Murmuring in anger and making a roaring sound, the people, under the protection of Lord Caitanya, became mad through such indulgence.

PURPORT

The Kazi had issued an order not to perform kīrtana, congregational chanting of the holy name of the Lord. But when this was brought up to Lord Caitanya Mahāprabhu, He ordered civil disobedience to the Kazi's order. Lord Caitanya and all His devotees, naturally enthusiastic although agitated, must have made a great noise with their loud cries.

Adi TEXT 17.141

kīrtanera dhvanite kājī lukāila ghare

tarjana garjana śuni' nā haya bāhire //CC Adi, 17.141//

SYNONYMS

kīrtanera—of the saṅkīrtana movement; dhvanite—by the sound; kājī—the Chand Kazi; lukāila—hid himself; ghare—in the room; tarjana—murmuring; garjana—protesting; śuni'-hearing; nā—does not; haya—come out; bāhire—outside.

TRANSLATION

The loud sound of the chanting of the Hare Kṛṣṇa mantra certainly made the Kazi very much afraid, and he hid himself within his room. Hearing the people thus protesting, murmuring in great anger, the Kazi would not come out of his home.

PURPORT

The Kazi's order not to perform saṅkīrtana could stand only as long as there was no civil disobedience. Under the leadership of the Supreme Lord, Śrī Caitanya Mahāprabhu, the chanters, increasing in number, disobeyed the order of the Kazi. Thousands assembled together and formed parties, chanting the Hare Kṛṣṇa mahā-mantra and making a tumultuous sound of protest. Thus the Kazi was very much afraid, as naturally one should be under such circumstances.

In the present day also, people all over the world may join together in the Kṛṣṇa consciousness movement and protest against the present degraded governments of the world's godless societies, which are based on all kinds of sinful activities.

Śrīmad-Bhāgavatam states that in the Age of Kali, thieves, rogues and fourth-class people who have neither education nor culture capture the seats of governments to exploit the citizens. This is a symptom of Kali-yuga that has already appeared. People cannot feel secure about their lives and property, yet the so-called governments continue, and government ministers get fat salaries, although they are unable to do anything good for society. The only remedy for such conditions is to enhance the sankīrtana movement under the banner of Kṛṣṇa consciousness and protest against the sinful activities of all the world's governments.

The Kṛṣṇa consciousness movement is not a sentimental religious movement; it is a movement for the reformation of all the anomalies of human society. If people take to it seriously, discharging this duty scientifically, as ordered by Śrī Caitanya Mahāprabhu, the world will see peace and prosperity instead of being confused and hopeless under useless governments. There are always rogues and thieves in human society, and as soon as a weak government is unable to execute its duties, these rogues and thieves come out to do their business. Thus the entire society becomes a hell unfit for gentlemen to live in. There is an immediate need for a good government—a government by the people, with Kṛṣṇa consciousness. Unless the masses of people become Kṛṣṇa conscious, they cannot be good men. The Kṛṣṇa consciousness movement that Śrī Caitanya Mahāprabhu started by chanting the Hare Kṛṣṇa mahā-mantra still has its potency. Therefore people should understand it seriously and scientifically and spread it all over the world.

The sankīrtana movement started by Śrī Caitanya Mahāprabhu is described in the Caitanya-bhāgavata, Madhya-khaṇḍa, Twenty-third Chapter, beginning with verse 241, which states, "My dear Lord, let my mind be fixed at Your lotus feet." Following Lord Caitanya's chanting, all the devotees reproduced the same sound He chanted. In this way the Lord proceeded, leading the entire party on the strand roads by the bank of the Ganges. When the Lord came to His own ghāṭa, or bathing place, He danced more and more. Then He proceeded to Mādhāi's ghāṭa. In this way Śrī Caitanya Mahāprabhu, the Supreme Lord, who was known as Viśvambhara, danced all over the banks of the Ganges. Then He proceeded to Bārakoṇā-ghāṭa, the Nāgariyā-ghāṭa, and, traveling through Gaṅgānagara, reached Simuliyā, a quarter at one end of the town. All these places surround Śrī Māyāpur. After reaching Simuliyā, the Lord proceeded towards the Kazi's house, and in this way He reached the door of Chand Kazi.

uddhata loka bhāṅge kājīra ghara-puṣpavana

vistāri' varṇilā ihā dāsa-vṛndāvana //CC Adi, 17.142//

SYNONYMS

uddhata—agitated; loka—persons; bhāṅge—break; kājīra—of the Kazi; ghara—house; puṣpa-vana—flower garden; vistāri'-elaborately; varṇilā—described; ihā—this; dāsa-vṛndāvana—Śrīla Vṛndāvana dāsa Ṭhākura.

TRANSLATION

Naturally some of the people who were very much agitated began to retaliate the Kazi's actions by wrecking his house and flower garden. Śrīla Vṛndāvana dāsa Ṭhākura has elaborately described this incident.

Adi TEXT 17.143

tabe mahāprabhu tāra dvārete vasilā

bhavya-loka pāṭhāiyā kājīre bolāilā //CC Adi, 17.143//

SYNONYMS

tabe—thereafter; mahāprabhu—Śrī Caitanya Mahāprabhu; tāra dvārete—at the Kazi's door; vasilā—sat down; bhavya-loka—respectable persons; pāṭhāiyā—sending; kājīre—unto the Kazi; bolāilā—had them call.

TRANSLATION

Thereafter, when Śrī Caitanya Mahāprabhu reached the Kazi's house, He sat down by the doorway and sent some respectable persons to call for the Kazi.

Adi TEXT 17.144

dūra ha-ite āilā kājī māthā noyāiyā

kājīre vasāilā prabhu sammāna kariyā //CC Adi, 17.144//

SYNONYMS

dūra ha-ite—from a distant place; āilā—came; kājī—the Kazi; māthā—head; noyāiyā—bowed down; kājīre—unto the Kazi; vasāilā—gave a seat; prabhu—the Lord; sammāna—respect; kariyā—offering.

TRANSLATION

When the Kazi came, his head bowed down, the Lord gave him proper respect and a seat.

PURPORT

Some of the men in Śrī Caitanya Mahāprabhu's civil disobedience movement were agitated because they could not control their minds. But the Lord was thoroughly peaceful, sober and unagitated. Therefore when the Kazi came down to see Him, the Lord offered him proper respect and a seat because he was a respectable government officer. Thus the Lord taught us by His personal behavior. In pushing on our saṅkīrtana movement of Kṛṣṇa consciousness, we might have to face difficult days, but we should always follow in the footsteps of Śrī Caitanya Mahāprabhu and do the needful according to the time and circumstances.

Adi TEXT 17.145

prabhu balena,--āmi tomāra āilāma abhyāgata

āmi dekhi' lukāilā,--e-dharma kemata //CC Adi, 17.145//

SYNONYMS

prabhu balena—the Lord said; āmi—I; tomāra—your; āilāma—have come; abhyāgata—guest; āmi—Me; dekhi'-seeing; lukāilā—you disappeared; e-dharma kemata—what kind of etiquette is this.

TRANSLATION

In a friendly way, the Lord said, "Sir, I have come to your house as your guest, but upon seeing Me you hid yourself in your room. What kind of etiquette is this?"

Adi TEXT 17.146

kājī kahe--tumi āisa kruddha ha-iyā

tomā śānta karāite rahinu lukāiyā //CC Adi, 17.146//

SYNONYMS

kājī kahe—the Kazi replied; tumi—You; āisa—have come; kruddha—angry; ha-

iyā—being; tomā—You; śānta—pacified; karāite—to make; rahinu—I remained; lukāiyā—hiding out of sight.

TRANSLATION

The Kazi replied, "You have come to my house in a very angry mood. To pacify You, I did not come before You immediately but kept myself hidden.

Adi TEXT 17.147

ebe tumi śāntā haile, āsi, mililāñ

bhāgya mora,--tomā hena atithi pāilāñ //CC Adi, 17.147//

SYNONYMS

ebe—now; tumi—You; śānta—pacified; haile—have become; āsi'-coming; mililāñ—I have met (You); bhāgya mora—it is my great fortune; toma—You; hena—like; atithi—guest; pāilāñ—I have received.

TRANSLATION

"Now that You have become pacified, I have come to You. It is my good fortune to receive a guest like Your Honor.

Adi TEXT 17.148

grāma-sambandhe 'cakravartī' haya mora cācā

deha-sambandhe haite haya grāma-sambandha sāñcā //CC Adi, 17.148//

SYNONYMS

grāma-sambandhe—in our neighborhood relationship; cakravartī—Your grandfather Nīlāmbara Cakravartī; haya—becomes; mora—my; cācā—uncle; deha-sambandhe—in a bodily relationship; haite—than; haya—becomes; grāma-sambandha—neighborhood relationship; sāñcā—more powerful.

TRANSLATION

"In our village relationship, Nīlāmbara Cakravartī Ṭhākura was my uncle. Such a relationship is stronger than a bodily relationship.

PURPORT

In India, even in the interior villages, all the Hindu and Muslim communities used to live very peacefully by establishing a relationship between them. The young men called the elderly members of the village by the name cācā or kākā, "uncle," and men of the same age called each other dādā, "brother." The relationship was very friendly. There were even invitations from Muslim houses to Hindu houses and from Hindu houses to Muslim houses. Both the Hindus and the Muslims accepted the invitations to go to one another's houses to attend ceremonial functions. Even until fifty or sixty years ago, the relationship between Hindus and Muslims was very friendly, and there were no disturbances. We do not find any Hindu-Muslim riots in the history of India, even during the days of the Muslims' rule over the country. Conflict between Hindus and Muslims was created by polluted politicians, especially foreign rulers, and thus the situation gradually became so degraded that India was divided into Hindustan and Pakistan. Fortunately, the remedy to unite not only the Hindus and Muslims but all communities and all nations can still be implemented by the Hare Kṛṣṇa movement on the strong basic platform of love of Godhead.

Adi TEXT 17.149

nīlāmbara cakravartī haya tomāra nānā

se-sambandhe hao tumi āmāra bhāginā //CC Adi, 17.149//

SYNONYMS

nīlāmbara cakravartī—of the name Nīlāmbara Cakravartī; haya—becomes; tomāra—Your; nānā—maternal grandfather; se-sambandhe—by such a relationship; hao—become; tumi—You; āmāra—my; bhāginā—nephew (the son of my sister).

TRANSLATION

"Nīlāmbara Cakravartī is Your maternal grandfather, and by this relationship You are thus my nephew.

Adi TEXT 17.150

bhāgināra krodha māmā avaśya sahaya

mātulera aparādha bhāginā nā laya //CC Adi, 17.150//

SYNONYMS

bhāgināra—of the nephew; krodha—anger; māmā—maternal uncle; avaśya—certainly; sahaya—tolerates; mātulera—of the maternal uncle; aparādha—offense; bhāginā—the nephew; nā—does not; laya—accept.

TRANSLATION

"When a nephew is very angry, his maternal uncle is tolerant, and when the maternal uncle commits an offense, the nephew does not take it very seriously."

Adi TEXT 17.151

ei mata duñhāra kathā haya ṭhāre-ṭhore

bhitarera artha keha bujhite nā pāre //CC Adi, 17.151//

SYNONYMS

ei mata—in this way; duñhāra—of both of them; kathā—conversation; haya—took place; ṭhāre-ṭhore—with different indications; bhitarera—inner; artha—meaning; keha—anyone; bujhite—to understand; nā pāre—is not able.

TRANSLATION

In this way the Kazi and the Lord talked with each other with various indications, but no outsider could understand the inner meaning of their conversation.

Adi TEXT 17.152

prabhu kahe,--praśna lāgi' āilāma tomāra sthāne

kājī kahe,--ājñā kara, ye tomāra mane //CC Adi, 17.152//

SYNONYMS

prabhu kahe—the Lord said; praśna lāgi'-just to inquire from you; āilāma—I have come; tomāra sthāne—at your place; kājī kahe—the Kazi replied; ājñā kara—just order me; ye—whatever; tomāra mane—(is) in Your mind.

TRANSLATION

The Lord said, "My dear uncle, I have come to your home just to ask you some questions."

"Yes," the Kazi replied, "You are welcome. Just tell me what is in Your mind."

Adi TEXT 17.153

prabhu kahe,--go-dugdha khāo, gābhī tomāra mātā

vṛṣa anna upajāya, tāte teṇho pitā //CC Adi, 17.153//

SYNONYMS

prabhu kahe—the Lord said; go-dugdha khāo—you drink cows' milk; gābhī—the cow (is); tomāra—your; mātā—mother; vṛṣa—the bull; anna—grains; upajāya—produces; tāte—therefore; teṇho—he; pitā—(is) your father.

TRANSLATION

The Lord said, "You drink cows' milk; therefore the cow is your mother. And the bull produces grains for your maintenance; therefore he is your father.

Adi TEXT 17.154

pitā-mātā māri' khāo--ebā kon dharma

kon bale kara tumi e-mata vikarma //CC Adi, 17.154//

SYNONYMS

pitā-mātā—father and mother; māri'-killing; khāo—you eat; ebā—this; kon—what kind of; dharma—religion; kon bale—on what strength; kara—do; tumi—you; e-mata—such; vikarma—sinful activities.

TRANSLATION

"Since the bull and cow are your father and mother, how can you kill and eat them? What kind of religious principle is this? On what strength are you so daring that you commit such sinful activities?"

PURPORT

Everyone can understand that we drink the milk of cows and take the help of bulls in producing agricultural products. Therefore, since our real father gives us food grains and our mother gives us milk with which to live, the cow and bull are considered our father and mother. According to Vedic civilization, there are seven mothers, of which the cow is one. Therefore Śrī Caitanya Mahāprabhu

challenged the Muslim Kazi, "What kind of religious principle do you follow by killing your father and mother to eat them?" In any civilized human society, no one would dare kill his father and mother for the purpose of eating them. Therefore Śrī Caitanya Mahāprabhu challenged the system of Muslim religion as patricide and matricide. In the Christian religion also, a principal commandment is "Thou shalt not kill." Nevertheless, Christians violate this rule; they are very expert in killing and in opening slaughterhouses. In our Kṛṣṇa consciousness movement, our first provision is that no one should be allowed to eat any kind of flesh. It does not matter whether it is cows' flesh or goats' flesh, but we especially stress the prohibition against cows' flesh because according to śāstra the cow is our mother. Thus the Muslims' cow-killing was challenged by Śrī Caitanya Mahāprabhu.

Adi TEXT 17.155

kājī kahe,--tomāra yaiche veda-purāṇa

taiche āmāra śāstra--ketāva 'korāṇa' //CC Adi, 17.155//

SYNONYMS

kājī kahe—the Kazi replied; tomāra—Your; yaiche—as much as; veda-purāṇa—the Vedas and Purāṇas; taiche—similarly; āmāra—our; śāstra—scripture; ketāva—the holy book; korāṇa—the Koran.

TRANSLATION

The Kazi replied, "As You have Your scriptures called the Vedas and Purāṇas, we have our scripture, known as the holy Koran.

PURPORT

Chand Kazi agreed to talk with Śrī Caitanya Mahāprabhu on the strength of the scriptures. According to the Vedic scripture, if one can support his position by quoting from the Vedas, his argument is perfect. Similarly, when the Muslims support their position with quotations from the Koran, their arguments are also authorized. When Lord Śrī Caitanya Mahāprabhu raised the question of the Muslims' cow-killing and bull-killing, Chand Kazi came to the standard of understanding from his scriptures.

Adi TEXT 17.156

sei śāstre kahe,--pravṛtti-nivṛtti-mārga-bheda

nivṛtti-mārga jīva-mātra-vadhera niṣedha //CC Adi, 17.156//

SYNONYMS

sei śāstre—in the scripture (the Koran); kahe—it is ordered; pravṛtti—of attachment; nivṛtti—of detachment; mārga—ways; bheda—difference; nivṛtti—of detachment; mārga—on the path; jīva-mātra—of any living entity; vadhera—of killing; niṣedha—prohibition.

TRANSLATION

"According to the Koran, there are two ways of advancement-through increasing the propensity to enjoy and decreasing the propensity to enjoy. On the path of decreasing attachment [nivṛtti-mārga], the killing of animals is prohibited.

Adi TEXT 17.157

pravṛtti-mārga go-vadha karite vidhi haya

śāstra-ājñāya vadha kaile nāhi pāpa-bhaya //CC Adi, 17.157//

SYNONYMS

pravṛtti-mārga—on the path of attachment; go-vadha—the killing of cows; karite—to execute; vidhi—regulative principles; haya—there are; śāstra-ājñāya—on the order of the scripture; vadha—killing; kaile—if one commits; nāhi—there is no; pāpa-bhaya—fear of sinful activities.

TRANSLATION

"On the path of material activities, there is regulation for killing cows. If such killing is done under the guidance of scripture, there is no sin."

PURPORT

The word śāstra is derived from the dhātu, or verbal root, śas. Śas-dhātu pertains to controlling or ruling. A government's ruling through force or weapons is called śāstra. Thus whenever there is ruling, either by weapons or by injunctions, the śas-dhatu is the basic principle. Between śāstra (ruling through weapons) and śāstra (ruling through the injunctions of the scriptures), the better is śāstra. Our Vedic scriptures are not ordinary lawbooks of human common sense; they are

the statements of factually liberated persons unaffected by the imperfectness of the senses.

Śāstra must be correct always, not sometimes correct and sometimes incorrect. In the Vedic scriptures, the cow is described as a mother. Therefore she is a mother for all time; it is not, as some rascals say, that in the Vedic age she was a mother but she is not in this age. If śāstra is an authority, the cow is a mother always; she was a mother in the Vedic age, and she is a mother in this age also.

If one acts according to the injunctions of śāstra, he is freed from the reactions of sinful activity. For example, the propensities for eating flesh, drinking wine and enjoying sex life are all natural to the conditioned soul. The path of such enjoyment is called pravṛtti-marga. The śāstra says, pravṛttir eṣāṁ bhūtānāṁ nivṛttis tu mahā-phalā: one should not be carried away by the propensities of defective conditioned life; one should be guided by the principles of the śāstras. A child's propensity is to play all day long, but it is the injunction of the śāstras that the parents should take care to educate him. The śāstras are there just to guide the activities of human society. But because people do not refer to the instructions of śāstras, which are free from defects and imperfections, they are therefore misguided by so-called educated teachers and leaders who are full of the deficiencies of conditioned life.

Adi TEXT 17.158

tomāra vedete āche go-vadhera vāṇī

ataeva go-vadha kare baḍa baḍa muni //CC Adi, 17.158//

SYNONYMS

tomāra vedete—in Your Vedic literature; āche—there is; go-vadhera—for cow-killing; vāṇī—injunction; ataeva—therefore; go-vadha—cow-killing; kare—does; baḍa baḍa—very, very great; muni—sages.

TRANSLATION

As a learned scholar, the Kazi challenged Caitanya Mahāprabhu, "In Your Vedic scriptures there is an injunction for killing a cow. On the strength of this injunction, great sages performed sacrifices involving cow-killing."

Adi TEXT 17.159

prabhu kahe,--vede kahe go-vadha niṣedha

ataeva hindu-mātra nā kare go-vadha //CC Adi, 17.159//

SYNONYMS

prabhu kahe—the Lord replied; vede—in the Vedas; kahe—is enjoined; go-vadha—cow-killing; niṣedha—prohibition; ataeva—therefore; hindu—Hindu; mātra—any; nā—does not; kare—execute; go-vadha—cow-killing.

TRANSLATION

Refuting the Kazi's statement, the Lord immediately replied, "The Vedas clearly enjoin that cows should not be killed. Therefore every Hindu, whoever he may be, avoids indulging in cow-killing.

PURPORT

In the Vedic scriptures there are concessions for meat-eaters. It is said that if one wants to eat meat, he should kill a goat before the goddess Kālī and then eat its meat. Meat-eaters are not allowed to purchase meat or flesh from a market or slaughterhouse. There are no sanctions for maintaining regular slaughterhouses to satisfy the tongues of meat-eaters. As far as cow-killing is concerned, it is completely forbidden. Since the cow is considered a mother, how could the Vedas allow cow-killing? Śrī Caitanya Mahāprabhu pointed out that the Kazi's statement was faulty. In the Bhagavad-gītā (18.44) there is a clear injunction that cows should be protected: *kṛṣi-gorakṣya-vāṇijyaṁ vaiśya-karma svabhāva-jam*. "The duty of vaiśyas is to produce agricultural products, trade and give protection to cows." Therefore it is a false statement that the Vedic scriptures contain injunctions permitting cow-killing.

Adi TEXT 17.160

jiyāite pāre yadi, tabe māre prāṇī

veda-purāṇe āche hena ājñā-vāṇī //CC Adi, 17.160//

SYNONYMS

jiyāite—to rejuvenate; pāre—one is able; yadi—if; tabe—then; māre—can kill; prāṇī—living being; veda-purāṇe—in the Vedas and Purāṇas; āche—there are; hena—such; ājñā-vāṇī—orders and injunctions.

TRANSLATION

"In the Vedas and Purāṇas there are injunctions declaring that if one can revive a living being, he can kill it for experimental purposes.

Adi TEXT 17.161

ataeva jarad-gava māre muni-gaṇa

veda-mantre siddha kare tāhāra jīvana //CC Adi, 17.161//

SYNONYMS

ataeva—therefore; jarad-gava—old cows; māre—killed; muni-gaṇa—sages; veda-mantre—by the power of Vedic hymns; siddha—rejuvenated; kare—makes; tāhāra—his; jīvana—life.

TRANSLATION

"Therefore the great sages sometimes killed old cows, and by chanting Vedic hymns they again brought them to life for perfection.

Adi TEXT 17.162

jarad-gava hañā yuvā haya āra-vāra

tāte tāra vadha nahe, haya upakāra //CC Adi, 17.162//

SYNONYMS

jarad-gava—old, invalid cows; hañā—becoming; yuvā—young; haya—become; āra-vāra—again; tāte—in that action; tāra—his; vadha—killing; nahe—is not; haya—there is; upakāra—benefit.

TRANSLATION

"The killing and rejuvenation of such old and invalid cows was not truly killing but an act of great benefit.

Adi TEXT 17.163

kali-kāle taiche śakti nāhika brāhmaṇe

ataeva go-vadha keha nā kare ekhane //CC Adi, 17.163//

SYNONYMS

kali-kāle—in the Age of Kali; taiche—such; śakti—power; nāhika—there is none; brāhmaṇe—in the brāhmaṇas; ataeva—therefore; go-vadha—killing of cows; keha—anyone; nā—does not; kare—execute; ekhane—at the present.

TRANSLATION

"Formerly there were powerful brāhmaṇas who could make such experiments using Vedic hymns, but now, because of the Kali-yuga, brāhmaṇas are not so powerful. Therefore the killing of cows and bulls for rejuvenation is forbidden.

Adi TEXT 17.164

aśvamedham gavālbham

sannyāsam pala-paitṛkam

devareṇa sutotpattim

kalau pañca vivarjayet //CC Adi, 17.164//

SYNONYMS

aśva-medham—a sacrifice offering a horse; gava-ālbham—a sacrifice of cows; sannyāsam—the renounced order of life; pala-paitṛkam—an offering of oblations of flesh to the forefathers; devareṇa—by a husband's brother; suta-utpattim—begetting children; kalau—in the Age of Kali; pañca—five; vivarjayet—one must give up.

TRANSLATION

" 'In this Age of Kali, five acts are forbidden: the offering of a horse in sacrifice, the offering of a cow in sacrifice, the acceptance of the order of sannyāsa, the offering of oblations of flesh to the forefathers, and a man's begetting children in his brother's wife.'

PURPORT

This is a quotation from the Brahma-vaivarta Purāṇa (Kṛṣṇa-janma-khaṇḍa 185.180).

Adi TEXT 17.165

tomarā jīyāite nāra,--vadha-mātra sāra

naraka ha-ite tomāra nāhika nistāra //CC Adi, 17.165//

SYNONYMS

tomarā—you Muslims; jīyāite—bring to life; nāra—cannot; vadha-mātra—killing only; sāra—the essence; naraka ha-ite—from hell; tomāra—your; nāhika—there is not; nistāra—deliverance.

TRANSLATION

"Since you Muslims cannot bring killed animals back to life, you are responsible for killing them. Therefore you are going to hell; there is no way for your deliverance.

Adi TEXT 17.166

go-aṅge yata loma, tata sahasra vatsara

go-vadhī raurava-madhye pace nirantara //CC Adi, 17.166//

SYNONYMS

go-aṅge—on the body of the cow; yata—as many; loma—hairs; tata—so many; sahasra—a thousand; vatsara—years; go-vadhī—the killer of a cow; raurava-madhye—in a hellish condition of life; pace—decomposes; nirantara—always.

TRANSLATION

"Cow-killers are condemned to rot in hellish life for as many thousands of years as there are hairs on the body of the cow.

Adi TEXT 17.167

tomā-sabāra śāstra-kartā--seha bhrānta haila

nā jāni' śāstrera marma aiche ājñā dila //CC Adi, 17.167//

SYNONYMS

tomā-sabāra—of all of you; śāstra-kartā—compilers of scripture; seha—they also; bhrānta—mistaken; haila—became; nā jāni'-without knowing; śāstrera marma—the essence of scriptures; aiche—such; ājñā—order; dila—gave.

TRANSLATION

"There are many mistakes and illusions in your scriptures. Their compilers, not knowing the essence of knowledge, gave orders that were against reason and argument."

Adi TEXT 17.168

śuni' stabdha haila kājī, nāhi sphure vāṇī

vicāriyā kahe kājī parābhava māni' //CC Adi, 17.168//

SYNONYMS

śuni'-by hearing; stabdha—stunned; haila—became; kājī—the Kazi; nāhi—does not; sphure—utter; vāṇī—words; vicāriyā—after due consideration; kahe—said; kājī—the Kazi; parābhava—defeat; māni'-accepting.

TRANSLATION

After hearing these statements by Śrī Caitanya Mahāprabhu, the Kazi, his arguments stunned, could not put forward any more words. Thus, after due consideration, the Kazi accepted defeat and spoke as follows.

PURPORT

In our practical preaching work we meet many Christians who talk about statements of the Bible. When we question whether God is limited or unlimited, Christian priests say that God is unlimited. But when we question why the unlimited God should have only one son and not unlimited sons, they are unable to answer. Similarly, from a scientific point of view, the answers of the Old Testament, New Testament and Koran to many questions have changed. But a śāstra cannot change at a person's whim. All śāstras must be free from the four defects of human nature. The statements of śāstras must be correct for all time.

Adi TEXT 17.169

tumi ye kahile, paṇḍita, sei satya haya

ādhunika āmāra śāstra, vicāra-saha naya //CC Adi, 17.169//

SYNONYMS

tumi—You; ye—whatever; kahile—have said; paṇḍita—O Nimāi Paṇḍita; sei—

that; satya—truth; haya—is certainly; ādhunika—of modern days; āmāra—our; śāstra—scripture; vicāra—logic; saha—with; naya—they are not.

TRANSLATION

"My dear Nimāi Paṇḍita, what You have said is all true. Our scriptures have developed only recently, and they are certainly not logical and philosophical.

PURPORT

The śāstras of the yavanas, or meat-eaters, are not eternal scriptures. They have been fashioned recently, and sometimes they contradict one another. The scriptures of the yavanas are three: the Old Testament, the New Testament and the Koran. Their compilation has a history; they are not eternal like the Vedic knowledge. Therefore although they have their arguments and reasonings, they are not very sound and transcendental. As such, modern people advanced in science and philosophy deem these scriptures unacceptable.

Sometimes Christian priests come to us inquiring, "Why are our followers neglecting our scriptures and accepting yours?" But when we ask them, "Your Bible says, 'Do not kill.' Why then are you killing so many animals daily?" they cannot answer. Some of them imperfectly answer that the animals have no souls. But then we ask them, "How do you know that animals have no souls? Animals and children are of the same nature. Does this mean that the children of human society also have no souls?" According to the Vedic scriptures, within the body is the owner of the body, the soul. In the Bhagavad-gītā (2.13) it is said:

dehino 'smin yathā dehe

kaumāraṁ yauvanaṁ jarā

tathā dehāntara-prāptir

dhīras tatra na muhyati

"As the embodied soul continuously passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change."

Because the soul is within the body, the body changes through so many forms. There is a soul within the body of every living entity, whether animal, tree, bird or human being, and the soul is transmigrating from one type of body to another.

When the scriptures of the yavanas-namely, the Old Testament, New Testament and Koran-cannot properly answer inquisitive followers, naturally those advanced in scientific knowledge and philosophy lose faith in such scriptures. The Kazi admitted this while talking with Śrī Caitanya Mahāprabhu. The Kazi was a very intelligent person. He had full knowledge of his position, as stated in the following verse.

Adi TEXT 17.170

kalpita āmāra śāstra,--āmi saba jāni

jāti-anurodhe tabu sei śāstra māni //CC Adi, 17.170//

SYNONYMS

kalpita—imagined; āmāra—our; śāstra—scripture; āmi—I; saba—everything; jāni—know; jāti—by community; anurodhe—being obliged; tabu—still; sei—that; śāstra—scripture; māni—I accept.

TRANSLATION

"I know that our scriptures are full of imagination and mistaken ideas, yet because I am a Muslim I accept them for the sake of my community, despite their insufficient support.

Adi TEXT 17.171

sahaje yavana-śāstre adṛḍha vicāra

hāsi' tāhe mahāprabhu puchena āra-vāra //CC Adi, 17.171//

SYNONYMS

sahaje—naturally; yavana-śāstre—in the scriptures of the meat-eaters; adṛḍha—unsound; vicāra—judgment; hāsi'-smiling; tāhe—from him; mahāprabhu—Caitanya Mahāprabhu; puchena—inquired; āra-vāra—again.

TRANSLATION

"The reasoning and arguments in the scriptures of the meat-eaters are not very sound," the Kazi concluded. Upon hearing this statement, Śrī Caitanya Mahāprabhu smiled and inquired from him as follows.

Adi TEXT 17.172

āra eka praśna kari, śuna, tumi māmā

yathārtha kahibe, chale nā vañchibe āmā' //CC Adi, 17.172//

SYNONYMS

āra eka—one more; praśna—inquiry; kari—I am putting; śuna—hear; tumi—you; māmā—maternal uncle; yathā-artha—as it is true; kahibe—you should speak; chale—by tricks; na vañchibe—you should not cheat; āmā'-Me.

TRANSLATION

"My dear maternal uncle, I wish to ask you another question. Please tell Me the truth. Do not try to cheat Me with tricks.

Adi TEXT 17.173

tomāra nagare haya sadā saṅkīrtana

vādyā-gīta-kolāhala, saṅgīta, nartana //CC Adi, 17.173//

SYNONYMS

tomāra nagare—in your city; haya—there is; sadā—always; saṅkīrtana—chanting of the holy name of the Lord; vādyā—musical sounds; gīta—song; kolāhala—tumultuous roaring; saṅgīta—singing; nartana—dancing.

TRANSLATION

"In your city there is always congregational chanting of the holy name. A tumultuous uproar of music, singing and dancing is always going on.

Adi TEXT 17.174

tumi kājī--hindu-dharma-virodhe adhikārī

ebe ye nā kara mānā bujhite nā pāri //CC Adi, 17.174//

SYNONYMS

tumi—you; kājī—the magistrate; hindu-dharma—the religious principles of the Hindus; virodhe—in opposing; adhikārī—have the right; ebe—now; ye—that; nā kara mānā—you do not forbid; bujhite—to understand; nā pāri—I am not able.

TRANSLATION

"As a Muslim magistrate, you have the right to oppose the performance of Hindu ceremonies, but now you do not forbid them. I cannot understand the reason why."

Adi TEXT 17.175

kājī bale--sabhe tomāya bale 'gaurahari'

sei nāme āmi tomāya sambodhana kari //CC Adi, 17.175//

SYNONYMS

kājī bale—the Kazi said; sabhe—all; tomāya—You; bale—address; gaurahari—by the name Gaurahari; sei nāme—by that name; āmi—I; tomāya—You; sambodhana—address; kari—do.

TRANSLATION

The Kazi said, "Everyone calls You Gaurahari. Please let me address You by that name.

Adi TEXT 17.176

śuna, gaurahari, ei praśnera kāraṇa

nibhṛta hao yadi, tabe kari nivedana //CC Adi, 17.176//

SYNONYMS

śuna—kindly hear; gaurahari—O Gaurahari; ei praśnera—of this question; kāraṇa—reason; nibhṛta—solitary; hao—You become; yadi—if; tabe—then; kari—I shall make; nivedana—submission.

TRANSLATION

"Kindly listen, O Gaurahari! If You come to a private place, I shall then explain the reason."

Adi TEXT 17.177

prabhu bale,--e loka āmāra antaraṅga haya

sphuṭa kari' kaha tumi, nā kariha bhaya //CC Adi, 17.177//

SYNONYMS

prabhu bale—the Lord said; e loka—all these men; āmāra—My; antaraṅga—confidential associates; haya—are; sphuṭa kari'-making it clear; kaha—speak; tumi—you; nā—do not; kariha bhaya—be afraid.

TRANSLATION

The Lord replied, "All these men are My confidential associates. You may speak frankly. There is no reason to be afraid of them."

Adi TEXTS 17.178-179

kājī kahe,--yabe āmi hindura ghare giyā

kīrtana kariluṅ mānā mṛdaṅga bhāṅgiyā

sei rātre eka siṁha mahā-bhayaṅkara

nara-deha, siṁha-mukha, garjaye vistara //CC Adi, 17.178-179//

SYNONYMS

kājī kahe—the Kazi replied; yabe—when; āmi—I; hindura—of a Hindu; ghare—in the house; giyā—going there; kīrtana—chanting of the holy name; kariluṅ—made; mānā—prohibition; mṛdaṅga—the drum; bhāṅgiyā—breaking; sei rātre—on that night; eka—one; siṁha—lion; mahā-bhayaṅkara—very fearful; nara-deha—having a body like a human being's; siṁha-mukha—having a face like a lion's; garjaye—was roaring; vistara—very loudly.

TRANSLATION

The Kazi said, "When I went to the Hindu's house, broke the drum and forbade the performance of congregational chanting, in my dreams that very night I saw a greatly fearful lion, roaring very loudly, His body like a human being's and His face like a lion's.

Adi TEXT 17.180

śayane āmāra upara lāpha diyā caḍi'

aṭṭa aṭṭa hāse, kare danta-kaḍamaḍi //CC Adi, 17.180//

SYNONYMS

śayane—in a sleeping condition; āmāra—me; upara—upon; lāpha diyā—jumping; caḍi'-mounting; aṭṭa aṭṭa—rough and hard; hāse—laughs; kare—does; danta—teeth; kaḍamaḍi—gnashing.

TRANSLATION

"While I was asleep, the lion jumped on my chest, laughing fiercely and gnashing His teeth.

Adi TEXT 17.181

mora buke nakha diyā ghora-svare bale

phāḍimu tomāra buka mṛdaṅga badale //CC Adi, 17.181//

SYNONYMS

mora—my; buke—on the chest; nakha—nails; diyā—placing; ghora—roaring; svare—in a voice; bale—says; phāḍimu—I shall bifurcate; tomāra—your; buka—chest; mṛdaṅga—for the drum; badale—in exchange.

TRANSLATION

"Placing its nails on my chest, the lion said in a grave voice, 'I shall immediately bifurcate your chest as you broke the mṛdaṅga drum!

Adi TEXT 17.182

mora kīrtana mānā karis, karimu tora kṣaya

āṅkhi mudi' kāṅpi āmi pāñā baḍa bhaya //CC Adi, 17.182//

SYNONYMS

mora—My; kīrtana—congregational chanting; mānā karis—you are forbidding; karimu—I shall do; tora—your; kṣaya—destruction; āṅkhi—eyes; mudi'-closing; kāṅpi—I was trembling; āmi—I; pāñā—getting; baḍa—very great; bhaya—fear.

TRANSLATION

" 'You have forbidden the performance of My congregational chanting. Therefore I must destroy you!' Being much afraid of Him, I closed my eyes and

trembled.

Adi TEXT 17.183

bhīta dekhi' simha bale ha-iyā sadaya

tore śikṣā dite kailu tora parājaya //CC Adi, 17.183//

SYNONYMS

bhīta dekhi'-seeing me so afraid; simha—the lion; bale—says; ha-iyā—becoming; sa-daya—merciful; tore—unto you; śikṣā—lesson; dite—to give; kailu—I have done; tora—your; parājaya—defeat.

TRANSLATION

"Seeing me so afraid, the lion said, 'I have defeated you just to teach you a lesson, but I must be merciful to you.

Adi TEXT 17.184

se dina bahuta nāhi kaili utpāta

teñi kṣamā kari' nā karinu prāṇāghāta //CC Adi, 17.184//

SYNONYMS

se dina—on that day; bahuta—very much; nāhi—not; kaili—you did; utpāta—disturbance; teñi—therefore; kṣamā kari'-forgiving; nā karinu—I did not execute; prāṇa-āghāta—the taking of your life.

TRANSLATION

" 'On that day you did not create a very great disturbance. Therefore I have excused you and not taken your life.

Adi TEXT 17.185

aiche yadi punaḥ kara, tabe nā sahimu

savañse tomāre māri yavana nāśimu //CC Adi, 17.185//

SYNONYMS

aiche—similarly; yadi—if; punaḥ—again; kara—you do; tabe—then; nā sahimu

—I shall not tolerate; sa-varṁśe—along with your family; tomāre—you; māri—killing; yavana—the meat-eaters; nāśimu—I shall vanquish.

TRANSLATION

" 'But if you perform such activities again, I shall not be tolerant. At that time I shall kill you, your entire family and all the meat-eaters.'

Adi TEXT 17.186

eta kahi' siṁha gela, āmāra haila bhaya

ei dekha, nakha-cihna amora hṛdaya //CC Adi, 17.186//

SYNONYMS

eta—thus; kahi'-saying; siṁha—the lion; gela—returned; āmāra—my; haila—there was; bhaya—fear; ei dekha—just see this; nakha-cihna—the nail marks; amora hṛdaya—on my heart.

TRANSLATION

"After saying this, the lion left, but I was very afraid of Him. Just see the marks of His nails on my heart!"

Adi TEXT 17.187

eta bali' kājī nija-buka dekhāila

śuni' dekhi' sarva-loka āścarya mānila //CC Adi, 17.187//

SYNONYMS

eta bali'-saying this; kājī—the Kazi; nija-buka—his chest; dekhāila—showed; śuni'-hearing; dekhi'-seeing; sarva-loka—everyone; āścarya—wonderful incident; mānila—accepted.

TRANSLATION

After this description, the Kazi showed his chest. Having heard him and seen the marks, all the people there accepted the wonderful incident.

Adi TEXT 17.188

kājī kahe,--ihā āmi kāre nā kahila

sei dina āmāra eka piyādā āila //CC Adi, 17.188//

SYNONYMS

kājī kahe—the Kazi said; ihā—this; āmi—I; kāre—to others; nā kahila—did not tell; sei dina—on that day; āmāra—my; eka—one; piyādā—orderly; āila—came to see me.

TRANSLATION

The Kazi continued, "I did not speak to anyone about this incident, but on that very day one of my orderlies came to see me.

Adi TEXT 17.189

āsi' kahe,--geluñ muñi kīrtana niṣedhite

agni ulkā mora mukhe lāge ācambite //CC Adi, 17.189//

SYNONYMS

āsi'-coming to me; kahe—he said; geluñ—went; muñi—I; kīrtana—congregational chanting; niṣedhite—to stop; agni ulkā—flames of fire; mora—my; mukhe—in the face; lāge—come in contact; ācambite—all of a sudden.

TRANSLATION

"After coming to me, the orderly said, 'When I went to stop the congregational chanting, suddenly flames struck my face.

Adi TEXT 17.190

puḍila sakala dāḍi, mukhe haila vraṇa

yei peyādā yāya, tāra ei vivaraṇa //CC Adi, 17.190//

SYNONYMS

puḍila—burned; sakala—all; dāḍi—beard; mukhe—on the face; haila—there was; vraṇa—blisters; yei—any; peyādā—orderly; yāya—goes; tāra—his; ei—this; vivaraṇa—description.

TRANSLATION

" 'My beard was burned, and there were blisters on my cheeks.' Every orderly who went gave the same description.

Adi TEXT 17.191

tāhā dekhi' rahinu muñi mahā-bhaya pāñā

kīrtana nā varjiha, ghare rahoñ ta' vasiyā //CC Adi, 17.191//

SYNONYMS

tāhā dekhi'-seeing that; rahinu—remained; muñi—I; mahā-bhaya—great fear; pāñā—getting; kīrtana—the congregational chanting; nā—not; varjiha—stop; ghare—at home; rahoñ—remain; ta'-certainly; vasiyā—sitting.

TRANSLATION

"After seeing this, I was very afraid. I asked them not to stop the congregational chanting but to go sit down at home.

Adi TEXT 17.192

tabe ta' nagare ha-ibe svacchande kīrtana

śuni' saba mleccha āsi' kaila nivedana //CC Adi, 17.192//

SYNONYMS

tabe ta'-thereafter; nagare—in the city; ha-ibe—there would be; svacchande—without disturbance or anxiety; kīrtana—congregational chanting; śuni',—hearing this; saba—all; mleccha—meat-eaters; āsi'-coming; kaila—submitted; nivedana—petition.

TRANSLATION

"Then all the meat-eaters, hearing that there would be unrestricted congregational chanting in the city, came to submit a petition.

Adi TEXT 17.193

nagare hindura dharma bāḍila apāra

'hari' 'hari' dhvani ba-i nāhi śuni āra //CC Adi, 17.193//

SYNONYMS

nagare—in the city; hindura—of the Hindus; dharma—religion; bāḍila—has increased; apāra—unlimitedly; hari hari—of the Lord's name, Hari, Hari; dhvani—the vibration; ba-i—except; nāhi—do not; śuni—we hear; āra—anything else.

TRANSLATION

"The religion of the Hindus has increased unlimitedly. There are always vibrations of "Hari! Hari!" We do not hear anything but this.'

Adi TEXT 17.194

āra mleccha kahe,--hindu 'kṛṣṇa kṛṣṇa' bali'

hāse, kānde, nāce, gāya, gaḍi yāya dhūli //CC Adi, 17.194//

SYNONYMS

āra—another; mleccha—meat-eater; kahe—said; hindu—Hindus; kṛṣṇa kṛṣṇa bali'-saying "Kṛṣṇa, Kṛṣṇa"; hāse—laugh; kānde—cry; nāce—dance; gāya—chant; gaḍi yāya dhūli—roll in the dust.

TRANSLATION

"One meat-eater said, 'The Hindus say, "Kṛṣṇa, Kṛṣṇa," and they laugh, cry, dance, chant and fall on the ground, smearing their bodies with dirt.

Adi TEXT 17.195

'hari' 'hari' kari' hindu kare kolāhala

pātasāha śunile tomāra karibeka phala //CC Adi, 17.195//

SYNONYMS

hari hari kari'-saying "Hari, Hari"; hindu—the Hindus; kare—make; kolāhala—tumultuous sound; pātasāha—the king; śunile—if hearing; tomāra—your; karibeka—will do; phala—punishment.

TRANSLATION

"'Vibrating "Hari, Hari," the Hindus make a tumultuous sound. If the king [pātasāha] hears it, certainly he will punish you.'

PURPORT

Pātasāha refers to the king. Nawab Hussain Shah, whose full name was Ālā Uddīn Saiyad Husen Sā, was at that time (A.D. 1498-1521) the independent King of Bengal. Formerly he was the servant of the cruel Nawab of the Hābsī dynasty named Mujāḥphara Khān, but somehow or other he assassinated his master and became the King. After gaining the throne of Bengal (technically called Masnada), he declared himself Saiyad Husen Ālā Uddīn Seriph Mukkā. There is a book called Riyāja Us-salātina, whose author, Golām Husen, says that Nawab Hussain Shah belonged to the family of Mukkā Seriph. To keep his family's glory, he took the name Seriph Mukkā. Generally, however, he is known as Nawab Hussain Shah. After his death, his eldest son, Nasaratsā, became King of Bengal (A.D. 1521-1533). This King also was very cruel. He committed many atrocities against the Vaiṣṇavas. As a result of his sinful activities, one of his servants from the Khojā group killed him while he was praying in the mosque.

Adi TEXT 17.196

tabe sei yavanere āmi ta' puchila

hindu 'hari' bale, tāra svabhāva jānila //CC Adi, 17.196//

SYNONYMS

tabe—then; sei—that; yavanere—from the meat-eaters; āmi—I; ta'-certainly; puchila—inquired; hindu—the Hindu; hari bale—says Hari; tara—his; svabhāva—nature; jānila—I know.

TRANSLATION

"I then inquired from these yavanas, 'I know that these Hindus by nature chant "Hari, Hari."'

Adi TEXT 17.197

tumita yavana hañā kene anukṣaṇa

hindura devatāra nāma laha ki kāraṇa //CC Adi, 17.197//

SYNONYMS

tumita—but you; yavana—meat-eaters; hañā—being; kene—why; anukṣaṇa—always; hindura—of the Hindus; devatāra—of the God; nāma—the name; laha

—you take; ki—what; kāraṇa—the reason.

TRANSLATION

" 'The Hindus chant the name Hari because that is the name of their God. But you are Muslim meat-eaters. Why do you chant the name of the Hindus' God?'

Adi TEXT 17.198

mleccha kahe,--hindure āmi kari parihāsa

keha keha--kṛṣṇadāsa, keha--rāmadāsa //CC Adi, 17.198//

SYNONYMS

mleccha—the meat-eater; kahe—says; hindure—unto a Hindu; āmi—I; kari—do; parihāsa—joking; keha keha—some of them; kṛṣṇadāsa—of the name Kṛṣṇadāsa; keha—some of them; rāmadāsa—of the name Rāmadāsa.

TRANSLATION

"The meat-eater replied, 'Sometimes I joke with the Hindus. Some of them are called Kṛṣṇadāsa, and some are called Rāmadāsa.

Adi TEXT 17.199

keha--haridāsa, sadā bale 'hari' 'hari'

jāni kāra ghare dhana karibeka curi //CC Adi, 17.199//

SYNONYMS

keha—some of them; haridāsa—of the name Haridāsa; sadā—always; bale—says; hari hari—the name of the Lord, "Hari, Hari"; jāni—I understand; kāra—someone's; ghare—at home; dhana—wealth; karibeka—will do; curi—theft.

TRANSLATION

" 'Some of them are called Haridāsa. They always chant "Hari, Hari," and thus I thought they would steal the riches from someone's house.

PURPORT

Another meaning of "Hari, Hari" is "I am stealing. I am stealing."

Adi TEXT 17.200

sei haite jihvā mora bale 'hari' 'hari'

icchā nāhi, tabu bale,--ki upāya kari //CC Adi, 17.200//

SYNONYMS

sei haite—from that time; jihvā—tongue; mora—my; bale—says; hari hari—the vibration "Hari, Hari"; icchā—desire; nāhi—there is none; tabu—still; bale—says; ki—what; upāya—means; kari—I may do.

TRANSLATION

" 'Since that time, my tongue also always vibrates the sound "Hari, Hari." I have no desire to say it, but still my tongue says it. I do not know what to do.'

PURPORT

Sometimes demoniac nonbelievers, not understanding the potency of the holy name, make fun of the Vaiṣṇavas when the Vaiṣṇavas chant the Hare Kṛṣṇa mahā-mantra. This joking is also beneficial for such persons. Śrīmad-Bhāgavatam, Sixth Canto, Second Chapter, verse 14, indicates that the chanting of the Hare Kṛṣṇa mahā-mantra, even in joking, in the course of ordinary discussion, in indicating something extraneous, or in negligence, is called nāmābhāsa, which is chanting that is almost on the transcendental stage. This nāmābhāsa stage is better than nāmāparādha. Nāmābhāsa awakens the supreme remembrance of Lord Viṣṇu. When one remembers Lord Viṣṇu, he becomes free from material enjoyment. Thus he gradually comes forward toward the transcendental service of the Lord and becomes eligible to chant the holy name of the Lord in the transcendental position.

Adi TEXTS 17.201-202

āra mleccha kahe, śuna--āmi ta' ei-mate

hinduke parihāsa kainu se dina ha-ite

jihvā kṛṣṇa-nāma kare, nā māne varjana

nā jāni, ki mantrauṣadhi jāne hindu-gaṇa //CC Adi, 17.201-202//

SYNONYMS

āra—another; mleccha—meat-eater; kahe—said; śuna—please hear; āmi—I; ta'-certainly; ei-mate—in this way; hinduke—to a Hindu; parihāsa—joking; kainu—did; se—that; dina—day; ha-ite—from; jihvā—the tongue; kṛṣṇa-nāma—the holy name of Lord Kṛṣṇa; kare—chants; nā—does not; māne—accept; varjana—renunciation; nā—not; jāni—I know; ki—what; mantra-auśadhi—hymns and herbs; jāne—know; hindu-gaṇa—the Hindus.

TRANSLATION

"Another meat-eater said, 'Sir, please hear me. Since the day I joked with some Hindus in this way, my tongue chants the Hare Kṛṣṇa hymn and cannot give it up. I do not know what mystic hymns and herbal potions these Hindus know.'

Adi TEXT 17.203

eta śuni' tā'-sabhāre ghare pāṭhāila

hena-kāle pāṣaṇḍī hindu pāñca-sāta āila //CC Adi, 17.203//

SYNONYMS

eta śuni'-after hearing all this; tā'-sabhāre—all of them; ghare—back home; pāṭhāila—sent; hena-kāle—at that time; pāṣaṇḍī—nonbeliever; hindu—Hindus; pāñca-sāta—five or seven; āila—came.

TRANSLATION

"After hearing all this, I sent all the mlecchas back to their homes. Five or seven nonbelieving Hindus then approached me.

PURPORT

The word pāṣaṇḍī refers to nonbelievers engaged in fruitive activities and to idolatrous worshipers of many demigods. Pāṣaṇḍīs do not believe in one God, the Supreme Personality, Lord Viṣṇu; they think that all the demigods have the same potency as Him. The definition of a pāṣaṇḍī is given in the tantra-śāstra:

yas tu nārāyaṇaṁ devaṁ

brahma-rudrādi-daivataiḥ

samatvenaiva vīkṣeta sa

pāṣaṇḍī bhaved dhruvam

"A pāṣaṇḍī is one who considers the great demigods such as Lord Brahmā and Lord Śiva equal to the Supreme Personality of Godhead, Nārāyaṇa." (Hari-bhakti-vilāsa 1.17)

The Supreme Personality of Godhead is asamaurdhva; in other words, no one can be equal to or greater than Him. But pāṣaṇḍīs do not believe this. They worship any kind of demigod, thinking it all right to accept whomever they please as the Supreme Lord. The pāṣaṇḍīs were against the Hare Kṛṣṇa movement of Lord Śrī Kṛṣṇa Caitanya Mahāprabhu, and now we see practically that they also do not like our humble attempts to spread Kṛṣṇa consciousness all over the world. On the contrary, these pāṣaṇḍīs say that we are spoiling the Hindu religion because people all over the world are accepting Lord Kṛṣṇa as the Supreme Personality of Godhead according to the version of Bhagavad-gītā As It Is. The pāṣaṇḍīs condemn this movement, and sometimes they accuse Vaiṣṇavas from foreign countries of being not bona fide. Even so-called Vaiṣṇavas-pseudo followers of the Vaiṣṇava cult-do not agree with our activities in making Vaiṣṇavas in the Western countries. Such pāṣaṇḍīs existed even during the time of Lord Śrī Caitanya Mahāprabhu, and they still continue to exist. Despite all the activities of these pāṣaṇḍīs, however, the prediction of Lord Caitanya Mahāprabhu will triumph: pṛthivīte āche yata nagarādi grāma sarvatra pracāra haibe mora nāma. "In every town and village, the chanting of My name will be heard." No one can check the spread of the Kṛṣṇa consciousness movement because upon this movement is the benediction of the Supreme Personality of Godhead, Lord Caitanya Mahāprabhu.

Adi TEXT 17.204

āsi' kahe,--hindura dharma bhāṅgila nimāi

ye kīrtana pravartāila, kabhu śuni nāi //CC Adi, 17.204//

SYNONYMS

āsi'-coming there; kahe—they said; hindura—of the Hindus; dharma—religious principles; bhāṅgila—has broken; nimāi—Nimāi Paṇḍita; ye—that; kīrtana—congregational chanting; pravartāila—has introduced; kabhu—at any time; śuni—we heard; nāi—never.

TRANSLATION

"Coming to me, the Hindus complained, 'Nimāi Paṇḍita has broken the Hindu

religious principles. He has introduced the saṅkīrtana system, which we never heard from any scripture.

Adi TEXT 17.205

maṅgalacaṇḍī viṣahari kari' jāgaraṇa

tā'te vādyā, nṛtya, gīta,--yogya ācaraṇa //CC Adi, 17.205//

SYNONYMS

maṅgala-caṇḍī—of the religious performance for worship of Maṅgalacaṇḍī; viṣahari—of the religious performance for worship of Viṣahari; kari'-observing; jāgaraṇa—night vigil; tā'te—in that ceremony; vādyā—musical performance; nṛtya—dancing; gīta—chanting; yogya—suitable; ācaraṇa—custom.

TRANSLATION

" 'When we keep a nightlong vigil to observe religious performances for the worship of Maṅgalacaṇḍī and Viṣahari, playing on musical instruments, dancing and chanting are certainly fitting customs.

Adi TEXT 17.206

pūrve bhāla chila ei nimāi paṇḍita

gayā haite āsiyā cālāya viparīta //CC Adi, 17.206//

SYNONYMS

pūrve—before this; bhāla—very good; chila—was; ei—this; nimāi paṇḍita—of the name Nimāi Paṇḍita; gayā—Gayā (a place of pilgrimage); haite—from; āsiyā—coming; cālāya—conducts; viparīta—just the opposite.

TRANSLATION

" 'Nimāi Paṇḍita was previously a very good boy, but since He has returned from Gayā He conducts Himself differently.

Adi TEXT 17.207

ucca kari' gāya gīta, deya karatāli

mṛdaṅga-karatāla-śabde karṇe lāge tāli //CC Adi, 17.207//

SYNONYMS

ucca—loud; kari'-making; gāya—sings; gīta—songs; deya—practices; karatāli—clapping; mṛdaṅga—mṛdaṅga drum; karatāla—hand cymbals; śabde—by sounds; karṇe—in the ear; lāge—there is; tāli—blocking.

TRANSLATION

" 'Now He loudly sings all kinds of songs, clapping, playing drums and hand cymbals, and making a tumultuous sound that deafens our ears.

Adi TEXT 17.208

nā jāni,--ki khāñā matta hañā nāce, gāya

hāse, kānde, paḍe, uṭhe, gaḍāgaḍi yāya //CC Adi, 17.208//

SYNONYMS

nā jāni—we do not know; ki—what; khāñā—eating; matta—mad; hañā—becoming; nāce—He dances; gāya—chants; hāse—laughs; kānde—cries; paḍe—falls down; uṭhe—gets up; gaḍāgaḍi yāya—goes rolling on the ground.

TRANSLATION

" 'We do not know what He eats that makes Him become mad, dancing, singing, sometimes laughing, crying, falling down, jumping up and rolling on the ground.

Adi TEXT 17.209

nagariyāke pāgala kaila sadā saṅkīrtana

rātre nidrā nāhi yāi, kari jāgaraṇa //CC Adi, 17.209//

SYNONYMS

nagariyāke—all the citizens; pāgala—mad; kaila—He has made; sadā—always; saṅkīrtana—congregational chanting; rātre—at night; nidrā—sleep; nāhi yāi—we do not get; kari—observe; jāgaraṇa—wakefulness.

TRANSLATION

" 'He has made all the people practically mad by always performing congregational chanting. At night we cannot get any sleep; we are always kept

awake.

Adi TEXT 17.210

'nimāñi' nāma chāḍi' ebe bolāya 'gaurahari'

hindura dharma naṣṭa kaila pāṣaṇḍa sañcāri' //CC Adi, 17.210//

SYNONYMS

nimāñi—Nimāi; nāma—the name; chāḍi'-giving up; ebe—now; bolāya—calls; gaurahari—Gaurahari; hindura—of the Hindus; dharma—the religious principles; naṣṭa kaila—spoiled; pāṣaṇḍa—irreligion; sañcāri'-introducing.

TRANSLATION

" 'Now He has given up His own name Nimāi and introduced Himself by the name Gaurahari. He has spoiled the Hindu religious principles and introduced the irreligion of nonbelievers.

Adi TEXT 17.211

kṛṣṇera kīrtana kare nīca bāḍa bāḍa

ei pāpe navadvīpa ha-ibe ujāḍa //CC Adi, 17.211//

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; kīrtana—chanting; kare—does; nīca—lower class; bāḍa bāḍa—again and again; ei pāpe—by this sin; navadvīpa—the whole city of Navadvīpa; ha-ibe—will become; ujāḍa—deserted.

TRANSLATION

" 'Now the lower classes are chanting the Hare Kṛṣṇa mahā-mantra again and again. For this sinful activity, the entire city of Navadvīpa will become deserted.

Adi TEXT 17.212

hindu-śāstre 'śvara' nāma--mahā-mantra jāni

sarva-loka śunile mantrera vīrya haya hāni //CC Adi, 17.212//

SYNONYMS

hindu-śāstre—in the scriptures of the Hindus; īśvara—God; nāma—the holy name; mahā-mantra—topmost hymn; jāni—we know; sarva-loka—everyone; śunile—if they hear; mantrera—of the mantra; vīrya—potency; haya—becomes; hāni—finished.

TRANSLATION

" 'According to Hindu scripture, God's name is the most powerful hymn. If everyone hears the chanting of the name, the potency of the hymn will be lost.

PURPORT

In the list of offenses in the chanting of the holy name of the Lord, it is said, dharma-vrata-tyāga-hutādi-sarva-śubha-kriyā-sāmyam api pramādaḥ: to consider the chanting of the holy name of the Lord equal to the execution of some auspicious religious ceremony is an offense. According to the materialistic point of view, observing a religious ceremony invokes an auspicious atmosphere for the material benefit of the entire world. Materialists therefore manufacture religious principles to live comfortably and without disturbance in executing their material activities. Since they do not believe in the existence of God, they have manufactured the idea that God is impersonal and that to have some conception of God one may imagine any form. Thus they respect the many forms of the demigods as different representations or manifestations of the Lord. They are called bahv-īśvara-vādīs, or followers of thousands and thousands of gods. They consider the chanting of the names of the demigods an auspicious activity. Great so-called svāmīs have written books saying that one may chant any name-Durgā, Kālī, Śiva, Kṛṣṇa, Rāma, and so on—because any name is all right for invoking an auspicious atmosphere in society. Thus they are called pāṣaṇḍīs—unbelievers or faithless demons.

Such pāṣaṇḍīs do not know the actual value of the chanting of the holy name of Lord Kṛṣṇa. Foolishly proud of their material birth as brāhmaṇas and their consequently higher position in the social order, they think of the other classes—namely, the kṣatriyas, vaiśyas and śūdras—as lower classes. According to them, no one but the brāhmaṇas can chant the holy name of Kṛṣṇa, for if others chanted the holy name, its potency would be reduced. They are unaware of the potency of Lord Kṛṣṇa's name. The Bṛhan-nārādīya Purāṇa recommends:

harer nāma harer nāma

harer nāmaiva kevalam

kalau nāsty eva nāsty eva

nāsty eva gatiṁ anyathā

"For spiritual progress in this age of Kali, there is no alternative, no alternative, no alternative to the holy name, the holy name, the holy name of the Lord." The pāṣaṇḍīs do not accept that the potency of the holy name of Kṛṣṇa is so great that one can be delivered simply by chanting the holy name, although this is confirmed in Śrīmad-Bhāgavatam (12.3.51): kīrtanād eva kṛṣṇasya mukta-saṅgaḥ param vrajet. Any man from any part of the world who practices chanting of the holy name of Kṛṣṇa can be liberated and after death go back home, back to Godhead. The rascal pāṣaṇḍīs think that if anyone but a brāhmaṇa chants the holy name, the potency of the holy name is vanquished. According to their judgment, instead of delivering the fallen souls, the potency of the holy name is reduced. Believing in the existence of many gods and considering the chanting of the holy name of Kṛṣṇa no better than other hymns, these pāṣaṇḍīs do not believe in the words of the śāstra (harer nāma harer nāma harer nāmaiva kevalam). But Śrī Caitanya Mahāprabhu confirms in His Śikṣāṣṭaka, kīrtanīyaḥ sadā hariḥ: one must chant the holy name of the Lord always, twenty-four hours a day. The pāṣaṇḍīs, however, are so fallen and falsely proud of having taken birth in brāhmaṇa families that they think that instead of delivering all the fallen souls, the holy name becomes impotent when constantly chanted by lower-class men.

Significant in verse 211 are the words kṛṣṇera kīrtana kare nīca bāḍa bāḍa, indicating that anyone can join in the saṅkīrtana movement. This is confirmed in Śrīmad-Bhāgavatam (2.4.18): kirāta-hūṇāndhra-pulinda-pulkaśā ābhīra-śumbhā yavanāḥ khasādayaḥ. This is a list of the names of caṇḍālas. The pāṣaṇḍīs say that when these lower-class men are allowed to chant, their influence is enhanced. They do not like the idea that others should also develop spiritual qualities, because this would curb their false pride in having taken birth in families of the elevated brāhmaṇa caste, with a monopoly on spiritual activities. But despite all protests from so-called Hindus and members of the brāhmaṇa caste, we are propagating the Kṛṣṇa consciousness movement all over the world, according to the injunctions of the śāstras and the order of Śrī Caitanya Mahāprabhu. Thus we are sure that we are delivering many fallen souls, making them bona fide candidates for going back home, back to Godhead.

grāmera ṭhākura tumi, saba tomāra jana

nimāi bolāiyā tāre karaha varjana //CC Adi, 17.213//

SYNONYMS

grāmera—of this town; ṭhākura—the ruler; tumi—you; saba—all; tomāra—your; jana—people; nimāi—Nimāi Paṇḍita; bolāiyā—calling; tāre—unto Him; karaha—do; varjana—the punishment of making Him leave the town.

TRANSLATION

" 'Sir, you are the ruler of this town. Whether Hindu or Muslim, everyone is under your protection. Therefore please call Nimāi Paṇḍita and make Him leave the town.'

PURPORT

The word ṭhākura has two meanings. One meaning is "God" or "a godly person," and another meaning is "kṣatriya." Here the pāṣaṇḍī brāhmaṇas address the Kazi as ṭhākura, considering him the ruler of the town. There are different names by which to address the members of different castes. The brāhmaṇas are addressed as mahārāja, the kṣatriyas as ṭhākura, the vaiśyas as śetha or mahājana, and the śūdras as caudhurī. This etiquette is still followed in northern India, where the kṣatriyas are addressed as Ṭhākura Sāhab. The pāṣaṇḍīs went so far as to request the magistrate, or Kazi, to have Śrī Caitanya Mahāprabhu expelled from the town because of His introducing hari-nāma-saṅkīrtana. Fortunately our Hare Kṛṣṇa movement all over the world, especially in the civilized world of Europe and America, has become very popular. Generally no one complains against us to have us removed from a city. Although such an attempt was indeed made in Melbourne, Australia, the attempt failed. Thus we are now introducing this Hare Kṛṣṇa movement in great cities of the world like New York, London, Paris, Tokyo, Sydney, Melbourne and Auckland, and by the grace of Lord Caitanya Mahāprabhu everything is going on nicely. People are happy to accept the principle of chanting the Hare Kṛṣṇa mantra, and the result is most satisfactory.

Adi TEXT 17.214

tabe āmi prīti-vākya kahila sabāre

sabe ghare yāha, āmi niṣedhiba tāre //CC Adi, 17.214//

SYNONYMS

tabe—thereafter; āmi—I; prīti-vākya—sweet words; kahila—said; sabāre—unto all of them; sabe—all of you; ghare—back home; yāha—go; āmi—I; niṣedhiba—shall prohibit; tāre—Him (Nimāi Paṇḍita).

TRANSLATION

"After hearing their complaints, in sweet words I told them, 'Please go back home. I shall certainly prohibit Nimāi Paṇḍita from continuing His Hare Kṛṣṇa movement.'

Adi TEXT 17.215

hindura īśvara baḍa yei nārāyaṇa

sei tumi hao,--hena laya mora mana //CC Adi, 17.215//

SYNONYMS

hindura—of the Hindus; īśvara—God; baḍa—the topmost; yei—who; nārāyaṇa—Lord Nārāyaṇa; sei—He; tumi—You; hao—are; hena—such; laya—takes; mora—my; mana—mind.

TRANSLATION

"I know that Nārāyaṇa is the Supreme God of the Hindus, and I think that You are the same Nārāyaṇa. This I feel within my mind."

Adi TEXT 17.216

eta śuni' mahāprabhu hāsiyā hāsiyā

kahite lāgilā kichu kājire chuñiyā //CC Adi, 17.216//

SYNONYMS

eta—this; śuni'-hearing; mahāprabhu—Śrī Caitanya Mahāprabhu; hāsiyā hāsiyā—smiling; kahite—to speak; lāgilā—began; kichu—something; kājire—unto the Kazi; chuñiyā—touching.

TRANSLATION

After hearing the Kazi speak so nicely, Śrī Caitanya Mahāprabhu touched him

and smilingly spoke as follows.

Adi TEXT 17.217

tomāra mukhe kṛṣṇa-nāma,--e baḍa vicitra

pāpa-kṣaya gela, hailā parama pavitra //CC Adi, 17.217//

SYNONYMS

tomāra mukhe—in your mouth; kṛṣṇa-nāma—chanting of the holy name of Kṛṣṇa; e—this; baḍa—very; vicitra—wonderful; pāpa-kṣaya—nullifying of sinful activities; gela—has become a fact; hailā—have become; parama—topmost; pavitra—purified.

TRANSLATION

"The chanting of the holy name of Kṛṣṇa from your mouth has performed a wonder-it has nullified the reactions of all your sinful activities. Now you have become supremely pure.

PURPORT

Confirming the potency of the saṅkīrtana movement, these words from the very mouth of Lord Caitanya Mahāprabhu express how people can be purified simply by chanting the holy name of Lord Kṛṣṇa. The Kazi was a Muslim mleccha, or meat-eater, but because he several times uttered the holy name of Lord Kṛṣṇa, automatically the reactions of his sinful life were vanquished and he was fully purified of all material contamination. We do not know why the pāṣaṇḍīs of the present day protest that we are deteriorating the Hindu religion by spreading Kṛṣṇa consciousness all over the world and claiming all classes of men to the highest standard of Vaiṣṇavism. But these rascals disagree with us so vehemently that some of them do not allow European and American Vaiṣṇavas to enter into the temples of Viṣṇu. Thinking religion to be meant for material benefit, these so-called Hindus have actually become vicious by worshiping the numerous forms of the demigods. In the next verse Śrī Caitanya Mahāprabhu confirms the Kazi's purification.

Adi TEXT 17.218

'hari' 'kṛṣṇa' 'nārāyaṇa'--laile tina nāma

baḍa bhāgyavān tumi, baḍa puṇyavān //CC Adi, 17.218//

SYNONYMS

hari kṛṣṇa nārāyaṇa—the holy names of Lord Hari, Lord Kṛṣṇa and Lord Nārāyaṇa; laile—you have taken; tina—three; nāma—holy names; baḍa—very; bhāgyavān—fortunate; tumi—you are; baḍa—very; puṇyavān—pious.

TRANSLATION

"Because you have chanted three holy names of the Lord-Hari, Kṛṣṇa and Nārāyaṇa-you are undoubtedly the most fortunate and pious."

PURPORT

Here the Supreme Lord, Śrī Caitanya Mahāprabhu, confirms that anyone who chants the holy names Hari, Kṛṣṇa and Nārāyaṇa without offense is certainly extremely fortunate, and whether Indian or non-Indian, Hindu or non-Hindu, he immediately comes to the level of the most pious personality. We therefore do not care about the statements of pāṣaṇḍīs who protest against our movement's making the members of other cities or countries into Vaiṣṇavas. We have to follow in the footsteps of Lord Caitanya Mahāprabhu, executing our mission peacefully, or, if necessary, kicking the heads of such protesters.

Adi TEXT 17.219

eta śuni' kājīra dui cakṣe paḍe pāni

prabhura caraṇa chuṇi' bale priya-vāṇī //CC Adi, 17.219//

SYNONYMS

eta—this; śuni'-hearing; kājīra—of the Kazi; dui—two; cakṣe—in the eyes; paḍe—flow down; pāni—tears; prabhura—of the Lord; caraṇa—lotus feet; chuṇi'-touching; bale—says; priya-vāṇī—pleasing words.

TRANSLATION

After the Kazi heard this, tears flowed down from his eyes. He immediately touched the lotus feet of the Lord and spoke the following sweet words.

Adi TEXT 17.220

tomāra prasāde mora ghucila kumati

ei kṛpā kara,--yena tomāte rahu bhakti //CC Adi, 17.220//

SYNONYMS

tomāra prasāde—by Your mercy; mora—my; ghucila—have gone away; kumati—bad intentions; ei—this; kṛpā—mercy; kara—please do unto me; yena—so that; tomāte—in You; rahu—may stay; bhakti—devotion.

TRANSLATION

"Only by Your mercy have my bad intentions vanished. Kindly favor me so that my devotion may always be fixed upon You."

Adi TEXT 17.221

prabhu kahe,--eka dāna māgiye tomāya

saṅkīrtana vāda yaiche nahe nadīyāya //CC Adi, 17.221//

SYNONYMS

prabhu kahe—the Lord said; eka—one; dāna—charity; māgiye—I beg; tomāya—from you; saṅkīrtana—chanting of the Hare Kṛṣṇa mantra; vāda—opposition; yaiche—as it may be; nahe—not be; nadīyāya—in the district of Nadia.

TRANSLATION

The Lord said, "I wish to beg you for one favor in charity. You must pledge that this saṅkīrtana movement will not be checked, at least in the district of Nadia."

Adi TEXT 17.222

kājī kahe,--mora vaṁśe yata upajibe

tāhāke 'tālāka' diba,--kīrtana nā bādhibe //CC Adi, 17.222//

SYNONYMS

kājī kahe—the Kazi said; mora—my; vaṁśe—in the dynasty; yata—all (descendants); upajibe—who will take birth; tāhāke—unto them; tālāka—grave admonition; diba—I shall give; kīrtana—the saṅkīrtana movement; nā—never; bādhibe—they will oppose.

TRANSLATION

The Kazi said, "To as many descendants as take birth in my dynasty in the future, I give this grave admonition: No one should check the saṅkīrtana movement."

PURPORT

As a result of this grave injunction by the Kazi, even at present the descendants of the Kazi's family do not oppose the saṅkīrtana movement under any circumstances. Even during the great Hindu-Muslim riots in neighboring places, the descendants of the Kazi honestly preserved the assurance given by their forefather.

Adi TEXT 17.223

śuni' prabhu 'hari' bali' uṭhilā āpani

uṭhila vaiṣṇava saba kari' hari-dhvani //CC Adi, 17.223//

SYNONYMS

śuni'-hearing; prabhu—the Lord; hari—the holy name of the Lord; bali'-chanting; uṭhilā—got up; āpani—personally; uṭhila—got up; vaiṣṇava—other devotees; saba—all; kari'-making; hari-dhvani—vibration of the holy name, "Hari Hari."

TRANSLATION

Hearing this, the Lord got up, chanting "Hari! Hari!" Following Him, all the other Vaiṣṇavas also got up, chanting the vibration of the holy name.

Adi TEXT 17.224

kīrtana karite prabhu karilā gamana

saṅge cali' āise kājī ullasita mana //CC Adi, 17.224//

SYNONYMS

kīrtana—chanting; karite—to perform; prabhu—the Lord; karilā—made; gamana—departure; saṅge—accompanying Him; cali'-walking; āise—comes; kājī—the Kazi; ullasita—jubilant; mana—mind.

TRANSLATION

Śrī Caitanya Mahāprabhu went back to perform kīrtana, and the Kazi, his mind jubilant, went with Him.

Adi TEXT 17.225

kājīre vidāya dila śacīra nandana

nācite nācite āilā āpana bhavana //CC Adi, 17.225//

SYNONYMS

kājīre—unto the Kazi; vidāya—farewell; dila—gave; śacīra—of mother Śacī; nandana—the son; nācite nācite—dancing and dancing; āilā—came back; āpana—own; bhavana—house.

TRANSLATION

The Lord asked the Kazi to go back home. Then the son of mother Śacī came back to His own home, dancing and dancing.

Adi TEXT 17.226

ei mate kājīre prabhu karilā prasāda

ihā yei śune tāra khaṇḍe aparādha //CC Adi, 17.226//

SYNONYMS

ei mate—in this way; kājīre—unto the Kazi; prabhu—the Lord; karilā—did; prasāda—mercy; ihā—this; yei—anyone who; śune—hears; tāra—his; khaṇḍe—vanquishes; aparādha—offenses.

TRANSLATION

This is the incident concerning the Kazi and the Lord's mercy upon him. Anyone who hears this is also freed from all offenses.

Adi TEXT 17.227

eka dina śrīvāsera mandire gosāñi

nityānanda-saṅge nṛtya kare dui bhāi //CC Adi, 17.227//

SYNONYMS

eka dina—one day; śrīvāsera—of Śrīvāsa Ṭhākura; mandire—in the house; gosāñi—Lord Caitanya Mahāprabhu; nityānanda—Lord Nityānanda; saṅge—accompanied by; nṛtya—dancing; kare—performed; dui—two; bhāi—brothers.

TRANSLATION

One day the two brothers Lord Nityānanda Prabhu and Śrī Caitanya Mahāprabhu were dancing in the holy house of Śrīvāsa Ṭhākura.

Adi TEXT 17.228

śrīvāsa-putrera tāhān haila paraloka

tabu śrīvāsera citte nā janmila śoka //CC Adi, 17.228//

SYNONYMS

śrīvāsa—of Śrīvāsa Ṭhākura; putrera—of the son; tāhān—there; haila—took place; paraloka—death; tabu—still; śrīvāsera—of Śrīvāsa Ṭhākura; citte—in the mind; nā—not; janmila—there was; śoka—lamentation.

TRANSLATION

At that time a calamity took place—Śrīvāsa Ṭhākura's son died. Yet Śrīvāsa Ṭhākura was not at all sorry.

Adi TEXT 17.229

mṛta-putra-mukhe kaila jñānera kathana

āpane dui bhāi hailā śrīvāsa-nandana //CC Adi, 17.229//

SYNONYMS

mṛta-putra—of the dead son; mukhe—in the mouth; kaila—did; jñānera—of knowledge; kathana—conversation; āpane—personally; dui—the two; bhāi—brothers; hailā—became; śrīvāsa-nandana—sons of Śrīvāsa Ṭhākura.

TRANSLATION

Śrī Caitanya Mahāprabhu caused the dead son to speak about knowledge, and then the two brothers personally became the sons of Śrīvāsa Ṭhākura.

PURPORT

This incident is described as follows by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya*. One night while Śrī Caitanya Mahāprabhu was dancing with His devotees at the house of Śrīvāsa Ṭhākura, one of Śrīvāsa Ṭhākura's sons, who was suffering from some disease, died. Śrīvāsa Ṭhākura was so patient, however, that he did not allow anyone to express sorrow by crying, for he did not want the kīrtana going on at his house to be disturbed. Thus kīrtana continued without a sound of lamentation. But when the kīrtana was over, Caitanya Mahāprabhu, who could understand the incident, declared, "There must have been some calamity in this house." When He was then informed about the death of Śrīvāsa Ṭhākura's son, He expressed His regret, saying, "Why was this news not given to Me before?" He went to the place where the son was lying dead and asked him, "My dear boy, why are you leaving the house of Śrīvāsa Ṭhākura?" The dead son immediately replied, "I was living in this house as long as I was destined to live here. Now that the time is over, I am going elsewhere, according to Your direction. I am Your eternal servant, a dependent living being. I must act only according to Your desire. Beyond Your desire, I cannot do anything. I have no such power." Hearing these words of the dead son, all the members of Śrīvāsa Ṭhākura's family received transcendental knowledge. Thus there was no cause for lamentation. This transcendental knowledge is described in the *Bhagavad-gītā* (2.13): *tathā dehāntara-prāptir dhīras tatra na muhyati*. When someone dies, he accepts another body; therefore sober persons do not lament. After the discourse between the dead boy and Śrī Caitanya Mahāprabhu, funeral ceremonies were performed, and Lord Caitanya assured Śrīvāsa Ṭhākura, "You have lost one son, but Nityānanda Prabhu and I are your eternal sons. We shall never be able to give up your company." This is an instance of a transcendental relationship with Kṛṣṇa. We have eternal transcendental relationships with Kṛṣṇa as His servants, friends, fathers, sons or conjugal lovers. When the same relationships are pervertedly reflected in this material world, we have relationships as the sons, fathers, friends, lovers, masters or servants of others, but all these relationships are subject to termination within a definite period. If we revive our relationship with Kṛṣṇa, however, by the grace of Śrī Caitanya Mahāprabhu our eternal relationship will never break to cause our lamentation.

Adi TEXT 17.230

tabe ta' karilā saba bhakte vara dāna

ucchiṣṭa diyā nārāyaṇīra karila sammāna //CC Adi, 17.230//

SYNONYMS

tabe—thereafter; ta'-certainly; karilā—did; saba bhakte—unto all devotees; vara—benediction; dāna—charity; ucchiṣṭa—food remnants; diyā—giving; nārāyaṇīra—of Nārāyaṇī; karila—did; sammāna—respect.

TRANSLATION

Thereafter the Lord charitably bestowed His benediction upon all His devotees. He gave the remnants of His food to Nārāyaṇī, showing her special respect.

PURPORT

Nārāyaṇī was a niece of Śrīvāsa Ṭhākura, and later she became the mother of Śrīla Vṛndāvana dāsa Ṭhākura. In this connection the sahajiyās cite a malicious story that after eating the remnants of Lord Caitanya's food Nārāyaṇī became pregnant and gave birth to Vṛndāvana dāsa Ṭhākura. The rascal sahajiyās may manufacture such false statements, but no one should believe them because they are motivated by enmity against the Vaiṣṇavas.

Adi TEXT 17.231

śrīvāsera vastra siṇye darajī yavana

prabhu tāre nija-rūpa karāila darśana //CC Adi, 17.231//

SYNONYMS

śrīvāsera—of Śrīvāsa Ṭhākura; vastra—cloth; siṇye—sewing; darajī—tailor; yavana—meat-eater; prabhu—the Lord; tāre—unto him; nija-rūpa—His own form; karāila—caused; darśana—vision.

TRANSLATION

There was a tailor who was a meat-eater but was sewing garments for Śrīvāsa Ṭhākura. The Lord, being merciful to him, showed him His own form.

Adi TEXT 17.232

'dekhinu' 'dekhinu' bali' ha-ila pāgala

preme nṛtya kare, haila vaiṣṇava āgala //CC Adi, 17.232//

SYNONYMS

dekhinu—I have seen; dekhinu—I have seen; bali'-saying; ha-ila—became; pāgala—mad; preme—in the ecstasy of love; nṛtya—dancing; kare—does; haila—became; vaiṣṇava—devotee; āgala—first class.

TRANSLATION

Saying "I have seen! I have seen!" and dancing in ecstatic love as though mad, he became a first-class Vaiṣṇava.

PURPORT

There was a Muslim tailor near the house of Śrīvāsa Ṭhākura who used to sew the garments of the family. One day he was very much pleased with the dancing of Śrī Caitanya Mahāprabhu; indeed, he was enchanted. The Lord, understanding his attitude, showed him His original form as Kṛṣṇa. The tailor then began to dance, saying, "I have seen! I have seen!" He became absorbed in ecstatic love and began to dance with Lord Caitanya. Thus he became one of the foremost Vaiṣṇava adherents of Śrī Caitanya Mahāprabhu.

Adi TEXT 17.233

āveśete śrīvāse prabhu vaṁśī ta' māgila

śrīvāsa kahe,--vaṁśī tomāra gopī hari' nila //CC Adi, 17.233//

SYNONYMS

āveśete—in ecstasy; śrīvāse—unto Śrīvāsa; prabhu—the Lord; vaṁśī—a flute; ta'-certainly; māgila—asked; śrīvāsa—Śrīvāsa Ṭhākura; kahe—replied; vaṁśī—flute; tomāra—Your; gopī—the gopīs; hari—stealing; nila—took away.

TRANSLATION

In ecstasy the Lord asked Śrīvāsa Ṭhākura to deliver His flute, but Śrīvāsa Ṭhākura replied, "Your flute has been stolen away by the gopīs."

Adi TEXT 17.234

śuni' prabhu 'bala' 'bala' balena āveśe

śrīvāsa varṇena vṛndāvana-līlā-rase //CC Adi, 17.234//

SYNONYMS

śuni'-hearing; prabhu—the Lord; bala bala—go on speaking, go on speaking; balena—He says; āveśe—in ecstasy; śrīvāsa—Śrīvāsa Ṭhākura; varṇena—describes; vṛndāvana—of Vṛndāvana; līlā-rase—the transcendental mellow of the pastimes.

TRANSLATION

Hearing this reply, the Lord said in ecstasy, "Go on talking! Go on talking!" Thus Śrīvāsa described the transcendental mellow pastimes of Śrī Vṛndāvana.

Adi TEXT 17.235

prathamete vṛndāvana-mādhurya varṇila

śuniyā prabhura citte ānanda bāḍila //CC Adi, 17.235//

SYNONYMS

prathamete—in the beginning; vṛndāvana-mādhurya—sweet pastimes of Vṛndāvana; varṇila—described; śuniyā—hearing; prabhura—of the Lord; citte—in the heart; ānanda—jubilation; bāḍila—increased.

TRANSLATION

In the beginning Śrīvāsa Ṭhākura described the transcendental sweetness of Vṛndāvana's pastimes. Hearing this, the Lord felt great and increasing jubilation in His heart.

Adi TEXT 17.236

tabe 'bala' 'bala' prabhu bale vāra-vāra

punaḥ punaḥ kahe śrīvāsa kariyā vistāra //CC Adi, 17.236//

SYNONYMS

tabe—thereafter; bala bala—go on speaking, go on speaking; prabhu—the Lord; bale—says; vāra-vāra—again, again; punaḥ punaḥ—again, again; kahe—speaks; śrīvāsa—Śrīvāsa Ṭhākura; kariyā—making; vistāra—expansion.

TRANSLATION

Thereafter the Lord again and again asked him, "Speak on! Speak on!" Thus Śrīvāsa again and again described the pastimes of Vṛndāvana, vividly expanding

them.

Adi TEXT 17.237

vaṁśī-vādye gopī-gaṇera vane ākarṣaṇa

tān-sabāra saṅge yaiche vana-viharaṇa //CC Adi, 17.237//

SYNONYMS

vaṁśī-vādye—on hearing the sound of the flute; gopī-gaṇera—of all the gopīs; vane—in the forest; ākarṣaṇa—the attraction; tān-sabāra—of all of them; saṅge—in the company; yaiche—in what way; vana—in the forest; viharāṇa—wandering.

TRANSLATION

Śrīvāsa Ṭhākura extensively explained how the gopīs were attracted to the forests of Vṛndāvana by the vibration of Kṛṣṇa's flute and how they wandered together in the forest.

Adi TEXT 17.238

tāhi madhye chaya-ṛtu līlāra varṇana

madhu-pāna, rāsotsava, jala-keli kathana //CC Adi, 17.238//

SYNONYMS

tāhi madhye—during that; chaya-ṛtu—the six seasons; līlāra—of the pastimes; varṇana—description; madhu-pāna—drinking of the honey; rāsa-utsava—dancing the rāsa-līlā; jala-keli—swimming in the Yamunā; kathana—narrations.

TRANSLATION

Śrīvāsa Paṇḍita narrated all the pastimes enacted during the six changing seasons. He described the drinking of honey, the celebration of the rāsa dance, the swimming in the Yamunā, and other such incidents.

Adi TEXT 17.239

'bala' 'bala' bale prabhu śunite ullāsa

śrīvāsa kahena tabe rāsa rasera vilāsa //CC Adi, 17.239//

SYNONYMS

bala bala—go on speaking, go on speaking; bale—says; prabhu—the Lord; śunite—hearing; ullāsa—very jubilantly; śrīvāsa—Śrīvāsa Ṭhākura; kahena—says; tabe—then; rāsa—rāsa dance; rasera—filled with transcendental humors; vilāsa—pastimes.

TRANSLATION

When the Lord, hearing with great pleasure, said, "Go on speaking! Go on speaking!" Śrīvāsa Ṭhākura described the rāsa-līlā dance, which is filled with transcendental mellows.

Adi TEXT 17.240

kahite, śunite aiche prātaḥ-kāla haila

prabhu śrīvāsere toṣi' āliṅgana kaila //CC Adi, 17.240//

SYNONYMS

kahite—speaking; śunite—hearing; aiche—in that way; prātaḥ-kāla—morning; haila—appeared; prabhu—Lord Śrī Caitanya Mahāprabhu; śrīvāsere—unto Śrīvāsa Ṭhākura; toṣi'-satisfying; āliṅgana—embracing; kaila—did.

TRANSLATION

As the Lord thus requested and Śrīvāsa Ṭhākura spoke, the morning appeared, and the Lord embraced Śrīvāsa Ṭhākura and satisfied him.

Adi TEXT 17.241

tabe ācāryera ghare kaila kṛṣṇa-līlā

rukmiṇī-svarūpa prabhu āpane ha-ilā //CC Adi, 17.241//

SYNONYMS

tabe—thereafter; ācāryera—of Advaita Ācārya; ghare—in the house; kaila—performed; kṛṣṇa-līlā—pastimes of Lord Kṛṣṇa; rukmiṇī—of Rukmiṇī; svarūpa—form; prabhu—the Lord; āpane—personally; ha-ilā—became.

TRANSLATION

Thereafter a dramatization of Kṛṣṇa's pastimes was performed in the house of Advaita Ācārya. The Lord personally took the part of Rukmiṇī, the foremost of Kṛṣṇa's queens.

Adi TEXT 17.242

kabhu durgā, lakṣmī haya, kabhu vā cic-chakti

khāṭe vasi' bhakta-gaṇe dilā prema-bhakti //CC Adi, 17.242//

SYNONYMS

kabhu—sometimes; durgā—the part of Goddess Durgā; lakṣmī—the goddess of fortune; haya—is; kabhu—sometimes; vā—or; cit-śakti—the spiritual potency; khāṭe—on a cot; vasi'-sitting; bhakta-gaṇe—unto the devotees; dilā—gave; prema-bhakti—love of Godhead.

TRANSLATION

The Lord sometimes took the part of Goddess Durgā, Lakṣmī [the goddess of fortune] or the chief potency, Yogamāyā. Sitting on a cot, He delivered love of Godhead to all the devotees present.

Adi TEXT 17.243

eka-dina mahāprabhura nṛtya-avasāne

eka brāhmaṇī āsi' dharila caraṇe //CC Adi, 17.243//

SYNONYMS

eka-dina—one day; mahāprabhura—of Lord Śrī Caitanya Mahāprabhu; nṛtya-avasāne—at the end of the dancing; eka—one; brāhmaṇī—wife of a brāhmaṇa; āsi'-coming; dharila—caught hold; caraṇe—of His lotus feet.

TRANSLATION

One day when Śrī Caitanya Mahāprabhu had finished His dancing, a woman, the wife of a brāhmaṇa, came there and caught hold of His lotus feet.

Adi TEXT 17.244

caraṇera dhūli sei laya vāra vāra

dekhiyā prabhura duḥkha ha-ila apāra //CC Adi, 17.244//

SYNONYMS

caraṇera—of His lotus feet; dhūli—the dust; sei—that woman; laya—takes; vāra vāra—again and again; dekhiyā—seeing this; prabhura—of the Lord; duḥkha—unhappiness; ha-ila—there was; apāra—unlimited.

TRANSLATION

As she took the dust of His lotus feet again and again, the Lord became unlimitedly unhappy.

PURPORT

This holding of a great personality's lotus feet is certainly very good for the person who takes the dust, but this example of Śrī Caitanya Mahāprabhu's unhappiness indicates that a Vaiṣṇava should not allow anyone to take dust from his feet.

One who takes the dust of a great personality's lotus feet transfers his sinful activities to that great personality. Unless the person whose dust is taken is very strong, he must suffer the sinful activities of the person who takes the dust. Therefore ordinarily it should not be allowed. Sometimes in big meetings people come to take the same advantage by touching our feet. On account of this, sometimes we have to suffer from some disease. As far as possible, no outsider should be allowed to touch one's feet to take dust from them. Śrī Caitanya Mahāprabhu personally showed this by His example, as explained in the next verse.

Adi TEXT 17.245

sei-kṣaṇe dhāñā prabhu gaṅgāte paḍila

nityānanda-haridāsa dhari' uṭhāila //CC Adi, 17.245//

SYNONYMS

sei-kṣaṇe—immediately; dhāñā—running; prabhu—the Lord; gaṅgāte—in the water of the Ganges; paḍila—plunged; nityānanda—Lord Nityānanda; haridāsa—Haridāsa Ṭhākura; dhari'-catching Him; uṭhāila—raised Him.

TRANSLATION

Immediately He ran to the river Ganges and jumped in to counteract the sinful activities of that woman. Lord Nityānanda and Haridāsa Ṭhākura caught Him and raised Him from the river.

PURPORT

Śrī Caitanya Mahāprabhu is God Himself, but He was playing the part of a preacher. Every preacher should know that being allowed to touch a Vaiṣṇava's feet and take dust may be good for the person who takes it, but it is not good for the person who allows it to be taken. As far as possible, this practice should ordinarily be avoided. Only initiated disciples should be allowed to take this advantage, not others. Those who are full of sinful activities should generally be avoided.

Adi TEXT 17.246

vijaya ācāryera ghare se rātre rahilā

prātaḥ-kāle bhakta sabe ghare lañā gelā //CC Adi, 17.246//

SYNONYMS

vijaya—named Vijaya; ācāryera—of the teacher; ghare—at the home; se—that; rātre—on the night; rahilā—remained; prātaḥ-kāle—in the morning; bhakta—the devotees; sabe—all; ghare—home; lañā—taking them; gelā—went.

TRANSLATION

That night the Lord stayed at the house of Vijaya Ācārya. In the morning the Lord took all His devotees and returned home.

Adi TEXT 17.247

eka-dina gopī-bhāve gṛhete vasiyā

'gopī' 'gopī' nāma laya viṣaṇṇa hañā //CC Adi, 17.247//

SYNONYMS

eka-dina—one day; gopī-bhāve—in the ecstasy of the gopīs; gṛhete—at home; vasiyā—sitting; gopī gopī—"Gopī, Gopī"; nāma—the name; laya—chants; viṣaṇṇa—morose; hañā—becoming.

TRANSLATION

One day the Lord, in the ecstasy of the gopīs, was sitting in His house. Very morose in separation, He was calling, "Gopī! Gopī!"

Adi TEXT 17.248

eka paḍuyā āila prabhuke dekhite

'gopī' 'gopī' nāma śuni' lāgila balite //CC Adi, 17.248//

SYNONYMS

eka paḍuyā—one student; āila—came there; prabhuke—the Lord; dekhite—to see; gopī gopī—"Gopī, Gopī"; nāma—the name; śuni'-hearing; lāgila—began; balite—to say.

TRANSLATION

A student who came to see the Lord was astonished that the Lord was chanting "Gopī! Gopī!" Thus he spoke as follows.

Adi TEXT 17.249

kṛṣṇa-nāma nā lao kene, kṛṣṇa-nāma--dhanya

'gopī' 'gopī' balile vā kibā haya puṇya //CC Adi, 17.249//

SYNONYMS

kṛṣṇa-nāma—the holy name of Lord Kṛṣṇa; nā—not; lao—You take; kene—why; kṛṣṇa-nāma—the holy name of Lord Kṛṣṇa; dhanya—glorious; gopī gopī—the names "Gopī, Gopī"; balile—on saying; vā—or; kibā—what; haya—there is; puṇya—piety.

TRANSLATION

"Why are You chanting the names 'Gopī, Gopī' instead of the holy name of Lord Kṛṣṇa, which is so glorious? What pious result will You achieve by such chanting?"

PURPORT

It is said, vaiṣṇavera kriyā-mudrā vijñeha nā bujhaya: no one can understand the activities of a pure devotee. A student or neophyte devotee could not possibly understand why Śrī Caitanya Mahāprabhu was chanting the name of the gopīs,

nor should the student have asked the Lord about the potency of chanting "Gopī, Gopī." The neophyte student was certainly convinced of the piety in the chanting of Kṛṣṇa's holy name, but this sort of attitude is also offensive. Dharma-vrata-tyāga-hutādi-sarva-śubha-kriyā-sāmyam api pramādaḥ: to chant the holy name of Kṛṣṇa in exchange for the achievement of piety is an offense. This, of course, was unknown to the student. Thus he innocently asked, "What piety is there in the chanting of the name Gopī?" He did not know that there is no question of piety or impiety. The chanting of the holy name of Kṛṣṇa or the holy name Gopī is on the transcendental platform of loving affairs. Since he was not expert in understanding such transcendental activities, his question was merely impudent. Thus Śrī Caitanya Mahāprabhu, apparently greatly angry at him, reacted as follows.

Adi TEXT 17.250

śuni' prabhu krodhe kaila kṛṣṇe doṣodgāra

ṭheṅgā lañā uṭhilā prabhu paḍuyā māribāra //CC Adi, 17.250//

SYNONYMS

śuni'-hearing; prabhu—the Lord; krodhe—in anger; kaila—did; kṛṣṇe—unto Lord Kṛṣṇa; doṣa-udgāra—many accusations; ṭheṅgā—stick; lañā—taking; uṭhilā—got up; prabhu—the Lord; paḍuyā—the student; māribāra—to strike.

TRANSLATION

Hearing the foolish student, the Lord became greatly angry and rebuked Lord Kṛṣṇa in various ways. Taking up a stick, He rose to strike the student.

PURPORT

It is mentioned in Śrīmad-Bhāgavatam that when Uddhava came from Lord Kṛṣṇa with a message for the gopīs, all the gopīs, especially Śrīmatī Rādhārāṇī, denounced Kṛṣṇa in various ways. Such denunciations, however, reflect an exuberant loving attitude that an ordinary man cannot understand. When the foolish student questioned Lord Śrī Caitanya Mahāprabhu, Lord Caitanya similarly rebuked Lord Kṛṣṇa in loving exuberance. When Śrī Caitanya Mahāprabhu was in the mood of the gopīs and the student advocated the cause of Śrī Kṛṣṇa, Lord Caitanya was greatly angry. Seeing His anger, the foolish student, who was an ordinary atheistic smārta-brāhmaṇa, foolishly misjudged Him. Thus he and a party of students were ready to strike the Lord in retaliation.

After this incident, Śrī Caitanya Mahāprabhu decided to take sannyāsa so that people would not commit offenses against Him, considering Him an ordinary householder, for in India even now a sannyāsī is naturally offered respect.

Adi TEXT 17.251

bhaye palāya paḍuyā, prabhu pāche pāche dhāya
āste vyaste bhakta-gaṇa prabhure rahāya //CC Adi, 17.251//

SYNONYMS

bhaye—out of fear; palāya—runs away; paḍuyā—the student; prabhu—the Lord; pāche pāche—after him; dhāya—runs; āste vyaste—somehow or other; bhakta-gaṇa—all the devotees; prabhure—the Lord; rahāya—checked.

TRANSLATION

The student ran away in fear, and the Lord followed him. But somehow or other the devotees checked the Lord.

Adi TEXT 17.252

prabhure śānta kari' ānila nija ghare
paḍuyā palāyā gela paḍuyā-sabhāre //CC Adi, 17.252//

SYNONYMS

prabhure—the Lord; śānta kari'-pacifying; ānila—brought; nija—His own; ghare—to the house; paḍuyā—the student; palāyā—running away; gela—went; paḍuyā—of students; sabhāre—to the assembly.

TRANSLATION

The devotees pacified the Lord and brought Him home, and the student ran away to an assembly of other students.

Adi TEXT 17.253

paḍuyā sahasra yāhān paḍe eka-ṭhāñi
prabhura vṛttānta dvija kahe tāhān yāi //CC Adi, 17.253//

SYNONYMS

paḍuyā—students; sahasra—a thousand; yāhān—where; paḍe—they study; eka-thāñi—in one place; prabhura—of the Lord; vṛttānta—incident; dvija—the brāhmaṇa; kahe—says; tāhān—there; yāi—he goes.

TRANSLATION

The brāhmaṇa student ran to a place where a thousand students were studying together. There he described the incident to them.

PURPORT

In this verse we find the word dvija, indicating that the student was a brāhmaṇa. Actually, in those days, only members of the brāhmaṇa class became students of Vedic literature. Schooling is meant especially for brāhmaṇas; previously there was no question of schooling for kṣatriyas, vaiśyas or śūdras. Kṣatriyas used to learn the technology of warfare, and vaiśyas learned business from their fathers or other businessmen; they were not meant to study the Vedas. At present, however, everyone goes to school, and everyone is given the same type of education, although no one knows what the result will be. The result, however, is most unsatisfactory, as we have seen in the Western countries especially. The United States has vast educational institutions where everyone is allowed to receive an education, but the result is that most students become like hippies.

Higher education is not meant for everyone. Only selected individuals trained in brahminical culture should be allowed to pursue a higher education. Educational institutions should not aim to teach technology, for a technologist cannot properly be called educated. A technologist is a śūdra; only one who studies the Vedas may properly be called a learned man (paṇḍita). The duty of a brāhmaṇa is to become learned in the Vedic literature and teach the Vedic knowledge to other brāhmaṇas. In our Kṛṣṇa consciousness movement we are simply teaching our students to become fit brāhmaṇas and Vaiṣṇavas. In our school at Dallas, the students are learning English and Sanskrit, and through these two languages they are studying all our books, such as Śrīmad-Bhāgavatam, Bhagavad-gītā As It Is and The Nectar of Devotion. It is a mistake to educate every student as a technologist. There must be a group of students who become brāhmaṇas. Without brāhmaṇas who study the Vedic literature, human society will be entirely chaotic.

śuni' krodha kaila saba paḍuyāra gaṇa

sabe meli' kare tabe prabhura nindana //CC Adi, 17.254//

SYNONYMS

śuni'-hearing; krodha—angry; kaila—became; saba—all; paḍuyāra—of students; gaṇa—the groups; sabe—all; meli'-joining to gether; kare—do; tabe—then; prabhura—of the Lord; nindana—accusation.

TRANSLATION

Hearing of the incident, all the students became greatly angry and joined together in criticizing the Lord.

Adi TEXT 17.255

saba deśa bhraṣṭa kaila ekalā nimāñi

brāhmaṇa mārīte cāhe, dharma-bhaya nāi //CC Adi, 17.255//

SYNONYMS

saba—all; deśa—countries; bhraṣṭa—spoiled; kaila—has; ekalā—alone; nimāñi—Nimāi Paṇḍita; brāhmaṇa—a caste brāhmaṇa; mārīte—to strike; cāhe—He wants; dharma—of religious principles; bhaya—fear; nāi—there is not.

TRANSLATION

"Nimāi Paṇḍita alone has spoiled the entire country," they accused. "He wants to strike a caste brāhmaṇa. He has no fear of religious principles.

PURPORT

In those days also, the caste brāhmaṇas were very proud. They were not prepared to accept chastisement even from a teacher or spiritual master.

Adi TEXT 17.256

punaḥ yadi aiche kare māriba tāhare

kon vā mānuṣa haya, ki karite pāre //CC Adi, 17.256//

SYNONYMS

punaḥ—again; yadi—if; aiche—like that; kare—He does; māriba—we shall strike; tāhare—Him; kon—who; vā—or; mānuṣa—the man; haya—is; ki—what; karite—to do; pāre—He is able.

TRANSLATION

"If He again performs such an atrocious act, certainly we shall retaliate and strike Him in turn. What kind of important person is He, that He can check us in this way?"

Adi TEXT 17.257

prabhura nindāya sabāra buddhi haila nāśa

supaṭhita vidyā kārao nā haya prakāśa //CC Adi, 17.257//

SYNONYMS

prabhura—of the Lord; nindāya—in accusation; sabāra—of everyone; buddhi—the intelligence; haila—became; nāśa—spoiled; su-paṭhita—well-studied; vidyā—knowledge; kārao—everyone's; nā—does not; haya—become; prakāśa—manifest.

TRANSLATION

When all the students thus resolved, criticizing Śrī Caitanya Mahāprabhu, their intelligence was spoiled. Thus although they were learned scholars, because of this offense the essence of knowledge was not manifest in them.

PURPORT

In the Bhagavad-gītā it is said, māyayāpahṛta-jñānā āsuram bhāvam āśritāḥ: when one becomes inimical to the Supreme Personality of Godhead, adopting an atheistic attitude (āsuram bhāvam), even if one is a learned scholar the essence of knowledge does not become manifest in him; in other words, the essence of his knowledge is stolen by the illusory energy of the Lord. In this connection Śrī Bhaktisiddhānta Sarasvatī Ṭhākura quotes a mantra from the Śvetāśvatara Upaniṣad (6.23):

yasya deve parā bhaktir

yathā deve tathā gurau

tasyaite kathitā hy arthāḥ

prakāśante mahātmanah

The purport of this verse is that one who is unflinchingly devoted to the Supreme Personality of Godhead, Viṣṇu, and similarly devoted to the spiritual master, with no ulterior motive, becomes a master of all knowledge. In the heart of such a devotee, the real essence of the Vedic knowledge becomes manifest. This essence is nothing but surrender unto the Supreme Personality of Godhead (vedaiś ca sarvair aham eva vedyah). Only unto one who fully surrenders to the spiritual master and the Supreme Lord does the essence of Vedic knowledge become manifest, not to anyone else. This same principle is emphasized by Śrī Prahlāda Mahārāja in Śrīmad-Bhāgavatam (7.5.24):

iti puṁsārpitā viṣṇau

bhaktiś cen nava-lakṣaṇā

kriyeta bhagavaty addhā

tan manye 'dhītām uttamam

"A person who directly applies these nine principles [hearing, chanting, remembering, etc.] in the service of the Lord is to be understood as a greatly learned man who has assimilated the Vedic literature very well, for the goal of studying the Vedic literature is to understand the supremacy of Lord Śrī Kṛṣṇa." Śrīdhara Svāmī confirms in his commentary that first one must surrender to the spiritual master; then the process of devotional service will develop. It is not a fact that only one who diligently pursues an academic career can become a devotee. Even with no academic career, if one has full faith in the spiritual master and the Supreme Personality of Godhead, he develops in spiritual life and real knowledge of the Vedas. The example of Mahārāja Khaṭvāṅga confirms this. One who surrenders is understood to have learned the subject matter of the Vedas very nicely. One who adopts this Vedic process of surrender learns devotional service and is certainly successful. One who is very much proud, however, is unable to surrender either to the spiritual master or to the Supreme Personality of Godhead. Thus he cannot understand the essence of any Vedic literature. Śrīmad-Bhāgavatam (Bhāg. 11.11.18) declares:

śabda-brahmaṇi niṣṇāto

na niṣṇāyāt pare yadi

śramas tasya śrama-phalo

hy adhenum iva rakṣataḥ

"If one is learned in Vedic literature but is not a devotee of Lord Viṣṇu, his work is a useless waste of labor, just like the keeping of a cow that does not give milk."

Anyone who does not follow the surrendering process but is simply interested in an academic career cannot make any advancement. His profit is only his labor for nothing. If one is expert in the study of the Vedas but does not surrender to a spiritual master or Viṣṇu, all his cultivation of knowledge is but a waste of time and labor.

Adi TEXT 17.258

tathāpi dāmbhika paḍuyā namra nāhi haya

yāhañ tāhāñ prabhura nindā hāsi' se karaya //CC Adi, 17.258//

SYNONYMS

tathāpi—still; dāmbhika—proud; paḍuyā—students; namra—submissive; nāhi—not; haya—become; yāhāñ—any where; tāhāñ—everywhere; prabhura—of the Lord; nindā—accusation; hāsi'-laughing; se—they; karaya—do.

TRANSLATION

But the proud student community did not become submissive. On the contrary, the students spoke of the incident anywhere and everywhere. In a laughing manner they criticized the Lord.

Adi TEXT 17.259

sarva-jña gosāñi jāni' sabāra durgati

ghare vasi' cinte tā'-sabāra avyāhati //CC Adi, 17.259//

SYNONYMS

sarva-jña—all-knowing; gosāñi—Lord Caitanya Mahāprabhu; jāni'-knowing; sabāra—of all of them; durgati—degradation; ghare—at home; vasi'-sitting; cinte—contemplates; tā'-of them; sabāra—of all; avyāhati—the rescue.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu, being omniscient, could understand the degradation of these students. Thus He sat at home, contemplating how to rescue them.

Adi TEXT 17.260

yata adhyāpaka, āra tāñra śiṣya-gaṇa

dharmī, karmī, tapo-niṣṭha, nindaka, durjana //CC Adi, 17.260//

SYNONYMS

yata—all; adhyāpaka—professors; āra—and; tāñra—their; śiṣya-gaṇa—students; dharmī—followers of religious ritualistic ceremonies; karmī—performers of fruitive activities; tapo-niṣṭha—performers of austerities; nindaka—blasphemers; durjana—rogues.

TRANSLATION

"All the so-called professors and scientists and their students generally follow the regulative principles of religion, fruitive activities and austerities," the Lord thought, "yet at the same time they are blasphemers and rogues.

PURPORT

Here is a depiction of materialists who have no knowledge of devotional service. They may be very religious and may work very systematically or perform austerities and penances, but if they blaspheme the Supreme Personality of Godhead they are nothing but rogues. This is confirmed in the Hari-bhakti-sudhodaya (3.11):

bhagavad-bhakti-hīnasya

jātiḥ śāstraṁ japas tapaḥ

aprāṇasyaiva dehasya

maṇḍanaṁ loka-rañjanam

If they are without knowledge of devotional service to the Lord, then great nationalism, fruitive, political or social work, science or philosophy are all simply like costly garments decorating a dead body. The only offense of persons

adhering to these principles is that they are not devotees; they are always blasphemous toward the Supreme Personality of Godhead and His devotees.

Adi TEXT 17.261

ei saba mora nindā-aparādha haite

āmi nā laoyāile bhakti, nā pāre la-ite //CC Adi, 17.261//

SYNONYMS

ei saba—all of them; mora—of Me; nindā—blasphemy; aparādha—offense; haite—from; āmi—I; nā—not; laoyāile—if causing them to take; bhakti—devotional service; nā—not; pāre—able; la-ite—to take.

TRANSLATION

"If I do not induce them to take to devotional service, because of committing the offense of blasphemy none of these people will be able to take to it.

Adi TEXT 17.262

nistārite āilāma āmi, haila viparīta

e-saba durjanera kaiche ha-ibeka hita //CC Adi, 17.262//

SYNONYMS

nistārite—to deliver; āilāma—have come; āmi—I; haila—it has become; viparīta—just the opposite; e-saba—all these; durjanera—of the rogues; kaiche—how; ha-ibeka—it will be; hita—the benefit.

TRANSLATION

"I have come to deliver all the fallen souls, but now just the opposite has happened. How can these rogues be delivered? How may they be benefited?

Adi TEXT 17.263

āmāke praṇati kare, haya pāpa-kṣaya

tabe se ihāre bhakti laoyāile laya //CC Adi, 17.263//

SYNONYMS

āmāke—unto Me; praṇati—obeisances; kare—they offer; haya—becomes; pāpa-kṣaya—destruction of sinful reactions; tabe—then; se—they; ihāre—unto them; bhakti—devotional service; laoyāile—if causing to take; laya—will take.

TRANSLATION

"If these rogues offer Me obeisances, the reactions of their sinful activities will be nullified. Then, if I induce them, they will take to devotional service.

Adi TEXT 17.264

more nindā kare ye, nā kare namaskāra

e-saba jīvere avaśya kariba uddhāra //CC Adi, 17.264//

SYNONYMS

more—Me; nindā kare—blasphemes; ye—anyone who; nā—does not; kare—offer; namaskāra—obeisances; e-saba—all these; jīvere—living entities; avaśya—certainly; kariba—I shall do; uddhāra—deliverance.

TRANSLATION

"I must certainly deliver all these fallen souls who blaspheme Me and do not offer Me obeisances.

Adi TEXT 17.265

ataeva avaśya āmi sannyāsa kariba

sannyāsi-buddhye more praṇata ha-iba //CC Adi, 17.265//

SYNONYMS

ataeva—therefore; avaśya—certainly; āmi—I; sannyāsa—the renounced order of life; kariba—shall accept; sannyāsi-buddhye—by thinking of Me as a sannyāsī; more—unto Me; praṇata—bow down; ha-iba—they shall do.

TRANSLATION

"I shall accept the sannyāsa order of life, for thus people will offer Me their obeisances, thinking of Me as a member of the renounced order.

PURPORT

Among the members of the varṇāśrama institution's social orders (brāhmaṇa, kṣatriya, vaiśya and śūdra), the brāhmaṇa is considered the foremost, for he is the teacher and spiritual master of all the other varṇas. Similarly, among the spiritual orders (brahmacarya, grhastha, vānaprastha and sannyāsa), the sannyāsa order is the most elevated. Therefore a sannyāsī is the spiritual master of all the varṇas and āśramas, and a brāhmaṇa is also expected to offer obeisances to a sannyāsī. Unfortunately, however, caste brāhmaṇas do not offer obeisances to a Vaiṣṇava sannyāsī. They are so proud that they do not offer obeisances even to Indian sannyāsīs, what to speak of European and American sannyāsīs. Śrī Caitanya Mahāprabhu, however, expected that even the caste brāhmaṇas would offer respectful obeisances to a sannyāsī because five hundred years ago the social custom was to offer obeisances immediately to any sannyāsī, known or unknown.

The sannyāsīs of the Kṛṣṇa consciousness movement are bona fide. All the students of the Kṛṣṇa consciousness movement have undergone the regular process of initiation. As enjoined in the Hari-bhakti-vilāsa by Sanātana Gosvāmī, tathā dīkṣā-vidhānena dvijatvaṁ jāyate nṛṇām: by the regular process of initiation, any man can become a brāhmaṇa. Thus in the beginning the students of our Kṛṣṇa consciousness movement agree to live with devotees, and gradually, having given up four prohibited activities-illicit sex, gambling, meat-eating and intoxication-they become advanced in the activities of spiritual life. When one is found to be regularly following these principles, he is given the first initiation (hari-nāma), and he regularly chants at least sixteen rounds a day. Then, after six months or a year, he is initiated for the second time and given the sacred thread with the regular sacrifice and rituals. After some time, when he advances still further and is willing to give up this material world, he is given the sannyāsa order. At that time he receives the title svāmī or gosvāmī, both of which mean "master of the senses." Unfortunately, debauched so-called brāhmaṇas in India neither offer them respect nor accept them as bona fide sannyāsīs. Śrī Caitanya Mahāprabhu expected the so-called brāhmaṇas to offer respect to such Vaiṣṇava sannyāsīs. Nevertheless, it does not matter whether they offer respect or whether they accept these sannyāsīs as bona fide, for the śāstra describes punishment for such disobedient so-called brāhmaṇas. The śāstric injunction declares:

devatā-pratimāṁ dṛṣṭvā

yatiṁ caiva tridaṇḍinam

namaskāraṁ na kuryād yaḥ

prāyaścittīyate naraḥ

"One who does not offer respect to the Supreme Personality of Godhead, to His Deity in the temple or to a tridaṇḍī sannyāsī must undergo prāyaścitta [atonement]." If one does not offer obeisances to such a sannyāsī, the prescribed prāyaścitta is to fast for one day.

Adi TEXT 17.266

praṇatite habe ihāra aparādha kṣaya

nirmala hṛdaye bhakti karāiba udaya //CC Adi, 17.266//

SYNONYMS

praṇatite—by offering obeisances; habe—there will be; ihāra—of such offenders; aparādha—the offenses; kṣaya—destruction; nirmala—pure; hṛdaye—in the heart; bhakti—devotional service; karāiba—I shall cause; udaya—the rising.

TRANSLATION

"Offering obeisances will relieve them of all the reactions to their offenses. Then, by My grace, devotional service [bhakti] will awaken in their pure hearts.

PURPORT

According to Vedic injunctions, only a brāhmaṇa may be offered sannyāsa. The Śāṅkara-sampradāya (ekadaṇḍa-sannyāsa-sampradāya) awards the sannyāsa order only to caste brāhmaṇas, or born brāhmaṇas, but in the Vaiṣṇava system even one not born in a brāhmaṇa family may be made a brāhmaṇa according to the direction of the Hari-bhakti-vilāsa (tathā dīkṣā-vidhānena dvijatvaṁ jāyate nṛṇām). Any person from any part of the world may be made a brāhmaṇa by the regular process of initiation, and when he follows brahminical behavior, observing the principle of abstaining from intoxication, illicit sex, meat-eating and gambling, he may be offered sannyāsa. All the sannyāsīs in the Kṛṣṇa consciousness movement, who are preaching all over the world, are regular brāhmaṇa-sannyāsīs. Thus the so-called caste brāhmaṇas should not object to offering them respectful obeisances. By offering such obeisances, as recommended by Śrī Caitanya Mahāprabhu, they will diminish their offenses

and automatically awaken to their natural position of devotional service. As it is said, nitya-siddha kṛṣṇa-prema sādhya kabhu naya: kṛṣṇa-prema can be awakened in a purified heart. The more we offer obeisances to sannyāsīs, especially Vaiṣṇava sannyāsīs, the more we diminish our offenses and purify our hearts. Only in a purified heart can kṛṣṇa-prema awaken. This is the process of Śrī Caitanya Mahāprabhu's cult, the Kṛṣṇa consciousness movement.

Adi TEXT 17.267

e-saba pāṣaṇḍīra tabe ha-ibe nistāra

āra kona upāya nāhi, ei yukti sāra //CC Adi, 17.267//

SYNONYMS

e-saba—all these; pāṣaṇḍīra—of the demons; tabe—then; ha-ibe—there will be; nistāra—deliverance; āra—alternative; kona—some; upāya—means; nāhi—there is not; ei—this; yukti—of the argument; sāra—essence.

TRANSLATION

"All the unfaithful rogues of this world can be delivered by this process. There is no alternative. This is the essence of the argument."

Adi TEXT 17.268

ei dṛḍha yukti kari' prabhu āche ghare

keśava bhāratī āilā nadīyā-nagare //CC Adi, 17.268//

SYNONYMS

ei—this; dṛḍha—firm; yukti—consideration; kari'-making; prabhu—the Lord; āche—was; ghare—in His home; keśava bhāratī—of the name Keśava Bhāratī; āilā—came; nadīyā-nagare—to the town of Nadia.

TRANSLATION

After coming to this firm conclusion, the Lord continued to stay at home. In the meantime Keśava Bhāratī came to the town of Nadia.

Adi TEXT 17.269

prabhu tānre namaskari' kaila nimantraṇa

bhikṣā karāiyā tāñre kaila nivedana //CC Adi, 17.269//

SYNONYMS

prabhu—the Lord; tāñre—to him; namaskari'-offering obeisances; kaila—did; nimantraṇa—invitation; bhikṣā—alms; karāiyā—giving; tāñre—to him; kaila—submitted; nivedana—His prayer.

TRANSLATION

The Lord offered him respectful obeisances and invited him to His house. After feeding him sumptuously, He submitted to him His petition.

PURPORT

According to the system of Vedic society, whenever an unknown sannyāsī comes to a village or town, someone must invite him to take prasāda in his home. Sannyāsīs generally take prasāda in the house of a brāhmaṇa because the brāhmaṇa worships the Lord Nārāyaṇa śīlā, or śālagrāma-śīlā, and therefore there is prasāda that the sannyāsī may take. Keśava Bhāratī accepted the invitation of Śrī Caitanya Mahāprabhu. Thus the Lord had a good opportunity to explain His desire to take sannyāsa from him.

Adi TEXT 17.270

tumi ta' īśvara baṭa,--sākṣāt nārāyaṇa

kṛpā kari' kara mora saṁsāra mocana //CC Adi, 17.270//

SYNONYMS

tumi—you; ta'-certainly; īśvara—the Lord; baṭa—are; sākṣāt—directly; nārāyaṇa—the Supreme Lord, Nārāyaṇa; kṛpā kari'-showing mercy; kara—please do; mora—My; saṁsāra—material life; mocana—deliverance.

TRANSLATION

"Sir, you are directly Nārāyaṇa. Therefore please be merciful unto Me. Deliver Me from this material bondage."

Adi TEXT 17.271

bhāratī kahena,--tumi īśvara, antaryāmī

ye karāha, se kariba,--svatantra nahi āmi //CC Adi, 17.271//

SYNONYMS

bhāratī kahena—Keśava Bhāratī replied; tumi—You; īśvara—the Supreme Personality of Godhead; antaryāmī—You know everything from within; ye—whatever; karāha—You cause to do; se—that; kariba—I must do; svatantra—independent; nahi—not; āmi—I.

TRANSLATION

Keśava Bhāratī replied to the Lord, "You are the Supreme Personality of Godhead, the Supersoul. I must do whatever You cause me to do. I am not independent of You."

Adi TEXT 17.272

eta bali' bhāratī gosāñi kāṭoyāte gelā

mahāprabhu tāhā yāi' sannyāsa karilā //CC Adi, 17.272//

SYNONYMS

eta bali'-saying this; bhāratī—Keśava Bhāratī; gosāñi—the spiritual master; kāṭoyāte—to Katwa; gelā—went; mahāprabhu—Lord Caitanya Mahāprabhu; tāhā—there; yai'-going; sannyāsa—the renounced order of life; karilā—accepted.

TRANSLATION

After saying this, Keśava Bhāratī, the spiritual master, went back to his village, Katwa. Lord Caitanya Mahāprabhu went there and accepted the renounced order of life [sannyāsa].

PURPORT

At the end of His twenty-fourth year, at the end of the fortnight of the waxing moon, Śrī Caitanya Mahāprabhu left Navadvīpa and crossed the river Ganges at a place known as Nidayāra-ghāṭa. Then He reached Kaṇṭaka-nagara, or Kāṭoyā (Katwa), where He accepted ekadaṇḍa-sannyāsa according to the Śāṅkarite system. Since Keśava Bhāratī belonged to the Śāṅkarite sect, he could not initiate Caitanya Mahāprabhu into the Vaiṣṇava sannyāsa order, whose members carry the tridaṇḍa.

Candraśekhara Ācārya assisted in the routine ceremonial work of the Lord's acceptance of sannyāsa. By the order of Śrī Caitanya Mahāprabhu, kīrtana was performed for the entire day, and at the end of the day the Lord shaved off His hair. On the next day He became a regular sannyāsī, with one rod (ekadaṇḍa). From that day on His name was Śrī Kṛṣṇa Caitanya. Before that, He was known as Nimāi Paṇḍita. Śrī Caitanya Mahāprabhu, in the sannyāsa order, traveled all over Rāḍha-deśa, the region where the Ganges River cannot be seen. Keśava Bhāratī accompanied Him for some distance.

Adi TEXT 17.273

saṅge nityānanda, candraśekhara ācārya

mukunda-datta,--ei tina kaila sarva kārya //CC Adi, 17.273//

SYNONYMS

saṅge—in His company; nityānanda—Nityānanda Prabhu; candraśekhara ācārya—Candraśekhara Ācārya; mukunda-datta—Mukunda Datta; ei tina—these three; kaila—performed; sarva—all; kārya—necessary activities.

TRANSLATION

When Śrī Caitanya Mahāprabhu accepted sannyāsa, three personalities were with Him to perform all the necessary activities. They were Nityānanda Prabhu, Candraśekhara Ācārya and Mukunda Datta.

Adi TEXT 17.274

ei ādi-līlāra kaila sūtra gaṇana

vistāri varṇilā ihā dāsa vṛndāvana //CC Adi, 17.274//

SYNONYMS

ei—this; ādi-līlāra—of the ādi-līlā (the first portion of Lord Caitanya's pastimes); kaila—made; sūtra—synopsis; gaṇana—enumeration; vistāri—elaborately; varṇilā—described; ihā—this; dāsa vṛndāvana—Vṛndāvana dāsa Ṭhākura.

TRANSLATION

Thus I have summarized the incidents of the ādi-līlā. Śrīla Vṛndāvana dāsa Ṭhākura has described them elaborately [in his Caitanya-bhāgavata].

Adi TEXT 17.275

yaśodā-nandana hailā śacīra nandana

catur-vidha bhakta-bhāva kare āsvādana //CC Adi, 17.275//

SYNONYMS

yaśodā-nandana—the son of mother Yaśodā; hailā—became; śacīra—of mother Śacī; nandana—the son; catur-vidha—four kinds of; bhakta-bhāva—devotional humors; kare—does; āsvādana—tasting.

TRANSLATION

The same Supreme Personality of Godhead who appeared as the son of mother Yaśodā has now appeared as the son of mother Śacī, relishing four kinds of devotional activities.

PURPORT

Servitude, friendship, parental affection and conjugal love for the Supreme Personality of Godhead are the basis of the four kinds of devotional activities. In śānta, the marginal stage of devotional service, there is no activity. But above the śānta humor are servitude, friendship, parental affection and conjugal love, which represent the gradual growth of devotional service to higher and higher platforms.

Adi TEXT 17.276

sva-mādhurya rādhā-prema-rasa āsvādite

rādhā-bhāva aṅgī kariyāche bhāla-mate //CC Adi, 17.276//

SYNONYMS

sva-mādhurya—His own conjugal love; rādhā-prema-rasa—the mellow of the loving affairs between Rādhārāṇī and Kṛṣṇa; āsvādite—to taste; rādhā-bhāva—the mood of Śrīmatī Rādhārāṇī; aṅgī kariyāche—He accepted; bhāla-mate—very well.

TRANSLATION

To taste the mellows of Śrīmatī Rādhārāṇī's loving affairs in Her relationship with Kṛṣṇa, and to understand the reservoir of pleasure in Kṛṣṇa, Kṛṣṇa Himself,

as Śrī Caitanya Mahāprabhu, accepted the mood of Rādhārāṇī.

PURPORT

In this connection Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura writes in his Anubhāṣya, "Śrī Gaurasundara is Kṛṣṇa Himself with the attitude of Śrīmatī Rādhārāṇī. Śrī Caitanya Mahāprabhu never gave up the attitude of the gopīs. He remained everlastingly predominated by Kṛṣṇa and never accepted the part of the predominator by imitating conjugal love with an ordinary woman, as sahajiyās generally do. He never placed Himself in the position of a debauchee. Lusty materialists like the members of the sahajiyā-sampradāya hanker after women, even others' wives. But when they try to ascribe the responsibility for their lusty activities to Śrī Caitanya Mahāprabhu, they become offenders to Svarūpa Dāmodara and Śrīla Vṛndāvana dāsa Ṭhākura. In Śrī Caitanya-bhāgavata, Ādi-khaṇḍa, Chapter Fifteen, it is said:

sabe para-strīra prati nāhi parihāsa

strī dekhi' dūre prabhu hayena eka-pāśa

'Śrī Caitanya Mahāprabhu never even joked with others' wives. As soon as He saw a woman coming, He would immediately give her ample room to pass without talking.' He was extremely strict regarding the association of women. The sahajiyās, however, pose as followers of Śrī Caitanya Mahāprabhu although they indulge in lusty affairs with women. In His youth Lord Caitanya was very humorous with everyone, but He never joked with any woman, nor in this incarnation did He talk about women. The gaurāṅga-nāgarī party is not approved by Śrī Caitanya Mahāprabhu or Vṛndāvana dāsa Ṭhākura. Even though one may offer all kinds of prayers to Caitanya Mahāprabhu, one should strictly avoid worshiping Him as the Gaurāṅga Nāgara. The personal behavior of Śrī Caitanya Mahāprabhu and the verses written by Śrī Vṛndāvana dāsa Ṭhākura have completely repudiated the lusty desires of the gaurāṅga-nāgarīs."

Adi TEXT 17.277

gopī-bhāva yāte prabhu dhariyāche ekānta

vrajendra-nandane māne āpanāra kānta //CC Adi, 17.277//

SYNONYMS

gopī-bhāva—the mood of the gopīs; yāte—in which; prabhu—the Lord;

dhariyāche—accepted; ekānta—positively; vrajendra-nandane—Lord Kṛṣṇa; māne—they accept; āpanāra—own; kānta—lover.

TRANSLATION

Lord Caitanya Mahāprabhu accepted the mood of the gopīs, who accept Vrajendranandana, Śrī Kṛṣṇa, as their lover.

Adi TEXT 17.278

gopikā-bhāvera ei sudṛḍha niścaya

vrajendra-nandana vinā anyatra nā haya //CC Adi, 17.278//

SYNONYMS

gopikā-bhāvera—of the ecstasy of the gopīs; ei—this; sudṛḍha—firm; niścaya—confirmation; vrajendra-nandana—Lord Śrī Kṛṣṇa; vinā—without; anyatra—anyone else; nā—not; haya—is possible.

TRANSLATION

It is firmly ascertained that the ecstatic mood of the gopīs is possible only before Kṛṣṇa, and no one else.

Adi TEXT 17.279

śyāmasundara, śikhipiccha-guñjā-vibhūṣaṇa

gopa-veśa, tri-bhaṅgima, muralī-vadana //CC Adi, 17.279//

SYNONYMS

śyāma-sundara—Lord Kṛṣṇa, who has a bluish color; śikhi-piccha—with a peacock feather on the head; guñjā—a garland of guñjā (small berries or conchshells); vibhūṣaṇa—decorations; gopa-veśa—with the dress of a cowherd boy; tri-bhaṅgima—curved in three places; muralī-vadana—holding a flute to His mouth.

TRANSLATION

He has a bluish complexion, a peacock feather on His head, a guñjā garland and the decorations of a cowherd boy. His body is curved in three places, and He holds a flute to His mouth.

Adi TEXT 17.280

ihā chāḍi' kṛṣṇa yadi haya anyākāra

gopikāra bhāva nāhi yāya nikaṭa tāhāra //CC Adi, 17.280//

SYNONYMS

ihā—this; chāḍi'-giving up; kṛṣṇa—Kṛṣṇa; yadi—if; haya—takes; anya-ākāra—another form; gopikāra—of the gopīs; bhāva—the ecstasy; nāhi—does not; yāya—arise; nikaṭa—near; tāhāra—that (form).

TRANSLATION

If Lord Kṛṣṇa gives up this original form and assumes another Viṣṇu form, nearness to Him cannot invoke the ecstatic mood of the gopīs.

Adi TEXT 17.281

gopīnām paśupendra-nandana-juṣo bhāvasya kas tām kṛtī

vijñātum kṣamate durūha-padavī-saṅcāriṇaḥ prakriyām

āviṣkurvati vaiṣṇavīm api tanum tasmin bhujair jiṣṇubhir

yāsām hanta caturbhir adbhuta-rucim rāgodayaḥ kuñcati //CC Adi, 17.281//

SYNONYMS

gopīnām—of the gopīs; paśupa-indra-nandana-juṣaḥ—of the service of the son of Vraja's King, Mahārāja Nanda; bhāvasya—ecstatic; kaḥ—what; tām—that; kṛtī—learned man; vijñātum—to understand; kṣamate—is able; durūha—very difficult to understand; padavī—the position; saṅcāriṇaḥ—which provokes; prakriyām—activity; āviṣkurvati—He manifests; vaiṣṇavīm—of Viṣṇu; api—certainly; tanum—the body; tasmin—in that; bhujaiḥ—with arms; jiṣṇubhiḥ—very beautiful; yāsām—of whom (the gopīs); hanta—alas; caturbhiḥ—four; adbhuta—wonderfully; rucim—beautiful; rāga-udayaḥ—the evoking of ecstatic feelings; kuñcati—cripples.

TRANSLATION

"Once Lord Śrī Kṛṣṇa playfully manifested Himself as Nārāyaṇa, with four victorious hands and a very beautiful form. When the gopīs saw this exalted form, however, their ecstatic feelings were crippled. A learned scholar,

therefore, cannot understand the gopīs' ecstatic feelings, which are firmly fixed upon the original form of Lord Kṛṣṇa as the son of Nanda Mahārāja. The wonderful feelings of the gopīs in ecstatic parama-rasa with Kṛṣṇa constitute the greatest mystery in spiritual life."

PURPORT

This is a quotation from the Lalita-mādhava (6.54), by Śrīla Rūpa Gosvāmī.

Adi TEXT 17.282

vasanta-kāle rāsa-līlā kare govardhane

antardhāna kailā saṅketa kari' rādhā-sane //CC Adi, 17.282//

SYNONYMS

vasanta-kāle—during the season of spring; rāsa-līlā—the rāsa dance; kare—does; govardhane—near the Govardhana Hill; antardhāna—disappearance; kailā—did; saṅketa—indication; kari'-making; rādhā-sane—with Rādhārāṇī.

TRANSLATION

During the season of springtime, when the rāsa dance was going on, suddenly Kṛṣṇa disappeared from the scene, indicating that He wanted to be alone with Śrīmatī Rādhārāṇī.

Adi TEXT 17.283

nibhṛta-nikuñje vasi' dekhe rādhāra bāṭa

anveṣite āilā tāhān gopikāra ṭhāṭa //CC Adi, 17.283//

SYNONYMS

nibhṛta—solitary; nikuñje—in a bush; vasi'-sitting; dekhe—waiting to see; rādhāra—of Śrīmatī Rādhārāṇī; bāṭa—the passing; anveṣite—while searching; āilā—came; tāhān—there; gopikāra—of the gopīs; ṭhāṭa—the phalanx.

TRANSLATION

Kṛṣṇa was sitting in a solitary bush, waiting for Śrīmatī Rādhārāṇī to pass by. But while He was searching, the gopīs arrived there, like a phalanx of soldiers.

Adi TEXT 17.284

dūra haite kṛṣṇe dekhi' bale gopī-gaṇa

"ei dekha kuñjera bhitara vrajendra-nandana" //CC Adi, 17.284//

SYNONYMS

dūra haite—from a distance; kṛṣṇe—unto Kṛṣṇa; dekhi'-seeing; bale—said; gopī-gaṇa—all the gopīs; ei dekha—just see here; kuñjera—the bush; bhitara—within; vrajendra-nandana—the son of Nanda Mahārāja.

TRANSLATION

"Just see!" the gopīs said, seeing Kṛṣṇa from a distant place. "Here within a bush is Kṛṣṇa, the son of Nanda Mahārāja."

Adi TEXT 17.285

gopī-gaṇa dekhi' kṛṣṇera ha-ila sādvasa

lukāite nārila, bhaye hailā vibaśa //CC Adi, 17.285//

SYNONYMS

gopī-gaṇa—all the gopīs combined together; dekhi'-seeing; kṛṣṇera—of Kṛṣṇa; ha-ila—there were; sādvasa—some emotional feelings; lukāite—to hide; nārila—was unable; bhaye—out of fear; hailā—became; vibaśa—motionless.

TRANSLATION

As soon as Kṛṣṇa saw all the gopīs, He was struck with emotion. Thus He could not hide Himself, and out of fear He became motionless.

Adi TEXT 17.286

catur-bhuja mūrti dhari' āchena vasiyā

kṛṣṇa dekhi' gopī kahe nikaṭe āsiyā //CC Adi, 17.286//

SYNONYMS

catur-bhuja—four-armed; mūrti—form; dhari'-accepting; āchena—was; vasiyā—sitting; kṛṣṇa—Lord Kṛṣṇa; dekhi'-seeing; gopī—the gopīs; kahe—say; nikaṭe—nearby; āsiyā—coming there.

TRANSLATION

Kṛṣṇa assumed His four-armed Nārāyaṇa form and sat there. When all the gopīs came, they looked at Him and spoke as follows.

Adi TEXT 17.287

'ihoṇ kṛṣṇa nahe, ihoṇ nārāyaṇa mūrti'

eta bali' tāṇre sabhe kare nati-stuti //CC Adi, 17.287//

SYNONYMS

ihoṇ—this; kṛṣṇa—Lord Kṛṣṇa; nahe—is not; ihoṇ—this is; nārāyaṇa—the Supreme Personality of Godhead; mūrti—the form; eta bali'-saying this; tāṇre—unto Him; sabhe—all the gopīs; kare—make; nati-stuti—obeisances and prayers.

TRANSLATION

"He is not Kṛṣṇa! He is the Supreme Personality of Godhead, Nārāyaṇa." After saying this, they offered obeisances and the following respectful prayers.

Adi TEXT 17.288

"namo nārāyaṇa, deva karaha prasāda

kṛṣṇa-saṅga deha' mora ghucāha viṣāda" //CC Adi, 17.288//

SYNONYMS

namaḥ nārāyaṇa—all respects to Nārāyaṇa; deva—the Supreme Personality of Godhead; karaha—kindly give; prasāda—Your mercy; kṛṣṇa-saṅga—association with Kṛṣṇa; deha'-giving; mora—our; ghucāha—please diminish; viṣāda—lamentation.

TRANSLATION

"O Lord Nārāyaṇa, we offer our respectful obeisances unto You. Kindly be merciful to us. Give us the association of Kṛṣṇa and thus vanquish our lamentation."

PURPORT

The gopīs were not made happy even by seeing the four-armed form of

Nārāyaṇa. Yet they offered their respects to the Supreme Personality of Godhead and begged from Him the benediction of achieving the association of Kṛṣṇa. Such is the ecstatic feeling of the gopīs.

Adi TEXT 17.289

eta bali namaskari' gelā gopī-gaṇa

hena-kāle rādhā āsi' dilā daraśana //CC Adi, 17.289//

SYNONYMS

eta bali—saying this; namaskari'-offering obeisances; gelā—went away; gopī-gaṇa—all the gopīs; hena-kāle—at this time; rādhā—Śrīmatī Rādhārāṇī; āsi'-coming there; dilā—gave; daraśana—audience.

TRANSLATION

After saying this and offering obeisances, all the gopīs dispersed. Then Śrīmatī Rādhārāṇī came and appeared before Lord Kṛṣṇa.

Adi TEXT 17.290

rādhā dekhi' kṛṣṇa tāṇre hāsyā karite

sei catur-bhuja mūrti cāhena rākhite //CC Adi, 17.290//

SYNONYMS

rādhā—Śrīmatī Rādhārāṇī; dekhi'-seeing; kṛṣṇa—Lord Kṛṣṇa; tāṇre—unto Her; hāsyā—joking; karite—to do; sei—that; catur-bhuja—four-armed; mūrti—form; cāhena—wanted; rākhite—to keep.

TRANSLATION

When Lord Kṛṣṇa saw Rādhārāṇī, He wanted to maintain the four-armed form to joke with Her.

Adi TEXT 17.291

lukāilā dui bhuja rādhāra agrete

bahu yatna kailā kṛṣṇa, nārila rākhite //CC Adi, 17.291//

SYNONYMS

lukāilā—He hid; dui—two; bhuja—arms; rādhāra—of Śrīmatī Rādhārāṇī; agrete—in front; bahu—much; yatna—endeavor; kailā—did; kṛṣṇa—Lord Kṛṣṇa; nārila—was unable; rākhite—to keep.

TRANSLATION

In front of Śrīmatī Rādhārāṇī, Śrī Kṛṣṇa had to hide the two extra arms. He tried His best to keep four arms before Her, but He was completely unable to do so.

Adi TEXT 17.292

rādhāra viśuddha-bhāvera acintya prabhāva

ye kṛṣṇere karāilā dvi-bhuja-svabhāva //CC Adi, 17.292//

SYNONYMS

rādhāra—of Śrīmatī Rādhārāṇī; viśuddha—purified; bhāvera—of the ecstasy; acintya—inconceivable; prabhāva—influence; ye—which; kṛṣṇere—unto Lord Kṛṣṇa; karāilā—forced; dvi-bhuja—two-armed; svabhāva—original form.

TRANSLATION

The influence of Rādhārāṇī's pure ecstasy is so inconceivably great that it forced Kṛṣṇa to come to His original two-armed form.

Adi TEXT 17.293

rāsārambha-vidhau nilīya vasatā kuñje mṛgākṣī-gaṇair

dr̥ṣṭam gopayitum svam uddhura-dhiyā yā suṣṭhu sandarśitā

rādhāyāḥ praṇayasya hanta mahimā yasya śriyā rakṣitum

sā śakyā prabhaviṣṇunāpi hariṇā nāsīc catur-bāhutā //CC Adi, 17.293//

SYNONYMS

rāsa-ārambha-vidhau—in the matter of beginning the rāsa dance; nilīya—having hidden; vasatā—sitting; kuñje—in a grove; mṛga-akṣī-gaṇaiḥ—by the gopīs, who had eyes resembling those of deer; dr̥ṣṭam—being seen; gopayitum—to hide; svam—Himself; uddhura-dhiyā—by first-class intelligence; yā—which;

suṣṭhu—perfectly; sandarsītā—exhibited; rādhāyāḥ—of Śrīmatī Rādhārāṇī; praṇayasya—of the love; hanta—just see; mahimā—the glory; yasya—of which; śriyā—the opulence; rakṣitum—to protect that; sā—that; śakyā—able; prabhaviṣṇunā—by Kṛṣṇa; api—even; hariṇā—by the Supreme Personality of Godhead; na—not; āsīt—was; catuḥ-bāhutā—four-armed form.

TRANSLATION

"Prior to the rāsa dance, Lord Kṛṣṇa hid Himself in a grove just to have fun. When the gopīs came, their eyes resembling those of deer, by His sharp intelligence He exhibited His beautiful four-armed form to hide Himself. But when Śrīmatī Rādhārāṇī came there, Kṛṣṇa could not maintain His four arms in Her presence. This is the wonderful glory of Her love."

PURPORT

This is a quotation from the Ujjvala-nīlamaṇi, by Śrīla Rūpa Gosvāmī.

Adi TEXT 17.294

sei vrajeśvara--ihaṅ jagannātha pitā

sei vrajeśvarī--ihaṅ śacīdevī mātā //CC Adi, 17.294//

SYNONYMS

sei—that; vrajeśvara—the King of Vraja; ihaṅ—now; jagannātha—Jagannātha Miśra; pitā—the father of Lord Caitanya Mahāprabhu; sei—that; vrajeśvarī—Queen of Vraja; ihaṅ—now; śacīdevī—Śacīdevī; mātā—the mother of Śrī Caitanya Mahāprabhu.

TRANSLATION

Father Nanda, the King of Vrajabhūmi, is now Jagannātha Miśra, the father of Caitanya Mahāprabhu. And mother Yaśodā, the Queen of Vrajabhūmi, is now Śacīdevī, Lord Caitanya's mother.

Adi TEXT 17.295

sei nanda-suta--ihaṅ caitanya-gosāṇi

sei baladeva--ihaṅ nityānanda bhāi //CC Adi, 17.295//

SYNONYMS

sei nanda-suta—the same son of Nanda Mahārāja; ihañ—now; caitanya-gosāñi—Caitanya Mahāprabhu; sei baladeva—the selfsame Baladeva; ihañ—now; nityānanda bhāi—Nityānanda Prabhu, the brother of Śrī Caitanya Mahāprabhu.

TRANSLATION

The former son of Nanda Mahārāja is now Śrī Caitanya Mahāprabhu, and the former Baladeva, Kṛṣṇa's brother, is now Nityānanda Prabhu, the brother of Lord Caitanya.

Adi TEXT 17.296

vātsalya, dāsya, sakhya--tina bhāvamaya

sei nityānanda--kṛṣṇa-caitanya-sahāya //CC Adi, 17.296//

SYNONYMS

vātsalya—paternity; dāsya—servitude; sakhya—fraternity; tina—three; bhāva-maya—emotional ecstasies; sei—that; nityānanda—Nityānanda Prabhu; kṛṣṇa-caitanya—of Lord Caitanya Mahāprabhu; sahāya—the assistant.

TRANSLATION

Śrī Nityānanda Prabhu always feels the ecstatic emotions of paternity, servitude and friendship. He always assists Śrī Caitanya Mahāprabhu in that way.

Adi TEXT 17.297

prema-bhakti diyā teñho bhāsā'la jagate

tāñra caritra loka nā pāre bujhite //CC Adi, 17.297//

SYNONYMS

prema-bhakti—devotional service; diyā—giving; teñho—Lord Nityānanda Prabhu; bhāsā'la—overflowed; jagate—in the world; tāñra—His; caritra—character; loka—people; nā—not; pāre—able; bujhite—to understand.

TRANSLATION

Śrī Nityānanda Prabhu overflowed the entire world by distributing transcendental loving service. No one can understand His character and activities.

Adi TEXT 17.298

advaita-ācārya-gosāñi bhakta-avatāra

kṛṣṇa avatāriyā kailā bhaktira pracāra //CC Adi, 17.298//

SYNONYMS

advaita-ācārya—Śrī Advaita Prabhu; gosāñi—spiritual master; bhakta-avatāra—the incarnation of a devotee; kṛṣṇa—the Supreme Personality of Godhead; avatāriyā—descending; kailā—did; bhaktira—of devotional service; pracāra—propagation.

TRANSLATION

Śrīla Advaita Ācārya Prabhu appeared as an incarnation of a devotee. He is in the category of Kṛṣṇa, but He descended to this earth to propagate devotional service.

Adi TEXT 17.299

sakhya, dāsya,--dui bhāva sahaja tānhāra

kabhu prabhu karena tāñre guru-vyavahāra //CC Adi, 17.299//

SYNONYMS

sakhya—fraternity; dāsya—servitude; dui—two; bhāva—ecstasies; sahaja—natural; tānhāra—His; kabhu—sometimes; prabhu—Lord Caitanya; karena—does; tāñre—to Him; guru—of spiritual master; vyavahāra—treatment.

TRANSLATION

His natural emotions were always on the platform of fraternity and servitude, but the Lord sometimes treated Him as His spiritual master.

Adi TEXT 17.300

śrīvāsādi yata mahāprabhura bhakta-gaṇa

nija nija bhāve karena caitanya-sevana //CC Adi, 17.300//

SYNONYMS

śrīvāsa-ādi—headed by Śrīvāsa Ṭhākura; yata—all; mahāprabhura—of Caitanya

Mahāprabhu; bhakta-gaṇa—devotees; nija nija—in their own respective; bhāve—emotions; karena—do; caitanya-sevana—service to Lord Caitanya Mahāprabhu.

TRANSLATION

All the devotees of Śrī Caitanya Mahāprabhu, headed by Śrīvāsa Ṭhākura, have their own emotional humors in which they render service unto Him.

Adi TEXT 17.301

paṇḍita-gosāñi ādi yāñra yei rasa

sei sei rase prabhu hana tāñra vaśa //CC Adi, 17.301//

SYNONYMS

paṇḍita-gosāñi—Gadādhara Paṇḍita; ādi—headed by; yāñra—whose; yei—whatever; rasa—transcendental mellow; sei sei—that respective; rase—by the mellow; prabhu—the Lord; hana—is; tāñra—his; vaśa—under control.

TRANSLATION

Personal associates like Gadādhara, Svarūpa Dāmodara, Rāmānanda Rāya, and the six Gosvāmīs (headed by Rūpa Gosvāmī) are all situated in their respective transcendental humors. Thus the Lord submits to various positions in various transcendental mellows.

PURPORT

In verses 296 through 301 the emotional devoted service of Śrī Nityānanda, Śrī Advaita Prabhu and others has been fully described. Describing such individual service, the Gaura-gaṇoddeśa-dīpikā, verses 11 through 16, declares that although Lord Caitanya Mahāprabhu appeared as a devotee, He is none other than the son of Nanda Mahārāja. Similarly, although Śrī Nityānanda Prabhu appeared as Lord Caitanya's assistant, He is none other than Baladeva, the carrier of the plow. Advaita Ācārya is the incarnation of Sadāśiva from the spiritual world. All the devotees headed by Śrīvāsa Ṭhākura are His marginal energy, whereas the devotees headed by Gadādhara Paṇḍita are manifestations of His internal potency.

Śrī Caitanya Mahāprabhu, Advaita Prabhu and Nityānanda Prabhu all belong to the viṣṇu-tattva category. Because Lord Caitanya is an ocean of mercy, He is

addressed as mahāprabhu, whereas Nityānanda and Advaita, being two great personalities who assist Lord Caitanya, are addressed as prabhu. Thus there are two prabhus and one mahāprabhu. Gadādhara Gosvāmī is a representative of a perfect brāhmaṇa spiritual master. Śrīvāsa Ṭhākura represents a perfect brāhmaṇa devotee. These five are known as the Pañca-tattva.

Adi TEXT 17.302

tīhaṇ śyāma,--vaṁśī-mukha, gopa-vilāsī

ihaṇ gaura--kabhu dvija, kabhu ta' sannyāsī //CC Adi, 17.302//

SYNONYMS

tīhaṇ—in kṛṣṇa-līlā; śyāma—blackish color; vaṁśī-mukha—a flute in the mouth; gopa-vilāsī—an enjoyer as a cowherd boy; ihaṇ—now; gaura—fair complexion; kabhu—sometimes; dvija—brāhmaṇa; kabhu—sometimes; ta'-certainly; sannyāsī—in the renounced order of life.

TRANSLATION

In kṛṣṇa-līlā the Lord's complexion is blackish. Holding a flute to His mouth, He enjoys as a cowherd boy. Now the selfsame person has appeared with a fair complexion, sometimes acting as a brāhmaṇa and sometimes accepting the renounced order of life.

Adi TEXT 17.303

ataeva āpane prabhu gopī-bhāva dhari'

vrajendra-nandane kahe 'prāṇa-nātha' kari' //CC Adi, 17.303//

SYNONYMS

ataeva—therefore; āpane—personally; prabhu—the Lord; gopī-bhāva—the ecstasy of the gopīs; dhari'-accepting; vrajendra-nandane—the son of Nanda Mahārāja; kahe—addresses; prāṇa-nātha—O Lord of My life (husband); kari'-accepting.

TRANSLATION

Therefore the Lord Himself, accepting the emotional ecstasy of the gopīs, now addresses the son of Nanda Mahārāja, "O master of My life! O My dear

husband!"

Adi TEXT 17.304

sei kṛṣṇa, sei gopī,--parama virodha

acintya caritra prabhura ati sudurbodha //CC Adi, 17.304//

SYNONYMS

sei kṛṣṇa—that Kṛṣṇa; sei gopī—that gopī; parama virodha—very much contradictory; acintya—inconceivable; caritra—character; prabhura—of the Lord; ati—very much; sudurbodha—difficult to understand.

TRANSLATION

He is Kṛṣṇa, yet He has accepted the mood of the gopīs. How is it so? It is the inconceivable character of the Lord, which is very difficult to understand.

PURPORT

Kṛṣṇa's accepting the part of the gopīs is certainly contradictory according to any mundane calculations, but the Lord, by His inconceivable character, may act like the gopīs and feel separation from Kṛṣṇa, although He is Kṛṣṇa Himself. Such a contradiction can be reconciled only in the Supreme Personality of Godhead because He has energy that is inconceivable (acintya), which can make possible that which is impossible to do (aghaṭa-ghaṭana-patīyasī). Such contradictions are very difficult to understand unless a devotee strictly follows the Vaiṣṇava philosophy under the direction of the Gosvāmīs. Therefore Kṛṣṇadāsa Kavirāja Gosvāmī ends every chapter with this verse:

śrī-rūpa-raghunātha-pade yāra āśa

caitanya-caritāmṛta kahe kṛṣṇadāsa

"Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps."

In a song by Narottama dāsa Ṭhākura it is stated:

rūpa-raghunātha-pade ha-ibe ākuti

kabe hāma bujhaba se yugala-pīriti

The conjugal love between Rādhā and Kṛṣṇa, which is called yugala-pīriti, is not understandable by mundane scholars, artists or poets. It is simply to be understood by devotees who strictly follow in the footsteps of the six Gosvāmīs. Sometimes so-called artists and poets try to understand the love affairs of Rādhā and Kṛṣṇa, and they publish cheap books of poetry and pictures on the subject. Unfortunately, however, they do not understand the transcendental affairs of Rādhā and Kṛṣṇa even to the smallest degree. They are simply meddling in a matter in which they are not fit even to enter.

Adi TEXT 17.305

ithe tarka kari' keha nā kara saṁśaya

kṛṣṇera acintya-śakti ei mata haya //CC Adi, 17.305//

SYNONYMS

ithe—in this matter; tarka kari'-making arguments; keha—someone; nā—do not; kara—make; saṁśaya—doubts; kṛṣṇera—of Lord Kṛṣṇa; acintya-śakti—inconceivable potency; ei—this; mata—the verdict; haya—is.

TRANSLATION

One cannot understand the contradictions in Lord Caitanya's character by putting forward mundane logic and arguments. Consequently one should not maintain doubts in this connection. One should simply try to understand the inconceivable energy of Kṛṣṇa; otherwise one cannot understand how such contradictions are possible.

Adi TEXT 17.306

acintya, adbhuta kṛṣṇa-caitanya-vihāra

citra bhāva, citra guṇa, citra vyavahāra //CC Adi, 17.306//

SYNONYMS

acintya—inconceivable; adbhuta—wonderful; kṛṣṇa-caitanya—of Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; vihāra—pastimes; citra—wonderful; bhāva—ecstasy; citra—wonderful; guṇa—qualities; citra—wonderful; vyavahāra—behavior.

TRANSLATION

The pastimes of Śrī Kṛṣṇa Caitanya Mahāprabhu are inconceivable and wonderful. His ecstasy is wonderful, His qualities are wonderful, and His behavior is wonderful.

Adi TEXT 17.307

tarke ihā nāhi māne yei durācāra

kumbhīpāke pace, tāra nāhika nistāra //CC Adi, 17.307//

SYNONYMS

tarke—by arguments; ihā—this; nāhi—not; māne—accepts; yei—anyone who; durācāra—debauchee; kumbhī-pāke—in the boiling oil of hell; pace—boils; tāra—his; nāhika—there is not; nistāra—deliverance.

TRANSLATION

If one simply adheres to mundane arguments and therefore does not accept this, he will boil in the hell of Kumbhīpāka. For him there is no deliverance.

PURPORT

Kumbhīpāka, a type of hellish condition, is described in Śrīmad-Bhāgavatam (5.26.13), wherein it is said that a person who cooks living birds and beasts to satisfy his tongue is brought before Yamarāja after death and punished in the Kumbhīpāka hell. There he is put into boiling oil called kumbhī-pāka, from which there is no deliverance. Kumbhīpāka is meant for persons who are unnecessarily envious. Those who are envious of the activities of Śrī Caitanya Mahāprabhu are punished in that hellish condition.

Adi TEXT 17.308

acintyāḥ khalu ye bhāvā

na tāṁs tarkeṇa yojayet

prakṛtibhyaḥ param yac ca

tad acintyasya lakṣaṇam //CC Adi, 17.308//

SYNONYMS

acintyāḥ—inconceivable; khalu—certainly; ye—those; bhāvāḥ—subject matters;

na—not; tāt—them; tarkaṇa—by argument; yojayet—one may understand; prakṛtibhyaḥ—to material nature; param—transcendental; yat—that which; ca—and; tat—that; acintyasya—of the inconceivable; lakṣaṇam—a symptom.

TRANSLATION

"Anything transcendental to material nature is called inconceivable, whereas arguments are all mundane. Since mundane arguments cannot touch transcendental subject matters, one should not try to understand transcendental subjects through mundane arguments."

This is a quote from the Bhakti-rasāmṛta-sindhu (2.5.93) by Śrīla Rūpa Gosvāmī.

Adi TEXT 17.309

adbhuta caitanya-līlāya yāhāra viśvāsa

sei jana yāya caitanyera pada pāśa //CC Adi, 17.309//

SYNONYMS

adbhuta—wonderful; caitanya-līlāya—in the pastimes of Lord Caitanya Mahāprabhu; yāhāra—anyone whose; viśvāsa—faith; sei—that; jana—person; yāya—makes progress; caitanyera—of Śrī Caitanya Mahāprabhu; pada—the lotus feet; pāśa—near.

TRANSLATION

Only a person who has firm faith in the wonderful pastimes of Lord Caitanya Mahāprabhu can approach His lotus feet.

Adi TEXT 17.310

prasaṅge kahila ei siddhāntera sāra

ihā yei śune, śuddha-bhakti haya tāra //CC Adi, 17.310//

SYNONYMS

prasaṅge—in the course of discussion; kahila—it was said; ei—this; siddhāntera—of the conclusion; sāra—the essence; ihā—this; yei—anyone who; śune—hears; śuddha-bhakti—unalloyed devotional service; haya—becomes; tāra—his.

TRANSLATION

In this discourse I have explained the essence of the devotional conclusion. Anyone who hears this develops unalloyed devotional service to the Lord.

Adi TEXT 17.311

likhita granthera yadi kari anuvāda

tabe se granthera artha pāiye āsvāda //CC Adi, 17.311//

SYNONYMS

likhita—written; granthera—of the scripture; yadi—if; kari—I do; anuvāda—repetition; tabe—then; se granthera—of that scripture; artha—the meaning; pāiye—I can get; āsvāda—taste.

TRANSLATION

If I repeat what is already written, I may thus relish the purpose of this scripture.

Adi TEXT 17.312

dekhi granthe bhāgavate vyāsera ācāra

kathā kahi' anuvāda kare vāra vāra //CC Adi, 17.312//

SYNONYMS

dekhi—I see; granthe—in the scripture; bhāgavate—in Śrīmad-Bhāgavatam; vyāsera—of Śrīla Vyāsadeva; ācāra—behavior; kathā—narration; kahi'-describing; anuvāda—repetition; kare—he does; vāra vāra—again and again.

TRANSLATION

We can see in the scripture Śrīmad-Bhāgavatam the conduct of its author, Śrī Vyāsadeva. After speaking the narration, he repeats it again and again.

PURPORT

At the end of Śrīmad-Bhāgavatam, in the Twelfth Canto, the Twelfth Chapter contains forty-three verses in which Śrī Kṛṣṇa-dvaipāyana Vedavyāsa recapitulates Śrīmad-Bhāgavatam's entire subject matter. Śrī Kṛṣṇadāsa Kavirāja Gosvāmī wants to follow in the footsteps of Śrī Vyāsadeva by recapitulating the seventeen chapters of Śrī Caitanya-caritāmṛta's Ādi-līlā.

Adi TEXT 17.313

tāte ādi-līlāra kari pariccheda gaṇana

prathama paricchede kailuṇ 'maṅgalācaraṇa' //CC Adi, 17.313//

SYNONYMS

tāte—therefore; ādi-līlāra—of the First Canto, known as Ādi-līlā; kari—I do; pariccheda—chapter; gaṇana—enumeration; prathama paricchede—in the First Chapter; kailuṇ—I have done; maṅgala-ācaraṇa—invocation of auspiciousness.

TRANSLATION

Therefore I shall enumerate the chapters of the Ādi-līlā. In the First Chapter I offer obeisances to the spiritual master, for this is the beginning of auspicious writing.

Adi TEXT 17.314

dvitīya paricchede 'caitanya-tattva-nirūpaṇa'

svayaṁ bhagavān yei vrajendra-nandana //CC Adi, 17.314//

SYNONYMS

dvitīya paricchede—in the Second Chapter; caitanya-tattva-nirūpaṇa—description of the truth of Śrī Caitanya Mahāprabhu; svayaṁ—personally; bhagavān—the Supreme Personality of Godhead; yei—who; vrajendra-nandana—the son of Nanda Mahārāja.

TRANSLATION

The Second Chapter explains the truth of Śrī Caitanya Mahāprabhu. He is the Supreme Personality of Godhead, Lord Kṛṣṇa, the son of Mahārāja Nanda.

Adi TEXT 17.315

teṇho ta' caitanya-kṛṣṇa--śacīra nandana

ṭṭīya paricchede janmera 'sāmānya' kāraṇa //CC Adi, 17.315//

SYNONYMS

teṇho—He; ta'-certainly; caitanya-kṛṣṇa—Kṛṣṇa with the name of Śrī Caitanya;

śacīra nandana—the son of Śacīmātā; tṛtīya paricchede—in the Third Chapter; janmera—of His birth; sāmānya—general; kāraṇa—reason.

TRANSLATION

Śrī Kṛṣṇa Caitanya Mahāprabhu, who is Kṛṣṇa Himself, has now appeared as the son of mother Śacī. The Third Chapter describes the general cause of His appearance.

Adi TEXT 17.316

tahiṁ madhye prema-dāna--'viśeṣa' kāraṇa

yuga-dharma--kṛṣṇa-nāma-prema-pracāraṇa //CC Adi, 17.316//

SYNONYMS

tahiṁ madhye—in that chapter; prema-dāna—distribution of love of Godhead; viśeṣa—specific; kāraṇa—reason; yuga-dharma—the religion of the millennium; kṛṣṇa-nāma—the holy name of Lord Kṛṣṇa; prema—love of Godhead; pracāraṇa—propagating.

TRANSLATION

The Third Chapter specifically describes the distribution of love of Godhead. It also describes the religion of the age, which is simply to distribute the holy name of Lord Kṛṣṇa and propagate the process of loving Him.

Adi TEXT 17.317

caturthe kahiluṁ janmera 'mūla' prayojana

sva-mādhurya-premānanda-rasa-āsvādana //CC Adi, 17.317//

SYNONYMS

caturthe—in the Fourth Chapter; kahiluṁ—I have described; janmera—of His birth; mūla—the real; prayojana—necessity; sva-mādhurya—His own transcendental sweetness; prema-ānanda—of ecstatic joy from love; rasa—the mellows; āsvādana—tasting.

TRANSLATION

The Fourth Chapter describes the main reason for His appearance, which is to

taste the mellows of His own transcendental loving service and His own sweetness.

Adi TEXT 17.318

pañcame 'śrī-nityānanda'-tattva nirūpaṇa

nityānanda hailā rāma rohiṇī-nandana //CC Adi, 17.318//

SYNONYMS

pañcame—in the Fifth Chapter; śrī-nityānanda—of Lord Nityānanda Prabhu; tattva—the truth; nirūpaṇa—description; nityānanda—Lord Nityānanda Prabhu; hailā—was; rāma—Balarāma; rohiṇī-nandana—the son of Rohiṇī.

TRANSLATION

The Fifth Chapter describes the truth of Lord Nityānanda Prabhu, who is none other than Balarāma, the son of Rohiṇī.

Adi TEXT 17.319

ṣaṣṭha paricchede 'advaita-tattve'ra vicāra

advaita-ācārya--mahā-viṣṇu-avatāra //CC Adi, 17.319//

SYNONYMS

ṣaṣṭha paricchede—in the Sixth Chapter; advaita—of Advaita Ācārya; tattvera—of the truth; vicāra—consideration; advaita-ācārya—Advaita Prabhu; mahā-viṣṇu-avatāra—incarnation of Mahā-Viṣṇu.

TRANSLATION

The Sixth Chapter considers the truth of Advaita Ācārya. He is an incarnation of Mahā-Viṣṇu.

Adi TEXT 17.320

saptama paricchede 'pañca-tattve'ra ākhyāna

pañca-tattva mili' yaiche kailā prema-dāna //CC Adi, 17.320//

SYNONYMS

saptama paricchede—in the Seventh Chapter; pañca-tattvera—of the five tattvas (truths); ākhyāna—the elaboration; pañca-tattva—the five tattvas; mili'-combining together; yaiche—in what way; kailā—did; prema-dāna—distribution of love of Godhead.

TRANSLATION

The Seventh Chapter describes the Pañca-tattva-Śrī Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara and Śrīvāsa. They all combined together to distribute love of Godhead everywhere.

Adi TEXT 17.321

aṣṭame 'caitanya-līlā-varṇana'-kāraṇa

eka kṛṣṇa-nāmera mahā-mahimā-kathana //CC Adi, 17.321//

SYNONYMS

aṣṭame—in the Eighth Chapter; caitanya-līlā-varṇana-kāraṇa—the reason for describing Caitanya Mahāprabhu's pastimes; eka—one; kṛṣṇa-nāmera—of the holy name of Lord Kṛṣṇa; mahā-mahimā-kathana—description of great glories.

TRANSLATION

The Eighth Chapter gives the reason for describing Lord Caitanya's pastimes. It also describes the greatness of Lord Kṛṣṇa's holy name.

Adi TEXT 17.322

navamete 'bhakti-kalpa-vṛkṣera varṇana'

śrī-caitanya-mālī kailā vṛkṣa āropaṇa //CC Adi, 17.322//

SYNONYMS

navamete—in the Ninth Chapter; bhakti-kalpa-vṛkṣera—of the desire tree of devotional service; varṇana—the description; śrī-caitanya-mālī—Śrī Caitanya Mahāprabhu as the gardener; kailā—did; vṛkṣa—the tree; āropaṇa—implantation.

TRANSLATION

The Ninth Chapter describes the desire tree of devotional service. Śrī Caitanya

Mahāprabhu Himself is the gardener who planted it.

Adi TEXT 17.323

daśamete mūla-skandhera 'śākhādi-gaṇana'

sarva-śākhā-gaṇera yaiche phala-vitarāṇa //CC Adi, 17.323//

SYNONYMS

daśamete—in the Tenth Chapter; mūla-skandhera—of the main trunk; śākhā-ādi—of the branches, etc.; gaṇana—enumeration; sarva-śākhā-gaṇera—of all branches; yaiche—in what way; phala-vitarāṇa—distribution of the fruits.

TRANSLATION

The Tenth Chapter describes the branches and subbranches of the main trunk, and the distribution of their fruits.

Adi TEXT 17.324

ekādaśe 'nityānanda-śākhā-vivarāṇa'

dvādaśe 'advaita-skandha śākhāra varṇana' //CC Adi, 17.324//

SYNONYMS

ekādaśe—in the Eleventh Chapter; nityānanda-śākhā—of the branches of Śrī Nityānanda Prabhu; vivarāṇa—description; dvādaśe—in the Twelfth Chapter; advaita-skandha—the trunk known as Advaita Prabhu; śākhāra—of the branch; varṇana—description.

TRANSLATION

The Eleventh Chapter describes the branch called Śrī Nityānanda Prabhu. The Twelfth Chapter describes the branch called Śrī Advaita Prabhu.

Adi TEXT 17.325

trayodaśe mahāprabhura 'janma-vivarāṇa'

kṛṣṇa-nāma-saha yaiche prabhura janama //CC Adi, 17.325//

SYNONYMS

trayodaśe—in the Thirteenth Chapter; mahāprabhura—of Lord Śrī Caitanya Mahāprabhu; janma—of the birth; vivaraṇa—the description; kṛṣṇa-nāma-saha—along with the holy name of Lord Kṛṣṇa; yaiche—in what way; prabhura—of the Lord; janama—the birth.

TRANSLATION

The Thirteenth Chapter describes the birth of Śrī Caitanya Mahāprabhu, which took place with the chanting of the holy name of Kṛṣṇa.

Adi TEXT 17.326

caturdaśe 'bālya-līlāra' kichu vivaraṇa

pañcadaśe 'paugaṇḍa-līlāra' saṅkṣepe kathana //CC Adi, 17.326//

SYNONYMS

caturdaśe—in the Fourteenth Chapter; bālya-līlāra—of the Lord's childhood pastimes; kichu—some; vivaraṇa—description; pañcadaśe—in the Fifteenth Chapter; paugaṇḍa-līlāra—of the pastimes of the paugaṇḍa (boyhood) age; saṅkṣepe—in brief; kathana—the telling.

TRANSLATION

The Fourteenth Chapter gives some description of the Lord's childhood pastimes. The Fifteenth briefly describes the Lord's boyhood pastimes.

Adi TEXT 17.327

ṣoḍaśa paricchede 'kaiśora-līlā' ra uddeśa

saptadaśe 'yauvana-līlā' kahiluṅ viśeṣa //CC Adi, 17.327//

SYNONYMS

ṣoḍaśa—sixteenth; paricchede—in the chapter; kaiśora-līlāra—of pastimes prior to youth; uddeśa—indication; saptadaśe—in the Seventeenth Chapter; yauvana-līlā—the pastimes of youth; kahiluṅ—I have stated; viśeṣa—specifically.

TRANSLATION

In the Sixteenth Chapter I have indicated the pastimes of the kaiśora age [the age prior to youth]. In the Seventeenth Chapter I have specifically described His

youthful pastimes.

Adi TEXT 17.328

ei saptadaśa prakāra ādi-līlāra prabandha

dvādaśa prabandha tāte grantha-mukhabandha //CC Adi, 17.328//

SYNONYMS

ei saptadaśa—these seventeen; prakāra—varieties; ādi-līlāra—of the Ādi-līlā (First Canto); prabandha—subject matter; dvādaśa—twelve; prabandha—subject matters; tāte—among those; grantha—of the book; mukha-bandha—prefaces.

TRANSLATION

Thus there are seventeen varieties of subjects in the First Canto, which is known as the Ādi-līlā. Twelve of these constitute the preface of this scripture.

Adi TEXT 17.329

pañca-prabandhe pañca-rasera carita

saṅkṣepe kahiluṅ ati,--nā kailuṅ vistr̥ta //CC Adi, 17.329//

SYNONYMS

pañca-prabandhe—in five chapters; pañca-rasera—of five transcendental mellows; carita—the character; saṅkṣepe—in brief; kahiluṅ—I stated; ati—greatly; nā kailuṅ—I did not make; vistr̥ta—expanded.

TRANSLATION

After the chapters of the preface, I have described five transcendental mellows in five chapters. I have described them very briefly rather than expansively.

Adi TEXT 17.330

vṛndāvana-dāsa ihā 'caitanya-maṅgale'

vistāri' varṇilā nityānanda-ājñā-bale //CC Adi, 17.330//

SYNONYMS

vṛndāvana-dāsa—Ṭhākura Vṛndāvana dāsa; ihā—this; caitanya-maṅgale—in his

book Caitanya-maṅgala; vistāri'-expanding; varṇilā—described; nityānanda—of Śrī Nityānanda Prabhu; ājñā—of the order; bale—on the strength.

TRANSLATION

By the order and strength of Śrī Nityānanda Prabhu, Śrīla Vṛndāvana dāsa Ṭhākura has elaborately described in his Caitanya-maṅgala all that I have not.

Adi TEXT 17.331

śrī-kṛṣṇa-caitanya-līlā--adbhuta, ananta

brahmā-śiva-śeṣa yāñra nāhi pāya anta //CC Adi, 17.331//

SYNONYMS

śrī-kṛṣṇa-caitanya-līlā—the pastimes of Lord Śrī Caitanya Mahāprabhu; adbhuta—wonderful; ananta—unlimited; brahmā—Lord Brahmā; śiva—Lord Śiva; śeṣa—Lord Śeṣa Nāga; yāñra—of which; nāhi—not; pāya—get; anta—end.

TRANSLATION

The pastimes of Lord Śrī Caitanya Mahāprabhu are wonderful and unlimited. Even personalities like Lord Brahmā, Lord Śiva and Śeṣa Nāga cannot find their end.

Adi TEXT 17.332

ye yei aṁśa kahe, śune sei dhanya

acire milibe tāre śrī-kṛṣṇa-caitanya //CC Adi, 17.332//

SYNONYMS

ye yei aṁśa—any part of this; kahe—anyone who describes; śune—anyone who hears; sei—that person; dhanya—glorious; acire—very soon; milibe—will meet; tāre—Him; śrī-kṛṣṇa-caitanya—Śrī Caitanya Mahāprabhu.

TRANSLATION

Anyone who describes or hears any part of this elaborate subject will very soon receive the causeless mercy of Śrī Kṛṣṇa Caitanya Mahāprabhu.

Adi TEXT 17.333

śrī-kṛṣṇa-caitanya, advaita, nityānanda

śrīvāsa-gadādharaḍi yata bhakta-vṛnda //CC Adi, 17.333//

SYNONYMS

śrī-kṛṣṇa-caitanya—Lord Śrī Caitanya Mahāprabhu; advaita—Advaita Ācārya Prabhu; nityānanda—Nityānanda Prabhu; śrīvāsa—Śrīvāsa Ṭhākura; gadādhara-
ādi—and others like Gadādhara; yata—all; bhakta-vṛnda—all devotees.

TRANSLATION

[Herein the author again describes the Pañca-tattva.] Śrī Kṛṣṇa Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara, Śrīvāsa and all the devotees of Lord Caitanya.

Adi TEXT 17.334

yata yata bhakta-gaṇa vaise vṛndāvane

namra hañā śire dharaṇ sabāra caraṇe //CC Adi, 17.334//

SYNONYMS

yata yata—each and every one; bhakta-gaṇa—devotees; vaise—reside;
vṛndāvane—at Vṛndāvana; namra hañā—becoming humble; śire—on my head;
dharaṇ—I place; sabāra—of all; caraṇe—the lotus feet.

TRANSLATION

I offer my respectful obeisances to all the residents of Vṛndāvana. I wish to place their lotus feet on my head in great humbleness.

Adi TEXTS 17.335-336

śrī-svarūpa-śrī-rūpa-śrī-sanātana

śrī-raghunātha-dāsa, āra śrī-jīva-caraṇa

śire dhari vandoṇ, nitya karoṇ tāṇra āśa

caitanya-caritāmṛta kahe kṛṣṇadāsa //CC Adi, 17.335-336//

SYNONYMS

śrī-svarūpa—Śrī Svarūpa Dāmodara; śrī-rūpa—Śrī Rūpa Gosvāmī; śrī-sanātana—Śrī Sanātana Gosvāmī; śrī-raghunātha-dāsa—Śrī Raghunātha dāsa Gosvāmī; āra—and; śrī-jīva-caraṇa—the lotus feet of Śrī Jīva Gosvāmī; śire—on the head; dhari—placing; vandoṇ—I worship; nitya—always; karoṇ—I do; tāṇra—their; āśa—hope to serve; caitanya-caritāmṛta—the book named Śrī Caitanya-caritāmṛta; kahe—describes; kṛṣṇadāsa—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

I wish to place the lotus feet of the Gosvāmīs on my head. Their names are Śrī Svarūpa Dāmodara, Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha dāsa Gosvāmī and Śrī Jīva Gosvāmī. Placing their lotus feet on my head, always hoping to serve them, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Ādi-līlā, Seventeenth Chapter, describing the pastimes of Lord Caitanya Mahāprabhu in His youth.

END OF THE ĀDI-LĪLĀ

Madhya-lila

Chapter 1 The Later Pastimes of Lord Śrī Caitanya Mahāprabhu

In this chapter there is a summary description of all the pastimes performed by Śrī Caitanya Mahāprabhu during the middle period of His activities as well as the six years at the end of His activities. All of these are described in brief. There is also a description of Śrī Caitanya Mahāprabhu's ecstasy that occurred when He recited the verse beginning *yaḥ kaumāra-haraḥ*, and there is also an explanation of that ecstasy given in the verse *priyaḥ so 'yaṁ kṛṣṇaḥ*, by Śrīla Rūpa Gosvāmī. Because he wrote that verse, Śrīla Rūpa Gosvāmī was specifically blessed by the Lord. There is also a description of the many books written by Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī and Śrīla Jīva Gosvāmī. There is also a description of the meeting between Śrī Caitanya Mahāprabhu, Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī in the village known as Rāmakeli.

Madhya TEXT 1.1

yasya prasādād ajño 'pi
sadyaḥ sarva-jñatām vrajet
sa śrī-caitanya-devo me
bhagavān samprasīdatu //CC Madhya, 1.1//

SYNONYMS

yasya—of whom; prasādāt—by the mercy; ajñaḥ api—even a person who has no knowledge; sadyaḥ—immediately; sarva-jñatām—all knowledge; vrajet—can achieve; saḥ—that; śrī-caitanya-devaḥ—Lord Śrī Caitanya Mahāprabhu; me—on me; bhagavān—the Supreme Personality of Godhead; samprasīdatu—may He bestow His causeless mercy.

TRANSLATION

Even a person with no knowledge can immediately acquire all knowledge

simply by the benediction of Śrī Caitanya Mahāprabhu. Therefore I am praying to the Lord for His causeless mercy upon me.

Madhya TEXT 1.2

vande śrī-kṛṣṇa-caitanya-

nityānandau sahoditau

gauḍodaye puṣpavantau

citrau śan-dau tamo-nudau //CC Madhya, 1.2//

SYNONYMS

vande—I offer respectful obeisances; śrī-kṛṣṇa-caitanya—to Lord Śrī Kṛṣṇa Caitanya; nityānandau—and to Lord Nityānanda; saha-uditau—simultaneously arisen; gauḍa-udaye—on the eastern horizon of Gauḍa; puṣpavantau—the sun and moon together; citrau—wonderful; śan-dau—bestowing benediction; tamaḥ-nudau—dissipating darkness.

TRANSLATION

I offer my respectful obeisances unto Śrī Kṛṣṇa Caitanya and Lord Nityānanda, who are like the sun and moon. They have arisen simultaneously on the horizon of Gauḍa to dissipate the darkness of ignorance and thus wonderfully bestow benediction upon all.

Madhya TEXT 1.3

jayatām suratau paṅgor

mama manda-mater gatī

mat-sarvasva-padāmbhojau

rādhā-madana-mohanau //CC Madhya, 1.3//

SYNONYMS

jayatām—all glory to; su-ratau—most merciful, or attached in conjugal love; paṅgoḥ—of one who is lame; mama—of me; manda-mateḥ—foolish; gatī—refuge; mat—my; sarva-sva—everything; pada-ambhojau—whose lotus feet; rādhā-madana-mohanau—Rādhārāṇī and Madana-mohana.

TRANSLATION

Glory to the all-merciful Rādhā and Madana-mohana! I am lame and ill-advised, yet They are my directors, and Their lotus feet are everything to me.

Madhya TEXT 1.4

dīvyat-vṛndāraṇya-kalpa-drumādhaḥ-

śrīmad-ratnāgāra-simhāsana-sthau

śrīmad-rādhā-śrīla-govinda-devau

preṣṭhālībhiḥ sevyamānau smarāmi //CC Madhya, 1.4//

SYNONYMS

dīvyat—shining; vṛndā-aranya—in the forest of Vṛndāvana; kalpa-druma—desire tree; adhaḥ—beneath; śrīmat—most beautiful; ratna-āgāra—in a temple of jewels; simha-āsana-sthau—sitting on a throne; śrīmat—very beautiful; rādhā—Śrīmatī Rādhārāṇī; śrīla-govinda-devau—and Śrī Govindadeva; preṣṭha-ālībhiḥ—by most confidential associates; sevyamānau—being served; smarāmi—I remember.

TRANSLATION

In a temple of jewels in Vṛndāvana, underneath a desire tree, Śrī Śrī Rādhā-Govinda, served by Their most confidential associates, sit upon an effulgent throne. I offer my humble obeisances unto Them.

Madhya TEXT 1.5

śrīmān rāsa-rasārambhī

vaṁśī-vaṭa-taṭa-sthitaḥ

karṣaṇa veṇu-svanair gopīr

gopīnāthaḥ śrīye 'stu naḥ //CC Madhya, 1.5//

SYNONYMS

śrīmān—the most beautiful form; rāsa—of the rāsa dance; rasa-ārambhī—the initiator of the mellow; vaṁśī-vaṭa—the celebrated place named Vamśīvaṭa; taṭa

—on the bank of Yamunā; sthitaḥ—being situated; karṣan—attracting; veṇu-svanaiḥ—by the sounds of the flute; gopīḥ—all the gopīs; gopī-nāthaḥ—the master of all the gopīs; śriye—the opulence of love and affection; astu—let there be; naḥ—upon us.

TRANSLATION

May Gopīnāthajī, who attracts all the gopīs with the song of His flute and who has begun the most melodious rāsa dance on the bank of the Yamunā in Vamśīvaṭa, be merciful upon us.

Madhya TEXT 1.6

jaya jaya gauracandra jaya kṛpā-sindhu

jaya jaya śacī-suta jaya dīna-bandhu //CC Madhya, 1.6//

SYNONYMS

jaya jaya—all glories; gauracandra—to Śrī Caitanya Mahāprabhu; jaya—all glories; kṛpā-sindhu—to the ocean of mercy; jaya jaya—all glories unto You; śacī-suta—the son of Śacī; jaya—all glories unto You; dīna-bandhu—the friend of the fallen.

TRANSLATION

All glories unto Śrī Gaurahari, who is an ocean of mercy! All glories unto You, the son of Śacīdevī, for You are the only friend of all fallen souls!

Madhya TEXT 1.7

jaya jaya nityānanda jayādvaita-candra

jaya śrīvāsādi jaya gaura-bhakta-vṛnda //CC Madhya, 1.7//

SYNONYMS

jaya jaya—all glories; nityānanda—to Lord Nityānanda; jaya advaita-candra—all glories to Advaita Prabhu; jaya—all glories; śrīvāsa-ādi—to all the devotees, headed by Śrīvāsa Ṭhākura; jaya gaura-bhakta-vṛnda—all glories unto the devotees of Lord Gaurasundara.

TRANSLATION

All glories unto Lord Nityānanda and Advaita Prabhu, and all glories unto all the devotees of Lord Caitanya, headed by Śrīvāsa Ṭhākura!

Madhya TEXT 1.8

pūrve kahiluṅ ādi-līlāra sūtra-gaṇa

yāhā vistāriyāchena dāsa-vṛndāvana //CC Madhya, 1.8//

SYNONYMS

pūrve—previously; kahiluṅ—I have described; ādi-līlāra—of the ādi-līlā; sūtra-gaṇa—the synopsis; yāhā—which; vistāriyāchena—has elaborately explained; dāsa-vṛndāvana—Vṛndāvana dāsa Ṭhākura.

TRANSLATION

I have previously described in synopsis the ādi-līlā [initial pastimes], which have already been fully described by Vṛndāvana dāsa Ṭhākura.

Madhya TEXT 1.9

ataeva tāra āmi sūtra-mātra kailuṅ

ye kichu viśeṣa, sūtra-madhyei kahiluṅ //CC Madhya, 1.9//

SYNONYMS

ataeva—therefore; tāra—of that; āmi—I; sūtra-mātra—only the synopsis; kailuṅ—did; ye kichu—whatever; viśeṣa—specifics; sūtra-madhyei kahiluṅ—I have already stated within the synopsis.

TRANSLATION

I have therefore given only a synopsis of those incidents, and whatever specifics were to be related have already been given in that synopsis.

Madhya TEXT 1.10

ebe kahi śeṣa-līlāra mukhya sūtra-gaṇa

prabhura aśeṣa līlā nā yāya varṇana //CC Madhya, 1.10//

SYNONYMS

ebe—now; kahi—I describe; śeṣa-līlāra—of the pastimes at the end; mukhya—chief; sūtra-gaṇa—synopsis; prabhura—of Lord Caitanya Mahāprabhu; aśeṣa—unlimited; līlā—pastimes; nā yāya varṇana—it is not possible to describe.

TRANSLATION

To describe the unlimited pastimes of Śrī Caitanya Mahāprabhu is not possible, but I now wish to relate the chief incidents and give a synopsis of those pastimes occurring at the end.

Madhya TEXTS 1.11-12

tāra madhye yei bhāga dāsa-vṛndāvana

'caitanya-maṅgale' vistāri' karilā varṇana

sei bhāgera ihāṅ sūtra-mātra likhibā

tāhāṅ ye viśeṣa kichu, ihāṅ vistāriba //CC Madhya, 1.11-12//

SYNONYMS

tāra madhye—amongst them; yei—which; bhāga—portion; dāsa-vṛndāvana—Śrīla Vṛndāvana dāsa Ṭhākura; caitanya-maṅgale—in his book Caitanya-maṅgala; vistāri'-elaborating; karilā varṇana—has described; sei bhāgera—of that portion; ihāṅ—here in this book; sūtra-mātra—the synopsis only; likhibā—I shall write; tāhāṅ—there; ye—whatever; viśeṣa—special details; kichu—something; ihāṅ vistāriba—I shall describe elaborately.

TRANSLATION

I shall describe only in synopsis that portion which Vṛndāvana dāsa Ṭhākura has described very elaborately in his book Caitanya-maṅgala. Whatever incidents are outstanding, however, I shall later elaborate.

Madhya TEXT 1.13

caitanya-līlāra vyāsa--dāsa vṛndāvana

tānra ājñāya karoṇ tānra ucchiṣṭa carvaṇa //CC Madhya, 1.13//

SYNONYMS

caitanya-līlāra vyāsa—the Vyāsadeva, or compiler of the pastimes, of Lord

Caitanya Mahāprabhu; dāsa vṛndāvana—Vṛndāvana dāsa Ṭhākura; tānra—of him; ājñāya—upon the order; karoṇ—I do; tānra—his; ucchiṣṭa—of the remnants of food; carvaṇa—chewing.

TRANSLATION

Actually the authorized compiler of the pastimes of Śrī Caitanya Mahāprabhu is Śrīla Vṛndāvana dāsa, the incarnation of Vyāsadeva. Only upon his orders am I trying to chew the remnants of food that he has left.

Madhya TEXT 1.14

bhakti kari' śire dhari tānhāra caraṇa

śeṣa-līlāra sūtra-gaṇa kariye varṇana //CC Madhya, 1.14//

SYNONYMS

bhakti kari'-with great devotion; śire—on my head; dhari—I hold; tānhāra—his; caraṇa—lotus feet; śeṣa-līlāra—of the pastimes at the end; sūtra-gaṇa—the synopsis; kariye—I do; varṇana—describe.

TRANSLATION

Placing his lotus feet upon my head in great devotion, I shall now describe in summary the Lord's final pastimes.

Madhya TEXT 1.15

cabbiśa vatsara prabhura gr̥he avasthāna

tāhān ye karilā līlā--'ādi-līlā' nāma //CC Madhya, 1.15//

SYNONYMS

cabbiśa vatsara—for twenty-four years; prabhura—of the Lord; gr̥he—at home; avasthāna—residing; tāhān—there; ye—whatever; karilā—He performed; līlā—pastimes; ādi-līlā nāma—are called ādi-līlā.

TRANSLATION

For twenty-four years, Lord Śrī Caitanya Mahāprabhu remained at home, and whatever pastimes He performed during that time are called the ādi-līlā.

Madhya TEXT 1.16

cabbiśa vatsara śeṣe yei māgha-māsa

tāra śukla-pakṣe prabhu karilā sannyāsa //CC Madhya, 1.16//

SYNONYMS

cabbiśa vatsara—of those twenty-four years; śeṣe—at the end; yei—which; māgha-māsa—the month of Māgha (January-February); tāra—of that month; śukla-pakṣe—during the fortnight of the waxing moon; prabhu—the Lord; karilā—accepted; sannyāsa—the renounced order of life.

TRANSLATION

At the end of His twenty-fourth year, in the month of Māgha, during the fortnight of the waxing moon, the Lord accepted the renounced order of life, sannyāsa.

Madhya TEXT 1.17

sannyāsa kariyā cabbiśa vatsara avasthāna

tāhān yei līlā, tāra 'śeṣa-līlā' nāma //CC Madhya, 1.17//

SYNONYMS

sannyāsa kariyā—after accepting the order of sannyāsa; cabbiśa vatsara—the twenty-four years; avasthāna—remaining in this material world; tāhān—in that portion; yei līlā—whatever pastimes (were performed); tāra—of those pastimes; śeṣa-līlā—the pastimes at the end; nāma—named.

TRANSLATION

After accepting sannyāsa, Lord Caitanya remained within this material world for another twenty-four years. Within this period, whatever pastimes He enacted are called the śeṣa-līlā, or pastimes occurring at the end.

Madhya TEXT 1.18

śeṣa-līlāra 'madhya' 'antya',--dui nāma haya

līlā-bhede vaiṣṇava saba nāma-bheda kaya //CC Madhya, 1.18//

SYNONYMS

śeṣa-līlāra—of the śeṣa-līlā, or pastimes at the end; madhya—the middle; antya—the final; dui—two; nāma—names; haya—are; līlā-bhede—by the difference of pastimes; vaiṣṇava—the devotees of the Supreme Lord; saba—all; nāma-bheda—different names; kaya—say.

TRANSLATION

The final pastimes of the Lord, occurring in His last twenty-four years, are called madhya [middle] and antya [final]. All the devotees of the Lord refer to His pastimes according to these divisions.

Madhya TEXT 1.19

tāra madhye chaya vatsara--gamanāgamana

nīlācala-gauḍa-setubandha-vṛndāvana //CC Madhya, 1.19//

SYNONYMS

tāra madhye—within that period; chaya vatsara—for six years; gamana-āgamana—going and coming; nīlācala—from Jagannātha Purī; gauḍa—to Bengal; setubandha—and from Cape Comorin; vṛndāvana—to Vṛndāvana-dhāma.

TRANSLATION

For six years of the last twenty-four, Śrī Caitanya Mahāprabhu traveled all over India from Jagannātha Purī to Bengal and from Cape Comorin to Vṛndāvana.

Madhya TEXT 1.20

tāhān yei līlā, tāra 'madhya-līlā' nāma

tāra pāche līlā--'antya-līlā' abhidhāna //CC Madhya, 1.20//

SYNONYMS

tāhān—in those places; yei līlā—all the pastimes; tāra—of those; madhya-līlā—the middle pastimes; nāma—named; tāra pāche līlā—all the pastimes after that period; antya-līlā—last pastimes; abhidhāna—the nomenclature.

TRANSLATION

All the pastimes performed by the Lord in those places are known as the madhya-līlā, and whatever pastimes were performed after that are called the antya-līlā.

Madhya TEXT 1.21

'ādi-līlā', 'madhya-līlā', 'antya-līlā' āra

ebe 'madhya-līlāra' kichu kariye vistāra //CC Madhya, 1.21//

SYNONYMS

ādi-līlā madhya-līlā antya-līlā āra—therefore there are three periods, namely the ādi-līlā, madhya-līlā and antya-līlā; ebe—now; madhya-līlāra—of the madhya-līlā; kichu—something; kariye—I shall do; vistāra—elaboration.

TRANSLATION

The pastimes of the Lord are therefore divided into three periods—the ādi-līlā, madhya-līlā and antya-līlā. Now I shall very elaborately describe the madhya-līlā.

Madhya TEXT 1.22

aṣṭādaśa-varṣa kevala nīlācale sthiti

āpani ācari' jīve śikhāilā bhakti //CC Madhya, 1.22//

SYNONYMS

aṣṭādaśa-varṣa—for eighteen years; kevala—only; nīlācale—in Jagannātha Purī; sthiti—staying; āpani—personally; ācari'-behaving; jīve—unto the living entities; śikhāilā—instructed; bhakti—devotional service.

TRANSLATION

For eighteen continuous years, Lord Śrī Caitanya Mahāprabhu remained at Jagannātha Purī and, through His personal behavior, instructed all living entities in the mode of devotional service.

Madhya TEXT 1.23

tāra madhye chaya vatsara bhakta-gaṇa-saṅge

prema-bhakti pravartāilā nṛtya-gīta-raṅge //CC Madhya, 1.23//

SYNONYMS

tāra madhye—within that period; chaya vatsara—for six years; bhakta-gaṇa-saṅge—with all the devotees; prema-bhakti—the loving service of the Lord; pravartāilā—introduced; nṛtya-gīta-raṅge—in the matter of chanting and dancing.

TRANSLATION

Of these eighteen years at Jagannātha Purī, Śrī Caitanya Mahāprabhu spent six years with His many devotees. By chanting and dancing, He introduced the loving service of the Lord.

Madhya TEXT 1.24

nityānanda-gosāñire pāṭhāila gauḍa-deśe

teṁho gauḍa-deśa bhāsāila prema-rase //CC Madhya, 1.24//

SYNONYMS

nityānanda-gosāñire—Nityānanda Gosvāmī; pāṭhāila—sent; gauḍa-deśe—to Bengal; teṁho—He; gauḍa-deśa—the tract of land known as Gauḍa-deśa, or Bengal; bhāsāila—overflooded; prema-rase—with ecstatic love of Kṛṣṇa.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu sent Nityānanda Prabhu from Jagannātha Purī to Bengal, which was known as Gauḍa-deśa, and Lord Nityānanda Prabhu overflooded this country with the transcendental loving service of the Lord.

Madhya TEXT 1.25

sahajei nityānanda--kṛṣṇa-premoddāma

prabhu-ājñāya kaila yāhān tāhān prema-dāna //CC Madhya, 1.25//

SYNONYMS

sahajei—by nature; nityānanda—Lord Nityānanda Prabhu; kṛṣṇa-prema-uddāma—very much inspired in transcendental loving service to Lord Kṛṣṇa; prabhu-ājñāya—by the order of the Lord; kaila—did; yāhān tāhān—anywhere and

everywhere; prema-dāna—distribution of that love.

TRANSLATION

Śrī Nityānanda Prabhu is by nature very much inspired in rendering transcendental loving service to Lord Kṛṣṇa. Now, being ordered by Śrī Caitanya Mahāprabhu, He distributed this loving service anywhere and everywhere.

Madhya TEXT 1.26

tānhāra caraṇe mora koṭi namaskāra

caitanyaera bhakti yeṅho laoyāila saṁsāra //CC Madhya, 1.26//

SYNONYMS

tānhāra caraṇe—unto His lotus feet; mora—my; koṭi—unlimited; namaskāra—obeisances; caitanyaera—of Lord Śrī Caitanya Mahāprabhu; bhakti—the devotional service; yeṅho—one who; laoyāila—caused to take; saṁsāra—the whole world.

TRANSLATION

I offer innumerable obeisances unto the lotus feet of Śrī Nityānanda Prabhu, who is so kind that He spread the service of Śrī Caitanya Mahāprabhu all over the world.

Madhya TEXT 1.27

caitanya-gosāñi yāṅre bale 'baḍa bhāi'

teṅho kahe, mora prabhu--caitanya-gosāñi //CC Madhya, 1.27//

SYNONYMS

caitanya-gosāñi—Lord Śrī Caitanya Mahāprabhu; yāṅre—unto whom; bale—says; baḍa bhāi—elder brother; teṅho—He; kahe—says; mora prabhu—My Lord; caitanya-gosāñi—the supreme master, Lord Caitanya Mahāprabhu.

TRANSLATION

Caitanya Mahāprabhu used to address Nityānanda Prabhu as His elder brother, whereas Nityānanda Prabhu addressed Śrī Caitanya Mahāprabhu as His Lord.

Madhya TEXT 1.28

yadyapi āpani haye prabhu balarāma

tathāpi caitanyera kare dāsa-abhimāna //CC Madhya, 1.28//

SYNONYMS

yadyapi—although; āpani—personally; haye—is; prabhu—Lord; balarāma—Balarāma; tathāpi—still; caitanyera—of Lord Śrī Caitanya Mahāprabhu; kare—accepts; dāsa-abhimāna—conception as the eternal servant.

TRANSLATION

Although Nityānanda Prabhu is none other than Balarāma Himself, He nonetheless always thinks of Himself as the eternal servant of Lord Śrī Caitanya Mahāprabhu.

Madhya TEXT 1.29

'caitanya' seva, 'caitanya' gāo, lao 'caitanya'-nāma

'caityane' ye bhakti kare, sei mora prāṇa //CC Madhya, 1.29//

SYNONYMS

caitanya seva—serve Śrī Caitanya Mahāprabhu; caitanya gāo—chant about Śrī Caitanya Mahāprabhu; lao—always take; caitanya-nāma—the name of Lord Caitanya Mahāprabhu; caityane—unto Lord Śrī Caitanya Mahāprabhu; ye—anyone who; bhakti—devotional service; kare—renders; sei—that person; mora—My; prāṇa—life and soul.

TRANSLATION

Nityānanda Prabhu requested everyone to serve Śrī Caitanya Mahāprabhu, chant His glories and utter His name. Nityānanda Prabhu claimed that person to be His life and soul who rendered devotional service unto Śrī Caitanya Mahāprabhu.

Madhya TEXT 1.30

ei mata loke caitanya-bhakti laoyāila

dīna-hīna, nindaka, sabāre nistārila //CC Madhya, 1.30//

SYNONYMS

ei mata—in this way; loke—the people in general; caitanya—of Lord Caitanya Mahāprabhu; bhakti—the devotional service; laoyāila—He caused to accept; dīna-hīna—poor fallen souls; nindaka—blasphemers; sabāre—everyone; nistārila—He delivered.

TRANSLATION

In this way, Śrīla Nityānanda Prabhu introduced the cult of Śrī Caitanya Mahāprabhu to everyone without discrimination. Even though the people were fallen souls and blasphemers, they were delivered by this process.

Madhya TEXT 1.31

tabe prabhu vraje pāṭhāila rūpa-sanātana

prabhu-ājñāya dui bhāi āilā vṛndāvana //CC Madhya, 1.31//

SYNONYMS

tabe—after this; prabhu—Lord Śrī Caitanya Mahāprabhu; vraje—to Vṛndāvana-dhāma; pāṭhāila—sent; rūpa-sanātana—the two brothers Rūpa Gosvāmī and Sanātana Gosvāmī; prabhu-ājñāya—upon the order of Śrī Caitanya Mahāprabhu; dui bhāi—the two brothers; āilā—came; vṛndāvana—to Vṛndāvana-dhāma.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu then sent the two brothers Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī to Vraja. By His order, they went to Śrī Vṛndāvana-dhāma.

Madhya TEXT 1.32

bhakti pracāriyā sarva-tīrtha prakāśila

madana-gopāla-govindera sevā pracārila //CC Madhya, 1.32//

SYNONYMS

bhakti pracāriyā—broadcasting devotional service; sarva-tīrtha—all the places of pilgrimage; prakāśila—discovered; madana-gopāla—of Śrī Rādhā-Madana-mohana; govindera—of Śrī Rādhā-Govindajī; sevā—the service: pracārila—introduced.

TRANSLATION

After going to Vṛndāvana, the brothers preached devotional service and discovered many places of pilgrimage. They specifically initiated the service of Madana-mohana and Govindajī.

Madhya TEXT 1.33

nānā śāstra āni' kailā bhakti-grantha sāra

mūḍha adhama-janere teṅho karilā nistāra //CC Madhya, 1.33//

SYNONYMS

nānā śāstra—different types of scriptures; āni'-collecting; kailā—compiled; bhakti-grantha—of books on devotional service; sāra—the essence; mūḍha—rascals; adhama-janere—and fallen souls; teṅho—they; karilā nistāra—delivered.

TRANSLATION

Both Rūpa Gosvāmī and Sanātana Gosvāmī brought various scriptures to Vṛndāvana and collected the essence of these by compiling many scriptures on devotional service. In this way they delivered all rascals and fallen souls.

PURPORT

Śrīla Śrīnivāsa Ācārya has sung:

nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma-saṁsthāpakau

lokānāṁ hita-kāriṇau tri-bhuvane mānyau śaraṇyākarau

rādhā-kṛṣṇa-padāravinda-bhajanānandena mattālikau

vande rūpa-sanātana raghu-yugau śrī-jīva-gopālakau

The six Gosvāmīs, under the direction of Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī, studied various Vedic scriptures and picked up the essence of them, the devotional service of the Lord. This means that all the Gosvāmīs wrote many scriptures on devotional service with the support of the Vedic literature.

Devotional service is not a sentimental activity. The essence of Vedic knowledge is devotional service, as confirmed in the Bhagavad-gītā (15.15): vedaiś ca sarvair aham eva vedyah. All the Vedic literature aims at understanding Kṛṣṇa,

and how to understand Kṛṣṇa through devotional service has been explained by Śrīla Rūpa and Sanātana Gosvāmīs, with evidence from all the Vedic scriptures. They have put it so nicely that even a rascal or first-class fool can be delivered by devotional service under the guidance of the Gosvāmīs.

Madhya TEXT 1.34

prabhu ājñāya kaila saba śāstrera vicāra

vrajera nigūḍha bhakti karila pracāra //CC Madhya, 1.34//

SYNONYMS

prabhu ājñāya—upon the order of Lord Śrī Caitanya Mahāprabhu; kaila—they did; saba śāstrera—of all scriptures; vicāra—analytical study; vrajera—of Śrī Vṛndāvana-dhāma; nigūḍha—most confidential; bhakti—devotional service; karila—did; pracāra—preaching.

TRANSLATION

The Gosvāmīs carried out the preaching work of devotional service on the basis of an analytical study of all confidential Vedic scriptures. This was in compliance with the order of Śrī Caitanya Mahāprabhu. Thus one can understand the most confidential devotional service of Vṛndāvana.

PURPORT

This proves that bona fide devotional service is based on the conclusions of the Vedic literature. It is not based on the type of sentiment exhibited by the prākṛta-sahajiyās. The prākṛta-sahajiyās do not consult the Vedic literature, and they are debauchees, woman-hunters and smokers of gañjā. Sometimes they give a theatrical performance and cry for the Lord with tears in their eyes. Of course, all scriptural conclusions are washed off by these tears. The prākṛta-sahajiyās do not realize that they are violating the orders of Śrī Caitanya Mahāprabhu, who specifically said that to understand Vṛndāvana and the pastimes of Vṛndāvana one must have sufficient knowledge of the śāstras (Vedic scriptures). As stated in Śrīmad-Bhāgavatam (1.2.12), bhaktyā śruta-grhītayā. This means that devotional service is acquired from Vedic knowledge. Tac chraddadhānāḥ munayaḥ. Devotees who are actually serious attain bhakti, scientific devotional service, by hearing Vedic scriptures (bhaktyā śruta-grhītayā). It is not that one should create something out of sentimentality, become a sahajiyā and advocate such concocted devotional service. However, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura

considered such sahajiyās to be more favorable than the impersonalists, who are hopelessly atheistic. The impersonalists have no idea of the Supreme Personality of Godhead. The position of the sahajiyās is far better than that of the Māyāvādī sannyāsīs. Although the sahajiyās do not think much of Vedic knowledge, they nonetheless have accepted Lord Kṛṣṇa as the Supreme Lord. Unfortunately, they mislead others from authentic devotional service.

Madhya TEXT 1.35

hari-bhakti-vilāsa, āra bhāgavatāmṛta

daśama-ṭippanī, āra daśama-carita //CC Madhya, 1.35//

SYNONYMS

hari-bhakti-vilāsa—the scripture named Hari-bhakti-vilāsa; āra—and; bhāgavatāmṛta—the scripture named Bṛhad-bhāgavatāmṛta; daśama-ṭippanī—comments on the Tenth Canto of Śrīmad-Bhāgavatam; āra—and; daśama-carita—poetry about the Tenth Canto of Śrīmad-Bhāgavatam.

TRANSLATION

Some of the books compiled by Śrīla Sanātana Gosvāmī were the Hari-bhakti-vilāsa, Bṛhad-bhāgavatāmṛta, Daśama-ṭippanī and Daśama-carita.

PURPORT

In the First Wave of the book known as Bhakti-ratnākara, it is said that Sanātana Gosvāmī understood Śrīmad-Bhāgavatam by thorough study and explained it in his commentary known as Vaiṣṇava-toṣaṇī. All the knowledge that Śrī Sanātana Gosvāmī and Rūpa Gosvāmī directly acquired from Śrī Caitanya Mahāprabhu was broadcast all over the world by their expert service. Sanātana Gosvāmī gave his Vaiṣṇava-toṣaṇī commentary to Śrīla Jīva Gosvāmī for editing, and Śrīla Jīva Gosvāmī edited this under the name of Laghu-toṣaṇī. Whatever he immediately put down in writing was finished in the year 1476 Śaka (A.D. 1555). Śrīla Jīva Gosvāmī completed Laghu-toṣaṇī in the year Śakābda 1504 (A.D. 1583).

The subject matter of the Hari-bhakti-vilāsa, by Śrī Sanātana Gosvāmī, was collected by Śrīla Gopāla Bhaṭṭa Gosvāmī and is known as a vaiṣṇava-smṛti. This vaiṣṇava-smṛti-grantha was finished in twenty chapters, known as vilāsas. In the first vilāsa there is a description of how a relationship is established between the spiritual master and the disciple, and mantras are explained. In the

second vilāsa, the process of initiation is described. In the third vilāsa, the methods of Vaiṣṇava behavior are given, with emphasis on cleanliness, constant remembrance of the Supreme Personality of Godhead, and the chanting of the mantras given by the initiating spiritual master. In the fourth vilāsa are descriptions of saṁskāra, the reformatory method; tilaka, the application of twelve tilakas on twelve places of the body; mudrā, marks on the body; mālā, chanting with beads; and guru-pūjā, worship of the spiritual master. In the fifth vilāsa, one is instructed on how to make a place to sit for meditation, and there are descriptions of breathing exercises, meditation and worship of the śālagrāma-śilā representation of Lord Viṣṇu. In the sixth vilāsa, the required practices for inviting the transcendental form of the Lord and bathing Him are given. In the seventh vilāsa, one is instructed on how to collect flowers used for the worship of Lord Viṣṇu. In the eighth vilāsa, there is a description of the Deity and instructions on how to set up incense, light lamps, make offerings, dance, play music, beat drums, garland the Deity, offer prayers and obeisances and counteract offenses. In the ninth vilāsa, there are descriptions about collecting tulasī leaves, offering oblations to forefathers according to Vaiṣṇava rituals, and offering food. In the tenth vilāsa there are descriptions of the devotees of the Lord (Vaiṣṇavas, or saintly persons). In the eleventh vilāsa, there are elaborate descriptions of Deity worship and the glories of the holy name of the Lord. One is instructed on how to chant the holy name of the Deity, and there are discussions about offenses committed while chanting the holy name, along with methods for getting relief from such offenses. There are also descriptions of the glories of devotional service and the surrendering process. In the twelfth vilāsa, Ekādaśī is described. In the thirteenth vilāsa, fasting is discussed, as well as observance of the Mahā-dvādaśī ceremony. In the fourteenth vilāsa, different duties for different months are outlined. In the fifteenth vilāsa, there are instructions on how to observe Ekādaśī fasting without even drinking water. There are also descriptions of branding the body with the symbols of Viṣṇu, discussions of Cāturmāsya observations during the rainy season, and discussions of Janmāṣṭamī, Pārśvaikādaśī, Śravaṇā-dvādaśī, Rāma-navamī and Vijayā-daśamī. The sixteenth vilāsa discusses duties to be observed in the month of Kārttika (October-November), or the Dāmodara month, or Ūrja, when lamps are offered in the Deity room or above the temple. There are also descriptions of the Govardhana-pūjā and Ratha-yātrā. The seventeenth vilāsa discusses preparations for Deity worship, mahā-mantra chanting and the process of japa. In the eighteenth vilāsa the different forms of Śrī Viṣṇu are described. The nineteenth vilāsa discusses the establishment of the Deity and the rituals observed in bathing the Deity before installation. The twentieth vilāsa discusses the

construction of temples, referring to those constructed by the great devotees. The details of the Hari-bhakti-vilāsa-grantha are given by Śrī Kavirāja Gosvāmī in the Madhya-līlā (24.329-345). The descriptions given in those verses by Kṛṣṇadāsa Kavirāja Gosvāmī are actually a description of those portions compiled by Gopāla Bhaṭṭa Gosvāmī. According to Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, the regulative principles of devotional service compiled by Gopāla Bhaṭṭa Gosvāmī do not strictly follow our Vaiṣṇava principles. Actually, Gopāla Bhaṭṭa Gosvāmī collected only a summary of the elaborate descriptions of Vaiṣṇava regulative principles from the Hari-bhakti-vilāsa. It is Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī's opinion, however, that to follow the Hari-bhakti-vilāsa strictly is to actually follow the Vaiṣṇava rituals in perfect order. He claims that the smārta-samāja, which is strictly followed by caste brāhmaṇas, has influenced portions that Gopāla Bhaṭṭa Gosvāmī collected from the original Hari-bhakti-vilāsa. It is therefore very difficult to find out Vaiṣṇava directions from the book of Gopāla Bhaṭṭa Gosvāmī. It is better to consult the commentary made by Sanātana Gosvāmī himself for the Hari-bhakti-vilāsa under the name of Dig-darśinī-ṭīkā. Some say that the same commentary was compiled by Gopīnātha-pūjā Adhikārī, who was engaged in the service of Śrī Rādhā-ramaṇājī and who happened to be one of the disciples of Gopāla Bhaṭṭa Gosvāmī.

Regarding the Bṛhad-bhāgavatāmṛta, there are two parts dealing with the discharge of devotional service. The first part is an analytical study of devotional service, in which there is also a description of different planets, including the earth, the heavenly planets, Brahma-loka and Vaikuṇṭha-loka. There are also descriptions of the devotees, including intimate devotees, most intimate devotees and complete devotees. The second part describes the glories of the spiritual world, known as Goloka-māhātmya-nirūpaṇa, as well as the process of renunciation of the material world. It also describes real knowledge, devotional service, the spiritual world, love of Godhead, attainment of life's destination, and the bliss of the world. In this way there are seven chapters in each part, fourteen chapters in all.

Daśama-ṭippanī is a commentary on the Tenth Canto of Śrīmad-Bhāgavatam. Another name for this commentary is Bṛhad-vaiṣṇava-toṣaṇī-ṭīkā. In the Bhakti-ratnākara, it is said that Daśama-ṭippanī was finished in 1476 Śakābda (A.D. 1555).

Madhya TEXT 1.36

ei saba grantha kaila gosāñi sanātana

rūpa-gosāñi kaila yata, ke karu gaṇana //CC Madhya, 1.36//

SYNONYMS

ei saba—all these; grantha—scriptures; kaila—compiled; gosāñi sanātana—Sanātana Gosvāmī; rūpa-gosāñi—Rūpa Gosvāmī; kaila—did; yata—all; ke—who; karu gaṇana—can count.

TRANSLATION

We have already given the names of four books compiled by Sanātana Gosvāmī. Similarly, Śrīla Rūpa Gosvāmī has also compiled many books, which no one can even count.

Madhya TEXT 1.37

pradhāna pradhāna kichu kariye gaṇana

lakṣa granthe kaila vraja-vilāsa varṇana //CC Madhya, 1.37//

SYNONYMS

pradhāna pradhāna—the most important ones; kichu—some; kariye—I do; gaṇana—enumeration; lakṣa—hundreds and thousands; granthe—in verses; kaila—did; vraja-vilāsa—of the pastimes of the Lord in Vṛndāvana; varṇana—description.

TRANSLATION

I shall therefore enumerate the chief books compiled by Śrīla Rūpa Gosvāmī. He has described the pastimes of Vṛndāvana in thousands of verses.

Madhya TEXT 1.38

rasāmṛta-sindhu, āra vidagdha-mādhava

ujjvala-nīlamanī, āra lalita-mādhava //CC Madhya, 1.38//

SYNONYMS

rasāmṛta-sindhu—of the name Bhakti-rasāmṛta-sindhu; āra—and; vidagdha-mādhava—of the name Vidagdha-mādhava; ujjvala-nīlamanī—of the name Ujjvala-nīlamanī; āra—and; lalita-mādhava—of the name Lalita-mādhava.

TRANSLATION

The books compiled by Śrī Rūpa Gosvāmī include the Bhakti-rasāmṛta-sindhu, Vidagdha-mādhava, Ujjvala-nīlamaṇi and Lalita-mādhava.

Madhya TEXTS 1.39-40

dāna-keli-kaumudī, āra bahu stavāvalī

aṣṭādaśa līlā-cchanda, āra padyāvalī

govinda-virudāvalī, tāhāra lakṣaṇa

mathurā-māhātmya, āra nāṭaka-varṇana //CC Madhya, 1.39-40//

SYNONYMS

dāna-keli-kaumudī—of the name Dāna-keli-kaumudī; āra—and; bahu stavāvalī—many prayers; aṣṭādaśa—eighteen; līlā-cchanda—chronological pastimes; āra—and; padyāvalī—of the name Padyāvalī; govinda-virudāvalī—of the name Govinda-virudāvalī; tāhāra lakṣaṇa—the symptoms of the book; mathurā-māhātmya—the glories of Mathurā; āra nāṭaka-varṇana—and descriptions of drama (Nāṭaka-candrikā).

TRANSLATION

Śrīla Rūpa Gosvāmī also compiled the Dāna-keli-kaumudī, Stavāvalī, Līlā-cchanda, Padyāvalī, Govinda-virudāvalī, Mathurā-māhātmya and Nāṭaka-varṇana.

Madhya TEXT 1.41

laghu-bhāgavatāmṛtādi ke karu gaṇana

sarvatra karila vraja-vilāsa varṇana //CC Madhya, 1.41//

SYNONYMS

laghu-bhāgavatāmṛta-ādi—another list, containing Laghu-bhāgavatāmṛta; ke—who; karu gaṇana—can count; sarvatra—everywhere; karila—did; vraja-vilāsa—of the pastimes of Vṛndāvana; varṇana—description.

TRANSLATION

Who can count the rest of the books (headed by the Laghu-bhāgavatāmṛta) written by Śrīla Rūpa Gosvāmī? He has described the pastimes of Vṛndāvana in all of them.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī has given a description of these books. The Bhakti-rasāmṛta-sindhu is a great book of instruction on how to develop devotional service to Lord Kṛṣṇa and follow the transcendental process. It was finished in the year 1463 Śakābda (A.D. 1542). This book is divided into four parts: pūrva-vibhāga (eastern division), dakṣiṇa-vibhāga (southern division), paścima-vibhāga (western division) and uttara-vibhāga (northern division). In the pūrva-vibhāga, there is a description of the permanent development of devotional service. The general principles of devotional service, the execution of devotional service, ecstasy in devotional service and ultimately the attainment of love of Godhead are described. In this way there are four laharīs (waves) in this division of the ocean of the nectar of devotion.

In the dakṣiṇa-vibhāga (southern division) there is a general description of the mellow (relationship) called bhakti-rasa, which is derived from devotional service. There are also descriptions of the stages known as vibhāva, anubhāva, sāttvika, vyabhicārī and sthāyī-bhāva, all on this high platform of devotional service. Thus there are five waves in the dakṣiṇa-vibhāga division. In the western division (paścima-vibhāga) there is a description of the chief transcendental humors derived from devotional service. These are known as mukhya-bhakti-rasa-nirūpaṇa, or attainment of the chief humors or feelings in the execution of devotional service. In that part there is a description of devotional service in neutrality, further development in love and affection (called servitude), further development in fraternity, further development in parenthood, or parental love, and finally conjugal love between Kṛṣṇa and His devotees. Thus there are five waves in the western division.

In the northern division (uttara-vibhāga) there is a description of the indirect mellows of devotional service—namely, devotional service in laughter, devotional service in wonder, and devotional service in chivalry, pity, anger, dread and ghastliness. There are also mixing of mellows and the transgression of different humors. Thus there are nine waves in this part. This is but a brief outline of the Bhakti-rasāmṛta-sindhu.

The Vidagdha-mādhava is a drama of Lord Kṛṣṇa's pastimes in Vṛndāvana. Śrīla

Rūpa Gosvāmī finished this book in the year 1454 Śakābda (A.D. 1533). The first part of this drama is called veṇu-nāda-vilāsa, the second part manmatha-lekha, the third part rādhā-saṅga, the fourth part veṇu-haraṇa, the fifth part rādhā-prasādana, the sixth part śarad-vihāra, and the seventh and last part gaurī-vihāra.

There is also a book called Ujjvala-nīlamaṇi, a transcendental account of loving affairs that includes metaphor, analogy and higher bhakti sentiments. Devotional service in conjugal love is described briefly in the Bhakti-rasāmṛta-sindhu, but it is very elaborately discussed in the Ujjvala-nīlamaṇi. This book describes different types of lovers, their assistants, and those who are very dear to Kṛṣṇa. There is also a description of Śrīmatī Rādhārāṇī and other female lovers, as well as various group leaders. Messengers and the constant associates, as well as others who are very dear to Kṛṣṇa, are all described. The book also relates how love of Kṛṣṇa is awakened and describes the ecstatic situation, the devotional situation, permanent ecstasy, disturbed ecstasy, steady ecstasy, different positions of different dresses, feelings of separation, prior attraction, anger in attraction, varieties of loving affairs, separation from the beloved, meeting with the beloved, and both direct and indirect enjoyment between the lover and the beloved. All this has been very elaborately described.

Similarly, Lalita-mādhava is a description of Kṛṣṇa's pastimes in Dvārakā. These pastimes were made into a drama, and the work was finished in the year 1459 Śakābda. The first part deals with festivities in the evening, the second with the killing of the Śaṅkhacūḍa, the third with maddened Śrīmatī Rādhārāṇī, the fourth with Rādhārāṇī's proceeding toward Kṛṣṇa, the fifth with the achievement of Candrāvalī, the sixth with the achievement of Lalitā, the seventh with the meeting in Nava-vṛndāvana, the eighth with the enjoyment in Nava-vṛndāvana, the ninth with looking over pictures, and the tenth with complete satisfaction of the mind. Thus the entire drama is divided into ten parts.

The Laghu-bhāgavatāmṛta is divided into two parts. The first is called "The Nectar of Kṛṣṇa" and the second "The Nectar of Devotional Service." The importance of Vedic evidence is stressed in the first part, and this is followed by a description of the original form of the Supreme Personality of Godhead as Śrī Kṛṣṇa and descriptions of His pastimes and expansions in svāmśa (personal forms) and vibhinnāmśa. According to different absorptions, the incarnations are called āveśa and tad-ekātma. The first incarnation is divided into three puruṣāvatāras-namely, Mahā-Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu. Then there are the three incarnations of the modes of nature-namely,

Brahmā, Viṣṇu and Maheśvara (Śiva). All the paraphernalia used in the service of the Lord is transcendental, beyond the three qualities of this material world. There is also a description of twenty-five līlā-avatāras, namely Catuḥ-sana (the Kumāras), Nārada, Varāha, Matsya, Yajña, Nara-nārāyaṇa Ṛṣi, Kapila, Dattātreyā, Hayagrīva, Haṁsa, Prśnigarbha, Ṛṣabha, Pṛthu, Nṛsiṁha, Kūrma, Dhanvantari, Mohinī, Vāmana, Paraśurāma, Dāśarathī, Kṛṣṇa-dvaipāyana, Balarāma, Vāsudeva, Buddha and Kalki. There are also fourteen incarnations of Manu: Yajña, Vibhu, Satyasena, Hari, Vaikuṇṭha, Ajita, Vāmana, Sārvabhauma, Ṛṣabha, Viṣvaksena, Dharmasetu, Sudhāmā, Yogeśvara and Bṛhadbhānu. There are also four incarnations for the four yugas, and their colors are described as white, red, blackish and black (sometimes yellow, as in the case of Lord Caitanya Mahāprabhu). There are different types of millenniums and incarnations for those millenniums. The categories called āveśa, prābhava, vaibhava and para constitute different situations for the different incarnations. According to specific pastimes, the names are spiritually empowered. There are also descriptions of the difference between the powerful and the power, and the inconceivable activities of the Supreme Lord.

Śrī Kṛṣṇa is the original Supreme Personality of Godhead, and no one is greater than Him. He is the source of all incarnations. In the Laghu-bhāgavatāmṛta there are descriptions of His partial incarnations, a description of the impersonal Brahman effulgence (actually the bodily effulgence of Śrī Kṛṣṇa), the superexcellence of Śrī Kṛṣṇa's pastimes as an ordinary human being with two hands and so forth. There is nothing to compare with the two-armed form of the Lord. In the spiritual world (vaikuṇṭha-jagat) there is no distinction between the owner of the body and the body itself. In the material world the owner of the body is called the soul, and the body is called a material manifestation. In the Vaikuṇṭha world, however, there is no such distinction. Lord Śrī Kṛṣṇa is unborn, and His appearance as an incarnation is perpetual. Kṛṣṇa's pastimes are divided into two parts-manifest and unmanifest. For example, when Kṛṣṇa takes His birth within this material world, His pastimes are considered to be manifest. However, when He disappears, one should not think that He is finished, for His pastimes are going on in an unmanifest form. Varieties of humors, however, are enjoyed by the devotees and Lord Kṛṣṇa during His manifest pastimes. After all, His pastimes in Mathurā, Vṛndāvana and Dvārakā are eternal and are going on perpetually somewhere in some part of the universe.

Madhya TEXT 1.42

tānra bhrātuṣ-putra nāma--śrī-jīva-gosāñi

yata bhakti-grantha kaila, tāra anta nāi //CC Madhya, 1.42//

SYNONYMS

tānra—his; bhrātuḥ—putra—nephew; nāma—of the name; śrī-jīva-gosāñi—Śrīla Jīva Gosvāmī Prabhupāda; yata—all; bhakti-grantha—books on devotional service; kaila—compiled; tāra—that; anta—end; nāi—there is not.

TRANSLATION

Śrī Rūpa Gosvāmī's nephew, Śrīla Jīva Gosvāmī, has compiled so many books on devotional service that there is no counting them.

Madhya TEXT 1.43

śrī-bhāgavata-sandarbha-nāma grantha-vistāra

bhakti-siddhāntera tāte dekhāiyāchena pāra //CC Madhya, 1.43//

SYNONYMS

śrī-bhāgavata-sandarbha-nāma—of the name Bhāgavata-sandarbha; grantha—the book; vistāra—very elaborate; bhakti-siddhāntera—of the conclusions of devotional service; tāte—in that book; dekhāiyāchena—he has shown; pāra—the limit.

TRANSLATION

In Śrī Bhāgavata-sandarbha, Śrīla Jīva Gosvāmī has written conclusively about the ultimate end of devotional service.

PURPORT

The Bhāgavata-sandarbha is also known as Ṣaṭ-sandarbha. In the first part, called Tattva-sandarbha, it is proved that Śrīmad-Bhāgavatam is the most authoritative evidence directly pointing to the Absolute Truth. The second Sandarbha, called Bhagavat-sandarbha, draws a distinction between impersonal Brahman and localized Paramātmā and describes the spiritual world and the domination of the mode of goodness devoid of contamination by the other two material modes. In other words, there is a vivid description of the transcendental position known as śuddha-sattva. Material goodness is apt to be contaminated by the other two material qualities-ignorance and passion-but when one is situated in the śuddha-sattva position, there is no chance for such contamination. It is a

spiritual platform of pure goodness. The potency of the Supreme Lord and the living entity is also described, and there is a description of the inconceivable energies and varieties of energies of the Lord. The potencies are divided into categories-internal, external, personal, marginal and so forth. There are also discussions of the eternality of Deity worship, the omnipotence of the Deity, His all-pervasiveness, His giving shelter to everyone, His subtle and gross potencies, His personal manifestations, His expressions of form, quality and pastimes, His transcendental position and His complete form. It is also stated that everything pertaining to the Absolute has the same potency and that the spiritual world, the associates in the spiritual world and the threefold energies of the Lord in the spiritual world are all transcendental. There are further discussions concerning the difference between the impersonal Brahman and the Personality of Godhead, the fullness of the Personality of Godhead, the objective of all Vedic knowledge, the personal potencies of the Lord, and the Personality of Godhead as the original author of Vedic knowledge.

The third Sandarbha is called Paramātmā-sandarbha, and in this book there is a description of Paramātmā (the Supersoul) and an explanation of how the Supersoul exists in millions and millions of living entities. There are discussions of the differences between the qualitative incarnations, and discourses concerning the living entities, māyā, the material world, the theory of transformation, the illusory energy, the sameness of this world and the Supersoul, and the truth about this material world. In this connection, the opinions of Śrīdhara Svāmī are given. It is stated that the Supreme Personality of Godhead, although devoid of material qualities, superintends all material activities. There is also a discussion of how the līlā-avatāra incarnations respond to the desires of the devotees and how the Supreme Personality of Godhead is characterized by six opulences.

The fourth Sandarbha is called Kṛṣṇa-sandarbha, and in this book Kṛṣṇa is proved to be the Supreme Personality of Godhead. There are discussions of Kṛṣṇa's pastimes and qualities, His superintendence of the puruṣa-avatāras, and so forth. The opinions of Śrīdhara Svāmī are corroborated. In each and every scripture, the supremacy of Kṛṣṇa is stressed. Baladeva, Saṅkarṣaṇa and other expansions of Kṛṣṇa are emanations of Mahā-Saṅkarṣaṇa. All the incarnations and expansions exist simultaneously in the body of Kṛṣṇa, who is described as two-handed. There are also descriptions of the Goloka planet, Vṛndāvana (the eternal place of Kṛṣṇa), the identity of Goloka and Vṛndāvana, the Yādavas and the cowherd boys (both eternal associates of Kṛṣṇa), the adjustment and equality

of the manifest and unmanifest pastimes, Śrī Kṛṣṇa's manifestation in Gokula, the queens of Dvārakā as expansions of the internal potency, and, superior to them, the superexcellent gopīs. There is also a list of the gopīs' names and a discussion of the topmost position of Śrīmatī Rādhārāṇī.

The fifth Sandarbha is called Bhakti-sandarbha, and in this book there is a discussion of how devotional service can be directly executed, and how such service can be adjusted, either directly or indirectly. There is a discussion of the knowledge of all kinds of scripture, the establishment of the Vedic institution of varṇāśrama, bhakti as superior to fruitive activity, and so forth. It is also stated that without devotional service even a brāhmaṇa is condemned. There are discussions of the process of karma-tyāga (the giving of the results of karma to the Supreme Personality of Godhead), and the practices of mystic yoga and philosophical speculation, which are deprecated as simply hard labor. Worship of the demigods is discouraged, and worship of a Vaiṣṇava is considered exalted. No respect is given to the nondevotees. There are discussions of how one can be liberated even in this life (jīvan-mukta), Lord Śiva as a devotee, and how a bhakta and his devotional service are eternally existing. It is stated that through bhakti one can attain all success because for bhakti is transcendental to the material qualities. There is a discussion of how the self is manifest through bhakti. There is also a discussion of the self's bliss, as well as how bhakti, even imperfectly executed, enables one to attain the lotus feet of the Supreme Personality of Godhead. Unmotivated devotional service is highly praised, and an explanation is given of how each devotee can achieve the platform of unmotivated service by association with other devotees. There is a discussion of the differences between the mahā-bhāgavata and the ordinary devotee, the symptoms of philosophical speculation, the symptoms of self-worship, or ahaṅgrahopāsanā, the symptoms of devotional service, the symptoms of imaginary perfection, the acceptance of regulative principles, service to the spiritual master, the mahā-bhāgavata (liberated devotee) and service to him, service to Vaiṣṇavas in general, the principles of hearing, chanting, remembering and serving the lotus feet of the Lord, offenses in worship, offensive effects, prayers, engaging oneself as an eternal servant of the Lord, making friendships with the Lord and surrendering everything for His pleasure. There is also a discussion of rāgānugā-bhakti (spontaneous love of Godhead), of the specific purpose of becoming a devotee of Lord Kṛṣṇa, and a comparative study of other perfectional stages.

The sixth Sandarbha is called Prīti-sandarbha, a thesis on love of Godhead. Here

it is stated that through love of Godhead, one becomes perfectly liberated and attains the highest goal of life. A distinction is made between the liberated condition of a personalist and that of an impersonalist, and there is a discussion of liberation during one's lifetime as distinguished from liberation from material bondage. Of all kinds of liberation, liberation in loving service to the Lord is described as the most exalted, and meeting the Supreme Personality of Godhead face to face is shown to be the highest perfection of life. Immediate liberation is contrasted with liberation by a gradual process. Both realization of Brahman and meeting with the Supreme Personality of Godhead are described as liberation within one's lifetime, but meeting with the Supreme Personality of Godhead, both internally and externally, is shown to be superexcellent, above the transcendental realization of the Brahman effulgence. There is a comparative study of liberation as *sālokya*, *sāmīpya* and *sārūpya*. *Sāmīpya* is better than *sālokya*. Devotional service is considered to be liberation with greater facilities, and there is a discussion of how to obtain it. There are also discussions of the transcendental state one achieves after attaining the devotional platform, which is the exact position of love of Godhead; the marginal symptoms of transcendental love, and how it is awakened; the distinction between so-called love and transcendental love on the platform of love of Godhead; and different types of humors and mellows enjoyed in relishing the lusty affairs of the *gopīs*, which are different from mundane affairs, which in turn are symbolical representations of pure love for Kṛṣṇa. There are also discussions of bhakti mixed with philosophical speculation, the superexcellence of the love of the *gopīs*, the difference between opulent devotional service and loving devotional service, the exalted position of the residents of Gokula, the progressively exalted position of the friends of Kṛṣṇa, the *gopas* and the *gopīs* in parental love with Kṛṣṇa, and finally the superexcellence of the love of the *gopīs* and that of Śrīmatī Rādhārāṇī. There is also a discussion of how spiritual feelings can be present when one simply imitates them and of how such mellows are far superior to the ordinary mellows of mundane love, and there are descriptions of different ecstasies, the awakening of ecstasy, transcendental qualities, the distinction of *dhīrodāṭṭa*, the utmost attractiveness of conjugal love, the ecstatic features, the permanent ecstatic features, the mellows divided in five transcendental features of direct loving service, and indirect loving service, considered in seven divisions. Finally there is a discussion of overlapping of different *rasas*, and there are discussions of *śānta* (neutrality), servitorship, taking shelter, parental love, conjugal love, direct transcendental enjoyment and enjoyment in separation, previous attraction and the glories of Śrīmatī Rādhārāṇī.

Madhya TEXT 1.44

gopāla-campū-nāme grantha-mahāśūra

nitya-līlā sthāpana yāhe vraja-rasa-pūra //CC Madhya, 1.44//

SYNONYMS

gopāla-campū—Gopāla-campū; nāme—by the name; grantha—the transcendental work of literature; mahā-śūra—most formidable; nitya-līlā—of eternal pastimes; sthāpana—establishment; yāhe—in which; vraja-rasa—the transcendental mellows enjoyed in Vṛndāvana; pūra—complete.

TRANSLATION

The most famous and formidable transcendental literary work is the book named Gopāla-campū. In this book the eternal pastimes of the Lord are established, and the transcendental mellows enjoyed in Vṛndāvana are completely described.

PURPORT

In his Anubhāṣya, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura gives the following information about the Gopāla-campū. The Gopāla-campū is divided into two parts. The first part is called the eastern wave, and the second part is called the northern wave. In the first part there are thirty-three supplications and in the second part thirty-seven supplications. In the first part, completed in 1510 Śakābda (A.D. 1589), the following subject matters are discussed: (1) Vṛndāvana and Goloka; (2) the killing of the Pūtanā demon, the gopīs' returning home under the instructions of mother Yaśodā, the bathing of Lord Kṛṣṇa and Balarāma, snigdha-kaṇṭha and madhu-kaṇṭha; (3) the dream of mother Yaśodā; (4) the Janmāṣṭamī ceremony; (5) the meeting between Nanda Mahārāja and Vasudeva, and the killing of the Pūtanā demon; (6) the pastimes of awakening from bed, the deliverance of the demon Śakaṭa, and the name-giving ceremony; (7) the killing of the Tṛṇāvarta demon, Lord Kṛṣṇa's eating dirt, Lord Kṛṣṇa's childish naughtiness, and Lord Kṛṣṇa as a thief; (8) churning of the yogurt, Kṛṣṇa's drinking from the breast of mother Yaśodā, the breaking of the yogurt pot, Kṛṣṇa bound with ropes, the deliverance of the two brothers (Yamalārjuna) and the lamentation of mother Yaśodā; (9) entering Śrī Vṛndāvana; (10) the killing of Vatsāsura, Bakāsura and Vyomāsura; (11) the killing of Aghāsura and the bewilderment of Lord Brahmā; (12) the tending of the cows in the forest; (13) taking care of the cows and chastising the Kāliya serpent; (14) the killing of

Gardabhāśura (the ass demon), and the praise of Kṛṣṇa; (15) the previous attraction of the gopīs; (16) the killing of Pralambāśura and the eating of the forest fire; (17) the gopīs' attempt to approach Kṛṣṇa. (18) the lifting of Govardhana Hill; (19) bathing Kṛṣṇa with milk; (20) the return of Nanda Mahārāja from the custody of Varuṇa and the vision of Goloka Vṛndāvana by the gopīs; (21) the performance of the rituals in Kātyāyanī-vrata and the worship of the goddess Durgā; (22) the begging of food from the wives of the brāhmaṇas performing sacrifices, (23) the meeting of Kṛṣṇa and the gopīs; (24) Kṛṣṇa's enjoying the company of the gopīs, the disappearance of Rādhā and Kṛṣṇa from the scene, and the search for Them by the gopīs; (25) the reappearance of Kṛṣṇa; (26) the determination of the gopīs; (27) pastimes in the waters of the Yamunā; (28) the deliverance of Nanda Mahārāja from the clutches of the serpent; (29) various pastimes in solitary places; (30) the killing of Śaṅkhacūḍa and the Hori; (31) the killing of Ariṣṭāśura; (32) the killing of the Keśī demon; (33) the appearance of Śrī Nārada Muni and a description of the year in which the book was completed.

In the second part, known as Uttara-campū, the following subject matters are discussed: (1) attraction for Vrajabhūmi; (2) the cruel activities of Akrūra; (3) Kṛṣṇa's departure for Mathurā; (4) a description of the city of Mathurā; (5) the killing of Kāṁsa; (6) Nanda Mahārāja's separation from Kṛṣṇa and Balarāma; (7) Nanda Mahārāja's entrance into Vṛndāvana without Kṛṣṇa and Balarāma; (8) the studies of Kṛṣṇa and Balarāma; (9) how the son of the teacher of Kṛṣṇa and Balarāma was returned; (10) Uddhava's visit to Vṛndāvana; (11) Rādhārāṇī's talking with the messenger bumblebee; (12) the return of Uddhava from Vṛndāvana; (13) the binding of Jarāsandha; (14) the killing of the yavana Jarāsandha; (15) the marriage of Balarāma; (16) the marriage of Rukmiṇī; (17) seven marriages; (18) the killing of Narakāśura, the taking of the pārijāta flower from heaven and Kṛṣṇa's marriage to 16,000 princesses; (19) victory over Bāṇāśura; (20) a description of Balarāma's return to Vraja; (21) the killing of Pauṇḍraka (the imitation Viṣṇu); (22) the killing of Dvivida and thoughts of Hastināpura; (23) departure for Kurukṣetra; (24) how the residents of Vṛndāvana and Dvārakā met at Kurukṣetra; (25) Kṛṣṇa's consultation with Uddhava; (26) the deliverance of the king; (27) the performance of the Rājasūya sacrifice; (28) the killing of Śālva; (29) Kṛṣṇa's considering returning to Vṛndāvana; (30) Kṛṣṇa's revisiting Vṛndāvana; (31) the adjustment of obstructions by Śrīmatī Rādhārāṇī and others; (32) everything completed; (33) the residence of Rādhā and Mādhava; (34) decorating Śrīmatī Rādhārāṇī and Kṛṣṇa; (35) the marriage ceremony of Śrīmatī Rādhārāṇī and Kṛṣṇa; (36) the meeting of Śrīmatī

Rādhārāṇī and Kṛṣṇa; and (37) entering Goloka.

Madhya TEXT 1.45

ei mata nānā grantha kariyā prakāśa

goṣṭhī sahite kailā vṛndāvane vāsa //CC Madhya, 1.45//

SYNONYMS

ei mata—in this way; nānā—various; grantha—books; kariyā—making; prakāśa—publication; goṣṭhī—family members; sahite—with; kailā—did; vṛndāvane—at Vṛndāvana; vāsa—residence.

TRANSLATION

Thus Śrīla Rūpa Gosvāmī, Sanātana Gosvāmī and their nephew Śrīla Jīva Gosvāmī, as well as practically all of their family members, lived in Vṛndāvana and published important books on devotional service.

Madhya TEXT 1.46

prathama vatsare advaitādi bhakta-gaṇa

prabhure dekhite kaila, nīlādri gamana //CC Madhya, 1.46//

SYNONYMS

prathama—the first; vatsare—in the year; advaita-ādi—headed by Advaita Ācārya; bhakta-gaṇa—all the devotees; prabhure—the Lord; dekhite—to see; kaila—did; nīlādri—to Jagannātha Purī; gamana—going.

TRANSLATION

The first year after Śrī Caitanya Mahāprabhu accepted the renounced order of life, all the devotees, headed by Śrī Advaita Prabhu, went to see the Lord at Jagannātha Purī.

Madhya TEXT 1.47

ratha-yātrā dekhi' tāhān rahilā cāri-māsa

prabhu-saṅge nṛtya-gīta parama ullāsa //CC Madhya, 1.47//

SYNONYMS

ratha-yātrā—the car festival; dekhi'-seeing; tāhāñ—there; rahilā—remained; cāri-māsa—four months; prabhu-saṅge—with the Lord; nṛtya-gīta—chanting and dancing; parama—greatest; ullāsa—pleasure.

TRANSLATION

After attending the Ratha-yātrā ceremony at Jagannātha Purī, all the devotees remained there for four months, greatly enjoying the company of Śrī Caitanya Mahāprabhu by performing kīrtana [chanting and dancing].

Madhya TEXT 1.48

vidāya samaya prabhu kahilā sabāre

pratyabda āsibe sabe guṇḍicā dekhibāre //CC Madhya, 1.48//

SYNONYMS

vidāya—departing; samaya—at the time; prabhu—the Lord; kahilā—said; sabāre—unto everyone; pratyabda—every year; āsibe—you should come; sabe—all; guṇḍicā—of the name Guṇḍicā; dekhibāre—to see.

TRANSLATION

At the time of departure, the Lord requested all the devotees, "Please come here every year to see the Ratha-yātrā festival of Lord Jagannātha's journey to the Guṇḍicā temple."

PURPORT

There is a temple named Guṇḍicā at Sundarācala. Lord Jagannātha, Baladeva and Subhadrā are pushed in their three carts from the temple in Purī to the Guṇḍicā temple in Sundarācala. In Orissa, this Ratha-yātrā festival is known as Jagannātha's journey to Guṇḍicā. Whereas others speak of it as the Ratha-yātrā festival, the residents of Orissa refer to it as Guṇḍicā-yātrā.

Madhya TEXT 1.49

prabhu-ajñāya bhakta-gaṇa pratyabda āsiyā

guṇḍicā dekhiyā yā'na prabhure miliyā //CC Madhya, 1.49//

SYNONYMS

prabhu-aiñāya—upon the order of Lord Śrī Caitanya Mahāprabhu; bhakta-gaṇa—all the devotees; pratyabda—every year; āsiyā—coming there; guṇḍicā—the festival of Guṇḍicā-yātrā; dekhiyā—seeing; yā'na—return; prabhure—the Lord; miliyā—meeting.

TRANSLATION

Following the order of Śrī Caitanya Mahāprabhu, all the devotees used to visit Lord Caitanya Mahāprabhu every year. They would see the Guṇḍicā festival at Jagannātha Purī and then return home after four months.

Madhya TEXT 1.50

viṁśati vatsara aiche kailā gatāgati

anyone duñhāra duñhā vinā nāhi sthiti //CC Madhya, 1.50//

SYNONYMS

viṁśati—twenty; vatsara—years; aiche—thus; kailā—did; gata-āgati—going and coming; anyone—mutually; duñhāra—of Lord Caitanya and the devotees; duñhā—the two; vinā—without; nāhi—there is not; sthiti—peace.

TRANSLATION

For twenty consecutive years this meeting took place, and the situation became so intense that the Lord and the devotees could not be happy without meeting one another.

Madhya TEXT 1.51

śeṣa āra yei rahe dvādaśa vatsara

kṛṣṇera viraha-līlā prabhura antara //CC Madhya, 1.51//

SYNONYMS

śeṣa—at the end; āra—the balance; yei—whatever; rahe—remains; dvādaśa vatsara—twelve years; kṛṣṇera—of Lord Kṛṣṇa; viraha-līlā—the pastimes of separation; prabhura—the Lord; antara—within.

TRANSLATION

The last twelve years were simply devoted to relishing the pastimes of Kṛṣṇa in separation within the heart of the Lord.

PURPORT

Śrī Kṛṣṇa Caitanya Mahāprabhu enjoyed the position of the gopīs in separation from Kṛṣṇa. When Kṛṣṇa left the gopīs and went to Mathurā, the gopīs cried for Him the rest of their lives, feeling intense separation from Him. This ecstatic feeling of separation was specifically advocated by Lord Caitanya Mahāprabhu through His actual demonstrations.

Madhya TEXT 1.52

nirantara rātri-dina viraha unmāde

hāse, kānde, nāce, gāya parama viṣāde //CC Madhya, 1.52//

SYNONYMS

nirantara—without cessation; rātri-dina—night and day; viraha—of separation; unmāde—in madness; hāse—laughs; kānde—cries; nāce—dances; gāya—chants; parama—great; viṣāde—in moroseness.

TRANSLATION

In the attitude of separation, Lord Caitanya Mahāprabhu appeared mad both day and night. Sometimes He laughed, and sometimes He cried; sometimes He danced, and sometimes He chanted in great sorrow.

Madhya TEXT 1.53

ye kāle karena jagannātha daraśana

mane bhāve, kurukṣetre pāñāchi milana //CC Madhya, 1.53//

SYNONYMS

ye kāle—at those times; karena—does; jagannātha—Lord Jagannātha; daraśana—visiting; mane—within the mind; bhāve—thinks; kuru-kṣetre—on the field of Kurukṣetra; pāñāchi—I have gotten; milana—meeting.

TRANSLATION

At those times, Śrī Caitanya Mahāprabhu would visit Lord Jagannātha. Then His

feelings exactly corresponded to those of the gopīs when they saw Kṛṣṇa at Kurukṣetra after long separation. Kṛṣṇa had come to Kurukṣetra with His brother and sister to visit.

PURPORT

When Kṛṣṇa was performing yajña (sacrifice) at Kurukṣetra, He invited all the inhabitants of Vṛndāvana to come see Him. Lord Caitanya's heart was always filled with separation from Kṛṣṇa, but as soon as He had the opportunity to visit the Jagannātha temple, He became fully absorbed in the thoughts of the gopīs who came to see Kṛṣṇa at Kurukṣetra.

Madhya TEXT 1.54

ratha-yātrāya āge yabe karena nartana

tāhān ei pada mātra karaye gāyana //CC Madhya, 1.54//

SYNONYMS

ratha-yātrāya—in the car festival; āge—in front; yabe—when; karena—does; nartana—dancing; tāhān—there; ei—this; pada—stanza; mātra—only; karaye—does; gāyana—singing.

TRANSLATION

When Caitanya Mahāprabhu used to dance before the cart during the festival, He always sang the following two lines.

Madhya TEXT 1.55

seita parāṇa-nātha pāinu

yāhā lāgi' madana-dahane jhuri genu //CC Madhya, 1.55//

SYNONYMS

seita—that; parāṇa-nātha—Lord of My life; pāinu—I have gotten; yāhā—whom; lāgi'-for; madana-dahane—in the fire of lusty desire; jhuri—burning; genu—I have become.

TRANSLATION

"I have gotten that Lord of My life for whom I was burning in the fire of lusty

desires."

PURPORT

In Śrīmad-Bhāgavatam (10.29.15) it is stated:

kāmaṁ krodhaṁ bhayaṁ snehaṁ

aiśvaryaṁ sauhṛdam eva ca

nityaṁ harau vidadhato

yānti tan-mayatām hi te

The word *kāma* means lusty desire, *bhaya* means fear, and *krodha* means anger. If one somehow or other approaches Kṛṣṇa, his life becomes successful. The *gopīs* approached Kṛṣṇa with lusty desire. Kṛṣṇa was a very beautiful boy, and they wanted to meet and enjoy His company. But this lusty desire is different from that of the material world. It appears like mundane lust, but in actuality it is the highest form of attraction to Kṛṣṇa. Caitanya Mahāprabhu was a *sannyāsī*; He left home and everything else. He could certainly not be induced by any mundane lusty desires. So when He used the word *madana-dahane* ("in the fire of lusty desire"), He meant that out of pure love for Kṛṣṇa He was burning in the fire of separation from Kṛṣṇa. Whenever He met Jagannātha, either in the temple or during the Ratha-yātrā, Caitanya Mahāprabhu used to think, "Now I have gotten the Lord of My life and soul."

Madhya TEXT 1.56

ei dhuyā-gāne nācena dvitīya prahara

kṛṣṇa lañā vraje yāi--e-bhāva antara //CC Madhya, 1.56//

SYNONYMS

ei dhuyā-gāne—in the repetition of this song; nācena—He dances; dvitīya prahara—the second period of the day; kṛṣṇa lañā—taking Kṛṣṇa; vraje yāi—let Me go back to Vṛndāvana; e-bhāva—this ecstasy; antara—within.

TRANSLATION

Lord Caitanya Mahāprabhu used to sing this song [*seita parāṇa-nātha*] especially during the latter part of the day, and He would think, "Let Me take Kṛṣṇa and go

back to Vṛndāvana." This ecstasy was always filling His heart.

PURPORT

Being always absorbed in the ecstasy of Śrīmatī Rādhārāṇī, Śrī Caitanya Mahāprabhu felt the same separation from Kṛṣṇa that Śrīmatī Rādhārāṇī felt when Kṛṣṇa left Vṛndāvana and went to Mathurā. This ecstatic feeling is very helpful in attaining love of God in separation. Śrī Caitanya Mahāprabhu has taught everyone that one should not be overly anxious to see the Lord, but should rather feel separation from Him in ecstasy. It is actually better to feel separation from Him than to desire to see Him face to face. When the gopīs of Vṛndāvana, the residents of Gokula, met Kṛṣṇa at Kurukṣetra during the solar eclipse, they wanted to take Kṛṣṇa back to Vṛndāvana. Śrī Kṛṣṇa Caitanya Mahāprabhu also felt the same ecstasy as soon as He saw Jagannātha in the temple or on the Ratha-yātrā cart. The gopīs of Vṛndāvana did not like the opulence of Dvārakā. They wanted to take Kṛṣṇa to the village of Vṛndāvana and enjoy His company in the groves. This desire was also felt by Śrī Caitanya Mahāprabhu, and He danced in ecstasy before the Ratha-yātrā festival when Lord Jagannātha went to Guṇḍicā.

Madhya TEXT 1.57

ei bhāve nṛtya-madhye paḍe eka śloka

sei ślokerā artha keha nāhi bujhe loka //CC Madhya, 1.57//

SYNONYMS

ei bhāve—in this ecstasy; nṛtya-madhye—during the dancing; paḍe—recites; eka—one; śloka—verse; sei ślokerā—of that verse; artha—the meaning; keha—anyone; nāhi—not; bujhe—understands; loka—person.

TRANSLATION

In that ecstasy, Śrī Caitanya Mahāprabhu recited one verse when dancing in front of Lord Jagannātha. Almost no one could understand the meaning of that verse.

Madhya TEXT 1.58

yaḥ kaumāra-haraḥ sa eva hi varas tā eva caitra-kṣapās

te conmīlita-mālatī-surabhayaḥ prauḍhāḥ kadambānilāḥ

sā caivāsmi tathāpi tatra surata-vyāpāra-līlā-vidhau

revā-rodhasi vetasī-taru-tale cetaḥ samutkaṇṭhate //CC Madhya, 1.58//

SYNONYMS

yaḥ—that same person who; kaumāra-haraḥ—the thief of my heart during youth; saḥ—he; eva hi—certainly; varaḥ—lover; tāḥ—these; eva—certainly; caitra-kṣapāḥ—moonlit nights of the month of Caitra; te—those; ca—and; unmīlita—fructified; mālatī—of mālatī flowers; surabhayaḥ—fragrances; prauḍhāḥ—full; kadamba—with the fragrance of the kadamba flower; anilāḥ—the breezes; sā—that one; ca—also; eva—certainly; asmi—I am; tathāpi—still; tatra—there; surata-vyāpāra—in intimate transactions; līlā—of pastimes; vidhau—in the manner; revā—of the river named Revā; rodhasi—on the bank; vetasī—of the name Vetasī; taru-tale—underneath the tree; cetaḥ—my mind; samutkaṇṭhate—is very eager to go.

TRANSLATION

"That very personality who stole away my heart during my youth is now again my master. These are the same moonlit nights of the month of Caitra. The same fragrance of mālatī flowers is there, and the same sweet breezes are blowing from the kadamba forest. In our intimate relationship, I am also the same lover, yet still my mind is not happy here. I am eager to go back to that place on the bank of the Revā under the Vetasī tree. That is my desire."

PURPORT

This verse appears in the Padyāvalī (386), an anthology of verses compiled by Śrīla Rūpa Gosvāmī.

Madhya TEXT 1.59

ei ślokerā artha jāne ekale svarūpa

daive se vatsara tāhān giyāchena rūpa //CC Madhya, 1.59//

SYNONYMS

ei—this; ślokerā—of the verse; artha—the meaning; jāne—knows; ekale—alone; svarūpa—Svarūpa Dāmodara; daive—by chance; se vatsara—that year; tāhān—there; giyāchena—went; rūpa—Śrīla Rūpa Gosvāmī.

TRANSLATION

This verse appears to be the hankering between some ordinary boy and girl, but its actual deep meaning was known only to Svarūpa Dāmodara. By chance, one year Rūpa Gosvāmī was also present there.

Madhya TEXT 1.60

prabhu-mukhe loka śuni' śrī-rūpa-gosāñi

sei ślokera artha-śloka karilā tathāi //CC Madhya, 1.60//

SYNONYMS

prabhu-mukhe—in the mouth of Lord Śrī Caitanya Mahāprabhu; śloka—the verse; śuni'-hearing; śrī-rūpa-gosāñi—Śrīla Rūpa Gosvāmī; sei—that; ślokera—of the first verse; artha—giving the meaning; śloka—another verse; karilā—composed; tathāi—immediately.

TRANSLATION

Although the meaning of the verse was known only to Svarūpa Dāmodara, Rūpa Gosvāmī, after hearing it from Śrī Caitanya Mahāprabhu, immediately composed another verse that described the meaning of the original verse.

Madhya TEXT 1.61

śloka kari' eka tāla-patrete likhiyā

āpana vāsāra cāle rākhila guñjiyā //CC Madhya, 1.61//

SYNONYMS

śloka kari'-composing the verse; eka—one; tāla-patrete—on a palm leaf; likhiyā—writing; āpana—his own; vāsāra—of the residence; cāle—on the roof; rākhila—kept; guñjiyā—pushing.

TRANSLATION

After composing this verse, Rūpa Gosvāmī wrote it on a palm leaf and put it on the roof of the thatched house in which he was living.

Madhya TEXT 1.62

śloka rākhi' gelā samudra-snāna karite

hena-kāle āilā prabhu tānhāre milite //CC Madhya, 1.62//

SYNONYMS

śloka rākhi'-keeping the verse in that way; gelā—went; samudra-snāna—a bath in the sea; karite—to take; hena-kāle—in the meantime; āilā—came; prabhu—Lord Śrī Caitanya Mahāprabhu; tānhāre—him; milite—to meet.

TRANSLATION

After composing this verse and putting it on the roof of his house, Śrīla Rūpa Gosvāmī went to bathe in the sea. In the meantime, Lord Caitanya Mahāprabhu went to his hut to meet him.

Madhya TEXT 1.63

haridāsa ṭhākura āra rūpa-sanātana

jagannātha-mandire nā yā'na tina jana //CC Madhya, 1.63//

SYNONYMS

haridāsa ṭhākura—Śrīla Haridāsa Ṭhākura; āra—and; rūpa-sanātana—Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī; jagannātha-mandire—in the temple of Lord Jagannātha; nā—not; yā'na—go; tina jana—three persons.

TRANSLATION

To avoid turmoil, three great personalities-Haridāsa Ṭhākura, Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī-did not enter the temple of Jagannātha.

PURPORT

It is still the practice at the Jagannātha temple not to allow those to enter who do not strictly follow the Vedic culture known as Hinduism. Śrīla Haridāsa Ṭhākura, Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī had had previous intimate connections with Muslims. Haridāsa Ṭhākura had been born in a Muslim family, and Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī, having given up their social status in Hindu society, had been appointed ministers in the Muslim government. They had even changed their names to Sākara Mallika and Dabira Khāsa. Thus they had supposedly been expelled from brāhmaṇa society.

Consequently, out of humility they did not enter the temple of Jagannātha, although the personality of Godhead, Jagannātha, in His form of Caitanya Mahāprabhu, personally came to see them every day. Similarly, the members of this Kṛṣṇa consciousness society are sometimes refused entrance into some of the temples in India. We should not feel sorry about this as long as we engage in chanting the Hare Kṛṣṇa mantra. Kṛṣṇa Himself associates with devotees who are chanting His holy name, and there is no need to be unhappy over not being able to enter a certain temple. Such dogmatic prohibitions were not approved by Lord Caitanya Mahāprabhu. Those who were thought unfit to enter the Jagannātha temple were daily visited by Caitanya Mahāprabhu, and this indicates that Caitanya Mahāprabhu did not approve of the prohibitions. To avoid unnecessary turmoil, however, these great personalities would not enter the Jagannātha temple.

Madhya TEXT 1.64

mahāprabhu jagannāthera upala-bhoga dekhiyā

nija-gr̥he yā'na ei tinere miliyā //CC Madhya, 1.64//

SYNONYMS

mahāprabhu—Śrī Caitanya Mahāprabhu; jagannāthera—of Lord Jagannātha; upala-bhoga—offering of food on the stone; dekhiyā—after seeing; nija-gr̥he—to His own residence; yā'na—goes; ei—these; tinere—three; miliyā—meeting.

TRANSLATION

Every day Śrī Caitanya Mahāprabhu used to see the upala-bhoga ceremony at the temple of Jagannātha, and after seeing this He used to go visit these three great personalities on His way to His own residence.

PURPORT

Upala-bhoga is a particular type of offering performed just behind the Garuḍa-stamba on a stone slab. That stone slab is called the upala. All food is offered within the temple room just below the altar of Jagannātha. This bhoga, however, was offered on the stone slab within the vision of the public; therefore it is called upala-bhoga.

Madhya TEXT 1.65

ei tina madhye yabe thāke yei jana

tāñre āsi' āpane mile,--prabhura niyama //CC Madhya, 1.65//

SYNONYMS

ei tina madhye—of these three; yabe—when; thāke—remains; yei jana—that person who; tāñre—to him; āsi'-coming; āpane mile—personally meets; prabhura—of Śrī Caitanya Mahāprabhu; niyama—regular practice.

TRANSLATION

If one of these three was not present, He would meet the others. That was His regular practice.

Madhya TEXT 1.66

daive āsi' prabhu yabe ūrdhvete cāhilā

cāle goñjā tāla-patre sei śloka pāilā //CC Madhya, 1.66//

SYNONYMS

daive—accidentally; āsi'-coming there; prabhu—the Lord; yabe—when; ūrdhvete—on the roof; cāhilā—He looked; cāle—in the roof; goñjā—pushed; tāla-patre—the palm leaf; sei—that; śloka—verse; pāilā—got.

TRANSLATION

When Śrī Caitanya Mahāprabhu went to the residence of Śrīla Rūpa Gosvāmī, He accidentally saw the palm leaf on the roof, and thus He read the verse composed by him.

Madhya TEXT 1.67

śloka paḍi' āche prabhu āviṣṭa ha-iyā

rūpa-gosāñi āsi' paḍe daṇḍavat hañā //CC Madhya, 1.67//

SYNONYMS

śloka paḍi'-reading the verse; āche—remained; prabhu—the Lord; āviṣṭa—in an ecstatic mood; ha-iyā—being; rūpa-gosāñi—Śrīla Rūpa Gosvāmī; āsi'-coming; paḍe—fell down; daṇḍavat—like a rod; hañā—becoming.

TRANSLATION

After reading the verse, Śrī Caitanya Mahāprabhu went into a ecstatic mood. While He was in that state, Śrīla Rūpa Gosvāmī came and immediately fell down on the floor like a rod.

PURPORT

The word *daṇḍa* means rod or pole. A rod or pole falls straight; similarly, when one offers obeisances to his superior with all eight *aṅgas* (parts) of the body, he performs what is called *daṇḍavat*. Sometimes we only speak of *daṇḍavats* but actually do not fall down. In any case, *daṇḍavat* means falling down like a rod before one's superior.

Madhya TEXT 1.68

uṭhi' mahāprabhu tānre cāpaḍa māriyā

kahite lāgilā kichu kolete kariyā //CC Madhya, 1.68//

SYNONYMS

uṭhi'-standing up; mahāprabhu—Śrī Caitanya Mahāprabhu; tānre—unto Rūpa Gosvāmī; cāpaḍa māriyā—slapping; kahite—to say; lāgilā—began; kichu—something; kolete—on the lap; kariyā—taking.

TRANSLATION

When Rūpa Gosvāmī fell down like a rod, Śrī Caitanya Mahāprabhu got up and gave him a slap. Then, taking him on His lap, He began to speak to him.

Madhya TEXT 1.69

mora ślokerā abhiprāya nā jāne kona jane

mora manera kathā tumi jānile kemane? //CC Madhya, 1.69//

SYNONYMS

mora—My; ślokerā—of the verse; abhiprāya—purport; nā—does not; jāne—know; kona—any; jane—person; mora—My; manera—of mind; kathā—the intention; tumi—you; jānile—understood; kemane—how.

TRANSLATION

"No one knows the purport of My verse," Caitanya Mahāprabhu said. "How could you understand My intention?"

Madhya TEXT 1.70

eta bali' tāṇre bahu prasāda kariyā

svarūpa-gosāñire śloka dekhāila lañā //CC Madhya, 1.70//

SYNONYMS

eta bali'-saying this; tāṇre—unto Rūpa Gosvāmī; bahu—much; prasāda—mercy; kariyā—showing; svarūpa-gosāñire—unto Svarūpa Gosvāmī; śloka—the verse; dekhāila—showed; lañā—taking.

TRANSLATION

Saying this, Lord Caitanya Mahāprabhu bestowed various benedictions upon Rūpa Gosvāmī, and taking the verse, He later showed it to Svarūpa Gosvāmī.

Madhya TEXT 1.71

svarūpe puchena prabhu ha-iyā vismite

mora manera kathā rūpa jānila kemate //CC Madhya, 1.71//

SYNONYMS

svarūpe—unto Svarūpa Gosvāmī; puchena—inquired; prabhu—the Lord; ha-iyā—becoming; vismite—struck with wonder; mora—My; manera—of the mind; kathā—intention; rūpa—Rūpa Gosvāmī; jānila—understand; kemate—how.

TRANSLATION

Having shown the verse to Svarūpa Dāmodara with great wonder, Caitanya Mahāprabhu asked him how Rūpa Gosvāmī could understand the intentions of His mind.

PURPORT

We had the opportunity to receive a similar blessing from Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī when we presented an essay at his birthday ceremony. He was so much pleased with that essay that he used to call some of his confidential devotees and show it to them. How could we have understood the intentions of

Śrīla Prabhupāda?

Madhya TEXT 1.72

svarūpa kahe,--yāte jānīla tomāra mana

tāte jāni,--haya tomāra kṛpāra bhājana //CC Madhya, 1.72//

SYNONYMS

svarūpa kahe—Svarūpa Dāmodara replied; yāte—since; jānīla—he knew; tomāra—Your; mana—intention; tāte—therefore; jāni—I can understand; haya—he is; tomāra—Your; kṛpāra—of the mercy; bhājana—recipient.

TRANSLATION

Śrīla Svarūpa Dāmodara Gosvāmī replied to Lord Caitanya Mahāprabhu, "If Rūpa Gosvāmī can understand Your mind and intentions, he must have Your Lordship's special benediction."

Madhya TEXT 1.73

prabhu kahe,--tāre āmi santuṣṭa hañā

āliṅgana kailu sarva-śakti sañcāriyā //CC Madhya, 1.73//

SYNONYMS

prabhu kahe—the Lord said; tāre—him; āmi—I; santuṣṭa hañā—being very much satisfied; āliṅgana kailu—embraced; sarva-śakti—all potencies; sañcāriyā—bestowing.

TRANSLATION

The Lord said, "I was so much pleased with Rūpa Gosvāmī that I embraced him and bestowed upon him all necessary potencies for preaching the bhakti cult.

Madhya TEXT 1.74

yogya pātra haya gūḍha-rasa-vivecane

tumio kahio tāre gūḍha-rasākhyāne //CC Madhya, 1.74//

SYNONYMS

yogya—suitable; pātra—recipient; haya—is; gūḍha—confidential; rasa—the mellows; vivecane—in analyzing; tumio—you also; kahio—instruct; tāre—him; gūḍha—confidential; rasa—the mellows; ākhyāne—in describing.

TRANSLATION

"I accept Śrīla Rūpa Gosvāmī as quite fit to understand the confidential mellows of devotional service, and I recommend that you explain devotional service to him further."

Madhya TEXT 1.75

e-saba kahiba āge vistāra kariṇā

saṅkṣepe uddeśa kaila prastāva pāiṇā //CC Madhya, 1.75//

SYNONYMS

e-saba—all these; kahiba—I shall narrate; āge—later; vistāra—elaboration; kariṇā—making; saṅkṣepe—in brief; uddeśa—reference; kaila—did; prastāva—opportunity; pāiṇā—getting.

TRANSLATION

I shall describe all these incidents elaborately later on. Now I have given only a brief reference.

Madhya TEXT 1.76

priyaḥ so 'yaṁ kṛṣṇaḥ saha-cari kuru-kṣetra-militas

tathāhaṁ sā rādhā tad idam ubhayoḥ saṅgama-sukham

tathāpy antaḥ-khelan-madhura-muralī-pañcama-juṣe

mano me kālindī-pulina-vipināya spr̥hayati //CC Madhya, 1.76//

SYNONYMS

priyaḥ—very dear; saḥ—He; ayam—this; kṛṣṇaḥ—Lord Kṛṣṇa; saha-cari—O My dear friend; kuru-kṣetra-militaḥ—who is met on the field of Kurukṣetra; tathā—also; aham—I; sā—that; rādhā—Rādhārāṇī; tat—that; idam—this; ubhayoḥ—of both of Us; saṅgama-sukham—the happiness of meeting; tathāpi—still; antaḥ—within; khelan—playing; madhura—sweet; muralī—of the flute;

pañcama—the fifth note; juṣe—which delights in; manaḥ—the mind; me—My; kālindī—of the river Yamunā; pulina—on the bank; vipināya—the trees; spr̥hayati—desires.

TRANSLATION

[This is a verse spoken by Śrīmatī Rādhārāṇī.] "My dear friend, now I have met My very old and dear friend Kṛṣṇa on this field of Kurukṣetra. I am the same Rādhārāṇī, and now We are meeting together. It is very pleasant, but still I would like to go to the bank of the Yamunā beneath the trees of the forest there. I wish to hear the vibration of His sweet flute playing the fifth note within that forest of Vṛndāvana."

PURPORT

This verse also appears in the Padyāvalī (387), compiled by Śrīla Rūpa Gosvāmī.

Madhya TEXT 1.77

ei ślokera saṅkṣepārtha śuna, bhakta-gaṇa

jagannātha dekhi' yaiche prabhura bhāvana //CC Madhya, 1.77//

SYNONYMS

ei—this; ślokera—of the verse; saṅkṣepa-ārtha—a brief explanation; śuna—hear; bhakta-gaṇa—O devotees; jagannātha—Lord Jagannātha; dekhi'-after seeing; yaiche—just as; prabhura—of Lord Caitanya; bhāvana—the thinking.

TRANSLATION

Now, O devotees, please hear a brief explanation of this verse. Lord Caitanya Mahāprabhu was thinking in this way after having seen the Jagannātha Deity.

Madhya TEXT 1.78

śrī-rādhikā kurukṣetre kṛṣṇera daraśana

yadyapi pāyena, tabu bhāvena aichana //CC Madhya, 1.78//

SYNONYMS

śrī-rādhikā—Śrīmatī Rādhārāṇī; kuru-kṣetre—on the field of Kurukṣetra; kṛṣṇera—of Lord Kṛṣṇa; daraśana—meeting; yadyapi—although; pāyena—She

gets; tabu—still; bhāvena—thinks; aichana—in this way.

TRANSLATION

The subject of His thoughts was Śrīmatī Rādhārāṇī, who met Kṛṣṇa on the field of Kurukṣetra. Although She met Kṛṣṇa there, She was nonetheless thinking of Him in the following way.

Madhya TEXT 1.79

rāja-veśa, hātī, ghoḍā, manuṣya gahana

kāhāṇ gopa-veśa, kāhāṇ nirjana vṛndāvana //CC Madhya, 1.79//

SYNONYMS

rāja-veśa—royal dress; hātī—elephants; ghoḍā—horses; manuṣya—men; gahana—crowds; kāhāṇ—where; gopa-veśa—the dress of a cowherd boy; kāhāṇ—where; nirjana—solitary; vṛndāvana—of the name Vṛndāvana.

TRANSLATION

She thought of Him in the calm and quiet atmosphere of Vṛndāvana, dressed as a cowherd boy. But at Kurukṣetra He was in a royal dress and was accompanied by elephants, horses and crowds of men. Thus the atmosphere was not congenial for Their meeting.

Madhya TEXT 1.80

sei bhāva, sei kṛṣṇa, sei vṛndāvana

yabe pāi, tabe haya vāñchita pūraṇa //CC Madhya, 1.80//

SYNONYMS

sei bhāva—that circumstance; sei kṛṣṇa—that Kṛṣṇa; sei vṛndāvana—that Vṛndāvana; yabe pāi—if I get; tabe—then; haya—is; vāñchita—desired object; pūraṇa—fulfilled.

TRANSLATION

Thus meeting with Kṛṣṇa and thinking of the Vṛndāvana atmosphere, Rādhārāṇī longed for Kṛṣṇa to take Her to Vṛndāvana again to fulfill Her desire in that calm atmosphere.

Madhya TEXT 1.81

āhuś ca te nalina-nābha padāravindam
yogeśvarair hṛdi vicinityam agādha-bodhaiḥ
saṁsāra-kūpa-patitottaraṇāvalambam
geham juṣām api manasy udiyāt sadā naḥ //CC Madhya, 1.81//

SYNONYMS

āhuḥ—the gopīs said; ca—and; te—Your; nalina-nābha—O Lord, whose navel is just like a lotus flower; pada-aravindam—lotus feet; yoga-īśvaraiḥ—by the great mystic yogīs; hṛdi—within the heart; vicinityam—to be meditated upon; agādha-bodhaiḥ—who were highly learned philosophers; saṁsāra-kūpa—the dark well of material existence; patita—of those fallen; uttaraṇa—of deliverers; avalambam—the only shelter; geham—family affairs; juṣām—of those engaged; api—although; manasi—in the minds; udiyāt—let be awakened; sadā—always; naḥ—our.

TRANSLATION

The gopīs spoke thus, "Dear Lord, whose navel is just like a lotus flower, Your lotus feet are the only shelter for those who have fallen into the deep well of material existence. Your feet are worshiped and meditated upon by great mystic yogīs and highly learned philosophers. We wish that these lotus feet may also be awakened within our hearts, although we are only ordinary persons engaged in household affairs."

PURPORT

This is a verse from Śrīmad-Bhāgavatam (10.82.48).

Madhya TEXT 1.82

tomāra caraṇa mora vraja-pura-ghare
udaya karaye yadi, tabe vāñchā pūre //CC Madhya, 1.82//

SYNONYMS

tomāra—Your; caraṇa—lotus feet; mora—my; vraja-pura-ghare—at the home in Vṛndāvana; udaya—awaken; karaye—I do; yadi—if; tabe—then; vāñchā—

desires; pūre—are fulfilled.

TRANSLATION

The gopīs thought, "Dear Lord, if Your lotus feet again come to our home in Vṛndāvana, our desires will be fulfilled."

PURPORT

In his Anubhāṣya, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments: "The gopīs are purely engaged in the service of the Lord without motive. They are not captivated by the opulence of Kṛṣṇa, nor by the understanding that He is the Supreme Personality of Godhead." Naturally the gopīs were inclined to love Kṛṣṇa, for He was an attractive young boy of Vṛndāvana village. Being village girls, they were not very much attracted to the field of Kurukṣetra, where Kṛṣṇa was present with elephants, horses and royal dress. Indeed, they did not very much appreciate Kṛṣṇa in that atmosphere. Kṛṣṇa was not attracted by the opulence or personal beauty of the gopīs but by their pure devotional service. Similarly, the gopīs were attracted to Kṛṣṇa as a cowherd boy, not in sophisticated guise. Lord Kṛṣṇa is inconceivably powerful. To understand Him, great yogīs and saintly persons give up all material engagements and meditate upon Him. Similarly, those who are overly attracted to material enjoyment, to enhancement of material opulence, to family maintenance or to liberation from the entanglements of this material world take shelter of the Supreme Personality of Godhead. But such activities and motivations are unknown to the gopīs; they are not at all expert in executing such auspicious activities. Already transcendently enlightened, they simply engage their purified senses in the service of the Lord in the remote village of Vṛndāvana. The gopīs are not interested in dry speculation, in the arts, in music, or other conditions of material life. They are bereft of all understanding of material enjoyment and renunciation. Their only desire is to see Kṛṣṇa return and enjoy spiritual, transcendental pastimes with them. The gopīs want Him simply to stay in Vṛndāvana so that they can render service unto Him, for His pleasure. There is not even a tinge of personal sense gratification.

Madhya TEXT 1.83

bhāgavatera śloka-gūḍhārtha viśada kariṇā

rūpa-gosāṇi śloka kaila loka bujhāiṇā //CC Madhya, 1.83//

SYNONYMS

bhāgavatera—of Śrīmad-Bhāgavatam; śloka—the verse; gūḍha-artha—confidential meaning; viśada—elaborate description; kariṇā—doing; rūpa-gosāṇi—Śrīla Rūpa Gosvāmī; śloka—the verse; kaila—compiled; loka—the people in general; bujhāiṇā—making understand.

TRANSLATION

In one verse, Śrīla Rūpa Gosvāmī has explained the confidential meaning of the verse of Śrīmad-Bhāgavatam for the understanding of the general populace.

Madhya TEXT 1.84

yā te līlā-rasa-parimalodgāri-vanyāparītā
dhanyā kṣauṇī vilasati vṛtā māthurī mādhurībhiḥ
tatrāsmābhiś caṭula-paśupī-bhāva-mugdhāntarābhiḥ
saṁvītas tvam kalaya vadanollāsi-veṇuṣ vihāram //CC Madhya, 1.84//

SYNONYMS

yā—that; te—Your; līlā-rasa—of the mellows tasted in the pastimes; parimala—the fragrance; udgāri—spreading; vanya-āparītā—filled with forests; dhanyā—glorious; kṣauṇī—the land; vilasati—enjoys; vṛtā—surrounded; māthurī—the Mathurā district; mādhurībhiḥ—by the beauties; tatra—there; asmābhiḥ—by us; caṭula—flickering; paśupī-bhāva—with ecstatic enjoyment as gopīs; mugdha-antarābhiḥ—by those whose hearts are enchanted; saṁvītaḥ—surrounded; tvam—You; kalaya—kindly perform; vadana—on the mouth; ullāsi—playing; veṇuḥ—with the flute; vihāram—playful pastimes.

TRANSLATION

The gopīs continued, "Dear Kṛṣṇa, the fragrance of the mellows of Your pastimes is spread throughout the forests of the glorious land of Vṛndāvana, which is surrounded by the sweetness of the district of Mathurā. In the congenial atmosphere of that wonderful land, You may enjoy Your pastimes, with Your flute dancing on Your lips, and surrounded by us, the gopīs, whose hearts are always enchanted by unpredictable ecstatic emotions."

PURPORT

This is a verse from the Lalita-mādhava (10.38), by Śrīla Rūpa Gosvāmī.

Madhya TEXT 1.85

ei-mata mahāprabhu dekhi' jagannāthe

subhadrā-sahita dekhe, vaṁśī nāhi hāte //CC Madhya, 1.85//

SYNONYMS

ei-mata—in this way; mahāprabhu—Śrī Caitanya Mahāprabhu; dekhi'-after seeing; jagannāthe—Lord Jagannātha; subhadrā—Subhadrā; sahita—with; dekhe—He sees; vaṁśī—the flute; nāhi—not; hāte—in the hand.

TRANSLATION

In this way, when Śrī Caitanya Mahāprabhu saw Jagannātha, He saw that the Lord was with His sister Subhadrā and was not holding a flute in His hand.

Madhya TEXT 1.86

tri-bhaṅga-sundara vraje vrajendra-nandana

kāhāṇ pāba, ei vāñchā bāḍe anukṣaṇa //CC Madhya, 1.86//

SYNONYMS

tri-bhaṅga—bent in three places; sundara—beautiful; vraje—in Vṛndāvana; vrajendra-nandana—the son of Nanda Mahārāja; kāhāṇ—where; pāba—shall I get; ei—this; vāñchā—desire; bāḍe—increases; anukṣaṇa—incessantly.

TRANSLATION

Absorbed in the ecstasy of the gopīs, Lord Caitanya Mahāprabhu wished to see Lord Jagannātha in His original form as Kṛṣṇa, the son of Nanda Mahārāja, standing in Vṛndāvana and appearing very beautiful, His body curved in three places. His desire to see that form was always increasing.

Madhya TEXT 1.87

rādhikā-unmāda yaiche uddhava-darśane

udghūrṇā-pralāpa taiche prabhura rātri-dine //CC Madhya, 1.87//

SYNONYMS

rādhikā-unmāda—the madness of Śrīmatī Rādhārāṇī; yaiche—just like; uddhava-darśane—in seeing Uddhava; udghūrṇā-pralāpa—talking inconsistently in madness; taiche—similarly; prabhura—of Lord Caitanya; rātri-dine—night and day.

TRANSLATION

Just as Śrīmatī Rādhārāṇī talked inconsistently with a bumblebee in the presence of Uddhava, Śrī Caitanya Mahāprabhu in His ecstasy talked crazily and inconsistently day and night.

PURPORT

This unmāda (madness) is not ordinary madness. When Śrī Caitanya Mahāprabhu talked inconsistently, almost like a crazy fellow, He was in the transcendental ecstasy of love. In the highest transcendental ecstasy there is a feeling of being enchanted in the presence of the enchanter. When the enchanter and the enchanted become separated, mohana, or bewilderment, occurs. When so bewildered due to separation, one becomes stunned, and at that time all the bodily symptoms of transcendental ecstasy are manifested. When they are manifest, one appears inconceivably crazy. This is called transcendental madness. In this state, there is imaginative discourse, and one experiences emotions like those of a madman. The madness of Śrīmatī Rādhārāṇī was explained to Kṛṣṇa by Uddhava, who said, "My dear Kṛṣṇa, because of extreme feelings of separation from You, Śrīmatī Rādhārāṇī is sometimes making Her bed in the groves of the forest, sometimes rebuking a bluish cloud, and sometimes wandering about in the dense darkness of the forest. Thus She has become like a crazy woman."

Madhya TEXT 1.88

dvādaśa vatsara śeṣa aiche goṇāila

ei mata śeṣa-līlā tri-vidhāne kaila //CC Madhya, 1.88//

SYNONYMS

dvādaśa—twelve; vatsara—years; śeṣa—final; aiche—in that way; goṇāila—passed away; ei mata—in this way; śeṣa-līlā—the last pastimes; tri-vidhāne—in three ways; kaila—executed.

TRANSLATION

The last twelve years of Śrī Caitanya Mahāprabhu were passed in this transcendental craziness. Thus He executed His last pastimes in three ways.

Madhya TEXT 1.89

sannyāsa kari' cabbīśa vatsara kailā ye ye karma
ananta, apāra--tāra ke jānibe marma //CC Madhya, 1.89//

SYNONYMS

sannyāsa kari'-after accepting the renounced order; cabbīśa vatsara—twenty-four years; kailā—did; ye ye—whatever; karma—activities; ananta—unlimited; apāra—insurmountable; tāra—of that; ke—who; jānibe—will know; marma—the purport.

TRANSLATION

For the twenty-four years after Śrī Caitanya Mahāprabhu accepted the renounced order, whatever pastimes He executed were unlimited and unfathomable. Who can understand the purport of such pastimes ?

Madhya TEXT 1.90

uddeśa karite kari dig-daraśana
mukhya mukhya līlāra kari sūtra gaṇana //CC Madhya, 1.90//

SYNONYMS

uddeśa—indication; karite—to make; kari—I do; dig-daraśana—a general survey; mukhya mukhya—the chief; līlāra—of the pastimes; kari—I do; sūtra—synopsis; gaṇana—enumeration.

TRANSLATION

Just to indicate those pastimes, I am presenting a general survey of the chief pastimes in the form of a synopsis.

Madhya TEXT 1.91

prathama sūtra prabhura sannyāsa-karaṇa

sannyāsa kari' calilā prabhu śrī-vṛndāvana //CC Madhya, 1.91//

SYNONYMS

prathama—first; sūtra—synopsis; prabhura—of the Lord; sannyāsa-karaṇa—accepting the sannyāsa order; sannyāsa kari'-after accepting the renounced order; calilā—went; prabhu—the Lord; śrī-vṛndāvana—toward Vṛndāvana.

TRANSLATION

This is the first synopsis: After accepting the sannyāsa order, Caitanya Mahāprabhu proceeded toward Vṛndāvana.

PURPORT

Clearly these statements are a real account of Śrī Caitanya Mahāprabhu's acceptance of the renounced order of life. His acceptance of this renounced order is not at all comparable to the acceptance of sannyāsa by Māyāvādīs. After accepting sannyāsa, Caitanya Mahāprabhu wanted to reach Vṛndāvana. He was unlike the Māyāvādī sannyāsīs, who desire to merge into the existence of the Absolute. For a Vaiṣṇava, acceptance of sannyāsa means getting relief from all material activities and completely devoting oneself to the transcendental loving service of the Lord. This is confirmed by Śrīla Rūpa Gosvāmī (Bhakti-rasāmṛta-sindhu 1.2.255): anāsaktasya viṣayān yathārham upayuñjataḥ nirbandhaḥ kṛṣṇa-sambandhe yuktaṁ vairāgyam ucyate. For a Vaiṣṇava, the renounced order means completely giving up attachment for material things and engaging nonstop in the transcendental loving service of the Lord. The Māyāvādī sannyāsīs, however, do not know how to engage everything in the service of the Lord. Because they have no devotional training, they think material objects to be untouchable. Brahma satyaṁ jagan mithyā The Māyāvādīs think that the world is false, but the Vaiṣṇava sannyāsīs do not think like this. Vaiṣṇavas say, "Why should the world be false? It is reality, and it is meant for the service of the Supreme Personality of Godhead." For a Vaiṣṇava sannyāsī, renunciation means not accepting anything for personal sense enjoyment. Devotional service means engaging everything for the satisfaction of the Supreme Personality of Godhead.

Madhya TEXT 1.92

premete vihvala bāhya nāhika smaraṇa

rāḍha-deśe tina dina karilā bhramaṇa //CC Madhya, 1.92//

SYNONYMS

premete—in ecstatic love of Kṛṣṇa; vihvala—overwhelmed; bāhya—external; nāhika—there is not; smaraṇa—remembrance; rāḍha-deśe—in the Rāḍha countries; tina dina—three days; karilā—did; bhramaṇa—traveling.

TRANSLATION

When proceeding toward Vṛndāvana, Śrī Caitanya Mahāprabhu was overwhelmed with ecstatic love for Kṛṣṇa, and He lost all remembrance of the external world. In this way He traveled continuously for three days in Rāḍha-deśa, the country where the Ganges River does not flow.

Madhya TEXT 1.93

nityānanda prabhu mahāprabhu bhulāiyā

gaṅgā-tīre lañā āilā 'yamunā' baliyā //CC Madhya, 1.93//

SYNONYMS

nityānanda prabhu—Lord Nityānanda Prabhu; mahāprabhu—Śrī Caitanya Mahāprabhu; bhulāiyā—bewildering; gaṅgā-tīre—on the bank of the Ganges; lañā—taking; āilā—brought; yamunā—the river Yamunā; baliyā—informing.

TRANSLATION

First of all, Lord Nityānanda bewildered Śrī Caitanya Mahāprabhu by bringing Him along the banks of the Ganges, saying that it was the river Yamunā.

Madhya TEXT 1.94

śāntipure ācāryera gṛhe āgamana

prathama bhikṣā kaila tāhān, rātre saṅkīrtana //CC Madhya, 1.94//

SYNONYMS

śāntipure—in the city of Śāntipura; ācāryera—of Advaita Ācārya; gṛhe—to the home; āgamana—coming; prathama—first; bhikṣā—accepting alms; kaila—did; tāhān—there; rātre—at night; saṅkīrtana—performance of congregational chanting.

TRANSLATION

After three days, Lord Caitanya Mahāprabhu came to the house of Advaita Ācārya at Śāntipura and accepted alms there. This was His first acceptance of alms. At night He performed congregational chanting there.

PURPORT

It appears that in His transcendental ecstasy, Śrī Caitanya Mahāprabhu forgot to eat for three continuous days. He was then misled by Nityānanda Prabhu, who said that the river Ganges was the Yamunā. Because the Lord was in the ecstasy of going to Vṛndāvana, He was engaddened to see the Yamunā, although in actuality the river was the Ganges. In this way the Lord was brought to the house of Advaita Prabhu at Śāntipura after three days, and He accepted food there. As long as the Lord remained there, He saw His mother, Śacīdevī, and every night executed congregational chanting with all the devotees.

Madhya TEXT 1.95

mātā bhakta-gaṇera tāhān karila milana

sarva samādhāna kari' kaila nīlādri-gamana //CC Madhya, 1.95//

SYNONYMS

mātā—the mother; bhakta-gaṇera—of the devotees; tāhān—in that place; karila—did; milana—meeting; sarva—all; samādhāna—adjustments; kari'-executing; kaila—did; nīlādri-gamana—going to Jagannātha Purī.

TRANSLATION

At the house of Advaita Prabhu, He met His mother as well as all the devotees from Māyāpura. He adjusted everything and then went to Jagannātha Purī.

PURPORT

Śrī Caitanya Mahāprabhu knew very well that His acceptance of sannyāsa was a thunderbolt for His mother. He therefore called for His mother and the devotees from Māyāpura, and by the arrangement of Śrī Advaita Ācārya, He met them for the last time after His acceptance of sannyāsa. His mother was overwhelmed with grief when she saw that He was clean-shaven. There was no longer any beautiful hair on His head. Mother Śacī was pacified by all the devotees, and Lord Caitanya Mahāprabhu asked her to cook for Him because He was very hungry, not having taken anything for three days. His mother immediately

agreed, and forgetting everything else, she cooked for Śrī Caitanya Mahāprabhu during all the days she was at the house of Śrī Advaita Prabhu. Then, after a few days, Śrī Caitanya Mahāprabhu requested His mother's permission to go to Jagannātha Purī. At His mother's request, He made Jagannātha Purī His headquarters after His acceptance of sannyāsa. Thus everything was adjusted, and with His mother's permission Śrī Caitanya Mahāprabhu proceeded toward Jagannātha Purī.

Madhya TEXT 1.96

pathe nānā līlā-rasa, deva-daraśana

mādhava-purīra kathā, gopāla-sthāpana //CC Madhya, 1.96//

SYNONYMS

pathe—on the way; nānā—various; līlā-rasa—transcendental pastimes; deva-daraśana—visiting the temples; mādhava-purīra—of Mādhavendra Purī; kathā—incidents; gopāla—of Gopāla; sthāpana—the installation.

TRANSLATION

On the way toward Jagannātha Purī, Caitanya Mahāprabhu performed many other pastimes. He visited various temples and heard the story about Mādhavendra Purī and the installation of Gopāla.

PURPORT

This Mādhava Purī is Mādhavendra Purī. Another Mādhava Purī is Mādhavācārya, who was the spiritual master of a devotee in the line of Gadādhara Paṇḍita and who wrote a book known as Śrī Maṅgala-bhāṣya. Mādhavācārya, however, is different from Mādhavendra Purī, who is mentioned in this verse.

Madhya TEXT 1.97

kṣīra-curi-kathā, sākṣi-gopāla-vivarāṇa

nityānanda kaila prabhura daṇḍa-bhañjana //CC Madhya, 1.97//

SYNONYMS

kṣīra-curi-kathā—the narration of the stealing of the condensed milk; sākṣi-

gopāla-vivaraṇa—the description of witness Gopāla; nityānanda—Nityānanda Prabhu; kaila—did; prabhura—of the Lord; daṇḍa-bhañjana—breaking the sannyāsa rod.

TRANSLATION

From Nityānanda Prabhu, Lord Caitanya Mahāprabhu heard the story of Kṣīra-curī Gopinātha and of the witness Gopāla. Then Nityānanda Prabhu broke the sannyāsa rod belonging to Lord Caitanya Mahāprabhu.

PURPORT

This Kṣīra-curī Gopinātha is situated about five miles away from the Bāleśvara station on the Northeastern Railway, formerly known as the Bengal Māyāpura Railway. This station is situated a few miles away from the famous Kargapura junction station. Sometimes the charge of the temple was given to Śyāmasundara Adhikārī from Gopīvallabhapura, which lies on the border of the district of Medinīpura. Śyāmasundara Adhikārī was a descendant of Rasikānanda Murāri, the chief disciple of Śyāmānanda Gosvāmī.

A few miles before the Jagannātha Purī station is a small station called Sākṣi-gopāla. Near this station is a village named Satyavādī, where the temple of Sākṣi-gopāla is situated.

Madhya TEXT 1.98

kruddha hañā ekā gelā jagannātha dekhite

dekhiyā mūrccita hañā paḍilā bhūmite //CC Madhya, 1.98//

SYNONYMS

kruddha—angry; hañā—becoming; ekā—alone; gelā—went; jagannātha—Lord Jagannātha; dekhite—to see; dekhiyā—after seeing Jagannātha; mūrccita—senseless; hañā—becoming; paḍilā—fell down; bhūmite—on the ground.

TRANSLATION

After His sannyāsa rod was broken by Nityānanda Prabhu, Caitanya Mahāprabhu apparently became very angry and left His company to travel alone to the Jagannātha temple. When Caitanya Mahāprabhu entered the Jagannātha temple and saw Lord Jagannātha, He immediately lost His senses and fell down on the ground.

Madhya TEXT 1.99

sārvabhauma lañā gelā āpana-bhavana

ṭṭīya prahare prabhura ha-ila cetana //CC Madhya, 1.99//

SYNONYMS

sarvabhauma—Sārvabhauma Bhaṭṭācārya; lañā—taking; gelā—went; āpana-bhavana—to his own house; ṭṭīya prahare—in the afternoon; prabhura—of Lord Caitanya Mahāprabhu; ha-ila—there was; cetana—consciousness.

TRANSLATION

After Lord Caitanya Mahāprabhu saw Lord Jagannātha in the temple and fell down unconscious, Sārvabhauma Bhaṭṭācārya took Him to his home. The Lord remained unconscious until the afternoon, when He finally regained His consciousness.

Madhya TEXT 1.100

nityānanda, jagadānanda, dāmodara, mukunda

pāche āsi' mili' sabe pāila ānanda //CC Madhya, 1.100//

SYNONYMS

nityānanda—of the name Nityānanda; jagadānanda—of the name Jagadānanda; dāmodara—of the name Dāmodara; mukunda—of the name Mukunda; pāche āsi'-coming; mili'-meeting; sabe—all; pāila—got; ānanda—pleasure

TRANSLATION

The Lord had left Nityānanda's company and had gone alone to the Jagannātha temple, but later Nityānanda, Jagadānanda, Dāmodara and Mukunda came to see Him, and after seeing Him they were very pleased.

Madhya TEXT 1.101

tabe sārva-bhaume prabhu prasāda karila

āpana-īśvara-mūrti tāñre dekhāila //CC Madhya, 1.101//

SYNONYMS

tabe—at that time; sārvaḥaume—unto Sārvaḥauma Bhaṭṭācārya; prabhu—Lord Śrī Caitanya Mahāprabhu; prasāda karila—bestowed mercy; āpana—His own; īśvara-mūrti—original form as the Lord; tāñre—unto him; dekhāila—showed.

TRANSLATION

After this incident, Lord Caitanya Mahāprabhu bestowed His mercy upon Sārvaḥauma Bhaṭṭācārya by showing him His original form as the Lord.

Madhya TEXT 1.102

tabe ta' karilā prabhu dakṣiṇa gamana

kūrma-kṣetre kaila vāsudeva vimocana //CC Madhya, 1.102//

SYNONYMS

tabe ta'-thereafter; karilā—did; prabhu—Lord Caitanya Mahāprabhu; dakṣiṇa—to southern India; gamana—traveling; kūrma-kṣetre—at the pilgrimage site known as Kūrma-kṣetra; kaila—did; vāsudeva—of the name Vāsudeva; vimocana—deliverance.

TRANSLATION

After bestowing mercy upon Sārvaḥauma Bhaṭṭācārya, the Lord started for southern India. When He came to Kūrma-kṣetra, He delivered a person named Vāsudeva.

Madhya TEXT 1.103

jiyaḍa-nṛsimhe kaila nṛsimha-stavana

pathe-pathe grāme-grāme nāma-pravartana //CC Madhya, 1.103//

SYNONYMS

jiyaḍa-nṛsimhe—the place of pilgrimage known as Jiyāḍa-nṛsimha; kaila—did; nṛsimha—to Nṛsimha; stavana—praying; pathe-pathe—on the way; grāme-grāme—every village; nāma-pravartana—introduction of the holy name of the Lord.

TRANSLATION

After visiting Kūrma-kṣetra, the Lord visited the South Indian temple of Jiyāḍa-nṛsiṁha and offered His prayers to Lord Nṛsiṁhadeva. On His way, He introduced the chanting of the Hare Kṛṣṇa mahā-mantra in every village.

Madhya TEXT 1.104

godāvarī-tīra-vane vṛndāvana-bhrama

rāmānanda rāya saha tāhāñi milana //CC Madhya, 1.104//

SYNONYMS

godāvarī-tīra—on the bank of the river Godāvarī; vane—in the forest; vṛndāvana-bhrama—mistook as Vṛndāvana; rāmānanda rāya—of the name Rāmānanda Rāya; saha—with; tāhāñi—there; milana—meeting.

TRANSLATION

Once the Lord mistook the forest on the bank of the river Godāvarī to be Vṛndāvana. In that place He happened to meet Rāmānanda Rāya.

Madhya TEXT 1.105

trimalla-tripadī-sthāna kaila daraśana

sarvatra karila kṛṣṇa-nāma pracāraṇa //CC Madhya, 1.105//

SYNONYMS

trimalla—a place named Trimalla; tripadī—or Tirupati; sthāna—the place; kaila—did; daraśana—visit; sarvatra—everywhere; karila—did; kṛṣṇa-nāma—the holy name of Lord Kṛṣṇa; pracāraṇa—preaching.

TRANSLATION

He visited the place known as Trimalla, or Tirupati, and there He extensively preached the chanting of the Lord's holy name.

PURPORT

This holy place is situated in the district of Tāñjor, South India. The temple of Tripadī is situated in the valley of Veṅkaṭācala (Veṅkaṭa Mountain) and contains a Deity of Lord Rāmacandra. On top of Veṅkaṭācala is the famous temple of Bālājī.

Madhya TEXT 1.106

tabe ta' pāṣaṇḍī-gaṇe karila dalana

ahovala-nṛsimhādi kaila daraśana //CC Madhya, 1.106//

SYNONYMS

tabe ta'-thereafter; pāṣaṇḍī-gaṇe—unto the atheists; karila—did; dalana—subduing; ahovala-nṛsimha-ādi—Nṛsimhadeva, named Ahovala or at Ahovala; kaila—did; daraśana—visit.

TRANSLATION

After visiting the temple of Trimalla, or Tripadī, Śrī Caitanya Mahāprabhu had to subdue some atheists. He then visited the temple of Ahovala-nṛsimha.

PURPORT

This Ahovala temple is situated in Dākṣiṇātya, in the district of Karṇula, within the subdivision of Sārbela. Throughout the whole district this very famous temple is much appreciated by the people. There are eight other temples also, and all of them together are called the Nava-nṛsimha temples. There is much wonderful architecture and artistic engraving work in these temples. However, as stated in the local gazette, the Karṇula Manual, the work is not complete.

Madhya TEXT 1.107

śrī-raṅga-kṣetra āilā kāverīra tīra

śrī-raṅga dekhiyā preme ha-ilā asthira //CC Madhya, 1.107//

SYNONYMS

śrī-raṅga-kṣetra—to the place where the temple of Raṅganātha is situated; āilā—came; kāverīra—of the river Kāverī; tīra—the bank; śrī-raṅga dekhiyā—after seeing this temple; preme—in love of Godhead; ha-ilā—became; asthira—agitated.

TRANSLATION

When Śrī Caitanya Mahāprabhu came to the land of Śrī Raṅga-kṣetra, on the bank of the Kāverī, He visited the temple of Śrī Raṅganātha and was there overwhelmed in the ecstasy of love of Godhead.

Madhya TEXT 1.108

trimalla bhaṭṭera ghare kaila prabhu vāsa

tāhāñi rahilā prabhu varṣā cāri māsa //CC Madhya, 1.108//

SYNONYMS

trimalla bhaṭṭera—of Trimalla Bhaṭṭa; ghare—at the house; kaila—did; prabhu—the Lord; vāsa—residence; tāhāñi—there; rahilā—lived; prabhu—the Lord; varṣā—the rainy season; cāri—four; māsa—months.

TRANSLATION

Śrī Caitanya Mahāprabhu lived at the house of Trimalla Bhaṭṭa for the four months of the rainy season.

Madhya TEXT 1.109

śrī-vaiṣṇava trimalla-bhaṭṭa--parama paṇḍita

gosāñira pāṇḍitya-preme ha-ilā vismita //CC Madhya, 1.109//

SYNONYMS

śrī-vaiṣṇava trimalla-bhaṭṭa—Trimalla Bhaṭṭa was a Śrī Vaiṣṇava; parama—highly; paṇḍita—learned scholar; gosāñira—of Lord Caitanya Mahāprabhu; pāṇḍitya—scholarship; preme—as well as in the love of Godhead; ha-ilā—was; vismita—astonished.

TRANSLATION

Śrī Trimalla Bhaṭṭa was both a member of the Śrī Vaiṣṇava community and a learned scholar; therefore when he saw Caitanya Mahāprabhu, who was both a great scholar and a great devotee of the Lord, he was very much astonished.

Madhya TEXT 1.110

cāturmāsya tāñhā prabhu śrī-vaiṣṇavera sane

goñāila nṛtya-gīta-kṛṣṇa-saṅkīrtane //CC Madhya, 1.110//

SYNONYMS

cāturmāsya—observance of the four months of the rainy season; tāñhā—there;

prabhu—the Lord; śrī-vaiṣṇavera sane—with the Śrī Vaiṣṇavas; goñāila—passed; nṛtya—dancing; gīta—singing; kṛṣṇa-saṅkīrtane—in chanting the holy name of Lord Kṛṣṇa.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu passed the Cāturmāsya months with the Śrī Vaiṣṇavas, dancing and singing, and also chanting the holy name of the Lord.

Madhya TEXT 1.111

cāturmāsya-ante punaḥ dakṣiṇa gamana

paramānanda-purī saha tāhāñi milana //CC Madhya, 1.111//

SYNONYMS

cāturmāsya-ante—at the end of Cāturmāsya; punaḥ—again; dakṣiṇa gamana—traveling in South India; paramānanda-purī—of the name Paramānanda Purī; saha—with; tāhāñi—there; milana—meeting.

TRANSLATION

After the end of Cāturmāsya, Lord Caitanya Mahāprabhu continued traveling throughout South India. At that time He met Paramānanda Purī.

Madhya TEXT 1.112

tabe bhaṭṭathāri haite kṛṣṇa-dāsera uddhāra

rāma-japī vipra-mukhe kṛṣṇa-nāma pracāra //CC Madhya, 1.112//

SYNONYMS

tabe—after this; bhaṭṭa-thāri—a Bhaṭṭathāri; haite—from; kṛṣṇa-dāsera—of Kṛṣṇadāsa; uddhāra—the deliverance; rāma-japī—chanters of the name of Lord Rāma; vipra-mukhe—unto brāhmaṇas; kṛṣṇa-nāma—the name of Lord Kṛṣṇa; pracāra—preaching.

TRANSLATION

After this, Kṛṣṇadāsa, the servant of Lord Caitanya Mahāprabhu, was delivered from the clutches of a Bhaṭṭathāri. Caitanya Mahāprabhu then preached that Lord Kṛṣṇa's name should also be chanted by brāhmaṇas who were accustomed

to chanting Lord Rāma's name.

PURPORT

In the Mālābāra district, a section of the brāhmaṇas are known as Nambudari brāhmaṇas, and the Bhaṭṭathāris are their priests. Bhaṭṭathāris know many tantric black arts, such as the art of killing a person, of bringing him under submission, and of destroying or devastating him. They are very expert in these black arts, and one such Bhaṭṭathāri bewildered the personal servant of Śrī Caitanya Mahāprabhu while the servant accompanied the Lord in His travels through South India. Somehow or other Śrī Caitanya Mahāprabhu delivered this Kṛṣṇadāsa from the clutches of the Bhaṭṭathāri. Śrī Caitanya Mahāprabhu is well known as Patita-pāvana, the savior of all fallen souls, and He proved this in His behavior toward His personal servant, Kṛṣṇadāsa, whom He saved. Sometimes the word Bhaṭṭathāri is misspelled in Bengal as Bhaṭṭamāri.

Madhya TEXT 1.113

śrī-raṅga-purī saha tāhāñi milana

rāma-dāsa viprera kaila duḥkha-vimocana //CC Madhya, 1.113//

SYNONYMS

śrī-raṅga-purī—of the name Śrī Raṅga-purī; saha—with; tāhāñi—there; milana—meeting; rāma-dāsa—of the name Rāmadāsa; viprera—of the brāhmaṇa; kaila—did; duḥkha-vimocana—deliverance from all sufferings.

TRANSLATION

Śrī Caitanya Mahāprabhu then met Śrī Raṅgapurī and mitigated all the sufferings of a brāhmaṇa named Rāmadāsa.

Madhya TEXT 1.114

tattva-vādī saha kaila tattvera vicāra

āpanāke hīna-buddhi haila tān-sabāra //CC Madhya, 1.114//

SYNONYMS

tattva-vādī—a section of the Madhvācārya-sampradāya; saha—with; kaila—did; tattvera—of the Absolute Truth; vicāra—discussion; āpanāke—themselves;

hīna-buddhi—consideration as inferior in quality; haila—was; tān-sabāra—of all the opposing parties.

TRANSLATION

Caitanya Mahāprabhu also had a discussion with the Tattvavādī community, and the Tattvavādīs felt themselves to be inferior Vaiṣṇavas.

PURPORT

The Tattvavādī sect belongs to Madhvācārya's Vaiṣṇava community, but its behavior differs from the strict Madhvācārya Vaiṣṇava principles. There is one monastery named Uttaraṛāḍhī, and its commander is named Raghuvarya Tīrtha Madhvācārya.

Madhya TEXT 1.115

ananta, puruṣottama, śrī-janārdana

padmanābha, vāsudeva kaila daraśana //CC Madhya, 1.115//

SYNONYMS

ananta—Anantadeva; puruṣottama—of the name Puruṣottama; śrī-janārdana—of the name Śrī Janārdana; padma-nābha—of the name Padmanābha; vāsudeva—of the name Vāsudeva; kaila—did; daraśana—visit.

TRANSLATION

Śrī Caitanya Mahāprabhu then visited the Viṣṇu temples of Anantadeva, Puruṣottama, Śrī Janārdana, Padmanābha and Vāsudeva.

PURPORT

A temple of Ananta Padmanābha Viṣṇu is situated in the Trivandrum district. This temple is very famous in those quarters. Another Viṣṇu temple, named Śrī Janārdana, is situated about twenty-six miles north of the Trivandrum district, near the railway station called Varkālā.

Madhya TEXT 1.116

tabe prabhu kaila sapta-tāla vimocana

setubandhe snāna, rāmeśvara daraśana //CC Madhya, 1.116//

SYNONYMS

tabe—thereafter; prabhu—the Lord; kaila—did; sapta-tāla-vimocana—deliverance of the Sapta-tāla trees; setubandhe—at Cape Comorin; snāna—bathing; rāmeśvara—temple of Rāmeśvara; daraśana—visit.

TRANSLATION

After that, Lord Caitanya Mahāprabhu delivered the celebrated Sapta-tāla trees, took His bath at Setubandha Rāmeśvara and visited the temple of Lord Śiva known as Rāmeśvara.

PURPORT

It is said that the Sapta-tāla trees are very old, massive palm trees. There was once a fight between Vāli and his brother Sugrīva, and Lord Rāmacandra took the side of Sugrīva and killed Vāli, keeping Himself behind one of these celebrated trees. When Lord Caitanya Mahāprabhu toured south India, He embraced these trees, which were delivered and directly promoted to Vaikuṇṭha.

Madhya TEXT 1.117

tāhāñi karila kūrma-purāṇa śravaṇa

māyā-sītā nileka rāvaṇa, tāhāte likhana //CC Madhya, 1.117//

SYNONYMS

tāhāñi—there; karila—did; kūrma-purāṇa—of the Kūrma Purāṇa; śravaṇa—hearing; māyā-sītā—a false Sītā; nileka—kidnapped; rāvaṇa—by Rāvaṇa; tāhāte—in that book; likhana—it is stated.

TRANSLATION

At Rāmeśvara, Śrī Caitanya Mahāprabhu had a chance to read the Kūrma Purāṇa, in which He discovered that the form of Sītā kidnapped by Rāvaṇa was not that of the real Sītā but a mere shadow representation.

PURPORT

The Kūrma Purāṇa states that this shadowy Sītā was placed into a fire as a test of chastity. It was Māyā-sītā who entered the fire and the real Sītā who came out of the fire.

Madhya TEXT 1.118

śuniyā prabhura ānandita haila mana

rāma-dāsa viprera kathā ha-ila smaraṇa //CC Madhya, 1.118//

SYNONYMS

śuniyā—hearing this; prabhura—of Lord Caitanya Mahāprabhu; ānandita—very happy; haila—became; mana—the mind; rāma-dāsa—of the name Rāmadāsa; viprera—with the brāhmaṇa; kathā—of the conversation; ha-ila—was; smaraṇa—remembrance.

TRANSLATION

Śrī Caitanya Mahāprabhu was very glad to read about the false Sītā, and He remembered His meeting with Rāmadāsa Vipra, who was very sorry that mother Sītā had been kidnapped by Rāvaṇa.

Madhya TEXT 1.119

sei purātana patra āgraha kari' nila

rāmadāse dekhāiyā duḥkha khaṇḍāila //CC Madhya, 1.119//

SYNONYMS

sei—that; purātana—old; patra—page; āgraha—with great enthusiasm; kari'-doing; nila—took; rāma-dāse—to the brāhmaṇa Rāmadāsa; dekhāiyā—showing; duḥkha—unhappiness; khaṇḍāila—mitigated.

TRANSLATION

Indeed, Lord Caitanya Mahāprabhu eagerly tore this page from the Kūrma Purāṇa, although the book was very old, and He later showed it to Rāmadāsa Vipra, whose unhappiness was mitigated.

Madhya TEXT 1.120

brahma-saṁhitā, karṇāmṛta, dui puṁthi pāñā

dui pustaka lañā āilā uttama jāniñā //CC Madhya, 1.120//

SYNONYMS

brahma-saṁhitā—the book named Brahma-saṁhitā; karṇāmṛta—the book named Kṛṣṇa-karṇāmṛta; dui—two; punthi—scriptures; pāñā—obtaining; dui—two; pustaka—books; lañā—carrying; āilā—came back; uttama—very good; jāniñā—knowing.

TRANSLATION

Śrī Caitanya Mahāprabhu also found two other books—namely, Brahma-saṁhitā and Kṛṣṇa-karṇāmṛta. Knowing these books to be excellent, He took them to present to His devotees.

PURPORT

In the olden days there were no presses, and all the important scriptures were handwritten and kept in large temples. Caitanya Mahāprabhu found Brahma-saṁhitā and Kṛṣṇa-karṇāmṛta in handwritten texts, and knowing them to be very authoritative, He took them with Him to present to His devotees. Of course, He obtained the permission of the temple commander. Now both Brahma-saṁhitā and Kṛṣṇa-karṇāmṛta are available in print with commentaries by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura.

Madhya TEXT 1.121

punarapi nīlācale gamana karila

bhakta-gaṇe meliyā snāna-yātrā dekhila //CC Madhya, 1.121//

SYNONYMS

punarapi—again; nīlācale—to Jagannātha Purī; gamana—going back; karila—did; bhakta-gaṇe—all the devotees; meliyā—meeting; snāna-yātrā—the bathing ceremony of Lord Jagannātha; dekhila—saw.

TRANSLATION

After collecting these books, Śrī Caitanya Mahāprabhu returned to Jagannātha Purī. At that time, the bathing ceremony of Jagannātha was taking place, and He saw it.

Madhya TEXT 1.122

anavasare jagannāthera nā pāñā daraśana

virahe ālālanātha karilā gamana //CC Madhya, 1.122//

SYNONYMS

anavasare—during the absence; jagannāthera—of Lord Jagannātha; nā—not; pāñā—getting; daraśana—visit; virahe—in separation; ālālanātha—of the place named Ālālanātha; karilā—did; gamana—going.

TRANSLATION

When Jagannātha was absent from the temple, Caitanya Mahāprabhu, who could not see Him, felt separation and left Jagannātha Purī to go to a place known as Ālālanātha.

PURPORT

Ālālanātha is also known as Brahmagiri. This place is about fourteen miles from Jagannātha Purī and is also on the beach. There is a temple of Jagannātha there. At the present moment a police station and post office are situated there because so many people come to see the temple.

The word anavasara is used when Śrī Jagannāthajī cannot be seen in the temple. After the bathing ceremony (snāna-yātrā), Lord Jagannātha apparently becomes sick. He is therefore removed to His private apartment, where no one can see Him. Actually, during this period renovations are made on the body of the Jagannātha Deity. This is called nava-yauvana. During the Ratha-yātrā ceremony, Lord Jagannātha once again comes before the public. Thus for fifteen days after the bathing ceremony, Lord Jagannātha is not visible to any visitors.

Madhya TEXT 1.123

bhakta-sane dina kata tāhāñi rahilā

gauḍera bhakta āise, samācāra pāilā //CC Madhya, 1.123//

SYNONYMS

bhakta-sane—with the devotees; dina kata—some days; tāhāñi—there at Ālālanātha; rahilā—remained; gauḍera—of Bengal; bhakta—devotees; āise—come; samācāra—news; pāilā—He got.

TRANSLATION

Śrī Caitanya Mahāprabhu remained for some days at Ālālanātha. In the meantime, Caitanya Mahāprabhu received news that all the devotees from Bengal were coming to Jagannātha Purī.

Madhya TEXT 1.124

nityānanda-sārvabhauma āgraha kariṇā

nīlācale āilā mahāprabhuke la-iṇā //CC Madhya, 1.124//

SYNONYMS

nityānanda—Lord Nityānanda Prabhu; sārvabhauma—Sārvabhauma Bhaṭṭācārya; āgraha kariṇā—showing great eagerness; nīlācale—to Jagannātha Purī; āilā—returned; mahāprabhuke—Śrī Caitanya Mahāprabhu; la-iṇā—taking.

TRANSLATION

When the devotees from Bengal arrived at Jagannātha Purī, both Nityānanda Prabhu and Sārvabhauma Bhaṭṭācārya greatly endeavored to take Śrī Caitanya Mahāprabhu back to Jagannātha Purī.

Madhya TEXT 1.125

virahe vihvala prabhu nā jāne rātri-dine

hena-kāle āilā gauḍera bhakta-gaṇe //CC Madhya, 1.125//

SYNONYMS

virahe—in separation; vihvala—overwhelmed; prabhu—Lord Śrī Caitanya Mahāprabhu; nā—not; jāne—knows; rātri-dine—day and night; hena-kāle—at this time; āilā—arrived; gauḍera—of Bengal; bhakta-gaṇe—all the devotees.

TRANSLATION

When Lord Caitanya Mahāprabhu finally left Ālālanātha to return to Jagannātha Purī, He was overwhelmed both day and night due to separation from Jagannātha. His lamentation knew no bounds. During this time, all the devotees from different parts of Bengal, and especially from Navadvīpa, arrived in Jagannātha Purī.

Madhya TEXT 1.126

sabe mili' yukti kari' kīrtana ārambhila

kīrtana-āveśe prabhura mana sthira hila //CC Madhya, 1.126//

SYNONYMS

sabe mili'-meeting all together; yukti kari'-after due consideration; kīrtana—congregational chanting of the holy name; ārambhila—began; kīrtana-āveśe—in the ecstasy of kīrtana; prabhura—of Lord Caitanya Mahāprabhu; mana—the mind; sthira—pacified; hila—became.

TRANSLATION

After due consideration, all the devotees began chanting the holy name congregationally. Lord Caitanya's mind was thus pacified by the ecstasy of the chanting.

PURPORT

Being absolute, Lord Jagannātha is identical in person, form, picture, kīrtana and all other circumstances. Therefore when Caitanya Mahāprabhu heard the chanting of the holy name of the Lord, He was pacified. Previously, He had been feeling very morose due to separation from Jagannātha. The conclusion is that whenever a kīrtana of pure devotees takes place, the Lord is immediately present. By chanting the holy names of the Lord, we associate with the Lord personally.

Madhya TEXT 1.127

pūrve yabe prabhu rāmānandere mililā

nīlācale āsibāre tānre ājñā dilā //CC Madhya, 1.127//

SYNONYMS

pūrve—before this; yabe—while; prabhu—Lord Śrī Caitanya Mahāprabhu; rāmānandere—Śrī Rāmānanda Rāya; mililā—met; nīlācale—to Jagannātha Purī; āsibāre—to come; tānre—him; ājñā dilā—ordered.

TRANSLATION

Previously, when Śrī Caitanya Mahāprabhu had been touring South India, He had met Rāmānanda Rāya on the banks of the Godāvarī. At that time it had been

decided that Rāmānanda Rāya would resign from his post as governor and return to Jagannātha Purī to live with Śrī Caitanya Mahāprabhu.

Madhya TEXT 1.128

rāja-ājñā lañā teñho āilā kata dine

rātri-dine kṛṣṇa-kathā rāmānanda-sane //CC Madhya, 1.128//

SYNONYMS

rāja-ājñā—the permission of the King, Pratāparudra; lañā—getting; teñho—Rāmānanda Rāya; āilā—returned; kata dine—in some days; rātri-dine—day and night; kṛṣṇa-kathā—talks of Lord Kṛṣṇa and His pastimes; rāmānanda-sane—in the company of Rāmānanda Rāya.

TRANSLATION

Upon the order of Śrī Caitanya Mahāprabhu, Śrī Rāmānanda Rāya took leave of the King and returned to Jagannātha Purī. After he arrived, Śrī Caitanya Mahāprabhu very much enjoyed talking with him both day and night about Lord Kṛṣṇa and His pastimes.

Madhya TEXT 1.129

kāśī-miśre kṛpā, pradyumna miśrādi-milana

paramānanda-purī-govinda-kāśīśvarāgamana //CC Madhya, 1.129//

SYNONYMS

kāśī-miśre kṛpā—His mercy to Kāśī Miśra; pradyumna miśra-ādi-milana—meeting with Pradyumna Miśra and others; paramānanda-purī—of the name Paramānanda Purī; govinda—of the name Govinda; kāśīśvara—of the name Kāśīśvara; āgamana—coming.

TRANSLATION

After Rāmānanda Rāya's arrival, Śrī Caitanya Mahāprabhu bestowed His mercy upon Kāśī Miśra and met Pradyumna Miśra and others. At that time three personalities-Paramānanda Purī, Govinda and Kāśīśvara-came to see Lord Caitanya at Jagannātha Purī.

Madhya TEXT 1.130

dāmodara-svarūpa-milane parama ānanda

śikhi-māhiti-milana, rāya bhavānanda //CC Madhya, 1.130//

SYNONYMS

dāmodara-svarūpa—Svarūpa Dāmodara; milane—in meeting; parama—great; ānanda—pleasure; śikhi-māhiti—of the name Śikhi Māhiti; milana—meeting; rāya bhavānanda—Bhavānanda, the father of Rāmānanda Rāya.

TRANSLATION

Eventually there was a meeting with Svarūpa Dāmodara Gosvāmī, and the Lord became very greatly pleased. Then there was a meeting with Śikhi Māhiti and with Bhavānanda Rāya, the father of Rāmānanda Rāya.

Madhya TEXT 1.131

gauḍa ha-ite sarva vaiṣṇavera āgamana

kulīna-grāma-vāsi-saṅge prathama milana //CC Madhya, 1.131//

SYNONYMS

gauḍa ha-ite—from Bengal; sarva—all; vaiṣṇavera—of the Vaiṣṇavas; āgamana—appearance; kulīna-grāma-vāsi—the residents of Kulīna-grāma; saṅge—with them; prathama—first; milana—meeting.

TRANSLATION

All the devotees from Bengal gradually began arriving at Jagannātha Purī. At this time, the residents of Kulīna-grāma also came to see Śrī Caitanya Mahāprabhu for the first time.

Madhya TEXT 1.132

narahari dāsa ādi yata khaṇḍa-vāsī

śivānanda-sena-saṅge mililā sabe āsi' //CC Madhya, 1.132//

SYNONYMS

narahari dāsa—of the name Narahari dāsa; ādi—heading the list; yata—all; khaṇḍa-vāsī—devotees of the place known as Khaṇḍa; śivānanda-sena—of the

name Śivānanda Sena; saṅge—with; mililā—He met; sabe—all; āsi'-coming there.

TRANSLATION

Eventually Narahari dāsa and other inhabitants of Khaṇḍa, along with Śivānanda Sena, all arrived, and Śrī Caitanya Mahāprabhu met them.

Madhya TEXT 1.133

snāna-yātrā dekhi' prabhu saṅge bhakta-gaṇa

sabā lañā kailā prabhu guṇḍicā mārjana //CC Madhya, 1.133//

SYNONYMS

snāna-yātrā—the bathing ceremony; dekhi'-seeing; prabhu—Lord Caitanya Mahāprabhu; saṅge—with Him; bhakta-gaṇa—the devotees; sabā—all; lañā—taking; kailā—did; prabhu—Lord Caitanya Mahāprabhu; guṇḍicā mārjana—washing and cleaning the Guṇḍicā temple.

TRANSLATION

After seeing the bathing ceremony of Lord Jagannātha, Śrī Caitanya Mahāprabhu washed and cleaned Śrī Guṇḍicā temple with the assistance of many devotees.

Madhya TEXT 1.134

sabā-saṅge ratha-yātrā kaila daraśana

ratha-agre nṛtya kari' udyāne gamana //CC Madhya, 1.134//

SYNONYMS

sabā-saṅge—with all of them; ratha-yātrā—the car festival; kaila—did; daraśana—seeing; ratha-agre—in front of the car; nṛtya—dancing; kari'-doing; udyāne—in the garden; gamana—going.

TRANSLATION

After this, Lord Caitanya Mahāprabhu and all the devotees saw the Ratha-yātrā, the car festival ceremony. Caitanya Mahāprabhu Himself danced in front of the car, and after dancing He entered a garden.

Madhya TEXT 1.135

pratāparudrere kṛpā kaila sei sthāne

gauḍīyā-bhakte ājñā dila vidāyera dine //CC Madhya, 1.135//

SYNONYMS

pratāparudrere—unto King Pratāparudra; kṛpā—mercy; kaila—did; sei sthāne—in that garden; gauḍīyā-bhakte—to all the devotees of Bengal; ājñā—the order; dila—gave; vidāyera—of departure; dine—on the day.

TRANSLATION

In that garden, Lord Caitanya Mahāprabhu bestowed His mercy upon King Pratāparudra. Afterwards, when the Bengali devotees were about to return home, the Lord gave separate orders to almost every one of them.

Madhya TEXT 1.136

pratyabda āsibe ratha-yātrā-daraśane

ei chale cāhe bhakta-gaṇera milane //CC Madhya, 1.136//

SYNONYMS

prati-abda—every year; āsibe—you should all come; ratha-yātrā—the car festival; daraśane—to see; ei chale—under this plea; cāhe—desires; bhakta-gaṇera—of all the devotees; milane—the meeting.

TRANSLATION

Śrī Caitanya Mahāprabhu desired to meet all the devotees of Bengal every year. Therefore He ordered them to come to see the Ratha-yātrā festival every year.

Madhya TEXT 1.137

sārvabhauma-ghare prabhura bhikṣā-paripāṭī

ṣāṭhīra mātā kahe, yāte rāṇḍī ha-uk ṣāṭhī //CC Madhya, 1.137//

SYNONYMS

sārvabhauma-ghare—at the house of Sārvabhauma Bhaṭṭācārya; prabhura—of the Lord; bhikṣā—eating; paripāṭī—sumptuously; ṣāṭhīra mātā—the mother of

Ṣāṭhī, who was the daughter of Sārvabhauma Bhaṭṭācārya; kahe—says; yāte—by which; rāṇḍī—widow; ha-uk—let her become; ṣāṭhī—Ṣāṭhī, the daughter.

TRANSLATION

Śrī Caitanya Mahāprabhu was invited to dine at the house of Sārvabhauma Bhaṭṭācārya. While He was eating sumptuously, the son-in-law of Sārvabhauma Bhaṭṭācārya [the husband of his daughter Ṣāṭhī] criticized Him. Because of this, Ṣāṭhī's mother cursed him by praying that Ṣāṭhī would become a widow. In other words, she cursed her son-in-law to die.

Madhya TEXT 1.138

varṣāntare advaitādi bhaktera āgamana

prabhure dekhite sabe karilā gamana //CC Madhya, 1.138//

SYNONYMS

varṣa-antare—at the end of the year; advaita-ādi—headed by Advaita Ācārya; bhaktera—of all the devotees; āgamana—coming to Jagannātha Purī; prabhure—the Lord; dekhite—to see; sabe—all of them; karilā—did; gamana—going to Jagannātha Purī.

TRANSLATION

At the end of the year, all the devotees from Bengal, headed by Advaita Ācārya, again came to see the Lord. Indeed, there was a great rush of devotees to Jagannātha Purī.

Madhya TEXT 1.139

ānande sabāre niyā dena vāsa-sthāna

śivānanda sena kare sabāra pālana //CC Madhya, 1.139//

SYNONYMS

ānande—in great pleasure; sabāre—all the devotees; niyā—taking; dena—gives; vāsa-sthāna—residential quarters; śivānanda sena—of the name Śivānanda Sena; kare—does; sabāra—of all; pālana—maintenance.

TRANSLATION

When all the devotees from Bengal arrived, Śrī Caitanya Mahāprabhu allotted them residential quarters, and Śivānanda Sena was put in charge of their maintenance.

Madhya TEXT 1.140

śivānandera saṅge āilā kukkura bhāgyavān

prabhura caraṇa dekhi' kaila antardhāna //CC Madhya, 1.140//

SYNONYMS

śivānandera saṅge—with Śivānanda Sena; āilā—came; kukkura—a dog; bhāgyavān—fortunate; prabhura—of the Lord; caraṇa—the lotus feet; dekhi'-seeing; kaila—did; antardhāna—disappearing.

TRANSLATION

A dog accompanied Śivānanda Sena and the devotees, and that dog was so fortunate that after seeing the lotus feet of Lord Caitanya Mahāprabhu, it was liberated and went back home, back to Godhead.

Madhya TEXT 1.141

pathe sārva-bhauma saha sabāra milana

sārva-bhauma bhaṭṭācāryera kāsīte gamana //CC Madhya, 1.141//

SYNONYMS

pathe—on the way; sārva-bhauma—Sārva-bhauma Bhaṭṭācārya; saha—with; sabāra—of everyone; milana—meeting; sārva-bhauma bhaṭṭācāryera—of the devotee named Sārva-bhauma Bhaṭṭācārya; kāsīte—to Vārāṇasī; gamana—going.

TRANSLATION

Everyone met Sārva-bhauma Bhaṭṭācārya on his way to Vārāṇasī.

Madhya TEXT 1.142

prabhure mililā sarva vaiṣṇava āsiyā

jala-krīḍā kaila prabhu sabāre la-iyā //CC Madhya, 1.142//

SYNONYMS

prabhure—Lord Caitanya Mahāprabhu; mililā—met; sarva—all; vaiṣṇava—devotees; āsiyā—arriving at Jagannātha Purī; jala-kṛīḍā—sporting in the water; kaila—performed; prabhu—the Lord; sabāre—all the devotees; la-iyā—taking.

TRANSLATION

After arriving at Jagannātha Purī, all the Vaiṣṇavas met with Śrī Caitanya Mahāprabhu. Later, Śrī Caitanya Mahāprabhu sported in the water, taking all the devotees with Him.

Madhya TEXT 1.143

sabā lañā kaila guṇḍicā-gṛha-sammāṛjana

ratha-yātrā-daraśane prabhura nartana //CC Madhya, 1.143//

SYNONYMS

sabā lañā—taking all of them; kaila—performed; guṇḍicā-gṛha-sammāṛjana—washing of the Guṇḍicā temple; ratha-yātrā—the car festival; daraśane—in seeing; prabhura—of the Lord; nartana—dancing.

TRANSLATION

First the Lord washed the temple of Guṇḍicā very thoroughly. Then everyone saw the Ratha-yātrā festival and the Lord's dancing before the car.

Madhya TEXT 1.144

upavane kaila prabhu vividha vilāsa

prabhura abhiṣeka kaila vipra kṛṣṇadāsa //CC Madhya, 1.144//

SYNONYMS

upavane—in the garden by the road; kaila—performed; prabhu—Lord Caitanya Mahāprabhu; vividha—varieties of; vilāsa—pastimes; prabhura—of Lord Caitanya Mahāprabhu; abhiṣeka—bathing; kaila—did; vipra—the brāhmaṇa; kṛṣṇadāsa—of the name Kṛṣṇadāsa.

TRANSLATION

In the garden along the road from the Jagannātha temple to Guṇḍicā, Lord Caitanya Mahāprabhu performed various pastimes. A brāhmaṇa named Kṛṣṇadāsa performed the bathing ceremony of Lord Śrī Caitanya Mahāprabhu.

Madhya TEXT 1.145

guṇḍicāte nṛtya-ante kaila jala-keli

herā-pañcamīte dekhila lakṣmī-devīra kelī //CC Madhya, 1.145//

SYNONYMS

guṇḍicāte—in the neighborhood of the Guṇḍicā temple; nṛtya-ante—after dancing; kaila—performed; jala-keli—sporting in the water; herā-pañcamīte—on the day of Herā-pañcamī; dekhila—saw; lakṣmī-devīra—of the goddess of fortune; kelī—activities.

TRANSLATION

After dancing in the Guṇḍicā temple, the Lord sported in the water with His devotees, and on Herā-pañcamī day they all saw the activities of the goddess of fortune, Lakṣmīdevī.

Madhya TEXT 1.146

kṛṣṇa-janma-yātrāte prabhu gopa-veśa hailā

dadhi-bhāra vahi' tabe laguḍa phirāilā //CC Madhya, 1.146//

SYNONYMS

kṛṣṇa-janma-yātrāte—on the birthday ceremony of Lord Kṛṣṇa; prabhu—Lord Caitanya Mahāprabhu; gopa-veśa—dressed like a cowherd boy; hailā—was; dadhi-bhāra—a balance for pots of yogurt; vahi'-carrying; tabe—at that time; laguḍa—a rod; phirāilā—wheeled about.

TRANSLATION

On Janmāṣṭamī, Lord Kṛṣṇa's birthday, Śrī Caitanya Mahāprabhu dressed Himself as a cowherd boy. At that time He carried a balance with pots of yogurt and wheeled a rod about.

Madhya TEXT 1.147

gauḍera bhakta-gaṇe tabe karila vidāya

saṅgera bhakta lañā kare kīrtana sadāya //CC Madhya, 1.147//

SYNONYMS

gauḍera—of Gauḍa-deśa (Bengal); bhakta-gaṇe—to the devotees; tabe—then; karila—gave; vidāya—farewell; saṅgera—of constant companionship; bhakta—devotees; lañā—taking; kare—performs; kīrtana—congregational chanting; sadāya—always.

TRANSLATION

After this, Śrī Caitanya Mahāprabhu bade farewell to all the devotees from Gauḍa-deśa [Bengal] and continued chanting with His intimate devotees who constantly remained with Him.

Madhya TEXT 1.148

vṛndāvana yāite kaila gauḍere gamana

pratāparudra kaila pathe vividha sevana //CC Madhya, 1.148//

SYNONYMS

vṛndāvana yāite—to go to Vṛndāvana; kaila—did; gauḍere—to Bengal; gamana—going; pratāparudra—King Pratāparudra; kaila—performed; pathe—on the road; vividha—various; sevana—services.

TRANSLATION

To visit Vṛndāvana, the Lord went to Gauḍa-deśa [Bengal]. On the way, King Pratāparudra performed a variety of service to please the Lord.

Madhya TEXT 1.149

purī-gosāñi-saṅge vastra-pradāna-prasaṅga

rāmānanda rāya āilā bhadra paryanta //CC Madhya, 1.149//

SYNONYMS

purī-gosāñi-saṅge—with Purī Gosvāmī; vastra-pradāna-prasaṅga—incidents of exchanging cloth; rāmānanda rāya—of the name Rāmānanda Rāya; āilā—came;

bhadraka—a place of the name Bhadraka; paryanta—as far as.

TRANSLATION

On the way to Vṛndāvana via Bengal, there was an incident wherein some cloth was exchanged with Purī Gosāñi. Śrī Rāmānada Rāya accompanied the Lord as far as the city of Bhadraka.

Madhya TEXT 1.150

āsi' vidyā-vācaspatira gṛhete rahilā

prabhure dekhite loka-saṅghaṭṭa ha-ilā //CC Madhya, 1.150//

SYNONYMS

āsi'-coming to Bengal; vidyā-vācaspatira—of Vidyā-vācaspati; gṛhete—at the home; rahilā—remained; prabhure—unto Lord Caitanya Mahāprabhu; dekhite—to see; loka-saṅghaṭṭa—crowds of men; ha-ilā—there were.

TRANSLATION

When Śrī Caitanya Mahāprabhu reached Vidyānagara, Bengal, on the way to Vṛndāvana, He stopped at the house of Vidyā-vācaspati, who was the brother of Sārvabhauma Bhaṭṭācārya. When Lord Caitanya Mahāprabhu suddenly arrived at his house, great crowds of people gathered.

Madhya TEXT 1.151

pañca-dina dekhe loka nāhika viśrāma

loka-bhaye rātre prabhu āilā kuliyā-grāma //CC Madhya, 1.151//

SYNONYMS

pañca-dina—continuously for five days; dekhe—see; loka—people; nāhika—there is not; viśrāma—rest; loka-bhaye—on account of fearing the crowds of men; rātre—at night; prabhu—the Lord; āilā—went; kuliyā-grāma—to the place known as Kuliyā.

TRANSLATION

For five consecutive days all the people gathered to see the Lord, and still there was no rest. Out of fear of the crowd, Lord Caitanya Mahāprabhu left at night

and went to the town of Kuliya [present-day Navadvīpa].

PURPORT

If one considers the statements of the Caitanya-bhāgavata along with the description by Locana dāsa Ṭhākura, it is clear that present-day Navadvīpa was formerly known as Kuliya-grāma. While at Kuliya-grāma, Śrī Caitanya Mahāprabhu bestowed His favor upon Devānanda Paṇḍita and delivered Gopāla Cāpala and many others who had previously committed offenses at His lotus feet. At that time, to go from Vidyānagara to Kuliya-grāma one had to cross a branch of the Ganges. All of those old places still exist. Cināḍāṅgā was formerly situated in Kuliya-grāma, which is now known as Kolera Gañja.

Madhya TEXT 1.152

kuliya-grāmete prabhura śuniyā āgamana

koṭi koṭi loka āsi' kaila daraśana //CC Madhya, 1.152//

SYNONYMS

kuliya-grāmete—in that place known as Kuliya-grāma; prabhura—of the Lord; śuniyā—hearing; āgamana—about the arrival; koṭi koṭi—hundreds of thousands; loka—of people; āsi'-coming; kaila—took; daraśana—audience.

TRANSLATION

Hearing of the Lord's arrival in Kuliya-grāma, may hundreds and thousands of people came to see Him.

Madhya TEXT 1.153

kuliya-grāme kaila devānandere prasāda

gopāla-viprere kṣamāila śrīvāsāparādha //CC Madhya, 1.153//

SYNONYMS

kuliya-grāme—in that village known as Kuliya-grāma; kaila—showed; devānandere prasāda—mercy to Devānanda Paṇḍita; gopāla-viprere—and to the brāhmaṇa known as Gopāla Cāpala; kṣamāila—excused; śrīvāsa-aparādha—the offense to the lotus feet of Śrīvāsa Ṭhākura.

TRANSLATION

The specific acts performed by Śrī Caitanya Mahāprabhu at this time were His showing favor to Devānanda Paṇḍita and excusing the brāhmaṇa known as Gopāla Cāpala from the offense he had committed at the lotus feet of Śrīvāsa Ṭhākura.

Madhya TEXT 1.154

pāṣaṇḍī nindaka āsi' paḍilā caraṇe

aparādha kṣami' tāre dila kṛṣṇa-preme //CC Madhya, 1.154//

SYNONYMS

pāṣaṇḍī—atheists; nindaka—blasphemers; āsi'-coming there; paḍilā—fell down; caraṇe—at the lotus feet of the Lord; aparādha kṣami'-excusing them of their offenses; tāre—unto them; dila—gave; kṛṣṇa-preme—love of Kṛṣṇa.

TRANSLATION

Many atheists and blasphemers came and fell at the lotus feet of the Lord, and the Lord in return excused them and gave them love of Kṛṣṇa.

Madhya TEXT 1.155

vṛndāvana yābena prabhu śuni' nṛsiṁhānanda

patha sājāila mane pāiyā ānanda //CC Madhya, 1.155//

SYNONYMS

vṛndāvana—to Vṛndāvana; yābena—will go; prabhu—the Lord; śuni'-hearing; nṛsiṁhānanda—of the name Nṛsiṁhānanda; patha—the way; sājāila—decorated; mane—within the mind; pāiyā—getting; ānanda—pleasure.

TRANSLATION

When Śrī Nṛsiṁhānanda Brahmācārī heard that Lord Caitanya Mahāprabhu would go to Vṛndāvana, he became very pleased and mentally began decorating the way there.

Madhya TEXT 1.156

kuliyā nagara haite patha ratne bāndhāila

nivṛnta puṣpa-śayyā upare pāṭila //CC Madhya, 1.156//

SYNONYMS

kuliyā nagara—the city of Kuliyā; haite—from; patha—way; ratne—with jewels; bāndhāila—constructed; nivṛnta—stemless; puṣpa-śayyā—flower bed; upare—on top; pāṭila—laid down.

TRANSLATION

First Nṛsiṃhānanda Brahmācārī contemplated a broad road starting from the city of Kuliyā. He bedecked the road with jewels, upon which he then laid a bed of stemless flowers.

Madhya TEXT 1.157

pathe dui dike puṣpa-bakulera śreṇī

madhye madhye dui-pāṣe divya puṣkariṇī //CC Madhya, 1.157//

SYNONYMS

pathe—on the road; dui dike—on both sides; puṣpa-bakulera—of bakula flower trees; śreṇī—rows; madhye madhye—in the middle; dui-pāṣe—on both sides; divya—transcendental; puṣkariṇī—lakes.

TRANSLATION

He mentally decorated both sides of the road with bakula flower trees, and at intervals on both sides he placed lakes of a transcendental nature.

Madhya TEXT 1.158

ratna-bāndhā ghāṭa, tāhe praphulla kamala

nānā pakṣi-kolāhala, sudhā-sama jala //CC Madhya, 1.158//

SYNONYMS

ratna-bāndhā—constructed with jewels; ghāṭa—bathing places; tāhe—there; praphulla—fully blossoming; kamala—lotus flowers; nānā—various; pakṣi—of birds; kolāhala—vibrations; sudhā—nectar; sama—like; jala—water.

TRANSLATION

These lakes had bathing places constructed with jewels, and they were filled with blossoming lotus flowers. There were various birds chirping, and the water was exactly like nectar.

Madhya TEXT 1.159

śītala samīra vahe nānā gandha lañā

'kānāira nāṭaśālā' paryanta la-ila bāndhiñā //CC Madhya, 1.159//

SYNONYMS

śītala—very cool; samīra—breezes; vahe—blowing; nānā—various; gandha—fragrances; lañā—carrying; kānāira nāṭa-śālā—the place named Kānāi Nāṭaśālā; paryanta—as far as; la-ila—carried; bāndhiñā—constructing.

TRANSLATION

The entire road was surcharged with many cool breezes, which carried the fragrances from various flowers. He carried the construction of this road as far as Kānāi Nāṭaśālā.

PURPORT

Kānāi Nāṭaśālā is about 202 miles from Calcutta on the Loop line of the Eastern Railway. The railway station is named Tālahāḍi, and after one gets off at that station, he has to go about two miles to find Kānāi Nāṭaśālā.

Madhya TEXT 1.160

āge mana nāhi cale, nā pāre bāndhite

patha-bāndhā nā yāya, nṛsimha hailā vismite //CC Madhya, 1.160//

SYNONYMS

āge—beyond this; mana—the mind; nāhi—does not; cale—go; nā—is not; pāre—able; bāndhite—to construct the road; patha-bāndhā—construction of the road; nā yāya—is not possible; nṛsimha—Nṛsimhānanda Brahmācārī; hailā—became; vismite—astonished.

TRANSLATION

Within the mind of Nṛsimhānanda Brahmācārī, the road could not be constructed

beyond Kānāi Nāṭaśālā. He could not understand why the road's construction could not be completed, and thus he was astonished.

Madhya TEXT 1.161

niścaya kariyā kahi, śuna, bhakta-gaṇa

ebāra nā yābena prabhu śrī-vṛndāvana //CC Madhya, 1.161//

SYNONYMS

niścaya—assurance; kariyā—making; kahi—I say; śuna—please hear; bhakta-gaṇa—my dear devotees; ebāra—this time; nā—not; yābena—will go; prabhu—Lord Caitanya Mahāprabhu; śrī-vṛndāvana—to Vṛndāvana.

TRANSLATION

With great assurance he then told the devotees that Lord Caitanya would not go to Vṛndāvana at that time.

PURPORT

Śrīla Nṛsiṃhānanda Brahmācārī was a great devotee of Lord Caitanya Mahāprabhu; therefore when he heard that from Kuliya Śrī Caitanya Mahāprabhu was going to Vṛndāvana, although he had no material wealth he began to construct within his mind a very attractive path or road for Caitanya Mahāprabhu to traverse. Some of the description of this path is given above. But even mentally he could not construct the road beyond Kānāi Nāṭaśālā. Therefore he concluded that Caitanya Mahāprabhu would not go to Vṛndāvana at that time.

For a pure devotee, it is the same whether he materially constructs a path or constructs one within his mind. This is because the Supreme Personality of Godhead, Janārdana, is bhāva-grāhī, or appreciative of the sentiment. For Him a path made with actual jewels and a path made of mental jewels are the same. Though subtle, mind is also matter, so any path—indeed, anything for the service of the Lord, whether in gross matter or in subtle matter—is accepted equally by the Supreme Personality of Godhead. The Lord accepts the attitude of His devotee and sees how much he is prepared to serve Him. The devotee is at liberty to serve the Lord either in gross matter or in subtle matter. The important point is that the service be in relation with the Supreme Personality of Godhead. This is confirmed in the Bhagavad-gītā (9.26):

patraṁ puṣpaṁ phalaṁ toyam

yo me bhaktyā prayacchati

tad ahaṁ bhakty-upahṛtam

aśnāmi prayatātmanah

"If one offers Me with love and devotion a leaf, a flower, a fruit or water, I will accept it." The real ingredient is bhakti (devotion). Pure devotion is uncontaminated by the modes of material nature. Ahaituky apratihātā: unconditional devotional service cannot be checked by any material condition. This means that one does not have to be very rich to serve the Supreme Personality of Godhead. Even the poorest man can equally serve the Supreme Personality of Godhead if he has pure devotion. If there is no ulterior motive, devotional service cannot be checked by any material condition.

Madhya TEXT 1.162

'kānāñira nāṭaśālā' haite āsiba phiriñā

jānibe paścāt, kahilu niścaya kariñā //CC Madhya, 1.162//

SYNONYMS

kānāñira nāṭa-śālā—the place of the name Kānāi Nāṭaśālā; haite—from; āsiba—will come; phiriñā—returning; jānibe—you will know; paścāt—later; kahilu—I say; niścaya—assurance; kariñā—making.

TRANSLATION

Nṛsiṁhānanda Brahmācārī said, "The Lord will go to Kānāi Nāṭaśālā and then will return. All of you will come to know of this later, but I now say this with great assurance."

Madhya TEXT 1.163

gosāñi kuliyā haite calilā vṛndāvana

saṅge sahasreka loka yata bhakta-gaṇa //CC Madhya, 1.163//

SYNONYMS

gosāñi—Lord Caitanya Mahāprabhu; kuliyā haite—from Kuliyā; calilā—

proceeded; vṛndāvana—toward Vṛndāvana; saṅge—with Him; sahasreka—thousands; loka—of people; yata—all; bhakta-gaṇa—the devotees.

TRANSLATION

When Lord Caitanya Mahāprabhu began to proceed from Kuliya toward Vṛndāvana, thousands of men were with Him, and all of them were devotees.

Madhya TEXT 1.164

yāhān yāya prabhu, tāhān koṭi-saṅkhya loka

dekhite āise, dekhi' khaṇḍe duḥkha-śoka //CC Madhya, 1.164//

SYNONYMS

yāhān—wherever; yāya—goes; prabhu—the Lord; tāhān—everywhere; koṭi-saṅkhya loka—an unlimited number of people; dekhite āise—come to see Him; dekhi'-after seeing; khaṇḍe—removes; duḥkha—unhappiness; śoka—lamentation.

TRANSLATION

Wherever the Lord visited, crowds of innumerable people came to see Him. When they saw Him, all their unhappiness and lamentation disappeared.

Madhya TEXT 1.165

yāhān yāhān prabhura caraṇa paḍaye calite

se mṛttikā laya loka, garta haya pathe //CC Madhya, 1.165//

SYNONYMS

yāhān yāhān—wherever; prabhura—of the Lord; caraṇa—lotus feet; paḍaye—touch; calite—while walking; se—that; mṛttikā—dirt; laya—take; loka—the people; garta—a hole; haya—there becomes; pathe—on the road.

TRANSLATION

Wherever the Lord touched the ground with His lotus feet, people immediately came and gathered the dirt. Indeed, they gathered so much that many holes were created in the road.

Madhya TEXT 1.166

aiche cali, āilā prabhu 'rāmakeli' grāma

gauḍera nikaṭa grāma ati anupāma //CC Madhya, 1.166//

SYNONYMS

aiche—in that way; cali—walking; āilā—came; prabhu—Lord Śrī Caitanya Mahāprabhu; rāmakeli grāma—to the village of the name Rāmakeli; gauḍera—Bengal; nikaṭa—near; grāma—the village; ati—very; anupāma—exquisite.

TRANSLATION

Lord Caitanya Mahāprabhu eventually arrived at a village named Rāmakeli. This village is situated on the border of Bengal and is very exquisite.

PURPORT

Rāmakeli-grāma is situated on the banks of the Ganges on the border of Bengal. Śrīla Rūpa and Sanātana Gosvāmīs had their residences in this village.

Madhya TEXT 1.167

tāhān nṛtya kare prabhu preme acetana

koṭi koṭi loka āise dekhite caraṇa //CC Madhya, 1.167//

SYNONYMS

tāhān—there; nṛtya—dancing; kare—performed; prabhu—Lord Caitanya Mahāprabhu; preme—in love of Godhead; acetana—unconscious; koṭi koṭi—innumerable; loka—people; āise—came; dekhite—to see; caraṇa—His lotus feet.

TRANSLATION

While performing saṅkīrtana in Rāmakeli-grāma, the Lord danced and sometimes lost consciousness due to love of God. While at Rāmakeli-grāma, an unlimited number of people came to see His lotus feet.

Madhya TEXT 1.168

gauḍeśvara yavana-rājā prabhāva śuniñā

kahite lāgila kichu vismita hañā //CC Madhya, 1.168//

SYNONYMS

gauḍa-īśvara—King of Bengal; yavana-rājā—Muslim king; prabhāva—
influence; śuniñā—hearing; kahite—to say; lāgila—began; kichu—something;
vismita—astonished; hañā—becoming.

TRANSLATION

When the Muslim King of Bengal heard of Caitanya Mahāprabhu's influence in attracting innumerable people, he became very astonished and began to speak as follows.

PURPORT

At that time the Muslim king of Bengal was Nawab Hussain Shah Bādasāha.

Madhya TEXT 1.169

vinā dāne eta loka yāñra pāche haya

sei ta' gosāñā, ihā jāniha niścaya //CC Madhya, 1.169//

SYNONYMS

vinā—without; dāne—charity; eta—so many; loka—persons; yāñra—whom;
pāche—after; haya—become; sei ta'-He certainly; gosāñā—a prophet; ihā—this;
jāniha—know; niścaya—surely.

TRANSLATION

"Such a person, who is followed by so many people without giving them charity, must be a prophet. I can surely understand this fact."

Madhya TEXT 1.170

kājī, yavana ihāra nā kariha himsana

āpana-icchāya buluna, yāhān uñhāra mana //CC Madhya, 1.170//

SYNONYMS

kājī—magistrate; yavana—Muslim; ihāra—of Him; nā—do not; kariha—make;
himsana—jealousy; āpana-icchāya—at His own will; buluna—let Him go; yāhān

—wherever; unhāra—of Him; mana—mind.

TRANSLATION

The Muslim King ordered the magistrate, "Do not disturb this Hindu prophet out of jealousy. Let Him do His own will wherever He likes."

PURPORT

Even a Muslim king could understand Śrī Caitanya Mahāprabhu's transcendental position as a prophet; therefore he ordered the local magistrate not to disturb Him but to let Him do whatever He liked.

Madhya TEXT 1.171

keśava-chatrīre rājā vārtā puchila

prabhura mahimā chatrī uḍāiyā dila //CC Madhya, 1.171//

SYNONYMS

keśava-chatrīre—from the person named Keśava Chatrī; rājā—the King; vārtā—news; puchila—inquired; prabhura—of the Lord; mahimā—glories; chatrī—Keśava Chatrī; uḍāiyā—attaching no importance; dila—gave.

TRANSLATION

When the Muslim King asked his assistant, Keśava Chatrī, for news of the influence of Śrī Caitanya Mahāprabhu, Keśava Chatrī, although knowing everything about Caitanya Mahāprabhu, tried to avoid the conversation by not giving any importance to Caitanya Mahāprabhu's activities.

PURPORT

Keśava Chatrī became a diplomat when questioned about Śrī Caitanya Mahāprabhu. Although he knew everything about Him, he was afraid that the Muslim King might become His enemy. He gave no importance to the Lord's activities so that the Muslim King would take Him to be an ordinary man and would not give Him any trouble.

Madhya TEXT 1.172

bhikhārī sannyāsī kare tīrtha paryāṭana

tānre dekhibāre āise dui cāri jana //CC Madhya, 1.172//

SYNONYMS

bhikhārī—beggar; sannyāsī—mendicant; kare—does; tīrtha—of holy places; paryaṭana—touring; tānre—Him; dekhibāre—to see; mīse—come; dui cāri jana—only a few people.

TRANSLATION

Keśava Chatrī informed the Muslim King that Caitanya Mahāprabhu was a mendicant touring different places of pilgrimage and that, as such, only a few people came to see Him.

Madhya TEXT 1.173

yavane tomāra ṭhāñi karaye lāgāni

tānra himsāya lābha nāhi, haya āra hāni //CC Madhya, 1.173//

SYNONYMS

yavane—your Muslim servant; tomāra—your; ṭhāñi—place; karaye—does; lāgāni—instigation; tānra—of Him; himsāya—to become jealous; lābha nāhi—there is no profit; haya—there is; āra—rather; hāni—loss.

TRANSLATION

Keśava Chatrī said, "Out of jealousy your Muslim servant plots against Him. I think that you should not be very interested in Him, for there is no profit in it. Rather, there is simply loss."

Madhya TEXT 1.174

rājāre prabodhi' keśava brāhmaṇa pāṭhāñā

calibāra tare prabhure pāṭhāila kahiñā //CC Madhya, 1.174//

SYNONYMS

rājāre—unto the King; prabodhi'-pacifying; keśava—of the name Keśava Chatrī; brāhmaṇa—one brāhmaṇa; pāṭhāñā—sending there; calibāra tare—for the sake of leaving; prabhura—unto the Lord; pāṭhāila—sent; kahiñā—telling.

TRANSLATION

After pacifying the King in this way, Keśava Chatrī sent a brāhmaṇa messenger to Lord Caitanya Mahāprabhu, requesting Him to leave without delay.

Madhya TEXT 1.175

dabira khāsere rājā puchila nibhṛte

gosāñira mahimā teṇho lāgila kahite //CC Madhya, 1.175//

SYNONYMS

dabira khāsere—of the name Dabira Khāsa (then the name of Śrīla Rūpa Gosvāmī); rājā—the King; puchila—inquired; nibhṛte—in privacy; gosāñira—of Lord Caitanya Mahāprabhu; mahimā—glories; teṇho—he; lāgila—began; kahite—to speak.

TRANSLATION

In private, the King inquired from Dabira Khāsa [Śrīla Rūpa Gosvāmī], who began to speak about the glories of the Lord.

Madhya TEXT 1.176

ye tomāre rājya dila, ye tomāra gosāñā

tomāra deśe tomāra bhāgye janmilā āsiñā //CC Madhya, 1.176//

SYNONYMS

ye—that one who; tomāre—unto you; rājya—kingdom; dila—gave; ye—the one who; tomāra—your; gosāñā—prophet; tomāra deśe—in your country; tomāra bhāgye—on account of your good fortune; janmilā—took birth; āsiñā—coming.

TRANSLATION

Śrīla Rūpa Gosvāmī said, "The Supreme Personality of Godhead, who gave you this kingdom and whom you accept as a prophet, has taken birth in your country due to your good fortune.

Madhya TEXT 1.177

tomāra maṅgala vāñche, kārya-siddhi haya

ihāra āśīrvāde tomāra sarvatra-i jaya //CC Madhya, 1.177//

SYNONYMS

tomāra—your; maṅgala—good fortune; vāñche—He desires; kārya—of business; siddhi—the perfection; haya—is; ihāra—of Him; āśīrvāde—by the blessings; tomāra—your; sarvatra-i—everywhere; jaya—victory.

TRANSLATION

"This prophet always desires your good fortune. By His grace, all your business is successful. By His blessings, you will attain victory everywhere.

Madhya TEXT 1.178

more kena pucha, tumi pucha āpana-mana

tumi narādhipa hao viṣṇu-aṁśa sama //CC Madhya, 1.178//

SYNONYMS

more—unto me; kena—why; pucha—you inquire; tumi—you; pucha—inquire; āpana-mana—your own mind; tumi—you; nara-adhipa—King of the people; hao—you are; viṣṇu-aṁśa sama—representative of the Supreme Personality of Godhead.

TRANSLATION

"Why are you questioning me? Better that you question your own mind. Because you are the King of the people, you are the representative of the Supreme Personality of Godhead. Therefore you can understand this better than I."

Madhya TEXT 1.179

tomāra citte caitanyere kaiche haya jñāna

tomāra citte yei laya, sei ta' pramāṇa //CC Madhya, 1.179//

SYNONYMS

tomāra citte—in your mind; caitanyere—of Lord Caitanya Mahāprabhu; kaiche—how; haya—there is; jñāna—knowledge; tomāra—your; citte—mind; yei—whatever; laya—takes; sei ta' pramāṇa—that is evidence.

TRANSLATION

Thus Śrīla Rūpa Gosvāmī informed the King about his mind as a way of knowing Śrī Caitanya Mahāprabhu. He assured the King that whatever occurred in his mind could be considered evidence.

Madhya TEXT 1.180

rājā kahe, śuna, mora mane yei laya

sākṣāt īśvara ihañ nāhika saṁśaya //CC Madhya, 1.180//

SYNONYMS

rājā kahe—the King replied; śuna—hear; mora—my; mane—mind; yei—what; laya—takes; sākṣāt—personally; īśvara—the Supreme Personality; ihañ—He; nāhika—there is not; saṁśaya—doubt.

TRANSLATION

The King replied, "I consider Śrī Caitanya Mahāprabhu to be the Supreme Personality of Godhead. There is no doubt about it."

Madhya TEXT 1.181

eta kahi' rājā gelā nija abhyantare

tabe dabira khāsa āilā āpanāra ghare //CC Madhya, 1.181//

SYNONYMS

eta kahi'-saying this; rājā—the King; gelā—went; nija—own; abhyantare—to the private house; tabe—at that time; dabira khāsa—Śrīla Rūpa Gosvāmī; āilā—returned; āpanāra—his own; ghare—to the residence.

TRANSLATION

After having this conversation with Rūpa Gosvāmī, the King entered his private house. Rūpa Gosvāmī, then known as Dabira Khāsa, also returned to his residence.

PURPORT

A monarch is certainly a representative of the Supreme Personality of Godhead.

As stated in the Bhagavad-gītā, sarva-loka-maheśvaram: the Supreme Personality of Godhead is the proprietor of all planetary systems. In each and every planet there must be some king, governmental head or executive. Such a person is supposed to be the representative of Lord Viṣṇu. On behalf of the Supreme Personality of Godhead, he must see to the interests of all the people. Therefore Lord Viṣṇu, as Paramātmā, gives the king all intelligence to execute governmental affairs. Śrīla Rūpa Gosvāmī therefore asked the King what was in his mind concerning Śrī Caitanya Mahāprabhu and indicated that whatever the King thought about Him was correct.

Madhya TEXT 1.182

ghare āsi' dui bhāi yukati kariṇā

prabhu dekhībāre cale veśa lukāñā //CC Madhya, 1.182//

SYNONYMS

ghare āsi'-after returning home; dui bhāi—two brothers; yukati—arguments; kariṇā—making; prabhu—Lord Caitanya Mahāprabhu; dekhībāre—to see; cale—go; veśa—dress; lukāñā—hiding.

TRANSLATION

After returning to his residence, Dabira Khāsa and his brother decided after much consideration to go see the Lord incognito.

Madhya TEXT 1.183

ardha-rātre dui bhāi āilā prabhu-sthāne

prathame mililā nityānanda-haridāsa sane //CC Madhya, 1.183//

SYNONYMS

ardha-rātre—in the dead of night; dui bhāi—the two brothers; āilā—came; prabhu-sthāne—to the place of Lord Caitanya; prathame—first; mililā—met; nityānanda-haridāsa—Lord Nityānanda and Haridāsa Ṭhākura; sane—with.

TRANSLATION

Thus in the dead of night the two brothers, Dabira Khāsa and Sākara Mallika, went to see Śrī Caitanya Mahāprabhu incognito. First they met Nityānanda

Prabhu and Haridāsa Ṭhākura.

Madhya TEXT 1.184

tānrā dui-jana jānāilā prabhura gocare

rūpa, sākara-mallika āilā tomā' dekhībāre //CC Madhya, 1.184//

SYNONYMS

tānrā—they; dui-jana—two persons; jānāilā—informed; prabhura—of Lord Caitanya Mahāprabhu; gocare—in the presence; rūpa—Rūpa Gosvāmī; sākara-mallika—and Sanātana Gosvāmī; āilā—have come; tomā'-You; dekhībāre—to see.

TRANSLATION

Śrī Nityānanda Prabhu and Haridāsa Ṭhākura told Lord Caitanya Mahāprabhu that two personalities—Śrī Rūpa and Sanātana—had come to see Him.

PURPORT

Sākara Mallika was the name of Sanātana Gosvāmī, and Dabira Khāsa was the name of Rūpa Gosvāmī. They were recognized by these names in the service of the Muslim King; therefore these are Muslim names. As officials, the brothers adopted all kinds of Muslim customs.

Madhya TEXT 1.185

dui gucca ṭṭṇa duñhe daśane dhariñā

gale vastra bāndhi' paḍe daṇḍavat hañā //CC Madhya, 1.185//

SYNONYMS

dui—two; gucca—bunches; ṭṭṇa—of straw; duñhe—both of them; daśane—in the teeth; dhariñā—catching; gale—on the neck; vastra—cloth; bāndhi'-binding; paḍe—fall; daṇḍavat—like rods; hañā—becoming.

TRANSLATION

In great humility, both brothers took bunches of straw between their teeth and, each binding a cloth around his neck, fell down like rods before the Lord.

Madhya TEXT 1.186

dainya rodana kare, ānande vihvala

prabhu kahe,--uṭha, uṭha, ha-ila maṅgala //CC Madhya, 1.186//

SYNONYMS

dainya—humility; rodana—crying; kare—perform; ānande—in ecstasy; vihvala—overwhelmed; prabhu kahe—the Lord said; uṭha uṭha—stand up, stand up; ha-ila maṅgala—all auspiciousness unto you.

TRANSLATION

Upon seeing Lord Caitanya Mahāprabhu, the two brothers were overwhelmed with joy, and out of humility they began to cry. Lord Caitanya Mahāprabhu asked them to get up and assured them of all good fortune.

Madhya TEXT 1.187

uṭhi' dui bhāi tabe dante ṭṛṇa dhari'

dainya kari' stuti kare karayoḍa kari //CC Madhya, 1.187//

SYNONYMS

uṭhi'-standing up; dui—two; bhāi—brothers; tabe—then; dante—in the teeth; ṭṛṇa—straw; dhari'-holding; dainya kari'-in all humbleness; stuti kare—offer prayers; kara-yoḍa—folded hands; kari'-making.

TRANSLATION

The two brothers got up, and again taking straw between their teeth, they humbly offered their prayers with folded hands.

Madhya TEXT 1.188

jaya jaya śrī-kṛṣṇa-caitanya dayā-maya

patita-pāvana jaya, jaya mahāśaya //CC Madhya, 1.188//

SYNONYMS

jaya jaya—all glories; śrī-kṛṣṇa-caitanya—unto Lord Śrī Caitanya Mahāprabhu; dayā-maya—the most merciful; patita-pāvana—the savior of the fallen souls;

jaya—glories; jaya—glories; mahāśaya—to the great personality.

TRANSLATION

"All glories to Śrī Kṛṣṇa Caitanya Mahāprabhu, the most merciful savior of the fallen souls! All glories to the Supreme Personality!

Madhya TEXT 1.189

nīca-jāti, nīca-saṅgī, kari nīca kāja

tomāra agrete prabhu kahite vāsi lāja //CC Madhya, 1.189//

SYNONYMS

nīca-jāti—classified among the fallen; nīca-saṅgī—associated with fallen souls; kari—we perform; nīca—abominable; kāja—work; tomāra—of You; agrete—in front; prabhu—O Lord; kahite—to say; vāsi—we feel; lāja—ashamed.

TRANSLATION

"Sir, we belong to the lowest class of men, and our associates and employment are also of the lowest type. Therefore we cannot introduce ourselves to You. We feel very much ashamed, standing here before You.

PURPORT

Although the two brothers, Rūpa and Sanātana (at that time Dabira Khāsa and Sākara Mallika), presented themselves as being born in a low family, they nonetheless belonged to a most respectable brāhmaṇa family that was originally from Karmāta. Thus they actually belonged to the brāhmaṇa caste. Unfortunately, because of being associated with the Muslim governmental service, their customs and behavior resembled those of the Muslims. Therefore they presented themselves as nīca-jāti. The word jāti means birth. According to śāstra, there are three kinds of birth. The first birth is from the womb of the mother, the second birth is the acceptance of the reformatory method, and the third birth is acceptance by the spiritual master (initiation). One becomes abominable by adopting an abominable profession or by associating with people who are naturally abominable. Rūpa and Sanātana, as Dabira Khāsa and Sākara Mallika, associated with Muslims, who were naturally opposed to brahminical culture and cow protection. In Śrīmad-Bhāgavatam (Seventh Canto) it is stated that every person belongs to a certain classification. A person is identifiable by the special

symptoms mentioned in the śāstras. By one's symptoms, one is known to belong to a certain caste. Both Dabira Khāsa and Sākara Mallika belonged to the brāhmaṇa caste, but because they were employed by Muslims, their original habits degenerated into those of the Muslim community. Since the symptoms of brahminical culture were almost nil, they identified themselves with the lowest caste. In the Bhakti-ratnākara it is clearly stated that because Sākara Mallika and Dabira Khāsa associated with lower-class men, they introduced themselves as belonging to the lower classes. Actually, however, they had been born in respectable brāhmaṇa families.

Madhya TEXT 1.190

mat-tulyo nāsti pāpātmā

nāparādhī ca kaścana

parihāre 'pi lajjā me

kiṁ bruve puruṣottama //CC Madhya, 1.190//

SYNONYMS

mat—me; tulyaḥ—like; na asti—there is not; pāpa-ātmā—sinful man; na aparādhī—nor an offender; ca—also; kaścana—anyone; parihāre—in begging pardon; api—even; lajjā—ashamed; me—of me; kiṁ—what; bruve—I shall say; puruṣa-uttama—O Supreme Personality of Godhead.

TRANSLATION

"Dear Lord, let us inform you that no one is more sinful than us, nor is there any offender like us. Even if we wanted to mention our sinful activities, we would immediately become ashamed. And what to speak of giving them up!"

PURPORT

This verse is from the Bhakti-rasāmṛta-sindhu (1.2.154), by Śrīla Rūpa Gosvāmī.

Madhya TEXT 1.191

patita-pāvana-hetu tomāra avatāra

āmā-ba-i jagate, patita nāhi āra //CC Madhya, 1.191//

SYNONYMS

patita-pāvana—deliverance of the fallen; hetu—for the matter of; tomāra—Your; avatāra—incarnation; āmā-ba-i—than us; jagate—in this world; patita—fallen; nāhi—there is not; āra—more.

TRANSLATION

Both brothers submitted, "Dear Lord, You have incarnated to deliver the fallen souls. You should consider that in this world there is none so fallen as us.

Madhya TEXT 1.192

jagāi-mādhāi dui karile uddhāra

tāhāñ uddhārite śrama nahila tomāra //CC Madhya, 1.192//

SYNONYMS

jagāi-mādhāi—the two brothers Jagāi and Mādhāi; dui—two; karile—You did; uddhāra—deliverance; tāhāñ—there; uddhārite—to deliver; śrama—exertion; nahila—there was not; tomāra—of You.

TRANSLATION

"You have delivered the two brothers Jagāi and Mādhāi, but to deliver them You did not have to exert Yourself very much.

Madhya TEXT 1.193

brāhmaṇa-jāti tārā, navadvīpe ghara

nīca-sevā nāhi kare, nahe nīcera kūrpara //CC Madhya, 1.193//

SYNONYMS

brāhmaṇa-jāti—born in a brāhmaṇa family; tārā—they; navadvīpe—the holy place of Navadvīpa-dhāma; ghara—their house; nīca-sevā—service to degraded persons; nāhi—not; kare—do; nahe—not; nīcera—of low persons; kūrpara—an instrument.

TRANSLATION

"The brothers Jagāi and Mādhāi belonged to the brāhmaṇa caste, and their residence was in the holy place of Navadvīpa. They never served low-class persons, nor were they instruments to abominable activities.

Madhya TEXT 1.194

sabe eka doṣa tāra, haya pāpācāra

pāpa-rāśi dahe nāmābhāsei tomāra //CC Madhya, 1.194//

SYNONYMS

sabe—in all; eka—one only; doṣa—fault; tāra—of them; haya—they are; pāpa-ācāra—attached to sinful activities; pāpa-rāśi—volumes of sinful activities; dahe—become burned; nāma-ābhāsei—simply by the dim reflection of chanting the holy name; tomāra—of Your Lordship.

TRANSLATION

"Jagāi and Mādhāi had but one fault—they were addicted to sinful activity. However, volumes of sinful activity can be burned to ashes simply by a dim reflection of the chanting of Your holy name.

PURPORT

Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī presented themselves as being lower than the two brothers Jagāi and Mādhāi, who were delivered by Śrī Caitanya Mahāprabhu. When Rūpa and Sanātana compared themselves to Jagāi and Mādhāi, they found themselves inferior because the Lord had no trouble in delivering two drunken brothers. This was so because, despite the fact that they were addicted to sinful activity, in other ways their life was brilliant. They belonged to the brāhmaṇa caste of Navadvīpa, and such brāhmaṇas were pious by nature. Although they had been addicted to some sinful activities due to bad association, those unwanted things could vanish simply because of the chanting of the holy name of the Lord. Another point for Jagāi and Mādhāi was that, as members of a brāhmaṇa family, they did not accept service under anyone. The śāstras strictly forbid a brāhmaṇa to accept service under anyone. The idea is that by accepting a master, one accepts the occupation of a dog. In other words, a dog cannot thrive without having a master, and for the sake of pleasing the master, dogs offend many people. They bark at innocent people just to please the master. Similarly, when one is a servant, he has to perform abominable activities according to the orders of the master. Therefore, when Dabira Khāsa and Sākara Mallika compared their position to that of Jagāi and Mādhāi, they found Jagāi and Mādhāi's position far better. Jagāi and Mādhāi never accepted the service of a low-class person; nor were they forced to execute abominable activities under

the order of a low-class master. Jagāi and Mādhāi chanted the name of Śrī Caitanya Mahāprabhu by way of blasphemy, but because they simply chanted His name, they immediately became free from the reactions of sinful activities. Thus later they were saved.

Madhya TEXT 1.195

tomāra nāma lañā tomāra karila nindana

sei nāma ha-ila tāra muktira kāraṇa //CC Madhya, 1.195//

SYNONYMS

tomāra—Your; nāma—holy name; lañā—taking; tomāra—of You; karila—did; nindana—blaspheming; sei—that; nāma—holy name; ha-ila—became; tāra—of them; muktira—of deliverance; kāraṇa—the cause.

TRANSLATION

"Jagāi and Mādhāi uttered Your holy name by way of blaspheming You. Fortunately, that holy name became the cause of their deliverance.

Madhya TEXT 1.196

jagāi-mādhāi haite koṭi koṭi guṇa

adhama patita pāpī āmi dui jana //CC Madhya, 1.196//

SYNONYMS

jagāi-mādhāi—of the name Jagāi and Mādhāi; haite—than; koṭi koṭi—millions and millions; guṇa—of times; adhama—degraded; patita—fallen; pāpī—sinful; āmi—we; dui—two; jana—persons.

TRANSLATION

"We two are millions and millions of times inferior to Jagāi and Mādhāi. We are more degraded, fallen and sinful than they.

Madhya TEXT 1.197

mleccha-jāti, mleccha-sevī, kari mleccha-karma

go-brāhmaṇa-drohi-saṅge āmāra saṅgama //CC Madhya, 1.197//

SYNONYMS

mleccha-jāti—belonging to the meat-eater caste; mleccha-sevī—servants of the meat-eaters; kari—we execute; mleccha-karma—the work of meat-eaters; go—cows; brāhmaṇa—brāhmaṇas; drohi—those inimical to; saṅge—with; āmāra—our; saṅgama—association.

TRANSLATION

"Actually we belong to the caste of meat-eaters because we are servants of meat-eaters. Indeed, our activities are exactly like those of the meat-eaters. Because we always associate with such people, we are inimical toward the cows and brāhmaṇas."

PURPORT

There are two kinds of meat-eaters—one who is born in a family of meat-eaters and one who has learned to associate with meat-eaters. From Śrīla Rūpa and Sanātana Gosvāmīs (formerly Dabira Khāsa and Sākara Mallika) we can learn how one attains the character of a meat-eater simply by associating with meat-eaters. At the present moment in India the presidential offices are occupied by many so-called brāhmaṇas, but the state maintains slaughterhouses for killing cows and makes propaganda against Vedic civilization. The first principle of Vedic civilization is the avoidance of meat-eating and intoxication. Presently in India, intoxication and meat-eating are encouraged, and the so-called learned brāhmaṇas presiding over this state of affairs have certainly become degraded according to the standard given herein by Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī. These so-called brāhmaṇas give sanction to slaughterhouses for the sake of a fat salary, and they do not protest these abominable activities. By deprecating the principles of Vedic civilization and supporting cow-killing, they are immediately degraded to the platform of mlecchas and yavanas. A mleccha is a meat-eater, and a yavana is one who has deviated from Vedic culture.

Unfortunately, such mlecchas and yavanas are in executive power. How, then, can there be peace and prosperity in the state? The king or the president must be the representative of the Supreme Personality of Godhead. When Mahārāja Yudhiṣṭhira accepted the rule of Bhārata-varṣa (formerly this entire planet, including all the seas and land), he took sanction from authorities like Bhīṣmadeva and Lord Kṛṣṇa. He thus ruled the entire world according to religious principles. At the present moment, however, heads of state do not care for religious principles. If irreligious people vote on an issue, even though it be

against the principles of the śāstras, the bills will be passed. The president and heads of state become sinful by agreeing to such abominable activities. Sanātana and Rūpa Gosvāmīs pleaded guilty to such activities; they therefore classified themselves among the mlecchas, although born in a brāhmaṇa family.

Madhya TEXT 1.198

mora karma, mora hāte-galāya bāndhiyā

ku-viṣaya-viṣṭhā-garte diyāche phelāiyā //CC Madhya, 1.198//

SYNONYMS

mora—our; karma—activities; mora—our; hāte—on the hand; galāya—on the neck; bāndhiyā—binding; ku-viṣaya—of abominable objects of sense gratification; viṣṭhā—of the stool; garte—in the ditch; diyāche phelāiyā—have been thrown.

TRANSLATION

The two brothers, Sākara Mallika and Dabira Khāsa, very humbly submitted that due to their abominable activities they were now bound by the neck and hands and had been thrown into a ditch filled with abominable stoollike objects of material sense enjoyment.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura has explained ku-viṣaya garta as follows: "Because of the activities of the senses, we become subjected to many sense gratificatory processes and are thus entangled by the laws of material nature. This entanglement is called viṣaya. When the sense gratificatory processes are executed by pious activity, they are called su-viṣaya. The word su means 'good,' and viṣaya means 'sense objects.' When the sense gratificatory activities are performed under sinful conditions, they are called ku-viṣaya, bad sense enjoyment. In either case, either ku-viṣaya or su-viṣaya, these are material activities. As such, they are compared to stool. In other words, such things are to be avoided. To become free from su-viṣaya and ku-viṣaya, one must engage himself in the transcendental loving service of Kṛṣṇa, the Supreme Personality of Godhead. The activities of devotional service are free from the contamination of material qualities. Therefore, to be free from the reactions of su-viṣaya and ku-viṣaya, one must take to Kṛṣṇa consciousness. In that way, one will save himself from contamination." In this connection, Śrīla Narottama dāsa Ṭhākura has sung:

karma-kāṇḍa, jñāna-kāṇḍa, kevala viṣera bhāṇḍa

amṛta baliyā yeba khāya

nānā yoni sadā phire, kadarya bhakṣaṇa kare

tāra janma adhaḥ-pāte yāya

Su-viṣaya and ku-viṣaya both fall under the category of karma-kāṇḍa. There is another kāṇḍa (platform of activity), called jñāna-kāṇḍa, or philosophical speculation about the effects of ku-viṣaya and su-viṣaya with the intention to find out the means of deliverance from material entanglement. On the platform of jñāna-kāṇḍa, one may give up the objects of ku-viṣaya and su-viṣaya. But that is not the perfection of life. Perfection is transcendental to both jñāna-kāṇḍa and karma-kāṇḍa; it is on the platform of devotional service. If we do not take to devotional service in Kṛṣṇa consciousness, we have to remain within this material world and endure the repetition of birth and death due to the effects of jñāna-kāṇḍa and karma-kāṇḍa. Therefore Narottama dāsa Ṭhākura says:

nānā yoni sadā phire, kadarya bhakṣaṇa kare

tāra janma adhaḥ-pāte yāya

"One travels throughout various species of life and eats all kinds of nonsense. Thus he spoils his existence." A man in material existence and attached to ku-viṣaya or su-viṣaya is in the same position as that of a worm in stool. After all, whether it be moist or dry, stool is stool. Similarly, material activities may be either pious or impious, but because they are all material, they are compared to stool. Worms cannot get out of stool by their own endeavor; similarly, those who are overly attached to material existence cannot get out of materialism and suddenly become Kṛṣṇa conscious. Attachment is there. As explained by Prahlāda Mahārāja in Śrīmad-Bhāgavatam (7.5.30):

matir na kṛṣṇe parataḥ svato vā

mitho 'bhipadyeta gṛha-vratānām

adānta-gobhir viśatām tamisram

punaḥ-punaś-carvita-carvaṇānām

"Those who have made up their minds to remain in this material world and enjoy sense gratification cannot become Kṛṣṇa conscious. Because of their attachment

to material activity, they cannot attain liberation, either by the instructions of superior persons or by their own endeavor or by passing resolutions in big conferences. Because their senses are uncontrolled, they gradually descend to the darkest regions of material existence to repeat the same process of birth and death in desirable or undesirable species of life."

Madhya TEXT 1.199

āmā uddhārite balī nāhi tri-bhuvane

patita-pāvana tumi--sabe tomā vine //CC Madhya, 1.199//

SYNONYMS

āmā—us; uddhārite—to deliver; balī—powerful; nāhi—there is not; tri-bhuvane—within the three worlds; patita-pāvana—deliverer of the fallen; tumi—You; sabe—only; tomā—You; vine—except.

TRANSLATION

"No one within the three worlds is sufficiently powerful to deliver us. You are the only savior of the fallen souls; therefore there is no one but You.

Madhya TEXT 1.200

āmā uddhāriyā yadi dekhāo nija-bala

'patita-pāvana' nāma tabe se saphala //CC Madhya, 1.200//

SYNONYMS

āmā—us; uddhāriyā—by delivering; yadi—if; dekhāo—You show; nija-bala—Your own strength; patita-pāvana—savior of the fallen; nāma—this name; tabe—then; se—that; sa-phala—successful.

TRANSLATION

"If You simply deliver us by Your transcendental strength, then certainly Your name will be known as Patita-pāvana, the savior of the fallen souls.

Madhya TEXT 1.201

satya eka bāta kahoṇ, śuna, dayā-maya

mo-vinu dayāra pātra jagate nā haya //CC Madhya, 1.201//

SYNONYMS

satya—truthful; eka—one; bāta—word; kahoṇ—we say; śuna—please hear; dayā-maya—O all-merciful Lord; mo-vinu—except for us; dayāra—of mercy; pātra—objects; jagate—in the world; nā—not; haya—there is.

TRANSLATION

"Let us speak one word that is very true. Plainly hear us, O merciful one. There is no other object of mercy within the three worlds but us.

Madhya TEXT 1.202

more dayā kari' kara sva-dayā saphala

akhila brahmāṇḍa dekhuka tomāra dayā-bala //CC Madhya, 1.202//

SYNONYMS

more—to us; dayā—mercy; kari'-showing; kara—make; sva-dayā—Your own mercy; sa-phala—successful; akhila—throughout; brahmāṇḍa—the universe; dekhuka—let it be seen; tomāra—Your; dayā-bala—power of mercy.

TRANSLATION

"We are the most fallen; therefore by showing us Your mercy, Your mercy is most successful. Let the power of Your mercy be exhibited throughout the entire universe!

Madhya TEXT 1.203

na mṛṣā paramārtham eva me

śṛṇu vijñāpanam ekam agrataḥ

yadi me na dayiṣyase tadā

dayanīyas tava nātha durlabhaḥ //CC Madhya, 1.203//

SYNONYMS

na—not; mṛṣā—untruth; parama-artham—full of meaning; eva—certainly; me—my; śṛṇu—kindly hear; vijñāpanam—submission; ekam—one; agrataḥ—first;

yadi—if; me—unto me; na dayiṣyase—You will not show mercy; tadā—then; dayanīyaḥ—candidate for mercy; tava—Your; nātha—O Lord; durlabhaḥ—difficult to find.

TRANSLATION

" 'Let us submit one piece of information before You, dear Lord. It is not at all false but is full of meaning. It is this: If You are not merciful upon us, then it will be very, very difficult to find more suitable candidates for Your mercy.'

PURPORT

This verse is from the Stotra-ratna (47), by Śrī Yāmunācārya.

Madhya TEXT 1.204

āpane ayogya dekhi' mane pān kṣobha

tathāpi tomāra guṇe upajaya lobha //CC Madhya, 1.204//

SYNONYMS

āpane—ourselves; ayogya—most unfit; dekhi'-seeing; mane—within the mind; pān—get; kṣobha—lamentation; tathāpi—still; tomāra—Your; guṇe—in transcendental qualities; upajaya—there is; lobha—attraction.

TRANSLATION

"We are very depressed at being unfit candidates for Your mercy. Yet since we have heard of Your transcendental qualities, we are very much attracted to You.

Madhya TEXT 1.205

vāmana yaiche cānda dharite cāhe kare

taiche ei vāñchā mora uṭhaye antare //CC Madhya, 1.205//

SYNONYMS

vāmana—a dwarf; yaiche—as; cānda—the moon; dharite—to capture; cāhe—wants; kare—does; taiche—similarly; ei—this; vāñchā—desire; mora—our; uṭhaye—awakens; antare—within the mind.

TRANSLATION

"Indeed, we are like a dwarf who wants to capture the moon. Although we are completely unfit, a desire to receive Your mercy is awakening within our minds.

Madhya TEXT 1.206

bhavantam evānucaran nirantaraḥ

praśānta-niḥśeṣa-mano-rathāntaraḥ

kadāham aikāntika-nitya-kiṅkaraḥ

prahaṛṣayiṣyāmi sanātha-jīvitam //CC Madhya, 1.206//

SYNONYMS

bhavantam—You; eva—certainly; anucaran—serving; nirantaraḥ—always; praśānta—pacified; niḥśeṣa—all; manaḥ-ratha—desires; antaraḥ—other; kadā—when; aham—I; aikāntika—exclusive; nitya—eternal; kiṅkaraḥ—servant; prahaṛṣayiṣyāmi—I shall become joyful; sa-nātha—with a fitting master; jīvitam—living.

TRANSLATION

" 'By serving You constantly, one is freed from all material desires and is completely pacified. When shall I engage as Your permanent eternal servant and always feel joyful to have such a fitting master?' "

PURPORT

In His teachings to Sanātana Gosvāmī, Śrī Caitanya Mahāprabhu has declared every living entity to be an eternal servitor of the Supreme Personality of Godhead. This is the constitutional position of all living entities. Just as a dog or servant is very satisfied to get a competent, perfect master, or as a child is completely satisfied to possess a competent father, so the living entity is satisfied by completely engaging in the service of the Supreme Lord. He thereby knows that he has a competent master to save him from all kinds of danger. Unless the living entity comes to the guaranteed protection of the Supreme Lord, He is full of anxiety. This life of anxiety is called material existence. To be completely satisfied and devoid of anxiety, one must come to the position of eternally rendering service to the Supreme Lord. This verse is also from the Stotra-ratna (43) by Śrī Yāmunācārya.

Madhya TEXT 1.207

śuni' mahāprabhu kahe,--śuna, dabira-khāsa

tumi dui bhāi--mora purātana dāsa //CC Madhya, 1.207//

SYNONYMS

śuni'-hearing this; mahāprabhu—Lord Caitanya Mahāprabhu; kahe—says; śuna—please hear; dabira khāsa—Dabira Khāsa; tumi—you; dui bhāi—two brothers; mora—My; purātana—old; dāsa—servants.

TRANSLATION

After hearing the prayer of Dabira Khāsa and Sākara Mallika, Śrī Caitanya Mahāprabhu said, "My dear Dabira Khāsa, you two brothers are My old servants.

Madhya TEXT 1.208

āji haite duñhāra nāma 'rūpa' 'sanātana'

dainya chāḍa, tomāra dainye phāṭe mora mana //CC Madhya, 1.208//

SYNONYMS

āji haite—from this day; duñhāra—of both of you; nāma—these names; rūpa—Śrī Rūpa; sanātana—Śrī Sanātana; dainya chāḍa—give up your humility; tomāra—your; dainye—humility; phāṭe—breaks; mora—My; mana—heart.

TRANSLATION

"My dear Sākara Mallika, from this day your names will be changed to Śrīla Rūpa and Śrīla Sanātana. Now please abandon your humility, for My heart is breaking to see you so humble.

PURPORT

Actually this is Śrī Caitanya Mahāprabhu's initiation of Dabira Khāsa and Sākara Mallika. They approached the Lord with all humility, and the Lord accepted them as old servants, as eternal servants, and He changed their names. It is to be understood from this that it is essential for a disciple to change his name after initiation.

śaṅkha-cakrādy-ūrdhva-puṇḍra-

dhāraṇādy-ātma-lakṣaṇam

tan nāma-karaṇam caiva

vaiṣṇavatvam ihocyate

"After initiation, the disciple's name must be changed to indicate that he is a servant of Lord Viṣṇu. The disciple should also immediately begin marking his body with tilaka (ūrdhva-puṇḍra), especially his forehead. These are spiritual marks, symptoms of a perfect Vaiṣṇava." This is a verse from the Padma Purāṇa, Uttara-khaṇḍa. A member of the sahajiyā-sampradāya does not change his name; therefore he cannot be accepted as a Gauḍīya Vaiṣṇava. If a person does not change his name after initiation, it is to be understood that he will continue in his bodily conception of life.

Madhya TEXT 1.209

dainya-patrī likhi' more pāṭhāle bāra bāra

sei patrī-dvārā jāni tomāra vyavahāra //CC Madhya, 1.209//

SYNONYMS

dainya-patrī—humble letters; likhi'-writing; more—unto Me; pāṭhāle—you sent; bāra bāra—again and again; sei—those; patrī-dvārā—by the letters; jāni—I can understand; tomāra—your; vyavahāra—behavior.

TRANSLATION

"You have written several letters showing your humility. I can understand your behavior from those letters.

Madhya TEXT 1.210

tomāra hṛdaya āmi jāni patrī-dvāre

tomā śikhāite śloka pāṭhāila tomāre //CC Madhya, 1.210//

SYNONYMS

tomāra—your; hṛdaya—hearts; āmi—I; jāni—understand; patrī-dvāre—by those letters; tomā—you; śikhāite—to instruct; śloka—a verse; pāṭhāila—I sent; tomāre—unto you.

TRANSLATION

"By your letters, I could understand your heart. Therefore, in order to teach you, I sent you one verse, which reads as follows.

Madhya TEXT 1.211

para-vyasaninī nārī

vyagrāpi gr̥ha-karmasu

tad evāsvādayaty antar

nava-saṅga-rasāyanam //CC Madhya, 1.211//

SYNONYMS

para-vyasaninī—attached to another man; nārī—a woman; vyagrā api—although zealous; gr̥ha-karmasu—in household affairs; tat eva—that only; āsvādayati—tastes; antaḥ—within herself; nava-saṅga—of new association; rasa-ayanam—mellow.

TRANSLATION

" 'If a woman is attached to a man other than her husband, she will appear very busy in carrying out her household affairs, but within her heart she is always relishing feelings of association with her paramour.'

Madhya TEXT 1.212

gauḍa-nikaṭa āsite nāhi mora prayojana

tomā-duñhā dekhite mora ihāñ āgamana //CC Madhya, 1.212//

SYNONYMS

gauḍa-nikaṭa—to Bengal; āsite—to come; nāhi—there was none; mora—My; prayojana—necessity; tomā—you; duñhā—two; dekhite—to see; mora—My; ihāñ—here; āgamana—coming.

TRANSLATION

"I really had no business in coming to Bengal, but I have come just to see you two brothers.

Madhya TEXT 1.213

ei mora manera kathā keha nāhi jāne

sabe bale, kene āilā rāma-keli-grāme //CC Madhya, 1.213//

SYNONYMS

ei—this; mora—My; manera—of the mind; kathā—intentions; keha—anyone; nāhi—not; jāne—knows; sabe—everyone; bale—says; kene—why; āilā—You came; rāmakeli-grāme—to this village named Rāmakeli.

TRANSLATION

"Everyone is asking why I have come to this village of Rāmakeli. No one knows My intentions.

Madhya TEXT 1.214

bhāla haila, dui bhāi āilā mora sthāne

ghare yāha, bhaya kichu nā kariha mane //CC Madhya, 1.214//

SYNONYMS

bhāla haila—it was very good; dui bhāi—you two brothers; āilā—came; mora—My; sthāne—to the place; ghare—home; yāha—go; bhaya—fear; kichu—any; nā—do not; kariha—have; mane—within the mind.

TRANSLATION

"It is very good that you two brothers have come to see Me. Now you can go home. Do not fear anything.

Madhya TEXT 1.215

janme janme tumi dui--kiṅkara āmāra

acirāte kṛṣṇa tomāya karibe uddhāra //CC Madhya, 1.215//

SYNONYMS

janme janme—birth after birth; tumi—you; dui—two; kiṅkara—servants; āmāra—My; acirāte—very soon; kṛṣṇa—Lord Kṛṣṇa; tomāya—of both of you; karibe—will do; uddhāra—deliverance.

TRANSLATION

"Birth after birth you have been My eternal servants. I am sure that Kṛṣṇa will deliver you very soon."

Madhya TEXT 1.216

eta bali duñhāra śire dharila dui hāte

dui bhāi prabhu-pada nila nija māthe //CC Madhya, 1.216//

SYNONYMS

eta bali—saying this; duñhāra śire—on the heads of both of them; dharila—placed; dui—two; hāte—hands; dui bhāi—the two brothers; prabhu-pada—the lotus feet of the Lord; nila—took; nija māthe—on their own heads.

TRANSLATION

The Lord then placed His two hands on the heads of both of them, and in return they immediately placed the lotus feet of the Lord on their heads.

Madhya TEXT 1.217

doñhā āliṅgiyā prabhu balila bhakta-gaṇe

sabe kṛpā kari' uddhāraha dui jane //CC Madhya, 1.217//

SYNONYMS

doñhā—both of them; āliṅgiyā—embracing; prabhu—the Lord; balila—said; bhakta-gaṇe—unto the devotees; sabe—all of you; kṛpā—mercy; kari'-showing; uddhāraha—deliver; dui—the two; jane—persons.

TRANSLATION

After this, the Lord embraced both of them and requested all of the devotees present to be merciful upon them and deliver them.

Madhya TEXT 1.218

dui jane prabhura kṛpā dekhi' bhakta-gaṇe

'hari' 'hari' bale sabe ānandita-mane //CC Madhya, 1.218//

SYNONYMS

dui jane—unto the two persons; prabhura—of the Lord; kṛpā—the mercy; dekhi'-seeing; bhakta-gaṇe—all the devotees; hari hari—the holy name of the Lord; bale—chant; sabe—all; ānandita—cheerful; mane—in the mind.

TRANSLATION

When all of the devotees saw the mercy of the Lord upon the two brothers, they were very much gladdened, and they began to chant the holy name of the Lord, "Hari! Hari!"

PURPORT

Śrīla Narottama dāsa Ṭhākura says, chāḍiyā vaiṣṇava sevā nistāra pāyeche kebā: unless one serves a Vaiṣṇava, he cannot be delivered. The spiritual master initiates the disciple to deliver him, and if the disciple executes the order of the spiritual master and does not offend other Vaiṣṇavas, his path is clear. Consequently Śrī Caitanya Mahāprabhu requested all the Vaiṣṇavas present to show mercy toward the two brothers, Rūpa and Sanātana, who had just been initiated by the Lord. When a Vaiṣṇava sees that another Vaiṣṇava is a recipient of the Lord's mercy, he becomes very happy. Vaiṣṇavas are not envious. If a Vaiṣṇava, by the mercy of the Lord, is empowered by Him to distribute the Lord's holy name all over the world, other Vaiṣṇavas become very joyful—that is, if they are truly Vaiṣṇavas. One who is envious of the success of a Vaiṣṇava is certainly not a Vaiṣṇava himself, but an ordinary mundane man. Envy and jealousy are manifested by mundane people, not by Vaiṣṇavas. Why should a Vaiṣṇava be envious of another Vaiṣṇava who is successful in spreading the holy name of the Lord? An actual Vaiṣṇava is very pleased to accept another Vaiṣṇava who is bestowing the Lord's mercy. A mundane person in the dress of a Vaiṣṇava should not be respected but rejected. This is enjoined in the śāstra (upekṣā). The word upekṣā means neglect. One should neglect an envious person. A preacher's duty is to love the Supreme Personality of Godhead, make friendships with Vaiṣṇavas, show mercy to the innocent and reject or neglect those who are envious or jealous. There are many jealous people in the dress of Vaiṣṇavas in this Kṛṣṇa consciousness movement, and they should be completely neglected. There is no need to serve a jealous person who is in the dress of a Vaiṣṇava. When Narottama dāsa Ṭhākura says chāḍiyā vaiṣṇava sevā nistāra payeche kebā, he is indicating an actual Vaiṣṇava, not an envious or jealous person in the dress of a Vaiṣṇava.

Madhya TEXT 1.219

nityānanda, haridāsa, śrīvāsa, gadādhara

mukunda, jagadānanda, murāri, vakreśvara //CC Madhya, 1.219//

SYNONYMS

nityānanda—Lord Nityānanda; haridāsa—Haridāsa Ṭhākura; śrīvāsa—Śrīvāsa Ṭhākura; gadādhara—Gadādhara Paṇḍita; mukunda—Mukunda; jagadānanda—Jagadānanda; murāri—Murāri; vakreśvara—Vakreśvara.

TRANSLATION

All the Vaiṣṇava associates of the Lord were present, including Nityānanda, Haridāsa Ṭhākura, Śrīvāsa Ṭhākura, Gadādhara Paṇḍita, Mukunda, Jagadānanda, Murāri and Vakreśvara.

Madhya TEXT 1.220

sabāra caraṇe dhari, paḍe dui bhāi

sabe bale,--dhanya tumi, pāile gosāñi //CC Madhya, 1.220//

SYNONYMS

sabāra—of all of them; caraṇe—the lotus feet; dhari—touching; paḍe—fall down; dui bhāi—the two brothers; sabe bale—all the Vaiṣṇavas say; dhanya tumi—you are so fortunate; pāile gosāñi—you have gotten the shelter of the lotus feet of Lord Caitanya Mahāprabhu.

TRANSLATION

In accordance with the instructions of Śrī Caitanya Mahāprabhu, the two brothers, Rūpa and Sanātana, immediately touched the lotus feet of these Vaiṣṇavas, who all became very happy and congratulated the two brothers for having received the mercy of the Lord.

PURPORT

This behavior is indicative of real Vaiṣṇavas. When they saw that Rūpa and Sanātana were fortunate enough to receive the mercy of the Lord, they were so pleased that they all congratulated the two brothers. A jealous person in the dress of a Vaiṣṇava is not at all happy to see the success of another Vaiṣṇava in

receiving the Lord's mercy. Unfortunately in this Age of Kali there are many mundane persons in the dress of Vaiṣṇavas, and Śrīla Bhaktivinoda Ṭhākura has described them as disciples of Kali. He says, *kali-celā*. He indicates that there is another Vaiṣṇava, a pseudoVaiṣṇava with tilaka on his nose and kaṇṭhī beads around his neck. Such a pseudoVaiṣṇava associates with money and women and is jealous of successful Vaiṣṇavas. Although passing for a Vaiṣṇava, his only business is earning money in the dress of a Vaiṣṇava. Bhaktivinoda Ṭhākura therefore says that such a pseudoVaiṣṇava is not a Vaiṣṇava at all but a disciple of Kali-yuga. A disciple of Kali cannot become an ācārya by the decision of some high court. Mundane votes have no jurisdiction to elect a Vaiṣṇava ācārya. A Vaiṣṇava ācārya is self-effulgent, and there is no need for any court judgment. A false ācārya may try to override a Vaiṣṇava by a high-court decision, but Bhaktivinoda Ṭhākura says that he is nothing but a disciple of Kali-yuga.

Madhya TEXT 1.221

sabā-pāśa ājñā māgi' calana-samaya

prabhu-pade kahe kichu kariyā vinaya //CC Madhya, 1.221//

SYNONYMS

sabā—all of them; pāśa—from; ājñā—order; māgi'-taking; calana-samaya—at the time of departure; prabhu-pade—at the lotus feet of the Lord; kahe—say; kichu—something; kariyā—doing; vinaya—submission.

TRANSLATION

After begging the permission of all the Vaiṣṇavas present, the two brothers, at the time of their departure, humbly submitted something at the lotus feet of the Lord.

Madhya TEXT 1.222

ihān haite cala, prabhu, ihān nāhi kāya

yadyapi tomāre bhakti kare gauḍa-rāja //CC Madhya, 1.222//

SYNONYMS

ihān haite—from this place; cala—please depart; prabhu—dear Lord; ihān—in this place; nāhi kāya—there is no other business; yadyapi—although; tomāre—

unto You; bhakti—respect; kare—shows; gauḍa-rāja—the King of Bengal.

TRANSLATION

They said, "Dear Lord, although the King of Bengal, Nawab Hussain Shah, is very respectful toward You, You have no other business here. Kindly depart from this place.

Madhya TEXT 1.223

tathāpi yavana jāti, nā kari pratīti

tīrtha-yātrāya eta saṅghaṭṭa bhāla nahe rīti //CC Madhya, 1.223//

SYNONYMS

tathāpi—still; yavana jāti—by caste a Muslim; nā—does not; kari—do; pratīti—confidence; tīrtha-yātrāya—in going for a pilgrimage; eta—so; saṅghaṭṭa—crowd; bhāla—good; nahe—not; rīti—etiquette.

TRANSLATION

"Although the King is respectful toward You, he still belongs to the yavana class and should not be believed. We think that there is no need for such a great crowd to accompany You on Your pilgrimage to Vṛndāvana.

Madhya TEXT 1.224

yāra saṅge cale ei loka lakṣa-koṭi

vṛndāvana-yātrāra e nahe paripāṭi //CC Madhya, 1.224//

SYNONYMS

yāra—of whom; saṅge—in the company; cale—follow; ei—these; loka—people; lakṣa-koṭi—hundreds and thousands; vṛndāvana-yātrāra—of going to Vṛndāvana; e—this; nahe—not; paripāṭi—method.

TRANSLATION

"Dear Lord, You are going to Vṛndāvana with hundreds and thousands of people following You, and this is not a fitting way to go on a pilgrimage."

PURPORT

Sometimes, for business purposes, large crowds of men are taken to different places of pilgrimage, and money is collected from them. That is a very lucrative business, but Rūpa and Sanātana Gosvāmīs, expressing their opinion in the presence of Lord Caitanya Mahāprabhu, disapproved of such crowded pilgrimages. Actually when Lord Caitanya visited Vṛndāvana, He visited it alone and accepted a servant only at His devotees' request. He never visited Vṛndāvana with crowds of people for a commercial purpose.

Madhya TEXT 1.225

yadyapi vastutaḥ prabhura kichu nāhi bhaya

tathāpi laukika-līlā, loka-ceṣṭā-maya //CC Madhya, 1.225//

SYNONYMS

yadyapi—although; vastutaḥ—in fact; prabhura—of the Lord; kichu—any; nāhi—there is not; bhaya—fear; tathāpi—still; laukika-līlā—general pastimes; loka-ceṣṭā-maya—consisting of popular behavior.

TRANSLATION

Although Śrī Caitanya Mahāprabhu was Śrī Kṛṣṇa Himself, the Supreme Lord, and was therefore not at all fearful, He still acted like a human being to teach neophytes how to act.

Madhya TEXT 1.226

eta bali' caraṇa vandi' gelā dui-jana

prabhura sei grāma haite calite haila mana //CC Madhya, 1.226//

SYNONYMS

eta bali'-saying this; caraṇa vandi'-offering prayers to the lotus feet of Lord Caitanya; gelā—went back; dui-jana—the two brothers; prabhura—of Śrī Caitanya Mahāprabhu; sei—that; grāma—village; haite—from; calite—to go; haila—there was; mana—the mind.

TRANSLATION

Having spoken thus, the two brothers offered prayers to the lotus feet of the Lord and returned to their homes. Lord Caitanya Mahāprabhu then desired to leave

that village.

Madhya TEXT 1.227

prāte cali' āilā prabhu 'kānāira nāṭaśālā'

dekhila sakala tāhān kṛṣṇa-caritra-līlā //CC Madhya, 1.227//

SYNONYMS

prāte—in the morning; cali'-departing; āilā—came; prabhu—the Lord; kānāira nāṭaśālā—to the place of the name Kānāi Nāṭaśālā; dekhila—saw; sakala—all; tāhān—there; kṛṣṇa-caritra-līlā—the pastimes of Kṛṣṇa.

TRANSLATION

In the morning, the Lord left and went to a place known as Kānāi Nāṭaśālā. While there, He saw many pastimes of Lord Kṛṣṇa.

PURPORT

In those days in Bengal there were many places known as Kānāi Nāṭaśālā, where pictures of the pastimes of Lord Kṛṣṇa were kept. People used to go there to see them. This is called kṛṣṇa-caritra-līlā. In Bengal there are still many places called hari-sabhā, which indicates a place where local people gather to chant the Hare Kṛṣṇa mahā-mantra and discuss the pastimes of Lord Kṛṣṇa. The word kānāi means "Lord Kṛṣṇa's," and nāṭaśālā indicates a place where pastimes are demonstrated. So those places which at the present moment are called hari-sabhā may previously have been known as Kānāi Nāṭaśālā.

Madhya TEXT 1.228

sei rātre prabhu tāhān cinte mane mana

saṅge saṅghaṭṭa bhāla nahe, kaila sanātana //CC Madhya, 1.228//

SYNONYMS

sei rātre—that night; prabhu—the Lord; tāhān—there; cinte—thinks; mane—within His mind; mana—the mind; saṅge—with Him; saṅghaṭṭa—crowds of men; bhāla nahe—is not good; kaila sanātana—Sanātana has so spoken.

TRANSLATION

That night the Lord considered Sanātana Gosvāmī's proposal that He should not go to Vṛndāvana followed by so many people.

Madhya TEXT 1.229

mathurā yāiba āmi eta loka saṅge

kichu sukha nā pāiba, habe rasa-bhaṅge //CC Madhya, 1.229//

SYNONYMS

mathurā—the holy place of the name Mathurā; yāiba—shall go; āmi—I; eta—so many; loka—people; saṅge—with; kichu—any; sukha—happiness; nā—not; pāiba—I shall get; habe—there will be; rasa-bhaṅge—a disturbance in the atmosphere.

TRANSLATION

The Lord thought, "If I go to Mathurā with such crowds behind Me, it would not be a very happy situation, for the atmosphere would be disturbed."

PURPORT

Śrī Caitanya Mahāprabhu confirms that visiting a holy place like Vṛndāvana with so many people is simply disturbing. He would not find the happiness He desired by visiting such holy places in that way.

Madhya TEXT 1.230

ekākī yāiba, kimvā saṅge eka jana

tabe se śobhaye vṛndāvanere gamana //CC Madhya, 1.230//

SYNONYMS

ekākī—alone; yāiba—I shall go; kimvā—or; saṅge—with; eka—one; jana—person; tabe—then only; se—that; śobhaye—becomes beautiful; vṛndāvanere—to Vṛndāvana; gamana—going.

TRANSLATION

The Lord concluded that He would go alone to Vṛndāvana or, at most, would take only one person as His companion. In that way, going to Vṛndāvana would be very pleasant.

Madhya TEXT 1.231

eta cinti prātaḥ-kāle gaṅgā-snāna kari'

'nīlācale yāba' bali' calilā gaurahari //CC Madhya, 1.231//

SYNONYMS

eta cinti—thus thinking; prātaḥ-kāle—in the morning; gaṅgā-snāna—bathing in the Ganges; kari'-performing; nīlācale yāba—I shall go to Nīlācala (Jagannātha Purī); bali'-saying; calilā—started; gaurahari—Śrī Caitanya Mahāprabhu.

TRANSLATION

Thinking like this, the Lord took His morning bath in the Ganges and started for Nīlācala, saying "I shall go there."

Madhya TEXT 1.232

ei mata cali' cali' āilā śāntipure

dina pāñca-sāta rahilā ācāryera ghare //CC Madhya, 1.232//

SYNONYMS

ei mata—in this way; cali' cali'-walking; āilā—came; śāntipure—to Śāntipura; dina pāñca-sāta—five or seven days; rahilā—remained; ācāryera ghare—at the house of Advaita Ācārya.

TRANSLATION

Walking and walking, Śrī Caitanya Mahāprabhu arrived at Śāntipura and remained at the house of Advaita Ācārya for five to seven days.

Madhya TEXT 1.233

śacī-devī āni' tāñre kaila namaskāra

sāta dina tāñra ṭhāñi bhikṣā-vyavahāra //CC Madhya, 1.233//

SYNONYMS

śacī-devī—mother Śacīdevī; āni'-calling her; tāñre—unto Lord Caitanya Mahāprabhu; kaila—did; namaskāra—obeisances; sāta dina—seven days; tāñra ṭhāñi—from Śacīdevī; bhikṣā-vyavahāra—accepting meals.

TRANSLATION

Taking this opportunity, Śrī Advaita Ācārya Prabhu sent for mother Śacīdevī, and she remained at His house for seven days to prepare the meals for Śrī Caitanya Mahāprabhu.

Madhya TEXT 1.234

tāñra ājñā lañā punaḥ karilā gamane

vinaya kariyā vidāya dila bhakta-gaṇe //CC Madhya, 1.234//

SYNONYMS

tāñra ājñā lañā—taking the permission of mother Śacīdevī; punaḥ—again; karilā—did; gamane—starting; vinaya kariyā—by submitting pleasing words; vidāya—farewell; dila—gave; bhakta-gaṇe—to all the devotees.

TRANSLATION

Taking permission from His mother, Lord Caitanya Mahāprabhu started for Jagannātha Purī. When the devotees followed Him, He humbly begged them to remain and bade them all farewell.

Madhya TEXT 1.235

janā dui saṅge āmi yāba nīlācale

āmāre milibā āsi' ratha-yātrā-kāle //CC Madhya, 1.235//

SYNONYMS

janā—persons; dui—two; saṅge—with; āmi—I; yāba—shall go; nīlācale—to Jagannātha Purī; āmāre—Me; milibā—will meet; āsi'-coming there; ratha-yātrā-kāle—during the time of the car festival.

TRANSLATION

Śrī Caitanya Mahāprabhu, although requesting all the devotees to go back, allowed two people to follow Him. He requested all the devotees to come to Jagannātha Purī and meet Him during the car festival.

Madhya TEXT 1.236

balabhadra bhaṭṭācārya, āra paṇḍita dāmodara

dui-jana-saṅge prabhu āilā nīlācala //CC Madhya, 1.236//

SYNONYMS

balabhadra bhaṭṭācārya—of the name Balabhadra Bhaṭṭācārya; āra—and; paṇḍita dāmodara—Dāmodara Paṇḍita; dui-jana—two persons; saṅge—with; prabhu—the Lord; āilā—went back; nīlācala—to Jagannātha Purī.

TRANSLATION

The two persons who accompanied Śrī Caitanya Mahāprabhu to Jagannātha Purī [Nīlācala] were Balabhadra Bhaṭṭācārya and Dāmodara Paṇḍita.

Madhya TEXT 1.237

dina kata tāhān rahi' calilā vṛndāvana

lukāñā calilā rātre, nā jāne kona jana //CC Madhya, 1.237//

SYNONYMS

dina kata—a few days; tāhān—at Jagannātha Purī; rahi'-remaining; calilā—started; vṛndāvana—for Vṛndāvana; lukāñā—keeping secret; calilā—started; rātre—at night; nā jāne—did not know; kona—some; jana—person.

TRANSLATION

After remaining at Jagannātha Purī for a few days, the Lord secretly started for Vṛndāvana at night. He did this without anyone's knowledge.

Madhya TEXT 1.238

balabhadra bhaṭṭācārya rahe mātra saṅge

jhārikhaṇḍa-pathe kāsī āilā mahā-raṅge //CC Madhya, 1.238//

SYNONYMS

balabhadra bhaṭṭācārya—of the name Balabhadra Bhaṭṭācārya; rahe—remains; mātra—only; saṅge—with Him; jhāri-khaṇḍa-pathe—on the way through Jhārikhaṇḍa (Madhya Pradesh); kāsī—in Benares; āilā—arrived; mahā-raṅge—with great delight.

TRANSLATION

When Śrī Caitanya Mahāprabhu left Jagannātha Purī for Vṛndāvana, only Balabhadra Bhaṭṭācārya was with Him. Thus He traveled on the path through Jhārikhaṇḍa and arrived in Benares with great delight.

Madhya TEXT 1.239

dina cāra kāsīte rahi' gelā vṛndāvana

mathurā dekhiyā dekhe dvādaśa kānana //CC Madhya, 1.239//

SYNONYMS

dina cāra—only four days; kāsīte—at Benares; rahi'-remaining; gelā—started for; vṛndāvana—the holy place Vṛndāvana; mathurā—the holy place Mathurā; dekhiyā—after seeing; dekhe—visits; dvādaśa—twelve; kānana—forests.

TRANSLATION

Śrī Caitanya Mahāprabhu stayed at Benares only four days and then left for Vṛndāvana. After seeing the town of Mathurā, He visited the twelve forests.

PURPORT

Those who visit the Vṛndāvana area today also generally visit twelve places, known as the twelve forests. They start at Mathurā, where there is Kāmya-vana. From there they go to Tāla-vana, Tamāla-vana, Madhu-vana, Kusuma-vana, Bhāṇḍīra-vana, Bilva-vana, Bhadra-vana, Khadira-vana, Loha-vana, Kumuda-vana and Gokula-mahāvana.

Madhya TEXT 1.240

līlā-sthala dekhi' preme ha-ilā asthira

balabhadra kaila tānre mathurāra bāhira //CC Madhya, 1.240//

SYNONYMS

līlā-sthala—all the holy places of Lord Kṛṣṇa's pastimes; dekhi'-visiting; preme—in great ecstasy; ha-ilā—became; asthira—agitated; balabhadra—of the name Balabhadra; kaila—assisted; tānre—Lord Caitanya Mahāprabhu; mathurāra—of the town of Mathurā; bāhira—outside.

TRANSLATION

When Śrī Caitanya Mahāprabhu visited all twelve places of Śrī Kṛṣṇa's pastimes, He became very agitated because of ecstasy. Balabhadra Bhaṭṭācārya somehow or other got Him out of Mathurā.

Madhya TEXT 1.241

gaṅgā-tīra-pathe lañā prayāge āilā

śrī-rūpa āsi' prabhuke tathāi mililā //CC Madhya, 1.241//

SYNONYMS

gaṅgā-tīra-pathe—the path on the bank of the Ganges; lañā—taking; prayāge—in Allahabad; āilā—arrived; śrī-rūpa—of the name Śrī Rūpa; āsi'-coming there; prabhuke—Lord Śrī Caitanya Mahāprabhu; tathāi—there; mililā—met.

TRANSLATION

After leaving Mathurā, the Lord began to walk along a path on the bank of the Ganges, and finally He reached the holy place named Prayāga [Allahabad]. It was there that Śrīla Rūpa Gosvāmī came and met the Lord.

Madhya TEXT 1.242

daṇḍavat kari' rūpa bhūmite paḍilā

parama ānande prabhu āliṅgana dilā //CC Madhya, 1.242//

SYNONYMS

daṇḍavat kari'-offering obeisances; rūpa—Śrīla Rūpa Gosvāmī; bhūmite—on the ground; paḍilā—fell; parama—great; ānande—in delight; prabhu—the Lord; āliṅgana—embracing; dilā—gave.

TRANSLATION

At Prayāga, Rūpa Gosvāmī fell down on the ground to offer obeisances to the Lord, and the Lord embraced him with great delight.

Madhya TEXT 1.243

śrī-rūpe śikṣā karāi' pāṭhailā vṛndāvana

āpane karilā vārāṇasī āgamana //CC Madhya, 1.243//

SYNONYMS

śrī-rūpe śikṣā karāi'-teaching Śrīla Rūpa Gosvāmī; pāṭhailā—sent; vṛndāvana—toward Vṛndāvana; āpane—Himself; karilā—did; vārāṇasī—to Benares; āgamana—coming.

TRANSLATION

After instructing Śrīla Rūpa Gosvāmī at Prayāga at the Daśāśvamedha-ghāṭa, Caitanya Mahāprabhu ordered him to go to Vṛndāvana. The Lord then returned to Vārāṇasī.

Madhya TEXT 1.244

kāśīte prabhuke āsi' mililā sanātana

dui māsa rahi' tāṇre karāilā śikṣaṇa //CC Madhya, 1.244//

SYNONYMS

kāśīte—at Vārāṇasī; prabhuke—the Lord; āsi'-arriving; mililā—met; sanātana—of the name Sanātana Gosvāmī; dui—two; māsa—months; rahi'-remaining; tāṇre—unto him; karāilā—did; śikṣaṇa—instruction.

TRANSLATION

When Lord Caitanya Mahāprabhu arrived at Vārāṇasī, Sanātana Gosvāmī met Him there. The Lord remained there for two months and instructed Sanātana Gosvāmī perfectly.

Madhya TEXT 1.245

mathurā pāṭhailā tāṇre diyā bhakti-bala

sannyāsīre kṛpā kari' gelā nīlācala //CC Madhya, 1.245//

SYNONYMS

mathurā—to Mathurā; pāṭhailā—sent; tāṇre—him; diyā—giving; bhakti-bala—the strength of devotion; sannyāsīre—unto the Māyāvādī sannyāsīs; kṛpā—mercy; kari'-giving; gelā—went back; nīlācala—to Jagannātha Purī.

TRANSLATION

After fully instructing Sanātana Gosvāmī, Śrī Caitanya Mahāprabhu sent him to Mathurā with empowered devotional service. In Benares He also bestowed His mercy upon the Māyāvādī sannyāsīs. He then returned to Nīlācala [Jagannātha Purī].

Madhya TEXT 1.246

chaya vatsara aiche prabhu karilā vilāsa

kabhu iti-uti, kabhu kṣetra-vāsa //CC Madhya, 1.246//

SYNONYMS

chaya vatsara—six years; aiche—in that way; prabhu—the Lord; karilā—did; vilāsa—pastimes; kabhu—sometimes; iti-uti—here and there; kabhu—sometimes; kṣetra-vāsa—residing at Jagannātha Purī.

TRANSLATION

The Lord traveled all over India for six years. He was sometimes here and sometimes there performing His transcendental pastimes, and sometimes He remained at Jagannātha Purī.

Madhya TEXT 1.247

ānande bhakta-saṅge sadā kīrtana-vilāsa

jagannātha-daraśana, premera vilāsa //CC Madhya, 1.247//

SYNONYMS

ānande—in great delight; bhakta-saṅge—with devotees; sadā—always; kīrtana—of chanting; vilāsa—enjoyment; jagannātha—Lord Jagannātha; daraśana—visiting; premera—of ecstasy; vilāsa—pastimes.

TRANSLATION

While at Jagannātha Purī, the Lord passed His time in great joy by performing saṅkīrtana and visiting the temple of Jagannātha in great ecstasy.

Madhya TEXT 1.248

madhya-līlāra kailuṅ ei sūtra-vivaraṇa

antya-līlāra sūtra ebe śuna, bhakta-gaṇa //CC Madhya, 1.248//

SYNONYMS

madhya-līlāra—of the madhya-līlā, the middle portion of His pastimes; kailuṅ—I have made; ei—this; sūtra—synopsis; vivaraṇa—description; antya-līlāra—of the pastimes at the end, known as antya-līlā; sūtra—synopsis; ebe—now; śuna—hear; bhakta-gaṇa—all devotees.

TRANSLATION

Thus I have given a synopsis of the madhya-līlā, the middle pastimes of the Lord. Now, O devotees, kindly hear the synopsis of the final pastimes of the Lord, known as antya-līlā.

Madhya TEXT 1.249

vṛndāvana haite yadi nīlācale āilā

āṭhāra varṣa tāhān vāsa, kāhān nāhi gelā //CC Madhya, 1.249//

SYNONYMS

vṛndāvana haite—from Vṛndāvana; yadi—though; nīlācale—to Jagannātha Purī; āilā—came back; āṭhāra—eighteen; varṣa—years; tāhān—at Jagannātha Purī; vāsa—residence; kāhān—anywhere; nāhi—not; gelā—went.

TRANSLATION

When the Lord returned to Jagannātha Purī from Vṛndāvana, He remained there and did not go anywhere else for eighteen years.

Madhya TEXT 1.250

prativarṣa āisena tāhān gauḍera bhakta-gaṇa

cāri māsā rahe prabhura saṅge sammilana //CC Madhya, 1.250//

SYNONYMS

prativarṣa—each year; āisena—visit; tāhān—there; gauḍera—of Bengal; bhakta-gaṇa—all the devotees; cāri—four; māsā—months; rahe—remain; prabhura—

Lord Caitanya Mahāprabhu; saṅge—with; sammilana—meeting.

TRANSLATION

During those eighteen years, all the devotees of Bengal used to visit Him at Jagannātha Purī every year. They would remain there for four continuous months and enjoy the company of the Lord.

Madhya TEXT 1.251

nirantara nṛtya-gīta kīrtana-vilāsa

ācaṇḍāle prema-bhakti karilā prakāśa //CC Madhya, 1.251//

SYNONYMS

nirantara—without stopping; nṛtya-gīta—chanting and dancing; kīrtana—of saṅkīrtana; vilāsa—enjoyment; ā-caṇḍāle—to everyone, even to the lowest person; prema-bhakti—love of Godhead; karilā—did; prakāśa—manifestation.

TRANSLATION

At Jagannātha Purī, Śrī Caitanya Mahāprabhu performed chanting and dancing unceasingly. Thus He enjoyed the pastime of saṅkīrtana. He manifested His causeless mercy, pure love of God, to everyone, including the lowest man.

Madhya TEXT 1.252

paṇḍita-gosāñi kaila nīlācale vāsa

vakreśvara, dāmodara, śaṅkara, haridāsa //CC Madhya, 1.252//

SYNONYMS

paṇḍita-gosāñi—Gadādhara Paṇḍita; kaila—did; nīlācale—at Jagannātha Purī; vāsa—living; vakreśvara—of the name Vakreśvara; dāmodara—Dāmodara Paṇḍita; śaṅkara—of the name Śaṅkara; haridāsa—Haridāsa Ṭhākura.

TRANSLATION

Residing with the Lord at Jagannātha Purī were Paṇḍita Gosāñi and other devotees, such as Vakreśvara, Dāmodara, Śaṅkara and Haridāsa Ṭhākura.

Madhya TEXT 1.253

ḡagadānanda, bhagavān, govinda, kāśīśvara

paramānanda-purī, āra svarūpa-dāmodara //CC Madhya, 1.253//

SYNONYMS

ḡagadānanda—of the name ḡagadānanda; bhagavān—of the name Bhagavān;
govinda—of the name Govinda; kāśīśvara—of the name Kāśīśvara;
paramānanda-purī—of the name Paramānanda Purī; āra svarūpa-dāmodara—and
Svarūpa Dāmodara, His secretary.

TRANSLATION

ḡagadānanda, Bhagavān, Govinda, Kāśīśvara, Paramānanda Purī and Svarūpa
Dāmodara were other devotees who also lived with the Lord.

Madhya TEXT 1.254

kṣetra-vāsī rāmānanda rāya prabhṛti

prabhu-saṅge ei saba kaila nitya-sthiti //CC Madhya, 1.254//

SYNONYMS

kṣetra-vāsī—residents of Jagannātha Purī; rāmānanda rāya—of the name
Rāmānanda Rāya; prabhṛti—and others; prabhu-saṅge—with the Lord; ei saba—
all of them; kaila—did; nitya-sthiti—permanently living.

TRANSLATION

Śrīla Rāmānanda Rāya and other devotees who were residents of Jagannātha
Purī also remained permanently with the Lord.

Madhya TEXTS 1.255-256

advaita, nityānanda, mukunda, śrīvāsa

vidyānidhi, vāsudeva, murāri,--yata dāsa

prativarṣe āise saṅge rahe cāri-māsa

tān-sabā lañā prabhura vividha vilāsa //CC Madhya, 1.255-256//

SYNONYMS

advaita—of the name Advaita; nityānanda—of the name Nityānanda; mukunda—of the name Mukunda; śrīvāsa—of the name Śrīvāsa; vidyānidhi—of the name Vidyānidhi; vāsudeva—of the name Vāsudeva; murāri—of the name Murāri; yata dāsa—all servitors of the Lord; prativarṣe—each year; āise—go there; saṅge—in association; rahe—remain; cāri-māsa—four months; tān-sabā—all of them; lañā—taking; prabhura—of the Lord; vividha—various; vilāsa—pastimes.

TRANSLATION

Other devotees of the Lord-headed by Advaita Ācārya, Nityānanda Prabhu, Mukunda, Śrīvāsa, Vidyānidhi, Vāsudeva and Murāri-used to visit Jagannātha Purī and remain with the Lord for four continuous months. The Lord enjoyed various pastimes in their company.

Madhya TEXT 1.257

haridāsera siddhi-prāpti,--adbhuta se saba

āpani mahāprabhu yāñra kaila mahotsava //CC Madhya, 1.257//

SYNONYMS

haridāsera—of Ṭhākura Haridāsa; siddhi-prāpti—passing away; adbhuta—wonderful; se—those; saba—all incidents; āpani—personally; mahāprabhu—Śrī Caitanya Mahāprabhu; yāñra—whose; kaila—performed; mahā-utsava—festival.

TRANSLATION

At Jagannātha Purī, Haridāsa Ṭhākura passed away. The incident was very wonderful because the Lord Himself performed the festival of Ṭhākura Haridāsa's departure.

Madhya TEXT 1.258

tabe rūpa-gosāñira punar-āgamana

tānhāra hṛdaye kaila prabhu śakti-saṅcāraṇa //CC Madhya, 1.258//

SYNONYMS

tabe—thereafter; rūpa-gosāñira—of Śrīla Rūpa Gosvāmī; punar-āgamana—

again coming there; tāñhāra—of him; hṛdaye—in the heart; kaila—did; prabhu—the Lord; śakti-sañcāraṇa—invoking of transcendental power.

TRANSLATION

At Jagannātha Purī Śrīla Rūpa Gosvāmī met the Lord again, and the Lord invested his heart with all transcendental power.

Madhya TEXT 1.259

tabe choṭa haridāse prabhu kaila daṇḍa

dāmodara-pañḍita kaila prabhuke vākya-daṇḍa //CC Madhya, 1.259//

SYNONYMS

tabe—thereafter; choṭa haridāse—unto Junior Haridāsa; prabhu—the Lord; kaila—did; daṇḍa—punishment; dāmodara-pañḍita—of the name Dāmodara Pañḍita; kaila—did; prabhuke—unto the Lord; vākya-daṇḍa—chastisement as a warning.

TRANSLATION

After this, the Lord punished Junior Haridāsa, and Dāmodara Pañḍita gave some warning to the Lord.

PURPORT

Actually Dāmodara Pañḍita was the eternal servant of the Lord. He could not punish the Lord at any time, nor had he any desire to, but He did give some warning to the Lord so that others would not blaspheme Him. Of course, He should have known that the Lord is the Supreme Personality of Godhead and is free to act in any way. There is no need to warn Him, and such an action is not very much appreciated by advanced devotees.

Madhya TEXT 1.260

tabe sanātana-gosāñhira punar-āgamana

jyaiṣṭha-māse prabhu tāñre kaila parīkṣaṇa //CC Madhya, 1.260//

SYNONYMS

tabe—thereafter; sanātana-gosāñhira—of Sanātana Gosvāmī; punar-āgamana—again coming; jyaiṣṭha-māse—in the month of Jyaiṣṭha (May-June); prabhu—the

Lord; tñre—him; kaila—did; parīkṣaṇa—examination.

TRANSLATION

Thereafter Sanātana Gosvāmī met the Lord again, and the Lord tested him in scorching heat during the month of Jyaiṣṭha.

Madhya TEXT 1.261

tuṣṭa hañā prabhu tñre pāṭhailā vṛndāvana

advaitera haste prabhura adbhuta bhojana //CC Madhya, 1.261//

SYNONYMS

tuṣṭa hañā—being very much pleased; prabhu—the Lord; tñre—him; pāṭhailā—sent back; vṛndāvana—to Vṛndāvana; advaitera—of Advaita Ācārya; haste—in the hands; prabhura—of the Lord; adbhuta—wonderful; bhojana—feasting.

TRANSLATION

Being pleased, the Lord sent Sanātana Gosvāmī back to Vṛndāvana. After that, He was fed wonderfully by the hands of Śrī Advaita Ācārya.

Madhya TEXT 1.262

nityānanda-saṅge yukti kariyā nibhṛte

tñre pāṭhailā gaḍe prema pracārite //CC Madhya, 1.262//

SYNONYMS

nityānanda-saṅge—with Nityānanda Prabhu; yukti—discussion; kariyā—making; nibhṛte—in privacy; tñre—Him; pāṭhailā—sent; gaḍe—to Bengal; prema—love of Godhead; pracārite—to preach.

TRANSLATION

After sending Sanātana Gosvāmī back to Vṛndāvana, the Lord privately consulted with Śrī Nityānanda Prabhu. He then sent Him to Bengal to preach love of Godhead.

Madhya TEXT 1.263

tabe ta' vallabha bhaṭṭa prabhure mililā

kṛṣṇa-nāmera artha prabhu tāñhāre kahilā //CC Madhya, 1.263//

SYNONYMS

tabe ta'-thereafter; vallabha bhaṭṭa—of the name Vallabha Bhaṭṭa; prabhure—Lord Śrī Caitanya Mahāprabhu; mililā—met; kṛṣṇa-nāmera—of the holy name of Kṛṣṇa; artha—import; prabhu—the Lord; tāñhāre—unto him; kahilā—explained.

TRANSLATION

Soon afterward, Vallabha Bhaṭṭa met the Lord at Jagannātha Purī, and the Lord explained to him the import of the holy name of Kṛṣṇa.

PURPORT

This Vallabha Bhaṭṭa is the head of the Vaiṣṇava sampradāya known as the Vallabhācārya-sampradāya in western India. There is a long story about Vallabha Ācārya narrated in the Caitanya-caritāmṛta, specifically in the Seventh Chapter of Antya-līlā and the Nineteenth Chapter of Madhya-līlā. Lord Caitanya Mahāprabhu visited the house of Vallabha Ācārya on the other side of Prayāga, in a place known as Ādāila-grāma. Later, Vallabha Bhaṭṭa saw Caitanya Mahāprabhu at Jagannātha Purī to explain his commentary on Śrīmad-Bhāgavatam. He was very proud of his writings, but Śrī Caitanya Mahāprabhu corrected him, telling him that a Vaiṣṇava should be humble and follow in the footsteps of his predecessors. The Lord told him that his pride in being superior to Śrīdhara Svāmī was not at all befitting a Vaiṣṇava.

Madhya TEXT 1.264

pradyumna miśrere prabhu rāmānanda-sthāne

kṛṣṇa-kathā śunāila kahi' tāñra guṇe //CC Madhya, 1.264//

SYNONYMS

pradyumna miśrere—of the name Pradyumna Miśra; prabhu—Lord Caitanya Mahāprabhu; rāmānanda-sthāne—at the place of Rāmānanda Rāya; kṛṣṇa-kathā—topics of Lord Śrī Kṛṣṇa; śunāila—caused to hear; kahi'-explaining; tāñra—of Rāmānanda Rāya; guṇe—the transcendental qualities.

TRANSLATION

After explaining the transcendental qualities of Rāmānanda Rāya, the Lord sent Pradyumna Miśra to the residence of Rāmānanda Rāya, and Pradyumna Miśra learned kṛṣṇa-kathā from him.

Madhya TEXT 1.265

gopīnātha paṭṭanāyaka--rāmānanda-bhrātā

rājā māritechila, prabhu haila trātā //CC Madhya, 1.265//

SYNONYMS

gopīnātha paṭṭanāyaka—of the name Gopīnātha Paṭṭanāyaka; rāmānanda-bhrātā—the brother of Śrī Rāmānanda Rāya; rājā—the King; māritechila—condemned to death; prabhu—Lord Caitanya Mahāprabhu; haila—became; trātā—the deliverer.

TRANSLATION

After this, Lord Caitanya Mahāprabhu saved Gopīnātha Paṭṭanāyaka, the younger brother of Rāmānanda Rāya, from being condemned to death by the King.

Madhya TEXT 1.266

rāmacandra-purī-bhaye bhikṣā ghāṭailā

vaiṣṇavera duḥkha dekhi' ardheka rākhilā //CC Madhya, 1.266//

SYNONYMS

rāmacandra-purī-bhaye—due to fear of Rāmacandra Purī; bhikṣā—the proportion of eating; ghāṭailā—decreased; vaiṣṇavera—of all the Vaiṣṇavas; duḥkha—unhappiness; dekhi'-understanding; ardheka—half of the portion; rākhilā—kept.

TRANSLATION

Rāmacandra Purī criticized Lord Caitanya Mahāprabhu's eating; therefore the Lord reduced His eating to a minimum. However, when all the Vaiṣṇavas became very sorry, the Lord increased His portion to half as much as usual.

Madhya TEXT 1.267

brahmāṇḍa-bhitare haya caudda bhuvana

caudda-bhuvane vaise yata jīva-gaṇa //CC Madhya, 1.267//

SYNONYMS

brahmāṇḍa-bhitare—within the universe; haya—there are; caudda bhuvana—fourteen planetary systems; caudda-bhuvane—in those fourteen planetary systems; vaise—reside; yata—as many as there are; jīva-gaṇa—living entities.

TRANSLATION

There are fourteen planetary systems within the universe, and all living entities reside in those planetary systems.

Madhya TEXT 1.268

manuṣyera veśa dhari' yātrikera chale

prabhura darśana kare āsi' nīlācale //CC Madhya, 1.268//

SYNONYMS

manuṣyera—of human beings; veśa dhari'-dressing themselves; yātrikera chale—as if pilgrims; prabhura—of Lord Caitanya Mahāprabhu; darśana kare—visit; āsi'-coming; nīlācale—to Jagannātha Purī.

TRANSLATION

Dressing like human beings on pilgrimage, they all used to come to Jagannātha Purī to visit Śrī Caitanya Mahāprabhu.

Madhya TEXT 1.269

eka-dina śrīvāsādi yata bhakta-gaṇa

mahāprabhura guṇa gāṇā karena kīrtana //CC Madhya, 1.269//

SYNONYMS

eka-dina—one day; śrīvāsa-ādi—Śrīvāsa Ṭhākura and others; yata—all; bhakta-gaṇa—devotees; mahāprabhura—of Lord Caitanya Mahāprabhu; guṇa—qualities; gāṇā—describing; karena—perform; kīrtana—chanting.

TRANSLATION

One day all the devotees, headed by Śrīvāsa Ṭhākura, were chanting the transcendental qualities of Śrī Caitanya Mahāprabhu.

Madhya TEXT 1.270

śuni' bhakta-gaṇe kahe sa-krodha vacane

kṛṣṇa-nāma-guṇa chāḍi, ki kara kīrtane //CC Madhya, 1.270//

SYNONYMS

śuni'-hearing this; bhakta-gaṇe—to all the devotees; kahe—the Lord says; sa-krodha vacane—talking in an angry mood; kṛṣṇa-nāma-guṇa chāḍi—leaving aside the transcendental qualities and the name of the Lord; ki kara kīrtane—what kind of chanting are you performing.

TRANSLATION

Not liking the chanting of His transcendental qualities, Śrī Caitanya Mahāprabhu chastised them as if He were angry. "What kind of chanting is this?" He asked. "Are you leaving aside the chanting of the holy name of the Lord?"

Madhya TEXT 1.271

auddhatya karite haila sabākāra mana

svatantra ha-iyā sabe nāśā 'be bhuvana //CC Madhya, 1.271//

SYNONYMS

auddhatya—impudence; karite—to do; haila—was; sabākāra—of all of you; mana—the mind; svatantra—independent; ha-iyā—becoming; sabe—all of you; nāśā 'be—will spoil; bhuvana—the whole world.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu chastised all the devotees, telling them not to show impudence and spoil the entire world by becoming independent.

PURPORT

Śrī Caitanya Mahāprabhu warned all His followers not to become independent

or impudent. Unfortunately, after the disappearance of Lord Caitanya Mahāprabhu, many apa-sampradāyas (so-called followers) invented many ways not approved by the ācāryas. Bhaktivinoda Ṭhākura has described them as the āula, bāula, kartābhajā, neḍā, daraveśa, sāni sahajiyā, sakhībhekī, smārta, jāta-gosāñi, ativāḍī, cūḍādhārī and gaurāṅga-nāgarī.

The āula-sampradāya, bāula-sampradāya and others invented their own ways of understanding Lord Caitanya's philosophy, without following in the footsteps of the ācāryas. Śrī Caitanya Mahāprabhu Himself indicates herein that all such attempts would simply spoil the spirit of His cult.

Madhya TEXT 1.272

daśa-dike koṭī koṭī loka hena kāle

jaya kṛṣṇa-caitanya' bali' kare kolāhale //CC Madhya, 1.272//

SYNONYMS

daśa-dike—in the ten directions; koṭī koṭī—many thousands of men; loka—people; hena kāle—at this time; jaya kṛṣṇa-caitanya—all glories to Lord Caitanya Mahāprabhu; bali'-loudly crying; kare—make; kolāhale—a tumultuous sound.

TRANSLATION

When Śrī Caitanya Mahāprabhu was apparently in an angry mood and chastising His devotees, many thousands of people outside loudly cried in a tumultuous voice, "All glories to Śrī Caitanya Mahāprabhu!"

Madhya TEXT 1.273

jaya jaya mahāprabhu--vrajendra-kumāra

jagat tārīte prabhu, tomāra avatāra //CC Madhya, 1.273//

SYNONYMS

jaya jaya mahāprabhu—all glories to Lord Caitanya Mahāprabhu; vrajendra-kumāra—originally Lord Kṛṣṇa, the son of Mahārāja Nanda; jagat—the whole world; tārīte—to deliver; prabhu—the Lord; tomāra—Your; avatāra—incarnation.

TRANSLATION

All the people began to call very loudly, "All glories to Śrī Caitanya Mahāprabhu, who is the son of Mahārāja Nanda! Now You have appeared in order to deliver the whole world!

Madhya TEXT 1.274

bahu-dūra haite āinu hañā baḍa ārta

daraśana diyā prabhu karaha kṛtārtha //CC Madhya, 1.274//

SYNONYMS

bahu-dūra—a long distance; haite—from; āinu—we have come; hañā—becoming; baḍa—very much; ārta—aggrieved; daraśana—audience; diyā—giving; prabhu—O Lord; karaha—kindly show; kṛta-ārtha—favor.

TRANSLATION

"O Lord, we are very unhappy. We have come a long distance to see You. Please be merciful and show us Your favor."

Madhya TEXT 1.275

śuniyā lokera dainya dravilā hṛdaya

bāhire āsi' daraśana dilā dayā-maya //CC Madhya, 1.275//

SYNONYMS

śuniyā—hearing; lokera—of the people; dainya—humility; dravilā—became softened; hṛdaya—the heart; bāhire—outside; āsi'-coming; daraśana—audience; dilā—gave; dayā-maya—the merciful.

TRANSLATION

When the Lord heard the humble petition made by the people, his heart softened. Being very merciful, He immediately came out and gave audience to all of them.

Madhya TEXT 1.276

bāhu tuli' bale prabhu bala' 'hari' 'hari'

uṭhila--śrī-hari-dhvani catur-dik bhari' //CC Madhya, 1.276//

SYNONYMS

bāhu tuli'-raising the arms; bale—says; prabhu—the Lord; bala'-speak; hari hari—the holy name of the Lord, Hari; uṭhila—arose; śrī-hari-dhvani—vibration of the sound Hari; catuḥ-dik—the four directions; bhari'-filling.

TRANSLATION

Raising His arms, the Lord asked everyone to chant loudly the vibration of the holy name of Lord Hari. There immediately arose a great stir, and the vibration of "Hari!" filled all directions.

Madhya TEXT 1.277

prabhu dekhi' preme loka ānandita mana

prabhuke īśvara bali' karaye stavana //CC Madhya, 1.277//

SYNONYMS

prabhu dekhi'-seeing the Lord; preme—in ecstasy; loka—all people; ānandita—joyous; mana—the mind; prabhuke—the Lord; īśvara—as the Supreme Lord; bali'-accepting; karaye—did; stavana—prayer.

TRANSLATION

Seeing the Lord, everyone became joyful out of love. Everyone accepted the Lord as the Supreme, and thus they offered their prayers.

Madhya TEXT 1.278

stava śuni' prabhuke kahena śrīnivāsa

ghare gupta hao, kene bāhire prakāśa //CC Madhya, 1.278//

SYNONYMS

stava—prayers; śuni'-hearing; prabhuke—unto the Lord; kahena—says; śrīnivāsa—Śrīvāsa Ṭhākura; ghare—at home; gupta—covered; hao—You are; kene—why; bāhire—outside; prakāśa—manifested.

TRANSLATION

While the people were offering their prayers unto the Lord, Śrīvāsa Ṭhākura sarcastically said to the Lord, "At home, You wanted to be covered. Why have You exposed Yourself outside?"

Madhya TEXT 1.279

ke śikhāla ei loke, kahe kon bāta

ihā-sabāra mukha ḍhāka diyā nija hāta //CC Madhya, 1.279//

SYNONYMS

ke—who; śikhāla—taught; ei—these; loke—people; kahe—they say; kon—what; bāta—topics; ihā—of them; sabāra—of all; mukha—the mouths; ḍhāka—just cover; diyā—with; nija—Your own; hāta—hand.

TRANSLATION

Śrīvāsa Ṭhākura continued, "Who has taught these people? What are they saying? Now You can cover their mouths with Your own hand.

Madhya TEXT 1.280

sūrya yaiche udaya kari' cāhe lukāite

bujhite nā pāri taiche tomāra carite //CC Madhya, 1.280//

SYNONYMS

sūrya—the sun; yaiche—just like; udaya—appearance; kari'-making; cāhe—wants; lukāite—to hide; bujhite—to understand; nā—not; pāri—able; taiche—similarly; tomāra—Your; carite—in the character.

TRANSLATION

"It is as if the sun, after rising, wanted to hide itself. We cannot understand such characteristics in Your behavior."

Madhya TEXT 1.281

prabhu kahena,--śrīnivāsa, chāḍa viḍambanā

sabe meli' kara mora kateka lāñcanā //CC Madhya, 1.281//

SYNONYMS

prabhu—the Lord; kahena—says; śrīnivāsa—My dear Śrīnivāsa; chāḍa—give up; viḍambanā—all these jokes; sabe—all of you; meli'-together; kara—do; mora—of Me; kateka—so much; lāñcanā—humiliation.

TRANSLATION

The Lord replied, "My dear Śrīnivāsa, please stop joking. You have all combined together to humiliate Me in this way."

Madhya TEXT 1.282

eta bali' loke kari' śubha-dṛṣṭi dāna

abhyantare gelā, lokera pūrṇa haila kāma //CC Madhya, 1.282//

SYNONYMS

eta bali'-thus saying; loke—unto the people; kari'-doing; śubha-dṛṣṭi—auspicious glance; dāna—charity; abhyantare—within the room; gelā—went; lokera—of all the people; pūrṇa—fulfilled; haila—was; kāma—the desire.

TRANSLATION

Thus speaking, the Lord entered His room after glancing auspiciously upon the people out of charity. In this way the desires of the people were completely fulfilled.

Madhya TEXT 1.283

raghunātha-dāsa nityānanda-pāśe gelā

ciḍā-dadhi-mahotsava tāhāni karilā //CC Madhya, 1.283//

SYNONYMS

raghunātha-dāsa—of the name Raghunātha dāsa; nityānanda—Lord Nityānanda; pāśe—near; gelā—went; ciḍā—chipped rice; dadhi—curd; mahotsava—festival; tāhāni—there; karilā—performed.

TRANSLATION

At this time, Raghunātha dāsa approached Śrī Nityānanda Prabhu and, according

to His order, prepared a feast and distributed prasāda composed of chipped rice and curd.

PURPORT

There is a special preparation in Bengal wherein chipped rice is mixed with curd and sometimes with sandeśa and mango. It is a very palatable food offered to the Deity and then distributed to the public. Raghunātha dāsa Gosvāmī, who was a householder at this time, met Nityānanda Prabhu. According to His advice, he executed this festival of dadhi-ciḍā-prasāda.

Madhya TEXT 1.284

tānra ājñā lañā gelā prabhura caraṇe

tānra prabhu tānre samarpilā svarūpera sthāne //CC Madhya, 1.284//

SYNONYMS

tānra—His; ājñā—order; lañā—taking; gelā—approached; prabhura—of Caitanya Mahāprabhu; caraṇe—the lotus feet; prabhu—the Lord; tānre—him; samarpilā—handed over; svarūpera—of Svarūpa Dāmodara; sthāne—to the place.

TRANSLATION

Later, Śrīla Raghunātha dāsa Gosvāmī left home and took shelter of Śrī Caitanya Mahāprabhu at Jagannātha Purī. At that time, the Lord received him and placed him under the care of Svarūpa Dāmodara for spiritual enlightenment.

PURPORT

In this regard, Śrīla Raghunātha dāsa Gosvāmī writes in Vilāpa-kusumāñjali (5):

yo mām dustara-geha-nirjala-mahā-kūpād apāra-klamāt

sadyaḥ sāndra-dayāmbudhiḥ prakṛtitaḥ svairīkṛpā-rajjubhiḥ

uddhṛtyātma-saroja-nindi-caraṇa-prāntaṁ prapadya svayaṁ

śrī-dāmodara-sac cakāra tam ahaṁ caitanya-candraṁ bhaje

"Let me offer my respectful obeisances unto the lotus feet of Śrī Caitanya Mahāprabhu, who, by His unreserved mercy, kindly saved me from household

life, which is exactly like a blind well without water, and placed me in the ocean of transcendental joy under the care of Svarūpa Dāmodara Gosvāmī."

Madhya TEXT 1.285

brahmānanda-bhāratīra ghucāila carmāmbara

ei mata līlā kaila chaya vatsara //CC Madhya, 1.285//

SYNONYMS

brahmānanda-bhāratīra—of Brahmānanda Bhāratī; ghucāila—vanquished; carma-ambara—dress of skin; ei mata—in this way; līlā—pastimes; kaila—performed; chaya vatsara—six years.

TRANSLATION

Later, Śrī Caitanya Mahāprabhu stopped Brahmānanda Bhāratī's habit of wearing deerskin. The Lord thus enjoyed His pastimes continuously for six years, experiencing varieties of transcendental bliss.

Madhya TEXT 1.286

ei ta' kahila madhya-līlāra sūtra-gaṇa

śeṣa dvādaśa vatsarera śuna vivaraṇa //CC Madhya, 1.286//

SYNONYMS

ei ta'-thus; kahila—explained; madhya-līlāra—of the middle pastimes; sūtra-gaṇa—a synopsis; śeṣa—last; dvādaśa—twelve; vatsarera—of the years; śuna—hear; vivaraṇa—the description.

TRANSLATION

I have thus given a synopsis of the madhya-līlā. Now please hear the pastimes the Lord performed during the last twelve years.

PURPORT

Thus Śrīla Kavirāja Gosvāmī, strictly following in the footsteps of Śrī Vyāsadeva, gives a synopsis of the līlās of Caitanya-caritāmṛta. He has given such a description at the end of each canto. In the Ādi-līlā he outlined the pastimes of the Lord in the five stages of boyhood, leaving the details of the

description to Śrīla Vṛndāvana dāsa Ṭhākura. Now in this chapter the pastimes that took place at the end of the Lord's life are summarized. These are described in the Madhya-līlā and Antya-līlā. The rest of the pastimes have been described in a synopsis in the Second Chapter of the Madhya-līlā. In this way the author has gradually described both the madhya-līlā and the antya-līlā.

Madhya TEXT 1.287

śrī-rūpa-raghunātha-pade yāra āśa

caitanya-caritāmṛta kahe kṛṣṇadāsa //CC Madhya, 1.287//

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; raghunātha—Śrīla Raghunātha dāsa Gosvāmī; pade—at the lotus feet; yāra—whose; āśa—expectation; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; kṛṣṇadāsa—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, First Chapter, summarizing the later pastimes of Lord Śrī Caitanya Mahāprabhu.

Chapter 2 The Ecstatic Manifestations of Lord Śrī Caitanya Mahāprabhu

In the Second Chapter of the Madhya-līlā, the author describes the pastimes the Lord performed during the last twelve years of His life. Thus he has also described some of the pastimes of the Antya-līlā. Why he has done so is very difficult for an ordinary person to understand. The author expects that reading the pastimes of the Lord will gradually help a person awaken his dormant love of Kṛṣṇa. Actually this Caitanya-caritāmṛta was compiled by the author during very old age. Fearing he might not be able to finish the book, he has included a synopsis of the antya-līlā here in the Second Chapter. Śrīla Kavirāja Gosvāmī has confirmed that the opinion of Svarūpa Dāmodara is authoritative in the matter of devotional service. Over and above this are the notes of Svarūpa Dāmodara, memorized by Raghunātha dāsa Gosvāmī, who also helped in the

compilation of Caitanya-caritāmṛta. After the disappearance of Svarūpa Dāmodara Gosvāmī, Raghunātha dāsa Gosvāmī went to Vṛndāvana. At that time the author, Śrīla Kavirāja Gosvāmī, met Raghunātha dāsa Gosvāmī, by whose mercy he also could memorize all the notes. In this way the author was able to complete this transcendental literature, Śrī Caitanya-caritāmṛta.

Madhya TEXT 2.1

vicchede 'smin prabhor antya-

līlā-sūtrānuvarṇane

gaurasya kṛṣṇa-viccheda-

pralāpādy anuvarṇyate //CC Madhya, 2.1//

SYNONYMS

vicchede—in the chapter; asmin—this; prabhoḥ—of the Lord; antya-līlā—of the last division of His pastimes; sūtra—of a synopsis; anuvarṇane—in the matter of description; gaurasya—of Lord Śrī Caitanya Mahāprabhu; kṛṣṇa-viccheda—of separation from Kṛṣṇa; pralāpa—craziness; ādi—other subject matters; anuvarṇyate—is being described.

TRANSLATION

While relating in synopsis form the last division of the pastimes of Lord Caitanya Mahāprabhu, in this chapter I shall describe the Lord's transcendental ecstasy, which appears like madness due to His separation from Kṛṣṇa.

PURPORT

In this Second Chapter, the activities of Lord Caitanya that took place after the Lord accepted sannyāsa are generally described. Śrī Caitanya Mahāprabhu is specifically mentioned here as being gaura, or of fair complexion. Kṛṣṇa is generally known to be blackish, but when He is absorbed in the thought of the gopīs, who are all of fair complexion, Kṛṣṇa Himself also becomes fair. Śrī Caitanya Mahāprabhu in particular felt separation from Kṛṣṇa very deeply, exactly like a lover who is dejected in separation from the beloved. Such feelings, which were expressed by Śrī Caitanya Mahāprabhu for nearly twelve years at the end of His pastimes, are described in brief in this Second Chapter of the Madhya-līlā.

Madhya TEXT 2.2

jaya jaya śrī-caitanya jaya nityānanda

jayādvaitacandra jaya gaura-bhakta-vṛnda //CC Madhya, 2.2//

SYNONYMS

jaya jaya śrī-caitanya—all glories to Śrī Caitanya Mahāprabhu; jaya nityānanda—all glories to Lord Nityānanda; jaya advaitacandra—all glories to Advaita Prabhu; jaya gaura-bhakta-vṛnda—all glories to the devotees of the Lord.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda! All glories to Advaitacandra! All glories to all the devotees of the Lord!

Madhya TEXT 2.3

śeṣa ye rahila prabhura dvādaśa vatsara

kṛṣṇera viyoga-sphūrṭi haya nirantara //CC Madhya, 2.3//

SYNONYMS

śeṣa—at the end; ye—those; rahila—remained; prabhura—of Lord Śrī Caitanya Mahāprabhu; dvādaśa vatsara—twelve years; kṛṣṇera—of Lord Kṛṣṇa; viyoga—of separation; sphūrṭi—manifestation; haya—is; nirantara—always.

TRANSLATION

During His last twelve years, Śrī Caitanya Mahāprabhu always manifested all the symptoms of ecstasy in separation from Kṛṣṇa.

Madhya TEXT 2.4

śrī-rādhikāra ceṣṭā yena uddhava-darśane

ei-mata daśa prabhura haya rātri-dine //CC Madhya, 2.4//

SYNONYMS

śrī-rādhikāra—of Śrīmatī Rādhārāṇī; ceṣṭā—the activities; yena—just like; uddhava-darśane—in seeing Uddhava at Vṛndāvana; ei-mata—in this way; daśa—the condition; prabhura—of the Lord; haya—is; rātri-dine—day and night.

TRANSLATION

Śrī Caitanya Mahāprabhu's state of mind, day and night, was practically identical to Rādhārāṇī's state of mind when Uddhava came to Vṛndāvana to see the gopīs.

Madhya TEXT 2.5

nirantara haya prabhura viraha-unmāda

bhrama-maya ceṣṭā sadā, pralāpa-maya vāda //CC Madhya, 2.5//

SYNONYMS

nirantara—constantly; haya—is; prabhura—of the Lord; viraha—of separation; unmāda—the madness; bhrama-maya—forgetful; ceṣṭā—activities; sadā—always; pralāpa-maya—full of delirium; vāda—talking.

TRANSLATION

The Lord constantly exhibited a state of mind reflecting the madness of separation. All His activities were based on forgetfulness, and His talks were always based on madness.

Madhya TEXT 2.6

roma-kūpe raktodgama, danta saba hāle

kṣaṇe aṅga kṣīṇa haya, kṣaṇe aṅga phule //CC Madhya, 2.6//

SYNONYMS

roma-kūpe—the pores of the body; rakta-udgama—exuding blood; danta—teeth; saba—all; hāle—loosen; kṣaṇe—in one moment; aṅga—the whole body; kṣīṇa—slender; haya—becomes; kṣaṇe—in another moment; aṅga—the body; phule—fattens.

TRANSLATION

Blood flowed from all the pores of His body, and all His teeth were loosened. At one moment His whole body became slender, and at another moment His whole body became fat.

Madhya TEXT 2.7

gambhīrā-bhitare rātre nāhi nidrā-lava

bhitte mukha-śira ghaṣe, kṣata haya saba //CC Madhya, 2.7//

SYNONYMS

gambhīrā-bhitare—inside the inner room; rātre—at night; nāhi—there is not; nidrā-lava—a fraction of sleep; bhitte—on the wall; mukha—mouth; śira—head; ghaṣe—grind; kṣata—injuries; haya—there are; saba—all.

TRANSLATION

The small room beyond the corridor is called the Gambhīrā. Śrī Caitanya Mahāprabhu used to stay in that room, but He did not sleep for a moment. All night He used to grind His mouth and head on the wall, and His face sustained injuries all over.

Madhya TEXT 2.8

tina dvāre kapāṭa, prabhu yāyena bāhire

kabhu simha-dvāre paḍe, kabhu sindhu-nīre //CC Madhya, 2.8//

SYNONYMS

tina dvāre—the three doors; kapāṭa—completely closed; prabhu—the Lord; yāyena—goes; bāhire—outside; kabhu—sometimes; simha-dvāre—at the gate of the temple of Jagannātha, known as Simha-dvāra; paḍe—falls flat; kabhu—sometimes; sindhu-nīre—in the water of the sea.

TRANSLATION

Although the three doors of the house were always closed, the Lord would nonetheless go out and sometimes would be found at the Jagannātha Temple, before the gate known as Simha-dvāra. And sometimes the Lord would fall flat into the sea.

Madhya TEXT 2.9

caṭaka parvata dekhi' 'govardhana' bhrame

dhāñā cale ārta-nāda kariyā krandane //CC Madhya, 2.9//

SYNONYMS

caṭaka parvata—the sand hills; dekhi'-seeing; govardhana—Govardhana Hill in Vṛndāvana; bhrame—mistakes; dhāñā—running; cale—goes; āṛta-nāda—wail; kariyā—making; krandane—cries.

TRANSLATION

Śrī Caitanya Mahāprabhu would also run very fast across the sand hills, mistaking them for Govardhana. As He ran, He would wail and cry loudly.

PURPORT

Because of the winds of the sea, sometimes the sand would form dunes. Such sand dunes are called caṭaka parvata. Instead of seeing these sand dunes simply as hills of sand, the Lord would take them to be Govardhana Hill. Sometimes He would run toward these dunes at high speed, crying very loudly, expressing the state of mind exhibited by Rādhārāṇī. Thus Caitanya Mahāprabhu was absorbed in thoughts of Kṛṣṇa and His pastimes. His state of mind brought Him the atmosphere of Vṛndāvana and Govardhana Hill, and thus He enjoyed the transcendental bliss of separation and meeting.

Madhya TEXT 2.10

upavanodyāna dekhi' vṛndāvana-jñāna

tāhān yāi' nāce, gāya, kṣaṇe mūrccā yā'na //CC Madhya, 2.10//

SYNONYMS

upavana-udyāna—small parks; dekhi'-seeing; vṛndāvana-jñāna—took them to be the forests of Vṛndāvana; tāhān—there; yāi'-going; nāce—dances; gāya—sings; kṣaṇe—in a moment; mūrccā—unconsciousness; yā'na—goes.

TRANSLATION

Sometimes Caitanya Mahāprabhu mistook the small parks of the city for Vṛndāvana. Sometimes He would go there, dance and chant and sometimes fall unconscious in spiritual ecstasy.

Madhya TEXT 2.11

kāhān nāhi śuni yei bhāvera vikāra

sei bhāva haya prabhura śarīre pracāra //CC Madhya, 2.11//

SYNONYMS

kāhāñ—anywhere; nāhi—not; śuni—we hear; yei—that; bhāvera—of ecstasy; vikāra—transformation; sei—that; bhāva—ecstasy; haya—is; prabhura—of the Lord; śarīre—in the body; pracāra—manifest.

TRANSLATION

The extraordinary transformations of the body due to transcendental feelings would never have been possible for anyone but the Lord, in whose body all transformations were manifest.

PURPORT

The ecstatic transformations of the body as described in such exalted scriptures as the Bhakti-rasāmṛta-sindhu are practically not seen in this material world. However, these symptoms were perfectly present in the body of Śrī Caitanya Mahāprabhu. These symptoms are indicative of mahābhāva, or the highest ecstasy. Sometimes sahajiyās artificially imitate these symptoms, but experienced devotees reject them immediately. The author admits herein that these symptoms are not to be found anywhere but in the body of Śrī Caitanya Mahāprabhu.

Madhya TEXT 2.12

hasta-padera sandhi saba vitasti-pramāṇe

sandhi chāḍi' bhinna haye, carma rahe sthāne //CC Madhya, 2.12//

SYNONYMS

hasta-padera—of the hands and legs; sandhi—joints; saba—all; vitasti—about eight inches; pramāṇe—in length; sandhi—joints; chāḍi'-dislocated; bhinna—separated; haye—become; carma—skin; rahe—remains; sthāne—in the place.

TRANSLATION

The joints of His hands and legs would sometimes become separated by eight inches, and they remained connected only by the skin.

Madhya TEXT 2.13

hasta, pada, śira saba śarīra-bhitare

praviṣṭa haya--kūrma-rūpa dekhiye prabhure //CC Madhya, 2.13//

SYNONYMS

hasta—the hands; pada—the legs; śira—head; saba—all; śarīra—the body; bhitare—within; praviṣṭa—entered; haya—is; kūrma-rūpa—like a tortoise; dekhiye—one sees; prabhure—the Lord.

TRANSLATION

Sometimes Śrī Caitanya Mahāprabhu's hands, legs and head would all enter within His body, just like the withdrawn limbs of a tortoise.

Madhya TEXT 2.14

ei mata adbhuta-bhāva śarīre prakāśa

manete śūnyatā, vākye hā-hā-hutāśa //CC Madhya, 2.14//

SYNONYMS

ei mata—in this way; adbhuta—wonderful; bhāva—ecstasy; śarīre—in the body; prakāśa—manifestation; manete—in the mind; śūnyatā—vacancy; vākye—in speaking; hā-hā—despondency; hutāśa—disappointment.

TRANSLATION

In this way Śrī Caitanya Mahāprabhu used to manifest wonderful ecstatic symptoms. His mind appeared vacant, and there were only hopelessness and disappointment in His words.

Madhya TEXT 2.15

kāhān mora prāṇa-nātha muralī-vadana

kāhān karoṇ kāhān pān vrajendra-nandana //CC Madhya, 2.15//

SYNONYMS

kāhān—where; mora—My; prāṇa-nātha—Lord of the life; muralī-vadana—playing the flute; kāhān—what; karoṇ—shall I do; kāhān—where; pān—I shall get; vrajendra-nandana—the son of Mahārāja Nanda.

TRANSLATION

Śrī Caitanya Mahāprabhu used to express His mind in this way, "Where is the Lord of My life, who is playing His flute? What shall I do now? Where should I go to find the son of Mahārāja Nanda?"

Madhya TEXT 2.16

kāhāre kahiba, kebā jāne mora duḥkha

vrajendra-nandana vinu phāṭe mora buka //CC Madhya, 2.16//

SYNONYMS

kāhāre—unto whom; kahiba—I shall speak; kebā—who; jāne—knows; mora—My; duḥkha—disappointment; vrajendra-nandana—Kṛṣṇa, the son of Nanda Mahārāja; vinu—without; phāṭe—breaks; mora—My; buka—heart.

TRANSLATION

"To whom should I speak? Who can understand My disappointment? Without the son of Nanda Mahārāja, My heart is broken."

Madhya TEXT 2.17

ei-mata vilāpa kare vihvala antara

rāyera nāṭaka-śloka paḍe nirantara //CC Madhya, 2.17//

SYNONYMS

ei-mata—in this way; vilāpa—lamentation; kare—does; vihvala—bewildered; antara—within; rāyera—of Śrī Rāmānanda Rāya; nāṭaka—drama; śloka—verses; paḍe—recites; nirantara—constantly.

TRANSLATION

In this way Śrī Caitanya Mahāprabhu always expressed bewilderment and lamented in separation from Kṛṣṇa. At such times He used to recite the ślokas from Rāmānanda Rāya's drama known as Jagannātha-vallabha-nāṭaka.

Madhya TEXT 2.18

prema-ccheda-rujo 'vagacchati harir nāyaṁ na ca prema vā

sthānāsthānam avaiti nāpi madano jānāti no durbalāḥ

anyo veda na cānya-duḥkham akhilaṁ no jīvanam vāśravam

dvi-trāṇy eva dināni yauvanam idam hā-hā vidhe kā gatiḥ //CC Madhya, 2.18//

SYNONYMS

prema-cheda-rujaḥ—the sufferings of a broken loving relationship; avagacchati—knows; hariḥ—the Supreme Lord; na—not; ayam—this; na ca—nor; prema—love; vā—nor; sthāna—the proper place; asthānam—an unsuitable place; avaiti—knows; na—not; api—also; madanaḥ—Cupid; jānāti—knows; naḥ—us; durbalāḥ—very weak; anyaḥ—another; veda—knows; na—not; ca—also; anyaduḥkham—the difficulties of others; akhilaṁ—all; naḥ—our; jīvanam—life; vā—or; āśravam—simply full of miseries; dvi—two; trāṇi—three; eva—certainly; dināni—days; yauvanam—youth; idam—this; hā-hā—alas; vidhe—O creator; kā—what; gatiḥ—our destination.

TRANSLATION

"[Śrīmatī Rādhārāṇī used to lament:] 'Our Kṛṣṇa does not realize what we have suffered from injuries inflicted in the course of loving affairs. We are actually misused by love because love does not know where to strike and where not to strike. Even Cupid does not know of our very weakened condition. What should I tell anyone? No one can understand another's difficulties. Our life is actually not under our control, for youth will remain for two or three days and soon be finished. In this condition, O creator, what will be our destination?'

PURPORT

This verse is from the Jagannātha-vallabha-nāṭaka (3.9), by Rāmānanda Rāya.

Madhya TEXT 2.19

upajila premāṅkura, bhāṅgila ye duḥkha-pūra,

kṛṣṇa tāhā nāhi kare pāna

bāhire nāgara-rāja, bhitare śaṭhera kāja,

para-nārī vadhe sāvadhāna //CC Madhya, 2.19//

SYNONYMS

upajila—grew up; prema-aṅkura—fructification of love of God; bhāṅgila—was

broken; ye—that; duḥkha-pūra—full of miseries; kṛṣṇa—Lord Kṛṣṇa; tāhā—that; nāhi—not; kare—does; pāna—drinking; bāhire—externally; nāgara-rāja—the most attractive person; bhitare—within; śaṭhera—of a cheater; kāja—activities; para-nārī—others' wives; vadhe—kills; sāvadhāna—very careful.

TRANSLATION

[Śrīmatī Rādhārāṇī spoke thus, in distress due to separation from Kṛṣṇa:] "Oh, what shall I say of My distress? After I met Kṛṣṇa My loving propensities sprouted, but upon separating from Him I sustained a great shock, which is now continuing like the sufferings of a disease. The only physician for this disease is Kṛṣṇa Himself, but He is not taking care of this sprouting plant of devotional service. What can I say about the behavior of Kṛṣṇa? Outwardly He is a very attractive young lover, but at heart He is a great cheat, very expert in killing others' wives."

Madhya TEXT 2.20

sakhī he, nā bujhiye vidhira vidhāna
sukha lāgi' kailuṇ prīta, haila duḥkha viparīta,
ebe yāya, nā rahe parāṇa //CC Madhya, 2.20//

SYNONYMS

sakhī he—(My dear) friend; nā bujhiye—I do not understand; vidhira—of the Creator; vidhāna—the regulation; sukha lāgi'-for happiness; kailuṇ—I did; prīta—love; haila—it became; duḥkha—unhappiness; viparīta—the opposite; ebe—now; yāya—going; nā—does not; rahe—remain; parāṇa—life.

TRANSLATION

[Śrīmatī Rādhārāṇī continued lamenting about the consequences of loving Kṛṣṇa:] "My dear friend, I do not understand the regulative principles given by the Creator. I loved Kṛṣṇa for happiness, but the result was just the opposite. I am now in an ocean of distress. It must be that now I am going to die, for My vital force no longer remains. This is My state of mind.

Madhya TEXT 2.21

kuṭila premā ageyāna, nāhi jāne sthānāsthāna,

bhāla-manda nāre vicārite

krūra śaṭhera guṇa-ḍore, hāte-gale bāndhi' more,

rākhiyāche, nāri' ukāśite //CC Madhya, 2.21//

SYNONYMS

kuṭila—crooked; premā—love of Kṛṣṇa; ageyāna—ignorant; nāhi—does not; jāne—know; sthāna-asthāna—a suitable place or unsuitable place; bhāla-manda—what is good or what is bad; nāre—not able; vicārite—to consider; krūra—very cruel; śaṭhera—of the cheater; guṇa-ḍore—by the ropes of the good qualities; hāte—on the hands; gale—on the neck; bāndhi'-binding; more—Me; rākhiyāche—has kept; nāri'-being unable; ukāśite—to get relief.

TRANSLATION

"By nature loving affairs are very crooked. They are not entered with sufficient knowledge, nor do they consider whether a place is suitable or not, nor do they look forward to the results. By the ropes of His good qualities, Kṛṣṇa, who is so unkind, has bound My neck and hands, and I am unable to get relief.

Madhya TEXT 2.22

ye madana tanu-hīna, para-drohe paravīṇa,

pāñca bāṇa sandhe anukṣaṇa

abalāra śarīre, vindhi' kaila jarajare,

duḥkha deya, nā laya jīvana //CC Madhya, 2.22//

SYNONYMS

ye madana—that Cupid; tanu-hīna—without a body; para-drohe—in putting others in difficulty; paravīṇa—very expert; pāñca—five; bāṇa—arrows; sandhe—fixes; anukṣaṇa—constantly; abalāra—of an innocent woman; śarīre—in the body; vindhi'-piercing; kaila—made; jarajare—almost invalid; duḥkha deya—gives tribulation; nā—does not; laya—take; jīvana—the life.

TRANSLATION

"In My loving affairs there is a person named Madana. His qualities are thus: Personally He possesses no gross body, yet He is very expert in giving pains to

others. He has five arrows, and fixing them on His bow, He shoots them into the bodies of innocent women. Thus these women become invalids. It would be better if He took My life without hesitation, but He does not do so. He simply gives Me pain.

Madhya TEXT 2.23

anyera ye duḥkha mane, anye tāhā nāhi jāne,
satya ei śāstrera vicāre
anya jana kāhāñ likhi, nā jānaye prāṇa-sakhī,
yāte kahe dhairya dharibāre //CC Madhya, 2.23//

SYNONYMS

anyera—of others; ye—that; duḥkha—unhappiness; mane—in the minds; anye—others; tāhā—that; nāhi—do not; jāne—know; satya—truth; ei—this; śāstrera—of scripture; vicāre—in the judgment; anya jana—other persons; kāhāñ—what; likhi—I shall write; nā jānaye—do not know; prāṇa-sakhī—My dear friends; yāte—by which; kahe—speak; dhairya dharibāre—to take patience.

TRANSLATION

"In the scriptures it is said that one person can never know the unhappiness in the mind of another. Therefore what can I say of My dear friends, Lalitā and the others? Nor can they understand the unhappiness within Me. They simply try to console Me repeatedly, saying, 'Dear friend, be patient.'

Madhya TEXT 2.24

'kṛṣṇa--kṛpā-pārāvāra, kabhu karibena aṅgikāra'
sakhī, tora e vyartha vacana
jīvera jīvana cañcala, yena padma-patrera jala,
tata dina jīve kon jana //CC Madhya, 2.24//

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; kṛpā-pārāvāra—an ocean of mercy; kabhu—sometimes; karibena—will make; aṅgikāra—acceptance; sakhī—My dear friend; tora—

your; e—these; vyartha—untruthful; vacana—complimentary words; jīvera—of the living entity; jīvana—life; cañcala—flickering; yena—like; padma-patrera—of the leaf of the lotus flower; jala—the water; tata—so many; dina—days; jīve—lives; kon—what; jana—person.

TRANSLATION

"I say, 'My dear friends, you are asking Me to be patient, saying that Kṛṣṇa is an ocean of mercy and that some time in the future He will accept Me. However, I must say that this will not console Me. A living entity's life is very flickering. It is like water on the leaf of a lotus flower. Who will live long enough to expect Kṛṣṇa's mercy?

Madhya TEXT 2.25

śata vatsara paryanta, jīvera jīvana anta,
ei vākya kaha nā vicāri'
nārīra yauvana-dhana, yāre kṛṣṇa kare mana,
se yauvana-dina dui-cāri //CC Madhya, 2.25//

SYNONYMS

śata vatsara paryanta—up to one hundred years; jīvera—of the living entity; jīvana—of the life; anta—the end; ei vākya—this word; kaha—you speak; nā—without; vicāri'-making consideration; nārīra—of a woman; yauvana-dhana—the wealth of youthfulness; yāre—in which; kṛṣṇa—Lord Kṛṣṇa; kare—does; mana—intention; se yauvana—that youthfulness; dina—days; dui-cāri—two or four.

TRANSLATION

" 'A human being does not live more than a hundred years. You should also consider that the youthfulness of a woman, which is the only attraction for Kṛṣṇa, remains for only a few days.

Madhya TEXT 2.26

agni yaiche nija-dhāma, dekhāiyā abhirāma,
pataṅgīre ākarṣiyā māre
kṛṣṇa aiche nija-guṇa, dekhāiyā hare mana,

pāche duḥkha-samudrete ḍāre //CC Madhya, 2.26//

SYNONYMS

agni—fire; yaiche—like; nija-dhāma—his own place; dekhāiyā—showing; abhirāma—attractive; pataṅgīre—the flies; ākarṣiyā—attracting; māre—kills; kṛṣṇa—Lord Kṛṣṇa; aiche—in that way; nija-guṇa—His transcendental qualities; dekhāiyā—showing; hare mana—attracts our mind; pāche—in the end; duḥkha-samudrete—in an ocean of unhappiness; ḍāre—drowns.

TRANSLATION

" 'If you say that Kṛṣṇa is an ocean of transcendental qualities and therefore must be merciful some day, I can only say that He is like fire, which attracts flies by its dazzling brightness and kills them. Such are the qualities of Kṛṣṇa. By showing us His transcendental qualities, He attracts our minds, and then later, by separating from us, He drowns us in an ocean of unhappiness.' "

Madhya TEXT 2.27

eteka vilāpa kari', viṣāde śrī-gaurahari,

ughāḍiyā duḥkhera kapāṭa

bhāvera taraṅga-bale, nānā-rūpe mana cale,

āra eka śloka kaila pāṭha //CC Madhya, 2.27//

SYNONYMS

eteka—in this way; vilāpa—lamentation; kari'-doing; viṣāde—in moroseness; śrī-gaurahari—Lord Śrī Caitanya Mahāprabhu; ughāḍiyā—opening; duḥkhera—of unhappiness; kapāṭa—doors; bhāvera—of ecstasy; taraṅga-bale—by the force of the waves; nānā-rūpe—in various ways; mana—His mind; cale—wanders; āra eka—another one; śloka—verse; kaila—did; pāṭha—recite.

TRANSLATION

In this way, Lord Śrī Caitanya Mahāprabhu lamented in a great ocean of sadness, and thus He opened the doors of His unhappiness. Forced by the waves of ecstasy, His mind wandered over transcendental mellows, and in this way He recited another verse [as follows].

Madhya TEXT 2.28

śrī-kṛṣṇa-rūpādi-niṣevanam vinā

vyarthāni me 'hāny akhilendriyāṇy alam

pāṣāṇa-śuṣkendhana-bhārakāṇy aho

bibharmi vā tāni katham hata-trapaḥ //CC Madhya, 2.28//

SYNONYMS

śrī-kṛṣṇa-rūpa-ādi—of the transcendental form and pastimes of Lord Śrī Kṛṣṇa; niṣevanam—the service; vinā—without; vyarthāni—meaningless; me—My; ahāni—days; akhila—all; indriyāṇi—senses; alam—entirely; pāṣāṇa—dead stones; śuṣka—dry; indhana—wood; bhārakāṇi—burdens; aho—alas; bibharmi—I bear; vā—or; tāni—all of them; katham—how; hata-trapaḥ—without shame.

TRANSLATION

" 'My dear friends, unless I serve the transcendental form, qualities and pastimes of Śrī Kṛṣṇa, all My days and all My senses will become entirely useless. Now I am uselessly bearing the burden of My senses, which are like stone blocks and dried wood. I do not know how long I will be able to continue without shame.'

Madhya TEXT 2.29

vaṁśī-gānāmṛta-dhāma, lāvaṇyāmṛta-janma-sthāna,

ye nā dekhe se cānda vadana

se nayane kibā kāja, paḍuka tāra muṇḍe vāja,

se nayana rahe ki kāraṇa //CC Madhya, 2.29//

SYNONYMS

vaṁśī-gāna-amṛta-dhāma—the abode of the nectar derived from the songs of the flute; lāvaṇya-amṛta-janma-sthāna—the birthplace of the nectar of beauty; ye—anyone who; nā—not; dekhe—sees; se—that; cānda—moonlike; vadana—face; se—those; nayane—eyes; kibā kāja—what is the use; paḍuka—let there be; tāra—his; muṇḍe—on the head; vāja—thunderbolt; se—those; nayana—eyes; rahe—keeps; ki—what; kāraṇa—reason.

TRANSLATION

"Of what use are eyes if one does not see the face of Kṛṣṇa, which resembles the moon and is the birthplace of all beauty and the reservoir of the nectarean songs of His flute? Oh, let a thunderbolt strike his head! Why does he keep such eyes?

PURPORT

The moonlike face of Kṛṣṇa is the reservoir of nectarean songs and the abode of His flute. It is also the root of all bodily beauty. If the eyes of the gopīs are not engaged in seeing the beautiful face of Kṛṣṇa, it is better that they be struck by a thunderbolt. For the gopīs, to see anything but Kṛṣṇa is uninteresting and, indeed, detestful. The gopīs are never pleased to see anything but Kṛṣṇa. The only solace for their eyes is the beautiful moonlike face of Kṛṣṇa, the worshipful object of all senses. When they cannot see the beautiful face of Kṛṣṇa, they actually see everything as vacant, and they desire to be struck by a thunderbolt. They do not find any reason to maintain their eyes when they are bereft of the beauty of Kṛṣṇa.

Madhya TEXT 2.30

sakhī he, śuna, mora hata vidhi-bala
mora vapu-citta-mana, sakala indriya-gaṇa,
kṛṣṇa vinu sakala viphala //CC Madhya, 2.30//

SYNONYMS

sakhī he—O My dear friend; śuna—please hear; mora—My; hata—lost; vidhi-bala—the strength of providence; mora—My; vapu—body; citta—consciousness; mana—mind; sakala—all; indriya-gaṇa—senses; kṛṣṇa—Lord Kṛṣṇa; vinu—without; sakala—everything; viphala—futile.

TRANSLATION

"My dear friends, please hear Me. I have lost all providential strength. Without Kṛṣṇa, My body, consciousness and mind, as well as all My senses, are useless.

Madhya TEXT 2.31

kṛṣṇera madhura vāṇī, amṛtera taraṅgiṇī,

tāra praveśa nāhi ye śravaṇe

kāṇākaḍi-chidra sama, jāniha se śravaṇa,

tāra janma haila akāraṇe //CC Madhya, 2.31//

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; madhura—sweet; vāṇī—words; amṛtera—of nectar; taraṅgiṇī—waves; tāra—of those; praveśa—entrance; nāhi—there is not; ye—which; śravaṇe—in the ear; kāṇākaḍi—of a damaged conchshell; chidra—the hole; sama—like; jāniha—please know; se—that; śravaṇa—ear; tāra—his; janma—birth; haila—was; akāraṇe—without purpose.

TRANSLATION

"Topics about Kṛṣṇa are like waves of nectar. If such nectar does not enter one's ear, the ear is no better than the hole of a damaged conchshell. Such an ear is created for no purpose.

PURPORT

In this connection, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura quotes the following verses from Śrīmad-Bhāgavatam (2.3.17-24):

āyur harati vai puṁsām

udyann astaṁ ca yann asau

tasyarte yat-kṣaṇo nīta

uttama-śloka-vārtayā

taravaḥ kiṁ na jīvanti

bhastrāḥ kiṁ na śvasanty uta

na khādanti na mehanti

kiṁ grāme paśavo 'pare

śva-vid-varāhoṣṭra-kharaiḥ

saṁstutaḥ puruṣaḥ paśuḥ

na yat-karṇa-pathopeto
jātu nāma gadāgrajaḥ
bile batorukrama-vikramān ye
na śṛṇvataḥ karṇa-puṭe narasya
jihvāsati dārdurikeva sūta
na copagāyaty urugāya-gāthāḥ
bhāraḥ param paṭṭa-kirīṭa-juṣṭam
apy uttamāṅgaṁ na namen mukundam
śāvau karau no kurute saparyāṁ
harer lasat-kāñcana-kañkaṇau vā
barhāyite te nayane narāṇāṁ
liṅgāni viṣṇor na nirīkṣato ye
pādaḥ nṛṇāṁ tau druma-janma-bhājau
kṣetrāṇi nānurvrajato harer yau
jīvañ-chavo bhāgavatāṅghri-reṇuṁ
na jātu martyo 'bhilabheta yas tu
śrī-viṣṇu-padyā manujas tulasyāḥ
śvasaṁ chavo yas tu na veda gandham
tad āsma-sāraṁ hṛdayaṁ batedaṁ
yad grhyamāṇair hari-nāma-dheyaiḥ
na vikriyetātha yadā vikāro
netre jalaṁ gātra-ruheṣu harṣaḥ

"Both by rising and setting, the sun decreases the duration of life of everyone except one who utilizes the time by discussing topics of the all-good Personality

of Godhead. Do the trees not live? Do the bellows of the blacksmith not breathe? All around us, do the beasts not eat and discharge semen? Men who are like dogs, hogs, camels and asses praise those men who never listen to the transcendental pastimes of Lord Śrī Kṛṣṇa, the deliverer from evils. One who has not listened to the messages about the prowess and marvelous acts of the Personality of Godhead and has not sung or chanted loudly the worthy songs about the Lord should be considered to possess ears like the holes of snakes and a tongue like that of a frog. The upper portion of the body, though crowned with a silk turban, is only a heavy burden if not bowed down before the Personality of Godhead, who can award mukti [freedom]. And the hands, though decorated with glittering bangles, are like those of a dead man if not engaged in the service of the Personality of Godhead Hari. The eyes which do not look at the symbolic representations of the Personality of Godhead Viṣṇu [His forms, name, quality, etc.] are like those printed on the plumes of a peacock, and the legs which do not move to the holy places [where the Lord is remembered] are considered to be like tree trunks. The person who has not at any time received upon his head the dust from the feet of a pure devotee of the Lord is certainly a dead body. And the person who has never experienced the flavor of the tulasī leaves from the lotus feet of the Lord is also a dead body, although breathing. Certainly that heart is steel-framed which, in spite of one's chanting the holy name of the Lord with concentration, does not change and feel ecstasy, at which time tears fill the eyes and the hairs stand on end."

Madhya TEXT 2.32

kṛṣṇera adharāmṛta, kṛṣṇa-guṇa-carita,
sudhā-sāra-svāda-vinindana
tāra svāda ye nā jāne, janmiyā nā maila kene,
se rasanā bheka jihvā sama //CC Madhya, 2.32//

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; adhara-amṛta—the nectar of the lips; kṛṣṇa—of Lord Kṛṣṇa; guṇa—the qualities; carita—the activities; sudhā-sāra—of the essence of all nectar; svāda—the taste; vinindana—surpassing; tāra—of that; svāda—the taste; ye—anyone who; nā jāne—does not know; janmiyā—taking birth; nā maila—did not die; kene—why; se—that; rasanā—tongue; bheka—of the frog; jihvā—the tongue; sama—like.

TRANSLATION

"The nectar from the lips of Lord Kṛṣṇa and His transcendental qualities and characteristics surpass the taste of the essence of all nectar, and there is no fault in tasting such nectar. If one does not taste it, he should die immediately after birth, and his tongue is to be considered no better than the tongue of a frog.

Madhya TEXT 2.33

mṛga-mada nīlotpala, milane ye parimala,
yei hare tāra garva-māna
hena kṛṣṇa-aṅga-gandha, yāra nāhi se sambandha,
sei nāsā bhastrāra samāna //CC Madhya, 2.33//

SYNONYMS

mṛga-mada—the fragrance of musk; nīla-utpala—and the bluish lotus flower; milane—in mixing; ye—that; parimala—fragrance; yei—which; hare—vanquishes; tāra—of them; garva—pride; māna—and prestige; hena—such; kṛṣṇa—of Lord Kṛṣṇa; aṅga—of the body; gandha—the aroma; yāra—whose; nāhi—not; se—that; sambandha—relationship; sei—such; nāsā—nose; bhastrāra—to the bellows; samāna—equal.

TRANSLATION

"One's nostrils are no better than the bellows of a blacksmith if he has not smelled the fragrance of Kṛṣṇa's body, which is like the aroma of musk combined with that of the bluish lotus flower. Indeed, such combinations are actually defeated by the aroma of Kṛṣṇa's body.

Madhya TEXT 2.34

kṛṣṇa-kara-pada-tala, koṭi-candra-suśītala,
tāra sparśa yena sparśa-maṇi
tāra sparśa nāhi yāra, se yāuk chāra-khāra,
sei vapu lauha-sama jāni //CC Madhya, 2.34//

SYNONYMS

kṛṣṇa—of Lord Kṛṣṇa; kara—the palms; pada-tala—the soles of His feet; koṭi-candra—like the light of millions of moons; su-śītala—cool and pleasing; tāra—of them; sparśa—the touch; yena—like; sparśa-maṇi—touchstone; tāra—his; sparśa—touch; nāhi—not; yāra—of whom; se—that person; yāuk—let him go; chārakhāra—to ruin; sei vapu—that body; lauha-sama—like iron; jāni—I know.

TRANSLATION

"The palms of Kṛṣṇa's hands and the soles of His feet are so cool and pleasant that they can be compared only to the light of millions of moons. One who has touched such hands and feet has indeed tasted the effects of touchstone. If one has not touched them, his life is spoiled, and his body is like iron."

Madhya TEXT 2.35

kari' eta vilapana, prabhu śacī-nandana,
ughāḍiyā hṛdayera śoka
dainya-nirveda-viṣāde, hṛdayera avasāde,
punarapi paḍe eka śloka //CC Madhya, 2.35//

SYNONYMS

kari'-doing; eta—such; vilapana—lamenting; prabhu—the Lord; śacī-nandana—the son of mother Śacī; ughāḍiyā—opening; hṛdayera—of the heart; śoka—the lamentation; dainya—humility; nirveda—disappointment; viṣāde—in moroseness; hṛdayera—of the heart; avasāde—in despondency; punarapi—again and again; paḍe—recites; eka—one; śloka—verse.

TRANSLATION

Lamenting in this way, Śrī Caitanya Mahāprabhu opened the doors of grief within His heart. Morose, humble and disappointed, He recited a verse again and again with a despondent heart.

PURPORT

In the Bhakti-rasāmṛta-sindhu, the word dainya (humility) is explained as follows: "When unhappiness, fearfulness and the sense of having offended combine, one feels condemned. This sense of condemnation is described as dīnatā, humility. When one is subjected to such humility, he feels physically

inactive, he apologizes, and his consciousness is disturbed. His mind is also restless, and many other symptoms are visible."1.

Can you look this quote up and see if it ends where we indicate?

(1) The word nirveda is also explained in the Bhakti-rasāmṛta-sindhu: "One may feel unhappiness and separation, as well as jealousy and lamentation, due to not discharging one's duties. The despondency that results is called nirveda. When one is captured by this despondency, thoughts, tears, loss of bodily luster, humility and heavy breathing result." Viṣāda is also explained in the Bhakti-rasāmṛta-sindhu: "When one fails to achieve his desired goal of life and repents for all his offenses, there is a state of regret called viṣāda." The symptoms of avasāda are also explained: "One hankers to revive his original condition and inquires how to do so. There are also deep thought, heavy breathing, crying and lamentation, as well as a changing of the bodily color and drying up of the tongue."

In the Bhakti-rasāmṛta-sindhu thirty-three such destructive symptoms are mentioned. They are expressed in words, in the eyebrows and in the eyes. These symptoms are called vyabhicārī bhāva, destructive ecstasy. If they continue, they are sometimes called sañcārī, or continued ecstasy.

Madhya TEXT 2.36

yadā yāto daivān madhu-ripur asau locana-patham

tadāsmākaṁ ceto madana-hatakenāhṛtam abhūt

punar yasminn eṣa kṣaṇam api dṛṣor eti padavīm

vidhāsyāmas tasminn akhila-ghaṭikā ratna-khacitāḥ //CC Madhya, 2.36//

SYNONYMS

yadā—when; yātaḥ—entered upon; daivāt—by chance; madhu-ripuḥ—the enemy of the demon Madhu; asau—He; locana-patham—the path of the eyes; tadā—at that time; asmākaṁ—our; cetaḥ—consciousness; madana-hatakena—by wretched Cupid; āhṛtam—stolen; abhūt—has become; punaḥ—again; yasmin—when; eṣaḥ—Kṛṣṇa; kṣaṇam api—even for a moment; dṛṣoḥ—of the two eyes; eti—goes to; padavīm—the path; vidhāsyāmaḥ—we shall make; tasmin—at that time; akhila—all; ghaṭikāḥ—indications of time; ratna-khacitāḥ—bedecked with jewels

TRANSLATION

" 'If by chance the transcendental form of Kṛṣṇa comes before My path of vision, My heart, injured from being beaten, will be stolen away by Cupid, happiness personified. Because I could not see the beautiful form of Kṛṣṇa to My heart's content, when I again see His form I shall decorate the phases of time with many jewels.' "

PURPORT

This verse is spoken by Śrīmatī Rādhārāṇī in the Jagannātha-vallabha-nāṭaka (3.11), by Rāmānanda Rāya.

Madhya TEXT 2.37

ye kāle vā svapane, dekhinu vaṁśī-vadane,
sei kāle āilā dui vairi
'ānanda' āra 'madana', hari' nila mora mana,
dekhite nā pāinu netra bhari' //CC Madhya, 2.37//

SYNONYMS

ye kāle—at the time; vā svapane—or in dreams; dekhinu—I saw; vaṁśī-vadane—Lord Kṛṣṇa's face with His flute; sei kāle—at that time; āilā—appeared; dui—two; vairi—enemies; ānanda—pleasure; āra—and; madana—Cupid; hari'-stealing; nila—took; mora—My; mana—mind; dekhite—to see; nā—not; pāinu—I was able; netra—eyes; bhari'-fulfilling.

TRANSLATION

"Whenever I had the chance to see Lord Kṛṣṇa's face and His flute, even in a dream, two enemies would appear before Me. They were pleasure and Cupid, and since they took away My mind, I was not able to see the face of Kṛṣṇa to the full satisfaction of My eyes.

Madhya TEXT 2.38

punaḥ yadi kona kṣaṇa, kayāya kṛṣṇa daraśana
tabe sei ghaṭī-kṣaṇa-pala

diyā mālya-candana, nānā ratna-ābharaṇa,
alaṅkṛta karimu sakala //CC Madhya, 2.38//

SYNONYMS

punaḥ—again; yadi—if; kona—some; kṣaṇa—moment; kayāya—helps; kṛṣṇa—Lord Kṛṣṇa; daraśana—seeing; tabe—then; sei—that; ghaṭī-kṣaṇa-pala—seconds, moments and hours; diyā—offering; mālya-candana—garlands and sandalwood pulp; nānā—various; ratna—jewels; ābharaṇa—ornaments; alaṅkṛta—decorated; karimu—I shall make; sakala—all.

TRANSLATION

"If by chance such a moment comes when I can once again see Kṛṣṇa, then I shall worship those seconds, moments and hours with flower garlands and pulp of sandalwood and decorate them with all kinds of jewels and ornaments."

Madhya TEXT 2.39

kṣaṇe bāhya haila mana, āge dekhe dui jana,
tāñre puche,--āmi nā caitanya?
svapna-prāya ki dekhinu, kibā āmi pralāpinu,
tomarā kichu śuniyācha dainya? //CC Madhya, 2.39//

SYNONYMS

kṣaṇe—in an instant; bāhya—outside; haila—became; mana—the mind; āge—in front; dekhe—sees; dui jana—two persons; tāñre—unto them; puche—inquires; āmi—I; nā—not; caitanya—conscious; svapna-prāya—almost dreaming; ki—what; dekhinu—I have seen; kibā—what; āmi—I; pralāpinu—spoke in craziness; tomarā—you; kichu—something; śuniyācha—have heard; dainya—humility.

TRANSLATION

In an instant, Śrī Caitanya Mahāprabhu regained external consciousness and saw two persons before Him. Questioning them, He asked, "Am I conscious? What dreams have I been seeing? What craziness have I spoken? Have you heard some expressions of humility?"

PURPORT

When Śrī Caitanya Mahāprabhu thus spoke in ecstasy, He saw two persons before Him. One was His secretary, Svarūpa Dāmodara, and the other was Rāya Rāmānanda. Coming to His external consciousness, He saw them both present, and although He was still talking in the ecstasy of Śrīmatī Rādhārāṇī, He immediately began to question whether He was the same Śrī Caitanya Mahāprabhu.

Madhya TEXT 2.40

śuna mora prāṇera bāndhava
nāhi kṛṣṇa-prema-dhana, daridra mora jīvana,
dehendriya vṛthā mora saba //CC Madhya, 2.40//

SYNONYMS

śuna—kindly hear; mora—My; prāṇera—of life; bāndhava—friends; nāhi—there is none; kṛṣṇa-prema-dhana—wealth of love of Kṛṣṇa; daridra—poverty-stricken; mora—My; jīvana—life; deha-indriya—all the limbs and senses of My body; vṛthā—fruitless; mora—My; saba—all.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "My dear friends, you are all My life and soul; therefore I tell you that I possess no wealth of love for Kṛṣṇa. Consequently My life is poverty-stricken. My limbs and senses are useless."

Madhya TEXT 2.41

punaḥ kahe,--hāya hāya, śuna, svarūpa-rāmarāya,
ei mora hṛdaya-niścaya
śuni karaha vicāra, haya, naya--kaha sāra,
eta bali' śloka uccāraya //CC Madhya, 2.41//

SYNONYMS

punaḥ—again; kahe—says; hāya hāya—alas; śuna—kindly hear; svarūpa-rāmarāya—My dear Svarūpa Dāmodara and Rāmānanda Rāya; ei—this; mora—My;

hṛdaya-niścaya—the certainty in My heart; śuni—hearing; karaha—just make; vicāra—judgment; haya, naya—correct or not; kaha sāra—tell Me the essence; eta bali'-saying this; śloka—another verse; uccāraya—recites.

TRANSLATION

Again He addressed both Svarūpa Dāmodara and Rāya Rāmānanda, speaking despondently, "Alas! My friends, you can now know the certainty within My heart, and after knowing My heart you should judge whether I am correct or not. You can speak of this properly." Śrī Caitanya Mahāprabhu then began to chant another verse.

Madhya TEXT 2.42

ka-i-avarahi-am pemmam ṇa hi hoi māṇuse loe

ja-i hoi kassa virahe hontammi ko jīa-i //CC Madhya, 2.42//

SYNONYMS

ka-i-avarahi-am—without any cheating propensity, without any motive concerning the four principles of material existence (namely, religiosity, economic development, sense gratification and liberation); pemmam—love of Godhead; ṇa—never; hi—certainly; hoi—becomes; māṇuse—in human society; loe—in this world; ja-i—if; hoi—there is; kassa—whose; virahe—in separation; hontammi—is; ko—who; jīa-i—lives.

TRANSLATION

" 'Love of Godhead, devoid of cheating propensities, is not possible within this material world. If there is such a love, there cannot be separation, for if there is separation, how can one live?'

PURPORT

This is a verse in a common language called prākṛta, and the exact Sanskrit transformation is kaitava-rahitaṁ premā na hi bhavati māṇuse loke yadi bhavati kasya viraho virahe saty api ko jīvati.

Madhya TEXT 2.43

akaitava kṛṣṇa-prema, yena jāmbūnada-hema,

sei premā nṛloke nā haya

yadi haya tāra yoga, nā haya tabe viyoga,

viyoga haile keha nā jīyaya //CC Madhya, 2.43//

SYNONYMS

akaitava kṛṣṇa-prema—unalloyed love of Kṛṣṇa; yena—like; jāmbū-nada-hema—gold from the Jāmbū River; sei premā—that love of Godhead; nṛ-loke—in the material world; nā haya—is not possible; yadi—if; haya—there is; tāra—with it; yoga—connection; nā—not; haya—is; tabe—then; viyoga—separation; viyoga—separation; haile—if there is; keha—someone; nā jīyaya—cannot live.

TRANSLATION

"Pure love for Kṛṣṇa, just like gold from the Jāmbū River, does not exist in human society. If it existed, there could not be separation. If separation were there, one could not live."

Madhya TEXT 2.44

eta kahi' śacī-suta, śloka paḍe adbhuta,

śune duñhe eka-mana hañā

āpana-hṛdaya-kāja, kahite vāsiye lāja,

tabu kahi lāja-bīja khāñā //CC Madhya, 2.44//

SYNONYMS

eta kahi'-thus saying; śacī-suta—the son of Śrīmatī Śacīmātā; śloka—verse; paḍe—recites; adbhuta—wonderful; śune—hear; duñhe—the two persons; eka-mana hañā—with rapt attention; āpana-hṛdaya-kāja—the activities of one's own heart; kahite—to speak; vāsiye—I feel; lāja—shameful; tabu—still; kahi—I speak; lāja-bīja—the seed of bashfulness; khāñā—finishing.

TRANSLATION

Thus speaking, the son of Śrīmatī Śacīmātā recited another wonderful verse, and Rāmānanda Rāya and Svarūpa Dāmodara heard this verse with rapt attention. Śrī Caitanya Mahāprabhu said, "I feel shameful to disclose the activities of My heart. Nonetheless, I shall be done with all formalities and speak from the heart.

Please hear."

Madhya TEXT 2.45

na prema-gandho 'sti darāpi me harau
krandāmi saubhāgya-bharam prakāśitum
vaṁśī-vilāsy-ānana-lokanam vinā
bibharmi yat prāṇa-pataṅgakān vṛthā //CC Madhya, 2.45//

SYNONYMS

na—never; prema-gandhaḥ—a scent of love of Godhead; asti—there is; darā api—even in a slight proportion; me—My; harau—in the Supreme Personality of Godhead; krandāmi—I cry; saubhāgya-bharam—the volume of My fortune; prakāśitum—to exhibit; vaṁśī-vilāsi—of the great flute-player; ānana—at the face; lokanam—looking; vinā—without; bibharmi—I carry; yat—because; prāṇa-pataṅgakān—My insectlike life; vṛthā—with no purpose.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, " 'My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose.'

Madhya TEXT 2.46

dūre śuddha-prema-gandha, kapaṭa premera bandha,
seha mora nāhi kṛṣṇa-pāya
tabe ye kari krandana, sva-saubhāgya prakhyāpana,
kari, ihā jāniha niścaya //CC Madhya, 2.46//

SYNONYMS

dūre—far away; śuddha-prema-gandha—a scent of pure devotional love; kapaṭa—false; premera—of love of Godhead; bandha—binding; seha—that; mora—My; nāhi—there is not; kṛṣṇa-pāya—at the lotus feet of Kṛṣṇa; tabe—but; ye—

that; kari—I do; krandana—crying; sva-saubhāgya—My own fortune; prakhyāpana—demonstration; kari—I do; ihā—this; jāniha—know; niścaya—certainly.

TRANSLATION

"Actually, My love for Kṛṣṇa is far, far away. Whatever I do is actually false. When you see Me cry, I am simply exhibiting My great fortune. Please try to understand this beyond a doubt.

Madhya TEXT 2.47

yāte vaṁśī-dhvani-sukha, nā dekhi' se cāṇḍa mukha,
yadyapi nāhika 'ālabhana'
nija-dehe kari prīti, kevala kāmera rīti,
prāṇa-kīṭera kariye dhāraṇa //CC Madhya, 2.47//

SYNONYMS

yāte—in which; vaṁśī-dhvani-sukha—the happiness of hearing the playing of the flute; nā dekhi'-not seeing; se—that; cāṇḍa mukha—moonlike face; yadyapi—although; nāhika—there is not; 'ālabhana'-the meeting of the lover and beloved; nija—own; dehe—in the body; kari—I do; prīti—affection; kevala—only; kāmera—of lust; rīti—the way; prāṇa—of life; kīṭera—of the fly; kariye—I do; dhāraṇa—continuing.

TRANSLATION

"Even though I do not see the moonlike face of Kṛṣṇa playing on His flute and although there is no possibility of My meeting Him, still I take care of My own body. That is the way of lust. In this way, I maintain My flylike life.

PURPORT

In this connection, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that the lovable Supreme Lord is the supreme shelter. The Lord is the supreme subject, and the devotees are the object. The coming together of a subject and object is called ālabhana. The object hears, and the subject plays the flute. That the object cannot see the moonlike face of Kṛṣṇa and has no eagerness to see Him is the sign of being without ālabhana. Externally imagining such a thing simply

satisfies one's lusty desires, and thus one lives without purpose.

Madhya TEXT 2.48

kṛṣṇa-premā sunirmala, yena śuddha-gaṅgā-jala,
sei premā--amṛtera sindhu
nirmala se anurāge, nā lukāya anya dāge,
śukla-vastre yaiche masī-bindu //CC Madhya, 2.48//

SYNONYMS

kṛṣṇa-premā—love of Kṛṣṇa; su-nirmala—without material contamination; yena—exactly like; śuddha-gaṅgā-jala—the pure water of the Ganges; sei premā—that love; amṛtera sindhu—the ocean of nectar; nirmala—pure; se—that; anurāge—attraction; nā lukāya—does not conceal; anya—other; dāge—spot; śukla-vastre—on white cloth; yaiche—as; masī-bindu—a spot of ink.

TRANSLATION

"Love for Lord Kṛṣṇa is very pure, just like the waters of the Ganges. That love is an ocean of nectar. That pure attachment to Kṛṣṇa does not conceal any spot, which would appear just like a spot of ink on a white cloth.

PURPORT

Unalloyed love of Kṛṣṇa is just like a big sheet of white cloth. Absence of attachment is compared to a black spot on that white cloth. Just as the black spot is prominent, so the absence of love of Godhead is prominent on the platform of pure love of Godhead.

Madhya TEXT 2.49

śuddha-prema-sukha-sindhu, pāi tāra eka bindu,
sei bindu jagat ḍubāya
kahibāra yogya naya, tathāpi bāule kaya,
kahile vā kebā pātiyāya //CC Madhya, 2.49//

SYNONYMS

śuddha-prema—unalloyed love; sukha-sindhu—an ocean of happiness; pāi—if I get; tāra—of that; eka—one; bindu—drop; sei bindu—that drop; jagat—the whole world; ḍubāya—drowns; kahibāra—to speak; yogya naya—is not fit; tathāpi—still; bāule—a madman; kaya—speaks; kahile—if spoken; vā—or; kebā pātiyāya—who believes.

TRANSLATION

"Unalloyed love of Kṛṣṇa is like an ocean of happiness. If someone gets one drop of it, the whole world can drown in that drop. It is not befitting to express such love of Godhead, yet a madman must speak. However, even though he speaks, no one believes him."

Madhya TEXT 2.50

ei mata dine dine, svarūpa-rāmānanda-sane,
nija-bhāva karena vidita
bāhye viṣa-jvālā haya, bhitare ānanda-maya,
kṛṣṇa-premāra adbhuta carita //CC Madhya, 2.50//

SYNONYMS

ei mata—in this way; dine dine—day after day; svarūpa—Svarūpa Dāmodara; rāmānanda—Rāmānanda Rāya; sane—with; nija—own; bhāva—ecstasy; karena—makes; vidita—known; bāhye—externally; viṣa-jvālā haya—there is suffering from poisonous effects; bhitare—within; ānanda-maya—transcendental ecstasy; kṛṣṇa-premāra—of love of Kṛṣṇa; adbhuta—wonderful; carita—characteristic.

TRANSLATION

In this way, Lord Caitanya used to revel in ecstasy day after day and exhibit these ecstasies before Svarūpa and Rāmānanda Rāya. Externally there appeared severe tribulation, as if He were suffering from poisonous effects, but internally He was experiencing bliss. This is characteristic of transcendental love of Kṛṣṇa.

Madhya TEXT 2.51

ei premā-āsvādana, tapta-ikṣu-carvaṇa,
mukha jvale, nā yāya tyajana

sei premā yāñra mane, tāra vikrama sei jāne,

viṣāmṛte ekatra milana //CC Madhya, 2.51//

SYNONYMS

ei—this; premā—love of Kṛṣṇa; āsvādana—tasting; tapta—hot; ikṣu-carvaṇa—chewing sugarcane; mukha jvale—the mouth burns; nā yāya tyajana—still not possible to give up; sei—that; premā—love of Godhead; yāñra mane—in someone's mind; tāra—of that; vikrama—the power; sei jāne—he knows; viṣa-amṛte—poison and nectar; ekatra—in oneness; milana—meeting.

TRANSLATION

If one tastes such love of Godhead, he can compare it to hot sugarcane. When one chews hot sugarcane, his mouth burns, yet he cannot give it up. Similarly, if one has but a little love of Godhead, he can perceive its powerful effects. It can only be compared to poison and nectar mixed together.

Madhya TEXT 2.52

pīḍābhir nava-kāla-kūṭa-kaṭutā-garvasya nirvāsano

nisyandena mudām sudhā-madhurimāhaṅkāra-saṅkocanaḥ

premā sundari nanda-nandana-paro jāgarti yasyāntare

jñāyante sphuṭam asya vakra-madhurās tenaiva vikrāntayaḥ //CC Madhya, 2.52//

SYNONYMS

pīḍābhiḥ—by the sufferings; nava—fresh; kāla-kūṭa—of poison; kaṭutā—of the severity; garvasya—of pride; nirvāsanaḥ—banishment; nisyandena—by pouring down; mudām—happiness; sudhā—of nectar; madhurimā—of the sweetness; ahaṅkāra—the pride; saṅkocanaḥ—minimizing; premā—love; sundari—beautiful friend; nanda-nandana-paro—fixed upon the son of Mahārāja Nanda; jāgarti—develops; yasya—of whom; antare—in the heart; jñāyante—are perceived; sphuṭam—explicitly; asya—of that; vakra—crooked; madhurāḥ—and sweet; tena—by him; eva—alone; vikrāntayaḥ—the influences.

TRANSLATION

Lord Caitanya Mahāprabhu spoke, " 'My dear beautiful friend, if one develops

love of Godhead, love of Kṛṣṇa, the son of Nanda Mahārāja, all the bitter and sweet influences of this love will manifest in one's heart. Such love of Godhead acts in two ways. The poisonous effects of love of Godhead defeat the severe and fresh poison of the serpent. Yet there is simultaneously transcendental bliss, which pours down and defeats the pride of nectar and diminishes its value. In other words, love of Kṛṣṇa is so powerful that it simultaneously defeats the poisonous effects of a snake, as well as the happiness derived from pouring nectar on one's head. It is perceived as doubly effective, simultaneously poisonous and nectarean.' "

PURPORT

This verse is spoken by Paurṇamāsī to Nāndīmukhī in the Vidagdha-mādhava (2.18), by Śrīla Rūpa Gosvāmī.

Madhya TEXT 2.53

ye kāle dekhe jagannātha-śrīrāma-subhadrā-sātha,
tabe jāne--āilāma kurukṣetra
saphala haila jīvana, dekhiluṅ padma-locana,
juḍāila tanu-mana-netra //CC Madhya, 2.53//

SYNONYMS

ye kāle—at that time when; dekhe—He sees; jagannātha—Lord Jagannātha; śrī-rāma—Balarāma; subhadrā—Subhadrā; sātha—with; tabe—at that time; jāne—knows; āilāma—I have come; kurukṣetra—to the pilgrimage site known as Kurukṣetra; sa-phala—successful; haila—has become; jīvana—life; dekhiluṅ—I have seen; padma-locana—the lotus eyes; juḍāila—pacified; tanu—body; mana—mind; netra—eyes.

TRANSLATION

When Śrī Caitanya Mahāprabhu would see Jagannātha along with Balarāma and Subhadrā, He would immediately think that He had reached Kurukṣetra, where all of them had come. He would think that His life was successful because He had seen the lotus-eyed one, whom, if seen, pacifies the body, mind and eyes.

Madhya TEXT 2.54

garuḍera sannidhāne, rahi' kare daraśane,
se ānandera ki kahiba ba'le
garuḍa-stambhera tale, āche eka nimna khāle,
se khāla bharila āsru-jale //CC Madhya, 2.54//

SYNONYMS

garuḍera—Garuḍa; sannidhāne—near; rahi'-staying; kare—does; daraśane—seeing; se ānandera—of that bliss; ki—what; kahiba—I shall say; ba'le—on the strength; garuḍa—of the statue of Garuḍa; stambhera—of the column; tale—underneath; āche—there is; eka—one; nimna—low; khāle—ditch; se khāla—that ditch; bharila—became filled; āsru-jale—with the water of tears.

TRANSLATION

Staying near the Garuḍa-stambha, the Lord would look upon Lord Jagannātha. What can be said about the strength of that love? On the ground beneath the column of the Garuḍa-stambha was a deep ditch, and that ditch was filled with the water of His tears.

PURPORT

In front of the temple of Jagannātha is a column on which the statue of Garuḍa is situated. It is called the Garuḍa-stambha. At the base of that column is a ditch, and that ditch was filled with the tears of the Lord.

Madhya TEXT 2.55

tāhān haite ghare āsi', māṭira upare vasi',
nakhe kare pṛthivī likhana
hā-hā kāhān vṛndāvana, kāhān gopendra-nandana,
kāhān sei vaṁśī-vadana //CC Madhya, 2.55//

SYNONYMS

tāhān haite—from there; ghare āsi'-coming back home; māṭira—the ground; upare—upon; vasi'-sitting; nakhe—by the nails; kare—does; pṛthivī—on the surface of the earth; likhana—marking; hā-hā—alas; kāhān—where is;

vṛndāvana—Vṛndāvana; kāhān—where; gopa-indra-nandana—the son of the King of the cowherd men; kāhān—where; sei—that; varṁśī-vadana—the person with the flute.

TRANSLATION

When coming from the Jagannātha temple to return to His house, Śrī Caitanya Mahāprabhu used to sit on the ground and mark it with His nails. At such times He would be greatly morose and would cry, "Alas, where is Vṛndāvana? Where is Kṛṣṇa, the son of the King of the cowherd men? Where is that person who plays the flute?"

Madhya TEXT 2.56

kāhān se tri-bhaṅga-ṭhāma, kāhān sei veṇu-gāna,
kāhān sei yamunā-pulina
kāhān se rāsa-vilāsa, kāhān nṛtya-gīta-hāsa,
kāhān prabhu madana-mohana //CC Madhya, 2.56//

SYNONYMS

kāhān—where; se—that; tri-bhaṅga-ṭhāma—figure curved in three places; kāhān—where; sei—that; veṇu-gāna—sweet song of the flute; kāhān—where; sei—that; yamunā-pulina—bank of the Yamunā River; kāhān—where; se—that; rāsa-vilāsa—the rāsa dance; kāhān—where; nṛtya-gīta-hāsa—dancing, music and laughing; kāhān—where; prabhu—My Lord; madana-mohana—the enchanter of Madana (Cupid).

TRANSLATION

Śrī Caitanya Mahāprabhu used to lament by saying, "Where is Śrī Kṛṣṇa, whose form is curved in three places? Where is the sweet song of His flute, and where is the bank of the Yamunā? Where is the rāsa dance? Where is that dancing, singing, and laughing? Where is My Lord, Madana-mohana, the enchanter of Cupid?"

Madhya TEXT 2.57

uṭhila nānā bhāvāvega, mane haila udvega,

kṣaṇa-mātra nāre goṇāite

prabala virahānale, dhairya haila ṭalamale,

nānā śloka lāgilā paḍite //CC Madhya, 2.57//

SYNONYMS

uṭhila—arose; nānā—various; bhāva-āvega—forces of emotion; mane—in the mind; haila—there was; udvega—anxiety; kṣaṇa-mātra—even for a moment; nāre—not able; goṇāite—to pass; prabala—powerful; viraha-anale—in the fire of separation; dhairya—patience; haila—became; ṭalamale—tottering; nānā—various; śloka—verses; lāgilā—began; paḍite—to recite.

TRANSLATION

In this way various ecstatic emotions evolved, and the Lord's mind filled with anxiety. He could not escape even for a moment. In this way, because of fierce feelings of separation, His patience began to totter, and He began to recite various verses.

Madhya TEXT 2.58

amūny adhanyāni dināntarāṇi

hare tvad-ālokanam antareṇa

anātha-bandho karuṇaika-sindho

hā hanta hā hanta katham nayāmi //CC Madhya, 2.58//

SYNONYMS

amūni—all those; adhanyāni—inauspicious; dina-antarāṇi—other days; hare—O My Lord; tvat—of You; ālokanam—seeing; antareṇa—without; anātha-bandho—O friend of the helpless; karuṇā-eka-sindho—O only ocean of mercy; hā hanta—alas; hā hanta—alas; katham—how; nayāmi—shall I pass.

TRANSLATION

" 'O My Lord, O Supreme Personality of Godhead, O friend of the helpless! You are the only ocean of mercy! Because I have not met You, My inauspicious days and nights have become unbearable. I do not know how I shall pass the time.'

PURPORT

This is a verse from Kṛṣṇa-karṇāmṛta (41), by Bilvamaṅgala Ṭhākura.

Madhya TEXT 2.59

tomāra darśana-vine, adhanya e rātri-dine,
ei kāla nā yāya kāṭana
tumi anāthera bandhu, apāra karuṇā-sindhu,
kṛpā kari' deha daraśana //CC Madhya, 2.59//

SYNONYMS

tomāra—Your; darśana—audience; vine—without; adhanya—inauspicious; e—this; rātri-dine—night and day; ei kāla—this time; nā yāya—does not go; kāṭana—passing; tumi—You; anāthera bandhu—friend of the helpless; apāra—unlimited; karuṇā-sindhu—ocean of mercy; kṛpā kari'-showing mercy; deha—kindly give; daraśana—audience.

TRANSLATION

"All these inauspicious days and nights are not passing, for I have not met You. It is difficult to know how to pass all this time. But You are the friend of the helpless and an ocean of mercy. Kindly give Me Your audience, for I am in a precarious position."

Madhya TEXT 2.60

uṭhila bhāva-cāpala, mana ha-ila cañcala,
bhāvera gati bujhana nā yāya
adarśane poḍe mana, kemane pāba daraśana,
kṛṣṇa-ṭhāñi puchena upāya //CC Madhya, 2.60//

SYNONYMS

uṭhila—arose; bhāva-cāpala—restlessness of ecstatic emotion; mana—mind; ha-ila—became; cañcala—agitated; bhāvera—of ecstatic emotion; gati—the course; bujhana—understanding; nā yāya—not possible; adarśane—without seeing;

poḍe—burns; mana—the mind; kemaṇe—how; pāba—I shall get; daraśana—audience; kṛṣṇa-ṭhāṇi—from Kṛṣṇa; puchena—inquires; upāya—the means.

TRANSLATION

In this way, the Lord's restlessness was awakened by ecstatic feelings, and His mind became agitated. No one could understand what course such ecstasy would take. Because Lord Caitanya could not meet the Supreme Personality of Godhead, Kṛṣṇa, His mind burned. He began to ask Kṛṣṇa of the means by which He could reach Him.

Madhya TEXT 2.61

tvac-chaiśavaṁ tri-bhuvanādbhutam ity avehi

mac-cāpalaṁ ca tava vā mama vādhigamyam

tat kiṁ karomi viralaṁ muralī-vilāsi

mugdhaṁ mukhāmbujam udīkṣitum īkṣaṇābhyām //CC Madhya, 2.61//

SYNONYMS

tvat—Your; śaiśavam—early age; tri-bhuvana—within the three worlds; adbhutam—wonderful; iti—thus; avehi—know; mac-cāpalam—My unsteadiness; ca—and; tava—of You; vā—or; mama—of Me; vā—or; adhigamyam—to be understood; tat—that; kiṁ—what; karomi—I do; viralam—in solitude; muralī-vilāsi—O player of the flute; mugdham—attractive; mukha-ambujam—lotuslike face; udīkṣitum—to see sufficiently; īkṣaṇābhyām—by the eyes.

TRANSLATION

" 'O Kṛṣṇa, O flute-player, the sweetness of Your early age is wonderful within these three worlds. You know My unsteadiness, and I know Yours. No one else knows about this. I want to see Your beautiful attractive face somewhere in a solitary place, but how can this be accomplished?'

PURPORT

This is another quote from the Kṛṣṇa-karṇāmṛta (32), of Bilvamaṅgala Ṭhākura.

Madhya TEXT 2.62

tomāra mādhurī-bala, tāte mora cāpala,
ei dui, tumi āmi jāni
kāhān karoṇ kāhān yān, kāhān gele tomā pān,
tāhā more kaha ta' āpani //CC Madhya, 2.62//

SYNONYMS

tomāra—Your; mādhurī-bala—strength of sweetness; tāte—in that; mora—My; cāpala—impotence; ei—these; dui—two; tumi—You; āmi—I; jāni—know; kāhān—where; karoṇ—I do; kāhān—where; yān—I go; kāhān—where; gele—by going; tomā—You; pān—I can get; tāhā—that; more—unto Me; kaha—please speak; ta' āpani—You.

TRANSLATION

"My dear Kṛṣṇa, only You and I know the strength of Your beautiful features and, because of them, My unsteadiness. Now, this is My position; I do not know what to do or where to go. Where can I find You? I am asking You to give directions."

Madhya TEXT 2.63

nānā-bhāvera prābalya, haila sandhi-śābalya,
bhāve-bhāve haila mahā-raṇa
autsukya, cāpalya, dainya, roṣāmarṣa ādi sainya,
premonmāda--sabāra kāraṇa //CC Madhya, 2.63//

SYNONYMS

nānā—various; bhāvera—of ecstasies; prābalya—the force; haila—there was; sandhi—meeting; śābalya—contradiction; bhāve-bhāve—between ecstasies; haila—there was; mahā-raṇa—a great fight; autsukya—eagerness; cāpalya—impotence; dainya—humility; roṣa-amarṣa—anger and impatience; ādi—all these; sainya—soldiers; prema-unmāda—madness in love; sabāra—of all; kāraṇa—the cause.

TRANSLATION

Because of the various kinds of ecstasy, contradictory states of mind occurred, and this resulted in a great fight between different types of ecstasy. Anxiety, impotence, humility, anger and impatience were all like soldiers fighting, and the madness of love of Godhead was the cause.

PURPORT

In the Bhakti-rasāmṛta-sindhu it is stated that when similar ecstasies from separate causes meet, they are called svarūpa-sandhi. When opposing elements meet, whether they arise from a common cause or different causes, their conjunction is called bhinna-rūpa-sandhi, the meeting of contradictory ecstasies. The simultaneous joining of different ecstasies-fear and happiness, regret and happiness-is called meeting (sandhi). The word śābalya refers to different types of ecstatic symptoms combined together, like pride, despondency, humility, remembrance, doubt, impatience caused by insult, fear, disappointment, patience and eagerness. The friction that occurs when these combine is called śābalya. Similarly, when the desire to see the object is very prominent, or when one is unable to tolerate any delay in seeing the desired object, the incapability is called autsukya, or eagerness. If such eagerness is present, one's mouth dries up and one becomes restless. One also becomes full of anxiety, and hard breathing and patience are observed. Similarly, the lightness of heart caused by strong attachment and strong agitation of the mind is called impotence (cāpalya). Failure of judgment, misuse of words, and obstinate activities devoid of anxiety are observed. Similarly, when one becomes too angry at the other party, offensive and abominable speech occurs, and this anger is called roṣa. When one becomes impatient due to being scolded or insulted, the resultant state of mind is called amarṣa. In this state of mind, one perspires, acquires a headache, fades in bodily color and experiences anxiety and an urge to search out the remedy. The bearing of a grudge, aversion and chastisement are all visible symptoms.

Madhya TEXT 2.64

matta-gaja bhāva-gaṇa, prabhura deha--īkṣu-vana,
gaja-yuddhe vanera dalana
prabhura haila divyonmāda, tanu-manera avasāda,
bhāvāveśe kare sambodhana //CC Madhya, 2.64//

SYNONYMS

matta-gaja—mad elephant; bhāva-gaṇa—symptoms of ecstasy; prabhura—of the Lord; deha—body; ikṣu-vana—sugarcane forest; gaja-yuddhe—in the fight of the elephants; vanera—of the forest; dalana—trampling; prabhura—of the Lord; haila—was; divya-unmāda—transcendental madness; tanu-manera—of the mind and body; avasāda—despondency; bhāva-āveśe—on account of absorption in ecstasy; kare—does; sambodhana—addressing.

TRANSLATION

The body of the Lord was just like a field of sugarcane into which the mad elephants of ecstasy entered. There was a fight amongst the elephants, and in the process the entire field of sugarcane was destroyed. Thus transcendental madness was awakened in the body of the Lord, and He experienced despondency in mind and body. In this ecstatic condition, He began to speak as follows.

Madhya TEXT 2.65

he deva he dayita he bhuvanaika-bandho

he kṛṣṇa he capala he karuṇaika-sindho

he nātha he ramaṇa he nayanābhirāma

hā hā kadā nu bhavitāsi padaṁ dṛśor me //CC Madhya, 2.65//

SYNONYMS

he deva—O Lord; he dayita—O most dear; he bhuvana-eka-bandho—O only friend of the universe; he kṛṣṇa—O Lord Kṛṣṇa; he capala—O restless one; he karuṇa-eka-sindho—O ocean of mercy; he nātha—O My Lord; he ramaṇa—O My enjoyer; he nayana-abhirāma—O most beautiful to My eyes; hā hā—alas; kadā—when; nu—certainly; bhavitāsi—will You be; padaṁ—the dwelling place; dṛśor me—of My vision.

TRANSLATION

" 'O My Lord! O dearest one! O only friend of the universe! O Kṛṣṇa, O restless one, O ocean of mercy! O My Lord, O My enjoyer, O beloved to My eyes! Alas, when will You again be visible to Me?' "

PURPORT

This is text 40 of Kṛṣṇa-karṇāmṛta.

Madhya TEXT 2.66

unmādera lakṣaṇa, karāya kṛṣṇa-sphuraṇa,
bhāvāveśe uṭhe praṇaya māna
solluṇṭha-vacana-rīti, māna, garva, vyāja-stuti,
kabhu nindā, kabhu vā sammāna //CC Madhya, 2.66//

SYNONYMS

unmādera lakṣaṇa—the symptoms of madness; karāya—causes; kṛṣṇa—Lord Kṛṣṇa; sphuraṇa—impetus; bhāva-āveśe—in an ecstatic condition; uṭhe—awakens; praṇaya—love; māna—disdain; solluṇṭha-vacana—of disrespect by sweet words; rīti—the way; māna—honor; garva—pride; vyāja-stuti—indirect prayer; kabhu—sometimes; nindā—blasphemy; kabhu—sometimes; vā—or; sammāna—honor.

TRANSLATION

The symptoms of madness served as an impetus for remembering Kṛṣṇa. The mood of ecstasy awoke love, disdain, defamation by words, pride, honor and indirect prayer. Thus Śrī Kṛṣṇa was sometimes blasphemed and sometimes honored.

PURPORT

The word unmāda is explained in the Bhakti-rasāmṛta-sindhu as extreme joy, misfortune and bewilderment in the heart due to separation. Symptoms of unmāda are laughing like a madman, dancing, singing, performing ineffectual activities, talking nonsense, running, shouting and sometimes working in contradictory ways. The word praṇaya is explained thus: When there is a possibility of receiving direct honor but it is avoided, that love is called praṇaya. Śrīla Rūpa Gosvāmī, in his Ujjvala-nīlamaṇi, explains the word māna thus: When the lover feels novel sweetness by exchanging hearty loving words but wishes to hide his feelings by crooked means, māna is experienced.

Madhya TEXT 2.67

tumi deva--krīḍā-rata, bhuvanera nārī yata,

tāhe kara abhīṣṭa krīḍana

tumi mora dayita, mote vaise tomāra cita,

mora bhāgye kaile āgamana //CC Madhya, 2.67//

SYNONYMS

tumi—You; deva—the Supreme Lord; krīḍā-rata—engaged in Your pastimes; bhuvanera—of all the universes; nārī—women; yata—all; tāhe—in those pastimes; kara—You do; abhīṣṭa—desired; krīḍana—acting; tumi—You; mora—My; dayita—merciful; mote—to Me; vaise—rest; tomāra—Your; cita—mind; mora—My; bhāgye—by fortune; kaile—You have made; āgamana—appearance.

TRANSLATION

"My dear Lord, You are engaged in Your pastimes, and You utilize all the women in the universe according to Your desire. You are so kind to Me. Please divert Your attention to Me, for by fortune You have appeared before Me.

Madhya TEXT 2.68

bhuvanera nārī-gaṇa, sabā' kara ākarṣaṇa,

tāhān kara saba samādhāna

tumi kṛṣṇa--citta-hara, aiche kona pāmara,

tomāre vā kebā kare māna //CC Madhya, 2.68//

SYNONYMS

bhuvanera—of all the universe; nārī-gaṇa—women; sabā'-all; kara—You do; ākarṣaṇa—attraction; tāhān—there; kara—You made; saba—all; samādhāna—adjustment; tumi—You; kṛṣṇa—Lord Kṛṣṇa; citta-hara—the enchanter of the mind; aiche—in that way; kona—some; pāmara—debauchee; tomāre—You; vā—or; kebā—who; kare—does; māna—honor.

TRANSLATION

"My dear Lord, You attract all the women of the universe, and You make adjustments for all of them when they appear. You are Lord Kṛṣṇa, and You can enchant everyone, but on the whole, You are nothing but a debauchee. Who can honor You?

Madhya TEXT 2.69

tomāra capala-mati, ekaṭra nā haya sthiti,
tā'te tomāra nāhi kichu doṣa
tumi ta' karuṇā-sindhu, āmāra parāṇa-bandhu,
tomāya nāhi mora kabhu roṣa //CC Madhya, 2.69//

SYNONYMS

tomāra—Your; capala-mati—restless mind; ekaṭra—in one place; nā—never; haya—is; sthiti—established; tā'te—in that; tomāra—Your; nāhi—there is not; kichu—any; doṣa—fault; tumi—You are; ta'-certainly; karuṇā-sindhu—the ocean of mercy; āmāra—My; parāṇa-bandhu—friend of the heart; tomāya—toward You; nāhi—there is not; mora—My; kabhu—any time; roṣa—anger.

TRANSLATION

"My dear Kṛṣṇa, Your mind is always restless. You cannot remain in one place, but You are not at fault for this. You are actually the ocean of mercy, the friend of My heart. Therefore I have no reason to be angry with You.

Madhya TEXT 2.70

tumi nātha--vraja-prāṇa, vrajera kara paritrāṇa,
bahu kārye nāhi avakāśa
tumi āmāra ramaṇa, sukha dite āgamana,
e tomāra vaidagdhyā-vilāsa //CC Madhya, 2.70//

SYNONYMS

tumi—You; nātha—the master; vraja-prāṇa—the life of Vrajabhūmi (Vṛndāvana); vrajera—of Vraja; kara—do; paritrāṇa—deliverance; bahu—many; kārye—in activities; nāhi—there is not; avakāśa—rest; tumi—You; āmāra—My; ramaṇa—enjoyer; sukha—happiness; dite—to give; āgamana—appearing; e—this; tomāra—Your; vaidagdhyā-vilāsa—activities of expert transactions.

TRANSLATION

"My dear Lord, You are the master and the life and soul of Vṛndāvana. Kindly arrange for the deliverance of Vṛndāvana. We have no leisure hours away from our many activities. Actually, You are My enjoyer. You have appeared just to give Me happiness, and this is one of Your expert activities.

PURPORT

The word vaidagdhya means that one is very expert, learned, humorous, cunning, beautiful and expert in manifesting caricatures.

Madhya TEXT 2.71

mora vākya nindā māni, kṛṣṇa chāḍi' gelā jāni,
śuna, mora e stuti-vacana
nayanera abhirāma, tumi mora dhana-prāṇa,
hā-hā punaḥ deha daraśana //CC Madhya, 2.71//

SYNONYMS

mora—My; vākya—words; nindā—blasphemy; māni—accepting; kṛṣṇa—Lord Kṛṣṇa; chāḍi'-giving up; gelā—went away; jāni—I know; śuna—hear; mora—My; e—this; stuti-vacana—words of praise; nayanera—of the eyes; abhirāma—the satisfaction; tumi—You are; mora—My; dhana-prāṇa—wealth and life; hā-hā—alas; punaḥ—again; deha—give Me; daraśana—audience.

TRANSLATION

"Taking My words as defamation, Lord Kṛṣṇa has left Me. I know that He is gone, but kindly hear My prayers in praise. You are the satisfaction of My eyes. You are My wealth and My life. Alas, please give Me your audience once again."

Madhya TEXT 2.72

stambha, kampa, prasveda, vaivarṇya, aśru, svara-bheda,
deha haila pulake vyāpita
hāse, kānde, nāce, gāya, uṭhi' iti uti dhāya,
kṣaṇe bhūme paḍiyā mūrccita //CC Madhya, 2.72//

SYNONYMS

stambha—being stunned; kampa—trembling; prasveda—perspiration; vaivarnya—fading away of the color; āśru—tears; svara-bheda—choking of the voice; deha—body; haila—was; pulake—in joy; vyāpita—pervaded; hāse—laughs; kānde—cries; nāce—dances; gāya—sings; uṭhi'-getting up; iti uti—here and there; dhāya—runs; kṣaṇe—sometimes; bhūme—on the ground; paḍiyā—falling down; mūrcchita—unconscious.

TRANSLATION

There were different transformations of the body of Lord Caitanya Mahāprabhu: being stunned, trembling, perspiring, fading away of color, weeping, and choking of the voice. In this way His whole body was pervaded by transcendental joy. As a result, sometimes Caitanya Mahāprabhu would laugh, sometimes cry, sometimes dance and sometimes sing. Sometimes He would get up and run here and there, and sometimes fall on the ground and lose consciousness.

PURPORT

In the Bhakti-rasāmṛta-sindhu, eight kinds of transcendental change taking place in the body are described. Stambha, being stunned, refers to the mind's becoming transcendently absorbed. In that state, the peaceful mind is placed on the life air, and different bodily transformations are manifest. These symptoms are visible in the body of an advanced devotee. When life becomes almost inactive, it is called "stunned." The emotions resulting from this condition are joy, fear, astonishment, moroseness and anger. In this condition the power of speech is lost, and there is no movement in the hands and legs. Otherwise, being stunned is a mental condition. Many other symptoms are visible on the entire body in the beginning. These are very subtle, but gradually they become very apparent. When one cannot speak, naturally one's active senses are arrested, and the knowledge-acquiring senses are rendered inoperative. Kampa, trembling of the body, is mentioned in the Bhakti-rasāmṛta-sindhu as a result of a special kind of fear, anger and joy. This is called vepathu, or kampa. When the body begins to perspire because of joy, fear and anger combined, this is called sveda. Vaivarnya is described as a change in the bodily color. It is caused by a combination of moroseness, anger and fear. When these emotions are experienced, the complexion turns pale and the body becomes lean and thin. Āśru is explained in the Bhakti-rasāmṛta-sindhu as a combination of joy, anger and moroseness that

causes water to flow from the eyes without effort. When there is joy and there are tears in the eyes, the temperature of the tears is cold, but when there is anger, the tears are hot. In both cases, the eyes are restless, the eyeballs are red and there is itching. These are all symptoms of *aśru*. When there is a combination of moroseness, astonishment, anger, joy and fear, there is a choking in the voice. This choking is called *gadgada*. Śrī Caitanya Mahāprabhu refers to *gadgada-ruddhayā girā*, or "a faltering voice." In the *Bhakti-rasāmṛta-sindhu*, *pulaka* is described as joy, encouragement and fear. When these combine, the hairs on the body stand on end, and this bodily state is called *pulaka*.

Madhya TEXT 2.73

mūrcchāya haila sākṣātkāra, uṭhi' kare huhuṅkāra,
kahe--ei āilā mahāśaya
kṛṣṇera mādhurī-guṇe, nānā bhrama haya mane,
śloka paḍi' karaye niścaya //CC Madhya, 2.73//

SYNONYMS

mūrcchāya—in the swoon; haila—there was; sākṣātkāra—direct meeting; uṭhi'-getting up; kare—does; hu-huṅ-kāra—tumultuous sound; kahe—says; ei—thus; āilā—He has come; mahā-śaya—the great personality; kṛṣṇera—of Lord Kṛṣṇa; mādhurī—sweetness; guṇe—by qualities; nānā—various; bhrama—mistakes; haya—are; mane—in the mind; śloka—the verse; paḍi'-reciting; karaye—does; niścaya—ascertainment.

TRANSLATION

When Śrī Caitanya Mahāprabhu was thus unconscious, He happened to meet the Supreme Personality of Godhead. Consequently He got up and immediately made a tumultuous sound, very loudly declaring, "Now Kṛṣṇa, the great personality, is present." In this way, because of Kṛṣṇa's sweet qualities, Caitanya Mahāprabhu made different types of mistakes in His mind. Thus by reciting the following verse, He ascertained the presence of Lord Kṛṣṇa.

Madhya TEXT 2.74

māraḥ svayaṁ nu madhura-dyuti-maṇḍalaṁ nu

mādhuryam eva nu mano-nayanāmṛtaṁ nu

veṇī-mṛja nu mama jīvita-vallabho nu

kṛṣṇo 'yam abhyudayate mama locanāya //CC Madhya, 2.74//

SYNONYMS

māraḥ—Cupid; svayam—personally; nu—whether; madhura—sweet; dyuti—of effulgence; maṇḍalam—encirclement; nu—whether; mādhuryam—sweetness; eva—even; nu—certainly; manah-nayana-amṛtaṁ—nectar for the mind and eyes; nu—whether; veṇī-mṛjaḥ—loosening of the hair; nu—whether; mama—My; jīvita-vallabhaḥ—the pleasure of the life and soul; nu—whether; kṛṣṇaḥ—Lord Kṛṣṇa; ayam—this; abhyudayate—manifests; mama—My; locanāya—for the eyes.

TRANSLATION

In the attitude of Rādhārāṇī, Śrī Caitanya Mahāprabhu addressed the gopīs, " 'My dear friends, where is that Kṛṣṇa, Cupid personified, who has the effulgence of a kadamba flower, who is sweetness itself, the nectar of My eyes and mind, He who loosens the hair of the gopīs, who is the supreme source of transcendental bliss and My life and soul? Has He come before My eyes again?' "

PURPORT

This is another verse from the Kṛṣṇa-karṇāmṛta (68).

Madhya TEXT 2.75

kibā ei sākṣāt kāma, dyuti-bimba mūrtimān,

ki mādhurya svayaṁ mūrtimanta

kibā mano-netrotsava, kibā prāṇa-vallabha,

satya kṛṣṇa āilā netrānanda //CC Madhya, 2.75//

SYNONYMS

kibā—whether; ei—this; sākṣāt—directly; kāma—Cupid; dyuti-bimba—reflection of the effulgence; mūrtimān—personified; ki—whether; mādhurya—sweetness; svayaṁ—personally; mūrtimanta—personified; kibā—whether;

manaḥ-netra-utsava—festival of the mind and eyes; kibā—whether; prāṇa-vallabha—My life and soul; satya—truly; kṛṣṇa—Lord Kṛṣṇa; āilā—has come; netra-ānanda—the pleasure of My eyes.

TRANSLATION

Śrī Caitanya Mahāprabhu then would begin to talk like this: "Is Cupid personified present with the effulgence and reflection of the kadamba tree? Is He the same person, personified sweetness, who is the pleasure of My eyes and mind, who is My life and soul? Has Kṛṣṇa actually come before My eyes?"

Madhya TEXT 2.76

guru--nānā bhāva-gaṇa, śiṣya--prabhura tanu-mana,
nānā rīte satata nācāya
nirveda, viṣāda, dainya, cāpalya, harṣa, dhairya, manyu,
ei nṛtye prabhura kāla yāya //CC Madhya, 2.76//

SYNONYMS

guru—the teacher; nānā—various; bhāva-gaṇa—ecstasies; śiṣya—disciples; prabhura—of Lord Caitanya; tanu-mana—body and mind; nānā—various; rīte—in ways; satata—always; nācāya—causes to dance; nirveda—despondency; viṣāda—moroseness; dainya—humility; cāpalya—restlessness; harṣa—joy; dhairya—endurance; manyu—anger; ei—this; nṛtye—in dancing; prabhura—of the Lord; kāla—time; yāya—passes.

TRANSLATION

As the spiritual master chastises the disciple and teaches him the art of devotional service, so all the ecstatic symptoms of Lord Caitanya Mahāprabhu—including despondency, moroseness, humility, restlessness, joy, endurance and anger—all instructed His body and mind. In this way, Śrī Caitanya Mahāprabhu passed His time.

Madhya TEXT 2.77

caṇḍīdāsa, vidyāpati, rāyera nāṭaka-gīti,
karṇāmṛta, śrī-gīta-govinda

svarūpa-rāmānanda-sane, mahāprabhu rātri-dine,

gāya, śune--parama ānanda //CC Madhya, 2.77//

SYNONYMS

caṇḍīdāsa—the poet Caṇḍīdāsa; vidyāpati—the poet Vidyāpati; rāyera—of the poet Rāya Rāmānanda; nāṭaka—the Jagannātha-vallabha-nāṭaka; gīti—songs; karṇāmṛta—the Kṛṣṇa-karṇāmṛta of Bilvamaṅgala Ṭhākura; śrī-gīta-govinda—the Gīta-govinda, by Jayadeva Gosvāmī; svarūpa—Svarūpa Dāmodara; rāmānanda-sane—with Rāya Rāmānanda; mahāprabhu—Lord Caitanya Mahāprabhu; rātri-dine—day and night; gāya—sings; śune—hears; parama ānanda—with great pleasure.

TRANSLATION

He also passed His time reading the books and singing the songs of Caṇḍīdāsa and Vidyāpati, and listening to quotations from the Jagannātha-vallabha-nāṭaka, Kṛṣṇa-karṇāmṛta and Gīta-govinda. Thus in the association of Svarūpa Dāmodara and Rāya Rāmānanda, Śrī Caitanya Mahāprabhu passed His days and nights chanting and hearing with great pleasure.

Madhya TEXT 2.78

purīra vātsalya mukhya, rāmānandera śuddha-sakhya,

govindādyera śuddha-dāsyā-rasa

gadādhara, jagadānanda, svarūpera mukhya rasānanda,

ei cāri bhāve prabhu vaśa //CC Madhya, 2.78//

SYNONYMS

purīra—of Paramānanda Purī; vātsalya—paternal affection; mukhya—chiefly; rāmānandera—of Rāya Rāmānanda; śuddha-sakhya—pure fraternity; govindādyera—of Govinda and others; śuddha-dāsyā-rasa—the pure and unalloyed mellow of service; gadādhara—Gadādhara Paṇḍita; jagadānanda—Jagadānanda Paṇḍita; svarūpera—of Svarūpa Dāmodara; mukhya—chiefly; rasa-ānanda—tasting the pleasure of conjugal love; ei—these; cāri—in four; bhāve—ecstatic conditions; prabhu—the Lord; vaśa—became obliged.

TRANSLATION

Among His associates, Lord Caitanya Mahāprabhu enjoyed paternal loving affection from Paramānanda Purī, friendly affection with Rāmānanda Rāya, unalloyed service from Govinda and others, and humors of conjugal love with Gadādhara, Jagadānanda and Svarūpa Dāmodara. Śrī Caitanya Mahāprabhu enjoyed all these four mellows, and thus He remained obliged to His devotees.

PURPORT

Paramānanda Purī is said to have been Uddhava in Vṛndāvana. His affections with Śrī Caitanya Mahāprabhu were on the platform of paternal love. This was because Paramānanda Purī happened to be the Godbrother of the spiritual master of Śrī Caitanya Mahāprabhu. Similarly, Rāmānanda Rāya, who is considered an incarnation of Arjuna and by some an incarnation of Viśākhadevī, enjoyed unalloyed fraternal love with the Lord. Unalloyed personal service was enjoyed by Govinda and others. In the presence of His most confidential devotees like Gadādhara Paṇḍita, Jagadānanda and Svarūpa Dāmodara, Caitanya Mahāprabhu enjoyed the ecstatic conditions of Śrīmatī Rādhārāṇī in Her conjugal relationship with Kṛṣṇa. Absorbed in these four transcendental mellows, Śrī Caitanya Mahāprabhu resided in Jagannātha Purī, feeling very much obliged to His devotees.

Madhya TEXT 2.79

līlāśuka--martya-jana, tāñra haya bhāvodgama,

īśvare se--ki ihā vismaya

tāhe mukhya-rasāśraya, ha-iyāchena mahāśaya,

tāte haya sarva-bhāvodaya //CC Madhya, 2.79//

SYNONYMS

līlā-śuka—Bilvamaṅgala Ṭhākura; martya-jana—a person of this world; tāñra—of him; haya—there is; bhāva-udgama—manifestation of different ecstasies; īśvare—in the Supreme Lord; se—that; ki—what; ihā—here; vismaya—astonishing; tāhe—in that; mukhya—chief; rasa-āśraya—mellows; ha-iyāchena—has become; mahā-āśaya—the great personality Śrī Caitanya Mahāprabhu; tāte—therefore; haya—there is; sarva-bhāva-udaya—a manifestation of all ecstasies.

TRANSLATION

Līlāśuka [Bilvamaṅgala Ṭhākura] was an ordinary human being, yet he developed many ecstatic symptoms in his body. What, then, is so astonishing about these symptoms' being manifest in the body of the Supreme Personality of Godhead? In the ecstatic mood of conjugal love, Śrī Caitanya Mahāprabhu was on the highest platform; therefore, all the exuberant ecstasies were naturally visible in His body.

PURPORT

Līlāśuka is Bilvamaṅgala Ṭhākura Gosvāmī. He was a South Indian, a brāhmaṇa, and his former name was Śilhaṇa Miśra. When he was a householder, he became attracted to a prostitute named Cintāmaṇi, but eventually he took her advice and became renounced. Thus he wrote a book named Śānti-śataka, and later, by the mercy of Lord Kṛṣṇa and the Vaiṣṇavas, he became a great devotee. Thus he became famous as Bilvamaṅgala Ṭhākura Gosvāmī. On that elevated platform he wrote a book named Kṛṣṇa-karṇāmṛta, which is very famous amongst Vaiṣṇavas. Since he exhibited so many ecstatic symptoms, people used to call him Līlāśuka.

Madhya TEXT 2.80

pūrve vraja-vilāse, yei tina abhilāṣe,
yatneha āsvāda nā haila
śrī-rādhāra bhāva-sāra, āpane kari' aṅgikāra,
sei tina vastu āsvādila //CC Madhya, 2.80//

SYNONYMS

pūrve—formerly; vraja-vilāse—in the pastimes of Vṛndāvana; yei tina—those three; abhilāṣe—in desires; yatneha—by great endeavor; āsvāda—taste; nā haila—there was not; śrī-rādhāra—of Śrīmatī Rādhārāṇī; bhāva-sāra—the essence of the ecstasy; āpane—personally; kari'-making; aṅgikāra—acceptance; sei—those; tina vastu—three subjects; āsvādila—tasted.

TRANSLATION

During His previous pastimes in Vṛndāvana, Lord Kṛṣṇa desired to enjoy the three different types of ecstasy, but despite great endeavor, He could not taste them. Such ecstasies are the monopoly of Śrīmatī Rādhārāṇī. Therefore, in order

to taste them, Śrī Kṛṣṇa accepted the position of Śrīmatī Rādhārāṇī in the form of Śrī Caitanya Mahāprabhu.

Madhya TEXT 2.81

āpane kari' āsvādane, śikhāila bhakta-gaṇe,
prema-cintāmaṇira prabhu dhanī
nāhi jāne sthānāsthāna, yāre tāre kaila dāna,
mahāprabhu--dātā-śiromaṇi //CC Madhya, 2.81//

SYNONYMS

āpane—personally; kari'-doing; āsvādane—tasting; śikhāila—He taught; bhakta-gaṇe—to His direct disciples; prema-cintāmaṇira—of the touchstone of love of Godhead; prabhu—the Lord; dhanī—capitalist; nāhi—does not; jāne—know; sthāna-asthāna—the proper place or improper place; yāre—to whomever; tāre—to him; kaila—made; dāna—charity; mahāprabhu—Śrī Caitanya Mahāprabhu; dātā-śiromaṇi—the most munificent personality.

TRANSLATION

By personally tasting the mellows of love of Godhead, Caitanya Mahāprabhu taught His direct disciples the process. Śrī Caitanya Mahāprabhu is a wealthy capitalist possessing the touchstone of love of God. Not considering whether one is a proper or improper recipient, He gives His treasure to anyone and everyone. Thus He is the most munificent.

PURPORT

Śrī Caitanya Mahāprabhu's capital is the touchstone of love of Godhead, and consequently He is a great owner of that transcendental treasure. After making unlimited amounts of gold, the touchstone remains the same. Similarly, Śrī Caitanya Mahāprabhu, although distributing love of Godhead unlimitedly, still remained the supreme owner of this transcendental opulence. His devotees, who learned it from Him, also had to distribute it munificently all over the world. This Kṛṣṇa consciousness movement, following in the footsteps of Śrī Caitanya Mahāprabhu and His confidential devotees, is also trying to distribute love of Godhead all over the world through the chanting of the holy names of the Lord—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma

Rāma, Hare Hare.

Madhya TEXT 2.82

ei gupta bhāva-sindhu, brahmā nā pāya eka bindu,
hena dhana vilāila saṁsāre
aiche dayālu avatāra, aiche dātā nāhi āra,
guṇa keha nāre varṇibāre //CC Madhya, 2.82//

SYNONYMS

ei—this; gupta—confidential; bhāva-sindhu—ocean of ecstasies; brahmā—Lord Brahmā; nā—does not; pāya—get; eka—one; bindu—drop; hena—such; dhana—wealth; vilāila—distributed; saṁsāre—all over the world; aiche—such; dayālu—merciful; avatāra—incarnation; aiche—such; dātā—charitable donor; nāhi—there is not; āra—anyone else; guṇa—this quality; keha—anyone; nāre—not able; varṇibāre—to describe.

TRANSLATION

No one, not even Lord Brahmā, can ascertain or even taste a drop of this confidential ocean of ecstasy, but Śrī Caitanya Mahāprabhu, out of His causeless mercy, has distributed this love of Godhead all over the world. Thus there cannot be any incarnation more munificent than Śrī Caitanya Mahāprabhu. There is no greater donor. Who can describe His transcendental qualities?

Madhya TEXT 2.83

kahibāra kathā nahe, kahile keha nā bujhaye,
aiche citra caitanyera raṅga
sei se bujhite pāre, caitanyera kṛpā yānre,
haya tānra dāsānudāsa-saṅga //CC Madhya, 2.83//

SYNONYMS

kahibāra kathā nahe—not a subject matter to describe freely; kahile—if spoken; keha—someone; nā bujhaye—not understands; aiche—in that way; citra—wonderful; caitanyera—of Śrī Caitanya Mahāprabhu; raṅga—pastimes; sei se—

whoever; bujhite—to understand; pāre—is able; caitanyera—of Lord Śrī Caitanya Mahāprabhu; kṛpā—the mercy; yāñre—unto whom; haya—becomes; tāñra—His; dāsa-anudāsa-saṅga—association with the servant of the servant.

TRANSLATION

Such topics are not to be discussed freely because if they are, no one will understand them. Such are the wonderful pastimes of Śrī Caitanya Mahāprabhu. Unto one who is able to understand, Śrī Caitanya Mahāprabhu has shown mercy by giving him the association of the servant of His own servant.

PURPORT

An ordinary person cannot understand the transcendental ecstasies in the mode of Śrīmatī Rādhārāṇī. Unfit persons who utilize them are perverted into the sahajiyā, bāula and other sampradāyas. Thus the teachings are perverted. Even learned scholars in the academic field cannot understand the transcendental bliss and ecstasy exhibited by Śrī Caitanya Mahāprabhu and His pure devotees. One must be fit to understand the purport of Śrī Caitanya Mahāprabhu's activities.

Madhya TEXT 2.84

caitanya-līlā-ratna-sāra, svarūpera bhāṇḍāra,
teñho thuilā raghunāthera kaṇṭhe
tāhāñ kichu ye śuniluñ, tāhā ihāñ vistāriluñ,
bhakta-gaṇe diluñ ei bheṭe //CC Madhya, 2.84//

SYNONYMS

caitanya-līlā—the pastimes of Lord Caitanya; ratna-sāra—the topmost jewel; svarūpera—of Svarūpa Dāmodara; bhāṇḍāra—of the storehouse; teñho—he; thuilā—kept; raghunāthera kaṇṭhe—in the throat of Raghunātha dāsa Gosvāmī; tāhāñ—there; kichu ye—whatever little; śuniluñ—I have heard; tāhā—that only; ihāñ—in this book; vistāriluñ—I have described; bhakta-gaṇe—to the pure devotees; diluñ—I gave; ei—this; bheṭe—presentation.

TRANSLATION

The pastimes of Śrī Caitanya Mahāprabhu are the topmost of jewels. They have been kept in the storehouse of Svarūpa Dāmodara Gosvāmī, who has explained

them to Raghunātha dāsa Gosvāmī, who has repeated them to me. Whatever little I have heard from Raghunātha dāsa Gosvāmī I have described in this book, which is presented to all devotees.

PURPORT

All the activities of Śrī Caitanya Mahāprabhu were noted by His personal secretary Svarūpa Dāmodara and repeated to Raghunātha dāsa Gosvāmī, who memorized them. Whatever Kṛṣṇadāsa Kavirāja Gosvāmī heard is recorded in Śrī Caitanya-caritāmṛta. This is called the paramparā system, from Śrī Caitanya Mahāprabhu to Svarūpa Dāmodara to Raghunātha dāsa Gosvāmī to Kavirāja Gosvāmī. Kṛṣṇadāsa Kavirāja Gosvāmī has distributed this information in his book Caitanya-caritāmṛta. In other words, Caitanya-caritāmṛta is the essence of the instruction given through the paramparā system of the disciplic succession stemming from Śrī Caitanya Mahāprabhu.

Madhya TEXT 2.85

yadi keha hena kaya, grantha kaila śloka-maya,
itara jane nāribe bujhite
prabhura yei ācaraṇa, sei kari varṇana,
sarva-citta nāri ārādhite //CC Madhya, 2.85//

SYNONYMS

yadi-if; keha-someone; hena-thus; kaya-says; grantha-this book; kaila-is made; śloka-maya-with various Sanskrit verses; itara-ordinary; jane-persons; nāribe bujhite-will not be able to understand; prabhura-of Lord Śrī Caitanya Mahāprabhu; yei-whatever; ācaraṇa-activities; sei-that; kari-I do; varṇana-description; sarva-citta-all hearts; nāri-I am unable; ārādhite-to please.

TRANSLATION

If one says that Śrī Caitanya-caritāmṛta is full of Sanskrit verses and therefore not understandable by a common man, I reply that what I have described are the pastimes of Śrī Caitanya Mahāprabhu and that for me to satisfy everyone is not possible.

PURPORT

Śrīla Kavirāja Gosvāmī and one who follows in his footsteps do not have to cater to the public. Their business is simply to satisfy the previous ācāryas and describe the pastimes of the Lord. One who is able to understand can relish this exalted transcendental literature, which is actually not meant for ordinary persons like scholars and literary men. Generally, Śrī Caitanya Mahāprabhu's pastimes recorded in Caitanya-caritāmṛta are studied in universities and scholastic circles from a literary and historical point of view, but actually Caitanya-caritāmṛta is not a subject matter for research workers or literary scholars. It is simply meant for those devotees who have dedicated their lives to the service of Śrī Caitanya Mahāprabhu.

Madhya TEXT 2.86

nāhi kāhān savirodha, nāhi kāhān anurodha,
sahaja vastu kari vivaraṇa
yadi haya rāgoddeśa, tāhān haye āveśa,
sahaja vastu nā yāya likhana //CC Madhya, 2.86//

SYNONYMS

nāhi—there is not; kāhān—anywhere; sa-virodha—opposing element; nāhi—there is not; kāhān—anywhere; anurodha—acceptance of someone's opinion; sahaja—simple; vastu—substance; kari—I do; vivaraṇa—description; yadi—if; haya—there is; rāga-uddeśa—someone's attraction or obstruction; tāhān—there; haye—becoming; āveśa—involved; sahaja—simple; vastu—substance; nā yāya—is not possible; likhana—the writing.

TRANSLATION

In this Caitanya-caritāmṛta there is no contradictory conclusion, nor is anyone else's opinion accepted. I have written this book to describe the simple substance as I have heard it from superiors. If I become involved in someone's likes and dislikes, I cannot possibly write the simple truth.

PURPORT

The simplest thing for human beings is to follow their predecessors. Judgment according to mundane senses is not a very easy process. Whatever is awakened by attachment to one's predecessor is the way of devotional service as indicated

by Śrī Caitanya Mahāprabhu. The author says, however, that he cannot consider the opinions of those who become attracted or repelled by such things, because one cannot write impartially in that way. In other words, the author is stating that he did not inject personal opinion in the Caitanya-caritāmṛta. He has simply described his spontaneous understanding from superiors. If he had been carried away by someone's likes and dislikes, he could not have written of such a sublime subject matter in such an easy way. The actual facts are understandable to real devotees. When these facts are recorded, they are very congenial to the devotees, but one who is not a devotee cannot understand. Such is the subject matter for realization. Mundane scholarship and its concomitant attachments and detachments cannot arouse spontaneous love of Godhead. Such love cannot be described by a mundane scholar.

Madhya TEXT 2.87

yebā nāhi bujhe keha, śunite śunite seha,
ki adbhuta caitanya-carita
kṛṣṇe upajibe prīti, jānibe rasera rīti,
śunilei baḍa haya hita //CC Madhya, 2.87//

SYNONYMS

yebā—whoever; nāhi—does not; bujhe—understand; keha—someone; śunite śunite—hearing and hearing; seha—he; ki—what; adbhuta—wonderful; caitanya-carita—pastimes of Lord Śrī Caitanya Mahāprabhu; kṛṣṇe—unto Kṛṣṇa; upajibe—will develop; prīti—love; jānibe—he will understand; rasera—of transcendental mellows; rīti—the ways; śunilei—simply by hearing; baḍa—great; haya—there is; hita—benefit.

TRANSLATION

If one does not understand in the beginning but continues to hear again and again, the wonderful effects of Lord Caitanya's pastimes will bring love for Kṛṣṇa. Gradually one will come to understand the loving affairs between Kṛṣṇa and the gopīs and other associates of Vṛndāvana. Everyone is advised to continue to hear over and over again in order to greatly benefit.

Madhya TEXT 2.88

bhāgavata--śloka-maya, ṭīkā tāra saṁskṛta haya,
tabu kaiche bujhe tri-bhuvana
ihān śloka dui cāri, tāra vyākhyā bhāṣā kari,
kene nā bujhibe sarva-jana //CC Madhya, 2.88//

SYNONYMS

bhāgavata—Śrīmad-Bhāgavatam; śloka-maya—full of Sanskrit verses; ṭīkā—commentaries; tāra—of that; saṁskṛta—Sanskrit language; haya—there are; tabu—still; kaiche—how; bujhe—understands; tri-bhuvana—the whole world; ihān—in this; śloka—verses; dui cāri—a few; tāra—of them; vyākhyā—explanation; bhāṣā—in simple language; kari—I do; kene—why; nā—not; bujhibe—will understand; sarva-jana—all people.

TRANSLATION

In reply to those critics who say that Śrī Caitanya-caritāmṛta is full of Sanskrit verses, it can be said that Śrīmad-Bhāgavatam is also full of Sanskrit verses, as are the commentaries on Śrīmad-Bhāgavatam. Nonetheless, Śrīmad-Bhāgavatam can be understood by everyone, as well as by advanced devotees who study the Sanskrit commentaries. Why, then, will people not understand the Caitanya-caritāmṛta? There are only a few Sanskrit verses, and these have been explained in the Bengali vernacular. What is the difficulty in understanding?

Madhya TEXT 2.89

śeṣa-līlāra sūtra-gaṇa, kailuṁ kichu vivaraṇa,
ihān vistārite citta haya
thāke yadi āyuh-śeṣa, vistāriba līlā-śeṣa,
yadi mahāprabhura kṛpā haya //CC Madhya, 2.89//

SYNONYMS

śeṣa-līlāra—of the pastimes at the end; sūtra-gaṇa—the synopsis; kailuṁ—I have done; kichu—some; vivaraṇa—description; ihān—here; vistārite—to expand more and more; citta haya—there is a desire; thāke—remains; yadi—if; āyuh-śeṣa—the end of life; vistāriba—I shall describe; līlā—pastimes; śeṣa—at the

end; yadi—if; mahāprabhura—of Śrī Caitanya Mahāprabhu; kṛpā—mercy; haya—there is.

TRANSLATION

I have already given a synopsis of all the facts and figures of Lord Śrī Caitanya Mahāprabhu's last pastimes, and I have a desire to describe them elaborately. If I remain longer and am fortunate enough to receive the mercy of Lord Śrī Caitanya Mahāprabhu, I shall try to describe them again more elaborately.

Madhya TEXT 2.90

āmi vṛddha jarātura, likhite kāṇpaye kara,
mane kichu smaraṇa nā haya
nā dekhiye nayane, nā śuniye śravaṇe,
tabu likhi'--e baḍa vismaya //CC Madhya, 2.90//

SYNONYMS

āmi—I; vṛddha—old man; jarā-ātura—disturbed by invalidity; likhite—to write; kāṇpaye—trembles; kara—the hand; mane—in the mind; kichu—any; smaraṇa—remembrance; nā haya—there is not; nā dekhiye—I cannot see; nayane—by the eyes; nā śuniye—I cannot hear; śravaṇe—with the ears; tabu—still; likhi'-writing; e—this; baḍa vismaya—a great wonder.

TRANSLATION

I have now become too old and disturbed by invalidity. While I write, my hands tremble. I cannot remember anything, nor can I see or hear properly. Still I write, and this is a great wonder.

Madhya TEXT 2.91

ei antya-līlā-sāra, sūtra-madhye vistāra,
kari' kichu kariluṇ varṇana
ihā-madhye mari yabe, varṇite nā pāri tabe,
ei līlā bhakta-gaṇa-dhana //CC Madhya, 2.91//

SYNONYMS

ei antya-līlā-sāra—the essence of the antya-līlā (Lord Caitanya's pastimes at the end); sūtra-madhye—in the form of a synopsis; vistāra—expansion; kari'-doing; kichu—something; kariluṁ varṇana—have described; ihā-madhye—in the meantime; mari—I die; yabe—when; varṇite—to describe; nā pāri—not able; tabe—then; ei līlā—these pastimes; bhakta-gaṇa-dhana—the treasure of the devotees.

TRANSLATION

In this chapter I have to some extent described the essence of the pastimes of Lord Caitanya at the end. If I die in the meantime and cannot describe them in detail, at least the devotees will have this transcendental treasure.

Madhya TEXT 2.92

saṅkṣepe ei sūtra kaila, yei ihān nā likhila,
āge tāhā kariba vistāra
yadi tata dina jiye, mahāprabhura kṛpā haye,
icchā bhari' kariba vicāra //CC Madhya, 2.92//

SYNONYMS

saṅkṣepe—in brief; ei sūtra—these notes; kaila—I have made; yei—whatever; ihān—in this; nā likhila—I could not write; āge—in the future; tāhā—that; kariba—I shall make; vistāra—expansion; yadi—if; tata—so many; dina—days; jiye—I live; mahāprabhura—of Śrī Caitanya Mahāprabhu; kṛpā—the mercy; haye—there is; icchā bhari'-satisfying the desire; kariba—I shall do; vicāra—consideration.

TRANSLATION

In this chapter I have briefly described the antya-līlā. Whatever I have not described I shall describe extensively in the future. If by Śrī Caitanya Mahāprabhu's mercy I live for so many days that I can fulfill my desires, I will give full consideration to these pastimes.

Madhya TEXT 2.93

choṭa baḍa bhakta-gaṇa, vandoṇ sabāra śrī-caraṇa,
sabe more karaha santoṣa
svarūpa-gosāñhira mata, rūpa-raghunātha jāne yata,
tāi likhi' nāhi mora doṣa //CC Madhya, 2.93//

SYNONYMS

choṭa—small; baḍa—great; bhakta-gaṇa—devotees; vandoṇ—I worship; sabāra—all of them; śrī-caraṇa—the lotus feet; sabe—all of you; more—unto me; karaha—please do; santoṣa—satisfaction; svarūpa-gosāñhira mata—the view of Svarūpa Dāmodara Gosvāmī; rūpa-raghunātha—Rūpa and Raghunātha; jāne—know; yata—all; tāi—that; likhi'-writing; nāhi—there is not; mora—my; doṣa—fault.

TRANSLATION

I worship herewith the lotus feet of all kinds of devotees, both advanced and neophyte. I request all of them to be satisfied with me. I am faultless because I have written herein whatever I have understood from Svarūpa Dāmodara Gosvāmī and Rūpa and Raghunātha dāsa Gosvāmīs. I have neither added to nor subtracted from their version.

PURPORT

According to Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, there are three kinds of devotees, known as bhajana-vijñā (experts in devotional service), bhajana-śīla (devotees engaged in devotional service), and kṛṣṇa-nāme dīkṣita kṛṣṇa-nāma-kārī (initiated devotees engaged in chanting). The author of Śrī Caitanya-caritāmṛta begs the mercy of all these devotees and asks them to be pleased with him. He says, "Let the neophyte devotees-the devotees who are very expert in arguing though they have no sense of advanced devotional service, who think themselves very advanced because they imitate some smārta-brāhmaṇa-let such devotees not be displeased with me, thinking that I have committed errors in this regard. I beg their pardon with great humility, but I am submitting that I personally have no desire to add or subtract anything. I have only written what I have heard in the disciplic succession because I am dedicated to the lotus feet of previous ācāryas like Svarūpa Dāmodara, Raghunātha dāsa Gosvāmī and Rūpa Gosvāmī. I have only written what I have learned from them."

Madhya TEXT 2.94

śrī-caitanya, nityānanda, advaitādi bhakta-vṛnda,
śire dhari sabāra caraṇa
svarūpa, rūpa, sanātana, raghunāthera śrī-caraṇa,
dhūli karoṇ mastake bhūṣaṇa //CC Madhya, 2.94//

SYNONYMS

śrī-caitanya—Śrī Caitanya Mahāprabhu; nityānanda—Lord Nityānanda Prabhu; advaita-ādi bhakta-vṛnda—as well as personalities like Advaita Ācārya and all the devotees; śire—on my head; dhari—taking; sabāra—of all; caraṇa—the lotus feet; svarūpa—Śrīla Svarūpa Dāmodara Gosvāmī; rūpa—Śrīla Rūpa Gosvāmī; sanātana—Śrīla Sanātana Gosvāmī; raghunāthera—of Śrīla Raghunātha Gosvāmī; śrī-caraṇa—the lotus feet; dhūli—dust; karoṇ—I do; mastake—on my head; bhūṣaṇa—decoration.

TRANSLATION

According to the paramparā system, I wish to take the dust from the lotus feet of Śrī Caitanya Mahāprabhu, Nityānanda Prabhu, Advaita Prabhu, and all the associates of Śrī Caitanya Mahāprabhu like Svarūpa Dāmodara, Rūpa Gosvāmī, Sanātana Gosvāmī and Raghunātha dāsa Gosvāmī. I wish to take the dust of their lotus feet upon my head. In this way I wish to be blessed with their mercy.

Madhya TEXT 2.95

pāñā yāñra ājñā-dhana, vrajera vaiṣṇava-gaṇa,
vandoṇ tāñra mukhya haridāsa
caitanya-vilāsa-sindhu-kallolera eka bindu,
tāra kaṇā kahe kṛṣṇadāsa //CC Madhya, 2.95//

SYNONYMS

pāñā—getting; yāñra—whose; ājñā-dhana—order; vrajera—of Vṛndāvana; vaiṣṇava-gaṇa—all the Vaiṣṇavas; vandoṇ—I worship; tāñra—of them; mukhya—the chief; haridāsa—Haridāsa; caitanya-vilāsa-sindhu—of the ocean of the pastimes of Lord Caitanya; kallolera eka bindu—one drop of one wave; tāra—of

it; kaṇā—a particle only; kahe—describes; kṛṣṇadāsa—Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Receiving orders from the above authorities and the Vaiṣṇavas of Vṛndāvana, especially from Haridāsa, the priest of Govindajī, I, Kṛṣṇadāsa Kavirāja Gosvāmī, have tried to describe one small particle of one drop of one wave of the ocean of the pastimes of Śrī Caitanya Mahāprabhu.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Second Chapter, describing the ecstatic manifestations of Lord Caitanya Mahāprabhu.

Chapter 3 Lord Śrī Caitanya Mahāprabhu's Stay at the House of Advaita Ācārya

In his Amṛta-pravāha-bhāṣya, Śrīla Bhaktivinoda Ṭhākura gives the following summary of the Third Chapter. After accepting the sannyāsa order at Katwa, Śrī Caitanya Mahāprabhu traveled continuously for three days in Rāḍha-deśa and, by the trick of Nityānanda Prabhu, eventually came to the western side of Śāntipura. Śrī Caitanya Mahāprabhu was induced to believe that the river Ganges was the Yamunā. When He was worshiping the sacred river, Advaita Prabhu arrived in a boat. Advaita Prabhu asked Him to take His bath in the Ganges and took Him to His (Advaita's) house. There all the Navadvīpa devotees, along with mother Śacīdevī, came to see Śrī Caitanya Mahāprabhu. This house was located at Śāntipura. Mother Śacīdevī cooked for Śrī Caitanya Mahāprabhu and Nityānanda Prabhu, and at that time there were many joking exchanges between Advaita Prabhu and Nityānanda Prabhu. In the evening there was a mass saṅkīrtana at the house of Advaita Prabhu, and mother Śacīdevī gave Śrī Caitanya Mahāprabhu permission to leave. She requested Him to make Jagannātha Purī, Nīlācala, His headquarters. Śrī Caitanya Mahāprabhu granted His mother's request and, followed by Nityānanda, Mukunda, Jagadānanda and Dāmodara, left Śāntipura. Bidding farewell to mother Śacīdevī, they all proceeded toward Jagannātha Purī, following the path of Chatrabhoga.

Madhya TEXT 3.1

nyāsaṁ vidhāyotpraṇayo 'tha gauro

vṛndāvanam gantu-manā bhramād yaḥ

rāḍhe bhraman śānti-purīm ayitvā

lalāsa bhaktair iha taṁ nato 'smi //CC Madhya, 3.1//

SYNONYMS

nyāsam—the regular ritualistic ceremonies of the sannyāsa order; vidhāya—after accepting; utpraṇayaḥ—arousal of intense love for Kṛṣṇa; atha—thus; gauraḥ—Śrī Caitanya Mahāprabhu; vṛndāvanam—to Vṛndāvana; gantu-manāḥ—thinking of going; bhramāt—apparently by mistake; yaḥ—who; rāḍhe—in the tract of land known as Rāḍha; bhraman—wandering; śānti-purīm—to Śāntipura; ayitvā—going; lalāsa—enjoyed; bhaktaiḥ—with the devotees; iha—here; taṁ—unto Him; nataḥ asmi—I offer my respectful obeisances.

TRANSLATION

After accepting the sannyāsa order of life, Lord Caitanya Mahāprabhu, out of intense love for Kṛṣṇa, wanted to go to Vṛndāvana, but apparently by mistake He wandered in the Rāḍha-deśa. Later He arrived at Śāntipura and enjoyed Himself there with His devotees. I offer my respectful obeisances to Śrī Caitanya Mahāprabhu.

Madhya TEXT 3.2

jaya jaya śrī-caitanya jaya nityānanda

jayādvaitacandra jaya gaura-bhakta-vṛnda //CC Madhya, 3.2//

SYNONYMS

jaya jaya—all glories; śrī-caitanya—to Lord Śrī Caitanya Mahāprabhu; jaya—all glories; nityānanda—to Lord Nityānanda Prabhu; jaya—all glories; advaita-candra—to Śrī Advaita Gosāṇi; jaya—all glories; gaura-bhakta-vṛnda—to the devotees of Lord Caitanya.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Nityānanda! All glories to Advaita Prabhu! And all glories to the devotees of Lord Caitanya, headed by Śrīvāsa!

Madhya TEXT 3.3

cabbiśa vatsara-śeṣa yei māgha-māsa

tāra śukla-pakṣe prabhu karilā sannyāsa //CC Madhya, 3.3//

SYNONYMS

cabbiśa—twenty-fourth; vatsara—of the year; śeṣa—at the end; yei—that; māgha-māsa—the month of Māgha (January and February); tāra—of that; śukla-pakṣe—in the waxing period of the moon; prabhu—the Lord; karilā—accepted; sannyāsa—the sannyāsa order of life.

TRANSLATION

At the end of His twenty-fourth year, in the month of Māgha, Śrī Caitanya Mahāprabhu accepted the sannyāsa order during the waxing period of the moon.

Madhya TEXT 3.4

sannyāsa kari' premāveśe calilā vṛndāvana

rāḍha-deśe tina dina karilā bhramaṇa //CC Madhya, 3.4//

SYNONYMS

sannyāsa kari'-after accepting the sannyāsa order; prema-āveśe—in intense love for Kṛṣṇa; calilā—proceeded; vṛndāvana—toward Vṛndāvana-dhāma; rāḍha-deśe—in the tract of land known as Rāḍha; tina dina—continuously for three days; karilā—did; bhramaṇa—wandering.

TRANSLATION

After accepting the sannyāsa order, Caitanya Mahāprabhu, out of intense love for Kṛṣṇa, started for Vṛndāvana. However, He mistakenly wandered about in a trance continuously for three days in the tract of land known as Rāḍha-deśa.

PURPORT

The word Rāḍha-deśa comes from the word rāṣṭra, or "state." From rāṣṭra the perverted word rāḍha has come. The part of Bengal on the western side of the Ganges is known as Rāḍha-deśa. Another name is Paṇḍra-deśa or Peṇḍo-deśa. The word peṇḍo is a perverted form of the word paṇḍra. It appears that the capital of Rāṣṭra-deśa was situated in that part of Bengal.

Madhya TEXT 3.5

ei śloka paḍi' prabhu bhāvera āveśe

bhramite pavitra kaila saba rāḍha-deśe //CC Madhya, 3.5//

SYNONYMS

ei śloka—this verse; paḍi'-reciting; prabhu—the Lord; bhāvera—of ecstasy; āveśe—in a condition; bhramite—wandering; pavitra—purified; kaila—did; saba rāḍha-deśe—all of the tract of land known as Rāḍha-deśa.

TRANSLATION

Passing through the tract of land known as Rāḍha-deśa, Śrī Caitanya Mahāprabhu recited the following verse in ecstasy.

Madhya TEXT 3.6

etām sa āsthāya parātma-niṣṭhām

adhyāsitām pūrvatamair mahadbhiḥ

aham tariṣyāmi duranta-pāram

tamo mukundāṅghri-niṣevayaiva //CC Madhya, 3.6//

SYNONYMS

etām—this; saḥ—such; āsthāya—being completely fixed in; para-ātma-niṣṭhām—devotion to the Supreme Person, Kṛṣṇa; adhyāsitām—worshiped; pūrvatamaiḥ—by previous; mahadbhiḥ—ācāryas; aham—I; tariṣyāmi—shall cross over; duranta-pāram—the insurmountable; tamaḥ—the ocean of nescience; mukunda-aṅghri—of the lotus feet of Mukunda; niṣevayā—by worship; eva—certainly.

TRANSLATION

"[As a brāhmaṇa from Avantī-deśa said:] 'I shall cross over the insurmountable ocean of nescience by being firmly fixed in the service of the lotus feet of Kṛṣṇa. This was approved by the previous ācāryas, who were fixed in firm devotion to the Lord, Paramātmā, the Supreme Personality of Godhead.'"

PURPORT

In connection with this verse, which is a quotation from Śrīmad-Bhāgavatam (11.23.57), Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that of the sixty-four items required for rendering devotional service, acceptance of the symbolic marks of sannyāsa is a regulative principle. If one accepts the sannyāsa order, his main business is to devote his life completely to the service of Mukunda, Kṛṣṇa. If one does not completely devote his mind and body to the service of the Lord, he does not actually become a sannyāsī. It is not simply a matter of changing dress. In Bhagavad-gītā (6.1) it is also stated, *anāśritaḥ karma-phalaṁ kāryaṁ karma karoti yaḥ sa sannyāsī ca yogī ca*: one who works devotedly for the satisfaction of Kṛṣṇa is a sannyāsī. The dress is not sannyāsa, but the attitude of service to Kṛṣṇa is.

The word *parātmā-niṣṭhā* means being a devotee of Lord Kṛṣṇa. *Parātmā*, the Supreme Person, is Kṛṣṇa. *Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ*. Those who are completely dedicated to the lotus feet of Kṛṣṇa in service are actually sannyāsīs. As a matter of formality, the devotee accepts the sannyāsa dress as previous ācāryas did. He also accepts the three *daṇḍas*. Later Viṣṇusvāmī considered that accepting the dress of a *tridaṇḍī* was *parātmā-niṣṭhā*. Therefore sincere devotees add another *daṇḍa*, the *jīva-daṇḍa*, to the three existing *daṇḍas*. The Vaiṣṇava sannyāsī is known as a *tridaṇḍī-sannyāsī*. The Māyāvādī sannyāsī accepts only one *daṇḍa*, not understanding the purpose of *tri-daṇḍa*. Later, many persons in the community of Śiva Svāmī gave up the *ātma-niṣṭhā* (devotional service) of the Lord and followed the path of Śaṅkarācārya. Instead of accepting 108 names, those in the Śiva Svāmī sampradāya follow the path of Śaṅkarācārya and accept the ten names of sannyāsa. Although Śrī Caitanya Mahāprabhu accepted the then-existing order of sannyāsa (namely *eka-daṇḍa*), He still recited a verse from Śrīmad-Bhāgavatam about the *tridaṇḍa-sannyāsa* accepted by the brāhmaṇa of Avantīpura. Indirectly He declared that within that *eka-daṇḍa*, one *daṇḍa*, four *daṇḍas* existed as one. Accepting *ekadaṇḍa-sannyāsa* without *parātmā-niṣṭhā* (devotional service to Lord Kṛṣṇa) is not acceptable to Śrī Caitanya Mahāprabhu. In addition, according to the exact regulative principles, one should add the *jīva-daṇḍa* to the *tri-daṇḍa*. These four *daṇḍas*, bound together as one, are symbolic of unalloyed devotional service to the Lord. Because the *ekadaṇḍī-sannyāsīs* of the Māyāvāda school are not devoted to the service of Kṛṣṇa, they try to merge into the Brahman effulgence, which is a marginal position between material and spiritual existence. They accept this impersonal position as liberation. Māyāvādī sannyāsīs, not knowing that Śrī Caitanya Mahāprabhu was a *tridaṇḍī*, think of Caitanya Mahāprabhu as an *ekadaṇḍī-sannyāsī*. This is due to their *vivarta*, bewilderment. In Śrīmad-

Bhāgavatam there is no such thing as an ekadaṇḍi-sannyāsī; indeed, the tridandi-sannyāsī is accepted as the symbolic representation of the sannyāsa order. By citing this verse from Śrīmad-Bhāgavatam, Śrī Caitanya Mahāprabhu accepted the sannyāsa order recommended in Śrīmad-Bhāgavatam. The Māyāvādī sannyāsīs, who are enamored of the external energy of the Lord, cannot understand the mind of Śrī Caitanya Mahāprabhu.

To date, all the devotees of Śrī Caitanya Mahāprabhu, following in His footsteps, accept the sannyāsa order and keep the sacred thread and tuft of unshaved hair. The ekadaṇḍi-sannyāsīs of the Māyāvādī school give up the sacred thread and do not keep any tuft of hair. Therefore they are unable to understand the purport of tridaṇḍa-sannyāsa, and as such they are not inclined to dedicate their lives to the service of Mukunda. They simply think of merging into the existence of Brahman because of their disgust with material existence. The ācāryas who advocate the daiva-varṇāśrama (the social order of cātur-varṇyam mentioned in the Bhagavad-gītā) do not accept the proposition of āsura-varṇāśrama, which maintains that the social order of varṇa is indicated by birth.

The most intimate devotee of Śrī Caitanya Mahāprabhu, namely Gadādhara Paṇḍita, accepted tridaṇḍa-sannyāsa and also accepted Mādhava Upādhyāya as his tridaṇḍi-sannyāsī disciple. It is said that from this Mādhavācārya the sampradāya known in western India as the Vallabhācārya sampradāya has begun. Śrīla Gopāla Bhaṭṭa Gosvāmī, who is known as a smṛty-ācārya in the Gauḍīya-Vaiṣṇava-sampradāya, later accepted the tridaṇḍa-sannyāsa order from Tridaṇḍipāda Prabodhānanda Sarasvatī. Although acceptance of tridaṇḍa-sannyāsa is not distinctly mentioned in the Gauḍīya Vaiṣṇava literature, the first verse of Śrīla Rūpa Gosvāmī's Upadeśāmṛta advocates that one should accept the tridaṇḍa-sannyāsa order by controlling the six forces:

vāco vegam manasaḥ krodha-vegam

jihvā-vegam udaropastha-vegam

etān vegān yo viśaheta dhīraḥ

sarvām apīmām pṛthivīm sa śiṣyāt

"One who can control the forces of speech, mind, anger, belly, tongue and genitals is known as a gosvāmī and is competent to accept disciples all over the world." The followers of Śrī Caitanya Mahāprabhu never accepted the Māyāvāda order of sannyāsa, and for this they cannot be blamed. Śrī Caitanya

Mahāprabhu accepted Śrīdhara Svāmī, who was a tridaṇḍi-sannyāsī, but the Māyāvādī sannyāsīs, not understanding Śrīdhara Svāmī, sometimes think that Śrīdhara Svāmī belonged to the Māyāvāda ekadaṇḍa-sannyāsa community. Actually this was not the case.

Madhya TEXT 3.7

prabhu kahe--sādhū ei bhikṣura vacana

mukunda sevana-vrata kaila nirdhāraṇa //CC Madhya, 3.7//

SYNONYMS

prabhu kahe—the Lord said; sādhū—very much purified; ei—this; bhikṣura—of the mendicant; vacana—words; mukunda—Lord Kṛṣṇa; sevana-vrata—decision to serve; kaila—made; nirdhāraṇa—indication.

TRANSLATION

Śrī Caitanya Mahāprabhu approved the purport of this verse on account of the determination of the mendicant devotee to engage in the service of Lord Mukunda. He gave His approval of this verse, indicating that it was very good.

Madhya TEXT 3.8

parātmā-niṣṭhā-mātra veṣa-dhāraṇa

mukunda-sevāya haya saṁsāra-tāraṇa //CC Madhya, 3.8//

SYNONYMS

para-ātmā-niṣṭhā-mātra—only for the determination to serve Kṛṣṇa; veṣa-dhāraṇa—changing the dress; mukunda-sevāya—by serving Mukunda; haya—there is; saṁsāra-tāraṇa—liberation from this material bondage.

TRANSLATION

The real purpose of accepting sannyāsa is to dedicate oneself to the service of Mukunda. By serving Mukunda, one can actually be liberated from the bondage of material existence.

PURPORT

In this connection, Śrīla Bhaktivinoda Ṭhākura says that Śrī Caitanya

Mahāprabhu accepted the sannyāsa order and recommended the determination of the Avantīpura bhikṣu to engage in the service of Mukunda. He accepted the brāhmaṇa's version due to his determination to serve Mukunda. The sannyāsī dress is actually an attraction for material formality. Śrī Caitanya Mahāprabhu did not like such formality, but He wanted the essence of it—service to Mukunda. Such determination in any condition is parātma-niṣṭhā. That is required. The conclusion is that the sannyāsa order depends not on the dress but the determination to serve Mukunda.

Madhya TEXT 3.9

sei veṣa kaila, ebe vṛndāvana giyā

kṛṣṇa-niṣevana kari nibhṛte vasiyā //CC Madhya, 3.9//

SYNONYMS

sei—that; veṣa—dress; kaila—accepted; ebe—now; vṛndāvana—to Vṛndāvana-dhāma; giyā—going; kṛṣṇa-niṣevana—service to the Lord; kari—I shall execute; nibhṛte—in a solitary place; vasiyā—sitting.

TRANSLATION

After accepting the sannyāsa order, Śrī Caitanya Mahāprabhu decided to go to Vṛndāvana and engage Himself wholly and solely in the service of Mukunda in a solitary place.

Madhya TEXT 3.10

eta bali' cale prabhu, premonmādera cihna

dik-vidik-jñāna nāhi, kibā rātri-dina //CC Madhya, 3.10//

SYNONYMS

eta bali'-saying this; cale prabhu—the Lord began to proceed; prema-unmādera cihna—the symptoms of ecstatic love; dik-vidik-jñāna—knowledge of the right direction or wrong direction; nāhi—there is not; kibā—whether; rātri-dina—night or day.

TRANSLATION

As Śrī Caitanya Mahāprabhu was enroute to Vṛndāvana, all the ecstatic

symptoms became manifest, and He did not know in which direction He was going, nor did He know whether it was day or night.

Madhya TEXT 3.11

nityānanda, ācāryaratna, mukunda, tina jana

prabhu-pāche-pāche tine karena gamana //CC Madhya, 3.11//

SYNONYMS

nityānanda—Nityānanda Prabhu; ācāryaratna—Candraśekhara; mukunda—and Mukunda; tina jana—three persons; prabhu-pāche-pāche—following the Lord; tine—all three of them; karena gamana—go.

TRANSLATION

When Śrī Caitanya Mahāprabhu went toward Vṛndāvana, Nityānanda Prabhu, Candraśekhara and Prabhu Mukunda followed Him.

Madhya TEXT 3.12

yei yei prabhu dekhe, sei sei loka

premāveśe 'hari' bale, khaṇḍe duḥkha-śoka //CC Madhya, 3.12//

SYNONYMS

yei yei—whoever; prabhu—the Lord; dekhe—sees; sei sei loka—those persons; prema-āveśe—in the ecstasy of love; hari bale—exclaim "Hari"; khaṇḍe—pass over; duḥkha-śoka—all kinds of material unhappiness and lamentation.

TRANSLATION

When Śrī Caitanya Mahāprabhu passed through Rāḍha-deśa, whoever saw Him in ecstasy exclaimed, "Hari! Hari!" As they chanted this with the Lord, all the unhappiness of material existence diminished.

Madhya TEXT 3.13

gopa-bālaka saba prabhuke dekhiyā

'hari' 'hari' bali' ḍāke ucca kariyā //CC Madhya, 3.13//

SYNONYMS

gopa-bālaka saba—all the cowherd boys; prabhuke dekhiyā—seeing the Lord; hari hari bali'-vibrating the sounds "Hari Hari"; ḍāke—shout; ucca kariyā—loudly.

TRANSLATION

All the cowherd boys who saw Śrī Caitanya Mahāprabhu passing joined with Him and began to shout loudly, "Hari! Hari!"

Madhya TEXT 3.14

śuni' tā-sabāra nikaṭa gelā gaurahari

'bala' 'bala' bale sabāra śire hasta dhari' //CC Madhya, 3.14//

SYNONYMS

śuni'-hearing; tā-sabāra—of all of them; nikaṭa—near; gelā—went; gaurahari—Śrī Caitanya Mahāprabhu; bala bala—go on speaking, go on speaking; bale—He said; sabāra—of all of them; śire hasta dhari'-keeping His hand on their heads.

TRANSLATION

When He heard all the cowherd boys also chanting "Hari! Hari!" Śrī Caitanya Mahāprabhu was very pleased. He approached them, put His hand on their heads and said, "Go on chanting like that."

Madhya TEXT 3.15

tā'-sabāra stuti kare,--tomarā bhāgyavān

kṛtārtha karile more śunāñā hari-nāma //CC Madhya, 3.15//

SYNONYMS

tā'-sabāra—of all of them; stuti kare—Lord Caitanya Mahāprabhu praised the behavior; tomarā—you; bhāgyavān—fortunate; kṛta-artha—successful; karile—you have made; more—to Me; śunāñā—by chanting; hari-nāma—the holy name of Lord Hari.

TRANSLATION

Śrī Caitanya Mahāprabhu thus blessed them all, saying that they were all fortunate. In this way He praised them, and He felt very successful because they chanted the holy name of Lord Hari.

Madhya TEXT 3.16

gupte tā-sabāke āni' ṭhākura nityānanda

śikhāilā sabākāre kariyā prabandha //CC Madhya, 3.16//

SYNONYMS

gupte—in confidence; tā-sabāke—unto all the cowherd boys; āni'-taking them; ṭhākura nityānanda—Nityānanda Ṭhākura; śikhāilā—instructed; sabākāre—all of them; kariyā prabandha—by making a reasonable story.

TRANSLATION

Calling all the boys in confidence and telling a reasonable story, Nityānanda Prabhu instructed them as follows.

Madhya TEXT 3.17

vṛndāvana-patha prabhu puchena tomāre

gaṅgā-tīra-patha tabe dekhāiha tāṅre //CC Madhya, 3.17//

SYNONYMS

vṛndāvana-patha—the path to Vṛndāvana; prabhu—the Lord; puchena—inquires; tomāre—from you; gaṅgā-tīra-patha—the path on the bank of the Ganges; tabe—at that time; dekhāiha—please show; tāṅre—Him.

TRANSLATION

"If Śrī Caitanya Mahāprabhu asks you about the path to Vṛndāvana, please show Him the path on the bank of the Ganges instead."

Madhya TEXTS 3.18-19

tabe prabhu puchilena,--'śuna, śīśu-gaṇa

kaha dekhi, kon pathe yāba vṛndāvana'

śīśu saba gaṅgā-tīra-patha dekhāila

sei pathe āveśe prabhu gamana karila //CC Madhya, 3.18-19//

SYNONYMS

tabe—thereafter; prabhu—the Lord; puchilena—inquired; śuna—hear; śīśu-gaṇa—O boys; kaha dekhi—please tell Me; kon pathe—in which way; yāba—I shall go; vṛndāvana—to Vṛndāvana; śīśu—the boys; saba—all; gaṅgā-tīra-patha—the path on the bank of the Ganges; dekhāila—showed; sei—that; pathe—on the path; āveśe—in ecstasy; prabhu—the Lord; gamana karila—went.

TRANSLATION

When the cowherd boys were questioned by Lord Caitanya Mahāprabhu about the path to Vṛndāvana, the boys showed Him the path on the bank of the Ganges, and the Lord went that way in ecstasy.

Madhya TEXT 3.20

ācāryaratnere kahe nityānanda-gosāñi

śīghra yāha tumi advaita-ācāryera ṭhāñi //CC Madhya, 3.20//

SYNONYMS

ācāryaratnere—to Candraśekhara Ācārya; kahe—said; nityānanda-gosāñi—Lord Nityānanda Prabhu; śīghra—immediately; yāha—go; tumi—you; advaita-ācāryera ṭhāñi—to the place of Advaita Ācārya.

TRANSLATION

As the Lord proceeded along the bank of the Ganges, Śrī Nityānanda Prabhu requested Ācāryaratna [Candraśekhara Ācārya] to go immediately to the house of Advaita Ācārya.

Madhya TEXT 3.21

prabhu laye yāba āmi tānhāra mandire

sāvadhāne rahena yena naukā lañā tīre //CC Madhya, 3.21//

SYNONYMS

prabhu laye—taking the Lord; yāba—shall go; āmi—I; tāñhāra—of Him; mandire—to the house; sāvadhāne—very carefully; rahena—let Him stay; yena—there; naukā—boat; lañā—taking; tīre—on the bank.

TRANSLATION

Śrī Nityānanda Gosvāmī told him, "I shall take Śrī Caitanya Mahāprabhu to the bank of the Ganges at Śāntipura, and Advaita Ācārya should carefully stay there on shore with a boat.

Madhya TEXT 3.22

tabe navadvīpe tumi kariha gamana

śacī-saha lañā āisa saba bhakta-gaṇa //CC Madhya, 3.22//

SYNONYMS

tabe—thereafter; navadvīpe—to Navadvīpa; tumi—you; kariha—should do; gamana—going; śacī-saha—mother Śacī; lañā—taking along; āisa—come back; saba bhakta-gaṇa—all the devotees.

TRANSLATION

"After that," Nityānanda Prabhu continued, "I shall go to Advaita Ācārya's house, and you should go to Navadvīpa and return with mother Śacī and all the other devotees."

Madhya TEXT 3.23

tāñre pāṭhāiyā nityānanda mahāśaya

mahāprabhura āge āsi' dila paricaya //CC Madhya, 3.23//

SYNONYMS

tāñre—him; pāṭhāiyā—sending; nityānanda—Lord Nityānanda; mahā-āśaya—the great personality; mahāprabhura—of Śrī Caitanya Mahāprabhu; āge—in front; āsi'-coming; dila—gave; paricaya—introduction.

TRANSLATION

After sending Ācāryaratna to the house of Advaita Ācārya, Śrī Nityānanda Prabhu went before Lord Caitanya Mahāprabhu and gave notice of His coming.

Madhya TEXT 3.24

prabhu kahe,--śrīpāda, tomāra kothāke gamana

śrīpāda kahe, tomāra saṅge yāba vṛndāvana //CC Madhya, 3.24//

SYNONYMS

prabhu kahe—the Lord inquired; śrīpāda—sir; tomāra—of You; kothāke—where; gamana—going; śrīpāda kahe—Nityānanda Prabhu replied; tomāra—You; saṅge—with; yāba—I shall go; vṛndāvana—toward Vṛndāvana.

TRANSLATION

Śrī Caitanya Mahāprabhu was in ecstasy, and He asked where Nityānanda Prabhu was going. Nityānanda replied that He was going with Him toward Vṛndāvana.

Madhya TEXT 3.25

prabhu kahe,--kata dūre āche vṛndāvana

teṅho kahena,--kara ei yamunā daraśana //CC Madhya, 3.25//

SYNONYMS

prabhu kahe—the Lord replied; kata dūre—how far; āche—there is; vṛndāvana—Vṛndāvana-dhāma; teṅho kahena—He replied; kara—just do; ei—this; yamunā—Yamunā River; daraśana—seeing.

TRANSLATION

When the Lord asked Nityānanda Prabhu how far it was to Vṛndāvana, Nityānanda replied, "Just see! Here is the river Yamunā."

Madhya TEXT 3.26

eta bali' ānila tānre gaṅgā-sannidhāne

āveśe prabhura haila gaṅgāre yamunā-jñāne //CC Madhya, 3.26//

SYNONYMS

eta bali'-saying this; ānila—He brought; tānre—Him; gaṅgā-sannidhāne—near the Ganges; āveśe—in ecstasy; prabhura—of the Lord; haila—there was;

gaṅgāre—of the river Ganges; yamunā-jñāne—acceptance as the river Yamunā.

TRANSLATION

Saying this, Nityānanda Prabhu took Caitanya Mahāprabhu near the Ganges, and the Lord, in His ecstasy, accepted the river Ganges as the river Yamunā.

Madhya TEXT 3.27

aho bhāgya, yamunāre pāiluṅ daraśana

eta bali' yamunāra karena stavana //CC Madhya, 3.27//

SYNONYMS

aho bhāgya—oh, My great fortune; yamunāre—of the river Yamunā; pāiluṅ—I have gotten; daraśana—vision; eta bali'-after saying this; yamunāra—of the river Yamunā; karena—does; stavana—praising.

TRANSLATION

The Lord said, "Oh, what good fortune! Now I have seen the river Yamunā." Thus thinking the Ganges to be the river Yamunā, Caitanya Mahāprabhu began to offer prayers to it.

Madhya TEXT 3.28

cid-ānanda-bhānoḥ sadā nanda-sūnoḥ

para-prema-pātrī drava-brahma-gātrī

aghānām lavitrī jagat-kṣema-dhātrī

pavitrī-kriyān no vapur mitra-putrī //CC Madhya, 3.28//

SYNONYMS

cid-ānanda-bhānoḥ—of the direct manifestation of spiritual energy and bliss; sadā—always; nanda-sūnoḥ—of the son of Mahārāja Nanda; para-prema-pātrī—the giver of the highest love; drava-brahma-gātrī—composed of the water of the spiritual world; aghānām—of all sins and offenses; lavitrī—the destroyer; jagat-kṣema-dhātrī—the performer of everything auspicious for the world; pavitrī-kriyāt—kindly purify; naḥ—our; vapuḥ—existence; mitra-putrī—the daughter of the sun-god.

TRANSLATION

"O river Yamunā, you are the blissful spiritual water that gives love to the son of Nanda Mahārāja. You are the same as the water of the spiritual world, for you can vanquish all our offenses and the sinful reactions incurred in life. You are the creator of all auspicious things for the world. O daughter of the sun-god, kindly purify us by your pious activities."

PURPORT

This verse is recorded in the Caitanya-candrodaya-nāṭaka (5.35), by Kavi-karṇapura.

Madhya TEXT 3.29

eta bali' namaskari' kaila gaṅgā-snāna

eka kaupīna, nāhi dvitīya paridhāna //CC Madhya, 3.29//

SYNONYMS

eta bali'-saying this; namaskari'-offering obeisances; kaila—did; gaṅgā-snāna—bathing in the Ganges; eka kaupīna—only one piece of underwear; nāhi—there was not; dvitīya—second; paridhāna—garment.

TRANSLATION

After reciting this mantra, Śrī Caitanya Mahāprabhu offered obeisances and took His bath in the Ganges. At that time He had on only one piece of underwear, for there was no second garment.

Madhya TEXT 3.30

hena kāle ācārya-gosāṇi naukāte caḍiñā

āila nūtana kaupīna-bahirvāsa lañā //CC Madhya, 3.30//

SYNONYMS

hena kāle—at that time; ācārya-gosāṇi—Advaita Ācārya Prabhu; naukāte caḍiñā—on board a boat; āila—reached there; nūtana—new; kaupīna—underwear; bahirvāsa—outer garments; lañā—bringing.

TRANSLATION

While Śrī Caitanya Mahāprabhu was standing there without a second garment, Śrī Advaita Ācārya arrived in a boat, bringing with Him new underwear and external garments.

Madhya TEXT 3.31

āge ācārya āsi' rahilā namaskāra kari'

ācārya dekhi' bale prabhu mane saṁśaya kari' //CC Madhya, 3.31//

SYNONYMS

āge—in front; ācārya—Advaita Ācārya; āsi'-coming; rahilā—stood; namaskāra kari'-making obeisances; ācārya dekhi'-seeing Advaita Ācārya; bale—says; prabhu—the Lord; mane—within His mind; saṁśaya kari'-doubting.

TRANSLATION

When Advaita Ācārya arrived, He stood before the Lord and offered His obeisances. After seeing Him, the Lord began to wonder about the entire situation.

Madhya TEXT 3.32

tumi ta' ācārya-gosāñi, ethā kene āilā

āmi vṛndāvane, tumi ke-mate jānilā //CC Madhya, 3.32//

SYNONYMS

tumi—You are; ta'-certainly; ācārya-gosāñi—Advaita Ācārya; ethā—here; kene—why; āilā—You have come; āmi—I; vṛndāvane—in Vṛndāvana; tumi—You; ke-mate—how; jānilā—knew.

TRANSLATION

Still in His ecstasy, the Lord asked Advaita Ācārya, "Why did You come here? How did You know that I was in Vṛndāvana?"

Madhya TEXT 3.33

ācārya kahe--tumi yāhāṇ, sei vṛndāvana

mora bhāgye gaṅgā-tīre tomāra āgamana //CC Madhya, 3.33//

SYNONYMS

ācārya kahe—Ācārya replied; tumi yāhāñ—wherever You are; sei—that; vṛndāvana—Vṛndāvana; mora bhāgye—by My great fortune; gaṅgā-tīre—on the bank of the Ganges; tomāra āgamana—Your appearance.

TRANSLATION

Advaita Ācārya disclosed the whole situation, telling Śrī Caitanya Mahāprabhu, "Wherever You are, that is Vṛndāvana. Now it is My great fortune that You have come to the bank of the Ganges."

Madhya TEXT 3.34

prabhu kahe,--nityānanda āmāre vañcilā

gaṅgāke āniyā more yamunā kahilā //CC Madhya, 3.34//

SYNONYMS

prabhu kahe—the Lord replied; nityānanda—Lord Nityānanda; āmāre—Me; vañcilā—has cheated; gaṅgāke—to the bank of the Ganges; āniyā—bringing; more—Me; yamunā—the river Yamunā; kahilā—informed.

TRANSLATION

Śrī Caitanya Mahāprabhu then said, "Nityānanda has cheated Me. He has brought Me to the bank of the Ganges and told Me that it was the Yamunā."

Madhya TEXT 3.35

ācārya kahe, mithyā nahe śrīpāda-vacana

yamunāte snāna tumi karilā ekhana //CC Madhya, 3.35//

SYNONYMS

ācārya kahe—Advaita Ācārya replied; mithyā nahe—this is not untrue; śrīpāda-vacana—the words of Śrī Nityānanda Prabhu; yamunāte—in the river Yamunā; snāna—bathing; tumi—You; karilā—did; ekhana—just now.

TRANSLATION

When Śrī Caitanya Mahāprabhu accused Nityānanda of cheating Him, Śrīla

Advaita Ācārya said, "Whatever Nityānanda Prabhu has told You is not false. You have indeed just now taken Your bath in the river Yamunā."

Madhya TEXT 3.36

gaṅgāya yamunā vahe hañā eka-dhāra

paścime yamunā vahe, pūrve gaṅgā-dhāra //CC Madhya, 3.36//

SYNONYMS

gaṅgāya—with the river Ganges; yamunā—the river Yamunā; vahe—flows; hañā—becoming; eka-dhāra—one stream; paścime—on the western side; yamunā—the river Yamunā; vahe—flows; pūrve—on the eastern side; gaṅgā-dhāra—the flow of the Ganges.

TRANSLATION

Advaita Ācārya then explained that at that spot both the Ganges and Yamunā flow together. On the western side was the Yamunā, and on the eastern side was the Ganges.

PURPORT

The Ganges and Yamunā mix at the confluence at Allahabad (Prayāga). The Yamunā flows from the western side and the Ganges from the eastern, and they merge. Since Caitanya Mahāprabhu bathed on the western side, He actually took His bath in the river Yamunā.

Madhya TEXT 3.37

paścima-dhāre yamunā vahe, tāhān kaile snāna

ārdra kaupīna chāḍi' śuṣka kara paridhāna //CC Madhya, 3.37//

SYNONYMS

paścima-dhāre—in the western flow; yamunā—the river Yamunā; vahe—flows; tāhān—there; kaile—You did; snāna—bathing; ārdra—wet; kaupīna—underwear; chāḍi'-giving up; śuṣka—dry; kara—do; paridhāna—putting on.

TRANSLATION

Advaita Ācārya then suggested that since Caitanya Mahāprabhu had taken His

bath in the river Yamunā and His underwear was now wet, the Lord should change His underwear for dry garments.

Madhya TEXT 3.38

premāveśe tina dina ācha upavāsa

āji mora ghare bhikṣā, cala mora vāsa //CC Madhya, 3.38//

SYNONYMS

prema-āveśe—in the ecstasy of love; tina dina—three days; ācha—You are; upavāsa—fasting; āji—today; mora—My; ghare—at the house; bhikṣā—alms; cala—kindly come; mora vāsa—to My residence.

TRANSLATION

Advaita Ācārya said, "You have been fasting continuously for three days in Your ecstasy of love for Kṛṣṇa. I therefore invite You to My home, where You may kindly take Your alms. Come with Me to My residence."

Madhya TEXT 3.39

eka-muṣṭi anna muṇi kariyāchoṇ pāka

śukhārukhā vyañjana kailuṇ, sūpa āra śāka //CC Madhya, 3.39//

SYNONYMS

eka-muṣṭi—one palmful; anna—rice; muṇi—I; kariyāchoṇ—have done; pāka—cooking; śukhā-rukhā—not very luxurious; vyañjana—vegetables; kailuṇ—I have done; sūpa—liquid vegetables; āra—and; śāka—spinach.

TRANSLATION

Advaita Prabhu continued, "At My home I have just cooked one palmful of rice. The vegetables are always very simple. There is no luxurious cooking—simply a little liquid vegetable and spinach."

Madhya TEXT 3.40

eta bali' naukāya caḍāñā nila nija-ghara

pāda-prakṣālana kaila ānanda-antara //CC Madhya, 3.40//

SYNONYMS

eta bali'-saying this; naukāya caḍāñā—making Him board the small boat; nila—took; nija-ghara—to His own residence; pāda-prakṣālana—washing the feet; kaila—did; ānanda-antara—very happy within Himself.

TRANSLATION

Saying this, Śrī Advaita Ācārya took the Lord into the boat and brought the Lord to His residence. There Advaita Ācārya washed the feet of the Lord and was consequently very happy within.

Madhya TEXT 3.41

prathame pāka kariyāchena ācāryāṇī

viṣṇu-samarpaṇa kaila ācārya āpani //CC Madhya, 3.41//

SYNONYMS

prathame—first; pāka—cooking; kariyāchena—performed; ācāryāṇī—the wife of Advaita Ācārya; viṣṇu-samarpaṇa—offering to Lord Viṣṇu; kaila—did; ācārya—Advaita Ācārya; āpani—Himself.

TRANSLATION

All the eatables were first cooked by the wife of Advaita Ācārya. Then Śrīla Advaita Ācārya personally offered everything to Lord Viṣṇu.

PURPORT

This is the ideal householder's life. The husband and wife live together, and the husband works very hard to secure paraphernalia for worshipping Lord Viṣṇu. The wife at home cooks a variety of foods for Lord Viṣṇu, and the husband offers it to the Deity. After that, āratī is performed, and the prasāda is distributed amongst family members and guests. According to the Vedic principles, there must always be a guest in a householder's house. In my childhood I have actually seen my father receive not less than four guests every day, and in those days my father's income was not very great. Nonetheless, there was no difficulty in offering prasāda to at least four guests every day. According to Vedic principles, a householder, before taking lunch, should go outside and shout very loudly to see if there is anyone without food. In this way he invites people to take prasāda. If someone comes, the householder offers him prasāda, and if there is not much

left, he should offer his own portion to the guest. If no one responds to his call, the householder can accept his own lunch. Thus the householder's life is also a kind of austerity. Because of this, the householder's life is called the gr̥hastha-āśrama. Although a person may live with his wife and children happily in Kṛṣṇa consciousness, he also observes the regulative principles followed in any temple. If there is no Kṛṣṇa consciousness, the householder's abode is called a gr̥hamedhī's house. Householders in Kṛṣṇa consciousness are actually gr̥hasthas—that is, those living in the āśrama with their families and children. Śrī Advaita Prabhu was an ideal gr̥hastha, and His house was the ideal gr̥hastha-āśrama.

Madhya TEXT 3.42

tina ṭhāñi bhoga bāḍāila sama kari'

kṛṣṇera bhoga bāḍāila dhātu-pātropari //CC Madhya, 3.42//

SYNONYMS

tina ṭhāñi—in three places; bhoga—cooked food; bāḍāila—distributed; sama—equal; kari'-making; kṛṣṇera bhoga—the food offered to Kṛṣṇa; bāḍāila—was arranged; dhātu-pātra upari—on a metal plate.

TRANSLATION

All the prepared food was divided into three equal parts. One part was arranged on a metal plate for offering to Lord Kṛṣṇa.

PURPORT

The word bāḍāila, meaning "increased," is very significant in this verse. It is a sophisticated word used by the gr̥hasthas in Bengal. Whenever food is prepared and we take away a portion, the food is actually decreased. But here it is the system to say bāḍāila, or "increased." If food is prepared for Kṛṣṇa and offered to Him and the Vaiṣṇavas, the stock is increased, never decreased.

Madhya TEXT 3.43

battiśā-āṭhiyā-kalāra āṅgaṭiyā pāte

dui ṭhāñi bhoga bāḍāila bhāla mate //CC Madhya, 3.43//

SYNONYMS

battiśā-āṭhiyā—producing thirty-two bunches; kalāra—of a banana tree; āṅgaṭiyā—undivided; pāte—on leaves; dui ṭhāñi—in two places; bhoga—the eatables; bāḍāila—arranged; bhāla mate—very nicely.

TRANSLATION

Of the three divisions, one was arranged on a metal plate, and the other two were arranged on plantain leaves. These leaves were not bifurcated, and they were taken from a banana tree that held at least thirty-two bunches of bananas. The two plates were filled very nicely with the kinds of food described below.

Madhya TEXT 3.44

madhye pīta-ghṛta-sikta śāly-annera stūpa

cāri-dike vyañjana-ḍoṅgā, āra mudga-sūpa //CC Madhya, 3.44//

SYNONYMS

madhye—in the middle; pīta—yellow; ghṛta-sikta—wet with clarified butter; śāli-annera—of very fine cooked rice; stūpa—a mound; cāri-dike—surrounding the mound of rice; vyañjana-ḍoṅgā—vegetable pots; āra—and; mudga-sūpa—dāl made of split mung.

TRANSLATION

The cooked rice was a stack of very fine grains nicely cooked, and in the middle was yellow clarified butter from the milk of cows. Surrounding the stack of rice were pots made of the skins of banana trees, and in these pots were varieties of vegetables and mung dāl.

Madhya TEXT 3.45

sādraka, vāstuka-śāka vividha prakāra

paṭola, kuṣmāṇḍa-baḍi, mānakacu āra //CC Madhya, 3.45//

SYNONYMS

sādraka—pots with ginger dishes; vāstuka-śāka—spinach; vividha—various; prakāra—kinds; paṭola—a kind of vegetable; kuṣmāṇḍa—squash; baḍi—with split dāl; mānakacu—the root of a vegetable tree called kacu; āra—and.

TRANSLATION

Among the cooked vegetables were paṭolas, squash, mānakacu and a salad made with pieces of ginger and various types of spinach.

Madhya TEXT 3.46

ca-i-marica-sukhta diyā saba phala-mūle

amṛta-nindaka pañca-vidha tikta-jhāle //CC Madhya, 3.46//

SYNONYMS

ca-i-marica—with black pepper and ca-i (a kind of spice); sukhta—vegetables made bitter; diyā—giving; saba—all; phala-mūle—various kinds of fruits and roots; amṛta-nindaka—defying nectar; pañca-vidha—five kinds of; tikta—bitter; jhāle—and pungent.

TRANSLATION

There was sukhta, bitter melon mixed with all kinds of vegetables, defying the taste of nectar. There were five types of bitter and pungent sukhtas.

Madhya TEXT 3.47

komala nimba-patra saha bhājā vārtākī

paṭola-phula-baḍi-bhājā, kuṣmāṇḍa-mānacāki //CC Madhya, 3.47//

SYNONYMS

komala—newly grown; nimba-patra—nimba leaves; saha—with; bhājā—fried; vārtākī—eggplant; paṭola—with paṭola fruit; phula-baḍi—a preparation of dāl; bhājā—fried; kuṣmāṇḍa—squashes; mānacāki—the food called mānacāki.

TRANSLATION

Amongst the various vegetables were newly grown leaves of nimba trees fried with eggplant. The fruit known as paṭola was fried with phulabaḍi, a kind of dāl preparation first mashed and then dried in the sun. There was also a preparation known as kuṣmāṇḍa-mānacāki.

PURPORT

We request our editors of cook books to add all these nice preparations described by the experienced author Śrīla Kāvīrāja Gosvāmī.

Madhya TEXT 3.48

nārikela-śasya, chānā, śarkarā madhura

mochā-ghaṇṭa, dugdha-kuṣmāṇḍa, sakala pracura //CC Madhya, 3.48//

SYNONYMS

nārikela-śasya—the pulp of coconut; chānā—curd; śarkarā—fruit sugar; madhura—very sweet; mochā-ghaṇṭa—a semisolid preparation made with banana flowers; dugdha-kuṣmāṇḍa—newly grown squash cut into pieces and boiled in milk; sakala—all; pracura—plentiful.

TRANSLATION

The preparation made with coconut pulp mixed with curd and rock candy was very sweet. There was a curry made of banana flowers and squash boiled in milk, all in great quantity.

Madhya TEXT 3.49

madhurāmla-baḍā, amlādi pāñca-chaya

sakala vyañjana kaila loke yata haya //CC Madhya, 3.49//

SYNONYMS

madhura-amlā-baḍā—sweet and sour cakes; amlā-ādi—sour preparations; pāñca-chaya—five or six; sakala vyañjana—all vegetables; kaila—made; loke—for the people; yata haya—as many as there were.

TRANSLATION

There were small cakes in sweet and sour sauce and five or six kinds of sour preparations. All the vegetables were so made that everyone present could take prasāda.

Madhya TEXT 3.50

mudga-baḍā, kalā-baḍā, māṣa-baḍā, miṣṭa

kṣīra-pulī, nārikela, yata piṭhā iṣṭa //CC Madhya, 3.50//

SYNONYMS

mudga-baḍā—soft cake made with mung; kalā-baḍā—soft cake made with fried banana; māṣa-baḍā—soft cake made with urad dāl; miṣṭa—various kinds of sweets; kṣīra-pulī—condensed milk mixed with rice cakes; nārikela—a preparation of coconut; yata—all kinds of; piṭhā—cakes; iṣṭa—desirable.

TRANSLATION

There were soft cakes made with mung dāl, soft cakes made with ripe bananas, and soft cakes made with urad dāl. There were various kinds of sweetmeats, condensed milk mixed with rice cakes, a coconut preparation and every kind of cake desirable.

Madhya TEXT 3.51

battiśā-āṭhiyā kalāra ḍoṅgā baḍa baḍa

cale hāle nāhi,--ḍoṅgā ati baḍa daḍa //CC Madhya, 3.51//

SYNONYMS

battiśā-āṭhiyā—producing thirty-two bunches of bananas; kalāra—of the banana tree; ḍoṅgā—pots made of leaves; baḍa baḍa—big; cale hāle nāhi—they did not tilt or totter; ḍoṅgā—pots; ati—very; baḍa—big; daḍa—strong.

TRANSLATION

All the vegetables were served in pots made of banana leaves taken from trees producing at least thirty-two bunches of bananas. These pots were very strong and big and did not tilt or totter.

Madhya TEXT 3.52

pañcāśa pañcāśa ḍoṅgā vyañjane pūriṇā

tina bhogera āśe pāśe rākhila dhariṇā //CC Madhya, 3.52//

SYNONYMS

pañcāśa pañcāśa—fifty and fifty; ḍoṅgā—pots; vyañjane—with vegetables; pūriṇā—filling; tina—three; bhogera—of eating places; āśe pāśe—all around; rākhila—kept; dhariṇā—fixing.

TRANSLATION

All around the three eating places were a hundred pots filled with various kinds of vegetables.

Madhya TEXT 3.53

saghr̥ta-pāyasa nava-mṛt-kuṇḍikā bhariṇā

tina pātre ghanāvarta-dugdha rākheta dhariṇā //CC Madhya, 3.53//

SYNONYMS

sa-ghr̥ta-pāyasa—sweet rice mixed with ghee; nava-mṛt-kuṇḍikā—new earthen pots; bhariṇā—filling; tina pātre—in three pots; ghana-āvarta-dugdha—finely condensed milk; rākheta—were kept; dhariṇā—fixing.

TRANSLATION

Along with the various vegetables was sweet rice mixed with ghee. This was kept in new earthen pots. Earthen pots filled with highly condensed milk were placed in three places.

Madhya TEXT 3.54

dugdha-ciḍā-kalā āra dugdha-laklakī

yateka karila' tāhā kahite nā śaki //CC Madhya, 3.54//

SYNONYMS

dugdha-ciḍā—chipped rice made with milk; kalā—mixed with bananas; āra—and; dugdha-laklakī—a kind of squash known as lāu, boiled with milk; yateka—all that; karila'-was prepared; tāhā—that; kahite—to describe; nā—not; śaki—I am able.

TRANSLATION

Besides the other preparations, there were chipped rice made with milk and mixed with bananas, and also white squash boiled in milk. Indeed, it is not possible to describe all the preparations that were made.

Madhya TEXT 3.55

dui pāśe dharila saba mṛt-kuṇḍikā bhari'

cāñpākalā-dadhi-sandeśa kahite nā pāri //CC Madhya, 3.55//

SYNONYMS

dui pāśe—on two sides; dharila—kept; saba—all; mṛt-kunḍikā—earthen pots; bhari'-filling; cāñpā-kalā—a kind of banana known as cāñpā-kalā; dadhi-sandeśa—mixed with yogurt and sandeśa; kahite—to say; nā—not; pāri—I am able.

TRANSLATION

In two places there were earthen pots filled with another preparation made with yogurt, sandeśa [a sweetmeat made with curd] and banana. I am unable to describe it all.

Madhya TEXT 3.56

anna-vyañjana-upari dila tulasī-mañjarī

tina jala-pātre suvāsita jala bhari' //CC Madhya, 3.56//

SYNONYMS

anna-vyañjana-upari—on top of the boiled rice and vegetables; dila—placed; tulasī-mañjarī—flowers of tulasī; tina—three; jala-pātre—waterpots; su-vāsita—scented; jala—water; bhari'-filling.

TRANSLATION

Upon the stack of boiled rice and all the vegetables were flowers of the tulasī trees. There were also pots filled with scented rosewater.

Madhya TEXT 3.57

tina śubhra-pīṭha, tāra upari vasana

ei-rūpe sākṣāt kṛṣṇe karāila bhojana //CC Madhya, 3.57//

SYNONYMS

tina—three; śubhra-pīṭha—white sitting places; tāra—of them; upari—on top; vasana—soft cloth; ei-rūpe—in this way; sākṣāt—directly; kṛṣṇe—unto Kṛṣṇa; karāila—made to do; bhojana—eating.

TRANSLATION

There were three sitting places where soft cloths were placed. Thus Lord Kṛṣṇa was offered all the food, and the Lord took it very pleasantly.

Madhya TEXT 3.58

āratira kāle dui prabhu bolāila

prabhu-saṅge sabe āsi' āratī dekhila //CC Madhya, 3.58//

SYNONYMS

āratira kāle—during the time of āratī; dui prabhu—Lord Nityānanda and Śrī Caitanya Mahāprabhu; bolāila—He called; prabhu-saṅge—with the Lords; sabe—all other people; āsi'-coming there; āratī—the āratī ceremony; dekhila—observed.

TRANSLATION

It is the system, after offering food, to perform bhoga-āratī. Advaita Prabhu asked the two brothers, Lord Caitanya Mahāprabhu and Nityānanda Prabhu, to come see the āratī. The two Lords and all others present went to see the āratī ceremony.

Madhya TEXT 3.59

āratī kariyā kṛṣṇe karā'la śayana

ācārya āsi' prabhure tabe kailā nivedana //CC Madhya, 3.59//

SYNONYMS

āratī kariyā—after finishing the āratī; kṛṣṇe—Lord Kṛṣṇa; karā'la—made to do; śayana—lying down to rest; ācārya—Advaita Ācārya; āsi'-coming; prabhure—unto Lord Caitanya Mahāprabhu; tabe—then; kailā—made; nivedana—submission.

TRANSLATION

After āratī was performed for the Deities in the temple, Lord Kṛṣṇa was made to lie down to rest. Advaita Ācārya then came out to submit something to Lord Caitanya Mahāprabhu.

Madhya TEXT 3.60

gṛhera bhitare prabhu karuna gamana

dui bhāi āilā tabe karite bhojana //CC Madhya, 3.60//

SYNONYMS

gṛhera bhitare—within the room; prabhu—Caitanya Mahāprabhu; karuna—kindly do; gamana—entering; dui bhāi—the two brothers, Caitanya Mahāprabhu and Nityānanda Prabhu; āilā—came; tabe—then; karite bhojana—to partake of the prasāda.

TRANSLATION

Śrī Advaita Prabhu said, "My dear Lords, kindly enter this room." The two brothers, Caitanya Mahāprabhu and Nityānanda Prabhu, then came forward to take the prasāda.

Madhya TEXT 3.61

mukunda, haridāsa,--dui prabhu bolāila

yoḍa-hāte dui-jana kahite lāgila //CC Madhya, 3.61//

SYNONYMS

mukunda—Mukunda; haridāsa—Haridāsa; dui prabhu—the two Lords; bolāila—called for; yoḍa-hāte—with folded hands; dui-jana—two persons; kahite lāgila—began to say.

TRANSLATION

When Lord Śrī Caitanya Mahāprabhu and Nityānanda Prabhu went to accept the prasāda, They both called Mukunda and Haridāsa to come with Them. However, Mukunda and Haridāsa, both with folded hands, spoke as follows.

Madhya TEXT 3.62

mukunda kahe--mora kichu kṛtya nāhi sare

pāche muñi prasāda pāmu, tumi yāha ghare //CC Madhya, 3.62//

SYNONYMS

mukunda kahe—Mukunda said; mora—of me; kichu—something; kṛtya—to

perform; nāhi sare—not yet finished; pāche—later; muñi—I; prasāda—prasāda; pāmu—shall accept; tumi yāha ghare—You both kindly enter the room.

TRANSLATION

When Mukunda was called for, he submitted, "My dear sir, I have something to do that is not yet finished. Later I shall accept the prasāda, so You two Prabhus should now please enter the room."

Madhya TEXT 3.63

haridāsa kahe--muñi pāpiṣṭha adhama

bāhire eka muṣṭi pāche karimu bhojana //CC Madhya, 3.63//

SYNONYMS

haridāsa kahe—Haridāsa said; muñi—I; pāpiṣṭha—sinful; adhama—the lowest of men; bāhire—outside; eka—one; muṣṭi—palmful; pāche—later; karimu—I shall do; bhojana—eating.

TRANSLATION

Haridāsa Ṭhākura said, "I am the most sinful and lowest among men. Later I shall eat one palmful of prasāda while waiting outside."

PURPORT

Although the Hindus and Muslims lived together in a very friendly manner, still there were distinctions between them. The Muslims were considered yavanas, or low-born, and whenever a Muslim was invited, he would be fed outside of the house. Although personally called by Śrī Caitanya Mahāprabhu and Nityānanda Prabhu to take prasāda with Them, still, out of great humility, Haridāsa Ṭhākura submitted, "I shall take the prasāda outside of the house." Although Haridāsa Ṭhākura was an exalted Vaiṣṇava accepted by Advaita Ācārya, Nityānanda Prabhu and Śrī Caitanya Mahāprabhu, nonetheless, in order not to disturb social tranquillity, he humbly kept himself in the position of a Muslim, outside the jurisdiction of the Hindu community. Therefore he proposed to take prasāda outside the house. Although he was in an exalted position and equal to other great Vaiṣṇavas, he considered himself a pāpiṣṭha, a most sinful man, and adhama, the lowest among men. Although a Vaiṣṇava may be very much advanced spiritually, he keeps himself externally humble and submissive.

Madhya TEXT 3.64

dui prabhu lañā ācārya gelā bhitara ghare

prasāda dekhiyā prabhura ānanda antare //CC Madhya, 3.64//

SYNONYMS

dui prabhu—the two prabhus (Caitanya Mahāprabhu and Nityānanda Prabhu); lañā—with; ācārya—Advaita Ācārya; gelā—went; bhitara—within; ghare—the room; prasāda—the prasāda; dekhiyā—seeing; prabhura—of Caitanya Mahāprabhu; ānanda antare—was very pleased within Himself.

TRANSLATION

Advaita Ācārya took Lord Nityānanda Prabhu and Lord Caitanya Mahāprabhu within the room, and the two Lords saw the arrangement of the prasāda. Śrī Caitanya Mahāprabhu was especially very much pleased.

PURPORT

Śrī Caitanya Mahāprabhu was pleased because He saw how nicely so many varieties of food were prepared for Kṛṣṇa. Actually all kinds of prasāda are prepared for Kṛṣṇa, not for the people, but the devotees partake of prasāda with great pleasure.

Madhya TEXT 3.65

aiche anna ye kṛṣṇake karāya bhojana

janme janme śire dharoṇ tānhāra caraṇa //CC Madhya, 3.65//

SYNONYMS

aiche—in this way; anna—the eatables; ye—anyone who; kṛṣṇake—unto Kṛṣṇa; karāya—made to do; bhojana—eating; janme janme—birth after birth; śire—on My head; dharoṇ—I keep; tānhāra—his; caraṇa—lotus feet.

TRANSLATION

Śrī Caitanya Mahāprabhu approved of all the methods employed in cooking and offering food to Kṛṣṇa. Indeed, He was so pleased that He said, "Frankly, I will personally take the lotus feet of anyone who can offer Kṛṣṇa such nice food and place those lotus feet on My head birth after birth."

Madhya TEXT 3.66

prabhu jāne tina bhoga--kṛṣṇera naivedya

ācāryera manaḥ-kathā nahe prabhura vedyā //CC Madhya, 3.66//

SYNONYMS

prabhu jāne—the Lord knows; tina bhoga—three divisions of bhoga; kṛṣṇera naivedya—offerings to Lord Kṛṣṇa; ācāryera—of Advaita Ācārya; manaḥ-kathā—the intentions; nahe—not; prabhura—to the Lord; vedyā—understandable.

TRANSLATION

When Śrī Caitanya Mahāprabhu entered the room, He saw three divisions of food, and He knew that all of these were meant for Kṛṣṇa. However, He did not understand the intentions of Advaita Ācārya.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura states that one of these servings was offered in a metal dish and was meant for Kṛṣṇa, whereas the other two were placed on big banana leaves. The offering on the metal plate was personally offered by Advaita Ācārya to Kṛṣṇa. The other two servings, on banana leaves, were to be accepted by Śrī Caitanya Mahāprabhu and Lord Nityānanda. That was Advaita Ācārya's intention, but He did not disclose this to Śrī Caitanya Mahāprabhu. Thus when Śrī Caitanya Mahāprabhu saw the food offered in three places, He thought that all of it was meant for Kṛṣṇa.

Madhya TEXT 3.67

prabhu bale--vaisa tine kariye bhojana

ācārya kahe--āmi kariba pariveśana //CC Madhya, 3.67//

SYNONYMS

prabhu bale—Lord Caitanya Mahāprabhu said; vaisa—sit down; tine—in the three places; kariye—do; bhojana—eating; ācārya kahe—Advaita Ācārya replied; āmi kariba pariveśana—I shall distribute.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Let Us sit down in these three places, and We

shall take prasāda." However, Advaita Ācārya said, "I shall distribute the prasāda."

Madhya TEXT 3.68

kon sthāne vasiba, āra āna dui pāta

alpa kari' āni' tāhe deha vyañjana bhāta //CC Madhya, 3.68//

SYNONYMS

kon sthāne vasiba—where shall We sit down; āra—other; āna—bring; dui pāta—two leaves; alpa kari'-making a small quantity; āni'-bringing; tāhe—on that; deha—give; vyañjana—vegetables; bhāta—and boiled rice.

TRANSLATION

Śrī Caitanya Mahāprabhu thought that all three servings were meant for distribution; therefore He asked for another two banana leaves, saying, "Let Us have a very little quantity of vegetable and rice."

Madhya TEXT 3.69

ācārya kahe--vaisa donhe piṇḍira upare

eta bali' hāte dhari' vasāila duñhāre //CC Madhya, 3.69//

SYNONYMS

ācārya kahe—Advaita Ācārya said; vaisa—sit down; donhe—You two; piṇḍira upare—on the planks of wood; eta bali'-saying this; hāte dhari'-catching Their hands; vasāila duñhāre—sat the two Lords down.

TRANSLATION

Advaita Ācārya said, "Just sit down here on these seats." Catching Their hands, He sat Them both down.

Madhya TEXT 3.70

prabhu kahe--sannyāsīra bhakṣya nahe upakaraṇa

ihā khāile kaiche haya indriya vāraṇa //CC Madhya, 3.70//

SYNONYMS

prabhu kahe—the Lord said; sannyāsīra—by a sannyāsī; bhakṣya—to be eaten; nahe—this is not; upakaraṇa—varieties of food; ihā—this; khāile—if eating; kaiche—how; haya—there is; indriya—senses; vāraṇa—controlling.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "It is not proper for a sannyāsī to eat such a variety of foods. If he does, how can he control his senses?"

PURPORT

The word upakaraṇa indicates a variety of foods, such as dāl, vegetables and other varieties of possible dishes that one can eat very nicely with rice. It is not proper, however, for a sannyāsī to eat such palatable dishes. If he did so, he would not be able to control his senses. Śrī Caitanya Mahāprabhu did not encourage sannyāsīs to eat very palatable dishes, for the whole Vaiṣṇava cult is vairāgya-vidyā, as renounced as possible. Caitanya Mahāprabhu also advised Raghunātha dāsa Gosvāmī not to eat very palatable dishes, wear very nice garments or talk on mundane subjects. These things are all prohibited for those in the renounced order. A devotee does not accept anything to eat that is not first offered to Kṛṣṇa. All the rich foods offered to Kṛṣṇa are given to the gr̥hasthas, the householders. There are many nice things offered to Kṛṣṇa—garlands, bedsteads, nice ornaments, nice food and even nicely prepared pan, betel nuts—but a humble Vaiṣṇava, thinking his body material and nasty, does not accept such preparations for himself. He thinks that by accepting such things he will offend the lotus feet of the Lord. Those who are sahajiyās cannot understand what Śrī Caitanya Mahāprabhu meant when He asked Advaita Ācārya to bring two separate leaves and give a small quantity of the prasāda to Him.

Madhya TEXT 3.71

ācārya kahe--chāḍa tumi āpanāra curi

āmi saba jāni tomāra sannyāsera bhāri-bhuri //CC Madhya, 3.71//

SYNONYMS

ācārya kahe—Advaita Ācārya replied; chāḍa—give up; tumi—You; āpanāra—of Yourself; curi—the concealment; āmi—I; saba—all; jāni—know; tomāra—of You; sannyāsera—of the acceptance of the renounced order; bhāri-bhuri—the

confidential meaning.

TRANSLATION

When Śrī Caitanya Mahāprabhu did not accept the food that had already been served, Advaita Ācārya said, "Please give up Your concealment. I know what You are, and I know the confidential meaning of Your accepting the sannyāsa order."

Madhya TEXT 3.72

bhojana karaha, chāḍa vacana-cāturī

prabhu kahe--eta anna khāite nā pāri //CC Madhya, 3.72//

SYNONYMS

bhojana karaha—kindly accept this prasāda; chāḍa—give up; vacana-cāturī—jugglery of words; prabhu kahe—the Lord said; eta—so much; anna—food; khāite—to eat; nā pāri—I am not able.

TRANSLATION

Advaita Ācārya thus requested Śrī Caitanya Mahāprabhu to eat and give up juggling words. The Lord replied, "I certainly cannot eat so much food."

Madhya TEXT 3.73

ācārya bale--akapaṭe karaha āhāra

yadi khāite nā pāra pāte rahibeka āra //CC Madhya, 3.73//

SYNONYMS

ācārya bale—Advaita Ācārya says; akapaṭe—without pretense; karaha—kindly do; āhāra—eating; yadi—if; khāite—to eat; nā pāra—You are not able; pāte—on the leaf; rahibeka āra—let the balance remain.

TRANSLATION

Advaita Ācārya then requested the Lord to simply accept the prasāda without pretense. If He could not eat it all, the balance could be left on the plate.

Madhya TEXT 3.74

prabhu bale--eta anna nāriba khāite

sannyāsīra dharma nahe ucchiṣṭa rākhite //CC Madhya, 3.74//

SYNONYMS

prabhu bale—the Lord said; eta—so much; anna—eatables; nāriba—I will not be able; khāite—to eat; sannyāsīra—of a sannyāsī; dharma nahe—it is not the duty; ucchiṣṭa—remnants of food; rākhite—to keep.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "I will not be able to eat so much food, and it is not the duty of a sannyāsī to leave remnants."

According to Śrīmad-Bhāgavatam (11.18.19):

bahir jalāśayaṁ gatvā

tatopasprśya vāg-yataḥ

vibhajya pāvitaṁ śeṣaṁ

bhuñjītāśeṣaṁ āhṛtam

"A sannyāsī should take whatever edibles he gets from a householder's house, outside near some lake or river, and after offering the food to Viṣṇu, Brahmā and the sun (three divisions), he should eat the entire offering and not leave anything for others to eat."

Madhya TEXT 3.75

ācārya bale--nīlācale khāo cauyānna-bāra

eka-bāre anna khāo śata śata bhāra //CC Madhya, 3.75//

SYNONYMS

ācārya bale—Advaita Ācārya replies; nīlācale—at Jagannātha Purī; khāo—You eat; cauyānna-bāra—fifty-four times; eka-bāre—at one time; anna—eatables; khāo—You eat; śata śata bhāra—hundreds of pots.

TRANSLATION

In this connection Advaita Ācārya referred to Caitanya Mahāprabhu's eating at

Jagannātha Purī. Lord Jagannātha and Śrī Caitanya Mahāprabhu are identical. Advaita Ācārya pointed out that at Jagannātha Purī Caitanya Mahāprabhu ate fifty-four times a day, and each time He ate many hundreds of pots of food.

Madhya TEXT 3.76

tina janāra bhakṣya-piṇḍa--tomāra eka grāsa

tāra lekhāya ei anna nahe pañca-grāsa //CC Madhya, 3.76//

SYNONYMS

tina janāra—of three persons; bhakṣya-piṇḍa—the stack of eatables; tomāra—of You; eka grāsa—one morsel; tāra—to that; lekhāya—in proportion; ei anna—this food; nahe—is not; pañca-grāsa—five morsels.

TRANSLATION

Śrī Advaita Ācārya said, "The amount of food that three people can eat does not constitute even a morsel for You. In proportion to that, these edibles are not even five morsels of food for You."

Madhya TEXT 3.77

mora bhāgye, mora ghare, tomāra āgamana

chāḍaha cāturī, prabhu, karaha bhojana //CC Madhya, 3.77//

SYNONYMS

mora bhāgye—by My fortune; mora ghare—at My home; tomāra—Your; āgamana—appearance; chāḍaha—please give up; cāturī—all this jugglery; prabhu—My Lord; karaha—just do; bhojana—eating.

TRANSLATION

Advaita Ācārya continued, "By My great fortune You have just come to My home. Please do not juggle words. Just begin eating and do not talk."

Madhya TEXT 3.78

eta bali' jala dila dui gosāñira hāte

hāsiyā lāgilā duñhe bhojana karite //CC Madhya, 3.78//

SYNONYMS

eta bali'-saying this; jala dila—supplied water; dui gosāñira—of Lord Caitanya Mahāprabhu and Lord Nityānanda; hāte—on the hands; hāsiyā—smiling; lāgilā—began; duñhe—both of Them; bhojana karite—to eat.

TRANSLATION

Upon saying this, Advaita Ācārya supplied water to the two Lords so that They could wash Their hands. The two Lords then sat down and, smiling, began to eat the prasāda.

Madhya TEXT 3.79

nityānanda kahe--kailuṅ tina upavāsa

āji pāraṇā karite chila baḍa āśa //CC Madhya, 3.79//

SYNONYMS

nityānanda kahe—Lord Nityānanda said; kailuṅ—I have undergone; tina—three; upavāsa—fasting days; āji—today; pāraṇā—breaking the fast; karite—to do; chila—there was; baḍa—great; āśa—hope.

TRANSLATION

Nityānanda Prabhu said, "I have undergone fasting for three days continuously. Today I hoped to break My fast."

Madhya TEXT 3.80

āji upavāsa haila ācārya-nimantraṇe

ardha-peṭa nā bharibe ei grāseka anne //CC Madhya, 3.80//

SYNONYMS

āji—today also; upavāsa—fasting; haila—there was; ācārya-nimantraṇe—by the invitation of Advaita Ācārya; ardha-peṭa—half My belly; nā—not; bharibe—will fill; ei—this; grāseka anne—one morsel of food.

TRANSLATION

Although Śrī Caitanya Mahāprabhu was thinking that the quantity of food was

enormous, Nityānanda Prabhu, on the contrary, thought it not even a morsel. He had been fasting for three days and had greatly hoped to break fast on that day. Indeed, He said, "Although I am invited to eat by Advaita Ācārya, today also is a fast. So small a quantity of food will not even fill half My belly."

Madhya TEXT 3.81

ācārya kahe--tumi hao tairthika sannyāsī

kabhu phala-mūla khāo, kabhu upavāsī //CC Madhya, 3.81//

SYNONYMS

ācārya kahe—Advaita Ācārya replied to Nityānanda Prabhu; tumi—You; hao—are; tairthika sannyāsī—a mendicant wandering on pilgrimages; kabhu—sometimes; phala-mūla—fruits and roots; khāo—You eat; kabhu upavāsī—sometimes fasting.

TRANSLATION

Advaita Ācārya replied, "Sir, You are a mendicant traveling on pilgrimage. Sometimes You eat fruits and roots, and sometimes You simply go on fasting.

Madhya TEXT 3.82

daridra-brāhmaṇa-ghare ye pāilā muṣṭy-eka anna

ihāte santuṣṭa hao, chāḍa lobha-mana //CC Madhya, 3.82//

SYNONYMS

daridra-brāhmaṇa—of a poor brāhmaṇa; ghare—at the home; ye—whatever; pāilā—You have gotten; muṣṭi-eka—one handful; anna—food; ihāte—in this; santuṣṭa hao—please be satisfied; chāḍa—give up; lobha-mana—Your greedy mentality.

TRANSLATION

"I am a poor brāhmaṇa, and You have come to My home. Please be satisfied with whatever little food You have received and give up Your greedy mentality."

Madhya TEXT 3.83

nityānanda bale--yabe kaile nimantraṇa

tata dite cāha, yata kariye bhojana //CC Madhya, 3.83//

SYNONYMS

nityānanda bale—Lord Nityānanda said; yabe—when; kaile—You have done; nimantraṇa—invitation; tata—so much; dite cāha—You must supply; yata—as much as; kariye bhojana—I can eat.

TRANSLATION

Lord Nityānanda Prabhu replied, "Whatever I may be, You have invited Me. Therefore You must supply as much as I want to eat."

Madhya TEXT 3.84

śuni' nityānandera kathā ṭhākura advaita

kahena tāñhāre kichu pāiyā pirīta //CC Madhya, 3.84//

SYNONYMS

śuni'-hearing; nityānandera—of Lord Nityānanda Prabhu; kathā—words; ṭhākura—His Divine Grace; advaita—Advaita Ācārya; kahena—spoke; tāñhāre—unto Nityānanda Prabhu; kichu—something; pāiyā—taking the opportunity; pirīta—pleasing words.

TRANSLATION

His Divine Grace Advaita Ācārya, after hearing the statement of Nityānanda Prabhu, took the opportunity presented by the joking words and spoke to Him as follows.

Madhya TEXT 3.85

bhraṣṭa avadhūta tumi, udara bharite

sannyāsa la-iyācha, bujhi, brāhmaṇa daṇḍite //CC Madhya, 3.85//

SYNONYMS

bhraṣṭa avadhūta—reject paramahansa; tumi—You; udara bharite—to fill Your belly; sannyāsa la-iyācha—You have accepted the renounced order of life; bujhi—I understand; brāhmaṇa daṇḍite—to give trouble to a brāhmaṇa.

TRANSLATION

Advaita Ācārya said, "You are a reject paramahaṁsa, and You have accepted the renounced order of life just to fill up Your belly. I can understand that Your business is to give trouble to brāhmaṇas."

PURPORT

There is always a difference of opinion between a smārta-brāhmaṇa and a Vaiṣṇava gosvāmī. There are even smārta opinions and Vaiṣṇava gosvāmī opinions available in astrological and astronomical calculations. By calling Nityānanda Prabhu a bhraṣṭa avadhūta (a rejected paramahaṁsa), Advaita Ācārya Prabhu in a sense accepted Nityānanda Prabhu as a paramahaṁsa. In other words, Nityānanda Prabhu had nothing to do with the rules governing smārta-brāhmaṇas. Thus under pretense of condemning Him, Advaita Ācārya was actually praising Him. In the avadhūta stage, the paramahaṁsa stage, which is the supermost stage, one may appear to be viṣayī, on the platform of sense gratification, but in actuality he has nothing to do with sense gratification. At that stage, a person sometimes accepts the symptoms and dress of a sannyāsī and sometimes does not. Sometimes he dresses like a householder. We should know, however, that these are all joking words between Advaita Ācārya and Nityānanda Prabhu. They are not to be taken as insults.

In Khaḍadaha, sometimes people misunderstood Nityānanda Prabhu to belong to the śākta-sampradāya, whose philosophy is antaḥ śāktaḥ bahiḥ śaivaḥ sabhāyām vaiṣṇavo mataḥ. According to the śākta-sampradāya, a person called kaulāvadhūta thinks materially while externally appearing to be a great devotee of Lord Śiva. When such a person is in an assembly of Vaiṣṇavas, he appears like a Vaiṣṇava. Actually Nityānanda Prabhu did not belong to such a community. Nityānanda Prabhu was always a brahmacārī of a sannyāsī of the vaidika order. Actually He was a paramahaṁsa. Sometimes He is accepted to be a disciple of Lakṣmīpati Tīrtha. If He is so accepted, Nityānanda Prabhu belonged to the Madhva-sampradāya. He did not belong to the tāntrika-sampradāya of Bengal.

Madhya TEXT 3.86

tumi khete pāra daśa-viśa mānera anna

āmi tāhā kānhā pāba daridra brāhmaṇa //CC Madhya, 3.86//

SYNONYMS

tumi—You; khete—to eat; pāra—able; daśa-viśa—ten or twenty; mānera—of the measurement of a māna; anna—rice; āmi—I; tāhā—that; kāñhā—where; pāba—shall get; daridra—poverty-stricken; brāhmaṇa—brāhmaṇa.

TRANSLATION

Advaita Ācārya accused Nityānanda Prabhu, saying, "You can eat ten to twenty mānas of rice. I am a poor brāhmaṇa. How shall I get so much rice?"

PURPORT

A māna is a measurement containing about four kilos.

Madhya TEXT 3.87

ye pāñācha muṣṭi-eka anna, tāhā khāñā uṭha

pāgalāmi nā kariha, nā chaḍāio jhuṭha //CC Madhya, 3.87//

SYNONYMS

ye pāñācha—whatever You have; muṣṭi-eka—one handful; anna—rice; tāhā—that; khāñā—eating; uṭha—please get up; pāgalāmi—madness; nā—do not; kariha—do; nā—do not; chaḍāio—strew; jhuṭha—remnants of food.

TRANSLATION

"Whatever You have, though it be a palmful of rice, please eat it and get up. Don't show Your madness and strew the remnants of food here and there."

Madhya TEXT 3.88

ei mata hāsyā-rase karena bhojana

ardha-ardha khāñā prabhu chāḍena vyañjana //CC Madhya, 3.88//

SYNONYMS

ei mata—in this way; hāsyā-rase—jokingly; karena—does; bhojana—eating; ardha-ardha—half and half; khāñā—after eating; prabhu—the Lord; chāḍena—gives up; vyañjana—all the vegetables.

TRANSLATION

In this way, Nityānanda Prabhu and Lord Caitanya Mahāprabhu ate and talked with Advaita Ācārya jokingly. After eating half of each vegetable preparation given to Him, Śrī Caitanya Mahāprabhu abandoned it and went on to the next.

Madhya TEXT 3.89

sei vyañjana ācārya punaḥ karena pūraṇa

ei mata punaḥ punaḥ pariveśe vyañjana //CC Madhya, 3.89//

SYNONYMS

sei vyañjana—that half-finished vegetable; ācārya—Advaita Ācārya; punaḥ—again; karena—does; pūraṇa—filling; ei mata—in this way; punaḥ punaḥ—again and again; pariveśe—distributes; vyañjana—vegetables.

TRANSLATION

As soon as half of the vegetable in the pot was finished, Advaita Ācārya filled it up again. In this way, as the Lord finished half of a preparation, Advaita Ācārya again and again filled it up.

Madhya TEXT 3.90

donā vyañjane bhari' karena prārthana

prabhu balena--āra kata kariba bhojana //CC Madhya, 3.90//

SYNONYMS

donā—the pot; vyañjane—with vegetables; bhari'-filling; karena—makes; prārthana—request; prabhu balena—Lord Caitanya Mahāprabhu says; āra—more; kata—how much; kariba—can I do; bhojana—eating.

TRANSLATION

After filling a pot with vegetables, Advaita Ācārya requested Them to eat more, and Caitanya Mahāprabhu said, "How much more can I go on eating?"

Madhya TEXT 3.91

ācārya kahe--ye diyāchi, tāhā nā chāḍibā

ekhana ye diye, tāra ardheka khāibā //CC Madhya, 3.91//

SYNONYMS

ācārya kahe—Advaita Ācārya said; ye diyāchi—whatever I have given; tāhā nā chāḍibā—please do not give it up; ekhana—now; ye—whatever; diye—I am giving; tāra ardheka—half of it; khāibā—You will eat.

TRANSLATION

Advaita Ācārya said, "Please do not give up whatever I have already given You. Now, whatever I am giving, You may eat half and leave half."

Madhya TEXT 3.92

nānā yatna-dainye prabhure karāila bhojana

ācāryera icchā prabhu karila pūraṇa //CC Madhya, 3.92//

SYNONYMS

nānā yatna-dainye—in this way, by various efforts and by humility; prabhure—Lord Caitanya Mahāprabhu; karāila—caused; bhojana—eating; ācāryera icchā—the wish of Advaita Ācārya; prabhu—Lord Caitanya Mahāprabhu; karila—did; pūraṇa—fulfillment.

TRANSLATION

In this way, by submitting various humble requests, Advaita Ācārya made Śrī Caitanya Mahāprabhu and Lord Nityānanda eat. Thus Caitanya Mahāprabhu fulfilled all the desires of Advaita Ācārya.

Madhya TEXT 3.93

nityānanda kahe--āmāra peṭa nā bharila

lañā yāha, tora anna kichu nā khāila //CC Madhya, 3.93//

SYNONYMS

nityānanda kahe—Nityānanda Prabhu said; āmāra—My; peṭa—belly; nā—not; bharila—filled; lañā—taking away; yāha—go; tora—Your; anna—food; kichu nā khāila—I have not eaten anything.

TRANSLATION

Again Nityānanda Prabhu jokingly said, "My belly is not yet filled up. Please take away Your food. I have not taken the least of it."

Madhya TEXT 3.94

eta bali' eka-grāsa bhāta hāte lañā

ujhāli' phelila āge yena kruddha hañā //CC Madhya, 3.94//

SYNONYMS

eta bali'-saying this; eka-grāsa—one palmful; bhāta—rice; hāte—in the hand; lañā—taking; ujhāli'-releasing; phelila—threw; āge—in front; yena—as if; kruddha hañā—becoming angry.

TRANSLATION

After saying this, Nityānanda Prabhu took a handful of rice and threw it on the floor in front of Him, as if He were angry.

Madhya TEXT 3.95

bhāta dui-cāri lāge ācāryera aṅge

bhāta aṅge lañā ācārya nāce bahu-raṅge //CC Madhya, 3.95//

SYNONYMS

bhāta dui-cāri—two or four pieces of the thrown rice; lāge—touch; ācāryera aṅge—the body of Advaita Ācārya; bhāta—the rice; aṅge—on His body; lañā—with; ācārya nāce—the Ācārya began to dance; bahu-raṅge—in many ways.

TRANSLATION

When two or four pieces of the thrown rice touched His body, Advaita Ācārya began to dance in various ways with the rice still stuck to His body.

Madhya TEXT 3.96

avadhūtera jhūṭhā lāgila mora aṅge

parama pavitra more kaila ei ḍhaṅge //CC Madhya, 3.96//

SYNONYMS

avadhūtera jhūṭhā—the remnants of the food of the avadhūta; lāgila—touched; mora—My; aṅge—on the body; parama pavitra—perfectly purified; more—Me; kaila—made; ei—this; ḍhaṅge—behavior.

TRANSLATION

When the rice thrown by Nityānanda Prabhu touched His body, Advaita Ācārya thought Himself purified by the touch of remnants thrown by Paramahansa Nityānanda. Therefore He began dancing.

PURPORT

The word avadhūta refers to one above all rules and regulations. Sometimes, not observing all the rules and regulations of a sannyāsī, Nityānanda Prabhu exhibited the behavior of a mad avadhūta. He threw the remnants of food on the ground, and some of these remnants touched the body of Advaita Ācārya. Advaita Ācārya accepted this happily because He presented Himself as a member of the community of smārta-brāhmaṇas. By touching the remnants of food thrown by Nityānanda Prabhu, Advaita Ācārya immediately felt Himself purified of all smārta contamination. The remnants of food left by a pure Vaiṣṇava are called mahā-mahā-prasāda. This is completely spiritual and is identified with Lord Viṣṇu. Such remnants are not ordinary. The spiritual master is to be considered on the stage of paramahansa and beyond the jurisdiction of the varṇāśrama institution. The remnants of food left by the spiritual master and similar paramahansas or pure Vaiṣṇavas are purifying. When an ordinary person touches such prasāda, his mind is purified, and his mind is raised to the status of a pure brāhmaṇa. The behavior and statements of Advaita Ācārya are meant for the understanding of ordinary people who are unaware of the strength of spiritual values, not knowing the potency of food left by the bona fide spiritual master and pure Vaiṣṇavas.

Madhya TEXT 3.97

tore nimantraṇa kari' pāinu tāra phala

tora jāti-kula nāhi, sahaje pāgala //CC Madhya, 3.97//

SYNONYMS

tore—You; nimantraṇa—invitation; kari'-making; pāinu—I have gotten in return; tāra—of that; phala—the result; tora—Your; jāti-kula nāhi—there is no indication of Your caste and family; sahaje—by nature; pāgala—You are a

madman.

TRANSLATION

Advaita Ācārya jokingly said, "My dear Nityānanda, I invited You, and indeed I have received the results. You have no fixed caste or dynasty. By nature You are a madman.

PURPORT

The words sahaje pāgala ("by nature a madman") indicate that Nityānanda Prabhu was transcendently situated on the paramahansa stage. Because He always remembered Rādhā-Kṛṣṇa and Their service, this was transcendental madness. Śrī Advaita Ācārya was pointing out this fact.

Madhya TEXT 3.98

āpanāra sama more karibāra tare

jhuthā dile, vipra bali' bhaya nā karile //CC Madhya, 3.98//

SYNONYMS

āpanāra sama—like You; more—Me; karibāra tare—for making; jhuthā—remnants of food; dile—You have given; vipra bali'-considering as a brāhmaṇa; bhaya—fear; nā karile—You did not do.

TRANSLATION

"To make Me a madman like Yourself, You have thrown the remnants of Your food at Me. You did not even fear the fact that I am a brāhmaṇa."

PURPORT

The words āpanāra sama indicate that Advaita Ācārya considered Himself to belong to the smārta-brāhmaṇas, and He considered Nityānanda Prabhu to be on the transcendental stage with pure Vaiṣṇavas. Lord Nityānanda gave Advaita Ācārya His remnants to situate Him on the same platform and make Him a pure unalloyed Vaiṣṇava or paramahansa. Advaita Ācārya's statement indicates that a paramahansa Vaiṣṇava is transcendently situated. A pure Vaiṣṇava is not subject to the rules and regulations of the smārta-brāhmaṇas. That was the reason for Advaita Ācārya's stating, āpanāra sama more karibāra tare: "to raise Me to Your own standard." A pure Vaiṣṇava, or a person on the paramahansa

stage, accepts the remnants of food (mahā-prasāda) as spiritual. He does not consider it to be material or sense gratificatory. He accepts mahā-prasāda not as ordinary dāl and rice but as spiritual substance. To say nothing of the remnants of food left by a pure Vaiṣṇava, prasāda is never polluted even if it is touched by the mouth of a caṇḍāla. Indeed, it retains its spiritual value. Therefore by eating or touching such mahā-prasāda, a brāhmaṇa is not degraded. There is no question of being polluted by touching the remnants of such food. Actually, by eating such mahā-prasāda, one is freed from all the contaminations of the material condition. That is the verdict of the śāstra.

Madhya TEXT 3.99

nityānanda bale,--ei kṛṣṇera prasāda

ihāke 'jhuṭhā' kahile, tumi kaile aparādha //CC Madhya, 3.99//

SYNONYMS

nityānanda bale—Lord Nityānanda said; ei—this; kṛṣṇera prasāda—mahā-prasāda of Lord Kṛṣṇa; ihāke—unto it; jhuṭhā—remnants of food; kahile—if You say; tumi—You; kaile—have made; aparādha—offense.

TRANSLATION

Nityānanda Prabhu replied, "These are the remnants of food left by Lord Kṛṣṇa. If You take them to be ordinary remnants, You have committed an offense."

PURPORT

In the Bṛhad-viṣṇu Purāṇa it is stated that one who considers mahā-prasāda to be equal to ordinary rice and dāl certainly commits a great offense. Ordinary edibles are touchable and untouchable, but there are no such dualistic considerations where prasāda is concerned. prasāda is transcendental, and there are no transformations or contaminations, just as there are no contaminations or transformations in the body of Lord Viṣṇu Himself. Thus even if one is a brāhmaṇa he is certain to be attacked by leprosy and bereft of all family members if he makes such dualistic considerations. Such an offender goes to hell, never to return. This is the injunction of the Bṛhad-viṣṇu Purāṇa.

Madhya TEXT 3.100

śateka sannyāsī yadi karāha bhojana

tabe ei aparādha ha-ibe khaṇḍana //CC Madhya, 3.100//

SYNONYMS

śateka sannyāsī—one hundred sannyāsīs; yadi—if; karāha—You make; bhojana—the eating; tabe—then; ei—this; aparādha—offense; ha-ibe—there will be; khaṇḍana—nullification.

TRANSLATION

Śrīla Nityānanda Prabhu continued, "If you invite at least one hundred sannyāsīs to Your home and feed them sumptuously, Your offense will be nullified."

Madhya TEXT 3.101

ācārya kahe--nā kariba sannyāsi-nimantraṇa

sannyāsī nāśila mora saba smṛti-dharma //CC Madhya, 3.101//

SYNONYMS

ācārya kahe—Advaita Ācārya said; nā kariba—I shall never do; sannyāsi-nimantraṇa—invitation to the sannyāsīs; sannyāsī—a sannyāsī; nāśila—has spoiled; mora—My; saba—all; smṛti-dharma—regulative principles of the smṛti-śāstra.

TRANSLATION

Advaita Ācārya replied, "I shall never again invite another sannyāsī, for it is a sannyāsī who has spoiled all My brahminical smṛti regulations."

Madhya TEXT 3.102

eta bali' dui jane karāila ācamana

uttama śayyāte la-iyā karāila śayana //CC Madhya, 3.102//

SYNONYMS

eta bali'-saying this; dui jane—unto the two personalities; karāila ācamana—washed Their hands and mouth; uttama—very nice; śayyāte—on a bed; la-iyā—taking; karāila—made Them do; śayana—lying down.

TRANSLATION

After this, Advaita Ācārya made the Lords wash Their hands and mouths. He then took Them to a nice bed and made Them lie down to take rest.

Madhya TEXT 3.103

lavaṅga elācī-bīja--uttama rasa-vāsa

tulasī-mañjarī saha dila mukha-vāsa //CC Madhya, 3.103//

SYNONYMS

lavaṅga—cloves; elācī—cardamom; bīja—seeds; uttama—very nice; rasa-vāsa—tasteful spices; tulasī-mañjarī—the flowers of tulasī; saha—with; dila—gave; mukha-vāsa—perfume of the mouth.

TRANSLATION

Śrī Advaita Ācārya fed the two Lords cloves and cardamom mixed with tulasī flowers. Thus there was a good flavor within Their mouths.

Madhya TEXT 3.104

sugandhi candane lipta kaila kalevara

sugandhi puṣpa-mālā āni' dila hṛdaya-upara //CC Madhya, 3.104//

SYNONYMS

su-gandhi—fragrant; candane—in sandalwood; lipta—smeared; kaila—made; kalevara—the bodies; su-gandhi—very fragrant; puṣpa-mālā—flower garlands; āni'-bringing; dila—gave; hṛdaya-upara—on the chests.

TRANSLATION

Śrī Advaita Ācārya then smeared the bodies of the Lords with sandalwood pulp and then placed very fragrant flower garlands on Their chests.

Madhya TEXT 3.105

ācārya karite cāhe pāda-saṁvāhana

saṅkucita hañā prabhu balena vacana //CC Madhya, 3.105//

SYNONYMS

ācārya—Advaita Ācārya; karite—to do; cāhe—wants; pāda-saṁvāhana—massaging the feet; saṅkucita—hesitant; hañā—becoming; prabhu—the Lord; balena—says; vacana—the words.

TRANSLATION

When the Lord lay down on the bed, Advaita Ācārya waited to massage His legs, but the Lord was very hesitant and spoke as follows to Advaita Ācārya.

Madhya TEXT 3.106

bahuta nācāile tumi, chāḍa nācāna

mukunda-haridāsa la-iyā karaha bhojana //CC Madhya, 3.106//

SYNONYMS

bahuta—in various ways; nācāile—have made Me dance; tumi—You; chāḍa—give up; nācāna—dancing; mukunda—Mukunda; haridāsa—Haridāsa; la-iyā—with; karaha—do; bhojana—eating.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Advaita Ācārya, You have made Me dance in various ways. Now give up this practice. Go with Mukunda and Haridāsa and accept Your lunch."

PURPORT

Śrī Caitanya Mahāprabhu is here telling Advaita Ācārya that it is not befitting for a sannyāsī to accept nice beds to lie on or to chew cloves and cardamom and have his body smeared with sandalwood pulp. Nor is it befitting for him to accept fragrant garlands and have his legs massaged by a pure Vaiṣṇava. "You have already made Me dance according to Your vow," Caitanya Mahāprabhu said. "Now please stop it. You can go and take Your lunch with Mukunda and Haridāsa."

Madhya TEXT 3.107

tabe ta' ācārya saṅge lañā dui jane

karila icchāya bhojana, ye āchila mane //CC Madhya, 3.107//

SYNONYMS

tabe ta'-thereafter; ācārya—Advaita Ācārya; saṅge—with; lañā—taking; dui jane—the two persons, namely Mukunda and Haridāsa; karila—did; icchāya—according to desire; bhojana—eating; ye āchila mane—whatever there was in mind.

TRANSLATION

Thereupon Advaita Ācārya took prasāda with Mukunda and Haridāsa, and they all wholeheartedly ate as much as they desired.

Madhya TEXT 3.108

śāntipurera loka śuni' prabhura āgamana

dekhite āilā loka prabhura caraṇa //CC Madhya, 3.108//

SYNONYMS

śāntipurera loka—all the people of Śāntipura; śuni'-hearing; prabhura āgamana—the arrival of Śrī Caitanya Mahāprabhu; dekhite āilā—came to see; loka—all the people; prabhura caraṇa—the lotus feet of the Lord.

TRANSLATION

When the people of Śāntipura heard that Lord Śrī Caitanya Mahāprabhu was staying there, they all immediately came to see His lotus feet.

Madhya TEXT 3.109

'hari' 'hari' bale loka ānandita hañā

camatkāra pāila prabhura saundarya dekhiñā //CC Madhya, 3.109//

SYNONYMS

hari hari—the holy name of the Lord; bale—say; loka—all the people; ānandita—pleased; hañā—being; camatkāra—wonder; pāila—got; prabhura—of the Lord; saundarya—the beauty; dekhiñā—by seeing.

TRANSLATION

Being very pleased, all the people loudly began to shout the holy name of the Lord, "Hari! Hari!" Indeed, they became struck with wonder upon seeing the beauty of the Lord.

Madhya TEXT 3.110

gaura-deha-kānti sūrya jiniyā ujjava

aruṇa-vastra-kānti tāhe kare jhala-mala //CC Madhya, 3.110//

SYNONYMS

gaura—fair-complexioned; deha—of the body; kānti—the luster; sūrya—the sun; jiniyā—conquering; ujjava—bright; aruṇa—reddish; vastra-kānti—the beauty of the garments; tāhe—in that; kare—does; jhala-mala—glittering.

TRANSLATION

They saw Śrī Caitanya Mahāprabhu's very fair-complexioned body and its bright luster, which conquered the brilliance of the sun. Over and above this was the beauty of the saffron garments that glittered upon His body.

Madhya TEXT 3.111

āise yāya loka harṣe, nāhi samādhāna

lokera saṅghaṭṭe dina haila avasāna //CC Madhya, 3.111//

SYNONYMS

āise—come; yāya—go; loka—all people; harṣe—in great pleasure; nāhi—there is not; samādhāna—calculation; lokera—of the people; saṅghaṭṭe—in crowds; dina—the day; haila—there was; avasāna—the end.

TRANSLATION

People came and went with great pleasure. There was no calculating how many people assembled there before the day was over.

Madhya TEXT 3.112

sandhyāte ācārya ārambhila saṅkīrtana

ācārya nācena, prabhu karena darśana //CC Madhya, 3.112//

SYNONYMS

sandhyāte—in the evening; ācārya—Advaita Ācārya; ārambhila—began; saṅkīrtana—congregational chanting; ācārya—Advaita Ācārya; nācena—dances;

prabhu—the Lord; karena—does; darśana—seeing.

TRANSLATION

As soon as it was evening, Advaita Ācārya began the congregational chanting. He even began to dance Himself, and the Lord saw the performance.

Madhya TEXT 3.113

nityānanda gosāñi bule ācārya dhariñā

haridāsa pāche nāce haraṣita hañā //CC Madhya, 3.113//

SYNONYMS

nityānanda gosāñi—Lord Nityānanda Prabhu; bule—began to move, dancing; ācārya dhariñā—following Advaita Ācārya; haridāsa—Haridāsa Ṭhākura; pāche—behind; nāce—dances; haraṣita hañā—being pleased.

TRANSLATION

When Advaita Ācārya began to dance, Nityānanda Prabhu began dancing behind Him. Haridāsa Ṭhākura, being very pleased, also began dancing behind Him.

Madhya TEXT 3.114

ki kahiba re sakhī ājuka ānanda ora

cira-dine mādharma mandire mora //CC Madhya, 3.114//

SYNONYMS

ki—what; kahiba—shall I say; re—O; sakhī—My dear friends; ājuka—today; ānanda—pleasure; ora—the limit; cira-dine—after many days; mādharma—Lord Kṛṣṇa; mandire—in the temple; mora—My.

TRANSLATION

Advaita Ācārya said, " 'My dear friends, what shall I say? Today I have received the highest transcendental pleasure. After many, many days, Lord Kṛṣṇa is in My house.' "

PURPORT

This is a song composed by Vidyāpati. Sometimes the word mādharma is

misunderstood to refer to Mādhavendra Purī. Advaita Ācārya was a disciple of Mādhavendra Purī, and consequently some people think that He was referring to Mādhavendra Purī by using the word mādharma. But actually this is not the fact. This song was composed to commemorate the separation of Kṛṣṇa from Rādhārāṇī during Kṛṣṇa's absence in Mathurā. It is thought that this song was sung by Śrīmatī Rādhārāṇī when Kṛṣṇa returned. It is technically called Mathurā-viraha.

Madhya TEXT 3.115

ei pada gāoyāiyā harṣe kareṇa nartana

sveda-kampa-pulakāśru-huṅkāra-garjana //CC Madhya, 3.115//

SYNONYMS

ei pada—this verse; gāoyāiyā—causing to be sung; harṣe—in pleasure; kareṇa—does; nartana—dancing; sveda—perspiration; kampa—shivering; pulaka—standing of hairs; āśru—tears on account of pleasure; huṅkāra—thundering; garjana—bellowing.

TRANSLATION

Advaita Ācārya led the saṅkīrtana party, and with great pleasure He sang this verse. There was a manifestation of ecstatic perspiration, shivering, raised hairs, tears in the eyes and sometimes thundering and bellowing.

Madhya TEXT 3.116

phiri' phiri' kabhu prabhura dhareṇa caraṇa

carāṇe dhariyā prabhure balena vacana //CC Madhya, 3.116//

SYNONYMS

phiri' phiri'-turning and turning; kabhu—sometimes; prabhura—of the Lord; dhareṇa—catches; caraṇa—the lotus feet; carāṇe dhariyā—catching the lotus feet; prabhure—unto the Lord; balena—says; vacana—words.

TRANSLATION

While dancing, Advaita Ācārya would sometimes turn around and around and catch the lotus feet of Śrī Caitanya Mahāprabhu. Advaita Ācārya would then

Speak to Him as follows.

Madhya TEXT 3.117

aneka dina tumi more beḍāile bhāṇḍiyā

gharete pāñāchi, ebe rākhiba bāndhiyā //CC Madhya, 3.117//

SYNONYMS

aneka dina—many days; tumi—You; more—Me; beḍāile—escaped; bhāṇḍiyā—cheating or bluffing; gharete—at My home; pāñāchi—I have gotten; ebe—now; rākhiba—I shall keep; bāndhiyā—binding up.

TRANSLATION

Śrī Advaita Ācārya would say, "Many days You escaped Me by bluffing. Now I have You in My home, and I will keep You bound up."

Madhya TEXT 3.118

eta bali' ācārya ānande karena nartana

prahareka-rātri ācārya kaila saṅkīrtana //CC Madhya, 3.118//

SYNONYMS

eta bali'-saying this; ācārya—Advaita Ācārya; ānande—in pleasure; karena—does; nartana—dancing; prahareka—about three hours; rātri—at night; ācārya—Śrī Advaita Ācārya; kaila saṅkīrtana—performed saṅkīrtana, or congregational chanting.

TRANSLATION

So speaking, Advaita Ācārya performed congregational chanting with great pleasure for three hours that night and danced all the time.

Madhya TEXT 3.119

premera utkaṇṭhā,--prabhura nāhi kṛṣṇa-saṅga

virahe bāḍila prema-jvālāra taraṅga //CC Madhya, 3.119//

SYNONYMS

premera utkaṇṭhā—the ecstasy of the love; prabhura—of the Lord; nāhi—there is not; kṛṣṇa-saṅga—meeting with Lord Kṛṣṇa; virahe—in separation; bāḍila—increased; prema-jvālāra—of flames of love; taraṅga—waves.

TRANSLATION

When Advaita Ācārya danced in that way, Lord Caitanya felt ecstatic love for Kṛṣṇa, and because of His separation, the waves and flames of love increased.

Madhya TEXT 3.120

vyākula hañā prabhu bhūmite paḍilā

gosāñi dekhiyā ācārya nṛtya sambarilā //CC Madhya, 3.120//

SYNONYMS

vyākula hañā—being too much agitated; prabhu—the Lord; bhūmite—to the ground; paḍilā—fell; gosāñi—the Lord; dekhiyā—seeing; ācārya—Advaita Ācārya; nṛtya—the dancing; sambarilā—checked.

TRANSLATION

Being agitated by the ecstasy, Śrī Caitanya Mahāprabhu suddenly fell to the ground. Seeing this, Advaita Ācārya stopped dancing.

Madhya TEXT 3.121

prabhura antara mukunda jāne bhāla-mate

bhāvera sadṛśa pada lāgilā gāite //CC Madhya, 3.121//

SYNONYMS

prabhura—of the Lord; antara—the heart; mukunda—Mukunda; jāne—knows; bhāla-mate—very well; bhāvera—to the ecstatic mood; sadṛśa—suitable; pada—verses; lāgilā gāite—began to sing.

TRANSLATION

When Mukunda saw the ecstasy of Śrī Caitanya Mahāprabhu, he understood the feelings of the Lord and began to sing many stanzas augmenting the force of the Lord's ecstasy.

Madhya TEXT 3.122

ācārya uṭhāila prabhuke karite nartana

pada śuni' prabhura aṅga nā yāya dhāraṇa //CC Madhya, 3.122//

SYNONYMS

ācārya—Advaita Ācārya; uṭhāila—raised; prabhuke—the Lord; karite—to do; nartana—dancing; pada śuni'-by hearing the stanzas; prabhura—of the Lord; aṅga—the body; nā—not; yāya—possible; dhāraṇa—to hold.

TRANSLATION

Advaita Ācārya raised the body of Śrī Caitanya Mahāprabhu to help Him dance, but the Lord, after hearing the stanzas sung by Mukunda, could not be held due to His bodily symptoms.

Madhya TEXT 3.123

aśru, kampa, pulaka, sveda, gadgada vacana

kṣaṇe uṭhe, kṣaṇe paḍe, kṣaṇeka rodana //CC Madhya, 3.123//

SYNONYMS

aśru—tears; kampa—trembling; pulaka—standing of bodily hairs in ecstasy; sveda—perspiration; gadgada—faltering; vacana—words; kṣaṇe—sometimes; uṭhe—stands; kṣaṇe—sometimes; paḍe—falls down; kṣaṇeka—sometimes; rodana—crying.

TRANSLATION

Tears fell from His eyes, and His whole body trembled. His hair stood on end, He perspired heavily, and His words faltered. Sometimes He stood, and sometimes He fell. And sometimes He cried.

Madhya TEXT 3.124

hā hā prāṇa-priya-sakhī, ki nā haila more

kānu-prema-viṣe mora tanu-mana jare //CC Madhya, 3.124//

SYNONYMS

hā hā—O; prāṇa-priya-sakhī—my dear friend; ki nā haila more—what has not happened to me; kānu-prema-viṣe—the poison of love of Kṛṣṇa; mora—my; tanu—body; mana—mind; jare—afflicts.

TRANSLATION

Mukunda sang, " 'My dear intimate friend! What has not happened to me! Due to the effects of the poison of love for Kṛṣṇa, my body and mind have been severely afflicted.

PURPORT

When Mukunda saw that Caitanya Mahāprabhu was feeling ecstatic pain and manifesting ecstatic bodily symptoms, all due to feelings of separation from Kṛṣṇa, he sang songs about meeting with Kṛṣṇa. Advaita Ācārya also stopped dancing.

Madhya TEXT 3.125

rātri-dine poḍe mana soyāsti nā pāṇ

yāhāṇ gele kānu pāṇ, tāhāṇ uḍi' yāṇ //CC Madhya, 3.125//

SYNONYMS

rātri-dine—day and night; poḍe—burns; mana—mind; soyāsti—rest; nā—not; pāṇ—I get; yāhāṇ—where; gele—if going; kānu pāṇ—I can get Kṛṣṇa; tāhāṇ—there; uḍi'-flying; yāṇ—I go.

TRANSLATION

" 'My feeling is like this: My mind burns day and night, and I can get no rest. If there were someplace I could go to meet Kṛṣṇa, I would immediately fly there.' "

Madhya TEXT 3.126

ei pada gāya mukunda madhura susvare

śuniyā prabhura citta antare vidare //CC Madhya, 3.126//

SYNONYMS

ei pada—this stanza; gāya—sings; mukunda—Mukunda; madhura—sweet; susvare—in a voice; śuniyā—hearing; prabhura—of the Lord; citta—mind; antare

—within; vidare—splits into pieces.

TRANSLATION

This stanza was sung by Mukunda in a very sweet voice, but as soon as Caitanya Mahāprabhu heard this stanza, His mind went to pieces.

Madhya TEXT 3.127

nirveda, viṣāda, harṣa, cāpalya, garva, dainya

prabhura sahita yuddha kare bhāva-sainya //CC Madhya, 3.127//

SYNONYMS

nirveda—disappointment; viṣāda—moroseness; harṣa—pleasure; cāpalya—restlessness; garva—pride; dainya—humility; prabhura—the Lord; sahita—with; yuddha—fight; kare—do; bhāva—of ecstatic feelings; sainya—soldiers.

TRANSLATION

The transcendental ecstatic symptoms of disappointment, moroseness, pleasure, restlessness, pride and humility all began to fight like soldiers within the Lord.

PURPORT

Harṣa is described in the Bhakti-rasāmṛta-sindhu. Harṣa is experienced when one finally attains the desired goal of life and consequently becomes very glad. When harṣa is present, the body shivers, and one's bodily hairs stand on end. There are perspiration, tears and an outburst of passion and madness. The mouth becomes swollen, and one experiences inertia and illusion. When a person attains his desired object and feels very fortunate, the luster of his body increases. Because of his own qualities and feelings of greatness, he does not care for anyone else, and this is called garva, or pride. In this condition one utters prayers and does not reply to others' inquiries. Seeing one's own body, concealing one's desires and not heeding the words of others are symptoms visible in the ecstasy of garva.

Madhya TEXT 3.128

jara-jara haila prabhu bhāvera prahāre

bhūmite paḍila, śvāsa nāhika śarīre //CC Madhya, 3.128//

SYNONYMS

jara-jara—tottering; haila—there was; prabhu—the Lord; bhāvera—of the ecstatic moods; prahāre—in the onslaught; bhūmite—on the ground; paḍila—fell; śvāsa—breathing; nāhika—there was not; śarīre—in the body.

TRANSLATION

The entire body of Lord Śrī Caitanya Mahāprabhu began to totter due to the onslaught of various ecstatic symptoms. As a result, He immediately fell on the ground, and His breathing almost stopped.

Madhya TEXT 3.129

dekhiyā cintita hailā yata bhakta-gaṇa

ācambite uṭhe prabhu kariyā garjana //CC Madhya, 3.129//

SYNONYMS

dekhiyā—seeing; cintita—anxious; hailā—became; yata—all; bhakta-gaṇa—devotees; ācambite—all of a sudden; uṭhe—rises; prabhu—the Lord; kariyā—making; garjana—thundering.

TRANSLATION

Upon seeing the condition of the Lord, all the devotees became very anxious. Then, suddenly, the Lord got up and began to make thundering sounds.

Madhya TEXT 3.130

'bal' 'bal' bale, nāce, ānande vihvala

bujhana nā yāya bhāva-taraṅga prabala //CC Madhya, 3.130//

SYNONYMS

bal bal—speak, speak; bale—the Lord says; nāce—dances; ānande—in pleasure; vihvala—overwhelmed; bujhana—understanding; nā yāya—not possible; bhāva-taraṅga—the waves of ecstasy; prabala—powerful.

TRANSLATION

Upon standing up, the Lord said, "Go on speaking! Go on speaking!" Thus He

began to dance, overwhelmed with pleasure. No one could understand the strong waves of this ecstasy.

Madhya TEXT 3.131

nityānanda saṅge bule prabhuke dhariṇā

ācārya, haridāsa bule pāche ta', nāciṇā //CC Madhya, 3.131//

SYNONYMS

nityānanda-Nityānanda Prabhu; saṅge-with; bule-walks; prabhuke-the Lord; dhariṇā-catching; ācārya-Advaita Ācārya; haridāsa-Ṭhākura Haridāsa; bule-walk; pāche-behind; ta-certainly; nāciṇā-dancing.

TRANSLATION

Lord Nityānanda began to walk with Caitanya Mahāprabhu to see that He would not fall, and Advaita Ācārya and Haridāsa Ṭhākura followed Them, dancing.

Madhya TEXT 3.132

ei mata prahareka nāce prabhu raṅge

kabhu harṣa, kabhu viṣāda, bhāvera taraṅge //CC Madhya, 3.132//

SYNONYMS

ei mata—in this way; prahareka—for about three hours; nāce—dances; prabhu—Lord Caitanya Mahāprabhu; raṅge—in great ecstasy; kabhu—sometimes; harṣa—pleasure; kabhu—sometimes; viṣāda—moroseness; bhāvera—of ecstasy; taraṅge—in the waves.

TRANSLATION

In this way the Lord danced for at least three hours. Sometimes the symptoms of ecstasy were visible, including pleasure, moroseness and many other waves of ecstatic emotional love.

Madhya TEXT 3.133

tina dina upavāse kariyā bhojana

uddaṇḍa-nṛtyete prabhura haila pariśrama //CC Madhya, 3.133//

SYNONYMS

tina dina—three days; upavāse—in fasting; kariyā—doing; bhojana—eating; uddaṇḍa—jumping high; nṛtyete—in dancing; prabhura—of the Lord; haila—there was; pariśrama—fatigue.

TRANSLATION

The Lord had been fasting for three days, and after that period He took eatables sumptuously. Thus when He danced and jumped high, He became a little fatigued.

Madhya TEXT 3.134

tabu ta' nā jāne śrama premāviṣṭa hañā

nityānanda mahāprabhuke rākhila dhariñā //CC Madhya, 3.134//

SYNONYMS

tabu—still; ta'-certainly; nā jāne—does not know; śrama—fatigue; prema-āviṣṭa—absorbed in love; hañā—being; nityānanda—Lord Nityānanda; mahāprabhuke—Lord Caitanya Mahāprabhu; rākhila—stopped; dhariñā—catching.

TRANSLATION

Being fully absorbed in love of Godhead, He would not understand His fatigue. But Nityānanda Prabhu, catching Him, stopped His dancing.

Madhya TEXT 3.135

ācārya-gosāñi tabe rākhila kīrtana

nānā sevā kari' prabhuke karāila śayana //CC Madhya, 3.135//

SYNONYMS

ācārya-gosāñi—Advaita Ācārya; tabe—then; rākhila—suspended; kīrtana—the chanting; nānā—various; sevā—services; kari'-performing; prabhuke—unto the Lord; karāila—made to do; śayana—lying down.

TRANSLATION

Although the Lord was fatigued, Nityānanda Prabhu kept Him steady by holding

Him. At that time Advaita Ācārya suspended the chanting and, by rendering various services to the Lord, made Him lie down to take rest.

Madhya TEXT 3.136

ei-mata daśa-dina bhojana-kīrtana

eka-rūpe kari' kare prabhura sevana //CC Madhya, 3.136//

SYNONYMS

ei-mata—in this way; daśa-dina—continuously for ten days; bhojana-kīrtana—eating and chanting; eka-rūpe—without change; kari'-doing; kare—does; prabhura—of the Lord; sevana—service.

TRANSLATION

For ten continuous days Advaita Ācārya held feasting and chanting in the evening. He served the Lord in this way without any change.

Madhya TEXT 3.137

prabhāte ācāryaratna dolāya caḍāñā

bhakta-gaṇa-saṅge āilā śacīmātā lañā //CC Madhya, 3.137//

SYNONYMS

prabhāte—in the morning; ācāryaratna—Candraśekhara; dolāya—in a palanquin; caḍāñā—seating; bhakta-gaṇa-saṅge—with devotees; āilā—came; śacī-mātā—mother Śacī; lañā—bringing.

TRANSLATION

In the morning Candraśekhara brought Śacīmātā from her house with many devotees, and he seated her in a palanquin.

Madhya TEXT 3.138

nadīyā-nagarera loka--strī-bālaka-vṛddha

saba loka āilā, haila saṅghaṭṭa samṛddha //CC Madhya, 3.138//

SYNONYMS

nadīyā—known as Nadia; nagarera—of the city; loka—the people; strī—women; bālaka—boys; vṛddha—old men; saba loka—all people; āilā—came; haila—was; saṅghaṭṭa—crowd; samṛddha—increased.

TRANSLATION

In this way, all the people of the town of Nadia-including all women, boys and old men-came there. Thus the crowd increased.

Madhya TEXT 3.139

prātaḥ-kṛtya kari' kare nāma-saṅkīrtana

śacīmātā lañā āilā advaita-bhavana //CC Madhya, 3.139//

SYNONYMS

prātaḥ-kṛtya—the morning duties; kari'-finishing; kare—does; nāma-saṅkīrtana—chanting the Hare Kṛṣṇa mantra; śacī-mātā—mother Śacī; lañā—with; āilā—came; advaita-bhavana—at the house of Advaita Ācārya.

TRANSLATION

In the morning, after regular duties were completed and the Lord was chanting the Hare Kṛṣṇa mahā-mantra, the people accompanied Śacīmātā to the house of Advaita Ācārya.

Madhya TEXT 3.140

śacī-āge paḍilā prabhu daṇḍavat hañā

kāndite lāgilā śacī kole uṭhāiñā //CC Madhya, 3.140//

SYNONYMS

śacī-āge—in front of mother Śacī; paḍilā—fell down; prabhu—the Lord; daṇḍavat—like a stick; hañā—becoming; kāndite—to cry; lāgilā—began; śacī—mother Śacī; kole—on the lap; uṭhāiñā—taking.

TRANSLATION

As soon as mother Śacī appeared on the scene, Caitanya Mahāprabhu fell before her like a stick. Mother Śacī began to cry, taking the Lord on her lap.

Madhya TEXT 3.141

doñhāra darśane duñhe ha-ilā vihvala

keśa nā dekhiyā śacī ha-ilā vikala //CC Madhya, 3.141//

SYNONYMS

doñhāra darśane—in seeing one another; duñhe—both of them; ha-ilā—became; vihvala—overwhelmed; keśa—hair; nā—not; dekhiyā—seeing; śacī—mother Śacī; ha-ilā—became; vikala—agitated.

TRANSLATION

Upon seeing each other, they both became overwhelmed. Seeing the Lord's head without hair, mother Śacī became greatly agitated.

Madhya TEXT 3.142

aṅga muche, mukha cumbe, kare nirīkṣaṇa

dekhite nā pāya,--aśru bharila nayana //CC Madhya, 3.142//

SYNONYMS

aṅga—the body; muche—caresses; mukha—face; cumbe—kisses; kare—does; nirīkṣaṇa—observing; dekhite—to see; nā pāya—not able; aśru—tears; bharila—filled; nayana—the eyes.

TRANSLATION

Out of love she began to caress the body of the Lord. Sometimes she kissed His face and tried to observe Him carefully, but because her eyes were filled with tears, she could not see.

Madhya TEXT 3.143

kāndiyā kahena śacī, bāchāre nimāñi

viśvarūpa-sama nā kariha niṭhurāi //CC Madhya, 3.143//

SYNONYMS

kāndiyā—crying; kahena—says; śacī—mother Śacī; bāchāre—my darling; nimāñi—O Nimāi; viśvarūpa—Viśvarūpa; sama—like; nā kariha—do not do;

niṭhurāi—cruelty.

TRANSLATION

Understanding that Lord Caitanya had accepted the renounced order of life, Śacīmātā, crying, said to the Lord, "My darling Nimāi, do not be cruel like Viśvarūpa, Your elder brother."

Madhya TEXT 3.144

sannyāsī ha-iyā punaḥ nā dila daraśana

tumi taiche kaile mora ha-ibe maraṇa //CC Madhya, 3.144//

SYNONYMS

sannyāsī—a member of the renounced order; ha-iyā—after becoming; punaḥ—again; nā—not; dila—gave; daraśana—visit; tumi—You; taiche—like that; kaile—if doing; mora—my; ha-ibe—there will be; maraṇa—death.

TRANSLATION

Mother Śacī continued, "After accepting the renounced order, Viśvarūpa never again gave me audience. If You do like Him, that will certainly be the death of me."

Madhya TEXT 3.145

kāndiyā balena prabhu--śuna, mora āi

tomāra śarīra ei, mora kichu nāi //CC Madhya, 3.145//

SYNONYMS

kāndiyā—crying; balena—says; prabhu—the Lord; śuna—hear; mora—My; āi—mother; tomāra—your; śarīra—body; ei—this; mora—My; kichu—anything; nāi—is not.

TRANSLATION

The Lord replied, "My dear mother, please hear. This body belongs to you. I do not possess anything.

Madhya TEXT 3.146

tomāra pālita deha, janma tomā haite

koṭi janme tomāra ṛṇa nā pāri śodhite //CC Madhya, 3.146//

SYNONYMS

tomāra—your; pālita—raised; deha—body; janma—birth; tomā—you; haite—from; koṭi—millions; janme—in births; tomāra—your; ṛṇa—debt; nā—not; pāri—I am able; śodhite—to repay.

TRANSLATION

"This body was raised by you, and it comes from you. I cannot repay this debt even in millions of births.

Madhya TEXT 3.147

jāni' vā nā jāni' kaila yadyapi sannyāsa

tathāpi tomāre kabhu nahiba udāsa //CC Madhya, 3.147//

SYNONYMS

jāni'-knowing; vā—or; nā—not; jāni'-knowing; kaila—accepted; yadyapi—although; sannyāsa—the renounced order; tathāpi—still; tomāre—unto you; kabhu—at any time; nahiba—shall not become; udāsa—indifferent.

TRANSLATION

"Knowingly or unknowingly I have accepted this renounced order. Still, I shall never be indifferent to you.

Madhya TEXT 3.148

tumi yāhān kaha, āmi tāhāni rahiba

tumi yei ājñā kara, sei ta' kariba //CC Madhya, 3.148//

SYNONYMS

tumi—you; yāhān—wherever; kaha—ask; āmi—I; tāhāni—there; rahiba—shall stay; tumi—you; yei—whatever; ājñā—order; kara—give; sei—that; ta'-certainly; kariba—I shall execute.

TRANSLATION

"My dear mother, wherever you ask Me to stay I shall stay, and whatever you order I shall execute."

Madhya TEXT 3.149

eta bali' punaḥ punaḥ kare namaskāra

tuṣṭa hañā āi kole kare bāra bāra //CC Madhya, 3.149//

SYNONYMS

eta bali'-saying this; punaḥ punaḥ—again and again; kare—offers; namaskāra—obeisances; tuṣṭa hañā—being pleased; āi—mother Śacī; kole—on the lap; kare—takes; bāra bāra—again and again.

TRANSLATION

Saying this, the Lord offered obeisances to His mother again and again, and mother Śacī, being pleased, took Him again and again on her lap.

Madhya TEXT 3.150

tabe āi lañā ācārya gelā abhyantara

bhakta-gaṇa milite prabhu ha-ilā satvara //CC Madhya, 3.150//

SYNONYMS

tabe—thereafter; āi—the mother; lañā—taking; ācārya—Advaita Ācārya; gelā—entered; abhyantara—within the house; bhakta-gaṇa—all the devotees; milite—to meet; prabhu—the Lord; ha-ilā—became; satvara—immediately.

TRANSLATION

Then Advaita Ācārya took mother Śacī within the house. The Lord was immediately ready to meet all the devotees.

Madhya TEXT 3.151

eke eke milila prabhu saba bhakta-gaṇa

sabāra mukha dekhi' kare dṛḍha āliṅgana //CC Madhya, 3.151//

SYNONYMS

eke eke—one after another; milila—met; prabhu—the Lord; saba—all; bhakta-gaṇa—the devotees; sabāra—of everyone; mukha—face; dekhi'-seeing; kare—does; dṛḍha—tightly; āliṅgana—embracing.

TRANSLATION

The Lord met all the devotees one after the other, and looking at everyone's face individually, He embraced them tightly.

Madhya TEXT 3.152

keśa nā dekhiyā bhakta yadyapi pāya duḥkha

saundarya dekhite tabu pāya mahā-sukha //CC Madhya, 3.152//

SYNONYMS

keśa—hair; nā dekhiyā—not seeing; bhakta—the devotees; yadyapi—although; pāya—get; duḥkha—unhappiness; saundarya—the beautiful posture; dekhite—to see; tabu—still; pāya—get; mahā-sukha—great happiness.

TRANSLATION

Although the devotees were unhappy at not seeing the Lord's hair, they nonetheless derived great happiness from seeing His beauty.

Madhya TEXTS 3.153-155

śrīvāsa, rāmāi, vidyānidhi, gadādhara

gaṅgādāsa, vakreśvara, murāri, śuklāmbara

buddhimanta khān, nandana, śrīdhara, vijaya

vāsudeva, dāmodara, mukunda, sañjaya

kata nāma la-iba yata navadvīpa-vāsī

sabāre mililā prabhu kṛpā-dṛṣṭye hāsi' //CC Madhya, 3.153-155//

SYNONYMS

śrīvāsa—Śrīvāsa; rāmāi—Rāmāi; vidyānidhi—Vidyānidhi; gadādhara—Gadādhara; gaṅgādāsa—Gaṅgādāsa; vakreśvara—Vakreśvara; murāri—Murāri; śuklāmbara—Śuklāmbara; buddhimanta khān—Buddhimanta Khān; nandana—

Nandana; śrīdhara—Śrīdhara; vijaya—Vijaya; vāsudeva—Vāsudeva; dāmodara—Dāmodara; mukunda—Mukunda; sañjaya—Sañjaya; kata nāma—how many names; la-iba—I shall mention; yata—all; navadvīpa-vāsī—the inhabitants of Navadvīpa; sabāre—all of them; mililā—met; prabhu—the Lord; kṛpā-dṛṣṭye—with merciful glances; hāsi'-smiling.

TRANSLATION

Śrīvāsa, Rāmāi, Vidyānidhi, Gadādhara, Gaṅgādāsa, Vakreśvara, Murāri, Śuklāmbara, Buddhimanta Khāṇ, Nandana, Śrīdhara, Vijaya, Vāsudeva, Dāmodara, Mukunda, Sañjaya and all the others, however many I can mention—indeed, all the inhabitants of Navadvīpa—arrived there, and the Lord met them with smiles and glances of mercy.

Madhya TEXT 3.156

ānande nācaye sabe bali' 'hari' 'hari'

ācārya-mandira haila śrī-vaikuṇṭha-purī //CC Madhya, 3.156//

SYNONYMS

ānande—in pleasure; nācaye—dance; sabe—all; bali'-saying; hari hari—the holy name of the Lord; ācārya-mandira—the house of Advaita Ācārya; haila—became; śrī-vaikuṇṭha-purī—a spiritual Vaikuṇṭha planet.

TRANSLATION

Everyone was chanting the holy names of Hari and dancing. In this way the domicile of Advaita Ācārya was converted into Śrī Vaikuṇṭha Purī.

Madhya TEXT 3.157

yata loka āila mahāprabhuke dekhite

nānā-grāma haite, āra navadvīpa haite //CC Madhya, 3.157//

SYNONYMS

yata loka—all the people; āila—came; mahāprabhuke—Śrī Caitanya Mahāprabhu; dekhite—to see; nānā-grāma haite—from various villages; āra—and; navadvīpa haite—from Navadvīpa.

TRANSLATION

People came to see Śrī Caitanya Mahāprabhu from various other villages nearby, as well as Navadvīpa.

Madhya TEXT 3.158

sabākāre vāsā dila--bhakṣya, anna-pāna

bahu-dina ācārya-gosāñi kaila samādhāna //CC Madhya, 3.158//

SYNONYMS

sabākāre—to all of them; vāsā dila—gave residential quarters; bhakṣya—eatables; anna-pāna—food and drink; bahu-dina—for many days; ācārya-gosāñi—Advaita Ācārya; kaila—did; samādhāna—adjustment.

TRANSLATION

To everyone who came to see the Lord from villages nearby, especially from Navadvīpa, Advaita Ācārya gave residential quarters, as well as all kinds of eatables, for many days. Indeed, He properly adjusted everything.

Madhya TEXT 3.159

ācārya-gosāñira bhāṇḍāra--akṣaya, avyaya

yata dravya vyaya kare tata dravya haya //CC Madhya, 3.159//

SYNONYMS

ācārya-gosāñira—of Advaita Ācārya; bhāṇḍāra—storehouse; akṣaya—inexhaustible; avyaya—indestructible; yata—all; dravya—commodities; vyaya—expenditure; kare—does; tata—so much; dravya—commodity; haya—becomes filled.

TRANSLATION

The supplies of Advaita Ācārya were inexhaustible and indestructible. As many goods and commodities as He used, just as many again appeared.

Madhya TEXT 3.160

sei dina haite śacī karena randhana

bhakta-gaṇa lañā prabhu karena bhojana //CC Madhya, 3.160//

SYNONYMS

sei dina haite—from that date; śacī—mother Śacī; karena—does; randhana—cooking; bhakta-gaṇa—all the devotees; lañā—accompanied by; prabhu—Lord Caitanya Mahāprabhu; karena—does; bhojana—dining.

TRANSLATION

From the day Śacīmātā arrived at the house of Advaita Ācārya, she took charge of the cooking, and Śrī Caitanya Mahāprabhu dined in the company of all the devotees.

Madhya TEXT 3.161

dine ācāryera prīti--prabhura darśana

rātre loka dekhe prabhura nartana-kīrtana //CC Madhya, 3.161//

SYNONYMS

dine—during the daytime; ācāryera prīti—the loving affairs of Advaita Ācārya; prabhura darśana—the sight of Lord Caitanya Mahāprabhu; rātre—at night; loka—all the people; dekhe—see; prabhura—of the Lord; nartana-kīrtana—dancing and chanting.

TRANSLATION

All the people who came there during the day saw Lord Caitanya Mahāprabhu and the friendly behavior of Advaita Ācārya. At night they had the opportunity to see the Lord's dancing and hear His chanting.

Madhya TEXT 3.162

kīrtana karite prabhura sarva-bhāvodaya

stambha, kampa, pulakāśru, gadgada, pralaya //CC Madhya, 3.162//

SYNONYMS

kīrtana karite—while performing chanting; prabhura—of the Lord; sarva—all; bhāva-udaya—manifestations of ecstatic symptoms; stambha—being stunned; kampa—trembling; pulaka—standing of the hair; āśru—tears; gadgada—faltering of the voice; pralaya—devastation.

TRANSLATION

When the Lord performed kīrtana, He manifested all kinds of transcendental symptoms. He appeared stunned and trembling, His hair stood on end, and His voice faltered. There were tears and devastation.

PURPORT

Devastation is described in the Bhakti-rasāmṛta-sindhu as a combination of happiness and distress that becomes conspicuous by an absence of any sense of them. In this condition, a devotee falls to the ground, and the subsequent symptoms in the body ensue. These symptoms are mentioned above, and when they become prominent in the body, a state called pralaya (devastation) is manifest.

Madhya TEXT 3.163

kṣaṇe kṣaṇe paḍe prabhu āchāḍa khāñā

dekhi' śacīmātā kahe rodana kariyā //CC Madhya, 3.163//

SYNONYMS

kṣaṇe kṣaṇe—very frequently; paḍe—falls; prabhu—the Lord; āchāḍa khāñā—tumbling down; dekhi'-seeing; śacī-mātā—mother Śacī; kahe—says; rodana kariyā—crying.

TRANSLATION

Frequently the Lord would tumble to the ground. Seeing this, mother Śacī would cry.

Madhya TEXT 3.164

cūrṇa haila, hena vāsoṇ nimāñi-kalevara

hā-hā kari' viṣṇu-pāśe māge ei vara //CC Madhya, 3.164//

SYNONYMS

cūrṇa—smashed; haila—has become; hena—thus; vāsoṇ—I think; nimāñi-kalevara—the body of Nimāi; hā-hā kari'-crying loudly; viṣṇu-pāśe—Lord Viṣṇu; māge—begs; ei—this; vara—benediction.

TRANSLATION

Śrīmatī Śacīmātā thought that the body of Nimāi was being smashed when He fell down so. She cried, "Alas!" and petitioned Lord Viṣṇu.

Madhya TEXT 3.165

bālya-kāla haite tomāra ye kailuṇ sevana

tāra ei phala more deha nārāyaṇa //CC Madhya, 3.165//

SYNONYMS

bālya-kāla haite—from my childhood; tomāra—Your; ye—whatever; kailuṇ—I have done; sevana—service; tāra—of that; ei phala—this result; more—unto me; deha—kindly award; nārāyaṇa—O Supreme Lord.

TRANSLATION

"My dear Lord, kindly bestow this benediction as a result of whatever service I have rendered unto You from my childhood.

Madhya TEXT 3.166

ye kāle nimāñi paḍe dharaṇī-upare

vyathā yena nāhi lāge nimāñi-śarīre //CC Madhya, 3.166//

SYNONYMS

ye kāle—whenever; nimāñi—my son Nimāi; paḍe—falls down; dharaṇī-upare—on the surface of the earth; vyathā—pain; yena—as if; nāhi—not; lāge—touch; nimāñi-śarīre—the body of my son Nimāi.

TRANSLATION

"Whenever Nimāi falls to the surface of the earth, please do not let Him feel any pain."

Madhya TEXT 3.167

ei-mata śacīdevī vātsalye vihvala

harṣa-bhaya-dainya-bhāve ha-ila vikala //CC Madhya, 3.167//

SYNONYMS

ei-mata—in this way; śacī-devī—mother Śacī; vātsalye—in parental affection; vihvāla—overwhelmed; harṣa—happiness; bhaya—fear; dainya-bhāve—and in humility; ha-ila—became; vikāla—transformed.

TRANSLATION

When mother Śacī was thus overwhelmed in parental love for Lord Caitanya Mahāprabhu, she became transformed with happiness, fear and humility, as well as bodily symptoms.

PURPORT

These verses indicate that mother Śacī, born in the family of Nīlāmbara Cakravartī, used to worship Lord Viṣṇu even before her marriage. As stated in Bhagavad-gītā (6:41):

prāpya puṇya-kṛtām lokān

uṣitvā śāśvatīḥ samāḥ

śucīnām śrīmatām gehe

yoga-bhraṣṭo 'bhijāyate

"The unsuccessful yogī, after many, many years of enjoyment on the planets of the pious living entities, is born into a family of righteous people, or into a family of rich aristocracy." Mother Śacī, a nitya-siddha living entity, is an incarnation of mother Yaśodā. She appeared in the house of Nīlāmbara Cakravartī and was everlastingly engaged in the service of Lord Viṣṇu. Later she directly had as her child Lord Viṣṇu, Śrī Caitanya Mahāprabhu, and she served Him from the day of His appearance. This is the position of nitya-siddha associates. Śrī Narottama dāsa Ṭhākura therefore sings:

gaurāṅgera saṅgi-gaṇe nitya-siddha kari māne. Every devotee should know that all the associates of Śrī Caitanya Mahāprabhu—His family members, friends and other associates—were all nitya-siddhas. A nitya-siddha never forgets the service of the Lord. He is always engaged, even from childhood, in worshiping the Supreme Personality of Godhead.

śrīvāsādi yata prabhura vipra bhakta-gaṇa

prabhuke bhikṣā dite haila sabākāra mana //CC Madhya, 3.168//

SYNONYMS

śrīvāsa-ādi—the devotees, headed by Śrīvāsa Ṭhākura; yata—all; prabhura—of the Lord; vipra—especially the brāhmaṇas; bhakta-gaṇa—devotees; prabhuke—unto the Lord; bhikṣā—lunch; dite—to give; haila—there was; sabākāra—of all of them; mana—the mind.

TRANSLATION

Since Advaita Ācārya was giving alms and food to Lord Caitanya Mahāprabhu, the other devotees, headed by Śrīvāsa Ṭhākura, also desired to give Him alms and invite Him for lunch.

PURPORT

It is the duty of all gr̥hasthas to invite a sannyāsī to their homes if he happens to be in the neighborhood or village. This very system is still current in India. If a sannyāsī is in the neighborhood of a village, he is invited by all householders, one after another. As long as a sannyāsī remains in the village, he enlightens the inhabitants in spiritual understanding. In other words, a sannyāsī has no housing or food problems even when he travels extensively. Even though Advaita Ācārya was supplying Caitanya Mahāprabhu with prasāda, the other devotees from Navadvīpa and Śāntipura also desired to offer Him prasāda.

Madhya TEXT 3.169

śuni' śacī sabākāre karila minati

nimāñira daraśana āra muñi pāba kati //CC Madhya, 3.169//

SYNONYMS

śuni'-hearing of this; śacī—mother Śacī; sabākāre—unto all of them; karila—made; minati—submission; nimāñira—of Nimāi, Śrī Caitanya Mahāprabhu; daraśana—visit; āra—any more; muñi—I; pāba—shall get; kati—where or how many times.

TRANSLATION

Hearing these proposals made by other devotees of the Lord, mother Śacī said to the devotees, "How many times shall I get the chance to see Nimāi again?"

Madhya TEXT 3.170

tomā-sabā-sane habe anyatra milana

muñi abhāginīra mātra ei daraśana //CC Madhya, 3.170//

SYNONYMS

tomā-sabā-sane—with all of you; habe—there will be; anyatra—in another place; milana—meeting; muñi—I; abhāginīra—of one who is unfortunate; mātra—only; ei—this; daraśana—meeting.

TRANSLATION

Śacīmātā submitted, "As far as you are concerned, you can meet Nimāi, Śrī Caitanya Mahāprabhu, many times somewhere else, but what is the possibility of my ever meeting Him again? I shall have to remain at home. A sannyāsī never returns to his home."

Madhya TEXT 3.171

yāvat ācārya-gr̥he nimāñira avasthāna

muñi bhikṣā dimu, sabākāre māgoṇ dāna //CC Madhya, 3.171//

SYNONYMS

yāvat—as long as; ācārya-gr̥he—in the house of Advaita Ācārya; nimāñira—of Śrī Caitanya Mahāprabhu; avasthāna—the stay; muñi—I; bhikṣā dimu—shall supply the food; sabākāre—everyone; māgoṇ—I beg; dāna—this charity.

TRANSLATION

Mother Śacī appealed to all the devotees to give her this charity: As long as Śrī Caitanya Mahāprabhu remained at the house of Advaita Ācārya, only she would supply Him food.

Madhya TEXT 3.172

śuni' bhakta-gaṇa kahe kari' namaskāra

mātāra ye icchā sei sammata sabāra //CC Madhya, 3.172//

SYNONYMS

śuni'-hearing this; bhakta-gaṇa—all the devotees; kahe—say; kari'-offering; namaskāra—obeisances; mātāra—of mother Śacīdevī; ye icchā—whatever desire; sei—that; sammata—agreeable; sabāra—to all the devotees

TRANSLATION

Hearing this appeal from mother Śacī, all the devotees offered obeisances and said, "We all agree to whatever mother Śacī desires."

Madhya TEXT 3.173

mātāra vyagrata dekhi' prabhura vyagra mana

bhakta-gaṇa ekaṭra kari' balilā vacana //CC Madhya, 3.173//

SYNONYMS

mātāra—of the mother; vyagrata—eagerness; dekhi'-seeing; prabhura—of Śrī Caitanya Mahāprabhu; vyagra—agitated; mana—mind; bhakta-gaṇa—all the devotees; ekaṭra kari'-assembling together; balilā—said; vacana—words.

TRANSLATION

When Śrī Caitanya Mahāprabhu saw His mother's great eagerness, He became a little agitated. He therefore assembled all the devotees present and spoke to them.

Madhya TEXT 3.174

tomā-sabāra ājñā vinā calilāma vṛndāvana

yāite nārila, vighna kaila nivartana //CC Madhya, 3.174//

SYNONYMS

tomā-sabāra—of all of you; ājñā—order; vinā—without; calilāma—I started; vṛndāvana—for Vṛndāvana; yāite nārila—not able to go; vighna—some obstruction; kaila—did; nivartana—made to return.

TRANSLATION

Śrī Caitanya Mahāprabhu informed them all, "Without your order, I tried to go to Vṛndāvana. There was some obstacle, however, and I had to return.

Madhya TEXT 3.175

yadyapi sahasā āmi kariyāchi sannyāsa

tathāpi tomā-sabā haite nahiba udāsa //CC Madhya, 3.175//

SYNONYMS

yadyapi—although; sahasā—all of a sudden; āmi—I; kariyāchi sannyāsa—accepted sannyāsa; tathāpi—still; tomā-sabā—all of you; haite—from; nahiba—I shall never be; udāsa—indifferent.

TRANSLATION

"My dear friends, although I have suddenly accepted this renounced order, I still know that I shall never be indifferent to you.

Madhya TEXT 3.176

tomā-saba nā chāḍiba, yāvat āmi jība'

mātāre tāvat āmi chāḍite nāriba //CC Madhya, 3.176//

SYNONYMS

tomā-saba—all of you; nā—not; chāḍiba—I shall give up; yāvat—as long as; āmi—I; jība—shall live or shall remain manifest; mātāre—mother; tāvat—that long; āmi—I; chāḍite—to give up; nāriba—shall be unable.

TRANSLATION

"My dear friends, as long as I remain manifest, I shall never give you up. Nor shall I be able to give up My mother.

Madhya TEXT 3.177

sannyāsīra dharma nahe--sannyāsa kariñā

nija janma-sthāne rahe kuṭumba lañā //CC Madhya, 3.177//

SYNONYMS

sannyāsīra—of a sannyāsī; dharma—duty; nahe—it is not; sannyāsa—sannyāsa; kariṇā—accepting; nija—own; janma-sthāne—at the birthplace; rahe—remains; kuṭumba—relatives; lañā—with.

TRANSLATION

"After accepting sannyāsa, it is not the duty of a sannyāsī to remain at his birthplace, encircled by relatives.

Madhya TEXT 3.178

keha yena ei bali' nā kare nindana

sei yukti kaha, yāte rahe dui dharma //CC Madhya, 3.178//

SYNONYMS

keha—anyone; yena—so that; ei—this; bali'-saying; nā kare—does not do; nindana—blasphemy; sei—that; yukti—consideration; kaha—tell Me; yāte—by which; rahe—remain; dui—two; dharma—duties.

TRANSLATION

"Make some arrangement so that I may not leave you and at the same time people may not blame Me for remaining with relatives after taking sannyāsa."

Madhya TEXT 3.179

śuniyā prabhura ei madhura vacana

śacī-pāśa ācāryādi karila gamana //CC Madhya, 3.179//

SYNONYMS

śuniyā—hearing this; prabhura—of the Lord; ei—this; madhura—sweet; vacana—statement; śacī-pāśa—before mother Śacī; ācārya-ādi—Advaita Ācārya and other devotees; karila—did; gamana—going.

TRANSLATION

After hearing Lord Caitanya's statement, all the devotees, headed by Advaita Ācārya, approached mother Śacī.

Madhya TEXT 3.180

prabhura nivedana tāñre sakala kahila

śuni' śacī jagat-mātā kahite lāgila //CC Madhya, 3.180//

SYNONYMS

prabhura—of the Lord; nivedana—submission; tāñre—unto her; sakala—all; kahila—told; śuni'-hearing this; śacī—mother Śacī; jagat-mātā—the mother of the universe; kahite—to say; lāgila—began.

TRANSLATION

When they submitted Lord Caitanya's statement, mother Śacī, who is the mother of the universe, began to speak.

Madhya TEXT 3.181

teñho yadi ihāñ rahe, tabe mora sukha

tāñ'ra nindā haya yadi, seha mora duḥkha //CC Madhya, 3.181//

SYNONYMS

teñho—Lord Caitanya; yadi—if; ihāñ—here; rahe—stays; tabe—then; mora—my; sukha—happiness; tāñ'ra nindā—blasphemy of Him; haya—there is; yadi—if; seha—that also; mora—my; duḥkha—unhappiness.

TRANSLATION

Śacīmātā said, "It will be a great happiness for me if Nimāi, Śrī Caitanya Mahāprabhu, stays here. But at the same time, if someone blames Him, it will be my great unhappiness."

PURPORT

It is a great happiness for a mother if her son does not leave home to search out Kṛṣṇa but remains with her. At the same time, if a son does not search after Kṛṣṇa but simply remains at home, he is certainly blamed by experienced saintly persons. Such blame certainly causes great unhappiness for a mother. If a real mother wants her son to progress spiritually, she had better allow him to go out searching for Kṛṣṇa. The mother naturally desires the welfare of the son. If a mother does not allow her son to search for Kṛṣṇa, she is called mā, which indicates māyā. By allowing her son to go as a sannyāsī and search for Kṛṣṇa,

Śacīmātā instructs all mothers of the world. She indicates that all sons should become real devotees of Kṛṣṇa and should not stay at home under the care of an affectionate mother. This is supported by Śrīmad-Bhāgavatam (5.5.18):

gurur na sa syāt sva-jano na sa syāt

pitā na sa syāj jananī na sā syāt

daivam na tat syān na patiś ca sa syān

na mocayed yaḥ samupeta-mṛtyum

"No one should become a spiritual master-nor a relative, father, mother, worshipable Deity or husband-if he cannot help a person escape the imminent path of death." Every living entity is wandering within the universe, subjected to the law of karma and transmigrating from one body to another and from one planet to another. Therefore the whole Vedic process is meant to save the wandering living entities from the clutches of māyā-birth, death, disease and old age. This means stopping the cycle of birth and death. This cycle can be stopped only if one worships Kṛṣṇa. As the Lord says in the Bhagavad-gītā (4.9):

janma karma ca me divyam

evam yo vetti tattvataḥ

tyaktvā dehaṁ punar janma

naiti mām eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna."

To stop the cycle of birth and death, one has to understand Kṛṣṇa as He is. Simply by knowing Kṛṣṇa, one can stop the process of rebirth into this material world. By acting in Kṛṣṇa consciousness, one can return to Godhead. The highest perfection of life is for a father, mother, spiritual master, husband or any other family member to help others return home, back to Godhead. That is the most preferred welfare activity for the benefit of relatives. Therefore, Śacīmātā, although the mother of Nimāi Paṇḍita, Śrī Caitanya Mahāprabhu, considered all the facts and decided to allow her son to go out and search for Kṛṣṇa. At the same time, she made some arrangements in order that she might get news of all

the activities of Śrī Caitanya Mahāprabhu.

Madhya TEXT 3.182

tāte ei yukti bhāla, mora mane laya

nīlācale rahe yadi, dui kārya haya //CC Madhya, 3.182//

SYNONYMS

tāte—therefore; ei—this; yukti—consideration; bhāla—as good; mora—my; mane—mind; laya—takes; nīlācale—in Jagannātha Purī; rahe—He stays; yadi—if; dui—two; kārya—purposes; haya—are achieved.

TRANSLATION

Mother Śacī said, "This consideration is good. In my opinion, if Nimāi remains at Jagannātha Purī, He may not leave any one of us and at the same time can remain aloof as a sannyāsī. Thus both purposes are fulfilled.

Madhya TEXT 3.183

nīlācale navadvīpe yena dui ghara

loka-gatāgati-vārtā pāba nirantara //CC Madhya, 3.183//

SYNONYMS

nīlācale—at Jagannātha Purī; navadvīpe—as well as Navadvīpa; yena—as if; dui—two; ghara—rooms; loka—people; gatāgati—come and go; vārtā—news; pāba—I shall get; nirantara—always.

TRANSLATION

"Since Jagannātha Purī and Navadvīpa are intimately related-as if they were two rooms in the same house-people from Navadvīpa generally go to Jagannātha Purī, and those in Jagannātha Purī go to Navadvīpa. This going and coming will help carry news of Lord Caitanya. In this way I will be able to get news of Him.

Madhya TEXT 3.184

tumi saba karite pāra gamanāgamana

gaṅgā-snāne kabhu habe tānra āgamana //CC Madhya, 3.184//

SYNONYMS

tumi—you; saba—all; karite—to do; pāra—are able; gamana-āgamana—going and coming; gaṅgā-snāne—for bathing in the Ganges; kabhu—sometimes; habe—it will be possible; tāñra—His; āgamana—coming here.

TRANSLATION

"All you devotees will be able to come and go, and sometimes He may also come to take His bath in the Ganges.

Madhya TEXT 3.185

āpanāra duḥkha-sukha tāhāñ nāhi gaṇi

tāñra yei sukha, tāhā nija-sukha māni //CC Madhya, 3.185//

SYNONYMS

āpanāra—of my own; duḥkha-sukha—unhappiness and happiness; tāhāñ—there; nāhi—not; gaṇi—I count; tāñra—His; yei—whatever; sukha—happiness; tāhā—that; nija—my own; sukha—happiness; māni—I accept.

TRANSLATION

"I do not care for my personal happiness or unhappiness, but only for His happiness. Indeed, I accept His happiness as my happiness."

Madhya TEXT 3.186

śuni' bhakta-gaṇa tāñre karila stavana

veda-ājñā yaiche, mātā, tomāra vacana //CC Madhya, 3.186//

SYNONYMS

śuni'-hearing this; bhakta-gaṇa—all the devotees; tāñre—to her; karila—did; stavana—praying; veda-ājñā—an injunction of the Vedas; yaiche—like; mātā—my dear mother; tomāra vacana—your word.

TRANSLATION

After hearing Śacīmātā, all the devotees offered her prayers and assured her that her order, like a Vedic injunction, could not be violated.

Madhya TEXT 3.187

bhakta-gaṇa prabhu-āge āsiyā kahila

śuniyā prabhura mane ānanda ha-ila //CC Madhya, 3.187//

SYNONYMS

bhakta-gaṇa—the devotees; prabhu—Śrī Caitanya Mahāprabhu; āge—before; āsiyā—coming; kahila—informed; śuniyā—hearing; prabhura—of Lord Caitanya; mane—in the mind; ānanda—pleasure; ha-ila—there was.

TRANSLATION

All the devotees informed Lord Caitanya of Śacīmātā's decision. Hearing it, the Lord became very pleased.

Madhya TEXT 3.188

navadvīpa-vāsī ādi yata bhakta-gaṇa

sabāre sammāna kari' balilā vacana //CC Madhya, 3.188//

SYNONYMS

navadvīpa-vāsī—all the inhabitants of Navadvīpa; ādi—primarily; yata—all; bhakta-gaṇa—devotees; sabāre—to all of them; sammāna—respect; kari'-showing; balilā—said; vacana—these words.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu offered respects to all the devotees present from Navadvīpa and other towns, speaking to them as follows.

Madhya TEXT 3.189

tumi-saba loka--mora parama bāndhava

ei bhikṣā māgoṇ,--more deha tumi saba //CC Madhya, 3.189//

SYNONYMS

tumi-saba loka—all of you people; mora—My; parama bāndhava—intimate friends; ei bhikṣā māgoṇ—I beg one favor; more—unto Me; deha—kindly give; tumi—you; saba—all.

TRANSLATION

"My dear friends, you are all My intimate friends. Now I am begging a favor of you. Please give it to Me."

Madhya TEXT 3.190

ghare yāñā kara sadā kṛṣṇa-saṅkīrtana

kṛṣṇa-nāma, kṛṣṇa-kathā, kṛṣṇa ārādhana //CC Madhya, 3.190//

SYNONYMS

ghare yāñā—returning home; kara—kindly do; sadā—always; kṛṣṇa-saṅkīrtana—chanting of the holy name of the Lord; kṛṣṇa-nāma—the holy name of the Lord; kṛṣṇa-kathā—discussion of Kṛṣṇa's pastimes; kṛṣṇa—of Lord Kṛṣṇa; ārādhana—worshiping.

TRANSLATION

Lord Caitanya Mahāprabhu requested them all to return home and begin chanting the holy name congregationally. He also requested them to worship Kṛṣṇa, chant His holy name and discuss His holy pastimes.

PURPORT

The cult of Śrī Caitanya Mahāprabhu, the Hare Kṛṣṇa movement, is very nicely explained by Lord Caitanya Mahāprabhu authoritatively. It is not that everyone has to take sannyāsa like Śrī Caitanya Mahāprabhu. Everyone can execute the cult of Kṛṣṇa consciousness at home, as ordered by the Lord. Everyone can congregationally chant the holy name of Kṛṣṇa, the Hare Kṛṣṇa mahā-mantra. One can also discuss the subject matter of the Bhagavad-gītā and Śrīmad-Bhāgavatam and install Deities of Rādhā-Kṛṣṇa or Gaura-Nitāi or both and worship them very carefully in one's own home. It is not that we have to open different centers all over the world. Whoever cares for the Kṛṣṇa consciousness movement can install Deities at home and, under superior guidance, worship the Deity regularly, chanting the mahā-mantra and discussing the Bhagavad-gītā and Śrīmad-Bhāgavatam. We are actually teaching in our classes how to go about this. One who feels that he is not yet ready to live in a temple or undergo strict regulative principles in the temple—especially householders who live with a wife and children—can start a center at home by installing the Deity, worshiping the Lord morning and evening, chanting Hare Kṛṣṇa and discussing the Bhagavad-

gītā and Śrīmad-Bhāgavatam. Anyone can do this at home without difficulty, and Śrī Caitanya Mahāprabhu requested all the devotees present there to do so.

Madhya TEXT 3.191

ājñā deha nīlācale kariye gamana

madhye madhye āsi' tomāya diba daraśana //CC Madhya, 3.191//

SYNONYMS

ājñā deha—give permission; nīlācale—to Jagannātha Purī; kariye—I do; gamana—going; madhye madhye—sometimes; āsi'-coming here; tomāya—to all of you; diba—I shall give; daraśana—audience.

TRANSLATION

After thus instructing the devotees, the Lord asked their permission to go to Jagannātha Purī. He assured them that at intervals He would come there and meet them again and again.

Madhya TEXT 3.192

eta bali' sabākāre īṣat hāsiñā

vidāya karila prabhu sammāna kariñā //CC Madhya, 3.192//

SYNONYMS

eta bali'-saying this; sabākāre—to all the devotees; īṣat hāsiñā—smiling very mildly; vidāya karila—bid them farewell; prabhu—the Lord; sammāna kariñā—showing all respect.

TRANSLATION

In this way, Śrī Caitanya Mahāprabhu, offering due respects to all the devotees and smiling very mildly, bid them farewell.

Madhya TEXT 3.193

sabā vidāya diyā prabhu calite kaila mana

haridāsa kāndi' kahe karuṇa vacana //CC Madhya, 3.193//

SYNONYMS

sabā vidāya diyā—asking everyone to return home; prabhu—the Lord; calite—to go; kaila—decided; mana—the mind; haridāsa kāndi'-Haridāsa Ṭhākura began to cry; kahe—says; karuṇa—pathetic; vacana—words.

TRANSLATION

After requesting all the devotees to return home, the Lord decided to go to Jagannātha Purī. At that time Haridāsa Ṭhākura began to cry and speak some pathetic words.

Madhya TEXT 3.194

nīlācale yābe tumi, mora kon gati

nīlācale yāite mora nāhika śakati //CC Madhya, 3.194//

SYNONYMS

nīlācale yābe tumi—You will go to Jagannātha Purī; mora—my; kon—what; gati—destination; nīlācale—to Jagannātha Purī; yāite—to go; mora—my; nāhika—there is not; śakati—strength.

TRANSLATION

Haridāsa Ṭhākura said, "You are going to Jagannātha Purī, and that is all right, but what will be my destination? I am not able to go to Jagannātha Purī."

PURPORT

Although Śrīla Haridāsa Ṭhākura was born in a Muslim family, he was accepted as a properly initiated brāhmaṇa. As such, he had every right to enter the temple of Jagannātha Purī, but because there were some rules and regulations stipulating that only brāhmaṇas, kṣatriyas, vaiśyas and śūdras (members of the varṇāśrama-dharma system) could enter, Haridāsa Ṭhākura, out of his great humility, did not want to violate these existing rules. He therefore said that he did not have the strength to enter into the temple, and he pointed out that if Lord Śrī Caitanya Mahāprabhu lived within the temple, there would be no way for Haridāsa Ṭhākura to see Him. Later, when Haridāsa Ṭhākura went to Jagannātha Purī, he lived outside the temple on the beach by the sea. A monastery has now been erected there, known as Siddhabakula Maṭha. people go there to see the place of worship (bhajana-kuṭīra) of Haridāsa Ṭhākura.

Madhya TEXT 3.195

muñi adhama tomāra nā pāba daraśana

kemate dhariba ei pāpiṣṭha jīvana //CC Madhya, 3.195//

SYNONYMS

muñi—I; adhama—the lowest of men; tomāra—Your; nā—not; pāba—will get; daraśana—seeing; kemate—how; dhariba—shall I maintain; ei—this; pāpiṣṭha—sinful; jīvana—life.

TRANSLATION

"Because I am the lowest among men, I shall not be able to see You. How shall I maintain my sinful life?"

Madhya TEXT 3.196

prabhu kahe,--kara tumi dainya saṁvaraṇa

tomāra dainyete mora vyākula haya mana //CC Madhya, 3.196//

SYNONYMS

prabhu kahe—the Lord replied; kara—do; tumi—you; dainya—humility; saṁvaraṇa—checking; tomāra—your; dainyete—by humility; mora—My; vyākula—agitated; haya—becomes; mana—the mind.

TRANSLATION

The Lord replied to Haridāsa Ṭhākura, "Please check your humility. Just seeing your humility very much agitates My mind."

Madhya TEXT 3.197

tomā lāgi' jagannāthe kariba nivedana

tomā-lañā yāba āmi śrī-puruṣottama //CC Madhya, 3.197//

SYNONYMS

tomā lāgi'-for you; jagannāthe—unto Lord Jagannātha; kariba—I shall do; nivedana—petition; tomā-lañā—taking you; yāba—shall go; āmi—I; śrī-puruṣottama—to Jagannātha Purī.

TRANSLATION

Lord Caitanya Mahāprabhu assured Haridāsa Ṭhākura that He would place a petition before Lord Jagannātha and that He would certainly take him there to Jagannātha Purī.

Madhya TEXT 3.198

tabe ta' ācārya kahe vinaya kariṇā

dina dui-cāri raha kṛpā ta' kariṇā //CC Madhya, 3.198//

SYNONYMS

tabe—thereafter; ta'-certainly; ācārya kahe—Advaita Ācārya says; vinaya kariṇā—offering all respect; dina dui-cāri—another two or four days; raha—kindly remain; kṛpā—mercy; ta'-certainly; kariṇā—showing.

TRANSLATION

After that, Advaita Ācārya respectfully requested Lord Caitanya Mahāprabhu to show Him mercy by remaining another two or four days.

Madhya TEXT 3.199

ācāryera vākya prabhu nā kare laṅghana

rahilā advaita-gr̥he, nā kaila gamana //CC Madhya, 3.199//

SYNONYMS

ācāryera vākya—the words of Śrī Advaita Ācārya; prabhu—the Lord; nā kare laṅghana—does not deny; rahilā—remained; advaita-gr̥he—at the house of Advaita Ācārya; nā kaila gamana—did not go immediately.

TRANSLATION

Caitanya Mahāprabhu never violated the request of Advaita Ācārya; therefore He remained at His home and did not leave immediately for Jagannātha Purī.

Madhya TEXT 3.200

ānandita haila ācārya, śacī, bhakta, saba

prati-dina kare ācārya mahā-mahotsava //CC Madhya, 3.200//

SYNONYMS

ānandita haila—became pleased; ācārya—Advaita Ācārya; śacī—mother Śacīdevī; bhakta—the devotees; saba—all; prati-dina—every day; kare—does; ācārya—Advaita Ācārya; mahā-mahā-utsava—great festival.

TRANSLATION

Lord Caitanya's decision was received very happily by Advaita Ācārya, mother Śacī and all the devotees. Advaita Ācārya celebrated every day with a great festival.

Madhya TEXT 3.201

dine kṛṣṇa-kathā-rasa bhakta-gaṇa-saṅge

rātre mahā-mahotsava saṅkīrtana-raṅge //CC Madhya, 3.201//

SYNONYMS

dine—during daytime; kṛṣṇa-kathā-rasa—discussion on Kṛṣṇa; bhakta-gaṇa-saṅge—with the devotees; rātre—at night; mahā-mahā-utsava—a great festival; saṅkīrtana-raṅge—in the matter of congregational chanting.

TRANSLATION

During the day the devotees discussed subject matters concerning Kṛṣṇa, and at night there was a great festival of congregational chanting at the house of Advaita Ācārya.

Madhya TEXT 3.202

ānandita hañā śacī karena randhana

sukhe bhojana kare prabhu lañā bhakta-gaṇa //CC Madhya, 3.202//

SYNONYMS

ānandita hañā—being pleased; śacī—mother Śacī; karena—does; randhana—cooking; sukhe—in happiness; bhojana—eating; kare—does; prabhu—Lord Caitanya Mahāprabhu; lañā—accompanied by; bhakta-gaṇa—all the devotees.

TRANSLATION

Mother Śacī cooked with great pleasure, and Śrī Caitanya Mahāprabhu, along with the devotees, accepted the prasāda with great pleasure.

Madhya TEXT 3.203

ācāryera śraddhā-bhakti-gr̥ha-sampada-dhane

sakala saphala haila prabhura ārādhane //CC Madhya, 3.203//

SYNONYMS

ācāryera—of Advaita Ācārya; śraddhā—faith; bhakti—devotion; gr̥ha—home; sampada—opulence; dhane—the wealth; sakala—all; saphala—successful; haila—became; prabhura—of Lord Caitanya Mahāprabhu; ārādhane—in the worship.

TRANSLATION

In this way all the opulences of Advaita Ācārya—His faith, devotion, home, riches and everything else—were successfully utilized in the worship of Lord Caitanya Mahāprabhu.

PURPORT

Advaita Ācārya set an ideal example for all householder devotees in His receiving of Lord Caitanya Mahāprabhu and His devotees and in His execution of a daily festival at His home. If one has the proper means and wealth, he should occasionally invite the devotees of Lord Caitanya, who are engaged in preaching all over the world, and hold a festival at home simply by distributing prasāda and talking about Kṛṣṇa during the day and holding congregational chanting for at least three hours in the evening. This procedure must be adopted in all centers of the Kṛṣṇa consciousness movement. Thus they will daily perform saṅkīrtana-yajña. In Śrīmad-Bhāgavatam (11.5.32) the daily performance of saṅkīrtana-yajña is recommended for this age (yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ). One should worship Lord Caitanya Mahāprabhu and His four associates, the Pañca-tattva, by distributing prasāda and holding congregational chanting. Indeed, that yajña or sacrifice is most recommended in this Age of Kali. In this age, other yajñas are not possible to perform, but this yajña can be performed everywhere and anywhere without difficulty.

Madhya TEXT 3.204

śacīra ānanda bāḍe dekhi' putra-mukha

bhojana karāñā pūrṇa kaila nija-sukha //CC Madhya, 3.204//

SYNONYMS

śacīra—of Śacīmātā; ānanda bāḍe—pleasure increases; dekhi'-seeing; putra-mukha—the face of her son; bhojana karāñā—feeding; pūrṇa—full; kaila—made; nija-sukha—her own happiness.

TRANSLATION

As mother Śacī constantly saw the face of her son and fed Him, her own happiness increased and was indeed complete.

Madhya TEXT 3.205

ei-mata advaita-gr̥he bhakta-gaṇa mile

vañcilā kataka-dina mahā-kutūhale //CC Madhya, 3.205//

SYNONYMS

ei-mate—in this way; advaita-gr̥he—at the home of Advaita Ācārya; bhakta-gaṇa—all the devotees; mile—meet together; vañcilā—passed; kataka-dina—some days; mahā-kutūhale—in a greatly festive mood.

TRANSLATION

In this way, at Advaita Ācārya's house all the devotees met and passed some days together in a greatly festive mood.

Madhya TEXT 3.206

āra dina prabhu kahe saba bhakta-gaṇe

nija-nija-gr̥he sabe karaha gamane //CC Madhya, 3.206//

SYNONYMS

āra dina—the next day; prabhu—the Lord; kahe—says; saba—all; bhakta-gaṇe—to the devotees; nija-nija-gr̥he—to your respective homes; sabe—all; karaha—do; gamane—returning.

TRANSLATION

The next day, Lord Caitanya Mahāprabhu requested all the devotees to return to their respective homes.

Madhya TEXT 3.207

ghare giyā kara sabe kṛṣṇa-saṅkīrtana

punarapi āmā-saṅge ha-ibe milana //CC Madhya, 3.207//

SYNONYMS

ghare giyā—returning home; kara—do; sabe—all; kṛṣṇa-saṅkīrtana—congregational chanting of the mahā-mantra; punarapi—again; āmā-saṅge—with Me; ha-ibe—there will be; milana—meeting.

TRANSLATION

Śrī Caitanya Mahāprabhu also asked them to execute the congregational chanting of the holy name of the Lord at their homes, and He assured them that they would be able to meet Him again.

Madhya TEXT 3.208

kabhu vā tomarā karibe nīlādri gamana

kabhu vā āsiba āmi karite gaṅgā-snāna //CC Madhya, 3.208//

SYNONYMS

kabhu—sometimes; vā—either; tomarā—you; karibe—will do; nīlādri—to Jagannātha Purī; gamana—going; kabhu—sometimes; vā—or; āsiba—shall come; āmi—I; karite—to do; gaṅgā-snāna—bathing in the Ganges.

TRANSLATION

Śrī Caitanya Mahāprabhu told them, "Sometimes you will come to Jagannātha Purī, and sometimes I shall come bathe in the Ganges."

Madhya TEXTS 3.209-210

nityānanda-gosāñi, paṇḍita jagadānanda

dāmodara paṇḍita, āra datta mukunda

ei cāri-jana ācārya dila prabhu sane

jananī prabodha kari' vandila caraṇe //CC Madhya, 3.209-210//

SYNONYMS

nityānanda-gosāñi—Lord Nityānanda; paṇḍita jagadānanda—Jagadānanda Paṇḍita; dāmodara paṇḍita—Dāmodara Paṇḍita; āra datta mukunda—and Mukunda Datta; ei cāri-jana—these four persons; ācārya—Advaita Ācārya; dila—gave; prabhu sane—with Śrī Caitanya Mahāprabhu; janani—mother Śacī; prabodha kari'-pacifying; vandila caraṇe—offered prayers at her lotus feet.

TRANSLATION

Śrī Advaita Ācārya sent four persons-Nityānanda Gosāñi, Jagadānanda Paṇḍita, Dāmodara Paṇḍita and Mukunda Datta-to accompany the Lord. After pacifying His mother, Śacīmātā, Śrī Caitanya Mahāprabhu submitted prayers to her lotus feet.

Madhya TEXT 3.211

tāhre pradakṣiṇa kari' karila gamana

ethā ācāryera ghare uṭhila krandana //CC Madhya, 3.211//

SYNONYMS

tāhre—mother Śacī; pradakṣiṇa kari'-circumambulating; karila—did; gamana—going; ethā—there; ācāryera—of Advaita Ācārya; ghare—in the house; uṭhila—there arose; krandana—crying.

TRANSLATION

When everything was arranged, Lord Caitanya Mahāprabhu circumambulated His mother and then started for Jagannātha Purī. In the house of Advaita Ācārya there arose tumultuous crying.

Madhya TEXT 3.212

nirapekṣa hañā prabhu śīghra calilā

kāndite kāndite ācārya paścāt calilā //CC Madhya, 3.212//

SYNONYMS

nirapekṣa—indifferent; hañā—becoming; prabhu—the Lord; śīghra—very quickly; calilā—went; kāndite kāndite—crying and crying; ācārya—Advaita Ācārya; paścāt—behind; calilā—went.

TRANSLATION

Śrī Caitanya Mahāprabhu was unaffected. He left swiftly, and Advaita Ācārya followed Him weeping.

PURPORT

As Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains, the word nirapekṣa means not being affected by anything material and remaining fixed in the service of the Lord. Śrī Caitanya Mahāprabhu did not very much care for the roaring tumult and cry at the house of Advaita Ācārya, which He heard when starting for Jagannātha Purī. Worldly moralists may criticize Śrī Caitanya Mahāprabhu for being very cruel, but the Lord did not care for such criticism. As the world teacher of this Kṛṣṇa consciousness movement, He actually showed that a person seriously engaged in Kṛṣṇa consciousness should not be affected by worldly affection. The best course is to engage in rendering service to the Lord and to become callous to material objectives. Externally everyone is attached to material things, but if one becomes entangled in such things, he cannot make progress in Kṛṣṇa consciousness. Therefore those who are engaged in Kṛṣṇa consciousness should not care for the so-called morality of the material world if that morality opposes the service of the Lord. As Lord Caitanya Mahāprabhu has personally shown, one cannot properly execute Kṛṣṇa consciousness without being neutral.

Madhya TEXT 3.213

kata dūra giyā prabhu kari' yoḍa hāta

ācārye prabodhi' kahe kichu miṣṭa bāta //CC Madhya, 3.213//

SYNONYMS

kata dūra giyā—after going some distance; prabhu—the Lord; kari'-making; yoḍa hāta—folded hands; ācārye—Advaita Ācārya; prabodhi'-pacifying; kahe—says; kichu—something; miṣṭa bāta—sweet words.

TRANSLATION

After He had followed Śrī Caitanya Mahāprabhu for some distance, Advaita Ācārya was petitioned by Śrī Caitanya Mahāprabhu with folded hands. The Lord spoke the following sweet words.

Madhya TEXT 3.214

jananī prabodhi' kara bhakta samādhāna

tumi vyagra haile kāro nā rahibe prāṇa //CC Madhya, 3.214//

SYNONYMS

jananī prabodhi'-pacifying the mother; kara—make; bhakta—devotees; samādhāna—adjustments; tumi—You; vyagra haile—if becoming agitated; kāro—anyone's; nā rahibe—will not remain; prāṇa—the life.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Please pacify all the devotees and My mother. If You become agitated, no one will be able to continue to exist."

Madhya TEXT 3.215

eta bali' prabhu tānre kari' ālīngana

nivṛtti kariyā kaila svacchanda gamana //CC Madhya, 3.215//

SYNONYMS

eta bali'-saying this; prabhu—the Lord; tānre—unto Him; kari'-doing; ālīngana—embracing; nivṛtti—stop; kariyā—making; kaila—did; svacchanda—without anxiety; gamana—going toward Jagannātha Purī.

TRANSLATION

Saying this, Śrī Caitanya Mahāprabhu embraced Advaita Ācārya and stopped Him from following any further. Then, without anxiety, He proceeded to Jagannātha Purī.

Madhya TEXT 3.216

gaṅgā-tīre-tīre prabhu cāri-jana-sāthe

nīlādri calilā prabhu chatrabhoga-pathe //CC Madhya, 3.216//

SYNONYMS

gaṅgā-tīre-tīre—on the banks of the Ganges; prabhu—the Lord; cāri-jana-sāthe—with the other four persons; nīlādri—to Jagannātha Purī; calilā—proceeded; prabhu—the Lord; chatrabhoga-pathe—on the path of Chatrabhoga.

TRANSLATION

The Lord, with the other four persons, went along the banks of the Ganges through the path of Chatrabhoga toward Nīlādri, Jagannātha Purī.

PURPORT

In the southern section of the eastern railway, in the district of twenty-four pargaṇās, is a station named Magrāhāṭa. If one goes to the southeastern side of that station for some fourteen miles, there is a place called Jayanagara. About six miles south of this Jayanagara station is a village named Chatrabhoga. Sometimes this village is called Khāḍi. In this village is a Deity of Lord Śiva known as Vaijurkānātha. A festival takes place there every year during the months of March and April. The festival is known as Nandā-melā. At the present moment the Ganges does not flow there. On the same railway line is another station, known as Bāruipura, and near this station is another place, called Āṭisārā. Formerly this village was also situated on the banks of the Ganges. One can go from this village to Pāṇihāṭī and from there to Varāha-nagara, north of Calcutta. In those days the Ganges flowed to the south of Calcutta through Kālī-ghāṭa, which is still known as Ādi-gaṅgā. From Bāruipura, the Ganges branched out and flowed through Diamond Harbor near the Mathurāpura police station. It is to be noted that Śrī Caitanya Mahāprabhu passed through all these places on His way to Jagannātha Purī.

Madhya TEXT 3.217

'caitanya-maṅgale' prabhura nīlādri-gamana

vistāri varṇiyāchena dāsa-vṛndāvana //CC Madhya, 3.217//

SYNONYMS

caitanya-maṅgale—in the book named Caitanya-maṅgala; prabhura—of the Lord; nīlādri-gamana—going to Jagannātha Purī; vistāri—elaborating;

varṇiyāchena—has described; dāsa-vṛndāvana—Vṛndāvana dāsa Ṭhākura.

TRANSLATION

In his book known as Caitanya-maṅgala [Caitanya-bhāgavata], Vṛndāvana dāsa Ṭhākura has elaborately described the Lord's passage to Jagannātha Purī.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura states that while Śrī Caitanya Mahāprabhu passed through Bengal, He passed through Āṭisārā-grāma, Varāha-grāma and Chatrabhoga. He then reached the Orissa province, where He passed through Prayāga-ghāṭa, Suvarṇarekhā, Remuṇā, Yājapura, Vaitaraṇī, Daśāśvamedha-ghāṭa, Kaṭaka, Mahānadī, Bhuvaneśvara (where there is a big lake known as Bindu-sarovara), Kamalapura and Āthāranālā. In this way, passing through all these and other places, He reached Jagannātha Purī.

Madhya TEXT 3.218

advaita-gr̥he prabhura vilāsa śune yei jana

acire milaye tāṇre kṛṣṇa-prema-dhana //CC Madhya, 3.218//

SYNONYMS

advaita-gr̥he—at the house of Advaita Ācārya; prabhura—of the Lord; vilāsa—the pastimes; śune—hears; yei—one who; jana—person; acire—very soon; milaye—meets; tāṇre—him; kṛṣṇa-prema-dhana—the riches of love of Godhead.

TRANSLATION

If one hears the activities of the Lord at the house of Advaita Ācārya, he will certainly very soon attain the riches of love of Kṛṣṇa.

Madhya TEXT 3.219

śrī-rūpa-raghunātha-pade yāra āśa

caitanya-caritāmṛta kahe kṛṣṇadāsa //CC Madhya, 3.219//

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; raghunātha—Śrīla Raghunātha dāsa Gosvāmī; pede—at the lotus feet; yāra—whose; āśa—expectation; caitanya-caritāmṛta—

the book named Caitanya-caritāmṛta; kahe—describes; kṛṣṇadāsa—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Third Chapter, describing Lord Caitanya Mahāprabhu's stay at the house of Advaita Ācārya, His acceptance of the sannyāsa order and observation of daily festivals at Advaita Ācārya's house, His congregationally chanting the holy name of the Lord and His feasting with all the devotees.

Chapter 4 Śrī Mādhavendra Purī's Devotional Service

In his Amṛta-pravāha-bhāṣya, Śrīla Bhaktivinoda Ṭhākura gives the following summary of the Fourth Chapter. Passing along the path of Chatrabhoga and coming to Vṛddhamantreśvara, Śrī Caitanya Mahāprabhu reached the border of Orissa. On His way He enjoyed transcendental bliss by chanting and begging alms in different villages. In this way He reached the celebrated village of Remuṇā, where there is a Deity of Gopīnātha. There He narrated the story of Mādhavendra Purī, as He had heard it from His spiritual master, Īśvara Purī. The narration is as follows.

One night while in Govardhana, Mādhavendra Purī dreamed that the Gopāla Deity was within the forest. The next morning he invited his neighborhood friends to accompany him to excavate the Deity from the jungle. He then established the Deity of Śrī Gopālajī on top of Govardhana Hill with great pomp. Gopāla was worshiped, and the Annakūṭa festival was observed. This festival was known everywhere, and many people from the neighboring villages came to join. One night the Gopāla Deity again appeared to Mādhavendra Purī in a dream and asked him to go to Jagannātha Purī to collect some sandalwood pulp and smear it on the body of the Deity. Having received this order, Mādhavendra Purī immediately started for Orissa. Traveling through Bengal, he reached Remuṇā village and there received a pot of condensed milk (kṣīra) offered to the Deity of Gopīnāthajī. This pot of condensed milk was stolen by Gopīnātha and delivered to Mādhavendra Purī. Since then, the Gopīnātha Deity has been known as Kṣīra-corā-gopīnātha, the Deity who stole the pot of condensed milk. After

reaching Jagannātha Purī, Mādhavendra Purī received permission from the King to take out one maṇa of sandalwood and eight ounces of camphor. Aided by two men, he brought these things to Remuṇā. Again he saw in a dream that Gopāla at Govardhana Hill desired that very sandalwood to be turned into pulp mixed with camphor and smeared over the body of Gopīnāthajī. Understanding that that would satisfy the Gopāla Deity at Govardhana, Mādhavendra Purī executed the order and returned to Jagannātha Purī.

Śrī Caitanya Mahāprabhu narrated this story for Lord Nityānanda Prabhu and other devotees and praised the pure devotional service of Mādhavendra Purī. When He recited some verses composed by Mādhavendra Purī, He went into an ecstatic mood. But when He saw that many people were assembled, He checked Himself and ate some sweet rice prasāda. Thus He passed that night, and the next morning He again started for Jagannātha Purī.

Madhya TEXT 4.1

yasmai dātum corayan kṣīra-bhāṇḍam

gopīnāthaḥ kṣīra-corābhidho 'bhūt

śrī-gopālaḥ prādurāsīt vaśaḥ san

yat-premṇā tam mādhavendram nato 'smi //CC Madhya, 4.1//

SYNONYMS

yasmai—unto whom; dātum—to deliver; corayan—stealing; kṣīra-bhāṇḍam—the pot of sweet rice; gopīnāthaḥ—Gopīnātha; kṣīra-corā—stealer of a pot of sweet rice; abhidhaḥ—celebrated; abhūt—became; śrī-gopālaḥ—Śrī Gopāla Deity; prādurāsīt—appeared; vaśaḥ—captivated; san—being; yat-premṇā—by his love; tam—unto him; mādhavendram—Mādhavendra Purī, who was in the Madhva-sampradāya; nataḥ asmi—I offer my respectful obeisances.

TRANSLATION

I offer my respectful obeisances unto Mādhavendra Purī, who was given a pot of sweet rice stolen by Śrī Gopīnātha, celebrated thereafter as Kṣīra-corā. Being pleased by Mādhavendra Purī's love, Śrī Gopāla, the Deity at Govardhana, appeared to the public vision.

PURPORT

Bhaktivinoda Ṭhākura annotates that this Gopāla Deity was originally installed by Vajra, the grandson of Kṛṣṇa. Mādhavendra Purī rediscovered Gopāla and established Him on top of Govardhana Hill. This Gopāla Deity is still situated at Nāthadvāra and is under the management of descendants of Vallabhācārya. The worship of the Deity is very luxurious, and one who goes there can purchase varieties of prasāda by paying a small price.

Madhya TEXT 4.2

jaya jaya gauracandra jaya nityānanda

jayādvaitacandra jaya gaura-bhakta-vṛnda //CC Madhya, 4.2//

SYNONYMS

jaya jaya gauracandra—all glories to Śrī Caitanya Mahāprabhu; jaya nityānanda—all glories to Lord Nityānanda; jaya advaita-candra—all glories to Advaita Prabhu; jaya gaura-bhakta-vṛnda—all glories to the devotees of the Lord.

TRANSLATION

All glories to Lord Caitanya Mahāprabhu! All glories to Nityānanda Prabhu! All glories to Advaita Prabhu! And all glories to all the devotees of Lord Caitanya!

Madhya TEXTS 4.3-4

nīlādri-gamana, jagannātha-darśana

sārvabhauma bhāṭṭācārya-prabhura milana

e saba līlā prabhura dāsa vṛndāvana

vistāri' kariyāchena uttama varṇana //CC Madhya, 4.3-4//

SYNONYMS

nīlādri-gamana—going to Jagannātha Purī; jagannātha-darśana—visiting the temple of Lord Jagannātha; sārvabhauma bhāṭṭācārya—with Sārvabhauma Bhāṭṭācārya; prabhura—of the Lord; milana—meeting; e saba—all these; līlā—pastimes; prabhura—of the Lord; dāsa vṛndāvana—Vṛndāvana dāsa Ṭhākura; vistāri'-elaborating; kariyāchena—has done; uttama—very nice; varṇana—description.

TRANSLATION

The Lord went to Jagannātha Purī and visited Lord Jagannātha's temple. He also met with Sārvabhauma Bhaṭṭācārya. All these pastimes have been very elaborately explained by Vṛndāvana dāsa Ṭhākura in his book Caitanya-bhāgavata.

Madhya TEXT 4.5

sahaje vicitra madhura caitanya-vihāra

vṛndāvana-dāsa-mukhe amṛtera dhāra //CC Madhya, 4.5//

SYNONYMS

sahaje—naturally; vicitra—wonderful; madhura—sweet; caitanya—of Lord Caitanya Mahāprabhu; vihāra—the activities; vṛndāvana-dāsa—of Vṛndāvana dāsa Ṭhākura; mukhe—from the mouth; amṛtera—of nectar; dhāra—shower.

TRANSLATION

By nature all the activities of Śrī Caitanya Mahāprabhu are very wonderful and sweet, and when they are described by Vṛndāvana dāsa Ṭhākura, they become like a shower of nectar.

Madhya TEXT 4.6

ataeva tāhā varṇile haya punarukti

dambha kari' varṇi yadi taiche nāhi śakti //CC Madhya, 4.6//

SYNONYMS

ataeva—therefore; tāhā—such activities; varṇile—if describing; haya—there is; punarukti—repetition; dambha kari'-being proud; varṇi—I describe; yadi—if; taiche—such; nāhi—there is not; śakti—power.

TRANSLATION

Therefore I very humbly submit that since these incidents have already been nicely described by Vṛndāvana dāsa Ṭhākura, I would be very proud to repeat the same thing, and this would not be very good. I do not have such powers.

Madhya TEXT 4.7

caitanya-maṅgale yāhā karila varṇana

sūtra-rūpe sei līlā kariye sūcana //CC Madhya, 4.7//

SYNONYMS

caitanya-maṅgale—in the book named Caitanya-maṅgala; yāhā—whatever; karila varṇana—has described; sūtra-rūpe—in the form of a synopsis; sei līlā—those pastimes; kariye sūcana—I shall present.

TRANSLATION

I am therefore presenting only a synopsis of those events already described elaborately by Vṛndāvana dāsa Ṭhākura in his Caitanya-maṅgala [now known as Caitanya-bhāgavata].

Madhya TEXT 4.8

tānra sūtre āche, teṇha nā kaila varṇana

yathā-kathañcit kari' se līlā kathana //CC Madhya, 4.8//

SYNONYMS

tānra—his; sūtre—in the synopsis; āche—there are; teṇha—he; nā kaila varṇana—did not describe; yathā-kathañcit—something of them; kari'-doing; se—these; līlā—of pastimes; kathana—narration.

TRANSLATION

Some of the incidents he did not describe elaborately but only summarized, and these I shall try to describe in this book.

Madhya TEXT 4.9

ataeva tānra pāye kari namaskāra

tānra pāya aparādha nā ha-uk āmāra //CC Madhya, 4.9//

SYNONYMS

ataeva—therefore; tānra pāye—at his lotus feet; kari—I do; namaskāra—obeisances; tānra pāya—to the lotus feet of Vṛndāvana dāsa Ṭhākura; aparādha—offense; nā—not; ha-uk—let it happen; āmāra—my.

TRANSLATION

I thus offer my respectful obeisances unto the lotus feet of Vṛndāvana dāsa Ṭhākura. I hope that I will not offend his lotus feet by this action.

Madhya TEXT 4.10

ei-mata mahāprabhu calilā nīlācale

cāri bhakta saṅge kṛṣṇa-kīrtana-kutūhale //CC Madhya, 4.10//

SYNONYMS

ei-mata—in this way; mahāprabhu—Lord Caitanya Mahāprabhu; calilā—proceeded; nīlācale—toward Jagannātha Purī; cāri bhakta—four devotees; saṅge—with; kṛṣṇa-kīrtana—for chanting of the holy name of Kṛṣṇa; kutūhale—in great eagerness.

TRANSLATION

Śrī Caitanya Mahāprabhu proceeded toward Jagannātha Purī with four of His devotees, and He chanted the holy name of the Lord, the Hare Kṛṣṇa mantra, with great eagerness.

Madhya TEXT 4.11

bhikṣā lāgi' eka-dina eka grāma giyā

āpane bahuta anna ānila māgiyā //CC Madhya, 4.11//

SYNONYMS

bhikṣā lāgi'-for prasāda; eka-dina—in one day; eka grāma—to one village; giyā—going; āpane—personally; bahuta—a great quantity; anna—of rice and other eatables; ānila—brought; māgiyā—begging.

TRANSLATION

Each day Śrī Caitanya Mahāprabhu personally went to a village and collected a great quantity of rice and other grains for the preparation of prasāda.

Madhya TEXT 4.12

pathe baḍa baḍa dānī vighna nāhi kare

tā' sabāre kṛpā kari' āilā remuṇāre //CC Madhya, 4.12//

SYNONYMS

pathe—on the way; baḍa baḍa—big, big; dānī—toll or tax collector; vighna—hindrances; nāhi—not; kare—make; tā' sabāre—to all of them; kṛpā kari'-showing mercy; āilā—reached; remuṇāre—the village known as Remuṇā.

TRANSLATION

There were many rivers on the way, and at each river there was a tax collector. They did not hinder the Lord, however, and He showed them mercy. Finally He reached the village of Remuṇā.

PURPORT

There is a railway station named Baleśvara, and five miles to the west is the village of Remuṇā. The temple of Kṣīra-corā-gopīnātha still exists in this village, and within the temple the samādhi tomb of Rasikānanda Prabhu, the chief disciple of Śyāmānanda Gosvāmī, can still be found.

Madhya TEXT 4.13

remuṇāte gopīnātha parama-mohana

bhakti kari' kaila prabhu tānra daraśana //CC Madhya, 4.13//

SYNONYMS

remuṇāte—in that village of Remuṇā; gopīnātha—the Deity of Gopīnātha; parama-mohana—very attractive; bhakti kari'-with great devotion; kaila—did; prabhu—the Lord; tānra—of Him; daraśana—visit.

TRANSLATION

The Deity of Gopīnātha in the temple at Remuṇā was very attractive. Lord Caitanya visited the temple and offered His obeisances with great devotion.

Madhya TEXT 4.14

tānra pāda-padma nikaṭa praṇāma karite

tānra puṣpa-cūḍā paḍila prabhura māthāte //CC Madhya, 4.14//

SYNONYMS

tānra pāda-padma—the lotus feet of Gopīnātha; nikaṭa—near; praṇāma—obeisances; karite—while offering; tānra—His; puṣpa-cūḍā—helmet of flowers; paḍila—fell down; prabhura—of the Lord; māthāte—on the head.

TRANSLATION

When Śrī Caitanya Mahāprabhu offered His obeisances at the lotus feet of the Gopīnātha Deity, the helmet of flowers on the head of Gopīnātha fell down and landed on the head of Caitanya Mahāprabhu.

Madhya TEXT 4.15

cūḍā pāñā mahāprabhura ānandita mana

bahu nṛtya-gīta kaila lañā bhakta-gaṇa //CC Madhya, 4.15//

SYNONYMS

cūḍā pāñā—getting the helmet; mahāprabhura—of Lord Śrī Caitanya Mahāprabhu; ānandita—pleased; mana—the mind; bahu—various kinds; nṛtya-gīta—dancing and chanting; kaila—performed; lañā—with; bhakta-gaṇa—the devotees.

TRANSLATION

When the Deity's helmet fell upon His head, Śrī Caitanya Mahāprabhu became very pleased, and thus He chanted and danced in various ways with His devotees.

Madhya TEXT 4.16

prabhura prabhāva dekhi' prema-rūpa-guṇa

vismita ha-ilā gopīnāthera dāsa-gaṇa //CC Madhya, 4.16//

SYNONYMS

prabhura—of the Lord; prabhāva—the influence; dekhi'-seeing; prema-rūpa—His beauty; guṇa—and His qualities; vismita ha-ilā—became struck with wonder; gopīnāthera—of the Gopīnātha Deity; dāsa-gaṇa—the servants.

TRANSLATION

All the servants of the Deity were struck with wonder due to Śrī Caitanya

Mahāprabhu's intense love, His exquisite beauty and His transcendental qualities.

Madhya TEXT 4.17

nānā-rūpe prītye kaila prabhura sevana

sei rātri tāhān prabhu karilā vañcana //CC Madhya, 4.17//

SYNONYMS

nānā-rūpe—in various ways; prītye—on account of love; kaila—did; prabhura—of the Lord; sevana—service; sei rātri—that night; tāhān—there; prabhu—Lord Caitanya Mahāprabhu; karilā—did; vañcana—passing.

TRANSLATION

Because of their love for Śrī Caitanya Mahāprabhu, they served Him in many ways, and that night the Lord stayed at the temple of Gopīnātha.

Madhya TEXT 4.18

mahāprasāda-kṣīra-lobhe rahilā prabhu tathā

pūrve īśvara-purī tānre kahiyāchena kathā //CC Madhya, 4.18//

SYNONYMS

mahā-prasāda—for the remnants of food; kṣīra—sweet rice; lobhe—in eagerness; rahilā—remained; prabhu—the Lord; tathā—there; pūrve—before that; īśvara-purī—Īśvara Purī, His spiritual master; tānre—unto Him; kahiyāchena—told; kathā—a narration.

TRANSLATION

The Lord remained there because He was very eager to receive the remnants of sweet rice offered to the Gopīnātha Deity, having heard a narration from His spiritual master, Īśvara Purī, of what had once happened there.

Madhya TEXT 4.19

'kṣīra-corā gopīnātha' prasiddha tānra nāma

bhakta-gaṇe kahe prabhu sei ta' ākhyāna //CC Madhya, 4.19//

SYNONYMS

kṣīra-corā gopīnātha—the Gopīnātha who stole the pot of sweet rice; prasiddha—very famous; tānra nāma—His name; bhakta-gaṇe—to all the devotees; kahe—tells; prabhu—the Lord; sei ta' ākhyāna—that narration.

TRANSLATION

That Deity was known widely as Kṣīra-corā-gopīnātha, and Caitanya Mahāprabhu told His devotees the story of how the Deity became so famous.

Madhya TEXT 4.20

pūrve mādharma-purīra lāgi' kṣīra kaila curi

ataeva nāma haila 'kṣīra-corā hari' //CC Madhya, 4.20//

SYNONYMS

pūrve—formerly; mādharma-purīra lāgi'-for Mādhavendra Purī; kṣīra—sweet rice; kaila—did; curi—steal; ataeva—therefore; nāma—the name; haila—became; kṣīra-corā hari—the Lord who stole a pot of sweet rice.

TRANSLATION

Formerly the Deity had stolen a pot of sweet rice for Mādhavendra Purī; therefore He became very famous as the Lord who stole the sweet rice.

Madhya TEXT 4.21

pūrve śrī-mādharma-purī āilā vṛndāvana

bhramite, bhramite gelā giri govardhana //CC Madhya, 4.21//

SYNONYMS

pūrve—formerly; śrī-mādharma-purī—Śrīla Mādhavendra Purī; āilā—came; vṛndāvana—to Vṛndāvana; bhramite bhramite—while traveling; gelā—went; giri govardhana—to the hill known as Govardhana.

TRANSLATION

Once, Śrī Mādhavendra Purī traveled to Vṛndāvana, where he came upon the hill known as Govardhana.

Madhya TEXT 4.22

preme matta,--nāhi tāñra rātri-dina-jñāna

kṣaṇe uṭhe, kṣaṇe paḍe, nāhi sthānāsthāna //CC Madhya, 4.22//

SYNONYMS

preme matta—maddened in the ecstasy of love of Kṛṣṇa; nāhi—there was not; tāñra—of him; rātri-dina-jñāna—knowledge of day and night; kṣaṇe—sometimes; uṭhe—stands; kṣaṇe paḍe—sometimes falls; nāhi—there was no sense; sthāna-asthāna—a proper place or not.

TRANSLATION

Mādhavendra Purī was almost mad in his ecstasy of love of Godhead, and he did not know whether it was day or night. Sometimes he stood up, and sometimes he fell to the ground. He could not discriminate whether he was in a proper place or not.

Madhya TEXT 4.23

śaila parikramā kari' govinda-kunḍe āsi'

snāna kari, vṛkṣa-tale āche sandhyāya vasi' //CC Madhya, 4.23//

SYNONYMS

śaila—the hill; parikramā—circumambulation; kari'-finishing; govinda-kunḍe—to the bank of the Govinda-kunḍa; āsi'-coming there; snāna kari—taking a bath; vṛkṣa-tale—under the shade of a tree; āche—is; sandhyāya—in the evening; vasi'-resting.

TRANSLATION

After circumambulating the hill, Mādhavendra Purī went to Govinda-kunḍa and took his bath. He then sat beneath a tree to take his evening rest.

Madhya TEXT 4.24

gopāla-bālaka eka dugdha-bhāṇḍa lañā

āsi' āge dhari' kichu balila hāsiyā //CC Madhya, 4.24//

SYNONYMS

gopāla-bālaka—cowherd boy; eka—one; dugdha-bhāṇḍa lañā—taking a pot of milk; āsi'-coming; āge dhari'-holding it in front; kichu—something; balila—said; hāsiyā—smiling.

TRANSLATION

While he was sitting beneath a tree, an unknown cowherd boy came with a pot of milk, placed it before Mādhavendra Purī and, smiling, addressed him as follows.

Madhya TEXT 4.25

purī, ei dugdha lañā kara tumi pāna

māgi' kene nāhi khāo, kibā kara dhyāna //CC Madhya, 4.25//

SYNONYMS

purī—O Mādhavendra Purī; ei dugdha lañā—taking this milk; kara tumi pāna—drink it; māgi'-by begging; kene—why; nāhi—not; khāo—you eat; kibā—what; kara—do; dhyāna—meditation.

TRANSLATION

"O Mādhavendra Purī, please drink the milk I have brought. Why don't you beg some food to eat? What kind of meditation are you undergoing?"

Madhya TEXT 4.26

bālakera saundarye purīra ha-ila santoṣa

tāhāra madhura-vākye gela bhoka-śoṣa //CC Madhya, 4.26//

SYNONYMS

bālakera—of the boy; saundarye—in the beauty; purīra—of Mādhavendra Purī; ha-ila—was; santoṣa—very much satisfaction; tāhāra—of Him; madhura-vākye—by the sweet words; gela—forgot; bhoka-śoṣa—all hunger and thirst.

TRANSLATION

When he saw the beauty of that boy, Mādhavendra Purī became very satisfied.

Hearing His sweet words, he forgot all hunger and thirst.

Madhya TEXT 4.27

purī kahe,--ke tumi, kāhāñ tomāra vāsa

ke-mate jānile, āmi kari upavāsa //CC Madhya, 4.27//

SYNONYMS

purī kahe—Mādhavendra Purī inquired from the boy; ke tumi—who are You; kāhāñ tomāra vāsa—where do You reside; ke-mate—how; jānile—You know; āmi kari upavāsa—I am fasting.

TRANSLATION

Mādhavendra Purī said, "Who are You ? Where do You reside? And how did You know that I was fasting?"

Madhya TEXT 4.28

bālaka kahe,--gopa āmi, ei grāme vasi

āmāra grāmete keha nā rahe upavāsī //CC Madhya, 4.28//

SYNONYMS

bālaka kahe—the boy said; gopa āmi—I am a cowherd boy; ei grāme vasi—I reside in this village; āmāra grāmete—in My village; keha—anyone; nā—not; rahe—remains; upavāsī—without food.

TRANSLATION

The boy replied, "Sir, I am a cowherd boy, and I reside in this village. In My village, no one fasts.

Madhya TEXT 4.29

keha anna māgi' khāya, keha dugdhāhāra

ayācaka-jane āmi diye ta' āhāra //CC Madhya, 4.29//

SYNONYMS

keha—someone; anna—food; māgi'-begging; khāya—eats; keha—someone;

dugdha-āhāra—drinks milk; ayācaka-jane—a person who does not beg; āmi—I; diye—supply; ta'-certainly; āhāra—eatables.

TRANSLATION

"In this village a person can beg food from others and thus eat. Some people drink only milk, but if a person does not ask anyone for food, I supply him all his eatables.

Madhya TEXT 4.30

jala nite strī-gaṇa tomāre dekhi' gela

strī-saba dugdha diyā āmāre pāṭhāila //CC Madhya, 4.30//

SYNONYMS

jala nite—for bringing water; strī-gaṇa—the women; tomāre—you; dekhi' gela—saw you and went; strī-saba—all the women; dugdha—milk; diyā—giving; āmāre—Me; pāṭhāila—have sent.

TRANSLATION

"The women who come here to take water saw you, and they supplied Me with this milk and sent Me to you."

Madhya TEXT 4.31

go-dohana karite cāhi, śīghra āmi yāba

āra-bāra āsi āmi ei bhāṇḍa la-iba //CC Madhya, 4.31//

SYNONYMS

go-dohana karite cāhi—I want to milk the cows; śīghra—very soon; āmi yāba—I must go; āra-bāra—again; āsi—coming back; āmi—I; ei—this; bhāṇḍa—pot; la-iba—will take it back.

TRANSLATION

The boy continued, "I must go very soon to milk the cows, but I shall return and take back this milk pot from you."

Madhya TEXT 4.32

eta bali' gelā bālaka nā dekhiye āra

mādhava-purīra citte ha-ila camatkāra //CC Madhya, 4.32//

SYNONYMS

eta bali'-saying this; gelā—went; bālaka—the boy; nā—not; dekhiye—could be seen; āra—any more; mādhava-purīra—of Mādhavendra Purī; citte—in the mind; ha-ila—there was; camatkāra—wonder.

TRANSLATION

Saying this, the boy left the place. Indeed, He suddenly could be seen no more, and Mādhavendra Purī's heart was filled with wonder.

Madhya TEXT 4.33

dugdha pāna kari' bhāṇḍa dhuñā rākhila

bāṭa dekhe, se bālaka punaḥ nā āila //CC Madhya, 4.33//

SYNONYMS

dugdha—milk; pāna kari'-drinking; bhāṇḍa—the pot; dhuñā—washing; rākhila—kept aside; bāṭa dekhe—looks at the path; se bālaka—the boy; punaḥ—again; nā āila—did not come back.

TRANSLATION

After drinking the milk, Mādhavendra Purī washed the pot and put it aside. He looked toward the path, but the boy never returned.

Madhya TEXT 4.34

vasi' nāma laya purī, nidrā nāhi haya

śeṣa-rātre tandrā haila,--bāhya-vṛtti-laya //CC Madhya, 4.34//

SYNONYMS

vasi'-sitting there; nāma laya—chants the Hare Kṛṣṇa mahā-mantra; purī—Mādhavendra Purī; nidrā—sleep; nāhi haya—there was not; śeṣa-rātre—at the end of the night; tandrā—dozing; haila—there was; bāhya-vṛtti—of external activities; laya—stop.

TRANSLATION

Mādhavendra Purī could not sleep. He sat and chanted the Hare Kṛṣṇa mahā-mantra, and at the end of the night he dozed a little, and his external activities stopped.

Madhya TEXT 4.35

svapne dekhe, sei bālaka sammukhe āsiñā

eka kuñje lañā gela hātete dhariñā //CC Madhya, 4.35//

SYNONYMS

svapne—in a dream; dekhe—he saw; sei bālaka—the very same boy; sammukhe—in front; āsiñā—coming; eka kuñje—in one of the bushes; lañā—taking him; gela—went; hātete dhariñā—holding him by the hand.

TRANSLATION

In a dream Mādhavendra Purī saw the very same boy. The boy came before him and, holding his hand, took him to a bush in the jungle.

Madhya TEXT 4.36

kuñja dekhāñā kahe,--āmi ei kuñje ra-i

śīta-vṛṣṭi-vātāgnite mahā-duḥkha pāi //CC Madhya, 4.36//

SYNONYMS

kuñja dekhāñā—while showing him the bush; kahe—He says; āmi—I; ei—this; kuñje—in the bush; ra-i—reside; śīta-vṛṣṭi—in chilly cold and in showering rain; vāta—in severe wind; agnite—and in scorching heat; mahā-duḥkha pāi—I am experiencing great pain.

TRANSLATION

The boy showed Mādhavendra Purī the bush and said, "I reside in this bush, and because of this I suffer very much from severe cold, rain showers, winds and scorching heat.

Madhya TEXT 4.37

grāmera loka āni' āmā kāḍha' kuñja haite

parvata-upari lañā rākha bhāla-mate //CC Madhya, 4.37//

SYNONYMS

grāmera—of the village; loka—the people; āni'-bringing; āmā—Me; kāḍha'-take out; kuñja haite—from this bush; parvata-upari—on the top of the hill; lañā—taking Me; rākha—keep Me; bhāla-mate—very nicely.

TRANSLATION

"Please bring the people of the village and get them to take Me out of this bush. Then have them situate Me nicely on top of the hill.

Madhya TEXT 4.38

eka maṭha kari' tāhān karaha sthāpana

bahu śītala jale kara śrī-aṅga mārjana //CC Madhya, 4.38//

SYNONYMS

eka—one; maṭha—temple; kari'-constructing; tāhān—there; karaha—do; sthāpana—installment; bahu—much; śītala—cold; jale—in water; kara—do; śrī-aṅga—My transcendental body; mārjana—washing.

TRANSLATION

"Please construct a temple on top of that hill," the boy continued, "and install Me in that temple. After this, wash Me with large quantities of cold water so that My body may be cleansed.

Madhya TEXT 4.39

bahu-dina tomāra patha kari nirīkṣaṇa

kabe āsi' mādharma āmā karibe sevana //CC Madhya, 4.39//

SYNONYMS

bahu-dina—many days; tomāra—of you; patha—the path; kari—I do; nirīkṣaṇa—observing; kabe—when; āsi'-coming; mādharma—Mādhavendra Purī; āmā—Me; karibe—he will do; sevana—serving.

TRANSLATION

"For many days I have been observing you, and I have been wondering, 'When will Mādhavendra Purī come here to serve Me?'"

Madhya TEXT 4.40

tomāra prema-vaśe kari' sevā aṅgikāra

darśana diyā nistāriba sakala saṁsāra //CC Madhya, 4.40//

SYNONYMS

tomāra—your; prema-vaśe—by being subjugated by the love; kari'-doing; sevā—of service; aṅgikāra—acceptance; darśana diyā—giving audience; nistāriba—I shall deliver; sakala—all; saṁsāra—the material world.

TRANSLATION

"I have accepted your service due to your ecstatic love for Me. Thus I shall appear, and by My audience all fallen souls will be delivered.

Madhya TEXT 4.41

'śrī-gopāla' nāma mora,--govardhana-dhārī

vajrera sthāpita, āmi ihāṅ adhikārī //CC Madhya, 4.41//

SYNONYMS

śrī-gopāla nāma—the name Śrī Gopāla; mora—My; govardhana-dhārī—the lifter of Govardhana Hill; vajrera—by Vajra, the grandson of Kṛṣṇa; sthāpita—installed; āmi—I; ihāṅ—here; adhikārī—the authority.

TRANSLATION

"My name is Gopāla. I am the lifter of Govardhana Hill. I was installed by Vajra, and here I am the authority.

Madhya TEXT 4.42

śaila-upari haite āmā kuñje lukāñā

mleccha-bhaye sevaka mora gela palāñā //CC Madhya, 4.42//

SYNONYMS

śaila-upari—the top of the hill; haite—from; āmā—Me; kuñje—in the bushes; lukāñā—concealing; mleccha-bhayē—from fear of the Muslims; sevaka—servant; mora—My; gela—went; palāñā—running away.

TRANSLATION

"When the Muslims attacked, the priest who was serving Me hid Me in this bush in the jungle. Then he ran away out of fear of the attack.

Madhya TEXT 4.43

sei haite rahi āmi ei kuñja-sthāne

bhāla haila āilā āmā kāḍha sāvadhāne //CC Madhya, 4.43//

SYNONYMS

sei haite—from that time; rahi—reside; āmi—I; ei—this; kuñja-sthāne—in the bush; bhāla haila—it was very good; āilā—you have come; āmā—Me; kāḍha—take out; sāvadhāne—with care.

TRANSLATION

"Since the priest went away, I have been staying in this bush. It is very good that you have come here. Now just remove Me with care."

Madhya TEXT 4.44

eta bali' se-bālaka antardhāna kaila

jāgiyā mādharma-purī vicāra karila //CC Madhya, 4.44//

SYNONYMS

eta bali'-saying this; se-bālaka—that very boy; antardhāna kaila—disappeared; jāgiyā—awakening; mādharma-purī—Mādhavendra Purī; vicāra—consideration; karila—made.

TRANSLATION

After saying this, the boy disappeared. Then Mādhavendra Purī woke up and began to consider his dream.

Madhya TEXT 4.45

śrī-kṛṣṇake dekhinu muñi nārinu cinite

eta bali' premāveśe paḍilā bhūmite //CC Madhya, 4.45//

SYNONYMS

śrī-kṛṣṇake dekhinu—saw Lord Kṛṣṇa personally; muñi—I; nārinu—was unable; cinite—to identify; eta bali'-saying this; prema-āveśe—in the ecstasy of love; paḍilā—fell down; bhūmite—on the ground.

TRANSLATION

Mādhavendra Purī began to lament, "I saw Lord Kṛṣṇa directly, but I could not recognize Him!" Thus he fell down on the ground in ecstatic love.

Madhya TEXT 4.46

kṣaṇeka rodana kari, mana kaila dhīra

ājñā-pālana lāgi' ha-ilā susthira //CC Madhya, 4.46//

SYNONYMS

kṣaṇeka—for some time; rodana kari—crying; mana—mind; kaila—made; dhīra—pacified; ājñā—the order; pālana—of executing; lāgi'-for the matter; ha-ilā—became; su-sthira—silent.

TRANSLATION

Mādhavendra Purī cried for some time, but then he fixed his mind on executing the order of Gopāla. Thus he became tranquil.

Madhya TEXT 4.47

prātaḥ-snāna kari' purī grāma-madhye gelā

saba loka ekatra kari' kahite lāgilā //CC Madhya, 4.47//

SYNONYMS

prātaḥ-snāna—morning bath; kari'-finishing; purī—Mādhavendra Purī; grāma-madhye—within the village; gelā—entered; saba loka—all the people; ekatra kari'-assembling; kahite lāgilā—began to speak.

TRANSLATION

After taking his morning bath, Mādhavendra Purī entered the village and assembled all the people. Then he spoke as follows.

Madhya TEXT 4.48

grāmera īśvara tomāra--govardhana-dhārī

kuñje āche, cala, tāñre bāhira ye kari //CC Madhya, 4.48//

SYNONYMS

grāmera-of the village; īśvara-the proprietor; tomāra-your; govardhana-dhārī-the lifter of Govardhana Hill; kuñje āche-in the bushes in the jungle; cala-let us go; tāñre-Him; bāhira ye kari-take out.

TRANSLATION

"The proprietor of this village, Govardhana-dhārī, is lying in the bushes. Let us go there and rescue Him from that place.

Madhya TEXT 4.49

atyanta niviḍa kuñja,--nāri praveśite

kuṭhāri kodāli laha dvāra karite //CC Madhya, 4.49//

SYNONYMS

atyanta—very much; niviḍa—dense; kuñja—bushes; nāri—we are not able; praveśite—to enter; kuṭhāri—choppers; kodāli—spades; laha—take; dvāra karite—to make a way.

TRANSLATION

"The bushes are very dense, and we will not be able to enter the jungle. Therefore take choppers and spades to clear the way."

Madhya TEXT 4.50

śuni' loka tāñra sañge calilā hariṣe

kuñja kāṭi' dvāra kari' karilā praveśe //CC Madhya, 4.50//

SYNONYMS

śuni'-hearing; loka—the people; tāñra—him; sañge—with; calilā—went; hariṣe—with great pleasure; kuñja kāṭi'-cutting the bushes; dvāra—a way; kari'-making; karilā praveśe—entered.

TRANSLATION

After hearing this, all the people accompanied Mādhavendra Purī with great pleasure. According to his directions, they cut down bushes, cleared a path and entered the jungle.

Madhya TEXT 4.51

ṭhākura dekhila māṭi-tṛṇe ācchādita

dekhi' saba loka haila ānande vismita //CC Madhya, 4.51//

SYNONYMS

ṭhākura—the Deity; dekhila—they saw; māṭi—with dirt; tṛṇe—and grass; ācchādita—covered; dekhi'-seeing; saba loka—all the people; haila—became; ānande—with pleasure; vismita—amazed.

TRANSLATION

When they saw the Deity covered with dirt and grass, they were all struck with wonder and pleasure.

Madhya TEXT 4.52

āvaraṇa dūra kari' karila vidite

mahā-bhārī ṭhākura--keha nāre cālāite //CC Madhya, 4.52//

SYNONYMS

āvaraṇa—the covering; dūra kari'-clearing away; karila vidite—declared; mahā-bhārī—very heavy; ṭhākura—the Deity; keha—anyone; nāre—not able; cālāite—to cause to move.

TRANSLATION

After they cleansed the body of the Deity, some of them said, "The Deity is very

heavy. No one person can move Him."

Madhya TEXT 4.53

mahā-mahā-baliṣṭha loka ekatra kariṇā

parvata-upari gela purī ṭhākura lañā //CC Madhya, 4.53//

SYNONYMS

mahā-mahā-baliṣṭha—who are very strong; loka—persons; ekatra kariṇā—
assembling; parvata-upari—to the top of the hill; gela—went; purī—
Mādhavendra Purī; ṭhākura lañā—taking the Deity.

TRANSLATION

Since the Deity was very heavy, some of the stronger men assembled to carry Him to the top of the hill. Mādhavendra Purī also went there.

Madhya TEXT 4.54

pātharera simhāsane ṭhākura vasāila

baḍa eka pāthara pṛṣṭhe avalamba dila //CC Madhya, 4.54//

SYNONYMS

pātharera—of stone; simha-āsane—on a throne; ṭhākura—the Deity; vasāila—
installed; baḍa—big; eka—one; pāthara—stone; pṛṣṭhe—at the back; avalamba
—support; dila—gave.

TRANSLATION

A big stone was made into a throne, and the Deity was installed upon it. Another big stone was placed behind the Deity for support.

Madhya TEXT 4.55

grāmera brāhmaṇa saba nava ghaṭa lañā

govinda-kunḍera jala ānila chāniñā //CC Madhya, 4.55//

SYNONYMS

grāmera—of the village; brāhmaṇa—brāhmaṇa priests; saba—all; nava—nine;

ghaṭa—waterpots; lañā—bringing; govinda-kunḍera—of the lake known as Govinda-kunḍa; jala—the water; ānila—brought; chāniñā—filtering.

TRANSLATION

All the brāhmaṇa priests of the village gathered together with nine waterpots, and water from Govinda-kunḍa lake was brought there and filtered.

Madhya TEXT 4.56

nava śata-ghaṭa jala kaila upanīta

nānā vādyā-bherī bāje, strī-gaṇa gāya gīta //CC Madhya, 4.56//

SYNONYMS

nava—nine; śata-ghaṭa—hundreds of waterpots; jala—water; kaila—made; upanīta—brought; nānā—various; vādyā—musical sounds; bherī—bugles; bāje—vibrate; strī-gaṇa—all the women; gāya—chant; gīta—various songs.

TRANSLATION

When the Deity was being installed, nine hundred pots of water were brought from Govinda-kunḍa. There were musical sounds of bugles and drums and the singing of women.

Madhya TEXT 4.57

keha gāya, keha nāce, mahotsava haila

dadhi, dugdha, ghṛta āila grāme yata chila //CC Madhya, 4.57//

SYNONYMS

keha gāya—some sing; keha nāce—some dance; mahotsava haila—there was a festival; dadhi—yogurt; dugdha—milk; ghṛta—clarified butter; āila—was brought; grāme—in the village; yata—as much; chila—as there was.

TRANSLATION

During the festival at the installation ceremony, some people sang and some danced. All the milk, yogurt and clarified butter in the village was brought to the festival.

Madhya TEXT 4.58

bhoga-sāmagrī āila sandeśādi yata

nānā upahāra, tāhā kahite pāri kata //CC Madhya, 4.58//

SYNONYMS

bhoga-sāmagrī—ingredients for eatables to be offered; āila—brought in; sandeśa-ādi—sweetmeats; yata—all kinds of; nānā—various; upahāra—presentations; tāhā—that; kahite—to say; pāri—I am able; kata—how much.

TRANSLATION

Various foods and sweetmeats, as well as other kinds of presentations, were brought there. I am unable to describe all these.

Madhya TEXT 4.59

tulasī ādi, puṣpa, vastra āila aneka

āpane mādharma-purī kaila abhiṣeka //CC Madhya, 4.59//

SYNONYMS

tulasī—tulasī leaves; ādi—and others; puṣpa—flowers; vastra—garments; āila—arrived; aneka—in great quantity; āpane—personally; mādharma-purī—Śrī Mādhavendra Purī; kaila—executed; abhiṣeka—the bathing of the Deity at the beginning of the installation ceremony.

TRANSLATION

The villagers brought a large quantity of tulasī leaves, flowers, and various kinds of garments. Then Śrī Mādhavendra Purī personally began the abhiṣeka [bathing ceremony].

PURPORT

In the Hari-bhakti-vilāsa (sixth vilāsa, verse 30) it is stated that the Deity should be bathed in water mixed with yogurt and milk, accompanied by the sounds of conchshells, bells and other instruments and the chanting of the mantra om bhagavate vāsudevāya namaḥ, as well as the chanting of the Brahma-saṁhitā verses beginning cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-lakṣāvṛteṣu surabhīr abhipālayantam.

Madhya TEXT 4.60

amaṅgalā dūra kari' karāila snāna

bahu taila diyā kaila śrī-aṅga cikkaṇa //CC Madhya, 4.60//

SYNONYMS

amaṅgalā—all inauspiciousness; dūra kari'-driving away; karāila—caused; snāna—bathing; bahu—a great quantity; taila—oil; diyā—applying; kaila—made; śrī-aṅga—the body; cikkaṇa—glossy.

TRANSLATION

After all inauspicious things were driven away by the chanting of the mantra, the Deity's bathing ceremony started. First the Deity was massaged with a large quantity of oil, so that His body became very glossy.

Madhya TEXT 4.61

pañca-gavya, pañcāmṛte snāna karāñā

mahā-snāna karāila śata ghaṭa diñā //CC Madhya, 4.61//

SYNONYMS

pañca-gavya—in five kinds of products from the cow; pañca-amṛte—in a preparation made with five palatable foods; snāna—bath; karāñā—finishing; mahā-snāna—a vast bath with ghee and water; karāila—performed; śata—one hundred; ghaṭa—waterpots; diñā—with.

TRANSLATION

After the first bathing, further bathings were conducted with pañca-gavya and then with pañcāmṛta. Then the mahā-snāna was performed with ghee and water, which had been brought in one hundred pots.

PURPORT

The ingredients of pañca-gavya are milk, yogurt, ghee (clarified butter), cow urine and cow dung. All these items come from the cow; therefore we can just imagine how important the cow is, since its urine and stool are required for bathing the Deity. The pañcāmṛta consists of five kinds of nectar-yogurt, milk, ghee, honey and sugar. The major portion of this preparation also comes from

the cow. To make it more palatable, sugar and honey are added.

Madhya TEXT 4.62

punaḥ taila diya kaila śrī-aṅga cikkaṇa

śaṅkha-gandhodake kaila snāna samādhāna //CC Madhya, 4.62//

SYNONYMS

punaḥ—again; taila diyā—with oil; kaila—made; śrī-aṅga—the body of the Deity; cikkaṇa—shiny; śaṅkha-gandha-udake—in water scented with flowers and sandalwood pulp and kept within a conchshell; kaila—did; snāna—bath; samādhāna—execution.

TRANSLATION

After the mahā-snāna was finished, the Deity was again massaged with scented oil and His body made glossy. Then the last bathing ceremony was performed with scented water kept within a conchshell.

PURPORT

In his commentary on this occasion, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura quotes from the Hari-bhakti-vilāsa. Barley powder, wheat powder, vermilion powder, urad dāl powder and another powder preparation called āvāṭā (made by mixing banana powder and ground rice) are applied to the Deity's body with a brush made from the hair at the end of a cow's tail. This produces a nice finish. The oil smeared over the body of the Deity should be scented. To perform the mahā-snāna, at least two and a half mānas (about twenty-four gallons) of water are needed to pour over the body of the Deity.

Madhya TEXT 4.63

śrī-aṅga mārjana kari' vastra parāila

candana, tulasī, puṣpa-mālā aṅge dila //CC Madhya, 4.63//

SYNONYMS

śrī-aṅga—the transcendental body of the Deity; mārjana kari'-cleansing; vastra—garments; parāila—were put on; candana—sandalwood pulp; tulasī—tulasī leaves; puṣpa-mālā—garlands of flowers; aṅge—on the body; dila—were

placed.

TRANSLATION

After the body of the Deity was cleansed, He was dressed very nicely with new garments. Then sandalwood pulp, tulasī garlands and other fragrant flower garlands were placed upon the body of the Deity.

Madhya TEXT 4.64

dhūpa, dīpa, kari' nānā bhoga lāgāila

dadhi-dugdha-sandeshādi yata kichu āila //CC Madhya, 4.64//

SYNONYMS

dhūpa—incense; dīpa—lamp; kari'-burning; nānā—various; bhoga—foods; lāgāila—were offered; dadhi—yogurt; dugdha—milk; sandeśa—sweetmeats; ādi—and others; yata—as much as; kichu—some; āila—received.

TRANSLATION

After the bathing ceremony was finished, incense and lamps were burned and all kinds of food offered before the Deity. These foods included yogurt, milk and as many sweetmeats as were received.

Madhya TEXT 4.65

suvāsita jala nava-pātre samarpila

ācamana diyā se tāmbūla nivedila //CC Madhya, 4.65//

SYNONYMS

suvāsita jala—scented water; nava-pātre—in new pots; samarpila—were offered; ācamana diyā—when offering ācamana (water for washing the feet and mouth); se—he; tāmbūla—pan and spices; nivedila—offered.

TRANSLATION

The Deity was first offered many varieties of food, then scented drinking water in new pots, and then water for washing the mouth. Finally pan mixed with a variety of spices was offered.

Madhya TEXT 4.66

ārātrika kari' kaila bahuta stavana

daṇḍavat kari' kaila ātma-samarpaṇa //CC Madhya, 4.66//

SYNONYMS

ārātrika—the performance of ārātrika; kari'-finishing; kaila—chanted; bahuta—varieties; stavana—of prayers; daṇḍavat—obeisances; kari'-offering; kaila—did; ātma-samarpaṇa—self-surrender.

TRANSLATION

After the last offering of tāmbūla and pan, bhoga-ārātrika was performed. Finally everyone offered various prayers and then obeisances, falling flat before the Deity in full surrender.

Madhya TEXT 4.67

grāmera yateka taṇḍula, dāli godhūma-cūrṇa

sakala āniyā dila parvata haila pūrṇa //CC Madhya, 4.67//

SYNONYMS

grāmera—of the village; yateka—all; taṇḍula—the rice; dāli—dāl; godhūma-cūrṇa—wheat flour; sakala—all; āniyā—bringing; dila—offered; parvata—the top of the hill; haila—became; pūrṇa—filled.

TRANSLATION

As soon as the people of the village had understood that the Deity was going to be installed, they had brought their entire stocks of rice, dāl and wheat flour. They brought such large quantities that the entire surface of the top of the hill was filled.

Madhya TEXT 4.68

kumbhakāra ghare chila ye mṛd-bhājana

saba ānāila prāte, caḍila randhana //CC Madhya, 4.68//

SYNONYMS

kumbhakāra—of the potters of the village; ghare—in the houses; chila—there was; ye—whatever; mṛd-bhājana—clay pots; saba—all; ānāila—brought; prāte—in the morning; caḍila—started; randhana—cooking.

TRANSLATION

When the villagers brought their stock of rice, dāl and flour, the potters of the village brought all kinds of cooking pots, and in the morning the cooking began.

Madhya TEXT 4.69

daśa-vipra anna rāndhi' kare eka stūpa

janā-pāñca rāndhe vyañjanādi nānā sūpa //CC Madhya, 4.69//

SYNONYMS

daśa-vipra—ten brāhmaṇas; anna—food grains; rāndhi'-cooking; kare—do; eka stūpa—in one stack; janā-pāñca—five brāhmaṇas; rāndhe—cook; vyañjana-ādi—vegetables; nānā—various; sūpa—liquid.

TRANSLATION

Ten brāhmaṇas cooked the food grains, and five brāhmaṇas cooked both dry and liquid vegetables.

Madhya TEXT 4.70

vanya śāka-phala-mūle vividha vyañjana

keha baḍā-baḍi-kaḍi kare vipra-gaṇa //CC Madhya, 4.70//

SYNONYMS

vanya śāka—spinach of the forest; phala—fruits; mūle—with roots; vividha—varieties; vyañjana—vegetables; keha—someone; baḍā-baḍi—baḍā and baḍi; kaḍi—from the pulp of dāl; kare—made; vipra-gaṇa—all the brāhmaṇas.

TRANSLATION

The vegetable preparations were made from various kinds of spinach, roots and fruits collected from the forest, and someone had made baḍā and baḍi by mashing dāl. In this way the brāhmaṇas prepared all kinds of food.

Madhya TEXT 4.71

janā pāñca-sāta ruṭi kare rāśi-rāśi

anna-vyañjana saba rahe ghr̥te bhāsi' //CC Madhya, 4.71//

SYNONYMS

janā pāñca-sāta—five to seven men; ruṭi—chapatis; kare—make; rāśi-rāśi—in great quantity; anna-vyañjana—food grains and vegetables; saba—all; rahe—remained; ghr̥te—in ghee; bhāsi'-overflowing.

TRANSLATION

Five to seven men had prepared a huge quantity of chapatis, which were sufficiently covered with ghee [clarified butter], as were all the vegetables, rice and dāl.

Madhya TEXT 4.72

nava-vastra pāti' tāhe palāśera pāta

rāndhi' rāndhi' tāra upara rāśi kaila bhāta //CC Madhya, 4.72//

SYNONYMS

nava-vastra—new cloth; pāti'-spreading; tāhe—on that; palāśera pāta—the leaves of palāśa; rāndhi' rāndhi'-cooking and cooking; tāra upara—on that; rāśi—stacked; kaila—made; bhāta—rice.

TRANSLATION

All the cooked rice was stacked on palāśa leaves, which were on new cloths spread over the ground.

Madhya TEXT 4.73

tāra pāśe ruṭi-rāśira parvata ha-ila

sūpa-ādi-vyañjana-bhāṇḍa caudike dharila //CC Madhya, 4.73//

SYNONYMS

tāra pāśe—around the stack of rice; ruṭi—of chapatis; rāśira—of stacks; parvata—another small hill; ha-ila—became; sūpa-ādi—of all liquid vegetables;

vyañjana—and of all other vegetables; bhāṇḍa—pots; caudike—all around; dharila—were placed.

TRANSLATION

Around the stack of cooked rice were stacks of chapatis, and all the vegetables and liquid vegetable preparations were placed in different pots and put around them.

Madhya TEXT 4.74

tāra pāṣe dadhi, dugdha, māṭhā, śikhariṇī

pāyasa, mathanī, sara pāṣe dhari āni' //CC Madhya, 4.74//

SYNONYMS

tāra pāṣe—by the side of the vegetables; dadhi—yogurt; dugdha—milk; māṭhā—buttermilk; śikhariṇī—a sweet preparation made with yogurt; pāyasa—sweet rice; mathanī—cream; sara—solid cream collected over yogurt; pāṣe—by the side; dhari—keeping; āni'-bringing.

TRANSLATION

Pots of yogurt, milk, buttermilk and śikhariṇī, sweet rice, cream and solid cream were placed alongside the vegetables.

PURPORT

In this kind of ceremony, which is called Annakūṭa, cooked rice is stacked like a small mountain for prasāda distribution.

Madhya TEXT 4.75

hena-mate anna-kūṭa karila sājana

purī-gosāñi gopālere kaila samarpaṇa //CC Madhya, 4.75//

SYNONYMS

hena-mate—in this way; anna-kūṭa—of the Annakūṭa ceremony; karila—did; sājana—performance; purī-gosāñi—Mādhavendra Purī; gopālere—unto the Gopāla Deity; kaila—did; samarpaṇa—offering.

TRANSLATION

In this way the Annakūṭa ceremony was performed, and Mādhavendra Purī Gosvāmī personally offered everything to Gopāla.

Madhya TEXT 4.76

aneka ghaṭa bhari' dila suvāsita jala

bahu-dinera kṣudhāya gopāla khāila sakala //CC Madhya, 4.76//

SYNONYMS

aneka ghaṭa—many waterpots; bhari'-filled; dila—offered; suvāsita—scented; jala—water; bahu-dinera—of many days; kṣudhāya—by hunger; gopāla—Gopāla; khāila—ate; sakala—everything.

TRANSLATION

Many waterpots were filled with scented water for drinking, and Lord Śrī Gopāla, who had been hungry for many days, ate everything offered to Him.

Madhya TEXT 4.77

yadyapi gopāla saba anna-vyañjana khāila

tānra hasta-sparśe punaḥ temani ha-ila //CC Madhya, 4.77//

SYNONYMS

yadyapi-although; gopāla-Lord Gopāla; saba-all; anna-vyañjana-dāl, rice and vegetables; khāila-ate; tānra-His; hasta-of the hands; sparśe-by the touch; punaḥ-again; temani-exactly as before; ha-ila-became.

TRANSLATION

Although Śrī Gopāla ate everything offered, still, by the touch of His transcendental hand, everything remained as before.

PURPORT

The atheists cannot understand how the Supreme Personality of Godhead, appearing in the form of the Deity, can eat all the food offered by His devotees. In the Bhagavad-gītā (9.26) Kṛṣṇa says:

patraṁ puṣpaṁ phalaṁ

toyaṁ yo me bhaktyā prayacchati

tad ahaṁ bhakty-upahṛtaṁ

aśnāmi prayatātmanaḥ

"If one offers Me with love and devotion a leaf, a flower, a fruit or water, I will accept it." (Bg. 9.26) The Lord is pūrṇa, complete, and therefore He eats everything offered by His devotees. However, by the touch of His transcendental hand, all the food remains exactly as before. It is the quality that is changed. Before the food was offered, it was something else, but after it is offered the food acquires a transcendental quality. Because the Lord is pūrṇa, He remains the same even after eating. Pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate. The food offered to Kṛṣṇa is qualitatively as good as Kṛṣṇa; just as Kṛṣṇa is avyaya, indestructible, the food eaten by Kṛṣṇa, being identical with Him, remains as before.

Apart from this, Kṛṣṇa can eat the food with any one of His transcendental senses. He can eat by seeing the food or by touching it. Nor should one think that it is necessary for Kṛṣṇa to eat. He does not become hungry like an ordinary human being; nonetheless, He presents Himself as being hungry, and as such, He can eat everything and anything, regardless of quantity. The philosophy underlying Kṛṣṇa's eating is understandable by our transcendental senses. When our senses are purified by constantly being engaged in the devotional service of the Lord, we can understand Kṛṣṇa's activities, names, forms, qualities, pastimes and entourage.

ataḥ śrī-kṛṣṇa-nāmādi

na bhaved grāhyam indriyaiḥ

sevonmukhe hi jihvādau

svayam eva sphuraty adaḥ

"No one can understand Kṛṣṇa by the blunt material senses. But He reveals Himself to the devotees, being pleased with them for their transcendental loving service unto Him." (Bhakti-rasāmṛta-sindhu 1.2.234) The devotees understand Kṛṣṇa through revelation. It is not possible for a mundane scholar to understand Kṛṣṇa and His pastimes through research work on the nondevotional platform.

Madhya TEXT 4.78

ihā anubhava kaila mādhaba gosāñi

tānra ṭhāñi gopālera lukāna kichu nāi //CC Madhya, 4.78//

SYNONYMS

ihā—this; anubhava kaila—perceived; mādhaba gosāñi—Mādhavendra Purī Gosvāmī; tānra ṭhāñi—before him; gopālera—of Lord Gopāla; lukāna—secret; kichu—anything; nāi—there is not.

TRANSLATION

How Gopāla ate everything while the food remained the same was transcendently perceived by Mādhavendra Purī Gosvāmī; nothing remains a secret to the devotees of the Lord.

Madhya TEXT 4.79

eka-dinera udyoge aiche mahotsava kaila

gopāla-prabhāve haya, anye nā jānila //CC Madhya, 4.79//

SYNONYMS

eka-dinera udyoge—by one day's attempt; aiche—such; mahotsava—festival; kaila—performed; gopāla—of Gopāla; prabhāve—by the potency; haya—is possible; anye—others; nā—not; jānila—know.

TRANSLATION

The wonderful festival and installation of Śrī Gopālajī was arranged in one day. Certainly all this was accomplished by the potency of Gopāla. No one but a devotee can understand this.

PURPORT

The Kṛṣṇa consciousness movement has spread all over the world within a very short time (within five years), and mundane people are very astonished at this. However, by the grace of Lord Śrī Caitanya Mahāprabhu, we understand that everything is possible by the grace of Kṛṣṇa. Why does Kṛṣṇa have to take five years? In five days He can spread His name and fame all over the world like wildfire. Those who have faith in and devotion to Kṛṣṇa can understand that

these things happen so wonderfully by the grace of Śrī Caitanya Mahāprabhu. We are simply the instruments. In the fierce Battle of Kurukṣetra, Arjuna was victorious within eighteen days simply because Kṛṣṇa's grace was on his side.

yatra yogeśvaraḥ kṛṣṇo

yatra pāṛtho dhanur-dharaḥ

tatra śrīr vijayo bhūtir

dhruvā nītir matir mama

"Wherever there is Kṛṣṇa, the master of all mystics, and wherever there is Arjuna, the supreme archer, there will also certainly be opulence, victory, extraordinary power and morality. That is my opinion." (Bg. 18.78)

If the preachers in our Kṛṣṇa consciousness movement are sincere devotees of Kṛṣṇa, Kṛṣṇa will always be with them because He is very kind and favorable to all His devotees. Just as Arjuna and Kṛṣṇa were victorious in the Battle of Kurukṣetra, this Kṛṣṇa consciousness movement will surely emerge victorious if we but remain sincere devotees of the Lord and serve the Lord according to the advice of predecessors (the six Gosvāmīs and other devotees of the Lord). As Narottama dāsa Ṭhākura has stated: *tāṇdera caraṇa sevi bhakta-sane vāsa, janame janame haya ei abhilāṣa*. The Kṛṣṇa consciousness devotees must always desire to remain in the society of devotees. Bhakta-sane vāsa: they cannot go outside the Kṛṣṇa conscious society or the movement. Within the society we must try to serve the predecessors by preaching Caitanya Mahāprabhu's cult and spreading His name and fame all over the world. If we attempt this seriously within the society, it will be successfully done. There is no question of estimating how this will happen in the mundane sense. But without a doubt, it happens by the grace of Kṛṣṇa.

Madhya TEXT 4.80

ācamana diyā dila viḍaka-saṅcaya

ārati karila loke, kare jaya jaya //CC Madhya, 4.80//

SYNONYMS

ācamana—washing water; diyā—offering; dila—gave; viḍaka-saṅcaya—betel nuts; ārati karila—ārati was performed; loke—all the people; kare—chant; jaya

jaya—the words jaya jaya, "all glories."

TRANSLATION

Mādhavendra Purī offered water to Gopāla for washing His mouth, and he gave Him betel nuts to chew. Then, while āratī was performed, all the people chanted, "Jaya, Jaya!" ["All glories to Gopāla!"].

Madhya TEXT 4.81

śayyā karāila, nūtana khāṭa ānāñā

nava vastra āni' tāra upare pātiyā //CC Madhya, 4.81//

SYNONYMS

śayyā—a bedstead; karāila—made; nūtana—new; khāṭa—bedstead; ānāñā—bringing; nava vastra—new cloth; āni'-bringing; tāra—of the cot; upare—on the top; pātiyā—spreading.

TRANSLATION

Arranging for the Lord's rest, Śrī Mādhavendra Purī brought a new cot, and over this he spread a new bedspread and thus made the bed ready.

Madhya TEXT 4.82

ṭṇa-ṭāṭi diyā cāri-dik āvarila

uparete eka ṭāṭi diyā ācchādila //CC Madhya, 4.82//

SYNONYMS

ṭṇa-ṭāṭi—straw mattress; diyā—with; cāri-dik—all around; āvarila—covered; uparete—on top; eka—one; ṭāṭi—similar straw mattress; diyā—with; ācchādila—covered.

TRANSLATION

A temporary temple was constructed by covering the bed all around with a straw mattress. Thus there was a bed and a straw mattress to cover it.

Madhya TEXT 4.83

purī-gosāñi ājñā dila sakala brāhmaṇe

ā-bāla-vṛddha grāmera loka karāha bhojane //CC Madhya, 4.83//

SYNONYMS

purī-gosāñi—Mādhavendra Purī; ājñā—order; dila—gave; sakala brāhmaṇe—to all the brāhmaṇas; ā-bāla-vṛddha—beginning from the children up to the old persons; grāmera—of the village; loka—the people; karāha—make; bhojane—take prasāda.

TRANSLATION

After the Lord was laid down to rest on the bed, Mādhavendra Purī gathered all the brāhmaṇas who had prepared the prasāda and said to them, "Now feed everyone sumptuously, from the children on up to the aged!"

Madhya TEXT 4.84

sabe vasi' krame krame bhojana karila

brāhmaṇa-brāhmaṇī-gaṇe āge khāoyāila //CC Madhya, 4.84//

SYNONYMS

sabe—all; vasi'-sitting; krame krame—by and by; bhojana karila—honored prasāda and ate it; brāhmaṇa-brāhmaṇī-gaṇe—the brāhmaṇas and their wives; āge—first; khāoyāila—were fed.

TRANSLATION

All the people gathered there sat down to honor the prasāda, and by and by they took food. All the brāhmaṇas and their wives were fed first.

PURPORT

According to the varṇāśrama system, the brāhmaṇas are always honored first. Thus at the festival, the brāhmaṇas and their wives were first offered the remnants of food, and then the others (kṣatriyas, vaiśyas and śūdras). This has always been the system, and it is still prevalent in India, even though the caste brāhmaṇas are not qualified. The system is still current due to the varṇāśrama institutional rules and regulations.

Madhya TEXT 4.85

anya grāmera loka yata dekhite āila

gopāla dekhiyā saba prasāda khāila //CC Madhya, 4.85//

SYNONYMS

anya—other; grāmera—of the villages; loka—people; yata—all; dekhite—to see; āila—came; gopāla—the Lord Gopāla; dekhiyā—seeing; saba—all; prasāda—remnants of food; khāila—partook.

TRANSLATION

Not only did the people of Govardhana village take prasāda, but also those who came from other villages. They also saw the Deity of Gopāla and were offered prasāda to eat.

Madhya TEXT 4.86

dekhiyā purīra prabhāva loke camatkāra

pūrva annakūṭa yena haila sākṣātkāra //CC Madhya, 4.86//

SYNONYMS

dekhiyā—by seeing; purīra—of Mādhavendra Purī; prabhāva—the influence; loke—all the people; camatkāra—struck with wonder; pūrva—formerly; annakūṭa—the Annakūṭa ceremony during the time of Kṛṣṇa; yena—as if; haila—became; sākṣātkāra—directly manifest.

TRANSLATION

Seeing the influence of Mādhavendra Purī, all the people gathered there were struck with wonder. They saw that the Annakūṭa ceremony, which had been performed before during the time of Kṛṣṇa, was now taking place again by the mercy of Śrī Mādhavendra Purī.

PURPORT

Formerly, at the end of Dvāpara-yuga, all the cowherd men of Vṛndāvana had arranged to worship King Indra, but they gave this worship up, following the advice of Kṛṣṇa. Instead, they performed a ceremony whereby they worshiped the cows, brāhmaṇas and Govardhana Hill. At that time Kṛṣṇa expanded Himself and declared, "I am Govardhana Hill." In this way He accepted all the

paraphernalia and food offered to Govardhana Hill. It is stated in Śrīmad-Bhāgavatam (10.24.26, 31-33):

pacyantām vividhāḥ pākāḥ
sūpāntāḥ pāyasādayaḥ
saṁnyāvā-pūpa-śaṣkulyaḥ
sarva-dohaś ca gṛhyatām
kālātmanā bhagavatā
śakra-darpaṁ jighāṁsatā
proktaṁ niśamya nandādyāḥ
sādhv agrhṇanta tad-vacaḥ
tathā ca vyadadhuḥ sarvaṁ
yathāha madhusūdanaḥ
vācayitvā svasty-ayanaṁ
tad-dravyeṇa giri-dvijān
upahr̥tya balīn sarvān
ādr̥tā yavaśaṁ gavām
go-dhanāni puras-kṛtya
giriṁ cakruḥ pradakṣiṇam

" 'Prepare very nice foods of all descriptions from the grains and ghee collected for the yajña. Prepare rice, dāl, then halavah, pākorā, purī and all kinds of milk preparations like sweet rice, sweetballs, sandeśa, rasagullā and lāḍḍu.'

"The Supreme Personality of Godhead, Kṛṣṇa, therefore advised the cowherd men to stop the Indra-yajña and begin the Govardhana-pūjā to chastise Indra, who was very much puffed up at being the supreme controller of the heavenly planets. The honest and simple cowherd men, headed by Nanda Mahārāja, accepted Kṛṣṇa's proposal and executed in detail everything He advised. They performed Govardhana worship and circumambulation of the hill. According to

the instruction of Lord Kṛṣṇa, Nanda Mahārāja and the cowherd men called in learned brāhmaṇas and began to worship Govardhana Hill by chanting Vedic hymns and offering prasāda. The inhabitants of Vṛndāvana assembled together, decorated their cows and gave them grass. Keeping the cows in front, they began to circumambulate Govardhana Hill."

Madhya TEXT 4.87

sakala brāhmaṇe purī vaiṣṇava karila

sei sei sevā-madhye sabā niyojila //CC Madhya, 4.87//

SYNONYMS

sakala brāhmaṇe—all the brāhmaṇas who were present there; purī—Mādhavendra Purī Gosvāmī; vaiṣṇava karila—elevated to the position of Vaiṣṇavas; sei sei—under different divisions; sevā-madhye—in rendering service; sabā—all of them; niyojila—were engaged.

TRANSLATION

All the brāhmaṇas present on that occasion were initiated by Mādhavendra Purī into the Vaiṣṇava cult, and Mādhavendra Purī engaged them in different types of service.

PURPORT

In the scriptures it is stated: ṣaṭ-karma-nipuṇo vipro mantra-tantra-viśāradaḥ. A qualified brāhmaṇa must be expert in the occupational duties of a brāhmaṇa. His duties are mentioned as six brahminical engagements. Paṭhana means that a brāhmaṇa must be conversant with the Vedic scriptures. He must also be able to teach others to study the Vedic scriptures. This is pāṭhana. He must also be expert in worshipping different deities and in performing the Vedic rituals (yajana). On account of this yajana, the brāhmaṇa, being the head of society, performs all the Vedic rituals for kṣatriyas, vaiśyas, and śūdras. This is called yājana, assisting others in performing ceremonies. The remaining two items are dāna and pratigraha. The brāhmaṇa accepts all kinds of contributions (pratigraha) from his followers (namely, the kṣatriyas, vaiśyas and śūdras). But he does not keep all the money. He keeps only as much as required and gives the balance to others in charity (dāna).

In order for such a qualified brāhmaṇa to worship the Deity, he must be a

Vaiṣṇava. Thus the Vaiṣṇava's position is superior to that of the brāhmaṇa. This example given by Mādhavendra Purī confirms that even though a brāhmaṇa may be very expert, he cannot become a priest or servitor of the viṣṇu-mūrti unless he is initiated in vaiṣṇava-mantra. After installing the Deity of Gopāla, Mādhavendra Purī initiated all the brāhmaṇas into Vaiṣṇavism. He then allotted the brāhmaṇas different types of service to the Deity. From four in the morning until ten at night (from maṅgala-ārātrika to śayana-ārātrika), there must be at least five or six brāhmaṇas to take care of the Deity. Six ārātrikas are performed in the temple, and food is frequently offered to the Deity and the prasāda distributed. This is the method of worshiping the Deity according to the rules and regulations set by predecessors. Our sampradāya belongs to the disciplic succession of Mādhavendra Purī, who belonged to the Madhva-sampradāya. We are in the disciplic succession of Śrī Caitanya Mahāprabhu, who was initiated by Śrī Īśvara Purī, a disciple of Mādhavendra Purī's. Our sampradāya is therefore called the Madhva-Gauḍīya-sampradāya. As such, we must carefully follow in the footsteps of Śrī Mādhavendra Purī and observe how he installed the Gopāla Deity on top of Govardhana Hill, how he arranged and performed the Annakūṭa ceremony in only one day, and so forth. Our installation of Deities in America and in the wealthy countries of Europe should be carried out in terms of Śrī Mādhavendra Purī's activities. All the servitors of the Deity must be strictly qualified as brāhmaṇas and, specifically, must engage in the Vaiṣṇava custom of offering as much prasāda as possible and distributing it to the devotees who visit the temple to see the Lord.

Madhya TEXT 4.88

punaḥ dina-śeṣe prabhura karāila utthāna

kichu bhoga lāgāila karāila jala-pāna //CC Madhya, 4.88//

SYNONYMS

punaḥ—again; dina-śeṣe—at the end of the day; prabhura—of the Lord; karāila—caused to do; utthāna—rising; kichu—some; bhoga—food; lāgāila—offered; karāila—caused to do; jala—water; pāna—drinking.

TRANSLATION

After taking rest, the Deity must be awakened at the end of the day, and immediately some food and some water must be offered to Him.

PURPORT

This offering is called vaikāli-bhoga, food offered at the end of the day.

Madhya TEXT 4.89

gopāla prakāṭa haila,--deśe śabda haila

āśa-pāśa grāmera loka dekhite āila //CC Madhya, 4.89//

SYNONYMS

gopāla—Lord Gopāla; prakāṭa haila—has appeared; deśe—throughout the country; śabda haila—the news spread; āśa-pāśa—neighboring; grāmera—of the villages; loka—the people; dekhite āila—came to see.

TRANSLATION

When it was advertised throughout the country that Lord Gopāla had appeared atop Govardhana Hill, all the people from neighboring villages came to see the Deity.

Madhya TEXT 4.90

ekeka dina ekeka grāme la-ila māgiñā

anna-kūṭa kare sabe haraṣita hañā //CC Madhya, 4.90//

SYNONYMS

ekeka dina—one day after another; ekeka grāme—one village after another; la-ila—took permission; māgiñā—begging; anna-kūṭa kare—perform the Annakūṭa ceremony; sabe—all; haraṣita—pleased; hañā—becoming.

TRANSLATION

One village after another was pleased to beg Mādhavendra Purī to allot them one day to perform the Annakūṭa ceremony. Thus, day after day, the Annakūṭa ceremony was performed for some time.

Madhya TEXT 4.91

rātri-kāle ṭhākurere karāiyā śayana

purī-gosāñi kaila kichu gavya bhojana //CC Madhya, 4.91//

SYNONYMS

rātri-kāle—at night; ṭhākurere—the Deity; karāiyā—causing to do; śayana—lying down for rest; purī-gosāñi—Mādhavendra Purī; kaila—did; kichu—some; gavya—milk preparation; bhojana—eating.

TRANSLATION

Śrī Mādhavendra Purī did not eat anything throughout the day, but at night, after laying the Deity down to rest, he took a milk preparation.

Madhya TEXT 4.92

prātaḥ-kāle punaḥ taiche karila sevana

anna lañā eka-grāmera āila loka-gaṇa //CC Madhya, 4.92//

SYNONYMS

prātaḥ-kāle—in the morning; punaḥ—again; taiche—just as before; karila—rendered; sevana—service; anna lañā—with food grains; eka-grāmera—of one village; āila—came; loka-gaṇa—the people.

TRANSLATION

The next morning, the rendering of service to the Deity began again, and people from one village arrived with all kinds of food grains.

Madhya TEXT 4.93

anna, ghṛta, dadhi, dugdha,--grāme yata chila

gopālera āge loka āniyā dharila //CC Madhya, 4.93//

SYNONYMS

anna—food grain; ghṛta—ghee, or clarified butter; dadhi—yogurt; dugdha—milk; grāme—in the village; yata—as much; chila—as there was; gopālera āge—before the Deity Gopāla; loka—all people; āniyā—bringing; dharila—placed.

TRANSLATION

The inhabitants of the village brought to the Deity of Gopāla as much food

grains, ghee, yogurt and milk as they had in their village.

PURPORT

Anna, ghr̥ta, dadhi and dugdha are food grains, ghee, yogurt and milk. Actually these are the basis of all food. Vegetables and fruits are subsidiary. Hundreds and thousands of preparations can be made out of grains, vegetables, ghee, milk and yogurt. The food offered to Gopāla in the Annakūṭa ceremony contained only these five ingredients. Only demoniac people are attracted to other types of food, which we will not even mention in this connection. We should understand that in order to prepare nutritious food, we require only grains, ghee, yogurt and milk. We cannot offer anything else to the Deity. The Vaiṣṇava, the perfect human being, does not accept anything not offered to the Deity. People are often frustrated with national food policies, but from the Vedic scriptures we find that if there are sufficient cows and grains, the entire food problem is solved. The vaiśyas (people engaged in agriculture and commerce) are therefore recommended in the Bhagavad-gītā to produce grains and give protection to cows. Cows are the most important animal because they produce the miracle food, milk, from which we can prepare ghee and yogurt.

The perfection of human civilization depends on Kṛṣṇa consciousness, which recommends Deity worship. Preparations made from vegetables, grains, milk, ghee and yogurt are offered to the Deity and then distributed. Here we can see the difference between the East and the West. The people who came to see the Deity of Gopāla brought all kinds of food to offer the Deity. They brought all the food they had in stock, and they came before the Deity not only to accept prasāda for themselves but to distribute it to others. The Kṛṣṇa consciousness movement vigorously approves this practice of preparing food, offering it to the Deity and distributing it to the general population. This activity should be extended universally to stop sinful eating habits as well as other behavior befitting only demons. A demoniac civilization will never bring peace within the world. Since eating is the first necessity in human society, those engaged in solving the problems of preparing and distributing food should take lessons from Mādhavendra Purī and execute the Annakūṭa ceremony. When the people take to eating only prasāda offered to the Deity, all the demons will be turned into Vaiṣṇavas. When the people are Kṛṣṇa conscious, naturally the government will be so also. A Kṛṣṇa conscious man is always a very liberal well-wisher of everyone. When such men head the government, the people will certainly be sinless. They will no longer be disturbing demons. It is then and then only that a peaceful condition can prevail in society.

Madhya TEXT 4.94

pūrva-dina-prāya vipra karila randhana

taiche anna-kūṭa gopāla karila bhojana //CC Madhya, 4.94//

SYNONYMS

pūrva-dina-prāya—almost like the previous day; vipra—all the brāhmaṇas; karila—did; randhana—cooking; taiche—similarly; anna-kūṭa—heaps of food; gopāla—the Deity of Lord Gopāla; karila—did; bhojana—eating.

TRANSLATION

The next day, almost like before, there was an Annakūṭa ceremony. All the brāhmaṇas prepared foods and Gopāla accepted them.

Madhya TEXT 4.95

vraja-vāsī lokera kṛṣṇe sahaja prīti

gopālera sahaja-prīti vraja-vāsi-prati //CC Madhya, 4.95//

SYNONYMS

vraja-vāsī—the inhabitants of Vṛndāvana (Vrajabhūmi); lokera—of the people; kṛṣṇe—unto Lord Kṛṣṇa; sahaja—natural; prīti—love; gopālera—of Lord Gopāla; sahaja—natural; prīti—love; vraja-vāsi-prati—toward the inhabitants of Vrajabhūmi.

TRANSLATION

The ideal place to execute Kṛṣṇa consciousness is Vrajabhūmi, or Vṛndāvana, where the people are naturally inclined to love Kṛṣṇa and Kṛṣṇa is naturally inclined to love them.

PURPORT

In the Bhagavad-gītā it is said: ye yathā mām prapadyante tāṁs tathaiva bhajāmy aham. There is a responsive cooperation between the Supreme Lord Kṛṣṇa and His devotees. The more a devotee sincerely loves Kṛṣṇa, the more Kṛṣṇa reciprocates, so much so that a highly advanced devotee can talk with Kṛṣṇa face to face. Kṛṣṇa confirms this in the Bhagavad-gītā (10.10):

teṣāṁ satata-yuktānāṁ

bhajatāṁ prīti-pūrvakam

dadāmi buddhi-yogaṁ taṁ

yena mām upayānti te

"To those who are constantly devoted to worshiping Me with love, I give the understanding by which they can come to Me." The actual mission of human life is to understand Kṛṣṇa and return home, back to Godhead. Therefore one who is sincerely engaged in the service of the Lord with love and faith can talk with Kṛṣṇa and receive instructions by which he can speedily return home, back to Godhead. Today many scholars defend the science of religion, and they have some conception of the Supreme Personality of Godhead, but religion without practical experience of the Supreme Personality of Godhead is no religion at all. Śrīmad-Bhāgavatam describes this as a form of cheating. Religion means abiding by the orders of Kṛṣṇa, the Supreme Personality of Godhead. If one is not qualified to talk with Him and take lessons from Him, how can one understand the principles of religion? Thus talks of religion or religious experience without Kṛṣṇa consciousness are a useless waste of time.

Madhya TEXT 4.96

mahā-prasāda khāila āsiyā saba loka

gopāla dekhiyā sabāra khaṇḍe duḥkha-śoka //CC Madhya, 4.96//

SYNONYMS

mahā-prasāda—spiritualized foods offered to Kṛṣṇa; khāila—ate; āsiyā—coming; saba—all; loka—people; gopāla—the Deity of Śrī Gopāla; dekhiyā—seeing; sabāra—of all of them; khaṇḍe—disappears; duḥkha-śoka—all lamentation and unhappiness.

TRANSLATION

Throngs of people came from different villages to see the Deity of Gopāla, and they took mahā-prasāda sumptuously. When they saw the superexcellent form of Lord Gopāla, all their lamentation and unhappiness disappeared.

Madhya TEXT 4.97

āśa-pāśa vraja-bhūmera yata grāma saba

eka eka dina sabe kare mahotsava //CC Madhya, 4.97//

SYNONYMS

āśa-pāśa—neighboring; vraja-bhūmera—of Vrajabhūmi; yata—all; grāma—villages; saba—all; eka eka—one after another; dina—days; sabe—all; kare—perform; mahā-utsava—festivals.

TRANSLATION

All the villages in neighboring Vrajabhūmi [Vṛndāvana] became aware of the appearance of Gopāla, and all the people from these villages came to see Him. Day after day they all performed the Annakūṭa ceremony.

Madhya TEXT 4.98

gopāla-prakaṭa śuni' nānā deśa haite

nānā dravya lañā loka lāgila āsite //CC Madhya, 4.98//

SYNONYMS

gopāla—of the Deity of Gopāla; prakāṭa—appearance; śuni'-hearing; nānā—various; deśa—countries; haite—from; nānā—various; dravya—things; lañā—bringing; loka—people; lāgila—began; āsite—to come.

TRANSLATION

In this way not only the neighboring villages but all the other provinces came to know of Gopāla's appearance. Thus people came from all over, bringing a variety of presentations.

Madhya TEXT 4.99

mathurāra loka saba baḍa baḍa dhanī

bhakti kari' nānā dravya bheṭa deya āni' //CC Madhya, 4.99//

SYNONYMS

mathurāra—of the city of Mathurā; loka—the people; saba—all; baḍa baḍa—very big; dhanī—capitalists; bhakti kari'-out of devotion; nānā dravya—various

kinds of things; bheṭa—presents; deya—gave; āni'-bringing.

TRANSLATION

The people of Mathurā, who are very big capitalists, also brought various presentations and offered them before the Deity in devotional service.

Madhya TEXT 4.100

svarṇa, raupya, vastra, gandha, bhakṣya-upahāra

asaṅkha āise, nitya bāḍila bhāṇḍāra //CC Madhya, 4.100//

SYNONYMS

svarṇa—gold; raupya—silver; vastra—garments; gandha—scents; bhakṣya-upahāra—presentations for eating; asaṅkha—countless; āise—came; nitya—daily; bāḍila—increased; bhāṇḍāra—the store.

TRANSLATION

Thus countless presentations of gold, silver, garments, scented articles and eatables arrived. The store of Gopāla increased daily.

Madhya TEXT 4.101

eka mahā-dhanī kṣatriya karāila mandira

keha pāka-bhāṇḍāra kaila, keha ta' prācīra //CC Madhya, 4.101//

SYNONYMS

eka—one; mahā-dhanī—very rich man; kṣatriya—of the royal order; karāila—constructed; mandira—a temple; keha—someone; pāka-bhāṇḍāra—clay pots for cooking; kaila—made; keha—someone; ta'-certainly; prācīra—the boundary walls.

TRANSLATION

One very rich kṣatriya of the royal order constructed a temple, someone made cooking utensils, and someone constructed boundary walls.

Madhya TEXT 4.102

eka eka vraja-vāsī eka eka gābhī dila

sahasra sahasra gābhī gopālera haila //CC Madhya, 4.102//

SYNONYMS

eka eka—each and every; vraja-vāsī—resident of Vṛndāvana; eka eka—one; gābhī—cow; dila—contributed; sahasra sahasra—thousands and thousands; gābhī—cows; gopālera—of Gopāla; haila—there were.

TRANSLATION

Each and every family residing in the land of Vrajabhūmi contributed one cow. In this way, thousands of cows became the property of Gopāla.

PURPORT

This is the way to install the Deity, construct the temple and increase the property of the temple. Everyone should be enthusiastic to contribute to the construction of the temple for the Deity, and everyone should also contribute food for the distribution of prasāda. The devotees should preach the gospel of devotional service and thus engage people in practical service to the Deity. Wealthy people can also be attracted to take part in these activities. In this way everyone will become spiritually inclined, and the entire society will be converted to Kṛṣṇa consciousness. The desire to satisfy the material senses will automatically diminish, and the senses will become so purified that they will be able to engage in bhakti (devotional service to the Lord). Hṛṣīkeṣa hṛṣīkeśa-sevanam bhaktir ucyate. By serving the Lord, one's senses are gradually purified. The engagement of one's purified senses in the service of Lord Hṛṣīkeśa is called bhakti. When the dormant propensity for bhakti is awakened, one can understand the Supreme Personality of Godhead as He is. Bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ. (Bg. 18.55) This is the process of giving humanity the chance to awaken Kṛṣṇa consciousness. Thus people can perfect their lives in all respects.

Madhya TEXT 4.103

gauḍa ha-ite āilā dui vairāgī brāhmaṇa

purī-gosāñi rākhila tāre kariyā yatana //CC Madhya, 4.103//

SYNONYMS

gauḍa ha-ite—from Bengal; āilā—came; dui—two; vairāgī—of the renounced order; brāhmaṇa—persons born in brāhmaṇa families; purī-gosāñi—Mādhavendra Purī; rākhila—kept; tāre—them; kariyā—making; yatana—all efforts.

TRANSLATION

Eventually two brāhmaṇas in the renounced order arrived from Bengal, and Mādhavendra Purī, who liked them very much, kept them in Vṛndāvana and gave them all kinds of comforts.

Madhya TEXT 4.104

sei dui śiṣya kari' sevā samarpila

rāja-sevā haya, --purīra ānanda bāḍila //CC Madhya, 4.104//

SYNONYMS

sei dui—these two persons; śiṣya kari'-initiating; sevā—with the service; samarpila—entrusted; rāja-sevā—gorgeous performance of service; haya—is; purīra—of Mādhavendra Purī; ānanda—pleasure; bāḍila—increased.

TRANSLATION

These two were then initiated by Mādhavendra Purī, and he entrusted them with the daily service of the Lord. This service was performed continuously, and the worship of the Deity became very gorgeous. Thus Mādhavendra Purī was very pleased.

PURPORT

The six Gosvāmīs and their followers started many temples, such as the temples of Govinda, Gopīnātha, Madana-mohana, Rādhā-Dāmodara, Śyāmasundara, Rādhā-ramaṇa and Gokulānanda. The disciples of the Gosvāmīs were entrusted with the sevā-pūjā (Deity worship) of these temples. It was not that the disciples were family members of the original Gosvāmīs. All the Gosvāmīs were in the renounced order of life, and Jīva Gosvāmī in particular was a lifelong brahmacārī. At present, sevāītas assume the title of gosvāmī on the basis of their being engaged as sevāītas of the Deity. The sevāītas who have inherited their positions now assume proprietorship of the temples, and some of them are selling the Deities' property as if it were their own. However, the temples did not

originally belong to these sevāitas.

Madhya TEXT 4.105

ei-mata vatsara dui karila sevana

eka-dina purī-gosāñi dekhila svapana //CC Madhya, 4.105//

SYNONYMS

ei-mata—in this way; vatsara—years; dui—two; karila—performed; sevana—worship; eka-dina—one day; purī-gosāñi—Mādhavendra Purī; dekhila—saw; svapana—a dream.

TRANSLATION

In this way the Deity worship in the temple was very gorgeously performed for two years. Then one day Mādhavendra Purī had a dream.

Madhya TEXT 4.106

gopāla kahe, purī āmāra tāpa nāhi yāya

malayaja-candana lepa', tabe se juḍāya //CC Madhya, 4.106//

SYNONYMS

gopāla—the Deity of Gopāla; kahe—said; purī—My dear Mādhavendra Purī; āmāra—My; tāpa—body temperature; nāhi—does not; yāya—go away; malayaja-candana—sandalwood produced in the Malaya Hills; lepa'-smear over the body; tabe—then; se—that; juḍāya—cools.

TRANSLATION

In his dream, Mādhavendra Purī saw Gopāla, who said, "My bodily temperature still has not decreased. Please bring sandalwood from the Malaya province and smear the pulp over My body to cool Me.

PURPORT

The Deity of Gopāla had been buried within the jungle for many years, and although He was installed and was offered thousands of pots of water, He still felt very hot. He therefore asked Mādhavendra Purī to bring sandalwood from the Malaya province. Sandalwood produced in Malaya is very popular. That

province is situated on the western ghāṭa, and the hill Nīlagiri is sometimes known as Malaya Hill. The word malaya-ja is used to indicate the sandalwood produced in the Malaya province. Sometimes the word Malaya refers to the modern country of Malaysia. Formerly this country also produced sandalwood, but now they have found it profitable to produce rubber trees. Although the Vedic culture was once prevalent in Malaysia, now all the inhabitants are Muslims. The Vedic culture is now lost in Malaysia, Java and Indonesia.

Madhya TEXT 4.107

malayaja āna, yāñā nīlācala haite

anye haite nahe, tumi calaha tvarite //CC Madhya, 4.107//

SYNONYMS

malaya-ja—sandalwood; āna—bring; yāñā—coming; nīlācala haite—from Jagannātha Purī; anye—others; haite—from; nahe—not; tumi—you; calaha—go; tvarite—quickly.

TRANSLATION

"Bring sandalwood pulp from Jagannātha Purī. Kindly go quickly. Since no one else can do it, you must."

Madhya TEXT 4.108

svapna dekhi' purī-gosāñira haila premāveśa

prabhu-ājñā pālibāre gelā pūrva-deśa //CC Madhya, 4.108//

SYNONYMS

svapna dekhi'-after seeing the dream; purī-gosāñira—of Mādhavendra Purī; haila—there was; prema-āveśa—ecstasy on account of love of God; prabhu-ājñā—the order of the Lord; pālibāre—to execute; gelā—started; pūrva-deśa—for the eastern countries (Bengal).

TRANSLATION

After having this dream, Mādhavendra Purī Gosvāmī became very glad due to ecstasy of love of Godhead, and in order to execute the command of the Lord, he started east toward Bengal.

Madhya TEXT 4.109

sevāra nirbandha--loka karila sthāpana

ājñā māgi' gauḍa-deśe karila gamana //CC Madhya, 4.109//

SYNONYMS

sevāra nirbandha—the arrangements for executing the daily routine of the worship of the Lord; loka—the people; karila—did; sthāpana—establish; ājñā māgi'-taking the order; gauḍa-deśe—toward Bengal; karila—did; gamana—going.

TRANSLATION

Before leaving, Mādhavendra Purī made all arrangements for regular Deity worship, and he engaged different people in various duties. Then, taking up the order of Gopāla, he started for Bengal.

Madhya TEXT 4.110

śāntipura āilā advaitācāryera ghare

purīra prema dekhi' ācārya ānanda antare //CC Madhya, 4.110//

SYNONYMS

śāntipura—to the place known as Śāntipura; āilā—came; advaita-ācāryera—of Śrī Advaita Ācārya; ghare—to the home; purīra prema—the ecstatic love of Mādhavendra Purī; dekhi'-seeing; ācārya—Advaita Ācārya; ānanda—pleased; antare—within Himself.

TRANSLATION

When Mādhavendra Purī arrived at the house of Advaita Ācārya in Śāntipura, the Ācārya became very pleased upon seeing the ecstatic love of Godhead manifest in Mādhavendra Purī.

Madhya TEXT 4.111

tānra ṭhāñi mantra laila yatana kariñā

calilā dakṣiṇe purī tānre dīkṣā diñā //CC Madhya, 4.111//

SYNONYMS

tāñra ṭhāñi—from him; mantra—initiation; laila—accepted; yatana—efforts; kariñā—making; calilā—started; dakṣiṇe—toward the south; purī—Mādhavendra Purī; tāñre—to Him (Advaita Ācārya); dīkṣā—initiation; diñā—giving.

TRANSLATION

Advaita Ācārya begged to be initiated by Mādhavendra Purī. After initiating Him, Mādhavendra Purī started for South India.

PURPORT

In this connection, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that Advaita Ācārya took initiation from Mādhavendra Purī, who was a sannyāsī in the disciplic succession of the Madhva-sampradāya. According to Śrī Caitanya Mahāprabhu:

kibā vipra kibā nyāsī śūdra kene naya,

yei kṛṣṇa-tattva-vettā, sei 'guru' haya

"A person may be a brāhmaṇa, a sannyāsī, a śūdra or whatever, but if he is well conversant in the science of Kṛṣṇa, he can become a guru." (Cc. Madhya 8.128) This statement is supported by Śrī Mādhavendra Purī. According to the pañcarātra injunction, only a householder brāhmaṇa can initiate. Others cannot. When a person is initiated, it is assumed that he has become a brāhmaṇa; without being initiated by a proper brāhmaṇa, one cannot be converted into a brāhmaṇa. In other words, unless one is a brāhmaṇa, he cannot make another a brāhmaṇa. A gr̥hastha-brāhmaṇa partaking of the varṇāśrama-dharma institution can secure various types of paraphernalia to worship Lord Viṣṇu through his honest labor. Actually, people beg to be initiated by these householder brāhmaṇas just to become successful in the varṇāśrama institution or to become free from material desires. It is therefore necessary for a spiritual master in the gr̥hastha-āśrama to be a strict Vaiṣṇava. A spiritual master from the sannyāsa order has very little opportunity to perform arcana, Deity worship, but when one accepts a spiritual master from the transcendental sannyāsīs, the principle of Deity worship is not at all neglected. To implement this conclusion, Śrī Caitanya Mahāprabhu gave us His opinion in the verse kibā vipra kibā nyāsī, etc. This indicates that the Lord understood the weakness of society in its maintaining that only a gr̥hastha-

brāhmaṇa should be a spiritual master. Śrī Caitanya Mahāprabhu indicated that it does not matter whether the spiritual master is a gr̥hastha (householder), a sannyāsī or even a śūdra. A spiritual master simply must be conversant in the essence of the śāstra; he must understand the Supreme Personality of Godhead. Only then can one become a spiritual master. Dīkṣā actually means initiating a disciple with transcendental knowledge by which he becomes freed from all material contamination.

Madhya TEXT 4.112

remuṇāte kaila gopīnātha daraśana

tāñra rūpa dekhiñā haila vihvala-mana //CC Madhya, 4.112//

SYNONYMS

remuṇāte—in the village of Remuṇā; kaila—did; gopīnātha—the Deity of Gopīnātha; daraśana—seeing; tāñra—His; rūpa—beauty; dekhiñā—seeing; haila—became; vihvala—bewildered; mana—mind.

TRANSLATION

Going into South India, Śrī Mādhavendra Purī visited Remuṇā, where Gopīnātha is situated. Upon seeing the beauty of the Deity, Mādhavendra Purī was overwhelmed.

Madhya TEXT 4.113

nṛtya-gīta kari' jaga-mohane vasilā

'kyā kyā bhoga lāge?' brāhmaṇe puchilā //CC Madhya, 4.113//

SYNONYMS

nṛtya-gīta kari'-after performing dancing and chanting; jaga-mohane—in the corridor of the temple; vasilā—he sat down; kyā kyā—what; bhoga—foods; lāge—they offer; brāhmaṇe—from the brāhmaṇa priest; puchilā—inquired.

TRANSLATION

In the corridor of the temple, from which people generally viewed the Deity, Mādhavendra Purī chanted and danced. Then he sat down there and asked a brāhmaṇa what kinds of foods they offered to the Deity.

Madhya TEXT 4.114

sevāra sauṣṭhava dekhi' ānandita mane

uttama bhoga lāge--ethā bujhi anumāne //CC Madhya, 4.114//

SYNONYMS

sevāra—of the worship; sauṣṭhava—excellence; dekhi'-seeing; ānandita—pleased; mane—in the mind; uttama bhoga—first-class foods; lāge—they offer; ethā—thus; bujhi—I understand; anumāne—by deduction.

TRANSLATION

From the excellence of the arrangements, Mādhavendra Purī understood by deduction that only the best food was offered.

Madhya TEXT 4.115

yaiche ihā bhoga lāge, sakala-i puchiba

taiche bhiyāne bhoga gopāle lāgāiba //CC Madhya, 4.115//

SYNONYMS

yaiche—just like; ihā—here; bhoga—foods; lāge—they offer; sakala-i—all; puchiba—I shall inquire; taiche—similarly; bhiyāne—in the kitchen; bhoga—foods; gopāle—to Śrī Gopāla; lāgāiba—I shall arrange.

TRANSLATION

Mādhavendra Purī thought, "I shall inquire from the priest what foods are offered to Gopīnātha so that by making arrangements in our kitchen, we can offer similar foods to Śrī Gopāla."

Madhya TEXT 4.116

ei lāgi' puchilena brāhmaṇera sthāne

brāhmaṇa kahila saba bhoga-vivarāṇe //CC Madhya, 4.116//

SYNONYMS

ei lāgi'-for this matter; puchilena—he inquired; brāhmaṇera sthāne—from the brāhmaṇa; brāhmaṇa—the priest; kahila—informed; saba—everything; bhoga—

foods; vivaraṇe—in description.

TRANSLATION

When the brāhmaṇa priest was questioned about this matter, he explained in detail what kinds of food were offered to the Deity of Gopīnātha.

Madhya TEXT 4.117

sandhyāya bhoga lāge kṣīra--'amṛta-keli'-nāma

dvādaśa mṛt-pātre bhari' amṛta-samāna //CC Madhya, 4.117//

SYNONYMS

sandhyāya—in the evening; bhoga—foods; lāge—they offer; kṣīra—sweet rice; amṛta-keli-nāma—named amṛta-keli; dvādaśa—twelve; mṛt-pātre—earthen pots; bhari'-filling; amṛta-samāna—just like nectar.

TRANSLATION

The brāhmaṇa priest said, "In the evening the Deity is offered sweet rice in twelve earthen pots. Because the taste is as good as nectar [amṛta], it is named amṛta-keli.

Madhya TEXT 4.118

'gopīnāthera kṣīra' bali' prasiddha nāma yāra

pr̥thivīte aiche bhoga kāhāṇ nāhi āra //CC Madhya, 4.118//

SYNONYMS

gopīnāthera kṣīra—the sweet rice offered to Gopīnātha; bali'-as; prasiddha—celebrated; nāma—the name; yāra—of which; pr̥thivīte—throughout the whole world; aiche—such; bhoga—food; kāhāṇ—anywhere; nāhi—not; āra—else.

TRANSLATION

"This sweet rice is celebrated throughout the world as gopīnātha-kṣīra. It is not offered anywhere else in the world."

Madhya TEXT 4.119

hena-kāle sei bhoga ṭhākure lāgila

śuni' purī-gosāñi kichu mane vicārila //CC Madhya, 4.119//

SYNONYMS

hena-kāle—at this time; sei bhoga—that wonderful food; ṭhākure—in front of the Deity; lāgila—was placed; śuni'-hearing; purī-gosāñi—Mādhavendra Purī; kichu—something; mane—within the mind; vicārila—considered.

TRANSLATION

While Mādhavendra Purī was talking with the brāhmaṇa priest, the sweet rice was placed before the Deity as an offering. Hearing this, Mādhavendra Purī thought as follows.

Madhya TEXT 4.120

ayācita kṣīra prasāda alpa yadi pāi

svāda jāni' taiche kṣīra gopāle lāgāi //CC Madhya, 4.120//

SYNONYMS

ayācita—without asking; kṣīra—sweet rice; prasāda—remnants of food; alpa—a little; yadi—if; pāi—I get; svāda—the taste; jāni'-knowing; taiche—similar; kṣīra—sweet rice; gopāle—to my Gopāla; lāgāi—I can offer.

TRANSLATION

"If, without my asking, a little sweet rice is given to me, I can then taste it and make a similar preparation to offer my Lord Gopāla."

Madhya TEXT 4.121

ei icchāya lajjā pāñā viṣṇu-smaraṇa kaila

hena-kāle bhoga sari' āraṭi bājila //CC Madhya, 4.121//

SYNONYMS

ei icchāya—by this desire; lajjā—shame; pāñā—getting; viṣṇu-smaraṇa—remembrance of Lord Viṣṇu; kaila—did; hena-kāle—at that time; bhoga—the food; sari'-being finished; āraṭi—the āraṭi ceremony; bājila—was sounded.

TRANSLATION

Mādhavendra Purī became greatly ashamed when he desired to taste the sweet rice, and he immediately began to think of Lord Viṣṇu. While he was thus thinking of Lord Viṣṇu, the offering was completed, and the āratī ceremony began.

Madhya TEXT 4.122

āratī dekhiyā purī kaila namaskāra

bāhire āilā, kāre kichu nā kahila āra //CC Madhya, 4.122//

SYNONYMS

āratī dekhiyā—after seeing the āratī; purī—Mādhavendra Purī; kaila—offered; namaskāra—obeisances; bāhire āilā—he went out; kāre—to anyone; kichu—anything; nā—not; kahila—say; āra—more.

TRANSLATION

After the āratī was finished, Mādhavendra Purī offered his obeisances to the Deity and then left the temple. He did not say anything more to anyone.

Madhya TEXT 4.123

ayācita-vṛtti purī--virakta, udāsa

ayācita pāile khā'na, nahe upavāsa //CC Madhya, 4.123//

SYNONYMS

ayācita-vṛtti—accustomed to avoid begging; purī—Mādhavendra Purī; virakta—unattached; udāsa—indifferent; ayācita—without begging; pāile—if getting; khā'na—he eats; nahe—if not; upavāsa—fasting.

TRANSLATION

Mādhavendra Purī avoided begging. He was completely unattached and indifferent to material things. If, without his begging, someone offered him some food, he would eat; otherwise he would fast.

PURPORT

This is the paramahansa stage, the highest stage for a sannyāsī. A sannyāsī can beg from door to door just to collect food, but a paramahansa who has taken ayācita-vṛtti, or ājagara-vṛtti, does not ask anyone for food. If someone offers him food voluntarily, he eats. Ayācita-vṛtti means being accustomed to refrain from begging, and ājagara-vṛtti indicates one who is compared to a python, the big snake that makes no effort to acquire food but rather allows food to come automatically within its mouth. In other words, a paramahansa simply engages exclusively in the service of the Lord without caring even for eating or sleeping. It was stated about the six Gosvāmīs: nidrāhāra-vihāra-kādi-vijitau. In the paramahansa stage one conquers the desire for sleep, food and sense gratification. One remains a humble, meek mendicant engaged in the service of the Lord day and night. Mādhavendra Purī had attained this paramahansa stage.

Madhya TEXT 4.124

premāmṛte tṛpta, kṣudhā-tṛṣṇā nāhi bādhe

kṣīra-icchā haila, tāhe māne aparādhe //CC Madhya, 4.124//

SYNONYMS

prema-amṛte tṛpta—being satisfied only in the loving service of the Lord; kṣudhā-tṛṣṇā—hunger and thirst; nāhi—not; bādhe—impede; kṣīra—for sweet rice; icchā—the desire; haila—became; tāhe—for that reason; māne—he considers; aparādhe—offense.

TRANSLATION

A paramahansa like Mādhavendra Purī is always satisfied in the loving service of the Lord. Material hunger and thirst cannot impede his activities. When he desired to taste a little sweet rice offered to the Deity, he considered that he had committed an offense by desiring to eat what was being offered to the Deity.

PURPORT

It is advisable that food being offered to the Deity be covered when taken from the kitchen to the Deity room. In that way, others may not see it. Those who are not accustomed to following the advanced regulative devotional principles may desire to eat the food, and that is an offense. Therefore no one should be given a chance to even see it. However, when it is brought before the Deity, it must be uncovered. Seeing the food uncovered before the Deity, Mādhavendra Purī desired to taste a little of it so that he could prepare a similar sweet rice for his

Gopāla. Mādhavendra Purī was so strict, however, that he considered this to be an offense. Consequently he left the temple without saying anything to anyone. The paramahaṁsa is therefore called vijita-ṣaḍ-guṇa. He must conquer the six material qualities-kāma, krodha, lobha, moha, matsarya and kṣudhā-tṛṣṇā (lust, anger, greed, illusion, enviousness and hunger and thirst).

Madhya TEXT 4.125

grāmera śūnya-hāṭe vasi'arena kīrtana

ethā pūjārī karāila ṭhākure śayana //CC Madhya, 4.125//

SYNONYMS

grāmera—of the village; śūnya-hāṭe—in the vacant marketplace; vasi'-sitting down;arena—performs; kīrtana—chanting; ethā—in the temple; pūjārī—the priest; karāila—made; ṭhākure—the Deity; śayana—lying down.

TRANSLATION

Mādhavendra Purī left the temple and sat down in the village marketplace, which was vacant. Sitting there, he began to chant. In the meantime, the temple priest laid the Deity down to rest.

PURPORT

Although Mādhavendra Purī was not interested in eating and sleeping, his interest in chanting the mahā-mantra was as acute as if he were an aspiring transcendentalist rather than a paramahaṁsa. This means that even in the paramahaṁsa stage, one cannot give up chanting. Haridāsa Ṭhākura and the Gosvāmīs were all engaged in chanting a fixed number of rounds; therefore chanting on beads is very important for everyone, even though one may become a paramahaṁsa. This chanting can be executed anywhere, either inside or outside the temple. Mādhavendra Purī even sat down in a vacant marketplace to perform his chanting. As stated by Śrīnivāsa Ācārya in his prayers to the Gosvāmīs: nāma-gāna-natibhiḥ. A paramahaṁsa devotee is always engaged in chanting and rendering loving service to the Lord. Chanting the Lord's holy names and engaging in His service are identical. As stated in Śrīmad-Bhāgavatam (7.5.23), there are nine kinds of devotional service: hearing (śravaṇam), chanting (kīrtanam), remembering (viṣṇoḥ smaraṇam), serving (pāda-sevanam), worship of the Deity (arcanam), praying (vandanam), carrying out orders (dāsyam), serving Him as a friend (sakhyam) and sacrificing

everything for the Lord (ātma-nivedanam). Although each process appears distinct, when one is situated on the absolute platform he can see that they are identical. For instance, hearing is as good as chanting, and remembering is as good as chanting or hearing. Similarly, engaging in Deity worship is as good as chanting, hearing or remembering. The devotee is expected to accept all nine processes of devotional service, but even if only one process is properly executed, he can still attain the highest position (paramahaṁsa) and go back home, back to Godhead.

Madhya TEXT 4.126

nija kṛtya kari' pūjārī karila śayana

svapane ṭhākura āsi' balilā vacana //CC Madhya, 4.126//

SYNONYMS

nija kṛtya—his own duty; kari'-finishing; pūjārī—the brāhmaṇa priest in the temple; karila—took; śayana—rest; svapane—in a dream; ṭhākura—the Deity; āsi'-coming there; balilā—said; vacana—the words.

TRANSLATION

Finishing his daily duties, the priest went to take rest. In a dream he saw the Gopīnātha Deity come to talk to him, and He spoke as follows.

Madhya TEXT 4.127

uṭhaha, pūjārī, kara dvāra vimocana

kṣīra eka rākhiyāchi sannyāsi-kāraṇa //CC Madhya, 4.127//

SYNONYMS

uṭhaha—please get up; pūjārī—O priest; kara—just do; dvāra—the door; vimocana—opening; kṣīra—sweet rice; eka—one pot; rākhiyāchi—I have kept; sannyāsi—of the mendicant, Mādhavendra Purī; kāraṇa—for the reason.

TRANSLATION

"O priest, please get up and open the door of the temple. I have kept one pot of sweet rice for the sannyāsi Mādhavendra Purī.

Madhya TEXT 4.128

dhaḍāra añcale ḍhākā eka kṣīra haya

tomarā nā jānilā tāhā āmāra māyāya //CC Madhya, 4.128//

SYNONYMS

dhaḍāra—of the cloth curtain; añcale—by the skirt; ḍhākā—covered; eka—one; kṣīra—pot of sweet rice; haya—there is; tomarā—you; nā—not; jānilā—knew; tāhā—that; āmāra—of Me; māyāya—by the trick.

TRANSLATION

"This pot of sweet rice is just behind My cloth curtain. You did not see it because of My tricks.

Madhya TEXT 4.129

mādhava-purī sannyāsī āche hāṭete vasiñā

tāhāke ta' ei kṣīra śīghra deha lañā //CC Madhya, 4.129//

SYNONYMS

mādhava-purī—of the name Mādhavendra Purī; sannyāsī—a mendicant; āche—there is; hāṭete—in the marketplace; vasiñā—sitting; tāhāke—to him; ta'-certainly; ei—this; kṣīra—pot of sweet rice; śīghra—very quickly; deha—give; lañā—taking.

TRANSLATION

"A sannyāsī named Mādhavendra Purī is sitting in the vacant marketplace. Please take this pot of sweet rice from behind Me and deliver it to him."

Madhya TEXT 4.130

svapna dekhi' pūjārī uṭhi' karilā vicāra

snāna kari' kapāṭa khuli, mukta kaila dvāra //CC Madhya, 4.130//

SYNONYMS

svapna dekhi'-after seeing the dream; pūjārī—the priest; uṭhi'-getting up; karilā—made; vicāra—considerations; snāna kari'-taking his bath before entering the Deity room; kapāṭa—the door; khuli—opening; mukta—opened; kaila—made;

dvāra—the doors.

TRANSLATION

Awaking from the dream, the priest immediately rose from bed and thought it wise to take a bath before entering the Deity's room. He then opened the temple door.

Madhya TEXT 4.131

dhaḍāra āñcala-tale pāila sei kṣīra

sthāna lepi' kṣīra lañā ha-ila bāhira //CC Madhya, 4.131//

SYNONYMS

dhaḍāra—of the mantle; āñcala-tale—at the skirt; pāila—he got; sei—that; kṣīra—pot of sweet rice; sthāna lepi'-mopping that place; kṣīra—the pot of sweet rice; lañā—taking; ha-ila—he went; bāhira—out of the temple.

TRANSLATION

According to the Deity's directions, the priest found the pot of sweet rice behind the cloth curtain. He removed the pot and mopped up the place where it had been kept. He then went out of the temple.

Madhya TEXT 4.132

dvāra diyā grāme gelā sei kṣīra lañā

hāṭe hāṭe bule mādhaba-purīke cāhiñā //CC Madhya, 4.132//

SYNONYMS

dvāra diyā—closing the door; grāme—to the village; gelā—went; sei—that; kṣīra—pot of sweet rice; lañā—taking; hāṭe hāṭe—in every stall; bule—walks; mādhaba-purīke—to Mādhavendra Purī; cāhiñā—calling.

TRANSLATION

Closing the door of the temple, he went to the village with the pot of sweet rice. He called out in every stall in search of Mādhavendra Purī.

Madhya TEXT 4.133

kṣīra laha ei, yāra nāma 'mādhava-purī'

tomā lāgi' gopīnātha kṣīra kaila curi //CC Madhya, 4.133//

SYNONYMS

kṣīra laha—take the pot of sweet rice; ei—this; yāra—whose; nāma—name; mādhava-purī—Mādhavendra Purī; tomā lāgi'-for you only; gopīnātha—the Deity of Lord Gopīnātha; kṣīra—the pot of sweet rice; kaila—did; curi—steal.

TRANSLATION

Holding the pot of sweet rice, the priest called, "Will he whose name is Mādhavendra Purī please come and take this pot! Gopīnātha has stolen this pot of sweet rice for you!"

PURPORT

The difference between the Absolute Truth and relative truth is explained here. Lord Gopīnātha has openly declared herein that He is a thief. He had stolen the pot of sweet rice, and this was not kept a secret because His act of stealing is a source of great transcendental bliss. In the material world, theft is criminal, but in the spiritual world the Lord's stealing is a source of transcendental bliss. Mundane rascals, who cannot understand the absolute nature of the Personality of Godhead, sometimes call Lord Śrī Kṛṣṇa immoral, but they do not know that His seemingly immoral activities, which are not kept secret, afford pleasure to the devotees. Not understanding the transcendental behavior of the Supreme Personality of Godhead, these rascals slur His character and immediately fall into the category of miscreants (rascals, lowest among men, demons and those whose knowledge is taken away by the illusory energy). Kṛṣṇa explains in the Bhagavad-gītā (7.15):

na mām duṣkṛtino mūḍhāḥ

prapadyante narādhamāḥ

māyayāpahṛta-jñānā

āsuram bhāvam āśritāḥ

"Those miscreants who are grossly foolish, who are lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons, do not surrender unto Me." (Bg. 7.15)

Mundane rascals cannot understand that whatever Kṛṣṇa does, being absolute in nature, is all good. This quality of the Lord is explained in Śrīmad-Bhāgavatam (10.33.29). One may consider certain acts of a supremely powerful person to be immoral by mundane calculations, but this is not actually the case. For example, the sun absorbs water from the surface of the earth, but it does not absorb water only from the sea. It also absorbs water from filthy sewers and ditches containing urine and other impure substances. The sun is not polluted by absorbing such water. Rather, the sun makes the filthy place pure. If a devotee approaches the Supreme Personality of Godhead for an immoral or improper purpose, he nonetheless becomes purified; the Lord does not become infected. In Śrīmad-Bhāgavatam (10.29.15) it is stated that if one approaches the Supreme Lord even out of lust, anger or fear (kāmaṁ krodhaṁ bhayaṁ), he is purified. The gopīs, being young girls, approached Kṛṣṇa because He was a beautiful young boy. From the external point of view, they approached the Lord out of lust, and the Lord danced with them at midnight. From the mundane point of view, these activities may appear immoral because a married or unmarried young girl cannot leave home to mix with a young boy and dance with him. Although this is immoral from the mundane viewpoint, the activities of the gopīs are accepted as the highest form of worship because it was Lord Kṛṣṇa whom they approached with lusty desires in the dead of night.

But these things cannot be understood by nondevotees. One must understand Kṛṣṇa in tattva (truth). One should use his common sense and consider that if simply by chanting Kṛṣṇa's holy name one is purified, how then can the person Kṛṣṇa be immoral? Unfortunately, mundane fools are accepted as educational leaders and are offered exalted posts for teaching irreligious principles to the general populace. This is explained in Śrīmad-Bhāgavatam (7.5.31): andhā yathāndhair upanīyamānāḥ. Blind men are trying to lead other blind men. Due to the immature understanding of such rascals, common men should not discuss Kṛṣṇa's pastimes with the gopīs. A nondevotee should not even discuss His stealing sweet rice for His devotees. It is warned that one should not even think about these things. Although Kṛṣṇa is the purest of the pure, mundane people, thinking of Kṛṣṇa's pastimes that appear immoral, themselves become polluted. Śrī Caitanya Mahāprabhu therefore never publicly discussed Kṛṣṇa's dealings with the gopīs. He used to discuss these dealings only with three confidential friends. He never discussed rāsa-līlā publicly, as the professional reciters do, although they do not understand Kṛṣṇa or the nature of the audience. However, Śrī Caitanya Mahāprabhu encouraged the public chanting of the holy name on a huge scale for as many hours as possible.

Madhya TEXT 4.134

kṣīra lañā sukhe tumi karaha bhakṣaṇe

tomā-sama bhāgyavān nāhi tribhuvane //CC Madhya, 4.134//

SYNONYMS

kṣīra lañā—taking the pot of sweet rice; sukhe—in happiness; tumi—you; karaha—do; bhakṣaṇe—eating; tomā-sama—like you; bhāgyavān—fortunate; nāhi—there is no one; tri-bhuvane—within the three worlds.

TRANSLATION

The priest continued, "Would the sannyāsī whose name is Mādhavendra Purī please come and take this pot of sweet rice and enjoy the prasāda with great happiness! You are the most fortunate person within these three worlds!"

PURPORT

Here is an example of a personal benediction by Kṛṣṇa's immoral activity. By Gopīnātha's stealing for His devotee, the devotee becomes the most fortunate person within the three worlds. Thus even the Lord's criminal activities make His devotee the most fortunate person. How can a mundane rascal understand the pastimes of Kṛṣṇa and judge whether He is moral or immoral? Since Kṛṣṇa is the Absolute Truth, there are no mundane distinctions such as moral and immoral. Whatever He does is good. This is the real meaning of "God is good." He is good in all circumstances because He is transcendental, outside the jurisdiction of this material world. Therefore, Kṛṣṇa can be understood only by those who are already living in the spiritual world. This is corroborated in the Bhagavad-gītā (14.26):

mām ca yo 'vyabhicāreṇa

bhakti-yogena sevate

sa guṇān samatītyaitān

brahma-bhūyāya kalpate

"One who engages in full devotional service, unfailing in all circumstances, at once transcends the modes of material nature and thus comes to the level of Brahman."

One who is engaged in unalloyed devotional service to the Lord is already situated in the spiritual world (brahma-bhūyāya kalpate). In all circumstances, his activities and dealings with Kṛṣṇa are transcendental and thus not understandable by mundane moralists. It is therefore better not to discuss such activities among mundane people. It is better to give them the Hare Kṛṣṇa mahā-mantra so that they will be gradually purified and then come to understand the transcendental activities of Kṛṣṇa.

Madhya TEXT 4.135

eta śuni' purī-gosāñi paricaya dila

kṣīra diyā pūjārī tāñre daṇḍavat haila //CC Madhya, 4.135//

SYNONYMS

eta śuni'-hearing this; purī-gosāñi—Mādhavendra Purī; paricaya—introduction; dila—gave; kṣīra diyā—delivering the pot of sweet rice; pūjārī—the priest; tāñre—to him; daṇḍavat haila—offered obeisances.

TRANSLATION

Hearing this invitation, Mādhavendra Purī came out and identified himself. The priest then delivered the pot of sweet rice and offered his obeisances, falling flat before him.

PURPORT

A brāhmaṇa is not supposed to offer his obeisances by falling flat before anyone because a brāhmaṇa is considered to be in the highest caste. However, when a brāhmaṇa sees a devotee, he offers his daṇḍavats. This brāhmaṇa priest did not ask Mādhavendra Purī whether he was a brāhmaṇa, but when he saw that Mādhavendra Purī was such a bona fide devotee that Kṛṣṇa would even steal for him, he immediately understood the position of the saint. As stated by Śrī Caitanya Mahāprabhu: kibā vipra, kibā nyāsī, śūdra kene naya yei kṛṣṇa-tattva-vettā, sei 'guru' haya. (Cc. Madhya 8.128) Had the brāhmaṇa priest been an ordinary brāhmaṇa, Gopīnātha would not have talked with him in a dream. Since the Deity spoke to both Mādhavendra Purī and the brāhmaṇa priest in dreams, practically speaking they were on the same platform. However, because Mādhavendra Purī was a senior sannyāsī Vaiṣṇava, a paramahansa, the priest immediately fell flat before him and offered obeisances.

Madhya TEXT 4.136

kṣīrera vṛttānta tānre kahila pūjārī

śuni' premāviṣṭa haila śrī-mādhava-purī //CC Madhya, 4.136//

SYNONYMS

kṣīrera vṛttānta—all the incidents that took place on account of the pot of sweet rice; tānre—to Mādhavendra Purī; kahila—explained; pūjārī—the priest; śuni'-hearing; prema-āviṣṭa—saturated with love of Godhead; haila—became; śrī-mādhava-purī—Śrīla Mādhavendra Purī.

TRANSLATION

When the story about the pot of sweet rice was explained to him in detail, Śrī Mādhavendra Purī at once became absorbed in ecstatic love of Kṛṣṇa.

Madhya TEXT 4.137

prema dekhi' sevaka kahe ha-iyā vismita

kṛṣṇa ye inhāra vaśa,--haya yathocita //CC Madhya, 4.137//

SYNONYMS

prema dekhi'-seeing the ecstatic position of Mādhavendra Purī; sevaka—the priest; kahe—said; ha-iyā—being; vismita—struck with wonder; kṛṣṇa—Lord Kṛṣṇa; ye—that; inhāra—by him; vaśa—obliged; haya—it is; yathocita—befitting.

TRANSLATION

Upon seeing the ecstatic loving symptoms manifest in Mādhavendra Purī, the priest was struck with wonder. He could understand why Kṛṣṇa had become so much obliged to him, and he saw that Kṛṣṇa's action was befitting.

PURPORT

A devotee can bring Kṛṣṇa perfectly under his control. This is explained in Śrīmad-Bhāgavatam (10.14.3): ajīta jito 'py asi tais tri-lokyām. Kṛṣṇa is never conquered by anyone, but a devotee can conquer Him through devotional service. As stated in the Brahma-saṁhitā (5.33): vedeṣu durlabham adurlabham ātma-bhaktau. One cannot understand Kṛṣṇa simply by reading Vedic literature.

Although all Vedic literature is meant for understanding Kṛṣṇa, one cannot understand Kṛṣṇa without being a lover of Kṛṣṇa. Therefore along with the reading of Vedic literature (svādhyāya), one must engage in devotional worship of the Deity (arcana-vidhi). Together these will enhance the devotee's transcendental understanding of devotional service. Śravaṇādi śuddha-citte karaye udaya (Cc. Madhya 22.107). Love of Godhead is dormant within everyone's heart, and if one simply follows the standard process of devotional service, it is awakened. But foolish mundane people who simply read about Kṛṣṇa mistakenly think that He is immoral or criminal.

Madhya TEXT 4.138

eta bali' namaskari' karilā gamana

āveśe karilā purī se kṣīra bhakṣaṇa //CC Madhya, 4.138//

SYNONYMS

eta bali'-saying this; namaskari'-offering obeisances; karilā gamana—returned; āveśe—in ecstasy; karilā—did; purī—Purī Gosāñi; se—that; kṣīra—sweet rice; bhakṣaṇa—eating.

TRANSLATION

The priest offered his obeisances to Mādhavendra Purī and returned to the temple. Then, in ecstasy, Mādhavendra Purī ate the sweet rice offered to him by Kṛṣṇa.

Madhya TEXT 4.139

pātra prakṣālana kari' khaṇḍa khaṇḍa kaila

bahir-vāse bāndhi' sei ṭhikāri rākhila //CC Madhya, 4.139//

SYNONYMS

pātra—the pot; prakṣālana kari'-washing; khaṇḍa khaṇḍa—breaking into pieces; kaila—did; bahir-vāse—in his outer wrapper; bāndhi'-binding; sei—those; ṭhikāri—pieces of pot; rākhila—kept.

TRANSLATION

After this, Mādhavendra Purī washed the pot and broke it into pieces. He then

bound all the pieces in his outer cloth and kept them nicely.

Madhya TEXT 4.140

prati-dina eka-khāni karena bhakṣaṇa

khāile premāveśa haya,--adbhuta kathana //CC Madhya, 4.140//

SYNONYMS

prati-dina—every day; eka-khāni—one piece; karena—does; bhakṣaṇa—eating; khāile—by eating; prema-āveśa—ecstasy; haya—there is; adbhuta—wonderful; kathana—narrations.

TRANSLATION

Each day, Mādhavendra Purī would eat one piece of that earthen pot, and after eating it he would immediately be overwhelmed with ecstasy. These are wonderful stories.

Madhya TEXT 4.141

ṭhākura more kṣīra dila--loka saba śuni'

dine loka-bhiḍa habe mora pratiṣṭhā jāni' //CC Madhya, 4.141//

SYNONYMS

ṭhākura—the Lord; more—to me; kṣīra—sweet rice; dila—has given; loka—the people; saba—all; śuni'-after hearing; dine—at daytime; loka—of people; bhiḍa—crowd; habe—there will be; mora—my; pratiṣṭhā—fame; jāni'-knowing.

TRANSLATION

Having broken the pot and bound the pieces in his cloth, Mādhavendra Purī began to think, "The Lord has given me a pot of sweet rice, and when the people hear of this tomorrow morning, there will be great crowds."

Madhya TEXT 4.142

sei bhaye rātri-śeṣe calilā śrī-purī

sei-khāne gopīnāthe daṇḍavat kari' //CC Madhya, 4.142//

SYNONYMS

sei bhaye—fearing that; rātri-śeṣe—at the end of the night; calilā—left; śrī-purī—Śrī Mādhavendra Purī; sei-khāne—on that spot; gopīnāthe—to Lord Gopīnātha; daṇḍavat—obeisances; kari'-doing.

TRANSLATION

Thinking this, Śrī Mādhavendra Purī offered his obeisances to Gopīnātha on the spot and left Remuṇā before morning.

Madhya TEXT 4.143

cali' cali' āilā purī śrī-nīlācala

jagannātha dekhi' hailā premete vihvala //CC Madhya, 4.143//

SYNONYMS

cali' cali'-walking and walking; āilā—he reached; purī—Jagannātha Purī; śrī-nīlācala—known as Nīlācala; jagannātha dekhi'-seeing Lord Jagannātha; hailā—became; premete—in love; vihvala—overwhelmed.

TRANSLATION

Walking and walking, Mādhavendra Purī finally reached Jagannātha Purī, which is also known as Nīlācala. There he saw Lord Jagannātha and was overwhelmed with loving ecstasy.

Madhya TEXT 4.144

premāveśe uṭhe, paḍe, hāse, nāce, gāya

jagannātha-daraśane mahā-sukha pāya //CC Madhya, 4.144//

SYNONYMS

prema-āveśe—in loving ecstasy; uṭhe—sometimes stands; paḍe—sometimes falls; hāse—laughs; nāce—dances; gāya—sings; jagannātha daraśane—by seeing Lord Jagannātha in the temple; mahā-sukha—transcendental happiness; pāya—he felt.

TRANSLATION

When Mādhavendra Purī was overwhelmed in the ecstasy of love of Godhead, he sometimes stood up and sometimes fell to the ground. Sometimes he laughed, danced and sang. In this way he enjoyed transcendental bliss by seeing the Jagannātha Deity.

Madhya TEXT 4.145

'mādhava-purī śrīpāda āila',--loke haila khyāti

saba loka āsi' tāñre kare bahu bhakti //CC Madhya, 4.145//

SYNONYMS

mādhava-purī—Śrī Mādhavendra Purī; śrīpāda—sannyāsī; āila—has come; loka—among the people; haila—there was; khyāti—reputation; saba loka—all people; āsi'-coming; tāñre—unto him; kare—do; bahu—much; bhakti—devotion.

TRANSLATION

When Mādhavendra Purī came to Jagannātha Purī, people were aware of his transcendental reputation. Therefore crowds of people came and offered him all sorts of respect in devotion.

Madhya TEXT 4.146

pratiṣṭhāra svabhāva ei jagate vidita

ye nā vāñche, tāra haya vidhātā-nirmita //CC Madhya, 4.146//

SYNONYMS

pratiṣṭhāra—of reputation; svabhāva—the nature; ei—this; jagate—in the world; vidita—known; ye—the person who; nā vāñche—does not desire it; tāra—of him; haya—it is; vidhātā-nirmita—created by providence.

TRANSLATION

Even though one may not like it, reputation, as ordained by providence, comes to him. Indeed, one's transcendental reputation is known throughout the entire world.

Madhya TEXT 4.147

pratiṣṭhāra bhaye purī gelā palāñā

kṛṣṇa-preme pratiṣṭhā cale saṅge gaḍāñā //CC Madhya, 4.147//

SYNONYMS

pratiṣṭhāra bhaye—in fear of reputation; purī—Mādhavendra Purī; gelā—went away; palāñā—fleeing; kṛṣṇa-preme—in love of Kṛṣṇa; pratiṣṭhā—reputation; cale—goes; saṅge—simultaneously; gaḍāñā—gliding down.

TRANSLATION

Being afraid of his reputation [pratiṣṭhā], Mādhavendra Purī fled from Remuṇā. But the reputation brought by love of Godhead is so sublime that it goes along with the devotee, as if following him.

PURPORT

Almost all the conditioned souls within the material world are envious. Jealous people generally turn against one who automatically attains some reputation. This is natural for jealous people. Consequently, when a devotee is fit to receive worldly reputation, he is envied by many people. This is quite natural. When a person, out of humility, does not desire fame, people generally think him quite humble and consequently give him all kinds of fame. Actually a Vaiṣṇava does not hanker after fame or a great reputation. Mādhavendra Purī, the king of Vaiṣṇavas, bore his reputation, but he wanted to keep himself outside of the vision of the general populace. He wanted to cover his real identity as a great devotee of the Lord, but when people saw him overwhelmed in the ecstasy of love of Godhead, they naturally gave credit to him. Actually a first-class reputation is due Mādhavendra Purī because he was a most confidential devotee of the Lord. Sometimes a sahajiyā presents himself as being void of desires for reputation (pratiṣṭhā) in order to become famous as a humble man. Such people cannot actually attain the platform of celebrated Vaiṣṇavas.

Madhya TEXT 4.148

yadyapi udvega haila palāite mana

ṭhākurera candana-sādhana ha-ila bandhana //CC Madhya, 4.148//

SYNONYMS

yadyapi—although; udvega—anxiety; haila—there was; palāite—to go away;

mana—the mind; ṭhākurera—of the Lord; candana—of the sandalwood; sādhana—the collecting; ha-ila—there was; bandhana—bondage.

TRANSLATION

Mādhavendra Purī wanted to leave Jagannātha Purī because the people were honoring him as a great devotee; however, this threatened to hinder his collecting sandalwood for the Gopāla Deity.

Madhya TEXT 4.149

jagannāthera sevaka yata, yateka mahānta

sabāke kahila purī gopāla-vṛttānta //CC Madhya, 4.149//

SYNONYMS

jagannāthera sevaka—the servants of Lord Jagannātha; yata—all; yateka mahānta—all respectable devotees; sabāke—unto everyone; kahila—told; purī—Mādhavendra Purī; gopāla-vṛttānta—the narration of Gopāla.

TRANSLATION

Śrī Mādhavendra Purī told all the servants of Lord Jagannātha and all the great devotees there the story of the appearance of Śrī Gopāla.

Madhya TEXT 4.150

gopāla candana māge,--śuni' bhakta-gaṇa

ānande candana lāgi' karila yatana //CC Madhya, 4.150//

SYNONYMS

gopāla—Lord Gopāla at Vṛndāvana; candana—sandalwood; māge—wants; śuni'-hearing; bhakta-gaṇa—all the devotees; ānande—in great pleasure; candana lāgi'-for sandalwood; karila—made; yatana—endeavor.

TRANSLATION

When all the devotees at Jagannātha Purī heard that the Gopāla Deity wanted sandalwood, in great pleasure they all endeavored to collect it.

Madhya TEXT 4.151

rāja-pātra-sane yāra yāra paricaya

tāre māgi' karpūra-candana karilā sañcaya //CC Madhya, 4.151//

SYNONYMS

rāja-pātra—government officers; sane—with; yāra yāra—whoever; paricaya—had acquaintance; tāre māgi'-begging them; karpūra-candana—camphor and sandalwood; karilā—made; sañcaya—collection.

TRANSLATION

Those who were acquainted with government officers met with them and begged for camphor and sandalwood, which they collected.

PURPORT

It appears that malayaja-candana (sandalwood) and camphor were used for the Jagannātha Deity. The camphor was used in His ārātrika, and the sandalwood was used to smear His body. Both these items were under government control; therefore the devotees had to meet with the government officials. Informing them of all the details, they attained permission to take the sandalwood and camphor outside Jagannātha Purī.

Madhya TEXT 4.152

eka vipra, eka sevaka, candana vahite

purī-gosāñira sañge dila sambala-sahite //CC Madhya, 4.152//

SYNONYMS

eka vipra—one brāhmaṇa; eka sevaka—one servant; candana—the sandalwood; vahite—to carry; purī-gosāñira—Mādhavendra Purī; sañge—with; dila—gave; sambala-sahite—with the necessary expenditure.

TRANSLATION

One brāhmaṇa and one servant were given to Mādhavendra Purī just to carry the sandalwood. He was also given the necessary traveling expenses.

Madhya TEXT 4.153

ghāṭī-dānī chāḍāite rāja-pātra dvāre

rāja-lekhā kari' dila purī-gosāñira kare //CC Madhya, 4.153//

SYNONYMS

ghāṭī-dānī—from the toll collectors; chāḍāite—to get release; rāja-pātra—papers showing governmental sanction; dvāre—at the gates; rāja-lekhā—governmental permission; kari'-showing; dila—delivered; purī-gosāñira—of Purī Gosāñi, Mādhavendra Purī; kare—into the hand.

TRANSLATION

To get past the toll collectors along the way, Mādhavendra Purī was supplied with the necessary release papers from government officers. The papers were placed in his hand.

Madhya TEXT 4.154

calila mādharma-purī candana lañā

kata-dine remuṇāte uttarila giyā //CC Madhya, 4.154//

SYNONYMS

calila—proceeded; mādharma-purī—Mādhavendra Purī; candana lañā—taking the sandalwood; kata-dine—after some days; remuṇāte—at the same temple of Remuṇā; uttarila—reached; giyā—going.

TRANSLATION

In this way Mādhavendra Purī started for Vṛndāvana with the burden of sandalwood, and after some days he again reached the village of Remuṇā and the Gopīnātha temple there.

Madhya TEXT 4.155

gopīnātha-caraṇe kaila bahu namaskāra

premāveśe nṛtya-gīta karilā apāra //CC Madhya, 4.155//

SYNONYMS

gopīnātha-caraṇe—at the lotus feet of Lord Gopīnātha; kaila—made; bahu—many; namaskāra—obeisances; prema-āveśe—in the ecstasy of love; nṛtya-gīta—dancing and chanting; karilā—performed; apāra—unlimitedly.

TRANSLATION

When Mādhavendra Purī reached the temple of Gopīnātha, he offered his respectful obeisances many times at the lotus feet of the Lord. In the ecstasy of love, he began to dance and sing without cessation.

Madhya TEXT 4.156

purī dekhi' sevaka saba sammāna karila

kṣīra-prasāda diyā tānre bhikṣā karāila //CC Madhya, 4.156//

SYNONYMS

purī dekhi'-by seeing Mādhavendra Purī; sevaka—the priest or servant; saba sammāna—all respects; karila—offered; kṣīra-prasāda—sweet rice prasāda; diyā—offering; tānre—him; bhikṣā karāila—made to eat.

TRANSLATION

When the priest of Gopīnātha saw Mādhavendra Purī again, he offered all respects to him and, giving him the sweet rice prasāda, made him eat.

Madhya TEXT 4.157

sei rātre devālaye karila śayana

śeṣa-rātri haile purī dekhila svapana //CC Madhya, 4.157//

SYNONYMS

sei rātre—on that night; deva-ālaye—in the temple; karila—did; śayana—sleeping; śeṣa-rātri—at the end of the night; haile—when it was; purī—Mādhavendra Purī; dekhila—saw; svapana—a dream.

TRANSLATION

Mādhavendra Purī took rest that night in the temple, but toward the end of the night he had another dream.

Madhya TEXT 4.158

gopāla āsiyā kahe,--śuna he mādhaba

karpūra-candana āmi pāilāma saba //CC Madhya, 4.158//

SYNONYMS

gopāla—the Deity of Gopāla; āsiyā—coming; kahe—says; śuna—hear; he—O; mādharma—Mādhavendra Purī; karpūra-candana—the camphor and sandalwood; āmi—I; pāilāma—have received; saba—all.

TRANSLATION

Mādhavendra Purī dreamed that Gopāla came before him and said, "O Mādhavendra Purī, I have already received all the sandalwood and camphor.

Madhya TEXT 4.159

karpūra-sahita ghaṣi' e-saba candana

gopīnāthera aṅge nitya karaha lepana //CC Madhya, 4.159//

SYNONYMS

karpūra-sahita—with the camphor; ghaṣi'-grinding; e-saba—all this; candana—sandalwood; gopīnāthera—of Śrī Gopīnātha; aṅge—on the body; nitya—daily; karaha—do; lepana—smearing.

TRANSLATION

"Now just grind all the sandalwood together with the camphor and then smear the pulp on the body of Gopīnātha daily until it is finished.

Madhya TEXT 4.160

gopīnātha āmāra se eka-i aṅga haya

inhāke candana dile habe mora tāpa-kṣaya //CC Madhya, 4.160//

SYNONYMS

gopīnātha—Lord Gopīnātha; āmāra—My; se—that; eka-i—one; aṅga—body; haya—is; inhāke—unto Him; candana dile—in offering this candana; habe—there will be; mora—My; tāpa-kṣaya—reduction of temperature.

TRANSLATION

"There is no difference between My body and Gopīnātha's body. They are one

and the same. Therefore if you smear the sandalwood pulp on the body of Gopīnātha, you will naturally also smear it on My body. Thus the temperature of My body will be reduced.

PURPORT

Gopāla was situated in Vṛndāvana, which was far from Remuṇā. In those days, one had to pass through provinces governed by the Muslims, who sometimes hindered travelers. Considering the trouble of His devotee, Lord Gopāla, the greatest well-wisher of His devotees, ordered Mādhavendra Purī to smear the sandalwood pulp on the body of Gopīnātha, which was nondifferent from the body of Gopāla. In this way the Lord relieved Mādhavendra Purī from trouble and inconvenience.

Madhya TEXT 4.161

dvidhā nā bhāviha, nā kariha kichu mane

viśvāsa kari' candana deha āmāra vacane //CC Madhya, 4.161//

SYNONYMS

dvidhā nā bhāviha—do not hesitate; nā kariha—do not do; kichu—anything; mane—in the mind; viśvāsa kari'-believing Me; candana—sandalwood; deha—offer; āmāra vacane—under My order.

TRANSLATION

"You should not hesitate to act according to My order. Believing in Me, just do what is needed."

Madhya TEXT 4.162

eta bali' gopāla gela, gosāñi jāgilā

gopīnāthera sevaka-gaṇe ḍākiyā ānilā //CC Madhya, 4.162//

SYNONYMS

eta bali'-saying this; gopāla—the Deity of Gopāla; gela—disappeared; gosāñi jāgilā—Mādhavendra Purī awoke; gopīnāthera—of Lord Gopīnātha; sevaka-gaṇe—to the servitors; ḍākiyā—calling; ānilā—brought them.

TRANSLATION

After giving these instructions, Gopāla disappeared, and Mādhavendra Purī awoke. He immediately called for all the servants of Gopīnātha, and they came before him.

Madhya TEXT 4.163

prabhura ājñā haila,--ei karpūra-candana

gopīnāthera aṅge nitya karaha lepana //CC Madhya, 4.163//

SYNONYMS

prabhura ājñā haila—there was an order of the Lord; ei—this; karpūra—camphor; candana—and sandalwood; gopīnāthera aṅge—on the body of Gopīnātha; nitya—daily; karaha—do; lepana—smearing.

TRANSLATION

Mādhavendra Purī said, "Smear the body of Gopīnātha with this camphor and sandalwood I have brought for Gopāla in Vṛndāvana. Do this regularly every day.

Madhya TEXT 4.164

inhāke candana dile, gopāla ha-ibe śītala

svatantra īśvara--tānra ājñā se prabala //CC Madhya, 4.164//

SYNONYMS

inhāke—unto Gopīnātha; candana dile—when sandalwood will be given; gopāla—Lord Gopāla in Vṛndāvana; ha-ibe—will become; śītala—cool; svatantra īśvara—the most independent Supreme Personality of Godhead; tānra—His; ājñā—order; se—that; prabala—powerful.

TRANSLATION

"If the sandalwood pulp is smeared over the body of Gopīnātha, then Gopāla will be cooled. After all, the Supreme Personality of Godhead is completely independent; His order is all-powerful."

Madhya TEXT 4.165

grīṣma-kāle gopīnātha paribe candana

śuni' ānandita haila sevakera mana //CC Madhya, 4.165//

SYNONYMS

grīṣma-kāle—in the summer; gopīnātha—Lord Gopīnātha; paribe—will put on; candana—sandalwood pulp; śuni'-hearing; ānandita—pleased; haila—became; sevakera—of the servants; mana—the minds.

TRANSLATION

The servants of Gopīnātha became very pleased to hear that in the summer all the sandalwood pulp would be used to anoint the body of Gopīnātha.

Madhya TEXT 4.166

purī kahe,--ei dui ghaṣibe candana

āra janā-dui deha, diba ye vetana //CC Madhya, 4.166//

SYNONYMS

purī kahe—Mādhavendra Purī said; ei dui—these two assistants; ghaṣibe—will grind; candana—the sandalwood; āra—another; janā-dui—two men; deha—apply; diba—I shall pay; ye—that; vetana—salary.

TRANSLATION

Mādhavendra Purī said, "These two assistants will regularly grind the sandalwood, and you should also get two other people to help. I shall pay their salary."

Madhya TEXT 4.167

ei mata candana deya pratyaha ghaṣiyā

parāya sevaka saba ānanda kariyā //CC Madhya, 4.167//

SYNONYMS

ei mata—in this way; candana—sandalwood; deya—gives; pratyaha—daily; ghaṣiyā—grinding; parāya—caused to put on; sevaka—servants; saba—all of it; ānanda—pleasure; kariyā—feeling.

TRANSLATION

In this way Gopīnāthajī was supplied ground sandalwood pulp daily. The servants of Gopīnātha were very pleased with this.

Madhya TEXT 4.168

pratyaha candana parāya, yāvat haila anta

tathāya rahila purī tāvat paryanta //CC Madhya, 4.168//

SYNONYMS

pratyaha—daily; candana—sandalwood pulp; parāya—smears over the body; yāvat—until; haila—there was; anta—an end; tathāya—there; rahila—remained; purī—Mādhavendra Purī; tāvat—that time; paryanta—until.

TRANSLATION

In this way the sandalwood pulp was smeared over the body of Gopīnātha until the whole stock was finished. Mādhavendra Purī stayed there until that time.

Madhya TEXT 4.169

grīṣma-kāla-ante punaḥ nīlācale gelā

nīlācale cātur-māsyā ānande rahilā //CC Madhya, 4.169//

SYNONYMS

grīṣma-kāla—of the summer season; ante—at the end; punaḥ—again; nīlācale—to Jagannātha Purī; gelā—went; nīlācale—in Jagannātha Purī; cātur-māsyā—the four months for vows; ānande—in great pleasure; rahilā—remained.

TRANSLATION

At the end of summer Mādhavendra Purī returned to Jagannātha Purī, where he remained with great pleasure during the whole period of Cātur-māsyā.

PURPORT

The Cātur-māsyā period begins in the month of Āṣāḍha (June-July) from the day of Ekādaśī called Śayanā-ekādaśī, in the fortnight of the waxing moon. The period ends in the month of Kārtika (October-November) on the Ekādaśī day known as Utthānā-ekādaśī, in the fortnight of the waxing moon. This four-month period is known as Cātur-māsyā. Some Vaiṣṇavas also observe it from the full-

moon day of Āṣāḍha until the full-moon day of Kārtika. That is also a period of four months. This period, calculated by the lunar months, is called Cāturmāsya, but others also observe Cāturmāsya according to the solar month from Śrāvaṇa to Kārtika. The whole period, either lunar or solar, takes place during the rainy season. Cāturmāsya should be observed by all sections of the population. It does not matter whether one is a gr̥hastha or a sannyāsī. The observance is obligatory for all āśramas. The real purpose behind the vow taken during these four months is to minimize the quantity of sense gratification. This is not very difficult. In the month of Śrāvaṇa one should not eat spinach, in the month of Bhādra one should not eat yogurt, and in the month of Āśvina one should not drink milk. One should not eat fish or other nonvegetarian food during the month of Kārtika. A nonvegetarian diet means fish and meat. Similarly, masūra dāl and urad dāl are also considered nonvegetarian. These two dāls contain a great amount of protein, and food rich in protein is considered nonvegetarian. On the whole, during the four-month period of Cāturmāsya one should practice giving up all food intended for sense enjoyment.

Madhya TEXT 4.170

śrī-mukhe mādharma-purīra amṛta-carita

bhakta-gaṇe śunāñā prabhu kare āsvādita //CC Madhya, 4.170//

SYNONYMS

śrī-mukhe—from the mouth of Śrī Caitanya Mahāprabhu; mādharma-purīra—of Mādhavendra Purī; amṛta-carita—nectarean characteristics; bhakta-gaṇe—the devotees; śunāñā—making hear; prabhu—the Lord; kare—does; āsvādita—relished.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu personally praised the nectarean characteristics of Mādhavendra Purī, and while He related all this to the devotees, He personally relished it.

Madhya TEXT 4.171

prabhu kahe,--nityānanda, karaha vicāra

purī-sama bhāgyavān jagate nāhi āra //CC Madhya, 4.171//

SYNONYMS

prabhu kahe—the Lord said; nityānanda—Nityānanda Prabhu; karaha vicāra—just consider; purī-sama—like Mādhavendra Purī; bhāgyavān—fortunate; jagate—in the world; nāhi—there is not; āra—anyone else.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu asked Nityānanda Prabhu to judge whether there was anyone within the world as fortunate as Mādhavendra Purī.

Madhya TEXT 4.172

dugdha-dāna-chale kṛṣṇa yāñre dekhā dila

tina-bāre svapne āsi' yāñre ājñā kaila //CC Madhya, 4.172//

SYNONYMS

dugdha-dāna-chale—on the plea of delivering milk; kṛṣṇa—Lord Kṛṣṇa; yāñre—unto whom; dekhā dila—made His appearance; tina-bāre—three times; svapne—in dreams; āsi'-coming; yāñre—unto whom; ājñā—order; kaila—gave.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Mādhavendra Purī was so fortunate that Kṛṣṇa personally appeared before him on the plea of delivering milk. Three times the Lord gave orders to Mādhavendra Purī in dreams.

Madhya TEXT 4.173

yāñra preme vaśa hañā prakāṣa ha-ilā

sevā aṅgikāra kari' jagata tārilā //CC Madhya, 4.173//

SYNONYMS

yāñra—of whom; preme—by love of Godhead; vaśa—obliged; hañā—being; prakāṣa—manifest; ha-ilā—became; sevā—service; aṅgikāra—acceptance; kari'-doing; jagata—the whole world; tārilā—delivered.

TRANSLATION

"Being obliged because of the loving affairs of Mādhavendra Purī, Lord Kṛṣṇa

Himself appeared as the Gopāla Deity, and, accepting his service, He liberated the whole world.

Madhya TEXT 4.174

yāñra lāgi' gopīnātha kṣīra kaila curi

ataeva nāma haila 'kṣīra-corā' kari' //CC Madhya, 4.174//

SYNONYMS

yāñra—whom; lāgi'-on account of; gopīnātha—Lord Gopīnātha; kṣīra—sweet rice; kaila—did; curi—steal; ataeval—therefore; nāma—the name; haila—became; kṣīra-corā—the thief of sweet rice; kari'-making.

TRANSLATION

"On account of Mādhavendra Purī, Lord Gopīnātha stole the pot of sweet rice. Thus He became famous as Kṣīra-corā [the thief who stole the sweet rice].

Madhya TEXT 4.175

karpūra-candana yāñra aṅge caḍāila

ānande purī-gosāñira prema uthalila //CC Madhya, 4.175//

SYNONYMS

karpūra-candana—camphor and sandalwood; yāñra aṅge—on whose body; caḍāila—put; ānande—in great pleasure; purī-gosāñira—of Mādhavendra Purī; prema—love of Godhead; uthalila—welled up.

TRANSLATION

"Mādhavendra Purī smeared the sandalwood pulp over the body of Gopīnātha, and in this way he was overpowered with love of Godhead.

Madhya TEXT 4.176

mleccha-deśe karpūra-candana ānite jañjāla

purī duḥkha pābe ihā jāniyā gopāla //CC Madhya, 4.176//

SYNONYMS

mleccha-deśe—through the countries where Muslims ruled; karpūra-candana—camphor and sandalwood; ānite—to bring; jañjāla—inconvenience; purī—Mādhavendra Purī; duḥkha—unhappiness; pābe—will get; ihā—this; jāniyā—knowing; gopāla—Gopāla.

TRANSLATION

"In the provinces of India governed by the Muslims, there was much inconvenience in traveling with sandalwood and camphor. Because of this, Mādhavendra Purī might have gotten into trouble. This became known to the Gopāla Deity.

Madhya TEXT 4.177

mahā-dayā-maya prabhu--bhakata-vatsala

candana pari' bhakta-śrama karila saphala //CC Madhya, 4.177//

SYNONYMS

mahā—very; dayā-maya—merciful; prabhu—the Lord; bhakata-vatsala—very attached to His devotees; candana pari'-putting on the sandalwood; bhakta-śrama—the trouble of the devotee; karila—made; saphala—successful.

TRANSLATION

"The Lord is very merciful and attached to His devotees, so when Gopīnātha was covered with sandalwood pulp, Mādhavendra Purī's labor became successful."

Madhya TEXT 4.178

purīra prema-parākāṣṭhā karaha vicāra

alaukika prema citte lāge camatkāra //CC Madhya, 4.178//

SYNONYMS

purīra—of Mādhavendra Purī; prema-parā-kāṣṭhā—the standard of intense love of Godhead; karaha—just make; vicāra—judgment; alaukika—uncommon; prema—love of Godhead; citte—in the mind; lāge—strikes; camatkāra—wonder.

TRANSLATION

Caitanya Mahāprabhu placed the standard of Mādhavendra Purī's intense love before Nityānanda Prabhu for judgment. "All his loving activities are uncommon," Caitanya Mahāprabhu said. "Indeed, one is struck with wonder to hear of his activities."

PURPORT

When the living entity feels spiritual separation from Kṛṣṇa (kṛṣṇa-viraha), he has achieved the prime success of life. When one becomes disinterested in material things, he is simply experiencing the other side of attraction for material things. However, feeling separation from Kṛṣṇa and engaging in the service of the Lord to fulfill His mission constitute the best example of love of Kṛṣṇa. Śrī Caitanya Mahāprabhu wanted to point out this intense love of Kṛṣṇa exhibited by Mādhavendra Purī. All Caitanya Mahāprabhu's devotees later followed in the footsteps of Mādhavendra Purī, serving the Lord without personal considerations.

Madhya TEXT 4.179

parama virakta, maunī, sarvatra udāsīna

grāmya-vārtā-bhaye dvitīya-saṅga-hīna //CC Madhya, 4.179//

SYNONYMS

parama virakta—totally renounced or unattached; maunī—silent; sarvatra—everywhere; udāsīna—uninterested; grāmya-vārtā—of mundane topics; bhaye—in fear; dvitīya—second; saṅga—associate; hīna—without.

TRANSLATION

Caitanya Mahāprabhu continued, "Śrī Mādhavendra Purī used to remain alone. He was completely renounced and always very silent. He was uninterested in everything material, and for fear of talking about mundane things, he always lived without a companion.

Madhya TEXT 4.180

hena-jana gopālera ājñāmṛta pāñā

sahasra krośa āsi' bule candana māgiñā //CC Madhya, 4.180//

SYNONYMS

hena-jana—such a personality; gopālera—of the Gopāla Deity; ājñā-amṛta—the nectarean order; pāñā—getting; sahasra—a thousand; krośa—a distance of two miles; āsi'-coming; bule—walks; candana—sandalwood; māgiñā—begging.

TRANSLATION

"After receiving the transcendental orders of Gopāla, this great personality traveled thousands of miles just to collect sandalwood by begging.

Madhya TEXT 4.181

bhoke rahe, tabu anna māgiñā nā khāya

hena-jana candana-bhāra vahi' lañā yāya //CC Madhya, 4.181//

SYNONYMS

bhoke—hungry; rahe—remains; tabu—still; anna—food; māgiñā—begging; nā—does not; khāya—eat; hena-jana—such a person; candana-bhāra—the load of sandalwood; vahi'-carrying; lañā—taking; yāya—goes.

TRANSLATION

"Although Mādhavendra Purī was hungry, he would not beg food to eat. This renounced person carried a load of sandalwood for the sake of Śrī Gopāla.

Madhya TEXT 4.182

'maṇeka candana, tolā-viśeka karpūra

gopāle parāiba'--ei ānanda pracura //CC Madhya, 4.182//

SYNONYMS

maṇeka candana—one māna of sandalwood; tolā—a measurement of weight; viśeka—twenty; karpūra—camphor; gopāle—on Gopāla; parāiba—I shall smear; ei—this; ānanda—pleasure; pracura—sufficient.

TRANSLATION

"Without considering his personal comforts, Mādhavendra Purī carried one māna [about eighty-two pounds] of sandalwood and twenty tolās [about eight ounces] of camphor to smear over the body of Gopāla. This transcendental pleasure was sufficient for him.

Madhya TEXT 4.183

utkalera dānī rākhe candana dekhiñā

tāhān eḍāila rāja-patra dekhāñā //CC Madhya, 4.183//

SYNONYMS

utkalera—of Orissa; dānī—toll officer; rākhe—takes; candana—sandalwood; dekhiñā—seeing; tāhān—there; eḍāila—escaped; rāja-patra—governmental release; dekhāñā—by showing.

TRANSLATION

"Since there were restrictions against taking the sandalwood out of the Orissa province, the toll official confiscated the stock, but Mādhavendra Purī showed him the release papers given by the government and consequently escaped difficulties.

Madhya TEXT 4.184

mleccha-deśa dūra patha, jagāti apāra

ke-mate candana niba--nāhi e vicāra //CC Madhya, 4.184//

SYNONYMS

mleccha-deśa—the countries governed by Muslims; dūra patha—long journey; jagāti—watchmen; apāra—unlimited; ke-mate—how; candana—the sandalwood; niba—I shall take; nāhi—there was not; e—this; vicāra—consideration.

TRANSLATION

"Mādhavendra Purī was not at all anxious during the long journey to Vṛndāvana through the provinces governed by the Muslims and filled with unlimited numbers of watchmen.

Madhya TEXT 4.185

saṅge eka vaṭa nāhi ghāṭī-dāna dite

tathāpi utsāha baḍa candana lañā yāite //CC Madhya, 4.185//

SYNONYMS

saṅge—with him; eka—one; vaṭa—farthing; nāhi—there was not; ghāṭī-dāna—as a toll tax; dite—to give; tathāpi—still; utsāha—enthusiasm; baḍa—much; candana—sandalwood; lañā—taking; yāite—to go.

TRANSLATION

"Although Mādhavendra Purī did not have a farthing with him, he was not afraid to pass by the toll officers. His only enjoyment was in carrying the load of sandalwood to Vṛndāvana for Gopāla.

Madhya TEXT 4.186

pragāḍha-premera ei svabhāva-ācāra

nija-duḥkha-vighnādira nā kare vicāra //CC Madhya, 4.186//

SYNONYMS

pragāḍha—intense; premera—of love of Godhead; ei—this; svabhāva—natural; ācāra—behavior; nija—personal; duḥkha—inconvenience; vighna—impediments; ādira—and so on; nā—not; kare—does; vicāra—consideration.

TRANSLATION

"This is the natural result of intense love of Godhead. The devotee does not consider personal inconveniences or impediments. In all circumstances he wants to serve the Supreme Personality of Godhead.

PURPORT

It is natural for those who have developed intense love for Kṛṣṇa not to care for personal inconvenience and impediments. Such devotees are simply determined to execute the order of the Supreme Personality of Godhead or His representative, the spiritual master. In all circumstances, even amidst the greatest dangers, they undeviatingly carry on with the greatest determination. This definitely proves the intense love of the servitor. As stated in Śrīmad-Bhāgavatam (10.14.8), tat te 'nukampāṁ su-samīkṣamāṇaḥ: those who seriously desire to get free from the clutches of material existence, who have developed intense love for Kṛṣṇa, are worthy candidates for going back home, back to Godhead. An intense lover of Kṛṣṇa does not care for any number of material discomforts, scarcity, impediments or unhappiness. It is said that when one sees

apparent unhappiness or distress in a perfect Vaiṣṇava, it is not at all unhappiness for him; rather, it is transcendental bliss. In the Śikṣāṣṭaka (8), Śrī Caitanya Mahāprabhu has also instructed: āśliṣya vā pāda-ratām pinaṣṭu mām. The intense lover of Kṛṣṇa is never deviated from his service, despite all difficulties and impediments brought before him.

Madhya TEXT 4.187

ei tāra gāḍha premā loke dekhāite

gopāla tānre ājñā dila candana ānite //CC Madhya, 4.187//

SYNONYMS

ei—this; tāra—of Mādhavendra Purī; gāḍha—intense; premā—love of Godhead; loke—unto the people; dekhāite—to show; gopāla—Lord Gopāla; tānre—to him; ājñā—order; dila—gave; candana—sandalwood; ānite—to bring.

TRANSLATION

"Śrī Gopāla wanted to show how intensely Mādhavendra Purī loved Kṛṣṇa; therefore He asked him to go to Nīlācala to fetch sandalwood and camphor.

Madhya TEXT 4.188

bahu pariśrame candana remuṇā ānila

ānanda bāḍila mane, duḥkha nā gaṇila //CC Madhya, 4.188//

SYNONYMS

bahu—much; pariśrame—with labor; candana—sandalwood; remuṇā—to Remuṇā (the village of Gopīnātha); ānila—brought; ānanda—pleasure; bāḍila—increased; mane—in the mind; duḥkha—difficulties; nā—not; gaṇila—counted.

TRANSLATION

"With great trouble and after much labor, Mādhavendra Purī brought the load of sandalwood to Remuṇā. However, he was still very pleased; he discounted all the difficulties.

Madhya TEXT 4.189

parīkṣā karite gopāla kaila ājñā dāna

parīkṣā kariyā śeṣe haila dayāvān //CC Madhya, 4.189//

SYNONYMS

parīkṣā—test; karite—to make; gopāla—Lord Gopāla; kaila—did; ājñā—the order; dāna—giving; parīkṣā—the test; kariyā—making; śeṣe—at the end; haila—became; dayā-vān—merciful.

TRANSLATION

"To test the intense love of Mādhavendra Purī, Gopāla, the Supreme Personality of Godhead, ordered him to bring sandalwood from Nīlācala, and when Mādhavendra Purī passed this examination, the Lord became very merciful to him.

Madhya TEXT 4.190

ei bhakti, bhakta-priya-kṛṣṇa-vyavahāra

bujhiteo āmā-sabāra nāhi adhikāra //CC Madhya, 4.190//

SYNONYMS

ei bhakti—this type of devotion; bhakta—of the devotee; priya—and the most lovable object; kṛṣṇa—Lord Kṛṣṇa; vyavahāra—the behavior; bujhiteo—to understand; āmā-sabāra—of all of us; nāhi—there is not; adhikāra—the capacity.

TRANSLATION

"Such behavior exhibited in loving service between the devotee and the devotee's lovable object, Śrī Kṛṣṇa, is transcendental. It is not possible for a common man to understand. Common men do not even have the capacity."

Madhya TEXT 4.191

eta bali' paḍe prabhu tānra kṛta śloka

yei śloka-candre jagat karyāche āloka //CC Madhya, 4.191//

SYNONYMS

eta bali'-saying this; paḍe—reads; prabhu—Lord Caitanya Mahāprabhu; tānra—by Mādhavendra Purī; kṛta—composed; śloka—verse; yei—that; śloka-candre—by the moonlike verse; jagat—all over the world; karyāche—produced; āloka—

light.

TRANSLATION

After saying this, Lord Caitanya Mahāprabhu read the famous verse of Mādhavendra Purī. That verse is just like the moon. It has spread illumination all over the world.

Madhya TEXT 4.192

ghaṣite ghaṣite yaiche malayaja-sāra

gandha bāḍe, taiche ei ślokera vicāra //CC Madhya, 4.192//

SYNONYMS

ghaṣite ghaṣite—rubbing and rubbing; yaiche—just as; malayaja-sāra—sandalwood; gandha—the fragrance; bāḍe—increases; taiche—similarly; ei—this; ślokera—of the verse; vicāra—the consideration.

TRANSLATION

Continuous rubbing increases the aroma of Malaya sandalwood. Similarly, consideration of this verse increases one's understanding of its importance.

Madhya TEXT 4.193

ratna-gaṇa-madhye yaiche kaustubha-maṇi

rasa-kāvya-madhye taiche ei śloka gaṇi //CC Madhya, 4.193//

SYNONYMS

ratna-gaṇa—the valuable jewels; madhye—among; yaiche—just as; kaustubha-maṇi—the jewel known as Kaustubha-maṇi; rasa-kāvya—poetry dealing with the mellows of devotional service; madhye—among; taiche—similarly; ei—this; śloka—verse; gaṇi—I count.

TRANSLATION

As the Kaustubha-maṇi is considered the most precious of valuable stones, this verse is similarly considered the best of poems dealing with the mellows of devotional service.

Madhya TEXT 4.194

ei śloka kahiyāchena rādhā-ṭhākuraṇī

tānra kṛpāya sphuriyāche mādhavendra-vāṇī //CC Madhya, 4.194//

SYNONYMS

ei—this; śloka—verse; kahiyāchena—has spoken; rādhā-ṭhākuraṇī—Śrīmatī Rādhārāṇī; tānra—Her; kṛpāya—by the mercy; sphuriyāche—has manifested; mādhavendra—of Mādhavendra Purī; vāṇī—the words.

TRANSLATION

Actually this verse was spoken by Śrīmatī Rādhārāṇī Herself, and by Her mercy only was it manifest in the words of Mādhavendra Purī.

Madhya TEXT 4.195

kibā gauracandra ihā kare āsvādana

ihā āsvādite āra nāhi cauṭha-jana //CC Madhya, 4.195//

SYNONYMS

kibā—how excellent; gauracandra—Lord Śrī Caitanya Mahāprabhu; ihā—this; kare—does; āsvādana—tasting; ihā—this verse; āsvādite—to taste; āra—another; nāhi—there is not; cauṭha-jana—a fourth man.

TRANSLATION

Only Śrī Caitanya Mahāprabhu has tasted the poetry of this verse. No fourth man is capable of understanding it.

PURPORT

This indicates that only Śrīmatī Rādhārāṇī, Mādhavendra Purī and Caitanya Mahāprabhu are capable of understanding the purport of this verse.

Madhya TEXT 4.196

śeṣa-kāle ei śloka paṭhite paṭhite

siddhi-prāpti haila purīra ślokera sahite //CC Madhya, 4.196//

SYNONYMS

śeṣa-kāle—at the end; ei śloka—this verse; paṭhite paṭhite—by reciting repeatedly; siddhi-prāpti—attainment of perfection; haila—there was; purīra—of Mādhavendra Purī; ślokerā—this verse; sahite—with.

TRANSLATION

Mādhavendra Purī recited this verse again and again at the end of his material existence. Thus uttering this verse, he attained the ultimate goal of life.

Madhya TEXT 4.197

ayi dīna-dayārdra nātha he

mathurā-nātha kadāvalokyase

hṛdayam tvad-aloka-kātaram

dayita bhrāmyati kim karomy aham //CC Madhya, 4.197//

SYNONYMS

ayi—O My Lord; dīna—on the poor; dayā-ārdra—compassionate; nātha—O master; he—O; mathurā-nātha—the master of Mathurā; kadā—when; avalokyase—I shall see You; hṛdayam—My heart; tvat—of You; aloka—without seeing; kātaram—very much aggrieved; dayita—O most beloved; bhrāmyati—becomes overwhelmed; kim—what; karomi—shall do; aham—I.

TRANSLATION

"O My Lord! O most merciful master! O master of Mathurā! When shall I see You again? Because of My not seeing You, My agitated heart has become unsteady. O most beloved one, what shall I do now?"

PURPORT

The uncontaminated devotees who strictly depend on the Vedānta philosophy are divided into four sampradāyas, or transcendental parties. Out of the four sampradāyas, the Śrī Madhvācārya-sampradāya was accepted by Mādhavendra Purī. Thus he took sannyāsa according to paramparā, the disciplic succession. Beginning from Madhvācārya down to the spiritual master of Mādhavendra Purī, the ācārya named Lakṣmīpati, there was no realization of devotional service in

conjugal love. Śrī Mādhavendra Purī introduced the conception of conjugal love for the first time in the Madhvācārya-sampradāya, and this conclusion of the Madhvācārya-sampradāya was revealed by Śrī Caitanya Mahāprabhu when He toured southern India and met the Tattvavādīs, who supposedly belonged to the Madhvācārya-sampradāya.

When Śrī Kṛṣṇa left Vṛndāvana and accepted the kingdom of Mathurā, Śrīmatī Rādhārāṇī, out of ecstatic feelings of separation, expressed how Kṛṣṇa can be loved in separation. Thus devotional service in separation is central to this verse. Worship in separation is considered by the Gauḍīya-Mādhva sampradāya to be the topmost level of devotional service. According to this conception, the devotee thinks of himself as very poor and neglected by the Lord. Thus he addresses the Lord as dīna-dayārdra nātha, as did Mādhavendra Purī. Such an ecstatic feeling is the highest form of devotional service. Because Kṛṣṇa had gone to Mathurā, Śrīmatī Rādhārāṇī was very much affected, and She expressed Herself thus: "My dear Lord, because of Your separation My mind has become overly agitated. Now tell Me, what can I do? I am very poor and You are very merciful, so kindly have compassion upon Me and let Me know when I shall see You." Śrī Caitanya Mahāprabhu was always expressing the ecstatic emotions of Śrīmatī Rādhārāṇī that She exhibited when She saw Uddhava at Vṛndāvana. Similar feelings, experienced by Mādhavendra Purī, are expressed in this verse. Therefore, Vaiṣṇavas in the Gauḍīya-Mādhva sampradāya say that the ecstatic feelings experienced by Śrī Caitanya Mahāprabhu during His appearance came from Śrī Mādhavendra Purī through Īśvara Purī. All the devotees in the line of the Gauḍīya-Mādhva sampradāya accept these principles of devotional service.

Madhya TEXT 4.198

ei śloka paḍite prabhu ha-ilā mūrccchite

premete vivaśa hañā paḍila bhūmite //CC Madhya, 4.198//

SYNONYMS

ei śloka—this verse; paḍite—reciting; prabhu—Lord Śrī Caitanya Mahāprabhu; ha-ilā—became; mūrccchite—unconscious; premete—in ecstatic love; vivaśa—uncontrolled; hañā—becoming; paḍila—fell down; bhūmite—on the ground.

TRANSLATION

When Śrī Caitanya Mahāprabhu recited this verse, He immediately fell to the

ground unconscious. He was overwhelmed and had no control over Himself.

Madhya TEXT 4.199

āste-vyaste kole kari' nila nityānanda

krandana kariyā tabe uṭhe gauracandra //CC Madhya, 4.199//

SYNONYMS

āste-vyaste—in great haste; kole—on the lap; kari'-making; nila—took;
nityānanda—Lord Nityānanda Prabhu; krandana—crying; kariyā—doing; tabe
—at that time; uṭhe—got up; gauracandra—Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

When Lord Śrī Caitanya Mahāprabhu fell to the ground in ecstatic love, Lord Nityānanda quickly took Him on His lap. Crying, Caitanya Mahāprabhu then got up again.

Madhya TEXT 4.200

premonmāda haila, uṭhi' iti-uti dhāya

huṅkāra karaye, hāse, kānde, nāce, gāya //CC Madhya, 4.200//

SYNONYMS

prema-unmāda—the madness of love; haila—there was; uṭhi'-getting up; iti-uti
dhāya—runs here and there; huṅkāra—resounding; karaye—does; hāse—laughs;
kānde—cries; nāce—dances; gāya—and sings.

TRANSLATION

Exhibiting ecstatic emotions, the Lord began to run here and there, making resounding noises. Sometimes He laughed, and sometimes He cried, and sometimes He danced and sang.

Madhya TEXT 4.201

'ayi dīna, 'ayi dīna' bale bāra-bāra

kaṇṭhe nā niḥsare vāṇī, netre aśru-dhāra //CC Madhya, 4.201//

SYNONYMS

ayi dīna—O My Lord, master of the poor; ayi dīna—O My Lord, master of the poor; bale—says; bāra-bāra—repeatedly; kaṇṭhe—in the throat; nā—not; niḥsare—comes out; vāṇī—the voice; netre—in the eyes; aśru-dhāra—torrents of tears.

TRANSLATION

Caitanya Mahāprabhu could not recite the whole verse. He simply said, "Ayi dīna, ayi dīna," repeatedly. Thus He could not speak, and profuse tears were in His eyes.

Madhya TEXT 4.202

kampa, sveda, pulakāśru, stambha, vaivarṇya

nirveda, viṣāda, jāḍya, garva, harṣa, dainya //CC Madhya, 4.202//

SYNONYMS

kampa—trembling; sveda—perspiration; pulaka-aśru—jubilation and tears; stambha—shock; vaivarṇya—loss of color; nirveda—disappointment; viṣāda—moroseness; jāḍya—loss of memory; garva—pride; harṣa—joy; dainya—humility.

TRANSLATION

Trembling, perspiration, jubilant tears, shock, fading of the bodily luster, disappointment, moroseness, loss of memory, pride, joy and humility were all visible in Śrī Caitanya Mahāprabhu's body.

PURPORT

In the Bhakti-rasāmṛta-sindhu, jāḍya is explained as loss of memory brought about by severe shock due to separation from the beloved. In that state of mind, one loses all concern for loss and gain, hearing and seeing, as well as all other considerations. This marks the preliminary appearance of illusion.

Madhya TEXT 4.203

ei śloke ughāḍilā premera kapāṭa

gopīnātha-sevaka dekhe prabhura prema-nāṭa //CC Madhya, 4.203//

SYNONYMS

ei śloke—this verse; ughāḍilā—uncovered; premera—of conjugal love; kapāṭa—the door; gopīnātha-sevaka—the servants of the Gopīnātha Deity; dekhe—see; prabhura—of Lord Caitanya Mahāprabhu; prema-nāṭa—the dance in ecstatic love.

TRANSLATION

This verse uncovered the door of ecstatic love, and when it was exhibited, all the servants of Gopīnātha saw Caitanya Mahāprabhu dance in ecstasy.

Madhya TEXT 4.204

lokera saṅghaṭṭa dekhi' prabhura bāhya haila

ṭhākurera bhoga sari' āraṭi bājila //CC Madhya, 4.204//

SYNONYMS

lokera—of people; saṅghaṭṭa—a crowd; dekhi'-seeing; prabhura—of Śrī Caitanya Mahāprabhu; bāhya—external consciousness; haila—appeared; ṭhākurera—of the Deity; bhoga—offering; sari'-finishing; āraṭi—performance of āraṭi; bājila—resounded.

TRANSLATION

When many people crowded around Śrī Caitanya Mahāprabhu, He regained His external senses. In the meantime, the offering to the Deity had been finished, and there was a resounding āraṭi performance.

Madhya TEXT 4.205

ṭhākure śayana karāñā pūjārī haila bāhira

prabhura āge āni' dila prasāda bāra kṣīra //CC Madhya, 4.205//

SYNONYMS

ṭhākure—the Deity; śayana—lying down; karāñā—causing to do; pūjārī—the priest; haila—was; bāhira—out of the temple; prabhura—of Lord Śrī Caitanya Mahāprabhu; āge—in front; āni'-bringing; dila—offered; prasāda—the remnants of food; bāra—twelve; kṣīra—pots of sweet rice.

TRANSLATION

When the Deities were laid down to rest, the priest came out of the temple and offered all twelve pots of sweet rice to Lord Caitanya Mahāprabhu.

Madhya TEXT 4.206

kṣīra dekhi' mahāprabhura ānanda bāḍila

bhakta-gaṇe khāoyāite pañca kṣīra laila //CC Madhya, 4.206//

SYNONYMS

kṣīra—the sweet rice; dekhi'-seeing; mahāprabhura—of Lord Śrī Caitanya Mahāprabhu; ānanda—the pleasure; bāḍila—increased; bhakta-gaṇe—the devotees; khāoyāite—to feed them; pañca—five pots; kṣīra—sweet rice; laila—accepted.

TRANSLATION

When all the pots of sweet rice, remnants left by Gopīnātha, were placed before Śrī Caitanya Mahāprabhu, He became very pleased. In order to feed the devotees, He accepted five of them.

Madhya TEXT 4.207

sāta kṣīra pūjārīke bāhuḍiyā dila

pañca-kṣīra pañca-jane vāñṭiyā khāila //CC Madhya, 4.207//

SYNONYMS

sāta kṣīra—seven pots of sweet rice; pūjārīke—toward the pūjārī; bāhuḍiyā—pushing forward; dila—gave; pañca-kṣīra—five pots of sweet rice; pañca-jane—to five men; vāñṭiyā—distributing; khāila—ate.

TRANSLATION

The seven remaining pots were pushed forward and delivered to the priest. Then the five pots of sweet rice the Lord had accepted were distributed among the five devotees, and they ate the prasāda.

Madhya TEXT 4.208

gopīnātha-rūpe yadi kariyāchena bhojana

bhakti dekhāite kaila prasāda bhakṣaṇa //CC Madhya, 4.208//

SYNONYMS

gopīnātha-rūpe—in His arcā incarnation as Gopīnātha; yadi—although; kariyāchena—has done; bhojana—eating; bhakti—devotional service; dekhāite—to exhibit; kaila—did; prasāda bhakṣaṇa—eating.

TRANSLATION

Being identical with the Gopīnātha Deity, Śrī Caitanya Mahāprabhu had already tasted and eaten the pots of sweet rice. Yet just to manifest devotional service, He again ate the pots of sweet rice as a devotee.

Madhya TEXT 4.209

nāma-saṅkīrtane sei rātri gonāilā

maṅgala-ārati dekhi' prabhāte calilā //CC Madhya, 4.209//

SYNONYMS

nāma-saṅkīrtane—in congregational chanting; sei—that; rātri—night; gonāilā—passed; maṅgala-ārati—the early ārati; dekhi'-after seeing; prabhāte—in the morning; calilā—departed.

TRANSLATION

Śrī Caitanya Mahāprabhu passed that night at the temple engaged in congregational chanting. In the morning, after seeing the maṅgala-ārati performance, He departed.

Madhya TEXT 4.210

gopāla-gopīnātha-purī-gosāñhira guṇa

bhakta-saṅge śrī-mukhe prabhu kailā āsvādana //CC Madhya, 4.210//

SYNONYMS

gopāla—of the Gopāla Deity; gopīnātha—of the Gopīnātha Deity; purī-gosāñhira—of Mādhavendra Purī; guṇa—the qualities; bhakta-saṅge—with the devotees;

śrī-mukhe—in His own mouth; prabhu—Śrī Caitanya Mahāprabhu; kailā—did; āsvādana—tasting.

TRANSLATION

In this way, Lord Śrī Caitanya Mahāprabhu personally tasted with His own mouth the transcendental qualities of Gopālajī, Gopīnātha and Śrī Mādhavendra Purī.

Madhya TEXT 4.211

ei ta' ākhyāne kahilā donhāra mahimā

prabhura bhakta-vātsalya, āra bhakta-prema-sīmā //CC Madhya, 4.211//

SYNONYMS

ei ta'-thus; ākhyāne—in the narration; kahilā—described; donhāra—of the two; mahimā—the glories; prabhura—of Lord Śrī Caitanya Mahāprabhu; bhakta-vātsalya—attachment for His devotees; āra—and; bhakta-prema-sīmā—the highest limit of ecstatic love by the devotee.

TRANSLATION

Thus I have described both the transcendental glories of Lord Caitanya Mahāprabhu's affection for His devotees and the highest limit of ecstatic love of God.

Madhya TEXT 4.212

śraddhā-yukta hañā ihā śune yei jana

śrī-kṛṣṇa-carāṇe sei pāya prema-dhana //CC Madhya, 4.212//

SYNONYMS

śraddhā-yukta—possessed of faith; hañā—being; ihā—this; śune—hears; yei—that; jana—person; śrī-kṛṣṇa-carāṇe—at the lotus feet of Lord Śrī Kṛṣṇa; sei—that person; pāya—gets; prema-dhana—the treasure of love of Godhead.

TRANSLATION

One who hears this narration with faith and devotion attains the treasure of love of Godhead at the lotus feet of Śrī Kṛṣṇa.

Madhya TEXT 4.213

śrī-rūpa-raghunātha-pade yāra āśa

caitanya-caritāmṛta kahe kṛṣṇadāsa //CC Madhya, 4.213//

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; raghunātha—Śrīla Raghunātha dāsa Gosvāmī; pade—at the lotus feet; yāra—whose; āśa—expectation; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; kṛṣṇadāsa—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Fourth Chapter, describing Śrī Mādhavendra Purī's devotional service.

Chapter 5 The Activities of Sākṣi-gopāla

Śrīla Bhaktivinoda Ṭhākura gives the following summary of the Fifth Chapter in his Amṛta-pravāha-bhāṣya: After passing through Yājapura, Śrī Caitanya Mahāprabhu reached the town of Kaṭaka (Cuttak) and there went to see the temple of Sākṣi-gopāla. While there, He heard the story of Sākṣi-gopāla from the mouth of Śrī Nityānanda Prabhu.

Once there were two brāhmaṇas, one elderly and the other young, who were inhabitants of a place known as Vidyānagara. After touring many places of pilgrimage, the two brāhmaṇas finally reached Vṛndāvana. The elderly brāhmaṇa was very satisfied with the service of the young brāhmaṇa, and he wanted to offer him his youngest daughter in marriage. The young brāhmaṇa received the promise of his elder before the Gopāla Deity of Vṛndāvana. Thus the Gopāla Deity acted as a witness. When both brāhmaṇas returned to Vidyānagara, the younger brāhmaṇa raised the question of this marriage, but the elderly brāhmaṇa, due to obligations to his friends and wife, answered that he could not remember his promise. Because of this, the younger brāhmaṇa returned to Vṛndāvana and narrated the whole story to Gopālajī. Thus Gopālajī,

being obliged by the young man's devotional service, accompanied him to southern India. Gopālajī followed the younger brāhmaṇa, who could hear the tinkling sound of Gopālajī's ankle bells. When all the respectable gentlemen of Vidyānagara were assembled, Gopālajī testified to the promise of the elderly brāhmaṇa. Thus the marriage was performed. Later, the King of that country constructed a fine temple for Gopāla.

Afterwards, King Puruṣottama of Orissa was insulted by the King of Kaṭaka, who refused to give him his daughter in marriage and called him a sweeper of Lord Jagannātha. With the help of Lord Jagannātha, King Puruṣottama fought the King of Kaṭaka and defeated him. Thus he took charge of both the King's daughter and the state of Kaṭaka as well. At that time, Gopālajī, being very much obligated by the devotional service of King Puruṣottama, was brought to the town of Kaṭaka.

After hearing this narration, Śrī Caitanya Mahāprabhu visited the temple of Gopāla in great ecstasy of love of God. From Kaṭaka He went to Bhuvaneśvara and saw the temple of Lord Śiva. In this way, He gradually arrived at Kamalapura, and on the banks of the Bhārgī River He came to the temple of Lord Śiva, where He entrusted His sannyāsa staff to Nityānanda Prabhu. However, Nityānanda Prabhu broke the staff into three pieces and threw it into the Bhārgī River at a place known as Āṭhāranālā. Being angry at not getting His staff back, Śrī Caitanya Mahāprabhu left the company of Nityānanda Prabhu and went alone to see the Jagannātha temple.

Madhya TEXT 5.1

padbhyām calan yaḥ pratimā-svarūpo

brahmaṇya-devo hi śatāha-gamyam

deśam yayau vipra-kṛte 'dbhuteham

taṁ sākṣi-gopālam ahaṁ nato 'smi //CC Madhya, 5.1//

SYNONYMS

padbhyām—by the two legs; calan—walking; yaḥ—one who; pratimā—of the Deity; svarūpaḥ—in the form; brahmaṇya-devaḥ—the Supreme Lord of brahminical culture; hi—certainly; śata-āha—in one hundred days; gamyam—to be passed over; deśam—the country; yayau—went; vipra-kṛte—for the benefit of a brāhmaṇa; adbhuta—most wonderful; iham—activity; tam—unto that;

sākṣi-gopālam—the Gopāla known as the witness Gopāla; aham—I; nataḥ asmi—offer respectful obeisances.

TRANSLATION

I offer my respectful obeisances unto the Supreme Personality of God [brahmaṇya-deva], who appeared as Sākṣi-gopāla to benefit a brāhmaṇa. For one hundred days He traveled through the country, walking on His own legs. Thus His activities are wonderful.

Madhya TEXT 5.2

jaya jaya śrī-caitanya jaya nityānanda

jayādvaitacandra jaya gaura-bhakta-vṛnda //CC Madhya, 5.2//

SYNONYMS

jaya—all glories; jaya—all glories; śrī-caitanya—to Lord Śrī Caitanya Mahāprabhu; jaya—all glories; nityānanda—to Lord Śrī Nityānanda Prabhu; jaya—all glories; advaita-candra—to Advaita Ācārya; jaya—all glories; gaura-bhakta-vṛnda—to the devotees of Lord Caitanya Mahāprabhu.

TRANSLATION

All glories to Lord Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda Prabhu! All glories to Śrī Advaita Prabhu! And all glories to the devotees of Śrī Caitanya Mahāprabhu!

Madhya TEXT 5.3

calite calite āilā yājapura-grāma

varāha-ṭhākura dekhi' karilā praṇāma //CC Madhya, 5.3//

SYNONYMS

calite calite—walking on and on; āilā—reached; yājapura-grāma—the village of Yājapura-grāma; varāha-ṭhākura—the temple of Varāhadeva; dekhi'-seeing; karilā—offered; praṇāma—obeisances.

TRANSLATION

Walking and walking, Śrī Caitanya Mahāprabhu and His party finally arrived at

Yājapura on the river Vaitaraṇī. There He saw the temple of Varāhadeva and offered His obeisances unto Him.

Madhya TEXT 5.4

nṛtya-gīta kaila preme bahuta stavana

yājapure se rātri karilā yāpana //CC Madhya, 5.4//

SYNONYMS

nṛtya-gīta—dancing and chanting; kaila—executed; preme—in love of Godhead; bahuta—various; stavana—prayers; yājapure—in the village of Yājapura; se rātri—that night; karilā—did; yāpana—passing.

TRANSLATION

In the temple of Varāhadeva, Śrī Caitanya Mahāprabhu engaged in chanting and dancing and offered prayers. He passed that night in the temple.

Madhya TEXT 5.5

kaṭake āilā sākṣi-gopāla dekhite

gopāla-saundarya dekhi' hailā ānandite //CC Madhya, 5.5//

SYNONYMS

kaṭake—in the town of Kaṭaka (Cuttak); āilā—arrived; sākṣi-gopāla—the witness Gopāla; dekhite—to see; gopāla—of the Deity of Gopāla; saundarya—the beauty; dekhi'-seeing; hailā—became; ānandite—very pleased.

TRANSLATION

Afterwards, Śrī Caitanya Mahāprabhu went to the town of Kaṭaka to see the temple of the witness Gopāla. When He saw the Deity of Gopāla, He was very much pleased with His beauty.

Madhya TEXT 5.6

premāveśe nṛtya-gīta kaila kata-kṣaṇa

āviṣṭa hañā kaila gopāla stavana //CC Madhya, 5.6//

SYNONYMS

prema-āveśe—in the ecstasy of love of God; nṛtya-gīta—dancing and chanting; kaila—performed; kata-kṣaṇa—for some time; āviṣṭa hañā—being overwhelmed; kaila—offered; gopāla stavana—prayers to Gopāla.

TRANSLATION

While there, Śrī Caitanya Mahāprabhu engaged in chanting and dancing for some time, and being overwhelmed, He offered many prayers to Gopāla.

Madhya TEXT 5.7

sei rātri tāhān rahi' bhakta-gaṇa-saṅge

gopālera pūrva-kathā śune bahu raṅge //CC Madhya, 5.7//

SYNONYMS

sei rātri—that night; tāhān—there; rahi'-remaining; bhakta-gaṇa-saṅge—with the other devotees; gopālera—of Lord Gopāla; pūrva-kathā—previous narration; śune—hears; bahu—much; raṅge—in pleasure.

TRANSLATION

That night Śrī Caitanya Mahāprabhu stayed in the temple of Gopāla, and along with all the devotees, He heard the narration of the witness Gopāla with great pleasure.

Madhya TEXT 5.8

nityānanda-gosāñi yabe tīrtha bhramilā

sākṣi-gopāla dekhibāre kaṭaka āilā //CC Madhya, 5.8//

SYNONYMS

nityānanda-gosāñi—Lord Nityānanda Prabhu; yabe—when; tīrtha bhramilā—traveled to the places of pilgrimage; sākṣi-gopāla—the witness Gopāla; dekhibāre—to see; kaṭaka—to the town of Kaṭaka; āilā—came.

TRANSLATION

Previously, when Nityānanda Prabhu had toured all over India to see different

places of pilgrimage, He also had come to see Sākṣi-gopāla at Kaṭaka.

Madhya TEXT 5.9

sākṣi-gopālera kathā śuni, loka-mukhe

sei kathā kahena, prabhu śune mahā-sukhe //CC Madhya, 5.9//

SYNONYMS

sākṣi-gopālera—of the witness Gopāla; kathā—the narration; śuni—hearing; loka-mukhe—from the people; sei kathā—that narration; kahena—Nityānanda Prabhu narrates; prabhu—Lord Śrī Caitanya Mahāprabhu; śune—hears; mahā-sukhe—in great pleasure.

TRANSLATION

At that time, Nityānanda Prabhu had heard the story of Sākṣi-gopāla from the townspeople. He now recited this again, and Lord Caitanya Mahāprabhu heard the narration with great pleasure.

PURPORT

The Sākṣi-gopāla temple is situated between the Khurdā Road junction railway station and the Jagannātha Purī station. The Deity is not presently situated in Kaṭaka, but when Nityānanda Prabhu traveled there, the Deity was present. Kaṭaka is a town in Orissa situated on the Mahānadī River. When Sākṣi-gopāla was brought from Vidyānagara in southern India, He stayed for some time at Kaṭaka. Thereafter, He was situated for some time in the Jagannātha temple. It seems that in the temple of Jagannātha there was some disagreement between Jagannātha and Sākṣi-gopāla, a disagreement called prema-kalaha, a quarrel of love. In order to settle this love quarrel, the King of Orissa constructed a village about six miles from Jagannātha Purī. The village was called Satyavādī, and Gopāla was stationed there. Thereafter, a new temple was constructed. Now there is a Sākṣi-gopāla station, and people go there to see the witness Gopāla.

Madhya TEXT 5.10

pūrve vidyānagarera dui ta' brāhmaṇa

tīrtha karibāre duñhe karilā gamana //CC Madhya, 5.10//

SYNONYMS

pūrve—previously; vidyānagarera—of the town known as Vidyānagara; dui—two; ta'-certainly; brāhmaṇa—brāhmaṇas; tīrtha karibāre—to tour places of pilgrimage; duñhe—both of them; karilā—began; gamana—journey.

TRANSLATION

Formerly at Vidyānagara in South India there were two brāhmaṇas who made a long tour to see different places of pilgrimage.

Madhya TEXT 5.11

gayā, vārāṇasī, prayāga--sakala kariyā

mathurāte āilā duñhe ānandita hañā //CC Madhya, 5.11//

SYNONYMS

gayā—the pilgrimage site of the name Gayā; vārāṇasī—Benares, or Kāśī; prayāga—Allahabad; sakala—all; kariyā—touring; mathurāte—Mathurā; āilā—they reached; duñhe—both; ānandita—pleased; hañā—becoming.

TRANSLATION

First of all they visited Gayā, then Kāśī, then Prayāga. Finally, with great pleasure, they came to Mathurā.

Madhya TEXT 5.12

vana-yātrāya vana dekhi' dekhe govardhana

dvādaśa-vana dekhi' śeṣe gelā vṛndāvana //CC Madhya, 5.12//

SYNONYMS

vana-yātrāya—in touring the different forests; vana dekhi'-while seeing the forests; dekhe—they see; govardhana—Govardhana Hill; dvādaśa-vana dekhi'-visiting the twelve forests in Vṛndāvana; śeṣe—at last; gelā—reached; vṛndāvana—Vṛndāvana.

TRANSLATION

After reaching Mathurā, they started visiting the different forests of Vṛndāvana and came to Govardhana Hill. They visited all twelve forests [vanas] and at last came to the town of Vṛndāvana.

PURPORT

The five forests situated on the eastern side of the river Yamunā are Bhadra, Bilva, Loha, Bhāṇḍīra and Mahāvana. The seven forests situated on the western side of the Yamunā are Madhu, Tāla, Kumuda, Bahulā, Kāmya, Khadira and Vṛndāvana. After visiting all these forests, these pilgrims went to a place known as Pañcakrośī Vṛndāvana. Out of the twelve forests, the Vṛndāvana forest extends from the town of Vṛndāvana up to Nanda-grāma and Varṣāṇa, a distance of thirty-two miles, within which the Pañcakrośī Vṛndāvana town is situated.

Madhya TEXT 5.13

vṛndāvane govinda-sthāne mahā-devālaya

se mandire gopālera mahā-sevā haya //CC Madhya, 5.13//

SYNONYMS

vṛndāvane—within Pañcakrośī Vṛndāvana; govinda-sthāne—at the place where the present Govinda temple is situated; mahā-deva-ālaya—a great temple; se mandire—in that temple; gopālera—of the Deity of Gopāla; mahā-sevā—gorgeous worship; haya—there is.

TRANSLATION

In the village of Pañcakrośī Vṛndāvana, at the site where the Govinda temple is now situated, there was a great temple where gorgeous worship of Gopāla was performed.

Madhya TEXT 5.14

keśī-tīrtha, kālīya-hradādike kaila snāna

śrī-gopāla dekhi' tāhān karilā viśrāma //CC Madhya, 5.14//

SYNONYMS

keśī-tīrtha—the bathing place on the bank of the Yamunā known as Keśī-ghāṭa; kālīya-hrada—the bathing place on the bank of the Yamunā known as Kālīya-ghāṭa; ādike—in such different bathing places; kaila—did; snāna—bathing; śrī-gopāla dekhi'-by visiting the temple of Gopāla; tāhān—there; karilā—took; viśrāma—rest.

TRANSLATION

After taking baths at different bathing places along the river Yamunā, such as Keśī-ghāṭa and Kāliya-ghāṭa, the pilgrims visited the temple of Gopāla. Afterwards, they took rest in that temple.

Madhya TEXT 5.15

gopāla-saundarya duṁhāra mana nila hari'

sukha pāñā rahe tāhān dina dui-cāri //CC Madhya, 5.15//

SYNONYMS

gopāla-saundarya—the beauty of the Gopāla Deity; duṁhāra—of both of them; mana—the minds; nila—took away; hari'-carrying; sukha pāñā—feeling this transcendental happiness; rahe—remained; tāhān—in that temple; dina—days; dui-cāri—two or four.

TRANSLATION

The beauty of the Gopāla Deity stole away their minds, and feeling great happiness, they remained there for two or four days.

Madhya TEXT 5.16

dui-vipra-madhye eka vipra--vṛddha-prāya

āra vipra--yuvā, tāñra kareṇa sahāya //CC Madhya, 5.16//

SYNONYMS

dui-vipra-madhye—between the two brāhmaṇas; eka vipra—one brāhmaṇa; vṛddha-prāya—elderly man; āra vipra—the second brāhmaṇa; yuvā—young man; tāñra—of the older brāhmaṇa; kareṇa—does; sahāya—assistance.

TRANSLATION

One of the two brāhmaṇas was an old man, and the other was young. The young man was assisting the old one.

Madhya TEXT 5.17

choṭa-vipra kare sadā tāñhāra sevana

tānhāra sevāya viprera tuṣṭa haila mana //CC Madhya, 5.17//

SYNONYMS

choṭa-vipra—the younger brāhmaṇa; kare—does; sadā—always; tānhāra—his (the old brāhmaṇa's); sevana—service; tānhāra—his; sevāya—by the service; viprera—of the old brāhmaṇa; tuṣṭa—pacified; haila—became; mana—the mind.

TRANSLATION

Indeed, the young brāhmaṇa always rendered service to the older one, and the old man, being very satisfied with his service, was pleased with him.

Madhya TEXT 5.18

vipra bale--tumi mora bahu sevā kailā

sahāya hañā more tīrtha karāilā //CC Madhya, 5.18//

SYNONYMS

vipra bale—the elderly brāhmaṇa says; tumi—you; mora—my; bahu—various; sevā—service; kailā—have rendered; sahāya—assistant; hañā—being; more—to me; tīrtha—pilgrimage; karāilā—helped to do.

TRANSLATION

The older man told the younger, "You have rendered various types of service to me. You have assisted me in traveling to all these places of pilgrimage.

Madhya TEXT 5.19

putreo pitāra aiche nā kare sevana

tomāra prasāde āmi nā pāilāma śrama //CC Madhya, 5.19//

SYNONYMS

putreo—even my own son; pitāra—of the father; aiche—in this way; nā—not; kare—renders; sevana—service; tomāra—your; prasāde—by the mercy; āmi—I; nā—not; pāilāma—have gotten; śrama—fatigue.

TRANSLATION

"Even my own son does not render such service. By your mercy, I did not

become fatigued while on this tour.

Madhya TEXT 5.20

kṛta-ghnatā haya tomāya nā kaile sammāna

ataeva tomāya āmi diba kanyā-dāna //CC Madhya, 5.20//

SYNONYMS

kṛta-ghnatā—ungratefulness; haya—it is; tomāya—to you; nā—not; kaile—if doing; sammāna—respect; ataeva—therefore; tomāya—to you; āmi—I; diba—shall give; kanyā-dāna—my daughter as charity.

TRANSLATION

"If I do not show you any respect, I will be ungrateful. Therefore, I promise to give you my daughter in charity."

Madhya TEXT 5.21

choṭa-vipra kahe, "śuna, vipra-mahāśaya

asambhava kaha kene, yei nāhi haya //CC Madhya, 5.21//

SYNONYMS

choṭa-vipra—the younger brāhmaṇa; kahe—replies; śuna—hear; vipra-mahāśaya—my dear brāhmaṇa; asambhava—unlikely; kaha—you say; kene—why; yei—which; nāhi—not; haya—happens.

TRANSLATION

The younger brāhmaṇa replied, "My dear sir, please hear me. You are saying something very unusual. Such a thing never happens.

Madhya TEXT 5.22

mahā-kulīna tumi--vidyā-dhanādi-pravīṇa

āmi akulīna, āra dhana-vidyā-hīna //CC Madhya, 5.22//

SYNONYMS

mahā-kulīna—highly aristocratic; tumi—you; vidyā—education; dhana-ādi—

riches; pravīṇa—enriched; āmi—I; akulīna—not aristocratic; āra—and; dhana-vidyā-hīna—without any wealth and education.

TRANSLATION

"You are a most aristocratic family man, well educated and very rich. I am not at all aristocratic, and I am without a decent education and have no wealth.

PURPORT

Due to pious activities, one can be enriched by four opulences: one may obtain birth in an aristocratic family, become highly educated, become very beautiful or get a sufficient quantity of riches. These are symptoms of pious activities performed in one's past life. In India it is still current for an aristocratic family never to consider a marriage with a common family. Though the caste may be the same, to maintain the aristocracy such marriages are rejected. No poor man will dare marry the daughter of a rich man. Because of this, when the elderly brāhmaṇa offered the young brāhmaṇa his daughter, the young brāhmaṇa did not believe that it would be possible to marry her. Therefore he asked the elderly brāhmaṇa why he was proposing something unprecedented (asambhava). It was unheard of for an aristocratic person to offer his daughter to a person who was both uneducated and poor.

Madhya TEXT 5.23

kanyā-dāna-pātra āmi nā ha-i tomāra

kṛṣṇa-prītye kari tomāra sevā-vyavahāra //CC Madhya, 5.23//

SYNONYMS

kanyā-dāna-pātra—a bridegroom suitable for one's daughter; āmi—I; nā—not; ha-i—am; tomāra—of you; kṛṣṇa-prītye—only for satisfaction of Kṛṣṇa; kari—I do; tomāra—of you; sevā—of service; vyavahāra—activities.

TRANSLATION

"Sir, I am not a suitable bridegroom for your daughter. I render service to you only for the satisfaction of Kṛṣṇa.

PURPORT

Both brāhmaṇas were pure Vaiṣṇavas. The younger man took special care of the

older one simply to please Kṛṣṇa. In Śrīmad-Bhāgavatam (11.19.21) Kṛṣṇa says, mad-bhakta-pūjābhyadhikā: "It is better to render service to My devotee." Thus, according to the Gauḍīya-Vaiṣṇava philosophy of Caitanya Mahāprabhu, it is better to be a servant of the servant of God. One should not try to serve Kṛṣṇa directly. A pure Vaiṣṇava serves a servant of Kṛṣṇa and identifies himself as a servant of a servant of Kṛṣṇa. This is pleasing to Lord Kṛṣṇa. Śrīla Narottama dāsa Ṭhākura confirms this philosophy: chāḍiyā vaiṣṇava-sevā nistāra pāyeche kebā. Unless one serves a liberated Vaiṣṇava, he cannot attain liberation by directly serving Kṛṣṇa. He must serve the servant of Kṛṣṇa.

Madhya TEXT 5.24

brāhmaṇa-sevāya kṛṣṇera prīti baḍa haya

tānhāra santoṣe bhakti-sampad bāḍaya" //CC Madhya, 5.24//

SYNONYMS

brāhmaṇa-sevāya—by rendering service to a brāhmaṇa; kṛṣṇera—of Lord Kṛṣṇa; prīti—the satisfaction; baḍa—very great; haya—is; tānhāra santoṣe—by pleasing the Lord; bhakti—of devotional service; sampad—the opulence; bāḍaya—increases.

TRANSLATION

"Lord Kṛṣṇa is very pleased by service rendered to brāhmaṇas, and when the Lord is pleased, the opulence of one's devotional service increases."

PURPORT

In this regard, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that the younger brāhmaṇa rendered service to the older one with the purpose of pleasing Kṛṣṇa. It was not a matter of ordinary worldly dealings. Kṛṣṇa is pleased when a Vaiṣṇava is rendered service. Because the younger brāhmaṇa served the older one, Lord Gopāla agreed to become a witness of the marriage negotiation in order to maintain the prestige of both devotees. Śrī Caitanya Mahāprabhu would certainly not have liked to hear about marital dealings unless such dealings were exchanged between two Vaiṣṇavas. Marriage arrangements and ceremonies belong to ordinary material karma-kāṇḍa sections of the scriptures. The Vaiṣṇavas, however, are not interested in any kind of karma-kāṇḍa dealings. Śrīla Narottama dāsa Ṭhākura says: karma-kāṇḍa jñāna-kāṇḍa kevala viṣera bhāṇḍa. For a Vaiṣṇava, the karma-kāṇḍa and jñāna-kāṇḍa sections of the Vedas

are unnecessary. Indeed, a real Vaiṣṇava takes these sections as a poison pot (viṣera bhāṇḍa). Sometimes we take part in a marriage ceremony for our disciples, but this does not mean that we are interested in karma-kāṇḍa activities. Sometimes, not knowing the Vaiṣṇava philosophy, an outsider criticizes such activity, maintaining that a sannyāsī should not take part in a marriage ceremony between a young boy and a young girl. However, this is not a karma-kāṇḍa activity, because our purpose is to spread the Kṛṣṇa consciousness movement. We are giving all facility to the general populace to take to Kṛṣṇa consciousness, and in order to fix the devotees in concentration on the service of the Lord, marriage is sometimes allowed. We have experienced that such married couples actually render very important service to the mission. Therefore, one should not misunderstand when a sannyāsī takes part in a marriage ceremony. Śrī Caitanya Mahāprabhu and Nityānanda Prabhu took great pleasure in hearing about the marriage ceremony between the young brāhmaṇa and the daughter of the elderly brāhmaṇa.

Madhya TEXT 5.25

baḍa-vipra kahe,--"tumi nā kara saṁśaya

tomāke kanyā diba āmi, karila niścaya" //CC Madhya, 5.25//

SYNONYMS

baḍa-vipra—the older brāhmaṇa; kahe—replies; tumi—you; nā—not; kara—do; saṁśaya—doubt; tomāke—to you; kanyā—the daughter; diba—shall give; āmi—I; karila—made; niścaya—certainty.

TRANSLATION

The older brāhmaṇa replied, "My dear boy, do not doubt me. I will give you my daughter in charity. I have already decided this."

Madhya TEXT 5.26

choṭa-vipra bale,--"tomāra strī-putra saba

bahu jñāti-goṣṭhī tomāra bahuta bāndhava" //CC Madhya, 5.26//

SYNONYMS

choṭa-vipra—the young brāhmaṇa; bale—says; tomāra—your; strī-putra—wife

and sons; saba—all; bahu—many; jñāti—of family relations; goṣṭhī—group; tomāra—your; bahuta—many; bāndhava—friends.

TRANSLATION

The young brāhmaṇa said, "You have a wife and sons, and you have a large circle of relatives and friends.

Madhya TEXT 5.27

tā'-sabāra sammati vinā nahe kanyā-dāna

rukmiṇīra pitā bhīṣmaka tāhāte pramāṇa //CC Madhya, 5.27//

SYNONYMS

tā'-sabāra—of all of them; sammati—consent; vinā—without; nahe—not; kanyā-dāna—giving the daughter in charity; rukmiṇīra—of Queen Rukmiṇī; pitā—father; bhīṣmaka—of the name Bhīṣmaka; tāhāte—of that; pramāṇa—evidence.

TRANSLATION

"Without the consent of all your friends and relatives, it is not possible to give me your daughter in charity. Just consider the story of Queen Rukmiṇī and her father, Bhīṣmaka.

Madhya TEXT 5.28

bhīṣmakera icchā,--kṛṣṇe kanyā samarpite

putrera virodhe kanyā nārila arpite" //CC Madhya, 5.28//

SYNONYMS

bhīṣmakera—of King Bhīṣmaka; icchā—the desire; kṛṣṇe—unto Kṛṣṇa; kanyā—daughter; samarpite—to give; putrera—of his son; virodhe—by the objection; kanyā—daughter; nārila—was unable; arpite—to offer.

TRANSLATION

"King Bhīṣmaka wanted to give his daughter, Rukmiṇī, in charity to Kṛṣṇa, but Rukmī, his eldest son, objected. Therefore he could not carry out his decision."

PURPORT

As stated in Śrīmad-Bhāgavatam (10.52.25):

bandhūnām icchatām dātum

kṛṣṇāya bhaginīm nṛpa

tato nivārya kṛṣṇa-dvid

rukmi caidyam amanyata

King Bhīṣmaka of Vidarbha wanted to offer Kṛṣṇa his daughter, Rukmiṇī, but Rukmī, the eldest of his five sons, objected. Therefore he withdrew his decision and decided to offer Rukmiṇī to the King of Cedi, Śiśupāla, who was a cousin of Kṛṣṇa's. However, Rukmiṇī conceived of a trick: she sent a letter to Kṛṣṇa asking Him to kidnap her. Thus in order to please Rukmiṇī, who was His great devotee, Kṛṣṇa kidnapped her. There ensued a great fight between Kṛṣṇa and the opposing party, headed by Rukmiṇī's brother Rukmī. Rukmī was defeated and, because of his harsh words against Kṛṣṇa, was about to be killed, but he was saved at the request of Rukmiṇī. However, Kṛṣṇa shaved off all of Rukmī's hair with His sword. Śrī Balarāma did not like this, and so to please Rukmiṇī, Balarāma rebuked Kṛṣṇa.

Madhya TEXT 5.29

baḍa-vipra kahe,--"kanyā mora nija-dhana

nija-dhana dite niṣedhibe kon jana //CC Madhya, 5.29//

SYNONYMS

baḍa-vipra kahe—the elderly brāhmaṇa says; kanyā—the daughter; mora—my; nija-dhana—own property; nija-dhana—one's own property; dite—to give; niṣedhibe—will object; kon—what; jana—person.

TRANSLATION

The elderly brāhmaṇa said, "My daughter is my own property. If I choose to give my property to someone, who has the power to stop me?"

Madhya TEXT 5.30

tomāke kanyā diba, sabāke kari' tiraskāra

saṁśaya nā kara tumi, karaha svīkāra" //CC Madhya, 5.30//

SYNONYMS

tomāke—to you; kanyā—the daughter; diba—I shall offer; sabāke—all others; kari'-doing; tiraskāra—neglecting; saṁśaya—doubt; nā—not; kara—do; tumi—you; karaha—just do; svīkāra—acceptance.

TRANSLATION

"My dear boy, I will give my daughter to you in charity, and I will neglect the position of all others. Don't doubt me in this regard; just accept my proposal."

Madhya TEXT 5.31

choṭa-vipra kahe,--"yadi kanyā dite mana

gopālera āge kaha e satya-vacana" //CC Madhya, 5.31//

SYNONYMS

choṭa-vipra kahe—the younger brāhmaṇa replies; yadi—if; kanyā—daughter; dite—to give in charity; mana—the mind; gopālera—of the Gopāla Deity; āge—in front; kaha—say; e—these; satya-vacana—words in truth.

TRANSLATION

The younger brāhmaṇa replied, "If you have decided to give your young daughter to me, then say so before the Gopāla Deity."

Madhya TEXT 5.32

gopālera āge vipra kahite lāgila

'tumi jāna, nija-kanyā ihāre āmi dila' //CC Madhya, 5.32//

SYNONYMS

gopālera āge—in front of the Gopāla Deity; vipra—the elderly brāhmaṇa; kahite—to speak; lāgila—began; tumi jāna—my Lord, please know; nija-kanyā—my own daughter; ihāre—to this boy; āmi—I; dila—have given in charity.

TRANSLATION

Coming before Gopāla, the elderly brāhmaṇa said, "My dear Lord, please witness that I have given my daughter to this boy."

PURPORT

In India it is still the custom for a daughter to be offered to someone simply by word. This is called *vāg-datta*. This means that the father, brother or guardian of a girl has given his word that she will be married to a certain man. Consequently, that daughter cannot be married to anyone else. She is reserved by virtue of the honest words of the father or guardian. There are many instances in which the parents of a female child have given someone a verbal promise that their daughter will be married to his son. Both parties agree to wait until the boy and girl are grown up, and then the marriage takes place. Following this custom, which is very old in India, the elderly *brāhmaṇa* promised to give his daughter to the younger *brāhmaṇa* in charity, and he promised this before the *Gopāla* Deity. In India the custom is to honor any promise made before the Deity. Such a promise cannot be canceled. In Indian villages, whenever there is a quarrel between two parties, they go to a temple to settle the quarrel. Whatever is spoken in front of the Deity is taken to be true, for no one would dare lie before the Deity. This same principle was followed in the Battle of Kurukṣetra. Therefore in the very beginning of the *Bhagavad-gītā* it is stated: *dharma-kṣetre kuru-kṣetre*.

By not becoming God conscious, human society is deteriorating to the lowest standard of animal life. This Kṛṣṇa consciousness movement is very essential to reviving God consciousness among the general populace. If people actually become God conscious, all quarrels can be settled outside of court, as happened in the case of the two *brāhmaṇas* whose disagreement was settled by the witness *Gopāla*.

Madhya TEXT 5.33

choṭa-vipra bale,--"ṭhākura, tumi mora sākṣī

tomā sākṣī bolāimu, yadi anyathā dekhi" //CC Madhya, 5.33//

SYNONYMS

choṭa-vipra bale—the younger *brāhmaṇa* replied; ṭhākura—my dear Lord *Gopāla*; tumi—You; mora—my; sākṣī—witness; tomā—unto You; sākṣī—witness; bolāimu—I shall call as; yadi—if; anyathā—otherwise; dekhi—I see.

TRANSLATION

Then the younger *brāhmaṇa* addressed the Deity, saying, "My dear Lord, You are

my witness. I shall call for You to testify if it is necessary later on."

Madhya TEXT 5.34

eta bali' dui-jane calilā deśere

guru-buddhye choṭa-vipra bahu sevā kare //CC Madhya, 5.34//

SYNONYMS

eta bali'-speaking this; dui-jane—both the brāhmaṇas; calilā—went; deśere—toward their own country; guru-buddhye—accepting the elderly brāhmaṇa as guru; choṭa-vipra—the young brāhmaṇa; bahu—various; sevā—services; kare—renders.

TRANSLATION

After these talks, the two brāhmaṇas started for home. As usual, the young brāhmaṇa accompanied the elderly brāhmaṇa as if the older brāhmaṇa were a guru [spiritual master] and rendered him service in various ways.

Madhya TEXT 5.35

deśe āsi' dui-jane gelā nija-ghare

kata dine baḍa-vipra cintita antare //CC Madhya, 5.35//

SYNONYMS

deśe āsi'-after returning to their own country; dui-jane—both of them; gelā—went; nija-ghare—to their respective homes; kata dine—after some time; baḍa-vipra—the elderly brāhmaṇa; cintita—very anxious; antare—within.

TRANSLATION

After returning to Vidyānagara, each brāhmaṇa went to his respective home. After some time, the elderly brāhmaṇa became very anxious.

Madhya TEXT 5.36

tīrthe vipre vākya diluṇ,--kemate satya haya

strī, putra, jñāti, bandhu jānibe niścaya //CC Madhya, 5.36//

SYNONYMS

tīrthe—on pilgrimage; vipre—to a brāhmaṇa; vākya—word of honor; diluṇ—I have given; kemate—how; satya—true; haya—it is; strī—wife; putra—sons; jñāti—relatives; bandhu—friends; jānibe—will know; niścaya—certainly.

TRANSLATION

He began to think, "I have given my word to a brāhmaṇa in a holy place, and what I promised will certainly come to pass. I must now disclose this to my wife, sons, other relatives and friends."

Madhya TEXT 5.37

eka-dina nija-loka ekatra karila

tā-sabāra āge saba vṛttānta kahila //CC Madhya, 5.37//

SYNONYMS

eka-dina—one day; nija-loka—all his relatives; ekatra—in one place; karila—assembled; tā-sabāra—of all of them; āge—in front; saba—all; vṛttānta—narration; kahila—spoke.

TRANSLATION

Thus one day the elderly brāhmaṇa called for a meeting of all his relatives and friends, and before them all he narrated what had taken place in front of Gopāla.

Madhya TEXT 5.38

śuni' saba goṣṭhī tāra kare hāhā-kāra

'aiche bāt mukhe tumi nā ānibe āra //CC Madhya, 5.38//

SYNONYMS

śuni'-hearing; saba—all; goṣṭhī—family members and friends; tāra—of the elderly brāhmaṇa; kare—do; hā-hā-kāra—exclamation of disappointment; aiche—such; bāt—proposal; mukhe—in the mouth; tumi—you; nā—not; ānibe—should bring; āra—again.

TRANSLATION

When those who belonged to the family circle heard the narration of the old brāhmaṇa, they made exclamations showing their disappointment. They all requested that he not make such a proposal again.

Madhya TEXT 5.39

nīce kanyā dile kula yāibeka nāśa

śuniñā sakala loka karibe upahāsa' //CC Madhya, 5.39//

SYNONYMS

nīce—to a lower family; kanyā—daughter; dile—if offering; kula—family tradition; yāibeka—will go to; nāśa—destruction; śuniñā—hearing; sakala—all; loka—friends; karibe—will do; upahāsa—joking.

TRANSLATION

They unanimously agreed, "If you offer your daughter to a degraded family, your aristocracy will be lost. When people hear of this, they will make jokes and laugh at you."

Madhya TEXT 5.40

vipra bale,--"tīrtha-vākya kemane kari āna

ye ha-uk, se ha-uka, āmi diba kanyā-dāna" //CC Madhya, 5.40//

SYNONYMS

vipra bale—the brāhmaṇa says; tīrtha-vākya—the promise made on the pilgrimage; kemane—how; kari—I shall do; āna—otherwise; ye ha-uk—whatever may be; se ha-uka—let it take place; āmi—I; diba—shall give; kanyā-dāna—my daughter in charity.

TRANSLATION

The elderly brāhmaṇa said, "How can I undo the promise I made in a holy place while on pilgrimage? Whatever may happen, I must give him my daughter in charity."

Madhya TEXT 5.41

jñāti loka kahe,--'morā tomāke chāḍiba'

strī-putra kahe,--'viṣa khāiyā mariba' //CC Madhya, 5.41//

SYNONYMS

jñāti loka—the relatives; kahe—answer; morā—we all; tomāke—you; chāḍiba—will give up; strī—wife; putra—sons; kahe—say; viṣa—poison; khāiyā—drinking; mariba—we shall die.

TRANSLATION

The relatives unanimously said, "If you give your daughter to that boy, we shall give up all connection with you." Indeed, his wife and sons declared, "If such a thing happens, we shall take poison and die."

Madhya TEXT 5.42

vipra bale,--"sākṣī bolāñā karibeka nyāya

jiti' kanyā labe, mora vyartha dharma haya" //CC Madhya, 5.42//

SYNONYMS

vipra bale—the brāhmaṇa says; sākṣī—a witness; bolāñā—calling for; karibeka—there will be; nyāya—justice; jiti'-winning; kanyā—the daughter; labe—he will take; mora—my; vyartha—meaningless; dharma—religious principles; haya—will be.

TRANSLATION

The elderly brāhmaṇa said, "If I do not give my daughter to the young brāhmaṇa, he will call Śrī Gopālajī as a witness. Thus he will take my daughter by force, and in that case my religious principles will become meaningless."

Madhya TEXT 5.43

putra bale,--"pratimā sākṣī, seha dūra deśe

ke tomāra sākṣī dibe, cintā kara kise //CC Madhya, 5.43//

SYNONYMS

putra bale—his son says; pratimā—the Deity; sākṣī—witness; seha—He also; dūra—distant; deśe—in country; ke—who; tomāra—of you; sākṣī—witness; dibe—will give; cintā—anxiety; kara—you do; kise—why.

TRANSLATION

His son replied, "The Deity may be a witness, but He is in a distant country. How can He come to bear witness against you? Why are you so anxious over this?"

Madhya TEXT 5.44

nāhi kahi--nā kahio e mithyā-vacana

sabe kahibe--'mora kichu nāhika smaraṇa' //CC Madhya, 5.44//

SYNONYMS

nāhi kahi—I did not say; nā kahio—do not say; e—this; mithyā-vacana—false statement; sabe—only; kahibe—you shall say; mora—my; kichu—anything; nāhika—not; smaraṇa—remembrance.

TRANSLATION

"You do not have to flatly deny that you spoke such a thing. There is no need to make a false statement. Simply say that you do not remember what you said.

Madhya TEXT 5.45

tumi yadi kaha,--'āmi kichui nā jāni'

tabe āmi nyāya kari' brāhmaṇere jini" //CC Madhya, 5.45//

SYNONYMS

tumi—you; yadi—if; kaha—say; āmi kichui nā jāni—I do not remember anything; tabe—in that case; āmi—I; nyāya kari'-arguing; brāhmaṇere—the younger brāhmaṇa; jini—shall conquer.

TRANSLATION

"If you simply say, 'I do not remember,' I shall take care of the rest. By argument, I shall defeat the young brāhmaṇa."

PURPORT

The son of the elderly brāhmaṇa was an atheist and a follower of the Raghunātha-smṛti. He was very expert in dealing with pounds-shillings-pence,

but he was fool number one. Consequently, he did not believe in the spiritual position of the Deity, nor did he have any faith in the Supreme Personality of Godhead. Therefore, as a typical idol worshiper, he considered the form of the Lord to be made of stone or wood. Thus he assured his father that the witness was only a stone Deity and was not capable of speaking. Besides that, he assured his father that the Deity was situated far away and consequently could not come to bear witness. In essence, he was saying: "Have no anxiety. You do not have to lie directly, but you should speak like a diplomat, like King Yudhiṣṭhira when he spoke to Droṇācārya-aśvatthāmā hata iti gajaḥ. Following this principle, simply say that you do not remember anything and are completely unaware of the statements given by the young brāhmaṇa. If you make the background like that, I shall know how to fill in the argument and defeat him by word jugglery. Thus I shall save you from having to give your daughter to him. In this way, our aristocracy will be saved. You have nothing to worry about."

Madhya TEXT 5.46

eta śuni' viprera cintita haila mana

ekānta-bhāve cinte vipra gopāla-caraṇa //CC Madhya, 5.46//

SYNONYMS

eta śuni'-hearing this; viprera—of the old brāhmaṇa; cintita—agitated; haila—became; mana—the mind; ekānta-bhāve—with single-minded attention; cinte—thinks; vipra—the brāhmaṇa; gopāla-caraṇa—of the lotus feet of Śrī Gopālajī.

TRANSLATION

When the elderly brāhmaṇa heard this, his mind became very agitated. Feeling helpless, he simply turned his attention to the lotus feet of Gopāla.

Madhya TEXT 5.47

'mora dharma rakṣā pāya, nā mare nija-jana

dui rakṣā kara, gopāla, lainu śaraṇa' //CC Madhya, 5.47//

SYNONYMS

mora—my; dharma—religious principles; rakṣā pāya—spared; nā—not; mare—die; nija-jana—own kinsmen; dui—two; rakṣā kara—You kindly protect; gopāla

—my Lord Gopāla; lainu—I have taken; śaraṇa—shelter under Your lotus feet.

TRANSLATION

The elderly brāhmaṇa prayed, "My dear Lord Gopāla, I have taken shelter of Your lotus feet, and therefore I request You to please protect my religious principles from disturbance and at the same time save my kinsmen from dying."

Madhya TEXT 5.48

ei-mata vipra citte cintite lāgila

āra dina laghu-vipra tāṇra ghare āila //CC Madhya, 5.48//

SYNONYMS

ei-mata—in this way; vipra—the elderly brāhmaṇa; citte—within the mind; cintite—to think; lāgila—began; āra dina—the next day; laghu-vipra—the young brāhmaṇa; tāṇra—his; ghare—to the home; āila—came.

TRANSLATION

The next day, the elderly brāhmaṇa was thinking deeply about this matter when the young brāhmaṇa came to his house.

Madhya TEXT 5.49

āsiñā parama-bhaktye namaskāra kari'

vinaya kariñā kahe kara dui yuḍi' //CC Madhya, 5.49//

SYNONYMS

āsiñā—coming; parama-bhaktye—in great devotion; namaskāra kari'-offering obeisances; vinaya kariñā—with great humility; kahe—says; kara—hands; dui—two; yuḍi'-folding.

TRANSLATION

The young brāhmaṇa came to him and offered respectful obeisances. Then, very humbly folding his hands, he spoke as follows.

Madhya TEXT 5.50

'tumi more kanyā dite karyācha aṅgīkāra

ebe kichu nāhi kaha, ki tomāra vicāra' //CC Madhya, 5.50//

SYNONYMS

tumi—you; more—to me; kanyā—your daughter; dite—to give in charity; karyācha—have made; aṅgīkāra—a promise; ebe—now; kichu—something; nāhi—not; kaha—you say; ki—what; tomāra—your; vicāra—conclusion.

TRANSLATION

"You have promised to give your daughter in charity to me. Now you do not say anything. What is your conclusion?"

Madhya TEXT 5.51

eta śuni' sei vipra rahe mauna dhari'

tāhṛa putra mārīte āila hāte ṭheṅgā kari' //CC Madhya, 5.51//

SYNONYMS

eta śuni'-hearing this; sei vipra—the elderly brāhmaṇa; rahe—remains; mauna dhari'-holding silence; tāhṛa—his; putra—son; mārīte—to strike; āila—came out; hāte—in hand; ṭheṅgā—stick; kari'-taking.

TRANSLATION

After the young brāhmaṇa submitted this statement, the elderly brāhmaṇa remained silent. Taking this opportunity, his son immediately came out with a stick to strike the younger man.

Madhya TEXT 5.52

'āre adhama! mora bhagnī cāha vivāhite

vāmana hañā cānda yena cāha ta' dharite' //CC Madhya, 5.52//

SYNONYMS

āre adhama—O most degraded one; mora—my; bhagnī—sister; cāha—you want; vivāhite—to marry; vāmana—a dwarf; hañā—being; cānda—the moon; yena—as if; cāha—you want; ta'-certainly; dharite—to capture.

TRANSLATION

The son said, "Oh, you are most degraded! You want to marry my sister, just like a dwarf who wants to catch the moon!"

Madhya TEXT 5.53

ṭheñā dekhi' sei vipra palāñā gela

āra dina grāmera loka ekatra karila //CC Madhya, 5.53//

SYNONYMS

ṭheñā dekhi'-seeing the stick in his hand; sei vipra—the young brāhmaṇa; palāñā gela—fled from that place; āra dina—the next day; grāmera loka—the inhabitants of the village; ekatra karila—gathered in one place.

TRANSLATION

Seeing a stick in the hand of the son, the younger brāhmaṇa fled. The next day, however, he gathered together all the people of the village.

Madhya TEXT 5.54

saba loka baḍa-vipre ḍākiyā ānila

tabe sei laghu-vipra kahite lāgila //CC Madhya, 5.54//

SYNONYMS

saba loka—all the village inhabitants; baḍa-vipre—to the senior brāhmaṇa; ḍākiyā—calling; ānila—brought; tabe—then; sei laghu-vipra—the junior brāhmaṇa; kahite lāgila—began to speak.

TRANSLATION

All the people of the village then called for the elderly brāhmaṇa and brought him to their meeting place. The young brāhmaṇa then began to speak before them as follows.

Madhya TEXT 5.55

'inḥa more kanyā dite karyāche aṅgikāra

ebe ye nā dena, pucha in̄hāra vyavahāra' //CC Madhya, 5.55//

SYNONYMS

in̄ha—this gentleman; more—to me; kanyā—his daughter; dite—to give in charity; karyāche—has made; aṅgikāra—promise; ebe—now; ye—indeed; nā—not; dena—he gives; pucha—kindly ask; in̄hāra—of him; vyavahāra—the behavior.

TRANSLATION

"This gentleman has promised to hand over his daughter to me, yet now he does not follow his promise. Please ask him about his behavior."

Madhya TEXT 5.56

tabe sei viprere puchila sarva-jana

'kanyā kene nā deha, yadi diyācha vacana' //CC Madhya, 5.56//

SYNONYMS

tabe—then; sei—that; viprere—brāhmaṇa; puchila—asked; sarva-jana—all the people; kanyā—daughter; kene—why; nā deha—you do not give in charity; yadi—if; diyācha—have given; vacana—word of honor.

TRANSLATION

All the people gathered there asked the elderly brāhmaṇa, "If you have already promised to give him your daughter in charity, why are you not fulfilling your promise? You have given your word of honor."

Madhya TEXT 5.57

vipra kahe,--'śuna, loka, mora nivedana

kabe ki baliyāchi, mora nāhika smaraṇa' //CC Madhya, 5.57//

SYNONYMS

vipra kahe—the senior brāhmaṇa replied; śuna—please hear; loka—all people; mora—my; nivedana—submission; kabe—when; ki—what; baliyāchi—I have said; mora—my; nāhika—there is not; smaraṇa—remembrance.

TRANSLATION

The elderly brāhmaṇa said, "My dear friends, please hear what I have to submit. I do not exactly remember making a promise like that."

Madhya TEXT 5.58

eta śuni' tānra putra vākya-cchala pāñā

pragalbha ha-iyā kahe sammukhe āsiñā //CC Madhya, 5.58//

SYNONYMS

eta śuni'-hearing this; tānra putra—his son; vākya-cchala—for jugglery of words; pāñā—getting a chance; pragalbha—impudent; ha-iyā—becoming; kahe—says; sammukhe—in the front; āsiñā—coming.

TRANSLATION

When the elderly brāhmaṇa's son heard this, he took the opportunity to juggle some words. Becoming very impudent, he stood before the assembly and spoke as follows.

Madhya TEXT 5.59

'tīrtha-yātrāya pitāra saṅge chila bahu dhana

dhana dekhi ei duṣṭera laite haila mana //CC Madhya, 5.59//

SYNONYMS

tīrtha-yātrāya—when touring the holy places; pitāra—my father; saṅge—with; chila—there was; bahu—much; dhana—money; dhana—money; dekhi—seeing; ei—this; duṣṭera—of the rogue; laite—to take; haila—it was; mana—the intention.

TRANSLATION

"While touring various holy places of pilgrimage, my father carried much money. Seeing the money, this rogue decided to take it away.

Madhya TEXT 5.60

āra keha saṅge nāhi, ei saṅge ekala

dhuturā khāoyāñā bāpe karila pāgala //CC Madhya, 5.60//

SYNONYMS

āra—anyone; keha—else; sañge—in company; nāhi—there was not; ei—this brāhmaṇa; sañge—in company; ekala—alone; dhuturā—an intoxicant; khāoyāñā—making him eat; bāpe—my father; karila—made; pāgala—mad.

TRANSLATION

"There was no one besides this man with my father. Giving him an intoxicant known as dhuturā to eat, this rogue made my father mad.

Madhya TEXT 5.61

saba dhana lañā kahe--'core la-ila dhana'

'kanyā dite cāhiyāche'--uṭhāila vacana //CC Madhya, 5.61//

SYNONYMS

saba—all; dhana—money; lañā—taking; kahe—says; core—a thief; la-ila—took; dhana—all the money; kanyā—the daughter; dite—to give in charity; cāhiyāche—has promised; uṭhāila—has raised; vacana—a slogan.

TRANSLATION

"Having taken all my father's money, this rogue claimed that it was taken by some thief. Now he is claiming that my father has promised to give him his daughter in charity.

Madhya TEXT 5.62

tomarā sakala loka karaha vicāre

'mora pitāra kanyā dite yogya ki ihāre' //CC Madhya, 5.62//

SYNONYMS

tomarā—you; sakala—all; loka—people; karaha—just make; vicāre—judgment; mora—my; pitāra—of the father; kanyā—the daughter; dite—to give in charity; yogya—befitting; ki—is it; ihāre—to him.

TRANSLATION

"All of you assembled here are gentlemen. Please judge whether it is befitting to offer this poor brāhmaṇa my father's daughter."

Madhya TEXT 5.63

eta śuni' lokera mane ha-ila saṁśaya

'sambhave,--dhana-lobhe loka chāḍe dharma-bhaya' //CC Madhya, 5.63//

SYNONYMS

eta śuni'-hearing all this; lokera—of all the people; mane—in the minds; ha-ila—there was; saṁśaya—doubt; sambhave—possible; dhana-lobhe—by greed for money; loka—some man; chāḍe—gives up; dharma-bhaya—religious principles.

TRANSLATION

Hearing all these statements, all the people gathered there became a little doubtful. They thought it quite possible that because of attraction for riches one might give up his religious principles.

Madhya TEXT 5.64

tabe choṭa-vipra kahe, "śuna, mahājana

nyāya jinibāre kahe asatya-vacana //CC Madhya, 5.64//

SYNONYMS

tabe—at that time; choṭa-vipra—the young brāhmaṇa; kahe—says; śuna—please hear; mahā-jana—all gentlemen; nyāya—the argument; jinibāre—to win; kahe—he says; asatya-vacana—untruthful statements.

TRANSLATION

At that time the young brāhmaṇa said, "My dear gentlemen, please hear. Just to gain victory in an argument, this man is lying.

Madhya TEXT 5.65

ei vipra mora sevāya tuṣṭa yabe hailā

'tore āmi kanyā diba' āpane kahilā //CC Madhya, 5.65//

SYNONYMS

ei vipra—this brāhmaṇa; mora—my; sevāya—by the service; tuṣṭa—fully satisfied; yabe—when; hailā—he was; tore—to you; āmi—I; kanyā—daughter; diba—shall give; āpane—of his own accord; kahilā—promised.

TRANSLATION

"Being very satisfied with my service, this brāhmaṇa said to me of his own accord, 'I promise to hand over my daughter to you.'

Madhya TEXT 5.66

tabe muṇi niṣedhinu,--śuna, dvija-vara

tomāra kanyāra yogya nahi muṇi vara //CC Madhya, 5.66//

SYNONYMS

tabe—at that time; muṇi—I; niṣedhinu—forbade; śuna—hear; dvija-vara—O best of the brāhmaṇas; tomāra—your; kanyāra—for the daughter; yogya—suitable; nahi—not; muṇi—I; vara—husband.

TRANSLATION

"At that time I forbade him to do this, telling him, 'O best of the brāhmaṇas, I am not a fit husband for your daughter.

Madhya TEXT 5.67

kāhān tumi paṇḍita, dhanī, parama kulīna

kāhān muṇi daridra, mūrkhā, nīca, kula-hīna //CC Madhya, 5.67//

SYNONYMS

kāhān—whereas; tumi—you; paṇḍita—learned scholar; dhanī—rich man; parama—first class; kulīna—aristocracy; kāhān—whereas; muṇi—I; daridra—poor man; mūrkhā—not educated; nīca—fallen; kula-hīna—without aristocracy.

TRANSLATION

" 'Whereas you are a learned scholar, a rich man belonging to an aristocratic family, I am a poor man, uneducated and with no claim to aristocracy.'

Madhya TEXT 5.68

tabu ei vipra more kahe bāra bāra

tore kanyā diluṇ, tumi karaha svīkāra //CC Madhya, 5.68//

SYNONYMS

tabu—still; ei—this; vipra—brāhmaṇa; more—to me; kahe—says; bāra bāra—again and again; tore—to you; kanyā—my daughter; diluṇ—I have given in charity; tumi—you; karaha—make; svīkāra—acceptance.

TRANSLATION

"Still this brāhmaṇa insisted. Again and again he asked me to accept his proposal, saying, 'I have given you my daughter. Please accept her.'

Madhya TEXT 5.69

tabe āmi kahilāṇ--śuna, mahā-mati

tomāra strī-putra-jñātira nā habe sammati //CC Madhya, 5.69//

SYNONYMS

tabe—at that time; āmi—I; kahilāṇ—said; śuna—please hear; mahā-mati—O intelligent brāhmaṇa; tomāra—your; strī-putra—wife and children; jñātira—kinsmen; nā habe sammati—will not agree.

TRANSLATION

"I then said, 'Please hear. You are a learned brāhmaṇa. Your wife, friends and relatives will never agree to this proposal.

Madhya TEXT 5.70

kanyā dite nāribe, habe asatya-vacana

punarapi kahe vipra kariyā yatana //CC Madhya, 5.70//

SYNONYMS

kanyā—daughter; dite—to give; nāribe—you will not be able; habe—it will become; asatya-vacana—a false statement; punarapi—again; kahe—he says; vipra—the brāhmaṇa; kariyā yatana—with great attention.

TRANSLATION

" 'My dear sir, you will not be able to fulfill your promise. Your promise will be broken.' Yet, again and again the brāhmaṇa emphasized his promise.

Madhya TEXT 5.71

kanyā tore diluṇ, dvidhā nā kariha cite

ātma-kanyā diba, kebā pāre niṣedhite //CC Madhya, 5.71//

SYNONYMS

kanyā—the daughter; tore—to you; diluṇ—I have given; dvidhā—hesitation; nā—do not; kariha—do; cite—within your mind; ātma-kanyā—my own daughter; diba—I shall give; kebā—who; pāre—is able; niṣedhite—to forbid.

TRANSLATION

" 'I have offered you my daughter. Do not hesitate. She is my daughter, and I shall give her to you. Who can forbid me?'

Madhya TEXT 5.72

tabe āmi kahilāṇ ṛḍḍha kari' mana

gopālera āge kaha e-satya vacana //CC Madhya, 5.72//

SYNONYMS

tabe—at that time; āmi—I; kahilāṇ—said; ṛḍḍha kari' mana—fixing my mind; gopālera āge—in front of the Gopāla Deity; kaha—speak; e-satya vacana—this truthful statement.

TRANSLATION

"At that time I concentrated my mind and requested the brāhmaṇa to make the promise before the Gopāla Deity.

Madhya TEXT 5.73

tabe iṇho gopālera āgete kahila

tumi jāna, ei vipre kanyā āmi dila //CC Madhya, 5.73//

SYNONYMS

tabe—at that time; iṅho—this gentleman; gopālera—of the Gopāla Deity; āgete—in front; kahila—he said; tumi jāna—my Lord, please know; ei vipre—unto this young brāhmaṇa; kanyā—my daughter; āmi—I; dila—have offered.

TRANSLATION

"Then this gentleman said in front of the Gopāla Deity, 'My dear Lord, please bear witness. I have offered my daughter to this brāhmaṇa in charity.'

Madhya TEXT 5.74

tabe āmi gopālere sākṣī kariṇā

kahilān tāṅra pade minati kariṇā //CC Madhya, 5.74//

SYNONYMS

tabe—at that time; āmi—I; gopālere—to the Gopāla Deity; sākṣī—the witness; kariṇā—making; kahilān—said; tāṅra pade—at His lotus feet; minati—humility; kariṇā—making.

TRANSLATION

"Accepting the Gopāla Deity as my witness, I then submitted the following at His lotus feet.

Madhya TEXT 5.75

yadi ei vipra more nā dibe kanyā-dāna

sākṣī bolāimu tomāya, ha-io sāvadhāna //CC Madhya, 5.75//

SYNONYMS

yadi—if; ei—this; vipra—brāhmaṇa; more—to me; nā—not; dibe—will give; kanyā-dāna—his daughter in charity; sākṣī bolāimu—I shall call as a witness; tomāya—You; ha-io sāvadhāna—kindly be attentive.

TRANSLATION

" 'If this brāhmaṇa later hesitates to give me his daughter, my dear Lord, I shall call on You as a witness. Please note this with care and attention.'

Madhya TEXT 5.76

ei vākye sākṣī mora āche mahājana

yāñra vākya satya kari māne tribhuvana" //CC Madhya, 5.76//

SYNONYMS

ei vākye—in this statement; sākṣī—witness; mora—my; āche—there is; mahājana—a great personality; yāñra—whose; vākya—words; satya—true; kari—taking as; māne—accepts; tri-bhuvana—the whole world.

TRANSLATION

"Thus I have called upon a great personality in this transaction. I have asked the Supreme Godhead to be my witness. The entire world accepts the words of the Supreme Personality of Godhead."

PURPORT

Although the young brāhmaṇa described himself as having no claims to aristocracy and being an uneducated common man, still he had one good qualification: he believed that the Supreme Personality of Godhead was the topmost authority, he accepted the words of Lord Kṛṣṇa without hesitation, and he had firm faith in the Lord's consistency. According to Prahlāda Mahārāja, another authority on the Supreme Personality of Godhead, such a staunch and faithful devotee of the Lord must be understood to be a most learned scholar: tan manye 'dhītam uttamam (Śrīmad-Bhāgavatam 7.5.24). A pure devotee who has firm faith in the words of the Supreme Personality of Godhead is to be considered a most learned scholar, the topmost aristocrat and the richest man in the whole world. All godly qualities automatically exist in such a devotee. In the preaching work of the Kṛṣṇa consciousness movement, we, as the servant of the servant of the servant of the Supreme Personality of Godhead, fully believe in the words of Kṛṣṇa and His servants, the disciplic succession. In this way we are presenting the words of Kṛṣṇa throughout the world. Even though we are neither a rich man nor a very learned scholar, and even though we do not belong to any aristocracy, this movement is still being welcomed and is very easily spreading all over the world. Although we are very poor and have no professional source of income, Kṛṣṇa supplies money whenever we need it. Whenever we need some men, Kṛṣṇa supplies them. Thus it is stated in the Bhagavad-gītā (6.22): yaṁ labdhvā cāparam lābham manyate nādhikam tataḥ.

Actually, if we can attain the favor of the Supreme Personality of Godhead, Kṛṣṇa, we do not need anything else. We certainly do not need those things which a mundane person considers to be material assets.

Madhya TEXTS 5.77-78

tabe baḍa-vipra kahe, "ei satya kathā

gopāla yadi sākṣī dena, āpane āsi' ethā

tabe kanyā diba āmi, jāniha niścaya"

tānra putra kahe,--'ei bhāla bāta haya' //CC Madhya, 5.77-78//

SYNONYMS

tabe—at that time; baḍa-vipra—the elderly brāhmaṇa; kahe—says; ei satya kathā—this is true; gopāla—the Gopāla Deity; yadi—if; sākṣī—witness; dena—gives; āpane—personally; āsi'-coming; ethā—here; tabe—at that time; kanyā—daughter; diba—must give in charity; āmi—I; jāniha—you all know it; niścaya—certainly; tānra—his; putra—son; kahe—says; ei—this; bhāla—nice; bāta—statement; haya—is.

TRANSLATION

Taking this opportunity, the elderly brāhmaṇa immediately confirmed that this was really true. He said, "If Gopāla personally comes here to serve as a witness, I shall surely give my daughter to the young brāhmaṇa." The elderly brāhmaṇa's son immediately confirmed this, saying, "Yes, this is a very nice settlement."

PURPORT

As the Supersoul within the heart of all living entities, Kṛṣṇa knows everyone's desire, everyone's request and everyone's prayer. Although all these may be contradictory, the Lord has to create a situation in which everyone will be pleased. This is an instance of a marriage negotiation between an elderly brāhmaṇa and a youthful one. The elderly brāhmaṇa was certainly willing to give his daughter in charity to the young brāhmaṇa, but his son and relatives became impediments to this transaction. The elderly brāhmaṇa considered how to get out of this situation and still offer his daughter to the young brāhmaṇa. His son, an atheist and a very cunning fellow, was thinking of how to stop the marriage. The father and son were thinking in a contradictory way, yet Kṛṣṇa

created a situation wherein they both agreed. They both agreed that if the Gopāla Deity would come and serve as a witness, the daughter would be given to the young brāhmaṇa.

Madhya TEXT 5.79

baḍa-viprera mane,--'kṛṣṇa baḍa dayāvān

avaśya mora vākya teṇho karibe pramāṇa' //CC Madhya, 5.79//

SYNONYMS

baḍa-viprera mane—within the mind of the elderly brāhmaṇa; kṛṣṇa—Lord Kṛṣṇa; baḍa—very; dayāvān—merciful; avaśya—certainly; mora—my; vākya—words; teṇho—He; karibe—will make; pramāṇa—evidence.

TRANSLATION

The elderly brāhmaṇa thought, "Since Lord Kṛṣṇa is very merciful, He will certainly come to prove my statement."

Madhya TEXT 5.80

putrera mane,--'pratimā nā āsibe sākṣī dite'

ei buddhye dui-jana ha-ilā sammate //CC Madhya, 5.80//

SYNONYMS

putrera mane—in the mind of the son; pratimā—the Deity; nā—not; āsibe—will come; sākṣī dite—to give witness; ei—this; buddhye—in understanding; dui-jana—both the father and the son; ha-ilā sammate—agreed.

TRANSLATION

The atheistic son thought, "It is not possible for Gopāla to come and bear witness." Thinking thus, both father and son agreed.

Madhya TEXT 5.81

choṭa-vipra bale,--'patra karaha likhana

punaḥ yena nāhi cale e-saba vacana' //CC Madhya, 5.81//

SYNONYMS

choṭa-vipra—the young brāhmaṇa; bale—says; patra—paper; karaha—do; likhana—writing; punaḥ—again; yena—so that; nāhi—not; cale—change; e-saba—all these; vacana—statements.

TRANSLATION

The young brāhmaṇa took this opportunity to speak: "Please write this down on paper in black and white so that you may not again change your word of honor."

Madhya TEXT 5.82

tabe saba loka meli' patra ta' likhila

duñhāra sammati lañā madhyastha rākhila //CC Madhya, 5.82//

SYNONYMS

tabe—then; saba loka—all the people; meli'-gathered together; patra—paper; ta'-indeed; likhila—wrote; duñhāra—of both of them; sammati—the agreement; lañā—taking; madhya-stha—as mediator; rākhila—remained.

TRANSLATION

All the assembled people got this statement down in black and white and, taking the signatures of agreement from both of them, served as the mediators.

Madhya TEXT 5.83

tabe choṭa-vipra kahe,--śuna, sarva-jana

ei vipra--satya-vākya, dharma-parāyaṇa //CC Madhya, 5.83//

SYNONYMS

tabe—at that time; choṭa-vipra—the young brāhmaṇa; kahe—says; śuna—please hear; sarva-jana—O all gentlemen present here; ei vipra—this elderly brāhmaṇa; satya-vākya—always truthful; dharma-parāyaṇa—religious.

TRANSLATION

The young brāhmaṇa then said, "Will all you gentlemen present please hear me? This elderly brāhmaṇa is certainly truthful and is following religious principles.

Madhya TEXT 5.84

sva-vākya chāḍite inhāra nāhi kabhu mana

svajana-mṛtyu-bhaye kahe asatya-vacana //CC Madhya, 5.84//

SYNONYMS

sva-vākya—his own promise; chāḍite—to give up; inhāra—of this brāhmaṇa; nāhi—not; kabhu—at any time; mana—the mind; sva-jana—of his own kinsmen; mṛtyu-bhaye—fearing the suicide; kahe—says; asatya-vacana—untruthful words.

TRANSLATION

"He had no desire to break his promise, but fearing that his kinsmen would commit suicide, he deviated from the truth.

Madhya TEXT 5.85

inhāra puṇye kṛṣṇe āni' sākṣī bolāiba

tabe ei viprera satya-pratijñā rākhiba //CC Madhya, 5.85//

SYNONYMS

inhāra puṇye—by his piety; kṛṣṇe—Lord Kṛṣṇa; āni'-bringing; sākṣī—witness; bolāiba—I shall call; tabe—at that time; ei viprera—of this brāhmaṇa; satya—truthful; pratijñā—the promise; rākhiba—I shall keep.

TRANSLATION

"By the piety of the elderly brāhmaṇa, I shall call the Supreme Personality of Godhead as a witness. Thus I shall keep his truthful promise intact."

Madhya TEXT 5.86

eta śuni' nāstika loka upahāsa kare

keha bale, īśvara--dayālu, āsiteha pāre //CC Madhya, 5.86//

SYNONYMS

eta śuni'-hearing this; nāstika—atheistic; loka—class of men; upahāsa—joking; kare—do; keha bale—someone says; īśvara—God; dayālu—merciful; āsiteha

pāre—He is able to come.

TRANSLATION

Hearing the emphatic statement of the younger brāhmaṇa, some atheists in the meeting began to cut jokes. However, someone else said, "After all, the Lord is merciful, and if He likes, He can come."

Madhya TEXT 5.87

tabe sei choṭa-vipra gelā vṛndāvana

daṇḍavat kari' kahe saba vivaraṇa //CC Madhya, 5.87//

SYNONYMS

tabe—after this; sei—that; choṭa-vipra—young brāhmaṇa; gelā—went; vṛndāvana—to Vṛndāvana; daṇḍavat kari'-after offering respects; kahe—tells; saba—all; vivaraṇa—the description.

TRANSLATION

After the meeting, the young brāhmaṇa started for Vṛndāvana. Upon arriving there, he first offered his respectful obeisances to the Deity and then narrated everything in full detail.

Madhya TEXT 5.88

"brahmaṇya-deva tumi baḍa dayā-maya

dui viprera dharma rākha hañā sadaya //CC Madhya, 5.88//

SYNONYMS

brahmaṇya-deva—O Lord of brahminical culture; tumi—You; baḍa—very; dayā-maya—merciful; dui—two; viprera—of brāhmaṇas; dharma—the religious principles; rākha—protect; hañā—becoming; sa-daya—merciful.

TRANSLATION

He said, "My Lord, You are the protector of brahminical culture, and You are also very merciful. Therefore, kindly show Your great mercy by protecting the religious principles of us two brāhmaṇas.

Madhya TEXT 5.89

kanyā pāba,--mora mane ihā nāhi sukha

brāhmaṇera pratijñā yāya--ei baḍa duḥkha //CC Madhya, 5.89//

SYNONYMS

kanyā pāba—I shall get the daughter; mora—my; mane—in the mind; ihā—this; nāhi—is not; sukha—happiness; brāhmaṇera—of a pure brāhmaṇa; pratijñā—the promise; yāya—becomes lost; ei—this; baḍa—very much; duḥkha—unhappiness.

TRANSLATION

"My dear Lord, I am not thinking to become happy by getting the daughter as a bride. I am simply thinking that the brāhmaṇa has broken his promise, and that is giving me great pain."

PURPORT

It was not at all the intention of the young brāhmaṇa to get the daughter of the elderly brāhmaṇa in marriage and thus enjoy material happiness and sense gratification. It was not for that reason that the young brāhmaṇa went to Vṛndāvana to ask the Supreme Personality of Godhead to act as a witness. His only concern was that the elderly brāhmaṇa had promised something, and if Gopāla did not bear witness to that transaction, then the older brāhmaṇa would incur a spiritual blemish. Therefore, the young brāhmaṇa wanted protection and help from the Deity. The young brāhmaṇa was thus a pure Vaiṣṇava, and he had no desire for sense gratification. He wanted only to serve the Supreme Personality of Godhead and the older brāhmaṇa, who was also a Vaiṣṇava and very devoted to the Lord.

Madhya TEXT 5.90

eta jāni' tumi sākṣī deha, dayā-maya

jāni' sākṣī nāhi deya, tāra pāpa haya //CC Madhya, 5.90//

SYNONYMS

eta jāni'-knowing this; tumi—You; sākṣī—witness; deha—please give; dayā-maya—O most merciful one; jāni'-knowing; sākṣī—witness; nāhi deya—does

not give; tāra—for him; pāpa—sin; haya—there is.

TRANSLATION

The young brāhmaṇa continued, "My dear sir, You are very merciful and You know everything. Therefore, kindly be a witness in this case. A person who knows things as they are and still does not bear witness becomes involved in sinful activities."

PURPORT

The dealings between a devotee and the Lord are very simple. The young brāhmaṇa said to the Lord, "You know everything, but if You do not bear witness, You will be involved in sinful activities." There is no possibility, however, of the Lord's being involved in sinful activities. A pure devotee, even though he knows everything of the Supreme Lord, can speak with the Lord exactly as if He were a common man. Although the dealings between the Lord and His devotee are always very simple and open, there is formality. All these things happen because of the connection between the Lord and the devotee.

Madhya TEXT 5.91

kṛṣṇa kahe,--vipra, tumi yāha sva-bhavane

sabhā kari' more tumi kariha smaraṇe //CC Madhya, 5.91//

SYNONYMS

kṛṣṇa kahe—Lord Kṛṣṇa says; vipra—My dear brāhmaṇa; tumi—you; yāha—go back; sva-bhavane—to your own home; sabhā kari'-calling a meeting of all the men; more—of Me; tumi—you; kariha—just do; smaraṇe—remembering.

TRANSLATION

Lord Kṛṣṇa replied, "My dear brāhmaṇa, go back to your home and call a meeting of all the men. In that meeting, just try to remember Me.

Madhya TEXT 5.92

āvirbhāva hañā āmi tāhāñ sākṣī diba

tabe dui viprera satya pratijñā rākhiba //CC Madhya, 5.92//

SYNONYMS

āvirbhāva—appearance; hañā—making; āmi—I; tāhāñ—there; sākṣī—witness; diba—shall give; tabe—at that time; dui—two; viprera—of the brāhmaṇas; satya—truthful; pratijñā—promise; rākhiba—I shall keep.

TRANSLATION

"I shall certainly appear there, and at that time I shall protect the honor of both you brāhmaṇas by bearing witness to the promise."

Madhya TEXT 5.93

vipra bale,--"yadi hao caturbhuja-mūrti

tabu tomāra vākye kāru nā habe pratīti //CC Madhya, 5.93//

SYNONYMS

vipra bale—the young brāhmaṇa says; yadi—if; hao—You become; catuḥ-bhuja—four-handed; mūrti—Deity; tabu—still; tomāra—Your; vākye—in the word; kāru—of anyone; nā—not; habe—there will be; pratīti—belief.

TRANSLATION

The young brāhmaṇa replied, "My dear sir, even if You appear there as a four-handed Viṣṇu Deity, still, none of those people will believe in Your words.

Madhya TEXT 5.94

ei mūrti giyā yadi ei śrī-vadane

sākṣī deha yadi--tabe sarva-loka śune" //CC Madhya, 5.94//

SYNONYMS

ei—this; mūrti—in the form; giyā—going; yadi—if; ei—this; śrī-vadane—from Your beautiful face; sākṣī—witness; deha—You give; yadi—if; tabe—then; sarva-loka—all people; śune—will hear.

TRANSLATION

"Only if You go there in this form of Gopāla and speak the words from Your beautiful face will Your testimony be heard by all the people."

Madhya TEXT 5.95

kṛṣṇa kahe,--"pratimā cale, kothāha nā śuni"

vipra bale,--"pratimā hañā kaha kene vāṇī //CC Madhya, 5.95//

SYNONYMS

kṛṣṇa kahe—Lord Kṛṣṇa says; pratimā cale—a Deity walks; kothāha—anywhere; nā śuni—I have not heard; vipra bale—the young brāhmaṇa replies; pratimā hañā—in Your Deity form; kaha kene vāṇī—how do You speak words.

TRANSLATION

Lord Kṛṣṇa said, "I've never heard of a Deity's walking from one place to another." The brāhmaṇa replied, "That is true, but how is it that You are speaking to me, although You are a Deity?"

Madhya TEXT 5.96

pratimā naha tumi--sākṣāt vrajendra-nandana

vipra lāgi' kara tumi akārya-karaṇa" //CC Madhya, 5.96//

SYNONYMS

pratimā—a statue; naha—are not; tumi—You; sākṣāt—directly; vrajendra-nandana—the son of Nanda Mahārāja; vipra lāgi'-for the sake of the brāhmaṇa; kara tumi—You can do; akārya-karaṇa—an action You have never done before.

TRANSLATION

"My dear Lord, You are not a statue; You are directly the son of Mahārāja Nanda. Now, for the sake of the old brāhmaṇa, You can do something You have never done before."

Madhya TEXT 5.97

hāsiñā gopāla kahe,--"śunaha, brāhmaṇa

tomāra pāche pāche āmi kariba gamana //CC Madhya, 5.97//

SYNONYMS

hāsiñā—smiling; gopāla—the Lord Gopāla; kahe—says; śunaha—just hear; brāhmaṇa—O My dear brāhmaṇa; tomāra—you; pāche pāche—behind; āmi—I;

kariba—shall do; gamana—walking.

TRANSLATION

Śrī Gopālajī then smiled and said, "My dear brāhmaṇa, just listen to Me. I shall walk behind you, and in this way I shall go with you."

PURPORT

The conversation between Lord Śrī Kṛṣṇa and the brāhmaṇa is proof that the Lord in His arcā-mūrti, or form made of material elements, is not material, for those elements, although separated from the Lord, are also a part of the Lord's energy, as stated in the Bhagavad-gītā. Because the elements are the Lord's own energy and because there is no difference between the energy and the energetic, the Lord can appear through any element. Just as the sun can act through the sunshine and thus distribute its heat and light, so Kṛṣṇa, by His inconceivable power, can appear in His original spiritual form in any material element, including stone, wood, paint, gold, silver and jewels, because the material elements are all His energy. The śāstras warn, arcye viṣṇau śilā-dhīḥ . . . nārakī saḥ: one should never think of the arcā-mūrti, the Deity within the temple, as stone, wood or any other material element. Because of his advanced devotional position, the younger brāhmaṇa knew that although the Deity of Gopāla appeared to be stone, He was not stone. He was the son of Nanda Mahārāja, Vrajendra-nandana Himself.

As such, the Deity can act exactly as the Lord did in His original form as Kṛṣṇa. Lord Kṛṣṇa was talking to the young brāhmaṇa just to test his knowledge about the arcā-vigraha. In other words, those who have understood the science of Kṛṣṇa-Kṛṣṇa's name, form, quality and so forth-can also talk with the Deity. To an ordinary person, however, the Deity will appear to be made of stone, wood or some other material. In the higher sense, since all material elements ultimately emanate from the supreme spiritual entity, nothing is really material. Being omnipotent, omnipresent and omniscient, Kṛṣṇa can deal with His devotees in any form without difficulty. By the mercy of the Lord, the devotee knows perfectly well about the Lord's dealings. Indeed, he can talk face to face with the Lord.

Madhya TEXT 5.98

ulaṭiyā āmā tumi nā kariha daraśane

āmāke dekhile, āmi rahiba sei sthāne //CC Madhya, 5.98//

SYNONYMS

ulaṭiyā—turning your face; āmā—Me; tumi—you; nā—not; kariha—do; daraśane—seeing; āmāke—Me; dekhile—if you see; āmi—I; rahiba—shall stay; sei sthāne—in that very place.

TRANSLATION

The Lord continued, "Do not try to see Me by turning around. As soon as you see Me, I shall remain stationary in that very place.

Madhya TEXT 5.99

nūpurera dhvani-mātra āmāra śunibā

sei śabde āmāra gamana pratīti karibā //CC Madhya, 5.99//

SYNONYMS

nūpurera—of the ankle bells; dhvani-mātra—the sound only; āmāra—My; śunibā—you will hear; sei śabde—by hearing that sound; āmāra—My; gamana—coming; pratīti—understanding; karibā—you will do.

TRANSLATION

"You will know that I am walking behind you by the sound of My ankle bells.

Madhya TEXT 5.100

eka-sera anna rāndhi' kariha samarpaṇa

tāhā khāñā tomāra saṅge kariba gamana //CC Madhya, 5.100//

SYNONYMS

eka-sera—one kilogram; anna—of rice; rāndhi'-cooking; kariha—do; samarpaṇa—offering; tāhā—that; khāñā—eating; tomāra—of you; saṅge—in the company; kariba—I shall do; gamana—walking.

TRANSLATION

"Cook one kilogram of rice daily and offer it. I shall eat that rice and follow behind you."

Madhya TEXT 5.101

āra dina ājñā māgi' calilā brāhmaṇa

tāra pāche pāche gopāla karilā gamana //CC Madhya, 5.101//

SYNONYMS

āra dina—the next day; ājñā—permission; māgi'-begging; calilā—started; brāhmaṇa—the young brāhmaṇa; tāra—him; pāche—behind; pāche—behind; gopāla—Lord Gopāla; karilā—began; gamana—following.

TRANSLATION

The next day, the brāhmaṇa begged permission from Gopāla and started for his country. Gopāla followed him, step by step.

Madhya TEXT 5.102

nūpurera dhvani śuni' ānandita mana

uttamānna pāka kari' karāya bhojana //CC Madhya, 5.102//

SYNONYMS

nūpurera—of the ankle bells; dhvani—the sounds; śuni'-hearing; ānandita—very much pleased; mana—the mind; uttama-anna—first-class rice; pāka—cooking; kari'-doing; karāya—causes; bhojana—eating.

TRANSLATION

While Gopāla followed the young brāhmaṇa, the tinkling sound of His ankle bells could be heard. The brāhmaṇa became very pleased, and he cooked first-class rice for Gopāla to eat.

Madhya TEXT 5.103

ei-mate cali' vipra nija-deśe āilā

grāmera nikaṭa āsi' manete cintilā //CC Madhya, 5.103//

SYNONYMS

ei-mate—in this way; cali'-walking; vipra—the brāhmaṇa; nija—own; deśe—to the country; āilā—returned; grāmera—to the village; nikaṭa—near; āsi'-coming;

manete—within his mind; cintilā—thought.

TRANSLATION

The young brāhmaṇa walked and walked in this way until he eventually arrived in his own country. When he neared his own village, he began to think as follows.

Madhya TEXT 5.104

'ebe muñi grāme āinu, yāimu bhavana

lokere kahiba giyā sākṣīra āgamana //CC Madhya, 5.104//

SYNONYMS

ebe—now; muñi—I; grāme—to the village; āinu—have come; yāimu—I shall go; bhavana—to my home; lokere—the people; kahiba—I shall tell; giyā—going there; sākṣīra—of the witness; āgamana—about the arrival.

TRANSLATION

"I have now come to my village, and I shall go to my home and tell all the people that the witness has arrived."

Madhya TEXT 5.105

sākṣāte nā dekhile mane pratīti nā haya

ihān yadi rahena, tabu nāhi kichu bhaya' //CC Madhya, 5.105//

SYNONYMS

sākṣāte—directly; nā—not; dekhile—if seeing; mane—in the mind; pratīti—assurance; nā—not; haya—there is; ihān—here; yadi—if; rahena—the Lord stays; tabu—still; nāhi—there is not; kichu—any; bhaya—fear.

TRANSLATION

The brāhmaṇa then began to think that if the people didn't directly see the Gopāla Deity, they would not believe that He had arrived. "But even if Gopāla stays here," he thought, "there is still nothing to fear."

Madhya TEXT 5.106

eta bhāvi' sei vipra phiriyā cāhila

hāsiñā gopāla-deva tathāya rahila //CC Madhya, 5.106//

SYNONYMS

eta bhāvi'-thinking like this; sei—that; vipra—brāhmaṇa; phiriyā—turning; cāhila—saw; hāsiñā—smiling; gopāla-deva—Lord Gopāladeva, the Supreme Personality of Godhead; tathāya—there; rahila—stayed.

TRANSLATION

Thinking this, the brāhmaṇa turned to look back, and He saw that Gopāla, the Supreme Personality of Godhead, was standing there smiling.

Madhya TEXT 5.107

brāhmaṇere kahe,--"tumi yāha nija-ghara

ethāya rahiba āmi, nā yāba ataḥpara" //CC Madhya, 5.107//

SYNONYMS

brāhmaṇere kahe—He asked the brāhmaṇa; tumi—you; yāha—go; nija-ghara—to your own home; ethāya—here in this place; rahiba—shall stay; āmi—I; nā—not; yāba—shall go; ataḥpara—hereafter.

TRANSLATION

The Lord told the brāhmaṇa, "Now you can go home. I shall stay here and shall not leave."

Madhya TEXT 5.108

tabe sei vipra yāi nagare kahila

śuniñā sakala loka camatkāra haila //CC Madhya, 5.108//

SYNONYMS

tabe—thereafter; sei—that; vipra—brāhmaṇa; yāi—going; nagare—to the town; kahila—said; śuniñā—hearing; sakala—all; loka—the people; camatkāra—struck with wonder; haila—were.

TRANSLATION

The young brāhmaṇa then went to the town and informed all the people about Gopāla's arrival. Hearing this, the people were struck with wonder.

Madhya TEXT 5.109

āila sakala loka sākṣī dekhibāre

gopāla dekhiñā loka daṇḍavat kare //CC Madhya, 5.109//

SYNONYMS

āila—came; sakala—all; loka—the people; sākṣī—the witness; dekhibāre—to see; gopāla—Lord Gopāla; dekhiñā—seeing; loka—all the people; daṇḍavat—offering obeisances; kare—do.

TRANSLATION

All the townspeople went to see the witness Gopāla, and when they saw the Lord actually standing there, they all offered their respectful obeisances.

Madhya TEXT 5.110

gopāla-saundarya dekhi' loke ānandita

pratimā caliñā āilā,--śuniñā vismita //CC Madhya, 5.110//

SYNONYMS

gopāla—of Lord Gopāla; saundarya—the beauty; dekhi'-seeing; loke—everyone; ānandita—pleased; pratimā—the Deity; caliñā—walking; āilā—came; śuniñā—hearing this; vismita—surprised.

TRANSLATION

When the people arrived, they were very pleased to see the beauty of Gopāla, and when they heard that He had actually walked there, they were all surprised.

Madhya TEXT 5.111

tabe sei baḍa-vipra ānandita hañā

gopālera āge paḍe daṇḍavat hañā //CC Madhya, 5.111//

SYNONYMS

tabe—thereafter; sei—that; baḍa-vipra—elderly brāhmaṇa; ānandita—pleased; hañā—becoming; gopālera—of Lord Gopāla; āge—in front; paḍe—falls down; daṇḍavat—like a stick; hañā—becoming.

TRANSLATION

Then the elderly brāhmaṇa, being very pleased, came forward and immediately fell like a stick in front of Gopāla.

Madhya TEXT 5.112

sakala lokera āge gopāla sākṣī dila

baḍa-vipra choṭa-vipre kanyā-dāna kaila //CC Madhya, 5.112//

SYNONYMS

sakala—all; lokera—of the people; āge—in the presence; gopāla—Lord Gopāla; sākṣī—witness; dila—gave; baḍa-vipra—the elderly brāhmaṇa; choṭa-vipre—unto the young brāhmaṇa; kanyā-dāna—giving the daughter in charity; kaila—did.

TRANSLATION

Thus in the presence of all the townspeople, Lord Gopāla bore witness that the elderly brāhmaṇa had offered his daughter in charity to the young brāhmaṇa.

Madhya TEXT 5.113

tabe sei dui vipre kahila īśvara

"tumi-dui--janme-janme āmāra kiṅkara //CC Madhya, 5.113//

SYNONYMS

tabe—thereafter; sei—those; dui—two; vipre—unto the brāhmaṇas; kahila—spoke; īśvara—the Lord; tumi-dui—both of you; janme-janme—birth after birth; āmāra—My; kiṅkara—servants.

TRANSLATION

After the marriage ceremony was performed, the Lord informed both brāhmaṇas, "You two brāhmaṇas are My eternal servants, birth after birth."

PURPORT

Like these two brāhmaṇas of Vidyānagara, there are many devotees who are eternal servants of the Lord. They are specifically known as nitya-siddha, eternally perfect. Although the nitya-siddhas appear in the material world and seem to be common members of the world, they never forget the Supreme Personality of Godhead in any condition. This is the symptom of a nitya-siddha.

There are two kinds of living entities-nitya-siddha and nitya-baddha. The nitya-siddha never forgets his relationship with the Supreme Personality, whereas the nitya-baddha is always conditioned, even before the creation. He always forgets his relationship with the Supreme Personality of Godhead. Here the Lord informs the two brāhmaṇas that they are His servants birth after birth. The phrase birth after birth refers to the material world because in the spiritual world there is no birth, death, old age or disease. By the order of the Supreme Personality of Godhead, the nitya-siddha remains within this material world like an ordinary man, but the only business of the nitya-siddha is to broadcast the glories of the Lord. This incident appears to be an ordinary story about a marriage transaction involving two ordinary people. However, Kṛṣṇa accepted the two brāhmaṇas as His eternal servants. Both brāhmaṇas took much trouble in these negotiations, just like mundane people, yet they were acting as eternal servants of the Lord. All nitya-siddhas within this material world may appear to toil like ordinary men, but they never forget their position as servants of the Lord.

Another point: The elderly brāhmaṇa belonged to an aristocratic family and was learned and wealthy. The young brāhmaṇa belonged to an ordinary family and was uneducated. But these mundane qualifications do not concern a nitya-siddha engaged in the service of the Lord. We have to accept the fact that the nitya-siddhas are completely distinct from the nitya-baddhas, who are ordinary human beings. Śrīla Narottama dāsa Ṭhākura confirms this statement:

gaurāṅgera saṅgi-gaṇe, nitya-siddha kari' māne,

se yāya vrajendra-suta-pāśa

śrī-gauḍa-maṇḍala-bhūmi, yebā jāne cintāmaṇi,

tāra haya vraja-bhūme vāsa

One who accepts the associates of Lord Caitanya Mahāprabhu as nitya-siddhas

is certain to be elevated to the spiritual kingdom to become an associate of the Supreme Lord. One should also know that Gauḍa-maṇḍala-bhūmi—those places in Bengal where Śrī Caitanya Mahāprabhu stayed—are equal to Vrajabhūmi, or Vṛndāvana. There is no difference between the inhabitants of Vṛndāvana and those of Gauḍa-maṇḍala-bhūmi, or Śrīdhāma Māyāpura.

Madhya TEXT 5.114

duñhāra satye tuṣṭa ha-ilāñ, duñhe māga' vara"

dui-vipra vara māge ānanda-antara //CC Madhya, 5.114//

SYNONYMS

duñhāra satye—in the truthfulness of both of you; tuṣṭa ha-ilāñ—I have become satisfied; duñhe—both of you; māga'-ask; vara—some benediction; dui-vipra—both the brāhmaṇas; vara—a benediction; māge—beg; ānanda—pleased; antara—within.

TRANSLATION

The Lord continued, "I have become very pleased by the truthfulness of you both. Now you can ask for a benediction." Thus with great pleasure the two brāhmaṇas begged for a benediction.

Madhya TEXT 5.115

"yadi vara dibe, tabe raha ei sthāne

kiṅkarere dayā tava sarva-loke jāne" //CC Madhya, 5.115//

SYNONYMS

yadi—if; vara—benediction; dibe—You will offer; tabe—then; raha—stay; ei sthāne—in this quarter; kiṅkarere—to Your servants; dayā—mercy; tava—Your; sarva-loke—all people; jāne—may know.

TRANSLATION

The brāhmaṇas said, "Please remain here so that people all over the world will know how merciful You are to Your servants."

Madhya TEXT 5.116

gopāla rahilā, duñhe karena sevana

dekhite āilā saba deśera loka-jana //CC Madhya, 5.116//

SYNONYMS

gopāla—Lord Gopāla; rahilā—stayed; duñhe—both of them; karena—do; sevana—service; dekhite—to see; āilā—came; saba—all; deśera—of the countries; loka-jana—the people.

TRANSLATION

Lord Gopāla stayed, and the two brāhmaṇas engaged in His service. After hearing of the incident, many people from different countries began to come to see Gopāla.

Madhya TEXT 5.117

se deśera rājā āila āścarya śuniñā

parama santoṣa pāila gopāle dekhiñā //CC Madhya, 5.117//

SYNONYMS

se deśera—of that country; rājā—the King; āila—came; āścarya—about the wonder; śuniñā—hearing; parama—great; santoṣa—satisfaction; pāila—achieved; gopāle—Gopāla; dekhiñā—by seeing.

TRANSLATION

Eventually the King of that country heard of this wonderful story, and he also came to see Gopāla and thus became very satisfied.

Madhya TEXT 5.118

mandira kariyā rājā sevā cālāila

'sākṣi-gopāla' bali' tāñra nāma khyāti haila //CC Madhya, 5.118//

SYNONYMS

mandira—a temple; kariyā—constructing; rājā—the King; sevā—service; cālāila—regularly carried on; sākṣi-gopāla—by the name Sākṣi-gopāla; bali'-known as; tāñra—His; nāma—name; khyāti—celebrated; haila—was.

TRANSLATION

The King constructed a nice temple, and regular service was executed. Gopāla became very famous under the name of Sākṣi-gopāla [the witness Gopāla].

Madhya TEXT 5.119

ei mata vidyānagare sākṣi-gopāla

sevā aṅgikāra kari' āchena cira-kāla //CC Madhya, 5.119//

SYNONYMS

ei mata—in this way; vidyānagare—in the town of Vidyānagara; sākṣi-gopāla—the witness Gopāla; sevā—service; aṅgikāra—acceptance; kari'-doing; āchena—remains; cira-kāla—a long time.

TRANSLATION

Thus Sākṣi-gopāla stayed in Vidyānagara and accepted service for a very long time.

PURPORT

This city of Vidyānagara is situated in Trailaṅga-deśa, South India, on the bank of the river Godāvarī. The place where the Godāvarī flows into the Bay of Bengal is called Koṭadeśa. The Orissa kingdom was very powerful, and this Koṭadeśa was the capital of Orissa. It was then known as Vidyānagara. Formerly this city was situated on the southern side of the river Godāvarī. At that time King Puruṣottama-deva managed to control Orissa and appoint a government. The present city of Vidyānagara is on the southeast side of the river, only twenty to twenty-five miles from Rājamahendrī. During the time of Mahārāja Pratāparudra, Śrī Rāmānanda Rāya was the governor there. Vijaya-nagara is not identical with Vidyānagara.

Madhya TEXT 5.120

utkalera rājā puruṣottama-deva nāma

sei deśa jini' nila kariyā saṅgrāma //CC Madhya, 5.120//

SYNONYMS

utkalera—of Orissa; rājā—the King; puruṣottama-deva—Puruṣottama-deva;

nāma—named; sei deśa—this country; jini'-conquering; nila—took; kariyā—executing; saṅgrāma—fight.

TRANSLATION

Later there was a fight, and this country was conquered by King Puruṣottama-deva of Orissa.

Madhya TEXT 5.121

sei rājā jini' nila tāṅra simhāsana

'māṇikya-simhāsana' nāma aneka ratana //CC Madhya, 5.121//

SYNONYMS

sei rājā—that King (Mahārāja Puruṣottama-deva); jini'-conquering; nila—took; tāṅra—his; simha-āsana—the throne; māṇikya-simhāsana—the throne known as Māṇikya-simhāsana; nāma—named; aneka—various; ratana—bedecked with jewels.

TRANSLATION

That King was victorious over the King of Vidyānagara, and he took possession of his throne, the Māṇikya-simhāsana, which was bedecked with many jewels.

Madhya TEXT 5.122

puruṣottama-deva sei baḍa bhakta ārya

gopāla-caraṇe māge,--'cala mora rājya //CC Madhya, 5.122//

SYNONYMS

puruṣottama-deva—King Puruṣottama-deva; sei—that; baḍa—very great; bhakta—devotee; ārya—Āryan; gopāla-caraṇe—at the lotus feet of Gopāla; māge—begs; cala—please come; mora—my; rājya—to the kingdom.

TRANSLATION

King Puruṣottama-deva was a great devotee and was advanced in the civilization of the Āryans. He begged at the lotus feet of Gopāla, "Please come to my kingdom."

Madhya TEXT 5.123

tānra bhakti-vaśe gopāla tānre ājñā dila

gopāla la-iyā sei kaṭake āila //CC Madhya, 5.123//

SYNONYMS

tānra—his; bhakti-vaśe—under the obligation of the devotional service; gopāla—Lord Gopāla; tānre—unto Him; ājñā dila—gave the order; gopāla—the Gopāla Deity; la-iyā—taking; sei—that King; kaṭake—to the city of Kaṭaka; āila—returned.

TRANSLATION

When the King begged Him to come to his kingdom, Gopāla, who was already obliged for his devotional service, accepted his prayer. Thus the King took the Gopāla Deity and went back to Kaṭaka.

Madhya TEXT 5.124

jagannāthe āni' dila māṇikya-simhāsana

kaṭake gopāla-sevā karila sthāpana //CC Madhya, 5.124//

SYNONYMS

jagannāthe—unto Jagannātha; āni'-bringing; dila—presented; māṇikya-simhāsana—the throne of the name Māṇikya-simhāsana; kaṭake—at Kaṭaka; gopāla-sevā—the service of the Gopāla Deity; karila sthāpana—established.

TRANSLATION

After winning the Māṇikya throne, King Puruṣottama-deva took it to Jagannātha Purī and presented it to Lord Jagannātha. In the meantime, he also established regular worship of the Gopāla Deity at Kaṭaka.

Madhya TEXT 5.125

tānhāra mahiṣī āilā gopāla-darśane

bhakti kari' bahu alaṅkāra kaila samarpaṇe //CC Madhya, 5.125//

SYNONYMS

tānhāra mahiṣī—his Queen; āilā—came; gopāla-darśane—to see the Gopāla Deity; bhakti kari'-in great devotion; bahu—various; alaṅkāra—of ornaments; kaila—made; samarpaṇe—presentation.

TRANSLATION

When the Gopāla Deity was installed at Kaṭaka, the Queen of Puruṣottama-deva went to see Him and, with great devotion, presented various kinds of ornaments.

Madhya TEXT 5.126

tānhāra nāsāte bahu-mūlya muktā haya

tāhā dite icchā haila, manete cintaya //CC Madhya, 5.126//

SYNONYMS

tānhāra nāsāte—on the nostril of the Queen; bahu-mūlya—very valuable; muktā—pearl; haya—there was; tāhā—that; dite—to give; icchā—the desire; haila—there was; manete—in the mind; cintaya—thinks.

TRANSLATION

The Queen had a very valuable pearl, which she wore on her nose, and she wished to give it to Gopāla. She then began to think as follows.

Madhya TEXT 5.127

ṭhākurera nāsāte yadi chidra thākita

tabe ei dāsī muktā nāsāya parāita //CC Madhya, 5.127//

SYNONYMS

ṭhākurera nāsāte—in the nose of the Deity; yadi—if; chidra—a hole; thākita—there were; tabe—then; ei—this; dāsī—maidservant; muktā—pearl; nāsāya—on the nose; parāita—could put on.

TRANSLATION

"If there were a hole in the Deity's nose, I could transfer the pearl to Him."

Madhya TEXT 5.128

eta cinti' namaskari' gelā sva-bhavane

rātri-śeṣe gopāla tāñre kahena svapane //CC Madhya, 5.128//

SYNONYMS

eta cinti'-thinking like that; namaskari'-offering obeisances; gelā—went; sva-bhavane—to the palace of the King; rātri-śeṣe—at the end of night; gopāla—the Gopāla Deity; tāñre—unto her; kahena—says; svapane—in a dream.

TRANSLATION

Considering this, the Queen offered her obeisances to Gopāla and returned to her palace. That night she dreamed that Gopāla appeared and began to speak to her as follows.

Madhya TEXT 5.129

"bālya-kāle mātā mora nāsā chidra kari'

muktā parāñāchila bahu yatna kari' //CC Madhya, 5.129//

SYNONYMS

bālya-kāle—in My childhood; mātā—mother; mora—My; nāsā—nose; chidra kari'-making a hole; muktā—a pearl; parāñāchila—was put on it; bahu—much; yatna—endeavor; kari'-taking.

TRANSLATION

"During My childhood My mother made a hole in My nose and with great endeavor set a pearl there.

Madhya TEXT 5.130

sei chidra adyāpiha āchaye nāsāte

sei muktā parāha, yāhā cāhiyācha dite" //CC Madhya, 5.130//

SYNONYMS

sei chidra—that hole; adyāpiha—still, until now; āchaye—is; nāsāte—in the nose; sei—that; muktā—pearl; parāha—put on; yāhā—which; cāhiyācha—you desired; dite—to give to Me.

TRANSLATION

"That very hole is still there, and you can use it to set the pearl you desired to give Me."

Madhya TEXT 5.131

svapne dekhi' sei rāṇī rājāke kahila

rājā-saha muktā lañā mandire āila //CC Madhya, 5.131//

SYNONYMS

svapne dekhi'-seeing the dream; sei rāṇī—the Queen; rājāke—unto the King; kahila—spoke; rājā-saha—with the King; muktā—the pearl; lañā—taking; mandire—to the temple; āila—they went.

TRANSLATION

After dreaming this, the Queen explained it to her husband, the King. Both the King and the Queen then went to the temple with the pearl.

Madhya TEXT 5.132

parāila muktā nāsāya chidra dekhiñā

mahā-mahotsava kaila ānandita hañā //CC Madhya, 5.132//

SYNONYMS

parāila—set; muktā—the pearl; nāsāya—on the nose; chidra—the hole; dekhiñā—seeing; mahā-mahotsava—a great festival; kaila—performed; ānandita—pleased; hañā—being.

TRANSLATION

Seeing the hole in the nose of the Deity, they set the pearl there and, being very pleased, held a great festival.

Madhya TEXT 5.133

sei haite gopālera kaṭakete sthiti

ei lāgi 'sākṣi-gopāla' nāma haila khyāti //CC Madhya, 5.133//

SYNONYMS

sei haite—since that time; gopālera—of Gopāla; kaṭakete—in the town of Kaṭaka; sthiti—the establishment; ei lāgi—for this reason; sākṣi-gopāla—the witness Gopāla; nāma—named; haila—became; khyāti—celebrated.

TRANSLATION

Since then, Gopāla has been situated in the city of Kaṭaka [Cuttak], and He has been known ever since as Sākṣi-gopāla.

Madhya TEXT 5.134

nityānanda-mukhe śuni' gopāla-carita

tuṣṭa hailā mahāprabhu svabhakta-sahita //CC Madhya, 5.134//

SYNONYMS

nityānanda-mukhe—from the mouth of Lord Nityānanda Prabhu; śuni'-hearing; gopāla-carita—the narration of Gopāla; tuṣṭa hailā—became very pleased; mahāprabhu—Śrī Caitanya Mahāprabhu; sva-bhakta-sahita—with His devotees.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu heard the narration of Gopāla's activities. Both He and His personal devotees became very pleased.

Madhya TEXT 5.135

gopālera āge yabe prabhura haya sthiti

bhakta-gaṇe dekhe--yena duñhe eka-mūrti //CC Madhya, 5.135//

SYNONYMS

gopālera āge—in front of Gopāla; yabe—when; prabhura—of Lord Caitanya Mahāprabhu; haya—is; sthiti—situation; bhakta-gaṇe—all the devotees; dekhe—see; yena—as if; duñhe—both of Them; eka-mūrti—one form.

TRANSLATION

When Śrī Caitanya Mahāprabhu was sitting before the Gopāla Deity, all the devotees saw Him and the Deity as being of the same form.

Madhya TEXT 5.136

duñhe--eka varṇa, duñhe--prakāṇḍa-śarīra

duñhe--raktāmbara, duñhāra svabhāva--gambhīra //CC Madhya, 5.136//

SYNONYMS

duñhe—both of Them; eka varṇa—one complexion; duñhe—both of Them; prakāṇḍa-śarīra—gigantic bodies; duñhe—both of Them; rakta-ambara—red clothes; duñhāra—of both; svabhāva—the natures; gambhīra—grave.

TRANSLATION

Both of Them were of the same complexion, and both had the same gigantic bodies. Both wore saffron cloth, and both were very grave.

Madhya TEXT 5.137

mahā-tejo-maya duñhe kamala-nayana

duñhāra bhāvāveśa, duñhe--candra-vadana //CC Madhya, 5.137//

SYNONYMS

mahā-tejaḥ-maya—brilliantly effulgent; duñhe—both of Them; kamala-nayana—lotus-eyed; duñhāra—of both of Them; bhāva-āveśa—absorbed in ecstasy; duñhe—both of Them; candra-vadana—moon-faced.

TRANSLATION

The devotees saw that both Lord Caitanya Mahāprabhu and Gopāla were brilliantly effulgent and had eyes like lotuses. They were both absorbed in ecstasy, and Their faces resembled full moons.

Madhya TEXT 5.138

duñhā dekhi' nityānanda-prabhu mahā-raṅge

ṭhārāṭhāri kari' hāse bhakta-gaṇa-saṅge //CC Madhya, 5.138//

SYNONYMS

duñhā dekhi'-seeing both of Them; nityānanda-prabhu—Lord Nityānanda Prabhu; mahā-raṅge—in great jubilation; ṭhārāṭhāri—indication; kari'-doing;

hāse—laughs; bhakta-gaṇa-saṅge—along with the other devotees.

TRANSLATION

When Nityānanda saw both the Gopāla Deity and Śrī Caitanya Mahāprabhu in that way, He began to exchange remarks with the devotees, all of whom were smiling.

Madhya TEXT 5.139

ei-mata mahā-raṅge se rātri vañciyā

prabhāte calilā maṅgala-ārati dekhiñā //CC Madhya, 5.139//

SYNONYMS

ei-mata—in this way; mahā-raṅge—in great pleasure; se—that; rātri—night; vañciyā—passing; prabhāte—in the morning; calilā—departed; maṅgala-ārati—the maṅgala-ārati performance; dekhiñā—seeing.

TRANSLATION

Thus with great pleasure Lord Śrī Caitanya Mahāprabhu passed that night in the temple. After seeing the maṅgala-ārati ceremony in the morning, He started on His journey.

Madhya TEXT 5.140

bhuvaneśvara-pathe yaiche kaila daraśana

vistāri' varṇiyāchena dāsa-vṛndāvana //CC Madhya, 5.140//

SYNONYMS

bhuvaneśvara-pathe—on the way to Bhuvaneśvara; yaiche—as; kaila—He did; daraśana—visiting; vistāri'-vividly; varṇiyāchena—has described; dāsa-vṛndāvana—Vṛndāvana dāsa Ṭhākura.

TRANSLATION

[In his book Caitanya-bhāgavata] Śrīla Vṛndāvana dāsa Ṭhākura has very vividly described the places visited by the Lord on the way to Bhuvaneśvara.

PURPORT

In his book Caitanya-bhāgavata, Antya-khaṇḍa, Śrīla Vṛndāvana dāsa Ṭhākura has very nicely described the Lord's journey en route to Kaṭaka (Cuttak). On that journey, the Lord visited a place known as Bālihastā, or Bālakāṭīcaṭi. He then visited the city of Bhuvaneśvara, where Lord Śiva's temple is located. The temple of Bhuvaneśvara is situated about five to six miles from Bālakāṭīcaṭi. The temple of Lord Śiva is mentioned in the Skanda Purāṇa in the narration about the Lord's garden and the one mango tree. A king named Kāśirāja wanted to fight with Lord Kṛṣṇa, and consequently he took shelter of Lord Śiva to acquire the power to fight the Lord. Being pleased with his worship, Lord Śiva helped him fight Kṛṣṇa. Lord Śiva's name is Āśutoṣa, which indicates that he is very easily satisfied when one worships him, regardless of the purpose, and he gives his devotee whatever benediction the devotee wants. Therefore, people are generally very fond of worshiping Lord Śiva. Thus Kāśirāja was helped by Lord Śiva, but in the fight with Lord Kṛṣṇa he was not only defeated but killed. In this way the weapon known as Pāśupata-astra was baffled, and Kṛṣṇa set fire to the city of Kāśī. Later Lord Śiva became conscious of his mistake in helping Kāśirāja, and he begged Lord Kṛṣṇa's forgiveness. As a benediction from Lord Kṛṣṇa, he received a place known as Ekāmra-kānana. Later, the kings of the Keśarī dynasty established their capital there, and for many hundreds of years they reigned over the state of Orissa.

Madhya TEXT 5.141

kamalapure āsi bhārgīnadī-snāna kaila

nityānanda-hāte prabhu daṇḍa dharila //CC Madhya, 5.141//

SYNONYMS

kamala-pure—to the place known as Kamalapura; āsi—coming; bhārgī-nadī—in the small river of the name Bhārgīnadī; snāna kaila—took a bath; nityānanda-hāte—in the hands of Lord Nityānanda Prabhu; prabhu—Lord Śrī Caitanya Mahāprabhu; daṇḍa—the sannyāsa staff; dharila—left.

TRANSLATION

When Śrī Caitanya Mahāprabhu arrived at Kamalapura, He took His bath in the Bhārgīnadī River and left His sannyāsa staff in the hands of Lord Nityānanda.

PURPORT

In the Caitanya-bhāgavata (Antya-khaṇḍa, Chapter Two) it is said that when

Lord Śrī Caitanya Mahāprabhu arrived at Śrī Bhuvaneśvara, He visited the temple of Lord Śiva known as Gupta-kāśī (the concealed Vārāṇasī). Lord Śiva established this as a place of pilgrimage by bringing water from all holy places and creating the lake known as Bindu-sarovara. Śrī Caitanya Mahāprabhu took His bath in this lake, feeling a great regard for Lord Śiva. From the spiritual point of view, people still go to take a bath in this lake. Actually, by taking a bath there, one becomes very healthy even from the material viewpoint. Taking a bath and drinking the water of this lake can cure any disease of the stomach. Regular bathing certainly cures indigestion. The river Bhārgī or Bhārgīnadī is now known as Daṇḍa-bhāṅgā-nadī. It is situated six miles north of Jagannātha Purī. The reason for the change in names is given as follows.

Madhya TEXTS 5.142-143

kapoteśvara dekhite gelā bhakta-gaṇa saṅge

ethā nityānanda-prabhu kaila daṇḍa-bhaṅge

tina khaṇḍa kari' daṇḍa dila bhāsāñā

bhakta-saṅge āilā prabhu maheśa dekhiñā //CC Madhya, 5.142-143//

SYNONYMS

kapoteśvara—the Śiva temple of the name Kapoteśvara; dekhite—to see; gelā—went; bhakta-gaṇa saṅge—with the devotees; ethā—here; nityānanda-prabhu—Lord Nityānanda Prabhu; kaila—did; daṇḍa—of the sannyāsa staff; bhaṅge—breaking; tina khaṇḍa—three parts; kari'-making; daṇḍa—the staff; dila—threw in; bhāsāñā—washing away; bhakta-saṅge—with the devotees; āilā—returned; prabhu—Lord Caitanya Mahāprabhu; maheśa dekhiñā—having seen the temple of Lord Śiva.

TRANSLATION

When Lord Caitanya Mahāprabhu went to the temple of Lord Śiva known as Kapoteśvara, Nityānanda Prabhu, who was keeping His sannyāsa staff in custody, broke the staff in three parts and threw it into the river Bhārgīnadī. Later this river became known as Daṇḍa-bhāṅgā-nadī.

PURPORT

The mystery of the sannyāsa-daṇḍa (staff) of Śrī Caitanya Mahāprabhu has been

explained by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. Śrī Caitanya Mahāprabhu accepted the order of sannyāsa from a Māyāvādī sannyāsī. The Māyāvādī sannyāsīs generally carry one staff, or daṇḍa. Taking advantage of Śrī Caitanya Mahāprabhu's absence, Śrīla Nityānanda Prabhu broke the staff into three parts and threw it into the river now known as the Daṇḍa-bhāṅgā-nadī. In the sannyāsa order there are four divisions—kuṭīcaka, bahūdaka, haṁsa and paramahaṁsa. Only when the sannyāsī remains on the kuṭīcaka and bahūdaka platforms can he carry a staff. However, when one is elevated to the status of haṁsa or paramahaṁsa, after touring and preaching the bhakti cult, he must give up the sannyāsa staff.

Śrī Caitanya Mahāprabhu is Śrī Kṛṣṇa, the Supreme Personality of Godhead. It is therefore said, śrī-kṛṣṇa-caitanya, rādhā-kṛṣṇa nahe anya: "Two personalities—Śrīmatī Rādhārāṇī and Śrī Kṛṣṇa—are combined in the incarnation of Śrī Caitanya Mahāprabhu." Therefore, considering Śrī Caitanya Mahāprabhu to be an extraordinary person, Lord Nityānanda Prabhu did not wait for the paramahaṁsa stage. He reasoned that the Supreme Personality of Godhead is automatically on the paramahaṁsa stage; therefore He does not need to carry the sannyāsa-daṇḍa.

This is the reason Śrī Nityānanda Prabhu broke the staff into three pieces and threw it into the water.

Madhya TEXT 5.144

jagannāthera deula dekhi' āviṣṭa hailā

daṇḍavat kari preme nācite lāgilā //CC Madhya, 5.144//

SYNONYMS

jagannāthera—of Lord Jagannātha; deula—the temple; dekhi'-seeing; āviṣṭa—ecstatic; hailā—became; daṇḍavat kari—offering obeisances; preme—in the ecstasy of love of God; nācite—to dance; lāgilā—began.

TRANSLATION

After seeing the temple of Jagannātha from a distant place, Śrī Caitanya Mahāprabhu immediately became ecstatic. After offering obeisances to the temple, He began to dance in the ecstasy of love of God.

PURPORT

The word deula refers to the temple where the Supreme Personality of Godhead is situated. The present temple of Jagannātha Purī was constructed by King Anaṅga-bhīma. Historians say this temple must have been constructed at least two thousand years ago. During the time of Śrī Caitanya Mahāprabhu, the small buildings surrounding the original temple had not been constructed. Nor was the high platform in front of the temple present during the time of Śrī Caitanya Mahāprabhu.

Madhya TEXT 5.145

bhakta-gaṇa āviṣṭa hañā, sabe nāce gāya

premāveśe prabhu-saṅge rāja-mārga yāya //CC Madhya, 5.145//

SYNONYMS

bhakta-gaṇa—the devotees; āviṣṭa—ecstatic; hañā—being; sabe—all; nāce—dance; gāya—sing; prema-āveśe—absorbed in love of God; prabhu-saṅge—with Lord Caitanya; rāja-mārga—on the pathway; yāya—going.

TRANSLATION

All the devotees became ecstatic in the association of Lord Caitanya, and thus absorbed in love of God, they were dancing and singing while going along the main road.

Madhya TEXT 5.146

hāse, kānde, nāce prabhu huñkāra garjana

tina-krośa patha haila--sahasra yojana //CC Madhya, 5.146//

SYNONYMS

hāse—laughs; kānde—cries; nāce—dances; prabhu—Lord Śrī Caitanya Mahāprabhu; huñkāra—ecstatic vibrations; garjana—resonations; tina-krośa—six miles; patha—the way; haila—became; sahasra yojana—thousands of miles.

TRANSLATION

Śrī Caitanya Mahāprabhu laughed, cried, danced and made many ecstatic vibrations and sounds. Although the temple was only six miles away, to Him the distance seemed thousands of miles.

PURPORT

When Śrī Caitanya Mahāprabhu was in ecstasy, He considered one moment to last as long as twelve years. After seeing the Jagannātha temple from a distant place, the Lord became so ecstatic that He considered the six-mile path many thousands of miles long.

Madhya TEXT 5.147

calite calite prabhu āilā 'āṭhāranālā'

tāhān āsi' prabhu kichu bāhya prakāśilā //CC Madhya, 5.147//

SYNONYMS

calite calite—walking in this way; prabhu—the Lord; āilā—arrived; āṭhāranālā—at a place known as Āṭhāranālā; tāhān—there; āsi'-coming; prabhu—the Lord; kichu—some; bāhya—external consciousness; prakāśilā—expressed.

TRANSLATION

Thus walking and walking, the Lord eventually arrived at the place known as Āṭhāranālā. Arriving there, He expressed His external consciousness, speaking to Śrī Nityānanda Prabhu.

PURPORT

At the entrance to Jagannātha Purī is a bridge with eighteen arches called Āṭhāranālā. (Āṭhāra means eighteen.)

Madhya TEXT 5.148

nityānande kahe prabhu,--deha mora daṇḍa

nityānanda bale,--daṇḍa haila tina khaṇḍa //CC Madhya, 5.148//

SYNONYMS

nityānande—to Lord Nityānanda; kahe—asks; prabhu—Lord Caitanya; deha—give; mora—My; daṇḍa—sannyāsa staff; nityānanda bale—Śrī Nityānanda replies; daṇḍa—Your sannyāsa staff; haila—became; tina khaṇḍa—divided into three parts.

TRANSLATION

When Lord Caitanya Mahāprabhu had thus regained external consciousness, He asked Lord Nityānanda Prabhu, "Please return My staff." Nityānanda Prabhu then replied, "It has been broken into three parts."

Madhya TEXT 5.149

premāveśe paḍilā tumi, tomāre dharinu

tomā-saha sei daṇḍa-upare paḍinu //CC Madhya, 5.149//

SYNONYMS

prema-āveśe—in an ecstatic condition; paḍilā—fell down; tumi—You; tomāre—You; dharinu—I caught; tomā-saha—with You; sei—that; daṇḍa-upare—upon that staff; paḍinu—I fell down.

TRANSLATION

Nityānanda Prabhu said, "When You fell down in ecstasy, I caught You, but both of Us together fell upon the staff.

Madhya TEXT 5.150

dui-janāra bhare daṇḍa khaṇḍa khaṇḍa haila

sei khaṇḍa kāñhā paḍila, kichu nā jānila //CC Madhya, 5.150//

SYNONYMS

dui-janāra—of Us two; bhare—by the weight; daṇḍa—the staff; khaṇḍa khaṇḍa—broken to pieces; haila—became; sei—those; khaṇḍa—pieces; kāñhā paḍila—where they fell; kichu—anything; nā jānila—is not known.

TRANSLATION

"Thus the staff broke under Our weight. Where the pieces have gone, I cannot say.

Madhya TEXT 5.151

mora aparādhe tomāra daṇḍa ha-ila khaṇḍa

ye ucita haya, mora kara tāra daṇḍa" //CC Madhya, 5.151//

SYNONYMS

mora—My; aparādhe—by the offense; tomāra—Your; daṇḍa—sannyāsa staff; ha-ila—became; khaṇḍa—broken; ye—whatever; ucita—fitting; haya—is; mora—to Me; kara—do; tāra—for that; daṇḍa—punishment.

TRANSLATION

"It is certainly because of My offense that Your staff was broken. Now You can punish Me on this account as You think proper."

Madhya TEXT 5.152

śuni' kichu mahāprabhu duḥkha prakāśilā

īṣat krodha kari' kichu kahite lāgilā //CC Madhya, 5.152//

SYNONYMS

śuni'-hearing this; kichu—some; mahāprabhu—Lord Caitanya Mahāprabhu; duḥkha—unhappiness; prakāśilā—expressed; īṣat—little; krodha—anger; kari'-showing; kichu—something; kahite—to speak; lāgilā—began.

TRANSLATION

After hearing the story about how His staff had been broken, the Lord expressed a little sadness and, displaying a bit of anger, began to speak as follows.

PURPORT

Śrī Nityānanda Prabhu considered Lord Caitanya Mahāprabhu's acceptance of sannyāsa to be useless. He therefore relieved the Lord of the trouble of carrying the staff. Śrī Caitanya Mahāprabhu expressed anger because He wanted to teach all other sannyāsīs that they should not give up the staff before attaining the platform of paramahansa. Seeing that the regulative principles could be slackened by such action, Caitanya Mahāprabhu wanted to carry the staff personally. However, Nityānanda broke it. For this reason Caitanya Mahāprabhu displayed a little anger. It is said in the Bhagavad-gītā (3.21), yad yad ācarati śreṣṭhas tat tad evetaro janaḥ: Whatever great people do, others follow. Śrī Caitanya Mahāprabhu wanted to follow the Vedic principles strictly in order to save inexperienced neophytes who try to imitate paramahansas.

Madhya TEXT 5.153

nīlācale āni' mora sabe hita kailā

sabe daṇḍa-dhana chila, tāhā nā rākhilā //CC Madhya, 5.153//

SYNONYMS

nīlācale—to Jagannātha Purī; āni'-bringing; mora—My; sabe—all of you; hita—benefit; kailā—did; sabe—only; daṇḍa-dhana—one staff; chila—there was; tāhā—that also; nā—not; rākhilā—you kept.

TRANSLATION

Caitanya Mahāprabhu said, "You have all benefited Me by bringing Me to Nīlācala. However, My only possession was that one staff, and you have not kept it.

Madhya TEXT 5.154

tumi-saba āge yāha īśvara dekhite

kibā āmi āge yāi, nā yāba sahite //CC Madhya, 5.154//

SYNONYMS

tumi-saba—all of you; āge—ahead; yāha—go; īśvara dekhite—to see Jagannātha; kibā—or; āmi—I; āge—ahead; yāi—go; nā—not; yāba—I shall go; sahite—with you.

TRANSLATION

"So all of you should go before or behind Me to see Lord Jagannātha. I shall not go with you."

Madhya TEXT 5.155

mukunda datta kahe,--prabhu, tumi yāha āge

āmi-saba pāche yāba, nā yāba tomāra saṅge //CC Madhya, 5.155//

SYNONYMS

mukunda datta kahe—the devotee named Mukunda Datta said; prabhu—my Lord; tumi—You; yāha—go; āge—in front; āmi-saba—all of us; pāche—behind; yāba—shall go; nā—not; yāba—shall go; tomāra saṅge—with You.

TRANSLATION

Mukunda Datta told Śrī Caitanya Mahāprabhu, "My Lord, You should go ahead and allow all the others to follow. We shall not go with You."

Madhya TEXT 5.156

eta śuni' prabhu āge calilā śīghra-gati

bujhite nā pāre keha dui prabhura mati //CC Madhya, 5.156//

SYNONYMS

eta śuni'-hearing this; prabhu—Lord Śrī Caitanya Mahāprabhu; āge—in front of the other devotees; calilā—began to go; śīghra-gati—very swiftly; bujhite—to understand; nā—not; pāre—able; keha—anyone; dui—two; prabhura—of the Lords; mati—intentions.

TRANSLATION

Śrī Caitanya Mahāprabhu then began to walk very swiftly before all the other devotees. No one could understand the real purpose of the two Lords, Caitanya Mahāprabhu and Nityānanda Prabhu.

Madhya TEXT 5.157

iñho kene daṇḍa bhāṅge, teñho kene bhāṅgāya

bhāṅgāñā krodhe teñho iñhāke doṣāya //CC Madhya, 5.157//

SYNONYMS

iñho—Nityānanda; kene—why; daṇḍa—the staff; bhāṅge—breaks; teñho—Śrī Caitanya Mahāprabhu; kene—why; bhāṅgāya—allows to break it; bhāṅgāñā—after allowing to break it; krodhe—in anger; teñho—Śrī Caitanya Mahāprabhu; iñhāke—Lord Nityānanda; doṣāya—accuses.

TRANSLATION

The devotees could not understand why Nityānanda Prabhu broke the staff, why Śrī Caitanya Mahāprabhu permitted Him to do so, or why, after permitting Him, Caitanya Mahāprabhu became angry.

Madhya TEXT 5.158

daṇḍa-bhaṅga-līlā ei--parama gambhīra

sei bujhe, duñhāra pade yāñra bhakti dhīra //CC Madhya, 5.158//

SYNONYMS

daṇḍa-bhaṅga-līlā—the pastime of breaking the staff; ei—this; parama—very; gambhīra—grave; sei bujhe—one can understand; duñhāra—of both of Them; pade—to the lotus feet; yāñra—whose; bhakti—devotional service; dhīra—fixed.

TRANSLATION

The pastime of the breaking of the staff is very deep. Only one whose devotion is fixed upon the lotus feet of the two Lords can understand it.

PURPORT

One who understands Śrī Caitanya Mahāprabhu and Nityānanda Prabhu in reality can understand Their identity as well as the breaking of the staff. All the previous ācāryas, being induced to engage themselves fully in the service of the Lord, gave up attachment for material life and thus accepted the staff, which signifies full engagement of the mind, speech and body in the service of the Lord. Śrī Caitanya Mahāprabhu accepted the regulative principles of the renounced order of life. That is completely clear. However, in the paramahansa stage there is no need to accept a daṇḍa (staff), and Śrī Caitanya Mahāprabhu was certainly in the paramahansa stage. Nonetheless, to indicate that everyone should take sannyāsa at the end of life in order to engage fully in the service of the Lord, even paramahansas like Śrī Caitanya Mahāprabhu and His confidential devotees follow the regulative principles unfailingly. Indeed, that was His purpose. Nityānanda Prabhu, who was His eternal servitor, believed that there was no need for Śrī Caitanya Mahāprabhu to carry the staff, and to declare to the world that Śrī Caitanya Mahāprabhu was above all regulations, He broke it into three pieces. The pastime known as daṇḍa-bhaṅga-līlā is thus explained by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura.

Madhya TEXT 5.159

brahmaṇya-deva-gopālera mahimā ei dhanya

nityānanda--vaktā yāra, śrotā--śrī-caitanya //CC Madhya, 5.159//

SYNONYMS

brahmaṇya-deva—the Supreme Personality of Godhead, who is merciful to the brāhmaṇas; gopālera—of Gopāla; mahimā—glories; ei—these; dhanya—glorified; nityānanda—Lord Nityānanda Prabhu; vaktā—the speaker; yāra—of the narration; śrotā—the hearer; śrī-caitanya—Śrī Caitanya Mahāprabhu.

TRANSLATION

The glories of Lord Gopāla, who is merciful to brāhmaṇas, are very great. The narration of Sākṣi-gopāla was spoken by Nityānanda Prabhu and heard by Śrī Caitanya Mahāprabhu.

PURPORT

There are four points of instruction one should consider in the story of Sākṣi-gopāla. First, the Deity (arcā-vigraha) of Śrī Gopāla is eternally sac-cid-ānanda-vigraha, the transcendental form of the Lord. Second, the Deity surpasses material regulative principles and extends the reality of transcendental principles. Third, one can be situated in a transcendental position after becoming a brāhmaṇa, but as a brāhmaṇa, one has to follow the regulative principles very strictly. Lastly, brahmaṇya-deva indicates Lord Śrī Kṛṣṇa Himself, who is worshiped thus: namo brahmaṇya-devāya go-brāhmaṇa-hitāya ca jagad-dhitāya kṛṣṇāya govindāya namo namaḥ. This indicates that a devotee who is under the protection of Kṛṣṇa is automatically situated as a brāhmaṇa, and such a brāhmaṇa is not illusioned. This is factual.

Madhya TEXT 5.160

śraddhā-yukta hañā ihā śune yei jana

acire milaye tāre gopāla-caraṇa //CC Madhya, 5.160//

SYNONYMS

śraddhā-yukta—with faith and love; hañā—being; ihā—this narration; śune—hears; yei—which; jana—person; acire—very soon; milaye—gets; tāre—he; gopāla-caraṇa—the lotus feet of Lord Gopāla.

TRANSLATION

One who hears this narration of Lord Gopāla with faith and love very soon attains the lotus feet of Lord Gopāla.

śrī-rūpa-raghunātha-pade yāra āśa

caitanya-caritāmṛta kahe kṛṣṇadāsa //CC Madhya, 5.161//

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; raghunātha—Śrīla Raghunātha dāsa Gosvāmī; pade—at the lotus feet; yāra—whose; āśa—expectation; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; kṛṣṇadāsa—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Fifth Chapter, describing the activities of Sākṣi-gopāla.

Chapter 6 The Liberation of Sārvabhauma Bhaṭṭācārya

A summary of the Sixth Chapter is given by Śrīla Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya as follows: When Śrī Caitanya Mahāprabhu entered the temple of Jagannātha, He immediately fainted. Sārvabhauma Bhaṭṭācārya then took Him to his home. Meanwhile, Gopīnātha Ācārya, the brother-in-law of Sārvabhauma Bhaṭṭācārya, met Mukunda Datta and talked to him about Caitanya Mahāprabhu's acceptance of sannyāsa and His journey to Jagannātha Purī. After hearing about Śrī Caitanya Mahāprabhu's fainting and His being carried to the house of Sārvabhauma Bhaṭṭācārya, people crowded there to see the Lord. Śrīla Nityānanda Prabhu and other devotees then visited the Jagannātha temple, and when they came back to the house of Sārvabhauma Bhaṭṭācārya, Śrī Caitanya Mahāprabhu returned to external consciousness. Sārvabhauma Bhaṭṭācārya received everyone and distributed mahā-prasāda with great care. Sārvabhauma Bhaṭṭācārya then became acquainted with Śrī Caitanya Mahāprabhu and arranged accommodations at his aunt's house. His brother-in-law, Gopīnātha Ācārya, established that Lord Caitanya Mahāprabhu was Kṛṣṇa Himself, but Sārvabhauma and his many disciples could not accept this. However, Gopīnātha Ācārya convinced Sārvabhauma that no one can understand the Supreme

Personality of Godhead without being favored by Him. He proved by śāstric quotation, quotations from the revealed scriptures, that Śrī Caitanya Mahāprabhu was Kṛṣṇa Himself in person. Still, Sārvabhauma did not take these statements very seriously. Hearing all these arguments, Caitanya Mahāprabhu told His devotees that Sārvabhauma was His spiritual master and that whatever he said out of affection was for everyone's benefit.

When Sārvabhauma met Śrī Caitanya Mahāprabhu, he asked Him to hear Vedānta philosophy from him. Śrī Caitanya Mahāprabhu accepted this proposal, and for seven days He continuously heard Sārvabhauma Bhaṭṭācārya explain the Vedānta-sūtra. However, the Lord remained very silent. Because of His silence, the Bhaṭṭācārya asked Him whether He was understanding the Vedānta philosophy, and the Lord replied, "Sir, I can understand Vedānta philosophy very clearly, but I cannot understand your explanations." There was then a discussion between the Bhaṭṭācārya and Śrī Caitanya Mahāprabhu concerning the authority of the Vedic scriptures, specifically the Upaniṣads and Vedānta-sūtra. The Bhaṭṭācārya was an impersonalist, but Śrī Caitanya Mahāprabhu proved that the Absolute Truth is the Supreme Personality of Godhead. He proved that the conceptions of the Māyāvādī philosophers concerning the impersonal Absolute Truth are incorrect.

The Absolute Truth is neither impersonal nor without power. The greatest mistake made by the Māyāvādī philosophers is in conceiving the Absolute Truth to be impersonal and without energy. In all the Vedas, the unlimited energies of the Absolute Truth have been accepted. It is also accepted that the Absolute Truth has His transcendental, blissful, eternal form. According to the Vedas, the Lord and the living entity are equal in quality but different quantitatively. The real philosophy of the Absolute Truth states that the Lord and His creation are inconceivably and simultaneously one and different. The conclusion is that the Māyāvādī philosophers are actually atheists. There was much discussion on this issue between Sārvabhauma and Caitanya Mahāprabhu, but despite all his endeavors, the Bhaṭṭācārya was defeated in the end.

At the request of Sārvabhauma Bhaṭṭācārya, Śrī Caitanya Mahāprabhu then explained the ātmārāma verse of Śrīmad-Bhāgavatam in eighteen different ways. When the Bhaṭṭācārya came to his senses, Śrī Caitanya Mahāprabhu disclosed His real identity. The Bhaṭṭācārya then recited one hundred verses in praise of Lord Caitanya Mahāprabhu and offered his obeisances. After this, Gopīnātha Ācārya and all the others, having seen the wonderful potencies of Lord Caitanya Mahāprabhu, became very joyful.

One morning after this incident, Śrī Caitanya Mahāprabhu received some prasāda from Jagannātha and offered it to Sārvabhauma Bhaṭṭācārya. Without caring for formality, the Bhaṭṭācārya immediately partook of the mahā-prasāda. On another day, when the Bhaṭṭācārya asked Śrī Caitanya Mahāprabhu the best way to worship and meditate, the Lord advised him to chant the Hare Kṛṣṇa mahā-mantra. On another day, the Bhaṭṭācārya wanted to change the reading of the tat te 'nukampām verse because he did not like the word mukti-pada. He wanted to substitute the word bhakti-pada. Śrī Caitanya Mahāprabhu advised Sārvabhauma not to change the reading of Śrīmad-Bhāgavatam because mukti-pada indicated the lotus feet of the Supreme Personality of Godhead, Lord Kṛṣṇa. Having become a pure devotee, the Bhaṭṭācārya said, "Because the meaning is hazy, I still prefer bhakti-pada." At this, Śrī Caitanya Mahāprabhu and the other inhabitants of Jagannātha Purī became very pleased. Sārvabhauma Bhaṭṭācārya thus became a pure Vaiṣṇava, and the other learned scholars there followed him.

Madhya TEXT 6.1

naumi taṁ gauracandram yaḥ

kutarka-karkaśāśayam

sārvabhaumam sarva-bhūmā

bhakti-bhūmānam ācarat //CC Madhya, 6.1//

SYNONYMS

naumi—I offer my respectful obeisances; taṁ—unto Him; gauracandram—who is known as Lord Gauracandra; yaḥ—who; ku-tarka—by bad arguments; karkaśa-āśayam—whose heart was hard; sārvabhaumam—Sārvabhauma Bhaṭṭācārya; sarva-bhūmā—the Lord of everything; bhakti-bhūmānam—into a great personality of devotion; ācarat—converted.

TRANSLATION

I offer my respectful obeisances unto Lord Gauracandra, the Supreme Personality of Godhead, who converted the hardhearted Sārvabhauma Bhaṭṭācārya, the reservoir of all bad logic, into a great devotee.

Madhya TEXT 6.2

jaya jaya gauracandra jaya nityānanda

jayādvaitacandra jaya gaura-bhakta-vṛnda //CC Madhya, 6.2//

SYNONYMS

jaya jaya gauracandra—all glories to Lord Gaurahari; jaya nityānanda—all glories to Nityānanda Prabhu; jaya advaita-candra—all glories to Advaita Ācārya; jaya gaura-bhakta-vṛnda—all glories to the devotees of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Lord Caitanya Mahāprabhu! All glories to Lord Nityānanda Prabhu! All glories to Advaita Ācārya! And all glories to the devotees of Lord Caitanya!

Madhya TEXT 6.3

āveśe calilā prabhu jagannātha-mandire

jagannātha dekhi' preme ha-ilā asthire //CC Madhya, 6.3//

SYNONYMS

āveśe—in ecstasy; calilā—went; prabhu—Lord Śrī Caitanya Mahāprabhu; jagannātha-mandire—to the temple of Jagannātha; jagannātha dekhi'-seeing the Jagannātha Deity; preme—in ecstasy; ha-ilā—became; asthire—restless.

TRANSLATION

In ecstasy, Śrī Caitanya Mahāprabhu went from Āṭhāranālā to the temple of Jagannātha. After seeing Lord Jagannātha, He became very restless due to love of Godhead.

Madhya TEXT 6.4

jagannātha āliṅgite calilā dhāñā

mandire paḍilā preme āviṣṭa hañā //CC Madhya, 6.4//

SYNONYMS

jagannātha—Lord Jagannātha; āliṅgite—to embrace; calilā—went; dhāñā—very

swiftly; mandire—in the temple; paḍilā—fell down; preme—in ecstasy; āviṣṭa—overwhelmed; hañā—becoming.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu went swiftly to embrace Lord Jagannātha, but when He entered the temple, He was so overwhelmed with love of Godhead that He fainted on the floor.

Madhya TEXT 6.5

daive sārvaḥma tāñhāke kare daraśana

paḍichā mārīte teñho kaila nivāraṇa //CC Madhya, 6.5//

SYNONYMS

daive—by chance; sārvaḥma—Sārvaḥma Bhaṭṭācārya; tāñhāke—Him; kare—does; daraśana—seeing; paḍichā—the watchman in the temple; mārīte—to beat; teñho—he; kaila—did; nivāraṇa—forbidding.

TRANSLATION

When Śrī Caitanya Mahāprabhu fell down, Sārvaḥma Bhaṭṭācārya happened to see Him. When the watchman threatened to beat the Lord, Sārvaḥma Bhaṭṭācārya immediately forbade him.

Madhya TEXT 6.6

prabhura saundarya āra premera vikāra

dekhi' sārvaḥma hailā vismita apāra //CC Madhya, 6.6//

SYNONYMS

prabhura—of Lord Śrī Caitanya Mahāprabhu; saundarya—the beauty; āra—and; premera vikāra—ecstatic transformations; dekhi'-seeing; sārvaḥma—Sārvaḥma Bhaṭṭācārya; hailā—became; vismita—surprised; apāra—very much.

TRANSLATION

Sārvaḥma Bhaṭṭācārya was very much surprised to see the personal beauty of Lord Caitanya Mahāprabhu as well as the transcendental transformations

wrought on His body due to love of Godhead.

Madhya TEXT 6.7

bahu-kṣaṇe caitanya nahe, bhogera kāla haila

sārvabhauma mane tabe upāya cintila //CC Madhya, 6.7//

SYNONYMS

bahu-kṣaṇe—for a long time; caitanya—consciousness; nahe—there was not; bhogera—of offering food; kāla—the time; haila—it became; sārvabhauma—Sārvabhauma Bhaṭṭācārya; mane—in the mind; tabe—at that time; upāya—remedy; cintila—thought.

TRANSLATION

Śrī Caitanya Mahāprabhu remained unconscious for a long time. Meanwhile, the time for offering prasāda to Lord Jagannātha came, and the Bhaṭṭācārya tried to think of a remedy.

Madhya TEXT 6.8

śiṣya paḍichā-dvārā prabhu nila vahāñā

ghare āni' pavitra sthāne rākhila śoyāñā //CC Madhya, 6.8//

SYNONYMS

śiṣya—disciples; paḍichā—and watchmen; dvārā—by means of; prabhu—Lord Śrī Caitanya Mahāprabhu; nila—brought; vahāñā—carrying; ghare—at home; āni'-bringing; pavitra—purified; sthāne—in a place; rākhila—kept; śoyāñā—lying down.

TRANSLATION

While Lord Caitanya Mahāprabhu was unconscious, Sārvabhauma Bhaṭṭācārya, with the help of the watchmen and some disciples, carried Him to his home and laid Him down in a very sanctified room.

PURPORT

At that time Sārvabhauma Bhaṭṭācārya lived on the southern side of the Jagannātha Temple. His home was practically on the beach and was known as

Mārkaṇḍeya-sarastaṭa. At present it is used as the monastery of Gaṅgāmātā.

Madhya TEXT 6.9

śvāsa-praśvāsa nāhi udara-spandana

dekhiyā cintita haila bhaṭṭācāryera mana //CC Madhya, 6.9//

SYNONYMS

śvāsa-praśvāsa—breathing; nāhi—there was not; udara—of the abdomen; spandana—movement; dekhiyā—seeing; cintita—full of anxiety; haila—became; bhaṭṭācāryera—of Sārvabhauma Bhaṭṭācārya; mana—the mind.

TRANSLATION

Examining the body of Śrī Caitanya Mahāprabhu, Sārvabhauma saw that His abdomen was not moving and that He was not breathing. Seeing His condition, the Bhaṭṭācārya became very anxious.

Madhya TEXT 6.10

sūkṣma tulā āni' nāsā-agrete dharila

īṣat calaye tulā dekhi' dhairya haila //CC Madhya, 6.10//

SYNONYMS

sūkṣma—fine; tulā—cotton; āni'-bringing; nāsā—of the nostril; agrete—in front; dharila—held; īṣat—slightly; calaye—moves; tulā—the cotton; dekhi'-seeing; dhairya—patience; haila—there was.

TRANSLATION

The Bhaṭṭācārya then took a fine cotton swab and put it before the Lord's nostrils. When he saw the cotton move very slightly, he became hopeful.

Madhya TEXT 6.11

vasi' bhaṭṭācārya mane karena vicāra

ei kṛṣṇa-mahāpremera sāttvika vikāra //CC Madhya, 6.11//

SYNONYMS

vasi'-sitting down; bhaṭṭācārya—Sārvabhauma Bhaṭṭācārya; mane—in his mind; karena—does; vicāra—consideration; ei—this; kṛṣṇa-mahā-premera—of ecstatic love for Kṛṣṇa; sāttvika—transcendental; vikāra—transformation.

TRANSLATION

Sitting beside Śrī Caitanya Mahāprabhu, he thought, "This is a transcendental ecstatic transformation brought about by love of Kṛṣṇa."

Madhya TEXT 6.12

'sūddīpta sāttvika' ei nāma ye 'pralaya'

nitya-siddha bhakte se 'sūddīpta bhāva' haya //CC Madhya, 6.12//

SYNONYMS

su-uddīpta sāttvika—of the name sūddīpta-sāttvika; ei—this; nāma—named; ye—which; pralaya—devastation; nitya-siddha—eternally perfected; bhakte—in the devotee; se—that; su-uddīpta bhāva—ecstasy known as sūddīpta; haya—becomes manifest.

TRANSLATION

Upon seeing the sign of sūddīpta-sāttvika, Sārvabhauma Bhaṭṭācārya could immediately understand the transcendental ecstatic transformation in the body of Lord Caitanya Mahāprabhu. Such a sign takes place only in the bodies of eternally liberated devotees.

PURPORT

The word sūddīpta-sāttvika is explained as follows by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura: "The Bhakti-rasāmṛta-sindhu mentions eight kinds of transcendental transformations in the bodies of advanced devotees. These are sometimes checked by the devotee, and there are two stages of such checking, technically known as dhūmāyitā and jvalitā. The dhūmāyitā (smoking) stage is exhibited when only one or two transformations are slightly present and it is possible to conceal them. When more than two or three transcendental transformations are manifest and it is still possible to conceal them, although with great difficulty, that stage is called jvalitā (lighted). When four or five symptoms are exhibited, the dīpta (blazing) stage has been reached. When five, six or all eight symptoms are simultaneously manifest, that position is called

uddīpta (inflamed). And when all eight symptoms are multiplied a thousand times and are all visible at once, the devotee is in the sūddīpta (intensely inflamed) stage. Nitya-siddha-bhakta indicates the eternally liberated associates of the Lord. Such devotees enjoy the company of the Lord in four relationships—as servant, friend, parent or conjugal lover."

Madhya TEXT 6.13

'adhirūḍha bhāva' yāñra, tāñra e vikāra

manuṣyera dehe dekhi,--baḍa camatkāra //CC Madhya, 6.13//

SYNONYMS

adhirūḍha bhāva—an ecstasy technically known as adhirūḍha; yāñra—of whom; tāñra—of Him; e—this; vikāra—transformation; manuṣyera—of a human being; dehe—in the body; dekhi—I see; baḍa camatkāra—very wonderful.

TRANSLATION

Sārvabhauma Bhaṭṭācārya considered, "The uncommon ecstatic symptoms of adhirūḍha-bhāva are appearing in the body of Śrī Caitanya Mahāprabhu. This is very wonderful! How are they possible in the body of a human being?"

PURPORT

Adhirūḍha-bhāva, or adhirūḍha-mahābhāva, is explained in the Ujjvala-nīlamanī, by Śrīla Rūpa Gosvāmī. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura quotes Rūpa Gosvāmī as follows: "The loving propensity of the āśraya (devotee) toward the viṣaya (Lord) becomes so ecstatic that even after enjoying the company of the beloved the devotee feels that his enjoyment is insufficient. At such a time, the lover sees the beloved in different ways. Such a development of ecstasy is called anurāga. When anurāga reaches its highest limit and becomes perceivable in the body, it is called bhāva. When the bodily symptoms are not very distinct, however, the emotional state is still called anurāga, not bhāva. When bhāva ecstasy is intensified, it is called mahā-bhāva. The symptoms of mahā-bhāva are visible only in the bodies of eternal associates like the gopīs."

Madhya TEXT 6.14

eta cinti' bhaṭṭācārya āchena vasiyā

nityānandādi simha-dvāre milila āsiyā //CC Madhya, 6.14//

SYNONYMS

eta cinti'-thinking like this; bhaṭṭācārya—Sārvabhauma Bhaṭṭācārya; āchena—was; vasiyā—sitting; nityānanda-ādi—all the devotees, headed by Nityānanda Prabhu; simha-dvāre—at the entrance door of the Jagannātha temple; milila—met; āsiyā—coming.

TRANSLATION

While the Bhaṭṭācārya was thinking in this way at his home, all the devotees of Caitanya Mahāprabhu, headed by Nityānanda Prabhu, approached the Simha-dvāra [the entrance door of the temple].

Madhya TEXT 6.15

tānhā śune loke kahe anyonye bāt

eka sannyāsī āsi' dekhi' jagannātha //CC Madhya, 6.15//

SYNONYMS

tānhā—at that place; śune—they hear; loke—the people in general; kahe—talk; anyonye—among themselves; bāt—topics; eka—one; sannyāsī—mendicant; āsi'-coming there; dekhi'-seeing; jagannātha—the Deity of Lord Jagannātha.

TRANSLATION

There the devotees heard the people talking about a mendicant who had come to Jagannātha Purī and seen the Deity of Jagannātha.

Madhya TEXT 6.16

mūrcchita haila, cetana nā haya śarīre

sārvabhauma lañā gelā āpanāra ghare //CC Madhya, 6.16//

SYNONYMS

mūrcchita—unconscious; haila—became; cetana—consciousness; nā—not; haya—there is; śarīre—in His body; sārvabhauma—Sārvabhauma Bhaṭṭācārya; lañā—taking Him; gelā—went; āpanāra—his own; ghare—to the home.

TRANSLATION

The people said that the sannyāsī had fallen unconscious upon seeing the Deity of Lord Jagannātha. Because His consciousness did not return, Sārvabhauma Bhaṭṭācārya had taken Him to his home.

Madhya TEXT 6.17

śuni' sabe jānilā ei mahāprabhura kārya

hena-kāle āilā tāhān gopīnāthācārya //CC Madhya, 6.17//

SYNONYMS

śuni'-hearing this; sabe—all the devotees; jānilā—could understand; ei—this; mahāprabhura—of Lord Caitanya Mahāprabhu; kārya—the activities; hena-kāle—at that time; āilā—came; tāhān—there; gopīnātha-ācārya—of the name Gopīnātha Ācārya.

TRANSLATION

Hearing this, the devotees could understand that they were speaking of Lord Caitanya Mahāprabhu. Just then, Śrī Gopīnātha Ācārya arrived.

Madhya TEXT 6.18

nadīyā-nivāsī, viśāradera jāmātā

mahāprabhura bhakta teṅho prabhu-tattva-jñātā //CC Madhya, 6.18//

SYNONYMS

nadīyā-nivāsī—an inhabitant of Nadīyā; viśāradera—of Viśārada; jāmātā—the son-in-law; mahāprabhura bhakta—a devotee of Lord Caitanya Mahāprabhu; teṅho—he; prabhu-tattva-jñātā—a knower of the true identity of Śrī Caitanya Mahāprabhu.

TRANSLATION

Gopīnātha Ācārya was a resident of Nadīyā, the son-in-law of Viśārada and a devotee of Caitanya Mahāprabhu. He knew the true identity of His Lordship.

PURPORT

Maheśvara Viśārada was a classmate of Nīlāmbara Cakravartī's. He lived in the Nadiyā district in a village called Vidyānagara and had two sons named Madhusūdana Vācaspati and Vāsudeva Sārvabhauma. His son-in-law was Gopīnātha Ācārya.

Madhya TEXT 6.19

mukunda-sahita pūrve āche paricaya

mukunda dekhiyā tānra ha-ila vismaya //CC Madhya, 6.19//

SYNONYMS

mukunda-sahita—with Mukunda Datta; pūrve—previously; āche—there was; paricaya—acquaintance; mukunda—Mukunda Datta; dekhiyā—seeing; tānra—of him (Gopīnātha Ācārya); ha-ila—there was; vismaya—astonishment.

TRANSLATION

Gopīnātha Ācārya had previously been acquainted with Mukunda Datta, and when the Ācārya saw him at Jagannātha Purī, he was very much astonished.

Madhya TEXT 6.20

mukunda tānhāre dekhi' kaila namaskāra

teñho āliṅgiyā puche prabhura samācāra //CC Madhya, 6.20//

SYNONYMS

mukunda—Mukunda Datta; tānhāre—him; dekhi'-seeing; kaila—offered; namaskāra—obeisances; teñho—he; āliṅgiyā—embracing; puche—inquires; prabhura—of Lord Caitanya Mahāprabhu; samācāra—news.

TRANSLATION

Mukunda Datta offered obeisances unto Gopīnātha Ācārya upon meeting him. Then the Ācārya embraced Mukunda Datta and inquired about news of Śrī Caitanya Mahāprabhu.

Madhya TEXT 6.21

mukunda kahe,--prabhura ihāñ haila āgamane

āmi-saba āsiyāchi mahāprabhura sane //CC Madhya, 6.21//

SYNONYMS

mukunda kahe—Mukunda replies; prabhura—of Lord Caitanya Mahāprabhu; ihāñ—here; haila—there was; āgamane—coming; āmi-saba—all of us; āsiyāchi—have come; mahāprabhura—Caitanya Mahāprabhu; sane—with.

TRANSLATION

Mukunda Datta replied, "The Lord has already arrived here. We have come with Him."

Madhya TEXT 6.22

nityānanda-gosāñike ācārya kaila namaskāra

sabe meli' puche prabhura vārtā bāra bāra //CC Madhya, 6.22//

SYNONYMS

nityānanda-gosāñike—unto Lord Nityānanda Prabhu; ācārya—Gopīnātha Ācārya; kaila namaskāra—offered obeisances; sabe meli'-meeting them all; puche—inquires; prabhura—of Lord Caitanya Mahāprabhu; vārtā—news; bāra bāra—again and again.

TRANSLATION

As soon as Gopīnātha Ācārya saw Nityānanda Prabhu, he offered his obeisances unto Him. In this way, meeting all the devotees, he asked about news of Lord Caitanya Mahāprabhu again and again.

Madhya TEXT 6.23

mukunda kahe,--'mahāprabhu sannyāsa kariyā

nīlācale āilā saṅge āmā-sabā lañā //CC Madhya, 6.23//

SYNONYMS

mukunda kahe—Mukunda Datta replies; mahāprabhu—Śrī Caitanya Mahāprabhu; sannyāsa kariyā—after accepting the renounced order of life; nīlācale—to Jagannātha Purī; āilā—has come; saṅge—with Him; āmā-sabā—all of us; lañā—taking.

TRANSLATION

Mukunda Datta continued, "After accepting the sannyāsa order, Lord Caitanya Mahāprabhu has come to Jagannātha Purī and has brought all of us with Him.

Madhya TEXT 6.24

āmā-sabā chāḍi' āge gelā daraśane

āmi-saba pāche āilān tāñra aneṣaṇe //CC Madhya, 6.24//

SYNONYMS

āmā-sabā—all of us; chāḍi'-leaving; āge—ahead; gelā—went; daraśane—to see Lord Jagannātha; āmi-saba—all of us; pāche—behind; āilān—came; tāñra—of Him; aneṣaṇe—in search.

TRANSLATION

"Lord Caitanya Mahāprabhu left our company and walked ahead to see Lord Jagannātha. We have just arrived and are now looking for Him.

Madhya TEXT 6.25

anyonye lokera mukhe ye kathā śunila

sārvabhauma-grhe prabhu,--anumāna kaila //CC Madhya, 6.25//

SYNONYMS

anyonye—among themselves; lokera—of the people in general; mukhe—in the mouths; ye—that which; kathā—talk; śunila—was heard; sārvabhauma-grhe—at the home of Sārvabhauma Bhaṭṭācārya; prabhu—the Lord; anumāna—a guess; kaila—made.

TRANSLATION

"From the talk of the people in general, we have guessed that the Lord is now at the house of Sārvabhauma Bhaṭṭācārya.

Madhya TEXT 6.26

īśvara-darśane prabhu preme acetana

sārvabhauma lañā gelā āpana-bhavana //CC Madhya, 6.26//

SYNONYMS

īśvara-darśane—by seeing Lord Jagannātha; prabhu—Lord Śrī Caitanya Mahāprabhu; preme—in the ecstasy of love of Godhead; acetana—unconscious; sārvabhauma—Sārvabhauma Bhaṭṭācārya; lañā gelā—has taken; āpana-bhavana—to his own home.

TRANSLATION

"Upon seeing Lord Jagannātha, Caitanya Mahāprabhu became ecstatic and fell unconscious, and Sārvabhauma Bhaṭṭācārya has taken Him to his home in this condition.

Madhya TEXT 6.27

tomāra milane yabe āmāra haila mana

daive sei kṣaṇe pāiluṅ tomāra daraśana //CC Madhya, 6.27//

SYNONYMS

tomāra—of you; milane—in meeting; yabe—when; āmāra—of me; haila—there was; mana—the mind; daive—by chance; sei kṣaṇe—at that very moment; pāiluṅ—got; tomāra—your; daraśana—meeting.

TRANSLATION

"Just as I was thinking of meeting you, by chance we have actually met.

Madhya TEXT 6.28

cala, sabe yāi sārvabhaumera bhavana

prabhu dekhi' pāche kariba īśvara darśana' //CC Madhya, 6.28//

SYNONYMS

cala—let us go; sabe—all; yāi—we shall go; sārvabhaumera bhavana—to the house of Sārvabhauma Bhaṭṭācārya; prabhu dekhi'-seeing Lord Śrī Caitanya Mahāprabhu; pāche—later; kariba—we shall do; īśvara darśana—seeing of Lord Jagannātha.

TRANSLATION

"First let us all go to the house of Sārvabhauma Bhaṭṭācārya and see Caitanya Mahāprabhu. Later we shall come to see Lord Jagannātha."

Madhya TEXT 6.29

eta śuni' gopīnātha sabāre lañā

sārvabhauma-ghare gelā haraṣita hañā //CC Madhya, 6.29//

SYNONYMS

eta śuni'-hearing this; gopīnātha—Gopīnātha Ācārya; sabāre—all of them; lañā—taking with him; sārvabhauma-ghare—to the house of Sārvabhauma Bhaṭṭācārya; gelā—went; haraṣita hañā—becoming very pleased.

TRANSLATION

Hearing this and feeling very pleased, Gopīnātha Ācārya immediately took all the devotees with him and approached the house of Sārvabhauma Bhaṭṭācārya.

Madhya TEXT 6.30

sārvabhauma-sthāne giyā prabhuke dekhila

prabhu dekhi' ācāryera duḥkha-harṣa haila //CC Madhya, 6.30//

SYNONYMS

sārvabhauma-sthāne—to the place of Sārvabhauma Bhaṭṭācārya; giyā—going there; prabhuke—Lord Śrī Caitanya Mahāprabhu; dekhila—all of them saw; prabhu dekhi'-seeing the Lord; ācāryera—of Gopīnātha Ācārya; duḥkha—unhappiness; harṣa—happiness; haila—there was.

TRANSLATION

Arriving at the home of Sārvabhauma Bhaṭṭācārya, everyone saw the Lord lying unconscious. Seeing Him in this condition, Gopīnātha Ācārya became very unhappy, but at the same time he was happy just to see the Lord.

Madhya TEXT 6.31

sārvabhaume jānāñā sabā nila abhyantare

nityānanda-gosāñire teñho kaila namaskāre //CC Madhya, 6.31//

SYNONYMS

sārvabhaume—Sārvabhauma Bhaṭṭācārya; jñāñā—informing and taking permission; sabā—all the devotees; nila—took; abhyantare—within the house; nityānanda-gosāñire—unto Nityānanda Prabhu; teñho—Sārvabhauma Bhaṭṭācārya; kaila—offered; namaskāre—obeisances.

TRANSLATION

Sārvabhauma Bhaṭṭācārya permitted all the devotees to enter his house, and upon seeing Nityānanda Prabhu, the Bhaṭṭācārya offered Him obeisances.

Madhya TEXT 6.32

sabā sahita yathā-yogyā karila milana

prabhu dekhi' sabāra haila haraṣita mana //CC Madhya, 6.32//

SYNONYMS

sabā sahita—with all of them; yathā-yogyā—as it was befitting; karila—did; milana—meeting; prabhu dekhi'-seeing the Lord; sabāra—of all; haila—became; haraṣita—pleased; mana—the minds.

TRANSLATION

Sārvabhauma met with all the devotees and offered them a proper welcome. They were all pleased to see Lord Caitanya Mahāprabhu.

Madhya TEXT 6.33

sārvabhauma pāṭhāila sabā darśana karite

'candaneśvara' nija-putra dila sabāra sāthe //CC Madhya, 6.33//

SYNONYMS

sārvabhauma—Sārvabhauma Bhaṭṭācārya; pāṭhāila—sent them; sabā—all; darśana karite—to see Lord Jagannātha; candana-īśvara—of the name Candaneśvara; nija-putra—his son; dila—gave; sabāra sāthe—with all of them.

TRANSLATION

The Bhaṭṭācārya then sent them all back to see Lord Jagannātha, and he asked his own son Candaneśvara to accompany them as a guide.

Madhya TEXT 6.34

jagannātha dekhi' sabāra ha-ila ānanda

bhāvete āviṣṭa hailā prabhu nityānanda //CC Madhya, 6.34//

SYNONYMS

jagannātha dekhi'-seeing Lord Jagannātha; sabāra—of everyone; ha-ila—there was; ānanda—pleasure; bhāvete—in ecstasy; āviṣṭa—overwhelmed; hailā—became; prabhu nityānanda—Lord Nityānanda.

TRANSLATION

Everyone was then very pleased to see the Deity of Lord Jagannātha. Lord Nityānanda in particular was overwhelmed with ecstasy.

Madhya TEXT 6.35

sabe meli' dhari tāñre susthira karila

īśvara-sevaka mālā-prasāda āni' dila //CC Madhya, 6.35//

SYNONYMS

sabe meli'-meeting all together; dhari—caught; tāñre—Him; su-sthira—steady; karila—made; īśvara-sevaka—the priest of the Deity; mālā—garland; prasāda—offering; āni—bringing; dila—gave.

TRANSLATION

When Lord Nityānanda Prabhu nearly fainted, all the devotees caught Him and steadied Him. At that time, the priest of Lord Jagannātha brought a garland that had been offered to the Deity and offered it to Nityānanda Prabhu.

Madhya TEXT 6.36

prasāda pāñā sabe hailā ānandita mane

punarapi āilā sabe mahāprabhura sthāne //CC Madhya, 6.36//

SYNONYMS

prasāda pāñā—getting this honor of the garland; sabe—all of them; hailā—became; ānandita mane—pleased in the mind; punarapi—again; āilā—came back; sabe—all; mahāprabhura sthāne—to the place where Śrī Caitanya Mahāprabhu was staying.

TRANSLATION

Everyone was pleased to receive this garland worn by Lord Jagannātha. Afterwards they all returned to the place where Lord Śrī Caitanya Mahāprabhu was staying.

Madhya TEXT 6.37

ucca kari' kare sabe nāma-saṅkīrtana

ṭṭīya prahare haila prabhura cetana //CC Madhya, 6.37//

SYNONYMS

ucca—very loudly; kari'-doing; kare—began; sabe—all; nāma-saṅkīrtana—chanting of the Hare Kṛṣṇa mahā-mantra; ṭṭīya prahare—in the forenoon; haila—there was; prabhura—of Lord Caitanya; cetana—consciousness.

TRANSLATION

All of the devotees then began to loudly chant the Hare Kṛṣṇa mantra. Just before noon the Lord regained His consciousness.

Madhya TEXT 6.38

huṅkāra kariyā uṭhe 'hari' 'hari' bali'

ānande sārvabhauma tāṅra laila pada-dhūli //CC Madhya, 6.38//

SYNONYMS

huṅkāra kariyā—making a loud sound; uṭhe—got up; hari hari bali'-chanting Hari, Hari; ānande—in pleasure; sārvabhauma—Sārvabhauma Bhaṭṭācārya; tāṅra—His; laila—took; pada-dhūli—the dust of the feet.

TRANSLATION

Caitanya Mahāprabhu got up and very loudly chanted, "Hari! Hari!"
Sārvabhauma Bhaṭṭācārya was very pleased to see the Lord regain
consciousness, and he took the dust of the Lord's lotus feet.

Madhya TEXT 6.39

sārvabhauma kahe,--śīghra karaha madhyāhna

muñi bhikṣā dimu āji mahā-prasādānna //CC Madhya, 6.39//

SYNONYMS

sārvabhauma—Sārvabhauma Bhaṭṭācārya; kahe—says; śīghra—very soon;
karaha—do; madhya-ahna—midday duties; muñi—I; bhikṣā—alms; dimu—
shall offer; āji—today; mahā-prasāda-anna—remnants of food offered to Lord
Jagannātha.

TRANSLATION

The Bhaṭṭācārya informed all of them, "Please take your midday baths
immediately. Today I shall offer you mahā-prasāda, the remnants of food offered
to Lord Jagannātha."

Madhya TEXT 6.40

samudra-snāna kari' mahāprabhu śīghra āilā

caraṇa pākhāli' prabhu āsane vasilā //CC Madhya, 6.40//

SYNONYMS

samudra-snāna—a bath in the sea; kari'-taking; mahāprabhu—Śrī Caitanya
Mahāprabhu; śīghra—very soon; āilā—returned; caraṇa—feet; pākhāli'-washing;
prabhu—Lord Caitanya Mahāprabhu; āsane—on a seat; vasilā—sat.

TRANSLATION

After bathing in the sea, Śrī Caitanya Mahāprabhu and His devotees returned
very soon. The Lord then washed His feet and sat down on a carpet to take
lunch.

Madhya TEXT 6.41

bahuta prasāda sārvabhauma ānāila

tabe mahāprabhu sukhe bhojana karila //CC Madhya, 6.41//

SYNONYMS

bahuta prasāda—varieties of food offered to Lord Jagannātha; sārvaḥauma—Sārvaḥauma Bhaṭṭācārya; ānāila—caused to bring them; tabe—at that time; mahāprabhu—Śrī Caitanya Mahāprabhu; sukhe—in happiness; bhojana—lunch; karila—accepted.

TRANSLATION

Sārvaḥauma Bhaṭṭācārya made arrangements to bring various kinds of mahāprasāda from the Jagannātha temple. Śrī Caitanya Mahāprabhu then accepted lunch with great happiness.

Madhya TEXT 6.42

suvarṇa-thālīra anna uttama vyañjana

bhakta-gaṇa-saṅge prabhu karena bhojana //CC Madhya, 6.42//

SYNONYMS

suvarṇa-thālīra—on golden plates; anna—rice; uttama—first-class; vyañjana—vegetables; bhakta-gaṇa—the devotees; saṅge—with; prabhu—Lord Caitanya Mahāprabhu; karena—accepts; bhojana—lunch.

TRANSLATION

Caitanya Mahāprabhu was offered special rice and first-class vegetables on golden plates. He thus took lunch in the company of His devotees.

Madhya TEXT 6.43

sārvaḥauma pariveśana karena āpane

prabhu kahe,--more deha lāphrā-vyañjane //CC Madhya, 6.43//

SYNONYMS

sārvaḥauma—Sārvaḥauma Bhaṭṭācārya; pariveśana—distribution; karena—does; āpane—personally; prabhu kahe—Lord Caitanya Mahāprabhu said; more—unto Me; deha—please give; lāphrā-vyañjane—boiled vegetables.

TRANSLATION

While Sārvabhauma Bhaṭṭācārya personally distributed the prasāda, Lord Caitanya Mahāprabhu requested him, "Please give Me only boiled vegetables.

PURPORT

Lāphrā-vyañjana is a preparation in which many vegetables are boiled together, and then a cheṅkā is added, consisting of spices like cumin, black pepper and mustard seed.

Madhya TEXT 6.44

pīṭhā-pānā deha tumi inḥā-sabākāre

tabe bhaṭṭācārya kahe yuḍi' dui kare //CC Madhya, 6.44//

SYNONYMS

pīṭhā-pānā—cakes and condensed milk; deha—give; tumi—you; inḥā-sabākāre—to all these devotees; tabe—at that time; bhaṭṭācārya—Sārvabhauma Bhaṭṭācārya; kahe—said; yuḍi'-folding; dui kare—two hands.

TRANSLATION

"You can offer the cakes and other preparations made with condensed milk to all the devotees." Hearing this, the Bhaṭṭācārya folded his hands and spoke as follows.

Madhya TEXT 6.45

jagannātha kaiche kariyāchena bhojana

āji saba mahāprasāda kara āsvādana //CC Madhya, 6.45//

SYNONYMS

jagannātha—Lord Jagannātha; kaiche—as; kariyāchena—has accepted; bhojana—lunch; āji—today; saba—all of you; mahā-prasāda—the remnants of food offered to the Lord; kara—do; āsvādana—tasting.

TRANSLATION

"Today, all of you please try to taste the lunch just as Lord Jagannātha accepted

it."

Madhya TEXT 6.46

eta bali' pīṭhā-pānā saba khāoyāilā

bhikṣā karāñā ācamana karāilā //CC Madhya, 6.46//

SYNONYMS

eta bali'-saying this; pīṭhā-pānā—many kinds of cakes and condensed-milk preparations; saba—all; khāoyāilā—made to eat; bhikṣā karāñā—after offering prasāda; ācamana karāilā—made them wash their hands, feet and mouths.

TRANSLATION

After saying this, he made them all eat the various cakes and condensed-milk preparations. After feeding them, he offered them water to wash their hands, feet and mouths.

Madhya TEXT 6.47

ājñā māgi' gelā gopīnātha ācāryake lañā

prabhura nikaṭa āilā bhojana kariñā //CC Madhya, 6.47//

SYNONYMS

ājñā māgi'-taking permission; gelā—went; gopīnātha ācāryake lañā—taking Gopīnātha Ācārya; prabhura—Lord Caitanya Mahāprabhu; nikaṭa—near; āilā—went; bhojana kariñā—after taking lunch.

TRANSLATION

Begging permission from Lord Caitanya Mahāprabhu and His devotees, Sārvabhauma Bhaṭṭācārya then went with Gopīnātha Ācārya to take lunch. After finishing their lunch, they returned to Lord Caitanya Mahāprabhu.

Madhya TEXT 6.48

'namo nārāyaṇāya' bali' namaskāra kaila

'kṛṣṇe matir astu' bali' gosāñi kahila //CC Madhya, 6.48//

SYNONYMS

namaḥ nārāyaṇāya—I offer my respects to Nārāyaṇa; bali'-saying; namaskāra kaila—offered respects to Lord Caitanya Mahāprabhu; kṛṣṇe—unto Lord Kṛṣṇa; matiḥ astu—let there be attraction; bali'-saying; gosāṇi—Śrī Caitanya Mahāprabhu; kahila—spoke.

TRANSLATION

Offering his obeisances to Caitanya Mahāprabhu, Sārvabhauma Bhaṭṭācārya said, "Namo nārāyaṇāya" ["I offer my obeisances to Nārāyaṇa"]. In return, Caitanya Mahāprabhu said, "Kṛṣṇe matir astu" ["Let your attention be on Kṛṣṇa"].

PURPORT

It is the etiquette among sannyāsīs, those on the fourth platform of spiritual life, to offer respects by saying om̐ namo nārāyaṇāya ("I offer my respectful obeisances unto Nārāyaṇa"). This greeting is used especially by Māyāvādī sannyāsīs. According to the smṛti scriptures, a sannyāsī should not expect anything from anyone, nor should he consider himself identical with the Supreme Personality of Godhead. Vaiṣṇava sannyāsīs never think of themselves as being one with the Lord; they always consider themselves eternal servants of Kṛṣṇa, and they want to see everyone in the world become Kṛṣṇa conscious. For this reason, a Vaiṣṇava sannyāsī always offers his blessings to everyone, saying kṛṣṇe matir astu ("May you become Kṛṣṇa conscious").

Madhya TEXT 6.49

śuni' sārvabhauma mane vicāra karila

vaiṣṇava-sannyāsī iṅho, vacane jānila //CC Madhya, 6.49//

SYNONYMS

śuni'-hearing this; sārvabhauma—Sārvabhauma Bhaṭṭācārya; mane—within the mind; vicāra karila—considered; vaiṣṇava-sannyāsī—Vaiṣṇava sannyāsī; iṅho—this person; vacane—by words; jānila—understood.

TRANSLATION

Hearing these words, Sārvabhauma understood Lord Caitanya to be a Vaiṣṇava sannyāsī.

Madhya TEXT 6.50

gopīnātha ācāryere kahe sārvaḥma

gosāñira jānite cāhi kāhān pūrvāśrama //CC Madhya, 6.50//

SYNONYMS

gopīnātha ācāryere—to Gopīnātha Ācārya; kahe—said; sārvaḥma—Sārvaḥma Bhaṭṭācārya; gosāñira—of Lord Caitanya Mahāprabhu; jānite—to know; cāhi—I want; kāhān—what; pūrvā-āśrama—previous situation.

TRANSLATION

Sārvaḥma then said to Gopīnātha Ācārya, "I want to know Caitanya Mahāprabhu's previous situation."

PURPORT

The word pūrvāśrama refers to one's previous situation in life. Sometimes a person will accept the renounced order from householder life, and sometimes even from student (brahmacārī) life. Sārvaḥma Bhaṭṭācārya wanted to know of Śrī Caitanya Mahāprabhu's previous situation as a householder.

Madhya TEXT 6.51

gopīnāthācārya kahe,--navadvīpe ghara

'jagannātha'--nāma, padavī--'miśra purandara' //CC Madhya, 6.51//

SYNONYMS

gopīnātha-ācārya kahe—Gopīnātha Ācārya replied; navadvīpe—in Navadvīpa; ghara—residence; jagannātha—of the name Jagannātha; nāma—named; padavī—the surname; miśra purandara—Miśra Purandara.

TRANSLATION

Gopīnātha Ācārya replied, "There was a man named Jagannātha, who was a resident of Navadvīpa, and whose surname was Miśra Purandara.

Madhya TEXT 6.52

'viśvambhara'--nāma inhāra, tāñra inho putra

nīlāmbara cakravartīra hayena dauhitra //CC Madhya, 6.52//

SYNONYMS

viśvambhara—of the name Viśvambhara; nāma—the name; inhāra—His; tānra—of Jagannātha Miśra; inho—He; putra—son; nīlāmbara cakravartīra—of Nīlāmbara Cakravartī; hayena—is; dauhitra—grandson (daughter's son).

TRANSLATION

"Lord Caitanya Mahāprabhu is the son of that Jagannātha Miśra, and His former name was Viśvambhara Miśra. He also happens to be the grandson of Nīlāmbara Cakravartī."

Madhya TEXT 6.53

sārvabhauma kahe,--nīlāmbara cakravartī

viśāradera samādhyāyī,--ei tānra khyāti //CC Madhya, 6.53//

SYNONYMS

sārvabhauma kahe—Sārvabhauma said; nīlāmbara cakravartī—the gentleman named Nīlāmbara Cakravartī; viśāradera—of Maheśvara Viśārada (Sārvabhauma's father); samādhyāyī—class friend; ei—this; tānra—of him; khyāti—acquaintance.

TRANSLATION

The Bhaṭṭācārya said, "Nīlāmbara Cakravartī was a classmate of my father, Maheśvara Viśārada. I knew him as such.

Madhya TEXT 6.54

'miśra purandara' tānra mānya, hena jāni

pitāra sambandhe doñhāke pūjya kari' māni //CC Madhya, 6.54//

SYNONYMS

miśra purandara—Jagannātha Miśra Purandara; tānra—his; mānya—respectable; hena—thus; jāni—I know; pitāra sambandhe—in relationship to my father; doñhāke—both of them (Nīlāmbara Cakravartī and Jagannātha Miśra); pūjya—respectable; kari'-thinking; māni—I accept.

TRANSLATION

"Jagannātha Miśra Purandara was respected by my father. Thus because of their relationship with my father, I respect both Jagannātha Miśra and Nīlāmbara Cakravartī."

Madhya TEXT 6.55

nadīyā-sambandhe sārvaḥma hṛṣṭa hailā

prīta hañā gosāñire kahite lāgilā //CC Madhya, 6.55//

SYNONYMS

nadīyā-sambandhe—in connection with Nadīyā; sārvaḥma—Sārvaḥma Bhaṭṭācārya; hṛṣṭa—pleased; hailā—became; prīta hañā—thus being pleased; gosāñire—unto Lord Śrī Caitanya Mahāprabhu; kahite lāgilā—began to speak.

TRANSLATION

Hearing that Śrī Caitanya Mahāprabhu belonged to the Nadīyā district, Sārvaḥma Bhaṭṭācārya became very pleased and addressed the Lord as follows.

Madhya TEXT 6.56

'sahajei pūjya tumi, āre ta' sannyāsa

ataeva hañ tomāra āmi nija-dāsa' //CC Madhya, 6.56//

SYNONYMS

sahajei—naturally; pūjya—respectable; tumi—You; āre—over and above this; ta'-certainly; sannyāsa—the renounced order of life; ataeva—therefore; hañ—am; tomāra—Your; āmi—I; nija-dāsa—personal servant.

TRANSLATION

"You are naturally respectable. Besides, You are a sannyāsī; thus I wish to become Your personal servant."

PURPORT

A sannyāsī is always to be worshiped and offered all kinds of respect by the

gṛhasthas (householders). Although Sārvabhauma Bhaṭṭācārya was older than Śrī Caitanya Mahāprabhu, Sārvabhauma respected Him as a sannyāsī and as one who had attained the topmost platform of spiritual ecstasy. Thus the Bhaṭṭācārya certainly accepted Him as his master.

Madhya TEXT 6.57

śuni' mahāprabhu kaila śrī-viṣṇu smaraṇa

bhaṭṭācārye kahe kichu vinaya vacana //CC Madhya, 6.57//

SYNONYMS

śuni'-hearing this; mahāprabhu—Lord Caitanya Mahāprabhu; kaila—did; śrī-viṣṇu smaraṇa—remembering Lord Viṣṇu; bhaṭṭācārye—to Sārvabhauma Bhaṭṭācārya; kahe—speaks; kichu—some; vinaya vacana—very humble statements.

TRANSLATION

As soon as Caitanya Mahāprabhu heard this from the Bhaṭṭācārya, He immediately remembered Lord Viṣṇu and began to speak humbly to him as follows.

Madhya TEXT 6.58

"tumi jagad-guru--sarvaloka-hita-kartā

vedānta paḍāo, sannyāsīra upakartā //CC Madhya, 6.58//

SYNONYMS

tumi jagat-guru—you are the master of all people; sarva-loka—of all people; hita-kartā—the well-wisher; vedānta paḍāo—you teach Vedānta philosophy; sannyāsīra—of the mendicants in the renounced order of life; upakartā—the benefactor.

TRANSLATION

"Because you are a teacher of Vedānta philosophy, you are the master of all the people in the world and their well-wisher as well. You are also the benefactor of all kinds of sannyāsīs.

PURPORT

Because the Māyāvādī sannyāsīs teach Vedānta philosophy to their students or disciples, they are customarily called jagad-guru. This indicates that they are the benefactors of all people. Although Sārvabhauma Bhaṭṭācārya was not a sannyāsī but a householder, he used to invite all the sannyāsīs to his home and offer them prasāda. Thus he was accepted as the best well-wisher and friend of all the sannyāsīs.

Madhya TEXT 6.59

āmi bālaka-sannyāsī--bhānda-manda nāhi jāni

tomāra āśraya niluṇ, guru kari' māni //CC Madhya, 6.59//

SYNONYMS

āmi—I; bālaka-sannyāsī—a young sannyāsī; bhānda-manda—good and bad; nāhi—not; jāni—know; tomāra—your; āśraya—shelter; niluṇ—have taken; guru—spiritual master; kari'-taking as; māni—I accept.

TRANSLATION

"I am a young sannyāsī, and I actually have no knowledge of what is good and what is bad. Therefore I am taking shelter of you and accepting you as My spiritual master.

Madhya TEXT 6.60

tomāra saṅga lāgi' mora ihāṇ āgamana

sarva-prakāre karibe āmāya pālana //CC Madhya, 6.60//

SYNONYMS

tomāra—your; saṅga—association; lāgi'-for the sake of; mora—My; ihāṇ—here; āgamana—arrival; sarva-prakāre—in all respects; karibe—you will do; āmāya—unto Me; pālana—maintaining.

TRANSLATION

"I have come here only to associate with you, and I am now taking shelter of you. Will you kindly maintain Me in all respects?

Madhya TEXT 6.61

āji ye haila āmāra baḍa-i vipatti

tāhā haite kaile tumi āmāra avyāhati" //CC Madhya, 6.61//

SYNONYMS

āji—today; ye—that which; haila—happened; āmāra—My; baḍa-i—very great; vipatti—obstacle; tāhā—that danger; haite—from; kaile—did; tumi—you; āmāra—My; avyāhati—relief.

TRANSLATION

"The incident that happened today was a great obstacle for Me, but you have kindly relieved Me of it."

Madhya TEXT 6.62

bhaṭṭācārya kahe,--ekale tumi nā yāiha darśane

āmāra saṅge yābe, kimvā āmāra loka-sane //CC Madhya, 6.62//

SYNONYMS

bhaṭṭācārya kahe—the Bhaṭṭācārya said; ekale—alone; tumi—You; nā—not; yāiha—go; darśane—to see the Deity; āmāra saṅge—with me; yābe—You should go; kimvā—or; āmāra loka-sane—with my men.

TRANSLATION

The Bhaṭṭācārya replied, "Do not go alone to see the Deity at the Jagannātha temple. It is better that You go with me or my men."

Madhya TEXT 6.63

prabhu kahe,--'mandira bhitare nā yāiba

garuḍera pāśe rahi' darśana kariba' //CC Madhya, 6.63//

SYNONYMS

prabhu kahe—Śrī Caitanya replied; mandira—the temple; bhitare—inside; nā—never; yāiba—I shall go; garuḍera—of the column known as the Garuḍa-stambha; pāśe—by the side; rahi'-staying; darśana—seeing; kariba—I shall do.

TRANSLATION

The Lord said, "I shall never enter the temple but shall always view the Lord from the side of the Garuḍa-stambha."

Madhya TEXT 6.64

gopīnāthācāryake kahe sārvaḥma

'tumi gosāñire lañā karāiha daraśana //CC Madhya, 6.64//

SYNONYMS

gopīnātha-ācāryake—to Gopīnātha Ācārya; kahe—says; sārvaḥma—Sārvaḥma Bhaṭṭācārya; tumi—you; gosāñire—Lord Caitanya Mahāprabhu; lañā—taking; karāiha—make Him do; daraśana—seeing of Lord Jagannātha.

TRANSLATION

Sārvaḥma Bhaṭṭācārya then told Gopīnātha Ācārya, "Take Gosvāmījī and show Him Lord Jagannātha.

Madhya TEXT 6.65

āmāra mātṛ-svasā-gr̥ha--nirjana sthāna

tāhāñ vāsā deha, kara sarva samādhāna' //CC Madhya, 6.65//

SYNONYMS

āmāra—my; mātṛ-svasā—of the aunt; gr̥ha—the home; nirjana sthāna—very solitary place; tāhāñ—there; vāsā—an apartment; deha—give; kara—make; sarva—all; samādhāna—arrangements.

TRANSLATION

"Also, the apartment belonging to my maternal aunt is in a very solitary place. Make all arrangements for Him to stay there."

Madhya TEXT 6.66

gopīnātha prabhu lañā tāhāñ vāsā dila

jala, jala-pātrādika sarva sāmādhāna kaila //CC Madhya, 6.66//

SYNONYMS

gopīnātha—Gopīnātha Ācārya; prabhu—Lord Caitanya Mahāprabhu; lañā—taking; tāhāñ—there; vāsā—apartment; dila—gave; jala—water; jala-pātra-ādika—waterpots and other vessels; sarva—all; sāmādhāna—arrangements; kaila—made.

TRANSLATION

Thus Gopīnātha Ācārya took Lord Caitanya Mahāprabhu to the residential quarters and showed Him where to find water, tubs and waterpots. Indeed, he arranged everything.

Madhya TEXT 6.67

āra dina gopīnātha prabhu sthāne giyā

śayyotthāna daraśana karāila lañā //CC Madhya, 6.67//

SYNONYMS

āra dina—the next day; gopīnātha—Gopīnātha Ācārya; prabhu—of Lord Caitanya Mahāprabhu; sthāne—to the place; giyā—going; śayyā-utthāna—the rising from bed of Lord Jagannātha; daraśana—seeing; karāila—caused; lañā—taking Him.

TRANSLATION

The next day Gopīnātha Ācārya took Lord Caitanya Mahāprabhu to see the early rising of Lord Jagannātha.

Madhya TEXT 6.68

mukunda-datta lañā āilā sārvabhauma sthāne

sārvabhauma kichu tāñre balilā vacane //CC Madhya, 6.68//

SYNONYMS

mukunda-datta—of the name Mukunda Datta; lañā—taking; āilā—went; sārvabhauma—of Sārvabhauma Bhaṭṭācārya; sthāne—to the place; sārvabhauma—Sārvabhauma Bhaṭṭācārya; kichu—something; tāñre—to Mukunda Datta; balilā—said; vacane—in words.

TRANSLATION

Gopīnātha Ācārya then took Mukunda Datta with him and went to Sārvabhauma's house. When they arrived, Sārvabhauma addressed Mukunda Datta as follows.

Madhya TEXT 6.69

'prakṛti-vinīta, sannyāsī dekhite sundara

āmāra bahu-prīti bāḍe inhāra upara //CC Madhya, 6.69//

SYNONYMS

prakṛti-vinīta—by nature very humble and meek; sannyāsī—renouncer; dekhite—to see; sundara—very beautiful; āmāra—my; bahu-prīti—great affection; bāḍe—increases; inhāra—Him; upara—upon.

TRANSLATION

"The sannyāsī is very meek and humble by nature, and His person is very beautiful to see. Consequently my affection for Him increases.

PURPORT

Sārvabhauma Bhaṭṭācārya considered Śrī Caitanya Mahāprabhu a very humble and meek person because although Caitanya Mahāprabhu was a sannyāsī, He still retained His brahmacārī name. The Lord took sannyāsa from Keśava Bhāratī in the Bhāratī sampradāya, in which the brahmacārīs (the assistants of the sannyāsīs) are named "Caitanya." Even after accepting sannyāsa, Caitanya Mahāprabhu retained the name "Caitanya," meaning a humble servant of a sannyāsī. Sārvabhauma Bhaṭṭācārya appreciated this very much.

Madhya TEXT 6.70

kon sampradāye sannyāsa karyāchena grahaṇa

kibā nāma inhāra, śunite haya mana' //CC Madhya, 6.70//

SYNONYMS

kon sampradāye—in which community; sannyāsa—the renounced order of life; karyāchena—has made; grahaṇa—acceptance; kibā—what; nāma—name; inhāra—His; śunite—to hear; haya—it is; mana—my mind.

TRANSLATION

"From which sampradāya has He accepted the sannyāsa order, and what is His name?"

Madhya TEXT 6.71

gopīnātha kahe,--nāma śrī-kṛṣṇa-caitanya

guru in̄hāra keśava-bhāratī mahā-dhanya //CC Madhya, 6.71//

SYNONYMS

gopīnātha kahe—Gopīnātha Ācārya replied; nāma—His name; śrī-kṛṣṇa-caitanya—of the name Śrī Kṛṣṇa Caitanya; guru—sannyāsa-guru; in̄hāra—His; keśava-bhāratī—of the name Keśava Bhāratī; mahā-dhanya—the greatly fortunate personality.

TRANSLATION

Gopīnātha Ācārya replied, "The Lord's name is Śrī Kṛṣṇa Caitanya, and His sannyāsa preceptor is the greatly fortunate Keśava Bhāratī."

Madhya TEXT 6.72

sārvabhauma kahe,--'in̄hāra nāma sarvottama

bhāratī-sampradāya in̄ho--hayena madhyama' //CC Madhya, 6.72//

SYNONYMS

sārvabhauma kahe—Sārvabhauma Bhaṭṭācārya replied; in̄hāra—His; nāma—name; sarva-uttama—first-class; bhāratī-sampradāya—the community of the Bhāratī sannyāsīs; in̄ho—He; hayena—becomes; madhyama—middle-class.

TRANSLATION

Sārvabhauma Bhaṭṭācārya said, " 'Śrī Kṛṣṇa' is a very good name, but He belongs to the Bhāratī community. Therefore He is a second-class sannyāsī."

Madhya TEXT 6.73

gopīnātha kahe,--in̄hāra nāhi bāhyāpekṣā

ataeva baḍa sampradāyera nāhika apekṣā //CC Madhya, 6.73//

SYNONYMS

gopīnātha kahe—Gopīnātha Ācārya replied; inhāra—of the Lord; nāhi—there is not; bāhya-apekṣā—dependence on any external formality; ataeva—therefore; baḍa—big; sampradāyera—of a community; nāhika—there is not; apekṣā—necessity.

TRANSLATION

Gopīnātha Ācārya replied, "Śrī Kṛṣṇa Caitanya Mahāprabhu does not rely on any external formality. There is no need for Him to accept the sannyāsa order from a superior sampradāya."

PURPORT

Śrī Caitanya Mahāprabhu accepted sannyāsa from the Bhāratī sampradāya (community), which belongs to the disciplic succession of Śaṅkarācārya. Śaṅkarācārya introduced names for his sannyāsa disciples, and these are ten in number. Out of these, the surnames Tīrtha, Āśrama and Sarasvatī are considered topmost. In the monastery at Śṛṅgerī, the surname Sarasvatī is considered first class, Bhāratī second class and Purī third class. A sannyāsī who has very nicely understood the slogan tat tvam asi and who takes his bath at the confluence of the rivers Ganges, Yamunā and Sarasvatī is called a Tīrtha. A person who is very eager to accept sannyāsa, who is detached from worldly activities, who has no desire for any kind of material facilities, and who is thus saved from repeated birth and death is known as Āśrama. When a sannyāsī lives in a beautiful, solitary place in the forest and is freed from all material desires, he is called Vana. A sannyāsī who always lives in the forest and renounces all connection with the world in order to be elevated to the heavenly planets, where he can live in the Nandana-kānana, is called Araṇya. One who prefers living in the mountains engaging in the study of the Bhagavad-gītā and whose intelligence is fixed is called Giri. One who prefers living in great mountains, even among ferocious animals, to attain the summit of philosophical speculation (understanding that the essence of this material world is useless) is called Parvata. A sannyāsī who has dipped into the ocean of the Absolute Truth and collected some valuable stones of knowledge from that ocean, who never falls from the regulative principles of a sannyāsī, is called Sāgara. One who has learned the classical art of music, who engages in its culture, and who has become expert and completely aloof from material attachment is called Sarasvatī. Sarasvatī is the goddess of music and learning, and in one hand she

holds a musical instrument called a vīṇā. A sannyāsī who is always engaged in music for spiritual elevation is called Sarasvatī. One who has become completely educated and is freed from all kinds of ignorance and who is never unhappy, even in a distressed condition, is called Bhāratī. One who has become very expert in absolute knowledge, who is situated in the Absolute Truth, and who always discusses the Absolute Truth is called Purī.

All these sannyāsīs are assisted by brahmacārīs, who are described as follows: One who knows his real identity and is fixed in his particular occupational duty, who is always happy in spiritual understanding, is called Svarūpa-brahmacārī. One who completely knows the Brahman effulgence and is always engaged in the practice of yoga is called Prakāśa-brahmacārī. One who has acquired absolute knowledge and who always meditates on the Absolute Truth, knowledge, the unlimited and the Brahman effulgence, thus keeping himself in transcendental bliss, is called Ānanda-brahmacārī. One who is able to distinguish between matter and spirit, who is never disturbed by material transformations, and who meditates on the unlimited, inexhaustible, auspicious Brahman effulgence is a first-class, learned brahmacārī and is named Caitanya.

When Sārvabhauma Bhaṭṭācārya was talking with Gopīnātha Ācārya about Śrī Caitanya Mahāprabhu's sannyāsa community, he appreciated the first name, "Śrī Kṛṣṇa," but did not like the surname, "Caitanya," which is the name for a brahmacārī belonging to the Bhāratī community. He therefore suggested that the Lord be elevated to the Sarasvatī community. However, Gopīnātha Ācārya pointed out that the Lord does not depend on any external formality. Gopīnātha Ācārya was firmly convinced that Śrī Caitanya Mahāprabhu was Kṛṣṇa Himself and therefore independent of any external ritual or formality. If one wants to engage in pure devotional service, he does not require titular superiority as a Bhāratī or a Sarasvatī.

Madhya TEXT 6.74

bhaṭṭācārya kahe,--'inhāra prauḍha yauvana

kemate sannyāsa-dharma ha-ibe rakṣaṇa //CC Madhya, 6.74//

SYNONYMS

bhaṭṭācārya kahe—Sārvabhauma Bhaṭṭācārya replied; inhāra—His; prauḍha—full; yauvana—youth; kemate—how; sannyāsa-dharma—principles of a sannyāsī; ha-ibe—there will be; rakṣaṇa—protection.

TRANSLATION

The Bhaṭṭācārya inquired, "Śrī Caitanya Mahāprabhu is in His full-fledged youthful life. How can He keep the principles of sannyāsa?"

Madhya TEXT 6.75

nirantara iñhāke vedānta śunāiba

vairāgya-advaita-mārga praveśa karāiba //CC Madhya, 6.75//

SYNONYMS

nirantara—continuously; iñhāke—to Him; vedānta—Vedānta philosophy; śunāiba—I shall recite; vairāgya—of renunciation; advaita—of monism; mārga—on the path; praveśa—entrance; karāiba—I shall cause Him to make.

TRANSLATION

"I shall continuously recite Vedānta philosophy before Caitanya Mahāprabhu so that He may remain fixed in His renunciation and thus enter upon the path of monism."

PURPORT

According to Sārvabhauma Bhaṭṭācārya, among sannyāsīs the cultivation of Vedānta philosophy helps in becoming detached from sense gratification. Thus a sannyāsī can protect the prestige of wearing a loincloth (kaupīna). One has to practice sense control as well as mind control and subdue the six forces of speech, mind, anger, tongue, belly and genitals. Then one can become expert in understanding the devotional service of the Lord and thus become a perfect sannyāsī. For that purpose one must cultivate knowledge and renunciation regularly. When one is attached to material sense gratification, he cannot protect his sannyāsa order. Sārvabhauma Bhaṭṭācārya suggested that by the study of vairāgya (renunciation) Śrī Caitanya Mahāprabhu might be saved from the clutches of full-fledged youthful desires.

Madhya TEXT 6.76

kahena yadi, punarapi yoga-paṭṭa diyā

saṁskāra kariye uttama-sampradāye āniyā' //CC Madhya, 6.76//

SYNONYMS

kahena—says; yadi—if; punarapi—again; yoga-paṭṭa diyā—offering Him saffron cloth; saṁskāra—reformatory process; kariye—I perform; uttama—first-class; sampradāye—to the community; āniyā—bringing.

TRANSLATION

Sārvabhauma Bhaṭṭācārya then suggested, "If Śrī Caitanya Mahāprabhu would like, I could bring Him into a first-class sampradāya by offering Him saffron cloth and performing the reformatory process again."

PURPORT

The Bhaṭṭācārya wanted to reinstate Śrī Caitanya Mahāprabhu into the Sarasvatī sampradāya because he did not like the Lord's belonging to the Bhāratī sampradāya or Purī sampradāya. Actually, he did not know the position of Lord Caitanya Mahāprabhu. As the Supreme Personality of Godhead, Caitanya Mahāprabhu did not depend on an inferior or superior sampradāya. The Supreme Personality of Godhead remains in the supreme position in all circumstances.

Madhya TEXT 6.77

śuni' gopīnātha-mukunda duñhe duḥkhā hailā

gopīnāthācārya kichu kahite lāgilā //CC Madhya, 6.77//

SYNONYMS

śuni'-hearing; gopīnātha-mukunda—Gopīnātha Ācārya and Mukunda Datta; duñhe—both; duḥkhā—unhappy; hailā—became; gopīnātha-ācārya—of the name Gopīnātha Ācārya; kichu—something; kahite—to speak; lāgilā—began.

TRANSLATION

Gopīnātha Ācārya and Mukunda Datta became very unhappy when they heard this. Gopīnātha Ācārya therefore addressed Sārvabhauma Bhaṭṭācārya as follows.

Madhya TEXT 6.78

'bhaṭṭācārya' tumi inhāra nā jāna mahimā

bhagavattā-lakṣaṇera inhātei sīmā //CC Madhya, 6.78//

SYNONYMS

bhaṭṭācārya—my dear Bhaṭṭācārya; tumi—you; in̩hāra—of Lord Caitanya Mahāprabhu; nā—not; jāna—know; mahimā—the greatness; bhagavattā—of being the Supreme Personality of Godhead; lakṣaṇera—of symptoms; in̩hātei—in Him; sīmā—the highest degree.

TRANSLATION

"My dear Bhaṭṭācārya, you do not know the greatness of Lord Caitanya Mahāprabhu. All the symptoms of the Supreme Personality of Godhead are found in Him to the highest degree."

PURPORT

Since the Bhaṭṭācārya was an impersonalist, he had no idea of the Absolute Truth beyond the impersonal effulgence. However, Gopīnātha Ācārya informed him that Caitanya Mahāprabhu was the Supreme Personality of Godhead. Those who know the Absolute Truth know it in three phases, as explained in Śrīmad-Bhāgavatam (1.2.11):

vadanti tat tattva-vidas

tattvaṁ yaj jñānam advayam

brahmeti paramātmēti

bhagavān iti śabdyate

"Those who are in knowledge of the nondual Absolute Truth know very clearly what is Brahman, what is Paramātmā, and what is the Supreme Personality of Godhead." The Supreme Personality of Godhead is ṣaḍ-aiśvarya-pūrṇa, complete with six opulences. Gopīnātha Ācārya emphasized that all those six opulences were completely existing in Śrī Caitanya Mahāprabhu.

Madhya TEXT 6.79

tāhāte vikhyāta in̩ho parama-īśvara

ajña-sthāne kichu nahe vijñera gocara' //CC Madhya, 6.79//

SYNONYMS

tāhāte—therefore; vikhyāta—celebrated; in̩ho—Lord Caitanya Mahāprabhu;

parama-īśvara—the Supreme Personality of Godhead; ajñā-sthāne—before an ignorant person; kichu—any; nahe—not; vijñera—of the person who knows; gocara—information.

TRANSLATION

Gopīnātha Ācārya continued, "Lord Caitanya Mahāprabhu is celebrated as the Supreme Personality of Godhead. Those who are ignorant in this connection find the conclusion of knowledgeable men very difficult to understand."

Madhya TEXT 6.80

śiṣya-gaṇa kahe,--'īśvara kaha kon pramāṇe'

ācārya kahe,--'vijñā-mata īśvara-lakṣaṇe' //CC Madhya, 6.80//

SYNONYMS

śiṣya-gaṇa kahe—the disciples of Sārvabhauma Bhaṭṭācārya said; īśvara kaha—you say the Supreme Personality of Godhead; kon pramāṇe—by what evidence; ācārya kahe—Gopīnātha Ācārya replied; vijñā-mata—statements of authorized persons; īśvara-lakṣaṇe—in understanding the Supreme Personality of Godhead.

TRANSLATION

The disciples of Sārvabhauma Bhaṭṭācārya retaliated, "By what evidence do you conclude that Śrī Caitanya Mahāprabhu is the Supreme Lord?" Gopīnātha Ācārya replied, "The statements of authorized ācāryas who understand the Supreme Personality of Godhead are proof."

PURPORT

Since the appearance of Śrī Caitanya Mahāprabhu, there have been many pseudo incarnations in India who do not present authorized evidence. Five hundred years ago the disciples of Sārvabhauma Bhaṭṭācārya, being very learned scholars, were certainly right in asking Gopīnātha Ācārya for evidence. If a person proposes that he himself is God or that someone else is an incarnation of God or God Himself, he must cite evidence from śāstra to prove his claim. Thus the request of the Bhaṭṭācārya's disciples is quite bona fide. Unfortunately, at the present moment it has become fashionable to present someone as an incarnation of God without referring to the śāstras. Before an intelligent person accepts someone as an incarnation of God, however, he must ask about the evidence.

When the disciples of Sārvabhauma Bhaṭṭācārya challenged Gopīnātha Ācārya, he immediately replied correctly: "We must hear the statements of great personalities in order to understand the Supreme Personality of Godhead." Lord Kṛṣṇa is established as the Supreme Personality of Godhead by statements from authorized persons like Brahmā, Nārada, Vyāsadeva, Asita, Arjuna and many others. Similarly, Śrī Caitanya Mahāprabhu is also established as the Supreme Personality of Godhead by evidence from the same personalities. This will be explained later.

Madhya TEXT 6.81

śiṣya kahe,--'īśvara-tattva sādhi anumāne'

ācārya kahe,--'anumāne nahe īśvara-jñāne //CC Madhya, 6.81//

SYNONYMS

śiṣya kahe—the disciples said; īśvara-tattva—the truth of the Absolute; sādhi—derive; anumāne—by hypothesis; ācārya kahe—Gopīnātha Ācārya replied; anumāne—by hypothesis; nahe—there is not; īśvara-jñāne—real knowledge of the Supreme Personality of Godhead.

TRANSLATION

The disciples of the Bhaṭṭācārya said, "We derive knowledge of the Absolute Truth by logical hypothesis." Gopīnātha Ācārya replied, "One cannot attain real knowledge of the Supreme Personality of Godhead by such logical hypothesis and argument."

PURPORT

The Māyāvādī philosophers in particular make certain hypotheses about the Absolute Truth. They reason that in the material world we experience that everything is created. If we trace the history of anything, we find a creator. Therefore there must be a creator of this huge cosmic manifestation. By such reasoning they come to the conclusion that a higher power has created this cosmic manifestation. The Māyāvādīs do not accept this great power to be a person. Their brains cannot accommodate the fact that this huge cosmic manifestation can be created by a person. They doubt this because as soon as they think of a person, they think of a person within the material world with limited potency. Sometimes the Māyāvādī philosophers will accept Lord Kṛṣṇa or Lord Rāma as Bhagavān, but they think of the Lord as a person having a

material body. The Māyāvādīs do not understand that the Supreme Personality of Godhead, Kṛṣṇa, has a spiritual body. They think of Kṛṣṇa as a great personality, a human being, within whom there is the supreme impersonal power, Brahman. Therefore they finally conclude that the impersonal Brahman is the Supreme, not the personality Kṛṣṇa. This is the basis of Māyāvādī philosophy. However, from the śāstras we can understand that the Brahman effulgence is the bodily rays of Kṛṣṇa:

yasya prabhā prabhavato jagad-aṇḍa-koṭi-

koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnaṁ

tad brahma niṣkalam anantaṁ aśeṣa-bhūtaṁ

govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I serve the Supreme Personality of Godhead, Govinda, the primeval Lord, the effulgence of whose transcendental body is known as the brahmajyoti. That brahmajyoti, which is unlimited, unfathomed and all-pervasive, is the cause of the creation of unlimited numbers of planets with varieties of climates and specific conditions of life." (Brahma-saṁhitā 5.40)

Māyāvādī philosophers study the Vedic literature, but they do not understand that the Absolute Truth in the last stage of realization is the Supreme Personality of Godhead, Kṛṣṇa. They do accept the fact that there is a creator of this cosmic manifestation, but that is anumāna (hypothesis). The Māyāvādī philosopher's logic is something like seeing smoke on a hill. When there is a forest fire on a high hill, smoke is first of all visible. The smoke is created when there is fire. Just as one can conclude that there is fire from seeing smoke, from seeing this cosmic manifestation the Māyāvādī philosophers conclude that there must be a creator.

The disciples of Sārvabhauma Bhaṭṭācārya wanted evidence to show that Śrī Caitanya Mahāprabhu was actually the creator of the cosmic manifestation. Only then would they accept Him as the Supreme Personality of Godhead, the original cause of creation. Gopīnātha Ācārya replied that one could not understand the Supreme Personality of Godhead by guesswork. As Kṛṣṇa says in the Bhagavad-gītā (7.25):

nāhaṁ prakāśaḥ sarvasya

yoga-māyā-samāvṛtaḥ

mūḍho 'yaṁ nābhijānāti

loko mām ajam avyayam

"I am never manifest to the foolish and unintelligent. For them I am covered by My eternal creative potency [yogamāyā]; and so the deluded world knows Me not, who am unborn and infallible." (Bg. 7.25) The Supreme Personality of Godhead reserves the right of not being exposed to nondevotees. He can only be understood by bona fide devotees. Lord Kṛṣṇa says elsewhere in the Bhagavad-gītā (18.55), bhaktyā mām abhijānāti: "One can understand Me only by the devotional process." In the Fourth Chapter of the Bhagavad-gītā (4.3) Lord Kṛṣṇa says, bhakto 'si me sakhā ceti rahasyaṁ hy etad uttamam. Here Lord Kṛṣṇa informs Arjuna that He is disclosing the secrets of Bhagavad-gītā to him because he is His devotee. Arjuna was not a sannyāsī, nor was he a Vedāntist or brāhmaṇa. He was, however, a devotee of Kṛṣṇa. The conclusion is that we have to understand the Supreme Personality of Godhead from the devotees. Śrī Caitanya Mahāprabhu Himself says, guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja. (Cc. Madhya 19.151)

More evidence can be cited to show that without the mercy of a devotee or the mercy of Kṛṣṇa, one cannot understand what is Kṛṣṇa and what is the Supreme Personality of Godhead. This is confirmed in the next verse.

Madhya TEXT 6.82

anumāna pramāṇa nahe īśvara-tattva-jñāne

kṛpā vinā īśvarere keha nāhi jāne //CC Madhya, 6.82//

SYNONYMS

anumāna pramāṇa—evidence by hypothesis; nahe—there is not; īśvara-tattva-jñāne—in understanding the Absolute Truth, the Supreme Personality of Godhead; kṛpā vinā—without His mercy; īśvarere—the Supreme Personality of Godhead; keha—anyone; nāhi—not; jāne—knows.

TRANSLATION

Gopīnātha Ācārya continued, "One can understand the Supreme Personality of Godhead only by His mercy, not by guesswork or hypothesis."

PURPORT

One cannot understand the Supreme Personality of Godhead simply by exhibiting some mundane magic. Foolish people are enchanted by magical demonstrations, and when they see a few wonderful things done by mystical power, they accept a magician as the Personality of Godhead or an incarnation. This is not the way of realization. Nor should one guess or speculate about an incarnation of God or the Personality of Godhead. One has to learn from the bona fide person or from the Supreme Personality of Godhead Himself, as Arjuna did, by the mercy of Kṛṣṇa. Kṛṣṇa Himself also gives many hints about His potencies as the Supreme Personality of Godhead. One should understand the Supreme Personality of Godhead only through the evidence presented by the śāstras and the mahājanas. In any case, one must have the mercy of the Lord in order to understand the Supreme Personality of Godhead by devotional service.

Madhya TEXT 6.83

īśvarera kṛpā-leśa haya ta' yāhāre

sei ta' īśvara-tattva jānibāre pāre //CC Madhya, 6.83//

SYNONYMS

īśvarera—of the Personality of Godhead; kṛpā-leśa—a little mercy; haya—there is; ta'-certainly; yāhāre—upon whom; sei ta'-he certainly; īśvara-tattva—the Absolute Truth; jānibāre—to know; pāre—is able.

TRANSLATION

The Ācārya continued, "If one receives but a tiny bit of the Lord's favor by dint of devotional service, he can understand the nature of the Supreme Personality of Godhead.

Madhya TEXT 6.84

athāpi te deva padāmbuja-dvaya-

prasāda-leśānugrhīta eva hi

jānāti tattvaṁ bhagavan-mahimno

na cānya eko 'pi ciraṁ vicinvaṁ //CC Madhya, 6.84//

SYNONYMS

atha—therefore; api—indeed; te—Your; deva—my Lord; pada-ambuja-dvaya—of the two lotus feet; prasāda—of the mercy; leśa—by only a trace; anugṛhītaḥ—favored; eva—certainly; hi—indeed; jñāti—one knows; tattvam—the truth; bhagavat—of the Supreme Personality of Godhead; mahimnaḥ—of the greatness; na—never; ca—and; anyaḥ—another; ekaḥ—one; api—although; cira—long; vicinva—speculating.

TRANSLATION

" 'My Lord, if one is favored by even a slight trace of the mercy of Your lotus feet, he can understand the greatness of Your personality. But those who speculate in order to understand the Supreme Personality of Godhead are unable to know You, even though they continue to study the Vedas for many years.' "

PURPORT

The above verse is from Śrīmad-Bhāgavatam (10.14.29). The Brahma-saṁhitā states, vedeṣu durlabham adurlabham ātma-bhaktāu (Brahma-saṁhitā 5.33). Although the Supreme Personality of Godhead, Kṛṣṇa, is the ultimate goal of knowledge (vedaiś ca sarvair aham eva vedyah), one who is not a pure devotee and who is not engaged in the service of the Lord cannot understand Him. Lord Brahmā therefore confirms this. Vedeṣu durlabham: "It is very difficult to understand the Supreme Lord simply through one's studies." Adurlabham ātma-bhaktāu: "However, it is very easy for the devotees to capture the Lord." The Lord is known as ajita (unconquerable). No one can conquer the Supreme Personality of Godhead, but the Lord consents to be conquered by His devotees. That is His nature. As stated in the Padma Purāṇa:

ataḥ śrī-kṛṣṇa-nāmādi

na bhaved grāhyam indriyaiḥ

sevonmukhe hi jihvādau

svayam eva sphuraty adaḥ

Being pleased by devotional activities, the Lord reveals Himself to His devotees. That is the way to understand Him.

The verse from Śrīmad-Bhāgavatam quoted by Gopīnātha Ācārya was originally spoken by Lord Brahmā when he was defeated by Lord Kṛṣṇa. Lord Brahmā had stolen all the calves and cowherd boys in order to test Kṛṣṇa's power. Lord

Brahmā admitted that his own extraordinary powers within the universe were not in the least comparable to the unlimited powers of Lord Kṛṣṇa. If Lord Brahmā can make a mistake in understanding Kṛṣṇa, what to speak of ordinary persons, who either misunderstand Kṛṣṇa or falsely present a so-called incarnation of Kṛṣṇa for their own sense gratification.

Madhya TEXTS 6.85-86

yadyapi jagad-guru tumi--śāstra-jñānavān

pr̥thivīte nāhi paṇḍita tomāra samāna

īśvarera kṛpā-leśa nāhika tomāte

ataeva īśvara-tattva nā pāra jānite //CC Madhya, 6.85-86//

SYNONYMS

yadyapi—although; jagat-guru—a teacher of many disciples; tumi—you; śāstra-jñānavān—well versed in Vedic knowledge; pr̥thivīte—on this earth; nāhi—there is not; paṇḍita—a learned scholar; tomāra—your; samāna—equal; īśvarera—of the Supreme Personality of Godhead; kṛpā—of mercy; leśa—a bit; nāhika—there is not; tomāte—on you; ataeva—therefore; īśvara-tattva—the Absolute Truth (the Supreme personality of Godhead); nā pāra—are not able; jānite—to know.

TRANSLATION

Gopīnātha Ācārya then addressed Sārvabhauma Bhaṭṭācārya: "You are a great scholar and a teacher of many disciples. Indeed, there is no other scholar like you on earth. Nonetheless, because you are bereft of even a pinch of the Lord's mercy, you cannot understand Him, even though He is present in your home.

Madhya TEXT 6.87

tomāra nāhika doṣa, śāstre ei kahe

pāṇḍityādye īśvara-tattva-jñāna kabhu nahe' //CC Madhya, 6.87//

SYNONYMS

tomāra—your; nāhika—there is not; doṣa—fault; śāstre—the scriptures; ei—this; kahe—mention; pāṇḍitya-ādye—simply by scholarship, etc.; īśvara-tattva-

jñāna—knowledge of the principles of the Supreme Personality of Godhead;
kabhu—ever; nahe—there is not.

TRANSLATION

"It is not your fault; it is the verdict of the scriptures. You cannot understand the Supreme Personality of Godhead simply by scholarship."

PURPORT

This is a very important verse. Even big scholars cannot understand Kṛṣṇa, yet they dare comment on the Bhagavad-gītā. Reading the Bhagavad-gītā means understanding Kṛṣṇa, yet we actually see many scholars making blunders in trying to understand Kṛṣṇa. Gopīnātha Ācārya's statement is confirmed in many places in Vedic literature. In the Kaṭha Upaniṣad (1.2.23) it is stated:

nāyam ātmā pravacanena labhyo

na medhayā na bahunā śrutena

yam evaiṣa vṛṇute tena labhyas

tasyaiṣa ātmā vivṛṇute tanūṁ svām

It is also stated in Kaṭha Upaniṣad (1.2.9):

naiṣā tarkeṇa matir āpaneyā

proktānyenaiva sujñānāya preṣṭha

yām tvam āpaḥ satya-dhṛtir batāsi

tvādṛṇ no bhūyān naciketaḥ praṣṭā

The fact is that the Supreme Personality of Godhead, the Supersoul, cannot be attained simply by explanations, logic and erudite scholarship. One cannot understand Him simply by one's brain substance. Even by studying all Vedic literature, one cannot understand the Supreme Lord. However, if one is slightly favored by the mercy of the Lord, if the Lord is pleased, one can understand Him. But who are the candidates eligible to receive the mercy of the Lord? Only the devotees. They alone can understand what is the Supreme Personality of Godhead. The Lord reveals Himself to the sincere devotee when He is pleased with his service: svayam eva sphuraty adaḥ. One should not try to understand the Lord simply from the statements of the Vedas, nor should one uselessly attempt

to decry these statements through reasoning and logic.

Madhya TEXT 6.88

sārvabhauma kahe,--ācārya, kaha sāvadhāne

tomāte īśvara-kṛpā ithe ki pramāṇe //CC Madhya, 6.88//

SYNONYMS

sārvabhauma kahe—Sārvabhauma Bhaṭṭācārya says; ācārya—my dear Gopīnātha Ācārya; kaha—kindly speak; sāvadhāne—very carefully; tomāte—unto you; īśvara-kṛpā—mercy of the Lord; ithe—in this matter; ki pramāṇe—by what evidence.

TRANSLATION

Sārvabhauma Bhaṭṭācārya replied, "My dear Gopīnātha Ācārya, please speak with great care. What is the proof that you have received the mercy of the Lord?"

Madhya TEXT 6.89

ācārya kahe,--"vastu-viṣaye haya vastu-jñāna

vastu-tattva-jñāna haya kṛpāte pramāṇa //CC Madhya, 6.89//

SYNONYMS

ācārya kahe—Gopīnātha Ācārya replied; vastu-viṣaye—in the matter of the summum bonum; haya—there is; vastu-jñāna—knowledge of the Supreme; vastu-tattva—of the Absolute Truth; jñāna—knowledge; haya—is; kṛpāte—of the mercy; pramāṇa—the evidence.

TRANSLATION

Gopīnātha Ācārya replied, "Knowledge of the summum bonum, the Absolute Truth, is evidence of the mercy of the Supreme Lord."

PURPORT

Sārvabhauma Bhaṭṭācārya informed his brother-in-law, Gopīnātha Ācārya, "The Supreme Personality of Godhead may not have shown mercy to me, but what is the proof of His having shown it to you? Kindly let us know about this." in reply to this, Gopīnātha Ācārya said that the summum bonum, the Absolute Truth, and

His different potencies are identical. Therefore one can understand the substance of the Absolute Truth by the manifestation of His different potencies. The summum bonum includes all potencies in one unit. The Absolute Truth combined with different characteristics is the original substance (vastu): parāśya śaktir vividhaiva śrūyate.

Thus the Vedas state that the Absolute Truth has different potencies. When one understands the characteristics of the potencies of the Absolute Truth, one is aware of the Absolute Truth. On the material platform as well, one can understand the substance by the manifestation of its symptoms. For example, when there is heat, it is to be understood that there is fire. The heat of the fire is perceived directly. The fire may not be visible, but one can search out the fire by feeling heat. Similarly, if one can perceive the characteristics of the Absolute Truth, we can know that he has understood the substance of the Absolute Truth by the mercy of the Lord.

In the Bhagavad-gītā (7.25) it is said, nāhaṁ prakāśaḥ sarvasya The Supreme Personality of Godhead reserves the right of not being exposed to everyone. Sevnmukhe hi jihvādau svayam eva sphuraty adaḥ: "The Lord reveals Himself to a devotee when He is completely satisfied by the devotee's service." Thus one cannot understand the Supreme Lord without His mercy. The Absolute Truth cannot be understood by speculation, and this is the conclusion of the Bhagavad-gītā.

Madhya TEXT 6.90

inhāra śārīre saba īśvara-lakṣaṇa

mahā-premāveśa tumi pāñācha darśana //CC Madhya, 6.90//

SYNONYMS

inhara—His; śārīre—in the body; saba—all; īśvara-lakṣaṇa—characteristics of the Supreme Personality of Godhead; mahā-prema-āveśa—absorption in transcendental ecstasy; tumi—you; pāñācha—have obtained; darśana—seeing.

TRANSLATION

Gopīnātha Ācārya continued, "You have seen the symptoms of the Supreme Personality of Godhead in the body of Śrī Caitanya Mahāprabhu during His absorption in an ecstatic mood.

Madhya TEXT 6.91

tabu ta' īśvara-jñāna nā haya tomāra

īśvarera māyā ei--bali vyavahāra //CC Madhya, 6.91//

SYNONYMS

tabu ta'-still, however; īśvara-jñāna—knowledge of the Supreme Personality of Godhead; nā—not; haya—there is; tomāra—your; īśvarera—of the Lord; māyā—the illusion; ei—this; bali—saying; vyavahāra—the general term.

TRANSLATION

"Despite directly perceiving the symptoms of the Supreme Lord in the body of Śrī Caitanya Mahāprabhu, you cannot understand Him. This is commonly called illusion.

PURPORT

Gopīnātha Ācārya is pointing out that Sārvabhauma Bhaṭṭācārya had already seen uncommon symptoms of ecstasy in the body of Śrī Caitanya Mahāprabhu.

These uncommon symptoms of ecstatic love indicated the Supreme Person, but despite having seen all these symptoms, the Bhaṭṭācārya could not understand the Lord's transcendental nature. He was considering the Lord's pastimes to be mundane. This was certainly due to illusion.

Madhya TEXT 6.92

dekhile nā dekhe tāre bahirmukha jana"

śuni' hāsi' sārvabhauma balila vacana //CC Madhya, 6.92//

SYNONYMS

dekhile—even after seeing; nā—not; dekhe—sees; tāre—the Supreme Person; bahiḥ-mukha jana—a person influenced by the external energy; śuni'-hearing this; hāsi'-smiling; sārvabhauma—Sārvabhauma Bhaṭṭācārya; balila—said; vacana—the words.

TRANSLATION

"A person influenced by the external energy is called bahirmukha jana, a

mundane person, because despite his perception, he cannot understand the real substance." Hearing Gopīnātha Ācārya say this, Sārvabhauma Bhaṭṭācārya smiled and began to speak as follows.

PURPORT

When one's heart is not cleansed, one cannot awaken the transcendental nature of devotional service. As confirmed in the Bhagavad-gītā (7.28):

yeṣāṁ tv anta-gataṁ pāpaṁ

janānāṁ puṇya-karmaṇām

te dvandva-moha-nirmuktā

bhajante mām dṛḍha-vratāḥ

"Persons who have acted piously in previous lives and in this life and whose sinful actions are completely eradicated are freed from the dualities of delusion, and they engage themselves in My service with determination."

When one is actually engaged in pure devotional service, it is understood that he has already attained freedom from all reactions to sinful activities. In other words, it is to be understood that devotees are already freed from sin. A sinful person, a miscreant (duṣkṛtī, cannot engage in devotional service. Nor can one engage in devotional service simply on the basis of scholarly speculation. One has to wait for the mercy of the Lord in order to render pure devotional service.

Madhya TEXT 6.93

iṣṭa-goṣṭhī vicāra kari, nā kariha roṣa

śāstra-dṛṣṭye kahi, kichu nā la-iha doṣa //CC Madhya, 6.93//

SYNONYMS

iṣṭa-goṣṭhī—discussion among friends; vicāra—consideration; kari—we do; nā—not; kariha—make; roṣa—anger; śāstra-dṛṣṭye—according to the conclusion of scriptures; kahi—we speak; kichu—any; nā—not; la-iha—take; doṣa—fault.

TRANSLATION

The Bhaṭṭācārya said, "We are just having a discussion among friends and considering the points described in the scriptures. Do not become angry. I am

simply speaking on the strength of the śāstras. Please don't take any offense.

Madhya TEXT 6.94

mahā-bhāgavata haya caitanya-gosāñi

ei kali-kāle viṣṇura avatāra nāi //CC Madhya, 6.94//

SYNONYMS

mahā-bhāgavata—a great devotee; haya—is; caitanya-gosāñi—Lord Śrī Caitanya Mahāprabhu; ei—this; kali-kāle—in the Age of Kali; viṣṇura—of Lord Viṣṇu; avatāra—incarnation; nāi—there is not.

TRANSLATION

"Śrī Caitanya Mahāprabhu is certainly a great, uncommon devotee, but we cannot accept Him as an incarnation of Lord Viṣṇu because, according to śāstra, there is no incarnation in this Age of Kali.

Madhya TEXT 6.95

ataeva 'tri-yuga' kari' kahi viṣṇu-nāma

kali-yuge avatāra nāhī,--śāstra-jñāna //CC Madhya, 6.95//

SYNONYMS

ataeva—therefore; tri-yuga—the Lord, who appears in three yugas only; kari'-making; kahi—we say; viṣṇu-nāma—the holy name of Lord Viṣṇu; kali-yuge—in the Age of Kali; avatāra—incarnation; nāhī—there is not; śāstra-jñāna—the verdict of the scriptures.

TRANSLATION

"Another name for Lord Viṣṇu is Triyuga because there is no incarnation of Lord Viṣṇu in Kali-yuga. Indeed, this is the verdict of revealed scriptures."

PURPORT

The Supreme Personality of Godhead, Lord Viṣṇu, is known as Triyuga, which means that He is manifest in three yugas. However, this means that in the Age of Kali the Lord appears not directly but in disguise. This is confirmed in Śrīmad-Bhāgavatam (7.9.38):

itthaṁ nṛ-tiryag-ṛṣi-deva-jhaṣāvatārair
lokān vibhāvayasi haṁsi jagat-pratīpān
dharmam mahā-puruṣa pāsi yugānuvṛttaṁ
channaḥ kalau yad abhavas tri-yugo 'tha sa tvam

"My Lord, You kill all the enemies of the world in Your multifarious incarnations in the families of men, animals, demigods, ṛṣis, aquatics and so on. Thus You illuminate the worlds with transcendental knowledge. In the Age of Kali, O Mahāpuruṣa, You sometimes appear in a covered incarnation. Therefore You are known as Triyuga [one who appears in only three yugas].")

Śrīla Śrīdhara Svāmī has also verified that Lord Viṣṇu appears in the Age of Kali but does not act as He does in other ages. Lord Viṣṇu incarnates for two purposes: paritrāṇāya sādhūnām vināśāya ca duṣkṛtām. That is, He comes to engage in pastimes with His devotees and to annihilate the demons. These purposes are visible in the Satya, Tretā and Dvāpara yugas, but in Kali-yuga the Lord appears disguised. He does not directly kill demons and give protection to the faithful. Because the Lord is not directly perceived in Kali-yuga but is directly known in the other three yugas, His name is Triyuga.

Madhya TEXT 6.96

śuniyā ācārya kahe duḥkhī hañā mane
śāstra-jña kariṇā tumi kara abhimāne //CC Madhya, 6.96//

SYNONYMS

śuniyā—hearing this; ācārya—Gopīnātha Ācārya; kahe—says; duḥkhī—unhappy; hañā—becoming; mane—in the mind; śāstra-jña—well versed in Vedic scriptures; kariṇā—taking as; tumi—you; kara—do; abhimāne—pride.

TRANSLATION

Upon hearing this, Gopīnātha Ācārya became very unhappy. He said to the Bhaṭṭācārya, "You consider yourself the knower of all Vedic scriptures.

Madhya TEXT 6.97

bhāgavata-bhārata dui śāstrera pradhāna

sei dui-grantha-vākye nāhi avadhāna //CC Madhya, 6.97//

SYNONYMS

bhāgavata—Śrīmad-Bhāgavatam; bhārata—Mahābhārata; dui—two; śāstrera—of all Vedic scriptures; pradhāna—the most prominent; sei—those; dui-grantha—of the two scriptures; vākye—in the statements; nāhi—there is not; avadhāna—attention.

TRANSLATION

"Śrīmad-Bhāgavatam and the Mahābhārata are the two most important Vedic scriptures, but you have paid no attention to their statements.

Madhya TEXT 6.98

sei dui kahe kalite sākṣāt-avatāra

tumi kaha,--kalite nāhi viṣṇura pracāra //CC Madhya, 6.98//

SYNONYMS

sei—those; dui—two; kahe—say; kalite—in this Age of Kali; sākṣāt—direct; avatāra—incarnation; tumi—you; kaha—say; kalite—in this Age of Kali; nāhi—there is not; viṣṇura—of Lord Viṣṇu; pracāra—manifestation.

TRANSLATION

"In Śrīmad-Bhāgavatam and Mahābhārata it is stated that the Lord appears directly, but you say that in this age there is no manifestation or incarnation of Lord Viṣṇu.

Madhya TEXT 6.99

kali-yuge līlāvatāra nā kare bhagavān

ataeva 'tri-yuga' kari' kahi tāra nāma //CC Madhya, 6.99//

SYNONYMS

kali-yuge—in this Age of Kali; līlā-avatāra—a pastime incarnation; nā—not; kare—does; bhagavān—the Supreme Personality of Godhead; ataeva—therefore; tri-yuga—of the name Triyuga (manifested in three yugas); kari'-accepting; kahi—I say; tāra nāma—His holy name.

TRANSLATION

"In this Age of Kali there is no līlā-avatāra of the Supreme Personality of Godhead; therefore He is known as Triyuga. That is one of His holy names."

PURPORT

A līlā-avatāra is an incarnation of the Lord who performs a variety of activities without making any special endeavor. He always has one pastime after another, all full of transcendental pleasure, and these pastimes are fully controlled by the Supreme Person. The Supreme Person is totally independent of all others in these pastimes. While teaching Sanātana Gosvāmī (Cc. Madhya 20.296-298), Śrī Caitanya Mahāprabhu pointed out that one cannot count the number of līlā-avatāras:

līlāvatāra kṛṣṇera nā yāya gaṇana

pradhāna kariyā kahi dig-daraśana

"However," the Lord told Sanātana, "I shall explain the chief līlā-avatāras."

matsya, kūrma, raghunātha, nṛsimha, vāmana

varāhādi--lekhā yānra nā yāya gaṇana

Thus the Lord's incarnations were enumerated, including Matsya, the fish incarnation; Kūrma, the tortoise; Lord Rāmacandra; Nṛsimhadeva; Vāmanadeva; and Varāha, the boar incarnation. Thus there are innumerable līlā-avatāras, and all of these exhibit wonderful pastimes. Lord Varāha, the boar incarnation, lifted the entire planet earth from the depths of the Garbhodaka Ocean. The tortoise incarnation, Lord Kūrma, became a pivot for the emulsification of the whole sea, and Lord Nṛsimhadeva appeared as half-man, half-lion. These are some of the wonderful and uncommon features of līlā-avatāras.

In his book Laghu-bhāgavatāmṛta, Śrīla Rūpa Gosvāmī has enumerated the following twenty-five līlā-avatāras: Catuḥ-sana, Nārada, Varāha, Matsya, Yajña, Nara-Nārāyaṇa, Kapila, Dattātreya, Hayaśīrṣa (Hayagrīva), Haṁsa, Pṛṣṇigarbha, Rṣabha, Pṛthu, Nṛsimha, Kūrma, Dhanvantari, Mohinī, Vāmana, Paraśurāma, Rāghavendra, Vyāsa, Balarāma, Kṛṣṇa, Buddha and Kalki.

Śrī Caitanya Mahāprabhu is not mentioned as a līlā-avatāra because He is an incarnation in disguise (channa-avatāra). In this Age of Kali there are no līlā-

avatāras, but there is an incarnation of the Lord manifested in the body of Śrī Caitanya Mahāprabhu. This has been explained in Śrīmad-Bhāgavatam.

Madhya TEXT 6.100

pratiyuge karena kṛṣṇa yuga-avatāra

tarka-niṣṭha hṛdaya tomāra nāhika vicāra //CC Madhya, 6.100//

SYNONYMS

prati-yuge—in every age or millennium; karena—makes; kṛṣṇa—Lord Kṛṣṇa; yuga-avatāra—incarnation for the age; tarka-niṣṭha—hardened by argument; hṛdaya—heart; tomāra—your; nāhika—there is not; vicāra—consideration.

TRANSLATION

Gopīnātha Ācārya continued, "There is certainly an incarnation in every age, and such an incarnation is called the yuga-avatāra. But your heart has become so hardened by logic and argument that you cannot consider all these facts.

Madhya TEXT 6.101

āsan varṇās trayo hy asya

gr̥hṇato 'nu-yugaṁ tanūḥ

śuklo raktas tathā pīta

idānīm kṛṣṇatām gataḥ //CC Madhya, 6.101//

SYNONYMS

āsan—there were; varṇāḥ—colors; trayāḥ—three; hi—indeed; asya—of Him; gr̥hṇataḥ—accepting; anu-yugaṁ—according to the age; tanūḥ—bodies; śuklaḥ—white; raktaḥ—red; tathā—also; pītaḥ—yellow; idānīm—at the present moment; kṛṣṇatām—blackish; gataḥ—has accepted.

TRANSLATION

" 'In the past, your son has had bodies of three different colors, according to the age. These colors were white, red and yellow. In this age [Dvāpara-yuga] He has accepted a blackish body.'

PURPORT

This verse from Śrīmad-Bhāgavatam (10.8.13) was spoken by Garga Muni when he was performing the rituals at Lord Kṛṣṇa's name-giving ceremony. He states that the incarnations of the Lord in other ages had been white, red and yellow. This yellow color refers to Śrī Caitanya Mahāprabhu, whose bodily complexion was yellowish. This confirms that in the past Kali-yugas, the Lord also had incarnated in a body that was yellow in hue. It is understood that the Lord incarnates in different colors for the different yugas (Satya, Tretā, Dvāpara and Kali). Accepting the color yellow (pīta), as well as other characteristics, the Lord incarnated as Śrī Caitanya Mahāprabhu. This is the verdict of all Vedic authorities.

Madhya TEXT 6.102

iti dvāpara urv-īśa

stuvanti jagad-īśvaram

nānā-tantra-vidhānena

kalāv api tathā śṛṇu //CC Madhya, 6.102//

SYNONYMS

iti—thus; dvāpare—in Dvāpara-yuga; uru-īśa—O King; stuvanti—offer prayers; jagat-īśvaram—unto the Supreme Personality of Godhead; nānā—various; tantra—of the supplementary Vedic literature; vidhānena—by regulative principles; kalau—in the Age of Kali; api—certainly; tathā—so also; śṛṇu—hear.

TRANSLATION

"In the Age of Kali, as well as in Dvāpara-yuga, the people offer prayers to the Supreme Personality of Godhead by various mantras and observe the regulative principles of the supplementary Vedic literature. Now please hear of this from me.

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (11.5.31).

Madhya TEXT 6.103

kṛṣṇa-varṇam tviṣākṛṣṇam

sāṅgopāṅgāstra-pārṣadam

yajñaiḥ saṅkīrtana-prāyair

yajanti hi su-medhasaḥ //CC Madhya, 6.103//

SYNONYMS

kṛṣṇa-varṇam—chanting the two syllables kṛṣ and ṇa; tviṣā—by complexion; akṛṣṇam—not blackish; sa-aṅga—accompanied by personal expansions; upa-aṅga—devotees; astra—the weapon of chanting the Hare Kṛṣṇa mantra; pārṣadam—and associates like Gadādhara, Svarūpa Dāmodara, etc.; yajñaiḥ—by sacrifice; saṅkīrtana—congregational chanting of the Hare Kṛṣṇa mantra; prāyair—chiefly consisting of; yajanti—worship; hi—indeed; su-medhasaḥ—those who are intelligent.

TRANSLATION

" 'In this Age of Kali, those who are intelligent perform the congregational chanting of the Hare Kṛṣṇa mahā-mantra, worshipping the Supreme Personality of Godhead, who appears in this age always describing the glories of Kṛṣṇa. That incarnation is yellowish in hue and is always associated with His plenary expansions [such as Śrī Nityānanda Prabhu] and personal expansions [such as Gadādhara], as well as His devotees and associates [such as Svarūpa Dāmodara].'

PURPORT

This verse from Śrīmad-Bhāgavatam (11.5.32) is explained by Śrī Jīva Gosvāmī in his Krama-sandarbha, as quoted by Śrīla Bhaktivinoda Ṭhākura in regard to the explanation of Ādi-līlā, Third Chapter, verse 52.

Madhya TEXT 6.104

suvarṇa-varṇo hemāṅgo

varāṅgaś candanāṅgadī

sannyāsa-kṛc chamaḥ śānto

niṣṭhā-śānti-parāyaṇaḥ //CC Madhya, 6.104//

SYNONYMS

suvarṇa-varṇaḥ—whose complexion is like gold; hema-aṅgaḥ—having a body like molten gold; vara-aṅgaḥ—whose body is very beautifully constructed; candana-aṅgaḍī—smeared with the pulp of sandalwood; sannyāsa-kṛt—accepting the renounced order of life; śamaḥ—self-controlled; śāntaḥ—peaceful; niṣṭhā—firmly fixed; śānti—bringing peace by propagating the Hare Kṛṣṇa mahā-mantra; parāyaṇaḥ—always in the ecstatic mood of devotional service.

TRANSLATION

" 'The Lord [in the incarnation of Gaurasundara] has a golden complexion. Indeed, His entire body, which is very nicely constituted, is like molten gold. Sandalwood pulp is smeared all over His body. He will take the fourth order of spiritual life [sannyāsa] and will be very self-controlled. He will be distinguished from Māyāvādī sannyāsīs in that He will be fixed in devotional service and will spread the saṅkīrtana movement.' "

PURPORT

Gopīnātha Ācārya quoted this verse from the Mahābhārata's Viṣṇu-sahasra-nāma-stotra.

Madhya TEXT 6.105

tomāra āge eta kathāra nāhi prayojana

ūṣara-bhūmite yena bījera ropāṇa //CC Madhya, 6.105//

SYNONYMS

tomāra āge—before you; eta—so many; kathāra—of words; nāhi—there is not; prayojana—necessity; ūṣara-bhūmite—in barren land; yena—like; bījera—of the seed; ropāṇa—sowing.

TRANSLATION

Gopīnātha Ācārya then said, "There is no need to quote so much evidence from the śāstras, for you are a very dry speculator. There is no need to sow seeds in barren land.

Madhya TEXT 6.106

tomāra upare tāñra kṛpā yabe habe

e-saba siddhānta tabe tumiha kahibe //CC Madhya, 6.106//

SYNONYMS

tomāra upare—upon you; tāñra—the Lord's; kṛpā—mercy; yabe—when; habe—there will be; e-saba—all these; siddhānta—conclusions; tabe—at that time; tumiha—you also; kahibe—will quote.

TRANSLATION

"When the Lord will be pleased with you, you will also understand these conclusions and will quote from the śāstras.

Madhya TEXT 6.107

tomāra ye śiṣya kahe kutarka, nānā-vāda

ihāra ki doṣa--ei māyāra prasāda //CC Madhya, 6.107//

SYNONYMS

tomāra—your; ye—which; śiṣya—disciples; kahe—say; ku-tarka—false arguments; nānā-vāda—jugglery of philosophy; ihāra—their; ki—what; doṣa—fault; ei—this; māyāra—of illusion; prasāda—benediction.

TRANSLATION

"The false arguments and philosophical word jugglery of your disciples are not faults of theirs. They have simply received the benediction of Māyāvāda philosophy.

Madhya TEXT 6.108

yac-chaktayo vadatām vādinām vai

vivāda-saṁvāda-bhuvo bhavanti

kurvanti caiṣām muhur ātma-mohaṁ

tasmai namo 'nanta-guṇāya bhūmne //CC Madhya, 6.108//

SYNONYMS

yat—whose; śaktayaḥ—potencies; vadatām—contending; vādinām—of the opposing disputants; vai—indeed; vivāda—of opposition; saṁvāda—of agreement; bhuvaḥ—objects; bhavanti—become; kurvanti—do; ca—also; eṣām—of them; muhuḥ—always; ātma-moham—illusion of the self; tasmai—unto Him; namaḥ—obeisances; ananta—unlimited; guṇāya—who has qualities; bhūmne—the Supreme.

TRANSLATION

" 'I offer my respectful obeisances unto the Supreme Personality of Godhead, who is full of unlimited qualities and whose different potencies bring about agreement and disagreement between disputants. Thus the illusory energy again and again covers the self-realization of both disputants.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (6.4.31).

Madhya TEXT 6.109

yuktam ca santi sarvatra

bhāṣante brāhmaṇā yathā

māyām madīyām udgrhya

vadatām kim nu durghaṭam //CC Madhya, 6.109//

SYNONYMS

yuktam—quite befitting; ca—also; santi—are; sarvatra—everywhere; bhāṣante—speak; brāhmaṇāḥ—the learned; yathā—as much; māyām—illusion; madīyām—of Me; udgrhya—accepting; vadatām—of the speculators; kim—what; nu—certainly; durghaṭam—impossible.

TRANSLATION

" 'In almost all cases, whatever learned brāhmaṇas speak becomes accepted; nothing is impossible for one who takes shelter of My illusory energy and speaks under her influence.' "

PURPORT

In this verse from Śrīmad-Bhāgavatam (11.22.4), the Supreme Personality of

Godhead explains that His illusory energy can perform the impossible; such is the power of the illusory energy. In many cases philosophical speculators have covered the real truth and have boldly set forth false theories. In ancient times philosophers like Kapila, Gautama, Jaimini, Kaṇāda and similar brāhmaṇas propounded useless philosophical theories, and in modern days so-called scientists are setting forth many false theories about the creation, backed up by seemingly logical arguments. This is all due to the influence of the Supreme Lord's illusory energy. The illusory energy, therefore, sometimes appears correct because it is emanating from the Supreme Correct. To avoid the very bewildering illusory influence, one must accept the words of the Supreme Personality of Godhead as they are. Only then can one escape the influence of the illusory energy.

Madhya TEXT 6.110

tabe bhaṭṭācārya kahe, yāha gosāñira sthane

āmāra nāme gaṇa-sahita kara nimantraṇe //CC Madhya, 6.110//

SYNONYMS

tabe—thereafter; bhaṭṭācārya—Sārvabhauma Bhaṭṭācārya; kahe—says; yāha—please go; gosāñira sthane—to the place of Śrī Caitanya Mahāprabhu; āmāra nāme—in my name; gaṇa-sahita—with His associates; kara—make; nimantraṇe—invitation.

TRANSLATION

After hearing this from Gopīnātha Ācārya, Sārvabhauma Bhaṭṭācārya said, "First go to the place where Śrī Caitanya Mahāprabhu is staying and invite Him here with His associates. Ask Him on my account.

Madhya TEXT 6.111

prasāda āni' tāñre karāha āge bhikṣā

paścāt āsi' āmāre karāiha śikṣā //CC Madhya, 6.111//

SYNONYMS

prasāda āni'-bringing jagannātha-prasāda; tāñre—unto Him; karāha—make; āge—first; bhikṣā—acceptance; paścāt—afterwards; āsi'-coming here; āmāre—unto

me; karāiha—cause; śikṣā—teaching.

TRANSLATION

"Take jagannātha-prasāda and first give it to Caitanya Mahāprabhu and His associates. After that, come back here and teach me well."

Madhya TEXT 6.112

ācārya--bhaginī-pati, śyālaka--bhaṭṭācārya

nindā-stuti-hāsyē śikṣā karā'na ācārya //CC Madhya, 6.112//

SYNONYMS

ācārya—Gopīnātha Ācārya; bhaginī-pati—sister's husband; śyālaka—wife's brother; bhaṭṭācārya—Sārvabhauma Bhaṭṭācārya; nindā—sometimes blaspheming; stuti—sometimes by praising; hāsyē—sometimes by laughing; śikṣā—instruction; karā'na—causes; ācārya—Gopīnātha Ācārya.

TRANSLATION

Gopīnātha Ācārya was the brother-in-law of Sārvabhauma Bhaṭṭācārya; therefore their relationship was very sweet and intimate. Under the circumstances, Gopīnātha Ācārya taught him by sometimes blaspheming him, sometimes praising him and sometimes laughing at him. This had been going on for some time.

Madhya TEXT 6.113

ācāryera siddhānte mukundera haila santoṣa

bhaṭṭācāryera vākya mane haila duḥkha-roṣa //CC Madhya, 6.113//

SYNONYMS

ācāryera—of Gopīnātha Ācārya; siddhānte—with the conclusions; mukundera—of Mukunda Datta; haila—there was; santoṣa—satisfaction; bhaṭṭācāryera—of Sārvabhauma Bhaṭṭācārya; vākya—by the words; mane—in the mind; haila—there was; duḥkha—unhappiness; roṣa—and anger.

TRANSLATION

Śrīla Mukunda Datta felt very satisfied to hear the conclusive statements of

Gopīnātha Ācārya, but he became very unhappy and angry to hear the statements put forward by Sārvabhauma Bhaṭṭācārya.

Madhya TEXT 6.114

gosāñira sthāne ācārya kaila āgamana

bhaṭṭācāryera nāme tāñre kaila nimantraṇa //CC Madhya, 6.114//

SYNONYMS

gosāñira sthāne—to the place where Śrī Caitanya Mahāprabhu was staying; ācārya—Gopīnātha Ācārya; kaila—did; āgamana—coming; bhaṭṭācāryera nāme—on behalf of Sārvabhauma Bhaṭṭācārya; tāñre—unto Him; kaila—made; nimantraṇa—invitation.

TRANSLATION

According to the instructions of Sārvabhauma Bhaṭṭācārya, Gopīnātha Ācārya went to Śrī Caitanya Mahāprabhu and invited Him on the Bhaṭṭācārya's behalf.

Madhya TEXT 6.115

mukunda-sahita kahe bhaṭṭācāryera kathā

bhaṭṭācāryera nindā kare, mane pāñā vyathā //CC Madhya, 6.115//

SYNONYMS

mukunda-sahita—along with Mukunda; kahe—describes; bhaṭṭācāryera kathā—all the words of Sārvabhauma Bhaṭṭācārya; bhaṭṭācāryera—of Sārvabhauma Bhaṭṭācārya; nindā—defamation; kare—does; mane—in the mind; pāñā—getting; vyathā—some pain.

TRANSLATION

The Bhaṭṭācārya's statements were discussed before Śrī Caitanya Mahāprabhu. Gopīnātha Ācārya and Mukunda Datta disapproved of the Bhaṭṭācārya's statements because they caused mental pain.

Madhya TEXT 6.116

śuni mahāprabhu kahe aiche mat kaha

āmā prati bhaṭṭācāryera haya anugraha //CC Madhya, 6.116//

SYNONYMS

śuni—hearing them; mahāprabhu—Caitanya Mahāprabhu; kahe—says; aiche—such; mat kaha—do not speak; āmā prati—toward Me; bhaṭṭācāryera—of Sārvabhauma Bhaṭṭācārya; haya—there is; anugraha—mercy.

TRANSLATION

Hearing this, Śrī Caitanya Mahāprabhu said, "Do not speak like that. Sārvabhauma Bhaṭṭācārya has shown great affection and mercy toward Me.

Madhya TEXT 6.117

āmāra sannyāsa-dharma cāhena rākhite

vātsalye karuṇā karena, ki doṣa ihāte //CC Madhya, 6.117//

SYNONYMS

āmāra—My; sannyāsa-dharma—regulative principles of sannyāsa; cāhena—he wants; rākhite—to keep; vātsalye—out of paternal affection; karuṇā—mercy; karena—does; ki—what; doṣa—fault; ihāte—in this connection.

TRANSLATION

"Out of paternal affection for Me, he wants to protect Me and see that I follow the regulative principles of a sannyāsī. What fault is there in this?"

Madhya TEXT 6.118

āra dina mahāprabhu bhaṭṭācārya-sane

ānande karilā jagannātha daraśane //CC Madhya, 6.118//

SYNONYMS

āra dina—the next day; mahāprabhu—Śrī Caitanya Mahāprabhu; bhaṭṭācārya-sane—along with Sārvabhauma Bhaṭṭācārya; ānande—in great pleasure; karilā—did; jagannātha—to Lord Jagannātha; daraśane—visit.

TRANSLATION

The next morning, Śrī Caitanya Mahāprabhu and Sārvabhauma Bhaṭṭācārya

together visited the temple of Lord Jagannātha. Both of them were in a very pleasant mood.

Madhya TEXT 6.119

bhaṭṭācārya-saṅge tānra mandire āilā

prabhure āsana diyā āpane vasilā //CC Madhya, 6.119//

SYNONYMS

bhaṭṭācārya-saṅge—along with Sārvabhauma Bhaṭṭācārya; tānra—His (Lord Jagannātha's); mandire—to the temple; āilā—came; prabhure—unto Lord Śrī Caitanya Mahāprabhu; āsana—sitting place; diyā—giving; āpane—personally; vasilā—sat down.

TRANSLATION

When they entered the temple, Sārvabhauma Bhaṭṭācārya offered Caitanya Mahāprabhu a seat, while he himself sat down on the floor out of due respect for a sannyāsī.

Madhya TEXT 6.120

vedānta paḍāite tabe ārambha karilā

sneha-bhakti kari' kichu prabhure kahilā //CC Madhya, 6.120//

SYNONYMS

vedānta—Vedānta philosophy; paḍāite—to instruct; tabe—then; ārambha—beginning; karilā—made; sneha—affection; bhakti—and devotion; kari'-showing; kichu—something; prabhure—unto the Lord; kahilā—said.

TRANSLATION

He then began to instruct Lord Caitanya Mahāprabhu on Vedānta philosophy, and out of affection and devotion, he spoke to the Lord as follows.

PURPORT

The Vedānta- or Brahma-sūtra, written by Śrīla Vyāsadeva, is a book studied by all advanced spiritual students, especially by the sannyāsīs of all religious communities (sampradāyas). The sannyāsīs must read the Vedānta-sūtra to

establish their final conclusions concerning Vedic knowledge. Here, of course, the Vedānta mentioned is the commentary of Śaṅkarācārya, known as Śārīraka-bhāṣya. Sārvabhauma Bhaṭṭācārya intended to convert Caitanya Mahāprabhu, who was a Vaiṣṇava sannyāsī, into a Māyāvādī sannyāsī. He therefore made this arrangement to instruct Him in the Vedānta-sūtra according to the Śārīraka commentary of Śaṅkarācārya. All the sannyāsīs of the Śaṅkara-sampradāya enjoy seriously studying the Vedānta-sūtra with the Śārīraka-bhāṣya commentary. It is said, vedānta-vākyeṣu sadā ramantaḥ: "One should always enjoy the studies of the Vedānta-sūtra."

Madhya TEXT 6.121

vedānta-śravaṇa,--ei sannyāsīra dharma

nirantara kara tumi vedānta śravaṇa //CC Madhya, 6.121//

SYNONYMS

vedānta-śravaṇa—hearing of Vedānta philosophy; ei—this; sannyāsīra—of a person in the renounced order; dharma—factual occupation; nirantara—incessantly; kara—do; tumi—You; vedānta—of Vedānta philosophy; śravaṇa—hearing.

TRANSLATION

The Bhaṭṭācārya said, "Hearing Vedānta philosophy is a sannyāsī's main business. Therefore without hesitation You should study Vedānta philosophy, hearing it without cessation from a superior person."

Madhya TEXT 6.122

prabhu kahe,--'more tumi kara anugraha

sei se kartavya, tumi yei more kaha' //CC Madhya, 6.122//

SYNONYMS

prabhu kahe—the Lord replied; more—unto Me; tumi—you; kara—show; anugraha—mercy; sei se—that; kartavya—duty; tumi—you; yei—whatever; more—unto Me; kaha—say.

TRANSLATION

Lord Caitanya replied, "You are very merciful to Me, and therefore I think it is My duty to obey your order."

Madhya TEXT 6.123

sāta dina paryanta aiche karena śravaṇe

bhāla-manda nāhi kahe, vasi' mātra śune //CC Madhya, 6.123//

SYNONYMS

sāta dina—seven days; paryanta—up to; aiche—in this way; karena—does; śravaṇe—hearing; bhāla—right; manda—wrong; nāhi—not; kahe—says; vasi'-sitting; mātra—only; śune—hears.

TRANSLATION

Thus for seven days continually, Śrī Caitanya Mahāprabhu listened to the Vedānta philosophy expounded by Sārvabhauma Bhaṭṭācārya. However, Caitanya Mahāprabhu did not say anything and did not indicate whether it was right or wrong. He simply sat there and listened to the Bhaṭṭācārya.

Madhya TEXT 6.124

aṣṭama-divase tāñre puche sārvabhauma

sāta dina kara tumi vedānta śravaṇa //CC Madhya, 6.124//

SYNONYMS

aṣṭama-divase—on the eighth day; tāñre—unto Him; puche—inquires; sārvabhauma—Sārvabhauma Bhaṭṭācārya; sāta dina—seven days; kara—do; tumi—You; vedānta—Vedānta philosophy; śravaṇa—hearing.

TRANSLATION

On the eighth day, Sārvabhauma Bhaṭṭācārya said to Caitanya Mahāprabhu, "You have been listening to Vedānta philosophy from me continually for seven days.

Madhya TEXT 6.125

bhāla-manda nāhi kaha, raha mauna dhari'

bujha, ki nā bujha,--ihā bujhite nā pāri //CC Madhya, 6.125//

SYNONYMS

bhāla-manda—right or wrong; nāhi kaha—not speak; raha—keep; mauna—silence; dhari'-holding; bujha—understand; ki—or; nā—not; bujha—understand; ihā—this; bujhite—to understand; nā—not; pāri—I am able.

TRANSLATION

"You have simply been listening, fixed in Your silence. Since You do not say whether You think it is right or wrong, I cannot know whether You are actually understanding Vedānta philosophy or not."

Madhya TEXT 6.126

prabhu kahe--"mūrkhā āmi, nāhi adhyayana

tomāra ājñāte mātra kariye śravaṇa //CC Madhya, 6.126//

SYNONYMS

prabhu kahe—the Lord replied; mūrkhā āmi—I am a fool; nāhi—there is not; adhyayana—study; tomāra—your; ājñāte—by the order; mātra—only; kariye—I do; śravaṇa—hearing.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "I am a fool, and consequently I do not study the Vedānta-sūtra. I am just trying to hear it from you because you have ordered Me.

Madhya TEXT 6.127

sannyāsīra dharma lāgi' śravaṇa mātra kari

tumi yei artha kara, bujhite nā pāri" //CC Madhya, 6.127//

SYNONYMS

sannyāsīra—of one in the renounced order of life; dharma—the occupation; lāgi'-for the matter of; śravaṇa—hearing; mātra—only; kari—I do; tumi—you; yei—whatever; artha—meaning; kara—present; bujhite—to understand; nā—not; pāri—I am able.

TRANSLATION

"Only for the sake of executing the duties of the renounced order of sannyāsa do I listen. Unfortunately, I cannot in the least understand the meaning you are presenting."

PURPORT

Śrī Caitanya Mahāprabhu presented Himself as if He were a sannyāsī in name only or, in other words, a number-one fool. Māyāvādī sannyāsīs in India are very accustomed to declaring themselves jagad-gurus, teachers of the world, although they have no information of the outside world and are limited in their experience to a small town or village, or perhaps to the country of India. Nor do such sannyāsīs have sufficient education. Unfortunately, at the present moment there are many foolish sannyāsīs, both in India and elsewhere, who simply read and study Vedic literature without understanding the purports. When Caitanya Mahāprabhu was having His discussion with the Chand Kazi, the Muslim magistrate of Navadvīpa, He recited a verse from Vedic literature to the effect that the order of sannyāsa is prohibited in this Age of Kali. Only those who are very serious and who follow the regulative principles and study Vedic literature should accept sannyāsa. Śrī Caitanya Mahāprabhu approved of a sannyāsī's reading the Vedānta-sūtra, or Brahma-sūtra, but He did not approve the Śārīraka commentary of Śaṅkarācārya. Indeed, He said elsewhere, māyāvādi-bhāṣya śunile haya sarva-nāśa: "If one hears the Śārīraka-bhāṣya of Śaṅkarācārya, he is doomed." Thus a sannyāsī, a transcendentalist, must read the Vedānta-sūtra regularly, but he should not read the Śārīraka-bhāṣya. This is the conclusion of Śrī Caitanya Mahāprabhu. The real commentary on the Vedānta-sūtra is Śrīmad-Bhāgavatam. Artho 'yaṁ brahma-sūtrānām: Śrīmad-Bhāgavatam is the original commentary on the Vedānta-sūtra written by the author himself, Śrīla Vyāsadeva.

Madhya TEXT 6.128

bhaṭṭācārya kahe,--nā bujhi', hena jñāna yāra

bujhibāra lāgi' seha puche punarbāra //CC Madhya, 6.128//

SYNONYMS

bhaṭṭācārya kahe—Sārvabhauma Bhaṭṭācārya replied; nā bujhi'-not understanding; hena—this; jñāna—the knowledge; yāra—of someone; bujhibāra lāgi'-just to understand; seha—he also; puche—inquires; punaḥ-bāra—again.

TRANSLATION

Sārvabhauma Bhaṭṭācārya replied, "I accept that You do not understand, yet even one who does not understand inquires about the subject matter.

Madhya TEXT 6.129

tumi śuni' śuni' raha mauna mātra dhari'

hṛdaye ki āche tomāra, bujhite nā pāri //CC Madhya, 6.129//

SYNONYMS

tumi—You; śuni'-hearing; śuni'-hearing; raha—keep; mauna—silence; mātra—only; dhari'-holding; hṛdaye—in the heart; ki—what; āche—there is; tomāra—Your; bujhite—to understand; nā—not; pāri—am able.

TRANSLATION

"You are hearing again and again, yet You keep silent. I cannot understand what is actually within Your mind."

Madhya TEXT 6.130

prabhu kahe,--"sūtrera artha bujhiye nirmala

tomāra vyākhyā śuni' mana haya ta' vikala //CC Madhya, 6.130//

SYNONYMS

prabhu kahe—the Lord replied; sūtrera artha—the meaning of the sūtras; bujhiye—I can understand; nirmala—very clearly; tomāra—your; vyākhyā—explanation; śuni'-hearing; mana—mind; haya—becomes; ta'-indeed; vikala—disturbed.

TRANSLATION

Śrī Caitanya Mahāprabhu then revealed His mind, saying, "I can understand the meaning of each sūtra very clearly, but your explanations have simply agitated My mind.

PURPORT

The factual meaning of the aphorisms of the Vedānta-sūtra is as clear as sunshine.

The Māyāvādī philosophers simply try to cover the sunshine with the clouds of interpretations imagined by Śaṅkarācārya and his followers.

Madhya TEXT 6.131

sūtrera artha bhāṣya kahe prakāśiyā

tumi, bhāṣya kaha--sūtrera artha ācchādiyā //CC Madhya, 6.131//

SYNONYMS

sūtrera artha—meanings of the sūtras; bhāṣya—the purport; kahe—one speaks; prakāśiyā—clearly manifesting; tumi—you; bhāṣya kaha—make a comment; sūtrera—of the sūtras; artha—the meanings; ācchādiyā—covering.

TRANSLATION

"The meaning of the aphorisms in the Vedānta-sūtra contain clear purports in themselves, but other purports you presented simply covered the meaning of the sūtras like a cloud.

PURPORT

Please refer to Ādi-līlā, Seventh Chapter, verses 106-146, for an explanation of this verse.

Madhya TEXT 6.132

sūtrera mukhya artha nā karaha vyākhyāna

kalpanārthe tumi tāhā kara ācchādana //CC Madhya, 6.132//

SYNONYMS

sūtrera—of the sūtras; mukhya—direct; artha—of meanings; nā—not; karaha—you do; vyākhyāna—explanation; kalpanā-arthe—because of imaginative meaning; tumi—you; tāhā—of that; kara—do; ācchādana—covering.

TRANSLATION

"You do not explain the direct meaning of the Brahma-sūtras. Indeed, it appears that your business is to cover their real meaning."

PURPORT

This is typical of all Māyāvādīs or atheists who interpret the meaning of Vedic literature in their own imaginative way. The real purpose of such foolish people is to impose the impersonalist conclusion on all Vedic literature. The Māyāvādī atheists also interpret the Bhagavad-gītā. In every verse of Śrīmad Bhagavad-gītā it is clearly stated that Kṛṣṇa is the Supreme Personality of Godhead. In every verse Vyāsadeva says, śrī-bhagavān uvāca, "the Supreme Personality of Godhead said," or "the Blessed Lord said." It is clearly stated that the Blessed Lord is the Supreme Person, but Māyāvādī atheists still try to prove that the Absolute Truth is impersonal. In order to present their false, imaginary meanings, they must adopt so much word jugglery and grammatical interpretation that they finally become ludicrous. Therefore Śrī Caitanya Mahāprabhu remarked that no one should hear the Māyāvādī commentaries or purports to any Vedic literature.

Madhya TEXT 6.133

upaniṣad-śabde yei mukhya artha haya

sei artha mukhya,--vyāsa-sūtre saba kaya //CC Madhya, 6.133//

SYNONYMS

upaniṣad—of the Vedas; śabde—by the words; yei—whatever; mukhya—direct; artha—meaning; haya—is; sei—that; artha—meaning; mukhya—chief; vyāsa-sūtre—in the Vedānta-sūtra; saba—all; kaya—describes.

TRANSLATION

Caitanya Mahāprabhu continued, "The Vedānta-sūtra is the summary of all the Upaniṣads; therefore whatever direct meaning is there in the Upaniṣads is also recorded in the Vedānta-sūtra, or Vyāsa-sūtra.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī has explained the word upaniṣad in his Anubhāṣya. Please refer to Ādi-līlā, Second Chapter, fifth verse, and Ādi-līlā, Seventh Chapter, verses 106 and 108, for his explanation.

Madhya TEXT 6.134

mukhyārtha chāḍiyā kara gauṇārtha kalpanā

'abhidhā'-vṛtti chāḍi' kara śabdera lakṣaṇā //CC Madhya, 6.134//

SYNONYMS

mukhya-artha—direct meaning; chāḍiyā—giving up; kara—you do; gauṇa-artha—indirect meaning; kalpanā—imagining; abhidhā-vṛtti—the meaning that is understood immediately; chāḍi'-giving up; kara—you do; śabdera—of the words; lakṣaṇā—interpretation.

TRANSLATION

"For each sūtra the direct meaning must be accepted without interpretation. However, you simply abandon the direct meaning and proceed with your imaginative interpretation.

Madhya TEXT 6.135

pramāṇera madhye śruti pramāṇa--pradhāna

śruti ye mukhyārtha kahe, sei se pramāṇa //CC Madhya, 6.135//

SYNONYMS

pramāṇera—of the evidences; madhye—in the midst; śruti—the Vedic version; pramāṇa—evidence; pradhāna—chief; śruti—the Vedic version; ye—whatever; mukhya-artha—chief meaning; kahe—says; sei se—that indeed; pramāṇa—evidence.

TRANSLATION

"Although there is other evidence, the evidence given in the Vedic version must be taken as foremost. Vedic versions understood directly are first-class evidence."

PURPORT

Works that should be consulted are Śrīla Jīva Gosvāmī's Tattva-sandarbha (10-11), Śrīla Baladeva Vidyābhūṣaṇa's commentary on that, and the following verses of the Brahma-sūtra: śāstra-yonitvāt (1.1.3), tarkāpratiṣṭhānāt (2.1.11) and śrutes tu śabda-mūlatvāt (2.1.27), as commented upon by Śrī Rāmānujācārya, Śrī Madhvācārya, Śrī Nimbārkācārya and Śrīla Baladeva Vidyābhūṣaṇa. In his book Sarva-saṁvādinī, Śrīla Jīva Gosvāmī has noted that although there are ten kinds of evidence—direct perception, the Vedic version, historical reference, hypothesis,

and so on-and although they are all generally accepted as evidence, the person presenting a hypothesis, reading the Vedic version, perceiving or interpreting by his experience is certain to be imperfect in four ways. That is, he is subject to committing mistakes, to becoming illusioned, to cheating and to having imperfect senses. Although the evidence may be correct, the person himself is in danger of being misled due to his material defects. Apart from the direct presentation, there is a chance that an interpretation may not be perfect. Therefore the conclusion is that only a direct presentation can be considered evidence. An interpretation cannot be accepted as evidence, but may be considered proof of evidence.

In the Bhagavad-gītā, at the very beginning it is stated:

dhṛtarāṣṭra uvāca

dharma-kṣetre kuru-kṣetre

samavetā yuyutsavaḥ

māmakāḥ pāṇḍavās caiva

kim akurvata sañjaya

The statements of the Bhagavad-gītā are themselves proof that there is a place of religious pilgrimage named Kurukṣetra where the Pāṇḍavas and Kurus met to fight. After meeting there, what did they do? This was Dhṛtarāṣṭra's inquiry to Sañjaya. Although these statements are very clear, atheists try to interpret different meanings of the words dharma-kṣetra and kuru-kṣetra. Therefore Śrīla Jīva Gosvāmī has warned us not to depend on any kind of interpretation. It is better to take the verses as they are, without interpretation.

Madhya TEXT 6.136

jīvera asthi-viṣṭhā dui--śaṅkha-gomaya

śruti-vākye sei dui mahā-pavitra haya //CC Madhya, 6.136//

SYNONYMS

jīvera—of the living entity; asthi—the bone; viṣṭhā—stool; dui—two; śaṅkha—conchshell; go-maya—cow dung; śruti-vākye—in the words of the Vedic version; sei—that; dui—two; mahā—greatly; pavitra—pure; haya—are.

TRANSLATION

Caitanya Mahāprabhu continued, "Conchshells and cow dung are nothing but the bones and the stool of some living entities, but according to the Vedic version they are both considered very pure.

PURPORT

According to Vedic principles, bones and dung are generally considered very impure. If one touches a bone or stool, he must take a bath immediately. That is the Vedic injunction. Yet the Vedas also enjoin that a conchshell, although the bone of an animal, and cow dung, although the stool of an animal, are very sanctified. Even though such statements appear contradictory, on the basis of the Vedic version we still accept the fact that conchshells and cow dung are pure and sanctified.

Madhya TEXT 6.137

svataḥ-pramāṇa veda satya yei kaya

'lakṣaṇā' karile svataḥ-prāmāṇya-hāni haya //CC Madhya, 6.137//

SYNONYMS

svataḥ-pramāṇa—self-evidence; veda—Vedic literature; satya—truth; yei—whatever; kaya—say; lakṣaṇā—interpretation; karile—by making; svataḥ-prāmāṇya—self-evidential proof; hāni—lost; haya—becomes.

TRANSLATION

"The Vedic statements are self-evident. Whatever is stated there must be accepted. If we interpret according to our own imagination, the authority of the Vedas is immediately lost."

PURPORT

Out of four main types of evidence—direct perception, hypothesis, historical reference and the Vedas—Vedic evidence is accepted as the foremost. If we want to interpret the Vedic version, we must imagine an interpretation according to what we want to do. First of all, we set forth such an interpretation as a suggestion or hypothesis. As such, it is not actually true, and the self-evident proof is lost.

Śrīla Madhvācārya, commenting on the aphorism *dṛśyate tu* (Vedānta-sūtra 2.1.6), quotes the Bhaviṣya Purāṇa as follows:

ṛg-yajuḥ-sāmātharvāś ca
bhārataṁ pañcarātrakam
mūla-rāmāyaṇaṁ caiva
veda ity eva śabditāḥ
purāṇāni ca yānīha
vaiṣṇavāni vido viduḥ
svataḥ-prāmāṇyam eteṣāṁ
nātra kiñcid vicāryate

The Ṛg Veda, Yajur Veda, Sāma Veda, Atharva Veda, Mahābhārata, Pañcarātra and original Rāmāyaṇa are all considered Vedic literature. The Purāṇas (such as the Brahma-vaivarta Purāṇa, Nārādīya Purāṇa, Viṣṇu Purāṇa and Bhāgavata Purāṇa) are especially meant for Vaiṣṇavas and are also Vedic literature. As such, whatever is stated within the Purāṇas, Mahābhārata and Rāmāyaṇa is self-evident. There is no need for interpretation. The Bhagavad-gītā is also within the Mahābhārata; therefore all the statements of the Bhagavad-gītā are self-evident. There is no need for interpretation, and if we do interpret, the entire authority of the Vedic literature is lost.

Madhya TEXT 6.138

vyāsa-sūtrera artha--yaiche sūryera kiraṇa
sva-kalpita bhāṣya-meghe kare ācchādana //CC Madhya, 6.138//

SYNONYMS

vyāsa-sūtrera—of the Vedānta-sūtra, by Vyāsadeva; artha—the meanings; yaiche—just as; sūryera—of the sun; kiraṇa—shining rays; sva-kalpita—imaginative; bhāṣya—of the commentary; meghe—by the cloud; kare—does; ācchādana—covering.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "The Brahma-sūtra, compiled by Śrīla Vyāsadeva, is as radiant as the sun. One who tries to interpret its meaning simply covers that sunshine with a cloud.

Madhya TEXT 6.139

veda-purāṇe kahe brahma-nirūpaṇa

sei brahma--bṛhad-vastu, īśvara-lakṣaṇa //CC Madhya, 6.139//

SYNONYMS

veda-purāṇe—in the Vedas and the Purāṇas; kahe—it is stated; brahma-nirūpaṇa—explaining the Supreme; sei brahma—that Supreme; bṛhat-vastu—the greatest; īśvara-lakṣaṇa—feature of the Supreme Personality.

TRANSLATION

"All the Vedas and literature that strictly follows the Vedic principles explain that the Supreme Brahman is the Absolute Truth, the greatest of all, and a feature of the Supreme Lord.

PURPORT

The greatest of everything is Śrī Kṛṣṇa. Lord Kṛṣṇa states in the Bhagavad-gītā (15.15), *vedaīś ca sarvair aham eva vedyah*: "By all the Vedas, I am to be known.") In Śrīmad-Bhāgavatam it is said that the Absolute Truth is understood in three phases—namely, Brahman, Paramātmā and Bhagavān, the Supreme Personality of Godhead (*brahmeti paramātmēti bhagavān iti śabdyate*). Thus the Supreme Personality of Godhead is the last word in understanding the Absolute Truth, Brahman.

Madhya TEXT 6.140

sarvaiśvarya-paripūrṇa svayaṁ bhagavān

tānre nirākāra kari' karaha vyākhyāna //CC Madhya, 6.140//

SYNONYMS

sarva-aiśvarya-paripūrṇa—full with all opulences; svayaṁ—personally; bhagavān—the Supreme Personality of Godhead; tānre—Him; nirākāra—impersonal; kari'—making; karaha—you make; vyākhyāna—explanation.

TRANSLATION

"Actually, the Supreme Absolute Truth is a person, the Supreme Personality of Godhead, full with all opulences. You are trying to explain Him as impersonal

and formless.

PURPORT

Brahman means bṛhattva, the greatest of all. The greatest of all is Śrī Kṛṣṇa, the Supreme Personality of Godhead. He possesses all potencies and opulence in full; therefore the Absolute Truth, the greatest of all, is the Supreme Personality of Godhead. Whether one says "Brahman" or "the Supreme Personality of Godhead," the fact is the same, for they are identical. In the Bhagavad-gītā, Arjuna accepted Kṛṣṇa as param brahma param dhāma. Although the living entities or material nature are sometimes described as Brahman, Param Brahma—the Supreme, the greatest of all Brahman—is still Kṛṣṇa, the Supreme Personality of Godhead. He is full with all opulences, and as such He possesses all riches, all strength, all reputation, all knowledge, all beauty and all renunciation. He is eternally a person and eternally supreme. If one tries to explain the Supreme impersonally, one distorts the real meaning of Brahman.

Madhya TEXT 6.141

'nirviśeṣa' tāñre kahe yei śruti-gaṇa

'prākṛta' niṣedhi kare 'aprākṛta' sthāpana //CC Madhya, 6.141//

SYNONYMS

nirviśeṣa—impersonal; tāñre—Him; kahe—say; yei—whatever; śruti-gaṇa—the Vedas; prākṛta—mundane; niṣedhi—forbidding; kare—does; aprākṛta—transcendental; sthāpana—confirmation.

TRANSLATION

"Wherever there is an impersonal description in the Vedas, the Vedas mean to establish that everything belonging to the Supreme Personality of Godhead is transcendental and free of mundane characteristics."

PURPORT

There are many impersonal statements about the Supreme Personality of Godhead. As stated in the Śvetāśvatara Upaniṣad (3.19):

apāṇi-pādo javano grahītā

paśyaty acakṣuḥ sa śṛṇoty akarṇaḥ

sa vetti vedyaṁ na ca tasyāsti vettā

tam āhur agryaṁ puruṣaṁ mahāntam

Although the Supreme Lord is described as having no hands and legs, He nonetheless accepts all sacrificial offerings. He has no eyes, yet He sees everything. He has no ears, yet He hears everything. When it is stated that the Supreme Lord has no hands and legs, one should not think that He is impersonal. Rather, He has no mundane hands or legs like ours. "He has no eyes, yet He sees." This means that He does not have mundane, limited eyes like ours. Rather, He has such eyes that He can see past, present and future, everywhere, in every corner of the universe and in every corner of the heart of every living entity. Thus the impersonal descriptions in the Vedas intend to deny mundane characteristics in the Supreme Lord. They do not intend to establish the Supreme Lord as impersonal.

Madhya TEXT 6.142

yā yā śrutir jalpati nirviśeṣaṁ

sā sābhidhatte sa-viśeṣam eva

vicāra-yoge sati hanta tāsāṁ

prāyo balīyaḥ sa-viśeṣam eva //CC Madhya, 6.142//

SYNONYMS

yā yā—whatever; śrutir—the Vedic hymns; jalpati—describe; nirviśeṣam—impersonal truth; sā—that; sā—that; abhidhatte—directly describes (like a dictionary meaning); sa-viśeṣam—personality; eva—certainly; vicāra-yoge—when accepted by intelligence; sati—being; hanta—alas; tāsāṁ—of all the Vedic mantras; prāyaḥ—mostly; balīyaḥ—more powerful; sa-viśeṣam—personal variety; eva—certainly.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, " 'Whatever Vedic mantras describe the Absolute Truth impersonally only prove in the end that the Absolute Truth is a person. The Supreme Lord is understood in two features-impersonal and personal. If one considers the Supreme Personality of Godhead in both features, he can actually understand the Absolute Truth. He knows that the personal

understanding is stronger because we see that everything is full of variety. No one can see anything that is not full of variety.'

PURPORT

This is a quotation from the Śrī Caitanya-candrodaya-nāṭaka (6.67), by Kavi-karṇapura.

Madhya TEXT 6.143

brahma haite janme viśva, brahmete jīvaya

sei brahme punarapi haye yāya laya //CC Madhya, 6.143//

SYNONYMS

brahma haite—from the Supreme Brahman; janme—emanates; viśva—the whole cosmic manifestation; brahmete—in the Absolute Truth; jīvaya—exists; sei—that; brahme—in the Absolute Truth; punarapi—again; haye—being; yāya—goes; laya—to annihilation.

TRANSLATION

"Everything in the cosmic manifestation emanates from the Absolute Truth. It remains in the Absolute Truth, and after annihilation it again enters the Absolute Truth.

PURPORT

In the Taittirīya Upaniṣad (3.1) it is said, yato vā imāni bhūtāni jāyante: "The entire material cosmic manifestation is born of the Supreme Brahman." Also, the Brahma-sūtra begins with the verse janmādy asya yataḥ: "The Absolute Truth is that from whom everything emanates." (Brahma-sūtra 1.1.2) That Absolute Truth is Kṛṣṇa. In the Bhagavad-gītā (10.8), Kṛṣṇa says, ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate: "I am the source of all spiritual and material worlds. Everything emanates from Me." Therefore Kṛṣṇa is the original Absolute Truth, the Supreme Personality of Godhead. Again, Kṛṣṇa states in the Bhagavad-gītā (9.4), mayā tatam idaṁ sarvaṁ jagad avyakta-mūrtinā: "By Me, in My unmanifested form, this entire universe is pervaded." And as confirmed in the Brahma-saṁhitā (5.37), goloka eva nivasaty akhilātma-bhūtaḥ: "Although the Lord always stays in His abode, Goloka Vṛndāvana, He is still all-pervading." His all-pervasive feature is understood to be impersonal because one does not

find the form of the Lord in that all-pervasiveness. Actually, everything is resting on the rays of His bodily effulgence. The Brahma-saṁhitā (5.40) also states:

yasya prabhā prabhavato jagad-aṇḍa-koṭi-

koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnaṁ

"Due to the rays of the Lord's bodily effulgence, millions of universes are created, just as planets are created from the sun."

Madhya TEXT 6.144

'apādāna,' 'karaṇa,' 'adhikaraṇa'-kāraṇa tina

bhagavānera saviśeṣe ei tina cihna //CC Madhya, 6.144//

SYNONYMS

apādāna—ablative; karaṇa—instrumental; adhikaraṇa—locative; kāraṇa—cases; tina—three; bhagavānera—of the Supreme Personality of Godhead; sa-viśeṣa—in the personality; ei—these; tina—three; cihna—symptoms.

TRANSLATION

"The personal features of the Supreme Personality of Godhead are categorized in three cases—namely ablative, instrumental and locative."

PURPORT

Śrīla Bhaktivinoda Ṭhākura states in his Amṛta-pravāha-bhāṣya that according to the injunction of the Upaniṣads ("the Supreme Absolute Truth is He from whom everything emanates"), it is understood that the whole cosmic manifestation emanated from Brahman, the Supreme Absolute Truth. The creation subsists by the energy of the Supreme Brahman and, after annihilation, merges into the Supreme Brahman. From this we can understand that the Absolute Truth can be categorized in three cases—ablative, instrumental and locative. According to these three cases, the Absolute Truth is positively personified. In this connection, Śrīla Bhaktisiddhānta Sarasvatī quotes the Aitareya Upaniṣad (1.1.1):

ātmā vā idam eka evāgra āsīn nānyat kiñcana mīṣat sa īkṣata lokān nu sṛjā iti.

Similarly, in the Śvetāśvatara Upaniṣad (4.9) it is stated:

chandāmsi yajñāḥ kratavo vratāni

bhūtaṁ bhavyaṁ yac ca vedā vadanti

yasmān māyī sṛjate viśvam etat

tasmimś cānyo māyayā sanniruddhaḥ

And in the Taittirīya Upaniṣad (3.1):

yato vā imāni bhūtāni jāyante, yena jātāni jīvanti, yat prayanty abhisamviśanti,
tad vijijñāśasva, tad brahma.

This was the answer given by father Varuṇa when questioned by his son Vāruṇī Bhṛgu about the Absolute Truth. In this mantra, the word yataḥ, the Absolute Truth from which the cosmic manifestation has emanated, is in the ablative case; that Brahman by which this universal creation is maintained is in the instrumental case (yena); and that Brahman into which the whole cosmic manifestation merges is in the locative case (yat or yasmin). It is stated in Śrīmad-Bhāgavatam (1.5.20):

idaṁ hi viśvaṁ bhagavān ivetaro

yato jagat-sthāna-nirodha-sambhavāḥ

"The entire universal creation is contained in the gigantic form of the Supreme Personality of Godhead. Everything emanates from Him, everything rests in His energy, and after annihilation everything merges into His person."

Madhya TEXTS 6.145-146

bhagavān bahu haite yabe kaila mana

prākṛta-śaktite tabe kaila vilokana

se kāle nāhi janme 'prākṛta' mano-nayana

ataeva 'aprākṛta' brahmera netra-mana //CC Madhya, 6.145-146//

SYNONYMS

bhagavān—the Supreme Personality of Godhead; bahu—many; haite—to become; yabe—when; kaila—made; mana—His mind; prākṛta—material; śaktite—on the energy; tabe—at that time; kaila—did; vilokana—glancing; se kāle—at that time; nāhi—not; janme—in creation; prākṛta—mundane; manaḥ-nayana—mind and eyes; ataeva—therefore; aprākṛta—transcendental; brahmera—of the

Absolute Truth; netra-mana—eyes and mind.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "When the Supreme Personality of Godhead wished to become many, He glanced over the material energy. Before the creation there were no mundane eyes or mind; therefore the transcendental nature of the Absolute Truth's mind and eyes is confirmed.

PURPORT

In the Chāndogya Upaniṣad (6.2.3), it is said, tad aikṣata bahu syāṁ prajāyeya. This verse confirms the fact that when the Supreme Personality of Godhead wishes to become many, the cosmic manifestation arises simply by His glancing over material energy. It may be noted that the Supreme Lord glanced over the material nature before the creation of this cosmic manifestation. Before the creation there were no material minds or material eyes; therefore the mind by which the Supreme Personality of Godhead desired to create is transcendental, and the eyes with which He glanced over material nature are also transcendental. Thus the Lord's mind, eyes and other senses are all transcendental.

Madhya TEXT 6.147

brahma-śabde kahe pūrṇa svayaṁ bhagavān

svayaṁ bhagavān kṛṣṇa,--śāstrera pramāṇa //CC Madhya, 6.147//

SYNONYMS

brahma-śabde—by the word "Brahman"; kahe—it is said; pūrṇa—complete; svayaṁ—personally; bhagavān—the Supreme Personality of Godhead; svayaṁ—personally; bhagavān—the Supreme Personality of Godhead; kṛṣṇa—Lord Kṛṣṇa; śāstrera pramāṇa—the verdict of all Vedic literature.

TRANSLATION

"The word 'Brahman' indicates the complete Supreme Personality of Godhead, who is Śrī Kṛṣṇa. That is the verdict of all Vedic literature.

PURPORT

This is also confirmed in the Bhagavad-gītā (15.15), where the Lord says, vedaiś ca sarvair aham eva vedyah. The ultimate object in all Vedic literature is Kṛṣṇa.

Everyone is searching for Him. This is also confirmed elsewhere in the Bhagavad-gītā (7.19):

bahūnāṁ janmanāṁ ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā sudurlabhaḥ

"After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare."

When one has actually become wise through the study of Vedic literature, he surrenders unto Vāsudeva, Bhagavān Śrī Kṛṣṇa. This is also confirmed in Śrīmad-Bhāgavatam (1.2.7-8):

vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ
jñānaṁ ca yad ahaitukam
dharmāḥ svanuṣṭhitaḥ puṁsāṁ
viśvaksena-kathāsu yaḥ
notpādayed yadi ratim
śrama eva hi kevalam

Understanding Vāsudeva is real knowledge. By engaging in the devotional service of Vāsudeva, Kṛṣṇa, one acquires perfect knowledge and Vedic understanding. Thus one becomes detached from the material world. This is the perfection of human life. Although one may perfectly follow religious rituals and ceremonies, he is simply wasting his time (śrama eva hi kevalam) if he does not attain this perfection.

Before the creation of the cosmic manifestation, the Supreme Personality of Godhead possessed His totally transcendental mind and eyes. That Supreme

Personality of Godhead is Kṛṣṇa. A person may think that there is no direct statement about Kṛṣṇa in the Upaniṣads, but the fact is that the Vedic mantras cannot be understood by people with mundane senses. As stated in the Padma Purāṇa, ataḥ-śrī kṛṣṇa nāmādi na bhaved grāhyam indriyaiḥ: a person with mundane senses cannot fully understand the name, qualities, form and pastimes of Śrī Kṛṣṇa. The Purāṇas are therefore meant to explain and supplement Vedic knowledge. The great sages present the Purāṇas in order to make the Vedic mantras understandable for common men (strī-śūdra-dvija-bandhūnām). Considering that women, śūdras and dvija-bandhus (unworthy sons of the twice-born) cannot understand the Vedic hymns directly, Śrīla Vyāsadeva compiled the Mahābhārata. Actually, the Supreme Personality of Godhead is vedeṣu durlabham (untraceable in the Vedas), but when the Vedas are properly understood or when Vedic knowledge is received from devotees, one can understand that all Vedic knowledge leads to Śrī Kṛṣṇa.

The Brahma-sūtra (1.1.3) confirms this fact also: śāstra-yonitvāt. Commenting upon this Brahma-sūtra aphorism (śāstra-yonitvāt), Śrī Madhvācārya says: "The Ṛg Veda, Yajur Veda, Sāma Veda, Atharva Veda, Mahābhārata, Pañcarātra and the original Vālmīki Rāmāyaṇa are all works of Vedic literature. Any literary work following the conclusive statements of these Vedic scriptures is also to be considered Vedic literature. That literature which does not conform to Vedic literature is simply misleading."

Therefore when reading Vedic literature, we must take the path traversed by great ācāryas: mahā-jano yena gataḥ sa panthāḥ. Unless one follows the path traversed by great ācāryas, he cannot understand the real purport of the Vedas.

Madhya TEXT 6.148

vedera nigūḍha artha bujhana nā haya

purāṇa-vākye sei artha karaya niścaya //CC Madhya, 6.148//

SYNONYMS

vedera—of the Vedic literature; nigūḍha—confidential; artha—meaning; bujhana—understanding; nā—not; haya—is; purāṇa-vākye—by the words of the Purāṇas; sei—that; artha—meaning; karaya—makes; niścaya—certain.

TRANSLATION

"The confidential meaning of the Vedas is not easily understood by common

men; therefore that meaning is supplemented by the words of the Purāṇas.

Madhya TEXT 6.149

aho bhāgyam aho bhāgyam

nanda-gopa-vrajaukasām

yan-mitram paramānandaṁ

pūrṇam brahma sanātanam //CC Madhya, 6.149//

SYNONYMS

aho—what great; bhāgyam—fortune; aho—what great; bhāgyam—fortune; nanda—of Mahārāja Nanda; gopa—of other cowherd men; vraja-okasām—of the inhabitants of Vrajabhūmi; yat—of whom; mitram—friend; parama-ānandam—the supreme bliss; pūrṇam—complete; brahma—the Absolute Truth; sanātanam—eternal.

TRANSLATION

" 'How greatly fortunate are Nanda Mahārāja, the cowherd men and all the inhabitants of Vrajabhūmi! There is no limit to their fortune, because the Absolute Truth, the source of transcendental bliss, the eternal Supreme Brahman, has become their friend.'

PURPORT

This quotation from Śrīmad-Bhāgavatam (10.14.32) is spoken by Lord Brahmā.

Madhya TEXT 6.150

'apāṇi-pāda'-śruti varje 'prākṛta' pāṇi-caraṇa

punaḥ kahe, śīghra cale, kare sarva grahaṇa //CC Madhya, 6.150//

SYNONYMS

apāṇi-pāda-śruti—the śruti-mantra beginning apāṇi-pādaḥ; varje—rejects; prākṛta—material; pāṇi-caraṇa—hands and legs; punaḥ—again; kahe—says; śīghra cale—walks very fast; kare—does; sarva—of everything; grahaṇa—accepting.

TRANSLATION

"The Vedic 'apāṇi-pāda' mantra rejects material hands and legs, yet it states that the Lord goes very fast and accepts everything offered to Him.

Madhya TEXT 6.151

ataeva śruti kahe, brahma--saviśeṣa

'mukhya' chāḍi' 'lakṣaṇā'te māne nirviśeṣa //CC Madhya, 6.151//

SYNONYMS

ataeva—therefore; śruti—Vedic mantras; kahe—say; brahma—the Absolute Truth; sa-viśeṣa—personal; mukhya—direct meaning; chāḍi'-giving up; lakṣaṇā'te—by interpretation; māne—accept; nirviśeṣa—impersonal.

TRANSLATION

"All these mantras confirm that the Absolute Truth is personal, but the Māyāvādīs, throwing away the direct meaning, interpret the Absolute Truth as impersonal.

PURPORT

As mentioned above, the Śvetāśvatara Upaniṣad (3.19) states:

apāṇi-pādo javano grahītā

paśyaty acakṣuḥ sa śṛṇoty akarṇaḥ

sa vetti vedyam na ca tasyāsti vettā

tam āhur agryam puruṣam mahāntam

This Vedic mantra clearly states, puruṣam mahāntam. The word puruṣa means "person." That person is confirmed in the Bhagavad-gītā by Arjuna when he addresses Kṛṣṇa, puruṣam śāśvatam: "You are the original person." (Bg. 10.12) This puruṣam mahāntam is Śrī Kṛṣṇa. His hands and legs are not mundane, but are completely transcendental. However, when He comes, fools take Him to be an ordinary person (avajānanti mām mūḍhā mānuṣīm tanum āśritam). One who has no Vedic knowledge, who has not studied the Vedas from a bona fide spiritual master, does not know Kṛṣṇa. Therefore he is a mūḍha. Such fools take Kṛṣṇa to be an ordinary person (param bhāvam ajānantaḥ). They do not actually

know what Kṛṣṇa is. Manuṣyāṇāṁ sahasreṣu kaścīd yatati siddhaye. It is not possible to understand Kṛṣṇa simply by studying the Vedas perfectly. One must have the mercy of a devotee (yat-pādam). Unless one is favored by a devotee, he cannot understand the Supreme Personality of Godhead. Arjuna confirms this in the Bhagavad-gītā (10.14): "My Lord, it is very difficult to understand Your personality." The less intelligent class of men cannot understand the Supreme Personality of Godhead without being favored by His devotee. Therefore the Bhagavad-gītā (4.34) contains another injunction:

tad viddhi praṇipātena

paripraśnena sevayā

upadekṣyanti te jñānaṁ

jñāninas tattva-darśinaḥ

One has to approach a bona fide spiritual master and surrender to him. Only then can one understand the Supreme Personality of Godhead as a person.

Madhya TEXT 6.152

ṣaḍ-aiśvarya-pūrṇānanda-vigraha yānhāra

hena-bhagavāne tumi kaha nirākāra ? //CC Madhya, 6.152//

SYNONYMS

ṣaḍ-aiśvarya-pūrṇa—with six opulences in full; ānanda—blissful; vigraha—form; yānhāra—whose; hena-bhagavāne—unto that Supreme Personality of Godhead; tumi—you; kaha—said; nirākāra—without any form.

TRANSLATION

"Are you describing as formless that Supreme Personality of Godhead whose transcendental form is complete with six transcendental opulences?"

PURPORT

If the Supreme Personality of Godhead is formless, how can He be said to walk very fast and accept everything offered to Him? Rejecting the direct meaning of the Vedic mantras, the Māyāvādī philosophers interpret them and try to establish the Absolute Truth as formless. Actually, the Supreme Lord has an eternal

personal form full of all opulence. The Māyāvādī philosophers try to interpret the Absolute Truth as being without potency. However, in the Śvetāśvatara Upaniṣad (6.8) it is clearly said, parāśya śaktir vividhaiva śrūyate: "The Absolute Truth has multipotencies."

Madhya TEXT 6.153

svābhāvika tina śakti yei brahme haya

'niḥśaktika' kari' tāñre karaha niścaya? //CC Madhya, 6.153//

SYNONYMS

svābhāvika—by nature; tina—three; śakti—potencies; yei—which; brahme—in the Absolute Truth; haya—there are; niḥśaktika—without potency; kari'-making; tāñre—Him; karaha—you do; niścaya—proof.

TRANSLATION

"The Supreme Personality of Godhead has three primary potencies. Are you trying to prove that He has no potencies?"

PURPORT

Śrī Caitanya Mahāprabhu now quotes four verses from the Viṣṇu Purāṇa (6.7.61-63 and 1.12.69) to explain the different potencies of the Lord.

Madhya TEXT 6.154

viṣṇu-śaktiḥ parā proktā

kṣetra-jñākhyā tathā parā

avidyā-karma-saṁjñānyā

ṭṭīyā śaktir iṣyate //CC Madhya, 6.154//

SYNONYMS

viṣṇu-śaktiḥ—the internal potency of Lord Viṣṇu, the Supreme Personality of Godhead; parā—spiritual; proktā—said; kṣetra-jña—the living entities; ākhyā—known as; tathā—also; parā—spiritual; avidyā—nescience, or godlessness; karma—and fruitive activities; saṁjñā—known as; anyā—another; ṭṭīyā—third; śaktiḥ—potency; iṣyate—is accepted as.

TRANSLATION

" 'The internal potency of the Supreme Lord, Viṣṇu, is spiritual, as verified by the śāstras. There is another spiritual potency, known as kṣetra-jña, or the living entity. The third potency, which is known as nescience, makes the living entity godless and fills him with fruitive activity.

PURPORT

In the Bhagavad-gītā, in Śrī Kṛṣṇa's discourse on the kṣetra and the kṣetra-jña, it is clearly stated that the kṣetra-jña is the living entity who knows his field of activities. The living entities in the material world are forgetful of their eternal relationship with the Supreme Personality of Godhead. This forgetfulness is called avidyā, or nescience. The avidyā-śakti, the avidyā potency of the material world, provokes fruitive activity. Although this avidyā-śakti (material energy, or nescience) is also an energy of the Supreme Personality of Godhead, it is especially intended to keep the living entities in a state of forgetfulness. This is due to their rebellious attitude toward the Lord. Thus although the living entities are constitutionally spiritual, they come under the influence of the potency of nescience. How this happens is described in the following verse.

Madhya TEXT 6.155

yayā kṣetra-jña-śaktiḥ sā

veṣṭitā nṛpa sarva-gā

saṁsāra-tāpān akhilān

avāpnoty atra santatān //CC Madhya, 6.155//

SYNONYMS

yayā—by which; kṣetra-jña-śaktiḥ—the living entities, known as the kṣetra-jña potency; sā—that potency; veṣṭitā—covered; nṛpa—O King; sarva-gā—capable of going anywhere in the spiritual or material worlds; saṁsāra-tāpān—miseries due to the cycle of repeated birth and death; akhilān—all kinds of; avāpnoti—obtains; atra—in this material world; santatān—arising from suffering or enjoying various kinds of reactions to fruitive activities.

TRANSLATION

" 'O King, the kṣetra-jña-śakti is the living entity. Although he has the facility to

live in either the material or the spiritual world, he suffers the threefold miseries of material existence because he is influenced by the avidyā [nescience] potency, which covers his constitutional position.

Madhya TEXT 6.156

tayā tirohitatvāc ca

śaktiḥ kṣetra-jña-saṁjñitā

sarva-bhūteṣu bhū-pāla

tāratamyena vartate //CC Madhya, 6.156//

SYNONYMS

tayā—by her; tirohitatvāṭha—from being freed from the influence; ca—also; śaktiḥ—the potency; kṣetra-jña—kṣetra-jña; saṁjñitā—known by the name; sarva-bhūteṣu—in different types of bodies; bhū-pāla—O King; tāratamyena—in different degrees; vartate—exists.

TRANSLATION

" 'This living entity, covered by the influence of nescience, exists in different forms in the material condition. O King, he is thus proportionately freed from the influence of material energy, to a greater or lesser degree.'

PURPORT

The material energy acts on the living entity in different degrees, according to how he acquires the association of the three modes of material nature. There are 8,400,000 species of life, some inferior, some superior and some mediocre. The gradations of the bodies are calculated according to the covering of material energy. In the lower categories—including aquatics, trees, plants, insects, birds and so forth—spiritual consciousness is almost nonexistent. In the mediocre category—the human form of life—spiritual consciousness is comparatively awakened. In the superior life forms, spiritual consciousness is fully awakened. Then the living entity understands his real position and tries to escape the influence of material energy by developing Kṛṣṇa consciousness.

Madhya TEXT 6.157

hlādinī sandhinī samvit

tvayy ekā sarva-saṁśraye

hlāda-tāpa-karī miśrā

tvayi no guṇa-varjite //CC Madhya, 6.157//

SYNONYMS

hlādinī—the pleasure potency; sandhinī—the eternity potency; samvit—the knowledge potency; tvayi—in You; ekā—one spiritual (cit) potency; sarva-saṁśraye—the shelter of everything; hlāda—pleasure; tāpa-karī—causing displeasure; miśrā—mixed; tvayi—in You; na u—not; guṇa-varjite—devoid of all material qualities.

TRANSLATION

"The Supreme Personality of Godhead is sac-cid-ānanda-vigraha. This means that He originally has three potencies—the pleasure potency, the potency of eternity and the potency of knowledge. Together these are called the cit potency, and they are present in full in the Supreme Lord. For the living entities, who are part and parcel of the Lord, the pleasure potency in the material world is sometimes displeasing and sometimes mixed. This is not the case with the Supreme Personality of Godhead, because He is not under the influence of the material energy or its modes.'

Madhya TEXT 6.158

sac-cid-ānanda-maya haya īśvara-svarūpa

tina aṁśe cic-chakti haya tina rūpa //CC Madhya, 6.158//

SYNONYMS

sat-cit-ānanda-maya—full of eternity, knowledge and bliss; haya—is; īśvara—of the Supreme Lord; svarūpa—the transcendental form; tina aṁśe—in three parts; cit-śakti—the spiritual potency; haya—becomes; tina—three; rūpa—forms.

TRANSLATION

"The Supreme Personality of Godhead in His original form is full of eternity, knowledge and bliss. The spiritual potency in these three portions [sat, cit and ānanda] assumes three different forms.

PURPORT

According to the verdict of all Vedic literature, the Supreme Personality of Godhead, the living entity and the illusory energy (this material world) constitute the subject matter of knowledge. Everyone should try to understand the relationships among them. First of all, one should try to understand the nature of the Supreme Personality of Godhead. From the śāstras we understand that the nature of the Supreme Personality of Godhead is the sum total of eternity, bliss and knowledge. As stated in verse 154 (viṣṇu-śaktiḥ parā proktā), the Supreme Personality of Godhead is the reservoir of all potencies, and His potencies are all spiritual.

Madhya TEXT 6.159

ānandāṁśe 'hlādinī,' sad-aṁśe 'sandhinī'

cid-aṁśe 'samvit', yāre jñāna kari māni //CC Madhya, 6.159//

SYNONYMS

ānanda-aṁśe—in the part of bliss; hlādinī—the pleasure potency; sat-aṁśe—in the part of eternity; sandhinī—the sandhinī potency; cit-aṁśe—in the part of knowledge; samvit—the samvit potency; yāre—which; jñāna—as knowledge; kari māni—we accept.

TRANSLATION

"The three portions of the spiritual potency are called hlādinī [the bliss portion], sandhinī [the eternity portion] and samvit [the knowledge portion]. We accept knowledge of these as full knowledge of the Supreme Personality of Godhead.

PURPORT

To acquire knowledge of the Supreme Personality of Godhead, one must take shelter of the samvit potency of the Supreme Lord.

Madhya TEXT 6.160

antaraṅgā--cic-chakti, taṭasthā--jīva-śakti

bahiraṅgā--māyā,--tine kare prema-bhakti //CC Madhya, 6.160//

SYNONYMS

antaraṅgā—the internal potency; cit-śakti—the spiritual potency; taṭasthā—the marginal potency; jīva-śakti—the living entities; bahiraṅgā—the external potency; māyā—the illusory energy; kare—all three of them; kare—do; prema-bhakti—devotional service in love.

TRANSLATION

"The spiritual potency of the Supreme Personality of Godhead also appears in three phases-internal, marginal and external. These are all engaged in His devotional service in love.

PURPORT

The spiritual potency of the Lord is manifested in three phases-the internal, or spiritual, potency, the marginal potency, which is the living entities, and the external potency, known as māyā-śakti. We must understand that in each of these three phases the original spiritual potencies of pleasure, eternity and knowledge remain intact. When the potencies of spiritual pleasure and knowledge are both bestowed upon the conditioned souls, the conditioned souls can escape the clutches of the external potency, māyā, which acts as a cover obscuring one's spiritual identity. When freed, the living entity awakens to Kṛṣṇa consciousness and engages in devotional service with love and affection.

Madhya TEXT 6.161

ṣaḍ-vidha aiśvarya--prabhura cic-chakti-vilāsa

hena śakti nāhi māna,--parama sāhasa //CC Madhya, 6.161//

SYNONYMS

ṣaḍ-vidha—six kinds; aiśvarya—of opulences; prabhura—of the Lord; cit-śakti-vilāsa—enjoyment in the spiritual potency; hena śakti—such sublime potencies; nāhi—not; māna—you accept; parama sāhasa—great impudence.

TRANSLATION

"In His spiritual potency, the Supreme Lord enjoys six kinds of opulence. You do not accept this spiritual potency, and this is due to your great impudence.

PURPORT

The Supreme Personality of Godhead is full with six opulences. All of these

potencies are on the transcendental platform. To understand the Supreme Personality of Godhead as impersonal and devoid of potency is to go completely against Vedic information.

Madhya TEXT 6.162

'māyādhīśa' 'māyā-vaśa'--īśvare-jīve bheda

hena-jīve īśvara-saha kaha ta' abheda //CC Madhya, 6.162//

SYNONYMS

māyā-adhīśa—the Lord of energy; māyā-vaśa—subjected to the influence of māyā; īśvare—in the Supreme Personality of Godhead; jīve—in the living entities; bheda—the difference; hena-jīve—such living entities; īśvara-saha—with the Supreme Personality of Godhead; kaha—you say; ta'-indeed; abheda—one and the same.

TRANSLATION

"The Lord is the master of the potencies, and the living entity is the servant of them. That is the difference between the Lord and the living entity. However, you declare that the Lord and the living entities are one and the same.

PURPORT

The Supreme Personality of Godhead is by nature the master of all potencies. By nature, the living entities, being infinitesimal, are always under the influence of the Lord's potencies. According to the Muṇḍaka Upaniṣad (3.1.1-2):

dvā suparṇā sayujā sakhāyā

samānam vṛkṣam pariśasvajāte

tayor anyah pippalam svādv atty

anaśnann anyo 'bhicākaśīti

samāne vṛkṣe puruṣo nimagno

'nīśayā śocati muhyamānaḥ

juṣṭam yadā paśyaty anyam īśam

asya mahimānam eti vīta-śokaḥ

The Muṇḍaka Upaniṣad completely distinguishes the Lord from the living entities. The living entity is subjected to the reactions of fruitive activity, whereas the Lord simply witnesses such activity and bestows the results. According to the living entity's desires, he is wandering from one body to another and from one planet to another, under the direction of the Supreme Personality of Godhead, Paramātmā. However, when the living entity comes to his senses by the mercy of the Lord, he is awarded devotional service. Thus he is saved from the clutches of māyā. At such a time he can see his eternal friend, the Supreme Personality of Godhead, and become free from all lamentation and hankering. This is confirmed in the Bhagavad-gītā (18.54), where the Lord says, brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati: "One who is thus transcendently situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments or desires to have anything." Thus it is definitely proved that the Supreme Personality of Godhead is the master of all potencies and that the living entities are always subjected to these potencies. That is the difference between māyādhīśa and māyā-vaśa.

Madhya TEXT 6.163

gītā-śāstre jīva-rūpa 'śakti' kari' māne

hena jīve 'bheda' kara īśvarera sane //CC Madhya, 6.163//

SYNONYMS

gītā-śāstre—in the Bhagavad-gītā; jīva-rūpa—the identity of the living entity; śakti—potency; kari'-making; māne—accepts; hena—such; jīve—living entity; bheda—different; kara—you make; īśvarera—the Supreme Personality of Godhead; sane—with.

TRANSLATION

"In the Bhagavad-gītā the living entity is established as the marginal potency of the Supreme Personality of Godhead. Yet you say that the living entity is completely different from the Lord.

PURPORT

The Brahma-sūtra states that according to the principle of śakti-śaktimatayor abhedaḥ, the living entity is simultaneously one with and different from the

Supreme Personality of Godhead. Qualitatively the living entity and the Supreme Lord are one, but in quantity they are different. According to Śrī Caitanya Mahāprabhu's philosophy (acintya-bhedābheda-tattva), the living entity and the Supreme Lord are accepted as one and different at the same time.

Madhya TEXT 6.164

bhūmir āpo 'nalo vāyuḥ

khaṁ mano buddhir eva ca

ahaṅkāra itīyaṁ me

bhinnā prakṛtir aṣṭadhā //CC Madhya, 6.164//

SYNONYMS

bhūmiḥ—earth; āpaḥ—water; analaḥ—fire; vāyuḥ—air; kham—ether; manaḥ—mind; buddhiḥ—intelligence; eva—certainly; ca—and; ahaṅkāraḥ—false ego; iti—thus; iyaṁ—this; me—My; bhinnā—separated; prakṛtiḥ—energy; aṣṭadhā—eightfold.

TRANSLATION

" 'Earth, water, fire, air, ether, mind, intelligence and false ego are My eightfold separated energies.

Madhya TEXT 6.165

apareyam itas tv anyāṁ

prakṛtiṁ viddhi me parām

jīva-bhūtāṁ mahā-bāho

yayedam dhāryate jagat //CC Madhya, 6.165//

SYNONYMS

aparā—inferior; iyaṁ—this; itaḥ—from this; tu—but; anyāṁ—another; prakṛtiṁ—nature; viddhi—know; me—My; parām—transcendental; jīva-bhūtāṁ—existing as the living entities; mahā-bāho—O mighty-armed one; yayā—by which; idam—this; dhāryate—is sustained; jagat—material world.

TRANSLATION

" 'Besides these inferior energies, which are material, there is another energy, a spiritual energy, and this is the living being, O mighty-armed one. The entire material world is sustained by the living entities.'

PURPORT

Verses 164 and 165 are quotations from the Bhagavad-gītā (7.4-5).

Madhya TEXT 6.166

īśvarera śrī-vigraha sac-cid-ānandākāra

se-vigrahe kaha sattva-guṇera vikāra //CC Madhya, 6.166//

SYNONYMS

īśvarera—of the Supreme Personality of Godhead; śrī-vigraha—the form; sat-cit-ānanda-ākāra—complete in eternity, cognizance and bliss; se-vigrahe—about that form of the Lord; kaha—you say; sattva-guṇera—of the quality of material goodness; vikāra—transformation.

TRANSLATION

"The transcendental form of the Supreme Personality of Godhead is complete in eternity, cognizance and bliss. However, you describe this transcendental form as a product of material goodness.

Madhya TEXT 6.167

śrī-vigraha ye nā māne, sei ta' pāṣaṇḍī

adṛśya asprśya, sei haya yama-daṇḍī //CC Madhya, 6.167//

SYNONYMS

śrī-vigraha—the form of the Lord; ye—anyone who; nā—not; māne—accepts; sei—he; ta'-indeed; pāṣaṇḍī—agnostic; adṛśya—not to be seen; asprśya—untouchable; sei—he; haya—is; yama-daṇḍī—subject to be punished by Yamarāja.

TRANSLATION

"One who does not accept the transcendental form of the Lord is certainly an agnostic. Such a person should be neither seen nor touched. Indeed, he is subject to be punished by Yamarāja.

PURPORT

According to the Vedic instructions, the Supreme Personality of Godhead has His eternal, transcendental form, which is always blissful and full of knowledge. Impersonalists think that "material" refers to the forms within our experience and that "spiritual" refers to an absence of form. However, one should know that beyond this material nature is another nature, which is spiritual. Just as there are material forms in this material world, there are spiritual forms in the spiritual world. This is confirmed by all Vedic literature. The spiritual forms in the transcendental world have nothing to do with the negative conception of formlessness. The conclusion is that a person is an agnostic when he does not agree to worship the transcendental form of the Lord.

Actually, at the present moment all systems of religion deny the worship of the form of the Lord due to ignorance of His transcendental form. The first-class materialists (the Māyāvādīs) imagine five specific forms of the Lord, but when they try to equate the worship of such imaginary forms with bhakti, they are immediately condemned. Lord Śrī Kṛṣṇa confirms this in the Bhagavad-gītā (7.15), where He says, *na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ*. Bereft of real knowledge due to agnosticism, the Māyāvādī philosophers should not even be seen by the devotees of the Lord, nor touched, because those philosophers are liable to be punished by Yamarāja, the superintendent demigod who judges the activities of sinful men. The Māyāvādī agnostics wander within this universe in different species of life due to their nondevotional activities. Such living entities are subjected to the punishments of Yamarāja. Only the devotees, who are always engaged in the service of the Lord, are exempt from the jurisdiction of Yamarāja.

Madhya TEXT 6.168

veda nā māniyā bauddha haya ta' nāstika

vedāśraya nāstikya-vāda bauddhake adhika //CC Madhya, 6.168//

SYNONYMS

veda—the Vedic literature; nā—not; māniyā—accepting; bauddha—the

Buddhists; haya—are; ta'-indeed; nāstika—agnostics; veda-āśraya—taking shelter of Vedic civilization; nāstikya-vāda—agnosticism; bauddhake—even Buddhists; adhika—surpassing.

TRANSLATION

"The Buddhists do not recognize the authority of the Vedas; therefore they are considered agnostics. However, those who have taken shelter of the Vedic scriptures yet preach agnosticism in accordance with the Māyāvāda philosophy are certainly more dangerous than the Buddhists.

PURPORT

Although the Buddhists are directly opposed to Vaiṣṇava philosophy, it can easily be understood that the Śaṅkarites are more dangerous because they accept the authority of the Vedas yet act contrary to Vedic instruction. Vedāśraya nāstikya-vāda means "agnosticism under the shelter of Vedic culture" and refers to the monistic philosophy of the Māyāvādīs. Lord Buddha abandoned the authority of the Vedic literature and therefore rejected the ritualistic ceremonies and sacrifices recommended in the Vedas. His nirvāṇa philosophy means stopping all material activities. Lord Buddha did not recognize the presence of transcendental forms and spiritual activities beyond the material world. He simply described voidism beyond this material existence. The Māyāvādī philosophers offer lip service to Vedic authority but try to escape the Vedic ritualistic ceremonies. They concoct some idea of a transcendental position and call themselves Nārāyaṇa, or God. However, God's position is completely different from their concoction. Such Māyāvādī philosophers consider themselves above the influence of karma-kāṇḍa (fruitive activities and their reactions). For them, the spiritual world is equated with the Buddhist voidism. There is very little difference between impersonalism and voidism. Voidism can be directly understood, but the impersonalism enunciated by Māyāvādī philosophers is not very easily understandable. Of course, Māyāvādī philosophers accept a spiritual existence, but they do not know about the spiritual world and spiritual beings. According to Śrīmad-Bhāgavatam (10.2.32):

ye 'nye 'ravindākṣa vimukta-māninas

tvayy asta-bhāvād aviśuddha-buddhayaḥ

āruhya kṛcchreṇa param padam tataḥ

patanty adho 'nāḍṛta-yuṣmad-aṅghrayaḥ

The intelligence of the Māyāvādīs is not purified; therefore even though they practice austerities for self-realization, they cannot remain within the impersonal brahmajyoti. Consequently, they fall down again into this material world.

The Māyāvādīs' conception of spiritual existence is almost identical to the negation of material existence. The Māyāvādīs believe that there is nothing positive in spiritual life. As a result, they cannot understand devotional service or the worship of the Supreme Person, sac-cid-ānanda-vigraha. The Māyāvādī philosophers consider Deity worship in devotional service to be pratibimbavāda, or the worship of a form that is the reflection of a false material form. Thus the Lord's transcendental form, which is eternally blissful and full of knowledge, is unknown to Māyāvādī philosophers. Although the term "Bhagavān" is explicitly described in Śrīmad-Bhāgavatam, they cannot understand it. Brahmeti paramātmēti bhagavān iti śabdyate: "The Absolute Truth is called Brahman, Paramātmā and Bhagavān." (Bhāg. 1.2.11) The Māyāvādīs try to understand Brahman only, or, at the most, Paramātmā. However, they are unable to understand Bhagavān. Therefore the Supreme Personality of Godhead, Kṛṣṇa, says: māyayāpahṛta-jñānāḥ. Because of the Māyāvādī philosophers' temperament, real knowledge is taken from them. Because they cannot receive the mercy of the Lord, they will always be bewildered by His transcendental form. Impersonal philosophy destroys the three phases of knowledge-jñāna, jñeya and jñātā. As soon as one speaks of knowledge, there must be a person who is the knower, the knowledge itself and the object of knowledge. Māyāvāda philosophy combines these three categories; therefore the Māyāvādīs cannot understand how the spiritual potencies of the Supreme Personality of Godhead act. Because of their poor fund of knowledge, they cannot understand the distinction in the spiritual world between knowledge, the knower and the object of knowledge. Because of this, Śrī Caitanya Mahāprabhu considers the Māyāvādī philosophers more dangerous than the Buddhists.

Madhya TEXT 6.169

jīvera nistāra lāgi' sūtra kaila vyāsa

māyāvādi-bhāṣya śunile haya sarva-nāśa //CC Madhya, 6.169//

SYNONYMS

jīvera—of the living entities; nistāra—deliverance; lāgi'-for the matter of; sūtra

—the Vedānta-sūtra; kaila—made; vyāsa—Śrīla Vyāsadeva; māyāvādī—of the impersonalists; bhāṣya—commentary; śunile—if hearing; haya—becomes; sarva-nāśa—all destruction.

TRANSLATION

"Śrīla Vyāsadeva presented Vedānta philosophy for the deliverance of conditioned souls, but if one hears the commentary of Śaṅkarācārya, everything is spoiled.

PURPORT

Factually, the devotional service of the Lord is described in the Vedānta-sūtra, but the Māyāvādī philosophers, the Śaṅkarites, prepared a commentary known as Śārīraka-bhāṣya, in which the transcendental form of the Lord is denied. The Māyāvādī philosophers think that the living entity is identical with the Supreme Soul, Brahman. Their commentaries on the Vedānta-sūtra are completely opposed to the principle of devotional service. Caitanya Mahāprabhu therefore warns us to avoid these commentaries. If one indulges in hearing the Śaṅkarite Śārīraka-bhāṣya, he will certainly be bereft of all real knowledge.

The ambitious Māyāvādī philosophers desire to merge into the existence of the Lord, and this may be accepted as sāyujya-mukti. However, this form of mukti means denying one's individual existence. In other words, it is a kind of spiritual suicide. This is absolutely opposed to the philosophy of bhakti-yoga. Bhakti-yoga offers immortality to the individual conditioned soul. If one follows the Māyāvādī philosophy, he misses his opportunity to become immortal after giving up the material body. The immortality of the individual person is the highest perfectional stage a living entity can attain.

Madhya TEXT 6.170

'pariṇāma-vāda'--vyāsa-sūtrera sammata

acintya-śakti īśvara jagad-rūpe pariṇata //CC Madhya, 6.170//

SYNONYMS

pariṇāma-vāda—the theory of transformation; vyāsa-sūtrera—of the Vedānta-sūtra; sammata—purpose; acintya-śakti—inconceivable power; īśvara—the Supreme Personality of Godhead; jagad-rūpe—in the form of the cosmic manifestation; pariṇata—transformed.

TRANSLATION

"The Vedānta-sūtra aims at establishing that the cosmic manifestation has come into being by the transformation of the inconceivable potency of the Supreme Personality of Godhead.

PURPORT

For a further explanation of pariṇāma-vāda, refer to Ādi-līlā, Seventh Chapter, verses 121-133.

Madhya TEXT 6.171

maṇi yaiche avikṛte prasabe hema-bhāra

jagad-rūpa haya īśvara, tabu avikāra //CC Madhya, 6.171//

SYNONYMS

maṇi—the touchstone; yaiche—just as; avikṛte—without being transformed; prasabe—produces; hema-bhāra—volumes of gold; jagat-rūpa—the cosmic manifestation; haya—becomes; īśvara—the Supreme Personality of Godhead; tabu—still; avikāra—unchanged.

TRANSLATION

"The touchstone, after touching iron, produces volumes of gold without being changed. Similarly, the Supreme Personality of Godhead manifests Himself as the cosmic manifestation by His inconceivable potency, yet He remains unchanged in His eternal, transcendental form.

PURPORT

According to the commentary of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, the purpose of the janmādy asya verse in the Vedānta-sūtra is to establish that the cosmic manifestation is the result of the transformation of the potencies of the Supreme Personality of Godhead. The Supreme Lord is the master of innumerable eternal energies, which are unlimited. Sometimes these energies are manifested, and sometimes they are not. In any case, all energies are under His control; therefore He is the original energetic, the abode of all energies. A common brain in the conditioned state cannot conceive of how these inconceivable energies abide in the Supreme Personality of Godhead, how He exists in His innumerable forms as the master of both spiritual and material

energies, how He is the master of both manifest and potential powers, and how contradictory potencies can abide in Him. As long as the living entity is within this material world, in the condition of illusion, he cannot understand the activities of the inconceivable energies of the Lord. Thus the Lord's energies, though factual, are simply beyond the power of the common brain to understand.

When the atheistic philosophers or the Māyāvādīs, being unable to understand the inconceivable energies of the Supreme Personality of Godhead, imagine an impersonal void, their imagination is only the counterpart of materialistic thinking. Within the material world, there is nothing inconceivable. High-thinking philosophers and scientists can tackle the material energy, but not being able to understand the spiritual energy, they can simply imagine an inactive state, such as the impersonal Brahman. This is simply the negative side of material life. By such imperfect knowledge, the Māyāvādī philosophers conclude that the cosmic manifestation is a transformation of the Supreme. Thus they must necessarily also accept the theory of the illusion of the Supreme (vivarta-vāda). However, if we accept the inconceivable potencies of the Lord, we can understand how the Supreme Personality of Godhead can appear within this material world without being touched or contaminated by the three modes of material nature.

From the śāstras we learn that there is a stone or jewel called a touchstone that can transform iron into gold. Although the touchstone turns iron into gold many times, it remains in its original condition. If such a material stone can maintain its inconceivable energy after producing volumes of gold, certainly the Supreme Personality of Godhead can remain in His original sac-cid-ānanda form after creating the cosmic world. As confirmed in the Bhagavad-gītā (9.10), He acts only through His different energies. Mayādhyakṣeṇa prakṛtiḥ: Kṛṣṇa directs the material energy, and that potency works in this material world. This is also confirmed in the Brahma-saṁhitā (5.44):

sr̥ṣṭi-sṭhiti-pralaya-sādhana-śaktir ekā

chāyeva yasya bhuvanāni bibharti durgā

icchānurūpam api yasya ca ceṣṭate sā

govindam ādi-puruṣam tam aham bhajāmi

The durgā-śakti (material energy) acts under the direction of the Supreme Personality of Godhead, and the universal creation, maintenance and destruction

are being carried out by the durgā-śakti. Kṛṣṇa's direction is in the background. The conclusion is that the Supreme Personality of Godhead remains as He is, even though directing His energy, which makes the diverse cosmic manifestation work so wonderfully.

Madhya TEXT 6.172

vyāsa--bhrānta bali' sei sūtre doṣa diyā

'vivarta-vāda' sthāpiyāche kalpanā kariyā //CC Madhya, 6.172//

SYNONYMS

vyāsa—Śrīla Vyāsadeva; bhrānta—mistaken; bali'-saying; sei—that; sūtre—in the Vedānta-sūtra; doṣa—fault; diyā—accusing; vivarta-vāda—the theory of illusion; sthāpiyāche—has established; kalpanā—imagination; kariyā—doing.

TRANSLATION

"Śaṅkarācārya's theory states that the Absolute Truth is transformed. By accepting this theory, the Māyāvādī philosophers denigrate Śrīla Vyāsadeva by accusing him of error. They thus find fault in the Vedānta-sūtra and interpret it to try to establish the theory of illusion.

PURPORT

The first verse of the Brahma-sūtra is athāto brahma-jijñāsā: "We must now inquire into the Absolute Truth." The second verse immediately answers, janmādy asya yataḥ: "The Absolute Truth is the original source of everything." Janmādy asya yataḥ does not suggest that the original person has been transformed. Rather, it clearly indicates that He produces this cosmic manifestation through His inconceivable energy. This is also clearly explained in the Bhagavad-gītā (10.8), where Kṛṣṇa says, mattaḥ sarvaṁ pravartate: "From Me, everything emanates.") This is also confirmed in the Taittirīya Upaniṣad (3.1.1): yato vā imāni bhūtāni jāyante. "The Supreme Absolute Truth is that from which everything is born." Similarly, in the Muṇḍaka Upaniṣad (1.1.7) it is stated, yathorṇa-nābhiḥ sṛjate gr̥hṇate ca: "[The Lord creates and destroys the cosmic manifestation] as a spider creates a web and draws it back within itself." All of these sūtras indicate the transformation of the Lord's energy. It is not that the Lord undergoes direct transformation, which is called pariṇāma-vāda. However, being very anxious to protect Śrīla Vyāsadeva from criticism, Śaṅkarācārya became a pseudo gentleman and put forward his theory of illusion

(vivarta-vāda). Śaṅkarācārya concocted this meaning of pariṇāma-vāda, and by word jugglery he endeavored very hard to establish pariṇāma-vāda as vivarta-vāda.

Madhya TEXT 6.173

jīvera dehe ātma-buddhi--sei mithyā haya

jagat ye mithyā nahe, naśvara-mātra haya //CC Madhya, 6.173//

SYNONYMS

jīvera—of the living entities; dehe—in the body; ātma-buddhi—considering as the self; sei—that; mithyā—untruth; haya—is; jagat—the cosmic manifestation; ye—that; mithyā—untruth; nahe—not; naśvara-mātra—only temporary; haya—is.

TRANSLATION

"The theory of illusion can be applied only when the living entity identifies himself with the body. As far as the cosmic manifestation is concerned, it cannot be called false, although it is certainly temporary.

PURPORT

The living entity is the eternal servant of Kṛṣṇa. Being part and parcel of the Lord, he is constitutionally pure, but due to his contact with material energy, he identifies himself with either the gross or the subtle material body. Such identification is certainly false and constitutes the genuine platform of the theory of illusion. The living entity is eternal: he can never be subjected to the limits of time, as are his gross and subtle bodies. The cosmic manifestation is never false, but it is subject to change by the influence of the time factor. For a living entity to accept this cosmic manifestation as the field for his sense enjoyment is certainly illusory. This material world is the manifestation of the material energy of the Lord. This is explained by Kṛṣṇa in the Bhagavad-gītā (7.4):

bhūmir āpo 'nalo vāyuh

khaṁ mano buddhir eva ca

ahaṁkāra itīyaṁ me

bhinnā prakṛtir aṣṭadhā

The material world is the inferior energy of the Supreme Personality of Godhead, but it is not a fact that the Supreme Lord has been transformed into this material world. The Māyāvādī philosophers, devoid of true understanding, have confused the theory of illusion and the theory of the cosmic manifestation by word jugglery. The theory of illusion can be applied to a person who identifies himself with the body. The living entity is the superior energy of the Supreme Lord, and the material world is the inferior energy. Both, however, are prakṛti (energy). Although the energies are simultaneously one with the Lord and different from Him, the Lord never loses His personal form due to the transformation of His different energies.

Madhya TEXT 6.174

'praṇava' ye mahā-vākya--īśvarera mūrti

praṇava haite sarva-veda, jagat-utpatti //CC Madhya, 6.174//

SYNONYMS

praṇava—oṃkāra; ye—that which; mahā-vākya—transcendental vibration; īśvarera—of the Supreme Personality of Godhead; mūrti—the form; praṇava—oṃkāra; haite—from; sarva-veda—all Vedic literature; jagat—of the material world; utpatti—production.

TRANSLATION

"The transcendental vibration oṃkāra is the sound form of the Supreme Personality of Godhead. All Vedic knowledge and this cosmic manifestation are produced from this sound representation of the Supreme Lord.

PURPORT

Oṃkāra is the representation of the Supreme Personality of Godhead in sound. This form of His holy name is accepted as the transcendental vibration (mahā-vākya), by virtue of which the temporary material manifestation has come into being. If one takes shelter of the sound representation of the Supreme Personality of Godhead (oṃkāra), he can realize his constitutional identity and engage in devotional service even though in conditional life.

Madhya TEXT 6.175

'tat tvam asi'--jīva-hetu prādeśika vākya

praṇava nā māni' tāre kahe mahā-vākya //CC Madhya, 6.175//

SYNONYMS

tat tvam asi—you are the same; jīva-hetu—for the enlightenment of the conditioned soul; prādeśika—subsidiary; vākya—vibration; praṇava—the oṃkāra incarnation; nā—not; māni'-accepting; tāre—that; kahe—says; mahā-vākya—transcendental vibration.

TRANSLATION

"The subsidiary vibration tat tvam asi ["you are the same"] is meant for the understanding of the living entity, but the principal vibration is oṃkāra. Not caring for oṃkāra, Śaṅkarācārya has stressed the vibration tat tvam asi."

PURPORT

Tat tvam asi is accepted as the primary vibration by one who does not accept praṇava, the transcendental sound incarnation of the holy name of the Lord, as the chief principle in Vedic literature. By word jugglery, Śaṅkarācārya tried to create an illusory presentation of the Supreme Personality of Godhead in His relationship with the living entities and the cosmic manifestation. Tat tvam asi is a warning to the living entity not to mistake the body for the self. Therefore tat tvam asi is especially meant for the conditioned soul. The chanting of oṃkāra or the Hare Kṛṣṇa mantra is meant for the liberated soul. Śrīla Rūpa Gosvāmī has said, ayi mukta-kulair upāsyamānam (Nāmāṣṭaka 1). Thus the holy name of the Lord is chanted by the liberated souls. Similarly, Parīkṣit Mahārāja says, nivṛtta-tarṣair upagīyamānāt (Bhāg. 10.1.4). The holy name of the Lord can be chanted by those who have fully satisfied their material desires or who are fully situated on the transcendental platform and devoid of material desire. The name of the Lord can be chanted by one who is completely freed from material contamination (anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam). Śaṅkarācārya has indirectly minimized the value of the principal Vedic mantra (oṃkāra) by accepting a subordinate vibration (tat tvam asi) as the most important Vedic mantra.

Madhya TEXT 6.176

ei-mate kalpita bhāṣye śata doṣa dila

bhaṭṭācārya pūrva-pakṣa apāra karila //CC Madhya, 6.176//

SYNONYMS

ei-mate—in this way; kalpita—imagined; bhāṣye—in the commentary; śata—hundreds; doṣa—of faults; dila—gave; bhaṭṭācārya—Sārvabhauma Bhaṭṭācārya; pūrva-pakṣa—opposing elements; apāra—unlimitedly; karila—manifested.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu criticized Śaṅkarācārya's Śārīraka-bhāṣya as imaginary, and He pointed out hundreds of faults in it. To defend Śaṅkarācārya, however, Sārvabhauma Bhaṭṭācārya presented unlimited opposition.

Madhya TEXT 6.177

vitaṇḍā, chala, nigrahādi aneka uṭhāila

saba khaṇḍi' prabhu nija-mata se sthāpila //CC Madhya, 6.177//

SYNONYMS

vitaṇḍā—counterarguments; chala—imaginary interpretations; nigraha-ādi—repulses to the opposite party; aneka—various; uṭhāila—raised; saba—all; khaṇḍi'-refuting; prabhu—Śrī Caitanya Mahāprabhu; nija-mata—His own conviction; se—that; sthāpila—established.

TRANSLATION

The Bhaṭṭācārya presented various types of false arguments with pseudo logic and tried to defeat his opponent in many ways. However, Śrī Caitanya Mahāprabhu refuted all these arguments and established His own conviction.

PURPORT

The word vitaṇḍā indicates that a debater, not touching the main point or establishing his own point, simply tries to refute the other person's argument. When one does not touch the direct meaning but tries to divert attention by misinterpretation, he engages in chala. The word nigraha also means always trying to refute the arguments of the other party.

Madhya TEXT 6.178

bhagavān--'sambandha', bhakti--'abhidheya' haya

premā--'prayojana', vede tina-vastu kaya //CC Madhya, 6.178//

SYNONYMS

bhagavān—the Supreme Personality of Godhead; sambandha—relationship; bhakti—devotional service; abhidheya—transcendental activities; haya—is; premā—love of Godhead; prayojana—the ultimate goal of life; vede—the Vedas; tina-vastu—three subject matters; kaya—describe.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "The Supreme Personality of Godhead is the central point of all relationships, acting in devotional service to Him is one's real occupation, and the attainment of love of Godhead is the ultimate goal of life. These three subject matters are described in the Vedic literature.

PURPORT

The Bhagavad-gītā (15.15) also confirms this statement: *vedaiś ca sarvair aham eva vedyah*. The actual purpose in reading the Vedas is to learn how to become a devotee of the Supreme Lord. The Lord Himself advises, *man-manā bhava mad-bhakto mad-yājī māṁ namaskuru* (Bg. 9.34). Therefore, after studying the Vedas, one must then execute devotional service by thinking always of the Supreme Lord (man-manā), becoming His devotee, worshiping Him and always offering Him obeisances. This is called *viṣṇu-ārādhana*, and it is the supreme occupational duty of all human beings. It is properly discharged in the *varṇāśrama-dharma* system, which divides society into *brahmacarya*, *gṛhastha*, *vānaprastha*, *sannyāsa*, and *brāhmaṇa*, *kṣatriya*, *vaiśya* and *śūdra*. This is the whole scheme of Vedic civilization. However, this institution is very difficult to establish in this age; therefore Śrī Caitanya Mahāprabhu advises that we not worry about the Vedic system of *varṇāśrama-dharma*. Rather, we should take directly to the chanting of the Hare Kṛṣṇa mantra and simply hear about the Supreme Personality of Godhead from pure devotees. This is the process recommended by Śrī Caitanya Mahāprabhu, and this is the purpose for studying the Vedas.

Madhya TEXT 6.179

āra ye ye-kichu kahe, sakala-i kalpanā

svataḥ-pramāṇa veda-vākye kalpena lakṣaṇā //CC Madhya, 6.179//

SYNONYMS

āra—except this; ye ye—whatever; kichu—something; kahe—says; sakala-i—all; kalpanā—imagination; svataḥ-pramāṇa—self-evident; veda-vākye—in the Vedic version; kalpena—he imagines; lakṣaṇā—an interpretation.

TRANSLATION

"If one tries to explain the Vedic literature in a different way, he is indulging in imagination. Any interpretation of the self-evident Vedic version is simply imaginary.

PURPORT

When a conditioned soul is purified, he is called a devotee. A devotee has his relationship only with the Supreme Personality of Godhead, and his only occupational duty is to execute devotional service to satisfy the Lord. This service is rendered through the Lord's representative, the spiritual master: *yasya deve parā bhaktir yathā deve tathā gurau*. When the devotee executes devotional service properly, he attains the highest perfection of life-love of Godhead: *sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje*. The ultimate goal of understanding the Vedas is to be elevated to the platform of rendering loving service to the Lord. The Māyāvādī philosophers, however, consider the central point of relationship to be the impersonal Brahman, the function of the living entity to be the acquisition of knowledge of Brahman, resulting in detachment from material activity, and the ultimate goal of life to be liberation, or merging into the existence of the Supreme. All of this, however, is simply due to the imagination of the conditioned soul. It simply opposes him to material activities. One should always remember that all Vedic scriptures are self-evident. No one is allowed to interpret the Vedic verses. If one does so, he indulges in imagination, and that has no value.

Madhya TEXT 6.180

ācāryera doṣa nāhi, īśvara-ājñā haila

ataeva kalpanā kari' nāstika-śāstra kaila //CC Madhya, 6.180//

SYNONYMS

ācāryera—of Śaṅkarācārya; doṣa—fault; nāhi—there is not; īśvara-ājñā—the order of the Supreme Personality of Godhead; haila—there was; ataeva—therefore; kalpanā—imagination; kari'-making; nāstika—atheistic; śāstra—scriptures; kaila—prepared.

TRANSLATION

"Actually there is no fault on the part of Śaṅkarācārya. He simply carried out the order of the Supreme Personality of Godhead. He had to imagine some kind of interpretation, and therefore he presented a kind of Vedic scripture that is full of atheism.

Madhya TEXT 6.181

svāgamaiḥ kalpitaḥ tvam ca

janān mad-vimukhān kuru

mām ca gopaya yena syāt

sṛṣṭir eṣottarottarā //CC Madhya, 6.181//

SYNONYMS

sva-āgamaiḥ—with your own theses; kalpitaiḥ—imagined; tvam—you; ca—also; janān—the people in general; mat-vimukhān—averse to Me and addicted to fruitive activities and speculative knowledge; kuru—make; mām—Me, the Supreme Personality of Godhead; ca—and; gopaya—just cover; yena—by which; syāt—there may be; sṛṣṭiḥ—material advancement; eṣā—this; uttara-uttarā—more and more.

TRANSLATION

" [Addressing Lord Śiva, the Supreme Personality of Godhead said,] Please make the general populace averse to Me by imagining your own interpretation of the Vedas. Also, cover Me in such a way that people will take more interest in advancing material civilization just to propagate a population bereft of spiritual knowledge.'

PURPORT

This is a quotation from the Padma Purāṇa, Uttara-khaṇḍa (62.31).

Madhya TEXT 6.182

māyāvādam asac-chāstram

pracchannam baudham ucyate

mayaiva vihitam devi

kalau brāhmaṇa-mūrtinā //CC Madhya, 6.182//

SYNONYMS

māyāvādam—the philosophy of Māyāvāda; asat-śāstram—false scriptures; pracchannam—covered; bauddham—Buddhism; ucyate—it is said; mayā—by me; eva—only; vihitam—taught; devi—O goddess of the material world; kalau—in the Age of Kali; brāhmaṇa-mūrtinā—having the body of a brāhmaṇa.

TRANSLATION

"[Lord Śiva informed the Goddess Durgā, the superintendent of the material world,] 'In the Age of Kali I take the form of a brāhmaṇa and explain the Vedas through false scriptures in an atheistic way, similar to Buddhist philosophy.' "

PURPORT

The word brāhmaṇa-mūrtinā in this verse refers to the founder of Māyāvāda philosophy, Śaṅkarācārya, who was born in the Mālabara district of southern India. Māyāvāda philosophy states that the Supreme Lord, the living entities and the cosmic manifestation are all transformations of illusory energy. To support this atheistic theory, the Māyāvādīs cite false scriptures, which make people bereft of transcendental knowledge and addicted to fruitive activities and mental speculation.

This verse is a quotation from the Padma Purāṇa, Uttara-khaṇḍa (25.7).

Madhya TEXT 6.183

śuni' bhaṭṭācārya haila parama vismita

mukhe nā niḥsare vāṇī, ha-ilā stambhita //CC Madhya, 6.183//

SYNONYMS

śuni'-hearing; bhaṭṭācārya—Sārvabhauma Bhaṭṭācārya; haila—became; parama—very much; vismita—astonished; mukhe—in the mouth; nā—not; niḥsare—vibrates; vāṇī—words; ha-ilā—became; stambhita—stunned.

TRANSLATION

Sārvabhauma Bhaṭṭācārya became very astonished upon hearing this. He became

stunned and said nothing.

Madhya TEXT 6.184

prabhu kahe,--bhaṭṭācārya, nā kara vismaya

bhagavāne bhakti--parama-puruṣārtha haya //CC Madhya, 6.184//

SYNONYMS

prabhu kahe—the Lord said; bhaṭṭācārya—My dear Bhaṭṭācārya; nā—not; kara—do; vismaya—astonishment; bhagavāne—unto the Supreme Personality of Godhead; bhakti—devotional service; parama—the Supreme; puruṣa-artha—human interest; haya—is.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu then told him, "Do not be astonished. Actually, devotional service unto the Supreme Personality of Godhead is the highest perfection of human activity.

Madhya TEXT 6.185

'ātmārāma' paryanta kare īśvara bhajana

aiche acintya bhagavānera guṇa-gaṇa //CC Madhya, 6.185//

SYNONYMS

ātmā-ārāma—self-satisfied; paryanta—up to; kare—do; īśvara bhajana—devotional service to the Lord; aiche—such; acintya—inconceivable; bhagavānera—of the Supreme Personality of Godhead; guṇa-gaṇa—transcendental qualities.

TRANSLATION

"Even the self-satisfied sages perform devotional service to the Supreme Lord. Such are the transcendental qualities of the Lord. They are full of inconceivable spiritual potency.

Madhya TEXT 6.186

ātmārāmāś ca munayo

nirgranthā apy urukrame

kurvanty ahaitukīm bhaktim

ittham-bhūta-guṇo hariḥ //CC Madhya, 6.186//

SYNONYMS

ātmā-ārāmāḥ—persons who take pleasure in being transcendently situated in the service of the Lord; ca—also; munayaḥ—great saintly persons who have completely rejected material aspirations, fruitive activities and so forth; nirgranthāḥ—without interest in any material desire; api—certainly; urukrame—unto the Supreme Personality of Godhead, Kṛṣṇa, whose activities are wonderful; kurvanti—do; ahaitukīm—causeless, or without material desires; bhaktim—devotional service; ittham-bhūta—so wonderful as to attract the attention of the self-satisfied; guṇaḥ—who has transcendental qualities; hariḥ—the Supreme Personality of Godhead.

TRANSLATION

" 'Those who are self-satisfied and unattracted by external material desires are also attracted to the loving service of Śrī Kṛṣṇa, whose qualities are transcendental and whose activities are wonderful. Hari, the Personality of Godhead, is called Kṛṣṇa because He has such transcendently attractive features.' "

PURPORT

This is the famous ātmārāma verse (Bhāg. 1.7.10).

Madhya TEXT 6.187

śuni' bhaṭṭācārya kahe,--'śuna, mahāśaya

ei ślokera artha śunite vāñchā haya' //CC Madhya, 6.187//

SYNONYMS

śuni'-hearing this; bhaṭṭācārya kahe—Sārvabhauma Bhaṭṭācārya said; śuna—please hear; mahā-āśaya—my dear Sir; ei ślokera—of this verse; artha—the meaning; śunite—to hear; vāñchā—a desire; haya—there is.

TRANSLATION

After hearing the ātmārāma verse, Sārvabhauma Bhaṭṭācārya addressed Śrī Caitanya Mahāprabhu, "My dear Sir, please explain this verse. I have a great desire to hear Your explanation of it."

Madhya TEXT 6.188

prabhu kahe,--'tumi ki artha kara, tāhā āge śuni'

pāche āmi kariba artha, yebā kichu jāni' //CC Madhya, 6.188//

SYNONYMS

prabhu kahe—the Lord said; tumi—you; ki—what; artha—meaning; kara—do; tāhā—that; āge—first of all; śuni'-hearing; pāche—after that; āmi—I; kariba—shall do; artha—meaning; yebā—whatever; kichu—something; jāni—I know.

TRANSLATION

The Lord replied, "First let Me hear your explanation. After that, I shall try to explain what little I know."

Madhya TEXT 6.189

śuni' bhaṭṭācārya śloka karila vyākhyāna

tarka-śāstra-mata uṭhāya vividha vidhāna //CC Madhya, 6.189//

SYNONYMS

śuni'-hearing this; bhaṭṭācārya—Sārvabhauma Bhaṭṭācārya; śloka—of the verse; karila—did; vyākhyāna—explanation; tarka-śāstra—scriptures dealing with logic; mata—according to; uṭhāya—raises; vividha—various; vidhāna—propositions.

TRANSLATION

Sārvabhauma Bhaṭṭācārya then began to explain the ātmārāma verse, and according to the principles of logic, he put forward various propositions.

Madhya TEXT 6.190

nava-vidha artha kaila śāstra-mata lañā

śuni' prabhu kahe kichu īṣat hāsiyā //CC Madhya, 6.190//

SYNONYMS

nava-vidha—nine kinds; artha—meanings; kaila—did; śāstra-mata—the principles of authorized scriptures; lañā—taking; śuni'-after hearing that; prabhu—Lord Caitanya; kahe—began to speak; kichu—something; īṣat—slightly; hāsiyā—smiling.

TRANSLATION

The Bhaṭṭācārya explained the ātmārāma verse in nine different ways on the basis of scripture. After hearing his explanation, Śrī Caitanya Mahāprabhu, smiling a little, began to speak.

PURPORT

The ātmārāma verse was discussed at Naimiṣāraṇya at a meeting of many great sages, headed by Śaunaka Ṛṣi. They questioned Śrīla Sūta Gosvāmī, who presided at the meeting, about why Śrīla Śukadeva Gosvāmī, a paramahansa already in the transcendental position, was attracted to a discussion of the qualities of Kṛṣṇa. In other words, they wanted to know why Śrī Śukadeva Gosvāmī engaged in the study of Śrīmad-Bhāgavatam.

Madhya TEXT 6.191

'bhaṭṭācārya', jāni--tumi sākṣāt bṛhaspati

śāstra-vyākhyā karite aiche kāro nāhi śakti //CC Madhya, 6.191//

SYNONYMS

bhaṭṭācārya—My dear Bhaṭṭācārya; jāni—I know; tumi—you; sākṣāt—directly; bṛhaspati—the learned priest of the demigods named Bṛhaspati; śāstra-vyākhyā—explanation of the scriptures; karite—to do; aiche—such; kāro—of anyone else; nāhi—there is not; śakti—power.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "My dear Bhaṭṭācārya, you are exactly like Bṛhaspati, the priest of the heavenly kingdom. Indeed, no one within this world has the power to explain the scriptures in such a way.

Madhya TEXT 6.192

kintu tumi artha kaile pāṇḍitya-pratibhāya

ihā va-i ślokerā āche āro abhiprāya //CC Madhya, 6.192//

SYNONYMS

kintu—but; tumi—you; artha—meaning; kaile—have shown; pāṇḍitya—scholarly; pratibhāya—with prowess; ihā va-i—besides this; ślokerā—of the verse; āche—there is; āro—another; abhiprāya—purport.

TRANSLATION

"My dear Bhaṭṭācārya, you have certainly explained this verse by the prowess of your vast learning, but you should know that, besides this scholarly explanation, there is another purport to this verse."

Madhya TEXT 6.193

bhaṭṭācāryera prārthanāte prabhu vyākhyā kaila

tānra nava artha-madhye eka nā chuṇila //CC Madhya, 6.193//

SYNONYMS

bhaṭṭācāryera—of Sārvabhauma Bhaṭṭācārya; prārthanāte—on the request; prabhu—Lord Śrī Caitanya Mahāprabhu; vyākhyā—explanation; kaila—made; tānra—his; nava artha—of the nine different types of explanations; madhye—in the midst; eka—one; nā—not; chuṇila—touched.

TRANSLATION

Upon the request of Sārvabhauma Bhaṭṭācārya, Lord Caitanya Mahāprabhu began to explain the verse, without touching upon the nine explanations given by the Bhaṭṭācārya.

Madhya TEXT 6.194

ātmārāmās ca-śloke 'ekādaśa' pada haya

pr̥thak pr̥thak kaila padera artha niścaya //CC Madhya, 6.194//

SYNONYMS

ātmārāmās ca—known as such; śloke—in the verse; ekādaśa—eleven; pada—

words; haya—there are; pṛthak pṛthak—separately one after another; kaila—made; padera—of the words; artha—the meaning; niścaya—certainty.

TRANSLATION

There are eleven words in the ātmārāma verse, and Śrī Caitanya Mahāprabhu explained each word, one after the other.

PURPORT

The words in the ātmārāma verse are ātmārāmāḥ, ca, munayaḥ, nirgranthāḥ, api, urukrame, kurvanti, ahaitukīm, bhaktim, ittham-bhūta-guṇaḥ and hariḥ.

Madhya TEXT 6.195

tat-tat-pada-prādhānye 'ātmārāma' milāñā

aṣṭādaśa artha kaila abhiprāya lañā //CC Madhya, 6.195//

SYNONYMS

tat-tat-pada—all those items; prādhānye—principally; ātmārāma—the word ātmārāma; milāñā—causing to meet; aṣṭādaśa—eighteen; artha—meanings; kaila—did; abhiprāya—purpose; lañā—accepting.

TRANSLATION

Lord Caitanya Mahāprabhu took each word specifically and combined it with the word "ātmārāma." He thus explained the word "ātmārāma" in eighteen different ways.

Madhya TEXT 6.196

bhagavān, tāñra śakti, tāñra guṇa-gaṇa

acintya prabhāva tinera nā yāya kathana //CC Madhya, 6.196//

SYNONYMS

bhagavān—the Supreme Personality of Godhead; tāñra śakti—His potencies; tāñra guṇa-gaṇa—His transcendental qualities; acintya—inconceivable; prabhāva—the influence; tinera—of the three; nā—not; yāya—possible; kathana—to speak.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "The Supreme Personality of Godhead, His different potencies and His transcendental qualities all have inconceivable prowess. It is not possible to explain them fully.

Madhya TEXT 6.197

anya yata sādhya-sādhana kari' ācchādana

ei tine hare siddha-sādhakera mana //CC Madhya, 6.197//

SYNONYMS

anya—other; yata—all; sādhya-sādhana—objectives and transcendental practices; kari'-doing; ācchādana—covering; ei tine—these three; hare—take away; siddha—successful; sādhakera—of the student engaged in spiritual activities; mana—the mind.

TRANSLATION

"These three items attract the mind of a perfect student engaged in spiritual activities and overcome all other processes of spiritual activity."

PURPORT

Spiritual activities other than bhakti-yoga are divided into three categories—speculative activity conducted by the jñāna-sampradāya (learned scholars), fruitive activity conducted by the general populace according to Vedic regulations, and the activities of transcendentalists not engaged in devotional service. There are many different branches of these categories, but the Supreme Personality of Godhead, by His inconceivable potencies and transcendental qualities, attracts the mind of the student engaged in the activities of karma, jñāna, yoga, and so forth. The Supreme Lord is full of inconceivable potencies, which are related to His person, His energies and His transcendental qualities. All of these are very attractive to the serious student. Consequently the Lord is known as Kṛṣṇa, the all-attractive one.

Madhya TEXT 6.198

sanakādi-śukadeva tāhāte pramāṇa

ei-mata nānā artha kareṇa vyākhyāna //CC Madhya, 6.198//

SYNONYMS

sanaka-ādi—the four Sanas; śukadeva—and Śukadeva Gosvāmī; tāhāte—in that; pramāṇa—the evidence; ei-mata—in this way; nānā—varieties; artha—meaning; kareṇa—does; vyākhyāna—explanation.

TRANSLATION

Śrī Caitanya Mahāprabhu explained the meaning of the verse by giving evidence concerning Śukadeva Gosvāmī and the four ṛṣis Sanaka, Sanat-kumāra, Sanātana and Sanandana. Thus the Lord gave various meanings and explanations.

PURPORT

That Kṛṣṇa is all-attractive is verified by the activities of the four ṛṣis and Śukadeva Gosvāmī. All of them were liberated persons, yet they were attracted by the qualities and pastimes of the Lord. It is therefore said: muktā api līlayā vigrahaṁ kṛtvā bhagavantaṁ bhajante. (Cc. Madhya 24.112) Even liberated persons are attracted by the pastimes of Lord Kṛṣṇa and thus engage in devotional service. From the very beginning of their lives, Śukadeva Gosvāmī and the four Kumāras, known as catuḥ-sana, were liberated and self-realized on the Brahman platform. Nonetheless, they were attracted by the qualities of Kṛṣṇa, and they engaged in His service. The four Kumāras were attracted by the aroma of the flowers offered at the lotus feet of Kṛṣṇa, and in this way they became devotees. Śukadeva Gosvāmī heard Śrīmad-Bhāgavatam by the mercy of his father, Vyāsadeva, and he was consequently attracted to Kṛṣṇa and became a great devotee. The conclusion is that the transcendental bliss experienced in the service of the Lord must be superior to brahmānanda, the bliss derived from realizing the impersonal Brahman.

Madhya TEXT 6.199

śuni' bhaṭṭācāryera mane haila camatkāra

prabhuke kṛṣṇa jāni' kare āpanā dhikkāra //CC Madhya, 6.199//

SYNONYMS

śuni'-hearing this; bhaṭṭācāryera—of Sārvabhauma Bhaṭṭācārya; mane—in the mind; haila—there was; camatkāra—wonder; prabhuke—Lord Śrī Caitanya Mahāprabhu; kṛṣṇa—Lord Kṛṣṇa; jāni'-accepting as; kare—does; āpanā—himself; dhikkāra—condemnation.

TRANSLATION

Upon hearing Caitanya Mahāprabhu's explanation of the ātmārāma verse, Sārvabhauma Bhaṭṭācārya was struck with wonder. He then understood Lord Śrī Caitanya Mahāprabhu to be Kṛṣṇa in person, and he thus condemned himself in the following words.

Madhya TEXT 6.200

'iṅho ta' sākṣāt kṛṣṇa,--muṇi nā jāniyā

mahā-aparādha kainu garvita ha-iyā' //CC Madhya, 6.200//

SYNONYMS

iṅho—Śrī Caitanya Mahāprabhu; ta'-indeed; sākṣāt—directly; kṛṣṇa—Lord Kṛṣṇa; muṇi—I; nā—not; jāniyā—knowing; mahā-aparādha—a great offense; kainu—did; garvita—proud; ha-iyā—being.

TRANSLATION

"Caitanya Mahāprabhu is certainly Lord Kṛṣṇa Himself. Because I could not understand Him and was very proud of my own learning, I have committed many offenses."

Madhya TEXT 6.201

ātma-nindā kari' laila prabhura śaraṇa

kṛpā karibāre tabe prabhura haila mana //CC Madhya, 6.201//

SYNONYMS

ātma-nindā—self-indictment; kari'-doing; laila—took; prabhura—of the Lord; śaraṇa—shelter; kṛpā—mercy; karibāre—to do; tabe—then; prabhura—of the Lord; haila—it was; mana—the mind.

TRANSLATION

When Sārvabhauma Bhaṭṭācārya denounced himself as an offender and took shelter of the Lord, the Lord desired to show him mercy.

Madhya TEXT 6.202

nija-rūpa prabhu tāñre karāila darśana

catur-bhuja-rūpa prabhu hā-ilā takhana //CC Madhya, 6.202//

SYNONYMS

nija-rūpa—personal form; prabhu—the Lord; tāñre—unto him; karāila—made; darśana—seeing; catuḥ-bhuja—four-handed; rūpa—form; prabhu—the Lord; hā-ilā—became; takhana—at that time.

TRANSLATION

To show him mercy, Śrī Caitanya Mahāprabhu allowed him to see His Viṣṇu form. Thus He immediately assumed four hands.

Madhya TEXT 6.203

dekhāila tāñre āge catur-bhuja-rūpa

pāche śyāma-vaṁśī-mukha svakīya svarūpa //CC Madhya, 6.203//

SYNONYMS

dekhāila—showed; tāñre—unto him; āge—at first; catur-bhuja-rūpa—the form with four hands; pāche—afterwards; śyāma—blackish; vaṁśī-mukha—with a flute to the mouth; svakīya—personal; svarūpa—form.

TRANSLATION

Śrī Caitanya Mahāprabhu first showed him the four-handed form and then appeared before him in His original form of Kṛṣṇa, with a blackish complexion and a flute to His lips.

Madhya TEXT 6.204

dekhi' sārva-bhauma daṇḍavat kari' paḍi'

punaḥ uṭhi' stuti kare dui kara yuḍi' //CC Madhya, 6.204//

SYNONYMS

dekhi'-seeing that; sārva-bhauma—Sārva-bhauma Bhaṭṭācārya; daṇḍavat—obeisances; kari'-doing; paḍi'-falling flat; punaḥ—again; uṭhi'-standing up; stuti—prayer; kare—does; dui—two; kara—hands; yuḍi'-folding.

TRANSLATION

When Sārvabhauma Bhaṭṭācārya saw the form of Lord Kṛṣṇa manifested in Caitanya Mahāprabhu, he immediately fell down flat to offer Him obeisances. Then he stood up and with folded hands began to offer prayers.

Madhya TEXT 6.205

prabhura kṛpāya tāñra sphurila saba tattva

nāma-prema-dāna-ādi varṇena mahattva //CC Madhya, 6.205//

SYNONYMS

prabhura—of the Lord; kṛpāya—by the mercy; tāñra—to him; sphurila—manifested; saba—all; tattva—truths; nāma—the holy name; prema-dāna—distribution of love of Godhead; ādi—and so on; varṇena—describes; mahattva—the importance.

TRANSLATION

By the mercy of the Lord, all truths were revealed to Sārvabhauma Bhaṭṭācārya, and he could understand the importance of chanting the holy name and distributing love of Godhead everywhere.

Madhya TEXT 6.206

śata śloka kaila eka daṇḍa nā yāite

bṛhaspati taiche śloka nā pāre karite //CC Madhya, 6.206//

SYNONYMS

śata—one hundred; śloka—verses; kaila—composed; eka—one; daṇḍa—a duration of twenty-four minutes; nā—not; yāite—passing; bṛhaspati—Bṛhaspati, the priest of the heavenly planets; taiche—such; śloka—verses; nā—not; pāre—able; karite—to compose.

TRANSLATION

Sārvabhauma Bhaṭṭācārya composed one hundred verses in a very short time. Indeed, not even Bṛhaspati, the priest of the heavenly planets, could compose verses as quickly.

PURPORT

The name of the book of one hundred beautiful verses composed by Sārvabhauma Bhaṭṭācārya is Suśloka-śataka.

Madhya TEXT 6.207

śuni' sukhe prabhu tāñre kaila āliṅgana

bhaṭṭācārya premāveśe haila acetana //CC Madhya, 6.207//

SYNONYMS

śuni'-hearing; sukhe—in happiness; prabhu—Lord Caitanya Mahāprabhu; tāñre—Sārvabhauma Bhaṭṭācārya; kaila—did; āliṅgana—embracing; bhaṭṭācārya—Sārvabhauma Bhaṭṭācārya; prema-āveśe—in the ecstasy of love of God; haila—became; acetana—unconscious.

TRANSLATION

After hearing the one hundred verses, Śrī Caitanya Mahāprabhu happily embraced Sārvabhauma Bhaṭṭācārya, who was immediately overwhelmed in ecstatic love of Godhead and fell unconscious.

Madhya TEXT 6.208

aśru, stambha, pulaka, sveda, kampa tharahari

nāce, gāya, kānde, paḍe prabhu-pada dhari' //CC Madhya, 6.208//

SYNONYMS

aśru—tears; stambha—a stunned condition; pulaka—standing of hair; sveda—perspiration; kampa—trembling; tharahari—with great shaking; nāce—dances; gāya—sings; kānde—cries; paḍe—falls down; prabhu-pada—the lotus feet of the Lord; dhari'-catching.

TRANSLATION

Out of ecstatic love of God, the Bhaṭṭācārya shed tears, and his body was stunned. He exhibited an ecstatic mood, and he perspired, shook and trembled. He sometimes danced, sometimes chanted, sometimes cried and sometimes fell down to touch the lotus feet of the Lord.

Madhya TEXT 6.209

dekhi' gopīnāthācārya haraṣita-mana

bhaṭṭācāryera nṛtya dekhi' hāse prabhura gaṇa //CC Madhya, 6.209//

SYNONYMS

dekhi'-seeing this; gopīnātha-ācārya—Gopīnātha Ācārya; haraṣita-mana—a pleased mind; bhaṭṭācāryera—of Sārvabhauma Bhaṭṭācārya; nṛtya—dancing; dekhi'-seeing; hāse—laughs; prabhura gaṇa—the associates of Lord Caitanya Mahāprabhu.

TRANSLATION

While Sārvabhauma Bhaṭṭācārya was in this ecstasy. Gopīnātha Ācārya was very pleased, The associates of Śrī Caitanya Mahāprabhu all laughed to see the Bhaṭṭācārya dance so.

Madhya TEXT 6.210

gopīnāthācārya kahe mahāprabhura prati

'sei bhaṭṭācāryera prabhu kaile ei gati' //CC Madhya, 6.210//

SYNONYMS

gopīnātha-ācārya—of the name Gopīnātha Ācārya; kahe—said; mahāprabhura—Śrī Caitanya Mahāprabhu; prati—to; sei bhaṭṭācāryera—of that Bhaṭṭācārya; prabhu—my Lord; kaile—You have made; ei gati—such a situation.

TRANSLATION

Gopīnātha Ācārya told Lord Caitanya Mahāprabhu, "Sir, You have brought all this upon Sārvabhauma Bhaṭṭācārya."

Madhya TEXT 6.211

prabhu kahe,--'tumi bhakta, tomāra saṅga haite

jagannātha inhāre kṛpā kaila bhāla-mate' //CC Madhya, 6.211//

SYNONYMS

prabhu kahe—the Lord said; tumi bhakta—you are a devotee; tomāra saṅga

haite—on account of your association; jagannātha—Lord Jagannātha; inhāre—unto him; kṛpā—mercy; kaila—showed; bhāla-mate—very well.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "You are a devotee. Because of your association, Lord Jagannātha has shown him mercy."

Madhya TEXT 6.212

tabe bhaṭṭācārye prabhu susthira karila

sthira hañā bhaṭṭācārya bahu stuti kaila //CC Madhya, 6.212//

SYNONYMS

tabe—then; bhaṭṭācārye—unto Sārvabhauma Bhaṭṭācārya; prabhu—Lord Śrī Caitanya Mahāprabhu; su-sthira—pacification; karila—did; sthira hañā—being pacified; bhaṭṭācārya—Sārvabhauma Bhaṭṭācārya; bahu—many; stuti—prayers; kaila—offered.

TRANSLATION

After this, Śrī Caitanya Mahāprabhu pacified the Bhaṭṭācārya, and when he was quieted, he offered many prayers to the Lord.

Madhya TEXT 6.213

‘jagat nistāmile tumi,--seha alpa-kārya

āmā uddhāmile tumi,--e śakti āścarya //CC Madhya, 6.213//

SYNONYMS

jagat—the whole world; nistāmile—have delivered; tumi—You; seha—that; alpa-kārya—minor activity; āmā—me; uddhāmile—have delivered; tumi—You; e—this; śakti—power; āścarya—wonderful.

TRANSLATION

Sārvabhauma Bhaṭṭācārya said, "My dear Sir, You have delivered the entire world, but that is not a very great task. However, You have also delivered me, and that is certainly the work of very wonderful powers.

Madhya TEXT 6.214

tarka-śāstre jaḍa āmi, yaiche lauha-piṇḍa

āmā dravāile tumi, pratāpa pracaṇḍa' //CC Madhya, 6.214//

SYNONYMS

tarka-śāstre—due to logical scriptures; jaḍa—dull; āmi—I; yaiche—just like; lauha-piṇḍa—an iron bar; āmā—me; dravāile—melted; tumi—You; pratāpa—power; pracaṇḍa—very great.

TRANSLATION

"I had become dull-headed due to reading too many books on logic. Consequently I had become like an iron bar. Nonetheless, You have melted me, and therefore Your influence is very great."

Madhya TEXT 6.215

stuti śuni' mahāprabhu nija vāsā āilā

bhaṭṭācārya ācārya-dvāre bhikṣā karāilā //CC Madhya, 6.215//

SYNONYMS

stuti śuni'-after hearing the prayers; mahāprabhu—Śrī Caitanya Mahāprabhu; nija—own; vāsā—to the residence; āilā—returned; bhaṭṭācārya—Sārvabhauma Bhaṭṭācārya; ācārya-dvāre—through Gopīnātha Ācārya; bhikṣā—luncheon; karāilā—induced to take.

TRANSLATION

After hearing the prayers offered by Sārvabhauma Bhaṭṭācārya, Śrī Caitanya Mahāprabhu returned to His residence, and the Bhaṭṭācārya, through Gopīnātha Ācārya, induced the Lord to accept lunch there.

Madhya TEXT 6.216

āra dina prabhu gelā jagannātha-daraśane

darśana karilā jagannātha-śayyotthāne //CC Madhya, 6.216//

SYNONYMS

āra dina—the next day; prabhu—Lord Caitanya Mahāprabhu; gelā—went; jagannātha-daraśane—to see Jagannātha in the temple; darśana karilā—saw; jagannātha-śayya-utthāne—the Lord's rising from bed early in the morning.

TRANSLATION

Early the following morning, Śrī Caitanya Mahāprabhu went to see Lord Jagannātha in the temple, and He saw the Lord rise from His bed.

Madhya TEXT 6.217

pūjārī āniyā mālā-prasādānna dilā

prasādānna-mālā pāñā prabhu harṣa hailā //CC Madhya, 6.217//

SYNONYMS

pūjārī—the priest; āniyā—bringing; mālā—garlands; prasāda-anna—remnants of food; dilā—offered; prasāda-anna—the prasāda; mālā—and garlands; pāñā—getting; prabhu—Lord Caitanya Mahāprabhu; harṣa—pleased; hailā—became.

TRANSLATION

The priest there presented Him with garlands and prasāda that had been offered to Lord Jagannātha. This pleased Caitanya Mahāprabhu very much.

Madhya TEXT 6.218

sei prasādānna-mālā añcale bāndhiyā

bhaṭṭācāryera ghare āilā tvarāyukta hañā //CC Madhya, 6.218//

SYNONYMS

sei prasāda-anna—those remnants of food; mālā—and garlands; añcale—in the end of His cloth; bāndhiyā—binding; bhaṭṭācāryera—of Sārvabhauma Bhaṭṭācārya; ghare—to the house; āilā—went; tvarā-yukta—hasty; hañā—being.

TRANSLATION

Carefully tying the prasāda and garlands in a cloth, Caitanya Mahāprabhu hastened to the house of Sārvabhauma Bhaṭṭācārya.

Madhya TEXT 6.219

aruṇodaya-kāle haila prabhura āgamana

sei-kāle bhaṭṭācāryera haila jāgaraṇa //CC Madhya, 6.219//

SYNONYMS

aruṇa-udaya—before sunrise; kāle—at the time; haila—there was; prabhura—of Lord Śrī Caitanya Mahāprabhu; āgamana—the coming; sei-kāle—at that time; bhaṭṭācāryera—of Sārvabhauma Bhaṭṭācārya; haila—there was; jāgaraṇa—arising from bed.

TRANSLATION

He arrived at the Bhaṭṭācārya's house a little before sunrise, just when the Bhaṭṭācārya was arising from bed.

Madhya TEXT 6.220

'kṛṣṇa' 'kṛṣṇa' sphuṭa kahi' bhaṭṭācārya jāgilā

kṛṣṇa-nāma śuni' prabhura ānanda bāḍilā //CC Madhya, 6.220//

SYNONYMS

kṛṣṇa kṛṣṇa—chanting the name of Kṛṣṇa; sphuṭa—distinctly; kahi'-saying; bhaṭṭācārya—Sārvabhauma Bhaṭṭācārya; jāgilā—got up from the bed; kṛṣṇa-nāma—the holy name of Lord Kṛṣṇa; śuni'-hearing; prabhura—of Lord Caitanya Mahāprabhu; ānanda—pleasure; bāḍilā—increased.

TRANSLATION

As Sārvabhauma Bhaṭṭācārya arose from bed, he distinctly chanted, "Kṛṣṇa, Kṛṣṇa." Lord Caitanya was very pleased to hear him chant the holy name of Kṛṣṇa.

Madhya TEXT 6.221

bāhire prabhura teṇho pāila daraśana

āste-vyaste āsi' kaila caraṇa vandana //CC Madhya, 6.221//

SYNONYMS

bāhire—outside the house; prabhura—of Lord Śrī Caitanya Mahāprabhu; teṇho

—he; pāila—got; daraśana—sight; āste-vyaste—with great haste; āsi'-coming there; kaila—did; caraṇa vandana—worshiping the lotus feet.

TRANSLATION

The Bhaṭṭācārya noticed Śrī Caitanya Mahāprabhu outside, and with great haste he went to Him and offered prayers unto His lotus feet.

Madhya TEXT 6.222

vasite āsana diyā duñheta vasilā

prasādānna khuli' prabhu tānra hāte dilā //CC Madhya, 6.222//

SYNONYMS

vasite—to sit; āsana—carpet; diyā—offering; duñheta—both of them; vasilā—sat down; prasāda-anna—the prasāda; khuli'-opening; prabhu—Śrī Caitanya Mahāprabhu; tānra—his; hāte—in the hand; dilā—offered.

TRANSLATION

The Bhaṭṭācārya offered a carpet for the Lord to sit upon, and both of them sat there. Then Śrī Caitanya Mahāprabhu opened the prasāda and placed it in the hands of the Bhaṭṭācārya.

Madhya TEXT 6.223

prasādānna pāñā bhaṭṭācāryera ānanda haila

snāna, sandhyā, danta-dhāvana yadyapi nā kaila //CC Madhya, 6.223//

SYNONYMS

prasāda-anna—the remnants of food; pāñā—getting; bhaṭṭācāryera—of Sārvabhauma Bhaṭṭācārya; ānanda—pleasure; haila—there was; snāna—bathing; sandhyā—morning duties; danta-dhāvana—washing the teeth; yadyapi—although; nā—not; kaila—finished.

TRANSLATION

At that time the Bhaṭṭācārya had not even washed his mouth, nor had he taken his bath or finished his morning duties. Nonetheless, he was very pleased to receive the prasāda of Lord Jagannātha.

Madhya TEXT 6.224

caitanya-prasāde manera saba jāḍya gela

ei śloka paḍi' anna bhakṣaṇa karila //CC Madhya, 6.224//

SYNONYMS

caitanya-prasāde—by the mercy of Lord Śrī Caitanya Mahāprabhu; manera—of the mind; saba—all; jāḍya—dullness; gela—went away; ei śloka—these verses; paḍi'-reciting; anna—remnants of food; bhakṣaṇa—eating; karila—did.

TRANSLATION

By the mercy of Śrī Caitanya Mahāprabhu, all the dullness in the mind of Sārvabhauma Bhaṭṭācārya was eradicated. After reciting the following two verses, he ate the prasāda offered to him.

Madhya TEXT 6.225

śuṣkaṁ paryuṣitaṁ vāpi

nītaṁ vā dūra-deśataḥ

prāpti-mātreṇa bhoktavyaṁ

nātra kāla-vicāraṇā //CC Madhya, 6.225//

SYNONYMS

śuṣkaṁ—dry; paryuṣitaṁ—stale; vā—or; api—although; nītaṁ—brought; vā—or; dūra-deśataḥ—from a distant country; prāpti-mātreṇa—only with the receiving; bhoktavyaṁ—to be eaten; na—not; atra—in this; kāla-vicāraṇā—consideration of time or place.

TRANSLATION

The Bhaṭṭācārya said, " 'One should eat the mahā-prasāda of the Lord immediately upon receiving it, even though it is dried up, stale or brought from a distant country. One should consider neither time nor place.

Madhya TEXT 6.226

na deśa-niyamas tatra

na kāla-niyamas tathā

prāptam annam drutam śiṣṭair

bhoktavyam harir abravīt //CC Madhya, 6.226//

SYNONYMS

na—not; deśa—of the country; niyamaḥ—regulation; tatra—in that; na—not; kāla—of time; niyamaḥ—regulation; tathā—so also; prāptam—received; annam—prasāda; drutam—hastily; śiṣṭaiḥ—by gentlemen; bhoktavyam—to be eaten; hariḥ—the Lord; abravīt—has said.

TRANSLATION

" 'The prasāda of Lord Kṛṣṇa is to be eaten by gentlemen as soon as it is received; there should be no hesitation. There are no regulative principles concerning time and place. This is the order of the Supreme Personality of Godhead.' "

PURPORT

These verses are quoted from the Padma Purāṇa.

Madhya TEXT 6.227

dekhi' ānandita haila mahāprabhura mana

premāviṣṭa hañā prabhu kailā āliṅgana //CC Madhya, 6.227//

SYNONYMS

dekhi'-seeing this; ānandita—very much pleased; haila—was; mahāprabhura—of Śrī Caitanya Mahāprabhu; mana—the mind; prema-āviṣṭa—absorbed in the ecstasy of love of God; hañā—becoming; prabhu—Śrī Caitanya Mahāprabhu; kailā—did; āliṅgana—embracing.

TRANSLATION

Śrī Caitanya Mahāprabhu was very pleased to see this. He became ecstatic in love of Godhead and embraced Sārvabhauma Bhaṭṭācārya.

Madhya TEXT 6.228

dui-jane dhari' duñhe karena nartana

prabhu-bhṛtya duñhā sparśe, doñhāra phule mana //CC Madhya, 6.228//

SYNONYMS

dui-jane—both of them; dhari'-embracing; duñhe—both; karena—do; nartana—dancing; prabhu-bhṛtya—the master and the servant; duñhā—both; sparśe—by touching each other; doñhāra—of both of them; phule—were excited; mana—minds.

TRANSLATION

The Lord and the servant embraced each other and began to dance. Simply by touching each other, they became ecstatic.

Madhya TEXT 6.229

sveda-kampa-aśru duñhe ānande bhāsilā

premāviṣṭa hañā prabhu kahite lāgilā //CC Madhya, 6.229//

SYNONYMS

sveda—perspiration; kampa—trembling; aśru—tears; duñhe—both of them; ānande—in transcendental bliss; bhāsilā—floated; prema-āviṣṭa—absorbed in ecstatic love of Godhead; hañā—being; prabhu—the Lord; kahite—to speak; lāgilā—began.

TRANSLATION

As they danced and embraced, spiritual symptoms manifested in their bodies. They perspired, trembled and shed tears, and the Lord began to speak in His ecstasy.

Madhya TEXT 6.230

"āji muñi anāyāse jininu tribhuvana

āji muñi karinu vaikuṇṭha ārohaṇa //CC Madhya, 6.230//

SYNONYMS

āji—today; muñi—I; anāyāse—very easily; jininu—conquered; tri-bhuvana—

the three worlds; āji—today; muñi—I; karinu—did; vaikunṭha—to the spiritual world; ārohaṇa—ascending.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Today I have conquered the three worlds very easily. Today I have ascended to the spiritual world."

PURPORT

The goal of human perfection is stated here in brief. One has to surpass all the planetary systems of the material universe, pierce through the covering of the universe and reach the spiritual world, known as Vaikuṇṭhaloka. The Vaikuṇṭhalokas are variegated spiritual planets situated in the Lord's impersonal bodily effulgence, known as the brahmajyoti. One may aspire to elevate himself to a heavenly planet within the material world, such as the moon, the sun or Venus, but if one is spiritually advanced in Kṛṣṇa consciousness, he does not wish to remain within the material universe, even in a higher planetary system. Rather, he prefers to penetrate the covering of the universe and attain the spiritual world. He can then be situated in one of the Vaikuṇṭha planets there. However, the devotees under the guidance of Śrī Caitanya Mahāprabhu aspire to reach the topmost spiritual planet, known as Goloka Vṛndāvana, the residence of Lord Śrī Kṛṣṇa and His eternal associates.

Madhya TEXT 6.231

āji mora pūrṇa haila sarva abhilāṣa

sārvabhaumera haila mahā-prasāde viśvāsa //CC Madhya, 6.231//

SYNONYMS

āji—today; mora—My; pūrṇa—satisfied; haila—became; sarva—all; abhilāṣa—desires; sārvabhaumera—of Sārvabhauma Bhaṭṭācārya; haila—there was; mahā-prasāde—in the remnants of the Lord's food; viśvāsa—faith.

TRANSLATION

Caitanya Mahāprabhu continued, "I think that today all My desires have been fulfilled because I see that Sārvabhauma Bhaṭṭācārya has acquired faith in the mahā-prasāda of Lord Jagannātha.

Madhya TEXT 6.232

āji tumi niṣkaṇṭe hailā kṛṣṇāśraya

kṛṣṇa āji niṣkaṇṭe tomā haila sadaya //CC Madhya, 6.232//

SYNONYMS

āji—today; tumi—you; niṣkaṇṭe—without a doubt; hailā—have become; kṛṣṇa-āśraya—under the shelter of Lord Kṛṣṇa; kṛṣṇa—Lord Kṛṣṇa; āji—today; niṣkaṇṭe—without reservation; tomā—unto you; haila—has become; sa-daya—very merciful.

TRANSLATION

"Indeed, today you have undoubtedly taken shelter of the lotus feet of Kṛṣṇa, and Kṛṣṇa, without reservation, has become very merciful toward you.

Madhya TEXT 6.233

āji se khaṇḍila tomāra dehādi-bandhana

āji tumi chinna kaile māyāra bandhana //CC Madhya, 6.233//

SYNONYMS

āji—today; se—that; khaṇḍila—dismantled; tomāra—your; deha-ādi-bandhana—material bondage due to the bodily concept of life; āji—today; tumi—you; chinna—cut to pieces; kaile—did; māyāra—of illusory energy; bandhana—the shackles.

TRANSLATION

"My dear Bhaṭṭācārya, today you have been released from material bondage in the bodily conception of life; you have cut to pieces the shackles of the illusory energy.

Madhya TEXT 6.234

āji kṛṣṇa-prāpti-yogya haila tomāra mana

veda-dharma laṅghi' kaile prasāda bhakṣaṇa" //CC Madhya, 6.234//

SYNONYMS

āji—today; kṛṣṇa-prāpti—for attainment of the lotus feet of Kṛṣṇa; yogya—fit;

haila—has become; tomāra—your; mana—mind; veda—of the four Vedas; dharma—the principles; lañghi'-surpassing; kaile—you have done; prasāda—the remnants of food offered to Kṛṣṇa; bhakṣaṇa—eating.

TRANSLATION

"Today your mind has become fit to take shelter of the lotus feet of Kṛṣṇa because, surpassing the Vedic regulative principles, you have eaten the remnants of food offered to the Lord.

Madhya TEXT 6.235

yeṣāṁ sa eṣa bhagavān dayayed anantaḥ

sarvātmanāśrita-pado yadi nirvyalīkam

te dustarām atitaranti ca deva-māyām

naiṣāṁ mamāham iti dhīḥ śva-śṛgāla-bhakṣye //CC Madhya, 6.235//

SYNONYMS

yeṣāṁ—unto those who are fully surrendered souls; saḥ—He; eṣaḥ—this; bhagavān—the Supreme Personality of Godhead; dayayet—may show mercy; anantaḥ—the unlimited; sarva-ātmanā—fully, without reservation; āśrita-padaḥ—those who have taken shelter of the Lord; yadi—if; nirvyalīkam—without duplicity; te—such persons; dustarām—insurmountable; atitaranti—surpass; ca—also; deva-māyām—the illusory material energy; na—not; eṣāṁ—this; mama aham—"my" and "I"; iti—such; dhīḥ—intelligence; śva-śṛgāla-bhakṣye—in the body, which is to be eaten by dogs and jackals.

TRANSLATION

" 'When a person unreservedly takes shelter of the lotus feet of the Supreme Personality of Godhead, the unlimited, merciful Lord bestows His causeless mercy upon him. Thus he can pass over the insurmountable ocean of nescience. Those whose intelligence is fixed in the bodily conception, who think, "I am this body," are fit food for dogs and jackals. The Supreme Lord never bestows His mercy upon such people.' "

PURPORT

The Supreme Lord never bestows His benediction upon those fixed in the bodily

conception. As Kṛṣṇa clearly states in the Bhagavad-gītā (18.66):

sarva-dharmān parityajya

mām ekaṁ śaraṇaṁ vraja

ahaṁ tvām sarva-pāpebhyo

mokṣayiṣyāmi mā śucaḥ

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear."

In this verse that Caitanya Mahāprabhu has quoted from Śrīmad-Bhāgavatam (2.7.42), the meaning of Śrī Kṛṣṇa's statement is explained. Kṛṣṇa bestowed His causeless mercy upon Arjuna just to get him out of the bodily conception. This was done at the very beginning of the Second Chapter of the Bhagavad-gītā (2.13), where Kṛṣṇa says, dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā. In this body, there is an owner, and one should not consider the body to be the self. This is the first instruction to be assimilated by a devotee. If one is under the bodily conception, he is unable to realize his true identity and engage in the loving devotional service of the Lord. Unless one comes to the transcendental position, he cannot expect the causeless mercy of the Supreme Lord, nor can he cross over the vast ocean of material nescience. This is also confirmed in the Bhagavad-gītā (7.14): mām eva ye prapadyante māyām etāṁ taranti te. Without surrendering unto the lotus feet of Kṛṣṇa, one cannot expect release from the clutches of māyā, the illusory energy. According to Śrīmad-Bhāgavatam (10.2.32), Māyāvādī sannyāsīs who falsely think of themselves as liberated from the clutches of māyā are called vimukta-māninaḥ. Actually, they are not liberated, but they think that they have become liberated and have become Nārāyaṇa Himself. Although they have apparently realized that they are not the material body but spirit soul, they nonetheless neglect the duty of the spirit soul, which is to render service to the Supreme Soul. Therefore their intelligence remains unsanctified. Unless one's intelligence is sanctified, one cannot apply it to understanding devotional service. Devotional service begins when the mind, intelligence and ego are completely purified. Māyāvādī sannyāsīs do not purify their intelligence, mind and ego, and consequently they cannot engage in the service of the Lord or expect the causeless mercy of the Lord. Although they rise to a very high position by executing severe austerities and penances, they still hover in the material world without the benediction of the lotus feet of the Lord. Sometimes they rise to the Brahman effulgence, but because their minds are not

completely purified, they must return to material existence.

The karmīs are fully under the bodily conception of life, and the jñānīs, although theoretically understanding that they are not the body, also have no information about the lotus feet of the Lord because they overly stress impersonalism. Consequently both karmīs and jñānīs are unfit for receiving the mercy of the Lord and becoming devotees. Narottama dāsa Ṭhākura therefore says, karma-kāṇḍa jñāna-kāṇḍa, kevala viṣera bhāṇḍa: those who have taken to the process of karma-kāṇḍa (fruitive activity) and jñāna-kāṇḍa (speculation on the science of transcendence) have simply eaten from poisoned pots. They are condemned to remain in material existence life after life until they take shelter of the lotus feet of Kṛṣṇa. This is confirmed in Śrīmad Bhagavad-gītā (7.19):

bahūnām janmanām ante

jñānavān mām prapadyate

vāsudevaḥ sarvam iti

sa mahātmā sudurlabhaḥ

"After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare."

Madhya TEXT 6.236

eta kahi' mahāprabhu āilā nija-sthāne

sei haite bhaṭṭācāryera khaṇḍila abhimāne //CC Madhya, 6.236//

SYNONYMS

eta kahi'-speaking in this way; mahāprabhu—Śrī Caitanya Mahāprabhu; āilā—returned; nija-sthāne—to His own residence; sei haite—from that time; bhaṭṭācāryera—of Sārvabhauma Bhaṭṭācārya; khaṇḍila—was dismantled; abhimāne—false pride.

TRANSLATION

After speaking to Sārvabhauma Bhaṭṭācārya in this way, Śrī Caitanya Mahāprabhu returned to His residence. From that day on, the Bhaṭṭācārya was free because his false pride had been dismantled.

Madhya TEXT 6.237

caitanya-caraṇa vine nāhi jāne āna

bhakti vinu śāstrera āra nā kare vyākhyāna //CC Madhya, 6.237//

SYNONYMS

caitanya-caraṇa—the lotus feet of Lord Caitanya; vine—except; nāhi—not; jāne—knows; āna—other; bhakti—devotional service; vinu—except; śāstrera—of the scripture; āra—any other; nā—not; kare—does; vyākhyāna—explanation.

TRANSLATION

From that day on, Sārvabhauma Bhaṭṭācārya did not know anything but the lotus feet of Lord Caitanya Mahāprabhu, and from that day he could explain the revealed scriptures only in accordance with the process of devotional service.

Madhya TEXT 6.238

gopīnāthācārya tānra vaiṣṇavatā dekhiyā

'hari' 'hari' bali' nāce hāte tāli diyā //CC Madhya, 6.238//

SYNONYMS

gopīnātha-ācārya—Gopīnātha Ācārya, the brother-in-law of Sārvabhauma Bhaṭṭācārya; tānra—of Sārvabhauma Bhaṭṭācārya; vaiṣṇavatā—firm faith in Vaiṣṇavism; dekhiyā—seeing; hari hari—the holy name of the Lord; bali'-saying; nāce—dances; hāte tāli diyā—clapping his two hands.

TRANSLATION

Seeing that Sārvabhauma Bhaṭṭācārya was firmly fixed in the cult of Vaiṣṇavism, Gopīnātha Ācārya, his brother-in-law, began to dance, clap his hands and chant "Hari! Hari!"

Madhya TEXT 6.239

āra dina bhaṭṭācārya āilā darśane

jagannātha nā dekhi' āilā prabhu-sthāne //CC Madhya, 6.239//

SYNONYMS

āra dina—the next day; bhaṭṭācārya—Sārvabhauma Bhaṭṭācārya; āilā—came; darśane—to see Lord Jagannātha; jagannātha—Lord Jagannātha; nā dekhi'-without seeing; āilā—came; prabhu-sthāne—to the place of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

The next day, the Bhaṭṭācārya went to visit the temple of Lord Jagannātha, but before he reached the temple, he went to see Caitanya Mahāprabhu.

Madhya TEXT 6.240

daṇḍavat kari' kaila bahu-vidha stuti

dainya kari' kahe nija pūrva-durmati //CC Madhya, 6.240//

SYNONYMS

daṇḍavat kari'-after offering obeisances by falling flat on the ground; kaila—he did; bahu-vidha—various types of; stuti—prayers; dainya kari'-in great humbleness; kahe—describes; nija—his personal; pūrva-durmati—previous bad disposition.

TRANSLATION

When he met Lord Caitanya Mahāprabhu, the Bhaṭṭācārya fell down flat to offer Him respects. After offering various prayers to Him, he spoke of his previous bad disposition with great humility.

Madhya TEXT 6.241

bhakti-sādhana-śreṣṭha śunite haila mana

prabhu upadeśa kaila nāma-saṅkīrtana //CC Madhya, 6.241//

SYNONYMS

bhakti-sādhana—in the execution of devotional service; śreṣṭha—the most important item; śunite—to hear; haila—it was; mana—the mind; prabhu—Lord Śrī Caitanya Mahāprabhu; upadeśa—advice; kaila—gave; nāma-saṅkīrtana—chanting of the holy name of the Lord.

TRANSLATION

Then the Bhaṭṭācārya asked Caitanya Mahāprabhu, "Which item is most important in the execution of devotional service?" The Lord replied that the most important item was the chanting of the holy name of the Lord.

PURPORT

There are nine items to be executed in devotional service. These are enumerated in the following verse from Śrīmad-Bhāgavatam (7.5.23):

śravaṇaṁ kīrtanaṁ viṣṇoḥ

smaraṇaṁ pāda-sevanam

arcanaṁ vandanaṁ dāsyam

sakhyam ātma-nivedanam

Hearing the glories of the Lord, chanting, remembering, serving the lotus feet of the Lord, offering worship in the temple, offering prayers, becoming a servant of the Lord, becoming the Lord's friend, and sarvātma-nivedana, offering oneself fully at the lotus feet of the Lord—these are the nine devotional processes. In The Nectar of Devotion, When Sārvabhauma Bhaṭṭācārya asked the Lord which item was most important, Śrī Caitanya Mahāprabhu immediately answered that the most important item is the chanting of the holy names of the Lord—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. He then quoted the following verse from the Bṛhan-nāradaīya Purāṇa (Thirty-eighth Chapter, verse 126) to confirm His statement.

Madhya TEXT 6.242

harer nāma harer nāma

harer nāmaiva kevalam

kalau nāsty eva nāsty eva

nāsty eva gatiḥ anyathā //CC Madhya, 6.242//

SYNONYMS

hareḥ nāma—the holy name of the Lord Hari; hareḥ nāma—the holy name of the Lord Hari; hareḥ nāma—the holy name of the Lord; eva—certainly; kevalam—only; kalau—in this Age of Kali; na asti—there is not; eva—certainly; na asti—

there is not; eva—certainly; na asti—there is not; eva—certainly; gatiḥ—means; anyathā—other.

TRANSLATION

" 'In this age of quarrel and hypocrisy, the only means of deliverance is the chanting of the holy names of the Lord. There is no other way. There is no other way. There is no other way.' "

PURPORT

Because the people of this age are so fallen, they can simply chant the Hare Kṛṣṇa mahā-mantra. In this way they can rid themselves of the bodily conception of life and become eligible to engage in the Lord's devotional service. One cannot engage in the devotional service of the Lord without being purified of all contamination. This is confirmed in the Bhagavad-gītā (7.28):

yeṣāṁ tv anta-gataṁ pāpaṁ

janānāṁ puṇya-karmaṇām

te dvandva-moha-nirmuktā

bhajante mām dṛḍha-vratāḥ

"Persons who have acted piously in previous lives and in this life and whose sinful actions are completely eradicated are freed from the dualities of delusion, and they engage themselves in My service with determination." Sometimes people are surprised to see young men and women take so seriously to the Kṛṣṇa consciousness movement. By giving up sinful activity-illicit sex, meat-eating, intoxication and gambling-and strictly following the injunctions given by the spiritual master, they have become purified of all contamination. They can therefore fully engage in the devotional service of the Lord.

In this Age of Kali, hari-kīrtana is very, very important. The importance of chanting the holy name of the Lord is stated in the following verses from Śrīmad-Bhāgavatam (12.3.51-52):

kaler doṣa-nidhe rājann

asti hy eko mahān guṇaḥ

kīrtanād eva kṛṣṇasya

mukta-saṅgaḥ param vrajet

kṛte yad dhyāyato viṣṇum

tretāyām yajato makhaiḥ

dvāpare paricaryāyām

kalau tad dhari-kīrtanāt

"The most important factor in this Age of Kali, which is an ocean of faults, is that one can be free from all contamination and become eligible to enter the kingdom of God simply by chanting the Hare Kṛṣṇa mantra. The self-realization that was achieved in the Satya millennium by meditation, in the Tretā millennium by the performance of different sacrifices, and in the Dvāpara millennium by worship of Lord Kṛṣṇa can be achieved in the Age of Kali simply by chanting the holy names, Hare Kṛṣṇa." ()

Madhya TEXT 6.243

ei ślokera artha śunāila kariyā vistāra

śuni' bhaṭṭācārya-mane haila camatkāra //CC Madhya, 6.243//

SYNONYMS

ei ślokera—of this verse; artha—the meaning; śunāila—made hear; kariyā—doing; vistāra—extensive description; śuni'-hearing; bhaṭṭācārya—of Sārvabhauma Bhaṭṭācārya; mane—in the mind; haila—there was; camatkāra—wonder.

TRANSLATION

Śrī Caitanya Mahāprabhu very elaborately explained the harer nāma verse of the Bṛhan-nāradya Purāṇa, and Sārvabhauma Bhaṭṭācārya was struck with wonder to hear His explanation.

Madhya TEXT 6.244

gopīnāthācārya bale,--'āmi pūrve ye kahila

śuna, bhaṭṭācārya, tomāra sei ta' ha-ila' //CC Madhya, 6.244//

SYNONYMS

gopīnātha-ācārya—of the name Gopīnātha Ācārya; bale—says; āmi—I; pūrve—previously; ye—what; kahila—said; śuna—hear; bhaṭṭācārya—my dear Bhaṭṭācārya; tomāra—your; sei—that; ta'-indeed; ha-ila—has happened.

TRANSLATION

Gopīnātha Ācārya reminded Sārvabhauma Bhaṭṭācārya, "My dear Bhaṭṭācārya, what I foretold to you has now taken place."

PURPORT

Previously Gopīnātha Ācārya had informed Sārvabhauma Bhaṭṭācārya that when he would be blessed by the Lord he would thoroughly understand the transcendental process of devotional service. This prediction was now fulfilled. The Bhaṭṭācārya was fully converted to the cult of Vaiṣṇavism, and he was following the principles automatically, without being pressured. In the Bhagavad-gītā (2.40) it is therefore said, svalpam apy asya dharmasya trāyate mahato bhayāt: "Simply by performing a little devotional service, one can escape the greatest danger." Sārvabhauma Bhaṭṭācārya had been in the greatest danger because he had adhered to Māyāvāda philosophy. Somehow or other he came into contact with Lord Śrī Caitanya Mahāprabhu and became a perfect devotee. In this way he was saved from the great falldown of impersonalism.

Madhya TEXT 6.245

bhaṭṭācārya kahe tānre kari' namaskāre

tomāra sambandhe prabhu kṛpā kaila more //CC Madhya, 6.245//

SYNONYMS

bhaṭṭācārya kahe—Sārvabhauma Bhaṭṭācārya replied; tānre—unto Gopīnātha Ācārya; kari'-doing; namaskāre—obeisances; tomāra sambandhe—on account of your relationship; prabhu—Śrī Caitanya Mahāprabhu; kṛpā—mercy; kaila—showed; more—unto me.

TRANSLATION

Offering his obeisances to Gopīnātha Ācārya, the Bhaṭṭācārya said, "Because I am related to you and you are a devotee, by your mercy the Lord has shown mercy to me."

Madhya TEXT 6.246

tumi--mahābhāgavata, āmi--tarka-andhe

prabhu kṛpā kaila more tomāra sambandhe //CC Madhya, 6.246//

SYNONYMS

tumi—you; mahā-bhāgavata—a first-class devotee; āmi—I; tarka-andhe—in the darkness of logical arguments; prabhu—the Lord; kṛpā—mercy; kaila—showed; more—unto me; tomāra—your; sambandhe—by the relationship.

TRANSLATION

"You are a first-class devotee, whereas I am in the darkness of logical arguments. Because of your relationship with the Lord, the Lord has bestowed His benediction upon me."

Madhya TEXT 6.247

vinaya śuni' tuṣṭye prabhu kaila āliṅgana

kahila,--yāñā karaha īśvara daraśana //CC Madhya, 6.247//

SYNONYMS

vinaya śuni'-upon hearing this humbleness of Sārvabhauma Bhaṭṭācārya; tuṣṭye—in satisfaction; prabhu—the Lord; kaila—did; āliṅgana—embracing; kahila—said; yāñā—going; karaha—do; īśvara daraśana—visiting the temple of Lord Jagannātha.

TRANSLATION

Śrī Caitanya Mahāprabhu was very pleased with this humble statement. After embracing the Bhaṭṭācārya, He said, "Now go see Lord Jagannātha in the temple."

Madhya TEXT 6.248

jagadānanda dāmodara,--dui saṅge lañā

ghare āila bhaṭṭācārya jagannātha dekhīyā //CC Madhya, 6.248//

SYNONYMS

jagadānanda—of the name Jagadānanda; dāmodara—of the name Dāmodara; dui

—two persons; saṅge—with him; lañā—taking; ghare—to his home; āila—returned; bhaṭṭācārya—Sārvabhauma Bhaṭṭācārya; jagannātha—Lord Jagannātha; dekhiyā—seeing in the temple.

TRANSLATION

After visiting the temple of Lord Jagannātha, Sārvabhauma Bhaṭṭācārya returned home with Jagadānanda and Dāmodara.

Madhya TEXT 6.249

uttama uttama prasāda bahuta ānilā

nija-vipra-hāte dui janā saṅge dilā //CC Madhya, 6.249//

SYNONYMS

uttama uttama—very first-class; prasāda—remnants of food offered to Jagannātha; bahuta—in great quantity; ānilā—brought; nija-vipra—of his own brāhmaṇa servant; hāte—in the hand; dui—two; janā—persons; saṅge—with him; dilā—gave.

TRANSLATION

The Bhaṭṭācārya brought large quantities of excellent food remnants blessed by Lord Jagannātha. All this prasāda was given to his own brāhmaṇa servant, along with Jagadānanda and Dāmodara.

Madhya TEXT 6.250

nija kṛta dui śloka likhiyā tāla-pāte

'prabhuke diha' bali' dila jagadānanda-hāte //CC Madhya, 6.250//

SYNONYMS

nija—by him; kṛta—composed; dui—two; śloka—verses; likhiyā—writing; tāla-pāte—on a leaf of a palm tree; prabhuke diha—give to Lord Śrī Caitanya Mahāprabhu; bali'-saying this; dila—gave it; jagadānanda-hāte—in the hands of Jagadānanda.

TRANSLATION

Sārvabhauma Bhaṭṭācārya then composed two verses on the leaf of a palm tree.

Giving the palm leaf to Jagadānanda Prabhu, the Bhaṭṭācārya requested him to deliver it to Śrī Caitanya Mahāprabhu.

Madhya TEXT 6.251

prabhu-sthāne āilā duṁhe prasāda-patrī lañā

mukunda datta patrī nila tāra hāte pāñā //CC Madhya, 6.251//

SYNONYMS

prabhu-sthāne—to the place where Śrī Caitanya Mahāprabhu was residing; āilā—went back; duṁhe—both Jagadānanda and Dāmodara; prasāda—the remnants of food; patrī—the leaf of a palm tree; lañā—taking; mukunda datta—of the name Mukunda Datta; patrī—the leaf of a palm tree; nila—took; tāra—of Jagadānanda; hāte—in the hand; pāñā—receiving.

TRANSLATION

Jagadānanda and Dāmodara then returned to Śrī Caitanya Mahāprabhu, bringing Him both the prasāda and the palm leaf on which the verses were composed. But Mukunda Datta took the palm leaf from the hands of Jagadānanda before he could deliver it to Śrī Caitanya Mahāprabhu.

Madhya TEXT 6.252

dui śloka bāhira-bhite likhiyā rākhila

tabe jagadānanda patrī prabhuke lañā dila //CC Madhya, 6.252//

SYNONYMS

dui—two; śloka—verses; bāhira—outside; bhite—on the wall; likhiyā—writing; rākhila—kept; tabe—thereafter; jagadānanda—Jagadānanda Prabhu; patrī—the palm leaf; prabhuke—to the Lord; lañā—taking; dila—delivered.

TRANSLATION

Mukunda Datta then copied the two verses on the wall outside the room. After this, Jagadānanda took the palm leaf from Mukunda Datta and delivered it to Lord Caitanya Mahāprabhu.

Madhya TEXT 6.253

prabhu śloka paḍi' patra chiṇḍiyā phelila

bhittye dekhi' bhakta saba śloka kaṇṭhe kaila //CC Madhya, 6.253//

SYNONYMS

prabhu—the Lord; śloka—verses; paḍi'-reading; patra—the palm leaf; chiṇḍiyā—tearing to pieces; phelila—threw; bhittye—on the outside wall; dekhi'-seeing; bhakta—the devotees; saba—all; śloka—verses; kaṇṭhe—within the throat; kaila—kept.

TRANSLATION

As soon as Lord Caitanya Mahāprabhu read the two verses, He immediately tore up the palm leaf. However, all the devotees read these verses on the outside wall, and they all kept them within their hearts. The verses read as follows.

Madhya TEXT 6.254

vairāgya-vidyā-nija-bhakti-yoga-

śikṣārtham ekaḥ puruṣaḥ purāṇaḥ

śrī-kṛṣṇa-caitanya-śarīra-dhārī

kṛpāmbudhir yas tam ahaṁ prapadye //CC Madhya, 6.254//

SYNONYMS

vairāgya—detachment from everything that does not help develop Kṛṣṇa consciousness; vidyā—knowledge; nija—own; bhakti-yoga—devotional service; śikṣā-artham—just to instruct; ekaḥ—the single person; puruṣaḥ—the Supreme Person; purāṇaḥ—very old, or eternal; śrī-kṛṣṇa-caitanya—of Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; śarīra-dhārī—accepting the body; kṛpā-ambudhiḥ—the ocean of transcendental mercy; yaḥ—who; tam—unto Him; ahaṁ—I; prapadye—surrender.

TRANSLATION

"Let me take shelter of the Supreme Personality of Godhead, Śrī Kṛṣṇa, who has descended in the form of Lord Caitanya Mahāprabhu to teach us real knowledge, His devotional service and detachment from whatever does not foster Kṛṣṇa consciousness. He has descended because He is an ocean of transcendental

mercy. Let me surrender unto His lotus feet.

PURPORT

This verse and the following verse are included in the Caitanya-candrodaya-nāṭaka (6.74), by Śrī Kavi-karṇapura.

Madhya TEXT 6.255

kālān naṣṭam bhakti-yogaṁ nijam yaḥ

prāduṣkartum kṛṣṇa-caitanya-nāmā

āvirbhūtas tasya pādāravinde

gāḍham gāḍham līyatām citta-bhṛṅgaḥ //CC Madhya, 6.255//

SYNONYMS

kālāt—from misuse of material propensities and attachment to fruitive activities and speculative knowledge over the course of time; naṣṭam—destroyed; bhakti-yogaṁ—the science of devotional service; nijam—which is applicable to Him only; yaḥ—one who; prāduṣkartum—to revive; kṛṣṇa-caitanya-nāmā—named Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; āvirbhūtaḥ—who has appeared; tasya—His; pāda-aravinde—in the lotus feet; gāḍham gāḍham—very deeply; līyatām—let it be merged; citta-bhṛṅgaḥ—my consciousness, like a honeybee.

TRANSLATION

"Let my consciousness, which is like a honeybee, take shelter of the lotus feet of the Supreme Personality of Godhead, who has just now appeared as Śrī Kṛṣṇa Caitanya Mahāprabhu to teach the ancient system of devotional service to Himself. This system had almost been lost due to the influence of time."

PURPORT

As stated in the Bhagavad-gītā (4.7):

yadā yadā hi dharmasya

glānir bhavati bhārata

abhyutthānam adharmasya

tadātmānaṁ sṛjāmy aham

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion—at that time I descend Myself." (Bg. 4.7)

This is also the case with Caitanya Mahāprabhu's appearance. Śrī Caitanya Mahāprabhu appeared in this world as a disguised incarnation of Kṛṣṇa, but His appearance is confirmed in Śrīmad-Bhāgavatam, the Mahābhārata and other Vedic scriptures. He appeared in order to teach the fallen souls in this material world, for in this Age of Kali almost everyone has become attached to fruitive and ritualistic activities and mental speculation. Consequently there was a great need to revive the system of devotional service. The Lord Himself personally came down disguised as a devotee so that the fallen populace might take advantage of the Lord's example.

At the conclusion of the Bhagavad-gītā, Lord Kṛṣṇa advised complete surrender unto Him, promising all protection to His devotee. Unfortunately, people are so fallen that they cannot accept the instructions of Lord Kṛṣṇa; therefore Kṛṣṇa returned with the same mission, but He executed it in a different way. As Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead, He ordered us to surrender unto Himself, but as Lord Śrī Caitanya Mahāprabhu, He taught us how to surrender to Kṛṣṇa. Therefore He is praised by the Gosvāmīs: namo mahā-vadānyāya kṛṣṇa-prema-pradāye te. Lord Śrī Kṛṣṇa is certainly the Personality of Godhead, but He is not as magnanimous as Śrī Caitanya Mahāprabhu. Lord Kṛṣṇa simply gave orders for one to become His devotee (man-manā bhava mad-bhaktah), but Śrī Caitanya Mahāprabhu actually taught the process of Kṛṣṇa consciousness. If one wants to become a devotee of Kṛṣṇa, he must first take shelter of the lotus feet of Śrī Caitanya Mahāprabhu, following in the footsteps of Sārvabhauma Bhaṭṭācārya and other exalted devotees.

Madhya TEXT 6.256

ei dui śloka--bhakta-kaṇṭhe ratna-hāra

sārvabhaumera kīrti ghoṣe ḍhakkā-vādyākāra //CC Madhya, 6.256//

SYNONYMS

ei dui śloka—these two verses; bhakta-kaṇṭhe—on the necks of the devotees; ratna-hāra—pearl necklaces; sārvabhaumera—of Sārvabhauma Bhaṭṭācārya; kīrti

—reputation; घोषे—declare; ढहकक—of a drum; वदुतु—of the sound; अकलरल
—in the form.

TRANSLATION

These two verses composed by Sārvabhauma Bhaṭṭācārya will always declare his name and fame as loudly as a pounding drum because they have become pearl necklaces around the necks of all devotees.

Madhya TEXT 6.257

sārvabhauma hailā prabhura bhakta ekatāna

mahāprabhura sevā-vinā nāhi jāne āna //CC Madhya, 6.257//

SYNONYMS

sārvabhauma—Sārvabhauma Bhaṭṭācārya; hailā—became; prabhura—of the Lord; bhakta—a devotee; ekatāna—without deviation; mahāprabhura—of Lord Śrī Caitanya Mahāprabhu; sevā—service; vinā—except; nāhi—not; jāne—knows; āna—anything else.

TRANSLATION

Indeed, Sārvabhauma Bhaṭṭācārya became an unalloyed devotee of Caitanya Mahāprabhu; he did not know anything but the service of the Lord.

Madhya TEXT 6.258

'śrī-kṛṣṇa-caitanya śacī-sūta guṇa-dhāma'

ei dhyāna, ei japa, laya ei nāma //CC Madhya, 6.258//

SYNONYMS

śrī-kṛṣṇa-caitanya—Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; śacī-sūta—the son of mother Śacī; guṇa-dhāma—the reservoir of all good qualities; ei—this; dhyāna—meditation; ei—this; japa—chanting; laya—he takes; ei—this; nāma—holy name.

TRANSLATION

The Bhaṭṭācārya always chanted the holy name of Śrī Kṛṣṇa Caitanya, son of mother Śacī and reservoir of all good qualities. Indeed, chanting the holy names

became his meditation.

Madhya TEXT 6.259

eka-dina sārvabhauma prabhu-āge āilā

namaskāra kari' śloka paḍite lāgilā //CC Madhya, 6.259//

SYNONYMS

eka-dina—one day; sārvabhauma—Sārvabhauma Bhaṭṭācārya; prabhu-āge—in front of Lord Śrī Caitanya Mahāprabhu; āilā—came; namaskāra kari'-after offering obeisances; śloka—a verse; paḍite lāgilā—began to recite.

TRANSLATION

One day Sārvabhauma Bhaṭṭācārya came before Caitanya Mahāprabhu and, after offering obeisances, began to recite a verse.

Madhya TEXT 6.260

bhāgavatera 'brahma-stave'ra śloka paḍilā

śloka-śeṣe dui akṣara-pāṭha phirāilā //CC Madhya, 6.260//

SYNONYMS

bhāgavatera—from Śrīmad-Bhāgavatam; brahma-stavera—of the prayers of Lord Brahmā; śloka—a verse; paḍilā—recited; śloka-śeṣe—at the end of the verse; dui akṣara—of two syllables; pāṭha—the reading; phirāilā—changed.

TRANSLATION

He began to quote one of Lord Brahmā's prayers from Śrīmad-Bhāgavatam, but he changed two syllables at the end of the verse.

Madhya TEXT 6.261

tat te 'nukampām su-samīkṣamāṇo

bhuñjāna evātma-kṛtaṁ vipākam

hṛd-vāg-vapurbhir vidadhan namas te

jīveta yo bhakti-pade sa dāya-bhāk //CC Madhya, 6.261//

SYNONYMS

tat—therefore; te—Your; anukampām—compassion; su-samīkṣamāṇaḥ—hoping for; bhuñjānaḥ—enduring; eva—certainly; ātma-kṛtam—done by himself; vipākam—fruitive results; hṛt—with the heart; vāk—words; vapurbhiḥ—and body; vidadhan—offering; namaḥ—obeisances; te—unto You; jīveta—may live; yaḥ—anyone who; bhakti-pade—in devotional service; saḥ—he; dāya-bhāk—a bona fide candidate.

TRANSLATION

[The verse read:] "One who seeks Your compassion and thus tolerates all kinds of adverse conditions due to the karma of his past deeds, who engages always in Your devotional service with his mind, words and body, and who always offers obeisances unto You is certainly a bona fide candidate for becoming Your unalloyed devotee."

PURPORT

When reading this verse from Śrīmad-Bhāgavatam (10.14.8), Sārvabhauma Bhaṭṭācārya changed the original reading from mukti-pade to bhakti-pade. Mukti means liberation and merging into the impersonal Brahman effulgence. Bhakti means rendering transcendental service unto the Supreme Personality of Godhead. Because of having developed pure devotional service, the Bhaṭṭācārya did not like the word mukti-pade, which refers to the impersonal Brahman feature of the Lord. However, he was not authorized to change a word in Śrīmad-Bhāgavatam, as Śrī Caitanya Mahāprabhu will explain. Although the Bhaṭṭācārya changed the word in his devotional ecstasy, Śrī Caitanya Mahāprabhu did not approve of it.

Madhya TEXT 6.262

prabhu kahe, 'mukti-pade'--ihā pāṭha haya

'bhakti-pade' kene paḍa, ki tomāra āśaya //CC Madhya, 6.262//

SYNONYMS

prabhu kahe—the Lord said; mukti-pade—the word mukti-pade; ihā—this; pāṭha—the reading; haya—is; bhakti-pade—the word bhakti-pade; kene—why; paḍa—you read; ki—what; tomāra—your; āśaya—intention.

TRANSLATION

Śrī Caitanya Mahāprabhu immediately pointed out, "In that verse the word is 'mukti-pade,' but you have changed it to 'bhakti-pade.' What is your intention?"

Madhya TEXT 6.263

bhaṭṭācārya kahe,--'bhakti'-sama nahe mukti-phala

bhagavad-bhakti-vimukhera haya daṇḍa kevala //CC Madhya, 6.263//

SYNONYMS

bhaṭṭācārya—Sārvabhauma Bhaṭṭācārya; kahe—said; bhakti—devotional service; sama—equal to; nahe—not; mukti—of liberation; phala—the result; bhagavat-bhakti—to the devotional service of the Supreme Personality of Godhead; vimukhera—of one who is averse to; haya—it is; daṇḍa—the punishment; kevala—only.

TRANSLATION

Sārvabhauma Bhaṭṭācārya replied, "The awakening of pure love of Godhead, which is the result of devotional service, far surpasses liberation from material bondage. For those averse to devotional service, merging into the Brahman effulgence is a kind of punishment."

PURPORT

In the Brahmāṇḍa Purāṇa it is said:

siddha-lokas tu tamasaḥ

pāre yatra vasanti hi

siddhā brahma-sukhe magnā

daityāś ca hariṇā hataḥ

"In Siddhaloka [Brahmaloka] there live two kinds of living entities—those who are killed by the Supreme Personality of Godhead due to their having been demons in their previous lives and those who are very fond of enjoying the impersonal effulgence of the Lord." The word tamasaḥ means "the coverings of the universe." Layers of material elements cover the universe, and outside these coverings is the impersonal Brahman effulgence. If one is destined to remain in

the Lord's impersonal effulgence, he misses the opportunity to render service to the Personality of Godhead. Therefore devotees consider remaining in the impersonal Brahman effulgence a kind of punishment. Sometimes devotees think of merging into the Brahman effulgence, and consequently they are promoted to Siddhaloka. Because of their impersonal understanding, they are actually punished. Sārvabhauma Bhaṭṭācārya continues to explain the distinction between mukti-pada and bhakti-pada in the following verses.

Madhya TEXTS 6.264-265

kṛṣṇera vighraha yei satya nāhi māne
yei nindā-yuddhādika kare tāñra sane
sei dūra daṇḍa haya--'brahma-sāyujya-mukti'
tāra mukti phala nahe, yei kare bhakti //CC Madhya, 6.264-265//

SYNONYMS

kṛṣṇera—of Lord Śrī Kṛṣṇa; vighraha—the transcendental form; yei—anyone who; satya—as truth; nāhi—not; māne—accepts; yei—anyone who; nindā—blaspheming; yuddha-ādika—fighting and so forth; kare—does; tāñra sane—with Him, Śrī Kṛṣṇa; sei—these; dūra—of the two; daṇḍa haya—there is punishment; brahma-sāyujya-mukti—merging into the Brahman effulgence; tāra—of him; mukti—such liberation; phala—the result; nahe—not; yei—who; kare—executes; bhakti—devotional service.

TRANSLATION

The Bhaṭṭācārya continued, "The impersonalists, who do not accept the transcendental form of Lord Śrī Kṛṣṇa, and the demons, who are always engaged in blaspheming and fighting with Him, are punished by being merged into the Brahman effulgence. But that does not happen to the person engaged in the devotional service of the Lord.

Madhya TEXT 6.266

yadyapi se mukti haya pañca-parakāra
sālokya-sāmīpya-sārūpya-sārṣṭi-sāyujya āra //CC Madhya, 6.266//

SYNONYMS

yadyapi—although; se—that; mukti—liberation; haya—is; pañca-parakāra—of five different varieties; sālōkya—of the name sālōkya; sāmīpya—of the name sāmīpya; sārūpya—of the name sārūpya; sārṣṭi—of the name sārṣṭi; sāyujya—of the name sāyujya; āra—and.

TRANSLATION

"There are five kinds of liberation: sālōkya, sāmīpya, sārūpya, sārṣṭi and sāyujya.

PURPORT

Sālōkya means that after material liberation one is promoted to the planet where the Supreme Personality of Godhead resides. Sāmīpya means remaining an associate of the Supreme Personality of Godhead. Sārūpya means attaining a four-handed form exactly like that of the Lord. Sārṣṭi means attaining opulences like those of the Supreme Lord, and sāyujya means merging into the Brahman effulgence of the Lord. These are the five types of liberation.

Madhya TEXT 6.267

'sālōkyādi' cāri yadi haya sevā-dvāra

tabu kadācit bhakta kare aṅgīkāra //CC Madhya, 6.267//

SYNONYMS

sālōkya-ādi—beginning with sālōkya; cāri—four kinds of liberation; yadi—if; haya—are; sevā-dvāra—a means of rendering service to the Lord; tabu—still; kadācit—occasionally; bhakta—a pure devotee; kare—makes; aṅgīkāra—acceptance.

TRANSLATION

"If there is a chance to serve the Supreme Personality of Godhead, a pure devotee sometimes accepts the sālōkya, sārūpya, sāmīpya or sārṣṭi forms of liberation, but never sāyujya.

Madhya TEXT 6.268

'sāyujya' śunite bhaktera haya ghrṇā-bhaya

naraka vāñchaye, tabu sāyujya nā laya //CC Madhya, 6.268//

SYNONYMS

sāyujya—liberation by merging into the effulgence; śunite—even to hear; bhaktera—of the devotee; haya—there is; ghrṇā—hatred; bhaya—fear; naraka—a hellish condition of life; vāñchaye—he desires; tabu—still; sāyujya—merging into the effulgence of the Lord; nā laya—never accepts.

TRANSLATION

"A pure devotee does not like even to hear about sāyujya-mukti, which inspires him with fear and hatred. Indeed, the pure devotee would rather go to hell than merge into the effulgence of the Lord."

PURPORT

Śrīla Prabodhānanda Sarasvatī has sung: kaivalyaṁ narakāyate. The impersonalist's conception of becoming one with the effulgence of the Lord is exactly like hell. Therefore, of the five types of liberation, the first four (sālokya, sāmīpya, sārūpya and sārṣṭi) are not so undesirable because they can be avenues of service to the Lord. Nonetheless, a pure devotee of Lord Kṛṣṇa rejects even these types of liberation; he aspires only to serve Kṛṣṇa birth after birth. He is not very interested in stopping the repetition of birth, for he simply desires to serve the Lord, even in hellish circumstances. Consequently the pure devotee hates and fears sāyujya-mukti, merging into the effulgence of the Lord. This merging is due to an offense committed against the transcendental loving service of the Lord, and therefore it is not at all desirable for a pure devotee.

Madhya TEXT 6.269

brahme, īśvare sāyujya dui ta' prakāra

brahma-sāyujya haite īśvara-sāyujya dhikkāra //CC Madhya, 6.269//

SYNONYMS

brahme—in the Brahman effulgence; īśvare—in the body of the Lord; sāyujya—merging; dui—two; ta'-indeed; prakāra—varieties; brahma-sāyujya—merging into the Brahman effulgence; haite—than; īśvara-sāyujya—merging into the body of the Lord; dhikkāra—more abominable.

TRANSLATION

Sārvabhauma Bhaṭṭācārya continued, "There are two kinds of sāyujya-mukti: merging into the Brahman effulgence and merging into the personal body of the

Lord. Merging into the Lord's body is even more abominable than merging into His effulgence."

PURPORT

According to the opinion of the Māyāvādī Vedāntists, the living entity's ultimate success is to merge into the impersonal Brahman. The impersonal Brahman, or bodily effulgence of the Supreme Lord, is known as Brahmaloaka or Siddhaloka. According to the *Brahma-saṁhitā* (5.40), *yasya prabhā prabhavato jagad-aṇḍa-koṭi*: the material universes are generated from the bodily rays of the Supreme Personality of Godhead. Yogīs who follow the principles of Patañjali accept the personality of the Absolute Truth, but they want to merge into the transcendental body of the Supreme Lord. That is their desire. Being the greatest authority, the Supreme Lord can easily allow many millions of living entities to merge into His body. The origin of everything is the Supreme Personality of Godhead, Bhagavān, and His bodily effulgence is known as the brahmajyoti, Brahmaloaka or Siddhaloka. Thus Brahmaloaka or Siddhaloka is a place where many sparklike living entities, parts and parcels of the Supreme Lord, are assembled. Because these living entities do not wish to keep their individual existences, they are combined and allowed to remain in Brahmaloaka like so many atomic particles of sunshine emanating from the sun.

The word *siddha* is very significant. *Siddha* refers to one who has realized the Brahman effulgence and who has complete knowledge that the living entity is not a material atom but a spiritual spark. This understanding is described in the *Bhagavad-gītā* as *brahma-bhūta*. In the conditioned state, the living entity is known as *jīva-bhūta*, or "the living force within matter." *Brahma-bhūta* living entities are allowed to stay in Brahmaloaka or Siddhaloka, but unfortunately they sometimes again fall into the material world because they are not engaged in devotional service. This is supported by *Śrīmad-Bhāgavatam* (10.2.32): *ye 'nye 'ravindākṣa*. These semi-liberated souls falsely claim to be liberated, but unless one engages in devotional service to the Lord, he is still materially contaminated. Therefore these living entities have been described as *vimukta-māninaḥ*, meaning that they falsely consider themselves liberated although their intelligence is not yet purified. Although these living entities undergo severe austerities to rise to the platform of Siddhaloka, they cannot remain there perpetually, for they are bereft of *ānanda* (bliss). Even though these living entities attain the *brahma-bhūta* stage and realize the Supreme Personality of Godhead through His bodily effulgence, they nonetheless fall down due to neglecting the Lord's service. They do not properly utilize whatever little

knowledge they have of the Supreme Personality of Godhead. Not attaining ānanda, or bliss, they come down to the material world to enjoy. This is certainly a falldown for one who is actually liberated. The bhaktas consider such a falldown equal to achieving a place in hell.

The followers of the Patañjali yoga system actually want to merge into the body of the Supreme Personality of Godhead. This indicates that they do not want to engage in His service despite their knowledge of Him, and thus their position is even more abominable than that of those who want to merge into the Lord's effulgence. These yogīs meditate on the four-handed Viṣṇu form of the Lord in order to merge into His body. The Patañjali system describes the form of the Lord as kleśa-karma-vipākāśayair aparāmṛṣṭaḥ puruṣa-viśeṣa īśvaraḥ: "The Supreme Personality of Godhead is a person who does not partake of a miserable material life." The yogīs accept the eternity of the Supreme Person in one of their mantras-sa pūrveṣāṁ api guruḥ kālānavac-chedāt: "Such a person is always supreme and is not influenced by the element of time." The followers of the Patañjali system therefore accept the eternity of the Supreme Personality of Godhead, yet, according to them: puruṣārtha-śūnyānām pratiprasavaḥ kaivalyaṁ svarūpa-pratiṣṭhā vā citi-śaktir iti. They believe that in the perfectional stage, the conception of puruṣa is vanquished. According to their description: citi-śaktir iti. They believe that when one becomes perfect, he cannot remain a person. This yoga system is therefore abominable because its final conception is impersonal. In the beginning, these yogīs accept the Supreme Personality of Godhead, but they ultimately give up this idea in order to become impersonal. They are most unfortunate because although they have a personal conception of the Absolute Truth, they neglect to render devotional service to the Lord and thus fall down again into the material world. This is supported by Śrīmad-Bhāgavatam (10.2.32). Āruhya kṛcchreṇa paramṁ padaṁ tataḥ patanty adho 'nādr̥ta-yuṣmad-aṅghrayaḥ: due to neglecting the lotus feet of the Lord, these yogīs again fall down into the material existence (patanty adhaḥ). Consequently this path of yoga is more abominable than the impersonalists' path. This conclusion is also supported by Lord Kapiladeva in the following verse from Śrīmad-Bhāgavatam (3.29.13).

Madhya TEXT 6.270

sālokya-sārṣṭi-sāmīpya-

sārūpyaikatvam apy uta

dīyamānam na grhṇanti

vinā mat-sevanam janāḥ //CC Madhya, 6.270//

SYNONYMS

sālokya—the liberation of living in the same planet as the Lord; sārṣṭi—to have opulence exactly like that of the Lord; sāmīpya—to associate always with the Lord; sārūpya—to achieve a body like that of the Lord; ekatvam—to merge into the body of the Lord; api—although; uta—it is said; dīyamānam—being offered; na—not; grhṇanti—do accept; vinā—without; mat—My; sevanam—service; janāḥ—the pure devotees.

TRANSLATION

Sārvabhauma Bhaṭṭācārya concluded, " 'Even though he is offered all kinds of liberation, the pure devotee does not accept them. He is fully satisfied engaging in the service of the Lord.' "

Madhya TEXT 6.271

prabhu kahe,--'mukti-pade'ra āra artha haya

mukti-pada-śabde 'sākṣāt īśvara' kahaya //CC Madhya, 6.271//

SYNONYMS

prabhu kahe—the Lord said; mukti-padera—of the term mukti-pade; āra—another; artha—meaning; haya—there is; mukti-pada-śabde—by the word mukti-pada; sākṣāt—directly; īśvara—the Supreme Personality of Godhead; kahaya—is said.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu replied, "The word 'mukti-pade' has another meaning. Mukti-pada directly refers to the Supreme Personality of Godhead.

Madhya TEXT 6.272

mukti pade yānra, sei 'mukti-pada' haya

kimvā navama padārtha 'muktira' samāśraya //CC Madhya, 6.272//

SYNONYMS

mukti—liberation; pade—at the lotus feet; yāñra—of whom; sei—such a person; mukti-pada haya—is known as mukti-pada; kimvā—or; navama—ninth; pada-artha—subject matter; muktira—of liberation; samāśraya—shelter.

TRANSLATION

"All kinds of liberation exist under the feet of the Supreme Personality of Godhead; therefore He is known as mukti-pada. According to another meaning, mukti is the ninth subject, and the Supreme Personality of Godhead is the shelter of liberation.

PURPORT

Lord Śrī Kṛṣṇa is also known as Mukunda, or He who gives transcendental bliss by offering all kinds of mukti. Śrīmad-Bhāgavatam is divided into twelve cantos, and in the Ninth Canto different kinds of mukti are described. But the Tenth Canto is the actual center of all discussions of mukti because the Personality of Godhead Śrī Kṛṣṇa, who is the tenth subject discussed in Śrīmad-Bhāgavatam, is the exclusive subject of the Tenth Canto. Since all types of muktis reside at the lotus feet of Śrī Kṛṣṇa, He may be called mukti-pada.

Madhya TEXT 6.273

dui-arthe 'kṛṣṇa' kahi, kene pāṭha phiri

sārvabhauma kahe,--o-pāṭha kahite nā pāri //CC Madhya, 6.273//

SYNONYMS

dui-arthe—by two interpretations; kṛṣṇa—Lord Śrī Kṛṣṇa; kahi—I accept; kene—why; pāṭha—reading; phiri—changing; sārvabhauma kahe—Sārvabhauma replied; o-pāṭha—such a reading; kahite—to say; nā—not; pāri—am able.

TRANSLATION

"Since I can understand Kṛṣṇa according to these two meanings," Caitanya Mahāprabhu said, "what point is there in changing the verse?" Sārvabhauma Bhaṭṭācārya replied, "I was not able to give that reading to the verse.

Madhya TEXT 6.274

yadyapi tomāra artha ei śabde kaya

tathāpi 'āśliṣya-doṣe' kahana nā yāya //CC Madhya, 6.274//

SYNONYMS

yadyapi—although; tomāra—Your; artha—meaning; ei—this; śabde—by the word; kaya—is said; tathāpi—still; āśliṣya-doṣe—by the fault of ambiguity; kahana—to say; nā—not; yāya—possible.

TRANSLATION

"Although Your explanation is correct, it should not be used because there is ambiguity in the word 'mukti-pada.'

Madhya TEXT 6.275

yadyapi 'mukti'-śabdera haya pañca vṛtti

rūḍhi-vṛttye kahe tabu 'sāyujye' pratīti //CC Madhya, 6.275//

SYNONYMS

yadyapi—although; mukti—liberation; śabdera—of the word; haya—there is; pañca vṛtti—five meanings; rūḍhi-vṛttye—by the chief or direct meaning; kahe—it says; tabu—still; sāyujye—to become one with the Supreme; pratīti—the conception.

TRANSLATION

"The word 'mukti' refers to five kinds of liberation. Usually its direct meaning conveys the idea of becoming one with the Lord.

Madhya TEXT 6.276

mukti-śabda kahite mane haya ghrṇā-trāsa

bhakti-śabda kahite mane haya ta' ullāsa //CC Madhya, 6.276//

SYNONYMS

mukti-śabda—the word mukti; kahite—by pronouncing; mane—in the mind; haya—there is; ghrṇā—hatred; trāsa—and fear; bhakti-śabda—the word bhakti; kahite—to speak; mane—in the mind; haya—there is; ta'-indeed; ullāsa—transcendental joy.

TRANSLATION

"The very sound of the word 'mukti' immediately induces hate and fear, but when we say the word 'bhakti,' we naturally feel transcendental bliss within the mind."

Madhya TEXT 6.277

śuniyā hāsenā prabhu ānandita-mane

bhaṭṭācārya kaila prabhu dṛḍha āliṅgane //CC Madhya, 6.277//

SYNONYMS

śuniyā—hearing this explanation; hāsenā—laughs; prabhu—Śrī Caitanya Mahāprabhu; ānandita-mane—with great pleasure in His mind; bhaṭṭācārya—unto Sārvabhauma Bhaṭṭācārya; kaila—did; prabhu—the Lord; dṛḍha—firm; āliṅgane—embracing.

TRANSLATION

Upon hearing this explanation, the Lord began to laugh and, with great pleasure, immediately embraced Sārvabhauma Bhaṭṭācārya very firmly.

Madhya TEXT 6.278

yei bhaṭṭācārya pade paḍāya māyāvāde

tānra aiche vākya sphure caitanya-prasāde //CC Madhya, 6.278//

SYNONYMS

yei—that; bhaṭṭācārya—Sārvabhauma Bhaṭṭācārya; pade—reads; paḍāya—teaches; māyāvāde—the philosophy of Māyāvāda impersonalism; tānra—his; aiche—such; vākya—explanation; sphure—manifested; caitanya-prasāde—by the mercy of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

Indeed, that very person who was accustomed to reading and teaching Māyāvāda philosophy was now even hating the word "mukti." This was possible only by the mercy of Śrī Caitanya Mahāprabhu.

Madhya TEXT 6.279

lohāke yāvat sparśi' hema nāhi kare

tāvat sparśa-maṇi keha cinite nā pāre //CC Madhya, 6.279//

SYNONYMS

lohāke—iron; yāvat—as long as; sparśi'-touching; hema—gold; nāhi—not; kare—transforms; tāvat—until then; sparśa-maṇi—the touchstone; keha—someone; cinite—to recognize; nā—not; pāre—is able.

TRANSLATION

As long as it does not turn iron into gold by its touch, no one can recognize an unknown stone to be a touchstone.

Madhya TEXT 6.280

bhaṭṭācāryera vaiṣṇavatā dekhi' sarva-jana

prabhuke jānīla--'sākṣāt vrajendra-nandana' //CC Madhya, 6.280//

SYNONYMS

bhaṭṭācāryera—of Sārvabhauma Bhaṭṭācārya; vaiṣṇavatā—clear understanding of Vaiṣṇava philosophy; dekhi'-seeing; sarva-jana—all persons; prabhuke—Lord Śrī Caitanya Mahāprabhu; jānīla—knew; sākṣāt—directly; vrajendra-nandana—Kṛṣṇa, the son of Mahārāja Nanda.

TRANSLATION

Upon seeing transcendental Vaiṣṇavism in Sārvabhauma Bhaṭṭācārya, everyone could understand that Lord Caitanya was none other than Kṛṣṇa, the son of Nanda Mahārāja.

Madhya TEXT 6.281

kāśī-miśra-ādi yata nīlācala-vāsī

śaraṇa la-ila sabe prabhu-pade āsi' //CC Madhya, 6.281//

SYNONYMS

kāśī-miśra—of the name Kāśī Miśra; ādi—heading the list; yata—all; nīlācala-vāsī—the residents of Jagannātha Purī; śaraṇa—shelter; la-ila—took; sabe—all;

prabhu-pade—to the lotus feet of the Lord; āsi'-coming.

TRANSLATION

After this incident, all the inhabitants of Jagannātha Purī, headed by Kāśī Mīśra, came to take shelter of the lotus feet of the Lord.

Madhya TEXT 6.282

sei saba kathā āge kariba varṇana

sārvabhauma kare yaiche prabhura sevana //CC Madhya, 6.282//

SYNONYMS

sei saba—all these; kathā—narrations; āge—later; kariba—I shall make; varṇana—description; sārvabhauma—Sārvabhauma Bhaṭṭācārya; kare—does; yaiche—as; prabhura—of the Lord; sevana—service.

TRANSLATION

Later I shall describe how Sārvabhauma Bhaṭṭācārya always engaged in the service of the Lord.

Madhya TEXT 6.283

yaiche paripāṭi kare bhikṣā-nirvāhana

vistāriyā āge tāhā kariba varṇana //CC Madhya, 6.283//

SYNONYMS

yaiche—how; paripāṭi—perfectly; kare—does; bhikṣā—of offering alms; nirvāhana—the execution; vistāriyā—in full detail; āge—later; tāhā—that; kariba varṇana—I shall describe.

TRANSLATION

I shall also describe in full detail how Sārvabhauma Bhaṭṭācārya perfectly rendered service to Śrī Caitanya Mahāprabhu by offering Him alms.

Madhya TEXTS 6.284-285

ei mahāprabhura līlā--sārvabhauma-milana

ihā yei śraddhā kari' karaye śravaṇa

jñāna-karma-pāśa haite haya vimocana

acire milaye tāṇre caitanya-caraṇa //CC Madhya, 6.284-285//

SYNONYMS

ei—this; mahāprabhura—of Lord Śrī Caitanya Mahāprabhu; līlā—pastime; sārva-bhauma-milana—meeting with Sārva-bhauma Bhaṭṭācārya; ihā—this; yei—anyone who; śraddhā—faith; kari'-having; karaye—does; śravaṇa—hearing; jñāna-karma—of speculation and fruitive activities; pāśa—the net; haite—from; haya—there is; vimocana—liberation; acire—very soon; milaye—meets; tāṇre—such a devotee; caitanya-caraṇa—the lotus feet of Lord Caitanya.

TRANSLATION

If one hears with faith and love these pastimes concerning Lord Caitanya Mahāprabhu's meeting with Sārva-bhauma Bhaṭṭācārya, he very soon is freed from the net of speculation and fruitive activity and attains the shelter of Śrī Caitanya Mahāprabhu's lotus feet.

Madhya TEXT 6.286

śrī-rūpa-raghunātha-pade yāra āśa

caitanya-caritāmṛta kahe kṛṣṇadāsa //CC Madhya, 6.286//

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; raghunātha—Śrīla Raghunātha dāsa Gosvāmī; pade—at the lotus feet; yāra—whose; āśa—expectation; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; kṛṣṇadāsa—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Sixth Chapter, describing the liberation of Sārva-bhauma Bhaṭṭācārya.

Chapter 7 The Lord's Tour of South India

In his Amṛta-pravāha-bhāṣya, Śrīla Bhaktivinoda Ṭhākura summarizes the Seventh Chapter as follows. Śrī Caitanya Mahāprabhu accepted the renounced order of life in the month of Māgha (January-February) and went to Jagannātha Purī in the month of Phālguna (February-March). He saw the Dola-yātrā festival during the month of Phālguna, and in the month of Caitra He liberated Sārvabhauma Bhaṭṭācārya. During the month of Vaiśākha, He began to tour South India. When He proposed to travel to South India alone, Śrī Nityānanda Prabhu gave Him a brāhmaṇa assistant named Kṛṣṇadāsa. When Śrī Caitanya Mahāprabhu was beginning His tour, Sārvabhauma Bhaṭṭācārya gave Him four sets of clothes and requested Him to see Rāmānanda Rāya, who was residing at that time on the bank of the river Godāvarī. Along with other devotees, Nityānanda Prabhu accompanied the Lord to Ālālanātha, but there Lord Caitanya left them all behind and went ahead with the brāhmaṇa Kṛṣṇadāsa. The Lord began chanting the mantra "kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa he." In whatever village He spent the night, whenever a person came to see Him in His shelter, the Lord implored him to preach the Kṛṣṇa consciousness movement. After teaching the people of one village, the Lord proceeded to other villages to increase devotees. In this way He finally reached Kūrma-sthāna. While there, He bestowed His causeless mercy upon a brāhmaṇa called Kūrma and cured another brāhmaṇa, named Vāsudeva, who was suffering from leprosy. After curing this brāhmaṇa leper, Śrī Caitanya Mahāprabhu received the title Vāsudevāmṛta-prada, meaning "one who delivered nectar to the leper Vāsudeva."

Madhya TEXT 7.1

dhanyam taṁ naumi caitanyam

vāsudevam dayādraḥ-dhī

naṣṭa-kuṣṭham rūpa-puṣṭam

bhakti-tuṣṭam cakāra yaḥ //CC Madhya, 7.1//

SYNONYMS

dhanyam—auspicious; taṁ—unto Him; naumi—I offer obeisances; caitanyam—Śrī Caitanya Mahāprabhu; vāsudevam—unto the brāhmaṇa Vāsudeva; dayā-ādraḥ-dhī—being compassionate; naṣṭa-kuṣṭham—cured the leprosy; rūpa-

puṣṭam—beautiful; bhakti-tuṣṭam—satisfied in devotional service; cakāra—made; yaḥ—the Supreme Personality of Godhead.

TRANSLATION

Lord Caitanya Mahāprabhu, being very compassionate toward a brāhmaṇa named Vāsudeva, cured him of leprosy. He transformed him into a beautiful man satisfied with devotional service. I offer my respectful obeisances unto the glorious Lord Śrī Caitanya Mahāprabhu.

Madhya TEXT 7.2

jaya jaya śrī-caitanya jaya nityānanda

jayādvaita-candra jaya gaura-bhakta-vṛnda //CC Madhya, 7.2//

SYNONYMS

jaya jaya—all glories; śrī-caitanya—to Lord Caitanya Mahāprabhu; jaya—all glories; nityānanda—to Lord Nityānanda Prabhu; jaya advaita-candra—all glories to Advaita Ācārya; jaya gaura-bhakta-vṛnda—all glories to the devotees of Lord Caitanya.

TRANSLATION

All glories to Lord Caitanya Mahāprabhu! All glories to Lord Nityānanda Prabhu! All glories to Advaita Ācārya! And all glories to the devotees of Lord Caitanya!

Madhya TEXT 7.3

ei-mate sārvabhaumera nistāra karila

dakṣiṇa-gamane prabhura icchā upajila //CC Madhya, 7.3//

SYNONYMS

ei-mate—in this way; sārvabhaumera—of Sārvabhauma Bhaṭṭācārya; nistāra—the liberation; karila—was executed; dakṣiṇa-gamane—in going to South India; prabhura—of the Lord; icchā—a desire; upajila—arose.

TRANSLATION

After delivering Sārvabhauma Bhaṭṭācārya, the Lord desired to go to South India

to preach.

Madhya TEXT 7.4

māgha-śukla-pakṣe prabhu karila sannyāsa

phālgune āsiyā kaila nīlācale vāsa //CC Madhya, 7.4//

SYNONYMS

māgha-śukla-pakṣe—in the waxing fortnight of the month of Māgha; prabhu—the Lord; karila—accepted; sannyāsa—the renounced order of life; phālgune—in the next month, Phālguna; āsiyā—coming; kaila—did; nīlācale—at Jagannātha Purī; vāsa—residence.

TRANSLATION

Śrī Caitanya Mahāprabhu accepted the renounced order during the waxing fortnight of the month of Māgha. During the following month, Phālguna, He went to Jagannātha Purī and resided there.

Madhya TEXT 7.5

phālgunera śeṣe dola-yātrā se dekhila

premāveśe tānhā bahu nṛtya-gīta kaila //CC Madhya, 7.5//

SYNONYMS

phālgunera—of the month of Phālguna; śeṣe—at the end; dola-yātrā—the Dola-yātrā festival; se—that; dekhila—saw; prema-āveśe—in the ecstasy of love of Godhead; tānhā—there; bahu—much; nṛtya-gīta—chanting and dancing; kaila—performed.

TRANSLATION

At the end of the month of Phālguna, He witnessed the Dola-yātrā ceremony, and in His usual ecstatic love of God, He chanted and danced in various ways on the occasion.

Madhya TEXT 7.6

caitre rahi' kaila sārva-bhāuma-vimocana

vaiśākhera prathame dakṣiṇa yāite haila mana //CC Madhya, 7.6//

SYNONYMS

caitre—in the month of Caitra (March-April); rahi'-residing there; kaila—did; sārva-bhauma-vimocana—liberation of Sārva-bhauma Bhaṭṭācārya; vaiśākhera—of the month of Vaiśākha; prathame—in the beginning; dakṣiṇa—to South India; yāite—to go; haila—it was; mana—the mind.

TRANSLATION

During the month of Caitra, while living at Jagannātha Purī, the Lord delivered Sārva-bhauma Bhaṭṭācārya, and in the beginning of the next month (Vaiśākha), He decided to go to South India.

Madhya TEXTS 7.7-8

nija-gaṇa āni' kahe vinaya kariyā

āliṅgana kari' sabāya śrī-haste dhariyā

tomā-sabā jāni āmi prāṇādhika kari'

prāṇa chāḍā yāya, tomā-sabā chāḍite nā pāri //CC Madhya, 7.7-8//

SYNONYMS

nija-gaṇa āni'-calling all the devotees; kahe—said; vinaya—humbleness; kariyā—showing; āliṅgana kari'-embracing; sabāya—all of them; śrī-haste—with His hands; dhariyā—catching them; tomā-sabā—all of you; jāni—I know; āmi—I; prāṇa-adhika—more than My life; kari'-taking; prāṇa chāḍā—giving up life; yāya—is possible; tomā-sabā—all of you; chāḍite—to give up; nā pāri—I am not able.

TRANSLATION

Śrī Caitanya Mahāprabhu called all His devotees together and, holding them by the hand, humbly informed them, "You are all more dear to Me than My life. I can give up My life, but to give up you is difficult for Me.

Madhya TEXT 7.9

tumi-saba bandhu mora bandhu-kṛtya kaile

ihān āni' more jagannātha dekhāile //CC Madhya, 7.9//

SYNONYMS

tumi-saba—all of you; bandhu—friends; mora—My; bandhu-kṛtya—duties of a friend; kaile—you have executed; ihān—here; āni'-bringing; more—to Me; jagannātha—Lord Jagannātha; dekhāile—you have shown.

TRANSLATION

"You are all My friends, and you have properly executed the duties of friends by bringing Me here to Jagannātha Purī and giving Me the chance to see Lord Jagannātha in the temple.

Madhya TEXT 7.10

ebe sabā-sthāne muñi māgoṇ eka dāne

sabe meli' ājñā deha, yāiba dakṣiṇe //CC Madhya, 7.10//

SYNONYMS

ebe—now; sabā-sthāne—from all of you; muñi—I; māgoṇ—beg; eka dāne—one gift; sabe meli'-all combining together; ājñā deha—give permission; yāiba—I shall go; dakṣiṇe—to South India.

TRANSLATION

"I now beg all of you for one bit of charity. Please give Me permission to leave for a tour of South India.

Madhya TEXT 7.11

viśvarūpa-uddeśe avaśya āmi yāba

ekākī yāiba, kāho saṅge nā la-iba //CC Madhya, 7.11//

SYNONYMS

viśvarūpa-uddeśe—to find Viśvarūpa; avaśya—certainly; āmi—I; yāba—shall go; ekākī—alone; yāiba—I shall go; kāho—someone; saṅge—in association; nā—not; la-iba—I shall take.

TRANSLATION

"I shall go to search out Viśvarūpa. Please forgive Me, but I want to go alone; I do not wish to take anyone with Me.

Madhya TEXT 7.12

setubandha haite āmi nā āsi yāvat

nīlācale tumi saba rahibe tāvat //CC Madhya, 7.12//

SYNONYMS

setubandha—the extreme southern point of India; haite—from; āmi—I; nā—not; āsi—returning; yāvat—as long as; nīlācale—in Jagannātha Purī; tumi—you; saba—all; rahibe—should stay; tāvat—that long.

TRANSLATION

"Until I return from Setubandha, all of you dear friends should remain at Jagannātha Purī."

Madhya TEXT 7.13

viśvarūpa-siddhi-prāpti jānena sakala

dakṣiṇa-deśa uddhārite karena ei chala //CC Madhya, 7.13//

SYNONYMS

viśvarūpa—of Viśvarūpa; siddhi—of perfection; prāpti—achievement; jānena—the Lord knows; sakala—everything; dakṣiṇa-deśa—South India; uddhārite—just to liberate; karena—makes; ei—this; chala—pretense.

TRANSLATION

Knowing everything, Śrī Caitanya Mahāprabhu was aware that Viśvarūpa had already passed away. A pretense of ignorance was necessary, however, so that He could go to South India and liberate the people there.

Madhya TEXT 7.14

śuniyā sabāra mane haila mahā-duḥkha

niḥśabda ha-ilā, sabāra śukāila mukha //CC Madhya, 7.14//

SYNONYMS

śuniyā—hearing this; sabāra—of all the devotees; mane—in the minds; haila—there was; mahā-duḥkha—great unhappiness; niḥśabda—silent; ha-ilā—became; sabāra—of everyone; śukāila—dried up; mukha—the faces.

TRANSLATION

Upon hearing this message from Śrī Caitanya Mahāprabhu, all the devotees became very unhappy and remained silent with sullen faces.

Madhya TEXT 7.15

nityānanda-prabhu kahe,--"aiche kaiche haya

ekākī yāibe tumi, ke ihā sahaya //CC Madhya, 7.15//

SYNONYMS

nityānanda-prabhu kahe—Lord Nityānanda Prabhu replied; aiche kaiche haya—how is this possible; ekākī—alone; yāibe—shall go; tumi—You; ke—who; ihā—this; sahaya—can tolerate.

TRANSLATION

Nityānanda Prabhu then said, "How is it possible for You to go alone? Who can tolerate this?"

Madhya TEXT 7.16

dui-eka saṅge caluka, nā paḍa haṭha-raṅge

yāre kaha sei dui caluk tomāra saṅge //CC Madhya, 7.16//

SYNONYMS

dui—two; eka—or one; saṅge—with You; caluka—let go; nā—do not; paḍa—fall; haṭha-raṅge—in the clutches of thieves and rogues; yāre—whoever; kaha—You say; sei—those; dui—two; caluk—let go; tomāra—You; saṅge—along with.

TRANSLATION

"Let one or two of us go with You; otherwise You may fall into the clutches of thieves and rogues along the way. They may be whomever You like, but two

persons should go with You.

Madhya TEXT 7.17

dakṣiṇera tīrtha-patha āmi saba jāni

āmi saṅge yāi, prabhu, ājñā deha tumi" //CC Madhya, 7.17//

SYNONYMS

dakṣiṇera—of South India; tīrtha-patha—the ways to different places of pilgrimage; āmi—I; saba—all; jāni—know; āmi—I; saṅge—with You; yāi—go; prabhu—O My Lord; ājñā—order; deha—give; tumi—You.

TRANSLATION

"Indeed, I know all the paths to the different places of pilgrimage in South India. Just order Me, and I shall go with You."

Madhya TEXT 7.18

prabhu kahe, "āmi--nartaka, tumi--sūtra-dhāra

tumi yaiche nācāo, taiche nartana āmāra //CC Madhya, 7.18//

SYNONYMS

prabhu kahe—the Lord replied; āmi—I; nartaka—a dancer; tumi—You; sūtra-dhāra—wire-puller; tumi—You; yaiche—just as; nācāo—make dance; taiche—in that way; nartana—dancing; āmāra—My.

TRANSLATION

The Lord replied, "I am simply a dancer, and You are the wire-puller. However You pull the wires to make Me dance, I shall dance in that way.

Madhya TEXT 7.19

sannyāsa kariyā āmi calilāṇ vṛndāvana

tumi āmā lañā āile advaita-bhavana //CC Madhya, 7.19//

SYNONYMS

sannyāsa kariyā—after accepting the renounced order; āmi—I; calilāṇ—went;

vṛndāvana—toward Vṛndāvana; tumi—You; āmā—Me; lañā—taking; āile—went; advaita-bhavana—to the house of Advaita Prabhu.

TRANSLATION

"After accepting the sannyāsa order, I decided to go to Vṛndāvana, but You took Me instead to the house of Advaita Prabhu.

Madhya TEXT 7.20

nīlācala āsite pathe bhāṅgilā mora daṇḍa

tomā-sabāra gāḍha-snehe āmāra kārya-bhaṅga //CC Madhya, 7.20//

SYNONYMS

nīlācala—to Jagannātha Purī; āsite—going there; pathe—on the road; bhāṅgilā—You broke; mora—My; daṇḍa—sannyāsa staff; tomā-sabāra—of all of you; gāḍha-snehe—on account of the deep affection; āmāra—My; kārya-bhaṅga—disturbance of activities.

TRANSLATION

"While on the way to Jagannātha Purī, You broke My sannyāsa staff. I know that all of you have great affection for Me, but such things disturb My activities.

Madhya TEXT 7.21

jagadānanda cāhe āmā viṣaya bhuñjāite

yei kahe sei bhaye cāhiye karite //CC Madhya, 7.21//

SYNONYMS

jagadānanda—Jagadānanda; cāhe—wants; āmā—Me; viṣaya—sense gratification; bhuñjāite—to cause to enjoy; yei kahe—whatever he says; sei—that; bhaye—out of fear; cāhiye—I want; karite—to do.

TRANSLATION

"Jagadānanda wants Me to enjoy bodily sense gratification, and out of fear I do whatever he tells Me.

Madhya TEXT 7.22

kabhu yadi inhāra vākya kariye anyathā

krodhe tina dina more nāhi kahe kathā //CC Madhya, 7.22//

SYNONYMS

kabhu—sometimes; yadi—if; inhāra—of Jagadānanda; vākya—the words; kariye—I do; anyathā—other than; krodhe—in anger; tina dina—for three days; more—to Me; nāhi—not; kahe—speaks; kathā—words.

TRANSLATION

"If I sometimes do something against his desire, out of anger he will not talk to Me for three days.

Madhya TEXT 7.23

mukunda hayena duḥkhī dekhi' sannyāsa-dharma

tinabāre śīte snāna, bhūmite śayana //CC Madhya, 7.23//

SYNONYMS

mukunda—Mukunda; hayena—becomes; duḥkhī—unhappy; dekhi'-seeing; sannyāsa-dharma—My regulative principles in the renounced order; tina-bāre—three times; śīte—in the winter; snāna—bath; bhūmite—on the ground; śayana—lying down.

TRANSLATION

"Being a sannyāsī, I have a duty to lie down on the ground and take a bath three times a day, even during the winter. But Mukunda becomes very unhappy when he sees My severe austerities.

Madhya TEXT 7.24

antare duḥkhī mukunda, nāhi kahe mukhe

ihāra duḥkha dekhi' mora dvi-guṇa haye duḥkhe //CC Madhya, 7.24//

SYNONYMS

antare—within himself; duḥkhī—unhappy; mukunda—Mukunda; nāhi—not; kahe—says; mukhe—in the mouth; ihāra—of him; duḥkha—the unhappiness;

dekhi'-seeing; mora—My; dvi-guṇa—twice; haye—there is; duḥkhe—the unhappiness.

TRANSLATION

"Of course, Mukunda does not say anything, but I know that he is very unhappy within, and upon seeing him unhappy, I become twice as unhappy.

Madhya TEXT 7.25

āmi ta'--sannyāsī, dāmodara--brahmacārī

sadā rahe āmāra upara śikṣā-daṇḍa dhari' //CC Madhya, 7.25//

SYNONYMS

āmi ta'-I indeed; sannyāsī—in the renounced order of life; dāmodara—of the name Dāmodara; brahmacārī—in a stage of complete celibacy; sadā—always; rahe—remains; āmāra upara—on Me; śikṣā-daṇḍa—a stick for My education; dhari'-keeping.

TRANSLATION

"Although I am in the renounced order of life and Dāmodara is a brahmacārī, he still keeps a stick in his hand just to educate Me.

Madhya TEXT 7.26

inhāra āge āmi nā jāni vyavahāra

inhāre nā bhāya svatantra caritra āmāra //CC Madhya, 7.26//

SYNONYMS

inhāra āge—in front of him; āmi—I; nā—not; jāni—know; vyavahāra—social etiquette; inhāre—for him; nā—not; bhāya—exists; svatantra—independent; caritra—character; āmāra—My.

TRANSLATION

"According to Dāmodara, I am still a neophyte as far as social etiquette is concerned; therefore he does not like My independent nature.

Madhya TEXT 7.27

lokāpekṣā nāhi inhāra kṛṣṇa-kṛpā haite

āmi lokāpekṣā kabhu nā pāri chāḍite //CC Madhya, 7.27//

SYNONYMS

loka-apekṣā—care for society; nāhi—there is none; inhāra—of Dāmodara; kṛṣṇa-kṛpā—the mercy of the Lord; haite—from; āmi—I; loka-apekṣā—dependence on public opinion; kabhu—at any time; nā—not; pāri—able; chāḍite—to give up.

TRANSLATION

"Dāmodara Paṇḍita and others are more advanced in receiving the mercy of Lord Kṛṣṇa; therefore they are independent of public opinion. As such, they want Me to enjoy sense gratification, even though it be unethical. But since I am a poor sannyāsī, I cannot abandon the duties of the renounced order, and therefore I follow them strictly.

PURPORT

A brahmacārī is supposed to assist a sannyāsī; therefore a brahmacārī should not try to instruct a sannyāsī. That is the etiquette. Consequently Dāmodara should not have advised Caitanya Mahāprabhu of His duty.

Madhya TEXT 7.28

ataeva tumi saba raha nīlācale

dina kata āmi tīrtha bhramiba ekale" //CC Madhya, 7.28//

SYNONYMS

ataeva—therefore; tumi—you; saba—all; raha—remain; nīlācale—at Jagannātha Purī; dina—days; kata—some; āmi—I; tīrtha—the sacred places of pilgrimage; bhramiba—I shall tour; ekale—alone.

TRANSLATION

"You should all therefore remain here in Nīlācala for some days while I tour the sacred places of pilgrimage alone."

Madhya TEXT 7.29

inhā-sabāra vaśa prabhu haye ye ye guṇe

doṣāropa-cchale kare guṇa āsvādane //CC Madhya, 7.29//

SYNONYMS

inhā-sabāra—of all the devotees; vaśa—controlled; prabhu—the Lord; haye—is; ye ye—whatever; guṇe—by the qualities; doṣa-āropa-chale—on the plea of attributing faults; kare—does; guṇa—high qualities; āsvādane—tasting.

TRANSLATION

Actually the Lord was controlled by the good qualities of all His devotees. On the pretense of attributing faults, He tasted all these qualities.

PURPORT

All the accusations made by Śrī Caitanya Mahāprabhu against His beloved devotees actually showed His great appreciation of their intense love for Him. Yet He mentioned these faults one after another as if He were offended by their intense affection. The personal associates of Śrī Caitanya Mahāprabhu sometimes behaved contrary to regulative principles out of intense love for the Lord, and because of their love Śrī Caitanya Mahāprabhu Himself sometimes violated the regulative principles of a sannyāsī. In the eyes of the public, such violations are not good, but Śrī Caitanya Mahāprabhu was so controlled by His devotees' love that He was obliged to break some of the rules. Although accusing them, Śrī Caitanya Mahāprabhu was indirectly indicating that He was very satisfied with their behavior in pure love of Godhead. Therefore in verse 27 He mentions that His devotees and associates place more importance on love of Kṛṣṇa than on social etiquette. There are many instances of devotional service rendered by previous ācāryas who did not care about social behavior when intensely absorbed in love for Kṛṣṇa. Unfortunately, as long as we are within this material world, we must observe social customs to avoid criticism by the general populace. This is Śrī Caitanya Mahāprabhu's desire.

Madhya TEXT 7.30

caitanyera bhakta-vātsalya--akathya-kathana

āpane vairāgya-duḥkha karena sahana //CC Madhya, 7.30//

SYNONYMS

caitanyera—of Lord Śrī Caitanya Mahāprabhu; bhakta-vātsalya—the love for His devotees; akathya-kathana—indescribable by words; āpane—personally; vairāgya—of the renounced order; duḥkha—unhappiness; karena—does; sahana—toleration.

TRANSLATION

No one can properly describe Lord Śrī Caitanya Mahāprabhu's affection for His devotees. He always tolerated all kinds of personal unhappiness resulting from His acceptance of the renounced order of life.

Madhya TEXT 7.31

sei duḥkha dekhi' yei bhakta duḥkha pāya

sei duḥkha tānra śaktye sahana nā yāya //CC Madhya, 7.31//

SYNONYMS

sei duḥkha—that unhappiness; dekhi'-seeing; yei—whatever; bhakta—the devotees; duḥkha—unhappiness; pāya—get; sei duḥkha—that unhappiness; tānra—His; śaktye—by the power; sahana—toleration; nā—not; yāya—possible.

TRANSLATION

The regulative principles observed by Caitanya Mahāprabhu were sometimes intolerable, and all the devotees became greatly affected by them. Although strictly observing the regulative principles, Caitanya Mahāprabhu could not tolerate the unhappiness felt by His devotees.

Madhya TEXT 7.32

guṇe doṣodgāra-cchale sabā niṣedhiyā

ekākī bhramibena tīrtha vairāgya kariyā //CC Madhya, 7.32//

SYNONYMS

guṇe—in the good qualities; doṣa-udgāra-chale—on the plea of attributing faults; sabā—all of them; niṣedhiyā—forbidding; ekākī—alone; bhramibena—will tour; tīrtha—the sacred places of pilgrimage; vairāgya—regulative principles of the renounced order of life; kariyā—observing.

TRANSLATION

Therefore, to prevent them from accompanying Him and becoming unhappy, Śrī Caitanya Mahāprabhu declared their good qualities to be faults.

PURPORT

The Lord wanted to tour all the places of pilgrimage alone and strictly observe the duties of the renounced order.

Madhya TEXT 7.33

tabe cāri-jana bahu minati karila

svatantra īśvara prabhu kabhu nā mānila //CC Madhya, 7.33//

SYNONYMS

tabe—thereafter; cāri-jana—four men; bahu—many; minati—petitions; karila—submitted; svatantra—independent; īśvara—the Supreme Personality of Godhead; prabhu—Śrī Caitanya Mahāprabhu; kabhu—at any time; nā—not; mānila—accepted.

TRANSLATION

Four devotees then humbly insisted that they go with the Lord, but Śrī Caitanya Mahāprabhu, being the independent Supreme Personality of Godhead, did not accept their request.

Madhya TEXT 7.34

tabe nityānanda kahe,--ye ājñā tomāra

duḥkha sukha ye ha-uk kartavya āmāra //CC Madhya, 7.34//

SYNONYMS

tabe—thereupon; nityānanda—Lord Nityānanda Prabhu; kahe—says; ye ājñā—whatever order; tomāra—Your; duḥkha sukha—distress or happiness; ye—whatever; ha-uk—let there be; kartavya—the duty; āmāra—My.

TRANSLATION

Thereupon Lord Nityānanda said, "Whatever You order is My duty, regardless of whether it results in happiness or unhappiness.

Madhya TEXT 7.35

kintu eka nivedana karoṇ āra bāra

vicāra kariyā tāhā kara aṅgikāra //CC Madhya, 7.35//

SYNONYMS

kintu—but; eka—one; nivedana—petition; karoṇ—I do; āra bāra—again; vicāra—consideration; kariyā—giving; tāhā—that; kara—do; aṅgikāra—acceptance.

TRANSLATION

"Yet I still submit one petition to You. Please consider it, and if You think it proper, please accept it.

Madhya TEXT 7.36

kaupīna, bahir-vāsa āra jala-pātra

āra kichu nāhi yābe, sabe ei mātra //CC Madhya, 7.36//

SYNONYMS

kaupīna—loincloth; bahir-vāsa—outer garments; āra—and; jala-pātra—waterpot; āra kichu—anything else; nāhi—not; yābe—will go; sabe—all; ei—this; mātra—only.

TRANSLATION

"You must take with You a loincloth, external clothes and a waterpot. You should take nothing more than this.

Madhya TEXT 7.37

tomāra dui hasta baddha nāma-gaṇane

jala-pātra-bahirvāsa vahibe kemane //CC Madhya, 7.37//

SYNONYMS

tomāra—Your; dui—two; hasta—hands; baddha—engaged; nāma—the holy name; gaṇane—in counting; jala-pātra—waterpot; bahir-vāsa—external garments; vahibe—will carry; kemane—how.

TRANSLATION

"Since Your two hands will always be engaged in chanting and counting the holy names, how will You be able to carry the waterpot and external garments?"

PURPORT

From this verse it is clear that Caitanya Mahāprabhu was chanting the holy names a fixed number of times daily. The Gosvāmīs used to follow in the footsteps of Śrī Caitanya Mahāprabhu, and Haridāsa Ṭhākura also followed this principle. Concerning the Gosvāmīs-Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, Śrīla Raghunātha Bhaṭṭa Gosvāmī, Śrīla Jīva Gosvāmī, Śrīla Gopāla Bhaṭṭa Gosvāmī and Śrīla Raghunātha dāsa Gosvāmī-Śrīnivāsa Ācārya confirms: saṅkhyā-pūrvaka-nāma-gāna-natibhiḥ. (Ṣaḍ-gosvāmy-aṣṭaka 6) In addition to other duties, Śrī Caitanya Mahāprabhu introduced the system of chanting the holy name of the Lord a fixed number of times daily, as confirmed in this verse (tomāra dui hasta baddha nāma-gaṇane). Caitanya Mahāprabhu used to count on His fingers. While one hand was engaged in chanting, the other hand kept the number of rounds. This is corroborated in the Caitanya-candrāmṛta and also in Śrīla Rūpa Gosvāmī's Stava-mālā:

badhnan prema-bhara-prakampita-karo granthīn kaṭī-dorakaiḥ

saṅkhyātuṁ nija-loka-maṅgala-hare-kṛṣṇeti nāmnām japan

(Caitanya-candrāmṛta 16)

hare kṛṣṇety uccaiḥ sphurita-rasano nāma-gaṇanā-

kṛta-granthi-śreṇī-subhaga-kaṭi-sūtrojjvala-karaḥ

(Prathama-Caitanyāṣṭaka 5)

Therefore devotees in the line of Śrī Caitanya Mahāprabhu must chant at least sixteen rounds daily, and this is the number prescribed by the International Society for Krishna Consciousness. Haridāsa Ṭhākura daily chanted 300,000 names. Sixteen rounds is about 28,000 names. There is no need to imitate Haridāsa Ṭhākura or the other Gosvāmīs, but chanting the holy name a fixed number of times daily is essential for every devotee.

Madhya TEXT 7.38

premāveśe pathe tumi habe acetana

e-saba sāmagrī tomāra ke kare rakṣaṇa //CC Madhya, 7.38//

SYNONYMS

prema-āveśe—in ecstatic love of God; pathe—on the way; tumi—You; habe—will be; acetana—unconscious; e-saba—all this; sāmagrī—paraphernalia; tomāra—Your; ke—who; kare—does; rakṣaṇa—protection.

TRANSLATION

"When, along the way, You fall unconscious in ecstatic love of Godhead, who will protect Your belongings-the waterpot, garments and so forth?"

Madhya TEXT 7.39

'kṛṣṇadāsa'-nāme ei sarala brāhmaṇa

iṅho saṅge kari' laha, dhara nivedana //CC Madhya, 7.39//

SYNONYMS

kṛṣṇadāsa-nāme—named Kṛṣṇadāsa; ei—this; sarala—simple; brāhmaṇa—brāhmaṇa; iṅho—he; saṅge—with You; kari'-accepting; laha—take; dhara—just catch; nivedana—the petition.

TRANSLATION

Śrī Nityānanda Prabhu continued, "Here is a simple brāhmaṇa named Kṛṣṇadāsa. Please accept him and take him with You. That is My request.

PURPORT

This Kṛṣṇadāsa, known as Kālā Kṛṣṇadāsa, is not the Kālā Kṛṣṇadāsa mentioned in the Eleventh Chapter, verse 37, of the Ādi-līlā. The Kālā Kṛṣṇadāsa mentioned in the Eleventh Chapter is one of the twelve gopālas (cowherd boys) who appeared to substantiate the pastimes of Lord Caitanya Mahāprabhu. He is known as a great devotee of Lord Nityānanda Prabhu. The brāhmaṇa named Kālā Kṛṣṇadāsa who went with Śrī Caitanya to South India and later to Bengal is mentioned in the Madhya-līlā, Tenth Chapter, verses 62-79. One should not take these two to be the same person.

Madhya TEXT 7.40

jala-pātra-vastra vahi' tomā-saṅge yābe

ye tomāra icchā, kara, kichu nā balibe //CC Madhya, 7.40//

SYNONYMS

jala-pātra—waterpot; vastra—and garments; vahi'-carrying; tomā-saṅge—with You; yābe—will go; ye—whatever; tomāra icchā—Your desire; kara—You do; kichu nā balibe—he will not say anything.

TRANSLATION

"He will carry Your waterpot and garments. You may do whatever You like; he will not say a word."

Madhya TEXT 7.41

tabe tānra vākya prabhu kari' aṅgikāre

tāhā-sabā lañā gelā sārvaḥma-ghare //CC Madhya, 7.41//

SYNONYMS

tabe—thereupon; tānra—of Lord Nityānanda Prabhu; vākya—the words; prabhu—Lord Caitanya Mahāprabhu; kari'-doing; aṅgikāre—acceptance; tāhā-sabā—all of them; lañā—taking; gelā—went; sārvaḥma-ghare—to the house of Sārvaḥma Bhaṭṭācārya.

TRANSLATION

Accepting the request of Lord Nityānanda Prabhu, Lord Caitanya took all His devotees and went to the house of Sārvaḥma Bhaṭṭācārya.

Madhya TEXT 7.42

namaskari' sārvaḥma āsana nivedila

sabākāre mili' tabe āsane vasila //CC Madhya, 7.42//

SYNONYMS

namaskari'-offering obeisances; sārvaḥma—Sārvaḥma Bhaṭṭācārya; āsana—sitting places; nivedila—offered; sabākāre—all of them; mili'-meeting; tabe—after that; āsane vasila—he took his seat.

TRANSLATION

As soon as they entered his house, Sārvabhauma Bhaṭṭācārya offered the Lord obeisances and a place to sit. After seating all the others, the Bhaṭṭācārya took his seat.

Madhya TEXT 7.43

nānā kṛṣṇa-vārtā kahi' kahila tānhāre

'tomāra ṭhāñi āilāñ ājñā māgibāre //CC Madhya, 7.43//

SYNONYMS

nānā—various; kṛṣṇa-vārtā—topics on Lord Kṛṣṇa; kahi'-discussing; kahila—He informed; tānhāre—Sārvabhauma Bhaṭṭācārya; tomāra ṭhāñi—to your place; āilāñ—I have come; ājñā—order; māgibāre—to beg.

TRANSLATION

After they had discussed various topics about Lord Kṛṣṇa, Śrī Caitanya Mahāprabhu informed Sārvabhauma Bhaṭṭācārya, "I have come to your place just to receive your order.

Madhya TEXT 7.44

sannyāsa kari' viśvarūpa giyāche dakṣiṇe

avaśya kariba āmi tānra anveṣaṇe //CC Madhya, 7.44//

SYNONYMS

sannyāsa kari'-after accepting the sannyāsa order; viśvarūpa—Viśvarūpa (the elder brother of Śrī Caitanya Mahāprabhu); giyāche—has gone; dakṣiṇe—to South India; avaśya—certainly; kariba—shall do; āmi—I; tānra—of Him; anveṣaṇe—searching for.

TRANSLATION

"My elder brother, Viśvarūpa, has taken sannyāsa and gone to South India. Now I must go search for Him.

Madhya TEXT 7.45

ājñā deha, avaśya āmi dakṣiṇe caliba

tomāra ājñāte sukhe leuṭi' āsiba' //CC Madhya, 7.45//

SYNONYMS

ājñā deha—please give permission; avaśya—certainly; āmi—I; dakṣiṇe—in South India; caliba—shall go; tomāra—your; ājñāte—by the order; sukhe—in happiness; leuṭi'-returning; āsiba—I shall come.

TRANSLATION

"Please permit Me to go, for I must tour South India. With your permission, I shall soon return very happily."

Madhya TEXT 7.46

śuni' sārvaabhauma hailā atyanta kātara

caraṇe dhariyā kahe viśāda-uttara //CC Madhya, 7.46//

SYNONYMS

śuni'-hearing this; sārvaabhauma-Sārvaabhauma Bhaṭṭācārya; hailā-became; atyanta-greatly; kātara-agitated; caraṇe-the lotus feet; dhariyā-taking; kahe-says; viśāda-of lamentation; uttara-a reply.

TRANSLATION

Upon hearing this, Sārvaabhauma Bhaṭṭācārya became very agitated. Catching hold of the lotus feet of Caitanya Mahāprabhu, he gave this sorrowful reply.

Madhya TEXT 7.47

'bahu-janmera puṇya-phale pāinu tomāra saṅga

hena-saṅga vidhi mora karileka bhaṅga //CC Madhya, 7.47//

SYNONYMS

bahu-janmera—of many births; puṇya-phale—as the fruit of pious activities; pāinu—I got; tomāra—Your; saṅga—association; hena-saṅga—such association; vidhi—providence; mora—my; karileka—has done; bhaṅga—breaking.

TRANSLATION

"After many births, due to some pious activity I got Your association. Now

providence is breaking this invaluable association.

Madhya TEXT 7.48

śire vajra paḍe yadi, putra mari' yāya

tāhā sahi, tomāra viccheda sahana nā yāya //CC Madhya, 7.48//

SYNONYMS

śire—on the head; vajra—a thunderbolt; paḍe—falls; yadi—if; putra—son; mari'-dying; yāya—goes; tāhā—that; sahi—I can tolerate; tomāra—Your; viccheda—separation; sahana—enduring; nā yāya—cannot be done.

TRANSLATION

"If a thunderbolt falls on my head or if my son dies, I can tolerate it. But I cannot endure the unhappiness of Your separation.

Madhya TEXT 7.49

svatantra-īśvara tumi karibe gamana

dina katho raha, dekhi tomāra caraṇa' //CC Madhya, 7.49//

SYNONYMS

svatantra-īśvara—the independent Supreme Personality of Godhead; tumi—You; karibe—will make; gamana—departure; dina—days; katho—some; raha—please stay; dekhi—I may see; tomāra caraṇa—Your lotus feet.

TRANSLATION

"My dear Lord, You are the independent Supreme Personality of Godhead. Certainly You will depart. I know that. Still, I ask You to stay here a few days more so that I can see Your lotus feet."

Madhya TEXT 7.50

tāhāra vinaye prabhura śithila haila mana

rahila divasa katho, nā kaila gamana //CC Madhya, 7.50//

SYNONYMS

tāhāra—of Sārvabhauma Bhaṭṭācārya; vinaye—on the request; prabhura—of Lord Śrī Caitanya Mahāprabhu; śithila—slackened; haila—became; mana—the mind; rahila—stayed; divasa—days; katho—a few; nā—not; kaila—did; gamana—departure.

TRANSLATION

Upon hearing Sārvabhauma Bhaṭṭācārya's request, Caitanya Mahāprabhu relented. He stayed a few days longer and did not depart.

Madhya TEXT 7.51

bhaṭṭācārya āgraha kari' karena nimantraṇa

gr̥he pāka kari' prabhuke karā'na bhojana //CC Madhya, 7.51//

SYNONYMS

bhaṭṭācārya—Sārvabhauma Bhaṭṭācārya; āgraha—eagerness; kari'-showing; karena—did; nimantraṇa—invitation; gr̥he—at home; pāka—cooking; kari'-doing; prabhuke—Lord Śrī Caitanya Mahāprabhu; karā'na—made; bhojana—eating.

TRANSLATION

The Bhaṭṭācārya eagerly invited Lord Caitanya Mahāprabhu to his home and fed Him very nicely.

Madhya TEXT 7.52

tānhāra brāhmaṇī, tānra nāma--'ṣāṭhīra mātā'

rāndhi' bhikṣā dena teṇho, āścarya tānra kathā //CC Madhya, 7.52//

SYNONYMS

tānhāra brāhmaṇī—his wife; tānra nāma—her name; ṣāṭhīra mātā—the mother of Ṣāṭhī; rāndhi'-cooking; bhikṣā dena—offers food; teṇho—she; āścarya—wonderful; tānra—her; kathā—narration.

TRANSLATION

The Bhaṭṭācārya's wife, whose name was Ṣāṭhīmātā (the mother of Ṣāṭhī), did the cooking. The narrations of these pastimes are very wonderful.

Madhya TEXT 7.53

āge ta' kahiba tāhā kariyā vistāra

ebe kahi prabhura dakṣiṇa-yātrā-samācāra //CC Madhya, 7.53//

SYNONYMS

āge—later; ta'-indeed; kahiba—I shall speak; tāhā—all those incidents; kariyā—doing; vistāra—elaboration; ebe—now; kahi—let me describe; prabhura—of Lord Caitanya Mahāprabhu; dakṣiṇa—in South India; yātrā—of the touring; samācāra—the narration.

TRANSLATION

Later I shall tell about this in elaborate detail, but at present I wish to describe Śrī Caitanya Mahāprabhu's South Indian tour.

Madhya TEXT 7.54

dina pāñca rahi' prabhu bhaṭṭācārya-sthāne

calibāra lāgi' ājñā māgilā āpane //CC Madhya, 7.54//

SYNONYMS

dina pāñca—five days; rahi'-staying; prabhu—Lord Śrī Caitanya Mahāprabhu; bhaṭṭācārya-sthāne—at Sārvabhauma Bhaṭṭācārya's place; calibāra lāgi'-for starting; ājñā—order; māgilā—begged; āpane—personally.

TRANSLATION

After staying five days at the home of Sārvabhauma Bhaṭṭācārya, Śrī Caitanya Mahāprabhu personally asked his permission to depart for South India.

Madhya TEXT 7.55

prabhura āgrahe bhaṭṭācārya sammata ha-ilā

prabhu tānre lañā jagannātha-mandire gelā //CC Madhya, 7.55//

SYNONYMS

prabhura āgrahe—by the eagerness of Śrī Caitanya Mahāprabhu; bhaṭṭācārya—Sārvabhauma Bhaṭṭācārya; sammata ha-ilā—became agreeable; prabhu—Lord

Śrī Caitanya Mahāprabhu; tāñre—him (Sārvabhauma Bhaṭṭācārya); lañā—taking; jagannātha-mandire—to the temple of Lord Jagannātha; gelā—went.

TRANSLATION

After receiving the Bhaṭṭācārya's permission, Lord Caitanya Mahāprabhu went to see Lord Jagannātha in the temple. He took the Bhaṭṭācārya with Him.

Madhya TEXT 7.56

darśana kari' ṭhākura-pāśa ājñā māgilā

pūjārī prabhure mālā-prasāda āni' dilā //CC Madhya, 7.56//

SYNONYMS

darśana kari'-visiting the Lord; ṭhākura-pāśa—from the Lord; ājñā māgilā—begged permission; pūjārī—the priest; prabhure—unto Lord Śrī Caitanya Mahāprabhu; mālā—garland; prasāda—remnants of food; āni'-bringing; dilā—delivered.

TRANSLATION

Seeing Lord Jagannātha, Śrī Caitanya Mahāprabhu also begged His permission. The priest then immediately delivered prasāda and a garland to Lord Caitanya.

Madhya TEXT 7.57

ājñā-mālā pāñā harṣe namaskāra kari'

ānande dakṣiṇa-deśe cale gaurahari //CC Madhya, 7.57//

SYNONYMS

ājñā-mālā—the garland of permission; pāñā—getting; harṣe—in great jubilation; namaskāra—obeisances; kari'-offering; ānande—with great pleasure; dakṣiṇa-deśe—to South India; cale—goes; gaurahari—Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

Thus receiving Lord Jagannātha's permission in the form of a garland, Śrī Caitanya Mahāprabhu offered obeisances, and then in great jubilation He prepared to depart for South India.

Madhya TEXT 7.58

bhaṭṭācārya-saṅge āra yata nija-gaṇa

jagannātha pradakṣiṇa kari' karilā gamana //CC Madhya, 7.58//

SYNONYMS

bhaṭṭācārya-saṅge—with Sārvabhauma Bhaṭṭācārya; āra—and; yata—all; nija-gaṇa—personal devotees; jagannātha—Lord Jagannātha; pradakṣiṇa—circumambulation; kari'-finishing; karilā—made; gamana—departure.

TRANSLATION

Accompanied by His personal associates and Sārvabhauma Bhaṭṭācārya, Śrī Caitanya Mahāprabhu circumambulated the altar of Jagannātha. The Lord then departed on His South Indian tour.

Madhya TEXT 7.59

samudra-tīre tīre ālālanātha-pathe

sārvabhauma kahilena ācārya-gopīnāthe //CC Madhya, 7.59//

SYNONYMS

samudra-tīre—on the shore of the sea; tīre—on the shore; ālālanātha-pathe—on the path to the temple of Ālālanātha; sārvabhauma—Sārvabhauma Bhaṭṭācārya; kahilena—said; ācārya-gopīnāthe—to Gopīnātha Ācārya.

TRANSLATION

While the Lord was going along the path to Ālālanātha, which was located on the seashore, Sārvabhauma Bhaṭṭācārya gave the following orders to Gopīnātha Ācārya.

Madhya TEXT 7.60

cāri kopīna-bahirvāsa rākhiyāchi ghare

tāhā, prasādānna, lañā āisa vipra-dvāre //CC Madhya, 7.60//

SYNONYMS

cāri kopīna-bahirvāsa—four sets of loincloths and external clothing; rākhiyāchi

—I have kept; ghare—at home; tāhā—that; prasāda-anna—remnants of food of Lord Jagannātha; lañā—taking; āisa—come here; vipra-dvāre—by means of some brāhmaṇa.

TRANSLATION

"Bring the four sets of loincloths and outer garments I keep at home, and also some prasāda of Lord Jagannātha's. You may carry these things with the help of some brāhmaṇa."

Madhya TEXT 7.61

tabe sārvaḥma kahe prabhura caraṇe

avaśya pālibe, prabhu, mora nivedane //CC Madhya, 7.61//

SYNONYMS

tabe—thereafter; sārvaḥma—Sārvaḥma Bhaṭṭācārya; kahe—said; prabhura caraṇe—unto the lotus feet of the Lord; avaśya—certainly; pālibe—You will keep; prabhu—my Lord; mora—my; nivedane—request.

TRANSLATION

While Lord Śrī Caitanya Mahāprabhu was departing, Sārvaḥma Bhaṭṭācārya submitted the following at His lotus feet, "My Lord, I have one final request that I hope You will kindly fulfill.

Madhya TEXT 7.62

'rāmānanda rāya' āche godāvarī-tīre

adhikārī hayena teṇho vidyānagare //CC Madhya, 7.62//

SYNONYMS

rāmānanda rāya—Rāmānanda Rāya; āche—there is; godāvarī-tīre—on the bank of river Godāvarī; adhikārī—a responsible officer; hayena—is; teṇho—he; vidyā-nagare—in the town known as Vidyānagara.

TRANSLATION

"In the town of Vidyānagara, on the bank of the Godāvarī, there is a responsible government officer named Rāmānanda Rāya.

PURPORT

In his *Amṛta-pravāha-bhāṣya*, Bhaktivinoda Ṭhākura states that Vidyānagara is today known as Porbandar. There is another Porbandar in western India in the province of Gujarat.

Madhya TEXT 7.63

śūdra viṣayi-jñāne upekṣā nā karibe

āmāra vacane tāñre avaśya milibe //CC Madhya, 7.63//

SYNONYMS

śūdra—the fourth social division; viṣayi-jñāne—by the impression of being a worldly man; upekṣā—negligence; nā karibe—should not do; āmāra—my; vacane—on the request; tāñre—him; avaśya—certainly; milibe—You should meet.

TRANSLATION

"Please do not neglect him, thinking he belongs to a śūdra family engaged in material activities. It is my request that You meet him without fail."

PURPORT

In the *varṇāśrama-dharma*, the śūdra is the fourth division in the social status. *Paricaryātmakaṁ karma śūdrasyāpi svabhāva-jam* (Bg. 18.44). Śūdras are meant to engage in the service of the three higher classes—brāhmaṇas, kṣatriyas and vaiśyas. Śrī Rāmānanda Rāya belonged to the *karaṇa* class, which is the equivalent of the *kāyastha* class in Bengal. This class is regarded all over India as śūdra. It is said that the Bengali *kāyasthas* were originally engaged as servants of brāhmaṇas who came from North India to Bengal. Later, the clerical class became the *kāyasthas* in Bengal. Now there are many mixed classes known as *kāyastha*. Sometimes it is said in Bengal that those who cannot claim any particular class belong to the *kāyastha* class. Although these *kāyasthas* or *karaṇas* are considered śūdras, they are very intelligent and highly educated. Most of them are professionals such as lawyers or politicians. Thus in Bengal the *kāyasthas* are sometimes considered kṣatriyas. In Orissa, however, the *kāyastha* class, which includes the *karaṇas*, is considered in the śūdra category. Śrīla Rāmānanda Rāya belonged to this *karaṇa* class; therefore he was considered a śūdra. He was also the governor of South India under the regime of Mahārāja

Pratāparudra of Orissa. In other words, Sārvabhauma Bhaṭṭācārya informed Lord Caitanya Mahāprabhu that Rāmānanda Rāya, although belonging to the śūdra class, was a highly responsible government officer. As far as spiritual advancement is concerned, materialists, politicians and śūdras are generally disqualified. Sārvabhauma Bhaṭṭācārya therefore requested that Lord Caitanya Mahāprabhu not neglect Rāmānanda Rāya, who was highly advanced spiritually although he was born a śūdra and a materialist.

A viṣayī is one who is attached to family life and is interested only in wife, children and worldly sense gratification. The senses can be engaged either in worldly enjoyment or in the service of the Lord. Those who are not engaged in the service of the Lord and are interested only in material sense gratification are called viṣayī. Śrīla Rāmānanda Rāya was engaged in government service, and he belonged to the karaṇa class. He was certainly not a sannyāsī in saffron cloth, yet he was in the transcendental position of a paramahansa householder. Before becoming Caitanya Mahāprabhu's disciple, Sārvabhauma Bhaṭṭācārya considered Rāmānanda Rāya an ordinary viṣayī because he was a householder engaged in government service. However, when the Bhaṭṭācārya was actually enlightened in Vaiṣṇava philosophy, he could understand the exalted transcendental position of Śrī Rāmānanda Rāya; therefore he referred to him as adhikārī. An adhikārī is one who knows the transcendental science of Kṛṣṇa and is engaged in His service; therefore all gṛhastha devotees are designated as dāsa adhikārī.

Madhya TEXT 7.64

tomāra saṅgera yogya teṅho eka jana

pr̥thivīte rasika bhakta nāhi tānra sama //CC Madhya, 7.64//

SYNONYMS

tomāra—Your; saṅgera—of association; yogya—fit; teṅho—he (Rāmānanda Rāya); eka—one; jana—person; pr̥thivīte—in the world; rasika—expert in transcendental mellows; bhakta—devotee; nāhi—there is none; tānra sama—like him.

TRANSLATION

Sārvabhauma Bhaṭṭācārya continued, "Rāmānanda Rāya is a fit person to associate with You; no other devotee can compare with him in knowledge of the

transcendental mellows.

Madhya TEXT 7.65

pāṇḍitya āra bhakti-rasa,--duñhera teñho sīmā

sambhāṣile jānibe tumi tāñhāra mahimā //CC Madhya, 7.65//

SYNONYMS

pāṇḍitya—learning; āra—and; bhakti-rasa—the mellows of devotional service; duñhera—of these two; teñho—he; sīmā—the limit; sambhāṣile—when You talk with him; jānibe—will know; tumi—You; tāñhāra—his; mahimā—glories.

TRANSLATION

"He is a most learned scholar as well as an expert in devotional mellows. Actually he is most exalted, and if You talk with him, You will see how glorious he is.

Madhya TEXT 7.66

alaukika vākya ceṣṭā tāñra nā bujhiyā

parihāsa kariyāchi tāñre 'vaiṣṇava' baliyā //CC Madhya, 7.66//

SYNONYMS

alaukika—uncommon; vākya—words; ceṣṭā—endeavor; tāñra—his; nā—without; bujhiyā—understanding; parihāsa—joking; kariyāchi—I have done; tāñre—unto him; vaiṣṇava—a devotee of the Lord; baliyā—as.

TRANSLATION

"I could not realize when I first spoke with Rāmānanda Rāya that his topics and endeavors were all transcendently uncommon. I made fun of him simply because he was a Vaiṣṇava."

PURPORT

Anyone who is not a Vaiṣṇava, or an unalloyed devotee of the Supreme Lord, must be a materialist. A Vaiṣṇava living according to Śrī Caitanya Mahāprabhu's injunctions is certainly not on the materialistic platform. Caitanya means "spiritual force." All of Śrī Caitanya Mahāprabhu's activities were carried out on

the platform of spiritual understanding; therefore only those who are on the spiritual platform are able to understand the activities of Śrī Caitanya Mahāprabhu. Materialistic persons who cannot are generally known as karmīs or jñānīs. The jñānīs are mental speculators who simply try to understand what is spirit and what is soul. Their process is neti neti: "This is not spirit, this is not Brahman." The jñānīs are a little more advanced than the dull-headed karmīs, who are simply interested in sense gratification. Before becoming a Vaiṣṇava, Sārvabhauma Bhaṭṭācārya was a mental speculator (jñānī), and being such, he always cut jokes with Vaiṣṇavas. A Vaiṣṇava never agrees with the speculative system of the jñānīs. Both the jñānīs and karmīs depend on direct sense perception for their imperfect knowledge. The karmīs never agree to accept anything not directly perceived, and the jñānīs put forth only hypotheses. However, the Vaiṣṇavas, the unalloyed devotees of the Lord, do not follow the process of acquiring knowledge by direct sense perception or mental speculation. Because they are servants of the Supreme Lord, devotees receive knowledge directly from the Supreme Personality of Godhead as He speaks it in the Bhagavad-gītā, or sometimes as He imparts it from within as the caitya-guru. As stated in the Bhagavad-gītā (10.10):

teṣāṁ satata-yuktānāṁ

bhajatām prīti-pūrvakam

dadāmi buddhi-yogaṁ taṁ

yena mām upayānti te

"To those who are constantly devoted to serving Me with love, I give the understanding by which they can come to Me." (Bg. 10.10)

The Vedas are considered to have been spoken by the Supreme Lord. They were first realized by Brahmā, who is the first created being within the universe (tene brahma hṛdā ya ādi-kavaye). Our process is to receive knowledge through the paramparā system, from Kṛṣṇa to Brahmā, to Nārada, Vyāsa, Śrī Caitanya Mahāprabhu and the six Gosvāmīs. By disciplic succession, Lord Brahmā was enlightened from within by the original person, Kṛṣṇa. Our knowledge is fully perfect due to being handed from master to disciple. A Vaiṣṇava is always engaged in the transcendental loving service of the Lord, and thus neither karmīs nor jñānīs can understand the activities of a Vaiṣṇava. It is said, vaiṣṇavera kriyā-mudrā vijñeha nā bujhaya: even the most learned man depending on direct perception of knowledge cannot understand the activities of a Vaiṣṇava. After

being initiated into Vaiṣṇavism by Śrī Caitanya Mahāprabhu, Bhaṭṭācārya realized what a mistake he had made in trying to understand Rāmānanda Rāya, who was very learned and whose endeavors were all directed to rendering transcendental loving service to the Lord.

Madhya TEXT 7.67

tomāra prasāde ebe jāninu tāñra tattva

sambhāṣile jānibe tāñra yemana mahattva //CC Madhya, 7.67//

SYNONYMS

tomāra prasāde—by Your mercy; ebe—now; jāninu—I have understood; tāñra—of him (Rāmānanda Rāya); tattva—the truth; sambhāṣile—in talking together; jānibe—You will know; tāñra—his; yemana—such; mahattva—greatness.

TRANSLATION

The Bhaṭṭācārya said, "By Your mercy I can now understand the truth about Rāmānanda Rāya. In talking with him, You also will acknowledge his greatness."

Madhya TEXT 7.68

aṅgīkāra kari' prabhu tāñhāra vacana

tāñre vidāya dite tāñre kaila āliṅgana //CC Madhya, 7.68//

SYNONYMS

aṅgīkāra kari'-accepting this proposal; prabhu—Lord Caitanya Mahāprabhu; tāñhāra—of him (Sārvabhauma Bhaṭṭācārya); vacana—the request; tāñre—unto him; vidāya dite—to offer farewell; tāñre—him; kaila—did; āliṅgana—embracing.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu accepted Sārvabhauma Bhaṭṭācārya's request that He meet Rāmānanda Rāya. Bidding Sārvabhauma farewell, the Lord embraced him.

Madhya TEXT 7.69

"ghare kṛṣṇa bhaji' more kariha āśīrvāde

nīlācale āsi' yena tomāra prasāde" //CC Madhya, 7.69//

SYNONYMS

ghare—at home; kṛṣṇa—Lord Kṛṣṇa; bhaji'-worshiping; more—unto Me; kariha—do; āśīrvāde—blessing; nīlācale—at Jagannātha Purī; āsi'-returning; yena—so that; tomāra—your; prasāde—by the mercy.

TRANSLATION

Śrī Caitanya Mahāprabhu asked the Bhaṭṭācārya to bless Him while he engaged in the devotional service of Lord Kṛṣṇa at home, so that by Sārvabhauma's mercy the Lord could return to Jagannātha Purī.

PURPORT

The word kariha āśīrvāde means "continue to bestow your blessings upon Me." Being a sannyāsī, Caitanya Mahāprabhu was on the highest platform of respect and adoration, whereas Sārvabhauma Bhaṭṭācārya, as a householder, was on the second platform. Therefore a sannyāsī is supposed to offer blessings to a gṛhastha. Now Śrī Caitanya Mahāprabhu by His practical behavior requested the blessings of a gṛhastha. This is the special significance of Śrī Caitanya Mahāprabhu's preaching. He gave equal status to everyone, regardless of material considerations. His movement is thoroughly spiritual. Although apparently a gṛhastha (householder), Sārvabhauma Bhaṭṭācārya was unlike the so-called karmīs interested in sense gratification. After being initiated by Śrī Caitanya Mahāprabhu, the Bhaṭṭācārya was perfectly situated in the spiritual order; therefore it was quite possible for him to offer blessings even to a sannyāsī. He was always engaged in the service of the Lord even at home. In our disciplic line we have the example of a perfect householder paramahansa-Śrīla Bhaktivinoda Ṭhākura. In his book Śaraṇāgati, Bhaktivinoda Ṭhākura stated: ye-dina gṛhe, bhajana dekhi', gṛhete goloka bhāya (Śaraṇāgati 31.6). Whenever a householder glorifies the Supreme Lord in his home, his activities are immediately transformed into the activities of Goloka Vṛndāvana, spiritual activities taking place in the Goloka Vṛndāvana planet of Kṛṣṇa. Activities exhibited by Kṛṣṇa Himself at Bhauma Vṛndāvana, the Vṛndāvana-dhāma existing on this planet, are not different from His activities on the planet Goloka Vṛndāvana. This is proper realization of Vṛndāvana anywhere. In our Kṛṣṇa consciousness movement we inaugurated the New Vṛndāvana activities, wherein

devotees are always engaged in the transcendental loving service of the Lord, and this is not different from Goloka Vṛndāvana. The conclusion is that one who acts strictly in the line of Śrī Caitanya Mahāprabhu is competent to offer blessings to sannyāsīs, even though he be a gr̥hastha householder. Although he is in an exalted position, a sannyāsī yet must elevate himself to the transcendental platform by rendering service to the Lord. By his actual behavior, Caitanya Mahāprabhu begged the blessings of Sārvabhauma Bhaṭṭācārya. He set the example of how one should expect blessings from a Vaiṣṇava, regardless of his social position.

Madhya TEXT 7.70

eta bali' mahāprabhu karilā gamana

mūrcchita hañā tāhāṇ paḍilā sārvabhauma //CC Madhya, 7.70//

SYNONYMS

eta bali'-saying this; mahāprabhu—Śrī Caitanya Mahāprabhu; karilā—made; gamana—departure; mūrcchita—fainted; hañā—becoming; tāhāṇ—there; paḍilā—fell down; sārvabhauma—Sārvabhauma Bhaṭṭācārya.

TRANSLATION

Saying this, Śrī Caitanya Mahāprabhu departed on His tour, and Sārvabhauma Bhaṭṭācārya immediately fainted and fell to the ground.

Madhya TEXT 7.71

tāṇre upekṣiyā kaila śīghra gamana

ke bujhite pāre mahāprabhura citta-mana //CC Madhya, 7.71//

SYNONYMS

tāṇre—unto Sārvabhauma Bhaṭṭācārya; upekṣiyā—not paying serious attention; kaila—did; śīghra—very fast; gamana—walking; ke—who; bujhite—to understand; pāre—is able; mahāprabhura—of Śrī Caitanya Mahāprabhu; citta-mana—the mind and intention.

TRANSLATION

Although Sārvabhauma Bhaṭṭācārya fainted, Śrī Caitanya Mahāprabhu did not

take notice of him. Rather, He left quickly. Who can understand the mind and intention of Śrī Caitanya Mahāprabhu?

PURPORT

It was naturally expected that when Sārvabhauma Bhaṭṭācārya fainted and fell to the ground Śrī Caitanya Mahāprabhu would have taken care of him and waited for him to regain consciousness, but He did not do so. Rather, Śrī Caitanya Mahāprabhu immediately started on His tour. It is therefore very difficult to understand the activities of a transcendental person. Sometimes they may seem rather odd, but a transcendental personality remains in his position, unaffected by material considerations.

Madhya TEXT 7.72

mahānubhāvera cittera svabhāva ei haya

puṣpa-sama komala, kaṭhina vajra-maya //CC Madhya, 7.72//

SYNONYMS

mahā-anubhāvera—of a great personality; cittera—of the mind; svabhāva—the nature; ei haya—this is; puṣpa-sama—like a flower; komala—soft; kaṭhina—hard; vajra-maya—like a thunderbolt.

TRANSLATION

This is the nature of the mind of an uncommon personality. Sometimes it is soft like a flower, but sometimes it is as hard as a thunderbolt.

PURPORT

The softness of a flower and the hardness of a thunderbolt are reconciled in the behavior of a great personality. The following quotation from Uttara-rāma-carita (2.7) explains this behavior. One may also consult Madhya-līlā, Third Chapter, verse 212.

Madhya TEXT 7.73

vajrād api kaṭhorāṇi

mṛdūni kusumād api

lokottarāṇāṁ cetāṁsi

ko nu vijñātum īśvaraḥ //CC Madhya, 7.73//

SYNONYMS

vajrāt api—than a thunderbolt; kaṭhorāṇi—harder; mṛdūni—softer; kusumāt api—than a flower; loka-uttarāṇām—persons above the human platform of behavior; cetāṁsi—the hearts; kaḥ—who; nu—but; vijñātum—to understand; īśvaraḥ—able.

TRANSLATION

"The hearts of those above common behavior are sometimes harder than a thunderbolt and sometimes softer than a flower. How can one accommodate such contradictions in great personalities?"

Madhya TEXT 7.74

nityānanda prabhu bhaṭṭācārye uṭhāila

tānra loka-saṅge tānre ghare pāṭhāila //CC Madhya, 7.74//

SYNONYMS

nityānanda prabhu—Lord Śrī Nityānanda Prabhu; bhaṭṭācārye—Sārvabhauma Bhaṭṭācārya; uṭhāila—raised; tānra—His; loka-saṅge—along with associates; tānre—him (the Bhaṭṭācārya); ghare—to his home; pāṭhāila—sent.

TRANSLATION

Lord Nityānanda Prabhu raised Sārvabhauma Bhaṭṭācārya and with the help of His men saw him to his home.

Madhya TEXT 7.75

bhakta-gaṇa śīghra āsi' laila prabhura sātha

vastra-prasāda lañā tabe āilā gopīnātha //CC Madhya, 7.75//

SYNONYMS

bhakta-gaṇa—devotees; śīghra—very swiftly; āsi'-coming; laila—took; prabhura—of the Lord; sātha—the company; vastra—the garments; prasāda—and Lord Jagannātha's prasāda; lañā—with; tabe—thereafter; āilā—came; gopīnātha—Gopīnātha Ācārya.

TRANSLATION

Immediately all the devotees came and partook of Śrī Caitanya Mahāprabhu's company. Afterwards, Gopīnātha Ācārya came with the garments and prasāda.

Madhya TEXT 7.76

sabā-saṅge prabhu tabe ālālanātha āilā

namaskāra kari' tāre bahu-stuti kailā //CC Madhya, 7.76//

SYNONYMS

sabā-saṅge—with all of them; prabhu—Lord Śrī Caitanya Mahāprabhu; tabe—then; ālālanātha—the place named Ālālanātha; āilā—reached; namaskāra kari'-offering obeisances; tāre—Lord Śrī Caitanya Mahāprabhu; bahu-stuti—many prayers; kailā—offered.

TRANSLATION

All the devotees followed Śrī Caitanya Mahāprabhu to a place known as Ālālanātha. There they all offered respects and various prayers.

Madhya TEXT 7.77

premāveśe nṛtya-gīta kaila kata-kṣaṇa

dekhite āilā tāhān vaise yata jana //CC Madhya, 7.77//

SYNONYMS

prema-āveśe—in the great ecstasy of love of Godhead; nṛtya-gīta—dancing and chanting; kaila—performed; kata-kṣaṇa—for some time; dekhite—to see; āilā—came; tāhān—there; vaise—who live; yata jana—all the men.

TRANSLATION

In great ecstasy, Śrī Caitanya Mahāprabhu danced and chanted for some time. Indeed, all the neighbors came to see Him.

Madhya TEXT 7.78

caudikete saba loka bale 'hari' 'hari'

premāveśe madhye nṛtya kare gaurahari //CC Madhya, 7.78//

SYNONYMS

caudikete—all around; saba loka—all persons; bale—shout; hari hari—the holy name of the Lord; prema-āveśe—in ecstatic love; madhye—in the middle; nṛtya kare—dances; gaurahari—Śrī Caitanya Mahāprabhu.

TRANSLATION

All around Śrī Caitanya Mahāprabhu, who is also known as Gaurahari, people began to shout the holy name of Hari. Lord Caitanya, immersed in His usual ecstasy of love, danced in the midst of them.

Madhya TEXT 7.79

kāñcana-saḍṛśa deha, aruṇa vasana

pulakāśru-kampa-sveda tāhāte bhūṣaṇa //CC Madhya, 7.79//

SYNONYMS

kāñcana-saḍṛśa—like molten gold; deha—a body; aruṇa—saffron; vasana—garments; pulaka-aśru—standing of hair and crying; kampa—trembling; sveda—perspiration; tāhāte—therein; bhūṣaṇa—the ornaments.

TRANSLATION

The body of Śrī Caitanya Mahāprabhu was naturally very beautiful. It was like molten gold dressed in saffron cloth. Indeed, He was most beautiful for being ornamented with the ecstatic symptoms, which caused His hair to stand on end, tears to well in His eyes, and His body to tremble and perspire all over.

Madhya TEXT 7.80

dekhiyā lokera mane haila camatkāra

yata loka āise, keha nāhi yāya ghara //CC Madhya, 7.80//

SYNONYMS

dekhiyā—seeing all this; lokera—of the people; mane—in the minds; haila—there was; camatkāra—astonishment; yata—all; loka—people; āise—came there; keha—anyone; nāhi—not; yāya—goes; ghara—home.

TRANSLATION

Everyone present was astonished to see Śrī Caitanya Mahāprabhu's dancing and His bodily transformations. Whoever came did not want to return home.

Madhya TEXT 7.81

keha nāce, keha gāya, 'śrī-kṛṣṇa' 'gopāla'
premete bhāsila loka,--strī-vṛddha-ābāla //CC Madhya, 7.81//

SYNONYMS

keha nāce—someone dances; keha gāya—someone chants; śrī-kṛṣṇa—Lord Śrī Kṛṣṇa's name; gopāla—Gopāla's name; premete—in love of Godhead; bhāsila—floated; loka—all the people; strī—women; vṛddha—old men; ā-bāla—from the children.

TRANSLATION

Everyone-including children, old men and women-began to dance and chant the holy names of Śrī Kṛṣṇa and Gopāla. In this way they all floated in the ocean of love of Godhead.

Madhya TEXT 7.82

dekhi' nityānanda prabhu kahe bhakta-gaṇe
ei-rūpe nṛtya āge habe grāme-grāme //CC Madhya, 7.82//

SYNONYMS

dekhi'-seeing this; nityānanda—Lord Nityānanda Prabhu; prabhu—the Lord; kahe—says; bhakta-gaṇe—unto the devotees; ei-rūpe—in this way; nṛtya—dancing; āge—ahead; habe—there will be; grāme-grāme—in every village.

TRANSLATION

Upon seeing the chanting and dancing of Lord Śrī Caitanya Mahāprabhu, Lord Nityānanda predicted that later there would be dancing and chanting in every village.

PURPORT

This prediction of Śrī Nityānanda Prabhu is applicable not only in India but also all over the world. That is now happening by His grace. The members of the International Society for Krishna Consciousness are now traveling from one village to another in the Western countries and are even carrying the Deity with them. These devotees distribute various scriptures all over the world. We hope that these devotees who are preaching the message of Śrī Caitanya Mahāprabhu will very seriously follow strictly in His footsteps. If they follow the rules and regulations and chant sixteen rounds daily, their endeavor to preach the cult of Śrī Caitanya Mahāprabhu will certainly be successful.

Madhya TEXT 7.83

atikāla haila, loka chāḍiyā nā yāya

tabe nityānanda-gosāñi sṛjilā upāya //CC Madhya, 7.83//

SYNONYMS

atikāla—very late; haila—it was; loka—the people in general; chāḍiyā—giving up; nā yāya—do not go; tabe—at that time; nityānanda—Śrīla Nityānanda Prabhu; gosāñi—the spiritual master; sṛjilā—invented; upāya—a means.

TRANSLATION

Seeing that it was already getting late, Lord Nityānanda Prabhu, the spiritual master, invented a means to disperse the crowd.

Madhya TEXT 7.84

madhyāhna karite gelā prabhuke lañā

tāhā dekhi' loka āise caudike dhāñā //CC Madhya, 7.84//

SYNONYMS

madhyāhna karite—to take lunch at noon; gelā—went; prabhuke—Lord Śrī Caitanya Mahāprabhu; lañā—taking; tāhā dekhi'-seeing that; loka—the people in general; āise—came; caudike—all around; dhāñā—running.

TRANSLATION

When Lord Nityānanda Prabhu took Śrī Caitanya Mahāprabhu for lunch at noon, everyone came running around Them.

Madhya TEXT 7.85

madhyāhna kariyā āilā devatā-mandire

nija-gaṇa praveśi' kapāṭa dila bahir-dvāre //CC Madhya, 7.85//

SYNONYMS

madhyāhna kariyā—performing bathing, etc; āilā—came back; devatā-mandire—to the temple of the Lord; nija-gaṇa praveśi'-allowing His own men; kapāṭa dila—shut; bahir-dvāre—the outside door.

TRANSLATION

After finishing Their baths, They returned at noon to the temple. Admitting His own men, Śrī Nityānanda Prabhu closed the outside door.

Madhya TEXT 7.86

tabe gopīnātha dui-prabhure bhikṣā karāila

prabhura śeṣa prasādāna sabe bāṇṭi' khāila //CC Madhya, 7.86//

SYNONYMS

tabe—thereupon; gopīnātha—Gopīnātha Ācārya; dui-prabhure—unto the two Lords Caitanya Mahāprabhu and Nityānanda Prabhu; bhikṣā karāila—gave prasāda to eat; prabhura—of the Lord; śeṣa—the remnants; prasāda-anna—food; sabe—all of them; bāṇṭi'-sharing; kbāila—ate.

TRANSLATION

Gopīnātha Ācārya then brought prasāda for the two Lords to eat, and after They had eaten, the remnants of the food were distributed to all the devotees.

Madhya TEXT 7.87

śuni' śuni' loka-saba āsi' bahir-dvāre

'hari' 'hari' bali' loka kolāhala kare //CC Madhya, 7.87//

SYNONYMS

śuni' śuni'-hearing this; loka-saba—all the people; āsi'-coming there; bahir-dvāre—to the outside door; hari hari—the holy name of the Lord; bali'-chanting; loka

—all the people; kolāhala—tumultuous sound; kare—made.

TRANSLATION

Hearing about this, everyone there came to the outside door and began chanting the holy name, "Hari! Hari!" Thus there was a tumultuous sound.

Madhya TEXT 7.88

tabe mahāprabhu dvāra karāila mocana

ānande āsiyā loka pāila daraśana //CC Madhya, 7.88//

SYNONYMS

tabe—thereupon; mahāprabhu—Śrī Caitanya Mahāprabhu; dvāra—the door; karāila—made; mocana—opening; ānande—in great pleasure; āsiyā—coming; loka—all the people; pāila—got; daraśana—sight.

TRANSLATION

After lunch, Śrī Caitanya Mahāprabhu made them open the door. In this way everyone received His audience with great pleasure.

Madhya TEXT 7.89

ei-mata sandhyā paryanta loka āse, yāya

'vaiṣṇava' ha-ila loka, sabe nāce, gāya //CC Madhya, 7.89//

SYNONYMS

ei-mata—in this way; sandhyā paryanta—until evening; loka—people; āse yāya—come and go; vaiṣṇava—devotees; ha-ila—became; loka—all the people; sabe—all of them; nāce—dance; gāya—and chant.

TRANSLATION

The people came and went until evening, and all of them became Vaiṣṇava devotees and began to chant and dance.

Madhya TEXT 7.90

ei-rūpe sei ṭhāṇi bhakta-gaṇa-saṅge

sei rātri goñāilā kṛṣṇa-kathā-raṅge //CC Madhya, 7.90//

SYNONYMS

ei-rūpe—in this way; sei ṭhāñi—in that place; bhakta-gaṇa-saṅge—with the devotees; sei rātri—that night; goñāilā—passed; kṛṣṇa-kathā-raṅge—in great pleasure discussing Lord Kṛṣṇa.

TRANSLATION

Śrī Caitanya Mahāprabhu then passed the night there and discussed the pastimes of Lord Kṛṣṇa with His devotees with great pleasure.

Madhya TEXT 7.91

prātaḥ-kāle snāna kari' karilā gamana

bhakta-gaṇe vidāya dilā kari' āliṅgana //CC Madhya, 7.91//

SYNONYMS

prātaḥ-kāle—in the morning; snāna—bath; kari'-after taking; karilā—started; gamana—tour; bhakta-gaṇe—to all the devotees; vidāya—farewell; dilā—gave; kari'-doing; āliṅgana—embracing.

TRANSLATION

The next morning, after taking His bath, Śrī Caitanya Mahāprabhu started on His South Indian tour. He bade farewell to the devotees by embracing them.

Madhya TEXT 7.92

mūrcchita hañā sabe bhūmite paḍilā

tānhā-sabā pāne prabhu phiri' nā cāhilā //CC Madhya, 7.92//

SYNONYMS

mūrcchita hañā—becoming unconscious; sabe—all; bhūmite—to the ground; paḍilā—fell down; tānhā-sabā—all of them; pāne—toward; prabhu—Lord Śrī Caitanya Mahāprabhu; phiri'-turning; nā—not; cāhilā—saw.

TRANSLATION

Although they all fell to the ground unconscious, the Lord did not turn to see

them but proceeded onward.

Madhya TEXT 7.93

vicchede vyākula prabhu calilā duḥkhī hañā

pāche kṛṣṇadāsa yāya jala-pātra lañā //CC Madhya, 7.93//

SYNONYMS

vicchede—in separation; vyākula—perturbed; prabhu—Lord Śrī Caitanya Mahāprabhu; calilā—went on; duḥkhī—unhappy; hañā—becoming; pāche—just behind; kṛṣṇadāsa—His servant Kṛṣṇadāsa; yāya—went; jala-pātra—the waterpot; lañā—taking.

TRANSLATION

In separation, the Lord became very perturbed and walked on unhappily. His servant, Kṛṣṇadāsa, who was carrying His waterpot, followed behind.

Madhya TEXT 7.94

bhakta-gaṇa upavāsī tāhāni rahilā

āra dine duḥkhī hañā nīlācale āilā //CC Madhya, 7.94//

SYNONYMS

bhakta-gaṇa—the devotees; upavāsī—fasting; tāhāni—there; rahilā—remained; āra dine—on the next day; duḥkhī—unhappy; hañā—becoming; nīlācale—to Jagannātha Purī; āilā—returned.

TRANSLATION

All the devotees remained there and fasted, but the next day they all unhappily returned to Jagannātha Purī.

Madhya TEXT 7.95

matta-simha-prāya prabhu karilā gamana

premāveśe yāya kari' nāma-saṅkīrtana //CC Madhya, 7.95//

SYNONYMS

matta-simha—a mad lion; prāya—almost like; prabhu—Lord Śrī Caitanya Mahāprabhu; karilā—did; gamana—touring; prema-āveśe—in ecstatic love; yāya—goes; kari'-performing; nāma-saṅkīrtana—chanting Kṛṣṇa's name.

TRANSLATION

Almost like a mad lion, Lord Śrī Caitanya Mahāprabhu went on His tour filled with ecstatic love and performing saṅkīrtana, chanting Kṛṣṇa's names as follows.

Madhya TEXT 7.96

kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! he
kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! he
kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! rakṣa mām
kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! pāhi mām
rāma! rāghava! rāma! rāghava! rāma! rāghava! rakṣa mām
kṛṣṇa! keśava! kṛṣṇa! keśava! kṛṣṇa! keśava! pāhi mām //CC Madhya, 7.96//

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; he—O; rakṣa—please protect; mām—Me; pāhi—please maintain; rāma—Lord Rāma; rāghava—descendant of King Raghu; keśava—killer of the Keśī demon.

TRANSLATION

The Lord chanted:

Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! he
Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! he
Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Rakṣa mām
Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Pāhi mām

That is, "O Lord Kṛṣṇa, please protect Me and maintain Me." He also chanted:

Rāma! Rāghava! Rāma! Rāghava! Rāma! Rāghava! Rakṣa mām

Kṛṣṇa! Keśava! Kṛṣṇa! Keśava! Kṛṣṇa! Keśava! pāhi mām

That is, "O Lord Rāma, descendant of King Raghu, please protect Me. O Kṛṣṇa, O Keśava, killer of the Keśī demon, please maintain Me."

Madhya TEXT 7.97

ei śloka paḍi' pathe calilā gaurahari

loka dekhi' pathe kahe,--bala 'hari' 'hari' //CC Madhya, 7.97//

SYNONYMS

ei śloka paḍi'-reciting this verse kṛṣṇa! kṛṣṇa!; pathe—on the way; calilā—went; gaurahari—Lord Śrī Caitanya Mahāprabhu; loka dekhi'-seeing other people; pathe—on the way; kahe—He says; bala—say; hari hari—the holy name of Lord Hari.

TRANSLATION

Chanting this verse, Lord Śrī Caitanya Mahāprabhu, known as Gaurahari, went on His way. As soon as He saw someone, He would request him to chant "Hari! Hari!"

Madhya TEXT 7.98

sei loka prema-matta hañā bale 'hari' 'kṛṣṇa'

prabhura pāche saṅge yāya darśana-satṛṣṇa //CC Madhya, 7.98//

SYNONYMS

sei loka—that person; prema-matta—maddened in love of Godhead; hañā—becoming; bale—says; hari kṛṣṇa—the holy name of Lord Hari and Lord Kṛṣṇa; prabhura pāche—behind the Lord; saṅge—with Him; yāya—goes; darśana-satṛṣṇa—being very eager to see Him.

TRANSLATION

Whoever heard Lord Caitanya Mahāprabhu chant "Hari, Hari," also chanted the holy name of Lord Hari and Kṛṣṇa. In this way they all followed the Lord, very eager to see Him.

Madhya TEXT 7.99

kata-kṣaṇe rahi' prabhu tāre āliṅgiyā

vidāya karila tāre śakti sañcāriyā //CC Madhya, 7.99//

SYNONYMS

kata-kṣaṇe rahi'-after remaining for some time; prabhu—Lord Śrī Caitanya Mahāprabhu; tāre—they; āliṅgiyā—embracing; vidāya karila—bade farewell; tāre—in them; śakti—spiritual potency; sañcāriyā—investing.

TRANSLATION

After some time the Lord would embrace these people and bid them to return home, having investing them with spiritual potency.

PURPORT

In his Amṛta-pravāha-bhāṣya, Śrīla Bhaktivinoda Ṭhākura explains that this spiritual potency is the essence of the pleasure potency and the knowledge potency. By these two potencies, one is empowered with devotional service. Lord Kṛṣṇa Himself or His representative, the unalloyed devotee, can mercifully bestow these combined potencies upon any man. Being thus endowed with such potencies, one can become an unalloyed devotee of the Lord. Anyone favored by Lord Śrī Caitanya Mahāprabhu was empowered with this bhakti-śakti. Thus the Lord's followers were able to preach Kṛṣṇa consciousness by divine grace.

Madhya TEXT 7.100

sei-jana nija-grāme kariyā gamana

'kṛṣṇa' bali' hāse, kānde, nāce anukṣaṇa //CC Madhya, 7.100//

SYNONYMS

sei-jana—that person; nija-grāme—to his own village; kariyā gamana—returning there; kṛṣṇa bali'-saying the holy name of Lord Kṛṣṇa; hāse—laughs; kānde—cries; nāce—dances; anukṣaṇa—always.

TRANSLATION

Being thus empowered, they would return to their own villages, always chanting the holy name of Kṛṣṇa and sometimes laughing, crying and dancing.

Madhya TEXT 7.101

yāre dekhe, tāre kahe,--kaha kṛṣṇa-nāma

ei-mata 'vaiṣṇava' kaila saba nija-grāma //CC Madhya, 7.101//

SYNONYMS

yāre dekhe—whomever he meets; tāre—to him; kahe—he says; kaha kṛṣṇa-nāma—kindly chant the Hare Kṛṣṇa mantra; ei-mata—in this way; vaiṣṇava—devotees of the Supreme Personality of Godhead; kaila—made; saba—all; nija-grāma—his own village.

TRANSLATION

These empowered people used to request everyone and anyone-whomever they saw-to chant the holy name of Kṛṣṇa. In this way all the villagers would also become devotees of the Supreme Personality of Godhead.

PURPORT

In order to become an empowered preacher, one must be favored by Lord Śrī Caitanya Mahāprabhu or His devotee, the spiritual master. One must also request everyone to chant the mahā-mantra. In this way, such a person can convert others to Vaiṣṇavism, showing them how to become pure devotees of the Supreme Personality of Godhead.

Madhya TEXT 7.102

grāmāntara haite dekhite āila yata jana

tānra darśana-kṛpāya haya tānra sama //CC Madhya, 7.102//

SYNONYMS

grāma-antara haite—from different villages; dekhite—to see; āila—came; yata jana—all the persons; tānra—his; darśana-kṛpāya—by the mercy of seeing him; haya—become; tānra sama—similar Vaiṣṇavas.

TRANSLATION

Simply by seeing such empowered individuals, people from different villages would become like them by the mercy of their glance.

Madhya TEXT 7.103

sei yāi' grāmera loka vaiṣṇava karaya

anya-grāmī āsi' tāñre dekhi' vaiṣṇava haya //CC Madhya, 7.103//

SYNONYMS

sei—that Vaiṣṇava; yāi'-going to his own village; grāmera loka—all the people of the village; vaiṣṇava—devotees; karaya—makes; anya-grāmī—inhabitants from different villages; āsi'-coming there; tāñre dekhi'-by seeing them; vaiṣṇava haya—become devotees.

TRANSLATION

When these individuals returned to their villages, they also converted others into devotees. When others came to see them, they also were converted.

Madhya TEXT 7.104

sei yāi' āra grāme kare upadeśa

ei-mata 'vaiṣṇava' haila saba dakṣiṇa-deśa //CC Madhya, 7.104//

SYNONYMS

sei—that man; yāi'-going; āra—different; grāme—to the villages; kare—gives; upadeśa—instruction; ei-mata—in this way; vaiṣṇava—devotees; haila—became; saba—all; dakṣiṇa-deśa—the people of South India.

TRANSLATION

In this way, as those men went from one village to another, all the people of South India became devotees.

Madhya TEXT 7.105

ei-mata pathe yāite śata śata jana

'vaiṣṇava' karena tāñre kari' āliṅgana //CC Madhya, 7.105//

SYNONYMS

ei-mata—in this way; pathe—on the way; yāite—while passing; śata śata—hundreds and hundreds; jana—persons; vaiṣṇava—devotees; karena—makes; tāñre—Him; kari'-doing; āliṅgana—embracing.

TRANSLATION

Thus many hundreds of people became Vaiṣṇavas when they passed the Lord on the way and were embraced by Him.

Madhya TEXT 7.106

yei grāme rahi' bhikṣā karena yāñra ghare

sei grāmera yata loka āise dekhibāre //CC Madhya, 7.106//

SYNONYMS

yei grāme—in whatever village; rahi'-staying; bhikṣā—alms; karena—accepts; yāñra—whose; ghare—at home; sei—that; grāmera—of the village; yata loka—all the persons; āise—come; dekhibāre—to see.

TRANSLATION

In whatever village Śrī Caitanya Mahāprabhu stayed to accept alms, many people came to see Him.

Madhya TEXT 7.107

prabhura kṛpāya haya mahābhāgavata

sei saba ācārya hañā tārila jagat //CC Madhya, 7.107//

SYNONYMS

prabhura kṛpāya—by the mercy of the Lord; haya—become; mahā-bhāgavata—first-class devotees; sei saba—all such persons; ācārya—teachers; hañā—becoming; tārila—liberated; jagat—the whole world.

TRANSLATION

By the mercy of the Supreme Lord, Śrī Caitanya Mahāprabhu, everyone became a first-class devotee. Later they became teachers or spiritual masters and liberated the entire world.

Madhya TEXT 7.108

ei-mata kailā yāvat gelā setubandhe

sarva-deśa 'vaiṣṇava' haila prabhura sambandhe //CC Madhya, 7.108//

SYNONYMS

ei-mata—in this way; kailā—performed; yāvat—until; gelā—went; setubandhe—to the southernmost part of India; sarva-deśa—all the countries; vaiṣṇava—devotees; haila—became; prabhura—Lord Śrī Caitanya Mahāprabhu; sambandhe—in connection with.

TRANSLATION

In this way the Lord went to the extreme southern part of India, and He converted all the provinces to Vaiṣṇavism.

Madhya TEXT 7.109

navadvīpe yei śakti nā kailā prakāśe

se śakti prakāśi' nistārila dakṣiṇa-deśe //CC Madhya, 7.109//

SYNONYMS

navadvīpe—at Navadvīpa; yei—that which; śakti—the potency; nā—not; kailā—did; prakāśe—manifestation; se—that; śakti—potency; prakāśi'-manifesting; nistārila—delivered; dakṣiṇa-deśe—South India.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu did not manifest His spiritual potencies at Navadvīpa, but He did manifest them in South India and liberated all the people there.

PURPORT

At that time there were many smārtas (nondevotee followers of Vedic rituals) at the holy place of Navadvīpa, which was also the birthplace of Lord Śrī Caitanya Mahāprabhu. Followers of the smṛti-śāstra are called smārtas. Most of them are nondevotees, and their main business is following the brahminical principles strictly. However, they are not enlightened in devotional service. In Navadvīpa all the learned scholars are followers of the smṛti-śāstra, and Lord Caitanya Mahāprabhu did not attempt to convert them. Therefore the author has remarked that the spiritual potency Lord Śrī Caitanya Mahāprabhu did not manifest at Navadvīpa was by His grace manifest in South India. Thus everyone there

became a Vaiṣṇava. By this it is to be understood that people are really interested in preaching in a favorable situation. If the candidates for conversion are too disturbing, a preacher may not attempt to spread Kṛṣṇa consciousness amongst them. It is better to go where the situation is more favorable. This Kṛṣṇa consciousness movement was first attempted in India, but the people of India, being absorbed in political thoughts, did not take to it. They were entranced by the political leaders. We preferred, therefore, to come to the West, following the order of our spiritual master, and by the grace of Lord Caitanya Mahāprabhu this movement is becoming successful.

Madhya TEXT 7.110

prabhuke ye bhaje, tāre tāñra kṛpā haya

sei se e-saba līlā satya kari' laya //CC Madhya, 7.110//

SYNONYMS

prabhuke—Lord Śrī Caitanya Mahāprabhu; ye—anyone who; bhaje—worships; tāre—unto him; tāñra—of Lord Caitanya Mahāprabhu; kṛpā—the mercy; haya—there is; sei se—such person; e-saba—all these; līlā—pastimes; satya—truth; kari'-accepting as; laya—takes.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu's empowering of others can be understood by one who is actually a devotee of the Lord and who has received His mercy.

Madhya TEXT 7.111

alaukika-līlāya yāra nā haya viśvāsa

iha-loka, para-loka tāra haya nāśa //CC Madhya, 7.111//

SYNONYMS

alaukika—uncommon; līlāya—in the pastimes; yāra—of someone; nā—not; haya—there is; viśvāsa—faith; iha-loka—in this world; para-loka—in the next world; tāra—of him; haya—there is; nāśa—destruction.

TRANSLATION

If one does not believe in the uncommon, transcendental pastimes of the Lord,

he is vanquished both in this world and in the next.

Madhya TEXT 7.112

prathamei kahila prabhura ye-rūpe gamana

ei-mata jāniha yāvat dakṣiṇa-bhramaṇa //CC Madhya, 7.112//

SYNONYMS

prathamei—at the beginning; kahila—I have explained; prabhura—of Lord Śrī Caitanya Mahāprabhu; ye-rūpe—as; gamana—the touring; ei-mata—in this way; jāniha—you should know; yāvat—as long as; dakṣiṇa-bhramaṇa—touring in South India.

TRANSLATION

Whatever I have stated about the beginning of the Lord's movement should also be understood to hold for as long as the Lord toured South India.

Madhya TEXT 7.113

ei-mata yāite yāite gelā kūrma-sthāne

kūrma dekhi' kaila tānre stavana-praṇāme //CC Madhya, 7.113//

SYNONYMS

ei-mata—in this way; yāite yāite—while passing; gelā—He went; kūrma-sthāne—to the place of pilgrimage known as Kūrma-kṣetra; kūrma dekhi'-seeing Lord Kūrma; kaila—offered; tānre—unto Him; stavana—prayers; praṇāme—and obeisances.

TRANSLATION

When Lord Śrī Caitanya Mahāprabhu came to the holy place known as Kūrma-kṣetra, He saw the Deity and offered prayers and obeisances.

PURPORT

This Kūrma-sthāna is a well-known place of pilgrimage. There is a temple there of Kūrmadeva. In the Prapannāmṛta it is said that Lord Jagannātha took Śrī Rāmānujācārya from Jagannātha Purī and one night threw him to Kūrma-kṣetra. This Kūrma-kṣetra is situated on the line of the Southern Railway in India. One

has to go to the railway station known as Cikā Kola Road. From this station one goes eight miles to the east to reach the holy place known as Kūrmācala. Those who speak the Telugu language consider this holy place very important. This statement is reported in the government gazette known as Gañjāma Manual. There is the Deity of Kūrma there, and Śrīla Rāmānujācārya was thrown from Jagannātha Purī to this place. At that time he thought that the Deity of Kūrma was Lord Śiva's deity; therefore he was fasting there. Later, when he understood that the kūrma-mūrti was another form of Lord Viṣṇu, he instituted very gorgeous worship of Lord Kūrma. This statement is found in the Prapannāmṛta (Chapter Thirty-six). This holy place of Kūrma-kṣetra, or Kūrma-sthāna, was actually reestablished by Śrīpāda Rāmānujācārya under the influence of Lord Jagannātha-deva at Jagannātha Purī. Later the temple came under the jurisdiction of the king of Vijaya-nagara. The Deity was worshiped by the Vaiṣṇavas of the Madhvācārya-sampradāya. In the temple there are some inscriptions said to be written by Śrī Narahari Tīrtha, who was in the disciplic succession of Madhvācārya. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains those inscriptions as follows: (1) Śrī Puruṣottama Yati appeared as the instructor of many learned men. He was a very favorite devotee of Lord Viṣṇu. (2) His preaching was accepted throughout the world with great respect, and by his power he would liberate many nondevotees with strong reason and logic. (3) He initiated Ānanda Tīrtha and converted many foolish men to accept sannyāsa and punished them with his rod. (4) All his writings and words are very potent. He gave people devotional service to Lord Viṣṇu so they could be elevated to liberation in the spiritual world. (5) His instructions in devotional service were able to elevate any man to the lotus feet of the Lord. (6) Narahari Tīrtha was also initiated by him, and he became the ruler of the Kalinga province. (7) Narahari Tīrtha fought with the Śabaras, who were caṇḍālas, or hunters, and thus saved the temple of Kūrma. (8) Narahari Tīrtha was a very religious and powerful king. (9) He died in the Śaka Era 1203, in the month of Vaiśākha in the fortnight of the moon's waxing period, on the day of Ekādaśī, after the temple was constructed and dedicated to the holy name of Yogānanda Nṛsiṃhadeva. The tablet is dated A.D. 1281, 29 March, Saturday.

Madhya TEXT 7.114

premāveśe hāsi' kāndi' nṛtya-gīta kaila

dekhi' sarva lokera citte camatkāra haila //CC Madhya, 7.114//

SYNONYMS

prema-āveśe—in great ecstasy of love of Godhead; hāsi'-laughing; kāndi'-crying; nṛtya-gīta—dancing and chanting; kaila—performed; dekhi'-seeing; sarva lokera—of all the people there; citte—within the hearts; camatkāra—astonishment; haila—there was.

TRANSLATION

While at this place, Lord Śrī Caitanya Mahāprabhu was in His usual ecstasy of love of Godhead and was laughing, crying, dancing and chanting. Everyone who saw Him was astonished.

Madhya TEXT 7.115

āścarya śuniyā loka āila dekhibāre

prabhura rūpa-prema dekhi' hailā camatkāre //CC Madhya, 7.115//

SYNONYMS

āścarya—wonderful occurrence; śuniyā—hearing; loka—people; āila—came; dekhibāre—to see; prabhura—of Lord Śrī Caitanya Mahāprabhu; rūpa—beauty; prema—and love of Godhead; dekhi'-seeing; hailā—there was; camatkāre—astonishment.

TRANSLATION

After hearing of these wonderful occurrences, everyone came to see Him there. When they saw the beauty of the Lord and His ecstatic condition, they were all struck with wonder.

Madhya TEXT 7.116

darśane 'vaiṣṇava' haila, bale 'kṛṣṇa' 'hari'

premāveśe nāce loka ūrdhva bāhu kari' //CC Madhya, 7.116//

SYNONYMS

darśane—in seeing; vaiṣṇava haila—they became devotees; bale—started to say; kṛṣṇa—Lord Kṛṣṇa; hari—Lord Hari; prema-āveśe—in the great ecstasy of love of Godhead; nāce—dance; loka—all the people; ūrdhva bāhu kari'-raising the arms.

TRANSLATION

Just by seeing Lord Caitanya Mahāprabhu, everyone became a devotee. They began to chant "Kṛṣṇa" and "Hari" and all the holy names. They all were merged in a great ecstasy of love, and they began to dance, raising their arms.

Madhya TEXT 7.117

kṛṣṇa-nāma loka-mukhe śuni' avirāma

sei loka 'vaiṣṇava' kaila anya saba grāma //CC Madhya, 7.117//

SYNONYMS

kṛṣṇa-nāma—the holy name of Lord Kṛṣṇa; loka-mukhe—from the mouth of those people; śuni'-hearing; avirāma—always; sei loka—those persons; vaiṣṇava—devotees; kaila—made; anya—other; saba—all; grāma—villages.

TRANSLATION

Always hearing them chant the holy names of Lord Kṛṣṇa, the residents of all the other villages also became Vaiṣṇavas.

Madhya TEXT 7.118

ei-mata paramparāya deśa 'vaiṣṇava' haila

kṛṣṇa-nāmāmṛta-vanyāya deśa bhāsāila //CC Madhya, 7.118//

SYNONYMS

ei-mata—in this way; paramparāya—by disciplic succession; deśa—the country; vaiṣṇava haila—became devotees; kṛṣṇa-nāma-amṛta—of the nectar of the holy name of Kṛṣṇa; vanyāya—in the inundation; deśa—the whole country; bhāsāila—overflowed.

TRANSLATION

By hearing the holy name of Kṛṣṇa, the entire country became Vaiṣṇava. It was as if the nectar of the holy name of Kṛṣṇa overflowed the entire country.

Madhya TEXT 7.119

kata-kṣaṇe prabhu yadi bāhya prakāśilā

kūrmera sevaka bahu sammāna karilā //CC Madhya, 7.119//

SYNONYMS

kata-kṣaṇe—after some time; prabhu—Lord Caitanya Mahāprabhu; yadi—when; bāhya—external consciousness; prakāśilā—manifested; kūrmera—of the Lord Kūrma Deity; sevaka—a servant; bahu—much; sammāna—respect; karilā—showed.

TRANSLATION

After some time, when Lord Śrī Caitanya Mahāprabhu manifested His external consciousness, a priest of the Lord Kūrma Deity gave Him various offerings.

Madhya TEXT 7.120

yei grāme yāya tāhān ei vyavahāra

eka ṭhāñi kahila, nā kahiba āra bāra //CC Madhya, 7.120//

SYNONYMS

yei grāme—to whichever village; yāya—He goes; tāhān—there; ei—this; vyavahāra—behavior; eka ṭhāñi—one place; kahila—described; nā—not; kahiba—shall describe; āra—another; bāra—time.

TRANSLATION

Śrī Caitanya Mahāprabhu's mode of preaching has already been explained, and I shall not repeat the explanation. In whichever village the Lord entered, His behavior was the same.

Madhya TEXT 7.121

'kūrma'-nāme sei grāme vaidika brāhmaṇa

bahu śraddhā-bhaktye kaila prabhura nimantraṇa //CC Madhya, 7.121//

SYNONYMS

kūrma-nāme—of the name Kūrma; sei—that; grāme—in the village; vaidika brāhmaṇa—a Vedic brāhmaṇa; bahu—much; śraddhā-bhaktye—with faith and devotion; kaila—made; prabhura—of Śrī Caitanya Mahāprabhu; nimantraṇa—invitation.

TRANSLATION

In one village there was a Vedic brāhmaṇa named Kūrma. He invited Lord Caitanya Mahāprabhu to his home with great respect and devotion.

Madhya TEXT 7.122

ghare āni' prabhura kaila pāda prakṣālana

sei jala vaṁśa-sahita karila bhakṣaṇa //CC Madhya, 7.122//

SYNONYMS

ghare āni'-after bringing Him home; prabhura—of Lord Śrī Caitanya Mahāprabhu; kaila—did; pāda prakṣālana—washing of the lotus feet; sei jala—that water; vaṁśa-sahita—with all the family members; karila bhakṣaṇa—drank.

TRANSLATION

This brāhmaṇa brought Lord Caitanya Mahāprabhu to his home, washed His lotus feet and, with his family members, drank that water.

Madhya TEXT 7.123

aneka-prakāra snehe bhikṣā karāila

gosāñira śeṣāna sa-vaṁśe khāila //CC Madhya, 7.123//

SYNONYMS

aneka-prakāra—various kinds; snehe—in affection; bhikṣā—food; karāila—made Him eat; gosāñira—of Lord Caitanya Mahāprabhu; śeṣa-anna—remnants of food; sa-vaṁśe—with all the members of the family; khāila—ate.

TRANSLATION

With great affection and respect, that Kūrma brāhmaṇa made Śrī Caitanya Mahāprabhu eat all kinds of food. After that, the remnants were shared by all the members of the family.

Madhya TEXT 7.124

'yei pāda-padma tomāra brahmā dhyāna kare

sei pāda-padma sākṣāt āila mora ghare //CC Madhya, 7.124//

SYNONYMS

yei—those; pāda-padma—lotus feet; tomāra—Your; brahmā—Lord Brahmā; dhyāna kare—meditates on; sei pāda-padma—those lotus feet; sākṣāt—directly; āila—have come; mora—my; ghare—to the home.

TRANSLATION

The brāhmaṇa then began to pray, "O my Lord, Your lotus feet are meditated upon by Lord Brahmā, and these very lotus feet have come into my home.

Madhya TEXT 7.125

mora bhāgyera sīmā nā yāya kahana

āji mora ślāghya haila janma-kula-dhana //CC Madhya, 7.125//

SYNONYMS

mora—my; bhāgyera—of the fortune; sīmā—the limit; nā—not; yāya—possible; kahana—describing; āji—today; mora—my; ślāghya—glorious; haila—became; janma—birth; kula—family; dhana—and wealth.

TRANSLATION

"My dear Lord, there is no limit to my great fortune. It cannot be described. Today my family, birth and riches have all been glorified."

Madhya TEXT 7.126

kṛpā kara, prabhu, more, yāñ tomā-saṅge

sahite nā pāri duḥkha viṣaya-taraṅge' //CC Madhya, 7.126//

SYNONYMS

kṛpā kara—kindly show favor; prabhu—O my Lord; more—unto me; yāñ—I go; tomā-saṅge—with You; sahite nā pāri—I cannot tolerate; duḥkha—the troubles; viṣaya-taraṅge—in the waves of materialistic life.

TRANSLATION

The brāhmaṇa begged Lord Caitanya Mahāprabhu, "My dear Lord, kindly show me favor and let me go with You. I can no longer tolerate the waves of misery

caused by materialistic life."

PURPORT

This statement is applicable for everyone, regardless of how rich or prosperous one may be. Narottama dāsa Ṭhākura has confirmed this statement: saṁsāra-viṣānāle, divā-niśi hiyā jvale. He states that the materialistic way of life causes a burning in the heart. One cannot make any provisions for the troublesome life of the material world. It is a fact that one may be very happy as far as riches are concerned and one may be very opulent in every respect, yet one has to manage the viṣayas to meet the demands of the body and of so many family members and subordinates. One has to take so much trouble to minister to others. Narottama dāsa Ṭhākura therefore prays: viṣaya chāḍiyā kabe śuddha habe mana. Thus one must become freed from the materialistic way of life. One has to merge himself in the ocean of transcendental bliss. In other words, one cannot relish transcendental bliss without being freed from the materialistic way of life. It appears that the brāhmaṇa named Kūrma was materially very happy, for he expressed his family tradition as janma-kula-dhana. Now, being glorious, he wanted to leave all these material opulences. He wanted to travel with Śrī Caitanya Mahāprabhu. According to the Vedic way of civilization, one should leave his family after attaining fifty years of age and go to the forest of Vṛndāvana to devote the rest of his life to the service of the Lord.

Madhya TEXT 7.127

prabhu kahe,--"aiche bāt kabhu nā kahibā

gṛhe rahi' kṛṣṇa-nāma nirantara laibā //CC Madhya, 7.127//

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; aiche bāt—such words; kabhu—at any time; nā kahibā—you should not speak; gṛhe rahi'-staying at home; kṛṣṇa-nāma—the holy name of the Lord; nirantara—always; laibā—you should chant.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "Don't speak like that again. Better to remain at home and chant the holy name of Kṛṣṇa always.

PURPORT

It is not advisable in this Age of Kali to leave one's family suddenly, for people are not trained as proper brahmacārīs and gr̥hasthas. Therefore Śrī Caitanya Mahāprabhu advised the brāhmaṇa not to be too eager to give up family life. It would be better to remain with his family and try to become purified by chanting the Hare Kṛṣṇa mahā-mantra regularly under the direction of a spiritual master. This is the instruction of Śrī Caitanya Mahāprabhu. If this principle is followed by everyone, there is no need to accept sannyāsa. In the next verse Śrī Caitanya Mahāprabhu advises everyone to become an ideal householder by offenselessly chanting the Hare Kṛṣṇa mantra and teaching the same principle to everyone he meets.

Madhya TEXT 7.128

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa

āmāra ājñāya guru hañā tāra' ei deśa //CC Madhya, 7.128//

SYNONYMS

yāre—whomever; dekha—you meet; tāre—him; kaha—tell; kṛṣṇa-upadeśa—the instruction of the Bhagavad-gītā as it is spoken by the Lord or of Śrīmad-Bhāgavatam, which advises one to worship Śrī Kṛṣṇa; āmāra ājñāya—under My order; guru hañā—becoming a spiritual master; tāra'-deliver; ei deśa—this country.

TRANSLATION

"Instruct everyone to follow the orders of Lord Śrī Kṛṣṇa as they are given in the Bhagavad-gītā and Śrīmad-Bhāgavatam. In this way become a spiritual master and try to liberate everyone in this land."

PURPORT

This is the sublime mission of the International Society for Krishna Consciousness. Many people come and inquire whether they have to give up family life to join the Society, but that is not our mission. One can remain comfortably in his residence. We simply request everyone to chant the mahā-mantra: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. If one is a little literate and can read the Bhagavad-gītā As It Is and Śrīmad-Bhāgavatam, that is so much the better. These works are now available in an English translation and are done very authoritatively to appeal to all classes of men. Instead of living engrossed in

material activities, people throughout the world should take advantage of this movement and chant the Hare Kṛṣṇa mahā-mantra at home with their families. One should also refrain from sinful activities-illicit sex, meat-eating, gambling and intoxication. Out of these four items, illicit sex is very sinful. Every person must get married. Every woman especially must get married. If the women outnumber the men, some men can accept more than one wife. In that way there will be no prostitution in society. If men can marry more than one wife, illicit sex life will be stopped. One can also produce many nice preparations to offer Kṛṣṇa-grain, fruit, flowers and milk. Why should one indulge in unnecessary meat-eating and maintain horrible slaughterhouses? What is the use of smoking and drinking tea and coffee? People are already intoxicated by material enjoyment, and if they indulge in further intoxication, what chance is there for self-realization? Similarly, one should not partake in gambling and unnecessarily agitate the mind. The real purpose of human life is to attain the spiritual platform and return to Godhead. That is the summum bonum of spiritual realization. The Kṛṣṇa consciousness movement is trying to elevate human society to the perfection of life by pursuing the method described by Śrī Caitanya Mahāprabhu in His advice to the brāhmaṇa Kūrma. That is, one should stay at home, chant the Hare Kṛṣṇa mantra and preach the instructions of Kṛṣṇa as they are given in the Bhagavad-gītā and Śrīmad-Bhāgavatam.

Madhya TEXT 7.129

kabhu nā bādhibe tomāra viṣaya-taraṅga

punarapi ei ṭhāṇi pābe mora saṅga" //CC Madhya, 7.129//

SYNONYMS

kabhu—at any time; nā—not; bādhibe—will obstruct; tomāra—your; viṣaya-taraṅga—materialistic way of life; punarapi—again; ei ṭhāṇi—at this place; pābe—you will get; mora—My; saṅga—association.

TRANSLATION

Śrī Caitanya Mahāprabhu further advised the brāhmaṇa Kūrma, "If you follow this instruction, your materialistic life at home will not obstruct your spiritual advancement. Indeed, if you follow these regulative principles, we will again meet here, or, rather, you will never lose My company."

PURPORT

This is an opportunity for everyone. If one simply follows the instructions of Śrī Caitanya Mahāprabhu, under the guidance of His representative, and chants the Hare Kṛṣṇa mantra, teaching everyone as far as possible the same principle, the contamination of the materialistic way of life will not even touch him. It does not matter whether one lives in a holy place like Vṛndāvana, Navadvīpa or Jagannātha Purī or in the midst of European cities, where the materialistic way of life is very prominent. If a devotee follows the instructions of Śrī Caitanya Mahāprabhu, he lives in the company of the Lord. Wherever he lives, he converts that place into Vṛndāvana and Navadvīpa. This means that materialism cannot touch him. This is the secret of success for one advancing in Kṛṣṇa consciousness.

Madhya TEXT 7.130

ei mata yāñra ghare kare prabhu bhikṣā

sei aiche kahe, tāñre karāya ei śikṣā //CC Madhya, 7.130//

SYNONYMS

ei mata—in this way; yāñra—of whom; ghare—at the home; kare—does; prabhu—Lord Śrī Caitanya Mahāprabhu; bhikṣā—accepting prasāda; sei—that man; aiche—similarly; kahe—says; tāñre—unto him; karāya—does; ei—this; śikṣā—enlightenment.

TRANSLATION

At whosoever's house Śrī Caitanya accepted His alms by taking prasāda, He would convert the dwellers to His saṅkīrtana movement and advise them just as He advised the brāhmaṇa named Kūrma.

PURPORT

The cult of Śrī Caitanya Mahāprabhu is explained here very nicely. One who surrenders to Him and is ready to follow Him with heart and soul does not need to change his location. Nor is it necessary for one to change status. One may remain a householder, a medical practitioner, an engineer or whatever. It doesn't matter. One only has to follow the instruction of Śrī Caitanya Mahāprabhu, chant the Hare Kṛṣṇa mahā-mantra and instruct relatives and friends in the teachings of the Bhagavad-gītā and Śrīmad-Bhāgavatam. One has to learn humility and meekness at home, following the instructions of Śrī Caitanya Mahāprabhu, and in that way one's life will be spiritually successful. One should not try to be an

artificially advanced devotee, thinking, "I am a first-class devotee." Such thinking should be avoided. It is best not to accept any disciples. One has to become purified at home by chanting the Hare Kṛṣṇa mahā-mantra and preaching the principles enunciated by Śrī Caitanya Mahāprabhu. Thus one can become a spiritual master and be freed from the contamination of material life.

There are many sahajiyās who decry the activities of the six Gosvāmīs-Śrīla Rūpa, Sanātana, Raghunātha dāsa, Bhaṭṭa Raghunātha, Jīva and Gopāla Bhaṭṭa Gosvāmīs—who are the personal associates of Śrī Caitanya Mahāprabhu and who enlightened society by writing books on devotional service. Similarly, Narottama dāsa Ṭhākura and other great ācāryas like Madhvācārya, Rāmānujācārya and others accepted many thousands of disciples to induce them to render devotional service. However, there is a class of sahajiyās who think that these activities are opposed to the principles of devotional service. Indeed, they consider such activities simply another phase of materialism. Thus opposing the principles of Śrī Caitanya Mahāprabhu, they commit offenses at His lotus feet. They should better consider His instructions and, instead of seeking to be considered humble and meek, should refrain from criticizing the followers of Śrī Caitanya Mahāprabhu who engage in preaching. To protect His preachers, Śrī Caitanya Mahāprabhu has given much clear advice in these verses of Śrī Caitanya-caritāmṛta.

Madhya TEXTS 7.131-132

pathe yāite devālaye rahe yei grāme

yāñra ghare bhikṣā kare, sei mahā-jane

kūrme yaiche rīti, taiche kaila sarva-ṭhāñi

nīlācale punaḥ yāvat nā āilā gosāñi //CC Madhya, 7.131-132//

SYNONYMS

pathe yāite—while passing on the road; devālaye—in a temple; rahe—He stays; yei grāme—in any village; yāñra ghare—at whose place; bhikṣā kare—takes alms or eats; sei mahā-jane—to such a great personality; kūrme—unto the brāhmaṇa Kūrma; yaiche—just as; rīti—the process; taiche—in the same way; kaila—did; sarva-ṭhāñi—in all places; nīlācale—to Jagannātha Purī; punaḥ—again; yāvat—until; nā—not; āilā—returned; gosāñi—the Lord.

TRANSLATION

While on His tour, Śrī Caitanya Mahāprabhu would spend the night at a temple or on the roadside. Whenever He accepted food from a person, He would give him the same advice He gave the brāhmaṇa named Kūrma. He adopted this process until He returned from His South Indian tour to Jagannātha Purī.

Madhya TEXT 7.133

ataeva ihāṇ kahilāṇ kariyā vistāra

ei-mata jānibe prabhura sarvatra vyavahāra //CC Madhya, 7.133//

SYNONYMS

ataeva—therefore; ihāṇ—here; kahilāṇ—I have described; kariyā vistāra—elaborately; ei-mata—in this way; jānibe—you will know; prabhura—of Śrī Caitanya Mahāprabhu; sarvatra—everywhere; vyavahāra—the behavior.

TRANSLATION

Thus I have described the Lord's behavior elaborately in the case of Kūrma. In this way, you will know Śrī Caitanya Mahāprabhu's dealings throughout South India.

Madhya TEXT 7.134

ei-mata sei rātri tāhāṇi rahilā

prātaḥ-kāle prabhu snāna kariyā calilā //CC Madhya, 7.134//

SYNONYMS

ei-mata—in this way; sei rātri—that night; tāhāṇi—there; rahilā—stayed; prātaḥ-kāle—in the morning; prabhu—Śrī Caitanya Mahāprabhu; snāna—bath; kariyā—taking; calilā—again started.

TRANSLATION

Thus Lord Śrī Caitanya Mahāprabhu would remain at night in one place and the next morning, after bathing, start again.

Madhya TEXT 7.135

prabhura anuvraji' kūrma bahu dūra āilā

prabhu tānre yatna kari' ghare pāṭhāilā //CC Madhya, 7.135//

SYNONYMS

prabhura—Lord Śrī Caitanya Mahāprabhu; anuvraji'-following behind; kūrma—the brāhmaṇa named Kūrma; bahu—much; dūra—distance; āilā—came; prabhu—Lord Śrī Caitanya Mahāprabhu; tānre—him; yatna kari'-taking much care; ghare—to his home; pāṭhāilā—sent.

TRANSLATION

When Śrī Caitanya Mahāprabhu left, the brāhmaṇa Kūrma followed Him a great distance, but eventually Lord Caitanya took care to send him back home.

Madhya TEXT 7.136

'vāsudeva'-nāma eka dvija mahāśaya

sarvāṅge galita kuṣṭha, tāte kīḍā-maya //CC Madhya, 7.136//

SYNONYMS

vāsudeva-nāma—of the name Vāsudeva; eka dvija—one brāhmaṇa; mahāśaya—a great person; sarva-aṅge—all over his body; galita—acute; kuṣṭha—leprosy; tāte—in that; kīḍā-maya—full of living worms.

TRANSLATION

There was also a brāhmaṇa named Vāsudeva, who was a great person but was suffering from leprosy. Indeed, his body was filled with living worms.

Madhya TEXT 7.137

aṅga haite yei kīḍā khasiyā paḍaya

uṭhāñā sei kīḍā rākhe sei ṭhāña //CC Madhya, 7.137//

SYNONYMS

aṅga haite—from his body; yei—which; kīḍā—a worm; khasiyā—drops; paḍaya—falling off; uṭhāñā—picking up; sei—that; kīḍā—worm; rākhe—places; sei ṭhāña—in the same place.

TRANSLATION

Although suffering from leprosy, the brāhmaṇa Vāsudeva was enlightened. As soon as one worm fell from his body, he would pick it up and place it back again in the same location.

Madhya TEXT 7.138

rātrite śunilā teṇho gosāñira āgamana

dekhibāre āilā prabhāte kūrmera bhavana //CC Madhya, 7.138//

SYNONYMS

rātrite—at night; śunilā—heard; teṇho—he; gosāñira—of Lord Śrī Caitanya Mahāprabhu; āgamana—the arrival; dekhibāre—to see Him; āilā—he came; prabhāte—in the morning; kūrmera—of the brāhmaṇa named Kūrma; bhavana—to the house.

TRANSLATION

Then one night Vāsudeva heard of Lord Caitanya Mahāprabhu's arrival, and in the morning he came to see the Lord at the house of Kūrma.

Madhya TEXT 7.139

prabhura gamana kūrma-mukhete śuniñā

bhūmite paḍilā duḥkhe mūrccita hañā //CC Madhya, 7.139//

SYNONYMS

prabhura—of Lord Śrī Caitanya Mahāprabhu; gamana—the going; kūrma-mukhete—from the mouth of the brāhmaṇa Kūrma; śuniñā—hearing; bhūmite—on the ground; paḍilā—fell down; duḥkhe—in great distress; mūrccita - unconsciousness; hañā—becoming.

TRANSLATION

When the leper Vāsudeva came to Kūrma's house to see Caitanya Mahāprabhu, he was informed that the Lord had already left. The leper then fell to the ground unconscious.

Madhya TEXT 7.140

aneka prakāra vilāpa karite lāgilā

sei-kṣaṇe āsi' prabhu tāṇre āliṅgilā //CC Madhya, 7.140//

SYNONYMS

aneka prakāra—various kinds; vilāpa—lamentation; karite—to do; lāgilā—began; sei-kṣaṇe—immediately; āsi'-coming back; prabhu—Śrī Caitanya Mahāprabhu; tāṇre—him; āliṅgilā—embraced.

TRANSLATION

When Vāsudeva, the leper brāhmaṇa, was lamenting due to not being able to see Caitanya Mahāprabhu, the Lord immediately returned to that spot and embraced him.

Madhya TEXT 7.141

prabhu-sparṣe duḥkha-saṅge kuṣṭha dūre gela

ānanda sahite aṅga sundara ha-ila //CC Madhya, 7.141//

SYNONYMS

prabhu-sparṣe—by the touch of Śrī Caitanya Mahāprabhu; duḥkha-saṅge—along with his unhappiness; kuṣṭha—the infection of leprosy; dūre—to a distant place; gela—went; ānanda sahite—with great pleasure; aṅga—whole body; sundara—beautiful; ha-ila—became.

TRANSLATION

When Śrī Caitanya Mahāprabhu touched him, both the leprosy and his distress went to a distant place. Indeed, Vāsudeva's body became very beautiful, to his great happiness.

Madhya TEXT 7.142

prabhura kṛpā dekhi' tāṇra vismaya haila mana

śloka paḍi' pāye dhari, karaye stavana //CC Madhya, 7.142//

SYNONYMS

prabhura—of Lord Śrī Caitanya Mahāprabhu; kṛpā—the mercy; dekhi'-seeing; tāṇra—of the brāhmaṇa Vāsudeva; vismaya haila mana—there was astonishment in his mind; śloka paḍi'-reciting a verse; pāye dhari—touching His lotus feet;

karaye stavana—offers prayers.

TRANSLATION

The brāhmaṇa Vāsudeva was astonished to behold the wonderful mercy of Śrī Caitanya Mahāprabhu, and he began to recite a verse from Śrīmad-Bhāgavatam, touching the Lord's lotus feet.

Madhya TEXT 7.143

kvāhaṁ daridraḥ pāpīyān

kva kṛṣṇaḥ śrī-niketaṇaḥ

brahma-bandhur iti smāhaṁ

bāhubhyāṁ parirambhitaḥ //CC Madhya, 7.143//

SYNONYMS

kva—who; ahaṁ—I; daridraḥ—poor; pāpīyān—sinful; kva—who; kṛṣṇaḥ—the Supreme Personality of Godhead; śrī-niketaṇaḥ—the transcendental form of all opulence; brahma-bandhuḥ—the friend of a brāhmaṇa, not fit even to be called a brāhmaṇa; iti—thus; sma—certainly; ahaṁ—I; bāhubhyāṁ—by the arms; parirambhitaḥ—embraced.

TRANSLATION

He said, " 'Who am I? A sinful, poor friend of a brāhmaṇa. And who is Kṛṣṇa? The Supreme Personality of Godhead, full in six opulences. Nonetheless, He has embraced me with His two arms.' "

PURPORT

This verse was spoken by Sudāmā Brāhmaṇa in Śrīmad-Bhāgavatam (10.81.16), in connection with his meeting Lord Kṛṣṇa.

Madhya TEXTS 7.144-145

bahu stuti kari' kahe,--śuna, dayā-maya

jīve ei guṇa nāhi, tomāte ei haya

more dekhi' mora gandhe palāya pāmara

hena-more sparśa' tumi,--svatantra īśvara //CC Madhya, 7.144-145//

SYNONYMS

bahu—many; stuti—prayers; kari'-presenting; kahe—says; śuna—kindly hear; dayā-maya—O greatly merciful Lord; jīve—in the living entity; ei—this; guṇa—quality; nāhi—there is not; tomāte—in You; ei—this; haya—is; more dekhi'-by seeing me; mora gandhe—from smelling my body; palāya—runs away; pāmara—even a sinful man; hena-more—such a person as me; sparśa'-touch; tumi—You; svatantra—fully independent; īśvara—the Supreme Personality of Godhead.

TRANSLATION

The brāhmaṇa Vāsudeva continued, "O my merciful Lord, such mercy is not possible for ordinary living entities. Such mercy can be found only in You. Upon seeing me, even a sinful person goes away due to my bad bodily odor. Yet You have touched me. Such is the independent behavior of the Supreme Personality of Godhead."

Madhya TEXT 7.146

kintu āchilāṇ bhāla adhama hañā

ebe ahaṅkāra mora janmibe āsiyā //CC Madhya, 7.146//

SYNONYMS

kintu—but; āchilāṇ—I was; bhāla—all right; adhama—the lowest of mankind; hañā—being; ebe—now; ahaṅkāra—pride; mora—my; janmibe—will appear; āsiyā—coming.

TRANSLATION

Being meek and humble, the brāhmaṇa Vāsudeva worried that he would become proud after being cured by the grace of Śrī Caitanya Mahāprabhu.

Madhya TEXT 7.147

prabhu kahe,--"kabhu tomāra nā habe abhimāna

nirantara kaha tumi 'kṛṣṇa' 'kṛṣṇa' nāma //CC Madhya, 7.147//

SYNONYMS

prabhu kahe—the Lord said; kabhu—at any time; tomāra—your; nā—not; habe—there will be; abhimāna—pride; nirantara—incessantly; kaha—chant; tumi—you; kṛṣṇa kṛṣṇa nāma—the holy name of Lord Kṛṣṇa.

TRANSLATION

To protect the brāhmaṇa, Śrī Caitanya Mahāprabhu advised him to chant the Hare Kṛṣṇa mantra incessantly. By doing so, he would never become unnecessarily proud.

Madhya TEXT 7.148

kṛṣṇa upadeśi' kara jīvera nistāra

acirāte kṛṣṇa tomā karibena aṅgikāra" //CC Madhya, 7.148//

SYNONYMS

kṛṣṇa upadeśi'-instructing about Kṛṣṇa; kara—just do; jīvera—of all living entities; nistāra—the liberation; acirāte—very soon; kṛṣṇa—Lord Kṛṣṇa; tomā—you; karibena—will make; aṅgikāra—acceptance.

TRANSLATION

Śrī Caitanya Mahāprabhu also advised Vāsudeva to preach about Kṛṣṇa and thus liberate living entities. As a result, Kṛṣṇa would very soon accept him as His devotee.

PURPORT

Although Vāsudeva Vipra was a leper and had suffered greatly, still Śrī Caitanya Mahāprabhu cured him. The only return the Lord wanted was that Vāsudeva preach the instructions of Kṛṣṇa and liberate all human beings. That is the process of the International Society for Krishna Consciousness. Each and every member of this Society was rescued from a very abominable condition, but now they are engaged in preaching the cult of Kṛṣṇa consciousness. They are not only cured of the disease called materialism but are also living a very happy life. Everyone accepts them as great devotees of Kṛṣṇa, and their qualities are manifest in their very faces. If one wants to be recognized as a devotee by Kṛṣṇa, he should take to preaching work, following the advice of Śrī Caitanya Mahāprabhu. Then one will undoubtedly attain the lotus feet of Śrī Kṛṣṇa Caitanya, Lord Kṛṣṇa Himself, without delay.

Madhya TEXT 7.149

eteka kahiyā prabhu kaila antardhāne

dui vipra galāgali kānde prabhura guṇe //CC Madhya, 7.149//

SYNONYMS

eteka—so much; kahiyā—speaking; prabhu—Lord Śrī Caitanya Mahāprabhu; kaila—made; antardhāne—disappearance; dui vipra—the two brāhmaṇas, Kūrma and Vāsudeva; galāgali—embracing one another; kānde—cry; prabhura guṇe—due to the mercy of Śrī Caitanya Mahāprabhu.

TRANSLATION

After instructing the brāhmaṇa Vāsudeva in that way, Śrī Caitanya Mahāprabhu disappeared from that place. Then the two brāhmaṇas, Kūrma and Vāsudeva, embraced each other and began to cry, remembering the transcendental qualities of Śrī Caitanya Mahāprabhu.

Madhya TEXT 7.150

'vāsudevoddhāra' ei kahila ākhyāna

'vāsudevāmṛta-prada' haila prabhura nāma //CC Madhya, 7.150//

SYNONYMS

vāsudeva-uddhāra—giving liberation to Vāsudeva; ei—this; kahila—is described; ākhyāna—narration; vāsudeva-amṛta-prada—the giver of nectar to Vāsudeva; haila—became; prabhura nāma—Lord Śrī Caitanya Mahāprabhu's holy name.

TRANSLATION

Thus I have described how Śrī Caitanya Mahāprabhu reclaimed the leper Vāsudeva and so received the name Vāsudevāmṛta-prada.

Madhya TEXT 7.151

ei ta' kahila prabhura prathama gamana

kūrma-daraśana, vāsudeva-vimocana //CC Madhya, 7.151//

SYNONYMS

ei ta' kahila—thus I have described; prabhura—of Lord Śrī Caitanya Mahāprabhu; prathama gamana—the first tour; kūrma-daraśana—visiting the temple of Kūrma; vāsudeva-vimocana—and liberating the leper brāhmaṇa of the name Vāsudeva.

TRANSLATION

Thus I end my description of the first tour of Śrī Caitanya Mahāprabhu, His visiting the temple of Kūrma and His liberating the leper brāhmaṇa Vāsudeva.

Madhya TEXT 7.152

śraddhā kari' ei līlā ye kare śravaṇa

acirāte milaye tāre caitanya-carāṇa //CC Madhya, 7.152//

SYNONYMS

śraddhā kari'-with great faith; ei līlā—this pastime; ye—anyone; kare—does; śravaṇa—hearing; acirāte—very soon; milaye—meets; tāre—him; caitanya-carāṇa—the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

One who hears these pastimes of Śrī Caitanya Mahāprabhu with great faith will surely very soon attain the lotus feet of Lord Śrī Caitanya Mahāprabhu.

Madhya TEXT 7.153

caitanya-līlāra ādi-anta nāhi jāni

sei likhi, yei mahāntera mukhe śuni //CC Madhya, 7.153//

SYNONYMS

caitanya-līlāra—of the pastimes of Śrī Caitanya Mahāprabhu; ādi—beginning; anta—and end; nāhi—not; jāni—I know; sei—that; likhi—I write; yei—which; mahāntera—of the great personalities; mukhe—from the mouths; śuni—I hear.

TRANSLATION

I admit that I do not know the beginning or the end of Śrī Caitanya

Mahāprabhu's pastimes. However, whatever I have written I have heard from the mouths of great personalities.

PURPORT

The name Vāsudevāmṛta-prada is mentioned in the verses composed by Sārvabhauma Bhaṭṭācārya. When a person actually revives his consciousness with thoughts of Kṛṣṇa by the mercy of Śrī Caitanya Mahāprabhu, he revives his spiritual life and becomes addicted to the service of the Lord. Only then can he act as an ācārya. In other words, everyone should engage in preaching, following in the footsteps of Śrī Caitanya Mahāprabhu. In this way one will be very much appreciated by Lord Kṛṣṇa and will quickly be recognized by Him. Actually a devotee of Śrī Caitanya Mahāprabhu must engage in preaching in order to increase the followers of the Lord. By thus preaching actual Vedic knowledge all over the world, one will benefit all mankind.

Madhya TEXT 7.154

ithe aparādha mora nā la-io, bhakta-gaṇa

tomā-sabāra caraṇa--mora ekānta śaraṇa //CC Madhya, 7.154//

SYNONYMS

ithe—in this; aparādha—offenses; mora—my; nā la-io—do not take; bhakta-gaṇa—O devotees; tomā—of your; sabāra—of all; caraṇa—the lotus feet; mora—my; ekānta—only; śaraṇa—shelter.

TRANSLATION

O devotees, please do not consider my offenses in this regard. Your lotus feet are my only shelter.

Madhya TEXT 7.155

śrī-rūpa-raghunātha-pade yāra āśa

caitanya-caritāmṛta kahe kṛṣṇadāsa //CC Madhya, 7.155//

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; raghunātha—Śrīla Raghunātha dāsa Gosvāmī; pede—at the lotus feet; yāra—whose; āśa—expectation; caitanya-caritāmṛta—

the book named Caitanya-caritāmṛta; kahe—describes; kṛṣṇadāsa—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Seventh Chapter, describing the liberation of the brāhmaṇa Vāsudeva and the Lord's tour of South India.

Chapter 8 Talks Between Śrī Caitanya Mahāprabhu and Rāmānanda Rāya

The summary of the Eighth Chapter is given by Śrīla Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya.

After visiting the temple of Jiyāda-nṛsimha, Śrī Caitanya Mahāprabhu went to the banks of the river Godāvarī, to a place known as Vidyānagara. When Śrīla Rāmānanda Rāya went there to take his bath, they met. After being introduced, Śrī Rāmānanda Rāya requested Śrī Caitanya Mahāprabhu to remain in the village for some days. Honoring his request, Caitanya Mahāprabhu stayed there in the home of some Vedic brāhmaṇas. In the evening, Śrīla Rāmānanda Rāya used to come to see Śrī Caitanya Mahāprabhu. Rāmānanda Rāya, who was clothed in ordinary dress, offered the Lord respectful obeisances. Śrī Caitanya Mahāprabhu questioned him on the object and process of worship and also asked him to recite verses from Vedic literature.

First of all, Śrīla Rāmānanda Rāya enunciated the system of the varṇāśrama institution. He recited various verses about karmārpaṇa, stating that everything should be dedicated to the Lord. He then spoke of detached action, knowledge mixed with devotional service, and finally the spontaneous loving service of the Lord. After hearing Śrīla Rāmānanda Rāya recite some verses, Śrī Caitanya Mahāprabhu accepted the principle of pure devotional service devoid of all kinds of speculation. After this, Śrī Caitanya Mahāprabhu asked Rāmānanda Rāya to explain the higher platform of devotional service. Then Śrīla Rāmānanda Rāya explained unalloyed devotional service, love of Godhead, and serving the Lord in the moods of pure servitude, fraternity and parental love. Finally he spoke of serving the Lord in conjugal love. He then spoke of how conjugal love can be

developed in various ways. This conjugal love attains its highest perfection in Śrīmatī Rādhārāṇī's love for Kṛṣṇa. He next described the position of Śrīmatī Rādhārāṇī and the transcendental mellows of love of God. Śrīla Rāmānanda Rāya then recited a verse of his own concerning the platform of ecstatic vision, technically called prema-vilāsa-vivarta. Śrīla Rāmānanda Rāya also explained that all stages of conjugal love can be attained through the mercy of the residents of Vṛndāvana, especially by the mercy of the gopīs. All these subject matters were thus vividly described. Gradually Rāmānanda Rāya could understand the position of Śrī Caitanya Mahāprabhu, and when Śrī Caitanya Mahāprabhu exhibited His real form, Rāmānanda Rāya fell unconscious. After some days, Śrī Caitanya Mahāprabhu asked Rāmānanda Rāya to retire from government service and come to Jagannātha Purī. These descriptions of the meetings between Rāmānanda Rāya and Śrī Caitanya Mahāprabhu are taken from the notebook of Svarūpa Dāmodara Gosvāmī.

Madhya TEXT 8.1

sañcārya rāmābhidha-bhakta-meghe

sva-bhakti-siddhānta-cayāmṛtāni

gaurābhdhir etair amunā vitīrṇais

taj-jñatva-ratnālayatām prayāti //CC Madhya, 8.1//

SYNONYMS

sañcārya—by empowering; rāma-abhidha—of the name Rāma; bhakta-meghe—in the cloudlike devotee; sva-bhakti—of His own devotional service; siddhānta—of conclusions; caya—all collections; amṛtāni—nectar; gaura-abdhiḥ—the ocean known as Śrī Caitanya Mahāprabhu; etaiḥ—by these; amunā—by the cloud known as Rāmānanda Rāya; vitīrṇaiḥ—distributed; tat-jñatva—of knowledge of devotional service; ratna-ālayatām—the quality of being an ocean containing valuable jewels; prayāti—achieved.

TRANSLATION

Śrī Caitanya Mahāprabhu, who is known as Gaurāṅga, is the ocean of all conclusive knowledge in devotional service. He empowered Śrī Rāmānanda Rāya, who may be likened to a cloud of devotional service. This cloud was filled with the water of all the conclusive purports of devotional service and was empowered by the ocean to spread this water over the ocean of Śrī Caitanya

Mahāprabhu Himself. Thus the ocean of Caitanya Mahāprabhu became filled with the jewels of the knowledge of pure devotional service.

Madhya TEXT 8.2

jaya jaya śrī-caitanya jaya nityānanda

jayādvaita-candra jaya gaura-bhakta-vṛnda //CC Madhya, 8.2//

SYNONYMS

jaya jaya—all glories; śrī-caitanya—Lord Śrī Caitanya Mahāprabhu; jaya—all glories; nityānanda—to Lord Nityānanda; jaya advaita-candra—all glories to Advaita Ācārya; jaya gaura-bhakta-vṛnda—all glories to the devotees of Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Lord Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda! All glories to Advaita Ācārya! And all glories to all the devotees of Lord Śrī Caitanya Mahāprabhu!

Madhya TEXT 8.3

pūrva-rīte prabhu āge gamana karilā

'jīyaḍa-nṛsimha'-kṣetre kata-dine gelā //CC Madhya, 8.3//

SYNONYMS

pūrva-rīte—according to His previous program; prabhu—Lord Śrī Caitanya Mahāprabhu; āge—ahead; gamana—going; karilā—did; jīyaḍa-nṛsimha—of the name Jīyaḍa-nṛsimha; kṣetre—at the place of pilgrimage; kata-dine—after some days; gelā—arrived.

TRANSLATION

According to His previous program, Lord Śrī Caitanya Mahāprabhu went forward on His tour and after some days arrived at the place of pilgrimage known as Jīyaḍa-nṛsimha.

PURPORT

The Jīyaḍa-nṛsimha temple is situated on the top of a hill about five miles away

from Visakhapatnam. There is a railway station on the South Indian Railway known as Simhācala. The temple known as Simhācala is the best temple in the vicinity of Visakhapatnam. This temple is very affluent and is a typical example of the architecture of the area. In one stone tablet it is mentioned that formerly a queen covered the Deity with gold plate. This is mentioned in the Visakhapatnam Gazetteer. About the temple, there are residential quarters for the priests and devotees. Indeed, at the present moment there are many residential quarters to accommodate visiting devotees. The original Deity is situated within the depths of the temple, but there is another Deity, a duplicate, known as the vijaya-mūrti. This smaller Deity can be moved from the temple and taken on public processions. Priests who generally belong to the Rāmānuja-sampradāya are in charge of the Deity worship.

Madhya TEXT 8.4

nṛsimha dekhiyā kaila daṇḍavat-praṇati

premāveśe kaila bahu nṛtya-gīta-stuti //CC Madhya, 8.4//

SYNONYMS

nṛsimha dekhiyā—by seeing Lord Nṛsimha in the temple; kaila—did; daṇḍavat-praṇati—offering of obeisances, falling flat before the Deity; premāveśe—in ecstatic love; kaila—did; bahu—all kinds of; nṛtya—dancing; gīta—chanting; stuti—and offering of prayers.

TRANSLATION

After seeing the Deity of Lord Nṛsimha in the temple, Śrī Caitanya Mahāprabhu offered His respectful obeisances by falling flat. Then, in ecstatic love, He performed various dances, chanted, and offered prayers.

Madhya TEXT 8.5

"śrī-nṛsimha, jaya nṛsimha, jaya jaya nṛsimha

prahlādeśa jaya padmā-mukha-padma-bhṛṅga" //CC Madhya, 8.5//

SYNONYMS

śrī-nṛsimha—Lord Nṛsimha with Lakṣmī; jaya nṛsimha—all glories to Lord Nṛsimha; jaya jaya—again and again glories; nṛsimha—to Nṛsimhadeva;

prahlāda-īśa—to the Lord of Prahlaḍa Mahārāja; jaya—all glories; padmā—of the goddess of fortune; mukha-padma—of the lotuslike face; bhṛṅga—the bee.

TRANSLATION

" 'All glories to Nṛsiṃhadeva! All glories to Nṛsiṃhadeva, who is the Lord of Prahlaḍa Mahārāja and, like a honeybee, is always engaged in beholding the lotuslike face of the goddess of fortune.

PURPORT

The goddess of fortune is always embraced by Lord Nṛsiṃhadeva. This is mentioned in the commentary on Śrīmad-Bhāgavatam written by the great commentator Śrīla Śrīdhara Svāmī. The following verse was composed by Śrīdhara Svāmī in his commentary on Śrīmad-Bhāgavatam (10.87.1):

vāg-īśa yasya vadane
lakṣmī yasya ca vakṣasi
yasyāste hṛdaye samvit
taṁ nṛsiṁham ahaṁ bhaje

"Lord Nṛsiṃhadeva is always assisted by Sarasvatī, the goddess of learning, and He is always embracing to His chest the goddess of fortune. The Lord is always complete in knowledge within Himself. Let us offer obeisances unto Nṛsiṃhadeva."

Similarly, in his commentary on the First Canto of Śrīmad-Bhāgavatam (1.1.1), Śrīdhara Svāmī describes Lord Nṛsiṃhadeva in this way:

prahlāda-hṛdayāhlādaṁ
bhaktāvidyā-vidāraṇam
śarad-indu-ruciṁ vande
pārīndra-vadanaṁ harim

"Let me offer my obeisances unto Lord Nṛsiṃhadeva, who is always enlightening Prahlaḍa Mahārāja within his heart and who always kills the nescience that attacks the devotees. His mercy is distributed like moonshine, and His face is like that of a lion. Let me offer my obeisances unto Him again and

again."

Madhya TEXT 8.6

ugro 'py anugra evāyaṁ

sva-bhaktānāṁ nṛ-keśarī

keśarīva sva-potānām

anyeṣāṁ ugra-vikramaḥ //CC Madhya, 8.6//

SYNONYMS

ugraḥ—ferocious; api—although; anugraḥ—not ferocious; eva—certainly; ayam—this; sva-bhaktānām—to His pure devotees; nṛ-keśarī—having the body of a human being and a lion; keśarī iva—like a lioness; sva-potānām—to her young cubs; anyeṣāṁ—to others; ugra—ferocious; vikramaḥ—whose strength.

TRANSLATION

" 'Although very ferocious, the lioness is very kind to her cubs. Similarly, although very ferocious to nondevotees like Hiranyakaśipu, Lord Nṛsiṁhadeva is very, very soft and kind to devotees like Prahlāda Mahārāja.' "

PURPORT

This verse was composed by Śrīdhara Svāmī in his commentary on Śrīmad-Bhāgavatam (7.9.1).

Madhya TEXT 8.7

ei-mata nānā śloka paḍi' stuti kaila

nṛsiṁha-sevaka mālā-prasāda āni' dila //CC Madhya, 8.7//

SYNONYMS

ei-mata—in this way; nānā—various; śloka—verses; paḍi'-reciting; stuti—prayers; kaila—offered; nṛsiṁha-sevaka—the priest of Lord Nṛsiṁhadeva in the temple; mālā—garlands; prasāda—and remnants of the food of Lord Nṛsiṁhadeva; āni'-bringing; dila—offered.

TRANSLATION

In this way Lord Śrī Caitanya Mahāprabhu recited different verses from the śāstra. The priest of Lord Nṛsiṃhadeva then brought garlands and the remnants of the Lord's food and offered them to Śrī Caitanya Mahāprabhu.

Madhya TEXT 8.8

pūrvavat kona vipre kaila nimantraṇa

sei rātri tāhāñ rahi' karilā gamana //CC Madhya, 8.8//

SYNONYMS

pūrva-vat—as previously; kona—some; vipre—brāhmaṇa; kaila—made; nimantraṇa—invitation; sei rātri—that night; tāhāñ—there; rahi'-staying; karilā—did; gamana—touring.

TRANSLATION

As usual, a brāhmaṇa offered Śrī Caitanya Mahāprabhu an invitation. The Lord passed the night in the temple and then commenced His tour again.

Madhya TEXT 8.9

prabhāte uṭhiyā prabhu calilā premāveśe

dig-vidik nāhi jñāna rātri-divase //CC Madhya, 8.9//

SYNONYMS

prabhāte—in the morning; uṭhiyā—rising; prabhu—Lord Śrī Caitanya Mahāprabhu; calilā—went; prema-āveśe—in great ecstatic love; dik-vidik—the right or wrong direction; nāhi—there was not; jñāna—knowledge; rātri-divase—day and night.

TRANSLATION

The next morning, in the great ecstasy of love, Lord Śrī Caitanya Mahāprabhu started on His tour with no knowledge of the proper direction, and He continued the whole day and night.

Madhya TEXT 8.10

pūrvavat 'vaiṣṇava' kari' sarva loka-gaṇe

godāvarī-tīre prabhu āilā kata-dine //CC Madhya, 8.10//

SYNONYMS

pūrva-vat—as previously; vaiṣṇava—devotees; kari'-making; sarva—all; loka-gaṇe—the people; godāvarī-tīre—on the bank of the river Godāvarī; prabhu—the Lord; āilā—arrived; kata-dine—after some days.

TRANSLATION

As previously, Śrī Caitanya Mahāprabhu converted to Vaiṣṇavism many people He met on the road. After some days, the Lord reached the banks of the River Godāvarī.

Madhya TEXT 8.11

godāvarī dekhi' ha-ila 'yamunā'-smaṛaṇa

tīre vana dekhi' smṛti haila vṛndāvana //CC Madhya, 8.11//

SYNONYMS

godāvarī—the River Godāvarī; dekhi'-seeing; ha-ila—there was; yamunā smaṛaṇa—remembrance of the River Yamunā; tīre—on the banks; vana—the forests; dekhi'-seeing; smṛti—remembrance; haila—there was; vṛndāvana—Śrī Vṛndāvana.

TRANSLATION

When He saw the River Godāvarī, the Lord remembered the River Yamunā, and when He saw the forest on the banks of the river, He remembered Śrī Vṛndāvana-dhāma.

Madhya TEXT 8.12

sei vane kata-kṣaṇa kari' nṛtya-gāna

godāvarī pāra hañā tāhān kaila snāna //CC Madhya, 8.12//

SYNONYMS

sei vane—in that forest; kata-kṣaṇa—for some time; kari'-performing; nṛtya-gāna—dancing and chanting; godāvarī—the river; pāra hañā—crossing; tāhān—there; kaila—took; snāna—bath.

TRANSLATION

After performing His usual chanting and dancing for some time in this forest, the Lord crossed the river and took His bath on the other bank.

Madhya TEXT 8.13

ghāṭa chāḍi' kata-dūre jala-sannidhāne

vasi' prabhu kare kṛṣṇa-nāma-saṅkīrtane //CC Madhya, 8.13//

SYNONYMS

ghāṭa chāḍi'-leaving the bathing place; kata-dūre—a short distance away; jala-sannidhāne—near the water; vasi'-sitting; prabhu—the Lord; kare—does; kṛṣṇa-nāma-saṅkīrtane—chanting of the holy name of Lord Kṛṣṇa.

TRANSLATION

After bathing in the river, the Lord walked a little distance from the bathing place and engaged in chanting the holy name of Kṛṣṇa.

Madhya TEXT 8.14

hena-kāle dolāya caḍi' rāmānanda rāya

snāna karibāre āilā, bājanā bājāya //CC Madhya, 8.14//

SYNONYMS

hena-kāle—at this time; dolāya caḍi'-riding on a palanquin; rāmānanda rāya—Śrīla Rāmānanda Rāya; snāna—bath; karibāre—to take; āilā—came there; bājanā bājāya—accompanied by a musical band.

TRANSLATION

At that time, accompanied by the sounds of music, Rāmānanda Rāya came there on a palanquin to take his bath.

Madhya TEXT 8.15

tānra saṅge bahu āilā vaidika brāhmaṇa

vidhi-mate kaila teṅho snānādi-tarpaṇa //CC Madhya, 8.15//

SYNONYMS

tāñra sañge—with him; bahu—many; āilā—came; vaidika—following the Vedic principles; brāhmaṇa—brāhmaṇas; vidhi-mate—according to ritualistic ceremonies; kaila—did; teñho—he, Śrīla Rāmānanda Rāya; snāna-ādi-tarpaṇa—bathing and offering oblations, etc.

TRANSLATION

Many brāhmaṇas, following the Vedic principles, accompanied Rāmānanda Rāya. According to the Vedic rituals, Rāmānanda Rāya took his bath and offered oblations to his forefathers.

Madhya TEXT 8.16

prabhu tāñre dekhi' jānila--ei rāma-rāya

tāñhāre milite prabhura mana uṭhi' dhāya //CC Madhya, 8.16//

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; tāñre—him; dekhi'-seeing; jānila—could understand; ei—this; rāma-rāya—Śrīla Rāmānanda Rāya; tāñhāre—him; milite—to meet; prabhura—of Lord Caitanya Mahāprabhu; mana—mind; uṭhi'-rising; dhāya—runs after.

TRANSLATION

Śrī Caitanya Mahāprabhu could understand that the person who had come to bathe in the river was Rāmānanda Rāya. The Lord wanted so much to meet him that His mind immediately began running after him.

Madhya TEXT 8.17

tathāpi dhairya dhari' prabhu rahilā vasiyā

rāmānanda āilā apūrva sannyāsī dekhiyā //CC Madhya, 8.17//

SYNONYMS

tathāpi—still; dhairya dhari'-keeping patient; prabhu—Lord Śrī Caitanya Mahāprabhu; rahilā—remained; vasiyā—sitting; rāmānanda—Śrīla Rāmānanda Rāya; āilā—arrived; apūrva—wonderful; sannyāsī—renunciant; dekhiyā—seeing.

TRANSLATION

Although Śrī Caitanya Mahāprabhu was running after him mentally, He patiently remained sitting. Rāmānanda Rāya, seeing the wonderful sannyāsī, then came to see Him.

Madhya TEXT 8.18

sūrya-śata-sama kānti, aruṇa vasana

subalita prakāṇḍa deha, kamala-locana //CC Madhya, 8.18//

SYNONYMS

sūrya-śata—hundreds of suns; sama—like; kānti—luster; aruṇa—saffron; vasana—garments; subalita—very strongly built; prakāṇḍa—big; deha—body; kamala-locana—eyes like lotus petals.

TRANSLATION

Śrīla Rāmānanda Rāya then saw Śrī Caitanya Mahāprabhu to be as brilliant as a hundred suns. The Lord was covered by a saffron garment. He was large in body and very strongly built, and His eyes were like lotus petals.

Madhya TEXT 8.19

dekhiyā tānhāra mane haila camatkāra

āsiyā karila daṇḍavat namaskāra //CC Madhya, 8.19//

SYNONYMS

dekhiyā—seeing; tānhāra—his; mane—in the mind; haila—there was; camatkāra—wonder; āsiyā—coming there; karila—did; daṇḍa-vat—like a rod; namaskāra—obeisances.

TRANSLATION

When Rāmānanda Rāya saw the wonderful sannyāsī, he was struck with wonder. He went to Him and immediately offered his respectful obeisances, falling down flat like a rod.

Madhya TEXT 8.20

uṭhi' prabhu kahe,--ūṭha, kaha 'kṛṣṇa' 'kṛṣṇa'

tāre āliṅgite prabhura hṛdaya satṛṣṇa //CC Madhya, 8.20//

SYNONYMS

uṭhi'-rising; prabhu—the Lord; kahe—said; uṭha—get up; kaha—chant; kṛṣṇa kṛṣṇa—the holy name of Lord Kṛṣṇa; tāre—him; āliṅgite—to embrace; prabhura—of Lord Śrī Caitanya Mahāprabhu; hṛdaya—the heart; sa-tṛṣṇa—very eager.

TRANSLATION

The Lord stood up and asked Rāmānanda Rāya to arise and chant the holy name of Kṛṣṇa. Indeed, Śrī Caitanya Mahāprabhu was very eager to embrace him.

Madhya TEXT 8.21

tathāpi puchila,--tumi rāya rāmānanda?

tenho kahe,--sei haṇa dāsa śūdra manda //CC Madhya, 8.21//

SYNONYMS

tathāpi—still; puchila—He inquired; tumi—you; rāya rāmānanda—Rāmānanda Rāya; tenho kahe—he replied; sei haṇa—I am that; dāsa—servant; śūdra—belonging to the śūdra community; manda—very low.

TRANSLATION

Śrī Caitanya Mahāprabhu then inquired whether he was Rāmānanda Rāya, and he replied, "Yes, I am Your very low servant, and I belong to the śūdra community."

Madhya TEXT 8.22

tabe tāre kaila prabhu dṛḍha āliṅgana

premāveśe prabhu-bhṛtya donhe acetana //CC Madhya, 8.22//

SYNONYMS

tabe—thereafter; tāre—him; kaila—did; prabhu—Lord Śrī Caitanya Mahāprabhu; dṛḍha—firm; āliṅgana—embracing; prema-āveśe—in ecstatic love; prabhu-bhṛtya—the servant and the master; donhe—both; acetana—

unconscious.

TRANSLATION

Śrī Caitanya Mahāprabhu then embraced Śrī Rāmānanda Rāya very firmly. Indeed, both the master and the servant almost lost consciousness due to ecstatic love.

Madhya TEXT 8.23

svābhāvika prema duñhāra udaya karilā

duñhā āliṅgiyā duñhe bhūmite paḍilā //CC Madhya, 8.23//

SYNONYMS

svābhāvika—natural; prema—love; duñhāra—of both of them; udaya—awakening; karilā—there was; duñhā—both; āliṅgiyā—embracing; duñhe—both of them; bhūmite—on the ground; paḍilā—fell down.

TRANSLATION

Their natural love for each other was awakened in them both, and they embraced and fell down on the ground.

PURPORT

Śrīla Rāmānanda Rāya was an incarnation of the gopī Viśākhā. Since Śrī Caitanya Mahāprabhu was Lord Kṛṣṇa Himself, there was naturally an awakening of love between Viśākhā and Kṛṣṇa. Śrī Kṛṣṇa Caitanya Mahāprabhu is the combination of Śrīmatī Rādhārāṇī and Kṛṣṇa. The gopī Viśākhā is a principal gopī assisting Śrīmatī Rādhārāṇī. Rāmānanda Rāya and Śrī Caitanya Mahāprabhu embraced, since their natural love also was awakened.

Madhya TEXT 8.24

stambha, sveda, āśru, kampa, pulaka, vaivarṇya

duñhāra mukhete śuni' gadgada 'kṛṣṇa' varṇa //CC Madhya, 8.24//

SYNONYMS

stambha—paralysis; sveda—perspiration; āśru—tears; kampa—shivering; pulaka—horripilation; vaivarṇya—paleness; duñhāra—of both of them; mukhete

—in the mouth; śuni'-hearing; gadgada—faltering; kṛṣṇa varṇa—Kṛṣṇa's name.

TRANSLATION

When they embraced each other, ecstatic symptoms-paralysis, perspiration, tears, shivering, paleness and standing up of the bodily hairs-appeared. The word "Kṛṣṇa" came from their mouths falteringly.

Madhya TEXT 8.25

dekhiyā brāhmaṇa-gaṇera haila camatkāra

vaidika brāhmaṇa saba karena vicāra //CC Madhya, 8.25//

SYNONYMS

dekhiyā—seeing this; brāhmaṇa-gaṇera—of the ritualistic brāhmaṇas; haila—there was; camatkāra—wonder; vaidika—followers of Vedic ritualistic ceremonies; brāhmaṇa—the brāhmaṇas; saba—all; karena—did; vicāra—consideration.

TRANSLATION

When the stereotyped, ritualistic brāhmaṇas who were following the Vedic principles saw this ecstatic manifestation of love, they were struck with wonder. All these brāhmaṇas began to reflect as follows.

Madhya TEXT 8.26

ei ta' sannyāsīra teja dekhi brahma-sama

śūdre āliṅgiyā kene karena krandaṇa //CC Madhya, 8.26//

SYNONYMS

ei ta'-this indeed; sannyāsīra—of the sannyāsī, Śrī Caitanya Mahāprabhu; teja—bodily effulgence; dekhi—we see; brahma-sama—exactly like Brahman; śūdre—a śūdra, or worker; āliṅgiyā—embracing; kene—why; karena—does; krandaṇa—crying.

TRANSLATION

These brāhmaṇas began to think, "We can see that this sannyāsī has a luster like the effulgence of Brahman, but how is it He is crying upon embracing a śūdra, a

member of the fourth caste in the social order?"

Madhya TEXT 8.27

ei mahārāja--mahā-pañḍita, gambhīra

sannyāsīra sparśe matta ha-ilā asthira //CC Madhya, 8.27//

SYNONYMS

ei mahārāja—this Rāmānanda Rāya, who is the Governor; mahā-pañḍita—a very learned person; gambhīra—grave; sannyāsīra sparśe—by touching a sannyāsī; matta—mad; ha-ilā—became; asthira—restless.

TRANSLATION

They thought, "This Rāmānanda Rāya is the Governor of Madras, a highly learned and grave person, a mahā-pañḍita, but upon touching this sannyāsī he has become restless like a madman."

Madhya TEXT 8.28

ei-mata vipra-gaṇa bhāve mane mana

vijātīya loka dekhi, prabhu kaila saṁvaraṇa //CC Madhya, 8.28//

SYNONYMS

ei-mata—in this way; vipra-gaṇa—all the brāhmaṇas; bhāve—think; mane mana—within their minds; vijātīya loka—outside people; dekhi—seeing; prabhu—Lord Caitanya Mahāprabhu; kaila—did; saṁvaraṇa—restraining.

TRANSLATION

While the brāhmaṇas were thinking in this way about the activities of Śrī Caitanya Mahāprabhu and Rāmānanda Rāya, Śrī Caitanya Mahāprabhu saw those outsiders and restrained His transcendental emotions.

PURPORT

Rāmānanda Rāya was intimately related to Śrī Caitanya Mahāprabhu; therefore he can be accepted as a sajātīya, a person within the intimate circle of the Lord. The brāhmaṇas, however, were followers of the Vedic rituals and were not able to have an intimate connection with Śrī Caitanya Mahāprabhu. Consequently

they are called vijātīya-loka. In other words, they were not pure devotees. One may be a highly learned brāhmaṇa, but if he is not a pure devotee he is a vijātīya, an outcaste, one outside devotional service—in other words, a nondevotee. Although Śrī Caitanya Mahāprabhu and Rāmānanda Rāya were embracing in ecstasy, the Lord restrained His transcendental emotions upon seeing the outsider brāhmaṇas.

Madhya TEXT 8.29

sustha hañā duñhe sei sthānete vasilā

tabe hāsi' mahāprabhu kahite lāgilā //CC Madhya, 8.29//

SYNONYMS

su-stha hañā—becoming steady; duñhe—both of them; sei—that; sthānete—in the place; vasilā—sat down; tabe—then; hāsi'-smiling; mahāprabhu—Caitanya Mahāprabhu; kahite—to speak; lāgilā—began.

TRANSLATION

When they regained their sanity, they both sat down, and Śrī Caitanya Mahāprabhu smiled and began to speak as follows.

Madhya TEXT 8.30

'sarvabhauma bhaṭṭācārya kahila tomāra guṇe

tomāre milite more karila yatane //CC Madhya, 8.30//

SYNONYMS

sārvabhauma bhaṭṭācārya—of the name Sārvabhauma Bhaṭṭācārya; kahila—has spoken; tomāra—your; guṇe—good qualities; tomāre—you; milite—to meet; more—Me; karila—made; yatane—endeavor.

TRANSLATION

"Sārvabhauma Bhaṭṭācārya spoke of your good qualities, and he made a great endeavor to convince Me to meet you.

Madhya TEXT 8.31

tomā milibāre mora ethā āgamana

bhāla haila, anāyāse pāiluṇ daraśana' //CC Madhya, 8.31//

SYNONYMS

tomā—you; milibāre—to meet; mora—My; ethā—here; āgamana—coming; bhāla haila—it was very good; anāyāse—without difficulty; pāiluṇ—I have gotten; daraśana—interview.

TRANSLATION

"Indeed, I have come here just to meet you. It is very good that even without making an effort I have gotten your interview here."

Madhya TEXT 8.32

rāya kahe,--sārvabhauma kare bhṛtya-jñāna

parokṣeḥa mora hite haya sāvadhāna //CC Madhya, 8.32//

SYNONYMS

rāya kahe—Rāmānanda Rāya replied; sārvabhauma—Sārvabhauma Bhaṭṭācārya; kare—does; bhṛtya-jñāna—thinks of me as his servant; parokṣeḥa—in my absence; mora—of me; hite—for the benefit; haya—is; sāvadhāna—always careful.

TRANSLATION

Rāmānanda Rāya replied, "Sārvabhauma Bhaṭṭācārya thinks of me as his servant. Even in my absence he is very careful to do me good.

Madhya TEXT 8.33

tāṇra kṛpāya pāinu tomāra daraśana

āji saphala haila mora manuṣya-janama //CC Madhya, 8.33//

SYNONYMS

tāṇra kṛpāya—by his mercy; pāinu—I have gotten; tomāra—Your; daraśana—interview; āji—today; sa-phala—successful; haila—has become; mora—my; manuṣya-janama—birth as a human being.

TRANSLATION

"By his mercy I have received Your interview here. Consequently I consider that today I have become a successful human being.

Madhya TEXT 8.34

sārvabhaume tomāra kṛpā,--tāra ei cihna

aspr̥śya sparśile hañā tānra premādhīna //CC Madhya, 8.34//

SYNONYMS

sārvabhaume—unto Sārvabhauma Bhaṭṭācārya; tomāra—Your; kṛpā—mercy; tāra—of such mercy; ei—this; cihna—the symptom; aspr̥śya—untouchable; sparśile—You have touched; hañā—becoming; tānra—his; prema-adhīna—influenced by love.

TRANSLATION

"I can see that You have bestowed special mercy upon Sārvabhauma Bhaṭṭācārya. Therefore You have touched me, although I am untouchable. This is due only to his love for You.

Madhya TEXT 8.35

kāhān tumi--sākṣāt īśvara nārāyaṇa

kāhān muñi--rāja-sevī viṣayī śūdrādhama //CC Madhya, 8.35//

SYNONYMS

kāhān—whereas; tumi—You; sākṣāt—directly; īśvara nārāyaṇa—the Supreme Personality of Godhead; kāhān—whereas; muñi—I; rāja-sevī—government servant; viṣayī—materialist; śūdra-adhama—worse than a śūdra, or fourth-class man.

TRANSLATION

"You are the Supreme Personality of Godhead, Nārāyaṇa Himself, and I am only a government servant interested in materialistic activities. Indeed, I am the lowest amongst men of the fourth caste.

Madhya TEXT 8.36

mora sparśe nā karile gṛhṇā, veda-bhaya

mora darśana tomā vede niṣedhaya //CC Madhya, 8.36//

SYNONYMS

mora—of me; sparśe—by the touch; nā—not; karile—You did; ghrṇā—hatred; veda-bhaya—afraid of the injunctions of the Vedas; mora—of me; darśana—seeing; tomā—You; vede—the Vedic injunctions; niṣedhaya—forbid.

TRANSLATION

"You do not fear the Vedic injunctions stating that You should not associate with a śūdra. You were not contemptuous of my touch, although in the Vedas You are forbidden to associate with śūdras.

PURPORT

In the Bhagavad-gītā (9.32) the Lord says:

mām hi pārtha vyapāśritya

ye 'pi syuḥ pāpa-yonayaḥ

striyo vaiśyās tathā śūdrās

te 'pi yānti parām gatim

"O son of Pṛthā, those who take shelter in Me, though they be of lower birth—women, vaiśyas [merchants], as well as śūdras [workers]—can attain the supreme destination."

The word pāpa-yonayaḥ means "born of lower-caste women." The vaiśyas are merchants, and the śūdras or workers are servants. According to Vedic classifications, they belong to a lower social order. A low life means a life without Kṛṣṇa consciousness. High and low positions in society were calculated by considering a person's Kṛṣṇa consciousness. A brāhmaṇa is considered to be on the highest platform because he knows Brahman, the Absolute Truth. The second caste, the kṣatriya caste, also know Brahman, but not as well as the brāhmaṇas. The vaiśyas and śūdras do not clearly understand God consciousness, but if they take to Kṛṣṇa consciousness by the mercy of Kṛṣṇa and the spiritual master, they do not remain in the lower castes (pāpa-yonayaḥ). It is clearly stated: te 'pi yānti parām gatim.

Unless one has attained the highest standard of life, one cannot return home,

back to Godhead. One may be a śūdra, vaiśya or woman, but if one is situated in the service of the Lord in Kṛṣṇa consciousness, one should not be considered strī, śūdra, vaiśya or lower than śūdra. Though a person may be from a lowborn family, if he is engaged in the Lord's service he should never be considered to belong to a lowborn family. The Padma Purāṇa forbids: vīkṣate jāti-sāmānyāt sa yāti narakam-dhruvam. A person goes to hell quickly when he considers a devotee of the Lord in terms of birth. Although Śrī Rāmānanda Rāya supposedly took birth in a śūdra family, he is not to be considered a śūdra, for he was a great advanced devotee. Indeed, he was on the transcendental platform. Śrī Caitanya Mahāprabhu therefore embraced him. Out of spiritual humility, Śrī Rāmānanda Rāya presented himself as a śūdra (rāja-sevī viṣayī śūdrādhama). Even though one may engage in government service or in any other pound-shilling-pence business-in short, in materialistic life-he need only take to Kṛṣṇa consciousness. Kṛṣṇa consciousness is a very simple process. One need only chant the holy names of the Lord and strictly follow the principles forbidding sinful activity. In this way one can no longer be considered an untouchable, a viṣayī or a śūdra. One who is advanced in spiritual life should not associate with nondevotees-namely men in government service and men engaged in materialistic activity for sense gratification or in the service of others. Such men are considered viṣayī, materialistic. It is said:

niṣkiñcanasya bhagavad-bhajanonmukhasya

pāram param jigamiṣor bhava-sāgarasya

sandarśanam viṣayiṇām atha yoṣitām ca

hā hanta hanta viṣa-bhakṣaṇato 'py asādhu

"A person who is very seriously engaged in cultivating devotional service with a view to crossing the ocean of nescience and who has completely abandoned all material activities should never see a śūdra, a vaiśya or a woman." (Śrī Caitanya-candrodaya-nāṭaka 8.23)

Madhya TEXT 8.37

tomāra kṛpāya tomāya karāya nindya-karma

sākṣāt īśvara tumi, ke jāne tomāra marma //CC Madhya, 8.37//

SYNONYMS

tomāra kṛpāya—Your mercy; tomāya—unto You; karāya—induces; nindya-karma—forbidden actions; sākṣāt īśvara—directly the Supreme Personality of Godhead; tumi—You; ke jāne—who can know; tomāra—Your; marma—purpose.

TRANSLATION

"You are the Supreme Personality of Godhead Himself; therefore no one can understand Your purpose. By Your mercy You are touching me, although this is not sanctioned by the Vedas.

PURPORT

A sannyāsī is strictly forbidden to see the viṣayīs, the materialistic people. But Śrī Caitanya Mahāprabhu, out of His boundless and causeless mercy, could show favor to anyone, regardless of birth and position.

Madhya TEXT 8.38

āmā nistārite tomāra ihān āgamana

parama-dayālu tumi patita-pāvana //CC Madhya, 8.38//

SYNONYMS

āmā nistārite—to deliver me; tomāra—Your; ihān—here; āgamana—appearance; parama-dayālu—greatly merciful; tumi—You; patita-pāvana—the deliverer of all fallen souls.

TRANSLATION

"You have come here specifically to deliver me. You are so merciful that You alone can deliver all fallen souls.

PURPORT

Śrīla Narottama dāsa Ṭhākura sings in his Prārthanā (39):

śrī-kṛṣṇa-caitanya-prabhu dayā kara more,

tomā vinā ke dayālu jagat-saṁsāre

patita-pāvana-hetu tava avatāra,

mo sama patita prabhu nā pāibe āra

"My dear Lord, please be merciful to me. Who can be more merciful than Your Lordship within these three worlds? You appear as an incarnation just to reclaim the conditioned, fallen souls, but I assure You that You will not find a soul more fallen than me."

Śrī Caitanya Mahāprabhu's specific mission is to deliver fallen souls. Of course, in this Age of Kali there is hardly anyone who is not fallen according to the calculations of Vedic behavior. In His instructions to Rūpa Gosvāmī, Śrī Caitanya Mahāprabhu described the so-called followers of Vedic religion in this way (Madhya 19.146):

veda-niṣṭha-madhye ardheka veda 'mukhe' māne

veda-niṣiddha pāpa kare, dharma nāhi gaṇe

So-called followers of Vedic principles simply accept the Vedas formally, but they act against Vedic principles. This is symptomatic of this Age of Kali. People claim to follow a certain type of religion, saying formally, "I am Hindu," "I am Muslim," "I am Christian," "I am this or that," but actually no one follows the principles enunciated in religious scriptures. This is the disease of this age. But the merciful Śrī Caitanya Mahāprabhu has simply advised us to chant the Hare Kṛṣṇa mahā-mantra: harer nāma harer nāma harer nāmaiva kevalam. The Lord can deliver anyone and everyone, even though one may have fallen from the injunctions of revealed scriptures. This is Śrī Caitanya Mahāprabhu's special mercy. Consequently He is known as patita-pāvana, the deliverer of all fallen souls.

Madhya TEXT 8.39

mahānta-svabhāva ei tārīte pāmara

nija kārya nāhi tabu yāna tāra ghara //CC Madhya, 8.39//

SYNONYMS

mahānta-svabhāva—the nature of saintly persons; ei—this; tārīte—to deliver; pāmara—fallen souls; nija—own; kārya—business; nāhi—there is not; tabu—still; yāna—goes; tāra—his; ghara—house.

TRANSLATION

"It is the general practice of all saintly people to deliver the fallen. Therefore they go to people's houses, although they have no personal business there.

PURPORT

A sannyāsī is supposed to beg from door to door. He does not beg simply because he is hungry. His real purpose is to enlighten the occupant of every house by preaching Kṛṣṇa consciousness. A sannyāsī does not abandon his superior position and become a beggar just for the sake of begging. Similarly, a person in householder life may be very important, but he may also voluntarily take to the mendicant way of life. Rūpa Gosvāmī and Sanātana Gosvāmī were ministers, but they voluntarily accepted the mendicant's life in order to humbly preach Śrī Caitanya Mahāprabhu's message. It is said about them: *tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīm sadā tuccha-vat bhūtvā dīna-gaṇeśakau karuṇayā kaupīna-kanthāśritau*. Although the Gosvāmīs were very aristocratic, they became mendicants just to deliver the fallen souls according to the order of Śrī Caitanya Mahāprabhu. One should also consider that those who engage in the missionary activities of Kṛṣṇa consciousness are under the guidance of Śrī Caitanya Mahāprabhu. They are not actually beggars; their real business is to deliver fallen souls. Therefore they may go from door to door just to introduce a book about Kṛṣṇa consciousness so that people can become enlightened by reading. Formerly brahmacārīs and sannyāsīs used to beg from door to door. At the present moment, especially in the Western countries, a person may be handed over to the police if he begs from door to door. In Western countries, begging is considered criminal. Members of the Kṛṣṇa consciousness movement have no business begging. Instead, they work very hard to introduce some books about Kṛṣṇa consciousness so that people can read them and be benefited. But if one gives some contribution to a Kṛṣṇa conscious man, he never refuses it.

Madhya TEXT 8.40

mahad-vicalanam nṛṇām

gr̥hiṇām dīna-cetasām

niḥśreyasāya bhagavan

nānyathā kalpate kvacit //CC Madhya, 8.40//

SYNONYMS

mahat-vicalanam—the wandering of saintly persons; nṛṇām—of human beings;

gr̥hiṇām—who are householders; dīna-cetasām—low-minded; niḥśreyasāya—for the ultimate benefit; bhagavan—O my Lord; na anyathā—not any other purpose; kalpate—one imagines; kvacit—at any time.

TRANSLATION

" 'My dear Lord, sometimes great saintly persons go to the homes of householders, although these householders are generally low-minded. When a saintly person visits their homes, one can understand that it is for no other purpose than to benefit the householders.'

PURPORT

This verse is from Śrīmad-Bhāgavatam (10.8.4).

Madhya TEXT 8.41

āmāra saṅge brāhmaṇādi sahasreka jana

tomāra darśane sabāra dravī-bhūta mana //CC Madhya, 8.41//

SYNONYMS

āmāra saṅge—with me; brāhmaṇa-ādi—brāhmaṇas and others; sahasreka—more than one thousand; jana—persons; tomāra—of You; darśane—in seeing; sabāra—of all of them; dravī-bhūta—became melted; mana—the hearts.

TRANSLATION

"Along with me there are about a thousand men-including the brāhmaṇas-and all of them appear to have had their hearts melted simply by seeing You.

Madhya TEXT 8.42

'kṛṣṇa' 'kṛṣṇa' nāma śuni sabāra vadane

sabāra aṅga--pulakita, āśru--nayane //CC Madhya, 8.42//

SYNONYMS

kṛṣṇa kṛṣṇa—"Kṛṣṇa," "Kṛṣṇa"; nāma—the holy name; śuni—I hear; sabāra—of everyone; vadane—in the mouths; sabāra—of all; aṅga—the bodies; pulakita—gladdened; āśru—tears; nayane—in the eyes.

TRANSLATION

"I hear everyone chanting the holy name of Kṛṣṇa. Everyone's body is thrilled with ecstasy, and there are tears in everyone's eyes.

Madhya TEXT 8.43

ākṛtye-prakṛtye tomāra īśvara-lakṣaṇa

jīve nā sambhave ei aprākṛta guṇa //CC Madhya, 8.43//

SYNONYMS

ākṛtye—in bodily features; prakṛtye—in behavior; tomāra—of You; īśvara—of the Supreme Personality of Godhead; lakṣaṇa—the symptoms; jīve—in an ordinary living being; nā—not; sambhave—possible; ei—these; aprākṛta—transcendental; guṇa—qualities.

TRANSLATION

"My dear Sir, according to Your behavior and bodily features, You are the Supreme Personality of Godhead. It is impossible for ordinary living beings to possess such transcendental qualities."

PURPORT

Śrī Caitanya Mahāprabhu's bodily features were uncommon. Indeed, His body was extraordinary in its measurements. The measurement of His chest and the measurement of His forearms were the same length. This is called nyagrodha-parimaṇḍala. As far as His nature is concerned, He was kind to everyone. No one but the Supreme Personality of Godhead can be kind to everyone. Therefore the Lord's name is Kṛṣṇa, "all-attractive." As stated in the Bhagavad-gītā (14.4), Kṛṣṇa is kind to everyone. In every species of life (sarva-yoniṣu), He is the original father, the seed-giver (bīja-pradaḥ pitā). How, then, can He be unkind to any living entity? One may be a man, an animal or even a tree, but the Lord is kind to everyone. That is God's qualification. He also says in the Bhagavad-gītā (9.29), samo 'ham sarva-bhūteṣu: the Lord is equally kind to everyone. And He advises, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja. This instruction is meant not only for Arjuna but for all living entities. Whoever takes advantage of this offer is immediately immune to all sinful activity and returns home, back to Godhead. While present on this planet, Śrī Caitanya Mahāprabhu made the same offer.

Madhya TEXT 8.44

prabhu kahe,--tumi mahā-bhāgavatottama

tomāra darśane sabāra drava haila mana //CC Madhya, 8.44//

SYNONYMS

prabhu kahe—the Lord replied; tumi—you; mahā-bhāgavata-uttama—the best of the topmost devotees; tomāra darśane—by seeing you; sabāra—of everyone; drava—melted; haila—became; mana—the heart.

TRANSLATION

The Lord replied to Rāmānanda Rāya, "Sir, you are the best of the topmost devotees; therefore simply the sight of you has melted everyone's heart.

PURPORT

Unless one is a first-class devotee, he cannot be a preacher. A preacher is generally a topmost devotee, but in order to meet the general populace, he has to come to distinguish between devotees and nondevotees. Otherwise, an advanced devotee makes no such distinctions. Indeed, he always sees that everyone is engaged in the service of the Lord. When one engages in preaching work, he must distinguish between people and understand that some people are not engaged in the devotional service of the Lord. The preacher then has to take compassion upon such innocent people who do not know how to worship the Lord. In Śrīmad-Bhāgavatam (11.2.45), the symptoms of a topmost devotee are described as follows:

sarva-bhūteṣu yaḥ paśyed

bhagavad-bhāvam ātmanāḥ

bhūtāni bhagavatya ātmany

eṣa bhāgavatottamaḥ

"The advanced devotee sees that all living entities are part and parcel of the Supreme Personality of Godhead. Everyone is in Kṛṣṇa, and Kṛṣṇa is also within everyone. Such a vision is possible only for a person who is very advanced in devotional service."

Madhya TEXT 8.45

anyera ki kathā, āmi--'māyāvādī sannyāsī'

āmiha tomāra sparśe kṛṣṇa-preme bhāsi //CC Madhya, 8.45//

SYNONYMS

anyera—of others; ki kathā—what to speak; āmi—I; māyāvādī sannyāsī—a sannyāsī of the Māyāvādī sect; āmiha—I; tomāra—of you; sparśe—by the touch; kṛṣṇa—of Kṛṣṇa; preme—in love; bhāsi—float.

TRANSLATION

"Although I am a Māyāvādī sannyāsī, a nondevotee, I am also floating in the ocean of love of Kṛṣṇa simply by touching you. And what to speak of others?"

Madhya TEXT 8.46

ei jāni' kaṭhina mora hṛdaya śodhite

sārvabhauma kahilena tomāre milite //CC Madhya, 8.46//

SYNONYMS

ei jāni'-knowing this; kaṭhina—very hard; mora—My; hṛdaya—heart; śodhite—to rectify; sārvabhauma—Sārvabhauma Bhaṭṭācārya; kahilena—asked; tomāre—you; milite—to meet.

TRANSLATION

"Knowing this, in order to rectify My heart, which is very hard, Sārvabhauma Bhaṭṭācārya asked Me to meet you."

Madhya TEXT 8.47

ei-mata duñhe stuti kare duñhāra guṇa

duñhe duñhāra daraśane ānandita mana //CC Madhya, 8.47//

SYNONYMS

ei-mata—in this way; duñhe—both of them; stuti—praise; kare—offer; duñhāra—of both of them; guṇa—qualities; duñhe—both of them; duñhāra—of both of them; daraśane—by the seeing; ānandita—pleased; mana—the minds.

TRANSLATION

In this way each of them praised the qualities of the other, and both of them were pleased to see each other.

Madhya TEXT 8.48

hena-kāle vaidika eka vaiṣṇava brāhmaṇa

daṇḍavat kari' kaila prabhure nimantraṇa //CC Madhya, 8.48//

SYNONYMS

hena-kāle—at this time; vaidika—a follower of the Vedic ritualistic ceremonies; eka—one; vaiṣṇava brāhmaṇa—a brāhmaṇa following Vaiṣṇava principles; daṇḍavat—obeisances offered by falling flat; kari'-offering; kaila—made; prabhure—unto Lord Śrī Caitanya Mahāprabhu; nimantraṇa—invitation.

TRANSLATION

At this time a brāhmaṇa Vaiṣṇava following the Vedic principles came and offered obeisances. He fell flat before Śrī Caitanya Mahāprabhu and invited Him for lunch.

Madhya TEXT 8.49

nimantraṇa mānila tāṇre vaiṣṇava jāṇiyā

rāmānande kahe prabhu īṣat hāsiyā //CC Madhya, 8.49//

SYNONYMS

nimantraṇa—the invitation; mānila—accepted; tāṇre—him (the brāhmaṇa); vaiṣṇava—a devotee; jāṇiyā—understanding; rāmānande—unto Rāmānanda; kahe—said; prabhu—Śrī Caitanya Mahāprabhu; īṣat—a little; hāsiyā—smiling.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu accepted the brāhmaṇa's invitation, knowing him to be a devotee, and, slightly smiling, spoke as follows to Rāmānanda Rāya.

PURPORT

Śrī Caitanya Mahāprabhu accepted the invitation of the Vaiṣṇava brāhmaṇa. Even though one is a brāhmaṇa strictly following all the rules and regulations of brahminical culture, if he is not a devotee, a follower of Śrī Caitanya

Mahāprabhu, one should not accept his invitation. At the present moment people have become so degraded that they do not even follow the Vedic principles, to say nothing of Vaiṣṇava principles. They eat anything and everything-whatever they like-and therefore the members of this Kṛṣṇa consciousness movement should be very cautious about accepting invitations.

Madhya TEXT 8.50

tomāra mukhe kṛṣṇa-kathā śunite haya mana

punarapi pāi yena tomāra daraśana //CC Madhya, 8.50//

SYNONYMS

tomāra mukhe—in your mouth; kṛṣṇa-kathā—talks on Kṛṣṇa; śunite—to hear; haya—there is; mana—My mind; punarapi—again; pāi—I may get; yena—if possible; tomāra—your; daraśana—interview.

TRANSLATION

"I wish to hear from you about Lord Kṛṣṇa. Indeed, My mind is inclined to desire this; therefore I wish to see you again."

Madhya TEXTS 8.51-52

rāya kahe, āilā yadi pāmara śodhite

darśana-mātre śuddha nahe mora duṣṭa citte

dina pāñca-sāta rahi' karaha mārjana

tabe śuddha haya mora ei duṣṭa mana //CC Madhya, 8.51-52//

SYNONYMS

rāya kahe—Rāmānanda Rāya replied; āilā—You have come; yadi—although; pāmara—a fallen soul; śodhite—to rectify; darśana-mātre—simply seeing You; śuddha nahe—not purified; mora—my; duṣṭa—polluted; citte—consciousness; dina—days; pāñca-sāta—five or seven; rahi'-staying; karaha—kindly do; mārjana—cleansing; tabe—then; śuddha—pure; haya—it is; mora—my; ei—this; duṣṭa—polluted; mana—mind.

TRANSLATION

Rāmānanda Rāya replied, "My Lord, although You have come to correct me, a fallen soul, my mind is not yet purified simply by seeing You. Please stay for five or seven days and kindly cleanse my polluted mind. After that much time, my mind will certainly be pure."

Madhya TEXT 8.53

yadyapi viccheda doṇhāra sahana nā yāya

tathāpi daṇḍavat kari' calilā rāma-rāya //CC Madhya, 8.53//

SYNONYMS

yadyapi—although; viccheda—separation; doṇhāra—of both of them; sahana—toleration; nā—not; yāya—possible; tathāpi—still; daṇḍavat—obeisances; kari'-offering; calilā—departed; rāma-rāya—Rāmānanda Rāya.

TRANSLATION

Although neither could tolerate the other's separation, Rāmānanda Rāya nonetheless offered his obeisances to Lord Śrī Caitanya Mahāprabhu and departed.

Madhya TEXT 8.54

prabhu yāi' sei vipra-ghare bhikṣā kaila

dui janāra utkaṇṭhāya āsi' sandhyā haila //CC Madhya, 8.54//

SYNONYMS

prabhu—Lord Śrī Caitanya Mahāprabhu; yāi'-going; sei—that; vipra-ghare—to the house of the brāhmaṇa; bhikṣā—lunch; kaila—accepted; dui—two; janāra—of the persons; utkaṇṭhāya—in the impatience; āsi'-coming; sandhyā—evening; haila—appeared.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu then went to the house of the brāhmaṇa who had invited Him and took His lunch there. When the evening of that day arrived, both Rāmānanda Rāya and the Lord were eager to meet each other again.

Madhya TEXT 8.55

prabhu snāna-kṛtya kari' āchena vasiyā

eka-bhṛtya-saṅge rāya mililā āsiyā //CC Madhya, 8.55//

SYNONYMS

prabhu—the Lord; snāna-kṛtya—the daily duty of bathing; kari'-finishing; āchena—was; vasiyā—sitting; eka—one; bhṛtya—servant; saṅge—with; rāya—Rāya Rāmānanda; mililā—met; āsiyā—coming.

TRANSLATION

After finishing His evening bath, Śrī Caitanya Mahāprabhu sat down and waited for Rāmānanda Rāya to come. Then Rāmānanda Rāya, accompanied by one servant, came to meet Him.

PURPORT

A Vaiṣṇava who is supposed to be advanced in spiritual understanding—be he a householder or a sannyāsī—must bathe three times a day: morning, noon and evening. When one is engaged in the service of the Deity, he must especially follow the principles of the Padma Purāṇa and take regular baths. He should also, after bathing, decorate his body with the twelve tilakas.

Madhya TEXT 8.56

namaskāra kaila rāya, prabhu kaila āliṅgane

dui jane kṛṣṇa-kathā kaya rahaṅ-ssthāne //CC Madhya, 8.56//

SYNONYMS

namaskāra—obeisances; kaila—offered; rāya—Rāmānanda Rāya; prabhu—Lord Śrī Caitanya Mahāprabhu; kaila—did; āliṅgane—embracing; dui—two; jane—the persons; kṛṣṇa-kathā—talks about Kṛṣṇa; kaya—discussed; rahaṅ-ssthāne—in a secluded place.

TRANSLATION

Rāmānanda Rāya approached Lord Śrī Caitanya and offered his respectful obeisances, and the Lord embraced him. Then they began to discuss Kṛṣṇa in a secluded place.

PURPORT

The word *rahaḥ-sthāne*, "in a secluded place," is very significant. Talks about Kṛṣṇa and His pastimes—especially His pastimes in Vṛndāvana and His dealings with the gopīs—are all very confidential. They are not subject matter for public discussion because those who have no understanding of the transcendental nature of Kṛṣṇa's pastimes always commit great offenses, thinking Kṛṣṇa to be an ordinary human being and the gopīs ordinary girls. Following the principle of Lord Śrī Caitanya Mahāprabhu, who never discussed the dealings between Kṛṣṇa and the gopīs publicly, devotees in the Kṛṣṇa consciousness movement are enjoined not to discuss the pastimes of Lord Kṛṣṇa in Vṛndāvana in public. For the general public, *saṅkīrtana* is the most effective method to awaken Kṛṣṇa consciousness. If possible, one should discuss the principles enunciated in the *Bhagavad-gītā*. Śrī Caitanya Mahāprabhu followed this principle very strictly and discussed the philosophy of the *Bhagavad-gītā* with learned scholars like Sārvabhauma Bhaṭṭācārya and Prakāśānanda Sarasvatī. However, He taught the principles of the bhakti cult to students like Sanātana Gosvāmī and Rūpa Gosvāmī, and He discussed with Śrī Rāmānanda Rāya the topmost devotional dealings between Kṛṣṇa and the gopīs. For the general populace, He performed *saṅkīrtana* very vigorously. We must also follow these principles in preaching Kṛṣṇa consciousness all over the world.

Madhya TEXT 8.57

prabhu kahe,--"paḍa śloka sādhyera nirṇaya"

rāya kahe,--"sva-dharmācaraṇe viṣṇu-bhakti haya" //CC Madhya, 8.57//

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; paḍa—just recite; śloka—a verse from the revealed scriptures; sādhyera—of the aim of life; nirṇaya—an ascertainment; rāya kahe—Rāmānanda Rāya replied; sva-dharma-ācaraṇe—by executing one's occupational duty; viṣṇu-bhakti—devotional service to Lord Viṣṇu; haya—there is.

TRANSLATION

Śrī Caitanya Mahāprabhu ordered Rāmānanda Rāya to recite a verse from the revealed scriptures concerning the ultimate goal of life. Rāmānanda replied that if one executes the prescribed duties of his social position, he awakens his original Kṛṣṇa consciousness.

PURPORT

In this connection, Śrī Rāmānujācārya stated in the Vedārtha-saṅgraha that devotional service is naturally very dear to the living entity. Indeed, it is life's goal. This devotional service is supreme knowledge, or Kṛṣṇa consciousness, and it brings detachment from all material activity. In the transcendental position, a living being can perfectly acknowledge the superiority of serving the Supreme Lord. The devotees attain the Supreme Lord only by devotional service. Having such knowledge, one engages in his occupational duty, and that is called bhakti-yoga. By performing bhakti-yoga, one can rise to the platform of pure devotional service.

A great saint, the father of Śrīla Vyāsadeva, Parāśara Muni, has specifically mentioned that devotional service to the Lord can ultimately be awakened in human society by the discharge of duties in accordance with the varṇāśrama system. The Supreme Personality of Godhead instituted varṇāśrama-dharma to give human beings a chance to return home, back to Godhead. The Supreme Personality of Godhead, Lord Śrī Kṛṣṇa, who is known in the Bhagavad-gītā as Puruṣottama-the greatest of all personalities-personally came and declared that the institution of varṇāśrama-dharma was founded by Him. As stated in the Bhagavad-gītā (4.13):

cātur-varṇyam mayā sṛṣṭam

guṇa-karma-vibhāgaśaḥ

tasya kartāram api mām

viddhy akartāram avyayam

Elsewhere in the Bhagavad-gītā (18.45-46) the Lord says:

sve sve karmaṇy abhirataḥ

saṁsiddhiṁ labhate naraḥ

sva-karma-nirataḥ siddhiṁ

yathā vindati tac chṛṇu

yataḥ pravṛttir bhūtānām

yena sarvam idaṁ tatam

sva-karmaṇā tam abhyarcya

siddhiṁ vindati mānavaḥ

Human society should be divided into four divisions—brāhmaṇa, kṣatriya, vaiśya and śūdra—and everyone should always engage in his occupational duty. The Lord says that those engaged in their occupational duty can attain perfection simply by rendering loving devotional service to the Lord while executing their particular duty. Actually the modern ideal of a classless society can be introduced only by Kṛṣṇa consciousness. Let men perform their occupational duty, and let them give their profits to the service of the Lord. In other words, one can attain the perfection of life by discharging one's occupational duty and employing the results in the service of the Lord. This method is confirmed by great personalities like Bodhāyana, Tanka, Dramiḍa, Guhadeva, Kapardi and Bhāruci. It is also confirmed by the Vedānta-sūtra.

Madhya TEXT 8.58

varṇāśramācāra-vatā

puruṣeṇa paraḥ pumān

viṣṇur ārādhyate panthā

nānyat tat-toṣa-kāraṇam //CC Madhya, 8.58//

SYNONYMS

varṇa-āśrama-ācāra-vatā—who behaves according to the system of four divisions of social order and four divisions of spiritual life; puruṣeṇa—by a man; paraḥ—the supreme; pumān—person; viṣṇuḥ—Lord Viṣṇu; ārādhyate—is worshiped; panthā—way; na—not; anyat—another; tat-toṣa-kāraṇam—cause of satisfying the Lord.

TRANSLATION

"The Supreme Personality of Godhead, Lord Viṣṇu, is worshiped by the proper execution of prescribed duties in the system of varṇa and āśrama. There is no other way to satisfy the Supreme Personality of Godhead. One must be situated in the institution of the four varṇas and āśramas."

PURPORT

This is a quotation from the Viṣṇu Purāṇa (3.8.9). As stated by Śrīla Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya: "The purport is that one can realize life's perfection simply by satisfying the Supreme Personality of Godhead." This is also confirmed in Śrīmad-Bhāgavatam (1.2.13):

ataḥ pumbhir dvija-śreṣṭhā

varṇāśrama-vibhāgaśaḥ

svanuṣṭhitasya dharmasya

saṁsiddhir hari-toṣaṇam

"O best among the twice-born, it is therefore concluded that the highest perfection one can achieve, by discharging his prescribed duties [dharma] according to caste divisions and order of life, is to please Lord Hari."

Every man should perform his occupational duty in the light of his particular tendency. According to his abilities, one should accept a position in the varṇāśrama institution. The divisions of brāhmaṇa, kṣatriya, vaiśya and śūdra are natural divisions within society. Indeed, everyone has a prescribed duty according to the varṇāśrama-dharma. Those who properly execute their prescribed duties live peacefully and are not disturbed by material conditions. The spiritual orders-brahmacarya, gr̥hastha, vānaprastha and sannyāsa-are called āśramas. If one executes his prescribed duty in both the social and spiritual order, the Supreme Personality of Godhead is satisfied. If one neglects his duties, however, he becomes a transgressor and a candidate for a hellish condition. Actually we see that different people are engaged in different ways; therefore there must be divisions according to work. To attain perfection, one must make devotional service the center of life. In this way one can awaken his natural instincts by work, association and education. One should accept the varṇāśrama divisions by qualification, not by birth. Unless this system is introduced, human activities cannot be systematically executed.

The brāhmaṇas are the intellectuals who can understand the Supreme Personality of Godhead. They are always engaged in the cultivation of knowledge. It does not matter whether one is born in India or outside India. Those who are naturally very heroic and who tend to rule over others are called kṣatriyas. Those who tend to produce food by agricultural methods, protect cows and other animals and engage in trade are called vaiśyas, or merchants. Those who are not sufficiently intelligent to be brāhmaṇas, kṣatriyas or vaiśyas are required to serve

a master and are called śūdras. Thus everyone can engage in the service of the Lord and thus awaken his natural Kṛṣṇa consciousness. If a society does not function according to such natural divisions, the social orders become degraded. The conclusion is that the scientific method of varṇāśrama-dharma should be adopted by society.

Madhya TEXT 8.59

prabhu kahe, "eho bāhya, āge kaha āra"

rāya kahe, "kṛṣṇe karmārpaṇa--sarva-sādhya-sāra" //CC Madhya, 8.59//

SYNONYMS

prabhu kahe—the Lord said; eho—this; bāhya—external; āge—ahead; kaha—say; āra—more; rāya kahe—Śrī Rāmānanda Rāya said; kṛṣṇe—unto Kṛṣṇa; karma-arpaṇa—offering the results of activities; sarva-sādhya-sāra—the essence of all means of perfection.

TRANSLATION

The Lord replied, "This is external. You had better tell Me of some other means." Rāmānanda replied, "To offer the results of one's activities to Kṛṣṇa is the essence of all perfection."

Madhya TEXT 8.60

yat karoṣi yad aśnāsi

yaj juhoṣi dadāsi yat

yat tapasyasi kaunteya

tat kuruṣva mad-arpaṇam //CC Madhya, 8.60//

SYNONYMS

yat—whatever; karoṣi—you do; yat—whatever; aśnāsi—you eat; yat—whatever; juhoṣi—you offer in sacrifice; dadāsi—you give in charity; yat—whatever; yat—whatever; tapasyasi—you perform as austerity; kaunteya—O son of Kuntī; tat—that; kuruṣva—just do; mat—unto Me; arpaṇam—offering.

TRANSLATION

Rāmānanda Rāya continued, " 'My dear son of Kuntī, whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you give in charity, and whatever austerities you perform, all the results of such activities should be offered to Me, Kṛṣṇa, the Supreme Personality of Godhead.' "

PURPORT

The Lord has said that the varṇāśrama-dharma is not properly executed in this Age of Kali; therefore He ordered Rāmānanda Rāya to go further into the matter. Rāmānanda replied with this verse from the Bhagavad-gītā (9.27), which instructs that while remaining in the system of varṇāśrama-dharma one may offer the results of his activities to Lord Śrī Kṛṣṇa in loving service. Naturally Lord Śrī Caitanya Mahāprabhu was asking Rāmānanda Rāya about the execution of devotional service. Rāmānanda Rāya first enunciated the principle of varṇāśrama-dharma in consideration of materialistic people. However, this conception is not transcendental. As long as one is in the material world, he must follow the principles of varṇāśrama-dharma, but devotional service is transcendental. The system of varṇāśrama-dharma refers to the three modes of material nature, but transcendental devotional service is on the absolute platform. Śrī Caitanya Mahāprabhu belonged to the spiritual world, and His methods for propagating the saṅkīrtana movement were also imported from the spiritual world. Śrīla Narottama dāsa Ṭhākura has sung: *golokera prema-dhana, hari-nāma-saṅkīrtana, rati na janmila kene tāya*. This states that the saṅkīrtana movement has nothing to do with this material world. It is imported from the spiritual world, Goloka Vṛndāvana. Narottama dāsa Ṭhākura laments that mundane people do not take this saṅkīrtana movement seriously. Considering the position of devotional service and the saṅkīrtana movement, Śrī Caitanya Mahāprabhu deemed the system of varṇāśrama-dharma to be material, although it aims at elevation to the spiritual platform. However, the saṅkīrtana movement can raise one immediately to the spiritual platform. Consequently it is said that varṇāśrama-dharma is external, and Caitanya Mahāprabhu requested Rāmānanda Rāya to proceed deeper into the matter and uncover the spiritual platform.

Sometimes materialists consider Lord Viṣṇu a material conception. Impersonalists think that above Lord Viṣṇu is the impersonal Brahman. The impersonalists misunderstand the worship of Lord Viṣṇu. They worship Lord Viṣṇu to merge into His body. In order that viṣṇu-ārādhana not be misunderstood, Śrī Caitanya Mahāprabhu requested that Śrī Rāmānanda Rāya proceed further and clear up the issue. Rāmānanda Rāya quoted the verse from the Bhagavad-gītā stating that the results of one's occupational duty may be

offered to Lord Viṣṇu or Kṛṣṇa. In Śrīmad-Bhāgavatam (1.2.8) it is also said:

dharmah svanuṣṭhitah puṁsām

viṣvaksena-kathāsu yaḥ

notpādayed yadi ratim

śrama eva hi kevalam

"If one executes the occupational duties of varṇāśrama-dharma but does not cultivate his dormant Kṛṣṇa consciousness, his activities are futile. His occupation simply becomes unnecessary labor."

Madhya TEXT 8.61

prabhu kahe,--"eho bāhya, āge kaha āra"

rāya kahe,--"svadharma-tyāga, ei sādhya-sāra" //CC Madhya, 8.61//

SYNONYMS

prabhu kahe—the Lord replied; eho—this; bāhya—external; āge—ahead; kaha—speak; āra—more; rāya kahe—Rāmānanda Rāya replied; sva-dharma-tyāga—relinquishing one's occupational duties; ei—this; sādhya-sāra—the essence of all perfection.

TRANSLATION

"This is also external," Śrī Caitanya Mahāprabhu said. "Please proceed and speak further on this matter." Rāmānanda Rāya replied, "To give up one's occupational duties in the varṇāśrama is the essence of perfection."

PURPORT

A brāhmaṇa may renounce his family and accept sannyāsa. Others also-kṣatriyas and vaiśyas-may also give up their families and take to Kṛṣṇa consciousness. Such renunciation is called karma-tyāga. By such renunciation, the Supreme Personality of Godhead is satisfied. But this renouncing of one's activities to Kṛṣṇa is not uncontaminated and is therefore on the material platform. Such activities are considered within the material universe because, according to Śrī Caitanya Mahāprabhu, they refer to the material universe and are therefore external. To correct this, Rāmānanda Rāya recommended that one take to the

renounced order of life in order to transcend material activities. This is supported by the following verse from Śrīmad-Bhāgavatam (11.11.32).

Madhya TEXT 8.62

ājñāyaivam guṇān doṣān
mayādiṣṭān api svakān
dharmān samtyajya yaḥ sarvān
mām bhajet sa ca sattamaḥ //CC Madhya, 8.62//

SYNONYMS

ājñāya—knowing perfectly; evam—thus; guṇān—qualities; doṣān—faults; mayā—by Me; ādiṣṭān—instructed; api—although; svakān—own; dharmān—occupational duties; samtyajya—giving up; yaḥ—anyone who; sarvān—all; mām—unto Me; bhajet—may render service; saḥ—he; ca—and; sattamaḥ—a first-class person.

TRANSLATION

Rāmānanda Rāya continued, " 'Occupational duties are described in the religious scriptures. If one analyzes them, he can fully understand their qualities and faults and then give them up completely to render service unto the Supreme Personality of Godhead. Such a person is considered a first-class man.'

Madhya TEXT 8.63

sarva-dharmān parityajya
mām ekam śaraṇam vraja
aham tvām sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ //CC Madhya, 8.63//

SYNONYMS

sarva-dharmān—all kinds of occupational duties; parityajya—giving up; mām ekam—unto Me only; śaraṇam—as shelter; vraja—go; aham—I; tvām—unto you; sarva-pāpebhyo—from all the reactions of sinful life; mokṣayiṣyāmi—will give liberation; mā—don't; śucaḥ—worry.

TRANSLATION

"As stated in scripture [Bg. 18.66], 'After giving up all kinds of religious and occupational duties, if you come to Me, the Supreme Personality of Godhead, and take shelter, I will give you protection from all of life's sinful reactions. Do not worry.' "

PURPORT

In this connection, Śrīla Raghunātha dāsa Gosvāmī instructs in his book *Manaḥ-śiksā* (2):

na dharmaṁ nādharmam śruti-gaṇa-niruktaṁ kila kuru

vraje rādhā-kṛṣṇa-pracura-paricaryām iha tanu

He has thus enjoined that we should not perform religious or irreligious activities as prescribed in the Vedas. The best course is to engage always in the service of Lord Kṛṣṇa and Rādhārāṇī. That is the perfection of everything in this life. Similarly, in Śrīmad-Bhāgavatam (4.29.46) it is said by Nārada Muni:

yadā yasyānugṛhṇāti

bhagavān ātma-bhāvitah

sa jahāti matim loke

vede ca pariniṣṭhitām

"When one actually takes to the loving service of the Supreme Personality of Godhead, he gives up all duties in the material world, as well as all duties prescribed by the Vedic literature. In this way one is fixed in the service of the Lord."

Madhya TEXT 8.64

prabhu kahe,--"eho bāhya, āge kaha āra"

rāya kahe,--"jñāna-miśrā bhakti--sādhya-sāra" //CC Madhya, 8.64//

SYNONYMS

prabhu kahe—the Lord said; eho—this; bāhya—external; āge—ahead; kaha—say; āra—more; rāya kahe—Rāya replied; jñāna-miśrā bhakti—devotional

service mixed with empiric knowledge; sādhya-sāra—is the essence of perfection.

TRANSLATION

After hearing Rāmānanda Rāya speak in this way, Lord Śrī Caitanya Mahāprabhu again rejected his statement and said, "Go ahead and say something more." Rāmānanda Rāya then replied, "Devotional service mixed with empiric knowledge is the essence of perfection."

PURPORT

Devotional service mixed with non-Vedic speculative knowledge is certainly not pure devotional service. Therefore Śrīla Bhaktisiddhānta Sarasvatī in his Anubhāṣya preached that self-realization following the execution of ritualistic ceremonies is in the neutral stage between liberation and conditioned life. It is the place beyond this material world in the river Virajā, where the three modes of material nature are subdued or neutralized in the unmanifest stage. However, the spiritual world is a manifestation of spiritual energy and is known as Vaikuṇṭhaloka, "the place where there is no anxiety." The material world, known as brahmāṇḍa is the creation of the external energy. Between the two creations—the material creation and the spiritual creation—is a river known as Virajā as well as a place known as Brahmaloaka. Virajā-nadī and Brahmaloaka are shelters for living entities disgusted with material life and inclined to impersonal existence by way of denying material variegatedness. Since these places are not situated in the Vaikuṇṭhalokas, or the spiritual world, Śrī Caitanya Mahāprabhu proclaims them to be external. In the Brahmaloaka and Virajā-nadī, one cannot conceive of the Vaikuṇṭhalokas. Brahmaloaka and Virajā-nadī are also attained after difficult austerities, but in these realms there is no understanding of the Supreme Personality of Godhead and His transcendental loving service. Without such spiritual knowledge, simple detachment from material conditions is but another side of material existence. From the spiritual point of view, it is all external. When Śrī Caitanya Mahāprabhu rejected this proposal, Rāmānanda Rāya suggested that devotional service based on philosophy and logic is a more advanced position. He therefore quoted the following verse from the Bhagavad-gītā (18.54).

Madhya TEXT 8.65

brahma-bhūtaḥ prasannātmā

na śocati na kāṅkṣati

samaḥ sarveṣu bhūteṣu

mad-bhaktim labhate parām //CC Madhya, 8.65//

SYNONYMS

brahma-bhūtaḥ—freed from material conceptions of life but attached to an impersonal situation; prasanna-ātmā—fully joyful; na śocati—he does not lament; na kāṅkṣati—he does not hanker; samaḥ—equally disposed; sarveṣu—all; bhūteṣu—to the living entities; mat-bhaktim—My devotional service; labhate—achieves; parām—transcendental.

TRANSLATION

Rāmānanda Rāya continued, "According to the Bhagavad-gītā, 'One who is thus transcendently situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments or desires to have anything. He is equally disposed toward every living entity. In that state he attains pure devotional service unto Me.' "

PURPORT

In the Bhagavad-gītā (18.54) it is said that a person who accepts the theory of monism-being always engaged in empiric philosophical discussions about spiritual life-becomes joyful and is relieved from all material lamentation and hankering. At that stage, one is equipoised. He sees all living entities as spiritual beings. After attaining this elevated stage, one can attain pure devotional service. The conclusion is that devotional service mixed with ritualistic fruitive activity is inferior to spiritual service based on empiric philosophic discussion.

Madhya TEXT 8.66

prabhu kahe,--"eho bāhya, āge kaha āra"

rāya kahe,--"jñāna-śūnyā bhakti--sādhya-sāra" //CC Madhya, 8.66//

SYNONYMS

prabhu kahe—the Lord said; eho—this; bāhya—external; āge—ahead; kaha—speak; āra—further; rāya kahe—Rāmānanda Rāya replied; jñāna-śūnyā bhakti—devotional service independent of logic and empiric philosophy; sādhya-sāra—

the essence of the perfection of life.

TRANSLATION

After hearing this, the Lord, as usual, rejected it, considering it to be external devotional service. He again asked Rāmānanda Rāya to speak further, and Rāmānanda Rāya replied, "Pure devotional service without any touch of speculative knowledge is the essence of perfection."

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura in his Anubhāṣya commentary says that this stage-devotional service mixed with speculative knowledge-is also external and not within the jurisdiction of pure devotional service as practiced in Vaikuṇṭhaloka. As soon as there is some conception of materialistic thought-be it positive or negative-the service is not spiritual. It may be free from material contamination, but because there is mental speculation the devotional service is not pure and freed from the contamination of material life. A living entity who wants to be completely pure must be above this material conception. The negation of material existence does not necessarily mean spiritual existence. After material existence is negated, spiritual existence-namely sac-cid-ānanda-still may not be manifest. Until one comes to the stage of actually understanding one's eternal relationship with the Supreme Lord, he cannot enter into spiritual life. Spiritual life means becoming detached from material life and engaging in the loving service of the Lord. Śrī Caitanya Mahāprabhu therefore asked Rāmānanda Rāya to explain something transcendental to devotional service mixed with speculative knowledge. A pure devotee is completely surrendered to the lotus feet of the Lord, and only by his love does he conquer Kṛṣṇa, who cannot be conquered by anyone. Kṛṣṇa always stands victorious over everything. No one can conquer Him. One can attain the stage of pure devotion simply by fully surrendering. This is next corroborated by Śrīmad-Bhāgavatam (10.14.3), wherein Lord Brahmā, defeated by the potency of Śrī Kṛṣṇa, fully surrendered unto the Lord.

Madhya TEXT 8.67

jñāne prayāsam udapāsyā namanta eva

jīvanti san-mukharitām bhavadīya-vārtām

sthāne sthitāḥ śruti-gatām tanu-vāñ-manobhir

ye prāyaśo 'jita jito 'py asi tais tri-lokyām //CC Madhya, 8.67//

SYNONYMS

jñāne—in gaining knowledge; prayāsam—unnecessary endeavor; udapāśya—setting far aside; namantaḥ—completely surrendering; eva—certainly; jīvanti—live; sat-mukharitām—declared by great realized devotees; bhavadīya-vārtām—discussions about You, the Supreme Personality of Godhead; sthāne sthitāḥ—situated in their own positions; śruti-gatām—received aurally; tanu-vāk-manobhiḥ—by the body, words and mind; ye—those who; prāyaśaḥ—almost always; ajita—O my unconquerable Lord (beyond perception and unlimitedly independent); jitaḥ—conquered; api—indeed; asi—You are; taiḥ—by such pure devotees; tri-lokyām—within the three worlds.

TRANSLATION

Rāmānanda Rāya continued, "Lord Brahmā said, 'My dear Lord, those devotees who have thrown away the impersonal conception of the Absolute Truth and have therefore abandoned discussing empiric philosophical truths should hear from self-realized devotees about Your holy name, form, pastimes and qualities. They should completely follow the principles of devotional service and remain free from illicit sex, gambling, intoxication and animal slaughter. Surrendering themselves fully with body, words and mind, they can live in any āśrama or social status. Indeed, You are conquered by such persons, although You are always unconquerable.' "

Madhya TEXT 8.68

prabhu kahe,--"eho haya, āge kaha āra"

rāya kahe, "prema-bhakti--sarva-sādhya-sāra" //CC Madhya, 8.68//

SYNONYMS

prabhu kahe—the Lord said; eho haya—this is all right; āge kaha āra—speak something more; rāya kahe—Rāya replied; prema-bhakti—ecstatic love in devotional service to the Lord; sarva-sādhya-sāra—the essence of all perfection.

TRANSLATION

At this point, Śrī Caitanya Mahāprabhu replied, "This is all right, but still you can speak more on the subject." Rāmānanda Rāya then replied, "Ecstatic love for

the Supreme Personality of Godhead is the essence of all perfection."

PURPORT

In this connection, Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya* says that after hearing Rāmānanda Rāya, Lord Caitanya Mahāprabhu said, *eho haya, āge kaha āra*. This means that this is the process accepted in devotional service, but there is something more than this. Therefore Lord Caitanya Mahāprabhu requested him to explain what was beyond. Simply executing the duties of all varṇas and āśramas is not as good as offering all the results of one's activities to the Lord. When one gives up all fruitive activity and fully surrenders to the Lord, he attains *sva-dharma-tyāga*, wherein he abandons the social order and takes to the renounced order. That is certainly better. However, better than the renounced order is cultivation of knowledge mixed with devotional service. Yet all these activities are external to the activities of the spiritual world. There is no touch of pure devotional service in them. Pure devotional service cannot be attained by empiric philosophy, nor can perfection be attained simply by good association. Devotional service by self-realization is a different subject matter. It is untouched by fruitive activity, for one surrenders the results of activities to the Lord, abandons prescribed duties and accepts the renounced order of life. Such devotional service is situated on a higher platform than that of empiric philosophical speculation with a mixture of bhakti. This is verified by Śrīla Rūpa Gosvāmī in his *Bhakti-rasāmṛta-sindhu* (1.1.11):

anyābhilāṣitā-sūnyam

jñāna-karmādy-anāvṛtam

ānukūlyena kṛṣṇānu-

śīlanam bhaktir uttamā

"One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."

Devotional activities, however, sometimes appear to be impure in the neophyte stage, but in the mature stage they are completely pure, or free from material activity. Therefore Rāmānanda Rāya replied after hearing the last statement of Śrī Caitanya Mahāprabhu: *prema-bhakti-sarva-sādhya-sāra*. Śrī Caitanya Mahāprabhu actually accepted this verse (*jñāne prayāsam*) as the basic principle

of perfection. One has to practice this principle in order to make further progress. When further progress is actually made, one comes to the platform of ecstatic loving service to the Lord. This first stage is technically called sādhanā-bhakti, or devotional service in practice. The result of sādhanā-bhakti must be ecstatic love, attachment for the Supreme Personality of Godhead, which is also called prema-bhakti. In the neophyte stage, sādhanā-bhakti includes faith, association with devotees, and practicing devotional service. Thus one is freed from all unwanted things. One then becomes fixed in devotional service and increases his desire to act in devotional service. Thus one becomes attached to the Lord and His devotional service.

Madhya TEXT 8.69

nānopacāra-kṛta-pūjanam āṛta-bandhoḥ
premaiva bhakta-hṛdayam sukha-vidrutam syāt
yāvat kṣud asti jaṭhare jarāṭhā pipāsā
tāvat sukhāya bhavato nanu bhakṣya-peye //CC Madhya, 8.69//

SYNONYMS

nānā-upacāra—by varieties of offerings; kṛta—performed; pūjanam—worshiping; āṛta-bandhoḥ—of the Supreme Personality of Godhead, who is the friend of all distressed persons; prema—by ecstatic love; eva—indeed; bhakta-hṛdayam—the heart of a devotee; sukha-vidrutam—melted in transcendental bliss; syāt—becomes; yāvat—as long as; kṣud—appetite; asti—there is; jaṭhare—in the stomach; jarāṭhā—strong; pipāsā—thirst; tāvat—so long; sukhāya—for happiness; bhavataḥ—are; nanu—indeed; bhakṣya—edibles; peye—and drinkables.

TRANSLATION

Rāmānanda Rāya continued, " 'As long as there is hunger and thirst within the stomach, varieties of food and drink make one feel very happy. Similarly, when the Lord is worshiped with pure love, the various activities performed in the course of that worship awaken transcendental bliss in the heart of the devotee.'

Madhya TEXT 8.70

kṛṣṇa-bhakti-rasa-bhāvitā matiḥ

krīyatām yadi kuto 'pi labhyate

tatra laulyam api mūlyam ekalam

janma-koṭi-sukṛtair na labhyate //CC Madhya, 8.70//

SYNONYMS

kṛṣṇa-bhakti-rasa-bhāvitā—absorbed in the mellows of executing devotional service to Kṛṣṇa; matiḥ—intelligence; krīyatām—let it be purchased; yadi—if; kutaḥ api—somewhere; labhyate—is available; tatra—there; laulyam—greed; api—indeed; mūlyam—price; ekalam—only; janma-koṭi—of millions of births; sukṛtaiḥ—by pious activities; na—not; labhyate—is obtained.

TRANSLATION

" 'Pure devotional service in Kṛṣṇa consciousness cannot be had even by pious activity in hundreds and thousands of lives. It can be attained only by paying one price—that is, intense greed to obtain it. If it is available somewhere, one must purchase it without delay.' "

PURPORT

The previous two verses are included in the Padyāvalī (13, 14), an anthology compiled by Śrīla Rūpa Gosvāmī. Verse 69 refers to devotional service in faith, and verse 70 refers to devotional service rendered out of intense greed. The first is devotional service rendered in accordance with the regulative principles, and the second refers to spontaneous loving service of the Lord without extraneous endeavor. Henceforward the basic principle underlying the talks between Śrī Caitanya Mahāprabhu and Rāmānanda Rāya will be spontaneous loving service to the Lord. The regulative principles according to the injunctions of the śāstras are necessary insofar as one's original dormant Kṛṣṇa consciousness is not spontaneously awakened. An example of spontaneous action is the flowing of rivers into the ocean. Nothing can stop this flow of water. Similarly, when one's dormant Kṛṣṇa consciousness is awakened, it spontaneously flows to the lotus feet of Kṛṣṇa without impediment. Whatever will be spoken henceforth by Rāmānanda Rāya based on spontaneous love will be agreeable to Śrī Caitanya Mahāprabhu, and the Lord will ask him more and more about this subject.

Madhya TEXT 8.71

prabhu kahe, "eho haya, āge kaha āra"

rāya kahe, "dāsyā-prema--sarva-sādhya-sāra" //CC Madhya, 8.71//

SYNONYMS

prabhu kahe—the Lord said; eho haya—this is all right; āge kaha āra—please speak more; rāya kahe—Rāmānanda Rāya replied; dāsyā-prema—spontaneous love in the humor of servitude; sarva-sādhya-sāra—the essence of perfection.

TRANSLATION

Hearing up to the point of spontaneous love, the Lord said, "This is all right, but if you know more, please tell Me." In reply, Rāmānanda Rāya said, "Spontaneous loving service in servitude-as exchanged by master and servant-is the highest perfection.

PURPORT

Spontaneous loving service to the Lord is called devotional service with an intimate attachment between the servitor and the served. This intimacy is called *mamatā*. Between the servitor and the served there is a feeling of oneness. This *mamatā* begins with *dāsyā-prema*, service rendered to the master by the servant. Unless there is such a relationship, the loving affairs between the Lord and His devotee are not actually fixed. When the devotee feels "The Lord is my master" and renders service unto Him, Kṛṣṇa consciousness is awakened. This fixed consciousness is on a higher platform than simple cognizance of love of Godhead.

Madhya TEXT 8.72

yan-nāma-śruti-mātreṇa

pumān bhavati nirmalaḥ

tasya tīrtha-padaḥ kiṁ vā

dāsānām avaśiṣyate //CC Madhya, 8.72//

SYNONYMS

yat—of whom; nāma—of the name; śruti-mātreṇa—simply by hearing; pumān—a person; bhavati—becomes; nirmalaḥ—pure; tasya—of Him; tīrtha-padaḥ—of the Supreme Personality of Godhead, at whose lotus feet are all places of pilgrimage; kiṁ—what; vā—more; dāsānām—of the servants; avaśiṣyate—is

remaining.

TRANSLATION

" 'A man becomes purified simply by hearing the holy name of the Supreme Personality of Godhead, whose lotus feet create the holy places of pilgrimage. Therefore what remains to be attained by those who have become His servants?'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (9.5.16) and is an admission by the great sage Durvāsā Muni. Durvāsā Muni, a caste brāhmaṇa and great yogī, used to hate Mahārāja Ambarīṣa. When he decided to chastise Mahārāja Ambarīṣa through his yogic powers, he was chased by the Sudarśana cakra of the Supreme Personality of Godhead. When things were settled, he said, "When the holy name of the Supreme Personality of Godhead is heard by any person, that person is immediately sanctified. The Supreme Lord is master of the devotees, and the devotees, under His shelter, naturally come to own His opulences."

Madhya TEXT 8.73

bhavantam evānucaran nirantaraḥ

praśānta-niḥśeṣa-mano-rathāntaraḥ

kadāham aikāntika-nitya-kiṅkaraḥ

prahaṛṣayiṣyāmi sa-nātha-jīvitam //CC Madhya, 8.73//

SYNONYMS

bhavantam—You; eva—certainly; anucaran—serving; nirantaraḥ—always; praśānta—pacified; niḥśeṣa—all; manaḥ-ratha—desires; antaraḥ—other; kadā—when; aham—I; aikāntika—exclusive; nitya—eternal; kiṅkaraḥ—servant; prahaṛṣayiṣyāmi—I shall become joyful; sa-nātha—with a fitting master; jīvitam—living.

TRANSLATION

" 'By serving You constantly, one is freed from all material desires and is completely pacified. When shall I engage as Your permanent eternal servant and always feel joyful to have such a perfect master?' "

PURPORT

This is a statement made by the great saintly devotee Yāmunācārya in his Stotra-ratna (43).

Madhya TEXT 8.74

prabhu kahe, "eho haya, kichu āge āra"

rāya kahe, "sakhya-prema--sarva-sādhya-sāra" //CC Madhya, 8.74//

SYNONYMS

prabhu kahe—the Lord said; eho haya—this is also right; kichu—something; āge—ahead; āra—more; rāya kahe—Rāmānanda Rāya replied; sakhya-prema—transcendental loving service in fraternity; sarva-sādhya-sāra—the highest perfectional stage.

TRANSLATION

Hearing this from Rāmānanda Rāya, the Lord again requested him to go a step further. In reply, Rāmānanda Rāya said, "Loving service to Kṛṣṇa rendered in fraternity is the highest perfection.

PURPORT

As long as loving service is rendered to the Lord in the master-servant relationship, there is some fear, for the servant is always afraid of the master, despite the intimacy of self-interest. In this stage the servant is always afraid of the master and respectful of Him. When the devotee is further advanced, he has nothing to fear. He considers the Lord and himself on an equal level. At such a time, the devotee is fully convinced that Lord Kṛṣṇa is a friend and cannot at all be dissatisfied if the devotee lives with Him on an equal level. This understanding is called viśrambha, that is, devoid of a respectful attitude. When this attitude is chosen, it becomes sakhya-prema, or love of Godhead in friendship. On this stage there is developed consciousness of equality between the Lord and the devotee.

Madhya TEXT 8.75

itthaṁ satāṁ brahma-sukhānubhūtyā

dāsyam gatānām para-daivatena

māyāśritānām nara-dārakeṇa

sākaṁ vijahruḥ kṛta-puṇya-puñjāḥ //CC Madhya, 8.75//

SYNONYMS

ittham—in this way; satām—of persons who prefer the impersonal feature of the Lord; brahma—of the impersonal effulgence; sukha—by the happiness; anubhūtyā—who is realized; dāsyam—the mode of servitude; gatānām—of those who have accepted; para-daivatena—who is the supreme worshipable Deity; māyā-āśritānām—for ordinary persons under the clutches of external energy; nara-dārakeṇa—with Him, who is like a boy of this material world; sākaṁ—in friendship; vijahruḥ—played; kṛta-puṇya-puñjāḥ—those who have accumulated volumes of pious activities.

TRANSLATION

" Neither those who are engaged in self-realization, appreciating the Brahman effulgence of the Lord, nor those engaged in devotional service while accepting the Supreme Personality of Godhead as master, nor those who are under the clutches of Māyā, thinking the Lord an ordinary person, can understand that certain exalted personalities-after accumulating volumes of pious activities-are now playing with the Lord in friendship as cowherd boys.' "

PURPORT

This is a statement made by Śukadeva Gosvāmī (Bhāg. 10.12.11), who appreciated the good fortune of the cowherd boys who played with Kṛṣṇa and ate with Him on the banks of the Yamunā.

Madhya TEXT 8.76

prabhu kahe,--"eho uttama, āge kaha āra"

rāya kahe, "vātsalya-prema--sarva-sādhya-sāra" //CC Madhya, 8.76//

SYNONYMS

prabhu kahe—the Lord said; eho uttama—it is very good; āge—still further; kaha—speak; āra—more; rāya kahe—Rāya replied; vātsalya-prema—loving service to the Lord in the stage of paternal love; sarva-sādhya-sāra—the highest perfectional stage.

TRANSLATION

The Lord said, "This statement is very good, but please proceed even further." Rāmānanda Rāya then replied, "Loving service to the Lord in the parental relationship is the highest perfectional stage."

PURPORT

The stage of loving service to the Lord in paternal affection is an advanced stage of love in fraternity. In the fraternal relationship there is a sense of equality, but when that sense of equality is advanced in affection, one attains the platform of parental love. In this connection, the following verse is cited from Śrīmad-Bhāgavatam (10.8.46), wherein Śukadeva Gosvāmī voices his appreciation of Nanda Mahārāja's and mother Yaśodā's intense love for Kṛṣṇa.

Madhya TEXT 8.77

nandaḥ kim akarod brahman

śreya evaṁ mahodayam

yaśodā vā mahā-bhāgā

papau yasyāḥ stanam hariḥ //CC Madhya, 8.77//

SYNONYMS

nandaḥ—Nanda Mahārāja; kim—what; akarot—has performed; brahman—O brāhmaṇa; śreyaḥ—auspicious activities; evam—thus; mahā-udayam—rising to such an exalted position as the father of Kṛṣṇa; yaśodā—mother Yaśodā; vā—or; mahā-bhāgā—most fortunate; papau—drank; yasyāḥ—of whom; stanam—by the breasts; hariḥ—the Supreme Personality of Godhead.

TRANSLATION

Rāmānanda Rāya continued, " 'O brāhmaṇa, what pious activities did Nanda Mahārāja perform by which he received the Supreme Personality of Godhead Kṛṣṇa as his son, and what pious activities did mother Yaśodā perform that made the Absolute Supreme Personality of Godhead Kṛṣṇa call her "mother" and suck her breasts?'

Madhya TEXT 8.78

nemaṁ viriṇco na bhavo

na śrīr apy aṅga-saṁśrayā

prasādam lebhire gopī

yat tat prāpa vimukti-dāt //CC Madhya, 8.78//

SYNONYMS

na—not; imam—this (love of Godhead); viriṇcaḥ—Lord Brahmā; na—not; bhavaḥ—Lord Śiva; na—nor; śrīḥ—the goddess of fortune; api—even; aṅga—on the chest of Viṣṇu; saṁśrayā—who is sheltered; prasādam—favor; lebhire—have obtained; gopī—mother Yaśodā; yat—which; tat—that; prāpa—obtained; vimukti-dāt—from the person who gives liberation.

TRANSLATION

" 'The favor mother Yaśodā obtained from Śrī Kṛṣṇa, the bestower of liberation, was never obtained even by Lord Brahmā or Lord Śiva, nor even by the goddess of fortune, who always remains on the chest of the Supreme Personality of Godhead Viṣṇu.' "

PURPORT

This is a statement from Śrīmad-Bhāgavatam (10.9.20). Kṛṣṇa agreed to be bound by mother Yaśodā after she had given up trying to bind Kṛṣṇa with ropes. This is another appreciation made by Śukadeva Gosvāmī in his narration of the pastimes of Kṛṣṇa before Mahārāja Parīkṣit.

Madhya TEXT 8.79

prabhu kahe, "eho uttama, āge kaha āra"

rāya kahe, "kāntā-prema sarva-sādhya-sāra" //CC Madhya, 8.79//

SYNONYMS

prabhu kahe—the Lord replied; eho uttama—this is very good; āge—ahead; kaha—speak; āra—more; rāya kahe—Rāmānanda Rāya replied; kāntā-prema—loving service between husband and wife; sarva-sādhya-sāra—the highest perfectional stage.

TRANSLATION

The Lord said, "Your statements are certainly getting better and better one after the other, but surpassing all of them is another transcendental mellow, and you can speak of that as the most sublime." Rāmānanda Rāya then replied, "Conjugal attachment for Kṛṣṇa is the topmost position in love of Godhead.

PURPORT

In general, love of Godhead is devoid of the intimacy of ownership. In the case of love in servitude, there is a want of confidence. There is a want of increased affection in the fraternal relationship, but when this affection increases in the paternal relationship, there is nonetheless a want of complete freedom. However, when one becomes a conjugal lover of Kṛṣṇa, everything lacking in the other relationships is completely manifest. Love of Godhead lacks nothing in the conjugal stage. The summary of this verse is that paternal love of Godhead is certainly higher than fraternal love and that conjugal love is higher yet. It was when Śrī Caitanya Mahāprabhu requested Rāmānanda Rāya to go further that he came to the point of the conjugal relationship, which is the highest perfectional stage of transcendental love.

Madhya TEXT 8.80

nāyaṁ śriyo 'ṅga u nitānta-rateḥ prasādaḥ

sva-yoṣitām nalina-gandha-rucām kuto 'nyāḥ

rāsotsave 'sya bhuja-daṇḍa-grhīta-kaṇṭha-

labdhāśiṣām ya udagād vraja-sundarīṇām //CC Madhya, 8.80//

SYNONYMS

na—not; ayam—this; śriyaḥ—of the goddess of fortune; aṅge—on the chest; u—alas; nitānta-rateḥ—who is very intimately related; prasādaḥ—the favor; svaḥ—of the heavenly planets; yoṣitām—of women; nalina—of the lotus flower; gandha—having the aroma; rucām—and bodily luster; kutaḥ—much less; anyāḥ—others; rāsa-utsave—in the festival of the rāsa dance; asya—of Lord Śrī Kṛṣṇa; bhuja-daṇḍa—by the arms; grhīta—embraced; kaṇṭha—their necks; labdha-āśiṣām—who achieved such a blessing; yaḥ—which; udagāt—became manifest; vraja-sundarīṇām—of the beautiful gopīs, the transcendental girls of Vrajabhūmi.

TRANSLATION

" 'When Lord Śrī Kṛṣṇa was dancing with the gopīs in the rāsa-līlā, He put His arms around their necks and embraced them. This transcendental favor was never bestowed upon the goddess of fortune or the other consorts in the spiritual world. Nor was such a thing even imagined by the most beautiful girls in the heavenly planets, girls whose bodily luster and aroma resemble the lotus flower. And what to speak of worldly women who may be very, very beautiful according to material estimation?'

PURPORT

This verse (Bhāg. 10.47.60) was spoken by Uddhava when he visited Śrī Vṛndāvana to deliver a message from Kṛṣṇa to the gopīs. Uddhava remained in Vṛndāvana to observe the movements of the gopīs there. When he saw the ecstatic love for Kṛṣṇa in separation manifested by the gopīs, he appreciated their supreme love and therefore expressed his feelings in this verse. He admitted that the fortune of the gopīs could not be compared even to the fortune of the goddess of fortune, to say nothing of the beautiful girls in the heavenly planets.

Madhya TEXT 8.81

tāsām āvirabhūc chauriḥ

smayamāna-mukhāmbujaḥ

pītāmbara-dharaḥ sragvī

sākṣān manmatha-manmathaḥ //CC Madhya, 8.81//

SYNONYMS

tāsām—among them; āvirabhūt—appeared; śauriḥ—Lord Kṛṣṇa; smayamāna—smiling; mukha-ambujaḥ—with a face like a lotus flower; pīta-ambara-dharaḥ—wearing yellow garments; sragvī—garlanded with flowers; sākṣāt—directly; manmatha—of Cupid; manmathaḥ—the bewilderer.

TRANSLATION

" 'Suddenly, due to the their feelings of separation, Lord Kṛṣṇa appeared among the gopīs dressed in yellow garments and wearing a flower garland. His lotus face was smiling, and He was directly attracting the mind of Cupid.'

PURPORT

This verse is from Śrīmad-Bhāgavatam (10.32.2). When the rāsa dance was going on, Kṛṣṇa suddenly disappeared, and the gopīs became so overwhelmed, due to His separation and their intense love for Him, that Kṛṣṇa was obliged to appear again.

Madhya TEXT 8.82

kṛṣṇa-prāptira upāya bahu-vidha haya

kṛṣṇa-prāpti-tāratamya bahuta āchaya //CC Madhya, 8.82//

SYNONYMS

kṛṣṇa-prāptira—of achieving the lotus feet of Kṛṣṇa; upāya—means; bahu-vidha—various; haya—there are; kṛṣṇa-prāpti—of achieving the favor of Lord Kṛṣṇa; tāratamya—comparisons; bahuta—various; āchaya—there are.

TRANSLATION

"There are various means and processes by which one may attain the favor of Lord Kṛṣṇa. All those transcendental processes will be studied from the viewpoint of comparative importance.

Madhya TEXT 8.83

kintu yāñra yei rasa, sei sarvottama

taṭa-stha hañā vicāṛile, āche tara-tama //CC Madhya, 8.83//

SYNONYMS

kintu—nevertheless; yāñra—of some devotees; yei rasa—whatever the mellow of exchanges of love; sei—that; sarva-uttama—the best; taṭa-stha—neutral; hañā—being; vicāṛile—if considering; āche—there is; tara-tama—lower and higher levels.

TRANSLATION

"It is true that whatever relationship a particular devotee has with the Lord is the best for him; still, when we study all the different methods from a neutral position, we can understand that there are higher and lower degrees of love.

PURPORT

In this regard, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains that this verse does not advocate the whimsical invention of some methods of love of Godhead. Such inventions cannot be accepted as topmost. Indeed, such concoctions are not recommended in these verses. Śrīla Rūpa Gosvāmī has said in the Bhakti-rasāmṛta-sindhu (1.2.101):

śruti-smṛti-purāṇādi-

pañcarātra-vidhiṁ vinā

aikāntikī harer bhaktir

utpātāyaiva kalpate

He clearly mentions in this verse that one must refer to the Vedic literature and other, supplementary literatures and follow the conclusion of the Vedas. An invented devotional attitude simply creates disturbances in the transcendental realm. If a person overly addicted to family life takes to Śrīmad-Bhāgavatam or Kṛṣṇa consciousness to earn a livelihood, his activity is certainly offensive. One should not become a caste guru and sell mantras for the benefit of mundane customers, nor should one make disciples for a livelihood. All these activities are offensive. One should not make a livelihood by forming a professional band to carry out congregational chanting, nor should one perform devotional service when one is attached to mundane society, friendship and love. Nor should one be dependent on so-called social etiquette. All of this is mental speculation. None of these things can be compared to unalloyed devotional service. No one can compare unalloyed devotional service, Kṛṣṇa consciousness, to mundane activities. There are many unauthorized parties pretending to belong to the Śrī Caitanya cult, and some are known as āula, bāula, kartābhajā, neḍā, daraveśa, sāṇi, sakhībhekī, smārta, jāta-gosāṇi, ativāḍi, cūḍādhārī and gaurāṅga-nāgari.

Moreover, there are those who take the caste gosvāmīs' opinions of such parties as bona fide, comparing these opinions to those of the six Gosvāmīs, headed by Śrī Rūpa and Śrī Sanātana. This is simply another cheating process. There are also nondevotees who compose unauthorized songs, who establish different temples for money, who worship the Deity as priests for salaries, who accept caste brahmanism as all in all, and who do not know the value of a pure Vaiṣṇava. Actually the caste brāhmaṇas of the smārta community are opposed to the principles of the Sātvata-pañcarātra. Furthermore, there are many Māyāvādīs and those overly addicted to material sense enjoyment. None of these can be compared to a person who is purely engaged in preaching Kṛṣṇa consciousness.

Every Kṛṣṇa conscious person is constantly endeavoring to utilize different transcendental devices in the service of the Lord. Such a devotee renounces all material enjoyment and completely dedicates himself to the service of his spiritual master and Lord Śrī Caitanya Mahāprabhu. He may be a perfect celibate, a restrained householder, a regulated vānaprastha or a tridaṇḍi-sannyāsī in the renounced order. It doesn't matter. The pseudo transcendentalists and the pure devotees cannot be compared, nor can one argue that a person can invent his own way of worship.

The purport in presenting this verse necessitates explaining the comparative positions of the transcendental mellows known as śānta, dāsyā, sakhyā, vātsalya and mādhyura. All these rasas, or mellows, are situated on the transcendental platform. Pure devotees take shelter of one of them and thus progress in spiritual life. Actually one can take shelter of such spiritual mellows only when one is completely uncontaminated by material attachment. When one is completely free from material attachment, the feelings of the transcendental mellows are awakened in the heart of the devotee. That is svarūpa-siddhi, the perfection of

one's eternal relationship with the Supreme Lord. Svarūpa-siddhi, the eternal relationship with the Supreme Lord, may be situated in one of the transcendental mellows. Each and every one of them is as perfect as the others. But by comparative study an unbiased person can realize that the mellow of servitorship is better than the mellow of neutrality. The mellow of fraternity is better than the mellow of servitorship. Similarly, the parental mellow is better than that of fraternity. Above all these mellows is the mellow of conjugal love. However, these are all spiritually situated on the same platform because all these relationships of perfection in love are based on a central point-Kṛṣṇa.

These mellows cannot be compared to the feelings one derives from demigod worship. Kṛṣṇa is one, but the demigods are different. They are material. Love for Kṛṣṇa cannot be compared to material love for different demigods. Because Māyāvādīs are on the material platform, they recommend the worship of Śiva or Durgā and say that worship of Kālī and Kṛṣṇa are the same. However, on the spiritual platform there is no demigod worship. The only worshipable object is Kṛṣṇa. Therefore although there is no difference between a devotee in śānta-rasa or dāsyā-rasa, vātsalya-rasa or mādhyura-rasa, one can still make a comparative study of the intensity of love in these different transcendental positions. For example, it may be said that dāsyā-rasa is better than śānta-rasa, yet transcendental love of God is there in both of them. Similarly, we can judge that love of Godhead in fraternity is better than love of Godhead in neutrality and

servitorship. Similarly, love of Godhead in paternal affection is better than love in fraternity. And, as stated before, love of God in the conjugal rasa is superior to that in the paternal rasa.

The analysis of different types of love of Godhead has been made by expert ācāryas who know all about devotional service on the transcendental platform. Unfortunately, inexperienced and unauthorized persons in the mundane world, not understanding the transcendental position of pure love, try to find some material fault in the transcendental process. This is simply impudence on the part of spiritually inexperienced people. Such faultfinding is symptomatic of unfortunate mundane wranglers.

Madhya TEXT 8.84

yathottaram asau svāda-

viśeṣollāsa-mayy api

ratir vāsanayā svādvī

bhāsate kāpi kasyacit //CC Madhya, 8.84//

SYNONYMS

yathā uttaram—one after another; asau—that; svāda-viśeṣa—of particular tastes; ullāsa—pleasing; mayī—empowered with; api—although; ratiḥ—love; vāsanayā—by desire; svādvī—sweet; bhāsate—appears; kā api—someone; kasyacit—one of them.

TRANSLATION

" 'Increasing love is experienced in various tastes, one above another. But that love which has the highest taste in the gradual succession of desires manifests itself in the form of conjugal love.'

PURPORT

This verse is from Śrīla Rūpa Gosvāmī's Bhakti-rasāmṛta-sindhu (2.5.38), and it also appears in the Ādi-līlā, Chapter Four, verse 45.

Madhya TEXT 8.85

pūrva-pūrva-rasera guṇa--pare pare haya

dui-tina gaṇane pañca paryanta bāḍaya //CC Madhya, 8.85//

SYNONYMS

pūrva-pūrva—of each previous; rasera—of the mellow; guṇa—the qualities; pare pare—in each subsequent; haya—there are; dui-tina—two and then three; gaṇane—in counting; pañca—five; paryanta—up to; bāḍaya—increases.

TRANSLATION

"There is a gradual order of improvement in transcendental mellows from the initial ones to the later ones. In each subsequent mellow the qualities of the previous mellows are manifest, counting from two, then three, and up to the point of five complete qualities.

Madhya TEXT 8.86

guṇādhikye svādādhikya bāḍe prati-rase

śānta-dāsyā-sakhyā-vātsalyera guṇa madhurete vaise //CC Madhya, 8.86//

SYNONYMS

guṇa-ādhikye—by the increase of transcendental qualities; svāda-ādhikya—increase of taste; bāḍe—increases; prati-rase—in each mellow; śānta—of neutrality; dāsyā—of servitude; sakhyā—of fraternity; vātsalyera—and of paternal affection; guṇa—the qualities; madhurete—in the conjugal mellow; vaise—appear.

TRANSLATION

"As the qualities increase, so the taste also increases in each and every mellow. Therefore the qualities found in śānta-rasa, dāsyā-rasa, sakhyā-rasa and vātsalya-rasa are all manifest in conjugal love [mādhurya-rasa].

Madhya TEXT 8.87

ākāśādira guṇa yena para-para bhūte

dui-tina krame bāḍe pañca pṛthivīte //CC Madhya, 8.87//

SYNONYMS

ākāśa-ādira—of the sky, air and so on; guṇa—the qualities; yena—just as; para-

para—one after another; bhūte—in the material elements; dui-tina—two and then three; krame—by gradations; bāde—increase; pañca—all five; pṛthivīte—in earth.

TRANSLATION

"The qualities in the material elements-sky, air, fire, water and earth-increase one after another by a gradual process of one, two and three, and at the last stage, in the element earth, all five qualities are completely visible.

Madhya TEXT 8.88

paripūrṇa-kṛṣṇa-prāpti ei 'premā' haite

ei premāra vaśa kṛṣṇa--kahe bhāgavate //CC Madhya, 8.88//

SYNONYMS

paripūrṇa—completely full; kṛṣṇa-prāpti—achievement of the lotus feet of Lord Kṛṣṇa; ei—this; premā—love of Godhead; haite—from; ei premāra—of this type of love of Godhead; vaśa—under the control; kṛṣṇa—Lord Kṛṣṇa; kahe—it is said; bhāgavate—in Śrīmad-Bhāgavatam.

TRANSLATION

"Complete attainment of the lotus feet of Lord Kṛṣṇa is made possible by love of Godhead, specifically mādhyura-rasa, or conjugal love. Lord Kṛṣṇa is indeed captivated by this standard of love. This is stated in Śrīmad-Bhāgavatam.

PURPORT

To explain the topmost quality of conjugal love, Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī gives the example of the material elements-sky, air, fire, water and earth. In the sky (space) there is the quality of sound. Similarly, in air there are the qualities of sound and touch. In fire, there are three qualities-sound, touch and form. In water there are four qualities-sound, touch, form and taste. Finally, in earth there are all five qualities-sound, touch, form, taste and also smell. Now, one can see that the quality of the sky is in all-namely in air, fire, water and earth. In earth we can find all the qualities of material nature. The same can be applied to the rasa known as mādhyura-rasa, or conjugal love. In conjugal love there are the qualities of neutrality, servitorship, fraternity and paternal affection, as well as conjugal love itself. The conclusion is that through conjugal love the

Lord is completely satisfied.

Conjugal love (mādhurya-rasa) is also known as śṛṅgāra-rasa. It is the conclusion of Śrīmad-Bhāgavatam that in the complete combination of loving service to the Lord—namely in conjugal love—the Supreme Lord fully agrees to be under the control of the devotee. The highest form of conjugal love is represented by Śrīmatī Rādhārāṇī; therefore in the pastimes of Rādhā and Kṛṣṇa we can see that Kṛṣṇa is always subjugated by Śrīmatī Rādhārāṇī's influence.

Madhya TEXT 8.89

mayi bhaktir hi bhūtānām

amṛtatvāya kalpate

diṣṭyā yad āsīn mat-sneho

bhavatīnām mad-āpanaḥ //CC Madhya, 8.89//

SYNONYMS

mayi—unto Me; bhaktiḥ—devotional service; hi—certainly; bhūtānām—of all living entities; amṛtatvāya—for becoming eternal; kalpate—is meant; diṣṭyā—fortunately; yat—what; āsīt—there is; mat-snehaḥ—affection for Me; bhavatīnām—of all of you; mat-āpanaḥ—the means of getting My favor.

TRANSLATION

"Lord Kṛṣṇa told the gopīs, 'The means of attaining My favor is loving service unto Me, and fortunately you are all thus engaged. Those living beings who render service unto Me are eligible to be transferred to the spiritual world and attain eternal life with knowledge and bliss.'

PURPORT

The fulfillment of human life is summarized in this verse from Śrīmad-Bhāgavatam (10.82.44). There are two important words in this verse: bhakti (devotional service) and amṛtatva (eternal life). The aim of human life is to attain the natural position of eternal life. This eternal life can be achieved only by devotional service.

Madhya TEXT 8.90

kṛṣṇera pratijñā dṛḍha sarva-kāle āche

ye yaiche bhaje, kṛṣṇa tāre bhaje taiche //CC Madhya, 8.90//

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; pratijñā—the promise; dṛḍha—firm; sarva-kāle—in all times; āche—there is; ye—anyone; yaiche—just as; bhaje—renders service; kṛṣṇa—Lord Kṛṣṇa; tāre—him; bhaje—reciprocates with; taiche—so for all time.

TRANSLATION

"Lord Kṛṣṇa has made a firm promise for all time. If one renders service unto Him, Kṛṣṇa correspondingly gives him an equal amount of success in devotional service to the Lord.

PURPORT

It is a completely mistaken idea that one can worship Kṛṣṇa in any form or in any way and still attain the ultimate result of receiving the favor of the Lord. This is a decision made by gross materialists. Generally such men say that you can manufacture your own way of worshiping the Supreme Lord and that any type of worship is sufficient to approach the Supreme Personality of Godhead. Certainly there are different means for attaining different results in fruitive activity, speculative knowledge, mystic yoga and austerity. Crude men therefore say that if one adopts any of these methods one achieves the Supreme Personality of Godhead's favor. They claim that it doesn't matter what kind of method one adopts. A general example is given: If one wishes to arrive at a certain place, there are many roads leading there, and one can go to that place by any one of these roads. Similarly, these gross materialists say, there are different ways to attain the favor of the Supreme Personality of Godhead. They claim that one can conceive of the Supreme Personality of Godhead as Goddess Durgā, Goddess Kālī, Lord Śiva, Demigod Gaṇeśa, Lord Rāmacandra, Kṛṣṇa, the impersonal Brahman or whatever, and one can chant the Lord's name in any way and in any form. Such materialists claim that since ultimately all these names and forms are one, the result is the same. They also give the example that a man who has different names will answer if called by any one of them. Therefore, they claim, there is no need to chant the Hare Kṛṣṇa mantra. If one chants the name of Kālī, Durgā, Śiva, Gaṇeśa or anyone else, the result will be the same.

Such claims made by mental speculators are no doubt very pleasing to mental speculators, but those who are actually in knowledge do not admit such conclusions, which are against the authority of the śāstras. A bona fide ācārya will certainly not accept such a conclusion. As Kṛṣṇa clearly states in the Bhagavad-gītā (9.25):

yānti deva-vratā devān

pitṛn yānti pitṛ-vratāḥ

bhūtāni yānti bhūtejyā

yānti mad-yājino 'pi mām

"Those who worship the demigods will take birth among the demigods, those who worship the ancestors go to the ancestors, those who worship ghosts and spirits will take birth among such beings, and those who worship Me will live with Me." (Bg. 9.25)

Only the devotees of the Lord can be admitted to His kingdom-not the demigod worshipers, karmīs, yogīs or anyone else. A person who desires elevation to the heavenly planets worships various demigods, and material nature may be pleased to offer such devotees their desired positions. The material nature gives a person his own nature, by which he increases affection for different types of demigods. However, the Bhagavad-gītā (7.20) says that demigod worship is meant for men who have lost all their intelligence:

kāmais tais tair hṛta-jñānāḥ

prapadyante 'nya-devatāḥ

taṁ taṁ niyamam āsthāya

prakṛtyā niyatāḥ svayā

"Those whose intelligence has been stolen by material desires surrender unto demigods and follow the particular rules and regulations of worship according to their own natures."

Although one may be elevated to the heavenly planets, the results of such a benediction are limited:

anta-vat tu phalaṁ teṣāṁ

tad bhavaty alpa-medhasām

devān deva-yajo yānti

mad-bhaktā yānti mām api

"Men of small intelligence worship the demigods, and their fruits are limited and temporary. Those who worship the demigods go to the planets of the demigods, but My devotees ultimately reach My supreme planet." (Bg. 7.23)

Being elevated to the heavenly planets or other material planets does not mean attaining an eternal life of knowledge and bliss. At the end of the material world, all attainments of material elevation will also end. Again, according to Kṛṣṇa in the Bhagavad-gītā (18.55), only those who engage in His loving devotional service will be admitted to the spiritual world and return to Godhead, not others:

bhaktyā mām abhijānāti

yāvān yaś cāsmi tattvataḥ

tato mām tattvato jñātvā

viśate tad-anantaram

"One can understand Me as I am, as the Supreme Personality of Godhead, only by devotional service. And when one is in full consciousness of Me by such devotion, he can enter into the kingdom of God."

Impersonalists cannot understand the Supreme Personality of Godhead; therefore it is not possible for them to enter into the spiritual kingdom of God and return home, back to Godhead. Actually one attains different results by different means. It is not that all achievements are one and the same. Those interested in the four principles of dharma, artha, kāma and mokṣa cannot be compared to those interested in the unalloyed devotional service of the Lord. Śrīmad-Bhāgavatam (1.1.2) therefore says:

dharmāḥ projjhita-kaitavo 'tra paramo nirmatsarāṇām satām

vedyām vāstavam atra vastu śiva-daṁ tāpa-trayonmūlanam

śrīmad-bhāgavate mahā-muni-kṛte kim vā parair īśvaraḥ

sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt

"Completely rejecting all religious activities which are materially motivated, this Bhāgavata Purāṇa propounds the highest truth, which is understandable by those devotees who are pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful Bhāgavatam, compiled by the great sage Śrī Vyāsadeva, is sufficient in itself for God realization. As soon as one attentively and submissively hears the message of Bhāgavatam, he becomes attached to the Supreme Lord."

Those who aspire after liberation attempt to merge into the impersonal Brahman. To this end they execute ritualistic religious ceremonies, but Śrīmad-Bhāgavatam considers this a cheating process. Indeed, such people can never dream of returning home, back to Godhead. There is a gulf of difference between the goal of dharma, artha, kāma and mokṣa and the goal of devotional service.

The goddess Durgā is the superintending deity of this material world, which is made of material elements. The demigods are simply different directors engaged in operating the departments of material activities, and they are under the influence of the same material energy. Kṛṣṇa's internal potencies, however, have nothing to do with the creation of this cosmic material world. The spiritual world and all spiritual activities are under the direction of the internal, spiritual energy, and such activities are performed by Yogamāyā, the spiritual energy. Yogamāyā is the spiritual or internal energy of the Supreme Personality of Godhead. Those who are interested in being promoted to the spiritual world and engaging in the service of the Lord attain spiritual perfection under the control of Yogamāyā. Those who are interested in material promotion engage in ritualistic religious ceremonies and economic development to develop sense gratification. They ultimately attempt to merge into the impersonal existence of the Lord. Such people generally become impersonalists. They are interested in worshiping Lord Śiva or Goddess Durgā, but their return is one hundred percent materialistic.

Following the example of the gopīs, the devotees sometimes worship the goddess Kātyāyanī, but they understand that Kātyāyanī is an incarnation of Yogamāyā. The gopīs worshiped Kātyāyanī, Yogamāyā, to attain Kṛṣṇa as their husband. On the other hand, it is stated in the Sapta-śatī scripture that a kṣatriya king named Suratha and a rich vaiśya named Samādhi worshiped material nature in the form of Goddess Durgā to attain material perfection. If one tries to mingle the worship of Yogamāyā with Mahāmāyā, considering them one and the same, he does not really show very high intelligence. The idea that everything is one is a kind of foolishness indulged in by those with less brain substance. Fools and rascals say that the worship of Yogamāyā and Mahāmāyā is the same. This

conclusion is simply the result of mental speculation, and it has no practical effect. In the material world, sometimes one gives an exalted title to an utterly worthless thing; in Bengal this is known as giving a blind child a name like Padmalocana, which means "lotus-eyed." One may foolishly call a blind child Padmalocana, but such an appellation does not bear any meaning.

In the spiritual world the Absolute Lord is always identical with His name, fame, form, qualities and pastimes. Such identity is impossible in the material world, where the name of a person is different from the person himself. The Supreme Lord has many holy names like Paramātmā, Brahman and "the creator," but one who worships the Lord as the creator cannot understand the relationship between a devotee and the Lord in the five types of transcendental mellow, nor can he understand the conception of Kṛṣṇa. One cannot understand the six transcendental opulences of the Lord simply by understanding the Supreme Personality of Godhead as impersonal Brahman.

Impersonal realization of the Absolute Truth is certainly transcendental, but this does not mean that one who has attained this realization can understand the saccid-ānanda form of the Lord. Similarly, Paramātmā realization-realization of the plenary expansion of the Absolute Truth within everyone's heart-is also an incomplete understanding of the Absolute Truth. Even a devotee of the Personality of Godhead Nārāyaṇa cannot actually understand the transcendental attractive features of Kṛṣṇa. Indeed, a devotee of Kṛṣṇa who is attached to the sublime attractive features of the Lord does not consider Nārāyaṇa very important. When the gopīs sometimes saw Kṛṣṇa in the form of Nārāyaṇa, they were not very attracted to Him. The gopīs never addressed Kṛṣṇa as Rukmiṇī-ramaṇa. Kṛṣṇa's devotees in Vṛndāvana address Him as Rādhāramaṇa, Nandanandana and Yaśodānandana, but not as Vasudeva-nandana or Devakī-nandana. Although according to the material conception Nārāyaṇa, Rukmiṇī-ramaṇa and Kṛṣṇa are one and the same, in the spiritual world one cannot use the name Rukmiṇī-ramaṇa or Nārāyaṇa in place of the name Kṛṣṇa. If one does so out of a poor fund of knowledge, his mellow with the Lord becomes spiritually faulty and is called rasābhāsa, an overlapping of transcendental mellows. The advanced devotee who has actually realized the transcendental features of the Lord will not commit the mistake of creating a rasābhāsa situation by using one name for another. Because of the influence of Kali-yuga, there is much rasābhāsa in the name of extravagance and liberal-mindedness. Such fanaticism is not very much appreciated by pure devotees.

ye yathā mām prapadyante
tāns tathaiva bhajāmy aham
mama vartmānuvartante
manuṣyāḥ pārtha sarvaśaḥ //CC Madhya, 8.91//

SYNONYMS

ye—they; yathā—as; mām—unto Me; prapadyante—surrender; tān—unto them; tathā eva—in the same proportion; bhajāmi—bestow My favor; aham—I; mama—My; vartmā—way; anuvartante—follow; manuṣyāḥ—men; pārtha—My dear Arjuna; sarvaśaḥ—in all respects.

TRANSLATION

"According to Lord Kṛṣṇa in the Bhagavad-gītā [4.11], 'As all surrender unto Me, I reward them accordingly. Everyone follows My path in all respects, O son of Pṛthā.'

Madhya TEXT 8.92

ei 'preme'ra anurūpa nā pāre bhajite
ataeva 'ṛṇī' haya--kahe bhāgavate //CC Madhya, 8.92//

SYNONYMS

ei—this; premera—of love of God; anurūpa—exactly to the proportion; nā—not; pāre—is able; bhajite—to reciprocate; ataeva—therefore; ṛṇī—debtor; haya—becomes; kahe—is stated; bhāgavate—in Śrīmad-Bhāgavatam.

TRANSLATION

"In Śrīmad-Bhāgavatam [10.32.22] it is said that Lord Kṛṣṇa cannot proportionately reciprocate devotional service in the mādhyura-rasa; therefore He always remains a debtor to such devotees.

Madhya TEXT 8.93

na pāraye 'haṁ niravadya-saṁyujām
sva-sādhu-kṛtyaṁ vibudhāyuṣāpi vaḥ

yā mābhajan durjara-geha-śṛṅkhalāḥ

saṁvṛścyā tad vaḥ pratiyātu sādhunā //CC Madhya, 8.93//

SYNONYMS

na—not; pāraye—am able; aham—I; niravadya—without duplicity; saṁyujām—meeting; sva-sādhukṛtyam—your own honest activities; vibudha-āyusā api—even with a duration of life like that of the demigods; vaḥ—you; yā—who; mā—Me; abhajan—have worshiped; durjara—difficult to surmount; geha—of household life; śṛṅkhalāḥ—the chains; saṁvṛścyā—cutting off; tat—that; vaḥ—your; pratiyātu—let there be a return; sādhunā—by pious activities.

TRANSLATION

"When the gopīs were overwhelmed with dissatisfaction due to Lord Kṛṣṇa's absence from the rāsa-līlā, Kṛṣṇa returned to them and told them, 'My dear gopīs, our meeting is certainly free from all material contamination. I must admit that in many lives it would be impossible for Me to repay My debt to you because you have cut off the bondage of family life just to search for Me. Consequently I am unable to repay you. Therefore please be satisfied with your honest activities in this regard.'

Madhya TEXT 8.94

yadyapi kṛṣṇa-saundarya--mādhuryera dhurya

vraja-devīra saṅge tānra bāḍaye mādhurya //CC Madhya, 8.94//

SYNONYMS

yadyapi—although; kṛṣṇa-saundarya—the beauty of Lord Kṛṣṇa; mādhuryera—of sweetness; dhurya—the supermost; vraja-devīra—the gopīs; saṅge—in company with; tānra—His; bāḍaye—increases; mādhurya—the sweetness.

TRANSLATION

"Although Kṛṣṇa's unparalleled beauty is the topmost sweetness of love of Godhead, His sweetness increases unlimitedly when He is in the company of the gopīs. Consequently Kṛṣṇa's exchange of love with the gopīs is the topmost perfection of love of Godhead.

PURPORT

Kṛṣṇa and His devotees become perfectly intimate in conjugal love of Godhead. In other mellows, the Lord and the devotees do not enjoy transcendental bliss as perfectly. The next verse from Śrīmad-Bhāgavatam (10.33.6) will illustrate this verse.

Madhya TEXT 8.95

tatrātiśuśubhe tābhir

bhagavān devakī-sutaḥ

madhye maṇīnām haimānām

mahā-marakato yathā //CC Madhya, 8.95//

SYNONYMS

tatra—there; ati-śuśubhe—was very beautiful; tābhiḥ—by them; bhagavān—the Supreme Personality of Godhead; devakī-sutaḥ—son of Devakī; madhye—in the midst; maṇīnām—of valuable jewels; haimānām—lined with gold; mahā-marakataḥ—the jewel of the name marakata; yathā—as.

TRANSLATION

" 'Although the son of Devakī, the Supreme Personality of Godhead, is also the reservoir of all kinds of beauty, when He is among the gopīs He nonetheless becomes more beautiful, for He resembles a mārakata jewel surrounded by gold and other jewels.' "

Madhya TEXT 8.96

prabhu kahe,--ei 'sādhya-avadhi' suniścaya

kṛpā kari' kaha, yadi āge kichu haya //CC Madhya, 8.96//

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu replied; ei—this; sādhya-avadhi—the highest limit of perfection; su-niścaya—certainly; kṛpā kari'-being merciful to Me; kaha—please speak; yadi—if; āge—further; kichu haya—there is something.

TRANSLATION

Lord Caitanya Mahāprabhu replied, "This is certainly the limit of perfection, but please be merciful to Me and speak more if there is more."

Madhya TEXT 8.97

rāya kahe,--ihāra āge puche hena jane

eta-dina nāhi jāni, āchaye bhuvane //CC Madhya, 8.97//

SYNONYMS

rāya kahe—Rāmānanda Rāya replied; ihāra āge—beyond this point; puche—inquires; hena—such; jane—a person; eta-dina—until this day; nāhi jāni—I did not know; āchaye—there is; bhuvane—within this material world.

TRANSLATION

Rāya Rāmānanda replied, "Until this day I did not know anyone within this material world who could inquire beyond this perfectional stage of devotional service.

Madhya TEXT 8.98

inhāra madhye rādhāra prema--'sādhya-śiromaṇi'

yānhāra mahimā sarva-śāstrete vākhāni //CC Madhya, 8.98//

SYNONYMS

inhāra madhye—among the loving affairs of the gopīs; rādhāra prema—the love of Godhead of Śrīmatī Rādhārāṇī; sādhya-śiromaṇi—the topmost perfection; yānhāra—of which; mahimā—the glorification; sarva-śāstrete—in every scripture; vākhāni—description.

TRANSLATION

"Among the loving affairs of the gopīs," Rāmānanda Rāya continued, "Śrīmatī Rādhārāṇī's love for Śrī Kṛṣṇa is topmost. Indeed, the glories of Śrīmatī Rādhārāṇī are highly esteemed in all revealed scriptures.

Madhya TEXT 8.99

yathā rādhā priyā viṣṇos

tasyāḥ kuṇḍam priyam tathā

sarva-gopīṣu saivaikā

viṣṇor atyanta-vallabhā //CC Madhya, 8.99//

SYNONYMS

yathā—just as; rādhā—Śrīmatī Rādhārāṇī; priyā—very dear; viṣṇoḥ—to Lord Kṛṣṇa; tasyāḥ—Her; kuṇḍam—bathing place; priyam—very dear; tathā—so also; sarva-gopīṣu—among all the gopīs; sā—She; eva—certainly; ekā—alone; viṣṇoḥ—of Lord Kṛṣṇa; atyanta-vallabhā—very dear.

TRANSLATION

" 'Just as Śrīmatī Rādhārāṇī is most dear to Śrī Kṛṣṇa, Her bathing place known [Rādhā-kuṇḍa] is also dear to Him. Among all the gopīs, Śrīmatī Rādhārāṇī is supermost and very dear to Lord Kṛṣṇa.'

PURPORT

This verse is from the Padma Purāṇa and is included in the Laghu-bhāgavatāmṛta (2.1.45), by Śrīla Rūpa Gosvāmī. It also appears in Ādi-līlā, Chapter Four, verse 215, and again in Madhya-līlā, Chapter Eighteen, verse 8.

Madhya TEXT 8.100

anayārādhito nūnam

bhagavān harir īśvaraḥ

yan no vihāya govindaḥ

prīto yām anayad rahaḥ //CC Madhya, 8.100//

SYNONYMS

anayā—by Her; ārādhitaḥ—worshiped; nūnam—indeed; bhagavān—the Supreme Personality of Godhead; hariḥ—Kṛṣṇa; īśvaraḥ—the Lord; yat—from which; naḥ—us; vihāya—rejecting; govindaḥ—Lord Śrī Kṛṣṇa; prītaḥ—satisfied; yām—whom; anayat—brought; rahaḥ—a secluded place.

TRANSLATION

"When the gopīs began to talk among themselves, they said, 'Dear friends, the gopī who has been taken away by Kṛṣṇa to a secluded place must have worshiped the Lord more than anyone else.' "

PURPORT

The name Rādhā is derived from this verse (Bhāg. 10.30.28), from the words anayārādhitaḥ, meaning "by Her the Lord is worshiped." Sometimes the critics of Śrīmad-Bhāgavatam find it difficult to find Rādhārāṇī's holy name, but the secret is disclosed here in the word ārādhitaḥ, from which the name Rādhā has come. Of course, the name of Rādhārāṇī is directly mentioned in other Purāṇas. This gopī's worship of Kṛṣṇa is topmost, and therefore Her name is Rādhā, or the topmost worshiper.

Madhya TEXT 8.101

prabhu kahe--āge kaha, śunite pāi sukhe

apūrvāmṛta-nadī vahe tomāra mukhe //CC Madhya, 8.101//

SYNONYMS

prabhu kahe—the Lord said; āge—ahead; kaha—please speak; śunite—to hear; pāi—I get; sukhe—happiness; apūrvā-amṛta—of unprecedented nectar; nadī—a river; vahe—flows; tomāra mukhe—from your mouth.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu said, "Please speak on. I am very happy to hear you because a river of unprecedented nectar is flowing from your mouth.

Madhya TEXT 8.102

curi kari' rādhāke nila gopī-gaṇera ḍare

anyāpekṣā haile premera gāḍhatā nā sphure //CC Madhya, 8.102//

SYNONYMS

curi kari'-stealing; rādhāke—Śrīmatī Rādhārāṇī; nila—took away; gopī-gaṇera—of the gopīs; ḍare—out of fear; anyā-pekṣā—dependence on others; haile—if there is; premera—of love; gāḍhatā—the intensity; nā—not; sphure—manifests.

TRANSLATION

"During the rāsa dance Śrī Kṛṣṇa did not exchange loving affairs with Śrīmatī Rādhārāṇī due to the presence of the other gopīs. Because of the dependence of the others, the intensity of love between Rādhā and Kṛṣṇa was not manifest. Therefore He stole Her away.

PURPORT

Out of fear of the other gopīs, Lord Śrī Kṛṣṇa took Śrīmatī Rādhārāṇī to a secluded place. In this regard, the verse kaṁsārīr api (verse 106 in this chapter) will be quoted from the Gīta-govinda of Jayadeva Gosvāmī.

Madhya TEXT 8.103

rādhā lāgi' gopīre yadi sākṣāt kare tyāga

tabe jāni,--rādhāya kṛṣṇera gāḍha-anurāga //CC Madhya, 8.103//

SYNONYMS

rādhā lāgi'-for the sake of Śrīmatī Rādhārāṇī; gopīre—the gopīs; yadi—if; sākṣāt—directly; kare—does; tyāga—rejection; tabe—then; jāni—we can understand; rādhāya—in Śrīmatī Rādhārāṇī; kṛṣṇera—of Lord Kṛṣṇa; gāḍha—intense; anurāga—affection.

TRANSLATION

"If Lord Kṛṣṇa rejected the company of the other gopīs for Śrīmatī Rādhārāṇī, we can understand that Lord Śrī Kṛṣṇa has intense affection for Her."

Madhya TEXT 8.104

rāya kahe,--tabe śuna premera mahimā

tri-jagate rādhā-premera nāhika upamā //CC Madhya, 8.104//

SYNONYMS

rāya kahe—Rāmānanda Rāya replied; tabe—then; śuna—please hear; premera—of that love; mahimā—the glories; tri-jagate—within the three worlds; rādhā-premera—of the loving affairs of Śrīmatī Rādhārāṇī; nāhika—there is not; upamā—comparison.

TRANSLATION

Rāmānanda Rāya continued, "Please therefore hear from me about the glories of Śrīmatī Rādhārāṇī's loving affairs. They are beyond compare within these three worlds.

Madhya TEXT 8.105

gopī-gaṇera rāsa-nṛtya-maṇḍalī chāḍiyā

rādhā cāhi' vane phire vilāpa kariyā //CC Madhya, 8.105//

SYNONYMS

gopī-gaṇera—of the gopīs; rāsa-nṛtya—of rāsa dancing; maṇḍalī—the circle; chāḍiyā—rejecting; rādhā—Śrīmatī Rādhārāṇī; cāhi'-desiring; vane—in the forest; phire—wanders; vilāpa—lamentation; kariyā—doing.

TRANSLATION

"Finding Herself treated equally with all the other gopīs, Śrīmatī Rādhārāṇī displayed Her tricky behavior and left the circle of the rāsa dance. Missing Śrīmatī Rādhārāṇī's presence, Kṛṣṇa became very unhappy and began to lament and wander throughout the forest to search Her out.

Madhya TEXT 8.106

kaṁsārīr api saṁsāra-

vāsanā-baddha-śṛṅkhalām

rādhām ādhāya hṛdaye

tatyāja vraja-sundarīḥ //CC Madhya, 8.106//

SYNONYMS

kaṁsa-āriḥ—the enemy of Kaṁsa; api—moreover; saṁsāra-vāsanā—desirous of the essence of enjoyment (rāsa-līlā); baddha-śṛṅkhalām—being perfectly attracted to such activities; rādhām—Śrīmatī Rādhārāṇī; ādhāya—taking; hṛdaye—within the heart; tatyāja—left aside; vraja-sundarīḥ—the other beautiful gopīs.

TRANSLATION

" 'Lord Kṛṣṇa, the enemy of Kaṁsa, took Śrīmatī Rādhārāṇī within His heart, for He desired to dance with Her. Thus He left the arena of the rāsa dance and the

company of all the other beautiful damsels of Vraja.'

Madhya TEXT 8.107

itas tatas tām anusṛtya rādhikām

anaṅga-bāṇa-vraṇa-khinna-mānasah

kṛtānutāpaḥ sa kalinda-nandinī

taṭānta-kuñje viṣasāda mādhabaḥ //CC Madhya, 8.107//

SYNONYMS

itaḥ tataḥ—hither and thither; tām—Her; anusṛtya—searching out; rādhikām—Śrīmatī Rādhārāṇī; anaṅga—of Cupid; bāṇa-vraṇa—by a wound from the arrow; khinna-mānasah—whose heart is injured; kṛta-anutāpaḥ—repentant for misbehavior; saḥ—He (Lord Kṛṣṇa); kalinda-nandinī—of the river Yamunā; taṭa-anta—on the edge of the bank; kuñje—in the bushes; viṣasāda—lamented; mādhabaḥ—Lord Kṛṣṇa.

TRANSLATION

" 'Being afflicted by the arrow of Cupid and unhappily regretting His mistreating Rādhārāṇī, Mādhava, Lord Kṛṣṇa, began to search for Śrīmatī Rādhārāṇī along the banks of the Yamunā River. When He failed to find Her, He entered the bushes of Vṛndāvana and began to lament.'

PURPORT

These two verses are from the Gīta-govinda (3.1, 2), written by Jayadeva Gosvāmī.

Madhya TEXT 8.108

ei dui-ślokera artha vicāṛile jāni

vicārite uṭhe yena amṛtera khani //CC Madhya, 8.108//

SYNONYMS

ei—these; dui—two; ślokera—of the verses; artha—the meanings; vicāṛile—if considering; jāni—I can understand; vicārite—while considering; uṭhe—arises; yena—like; amṛtera—of nectar; khani—a mine.

TRANSLATION

"Simply by considering these two verses one can understand what nectar there is in such dealings. It is exactly like freeing a mine of nectar.

Madhya TEXT 8.109

śata-koṭi gopī-saṅge rāsa-vilāsa

tāra madhye eka-mūrtye rahe rādhā-pāśa //CC Madhya, 8.109//

SYNONYMS

śata-koṭi—hundreds of thousands; gopī-saṅge—with the gopīs; rāsa-vilāsa—dancing in the rāsa dance; tāra madhye—among them; eka-mūrtye—by one of His transcendental forms; rahe—remains; rādhā-pāśa—by the side of Śrīmatī Rādhārāṇī.

TRANSLATION

"Although Kṛṣṇa was in the midst of hundreds of thousands of gopīs during the rāsa dance, He still kept Himself in one of His transcendental forms by the side of Śrīmatī Rādhārāṇī.

Madhya TEXT 8.110

sādhāraṇa-preme dekhi sarvatra 'samatā'

rādhāra kuṭila-preme ha-ila 'vāmatā' //CC Madhya, 8.110//

SYNONYMS

sādhāraṇa-preme—in general love of Godhead; dekhi—we see; sarvatra—everywhere; samatā—equality; rādhāra—of Śrīmatī Rādhārāṇī; kuṭila-preme—in the crooked love of Godhead; ha-ila—there was; vāmatā—opposition.

TRANSLATION

"Lord Kṛṣṇa is equal to everyone in His general dealings, but due to the conflicting ecstatic love of Śrīmatī Rādhārāṇī, there were opposing elements.

Madhya TEXT 8.111

aher iva gatiḥ premṇaḥ

svabhāva-kuṭilā bhavet

ato hetor ahetos ca

yūnor māna udañcati //CC Madhya, 8.111//

SYNONYMS

ahetḥ—of the snake; iva—like; gatiḥ—the movement; premṇaḥ—of the loving affairs; svabhāva—by nature; kuṭilā—crooked; bhavet—is; ataḥ—therefore; hetoḥ—from some cause; ahetoḥ—from the absence of a cause; ca—and; yūnoḥ—of the young couple; mānaḥ—anger; udañcati—appears.

TRANSLATION

"The progress of loving affairs between a young boy and a young girl is like the movement of a snake. On account of this, two types of anger arise between a young boy and girl—anger with cause and anger without cause."

PURPORT

During the rāsa dance, one form of Kṛṣṇa was between every two gopīs. But by the side of Śrīmatī Rādhārāṇī there was only one Kṛṣṇa. Although this was the case, Śrīmatī Rādhārāṇī still manifested disagreement with Kṛṣṇa. This verse is from the Ujjvala-nīlamanī (Śṛṅgāra-bheda-kathana 102), written by Śrīla Rūpa Gosvāmī.

Madhya TEXT 8.112

krodha kari' rāsa chāḍi' gelā māna kari'

tānre nā dekhiyā vyākula haila śrī-hari //CC Madhya, 8.112//

SYNONYMS

krodha kari'-becoming angry; rāsa chāḍi'-leaving the rāsa dance; gelā—went; māna kari'-being resentful; tānre—Śrīmatī Rādhārāṇī; nā dekhiyā—not seeing; vyākula—very anxious; haila—became; śrī-hari—Lord Kṛṣṇa.

TRANSLATION

"When Rādhārāṇī left the rāsa dance out of anger and resentment, Lord Śrī Kṛṣṇa became very anxious because He could not see Her.

Madhya TEXT 8.113

samyak-sāra vāsanā kṛṣṇera rāsa-līlā

rāsa-līlā-vāsanāte rādhikā śṛṅkhalā //CC Madhya, 8.113//

SYNONYMS

samyak-sāra—the complete and essential; vāsanā—desire; kṛṣṇera—of Lord Kṛṣṇa; rāsa-līlā—the dancing in the rāsa-līlā; rāsa-līlā-vāsanāte—in the desire to dance the rāsa dance; rādhikā—Śrīmatī Rādhārāṇī; śṛṅkhalā—the medium of bondage.

TRANSLATION

"Lord Kṛṣṇa's desire in the rāsa-līlā circle is perfectly complete, but Śrīmatī Rādhārāṇī is the binding link in that desire.

Madhya TEXT 8.114

tānhā vinu rāsa-līlā nāhi bhāya citte

maṇḍalī chāḍiyā gelā rādhā anveṣite //CC Madhya, 8.114//

SYNONYMS

tānhā vinu—without Her; rāsa-līlā—the rāsa dance; nāhi—not; bhāya—illuminates; citte—within the heart; maṇḍalī chāḍiyā—leaving the circle of the rāsa dance; gelā—went; rādhā—Śrīmatī Rādhārāṇī; anveṣite—to search for.

TRANSLATION

"The rāsa dance does not shine in the heart of Kṛṣṇa without Śrīmatī Rādhārāṇī. Therefore, He also gave up the circle of the rāsa dance and went out to search for Her.

Madhya TEXT 8.115

itaḥ-tataḥ bhrami' kāhān rādhā nā pāñā

viṣāda kareṇa kāma-bāṇe khinna hañā //CC Madhya, 8.115//

SYNONYMS

itaḥ-tataḥ—here and there; bhrami'-wandering; kāhān—anywhere; rādhā—

Śrīmatī Rādhārāṇī; nā—not; pāñā—finding; viṣāda—lamentation; kareṇa—does; kāma-bāṇe—by the arrow of Cupid; khinna—hurt; hañā—becoming.

TRANSLATION

"When Kṛṣṇa went out to search for Śrīmatī Rādhārāṇī, He wandered here and there. But not finding Her, He became afflicted by the arrow of Cupid and began to lament.

Madhya TEXT 8.116

śata-koṭi-gopīte nahe kāma-nirvāpaṇa

tāhātei anumāni śrī-rādhikāra guṇa //CC Madhya, 8.116//

SYNONYMS

śata-koṭi—hundreds and thousands; gopīte—in the midst of gopīs; nahe—there is not; kāma-nirvāpaṇa—satisfaction of lust; tāhātei—by that way; anumāni—we can imagine; śrī-rādhikāra guṇa—the transcendental quality of Śrīmatī Rādhārāṇī.

TRANSLATION

"Since Kṛṣṇa's lusty desires were not satisfied even in the midst of hundreds of thousands of gopīs and He was thus searching after Śrīmatī Rādhārāṇī, we can easily imagine how transcendently qualified She is."

Madhya TEXT 8.117

prabhu kahe--ye lāgi' āilāma tomā-sthāne

sei saba tattva-vastu haila mora jñāne //CC Madhya, 8.117//

SYNONYMS

prabhu kahe—the Lord said; ye lāgi'-for the matter of which; āilāma—I have come; tomā-sthāne—to your place; sei saba—all those; tattva-vastu—objects of truth; haila—were; mora—My; jñāne—in knowledge.

TRANSLATION

After hearing this, Lord Caitanya Mahāprabhu said to Rāmānanda Rāya, "That for which I have come to your residence has now become an object of truth in

My knowledge.

Madhya TEXT 8.118

ebe se jāniluṅ sādhyā-sādhana-nirṇaya

āge āra āche kichu, śunite mana haya //CC Madhya, 8.118//

SYNONYMS

ebe—now; se—that; jāniluṅ—I have understood; sādhyā—of the ultimate goal; sādhana—and of the process; nirṇaya—the ascertainment; āge—ahead; āra—more; āche—there is; kichu—something; śunite—to hear; mana—the mind; haya—it is.

TRANSLATION

"Now I have come to understand the sublime goal of life and the process of achieving it. Nevertheless, I think that there is something more ahead, and My mind is desiring to have it.

Madhya TEXT 8.119

'kṛṣṇera svarūpa' kaha 'rādhāra svarūpa'

'rasa' kon tattva, 'prema'--kon tattva-rūpa //CC Madhya, 8.119//

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; svarūpa—the transcendental features; kaha—speak; rādhāra—of Śrīmatī Rādhārāṇī; svarūpa—the transcendental features; rasa—mellows; kon—what; tattva—that truth; prema—love of Godhead; kon—what; tattva-rūpa—actual form.

TRANSLATION

"Kindly explain the transcendental features of Kṛṣṇa and Śrīmatī Rādhārāṇī. Also explain the truth of transcendental mellows and the transcendental form of love of Godhead.

Madhya TEXT 8.120

kṛpā kari' ei tattva kaha ta' āmāre

tomā-vinā keha ihā nirūpite nāre //CC Madhya, 8.120//

SYNONYMS

kṛpā kari'-showing your mercy; ei tattva—all these truths; kaha—explain; ta'-certainly; āmāre—unto Me; tomā-vinā—except for you; keha—someone; ihā—this; nirūpite—to explain; nāre—not able.

TRANSLATION

"Kindly explain all these truths to Me. But for yourself, no one can do so."

Madhya TEXT 8.121

rāya kahe,--ihā āmi kichui nā jāni

tumi yei kahāo, sei kahi āmi vāṇī //CC Madhya, 8.121//

SYNONYMS

rāya kahe—Rāmānanda Rāya said; ihā—this; āmi—I; kichui—something; nā—not; jāni—know; tumi—You; yei—whatever; kahāo—make me say; sei—those; kahi—speak; āmi—I; vāṇī—words.

TRANSLATION

Śrī Rāmānanda Rāya replied, "I do not know anything about this. I simply vibrate the sound You make me speak.

Madhya TEXT 8.122

tomāra śikṣāya paḍi yena śuka-pāṭha

sākṣāt īśvara tumi, ke bujhe tomāra nāṭa //CC Madhya, 8.122//

SYNONYMS

tomāra śikṣāya—by Your instruction; paḍi—I recite; yena—like; śuka-pāṭha—the reciting of a parrot; sākṣāt—directly; īśvara—the Supreme Personality of Godhead; tumi—You; ke—who; bujhe—can understand; tomāra—Your; nāṭa—dramatic performance.

TRANSLATION

"I simply repeat like a parrot whatever instructions You have given me. You are

the Supreme Personality of Godhead Himself. Who can understand Your dramatic performances?

Madhya TEXT 8.123

hṛdaye preraṇa kara, jihvāya kahāo vāṇī

ki kahiye bhāla-manda, kichui nā jāni //CC Madhya, 8.123//

SYNONYMS

hṛdaye—within the heart; preraṇa—direction; kara—You give; jihvāya—on the tongue; kahāo—You make me speak; vāṇī—words; ki—what; kahiye—I am speaking; bhāla-manda—good or bad; kichui—something; nā—not; jāni—I know.

TRANSLATION

"You inspire me within the heart and make me speak with the tongue. I do not know whether I am speaking well or badly."

Madhya TEXT 8.124

prabhu kahe,--māyāvādī āmi ta' sannyāsī

bhakti-tattva nāhi jāni, māyāvāde bhāsi //CC Madhya, 8.124//

SYNONYMS

prabhu kahe—the Lord said; māyāvādī—a follower of the Māyāvāda philosophy; āmi—I; ta'-certainly; sannyāsī—one in the renounced order of life; bhakti-tattva—the truths of transcendental loving service; nāhi—not; jāni—I know; māyāvāde—in the philosophy of impersonalism; bhāsi—I float.

TRANSLATION

Lord Caitanya Mahāprabhu said, "I am a Māyāvādī in the renounced order of life, and I do not even know what transcendental loving service to the Lord is. I simply float in the ocean of Māyāvāda philosophy.

Madhya TEXT 8.125

sārvabhauma-saṅge mora mana nirmala ha-ila

'kṛṣṇa-bhakti-tattva kaha,' tānhāre puchila //CC Madhya, 8.125//

SYNONYMS

sārvabhauma-saṅge—in the company of Sārvabhauma Bhaṭṭācārya; mora—My; mana—mind; nirmala—clarified; ha-ila—became; kṛṣṇa-bhakti-tattva—the truths of transcendental loving service to Kṛṣṇa; kaha—please explain; tānhāre—to him; puchila—I inquired.

TRANSLATION

"Due to the association of Sārvabhauma Bhaṭṭācārya, My mind has been enlightened. Therefore I have asked Sārvabhauma Bhaṭṭācārya about the truths of transcendental loving service to Kṛṣṇa.

Madhya TEXT 8.126

teṅho kahe--āmi nāhi jāni kṛṣṇa-kathā

sabe rāmānanda jāne, teṅho nāhi ethā //CC Madhya, 8.126//

SYNONYMS

teṅho kahe—he replied; āmi—I; nāhi—not; jāni—know; kṛṣṇa-kathā—topics of Lord Kṛṣṇa; sabe—all; rāmānanda—Rāmānanda Rāya; jāne—knows; teṅho—he; nāhi—not; ethā—here.

TRANSLATION

"Sārvabhauma Bhaṭṭācārya told me, 'I do not actually know about the topics of Lord Kṛṣṇa. They are all known only to Rāmānanda Rāya, but he is not present here.' "

Madhya TEXT 8.127

tomāra ṭhāñi āilāṇa tomāra mahimā śuniyā

tumi more stuti kara 'sannyāsī' jāniyā //CC Madhya, 8.127//

SYNONYMS

tomāra ṭhāñi—to your presence; āilāṇa—I have come; tomāra—your; mahimā—glories; śuniyā—hearing; tumi—you; more—Me; stuti—praising; kara—do; sannyāsī—a person in the renounced order of life; jāniyā—knowing as.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu continued, "After hearing about your glories, I have come to your place. But you are offering Me words of praise out of respect for a sannyāsī, one in the renounced order of life.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains that a mundane person, being enriched by mundane opulences, must always know that the transcendental opulences of the advanced devotees are far more important than the materialistic opulences of a person like himself. A materialistic person with material opulences should not be very proud or puffed up before a transcendental devotee. If one approaches a transcendental devotee on the strength of one's material heritage, opulence, education and beauty and does not offer respect to the advanced devotee of the Lord, the Vaiṣṇava devotee may offer formal respects to such a materially puffed-up person, but he may not deliver transcendental knowledge to him. Indeed, the devotee sees him as a non-brāhmaṇa or śūdra. Such a puffed-up person cannot understand the science of Kṛṣṇa. A proud person is deceived in transcendental life and, despite having attained a human form, will again glide into hellish conditions. By His personal example, Śrī Caitanya Mahāprabhu explains how one should be submissive and humble before a Vaiṣṇava, even though one may be situated on a high platform. Such is the teaching of Śrī Caitanya Mahāprabhu as the ācārya of the world, the supreme spiritual master and teacher.

Madhya TEXT 8.128

kibā vipra, kibā nyāsī, śūdra kene naya

yei kṛṣṇa-tattva-vettā, sei 'guru' haya //CC Madhya, 8.128//

SYNONYMS

kibā—whether; vipra—a brāhmaṇa; kibā—whether; nyāsī—a sannyāsī; śūdra—a śūdra; kene—why; naya—not; yei—anyone who; kṛṣṇa-tattva-vettā—a knower of the science of Kṛṣṇa; sei—that person; guru—the spiritual master; haya—is.

TRANSLATION

"Whether one is a brāhmaṇa, a sannyāsī or a śūdra-regardless of what he is-he

can become a spiritual master if he knows the science of Kṛṣṇa."

PURPORT

This verse is very important to the Kṛṣṇa consciousness movement. In his *Amṛta-pravāha-bhāṣya*, Śrīla Bhaktivinoda Ṭhākura explains that one should not think that because Śrī Caitanya Mahāprabhu was born a brāhmaṇa and was situated in the topmost spiritual order as a sannyāsī, it was improper for Him to receive instructions from Śrīla Rāmānanda Rāya, who belonged to the śūdra caste. To clarify this matter, Śrī Caitanya Mahāprabhu informed Rāmānanda Rāya that knowledge of Kṛṣṇa consciousness is more important than caste. In the system of varṇāśrama-dharma there are various duties for the brāhmaṇas, kṣatriyas, vaiśyas and śūdras. Actually the brāhmaṇa is supposed to be the spiritual master of all other varṇas, or sects, but as far as Kṛṣṇa consciousness is concerned, everyone is capable of becoming a spiritual master because knowledge in Kṛṣṇa consciousness is on the platform of the spirit soul. To spread Kṛṣṇa consciousness, one need only be cognizant of the science of the spirit soul. It does not matter whether one is a brāhmaṇa, kṣatriya, vaiśya, śūdra, sannyāsī, gr̥hastha or whatever. If one simply understands this science, he can become a spiritual master.

It is stated in the *Hari-bhakti-vilāsa* that one should not accept initiation from a person who is not in the brahminical order if there is a fit person in the brahminical order present. This instruction is meant for those who are overly dependent on the mundane social order and is suitable for those who want to remain in mundane life. If one understands the truth of Kṛṣṇa consciousness and seriously desires to attain transcendental knowledge for the perfection of life, he can accept a spiritual master from any social status, provided the spiritual master is fully conversant with the science of Kṛṣṇa. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura also states that although one is situated as a brāhmaṇa, kṣatriya, vaiśya, śūdra, brahmacārī, vānaprastha, gr̥hastha or sannyāsī, if he is conversant in the science of Kṛṣṇa he can become a spiritual master as vartma-pradarśaka-guru, dīkṣā-guru or śikṣā-guru. The spiritual master who first gives information about spiritual life is called the vartma-pradarśaka-guru, the spiritual master who initiates according to the regulations of the śāstras is called the dīkṣā-guru, and the spiritual master who gives instructions for elevation is called the śikṣā-guru. Factually the qualifications of a spiritual master depend on his knowledge of the science of Kṛṣṇa. It does not matter whether he is a brāhmaṇa, kṣatriya, sannyāsī or śūdra. This injunction given by Śrī Caitanya Mahāprabhu is not at all against the injunctions of the śāstras. In the *Padma Purāṇa* it is said:

na śūdrāḥ bhagavad-bhaktās

te 'pi bhāgavatottamāḥ

sarva-varṇeṣu te śūdrā

ye na bhaktā janārdane

One who is actually advanced in spiritual knowledge of Kṛṣṇa is never a śūdra, even though he may have been born in a śūdra family. However, even if a vipra, or brāhmaṇa, is very expert in the six brahminical activities (paṭhana, pāṭhana, yajana, yājana, dāna, pratigraha) and is also well versed in the Vedic hymns, he cannot become a spiritual master unless he is a Vaiṣṇava. But if one is born in the family of caṇḍālas yet is well versed in Kṛṣṇa consciousness, he can become a guru. These are the śāstric injunctions, and strictly following these injunctions, Śrī Caitanya Mahāprabhu, as a gr̥hastha named Śrī Viśvambhara, was initiated by a sannyāsī-guru named Īśvara Purī. Similarly, Śrī Nityānanda Prabhu was initiated by Mādhavendra Purī, a sannyāsī. According to others, however, He was initiated by Lakṣmīpati Tīrtha. Advaita Ācārya, although a gr̥hastha, was initiated by Mādhavendra Purī, and Śrī Rasikānanda, although born in a brāhmaṇa family, was initiated by Śrī Śyāmānanda Prabhu, who was not born in a caste brāhmaṇa family. There are many instances in which a born brāhmaṇa took initiation from a person who was not born in a brāhmaṇa family. The brahminical symptoms are explained in Śrīmad-Bhāgavatam (7.11.35), wherein it is stated:

yasya yal-lakṣaṇaṁ proktaṁ

puṁso varṇābhivyañjakam

yad anyatrāpi dṛśyeta

tat tenaiva vinirdiśet

If a person is born in a śūdra family but has all the qualities of a spiritual master, he should be accepted not only as a brāhmaṇa but as a qualified spiritual master also. This is also the instruction of Śrī Caitanya Mahāprabhu. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura therefore introduced the sacred thread ceremony for all Vaiṣṇavas according to the rules and regulations.

Sometimes a Vaiṣṇava who is a bhajanānandī does not take the sāvitra-saṁskāra (sacred thread initiation), but this does not mean that this system should be used

for preaching work. There are two kinds of Vaiṣṇavas-bhajanānandī and goṣṭhy-ānandī. A bhajanānandī is not interested in preaching work, but a goṣṭhy-ānandī is interested in spreading Kṛṣṇa consciousness to benefit the people and increase the number of Vaiṣṇavas. A Vaiṣṇava is understood to be above the position of a brāhmaṇa. As a preacher, he should be recognized as a brāhmaṇa; otherwise there may be a misunderstanding of his position as a Vaiṣṇava. However, a Vaiṣṇava brāhmaṇa is not selected on the basis of his birth but according to his qualities. Unfortunately, those who are unintelligent do not know the difference between a brāhmaṇa and a Vaiṣṇava. They are under the impression that unless one is a brāhmaṇa he cannot be a spiritual master. For this reason only, Śrī Caitanya Mahāprabhu makes the statement in this verse:

kibā vipra, kibā nyāsī, sūdra kene naya

yei kṛṣṇa-tattva-vettā, sei 'guru' haya

If one becomes a guru, he is automatically a brāhmaṇa. Sometimes a caste guru says that ye kṛṣṇa-tattva-vettā, sei guru haya means that one who is not a brāhmaṇa may become a śikṣā-guru or a vartma-pradarśaka-guru but not an initiator guru. According to such caste gurus, birth and family ties are considered foremost. However, the hereditary consideration is not acceptable to Vaiṣṇavas. The word guru is equally applicable to the vartma-pradarśaka-guru, śikṣā-guru and dīkṣā-guru. Unless we accept the principle enunciated by Śrī Caitanya Mahāprabhu, this Kṛṣṇa consciousness movement cannot spread all over the world. According to Śrī Caitanya Mahāprabhu's intentions: pṛthivīte āche yata nagarādi-grāma sarvatra pracāra haibe mora nāma. Śrī Caitanya Mahāprabhu's cult must be preached all over the world. This does not mean that people should take to His teachings and remain sūdras or caṇḍālas. As soon as one is trained as a pure Vaiṣṇava, he must be accepted as a bona fide brāhmaṇa. This is the essence of Śrī Caitanya Mahāprabhu's instructions in this verse.

Madhya TEXT 8.129

'sannyāsī' baliyā more nā kariha vañcana

kṛṣṇa-rādhā-tattva kahi' pūrṇa kara mana //CC Madhya, 8.129//

SYNONYMS

sannyāsī—a person in the renounced order of life; baliyā—taking as; more—Me; nā kariha—do not do; vañcana—cheating; kṛṣṇa-rādhā-tattva—the truth about

Rādhā-Kṛṣṇa; kahi'-describing; pūrṇa—complete; kara—make; mana—my mind.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "Please do not try to cheat me, thinking of Me as a learned sannyāsī. Please satisfy My mind by just describing the truth of Rādhā and Kṛṣṇa."

Madhya TEXTS 8.130-131

yadyapi rāya--premī, mahā-bhāgavate

tāñra mana kṛṣṇa-māyā nāre ācchādite

tathāpi prabhura icchā--parama prabala

jānileha rāyera mana haila ṭalamala //CC Madhya, 8.130-131//

SYNONYMS

yadyapi—although; rāya—Rāmānanda Rāya; premī—a great lover of Kṛṣṇa; mahā-bhāgavate—a topmost devotee; tāñra—his; mana—mind; kṛṣṇa-māyā—the illusory energy of Kṛṣṇa; nāre—not able; ācchādite—to cover; tathāpi—still; prabhura icchā—the Lord's desire; parama prabala—very intense; jānileha—even though it was known; rāyera mana—the mind of Rāmānanda Rāya; haila—there was; ṭalamala—agitation.

TRANSLATION

Śrī Rāmānanda Rāya was a great devotee of the Lord and a lover of God, and although his mind could not be covered by Kṛṣṇa's illusory energy, and although he could understand the mind of the Lord, which was very strong and intense, Rāmānanda's mind became a little agitated.

PURPORT

The perfect devotee always acts according to the desires of the Supreme Personality of Godhead. But a materialistic man is carried away by the waves of the material energy. Śrīla Bhaktivinoda Ṭhākura has said, māyāra vaśe, yāccha bhese', khāccha hābuḍubu, bhāi. A person under the grip of the material energy is carried away by the waves of that illusory energy. In other words, a person in the material world is a servant of māyā. However, a person in the spiritual

energy is a servant of the Supreme Personality of Godhead. Although Rāmānanda Rāya knew that nothing was unknown to Śrī Caitanya Mahāprabhu, he nonetheless began to speak further on the subject because the Lord desired it.

Madhya TEXT 8.132

rāya kahe,--"āmi--naṭa, tumi--sūtra-dhāra

yei mata nācāo, taiche cāhi nācibāra //CC Madhya, 8.132//

SYNONYMS

rāya kahe—Rāmānanda Rāya replied; āmi—I; naṭa—dancer; tumi—You; sūtra-dhāra—the puller of the strings; yei—whatever; mata—way; nācāo—You make me dance; taiche—in that way; cāhi—I want; nācibāra—to dance.

TRANSLATION

Śrī Rāmānanda Rāya said, "I am just a dancing puppet, and You pull the strings. Whichever way You make me dance, I will dance.

Madhya TEXT 8.133

mora jihvā--vīṇā-yantra, tumi--vīṇā-dhārī

tomāra mane yei uṭhe, tāhāi uccāri //CC Madhya, 8.133//

SYNONYMS

mora jihvā—my tongue; vīṇā-yantra—a stringed instrument; tumi—You; vīṇā-dhārī—the player of the stringed instrument; tomāra mane—in Your mind; yei uṭhe—whatever arises; tāhāi—that; uccāri—I vibrate.

TRANSLATION

"My dear Lord, my tongue is just like a stringed instrument, and You are its player. Therefore I simply vibrate whatever arises in Your mind."

Madhya TEXT 8.134

parama īśvara kṛṣṇa--svayaṁ bhagavān

sarva-avatārī, sarva-kāraṇa-pradhāna //CC Madhya, 8.134//

SYNONYMS

parama—supreme; īśvara—controller; kṛṣṇa—Lord Kṛṣṇa; svayam—personally; bhagavān—the Supreme Personality of Godhead; sarva-avatārī—the source of all incarnations; sarva-kāraṇa-pradhāna—the supreme cause of all causes.

TRANSLATION

Rāmānanda Rāya then began to speak on kṛṣṇa-tattva. "Kṛṣṇa is the Supreme Personality of Godhead," he said. "He is personally the original Godhead, the source of all incarnations and the cause of all causes.

Madhya TEXT 8.135

ananta vaikunṭha, āra ananta avatāra

ananta brahmāṇḍa ihāṇ,--sabāra ādhāra //CC Madhya, 8.135//

SYNONYMS

ananta vaikunṭha—innumerable Vaikunṭha planets; āra—and; ananta avatāra—innumerable incarnations; ananta brahmāṇḍa—innumerable universes; ihāṇ—in this material world; sabāra—of all of them; ādhāra—the resting place.

TRANSLATION

"There are innumerable Vaikunṭha planets as well as innumerable incarnations. In the material world also there are innumerable universes, and Kṛṣṇa is the supreme resting place for all of them.

Madhya TEXT 8.136

sac-cid-ānanda-tanu, vrajendra-nandana

sarvaiśvarya-sarvaśakti-sarvarasa-pūrṇa //CC Madhya, 8.136//

SYNONYMS

sat-cit-ānanda-tanu—Kṛṣṇa's body is transcendental, full of knowledge, bliss and eternity; vrajendra-nandana—the son of Mahārāja Nanda; sarva-aiśvarya—all opulences; sarva-śakti—all potencies; sarva-rasa-pūrṇa—the reservoir of all transcendental mellows.

TRANSLATION

"The transcendental body of Śrī Kṛṣṇa is eternal and full of bliss and knowledge. He is the son of Nanda Mahārāja. He is full of all opulences and potencies, as well as all spiritual mellows.

Madhya TEXT 8.137

īśvaraḥ paramaḥ kṛṣṇaḥ

sac-cid-ānanda-vigrahaḥ

anādir ādir govindaḥ

sarva-kāraṇa-kāraṇam //CC Madhya, 8.137//

SYNONYMS

īśvaraḥ—the controller; paramaḥ—supreme; kṛṣṇaḥ—Lord Kṛṣṇa; sat—eternal existence; cit—absolute knowledge; ānanda—absolute bliss; vigrahaḥ—whose form; anādiḥ—without beginning; ādiḥ—the origin of everything; govindaḥ—a name of Lord Kṛṣṇa; sarva—all; kāraṇa—of causes; kāraṇam—He is the original cause.

TRANSLATION

" 'Kṛṣṇa, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes.'

PURPORT

This verse is from the Brahma-saṁhitā (5.1).

Madhya TEXT 8.138

vṛndāvane 'aprākṛta navīna madana'

kāma-gāyatrī kāma-bīje yāñra upāsana //CC Madhya, 8.138//

SYNONYMS

vṛndāvane—in Vṛndāvana; aprākṛta—spiritual; navīna—new; madana—Cupid; kāma-gāyatrī—hymns of desire; kāma-bīje—by the spiritual seed of desire called klīm; yāñra—of whom; upāsana—the worship.

TRANSLATION

"In the spiritual realm of Vṛndāvana, Kṛṣṇa is the spiritual ever-fresh Cupid. He is worshiped by the chanting of the Kāma-gāyatrī mantra with the spiritual seed klīm.

PURPORT

This Vṛndāvana is described in the Brahma-saṁhitā (5.56) in this way:

śriyaḥ kāntāḥ kāntaḥ parama-puruṣaḥ kalpa-taravo
drumā bhūmiś cintāmaṇi-gaṇa-mayī toyam amṛtam
kathā gānaṁ nāṭyaṁ gamanam api varṇsī priya-sakhī
cid-ānandaṁ jyotiḥ param api tad āsvādyam api ca
sa yatra kṣīrābdhiḥ sravati surabhībhyaś ca su-mahān
nimeṣārdhākhyo vā vrajati na hi yatrāpi samayaḥ
bhaje śvetadvīpaṁ tam aham iha golokam iti yaṁ
vidantas te santaḥ kṣiti-virala-cārāḥ katipaye

The spiritual realm of Vṛndāvana is always spiritual. The goddess of fortune and the gopīs are always present there. They are Kṛṣṇa's beloveds, and all of them are as spiritual as Kṛṣṇa. In Vṛndāvana, Kṛṣṇa is the Supreme Person and is the husband of all the gopīs and the goddess of fortune. The trees in Vṛndāvana are wish-fulfilling trees. The land is made of touchstone, and the water is nectar. Words are musical vibrations, and all movements are dancing. The flute is the Lord's constant companion. The planet Goloka Vṛndāvana is self-luminous like the sun and is full of spiritual bliss. The perfection of life lies in tasting that spiritual existence; therefore everyone should cultivate its knowledge. In Vṛndāvana, spiritual cows are always supplying spiritual milk. Not a single moment is wasted there-in other words, there is no past, present or future. Not a single particle of time is wasted. Within this material universe, the devotees worship that transcendental abode as Goloka Vṛndāvana. Lord Brahmā himself said, "Let me worship that spiritual land where Kṛṣṇa is present." This transcendental Vṛndāvana is not appreciated by those who are not devotees or self-realized souls because this Vṛndāvana-dhāma is all spiritual. The pastimes of the Lord there are also spiritual. None are material. According to a prayer by

Śrīla Narottama dāsa Ṭhākura (Prārthanā 1):

āra kabe nitāi-cāndera karuṇā haibe

saṁsāra-vāsanā mora kabe tuccha habe

"When will Lord Nityānanda have mercy upon me so that I can realize the uselessness of material pleasure?"

viṣaya chāḍiyā kabe śuddha habe mana

kabe hāma heraba śrī-vṛndāvana

"When will my mind be cleansed of all material dirt so that I will be able to feel the presence of spiritual Vṛndāvana?"

rūpa-raghunātha-pade haibe ākūti

kabe hāma bujhaba se yugala-pirīti

"When will I be attracted to the instructions of the Gosvāmīs so that I will be able to understand what is Rādhā and Kṛṣṇa and what is Vṛndāvana?"

These verses indicate that one first has to be purified of all material desires and all attraction for fruitive activity and speculative knowledge if one wishes to understand Vṛndāvana.

In reference to the words aprākṛta navīna madana, aprākṛta refers to that which is the very opposite of the material conception. The Māyāvādīs consider this to be zero or impersonal, but that is not the case. Everything in the material world is dull, but in the spiritual world everything is alive. The desire for enjoyments is present both in Kṛṣṇa and in His parts and parcels, the living entities. In the spiritual world, such desires are also spiritual. No one should mistakenly consider such desires to be material. In the material world, if one is sexually inclined and enjoys sex life, he enjoys something temporary. His enjoyment vanishes after a few minutes. However, in the spiritual world the same enjoyment may be there, but it never vanishes. It is continuously enjoyed. In the spiritual world such sex pleasure appears to the enjoyer to be more and more relishable with each new feature. In the material world, however, sex enjoyment becomes distasteful after a few minutes only, and it is never permanent. Because Kṛṣṇa appears very much sexually inclined, He is called the new Cupid in the spiritual world. There is no material inebriety in such desire, however.

Gāyantam trāyate yasmād gāyatrī tvaṁ tataḥ smṛtā: One who chants the Gāyatrī mantra is gradually delivered from the material clutches. In other words, That which delivers one from material entanglement is called Gāyatrī. An explanation of the Gāyatrī mantra can be found in Madhya-līlā, Chapter Twenty-one, text 125:

kāma-gāyatrī-mantra-rūpa, haya kṛṣṇera svarūpa,

sārdha-cabbiśa akṣara tāra haya

se akṣara 'candra' haya, kṛṣṇe kari' udaya,

trijagat kailā kāmamaya

This mantra is just like a Vedic hymn, but it is the Supreme Personality of Godhead Himself. There is no difference between the Kāma-gāyatrī and Kṛṣṇa. Both are composed of twenty-four and a half transcendental syllables (see Cc. Madhya 21.125-29) The mantra depicted in letters is also Kṛṣṇa, and the mantra rises just like the moon. Due to this, there is a perverted reflection of desire in human society and among all kinds of living entities. In the mantra klīm kāma-devāya vidmahe puṣpa-bāṇāya dhīmahi tan no 'naṅgaḥ pracodayāt, Kṛṣṇa is called Kāma-deva, Puṣpa-bāṇa and Anaṅga. Kāma-deva is Madana-mohana, the Deity who establishes our relationship with Kṛṣṇa. Puṣpa-bāṇa ("He who carries an arrow made of flowers") is Govinda, the Personality of Godhead who accepts our devotional service. And Anaṅga is Gopījana-vallabha, who satisfies all the gopīs and is the ultimate goal of life. This Kāma-gāyatrī (klīm kāma-devāya vidmahe puṣpa-bāṇāya dhīmahi tan no 'naṅgaḥ pracodayāt) simply does not belong to this material world. When one is advanced in spiritual understanding, he can worship the Supreme Personality of Godhead with his spiritually purified senses and fulfill the desires of the Lord.

man-manā bhava mad-bhakto

mad-yājī mām namaskuru

mām evaiṣyasi satyaṁ te

pratijāne priyo 'si me

"Always think of Me and become My devotee. Worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend." (Bg. 18.65)

In the Brahma-saṁhitā it is stated (5.27-29):

atha veṇu-ninādasya
trayī-mūrti-mayī gatiḥ
sphurantī praviveśāśu
mukhābjāni svayambhuvaḥ
gāyatrīm gāyatas tasmād
adhigatya saroja-jaḥ
saṁskṛtaś cādi-guruṇā
dvijatām agamat tataḥ
trayyā prabuddho 'tha vidhir
vijñāta-tattva-sāgaraḥ
tuṣṭāva veda-sāreṇa
stotreṇānena keśavam

"Then Gāyatrī, mother of the Vedas, having been manifested by the divine sound of Śrī Kṛṣṇa's flute, entered the lotus mouth of Brahmā, the self-born, through his eight earholes. Thus the lotus-born Brahmā received the Gāyatrī mantra, which had sprung from the song of Śrī Kṛṣṇa's flute. In this way he attained twice-born status, having been initiated by the supreme primal preceptor, Godhead Himself. Enlightened by the recollection of that Gāyatrī, which embodies the three Vedas, Brahmā became acquainted with the expanse of the ocean of truth. Then he worshiped Śrī Kṛṣṇa, the essence of all the Vedas, with a hymn."

The vibration of Kṛṣṇa's flute is the origin of the Vedic hymns. Lord Brahmā, who is seated on a lotus flower, heard the sound vibration of Kṛṣṇa's flute and was thereby initiated by the Gāyatrī mantra.

Madhya TEXT 8.139

puruṣa, yoṣit, kibā sthāvara-jaṅgama

sarva-cittākarṣaka, sākṣāt manmatha-madana //CC Madhya, 8.139//

SYNONYMS

puruṣa—a male; yoṣit—a female; kibā—all; sthāvara-jaṅgama—living entities who cannot move and living entities who can move; sarva—of everyone; citta-ākarṣaka—the attractor of the minds; sākṣāt—directly; manmatha-madana—captivator of Cupid himself.

TRANSLATION

"The very name Kṛṣṇa means that He attracts even Cupid. He is therefore attractive to everyone-male and female, moving and inert living entities. Indeed, Kṛṣṇa is known as the all-attractive one.

PURPORT

Just as there are many orbs in the material world called stars or planets, in the spiritual world there are many spiritual planets called Vaikuṇṭhalokas. The spiritual universe, however, is situated far, far away from the cluster of material universes. Material scientists cannot even estimate the number of planets and stars within this universe. They are also incapable of traveling to other stars by spaceship. According to the Bhagavad-gītā (8.20), there is also a spiritual world:

paras tasmāt tu bhāvo 'nyo

'vyakto 'vyaktāt sanātanaḥ

yaḥ sa sarveṣu bhūtesu

naśyatsu na vinaśyati

"Yet there is another unmanifested nature, which is eternal and is transcendental to this manifested and unmanifested matter. It is supreme and is never annihilated. When all in this world is annihilated, that part remains as it is." (Bg. 8.20)

Thus there is another nature, which is superior to material nature. The word bhāva or svabhāva refers to nature. The spiritual nature is eternal, and even when all the material universes are destroyed, the planets in the spiritual world abide. They remain exactly as the spirit soul remains even after the annihilation of the material body. That spiritual world is called aprākṛta, or the antimaterial world. In this transcendental spiritual world or universe, the highest planetary system is

known as Goloka Vṛndāvana. That is the abode of Lord Kṛṣṇa Himself, who is also all-spiritual. Kṛṣṇa is known there as Aprākṛta-madana. The name Madana refers to Cupid, but Kṛṣṇa is the spiritual Madana. His body is not material like the body of Cupid in this material universe. Kṛṣṇa's body is all-spiritual-sac-cid-ānanda-vigraha. Therefore He is called Aprākṛta-madana. He is also known as Manmatha-madana, which means that He is attractive even to Cupid. Sometimes Kṛṣṇa's activities and attractive features are misinterpreted by gross materialists who accuse Him of being immoral because He danced with the gopīs, but such an accusation results from not knowing that Kṛṣṇa is beyond this material world. His body is sac-cid-ānanda-vigraha, completely spiritual. There is no material contamination in His body, and one should not consider His body a lump of flesh and bones. The Māyāvādī philosophers conceive of Kṛṣṇa's body as material, and this is an abominable, gross, materialistic conception. just as Kṛṣṇa is completely spiritual, the gopīs are also spiritual, and this is confirmed in the Brahma-saṁhitā (5.37):

ānanda-cin-maya-rasa-pratibhāvitābhis

tābhir ya eva nija-rūpatayā kalābhiḥ

goloka eva nivasaty akhilātma-bhūto

govindam ādi-puruṣam tam ahaṁ bhajāmi

"I worship Govinda, the primeval Lord. He resides in His own realm, Goloka, with Rādhā, who resembles His own spiritual figure and who embodies the ecstatic potency (hlādinī). Their companions are Her confidantes, who embody extensions of Her bodily form and who are imbued and permeated with ever-blissful spiritual rasa."

The gopīs are also of the same spiritual quality (nija-rūpatayā) because they are expansions of Kṛṣṇa's pleasure potency. Neither Kṛṣṇa nor the gopīs have anything to do with lumps of matter or the material conception. In the material world the living entity is encaged within a material body, and due to ignorance he thinks that he is the body. . Therefore here the enjoyment of lusty desires between male and female is all material. One cannot compare the lusty desires of a materialistic man to the transcendental lusty desires of Kṛṣṇa. Unless one is advanced in spiritual science, he cannot understand the lusty desires between Kṛṣṇa and the gopīs. In the Caitanya-caritāmṛta the lusty desire of the gopīs is compared to gold. The lusty desires of a materialistic man, on the other hand, are compared to iron. At no stage can iron and gold be compared. The living

entities-moving and nonmoving-are part and parcel of Kṛṣṇa; therefore they originally have the same kind of lusty desire as His. But when this lusty desire is expressed through matter, it is abominable. When a living entity is spiritually advanced and liberated from material bondage, he can understand Kṛṣṇa in truth. As stated in the Bhagavad-gītā (4.9):

janma karma ca me divyam

evam yo vetti tattvataḥ

tyaktvā dehaṁ punar janma

naiti mām eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world but attains My eternal abode, O Arjuna."

When one can understand the body of Kṛṣṇa as well as the Lord's lusty desires, one is immediately liberated. A conditioned soul encaged within the material body cannot understand Kṛṣṇa. As stated in the Bhagavad-gītā (7.3):

manuṣyāṇāṁ sahasreṣu

kaścid yatati siddhaye

yatatām api siddhānām

kaścin mām vetti tattvataḥ

"Out of many thousands among men, one may endeavor for perfection, and of those who have achieved perfection, hardly one knows Me in truth."

The word siddhaye indicates liberation. Only after being liberated from material conditioning can one understand Kṛṣṇa. When one can understand Kṛṣṇa as He is (tattvataḥ), one actually lives in the spiritual world, although apparently living within the material body. This technical science can be understood when one is actually spiritually advanced.

In his Bhakti-rasāmṛta-sindhu (1.2.187), Śrīla Rūpa Gosvāmī says:

īhā yasya harer dāsyē karmaṇā manasā girā

nikhilāsv apy avasthāsu jīvan-muktaḥ sa ucyate

When a person in this material world desires only to serve Kṛṣṇa with love and devotion, he is liberated, even though functioning within this material world. As the Bhagavad-gītā (14.26) confirms:

mām ca yo 'vyabhicāreṇa

bhakti-yogena sevate

sa guṇān samatītyaitān

brahma-bhūyāya kalpate

"One who engages in full devotional service, unfailing in all circumstances, at once transcends the modes of material nature and thus comes to the level of Brahman."

Simply by engaging in the loving service of the Lord one can attain liberation. As stated in the Bhagavad-gītā (18.54): brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati. A person who is highly advanced in spiritual knowledge and who has attained the brahma-bhūta stage neither laments nor hankers for anything material. That is the stage of spiritual realization.

Śrīla Bhaktivinoda Ṭhākura considered the brahma-bhūta stage in two divisions- svarūpa-gata and vastu-gata. One who has understood Kṛṣṇa in truth but is still maintaining some material connection is known to be situated in his svarūpa, his original consciousness. When that original consciousness is completely spiritual, it is called Kṛṣṇa consciousness. One who lives in such consciousness is actually living in Vṛndāvana. He may live anywhere; material location doesn't matter. When by the grace of Kṛṣṇa one thus advances, he becomes completely uncontaminated by the material body and mind and at that time factually lives in Vṛndāvana. That stage is called vastu-gata.

One should execute his spiritual activities in the svarūpa-gata stage of consciousness. He should also chant the cin-mayī Gāyatrī, the spiritual mantras: om̐ namo bhagavate vāsudevāya, klīm̐ kṛṣṇāya govindāya gopījana-vallabhāya svāhā, and klīm̐ kāma-devāya vidmahe puṣpa-bāṇāya dhīmahi tan no 'naṅgaḥ pracodayāt. These are the Kāma-gāyatrī or kāma-bīja mantras. One should be initiated by a bona fide spiritual master and worship Kṛṣṇa with these transcendental mantras, known as Kāma-gāyatrī or kāma-bīja.

As explained by Kṛṣṇadāsa Kavirāja Gosvāmī in the previous verse and the current verse:

vṛndāvane 'aprākṛta navīna madana'

kāma-gāyatrī kāma-bīje yāñra upāsana

puruṣa, yoṣit, kibā sthāvara-jaṅgama

sarva-cittākarṣaka, sākṣāt manmatha-madana

(Cc. Madhya 8.138-139)

A person who is properly purified and initiated by the spiritual master worships the Supreme Personality of Godhead, Kṛṣṇa, by chanting this mantra, the Kāma-gāyatrī with the kāma-bīja. As the Bhagavad-gītā (18.65) confirms, one should engage in transcendental worship in order to be fit for being attracted by Kṛṣṇa, the all-attractive.

man-manā bhava mad-bhakto

mad-yājī mām namaskuru

mām evaiṣyasi satyaṁ te

pratijāne priyo 'si me

"Always think of Me and become My devotee. Worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend."

Since every living entity is part and parcel of Kṛṣṇa, Kṛṣṇa is naturally attractive. Due to material covering, one's attraction for Kṛṣṇa is checked. One is not usually attracted by Kṛṣṇa in the material world, but as soon as one is liberated from material conditioning, he is naturally attracted. Therefore it is said in this verse, sarva-cittākarṣaka: "Everyone is naturally attracted by Kṛṣṇa." This attraction is within everyone's heart, and when the heart is cleansed, that attraction is manifest (ceto-darpaṇa-mārjanam bhava-mahā-dāvāgni-nirvāpaṇam).

Madhya TEXT 8.140

tāsām āvirabhūc chauriḥ

smayamāna-mukhāmbujaḥ

pītāmbara-dharaḥ sragvī

sākṣān manmatha-manmathaḥ //CC Madhya, 8.140//

SYNONYMS

tāsām—among them; āvirabhūt—appeared; śauriḥ—Lord Kṛṣṇa; smayamāna—smiling; mukha-ambujaḥ—lotus face; pīta-ambara-dharaḥ—dressed with yellow garments; sragvī—decorated with a flower garland; sākṣāt—directly; manmatha—of Cupid; manmathaḥ—Cupid.

TRANSLATION

" 'When Kṛṣṇa left the rāsa-līlā dance, the gopīs became very morose, and when they were grieving, Kṛṣṇa reappeared dressed in yellow garments. Wearing a flower garland and smiling, He was attractive even to Cupid. In this way Kṛṣṇa appeared among the gopīs.'

PURPORT

This verse is from Śrīmad-Bhāgavatam (10.32.2).

Madhya TEXT 8.141

nānā-bhaktera rasāmṛta nānā-vidha haya

sei saba rasāmṛtera 'viṣaya' 'āśraya' //CC Madhya, 8.141//

SYNONYMS

nānā-bhaktera—of various types of devotees; rasa-amṛta—the nectar of devotion or transcendental mellows; nānā-vidha—different varieties; haya—there are; sei saba—all these; rasa-amṛtera—of the nectar of devotion; viṣaya—subject; āśraya—object.

TRANSLATION

"Each and every devotee has a certain type of transcendental mellow in relation to Kṛṣṇa. But in all transcendental relationships the devotee is the worshiper [āśraya], and Kṛṣṇa is the object of worship [viṣaya].

Madhya TEXT 8.142

akhila-rasāmṛta-mūrtiḥ

prasṁmara-ruci-ruddha-tārakā-pālīḥ

kalita-śyāmā-lalito

rādhā-preyān vidhur jayati //CC Madhya, 8.142//

SYNONYMS

akhila-rasa-amṛta-mūrtiḥ—the reservoir of all pleasure, in which exist all the mellows of devotional service, namely śānta, dāsyā, sakhyā, vātsalya and mādhyūya; prasṁmara—spreading forth; ruci—by His bodily luster; ruddha—who has subjugated; tārakā—the gopī named Tārakā; pālīḥ—the gopī named Pālī; kalita—who has absorbed the minds of; śyāmā—the gopī named Syāmā; lalitaḥ—and the gopī named Lalitā; rādhā-preyān—dearliest to Śrīmatī Rādhārāṇī; vidhuḥ—Kṛṣṇa, the Supreme Personality of Godhead; jayati—all glories to.

TRANSLATION

" 'Let Kṛṣṇa, the Supreme Personality of Godhead, be glorified! By virtue of His expanding attractive features, He subjugated the gopīs named Tārakā and Pālī and absorbed the minds of Śyāmā and Lalitā. He is the most attractive lover of Śrīmatī Rādhārāṇī and is the reservoir of pleasure for devotees in all devotional mellows.'

PURPORT

Everyone has a particular transcendental mellow by which he loves and serves Kṛṣṇa. Kṛṣṇa is the most attractive feature for every kind of devotee. He is therefore called akhila-rasāmṛta-mūrti, the transcendental form of attraction for all kinds of devotees, whether the devotee be in the śānta-rasa, dāsyā-rasa, sakhyā-rasa, vātsalya-rasa or mādhyūya-rasa.

This is the opening verse of the Bhakti-rasāmṛta-sindhu, by Śrīla Rūpa Gosvāmī.

Madhya TEXT 8.143

śṛṅgāra-rasarāja-maya-mūrti-dhara

ataeva ātma-paryanta-sarva-citta-hara //CC Madhya, 8.143//

SYNONYMS

śṛṅgāra-rasa-rāja-maya—consisting of the mellow of conjugal love, which is the king of mellows; mūrti-dhara—Kṛṣṇa, the personified reservoir of all pleasure;

ataeva—therefore; ātma-paryanta—even up to His own self; sarva—all; citta—of hearts; hara—the attractor.

TRANSLATION

"Kṛṣṇa is all-attractive for devotees in all devotional mellows because He is the personification of the conjugal mellow. Kṛṣṇa is attractive not only to all the devotees, but to Himself as well.

Madhya TEXT 8.144

viśveṣām anurañjanena janayann ānandam indīvara-

śreṇī-śyāmala-komalair upanayann aṅgair anaṅgotsavam

svacchandam vraja-sundarībhir abhitaḥ praty-aṅgam āliṅgitaḥ

śṛṅgāraḥ sakhī mūrtimān iva madhau mugdho hariḥ krīḍati //CC Madhya, 8.144//

SYNONYMS

viśveṣām—of all the gopīs; anurañjanena—by the act of pleasing; janayan—producing; ānandam—the bliss; indīvara-śreṇī—like a row of blue lotuses; śyāmala—bluish black; komalaiḥ—and soft; upanayan—bringing; aṅgaiḥ—with His limbs; anaṅga-utsavam—a festival for Cupid; svacchandam—without restriction; vraja-sundarībhiḥ—by the young women of Vraja; abhitaḥ—on both sides; prati-aṅgam—each limb; āliṅgitaḥ—embraced; śṛṅgāraḥ—amorous love; sakhī—O friend; mūrti-mān—embodied; iva—like; madhau—in the springtime; mugdhaḥ—perplexed; hariḥ—Lord Hari; krīḍati—plays.

TRANSLATION

" 'My dear friends, just see how Śrī Kṛṣṇa is enjoying the season of spring! With the gopīs embracing each of His limbs, He is like amorous love personified. With His transcendental pastimes, He enlivens all the gopīs and the entire creation. With His soft bluish black arms and legs, which resemble blue lotus flowers, He has created a festival for Cupid.'

PURPORT

This is a verse from the Gīta-govinda (1.11). See also Caitanya-caritāmṛta, Ādi-līlā, Chapter Four, text 224.

Madhya TEXT 8.145

lakṣmī-kāntādi avatārera hare mana

lakṣmī-ādi nārī-gaṇera kare ākarṣaṇa //CC Madhya, 8.145//

SYNONYMS

lakṣmī-kānta-ādi—goddess of fortune's husband (Nārāyaṇa); avatārera—of the incarnation; hare—He enchants; mana—the mind; lakṣmī—the goddess of fortune; ādi—headed by; nārī-gaṇera—of all women; kare—does; ākarṣaṇa—attraction.

TRANSLATION

"He also attracts Nārāyaṇa, who is the incarnation of Saṅkarṣaṇa and the husband of the goddess of fortune. He attracts not only Nārāyaṇa but also all women, headed by the goddess of fortune, the consort of Nārāyaṇa.

Madhya TEXT 8.146

dvijātmajā me yuvayor didṛkṣuṇā

mayopanītā bhuvi dharma-guptaye

kalāvatīrṇāv avaner bharāsurān

hatveha bhūyas tvarayetam anti me //CC Madhya, 8.146//

SYNONYMS

dvija-ātma-jāḥ—the sons of the brāhmaṇa; me—by Me; yuvayoḥ—of both of you; didṛkṣuṇā—desiring the sight; mayā—by Me; upanītāḥ—brought; bhuvi—in the world; dharma-guptaye—for the protection of religious principles; kalā—with all potencies; avatīrṇau—who descended; avaneḥ—of the world; bharā-asurān—the heavy load of demons; hatvā—having killed; iha—here in the spiritual world; bhūyaḥ—again; tvarayā—very soon; itam—please come back; anti—near; me—Me.

TRANSLATION

"Addressing Kṛṣṇa and Arjuna, Lord Mahā-Viṣṇu [the Mahāpuruṣa] said, 'I wanted to see both of you, and therefore I have brought the sons of the brāhmaṇa here. Both of you have appeared in the material world to reestablish religious

principles, and you have both appeared here with all your potencies. After killing all the demons, please quickly return to the spiritual world.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.89.58) concerning Kṛṣṇa's endeavor to take Arjuna beyond the material universe when Arjuna was searching for the sons of a brāhmaṇa.

Lord Mahā-Viṣṇu, who is situated beyond this material world, was also attracted by the bodily features of Kṛṣṇa. Mahā-Viṣṇu had actually stolen the sons of the brāhmaṇa in Dvārakā so that Kṛṣṇa and Arjuna would come visit Him. This verse is quoted to show that Kṛṣṇa is so attractive that He attracts Mahā-Viṣṇu.

Madhya TEXT 8.147

kasyānubhāvo 'sya na deva vidmahe

tavāṅghri-reṇu-sparaśādhikāraḥ

yad-vāñchayā śrīr lalanācarat tapo

vihāya kāmān su-ciraṁ dhṛta-vratā //CC Madhya, 8.147//

SYNONYMS

kasya—of what; anubhāvaḥ—a result; asya—of the serpent (Kāliya); na—not; deva—my Lord; vidmahe—we know; tava aṅghri—of Your lotus feet; reṇu—of the dust; sparaśa—for touching; adhikāraḥ—qualification; yat—which; vāñchayā—by desiring; śrīḥ—the goddess of fortune; lalanā—the topmost woman; acarat—performed; tapaḥ—austerity; vihāya—giving up; kāmān—all desires; su-ciraṁ—for a long time; dhṛta—a law upheld; vratā—as a vow

TRANSLATION

" 'O Lord, we do not know how the serpent Kāliya attained such an opportunity to be touched by the dust of Your lotus feet. For this end, the goddess of fortune performed austerities for centuries, giving up all other desires and observing austere vows. Indeed, we do not know how this serpent Kāliya got such an opportunity.'

PURPORT

This verse from Śrīmad-Bhāgavatam (10.16.36) was spoken by the wives of the Kāliya demon.

Madhya TEXT 8.148

āpana-mādhurye hare āpanāra mana

āpanā āpani cāhe karite āliṅgana //CC Madhya, 8.148//

SYNONYMS

āpana—own; mādhurye—by sweetness; hare—steals; āpanāra—His own; mana—mind; āpanā—Himself; āpani—He; cāhe—wants; karite—to do; āliṅgana—embracing.

TRANSLATION

"Lord Kṛṣṇa's sweetness is so attractive that it steals away His own mind. Thus He even wants to embrace Himself.

Madhya TEXT 8.149

aparikalita-pūrvaḥ kaś camatkāra-kārī

sphurati mama garīyān eṣa mādhurya-pūraḥ

ayam aham api hanta prekṣya yaṁ lubdha-cetāḥ

sa-rabhasam upabhoktum kāmaya rādhikeva //CC Madhya, 8.149//

SYNONYMS

aparikalita-pūrvaḥ—not previously experienced; kaḥ—who; camatkāra-kārī—causing wonder; sphurati—manifests; mama—My; garīyān—more great; eṣaḥ—this; mādhurya-pūraḥ—abundance of sweetness; ayam—this; aham—I; api—even; hanta—alas; prekṣya—seeing; yaṁ—which; lubdha-cetāḥ—My mind being bewildered; sa-rabhasam—impetuously; upabhoktum—to enjoy; kāmaya—desire; rādhikā iva—like Śrīmatī Rādhārāṇī.

TRANSLATION

"Upon seeing His own reflection in a bejeweled pillar of His Dvārakā palace, Kṛṣṇa desired to embrace it, saying, "Alas, I have never seen such a person before. Who is He? Just by seeing Him I have become eager to embrace Him,

exactly like Śrīmatī Rādhārāṇī." ' ' "

PURPORT

This is a verse from Śrīla Rūpa Gosvāmī's Lalita-mādhava (8.34).

Madhya TEXT 8.150

ei ta' saṅkṣepe kahila kṛṣṇera svarūpa

ebe saṅkṣepe kahi śuna rādhā-tattva-rūpa //CC Madhya, 8.150//

SYNONYMS

ei ta'-thus; saṅkṣepe—in brief; kahila—I have said; kṛṣṇera—of Lord Kṛṣṇa; svarūpa—the original form; ebe—now; saṅkṣepe—in summary; kahi—I shall speak; śuna—please hear; rādhā—of Śrīmatī Rādhārāṇī; tattva-rūpa—the actual position.

TRANSLATION

Śrī Rāmānanda Rāya then said, "I have thus briefly explained the original form of the Supreme Personality of Godhead. Now let me describe the position of Śrīmatī Rādhārāṇī.

Madhya TEXT 8.151

kṛṣṇera ananta-śakti, tāte tina--pradhāna

'cic-chakti', 'māyā-śakti', 'jīva-śakti'-nāma //CC Madhya, 8.151//

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; ananta-śakti—unlimited potencies; tāte—in that; tina—three; pradhāna—chief; cit-śakti—spiritual potency; māyā-śakti—material potency; jīva-śakti—marginal potency, or living entities; nāma—named.

TRANSLATION

"Kṛṣṇa has unlimited potencies, which can be divided into three main parts. These are the spiritual potency, the material potency and the marginal potency, which is known as the living entities.

Madhya TEXT 8.152

'antaraṅgā', 'bahiraṅgā', 'taṭasthā' kahi yāre

antaraṅgā 'svarūpa-śakti'--sabāra upare //CC Madhya, 8.152//

SYNONYMS

antaraṅgā—internal; bahiraṅgā—external; taṭa-sthā—marginal; kahi—we say; yāre—to whom; antaraṅgā—the internal potency; svarūpa-śakti—the personal energy; sabāra upare—above all.

TRANSLATION

"In other words, these are all potencies of God-internal, external and marginal. But the internal potency is the Lord's personal energy and stands over the other two.

Madhya TEXT 8.153

viṣṇu-śaktiḥ parā proktā

kṣetrajñākhyā tathā parā

avidyā-karma-saṁjñānyā

ṭṭīyā śaktir iṣyate //CC Madhya, 8.153//

SYNONYMS

viṣṇu-śaktiḥ—the potency of Lord Viṣṇu; parā—spiritual; proktā—it is said; kṣetrajña-ākhyā—the potency known as kṣetra-jña; tathā—as well as; parā—spiritual; avidyā—ignorance; karma—fruitive activities; saṁjñā—known as; anyā—other; ṭṭīyā—third; śaktiḥ—potency; iṣyate—known thus.

TRANSLATION

" 'The original potency of Lord Viṣṇu is superior, or spiritual. The living entity actually belongs to that superior energy, but there is another energy, called the material energy, and this third energy is full of ignorance.'

PURPORT

This is a quotation from the Viṣṇu Purāṇa (6.7.61).

Madhya TEXT 8.154

sac-cid-ānanda-maya kṛṣṇera svarūpa

ataeva svarūpa-śakti haya tina rūpa //CC Madhya, 8.154//

SYNONYMS

sat-cit-ānanda-maya—eternal bliss and knowledge; kṛṣṇera—of Lord Kṛṣṇa; svarūpa—the real transcendental form; ataeva—therefore; svarūpa-śakti—His spiritual personal potency; haya—is; tina rūpa—three forms.

TRANSLATION

"Originally Lord Kṛṣṇa is sac-cid-ānanda-vigraha, the transcendental form of eternity, bliss and knowledge; therefore His personal potency, the internal potency, has three different forms.

Madhya TEXT 8.155

ānandāṁśe 'hlādinī', sad-aṁśe 'sandhinī'

cid-aṁśe 'samvit', yāre jñāna kari' māni //CC Madhya, 8.155//

SYNONYMS

ānanda-aṁśe—in bliss; hlādinī—the pleasure-giving potency; sat-aṁśe—in eternity; sandhinī—the creative potency; cit-aṁśe—in knowledge; samvit—the knowledge potency; yāre—which; jñāna—knowledge; kari'-taking as; māni—I accept.

TRANSLATION

"Hlādinī is His aspect of bliss; sandhinī, of eternal existence; and samvit, of cognizance, which is also accepted as knowledge.

Madhya TEXT 8.156

hlādinī sandhinī samvit

tvayy ekā sarva-saṁśraye

hlāda-tāpa-karī miśrā

tvayi no guṇa-varjite //CC Madhya, 8.156//

SYNONYMS

hlādinī—that which generates pleasure; sandhinī—the potency of existence; samvit—the potency of knowledge; tvayi—unto You; ekā—principal internal potency; sarva-saṁśraye—you are the reservoir of all potencies; hlāda—pleasure; tāpa-karī—generator of pains; miśrā—mixed; tvayi—unto You; na u—never; guṇa-varjite—you, the transcendence, the Supreme Personality of Godhead.

TRANSLATION

" 'My dear Lord, You are the transcendental reservoir of all transcendental qualities. Your pleasure potency, existence potency and knowledge potency are actually all one spiritual internal potency. The conditioned soul, although actually spiritual, sometimes experiences pleasure, sometimes pain and sometimes a mixture of pain and pleasure. This is due to his being touched by matter. But because You are above all material qualities, these are not found in You. Your superior spiritual potency is completely transcendental, and for You there is no such thing as relative pleasure, pleasure mixed with pain, or pain itself.'

PURPORT

This is a quotation from the Viṣṇu Purāṇa (1.12.69).

Madhya TEXT 8.157

kṛṣṇake āhlāde, tā'te nāma--'hlādinī'

sei śakti-dvāre sukha āsvāde āpani //CC Madhya, 8.157//

SYNONYMS

kṛṣṇake—unto Kṛṣṇa; āhlāde—gives pleasure; tā'te—therefore; nāma—the name; hlādinī—pleasure-giving potency; sei śakti—that potency; dvāre—by means of; sukha—happiness; āsvāde—tastes; āpani—Lord Kṛṣṇa personally.

TRANSLATION

"The potency called hlādinī gives Kṛṣṇa transcendental pleasure. Through this pleasure potency, Kṛṣṇa personally tastes all spiritual pleasure.

Madhya TEXT 8.158

sukha-rūpa kṛṣṇa kare sukha āsvādāna

bhakta-gaṇe sukha dite 'hlādinī'--kāraṇa //CC Madhya, 8.158//

SYNONYMS

sukha-rūpa—embodiment of pleasure; kṛṣṇa—Lord Kṛṣṇa; kare—does; sukha—happiness; āsvādana—tasting; bhakta-gaṇe—unto the devotees; sukha—happiness; dite—to give; hlādinī—the pleasure potency; kāraṇa—the cause.

TRANSLATION

"Lord Kṛṣṇa tastes all kinds of transcendental happiness, although He Himself is happiness personified. The pleasure relished by His pure devotees is also manifest by His pleasure potency.

Madhya TEXT 8.159

hlādinīra sāra aṁśa, tāra 'prema' nāma

ānanda-cinmaya-rasa premera ākhyāna //CC Madhya, 8.159//

SYNONYMS

hlādinīra—of this pleasure potency; sāra—the essential; aṁśa—part; tāra—its; prema—love of God; nāma—name; ānanda—full of pleasure; cit-maya-rasa—the platform of spiritual mellows; premera—of love of Godhead; ākhyāna—the explanation.

TRANSLATION

"The most essential part of this pleasure potency is love of Godhead [prema]. Consequently, the explanation of love of Godhead is also a transcendental mellow full of pleasure.

Madhya TEXT 8.160

premera parama-sāra 'mahābhāva' jāni

sei mahābhāva-rūpā rādhā-ṭhākuraṇī //CC Madhya, 8.160//

SYNONYMS

premera—of love of Godhead; parama-sāra—the essential part; mahā-bhāva—the transcendental ecstasy of the name mahābhāva; jāni—we know; sei—that; mahā-bhāva-rūpā—the personification of the mahābhāva transcendental ecstasy;

rādhā-ṭhākurāṇī—Śrīmatī Rādhārāṇī.

TRANSLATION

"The essential part of love of Godhead is called mahābhāva, transcendental ecstasy, and that ecstasy is represented by Śrīmatī Rādhārāṇī.

Madhya TEXT 8.161

tayor apy ubhayor madhye

rādhikā sarvathādhikā

mahābhāva-svarūpeyaṁ

guṇair ativarīyasī //CC Madhya, 8.161//

SYNONYMS

tayoḥ—of them; api—even; ubhayoḥ—of both (Candrāvalī and Rādhārāṇī); madhye—in the middle; rādhikā—Śrīmatī Rādhārāṇī; sarvathā—in every way; adhikā—greater; mahā-bhāva-svarūpā—the form of mahābhāva; iyam—this one; guṇaiḥ—with good qualities; ativarīyasī—the best of all.

TRANSLATION

" 'Among the gopīs of Vṛndāvana, Śrīmatī Rādhārāṇī and another gopī are considered chief. But when we compare the gopīs, it appears that Śrīmatī Rādhārāṇī is most important because Her real feature expresses the highest ecstasy of love. The ecstasy of love experienced by the other gopīs cannot be compared to that of Śrīmatī Rādhārāṇī.'

PURPORT

This is a quotation from Śrīla Rūpa Gosvāmī's Ujjvala-nīlamaṇi (4.3).

Madhya TEXT 8.162

premera 'svarūpa-deha'--prema-vibhāvita

kṛṣṇera preyasī-śreṣṭhā jagate vidita //CC Madhya, 8.162//

SYNONYMS

premera—love of Godhead; svarūpa-deha—actual body; prema—by love of

Godhead; vibhāvita—influence; kṛṣṇera—of Lord Kṛṣṇa; preyasī—of the dear friends; śreṣṭhā—topmost; jagate—throughout the whole world; vidita—known.

TRANSLATION

"The body of Śrīmatī Rādhārāṇī is a veritable transformation of love of Godhead; She is the dearest friend of Kṛṣṇa, and this is known throughout the world.

Madhya TEXT 8.163

ānanda-cinmaya-rasa-pratibhāvitābhis

tābhir ya eva nija-rūpatayā kalābhiḥ

goloka eva nivasty akhilātma-bhūto

govindam ādi-puruṣam tam aham bhajāmi //CC Madhya, 8.163//

SYNONYMS

ānanda—bliss; cit—knowledge; maya—consisting of; rasa—mellows; prati—every second; bhāvitābhiḥ—who are engrossed with; tābhiḥ—with those; yaḥ—who; eva—certainly; nija-rūpatayā—with His own form; kalābhiḥ—who are parts of portions of His pleasure potency; goloke—in Goloka Vṛndāvana; eva—certainly; nivasty—resides; akhila-ātma—as the soul of all; bhūtaḥ—who exists; govindam—Lord Govinda; ādi-puruṣam—the original personality; tam—Him; aham—I; bhajāmi—worship.

TRANSLATION

"I worship Govinda, the primeval Lord, who resides in His own realm, Goloka, with Rādhā, who resembles His own spiritual figure and who embodies the ecstatic potency [hlādinī]. Their companions are Her confidantes, who embody extensions of Her bodily form and who are imbued and permeated with ever-blissful spiritual rasa."

PURPORT

This is a quotation from Brahma-saṁhitā (5.37).

Madhya TEXT 8.164

sei mahābhāva haya 'cintāmaṇi-sāra'

kṛṣṇa-vāñchā pūrṇa kare ei kārya tāṇra //CC Madhya, 8.164//

SYNONYMS

sei—that; mahā-bhāva—supreme ecstasy; haya—is; cintāmaṇi-sāra—the essence of spiritual life; kṛṣṇa-vāñchā—all the desires of Lord Kṛṣṇa; pūrṇa kare—fulfills; ei—this; kārya—business; tāṇra—Her.

TRANSLATION

"That supreme ecstasy of Śrīmatī Rādhārāṇī is the essence of spiritual life. Her only business is to fulfill all the desires of Kṛṣṇa.

Madhya TEXT 8.165

'mahābhāva-cintāmaṇi' rādhāra svarūpa

lalitādi sakhī--tāṇra kāya-vyūha-rūpa //CC Madhya, 8.165//

SYNONYMS

mahā-bhāva—of the topmost spiritual ecstasy; cintā-maṇi—the touchstone; rādhāra svarūpa—the transcendental form of Śrīmatī Rādhārāṇī; lalitā-ādi sakhī—the gopī associates of Śrīmatī Rādhārāṇī; tāṇra kāya-vyūha-rūpa—expansions of Her spiritual body.

TRANSLATION

"Śrīmatī Rādhārāṇī is the topmost spiritual gem, and the other gopīs-Lalitā, Viśākhā and so on—are expansions of Her spiritual body.

Madhya TEXT 8.166

rādhā-prati kṛṣṇa-sneha--sugandhi udvartana

tā'te ati sugandhi deha--ujjala-varaṇa //CC Madhya, 8.166//

SYNONYMS

rādhā-prati—toward Śrīmatī Rādhārāṇī; kṛṣṇa-sneha—the affection of Lord Kṛṣṇa; su-gandhi udvartana—perfumed massage; tā'te—in that; ati—very; su-gandhi—perfumed; deha—the body; ujjala—brilliant; varaṇa—luster.

TRANSLATION

"Śrīmatī Rādhārāṇī's transcendental body is brilliant in luster and full of all transcendental fragrances. Lord Kṛṣṇa's affection for Her is like a perfumed massage.

PURPORT

Sugandhi udvartana refers to a paste made of several perfumes and fragrant oils. This paste is massaged all over the body, and in this way the body's dirt and perspiration are removed. Śrīmatī Rādhārāṇī's body is automatically perfumed, but when Her body is massaged with the scented paste of Lord Kṛṣṇa's affection, Her entire body is doubly perfumed and made brilliant and lustrous. This is the beginning of Kṛṣṇadāsa Kavirāja Gosvāmī's description of Śrīmatī Rādhārāṇī's transcendental body. This description is based on the book known as Premāmbhoja-maranda compiled by Śrī Raghunātha dāsa Gosvāmī. Śrīla Kavirāja Gosvāmī's descriptions in verses 165-181 are based on this book. A translation of the original Sanskrit as described by Śrīla Bhaktivinoda Ṭhākura reads as follows:

"The love of the gopīs for Kṛṣṇa is full of transcendental ecstasy. It appears to be a brilliant jewel, and enlightened by such a transcendental jewel, Rādhārāṇī's body is further perfumed and decorated with kuṅkuma. In the morning Her body is bathed in the nectar of compassion, in the afternoon in the nectar of youth, and in the evening in the nectar of luster itself. In this way the bathing is performed, and Her body becomes as brilliant as the cintāmaṇi jewel. Her dress is composed of various kinds of silken garments, which may be compared to Her natural shyness.

"Her beauty is more and more enhanced, being decorated with kuṅkuma, which is compared to beauty itself, and with blackish musk, which is compared to conjugal love. Thus Her body is decorated with different colors. The kuṅkuma is red, and the musk is black. Her ornaments embody the natural symptoms of ecstasy-trembling, tears, jubilation, stunning, perspiration, faltering of the voice, bodily redness, madness and dullness. In this way the entire body is bedecked with these nine different jewels. Over and above this, the beauty of Her body is enhanced by Her transcendental qualities, which hang as a flower garland on Her body. The ecstasy of love for Kṛṣṇa is known as dhīra and adhīra, sober and restless. Such ecstasy constitutes the covering of Śrīmatī Rādhārāṇī's body, and it is adorned by camphor. Her transcendental anger toward Kṛṣṇa is embodied as the arrangement of the hair on Her head, and the tilaka of Her great fortune shines on Her beautiful forehead. The earrings of Śrīmatī Rādhārāṇī are the holy

names of Kṛṣṇa, as well as the hearing of His name and fame. Her lips are always reddish due to the betel nut of ecstatic affection for Kṛṣṇa. The black ointment around Her eyes is Her tricky behavior with Kṛṣṇa brought about by love. Her joking with Kṛṣṇa and gentle smiling is the camphor with which She is perfumed. She sleeps in Her room with the aroma of pride, and when She lies down in Her bed, the transcendental variety of Her loving ecstasies is like a jeweled locket in the midst of Her necklace of separation. Her transcendental breasts are covered by Her sari in the form of affection and anger toward Kṛṣṇa. She has a stringed instrument known as a kacchapī-vīṇā, which is the fame and fortune that actually dries up the faces and breasts of the other gopīs. She always keeps Her hands on the shoulder of Her gopī friend, who is compared to Her youthful beauty, and although She is highly qualified with so many spiritual assets, She is nonetheless affected by the Cupid known as Kṛṣṇa. Thus She is defeated. Śrīla Raghunātha dāsa Gosvāmī offers his respectful obeisances to Śrīmatī Rādhārāṇī, taking a straw in his mouth. Indeed, he prays, 'O Gāndharvikā, Śrīmatī Rādhārāṇī, just as Lord Kṛṣṇa never rejects a surrendered soul, please don't reject me.' " This is a summary translation of the Premāmbhoja-maranda, which Kavirāja Gosvāmī quotes.

Madhya TEXT 8.167

kāruṇyāmṛta-dhārāya snāna prathama

tāruṇyāmṛta-dhārāya snāna madhyama //CC Madhya, 8.167//

SYNONYMS

kāruṇya-amṛta—of the nectar of mercy; dhārāya—in the shower; snāna—bath; prathama—first; tāruṇya-amṛta—of the nectar of youth; dhārāya—in the shower; snāna—bath; madhyama—in the middle.

TRANSLATION

"Śrīmatī Rādhārāṇī takes Her first bath in the shower of the nectar of compassion, and She takes Her second bath in the nectar of youth.

PURPORT

Śrīmatī Rādhārāṇī first smears Her body with the paste of affection for Kṛṣṇa. She then takes Her bath in the water of mercy. After passing the paugāṇḍa age (from five to ten years), Śrīmatī Rādhārāṇī first appears as mercy. The second bath, taken at noon, is taken in the water of tāruṇyāmṛta, or the nectar of youth.

This is the actual expression of Her new youthfulness.

Madhya TEXT 8.168

lāvaṇyāmr̥ta-dhārāya tad-upari snāna

nija-lajjā-śyāma-paṭṭasāṭi-paridhāna //CC Madhya, 8.168//

SYNONYMS

lāvaṇya-amṛta-dhārāya—in the shower of the nectar of bodily luster; tat-upari—over and above that; snāna—the bath; nija—own; lajjā—shyness; śyāma—blackish; paṭṭa—silk; sāṭi—garments; paridhāna—wearing.

TRANSLATION

"After Her midday bath, Rādhārāṇī takes another bath in the nectar of bodily luster, and She puts on the garment of shyness, which is exactly like a black silk sari.

PURPORT

Over and above the other baths, the bath taken in the afternoon is taken in the nectar of full beauty. This nectar represents the personal qualities of beauty and luster. Thus there are three baths in different kinds of water. Rādhārāṇī then puts on two garments—a lower and an upper garment. The upper garment is pinkish and is Her affection and attraction for Kṛṣṇa, and the lower garment, a blackish silk sari, is Her shyness.

Madhya TEXT 8.169

kṛṣṇa-anurāga dvitīya aruṇa-vasana

praṇaya-māna-kañculikāya vakṣa ācchādana //CC Madhya, 8.169//

SYNONYMS

kṛṣṇa-anurāga—attraction for Kṛṣṇa; dvitīya—second; aruṇa-vasana—pinkish garment; praṇaya—of love; māna—and anger; kañculikāya—by a short blouse; vakṣa—breasts; ācchādana—covering.

TRANSLATION

"Śrīmatī Rādhārāṇī's affection for Kṛṣṇa is the upper garment, which is pinkish

in color. She then covers Her breasts with another garment, comprised of affection and anger toward Kṛṣṇa.

Madhya TEXT 8.170

saundarya--kuṅkuma, sakhī-praṇaya--candana

smīta-kānti--karpūra, tina--aṅge vilepana //CC Madhya, 8.170//

SYNONYMS

saundarya—Her personal beauty; kuṅkuma—a red powder known as kuṅkuma; sakhī-praṇaya—Her love for Her associates; candana—the sandalwood pulp; smīta-kānti—the sweetness of Her smile; karpūra—camphor; tina—by these three things; aṅge—on the body; vilepana—smearing.

TRANSLATION

"Śrīmatī Rādhārāṇī's personal beauty is compared to the reddish powder known as kuṅkuma. Her affection for Her associates is compared to sandalwood pulp, and the sweetness of Her smile is compared to camphor. All these, combined together, are smeared over Her body.

Madhya TEXT 8.171

kṛṣṇera ujjvala-rasa--mṛgamada-bhara

sei mṛgamade vicitrita kalevara //CC Madhya, 8.171//

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; ujjvala-rasa—the conjugal mellow; mṛga-mada—of musk; bhara—an abundance; sei—that; mṛga-made—made by the aroma of the musk; vicitrita—decorated; kalevara—Her whole body.

TRANSLATION

"Conjugal love for Kṛṣṇa is just like an abundance of musk. By that musk, Her whole body is decorated.

Madhya TEXT 8.172

pracchanna-māna vāmya--dhammilla-vinyāsa

'dhīrādhīrātmaka' guṇa--aṅge paṭa-vāsa //CC Madhya, 8.172//

SYNONYMS

pracchanna—covered; māna—anger; vāmya—craftiness; dhammilla—of the bunches of hair; vinyāsa—arrangement; dhīra-adhīra-ātmaka—consisting of anger due to jealousy, which anger is sometimes expressed and sometimes suppressed; guṇa—the quality; aṅge—on the body; paṭa-vāsa—silk covering.

TRANSLATION

"Craftiness and covered anger constitute the arrangement of Her hair. The quality of anger due to jealousy is just like the silk garment covering Her body.

Madhya TEXT 8.173

rāga-tāmbūla-rāge adhara ujjvala

prema-kauṭilya--netra-yugale kajjala //CC Madhya, 8.173//

SYNONYMS

rāga—of love; tāmbūla—of the betel nut; rāge—by the reddish color; adhara—lips; ujjvala—brilliant; prema-kauṭilya—the double dealings in loving affairs; netra-yugale—on the two eyes; kajjala—the ointment.

TRANSLATION

"Her attachment for Kṛṣṇa is the reddish color of betel nuts on Her brilliant lips. Her double-dealings in loving affairs are just like the black ointment around Her eyes.

Madhya TEXT 8.174

'sūddīpta-sāttvika' bhāva, harṣādi 'sañcārī'

ei saba bhāva-bhūṣaṇa saba-aṅge bhari' //CC Madhya, 8.174//

SYNONYMS

su-uddīpta-sāttvika bhāva—blazing ecstasies of goodness; harṣa-ādi—like jubilation; sañcārī—the continuously existing ecstasies; ei saba—all these; bhāva—ecstasies; bhūṣaṇa—ornaments; saba—all; aṅge—body; bhari'-filling.

TRANSLATION

"The decorated ornaments on Her body are the blazing ecstasies of goodness, and these constantly existing ecstasies are headed by jubilation. All these ecstasies are like ornaments all over Her body.

Madhya TEXT 8.175

'kila-kiñcitādi'-bhāva-vimśati-bhūṣita

guṇa-śreṇī-puṣpamālā sarvāṅge pūrita //CC Madhya, 8.175//

SYNONYMS

kila-kiñcita-ādi—headed by kila-kiñcita; bhāva—with the ecstasies; vimśati—twenty; bhūṣita—decorated; guṇa-śreṇī—of Her attractive qualities; puṣpa-mālā—as a garland of flowers; sarva-aṅge—all over the body; pūrita—filled.

TRANSLATION

"These bodily ornaments constitute twenty kinds of ecstatic symptoms, beginning with kila-kiñcita. Her transcendental qualities are the flower garland hanging in fullness over Her body.

PURPORT

The twenty different moods headed by kila-kiñcita are described as follows. First, in connection with the body, there are bhāva (ecstasy), hāva (gestures) and helā (negligence); in relation to the self there are śobhā (beauty), kānti (luster), dīpti (brilliance), mādhyura (sweetness), pragalbhatā (impudence), audārya (magnanimity) and dhairya (patience); and in relation to nature, there are līlā (pastimes), vilāsa (enjoyment), vicchitti (breaking off) and vibhrama (puzzlement). There are no English equivalents for the words kila-kiñcita, moṭṭāyita and kuṭṭamita.

A flower garland constitutes the qualities of Śrīmatī Rādhārāṇī and is divided into mental, verbal and bodily parts. Her attitude of forgiveness and mercy is all mental. Her talks, which are very pleasing to the ear, are verbal. The physical qualities-age, beauty, luster and grace-are bodily qualities.

Madhya TEXT 8.176

saubhāgya-tilaka cāru-lalāṭe ujjvala

prema-vaicittya--ratna, hṛdaya--tarala //CC Madhya, 8.176//

SYNONYMS

saubhāgya-tilaka—the tilaka of good fortune; cāru—beautiful; lalāṭe—on the forehead; ujjala—brilliant; prema—of love of Godhead; vaicittya—diversity; ratna—the jewel; hṛdaya—the heart; tarala—the locket.

TRANSLATION

"The tilaka of good fortune is on Her beautiful broad forehead. Her various loving affairs are a gem, and Her heart is the locket.

Madhya TEXT 8.177

madhya-vayasa, sakhī-skandhe kara-nyāsa

kṛṣṇalīlā-manovṛtti-sakhī āśa-pāśa //CC Madhya, 8.177//

SYNONYMS

madhya-vayasa—adolescence; sakhī—of a friend; skandhe—on the shoulder; kara—hand; nyāsa—keeping; kṛṣṇa—of Lord Kṛṣṇa; līlā—the pastimes; manaḥ—of the mind; vṛtti—activities; sakhī—gopīs; āśa-pāśa—here and there.

TRANSLATION

"Śrīmatī Rādhārāṇī's gopī friends are Her mental activities, which are concentrated on the pastimes of Śrī Kṛṣṇa. She keeps Her hand on the shoulder of a friend, who represents youth.

PURPORT

Rādhārāṇī's eight companions (aṣṭa-sakhī) are different varieties of pleasure connected with the pastimes of Kṛṣṇa. Following those pastimes of Śrī Kṛṣṇa are other activities, which are represented by the assistants of the gopīs.

Madhya TEXT 8.178

nijāṅga-saurabhālaye garva-paryāṅka

tā'te vasi' āche, sadā cinte kṛṣṇa-saṅga //CC Madhya, 8.178//

SYNONYMS

nija-aṅga—Her personal body; saurabha-ālaye—in the abode of aroma; garva—pride; paryaṅka—bedstead; tā'te—on that; vasi'-lying; āche—there is; sadā—always; cinte—thinks; kṛṣṇa-saṅga—the association of Kṛṣṇa.

TRANSLATION

"Śrīmatī Rādhārāṇī's bedstead is pride itself, and it is situated in the abode of Her bodily aroma. She is always seated there thinking of Kṛṣṇa's association.

Madhya TEXT 8.179

kṛṣṇa-nāma-guṇa-yaśa--avataṁsa kāṇe

kṛṣṇa-nāma-guṇa-yaśa-pravāha-vacane //CC Madhya, 8.179//

SYNONYMS

kṛṣṇa—of Lord Kṛṣṇa; nāma—the holy name; guṇa—the qualities; yaśa—the fame; avataṁsa—ornaments; kāṇe—on the ear; kṛṣṇa—of Lord Kṛṣṇa; nāma—of the holy name; guṇa—of the qualities; yaśa—of the fame; pravāha—waves; vacane—in Her talking.

TRANSLATION

"Śrīmatī Rādhārāṇī's earrings represent the name, fame and qualities of Lord Kṛṣṇa. The glories of Lord Kṛṣṇa's name, fame and qualities are always inundating Her speech.

Madhya TEXT 8.180

kṛṣṇake karāya śyāma-rasa-madhu pāna

nirantara pūrṇa kare kṛṣṇera sarva-kāma //CC Madhya, 8.180//

SYNONYMS

kṛṣṇake—unto Kṛṣṇa; karāya—She induces; śyāma-rasa—of the mellow of conjugal love; madhu—the honey; pāna—drinking; nirantara—constantly; pūrṇa—complete; kare—makes; kṛṣṇera—of Lord Kṛṣṇa; sarva-kāma—all kinds of lusty desires.

TRANSLATION

"Śrīmatī Rādhārāṇī induces Kṛṣṇa to drink the honey of the conjugal

relationship. She is therefore engaged in satisfying all the lusty desires of Kṛṣṇa.

Madhya TEXT 8.181

kṛṣṇera viśuddha-prema-ratnera ākara

anupama-guṇagaṇa-pūrṇa kalevara //CC Madhya, 8.181//

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; viśuddha-prema—of pure transcendental love; ratnera—of the valuable jewel; ākara—a mine; anupama—unparalleled; guṇa-gaṇa—of groups of qualities; pūrṇa—full; kalevara—transcendental body.

TRANSLATION

"Śrīmatī Rādhārāṇī is exactly like a mine filled with valuable jewels of love for Kṛṣṇa. Her transcendental body is complete with unparalleled spiritual qualities.

Madhya TEXT 8.182

kā kṛṣṇasya praṇaya-jani-bhūḥ śrīmatī rādhikaikā

kāsyā preyasī anupama-guṇā rādhikaikā na cānyā

jaiḥmyam keśe dṛśī taralatā niṣṭhuratvam kuce 'syā

vāñchā-pūrtiyai prabhavati hare rādhikaikā na cānyā //CC Madhya, 8.182//

SYNONYMS

kā—who; kṛṣṇasya—of Lord Kṛṣṇa; praṇaya-jani-bhūḥ—the birthplace of love of Kṛṣṇa; śrīmatī—all-beautiful; rādhikā—Śrīmatī Rādhārāṇī; ekā—alone; kā—who; asyā—His; preyasī—most dear friend; anupama-guṇā—having unparalleled qualities; rādhikā—Śrīmatī Rādhārāṇī; ekā—alone; na—not; ca—also; anyā—anyone else; jaiḥmyam—crookedness; keśe—in the hair; dṛśī—in the eyes; taralatā—unsteadiness; niṣṭhuratvam—firmness; kuce—in the breasts; asyāḥ—Her; vāñchā—of the desires; pūrtiyai—to fulfill; prabhavati—manifests; hareḥ—of Lord Kṛṣṇa; rādhikā—Śrīmatī Rādhārāṇī; ekā—alone; na—not; ca anyā—anyone else.

TRANSLATION

" 'If one asks about the origin of love of Kṛṣṇa, the answer is that the origin is in

Śrīmatī Rādhārāṇī alone. Who is the most dear friend of Kṛṣṇa? The answer again is Śrīmatī Rādhārāṇī alone. No one else. Śrīmatī Rādhārāṇī's hair is very curly, Her two eyes are always moving to and fro, and Her breasts are firm. Since all transcendental qualities are manifest in Śrīmatī Rādhārāṇī, She alone is able to fulfill all the desires of Kṛṣṇa. No one else.'

PURPORT

This is a quotation from Śrī Govinda-līlāmṛta (11.122) by Kṛṣṇadāsa Kavirāja Gosvāmī. It is a verse in the form of questions and answers describing the glories of Śrīmatī Rādhārāṇī.

Madhya TEXTS 8.183-184

yāñra saubhāgya-guṇa vāñche satyabhāmā

yāñra ṭhāñi kalā-vilāsa śikhe vraja-rāmā

yāñra saundaryādi-guṇa vāñche lakṣmī-pārvatī

yāñra pativratā-dharma vāñche arundhatī //CC Madhya, 8.183-184//

SYNONYMS

yāñra—whose; saubhāgya—of good fortune; guṇa—quality; vāñche—desires; satyabhāmā—Satyabhāmā, one of the queens of Kṛṣṇa; yāñra ṭhāñi—from whom; kalā-vilāsa—the sixty-four arts; śikhe—learn; vraja-rāmā—all the gopīs in Vṛndāvana; yāñra—whose; saundarya-ādi—such as beauty; guṇa—qualities; vāñche—desires; lakṣmī—the goddess of fortune; pārvatī—the wife of Lord Śiva; yāñra—whose; pati-vratā—of chastity; dharma—principle; vāñche—desires; arundhatī—the wife of Vasiṣṭha Muni.

TRANSLATION

"Even Satyabhāmā, one of the queens of Śrī Kṛṣṇa, desires the fortunate position and excellent qualities of Śrīmatī Rādhārāṇī. All the gopīs learn the art of dressing from Śrīmatī Rādhārāṇī, and even the goddess of fortune, Lakṣmī, and the wife of Lord Śiva, Pārvatī, desire Her beauty and qualities. Indeed, Arundhatī, the celebrated chaste wife of Vasiṣṭha, also wants to imitate the chastity and religious principles of Śrīmatī Rādhārāṇī.

Madhya TEXT 8.185

yāñra sadguṇa-gaṇane kṛṣṇa nā pāya pāra

tāñra guṇa gaṇibe kemane jīva chāra //CC Madhya, 8.185//

SYNONYMS

yāñra—whose; sat-guṇa—good qualities; gaṇane—in counting; kṛṣṇa—Lord Kṛṣṇa; nā—not; pāya—obtains; pāra—the limit; tāñra—Her; guṇa—qualities; gaṇibe—can count; kemane—how; jīva—a living entity; chāra—most insignificant.

TRANSLATION

"Even Lord Kṛṣṇa Himself cannot reach the limit of the transcendental qualities of Śrīmatī Rādhārāṇī. How, then, can an insignificant living entity count them?"

Madhya TEXT 8.186

prabhu kahe,--jāniluṇ kṛṣṇa-rādhā-prema-tattva

śūnite cāhiye duñhāra vilāsa-mahattva //CC Madhya, 8.186//

SYNONYMS

prabhu kahe—Lord Śrī Caitanya replied; jāniluṇ—now I have understood; kṛṣṇa—of Lord Kṛṣṇa; rādhā—of Śrīmatī Rādhārāṇī; prema—of the loving affairs; tattva—the truth; śūnite—to hear; cāhiye—I desire; duñhāra—of both of Them; vilāsa-mahattva—the greatness of the enjoyment.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu replied, "Now I have come to understand the truth of the loving affairs between Rādhā and Kṛṣṇa. Nonetheless, I still want to hear how both of Them gloriously enjoy such love."

Madhya TEXT 8.187

rāya kahe,--kṛṣṇa haya 'dhīra-lalita'

nirantara kāma-kṛīḍā--yāñhāra carita //CC Madhya, 8.187//

SYNONYMS

rāya kahe—Rāmānanda Rāya replied; kṛṣṇa—Lord Kṛṣṇa; haya—is; dhīra-lalita

—a person who can keep his girlfriend always in subjugation by different qualities; nirantara—constantly; kāma-kṛīḍā—pastimes of sexual enjoyment; yāñhāra—of whom; carita—the character.

TRANSLATION

Rāya Rāmānanda replied, "Lord Kṛṣṇa is dhīra-lalita, for He can always keep His girlfriends in a subjugated state. Thus His only business is enjoying sense gratification.

PURPORT

We should always remember that Kṛṣṇa's sense gratification is never to be compared to the sense gratification of the material world. As we have already explained, Kṛṣṇa's sense gratification is just like gold. The perverted reflection of that sense gratification found in the material world is just like iron. The purport is that Kṛṣṇa is not impersonal. He has all the desires that are manifest in the perverted reflection within this material world. However, the qualities are different—one is spiritual, and the other is material. Just as there is a difference between life and death, there is a difference between spiritual sense gratification and material sense gratification.

Madhya TEXT 8.188

vidagdho nava-tāruṇyaḥ

parihāsa-viśāradaḥ

niścinto dhīra-lalitaḥ

syāt prāyaḥ preyasī-vaśaḥ //CC Madhya, 8.188//

SYNONYMS

vidagdhaḥ—clever; nava-tāruṇyaḥ—always freshly youthful; parihāsa—in joking; viśāradaḥ—expert; niścintaḥ—without anxiety; dhīra-lalitaḥ—a hero in loving affairs; syāt—is; prāyaḥ—almost always; preyasī-vaśaḥ—one who keeps His girlfriends subjugated.

TRANSLATION

" 'A person who is very cunning and always youthful, expert in joking and without anxiety, and who can keep his girlfriends always subjugated, is called

dhīra-lalita.'

PURPORT

This verse is from the Bhakti-rasāmṛta-sindhu (2.1.230).

Madhya TEXT 8.189

rātri-dina kuñje krīḍā kare rādhā-saṅge

kaiśora vayasa saphala kaila krīḍā-raṅge //CC Madhya, 8.189//

SYNONYMS

rātri-dina—day and night; kuñje—in the gardens or bushes of Vṛndāvana; krīḍā—pastimes; kare—performs; rādhā-saṅge—with Rādhārāṇī; kaiśora—the pre-youthful; vayasa—age; sa-phala—fruitful; kaila—made; krīḍā-raṅge—taking pleasure in different pastimes.

TRANSLATION

"Day and night Lord Śrī Kṛṣṇa enjoys the company of Śrīmatī Rādhārāṇī in the bushes of Vṛndāvana. Thus His pre-youthful age is fulfilled through His affairs with Śrīmatī Rādhārāṇī.

Madhya TEXT 8.190

vācā sūcita-śarvarī-rati-kalā-prāgalbhyayā rādhikām

vrīḍā-kuñcita-locanām viracayann agre sakhīnām asau

tad-vakṣoruha-citra-keli-makarī-pāṇḍitya-pāram gataḥ

kaiśoram saphalī-karoti kalayan kuñje vihāram hariḥ //CC Madhya, 8.190//

SYNONYMS

vācā—by speech; sūcita—revealing; śarvarī—of the night; rati—in amorous pastimes; kalā—of the portion; prāgalbhyayā—the importance; rādhikām—Śrīmatī Rādhārāṇī; vrīḍā—from shame; kuñcita-locanām—having Her eyes closed; viracayan—making; agre—before; sakhīnām—Her friends; asau—that one; tat—of Her; vakṣaḥ-ruha—on the breasts; citra-keli—with variegated pastimes; makarī—in drawing dolphins; pāṇḍitya—of cleverness; pāram—the limit; gataḥ—who reached; kaiśoram—adolescence; sa-phalī-karoti—makes

successful; kalayan—performing; kuñje—in the bushes; vihāram—pastimes; hariḥ—the Supreme Personality of Godhead.

TRANSLATION

" 'Thus Lord Śrī Kṛṣṇa spoke of the sexual activities of the previous night. In this way He made Śrīmatī Rādhārāṇī close Her eyes out of shyness. Taking this opportunity, Śrī Kṛṣṇa painted various types of dolphins on Her breasts. Thus He became a very expert artist for all the gopīs. During such pastimes, the Lord enjoyed the fulfillment of His youth.' "

PURPORT

This quotation is also found in the Bhakti-rasāmṛta-sindhu (2.1.231).

Madhya TEXT 8.191

prabhu kahe,--"eho haya, āge kaha āra"

rāya kahe,--"tāhā va-i buddhi-gati nāhi āra" //CC Madhya, 8.191//

SYNONYMS

prabhu kahe—Lord Caitanya Mahāprabhu said; eho haya—this is all right; āge kaha āra—please go forward and say more; rāya kahe—Rāmānanda Rāya replied; ihā va-i—except this; buddhi-gati—movement of my intelligence; nāhi—there is not; āra—any more.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "This is all right, but please continue." At that time Rāya Rāmānanda replied, "I don't think my intelligence goes beyond this."

Madhya TEXT 8.192

yebā 'prema-vilāsa-vivarta' eka haya

tāhā śuni' tomāra sukha haya, ki nā haya //CC Madhya, 8.192//

SYNONYMS

yebā—whatever; prema-vilāsa-vivarta—the resultant bewilderment or revolution in the ecstasy of loving affairs; eka haya—there is one topic; tāhā—that; śuni'-hearing; tomāra—Your; sukha—happiness; haya—is; ki—or; nā—not; haya—is.

TRANSLATION

Rāya Rāmānanda then informed Śrī Caitanya Mahāprabhu that there was another topic, known as prema-vilāsa-vivarta. "You may hear of this from me," Rāmānanda Rāya said, "but I do not know whether You will be happy with it or not."

PURPORT

These statements are set forth for our understanding, according to Śrīla Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya. In essence, Śrī Caitanya Mahāprabhu told Rāmānanda Rāya, "My dear Rāmānanda, the explanation you have given about the goal of life and the pastimes of Śrīmatī Rādhārāṇī and Kṛṣṇa is certainly the truth. Although this is factual, you can continue telling Me more if there is anything more to say." In reply, Rāmānanda Rāya said, "I do not think I have anything to say beyond this, but there is a topic known as prema-vilāsa-vivarta, which I may explain to You. I do not know whether it will bring You happiness or not."

Madhya TEXT 8.193

eta bali' āpana-kṛta gīta eka gāhila

preme prabhu sva-haste tānra mukha ācchādila //CC Madhya, 8.193//

SYNONYMS

eta bali'-saying this; āpana-kṛta—composed by himself; gīta—song; eka—one; gāhila—sang; preme—in love of Godhead; prabhu—Śrī Caitanya Mahāprabhu; sva-haste—by His own hand; tānra—his (Rāmānanda Rāya's); mukha—mouth; ācchādila—covered.

TRANSLATION

Saying this, Rāmānanda Rāya began to sing a song he had composed, but Śrī Caitanya Mahāprabhu, out of the ecstasy of love of Godhead, immediately covered Rāmānanda's mouth with His own hand.

PURPORT

The topics that are about to be discussed between Lord Śrī Caitanya Mahāprabhu and Rāmānanda Rāya cannot be understood by a materialistic poet, nor by intelligence or material perception. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura

states that the spiritual mellow can be realized only when one is situated on the transcendental platform beyond the material stage of goodness. That platform is called *viśuddha-sattva* (*sattvaṁ viśuddhaṁ vasudeva-śabditam*). Realization of the *viśuddha-sattva* is beyond the pale of the material world and is not perceived by bodily senses or mental speculation. Our identification with the gross body and subtle mind is different from spiritual understanding. Since the intelligence and mind are material, the loving affairs of Śrī Rādhā and Kṛṣṇa are beyond their perception. *Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam*: when we are free from all material designations and our senses are completely purified by the bhakti process, we can understand the sense activities of the Absolute Truth (*hr̥ṣīkeṇa hr̥ṣīkeśa-sevanam bhaktir ucyate*).

The spiritual senses are beyond the material senses. A materialist can think only of the negation of material variety; he cannot understand spiritual variety. He thinks that spiritual variety simply contradicts material variety and is a negation or void, but such conceptions cannot even reach the precincts of spiritual realization. The wonderful activities of the gross body and subtle mind are always imperfect. They are below the degree of spiritual understanding and are ephemeral. The spiritual mellow is eternally wonderful and is described as *pūrṇa*, *śuddha*, *nitya-mukta*-that is, complete, perfectly pure and eternally liberated from all material conceptions. When we are unable to fulfill our material desires, there is certainly sorrow and confusion. This may be described as *vivarta*. But in spiritual life there is no sorrow, inebriety or imperfection. Śrīla Rāmānanda Rāya was expert in realizing the spiritual activities of Śrīmatī Rādhārāṇī and Kṛṣṇa, and Rāmānanda's spiritual experience was placed before Śrī Caitanya Mahāprabhu as he inquired whether the Lord approved his realization of spiritual truth.

There are three books prominent in this connection. One was written by Bhakta dāsa Bāula and is called *Vivarta-vilāsa*. Another was compiled by Jagadānanda Paṇḍita and is called *Prema-vivarta*. Śrī Rāmānanda Rāya's book is called *Prema-vilāsa-vivarta*. The *Vivarta-vilāsa* by Bhakta dāsa Bāula is completely different from the other two books. Sometimes a university student or professor tries to study these transcendental literary works and attempts to put forth a critical analysis from the mundane view, with an end to receiving degrees like a Ph.D. Such realization is certainly different from that of Rāmānanda Rāya. If one actually wants to take a Ph.D. degree from Śrī Caitanya Mahāprabhu and be approved by Rāmānanda Rāya, he must first become free from all material designations (*sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam*). A person who

identifies with his material body cannot understand these talks between Śrī Rāmānanda Rāya and Śrī Caitanya Mahāprabhu. Man-made religious scriptures and transcendental philosophical talks are quite different. Indeed, there is a gulf of difference between the two. This subject matter has been very diligently described by Śrīman Madhvācārya. Since material philosophers are situated in the material conception of life, they are unable to realize the spiritual prema-vilāsa-vivarta. They cannot accommodate an elephant upon a dish. Similarly, mundane speculators cannot capture the spiritual elephant within their limited conception. It is just like a frog's trying to measure the Atlantic Ocean by imagining it so many times larger than his well. Materialistic philosophers and sahajiyās cannot understand the talks between Rāmānanda Rāya and Śrī Caitanya Mahāprabhu concerning the pastimes of Śrī Rādhā and Kṛṣṇa. The only tendency of the impersonalists or the prākṛta-sahajiyās is to face the platform of impersonalism. They cannot understand spiritual variegatedness. Consequently, when Rāmānanda Rāya attempted to sing his own verses, Śrī Caitanya Mahāprabhu stopped him by covering his mouth with His own hand.

Madhya TEXT 8.194

pahilehi rāga nayana-bhaṅge bhela
anudina bāḍhala, avadhi nā gela
nā so ramaṇa, nā hāma ramaṇī
duñhu-mana manobhava peṣala jāni'
e sakhī, se-saba prema-kāhinī
kānu-ṭhāme kahabi vichurala jāni'
nā khoṇjaluṇ dūtī, nā khoṇjaluṇ ān
duñhukeri milane madhya ta pāñca-bāṇa
ab sohi virāga, tuñhu bheli dūtī
su-purukha-premaki aichana rīti //CC Madhya, 8.194//

SYNONYMS

pahilehi—in the beginning; rāga—attraction; nayana-bhaṅge—by activities of the eyes; bhela—there was; anu-dina—gradually, day after day; bāḍhala—

increased; avadhi—limit; nā—not; gela—reached; nā—not; so—He; ramaṇa—the enjoyer; nā—not; hāma—I; ramaṇī—the enjoyed; duṇhu-mana—both the minds; manaḥ-bhava—the mental situation; peṣala—pressed together; jāni'-knowing; e—this; sakhī—My dear friend; se-saba—all those; prema-kāhinī—affairs of love; kānu-ṭhāme—before Kṛṣṇa; kahabi—you will say; vichurala—He has forgotten; jāni'-knowing; nā—not; khoṇjaluṇ—searched out; dūtī—a messenger; nā—not; khoṇjaluṇ—searched out; ān—anyone else; duṇhukeri—of both of Us; milane—by the meeting; madhya—in the middle; ta—indeed; pāñca-bāṇa—five arrows of Cupid; ab—now; sohi—that; virāga—separation; tuṇhu—you; bheli—became; dūtī—the messenger; su-purukha—of a beautiful person; premaki—of loving affairs; aichana—such; rīti—the consequence.

TRANSLATION

" 'Alas, before We met there was an initial attachment between Us brought about by an exchange of glances. In this way attachment evolved. That attachment has gradually grown, and there is no limit to it. Now that attachment has become a natural sequence between Ourselves. It is not that it is due to Kṛṣṇa, the enjoyer, nor is it due to Me, for I am the enjoyed. It is not like that. This attachment was made possible by mutual meeting. This mutual exchange of attraction is known as manobhava, or Cupid. Kṛṣṇa's mind and My mind have merged together. Now, during this time of separation, it is very difficult to explain these loving affairs. My dear friend, Kṛṣṇa might have forgotten all these things. However, you can understand and bring this message to Him, but during Our first meeting there was no messenger between Us, nor did I request anyone to see Him. Indeed, Cupid's five arrows were Our via media. Now, during this separation, that attraction has increased to another ecstatic state. My dear friend, please act as a messenger on My behalf because if one is in love with a beautiful person, this is the consequence.'

PURPORT

These verses were originally composed and sung by Rāmānanda Rāya himself. Śrīla Bhaktivinoda Ṭhākura suggests that during the time of enjoyment, the attachment might be compared to Cupid himself. However, during the period of separation, Cupid becomes a messenger of highly elevated love. This is called prema-vilāsa-vivarta. When there is a separation, enjoyment itself acts like a messenger, and that messenger was addressed by Śrīmatī Rādhārāṇī as a friend. The essence of this transaction is simple: loving affairs are as relishable during separation as during enjoyment. When Śrīmatī Rādhārāṇī was fully absorbed in

love of Kṛṣṇa, She mistook a black tamāla tree for Kṛṣṇa and embraced it. Such a mistake is called prema-vilāsa-vivarta.

Madhya TEXT 8.195

rādhāyā bhavataś ca citta-jatunī svedair vilāpya kramād
yuñjann adri-nikuñja-kuñjara-pate nirdhūta-bheda-bhramam
citrāya svayam anvarañjayad iha brahmāṇḍa-harmyodare

bhūyobhir nava-rāga-hiṅgula-bharaiḥ śṛṅgāra-kāruḥ kṛtī //CC Madhya, 8.195//

SYNONYMS

rādhāyāḥ—of Śrīmatī Rādhārāṇī; bhavataḥ ca—and of You; citta-jatunī—the two minds like shellac; svedaiḥ—by perspiration; vilāpya—melting; kramāt—gradually; yuñjan—making; adri—of Govardhana Hill; nikuñja—in a solitary place for enjoyment; kuñjara-pate—O king of the elephants; nirdhūta—completely taken away; bheda-bhramam—the misunderstanding of differentiation; citrāya—for increasing the wonder; svayam—personally; anvarañjayat—colored; iha—in this world; brahmāṇḍa—of the universe; harmya-udare—within the palace; bhūyobhiḥ—by varieties of means; nava-rāga—of new attraction; hiṅgula-bharaiḥ—by the vermilion; śṛṅgāra—of loving affairs; kāruḥ—the craftsman; kṛtī—very expert.

TRANSLATION

" 'O my Lord, You live in the forest of Govardhana Hill, and, like the king of elephants, You are expert in the art of conjugal love. O master of the universe, Your heart and Śrīmatī Rādhārāṇī's heart are just like shellac and are now melted in Your spiritual perspiration. Therefore one can no longer distinguish between You and Śrīmatī Rādhārāṇī. Now You have mixed Your newly invoked affection, which is like vermilion, with Your melted hearts, and for the benefit of the whole world You have painted both Your hearts red within this great palace of the universe.' "

PURPORT

This verse quoted by Rāmānanda Rāya is included in Śrīla Rūpa Gosvāmī's Ujjvala-nīlamaṇi (14.155).

Madhya TEXT 8.196

prabhu kahe,--'sādhya-vastura avadhi' ei haya

tomāra prasāde ihā jāniluṅ niścaya //CC Madhya, 8.196//

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu confirmed; sādhya-vastura—of the object of life; avadhi'-the limit; ei—this; haya—is; tomāra—of you; prasāde—by the mercy; ihā—this; jāniluṅ—I have understood; niścaya—conclusively.

TRANSLATION

Śrī Caitanya Mahāprabhu confirmed these verses recited by Śrī Rāmānanda Rāya, saying, "This is the limit of the goal of human life. Only by your mercy have I come to understand it conclusively.

Madhya TEXT 8.197

'sādhya-vastu' 'sādhana' vinu keha nāhi pāya

kṛpā kari' kaha, rāya, pābāra upāya //CC Madhya, 8.197//

SYNONYMS

sādhya-vastu—the goal of life; sādhana vinu—without practicing the process; keha nāhi pāya—no one achieves; kṛpā kari'-very mercifully; kaha—please explain; rāya—My dear Rāmānanda Rāya; pābāra upāya—the means of achieving.

TRANSLATION

"The goal of life cannot be achieved unless one practices the process. Now, being merciful upon Me, please explain that means by which this goal can be attained."

Madhya TEXT 8.198

rāya kahe,--yei kahāo, sei kahi vāṇī

ki kahiye bhāla-manda, kichui nā jāni //CC Madhya, 8.198//

SYNONYMS

rāya kahe—Rāmānanda Rāya replied; yei—whatever; kahāo—You make me

Speak; sei—that; kahi—I speak; vāṇī—message; ki—what; kahiye—I am speaking; bhāla-manda—good or bad; kichui nā jāni—I do not know anything.

TRANSLATION

Śrī Rāmānanda Rāya replied, "I do not know what I am saying, but You have made me speak what I have spoken, be it good or bad. I am simply repeating that message.

Madhya TEXT 8.199

tribhuvana-madhye aiche haya kon dhīra

ye tomāra māyā-nāṭe ha-ibeka sthira //CC Madhya, 8.199//

SYNONYMS

tri-bhuvana-madhye—within the three worlds; aiche—so much; haya—there is; kon—who; dhīra—patient; ye—who; tomāra—Your; māyā-nāṭe—in the manipulation of different energies; ha-ibeka—will be; sthira—steady.

TRANSLATION

"Within these three worlds who is so undisturbed that he can remain steady as You manipulate Your different energies?

Madhya TEXT 8.200

mora mukhe vaktā tumi, tumi hao śrotā

atyanta rahasya, śuna, sādhanera kathā //CC Madhya, 8.200//

SYNONYMS

mora mukhe—in my mouth; vaktā—speaker; tumi—You are; tumi—You; hao—are; śrotā—the hearer; atyanta rahasya—extremely mysterious; śuna—now please hear; sādhanera kathā—the discussion of the process.

TRANSLATION

"Actually You are speaking through my mouth, and at the same time You are listening. This is very mysterious. Anyway, kindly hear the explanation by which the goal can be attained.

PURPORT

Śrīla Sanātana Gosvāmī has advised us to hear about Kṛṣṇa from a Vaiṣṇava. He has explicitly forbidden us to hear from an avaiṣṇava.

avaiṣṇava-mukhodgīrṇam

pūtam hari-kathāmṛtam

śravaṇam naiva kartavyam

sarpocchiṣtam yathā payaḥ

Thus quoting from Padma Purāṇa, Śrīla Sanātana Gosvāmī warns that one should not hear anything about Kṛṣṇa from an avaiṣṇava, however great a mundane scholar he may be. Milk touched by the lips of a serpent has poisonous effects; similarly, talks about Kṛṣṇa given by an avaiṣṇava are also poisonous. However, because a Vaiṣṇava is surrendered to the Supreme Personality of Godhead, his talks are spiritually potent. In the Bhagavad-gītā (10.10) the Supreme Lord says,

teṣāṁ satata-yuktānām

bhajatām prīti-pūrvakam

dadāmi buddhi-yogam

taṁ yena mām upayānti te

"To those who are constantly devoted to worshiping Me with love, I give the understanding by which they can come to Me." When a pure Vaiṣṇava speaks, he speaks perfectly. How is this? His speech is managed by Kṛṣṇa Himself from within the heart. Śrīla Rāmānanda Rāya accepts this benediction from Śrī Caitanya Mahāprabhu; therefore he admits that whatever he was speaking was not derived from his own intelligence. Rather, everything was coming from Śrī Caitanya Mahāprabhu. According to the Bhagavad-gītā (15.15):

sarvasya cāham hṛdi sanniviṣṭo

mattaḥ smṛtir jñānam apohanam ca

vedaiś ca sarvair aham eva vedyo

vedānta-kṛd veda-vid eva cāham

"I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness. By all the Vedas, I am to be known. Indeed I am the compiler of Vedānta, and I am the knower of the Vedas."

All intelligence emanates from the Supreme Personality of Godhead, the Supersoul within the heart of everyone. Nondevotees want to ask the Supreme Lord for sense gratification; therefore nondevotees come under the influence of *māyā*, the illusory energy. A devotee, however, is directed by the Supreme Personality of Godhead and comes under the influence of *yogamāyā*. Consequently there is a gulf of difference between statements made by a devotee and those made by a nondevotee.

Madhya TEXT 8.201

rādhā-kṛṣṇera līlā ei ati gūḍhatara

dāsyā-vātsalyādi-bhāve nā haya gocara //CC Madhya, 8.201//

SYNONYMS

rādhā-kṛṣṇera līlā—the pastimes of Rādhā and Kṛṣṇa; ei—this is; ati—very much; gūḍhatara—more confidential; dāsyā—of servitude; vātsalya-ādi—and of paternal love, etc.; bhāve—in the moods; nā haya—is not; gocara—appreciated.

TRANSLATION

"The pastimes of Rādhā and Kṛṣṇa are very confidential. They cannot be understood through the mellows of servitude, fraternity or paternal affection.

Madhya TEXT 8.202

sabe eka sakhī-gaṇera ihāñ adhikāra

sakhī haite haya ei līlāra vistāra //CC Madhya, 8.202//

SYNONYMS

sabe—only; eka—one; sakhī-gaṇera—of the gopīs; ihāñ—in this; adhikāra—qualification; sakhī—the gopīs; haite—from; haya—is; ei līlāra—of these pastimes; vistāra—the expansion.

TRANSLATION

"Actually, only the gopīs have the right to appreciate these transcendental

pastimes, and only from them can these pastimes be expanded.

Madhya TEXT 8.203

sakhī vinā ei līlā puṣṭa nāhi haya

sakhī līlā vistāriyā, sakhī āsvādaya //CC Madhya, 8.203//

SYNONYMS

sakhī vinā—without the gopīs; ei līlā—these pastimes; puṣṭa—nourished; nāhi haya—are never; sakhī—the gopīs; līlā—the pastimes; vistāriyā—expanding; sakhī—the gopīs; āsvādaya—taste this mellow.

TRANSLATION

"Without the gopīs, these pastimes between Rādhā and Kṛṣṇa cannot be nourished. Only by their cooperation are such pastimes broadcast. It is their business to taste the mellows.

Madhya TEXTS 8.204-205

sakhī vinā ei līlāya anyera nāhi gati

sakhī-bhāve ye tāñre kare anugati

rādhā-kṛṣṇa-kuñjasevā-sādhya sei pāya

sei sādhyā pāite āra nāhika upāya //CC Madhya, 8.204-205//

SYNONYMS

sakhī vinā—without the gopīs; ei līlāya—in these pastimes; anyera—of others; nāhi—there is not; gati—entrance; sakhī-bhāve—in the mood of the gopīs; ye—anyone who; tāñre—Lord Kṛṣṇa; kare—does; anugati—following; rādhā-kṛṣṇa—of Rādhā and Kṛṣṇa; kuñja-sevā—of service in the kuñjas, or gardens, of Vṛndāvana; sādhyā—the goal; sei pāya—he gets; sei—that; sādhyā—achievement; pāite—to receive; āra—other; nāhika—there is not; upāya—means.

TRANSLATION

"Without the help of the gopīs, one cannot enter into these pastimes. Only he who worships the Lord in the ecstasy of the gopīs, following in their footsteps,

can engage in the service of Śrī Śrī Rādhā-Kṛṣṇa in the bushes of Vṛndāvana. Only then can one understand the conjugal love between Rādhā and Kṛṣṇa. There is no other procedure for understanding.

PURPORT

The means for returning home, for going back to Godhead, is devotional service, but everyone has a different taste in the Lord's service. One may be inclined to serve the Lord in servitude (dāsyā-rasa), fraternity (sakhyā-rasa), or paternal love (vātsalyā-rasa), but none of these can enable one to enter into the service of the Lord in conjugal love. To attain such service, one has to follow in the footsteps of the gopīs in the ecstasy of sakhī-bhāva. Then only can one understand the transcendental mellow of conjugal love.

In the Ujjvala-nīlamaṇi, Śrīla Rūpa Gosvāmī advises:

prema-līlā-vihārāṇām

samyag vistārikā sakhī

viśrambha-ratna-peṭī ca

One who expands the conjugal love of Kṛṣṇa and His enjoyment among the gopīs is called a sakhī. Such a person is a confidential gopī in the conjugal affairs. Such assistants are like jewels in the form of Kṛṣṇa's confidantes. The actual business of the sakhīs is described thus in Ujjvala-nīlamaṇi:

mithaḥ prema-guṇotkīrtis

tayor āsakti-kāritā

abhisāro dvayor eva

sakhyāḥ kṛṣṇe samarpaṇam

narmāśvāsana-nepathyaṁ

hṛdayodghāṭa-pāṭavam

chidra-saṁvṛtir etasyāḥ

paty-ādeḥ parivañcanā

śikṣā saṅgamaṇam kāle

sevanam vyajanādibhiḥ

tayor dvayor upālabhaḥ

sandeśa-preṣaṇam tathā

nāyikā-prāṇa-samrakṣā

prayatnādyāḥ sakhī-kriyāḥ

In the conjugal pastimes of Kṛṣṇa, Kṛṣṇa is the hero (nāyaka), and Rādhikā is the heroine (nāyikā). The first business of the gopīs is to chant the glories of both the hero and the heroine. Their second business is to gradually create a situation in which the hero may be attracted to the heroine and vice versa. Their third business is to induce both of Them to approach each another. Their fourth business is to surrender unto Kṛṣṇa, the fifth is to create a jovial atmosphere, the sixth to give Them assurance to enjoy Their pastimes, the seventh to dress and decorate both hero and heroine, the eighth to show expertise in expressing Their desires, the ninth to conceal the faults of the heroine, the tenth to cheat their respective husbands and relatives, the eleventh to educate, the twelfth to enable both hero and heroine to meet at the proper time, the thirteenth to fan both hero and heroine, the fourteenth to sometimes reproach the hero and heroine, the fifteenth to set conversations in motion, and the sixteenth to protect the heroine by various means.

Some material sahajiyās who cannot actually understand the pastimes of Rādhā and Kṛṣṇa manufacture their own life-styles without referring to authority. Such sahajiyās are called sakhī-bhekī, and sometimes they are called gaura-nāgarī. They believe that the material body, which is fit to be eaten by jackals and dogs, is enjoyable for Kṛṣṇa. Consequently they artificially decorate the material body to attract Kṛṣṇa, thinking themselves sakhīs. But Kṛṣṇa is never attracted by the artificial grooming of the material body. As far as Śrīmatī Rādhārāṇī and Her gopīs are concerned, their bodies, homes, dresses, ornaments, endeavors and activities are all spiritual. All of these are meant to satisfy the spiritual senses of Kṛṣṇa. Indeed, they are so pleasing and endearing to Kṛṣṇa that He is subjugated by the influence of Śrīmatī Rādhārāṇī and Her friends. They have nothing to do with anything mundane within the fourteen planetary systems of the universe. Although Kṛṣṇa is attractive to everyone, He is nonetheless attracted by the gopīs and Śrīmatī Rādhārāṇī.

One should not be misled by mental concoctions, supposing his material body to

be perfect and deeming oneself a sakhī. This is something like ahaṅgrahopāsana, that is, a Māyāvādī's worship of his own body as the Supreme. Śrīla Jīva Gosvāmī has cautioned mundaners to abstain from such conceptions. He also warns that thinking oneself one of the associates of the Supreme without following in the footsteps of the gopīs is as offensive as thinking oneself the Supreme. Such thinking is an aparādha. One has to practice living in Vṛndāvana by hearing about the talks of the gopīs with Kṛṣṇa. However, one should not consider himself a gopī, for this is offensive.

Madhya TEXT 8.206

vibhur api sukha-rūpaḥ sva-prakāśo 'pi bhāvaḥ

kṣaṇam api na hi rādhā-kṛṣṇayor yā ṛte svāḥ

pravahati rasa-puṣṭim cid-vibhūtīr iveśaḥ

śrayati na padam āsām kaḥ sakhīnām rasa-jñāḥ //CC Madhya, 8.206//

SYNONYMS

vibhuḥ—all-powerful; api—although; sukha-rūpaḥ—happiness personified; sva-prakāśaḥ—self-effulgent; api—although; bhāvaḥ—the completely spiritual activities; kṣaṇam api—even for a moment; na—never; hi—certainly; rādhā-kṛṣṇayoḥ—of Śrī Rādhā and Kṛṣṇa; yāḥ—whom; ṛte—without; svāḥ—His own entourage (the gopīs); pravahati—leads to; rasa-puṣṭim—completion of the highest humor; cid-vibhūtīḥ—spiritual potencies; iva—like; īśaḥ—the Supreme Personality of Godhead; śrayati—takes shelter of; na—not; padam—the position; āsām—of them; kaḥ—who; sakhīnām—of the personal associates; rasa-jñāḥ—one who is conversant with the science of mellows.

TRANSLATION

"The pastimes of Śrī Rādhā and Kṛṣṇa are self-effulgent. They are happiness personified, unlimited and all-powerful. Even so, the spiritual humors of such pastimes are never complete without the gopīs, the Lord's personal friends. The Supreme Personality of Godhead is never complete without His spiritual potencies; therefore unless one takes shelter of the gopīs, one cannot enter into the company of Rādhā and Kṛṣṇa. Who can be interested in Their spiritual pastimes without taking their shelter?"

PURPORT

This is a quotation from the Govinda-līlāmṛta (10.17).

Madhya TEXT 8.207

sakhīra svabhāva eka akathya-kathana

kṛṣṇa-saha nija-līlāya nāhi sakhīra mana //CC Madhya, 8.207//

SYNONYMS

sakhīra—of the gopīs; svabhāva—natural inclination; eka—one; akathya—inexplicable; kathana—narration; kṛṣṇa-saha—with Kṛṣṇa; nija-līlāya—in His personal pastimes; nāhi—not; sakhīra—of the gopīs; mana—the mind.

TRANSLATION

"There is an inexplicable fact about the natural inclinations of the gopīs. The gopīs never want to enjoy themselves with Kṛṣṇa personally.

Madhya TEXT 8.208

kṛṣṇa saha rādhikāra līlā ye karāya

nija-sukha haite tāte koṭi sukha pāya //CC Madhya, 8.208//

SYNONYMS

kṛṣṇa saha—with Kṛṣṇa; rādhikāra—of Śrīmatī Rādhārāṇī; līlā—the pastimes; ye—which; karāya—they bring about; nija-sukha—personal happiness; haite—than; tāte—in that; koṭi—ten million times; sukha—the happiness; pāya—they derive.

TRANSLATION

"The happiness of the gopīs increases ten million times when they serve to engage Śrī Śrī Rādhā and Kṛṣṇa in Their transcendental pastimes.

Madhya TEXT 8.209

rādhāra svarūpa--kṛṣṇa-prema-kalpalatā

sakhī-gaṇa haya tāra pallava-puṣpa-pātā //CC Madhya, 8.209//

SYNONYMS

rādhāra svarūpa—the spiritual nature of Śrīmatī Rādhārāṇī; kṛṣṇa-prema—of love of Kṛṣṇa; kalpa-latā—a creeper; sakhī-gaṇa—the gopīs; haya—are; tāra—of that creeper; pallava—the twigs; puṣpa—flowers; pātā—and leaves.

TRANSLATION

"By nature, Śrīmatī Rādhārāṇī is just like a creeper of love of Godhead, and the gopīs are the twigs, flowers and leaves of that creeper.

Madhya TEXT 8.210

kṛṣṇa-līlāmṛta yadi latāke siñcaya

nija-sukha haite pallavādyera koṭi-sukha haya //CC Madhya, 8.210//

SYNONYMS

kṛṣṇa-līlāmṛta—the nectar of Kṛṣṇa's pastimes; yadi—if; latāke—the creeper; siñcaya—sprinkles; nija-sukha haite—than personal happiness; pallava-ādyera—of the twigs, flowers and leaves; koṭi—ten million times; sukha—the happiness; haya—there is.

TRANSLATION

"When the nectar of Kṛṣṇa's pastimes is sprinkled on that creeper, the happiness derived by the twigs, flowers and leaves is ten million times greater than that derived by the creeper itself.

PURPORT

In his Amṛta-pravāha-bhāṣya, Śrīla Bhaktivinoda Ṭhākura states, "Śrīmatī Rādhārāṇī is the creeper of love of Godhead, and the gopīs are exactly like twigs, flowers and leaves. When water is sprinkled on the creeper, the twigs, flowers and leaves indirectly receive all the benefits of the creeper itself. But water sprinkled directly on the twigs, leaves and flowers is not as effective as water sprinkled on the creeper's root. The gopīs are not as pleased when they directly mix with Kṛṣṇa as when they serve to unite Śrīmatī Rādhārāṇī with Kṛṣṇa. Their transcendental pleasure lies in uniting Them."

Madhya TEXT 8.211

sakhyah śrī-rādhikāyā vraja-kumuda-vidhor hlādinī-nāma-śakteḥ

sārāṁśa-prema-vallyāḥ kisalaya-dala-puṣpādi-tulyāḥ sva-tulyāḥ

siktāyām kṛṣṇa-līlāmṛta-rasa-nicayair ullasantyām amuṣyām

jātollāsāḥ sva-sekāc chata-guṇam adhikam santi yat tan na citram //CC Madhya, 8.211//

SYNONYMS

sakhyāḥ—friends like Lalitā and Viśākhā; śrī-rādhikāyāḥ—of Śrīmatī Rādhārāṇī; vraja-kumuda—of the lotuslike inhabitants of Vrajabhūmi; vidhoḥ—of the moon (Kṛṣṇa); hlādinī—pleasure-giving; nāma—of the name; śakteḥ—of the potency; sāra-aṁśa—the active principle; prema-vallyāḥ—of the creeper of love of Godhead; kisalaya—newly grown; dala—leaves; puṣpa—flowers; ādi—and so on; tulyāḥ—equal to; sva-tulyāḥ—equal to Herself; siktāyām—when sprinkled; kṛṣṇa-līlā—of the pastimes of Kṛṣṇa; amṛta—of the nectar; rasa-nicayaiḥ—by drops of the juice; ullasantyām—shining; amuṣyām—of Her, Śrīmatī Rādhārāṇī; jāta-ullāsāḥ—having awakened pleasure; sva-sekāt—than her own sprinkling; śata-guṇam—a hundred times; adhikam—more; santi—are; yat—which; tat—that; na—not; citram—wonderful.

TRANSLATION

" 'All the gopīs, the personal friends of Śrīmatī Rādhārāṇī, are equal to Her. Kṛṣṇa is pleasing to the inhabitants of Vrajabhūmi, just as the moon is pleasing to the lotus flower. His pleasure-giving potency is known as āhlādinī, of which the active principle is Śrīmatī Rādhārāṇī. She is compared to a creeper with newly grown flowers and leaves. When the nectar of Kṛṣṇa's pastimes is sprinkled on Śrīmatī Rādhārāṇī, all Her friends, the gopīs, immediately appreciate the pleasure a hundred times more than if they were sprinkled themselves. Actually this is not at all wonderful.'

PURPORT

This verse is also from the Govinda-līlāmṛta (10.16).

Madhya TEXT 8.212

yadyapi sakhīra kṛṣṇa-saṅgame nāhi mana

tathāpi rādhikā yatne karāna saṅgama //CC Madhya, 8.212//

SYNONYMS

yadyapi—although; sakhīra—of the gopīs; kṛṣṇa-saṅgame—directly enjoying with Kṛṣṇa; nāhi—not; mana—the mind; tathāpi—still; rādhikā—Śrīmatī Rādhārāṇī; yatne—with great endeavor; karāna—causes; saṅgama—association with Kṛṣṇa.

TRANSLATION

"Although the gopīs, Śrīmatī Rādhārāṇī's friends, do not desire to enjoy themselves directly with Kṛṣṇa, Śrīmatī Rādhārāṇī makes a great endeavor to induce Kṛṣṇa to enjoy Himself with the gopīs.

Madhya TEXT 8.213

nānā-cchale kṛṣṇe preri' saṅgama karāya

ātma-kṛṣṇa-saṅga haite koṭi-sukha pāya //CC Madhya, 8.213//

SYNONYMS

nānā-chale—under different pleas; kṛṣṇe—unto Kṛṣṇa; preri'-sending; saṅgama—direct association; karāya—induces; ātma-kṛṣṇa-saṅga—personal association with Kṛṣṇa; haite—than; koṭi-sukha—ten million times more happiness; pāya—She gets.

TRANSLATION

"Presenting various pleas for the gopīs, Śrīmatī Rādhārāṇī sometimes sends the gopīs to Kṛṣṇa just to enable them to associate with Him directly. At such times, She enjoys a happiness ten million times greater than that enjoyed through direct association.

Madhya TEXT 8.214

anyonye viśuddha preme kare rasa puṣṭa

tān-sabāra prema dekhi' kṛṣṇa haya tuṣṭa //CC Madhya, 8.214//

SYNONYMS

anyonye—by one another; viśuddha—transcendental; preme—in love of Godhead; kare—makes; rasa—the mellow; puṣṭa—nourished; tān-sabāra—of all of them; prema—the love of Godhead; dekhi'-seeing; kṛṣṇa—Lord Kṛṣṇa; haya—becomes; tuṣṭa—satisfied.

TRANSLATION

"The transcendental mellow is nourished by that mutual behavior in transcendental love of Godhead. When Lord Kṛṣṇa sees how the gopīs have developed pure love for Him, He becomes very satisfied.

PURPORT

Śrīmatī Rādhārāṇī and the gopīs are not interested in their personal happiness derived from association with Kṛṣṇa. Rather, they become happy by seeing one another associate with Kṛṣṇa. In this way their dealings are further nourished by love of Godhead, and seeing this, Kṛṣṇa is very pleased.

Madhya TEXT 8.215

sahaja gopīra prema,--nahe prākṛta kāma

kāma-kṛīḍā-sāmye tāra kahi 'kāma'-nāma //CC Madhya, 8.215//

SYNONYMS

sahaja—natural; gopīra—of the gopīs; prema—love of Godhead; nahe—is not; prākṛta—material; kāma—lust; kāma-kṛīḍā—lusty affairs; sāmye—in appearing equal to; tāra—of such activities; kahi—I speak; kāma-nāma—the name "lust."

TRANSLATION

"It is to be noted that the natural characteristic of the gopīs is to love the Supreme Lord. Their lusty desire is not to be compared to material lust. Nonetheless, because their desire sometimes appears to resemble material lust, their transcendental love for Kṛṣṇa is sometimes described as lust.

PURPORT

Bhaktisiddhānta Sarasvatī Ṭhākura says that material lust should never be attributed to Kṛṣṇa, who is full of transcendental knowledge. Material lust cannot be engaged in the service of the Lord, for it is applicable to materialists, not to Kṛṣṇa. Only prema, or love of Godhead, is applicable for the satisfaction of Kṛṣṇa. Prema is full service rendered unto the Lord. The lusty affairs of the gopīs actually constitute the topmost love of Godhead because the gopīs never act for their own personal satisfaction. They are simply pleased by engaging other gopīs in the service of the Lord. The gopīs derive more transcendental pleasure from indirectly engaging other gopīs in the service of Kṛṣṇa than from

engaging in His service themselves. That is the difference between material lust and love of Godhead. Lust applies to the material world, and love of Godhead applies only to Kṛṣṇa.

Madhya TEXT 8.216

premaiva gopa-rāmāṇām

kāma ity agamat prathām

ity uddhavādayo 'py etaṁ

vāñchanti bhagavat-priyāḥ //CC Madhya, 8.216//

SYNONYMS

premā—love of Godhead; eva—certainly; gopa-rāmāṇām—of all the gopīs; kāmaḥ—lust; iti—thus; agamat—became current; prathām—the process; iti—thus; uddhava-ādayaḥ—all devotees, headed by Uddhava; api—certainly; etaṁ—this type of behavior; vāñchanti—desire; bhagavat-priyāḥ—those who are very, very dear to the Supreme Personality of Godhead.

TRANSLATION

" 'The dealings of the gopīs with Kṛṣṇa are on the platform of pure love of Godhead, yet they are sometimes considered to be lusty. But because such dealings are completely spiritual, Uddhava and all the other dearest devotees of the Lord desire to participate in them.'

PURPORT

This is a quotation from the Bhakti-rasāmṛta-sindhu (1.2.285).

Madhya TEXT 8.217

nijendriya-sukha-hetu kāmera tātparya

kṛṣṇa-sukha-tātparya gopī-bhāva-varya //CC Madhya, 8.217//

SYNONYMS

nija-indriya—of one's own senses; sukha—of the happiness; hetu—for the reason; kāmera—of lusty desire; tātparya—intention; kṛṣṇa—of Kṛṣṇa; sukha—the happiness; tātparya—intention; gopī-bhāva-varya—the foremost mood of the

gopīs.

TRANSLATION

"Lusty desires are experienced when one is concerned with his own personal sense gratification. The mood of the gopīs is not like that. Their only desire is to satisfy the senses of Kṛṣṇa.

Madhya TEXT 8.218

nijendriya-sukha-vāñchā nāhi gopikāra

kṛṣṇe sukha dite kare saṅgama-vihāra //CC Madhya, 8.218//

SYNONYMS

nija-indriya-sukha—for personal sense gratification; vāñchā—the desire; nāhi—there is not; gopikāra—of the gopīs; kṛṣṇe—unto Kṛṣṇa; sukha—happiness; dite—to give; kare—do; saṅgama-vihāra—mingling and enjoying with Kṛṣṇa.

TRANSLATION

"Among the gopīs, there is not a pinch of desire for sense gratification. Their only desire is to give pleasure to Kṛṣṇa, and this is why they mingle with Him and enjoy with Him.

Madhya TEXT 8.219

yat te sujāta-caraṇāmburuhaṁ staneṣu

bhītāḥ śanaiḥ priya dadhīmahi karkaṣeṣu

tenāṭavīm aṭasi tad vyathate na kiṁ svit

kūrpādibhir bhramati dhīr bhavad-āyusām naḥ //CC Madhya, 8.219//

SYNONYMS

yat—because; te—Your; sujāta—delicate; caraṇa-ambu-ruham—lotus feet; staneṣu—on the breasts; bhītāḥ—being afraid of; śanaiḥ—very carefully; priya—O dear one; dadhīmahi—we place; karkaṣeṣu—very rough and hard; tena—by such lotus feet; aṭavīm—the forest; aṭasi—You wander; tat vyathate—that are pained; na—not; kim svit—whether; kūrpa-ādibhiḥ—by the small particles of stone; bhramati—bewilders; dhīḥ—intelligence; bhavat-āyusām—of persons

who consider You as the duration of life; naḥ—of us.

TRANSLATION

"All the gopīs said, 'Dear Kṛṣṇa, we carefully hold Your delicate lotus feet upon our hard breasts. When You walk in the forest, Your soft lotus feet are pricked by small bits of stone. We fear that this is paining You. Since You are our life and soul, and our minds are very disturbed when Your lotus feet are pained.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.31.19).

Madhya TEXT 8.220

sei gopī-bhāvāmṛte yāñra lobha haya

veda-dharma-loka tyaji' se kṛṣṇe bhajaya //CC Madhya, 8.220//

SYNONYMS

sei—that; gopī—of the gopīs; bhāva-amṛte—in the nectar of the ecstasy; yāñra—whose; lobha—attachment; haya—is; veda-dharma—religious principles of the Vedas; loka—popular opinion; tyaji'-giving up; se—he; kṛṣṇe—unto Kṛṣṇa; bhajaya—renders loving service.

TRANSLATION

"One who is attracted by that ecstatic love of the gopīs does not care about popular opinion or the regulative principles of Vedic life. Rather, he completely surrenders unto Kṛṣṇa and renders service unto Him.

Madhya TEXT 8.221

rāgānuga-mārge tāñre bhaje yei jana

sei-jana pāya vraje vrajendra-nandana //CC Madhya, 8.221//

SYNONYMS

rāga-anuga—of spontaneous attachment; mārge—on the path; tāñre—Kṛṣṇa; bhaje—worships; yei—who; jana—a person; sei-jana—that person; pāya—gets; vraje—in Vṛndāvana; vrajendra-nandana—the son of Mahārāja Nanda.

TRANSLATION

"If one worships the Lord on the path of spontaneous love and goes to Vṛndāvana, he receives the shelter of Vrajendra-nandana, the son of Nanda Mahārāja.

PURPORT

In all, there are sixty-four items listed for the rendering of service unto Kṛṣṇa, and these are the regulative principles enjoined in the śāstras and given by the spiritual master. One has to serve Kṛṣṇa according to these regulative principles, but if one develops spontaneous love for Kṛṣṇa as exhibited in the activities of those who live in Vrajabhūmi, one attains the platform of rāgānuga-bhakti. One who has developed this spontaneous love is eligible for elevation to the platform enjoyed by the inhabitants of Vrajabhūmi. In Vrajabhūmi, there are no regulative principles set forth for Kṛṣṇa's service. Rather, everything is carried out in spontaneous, natural love for Kṛṣṇa. There is no question of following the principles of the Vedic system. Such principles are followed within this material world, and as long as one is on the material platform, he has to execute them. However, spontaneous love of Kṛṣṇa is transcendental. It may seem that the regulative principles are being violated, but the devotee is on the transcendental platform. Such service is called guṇātīta, or nirguṇa, for it is not contaminated by the three modes of material nature.

Madhya TEXT 8.222

vraja-lokera kona bhāva lañā yei bhaje

bhāva-yogya deha pāñā kṛṣṇa pāya vraje //CC Madhya, 8.222//

SYNONYMS

vraja-lokera—of the planet known as Goloka Vṛndāvana; kona—some; bhāva—mood; lañā—accepting; yei—anyone who; bhaje—executes devotional service; bhāva-yogya—suitable for that spiritual attraction; deha—a body; pāñā—getting; kṛṣṇa—Lord Kṛṣṇa; pāya—gets; vraje—in Vṛndāvana.

TRANSLATION

"In his liberated stage the devotee is attracted by one of the five humors in the transcendental loving service of the Lord. As he continues to serve the Lord in that transcendental mood, he attains a spiritual body to serve Kṛṣṇa in Goloka

Vṛndāvana.

Madhya TEXT 8.223

tāhāte dṛṣṭānta--upaniṣad śruti-gaṇa

rāga-māрге bhaji' pāila vrajendra-nandana //CC Madhya, 8.223//

SYNONYMS

tāhāte—in this matter; dṛṣṭānta—the example; upaniṣad śruti-gaṇa—the great sages known as the personified Upaniṣads or śrutis; rāga-māрге—on the path of spontaneous love; bhaji'-worshiping; pāila—obtained; vrajendra-nandana—the lotus feet of Lord Kṛṣṇa.

TRANSLATION

"Those saintly persons who presented the Upaniṣads are vivid examples of this. By worshiping the Lord on the path of spontaneous love, they attained the lotus feet of Vrajendra-nandana, the son of Nanda Mahārāja.

PURPORT

In the Goloka Vṛndāvana planet, Kṛṣṇa's servants are headed by Raktaka and Patraka. Kṛṣṇa's friends are headed by Śrīdāmā, Subala and others. There are also elderly gopīs and the cowherd men, headed by Nanda Mahārāja, mother Yaśodā and others. All of these personalities are eternally engaged in the loving service of the Lord in accordance with their specific attachments for Kṛṣṇa. One who wants to return home to serve the Lord directly may be attracted to Kṛṣṇa as a servant, friend, father or mother. If a person continuously serves Kṛṣṇa during this life in a particular ecstasy, upon giving the material body he attains a suitable spiritual body to serve Kṛṣṇa in terms of his particular attachment. One may serve as a servant, friend, father or mother. In the same way, one who wants to serve Kṛṣṇa in conjugal love can also attain a body under the guidance of the gopīs. The most vivid example in this connection is those saintly personalities known as śrutis, who represent the Upaniṣads. These śrutis understand that without serving Kṛṣṇa and following in the footsteps of the gopīs there is no possibility of entering the kingdom of God. Therefore they engage in spontaneous loving service unto Kṛṣṇa and follow in the footsteps of the gopīs.

Madhya TEXT 8.224

nibhṛta-marun-mano 'kṣa-dṛḍha-yoga-yujo hṛdi yan
munaya upāsate tad arayo 'pi yayuḥ smaraṇāt
striya uragendra-bhoga-bhuja-daṇḍa-viṣakta-dhiyo
vayam api te samāḥ sama-dṛśo 'ñghri-saroja-sudhāḥ //CC Madhya, 8.224//

SYNONYMS

nibhṛta—controlled; marut—the life air; manaḥ—the mind; akṣa—senses; dṛḍha—strong; yoga—in the mystic yoga process; yujaḥ—who are engaged; hṛdi—within the heart; yat—who; munayaḥ—the great sages; upāsate—worship; tat—that; arayaḥ—the enemies; api—also; yayuḥ—obtain; smaraṇāt—from remembering; striyaḥ—the gopīs; uraga-indra—of serpents; bhoga—like the bodies; bhuja—the arms; daṇḍa—like rods; viṣakta—fastened to; dhiyaḥ—whose minds; vayam api—we also; te—Your; samāḥ—equal to them; sama-dṛśaḥ—having the same ecstatic emotions; aṅghri-saroja—of the lotus feet; sudhāḥ—the nectar.

TRANSLATION

" 'Great sages conquer the mind and senses by practicing the mystic yoga system and controlling their breath. Thus engaging in mystic yoga, they see the Supersoul within their hearts and ultimately enter into impersonal Brahman. But even the enemies of the Supreme Personality of Godhead attain that position simply by thinking of the Supreme Lord. However, the damsels of Vraja, the gopīs, being attracted by the beauty of Kṛṣṇa, simply wanted to embrace Him and His arms, which are like serpents. Thus the gopīs ultimately tasted the nectar of the lotus feet of the Lord. Similarly, we Upaniṣads can also taste the nectar of His lotus feet by following in the footsteps of the gopīs.' "

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.87.23) spoken by the śrutis, the personified Vedas.

Madhya TEXT 8.225

'sama-dṛśaḥ'-śabde kahe 'sei bhāve anugati'

'samāḥ'-śabde kahe śrutira gopī-deha-prāpti //CC Madhya, 8.225//

SYNONYMS

sama-dṛśaḥ śabde—by the word sama-dṛśaḥ; kahe—it says; sei—that; bhāve—in the emotion; anugati—following; samāḥ śabde—by this word samāḥ; kahe—it says; śrutira—of the persons known as the śrutis; gopī-deha—the bodies of gopīs; prāpti—attainment.

TRANSLATION

"The word 'sama-dṛśaḥ,' mentioned in the fourth line of the previous verse, means 'following the mood of the gopīs.' The word 'samāḥ' means 'the śrutis' attaining a body like those of the gopīs.'

Madhya TEXT 8.226

'aṅghri-padma-sudhā'ya kahe 'kṛṣṇa-saṅgānanda'

vidhi-mārge nā pāiye vraje kṛṣṇa-candra //CC Madhya, 8.226//

SYNONYMS

aṅghri-padma-sudhāya—by the nectar derived from the lotus feet of Kṛṣṇa; kahe—it says; kṛṣṇa-saṅga-ānanda—transcendental bliss by the association of Kṛṣṇa; vidhi-mārge—on the path of regulative principles; nā pāiye—one does not get; vraje—in Goloka Vṛndāvana; kṛṣṇa-candra—Lord Kṛṣṇa.

TRANSLATION

"The word 'aṅghri-padma-sudhā' means 'associating intimately with Kṛṣṇa.' One can attain such perfection only by spontaneous love of God. One cannot obtain Kṛṣṇa in Goloka Vṛndāvana simply by serving the Lord according to regulative principles.

Madhya TEXT 8.227

nāyaṁ sukhāpo bhagavān

dehinām gopikā-sutaḥ

jñāninām cātma-bhūtānām

yathā bhakti-matām iha //CC Madhya, 8.227//

SYNONYMS

na—not; ayam—this Lord Śrī Kṛṣṇa; sukha-āpaḥ—easily available; bhagavān—the Supreme Personality of Godhead; dehinām—for materialistic persons who have accepted the body as the self; gopikā-sutaḥ—the son of mother Yaśodā; jñāninām—for persons addicted to mental speculation; ca—and; ātma-bhūtānām—for persons performing severe austerities and penances; yathā—as; bhakti-matām—for persons engaged in spontaneous devotional service; iha—in this world.

TRANSLATION

" 'The Supreme Personality of Godhead, Kṛṣṇa, the son of mother Yaśodā, is accessible to those devotees engaged in spontaneous loving service, but He is not as easily accessible to mental speculators, to those striving for self-realization by severe austerities and penances, or to those who consider the body the same as the self.'

PURPORT

This verse from Śrīmad-Bhāgavatam (10.9.21) is spoken by Śrīla Śukadeva Gosvāmī. It appears within a passage in which he glorifies mother Yaśodā and other devotees of Kṛṣṇa by describing how they can subjugate Him with their love.

Madhya TEXT 8.228

ataeva gopī-bhāva kari aṅgikāra

rātri-dina cinte rādhā-kṛṣṇera vihāra //CC Madhya, 8.228//

SYNONYMS

ataeva—therefore; gopī-bhāva—the loving mood of the gopīs; kari—making; aṅgikāra—acceptance; rātri-dina—day and night; cinte—one thinks; rādhā-kṛṣṇera—of Rādhā and Kṛṣṇa; vihāra—the pastimes.

TRANSLATION

"Therefore one should accept the mood of the gopīs in their service. In such a transcendental mood, one should always think of the pastimes of Śrī Rādhā and Kṛṣṇa.

Madhya TEXT 8.229

siddha-dehe cinti' kare tāhāññi sevana

sakhī-bhāve pāya rādhā-kṛṣṇera caraṇa //CC Madhya, 8.229//

SYNONYMS

siddha-dehe—in the perfected stage; cinti'-by remembering; kare—does; tāhāññi—in the spiritual world; sevana—service; sakhī-bhāve—in mood of the gopīs; pāya—gets; rādhā-kṛṣṇera—of Rādhā and Kṛṣṇa; caraṇa—the lotus feet.

TRANSLATION

"After thinking of Rādhā and Kṛṣṇa and Their pastimes for a long time and after getting completely free from material contamination, one is transferred to the spiritual world. There the devotee attains an opportunity to serve Rādhā and Kṛṣṇa as one of the gopīs.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that the word siddha-deha, "perfected spiritual body," refers to a body beyond the material gross body composed of five elements and the subtle astral body composed of mind, intelligence and false ego. In other words, one attains a completely spiritual body fit to render service to the transcendental couple Rādhā and Kṛṣṇa: sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam.

When one is situated in his spiritual body, which is beyond this gross and subtle material body, he is fit to serve Rādhā and Kṛṣṇa. That body is called siddha-deha. The living entity attains a particular type of gross body in accordance with his past activities and mental condition. In this life the mental condition changes in different ways, and the same living entity gets another body in the next life according to his desires. The mind, intelligence and false ego are always engaged in an attempt to dominate material nature. According to that subtle astral body, one attains a gross body to enjoy the objects of one's desires. According to the activities of the present body, one prepares another subtle body. And according to the subtle body, one attains another gross body. This is the process of material existence. However, when one is spiritually situated and does not desire a gross or subtle body, he attains his original spiritual body. As confirmed by the Bhagavad-gītā (4.9): tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna.

One is elevated to the spiritual world by the spiritual body and is situated either

in Goloka Vṛndāvana or in another Vaikuṇṭha planet. In the spiritual body there are no longer material desires, and one is fully satisfied by rendering service to the Supreme Personality of Godhead, Rādhā and Kṛṣṇa. This is the platform of bhakti (hṛṣīkeṇa hṛṣīkeśa-sevanam bhaktir ucyate). When the spiritual body, mind and senses are completely purified, one can render service to the Supreme Personality of Godhead and His consort. In Vaikuṇṭha the consort is Lakṣmī, and in Goloka Vṛndāvana the consort is Śrīmatī Rādhārāṇī. In the spiritual body, free from material contamination, one can serve Rādhā-Kṛṣṇa and Lakṣmī-Nārāyaṇa. When one is thus spiritually situated, he no longer thinks of his own personal sense gratification. This spiritual body is called siddha-deha, the body by which one can render transcendental service unto Rādhā and Kṛṣṇa. The process is that of engaging the transcendental senses in loving devotional service. This verse specifically mentions, sakhī-bhāve pāya rādhā-kṛṣṇera caraṇa: only transcendently elevated persons in the mood of the gopīs can engage in the service of the lotus feet of Rādhā and Kṛṣṇa.

Madhya TEXT 8.230

gopī-ānugatya vinā aiśvarya-jñāne

bhajileha nāhi pāya vrajendra-nandane //CC Madhya, 8.230//

SYNONYMS

gopī-ānugatya—subservience to the gopīs; vinā—without; aiśvarya-jñāne—in the knowledge of opulence; bhajileha—if serving the Supreme Lord; nāhi—not; pāya—gets; vrajendra-nandane—the son of Mahārāja Nanda, Kṛṣṇa.

TRANSLATION

"Unless one follows in the footsteps of the gopīs, he cannot attain the service of the lotus feet of Kṛṣṇa, the son of Nanda Mahārāja. If one is overcome by knowledge of the Lord's opulence, he cannot attain the Lord's lotus feet, even though he is engaged in devotional service.

PURPORT

One can worship Lakṣmī-Nārāyaṇa by the process of vidhi-mārga, worshipping the Lord with regulative principles according to the instructions of the śāstra and the spiritual master. But the Supreme Personality of Godhead, Rādhā-Kṛṣṇa, cannot be directly worshiped by this process. The dealings between Rādhā and Kṛṣṇa and the gopīs are devoid of the opulences of Lakṣmī-Nārāyaṇa. The

process of vidhi-mārga, following the regulative principles, is utilized in the worship of Lakṣmī-Nārāyaṇa, whereas the process of spontaneous service-following in the footsteps of the gopīs, who are the denizens of Vṛndāvana—is transcendently more advanced and is the process whereby Rādhā and Kṛṣṇa are worshiped. One cannot attain this elevated position while worshiping the Lord in His opulence. Those attracted by the conjugal love between Rādhā and Kṛṣṇa must follow in the footsteps of the gopīs. Only then is it possible to enter into the Lord's service in Goloka Vṛndāvana and directly associate with Rādhā and Kṛṣṇa.

Madhya TEXT 8.231

tāhāte dṛṣṭānta--lakṣmī karila bhajana

tathāpi nā pāila vraje vrajendra-nandana //CC Madhya, 8.231//

SYNONYMS

tāhāte—in that; dṛṣṭānta—the evidence; lakṣmī—the goddess of fortune; karila—did; bhajana—worship; tathāpi—still; nā—not; pāila—got; vraje—in Vṛndāvana; vrajendra-nandana—the son of Mahārāja Nanda, Kṛṣṇa.

TRANSLATION

"The unspoken example in this connection is the goddess of fortune, who worshiped Lord Kṛṣṇa in order to attain His pastimes in Vṛndāvana. But due to her opulent life-style, she could not attain the service of Kṛṣṇa in Vṛndāvana.

Madhya TEXT 8.232

nāyam śriyo 'ṅga u nitānta-rateḥ prasādaḥ

svar-yoṣitām nalina-gandha-rucām kuto 'nyāḥ

rāsotsave 'sya bhuja-daṇḍa-grhīta-kaṇṭha-

labdhāśiṣām ya udagād vraja-sundarīṇām //CC Madhya, 8.232//

SYNONYMS

na—not; ayam—this; śriyaḥ—of the goddess of fortune; aṅge—on the chest; u—alas; nitānta-rateḥ—who is very intimately related; prasādaḥ—the favor; svaḥ—of the heavenly planets; yoṣitām—of women; nalina—of the lotus flower;

gandha—having the aroma; rucām—and bodily luster; kutaḥ—much less; anyāḥ—others; rāsa-utsava—in the festival of the rāsa dance; asya—of Lord Śrī Kṛṣṇa; bhuja-daṇḍa—by the arms; grhīta—embraced; kaṇṭha—their necks; labdha-āśiṣām—who achieved such a blessing; yaḥ—which; udagāt—became manifest; vraja-sundarīṇām—of the beautiful gopīs, the transcendental girls of Vrajabhūmi.

TRANSLATION

" 'When Lord Śrī Kṛṣṇa was dancing with the gopīs in the rāsa-līlā, the gopīs were embraced around the neck by the Lord's arms. This transcendental favor was never enjoyed by the goddess of fortune or other consorts in the spiritual world. Nor was such a thing ever imagined by the most beautiful girls from the heavenly planets, whose bodily luster and aroma exactly resemble a lotus flower. And what to speak of worldly women who are very beautiful according to the material estimation?' "

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.47.60).

Madhya TEXT 8.233

eta śuni' prabhu tāṇre kaila āliṅgana

dui jane galāgali karena krandana //CC Madhya, 8.233//

SYNONYMS

eta śuni'-hearing so much; prabhu—Lord Śrī Caitanya Mahāprabhu; tāṇre—unto Rāmānanda Rāya; kaila—did; āliṅgana—embracing; dui jane—both of them; galāgali—embracing shoulder to shoulder; karena—did; krandana—crying.

TRANSLATION

After hearing this, Lord Śrī Caitanya Mahāprabhu embraced Rāmānanda Rāya, and both of them, embracing shoulder to shoulder, began to cry.

Madhya TEXT 8.234

ei-mata premāveśe rātri goṇāilā

prātaḥ-kāle nija-nija-kārye duṇhe gelā //CC Madhya, 8.234//

SYNONYMS

ei-mata—in this way; prema-āveśe—in ecstatic love of Godhead; rātri—the night; goñāilā—passed; prātaḥ-kāle—in the morning; nija-nija-kārye—to their own respective duties; duñhe—both of them; gelā—departed.

TRANSLATION

The entire night was passed in this way, in ecstatic love of Godhead. In the morning they both departed to tend to their respective duties.

Madhya TEXT 8.235

vidāya-samaye prabhura caraṇe dhariyā

rāmānanda rāya kahe vinati kariyā //CC Madhya, 8.235//

SYNONYMS

vidāya-samaye—at the point of departure; prabhura caraṇe—the lotus feet of Lord Śrī Caitanya Mahāprabhu; dhariyā—capturing; rāmānanda rāya—Rāmānanda Rāya; kahe—says; vinati kariyā—with great humility.

TRANSLATION

Before departing from Śrī Caitanya Mahāprabhu, Rāmānanda Rāya fell to the ground and caught hold of the Lord's lotus feet. He then spoke submissively as follows.

Madhya TEXT 8.236

'more kṛpā karite tomāra ihān āgamana

dina daśa rahi' śodha mora duṣṭa mana //CC Madhya, 8.236//

SYNONYMS

more—unto me; kṛpā—mercy; karite—to do; tomāra—Your; ihān—here; āgamana—coming; dina daśa rahi'-remaining at least ten days; śodha—purify; mora—my; duṣṭa mana—polluted mind.

TRANSLATION

Śrī Rāmānanda Rāya said, "You have come here just to show me Your causeless

mercy. Therefore stay here for at least ten days and purify my polluted mind.

Madhya TEXT 8.237

tomā vinā anya nāhi jīva uddhārite

tomā vinā anya nāhi kṛṣṇa-prema dite' //CC Madhya, 8.237//

SYNONYMS

tomā vinā—without You; anya—anyone else; nāhi—there is not; jīva—the living entity; uddhārite—to liberate; tomā vinā—without You; anya—anyone else; nāhi—there is not; kṛṣṇa-prema dite—to bestow love of Kṛṣṇa.

TRANSLATION

"But for You, there is no one who can deliver all the living entities, for You alone can deliver love of Kṛṣṇa."

Madhya TEXT 8.238

prabhu kahe,--āilāṇa śuni' tomāra guṇa

kṛṣṇa-kathā śuni, śuddha karāite mana //CC Madhya, 8.238//

SYNONYMS

prabhu kahe—the Lord said; āilāṇa—I have come; śuni'-hearing; tomāra—your; guṇa—qualities; kṛṣṇa-kathā—these topics about Kṛṣṇa; śuni—I hear; śuddha karāite—just to make pure; mana—the mind.

TRANSLATION

The Lord replied, "Having heard about your good qualities, I have come here. I have come to hear about Kṛṣṇa from you and thus purify My mind.

Madhya TEXT 8.239

yaiche śuniluṅ, taiche dekhiluṅ tomāra mahimā

rādhā-kṛṣṇa-premarasa-jñānera tumi sīmā //CC Madhya, 8.239//

SYNONYMS

yaiche—as much; śuniluṅ—as I have heard; taiche—that much; dekhiluṅ—I

have seen; tomāra mahimā—your glories; rādhā-kṛṣṇa-prema-rasa-jñānera—of transcendental knowledge about the loving affairs of Rādhā and Kṛṣṇa; tumi—you; sīmā—the ultimate goal.

TRANSLATION

"Now that I have actually seen your glories, what I heard about you is confirmed. As far as the pastimes of Rādhā and Kṛṣṇa in a loving mood are concerned, you are the limit of knowledge."

PURPORT

Śrī Caitanya Mahāprabhu found Rāmānanda Rāya to be the best authority in transcendental knowledge of the loving affairs between Rādhā and Kṛṣṇa. In this verse the Lord actually states that Rāmānanda Rāya was the limit of this knowledge.

Madhya TEXT 8.240

daśa dinera kā-kathā yāvat āmi jība'

tāvat tomāra saṅga chāḍite nāriba //CC Madhya, 8.240//

SYNONYMS

daśa dinera—of ten days; kā-kathā—what to speak; yāvat—as long as; āmi—I; jība'-shall live; tāvat—that long; tomāra—of you; saṅga—the association; chāḍite—to give up; nāriba—I shall not be able.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "To say nothing of ten days, as long as I live I shall find it impossible to give up your company.

Madhya TEXT 8.241

nīlācale tumi-āmi thākiba eka-saṅge

sukhe goṇāiba kāla kṛṣṇa-kathā-raṅge //CC Madhya, 8.241//

SYNONYMS

nīlācale—in Jagannātha Purī; tumi—you; āmi—I; thākiba—shall stay; eka-saṅge—together; sukhe—in happiness; goṇāiba—will pass; kāla—time; kṛṣṇa-kathā-

range—in the joy of talking about Kṛṣṇa.

TRANSLATION

"You and I shall remain together at Jagannātha Purī. We shall pass our time together in joy, talking about Kṛṣṇa and His pastimes."

Madhya TEXT 8.242

eta bali' duñhe nija-nija kārye gelā

sandhyā-kāle rāya punaḥ āsiyā mililā //CC Madhya, 8.242//

SYNONYMS

eta bali'-saying this; duñhe—both of them; nija-nija—their own respective; kārye—in the duties; gelā—departed; sandhyā-kāle—in the evening; rāya—Rāmānanda Rāya; punaḥ—again; āsiyā—coming there; mililā—met.

TRANSLATION

In this way they both departed to perform their respective duties. Then, in the evening, Rāmānanda Rāya returned to see Lord Caitanya Mahāprabhu.

Madhya TEXT 8.243

anyone mili' duñhe nibhṛte vasiyā

praśnottara-goṣṭhī kahe ānandita hañā //CC Madhya, 8.243//

SYNONYMS

anyone—each another; mili'-meeting; duñhe—both of them; nibhṛte—in a secluded place; vasiyā—sitting; praśna-uttara—of questions and answers; goṣṭhī—a discussion; kahe—spoke; ānandita—jubilant; hañā—becoming.

TRANSLATION

Thus they met time and time again, sitting in a secluded place and jubilantly discussing devotional service by the question and answer process.

Madhya TEXT 8.244

prabhu puche, rāmānanda karena uttara

ei mata sei rātre kathā paraspara //CC Madhya, 8.244//

SYNONYMS

prabhu puche—the Lord inquires; rāmānanda—Rāya Rāmānanda; kareṇa—gives; uttara—answers; ei mata—in this way; sei rātre—on that night; kathā—discussion; paraspara—mutual.

TRANSLATION

Śrī Caitanya Mahāprabhu asked the questions, and Śrī Rāmānanda Rāya gave the answers. In this way they were engaged in discussion throughout the night.

Madhya TEXT 8.245

prabhu kahe,--"kon vidyā vidyā-madhye sāra?"

rāya kahe,--"kṛṣṇa-bhakti vinā vidyā nāhi āra" //CC Madhya, 8.245//

SYNONYMS

prabhu kahe—the Lord inquired; kon—what; vidyā—knowledge; vidyā-madhye—in the midst of knowledge; sāra—the most important; rāya kahe—Rāmānanda Rāya answered; kṛṣṇa-bhakti—devotional service to Kṛṣṇa; vinā—except; vidyā—education; nāhi—there is not; āra—any other.

TRANSLATION

On one occasion the Lord inquired, "Of all types of education, which is the most important?" Rāmānanda Rāya replied, "No education is important other than the transcendental devotional service of Kṛṣṇa."

PURPORT

Texts 245 to 257 are all questions and answers between Śrī Caitanya Mahāprabhu and Rāmānanda Rāya. In these exchanges there is an attempt to show the difference between material and spiritual existence. Education in Kṛṣṇa consciousness is always transcendental and is the best of all forms of education. Material education aims at increasing the activities of material sense gratification. Beyond material sense gratification is another negative form of knowledge called brahma-vidyā, or transcendental knowledge. But beyond that brahma-vidyā, or knowledge of the impersonal Brahman, is knowledge of devotional service to the Supreme Lord, Viṣṇu. This knowledge is higher. And

higher still is devotional service to Lord Kṛṣṇa, which is the topmost form of education. According to Śrīmad-Bhāgavatam (4.29.49): tat karma hari-toṣaṁ yat sā vidyā tan-matir yayā: "Work meant for pleasing the Supreme Lord is the best, and education that enhances one's Kṛṣṇa consciousness is the best."

Also, according to Śrīmad-Bhāgavatam (7.5.23-24):

śravaṇaṁ kīrtanaṁ viṣṇoḥ

smaraṇaṁ pāda-sevanam

arcanaṁ vandanaṁ dāsyam

sakhyam ātma-nivedanam

iti puṁsārpitā viṣṇau

bhaktiś cen nava-lakṣaṇā

kriyeta bhagavaty addhā

tan manye 'dhītam uttamam

This is a statement given by Prahlāda Mahārāja in answer to a question raised by his father. Prahlāda Mahārāja said, "To hear or chant about Lord Viṣṇu, to remember Him, to serve His lotus feet, to worship Him, to offer prayers to Him, to become His servant and His friend, to sacrifice everything for His service—all these are varieties of devotional service. One who is engaged in such activities is understood to be educated to the topmost perfection."

Madhya TEXT 8.246

'kīrti-gaṇa-madhye jīvera kon baḍa kīrti?'

'kṛṣṇa-bhakta baliyā yāñhāra haya khyāti' //CC Madhya, 8.246//

SYNONYMS

kīrti-gaṇa-madhye—among glorious activities; jīvera—of the living entity; kon—whichever; baḍa—greatest; kīrti—glory; kṛṣṇa-bhakta—a devotee of Lord Kṛṣṇa; baliyā—as; yāñhāra—of whom; haya—there is; khyāti—the reputation.

TRANSLATION

Śrī Caitanya Mahāprabhu then asked Rāmānanda Rāya, "Out of all glorious activities, which is the most glorious?" Rāmānanda Rāya replied, "That person who is reputed to be a devotee of Lord Kṛṣṇa enjoys the utmost fame and glory."

PURPORT

The greatest reputation a living being can have is to be a devotee of Kṛṣṇa and to act in Kṛṣṇa consciousness. In the material world everyone is trying to be famous by accumulating a large bank balance or material opulence. There is a steady competition among karmīs attempting to advance in a wealthy society. The whole world is turning in accordance with that competitive mood. But this kind of name and fame is temporary, for it lasts only as long as the temporary material body exists. One may become famous as a brahma-jñānī, an impersonalist scholar, or one may become a materially opulent person. In either case, such reputations are inferior to the reputation of Kṛṣṇa's devotee. In the Garuḍa Purāṇa it is said:

kalau bhāgavataṁ nāma

durlabhaṁ naiva labhyate

brahma-rudra-padoṭkṛṣṭaṁ

guruṇā kathitaṁ mama

"In this Age of Kali, the fame of one who is known as a great devotee is very rare. However, such a position is superior to that of the great demigods like Brahmā and Mahādeva. This is the opinion of all spiritual masters."

In the Itihāsa-samuccaya, Nārada tells Puṇḍarīka:

janmāntara-sahasreṣu

yasya syād buddhir īdṛśī

dāso 'haṁ vāsudevasya

sarvāḷ lokān samuddharet

"After many, many births, when a person realizes that he is the eternal servant of Vāsudeva, he can deliver all the worlds."

In the Ādi Purāṇa, in a conversation between Kṛṣṇa and Arjuna, it is said, bhaktānām anugacchanti muktayaḥ śrutibhiḥ saha: "The most exalted position of

liberation is given by Vedic knowledge. Everyone follows in the footsteps of the devotee."

Similarly, in the Bṛhan-nāradīya Purāṇa, it is further stated, *adyāpi ca muni-śreṣṭhā brahmādyā api devatāḥ*: "Until now, even the great demigods like Brahmā and Lord Śiva did not know the influence of a devotee."

The Garuḍa Purāṇa similarly states:

brāhmaṇānām sahasrebhyaḥ

satra-yājī viśiṣyate

satra-yājī-sahasrebhyaḥ

sarva-vedānta-pāragah

sarva-vedānta-vit-kotyā

viṣṇu-bhakto viśiṣyate

vaiṣṇavānām sahasrebhya

ekānty eko viśiṣyate

"It is said that out of thousands of brāhmaṇas, one is qualified to perform sacrifices, and out of many thousands of such qualified brāhmaṇas expert in sacrificial offerings, one learned brāhmaṇa may have passed beyond all Vedic knowledge. He is considered the best among all these brāhmaṇas. And yet, out of thousands of such brāhmaṇas who have surpassed Vedic knowledge, one person may be a viṣṇu-bhakta, and he is most famous. Out of many thousands of such Vaiṣṇavas, one who is completely fixed in the service of Lord Kṛṣṇa is most famous. Indeed, a person who is completely devoted to the service of the Lord certainly returns home, back to Godhead."

There is also the following statement in Śrīmad-Bhāgavatam (3.13.4):

śrutasya puṁsām sucira-śramasya

nanv añjasā sūribhir īdīto 'rthah

tat-tad-guṇānuśravaṇam mukunda-

pādāravindam hṛdayeṣu yeṣām

"After much hard labor, a person highly learned in Vedic literature certainly becomes very famous. However, one who is always hearing and chanting the glories of the lotus feet of Mukunda within his heart is certainly superior."

In the Nārāyaṇa-vyūha-stava it is said:

nāhaṁ brahmāpi bhūyāsaṁ

tvad-bhakti-rahito hare

tvayi bhaktas tu kīto 'pi

bhūyāsaṁ janma-janmasu

"I do not aspire to take birth as a Brahmā if that Brahmā is not a devotee of the Lord. I shall be satisfied simply to take birth as an insect if I am given a chance to remain in the house of a devotee,"

There are many similar verses in Śrīmad-Bhāgavatam, especially 3.25.38, 4.24.29, 4.31.22, 7.9.24, and 10.14.30.

It was Lord Śiva who said: "I do not know the truth about Kṛṣṇa, but a devotee of Lord Kṛṣṇa knows all the truth. Out of all the devotees of Lord Kṛṣṇa, Prahlāda is the greatest."

Above Prahlāda, the Pāṇḍavas are supposedly more advanced. Above the Pāṇḍavas are the members of the Yadu dynasty, who are even more advanced. In the Yadu dynasty, Uddhava is the furthest advanced, and above Uddhava are the damsels of Vraja-dhāma, the gopīs themselves.

In the Bṛhad-vāmana Purāṇa, Lord Brahmā tells Bhṛgu:

ṣaṣṭi-varṣa-sahasrāṇi

mayā taptam tapaḥ purā

nanda-gopa-vraja-strīṇāṁ

pāda-reṇūpalabdhaye

"I underwent meditation and austerities for sixty thousand years just to understand the dust of the lotus feet of the gopīs. Still, I could not understand it. To say nothing of me, even Lord Śiva, Lord Śeṣa and the goddess of fortune Lakṣmī could not understand it."

In the Ādi Purāṇa the Supreme Personality of Godhead Himself says:

na tathā me priyatamo

brahmā rudraś ca pāṛthiva

na ca lakṣmīṁ na cātmā ca

yathā gopī-jano mama

"Lord Brahmā, Lord Śiva, the goddess of fortune and even My own self are not as dear to Me as the gopīs." Of all the gopīs, Śrīmatī Rādhārāṇī is the topmost. Rūpa Gosvāmī and Sanātana Gosvāmī are the most exalted servitors of Śrīmatī Rādhārāṇī and Lord Śrī Caitanya Mahāprabhu. Those who adhere to their service are known as rūpānuga devotees. Caitanya-candrāmṛta (26) gives the following statement about Śrīla Rūpa Gosvāmī:

āstām vairāgya-koṭir bhavatu śama-dama-kṣānti-maitry-ādi-koṭis

tattvānudhyāna-koṭir bhavatu bhavatu vā vaiṣṇavī bhakti-koṭiḥ

koṭy-amśo 'py asya na syāt tad api guṇa-gaṇo yaḥ svataḥ-siddha āste

śrīmac-caitanyacandra-priya-carāṇa-nakha-jyotir āmoda-bhājām

The qualities of one engaged in the service of Lord Śrī Caitanya Mahāprabhu—such as reputation, austerities, penances and knowledge—are not to be compared to the good qualities of others. Such is the perfection of a devotee always engaged in the service of Śrī Caitanya Mahāprabhu.

Madhya TEXT 8.247

'sampattira madhye jīvera kon sampatti gaṇi?'

'rādhā-kṛṣṇe prema yāñra, sei baḍa dhanī' //CC Madhya, 8.247//

SYNONYMS

sampattira—riches; madhye—among; jīvera—of the living entities; kon—what; sampatti—the wealth; gaṇi—we accept; rādhā-kṛṣṇe—to Śrīmatī Rādhārāṇī and Kṛṣṇa; prema—loving service; yāñra—whose; sei—he; baḍa—very great; dhanī—capitalist.

TRANSLATION

Śrī Caitanya Mahāprabhu asked, "Of the many capitalists who possess great riches, who is the topmost?" Rāmānanda Rāya replied, "He who is richest in love for Rādhā and Kṛṣṇa is the greatest capitalist."

PURPORT

Everyone in this material world is attempting to acquire riches to satisfy the senses. Actually no one cares for anything other than acquiring material possessions and maintaining them. The wealthy are generally accepted as the most important personalities in this material world, but when we compare a material man of wealth to one wealthy in devotional service to Rādhā and Kṛṣṇa, the latter is found to be the greatest capitalist. According to Śrīmad-Bhāgavatam (10.39.2):

kim alabhyaṁ bhagavati

prasanne śrī-niketane

tathāpi tat-parā rājan

na hi vāñchanti kiñcana

"What is difficult for the devotees of Lord Kṛṣṇa, who is the shelter of the goddess of fortune? Although such devotees can obtain anything, O King, they do not desire anything."

Madhya TEXT 8.248

'duḥkha-madhye kona duḥkha haya gurutara?'

'kṛṣṇa-bhakta-viraha vinā duḥkha nāhi dekhi para' //CC Madhya, 8.248//

SYNONYMS

duḥkha-madhye—among the miserable conditions of life; kona—what; duḥkha—misery; haya—is; gurutara—more painful; kṛṣṇa-bhakta-viraha—separation from the devotee of Lord Kṛṣṇa; vinā—besides; duḥkha—unhappiness; nāhi—there is not; dekhi—I see; para—other.

TRANSLATION

Śrī Caitanya Mahāprabhu asked, "Of all kinds of distress, what is the most painful?"

Śrī Rāmānanda Rāya replied, "Apart from separation from the devotee of Kṛṣṇa, I know of no unbearable unhappiness."

PURPORT

Concerning this, the Lord states in the Vedic literature:

mām anārādhya duḥkhārtāḥ

kuṭumbāsakta-mānasāḥ

sat-saṅga-rahito martyo

vṛddha-sevā-paricyutaḥ

"A person who does not worship Me, who is unduly attached to family and who does not stick to devotional service must be considered a most unhappy person. Similarly, one who does not associate with Vaiṣṇavas, or who does not render service to his superior, is also a most unhappy person."

There is also a statement given in the Bṛhad-bhāgavatāmṛta (1.5.51):

sva-jīvanādhikam prārthyam

śrī-viṣṇu-jana-saṅgataḥ

vicchedena kṣaṇam cātra

na sukhāṁśam labhāmahe

"[King Yudhiṣṭhira said:] 'Out of all kinds of desirable things experienced in the life of a living entity, association with the devotees of the Lord is the greatest. When we are separated from a devotee even for a moment, we cannot enjoy happiness.' "

Madhya TEXT 8.249

'mukta-madhye kon jīva mukta kari' māni?'

'kṛṣṇa-prema yāñra, sei mukta-śiromaṇi' //CC Madhya, 8.249//

SYNONYMS

mukta-madhye—among the liberated; kon—what; jīva—living entity; mukta—liberated; kari'-considering as; māni—We accept; kṛṣṇa-prema—one who loves

Kṛṣṇa; yāñra—of whom; sei—such a person; mukta-śiromaṇi—the topmost of all liberated souls.

TRANSLATION

Śrī Caitanya Mahāprabhu then inquired, "Out of all liberated persons, who should be accepted as the greatest?"

Rāmānanda Rāya replied, "He who has love for Kṛṣṇa has attained the topmost liberation."

PURPORT

In Śrīmad-Bhāgavatam (6.14.5), it is said:

muktānām api siddhānām

nārāyaṇa-parāyaṇaḥ

su-durlabhaḥ praśāntātmā

kotiṣv api mahā-mune

"O great sage, of the many millions of liberated persons and of the millions who have attained perfection, he who is a devotee of Lord Nārāyaṇa is very, very rare. Indeed, he is the most perfect and peaceful person."

Madhya TEXT 8.250

'gāna-madhye kona gāna--jīvera nija dharma?'

'rādhā-kṛṣṇera prema-keli'--yei gītera marma' //CC Madhya, 8.250//

SYNONYMS

gāna-madhye—among songs; kona gāna—which song; jīvera—of the living entity; nija—his own; dharma—religion; rādhā-kṛṣṇera prema-keli—the loving affairs of Rādhā and Kṛṣṇa; yei—which; gītera—of the song; marma—purport.

TRANSLATION

Śrī Caitanya Mahāprabhu next asked Rāmānanda Rāya, "Among many songs, which song is to be considered the actual religion of the living entity?"

Rāmānanda Rāya replied, "That song describing the loving affairs of Śrī Rādhā

and Kṛṣṇa is superior to all other songs."

PURPORT

As stated in Śrīmad-Bhāgavatam (10.33.36):

anugrahāya bhakūtānām

mānuṣaṁ deham āsthitaḥ

bhajate tādrśīḥ krīḍā

yāḥ śrutvā tat-paro bhavet

"Lord Kṛṣṇa descends apparently as a human being, and He exhibits His transcendental pastimes in Vṛndāvana so that the conditioned soul may be attracted to hearing His transcendental activities." Nondevotees are strictly prohibited from participating in songs celebrating the loving affairs of Rādhā and Kṛṣṇa. Unless one is a devotee, it is very dangerous to hear the songs about the pastimes of Rādhā and Kṛṣṇa that were written by Jayadeva Gosvāmī, Caṇḍīdāsa and other exalted devotees. Lord Śiva drank an ocean of poison, but one should not imitate this. One must first become a pure devotee of Lord Kṛṣṇa. Only then can one enjoy hearing the songs of Jayadeva and relish transcendental bliss. If one simply imitates the activities of Lord Śiva and drinks poison, one will certainly meet with death.

Talks between Lord Śrī Caitanya Mahāprabhu and Rāmānanda Rāya were meant for advanced devotees only. Those who are on the mundane platform and who study these talks in order to put forward some thesis for a Ph.D. will not be able to understand them. Instead, these conversations will have a poisonous effect.

Madhya TEXT 8.251

'śreyo-madhye kona śreyaḥ jīvera haya sāra?'

'kṛṣṇa-bhakta-saṅga vinā śreyaḥ nāhi āra' //CC Madhya, 8.251//

SYNONYMS

śreyaḥ-madhye—among beneficial activities; kona—which; śreyaḥ—beneficial function; jīvera—of the living entity; haya—is; sāra—the essence; kṛṣṇa-bhakta-saṅga—for associating with the devotees of Lord Kṛṣṇa; vinā—except; śreyaḥ—beneficial activity; nāhi—there is not; āra—another.

TRANSLATION

"Out of all auspicious and beneficial activities, which is best for the living entity?"

Rāmānanda Rāya replied, "The only auspicious activity is association with the devotees of Kṛṣṇa."

PURPORT

According to Śrīmad-Bhāgavatam (11.2.30):

ata ātyantikam kṣemaṁ

prcchāmo bhavato 'naghāḥ

saṁsāre 'smin kṣaṇārdho 'pi

sat-saṅgaḥ śevadhir nṛṇām

"We are asking you to tell us what is the most perfect welfare activity. I think that in this material world, association with devotees—even if it be for a moment—is the greatest treasure house for mankind."

Madhya TEXT 8.252

'kāñhāra smaraṇa jīva karibe anukṣaṇa?'

'kṛṣṇa-nāma-guṇa-līlā--pradhāna smaraṇa' //CC Madhya, 8.252//

SYNONYMS

kāñhāra—of whom; smaraṇa—remembering; jīva—the living entity; karibe—should do; anukṣaṇa—constantly; kṛṣṇa-nāma—the holy name of Lord Kṛṣṇa; guṇa-līlā—His qualities and pastimes; pradhāna smaraṇa—most important remembrance.

TRANSLATION

Śrī Caitanya Mahāprabhu asked, "What should all living entities constantly remember?"

Rāmānanda Rāya replied, "The chief objects of remembrance are always the Lord's holy name, qualities and pastimes."

PURPORT

Śrīmad-Bhāgavatam (2.2.36) states:

tasmāt sarvātmanā rājan

hariḥ sarvatra sarvadā

śrotavyaḥ kīrtitavyaś ca

smartavyo bhagavān nṛṇām

"[Śukadeva Gosvāmī concludes:] 'The business of the living entity is to always remember the Supreme Personality of Godhead in every circumstance. The Lord should be heard about, glorified and remembered by all human beings.' "

Madhya TEXT 8.253

'dhyeya-madhye jīvera kartavya kon dhyāna?'

'rādhā-kṛṣṇa-padāmbuja-dhyāna--pradhāna' //CC Madhya, 8.253//

SYNONYMS

dhyeya-madhye—out of all types of meditation; jīvera—of the living entity; kartavya—the duty; kon—what; dhyāna—meditation; rādhā-kṛṣṇa-pada-ambuja—on the lotus feet of Rādhā and Kṛṣṇa; dhyāna—meditation; pradhāna—is the chief.

TRANSLATION

Śrī Caitanya Mahāprabhu further inquired, "Out of many types of meditation, which is required for all living entities?"

Śrīla Rāmānanda Rāya replied, "The chief duty of every living entity is to meditate upon the lotus feet of Rādhā and Kṛṣṇa."

PURPORT

Śrīmad-Bhāgavatam (1.2.14) states:

tasmād ekena manasā

bhagavān sātvatām patih

śrotavyaḥ kīrtitavyaś ca

dhyeyaḥ pūjyaś ca nityadā

"[Sūta Gosvāmī replied to the sages headed by Śaunaka:] 'Everyone should very attentively listen to the pastimes of the Supreme Personality of Godhead. One should glorify His activities and meditate upon Him regularly.' "

Madhya TEXT 8.254

'sarva tyaji' jīvera kartavya kāhān vāsa?'

'vraja-bhūmi vṛndāvana yāhān līlā-rāsa' //CC Madhya, 8.254//

SYNONYMS

sarva—everything; tyaji'-giving up; jīvera—of the living entity; kartavya—to be done; kāhān—where; vāsa—residence; vraja-bhūmi—the land known as Vrajabhūmi; vṛndāvana—the holy place named Vṛndāvana; yāhān—where; līlā-rāsa—Lord Kṛṣṇa performed His rāsa dance.

TRANSLATION

Śrī Caitanya Mahāprabhu asked, "Where should the living entity live, abandoning all other places?"

Rāmānanda Rāya replied, "The holy place known as Vṛndāvana or Vrajabhūmi, where the Lord performed His rāsa dance."

PURPORT

According to Śrīmad-Bhāgavatam (10.47.61):

āsām aho caraṇa-reṇu-juṣām ahaṁ syām

vṛndāvane kim api gulma-latauṣadhīnām

yā dustyajam sva-janam ārya-patham ca hitvā

bhejur mukunda-padavīm śrutibhir vimṛgyām

"[Uddhava said:] 'Let me become one of Vṛndāvana's herbs and plants that are trampled by the gopīs, who gave up all connections with family and friends and decided to worship the lotus feet of Mukunda. Those lotus feet are sought by all

great saintly persons expert in the study of Vedic literature.' "

Madhya TEXT 8.255

'śravaṇa-madhye jīvera kon śreṣṭha śravaṇa?'

'rādhā-kṛṣṇa-prema-keli karṇa-rasāyana' //CC Madhya, 8.255//

SYNONYMS

śravaṇa-madhye—out of all topics for hearing; jīvera—of the living entity; kon—what; śreṣṭha—most important; śravaṇa—topic of hearing; rādhā-kṛṣṇa-prema-keli—the loving affairs between Rādhā and Kṛṣṇa; karṇa-rasa-ayana—most pleasing to the ear.

TRANSLATION

Śrī Caitanya Mahāprabhu asked, "Out of all topics people listen to, which is best for all living entities?"

Rāmānanda Rāya replied, "Hearing about the loving affairs between Rādhā and Kṛṣṇa is most pleasing to the ear."

PURPORT

According to Śrīmad-Bhāgavatam (10.33.39):

vikrīḍitaṁ vraja-vadhūbhir idaṁ ca viṣṇoḥ

śraddhānvito 'nuśṇuyād atha varṇayed yaḥ

bhaktiṁ parāṁ bhagavati pratilabhya kāmāṁ

hṛd-rogaṁ āśv apahinoty acireṇa dhīraḥ

"He who faithfully hears about the dealings between Lord Kṛṣṇa and the gopīs in the rāsa dance and he who describes these activities attain to the perfectional stage of devotional service and simultaneously lose material, lusty desires."

A liberated person who hears about the loving affairs of Rādhā and Kṛṣṇa is not inclined to have lusty desires. One mundane rogue once said that when the Vaiṣṇavas chant the name "Rādhā, Rādhā," he simply remembers a barber's wife named Rādhā. This is a practical example. Unless one is liberated, he should not try to hear about the loving affairs between Rādhā and Kṛṣṇa. If one is not

liberated and listens to a relation of the rāsa dance, he may remember his mundane activities and illicit connections with some woman whose name may also be Rādhā. In the conditioned stage one should not even try to remember such things. By practicing the regulative principles, one should rise to the platform of spontaneous attraction for Kṛṣṇa. Then and only then should one hear about rādhā-kṛṣṇa-līlā. Although these affairs may be very pleasing both to conditioned and to liberated souls, the conditioned soul should not try to hear them. The talks between Rāmānanda Rāya and Śrī Caitanya Mahāprabhu are conducted on the platform of liberation.

Madhya TEXT 8.256

'upāsyera madhye kon upāsyā pradhāna?'

'śreṣṭha upāsyā--yugala 'rādhā-kṛṣṇa' nāma' //CC Madhya, 8.256//

SYNONYMS

upāsyera—objects of worship; madhye—among; kon—which; upāsyā—worshipable object; pradhāna—the chief; śreṣṭha—the chief; upāsyā—worshipable object; yugala—the couple; rādhā-kṛṣṇa nāma—the holy name of Rādhā-Kṛṣṇa, or Hare Kṛṣṇa.

TRANSLATION

Śrī Caitanya Mahāprabhu asked, "Among all worshipable objects, which is the chief?"

Rāmānanda Rāya replied, "The chief worshipable object is the holy name of Rādhā and Kṛṣṇa, the Hare Kṛṣṇa mantra."

PURPORT

According to Śrīmad-Bhāgavatam (6.3.22):

etāvān eva loke 'smin

pumsām dharmāḥ paraḥ smṛtaḥ

bhakti-yogo bhagavati

tan-nāma-grahaṇādibhiḥ

"In this material world the living entity's only business is to accept the path of

bhakti-yoga and chant the holy name of the Lord."

Madhya TEXT 8.257

'mukti, bhukti vāñche yei, kāhāñ duñhāra gati?'

'sthāvara-deha, deva-deha yaiche avasthiti' //CC Madhya, 8.257//

SYNONYMS

mukti—liberation; bhukti—sense enjoyment; vāñche—desires; yei—one who; kāhāñ—where; duñhāra—of both of them; gati—the destination; sthāvara-deha—the body of a tree; deva-deha—the body of a demigod; yaiche—just as; avasthiti—situated.

TRANSLATION

"And what is the destination of those who desire liberation and those who desire sense gratification?" Śrī Caitanya Mahāprabhu asked.

Rāmānanda Rāya replied, "Those who attempt to merge into the existence of the Supreme Lord will have to accept a body like that of a tree. And those who are overly inclined toward sense gratification will attain the bodies of demigods."

PURPORT

Those who desire liberation by merging into the existence of God do not desire sense gratification within the material world. On the other hand, they have no information about serving the lotus feet of the Lord. Consequently, they are doomed to stand like trees for many thousands of years. Although trees are living entities, they are nonmoving. The liberated soul who merges into the existence of the Lord is no better than the trees. Trees also stand in the Lord's existence because material energy and the Lord's energy are the same. Similarly, the Brahman effulgence is also the energy of the Supreme Lord. It is the same whether one remains in the Brahman effulgence or in the material energy because in either there is no spiritual activity. Better situated are those who desire sense gratification and promotion to the heavenly planets. Such people want to enjoy themselves like denizens of heaven in the gardens of paradise. They at least retain their individuality in order to enjoy life. But the impersonalists, who try to lose their individuality, also lose both material and spiritual pleasure. The last destination of the Buddhist philosophers is to become just like a stone, which is immovable and has neither material nor spiritual

activity. As far as the hard-working karmīs are concerned, Śrīmad-Bhāgavatam states (11.10.23):

iṣṭveha devatā yajñaiḥ
svar-lokaṁ yāti yājñikāḥ
bhuñjīta deva-vat tatra
bhogān divyān nijāritān

"After performing various sacrificial rituals for elevation to the heavenly planets, the karmīs go there and enjoy themselves with the demigods to the extent that they have obtained the results of pious activities."

In the Bhagavad-gītā (9.20-21) Lord Kṛṣṇa states:

traī-vidyā mām soma-pāḥ pūta-pāpā
yajñair iṣṭvā svar-gatiṁ prārthayante
te puṇyam āsādyā surendra-lokam
aśnanti divyān divi deva-bhogān
te taṁ bhuktvā svarga-lokaṁ viśālām
kṣīṇe puṇye martya-lokaṁ viśanti
evaṁ trayī-dharmam anuprapannā
gatāgataṁ kāma-kāmā labhante

"Those who study the Vedas and drink soma juice, seeking the heavenly planets, worship Me indirectly. Purified of sinful reactions, they take birth on the pious, heavenly planet of Indra, where they enjoy godly delights. When they have thus enjoyed vast heavenly sense pleasure and the results of their pious activities are exhausted, they return to this mortal planet again. Thus those who seek sense enjoyment by adhering to the principles of the three Vedas achieve only repeated birth and death."

Therefore after finishing the results of pious activities, the karmīs again return to this planet in the form of rain, and they begin their life as grass and plants in the evolutionary process.

Madhya TEXT 8.258

arasa-jñā kāka cūṣe jñāna-nimba-phale

rasa-jñā kokila khāya premāmra-mukule //CC Madhya, 8.258//

SYNONYMS

arasa-jñā—those who are without mellows; kāka—the crows; cūṣe—suck; jñāna—of knowledge; nimba-phale—on the bitter nimba fruit; rasa-jñā—those who enjoy transcendental mellows; kokila—the cuckoos; khāya—eat; prema-āmra-mukule—the buds of the mango of love of Godhead.

TRANSLATION

Rāmānanda Rāya continued, "Those who are devoid of all transcendental mellows are like the crows that suck the juice from the bitter fruits of the nimba tree of knowledge, whereas those who enjoy mellows are like the cuckoos who eat the buds of the mango tree of love of Godhead."

PURPORT

The speculative process of empiric philosophy is as bitter as the fruit of the nimba tree. Tasting this fruit is the business of crows. In other words, the philosophical process of realizing the Absolute Truth is a process taken up by crowlike men. But the cuckoolike devotees have very sweet voices with which to chant the holy name of the Lord and taste the sweet fruit of the mango tree of love of Godhead. Such devotees relish sweet mellows with the Lord.

Madhya TEXT 8.259

abhāgiyā jñānī āsvādaye śuṣka jñāna

kṛṣṇa-premāmṛta pāna kare bhāgyavān //CC Madhya, 8.259//

SYNONYMS

abhāgiyā—unfortunate; jñānī—the philosophical speculators; āsvādaye—taste; śuṣka—dry; jñāna—empiric knowledge; kṛṣṇa-prema-amṛta—the nectar of love of Kṛṣṇa; pāna—drinking; kare—do; bhāgyavān—the fortunate.

TRANSLATION

Rāmānanda Rāya concluded, "The unfortunate empiric philosophers taste the dry

process of philosophical knowledge, whereas the devotees regularly drink the nectar of love of Kṛṣṇa. Therefore they are most fortunate of all."

Madhya TEXT 8.260

ei-mata dui jana kṛṣṇa-kathā-rase

nṛtya-gīta-rodane haila rātri-śeṣe //CC Madhya, 8.260//

SYNONYMS

ei-mata—in this way; dui jana—both of them (Lord Caitanya and Rāmānanda Rāya); kṛṣṇa-kathā-rase—in the mellows of discussing topics about Kṛṣṇa; nṛtya-gīta—in dancing and chanting; rodane—in crying; haila—there was; rātri-śeṣe—the end of the night.

TRANSLATION

In this way Caitanya Mahāprabhu and Rāmānanda Rāya passed the full night relishing the mellow of kṛṣṇa-kathā, topics about Kṛṣṇa. While they were chanting, dancing and crying, the night ended.

Madhya TEXT 8.261

donhe nija-nija-kārye calilā vihāne

sandhyā-kāle rāya āsi' mililā āra dine //CC Madhya, 8.261//

SYNONYMS

donhe—both of them; nija-nija-kārye—in their respective duties; calilā—departed; vihāne—in the morning; sandhyā-kāle—in the evening; rāya—Rāmānanda Rāya; āsi'-coming again; mililā—met; āra—next; dine—on the day.

TRANSLATION

The next morning they both departed to perform their respective duties, but in the evening Rāmānanda Rāya returned to meet the Lord again.

Madhya TEXT 8.262

iṣṭa-goṣṭhī kṛṣṇa-kathā kahi' kata-kṣaṇa

prabhu-pada dhari' rāya kare nivedana //CC Madhya, 8.262//

SYNONYMS

iṣṭa-goṣṭhī—spiritual discussion; kṛṣṇa-kathā—topics of Kṛṣṇa; kahi'-talking; kata-kṣaṇa—for some time; prabhu-pada—the lotus feet of the Lord; dhari'-catching; rāya—Rāmānanda Rāya; kare—makes; nivedana—submission.

TRANSLATION

That next evening, after discussing the topic of Kṛṣṇa for some time, Rāmānanda Rāya caught hold of the lotus feet of the Lord and spoke as follows.

Madhya TEXT 8.263

'kṛṣṇa-tattva', 'rādhā-tattva', 'prema-tattva-sāra'

'rasa-tattva' 'līlā-tattva' vividha prakāra //CC Madhya, 8.263//

SYNONYMS

kṛṣṇa-tattva—the truth about Kṛṣṇa; rādhā-tattva—the truth about Rādhā; prema-tattva-sāra—the essence of Their loving affairs; rasa-tattva—the truth about transcendental mellows; līlā-tattva—the truth about the pastimes of the Lord; vividha prakāra—of different varieties.

TRANSLATION

"There is transcendental variety in talks about Kṛṣṇa and Rādhārāṇī and Their transcendental loving affairs, humors and pastimes."

Madhya TEXT 8.264

eta tattva mora citte kaile prakāśana

brahmāke veda yena paḍāila nārāyaṇa //CC Madhya, 8.264//

SYNONYMS

eta tattva—all these varieties of truth; mora citte—in my heart; kaile—you did; prakāśana—manifesting; brahmāke—unto Lord Brahmā; veda—the Vedic knowledge; yena—as; paḍāila—taught; nārāyaṇa—the Supreme Lord.

TRANSLATION

Rāmānanda Rāya then admitted, "You have manifested many transcendental

truths in my heart. This is exactly the way Nārāyaṇa educated Lord Brahmā."

PURPORT

The heart of Brahmā was enlightened by the Supreme Personality of Godhead. This is Vedic information given in the Śvetāśvatara Upaniṣad (6.18):

yo brahmāṇaṁ vidadhāti pūrvaṁ

yo vai vedāṁś ca prahiṇoti tasmai

taṁ ha devam ātma-buddhi-prakāśaṁ

mumukṣur vai śaraṇaṁ ahaṁ prapadye

"Because I desire liberation, let me surrender unto the Supreme Personality of Godhead, who first enlightened Lord Brahmā in Vedic knowledge through Lord Brahmā's heart. The Lord is the original source of all enlightenment and spiritual advancement." In this connection one may also refer to Śrīmad-Bhāgavatam 2.9.30-35, 11.14.3, 12.4.40 and 12.13.19.

Madhya TEXT 8.265

antaryāmī īśvarera ei rīti haye

bāhire nā kahe, vastu prakāśe hṛdaye //CC Madhya, 8.265//

SYNONYMS

antaryāmī—the Supersoul; īśvarera—of the Personality of Godhead; ei—this; rīti—the system; haye—is; bāhire—externally; nā kahe—does not speak; vastu—the facts; prakāśe—manifests; hṛdaye—within the heart.

TRANSLATION

Rāmānanda Rāya continued, "The Supersoul within everyone's heart speaks not externally but from within. He instructs the devotees in all respects, and that is His way of instruction."

PURPORT

Here Śrī Rāmānanda Rāya admits that Śrī Caitanya Mahāprabhu is the Supersoul. It is the Supersoul that inspires the devotee; therefore He is the original source of the Gāyatrī mantra which states, om bhūr bhuvaḥ svaḥ tat

savitur vareṇyaṁ bhargo devasya dhīmahi dhiyo yo naḥ pracodayāt. Savitār is the original source of all intelligence. That savitār is Lord Caitanya Mahāprabhu. This is confirmed in Śrīmad-Bhāgavatam (2.4.22):

pracoditā yena purā sarasvatī
vitanvatājasya satīm smṛtiṁ hṛdi
sva-lakṣaṇā prādurabhūt kilāsyataḥ
sa me ṛṣiṇām ṛṣabhaḥ prasīdatām

"May the Lord, who in the beginning of the creation amplified the potent knowledge of Brahmā from within his heart and inspired him with full knowledge of creation and His own self, and who appeared to be generated from the mouth of Brahmā, be pleased with me." This was spoken by Śukadeva Gosvāmī when he invoked the blessing of the Supreme Personality of Godhead before delivering Śrīmad-Bhāgavatam to Mahārāja Parīkṣit.

Madhya TEXT 8.266

janmādy asya yato 'nvayād itarataś cārtheṣv abhijñāḥ sva-rāt
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ
tejo-vāri-mṛdām yathā vinimayo yatra tri-sargo 'mṛṣā

dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmahi //CC Madhya,
8.266//

SYNONYMS

janma-ādi—creation, maintenance and dissolution; asya—of this (the universe); yataḥ—from whom; anvayāt—directly from the spiritual connection; itarataḥ—indirectly from the lack of material contact; ca—also; artheṣu—in all affairs; abhijñāḥ—perfectly cognizant; sva-rāt—independent; tene—imparted; brahma—the Absolute Truth; hṛdā—through the heart; yaḥ—who; ādi-kavaye—unto Lord Brahmā; muhyanti—are bewildered; yat—in whom; sūrayaḥ—great personalities like Lord Brahmā and other demigods or great brāhmaṇas; tejaḥ-vāri-mṛdām—of fire, water and earth; yathā—as; vinimayaḥ—the exchange; yatra—in whom; tri-sargaḥ—the material creation of three modes; amṛṣā—factual; dhāmnā—with the abode; svena—His own personal; sadā—always; nirasta-kuhakaṁ—devoid of all illusion; satyaṁ—the truth; paraṁ—absolute;

dhīmahi—let us meditate upon.

TRANSLATION

" 'O my Lord, Śrī Kṛṣṇa, son of Vasudeva, O all-pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Śrī Kṛṣṇa because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmājī, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Sri Kṛṣṇa, who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth.' "

PURPORT

This is the opening verse of Śrīmad-Bhāgavatam (1.1.1).

Madhya TEXT 8.267

eka saṁśaya mora āchaye hṛdaye

kṛpā kari' kaha more tāhāra niścaye //CC Madhya, 8.267//

SYNONYMS

eka saṁśaya—one doubt; mora—my; āchaye—there is; hṛdaye—in the heart; kṛpā kari'-being merciful; kaha—please say; more—unto me; tāhāra—of that; niścaye—the ascertainment.

TRANSLATION

Rāmānanda Rāya then said that he had but one doubt within his heart, and he petitioned the Lord, "Please be merciful upon me and just remove my doubt."

Madhya TEXT 8.268

pahile dekhiluṁ tomāra sannyāsi-svarūpa

ebe tomā dekhi muñi śyāma-gopa-rūpa //CC Madhya, 8.268//

SYNONYMS

pahile—in the beginning; dekhiluñ—I saw; tomāra—Your; sannyāsi-svarūpa—form as a person in the renounced order; ebe—now; tomā—You; dekhi—see; muñi—I; śyāma-gopa-rūpa—form as Śyāmasundara, the cowherd boy.

TRANSLATION

Rāmānanda Rāya then told Lord Śrī Caitanya Mahāprabhu, "At first I saw You appear like a sannyāsī, but now I am seeing You as Śyāmasundara, the cowherd boy.

Madhya TEXT 8.269

tomāra sammukhe dekhi kāñcana-pañcālikā

tāñra gaura-kāntyē tomāra sarva aṅga ḍhākā //CC Madhya, 8.269//

SYNONYMS

tomāra—of You; sammukhe—in front; dekhi—I see; kāñcana-pañcālikā—a doll made of gold; tāñra—of it; gaura-kāntyē—by a golden complexion; tomāra—Your; sarva—all; aṅga—body; ḍhākā—covering.

TRANSLATION

"I now see You appearing like a golden doll, and Your entire body appears covered by a golden luster.

PURPORT

Śyāmasundara is blackish, but here Rāmānanda Rāya says that he saw Śrī Caitanya Mahāprabhu appear golden. The lustrous body of Śrī Caitanya Mahāprabhu was covered by the bodily complexion of Śrīmatī Rādhārāṇī.

Madhya TEXT 8.270

tāhāte prakāṣa dekhoṇ sa-vaṁśī vadana

nānā bhāve cañcala tāhe kamala-nayana //CC Madhya, 8.270//

SYNONYMS

tāhāte—in that; prakāṣa—manifested; dekhoñ—I see; sa-vañśī—with the flute; vadana—the face; nānā bhāve—in various modes; cañcala—restless; tāhe—in that; kamala-nayana—the lotus eyes.

TRANSLATION

"I see that You are holding a flute to Your mouth, and Your lotus eyes are moving very restlessly due to various ecstasies.

Madhya TEXT 8.271

ei-mata tomā dekhi' haya camatkāra

akapaṭe kaha, prabhu, kāraṇa ihāra //CC Madhya, 8.271//

SYNONYMS

ei-mata—in this way; tomā—You; dekhi'-seeing; haya—there is; camatkāra—wonder; akapaṭe—without duplicity; kaha—please tell; prabhu—my Lord; kāraṇa—the cause; ihāra—of this.

TRANSLATION

"I actually see You in this way, and this is very wonderful. My Lord, please tell me without duplicity what is causing this."

Madhya TEXT 8.272

prabhu kahe,--kṛṣṇe tomāra gāḍha-prema haya

premāra svabhāva ei jāniha niścaya //CC Madhya, 8.272//

SYNONYMS

prabhu kahe—the Lord replied; kṛṣṇe—unto Kṛṣṇa; tomāra—your; gāḍha-prema—deep love; haya—there is; premāra—of such transcendental love; svabhāva—the nature; ei—this; jāniha—please know; niścaya—certainly.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu replied, "You have a deep love for Kṛṣṇa, and one who has such deep ecstatic love for the Lord naturally sees things in such a way. Please take this from Me to be certain.

Madhya TEXT 8.273

mahā-bhāgavata dekhe sthāvara-jaṅgama

tāhān tāhān haya tāṅra śrī-kṛṣṇa-sphuraṇa //CC Madhya, 8.273//

SYNONYMS

mahā-bhāgavata—a first-class advanced devotee; dekhe—sees; sthāvara-jaṅgama—the movable and inert; tāhān tāhān—here and there; haya—is; tāṅra—his; śrī-kṛṣṇa-sphuraṇa—manifestation of Lord Kṛṣṇa.

TRANSLATION

"A devotee advanced on the spiritual platform sees everything movable and inert as the Supreme Lord. For him, everything he sees here and there is but a manifestation of Lord Kṛṣṇa.

Madhya TEXT 8.274

sthāvara-jaṅgama dekhe, nā dekhe tāra mūrti

sarvatra haya nija iṣṭa-deva-sphūrti //CC Madhya, 8.274//

SYNONYMS

sthāvara-jaṅgama—movable and inert; dekhe—he sees; nā—not; dekhe—sees; tāra—its; mūrti—form; sarvatra—everywhere; haya—there is; nija—his own; iṣṭa-deva—worshipable Lord; sphūrti—manifestation.

TRANSLATION

"The mahā-bhāgavata, the advanced devotee, certainly sees everything mobile and immobile, but he does not exactly see their forms. Rather, everywhere he immediately sees manifest the form of the Supreme Lord."

PURPORT

Due to his deep ecstatic love for Kṛṣṇa, the mahā-bhāgavata sees Kṛṣṇa everywhere and nothing else. This is confirmed in the Brahma-saṁhitā (5.38): premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti.

As soon as a devotee sees something-be it movable or inert-he immediately remembers Kṛṣṇa. An advanced devotee is advanced in knowledge. This

knowledge is very natural to a devotee, for he has already read in the Bhagavad-gītā how to awaken Kṛṣṇa consciousness. According to Lord Kṛṣṇa in the Bhagavad-gītā (7.8):

raso 'ham apsu kaunteya

prabhāsmi śaśi-sūryayoḥ

praṇavaḥ sarva-vedeṣu

śabdaḥ khe pauruṣaṁ nṛṣu

"O son of Kuntī [Arjuna], I am the taste of water, the light of the sun and the moon, the syllable om in the Vedic mantras; I am the sound in ether and ability in man."

Thus when a devotee drinks water or any other liquid, he immediately remembers Kṛṣṇa. For a devotee there is no difficulty in awakening Kṛṣṇa consciousness twenty-four hours a day. Caitanya Mahāprabhu therefore says here:

sthāvara jaṅgama dekhe nā dekhe tāra mūrti

sarvatra haya nija iṣṭa-deva-sphūrti

A saintly person, an advanced devotee, sees Kṛṣṇa twenty-four hours a day and nothing else. As far as movable and inert things are concerned, a devotee sees them all as transformations of Kṛṣṇa's energy. As Lord Kṛṣṇa states in the Bhagavad-gītā (7.4):

bhūmir āpo 'nalo vāyuḥ

khaṁ mano buddhir eva ca

ahaṁkāra itīyaṁ me

bhinnā prakṛtir aṣṭadhā

"Earth, water, fire, air, ether, mind, intelligence and false ego-all together these eight constitute My separated material energies."

Actually nothing is separate from Kṛṣṇa. When a devotee sees a tree, he knows that the tree is a combination of two energies-material and spiritual. The inferior energy, which is material, forms the body of the tree; however, within the tree is

the living entity, the spiritual spark, which is part and parcel of Kṛṣṇa. This is the superior energy of Kṛṣṇa within this world. Whatever living thing we see is simply a combination of these two energies. When an advanced devotee thinks of these energies, he immediately understands that they are manifestations of the Supreme Lord. As soon as we see the sun rise in the morning, we arise and set about doing our morning duties. Similarly, as soon as a devotee sees the energy of the Lord, he immediately remembers Lord Śrī Kṛṣṇa. This is explained in this verse: sarvatra haya nija iṣṭa-deva-sphūrti

A devotee who has purified his existence through devotional service sees only Kṛṣṇa in every step of life. This is also explained in the next verse, which is a quotation from Śrīmad-Bhāgavatam (11.2.45).

Madhya TEXT 8.275

sarva-bhūteṣu yaḥ paśyed

bhagavad-bhāvam ātmanaḥ

bhūtāni bhagavaty ātmany

eṣa bhāgavatottamaḥ //CC Madhya, 8.275//

SYNONYMS

sarva-bhūteṣu—in all objects (in matter, spirit and combinations of matter and spirit); yaḥ—anyone who; paśyet—sees; bhagavat-bhāvam—the ability to be engaged in the service of the Lord; ātmanaḥ—of the supreme spirit soul or the Transcendence beyond the material conception of life; bhūtāni—all beings; bhagavati—in the Supreme Personality of Godhead; ātmani—the basic principle of all existence; eṣaḥ—this; bhāgavata-uttamaḥ—a person advanced in devotional service.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, " 'A person advanced in devotional service sees within everything the soul of souls, the Supreme Personality of Godhead, Śrī Kṛṣṇa. Consequently he always sees the form of the Supreme Personality of Godhead as the cause of all causes and understands that all things are situated in Him.'

Madhya TEXT 8.276

vana-latās tarava ātmani viṣṇum

vyañjayantya iva puṣpa-phalāḍhyāḥ

praṇata-bhāra-viṭapā madhu-dhārāḥ

prema-hṛṣṭa-tanavo vavṛṣuḥ sma //CC Madhya, 8.276//

SYNONYMS

vana-latāḥ—the herbs and plants; taravaḥ—the trees; ātmani—in the Supreme Soul; viṣṇum—the Supreme Personality of Godhead; vyañjayantyaḥ—manifesting; iva—like; puṣpa-phala-āḍhyāḥ—filled with luxuriant fruits and flowers; praṇata-bhāra—bowed down because of loads; viṭapāḥ—the trees; madhu-dhārāḥ—showers of honey; prema-hṛṣṭa—inspired by love of Godhead; tanavaḥ—whose bodies; vavṛṣuḥ—constantly rained; sma—certainly.

TRANSLATION

" 'The plants, creepers and trees were full of fruits and flowers due to ecstatic love of Kṛṣṇa. Indeed, being so full, they were bowing down. They were inspired by such deep love for Kṛṣṇa that they were constantly pouring showers of honey. In this way the gopīs saw all the forest of Vṛndāvana.' "

PURPORT

This verse (Bhāg. 10.35.9) is one of the songs the gopīs sang during Kṛṣṇa's absence. In Kṛṣṇa's absence the gopīs were always absorbed in thought of Him. Similarly, the mahā-bhāgavata, the advanced devotee, sees everything as potentially serving the Lord. Śrīla Rūpa Gosvāmī states:

prāpañcikatayā buddhyā

hari-sambandhi-vastunaḥ

mumukṣubhiḥ parityāgo

vairāgyaṁ phalgu kathyate

(Bhakti-rasāmṛta-sindhu 1.2.126)

The advanced devotee does not see anything that is not connected with Kṛṣṇa. Unlike the Māyāvādī philosophers, a devotee does not see the material world as false. Rather, he sees everything in the material world connected to Kṛṣṇa. A

devotee knows how to utilize such things in the service of the Lord, and this is characteristic of the mahā-bhāgavata. The gopīs saw the plants, creepers and forest trees loaded with fruits and flowers and ready to serve Kṛṣṇa. In this way they immediately remembered their worshipable Lord Śrī Kṛṣṇa. They did not simply see plants, creepers and trees the way a mundaner sees them.

Madhya TEXT 8.277

rādhā-kṛṣṇe tomāra mahā-prema haya

yāhān tāhān rādhā-kṛṣṇa tomāre sphuraya //CC Madhya, 8.277//

SYNONYMS

rādhā-kṛṣṇe—unto Rādhā and Kṛṣṇa; tomāra—your; mahā-prema—great love; haya—there is; yāhān tāhān—anywhere and everywhere; rādhā-kṛṣṇa—Lord Kṛṣṇa and Śrīmatī Rādhārāṇī; tomāre—unto you; sphuraya—appear.

TRANSLATION

Lord Caitanya Mahāprabhu continued, "My dear Rāya, you are an advanced devotee and are always filled with ecstatic love for Rādhā and Kṛṣṇa. Therefore whatever you see-anywhere and everywhere-simply awakens your Kṛṣṇa consciousness."

Madhya TEXT 8.278

rāya kahe,--prabhu tumi chāḍa bhāri-bhūri

mora āge nija-rūpa nā kariha curi //CC Madhya, 8.278//

SYNONYMS

rāya kahe—Rāmānanda Rāya replied; prabhu—my Lord; tumi—You; chāḍa—give up; bhāri-bhūri—these grave talks; mora—of me; āge—in front; nija-rūpa—Your real form; nā—not; kariha—do; curi—stealing.

TRANSLATION

Rāmānanda Rāya replied, "My dear Lord, please give up all these serious talks. Please do not conceal Your real form from me."

Madhya TEXT 8.279

rādhikāra bhāva-kānti kari' aṅgikāra

nija-rasa āsvādite kariyācha avatāra //CC Madhya, 8.279//

SYNONYMS

rādhikāra—of Śrīmatī Rādhārāṇī; bhāva-kānti—ecstatic love and luster; kari'-making; aṅgikāra—acceptance; nija-rasa—Your own transcendental mellow; āsvādite—to taste; kariyācha—You have made; avatāra—incarnation.

TRANSLATION

Rāmānanda Rāya continued, "My dear Lord, I can understand that You have assumed the ecstasy and bodily complexion of Śrīmatī Rādhārāṇī. By accepting this, You are tasting Your own personal transcendental humor and have therefore appeared as Śrī Caitanya Mahāprabhu.

Madhya TEXT 8.280

nija-gūḍha-kārya tomāra--prema āsvādana

ānuṣaṅge prema-maya kaile tribhuvana //CC Madhya, 8.280//

SYNONYMS

nija-gūḍha-kārya—own confidential business; tomāra—Your; prema—transcendental love; āsvādana—tasting; ānuṣaṅge—simultaneously; prema-maya—transformed into love of God; kaile—You have made; tri-bhuvana—all the world.

TRANSLATION

"My dear Lord, You have descended in this incarnation of Lord Caitanya for Your own personal reasons. You have come to taste Your own spiritual bliss, and at the same time You are transforming the whole world by spreading the ecstasy of love of Godhead.

Madhya TEXT 8.281

āpane āile more karite uddhāra

ebe kapaṭa kara,--tomāra kona vyavahāra //CC Madhya, 8.281//

SYNONYMS

āpane—personally; āile—You have come; more—unto me; karite—to make; uddhāra—deliverance; ebe—now; kapaṭa—duplicity; kara—You do; tomāra—Your; kona—what; vyavahāra—behavior.

TRANSLATION

"My dear Lord, by Your causeless mercy You have appeared before me to grant me liberation. Now You are playing in a duplicitous way. What is the reason for this behavior?"

Madhya TEXT 8.282

tabe hāsi' tānre prabhu dekhāila svarūpa

'rasa-rāja' 'mahābhāva'--dui eka rūpa //CC Madhya, 8.282//

SYNONYMS

tabe—therefore; hāsi'-smiling; tānre—unto him (Rāmānanda Rāya); prabhu—the Lord; dekhāila—showed; svarūpa—His personal form; rasa-rāja—the king of all transcendental humors; mahā-bhāva—the condition of ecstatic love; dui—two; eka—one; rūpa—form.

TRANSLATION

Lord Śrī Kṛṣṇa is the reservoir of all pleasure, and Śrīmatī Rādhārāṇī is the personification of ecstatic love of Godhead. These two forms has combined as one in Śrī Caitanya Mahāprabhu. This being the case, Lord Śrī Caitanya Mahāprabhu revealed His real form to Rāmānanda Rāya.

PURPORT

This is described as rādhā-bhāva-dyuti-suvalitaṁ naumi kṛṣṇa-svarūpam. Lord Śrī Kṛṣṇa was absorbed in the features of Śrīmatī Rādhārāṇī. This was disclosed to Rāmānanda Rāya when he saw Lord Śrī Caitanya Mahāprabhu. An advanced devotee can understand śrī-kṛṣṇa-caitanya, rādhā-kṛṣṇa nahe anya. Śrī Caitanya Mahāprabhu, being a combination of Kṛṣṇa and Rādhā, is nondifferent from Rādhā-Kṛṣṇa combined. This is explained by Svarūpa Dāmodara Gosvāmī:

rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād

ekātmānāv api bhuvi purā deha-bhedaṁ gatau tau

caitanyākhyam prakāṣam adhunā tad-dvayam caikyam āptam

rādhā-bhāva-dyuti-suvalitam naumi kṛṣṇa-svarūpam

(Cc. Ādi 1.5)

Rādhā-Kṛṣṇa is one. Rādhā-Kṛṣṇa is Kṛṣṇa and Kṛṣṇa's pleasure potency combined. When Kṛṣṇa exhibits His pleasure potency, He appears to be two—Rādhā and Kṛṣṇa. Otherwise, Rādhā and Kṛṣṇa are one. This oneness may be perceived by advanced devotees through the grace of Śrī Caitanya Mahāprabhu. This was the case with Rāmānanda Rāya. One may aspire to attain such a position, but one should not try to imitate the mahā-bhāgavata.

Madhya TEXT 8.283

dekhi' rāmānanda hailā ānande mūrccchite

dharite nā pāre deha, paḍilā bhūmite //CC Madhya, 8.283//

SYNONYMS

dekhi'-seeing this form; rāmānanda—Rāmānanda Rāya; hailā—there was; ānande—in ecstasy; mūrccchite—fainting; dharite—to hold him; nā—not; pāre—able; deha—the body; paḍilā—fell down; bhūmite—on the ground.

TRANSLATION

Upon seeing this form, Rāmānanda Rāya lost consciousness in transcendental bliss. Unable to remain standing, he fell to the ground.

Madhya TEXT 8.284

prabhu tāñre hasta sparśi' karāilā cetana

sannyāsīra veṣa dekhi' vismita hila mana //CC Madhya, 8.284//

SYNONYMS

prabhu—the Lord; tāñre—unto Rāmānanda Rāya; hasta—the hand; sparśi'-touching; karāilā—made; cetana—conscious; sannyāsīra—of the sannyāsī; veṣa—the dress; dekhi'-seeing; vismita—struck with wonder; hila—became; mana—the mind.

TRANSLATION

When Rāmānanda Rāya fell to the ground unconscious, Caitanya Mahāprabhu touched his hand, and he immediately regained consciousness. But when he saw Lord Caitanya in the dress of a sannyāsī, he was struck with wonder.

Madhya TEXT 8.285

ālīṅgana kari' prabhu kaila āśvāsana

tomā vinā ei-rūpa nā dekhe anya-jana //CC Madhya, 8.285//

SYNONYMS

ālīṅgana kari'-embracing him; prabhu—the Lord; kaila—did; āśvāsana—pacifying; tomā vinā—but for you; ei-rūpa—this form; nā—not; dekhe—sees; anya-jana—anyone else.

TRANSLATION

After embracing Rāmānanda Rāya, the Lord pacified him, informing him, "But for you, no one has ever seen this form."

In the Bhagavad-gītā (7.25) Lord Kṛṣṇa states:

nāhaṁ prakāśaḥ sarvasya

yoga-māyā-samāvṛtaḥ

mūḍho 'yaṁ nābhijānāti

loko mām ajam avyayam

"I am never manifest to the foolish and unintelligent. For them I am covered by My internal potency [yogamāyā], and so they do not know Me, who am unborn and infallible."

The Lord always reserves the right of not being exposed to everyone. The devotees, however, are always engaged in the service of the Lord, serving with the tongue by chanting the Hare Kṛṣṇa mantra and tasting mahā-prasāda. Gradually the sincere devotee pleases the Supreme Personality of Godhead, and the Supreme Lord reveals Himself. One cannot see the Supreme Lord by making personal efforts. Rather, when the Lord is pleased by the service of a devotee, He reveals Himself.

Madhya TEXT 8.286

mora tattva-līlā-rasa tomāra gocarē

ataeva ei-rūpa dekhāiluṇ tomāre //CC Madhya, 8.286//

SYNONYMS

mora—My; tattva-līlā—truth and pastimes; rasa—and mellows; tomāra—of you; gocarē—within the knowledge; ataeva—therefore; ei-rūpa—this form; dekhāiluṇ—I have shown; tomāre—unto you.

TRANSLATION

Śrī Caitanya Mahāprabhu confirmed, "All the truths about My pastimes and mellows are within your knowledge. Therefore I have shown this form to you.

Madhya TEXT 8.287

gaura aṅga nahe mora--rādhāṅga-sparśana

gopendra-suta vinā teṇho nā sparśe anya-jana //CC Madhya, 8.287//

SYNONYMS

gaura—golden; aṅga—body; nahe—not; mora—My; rādhā-aṅga—of the body of Śrīmatī Rādhārāṇī; sparśana—the touching; gopendra-suta—the son of Nanda Mahārāja; vinā—except; teṇho—Śrīmatī Rādhārāṇī; nā—not; sparśe—touches; anya-jana—anyone else.

TRANSLATION

"Actually My body does not have a golden complexion. It only appears so because it has touched the body of Śrīmatī Rādhārāṇī. However, She does not touch anyone but the son of Nanda Mahārāja.

Madhya TEXT 8.288

tānra bhāve bhāvita kari' ātma-mana

tabe nija-mādhurya kari āsvādana //CC Madhya, 8.288//

SYNONYMS

tānra—of Śrīmatī Rādhārāṇī; bhāve—in the ecstasy; bhāvita—enlightened; kari'-making; ātma-mana—body and mind; tabe—thereupon; nija-mādhurya—My

own transcendental humor; kari—I do; āsvādana—tasting.

TRANSLATION

"I have now converted My body and mind into the ecstasy of Śrīmatī Rādhārāṇī; thus I am tasting My own personal sweetness in that form."

PURPORT

Gaurasundara here informed Śrī Rāmānanda Rāya, "My dear Rāmānanda Rāya, you were actually seeing a separate person with a golden-complexioned body. Actually I am not golden. Being Śrī Kṛṣṇa, the son of Nanda Mahārāja, I am blackish, but when I come in touch with Śrīmatī Rādhārāṇī I become golden-complexioned eternally. Śrīmatī Rādhārāṇī does not touch the body of anyone but Kṛṣṇa. I taste My own transcendental features by accepting the complexion of Śrīmatī Rādhārāṇī. Without Rādhārāṇī, one cannot taste the transcendental pleasure of Kṛṣṇa's conjugal love." In this regard, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments on the prākṛta-sahajiyā-sampradāya, which considers Kṛṣṇa and Lord Caitanya to possess different bodies. They misinterpret the words gaura āṅga nahe mora in Text 287. From that verse and the present verse we can understand that Lord Caitanya Mahāprabhu is nondifferent from Kṛṣṇa. Both are the same Supreme Personality of Godhead. In the form of Kṛṣṇa, the Lord enjoys spiritual bliss and remains the shelter of all devotees, viṣaya-vigraha. And in His Gaurāṅga feature Kṛṣṇa tastes separation from Kṛṣṇa in the ecstasy of Śrīmatī Rādhārāṇī. This ecstatic form is Śrī Kṛṣṇa Caitanya. Śrī Kṛṣṇa is always the transcendental reservoir of all pleasure, and He is technically called dhīra-lalita. Śrīmatī Rādhārāṇī is the embodiment of spiritual energy, personified as ecstatic love for Kṛṣṇa; therefore only Kṛṣṇa can touch Her. The dhīra-lalita aspect is not seen in any other form of the Lord, including Viṣṇu nor in Nārāyaṇa. Śrīmatī Rādhārāṇī is therefore known as Govinda-nandinī and Govinda-mohinī, for She is the only source of transcendental pleasure for Śrī Kṛṣṇa and the only person who can enchant His mind.

Madhya TEXT 8.289

tomāra ṭhāṇī āmāra kichu gupta nāhi karma

lukāile prema-bale jāna sarva-marma //CC Madhya, 8.289//

SYNONYMS

tomāra ṭhāñi—before you; āmāra—My; kichu—anything; gupta—hidden; nāhi—is not; karma—action; lukāile—even if I conceal; prema-bale—by the force of your love; jāna—you know; sarva-marma—everything in detail.

TRANSLATION

Lord Caitanya Mahāprabhu then admitted to His pure devotee, Rāmānanda Rāya, "Now there is no confidential activity unknown to you. Even though I try to conceal My activities, you can understand everything in detail by virtue of your advanced love for Me."

Madhya TEXT 8.290

gupte rākhiha, kāhāñ nā kario prakāśa

āmāra bātula-ceṣṭā loke upahāsa //CC Madhya, 8.290//

SYNONYMS

gupte—in secret; rākhiha—keep; kāhāñ—anywhere; nā—not; kario—make; prakāśa—exposure; āmāra—My; bātula-ceṣṭā—activities like a madman; loke—among the general people; upahāsa—laughter.

TRANSLATION

The Lord then requested Rāmānanda Rāya, "Keep all these talks a secret. Please do not expose them anywhere and everywhere. Since My activities appear to be like those of a madman, people may take them lightly and laugh."

Madhya TEXT 8.291

āmi--eka bātula, tumi--dvitīya bātula

ataeva tomāya āmāya ha-i sama-tula //CC Madhya, 8.291//

SYNONYMS

āmi—I; eka—one; bātula—madman; tumi—you; dvitīya—second; bātula—madman; ataeva—therefore; tomāya—you; āmāya—Me; ha-i—are; sama-tula—on an equal level.

TRANSLATION

Caitanya Mahāprabhu then said, "Indeed, I am a madman, and you are also a

madman. Therefore both of us are on the same platform."

PURPORT

All these conversations between Rāmānanda Rāya and Śrī Caitanya Mahāprabhu appear ludicrous to a common man who is not a devotee. The entire world is filled with material conceptions, and people are unable to understand these conversations due to the conditioning of mundane philosophy. Those who are overly attached to mundane activities cannot understand the ecstatic conversations between Rāmānanda Rāya and Caitanya Mahāprabhu. Consequently the Lord requested that Rāmānanda Rāya keep all these conversations secret and not expose them to the general populace. If one is actually advanced in Kṛṣṇa consciousness, he can understand these confidential talks; otherwise they appear crazy. Śrī Caitanya Mahāprabhu therefore informed Rāmānanda Rāya that they both appeared like madmen and were therefore on the same platform. It is confirmed in the Bhagavad-gītā (2.69):

yā niśā sarva-bhūtānām

tasyām jāgarti saṁyamī

yasyām jāgrati bhūtāni

sā niśā paśyato muneḥ

"What is night for all beings is the time of awakening for the self-controlled; and the time of awakening for all beings is night for the introspective sage."

Sometimes Kṛṣṇa consciousness appears like a type of madness to mundane people, just as the activities of mundaners are considered a form of madness by Kṛṣṇa conscious men.

Madhya TEXT 8.292

ei-rūpa daśa-rātri rāmānanda-saṅge

sukhe goṇāilā prabhu kṛṣṇa-kathā-raṅge //CC Madhya, 8.292//

SYNONYMS

ei-rūpa—in this way; daśa-rātri—ten nights; rāmānanda saṅge—with Śrī Rāmānanda Rāya; sukhe—in great happiness; goṇāilā—passed; prabhu—Lord Śrī Caitanya Mahāprabhu; kṛṣṇa-kathā-raṅge—in transcendental pleasure by

discussing talks of Kṛṣṇa.

TRANSLATION

For ten nights Lord Caitanya Mahāprabhu and Rāmānanda Rāya spent a happy time discussing the pastimes of Kṛṣṇa.

Madhya TEXT 8.293

nigūḍha vrajera rasa-līlāra vicāra

aneka kahila, tāra nā pāila pāra //CC Madhya, 8.293//

SYNONYMS

nigūḍha—very confidential; vrajera—of Vṛndāvana, or Vrajabhūmi; rasa-līlāra—of the pastimes of conjugal love between Kṛṣṇa and the gopīs; vicāra—consideration; aneka—various; kahila—spoke; tāra—of that; nā—not; pāila—got; pāra—the limit.

TRANSLATION

The conversations between Rāmānanda Rāya and Śrī Caitanya Mahāprabhu contain the most confidential subject matters touching the conjugal love between Rādhā and Kṛṣṇa in Vṛndāvana [Vrajabhūmi]. Although they talked at great length about these pastimes, they could not reach the limit of discussion.

Madhya TEXT 8.294

tāmā, kāṁsā, rūpā, sonā, ratna-cintāmaṇi

keha yadi kāhāṇ potā pāya eka-khāni //CC Madhya, 8.294//

SYNONYMS

tāmā—copper; kāṁsā—bell metal; rūpā—silver; sonā—gold; ratna-cintāmaṇi—touchstone the basis of all metals; keha—somebody; yadi—if; kāhāṇ—somewhere; potā—buried; pāya—finds; eka-khāni—in one place.

TRANSLATION

Actually, these conversations are like a great mine where, from a single place, one can extract all kinds of metals-copper, bell metal, silver and gold-and also touchstone, the basis of all metals.

PURPORT

Śrīla Bhaktivinoda Ṭhākura gives the following summary of the conversations between Rāmānanda Rāya and Śrī Caitanya Mahāprabhu. Rāmānanda Rāya replied to five questions of Śrī Caitanya Mahāprabhu, and these questions and their replies are recorded in verses 57-67. The first answer is compared to copper, the second to a better metal, bell metal, the third to a still better metal, silver, and the fourth to the best metal of all, gold. But the fifth answer is compared to the most valuable gem, touchstone, because it deals with unalloyed devotion, the ultimate goal of devotional life, and illuminates the preceding four subordinate answers.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura points out that in Vrajabhūmi there is the Yamunā River with its sandy banks. There are kadamba trees, cows, Kṛṣṇa's sticks with which He herds cows, and Kṛṣṇa's flute. All of these belong to the śānta-rasa, the mellow of neutrality in devotional service. There are also the direct servants of Kṛṣṇa, such as Citraka, Patraka and Raktaka, and these are the embodiments of service in the mellow of servitude. There are also friends like Śrīdāmā and Sudāmā who embody service in fraternity. Nanda Mahārāja and mother Yaśodā are the embodiments of paternal love. Above all of these are Śrīmatī Rādhārāṇī and Her assistants, the gopīs Lalitā, Viśākhā and others, who embody conjugal love. In this way all five mellows-śānta, dāsyā, sakhyā, vātsalyā and mādhyā-exist eternally in Vrajabhūmi. They are compared respectively to copper, bell metal, silver, gold and touchstone, the basis of all metals. Śrīla Kavirāja Gosvāmī therefore refers to a mine eternally existing in Vṛndāvana, Vrajabhūmi.

Madhya TEXT 8.295

krame uṭhāite seha uttama vastu pāya

aiche praśnottara kaila prabhu-rāmarāya //CC Madhya, 8.295//

SYNONYMS

krame—gradually; uṭhāite—to raise; seha—that person; uttama—best; vastu—metal; pāya—gets; aiche—so also; praśna-uttara—the questions and answers; kaila—have done; prabhu—Śrī Caitanya Mahāprabhu; rāma-rāya—and Rāmānanda Rāya.

TRANSLATION

Śrī Caitanya Mahāprabhu and Rāmānanda Rāya worked like miners, excavating all kinds of valuable metals, each one better than the other. Their questions and answers are exactly like that.

Madhya TEXT 8.296

āra dina rāya-pāṣe vidāya māgilā

vidāyera kāle tāṇre ei ājñā dilā //CC Madhya, 8.296//

SYNONYMS

āra dina—the next day; rāya-pāṣe—before Rāmānanda Rāya; vidāya māgilā—begged farewell; vidāyera kāle—at the time of departure; tāṇre—unto him; ei—this; ājñā—order; dilā—gave.

TRANSLATION

The next day Śrī Caitanya Mahāprabhu begged Rāmānanda Rāya to give Him permission to leave, and at the time of farewell the Lord gave him the following orders.

Madhya TEXT 8.297

viṣaya chāḍiyā tumi yāha nīlācale

āmi tīrtha kari' tāṇhā āsiba alpa-kāle //CC Madhya, 8.297//

SYNONYMS

viṣaya—material engagement; chāḍiyā—giving up; tumi—you; yāha—go; nīlācale—to Jagannātha Purī; āmi—I; tīrtha kari'-finishing My touring and pilgrimage; tāṇhā—there; āsiba—shall return; alpa-kāle—very soon.

TRANSLATION

Śrī Caitanya Mahāprabhu told him, "Give up all material engagements and come to Jagannātha Purī. I will return there very soon after finishing My tour and pilgrimage.

Madhya TEXT 8.298

dui-jane nīlācale rahiba eka-saṅge

sukhe goṇāiba kāla kṛṣṇa-kathā-range //CC Madhya, 8.298//

SYNONYMS

dui-jane—both of us; nīlācale—at Jagannātha Purī; rahiba—shall stay; eka-saṅge—together; sukhe—in happiness; goṇāiba—shall pass; kāla—time; kṛṣṇa-kathā-range—in the pleasure of discussing topics about Kṛṣṇa.

TRANSLATION

"The two of us shall remain together at Jagannātha Purī and happily pass our time discussing Kṛṣṇa."

Madhya TEXT 8.299

eta bali' rāmānande kari' āliṅgana

tānre ghare pāṭhāiyā karila śayana //CC Madhya, 8.299//

SYNONYMS

eta bali'-saying this; rāmānande—to Śrī Rāmānanda Rāya; kari'-doing; āliṅgana—embracing; tānre—him; ghare—to his home; pāṭhāiyā—sending; karila—did; śayana—lying down.

TRANSLATION

Śrī Caitanya Mahāprabhu then embraced Śrī Rāmānanda Rāya, and after sending him back to his home, the Lord took rest.

Madhya TEXT 8.300

prātaḥ-kāle uṭhi' prabhu dekhi' hanumān

tānre namaskari' prabhu dakṣiṇe karilā prayāṇa //CC Madhya, 8.300//

SYNONYMS

prātaḥ-kāle—in the morning; uṭhi'-rising; prabhu—Lord Śrī Caitanya Mahāprabhu; dekhi'-visiting; hanumān—the village deity Hanumān; tānre—unto him; namaskari'-offering obeisances; prabhu—Śrī Caitanya Mahāprabhu; dakṣiṇe—to the south; karilā—made; prayāṇa—departure.

TRANSLATION

After rising from bed the next morning, Śrī Caitanya Mahāprabhu visited the local temple, where there was a deity of Hanumān. After offering him obeisances, the Lord departed for South India.

PURPORT

In almost all the cities and towns of India there are temples of Hanumānjī, the eternal servant of Lord Rāmacandra. There is even a temple of Hanumān near Govindajī temple in Vṛndāvana. Formerly this temple was in front of the Gopālajī temple, but that Deity Gopālajī went to Orissa to remain as Sākṣi-gopāla. Being the eternal servant of Lord Rāmacandra, Hanumānjī has been respectfully worshiped for many hundreds and thousands of years. Here even Lord Śrī Caitanya Mahāprabhu set the example in showing how one should offer respects to Hanumānjī.

Madhya TEXT 8.301

'vidyāpūre' nānā-mata loka vaise yata

prabhu-darśane 'vaiṣṇava' haila chāḍi' nija-mata //CC Madhya, 8.301//

SYNONYMS

vidyāpūre—in the town of Vidyānagara; nānā-mata-various opinions; loka-people; vaise-reside; yata-all; prabhu-darśane—in seeing Śrī Caitanya Mahāprabhu; vaiṣṇava-devotees of Lord Viṣṇu; haila-became; chāḍi'-giving up; nija-mata-own opinions.

TRANSLATION

All the residents of Vidyānagara were of different faiths, but after seeing Śrī Caitanya Mahāprabhu, they abandoned their own faiths and became Vaiṣṇavas.

Madhya TEXT 8.302

rāmānanda hailā prabhura virahe vihvala

prabhura dhyāne rahe viṣaya chāḍiyā sakala //CC Madhya, 8.302//

SYNONYMS

rāmānanda—Śrīla Rāmānanda Rāya; hailā—became; prabhura—of Lord Śrī Caitanya Mahāprabhu; virahe—in separation; vihvala—overwhelmed; prabhura

dhyāne—in meditation on Śrī Caitanya Mahāprabhu; rahe—remains; viṣaya—worldly business; chāḍiyā—giving up; sakala—all.

TRANSLATION

When Rāmānanda Rāya began to feel separation from Śrī Caitanya Mahāprabhu, he was overwhelmed. Meditating on the Lord, he gave up all his material business.

Madhya TEXT 8.303

saṅkṣepe kahiluṅ rāmānandera milana

vistāri' varṇite nāre sahasra-vadana //CC Madhya, 8.303//

SYNONYMS

saṅkṣepe—in brief; kahiluṅ—I have described; rāmānandera milana—meeting with Śrīla Rāmānanda Rāya; vistāri'-expanding; varṇite—to describe; nāre—not able; sahasra-vadana—Lord Śeṣa Nāga, who has thousands of hoods.

TRANSLATION

I have briefly described the meeting between Śrī Caitanya Mahāprabhu and Rāmānanda Rāya. No one can actually describe this meeting exhaustively. It is even impossible for Lord Śeṣa Nāga, who has thousands of hoods.

Madhya TEXT 8.304

sahaje caitanya-caritra--ghana-dugdha-pūra

rāmānanda-caritra tāhe khaṇḍa pracura //CC Madhya, 8.304//

SYNONYMS

sahaje—generally; caitanya-caritra—the activities of Śrī Caitanya Mahāprabhu; ghana-dugdha-pūra—like condensed milk; rāmānanda-caritra—the story of Rāmānanda Rāya; tāhe—in that; khaṇḍa—sugar candy; pracura—a large quantity.

TRANSLATION

The activities of Śrī Caitanya Mahāprabhu are like condensed milk, and the activities of Rāmānanda Rāya are like large quantities of sugar candy.

Madhya TEXT 8.305

rādhā-kṛṣṇa-līlā--tāte karpūra-milana

bhāgyavān yei, sei kare āsvādana //CC Madhya, 8.305//

SYNONYMS

rādhā-kṛṣṇa-līlā—the pastimes of Śrī Rādhā and Kṛṣṇa; tāte—in that composition; karpūra—the camphor; milana—mixture; bhāgyavān—fortunate; yei—one who; sei—that person; kare—does; āsvādana—tasting.

TRANSLATION

Their meeting is exactly like a mixture of condensed milk and sugar candy. When they talk of the pastimes of Rādhā and Kṛṣṇa, camphor is added. One who tastes this combined preparation is most fortunate.

Madhya TEXT 8.306

ye ihā eka-bāra piye karṇa-dvāre

tāra karṇa lobhe ihā chāḍite nā pāre //CC Madhya, 8.306//

SYNONYMS

ye—anyone; ihā—this; eka-bāra—once; piye—drinks; karṇa-dvāre—through aural reception; tāra—his; karṇa—ears; lobhe—in greed; ihā—this; chāḍite—to give up; nā—not; pāre—are able.

TRANSLATION

This wonderful preparation has to be taken aurally. If one takes it, he becomes greedy to relish it even further.

Madhya TEXT 8.307

'rasa-tattva-jñāna' haya ihāra śravaṇe

'prema-bhakti' haya rādhā-kṛṣṇera caraṇe //CC Madhya, 8.307//

SYNONYMS

rasa-tattva-jñāna—transcendental knowledge of the humors of conjugal love between Rādhā and Kṛṣṇa; haya—is; ihāra—of this; śravaṇe—by hearing;

prema-bhakti—pure love of Godhead; haya—becomes possible; rādhā-kṛṣṇera carāṇe—at the lotus feet of Rādhā and Kṛṣṇa.

TRANSLATION

By hearing the talks between Rāmānanda Rāya and Śrī Caitanya Mahāprabhu, one becomes enlightened with the transcendental knowledge of the mellows of Rādhā's and Kṛṣṇa's pastimes. Thus one can develop unalloyed love for the lotus feet of Rādhā and Kṛṣṇa.

Madhya TEXT 8.308

caitanyera gūḍha-tattva jāni ihā haite

viśvāsa kari' śuna, tarka nā kariha citte //CC Madhya, 8.308//

SYNONYMS

caitanyera—of Lord Śrī Caitanya Mahāprabhu; gūḍha-tattva—the confidential truth; jāni—we can learn; ihā haite—from these talks; viśvāsa kari'-having firm faith; śuna—hear; tarka—arguments; nā—not; kariha—do; citte—within the heart.

TRANSLATION

The author requests every reader to hear these talks with faith and without argument. By studying them in this way, one will be able to understand the confidential truth of Śrī Caitanya Mahāprabhu.

Madhya TEXT 8.309

alaukika līlā ei parama nigūḍha

viśvāse pāiye, tarke haya bahu-dūra //CC Madhya, 8.309//

SYNONYMS

alaukika—uncommon; līlā—pastimes; ei—this; parama—most; nigūḍha—confidential; viśvāse—by faith; pāiye—we can get; tarke—by argument; haya—is; bahu-dūra—far away.

TRANSLATION

This part of Śrī Caitanya Mahāprabhu's pastimes is most confidential. One can

derive benefit quickly only by faith; otherwise by arguing one will always remain far away.

Madhya TEXT 8.310

śrī-caitanya-nityānanda-advaita-caraṇa

yāñhāra sarvasva, tāñre mile ei dhana //CC Madhya, 8.310//

SYNONYMS

śrī-caitanya—of Lord Śrī Caitanya Mahāprabhu; nityānanda—of Lord Nityānanda; advaita-caraṇa—and the lotus feet of Śrī Advaita Prabhu; yāñhāra sarva-sva—whose everything; tāñre—him; mile—meets; ei—this; dhana—treasure.

TRANSLATION

He who has accepted as everything the lotus feet of Śrī Caitanya Mahāprabhu, Nityānanda Prabhu and Advaita Prabhu can attain this transcendental treasure.

PURPORT

Śrī Bhaktisiddhānta Sarasvatī Ṭhākura says that Kṛṣṇa is obtainable for the faithful, but for those who are accustomed to argue, Kṛṣṇa is far, far away. Similarly, these talks between Rāmānanda Rāya and Śrī Caitanya Mahāprabhu can be understood by a person who has firm faith. Those who are not in the disciplic succession, the asautā-panthīs, cannot have faith in these talks. They are always doubting and engaging in mental concoctions. These talks cannot be understood by such whimsical people. Transcendental topics remain far, far away from those engaged in mundane arguments. In this regard, the Vedic mantras in the Kaṭha Upaniṣad (1.2.9) state, naiṣā tarkeṇa matir āpaneyā proktānyenaiva su-jñānāya preṣṭha. According to the Muṇḍaka Upaniṣad (3.2.3):

nāyam ātmā pravacanena labhyo

na medhayā na bahunā śrutena

yam evaiṣa vṛṇute tena labhyas

tasyaiṣa ātmā vivṛṇute tanūṁ svām

And according to the Brahma-sūtra (2.1.11), tarkāpratiṣṭhānāt.

All Vedic scriptures declare that transcendental subjects cannot be understood simply by argument or logic. Spiritual matters are far above experimental knowledge. Only by Kṛṣṇa's mercy can one who is interested in His transcendental loving affairs understand them. If one tries to understand these transcendental topics simply by using one's material brain substance, the attempt will be futile. Whether one is a prākṛta-sahajiyā or a mundane opportunist or scholar, one's labor to understand these topics by mundane means will ultimately be frustrated. One therefore has to give up all mundane attempts and try to become a pure devotee of Lord Viṣṇu. When a devotee follows the regulative principles, the truth of these talks will be revealed to him. This is confirmed in the Bhakti-rasāmṛta-sindhu (1.2.234):

ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ

One cannot understand the Lord's holy name, pastimes, form, qualities, or entourage with one's blunt material senses. However, when the senses are purified by the constant rendering of service, the spiritual truth of the pastimes of Rādhā and Kṛṣṇa are revealed. As confirmed in the Muṇḍaka Upaniṣad: yam evaiṣa vṛṇute tena labhyas. Only one who is favored by the Supreme Personality of Godhead can understand the transcendental features of Śrī Caitanya Mahāprabhu.

Madhya TEXT 8.311

rāmānanda rāye mora koṭī namaskāra
yāñra mukhe kaila prabhu rasera vistāra //CC Madhya, 8.311//

SYNONYMS

rāmānanda rāye—unto Śrī Rāmānanda Rāya; mora—my; koṭī—ten million; namaskāra—obeisances; yāñra mukhe—in whose mouth; kaila—did; prabhu—Śrī Caitanya Mahāprabhu; rasera vistāra—the expansion of transcendental mellows.

TRANSLATION

I offer ten million obeisances unto the lotus feet of Śrī Rāmānanda Rāya because from his mouth much spiritual information has been expanded by Śrī Caitanya Mahāprabhu.

Madhya TEXT 8.312

dāmodara-svarūpera kaḍacā-anusāre

rāmānanda-milana-līlā karila pracāre //CC Madhya, 8.312//

SYNONYMS

dāmodara-svarūpera—of Svarūpa Dāmodara Gosvāmī; kaḍacā—with the notebooks; anusāre—in accordance; rāmānanda-milana-līlā—the pastimes of the meeting with Rāmānanda; karila—have done; pracāre—distribution.

TRANSLATION

I have tried to preach the pastimes of Lord Śrī Caitanya Mahāprabhu's meeting with Rāmānanda Rāya in accordance with the notebooks of Śrī Svarūpa Dāmodara.

PURPORT

At the end of every chapter, the author admits the value of the disciplic succession. He never claims to have written this transcendental literature by carrying out research work. He simply admits his indebtedness to the notes taken by Svarūpa Dāmodara, Raghunātha dāsa Gosvāmī and other authoritative persons. This is the way of writing transcendental books, which are never meant for so-called scholars and research workers. The process is mahā-jano yena gataḥ sa panthāḥ: one has to strictly follow great personalities and ācāryas. Ācārya-vān puruṣo veda: one who has the favor of the ācārya knows everything. This statement made by Kavirāja Gosvāmī is very valuable for all pure devotees. Sometimes the prākṛtā sahajiyās claim that they have heard the truth from their guru. But one cannot have transcendental knowledge simply by hearing from a guru who is not bona fide. The guru must be bona fide, and he must have heard from his bona fide guru. Only then will his message be accepted as bona fide. Lord Kṛṣṇa confirms this in the Bhagavad-gītā (4.1):

śrī-bhagavān uvāca

imaṁ vivasvate yogam

proktavān aham avyayam

vivasvān manave prāha

manur ikṣvākave 'bravīt

"The Supreme Lord said, 'I instructed this imperishable science of yoga to the sun-god, Vivasvān, and Vivasvān instructed it to Manu, the father of mankind, and Manu in turn instructed it to Ikṣvāku."

In this way the message is transmitted in the bona fide spiritual disciplic succession from bona fide spiritual master to bona fide student. Śrīla Kāvīrāja Gosvāmī therefore as usual concludes this chapter by reasserting his faith in the lotus feet of the six Gosvāmīs. Thus he is able to set forth this transcendental scripture, Caitanya-caritāmṛta.

Madhya TEXT 8.313

śrī-rūpa-raghunātha-pade yāra āśa

caitanya-caritāmṛta kahe kṛṣṇadāsa //CC Madhya, 8.313//

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; raghunātha—Śrīla Raghunātha dāsa Gosvāmī; pade—at the lotus feet; yāra—whose; āśa—expectation; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; kṛṣṇadāsa—Śrīla Kṛṣṇadāsa Kāvīrāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Eighth Chapter, describing the talks between Śrī Caitanya Mahāprabhu and Rāmānanda Rāya.

Chapter 9 Lord Śrī Caitanya Mahāprabhu's Travels to the Holy Places

A summary of the Ninth Chapter is given by Śrīla Bhaktivinoda Ṭhākura. After

leaving Vidyānagara, Śrī Caitanya Mahāprabhu visited such places of pilgrimage as Gautamī-gaṅgā, Mallikārjuna, Ahovāla-nṛsimha, Siddhavaṭa, Skanda-kṣetra, Trimāṭha, Vṛddhakāśī, Bauddha-sthāna, Tirupati, Tirumala, Pānā-nṛsimha, Śiva-kāñcī, Viṣṇu-kāñcī, Trikāla-hastī, Vṛddhakola, Śiyālī-bhairavī, Kāverī-tīra and Kumbhakarna-kapāla.

Finally the Lord went to Śrī Raṅga-kṣetra, where He converted a brāhmaṇa named Veṅkaṭa Bhaṭṭa, who, along with his family, became a devotee of Kṛṣṇa. After leaving Śrī Raṅga, Caitanya Mahāprabhu reached Rṣabha-parvata, where He met Paramānanda Purī, who later arrived at Jagannātha Purī. Lord Śrī Caitanya Mahāprabhu then proceeded farther, arriving at Setubandha Rāmeśvara. At Śrī Śaila-parvata, the Lord met Lord Śiva and his wife Durgā in the dress of a brāhmaṇa and brāhmaṇī. From there He went to Kāmakoṣṭhī-purī and later arrived at southern Mathurā. A brāhmaṇa devotee of Lord Rāmacandra's talked with Him. Then the Lord took His bath in the river Kṛtamālā. On the hill known as Mahendra-śaila, the Lord saw Paraśurāma. Then the Lord went to Setubandha and took His bath at Dhanus-tīrtha. He also visited Rāmeśvara, where He collected some papers connected with Sītādevī, whose illusory form was kidnapped by Rāvaṇa. The Lord next visited the places known as Pāṇḍya-deśa, Tāmraparṇī, Naya-tripadī, Ciyāḍatalā, Tila-kāñcī, Gajendra-mokṣaṇa, Pānāgaḍi, Cāmtāpura, Śrī Vaikuṇṭha, Malaya-parvata and Kanyā-kumārī. The Lord then met the Bhaṭṭathāris at Mallāra-deśa and saved Kālā Kṛṣṇadāsa from their clutches. The Lord also collected the Brahma-saṁhitā, Fifth Chapter, on the banks of the Payasvinī River. He then visited Payasvinī, Śṛṅgavera-purī-maṭha and Matsya-tīrtha. At the village of Uḍupī He saw the Gopāla Deity installed by Śrī Madhvācārya. He then defeated the Tattvavādīs in śāstric conversation. The Lord next visited Phalgu-tīrtha, Tritakūpa, Pañcāpsarā, Sūrpāraka and Kolāpura. At Śrī Raṅgapurī the Lord received news of Śaṅkarāraṇya's disappearance. He then went to the banks of the Kṛṣṇaveṅvā River, where He collected from among the Vaiṣṇava brāhmaṇas a book written by Bilvamaṅgala, Kṛṣṇa-karṇāmṛta. The Lord then visited Tāptī, Māhiṣmatī-pura, Narmadā-tīra and Rṣyamūka-parvata. He entered Daṇḍakāraṇya and liberated the seven palm trees. From there He visited a place known as Pampā-sarovara and visited Pañcavaṭī, Nāsika, Brahmagiri and also the source of the Godāvarī River, Kuśāvarta. Thus the Lord visited almost all the holy places in South India. He finally returned to Jagannātha Purī by taking the same route, after visiting Vidyānagara again.

nānā-mata-grāha-grastān

dākṣiṇātya-jana-dvipān

kṛpāriṇā vimucyaitān

gaurāś cakre sa vaiṣṇavān //CC Madhya, 9.1//

SYNONYMS

nānā-mata—by various philosophies; grāha—like crocodiles; grastān—captured; dākṣiṇātya-jana—the inhabitants of South India; dvipān—like elephants; kṛpā-ariṇā—by His disc of mercy; vimucya—liberating; etān—all these; gaurāḥ—Śrī Caitanya Mahāprabhu; cakre—converted; saḥ—He; vaiṣṇavān—to the Vaiṣṇava cult.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu converted the inhabitants of South India. These people were as strong as elephants, but they were in the clutches of the crocodiles of various philosophies, such as the Buddhist, Jain and Māyāvāda philosophies. With His disc of mercy the Lord delivered them all by converting them into Vaiṣṇavas, devotees of the Lord.

PURPORT

Śrī Caitanya Mahāprabhu's converting the people of South India into Vaiṣṇavas is compared herein to Lord Viṣṇu's delivering Gajendra the elephant from the attack of a crocodile. When Śrī Caitanya Mahāprabhu visited southern India, almost all the residents were within the jaws of the crocodiles of Buddhist, Jain and Māyāvāda philosophy. Here Kavirāja Gosvāmī states that although these people were as strong as elephants, they were almost in the clutches of death because they were being attacked by the crocodiles of various philosophies. However, as Śrī Caitanya Mahāprabhu in the form of Viṣṇu mercifully saved the elephant Gajendra from the clutches of a crocodile, so He saved all the people of South India from the clutches of various philosophies by converting them into Vaiṣṇavas.

Madhya TEXT 9.2

jaya jaya śrī-caitanya jaya nityānanda

jayādvaita-candra jaya gaura-bhakta-vṛnda //CC Madhya, 9.2//

SYNONYMS

jaya jaya—all glories; śrī-caitanya—to Lord Caitanya Mahāprabhu; jaya—all glories; nityānanda—unto Nityānanda Prabhu; jaya advaita-candra—all glories to Advaita Prabhu; jaya—all glories; gaura-bhakta-vṛnda—to the devotees of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Lord Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda Prabhu! All glories to Śrī Advaita Prabhu! And all glories to the devotees of Śrī Caitanya Mahāprabhu!

Madhya TEXT 9.3

dakṣiṇa-gamana prabhura ati vilakṣaṇa

sahasra sahasra tīrtha kaila daraśana //CC Madhya, 9.3//

SYNONYMS

dakṣiṇa-gamana—touring in South India; prabhura—of the Lord; ati—very; vilakṣaṇa—extraordinary; sahasra sahasra—thousands and thousands; tīrtha—holy places; kaila—did; daraśana—visit.

TRANSLATION

Śrī Caitanya Mahāprabhu's tour of South India was certainly very extraordinary because He visited many thousands of places of pilgrimage there.

Madhya TEXT 9.4

sei saba tīrtha sparśi' mahā-tīrtha kaila

sei chale sei deśera loka nistārila //CC Madhya, 9.4//

SYNONYMS

sei saba—all those; tīrtha—holy places; sparśi'-touching; mahā-tīrtha—into great places of pilgrimage; kaila—made them; sei chale—under that plea; sei deśera—of those countries; loka—the people; nistārila—He delivered.

TRANSLATION

On the plea of visiting all those holy places, the Lord converted many thousands of residents and thus delivered them. Simply by touching the holy places, He made them into great places of pilgrimage.

PURPORT

It is said: *tīrthī-kurvanti tīrthāni*. A *tīrtha*, or holy place, is a place where great saintly personalities visit or reside. Although the holy places were already places of pilgrimage, they were all purified by Śrī Caitanya Mahāprabhu's visit. Many people go to these holy places and leave their sinful activities there, thus becoming free from contamination. When these contaminations pile up, they are counteracted by the visit of great personalities like Śrī Caitanya Mahāprabhu and His strict followers. Many kinds of patients come to a hospital, which may be infected by many types of disease. Actually the hospital is always infected, but the expert physician keeps the hospital sterilized by his expert presence and management. Similarly, places of pilgrimage are always infected by the sins left by the sinners who go there, but when a personality like Śrī Caitanya Mahāprabhu visits such a place, all contaminations vanish.

Madhya TEXT 9.5

sei saba tīrthera krama kahite nā pāri

dakṣiṇa-vāme tīrtha-gamana haya pherāpheri //CC Madhya, 9.5//

SYNONYMS

sei saba—all those; tīrthera—of holy places; krama—the chronological order; kahite—to tell of; nā pāri—I am unable; dakṣiṇa-vāme—left and right; tīrtha-gamana—visiting the holy places; haya—is; pherāpheri—going and coming back

TRANSLATION

I cannot chronologically record all the places of pilgrimage visited by Lord Śrī Caitanya Mahāprabhu. I can only summarize everything by saying that the Lord visited all holy places right and left, coming and going.

Madhya TEXT 9.6

ataeva nāma-mātra kariye gaṇana

kahite nā pāri tāra yathā anukrama //CC Madhya, 9.6//

SYNONYMS

ataeva—therefore; nāma-mātra—only as a token record; kariye gaṇana—I count; kahite—to tell; nā pāri—I am unable; tāra—of that; yathā—as; anukrama—chronological order.

TRANSLATION

Because it is impossible for me to record all these places in chronological order, I simply make a token gesture of recording them.

Madhya TEXTS 9.7-8

pūrvavat pathe yāite ye pāya daraśana

yei grāme yāya, se grāmera yata jana

sabei vaiṣṇava haya, kahe 'kṛṣṇa' 'hari'

anya grāma nistāraye sei 'vaiṣṇava' kari' //CC Madhya, 9.7-8//

SYNONYMS

pūrva-vat—as done previously; pathe—on the way; yāite—while going; ye—anyone who; pāya—gets; daraśana—audience; yei—which; grāme—in the village; yāya—Lord Śrī Caitanya Mahāprabhu goes; se—that; grāmera—of the village; yata—all; jana—people; sakei—all of them; vaiṣṇava haya—become devotees; kahe—say; kṛṣṇa hari—the holy names of Lord Kṛṣṇa and Hari; anya grāma—other villages; nistāraye—delivers; sei—He; vaiṣṇava—devotees; kari'-making.

TRANSLATION

As previously stated, all the residents of the villages visited by Lord Caitanya became Vaiṣṇavas and began to chant "Hari" and "Kṛṣṇa." In this way, in all the villages visited by the Lord, everyone became a Vaiṣṇava, a devotee.

PURPORT

The holy names of Kṛṣṇa and Hari, or the chanting of the Hare Kṛṣṇa mahā-mantra, are so spiritually powerful that even today, as our preachers go to remote parts of the world, people immediately begin chanting Hare Kṛṣṇa. Śrī Caitanya

Mahāprabhu was the Supreme Personality of Godhead Himself. There cannot be anyone who can compare to Him or His potencies. However, because we are following in His footsteps and are also chanting the Hare Kṛṣṇa mahā-mantra, the effect is almost as potent as during the time of Lord Caitanya Mahāprabhu. Our preachers mainly belong to European and American countries, yet by the grace of Lord Caitanya they have tremendous success wherever they go to open branches. Indeed, everywhere people are very seriously chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Madhya TEXT 9.9

dakṣiṇa deśera loka aneka prakāra

keha jñānī, keha karmī, pāṣaṇḍī apāra //CC Madhya, 9.9//

SYNONYMS

dakṣiṇa deśera—of South India; loka—people; aneka—many; prakāra—varieties; keha—someone; jñānī—philosophical speculator; keha—someone; karmī—fruitive worker; pāṣaṇḍī—nondevotees; apāra—innumerable.

TRANSLATION

In South India there were many types of people. Some were philosophical speculators, and some were fruitive workers, but in any case there were innumerable nondevotees.

Madhya TEXT 9.10

sei saba loka prabhura darśana-prabhāve

nija-nija-mata chāḍi' ha-ila vaiṣṇave //CC Madhya, 9.10//

SYNONYMS

sei saba loka—all those people; prabhura—of Lord Śrī Caitanya Mahāprabhu; darśana-prabhāve—by the influence of His visit; nija-nija—their own; mata—opinion; chāḍi'-giving up; ha-ila—became; vaiṣṇave—devotees.

TRANSLATION

By the influence of Śrī Caitanya Mahāprabhu, all these people abandoned their

own opinions and became Vaiṣṇavas, devotees of Kṛṣṇa.

Madhya TEXT 9.11

vaiṣṇavera madhye rāma-upāsaka saba

keha 'tattvavādī', keha haya 'śrī-vaiṣṇava' //CC Madhya, 9.11//

SYNONYMS

vaiṣṇavera madhye—amongst Vaiṣṇavas; rāma-upāsaka saba—all worshipers of Lord Śrī Rāmacandra; keha—someone; tattva-vādī—followers of Madhvācārya; keha—someone; haya—is; śrī-vaiṣṇava—devotees following the disciplic succession of Śrī Rāmānujācārya

TRANSLATION

At the time, all the South Indian Vaiṣṇavas were worshipers of Lord Rāmacandra. Some were Tattvavādīs, and some were followers of Rāmānujācārya.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura points out that the word "Tattvavādī" refers to the followers of Śrīla Madhvācārya. To distinguish his disciplic succession from the Māyāvādī followers of Śaṅkarācārya, Śrīla Madhvācārya named his party the Tattvavādīs. Impersonal monists are always attacked by these Tattvavādīs, who attempt to defeat their philosophy of impersonalism. Generally, they establish the supremacy of the Supreme Personality of Godhead. Actually the disciplic succession of Madhvācārya is known as the Brahmā Vaiṣṇava sect; that is the sect coming down from Lord Brahmā. Consequently the Tattvavādīs, or followers of Madhvācārya, do not accept the incident of Lord Brahmā's illusion, which is recorded in the Tenth Canto of Śrīmad-Bhāgavatam. Śrīla Madhvācārya has purposefully avoided commenting on that portion of Śrīmad-Bhāgavatam in which brahma-mohana, the illusion of Lord Brahmā, is mentioned. Śrīla Mādhavendra Purī was one of the ācāryas in the Tattvavāda disciplic succession, and he established the ultimate goal of transcendentalism to be attainment of pure devotional service, love of Godhead. Those Vaiṣṇavas belonging to the Gauḍīya-sampradāya, the disciplic succession following Śrī Caitanya Mahāprabhu, are distinct from the Tattvavādīs, although they belong to the same Tattvavāda-sampradāya. The followers of Śrī Caitanya Mahāprabhu are therefore known as the Madhva-Gauḍīya-sampradāya.

The word pāṣaṇḍī refers to those who are opposed to pure devotional service. In particular, these are the Māyāvādīs, the impersonalists. A definition of pāṣaṇḍī is given in the Hari-bhakti-vilāsa (1.73), wherein it is stated:

yas tu nārāyaṇaṁ devaṁ

brahma-rudrādi-daivataiḥ

samatvenaiva vīkṣeta

sa pāṣaṇḍī bhaved dhruvam

A pāṣaṇḍī is one who thinks that the Supreme Lord Nārāyaṇa, the Personality of Godhead, is on the same level with the demigods, headed by Lord Brahmā and Lord Śiva. The devotee never considers Lord Nārāyaṇa to be on the same platform with Lord Brahmā and Lord Śiva. The Madhvācārya-sampradāya and Rāmānuja-sampradāya are mainly worshipers of Lord Rāmacandra, although the Śrī Vaiṣṇavas are supposed to be worshipers of Lord Nārāyaṇa and Lakṣmī and the Tattvavādīs are supposed to be worshipers of Lord Kṛṣṇa. At present, in most of the monasteries belonging to the Madhva-sampradāya, Lord Rāmacandra is worshiped.

In the book known as Adhyātma-rāmāyaṇa, there are statements in Chapters Twelve to Fifteen about the worship of the Deities Śrī Rāmacandra and Sītā. There it is stated that during Lord Rāmacandra's time there was a brāhmaṇa who took a vow to fast until he saw Lord Rāmacandra. Sometimes, due to business, Lord Rāmacandra was absent from His capital for a full week and could not be seen by citizens during that time. Because of his vow, the brāhmaṇa could not take even a drop of water during that week. Later, after eight or nine days, when the brāhmaṇa could see Lord Rāmacandra personally, he would break his fast. Upon observing the brāhmaṇa's rigid vow, Lord Śrī Rāmacandra ordered His younger brother Lakṣmaṇa to deliver a pair of Sītā-Rāma Deities to the brāhmaṇa. The brāhmaṇa received the Deities from Śrī Lakṣmaṇajī and worshiped Them faithfully as long as he lived. At the time of his death, he delivered the Deities to Śrī Hanumānjī, who, for many years, hung Them around his neck and served Them with all devotion. After many years, when Hanumānjī departed on the hill known as Gandha-mādana, he delivered the Deities to Bhīmasena, one of the Pāṇḍavas, and Bhīmasena brought Them to his palace, where he kept Them very carefully. The last king of the Pāṇḍavas, Kṣemakānta, worshiped the Deities in that palace. Later, the same Deities were kept in the custody of the kings of Orissa known as Gajapatis. One of the ācāryas, known as

Narahari Tīrtha, who was in the disciplic succession of Madhvācārya, received these Deities from the King of Orissa.

It may be noted that these particular Deities of Rāma and Sītā have been worshiped from the time of King Ikṣvāku. Indeed, they were worshiped by the royal princes even before the appearance of Lord Rāmacandra. Later, during Lord Rāmacandra's presence, the Deities were worshiped by Lakṣmaṇa. It is said that just three months before his disappearance, Śrī Madhvācārya received these Deities and installed them in the Uḍupī temple. Since then the Deities have been worshiped by the Madhvācārya-sampradāya at that monastery. As far as the Śrī Vaiṣṇavas are concerned, beginning with Rāmānujācārya, they also worshiped Deities of Sītā-Rāma. Sītā-Rāma Deities are also being worshiped in Tirupati and other places. From the Śrī Rāmānuja-sampradāya there is another branch known as Rāmānandī or Rāmāt, and the followers of that branch also worship Deities of Sītā-Rāma very rigidly. The Rāmānuja-sampradāya Vaiṣṇavas prefer the worship of Lord Rāmacandra to that of Rādhā-Kṛṣṇa.

Madhya TEXT 9.12

sei saba vaiṣṇava mahāprabhura darśane

kṛṣṇa-upāsaka haila, laya kṛṣṇa-nāme //CC Madhya, 9.12//

SYNONYMS

sei saba—all those; vaiṣṇava—devotees; mahāprabhura—of Śrī Caitanya Mahāprabhu; darśane—by seeing; kṛṣṇa-upāsaka—devotees of Lord Kṛṣṇa; haila—became; laya—took; kṛṣṇa-nāme—the holy name of Lord Kṛṣṇa.

TRANSLATION

After meeting Śrī Caitanya Mahāprabhu, all those different Vaiṣṇavas became devotees of Kṛṣṇa and began chanting the Hare Kṛṣṇa mahā-mantra.

Madhya TEXT 9.13

rāma! rāghava! rāma! rāghava! rāma! rāghava! pāhi mām

kṛṣṇa! keśava! kṛṣṇa! keśava! kṛṣṇa! keśava! rakṣa mām //CC Madhya, 9.13//

SYNONYMS

rāma—O Rāma; rāghava—O descendant of Raghu; pāhi—please protect; mām

—me; kṛṣṇa—O Kṛṣṇa; keśava—O killer of Keśī; rakṣa—protect; mām—me.

TRANSLATION

" 'O Lord Rāmacandra, descendant of Mahārāja Raghu, kindly protect me! O Lord Kṛṣṇa, killer of the Keśī demon, kindly protect me!' "

Madhya TEXT 9.14

ei śloka pathe paḍi' karilā prayāṇa

gautamī-gaṅgāya yāi' kaila gaṅgā-snāna //CC Madhya, 9.14//

SYNONYMS

ei śloka—this Sanskrit verse; pathe—on the way; paḍi'-reciting; karilā—did; prayāṇa—going; gautamī-gaṅgāya—to the bank of the Gautamī-gaṅgā; yāi'-going; kaila—did; gaṅgā-snāna—bathing in the Ganges.

TRANSLATION

While walking on the road, Śrī Caitanya Mahāprabhu used to chant this Rāma Rāghava mantra. Chanting in this way, He arrived at the banks of the Gautamī-gaṅgā and took His bath there.

PURPORT

The Gautamī-gaṅgā is another branch of the river Godāvarī. Formerly a great sage named Gautama Ṛṣi used to live on the bank of this river opposite the city of Rājamahendri, and consequently this branch was called the Gautamī-gaṅgā.

Śrīla Bhaktivinoda Ṭhākura says that Śrīla Kavirāja Gosvāmī has recorded the names of the holy places visited by Śrī Caitanya Mahāprabhu but that there is no chronological order of the places visited. However, there is a notebook of Govinda dāsa's containing a chronological order and references to geographical positions. Śrīla Bhaktivinoda Ṭhākura requests the readers to refer to that book. According to Govinda dāsa, Śrī Caitanya Mahāprabhu went to Trimanda from the Gautamī-gaṅgā. From there He went to Dhuṇḍirāma-tīrtha, another place of pilgrimage. According to this book, after visiting the Gautamī-gaṅgā, Śrī Caitanya Mahāprabhu went to Mallikārjuna-tīrtha.

Madhya TEXT 9.15

mallikāṛjuna-tīrthe yāi' maheśa dekhila

tāhāñ saba loka kṛṣṇa-nāma laoyāila //CC Madhya, 9.15//

SYNONYMS

mallikāṛjuna-tīrthe—to the holy place known as Mallikāṛjuna; yāi'-going; maheśa—the deity of Lord Śiva; dekhila—He saw; tāhāñ—there; saba loka—all the people; kṛṣṇa-nāma—Lord Kṛṣṇa's holy name; laoyāila—He induced to chant.

TRANSLATION

Śrī Caitanya Mahāprabhu then went to Mallikāṛjuna-tīrtha and saw the deity of Lord Śiva there. He also induced all the people to chant the Hare Kṛṣṇa mahā-mantra.

PURPORT

Mallikāṛjuna is also known as Śrī Saila. It is situated about seventy miles south of Karṇula on the right bank of the Kṛṣṇā River. There are great walls all around the village, and within the walls resides the deity known as Mallikāṛjuna. It is a deity of Lord Śiva and is one of the Jyotirlingas.

Madhya TEXT 9.16

rāmadāsa mahādeve karila daraśana

ahovala-nṛsimhere karilā gamana //CC Madhya, 9.16//

SYNONYMS

rāma-dāsa—Rāmadāsa; mahā-deve—of Mahādeva; karila—did; daraśana—seeing; ahovala-nṛsimhere—to Ahovala-nṛsimha; karilā—did; gamana—going.

TRANSLATION

There he saw Lord Mahādeva [Śiva], the servant of Lord Rāma. He then went to Ahovala-nṛsimha.

Madhya TEXT 9.17

nṛsimha dekhiyā tāñre kaila nati-stuti

siddhavaṭa gelā yāhān mūrti sītāpati //CC Madhya, 9.17//

SYNONYMS

nṛsimha dekhiyā—after seeing the Lord Nṛsimha Deity; tānre—unto Him; kaila—did; nati-stuti—offering of various prayers; siddhavaṭa—to Siddhavaṭa; gelā—He went; yāhān—where; mūrti—the Deity; sītā-pati—Lord Rāmacandra.

TRANSLATION

After seeing the Ahovala-nṛsimha Deity, Caitanya Mahāprabhu offered many prayers unto the Lord. He then went to Siddhavaṭa, where He saw the Deity of Rāmacandra, the Lord of Sītādevī.

PURPORT

Siddhavaṭa, also known as Sidhauṭa, is ten miles east of the village Kuḍāpā. Previously this place was also known as southern Benares. There is a great banyan tree there, and it is therefore known as Siddhavaṭa. Vaṭa means banyan tree.

Madhya TEXT 9.18

raghunātha dekhi' kaila praṇati stavana

tāhān eka vipra prabhura kaila nimantraṇa //CC Madhya, 9.18//

SYNONYMS

raghu-nātha dekhi'-after seeing Lord Rāmacandra, the descendant of Mahārāja Raghu; kaila—offered; praṇati—obeisances; stavana—prayers; tāhān—there; eka—one; vipra—brāhmaṇa; prabhura—to Lord Śrī Caitanya Mahāprabhu; kaila—did; nimantraṇa—invitation.

TRANSLATION

After seeing the Deity of Lord Rāmacandra, the descendant of King Raghu, the Lord offered His prayers and obeisances. Then a brāhmaṇa invited the Lord to take lunch.

Madhya TEXT 9.19

sei vipra rāma-nāma nirantara laya

'rāma'rāma' vinā anya vāṇī nā kahaya //CC Madhya, 9.19//

SYNONYMS

sei vipra—that brāhmaṇa; rāma-nāma—the holy name of Lord Rāmacandra;
nirantara—constantly; laya—chants; rāma rāma—the holy names Rāma Rāma;
vinā—without; anya—other; vāṇī—vibration; nā—does not; kahaya—speak.

TRANSLATION

That brāhmaṇa constantly chanted the holy name of Rāmacandra. Indeed, but for chanting Lord Rāmacandra's holy name, that brāhmaṇa did not speak a word.

Madhya TEXT 9.20

sei dina tāṇra ghare rahi' bhikṣā kari'

tāṇre kṛpā kari' āge calilā gaurahari //CC Madhya, 9.20//

SYNONYMS

sei dina—on that day; tāṇra ghare—the house of that brāhmaṇa; rahi'-staying;
bhikṣā kari'-accepting prasāda; tāṇre—unto him; kṛpā kari'-showing mercy; āge
—ahead; calilā—departed; gaura-hari—Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

That day, Lord Caitanya remained there and accepted prasāda at his house. After bestowing mercy upon him in this way, the Lord proceeded ahead.

Madhya TEXT 9.21

skanda-kṣetra-tīrthe kaila skanda daraśana

trimaṭha āilā, tāhān dekhi' trivikrama //CC Madhya, 9.21//

SYNONYMS

skanda-kṣetra-tīrthe—in the holy place known as Skanda-kṣetra; kaila—did;
skanda daraśana—visiting Lord Skanda (Kārttikeya, son of Lord Śiva); trimaṭha
—at Trimāṭha; āilā—arrived; tāhān—there; dekhi'-seeing; trivikrama—a form of
Lord Viṣṇu, Trivikrama.

TRANSLATION

At the holy place known as Skanda-kṣetra, Lord Śrī Caitanya Mahāprabhu visited the temple of Skanda. From there He went to Trimaṭha, where He saw the Viṣṇu Deity Trivikrama.

Madhya TEXT 9.22

punaḥ siddhavaṭa āilā sei vipra-ghare

sei vipra kṛṣṇa-nāma laya nirantare //CC Madhya, 9.22//

SYNONYMS

punaḥ—again; siddha-vaṭa—to the place known as Siddhavaṭa; āilā—returned; sei—that; vipra-ghare—in the house of the brāhmaṇa; sei vipra—that brāhmaṇa; kṛṣṇa-nāma—the holy name of Lord Kṛṣṇa; laya—chants; nirantare—constantly.

TRANSLATION

After visiting the temple of Trivikrama, the Lord returned to Siddhavaṭa, where He again visited the house of the brāhmaṇa, who was now constantly chanting the Hare Kṛṣṇa mahā-mantra.

Madhya TEXT 9.23

bhikṣā kari' mahāprabhu tāṇre praśna kaila

"kaha vipra, ei tomāra kon daśā haila //CC Madhya, 9.23//

SYNONYMS

bhikṣā kari'-after accepting lunch; mahāprabhu—Śrī Caitanya Mahāprabhu; tāṇre—unto him; praśna kaila—asked a question; kaha vipra—My dear brāhmaṇa friend, please say; ei—this; tomāra—your; kon—what; daśā—situation; haila—became.

TRANSLATION

After finishing His lunch there, Śrī Caitanya Mahāprabhu asked the brāhmaṇa, "My dear friend, kindly tell Me what your position is now.

Madhya TEXT 9.24

pūrve tumi nirantara laite rāma-nāma

ebe kene nirantara lao kṛṣṇa-nāma" //CC Madhya, 9.24//

SYNONYMS

pūrve—formerly; tumi—you; nirantara—constantly; laite—used to chant; rāma-nāma—the holy name of Lord Rāmacandra; ebe—now; kene—why; nirantara—constantly; lao—you chant; kṛṣṇa-nāma—the holy name of Kṛṣṇa.

TRANSLATION

"Formerly you were constantly chanting the holy name of Lord Rāma. Why are you now constantly chanting the holy name of Kṛṣṇa?"

Madhya TEXT 9.25

vipra bale,--ei tomāra darśana-prabhāve

tomā dekhi' gela mora ājanma svabhāve //CC Madhya, 9.25//

SYNONYMS

vipra bale—the brāhmaṇa replied; ei—this; tomāra darśana-prabhāve—by the influence of Your visit; tomā dekhi'-after seeing You; gela—went; mora—my; ājanma—from childhood; svabhāve—nature.

TRANSLATION

The brāhmaṇa replied, "This is all due to Your influence, sir. After seeing You, I have lost my lifelong practice.

Madhya TEXT 9.26

bālyāvadhi rāma-nāma-grahaṇa āmāra

tomā dekhi' kṛṣṇa-nāma āila eka-bāra //CC Madhya, 9.26//

SYNONYMS

bālya-avadhi—since the days of my childhood; rāma-nāma-grahaṇa—chanting the holy name of Lord Rāmacandra; āmāra—my; tomā dekhi'-upon seeing You; kṛṣṇa-nāma—the holy name of Lord Kṛṣṇa; āila—came; eka-bāra—once only.

TRANSLATION

"From my childhood I have been chanting the holy name of Lord Rāmacandra,

but upon seeing You I chanted the holy name of Lord Kṛṣṇa just once.

Madhya TEXT 9.27

sei haite kṛṣṇa-nāma jihvāte vasilā

kṛṣṇa-nāma sphure, rāma-nāma dūre gelā //CC Madhya, 9.27//

SYNONYMS

sei haite—since that time; kṛṣṇa-nāma—the holy name of Lord Kṛṣṇa; jihvāte—on the tongue; vasilā—was seated tightly; kṛṣṇa-nāma—the holy name of Lord Kṛṣṇa; sphure—automatically comes; rāma-nāma—the holy name of Lord Rāmacandra; dūre—far away; gelā—went.

TRANSLATION

"Since then, the holy name of Kṛṣṇa has been tightly fixed upon my tongue. Indeed, since I have been chanting the holy name of Kṛṣṇa, the holy name of Lord Rāmacandra has gone far away.

Madhya TEXT 9.28

bālya-kāla haite mora svabhāva eka haya

nāmera mahimā-śāstra kariye sañcaya //CC Madhya, 9.28//

SYNONYMS

bālya-kāla haite—from my childhood; mora—my; svabhāva—practice; eka—one; haya—there is; nāmera—of the holy name; mahimā—concerning the glories; śāstra—the revealed scriptures; kariye sañcaya—I collect.

TRANSLATION

"From my childhood I have been practicing this chanting and have been collecting the glories of the holy name from revealed scriptures.

Madhya TEXT 9.29

ramante yogino 'nante

satyānande cid-ātmani

iti rāma-padenāsau

param brahmābhīdhīyate //CC Madhya, 9.29//

SYNONYMS

ramante—take pleasure; yoginaḥ—transcendentalists; anante—in the unlimited; satya-ānande—real pleasure; cit-ātmani—in spiritual existence; iti—thus; rāma—Rāma; padena—by the word; asau—He; param—supreme; brahma—truth; abhīdhīyate—is called.

TRANSLATION

" 'The Supreme Absolute Truth is called Rāma because the transcendentalists take pleasure in the unlimited true pleasure of spiritual existence.'

PURPORT

This is the eighth verse of the Śata-nāma-stotra of Lord Rāmacandra, which is found in the Padma Purāṇa.

Madhya TEXT 9.30

kṛṣir bhū-vācakaḥ śabda

ṇaś ca nirvṛti-vācakaḥ

tayor aikyaṁ param brahma

kṛṣṇa ity abhīdhīyate //CC Madhya, 9.30//

SYNONYMS

kṛṣiḥ—the verbal root kṛṣ; bhū—attractive existence; vācakaḥ—signifying; śabdaḥ—word; ṇaḥ—the syllable ṇa; ca—and; nirvṛti—spiritual pleasure; vācakaḥ—indicating; tayor—of both; aikyam—amalgamation; param—supreme; brahma—Absolute Truth; kṛṣṇaḥ—Lord Kṛṣṇa; iti—thus; abhīdhīyate—is called.

TRANSLATION

" 'The word "kṛṣ" is the attractive feature of the Lord's existence, and "ṇa" means spiritual pleasure. When the verb "kṛṣ" is added to the affix "ṇa," it becomes "Kṛṣṇa," which indicates the Absolute Truth.'

PURPORT

This is a verse from the Mahābhārata (Udyoga-parva 71.4).

Madhya TEXT 9.31

param brahma dui-nāma samāna ha-ila

punaḥ āra śāstre kichu viśeṣa pāila //CC Madhya, 9.31//

SYNONYMS

param brahma—the Absolute Truth; dui-nāma—two names (Rāma and Kṛṣṇa); samāna—on an equal level; ha-ila—were; punaḥ—again; āra—further; śāstre—in revealed scriptures; kichu—some; viśeṣa—specification; pāila—is found.

TRANSLATION

"As far as the holy names of Rāma and Kṛṣṇa are concerned, they are on an equal level, but for further advancement we receive some specific information from revealed scriptures.

Madhya TEXT 9.32

rāma rāmeti rāmeti

rame rāme manorame

sahasra-nāmabhis tulyam

rāma-nāma varānane //CC Madhya, 9.32//

SYNONYMS

rāma—Rāma; rāma—Rāma; iti—thus; rāma—Rāma; iti—thus; rame—I enjoy; rāme—in the holy name of Rāma; manaḥ-rame—most beautiful; sahasra-nāmabhiḥ—with the one thousand names; tulyam—equal; rāma-nāma—the holy name of Rāma; vara-ānane—O lovely-faced woman.

TRANSLATION

" 'Lord Śiva addressed his wife Durgā as Varānanā and explained, "I chant the holy name of Rāma, Rāma, Rāma and thus enjoy this beautiful sound. This holy name of Rāmacandra is equal to one thousand holy names of Lord Viṣṇu."

PURPORT

This is a verse from the Bṛhad-viṣṇu-sahasranāma-stotra in the Uttara-khaṇḍa of the Padma Purāṇa (72.335).

Madhya TEXT 9.33

sahasra-nāmnām puṇyānām

trir-āvṛtṭyā tu yat phalam

ekāvṛtṭyā tu kṛṣṇasya

nāmaikam tat prayacchati //CC Madhya, 9.33//

SYNONYMS

sahasra-nāmnām—of one thousand names; puṇyānām—holy; triḥ-āvṛtṭyā—by thrice chanting; tu—but; yat—which; phalam—result; eka-āvṛtṭyā—by one repetition; tu—but; kṛṣṇasya—of Lord Kṛṣṇa; nāma—holy name; ekam—only one; tat—that result; prayacchati—gives.

TRANSLATION

" 'The pious results derived from chanting the thousand holy names of Viṣṇu three times can be attained by only one utterance of the holy name of Kṛṣṇa.'

PURPORT

This verse from the Brahmāṇḍa Purāṇa is found in the Laghu-bhāgavatāmṛta (1.5.354), by Rūpa Gosvāmī. Simply by chanting the name of Kṛṣṇa once, one can attain the same results achieved by chanting the holy name of Rāma three times.

Madhya TEXT 9.34

ei vākye kṛṣṇa-nāmera mahimā apāra

tathāpi la-ite nāri, śuna hetu tāra //CC Madhya, 9.34//

SYNONYMS

ei vākye—in this statement; kṛṣṇa-nāmera—of the holy name of Kṛṣṇa; mahimā—glories; apāra—unlimited; tathāpi—still; la-ite—to chant; nāri—I am unable;

śuna—just hear; hetu—the reason; tāra—of that.

TRANSLATION

"According to this statement of the śāstras, the glories of the holy name of Kṛṣṇa are unlimited. Still I could not chant His holy name. Please hear the reason for this.

Madhya TEXT 9.35

iṣṭa-deva rāma, tāñra nāme sukha pāi

sukha pāñā rāma-nāma rātri-dina gāi //CC Madhya, 9.35//

SYNONYMS

iṣṭa-deva—my worshipable Lord; rāma—Lord Śrī Rāmacandra; tāñra nāme—in His holy name; sukha pāi—I get happiness; sukha pāñā—getting such transcendental happiness; rāma-nāma—the holy name of Lord Rāma; rātri-dina—day and night; gāi—I chant.

TRANSLATION

"My worshipable Lord has been Lord Rāmacandra, and by chanting His holy name I received happiness. Because I received such happiness, I chanted the holy name of Lord Rāma day and night.

Madhya TEXT 9.36

tomāra darśane yabe kṛṣṇa-nāma āila

tāhāra mahimā tabe hṛdaye lāgila //CC Madhya, 9.36//

SYNONYMS

tomāra darśane—by meeting You; yabe—when; kṛṣṇa-nāma—the holy name of Kṛṣṇa; āila—appeared; tāhāra—His; mahimā—glories; tabe—at that time; hṛdaye—in the heart; lāgila—became fixed.

TRANSLATION

"By Your appearance, Lord Kṛṣṇa's holy name also appeared, and at that time the glories of Kṛṣṇa's name awoke in my heart."

Madhya TEXT 9.37

sei kṛṣṇa tumi sākṣāt--ihā nirdhārila

eta kahi' vipra prabhura caraṇe paḍila //CC Madhya, 9.37//

SYNONYMS

sei—that; kṛṣṇa—the Personality of Godhead, Kṛṣṇa; tumi—You; sākṣāt—directly; ihā—this; nirdhārila—concluded; eta kahi'-saying this; vipra—the brāhmaṇa; prabhura—of Lord Caitanya Mahāprabhu; caraṇe—at the lotus feet; paḍila—fell down.

TRANSLATION

The brāhmaṇa concluded, "Sir, You are that Lord Kṛṣṇa Himself. This is my conclusion." Saying this, the brāhmaṇa fell down at the lotus feet of Śrī Caitanya Mahāprabhu.

Madhya TEXT 9.38

tānre kṛpā kari' prabhu calilā āra dine

vṛddhakāśī āsi' kaila śiva-daraśane //CC Madhya, 9.38//

SYNONYMS

tānre—unto him; kṛpā kari'-showing mercy; prabhu—Lord Śrī Caitanya Mahāprabhu; calilā—traveled; āra dine—the next day; vṛddhakāśī—to Vṛddhakāśī; āsi'-coming; kaila—did; śiva-daraśane—visiting Lord Śiva's temple.

TRANSLATION

After showing mercy to the brāhmaṇa, Lord Śrī Caitanya Mahāprabhu left the next day and arrived at Vṛddhakāśī, where He visited the temple of Lord Śiva.

PURPORT

Vṛddhakāśī's present name is Vṛddhācalam. It is situated in the southern Arcot district on the bank of the river Maṇimukha. This place is also known as Kālahastipura. Lord Śiva's temple there was worshiped for many years by Govinda, the cousin of Rāmānujācārya.

Madhya TEXT 9.39

tāhān haite cali' āge gelā eka grāme

brāhmaṇa-samāja tāhān, karila viśrāme //CC Madhya, 9.39//

SYNONYMS

tāhān haite—from there; cali'-going; āge—forward; gelā—went; eka—one; grāme—to a village; brāhmaṇa-samāja—assembly of brāhmaṇas; tāhān—there; karila viśrāme—He rested.

TRANSLATION

Śrī Caitanya Mahāprabhu then left Vṛddhakāśī and proceeded further. In one village He saw that most of the residents were brāhmaṇas, and He took His rest there.

Madhya TEXT 9.40

prabhura prabhāve loka āila daraśane

lakṣārbuda loka āise nā yāya gaṇane //CC Madhya, 9.40//

SYNONYMS

prabhura—of Lord Śrī Caitanya Mahāprabhu; prabhāve—by the influence; loka—people; āila—came; daraśane—to see Him; lakṣa-ārbuda—many millions; loka—persons; āise—came; nā—not; yāya gaṇane—can be counted.

TRANSLATION

Due to the influence of Lord Caitanya Mahāprabhu, many millions of men came just to see Him. Indeed, the assembly being unlimited, its members could not be counted.

Madhya TEXT 9.41

gosāñira saundarya dekhi' tāte premāveśa

sabe 'kṛṣṇa' kahe, 'vaiṣṇava' haila sarva-deśa //CC Madhya, 9.41//

SYNONYMS

gosāñira—of the Lord; saundarya—the beauty; dekhi'-seeing; tāte—in that; prema-āveśa—ecstatic love; sabe—everyone; kṛṣṇa kahe—uttered the holy

name of Kṛṣṇa; vaiṣṇava—Vaiṣṇava devotees; haila—became; sarva-deśa—everyone.

TRANSLATION

The Lord's bodily features were very beautiful, and in addition He was always in the ecstasy of love of Godhead. Simply by seeing Him, everyone began chanting the holy name of Kṛṣṇa, and thus everyone became a Vaiṣṇava devotee.

Madhya TEXT 9.42

tārkika-mīmāṃsaka, yata māyāvādi-gaṇa

sāṅkhya, pātañjala, smṛti, purāṇa, āgama //CC Madhya, 9.42//

SYNONYMS

tārkika—logicians; mīmāṃsaka—followers of Mīmāṃsā philosophy; yata—all; māyāvādi-gaṇa—followers of Śaṅkarācārya; sāṅkhya—followers of Kapila; pātañjala—followers of mystic yoga; smṛti—supplementary Vedic literature; purāṇa—Purāṇas; āgama—the tantra-śāstras.

TRANSLATION

There are many kinds of philosophers. Some are logicians who follow Gautama or Kaṇāda. Some follow the Mīmāṃsā philosophy of Jaimini. Some follow the Māyāvāda philosophy of Śaṅkarācārya, and others follow Kapila's Sāṅkhya philosophy or the mystic yoga system of Patañjali. Some follow the smṛti-śāstra composed of twenty religious scriptures, and others follow the Purāṇas and the tantra-śāstra. In this way there are many different types of philosophers.

Madhya TEXT 9.43

nija-nija-śāstrodgrāhe sabāi pracanḍa

sarva mata duṣi' prabhu kare khaṇḍa khaṇḍa //CC Madhya, 9.43//

SYNONYMS

nija-nija—their own; śāstra—of the scripture; udgrāhe—to establish the conclusion; sabāi—all of them; pracanḍa—very powerful; sarva—all; mata—opinions; duṣi'-condemning; prabhu—Śrī Caitanya Mahāprabhu; kare—does; khaṇḍa khaṇḍa—breaking to pieces.

TRANSLATION

All of these adherents of various scriptures were ready to present the conclusions of their respective scriptures, but Śrī Caitanya Mahāprabhu broke all their opinions to pieces and established His own cult of bhakti based on the Vedas, Vedānta, the Brahma-sūtra and the philosophy of acintya-bhedābheda-tattva.

Madhya TEXT 9.44

sarvatra sthāpaya prabhu vaiṣṇava-siddhānte

prabhura siddhānta keha nā pāre khaṇḍite //CC Madhya, 9.44//

SYNONYMS

sarvatra—everywhere; sthāpaya—establishes; prabhu—Śrī Caitanya Mahāprabhu; vaiṣṇava-siddhānte—the conclusion of the Vaiṣṇavas; prabhura—of Lord Śrī Caitanya Mahāprabhu; siddhānta—conclusion; keha—anyone; nā pāre—is not able; khaṇḍite—to defy.

TRANSLATION

Śrī Caitanya Mahāprabhu established the devotional cult everywhere. No one could defeat Him.

Madhya TEXT 9.45

hāri' hāri' prabhu-mate karena praveśa

ei-mate 'vaiṣṇava' prabhu kaila dakṣiṇa deśa //CC Madhya, 9.45//

SYNONYMS

hāri' hāri'-being defeated; prabhu-mate—into the cult of Śrī Caitanya Mahāprabhu; karena praveśa—enter; ei-mate—in this way; vaiṣṇava—Vaiṣṇava devotees; prabhu—Lord Śrī Caitanya Mahāprabhu; kaila—made; dakṣiṇa—South India; deśa—country.

TRANSLATION

Being thus defeated by Lord Śrī Caitanya Mahāprabhu, all these philosophers and their followers entered into His cult. In this way Lord Caitanya made South India into a country of Vaiṣṇavas.

Madhya TEXT 9.46

pāṣaṇḍī āila yata pāṇḍitya śuniyā

garva kari' āila saṅge śiṣya-gaṇa lañā //CC Madhya, 9.46//

SYNONYMS

pāṣaṇḍī—nonbelievers; āila—came there; yata—all; pāṇḍitya—erudition; śuniyā—hearing; garva kari'-with great pride; āila—came there; saṅge—with; śiṣya-gaṇa—disciples; lañā—taking.

TRANSLATION

When the nonbelievers heard of the erudition of Śrī Caitanya Mahāprabhu, they came to Him with great pride, bringing their disciples with them.

Madhya TEXT 9.47

bauddhācārya mahā-paṇḍita nija nava-mate

prabhura āge udgrāha kari' lāgilā balite //CC Madhya, 9.47//

SYNONYMS

bauddha-ācārya—the leader in Buddhist philosophy; mahā-paṇḍita—greatly learned scholar; nija—own; nava—nine; mate—philosophical conclusions; prabhura āge—before Lord Śrī Caitanya Mahāprabhu; udgrāha—argument; kari'-making; lāgilā—began; balite—to speak.

TRANSLATION

One of them was a leader of the Buddhist cult and was a very learned scholar. To establish the nine philosophical conclusions of Buddhism, he came before the Lord and began to speak.

Madhya TEXT 9.48

yadyapi asambhāṣya bauddha ayukta dekhite

tathāpi balilā prabhu garva khaṇḍāite //CC Madhya, 9.48//

SYNONYMS

yadyapi—although; asambhāṣya—not fit for discussion; bauddha—followers of

Buddha's philosophy; ayukta—not fit; dekhite—to see; tathāpi—still; balilā—spoke; prabhu—Lord Śrī Caitanya Mahāprabhu; garva—pride; khaṇḍāite—to diminish.

TRANSLATION

Although the Buddhists are unfit for discussion and should not be seen by Vaiṣṇavas, Caitanya Mahāprabhu spoke to them just to decrease their false pride.

Madhya TEXT 9.49

tarka-pradhāna bauddha-śāstra 'nava mate'

tarkei khaṇḍila prabhu, nā pāre sthāpite //CC Madhya, 9.49//

SYNONYMS

tarka-pradhāna—argumentative; bauddha-śāstra—scriptures of the Buddhist cult; nava mate—in nine basic principles; tarkei—by argument; khaṇḍila—refuted; prabhu—Śrī Caitanya Mahāprabhu; nā—not; pāre—can; sthāpite—establish.

TRANSLATION

The scriptures of the Buddhist cult are chiefly based on argument and logic, and they contain nine chief principles. Because Śrī Caitanya Mahāprabhu defeated them in their argument, they could not establish their cult.

Śrīla Bhaktivinoda Ṭhākura states that according to the Buddhist cult there are two ways of understanding philosophy. One is called Hīnāyāna, and the other is called Mahāyāna. Along the Buddhist path there are nine principles: (1) The creation is eternal; therefore there is no need to accept a creator. (2) This cosmic manifestation is false. (3) "I am" is the truth. (4) There is repetition of birth and death. (5) Lord Buddha is the only source of understanding the truth. (6) The principle of nirvāṇa, or annihilation, is the ultimate goal. (7) The philosophy of Buddha is the only philosophical path. (8) The Vedas are compiled by human beings. (9) Pious activities, showing mercy to others and so on are advised.

No one can attain the Absolute Truth by argument. One may be very expert in logic, and another person may be even more expert in the art of argument. Because there is so much word jugglery in logic, one can never come to the real conclusion about the Absolute Truth by argument. The followers of Vedic

principles understand this. However, it is seen here that Śrī Caitanya Mahāprabhu defeated the Buddhist philosophy by argument. Those who are preachers in ISKCON will certainly meet many people who believe in intellectual arguments. Most of these people do not believe in the authority of the Vedas. Nevertheless, they accept intellectual speculation and argument. Therefore the preachers of Kṛṣṇa consciousness should be prepared to defeat others by argument, just as Śrī Caitanya Mahāprabhu did. In this verse it is clearly said, tarkei khaṇḍila prabhu. Lord Śrī Caitanya Mahāprabhu put forward such a strong argument that they could not counter Him to establish their cult.

Their first principle is that the creation is always existing. But if this is the case, there can be no theory of annihilation. The Buddhists maintain that annihilation, or dissolution, is the highest truth. If the creation is eternally existing, there is no question of dissolution or annihilation. This argument is not very strong because by practical experience we see that material things have a beginning, a middle and an end. The ultimate aim of the Buddhist philosophy is to dissolve the body. This is proposed because the body has a beginning. Similarly, the entire cosmic manifestation is also a gigantic body, but if we accept the fact that it is always existing, there can be no question of annihilation. Therefore the attempt to annihilate everything in order to attain zero is an absurdity. By our own practical experience we have to accept the beginning of creation, and when we accept the beginning, we must accept a creator. Such a creator must possess an all-pervasive body, as pointed out in the Bhagavad-gītā (13.14):

sarvataḥ pāṇi-pādaṁ tat

sarvato-'kṣi-śiro-mukham

sarvataḥ śruti-mal loka

sarvam āvṛtya tiṣṭhati

"Everywhere are His hands and legs, His eyes, heads and faces, and He has ears everywhere. In this way the Supersoul exists, pervading everything."

The Supreme Person must be present everywhere. His body existed before the creation; otherwise He could not be the creator. If the Supreme Person is a created being, there can be no question of a creator. The conclusion is that the cosmic manifestation is certainly created at a certain time, and the creator existed before the creation; therefore the creator is not a created being. The creator is Paraṁ Brahman, or the Supreme Spirit. Matter is not only subordinate to spirit

but is actually created on the basis of spirit. When the spirit soul enters the womb of a mother, the body is created by material ingredients supplied by the mother. Everything is created in the material world, and consequently there must be a creator who is the Supreme Spirit and who is distinct from matter. It is confirmed in the Bhagavad-gītā that the material energy is inferior and that the spiritual energy is the living entity. Both inferior and superior energies belong to a supreme person.

The Buddhists argue that the world is false, but this is not valid. The world is temporary, but it is not false. As long as we have the body, we must suffer the pleasures and pains of the body, even though we are not the body. We may not take these pleasures and pains very seriously, but they are factual nonetheless. We cannot actually say that they are false. If the bodily pains and pleasures were false, the creation would be false also, and consequently no one would take very much interest in it. The conclusion is that the material creation is not false or imaginary, but it is temporary.

The Buddhists maintain that the principle "I am" is the Ultimate Truth, but this excludes the individuality of "I" and "you." If there is no "I" and "you," or individuality, there is no possibility of argument. The Buddhist philosophy depends on argument, but there can be no argument if one simply depends on "I am." There must be a "you," or another person also. The philosophy of duality—the existence of the individual soul and the Supersoul—must be there. This is confirmed in the Second Chapter of the Bhagavad-gītā (2.12), wherein the Lord says:

na tv evāhaṁ jātu nāsaṁ

na tvaṁ neme janādhīpāḥ

na caiva na bhaviṣyāmaḥ

sarve vayam ataḥ param

"Never was there a time when I did not exist, nor you, nor all these kings; nor in the future shall any of us cease to be."

We existed in the past in different bodies, and after the annihilation of this body we shall exist in another body. The principle of the soul is eternal, and it exists in this body or in another body. Even in this lifetime we experience existence in a child's body, a youth's body, a man's body and an old body. After the annihilation

of the body, we acquire another body. The Buddhist cult also accepts the philosophy of transmigration, but the Buddhists do not properly explain the next birth. There are 8,400,000 species of life, and our next birth may be in any one of them; therefore this human body is not guaranteed.

According to the Buddhist's fifth principle, Lord Buddha is the only source for the attainment of knowledge. We cannot accept this, for Lord Buddha rejected the principles of Vedic knowledge. One must accept a principle of standard knowledge because one cannot attain the Absolute Truth simply by intellectual speculation. If everyone is an authority, or if everyone accepts his own intelligence as the ultimate criterion-as is presently fashionable-the scriptures will be interpreted in many different ways, and everyone will claim that his own philosophy is supreme. This has become a very great problem, and everyone is interpreting scripture in his own way and setting up his own basis of authority. Yata mata tata patha. Now everybody and anybody is trying to establish his own theory as the ultimate truth. The Buddhists theorize that annihilation, or nirvāṇa, is the ultimate goal. Annihilation applies to the body, but the spirit soul transmigrates from one body to another. If this were not the case, how can so many multifarious bodies come into existence? If the next birth is a fact, the next bodily form is also a fact. As soon as we accept a material body, we must accept the fact that that body will be annihilated and that we will have to accept another body. If all material bodies are doomed to annihilation, we must obtain a nonmaterial body, or a spiritual body, if we wish the next birth to be anything but false. How the spiritual body is attained is explained by Lord Kṛṣṇa in the Bhagavad-gītā (4.9):

janma karma ca me divyam

evam yo vetti tattvataḥ

tyaktvā dehaṁ punar janma

naiti mām eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna."

This is the highest perfection-to give up one's material body and not accept another but to return home, back to Godhead. It is not that perfection means one's existence becomes void or zero. Existence continues, but if we positively

want to annihilate the material body, we have to accept a spiritual body; otherwise there can be no eternality for the soul.

We cannot accept the theory that the Buddhist philosophy is the only way, for there are so many defects in that philosophy. A perfect philosophy is one that has no defects, and that is Vedānta philosophy. No one can point out any defects in Vedānta philosophy, and therefore we can conclude that Vedānta is the supreme philosophical way of understanding the truth. According to the Buddhist cult, the Vedas are compiled by ordinary human beings. If this were the case, they would not be authoritative. From the Vedic literature we understand that shortly after the creation Lord Brahmā was instructed in the Vedas. It is not that the Vedas were created by Brahmā, although Brahmā is the original person in the universe. If Brahmā did not create the Vedas but he is acknowledged as the first created being, wherefrom did Vedic knowledge come to Brahmā? Obviously the Vedas did not come from an ordinary person born in this material world. According to Śrīmad-Bhāgavatam, tene brahma hṛdā ya ādi-kavaye: after the creation, the Supreme Person imparted Vedic knowledge within the heart of Brahmā. There was no person in the beginning of the creation other than Brahmā, yet he did not compile the Vedas; therefore the conclusion is that the Vedas were not compiled by any created being. Vedic knowledge was given by the Supreme Personality of Godhead, who created this material world. This is also accepted by Śaṅkarācārya, although he is not a Vaiṣṇava.

It is stated that mercy is one of the qualities of a Buddhist, but mercy is a relative thing. We show our mercy to a subordinate or to one who is suffering more than ourselves. However, if there is a superior person present, the superior person cannot be the object of our mercy. Rather, we are objects for the mercy of the superior person. Therefore showing compassion and mercy is a relative activity. It is not the Absolute Truth. Apart from this, we also must know what actual mercy is. To give a sick man something forbidden for him to eat is not mercy. Rather, it is cruelty. Unless we know what mercy really is, we may create an undesirable situation. If we wish to show real mercy, we will preach Kṛṣṇa consciousness in order to revive the lost consciousness of human beings, the living entity's original consciousness. Since the Buddhist philosophy does not admit the existence of the spirit soul, the so-called mercy of the Buddhists is defective.

Madhya TEXT 9.50

bauddhācārya 'nava praśna' saba uṭhāila

ḍṛḍha yukti-tarke prabhu khaṇḍa khaṇḍa kaila //CC Madhya, 9.50//

SYNONYMS

bauddha-ācārya—the teacher of the Buddhist cult; nava praśna—nine different types of questions; saba—all; uṭhāila—raised; ḍṛḍha—strong; yukti—argument; tarke—with logic; prabhu—Lord Śrī Caitanya Mahāprabhu; khaṇḍa khaṇḍa kaila—broke into pieces.

TRANSLATION

The teacher of the Buddhist cult set forth the nine principles, but Śrī Caitanya Mahāprabhu broke them to pieces with His strong logic.

Madhya TEXT 9.51

dārśanika paṇḍita sabāi pāila parājaya

loke hāsyā kare, bauddha pāila lajjā-bhaya //CC Madhya, 9.51//

SYNONYMS

dārśanika—philosophical speculators; paṇḍita—scholars; sabāi—all of them; pāila parājaya—were defeated; loke—people in general; hāsyā kare—laugh; bauddha—the Buddhists; pāila—got; lajjā—shame; bhaya—fear.

TRANSLATION

All mental speculators and learned scholars were defeated by Śrī Caitanya Mahāprabhu, and when the people began to laugh, the Buddhist philosophers felt both shame and fear.

PURPORT

These philosophers were all atheists, for they did not believe in the existence of God. Atheists may be very expert in mental speculation and may be so-called great philosophers, but they can be defeated by a Vaiṣṇava firmly situated in his conviction and God consciousness. Following in the footsteps of Śrī Caitanya Mahāprabhu, all the preachers engaged in the service of ISKCON should be very expert in putting forward strong arguments and defeating all types of atheists.

Madhya TEXT 9.52

prabhuke vaiṣṇava jāni' bauddha ghare gela

sakala bauddha mili' tabe kumantraṇā kaila //CC Madhya, 9.52//

SYNONYMS

prabhuke—Lord Śrī Caitanya Mahāprabhu; vaiṣṇava jāni'-knowing to be a Vaiṣṇava; bauddha—the Buddhists; ghare gela—returned home; sakala bauddha—all the Buddhists; mili'-coming together; tabe—thereafter; ku-mantraṇā—plot; kaila—made.

TRANSLATION

The Buddhists could understand that Lord Śrī Caitanya Mahāprabhu was a Vaiṣṇava, and they returned home very unhappy. Later, however, they began to plot against the Lord.

Madhya TEXT 9.53

apavitra anna eka thālite bhariyā

prabhu-āge nila 'mahā-prasāda' baliyā //CC Madhya, 9.53//

SYNONYMS

apavitra—polluted; anna—food; eka—one; thālite—plate; bhariyā—filling; prabhu-āge—in front of Lord Śrī Caitanya Mahāprabhu; nila—brought; mahā-prasāda baliyā—calling it mahā-prasāda.

TRANSLATION

Having made their plot, the Buddhists brought a plate of untouchable food before Lord Śrī Caitanya Mahāprabhu and called it mahā-prasāda.

PURPORT

The word apavitra anna refers to food that is unacceptable for a Vaiṣṇava. In other words, a Vaiṣṇava cannot accept any food offered by an avaiṣṇava in the name of mahā-prasāda. This should be a principle for all Vaiṣṇavas. When asked, "What is the behavior of a Vaiṣṇava?" Śrī Caitanya Mahāprabhu replied, "A Vaiṣṇava must avoid the company of an avaiṣṇava [asat]." The word asat refers to an avaiṣṇava, that is, one who is not a Vaiṣṇava. Asat-saṅga-tyāga,-ei vaiṣṇava-ācāra (Cc. Madhya 22.87). A Vaiṣṇava must be very strict in this respect and should not at all cooperate with an avaiṣṇava. If an avaiṣṇava offers food in the name of mahā-prasāda, it should not be accepted. Such food cannot

be prasāda because an avaiṣṇava cannot offer anything to the Lord. Sometimes preachers in the Kṛṣṇa consciousness movement have to accept food in a home where the householder is an avaiṣṇava; however, if this food is offered to the Deity, it can be taken. Ordinary food cooked by an avaiṣṇava should not be accepted by a Vaiṣṇava. Even if an avaiṣṇava cooks food without fault, he cannot offer it to Lord Viṣṇu, and it cannot be accepted as mahā-prasāda. According to Lord Kṛṣṇa in the Bhagavad-gītā (9.26):

patraṁ puṣpaṁ phalaṁ toyam

yo me bhaktyā prayacchati

tad ahaṁ bhakty-upahṛtam

aśnāmi prayatātmanah

"If one offers Me with love and devotion a leaf, a flower, a fruit or water, I will accept it."

Kṛṣṇa can accept anything offered by His devotee with devotion. An avaiṣṇava may be a vegetarian and a very clean cook, but because he cannot offer the food he cooks to Viṣṇu, it cannot be accepted as mahā-prasāda. It is better that a Vaiṣṇava abandon such food as untouchable.

Madhya TEXT 9.54

hena-kāle mahā-kāya eka pakṣī āila

ṭhoṇṭe kari' anna-saha thāli lañā gela //CC Madhya, 9.54//

SYNONYMS

hena-kāle—at this time; mahā-kāya—having a large body; eka—one; pakṣī—bird; āila—appeared there; ṭhoṇṭe kari'-by the beak; anna-saha—with food; thāli—the plate; lañā—taking; gela—went away.

TRANSLATION

When the contaminated food was offered to Śrī Caitanya Mahāprabhu, a very large bird appeared on the spot, picked up the plate in its beak and flew away.

Madhya TEXT 9.55

bauddha-gaṇera upare anna paḍe amedhya haiyā

bauddhācāryera māthāya thāli paḍila bājiyā //CC Madhya, 9.55//

SYNONYMS

bauddha-gaṇera—all the Buddhists; upare—upon; anna—the food; paḍe—began to fall down; amedhya—untouchable; haiyā—being; bauddha-ācāryera—of the teacher of the Buddhists; māthāya—on the head; thāli—the plate; paḍila—fell down; bājiyā—making a great sound.

TRANSLATION

Indeed, the untouchable food fell upon the Buddhists, and the large bird dropped the plate on the head of the chief Buddhist teacher. When it fell on his head, it made a big sound.

Madhya TEXT 9.56

terache paḍila thāli,--māthā kāṭi' gela

mūrcchita hañā ācārya bhūmite paḍila //CC Madhya, 9.56//

SYNONYMS

terache—at an angle; paḍila—fell down; thāli—the plate; māthā—the head; kāṭi'-cutting; gela—went; mūrcchita—unconscious; hañā—becoming; ācārya—the teacher; bhūmite—on the ground; paḍila—fell down.

TRANSLATION

The plate was made of metal, and when its edge hit the head of the teacher, it cut him, and the teacher immediately fell to the ground unconscious.

Madhya TEXT 9.57

hāhākāra kari' kānde saba śiṣya-gaṇa

sabe āsi' prabhu-pade la-ila śaraṇa //CC Madhya, 9.57//

SYNONYMS

hāhā-kāra—a roaring sound; kari'-making; kānde—cry; saba—all; śiṣya-gaṇa—disciples; sabe—all of them; āsi'-coming; prabhu-pade—to the lotus feet of Lord Caitanya Mahāprabhu; la-ila—took; śaraṇa—shelter.

TRANSLATION

When the teacher fell unconscious, his Buddhist disciples cried aloud and ran to the lotus feet of Śrī Caitanya Mahāprabhu for shelter.

Madhya TEXT 9.58

tumi ta' īśvara sākṣāt, kṣama aparādha

jīyāo āmāra guru, karaha prasāda //CC Madhya, 9.58//

SYNONYMS

tumi—You; ta'-indeed; īśvara—the Supreme Personality of Godhead; sākṣāt—directly; kṣama—please excuse; aparādha—offense; jīyāo—bring back to consciousness; āmāra—our; guru—spiritual master; karaha—do; prasāda—this mercy.

TRANSLATION

They all prayed to Lord Śrī Caitanya Mahāprabhu, addressing Him as the Supreme Personality of Godhead Himself and saying, "Sir, please excuse our offense. Please have mercy upon us and bring our spiritual master back to life."

Madhya TEXT 9.59

prabhu kahe,--sabe kaha 'kṛṣṇa' 'kṛṣṇa' 'hari'

guru-karṇe kaha kṛṣṇa-nāma ucca kari' //CC Madhya, 9.59//

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; sabe—all of you; kaha—chant; kṛṣṇa kṛṣṇa hari—the holy names of Lord Kṛṣṇa and Hari; guru-karṇe—near the ear of your spiritual master; kaha—chant; kṛṣṇa-nāma—the holy name of Lord Kṛṣṇa; ucca kari'-very loudly.

TRANSLATION

The Lord then replied to the Buddhist disciples, "You should all chant the names of Kṛṣṇa and Hari very loudly near the ear of your spiritual master.

Madhya TEXT 9.60

tomā-sabāra 'guru' tabe pāibe cetana

saba bauddha mili' kare kṛṣṇa-saṅkīrtana //CC Madhya, 9.60//

SYNONYMS

tomā-sabāra—all of you; guru—the spiritual master; tabe—then; pāibe—will get; cetana—consciousness; saba bauddha—all the Buddhist disciples; mili'-coming together; kare—do; kṛṣṇa-saṅkīrtana—chanting of the Hare Kṛṣṇa mantra.

TRANSLATION

"By this method your spiritual master will regain his consciousness." Following Śrī Caitanya Mahāprabhu's advice, all the Buddhist disciples began to chant the holy name of Kṛṣṇa congregationally.

Madhya TEXT 9.61

guru-karṇe kahe sabe 'kṛṣṇa' 'rāma' 'hari'

cetana pāñā ācārya bale 'hari' 'hari' //CC Madhya, 9.61//

SYNONYMS

guru-karṇe—into the ear of the spiritual master; kahe—they said; sabe—all together; kṛṣṇa rāma hari—the holy names of the Lord, namely Kṛṣṇa, Rāma and Hari; cetana—consciousness; pāñā—getting; ācārya—the teacher; bale—chanted; hari hari—the name of Lord Hari.

TRANSLATION

When all the disciples chanted the holy names Kṛṣṇa, Rāma and Hari, the Buddhist teacher regained consciousness and immediately began to chant the holy name of Lord Hari.

PURPORT

Śrī Bhaktisiddhānta Sarasvatī Ṭhākura comments that all the Buddhist disciples were actually initiated by Śrī Caitanya Mahāprabhu into the chanting of the holy name of Kṛṣṇa, and when they chanted, they actually became different persons. At that time they were not Buddhists or atheists but Vaiṣṇavas. Consequently they immediately accepted Śrī Caitanya Mahāprabhu's order. Their original

Kṛṣṇa consciousness was revived, and they were immediately able to chant Hare Kṛṣṇa and begin worshiping the Supreme Lord Viṣṇu.

It is the spiritual master who delivers the disciple from the clutches of *māyā* by initiating him into the chanting of the Hare Kṛṣṇa mahā-mantra. In this way a sleeping human being can revive his consciousness by chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. In other words, the spiritual master awakens the sleeping living entity to his original consciousness so that he can worship Lord Viṣṇu. This is the purpose of *dīkṣā*, or initiation. Initiation means receiving the pure knowledge of spiritual consciousness.

One point to note in this regard is that the spiritual master of the Buddhists did not initiate his disciples. Rather, his disciples were initiated by Śrī Kṛṣṇa Caitanya Mahāprabhu, and they in turn were able to initiate their so-called spiritual master. This is the *paramparā* system. The so-called spiritual master of the Buddhists was actually in the position of a disciple, and after his disciples were initiated by Śrī Caitanya Mahāprabhu, they acted as his spiritual masters. This was possible only because the disciples of the Buddhist *ācārya* received the mercy of Lord Śrī Caitanya Mahāprabhu. Unless one is favored by Śrī Caitanya Mahāprabhu in the disciplic succession, one cannot act as a spiritual master. We should take the instructions of Śrī Caitanya Mahāprabhu, the spiritual master of the whole universe, to understand how one becomes a spiritual master and a disciple.

Madhya TEXT 9.62

kṛṣṇa bali' ācārya prabhure karena vinaya

dekhiyā sakala loka ha-ila vismaya //CC Madhya, 9.62//

SYNONYMS

kṛṣṇa bali'-chanting the holy name of Kṛṣṇa; ācārya—the so-called spiritual master of the Buddhists; prabhure—unto Lord Śrī Caitanya Mahāprabhu; karena—does; vinaya—submission; dekhiyā—seeing this; sakala loka—all the people; ha-ila—became; vismaya—astonished.

TRANSLATION

When the spiritual master of the Buddhists began to chant the holy name of Kṛṣṇa and submitted to Lord Śrī Caitanya Mahāprabhu, all the people who were

gathered there were astonished.

Madhya TEXT 9.63

ei-rūpe kautuka kari' śacīra nandana

antardhāna kaila, keha nā pāya darśana //CC Madhya, 9.63//

SYNONYMS

ei-rūpe—in this way; kautuka kari'-making fun; śacīra nandana—the son of mother Śacī; antardhāna kaila—disappeared; keha—anyone; nā—does not; pāya—get; darśana—audience.

TRANSLATION

Śrī Caitanya Mahāprabhu, the son of Śacīdevī, then suddenly and humorously disappeared from everyone's sight, and it was impossible for anyone to find Him.

Madhya TEXT 9.64

mahāprabhu cali' āilā tripati-trimalle

catur-bhuja mūrti dekhi' vyeṅkaṭādrye cale //CC Madhya, 9.64//

SYNONYMS

mahāprabhu—Lord Śrī Caitanya Mahāprabhu; cali' āilā—arrived by walking; tripati-trimalle—at the holy places named Tirupati and Tirumala; catur-bhuja—fourhanded; mūrti—Deity; dekhi'-seeing; vyeṅkaṭa-adrye—to the holy place Veṅkaṭa Hill; cale—began to proceed.

TRANSLATION

Śrī Caitanya Mahāprabhu next arrived at Tirupati and Tirumala, where He saw a four-handed Deity. Then He next proceeded toward Veṅkaṭa Hill.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura has actually described the chronological order of Lord Caitanya Mahāprabhu's visit. The Tirupati temple is sometimes called Tirupaṭura. It is situated on the northern side of Arcot in the district of Candragiri. It is a famous holy place of pilgrimage. In pursuance of His name, Veṅkaṭeśvara, the four-handed Lord Viṣṇu, the Deity of Bālājī, with His

potencies named Śrī and Bhū, is located on Veṅkaṭa Hill, about eight miles from Tirupati. This Veṅkaṭeśvara Deity is in the form of Lord Viṣṇu, and the place where He is situated is known as Veṅkaṭa-kṣetra. There are many temples in southern India, but this Bālājī temple is especially opulent. A great fair is held there in the months of September and October. There is a railway station called Tirupati on the Southern Railway. Nimna-tirupati is located in the valley of the Veṅkaṭa Hill. There are several temples there also, among which are those of Govindarāja and Lord Rāmacandra.

Madhya TEXT 9.65

tripati āsiyā kaila śrī-rāma daraśana

raghunātha-āge kaila praṇāma stavana //CC Madhya, 9.65//

SYNONYMS

tripati āsiyā—coming to Tirupati; kaila śrī-rāma daraśana—visited the temple of Rāmacandra; raghunātha-āge—before Lord Rāmacandra; kaila—did; praṇāma—obeisances; stavana—offering prayers.

TRANSLATION

After arriving at Tirupati, Lord Śrī Caitanya Mahāprabhu visited the temple of Lord Rāmacandra. He offered His prayers and obeisances before Rāmacandra, the descendant of King Raghu.

Madhya TEXT 9.66

sva-prabhāve loka-sabāra karāṇā vismaya

pānā-nṛsimhe āilā prabhu dayā-maya //CC Madhya, 9.66//

SYNONYMS

sva-prabhāve—by His own influence; loka-sabāra—of all the people; karāṇā—inducing; vismaya—astonishment; pānā-nṛsimhe—to the Lord named Pānā-nṛsimha; āilā—came; prabhu—Lord Śrī Caitanya Mahāprabhu; dayā-maya—the most merciful.

TRANSLATION

Everywhere Śrī Caitanya Mahāprabhu went, His influence astonished everyone.

He next arrived at the temple of Pānā-nṛsimha. The Lord is so merciful.

PURPORT

Pānā-nṛsimha, or Pānākal-narasimha, is located in the district of Krishnā in the hills known as Maṅgalagiri, about seven miles from a city known as Vijayawada. One must climb six hundred steps to reach the temple. It is said that when the Lord is offered food with syrup here, He does not take more than half. Within this temple is a conchshell presented by the late king of Tanjor, and it is said that this shell was used by Lord Kṛṣṇa Himself. During the month of March, a great fair takes place in this temple.

Madhya TEXT 9.67

nṛsimhe praṇati-stuti premāveśe kaila

prabhura prabhāve loka camatkāra haila //CC Madhya, 9.67//

SYNONYMS

nṛsimhe—unto Lord Nṛsimha; praṇati-stuti—obeisances and prayers; prema-āveśe—in ecstatic love; kaila—offered; prabhura—of the Lord; prabhāve—by the influence; loka—the people; camatkāra haila—were astonished.

TRANSLATION

In great ecstatic love, Śrī Caitanya Mahāprabhu offered obeisances and prayers unto Lord Nṛsimha. The people were astonished to see Lord Caitanya's influence.

Madhya TEXT 9.68

śiva-kāñcī āsiyā kaila śiva daraśana

prabhāve 'vaiṣṇava' kaila saba śaiva-gaṇa //CC Madhya, 9.68//

SYNONYMS

śiva-kāñcī—to the holy place named Śiva-kāñcī; āsiyā—coming; kaila—did; śiva daraśana—visiting the temple of Lord Śiva; prabhāve—by His influence; vaiṣṇava kaila—turned into Vaiṣṇavas; saba—all; śaiva-gaṇa—the devotees of Lord Śiva.

TRANSLATION

Arriving at Śiva-kāñcī, Caitanya Mahāprabhu visited the deity of Lord Śiva. By His influence, He converted all the devotees of Lord Śiva into Vaiṣṇavas.

PURPORT

Śiva-kāñcī is also known as Kañjīvaramā, or the Benares of southern India. In Śiva-kāñcī there are hundreds of temples containing symbolic representations of Lord Śiva, and one of these temples is said to be very, very old.

Madhya TEXT 9.69

viṣṇu-kāñcī āsi' dekhila lakṣmī-nārāyaṇa

praṇāma kariyā kaila bahuta stavana //CC Madhya, 9.69//

SYNONYMS

viṣṇu-kāñcī—to the holy place named Viṣṇu-kāñcī; āsi'-coming; dekhila—the Lord saw; lakṣmī-nārāyaṇa—the Deity of Lord Nārāyaṇa with mother Lakṣmī, the goddess of fortune; praṇāma kariyā—after offering obeisances; kaila—made; bahuta stavana—many prayers.

TRANSLATION

The Lord then visited a holy place known as Viṣṇu-kāñcī. There He saw Lakṣmī-Nārāyaṇa Deities, and He offered His respects and many prayers to please Them.

PURPORT

Viṣṇu-kāñcī is situated about five miles away from Kañjīvaramā. It is here that Lord Varadarāja, another form of Lord Viṣṇu, resides. There is also a big lake known as Ananta-sarovara.

Madhya TEXT 9.70

premāveśe nṛtya-gīta bahuta karila

dina-dui rahi' loke 'kṛṣṇa-bhakta' kaila //CC Madhya, 9.70//

SYNONYMS

prema-āveśe—in ecstatic love; nṛtya-gīta—dancing and chanting; bahuta—much; karila—performed; dina-dui—for two days; rahi'-staying; loke—the people in general; kṛṣṇa-bhakta—devotees of Lord Kṛṣṇa; kaila—made.

TRANSLATION

When Śrī Caitanya Mahāprabhu stayed at Viṣṇu-kāñcī for two days, He danced and performed kīrtana in ecstasy. When all the people saw Him, they were converted into devotees of Lord Kṛṣṇa.

Madhya TEXT 9.71

trimalaya dekhi' gelā trikāla-hasti-sthāne

mahādeva dekhi' tāñre karila praṇāme //CC Madhya, 9.71//

SYNONYMS

trimalaya dekhi'-after seeing Trimalaya; gelā—went; trikāla-hasti-sthāne—to the place named Trikāla-hasti; mahādeva—Lord Śiva; dekhi'-seeing; tāñre—unto him; karila praṇāme—offered obeisances.

TRANSLATION

After visiting Trimalaya, Caitanya Mahāprabhu went to see Trikāla-hasti. There He saw Lord Śiva and offered him all respects and obeisances.

PURPORT

Trikāla-hasti is situated about twenty-two miles northeast of Tirupati. On its northern side is a river known as Suvarṇa-mukhī. The temple of Trikāla-hasti is located on the southern side of the river. The place is generally known as Śrī Kālahasti or Kālahasti and is famous for its temple of Lord Śiva. There he is called Vāyu-liṅga Śiva.

Madhya TEXT 9.72

pakṣi-tīrtha dekhi' kaila śiva daraśana

vṛddhakola-tīrthe tabe karilā gamana //CC Madhya, 9.72//

SYNONYMS

pakṣi-tīrtha dekhi'-after visiting the place known as Pakṣi-tīrtha; kaila—did; śiva daraśana—visiting the temple of Lord Śiva; vṛddhakola-tīrthe—to the holy place known as Vṛddhakola; tabe—then; karilā gamana—went.

TRANSLATION

At Pakṣi-tīrtha, Lord Śrī Caitanya Mahāprabhu visited the temple of Lord Śiva. Then He went to the Vṛddhakola place of pilgrimage.

PURPORT

Pakṣi-tīrtha, also called Tirukāḍi-kunḍam, is located nine miles southeast of Cīmlipat. It has a five-hundred-foot elevation and is situated in a chain of hills known as Vedagiri or Vedācalam. There is a temple of Lord Śiva there, and the deity is known as Vedagiriśvara. Two birds come there daily to receive food from the temple priest, and it is claimed that they have been coming since time immemorial.

Madhya TEXT 9.73

śveta-varāha dekhi, tāñre namaskari'

pītāmbara-śiva-sthāne gelā gaurahari //CC Madhya, 9.73//

SYNONYMS

śveta-varāha—the white boar incarnation; dekhi—seeing; tāñre—unto Him; namaskari'-offering respect; pīta-ambara—dressed with yellow garments; śiva-sthāne—to the temple of Lord Śiva; gelā—went; gaurahari—Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

At Vṛddhakola, Lord Śrī Caitanya Mahāprabhu visited the temple of Śveta-varāha, the white boar incarnation. After offering Him respects, the Lord visited the temple of Lord Śiva, wherein the deity is dressed with yellow garments.

PURPORT

The temple of the white boar incarnation is situated at Vṛddhakola. The temple is made of stone and is located about one mile south of an oasis known as Balipīṭham. There is a Deity of the white boar incarnation, above whose head Śeṣa Nāga serves as an umbrella. The deity of Lord Śiva is known as Pītāmbara and also as Cidāmbaram. This temple is located twenty-six miles south of Cuddaloreḍā, and the deity there is also known as Ākāśa-liṅga. The deity is in the form of Lord Śiva. This temple is situated on about thirty-nine acres of land, and all this land is surrounded by a wall sixty feet high.

Madhya TEXT 9.74

śiyālī bhairavī devī kari' daraśana

kāverīra tīre āilā śacīra nandana //CC Madhya, 9.74//

SYNONYMS

śiyālī bhairavī—Śiyālī-bhairavī; devī—goddess; kari' daraśana—visiting; kāverīra tīre—on the bank of the river Kāverī; āilā—came; śacīra nandana—the son of mother Śacī.

TRANSLATION

After visiting the temple of Śiyālī-bhairavī [another form of the goddess Durgā], Śrī Caitanya Mahāprabhu, the son of mother Śacī, went to the bank of the river Kāverī.

PURPORT

Śiyālī-bhairavī is located in the Tanjoreāñ district, about forty-eight miles northeast of Tanjoreāñ City. There is a very much celebrated temple of Lord Śiva there and also a very large lake. It is said that once a small boy who was a devotee of Lord Śiva came to that temple and the goddess Durgā, known as Bhairavī, gave him her breast to suck. After visiting this temple, Śrī Caitanya Mahāprabhu went to the bank of the river Kāverī via the district of Tiruchchirāpalli. The Kāverī is mentioned in Śrīmad-Bhāgavatam (11.5.40) as a very pious river.

Madhya TEXT 9.75

go-samāje śiva dekhi' āilā vedāvana

mahādeva dekhi' tāñre karilā vandana //CC Madhya, 9.75//

SYNONYMS

go-samāje—at the place named Go-samāja; śiva dekhi'-seeing the deity of Lord Śiva; āilā vedāvana—He arrived at Vedāvana; mahādeva dekhi'-seeing Lord Śiva; tāñre—unto him; karilā vandana—offered prayers.

TRANSLATION

The Lord then visited a place known as Go-samāja, where He saw Lord Śiva's temple. He then arrived at Vedāvana, where He saw another deity of Lord Śiva

and offered him prayers.

PURPORT

Go-samāja is a place of pilgrimage for the devotees of Lord Śiva. It is very important and is located next to Vedāvana.

Madhya TEXT 9.76

amṛtaliṅga-śiva dekhi' vandana karila

saba śivālaye śaiva 'vaiṣṇava' ha-ila //CC Madhya, 9.76//

SYNONYMS

amṛta-liṅga-śiva—the Lord Śiva deity named Amṛta-liṅga; dekhi'-seeing; vandana karila—offered obeisances; saba śiva-ālaye—in all the temples of Lord Śiva; śaiva—devotees of Lord Śiva; vaiṣṇava ha-ila—became devotees of Lord Kṛṣṇa.

TRANSLATION

Seeing the Śiva deity named Amṛta-liṅga, Lord Caitanya Mahāprabhu offered His obeisances. Thus He visited all the temples of Lord Śiva and converted the devotees of Lord Śiva into Vaiṣṇavas.

Madhya TEXT 9.77

deva-sthāne āsi' kaila viṣṇu daraśana

śrī-vaiṣṇavera saṅge tāhān goṣṭhī anukṣaṇa //CC Madhya, 9.77//

SYNONYMS

deva-sthāne—to the place known as Devasthāna; āsi'-coming; kaila—did; viṣṇu daraśana—visiting the temple of Lord Viṣṇu; śrī-vaiṣṇavera saṅge—with the Vaiṣṇavas in the disciplic succession of Rāmānuja; tāhān—there; goṣṭhī—discussion; anukṣaṇa—always.

TRANSLATION

At Devasthāna, Caitanya Mahāprabhu visited the temple of Lord Viṣṇu, and there He talked with the Vaiṣṇavas in the disciplic succession of Rāmānujācārya. These Vaiṣṇavas are known as Śrī Vaiṣṇavas.

Madhya TEXT 9.78

kumbhakarṇa-kapāle dekhi' sarovara

śiva-kṣetre śiva dekhe gaurāṅga-sundara //CC Madhya, 9.78//

SYNONYMS

kumbhakarṇa-kapāle—at Kumbhakarṇa-kapāla; dekhi'-after seeing; sarovara—the lake; śiva-kṣetre—at Śiva-kṣetra; śiva—Lord Śiva; dekhe—sees; gaurāṅga-sundara—Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

At Kumbhakarṇa-kapāla, Śrī Caitanya Mahāprabhu saw a great lake and then the holy place named Śiva-kṣetra, where a temple of Lord Śiva is located.

PURPORT

Kumbhakarṇa is the name of the brother of Rāvaṇa. At the present moment the city of Kumbhakarṇa-kapāla is known as Kumbhakonṇam; it is situated twenty miles northeast of the city of Tanjoreāñ. There are twelve temples of Lord Śiva located at Kumbhakonṇam, as well as four Viṣṇu temples and one temple to Lord Brahmā. Śiva-kṣetra, within the city of Tanjoreāñ, is situated near a big lake known as Śiva-gaṅgā. At this place is a large temple of Lord Śiva known as Bṛhatīśvara-śiva-mandira.

Madhya TEXT 9.79

pāpa-nāśane viṣṇu kaila daraśana

śrī-raṅga-kṣetre tabe karilā gamana //CC Madhya, 9.79//

SYNONYMS

pāpa-nāśane—at the place named Pāpanāśana; viṣṇu—Lord Viṣṇu; kaila—did; daraśana—visiting; śrī-raṅga-kṣetre—to the holy place named Śrī Raṅga-kṣetra; tabe—then; karilā—did; gamana—departure.

TRANSLATION

After visiting the holy place named Śiva-kṣetra, Caitanya Mahāprabhu arrived at Pāpanāśana and there saw the temple of Lord Viṣṇu. Then He finally reached Śrī Raṅga-kṣetra.

PURPORT

According to some, the place known as Pāpanāśana was located eight miles southwest of Kumbhakonṇam. Others say that in the district of Tinebheli there is a city known as Pālamakoṭā and that Twenty miles west of there is the holy place known as Pāpanāśana, near the river Tāmrparṇī. Śrī Raṅga-kṣetra is a very famous place. Near Tiruchchirāpalli is a river named Kāverī, or Kolirana. A city known as Śrī Raṅgam is located on this river in the district of Tanjoreāṇ, about ten miles west of Kumbhakonṇam. The Śrī Raṅga temple is the largest in India, and there are seven walls surrounding it. There are also seven roads leading to Śrī Raṅga. The ancient names of these roads are the road of Dharma, the road of Rājamahendra, the road of Kulaśekhara, the road of Ālināḍana, the road of Tiruvikrama, the Tirubiḍi road of Māḍamāḍi-gāisa, and the road of Aḍa-iyāvala-indāna. The temple was founded before the reign of Dharmavarma, who reigned before Rājamahendra. Many celebrated kings like Kulaśekhara, and others such as Ālabandāru, resided in the temple of Śrī Raṅgam. Yāmunācārya, Śrī Rāmānuja, Sudarśanācārya and others also supervised this temple.

The incarnation of the goddess of fortune known as Godādevī, who was one of the twelve liberated persons known as divya-sūris, was married to the Deity, Lord Śrī Raṅganātha. Later she entered into the body of the Lord. An incarnation of Kārmuka, Tirumaṅga (one of the Alvars), acquired some money by stealing and built the fourth boundary wall of Śrī Raṅgam. It is said that in the year 289 of the Age of Kali, the Alwar of the name Toṇḍaraḍippaḍi was born. While engaged in devotional service, he fell victim to a prostitute, and Śrī Raṅganātha, seeing His devotee so degraded, sent one of His servants with a golden plate to that prostitute. When the golden plate was discovered missing from the temple, there was a search, and it was found in the prostitute's house. When the devotee saw Raṅganātha's mercy upon this prostitute, his mistake was rectified. He then prepared the third boundary wall of the Raṅganātha temple and cultivated a tulasī garden there.

There was also a celebrated disciple of Rāmānujācārya's known as Kūreśa. Śrī Rāmapillā was the son of Kūreśa, and his son was Vāgvijaya Bhaṭṭa, whose son was Vedavyāsa Bhaṭṭa, or Śrī Sudarśanācārya. When Sudarśanācārya was an old man, the Mohammedans attacked the temple of Raṅganātha and killed about twelve hundred Śrī Vaiṣṇavas. At that time the Deity of Raṅganātha was transferred to the temple of Tirupati in the kingdom of Vijaya-nagara. The governor of Gingeeṇ, Goppanārya, brought Śrī Raṅganātha from the temple of Tirupati to a place known as Simha-brahma, where the Lord was situated for

three years. In the year 1293 Śaka (A.D. 1372) the Deity was reinstalled in the Raṅganātha temple. On the eastern wall of the Raṅganātha temple is an inscription written by Vedānta-deśika relating how Raṅganātha was returned to the temple.

Madhya TEXT 9.80

kāverīte snāna kari' dekhi' raṅganātha

stuti-praṇati kari' mānilā kṛtārtha //CC Madhya, 9.80//

SYNONYMS

kāverīte—in the river known as Kāverī; snāna kari'-after bathing; dekhi'-visiting; raṅga-nātha—the Raṅganātha temple; stuti—prayers; praṇati—obeisances; kari'-offering; mānilā—thought Himself; kṛta-ārtha—very successful.

TRANSLATION

After bathing in the river Kāverī, Śrī Caitanya Mahāprabhu saw the temple of Raṅganātha and offered His ardent prayers and obeisances. Thus He felt Himself successful.

Madhya TEXT 9.81

premāveśe kaila bahuta gāna nartana

dekhi' camatkāra haila saba lokera mana //CC Madhya, 9.81//

SYNONYMS

prema-āveśe—in the ecstasy of love; kaila—did; bahuta—various; gāna—songs; nartana—dancing; dekhi'-seeing which; camatkāra—astonished; haila—were; saba—all; lokera—of persons; mana—minds.

TRANSLATION

In the temple of Raṅganātha, Śrī Caitanya Mahāprabhu chanted and danced in ecstatic love of Godhead. Seeing His performance, everyone was struck with wonder.

Madhya TEXT 9.82

śrī-vaiṣṇava eka,--'vyeṅkaṭa bhaṭṭa' nāma

prabhure nimantraṇa kaila kariyā sammāna //CC Madhya, 9.82//

SYNONYMS

śrī-vaiṣṇava eka—a devotee belonging to the Rāmānuja-sampradāya; vyeṅkaṭa bhaṭṭa—Veṅkaṭa Bhaṭṭa; nāma—named; prabhure—unto Lord Caitanya Mahāprabhu; nimantraṇa—invitation; kaila—did; kariyā—offering; sammāna—great respect.

TRANSLATION

One Vaiṣṇava known as Veṅkaṭa Bhaṭṭa then invited Śrī Caitanya Mahāprabhu to his home with great respect.

PURPORT

Śrī Veṅkaṭa Bhaṭṭa was a Vaiṣṇava brāhmaṇa and an inhabitant of Śrī Raṅga-kṣetra. He belonged to the disciplic succession of Śrī Rāmānujācārya. Śrī Raṅga is one of the places of pilgrimage in the province of Tāmīl Naduś. The inhabitants of that province do not retain the name Veṅkaṭa. It is therefore supposed that Veṅkaṭa Bhaṭṭa did not belong to that province, although he may have been residing there for a very long time. Veṅkaṭa Bhaṭṭa was in a branch of the Rāmānuja-sampradāya known as Baḍagala-i. He had a brother in the Rāmānuja-sampradāya known as Śrīpāda Prabodhānanda Sarasvatī. The son of Veṅkaṭa Bhaṭṭa was later known in the Gauḍīya-sampradāya as Gopāla Bhaṭṭa Gosvāmī, and he established the Rādhāramaṇa temple in Vṛndāvana. More information about him may be found in a book known as Bhakti-ratnākara, by Narahari Cakravartī.

Madhya TEXT 9.83

nija-ghare lañā kaila pāda-prakṣālana

sei jala lañā kaila sa-varṁśe bhakṣaṇa //CC Madhya, 9.83//

SYNONYMS

nija-ghare—to his own home; lañā—bringing; kaila—did; pāda-prakṣālana—washing of the feet; sei jala—that water; lañā—taking; kaila—did; sa-varṁśe—with all the family members; bhakṣaṇa—drinking.

TRANSLATION

Śrī Veṅkaṭa Bhaṭṭa took Śrī Caitanya Mahāprabhu to his home. After he washed the Lord's feet, all the members of his family drank the water.

Madhya TEXT 9.84

bhikṣā karāṇā kichu kaila nivedana

cāturmāsya āsi' prabhu, haila upasanna //CC Madhya, 9.84//

SYNONYMS

bhikṣā karāṇā—after offering lunch; kichu—some; kaila—did; nivedana—submission; cāturmāsya—the period of Cāturmāsya; āsi'-coming; prabhu—my Lord; haila upasanna—has already arrived.

TRANSLATION

After offering lunch to the Lord, Veṅkaṭa Bhaṭṭa submitted that the period of Cāturmāsya had already arrived.

Madhya TEXT 9.85

cāturmāsye kṛpā kari' raha mora ghare

kṛṣṇa-kathā kahi' kṛpāya uddhāra' āmāre //CC Madhya, 9.85//

SYNONYMS

cāturmāsye—during this period of Cāturmāsya; kṛpā kari'-being merciful; raha—please stay; mora ghare—at my place; kṛṣṇa-kathā—topics of Lord Kṛṣṇa; kahi'-speaking; kṛpāya—by Your mercy; uddhāra' āmāre—kindly deliver me.

TRANSLATION

Veṅkaṭa Bhaṭṭa said, "Please be merciful to me and stay at my house during Cāturmāsya. Speak about Lord Kṛṣṇa's pastimes and kindly deliver me by Your mercy."

Madhya TEXT 9.86

tānra ghare rahilā prabhu kṛṣṇa-kathā-rase

bhaṭṭa-saṅge goṇāila sukhe cāri māse //CC Madhya, 9.86//

SYNONYMS

tāñra ghare—in his home; rahilā—stayed; prabhu—Lord Śrī Caitanya Mahāprabhu; kṛṣṇa-kathā-rase—enjoying the transcendental mellow of discussing Lord Kṛṣṇa's pastimes; bhaṭṭa-saṅge—with Venkaṭa Bhaṭṭa; gonāila—passed; sukhe—in happiness; cāri māse—four months.

TRANSLATION

Śrī Caitanya Mahāprabhu remained at the house of Venkaṭa Bhaṭṭa for four continuous months. The Lord passed His days in great happiness, enjoying the transcendental mellow of discussing Lord Kṛṣṇa's pastimes.

Madhya TEXT 9.87

kāverīte snāna kari' śrī-raṅga darśana
pratidina premāveśe karena nartana //CC Madhya, 9.87//

SYNONYMS

kāverīte—in the river known as Kāverī; snāna kari'-taking a bath; śrī-raṅga darśana—visiting the temple of Śrī Raṅga; prati-dina—every day; prema-āveśe—in great happiness; karena—does perform; nartana—dancing.

TRANSLATION

While there, Śrī Caitanya Mahāprabhu took His bath in the river Kāverī and visited the temple of Śrī Raṅga. Every day the Lord also danced in ecstasy.

Madhya TEXT 9.88

saundaryādi premāveśa dekhi, sarva-loka
dekhibāre āise, dekhe, khaṇḍe duḥkha-śoka //CC Madhya, 9.88//

SYNONYMS

saundarya-ādi—the beauty of the body, etc.; prema-āveśa—His ecstatic love; dekhi—seeing; sarva-loka—all men; dekhibāre—to see; āise—come there; dekhe—and see; khaṇḍe duḥkha-śoka—are relieved from all unhappiness and distress.

TRANSLATION

The beauty of Lord Caitanya's body and His ecstatic love of God were witnessed by everyone. Many people used to come see Him, and as soon as they saw Him, all their unhappiness and distress vanished.

Madhya TEXT 9.89

lakṣa lakṣa loka āila nānā-deśa haite

sabe kṛṣṇa-nāma kahe prabhuke dekhite //CC Madhya, 9.89//

SYNONYMS

lakṣa lakṣa—many hundreds of thousands; loka—of people; āila—came there; nānā-deśa—different countries; haite—from; sabe—all of them; kṛṣṇa-nāma kahe—chant the Hare Kṛṣṇa mahā-mantra; prabhuke—the Lord; dekhite—seeing.

TRANSLATION

Many hundreds of thousands of people from various countries came to see the Lord, and after seeing Him they all chanted the Hare Kṛṣṇa mahā-mantra.

Madhya TEXT 9.90

kṛṣṇa-nāma vinā keha nāhi kahe āra

sabe kṛṣṇa-bhakta haila,--loke camatkāra //CC Madhya, 9.90//

SYNONYMS

kṛṣṇa-nāma vinā—without chanting the Hare Kṛṣṇa mahā-mantra; keha—anyone; nāhi—does not; kahe—speak; āra—anything else; sabe—all of them; kṛṣṇa-bhakta—Lord Kṛṣṇa's devotees; haila—became; loke—the people; camatkāra—astonished.

TRANSLATION

Indeed, they did not chant anything but the Hare Kṛṣṇa mahā-mantra, and all of them became Lord Kṛṣṇa's devotees. Thus the general populace was astonished.

Madhya TEXT 9.91

śrī-raṅga-kṣetre vaise yata vaiṣṇava-brāhmaṇa

eka eka dina sabe kaila nimantraṇa //CC Madhya, 9.91//

SYNONYMS

śrī-raṅga-kṣetre—in Śrī Raṅga-kṣetra; vaise—residing; yata—all; vaiṣṇava-brāhmaṇa—Vaiṣṇava brāhmaṇas; eka eka dina—every day; sabe—all of them; kaila nimantraṇa—invited the Lord.

TRANSLATION

All the Vaiṣṇava brāhmaṇas residing in Śrī Raṅga-kṣetra invited the Lord to their homes. Indeed, He had an invitation every day.

Madhya TEXT 9.92

eka eka dine cāturmāsya pūrṇa haila

kataka brāhmaṇa bhikṣā dite nā pāila //CC Madhya, 9.92//

SYNONYMS

eka eka dine—day by day; cāturmāsya—the period of Cāturmāsya; pūrṇa haila—became filled; kataka brāhmaṇa—some of the brāhmaṇas; bhikṣā dite—to offer Him lunch; nā—did not; pāila—get the opportunity.

TRANSLATION

Each day the Lord was invited by a different brāhmaṇa, but some of the brāhmaṇas did not get the opportunity to offer Him lunch because the period of Cāturmāsya came to an end.

Madhya TEXT 9.93

sei kṣetre rahe eka vaiṣṇava-brāhmaṇa

devālaye āsi' kare gītā āvartana //CC Madhya, 9.93//

SYNONYMS

sei kṣetre—in that holy place; rahe—there was; eka—one; vaiṣṇava-brāhmaṇa—a brāhmaṇa following the Vaiṣṇava cult; deva-ālaye—in the temple; āsi'-coming; kare—does; gītā—of the Bhagavad-gītā; āvartana—recitation.

TRANSLATION

In the holy place of Śrī Rāṅga-kṣetra, a brāhmaṇa Vaiṣṇava used to visit the temple daily and recite the entire text of the Bhagavad-gītā.

Madhya TEXT 9.94

aṣṭādaśādhyāya paḍe ānanda-āveśe

aśuddha paḍena, loka kare upahāse //CC Madhya, 9.94//

SYNONYMS

aṣṭādaśa-adhyāya—eighteen chapters; paḍe—reads; ānanda-āveśe—in great ecstasy; aśuddha paḍena—could not pronounce the text correctly; loka—people in general; kare—do; upahāse—joking.

TRANSLATION

The brāhmaṇa regularly read the eighteen chapters of the Bhagavad-gītā in great transcendental ecstasy, but because he could not pronounce the words correctly, people used to joke about him.

Madhya TEXT 9.95

keha hāse, keha ninde, tāhā nāhi māne

āviṣṭa hañā gītā paḍe ānandita-mane //CC Madhya, 9.95//

SYNONYMS

keha hāse—someone laughs; keha ninde—someone criticizes; tāhā—that; nāhi māne—he does not care for; āviṣṭa hañā—being in great ecstasy; gītā paḍe—reads the Bhagavad-gītā; ānandita—in great happiness; mane—his mind.

TRANSLATION

Due to his incorrect pronunciation, people sometimes criticized him and laughed at him, but he did not care. He was full of ecstasy due to reading the Bhagavad-gītā and was personally very happy.

Madhya TEXT 9.96

pulakāśru, kampa, sveda,--yāvat paṭhana

dekhi' ānandita haila mahāprabhura mana //CC Madhya, 9.96//

SYNONYMS

pulaka—standing of the hairs of the body; aśru—tears; kampa—trembling; sveda—perspiration; yāvat—during; paṭhana—the reading of the book; dekhi'-seeing this; ānandita—very happy; haila—became; mahāprabhura—of Śrī Caitanya Mahāprabhu; mana—the mind.

TRANSLATION

While reading the book, the brāhmaṇa experienced transcendental bodily transformations. His hair stood on end, tears welled in his eyes, and his body trembled and perspired as he read. Seeing this, Śrī Caitanya Mahāprabhu became very happy.

PURPORT

Although the brāhmaṇa could not pronounce the words very well due to illiteracy, he still experienced ecstatic symptoms while reading the Bhagavad-gītā. Śrī Caitanya Mahāprabhu was very much pleased to observe these symptoms, and this indicates that the Supreme Personality of Godhead is pleased by devotion, not by erudite scholarship. Even though the words were imperfectly pronounced, Śrī Caitanya Mahāprabhu, Lord Kṛṣṇa Himself, did not think this very serious. Rather, the Lord was pleased by the bhāva (devotion). In Śrīmad-Bhāgavatam (1.5.11) this is confirmed:

tad-vāg-visargo janatāgha-viplavo

yasmin prati-ślokaṁ abaddhavyaty api

nāmāny anantasya yaśo-'ñkitāni yat

śṛṇvanti gāyanti gṛṇanti sādhaḥ

"On the other hand, that literature which is full of descriptions of the transcendental glories of the name, fame, forms and pastimes of the unlimited Supreme Lord is a different creation, full of transcendental words directed toward bringing about a revolution in the impious lives of this world's misdirected civilization. Such transcendental literature, even though imperfectly composed, is heard, sung and accepted by purified men who are thoroughly honest."

The purport to this verse may be considered for further information on this

subject.

Madhya TEXT 9.97

mahāprabhu puchila tāñre, śuna, mahāśaya

kon artha jāni' tomāra eta sukha haya //CC Madhya, 9.97//

SYNONYMS

mahāprabhu—Śrī Caitanya Mahāprabhu; puchila—inquired; tāñre—from him; śuna—please hear; mahā-āśaya—My dear sir; kon—what; artha—meaning; jāni'-knowing; tomāra—your; eta—so great; sukha—happiness; haya—is.

TRANSLATION

Śrī Caitanya Mahāprabhu asked the brāhmaṇa, "My dear sir, why are you in such ecstatic love? Which portion of the Bhagavad-gītā gives you such transcendental pleasure?"

Madhya TEXT 9.98

vipra kahe,--mūrkhā āmi, śabdārtha nā jāni

śuddhāśuddha gītā paḍi, guru-ājñā māni' //CC Madhya, 9.98//

SYNONYMS

vipra kahe—the brāhmaṇa replied; mūrkhā āmi—I am illiterate; śabda-artha—the meaning of the words; nā jāni—I do not know; śuddha-aśuddha—sometimes correct and sometimes not correct; gītā—the Bhagavad-gītā; paḍi—I read; guru-ājñā—the order of my spiritual master; māni'-accepting.

TRANSLATION

The brāhmaṇa replied, "I am illiterate and therefore do not know the meaning of the words. Sometimes I read the Bhagavad-gītā correctly and sometimes incorrectly, but in any case I am doing this in compliance with the orders of my spiritual master."

PURPORT

This is a good example of a person who had become so successful that he was able to capture the attention of Śrī Caitanya Mahāprabhu even while reading the

Bhagavad-gītā incorrectly. His spiritual activities did not depend on material things such as correct pronunciation. Rather, his success depended on strictly following the instructions of his spiritual master.

yasya deve parā bhaktir

yathā deve tathā gurau

tasyaite kathitā hy arthāḥ

prakāśante mahātmanah

"Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed." (Śvetāśvatara Upaniṣad 6.23)

Actually the meaning of the words of the Bhagavad-gītā or Śrīmad-Bhāgavatam are revealed to one strictly following the orders of the spiritual master. They are also revealed to one who has equal faith in the Supreme Personality of Godhead. In other words, being faithful to both Kṛṣṇa and the spiritual master is the secret of success in spiritual life.

Madhya TEXT 9.99

arjunera rathe kṛṣṇa haya rajju-dhara

vasiyāche hāte tota śyāmala sundara //CC Madhya, 9.99//

SYNONYMS

arjunera—of Arjuna; rathe—in the chariot; kṛṣṇa—Lord Kṛṣṇa; haya—is; rajju-dhara—holding the reins; vasiyāche—He was sitting there; hāte—in the hand; tota—a bridle; śyāmala—blackish; sundara—very beautiful.

TRANSLATION

The brāhmaṇa continued, "Actually I only see Lord Kṛṣṇa sitting on a chariot as Arjuna's charioteer. Taking the reins in His hands, He appears very beautiful and blackish.

Madhya TEXT 9.100

arjunere kahitechena hita-upadeśa

tānre dekhi' haya mora ānanda-āveśa //CC Madhya, 9.100//

SYNONYMS

arjunere—unto Arjuna; kahitechena—He is speaking; hita-upadeśa—good instruction; tānre—Him; dekhi'-seeing; haya—there is; mora—my; ānanda—transcendental happiness; āveśa—ecstasy.

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TRANSLATION

"While seeing Lord Kṛṣṇa sitting in a chariot and instructing Arjuna, I am filled with ecstatic happiness.

Madhya TEXT 9.101

yāvat paḍoṇ, tāvat pāṇa tānra daraśana

ei lāgi' gītā-pāṭha nā chāḍe mora mana //CC Madhya, 9.101//

SYNONYMS

yāvat—as long as; paḍoṇ—I read; tāvat—so long; pāṇa—I get; tānra—His; daraśana—audience; ei lāgi'-for this reason; gītā-pāṭha—reading the Bhagavad-gītā; nā chāḍe—does not quit; mora mana—my mind.

TRANSLATION

"As long as I read the Bhagavad-gītā, I simply see the Lord's beautiful features. It is for this reason that I am reading the Bhagavad-gītā, and my mind cannot be distracted from this."

Madhya TEXT 9.102

prabhu kahe,--gītā-pāṭhe tomārā-i adhikāra

tumi se jānaha ei gītāra artha-sāra //CC Madhya, 9.102//

SYNONYMS

prabhu kahe—the Lord replied; gītā-pāṭhe—in reading the Bhagavad-gītā; tomārāi adhikāra—you have the proper authority; tumi—you; se—that; jānaha—know; ei—this; gītāra—of the Bhagavad-gītā; artha-sāra—the real purport.

TRANSLATION

Śrī Caitanya Mahāprabhu told the brāhmaṇa, "Indeed, you are an authority in the reading of the Bhagavad-gītā. Whatever you know constitutes the real purport of the Bhagavad-gītā."

PURPORT

According to the śāstras: bhaktyā bhāgavatam grāhyaṁ na buddhyā na ca ṭikayā. One should understand the Bhagavad-gītā and Śrīmad-Bhāgavatam by hearing them from a real devotee. One cannot understand them simply by erudite scholarship or sharp intelligence. It is also said:

gītādhītā ca yenāpi

bhakti-bhāvena cetasā

veda-śāstra-purāṇāni

tenādhītāni sarvaśaḥ

To one who reads the Bhagavad-gītā with faith and devotion, the essence of Vedic knowledge is revealed. And according to the Śvetāśvatara Upaniṣad (6.23):

yasya deve parā bhaktir

yathā deve tathā gurau

tasyaite kathitā hy arthāḥ

prakāśante mahātmanah

All Vedic scriptures are to be understood with faith and devotion, not by mundane scholarship. We therefore present the Bhagavad-gītā As It Is. There are many so-called scholars and philosophers who read the Bhagavad-gītā in a scholarly way. They simply waste their time and mislead those who read their commentaries.

Madhya TEXT 9.103

eta bali' sei vipre kaila āliṅgana

prabhu-pada dhari' vipra karena rodana //CC Madhya, 9.103//

SYNONYMS

eta bali'-saying this; sei vipre—that brāhmaṇa; kaila āliṅgana—He embraced;
prabhu-pada—the lotus feet of Lord Śrī Caitanya Mahāprabhu; dhari'-catching;
vipra—the brāhmaṇa; karena—does; rodana—crying.

TRANSLATION

After saying this, Lord Caitanya Mahāprabhu embraced the brāhmaṇa, and the brāhmaṇa, catching the lotus feet of the Lord, began to cry.

Madhya TEXT 9.104

tomā dekhi' tāhā haite dvi-guṇa sukha haya

sei kṛṣṇa tumi,--hena mora mane laya //CC Madhya, 9.104//

SYNONYMS

tomā dekhi'-by seeing You; tāhā haite—than the vision of Lord Kṛṣṇa; dvi-guṇa—twice as much; sukha—happiness; haya—there is; sei kṛṣṇa—that Lord Kṛṣṇa; tumi—You are; hena—such; mora—my; mane—in the mind; laya—takes.

TRANSLATION

The brāhmaṇa said, "Upon seeing You, my happiness is doubled. I take it that You are the same Lord Kṛṣṇa."

Madhya TEXT 9.105

kṛṣṇa-sphūrtye tānra mana hañāche nirmala

ataeva prabhura tattva jānila sakala //CC Madhya, 9.105//

SYNONYMS

kṛṣṇa-sphūrtye—by revelation of Lord Kṛṣṇa; tānra—his; mana—mind; hañāche—did become; nirmala—purified; ataeva—therefore; prabhura—of Lord Śrī

Caitanya Mahāprabhu; tattva—truth; jānīla—could understand; sakala—all.

TRANSLATION

The mind of the brāhmaṇa was purified by the revelation of Lord Kṛṣṇa, and therefore he could understand the truth of Śrī Caitanya Mahāprabhu in all details.

Madhya TEXT 9.106

tabe mahāprabhu tānre karāila śikṣaṇa

ei bāt kāhāñ nā kariha prakāśana //CC Madhya, 9.106//

SYNONYMS

tabe—then; mahāprabhu—Śrī Caitanya Mahāprabhu; tānre—unto the brāhmaṇa; karāila—made; śikṣaṇa—instruction; ei bāt—this version; kāhāñ—anywhere; nā—do not; kariha—do; prakāśana—revelation.

TRANSLATION

Śrī Caitanya Mahāprabhu then taught the brāhmaṇa very thoroughly and requested him not to disclose the fact that He was Lord Kṛṣṇa Himself.

Madhya TEXT 9.107

sei vipra mahāprabhura baḍa bhakta haila

cāri māsa prabhu-saṅga kabhu nā chāḍila //CC Madhya, 9.107//

SYNONYMS

sei vipra—that brāhmaṇa; mahāprabhura—of Śrī Caitanya Mahāprabhu; baḍa—big; bhakta—devotee; haila—became; cāri māsa—for four months; prabhu-saṅga—association of the Lord; kabhu—at any time; nā—did not; chāḍila—give up.

TRANSLATION

That brāhmaṇa became a great devotee of Śrī Caitanya Mahāprabhu, and for four continuous months he did not give up the Lord's company.

Madhya TEXT 9.108

ei-mata bhaṭṭa-grhe rahe gauracandra

nirantara bhaṭṭa-saṅge kṛṣṇa-kathānanda //CC Madhya, 9.108//

SYNONYMS

ei-mata—in this way; bhaṭṭa-grhe—in the house of Venkṛṣṇa Bhaṭṭa; rahe—remained; gauracandra—Śrī Caitanya Mahāprabhu; nirantara—constantly; bhaṭṭa-saṅge—with Venkṛṣṇa Bhaṭṭa; kṛṣṇa-kathā-ānanda—the transcendental bliss of talking about Kṛṣṇa.

TRANSLATION

Śrī Caitanya Mahāprabhu remained at the house of Venkṛṣṇa Bhaṭṭa and constantly talked with him about Lord Kṛṣṇa. In this way He was very happy.

Madhya TEXT 9.109

śrī-vaiṣṇava' bhaṭṭa seve lakṣmī-nārāyaṇa

tānra bhakti dekhi' prabhura tuṣṭa haila mana //CC Madhya, 9.109//

SYNONYMS

śrī-vaiṣṇava—a devotee of the Rāmānuja-sampradāya; bhaṭṭa—Venkṛṣṇa Bhaṭṭa; seve—used to worship; lakṣmī-nārāyaṇa—the Deities of Lord Nārāyaṇa and the goddess of fortune, Lakṣmī; tānra—his; bhakti—devotion; dekhi'-seeing; prabhura—of Lord Śrī Caitanya Mahāprabhu; tuṣṭa—happy; haila—became; mana—the mind.

TRANSLATION

Being a Vaiṣṇava in the Rāmānuja-sampradāya, Venkṛṣṇa Bhaṭṭa worshiped the Deities of Lakṣmī and Nārāyaṇa. Seeing his pure devotion, Śrī Caitanya Mahāprabhu was very much satisfied.

Madhya TEXT 9.110

nirantara tānra saṅge haila sakhya-bhāva

hāsyā-parihāse duṁhe sakhyera svabhāva //CC Madhya, 9.110//

SYNONYMS

nirantara—constantly; tānra saṅge—being associated with him; haila—there was; sakhya-bhāva—a friendly relationship; hāsyā—laughing; parihāse—joking; duñhe—both of them; sakhyera—of fraternity; svabhāva—nature.

TRANSLATION

Constantly associating with each other, Śrī Caitanya Mahāprabhu and Venkṭa Bhaṭṭa gradually developed a friendly relationship. Indeed, sometimes they laughed and joked together.

Madhya TEXT 9.111

prabhu kahe,--bhaṭṭa, tomāra lakṣmī-ṭhākuraṇī

kānta-vakṣaḥ-sthitā, pativratā-śiromaṇi //CC Madhya, 9.111//

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; bhaṭṭa—My dear Bhaṭṭācārya; tomāra—your; lakṣmī-ṭhākuraṇī—goddess of fortune; kānta—of her husband, Nārāyaṇa; vakṣaḥ-sthitā—situated on the chest; pati-vratā—chaste woman; śiromaṇi—the topmost.

TRANSLATION

Śrī Caitanya Mahāprabhu told the Bhaṭṭācārya, "Your worshipable goddess of fortune, Lakṣmī, always remains on the chest of Nārāyaṇa, and she is certainly the most chaste woman in the creation.

Madhya TEXT 9.112

āmāra ṭhākura kṛṣṇa--gopa, go-cāraka

sādhvī hañā kene cāhe tānhāra saṅgama //CC Madhya, 9.112//

SYNONYMS

āmāra ṭhākura—My worshipable Deity; kṛṣṇa—Lord Kṛṣṇa; gopa—cowherd; go-cāraka—a tender of cows; sādhvī hañā—being so chaste; kene—why; cāhe—wants; tānhāra—His; saṅgama—association.

TRANSLATION

"However, my Lord is Lord Śrī Kṛṣṇa, a cowherd boy who is engaged in tending

cows. Why is it that Lakṣmī, being such a chaste wife, wants to associate with My Lord?

Madhya TEXT 9.113

ei lāgi' sukha-bhoga chāḍi' cira-kāla

vrata-niyama kari' tapa karila apāra //CC Madhya, 9.113//

SYNONYMS

ei lāgi'-for this reason; sukha-bhoga—the enjoyment of Vaikuṇṭha; chāḍi'-giving up; cira-kāla—for a long time; vrata-niyama—vows and regulative principles; kari'-accepting; tapa—austerity; karila apāra—performed unlimitedly.

TRANSLATION

"Just to associate with Kṛṣṇa, Lakṣmī abandoned all transcendental happiness in Vaikuṇṭha and for a long time accepted vows and regulative principles and performed unlimited austerities."

Madhya TEXT 9.114

kasyānubhāvo 'sya na deva vidmahe

tavāṅghri-reṇu-sparaśādhikāraḥ

yad-vāñchayā śrīr lalanācarat tapo

vihāya kāmān su-ciraṁ dhṛta-vratā //CC Madhya, 9.114//

SYNONYMS

kasya—of what; anubhāvaḥ—a result; asya—of the serpent (Kāliya); na—not; deva—O Lord; vidmahe—we know; tava aṅghri—of Your lotus feet; reṇu—of the dust; sparaśa—for touching; adhikāraḥ—qualification; yat—which; vāñchayā—by desiring; śrīḥ—the goddess of fortune; lalanā—the topmost woman; acarat—performed; tapaḥ—austerity; vihāya—giving up; kāmān—all desires; su-ciraṁ—for a long time; dhṛta—a law upheld; vratā—as a vow.

TRANSLATION

Caitanya Mahāprabhu then said, " 'O Lord, we do not know how the serpent Kāliya attained such an opportunity to be touched by the dust of Your lotus feet.

Even the goddess of fortune, for this end, performed austerities for centuries, giving up all other desires and observing austere vows. Indeed, we do not know how the serpent Kāliya got such an opportunity."

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.16.36); it was spoken by the wives of the Kāliya serpent.

Madhya TEXT 9.115

bhaṭṭa kahe, kṛṣṇa-nārāyaṇa--eka-i svarūpa

kṛṣṇete adhika līlā-vaidagdhya-ādi-rūpa //CC Madhya, 9.115//

SYNONYMS

bhaṭṭa kahe—Veṅkaṭa Bhaṭṭa said; kṛṣṇa-nārāyaṇa—Kṛṣṇa and Nārāyaṇa; eka-i svarūpa—one and the same; kṛṣṇete—in Lord Kṛṣṇa; adhika—more; līlā—pastimes; vaidagdhya-ādi-rūpa—sportive nature.

TRANSLATION

Veṅkaṭa Bhaṭṭa then said, "Lord Kṛṣṇa and Lord Nārāyaṇa are one and the same, but the pastimes of Kṛṣṇa are more relishable due to their sportive nature.

Madhya TEXT 9.116

tāra sparśe nāhi yāya pativratā-dharma

kautuke lakṣmī cāhena kṛṣṇera saṅgama //CC Madhya, 9.116//

SYNONYMS

tāra sparśe—by the touching of Kṛṣṇa by Lakṣmī; nāhi—does not; yāya—disappear; pati-vratā-dharma—the vow of chastity; kautuke—in great fun; lakṣmī—the goddess of fortune; cāhena—wants; kṛṣṇera—of Lord Kṛṣṇa; saṅgama—association.

TRANSLATION

"Since Kṛṣṇa and Nārāyaṇa are the same personality, Lakṣmī's association with Kṛṣṇa does not break her vow of chastity. Rather, it was in great fun that the goddess of fortune wanted to associate with Lord Kṛṣṇa."

PURPORT

This is an answer to Lord Śrī Caitanya Mahāprabhu's question, and from this we can understand that Veṅkaṭa Bhaṭṭa knew the truth. He told Śrī Caitanya Mahāprabhu that Nārāyaṇa is a form of Kṛṣṇa associated with transcendental opulence. Although Kṛṣṇa is two-armed and Nārāyaṇa four-armed, there is no difference in the person. They are one and the same. Nārāyaṇa is as beautiful as Kṛṣṇa, but Kṛṣṇa's pastimes are more sportive. It is not that the sportive pastimes of Kṛṣṇa make Him different from Nārāyaṇa. Lakṣmī's desiring to associate with Kṛṣṇa was perfectly natural. In other words, it is understandable that a chaste woman wants to associate with her husband in all his different dresses. Therefore one should not criticize Lakṣmī for wanting to associate with Kṛṣṇa.

Madhya TEXT 9.117

siddhāntatas tv abhede 'pi

śrīśa-kṛṣṇa-svarūpayoḥ

rasenotkṛṣyate kṛṣṇa-

rūpam eṣā rasa-sthitiḥ //CC Madhya, 9.117//

SYNONYMS

siddhāntataḥ—in reality; tu—but; abhede—no difference; api—although; śrī-īśa—of the husband of Lakṣmī, Nārāyaṇa; kṛṣṇa—of Lord Kṛṣṇa; svarūpayoḥ—between the forms; rasena—by transcendental mellows; utkṛṣyate—is superior; kṛṣṇa-rūpam—the form of Lord Kṛṣṇa; eṣā—this; rasa-sthitiḥ—reservoir of pleasure.

TRANSLATION

Veṅkaṭa Bhaṭṭa continued, " 'According to transcendental realization, there is no difference between the forms of Nārāyaṇa and Kṛṣṇa. Yet in Kṛṣṇa there is a special transcendental attraction due to the conjugal mellow, and consequently He surpasses Nārāyaṇa. This is the conclusion of transcendental mellows.'

PURPORT

This verse quoted by Veṅkaṭa Bhaṭṭa is also found in Bhakti-rasāmṛta-sindhu (1.2.59).

Madhya TEXT 9.118

kṛṣṇa-saṅge pativratā-dharma nahe nāśa

adhika lābha pāiye, āra rāsa-vilāsa //CC Madhya, 9.118//

SYNONYMS

kṛṣṇa-saṅge—in the association of Lord Kṛṣṇa; pati-vratā—of chastity; dharma—vow; nahe—is not; nāśa—lost; adhika—more; lābha—profit; pāiye—I get; āra—also; rāsa-vilāsa—the enjoyment in the rāsa dance.

TRANSLATION

"The goddess of fortune considered that her vow of chastity would not be damaged by her relationship with Kṛṣṇa. Rather, by associating with Kṛṣṇa she could enjoy the benefit of the rāsa dance."

Madhya TEXT 9.119

vinodinī lakṣmīra haya kṛṣṇe abhilāṣa

ihāte ki doṣa, kene kara parihāsa //CC Madhya, 9.119//

SYNONYMS

vinodinī—the enjoyer; lakṣmīra—of the goddess of fortune; haya—there is; kṛṣṇe—for Lord Kṛṣṇa; abhilāṣa—desire; ihāte—in this; ki—what; doṣa—fault; kene—why; kara—You do; parihāsa—joking.

TRANSLATION

Veṅkaṭa Bhaṭṭa further explained, "Mother Lakṣmī, the goddess of fortune, is also an enjoyer of transcendental bliss; therefore if she wanted to enjoy herself with Kṛṣṇa, what fault is there? Why are You joking so about this?"

Madhya TEXT 9.120

prabhu kahe,--doṣa nāhi, ihā āmi jāni

rāsa nā pāila lakṣmī, śāstre ihā śuni //CC Madhya, 9.120//

SYNONYMS

prabhu kahe—the Lord replied; doṣa nāhi—there is no fault; ihā āmi jāni—this I

know; rāsa nā pāila lakṣmī—Lakṣmī, the goddess of fortune, could not join the rāsa dance; śāstre ihā śuni—we get this information from revealed scriptures.

TRANSLATION

Lord Caitanya Mahāprabhu replied, "I know that there is no fault on the part of the goddess of fortune, but still she could not enter into the rāsa dance. We hear this from revealed scriptures.

Madhya TEXT 9.121

nāyaṁ śriyo 'ṅga u nitānta-rateḥ prasādaḥ

svar-yoṣitām nalina-gandha-rucām kuto 'nyāḥ

rāsotsave 'sya bhuja-daṇḍa-grhīta-kaṇṭha-

labdhāśiṣām ya udagād vraja-sundarīṇām //CC Madhya, 9.121//

SYNONYMS

na—not; ayam—this; śriyaḥ—of the goddess of fortune; aṅge—on the chest; u—alas; nitānta-rateḥ—one who is very intimately related; prasādaḥ—the favor; svaḥ—of the heavenly planets; yoṣitām—of women; nalina—of the lotus flower; gandha—having the aroma; rucām—and bodily luster; kutaḥ—much less; anyāḥ—others; rāsa-utsave—in the festival of the rāsa dance; asya—of Lord Śrī Kṛṣṇa; bhuja-daṇḍa—by the arms; grhīta—embraced; kaṇṭha—their necks; labdha-āśiṣām—who achieved such a blessing; yaḥ—which; udagāt—became manifest; vraja-sundarīṇām—of the beautiful gopīs, the transcendental girls of Vrajabhūmi.

TRANSLATION

" 'When Lord Śrī Kṛṣṇa was dancing with the gopīs in the rāsa-līlā, He put His arms around their necks and embraced them. This transcendental favor was never bestowed upon the goddess of fortune or the other consorts in the spiritual world. Nor was such a thing ever imagined by the most beautiful girls in the heavenly planets, girls whose bodily luster and aroma exactly resemble the lotus flower. And what to speak of worldly women, who may be very, very beautiful according to material estimation?'

PURPORT

This is a verse from Śrīmad-Bhāgavatam (10.47.60).

Madhya TEXT 9.122

lakṣmī kene nā pāila, ihāra ki kāraṇa

tapa kari' kaiche kṛṣṇa pāila śruti-gaṇa //CC Madhya, 9.122//

SYNONYMS

lakṣmī—the goddess of fortune; kene—why; nā—did not; pāila—get; ihāra—of this; ki—what; kāraṇa—cause; tapa kari'-undergoing severe austerities; aiche—how; kṛṣṇa—Lord Kṛṣṇa; pāila—attained; śruti-gaṇa—Vedic authorities.

TRANSLATION

"But can you tell Me why the goddess of fortune, Lakṣmī, could not enter the rāsa dance? The authorities of Vedic knowledge could enter the dance and associate with Kṛṣṇa.

Madhya TEXT 9.123

nibhṛta-marun-mano-'kṣa-dṛḍha-yoga-yujo hṛdi yan-

munaya upāsate tad arayo 'pi yayuḥ smaraṇāt

striya uragendra-bhoga-bhuja-daṇḍa-viṣakta-dhiyo

vayam api te samāḥ samadṛśo 'ṅghri-saroja-sudhāḥ //CC Madhya, 9.123//

SYNONYMS

nibhṛta—controlled; marut—the life air; manah—the mind; akṣa—the senses; dṛḍha—strong; yoga—in the mystic yoga process; yujaḥ—who are engaged; hṛdi—within the heart; yat—who; munayaḥ—the great sages; upāsate—worship; tat—that; arayaḥ—the enemies; api—also; yayuḥ—obtain; smaraṇāt—from remembering; striyaḥ—the gopīs; uraga-indra—of serpents; bhoga—like the bodies; bhuja—the arms; daṇḍa—like rods; viṣakta—fastened to; dhiyaḥ—whose minds; vayam api—we also; te—Your; samāḥ—equal to them; sama-dṛśaḥ—having the same ecstatic emotions; aṅghri-saroja—of the lotus feet; sudhāḥ—the nectar.

TRANSLATION

" 'Great sages conquer the mind and senses by practicing the mystic yoga system and controlling the breath. Thus engaging in mystic yoga, they see the Supersoul within their hearts and ultimately enter into impersonal Brahman. But even the enemies of the Supreme Personality of Godhead attain that position simply by thinking of the Supreme Lord. However, the damsels of Vraja, the gopīs, being attracted by the beauty of Kṛṣṇa, simply wanted to embrace Him and His arms, which are like serpents. Thus the gopīs ultimately tasted the nectar of the lotus feet of the Lord. Similarly, we Upaniṣads can also taste the nectar of His lotus feet by following in the footsteps of the gopīs.' "

PURPORT

This verse is from Śrīmad-Bhāgavatam (10.87.23).

Madhya TEXT 9.124

śruti pāya, lakṣmī nā pāya, ithe ki kāraṇa

bhaṭṭa kahe,--ihā praveśite nāre mora mana //CC Madhya, 9.124//

SYNONYMS

śruti pāya—the Vedic authorities got admission; lakṣmī nā pāya—and the goddess of fortune could not get admission; ithe ki kāraṇa—what must be the reason for this; bhaṭṭa kahe—Veṅkaṭa Bhaṭṭa replied; ihā—this; praveśite—to enter; nāre—is not able; mora—my; mana—mind.

TRANSLATION

Having been asked by Caitanya Mahāprabhu why the goddess of fortune could not enter into the rāsa dance whereas the authorities on Vedic knowledge could, Veṅkaṭa Bhaṭṭa replied, "I cannot enter into the mysteries of this behavior."

Madhya TEXT 9.125

āmi jīva,--kṣudra-buddhi, sahaje asthira

īśvarera līlā--koṭi-samudra-gambhīra //CC Madhya, 9.125//

SYNONYMS

āmi jīva—I am an ordinary living being; kṣudra-buddhi—possessing limited intelligence; sahaje asthira—very easily agitated; īśvarera līlā—the pastimes of

the Lord; koṭi-samudra—as millions of oceans; gambhīra—as deep.

TRANSLATION

Veṅkaṭa Bhaṭṭa then admitted, "I am an ordinary human being. Since my intelligence is very much limited and I am easily agitated, my mind cannot enter within the deep ocean of the pastimes of the Lord.

Madhya TEXT 9.126

tumi sākṣāt sei kṛṣṇa, jāna nija-karma

yāre jānāha, sei jāne tomāra līlā-marma //CC Madhya, 9.126//

SYNONYMS

tumi—You; sākṣāt—directly; sei—that; kṛṣṇa—the Supreme Personality of Godhead; jāna—You know; nija-karma—Your activities; yāre jānāha—and unto whom You make it known; sei—that person; jāne—knows; tomāra—Your; līlā-marma—the purport of the pastimes.

TRANSLATION

"You are the Supreme Personality of Godhead Kṛṣṇa Himself. You know the purpose of Your activities, and the person whom You enlighten can also understand Your pastimes."

PURPORT

The Supreme Personality of Godhead Kṛṣṇa and His pastimes cannot be understood by blunt material senses. One has to purify the senses by rendering transcendental loving service unto the Lord. When the Lord is pleased and reveals Himself, one can understand the transcendental form, name, qualities and pastimes of the Lord. This is confirmed in the Kaṭha Upaniṣad (2.23) and in the Muṇḍaka Upaniṣad (3.2.3): yam evaiṣa vṛṇute tena labhyas tasyaiṣa ātmā vivṛṇute tanūṁ svām. "Anyone who is favored by the Supreme Personality of Godhead can understand His transcendental name, qualities, form and pastimes."

Madhya TEXT 9.127

prabhu kahe,--kṛṣṇera eka svabhāva vilakṣaṇa

sva-mādhurye sarva citta kare ākarṣaṇa //CC Madhya, 9.127//

SYNONYMS

prabhu kahe—the Lord replied; kṛṣṇera—of Lord Kṛṣṇa; eka—one; svabhāva—characteristic; vilakṣaṇa—special; sva-mādhurye—His conjugal love; sarva—all; citta—hearts; kare—does; ākarṣaṇa—attraction.

TRANSLATION

The Lord replied, "Lord Kṛṣṇa has a special characteristic: He attracts everyone's heart by the mellow of His personal conjugal love.

Madhya TEXT 9.128

vraja-lokera bhāve pāiye tānhāra caraṇa

tānre īśvara kari' nāhi jāne vraja-jana //CC Madhya, 9.128//

SYNONYMS

vraja-lokera—of the inhabitants of Goloka Vṛndāvana; bhāve—in the ecstasy; pāiye—one gets; tānhāra—Lord Kṛṣṇa's; caraṇa—lotus feet; tānre—unto Him; īśvara—the Supreme Person; kari'-accepting; nāhi—do not; jāne—know; vraja-jana—the inhabitants of Vrajabhūmi.

TRANSLATION

"By following in the footsteps of the inhabitants of the planet known as Vrajaloka or Goloka Vṛndāvana one can attain the shelter of the lotus feet of Śrī Kṛṣṇa. However, in that planet the inhabitants do not know that Lord Kṛṣṇa is the Supreme Personality of Godhead.

Madhya TEXT 9.129

keha tānre putra-jñāne udukhale bāndhe

keha sakhā-jñāne jini' caḍe tānra kāndhe //CC Madhya, 9.129//

SYNONYMS

keha—someone; tānre—Him; putra-jñāne—by accepting as a son; udukhale—to a big mortar; bāndhe—ties; keha—someone; sakhā-jñāne—by accepting as a friend; jini'-conquering; caḍe—gets up; tānra—His; kāndhe—on the shoulder.

TRANSLATION

"There someone may accept Him as a son and sometimes bind Him to a grinding mortar. Someone else may accept Him as an intimate friend and, attaining victory over Him, playfully mount His shoulders.

Madhya TEXT 9.130

'vrajendra-nandana' bali' tñre jāne vraja-jana

aiśvarya-jñāne nāhi kona sambandha-mānana //CC Madhya, 9.130//

SYNONYMS

vrajendra-nandana—the son of Nanda Mahārāja, the King of Vrajabhūmi; bali'-as; tñre—Him; jāne—know; vraja-jana—the inhabitants of Vrajabhūmi; aiśvarya-jñāne—in opulence; nāhi—there is not; kona—any; sambandha—relationship; mānana—regarding.

TRANSLATION

"The inhabitants of Vrajabhūmi know Kṛṣṇa as the son of Mahārāja Nanda, the King of Vrajabhūmi, and they consider that they can have no relationship with the Lord in the rasa of opulence.

Madhya TEXT 9.131

vraja-lokera bhāve yei karaye bhajana

sei jana pāya vraje vrajendra-nandana //CC Madhya, 9.131//

SYNONYMS

vraja-lokera—of the inhabitants of Vrajabhūmi; bhāve—in the ecstasy; yei—anyone who; karaye—does; bhajana—worship; sei jana—that person; pāya—attains; vraje—in Vraja; vrajendra-nandana—Lord Kṛṣṇa, the son of Mahārāja Nanda.

TRANSLATION

"One who worships the Lord by following in the footsteps of the inhabitants of Vrajabhūmi attains Him in the transcendental planet of Vraja, where He is known as the son of Mahārāja Nanda."

PURPORT

The inhabitants of Vrajabhūmi, or Goloka Vṛndāvana, know Kṛṣṇa as the son of Mahārāja Nanda. They do not accept Him as the Supreme Personality of Godhead, as people in general do. The Lord is the supreme maintainer of everyone and the chief personality among all personalities. In Vrajabhūmi Kṛṣṇa is certainly the central point of love, but no one knows Him there as the Supreme Personality of Godhead. Rather, a person may know Him as a friend, son, lover or master. In any case, the center is Kṛṣṇa. The inhabitants of Vrajabhūmi are related to the Lord in servitude, friendship, parental love and conjugal love. A person engaged in devotional service may accept any one of these transcendental relationships, which are known as mellows. When such a person reaches the perfectional stage, he returns home, back to Kṛṣṇa, in his pure spiritual identity.

Madhya TEXT 9.132

nāyaṁ sukhāpo bhagavān

dehinām gopikā-sutaḥ

jñāninām cātma-bhūtānām

yathā bhakti-matām iha //CC Madhya, 9.132//

SYNONYMS

na—not; ayam—this Lord Śrī Kṛṣṇa; sukha-āpaḥ—easily available; bhagavān—the Supreme Personality of Godhead; dehinām—for materialistic persons who have accepted the body as the self; gopikā-sutaḥ—the son of mother Yaśodā; jñāninām—for persons addicted to mental speculation; ca—and; ātma-bhūtānām—for persons performing severe austerities and penances; yathā—as; bhakti-matām—for persons engaged in spontaneous devotional service; iha—in this world.

TRANSLATION

Caitanya Mahāprabhu then quoted, " 'The Supreme Personality of Godhead, Kṛṣṇa, the son of mother Yaśodā, is accessible to those devotees engaged in spontaneous loving service, but He is not as easily accessible to mental speculators, to those striving for self-realization by severe austerities and penances, or to those who consider the body the same as the self.'

PURPORT

This verse, also given in Madhya-līlā 8.227, is quoted from Śrīmad-Bhāgavatam (10.9.21).

Madhya TEXT 9.133

śruti-gaṇa gopī-gaṇera anugata hañā

vrajeśvarī-suta bhaje gopī-bhāva lañā //CC Madhya, 9.133//

SYNONYMS

śruti-gaṇa—the authorities of Vedic hymns; gopī-gaṇera—of the gopīs; anugata hañā—following in the footsteps; vrajeśvarī-suta—the son of mother Yaśodā; bhaje—worship; gopī-bhāva—the ecstasy of the gopīs; lañā—accepting.

TRANSLATION

"The authorities in the Vedic literature who are known as the śruti-gaṇa worshiped Lord Kṛṣṇa in the ecstasy of the gopīs and followed in their footsteps.

PURPORT

The authorities in the Vedic literature known as the śruti-gaṇa desired to enter into Lord Śrī Kṛṣṇa's rāsa dance; therefore they began to worship the Lord in the ecstasy of the gopīs. In the beginning, however, they were unsuccessful. When they could not enter the dance simply by thinking of Kṛṣṇa in the ecstasy of the gopīs, they actually accepted bodies like those of the gopīs. They even took birth in Vrajabhūmi just like the gopīs and consequently became engrossed in the ecstasy of the gopīs' love. In this way they were allowed to enter into the rāsa-līlā dance of the Lord.

Madhya TEXT 9.134

bāhyāntare gopī-deha vraje yabe pāila

sei dehe kṛṣṇa-saṅge rāsa-krīḍā kaila //CC Madhya, 9.134//

SYNONYMS

bāhya-antare—externally and internally; gopī-deha—the body of a gopī; vraje—in Vrajabhūmi; yabe—when; pāila—they got; sei dehe—in that body; kṛṣṇa-saṅge—with Kṛṣṇa; rāsa-krīḍā—pastimes of the rāsa dance; kaila—performed.

TRANSLATION

"The personified authorities on the Vedic hymns acquired bodies like those of the gopīs and took birth in Vrajabhūmi. In those bodies they were allowed to enter into the Lord's rāsa-līlā dance.

Madhya TEXT 9.135

gopa-jāti kṛṣṇa, gopī--preyasī tānhāra

devī vā anya strī kṛṣṇa nā kare aṅgikāra //CC Madhya, 9.135//

SYNONYMS

gopa-jāti—belonging to the cowherd community; kṛṣṇa—Lord Kṛṣṇa; gopī—the damsels of Vrajabhūmi, the gopīs; preyasī—deardest; tānhāra—His; devī—the wives of the demigods; vā—or; anya—other; strī—women; kṛṣṇa—Lord Kṛṣṇa; nā—does not; kare—do; aṅgikāra—acceptance.

TRANSLATION

"Lord Kṛṣṇa belongs to the cowherd community, and the gopīs are the dearest lovers of Kṛṣṇa. Although the wives of the denizens of the heavenly planets are most opulent within the material world, neither they nor any other women in the material universe can acquire Kṛṣṇa's association.

Madhya TEXT 9.136

lakṣmī cāhe sei dehe kṛṣṇera saṅgama

gopikā-anugā hañā nā kaila bhajana //CC Madhya, 9.136//

SYNONYMS

lakṣmī—the goddess of fortune; cāhe—wants; sei—that; dehe—in the body; kṛṣṇera saṅgama—the association of Kṛṣṇa; gopikā—of the gopīs; anumā—follower; hañā—becoming; nā—did not; kaila—perform; bhajana—worship.

TRANSLATION

"The goddess of fortune, Lakṣmī, wanted to enjoy Kṛṣṇa and at the same time retain her spiritual body in the form of Lakṣmī. However, she did not follow in the footsteps of the gopīs in her worship of Kṛṣṇa.

Madhya TEXT 9.137

anya dehe nā pāiye rāsa-vilāsa

ataeva 'nāyam' śloka kahe veda-vyāsa //CC Madhya, 9.137//

SYNONYMS

anya dehe—in a body other than those of the gopīs; nā—not; pāiye—one gets; rāsa-vilāsa—the pastimes of the rāsa dance; ataeva—therefore; nāyam—beginning with the word nāyam; śloka—the Sanskrit verse; kahe—says; veda-vyāsa—Dvaipāyana Vedavyāsa.

TRANSLATION

"Vyāsadeva, the supreme authority on Vedic literature, composed the verse beginning 'nāyam sukhāpo bhagavān' because no one can enter into the rāsa-līlā dance in any body other than that of a gopī."

PURPORT

This verse confirms a verse of the Bhagavad-gītā (9.25):

yānti deva-vratā devān

pitṛn yānti pitṛ-vratāḥ

bhūtāni yānti bhūtejyā

yānti mad-yājino 'pi mām

"[Lord Kṛṣṇa said:] 'Those who worship the demigods will take birth among the demigods; those who worship the ancestors go the ancestors; those who worship ghosts and spirits will take birth among such beings; and those who worship Me will live with Me.' "

In the material world, every conditioned soul changes his material body again and again, but when the spirit soul is purified of all material coverings, there is no longer a chance of his accepting a material body. Such a soul then remains in his original, spiritual identity, a state that is possible to achieve only by understanding Kṛṣṇa in truth through the practice of Kṛṣṇa consciousness. As Kṛṣṇa says in the Bhagavad-gītā (4.9),

janma karma ca me divyam

evam yo vetti tattvataḥ

tyaktvā dehaṁ punar janma

naiti mām eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna."

Only when one regains his original spiritual body can he enter into the spiritual kingdom. As far as the rāsa-līlā pastimes of the Lord are concerned, it is futile for one who is within the material world to attempt to imitate the Lord's dances.. One has to attain a spiritual body like that of a gopī to enter into the pastimes of the rāsa-līlā. In the nāyaṁ sukhāpo verse, the devotees are referred to as bhaktimat, that is, fully engaged in devotional service and devoid of material contamination. One cannot enter into Kṛṣṇa's rāsa-līlā dance simply by artificially imitating it or artificially thinking oneself a sakhī and dressing up like one. Kṛṣṇa's rāsa-līlā dance is completely spiritual. It has nothing to do with material contamination; therefore no one can enter into this pastime by artificial, material means. That is the instruction of the nāyaṁ sukhāpo verse, and it must be strictly understood.

Madhya TEXT 9.138

pūrve bhaṭṭera mane eka chila abhimāna

'śrī-nārāyaṇa' hayena svayaṁ-bhagavān //CC Madhya, 9.138//

SYNONYMS

pūrve—before this; bhaṭṭera—of Veṅkaṭa Bhaṭṭa; mane—in the mind; eka—one; chila—there was; abhimāna—an impression; śrī-nārāyaṇa—the form of the Lord as Nārāyaṇa; hayena—is; svayaṁ—personally; bhagavān—the Supreme Personality of Godhead.

TRANSLATION

Before this explanation was given by Śrī Caitanya Mahāprabhu, Veṅkaṭa Bhaṭṭa thought that Śrī Nārāyaṇa was the Supreme Personality of Godhead.

Madhya TEXT 9.139

tānhāra bhajana sarvopari-kakṣā haya

śrī-vaiṣṇave'ra bhajana ei sarvopari haya //CC Madhya, 9.139//

SYNONYMS

tānhāra bhajana—worship of Nārāyaṇa; sarva-upari—topmost; kakṣā—department; haya—is; śrī-vaiṣṇavera—of the followers of Rāmānujācārya; bhajana—worship; ei—this; sarva-upari haya—is the topmost.

TRANSLATION

Thinking in this way, Veṅkaṭa Bhaṭṭa believed that worship of Nārāyaṇa was the supreme form of worship, superior to all other processes of devotional service, for it was followed by the Śrī Vaiṣṇava disciples of Rāmānujācārya.

Madhya TEXT 9.140

ei tānra garva prabhu karite khaṇḍana

parihāsa-dvāre uṭhāya eteka vacana //CC Madhya, 9.140//

SYNONYMS

ei—this; tānra—his (Veṅkaṭa Bhaṭṭa's); garva—pride; prabhu—Lord Caitanya Mahāprabhu; karite khaṇḍana—to curb; parihāsa-dvāre—by joking; uṭhāya—raises; eteka—so many; vacana—words.

TRANSLATION

Śrī Caitanya Mahāprabhu had understood this misconception of Veṅkaṭa Bhaṭṭa's, and to correct it the Lord talked so much in a joking way.

Madhya TEXT 9.141

prabhu kahe,--bhaṭṭa, tumi nā kariha saṁśaya

'svayam-bhagavān' kṛṣṇa ei ta' niścaya //CC Madhya, 9.141//

SYNONYMS

prabhu kahe—the Lord said; bhaṭṭa—My dear Veṅkaṭa Bhaṭṭa; tumi—you; nā kariha—do not do; saṁśaya—doubt; svayam-bhagavān—the Supreme Personality of Godhead; kṛṣṇa—is Lord Kṛṣṇa; ei ta' niścaya—this is the conclusion.

TRANSLATION

The Lord then continued, "My dear Veṅkaṭa Bhaṭṭa, please do not continue doubting. Lord Kṛṣṇa is the Supreme Personality of Godhead, and this is the conclusion of the Vedic literature.

Madhya TEXT 9.142

kṛṣṇera vilāsa-mūrti--śrī-nārāyaṇa

ataeva lakṣmī-ādyera hare teṇha mana //CC Madhya, 9.142//

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; vilāsa-mūrti—form for enjoyment; śrī-nārāyaṇa—Lord Nārāyaṇa; ataeva—therefore; lakṣmī-ādyera—of the goddess of fortune and her followers; hare—attracts; teṇha—He (Lord Nārāyaṇa); mana—the mind.

TRANSLATION

"Lord Nārāyaṇa, the opulent form of Kṛṣṇa, attracts the minds of the goddess of fortune and her followers.

Madhya TEXT 9.143

ete cāmśa-kalāḥ puṁsaḥ

kṛṣṇas tu bhagavān svayam

indrāri-vyākulaṁ lokam

mṛḍayanti yuge yuge //CC Madhya, 9.143//

SYNONYMS

ete—these; ca—and; aṁśa—plenary portions; kalāḥ—parts of plenary portions; puṁsaḥ—of the puruṣa-avatāras; kṛṣṇaḥ—Lord Kṛṣṇa; tu—but; bhagavān—the Supreme Personality of Godhead; svayam—Himself; indra-ari—the enemies of Lord Indra; vyākulaṁ—full of; lokam—the world; mṛḍayanti—make happy; yuge yuge—at the right time in each age.

TRANSLATION

" 'All these incarnations of Godhead are either plenary portions or parts of the

plenary portions of the puruṣa-avatāras. But Kṛṣṇa is the Supreme Personality of Godhead Himself. In every age He protects the world through His different features when the world is disturbed by the enemies of Indra.'

PURPORT

This is a verse from Śrīmad-Bhāgavatam (1.3.28).

Madhya TEXT 9.144

nārāyaṇa haite kṛṣṇera asādhāraṇa guṇa

ataeva lakṣmīra kṛṣṇe tṛṣṇā anukṣaṇa //CC Madhya, 9.144//

SYNONYMS

nārāyaṇa haite—over and above Nārāyaṇa; kṛṣṇera—of Lord Kṛṣṇa; asādhāraṇa guṇa—uncommon qualities; ataeva—therefore; lakṣmīra—of the goddess of fortune; kṛṣṇe—unto Kṛṣṇa; tṛṣṇā—desire; anukṣaṇa—always.

TRANSLATION

"Because Kṛṣṇa has four extraordinary qualities not possessed by Lord Nārāyaṇa, the goddess of fortune, Lakṣmī, always desires His company.

PURPORT

Lord Nārāyaṇa has sixty transcendental qualities. Over and above these, Kṛṣṇa has four extraordinary transcendental qualities absent in Lord Nārāyaṇa. These four qualities are: (1) His wonderful pastimes, which are compared to an ocean; (2) His association in the circle of the supreme devotees in conjugal love (the gopīs); (3) His playing on the flute, whose vibration attracts the three worlds; and (4) His extraordinary beauty, which surpasses the beauty of the three worlds. Lord Kṛṣṇa's beauty is unequalled and unsurpassed.

Madhya TEXT 9.145

tumi ye paḍilā śloka, se haya pramāṇa

sei śloke āise 'kṛṣṇa--svayaṁ bhagavān' //CC Madhya, 9.145//

SYNONYMS

tumi—you; ye—which; paḍilā—have recited; śloka—verse; se—that; haya—is;

pramāṇa—evidence; sei śloke—in that verse; āise kṛṣṇa—Kṛṣṇa is; svayam bhagavān—the Supreme Personality of Godhead.

TRANSLATION

"You have recited the śloka beginning with 'siddhāntatas tv abhede 'pi.' That very verse is evidence that Kṛṣṇa is the Supreme Personality of Godhead.

Madhya TEXT 9.146

siddhāntatas tv abhede 'pi

śrīśa-kṛṣṇa-svarūpayoḥ

rasenotkṛṣyate kṛṣṇa-

rūpam eṣā rasa-sthitiḥ //CC Madhya, 9.146//

SYNONYMS

siddhāntataḥ—in reality; tu—but; abhede—no difference; api—although; śrī-īśa—of the husband of Lakṣmī, Nārāyaṇa; kṛṣṇa—of Lord Kṛṣṇa; svarūpayoḥ—between the forms; rasena—by transcendental mellows; utkṛṣyate—is superior; kṛṣṇa-rūpam—the form of Lord Kṛṣṇa; eṣā—this; rasa-sthitiḥ—the reservoir of pleasure.

TRANSLATION

" 'According to transcendental realization, there is no difference between the forms of Kṛṣṇa and Nārāyaṇa. Yet in Kṛṣṇa there is a special transcendental attraction due to the conjugal mellow, and consequently He surpasses Nārāyaṇa. This is the conclusion of transcendental mellows.'

PURPORT

This is a verse from the Bhakti-rasāmṛta-sindhu (1.2.59). Here Śrīla Kṛṣṇadāsa Kavirāja says that Lord Caitanya spoke the verse to Veṅkata Bhaṭṭa, and earlier he said that Veṅkata Bhaṭṭa spoke it to the Lord. But since their conversation took place long, long before the Bhakti-rasāmṛta-sindhu was composed, the question may be raised as to how either of them quoted the verse. Śrīla Bhaktivinoda Ṭhākura explains that this verse and many others like it were current among devotees long before the Bhakti-rasāmṛta-sindhu was composed. Thus devotees would always quote them and explain their purport in ecstasy.

Madhya TEXT 9.147

svayam bhagavān 'kṛṣṇa' hare lakṣmīra mana

gopikāra mana harite nāre 'nārāyaṇa' //CC Madhya, 9.147//

SYNONYMS

svayam bhagavān—the Supreme Personality of Godhead; kṛṣṇa—is Lord Kṛṣṇa; hare—attracts; lakṣmīra—of the goddess of fortune; mana—the mind; gopikāra—of the gopīs; mana—the minds; harite—to attract; nāre—is not able; nārāyaṇa—Lord Nārāyaṇa.

TRANSLATION

"The Supreme Personality of Godhead, Kṛṣṇa, attracts the mind of the goddess of fortune, but Lord Nārāyaṇa cannot attract the minds of the gopīs. This proves the superexcellence of Kṛṣṇa.

Madhya TEXT 9.148

nārāyaṇera kā kathā, śrī-kṛṣṇa āpane

gopikāre hāsya karāite haya 'nārāyaṇe' //CC Madhya, 9.148//

SYNONYMS

nārāyaṇera—of Lord Nārāyaṇa; kā kathā—what to speak; śrī-kṛṣṇa—Lord Śrī Kṛṣṇa; āpane—Himself; gopikāre—the gopīs; hāsya karāite—to make them jubilant; haya—becomes; nārāyaṇe—in the form of Nārāyaṇa.

TRANSLATION

"To say nothing of Lord Nārāyaṇa personally, Lord Kṛṣṇa Himself appeared as Nārāyaṇa just to play a joke on the gopīs.

Madhya TEXT 9.149

'catur-bhuja-mūrti' dekhāya gopī-gaṇera āge

sei 'kṛṣṇe' gopikāra nahe anurāge //CC Madhya, 9.149//

SYNONYMS

catur-bhuja-mūrti—four-handed form; dekhāya—exhibits; gopī-gaṇera—of the

gopīs; āge—in front; sei kṛṣṇe—unto that Kṛṣṇa; gopikāra—of the gopīs; nahe—not; anurāge—attraction.

TRANSLATION

"Although Kṛṣṇa assumed the four-armed form of Nārāyaṇa, He could not attract the serious attention of the gopīs in ecstatic love.

Madhya TEXT 9.150

gopīnām paśupendra-nandana-juṣo bhāvasya kaḥ tām kṛtī

viññātum kṣamate durūha-padavī-saṅcāriṇaḥ prakriyām

āviṣkurvati vaiṣṇavīm api tanum tasmin bhujair jiṣṇubhir

yāsām hanta caturbhir adbhuta-rucim rāgodayaḥ kuñcati //CC Madhya, 9.150//

SYNONYMS

gopīnām—of the gopīs; paśupa-indra-nandana-juṣaḥ—of the service of the son of Vraja's King, Mahārāja Nanda; bhāvasya—ecstatic; kaḥ—what; tām—that; kṛtī—learned man; viññātum—to understand; kṣamate—is able; durūha—very difficult to understand; padavī—the position; saṅcāriṇaḥ—which provokes; prakriyām—activity; āviṣkurvati—He manifests; vaiṣṇavīm—of Viṣṇu; api—certainly; tanum—the body; tasmin—in that; bhujaiḥ—with arms; jiṣṇubhiḥ—very beautiful; yāsām—of whom (the gopīs); hanta—alas; caturbhiḥ—four; adbhuta—wonderfully; rucim—beautiful; rāga-udayaḥ—the evoking of ecstatic feelings; kuñcati—cripples.

TRANSLATION

" 'Once Lord Śrī Kṛṣṇa playfully manifested Himself as Nārāyaṇa, with four victorious hands and a very beautiful form. When the gopīs saw this exalted form, however, their ecstatic feelings were crippled. A learned scholar, therefore, cannot understand the gopīs' ecstatic feelings, which are firmly fixed upon the original form of Lord Kṛṣṇa as the son of Nanda Mahārāja. The wonderful feelings of the gopīs in ecstatic parama-rasa with Kṛṣṇa constitute the greatest mystery in spiritual life.' "

PURPORT

This is a verse spoken by Nārada Muni in the Lalita-mādhava-nāṭaka (6.14), a

drama written by Śrīla Rūpa Gosvāmī. This verse clarifies the verse siddhāntatas tv abhede 'pi, which Kavirāja Gosvāmī quotes from Bhakti-rasāmṛta-sindhu. Lord Caitanya Mahāprabhu Himself spoke it to Veṅkaṭa Bhaṭṭa. The verse was quoted by Lord Caitanya long before Bhakti-rasāmṛta-sindhu was composed, and in this regard Śrīla Bhaktivinoda Ṭhākura points out that all these verses were current at the time and were quoted by devotees long before Bhakti-rasāmṛta-sindhu was composed.

Madhya TEXT 9.151

eta kahi' prabhu tāṇra garva cūrṇa kariyā

tāṇre sukha dite kahe siddhānta phirāiyā //CC Madhya, 9.151//

SYNONYMS

eta kahi'-saying this; prabhu—Lord Śrī Caitanya Mahāprabhu; tāṇra—his (of Veṅkaṭa Bhaṭṭa); garva—pride; cūrṇa kariyā—smashing into pieces; tāṇre—unto him; sukha dite—to give happiness; kahe—says; siddhānta phirāiyā—turning the whole conversation.

TRANSLATION

In this way Lord Śrī Caitanya Mahāprabhu deflated the pride of Veṅkaṭa Bhaṭṭa, but just to make him happy again, He spoke as follows.

Madhya TEXT 9.152

duḥkha nā bhāviha, bhaṭṭa, kailuṇ parihāsa

śāstra-siddhānta śuna, yāte vaiṣṇava-viśvāsa //CC Madhya, 9.152//

SYNONYMS

duḥkha—unhappiness; nā—do not; bhāviha—bear; bhaṭṭa—My dear Veṅkaṭa Bhaṭṭa; kailuṇ parihāsa—I was simply making a joke; śāstra-siddhānta—the conclusion of the revealed scriptures; śuna—hear; yāte—in which; vaiṣṇava-viśvāsa—the faith of the Vaiṣṇavas.

TRANSLATION

The Lord pacified Veṅkaṭa Bhaṭṭa by saying, "Actually whatever I have said is by way of jest. Now you can hear from Me the conclusion of the śāstras, in

which every Vaiṣṇava devotee has firm faith.

Madhya TEXT 9.153

kṛṣṇa-nārāyaṇa, yaiche eka-i svarūpa

gopī-lakṣmī-bheda nāhi haya eka-rūpa //CC Madhya, 9.153//

SYNONYMS

kṛṣṇa-nārāyaṇa—Lord Kṛṣṇa and Lord Nārāyaṇa; yaiche—as; eka-i—one; svarūpa—form; gopī—the gopīs; lakṣmī—the goddess of fortune; bheda—difference; nāhi—there is not; haya—there is; eka-rūpa—one form.

TRANSLATION

"There is no difference between Lord Kṛṣṇa and Lord Nārāyaṇa, for They are of the same form. Similarly, there is no difference between the gopīs and the goddess of fortune, for they also are of the same form.

Madhya TEXT 9.154

gopī-dvāre lakṣmī kare kṛṣṇa-saṅgāsvāda

īśvaratve bheda mānile haya aparādha //CC Madhya, 9.154//

SYNONYMS

gopī-dvāre—through the gopīs; lakṣmī—the goddess of fortune; kare—does; kṛṣṇa-saṅga-āsvāda—tasting the sweetness of the association of Lord Kṛṣṇa; īśvaratve—in the Supreme Personality of Godhead; bheda—difference; mānile—if one considers; haya—there is; aparādha—offense.

TRANSLATION

"The goddess of fortune enjoys the association of Kṛṣṇa through the gopīs. One should not see a difference between the forms of the Lord, for such a conception is offensive.

Madhya TEXT 9.155

eka īśvara--bhaktera dhyāna-anurūpa

eka-i vighrahe kare nānākāra rūpa //CC Madhya, 9.155//

SYNONYMS

eka īśvara—the Lord is one; bhaktera—of the devotees; dhyāna—meditation; anurūpa—according to; eka-i—one; vighrahe—in form; kare—exhibits; nānā-ākāra—different; rūpa—forms.

TRANSLATION

"There is no difference between the transcendental forms of the Lord. Different forms are manifest due to different attachments of different devotees. Actually the Lord is one, but He appears in different forms just to satisfy His devotees.

PURPORT

In the Brahma-saṁhitā (5.33) it is stated:

advaitam acyutam anādim ananta-rūpam

ādyam purāṇa-puruṣam nava-yauvanam ca

The Lord is advaita, without differentiation. There is no difference between the forms of Kṛṣṇa, Rāma, Nārāyaṇa and Viṣṇu. All of them are one. Sometimes foolish people ask whether when we chant "Rāma" in the Hare Kṛṣṇa mantra we refer to Lord Rāmacandra or Lord Balarāma. If a devotee says that the name Rāma in the Hare Kṛṣṇa mahā-mantra refers to Balarāma, a foolish person may become angry because to him the name Rāma refers to Lord Rāmacandra. Actually there is no difference between Balarāma and Lord Rāma. It does not matter if one chants Hare Rāma referring to Balarāma or Lord Rāmacandra, for there is no difference between Them. However, it is offensive to think that Balarāma is superior to Lord Rāmacandra or vice versa. Neophyte devotees do not understand this śāstric conclusion, and consequently they unnecessarily create an offensive situation. In text 154 Śrī Caitanya Mahāprabhu clarified this in a very lucid way: īśvaratve bheda mānile haya aparādha. "It is offensive for one to differentiate between the forms of the Lord." On the other hand, one should not think that the forms of the Lord are the same as the forms of the demigods. This is certainly offensive, as confirmed by the Vaiṣṇava-tantra:

yas tu nārāyaṇam devam

brahmā-rudrādi-daivataiḥ

samatvenaiva vīkṣeta

sa pāṣaṇḍī bhaved dhruvam

"A pāṣaṇḍī is one who considers the great demigods such as Lord Brahmā and Lord Śiva equal to the Supreme Personality of Godhead, Nārāyaṇa." (Hari-bhakti-vilāsa 7.117)

The conclusion is that we should neither differentiate between the forms of the Lord nor equate the forms of the Lord with the forms of demigods or human beings. For instance, sometimes foolish sannyāsīs, thinking the body of the Lord to be material, equate daridra-nārāyaṇa with Nārāyaṇa, and this is certainly offensive. Unless one is instructed by a bona fide spiritual master, he cannot perfectly understand these different forms. The Brahma-saṁhitā confirms, vedeṣu durlabham adurlabham ātma-bhaktau. One cannot understand the differences between the forms of the Lord simply by academic study or by reading Vedic literature. One must learn from a realized devotee. Only then can one learn how to distinguish between one form of the Lord and another. The conclusion is that there is no difference between the forms of the Lord, but there is a difference between His forms and those of the demigods.

Madhya TEXT 9.156

maṇiṛ yathā vibhāgena

nīla-pītādibhir yutaḥ

rūpa-bhedam avāpnoti

dhyāna-bhedāt tathācyutaḥ //CC Madhya, 9.156//

SYNONYMS

maṇiḥ—jewel, specifically the jewel known as vaidūrya; yathā—as; vibhāgena—separately; nīla—blue; pīta—yellow; ādibhiḥ—and with other colors; yutaḥ—joined; rūpa-bhedam—difference of form; avāpnoti—gets; dhyāna-bhedāt—by different types of meditation; tathā—similarly; acyutaḥ—the infallible Supreme Personality of Godhead.

TRANSLATION

" 'When the jewel known as vaidūrya touches various other materials, it appears to be separated into different colors, and consequently its forms also appear different. Similarly, according to the meditational ecstasy of the devotee, the

Lord, who is known as Acyuta [infallible], appears in different forms, although He is essentially one.' "

PURPORT

This is a verse quoted from Śrī Nārada-pañcarātra.

Madhya TEXT 9.157

bhaṭṭa kahe,--kāhāṇ āmi jīva pāmara

kāhāṇ tumi sei kṛṣṇa,--sākṣāt īśvara //CC Madhya, 9.157//

SYNONYMS

bhaṭṭa kahe—Veṅkaṭa Bhaṭṭa said; kāhāṇ—whereas; āmi—I; jīva—an ordinary living being; pāmara—fallen; kāhāṇ—whereas; tumi—You; sei kṛṣṇa—the same Supreme Personality of Godhead, Kṛṣṇa; sākṣāt īśvara—directly the Lord.

TRANSLATION

Veṅkaṭa Bhaṭṭa then said, "I am an ordinary fallen living entity, but You are Kṛṣṇa, the Supreme Personality of Godhead Himself.

Madhya TEXT 9.158

agādha īśvara-līlā kichui nā jāni

tumi yei kaha, sei satya kari' māni //CC Madhya, 9.158//

SYNONYMS

agādha—unfathomable; īśvara-līlā—pastimes of the Lord; kichui—anything; nā jāni—I do not know; tumi—You; yei—whatever; kaha—say; sei satya—that is right; kari' māni—I accept.

TRANSLATION

"The transcendental pastimes of the Lord are unfathomable, and I do not know anything about them. Whatever You say I accept as the truth.

PURPORT

This is the way to understand the truth about the Supreme Personality of Godhead. After hearing the Bhagavad-gītā, Arjuna said very much the same

thing:

sarvam etad ṛtaṁ manye

yan mām vadasi keśava

na hi te bhagavan vyaktiṁ

vidur devā na dānavāḥ

"O Kṛṣṇa, I totally accept as truth all that You have told me. Neither the demigods nor the demons, O Lord, can understand Your personality." (Bg. 10.14)

It is not possible to understand the truth about the pastimes of the Lord simply by using our own logic, argument and academic education. We must receive bona fide information from the Supreme Personality of Godhead, just as Arjuna received information when Kṛṣṇa spoke the Bhagavad-gītā. We have to accept the Bhagavad-gītā or any other Vedic literature in good faith. These Vedic scriptures are the only source of knowledge about the Lord. We must understand that we cannot comprehend the Absolute Truth by the speculative process.

Madhya TEXT 9.159

more pūrṇa kṛpā kaila lakṣmī-nārāyaṇa

tānra kṛpāya pāinu tomāra caraṇa-daraśana //CC Madhya, 9.159//

SYNONYMS

more—unto me; pūrṇa—complete; kṛpā—mercy; kaila—did; lakṣmī-nārāyaṇa—the Deity of mother goddess of fortune and Nārāyaṇa; tānra kṛpāya—by Their mercy; pāinu—I have gotten; tomāra—Your; caraṇa-daraśana—vision of the lotus feet.

TRANSLATION

"I have been engaged in the service of Lakṣmī-Nārāyaṇa, and it is due to Their mercy that I have been able to see Your lotus feet.

Madhya TEXT 9.160

kṛpā kari' kahile more kṛṣṇera mahimā

yāñra rūpa-guṇaiśvaryera keha nā pāya sīmā //CC Madhya, 9.160//

SYNONYMS

kṛpā kari'-showing causeless mercy; kahile—You have spoken; more—unto me; kṛṣṇera—of Lord Kṛṣṇa; mahimā—the glories; yāñra—whose; rūpa-guṇa-aiśvaryera—of forms, qualities and opulence; keha—anyone; nā—not; pāya—gets; sīmā—the limit.

TRANSLATION

"Out of Your causeless mercy You have told me of the glories of Lord Kṛṣṇa. No one can reach the end of the opulence, qualities and forms of the Lord.

Madhya TEXT 9.161

ebe se jāninu kṛṣṇa-bhakti sarvopari

kṛtārtha karile, more kahile kṛpā kari' //CC Madhya, 9.161//

SYNONYMS

ebe—now; se—that; jāninu—I understand; kṛṣṇa-bhakti—devotional service to Lord Kṛṣṇa; sarva-upari—above all; kṛta-ārtha—successful; karile—You have made; more—unto me; kahile—You have spoken; kṛpā kari'-by Your causeless mercy.

TRANSLATION

"I can now understand that devotional service unto Lord Kṛṣṇa is the supreme form of worship. Out of Your causeless mercy You have made my life successful simply by explaining the facts."

Madhya TEXT 9.162

eta bali' bhaṭṭa paḍilā prabhura caraṇe

kṛpā kari' prabhu tāñre kailā āliṅgane //CC Madhya, 9.162//

SYNONYMS

eta bali'-saying this; bhaṭṭa-Veṅkaṭa Bhaṭṭa; paḍilā-fell down; prabhura caraṇe-at the lotus feet of the Lord; kṛpā kari'-showing him mercy; prabhu-Lord Śrī Caitanya Mahāprabhu; tāñre-unto him; kailā-did; āliṅgane-embracing.

TRANSLATION

After saying this, Veṅkaṭa Bhaṭṭa fell down before the lotus feet of the Lord, and the Lord, out of His causeless mercy, embraced him.

Madhya TEXT 9.163

cāturmāsya pūrṇa haila, bhaṭṭa-ājñā lañā

dakṣiṇa calilā prabhu śrī-raṅga dekhiyā //CC Madhya, 9.163//

SYNONYMS

cāturmāsya—the period of Cāturmāsya; pūrṇa haila—became completed; bhaṭṭa-ājñā lañā—taking permission from Veṅkaṭa Bhaṭṭa; dakṣiṇa—south; calilā—proceeded; prabhu—Śrī Caitanya Mahāprabhu; śrī-raṅga dekhiyā—visiting Śrī Raṅga.

TRANSLATION

When the period of Cāturmāsya was completed, Śrī Caitanya Mahāprabhu took permission to leave Veṅkaṭa Bhaṭṭa, and after visiting Śrī Raṅga He proceeded further toward southern India.

Madhya TEXT 9.164

saṅgete calilā bhaṭṭa, nā yāya bhavane

tāṅre vidāya dilā prabhu aneka yatane //CC Madhya, 9.164//

SYNONYMS

saṅgete—along with Him; calilā—began to go; bhaṭṭa—Veṅkaṭa Bhaṭṭa; nā yāya bhavane—does not return to his home; tāṅre—unto him; vidāya dilā—gave farewell; prabhu—Śrī Caitanya Mahāprabhu; aneka yatane—with great endeavor.

TRANSLATION

Veṅkaṭa Bhaṭṭa did not want to return home but also wanted to go with the Lord. It was with great endeavor that Śrī Caitanya Mahāprabhu bade him farewell.

Madhya TEXT 9.165

prabhura viyoge bhaṭṭa haila acetana

ei raṅga-līlā kare śacīra nandana //CC Madhya, 9.165//

SYNONYMS

prabhura viyoge—on account of separation from Śrī Caitanya Mahāprabhu; bhaṭṭa—Veṅkaṭa Bhaṭṭa; haila—became; acetana—unconscious; ei—this; raṅga-līlā—pastime at Śrī Raṅga-kṣetra; kare—does; śacīra nandana—the son of mother Śacī.

TRANSLATION

When He did so, Veṅkaṭa Bhaṭṭa fell down unconscious. Such are the pastimes of Lord Śrī Caitanya Mahāprabhu, the son of mother Śacī, at Śrī Raṅga-kṣetra.

Madhya TEXT 9.166

ṛṣabha-parvate cali' āilā gaurahari

nārāyaṇa dekhilā tānhā nati-stuti kari' //CC Madhya, 9.166//

SYNONYMS

ṛṣabha-parvate—to the Ṛṣabha Hill; cali'-walking; āilā—arrived; gaurahari—Lord Śrī Caitanya Mahāprabhu; nārāyaṇa—the Deity of Lord Nārāyaṇa; dekhilā—saw; tānhā—there; nati-stuti kari'-offering obeisances and prayers.

TRANSLATION

When the Lord arrived at Ṛṣabha Hill, He saw the temple of Lord Nārāyaṇa and offered obeisances and various prayers.

PURPORT

Ṛṣabha Hill is in southern Kaṇṇāṭa, in the district of Madurai. Twelve miles north of Madurai City is a place called Ānāgaḍa-malaya-parvata, which is situated within the forest of Kuṭakācala. Within this forest Lord Ṛṣabhadeva burned Himself to ashes. Now this place is known as Palni Hill.

Madhya TEXT 9.167

paramānanda-purī tāhān rahe catur-māsa

śuni' mahāprabhu gelā purī-gosāñira pāśa //CC Madhya, 9.167//

SYNONYMS

paramānanda-purī—Paramānanda Purī; tāhān—there; rahe—remained; catur-māsa—four months; śuni'-hearing; mahāprabhu—Śrī Caitanya Mahāprabhu; gelā—went; purī—Paramānanda Purī; gosāñira—the spiritual master; pāśa—near.

TRANSLATION

Paramānanda Purī was staying at Rṣabha Hill during the four months of the rainy season, and when Śrī Caitanya Mahāprabhu heard this, He immediately went to see him.

Madhya TEXT 9.168

purī-gosāñira prabhu kaila caraṇa vandana

preme purī gosāñi tāñre kaila ālīṅgana //CC Madhya, 9.168//

SYNONYMS

purī-gosāñira—of Paramānanda Purī; prabhu—Śrī Caitanya Mahāprabhu; kaila—did; caraṇa vandana—worship of the lotus feet; preme—in ecstasy; purī gosāñi—Paramānanda Purī; tāñre—unto Him; kaila—did; ālīṅgana—embracing.

TRANSLATION

Upon meeting Paramānanda Purī, Śrī Caitanya Mahāprabhu offered him all respects, touching his lotus feet, and Paramānanda Purī embraced the Lord in ecstasy.

Madhya TEXT 9.169

tina-dina preme donhe kṛṣṇa-kathā-raṅge

sei vipra-ghare donhe rahe eka-saṅge //CC Madhya, 9.169//

SYNONYMS

tina-dina—three days; preme—in ecstasy; donhe—both; kṛṣṇa-kathā—discussing topics of Kṛṣṇa; raṅge—in jubilation; sei vipra-ghare—in the home of a brāhmaṇa; donhe—both of them; rahe—stayed; eka-saṅge—together.

TRANSLATION

Śrī Caitanya Mahāprabhu stayed with Paramānanda Purī in the brāhmaṇa's house where he was residing. The two of them passed three days there discussing topics of Kṛṣṇa.

Madhya TEXT 9.170

purī-gosāñi bale,--āmi yāba puruṣottame

puruṣottama dekhi' gaḍe yāba gaṅgā-snāne //CC Madhya, 9.170//

SYNONYMS

purī-gosāñi—Paramānanda Purī; bale—said; āmi—I; yāba—shall go; puruṣottame—to Jagannātha Purī; puruṣottama dekhi'-after visiting Jagannātha Purī; gaḍe yāba—I shall go to Bengal; gaṅgā-snāne—for bathing in the Ganges.

TRANSLATION

Paramānanda Purī informed Śrī Caitanya Mahāprabhu that he was going to see Puruṣottama at Jagannātha Purī. After seeing Lord Jagannātha there, he would go to Bengal to bathe in the Ganges.

Madhya TEXT 9.171

prabhu kahe,--tumi punaḥ āisa nīlācale

āmi setubandha haite āsiba alpa-kāle //CC Madhya, 9.171//

SYNONYMS

prabhu kahe—the Lord said; tumi—you; punaḥ—again; āisa—come; nīlācale—to Jagannātha Purī; āmi—I; setubandha haite—from Rāmeśvara; āsiba—shall return; alpa-kāle—very soon.

TRANSLATION

Śrī Caitanya Mahāprabhu then told him, "Please return to Jagannātha Purī, for I will return there very soon from Rāmeśvara [Setubandha].

Madhya TEXT 9.172

tomāra nikaṭe rahi,--hena vāñchā haya

nīlācale āsibe more hañā sadaya //CC Madhya, 9.172//

SYNONYMS

tomāra nikaṭe—with you; rahi—I may stay; hena—such; vāñchā haya—is My desire; nīlācale—to Jagannātha Purī; āsibe—please come; more—unto Me; hañā—being; sa-daya—merciful.

TRANSLATION

"It is My desire to stay with you, and therefore if you would return to Jagannātha Purī, you would show great mercy to Me."

Madhya TEXT 9.173

eta bali' tānra ṭhāñi ei ājñā lañā

dakṣiṇe calilā prabhu haraṣita hañā //CC Madhya, 9.173//

SYNONYMS

eta bali'-saying this; tānra ṭhāñi—from him; ei ājñā lañā—taking permission; dakṣiṇe calilā—departed for southern India; prabhu—Lord Śrī Caitanya Mahāprabhu; haraṣita hañā—being very much pleased.

TRANSLATION

After talking in this way with Paramānanda Purī, the Lord took his permission to leave and, very much pleased, departed for southern India.

Madhya TEXT 9.174

paramānanda purī tabe calilā nīlācale

mahāprabhu cali cali āilā śrī-śaile //CC Madhya, 9.174//

SYNONYMS

paramānanda purī—Paramānanda Purī; tabe—then; calilā nīlācale—departed for Jagannātha Purī; mahāprabhu—Śrī Caitanya Mahāprabhu; cali cali—walking; āilā—came; śrī-śaile—to Śrī Śaila.

TRANSLATION

Thus Paramānanda Purī started for Jagannātha Purī, and Śrī Caitanya

Mahāprabhu began walking toward Śrī Śaila.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura remarks, "Which Śrī Śaila is being indicated by Kṛṣṇadāsa Kavirāja Gosvāmī is not clearly understood. There is no temple of Mallikāṛjuna in this area because the Śrī Śaila located in the district of Dhārṇvād cannot possibly be there. That Śrī Śaila is on the southern side of Belgaumā, and the Śiva temple of Mallikāṛjuna is located there. (Refer to text fifteen of this chapter.) It is said that on that hill Lord Śiva lived with Devī. Also, Lord Brahmā lived there with all the demigods."

Madhya TEXT 9.175

śiva-durgā rahe tāhān brāhmaṇera veśe

mahāprabhu dekhi' donhāra ha-ila ullāse //CC Madhya, 9.175//

SYNONYMS

śiva-durgā—Lord Śiva and his wife, Durgā; rahe tāhān—stayed there; brāhmaṇera veśe—in the dress of brāhmaṇas; mahāprabhu dekhi'-seeing Śrī Caitanya Mahāprabhu; donhāra—of both of them; ha-ila—there was; ullāse—great pleasure.

TRANSLATION

It was in Śrī Śaila that Lord Śiva and his wife Durgā lived in the dress of brāhmaṇas, and when they saw Śrī Caitanya Mahāprabhu, they became very much pleased.

Madhya TEXT 9.176

tina dina bhikṣā dila kari' nimantraṇa

nibhṛte vasi' gupta-vārtā kahe dui jana //CC Madhya, 9.176//

SYNONYMS

tina dina—for three days; bhikṣā dila—offered alms; kari' nimantraṇa—inviting Him; nibhṛte—in a solitary place; vasi'-sitting together; gupta-vārtā—confidential talks; kahe—speak; dui jana—both of them.

TRANSLATION

Lord Śiva, dressed like a brāhmaṇa, gave alms to Śrī Caitanya Mahāprabhu and invited Him to spend three days in a solitary place. Sitting there together, they talked very confidentially.

Madhya TEXT 9.177

tānra saṅge mahāprabhu kari iṣṭagoṣṭhī

tānra ājñā lañā āilā purī kāmakoṣṭhī //CC Madhya, 9.177//

SYNONYMS

tānra saṅge—with him; mahāprabhu—Śrī Caitanya Mahāprabhu; kari iṣṭa-goṣṭhī—discussing spiritual subject matter; tānra—his; ājñā—order; lañā—taking; āilā—came; purī kāmakoṣṭhī—to Kāmakoṣṭhī-purī.

TRANSLATION

After talking with Lord Śiva, Śrī Caitanya Mahāprabhu took his permission to leave and went to Kāmakoṣṭhī-purī.

Madhya TEXT 9.178

dakṣiṇa-mathurā āilā kāmakoṣṭhī haite

tāhān dekhā haila eka brāhmaṇa-sahite //CC Madhya, 9.178//

SYNONYMS

dakṣiṇa-mathurā—at southern Mathurā; āilā—arrived; kāmakoṣṭhī haite—from Kāmakoṣṭhī; tāhān—there; dekhā haila—He met; eka—one; brāhmaṇa-sahite—with a brāhmaṇa.

TRANSLATION

When Śrī Caitanya Mahāprabhu arrived at southern Mathurā from Kāmakoṣṭhī, He met a brāhmaṇa.

PURPORT

Southern Madurai, presently known as Mādūrā, is situated on the banks of the Bhāgāi River. This place of pilgrimage is specifically meant for the devotees of Lord Śiva; therefore it is called Śaiva-kṣetra, that is, the place where Lord Śiva is worshiped. In this area there are mountains and forests. There are also two Śiva

temples, one known as Rāmeśvara and the other known as Sundareśvara. There is also a temple to Devī called the Mīnākṣī-devī temple, which displays very great architectural craftsmanship. It was built under the supervision of the kings of the Pāṇḍya Dynasty, and when the Muslims attacked this temple, as well as the temple of Sundareśvara, great damage was done. In the Christian year 1372, a king named Kampanna Udaiyara reigned on the throne of Mādurā. Long ago, Emperor Kulaśekhara ruled this area, and during his reign he established a colony of brāhmaṇas. A well-known king named Anantaguṇa Pāṇḍya is an eleventh-generation descendant of Emperor Kulaśekhara.

Madhya TEXT 9.179

sei vipra mahāprabhuke kaila nimantraṇa

rāma-bhakta sei vipra--virakta mahājana //CC Madhya, 9.179//

SYNONYMS

sei vipra—that brāhmaṇa; mahāprabhuke—unto Lord Śrī Caitanya Mahāprabhu; kaila—did; nimantraṇa—invitation; rāma-bhakta—devotee of Lord Rāmacandra; sei—that; vipra—brāhmaṇa; virakta—very much detached; mahājana—a great devotee and authority.

TRANSLATION

The brāhmaṇa who met Śrī Caitanya Mahāprabhu invited the Lord to his home. This brāhmaṇa was a great devotee and an authority on Lord Śrī Rāmacandra. He was always detached from material activities.

Madhya TEXT 9.180

kṛtamālāya snāna kari' āilā tānra ghare

bhikṣā ki dibena vipra,--pāka nāhi kare //CC Madhya, 9.180//

SYNONYMS

kṛtamālāya—in the Kṛtamālā River; snāna kari'-bathing; āilā—came; tānra—of the brāhmaṇa; ghare—to the home; bhikṣā—offering of alms; ki dibena—what shall give; vipra—the brāhmaṇa; pāka—cooking; nāhi kare—did not do.

TRANSLATION

After bathing in the river Kṛtamālā, Śrī Caitanya Mahāprabhu went to the brāhmaṇa's house to take lunch, but He saw that the food was unprepared because the brāhmaṇa had not cooked it.

Madhya TEXT 9.181

mahāprabhu kahe tāñre,--śuna mahāśaya

madhyāhna haila, kene pāka nāhi haya //CC Madhya, 9.181//

SYNONYMS

mahāprabhu kahe—Śrī Caitanya Mahāprabhu said; tāñre—unto him; śuna mahāśaya—please hear, My dear sir; madhya-ahna haila—it is already noon; kene—why; pāka nāhi haya—you did not cook.

TRANSLATION

Seeing this, Śrī Caitanya Mahāprabhu said, "My dear sir, please tell Me why you have not cooked. It is already noon."

Madhya TEXT 9.182

vipra kahe,--prabhu, mora araṇye vasati

pākerā sāmāgrī vane nā mile samprati //CC Madhya, 9.182//

SYNONYMS

vipra kahe—the brāhmaṇa replied; prabhu—O Lord; mora—my; araṇye—in the forest; vasati—residence; pākerā sāmāgrī—the ingredients for cooking; vane—in the forest; nā mile—are not available; samprati—at this time.

TRANSLATION

The brāhmaṇa replied, "My dear Lord, we are living in the forest. For the time being we cannot get all the ingredients for cooking.

Madhya TEXT 9.183

vanya śāka-phala-mūla ānibe lakṣmaṇa

tabe sītā karibena pāka-prayojana //CC Madhya, 9.183//

SYNONYMS

vanya—of the forest; śāka—vegetables; phala-mūla—fruits and roots; ānibe—will bring; lakṣmaṇa—Lakṣmaṇa; tabe—that time; sītā—mother Sītā; karibena—will do; pāka-prayojana—the necessary cooking.

TRANSLATION

"When Lakṣmaṇa brings all the vegetables, fruits and roots from the forest, Sītā will do the necessary cooking."

Madhya TEXT 9.184

tāñra upāsanā śuni' prabhu tuṣṭa hailā

āste-vyaste sei vipra randhana karilā //CC Madhya, 9.184//

SYNONYMS

tāñra—his; upāsanā—method of worship; śuni'-hearing; prabhu—Lord Śrī Caitanya Mahāprabhu; tuṣṭa hailā—was very much pleased; āste-vyaste—with great haste; sei—that; vipra—brāhmaṇa; randhana karilā—began to cook.

TRANSLATION

Śrī Caitanya Mahāprabhu was very much satisfied to hear about the brāhmaṇa's method of worship. Finally the brāhmaṇa hastily made arrangements for cooking.

Madhya TEXT 9.185

prabhu bhikṣā kaila dinera ṭṭīya-prahare

nirviṇṇa sei vipra upavāsa kare //CC Madhya, 9.185//

SYNONYMS

prabhu—Lord Caitanya Mahāprabhu; bhikṣā kaila—took His luncheon; dinera—of the day; ṭṭīya-prahare—at about three o'clock; nirviṇṇa—sorrowful; sei—that; vipra—brāhmaṇa; upavāsa kare—fasted.

TRANSLATION

Śrī Caitanya Mahāprabhu took His lunch at about three o'clock, but the

brāhmaṇa, being very sorrowful, fasted.

Madhya TEXT 9.186

prabhu kahe,--vipra kāñhe kara upavāsa

kene eta duḥkha, kene karaha hutāśa //CC Madhya, 9.186//

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; vipra—My dear brāhmaṇa; kāñhe—why; kara upavāsa—you are fasting; kene—why; eta—so much; duḥkha—unhappiness; kene—why; karaha hutāśa—you express so much worry.

TRANSLATION

While the brāhmaṇa was fasting, Śrī Caitanya Mahāprabhu asked him, "Why are you fasting? Why are you so unhappy? Why are you so worried?"

Madhya TEXT 9.187

vipra kahe,--jīvane mora nāhi prayojana

agni-jale praveśiyā chāḍiba jīvana //CC Madhya, 9.187//

SYNONYMS

vipra kahe—the brāhmaṇa said; jīvane mora—for my life; nāhi—there is not; prayojana—necessity; agni—in fire; jale—in water; praveśiyā—entering; chāḍiba—I shall give up; jīvana—life.

TRANSLATION

The brāhmaṇa replied, "I have no reason to live. I shall give up my life by entering either fire or water.

Madhya TEXT 9.188

jagan-mātā mahā-lakṣmī sītā-ṭhākuraṇī

rākṣase sparśila tāñre,--ihā kāne śuni //CC Madhya, 9.188//

SYNONYMS

jagat-mātā—the mother of the universe; mahā-lakṣmī—the supreme goddess of

fortune; sītā-ṭhākuraṇī—mother Sītā; rākṣase—the demon Rāvaṇa; sparśila—touched; tāṇre—her; ihā—this; kāṇe śuni—I have heard.

TRANSLATION

"My dear Sir, mother Sītā is the mother of the universe and the supreme goddess of fortune. She has been touched by the demon Rāvaṇa, and I am troubled upon hearing this news.

Madhya TEXT 9.189

e śarīra dharibāre kabhu nā yuyāya

ei duḥkhe jvale deha, prāṇa nāhi yāya //CC Madhya, 9.189//

SYNONYMS

e śarīra—this body; dharibāre—to keep; kabhu—ever; nā—not; yuyāya—deserve; ei duḥkhe—in this unhappiness; jvale deha—my body is burning; prāṇa—my life; nāhi yāya—does not go away.

TRANSLATION

"Sir, due to my unhappiness I cannot continue living. Although my body is burning, my life is not leaving."

Madhya TEXT 9.190

prabhu kahe,--e bhāvanā nā kariha āra

paṇḍita hañā kene nā karaha vicāra //CC Madhya, 9.190//

SYNONYMS

prabhu kahe—the Lord said; e bhāvanā—this kind of thinking; nā—do not; kariha—do; āra—anymore; paṇḍita hañā—being a learned paṇḍita; kene—why; nā karaha—you do not make; vicāra—consideration.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "Please do not think this way any longer. You are a learned paṇḍita. Why don't you consider the case?"

Madhya TEXT 9.191

īśvara-preyasī sītā--cid-ānanda-mūrti

prākṛta-indriyera tāñre dekhite nāhi śakti //CC Madhya, 9.191//

SYNONYMS

īśvara-preyasī—the dearmost wife of the Lord; sītā—mother Sītā; cit-ānanda-mūrti—spiritual blissful form; prākṛta—material; indriyera—of the senses; tāñre—her; dekhite—to see; nāhi—there is not; śakti—power.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "Sītādevī, the dearmost wife of the Supreme Lord Rāmacandra, certainly has a spiritual form full of bliss. No one can see her with material eyes, for no materialist has such power.

Madhya TEXT 9.192

sparsibāra kārya āchuka, nā pāya darśana

sītāra ākṛti-māyā harila rāvaṇa //CC Madhya, 9.192//

SYNONYMS

sparsibāra—to touch; kārya—business; āchuka—let it be; nā—does not; pāya—get; darśana—sight; sītāra—of mother Sītā; ākṛti-māyā—the form made of māyā; harila—took away; rāvaṇa—the demon Rāvaṇa.

TRANSLATION

"To say nothing of touching mother Sītā, a person with material senses cannot even see her. When Rāvaṇa kidnapped her, he kidnapped only her material, illusory form.

Madhya TEXT 9.193

rāvaṇa āsitei sītā antardhāna kaila

rāvaṇera āge māyā-sītā pāṭhāila //CC Madhya, 9.193//

SYNONYMS

rāvaṇa—the demon Rāvaṇa; āsitei—as soon as he arrived; sītā—mother Sītā; antardhāna kaila—disappeared; rāvaṇera āge—before the demon Rāvaṇa; māyā-

sītā—illusory, material form of Sītā; pāṭhāila—sent.

TRANSLATION

"As soon as Rāvaṇa arrived before Sītā, she disappeared. Then just to cheat Rāvaṇa she sent an illusory, material form.

Madhya TEXT 9.194

aprākṛta vastu nahe prākṛta-gocara

veda-purāṇete ei kahe nirantara //CC Madhya, 9.194//

SYNONYMS

aprākṛta—spiritual; vastu—substance; nahe—not; prākṛta—of matter; gocara—within the jurisdiction; veda-purāṇete—the Vedas and the Purāṇas; ei—this; kahe—say; nirantara—always.

TRANSLATION

"Spiritual substance is never within the jurisdiction of the material conception. This is always the verdict of the Vedas and Purāṇas."

PURPORT

As stated in the Kaṭha Upaniṣad (2.3.9, 12):

na saṁdr̥ṣe tiṣṭhati rūpam asya

na cakṣuṣā paśyati kaścanainam

hṛdā manīṣā manasābhikṣpto

ya etad vidur amṛtās te bhavanti

naiva vācā na manasā

prāptuṁ śakyo na cakṣuṣā

"Spirit is not within the jurisdiction of material eyes, words or mind."

Similarly, Śrīmad-Bhāgavatam (10.84.13) states:

yasyātma-buddhiḥ kuṇape tri-dhātuke

sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ

yat-tīrtha-buddhiḥ salile na karhicij

janeṣv abhijñeṣu sa eva go-kharah

"A human being who identifies his body made of three elements with his self, who considers the by-products of his body to be his kinsmen, who considers the land of his birth worshipable, and who goes to a place of pilgrimage simply to take a bath rather than to meet men of transcendental knowledge there, is to be considered like an ass or a cow."

These are some Vedic statements about spiritual substance. Spiritual substance cannot be seen by the unintelligent, because they do not have the eyes or the mentality to see the spirit soul. Consequently they think that there is no such thing as spirit. But the followers of the Vedic injunctions take their information from Vedic statements, such as the verses from the Kaṭha Upaniṣad and Śrīmad-Bhāgavatam quoted above.

Madhya TEXT 9.195

viśvāsa karaha tumi āmāra vacane

punarapi ku-bhāvanā nā kariha mane //CC Madhya, 9.195//

SYNONYMS

viśvāsa karaha—believe; tumi—you; āmāra—My; vacane—in the words; punarapi—again; ku-bhāvanā—misconception; nā kariha—do not do; mane—in the mind.

TRANSLATION

Śrī Caitanya Mahāprabhu then assured the brāhmaṇa, "Have faith in My words and do not burden your mind any longer with this misconception."

PURPORT

This is the process of spiritual understanding. Acintyā khalu ye bhāvā na tāṁs tarkaṇa yojayet: "We should not try to understand things beyond our material conception by argument and counterargument." Mahā-jano yena gataḥ sa panthāḥ: "We have to follow in the footsteps of great authorities coming down in the paramparā system." If we approach a bona fide ācārya and keep faith in his

words, spiritual realization will be easy.

Madhya TEXT 9.196

prabhura vacane viprera ha-ila viśvāsa

bhojana karila, haila jīvanera āśa //CC Madhya, 9.196//

SYNONYMS

prabhura vacane—in the words of Lord Śrī Caitanya Mahāprabhu; viprera—of the brāhmaṇa; ha-ila—was; viśvāsa—faith; bhojana karila—he took his lunch; haila—there was; jīvanera—for living; āśa—hope.

TRANSLATION

Although the brāhmaṇa was fasting, he had faith in the words of Śrī Caitanya Mahāprabhu and accepted food. In this way his life was saved.

Madhya TEXT 9.197

tānre āśvāsiyā prabhu karilā gamana

kṛtamālāya snāna kari āilā durvaśana //CC Madhya, 9.197//

SYNONYMS

tānre āśvāsiyā—assuring him; prabhu—Śrī Caitanya Mahāprabhu; karilā gamana—departed; kṛtamālāya—in the river known as Kṛtamālā; snāna kari—bathing; āilā—came; durvaśana—to Durvaśana.

TRANSLATION

After thus assuring the brāhmaṇa, Śrī Caitanya Mahāprabhu proceeded further into southern India and finally arrived at Durvaśana, where He bathed in the river Kṛtamālā.

PURPORT

Presently the Kṛtamālā River is known as the river Bhāgāi. This river has three tributaries, named Surulī, Varāha-nadī and Baṭṭilla-guṇḍu. The river Kṛtamālā is also mentioned in Śrīmad-Bhāgavatam (11.5.39) by the sage Karabhājana.

Madhya TEXT 9.198

durvaśane raghunāthe kaila daraśana

mahendra-śaile paraśurāmera kaila vandana //CC Madhya, 9.198//

SYNONYMS

durvaśane—at Durvaśana; raghunāthe—Lord Rāmacandra; kaila daraśana—Śrī Caitanya Mahāprabhu visited; mahendra-śaile—on Mahendra-śaila; paraśurāmera—to Lord Paraśurāma; kaila vandana—offered prayers.

TRANSLATION

At Durvaśana Śrī Caitanya Mahāprabhu visited the temple of Lord Rāmacandra, and on the hill known as Mahendra-śaila He saw Lord Paraśurāma.

PURPORT

In Durvaśana, or Darbhaśayana, seven miles east of Ramnad, there is a temple of Lord Rāmacandra overlooking the ocean. The hill known as Mahendra-śaila is near Tirunelveli, and at the end of this hill is a city known as Tiruchendur. West of Mahendra-śaila is the territory of Tribāṅkura. There is mention of Mahendra-śaila in the Rāmāyaṇa.

Madhya TEXT 9.199

setubandhe āsi' kaila dhanustīrthe snāna

rāmeśvara dekhi' tāhān karila viśrāma //CC Madhya, 9.199//

SYNONYMS

setubandhe āsi'-coming to Setubandha; kaila—did; dhanuḥ-tīrthe snāna—bathing at the holy place known as Dhanustīrtha; rāmeśvara dekhi'-visiting the holy place Rāmeśvara; tāhān—there; karila viśrāma—took rest.

TRANSLATION

Śrī Caitanya Mahāprabhu then went to Setubandha [Rāmeśvara], where He took His bath at the place called Dhanustīrtha. From there He visited the Rāmeśvara temple and then took rest.

PURPORT

The path through the ocean to the islands known as Mandḍapam and Pambam

consists partly of sand and partly of water. The island of Pambam is about eleven miles long and six miles wide. On this island, four miles north of Pambam Harbor, is Setubandha, where the temple of Rāmeśvara is located. This is a temple of Lord Śiva, and the name Rāmeśvara indicates that he is a great personality whose worshipable Deity is Lord Rāma. Thus the Lord Śiva found in the temple of Rāmeśvara is a great devotee of Lord Rāmacandra. It is said, devī-pattanam ārabhya gaccheyuḥ setu-bandhanam: "After visiting the temple of the goddess Durgā, one should go to the temple of Rāmeśvara."

In this area there are twenty-four different holy places, one of which is Dhanustīrtha, located about twelve miles southeast of Rāmeśvara. It is near the last station of the South Indian Railway, a station called Ramnadā. It is said that here, on the request of Rāvaṇa's younger brother Vibhīṣaṇa, Lord Rāmacandra destroyed the bridge to Laṅkā with His bow while returning to His capital. It is also said that one who visits Dhanustīrtha is liberated from the cycle of birth and death, and that one who bathes there gets all the fruitive results of performing the yajña known as agniṣṭoma.

Madhya TEXT 9.200

vīpra-sabhāya śune tāñhā kūrma-purāṇa

tāra madhye āilā pativrata-upākhyāna //CC Madhya, 9.200//

SYNONYMS

vīpra-sabhāya—among the assembly of brāhmaṇas; śune—hears; tāñhā—there; kūrma-purāṇa—the Kūrma Purāṇa; tāra madhye—within that book; āilā—there was; pati-vratā—of the chaste woman; upākhyāna—narration.

TRANSLATION

There, among the brāhmaṇas, Śrī Caitanya Mahāprabhu listened to the Kūrma Purāṇa, wherein was mentioned the chaste woman's narration.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura remarks that only two khaṇḍas of the Kūrma Purāṇa are now available, namely the Pūrva-khaṇḍa and Uttara-khaṇḍa. Sometimes it is said that the Kūrma Purāṇa contains six thousand verses, but

originally the Kūrma Purāṇa contained seventeen thousand verses. According to Śrīmad-Bhāgavatam, there are seventeen thousand verses in the Kūrma Purāṇa, which is one of the eighteen Mahā-purāṇas. The Kūrma Purāṇa is considered the fifteenth of these Mahā-purāṇas.

Madhya TEXT 9.201

pativratā-śiromaṇi janaka-nandinī

jagatera mātā sītā--rāmera gṛhiṇī //CC Madhya, 9.201//

SYNONYMS

pati-vratā—chaste woman; śiromaṇi—the topmost; janaka-nandinī—is the daughter of King Janaka; jagatera—of all the three worlds; mātā—the mother; sītā—Sītā; rāmera—of Lord Rāmacandra; gṛhiṇī—wife.

TRANSLATION

Śrīmatī Sītādevī is the mother of the three worlds and the wife of Lord Rāmacandra. Among chaste women she is supreme, and she is the daughter of King Janaka.

Madhya TEXT 9.202

rāvaṇa dekhiyā sītā laila agnira śaraṇa

rāvaṇa haite agni kaila sītāke āvaraṇa //CC Madhya, 9.202//

SYNONYMS

rāvaṇa dekhiyā—after seeing Rāvaṇa; sītā—mother Sītā; laila—took; agnira—of fire; śaraṇa—shelter; rāvaṇa—Rāvaṇa; haite—from; agni—fire; kaila—did; sītāke—unto mother Sītā; āvaraṇa—covering.

TRANSLATION

When Rāvaṇa came to kidnap mother Sītā and she saw him, she took shelter of the fire-god, Agni. The fire-god covered the body of mother Sītā, and in this way she was protected from the hands of Rāvaṇa.

Madhya TEXT 9.203

'māyā-sītā' rāvaṇa nila, śunilā ākhyāne

śuni' mahāprabhu haila ānandita mane //CC Madhya, 9.203//

SYNONYMS

māyā-sītā—false, illusory Sītā; rāvaṇa—the demon Rāvaṇa; nila—took; śunilā—heard; ākhyāne—in the narration of the Kūrma Purāṇa; śuni'-hearing this; mahāprabhu—Lord Śrī Caitanya Mahāprabhu; haila—became; ānandita—very happy; mane—within the mind.

TRANSLATION

Upon hearing from the Kūrma Purāṇa how Rāvaṇa had kidnapped a false form of mother Sītā, Śrī Caitanya Mahāprabhu became very much satisfied.

Madhya TEXT 9.204

sītā lañā rākhilena pārvatīra sthāne

'māyā-sītā' diyā agni vañcilā rāvaṇe //CC Madhya, 9.204//

SYNONYMS

sītā lañā—taking away mother Sītā; rākhilena—kept; pārvatīra sthāne—with mother Pārvatī, or goddess Durgā; māyā-sītā—the false, illusory form of Sītā; diyā—delivering; agni—fire-god; vañcilā—cheated; rāvaṇe—the demon Rāvaṇa.

TRANSLATION

The fire-god, Agni, took away the real Sītā and brought her to the place of Pārvatī, goddess Durgā. An illusory form of mother Sītā was then delivered to Rāvaṇa, and in this way Rāvaṇa was cheated.

Madhya TEXT 9.205

raghunātha āsi' yabe rāvaṇe mārila

agni-parīkṣā dite yabe sītāre ānila //CC Madhya, 9.205//

SYNONYMS

raghunātha—Lord Rāmacandra; āsi'-coming; yabe—when; rāvaṇe—Rāvaṇa; mārila—killed; agni-parīkṣā—test by fire; dite—to give; yabe—when; sītāre—Sītā; ānila—brought.

TRANSLATION

After Rāvaṇa was killed by Lord Rāmacandra, Sītādevī was brought before the fire and tested.

Madhya TEXT 9.206

tabe māyā-sītā agni kari antardhāna

satya-sītā āni' dila rāma-vidyamāna //CC Madhya, 9.206//

SYNONYMS

tabe—at that time; māyā-sītā—the illusory form of Sītā; agni—the fire-god; kari—doing; antardhāna—disappearing; satya-sītā—real Sītā; āni'-bringing; dila—delivered; rāma—of Rāmacandra; vidyamāna—in the presence.

TRANSLATION

When the illusory Sītā was brought before the fire by Lord Rāmacandra, the fire-god made the illusory form disappear and delivered the real Sītā to Lord Rāmacandra.

Madhya TEXT 9.207

śuniñā prabhura ānandita haila mana

rāmadāsa-viprera kathā ha-ila smaraṇa //CC Madhya, 9.207//

SYNONYMS

śuniñā—hearing; prabhura—of Śrī Caitanya Mahāprabhu; ānandita—very much pleased; haila—became; mana—the mind; rāmadāsa-viprera—of the brāhmaṇa known as Rāmadāsa; kathā—words; ha-ila smaraṇa—He remembered.

TRANSLATION

When Śrī Caitanya Mahāprabhu heard this story, He was very much pleased, and He remembered the words of Rāmadāsa Vipra.

Madhya TEXT 9.208

e-saba siddhānta śuni' prabhura ānanda haila

brāhmaṇera sthāne māgi' sei patra nila //CC Madhya, 9.208//

SYNONYMS

e-saba siddhānta—all these conclusive statements; śuni'-hearing; prabhura—of Lord Śrī Caitanya Mahāprabhu; ānanda—happiness; haila—there was; brāhmaṇera sthāne—from the brāhmaṇas; māgi'-asking; sei—those; patra—leaves; nila—took.

TRANSLATION

Indeed, when Śrī Caitanya Mahāprabhu heard these conclusive statements from the Kūrma Purāṇa, He felt great happiness. After asking the brāhmaṇas' permission, He took possession of those manuscript leaves.

Madhya TEXT 9.209

nūtana patra lekhāñā pustake deoyāila

pratīti lāgi' purātana patra māgi' nila //CC Madhya, 9.209//

SYNONYMS

nūtana—new; patra—leaves; lekhāñā—getting written; pustake—the book; deoyāila—He gave; pratīti lāgi'-for direct evidence; purātana—the old; patra—leaves; māgi'-requesting; nila—He took.

TRANSLATION

Since the Kūrma Purāṇa was very old, the manuscript was also very old. Śrī Caitanya Mahāprabhu took possession of the original leaves in order to have direct evidence. The text was copied onto new leaves in order that the Purāṇa be replaced.

Madhya TEXT 9.210

patra lañā punaḥ dakṣiṇa-mathurā āilā

rāmadāsa vipre sei patra āni dilā //CC Madhya, 9.210//

SYNONYMS

patra lañā—taking those leaves; punaḥ—again; dakṣiṇa-mathurā—to southern Mathurā; āilā—came; rāmadāsa vipre—unto the brāhmaṇa known as Rāmadāsa;

sei patra—those leaves; āni—bringing back; dilā—delivered.

TRANSLATION

Śrī Caitanya Mahāprabhu returned to southern Mathurā [Madurai] and delivered the original manuscript of the Kūrma Purāṇa to Rāmadāsa Vipra.

Madhya TEXTS 9.211-212

sītayārādhito vahniś

chāyā-sītām ajījanat

tām jahāra daśa-grīvaḥ

sītā vahni-puram gatā

parīkṣā-samaye vahnim

chāyā-sītā viveśa sā

vahniḥ sītām samānīya

tat-purastād anīnayat //CC Madhya, 9.211-212//

SYNONYMS

sītayā—by mother Sītā; ārādhitaḥ—being called for; vahniḥ—the fire-god; chāyā-sītām—the illusory form of mother Sītā; ajījanat—created; tām—her; jahāra—kidnapped; daśa-grīvaḥ—the ten-faced Rāvaṇa; sītā—mother Sītā; vahni-puram—to the abode of the fire-god; gatā—departed; parīkṣā-samaye—at the time of testing; vahnim—the fire; chāyā-sītā—the illusory form of Sītā; viveśa—entered; sā—she; vahniḥ—the fire-god; sītām—the original mother Sītā; samānīya—bringing back; tat-purastāt—in His presence; anīnayat—brought back.

TRANSLATION

"When he was petitioned by mother Sītā, the fire-god, Agni, brought forth an illusory form of Sītā, and Rāvaṇa, who had ten heads, kidnapped the false Sītā. The original Sītā then went to the abode of the fire-god. When Lord Rāmacandra tested the body of Sītā, it was the false, illusory Sītā that entered the fire. At that time the fire-god brought the original Sītā from his abode and delivered her to Lord Rāmacandra."

PURPORT

These two verses are taken from the Kūrma Purāṇa.

Madhya TEXT 9.213

patra pāñā viprera haila ānandita mana

prabhura caraṇe dhari' karaye krandana //CC Madhya, 9.213//

SYNONYMS

patra pāñā—getting the leaves; viprera—of the brāhmaṇa; haila—there was; ānandita—pleased; mana—mind; prabhura caraṇe—the lotus feet of Lord Śrī Caitanya Mahāprabhu; dhari'-taking; karaye—does; krandana—crying.

TRANSLATION

Rāmadāsa Vipra was very much pleased to receive the original leaf manuscript of the Kūrma Purāṇa, and he immediately fell down before the lotus feet of Śrī Caitanya Mahāprabhu and began to cry.

Madhya TEXT 9.214

vipra kahe,--tumi sākṣāt śrī-raghunandana

sannyāsīra veṣe more dilā daraśana //CC Madhya, 9.214//

SYNONYMS

vipra kahe—the brāhmaṇa said; tumi—You; sākṣāt—directly; śrī-raghunandana—Lord Śrī Rāmacandra; sannyāsīra veṣe—in the dress of a mendicant; more—unto me; dilā—You gave; daraśana—audience.

TRANSLATION

After receiving the manuscript, the brāhmaṇa, being very much pleased, said, "Sir, You are Lord Rāmacandra Himself and have come in the dress of a sannyāsī to give me audience.

Madhya TEXT 9.215

mahā-duḥkha ha-ite more karilā nistāra

āji mora ghare bhikṣā kara aṅgīkāra //CC Madhya, 9.215//

SYNONYMS

mahā-duḥkha—great unhappiness; ha-ite—from; more—me; karilā nistāra—You delivered; āji—today; mora—my; ghare—at home; bhikṣā—lunch; kara—do; aṅgīkāra—accept.

TRANSLATION

"My dear Sir, You have delivered me from a very unhappy condition. I request that You take Your lunch at my place. Please accept this invitation.

Madhya TEXT 9.216

mano-duḥkhe bhāla bhikṣā nā dila sei dine

mora bhāgye punarapi pāiluṅ daraśane //CC Madhya, 9.216//

SYNONYMS

mano-duḥkhe—out of great mental distress; bhāla bhikṣā—good lunch; nā dila—could not give You; sei dine—that day; mora bhāgye—because of my good fortune; punarapi—again; pāiluṅ—I have gotten; daraśane—visit.

TRANSLATION

"Due to my mental distress I could not give You a very nice lunch the other day. Now, by good fortune, You have come again to my home."

Madhya TEXT 9.217

eta bali' sei vipra sukhe pāka kaila

uttama prakāre prabhuke bhikṣā karāila //CC Madhya, 9.217//

SYNONYMS

eta bali'-saying this; sei vipra—that brāhmaṇa; sukhe—in great happiness; pāka kaila—cooked; uttama prakāre—very nicely; prabhuke—unto Lord Śrī Caitanya Mahāprabhu; bhikṣā—lunch; karāila—gave.

TRANSLATION

Saying this, the brāhmaṇa very happily cooked food, and a first-class dinner was

offered to Śrī Caitanya Mahāprabhu.

Madhya TEXT 9.218

sei rātri tāhān rahi' tānre kṛpā kari'

pāṇḍya-deśe tāmraparṇī gelā gaurahari //CC Madhya, 9.218//

SYNONYMS

sei rātri—that night; tāhān—there; rahi'-staying; tānre—unto the brāhmaṇa; kṛpā kari'-showing mercy; pāṇḍya-deśe—in the country known as Pāṇḍyadeśa; tāmraparṇī—to the place named Tāmraparṇī; gelā—went; gaurahari—Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

Śrī Caitanya Mahāprabhu passed that night in the house of the brāhmaṇa. Then, after showing him mercy, the Lord started toward Tāmraparṇī in Pāṇḍya-deśa.

PURPORT

Pāṇḍya-deśa is situated in the southern part of India known as Kerala and Cola. In all these areas there were many kings with the title Pāṇḍya who ruled over Madurai and Rāmeśvara. In the Rāmāyaṇa the name of Tāmraparṇī is mentioned. Tāmraparṇī is also known as Puruṇai and is situated on the bank of the Tinebheli River. This river flows into the Bay of Bengal. Tāmraparṇī is also mentioned in Śrīmad-Bhāgavatam (11.5.39) Popu

Madhya TEXT 9.219

tāmraparṇī snāna kari' tāmraparṇī-tīre

naya tripati dekhi' bule kutūhale //CC Madhya, 9.219//

SYNONYMS

tāmraparṇī—in the Tāmraparṇī River; snāna kari'-taking a bath; tāmraparṇī-tīre—on the bank of the Tāmraparṇī River; naya tripati—the Deity named Naya-tripati; dekhi'-after seeing; bule—wandered on; kutūhale—in great curiosity.

TRANSLATION

There was also a temple of Lord Viṣṇu at Naya-tripati on the bank of the river

Tāmrapaṇī, and after bathing in the river, Lord Caitanya Mahāprabhu saw the Deity with great curiosity and wandered on.

PURPORT

This Naya-tripati is also called Alwar Tirunagarai. It is a town about seventeen miles southeast of Tirunelveli. There are nine temples there of Śrīpati, or Viṣṇu. All the Deities of the temples assemble together during a yearly festival in the town.

Madhya TEXT 9.220

ciyaḍatalā tīrthe dekhi' śrī-rāma-lakṣmaṇa

tila-kāñcī āsi' kaila śiva daraśana //CC Madhya, 9.220//

SYNONYMS

ciyaḍatalā—named Ciyaḍatalā; tīrthe—at the holy place; dekhi'-seeing; śrī-rāma-lakṣmaṇa—the Deity of Lord Rāma and Lakṣmaṇa; tila-kāñcī—to Tila-kāñcī; āsi'-coming; kaila—did; śiva daraśana—visiting the temple of Lord Śiva.

TRANSLATION

After this, Śrī Caitanya Mahāprabhu went to a holy place known as Ciyaḍatalā, where He saw the Deities of the two brothers Lord Rāmacandra and Lakṣmaṇa. He then proceeded to Tila-kāñcī, where He saw the temple of Lord Śiva.

PURPORT

Ciyaḍatalā is sometimes known as Cheratalā. It is near the city of Kaila, and there is a temple there dedicated to Lord Śrī Rāmacandra and His brother Lakṣmaṇa. Tila-kāñcī is about thirty miles northeast of the city of Tirunelveli.

Madhya TEXT 9.221

gajendra-mokṣaṇa-tīrthe dekhi viṣṇu-mūrti

pānāgaḍi-tīrthe āsi' dekhila sītāpati //CC Madhya, 9.221//

SYNONYMS

gajendra-mokṣaṇa-tīrthe—at the holy place named Gajendra-mokṣaṇa; dekhi—seeing; viṣṇu-mūrti—the Deity of Lord Viṣṇu; pānāgaḍi-tīrthe—to the holy

place Pānāgaḍi; āsi'-coming; dekhila—saw; sītā-pati—Lord Śrī Rāmacandra and Sītādevī.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu then visited the holy place named Gajendra-mokṣaṇa, where He went to a temple of Lord Viṣṇu. He then came to Pānāgaḍi, a holy place where He saw the Deities of Lord Rāmacandra and Sītā.

PURPORT

The Gajendra-mokṣaṇa temple is sometimes mistaken for a temple of Lord Śiva. It is about two miles south of the city of Kaivera. Actually the Deity is not of Lord Śiva but of Viṣṇu. Pānāgaḍi is about thirty miles south of Tirunelveli. Formerly the temple there contained the Deity of Śrī Rāmacandra, but later the devotees of Lord Śiva replaced Lord Rāmacandra with a deity of Lord Śiva named Rāmeśvara or Rāma-liṅga Śiva.

Madhya TEXT 9.222

cāmtāpure āsi' dekhi' śrī-rāma-lakṣmaṇa

śrī-vaikuṇṭhe āsi' kaila viṣṇu daraśana //CC Madhya, 9.222//

SYNONYMS

cāmtāpure—to Cāmtāpura; āsi'-coming; dekhi'-seeing; śrī-rāma-lakṣmaṇa—Lord Rāmacandra and Lakṣmaṇa; śrī-vaikuṇṭhe āsi'-coming to Śrī Vaikuṇṭha; kaila—did; viṣṇu daraśana—seeing the temple of Lord Viṣṇu.

TRANSLATION

Later the Lord went to Cāmtāpura, where He saw the Deities of Lord Rāmacandra and Lakṣmaṇa. He then went to Śrī Vaikuṇṭha and saw the temple of Lord Viṣṇu there.

PURPORT

Cāmtāpura is sometimes called Ceṅgānura and is located in the state of Tribāṅkura. A temple of Lord Rāmacandra and Lakṣmaṇa is located there. Śrī Vaikuṇṭha-about four miles north of Alwar Tirunagarai and sixteen miles southeast of Tirunelveli-is situated on the bank of the Tāmraparṇī River.

Madhya TEXT 9.223

malaya-parvate kaila agastya-vandana

kanyā-kumārī tānhān kaila daraśana //CC Madhya, 9.223//

SYNONYMS

malaya-parvate—in the Malaya Hills; kaila—did; agastya-vandana—obeisances to Agastya Muni; kanyā-kumārī—Kanyā-kumārī; tānhān—there; kaila daraśana—visited.

TRANSLATION

Śrī Caitanya Mahāprabhu then went to Malaya-parvata and offered prayers to Agastya Muni. He then visited Kanyā-kumārī [Cape Comorin].

PURPORT

The range of mountains in South India beginning at Kerala and extending to Cape Comorin is called Malaya-parvata. Concerning Agastya, there are four opinions: (1) There is a temple of Agastya Muni in the village of Agastyampallī in the district of Tanjoreāñ. (2) There is a temple of Lord Skanda on a hill known as Śiva-giri, and it is supposed to have been established by Agastya Muni. (3) Some say that near Cape Comorin there is a hill known as Paṭhiyā, which was supposed to have served as Agastya Muni's residence. (4) There is a place known as Agastya-malaya, which is a range of hills on both sides of the Tāmraparṇī River. Cape Comorin itself is known as Kanyā-kumārī.

Madhya TEXT 9.224

āmlitalāya dekhi' śrī-rāma gaurahari

mallāra-deśete āilā yathā bhaṭṭathāri //CC Madhya, 9.224//

SYNONYMS

āmlitalāya—at Āmlitalā; dekhi'-seeing; śrī-rāma—the Deity of Rāmacandra; gaurahari—Śrī Caitanya Mahāprabhu; mallāra-deśete—to Mallāra-deśa; āilā—came; yathā—where; bhaṭṭathāri—the Bhaṭṭathāri community.

TRANSLATION

After visiting Kanyā-kumārī, Śrī Caitanya Mahāprabhu came to Āmlitalā, where

He saw the Deity of Śrī Rāmacandra. Thereafter He went to a place known as Mallāra-deśa, where a community of Bhaṭṭathāris lived.

PURPORT

North of Mallāra-deśa is South Kanaraḍā. To the east is Coorg and Mysoreīśū, to the south is Cochin, and to the west is the Arabian Sea. As far as the Bhaṭṭathāris are concerned, they are a nomadic community. They camp wherever they like and have no fixed place of residence. Outwardly they take up the dress of sannyāsīs, but their real business is stealing and cheating. They allure others to supply women for their camp, and they cheat many women and keep them within their community. In this way they increase their population. In Bengal also there is a similar community. Actually, all over the world there are nomadic communities whose business is simply to allure, cheat and steal innocent women.

Madhya TEXT 9.225

tamāla-kārtika dekhi' āila vetāpani

raghunātha dekhi' tāhān vañcilā rajanī //CC Madhya, 9.225//

SYNONYMS

tamāla-kārtika—the place named Tamāla-kārtika; dekhi'-seeing; āila—came; vetāpani—to Vetāpani; raghunātha dekhi'-seeing the temple of Lord Rāmacandra; tāhān—there; vañcilā rajanī—passed the night.

TRANSLATION

After visiting Mallāra-deśa, Caitanya Mahāprabhu went to Tamāla-kārtika and then to Vetāpani. There He saw the temple of Raghunātha, Lord Rāmacandra, and passed the night.

PURPORT

Tamāla-kārtika is forty-four miles south of Tirunelveli and two miles south of Aramavallī Mountain. It is located within the jurisdiction of Tovalai. At Tamāla-kārtika is a temple of Subrahmaṇya, or Lord Kārtika, the son of Lord Śiva. Vetāpani, or Vātāpāṇī, is north of Kaila in the Trivandrum district. It is also known as Bhūtapaṇḍi and is within the jurisdiction of the Tobala district. It is understood that formerly there was a Deity of Lord Rāmacandra there. Later the

Deity was replaced with a deity of Lord Śiva known as Rāmeśvara or Bhūtanātha.

Madhya TEXT 9.226

gosāñira saṅge rahe kṛṣṇadāsa brāhmaṇa

bhaṭṭathāri-saha tāhān haila daraśana //CC Madhya, 9.226//

SYNONYMS

gosāñira—the Lord; saṅge—with; rahe—there was; kṛṣṇadāsa brāhmaṇa—a brāhmaṇa servant named Kṛṣṇadāsa; bhaṭṭathāri-saha—with the Bhaṭṭathāris; tāhān—there; haila—there was; daraśana—a meeting.

TRANSLATION

Śrī Caitanya Mahāprabhu was accompanied by His servant, Kṛṣṇadāsa. He was a brāhmaṇa, but he met with the Bhaṭṭathāris there.

Madhya TEXT 9.227

strī-dhana dekhāñā tānra lobha janmāila

ārya sarala viprera buddhi-nāśa kaila //CC Madhya, 9.227//

SYNONYMS

strī-dhana—women; dekhāñā—showing; tānra—his; lobha—attraction; janmāila—they created; ārya—gentleman; sarala—simple; viprera—of the brāhmaṇa; buddhi-nāśa—loss of intelligence; kaila—they made.

TRANSLATION

With women the Bhaṭṭathāris allured the brāhmaṇa Kṛṣṇadāsa, who was simple and gentle. By virtue of their bad association, they polluted his intelligence.

Madhya TEXT 9.228

prāte uṭhi' āilā vipra bhaṭṭathāri-ghare

tāhāra uddeśe prabhu āilā satvare //CC Madhya, 9.228//

SYNONYMS

prāte—in the morning; uṭhi'-rising from bed; āilā—came; vipra—the brāhmaṇa Kṛṣṇadāsa; bhaṭṭathāri-ghare—to the place of the Bhaṭṭathāris; tāhāra uddeśe—for him; prabhu—Lord Caitanya Mahāprabhu; āilā—came; satvare—very soon.

TRANSLATION

Allured by the Bhaṭṭathāris, Kṛṣṇadāsa went to their place early in the morning. The Lord also went there very quickly just to find him out.

Madhya TEXT 9.229

āsiyā kahena saba bhaṭṭathāri-gaṇe

āmāra brāhmaṇa tumi rākha ki kāraṇe //CC Madhya, 9.229//

SYNONYMS

āsiyā—coming; kahena—He said; saba—all; bhaṭṭathāri-gaṇe—to the Bhaṭṭathāris; āmāra—My; brāhmaṇa—brāhmaṇa assistant; tumi—you; rākha—are keeping; ki—for what; kāraṇe—reason.

TRANSLATION

Upon reaching their community, Śrī Caitanya Mahāprabhu asked the Bhaṭṭathāris, "Why are you keeping My brāhmaṇa assistant?"

Madhya TEXT 9.230

āmiha sannyāsī dekha, tumiha sannyāsī

more duḥkha deha,--tomāra 'nyāya' nāhi vāsi //CC Madhya, 9.230//

SYNONYMS

āmiha—I; sannyāsī—in the renounced order of life; dekha—you see; tumiha—you; sannyāsī—in the renounced order of life; more—unto Me; duḥkha—pains; deha—you give; tomāra—your; nyāya—logic; nāhi vāsi—I do not find.

TRANSLATION

"I am in the renounced order of life, and so are you. Yet you are purposefully giving Me pain, and I do not see any good logic in this."

Madhya TEXT 9.231

sunā' saba bhaṭṭathāri uṭhe astra lañā

māribāre āila sabe cāri-dike dhāñā //CC Madhya, 9.231//

SYNONYMS

sunā'-hearing; saba—all; bhaṭṭathāri—nomads; uṭhe—rise up; astra—weapons; lañā—taking; māribāre—to kill; āila—came; sabe—all; cāri-dike—all around; dhāñā—running.

TRANSLATION

Upon hearing Śrī Caitanya Mahāprabhu, all the Bhaṭṭathāris came running from all sides with weapons in their hands, desiring to hurt the Lord.

Madhya TEXT 9.232

tāra astra tāra aṅge paḍe hāta haite

khaṇḍa khaṇḍa haila bhaṭṭathāri palāya cāri bhite //CC Madhya, 9.232//

SYNONYMS

tāra astra—their weapons; tāra aṅge—on their bodies; paḍe—fall; hāta haite—from their hands; khaṇḍa khaṇḍa—cut into pieces; haila—became; bhaṭṭathāri—the nomads; palāya—run away; cāri bhite—in the four directions.

TRANSLATION

However, their weapons fell from their hands and struck their own bodies. When some of the Bhaṭṭathāris were thus cut to pieces, the others ran away in the four directions.

Madhya TEXT 9.233

bhaṭṭathāri-ghare mahā uṭhila krandana

keśe dhari' vipre lañā karila gamana //CC Madhya, 9.233//

SYNONYMS

bhaṭṭathāri-ghare—at the home of the Bhaṭṭathāris; mahā—great; uṭhila—there arose; krandana—crying; keśe dhari'-catching by the hair; vipre—the brāhmaṇa Kṛṣṇadāsa; lañā—taking; karila—did; gamana—departure.

TRANSLATION

While there was much roaring and crying at the Bhaṭṭathāri community, Śrī Caitanya Mahāprabhu grabbed Kṛṣṇadāsa by the hair and took him away.

Madhya TEXT 9.234

sei dina cali' āilā payasvinī-tīre

snāna kari' gelā ādi-keśava-mandire //CC Madhya, 9.234//

SYNONYMS

sei dina—on that very day; cali'-walking; āilā—came; payasvinī-tīre—to the bank of the Payasvinī River; snāna kari'-bathing; gelā—went; ādi-keśava-mandire—to the temple of Ādi-keśava.

TRANSLATION

That very night, Śrī Caitanya Mahāprabhu and His assistant Kṛṣṇadāsa arrived at the bank of the Payasvinī River. They took their bath and then went to see the temple of Ādi-keśava.

Madhya TEXT 9.235

keśava dekhiyā preme āviṣṭa hailā

nati, stuti, nṛtya, gīta, bahuta karilā //CC Madhya, 9.235//

SYNONYMS

keśava dekhiyā—after seeing the Deity of Lord Keśava; preme—in ecstasy; āviṣṭa hailā—became overwhelmed; nati—obeisances; stuti—prayer; nṛtya—dancing; gīta—chanting; bahuta karilā—performed in various ways.

TRANSLATION

When the Lord saw the Ādi-keśava temple, He was immediately overwhelmed with ecstasy. Offering various obeisances and prayers, He chanted and danced.

Madhya TEXT 9.236

prema dekhi' loke haila mahā-camatkāra

sarva-loka kaila prabhura parama satkāra //CC Madhya, 9.236//

SYNONYMS

prema dekhi'-seeing His ecstatic features; loka—people; haila—became; mahā-camatkāra—greatly astonished; sarva-loka—all people; kaila—did; prabhura—of Lord Śrī Caitanya Mahāprabhu; parama satkāra—great reception.

TRANSLATION

All the people there were greatly astonished to see the ecstatic pastimes of Śrī Caitanya Mahāprabhu. They all received the Lord very well.

Madhya TEXT 9.237

mahā-bhakta-gaṇa-saha tāhān goṣṭhī kaila

'brahma-saṁhitādhyaḥya'-puṁthi tāhān pāila //CC Madhya, 9.237//

SYNONYMS

mahā-bhakta-gaṇa-saha—among highly advanced devotees; tāhān—there; goṣṭhī kaila—discussed; brahma-saṁhitā-adhyaḥya—one chapter of the Brahma-saṁhitā; puṁthi—scripture; tāhān—there; pāila—found.

TRANSLATION

In the temple of Ādi-keśava, Śrī Caitanya Mahāprabhu discussed spiritual matters among highly advanced devotees. While there, He found a chapter of the Brahma-saṁhitā.

Madhya TEXT 9.238

puṁthi pāñā prabhura haila ānanda apāra

kampāśru-sveda-stambha-pulaka vikāra //CC Madhya, 9.238//

SYNONYMS

puṁthi pāñā—getting that scripture; prabhura—of Lord Śrī Caitanya Mahāprabhu; haila—there was; ānanda—happiness; apāra—unlimited; kampa—trembling; āśru—tears; sveda—perspiration; stambha—being stunned; pulaka—jubilation; vikāra—transformations.

TRANSLATION

Śrī Caitanya Mahāprabhu was greatly happy to find a chapter of that scripture, and symptoms of ecstatic transformation-trembling, tears, perspiration, trance and jubilation-were manifest in His body.

Madhya TEXTS 9.239-240

siddhānta-śāstra nāhi 'brahma-saṁhitā'ra sama

govinda-mahimā jñānera parama kāraṇa

alpākṣare kahe siddhānta apāra

sakala-vaiṣṇava-śāstra-madhye ati sāra //CC Madhya, 9.239-240//

SYNONYMS

siddhānta-śāstra—conclusive scripture; nāhi—there is not; brahma-saṁhitā sama—like the scripture Brahma-saṁhitā; govinda-mahimā—of the glories of Lord Govinda; jñānera—of knowledge; parama—final; kāraṇa—cause; alpākṣare—briefly; kahe—expresses; siddhānta—conclusion; apāra—unlimited; sakala—all; vaiṣṇava-śāstra—devotional scriptures; madhye—among; ati sāra—very essential.

TRANSLATION

There is no scripture equal to the Brahma-saṁhitā as far as the final spiritual conclusion is concerned. Indeed, that scripture is the supreme revelation of the glories of Lord Govinda, for it reveals the topmost knowledge about Him. Since all conclusions are briefly presented in the Brahma-saṁhitā, it is essential among all the Vaiṣṇava scriptures.

PURPORT

The Brahma-saṁhitā is a very important scripture. Śrī Caitanya Mahāprabhu acquired the Fifth Chapter from the Ādi-keśava temple. In that Fifth Chapter, the philosophical conclusion of acintya-bhedābheda-tattva (simultaneous oneness and difference) is presented. The chapter also presents methods of devotional service; the eighteen-syllable Vedic hymn; discourses on the soul, the Supersoul and fruitive activity; an explanation of Kāma-gāyatrī, kāma-bīja and the original Mahā-Viṣṇu; and a detailed description of the spiritual world, specifically Goloka Vṛndāvana. Brahma-saṁhitā also explains the demigod Gaṇeśa;

Garbhodakaśāyī Viṣṇu; the origin of the Gāyatrī mantra; the form of Govinda and His transcendental position and abode; the living entities; the highest goal; the goddess Durgā; the meaning of austerity; the five gross elements; love of Godhead; impersonal Brahman; the initiation of Lord Brahmā; and the vision of transcendental love enabling one to see the Lord. The steps of devotional service are also explained. The mind; yoga-nidrā; the goddess of fortune; devotional service in spontaneous ecstasy; incarnations beginning with Lord Rāmacandra; Deities; the conditioned soul and its duties; the truth about Lord Viṣṇu; prayers; Vedic hymns; Lord Śiva; the Vedic literature; personalism and impersonalism; good behavior; and many other subjects are also discussed. There is also a description of the sun and the universal form of the Lord. All these subjects are conclusively explained in a nutshell in the Brahma-saṁhitā.

Madhya TEXT 9.241

bahu yatne sei puṁthi nila lekhāiyā

'ananta padmanābha' āilā haraṣita hañā //CC Madhya, 9.241//

SYNONYMS

bahu yatne—with great attention; sei puṁthi—that scripture; nila—took; lekhāiyā—having it copied; ananta-padmanābha—to Ananta Padmanābha; āilā—came; haraṣita—in great happiness; hañā—being.

TRANSLATION

Śrī Caitanya Mahāprabhu copied the Brahma-saṁhitā and afterwards, with great pleasure, went to a place known as Ananta Padmanābha.

PURPORT

Concerning Ananta Padmanābha, one should refer to Madhya-līlā, Chapter One, text 115.

Madhya TEXT 9.242

dina-dui padmanābhera kaila daraśana

ānande dekhite āilā śrī-janārdana //CC Madhya, 9.242//

SYNONYMS

dina-dui—two days; padmanābhera—of the Deity known as Padmanābha; kaila daraśana—visited the temple; ānande—in great ecstasy; dekhite—to see; āilā—came; śrī-janārdana—to the temple of Śrī Janārdana.

TRANSLATION

Śrī Caitanya Mahāprabhu remained for two or three days at Ananta Padmanābha and visited the temple there. Then, in great ecstasy He went to see the temple of Śrī Janārdana.

PURPORT

The temple of Śrī Janārdana is situated twenty-six miles north of Trivandrum, near the Varkāla railway station.

Madhya TEXT 9.243

dina-dui tāhāñ kari' kīrtana-nartana

payasvinī āsiyā dekhe śaṅkara nārāyaṇa //CC Madhya, 9.243//

SYNONYMS

dina-dui—two days; tāhāñ—there; kari'-performing; kīrtana-nartana—chanting and dancing; payasvinī āsiyā—coming to the bank of the Payasvinī River; dekhe—sees; śaṅkara nārāyaṇa—the temple of Śaṅkara-nārāyaṇa.

TRANSLATION

Śrī Caitanya Mahāprabhu chanted and danced at Śrī Janārdana for two days. He then went to the bank of the Payasvinī River and visited the temple of Śaṅkara-nārāyaṇa.

Madhya TEXT 9.244

śṛṅgeri-maṭhe āilā śaṅkarācārya-sthāne

matsya-tīrtha dekhi' kaila tuṅgabhadrāya snāne //CC Madhya, 9.244//

SYNONYMS

śṛṅgeri-maṭhe—to the Śṛṅgeri monastery; āilā—came; śaṅkarācārya-sthāne—at the place of Śaṅkarācārya; matsya-tīrtha—the holy place named Matsya-tīrtha; dekhi'-seeing; kaila—did; tuṅgabhadrāya snāne—bathing in the river

Tuṅgabhadrā.

TRANSLATION

Then He saw the monastery known as Śṛṅgeri-maṭha, the abode of Ācārya Śaṅkara. He then visited Matsya-tīrtha, a place of pilgrimage, and took a bath in the river Tuṅgabhadrā.

PURPORT

The monastery known as Śṛṅgeri-maṭha is situated in the state of Karnatakāśū, in the district of Shimoga. This monastery is located on the left bank of the river Tuṅgabhadrā, seven miles south of Harihara-pura. The real name of this place is Śṛṅga-giri or Śṛṅgavera-purī, and it is the headquarters of Śaṅkarācārya.

Śaṅkarācārya had four principal disciples, and he established four centers under their management. In North India at Badarikāśrama, the monastery named Jyotir-maṭha was established. At Puruṣottama, the Bhogavardhana or Govardhana monastery was established. In Dvārakā, the Sāradā monastery was established. And the fourth monastery, established in South India, is known as Śṛṅgeri-maṭha. In the Śṛṅgeri-maṭha the sannyāsīs assume the designations Sarasvatī, Bhāratī and Purī. They are all ekadaṇḍi-sannyāsīs, distinguished from the Vaiṣṇava sannyāsīs, who are known as tridaṇḍi-sannyāsīs. The Śṛṅgeri-maṭha is situated in South India in a portion of the country known as Āndhra, Draviḍa, Karṇāṭa and Kerala. The community is called Bhūrivāra, and the dynasty is called Bhūr-bhuvah. The place is called Rāmeśvara, and the slogan is ahaṁ brahmāsmi. The Deity is Lord Varāha, and the energetic power is Kāmākṣī. The ācārya is Hastāmalaka, and the brahmacārī assistants of the sannyāsīs are known as Caitanya. The place of pilgrimage is called Tuṅgabhadrā, and the subject for Vedic study is the Yajur Veda.

The list of the disciplic succession from Śaṅkarācārya is available, and the names of the ācāryas and the dates of their accepting sannyāsa, according to the Śaka era (or Śakābda), are as follows (for approximate Christian-era dates, add 79 years): Śaṅkarācārya, 622 Śaka; Sureśvarācārya, 630; Bodhanācārya, 680; Jñānadhanācārya, 768; Jñānottama-śivācārya, 827; Jñānagiri Ācārya, 871; Simhagiri Ācārya, 958; Īśvara Tīrtha, 1019; Narasiṃha Tīrtha, 1067; Vidyātīrtha Vidyā-śaṅkara, 1150; Bhāratī-kṛṣṇa Tīrtha, 1250; Vidyāraṇya Bhāratī, 1253; Candraśekhara Bhāratī, 1290; Narasiṃha Bhāratī, 1309; Puruṣottama Bhāratī, 1328; Śaṅkarānanda, 1350; Candraśekhara Bhāratī, 1371; Narasiṃha Bhāratī, 1386; Puruṣottama Bhāratī, 1398; Rāmacandra Bhāratī, 1430; Narasiṃha

Bhāratī, 1479; Narasiṃha Bhāratī, 1485; Abhinava-narasiṃha Bhāratī, 1521; Saccidānanda Bhāratī, 1544; Narasiṃha Bhāratī, 1585; Saccidānanda Bhāratī, 1627; Abhinava-saccidānanda Bhāratī, 1663; Nṛsiṃha Bhāratī, 1689; Saccidānanda Bhāratī, 1692; Abhinava-saccidānanda Bhāratī, 1730; Narasiṃha Bhāratī, 1739; Saccidānanda Śivābhinava Vidyā-narasiṃha Bhāratī, 1788.

Regarding Śaṅkarācārya, it is understood that he was born in the year 608 of the Śakābda era, in the month of Vaiśākha, on the third day of the waxing moon, in a place in South India known as Kālāḍi. His father's name was Śivaguru, and he lost his father at an early age. When Śaṅkarācārya was only eight years old, he completed his study of all scriptures and took sannyāsa from Govinda, who was residing on the banks of the Narmadā. After accepting sannyāsa, Śaṅkarācārya stayed with his spiritual master for some days. He then took his permission to go to Vārāṇasī, and from there he went to Badarikāśrama, where he stayed until his twelfth year. While there, he wrote a commentary on the Brahma-sūtra, as well as on ten Upaniṣads and the Bhagavad-gītā. He also wrote Sanat-sujātīya and a commentary on the Nṛsiṃha-tāpinī. Among his many disciples, his four chief disciples are Padmapāda, Sureśvara, Hastāmalaka and Troṭaka. After departing from Vārāṇasī, Śaṅkarācārya went to Prayāga, where he met a great learned scholar called Kumārila Bhaṭṭa. Śaṅkarācārya wanted to discuss the authority of the scriptures, but Kumārila Bhaṭṭa, being on his deathbed, sent him to his disciple Maṇḍana, in the city of Māhiṣmatī. It was there that Śaṅkarācārya defeated Maṇḍana Miśra in a discussion of the śāstras. Maṇḍana had a wife named Sarasvatī, or Ubhaya-bhāratī, who served as mediator between Śaṅkarācārya and her husband. It is said that she wanted to discuss erotic principles and amorous love with Śaṅkarācārya, but Śaṅkarācārya had been a brahmacārī since birth and therefore had no experience in amorous love. He took a month's leave from Ubhaya-bhāratī and, by his mystic power, entered the body of a king who had just died. In this way Śaṅkarācārya experienced the erotic principles. After attaining this experience, he wanted to discuss erotic principles with Ubhaya-bhāratī, but without hearing his discussion she blessed him and assured the continuous existence of the Śṛṅgeri-maṭha. She then took leave of material life. Afterwards, Maṇḍana Miśra took the order of sannyāsa from Śaṅkarācārya and became known as Sureśvara. Śaṅkarācārya defeated many scholars throughout India and converted them to his Māyāvāda philosophy. He left the material body at the age of thirty-three.

As far as Matsya-tīrtha is concerned, it was supposedly situated beside the ocean in the district of Malabar.

Madhya TEXT 9.245

madhvācārya-sthāne āilā yānhā 'tattvavādī'

uḍupīte 'kṛṣṇa' dekhi, tāhān haila premonmādī //CC Madhya, 9.245//

SYNONYMS

madhva-ācārya-sthāne—at the place of Madhvācārya; āilā—arrived; yānhā—where; tattva-vādī—philosophers known as Tattvavādīs; uḍupīte—at the place known as Uḍupī; kṛṣṇa—the Deity of Lord Kṛṣṇa; dekhi—seeing; tāhān—there; haila—became; prema-unmādī—mad in ecstasy.

TRANSLATION

Caitanya Mahāprabhu next arrived at Uḍupī, the place of Madhvācārya, where the philosophers known as Tattvavādīs resided. There He saw the Deity of Lord Kṛṣṇa and became mad with ecstasy.

PURPORT

Śrīpāda Madhvācārya took his birth at Uḍupī, which is situated in the South Kanaraḍā district of South India, just west of Sahyādri. This is the chief city of the South Kanaraḍā province and is near the city of Mangalore, which is situated to the south of Uḍupī. In the city of Uḍupī is a place called Pājakā-kṣetra, where Madhvācārya took his birth in a Śivāllī-brāhmaṇa dynasty as the son of Madhyageha Bhaṭṭa, in the year 1040 Śakābda (A.D. 1119). According to some, he was born in the year 1160 Śakābda (A.D. 1239).

In his childhood Madhvācārya was known as Vāsudeva, and there are some wonderful stories surrounding him. It is said that once when his father had piled up many debts, Madhvācārya converted tamarind seeds into actual coins to pay them off. When he was five years old, he was offered the sacred thread. A demon named Maṇimān lived near his abode in the form of a snake, and at the age of five Madhvācārya killed that snake with the toe of his left foot. When his mother was very much disturbed, he would appear before her in one jump. He was a great scholar even in childhood, and although his father did not agree, he accepted sannyāsa at the age of twelve. Upon receiving sannyāsa from Acyuta Prekṣa, he received the name Pūrṇaprajña Tīrtha. After traveling all over India, he finally discussed scriptures with Vidyāśaṅkara, the exalted leader of Sṛṅgeri-maṭha. Vidyāśaṅkara was actually diminished in the presence of Madhvācārya. Accompanied by Satya Tīrtha, Madhvācārya went to Badarikāśrama. It was

there that he met Vyāsadeva and explained his commentary on the Bhagavad-gītā before him. Thus he became a great scholar by studying before Vyāsadeva.

By the time he came to the Ānanda-maṭha from Badarikāśrama, Madhvācārya had finished his commentary on the Bhagavad-gītā. His companion Satya Tīrtha wrote down the entire commentary. When Madhvācārya returned from Badarikāśrama, he went to Gañjāma, which is on the bank of the river Godāvarī. There he met with two learned scholars named Śobhana Bhaṭṭa and Svāmī Śāstrī. Later these scholars became known in the disciplic succession of Madhvācārya as Padmanābha Tīrtha and Narahari Tīrtha. When he returned to Uḍupī, he would sometimes bathe in the ocean. On such an occasion he composed a prayer in five chapters. Once, while sitting beside the sea engrossed in meditation upon Lord Śrī Kṛṣṇa, he saw that a large boat containing goods for Dvārakā was in danger. He gave some signs by which the boat could approach the shore, and it was saved. The owners of the boat wanted to give him a present, and at the time Madhvācārya agreed to take some gopī-candana. He received a big lump of gopī-candana, and as it was being brought to him, it broke apart and revealed a large Deity of Lord Kṛṣṇa. The Deity had a stick in one hand and a lump of food in the other. As soon as Madhvācārya received the Deity of Kṛṣṇa in this way, he composed a prayer. The Deity was so heavy that not even thirty people could lift it. Madhvācārya personally brought this Deity to Uḍupī. Madhvācārya had eight disciples, all of whom took sannyāsa from him and became directors of his eight monasteries. Worship of the Lord Kṛṣṇa Deity is still going on at Uḍupī according to the plans Madhvācārya established.

Madhvācārya then for the second time visited Badarikāśrama. While he was passing through Maharashtra, the local king was digging a big lake for the public benefit. As Madhvācārya passed through that area with his disciples, he was also obliged to help in the excavation. After some time, when Madhvācārya visited the king, he engaged the king in that work and departed with his disciples.

Often in the province of Gāṅga-pradeśa there were fights between Hindus and Muslims. The Hindus were on one bank of the river, and the Muslims on the other. Due to the community tension, no boat was available for crossing the river. The Muslim soldiers were always stopping passengers on the other side, but Madhvācārya did not care for these soldiers. He crossed the river anyway, and when he met the soldiers on the other side, he was brought before the king. The Muslim king was so pleased with him that he wanted to give him a kingdom and some money, but Madhvācārya refused. While walking on the road, he was attacked by some dacoits, but by his bodily strength he killed them all. When his

companion Satya Tīrtha was attacked by a tiger, Madhvācārya separated them by virtue of his great strength. When he met Vyāsadeva, he received from him the śālagrāma-śilā known as Aṣṭamūrti. After this, he summarized the Mahābhārata.

Madhvācārya's devotion to the Lord and his erudite scholarship became known throughout India. Consequently the owners of the Śrīgeri-maṭha, established by Śaṅkarācārya, became a little perturbed. At that time the followers of Śaṅkarācārya were afraid of Madhvācārya's rising power, and they began to tease Madhvācārya's disciples in many ways. There was even an attempt to prove that the disciplic succession of Madhvācārya was not in line with Vedic principles. A person named Puṇḍarīka Purī, a follower of the Māyāvāda philosophy of Śaṅkarācārya, came before Madhvācārya to discuss the śāstras. It is said that all of Madhvācārya's books were taken away, but later they were found with the help of King Jayasīṃha, ruler of Kumla. In discussion, Puṇḍarīka Purī was defeated by Madhvācārya. A great personality named Trivikramācārya, who was a resident of Viṣṇumaṅgala, became Madhvācārya's disciple, and his son later became Nārāyaṇācārya, the composer of Śrī Madhva-vijaya. After the death of Trivikramācārya, the younger brother of Nārāyaṇācārya took sannyāsa and later became known as Viṣṇu Tīrtha.

It was reputed that there was no limit to the bodily strength of Pūrṇaprajña, Madhvācārya. There was a person named Kaḍaṅjari who was famed for possessing the strength of thirty men. Madhvācārya placed the big toe of his foot upon the ground and asked the man to separate it from the ground, but the great strong man could not do so even after great effort. Śrīla Madhvācārya passed from this material world at the age of eighty while writing a commentary on the Aitareya Upaniṣad. For further information about Madhvācārya, one should read Madhva-vijaya, by Nārāyaṇācārya.

The ācāryas of the Madhva-sampradāya established Uḍupī as the chief center, and the monastery there was known as Uttaraṛāḍhī-maṭha. A list of the different centers of the Madhvācārya-sampradāya can be found at Uḍupī, and their maṭha commanders are (1) Viṣṇu Tīrtha (Śoda-maṭha), (2) Janārdana Tīrtha (Kṛṣṇapura-maṭha), (3) Vāmana Tīrtha (Kanura-maṭha), (4) Narasiṃha Tīrtha (Adamara-maṭha), (5) Upendra Tīrtha (Puttugī-maṭha), (6) Rāma Tīrtha (Śīrura-maṭha), (7) Hṛṣīkeśa Tīrtha (Palimara-maṭha), and (8) Akṣobhya Tīrtha (Pejāvara-maṭha). The disciplic succession of the Madhvācārya-sampradāya is as follows (the dates are those of birth): (1) Haṃsa Paramātmā; (2) Caturmukha Brahmā; (3) Sanakādi; (4) Durvāsā; (5) Jñānanidhi; (6) Garuḍa-vāhana; (7) Kaivalya Tīrtha; (8) Jñāneśa Tīrtha; (9) Para Tīrtha; (10) Satyaprajña Tīrtha; (11)

Prājña Tīrtha; (12) Acyuta Prekṣācārya Tīrtha; (13) Śrī Madhvācārya, 1040 Śaka; (14) Padmanābha, 1120; Narahari, 1127; Mādhava, 1136; and Akṣobhya 1159; (15) Jaya Tīrtha, 1167; (16) Vidyādhirāja, 1190; (17) Kavīndra, 1255; (18) Vāgīśa, 1261; (19) Rāmacandra, 1269; (20) Vidyānidhi, 1298; (21) Śrī Raghunātha, 1366; (22) Rayuvarya (who spoke with Śrī Caitanya Mahāprabhu), 1424; (23) Raghūttama, 1471; (24) Vedavyāsa, 1517; (25) Vidyādhīśa, 1541; (26) Vedanidhi, 1553; (27) Satyavrata, 1557; (28) Satyanidhi, 1560; (29) Satyanātha, 1582; (30) Satyābhinava, 1595; (31) Satyapūrṇa, 1628; (32) Satyavijaya, 1648; (33) Satyapriya, 1659; (34) Satyabodha, 1666; (35) Satyasandha, 1705; (36) Satyavara, 1716; (37) Satyadharma, 1719; (38) Satyasaṅkalpa, 1752; (39) Satyasantuṣṭa, 1763; (40) Satyaparāyana, 1763; (41) Satyakāma, 1785; (42) Satyeṣṭa, 1793; (43) Satyaparākrama, 1794; (44) Satyadhīra, 1801; (45) Satyadhīra Tīrtha, 1808. (For approximate Christian era dates, add seventy-nine years.)

After the sixteenth ācārya (Vidyādhirāja Tīrtha), there was another disciplic succession, including Rājendra Tīrtha, 1254; Vijayadhvaja; Puruṣottama; Subrahmaṇya; and Vyāsa Rāya, 1470-1520. The nineteenth ācārya, Rāmacandra Tīrtha, had another disciplic succession, including Vibudhendra, 1218; Jitāmitra, 1348; Raghunandana; Surendra; Vijendra; Sudhīndra; and Rāghavendra Tīrtha, 1545.

To date, in the Uḍupī monastery there are another fourteen Madhva-tīrtha sannyāsīs. As stated, Uḍupī is situated beside the sea in South Kanaraḍā, about thirty-six miles north of Mangalore.

Most of the information in this purport is available from the South Kānāḍā Manual and the Bombay Gazette.

Madhya TEXT 9.246

nartaka gopāla dekhe parama-mohane

madhvācārye svapna diyā āilā tānra sthāne //CC Madhya, 9.246//

SYNONYMS

nartaka gopāla—dancing Gopāla; dekhe—saw; parama-mohane—most beautiful; madhva-ācārye—unto Madhvācārya; svapna diyā—appearing in a dream; āilā—came; tānra—his; sthāne—to the place.

TRANSLATION

While at the Uḍupī monastery, Śrī Caitanya Mahāprabhu saw "dancing Gopāla," a most beautiful Deity. This Deity appeared to Madhvācārya in a dream.

Madhya TEXT 9.247

gopī-candana-tale āchila ḍiṅgāte

madhvācārya sei kṛṣṇa pāilā kona-mate //CC Madhya, 9.247//

SYNONYMS

gopī-candana-tale—under heaps of gopī-candana (yellowish clay used for tilaka); āchila—came; ḍiṅgāte—in a boat; madhva-ācārya—Madhvācārya; sei kṛṣṇa—that Kṛṣṇa Deity; pāilā—got; kona-mate—somehow or other.

TRANSLATION

Madhvācārya had somehow or other acquired the Deity of Kṛṣṇa from a heap of gopī-candana that had been transported in a boat.

Madhya TEXT 9.248

madhvācārya āni' tāṇre karilā sthāpana

adyāvadhi sevā kare tattvavādi-gaṇa //CC Madhya, 9.248//

SYNONYMS

madhva-ācārya—Madhvācārya; āni'-bringing; tāṇre—Him; karilā sthāpana—installed; adya-avadhi—to date; sevā kare—worship; tattvavādi-gaṇa—the Tattvavādīs.

TRANSLATION

Madhvācārya brought this dancing Gopāla Deity to Uḍupī and installed Him in the temple. To date, the followers of Madhvācārya, known as Tattvavādīs, worship this Deity.

Madhya TEXT 9.249

kṛṣṇa-mūrti dekhi' prabhu mahā-sukha pāila

premāveśe bahu-kṣaṇa nṛtya-gīta kaila //CC Madhya, 9.249//

SYNONYMS

kṛṣṇa-mūrti dekhi'-seeing the Deity of Lord Kṛṣṇa; prabhu—Lord Śrī Caitanya Mahāprabhu; mahā-sukha—great happiness; pāila—got; prema-āveśe—in ecstatic love; bahu-kṣaṇa—for a long time; nṛtya-gīta—dancing and singing; kaila—performed.

TRANSLATION

Śrī Caitanya Mahāprabhu received great pleasure in seeing this beautiful form of Gopāla. For a long time He danced and chanted in ecstatic love.

Madhya TEXT 9.250

tattvavādi-gaṇa prabhuke 'māyāvādī' jñāne

prathama darśane prabhuke nā kaila sambhāṣaṇe //CC Madhya, 9.250//

SYNONYMS

tattvavādi-gaṇa—the Tattvavādīs; prabhuke—Śrī Caitanya Mahāprabhu; māyāvādī jñāne—considering as a Māyāvādī sannyāsī; prathama darśane—in the first meeting; prabhuke—Śrī Caitanya Mahāprabhu; nā—did not; kaila—do; sambhāṣaṇe—addressing.

TRANSLATION

When they first saw Him, the Tattvavādī Vaiṣṇavas considered Śrī Caitanya Mahāprabhu a Māyāvādī sannyāsī. Therefore they did not talk to Him.

Madhya TEXT 9.251

pāche premāveśa dekhi' haila camatkāra

vaiṣṇava-jñāne bahuta karila satkāra //CC Madhya, 9.251//

SYNONYMS

pāche—later; prema-āveśa—ecstatic love; dekhi'-seeing; haila camatkāra—became struck with wonder; vaiṣṇava-jñāne—understanding as a Vaiṣṇava; bahuta—much; karila—did; satkāra—reception.

TRANSLATION

Later, after seeing Śrī Caitanya Mahāprabhu in ecstatic love, they were struck with wonder. Then, considering Him a Vaiṣṇava, they gave Him a nice reception.

Madhya TEXT 9.252

'vaiṣṇavatā' sabāra antare garva jāni'

īṣat hāsiyā kichu kahe gauramaṇi //CC Madhya, 9.252//

SYNONYMS

vaiṣṇavatā—Vaiṣṇavism; sabāra—of all of them; antare—within the mind; garva—pride; jāni'-knowing; īṣat—mildly; hāsiyā—smiling; kichu—something; kahe—says; gaura-maṇi—Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

Śrī Caitanya Mahāprabhu could understand that the Tattvavādīs were very proud of their Vaiṣṇavism. He therefore smiled and began to speak to them.

Madhya TEXT 9.253

tāṇ-sabāra antare garva jāni gauracandra

tāṇ-sabā-saṅge goṣṭhī karilā ārambha //CC Madhya, 9.253//

SYNONYMS

tāṇ-sabāra—of all of them; antare—within the mind; garva—pride; jāni—knowing; gaura-candra—Śrī Caitanya Mahāprabhu; tāṇ-sabā-saṅge—with them; goṣṭhī—discussion; karilā—made; ārambha—beginning.

TRANSLATION

Considering them very proud, Caitanya Mahāprabhu began His discussion.

Madhya TEXT 9.254

tattvavādī ācārya--saba śāstrete pravīṇa

tāṇre praśna kaila prabhu hañā yena dīna //CC Madhya, 9.254//

SYNONYMS

tattvavādī ācārya—the chief preacher of the Tattvavāda community; saba—all;

śāstrete—in revealed scriptures; pravīṇa—experienced; tāṇre—unto him; praśna—question; kaila—did; prabhu—Śrī Caitanya Mahāprabhu; hañā—becoming; yena—as if; dīna—very humble.

TRANSLATION

The chief ācārya of the Tattvavāda community was very learned in the revealed scriptures. Śrī Caitanya Mahāprabhu humbly questioned him.

Madhya TEXT 9.255

sādhya-sādhana āmi nā jāni bhāla-mate

sādhya-sādhana-śreṣṭha jānāha āmāte //CC Madhya, 9.255//

SYNONYMS

sādhya-sādhana—the aim of life and how to achieve it; āmi—I; nā—not; jāni—know; bhāla-mate—very well; sādhya-sādhana—the aim of life and how to achieve it; śreṣṭha—the best; jānāha—kindly explain; āmāte—unto Me.

TRANSLATION

Caitanya Mahāprabhu said, "I do not know very well the aim of life and how to achieve it. Please tell Me of the best ideal for humanity and how to attain it."

Madhya TEXT 9.256

ācārya kahe,--'varṇāśrama-dharma, kṛṣṇe samarpaṇa'

ei haya kṛṣṇa-bhaktera śreṣṭha 'sādhana' //CC Madhya, 9.256//

SYNONYMS

ācārya kahe—the ācārya said; varṇa-āśrama-dharma—the institution of four castes and four āśramas; kṛṣṇe—unto Kṛṣṇa; samarpaṇa—to dedicate; ei haya—this is; kṛṣṇa-bhaktera—of the devotee of Kṛṣṇa; śreṣṭha sādhana—the best means of achievement.

TRANSLATION

The ācārya replied, "When the activities of the four castes and the four āśramas are dedicated to Kṛṣṇa, they constitute the best means whereby one can attain the highest goal of life.

Madhya TEXT 9.257

'pañca-vidha mukti' pāñā vaikunṭhe gamana

'sādhya-śreṣṭha' haya,—ei śāstra-nirūpaṇa //CC Madhya, 9.257//

SYNONYMS

pañca-vidha mukti—five kinds of liberation; pāñā—getting; vaikunṭhe—to the spiritual world; gamana—transference; sādhya-śreṣṭha haya—is the highest achievement of the goal of life; ei—this; śāstra-nirūpaṇa—the verdict of all revealed scriptures.

TRANSLATION

"When one dedicates the duties of varṇāśrama-dharma to Kṛṣṇa, he is eligible for five kinds of liberation. Thus he is transferred to the spiritual world in Vaikunṭha. This is the highest goal of life and the verdict of all revealed scriptures."

Madhya TEXT 9.258

prabhu kahe,—śāstre kahe śravaṇa-kīrtana

kṛṣṇa-prema-sevā-phalera 'parama-sādhana' //CC Madhya, 9.258//

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; śāstre kahe—in the śāstra it is said; śravaṇa-kīrtana—the process of chanting and hearing; kṛṣṇa-prema-sevā—of loving service to Lord Kṛṣṇa; phalera—of the result; parama-sādhana—best process of achievement.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "According to the verdict of the śāstras, the process of hearing and chanting is the best means to attain loving service to Kṛṣṇa.

PURPORT

According to the Tattvavādīs, the best process for achieving the highest goal of life is to execute the duties of the four varṇas and āśramas. In the material world, unless one is situated in one of the varṇas (brāhmaṇa, kṣatriya, vaiśya or śūdra)

one cannot manage social affairs properly to attain the ultimate goal. One also has to follow the principles of the āśramas (brahmacarya, gr̥hastha, vānaprastha and sannyāsa), for these principles are considered essential for the attainment of the highest goal. In this way the Tattvavādīs establish that the execution of the principles of varṇa and āśrama for the sake of Kṛṣṇa is the best way to attain the topmost goal. The Tattvavādīs thus established their principles in terms of human society. Śrī Caitanya Mahāprabhu, however, differed when He said that the best process is hearing and chanting about Lord Viṣṇu. According to the Tattvavādīs, the highest goal is returning home, back to Godhead, but in Śrī Caitanya Mahāprabhu's opinion the highest goal is attaining love of Godhead, either in the material world or in the spiritual world. In the material world this is practiced according to śāstric injunction, and in the spiritual world the real achievement is already there.

Madhya TEXTS 9.259-260

śravaṇaṁ kīrtanaṁ viṣṇoḥ

smaraṇaṁ pāda-sevanam

arcanam vandanaṁ dāsyam

sakhyam ātma-nivedanam

iti puṁsārpitā viṣṇau

bhaktiś cen nava-lakṣaṇā

kriyeta bhagavaty addhā

tan manye 'dhītam uttamam //CC Madhya, 9.259-260//

SYNONYMS

śravaṇam—hearing of the holy name, form, qualities, entourage and pastimes, all of which must pertain to Lord Viṣṇu; kīrtanam—vibrating transcendental sounds pertaining to the holy name, form, qualities and entourage, and inquiring about them (these also should be only in relationship to Viṣṇu); viṣṇoḥ—of Lord Viṣṇu; smaraṇam—remembering the holy name, form and entourage, and inquiring about them, also only for Viṣṇu; pāda-sevanam—executing devotional service according to time, circumstances and situation, only in relationship with Viṣṇu; arcanam—worshiping the Deity of Lord Kṛṣṇa, Lord Rāmacandra,

Lakṣmī-Nārāyaṇa or the other forms of Viṣṇu; vandanam—offering prayers to the Supreme Personality of Godhead; dāsyam—always thinking oneself an eternal servant of the Supreme Personality of Godhead; sakhyam—making friends with the Supreme Personality of Godhead; ātma-nivedanam—dedicating everything (body, mind and soul) for the service of the Lord; iti—thus; pumsā—by the human being; arpitā—dedicated; viṣṇau—unto the Supreme Personality of Godhead, Viṣṇu; bhaktiḥ—devotional service; cet—if; nava-lakṣaṇā—possessing nine different systems, as above mentioned; kriyeta—one should execute; bhagavati—unto the Supreme Personality of Godhead; addhā—directly (not indirectly through karma, jñāna or yoga); tat—that; manye—I understand; adhītam—studied; uttamam—first class.

TRANSLATION

" 'This process entails hearing, chanting and remembering the holy name, form, pastimes, qualities and entourage of the Lord, offering service according to the time, place and performer, worshiping the Deity, offering prayers, always considering oneself the eternal servant of Kṛṣṇa, making friends with Him and dedicating everything unto Him. These nine items of devotional service, when directly offered to Kṛṣṇa, constitute the highest attainment of life. This is the verdict of the revealed scriptures.'

PURPORT

Śrī Caitanya Mahāprabhu quoted these verses from Śrīmad-Bhāgavatam (7.5.23-24).

Madhya TEXT 9.261

śravaṇa-kīrtana ha-ite kṛṣṇe haya 'premā'

sei pañcama puruṣārtha--puruṣārthera sīmā //CC Madhya, 9.261//

SYNONYMS

śravaṇa-kīrtana—hearing and chanting; ha-ite—from; kṛṣṇe—unto Lord Kṛṣṇa; haya—there is; premā—transcendental love; sei—that; pañcama puruṣa-artha—the fifth platform of perfection of life; puruṣa-arthera sīmā—the limit of goals of life.

TRANSLATION

"When one comes to the platform of loving service to Lord Kṛṣṇa by executing these nine processes beginning with hearing and chanting, he has attained the fifth platform of success and the limit of life's goals.

PURPORT

Everyone is after success in religion, economic development, sense gratification and ultimately merging into the existence of Brahman. These are the general practices of the common man, but according to the strict principles of the Vedas, the highest attainment is to rise to the platform of śravaṇam kīrtanam, hearing and chanting about the Supreme Personality of Godhead. This is confirmed in Śrīmad-Bhāgavatam (1.1.2):

dharmāḥ projjhita-kaitavo 'tra paramo nirmatsarāṇām satām
vedyām vāstavam atra vastu śiva-dam tāpa-trayonmūlanam
śrīmad-bhāgavate mahā-muni-kṛte kim vā parair īśvaraḥ
sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt

"Completely rejecting all religious activities which are materially motivated, this Bhāgavata Purāṇa propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful Bhāgavatam, compiled by the great sage Śrī Vyāsadeva, is sufficient in itself for God realization. What is the need of any other scripture? As soon as one attentively and submissively hears the message of Bhāgavatam, by this culture of knowledge the Supreme Lord is established within his heart." This verse of Śrīmad-Bhāgavatam rejects as cheating processes all religious activities that aim at achieving materialistic goals, including dharma, artha, kāma and even mokṣa, or liberation.

According to Śrīdhara Svāmī, the material conception of success (mokṣa, or liberation) is desired by those in material existence. Devotees, however, not being situated in material existence, have no desire for liberation.

A devotee is always liberated in all stages of life because he is always engaged in the nine items of devotional service (śravaṇam, kīrtanam, etc.). Śrī Caitanya Mahāprabhu's philosophy holds that devotional service to Kṛṣṇa always exists in everyone's heart. It simply has to be awakened by the process of śravaṇam kīrtanam viṣṇoḥ. Śravaṇādi śuddha-citte karaye udaya (Cc. Madhya 22.107).

When a person is actually engaged in devotional service, his eternal relationship with the Lord, the servant-master relationship, is awakened.

Madhya TEXT 9.262

evam-vrataḥ sva-priya-nāma-kīrtiyā

jātānurāgo druta-citta uccaiḥ

hasaty atho roditi rauti gāyaty

unmāda-van nṛtyati loka-bāhyaḥ //CC Madhya, 9.262//

SYNONYMS

evam-vrataḥ—when one thus engages in a vow to chant and dance; sva—own; priya—very dear; nāma—holy name; kīrtiyā—by chanting; jāta—in this way develops; anurāgaḥ—attachment; druta-cittaḥ—very eagerly; uccaiḥ—loudly; hasati—laughs; atho—also; roditi—cries; rauti—becomes agitated; gāyati—chants; unmāda-vat—like a madman; nṛtyati—dances; loka-bāhyaḥ—without caring for outsiders.

TRANSLATION

" 'When a person is actually advanced and takes pleasure in chanting the holy name of the Lord, who is very dear to him, he is agitated and loudly chants the holy name. He also laughs, cries, becomes agitated and chants just like a madman, not caring for outsiders.'

PURPORT

This verse is a quotation from Śrīmad-Bhāgavatam (11.2.40).

Madhya TEXT 9.263

karma-nindā, karma-tyāga, sarva-śāstre kahe

karma haite prema-bhakti kṛṣṇe kabhu nahe //CC Madhya, 9.263//

SYNONYMS

karma-nindā—condemnation of fruitive activities; karma-tyāga—renunciation of fruitive activities; sarva-śāstre kahe—is announced in every revealed scripture; karma haite—from fruitive activities; prema-bhakti—devotional service in

ecstatic love; kṛṣṇe—for Kṛṣṇa; kabhu nahe—can never be achieved.

TRANSLATION

"In every revealed scripture there is condemnation of fruitive activities. It is advised everywhere to give up engagement in fruitive activities, for by executing them no one can attain the highest goal of life, love of Godhead.

PURPORT

In the Vedas there are three kāṇḍas, or divisions: karma-kāṇḍa, jñāna-kāṇḍa and upāsanā-kāṇḍa. The karma-kāṇḍa portion stresses the execution of fruitive activities, although ultimately it is advised that one abandon both karma-kāṇḍa and jñāna-kāṇḍa (speculative knowledge) and accept only upāsanā-kāṇḍa, or bhakti-kāṇḍa. One cannot attain love of Godhead by executing karma-kāṇḍa or jñāna-kāṇḍa. But by dedicating one's karma, or fruitive activities, to the Supreme Lord, one may be relieved from the polluted mind, and becoming free from mental pollution helps elevate one to the spiritual platform. Then, however, one needs the association of a pure devotee, for only by a pure devotee's association can one become a pure devotee of the Supreme Personality of Godhead, Kṛṣṇa. When one comes to the stage of pure devotional service, the process of śravaṇam kīrtanam is very essential. By executing the nine items of devotional service, beginning with śravaṇam kīrtanam, one is completely purified. Anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam (Bhakti-rasāmṛta-sindhu 1.1.12). Only then is one able to execute Kṛṣṇa's orders in the Bhagavad-gītā (18.65-66):

man-manā bhava mad-bhakto

mad-yājī māṁ namaskuru

māṁ evaiṣyasi satyaṁ te

pratijāne priyo 'si me

sarva-dharmān parityajya

māṁ ekaṁ śaraṇaṁ vraja

ahaṁ tvāṁ sarva-pāpebhyo

mokṣayiṣyāmi mā śucaḥ

"Always think of Me, become My devotee, worship Me and offer your homage

unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend. Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear." In this way one develops his original constitutional position of rendering loving service to the Lord.

One cannot be elevated to the highest platform of devotional service by karma-kāṇḍa or jñāna-kāṇḍa. Pure devotional service can be understood and attained only through the association of pure devotees. In this regard, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura states that there are two types of karma-kāṇḍa activities-pious and impious. Pious activities are certainly better than impious activities, but even pious activities cannot help one achieve ecstatic love of God, Kṛṣṇa. Pious and impious activities bring about material happiness and distress, but there is no possibility of one's becoming a pure devotee simply by acting piously or impiously. Bhakti, devotional service, means satisfying Kṛṣṇa. In every revealed scripture, whether stressing jñāna-kāṇḍa or karma-kāṇḍa, the principle of renunciation is always praised. The ripened fruit of Vedic knowledge, Śrīmad-Bhāgavatam, is the supreme Vedic evidence. In Śrīmad-Bhāgavatam (1.5.12) it is said:

naiṣkarmyam apy acyuta-bhāva-varjitam

na śobhate jñānam alaṁ nirañjanam

kutaḥ punaḥ śaśvad abhadram īśvare

na cārpitam karma yad apy akāraṇam

"Knowledge of self-realization, even though free from all material affinity, does not look well if devoid of a conception of the Infallible [God]. What, then, is the use of fruitive activities, which are naturally painful from the very beginning and transient by nature, if they are not utilized for the devotional service of the Lord?" This means that even knowledge, which is superior to fruitive activity, is not successful if it is devoid of devotional service. Therefore in Śrīmad-Bhāgavatam-in the beginning, middle and end-karma-kāṇḍa and jñāna-kāṇḍa are condemned. For example, in Śrīmad-Bhāgavatam 1.1.2 it is said: dharmah projjhita-kaitavo 'tra.

This is explained in the following verses taken from Śrīmad-Bhāgavatam (11.11.32) and the Bhagavad-gītā (18.66).

Madhya TEXT 9.264

ājñāyaivam guṇān doṣān

mayādiṣṭān api svakān

dharmān santyajya yaḥ sarvān

mām bhajet sa ca sattamaḥ //CC Madhya, 9.264//

SYNONYMS

ājñāya—knowing perfectly; evam—thus; guṇān—qualities; doṣān—faults; mayā—by Me; ādiṣṭān—instructed; api—although; svakān—own; dharmān—occupational duties; santyajya—giving up; yaḥ—anyone who; sarvān—all; mām—unto Me; bhajet—may render service; saḥ—he; ca—and; sat-tamaḥ—first-class person.

TRANSLATION

" 'Occupational duties are described in the religious scriptures. If one analyzes them, he can fully understand their qualities and faults and then give them up completely to render service unto the Supreme Personality of Godhead. A person who does so is considered a first-class man.'

Madhya TEXT 9.265

sarva-dharmān parityajya

mām ekam śaraṇam vraja

aham tvām sarva-pāpebhyo

mokṣayiṣyāmi mā śucaḥ //CC Madhya, 9.265//

SYNONYMS

sarva-dharmān—all kinds of occupational duties; parityajya—giving up; mām ekam—unto Me only; śaraṇam—as shelter; vraja—go; aham—I; tvām—unto you; sarva-pāpebhyaḥ—from all the reactions of sinful life; mokṣayiṣyāmi—will give liberation; mā—do not; śucaḥ—worry.

TRANSLATION

" 'Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear.'

Madhya TEXT 9.266

tāvat karmāṇi kurvīta

na nirvidyeta yāvatā

mat-kathā-śravaṇāḍau vā

śraddhā yāvan na jāyate //CC Madhya, 9.266//

SYNONYMS

tāvat—up to that time; karmāṇi—fruitive activities; kurvīta—one should execute; na nirvidyeta—is not satiated; yāvatā—as long as; mat-kathā—of discourses about Me; śravaṇa-āḍau—in the matter of śravaṇam, kīrtanam, and so on; vā—or; śraddhā—faith; yāvat—as long as; na—not; jāyate—is awakened.

TRANSLATION

" 'As long as one is not satiated by fruitive activity and has not awakened his taste for devotional service by śravaṇam kīrtanam viṣṇoḥ, one has to act according to the regulative principles of the Vedic injunctions.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (11.20.9).

Madhya TEXT 9.267

pañca-vidha mukti tyāga kare bhakta-gaṇa

phalgu kari' 'mukti' dekhe narakera sama //CC Madhya, 9.267//

SYNONYMS

pañca-vidha—five kinds of; mukti—liberation; tyāga kare—give up; bhakta-gaṇa—devotees; phalgu—insignificant; kari'-considering; mukti—liberation; dekhe—see; narakera—to hell; sama—equal.

TRANSLATION

"Pure devotees reject the five kinds of liberation; indeed, for them liberation is

very insignificant because they see it as hellish.

Madhya TEXT 9.268

sālokya-sārṣṭi-sāmīpya-

sārūpyaikatvam apy uta

dīyamānam na grhṇanti

vinā mat-sevanam janāḥ //CC Madhya, 9.268//

SYNONYMS

sālokya—to live on the same planet as the Supreme Personality of Godhead; sārṣṭi—to possess opulence equal to the Lord's; sāmīpya—to always associate with the Supreme Personality of Godhead; sārūpya—to possessing bodily features equal to the Lord's; ekatvam—to merge into the body of the Supreme Personality of Godhead; api—even; uta—certainly; dīyamānam—being offered; na—never; grhṇanti—accept; vinā—without; mat—My; sevanam—devotional service; janāḥ—devotees.

TRANSLATION

" 'Pure devotees always reject the five kinds of liberation, which include living in the spiritual Vaikuṇṭha planets, possessing the same opulences as those possessed by the Supreme Lord, having the same bodily features as the Lord's, associating with the Lord and merging into the body of the Lord. The pure devotees do not accept these benedictions without the service of the Lord.'

PURPORT

This is a verse from Śrīmad-Bhāgavatam (3.29.13).

Madhya TEXT 9.269

yo dustyajān kṣiti-suta-svajanārtha-dārān

prārthyām śriyam sura-varaiḥ sadayāvalokām

naicchan nṛpas tad ucitam mahatām madhu-dviṭ-

sevānurakta-manasām abhavo 'pi phalguḥ //CC Madhya, 9.269//

SYNONYMS

yaḥ—one who; dustyajān—very difficult to give up; kṣiti—land; suta—children; svajana—relatives; artha—riches; dārān—and wife; prārthyām—desirable; śriyam—fortune; sura-varaiḥ—by the best of the demigods; sa-dayā—merciful; avalokām—whose glance; na aicchat—did not desire; nṛpaḥ—the King (Mahārāja Bharata); tat—that; ucitam—is befitting; mahatām—of great personalities; madhu-dviṭ—of the killer of the demon Madhu; sevā-anurakta—engaged in the service; manasām—the minds of whom; abhavaḥ—cessation of the repetition of birth and death; api—even; phalguḥ—insignificant.

TRANSLATION

" 'It is very difficult to give up material opulence, land, children, society, friends, riches, wife or the blessings of the goddess of fortune, which are desired even by great demigods. But King Bharata did not desire such things, and this was quite befitting his position, because for a pure devotee whose mind is always engaged in service of the Lord, even the liberation of merging into the existence of the Lord is insignificant. And what to speak of material opportunities?'

PURPORT

This is a verse from Śrīmad-Bhāgavatam (5.14.44) concerning the glorification of King Bharata, whom Śukadeva Gosvāmī was describing to King Parīkṣit.

Madhya TEXT 9.270

nārāyaṇa-parāḥ sarve

na kutaścana bibhyati

svargāpavarga-narakeṣv

api tulyārtha-darśinaḥ //CC Madhya, 9.270//

SYNONYMS

nārāyaṇa-parāḥ—persons who are devotees of the Supreme Personality of Godhead Nārāyaṇa; sarve—all; na—never; kutaścana—anywhere; bibhyati—are afraid; svarga—in the heavenly planetary system; apavarga—on the path of liberation; narakeṣu—or in a hellish condition of life; api—even; tulya—equal; artha—value; darśinaḥ—seers of.

TRANSLATION

" 'A person who is a devotee of Lord Nārāyaṇa is not afraid of a hellish condition because he considers it the same as elevation to the heavenly planets or liberation. The devotees of Lord Nārāyaṇa are accustomed to seeing all these things on the same level.'

PURPORT

This is a verse from Śrīmad-Bhāgavatam (6.17.28) regarding the personality Citraketu. Once when Citraketu saw the goddess Pārvatī sitting on the lap of Lord Śambhu (Śiva), he criticized Lord Śiva for being shameless and sitting just like an ordinary man with his wife on his lap. For this reason Citraketu was cursed by Pārvatī. Later he became a demon named Vṛtrāsura. Citraketu was a very powerful king and a devotee, and he could certainly retaliate even against Lord Śiva, but when Pārvatī cursed him, he immediately accepted the curse with a bowed head. When he agreed to accept this curse, Lord Śiva praised him and told Pārvatī that a devotee of Lord Nārāyaṇa is never afraid of accepting any position provided there is a chance to serve the Supreme Personality of Godhead. This is the purport of nārāyaṇa-parāḥ sarve na kutaścana bibhyati.

Madhya TEXT 9.271

mukti, karma--dui vastu tyaje bhakta-gaṇa

sei dui sthāpa' tumi 'sādhya', 'sādhana' //CC Madhya, 9.271//

SYNONYMS

mukti—liberation; karma—fruitive activities; dui—two; vastu—things; tyaje—give up; bhakta-gaṇa—the devotees; sei—those; dui—two; sthāpa'-establish; tumi—you; sādhya—the goal of life; sādhana—the process of achievement.

TRANSLATION

"Both liberation and fruitive activity are rejected by devotees. You are trying to establish these things as life's goal and the process for attaining it."

Madhya TEXT 9.272

sannyāsī dekhiyā more karaha vañcana

nā kahilā teṇi sādhya-sādhana-lakṣaṇa //CC Madhya, 9.272//

SYNONYMS

sannyāsī—a person in the renounced order of life; dekhiyā—seeing; more—unto Me; karaha—you do; vañcana—duplicity; nā kahilā—did not describe; teñi—therefore; sādhya—objective; sādhana—process of achievement; lakṣaṇa—symptoms.

TRANSLATION

Śrī Caitanya Mahāprabhu continued speaking to the Tattvavādī ācārya: "Seeing that I am a mendicant in the renounced order of life, you have been playing with Me in a duplicitous way. You have not actually described the process and ultimate objective."

Madhya TEXT 9.273

śuni' tattvācārya hailā antare lajjita

prabhura vaiṣṇavatā dekhi, ha-ilā vismita //CC Madhya, 9.273//

SYNONYMS

śuni'-hearing; tattva-ācārya—the ācārya of the Tattvavāda-sampradāya; hailā—became; antare—within the mind; lajjita—ashamed; prabhura—of Lord Śrī Caitanya Mahāprabhu; vaiṣṇavatā—devotion in Vaiṣṇavism; dekhi—seeing; ha-ilā—became; vismita—struck with wonder.

TRANSLATION

After hearing Śrī Caitanya Mahāprabhu, the ācārya of the Tattvavāda-sampradāya became very much ashamed. Upon observing Śrī Caitanya Mahāprabhu's rigid faith in Vaiṣṇavism, he was struck with wonder.

Madhya TEXT 9.274

ācārya kahe,--tumi yei kaha, sei satya haya

sarva-śāstre vaiṣṇavera ei sunīscaya //CC Madhya, 9.274//

SYNONYMS

ācārya kahe—the Tattvavādī ācārya said; tumi—You; yei—whatever; kaha—say; sei—that; satya—truth; haya—is; sarva-śāstre—in all revealed scriptures; vaiṣṇavera—of the devotees of Lord Viṣṇu; ei—this; su-nīscaya—conclusion.

TRANSLATION

The Tattvavādī ācārya replied, "What You have said is certainly factual. It is the conclusion of all the revealed scriptures of the Vaiṣṇavas.

Madhya TEXT 9.275

tathāpi madhvācārya ye kariyāche nirbandha

sei ācariye sabe sampradāya-sambandha //CC Madhya, 9.275//

SYNONYMS

tathāpi—still; madhva-ācārya—Madhvācārya; ye—whatever; kariyāche—formulated; nirbandha—rules and regulations; sei—that; ācariye—we practice; sabe—all; sampradāya—party; sambandha—relationship.

TRANSLATION

"Still, whatever Madhvācārya has established as the formula for our party, we practice as a party policy."

Madhya TEXT 9.276

prabhu kahe,--karmī, jñānī,--dui bhakti-hīna

tomāra sampradāye dekhi sei dui cihna //CC Madhya, 9.276//

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; karmī—fruitive worker; jñānī—mental speculator; dui—both of them; bhakti-hīna—nondevotees; tomāra—your; sampradāye—in the community; dekhi—I see; sei—those; dui—both; cihna—symptoms.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Both the fruitive worker and the speculative philosopher are considered nondevotees. We see both elements present in your sampradāya.

Madhya TEXT 9.277

sabe, eka guṇa dekhi tomāra sampradāye

satya-vigraha kari' īśvare karaha niścaye //CC Madhya, 9.277//

SYNONYMS

sabe—in all; eka—one; guṇa—quality; dekhi—I see; tomāra—your; sampradāye—in the party; satya-vigraha—the form of the Lord as truth; kari'-accepting; īśvare—the Supreme Personality of Godhead; karaha—you do; niścaye—conviction.

TRANSLATION

"The only qualification that I see in your sampradāya is that you accept the form of the Lord as truth."

PURPORT

Śrī Caitanya Mahāprabhu wanted to point out to the Tattvavādī ācārya, who belonged to the Madhvācārya-sampradāya, that the general behavior of the Tattvavādīs did not favor pure devotional service, which must be devoid of the taints of fruitive activity and speculative knowledge. As far as fruitive activity is concerned, the contamination is the desire for elevation to a higher standard of life, and for speculative knowledge the contamination is the desire to merge into the existence of the Absolute Truth. The Tattvavāda-sampradāya of the Madhvācārya school sticks to the principle of varṇāśrama-dharma, which involves fruitive activity. Their ultimate goal (mukti) is simply a form of material desire. A pure devotee should be free from all kinds of material desire. He simply engages in the service of the Lord. Nonetheless, Caitanya Mahāprabhu was pleased that the Madhvācārya-sampradāya, or the Tattvavāda-sampradāya, accepted the transcendental form of the Lord. This is the great qualification of the Vaiṣṇava sampradāyas.

It is the Māyāvāda-sampradāya that does not accept the transcendental form of the Lord. If a Vaiṣṇava sampradāya is also carried away by that impersonal attitude, that sampradāya has no position at all. It is a fact that there are many so-called Vaiṣṇavas whose ultimate aim is to merge into the existence of the Lord. For example, the sahajiyās' Vaiṣṇava philosophy is to become one with the Supreme. Śrī Caitanya Mahāprabhu points out that Śrī Mādhavendra Purī accepted Madhvācārya only because his sampradāya accepted the transcendental form of the Lord.

ei-mata tāñra ghare garva cūrṇa kari'

phalgu-tīrthe tabe cali āilā gaurahari //CC Madhya, 9.278//

SYNONYMS

ei-mata—in this way; tāñra ghare—at his place; garva—pride; cūrṇa—broken; kari'-making; phalgu-tīrthe—to the holy place named Phalgu-tīrtha; tabe—then; cali—walking; āilā—came; gaurahari—Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu broke the pride of the Tattvavādīs to pieces. He then went to the holy place known as Phalgu-tīrtha.

Madhya TEXT 9.279

tritakūpe viśālāra kari' daraśana

pañcāpsarā-tīrthe āilā śacīra nandana //CC Madhya, 9.279//

SYNONYMS

tritakūpe—to Tritakūpa; viśālāra—of the Deity named Viśālā; kari'-doing; daraśana—visiting; pañca-apsarā-tīrthe—to Pañcāpsarā-tīrtha; āilā—came; śacīra nandana—the son of mother Śacī.

TRANSLATION

Śrī Caitanya Mahāprabhu, the son of mother Śacī, went to Tritakūpa, and after seeing the Viśālā Deity there, He went to the holy place known as Pañcāpsarā-tīrtha.

PURPORT

The Apsarās, denizens of the heavenly planets, are generally known as dancing girls. The girls in the heavenly planets are exquisitely beautiful, and if a woman on earth is found to be very beautiful, she is compared to the Apsarās. There were five Apsarās named Latā, Budbudā, Samīcī, Saurabheyī and Varṇā. It is said that these five beautiful dancing girls were sent by Indra to break the severe austerity of a saintly person called Acyuta Ṛṣi. This action was typical of Indra, the King of heaven. Whenever Indra discovered someone undergoing severe austerities, he would begin to fear for his post. Indra was always anxious about

his position, fearing that if someone became more powerful than him he would lose his elevated position. Thus as soon as he would see a saint undergoing severe austerities, he would send dancing girls to distract him. Even the great saint Viśvāmitra Muni fell victim to his plan.

When the five Apsarās went to break Acyuta Rṣi's meditation, they were all chastised and cursed by the saint. As a result, the girls turned into crocodiles in a lake that came to be known as Pañcāpsarā. Lord Rāmacandra also visited this place. From Śrī Nārada Muni's narration, it is understood that when Arjuna went to visit the holy places, he learned about the condemnation of the five Apsarās. He delivered them from their abominable condition, and from that day the lake known as Pañcāpsarā became a place of pilgrimage.

Madhya TEXT 9.280

gokaṇṇe śiva dekhi' āilā dvaipāyani

sūrpāraka-tīrthe āilā nyāsi-śiromaṇi //CC Madhya, 9.280//

SYNONYMS

gokaṇṇe—in the place named Gokaṇṇa; śiva—the temple of Lord Śiva; dekhi'-seeing; āilā—came; dvaipāyani—to Dvaipāyani; sūrpāraka-tīrthe—to the holy place named Sūrpāraka; āilā—came; nyāsi-śiromaṇi—the best of the sannyāsīs, Śrī Caitanya Mahāprabhu.

TRANSLATION

After seeing Pañcāpsarā, Śrī Caitanya Mahāprabhu went to Gokaṇṇa. While there, He visited the temple of Lord Śiva, and then He went to Dvaipāyani. Śrī Caitanya Mahāprabhu, the crown jewel of all sannyāsīs, then went to Sūrpāraka-tīrtha.

PURPORT

Gokaṇṇa is situated in North Karnarāḍā It is about twenty miles southeast of Karwar. This place is very famous for the temple of Lord Śiva known as Mahā-baleśvara. Hundreds and thousands of pilgrims come to see this temple. Sūrpāraka (nowadays known as Sopārā) is about twenty-six miles north of Bombay, in the Maharashtra province, in the district known as Thāne. Sūrpāraka is mentioned in the Mahābhārata (Śānti-parva, Chapter 41, verses 66-67).

Madhya TEXT 9.281

kolāpure lakṣmī dekhi' dekhena kṣīra-bhagavatī

lāṅga-gaṇeśa dekhi' dekhena cora-pārvatī //CC Madhya, 9.281//

SYNONYMS

kolāpure—at Kolāpura; lakṣmī—the goddess of fortune; dekhi'-seeing; dekhena—He visited; kṣīra-bhagavatī—the temple of Kṣīra-bhagavatī; lāṅga-gaṇeśa—the deity Lāṅga-gaṇeśa; dekhi'-seeing; dekhena—He sees; cora-pārvatī—the goddess Pārvatī, who is known as a thief.

TRANSLATION

Śrī Caitanya Mahāprabhu then visited the town of Kolāpura, where He saw the goddess of fortune in the temple of Kṣīra-bhagavatī and Lāṅga-gaṇeśa in another temple, known as Cora-pārvatī.

PURPORT

Kolāpura is a town in the Maharashtra province formerly known as Bombay Pradeśa. Formerly it was a native state, and it is bordered on the north by the district of Satara, on the east and south by the district of Belgaumā, and on the west by the district of Ratnagiri. In this place there is a river named Urṇā. From the Bombay Gazette it is understood that there were about 250 temples there, out of which six are very famous. These are (1) Ambābāi, or Mahālakṣmī Mandira, (2) Viṭhobā Mandira, (3) Ṭemblāi Mandira, (4) Mahākālī Mandira, (5) Phirāṅga-i, or Pratyāṅgirā Mandira, and (6) Yyāllāmmā Mandira.

Madhya TEXT 9.282

tathā haite pāṇḍarapure āilā gauracandra

viṭhṭhala-ṭhākura dekhi' pāilā ānanda //CC Madhya, 9.282//

SYNONYMS

tathā haite—from there; pāṇḍara-pure—to Pāṇḍarapura; āilā—came; gauracandra—Lord Śrī Caitanya Mahāprabhu; viṭhṭhala-ṭhākura—the Deity known as Viṭhṭhala; dekhi'-seeing; pāilā—got; ānanda—great happiness.

TRANSLATION

From there Śrī Caitanya Mahāprabhu went to Pāṇḍarapura, where He happily saw the temple of Viṭṭhala Ṭhākura.

PURPORT

This city of Pāṇḍarapura is situated on the river Bhīmā. It is said that Śrī Caitanya Mahāprabhu initiated Tukārāma when He visited Pāṇḍarapura. This Tukārāma Ācārya became very famous in the Maharashtra province, and he spread the saṅkīrtana movement all over the province. The saṅkīrtana party belonging to Tukārāma is still very popular in Bombay and throughout the province of Maharashtra. Tukārāma was a disciple of Śrī Caitanya Mahāprabhu, and his book is known as Abhaṅga. His saṅkīrtana party exactly resembles the Gauḍīya-Vaiṣṇava saṅkīrtana parties, for they chant the holy name of the Lord with mṛdaṅga and karatālas.

The Lord Viṭṭhaladeva mentioned in this verse is a form of Lord Viṣṇu with four hands. He is Nārāyaṇa.

Madhya TEXT 9.283

premāveśe kaila bahuta kīrtana-nartana

tāhāṅ eka vipra tāṅre kaila nimantraṇa //CC Madhya, 9.283//

SYNONYMS

prema-āveśe—in the great ecstasy of love; kaila—performed; bahuta—much; kīrtana-nartana—chanting and dancing; tāhāṅ—there; eka—one; vipra—brāhmaṇa; tāṅre—unto Him; kaila—did; nimantraṇa—invitation.

TRANSLATION

Śrī Caitanya Mahāprabhu chanted and danced in various ways as usual. A brāhmaṇa, seeing Him in ecstatic love, was very much pleased and invited the Lord to his home for lunch.

Madhya TEXT 9.284

bahuta ādare prabhuke bhikṣā karāila

bhikṣā kari' tathā eka śubha-vārtā pāila //CC Madhya, 9.284//

SYNONYMS

bahuta ādare—with great love; prabhuke—unto Lord Śrī Caitanya Mahāprabhu; bhikṣā karāila—offered lunch; bhikṣā kari'-after finishing His lunch; tathā—there; eka—one; śubha-vārtā—auspicious news; pāila—got.

TRANSLATION

This brāhmaṇa offered Śrī Caitanya Mahāprabhu food with great respect and love. After finishing His lunch, the Lord received auspicious news.

Madhya TEXT 9.285

mādhava-purīra śiṣya 'śrī-raṅga-purī' nāma

sei grāme vipra-gr̥he karena viśrāma //CC Madhya, 9.285//

SYNONYMS

mādhava-purīra śiṣya—a disciple of Mādhavendra Purī; śrī-raṅga-purī—Śrī Raṅga Purī; nāma—named; sei grāme—in that village; vipra-gr̥he—in the house of a brāhmaṇa; karena viśrāma—rests.

TRANSLATION

Śrī Caitanya Mahāprabhu received word that Śrī Raṅga Purī, one of the disciples of Śrī Mādhavendra Purī, was present in that village at the home of a brāhmaṇa.

Madhya TEXT 9.286

śuniyā calilā prabhu tāñre dekhibāre

vipra-gr̥he vasi' āchena, dekhilā tāñhāre //CC Madhya, 9.286//

SYNONYMS

śuniyā—hearing; calilā—went; prabhu—Śrī Caitanya Mahāprabhu; tāñre—him; dekhibāre—to see; vipra-gr̥he—at the house of the brāhmaṇa; vasi'-sitting; āchena—was; dekhilā—saw; tāñhāre—him.

TRANSLATION

Hearing this news, Śrī Caitanya Mahāprabhu immediately went to see Śrī Raṅga Purī at the brāhmaṇa's home. Upon entering, the Lord saw him sitting there.

Madhya TEXT 9.287

premāveśe kare tāñre danda-paraṇāma

aśru, pulaka, kampa, sarvāñge paḍe ghāma //CC Madhya, 9.287//

SYNONYMS

prema-āveśe—in ecstatic love; kare—does; tāñre—unto him; daṇḍa-paraṇāma—obeisances, falling flat; aśru—tears; pulaka—jubilation; kampa—trembling; sarva-āñge—all over the body; paḍe—there was; ghāma—perspiration.

TRANSLATION

As soon as Śrī Caitanya Mahāprabhu saw the brāhmaṇa, He immediately offered him obeisances in ecstatic love, falling flat to the ground. The symptoms of transcendental transformation were visible—namely, tears, jubilation, trembling and perspiration.

Madhya TEXT 9.288

dekhiyā vismita haila śrī-raṅga-purīra mana

'uṭhaha śrīpāda' bali' balilā vacana //CC Madhya, 9.288//

SYNONYMS

dekhiyā—seeing; vismita—astonished; haila—became; śrī-raṅga-purīra—of Śrī Raṅga Purī; mana—the mind; uṭhaha—get up; śrī-pāda—Your Holiness; bali'-saying; balilā vacana—began to speak.

TRANSLATION

Upon seeing Śrī Caitanya Mahāprabhu in such an ecstatic mood, Śrī Raṅga Purī said, "Your Holiness, please get up.

Madhya TEXT 9.289

śrīpāda, dhara mora gosāñira sambandha

tāhā vinā anyatra nāhi ek premāra gandha //CC Madhya, 9.289//

SYNONYMS

śrī-pāda—O Your Holiness; dhara—You hold; mora—my; gosāñira—with Śrī Mādhavendra Purī; sambandha—relationship; tāhā vinā—without him; anyatra

—elsewhere; nāhi—there is not; ei—this; premāra—of ecstasy; gandha—fragrance.

TRANSLATION

"Your Holiness is certainly related to Śrī Mādhavendra Purī, without whom there is no fragrance of ecstatic love."

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura remarks that only Lord Kṛṣṇa was worshiped in the disciplic succession of Madhvācārya up to the advent of His Holiness Śrīpāda Lakṣmīpati Tīrtha. After Śrīla Mādhavendra Purī, worship of both Rādhā and Kṛṣṇa was established. For this reason Śrī Mādhavendra Purī is accepted as the root of worship in ecstatic love. Unless one is connected to the disciplic succession of Mādhavendra Purī, there is no possibility of awakening the symptoms of ecstatic love. The word gosāñi is significant in this connection. The spiritual master who is fully surrendered unto the Supreme Personality of Godhead and has no business other than the Lord's service is called the best of the paramahansa. A paramahansa has no program for sense gratification; he is interested only in satisfying the senses of the Lord. One who has control of the senses in this way is called a gosāñi or a gosvāmī, master of the senses. The senses cannot be controlled unless one is engaged in the service of the Lord; therefore the bona fide spiritual master, who has full control over his senses, engages twenty-four hours a day in the Lord's service. He can therefore be addressed as gosāñi or gosvāmī. The title gosvāmī cannot be inherited but can be given only to a bona fide spiritual master.

There were six great Gosvāmīs of Vṛndāvana-Śrīla Rūpa, Sanātana, Bhaṭṭa Raghunātha, Śrī Jīva, Gopāla Bhaṭṭa and Dāsa Raghunātha-and none of them inherited the title of gosvāmī. All the Gosvāmīs of Vṛndāvana were bona fide spiritual masters situated on the highest platform of devotional service, and for that reason they were called gosvāmīs. All the temples of Vṛndāvana were certainly started by the six Gosvāmīs. Later the worship in the temples was entrusted to some householder disciples of the Gosvāmīs, and since then the hereditary title of gosvāmī has been used. However, only one who is a bona fide spiritual master expanding the cult of Śrī Caitanya Mahāprabhu, the Kṛṣṇa consciousness movement, and who is in full control of his senses can be addressed as a gosvāmī. Unfortunately, the hereditary process is going on; therefore at the present moment, in most cases the title is being misused due to

ignorance of the word's etymology.

Madhya TEXT 9.290

eta bali' prabhuke uthāñā kaila āliṅgana

galāgali kari' duñhe karena krandana //CC Madhya, 9.290//

SYNONYMS

eta bali'-saying this; prabhuke—Lord Śrī Caitanya Mahāprabhu; uthāñā—lifting up; kaila—did; āliṅgana—embracing; galāgali—shoulder to shoulder; kari'-doing; duñhe—both of them; karena—do; krandana—crying.

TRANSLATION

After saying this, Śrī Rāṅga Purī lifted Śrī Caitanya Mahāprabhu up and embraced Him. As the two of them embraced shoulder to shoulder, they began to cry in ecstasy.

Madhya TEXT 9.291

kṣaṇeke āveśa chāḍi' duñhāra dhairya haila

īśvara-purīra sambandha gosāñi jānāila //CC Madhya, 9.291//

SYNONYMS

kṣaṇeke—after just a few moments; āveśa—ecstasy; chāḍi'-giving up; duñhāra—of both of them; dhairya—patience; haila—there was; īśvara-purīra—of Īśvara Purī; sambandha—relationship; gosāñi—Śrī Caitanya Mahāprabhu; jānāila—disclosed.

TRANSLATION

After some moments, they came to their senses and became patient. Śrī Caitanya Mahāprabhu then informed Śrī Rāṅga Purī about His relationship with Īśvara Purī.

Madhya TEXT 9.292

adbhuta premera vanyā duñhāra uthalila

duñhe mānya kari' duñhe ānande vasila //CC Madhya, 9.292//

SYNONYMS

adbhuta—wonderful; premera—of love of Godhead; vanyā—inundation; duñhāra—of both of them; uthalila—arose; duñhe—both of them; mānya kari'-offering respect; duñhe—both of them; ānande—with great happiness; vasila—sat down.

TRANSLATION

They were both inundated by the wonderful ecstasy of love that was aroused in them. Finally they sat down and respectfully began to converse.

Madhya TEXT 9.293

dui jane kṛṣṇa-kathā kahe rātri-dine

ei-mate goñāila pāñca-sāta dine //CC Madhya, 9.293//

SYNONYMS

dui jane—both the persons; kṛṣṇa-kathā—topics of Kṛṣṇa; kahe—speak; rātri-dine—day and night; ei-mate—in this way; goñāila—passed; pāñca-sāta—five to seven; dine—days.

TRANSLATION

In this way they discussed topics about Lord Kṛṣṇa continually for five to seven days.

Madhya TEXT 9.294

kautuke purī tāñre puchila janma-sthāna

gosāñi kautuke kahena 'navadvīpa' nāma //CC Madhya, 9.294//

SYNONYMS

kautuke—out of curiosity; purī—Śrī Raṅga Purī; tāñre—Him; puchila—asked; janma-sthāna—the place of birth; gosāñi—Śrī Caitanya Mahāprabhu; kautuke—as a matter of course; kahena—said; navadvīpa—Navadvīpa; nāma—name.

TRANSLATION

Out of curiosity, Śrī Raṅga Purī asked Śrī Caitanya Mahāprabhu about His

birthplace, and the Lord informed him that it was Navadvīpa-dhāma.

Madhya TEXT 9.295

śrī-mādhava-purīra saṅge śrī-raṅga-purī

pūrve āsiyāchilā teṅho nadīyā-nagarī //CC Madhya, 9.295//

SYNONYMS

śrī-mādhava-purīra saṅge—with Śrī Mādhavendra Purī; śrī-raṅga-purī—Śrī Raṅga Purī; pūrve—formerly; āsiyāchilā—came; teṅho—he; nadīyā-nagarī—to the city of Nadia.

TRANSLATION

Śrī Raṅga Purī had formerly gone to Navadvīpa with Śrī Mādhavendra Purī, and he therefore remembered the incidents that took place there.

Madhya TEXT 9.296

jagannātha-miśra-ghare bhikṣā ye karila

apūrva mocāra ghaṇṭa tāhān ye khāila //CC Madhya, 9.296//

SYNONYMS

jagannātha-miśra-ghare—in the house of Śrī Jagannātha Miśra; bhikṣā—lunch; ye—that; karila—took; apūrva—unprecedented; mocāra ghaṇṭa—curry made of plantain flowers; tāhān—there; ye—that; khāila—ate.

TRANSLATION

As soon as Śrī Raṅga Purī recalled Navadvīpa, he also recalled accompanying Śrī Mādhavendra Purī to the house of Jagannātha Miśra, where he had taken lunch. He even remembered the taste of an unprecedented curry made of banana flowers.

Madhya TEXT 9.297

jagannāthera brāhmaṇī, teṅha--mahā-pativratā

vātsalye hayena teṅha yena jagan-mātā //CC Madhya, 9.297//

SYNONYMS

jagannāthera—of Jagannātha Miśra; brāhmaṇī—wife; teṇha—she; mahā—great; pati-vratā—devoted to her husband; vātsalye—in affection; hayena—was; teṇha—she; yena—as if; jagat-mātā—the mother of the whole universe.

TRANSLATION

Śrī Raṅga Purī also remembered the wife of Jagannātha Miśra. She was very much devoted and chaste. As for her affection, she was exactly like the mother of the universe.

Madhya TEXT 9.298

randhane nipuṇā tāṇ-sama nāhi tribhuvane

putra-sama sneha karena sannyāsi-bhojane //CC Madhya, 9.298//

SYNONYMS

randhane—in cooking; nipuṇā—very expert; tāṇ-sama—like her; nāhi—there is none; tri-bhuvane—in the three worlds; putra-sama—like to her own sons; sneha karena—she was affectionate; sannyāsi-bhojane—in feeding the sannyāsīs.

TRANSLATION

He also remembered how Śrī Jagannātha Miśra's wife, Śacīmātā, was expert in cooking. He recalled that she was very affectionate toward the sannyāsīs and fed them exactly like her own sons.

Madhya TEXT 9.299

tāṇra eka yogya putra kariyāche sannyāsa

'śaṅkarāraṇya' nāma tāṇra alpa vayasa //CC Madhya, 9.299//

SYNONYMS

tāṇra—her; eka—one; yogya—deserving; putra—son; kariyāche—has accepted; sannyāsa—the renounced order of life; śaṅkarāraṇya—Śaṅkarāraṇya; nāma—named; tāṇra—his; alpa—little; vayasa—age.

TRANSLATION

Śrī Raṅga Purī also remembered that one of her deserving sons had accepted the renounced order at a very young age. His name was Śaṅkarāraṇya.

Madhya TEXT 9.300

ei tīrthe śaṅkarāraṇyera siddhi-prāpti haila

prastāve śrī-raṅga-purī eteka kahila //CC Madhya, 9.300//

SYNONYMS

ei tīrthe—in this holy place; śaṅkarāraṇyera—of Śaṅkarāraṇya; siddhi-prāpti—attainment of perfection; haila—became fulfilled; prastāve—in the course of conversation; śrī-raṅga-purī—Śrī Raṅga Purī; eteka—thus; kahila—spoke.

TRANSLATION

Śrī Raṅga Purī informed Śrī Caitanya Mahāprabhu that the sannyāsī named Śaṅkarāraṇya had attained perfection in that holy place, Pāṇḍarapura.

PURPORT

Śrī Caitanya Mahāprabhu's elder brother was named Viśvarūpa. He left home before Śrī Caitanya Mahāprabhu and accepted the sannyāsa order under the name of Śaṅkarāraṇya Svāmī. He traveled all over the country and finally went to Pāṇḍarapura, where he passed away after attaining perfection. In other words, he entered the spiritual world after giving up his mortal body at Pāṇḍarapura. Śrī Raṅga Purī, a disciple of Śrī Mādhavendra Purī and godbrother of Īśvara Purī, disclosed this important news to Śrī Caitanya Mahāprabhu.

Madhya TEXT 9.301

prabhu kahe,--pūrvāśrame teṅha mora bhrātā

jagannātha miśra--pūrvāśrame mora pitā //CC Madhya, 9.301//

SYNONYMS

prabhu kahe—the Lord replied; pūrvā-āśrame—in My previous āśrama; teṅha—He; mora bhrātā—My brother; jagannātha miśra—Jagannātha Miśra; pūrvā-āśrame—in My previous āśrama; mora pitā—My father.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "In My previous āśrama, Śaṅkarāraṇya was My brother and Jagannātha Miśra was My father."

Madhya TEXT 9.302

ei-mata dui-jane iṣṭa-goṣṭhī kari'

dvārakā dekhite calilā śrī-raṅga-purī //CC Madhya, 9.302//

SYNONYMS

ei-mata—in this way; dui-jane—both of them; iṣṭa-goṣṭhī kari'-discussing many topics; dvārakā dekhite—to see Dvārakā; calilā—started; śrī-raṅga-purī—Śrī Raṅga Purī.

TRANSLATION

After finishing his talks with Śrī Caitanya Mahāprabhu, Śrī Raṅga Purī started for Dvārakā-dhāma.

Madhya TEXT 9.303

dina cāri tathā prabhuke rākhila brāhmaṇa

bhīmā-nadī snāna kari' karena viṭṭhala darśana //CC Madhya, 9.303//

SYNONYMS

dina—days; cāri—four; tathā—there; prabhuke—Lord Caitanya Mahāprabhu; rākhila—kept; brāhmaṇa—the brāhmaṇa; bhīmā-nadī—in the river Bhīmā; snāna kari'-bathing; karena—does; viṭṭhala darśana—visit the temple of Viṭṭhala.

TRANSLATION

After Śrī Raṅga Purī departed for Dvārakā, Śrī Caitanya Mahāprabhu remained with the brāhmaṇa at Pāṇḍarapura for four more days. He took His bath in the Bhīmā River and visited the temple of Viṭṭhala.

Madhya TEXT 9.304

tabe mahāprabhu āilā kṛṣṇa-veṇvā-tīre

nānā tīrtha dekhi' tāhān devatā-mandire //CC Madhya, 9.304//

SYNONYMS

tabe—thereafter; mahāprabhu—Śrī Caitanya Mahāprabhu; āilā—came; kṛṣṇa-veṇvā-tīre—to the bank of the river Kṛṣṇa-veṇvā; nānā—various; tīrtha—holy places; dekhi'-seeing; tāhān—there; devatā-mandire—in the temples of some gods.

TRANSLATION

Śrī Caitanya Mahāprabhu next went to the bank of the Kṛṣṇa-veṇvā River, where He visited many holy places and the temples of various gods.

PURPORT

This river is a branch of the river Kṛṣṇā. It is said that Ṭhākura Bilvamaṅgala resided on the banks of this river, which is also called the Vīṇā, the Veṇī, the Sīnā and the Bhīmā.

Madhya TEXT 9.305

brāhmaṇa-samāja saba--vaiṣṇava-carita

vaiṣṇava sakala paḍe 'kṛṣṇa-karṇāmṛta' //CC Madhya, 9.305//

SYNONYMS

brāhmaṇa-samāja—the community of brāhmaṇas; saba—all; vaiṣṇava-carita—pure devotees; vaiṣṇava sakala—all the Vaiṣṇavas; paḍe—study; kṛṣṇa-karṇāmṛta—the Kṛṣṇa-karṇāmṛta of Bilvamaṅgala Ṭhākura.

TRANSLATION

The brāhmaṇa community there was composed of pure devotees, who regularly studied a book entitled Kṛṣṇa-karṇāmṛta, which was composed by Bilvamaṅgala Ṭhākura.

PURPORT

This book was composed by Bilvamaṅgala Ṭhākura in 112 verses. There are two or three other books bearing the same name, and there are also two commentaries on Bilvamaṅgala's book. One commentary was written by Kṛṣṇadāsa Kavirāja Gosvāmī and the other by Caitanya dāsa Gosvāmī.

Madhya TEXT 9.306

kṛṣṇa-karṇāmṛta śuni' prabhura ānanda haila

āgraha kariyā punthi lekhāñā laila //CC Madhya, 9.306//

SYNONYMS

kṛṣṇa-karṇāmṛta śuni'-after hearing the Kṛṣṇa-karṇāmṛta; prabhura—of Lord Śrī Caitanya Mahāprabhu; ānanda haila—there was great happiness; āgraha kariya—with great eagerness; punthi—the book; lekhāñā—getting copied; laila—took.

TRANSLATION

Śrī Caitanya Mahāprabhu was very much pleased to hear the book Kṛṣṇa-karṇāmṛta, and with great eagerness He had it copied and took it with Him.

Madhya TEXT 9.307

'karṇāmṛta'-sama vastu nāhi tribhuvane

yāhā haite haya kṛṣṇe śuddha-prema-jñāne //CC Madhya, 9.307//

SYNONYMS

karṇāmṛta—the Kṛṣṇa-karṇāmṛta; sama—like; vastu nāhi—there is nothing; tri-bhuvane—in the three worlds; yāhā haite—from which; haya—there is; kṛṣṇe—unto Lord Kṛṣṇa; śuddha-prema-jñāne—knowledge of pure devotional service.

TRANSLATION

There is no comparison to the Kṛṣṇa-karṇāmṛta within the three worlds. By studying this book, one is elevated to the knowledge of pure devotional service to Kṛṣṇa.

Madhya TEXT 9.308

saundarya-mādhurya-kṛṣṇa-līlāra avadhi

sei jāne, ye 'karṇāmṛta' paḍe niravadhi //CC Madhya, 9.308//

SYNONYMS

saundarya—beauty; mādhurya—sweetness; kṛṣṇa-līlāra—of the pastimes of Lord Kṛṣṇa; avadhi—limit; sei jāne—he knows; ye—one who; karṇāmṛta—the book Kṛṣṇa-karṇāmṛta; paḍe—studies; niravadhi—constantly.

TRANSLATION

One who constantly reads the Kṛṣṇa-karṇāmṛta can fully understand the beauty and melodious taste of the pastimes of Lord Kṛṣṇa.

Madhya TEXT 9.309

'brahma-saṁhitā', 'karṇāmṛta' dui punthi pāñā

mahā-ratna-prāya pāi āilā saṅge lañā //CC Madhya, 9.309//

SYNONYMS

brahma-saṁhitā—the book Brahma-saṁhitā; karṇāmṛta—the book Kṛṣṇa-karṇāmṛta; dui—two; punthi—books; pāñā—getting; mahā-ratna-prāya—like the most valuable jewels; pāi—getting; āilā—came back; saṅge—with Him; lañā—taking.

TRANSLATION

The Brahma-saṁhitā and Kṛṣṇa-karṇāmṛta were two books that Śrī Caitanya Mahāprabhu considered to be most valuable jewels. Therefore He took them with Him on His return trip.

Madhya TEXT 9.310

tāpī snāna kari' āilā māhiṣmatī-pure

nānā tīrtha dekhi tāhāñ narmadāra tīre //CC Madhya, 9.310//

SYNONYMS

tāpī—in the Tāpī River; snāna kari'-taking a bath; āilā—arrived; māhiṣmatī-pure—at Māhiṣmatī-pura; nānā tīrtha—many holy places; dekhi—seeing; tāhāñ—there; narmadāra tīre—on the bank of the river Narmadā.

TRANSLATION

Śrī Caitanya Mahāprabhu next arrived at the banks of the river Tāpī. After bathing there, He went to Māhiṣmatī-pura. While there, He saw many holy places on the banks of the river Narmadā.

PURPORT

The river Tāpī is presently known as Tāpti. The river's source is a mountain called Multāi, and the river flows westward through the state of Saurāṣṭra and into the Arabian Sea. Māhiṣmatī-pura is mentioned in Mahābhārata in connection with Sahadeva's victory. Sahadeva, the youngest brother of the Pāṇḍavas, conquered that part of the country. As stated in the Mahābhārata:

tato ratnāny upādāya

purīm māhiṣmatīm yayau

tatra nīlena rājñā sa

cakre yuddham nararṣabhaḥ

"After acquiring jewels, Sahadeva went to the city of Māhiṣmatī, where he fought with a king called Nīla."

Madhya TEXT 9.311

dhanus-tīrtha dekhi' karilā nirvindhyāte snāne

ṛṣyamūka-giri āilā daṇḍakāraṇye //CC Madhya, 9.311//

SYNONYMS

dhanuṣ-ṭīrtha—Dhanus-tīrtha; dekhi'-seeing; karilā—did; nirvindhyāte—in the river Nirvindhyā; snāne—bathing; ṛṣyamūka-giri—at the Ṛṣyamūka Mountain; āilā—arrived; daṇḍaka-araṇye—in the forest known as Daṇḍakāraṇya.

TRANSLATION

The Lord next arrived at Dhanus-tīrtha, where He took His bath in the river Nirvindhyā. He then arrived at Ṛṣyamūka Mountain and then went to the forest called Daṇḍakāraṇya.

PURPORT

According to some opinions, Ṛṣyamūka is a chain of mountains beginning at the village of Hāmpi-grāma in the district of Belāri. The mountain chain begins along the bank of the river Tuṅgabhadra, which gradually reaches the state of Hyderabad. According to other opinions, this hill is situated in Madhya Pradesh and bears the present name of Rāmpa. Daṇḍakāraṇya is a spacious tract of land which begins north of Khāndeśa and extends south to Ahmadnagar, west to

Nāsika, and east to Aurangabad. The Godāvarī River flows through this tract of land, and there is a great forest there where Lord Rāmacandra lived.

Madhya TEXT 9.312

'saptatāla-vṛkṣa' dekhe kānana-bhitara

ati vṛddha, ati sthūla, ati uccatara //CC Madhya, 9.312//

SYNONYMS

sapta-tāla-vṛkṣa—seven palm trees; dekhe—sees; kānana bhitara—within the forest; ati vṛddha—very old; ati sthūla—very bulky; ati uccatara—very high.

TRANSLATION

Within that forest Śrī Caitanya Mahāprabhu then visited a place called Saptatāla. The seven palm trees there were very old, very bulky and very high.

PURPORT

The name Saptatāla is mentioned in the Kiṣkindhyā Chapter of the Rāmāyaṇa and is described in the eleventh and twelfth sections of this chapter.

Madhya TEXT 9.313

saptatāla dekhi' prabhu āliṅgana kaila

saśarīre saptatāla vaikuṇṭhe calila //CC Madhya, 9.313//

SYNONYMS

sapta-tāla dekhi'-after seeing the seven palm trees; prabhu—Lord Caitanya Mahāprabhu; āliṅgana kaila—embraced; sa-śarīre—with their bodies; sapta-tāla—the seven palm trees; vaikuṇṭhe calila—returned to Vaikuṇṭhaloka.

TRANSLATION

After seeing the seven palm trees, Śrī Caitanya Mahāprabhu embraced them. As a result, they all returned to Vaikuṇṭhaloka, the spiritual world.

Madhya TEXT 9.314

śūnya-sthala dekhi' lokera haila camatkāra

loke kahe, e sannyāsī--rāma-avatāra //CC Madhya, 9.314//

SYNONYMS

śūnya-sthala—the vacant place; dekhi'-seeing; lokera—of the people in general; haila—there was; camatkāra—astonishment; loka kahe—all people began to say; e sannyāsī—this sannyāsī; rāma-avatāra—incarnation of Lord Rāmacandra.

TRANSLATION

After the seven palm trees had departed for Vaikuṇṭha, everyone was astonished to see them gone. The people then began to say, "This sannyāsī called Śrī Caitanya Mahāprabhu must be an incarnation of Lord Rāmacandra.

Madhya TEXT 9.315

saśarīre tāla gela śrī-vaikuṇṭha-dhāma

aiche śakti kāra haya, vinā eka rāma //CC Madhya, 9.315//

SYNONYMS

sa-śarīre—with the material body; tāla—the palm trees; gela—went; śrī-vaikuṇṭha-dhāma—to the spiritual kingdom, known as Vaikuṇṭha; aiche—such; śakti—power; kāra—whose; haya—is; vinā—without; eka—one; rāma—Lord Rāmacandra.

TRANSLATION

"Only Lord Rāmacandra has the power to send seven palm trees to the spiritual Vaikuṇṭha planets."

Madhya TEXT 9.316

prabhu āsi' kaila pampā-sarovare snāna

pañcavaṭī āsi, tāhān karila viśrāma //CC Madhya, 9.316//

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; āsi'-coming; kaila—did; pampā-sarovare—in the lake known as Pampā; snāna—bathing; pañcavaṭī āsi—then coming to Pañcavaṭī; tāhān—there; karila—took; viśrāma—rest.

TRANSLATION

Eventually Śrī Caitanya Mahāprabhu arrived at a lake known as Pampā, where He took His bath. He then went to a place called Pañcavaṭī, where He rested.

PURPORT

According to some, the old name of the Tuṅgabhadra River was Pambā. According to others, Vijaya-nagara, the capital of the state, was known as Pampātīrtha. Yet according to others, the lake near Anāguṇḍi, in the direction of Hyderabad, is Pampā-sarovara. The river Tuṅgabhadra also flows through there. There are many different opinions about the lake called Pampā-sarovara.

Madhya TEXT 9.317

nāsike tryambaka dekhi' gelā brahmagiri

kuśāvarte āilā yāhān janmilā godāvarī //CC Madhya, 9.317//

SYNONYMS

nāsike—at the holy place Nāsika; tryambaka—a deity of Lord Śiva; dekhi'-after seeing; gelā—went; brahmagiri—to the place known as Brahmagiri; kuśāvarte āilā—then He came to the holy place known as Kuśāvarta; yāhān—where; janmilā—took birth; godāvarī—the river Godāvarī.

TRANSLATION

Śrī Caitanya Mahāprabhu then visited Nāsika, where He saw the deity of Tryambaka [Lord Śiva]. He then went to Brahma-giri and then to Kuśāvarta, the source of the river Godāvarī.

PURPORT

Kuśāvarta is located in the western ghāṭa, at Sahyādri. It is near Nāsika, a holy place, but according to some it was situated in the valley of Vindhya.

Madhya TEXT 9.318

sapta godāvarī āilā kari' tīrtha bahutara

punarapi āilā prabhu vidyānagara //CC Madhya, 9.318//

SYNONYMS

sapta godāvarī—to the place known as Sapta-godāvarī; āilā—came; kari' tīrtha bahutara—visiting various holy places; punarapi—again; āilā—came back; prabhu—Śrī Caitanya Mahāprabhu; vidyānagara—to the place where He met Rāmānanda Rāya.

TRANSLATION

After visiting many other holy places, the Lord went to Sapta-godāvari. At last He returned to Vidyānagara.

PURPORT

In this way Śrī Caitanya Mahāprabhu traveled from the source of the Godāvarī River and eventually visited the northern side of Hyderabad state. He finally arrived at the state of Kalinga.

Madhya TEXT 9.319

rāmānanda rāya śuni' prabhura āgamana

ānande āsiyā kaila prabhu-saha milana //CC Madhya, 9.319//

SYNONYMS

rāmānanda rāya—Rāmānanda Rāya; śuni'-hearing; prabhura—of Lord Caitanya Mahāprabhu; āgamana—return; ānande—in great happiness; āsiyā—coming; kaila—did; prabhu-saha—with Lord Caitanya Mahāprabhu; milana—meeting.

TRANSLATION

When Rāmānanda Rāya heard of Śrī Caitanya Mahāprabhu's arrival, he was very much pleased, and he immediately went to see Him.

Madhya TEXT 9.320

daṇḍavat hañā paḍe caraṇe dhariyā

āliṅgana kaila prabhu tānre uṭhāñā //CC Madhya, 9.320//

SYNONYMS

daṇḍavat hañā—like a stick; paḍe—fell; caraṇe—the lotus feet; dhariyā—catching; āliṅgana—embracing; kaila—did; prabhu—Śrī Caitanya Mahāprabhu; tānre—him; uṭhāñā—getting up.

TRANSLATION

When Rāmānanda Rāya fell flat, touching the lotus feet of Śrī Caitanya Mahāprabhu, the Lord immediately raised him to his feet and embraced him.

Madhya TEXT 9.321

dui jane premāveśe karena krandana

premānande śithila haila duñhākāra mana //CC Madhya, 9.321//

SYNONYMS

dui jane—both of them; prema-āveśe—in ecstatic love; karena—do; krandana—crying; prema-ānande—in ecstatic love; śithila haila—became slackened; duñhākāra—of both of them; mana—minds.

TRANSLATION

In great ecstatic love they both began to cry, and thus their minds were slackened.

Madhya TEXT 9.322

kata-kṣaṇe dui janā susthira hañā

nānā iṣṭa-goṣṭhī kare ekatra vasiyā //CC Madhya, 9.322//

SYNONYMS

kata-kṣaṇe—after some time; dui—two; janā—people; su-sthira hañā—coming to their senses; nānā—various; iṣṭa-goṣṭhī—discussions; kare—do; ekatra—together; vasiyā—sitting.

TRANSLATION

After some time they regained their senses and sat together to discuss various subjects.

Madhya TEXT 9.323

tīrtha-yātrā-kathā prabhu sakala kahilā

karṇāmṛta, brahma-saṁhitā,--dui punthi dilā //CC Madhya, 9.323//

SYNONYMS

tīrtha-yātrā-kathā—topics of His pilgrimage; prabhu—Lord Śrī Caitanya Mahāprabhu; sakala kahilā—described everything; karṇāmṛta—the book named Kṛṣṇa-karṇāmṛta; brahma-saṁhitā—the book named Brahma-saṁhitā; dui—two; puṁthi—scriptures; dilā—delivered.

TRANSLATION

Śrī Caitanya Mahāprabhu gave Rāmānanda Rāya a vivid description of His travels to the holy places and told him how He had acquired the two books named Kṛṣṇa-karṇāmṛta and Brahma-saṁhitā. The Lord delivered the books to Rāmānanda Rāya.

Madhya TEXT 9.324

prabhu kahe,--tumi yei siddhānta kahile
ei dui puṁthi sei saba sākṣī dile //CC Madhya, 9.324//

SYNONYMS

prabhu kahe—the Lord said; tumi—you; yei—whatever; siddhānta—conclusion; kahile—informed; ei dui—these two; puṁthi—books; sei—that; saba—everything; sākṣī—evidence; dile—gave.

TRANSLATION

The Lord said, "Whatever you have told Me about devotional service is all supported by these two books."

Madhya TEXT 9.325

rāyera ānanda haila pustaka pāiyā
prabhu-saha āsvādila, rākhila likhiyā //CC Madhya, 9.325//

SYNONYMS

rāyera—of Rāya Rāmānanda; ānanda—happiness; haila—there was; pustaka pāiyā—getting those two books; prabhu-saha—with the Lord; āsvādila—tasted; rākhila—kept; likhiyā—writing.

TRANSLATION

Rāmānanda Rāya was very happy to receive these books. He tasted their contents along with the Lord and made a copy of each of them.

Madhya TEXT 9.326

'gosāñi' āilā' grāme haila kolāhala

prabhuke dekhite loka āila sakala //CC Madhya, 9.326//

SYNONYMS

gosāñi—Śrī Caitanya Mahāprabhu; āilā'-has returned; grāme—in the village; haila—there was; kolāhala—commotion; prabhuke—Lord Śrī Caitanya Mahāprabhu; dekhite—to see; loka—people; āila—came there; sakala—all.

TRANSLATION

News spread in the village of Vidyānagara about the arrival of Śrī Caitanya Mahāprabhu, and everyone came to see Him once again.

Madhya TEXT 9.327

loka dehki' rāmānanda gelā nija-ghare

madhyāhne uṭhilā prabhu bhikṣā karibāre //CC Madhya, 9.327//

SYNONYMS

loka dekhi'-seeing the people; rāmānanda—Rāya Rāmānanda; gelā—departed; nija-ghare—to his own home; madhyāhne—at noon; uṭhilā prabhu—Śrī Caitanya Mahāprabhu got up; bhikṣā karibāre—to take His lunch.

TRANSLATION

After seeing the people who gathered there, Śrī Rāmānanda Rāya returned to his own home. At noon, Śrī Caitanya Mahāprabhu got up to take His lunch.

Madhya TEXT 9.328

rātri-kāle rāya punaḥ kaila āgamana

dui jane kṛṣṇa-kathāya kaila jāgaraṇa //CC Madhya, 9.328//

SYNONYMS

rātri-kāle—at night; rāya—Rāmānanda Rāya; punaḥ—again; kaila—did; āgamana—coming; dui jane—the two of them; kṛṣṇa-kathāya—in discourses on topics of Kṛṣṇa; kaila—did; jāgaraṇa—keeping awake through the night.

TRANSLATION

Śrī Rāmānanda Rāya returned at night, and he and the Lord discussed topics concerning Kṛṣṇa. Thus they passed the night.

Madhya TEXT 9.329

dui jane kṛṣṇa-kathā kahe rātri-dine

parama-ānande gela pāñca-sāta dine //CC Madhya, 9.329//

SYNONYMS

dui jane—both of them; kṛṣṇa-kathā—topics of Kṛṣṇa; kahe—speak; rātri-dine—day and night; parama-ānande—in great happiness; gela—passed; pāñca-sāta dine—five to seven days.

TRANSLATION

Rāmānanda Rāya and Śrī Caitanya Mahāprabhu discussed Kṛṣṇa day and night, and thus they passed from five to seven days in great happiness.

Madhya TEXT 9.330

rāmānanda kahe,--prabhu, tomāra ājñā pāñā

rājāke likhiluṇ āmi vinaya kariyā //CC Madhya, 9.330//

SYNONYMS

rāmānanda kahe—Rāmānanda Rāya said; prabhu—my dear Lord; tomāra ājñā—Your permission; pāñā—getting; rājāke likhiluṇ—have written a letter to the King; āmi—I; vinaya kariyā—with great humility.

TRANSLATION

Rāmānanda Rāya said, "My dear Lord, with Your permission I have already written a letter to the King with great humility.

Madhya TEXT 9.331

rājā more ājñā dila nīlācale yāite

calibāra udyoga āmi lāgiyāchi karite //CC Madhya, 9.331//

SYNONYMS

rājā—the King; more—unto me; ājñā dila—has given an order; nīlācale yāite—to go to Jagannātha Purī; calibāra—to go; udyoga—arrangement; āmi—I; lāgiyāchi—began; karite—to do.

TRANSLATION

"The King has already given me an order to return to Jagannātha Purī, and I am making arrangements to do this."

Madhya TEXT 9.332

prabhu kahe,--ethā mora e-nimitte āgamana

tomā lañā nīlācale kariba gamana //CC Madhya, 9.332//

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; ethā—here; mora—My; e-nimitte—for this reason; āgamana—coming back; tomā lañā—taking you; nīlācale—to Jagannātha Purī; kariba—I shall do; gamana—going.

TRANSLATION

Śrī Caitanya Mahāprabhu then said, "It is for this purpose alone that I have returned. I want to take you with Me to Jagannātha Purī."

Madhya TEXT 9.333

rāya kahe,--prabhu, āge cala nīlācale

mora saṅge hātī-ghoḍā, sainya-kolāhale //CC Madhya, 9.333//

SYNONYMS

rāya kahe—Rāmānanda Rāya replied; prabhu—Lord; āge cala—You go ahead; nīlācale—to Jagannātha Purī; mora saṅge—with me; hātī-ghoḍā—elephants and horses; sainya—soldiers; kolāhale—tumultuous roaring.

TRANSLATION

Rāmānanda Rāya said, "My dear Lord, it is better that You proceed to Jagannātha Purī alone because with me there will be many horses, elephants and soldiers, all roaring tumultuously.

Madhya TEXT 9.334

dina-daśe ihā-sabāra kari' samādhāna

tomāra pāche pāche āmi kariba prayāṇa //CC Madhya, 9.334//

SYNONYMS

dina-daśe—within ten days; ihā-sabāra—of all of this; kari' samādhāna—making adjustment; tomāra—You; pāche pāche—following; āmi—I; kariba—shall do; prayāṇa—going.

TRANSLATION

"I shall make arrangements within ten days. Following You, I shall go to Nīlācala without delay."

Madhya TEXT 9.335

tabe mahāprabhu tānre āsite ājñā diyā

nīlācale calilā prabhu ānandita hañā //CC Madhya, 9.335//

SYNONYMS

tabe—then; mahāprabhu—Śrī Caitanya Mahāprabhu; tānre—unto him; āsite—to come; ājñā diyā—giving an order; nīlācale—to Jagannātha Purī; calilā—departed; prabhu—Lord Śrī Caitanya Mahāprabhu; ānandita hañā—with great pleasure.

TRANSLATION

Giving orders to Rāmānanda Rāya to come to Nīlācala, Śrī Caitanya Mahāprabhu departed for Jagannātha Purī with great pleasure.

Madhya TEXT 9.336

yei pathe pūrve prabhu kailā āgamana

sei pathe calilā dekhi, sarva vaiṣṇava-gaṇa //CC Madhya, 9.336//

SYNONYMS

yei pathe—the path by which; pūrve—formerly; prabhu—Lord Śrī Caitanya Mahāprabhu; kailā āgamana—came; sei pathe—by that way; calilā—departed; dekhi—seeing; sarva—all; vaiṣṇava-gaṇa—Vaiṣṇavas.

TRANSLATION

Śrī Caitanya Mahāprabhu returned by the same road He formerly took to Vidyānagara, and all the Vaiṣṇavas along the way saw Him again.

Madhya TEXT 9.337

yāhān yāya, loka uṭhe hari-dhvani kari'

dekhi' ānandita-mana hailā gaurahari //CC Madhya, 9.337//

SYNONYMS

yāhān yāya—wherever He goes; loka uṭhe—people stand up; hari-dhvani kari'-vibrating the holy name of the Hare Kṛṣṇa mantra; dekhi'-by seeing; ānandita—happy; mana—in mind; hailā—became; gaurahari—Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

Wherever Śrī Caitanya Mahāprabhu went, the holy name of Śrī Hari was vibrated. Seeing this, the Lord became very happy.

Madhya TEXT 9.338

ālālanāthe āsi' kṛṣṇadāse pāṭhāila

nityānanda-ādi nija-gaṇe bolāila //CC Madhya, 9.338//

SYNONYMS

ālālanāthe—to the place known as Ālālanātha; āsi'-coming; kṛṣṇadāse—Kṛṣṇadāsa, His assistant; pāṭhāila—sent ahead; nityānanda—Lord Nityānanda; ādi—and others; nija-gaṇe—personal associates; bolāila—called for.

TRANSLATION

When the Lord reached Ālālanātha, He sent His assistant Kṛṣṇadāsa ahead to

call for Nityānanda and other personal associates.

Madhya TEXT 9.339

prabhura āgamana śuni' nityānanda rāya

uṭhiyā calilā, preme theha nāhi pāya //CC Madhya, 9.339//

SYNONYMS

prabhura—of Lord Śrī Caitanya Mahāprabhu; āgamana—arrival; śuni'-hearing; nityānanda rāya—Lord Nityānanda; uṭhiyā calilā—got up and started; preme—in great ecstasy; theha—patience; nāhi pāya—does not get.

TRANSLATION

As soon as Nityānanda received news of Śrī Caitanya Mahāprabhu's arrival, He immediately got up and started out to see Him. Indeed, He was very impatient in His great ecstasy.

Madhya TEXT 9.340

jagadānanda, dāmodara-pañḍita, mukunda

nāciyā calilā, dehe nā dhare ānanda //CC Madhya, 9.340//

SYNONYMS

jagadānanda—Jagadānanda; dāmodara-pañḍita—Dāmodara Paṇḍita; mukunda—Mukunda; nāciyā—dancing; calilā—departed; dehe—the body; nā dhare—does not hold; ānanda—happiness.

TRANSLATION

Śrī Nityānanda Rāya, Jagadānanda, Dāmodara Paṇḍita and Mukunda all became ecstatic in their happiness, and dancing along the way, they went to meet the Lord.

Madhya TEXT 9.341

gopīnāthācārya calilā ānandita hañā

prabhure mililā sabe pathe lāg pāñā //CC Madhya, 9.341//

SYNONYMS

gopīnātha-ācārya—Gopīnātha Ācārya; calilā—departed; ānandita—in happiness; hañā—being; prabhure—Lord Śrī Caitanya Mahāprabhu; mililā—met; sabe—all; pathe—along the way; lāg—contact; pāñā—getting.

TRANSLATION

Gopīnātha Ācārya also went in a very happy mood. They all went to meet the Lord, and they finally contacted Him on the way.

Madhya TEXT 9.342

prabhu premāveśe sabāya kaila āliṅgana

premāveśe sabe kare ānanda-krandana //CC Madhya, 9.342//

SYNONYMS

prabhu—Lord Śrī Caitanya Mahāprabhu; prema-āveśe—in ecstatic love; sabāya—all of them; kaila āliṅgana—embraced; prema-āveśe—in ecstatic love; sabe kare—all of them did; ānanda-krandana—crying in pleasure.

TRANSLATION

The Lord was also filled with ecstatic love, and He embraced them all. Out of their love, they began to cry with pleasure.

Madhya TEXT 9.343

sārvabhauma bhaṭṭācārya ānande calilā

samudrera tīre āsi' prabhure mililā //CC Madhya, 9.343//

SYNONYMS

sārvabhauma bhaṭṭācārya—Sārvabhauma Bhaṭṭācārya; ānande—in pleasure; calilā—went; samudrera tīre—on the beach by the ocean; āsi'-coming; prabhure mililā—met the Lord.

TRANSLATION

Sārvabhauma Bhaṭṭācārya also went to see the Lord with great pleasure, and he met Him on the beach by the sea.

Madhya TEXT 9.344

sārvabhauma mahāprabhura paḍilā caraṇe

prabhu tānre uṭhāñā kaila āliṅgane //CC Madhya, 9.344//

SYNONYMS

sārvabhauma—Sārvabhauma Bhaṭṭācārya; mahāprabhura—of Lord Śrī Caitanya Mahāprabhu; paḍilā—fell down; caraṇe—at the feet; prabhu—Śrī Caitanya Mahāprabhu; tānre—him; uṭhāñā—making get up; kaila āliṅgane—embraced.

TRANSLATION

Sārvabhauma Bhaṭṭācārya fell down at the lotus feet of the Lord, and the Lord pulled him up and embraced him.

Madhya TEXT 9.345

premāveśe sārvabhauma karilā rodane

sabā-saṅge āilā prabhu īśvara-daraśane //CC Madhya, 9.345//

SYNONYMS

prema-āveśe—in ecstatic love; sārvabhauma—Sārvabhauma; karilā rodane—cried; sabā-saṅge—with all of them; āilā—came; prabhu—Śrī Caitanya Mahāprabhu; īśvara-daraśane—to see the Jagannātha temple.

TRANSLATION

Sārvabhauma Bhaṭṭācārya cried in great ecstatic love. Then the Lord, accompanied by them all, went to the temple of Jagannātha.

Madhya TEXT 9.346

jagannātha-daraśana premāveśe kaila

kampa-sveda-pulakāśrute śārīra bhāsila //CC Madhya, 9.346//

SYNONYMS

jagannātha-daraśana—visiting Lord Jagannātha; prema-āveśe—in ecstatic love; kaila—made; kampa—trembling; sveda—perspiration; pulaka—jubilation; āśrute—with tears; śārīra—the whole body; bhāsila—was inundated.

TRANSLATION

Due to ecstatic love experienced upon visiting Lord Jagannātha, inundations of trembling, perspiration, tears and jubilation swept the body of Śrī Caitanya Mahāprabhu.

Madhya TEXT 9.347

bahu nṛtya-gīta kaila premāviṣṭa hañā

pāṇḍā-pāla āila sabe mālā-prasāda lañā //CC Madhya, 9.347//

SYNONYMS

bahu—much; nṛtya-gīta—dancing and chanting; kaila—performed; prema-āviṣṭa—in ecstatic love; hañā—being; pāṇḍā-pāla—the priests and attendants; āila—came; sabe—all; mālā-prasāda—a garland and remnants of the food of Jagannātha; lañā—offering.

TRANSLATION

In ecstatic love Śrī Caitanya Mahāprabhu danced and chanted. At that time all the attendants and priests came to offer Him a garland and the remnants of Lord Jagannātha's food.

PURPORT

Those who are priests engaged in Lord Jagannātha's service are called pāṇḍās or paṇḍitas, and they are brāhmaṇas. The attendants who look after the temple's external affairs are called pālas. The priests and attendants went together to see Śrī Caitanya Mahāprabhu.

Madhya TEXT 9.348

mālā-prasāda pāñā prabhu susthira ha-ilā

jagannāthera sevaka saba ānande mililā //CC Madhya, 9.348//

SYNONYMS

mālā-prasāda—the garland and prasāda; pāñā—getting; prabhu—Śrī Caitanya Mahāprabhu; su-sthira ha-ilā—became patient; jagannāthera—of Lord Jagannātha; sevaka—servants; saba—all; ānande mililā—met Him in great pleasure.

TRANSLATION

Śrī Caitanya Mahāprabhu became patient after receiving the garland and prasāda of Lord Jagannātha. All the servants of Lord Jagannātha met Śrī Caitanya Mahāprabhu with great pleasure.

Madhya TEXT 9.349

kāśī-miśra āsi' prabhura paḍilā caraṇe

mānya kari' prabhu tānre kaila āliṅgane //CC Madhya, 9.349//

SYNONYMS

kāśī-miśra—Kāśī Miśra; āsi'-coming; prabhura—of the Lord; paḍilā—fell down; caraṇe—at the feet; mānya kari'-with great respect; prabhu—Lord Śrī Caitanya Mahāprabhu; tānre—unto him; kaila—did; āliṅgane—embracing.

TRANSLATION

Afterward, Kāśī Miśra came and fell down at the lotus feet of the Lord, and the Lord respectfully embraced him.

Madhya TEXT 9.350

prabhu lañā sārva-bhauma nija-ghare gelā

mora ghare bhikṣā bali' nimantraṇa kailā //CC Madhya, 9.350//

SYNONYMS

prabhu lañā—taking Lord Śrī Caitanya Mahāprabhu; sārva-bhauma—Sārva-bhauma Bhaṭṭācārya; nija-ghare—to his own home; gelā—went; mora—my; ghare—at home; bhikṣā—luncheon; bali'-saying; nimantraṇa kailā—invited.

TRANSLATION

Sārva-bhauma Bhaṭṭācārya then took the Lord with him to his home, saying, "Today's luncheon will be at my home." In this way he invited the Lord.

Madhya TEXT 9.351

divya mahā-prasāda aneka ānāila

pīṭhā-pānā ādi jagannātha ye khāila //CC Madhya, 9.351//

SYNONYMS

divya—very nice; mahā-prasāda—remnants of food from Jagannātha; aneka—various; ānāila—brought; pīṭhā-pānā ādi—such as cakes and condensed milk; jagannātha—Lord Jagannātha; ye—which; khāila—ate.

TRANSLATION

Sārvabhauma Bhaṭṭācārya brought various types of food remnants that had been left by Lord Jagannātha. He brought all kinds of cakes and condensed-milk preparations.

Madhya TEXT 9.352

madhyāhna karilā prabhu nija-gaṇa lañā

sārvabhauma-ghare bhikṣā karilā āsiyā //CC Madhya, 9.352//

SYNONYMS

madhyāhna—noon lunch; karilā—performed; prabhu—Śrī Caitanya Mahāprabhu; nija-gaṇa lañā—accompanied by associates; sārvabhauma-ghare—at the home of Sārvabhauma Bhaṭṭācārya; bhikṣā—lunch; karilā—performed; āsiyā—coming.

TRANSLATION

Accompanied by all His associates, Śrī Caitanya Mahāprabhu went to Sārvabhauma Bhaṭṭācārya's house and took His noon lunch there.

Madhya TEXT 9.353

bhikṣā karāñā tānre karāila śayana

āpane sārvabhauma kare pāda-saṁvāhana //CC Madhya, 9.353//

SYNONYMS

bhikṣā karāñā—after giving lunch; tānre—Him; karāila—made; śayana—lie down to rest; āpane—personally; sārvabhauma—Sārvabhauma Bhaṭṭācārya; kare—does; pāda-saṁvāhana—massaging the legs.

TRANSLATION

After offering food to Śrī Caitanya Mahāprabhu, Sārvabhauma Bhaṭṭācārya made Him lie down to rest, and he personally began to massage the legs of the Lord.

Madhya TEXT 9.354

prabhu tānre pāṭhāila bhojana karite

sei rātri tānra ghare rahilā tānra prīte //CC Madhya, 9.354//

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; tānre—him; pāṭhāila—sent; bhojana karite—to take lunch; sei rātri—that night; tānra ghare—at his home; rahilā—remained; tānra prīte—just to satisfy him.

TRANSLATION

Śrī Caitanya Mahāprabhu then sent Sārvabhauma Bhaṭṭācārya to take his lunch, and the Lord remained that night in his home just to please him.

Madhya TEXT 9.355

sārvabhauma-saṅge āra lañā nija-gaṇa

tīrtha-yātrā-kathā kahi' kaila jāgaraṇa //CC Madhya, 9.355//

SYNONYMS

sārvabhauma-saṅge—with Sārvabhauma Bhaṭṭācārya; āra—and; lañā nija-gaṇa—taking His own associates; tīrtha-yātrā-kathā—topics of the pilgrimage; kahi'-telling; kaila—did; jāgaraṇa—keeping awake through the night.

TRANSLATION

Śrī Caitanya Mahāprabhu and His personal associates remained with Sārvabhauma Bhaṭṭācārya. They all stayed awake the entire night as the Lord spoke of His pilgrimage.

Madhya TEXT 9.356

prabhu kahe,--eta tīrtha kailuṇ paryaṭana

tomā-sama vaiṣṇava nā dekhiluṅ eka-jana //CC Madhya, 9.356//

SYNONYMS

prabhu kahe—the Lord said; eta tīrtha—to so many holy places; kailuṅ paryaṭana—I have traveled; tomā-sama—like you; vaiṣṇava—devotee; nā—not; dekhiluṅ—I could see; eka-jana—one man.

TRANSLATION

The Lord told Sārvabhauma Bhaṭṭācārya, "I have traveled to many holy places, but I could not find a Vaiṣṇava as good as you anywhere."

PURPORT

In the Śrī Caitanya-candrodaya-nāṭaka (eighth part) Śrī Caitanya Mahāprabhu said, "Sārvabhauma, I have traveled to many holy places, but I cannot find a Vaiṣṇava as good as you anywhere. However, I must admit that Rāmānanda Rāya is wonderful."

Sārvabhauma Bhaṭṭācārya replied, "Therefore, my Lord, I requested that You see him."

Śrī Caitanya Mahāprabhu then said, "There are, of course, many Vaiṣṇavas in these holy places, and most of them worship Lord Nārāyaṇa. Others, who are called Tattvavādīs, are also Lakṣmī-Nārāyaṇa worshipers, but they do not belong to the pure Vaiṣṇava cult. There are many worshipers of Lord Śiva, and there are also many atheists. Regardless, My dear Bhaṭṭācārya, I very much like Rāmānanda Rāya and his opinions."

Madhya TEXT 9.357

eka rāmānanda rāya bahu sukha dila

bhaṭṭa kahe,--ei lāgi' milite kahila //CC Madhya, 9.357//

SYNONYMS

eka—one; rāmānanda rāya—Rāmānanda Rāya; bahu sukha—much pleasure; dila—gave; bhaṭṭa kahe—Sārvabhauma Bhaṭṭācārya replied; ei lāgi'-for this reason; milite—to meet; kahila—I requested.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "I received much pleasure from the talks of Rāmānanda Rāya."

The Bhaṭṭācārya replied, "For this reason I requested that You meet him."

Madhya TEXT 9.358

tīrtha-yātrā-kathā ei kailuṇ samāpana

saṅkṣepe kahiluṇ, vistāra nā yāya varṇana //CC Madhya, 9.358//

SYNONYMS

tīrtha-yātrā-kathā—topics of the pilgrimage; ei—these; kailuṇ samāpana—I have finished; saṅkṣepe kahiluṇ—I have described in brief; vistāra—expansively; nā yāya varṇana—it is not possible to describe.

TRANSLATION

Thus I have ended my narration about Śrī Caitanya Mahāprabhu's pilgrimage, describing it in brief. It cannot be described very broadly.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura points out that in the seventy-fourth verse of this chapter it is stated that Śrī Caitanya Mahāprabhu visited the temple of Śiyālī-bhairavī, but actually at Śiyālī, Śrī Caitanya Mahāprabhu visited the temple of Śrī Bhū-varāha. Near Śiyālī and Cidambaram there is a temple known as Śrī Muṣṇam. In this temple there is a Deity of Śrī Bhū-varāha. In the jurisdiction of Cidambaram there is a district known as southern Arcot. The town of Śiyālī is in that district. There is a temple of Śrī Bhū-varāhadeva nearby, not Bhairavī-devī. This is Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's conclusion.

Madhya TEXT 9.359

ananta caitanya-līlā kahite nā jāni

lobhe lajjā khāñā tāra kari ṭānāṭāni //CC Madhya, 9.359//

SYNONYMS

ananta—unlimited; caitanya-līlā—pastimes of Lord Caitanya; kahite—to speak; nā jāni—I do not know; lobhe—out of greed; lajjā khāñā—becoming shameless; tāra—of them; kari—I do; ṭānāṭāni—some attempt only.

TRANSLATION

The pastimes of Lord Caitanya are unlimited. No one can properly describe His activities, yet I make the attempt out of greed. This but reveals my shamelessness.

Madhya TEXT 9.360

prabhura tīrtha-yātrā-kathā śune yei jana

caitanya-caraṇe pāya gāḍha prema-dhana //CC Madhya, 9.360//

SYNONYMS

prabhura—of Lord Śrī Caitanya Mahāprabhu; tīrtha-yātrā—touring of sacred places of pilgrimage; kathā—topics about; śune—hears; yei—who; jana—person; caitanya-caraṇe—at the lotus feet of Śrī Caitanya Mahāprabhu; pāya—gets; gāḍha—deep; prema-dhana—riches of ecstatic love.

TRANSLATION

Whoever hears of Śrī Caitanya Mahāprabhu's pilgrimage to various holy places attains the riches of very deep ecstatic love.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura remarks, "The impersonalists imagine some forms of the Absolute Truth through the direct perception of their senses. The impersonalists worship such imaginary forms, but neither Śrīmad-Bhāgavatam nor Śrī Caitanya Mahāprabhu accepts this sense gratificatory worship to be of any spiritual significance." The Māyāvādīs imagine themselves to be the Supreme. They imagine that the Supreme has no personal form and that all His forms are imaginary like the will-o'-the-wisp or a flower in the sky. Both Māyāvādīs and those who imagine forms of God are misguided. According to them, worship of the Deity or any other form of the Lord is a result of the conditioned soul's illusion. However, Śrī Caitanya Mahāprabhu confirms the conclusion of Śrīmad-Bhāgavatam on the strength of His philosophy of acintya-bhedābheda-tattva. That philosophy holds that the Supreme Lord is simultaneously one with and different from His creation. That is to say, there is unity in diversity. In this way Śrī Caitanya Mahāprabhu proved the impotence of fruitive workers, speculative empiric philosophers and mystic yogīs. The realization of such men is simply a waste of time and energy.

To set the example, Śrī Caitanya Mahāprabhu personally visited temples in various holy places. Wherever He visited, He immediately exhibited His ecstatic love for the Supreme Personality of Godhead. When a Vaiṣṇava visits the temple of a demigod, his vision of that demigod is different from the vision of the impersonalists and Māyāvādīs. The Brahma-saṁhitā supports this. A Vaiṣṇava's visit to the temple of Lord Śiva, for example, is different from a nondevotee's visit. The nondevotee considers the deity of Lord Śiva an imaginary form because he ultimately thinks that the Supreme Absolute Truth is void. However, a Vaiṣṇava sees Lord Śiva as being simultaneously one with and different from the Supreme Lord. In this regard, the example of milk and yogurt is given. Yogurt is actually nothing but milk, but at the same time it is not milk. It is simultaneously one with milk yet different from it. This is the philosophy of Śrī Caitanya Mahāprabhu, and it is confirmed by Lord Kṛṣṇa in the Bhagavad-gītā (9.4):

mayā tatam idaṁ sarvaṁ

jagad avyakta-mūrtinā

mat-sthāni sarva-bhūtāni

na cāhaṁ teṣv avasthitaḥ

"By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them."

The Absolute Truth, God, is everything, but this does not mean that everything is God. For this reason Śrī Caitanya Mahāprabhu and His followers visited the temples of all the demigods, but they did not see them in the same way an impersonalist sees them. Everyone should follow in the footsteps of Śrī Caitanya Mahāprabhu and visit all temples. Sometimes mundane sahajiyās suppose that the gopīs visited the temple of Kātyāyanī in the same way mundane people visit the temple of Devī. However, the gopīs prayed to Kātyāyanī to grant them Kṛṣṇa as their husband, whereas mundaners visit the temple of Kātyāyanī to receive some material profit. That is the difference between a Vaiṣṇava's visit and a nondevotee's visit.

Not understanding the process of disciplic succession, so-called logicians put forward the theory of pañcopāsanā, in which a person worships one of five deities—namely Viṣṇu, Śiva, Durgā, the sun-god or Gaṇeśa. In this conception the impersonalists accept one of these five deities as supreme and reject the others.

Such philosophical speculation, which is certainly idol worship, is not accepted by Śrī Caitanya Mahāprabhu or by Vaiṣṇavas. This imaginary deity worship has recently been transformed into Māyāvāda impersonalism. For want of Kṛṣṇa consciousness, people are victimized by the Māyāvāda philosophy, and consequently they sometimes become staunch atheists. However, Śrī Caitanya Mahāprabhu established the process of self-realization by His own personal behavior. As stated in Caitanya-caritāmṛta (Madhya 8.274):

sthāvara-jaṅgama dekhe, nā dekhe tāra mūrti

sarvatra haya nija iṣṭa-deva-sphūrti

"A Vaiṣṇava never sees the material form of anything, moving or nonmoving. Rather, everywhere he looks he sees the energy of the Supreme Personality of Godhead, and immediately he remembers the transcendental form of the Lord."

Madhya TEXT 9.361

caitanya-carita śuna śraddhā-bhakti kari'

mātsarya chāḍiyā mukhe bala 'hari' 'hari' //CC Madhya, 9.361//

SYNONYMS

caitanya-carita—the activities of Lord Śrī Caitanya Mahāprabhu; śuna—hear; śraddhā—faith; bhakti—devotion; kari'-accepting; mātsarya—envy; chāḍiyā—giving up; mukhe—by the mouth; bala—say; hari hari—the holy name of the Lord (Hari, Hari).

TRANSLATION

Please hear the transcendental pastimes of Lord Śrī Caitanya Mahāprabhu with faith and devotion. Giving up envy of the Lord, everyone chant the Lord's holy name, Hari.

Madhya TEXT 9.362

ei kali-kāle āra nāhi kona dharma

vaiṣṇava, vaiṣṇava-śāstra, ei kahe marma //CC Madhya, 9.362//

SYNONYMS

ei kali-kāle—in this Age of Kali; āra—other; nāhi kona—there is not any;

dharma—religious principle; vaiṣṇava—devotee; vaiṣṇava-śāstra—devotional literature; ei kahe marma—this is the purport.

TRANSLATION

In this Age of Kali there are no genuine religious principles other than those established by Vaiṣṇava devotees and Vaiṣṇava scriptures. This is the sum and substance of everything.

PURPORT

One must have firm faith in the process of devotional service and the scriptures that support it. If one hears the activities of Śrī Caitanya Mahāprabhu with this faith, he can be freed from his envious position. Śrīmad-Bhāgavatam is meant for such nonenvious persons (nirmatsarāṇāṁ satām). In this age a person should not envy Śrī Caitanya Mahāprabhu's movement but should chant the holy names of Hari and Kṛṣṇa, the mahā-mantra. That is the sum and substance of the eternal religion, known as sanātana-dharma. In this verse the word vaiṣṇava refers to a pure devotee and fully realized soul, and the word vaiṣṇava-śāstra refers to śruti, or the Vedas, which are called śabda-pramāṇa, the evidence of transcendental sound. One who strictly follows the Vedic literature and chants the holy name of the Supreme Personality of Godhead will actually be situated in the transcendental disciplic succession. Those who want to attain life's ultimate goal must follow this principle. In Śrīmad-Bhāgavatam (11.19.17), it is said:

śrutiḥ pratyakṣam aitihiyam

anumānam catuṣṭayam

pramāṇeṣv anavasthānād

vikalpāt sa virajyate

"Vedic literature, direct perception, history and hypothesis are the four kinds of evidential proofs. Everyone should stick to these principles for the realization of the Absolute Truth."

Madhya TEXT 9.363

caitanya-candrera līlā--agādha, gambhīra

praveśa karite nāri,--sparśi rahi' tīra //CC Madhya, 9.363//

SYNONYMS

caitanya-candrera līlā—the pastimes of Lord Śrī Caitanya Mahāprabhu; agādha—unfathomable; gambhīra—deep; praveśa karite—to enter into; nāri—I am unable; sparśi—I touch; rahi' tīra—standing on the bank.

TRANSLATION

The pastimes of Śrī Caitanya Mahāprabhu are just like an unfathomable ocean. It is not possible for me to enter into them. Simply standing on the shore, I am but touching the water.

Madhya TEXT 9.364

caitanya-carita śraddhāya śune yei jana

yateka vicāre, tata pāya prema-dhana //CC Madhya, 9.364//

SYNONYMS

caitanya-carita—the pastimes of Śrī Caitanya Mahāprabhu; śraddhāya—with faith; śune—hears; yei jana—which person; yateka vicāre—as far as he analytically studies; tata—so far; pāya—he gets; prema-dhana—the riches of ecstatic love.

TRANSLATION

The more one hears the pastimes of Śrī Caitanya Mahāprabhu with faith, analytically studying them, the more one attains the ecstatic riches of love of Godhead.

Madhya TEXT 9.365

śrī-rūpa-raghunātha-pade yāra āśa

caitanya-caritāmṛta kahe kṛṣṇadāsa //CC Madhya, 9.365//

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; raghunātha—Śrīla Raghunātha dāsa Gosvāmī; pade—at the lotus feet; yāra—whose; āśa—expectation; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; kṛṣṇadāsa—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

PURPORT

As usual the author concludes the chapter by reciting the names of Śrī Rūpa and Raghunātha and reinstating himself at their lotus feet.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Ninth Chapter, describing Śrī Caitanya Mahāprabhu's travels to many holy places in South India.

Chapter 10 The Lord's Return to Jagannātha Purī

While Śrī Caitanya Mahāprabhu was traveling in South India, Sārvabhauma the Bhaṭṭācārya had many talks with King Pratāparudra. When Mahārāja Pratāparudra requested the Bhaṭṭācārya to arrange an interview with the Lord, the Bhaṭṭācārya assured him that he would try to do so as soon as Caitanya Mahāprabhu returned from South India. When the Lord returned to Jagannātha Purī from His South Indian tour, He lived at the home of Kāśī Miśra. Sārvabhauma Bhaṭṭācārya introduced many Vaiṣṇavas to Śrī Caitanya Mahāprabhu after His return. The father of Rāmānanda Rāya, Bhavānanda Rāya, offered another son named Vāṇīnātha Paṭṭanāyaka for the Lord's service. Śrī Caitanya Mahāprabhu informed His associates about the pollution of Kṛṣṇadāsa brought about by his association with the Bhaṭṭathāris, and thus the Lord proposed to give him leave. Nityānanda Prabhu sent Kṛṣṇadāsa to Bengal to inform the Navadvīpa devotees about the Lord's return to Jagannātha Purī. All the devotees of Navadvīpa thus began arranging to come to Jagannātha Purī. At this time Paramānanda Purī was at Navadvīpa, and immediately upon hearing news of the Lord's return, he started for Jagannātha Purī accompanied by a brāhmaṇa named Kamalākānta. Puruṣottama Bhaṭṭācārya, a resident of Navadvīpa, was educated at Vārāṇasī. He accepted the renounced order from Caitanyānanda, but he took the name of Svarūpa. Thus he arrived at the lotus feet of Śrī Caitanya Mahāprabhu. After the demise of Śrī Īśvara Purī, his disciple Govinda, following his instructions, went to see Caitanya Mahāprabhu. Due to his relationship with Keśava Bhāratī, Brahmānanda Bhāratī was also respectfully received by Śrī Caitanya Mahāprabhu. When he arrived at Jagannātha Purī, he

was advised to give up the deerskin clothing he wore. When Brahmānanda understood Śrī Caitanya Mahāprabhu correctly, he accepted Him as Kṛṣṇa himself. However, when Sārvabhauma Bhaṭṭācārya addressed Śrī Caitanya Mahāprabhu as Kṛṣṇa, the Lord immediately protested. In the meantime, Kāśīśvara Gosvāmī also came to see Caitanya Mahāprabhu. In this chapter, devotees from many different areas come to see Caitanya Mahāprabhu, and they are exactly like many rivers that come from many places to finally flow into the sea.

Madhya TEXT 10.1

taṁ vande gaura-jaladam

svasya yo darśanāmṛtaiḥ

vicchedāvagraha-mlāna-

bhakta-śasyāṇy ajīvayat //CC Madhya, 10.1//

SYNONYMS

taṁ—unto Him; vande—I offer my respectful obeisances; gaura—Śrī Caitanya Mahāprabhu; jala-dam—rain cloud; svasya—of Himself; yaḥ—He who; darśana-amṛtaiḥ—by the nectar of the audience; viccheda—because of separation; avagraha—scarcity of rain; mlāna—morose, dried up; bhakta—devotees; śasyāṇi—food grains; ajīvayat—saved.

TRANSLATION

I offer my respectful obeisances unto Lord Śrī Caitanya Mahāprabhu, who is compared to a cloud that pours water on fields of grain, which are like devotees suffering due to a shortage of rain. Separation from Śrī Caitanya Mahāprabhu is like a drought, but when the Lord returns, His presence is like a nectarean rain that falls on all the grains and saves them from perishing.

Madhya TEXT 10.2

jaya jaya śrī-caitanya jaya nityānanda

jayādvaita-candra jaya gaura-bhakta-vṛnda //CC Madhya, 10.2//

SYNONYMS

jaya jaya—all glories; śrī-caitanya—to Lord Śrī Caitanya Mahāprabhu; jaya—all glories; nityānanda—to Nityānanda Prabhu; jaya—all glories; advaita-candra—to Advaita Ācārya; jaya—all glories; gaura-bhakta-vṛnda—to all the devotees of Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Lord Caitanya All glories to Nityānanda! All glories to Advaitacandra! And all glories to all the devotees of Lord Caitanya!

Madhya TEXT 10.3

pūrve yabe mahāprabhu calilā dakṣiṇe

pratāparudra rājā tabe bolāila sārvaḥaume //CC Madhya, 10.3//

SYNONYMS

pūrve—formerly; yabe—when; mahāprabhu—Śrī Caitanya Mahāprabhu; calilā—departed; dakṣiṇe—for His South Indian tour; pratāparudra—Pratāparudra; rājā—the King; tabe—at that time; bolāila—called for; sārvaḥaume—Sārvaḥauma Bhaṭṭācārya.

TRANSLATION

When Śrī Caitanya Mahāprabhu departed for South India, King Pratāparudra called Sārvaḥauma Bhaṭṭācārya to his palace.

Madhya TEXT 10.4

vasite āsana dila kari' namaskāre

mahāprabhura vārtā tabe puchila tānhāre //CC Madhya, 10.4//

SYNONYMS

vasite—to sit; āsana—sitting place; dila—offered; kari'—doing; namaskāre—obeisances; mahāprabhura—of Śrī Caitanya Mahāprabhu; vārtā—news; tabe—at that time; puchila—inquired; tānhāre—from him.

TRANSLATION

When Sārvaḥauma Bhaṭṭācārya met with the King, the King offered him a seat with all respects and inquired about news of Śrī Caitanya Mahāprabhu.

Madhya TEXT 10.5

śunilāṇa tomāra ghare eka mahāśaya

gauḍa ha-ite āilā, teṇho mahā-kṛpāmaya //CC Madhya, 10.5//

SYNONYMS

śunilāṇa—I have heard; tomāra—your; ghare—at home; eka—one; mahāśaya—great personality; gauḍa ha-ite—from Bengal; āilā—has come; teṇho—He; mahā-kṛpā-maya—very merciful.

TRANSLATION

The King said to the Bhaṭṭācārya, "I have heard that a great personality has come from Bengal and is staying at your home. I have also heard that He is very, very merciful.

Madhya TEXT 10.6

tomāre bahu kṛpā kailā, kahe sarva-jana

kṛpā kari' karāha more tānhāra darśana //CC Madhya, 10.6//

SYNONYMS

tomāre—unto you; bahu kṛpā—great mercy; kailā—showed; kahe—says; sarva-jana—everyone; kṛpā kari'—being merciful; karāha—arrange; more—for me; tānhāra—His; darśana—interview.

TRANSLATION

"I have also heard that this great personality has shown you great favor. At any rate, this is what I hear from many different people. Now, being merciful upon me, you should do me the favor of arranging an interview."

Madhya TEXT 10.7

bhaṭṭa kahe,-ye śunilā saba satya haya

tānra darśana tomāra ghaṭana nā haya //CC Madhya, 10.7//

SYNONYMS

bhaṭṭa kahe—the Bhaṭṭācārya replied; ye—what; śunilā—you have heard; saba

—all; satya—true; haya—is; tānra darśana—His interview; tomāra—of you; ghaṭana—happening; nā haya—is not.

TRANSLATION

The Bhaṭṭācārya replied, "All that you have heard is true, but as far as an interview is concerned, it is very difficult to arrange.

Madhya TEXT 10.8

virakta sannyāsī teṇho rahena nirjane

svapneha nā karenā teṇho rāja-darśane //CC Madhya, 10.8//

SYNONYMS

virakta—detached; sannyāsī—in the renounced order; teṇho—He; rahena—keeps Himself; nirjane—in a solitary place; svapneha—even in dreams; nā—does not; karenā—do; teṇho—He; rāja-darśane—interview with a king.

TRANSLATION

"Śrī Caitanya Mahāprabhu is in the renounced order and is very much detached from worldly affairs. He stays in solitary places, and even in dreams He does not grant interviews to a king.

Madhya TEXT 10.9

tathāpi prakāre tomā karāitāma darśana

samprati karilā teṇho dakṣiṇa gamana //CC Madhya, 10.9//

SYNONYMS

tathāpi—yet; prakāre—somehow or other; tomā—you; karāitāma—I would have arranged; darśana—interview; samprati—recently; karilā—has done; teṇho—He; dakṣiṇa—to the southern part of India; gamana—departure.

TRANSLATION

"Still, I would have tried to arrange your interview, but He has recently left to tour South India."

Madhya TEXT 10.10

rājā kahe,-jagannātha chāḍi' kene gelā

bhaṭṭa kahe,-mahāntera ei eka līlā //CC Madhya, 10.10//

SYNONYMS

rājā kahe—the King said; jagannātha chāḍi'-leaving the place of Lord Jagannātha; kene gelā—why did He leave; bhaṭṭa kahe—Sārvabhauma Bhaṭṭācārya replied; mahāntera—of a great person; ei—this; eka—one; līlā—pastime.

TRANSLATION

The King asked, "Why has He left Jagannātha Purī?"

The Bhaṭṭācārya replied, "Such are the pastimes of a great personality.

Madhya TEXT 10.11

tīrtha pavitra karite kare tīrtha-bhramaṇa

sei chale nistāraye sāṁsārika jana //CC Madhya, 10.11//

SYNONYMS

tīrtha—holy places; pavitra karite—to purify; kare—does; tīrtha-bhramaṇa—touring in places of pilgrimage; sei chale—on that plea; nistāraye—delivers; sāṁsārika—conditioned; jana—souls.

TRANSLATION

"Great saints go to holy places of pilgrimage in order to purify them. For that reason Caitanya Mahāprabhu is visiting many tīrthas and delivering many, many conditioned souls.

Madhya TEXT 10.12

bhavad-vidhā bhāgavatās

tīrthī-bhūtāḥ svayaṁ vibho

tīrthī-kurvanti tīrthāni

svāntaḥ-sthena gadā-bhṛtā //CC Madhya, 10.12//

SYNONYMS

bhavat—your good self; vidhāḥ—like; bhāgavatāḥ—devotees; tīrthī—as holy places of pilgrimage; bhūtāḥ—existing; svayam—themselves; vibho—O almighty one; tīrthī-kurvanti—make into holy places of pilgrimage; tīrthāni—the holy places; sva-antaḥ-sthena—being situated in their hearts; gadā-bhṛtā—by the Personality of Godhead.

TRANSLATION

" 'Saints of your caliber are themselves places of pilgrimage. Because of their purity, they are constant companions of the Lord, and therefore they can purify even the places of pilgrimage.'

PURPORT

This verse, spoken by Mahārāja Yudhiṣṭhira to Vidura in Śrīmad-Bhāgavatam (1.13.10), is also quoted in the Ādi-līlā (1.63).

Madhya TEXT 10.13

vaiṣṇavera ei haya eka svabhāva niścala

teṅho jīva nahena, hana svatantra īśvara //CC Madhya, 10.13//

SYNONYMS

vaiṣṇavera—of great devotees; ei—this; haya—is; eka—one; svabhāva—nature; niścala—unflinching; teṅho—He; jīva—conditioned soul; nahena—is not; hana—is; svatantra—independent; īśvara—controller.

TRANSLATION

"A Vaiṣṇava travels to places of pilgrimage to purify them and reclaim fallen conditioned souls. This is one of the duties of a Vaiṣṇava. Actually, Śrī Caitanya Mahāprabhu is not a living entity but the Supreme Personality of Godhead Himself. Consequently, He is a fully independent controller, yet in His position as a devotee, He carries out the activities of a devotee."

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura points out that because there are many permanent residents in holy places who do not precisely follow the rules and

regulations governing living in a sacred place, exalted devotees have to go to these places to reclaim such persons. This is the business of a Vaiṣṇava. A Vaiṣṇava is unhappy to see others materially enmeshed. Śrī Caitanya Mahāprabhu taught these activities of a Vaiṣṇava although He is the worshipable Deity of all Vaiṣṇavas, the complete and independent Supreme Personality of Godhead. He is pūrṇaḥ śuddho nitya-muktaḥ—complete, completely uncontaminated and eternally liberated. He is sanātana, for He has no beginning or end.

Madhya TEXT 10.14

rājā kahe,-tānre tumi yāite kene dile

pāya paḍi' yatna kari' kene nā rākhile //CC Madhya, 10.14//

SYNONYMS

rājā kahe—the King said; tānre—Him; tumi—you; yāite—to go; kene—why; dile—allowed; pāya—at His lotus feet; paḍi'—falling; yatna kari'—endeavoring very much; kene—why; nā—not; rākhile—kept.

TRANSLATION

Upon hearing this, the King replied, "Why did you allow Him to leave? Why didn't you fall at His lotus feet and keep Him here?"

Madhya TEXT 10.15

bhaṭṭācārya kahe,-tenho svayaṁ īśvara svatantra

sākṣāt śrī-kṛṣṇa, tenho nahe para-tantra //CC Madhya, 10.15//

SYNONYMS

bhaṭṭācārya kahe—Sārvabhauma replied; tenho—He; svayaṁ—personally; īśvara—the Supreme Personality of Godhead; svatantra—independent; sākṣāt—directly; śrī-kṛṣṇa—Lord Kṛṣṇa; tenho—He; nahe—is not; para-tantra—dependent on anyone.

TRANSLATION

Sārvabhauma Bhaṭṭācārya replied, "Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead Himself and is completely independent. Being Lord

Kṛṣṇa Himself, He is not dependent on anyone.

Madhya TEXT 10.16

tathāpi rākhite tānre bahu yatna kailuṇ

īśvarera svatantra icchā, rākhite nāriluṇ //CC Madhya, 10.16//

SYNONYMS

tathāpi—still; rākhite—to keep; tānre—Him; bahu—various; yatna—endeavors; kailuṇ—I made; īśvarera—of the Supreme Personality of Godhead; svatantra—independent; icchā—desire; rākhite—to keep; nāriluṇ—I was unable.

TRANSLATION

"Still, I endeavored very hard to keep Him here, but because He is the Supreme Personality of Godhead and completely independent, I was not successful."

Madhya TEXT 10.17

rājā kahe,-bhaṭṭa tumi vijña-śiromaṇi

tumi tānre 'kṛṣṇa' kaha, tāte satya māni //CC Madhya, 10.17//

SYNONYMS

rājā kahe—the King said; bhaṭṭa—Sārvabhauma Bhaṭṭācārya; tumi—you; vijña-śiromaṇi—the most experienced learned scholar; tumi—you; tānre—Him; kṛṣṇa kaha—address as Lord Kṛṣṇa; tāte—your statement; satya māni—I accept as true.

TRANSLATION

The King said, "Bhaṭṭācārya, you are the most learned and experienced person I know. Therefore when you address Śrī Caitanya Mahāprabhu as Lord Kṛṣṇa, I accept this as the truth.

PURPORT

This is the way to advance in spiritual science. One must accept the words of an ācārya, a bona fide spiritual master, to clear the path for spiritual advancement. This is the secret of success. However, one's guide must be a spiritual master who is actually an unalloyed devotee strictly following the instructions of the

previous ācārya without deviation. Whatever the spiritual master says must be accepted by the disciple. Only then is success certain. This is the Vedic system.

Sārvabhauma Bhaṭṭācārya was a brāhmaṇa and a realized soul, whereas Pratāparudra was a kṣatriya. Kṣatriya kings used to obey very faithfully the orders of learned brāhmaṇas and saintly persons, and in this way they would rule their country. Similarly, vaiśyas used to follow the king's orders, and śūdras used to serve the three higher castes. In this way the brāhmaṇas, kṣatriyas, vaiśyas and śūdras used to live cooperatively, performing their respective duties.

Consequently society was peaceful, and people were able to discharge the duties of Kṛṣṇa consciousness. Thus they were happy in this life and able to return home, back to Godhead.

Madhya TEXT 10.18

punarapi ihān tānra haile āgamana

eka-bāra dekhi' kari saphala nayana //CC Madhya, 10.18//

SYNONYMS

punarapi—again; ihān—here; tānra—His; haile—when there is; āgamana—arrival; eka-bāra—once; dekhi'—seeing; kari—I make; sa-phala—fruitful; nayana—my eyes.

TRANSLATION

"When Śrī Caitanya Mahāprabhu returns again, I wish to see Him just once in order to make my eyes perfect."

Madhya TEXT 10.19

bhaṭṭācārya kahe,-tenho āsibe alpa-kāle

rahite tānre eka sthāna cāhiye virale //CC Madhya, 10.19//

SYNONYMS

bhaṭṭācārya kahe—Sārvabhauma Bhaṭṭācārya replied; tenho—He; āsibe—will come; alpa-kāle—very soon; rahite—to keep; tānre—Him; eka—one; sthāna—place; cāhiye—I want; virale—secluded.

TRANSLATION

Sārvabhauma Bhaṭṭācārya replied, "His Holiness Lord Śrī Caitanya Mahāprabhu will return very soon. I wish to have a nice place ready for Him, a place solitary and peaceful.

Madhya TEXT 10.20

ṭhākurerā nikaṭa, āra ha-ibe nirjane

e-mata nirṇaya kari' deha' eka sthāne //CC Madhya, 10.20//

SYNONYMS

ṭhākurerā nikaṭa—near the place of Lord Jagannātha; āra—also; ha-ibe—must be; nirjane—secluded; e-mata—in this way; nirṇaya kari'—considering carefully; deha'—please give; eka sthāne—one place.

TRANSLATION

"Lord Caitanya's residence should be very much secluded and also near the temple of Jagannātha. Please consider this proposal and give me a nice place for Him."

Madhya TEXT 10.21

rājā kahe,-aiche kāśī-miśrera bhavana

ṭhākurerā nikaṭa, haya parama nirjana //CC Madhya, 10.21//

SYNONYMS

rājā kahe—the King replied; aiche—exactly like that; kāśī-miśrera bhavana—the house of Kāśī Miśra; ṭhākurerā nikaṭa—near Lord Jagannātha; haya—is; parama—very much; nirjana—secluded.

TRANSLATION

The King replied, "Kāśī Miśra's house is exactly what you require. It is near the temple and is very much secluded, calm and quiet."

Madhya TEXT 10.22

eta kahi' rājā rahe utkaṇṭhita hañā

bhaṭṭācārya kāśī-miśre kahila āsiyā //CC Madhya, 10.22//

SYNONYMS

eta kahi'-saying this; rājā—the King; rahe—remained; utkanṭhita—very anxious; hañā—being; bhaṭṭācārya—Sārvabhauma Bhaṭṭācārya; kāśī-miśre—unto Kāśī Miśra; kahila—said; āsiyā—coming.

TRANSLATION

After saying this, the King became very anxious for the Lord to return. Sārvabhauma Bhaṭṭācārya then went to Kāśī Miśra to convey the King's desire.

Madhya TEXT 10.23

kāśī-miśra kahe,-āmi baḍa bhāgyavān

mora gr̥he 'prabhu-pādera' habe avasthāna //CC Madhya, 10.23//

SYNONYMS

kāśī-miśra kahe—Kāśī Miśra said; āmi—I; baḍa—very much; bhāgyavān—fortunate; mora gr̥he—in my home; prabhu-pādera—of the Lord of the prabhus; habe—there will be; avasthāna—staying.

TRANSLATION

When Kāśī Miśra heard the proposal, he said, "I am very fortunate that Śrī Caitanya Mahāprabhu, the Lord of all prabhus, will stay at my home."

PURPORT

In this verse the word prabhupāda, referring to Śrī Caitanya Mahāprabhu, is significant. Regarding this, Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda comments, "Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead Himself, Śrī Kṛṣṇa, and all His servants address Him as Prabhupāda. This means that there are many prabhus taking shelter under His lotus feet." The pure Vaiṣṇava is addressed as prabhu, and this address is an etiquette observed between Vaiṣṇavas. When many prabhus remain under the shelter of the lotus feet of another prabhu, the address Prabhupāda is given. Śrī Nityānanda Prabhu and Śrī Advaita Prabhu are also addressed as Prabhupāda. Śrī Caitanya Mahāprabhu, Śrī Advaita Prabhu and Śrī Nityānanda Prabhu are all viṣṇu-tattva, the Supreme Personality of Godhead, Lord Viṣṇu. Therefore all living entities are under Their lotus feet. Lord Viṣṇu is the eternal Lord of everyone, and the representative of Lord Viṣṇu is the Lord's confidential servant. Such a person

acts as the spiritual master for neophyte Vaiṣṇavas; therefore the spiritual master is as respectable as Śrī Kṛṣṇa Caitanya or Lord Viṣṇu Himself. For this reason the spiritual master is addressed as Om Viṣṇupāda or Prabhupāda. The ācārya, the spiritual master, is generally respected by others as Śrīpāda, and the initiated Vaiṣṇavas are addressed as Prabhu. Prabhu, Prabhupāda and Viṣṇupāda are described in revealed scriptures like Śrīmad-Bhāgavatam, Caitanya-caritāmṛta and Caitanya-bhāgavata. In this regard, these scriptures present evidence accepted by unalloyed devotees.

The prākṛta-sahajiyās are not even worthy of being called Vaiṣṇavas. They think that only caste gosvāmīs should be called Prabhupāda. Such ignorant sahajiyās call themselves vaiṣṇava-dāsa-anudāsa, which means the servant of the servant of the Vaiṣṇavas. However, they are opposed to addressing a pure Vaiṣṇava as Prabhupāda. In other words, they are envious of a bona fide spiritual master who is addressed as Prabhupāda, and they commit offenses by considering a bona fide spiritual master an ordinary human being or a member of a certain caste. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura describes such sahajiyās as most unfortunate. Because of their misconceptions, they fall into a hellish condition.

Madhya TEXT 10.24

ei-mata puruṣottama-vāsī yata jana

prabhuke milite sabāra utkaṇṭhita mana //CC Madhya, 10.24//

SYNONYMS

ei-mata—in this way; puruṣottama-vāsī—the residents of Jagannātha Purī; yata—all; jana—persons; prabhuke—Lord Śrī Caitanya Mahāprabhu; milite—to meet; sabāra—of everyone; utkaṇṭhita—anxious; mana—mind.

TRANSLATION

Thus all the residents of Jagannātha Purī, which is also known as Puruṣottama, became anxious to meet Śrī Caitanya Mahāprabhu again.

Madhya TEXT 10.25

sarva-lokera utkaṇṭhā yabe atyanta bādila

mahāprabhu dakṣiṇa haite tabahi āila //CC Madhya, 10.25//

SYNONYMS

sarva-lokera—of all people; utkaṇṭhā—anxieties; yabe—when; atyanta—very much; bāḍila—increased; mahāprabhu—Śrī Caitanya Mahāprabhu; dakṣiṇa haite—from South India; tabahi—at that very time; āila—returned.

TRANSLATION

When all the residents of Jagannātha Purī became extremely anxious to meet the Lord again, He returned from South India.

Madhya TEXT 10.26

śuni' ānandita haila sabākāra mana

sabe āsi' sārvabhaume kaila nivedana //CC Madhya, 10.26//

SYNONYMS

śuni'-hearing; ānandita—happy; haila—were; sabākāra—of everyone; mana—the minds; sabe āsi'—everyone coming; sārvabhaume—unto Sārvabhauma Bhaṭṭācārya; kaila—did; nivedana—submission.

TRANSLATION

Hearing of the Lord's return, everyone became very happy, and they all went to Sārvabhauma Bhaṭṭācārya and spoke to him as follows.

Madhya TEXT 10.27

prabhura sahita āmā-sabāra karāha milana

tomāra prasāde pāi prabhura caraṇa //CC Madhya, 10.27//

SYNONYMS

prabhura sahita—with Śrī Caitanya Mahāprabhu; āmā-sabāra—of all of us; karāha—arrange; milana—meeting; tomāra—your; prasāde—by mercy; pāi—we get; prabhura caraṇa—the lotus feet of the Lord.

TRANSLATION

"Please arrange our meeting with Śrī Caitanya Mahāprabhu. It is only by your mercy that we can attain the shelter of the lotus feet of the Lord."

Madhya TEXT 10.28

bhaṭṭācārya kahe, -kāli kāśī-miśrera ghare

prabhu yāibena, tāhān milāba sabāre //CC Madhya, 10.28//

SYNONYMS

bhaṭṭācārya kahe—the Bhaṭṭācārya replied; kāli—tomorrow; kāśī-miśrera ghare—in the house of Kāśī Miśra; prabhu—the Lord; yāibena—will go; tāhān—there; milāba sabāre—I shall arrange for a meeting with all of you.

TRANSLATION

The Bhaṭṭācārya replied to the people, "Tomorrow the Lord will be at the house of Kāśī Miśra. I shall arrange for you all to meet Him."

Madhya TEXT 10.29

āra dina mahāprabhu bhaṭṭācāryera saṅge

jagannātha daraśana kaila mahā-raṅge //CC Madhya, 10.29//

SYNONYMS

āra dina—the next day; mahāprabhu—Śrī Caitanya Mahāprabhu; bhaṭṭācāryera saṅge—with Sārvabhauma Bhaṭṭācārya; jagannātha—of Lord Jagannātha; daraśana—visiting the temple; kaila—did; mahā-raṅge—with great enthusiasm.

TRANSLATION

The next day Śrī Caitanya Mahāprabhu arrived and went with Sārvabhauma Bhaṭṭācārya, with great enthusiasm, to see the temple of Lord Jagannātha.

Madhya TEXT 10.30

mahā-prasāda diyā tāhān mililā sevaka-gaṇa

mahāprabhu sabākāre kaila ālīṅgana //CC Madhya, 10.30//

SYNONYMS

mahā-prasāda—remnants of the food of Lord Jagannātha; diyā—delivering; tāhān—there; mililā—met; sevaka-gaṇa—the servants of Lord Jagannātha; mahāprabhu—Śrī Caitanya Mahāprabhu; sabākāre—unto all of them; kaila—

did; āliṅgana—embracing.

TRANSLATION

All the servants of Lord Jagannātha delivered remnants of the Lord's food to Śrī Caitanya Mahāprabhu. In return, Caitanya Mahāprabhu embraced them all.

Madhya TEXT 10.31

darśana kari' mahāprabhu calilā bāhire

bhaṭṭācārya ānila tānre kāśī-miśra-ghare //CC Madhya, 10.31//

SYNONYMS

darśana kari'-seeing Lord Jagannātha; mahāprabhu—Śrī Caitanya Mahāprabhu; calilā—departed; bāhire—outside; bhaṭṭācārya—Sārvabhauma Bhaṭṭācārya; ānila—brought; tānre—Him; kāśī-miśra-ghare—to the house of Kāśī Miśra.

TRANSLATION

After seeing Lord Jagannātha, Śrī Caitanya Mahāprabhu left the temple. The Bhaṭṭācārya then took Him to the house of Kāśī Miśra.

Madhya TEXT 10.32

kāśī-miśra āsi' paḍila prabhura caraṇe

gṛha-sahita ātmā tānre kaila nivedane //CC Madhya, 10.32//

SYNONYMS

kāśī-miśra—Kāśī Miśra; āsi'—coming; paḍila—fell down; prabhura—of Lord Śrī Caitanya Mahāprabhu; caraṇe—at the lotus feet; gṛha-sahita—with his house; ātmā—his personal self; tānre—unto Him; kaila—did; nivedane—submission.

TRANSLATION

When Śrī Caitanya Mahāprabhu arrived at his house, Kāśī Miśra immediately fell down at His lotus feet and surrendered himself and all his possessions.

Madhya TEXT 10.33

prabhu catur-bhuja-mūrti tāñre dekhāila

ātmasāt kari' tāre āliṅgana kaila //CC Madhya, 10.33//

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; catur-bhuja-mūrti—four-armed form; tāñre—unto him; dekhāila—showed; ātmasāt kari'—accepting; tāre—him; āliṅgana kaila—embraced.

TRANSLATION

Śrī Caitanya Mahāprabhu then showed Kāśī Miśra His four-armed form. Then, accepting him for His service, the Lord embraced him.

Madhya TEXT 10.34

tabe mahāprabhu tāhāñ vasilā āsane

caudike vasilā nityānandādi bhakta-gaṇe //CC Madhya, 10.34//

SYNONYMS

tabe—at that time; mahāprabhu—Śrī Caitanya Mahāprabhu; tāhāñ—there; vasilā—sat down; āsane—on His seat; cau-dike—on four sides; vasilā—sat down; nityānanda-ādi—headed by Lord Nityānanda; bhakta-gaṇe—all the devotees.

TRANSLATION

Śrī Caitanya Mahāprabhu next sat down at the place prepared for Him, and all the devotees, headed by Lord Nityānanda Prabhu, surrounded Him.

Madhya TEXT 10.35

sukhī hailā dekhi' prabhu vāsāra saṁsthāna

yei vāsāya haya prabhura sarva-samādhāna //CC Madhya, 10.35//

SYNONYMS

sukhī hailā—became very happy; dekhi'—by seeing; prabhu—Śrī Caitanya Mahāprabhu; vāsāra—of the residential quarters; saṁsthāna—situation; yei vāsāya—at which place; haya—there is; prabhura—of Śrī Caitanya Mahāprabhu; sarva-samādhāna—fulfillment of all necessities.

TRANSLATION

Śrī Caitanya Mahāprabhu was very happy to see His residential quarters, in which all His necessities were taken care of.

Madhya TEXT 10.36

sārvabhauma kahe,-prabhu, yogya tomāra vāsā

tumi aṅgīkāra kara,-kāśī-miśrera āśā //CC Madhya, 10.36//

SYNONYMS

sārvabhauma—Sārvabhauma Bhaṭṭācārya; kahe—said; prabhu—my dear Lord; yogya—just befitting; tomāra—Your; vāsā—residential quarters; tumi—You; aṅgīkāra kara—accept; kāśī-miśrera āśā—the hope of Kāśī Miśra.

TRANSLATION

Sārvabhauma Bhaṭṭācārya said, "This place is just befitting You. Please accept it. It is the hope of Kāśī Miśra that You do."

Madhya TEXT 10.37

prabhu kahe,-ei deha tomā-sabākāra

yei tumi kaha, sei sammata āmāra //CC Madhya, 10.37//

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; ei deha—this body; tomā-sabākāra—belongs to all of you; yei—whatever; tumi—you; kaha—say; sei—that; sammata āmāra—accepted by Me.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "My body belongs to all of you. Therefore I agree to whatever you say."

Madhya TEXT 10.38

tabe sārvabhauma prabhura dakṣiṇa-pārśve vasi'

milāite lāgilā saba puruṣottama-vāsī //CC Madhya, 10.38//

SYNONYMS

tabe—thereafter; sārvaḥma—Sārvaḥma; prabhura—of Śrī Caitanya Mahāprabhu; dakṣiṇa-pārsve—by the right side; vasi'—sitting; milāite—to introduce; lāgilā—began; saba—all; puruṣottama-vāsī—residents of Puruṣottama (Jagannātha Purī).

TRANSLATION

After this, Sārvaḥma Bhaṭṭācārya, sitting at the right hand of the Lord, began to introduce all the inhabitants of Puruṣottama, Jagannātha Purī.

Madhya TEXT 10.39

ei saba loka, prabhu, vaise nīlācale

utkaṇṭhita hañāche sabe tomā milibāre //CC Madhya, 10.39//

SYNONYMS

ei saba loka—all these people; prabhu—my Lord; vaise—reside; nīlācale—at Jagannātha Purī; utkaṇṭhita hañāche—they have become very anxious; sabe—all; tomā—You; milibāre—to meet.

TRANSLATION

The Bhaṭṭācārya said, "My dear Lord, all these people who are residents of Nīlācala, Jagannātha Purī, have been very anxious to meet You.

Madhya TEXT 10.40

ṭṛṣṭa cātaka yaiche kare hāhākāra

taiche ei saba,-sabe kara aṅgikāra //CC Madhya, 10.40//

SYNONYMS

ṭṛṣṭa—thirsty; cātaka—the cātaka bird; yaiche—just as; kare—does; hāhā-kāra—vibration of disappointment; taiche—similarly; ei saba—all of these; sabe—all of them; kara aṅgikāra—kindly accept.

TRANSLATION

"In Your absence all these people have been exactly like thirsty cātaka birds

crying in disappointment. Kindly accept them."

Madhya TEXT 10.41

jagannātha-sevaka ei, nāma-janārdana

anavasare kare prabhura śrī-aṅga-sevana //CC Madhya, 10.41//

SYNONYMS

jagannātha-sevaka—servitor of Lord Jagannātha; ei—this; nāma—named; janārdana—Janārdana; anavasare—during the time of renovation; kare—does; prabhura—of the Lord; śrī-aṅga—of the transcendental body; sevana—service.

TRANSLATION

Sārvabhauma Bhaṭṭācārya first introduced Janārdana, saying, "Here is Janārdana, servant of Lord Jagannātha. He renders service to the Lord when it is time to renovate His transcendental body."

PURPORT

During Anavasara, after the Snāna-yātrā ceremony, Lord Jagannātha is absent from the temple for fifteen days so He can be renovated. This occurs annually. Janārdana, who is here being introduced to Śrī Caitanya Mahāprabhu, was rendering this service at the time. The renovation of Lord Jagannātha is also known as Nava-yauvana, which indicates that the Jagannātha Deity is being fully restored to youth.

Madhya TEXT 10.42

kṛṣṇadāsa-nāma ei suvarṇa-vetra-dhārī

śikhi māhāti-nāma ei likhanādhikārī //CC Madhya, 10.42//

SYNONYMS

kṛṣṇadāsa—Kṛṣṇadāsa; nāma—named; ei—this; suvarṇa—golden; vetra-dhārī—carrier of the cane; śikhi māhāti—Śikhi Māhiti; nāma—named; ei—this; likhana-adhikārī—entrusted with writing.

TRANSLATION

Sārvabhauma Bhaṭṭācārya continued, "This is Kṛṣṇadāsa, who carries a golden

cane, and here is Śikhi Māhiti, who is in charge of writing.

PURPORT

The person in charge of writing is also called deula-karaṇa-pada-prāpta karmacārī. He is employed especially to write the calendar called Mātalā-pāñji.

Madhya TEXT 10.43

pradyumna-miśra iṇha vaiṣṇava pradhāna

jagannāthera mahā-soyāra iṇha 'dāsa' nāma //CC Madhya, 10.43//

SYNONYMS

pradyumna-miśra—Pradyumna Miśra; iṇha—this person; vaiṣṇava pradhāna—chief of all the Vaiṣṇavas; jagannāthera—of Lord Jagannātha; mahā-soyāra—great servitor; iṇha—this; dāsa nāma—designated as Dāsa.

TRANSLATION

"This is Pradyumna Miśra, who is chief of all Vaiṣṇavas. He is a great servitor of Jagannātha, and his name is Dāsa.

PURPORT

In Orissa most of the brāhmaṇas have the title Dāsa. Generally it is understood that the word dāsa refers to those other than the brāhmaṇas, but in Orissa the brāhmaṇas use the Dāsa title. This is confirmed by Culli Bhaṭṭa. Actually, everyone is dāsa because everyone is a servant of the Supreme Personality of Godhead. In that sense, the bona fide brāhmaṇa has first claim to the appellation dāsa. Therefore in this case the designation dāsa is not incompatible.

Madhya TEXT 10.44

murāri māhāti iṇha-śikhi-māhātira bhāi

tomāra caraṇa vinu āra gati nāi //CC Madhya, 10.44//

SYNONYMS

murāri māhāti—Murāri Māhiti; iṇha—this; śikhi-māhātira—of Śikhi Māhiti; bhāi—younger brother; tomāra—Your; caraṇa—lotus feet; vinu—without; āra—any other; gati—destination; nāi—he does not have.

TRANSLATION

"This is Murāri Māhiti, the brother of Śikhi Māhiti. He has nothing other than Your lotus feet.

Madhya TEXT 10.45

candaneśvara, simheśvara, murāri brāhmaṇa

viṣṇudāsa,-inḥa dhyāye tomāra caraṇa //CC Madhya, 10.45//

SYNONYMS

candaneśvara—Candaneśvara; simheśvara—Simheśvara; murāri brāhmaṇa—the brāhmaṇa named Murāri; viṣṇudāsa—Viṣṇudāsa; inḥa—all of them; dhyāye—meditate; tomāra—Your; caraṇa—on the lotus feet.

TRANSLATION

"Here are Candaneśvara, Simheśvara, Murāri Brāhmaṇa and Viṣṇudāsa. They are all constantly engaged in meditating on Your lotus feet.

Madhya TEXT 10.46

prahararāja mahāpātra inḥa mahā-mati

paramānanda mahāpātra inḥāra saṁhati //CC Madhya, 10.46//

SYNONYMS

prahararāja—Praharaṇarāja; mahāpātra—Mahāpātra; inḥa—this; mahā-mati—very intelligent; paramānanda mahāpātra—Paramānanda Mahāpātra; inḥāra—of him; saṁhati—combination.

TRANSLATION

"This is Paramānanda Praharaṇarāja, who is also known as Mahāpātra. He is very, very intelligent.

PURPORT

Praharaṇarāja is a designation given to brāhmaṇas who represent the king when the throne is vacant. In Orissa, between the time of a king's death and the enthronement of another king, a representative must sit on the throne. This

representative is called Prahararāja. The Prahararāja is generally selected from a family of priests close to the king. During the time of Śrī Caitanya Mahāprabhu, the Prahararāja was Paramānanda Prahararāja.

Madhya TEXT 10.47

e-saba vaiṣṇava-ei kṣetrera bhūṣaṇa

ekānta-bhāve cinte sabe tomāra caraṇa //CC Madhya, 10.47//

SYNONYMS

e-saba vaiṣṇava—all these pure devotees; ei kṣetrera—of this holy place; bhūṣaṇa—ornaments; ekānta-bhāve—without deviation; cinte—meditate; sabe—all; tomāra caraṇa—on Your lotus feet.

TRANSLATION

"All these pure devotees serve as ornaments to Jagannātha Purī. They are always undeviatingly meditating upon Your lotus feet."

Madhya TEXT 10.48

tabe sabe bhūme paḍe daṇḍavat hañā

sabā āliṅgilā prabhu prasāda kariyā //CC Madhya, 10.48//

SYNONYMS

tabe—thereafter; sabe—all of them; bhūme—on the ground; paḍe—fell down; daṇḍa-vat—flat like rods; hañā—becoming; sabā—all of them; āliṅgilā—embraced; prabhu—Śrī Caitanya Mahāprabhu; prasāda kariyā—being very merciful.

TRANSLATION

After this introduction, everyone fell to the ground like rods. Being very merciful upon them all, Śrī Caitanya Mahāprabhu embraced each one of them.

Madhya TEXT 10.49

hena-kāle āilā tathā bhavānanda rāya

cāri-putra-saṅge paḍe mahāprabhura pāya //CC Madhya, 10.49//

SYNONYMS

hena-kāle—at this time; āilā—came; tathā—there; bhavānanda rāya—Bhavānanda Rāya; cāri-putra-saṅge—with four of his sons; paḍe—fell down; mahāprabhura pāya—at the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

At this time Bhavānanda Rāya appeared with four of his sons, and all of them fell down at the lotus feet of Śrī Caitanya Mahāprabhu.

PURPORT

Bhavānanda Rāya had five sons, one of whom was the exalted personality known as Rāmānanda Rāya. Bhavānanda Rāya first met Śrī Caitanya Mahāprabhu after His return from South India. At that time Rāmānanda Rāya was still serving at his government post; therefore when Bhavānanda Rāya went to see Śrī Caitanya Mahāprabhu, he went with his other four sons. They were named Vāṇīnātha, Gopīnātha, Kalānidhi and Sudhānidhi. A description of Bhavānanda Rāya and his five sons is given in the Ādi-līlā (10.133-34).

Madhya TEXT 10.50

sārvabhauma kahe,-ei rāya bhavānanda

inhāra prathama putra-rāya rāmānanda //CC Madhya, 10.50//

SYNONYMS

sārvabhauma kahe—Sārvabhauma Bhaṭṭācārya continued to speak; ei—this person; rāya bhavānanda—Bhavānanda Rāya; inhāra—his; prathama putra—first son; rāya rāmānanda—Rāmānanda Rāya.

TRANSLATION

Sārvabhauma Bhaṭṭācārya continued, "This is Bhavānanda Rāya, the father of Śrī Rāmānanda Rāya, who is his first son."

Madhya TEXT 10.51

tabe mahāprabhu tānre kaila āliṅgana

stuti kari' kahe rāmānanda-vivaraṇa //CC Madhya, 10.51//

SYNONYMS

tabe—thereupon; mahāprabhu—Śrī Caitanya Mahāprabhu; tāñre—unto him; kaila—did; āliṅgana—embracing; stuti kari'—praising very highly; kahe—said; rāmānanda—of Rāmānanda Rāya; vivaraṇa—description.

TRANSLATION

Śrī Caitanya Mahāprabhu embraced Bhavānanda Rāya and with great respect spoke of his son Rāmānanda Rāya.

Madhya TEXT 10.52

rāmānanda-hena ratna yāñhāra tanaya

tāñhāra mahimā loke kahana nā yāya //CC Madhya, 10.52//

SYNONYMS

rāmānanda-hena—like Rāmānanda Rāya; ratna—jewel; yāñhāra—whose; tanaya—son; tāñhāra—his; mahimā—glorification; loke—within this world; kahana—to describe; nā—not; yāya—is possible.

TRANSLATION

Śrī Caitanya Mahāprabhu honored Bhavānanda Rāya by saying, "The glories of a person who has a jewel of a son like Rāmānanda Rāya cannot be described within this mortal world.

Madhya TEXT 10.53

sākṣāt pāṇḍu tumi, tomāra patnī kuntī

pañca-pāṇḍava tomāra pañca-putra mahā-mati //CC Madhya, 10.53//

SYNONYMS

sākṣāt pāṇḍu—directly Mahārāja Pāṇḍu; tumi—you; tomāra—your; patnī—wife; kuntī—like Kuntīdevī; pañca-pāṇḍava—five Pāṇḍavas; tomāra—your; pañca-putra—five sons; mahā-mati—all highly intellectual.

TRANSLATION

"You are Mahārāja Pāṇḍu himself, and your wife is Kuntīdevī herself. All your

highly intellectual sons are representatives of the five Pāṇḍavas."

Madhya TEXT 10.54

rāya kahe,-āmi śūdra, viṣayī, adhama

tabu tumi sparśa,-ei īśvara-lakṣaṇa //CC Madhya, 10.54//

SYNONYMS

rāya kahe—Bhavānanda Rāya replied; āmi śūdra—I belong to the fourth class of the social divisions; viṣayī—engaged in mundane affairs; adhama—very much fallen; tabu—still; tumi—You; sparśa—touch; ei—this; īśvara-lakṣaṇa—sign of the Supreme Personality of Godhead.

TRANSLATION

After hearing Śrī Caitanya Mahāprabhu's praise, Bhavānanda Rāya submitted, "I am in the fourth class of the social order, and I engage in mundane affairs. Although I am very much fallen, You have still touched me. This is proof that You are the Supreme Personality of Godhead."

PURPORT

As stated in the Bhagavad-gītā (5.18):

vidyā-vinaya-sampanne

brāhmaṇe gavi hastini

śuni caiva śva-pāke ca

pañḍitāḥ sama-darśinaḥ

"The humble sages, by virtue of true knowledge, see with equal vision a learned and gentle brāhmaṇa, a cow, an elephant, a dog and a dog-eater [outcaste]."

Those who are highly advanced in spiritual understanding do not care about a person's material condition. A spiritually advanced person sees the spiritual identity of every living being, and consequently he makes no distinction between a learned brāhmaṇa, a dog, a caṇḍāla or anyone else. He is not influenced by the material body but sees a person's spiritual identity. Consequently Bhavānanda Rāya appreciated Śrī Caitanya Mahāprabhu's statement, which showed that the Lord did not consider the social position of Bhavānanda Rāya, who belonged to

the śūdra caste engaged in mundane activities. Rather, the Lord considered the spiritual position of Bhavānanda Rāya, along with that of Rāmānanda Rāya and his brothers. The servant of the Lord is also similarly inclined. He gives shelter to any person-any living entity-regardless of whether he belongs to a brāhmaṇa family or a caṇḍāla family. The spiritual master reclaims all people and encourages everyone in spiritual life. By taking shelter of such a devotee, one can make his life successful. As confirmed in Śrīmad-Bhāgavatam (2.4.18):

kirāta-hūṇāndhra-pulinda-pulkaśā

ābhīra-śumbhā yavanāḥ khasādayaḥ

ye 'nye ca pāpā yad-apāśrayāśrayāḥ

śudhyanti tasmai prabhaviṣṇave namaḥ

"Members of the Kirāta, Hūṇa, Āndhra, Pulinda, Pulkaśa, Ābhīra, Śumbha, Yavana and Khasa races, and even others addicted to sinful acts, can be purified by taking shelter of the devotees of the Lord, due to His being the supreme power. I beg to offer my respectful obeisances unto Him."

Whoever takes shelter of the Supreme Personality of Godhead or His pure devotee is elevated to the spiritual order and purified from material contamination. This is also confirmed by Kṛṣṇa in the Bhagavad-gītā (9.32):

mām hi pārtha vyapāśritya

ye 'pi syuḥ pāpa-yonayaḥ

striyo vaiśyās tathā śūdrās

te 'pi yānti parām gatim

"O son of Pṛthā, those who take shelter in Me, though they be of lower birth-women, vaiśyas [merchants] and śūdras [workers]-can attain the supreme destination."

Madhya TEXT 10.55

nija-grha-vitta-bhr̥tya-pañca-putra-sane

ātmā samarpituṁ āmi tomāra caraṇe //CC Madhya, 10.55//

SYNONYMS

nija—own; gr̥ha—house; vitta—wealth; bhr̥tya—servants; pañca-putra—five sons; sane—with; ātmā—self; samarpiluṅ—surrender; āmi—I; tomāra—Your; caraṇe—at the lotus feet.

TRANSLATION

Appreciating Śrī Caitanya Mahāprabhu's favor, Bhavānanda Rāya also said, "Along with my home, riches, servants and five sons, I surrender myself at Your lotus feet.

PURPORT

This is the process of surrender. As Śrīla Bhaktivinoda Ṭhākura sings:

mānasa, deha, geha, yo kichu mora

arpiluṅ tuyā pade nanda-kiśora!

(Śaraṇāgati)

When one surrenders unto the lotus feet of the Lord, he does so with everything in his possession—his house, his body, his mind and whatever else he possesses. If there is any obstruction to this surrendering process, one should immediately give it up without attachment. If one can surrender with all his family members, there is no need to take sannyāsa. However, if the surrendering process is hampered by so-called family members, one should immediately give them up to complete the surrendering process.

Madhya TEXT 10.56

ei vāṇīnātha rahibe tomara caraṇe

yabe yei ājñā, tāhā karibe sevane //CC Madhya, 10.56//

SYNONYMS

ei vāṇīnātha—this Vāṇīnātha; rahibe—will remain; tomāra caraṇe—at Your lotus feet; yabe—when; yei—whatever; ājñā—order; tāhā—that; karibe—will execute; sevane—service.

TRANSLATION

"This son Vāṇīnātha will remain at Your lotus feet to always immediately attend to Your orders and serve You.

Madhya TEXT 10.57

ātmīya-jñāne more saṅkoca nā karibe

yei yabe icchā, tabe sei ājñā dibe //CC Madhya, 10.57//

SYNONYMS

ātmīya-jñāne—by considering as a relative; more—me; saṅkoca—hesitation; nā—do not; karibe—do; yei—whatever; yabe—whenever; icchā—Your desire; tabe—then; sei—that; ājñā—order; dibe—kindly give.

TRANSLATION

"My dear Lord, please consider me Your relative. Do not hesitate to order whatever You desire at any time You desire it."

Madhya TEXT 10.58

prabhu kahe,-ki saṅkoca, tumi naha para

janme janme tumi āmāra savaṁśe kiṅkara //CC Madhya, 10.58//

SYNONYMS

prabhu kahe—the Lord replied; ki saṅkoca—what hesitation; tumi—you; naha—are not; para—outsider; janme janme—birth after birth; tumi—you; āmāra—My; sa-vaṁśe—with family members; kiṅkara—servant.

TRANSLATION

Śrī Caitanya Mahāprabhu accepted Bhavānanda Rāya's offer, saying, "I accept without hesitation because you are not an outsider. Birth after birth you have been My servant along with your family members.

Madhya TEXT 10.59

dina-pāñca-sāta bhitare āsibe rāmānanda

tānra saṅge pūrṇa habe āmāra ānanda //CC Madhya, 10.59//

SYNONYMS

dina-pāñca-sāta—five or seven days; bhitare—within; āsibe—will come; rāmānanda—Rāmānanda; tānra saṅge—with him; pūrṇa habe—will be full;

āmāra—My; ānanda—pleasure.

TRANSLATION

"Śrī Rāmānanda Rāya is coming within five to seven days. As soon as he arrives, My desires will be fulfilled. I take great pleasure in his company."

Madhya TEXT 10.60

eta bali' prabhu tānre kaila āliṅgana

tānra putra saba śire dharila caraṇa //CC Madhya, 10.60//

SYNONYMS

eta bali'-saying this; prabhu—Śrī Caitanya Mahāprabhu; tānre—unto him; kaila—did; āliṅgana—embracing; tānra putra—his sons; saba—all; śire—on the head; dharila—kept; caraṇa—His feet.

TRANSLATION

Saying this, Śrī Caitanya Mahāprabhu embraced Bhavānanda Rāya. The Lord then touched the heads of his sons with His lotus feet.

Madhya TEXT 10.61

tabe mahāprabhu tānre ghare pāṭhāila

vāṇīnātha-paṭṭanāyake nikaṭe rākhila //CC Madhya, 10.61//

SYNONYMS

tabe—thereafter; mahāprabhu—Śrī Caitanya Mahāprabhu; tānre—him (Bhavānanda Rāya); ghare—to his home; pāṭhāila—sent back; vāṇīnātha-paṭṭanāyake—Vāṇīnātha Paṭṭanāyaka; nikaṭe—near; rākhila—kept.

TRANSLATION

Śrī Caitanya Mahāprabhu then sent Bhavānanda Rāya back to his home, and He kept only Vāṇīnātha Paṭṭanāyaka in His personal service.

Madhya TEXT 10.62

bhaṭṭācārya saba loka vidāya karāila

tabe prabhu kālā-kṛṣṇadāse bolāila //CC Madhya, 10.62//

SYNONYMS

bhaṭṭācārya—Sārvabhauma Bhaṭṭācārya; saba loka—all persons; vidāya karāila—asked to leave; tabe—at that time; prabhu—Śrī Caitanya Mahāprabhu; kālā-kṛṣṇadāse—Kālā Kṛṣṇadāsa; bolāila—called for.

TRANSLATION

Sārvabhauma Bhaṭṭācārya then asked all the people to leave. Afterward, Śrī Caitanya Mahāprabhu called for Kālā Kṛṣṇadāsa, who had accompanied the Lord during His South Indian tour.

Madhya TEXT 10.63

prabhu kahe,-bhaṭṭācārya, śunaha inhāra carita

dakṣiṇa giyāchila inha āmāra sahita //CC Madhya, 10.63//

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; bhaṭṭācārya—My dear Bhaṭṭācārya; śunaha—just hear; inhāra carita—his character; dakṣiṇa giyāchila—went to South India; inha—this man; āmāra sahita—with Me.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "My dear Bhaṭṭācārya, just consider this man's character. He went with Me to South India.

Madhya TEXT 10.64

bhaṭṭathāri-kāche gelā āmāre chāḍiyā

bhaṭṭathāri haite inhāre āniluṇ uddhāriyā //CC Madhya, 10.64//

SYNONYMS

bhaṭṭathāri-kāche—in the association of the Bhaṭṭathāris; gelā—he went; āmāre chāḍiyā—giving up My company; bhaṭṭathāri haite—from the Bhaṭṭathāris; inhāre—him; āniluṇ—I brought; uddhāriyā—after rescuing.

TRANSLATION

"He left My company to associate with the Bhaṭṭathāris, but I rescued him from their company and brought him here.

Madhya TEXT 10.65

ebe āmi ihān āni' karilāṇa vidāya

yāhān icchā, yāha, āmā-sane nāhi āra dāya //CC Madhya, 10.65//

SYNONYMS

ebe—now; āmi—I; ihān—here; āni'—bringing; karilāṇa vidāya—have asked to go away; yāhān icchā—wherever he likes; yāha—go; āmā-sane—with Me; nāhi āra—there is no more; dāya—responsibility.

TRANSLATION

"Now that I have brought him here, I am asking him to leave. Now he can go wherever he likes, for I am no longer responsible for him."

PURPORT

Kālā Kṛṣṇadāsa was influenced and allured by nomads or gypsies, who enticed him with women. Māyā is so strong that Kālā Kṛṣṇadāsa left Śrī Caitanya Mahāprabhu's company to join gypsy women. Even though a person may associate with Śrī Caitanya Mahāprabhu, he can be allured by māyā and leave the Lord's company due to his slight independence. Only one who is overwhelmed by māyā can be so unfortunate as to leave Śrī Caitanya Mahāprabhu's company, yet unless one is very conscientious, the influence of māyā can drag one away, even though he be the personal assistant of Śrī Caitanya Mahāprabhu. And what to speak of others? The Bhaṭṭathāris used to increase their numbers by using women to allure outsiders. This is factual evidence showing that it is possible at any time to fall down from the Lord's association. One need only misuse his little independence. Once fallen and separated from the Supreme Personality of Godhead's association, one becomes a candidate for suffering in the material world. Although rejected by Śrī Caitanya Mahāprabhu, Kālā Kṛṣṇadāsa was given another chance, as the following verses relate.

Madhya TEXT 10.66

eta śuni' kṛṣṇadāsa kāndite lāgila

madhyāhna karite mahāprabhu cali' gela //CC Madhya, 10.66//

SYNONYMS

eta śuni'-hearing this; kṛṣṇadāsa—Kālā Kṛṣṇadāsa; kāndite lāgila—began to cry; madhyāhna—noon lunch; karite—to execute; mahāprabhu—Śrī Caitanya Mahāprabhu; cali' gela—left.

TRANSLATION

Hearing the Lord reject him, Kālā Kṛṣṇadāsa began to cry. However, Śrī Caitanya Mahāprabhu, not caring for him, immediately left to take His noon lunch.

Madhya TEXT 10.67

nityānanda, jagadānanda, mukunda, dāmodara

cāri-jane yukti tabe karilā antara //CC Madhya, 10.67//

SYNONYMS

nityānanda—Lord Nityānanda Prabhu; jagadānanda—Jagadānanda; mukunda—Mukunda; dāmodara—Dāmodara; cāri-jane—four persons; yukti—plan; tabe—thereupon; karilā—did; antara—within the mind.

TRANSLATION

After this, the other devotees-headed by Nityānanda Prabhu, Jagadānanda, Mukunda and Dāmodara-began to consider a certain plan.

PURPORT

Even though a person is rejected by the Supreme Personality of Godhead, the devotees of the Lord do not reject him; therefore the Lord's devotees are more merciful than the Lord Himself. Śrīla Narottama dāsa Ṭhākura thus sings, chāḍiyā vaiṣṇava-sevā nistāra pāyeche kebā: one cannot be relieved from the material clutches without engaging in the service of pure devotees. The Lord Himself may sometimes be very hard, but the devotees are always kind. Thus Kālā Kṛṣṇadāsa received the mercy of the four devotees mentioned above.

Madhya TEXT 10.68

gauḍa-deśe pāṭhāite cāhi eka-jana

'āi'ke kahibe yāi, prabhura āgamana //CC Madhya, 10.68//

SYNONYMS

gauḍa-deśe—to Bengal; pāṭhāite—to send; cāhi—we want; eka-jana—one person; āike—mother Śacīdevī; kahibe—will inform; yāi—going; prabhura—of Śrī Caitanya Mahāprabhu; āgamana—arrival.

TRANSLATION

The Lord's four devotees considered, "We want a person to go to Bengal just to inform Śacīmātā about Śrī Caitanya Mahāprabhu's arrival at Jagannātha Purī.

Madhya TEXT 10.69

advaita-śrīvāsādi yata bhakta-gaṇa

sabei āsibe śuni' prabhura āgamana //CC Madhya, 10.69//

SYNONYMS

advaita—Advaita Prabhu; śrīvāsa-ādi—and all the devotees like Śrīvāsa; yata—all; bhakta-gaṇa—devotees; sakei—all; āsibe—will come; śuni'—hearing; prabhura—of Śrī Caitanya Mahāprabhu; āgamana—arrival.

TRANSLATION

"After hearing news of Śrī Caitanya Mahāprabhu's arrival, devotees like Advaita and Śrīvāsa will certainly come to see Him.

Madhya TEXT 10.70

ei kṛṣṇadāse diba gauḍe pāṭhāñā

eta kahi' tāre rākhilena āśvāsiyā //CC Madhya, 10.70//

SYNONYMS

ei—this; kṛṣṇadāse—Kālā Kṛṣṇadāsa; diba—away; gauḍe—to Bengal; pāṭhāñā—let us send; eta kahi'—saying this; tāre—him; rākhilena—they kept; āśvāsiyā—giving assurance.

TRANSLATION

"Let us therefore send Kṛṣṇadāsa to Bengal." Saying this, they kept Kṛṣṇadāsa

engaged in the service of the Lord and gave him assurance.

PURPORT

Because Śrī Caitanya Mahāprabhu rejected him, Kālā Kṛṣṇadāsa became very, very sorry and began to cry. Therefore the Lord's devotees took compassion upon him, gave him assurance and encouraged him to continue to engage in the Lord's service.

Madhya TEXT 10.71

āra dine prabhu-sthāne kaila nivedana

ājñā deha' gauḍa-deśe pāṭhāi eka-jana //CC Madhya, 10.71//

SYNONYMS

āra dine—next day; prabhu-sthāne—before Lord Śrī Caitanya Mahāprabhu; kaila—did; nivedana—submission; ājñā deha'—please give permission; gauḍa-deśe—to Bengal; pāṭhāi—we may send; eka-jana—one person.

TRANSLATION

The next day, all the devotees asked Śrī Caitanya Mahāprabhu, "Please give permission for a person to go to Bengal.

Madhya TEXT 10.72

tomāra dakṣiṇa-gamana śuni' śacī 'āi'

advaitādi bhakta saba āche duḥkha pāi' //CC Madhya, 10.72//

SYNONYMS

tomāra—Your; dakṣiṇa-gamana—South Indian tour; śuni'—hearing; śacī āi—mother Śacī; advaita-ādi—Śrī Advaita Prabhu and others; bhakta—devotees; saba—all; āche—remain; duḥkha pāi'—in great unhappiness.

TRANSLATION

"Mother Śacī and all the devotees headed by Advaita Prabhu are all very unhappy due to not receiving news about Your return from Your South Indian tour.

Madhya TEXT 10.73

eka-jana yāi' kahuk śubha samācāra

prabhu kahe,-sei kara, ye icchā tomāra //CC Madhya, 10.73//

SYNONYMS

eka-jana—one person; yāi'—going; kahuk—may inform; śubha samācāra—this auspicious news; prabhu kahe—the Lord replied; sei kara—do that; ye—whatever; icchā—desire; tomāra—your.

TRANSLATION

"One person should go to Bengal and inform them about the auspicious news of Your return to Jagannātha Purī."

Upon hearing this, Śrī Caitanya Mahāprabhu replied, "Do whatever you decide."

Madhya TEXT 10.74

tabe sei kṛṣṇadāse gauḍe pāṭhāila

vaiṣṇava-sabāke dite mahā-prasāda dila //CC Madhya, 10.74//

SYNONYMS

tabe—thereafter; sei—that; kṛṣṇadāse—Kṛṣṇadāsa; gauḍe—to Bengal; pāṭhāila—sent; vaiṣṇava-sabāke—to all the Vaiṣṇavas; dite—to deliver; mahā-prasāda—the remnants of Jagannātha's food; dila—they gave.

TRANSLATION

In this way Kālā Kṛṣṇadāsa was sent to Bengal, and he was given sufficient quantities of Lord Jagannātha's food remnants to distribute there.

Madhya TEXT 10.75

tabe gauḍa-deśe āilā kālā-kṛṣṇadāsa

navadvīpe gela tenha śacī-āi-pāśa //CC Madhya, 10.75//

SYNONYMS

tabe—then; gauḍa-deśe—to Bengal; āilā—came; kālā-kṛṣṇadāsa—Kālā

Kṛṣṇadāsa; navadvīpe—to Navadvīpa; gela—went; tenha—he; śacī-ai-pāśa—before mother Śacī.

TRANSLATION

Thus Kālā Kṛṣṇadāsa went to Bengal, and he first went to Navadvīpa to see mother Śacī.

Madhya TEXT 10.76

mahā-prasāda diyā tāñre kaila namaskāra

dakṣiṇa haite āilā prabhu,-kahe samācāra //CC Madhya, 10.76//

SYNONYMS

mahā-prasāda diyā—delivering the mahā-prasāda; tāñre—unto Śacīmātā; kaila namaskāra—he offered respects by bowing down; dakṣiṇa haite—from the South India tour; āilā—came back; prabhu—Lord Śrī Caitanya Mahāprabhu; kahe samācāra—he delivered this news.

TRANSLATION

Upon reaching mother Śacī, Kālā Kṛṣṇadāsa first offered his obeisances and delivered the food remnants [mahā-prasāda]. He then informed her of the good news that Śrī Caitanya Mahāprabhu had returned from His South Indian tour.

Madhya TEXT 10.77

śuniyā ānandita haila śacīmātāra mana

śrīvāsādi āra yata yata bhakta-gaṇa //CC Madhya, 10.77//

SYNONYMS

śuniyā—hearing; ānandita—very happy; haila—became; śacī-mātāra—of mother Śacī; mana—mind; śrīvāsa-ādi—headed by Śrīvāsa; āra—and others; yata yata—all; bhakta-gaṇa—devotees.

TRANSLATION

This good news gave much pleasure to mother Śacī, as well as to all the devotees of Navadvīpa, headed by Śrīvāsa Ṭhākura.

Madhya TEXT 10.78

śuniyā sabāra haila parama ullāsa

advaita-ācārya-gr̥he gelā kṛṣṇadāsa //CC Madhya, 10.78//

SYNONYMS

śuniyā—hearing; sabāra—of all; haila—there was; parama—supreme; ullāsa—happiness; advaita-ācārya—of Advaita Ācārya Prabhu; gr̥he—to the home; gelā—went; kṛṣṇadāsa—Kṛṣṇadāsa.

TRANSLATION

Hearing of Lord Caitanya's return to Purī, everyone became very glad. Kṛṣṇadāsa next went to the house of Advaita Ācārya.

Madhya TEXT 10.79

ācāryere prasāda diyā kari' namaskāra

samyak kahila mahāprabhura samācāra //CC Madhya, 10.79//

SYNONYMS

ācāryere—unto Śrī Advaita Ācārya; prasāda—the remnants of Jagannātha's food; diyā—delivering; kari'—making; namaskāra—obeisances; samyak—completely; kahila—informed; mahāprabhura—of Śrī Caitanya Mahāprabhu; samācāra—news.

TRANSLATION

After paying Him respectful obeisances, Kṛṣṇadāsa offered mahā-prasāda to Advaita Ācārya. He then informed Him of the news of Lord Caitanya in complete detail.

Madhya TEXT 10.80

śuni' ācārya-gosāñira ānanda ha-ila

premāveśe huṅkāra bahu nṛtya-gīta kaila //CC Madhya, 10.80//

SYNONYMS

śuni'-hearing; ācārya—Advaita Ācārya; gosāñira—of the spiritual master;

ānanda ha-ila—there was much jubilation; prema-āveśe—in great ecstasy; huṅkāra—rumbling sound; bahu—various; nṛtya-gīta—chanting and dancing; kaila—performed.

TRANSLATION

When Advaita Ācārya Gosvāmī heard of Śrī Caitanya Mahāprabhu's return, He became very much pleased. In His great ecstasy of love, He made a rumbling sound and danced and chanted for a long time.

Madhya TEXT 10.81

haridāsa ṭhākurera haila parama ānanda

vāsudeva datta, gupta murāri, sena śivānanda //CC Madhya, 10.81//

SYNONYMS

haridāsa ṭhākurera—of Haridāsa Ṭhākura; haila—was; parama—topmost; ānanda—ecstasy; vāsudeva datta—Vāsudeva Datta; gupta murāri—Murāri Gupta; sena śivānanda—Śivānanda Sena.

TRANSLATION

Also hearing this auspicious news, Haridāsa Ṭhākura became very much pleased. So also did Vāsudeva Datta, Murāri Gupta and Śivānanda Sena.

Madhya TEXT 10.82

ācāryaratna, āra paṇḍita vakreśvara

ācāryanidhi, āra paṇḍita gadādhara //CC Madhya, 10.82//

SYNONYMS

ācāryaratna—Ācāryaratna; āra—and; paṇḍita vakreśvara—Vakreśvara Paṇḍita; ācāryanidhi—Ācāryanidhi; āra—also; paṇḍita gadādhara—Gadādhara Paṇḍita.

TRANSLATION

Ācāryaratna, Vakreśvara Paṇḍita, Ācāryanidhi and Gadādhara Paṇḍita were all very much pleased to hear this news.

Madhya TEXT 10.83

śrīrāma paṇḍita āra paṇḍita dāmodara

śrīmān paṇḍita, āra vijaya, śrīdhara //CC Madhya, 10.83//

SYNONYMS

śrī-rāma paṇḍita—Śrīrāma Paṇḍita; āra—and; paṇḍita dāmodara—Dāmodara Paṇḍita; śrīmān paṇḍita—Śrīmān Paṇḍita; āra—and; vijaya—Vijaya; śrīdhara—Śrīdhara.

TRANSLATION

Śrīrāma Paṇḍita, Dāmodara Paṇḍita, Śrīmān Paṇḍita, Vijaya and Śrīdhara were also very much pleased to hear it.

Madhya TEXT 10.84

rāghava-paṇḍita, āra ācārya nandana

kateka kahiba āra yata prabhura gaṇa //CC Madhya, 10.84//

SYNONYMS

rāghava-paṇḍita—Rāghava Paṇḍita; āra—and; ācārya nandana—the son of Advaita Ācārya; kateka—how many; kahiba—shall I describe; āra—other; yata—all; prabhura gaṇa—associates of Śrī Caitanya Mahāprabhu.

TRANSLATION

Rāghava Paṇḍita, the son of Advaita Ācārya and all the devotees became very much satisfied. How many can I describe?

Madhya TEXT 10.85

śuniyā sabāra haila parama ullāsa

sabe meli' gelā śrī-advaitera pāśa //CC Madhya, 10.85//

SYNONYMS

śuniyā—hearing; sabāra—of everyone; haila—there was; parama ullāsa—great ecstasy; sabe meli'—all together; gelā—went; śrī-advaitera pāśa—to the house of Śrī Advaita Ācārya.

TRANSLATION

Everyone was very much pleased, and they all gathered together at the house of Advaita Ācārya.

Madhya TEXT 10.86

ācāryera sabe kaila caraṇa vandana

ācārya-gosāñi sabāre kaila āliṅgana //CC Madhya, 10.86//

SYNONYMS

ācāryera—of Advaita Ācārya; sabe—all; kaila—did; caraṇa vandana—offering obeisances at the lotus feet; ācārya-gosāñi—Advaita Ācārya; sabāre—to all; kaila—did; āliṅgana—embracing.

TRANSLATION

All the devotees offered respectful obeisances at the lotus feet of Advaita Ācārya, and in return Advaita Ācārya embraced them all.

Madhya TEXT 10.87

dina dui-tina ācārya mahotsava kaila

nīlācala yāite ācārya yukti dṛḍha kaila //CC Madhya, 10.87//

SYNONYMS

dina dui-tina—for two or three days; ācārya—Advaita Ācārya; mahotsava—festival; kaila—performed; nīlācala—to Jagannātha Purī; yāite—to go; ācārya—Advaita Ācārya; yukti—consideration; dṛḍha—firm; kaila—made.

TRANSLATION

Advaita Ācārya then held a festival that lasted two or three days. Thereafter, they all made a firm decision to go to Jagannātha Purī.

Madhya TEXT 10.88

sabe meli' navadvīpe ekaṭra hañā

nīlādri calila śacīmātāra ājñā lañā //CC Madhya, 10.88//

SYNONYMS

sabe—all; meli'—meeting; navadvīpe—at Navadvīpa; ekatra hañā—being together; nīlādri—to Jagannātha Purī; calila—departed; śacī-mātāra—of mother Śacī; ājñā—permission; lañā—taking.

TRANSLATION

All the devotees met together at Navadvīpa and, with mother Śacī's permission, departed for Nīlādri, Jagannātha Purī.

Madhya TEXT 10.89

prabhura samācāra śuni' kulīna-grāma-vāsī

satyarāja-rāmānanda mililā sabe āsi' //CC Madhya, 10.89//

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; samācāra—news; śuni'—hearing; kulīna-grāma-vāsī—the inhabitants of Kulīna-grāma; satyarāja—Satyarāja; rāmānanda—Rāmānanda; mililā—met; sabe—all; āsi'—coming.

TRANSLATION

The inhabitants of Kulīna-grāma-Satyarāja, Rāmānanda and all the other devotees there-came and joined Advaita Ācārya.

Madhya TEXT 10.90

mukunda, narahari, raghunandana khaṇḍa haite

ācāryera ṭhāñi āilā nīlācala yāite //CC Madhya, 10.90//

SYNONYMS

mukunda—Mukunda; narahari—Narahari; raghunandana—Raghunandana; khaṇḍa haite—from the place known as Khaṇḍa; ācāryera ṭhāñi—to Advaita Ācārya; āilā—came; nīlācala yāite—to go to Nīlācala (Jagannātha Purī).

TRANSLATION

Mukunda, Narahari, Raghunandana and all the others came from Khaṇḍa to Advaita Ācārya's home to accompany Him to Jagannātha Purī.

Madhya TEXT 10.91

se-kāle dakṣiṇa haite paramānanda-purī

gaṅgā-tīre-tīre āilā nadīyā nagarī //CC Madhya, 10.91//

SYNONYMS

se-kāle—at that time; dakṣiṇa haite—from the South; paramānanda-purī—Paramānanda Purī; gaṅgā-tīre-tīre—along the bank of the Ganges; āilā—came; nadīyā nagarī—to the town of Nadia.

TRANSLATION

At that time Paramānanda Purī came from South India. Traveling along the banks of the Ganges, he ultimately reached the town of Nadia.

Madhya TEXT 10.92

āira mandire sukhe karilā viśrāma

āi tānre bhikṣā dilā kariyā sammāna //CC Madhya, 10.92//

SYNONYMS

āira mandire—at the house of Śacīmātā; sukhe—in happiness; karilā—took; viśrāma—lodging; āi—mother Śacī; tānre—unto him; bhikṣā dilā—gave boarding; kariyā sammāna—with great respect.

TRANSLATION

At Navadvīpa, Paramānanda Purī took his board and lodging at the house of Śacīmātā. She provided him with everything very respectfully.

Madhya TEXT 10.93

prabhura āgamana tenha tāhāni śunila

śīghra nīlācala yāite tānra icchā haila //CC Madhya, 10.93//

SYNONYMS

prabhura āgamana—Śrī Caitanya Mahāprabhu's return; tenha—he; tāhāni—there; śunila—heard; śīghra—very soon; nīlācala—to Jagannātha Purī; yāite—to go; tānra—his; icchā—desire; haila—became.

TRANSLATION

While residing at the house of Śacīmātā, Paramānanda Purī heard the news of Śrī Caitanya Mahāprabhu's return to Jagannātha Purī. He therefore decided to go there as soon as possible.

Madhya TEXT 10.94

prabhura eka bhakta-'dvija kamalākānta' nāma

tāñre lañā nīlācale karilā prayāṇa //CC Madhya, 10.94//

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; eka bhakta—one devotee; dvija kamalākānta—Dvija Kamalākānta; nāma—named; tāñre—him; lañā—accepting as his companion; nīlācale—to Jagannātha Purī; karilā—did; prayāṇa—departure.

TRANSLATION

There was a devotee of Śrī Caitanya Mahāprabhu's named Dvija Kamalākānta, whom Paramānanda Purī took with him to Jagannātha Purī.

Madhya TEXT 10.95

satvare āsiyā teñha mililā prabhure

prabhura ānanda haila pāñā tāñhāre //CC Madhya, 10.95//

SYNONYMS

satvare—very soon; āsiyā—coming; teñha—he; mililā—met; prabhure—Śrī Caitanya Mahāprabhu; prabhura—of Śrī Caitanya Mahāprabhu; ānanda—happiness; haila—was; pāñā—getting; tāñhāre—him.

TRANSLATION

Paramānanda Purī very soon arrived at Śrī Caitanya Mahāprabhu's place. The Lord was very happy to see him.

Madhya TEXT 10.96

premāveśe kaila tāñra caraṇa vandana

teñha premāveśe kaila prabhure āliṅgana //CC Madhya, 10.96//

SYNONYMS

prema-āveśe—in great ecstasy; kaila—did; tāñra—his; caraṇa vandana—worshipping the feet; teiṇha—Paramānanda Purī; prema-āveśe—in great ecstasy; kaila—did; prabhure—unto Śrī Caitanya Mahāprabhu; āliṅgana—embracing.

TRANSLATION

In the great ecstasy of love, the Lord worshiped the lotus feet of Paramānanda Purī, and in turn Paramānanda Purī embraced the Lord in great ecstasy.

Madhya TEXT 10.97

prabhu kahe,-tomā-saṅge rahite vāñchā haya

more kṛpā kari' kara nīlādri āśraya //CC Madhya, 10.97//

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; tomā-saṅge—with you; rahite—to stay; vāñchā haya—I desire; more—unto Me; kṛpā kari'—doing a favor; kara—accept; nīlādri—at Jagannātha Purī; āśraya—shelter.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Please stay with Me and thus show Me favor, accepting the shelter of Jagannātha Purī."

Madhya TEXT 10.98

purī kahe,-tomā-saṅge rahite vāñchā kari'

gauḍa haite cali' āilāṇa nīlācala-purī //CC Madhya, 10.98//

SYNONYMS

purī kahe—Paramānanda Purī replied; tomā-saṅge—with You; rahite—to stay; vāñchā kari'—desiring; gauḍa haite—from Bengal; cali'—traveling; āilāṇa—I have come; nīlācala-purī—to Jagannātha Purī.

TRANSLATION

Paramānanda Purī replied, "I also wish to stay with You. Therefore I have come from Bengal, Gauḍa, to Jagannātha Purī."

Madhya TEXT 10.99

dakṣiṇa haite śuni' tomāra āgamana

śacī ānandita, āra yata bhakta-gaṇa //CC Madhya, 10.99//

SYNONYMS

dakṣiṇa haite—from South India; śuni'—hearing; tomāra āgamana—Your return; śacī—mother Śacī; ānandita—very happy; āra—and; yata—all; bhakta-gaṇa—devotees.

TRANSLATION

"At Navadvīpa, mother Śacī and all the other devotees were very glad to hear about Your return from South India.

Madhya TEXT 10.100

sabe āsitechena tomāre dekhite

tān-sabāra vilamba dekhi' āilāṇa tvarite //CC Madhya, 10.100//

SYNONYMS

sabe—all; āsitechena—are coming; tomāre—You; dekhite—to see; tān-sabāra—of all of them; vilamba—delay; dekhi'—seeing; āilāṇa—I have come; tvarite—very quickly.

TRANSLATION

"They are all coming here to see You, but seeing that they were delayed, I came alone very quickly."

Madhya TEXT 10.101

kāśī-miśrera āvāse nibhṛte eka ghara

prabhu tānre dila, āra sevāra kiṅkara //CC Madhya, 10.101//

SYNONYMS

kāśī-miśrera—of Kāśī Miśra; āvāse—at the house; nibhṛte—solitary; eka—one; ghara—room; prabhu—Śrī Caitanya Mahāprabhu; tānre—unto Paramānanda Purī; dila—gave; āra—and; sevāra—to serve him; kiṅkara—one servant.

TRANSLATION

There was a solitary room at Kāśī Miśra's house, and Śrī Caitanya Mahāprabhu gave it to Paramānanda Purī. He also gave him one servant.

Madhya TEXT 10.102

āra dine āilā svarūpa dāmodara

prabhura atyanta marmī, rasera sāgara //CC Madhya, 10.102//

SYNONYMS

āra dine—next day; āilā—came; svarūpa dāmodara—Svarūpa Dāmodara; prabhura—of Śrī Caitanya Mahāprabhu; atyanta—very; marmī—intimate friend; rasera—of transcendental mellows; sāgara—ocean.

TRANSLATION

Svarūpa Dāmodara also arrived the next day. He was a very intimate friend of Śrī Caitanya Mahāprabhu, and he was an ocean of transcendental mellows.

PURPORT

"Svarūpa" is one of the names of a brahmacārī in Śaṅkarācārya's disciplic succession. In the Vedic discipline there are ten names for sannyāsīs, and it is customary for a brahmacārī assisting a sannyāsī of the designation Tīrtha or Āśrama to receive the title Svarūpa. Dāmodara Svarūpa was formerly a resident of Navadvīpa, and his name was Puruṣottama Ācārya. When he went to Vārāṇasī, he took sannyāsa from a sannyāsī designated Tīrtha. Although he received the title Svarūpa in his brahmacārī stage, he did not change his name when he took sannyāsa. Actually as a sannyāsī he should have been called Tīrtha, but he chose to retain his original brahmacārī title as Svarūpa.

Madhya TEXT 10.103

'puruṣottama ācārya' tānra nāma pūrvāśrame

navadvīpe chilā teṇha prabhura caraṇe //CC Madhya, 10.103//

SYNONYMS

puruṣottama ācārya—Puruṣottama Ācārya; tānra—his; nāma—name; pūrvā-āśrame—in the previous āśrama; navadvīpe—at Navadvīpa; chilā—was; teṇha

—he; prabhura—of Śrī Caitanya Mahāprabhu; caraṇe—at the feet.

TRANSLATION

When Svarūpa Dāmodara was residing at Navadvīpa under the shelter of Śrī Caitanya Mahāprabhu, his name was Puruṣottama Ācārya.

Madhya TEXT 10.104

prabhura sannyāsa dekhi' unmatta hañā

sannyāsa grahaṇa kaila vārāṇasī giyā //CC Madhya, 10.104//

SYNONYMS

prabhura—of Lord Śrī Caitanya Mahāprabhu; sannyāsa dekhi'-when he saw the sannyāsa order; unmatta hañā—he became just like a madman; sannyāsa grahaṇa kaila—he also accepted the renounced order of life; vārāṇasī—to Vārāṇasī; giyā—going.

TRANSLATION

After seeing that Śrī Caitanya Mahāprabhu accepted the renounced order, Puruṣottama Ācārya became like a madman and immediately went to Vārāṇasī to take sannyāsa.

Madhya TEXT 10.105

'caitanyānanda' guru tāñra ājñā dilena tāñre

vedānta paḍiyā paḍāo samasta lokere //CC Madhya, 10.105//

SYNONYMS

caitanya-ānanda—of the name Caitanyānanda Bhāratī; guru—spiritual master; tāñra—his; ājñā—order; dilena—gave; tāñre—to him; vedānta paḍiyā—reading the Vedānta-sūtra; paḍāo—teach; samasta—all; lokere—people.

TRANSLATION

At the conclusion of his sannyāsa, his spiritual master, Caitanyānanda Bhāratī, ordered him, "Read Vedānta-sūtra and teach it to all others."

Madhya TEXT 10.106

parama virakta teṇha parama paṇḍita

kāya-mane āśriyāche śrī-kṛṣṇa-carita //CC Madhya, 10.106//

SYNONYMS

parama—very; virakta—renounced; teṇha—he; parama—great; paṇḍita—learned scholar; kāya-mane—with body and mind; āśriyāche—took shelter of; śrī-kṛṣṇa-carita—the Personality of Godhead Śrī Kṛṣṇa.

TRANSLATION

Svarūpa Dāmodara was a great renunciant as well as a great learned scholar. With heart and soul he took shelter of the Supreme Personality of Godhead, Śrī Kṛṣṇa.

Madhya TEXT 10.107

'niścinte kṛṣṇa bhajiba' ei ta' kāraṇe

unmāde karila teṇha sannyāsa grahaṇe //CC Madhya, 10.107//

SYNONYMS

niścinte—without disturbance; kṛṣṇa—Lord Kṛṣṇa; bhajiba—I shall worship; ei—for this; ta'—certainly; kāraṇe—reason; unmāde—ecstatic; karila—did; teṇha—he; sannyāsa—the renounced order of life; grahaṇe—taking.

TRANSLATION

He was very enthusiastic to worship Śrī Kṛṣṇa without disturbance, and therefore, almost in madness, he accepted the sannyāsa order.

Madhya TEXT 10.108

sannyāsa karilā śikhā-sūtra-tyāga-rūpa

yoga-paṭṭa nā nila, nāma haila 'svarūpa' //CC Madhya, 10.108//

SYNONYMS

sannyāsa karilā—accepted the sannyāsa order; śikhā—tuft of hair; sūtra—sacred thread; tyāga—giving up; rūpa—in the form of; yoga-paṭṭa—saffron-colored dress; nā nila—did not accept; nāma—name; haila—was; svarūpa—Svarūpa.

TRANSLATION

Upon accepting sannyāsa, Puruṣottama Ācārya followed the regulative principles by giving up his tuft of hair and sacred thread, but he did not accept the saffron-colored dress. Also, he did not accept a sannyāsī title but remained as a naiṣṭhika-brahmacārī.

PURPORT

There are regulative principles governing the renounced order. One has to perform eight kinds of śrāddha. One must offer oblations to one's forefathers and perform the sacrifice of virajā-homa. Then one must cut off the tuft of hair called a śikhā and also give up the sacred thread. These are preliminary processes in the acceptance of sannyāsa, and Svarūpa Dāmodara accepted all these. However, Puruṣottama Ācārya did not accept the saffron color, a sannyāsī name or a daṇḍa, and for this reason he retained his brahmacārī name. Actually Puruṣottama Ācārya did not accept the sannyāsa order formally, but he renounced worldly life. He did not want to be disturbed by the formality of the sannyāsa order. He simply wanted to worship Lord Śrī Kṛṣṇa without disturbance; therefore with heart and soul he took up the renounced order but not the formalities accompanying it. Renunciation means not doing anything but serving the Supreme Personality of Godhead, Śrī Kṛṣṇa. When one acts on this platform, trying to please the Supreme Personality of Godhead, one is both a sannyāsī and a yogī. This is confirmed in the Bhagavad-gītā (6.1):

śrī-bhagavān uvāca

anāśritaḥ karma-phalaṁ

kāryaṁ karma karoti yaḥ

sa sannyāsī ca yogī ca

na niragnir na cākriyaḥ

"The Supreme Personality of Godhead said: One who is unattached to the fruits of his work and who works as he is obligated is in the renounced order of life, and he is the true mystic, not he who lights no fire and performs no work."

Madhya TEXT 10.109

guru-ṭhāṇi ājñā māgi' āilā nīlācale

rātri-dine kṛṣṇa-prema-ānanda-vihvale //CC Madhya, 10.109//

SYNONYMS

guru-ṭhāñi—from his spiritual master; ājñā māgi'—asking permission; āilā—came; nīlācale—to Jagannātha Purī; rātri-dine—day and night; kṛṣṇa-prema-ānanda—by ecstatic love of Kṛṣṇa; vihvale—overwhelmed.

TRANSLATION

After taking permission from his sannyāsa-guru, Svarūpa Dāmodara went to Nīlācala and accepted the shelter of Śrī Caitanya Mahāprabhu. Then all day and night, in ecstatic love of Kṛṣṇa, he enjoyed transcendental mellows in the loving service of the Lord.

Madhya TEXT 10.110

pāṇḍityera avadhi, vākya nāhi kāro sane

nirjane rahaye, loka saba nāhi jāne //CC Madhya, 10.110//

SYNONYMS

pāṇḍityera avadhi—the limit of learned scholarship; vākya nāhi—no word; kāro sane—with anyone; nirjane—in a solitary place; rahaye—stays; loka—people in general; saba—all; nāhi jāne—do not know.

TRANSLATION

Svarūpa Dāmodara was the limit of all learned scholarship, but he did not exchange words with anyone. He simply remained in a solitary place, and no one could understand where he was.

Madhya TEXT 10.111

kṛṣṇa-rasa-tattva-vettā, deha-prema-rūpa

sākṣāt mahāprabhura dvitīya svarūpa //CC Madhya, 10.111//

SYNONYMS

kṛṣṇa-rasa—of transcendental mellows in relationship with Kṛṣṇa; tattva—of the truth; vettā—cognizant; deha—body; prema-rūpa—personified prema; sākṣāt—directly; mahāprabhura—of Śrī Caitanya Mahāprabhu; dvitīya—second; svarūpa

—representation.

TRANSLATION

Śrī Svarūpa Dāmodara was the personification of ecstatic love, fully cognizant of the transcendental mellows in relationship with Kṛṣṇa. He directly represented Śrī Caitanya Mahāprabhu as His second expansion.

Madhya TEXT 10.112

grantha, śloka, gīta keha prabhu-pāśe āne

svarūpa parīkṣā kaile, pāche prabhu śune //CC Madhya, 10.112//

SYNONYMS

grantha—scriptures; śloka—verses; gīta—songs; keha—anyone; prabhu-pāśe—to Śrī Caitanya Mahāprabhu; āne—brings; svarūpa—Svarūpa Dāmodara; parīkṣā kaile—after he examined; pāche—later; prabhu—Śrī Caitanya Mahāprabhu; śune—hears.

TRANSLATION

If someone wrote a book or composed verses and songs and wanted to recite them before Śrī Caitanya Mahāprabhu, Svarūpa Dāmodara would first examine them and then correctly present them. Only then would Śrī Caitanya Mahāprabhu agree to listen.

Madhya TEXT 10.113

bhakti-siddhānta-viruddha, āra rasābhāsa

śūnite nā haya prabhura cittera ullāsa //CC Madhya, 10.113//

SYNONYMS

bhakti-siddhānta—conclusive statements about the science of devotional service; viruddha—opposing; āra—and; rasa-ābhāsa—overlapping of transcendental mellows; śūnite—to hear; nā—not; haya—becomes; prabhura—of Śrī Caitanya Mahāprabhu; cittera—of the heart; ullāsa—jubilation.

TRANSLATION

Śrī Caitanya Mahāprabhu was never pleased to hear books or verses opposed to

the conclusive statements of devotional service. The Lord did not like hearing rasābhāsa, the overlapping of transcendental mellows.

PURPORT

Bhakti-siddhānta-viruddha refers to that which is against the principle of unity in diversity, philosophically known as acintya-bhedābheda-simultaneous oneness and difference-while rasābhāsa is something that may appear to be a transcendental mellow but actually is not. Those who are pure Vaiṣṇavas should avoid both these things opposed to devotional service. These misconceptions practically parallel the Māyāvāda philosophy. If one indulges in Māyāvāda philosophy, he gradually falls down from the platform of devotional service. By overlapping mellows (rasābhāsa) one eventually becomes a prākṛta-sahajiyā and takes everything to be very easy. One may also become a member of the bāula community and gradually become attracted to material activities. Śrī Caitanya Mahāprabhu has therefore advised us to avoid bhakti-siddhānta-viruddha and rasābhāsa. In this way the devotee can remain pure and free from falldowns. Everyone should try to remain aloof from bhakti-siddhānta-viruddha and rasābhāsa.

Madhya TEXT 10.114

ataeva svarūpa āge kare parīkṣaṇa

śuddha haya yadi, prabhure karā'na śravaṇa //CC Madhya, 10.114//

SYNONYMS

ataeva—therefore; svarūpa—Svarūpa Dāmodara; āge—at first; kare—does; parīkṣaṇa—examination; śuddha—pure; haya—is; yadi—if; prabhure—unto Lord Śrī Caitanya Mahāprabhu; karā'na—causes; śravaṇa—hearing.

TRANSLATION

It was the practice of Svarūpa Dāmodara Gosvāmī to examine all works of literature to find out whether their conclusions were correct. Only then would he allow them to be heard by Śrī Caitanya Mahāprabhu.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that if something impedes the execution of devotional service, it should be understood to be impure. Pure

devotees of the Lord do not accept impure principles. Impure devotees accept rasābhāsa, or overlapping, contradictory mellows, and other principles opposed to the bhakti path. The followers of such impure principles are never accepted as pure devotees. There are many parties following the path of rasābhāsa, and the followers are sometimes adored by ordinary men. Those who adopt the conclusions of rasābhāsa and bhakti-siddhānta-viruddha are never accepted as devotees of Śrī Caitanya Mahāprabhu. Svarūpa Dāmodara Gosvāmī never approved such followers as Gauḍīya Vaiṣṇavas, nor did he allow them even to meet the Supreme Lord, Śrī Caitanya Mahāprabhu.

Madhya TEXT 10.115

vidyāpati, caṇḍīdāsa, śrī-gīta-govinda

ei tina gīte karā'na prabhura ānanda //CC Madhya, 10.115//

SYNONYMS

vidyāpati—an old Vaiṣṇava poet from the province of Mithilā; caṇḍīdāsa—a Bengali Vaiṣṇava poet born in the village of Nānnura, in the Birbhum district; śrī-gīta-govinda—a celebrated poem by Jayadeva Gosvāmī; ei—these; tina—three; gīte—songs; karā'na—cause; prabhura—of Śrī Caitanya Mahāprabhu; ānanda—happiness.

TRANSLATION

Śrī Svarūpa Dāmodara used to read the poems of Vidyāpati and Caṇḍīdāsa and Jayadeva Gosvāmī's Śrī Gīta-govinda. He used to make Śrī Caitanya Mahāprabhu very happy by singing these songs.

Madhya TEXT 10.116

saṅgīte-gandharva-sama, śāstre bṛhaspati

dāmodara-sama āra nāhi mahā-mati //CC Madhya, 10.116//

SYNONYMS

saṅgīte—in music; gandharva-sama—just like the Gandharvas; śāstre—in discussions of the revealed scriptures; bṛhaspati—like Bṛhaspati, the priest of the heavenly demigods; dāmodara-sama—equal to Svarūpa Dāmodara; āra—anyone else; nāhi—there is not; mahā-mati—great personality.

TRANSLATION

Svarūpa Dāmodara was as expert a musician as the Gandharvas, and in scriptural discussion he was just like Bṛhaspati, the priest of the heavenly gods. Therefore it is to be concluded that there was no great personality quite like Svarūpa Dāmodara.

PURPORT

Svarūpa Dāmodara Gosvāmī was very expert in music as well as the Vedic scriptures. Śrī Caitanya Mahāprabhu used to call him Dāmodara because of his expert singing and musical skills. The name Dāmodara was given by Śrī Caitanya Mahāprabhu and added to the name given by his sannyāsa-guru. He was therefore known as Svarūpa Dāmodara, or Dāmodara Svarūpa. He compiled a book of music named Saṅgīta-dāmodara.

Madhya TEXT 10.117

advaita-nityānandera parama priyatama

śrīvāsādi bhakta-gaṇera haya prāṇa-sama //CC Madhya, 10.117//

SYNONYMS

advaita—of Advaita Ācārya; nityānandera—of Lord Nityānanda Prabhu; parama—very; priya-tama—dear; śrīvāsa-ādi—beginning with Śrīvāsa; bhakta-gaṇera—of the devotees; haya—is; prāṇa-sama—exactly like the life and soul.

TRANSLATION

Śrī Svarūpa Dāmodara was very dear to Advaita Ācārya and Nityānanda Prabhu, and he was the life and soul of all the devotees, headed by Śrīvāsa Ṭhākura.

Madhya TEXT 10.118

sei dāmodara āsi' daṇḍavat hailā

caraṇe paḍiyā śloka paḍite lāgilā //CC Madhya, 10.118//

SYNONYMS

sei dāmodara—that Svarūpa Dāmodara; āsi'—coming; daṇḍa-vat hailā—fell flat to offer obeisances; caraṇe paḍiyā—falling down at the lotus feet; śloka—a verse; paḍite lāgilā—began to recite.

TRANSLATION

When Svarūpa Dāmodara came to Jagannātha Purī, he fell flat before the lotus feet of Śrī Caitanya Mahāprabhu, offering Him obeisances and reciting a verse.

Madhya TEXT 10.119

heloddhūnita-khedayā viśadayā pronmīlad-āmodayā

śāmyac-chāstra-vivādayā rasa-dayā cittārpitonmādayā

śaśvad-bhakti-vinodayā sa-madayā mādhyurya-maryādayā

śrī-caitanya dayā-nidhe tava dayā bhūyād amandodayā //CC Madhya, 10.119//

SYNONYMS

helā—very easily; uddhūnita—driven away; khedayā—lamentation; viśadayā—which purifies everything; pronmīlat—awakening; āmodayā—transcendental bliss; śāmyat—mitigating; śāstra—of revealed scriptures; vivādayā—disagreements; rasa-dayā—distributing all transcendental mellows; citta—in the heart; arpita—fixed; unmādayā—jubilation; śaśvat—always; bhakti—devotional service; vinodayā—stimulating; sa-madayā—full of ecstasy; mādhyurya—of conjugal love; maryādayā—the limit; śrī-caitanya—O Lord Śrī Caitanya Mahāprabhu; dayā-nidhe—ocean of mercy; tava—Your; dayā—mercy; bhūyāt—let it be; amanda—of good fortune; udayā—in which there is awakening.

TRANSLATION

"O ocean of mercy, Śrī Caitanya Mahāprabhu! Let there be an awakening of Your auspicious mercy, which easily drives away all kinds of material lamentation. By Your mercy, everything is made pure and blissful. It awakens transcendental bliss and covers all material pleasures. By Your auspicious mercy, quarrels and disagreements arising among different scriptures are vanquished. Your auspicious mercy causes the heart to jubilate by pouring forth transcendental mellows. Your mercy always stimulates devotional service, which is full of joy. You are always glorifying the conjugal love of God. May transcendental bliss be awakened within my heart by Your causeless mercy."

PURPORT

This important verse (Śrī Caitanya-candrodaya-nāṭaka 8.10) specifically describes the Lord's causeless mercy. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura

explains that Śrī Caitanya Mahāprabhu, who is the most magnanimous Personality of Godhead, distributes His causeless mercy in three ways to the conditioned soul. Every living entity is morose in the material world because he is always in want. He undergoes a great struggle for existence and tries to minimize his miserable condition by squeezing the utmost pleasure out of this world. But the living entity is never successful in this endeavor. While in a miserable condition, a person sometimes seeks the favor of the Supreme Personality of Godhead, but this is very difficult for materialistic people to obtain. However, when one becomes Kṛṣṇa conscious by the grace of the Lord, the fragrance of the lotus feet of the Lord expands, and in this way a materialist may gain freedom from his miseries. Actually his mind is cleansed by his transcendental connection with the lotus feet of the Lord. At such a time one is enlightened by the loving service of the Lord.

There are many different kinds of scriptures, and by reading them one often becomes puzzled. But when one receives the mercy of the Lord, his confusion is mitigated. Not only are scriptural disparities resolved, but a kind of transcendental bliss is awakened, and in this way one is fully satisfied. The transcendental loving service of the Lord constantly engages the conditioned soul in serving the Lord's lotus feet. Through such fortunate engagement, one's transcendental love for Kṛṣṇa is increased. One's position is thus completely purified, and one is filled with transcendental bliss accompanied by the spirit soul's jubilation.

Thus the transcendental causeless mercy of Lord Kṛṣṇa is manifest in the heart of the devotee. At such a time, material needs no longer exist. The lamentation that invariably accompanies material desires also vanishes. By the grace of the Lord one is elevated to the transcendental position, and then the transcendental mellows of the spiritual world are manifest in him. One's devotional service then becomes firm, and one engages in the Lord's transcendental loving service with great determination. All these combine to fully awaken the devotee's heart with love of Kṛṣṇa.

In the beginning, a conditioned soul is bereft of Kṛṣṇa consciousness and is always morose in his material activities. Later, by associating with a pure devotee, one becomes inquisitive to know the Absolute Truth. In this way one begins to engage in the transcendental service of the Lord. Next, by the Lord's grace all misconceptions are vanquished and the heart is cleansed of all material dirt. It is only then that the pleasure of transcendental bliss is awakened. By the Lord's mercy one is completely convinced of the value of devotional service.

When one can see the pastimes of the Lord everywhere, he is firmly situated in transcendental bliss. Such a devotee is relieved of all kinds of material desires, and he preaches the glories of the Lord all over the world. These Kṛṣṇa conscious activities separate him from material activities and the desire for liberation, for at every step the devotee feels himself connected with the Supreme Personality of Godhead. Although such a devotee may sometimes be involved in household life, he is untouched by material existence due to his constant engagement in devotional service. Thus everyone is advised to take shelter of devotional service to become happy and liberated.

Madhya TEXT 10.120

uṭhāñā mahāprabhu kaila āliṅgana

dui-jane premāveśe haila acetana //CC Madhya, 10.120//

SYNONYMS

uṭhāñā—after raising him; mahāprabhu—Lord Śrī Caitanya Mahāprabhu; kaila—made; āliṅgana—embracing; dui-jane—two persons; prema-āveśe—in the ecstasy of love; haila—became; acetana—unconscious.

TRANSLATION

Śrī Caitanya Mahāprabhu raised Svarūpa Dāmodara to his feet and embraced him. They both became ecstatic in love and fell unconscious.

Madhya TEXT 10.121

kata-kṣaṇe dui jane sthira yabe hailā

tabe mahāprabhu tāñre kahite lāgilā //CC Madhya, 10.121//

SYNONYMS

kata-kṣaṇe—after some time; dui jane—both persons; sthira—patient; yabe—when; hailā—became; tabe—at that time; mahāprabhu—Śrī Caitanya Mahāprabhu; tāñre—unto him; kahite—to speak; lāgilā—began.

TRANSLATION

After they had regained their patience, Śrī Caitanya Mahāprabhu began to speak.

Madhya TEXT 10.122

tumi ye āsibe, āji svapnete dekhila

bhāla haila, andha yena dui netra pāila //CC Madhya, 10.122//

SYNONYMS

tumi—you; ye—that; āsibe—will come; āji—today; svapnete—in dream; dekhila—I saw; bhāla haila—it is very good; andha—a blind man; yena—as if; dui—two; netra—eyes; pāila—got back.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "I saw in a dream that you were coming, and so this is very auspicious. I have been like a blind man, but your coming here restores My vision."

Madhya TEXT 10.123

svarūpa kahe,-prabhu, mora kṣama' aparādha

tomā chāḍi' anyatra genu, karinu pramāda //CC Madhya, 10.123//

SYNONYMS

svarūpa kahe—Svarūpa Dāmodara said; prabhu—my Lord; mora—my; kṣama'—please excuse; aparādha—offense; tomā—You; chāḍi'—giving up; anyatra—elsewhere; genu—I went; karinu—I have done; pramāda—great mistake.

TRANSLATION

Svarūpa said, "My dear Lord, please excuse my offense. I gave up Your company to go elsewhere, and that was my great mistake.

Madhya TEXT 10.124

tomāra caraṇe mora nāhi prema-leśa

tomā chāḍi' pāpī muñi genu anya deśa //CC Madhya, 10.124//

SYNONYMS

tomāra caraṇe—at Your lotus feet; mora—my; nāhi—there is not; prema-leśa—a trace of love; tomā—You; chāḍi'—giving up; pāpī—sinful; muñi—I; genu—

went; anya deśa—to another country.

TRANSLATION

"My dear Lord, I do not even possess a trace of love at Your lotus feet. If I did, how could I go to another country? I am therefore a most sinful man.

Madhya TEXT 10.125

muñi tomā chāḍila, tumi more nā chāḍilā

kṛpā-pāśa gale bāndhi' caraṇe ānilā //CC Madhya, 10.125//

SYNONYMS

muñi—I; tomā—You; chāḍila—gave up; tumi—You; more—me; nā—did not; chāḍilā—give up; kṛpā—of mercy; pāśa—by the rope; gale—by the neck; bāndhi'—binding; caraṇe—at Your lotus feet; ānilā—You brought back.

TRANSLATION

"I gave up Your company, but You did not give me up. By Your rope of mercy You have bound me by the neck and brought me back again to Your lotus feet."

Madhya TEXT 10.126

tabe svarūpa kaila nitāira caraṇa vandana

nityānanda-prabhu kaila prema-āliṅgana //CC Madhya, 10.126//

SYNONYMS

tabe—thereafter; svarūpa—Svarūpa Dāmodara; kaila—did; nitāira—of Nityānanda Prabhu; caraṇa—of the lotus feet; vandana—worship; nityānanda-prabhu—Lord Nityānanda; kaila—did; prema-āliṅgana—embracing in love.

TRANSLATION

Svarūpa Dāmodara then worshiped the lotus feet of Nityānanda Prabhu, and Nityānanda in turn embraced him in the ecstasy of love.

Madhya TEXT 10.127

jagadānanda, mukunda, śaṅkara, sārvaabhauma

sabā-saṅge yathā-yogyā karila milana //CC Madhya, 10.127//

SYNONYMS

jagadānanda—Jagadānanda; mukunda—Mukunda; śaṅkara—Śaṅkara;
sārvabhauma—Sārvabhauma; sabā-saṅge—with all; yathā-yogyā—as is
befitting; karila—did; milana—meeting.

TRANSLATION

After worshiping Nityānanda Prabhu, Svarūpa Dāmodara met Jagadānanda,
Mukunda, Śaṅkara and Sārvabhauma, as was befitting.

Madhya TEXT 10.128

paramānanda purīra kaila caraṇa vandana

purī-gosāñi tāṅre kaila prema-āliṅgana //CC Madhya, 10.128//

SYNONYMS

paramānanda purīra—of Paramānanda Purī; kaila—he did; caraṇa vandana—
worshiping the lotus feet; purī-gosāñi—Paramānanda Purī; tāṅre—unto him;
kaila—did; prema-āliṅgana—embracing in love.

TRANSLATION

Svarūpa Dāmodara also offered his worshipful prayers at the lotus feet of
Paramānanda Purī, who, in return, embraced him in ecstatic love.

Madhya TEXT 10.129

mahāprabhu dila tāṅre nibhṛte vāsā-ghara

jalādi-paricaryā lāgi' dila eka kiṅkara //CC Madhya, 10.129//

SYNONYMS

mahāprabhu—Śrī Caitanya Mahāprabhu; dila—gave; tāṅre—unto him; nibhṛte
—in a solitary place; vāsā-ghara—residential quarters; jala-ādi—supplying
water, etc.; paricaryā—service; lāgi'—for the purpose of; dila—gave; eka—one;
kiṅkara—servant.

TRANSLATION

Śrī Caitanya Mahāprabhu then gave Svarūpa Dāmodara residence in a solitary place and ordered a servant to serve him with a supply of water and other necessities.

Madhya TEXT 10.130

āra dina sārvaabhauma-ādi bhakta-saṅge

vasiyā āchena mahāprabhu kṛṣṇa-kathā-raṅge //CC Madhya, 10.130//

SYNONYMS

āra dina—the next day; sārvaabhauma-ādi—headed by Sārvaabhauma Bhaṭṭācārya; bhakta-saṅge—with the devotees; vasiyā āchena—was sitting; mahāprabhu—Śrī Caitanya Mahāprabhu; kṛṣṇa-kathā-raṅge—engaged in discussions of topics concerning Kṛṣṇa.

TRANSLATION

The next day Śrī Caitanya Mahāprabhu sat with all the devotees, headed by Sārvaabhauma Bhaṭṭācārya, and they discussed the pastimes of Kṛṣṇa.

Madhya TEXT 10.131

hena-kāle govindera haila āgamana

daṇḍavat kari' kahe vinaya-vacana //CC Madhya, 10.131//

SYNONYMS

hena-kāle—at that time; govindera—of Govinda; haila—there was; āgamana—arrival; daṇḍavat kari'-offering obeisances; kahe—says; vinaya-vacana—submissive words.

TRANSLATION

At that time Govinda appeared on the scene, offered his respectful obeisances and spoke submissively.

Madhya TEXT 10.132

īśvara-purīra bhṛtya,-'govinda' mora nāma

purī-gosañhira ājñāya āinu tomāra sthāna //CC Madhya, 10.132//

SYNONYMS

īśvara-purīra bhr̥tya—servant of Īśvara Purī; govinda mora nāma—my name is Govinda; purī-gosāñira—of Īśvara Purī; ājñāya—on the order; āinu—I have come; tomāra—to your; sthāna—place.

TRANSLATION

"I am the servant of Īśvara Purī. My name is Govinda, and following the orders of my spiritual master, I have come here.

Madhya TEXT 10.133

siddha-prāpti-kāle gosāñi ājñā kaila more

kṛṣṇa-caitanya-nikaṭe rahi seviha tāñhāre //CC Madhya, 10.133//

SYNONYMS

siddhi-prāpti-kāle—at the time of his departure from this mortal world to achieve the highest perfection of life; gosāñi—my spiritual master; ājñā—order; kaila—made; more—unto me; kṛṣṇa-caitanya-nikaṭe—at the place of Śrī Kṛṣṇa Caitanya; rahi—remaining; seviha—render service; tāñhāre—unto Him.

TRANSLATION

"Just before his departure from this mortal world to attain the highest perfection, Īśvara Purī told me that I should go to Śrī Caitanya Mahāprabhu and render service unto Him.

Madhya TEXT 10.134

kāśīśvara āsibena saba tīrtha dekhiyā

prabhu-ājñāya muñi āinu tomā-pade dhāñā //CC Madhya, 10.134//

SYNONYMS

kāśīśvara—Kāśīśvara; āsibena—will come; saba—all; tīrtha—holy places; dekhiyā—visiting; prabhu-ājñāya—under the order of my spiritual master; muñi—I; āinu—have come; tomā—to Your; pade—lotus feet; dhāñā—running.

TRANSLATION

"Kāśīśvara will also come here after visiting all the holy places. However, following the orders of my spiritual master, I have hastily come to be present at Your lotus feet."

Madhya TEXT 10.135

gosāñi kahila, 'purīśvara' vātsalya kare more

kṛpā kari' mora ṭhāñi pāṭhailā tomāre //CC Madhya, 10.135//

SYNONYMS

gosāñi kahila—Śrī Caitanya Mahāprabhu replied; purīśvara—Īśvara Purī; vātsalya—paternal affection; kare—does; more—unto Me; kṛpā kari'—being merciful; mora ṭhāñi—to My place; pāṭhailā—sent; tomāre—you.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "My spiritual master, Īśvara Purī, always favors Me with paternal affection. Therefore, out of his causeless mercy, he has sent you here."

Madhya TEXT 10.136

eta śuni' sārva-bhauma prabhure puchila

purī-gosāñi śūdra-sevaka kāñhe ta' rākhila //CC Madhya, 10.136//

SYNONYMS

eta śuni'-hearing this; sārva-bhauma—Sārva-bhauma Bhaṭṭācārya; prabhure—unto the Lord; puchila—inquired; purī-gosāñi—Īśvara Purī; śūdra-sevaka—a servant who is a śūdra; kāñhe ta'—why; rākhila—kept.

TRANSLATION

After hearing this, Sārva-bhauma Bhaṭṭācārya asked Śrī Caitanya Mahāprabhu, "Why did Īśvara Purī keep a servant who comes from a śūdra family?"

PURPORT

Both Kāśīśvara and Govinda were personal servants of Īśvara Purī. After Īśvara Purī's demise, Kāśīśvara went to visit all the holy places of India. Following the orders of his spiritual master, Govinda immediately went to Śrī Caitanya

Mahāprabhu for shelter. Govinda came from a śūdra family, but because he was initiated by Īśvara Purī, he was certainly a brāhmaṇa. Sārvabhauma Bhaṭṭācārya here asked Śrī Caitanya Mahāprabhu why Īśvara Purī accepted a disciple from a śūdra family. According to the smṛti-śāstra, which gives directions for the management of the varṇāśrama institution, a brāhmaṇa cannot accept a disciple from the lower castes. In other words, a kṣatriya, vaiśya or śūdra cannot be accepted as a servant. If a spiritual master accepts such a person, he is contaminated. Sārvabhauma Bhaṭṭācārya therefore asked why Īśvara Purī accepted a servant or disciple born of a śūdra family.

In answer to this question, Śrī Caitanya Mahāprabhu replied that His spiritual master, Īśvara Purī, was so empowered that he was as good as the Supreme Personality of Godhead. As such, Īśvara Purī was the spiritual master of the whole world. He was not a servant of any mundane rule or regulation. An empowered spiritual master like Īśvara Purī can bestow his mercy upon anyone, irrespective of caste or creed. The conclusion is that a spiritual master who is authorized and empowered by Kṛṣṇa and his own guru should be considered as good as the Supreme Personality of Godhead Himself. That is the verdict of Viśvanātha Cakravartī: sākṣād-dharitvenaśā. An authorized spiritual master is as good as Hari, the Supreme Personality of Godhead. As Hari is free to act as He likes, the empowered spiritual master is also free. As Hari is not subject to mundane rules and regulations, the spiritual master empowered by Him is also not subject. According to the Caitanya-caritāmṛta (Antya-līlā 7.11), kṛṣṇa-śakti vinā nahe tāra pravartana. An authorized spiritual master empowered by Kṛṣṇa can spread the glories of the holy name of the Lord, for he has power of attorney from the Supreme Personality of Godhead. In the mundane world, anyone possessing his master's power of attorney can act on behalf of his master. Similarly, a spiritual master empowered by Kṛṣṇa through his own bona fide spiritual master should be considered as good as the Supreme Personality of Godhead Himself. That is the meaning of sākṣād-dharitvena. Śrī Caitanya Mahāprabhu therefore describes the activities of the Supreme Personality of Godhead and the bona fide spiritual master as follows.

Madhya TEXT 10.137

prabhu kahe, -īśvara haya parama svatantra

īśvarera kṛpā nahe veda-paratantra //CC Madhya, 10.137//

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; īśvara—the Supreme Personality of Godhead or Īśvara Purī; haya—is; parama—supremely; svatantra—independent; īśvarera—of the Supreme Personality of Godhead or of Īśvara Purī; kṛpā—the mercy; nahe—is not; veda-paratantra—subject to the Vedic rules.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Both the Supreme Personality of Godhead and My spiritual master, Īśvara Purī, are completely independent. Therefore neither the mercy of the Supreme Personality of Godhead nor that of Īśvara Purī is subject to any Vedic rules or regulations.

Madhya TEXT 10.138

īśvarera kṛpā jāti-kulādi nā māne

vidurera ghare kṛṣṇa karilā bhojane //CC Madhya, 10.138//

SYNONYMS

īśvarera kṛpā—the mercy of the Lord; jāti—caste; kula-ādi—family, etc.; nā māne—does not obey; vidurera—of Vidura; ghare—at the home; kṛṣṇa—Lord Kṛṣṇa; karilā—did; bhojane—eating.

TRANSLATION

"The mercy of the Supreme Personality of Godhead is not restricted to the jurisdiction of caste and creed. Vidura was a śūdra, yet Kṛṣṇa accepted lunch at his home.

Madhya TEXT 10.139

sneha-leśāpekṣā mātra śrī-kṛṣṇa-kṛpāra

sneha-vaśa hañā kare svatantra ācāra //CC Madhya, 10.139//

SYNONYMS

sneha—of affection; leśa—on a trace; apekṣā—reliance; mātra—only; śrī-kṛṣṇa—of Lord Śrī Kṛṣṇa; kṛpāra—of the mercy; sneha-vaśa—obliged by affection; hañā—being; kare—does; svatantra—independent; ācāra—behavior.

TRANSLATION

"Lord Kṛṣṇa's mercy is dependent only on affection. Being obliged only by affection, Lord Kṛṣṇa acts very independently.

PURPORT

Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead, is merciful, but His mercy does not depend on mundane rules and regulations. He is dependent only on affection and nothing else. Service to Lord Kṛṣṇa can be rendered in two ways. One can serve the Lord in affection or in veneration. When service is rendered in affection, it is the Lord's special mercy. When service is rendered in veneration, it is doubtful whether Kṛṣṇa's mercy is actually involved. If Kṛṣṇa's mercy is there, it is not dependent on any prescribed caste or creed. Śrī Caitanya Mahāprabhu wanted to inform Sārvabhauma Bhaṭṭācārya that Lord Kṛṣṇa is the spiritual master of everyone, and He does not care for mundane caste or creed. Therefore Śrī Caitanya Mahāprabhu cited the example of Lord Kṛṣṇa's accepting food at the house of Vidura, who was a śūdra by birth. By the same token, Īśvara Purī, an empowered spiritual master, could show mercy to anyone. As such, he accepted Govinda, although the boy was born in a śūdra family. When Govinda was initiated, he became a brāhmaṇa and was accepted as Īśvara Purī's personal servant. In the Hari-bhakti-vilāsa, Śrī Sanātana Gosvāmī states that one who is initiated by a bona fide spiritual master immediately becomes a brāhmaṇa. A pseudo spiritual master cannot transform a person into a brāhmaṇa, but an authorized spiritual master can do so. This is the verdict of śāstra, Śrī Caitanya Mahāprabhu and all the Gosvāmīs.

Madhya TEXT 10.140

maryādā haite koṭi sukha sneha-ācaraṇe

paramānanda haya yāra nāma-śravaṇe //CC Madhya, 10.140//

SYNONYMS

maryādā haite—greater than veneration and awe; koṭi—millions of times; sukha—happiness; sneha—with affection; ācaraṇe—in dealings; parama-ānanda—transcendental bliss; haya—there is; yāra—whose; nāma—holy name; śravaṇe—by hearing.

TRANSLATION

"In conclusion, dealings in affection with the Supreme Personality of Godhead bring happiness many millions of times greater than dealings with Him in awe

and veneration. Simply by hearing the holy name of the Lord, the devotee is merged in transcendental bliss."

Madhya TEXT 10.141

eta bali' govindere kaila ālīṅgana

govinda karila prabhura caraṇa vandana //CC Madhya, 10.141//

SYNONYMS

eta bali'-saying this; govindere—unto Govinda; kaila—did; ālīṅgana—embracing; govinda—Govinda; karila—did; prabhura—of Lord Śrī Caitanya Mahāprabhu; caraṇa vandana—worshiping the lotus feet.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu embraced Govinda, and Govinda in turn offered his respectful obeisances unto Śrī Caitanya Mahāprabhu's lotus feet.

Madhya TEXT 10.142

prabhu kahe,-bhaṭṭācārya, karaha vicāra

gurura kiṅkara haya mānya se āmāra //CC Madhya, 10.142//

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; bhaṭṭācārya—My dear Bhaṭṭācārya; karaha vicāra—just consider; gurura kiṅkara—the servant of the spiritual master; haya—is; mānya—respectable; se—he; āmāra—to Me.

TRANSLATION

Śrī Caitanya Mahāprabhu then continued speaking to Sārvabhauma Bhaṭṭācārya: "Consider this point. The servant of the spiritual master is always respectable for Me.

Madhya TEXT 10.143

tānhāre āpana-sevā karāite nā yuyāya

guru ājñā diyāchena, ki kari upāya //CC Madhya, 10.143//

SYNONYMS

tānhāre—him; āpana-sevā—personal service; karāite—to engage to do; nā yuyāya—is not befitting; guru—the spiritual master; ājñā—order; diyāchena—has given; ki—what; kari—can I do; upāya—remedy.

TRANSLATION

"As such, it is not befitting that the guru's servant should engage in My personal service. Yet My spiritual master has given this order. What shall I do?"

PURPORT

A guru's servants or disciples are all Godbrothers to one another, and as such they should all respect one another as prabhu, or master. No one should disrespect his Godbrother or try to engage him as a servant. For this reason Śrī Caitanya Mahāprabhu asked Sārvabhauma Bhaṭṭācārya what to do about Govinda. Govinda was the personal servant of Īśvara Purī, Śrī Caitanya Mahāprabhu's spiritual master, and now Īśvara Purī had ordered Govinda to become Śrī Caitanya Mahāprabhu's personal servant. So what was to be done? This was the inquiry Śrī Caitanya Mahāprabhu placed before Sārvabhauma Bhaṭṭācārya, an experienced friend.

Madhya TEXT 10.144

bhaṭṭa kahe,-gurura ājñā haya balavān

guru-ājñā nā lañhiye, śāstra-pramāṇa //CC Madhya, 10.144//

SYNONYMS

bhaṭṭa kahe—Sārvabhauma Bhaṭṭācārya said; gurura ājñā—the order of the spiritual master; haya—is; balavān—strong; guru-ājñā—the order of the spiritual master; nā—not; lañhiye—we can disobey; śāstra—scriptural; pramāṇa—injunction.

TRANSLATION

Sārvabhauma Bhaṭṭācārya said, "The order of the spiritual master is very strong and cannot be disobeyed. That is the injunction of the śāstras, the revealed scriptures.

Madhya TEXT 10.145

sa śuśruvān mātari bhārgaveṇa

pitur niyogāt prahṛtaṁ dviṣat-vat

pratyagrhitā agra-śāsanam tad

ājñā gurūṇāṁ hy avicāraṇīyā //CC Madhya, 10.145//

SYNONYMS

saḥ—He (Lakṣmaṇa, the brother of Lord Rāmacandra); śuśruvān—hearing;
mātari—unto the mother; bhārgaveṇa—by Paraśurāma; pituḥ—of the father;
niyogāt—by the order; prahṛtaṁ—killing; dviṣat-vat—like an enemy;
pratyagrhit—accepted; agra-śāsanam—the order of the elder brother; tat—that;
ājñā—order; gurūṇāṁ—of superior persons, such as the spiritual master or
father; hi—because; avicāraṇīyā—to be obeyed without consideration.

TRANSLATION

" 'Being ordered by his father, Paraśurāma killed his mother, Reṇukā, just as if she were an enemy. When Lakṣmaṇa, the younger brother of Lord Rāmacandra, heard of this, He immediately engaged Himself in the service of His elder brother and accepted His orders. The order of the spiritual master must be obeyed without consideration.'

PURPORT

This is a quotation from the Raghu-vaṁśa (14.46). Lord Rāmacandra's statement to Sītā given below is from the Rāmāyaṇa (Ayodhyā-kāṇḍa 22.9).

Madhya TEXT 10.146

nirvicāraṁ guror ājñā

mayā kāryā mahātmanah

śreyo hy evaṁ bhavatyāś ca

mama caiva viśeṣataḥ //CC Madhya, 10.146//

SYNONYMS

nirvicāraṁ—to be obeyed without consideration; guroḥ—of the spiritual master;
ājñā—the order; mayā—by Me; kāryā—must be done; mahā-ātmanah—of the

great soul; śreyah—good fortune; hi—indeed; evam—thus; bhavatyāḥ—for you; ca—and; mama—for Me; ca—also; eva—certainly; viśeṣataḥ—specifically.

TRANSLATION

" 'The order of a great personality like a father must be executed without consideration because there is good fortune in such an order for both of us. In particular, there is good fortune for Me.' "

Madhya TEXT 10.147

tabe mahāprabhu tānre kaila aṅgikāra

āpana-śrī-aṅga-sevāya dila adhikāra //CC Madhya, 10.147//

SYNONYMS

tabe—after that; mahāprabhu—Śrī Caitanya Mahāprabhu; tānre—unto Govinda; kaila—did; aṅgikāra—acceptance; āpana—personal; śrī-aṅga—of the transcendental body; sevāya—in the service; dila—gave; adhikāra—responsibility.

TRANSLATION

After Sārvabhauma Bhaṭṭācārya said this, Śrī Caitanya Mahāprabhu embraced Govinda and engaged him in the service of His personal body.

Madhya TEXT 10.148

prabhura priya bhṛtya kari' sabe kare māna

sakala vaiṣṇavera govinda kare samādhāna //CC Madhya, 10.148//

SYNONYMS

prabhura—of Lord Śrī Caitanya Mahāprabhu; priya—dear; bhṛtya—servant; kari'—understanding; sabe—all; kare—do; māna—respect; sakala—all; vaiṣṇavera—of devotees; govinda—Govinda; kare—does; samādhāna—service.

TRANSLATION

Everyone respected Govinda as the dearest servant of Śrī Caitanya Mahāprabhu, and Govinda served all the Vaiṣṇavas and saw to their needs.

Madhya TEXT 10.149

choṭa-baḍa-kīrtanīyā-dui haridāsa

rāmāi, nandāi rahe govindera pāśa //CC Madhya, 10.149//

SYNONYMS

choṭa-baḍa—junior and senior; kīrtanīyā—musicians; dui—two; haridāsa—Haridāśas; rāmāi—Rāmāi; nandāi—Nandāi; rahe—stay; govindera pāśa—with Govinda.

TRANSLATION

Both Haridāsa senior and Haridāsa junior, who were musicians, as well as Rāmāi and Nandāi, used to stay with Govinda.

Madhya TEXT 10.150

govindera saṅge kare prabhura sevana

govindera bhāgya-sīmā nā yāya varṇana //CC Madhya, 10.150//

SYNONYMS

govindera saṅge—with Govinda; kare—do; prabhura—of Śrī Caitanya Mahāprabhu; sevana—service; govindera—of Govinda; bhāgya-sīmā—the limit of good fortune; nā—not; yāya varṇana—can be described.

TRANSLATION

They all remained with Govinda to serve Śrī Caitanya Mahāprabhu; therefore no one could estimate the good fortune of Govinda.

Madhya TEXT 10.151

āra dine mukunda-datta kahe prabhura sthāne

brahmānanda-bhāratī āilā tomāra daraśane //CC Madhya, 10.151//

SYNONYMS

āra dine—the next day; mukunda-datta—Mukunda Datta; kahe—said; prabhura—of Śrī Caitanya Mahāprabhu; sthāne—at the place; brahmānanda-bhāratī—Brahmānanda Bhāratī; āilā—has come; tomāra daraśane—to see You.

TRANSLATION

The next day Mukunda Datta informed Śrī Caitanya Mahāprabhu, "Brahmānanda Bhāratī has come to see You."

Madhya TEXT 10.152

ājñā deha' yadi tāñre āniye ethāi

prabhu kahe,-guru teñha, yāba tāñra ṭhāñi //CC Madhya, 10.152//

SYNONYMS

ājñā deha'-order; yadi—if; tāñre—him; āniye—I can bring; ethāi—here; prabhu kahe—Śrī Caitanya Mahāprabhu said; guru teñha—he is My spiritual master; yāba—I shall go; tāñra ṭhāñi—to his place.

TRANSLATION

Mukunda Datta then asked the Lord, "Shall I bring him here?"

Śrī Caitanya Mahāprabhu said, "Brahmānanda Bhāratī is like My spiritual master. It is better that I go to him."

Madhya TEXT 10.153

eta bali' mahāprabhu bhakta-gaṇa-saṅge

cali' āilā brahmānanda-bhāratīra āge //CC Madhya, 10.153//

SYNONYMS

eta bali'-saying this; mahāprabhu—Śrī Caitanya Mahāprabhu; bhakta-gaṇa-saṅge—with the devotees; cali'—walking; āilā—came; brahmānanda-bhāratīra—of Brahmānanda Bhāratī; āge—in the presence.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu and His devotees came into the presence of Brahmānanda Bhāratī.

Madhya TEXT 10.154

brahmānanda pariyāche mṛga-carmāmbara

tāhā dekhi' prabhu duḥkha pāilā antara //CC Madhya, 10.154//

SYNONYMS

brahmānanda—Brahmānanda; pariyāche—did wear; mṛga-carma-ambara—a garment made of deerskin; tāhā dekhi'—seeing that; prabhu—Śrī Caitanya Mahāprabhu; duḥkha—unhappiness; pāilā—got; antara—within Himself.

TRANSLATION

When Śrī Caitanya Mahāprabhu and His devotees approached him, they saw that he was covered with a deerskin. Seeing this, Śrī Caitanya Mahāprabhu became very unhappy.

PURPORT

Brahmānanda Bhāratī belonged to the Śāṅkara-sampradāya. (The title bhāratī indicates a member of one of that sampradāya's ten classes of sannyāsīs.) It is customary for a person who has renounced the world to cover his body with a deerskin or the bark of a tree. This is enjoined by the Manu-saṁhitā. But if a sannyāsī who has renounced the world simply wears a deerskin and does not spiritually advance, he is bewildered by false prestige. Śrī Caitanya Mahāprabhu did not like to see Brahmānanda Bhāratī wearing a deerskin.

Madhya TEXT 10.155

dekhiyā ta' chadma kaila yena dekhe nāñi

mukundere puche,-kāhān bhāratī-gosāñi //CC Madhya, 10.155//

SYNONYMS

dekhiyā—seeing; ta'—certainly; chadma kaila—pretended; yena—as if; dekhe—sees; nāñi—not; mukundere puche—inquired from Mukunda; kāhān—where; bhāratī-gosāñi—Brahmānanda Bhāratī, my spiritual master.

TRANSLATION

Seeing Brahmānanda Bhāratī wearing the deerskin, Caitanya Mahāprabhu pretended not to see him. Instead, He asked Mukunda Datta, "Where is Brahmānanda Bhāratī, My spiritual master?"

Madhya TEXT 10.156

mukunda kahe,-ei āge dekha vidyamāna

prabhu kahe,-teṅha nahena, tumi ageyāna //CC Madhya, 10.156//

SYNONYMS

mukunda kahe—Mukunda said; ei āge—here in front; dekha—see; vidyamāna—present; prabhu kahe—Śrī Caitanya Mahāprabhu replied; teṅha nahena—he is not; tumi ageyāna—you are incorrect.

TRANSLATION

Mukunda Datta replied, "Here is Brahmānanda Bhāratī, in Your presence."

The Lord replied, "You are incorrect. This is not Brahmānanda Bhāratī.

Madhya TEXT 10.157

anyere anya kaha, nāhi tomāra jñāna

bhāratī-gosāñi kene paribena cāma //CC Madhya, 10.157//

SYNONYMS

anyere—another; anya kaha—you talk of someone else; nāhi—there is not; tomāra—your; jñāna—knowledge; bhāratī—Brahmānanda Bhāratī; gosāñi—My spiritual master; kene—why; paribena—should wear; cāma—skin.

TRANSLATION

"You must be talking of someone else, for this is surely not Brahmānanda Bhāratī. You simply have no knowledge. Why should Brahmānanda Bhāratī wear a deerskin?"

Madhya TEXT 10.158

śuni' brahmānanda kare hṛdaye vicāre

mora carmāmbara ei nā bhāya inhāre //CC Madhya, 10.158//

SYNONYMS

śuni'-hearing; brahmānanda—Brahmānanda; kare—does; hṛdaye—within himself; vicāre—consideration; mora—my; carma-ambara—deerskin garment; ei—this; nā—not; bhāya—is approved; inhāre—by Śrī Caitanya Mahāprabhu.

TRANSLATION

When Brahmānanda Bhāratī heard this, he thought, "My deerskin is not approved by Śrī Caitanya Mahāprabhu."

Madhya TEXT 10.159

bhāla kahena,--carmāmbara dambha lāgi' pari

carmāmbara-paridhāne saṁsāra nā tari //CC Madhya, 10.159//

SYNONYMS

bhāla—well; kahena—He said; carma-ambara—the garment of deerskin; dambha—prestige; lāgi'-for the matter of; pari—I put on; carma-ambara-paridhāne—by putting on a garment of skin; saṁsāra—the material world; nā tari—I cannot cross.

TRANSLATION

Thus admitting his mistake, Brahmānanda Bhāratī thought, "He spoke well. I put on this deerskin only for prestige. I cannot cross over the ocean of nescience simply by wearing a deerskin.

Madhya TEXT 10.160

āji haite nā pariba ei carmāmbara

prabhu bahirvāsa ānāilā jāniyā antara //CC Madhya, 10.160//

SYNONYMS

āji haite—from today; nā pariba—I shall not put on; ei—this; carma-ambara—deerskin garment; prabhu—Śrī Caitanya Mahāprabhu; bahirḥ-vāsa—the cloth of a sannyāsī; ānāilā—had someone bring; jāniyā—knowing; antara—his contemplation.

TRANSLATION

"From today on I shall not wear this deerskin." As soon as Brahmānanda Bhāratī decided this, Śrī Caitanya Mahāprabhu, understanding his mind, immediately sent for the robes of a sannyāsī.

Madhya TEXT 10.161

carmāmbara chāḍi' brahmānanda parila vasana

prabhu āsi' kaila tānra caraṇa vandana //CC Madhya, 10.161//

SYNONYMS

carma-ambara chāḍi'-giving up the deerskin garment; brahmānanda—Brahmānanda Bhāratī; parila—put on; vasana—cloth garment; prabhu—Śrī Caitanya Mahāprabhu; āsi'—coming; kaila—did; tānra—his; caraṇa vandana—worshiping the feet.

TRANSLATION

As soon as Brahmānanda Bhāratī gave up his deerskin and covered himself with sannyāsī robes, Śrī Caitanya Mahāprabhu came and offered His respects at his lotus feet.

Madhya TEXT 10.162

bhāratī kahe,-tomāra ācāra loka śikhāite

punaḥ nā karibe nati, bhaya pāṇa citte //CC Madhya, 10.162//

SYNONYMS

bhāratī kahe—Brahmānanda Bhāratī said; tomāra—Your; ācāra—behavior; loka—people in general; śikhāite—to teach; punaḥ—again; nā—not; karibe—will do; nati—obeisances; bhaya—fear; pāṇa—I get; citte—within the mind.

TRANSLATION

Brahmānanda Bhāratī said, "You instruct the general populace by Your behavior. I will not do anything against Your wishes; otherwise You will not offer me respects but will neglect me. I am afraid of this.

Madhya TEXT 10.163

sāmpratika 'dui brahma' ihāñ 'calācala'

jagannātha-acala brahma, tumi ta' sacala //CC Madhya, 10.163//

SYNONYMS

sāmpratika—at the present moment; dui brahma—two Brahmans, or spiritual

identities; ihān—here; cala-acala—moving and not moving; jagannātha—Lord Jagannātha; acala brahma—not moving Brahman; tumi—You; ta'—but; sa-cala—moving Brahman.

TRANSLATION

"At the present moment I see two Brahman. One Brahman is Lord Jagannātha, who does not move, and the other Brahman, who is moving, is You. Lord Jagannātha is the arcā-vigraha, the worshipable Deity, and it is He who is the nonmoving Brahman. But You are Lord Śrī Caitanya Mahāprabhu, and You are moving here and there. The two of You are the same Brahman, master of the material nature, but You are playing two parts—one moving and one not moving. In this way two Brahman are now residing at Jagannātha Purī, Puruṣottama.

Madhya TEXT 10.164

tumi-gaura-varṇa, teṇha-śyāmala-varṇa

dui brahme kaila saba jagat-tāraṇa //CC Madhya, 10.164//

SYNONYMS

tumi—You; gaura-varṇa—having a golden or fair complexion; teṇha—He; śyāmala-varṇa—having a blackish complexion; dui brahme—both Brahman; kaila—performed; saba jagat—of the whole world; tāraṇa—deliverance.

TRANSLATION

"Of the two Brahman, You are fair-complexioned, and the other, Lord Jagannātha, is blackish. Both of You are delivering the whole world."

Madhya TEXT 10.165

prabhu kahe,-satya kahi, tomara āgamane

dui brahma prakāṣiṭa śrī-puruṣottame //CC Madhya, 10.165//

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; satya kahi—I speak the truth; tomāra āgamane—by your presence; dui brahma—two Brahman; prakāṣiṭa—appeared; śrī-puruṣottame—at Jagannātha Purī.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu replied, "Actually, to tell you the truth, due to your presence there are now two Brahmans at Jagannātha Purī.

Madhya TEXT 10.166

'brahmānanda' nāma tumi-gaura-brahma 'cala'

śyama-varṇa jagannātha vasiyāchena 'acala' //CC Madhya, 10.166//

SYNONYMS

brahmānanda—Brahmānanda; nāma tumi—your name; gaura-brahma—the Brahman of the name Gaura; cala—both of them are moving; śyāma-varṇa—of blackish hue; jagannātha—Lord Jagannātha; vasiyāchena—is sitting; acala—without movement.

TRANSLATION

"Both Brahmānanda and Gaurahari are moving, whereas the blackish Lord Jagannātha is sitting tight and immobile."

PURPORT

Brahmānanda Bhāratī wanted to prove that there is no difference between the Supreme Lord and the jīva, while Caitanya Mahāprabhu wanted to prove that He and Brahmānanda Bhāratī were jīvas and that although the jīvas are Brahman, they are many, but the Supreme Lord, the Supreme Brahman, is one. On the other hand, Brahmānanda Bhāratī also wanted to prove that Jagannātha and Śrī Caitanya Mahāprabhu are one, the Supreme Personality of Godhead, but that to fulfill His mission Śrī Caitanya Mahāprabhu appeared to be moving whereas Lord Jagannātha appeared to be inert. Thus this jolly argument was going on. Finally, Brahmānanda Bhāratī referred the whole matter to Sārvabhauma Bhaṭṭācārya for a final decision.

Madhya TEXT 10.167

bhāratī kahe,-sārvabhauma, madhyastha hañā

inhāra sane āmāra 'nyāya' bujha' mana diyā //CC Madhya, 10.167//

SYNONYMS

bhāratī kahe—Brahmānanda Bhāratī said; sārvabhauma—O Sārvabhauma

Bhaṭṭācārya; madhya-stha hañā—becoming a mediator; inhāra sane—with Lord Śrī Caitanya Mahāprabhu; āmāra—my; nyāya—logic; bujha'—try to understand; mana diyā—with attention.

TRANSLATION

Brahmānanda Bhāratī said, "My dear Sārvabhauma Bhaṭṭācārya, please become the mediator in this logical argument between Śrī Caitanya Mahāprabhu and me."

Madhya TEXT 10.168

'vyāpya' 'vyāpaka'-bhāve 'jīva'-'brahme' jāni

jīva-vyāpya, brahma-vyāpaka, śāstrete vākhāni //CC Madhya, 10.168//

SYNONYMS

vyāpya—localized; vyāpaka—all-pervading; bhāve—in this way; jīva—living entity; brahme—the Supreme Lord; jāni—I know; jīva—the living entity; vyāpya—localized; brahma—the Supreme Lord; vyāpaka—all-pervading; śāstrete—in the revealed scripture; vākhāni—description.

TRANSLATION

Brahmānanda Bhāratī continued, "The living entity is localized, whereas the Supreme Brahman is all-pervading. That is the verdict of the revealed scriptures.

PURPORT

Brahmānanda Bhāratī drew Sārvabhauma Bhaṭṭācārya's attention because he wanted him to judge the argument. He then stated that Brahman, the Supreme Lord, is all-pervading. This is confirmed by Lord Kṛṣṇa in the Bhagavad-gītā (13.3):

kṣetra-jñāṁ cāpi māṁ viddhi

sarva-kṣetreṣu bhārata

kṣetra-kṣetrajñayor jñānaṁ

yat taj jñānaṁ mataṁ mama

"O scion of Bharata, you should understand that I am also the knower in all

bodies, and to understand this body and its knower is called knowledge. That is My opinion."

The Supreme Personality of Godhead in His Paramātmā feature is expanded everywhere. The Brahma-saṁhitā says, aṇḍāntara-stha-paramāṇu-cayāntara-stham: by virtue of His all-pervasive nature, the Supreme Lord is within the universe as well as within all elements of the universe. He is even within the atom. In this way the Supreme Lord Govinda is all-pervasive. On the other hand, the living entities are very, very small. It is said that the living entity is one ten-thousandth of the tip of a hair. Therefore the living entity is localized. Living entities rest on the Brahman effulgence, the bodily rays of the Supreme Personality of Godhead.

Madhya TEXT 10.169

carma ghucāñā kaila āmāre śodhana

doñhāra vyāpya-vyāpakatve ei ta' kāraṇa //CC Madhya, 10.169//

SYNONYMS

carma—deerskin; ghucāñā—taking away; kaila—did; āmāre—unto me; śodhana—purification; doñhāra—of both of us; vyāpya—being localized; vyāpakatve—being all-pervasive; ei—this; ta'—indeed; kāraṇa—the cause.

TRANSLATION

"Śrī Caitanya Mahāprabhu purified me by taking away my deerskin. This is proof that He is all-pervasive and all-powerful and that I am subordinate to Him.

PURPORT

Brahmānanda Bhāratī herein asserts that Śrī Caitanya Mahāprabhu is the Supreme Brahman and that he is the subordinate Brahman. This is confirmed in the Vedas: nityo nityānāṁ cetanaś cetanānām. The Supreme Personality of Godhead is Brahman or Parambrahman, the chief of all living entities. Both the Supreme Brahman, or the Personality of Godhead, and the living entities are persons, but the Supreme Brahman is the predominator, whereas the living entities are predominated.

Madhya TEXT 10.170

suvarṇa-varṇo hemāṅgo

varāṅgaś candanāṅgadī

sannyāsa-kṛc chamaḥ śānto

niṣṭhā-śānti-parāyaṇaḥ //CC Madhya, 10.170//

SYNONYMS

suvarṇa—of gold; varṇaḥ—having the color; hema-aṅgaḥ—whose body was like molten gold; vara-aṅgaḥ—having a most beautiful body; candana-aṅgadī—whose body was smeared with sandalwood; sannyāsa-kṛt—practicing the renounced order of life; śamaḥ—equipoised; śāntaḥ—peaceful; niṣṭhā—of devotion; śānti—and of peace; parāyaṇaḥ—the highest resort.

TRANSLATION

" 'His bodily hue is golden, and His whole body is like molten gold. Every part of His body is very beautifully constructed and smeared with sandalwood pulp. Accepting the renounced order, the Lord is always equipoised. He is firmly fixed in His mission of chanting the Hare Kṛṣṇa mantra, and He is firmly situated in His dualistic conclusion and in His peace.'

PURPORT

This is a quote from the Mahābhārata's Viṣṇu-sahasra-nāma-stotra.

Madhya TEXT 10.171

ei saba nāmera iṅha haya nijāspada

candanākta prasāda-ḍora-śrī-bhuje aṅgada //CC Madhya, 10.171//

SYNONYMS

ei saba—all these; nāmera—of names; iṅha—Śrī Caitanya Mahāprabhu; haya—is; nija-āspada—the reservoir; candana-akta—smeared with the pulp of sandalwood; prasāda-ḍora—the thread received from the Jagannātha temple; śrī-bhuje—on His arms; aṅgada—ornaments.

TRANSLATION

"All the symptoms mentioned in the verse from the Viṣṇu-sahasra-nāma-stotra

are visible in the body of Śrī Caitanya Mahāprabhu. His arms are decorated with sandalwood pulp and the thread received from the Śrī Jagannātha Deity, and these are His ornamental bangles."

Madhya TEXT 10.172

bhaṭṭācārya kahe,-bhāratī, dekhi tomāra jaya

prabhu kahe,-yei kaha, sei satya haya //CC Madhya, 10.172//

SYNONYMS

bhaṭṭācārya kahe—the Bhaṭṭācārya said; bhāratī—O Brahmānanda Bhāratī; dekhi—I see; tumāra jaya—your victory; prabhu kahe—Lord Caitanya Mahāprabhu said; yei kaha—whatever you say; sei—that; satya—true; haya—is.

TRANSLATION

After hearing this, Sārvabhauma Bhaṭṭācārya rendered his judgment, saying, "Brahmānanda Bhāratī, I see that you are victorious."

Śrī Caitanya Mahāprabhu immediately said, "I accept whatever Brahmānanda Bhāratī has said. It is quite all right with Me."

Madhya TEXT 10.173

guru-śiṣya-nyāye satya śiṣyera parājaya

bhāratī kahe,-eho nahe, anya hetu haya //CC Madhya, 10.173//

SYNONYMS

guru-śiṣya-nyāye—when there is a logical argument between the spiritual master and the disciple; satya—certainly; śiṣyera—of the disciple; parājaya—defeat; bhāratī kahe—Brahmānanda Bhāratī said; eho nahe—in this case it is not the fact; anya hetu—another cause; haya—there is.

TRANSLATION

Śrī Caitanya Mahāprabhu thus posed Himself as a disciple and accepted Brahmānanda Bhāratī as His spiritual master. He then said, "The disciple is certainly defeated in an argument with the spiritual master."

Brahmānanda Bhāratī immediately countered these words, saying, "This is not

the cause of Your defeat. There is another cause.

Madhya TEXT 10.174

bhakta ṭhāñi hāra' tumi,-e tomāra svabhāva

āra eka śuna tumi āpana prabhāva //CC Madhya, 10.174//

SYNONYMS

bhakta ṭhāñi—in the presence of a devotee; hāra'—become defeated; tumi—You; e—this; tomāra—Your; svabhāva—nature; āra—another; eka—one; śuna—hear; tumi—You; āpana prabhāva—Your own influence.

TRANSLATION

"It is Your natural characteristic to accept defeat at the hands of Your devotee. There is also another glory of Yours, which I ask You to hear attentively.

Madhya TEXT 10.175

ājanma karinu muñi 'nirākāra'-dhyāna

tomā dekhi' 'kṛṣṇa' haila mora vidyamāna //CC Madhya, 10.175//

SYNONYMS

ā-janma—since my birth; karinu—have done; muñi—I; nirākāra-dhyāna—meditation on impersonal Brahman; tomā dekhi'—by seeing You; kṛṣṇa—Lord Kṛṣṇa; haila—became; mora—my; vidyamāna—experience.

TRANSLATION

"I have been meditating on the impersonal Brahman since my birth, but since I have seen You, I have fully experienced Kṛṣṇa."

PURPORT

Brahmānanda Bhāratī admitted that when there is an argument between the spiritual master and the disciple, the spiritual master is naturally victorious, although the disciple may put forward a strong argument. In other words, it is customary that the words of the spiritual master are more worshipable than the words of a disciple. Under the circumstances, since Brahmānanda Bhāratī was in the position of a spiritual master, he emerged victorious over Śrī Caitanya

Mahāprabhu, who considered Himself Brahmānanda Bhāratī's disciple. However, Brahmānanda Bhāratī reversed the argument and took the position of a devotee, admitting that Śrī Caitanya Mahāprabhu was the Supreme Personality of Godhead, Kṛṣṇa. This means that the Lord was voluntarily defeated out of affection for His devotee. He was defeated voluntarily, because no one can defeat the Supreme Lord. Concerning this, the words of Bhīṣma in Śrīmad-Bhāgavatam (1.9.37) are important:

sva-nigamam apahāya mat-pratijñām

ṛtam adhikartum avapluto ratha-sthaḥ

dhṛta-ratha-caraṇo 'bhyayāc calad-gur

harir iva hantum ibhaṁ gatottarīyaḥ

"Fulfilling my desire and sacrificing His own promise, He got down from the chariot, took up its wheel and ran toward me hurriedly, just as a lion goes to kill an elephant. He even dropped His outer garment on the way."

Kṛṣṇa promised not to fight in the Battle of Kurukṣetra, but in order to break Kṛṣṇa's promise, Bhīṣma attacked Arjuna in such a vigorous way that Kṛṣṇa was obliged to take up a chariot wheel and attack Bhīṣma. The Lord did this to show that His devotee was being maintained at the sacrifice of His own promise. Brahmānanda Bhāratī said, "Since the beginning of my life I was attached to impersonal Brahman realization, but as soon as I saw You, I became very much attached to the Personality of Godhead, Kṛṣṇa." Therefore Śrī Caitanya Mahāprabhu is Lord Kṛṣṇa Himself, and thus Brahmānanda Bhāratī became His devotee.

Madhya TEXT 10.176

kṛṣṇa-nāma sphure mukhe, mane netre kṛṣṇa

tomāke tad-rūpa dekhi' hṛdaya-satṛṣṇa //CC Madhya, 10.176//

SYNONYMS

kṛṣṇa-nāma—the holy name of Lord Kṛṣṇa; sphure—is manifest; mukhe—in the mouth; mane—in the mind; netre—before the eyes; kṛṣṇa—the presence of Lord Kṛṣṇa; tomāke—You; tat-rūpa—His form; dekhi'—I see; hṛdaya—my heart; sa-ṛṣṇa—very eager.

TRANSLATION

Brahmānanda Bhāratī continued, "Since I have seen You, I have been feeling Lord Kṛṣṇa's presence in my mind and have been seeing Him before my eyes. I now want to chant the holy name of Lord Kṛṣṇa. Over and above this, within my heart I consider You to be Kṛṣṇa, and I am therefore very eager to serve You.

Madhya TEXT 10.177

bilvamaṅgala kaila yaiche daśā āpanāra

ihān dekhi' sei daśā ha-ila āmāra //CC Madhya, 10.177//

SYNONYMS

bilvamaṅgala—Bilvamaṅgala; kaila—did; yaiche—as; daśā—condition; āpanāra—his own; ihān—here; dekhi'—I see; sei daśā—that condition; ha-ila—became; āmāra—mine.

TRANSLATION

"Bilvamaṅgala Ṭhākura abandoned his impersonal realization for the realization of the Personality of Godhead. I now see that my condition is similar to his, for it has already changed."

PURPORT

In his early life, Bilvamaṅgala Ṭhākura was an impersonalistic monist, and he used to meditate upon the impersonal Brahman effulgence. Later he became a devotee of Lord Kṛṣṇa, and his explanation for this change is given in a verse (text 178) that is quoted in the Bhakti-rasāmṛta-sindhu. Sometimes a devotee gradually comes to the stage of Bhagavān realization, realization of the Supreme Person, after having attained the lower stages of realization-impersonal Brahman realization and localized Paramātmā realization. The condition of such a devotee is described in the Caitanya-candrāmṛta (5) by Prabodhānanda Sarasvatī:

kaivalyaṁ narakāyate tri-daśa-pūr ākāśa-puṣpāyate

durdāntendriya-kāla-sarpa-paṭalī protkhāta-daṁṣṭrāyate

viśvaṁ pūrṇa-sukhāyate vidhi-mahendrādiś ca kīṭāyate

yat-kāruṇya-kaṭākṣa-vaibhavavatām taṁ gauram eva stumaḥ

Kaivalya, oneness in the effulgence of Brahman, appears hellish to the devotee. The heavenly planets, the abodes of the demigods, appear to a devotee like phantasmagoria. The yogīs meditate for sense control, but for the devotee the senses appear like serpents with broken teeth. The devotee doesn't have to control his senses, for his senses are already engaged in the Lord's service. Consequently there is no possibility that the senses will act like serpents. In the material condition, the senses are as strong as poisonous snakes. But when the senses are engaged in the Lord's service, they are like poisonous snakes with their fangs removed, and so they are no longer dangerous. The entire world is a replica of Vaikuṇṭha for the devotee because he has no anxiety. He sees that everything belongs to Kṛṣṇa, and he does not want to enjoy anything for himself. He does not even aspire for the position of Lord Brahmā or Indra. He simply wants to engage everything in the service of the Lord; therefore he has no problem. He stands in his original constitutional position. All this is possible when one receives Śrī Caitanya Mahāprabhu's merciful glance.

In the Caitanya-candrāmṛta there are many more verses illustrating this same principle.

dhik kurvanti ca brahma-yoga-viduṣas taṁ gauracandraṁ numahaḥ
tāvad brahma-kathā vimukta-padavī tāvan na tiktī-bhavet
tāvac cāpi viśṛṅkhalatvam ayate no loka-veda-sthitiḥ
tāvac chāstra-vidāṁ mithaḥ kala-kalo nānā-bahir-vartmasu
śrī-caitanya-padāmbuja-priya-jano yāvan na dig-gocaraḥ
gaurāś cauraḥ sakalamaharat ko 'pi me tīvra-vīryaḥ

A discussion of the impersonal Brahman is not very palatable to a devotee. The so-called regulations of the śāstras also appear null and void to him. There are many people who argue over the śāstras, but for a devotee such discussions are but tumultuous roaring. By the influence of Śrī Caitanya Mahāprabhu, all these problems disappear.

Madhya TEXT 10.178

advaita-vīthī-pathikair upāsyāḥ
svānanda-simhāsana-labdha-dīkṣāḥ

śaṭhena kenāpi vayam haṭhena

dāsī-kṛtā gopa-vadhū-viṭena //CC Madhya, 10.178//

SYNONYMS

advaita-vīthī—of the path of monism; pathikaiḥ—by the wanderers; upāsyāḥ—worshipable; sva-ānanda—of self-realization; śimha-āsana—on the throne; labdha-dīkṣāḥ—being initiated; śaṭhena—by a cheater; kena api—some; vayam—I; haṭhena—by force; dāsī-kṛtā—made into a maidservant; gopa-vadhū-viṭena—by a boy engaged in joking with the gopīs.

TRANSLATION

Brahmānanda Bhāratī concluded, " 'Although I was worshiped by those on the path of monism and initiated into self-realization through the yoga system, I have nonetheless been forcibly turned into a maidservant by some cunning boy who is always joking with the gopīs.' "

PURPORT

This is a verse written by Bilvamaṅgala Ṭhākura. It is quoted in the Bhakti-rasāmṛta-sindhu (3.1.44).

Madhya TEXT 10.179

prabhu kahe,-kṛṣṇe tomāra gāḍha premā haya

yāhān netra paḍe, tāhān śrī-kṛṣṇa sphuraya //CC Madhya, 10.179//

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu replied; kṛṣṇe—unto Kṛṣṇa; tomāra—your; gāḍha—deep; premā—love; haya—there is; yāhān—wherever; netra—eyes; paḍe—fall; tāhān—there; śrī-kṛṣṇa—Lord Śrī Kṛṣṇa; sphuraya—becomes manifest.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu replied, "You have a deep ecstatic love for Kṛṣṇa; therefore wherever you turn your eyes, you simply heighten your Kṛṣṇa consciousness."

Madhya TEXT 10.180

bhaṭṭācārya kahe,-donhāra susatya vacana

āge yadi kṛṣṇa dena sākṣāt daraśana //CC Madhya, 10.180//

SYNONYMS

bhaṭṭācārya kahe—Sārvabhauma Bhaṭṭācārya said; donhāra—of both; su-satya—correct; vacana—statements; āge—first; yadi—if; kṛṣṇa—Lord Kṛṣṇa; dena—gives; sākṣāt—direct; daraśana—audience.

TRANSLATION

Sārvabhauma Bhaṭṭācārya said, "The statements of both of you are correct. Kṛṣṇa gives direct audience through His own mercy.

Madhya TEXT 10.181

prema vinā kabhu nahe tānra sākṣātkāra

inhāra kṛpāte haya daraśana inhāra //CC Madhya, 10.181//

SYNONYMS

prema vinā—without ecstatic love; kabhu nahe—there is never; tānra—His; sākṣātkāra—direct meeting; inhāra kṛpāte—by the mercy of Śrī Caitanya Mahāprabhu; haya—becomes possible; daraśana—visit; inhāra—of Brahmānanda Bhāratī.

TRANSLATION

"Without having ecstatic love for Kṛṣṇa, one cannot see Him directly. Therefore through the mercy of Śrī Caitanya Mahāprabhu, Brahmānanda Bhāratī has acquired direct vision of the Lord."

PURPORT

Śrī Caitanya Mahāprabhu said, "You are Brahmānanda Bhāratī, an advanced devotee who ecstatically loves the Supreme Lord. Therefore you see Kṛṣṇa everywhere, and there is no doubt about it." Sārvabhauma Bhaṭṭācārya was a mediator between Śrī Caitanya Mahāprabhu and Brahmānanda Bhāratī, and his judgment was that an advanced devotee like Brahmānanda Bhāratī was seeing Kṛṣṇa by Kṛṣṇa's mercy. Kṛṣṇa directly presents Himself before the vision of an advanced devotee. Since Brahmānanda Bhāratī was an advanced devotee, he saw

Kṛṣṇa in the person of Śrī Caitanya Mahāprabhu. In the words of the Brahma-saṁhitā (5.38):

premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship the primeval, Lord Govinda, who is always seen by the devotee whose eyes are anointed with the pulp of love. He is seen in His eternal form of Śyāmasundara, situated within the heart of the devotee."

Madhya TEXT 10.182

prabhu kahe, '-viṣṇu' 'viṣṇu', ki kaha sārva-bhāuma
'ati-stuti' haya ei nindāra lakṣaṇa //CC Madhya, 10.182//

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; viṣṇu viṣṇu—Lord Viṣṇu, Lord Viṣṇu; ki kaha—what are you speaking; sārva-bhāuma—Sārva-bhāuma Bhaṭṭācārya; ati-stuti—overly glorifying; haya—is; ei—this; nindāra lakṣaṇa—symptom of blasphemy.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Sārva-bhāuma Bhaṭṭācārya, what are you saying? Lord Viṣṇu, save Me! Such glorification is simply another form of blasphemy."

PURPORT

Śrī Caitanya Mahāprabhu was a little embarrassed by the Bhaṭṭācārya's statement; therefore He uttered the name Viṣṇu to save Himself. The Lord herein confirms that if one is overestimated, glorification is just another form of blasphemy. In this way He protests this so-called offensive statement.

Madhya TEXT 10.183

eta bali' bhāratīre lañā nija-vāsā āilā

bhāratī-gosāñi prabhura nikaṭe rahilā //CC Madhya, 10.183//

SYNONYMS

eta bali'-saying this; bhāratīre—Brahmānanda Bhāratī; lañā—taking with Him; nija-vāsā āilā—returned to His own residence; bhāratī-gosāñi—Brahmānanda Bhāratī; prabhura nikaṭe—in the shelter of Śrī Caitanya Mahāprabhu; rahilā—remained.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu took Brahmānanda Bhāratī with Him to His residence. From that time on, Brahmānanda Bhāratī remained with Śrī Caitanya Mahāprabhu.

Madhya TEXT 10.184

rāmabhadra-ācārya, āra bhagavān ācārya

prabhu-pade rahilā duñhe chāḍi' sarva kārya //CC Madhya, 10.184//

SYNONYMS

rāmabhadra-ācārya—Rāmabhadra Ācārya; āra—and; bhagavān ācārya—Bhagavān Ācārya; prabhu-pade—under the shelter of Śrī Caitanya Mahāprabhu; rahilā—remained; duñhe—both of them; chāḍi'—giving up; sarva kārya—all other responsibilities.

TRANSLATION

Later, Rāmabhadra Ācārya and Bhagavān Ācārya also joined them and, giving up all other responsibilities, remained under Śrī Caitanya Mahāprabhu's shelter.

Madhya TEXT 10.185

kāśīsvara gosāñi āilā āra dine

sammāna kariyā prabhu rākhilā nija sthāne //CC Madhya, 10.185//

SYNONYMS

kāśīsvara gosāñi—Kāśīsvara Gosāñi, another devotee; āilā—came; āra dine—the next day; sammāna kariyā—giving all respect; prabhu—Lord Śrī Caitanya Mahāprabhu; rākhilā—kept; nija sthāne—at His own place.

TRANSLATION

The next day, Kāśīśvara Gosāñi also came and remained with Śrī Caitanya Mahāprabhu, who received him with great respect.

Madhya TEXT 10.186

prabhuke lañā karā'na īśvara daraśana

āge loka-bhiḍa saba kari' nivāraṇa //CC Madhya, 10.186//

SYNONYMS

prabhuke—Śrī Caitanya Mahāprabhu; lañā—taking; karā'na—helps in; īśvara daraśana—visiting Lord Jagannātha; āge—in front of; loka-bhiḍa—crowds of people; saba—all; kari' nivāraṇa—restraining.

TRANSLATION

Kāśīśvara used to usher Śrī Caitanya Mahāprabhu into the Jagannātha temple. He would precede the Lord into the crowd and keep the people from touching Him.

Madhya TEXT 10.187

yata nada nadī yaiche samudre milaya

aiche mahāprabhura bhakta yāhāñ tāhāñ haya //CC Madhya, 10.187//

SYNONYMS

yata—all; nada nadī—rivers; yaiche—as; samudre—in the sea; milaya—meet; aiche—similarly; mahāprabhura—of Śrī Caitanya Mahāprabhu; bhakta—devotees; yāhāñ tāhāñ—wherever; haya—they were.

TRANSLATION

As all the rivers flow into the sea, all the devotees throughout the country finally came to Śrī Caitanya Mahāprabhu's shelter.

Madhya TEXT 10.188

sabe āsi' mililā prabhura śrī-caraṇe

prabhu kṛpā kari' sabāya rākhila nija sthāne //CC Madhya, 10.188//

SYNONYMS

sabe—all; āsi'—coming; mililā—met; prabhura—of Śrī Caitanya Mahāprabhu; śrī-caraṇe—under the shelter; prabhu—Śrī Caitanya Mahāprabhu; kṛpā kari'—showing mercy; sabāya—every one of them; rākhila—kept; nija sthāne—under His protection.

TRANSLATION

Since all the devotees came to Him for shelter, Lord Śrī Caitanya Mahāprabhu showed them all mercy and kept them under His protection.

Madhya TEXT 10.189

ei ta' kahila prabhura vaiṣṇava-milana

ihā yei śune, pāya caitanya-caraṇa //CC Madhya, 10.189//

SYNONYMS

ei ta'-thus; kahila—I have described; prabhura—of Lord Caitanya Mahāprabhu; vaiṣṇava-milana—meeting with all the Vaiṣṇavas; ihā—this narration; yei—anyone who; śune—hears; pāya—gets; caitanya-caraṇa—the shelter of Śrī Caitanya Mahāprabhu.

TRANSLATION

Thus I have described the meeting of all the Vaiṣṇavas with Śrī Caitanya Mahāprabhu. Whoever hears this description ultimately attains His shelter.

Madhya TEXT 10.190

śrī-rūpa-raghunātha-pade yāra āśa

caitanya-caritāmṛta kahe kṛṣṇadāsa //CC Madhya, 10.190//

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; raghunātha—Śrīla Raghunātha dāsa Gosvāmī; pede—at the lotus feet; yāra—whose; āśa—expectation; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; kṛṣṇadāsa—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Tenth Chapter, describing the Lord's meeting the Vaiṣṇavas upon His return to Jagannātha Purī from South India.

Chapter 11 The Beḍā-kīrtana Pastimes of Śrī Caitanya Mahāprabhu

Bhaktivinoda Ṭhākura summarizes the Eleventh Chapter in his Amṛta-pravāha-bhāṣya.

When Sārvabhauma Bhaṭṭācārya tried his best to arrange a meeting between Śrī Caitanya Mahāprabhu and King Pratāparudra, the Lord flatly denied his request. At this time Śrī Rāmānanda Rāya returned from his governmental post, and he praised King Pratāparudra highly in Lord Caitanya's presence. Because of this, the Lord became a little soft. The King also made promises to Sārvabhauma Bhaṭṭācārya, who hinted how the King might meet the Lord. During Anavasara, while Lord Jagannātha was resting for fifteen days, Śrī Caitanya Mahāprabhu, being unable to see Lord Jagannātha, went to Ālālanātha. Later, when the devotees from Bengal came to see Him, He returned to Jagannātha Purī. While Advaita Ācārya and the other devotees were coming to Jagannātha Purī, Svarūpa Dāmodara and Govinda, Śrī Caitanya Mahāprabhu's two personal assistants, went to receive all the devotees with garlands. From the roof of his palace, King Pratāparudra could see all the devotees arriving. Gopīnātha Ācārya stood on the roof with the King, and, following Sārvabhauma Bhaṭṭācārya's instructions, identified each and every devotee. The King discussed the devotees with Gopīnātha Ācārya, and he mentioned that the devotees were accepting prasāda without observing the regulative principles governing pilgrimages. They accepted prasāda without having shaved, and they neglected to fast in a holy place. Nonetheless, the King arranged residential quarters for all the devotees and saw to their prasāda. Śrī Caitanya Mahāprabhu talked very happily with Vāsudeva Datta and other devotees. Haridāsa Ṭhākura also came, and due to his humble and submissive attitude, Śrī Caitanya Mahāprabhu gave him a nice solitary place near the temple. After this, the Lord began performing saṅkīrtana, dividing all the devotees into four divisions. After saṅkīrtana, all the devotees

left for their residential quarters.

Madhya TEXT 11.1

aty-uddaṇḍam tāṇḍavam gauracandraḥ
kurvan bhaktaiḥ śrī-jagannātha-gehe
nānā-bhāvālaṅkṛtāṅgaḥ sva-dhāmnā
cakre viśvaṁ prema-vanyā-nimagnam //CC Madhya, 11.1//

SYNONYMS

ati—very much; uddaṇḍam—high jumping; tāṇḍavam—very graceful dancing; gaura-candraḥ—Lord Śrī Caitanya Mahāprabhu; kurvan—performing; bhaktaiḥ—with the devotees; śrī-jagannātha-gehe—in the temple of Lord Jagannātha; nānā-bhāva-alaṅkṛta-aṅgaḥ—having many ecstatic symptoms manifested in His transcendental body; sva-dhāmnā—by the influence of His ecstatic love; cakre—made; viśvaṁ—the whole world; prema-vanyā-nimagnam—merged into the inundation of ecstatic love.

TRANSLATION

Śrī Caitanya Mahāprabhu merged the entire world into the ocean of ecstatic love by performing His beautiful dances within the temple of Jagannātha. He danced exquisitely and jumped high.

Madhya TEXT 11.2

jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda //CC Madhya, 11.2//

SYNONYMS

jaya jaya—all glories; śrī-caitanya—to Lord Caitanya; jaya—all glories; nityānanda—to Nityānanda Prabhu; jaya—all glories; advaita-candra—to Advaita Prabhu; jaya—all glories; gaura-bhakta-vṛnda—to the devotees of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Lord Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda

Prabhu! All glories to Śrī Advaita Prabhu! And all glories to the devotees of Śrī Caitanya Mahāprabhu!

Madhya TEXT 11.3

āra dina sārvaḥma kahe prabhu-sthāne

abhaya-dāna deha' yadi, kari nivedane //CC Madhya, 11.3//

SYNONYMS

āra dina—the next day; sārvaḥma—Sārvaḥma Bhaṭṭācārya; kahe—says; prabhu-sthāne—in the presence of Lord Caitanya Mahāprabhu; abhaya-dāna—the charity of fearlessness; deha'—You give; yadi—if; kari—I do; nivedane—submission.

TRANSLATION

The next day Sārvaḥma Bhaṭṭācārya requested Lord Śrī Caitanya Mahāprabhu to give him permission to submit a statement without fear.

Madhya TEXT 11.4

prabhu kahe,-kaha tumi, nāhi kichu bhaya

yogya haile kariba, ayogya haile naya //CC Madhya, 11.4//

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; kaha tumi—yes, you can speak; nāhi—there is not; kichu—any; bhaya—fear; yogya—befitting; haile—if it is; kariba—I shall grant; ayogya—not befitting; haile—if it is; naya—then I shall not.

TRANSLATION

The Lord gave the Bhaṭṭācārya assurance that he could speak without fear, but added that if his statement were suitable He would accept it, and if it were not, He would reject it.

Madhya TEXT 11.5

sārvaḥma kahe-ei pratāparudra rāya

utkaṇṭhā hañāche, tomā milibāre cāya //CC Madhya, 11.5//

SYNONYMS

sārvabhauma kahe—Sārvabhauma Bhaṭṭācārya said; ei—this; pratāparudra rāya—King Pratāparudra of Jagannātha Purī; utkaṇṭhā hañāche—has been very anxious; tomā—You; milibāre—to meet; cāya—he wants.

TRANSLATION

Sārvabhauma Bhaṭṭācārya said, "There is a king named Pratāparudra Rāya. He is very anxious to meet You, and he wants Your permission."

Madhya TEXT 11.6

karṇe hasta diyā prabhu smare 'nārāyaṇa'

sārvabhauma, kaha kena ayogya vacana //CC Madhya, 11.6//

SYNONYMS

karṇe—on the ears; hasta—hands; diyā—placing; prabhu—Śrī Caitanya Mahāprabhu; smare—remembers; nārāyaṇa—the holy name of Lord Nārāyaṇa; sārvabhauma—My dear Sārvabhauma; kaha—you say; kena—why; ayogya vacana—a request that is not suitable.

TRANSLATION

As soon as Śrī Caitanya Mahāprabhu heard this proposal, He immediately covered His ears with His hands and said, "My dear Sārvabhauma, why are you requesting such an undesirable thing from Me?"

Madhya TEXT 11.7

virakta sannyāsī āmāra rāja-daraśana

strī-daraśana-sama viṣera bhakṣaṇa //CC Madhya, 11.7//

SYNONYMS

virakta—unattached; sannyāsī—person in the renounced order; āmāra—My; rāja-daraśana—meeting a king; strī-daraśana—meeting a woman; sama—like; viṣera—of poison; bhakṣaṇa—drinking.

TRANSLATION

"Since I am in the renounced order, it is as dangerous for Me to meet a king as to meet a woman. To meet either would be just like drinking poison."

Madhya TEXT 11.8

niṣkiñcanaśya bhagavad-bhajanonmukhasya

pāram param jigamiṣor bhava-sāgarasya

sandarśanam viṣayiṇām atha yoṣitām ca

hā hanta hanta viṣa-bhakṣaṇato 'py asādhū //CC Madhya, 11.8//

SYNONYMS

niṣkiñcanaśya—of a person who has completely detached himself from material enjoyment; bhagavat—the Supreme Personality of Godhead; bhajana—in serving; unmukhasya—who is eager to be engaged; pāram—to the other side; param—distant; jigamiṣoḥ—who is desiring to go; bhava-sāgarasya—of the ocean of material existence; sandarśanam—the seeing (for some material purpose); viṣayiṇām—of persons engaged in material activities; atha—as well as; yoṣitām—of women; ca—also; hā—alas; hanta hanta—expression of great lamentation; viṣa-bhakṣaṇataḥ—than the act of drinking poison; api—even; asādhū—more abominable.

TRANSLATION

Greatly lamenting, the Lord then informed Sārvabhauma Bhaṭṭācārya, " 'Alas, for a person who is seriously desiring to cross the material ocean and engage in the transcendental loving service of the Lord without material motives, seeing a materialist engaged in sense gratification or seeing a woman who is similarly interested is more abominable than drinking poison willingly.' "

PURPORT

This is a quotation from Śrī Caitanya-candrodaya-nāṭaka (8.23). Thus Śrī Caitanya Mahāprabhu enunciates the principles for a sannyāsī renouncing the material world for spiritual advancement. Spiritual advancement is not meant for magic shows and jugglery but for crossing the material world and being transferred to the spiritual world. Pāram param jigamiṣoḥ means desiring to go to the other side of the material world. There is a river called Vaitaraṇī, and on

one side of this river is the material world, and on the other side is the spiritual world. Since the Vaitaraṇī River is compared to a great ocean, it is named bhava-sāgara, the ocean of repeated birth and death. Spiritual life aims at stopping this repetition of birth and death and entering into the spiritual world, where one can live eternally cognizant and blissful.

Unfortunately, the general populace does not know anything about spiritual life or the spiritual world. The spiritual world is mentioned in the Bhagavad-gītā (8.20):

paras tasmāt tu bhāvo 'nyo

'vyakto 'vyaktāt sanātanaḥ

yaḥ sa sarveṣu bhūteṣu

naśyatsu na vinaśyati

"Yet there is another unmanifest nature, which is eternal and is transcendental to this manifested and unmanifested matter. It is supreme and is never annihilated. When all in this world is annihilated, that part remains as it is."

Thus there is a spiritual nature beyond this material world, and that spiritual nature exists eternally. Spiritual advancement means stopping material activities and entering into spiritual activities. This is the process of bhakti-yoga. In the material world, the via media for sense gratification is mainly a woman. One who is seriously interested in spiritual life should strictly avoid women. A sannyāsī should never see a man or a woman for material benefit. In addition, talks with materialistic men and women are also dangerous, and they are compared to drinking poison. Śrī Caitanya Mahāprabhu was very strict on this point. He therefore refused to see King Pratāparudra, who was naturally always engaged in political and economic affairs. The Lord even refused to see the King despite the request of a personality like Sārvabhauma Bhaṭṭācārya, who was the Lord's intimate friend and devotee.

Madhya TEXT 11.9

sārvabhauma kahe,-satya tomāra vacana

jagannātha-sevaka rājā kintu bhaktottama //CC Madhya, 11.9//

SYNONYMS

sārvabhauma kahe—Sārvabhauma Bhaṭṭācārya replied; satya—true; tomāra—Your; vacana—statement; jagannātha-sevaka—servant of Lord Jagannātha; rājā—the King; kintu—but; bhakta-uttama—a great devotee.

TRANSLATION

Sārvabhauma Bhaṭṭācārya replied, "My dear Lord, what You have said is correct, but this King is not an ordinary king. He is a great devotee and servant of Lord Jagannātha."

Madhya TEXT 11.10

prabhu kahe, -tathāpi rājā kāla-sarpākāra

kāṣṭha-nārī-sparśe yaiche upaje vikāra //CC Madhya, 11.10//

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu replied; tathāpi—still; rājā—the King; kāla-sarpa-ākāra—just like a venomous snake; kāṣṭha-nārī—a woman made of wood; sparśe—by touching; yaiche—as; upaje—arises; vikāra—agitation.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Although it is correct that the King is a great devotee, he is still to be considered a venomous snake. Similarly, even though a woman be made of wood, one becomes agitated simply by touching her form.

PURPORT

Śrī Cāṇakya Paṇḍita in his moral instructions has stated: tyaja durjana-saṁsargaṁ bhaja sādhu-samāgamam. This means that one has to abandon the association of materialistic people and associate with spiritually advanced people. However qualified a materialist may be, he is no better than a venomous serpent. Everyone knows that a snake is dangerous and poisonous, and when its hood is decorated with jewels, it is no less poisonous or dangerous. However qualified a materialist may be, he is no better than a snake decorated with jewels. One should therefore be careful in dealing with such materialists, just as one would be careful in dealing with a bejeweled serpent.

Even though a woman be made of wood or stone, she becomes attractive when decorated. One becomes sexually agitated even by touching the form. Therefore

one should not trust his mind, which is so fickle that it can give way to enemies at any moment. The mind is always accompanied by six enemies—namely, kāma, krodha, mada, moha, mātsarya and bhaya—that is, lust, anger, intoxication, illusion, envy and fear. Although the mind may be merged in spiritual consciousness, one should always be very careful in dealing with it, just as one is careful in dealing with a snake. One should never think that his mind is trained and that he can do whatever he likes. One interested in spiritual life should always engage his mind in the service of the Lord so that the enemies of the mind, who always accompany the mind, will be subdued. If the mind is not engaged in Kṛṣṇa consciousness at every moment, there is a chance that it will give way to its enemies. In this way we become victims of the mind.

Chanting the Hare Kṛṣṇa mantra engages the mind at the lotus feet of Kṛṣṇa constantly; thus the mind's enemies do not have a chance to strike. Following Śrī Caitanya Mahāprabhu's example in these verses, we should be very careful in dealing with the mind, which should not be indulged in any circumstance. Once we indulge the mind, it can create havoc in this life, even though we may be spiritually advanced. The mind is specifically agitated through the association of materialistic men and women. Therefore Śrī Caitanya Mahāprabhu, through His personal behavior, warns everyone to avoid meeting a materialistic person or a woman.

Madhya TEXT 11.11

ākārād api bhetavyaṁ

strīṇāṁ viṣayiṇām api

yathāher manasaḥ kṣobhas

tathā tasyākṛter api //CC Madhya, 11.11//

SYNONYMS

ākārāt—from bodily features; api—even; bhetavyam—to be feared; strīṇām—of women; viṣayiṇām—of materialistic persons; api—even; yathā—as; aheḥ—from a serpent; manasaḥ—of the mind; kṣobhaḥ—agitation; tathā—so; tasya—of it; ākṛteḥ—from the appearance; api—even.

TRANSLATION

" 'Just as one is immediately frightened upon seeing a live serpent or even the

form of a serpent, one endeavoring for self-realization should similarly fear a materialistic person and a woman. Indeed, he should not even glance at their bodily features.'

PURPORT

This is a quotation from Śrī Caitanya-candrodaya-nāṭaka (8.24).

Madhya TEXT 11.12

aiche bāta punarapi mukhe nā ānibe

kaha yadi, tabe āmāya ethā nā dekhibe //CC Madhya, 11.12//

SYNONYMS

aiche bāta—such a request; punarapi—again; mukhe—in the mouth; nā—do not; ānibe—bring; kaha yadi—if you speak; tabe—then; āmāya—Me; ethā—here; nā—not; dekhibe—you will see.

TRANSLATION

"Bhaṭṭācārya, if you continue to speak like this, you will never see Me here again. Therefore you should never let such a request come from your mouth."

Madhya TEXT 11.13

bhaya pāñā sārvaabhauma nija ghare gelā

vāsāya giyā bhaṭṭācārya cintita ha-ilā //CC Madhya, 11.13//

SYNONYMS

bhaya pāñā—being afraid; sārvaabhauma—Sārvaabhauma; nija—own; ghare—to home; gelā—returned; vāsāya giyā—reaching his residential place; bhaṭṭācārya—the Bhaṭṭācārya; cintita ha-ilā—became meditative.

TRANSLATION

Being afraid, Sārvaabhauma returned home and began to meditate on the matter.

Madhya TEXT 11.14

hena kāle pratāparudra puruṣottame āilā

pātra-mitra-saṅge rājā daraśane calilā //CC Madhya, 11.14//

SYNONYMS

hena kāle—at this time; pratāparudra—King Pratāparudra; puruṣottame—at Jagannātha Purī; āilā—arrived; pātra-mitra-saṅge—accompanied by his secretaries, ministers, military officers and so on; rājā—the King; daraśane—to visit Lord Jagannātha; calilā—departed.

TRANSLATION

At this time, Mahārāja Pratāparudra arrived at Jagannātha Purī, Puruṣottama, and, accompanied by his secretaries, ministers and military officers, went to visit the temple of Lord Jagannātha.

PURPORT

It appears that Mahārāja Pratāparudra used to live at Kaṭaka, his capital. Later he shifted his capital to Khurdā, a few miles from Jagannātha Purī. Presently there is a railway station there called Khurdā Road.

Madhya TEXT 11.15

rāmānanda rāya āilā gajapati-saṅge

prathamei prabhure āsi' mililā bahu-raṅge //CC Madhya, 11.15//

SYNONYMS

rāmānanda rāya—Rāmānanda Rāya; āilā—came; gajapati-saṅge—with the King; prathamei—in the first instance; prabhure—unto Lord Caitanya Mahāprabhu; āsi'—coming; mililā—met; bahu-raṅge—with great pleasure.

TRANSLATION

When King Pratāparudra returned to Jagannātha Purī, Rāmānanda Rāya also came with him. Rāmānanda Rāya immediately went to meet Śrī Caitanya Mahāprabhu with great pleasure.

PURPORT

All Indian kings are given titles. Sometimes they are known as Chatrapati, sometimes as Narapati, sometimes as Aśvapati, and so on. The King of Orissa is addressed as Gajapati.

Madhya TEXT 11.16

rāya praṇati kaila, prabhu kaila āliṅgana

dui jane premāveśe kareṇa krandana //CC Madhya, 11.16//

SYNONYMS

rāya praṇati kaila—Rāmānanda Rāya offered his obeisances; prabhu—the Lord; kaila—did; āliṅgana—embracing; dui jane—both of them; prema-āveśe—in ecstatic love; kareṇa—did; krandana—crying.

TRANSLATION

Upon meeting Śrī Caitanya Mahāprabhu, Rāmānanda Rāya offered his obeisances. The Lord embraced him, and both of them began to cry in the great ecstasy of love.

Madhya TEXT 11.17

rāya-saṅge prabhura dekhi' sneha-vyavahāra

sarva bhakta-gaṇera mane haila camatkāra //CC Madhya, 11.17//

SYNONYMS

rāya-saṅge—with Rāmānanda Rāya; prabhura—of Śrī Caitanya Mahāprabhu; dekhi'—seeing; sneha-vyavahāra—very intimate behavior; sarva—all; bhakta-gaṇera—of all the devotees; mane—in the mind; haila—there was; camatkāra—astonishment.

TRANSLATION

Seeing Lord Śrī Caitanya Mahāprabhu's intimate dealings with Śrī Rāmānanda Rāya, all the devotees there were astonished.

Madhya TEXT 11.18

rāya kahe, -tomāra ājñā rājāke kahila

tomāra icchāya rājā mora viṣaya chāḍāila //CC Madhya, 11.18//

SYNONYMS

rāya kahe—Rāmānanda Rāya said; tomāra ājñā—Your order; rājāke kahila—I

informed the King; tomāra icchāya—by Your grace; rājā—the King; mora—my; viṣaya—material activities; chāḍāila—gave me relief from.

TRANSLATION

Rāmānanda Rāya said, "I duly informed King Pratāparudra of Your order for me to retire from service. By Your grace, the King was pleased to relieve me of these material activities.

PURPORT

Śrī Caitanya Mahāprabhu requested Rāmānanda Rāya to retire from his governorship, and according to the Lord's desire, Rāmānanda Rāya petitioned the King. The King was very much pleased to give him relief, and thus Rāmānanda Rāya retired from service and received a pension from the government.

Madhya TEXT 11.19

āmi kahi,-āmā haite nā haya 'viṣaya'

caitanya-carāṇe rahoṇ, yadi ājñā haya //CC Madhya, 11.19//

SYNONYMS

āmi kahi—I said; āmā haite—by me; nā—not; haya—is possible; viṣaya—government service; caitanya-carāṇe—at the lotus feet of Śrī Caitanya Mahāprabhu; rahoṇ—I may stay; yadi ājñā haya—if you kindly give me permission.

TRANSLATION

"I said, 'Your Majesty, I am now not willing to engage in political activities. I desire only to stay at the lotus feet of Śrī Caitanya Mahāprabhu. Kindly give me permission.'

Madhya TEXT 11.20

tomāra nāma śuni' rājā ānandita haila

āsana haite uṭhi' more ālīngana kaila //CC Madhya, 11.20//

SYNONYMS

tomāra—Your; nāma—name; śuni'—hearing; rājā—the King; ānandita—very much pleased; haila—became; āsana haite—from his throne; uṭhi'—standing; more—me; āliṅgana kaila—embraced.

TRANSLATION

"When I submitted this proposal, the King immediately became very much pleased upon hearing Your name. Indeed, he instantly arose from his throne and embraced me.

Madhya TEXT 11.21

tomāra nāma śuni' haila mahā-premāveśa

mora hāte dhari' kare pirīti viśeṣa //CC Madhya, 11.21//

SYNONYMS

tomāra—Your; nāma—name; śuni'—hearing; haila—became; mahā—great; prema-āveśa—ecstasy of love; mora hāte—my hand; dhari'—catching; kare—does; pirīti—loving symptoms; viśeṣa—specific.

TRANSLATION

"My dear Lord, as soon as the King heard Your holy name, he was immediately overwhelmed by great ecstatic love. Catching my hand, he displayed all the symptoms of love.

Madhya TEXT 11.22

tomāra ye vartana, tumi khāo sei vartana

niścinta hañā bhaja caitanyera caraṇa //CC Madhya, 11.22//

SYNONYMS

tomāra—Your; ye—whatever; vartana—remuneration; tumi—you; khāo—take; sei—that; vartana—pension; niścinta hañā—without anxiety; bhaja—just worship; caitanyera—of Lord Śrī Caitanya Mahāprabhu; caraṇa—the lotus feet.

TRANSLATION

"As soon as he heard my petition, he immediately granted me a pension without reductions. Thus the King granted me a full salary as a pension and requested me

to engage without anxiety in the service of Your lotus feet.

Madhya TEXT 11.23

āmi-chāra, yogya nahi tāñra daraśane

tāñre yei bhaje tāñra saphala jīvane //CC Madhya, 11.23//

SYNONYMS

āmi—I; chāra—very much fallen; yogya—fit; nahi—not; tāñra—His; daraśane—for interviewing; tāñre—Him; yei—anyone who; bhaje—worships; tāñra—his; saphala—successful; jīvane—life.

TRANSLATION

"Then Mahārāja Pratāparudra very humbly said, 'I am most fallen and abominable, and I am unfit to receive an interview with the Lord. One's life is successful if one engages in His service.'

Madhya TEXT 11.24

parama kṛpālu teñha vrajendra-nandana

kona-janme more avaśya dibena daraśana //CC Madhya, 11.24//

SYNONYMS

parama—very much; kṛpālu—merciful; teñha—Lord Caitanya Mahāprabhu; vrajendra-nandana—the son of Mahārāja Nanda; kona-janme—in some future birth; more—unto me; avaśya—certainly; dibena—will give; daraśana—interview.

TRANSLATION

"The King then said, 'Śrī Caitanya Mahāprabhu is Kṛṣṇa, the son of Mahārāja Nanda. He is very merciful, and I hope that in a future birth He will allow me an interview.'

Madhya TEXT 11.25

ye tāñhāra prema-ārti dekhiluñ tomāte

tāra eka prema-leśa nāhika āmāte //CC Madhya, 11.25//

SYNONYMS

ye—whatever; tāñhāra—his; prema-ārti—painful feelings of love of Godhead; dekhiluñ—I saw; tomāte—unto You; tāra—of that; eka—one; prema-leśa—fraction of love; nāhika—there is not; āmāte—in me.

TRANSLATION

"My Lord, I don't think that there is even a fraction of Mahārāja Pratāparudra's loving ecstasy in me."

Madhya TEXT 11.26

prabhu kahe,-tumi kṛṣṇa-bhakata-pradhāna

tomāke ye prīti kare, sei bhāgyavān //CC Madhya, 11.26//

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; tumi—you; kṛṣṇa-bhakata-pradhāna—the chief of the devotees of Lord Kṛṣṇa; tomāke—unto you; ye—anyone who; prīti kare—shows love; sei—such a person; bhāgyavān—most fortunate.

TRANSLATION

Śrī Caitanya Mahāprabhu then said, "My dear Rāmānanda Rāya, you are the foremost of all the devotees of Kṛṣṇa; therefore whoever loves you is certainly a very fortunate person.

Madhya TEXT 11.27

tomāte ye eta prīti ha-ila rājāra

ei guṇe kṛṣṇa tāñre karibe aṅgikāra //CC Madhya, 11.27//

SYNONYMS

tomāte—unto you; ye—that; eta—so much; prīti—love; ha-ila—was; rājāra—of the King; ei guṇe—for this reason; kṛṣṇa—Lord Kṛṣṇa; tāñre—him; karibe aṅgikāra—will accept.

TRANSLATION

"Because the King has shown so much love for you, Lord Kṛṣṇa will certainly accept him.

PURPORT

King Pratāparudra requested an interview with Śrī Caitanya Mahāprabhu through the Bhaṭṭācārya, who duly submitted the request. The Lord, however, immediately refused this interview. Now when Rāmānanda Rāya informed the Lord how eager the King was to see Him, the Lord was immediately pleased. Śrī Caitanya Mahāprabhu requested Rāmānanda Rāya to retire from his government post and come to Śrī Puruṣottama-kṣetra (Jagannātha Purī) to live with Him. When this proposal was submitted to King Pratāparudra, he immediately accepted it and also encouraged Rāmānanda Rāya by allowing him a full pension. This was very much appreciated by the Lord, and this confirms the fact that the Lord is more pleased when one serves the servant of the Lord. In ordinary parlance it is said, "If you love me, love my dog." To approach the Supreme Personality of Godhead, one has to go through His confidential servant. This is the method. Śrī Caitanya Mahāprabhu clearly says, "Because the King loves you, Rāmānanda Rāya, he is very fortunate. Kṛṣṇa will certainly accept him due to his love for you."

Madhya TEXT 11.28

ye me bhakta-janāḥ pārtha

na me bhaktās ca te janāḥ

mad-bhaktānām ca ye bhaktās

te me bhakta-tamā matāḥ //CC Madhya, 11.28//

SYNONYMS

ye—those who; me—My; bhakta-janāḥ—devotees; pārtha—O Pārtha; na—not; me—My; bhaktāḥ—devotees; ca—and; te—those; janāḥ—persons; mat-bhaktānām—of My devotees; ca—certainly; ye—those who; bhaktāḥ—devotees; te—such persons; me—My; bhakta-tamāḥ—most advanced devotees; matāḥ—that is My opinion.

TRANSLATION

"Lord Kṛṣṇa told Arjuna, 'Those who are My direct devotees are actually not My

devotees, but those who are the devotees of My servant are factually My devotees.'

PURPORT

Śrī Caitanya Mahāprabhu quotes this verse from the Ādi Purāṇa. The verse is also included in the Laghu-bhāgavatāmṛta (2.6).

Madhya TEXTS 11.29-30

ādarah paricaryāyām

sarvāṅgair abhivandanam

mad-bhakta-pūjābhyadhikā

sarva-bhūteṣu man-matiḥ

mad-artheṣv aṅga-ceṣṭā ca

vacasā mad-guṇeraṇam

mayy arpaṇam ca manasaḥ

sarva-kāma-vivarjanam //CC Madhya, 11.29-30//

SYNONYMS

ādarah—respect, care; paricaryāyām—in service; sarva-aṅgaiḥ—by all the parts of the body; abhivandanam—offering obeisances; mat-bhakta—of My devotees; pūjā—worshiping; abhyadhikā—very high; sarva-bhūteṣu—in all living entities; mat-matiḥ—realization of having a relationship with Me; mat-artheṣu—for the sake of My service; aṅga-ceṣṭāḥ—engaging the bodily energy; ca—and; vacasā—by words; mat-guṇa-īraṇam—describing My glories; mayi—unto Me; arpaṇam—dedicating; ca—and; manasaḥ—of the mind; sarva-kāma—all material desires; vivarjanam—giving up.

TRANSLATION

" 'My devotees take great care and respect in rendering Me service. They offer obeisances to Me with all their bodily limbs. They worship other devotees and find all living entities related to Me. For Me they engage the entire energy of their bodies. They engage the power of speech in the glorification of My qualities and form. They also dedicate their minds unto Me and try to give up all

kinds of material desires. Thus My devotees are characterized.'

PURPORT

These two verses are quoted from Śrīmad-Bhāgavatam (11.19.21-22). They were spoken by the Supreme Personality of Godhead, Lord Kṛṣṇa, who was answering Uddhava's inquiry about devotional service.

Madhya TEXT 11.31

ārāadhanānām sarveṣām

viṣṇor ārāadhanam param

tasmāt parataram devi

tadīyānām samarcanam //CC Madhya, 11.31//

SYNONYMS

ārāadhanānām—of varieties of worship; sarveṣām—all; viṣṇoḥ—of Lord Viṣṇu; ārāadhanam—worship; param—the most exalted; tasmāt—and above such worship of Lord Viṣṇu; parataram—of greater value; devi—O goddess; tadīyānām—of persons in relationship with Lord Viṣṇu; samarcanam—rigid and firm worship.

TRANSLATION

"Lord Śiva told the goddess Durgā, 'My dear Devī, although the Vedas recommend worship of demigods, the worship of Lord Viṣṇu is topmost. However, above the worship of Lord Viṣṇu is the rendering of service to Vaiṣṇavas, who are related to Lord Viṣṇu.'

PURPORT

The Vedas are divided into three divisions-karma-kāṇḍa, jñāna-kāṇḍa and upāsanā-kāṇḍa. These are activities dealing with fruitive work, empiric philosophical speculation and worship. There are recommendations in the Vedas for the worship of various demigods as well as Lord Viṣṇu. In this quotation from the Padma Purāṇa, Lord Śiva answers a question posed to him by the goddess Durgā. This verse is also included in the Laghu-bhāgavatāmṛta (2.4), by Śrīla Rūpa Gosvāmī. The words viṣṇor ārāadhanam refer to the worship of Lord Viṣṇu, or Kṛṣṇa. Thus the supreme form of worship is the satisfaction of the

Supreme Personality of Godhead Śrī Kṛṣṇa. It is further concluded that the worshiper of Lord Viṣṇu renders better service by worshiping the devotee of Lord Kṛṣṇa. There are different types of devotees—those in śānta-rasa, dāsyā-rasa, sakhyā-rasa, vātsalyā-rasa and mādhyā-rasa. Although all the rasas are on the transcendental platform, mādhyā-rasa is the supreme transcendental mellow. Consequently it is concluded that the worship of devotees engaged in the Lord's service in mādhyā-rasa is the supreme spiritual activity. Śrī Caitanya Mahāprabhu and His followers mainly worship Lord Kṛṣṇa in mādhyā-rasa. Other Vaiṣṇava ācāryas recommended worship up to vātsalyā-rasa. Therefore Śrīla Rūpa Gosvāmī in his Vidagdha-mādhava (1.2) describes Śrī Caitanya Mahāprabhu's cult as supreme:

anarpita-carīm cirāt karuṇayāvatīrṇaḥ kalau

samarpayitum unnatojjvala-rasām sva-bhakti-śriyam

Śrī Caitanya Mahāprabhu appeared in this Age of Kali to exhibit the superexcellence of mādhyā-rasa, a gift never previously bestowed by any ācārya or incarnation. Consequently Śrī Caitanya Mahāprabhu is accepted as the most magnanimous incarnation. It is He only who distributed love of Kṛṣṇa while exhibiting the superexcellence of loving Kṛṣṇa in the conjugal rasa.

Madhya TEXT 11.32

durāpā hy alpa-tapasah

sevā vaikunṭha-vartmasu

yatropagīyate nityam

deva-devo janārdanaḥ //CC Madhya, 11.32//

SYNONYMS

durāpā—very difficult to achieve; hi—certainly; alpa-tapasah—by a person not advanced in spiritual life; sevā—service; vaikunṭha-vartmasu—unto persons on the path back home, back to Godhead; yatra—wherein; upagīyate—is worshiped and glorified; nityam—regularly; deva-devaḥ—the Supreme Personality of Godhead; janārdanaḥ—Lord Kṛṣṇa.

TRANSLATION

"Those whose austerity is meager can hardly obtain the service of the pure

devotees progressing on the path back to the kingdom of Godhead, the Vaikuṇṭhas. Pure devotees engage one hundred percent in glorifying the Supreme Lord, who is the Lord of the demigods and the controller of all living entities.' "

PURPORT

This verse is a quotation from Śrīmad-Bhāgavatam (3.7.20). It was spoken by Vidura in his conversation with Maitreya Ṛṣi, a great devotee of the Lord.

Madhya TEXT 11.33

purī, bhāratī-gosāñi, svarūpa, nityānanda

jagadānanda, mukundādi yata bhakta-vṛnda //CC Madhya, 11.33//

SYNONYMS

purī—Paramānanda Purī; bhāratī—Brahmānanda Bhāratī; gosāñi—on the level of the spiritual master; svarūpa—Svarūpa Dāmodara Gosvāmī; nityānanda—Lord Nityānanda Prabhu; jagadānanda—Jagadānanda; mukunda—Mukunda; ādi—and others; yata—all; bhakta-vṛnda—devotees of Śrī Caitanya Mahāprabhu.

TRANSLATION

Paramānanda Purī, Brahmānanda Bhāratī Gosāñi, Svarūpa Dāmodara Gosāñi, Lord Nityānanda, Jagadānanda, Mukunda and others were present before the Lord at that time.

Madhya TEXT 11.34

cāri gosāñira kaila rāya caraṇa vandana

yathā-yogyā saba bhaktera karila milana //CC Madhya, 11.34//

SYNONYMS

cāri gosāñira—of the four gosāñis, or spiritual masters; kaila—did; rāya—Rāmānanda Rāya; caraṇa vandana—worshiping the lotus feet; yathā-yogyā—as it is befitting; saba—all; bhaktera—of the devotees; karila—did; milana—meeting.

TRANSLATION

Śrī Rāmānanda Rāya therefore offered his obeisances to all the Lord's devotees, in particular to the four spiritual masters. Thus Rāmānanda Rāya suitably met all the devotees.

PURPORT

The four spiritual masters referred to in this verse are Paramānanda Purī, Brahmānanda Bhāratī, Svarūpa Dāmodara and Lord Nityānanda.

Madhya TEXT 11.35

prabhu kahe,-rāya, dekhile kamala-nayana?

rāya kahe-ebe yāi pāba daraśana //CC Madhya, 11.35//

SYNONYMS

prabhu kahe—the Lord said; rāya—My dear Rāmānanda Rāya; dekhile—have you seen; kamala-nayana—the lotus-eyed Lord Jagannātha; rāya kahe—Rāmānanda Rāya replied; ebe yāi—now I shall go; pāba daraśana—I shall visit the temple.

TRANSLATION

Śrī Caitanya Mahāprabhu next asked Rāmānanda Rāya, "Have you already visited the temple of the lotus-eyed Lord Jagannātha?"

Rāmānanda Rāya replied, "I shall now go visit the temple."

Madhya TEXT 11.36

prabhu kahe,-rāya, tumi ki kārya karile?

īśvare nā dekhi' kene āge ethā āile? //CC Madhya, 11.36//

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; rāya—My dear Rāmānanda Rāya; tumi—you; ki kārya—what; karile—have done; īśvare—the Supreme Personality of Godhead; nā dekhi'—without seeing; kene—why; āge—first; ethā—here; āile—you came.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "What have you done, My dear Rāya? Why did you not first see Lord Jagannātha and then come here? Why have you come here first?"

Madhya TEXT 11.37

rāya kahe, caraṇa-ratha, hṛdaya-sārathi

yāhān lañā yāya, tāhān yāya jīva-rathī //CC Madhya, 11.37//

SYNONYMS

rāya kahe—Rāmānanda Rāya replied; caraṇa—the legs; ratha—chariot; hṛdaya—the heart; sārathi—chariot driver; yāhān—wherever; lañā—taking; yāya—goes; tāhān—there; yāya—goes; jīva-rathī—the living entity on the chariot.

TRANSLATION

Rāmānanda Rāya said, "The legs are like the chariot, and the heart is like the charioteer. Wherever the heart takes the living entity, the living entity is obliged to go."

PURPORT

In the Bhagavad-gītā (18.61) Lord Kṛṣṇa explains:

īśvaraḥ sarva-bhūtānām

hṛd-deśe 'rjuna tiṣṭhati

bhrāmayan sarva-bhūtāni

yantrārūḍhāni māyayā

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine made of material energy."

Thus the living entity wanders within this universe riding upon a chariot (the body) bestowed by material nature. A similar explanation is given in the Kaṭha Upaniṣad (1.3.3-4):

ātmānaṁ rathinaṁ viddhi

śarīraṁ ratham eva tu
buddhiṁ tu sārathim viddhi
manaḥ pragrahaṁ eva ca
indriyāṇi hayān āhur
viśayāṁś teṣu gocarān
ātmendriya-mano-yuktaṁ
bhoktety āhur manīṣiṇaḥ

Here it is said that the living entity is the passenger riding in the chariot of the body, which is offered by material nature. The intelligence is the charioteer, the mind is the reins controlling the horses, and the senses are the horses. Thus the living entity is the false enjoyer of the material world.

One who is advanced in Kṛṣṇa consciousness can control the mind and intelligence and in this way rein in the horses, the senses, even though they are very powerful. One who can control the senses by his mind and intelligence can very easily approach the Supreme Personality of Godhead, or Viṣṇu, who is the ultimate goal of life. Tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ. Those who are actually advanced approach Lord Viṣṇu, their ultimate goal. Such people are never captivated by Lord Viṣṇu's external energy, the material world.

Madhya TEXT 11.38

āmi ki kariba, mana ihān lañā āila

jagannātha-daraśane vicāra nā kaila //CC Madhya, 11.38//

SYNONYMS

āmi—I; ki—what; kariba—shall do; mana—my mind; ihān—here; lañā—taking; āila—arrived; jagannātha-daraśane—to see Lord Jagannātha; vicāra—consideration; nā—did not; kaila—make.

TRANSLATION

Śrī Rāmānanda Rāya continued, "What shall I do? My mind has brought me here. I could not consider going first to Lord Jagannātha's temple."

Madhya TEXT 11.39

prabhu kahe,-śīghra giyā kara daraśana

aiche ghara yāi' kara kuṭumba milana //CC Madhya, 11.39//

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; śīghra giyā—going hastily; kara daraśana—see Lord Jagannātha; aiche—similarly; ghara yāi'—going home; kara—just do; kuṭumba—family; milana—meeting.

TRANSLATION

Śrī Caitanya Mahāprabhu advised, "Immediately go to Lord Jagannātha's temple to see the Lord. Then go home and meet your family members."

Madhya TEXT 11.40

prabhu ājñā pāñā rāya calilā daraśane

rāyera prema-bhakti-rīti bujhe kon jane //CC Madhya, 11.40//

SYNONYMS

prabhu ājñā—the Lord's permission; pāñā—getting; rāya—Rāmānanda Rāya; calilā—departed; daraśane—to see Lord Jagannātha; rāyera—of Rāmānanda Rāya; prema-bhakti—of ecstatic love for Kṛṣṇa; rīti—process; bujhe—understands; kon jane—what person.

TRANSLATION

Having received Śrī Caitanya Mahāprabhu's permission, Rāmānanda Rāya hastily went to the temple of Lord Jagannātha. Who can understand the devotional service of Rāya Rāmānanda?

Madhya TEXT 11.41

kṣetre āsi' rājā sārva-bhaume bolāilā

sārva-bhaume namaskari' tānhāre puchilā //CC Madhya, 11.41//

SYNONYMS

kṣetre—to Jagannātha Purī; āsi'—coming; rājā—the King; sārva-bhaume—for

Sārvabhauma Bhaṭṭācārya; bolāilā—called; sārva-bhaume—unto Sārvabhauma Bhaṭṭācārya; namaskari'—offering obeisances; tānhāre puchilā—he asked him.

TRANSLATION

When King Pratāparudra returned to Jagannātha Purī, he called for Sārvabhauma Bhaṭṭācārya. When the Bhaṭṭācārya went to see the King, the King offered him respects and made the following inquiries.

Madhya TEXT 11.42

mora lāgi' prabhu-pade kaile nivedana?

sārvabhauma kahe,-kainu aneka yatana //CC Madhya, 11.42//

SYNONYMS

mora lāgi'-on my behalf; prabhu-pade—at the lotus feet of the Lord; kaile nivedana—did you submit my petition; sārva-bhauma kahe—Sārvabhauma replied; kainu—I did; aneka yatana—much endeavor.

TRANSLATION

The King asked, "Have you submitted my petition to the Lord?"

Sārvabhauma replied, "Yes, with much endeavor I have tried my best.

Madhya TEXT 11.43

tathāpi nā kare teṅha rāja-daraśana

kṣetra chāḍi' yābena punaḥ yadi kari nivedana //CC Madhya, 11.43//

SYNONYMS

tathāpi—yet; nā kare—does not do; teṅha—He; rāja-daraśana—visiting a king; kṣetra chāḍi'—leaving Jagannātha-kṣetra; yābena—He will go away; punaḥ—again; yadi—if; kari nivedana—I request.

TRANSLATION

"Yet despite my great endeavor, the Lord would not agree to see a king. Indeed, He said that if He were asked again, He would quit Jagannātha Purī and go elsewhere."

Madhya TEXT 11.44

śuniyā rājāra mane duḥkha upajila

viṣāda kariyā kichu kahite lāgila //CC Madhya, 11.44//

SYNONYMS

śuniyā—hearing; rājāra—of the King; mane—in the mind; duḥkha—unhappiness; upajila—arose; viṣāda—lamentation; kariyā—doing; kichu—something; kahite—to speak; lāgila—began.

TRANSLATION

Hearing this, the King became very unhappy and, greatly lamenting, began to speak as follows.

Madhya TEXT 11.45

pāpī nīca uddhārite tānra avatāra

jagāi mādhai teṇha karilā uddhāra //CC Madhya, 11.45//

SYNONYMS

pāpī—sinful; nīca—lowborn; uddhārite—to deliver; tānra—His; avatāra—incarnation; jagāi—Jagāi; mādhai—Mādhai; teṇha—He; karilā uddhāra—delivered.

TRANSLATION

The King said, "Śrī Caitanya Mahāprabhu has descended just to deliver all kinds of sinful, lowborn persons. Consequently He has delivered sinners like Jagāi and Mādhai.

Madhya TEXT 11.46

pratāparudra chāḍi' karibe jagat nistāra

ei pratijñā kari' kariyāchena avatāra? //CC Madhya, 11.46//

SYNONYMS

pratāparudra chāḍi'-except for Pratāparudra; karibe—He will do; jagat—of the whole universe; nistāra—deliverance; ei pratijñā—this promise; kari'—making;

kariyāchena—has made; avatāra—incarnation.

TRANSLATION

"Alas, has Śrī Caitanya Mahāprabhu incarnated to deliver all kinds of sinners with the exception of a king named Mahārāja Pratāparudra?

PURPORT

Śrī Caitanya Mahāprabhu's mission is thus described by Narottama dāsa Thākura: patita-pāvana-hetu tava avatāra mo-sama patita prabhu nā pāibe āra. If Śrī Caitanya Mahāprabhu descended to reclaim sinners, then one who is the most sinful and lowborn is the first candidate for the Lord's consideration. Mahārāja Pratāparudra considered himself a most fallen soul because he had to deal with material things constantly and enjoy material profits. Śrī Caitanya Mahāprabhu's business was the deliverance of the most fallen. How, then, could He reject the King? The more fallen a person is, the more he has the right to be delivered by the Lord-provided, of course, he surrenders unto the Lord. Mahārāja Pratāparudra was a fully surrendered soul; therefore the Lord could not refuse him on the grounds that he was a worldly pounds-shillings man.

Madhya TEXT 11.47

adarśanīyān api nīca-jātīn

saṁvīkṣate hanta tathāpi no mām

mad-eka-varjam kṛpayiṣyati

nirṇīya kim so 'vatatāra devaḥ //CC Madhya, 11.47//

SYNONYMS

adarśanīyān—upon those who are unfit to be seen; api—although; nīca-jātīn—the lower class of men; saṁvīkṣate—puts His merciful glance; hanta—alas; tathā api—still; na u—not; mām—upon me; mat—myself; eka—alone; varjam—rejecting; kṛpayiṣyati—He will bestow His mercy; iti—thus; nirṇīya—deciding; kim—whether; saḥ—Lord Śrī Caitanya Mahāprabhu; avatatāra—has descended; devaḥ—the Supreme Personality of Godhead.

TRANSLATION

" 'Alas, has Śrī Caitanya Mahāprabhu made His advent deciding that He will

deliver all others with the exception of me? He bestows His merciful glance upon many lower-class men who are usually not even to be seen.' "

PURPORT

This verse is found in the Śrī Caitanya-candrodaya-nāṭaka (8.28).

Madhya TEXT 11.48

tāñra pratijñā-more nā karibe daraśana

mora pratijñā-tāñhā vinā chāḍiba jīvana //CC Madhya, 11.48//

SYNONYMS

tāñra pratijñā—His determination; more—unto me; nā—not; karibe—will do; daraśana—seeing; mora pratijñā—my promise; tāñhā vinā—without Him; chāḍiba—I will give up; jīvana—life.

TRANSLATION

Mahārāja Pratāparudra continued, "If Śrī Caitanya Mahāprabhu is determined not to see me, then I am determined to give up my life if I do not see Him.

PURPORT

A devotee with Mahārāja Pratāparudra's determination will certainly be victorious in advancing in Kṛṣṇa consciousness. Śrī Kṛṣṇa confirms this in the Bhagavad-gītā (9.14):

satataṁ kīrtayanto mām

yatantaś ca dṛḍha-vratāḥ

namasyantaś ca mām bhaktyā

nitya-yuktā upāsate

"Always chanting My glories, endeavoring with great determination, bowing down before Me, these great souls perpetually worship Me with devotion."

These are the symptoms of a mahātmā engaged in the Lord's service in full Kṛṣṇa consciousness. Thus Mahārāja Pratāparudra's determination is very much exalted and is called dṛḍha-vrata. Because of this determination, he was finally

able to receive Lord Caitanya's direct mercy.

Madhya TEXT 11.49

yadi sei mahāprabhura nā pāi kṛpā-dhana

kibā rājya, kibā deha,-saba akāraṇa //CC Madhya, 11.49//

SYNONYMS

yadi—if; sei—that; mahāprabhura—of Lord Śrī Caitanya Mahāprabhu; nā—not; pāi—I get; kṛpā-dhana—the treasure of mercy; kibā rājya—what is the value of my kingdom; kibā deha—what is the value of this body; saba akāraṇa—everything useless.

TRANSLATION

"If I do not receive Śrī Caitanya Mahāprabhu's mercy, my body and my kingdom are certainly useless."

PURPORT

This is an excellent example of dṛḍha-vrata, determination. If one does not receive the Supreme Personality of Godhead's mercy, one's life is defeated. In Śrīmad-Bhāgavatam (5.5.5) it is said: parābhavas tāvad abodha-jāto yāvan na jijñāsata ātma-tattvam. Unless one inquires into spiritual life, everything is useless. Without spiritual inquiry, our labor and the object of our labor are simply a waste of time.

Madhya TEXT 11.50

eta śuni' sārvabhauma ha-ilā cintita

rājāra anurāga dekhi' ha-ilā vismita //CC Madhya, 11.50//

SYNONYMS

eta śuni'-hearing this; sārvabhauma—Sārvabhauma; ha-ilā—became; cintita—very thoughtful; rājāra—of the King; anurāga—attachment; dekhi'—seeing; ha-ilā—became; vismita—astonished.

TRANSLATION

Hearing King Pratāparudra's determination, Sārvabhauma Bhaṭṭācārya became

thoughtful. Indeed, he was very much astonished to see the King's determination.

PURPORT

Sārvabhauma Bhaṭṭācārya was astonished because such determination is not possible for a worldly man attached to material enjoyment. The King certainly had ample opportunity for material enjoyment, but he was thinking that his kingdom and everything else was useless if he could not see Śrī Caitanya Mahāprabhu. This is certainly sufficient cause for astonishment. In Śrīmad-Bhāgavatam it is stated that bhakti, devotional service, must be unconditional. No material impediments can actually check the advancement of devotional service, be it executed by a common man or a king. In any case, devotional service rendered to the Lord is always complete, despite the devotee's material position. Devotional service is so exalted that it can be executed by anyone in any position. One must simply be dṛḍha-vrata, firmly determined.

Madhya TEXT 11.51

bhaṭṭācārya kahe-deva nā kara viṣāda

tomāre prabhura avaśya ha-ibe prasāda //CC Madhya, 11.51//

SYNONYMS

bhaṭṭācārya kahe—the Bhaṭṭācārya said; deva—O King; nā kara viṣāda—do not be worried; tomāre—unto you; prabhura—of Lord Śrī Caitanya Mahāprabhu; avaśya—certainly; ha-ibe—there must be; prasāda—mercy.

TRANSLATION

Finally Sārvabhauma Bhaṭṭācārya said, "My dear King, do not worry. Because of your firm determination, I am sure that Śrī Caitanya Mahāprabhu's mercy will definitely be bestowed upon you."

PURPORT

Due to King Pratāparudra's firm determination, the Bhaṭṭācārya predicted that the King would receive Śrī Caitanya Mahāprabhu's mercy without fail. As confirmed elsewhere in Caitanya-caritāmṛta (Madhya 19.151), guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja: "By the mercy of the spiritual master and Kṛṣṇa, one gets the seed of devotional service." The Bhaṭṭācārya was the spiritual master of King Pratāparudra, and he gave his blessings to the effect that the Lord

would be merciful upon the King. The mercy of the spiritual master and Kṛṣṇa combine to grant success to a devotee engaged in Kṛṣṇa consciousness. This is confirmed by the Vedas:

yasya deve parā bhaktir

yathā deve tathā gurau

tasyaite kathitā hy arthāḥ

prakāśante mahātmanah

"Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed." (Śvetāśvatara Upaniṣad 6.23)

Mahārāja Pratāparudra had firm faith in the Bhaṭṭācārya, who declared Śrī Caitanya Mahāprabhu to be the Supreme Personality of Godhead. Having firm faith in the Bhaṭṭācārya as his spiritual master, King Pratāparudra immediately accepted Śrī Caitanya Mahāprabhu as the Supreme Lord. Thus he began worshiping Śrī Caitanya Mahāprabhu in his mind. This is the process of devotional service. According to Lord Kṛṣṇa in the Bhagavad-gītā (9.34):

man-manā bhava mad-bhakto

mad-yājī mām namaskuru

mām evaiṣyasi yuktvaivam

ātmānam mat-parāyaṇaḥ

"Engage your mind always in thinking of Me, become My devotee, offer obeisances to Me and worship Me. Being completely absorbed in Me, surely you will come to Me."

This process is very simple. One need only be firmly convinced by the spiritual master that Kṛṣṇa is the Supreme Personality of Godhead. If one decides this, he can make further progress by thinking of Kṛṣṇa, chanting of Kṛṣṇa and glorifying Him. There is then no doubt that such a fully surrendered devotee will receive the blessings of Lord Kṛṣṇa. Śrīla Sārvabhauma Bhaṭṭācārya explains this further.

teṇha-premādhīna, tomāra prema-gāḍhatara

avaśya karibena kṛpā tomāra upara //CC Madhya, 11.52//

SYNONYMS

teṇha—He (Śrī Caitanya Mahāprabhu); prema-adhīna—under the control of love; tomāra prema—your love; gāḍha-tara—very deep; avaśya—certainly; karibena kṛpā—He will bestow mercy; tomāra upara—upon you.

TRANSLATION

As soon as the Bhaṭṭācārya saw the King's firm determination, he declared, "The Supreme Lord is approached only by pure love. Your love for Śrī Caitanya Mahāprabhu is very, very deep; therefore without a doubt He will be merciful upon you."

PURPORT

Such determination is the first qualification. As confirmed by Rūpa Gosvāmī (Upadeśāmṛta 3): utsāhān niścayād dhairyāt. One must first have firm determination, firm faith. When one engages in devotional service, he must maintain this firm determination. Then Kṛṣṇa will be pleased with his service. The spiritual master can show the path of devotional service. If the disciple follows the principles rigidly and undeviatingly, he will certainly receive the mercy of Kṛṣṇa. This is confirmed by the śāstras.

Madhya TEXT 11.53

tathāpi kahiye āmi eka upāya

ei upāya kara' prabhu dekhibe yāhāya //CC Madhya, 11.53//

SYNONYMS

tathāpi—still; kahiye—say; āmi—I; eka upāya—one means; ei upāya—this means; kara'—try to adopt; prabhu—Lord Śrī Caitanya Mahāprabhu; dekhibe—will see you; yāhāya—by that.

TRANSLATION

Sārvabhauma Bhaṭṭācārya then suggested, "There is one means by which you can directly see Him.

Madhya TEXT 11.54

ratha-yātrā-dine prabhu saba bhakta lañā

ratha-āge nṛtya karibena premāviṣṭa hañā //CC Madhya, 11.54//

SYNONYMS

ratha-yātrā-dine—on the day of the car festival ceremony; prabhu—Śrī Caitanya Mahāprabhu; saba—all; bhakta—devotees; lañā—taking with Him; ratha—the chariot; āge—in front of; nṛtya karibena—will dance; prema-āviṣṭa hañā—in great ecstatic love.

TRANSLATION

"On the day of the car festival, Śrī Caitanya Mahāprabhu will dance before the Deity in great ecstatic love.

Madhya TEXT 11.55

premāveśe puṣpodyāne karibena praveśa

sei-kāle ekale tumi chāḍi' rāja-veśa //CC Madhya, 11.55//

SYNONYMS

prema-āveśe—in ecstatic love; puṣpa-udyāne—into the garden at Guṇḍicā where the Lord stays; karibena praveśa—will enter; sei-kāle—at that time; ekale—alone; tumi—you; chāḍi'—giving up; rāja-veśa—the royal dress.

TRANSLATION

"On that Ratha-yātrā festival day, after dancing before the Lord, Śrī Caitanya Mahāprabhu will enter the Guṇḍicā garden. At that time you should go there alone, stripped of your royal dress.

Madhya TEXT 11.56

'kṛṣṇa-rāsa-pañcādhyāya' karite paṭhana

ekale yāi' mahāprabhura dharibe caraṇa //CC Madhya, 11.56//

SYNONYMS

kṛṣṇa-rāsa-pañca-adhyāya—the five chapters in the Tenth Canto of Śrīmad-

Bhāgavatam in which Lord Kṛṣṇa's pastimes of the rāsa dance are described; karite paṭhana—to recite; ekale yāi'—going alone; mahāprabhura—of Lord Śrī Caitanya Mahāprabhu; dharibe caraṇa—catch hold of the lotus feet.

TRANSLATION

"When Śrī Caitanya Mahāprabhu enters the Guṇḍicā, you should also go there and read the five chapters about Lord Kṛṣṇa's dancing with the gopīs. In this way you can catch hold of the Lord's lotus feet.

Madhya TEXT 11.57

bāhya-jñāna nāhi, se-kāle kṛṣṇa-nāma śuni,

āliṅgana karibena tomāya 'vaiṣṇava' jāni' //CC Madhya, 11.57//

SYNONYMS

bāhya-jñāna nāhi—without external consciousness; se-kāle—at that time; kṛṣṇa-nāma śuni'—by hearing the holy name of Lord Kṛṣṇa; āliṅgana karibena—He will embrace; tomāya—you; vaiṣṇava jāni'—taking you to be a Vaiṣṇava.

TRANSLATION

"Lord Śrī Caitanya Mahāprabhu will be in a mood of ecstatic love, without external consciousness. At that time, as you recite those chapters from Śrīmad-Bhāgavatam, He will embrace you, knowing you to be a pure Vaiṣṇava.

PURPORT

A Vaiṣṇava is always ready to help another Vaiṣṇava progress toward realization of the Absolute Truth. Sārvabhauma Bhaṭṭācārya could understand the King's position as a pure Vaiṣṇava. The King was always thinking of Śrī Caitanya Mahāprabhu, and the Bhaṭṭācārya wanted to help him approach the Lord. A Vaiṣṇava is always compassionate, especially when he sees a prospective devotee very much determined (dṛḍha-vrata). Consequently the Bhaṭṭācārya was ready to help the King.

Madhya TEXT 11.58

rāmānanda rāya, āji tomāra prema-guṇa

prabhu-āge kahite prabhura phiri' gela mana //CC Madhya, 11.58//

SYNONYMS

rāmānanda rāya—Rāmānanda Rāya; āji—today; tomāra—your; prema-guṇa—quality of love; prabhu-āge—in front of the Lord; kahite—when he described; prabhura—of Lord Śrī Caitanya Mahāprabhu; phiri' gela—became changed; mana—the mind.

TRANSLATION

"The Lord has already changed His mind due to Rāmānanda Rāya's description of your pure love for Him."

PURPORT

At first the Lord did not want to see the King, but due to the Bhaṭṭācārya's and Rāmānanda Rāya's earnest endeavors, the Lord's mind was changed. The Lord already declared that Kṛṣṇa would be merciful upon the King due to the King's service to the devotees. This is the process by which one can advance in Kṛṣṇa consciousness. First there must be the devotee's mercy; then Kṛṣṇa's mercy will descend. *Yasya prasādād bhagavat-prasādo yasyāprasādān na gatiḥ kuto 'pi*. Our first duty, therefore, is to satisfy the spiritual master, who can arrange for the Lord's mercy. A common man must first begin to serve the spiritual master, or the devotee. Then, through the mercy of the devotee, the Lord will be satisfied. Unless one receives the dust of a devotee's lotus feet on one's head, there is no possibility of advancement. This is also confirmed by a statement of Prahlāda Mahārāja's in Śrīmad-Bhāgavatam (7.5.32):

naiṣāṁ matis tāvad urukramāṅghriṁ

spṛśaty anarthāpagamo yad-arthaḥ

mahīyasāṁ pāda-rajo-'bhiṣekaṁ

niṣkiñcanānāṁ na vṛñīta yāvat

Unless one approaches a pure devotee, he cannot understand the Supreme Personality of Godhead. Mahārāja Pratāparudra worshiped both Rāmānanda Rāya and Sārvabhauma Bhaṭṭācārya. Thus he touched the lotus feet of pure devotees and was able thereby to approach Śrī Caitanya Mahāprabhu.

Madhya TEXT 11.59

śuni' gajapatira mane sukha upajila

prabhure milite ei mantraṇā dṛḍha kaila //CC Madhya, 11.59//

SYNONYMS

śuni'-hearing; gajapatira—of King Pratāparudra; mane—in the mind; sukha—happiness; upajila—awakened; prabhure—Śrī Caitanya Mahāprabhu; milite—to meet; ei—this; mantraṇā—instruction; dṛḍha kaila—decided to accept rigidly.

TRANSLATION

Mahārāja Pratāparudra took the Bhaṭṭācārya's advice and firmly decided to follow his instructions. Thus he felt transcendental happiness.

Madhya TEXT 11.60

snāna-yātrā kabe habe puchila bhaṭṭere

bhaṭṭa kahe,-tina dina āchaye yātrāre //CC Madhya, 11.60//

SYNONYMS

snāna-yātrā—the bathing ceremony of Lord Jagannātha; kabe—when; habe—will be; puchila—he inquired; bhaṭṭere—from the Bhaṭṭācārya; bhaṭṭa kahe—the Bhaṭṭācārya said; tina dina—three days; āchaye—there are still; yātrāre—until the festival.

TRANSLATION

When the King asked the Bhaṭṭācārya when the bathing ceremony [Snāna-yātrā] of Lord Jagannātha would take place, the Bhaṭṭācārya replied that there were only three days left before the ceremony.

Madhya TEXT 11.61

rājāre prabodhiyā bhaṭṭa gelā nijālaya

snāna-yātrā-dine prabhura ānanda hṛdaya //CC Madhya, 11.61//

SYNONYMS

rājāre—the King; prabodhiyā—encouraging; bhaṭṭa—Sārvabhauma Bhaṭṭācārya; gelā—departed; nija-ālaya—to his own home; snāna-yātrā-dine—on the day of the bathing ceremony of Lord Jagannātha; prabhura—of Śrī Caitanya Mahāprabhu; ānanda—full of happiness; hṛdaya—heart.

TRANSLATION

After thus encouraging the King, Sārvabhauma Bhaṭṭācārya returned home. On the day of Lord Jagannātha's bathing ceremony, Śrī Caitanya Mahāprabhu was very happy at heart.

Madhya TEXT 11.62

snāna-yātrā dekhi' prabhura haila baḍa sukha

īśvarera 'anavasare' pāila baḍa duḥkha //CC Madhya, 11.62//

SYNONYMS

snāna-yātrā—the bathing ceremony of Lord Jagannātha; dekhi'—seeing; prabhura—of Lord Śrī Caitanya Mahāprabhu; haila—became; baḍa—very much; sukha—happiness; īśvarera—of the Lord; anavasare—during the pastime of retirement; pāila—got; baḍa—very much; duḥkha—unhappiness.

TRANSLATION

Upon seeing the bathing ceremony of Lord Jagannātha, Śrī Caitanya Mahāprabhu became very happy. But when Lord Jagannātha retired after the ceremony, Lord Caitanya became very unhappy because He could not see Him.

PURPORT

After the bathing ceremony of Śrī Jagannātha, which takes place just a fortnight before the Ratha-yātrā ceremony, the body of the Lord Jagannātha Deity is repainted, and this takes just about a fortnight to complete. This period is called Anavasara. There are many who visit the temple to see Lord Jagannātha regularly every day, and for them His retirement after the bathing ceremony is unbearable. Śrī Caitanya Mahāprabhu felt Lord Jagannātha's absence from the temple very much.

Madhya TEXT 11.63

gopī-bhāve virahe prabhu vyākula hañā

ālālanāthe gelā prabhu sabāre chāḍiyā //CC Madhya, 11.63//

SYNONYMS

gopī-bhāve—in the mood of the gopīs; virahe—in separation; prabhu—Lord Śrī

Caitanya Mahāprabhu; vyākula—agitated; hañā—being; ālālanāthe—to
Ālālanātha; gelā—went; prabhu—Lord Śrī Caitanya Mahāprabhu; sabāre—all;
chāḍiyā—having given up.

TRANSLATION

Due to separation from Lord Jagannātha, Śrī Caitanya Mahāprabhu felt the same great anxiety the gopīs feel in separation from Kṛṣṇa. In this condition He gave up all association and went to Ālālanātha.

Madhya TEXT 11.64

pāche prabhura nikaṭa āilā bhakta-gaṇa

gauḍa haite bhakta āise,-kaila nivedana //CC Madhya, 11.64//

SYNONYMS

pāche—behind; prabhura—of Śrī Caitanya Mahāprabhu; nikaṭa—in the presence; āilā—came; bhakta-gaṇa—the devotees; gauḍa haite—from Bengal; bhakta—devotees; āise—come; kaila nivedana—submitted.

TRANSLATION

The devotees who had followed the Lord came into His presence and requested Him to return to Purī. They submitted that the devotees from Bengal were coming to Puruṣottama-kṣetra.

Madhya TEXT 11.65

sārvabhauma nīlācale āilā prabhu lañā

prabhu āilā,-rājā-ṭhāñi kahilena giyā //CC Madhya, 11.65//

SYNONYMS

sārvabhauma—Sārvabhauma Bhaṭṭācārya; nīlācale—to Jagannātha Purī; āilā—came; prabhu—Śrī Caitanya Mahāprabhu; lañā—taking; prabhu—Śrī Caitanya Mahāprabhu; āilā—arrived; rājā-ṭhāñi—to the King; kahilena—said; giyā—after going.

TRANSLATION

In this way Sārvabhauma Bhaṭṭācārya brought Lord Caitanya back to Jagannātha

Purī. He then went to King Pratāparudra and informed him of the Lord's arrival.

Madhya TEXT 11.66

hena-kāle āilā tathā gopīnāthācārya

rājāke āśīrvāda kari' kahe,-śuna bhaṭṭācārya //CC Madhya, 11.66//

SYNONYMS

hena-kāle—during this time; āilā—came; tathā—there; gopīnātha-ācārya—Gopīnātha Ācārya; rājāke—unto the King; āśīrvāda kari'—offering a benediction; kahe—said; śuna bhaṭṭācārya—my dear Bhaṭṭācārya, kindly listen.

TRANSLATION

At this time, Gopīnātha Ācārya came there while Sārvabhauma Bhaṭṭācārya was with King Pratāparudra. Being a brāhmaṇa, he offered his benediction to the King and addressed Sārvabhauma Bhaṭṭācārya as follows.

Madhya TEXT 11.67

gauḍa haite vaiṣṇava āsitechena dui-śata

mahāprabhura bhakta saba-mahā-bhāgavata //CC Madhya, 11.67//

SYNONYMS

gauḍa haite—from Bengal; vaiṣṇava—devotees; āsitechena—are coming; dui-śata—numbering about two hundred; mahāprabhura—of Lord Śrī Caitanya Mahāprabhu; bhakta—the devotees; saba—all; mahā-bhāgavata—greatly advanced devotees.

TRANSLATION

"About two hundred devotees are coming from Bengal. All of them are greatly advanced devotees and specifically devoted to Śrī Caitanya Mahāprabhu.

Madhya TEXT 11.68

narendre āsiyā sabe haila vidyamāna

tān-sabāre cāhi vāsā prasāda-samādhāna //CC Madhya, 11.68//

SYNONYMS

narendre—on the bank of Lake Narendra; āsiyā—coming; sabe—all of them; haila vidyamāna—staying; tān-sabāre—for all of them; cāhi—I want; vāsā—residential quarters; prasāda—for distributing prasāda; samādhāna—arrangement.

TRANSLATION

"All of them have already arrived on the bank of Lake Narendra and are waiting there. I desire residential quarters and prasāda arrangements for them."

PURPORT

Narendra is a small lake still existing in Jagannātha Purī, where the Candana-yātrā festival takes place. Up to the present date, all the Bengali devotees who visit the Jagannātha temple first take their bath in this lake. There they wash their hands and feet before entering the temple.

Madhya TEXT 11.69

rājā kahe,-paḍichāke āmi ājñā diba

vāsā ādi ye cāhiye,-paḍichā saba diba //CC Madhya, 11.69//

SYNONYMS

rājā kahe—the King said; paḍichāke—unto the attendant; āmi—I; ājñā diba—shall give orders; vāsā—residential quarters; ādi—and other arrangements; ye cāhiye—whatever you want; paḍichā—the attendant; saba—everything; diba—will supply.

TRANSLATION

The King replied, "I shall give orders to the attendant in the temple. He will arrange for everyone's residential quarters and prasāda, as you desire.

Madhya TEXT 11.70

mahāprabhura gaṇa yata āila gauḍa haite

bhaṭṭācārya, eke eke dekhāha āmāte //CC Madhya, 11.70//

SYNONYMS

mahāprabhura—of Śrī Caitanya Mahāprabhu; gaṇa—associates; yata—all; āila—who have come; gauḍa haite—from Bengal; bhaṭṭācārya—Sārvabhauma Bhaṭṭācārya; eke eke—one after another; dekhāha—please show; āmāte—to me.

TRANSLATION

"Sārvabhauma Bhaṭṭācārya, please show me, one after another, all of Śrī Caitanya Mahāprabhu's devotees who are coming from Bengal."

Madhya TEXT 11.71

bhaṭṭa kahe,-aṭṭālikāya kara ārohaṇa

gopīnātha cine sabāre, karābe daraśana //CC Madhya, 11.71//

SYNONYMS

bhaṭṭa kahe—the Bhaṭṭācārya said; aṭṭālikāya—on the roof of the palace; kara ārohaṇa—just go up; gopīnātha—Gopīnātha Ācārya; cine—knows; sabāre—everyone; karābe daraśana—he will show.

TRANSLATION

Sārvabhauma Bhaṭṭācārya requested the King, "Go up on the roof of the palace. Gopīnātha Ācārya knows every one of the devotees. He will identify them for you.

Madhya TEXT 11.72

āmi kāho nāhi cini, cinite mana haya

gopīnāthācārya sabāre karā'be paricaya //CC Madhya, 11.72//

SYNONYMS

āmi—I; kāho—anyone; nāhi—do not; cini—know; cinite mana haya—I desire to know; gopīnātha-ācārya—Gopīnātha Ācārya; sabāre—all of them; karā'be paricaya—will identify.

TRANSLATION

"Actually I do not know any of them, although I have a desire to know them. Since Gopīnātha Ācārya knows them all, he will give you their names."

Madhya TEXT 11.73

eta bali' tina jana aṭṭālikāya caḍila

hena-kāle vaiṣṇava saba nikaṭe āila //CC Madhya, 11.73//

SYNONYMS

eta bali'-saying this; tina jana—the three persons (namely, the King, Gopīnātha Ācārya and Sārvabhauma Bhaṭṭācārya); aṭṭālikāya—on the roof of the palace; caḍila—went up; hena-kāle—at this time; vaiṣṇava—the Vaiṣṇava devotees; saba—all; nikaṭe—nearby; āila—came.

TRANSLATION

After Sārvabhauma said this, he went up to the top of the palace with the King and Gopīnātha Ācārya. At this time all the Vaiṣṇava devotees from Bengal drew closer to the palace.

Madhya TEXT 11.74

dāmodara-svarūpa, govinda,-dui jana

mālā-prasāda lañā yāya, yāhān vaiṣṇava-gaṇa //CC Madhya, 11.74//

SYNONYMS

dāmodara-svarūpa—Svarūpa Dāmodara; govinda—Govinda; dui jana—two persons; mālā-prasāda—flower garlands and remnants of Lord Jagannātha's food; lañā—taking; yāya—went; yāhān—where; vaiṣṇava-gaṇa—the Vaiṣṇavas.

TRANSLATION

Svarūpa Dāmodara and Govinda, taking the flower garlands and prasāda of Lord Jagannātha, proceeded to where all the Vaiṣṇavas were standing.

Madhya TEXT 11.75

prathamete mahāprabhu pāṭhāilā duñhāre

rājā kahe, ei dui kon cināha āmāre //CC Madhya, 11.75//

SYNONYMS

prathamete—at first; mahāprabhu—Śrī Caitanya Mahāprabhu; pāṭhāilā—sent;

duihāre—two persons; rājā kahe—the King said; ei dui—these two; kon—who are they; cināha—kindly identify; āmāre—to me.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu first sent them both in advance. The King inquired, "Who are these two? Please let me know their identities."

Madhya TEXT 11.76

bhaṭṭācārya kahe,-ei svarūpa-dāmodara

mahāprabhura haya iṅha dvitīya kalevara //CC Madhya, 11.76//

SYNONYMS

bhaṭṭācārya kahe—the Bhaṭṭācārya said; ei—this gentleman; svarūpa-dāmodara—his name is Svarūpa Dāmodara; mahāprabhura—of Śrī Caitanya Mahāprabhu; haya—is; iṅha—he; dvitīya—the second; kalevara—expansion of the body.

TRANSLATION

Śrī Sārvabhauma Bhaṭṭācārya replied, "Here is Svarūpa Dāmodara, who is practically the second expansion of the body of Śrī Caitanya Mahāprabhu.

Madhya TEXT 11.77

dvitīya, govinda-bhṛtya, ihān donhā diyā

mālā pāṭhāñāchena prabhu gaurava kariyā //CC Madhya, 11.77//

SYNONYMS

dvitīya—the second; govinda—Govinda; bhṛtya—personal servant; ihān—here; donhā diyā—through these two persons; mālā—flower garlands; pāṭhāñāchena—has sent; prabhu—Śrī Caitanya Mahāprabhu; gaurava kariyā—giving much honor.

TRANSLATION

"The second person is Govinda, Lord Caitanya's personal servant. The Lord has sent garlands and remnants of Lord Jagannātha's food with these two persons simply to honor the devotees from Bengal."

Madhya TEXT 11.78

ādaу māḷā advaitere svarūpa parāila

pāche govinda dvitīya māḷā āni' tānre dila //CC Madhya, 11.78//

SYNONYMS

ādaу—in the beginning; māḷā—a garland; advaitere—unto Advaita Ācārya; svarūpa—Svarūpa Dāmodara; parāila—offered; pāche—after that; govinda—Govinda, the Lord's personal servant; dvitīya—a second; māḷā—garland; āni'—bringing; tānre dila—delivered to Him.

TRANSLATION

At the beginning, Svarūpa Dāmodara came forward and garlanded Advaita Ācārya. Govinda next came and offered a second garland to Advaita Ācārya.

Madhya TEXT 11.79

tabe govinda daṇḍavat kaila ācāryere

tānre nāhi cine ācārya, puchila dāmodare //CC Madhya, 11.79//

SYNONYMS

tabe—at that time; govinda—Govinda; daṇḍavat—falling flat to offer obeisances; kaila—did; ācāryere—unto Advaita Ācārya; tānre—him; nāhi—not; cine—recognized; ācārya—Advaita Ācārya; puchila—inquired; dāmodare—to Svarūpa Dāmodara.

TRANSLATION

When Govinda offered his obeisances by falling down flat before Advaita Ācārya, Advaita Ācārya asked Svarūpa Dāmodara about his identity, for He did not know Govinda at that time.

Madhya TEXT 11.80

dāmodara kahe, -ihāra 'govinda' nāma

īśvara-purīra sevaka ati guṇavān //CC Madhya, 11.80//

SYNONYMS

dāmodara kahe—Dāmodara said; ihāra—of him; govinda—Govinda; nāma—the name; īśvara-purīra sevaka—servant of Īśvara Purī; ati guṇavān—very much qualified.

TRANSLATION

Svarūpa Dāmodara informed Him, "Govinda was the servant of Īśvara Purī. He is very highly qualified.

Madhya TEXT 11.81

prabhura sevā karite purī ājñā dila

ataeva prabhu inhāke nikaṭe rākhila //CC Madhya, 11.81//

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; sevā—the service; karite—to perform; purī—Īśvara Purī; ājñā dila—ordered; ataeva—therefore; prabhu—Śrī Caitanya Mahāprabhu; inhāke—him; nikaṭe—by His side; rākhila—kept.

TRANSLATION

"Īśvara Purī ordered Govinda to serve Śrī Caitanya Mahāprabhu. Thus the Lord keeps him by His side."

Madhya TEXT 11.82

rājā kahe,-yāñre mālā dila dui-jana

āścarya teja, baḍa mahānta,-kaha kon jana? //CC Madhya, 11.82//

SYNONYMS

rājā kahe—the King inquired; yāñre—unto which person; mālā—garlands; dila—offered; dui-jana—Svarūpa Dāmodara and Govinda; āścarya teja—wonderfully effulgent; baḍa mahānta—a very great devotee; kaha kon jana—kindly let me know who He is.

TRANSLATION

The King inquired, "To whom did Svarūpa Dāmodara and Govinda offer the two garlands? His bodily effulgence is so great that He must be a very great devotee. Please let me know who He is."

Madhya TEXT 11.83

ācārya kahe,-inhāra nāma advaita ācārya

mahāprabhura mānya-pātra, sarva-śirodhārya //CC Madhya, 11.83//

SYNONYMS

ācārya kahe—Gopīnātha Ācārya said; inhāra nāma—His name; advaita ācārya—Advaita Ācārya; mahāprabhura—of Śrī Caitanya Mahāprabhu; mānya-pātra—honorable; sarva-śirodhārya—the topmost devotee.

TRANSLATION

Gopīnātha Ācārya replied, "His name is Advaita Ācārya. He is honored even by Śrī Caitanya Mahāprabhu, and He is therefore the topmost devotee.

Madhya TEXT 11.84

śrīvāsa-pañḍita inha, pañḍita-vakreśvara

vidyānidhi-ācārya, inha pañḍita-gadādhara //CC Madhya, 11.84//

SYNONYMS

śrīvāsa-pañḍita—Śrīvāsa Pañḍita; inha—here; pañḍita-vakreśvara—Vakreśvara Pañḍita; vidyānidhi-ācārya—Vidyānidhi Ācārya; inha—here; pañḍita-gadādhara—Gadādhara Pañḍita.

TRANSLATION

"Here are Śrīvāsa Pañḍita, Vakreśvara Pañḍita, Vidyānidhi Ācārya and Gadādhara Pañḍita.

Madhya TEXT 11.85

ācāryaratna inha, pañḍita-purandara

gaṅgādāsa pañḍita inha, pañḍita-śaṅkara //CC Madhya, 11.85//

SYNONYMS

ācāryaratna—Candraśekhara; inha—here; pañḍita-purandara—Purandara Pañḍita; gaṅgādāsa pañḍita—Gaṅgādāsa Pañḍita; inha—here; pañḍita-śaṅkara—Śaṅkara Pañḍita.

TRANSLATION

"Here are Ācāryaratna, Purandara Paṇḍita, Gaṅgādāsa Paṇḍita and Śaṅkara Paṇḍita.

Madhya TEXT 11.86

ei murāri gupta, iṅha paṇḍita nārāyaṇa

haridāsa ṭhākura iṅha bhuvana-pāvana //CC Madhya, 11.86//

SYNONYMS

ei—this; murāri gupta—Murāri Gupta; iṅha—here; paṇḍita nārāyaṇa—Nārāyaṇa Paṇḍita; haridāsa ṭhākura—Haridāsa Ṭhākura; iṅha—here; bhuvana-pāvana—deliverer of the whole universe.

TRANSLATION

"Here are Murāri Gupta, Paṇḍita Nārāyaṇa and Haridāsa Ṭhākura, the deliverer of the whole universe.

Madhya TEXT 11.87

ei hari-bhaṭṭa, ei śrī-nṛsimhānanda

ei vāsudeva datta, ei śivānanda //CC Madhya, 11.87//

SYNONYMS

ei—this; hari-bhaṭṭa—Hari Bhaṭṭa; ei—this; śrī-nṛsimhānanda—Śrī Nṛsimhānanda; ei—this; vāsudeva datta—Vāsudeva Datta; ei—this; śivānanda—Śivānanda.

TRANSLATION

"Here is Hari Bhaṭṭa, and there is Nṛsimhānanda. Here are Vāsudeva Datta and Śivānanda Sena.

Madhya TEXT 11.88

govinda, mādharma ghoṣa, ei vāsu-ghoṣa

tina bhāira kīrtane prabhu pāyena santoṣa //CC Madhya, 11.88//

SYNONYMS

govinda—Govinda Ghoṣa; mādharma ghoṣa—Mādhava Ghoṣa; ei—this; vāsughoṣa—Vāsudeva Ghoṣa; tina bhāira—of the three brothers; kīrtane—in the saṅkīrtana; prabhu—the Lord; pāyena santoṣa—gets very much pleasure.

TRANSLATION

"Here also are Govinda Ghoṣa, Mādhava Ghoṣa and Vāsudeva Ghoṣa. They are three brothers, and their saṅkīrtana, congregational chanting, pleases the Lord very much.

PURPORT

Govinda Ghoṣa belonged to the kāyastha dynasty of the Uttara-rādhīya section, and he was known as Ghoṣa Ṭhākura. Even to the present day there is a place named Agradvīpa, near Katwa, where a fair takes place and is named after Ghoṣa Ṭhākura. As far as Vāsudeva Ghoṣa is concerned, he composed many nice songs about Lord Śrī Caitanya Mahāprabhu, and these are all authorized Vaiṣṇava songs, like the songs of Narottama dāsa Ṭhākura, Bhaktivinoda Ṭhākura, Locana dāsa Ṭhākura, Govinda dāsa Ṭhākura and other great Vaiṣṇavas.

Madhya TEXT 11.89

rāghava paṇḍita, iṅha ācārya nandana

śrīmān paṇḍita ei, śrīkānta, nārāyaṇa //CC Madhya, 11.89//

SYNONYMS

rāghava paṇḍita—Rāghava Paṇḍita; iṅha—here; ācārya nandana—Ācārya Nandana; śrīmān paṇḍita—Śrīmān Paṇḍita; ei—this; śrīkānta—Śrīkānta; nārāyaṇa—and also Nārāyaṇa.

TRANSLATION

"Here is Rāghava Paṇḍita, here is Ācārya Nandana, there is Śrīmān Paṇḍita, and here are Śrīkānta and Nārāyaṇa."

PURPORT

Narottama dāsa Ṭhākura, honoring the personal associates of Lord Śrī Caitanya

Mahāprabhu, has sung as follows (Prārthanā 13):

gaurāṅgera saṅgi-gaṇe, nitya-siddha kari' māne

se yāya vrajendra-suta-pāśa

One who is intelligent understands that all the personal associates and devotees of Lord Śrī Caitanya Mahāprabhu are ever liberated. This means that they do not belong to this material world because they are always engaged in the devotional service of the Lord. One who is engaged in the Lord's devotional service twenty-four hours daily and never forgets the Lord is called nitya-siddha. Śrīla Rūpa Gosvāmī confirms this statement:

īhā yasya harer dāsyē

karmaṇā manasā girā

nikhilāsv apy avasthāsu

jīvan-muktaḥ sa ucyate

"A person acting in the service of Kṛṣṇa with body, mind, intelligence and words is a liberated person even within the material world, although he may be engaged in many so-called material activities." (Bhakti-rasāmṛta-sindhu 1.2.187)

A devotee is always thinking of how better to serve Lord Kṛṣṇa, the Supreme Personality of Godhead, and how to broadcast His name, fame and qualities throughout the world. One who is nitya-siddha has no business other than broadcasting the glories of the Lord all over the world according to his ability. Such people are already associates of Lord Caitanya Mahāprabhu. Therefore Narottama dāsa Ṭhākura says, nitya-siddha kari' māne. One should not think that because Śrī Caitanya Mahāprabhu was personally present five hundred years ago, only His associates were liberated. Rather, Śrīla Narottama dāsa Ṭhākura says that anyone is a nitya-siddha if he acts on behalf of Śrī Caitanya Mahāprabhu by spreading the glories of the holy name of the Lord. We should respect those devotees preaching the glories of the Lord as nitya-siddha and should not consider them conditioned.

mām ca yo 'vyabhicāreṇa

bhakti-yogena sevate

sa guṇān samatītyaitān

brahma-bhūyāya kalpate

(Bg. 14.26)

One who has transcended the material modes of nature is said to be on the Brahman platform. That is also the platform of nitya-siddha. The nitya-siddha not only stays on the Brahman platform but also works on that platform. Simply by accepting the associates of Lord Caitanya Mahāprabhu as nitya-siddha, one can very easily go back home, back to Godhead.

Madhya TEXT 11.90

śuklāmbara dekha, ei śrīdhara, vijaya

vallabha-sena, ei puruṣottama, sañjaya //CC Madhya, 11.90//

SYNONYMS

śuklāmbara—Śuklāmbara; dekha—see; ei—this; śrīdhara—Śrīdhara; vijaya—Vijaya; vallabha-sena—Vallabha Sena; ei—this; puruṣottama—Puruṣottama; sañjaya—Sañjaya.

TRANSLATION

Gopīnātha Ācārya continued to point out the devotees. "Here is Śuklāmbara. See, there is Śrīdhara. Here is Vijaya, and there is Vallabha Sena. Here is Puruṣottama, and there is Sañjaya.

Madhya TEXT 11.91

kulīna-grāma-vāsī ei satyarāja-khāna

rāmānanda-ādi sabe dekha vidyamāna //CC Madhya, 11.91//

SYNONYMS

kulīna-grāma-vāsī—residents of the village known as Kulīna-grāma; ei—these; satyarāja-khāna—Satyarāja Khān; rāmānanda-ādi—headed by Rāmānanda; sabe—everyone; dekha—you see; vidyamāna—present.

TRANSLATION

"And here are all the residents of Kulīna-grāma, such as Satyarāja Khān and Rāmānanda. Indeed, all of them are present here. Please see.

Madhya TEXT 11.92

mukunda-dāsa, narahari, śrī-raghunandana

khaṇḍa-vāsī cirañjīva, āra sulocana //CC Madhya, 11.92//

SYNONYMS

mukunda-dāsa—Mukunda dāsa; narahari—Narahari; śrī-raghunandana—Śrī Raghunandana; khaṇḍa-vāsī—residents of Khaṇḍa; cirañjīva—Cirañjīva; āra—and; sulocana—Sulocana.

TRANSLATION

"Here are Mukunda dāsa, Narahari, Śrī Raghunandana, Cirañjīva and Sulocana, all residents of Khaṇḍa.

Madhya TEXT 11.93

kateka kahiba, ei dekha yata jana

caitanyera gaṇa, saba-caitanya-jīvana //CC Madhya, 11.93//

SYNONYMS

kateka kahiba—how many shall I speak; ei—these; dekha—see; yata jana—all the persons; caitanyera gaṇa—associates of Śrī Caitanya Mahāprabhu; saba—all of them; caitanya-jīvana—considering Śrī Caitanya Mahāprabhu their life and soul.

TRANSLATION

"How many names shall I speak to you? All the devotees you see here are associates of Śrī Caitanya Mahāprabhu, who is their life and soul."

Madhya TEXT 11.94

rājā kahe-dekhi' mora haila camatkāra

vaiṣṇavera aiche teja dekhi nāhi āra //CC Madhya, 11.94//

SYNONYMS

rājā kahe—the King said; dekhi'—after seeing; mora—my; haila—there is; camatkāra—astonishment; vaiṣṇavera—of the devotees of the Lord; aiche—

such; teja—effulgence; dekhi—I see; nāhi—not; āra—anyone else.

TRANSLATION

The King said, "Upon seeing all these devotees, I am very much astonished, for I have never seen such an effulgence.

Madhya TEXT 11.95

koṭi-sūrya-sama saba-ujjvala-varaṇa

kabhu nāhi śuni ei madhura kīrtana //CC Madhya, 11.95//

SYNONYMS

koṭi-sūrya-sama—equal to the shining of millions of suns; saba—all of them; ujjvala-varaṇa—very bright luster; kabhu nāhi śuni—I have never heard; ei—this; madhura kīrtana—such melodious performance of congregational chanting.

TRANSLATION

"Indeed, their effulgence is like the brilliance of a million suns. Nor have I ever heard the Lord's names chanted so melodiously.

PURPORT

Such are the symptoms of pure devotees when they are chanting. All the pure devotees are as bright as sunshine, and their bodily luster is very effulgent. In addition, their performance of saṅkīrtana is unparalleled. There are many professional chanters who can perform congregational chanting with various musical instruments in an artistic and musical way, but their chanting cannot be as attractive as the congregational chanting of pure devotees. If a devotee sticks strictly to the principles governing Vaiṣṇava behavior, his bodily luster will naturally be attractive, and his singing and chanting of the holy names of the Lord will be effective. People will appreciate such kīrtana without hesitation. Even dramas about the pastimes of Lord Caitanya or Śrī Kṛṣṇa should be played by devotees. Such dramas will immediately interest an audience and be full of potency. The students of the International Society for Krishna Consciousness should note these two points and try to apply these principles in their spreading of the Lord's glories.

Madhya TEXT 11.96

aiche prema, aiche nṛtya, aiche hari-dhvani

kāhāñ nāhi dekhi, aiche kāhāñ nāhi śuni //CC Madhya, 11.96//

SYNONYMS

aiche—such; prema—ecstatic love; aiche nṛtya—such dancing; aiche hari-dhvani—such vibration of the chanting of the holy name; kāhāñ—anywhere; nāhi dekhi—I have never seen; aiche—such; kāhāñ—anywhere; nāhi śuni—I never heard.

TRANSLATION

"I have never before seen such ecstatic love, nor heard the vibration of the holy name of the Lord chanted in such a way, nor seen such dancing during sañkīrtana."

PURPORT

Because the temple of Lord Jagannātha is situated at Jagannātha Purī, many devotees from all parts of the world came to perform sañkīrtana in glorification of the Lord. All these devotees were certainly seen and heard by Mahārāja Pratāparudra, but he herein admits that the kīrtana performed by the associates of the Lord was unique. He had never before heard such sañkīrtana nor seen such attractive features manifest by the devotees. The members of the International Society for Krishna Consciousness should go to India during the birthday ceremony of Lord Caitanya Mahāprabhu at Māyāpura and perform sañkīrtana congregationally. This will attract the attention of all the important personalities in India, just as the beauty, bodily luster and sañkīrtana performance by the associates of Śrī Caitanya Mahāprabhu attracted the attention of Mahārāja Pratāparudra. The associates of Śrī Caitanya Mahāprabhu were unlimited during the Lord's presence on this planet, but anyone who is pure in life and devoted to the mission of Śrī Caitanya Mahāprabhu is to be understood as a nitya-siddha associate of the Lord.

Madhya TEXT 11.97

bhaṭṭācārya kahe ei madhura vacana

caitanyera sṛṣṭi-ei prema-sañkīrtana //CC Madhya, 11.97//

SYNONYMS

bhaṭṭācārya—Sārvabhauma Bhaṭṭācārya; kahe—replied; ei—this; madhura vacana—transcendental sweetness of the voice; caitanyera sṛṣṭi—the creation of Lord Śrī Caitanya Mahāprabhu; ei—this; prema-saṅkīrtana—chanting in the ecstasy of love of Godhead.

TRANSLATION

Sārvabhauma Bhaṭṭācārya replied, "This sweet transcendental sound is a special creation of the Lord known as prema-saṅkīrtana, congregational chanting in love of Godhead.

Madhya TEXT 11.98

avatari' caitanya kaila dharma-pracāraṇa

kali-kāle dharma-kṛṣṇa-nāma-saṅkīrtana //CC Madhya, 11.98//

SYNONYMS

avatari'-descending; caitanya—Śrī Caitanya Mahāprabhu; kaila—did; dharma-pracāraṇa—preaching of real religion; kali-kāle—in this Age of Kali; dharma—religious principle; kṛṣṇa-nāma—of the holy name of Lord Kṛṣṇa; saṅkīrtana—chanting.

TRANSLATION

"In this Age of Kali, Śrī Caitanya Mahāprabhu has descended to preach the religion of Kṛṣṇa consciousness. Therefore the chanting of the holy names of Lord Kṛṣṇa is the religious principle for this age.

Madhya TEXT 11.99

saṅkīrtana-yajñe tāñre kare ārādhana

sei ta' sumedhā, āra-kali-hata-jana //CC Madhya, 11.99//

SYNONYMS

saṅkīrtana-yajñe—in the performance of congregational chanting; tāñre—unto Śrī Caitanya Mahāprabhu; kare—does; ārādhana—worship; sei ta'—such a person; su-medhā—sharply intelligent; āra—others; kali-hata-jana—victims of this Age of Kali.

TRANSLATION

"Anyone who worships Lord Caitanya Mahāprabhu by congregational chanting should be understood to be very intelligent. One who does not do so must be considered a victim of this age and bereft of all intelligence.

PURPORT

Rascals propose that anyone can invent his own religious process, and this proposition is condemned herein. If one actually wants to become religious, he must take up the chanting of the Hare Kṛṣṇa mahā-mantra. The real meaning of religion is stated in Śrīmad-Bhāgavatam (6.3.19-22).

dharmam tu sākṣād bhagavat-praṇītam

na vai vidur ṛṣayo nāpi devāḥ

na siddha-mukhyā asurā manuṣyāḥ

kuto nu vidyādhara-cāraṇādayaḥ

svayambhūr nāradaḥ śambhuḥ

kumāraḥ kapilo manuḥ

prahlādo janako bhīṣmo

balir vaiyāsakir vayam

dvādaśaite vijānīmo

dharmam bhāgavatam bhaṭāḥ

guhyaṁ viśuddham durbodham

yaṁ jñātvāmṛtam āsnute

etāvān eva loke 'smin

puṁsām dharmāḥ paraḥ smṛtaḥ

bhakti-yogo bhagavati

tan-nāma-grahaṇādibhiḥ

The purport of these verses is that dharma, or religion, cannot be manufactured by a human being. Religion is the law or code of the Lord. Consequently religion

cannot be manufactured even by great saintly persons, demigods or siddha-mukhyas, and what to speak of asuras, human beings, Vidyādhara, Cāraṇas, and so on. The principles of dharma, religion, come down in the paramparā system beginning with twelve personalities—namely, Lord Brahmā; the great saint Nārada; Lord Śiva; the four Kumāras; Kapila, the son of Devahūti; Svāyambhuva Manu; Prahlāda Mahārāja; King Janaka; grandfather Bhīṣma; Bali Mahārāja; Śukadeva Gosvāmī; and Yamarāja. The principles of religion are known to these twelve personalities. Dharma refers to the religious principles by which one can understand the Supreme Personality of Godhead. Dharma is very confidential, uncontaminated by any material influence, and very difficult for ordinary men to understand. However, if one actually understands dharma, he immediately becomes liberated and is transferred to the kingdom of God. Bhāgavata-dharma, or the principle of religion enunciated by the paramparā system, is the supreme principle of religion. In other words, dharma refers to the science of bhakti-yoga, which begins by the novice's chanting the holy name of the Lord (tan-nāma-grahaṇādibhiḥ).

Therefore in this Age of Kali, as recommended here in the Caitanya-caritāmṛta (text 98), kali-kāle dharma-kṛṣṇa-nāma-saṅkīrtana: the chanting of the holy name of the Lord is the method of religion approved by all Vedic scriptures. In the next text of the Caitanya-caritāmṛta, quoted from Śrīmad-Bhāgavatam (11.5.32), this principle is further stressed.

Madhya TEXT 11.100

kṛṣṇa-varṇam tviṣākṛṣṇam

sāṅgopāṅgāstra-pārṣadam

yajñaiḥ saṅkīrtana-prāyair

yajanti hi su-medhasaḥ //CC Madhya, 11.100//

SYNONYMS

kṛṣṇa-varṇam—repeating the syllables kṛṣ-ṇa; tviṣā—with a luster; akṛṣṇam—not black (golden); sa-aṅga—along with associates; upāṅga—servitors; astra—weapons; pārṣadam—confidential companions; yajñaiḥ—by sacrifice; saṅkīrtana-prāyair—consisting chiefly of congregational chanting; yajanti—they worship; hi—certainly; su-medhasaḥ—intelligent persons.

TRANSLATION

" 'In the Age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the name of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions.' "

PURPORT

For an explanation of this verse, refer to Ādi-līlā, Chapter Three, verse 52.

Madhya TEXT 11.101

rājā kahe,-śāstra-pramāṇe caitanya hana kṛṣṇa

tabe kene paṇḍita saba tānhāte vitṛṣṇa? //CC Madhya, 11.101//

SYNONYMS

rājā kahe—the King said; śāstra-pramāṇe—by the evidence of revealed scripture; caitanya—Śrī Caitanya Mahāprabhu; hana—is; kṛṣṇa—the Supreme Personality of Godhead, Lord Kṛṣṇa; tabe—therefore; kene—why; paṇḍita—so-called learned scholars; saba—all; tānhāte—unto Him; vitṛṣṇa—indifferent.

TRANSLATION

The King said, "According to evidence given in the revealed scriptures, it is concluded that Lord Śrī Caitanya Mahāprabhu is Lord Kṛṣṇa Himself. Why, then, are learned scholars sometimes indifferent to Him?"

Madhya TEXT 11.102

bhaṭṭa kahe,-tānra kṛpā-leśa haya yānre

sei se tānhāre 'kṛṣṇa' kari' la-ite pāre //CC Madhya, 11.102//

SYNONYMS

bhaṭṭa kahe—Sārvabhauma Bhaṭṭācārya said; tānra kṛpā—of Lord Caitanya's mercy; leśa—even a fraction; haya—there is; yānre—unto whom; sei se—that person only; tānhāre—Lord Śrī Caitanya Mahāprabhu; kṛṣṇa kari'—accepting as Kṛṣṇa; la-ite pāre—can take up.

TRANSLATION

The Bhaṭṭācārya replied, "A person who has received but a small fraction of mercy from Śrī Caitanya Mahāprabhu can understand that He is Lord Kṛṣṇa. No one else can.

PURPORT

The saṅkīrtana movement can be spread by a person who is especially favored by Lord Kṛṣṇa (kṛṣṇa-śakti vinā nahe tāra pravartana). Without first obtaining the mercy of the Lord, one cannot spread the holy name of the Lord. One who can spread the Lord's name is called labdha-caitanya in the words of Bhaktisiddhānta Sarasvatī. The labdha-caitanya is one who has actually awakened his original consciousness, Kṛṣṇa consciousness. The influence of the pure devotees in Kṛṣṇa consciousness is such that it can awaken others to become immediately Kṛṣṇa conscious and engage themselves in the transcendental loving service of Kṛṣṇa. In this way the descendants of pure devotees increase, and Lord Caitanya Mahāprabhu takes much pleasure in seeing the increase of His devotees. The word su-medhasaḥ means "sharply intelligent." When one's intelligence is sharp, he can increase the interests of common men in loving Caitanya Mahāprabhu and through Him in loving Rādhā-Kṛṣṇa. Those not interested in understanding Śrī Caitanya Mahāprabhu are simply material in their attempts at professional chanting and dancing for money, despite their supposed artistry. If one does not have full faith in Śrī Caitanya Mahāprabhu, he cannot properly chant and dance in the saṅkīrtana movement. Artificial chanting and dancing may be due to sentiments or sentimental agitation, but this cannot help one advance in Kṛṣṇa consciousness.

Madhya TEXT 11.103

tānra kṛpā nahe yāre, paṇḍita nahe kene

dekhile śunileha tānre 'īśvara' nā māne //CC Madhya, 11.103//

SYNONYMS

tānra kṛpā—His mercy; nahe—there is not; yāre—unto whom; paṇḍita—learned scholar; nahe—even though; kene—nevertheless; dekhile—even by seeing; śunileha—even by listening; tānre—Him; īśvara—as the Supreme Personality of Godhead; nā māne—does not accept.

TRANSLATION

"If the mercy of Śrī Caitanya Mahāprabhu is not bestowed upon a person-

regardless of how learned a scholar that person may be and regardless of his seeing or listening—he cannot accept Lord Caitanya as the Supreme Personality of Godhead.

PURPORT

The same principles can be applied to demoniac persons, even though they be in the sampradāya of Lord Śrī Caitanya Mahāprabhu. Without receiving the Lord's special power, one cannot preach His glories all over the world. Even though one may celebrate himself as a learned follower of Śrī Caitanya Mahāprabhu, and even though one may attempt to preach the holy name of the Lord all over the world, if he is not favored by Śrī Caitanya Mahāprabhu he will find fault with the pure devotee and will not be able to understand how a preacher is empowered by Lord Caitanya. One must be considered bereft of the mercy of Śrī Caitanya Mahāprabhu when he criticizes the Kṛṣṇa consciousness movement now spreading all over the world or finds fault with this movement or the leader of the movement.

Madhya TEXT 11.104

athāpi te deva padāmbuja-dvaya-

prasāda-leśānugrhīta eva hi

jānāti tattvaṁ bhagavan-mahimno

na cānya eko 'pi ciraṁ vicinvaṁ //CC Madhya, 11.104//

SYNONYMS

atha—therefore; api—indeed; te—Your; deva—my Lord; pada-ambuja-dvaya—of the two lotus feet; prasāda—of the mercy; leśa—by only a trace; anugrhītaḥ—favored; eva—certainly; hi—indeed; jānāti—one knows; tattvaṁ—the truth; bhagavat—of the Supreme Personality of Godhead; mahimnaḥ—of the greatness; na—never; ca—and; anyāḥ—another; ekaḥ—one; api—although; ciraṁ—for a long period; vicinvaṁ—speculating.

TRANSLATION

"My Lord, if one is favored by even a slight trace of the mercy of Your lotus feet, he can understand the greatness of Your personality. But those who speculate to understand the Supreme Personality of Godhead are unable to know

You, even though they continue to study the Vedas for many years.' "

PURPORT

This verse is a quotation from Śrīmad-Bhāgavatam (10.14.29). It is explained in the Madhya-līlā, in the Sixth Chapter, text 84.

Madhya TEXT 11.105

rājā kahe,-sabe jagannātha nā dekhiyā

caitanyera vāsā-grhe calilā dhāñā //CC Madhya, 11.105//

SYNONYMS

rājā kahe—the King said; sabe—all of them; jagannātha—Lord Jagannātha; nā dekhiyā—without visiting; caitanyera—of Lord Śrī Caitanya Mahāprabhu; vāsā-grhe—to the residential place; calilā—they went; dhāñā—running.

TRANSLATION

The King said, "Instead of visiting the temple of Lord Jagannātha, all the devotees are running toward the residence of Śrī Caitanya Mahāprabhu."

Madhya TEXT 11.106

bhaṭṭa kahe,-ei ta' svābhāvika prema-rīta

mahāprabhu milibāre utkaṇṭhita cita //CC Madhya, 11.106//

SYNONYMS

bhaṭṭa kahe—the Bhaṭṭācārya replied; ei ta'—this is; svābhāvika—spontaneous; prema-rīta—attraction of love; mahāprabhu—Śrī Caitanya Mahāprabhu; milibāre—for meeting; utkaṇṭhita—anxious; cita—mind.

TRANSLATION

Sārvabhauma Bhaṭṭācārya replied, "This is spontaneous love. All the devotees are very anxious to meet Śrī Caitanya Mahāprabhu.

Madhya TEXT 11.107

āge tānre mili' sabe tānre saṅge lañā

tānra saṅge jagannātha dekhibena giyā //CC Madhya, 11.107//

SYNONYMS

āge—first; tānre—Śrī Caitanya Mahāprabhu; mili'—meeting; sabe—all the devotees; tānre—Him; saṅge—with them; lañā—taking; tānra saṅge—with Him; jagannātha—Lord Jagannātha; dekhibena—they will see; giyā—going.

TRANSLATION

"First the devotees will meet Śrī Caitanya Mahāprabhu and then take Him with them to the temple to see Lord Jagannātha."

Madhya TEXT 11.108

rājā kahe,-bhavānandera putra vāṇīnātha

prasāda lañā saṅge cale pāñca-sāta //CC Madhya, 11.108//

SYNONYMS

rājā kahe—the King said; bhavānandera putra—the son of Bhavānanda; vāṇīnātha—Vāṇīnātha; prasāda lañā—taking mahā-prasāda; saṅge—along; cale—goes; pāñca-sāta—five or seven men.

TRANSLATION

The King said, "The son of Bhavānanda Rāya named Vāṇīnātha, along with five or seven other men, went there to obtain the remnants of Lord Jagannātha's food.

Madhya TEXT 11.109

mahāprabhura ālaye karila gamana

eta mahā-prasāda cāhi'-kaha ki kāraṇa //CC Madhya, 11.109//

SYNONYMS

mahāprabhura—of Śrī Caitanya Mahāprabhu; ālaye—the residential place; karila gamana—he has already gone; eta—so much; mahā-prasāda—mahā-prasāda; cāhi'—requiring; kaha—please tell; ki kāraṇa—what is the reason.

TRANSLATION

"Indeed, Vāṇīnātha has already gone to the residence of Lord Śrī Caitanya

Mahāprabhu and has taken a huge quantity of mahā-prasāda. Please let me know the reason for this."

Madhya TEXT 11.110

bhaṭṭa kahe,-bhakta-gaṇa āila jāniñā

prabhura iṅgite prasāda yāya tānrā lañā //CC Madhya, 11.110//

SYNONYMS

bhaṭṭa kahe—Sārvabhauma Bhaṭṭācārya said; bhakta-gaṇa—all the devotees; āila—have come; jāniñā—knowing; prabhura—of Lord Śrī Caitanya Mahāprabhu; iṅgite—by the indication; prasāda—remnants of the food of Jagannātha; yāya—go; tānrā—all of them; lañā—taking.

TRANSLATION

Sārvabhauma Bhaṭṭācārya said, "Understanding that all the devotees have come, Lord Caitanya gave the sign, and therefore Vāṇīnātha and the others have brought such great quantities of mahā-prasāda."

Madhya TEXT 11.111

rājā kahe,-upavāsa, kṣaura-tīrthera vidhāna

tāhā nā kariyā kene khāiba anna-pāna //CC Madhya, 11.111//

SYNONYMS

rājā kahe—the King said; upavāsa—fasting; kṣaura—shaving; tīrthera vidhāna—this is the regulation for visiting a holy place; tāhā—that; nā kariyā—without performing; kene—why; khāiba—they shall eat; anna-pāna—solid and liquid food.

TRANSLATION

The King then asked the Bhaṭṭācārya, "Why have the devotees not observed the regulations for visiting the pilgrimage place, such as fasting, shaving and so on? Why have they first eaten prasāda?"

Madhya TEXT 11.112

bhaṭṭa kahe,-tumi yei kaha, sei vidhi-dharma

ei rāga-mārgē āche sūkṣma-dharma-marma //CC Madhya, 11.112//

SYNONYMS

bhaṭṭa kahe—the Bhaṭṭācārya said; tumi yei kaha—whatever you say; sei vidhi-dharma—that is a regulative principle; ei rāga-mārgē—in this spontaneous love; āche—there are; sūkṣma-dharma-marma—subtle intricacies of the religious system.

TRANSLATION

The Bhaṭṭācārya told the King, "What you have said is right according to the regulative principles governing the visiting of holy places, but there is another path, which is the path of spontaneous love. According to those principles, there are subtle intricacies involved in the execution of religious principles.

PURPORT

According to the Vedic regulative principles, one has to be celibate before entering a holy place of pilgrimage. Generally people are very much addicted to sense gratification, and unless they have sex at night, they cannot sleep. The regulative principles therefore enjoin that before a common man goes to a holy place of pilgrimage, he should observe complete celibacy. As soon as one enters a holy place, he must observe fasting for the day, and after shaving his head clean, he must take a bath in a river or ocean near the holy place. These methods are adopted to neutralize the effects of sinful activities. Visiting a holy place of pilgrimage means neutralizing the reactions of a sinful life. Those who go to holy places of pilgrimage actually unload the reactions of their sinful lives, and consequently holy places are overloaded with sinful activities left there by visitors.

When a saintly person or pure devotee visits such a holy place, he absorbs the sinful effects left by the common man and again purifies the holy place. Tīrthī-kurvanti tīrthāni (Bhāg. 1.13.10). Therefore a common man's visit to a holy place and an exalted saintly person's visit there are different. The common man leaves his sins in the holy place, and a saintly person or devotee cleanses these sins simply by his presence. The devotees of Lord Caitanya Mahāprabhu were not common men, and they could not be subjected to the rules and regulations governing the visiting of holy places. Rather, they exhibited their spontaneous love for Śrī Caitanya Mahāprabhu. Immediately upon arrival at the holy place, they went to see Lord Caitanya, and by His order they took mahā-prasāda

without following the regulations governing holy places.

Madhya TEXT 11.113

īśvarera parokṣa ājñā-kṣaura, upoṣaṇa

prabhura sākṣāt ājñā-prasāda-bhojana //CC Madhya, 11.113//

SYNONYMS

īśvarera—of the Supreme Personality of Godhead; parokṣa—indirect; ājñā—order; kṣaura—shaving; upoṣaṇa—fasting; prabhura—of the Lord; sākṣāt—direct; ājñā—order; prasāda-bhojana—to take the prasāda.

TRANSLATION

"The scriptural injunctions for shaving and fasting are indirect orders of the Supreme Personality of Godhead. However, when there is a direct order from the Lord to take prasāda, naturally the devotees take prasāda as their first duty.

Madhya TEXT 11.114

tāhān upavāsa, yāhān nāhi mahā-prasāda

prabhu-ājñā-prasāda-tyāge haya aparādha //CC Madhya, 11.114//

SYNONYMS

tāhān—there; upavāsa—fasting; yāhān—where; nāhi—there is not; mahā-prasāda—remnants of food of the Lord; prabhu-ājñā—direct order of Śrī Caitanya Mahāprabhu; prasāda—remnants of food; tyāge—giving up; haya—there is; aparādha—offense.

TRANSLATION

"When mahā-prasāda is not available, there must be fasting, but when the Supreme Personality of Godhead directly orders one to take prasāda, neglecting such an opportunity is offensive.

Madhya TEXT 11.115

viśeṣe śrī-haste prabhu kare pariveśana

eta lābha chāḍi' kon kare upoṣaṇa //CC Madhya, 11.115//

SYNONYMS

viśeṣe—especially; śrī-haste—with His transcendental hands; prabhu—Śrī Caitanya Mahāprabhu; kare—does; pariveśana—distribution; eta—so much; lābha—profit; chāḍi'—giving up; kon—who; kare—does; upoṣaṇa—fasting.

TRANSLATION

"When Śrī Caitanya Mahāprabhu is distributing prasāda with His transcendental hand, who will neglect such an opportunity and accept the regulative principle of fasting?

Madhya TEXT 11.116

pūrve prabhu more prasāda-anna āni' dila

prāte śayyāya vasi' āmi se anna khāila //CC Madhya, 11.116//

SYNONYMS

pūrve—before this; prabhu—Śrī Caitanya Mahāprabhu; more—unto me; prasāda-anna—rice mahā-prasāda; āni'—bringing; dila—delivered; prāte—early in the morning; śayyāya—on my bed; vasi'—sitting; āmi—I; se—that; anna—rice; khāila—ate.

TRANSLATION

"Previously the Lord gave me mahā-prasāda rice one morning, and I ate that just sitting on my bed, without having even washed my mouth.

Madhya TEXT 11.117

yāñre kṛpā kari' karena hṛdaye preraṇa

kṛṣṇāśraya haya, chāḍe veda-loka-dharma //CC Madhya, 11.117//

SYNONYMS

yāñre—in whomever; kṛpā—mercy; kari'—bestowing; karena—does; hṛdaye—in the heart; preraṇa—inspiration; kṛṣṇa-āśraya—shelter of Lord Kṛṣṇa; haya—there is; chāḍe—he gives up; veda—Vedic principles; loka-dharma—social etiquette.

TRANSLATION

"The man to whom the Lord shows His mercy by inspiring him within the heart takes shelter only of Lord Kṛṣṇa and abandons all Vedic and social customs.

PURPORT

This is also the teaching of Lord Kṛṣṇa in the Bhagavad-gītā (18.66):

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvām sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear." Such firm faith in the Supreme Personality of Godhead is possible only by the mercy of the Lord. The Lord is sitting within everyone's heart, and when He personally inspires His devotee, the devotee does not stick to the Vedic principles or social customs but rather devotes himself to the transcendental loving service of the Lord. This is confirmed in the following verse from Śrīmad-Bhāgavatam (4.29.46).

Madhya TEXT 11.118

yadā yam anugṛhṇāti
bhagavān ātma-bhāviṭaḥ
sa jahāti matim loke
vede ca pariniṣṭhitām //CC Madhya, 11.118//

SYNONYMS

yadā—when; yam—to whom; anugṛhṇāti—shows special favor; bhagavān—the Supreme Personality of Godhead; ātma-bhāviṭaḥ—who is seated in everyone's heart; saḥ—that person; jahāti—gives up; matim—attention; loke—to social behavior; vede—to Vedic injunctions; ca—also; pariniṣṭhitām—attached.

TRANSLATION

" 'When one is inspired by the Lord, who is sitting in everyone's heart, he does not care for social custom or Vedic regulative principles.' "

PURPORT

This instruction (Bhāg. 4.29.46) was given by Nārada Gosvāmī to King Prācīnabarhi in connection with the story of Purañjana. Here Nārada implies that without the mercy of the Supreme Personality of Godhead one cannot extricate himself from the fruitive activities that are under the jurisdiction of the Vedas. In previous verses (Bhāg. 4.29.42-44) Nārada admits that even personalities like Lord Brahmā, Lord Śiva, Manu, the Prajāpatīs (headed by Dakṣa), the four Kumāras, Marīci, Atri, Aṅgira, Pulastya, Pulaha, Kratu, Bhṛgu, Vasiṣṭha and even Nārada himself could not properly receive the causeless mercy of the Lord.

Madhya TEXT 11.119

tabe rājā aṭṭālikā haite talete āilā

kāśī-miśra, paḍichā-pātra, duṁhe ānāilā //CC Madhya, 11.119//

SYNONYMS

tabe—thereafter; rājā—the King; aṭṭālikā haite—from the top of the palace; talete—to the ground; āilā—came down; kāśī-miśra—of the name Kāśī Miśra; paḍichā-pātra—the inspector of the temple; duṁhe—both of them; ānāilā—called for.

TRANSLATION

After this, King Pratāparudra came down from the top of his palace to the ground and called for Kāśī Miśra and the inspector of the temple.

Madhya TEXTS 11.120-121

pratāparudra ājñā dila sei dui jane

prabhu-sthāne āsiyāchena yata prabhura gaṇe

sabāre svacchanda vāsā, svacchanda prasāda

svacchanda darśana karāiha, nahe yena bādha //CC Madhya, 11.120-121//

SYNONYMS

pratāparudra—King Pratāparudra; ājñā dila—ordered; sei dui jane—to those two persons; prabhu-sthāne—at the place of Śrī Caitanya Mahāprabhu; āsiyāchena—have arrived; yata—all the devotees who; prabhura gaṇe—associates of the

Lord; sabāre—to all of them; svacchanda—convenient; vāsā—residential places; svacchanda—convenient; prasāda—remnants of the food of Jagannātha; svacchanda darśana—convenient visit; karāiha—arrange for; nahe yena bādha—so that there will not be any difficulties.

TRANSLATION

Mahārāja Pratāparudra then told both Kāśī Mīśra and the temple inspector, "Provide all the devotees and associates of Śrī Caitanya Mahāprabhu with comfortable residences, convenient eating facilities for prasāda and convenient visiting arrangements at the temple so that there will not be any difficulty.

Madhya TEXT 11.122

prabhura ājñā pāliha duñhe sāvadhāna hañā

ājñā nahe, tabu kariha, iṅgita bujhiyā //CC Madhya, 11.122//

SYNONYMS

prabhura—of Lord Śrī Caitanya Mahāprabhu; ājñā—the order; pāliha—carry out; duñhe—both of you; sāvadhāna—careful; hañā—becoming; ājñā nahe—although there is no direct order; tabu—still; kariha—do; iṅgita—indication; bujhiyā—understanding.

TRANSLATION

"The orders of Śrī Caitanya Mahāprabhu must be carefully carried out. Although the Lord may not give direct orders, you are still to carry out His desires simply by understanding His indications."

Madhya TEXT 11.123

eta bali' vidāya dila sei dui-jane

sārvabhauma dekhite āila vaiṣṇava-milane //CC Madhya, 11.123//

SYNONYMS

eta bali'-saying this; vidāya dila—granted permission to go; sei dui-jane—to those two persons; sārvabhauma—Sārvabhauma Bhaṭṭācārya; dekhite—to see; āila—came; vaiṣṇava-milane—in the meeting of all the Vaiṣṇavas.

TRANSLATION

Saying this, the King gave them permission to leave. Sārvabhauma Bhaṭṭācārya also went to see the assembly of all the Vaiṣṇavas.

Madhya TEXT 11.124

gopīnāthācārya bhaṭṭācārya sārvabhauma

dūre rahi' dekhe prabhura vaiṣṇava-milana //CC Madhya, 11.124//

SYNONYMS

gopīnātha-ācārya—Gopīnātha Ācārya; bhaṭṭācārya sārvabhauma—Sārvabhauma Bhaṭṭācārya; dūre rahi'—standing a little off; dekhe—see; prabhura—of Śrī Caitanya Mahāprabhu; vaiṣṇava-milana—meeting with the Vaiṣṇavas.

TRANSLATION

From a distant place both Gopīnātha Ācārya and Sārvabhauma Bhaṭṭācārya watched the meeting of all the Vaiṣṇavas with Śrī Caitanya Mahāprabhu.

Madhya TEXT 11.125

siṁha-dvāra ḍāhine chāḍi' saba vaiṣṇava-gaṇa

kāśī-miśra-gr̥ha-pathe karilā gamana //CC Madhya, 11.125//

SYNONYMS

siṁha-dvāra ḍāhine—on the right side of the lion gate; chāḍi'—leaving aside; saba—all; vaiṣṇava-gaṇa—devotees of Lord Śrī Caitanya Mahāprabhu; kāśī-miśra-gr̥ha—to the house of Kāśī Miśra; pathe—on the way; karilā gamana—began to proceed.

TRANSLATION

Beginning from the right side of the lion gate, or the main gate of the temple, all the Vaiṣṇavas began to proceed toward the house of Kāśī Miśra.

Madhya TEXT 11.126

hena-kāle mahāprabhu nija-gaṇa-saṅge

vaiṣṇave mililā āsi' pathe bahu-raṅge //CC Madhya, 11.126//

SYNONYMS

hena-kāle—at this time; mahāprabhu—Śrī Caitanya Mahāprabhu; nila-gaṇa-saṅge—in the association of His personal assistants; vaiṣṇave—all the Vaiṣṇavas; mililā—met; āsi'—coming; pathe—on the road; bahu-raṅge—in great jubilation.

TRANSLATION

In the meantime, Śrī Caitanya Mahāprabhu, accompanied by His personal associates, met all the Vaiṣṇavas on the road with great jubilation.

Madhya TEXT 11.127

advaita karila prabhura caraṇa vandana

ācāryere kaila prabhu prema-āliṅgana //CC Madhya, 11.127//

SYNONYMS

advaita—Advaita Ācārya; karila—did; prabhura—of Lord Śrī Caitanya Mahāprabhu; caraṇa—of the lotus feet; vandana—worship; ācāryere—unto Advaita Ācārya; kaila—did; prabhu—Śrī Caitanya Mahāprabhu; prema-āliṅgana—embracing in ecstatic love.

TRANSLATION

First Advaita Ācārya offered prayers to the lotus feet of the Lord, and the Lord immediately embraced Him in ecstatic love.

Madhya TEXT 11.128

premānande hailā duṁhe parama asthira

samaya dekhiyā prabhu hailā kichu dhīra //CC Madhya, 11.128//

SYNONYMS

prema-ānande—in ecstatic love; hailā—became; duṁhe—both of them; parama asthira—greatly agitated; samaya—the time; dekhiyā—seeing; prabhu—the Lord; hailā—became; kichu—a little; dhīra—patient.

TRANSLATION

Indeed, Śrī Caitanya Mahāprabhu and Advaita Ācārya displayed agitation due to ecstatic love. Seeing the time and circumstance, however, Lord Caitanya Mahāprabhu remained patient.

Madhya TEXT 11.129

śrīvāsādi karila prabhura caraṇa vandana

pratyeke karila prabhu prema-āliṅgana //CC Madhya, 11.129//

SYNONYMS

śrīvāsa-ādi—devotees headed by Śrīvāsa Ṭhākura; karila—did; prabhura—of Śrī Caitanya Mahāprabhu; caraṇa vandana—worshiping the lotus feet; pratyeke—to everyone; karila—did; prabhu—Śrī Caitanya Mahāprabhu; prema-āliṅgana—embracing in love.

TRANSLATION

After this, all the devotees, headed by Śrīvāsa Ṭhākura, offered prayers to the lotus feet of the Lord, and the Lord embraced each and every one of them in great love and ecstasy.

Madhya TEXT 11.130

eke eke sarva-bhakte kaila sambhāṣaṇa

sabā lañā abhyantare karilā gamana //CC Madhya, 11.130//

SYNONYMS

eke eke—one after another; sarva-bhakte—to every devotee; kaila—did; sambhāṣaṇa—address; sabā lañā—taking all of them; abhyantare—inside; karilā gamana—entered.

TRANSLATION

The Lord addressed all the devotees one after another and took all of them with Him into the house.

Madhya TEXT 11.131

miśrera āvāsa sei haya alpa sthāna

asaṅkha vaiṣṇava tāhāṇ haila parimāṇa //CC Madhya, 11.131//

SYNONYMS

miśrera āvāsa—the residence of Kāśī Miśra; sei—that; haya—is; alpa sthāna—insufficient place; asaṅkha—unlimited; vaiṣṇava—devotees; tāhāṇ—there; haila—were; parimāṇa—overcrowded.

TRANSLATION

Since the residence of Kāśī Miśra was insufficient, all the assembled devotees were very much overcrowded.

Madhya TEXT 11.132

āpana-nikaṭe prabhu sabā vasāilā

āpani śrī-haste sabāre mālya-gandha dilā //CC Madhya, 11.132//

SYNONYMS

āpana-nikaṭe—by His own side; prabhu—Śrī Caitanya Mahāprabhu; sabā—all of them; vasāilā—made sit; āpani—personally Himself; śrī-haste—with His hand; sabāre—unto everyone; mālya—garland; gandha—sandalwood pulp; dilā—offered.

TRANSLATION

Śrī Caitanya Mahāprabhu made all the devotees sit at His side, and with His own hand He offered them garlands and sandalwood pulp.

Madhya TEXT 11.133

bhaṭṭācārya, ācārya tabe mahāprabhura sthāne

yathā-yogya mililā sabākāra sane //CC Madhya, 11.133//

SYNONYMS

bhaṭṭācārya—Sārvabhauma Bhaṭṭācārya; ācārya—Gopīnātha Ācārya; tabe—thereafter; mahāprabhura sthāne—at the place of Śrī Caitanya Mahāprabhu; yathā-yogya—as it is befitting; mililā—met; sabākāra sane—with all the Vaiṣṇavas assembled there.

TRANSLATION

After this, Gopīnātha Ācārya and Sārvabhauma Bhaṭṭācārya met all the Vaiṣṇavas at the place of Śrī Caitanya Mahāprabhu in a befitting manner.

Madhya TEXT 11.134

advaitere kahena prabhu madhura vacane

āji āmi pūrṇa ha-ilāṇa tomāra āgamane //CC Madhya, 11.134//

SYNONYMS

advaitere—unto Advaita Ācārya Prabhu; kahena—says; prabhu—Śrī Caitanya Mahāprabhu; madhura vacane—in sweet language; āji—today; āmi—I; pūrṇa—perfect; ha-ilāṇa—became; tomāra—Your; āgamane—on arrival.

TRANSLATION

Śrī Caitanya Mahāprabhu addressed Advaita Ācārya Prabhu, saying sweetly, "My dear Sir, today I have become perfect because of Your arrival."

Madhya TEXTS 11.135-136

advaita kahe,-īśvarera ei svabhāva haya

yadyapi āpane pūrṇa, sarvaiśvarya-maya

tathāpi bhakta-saṅge haya sukhollāsa

bhakta-saṅge kare nitya vividha vilāsa //CC Madhya, 11.135-136//

SYNONYMS

advaita kahe—Advaita Ācārya Prabhu said; īśvarera—of the Lord; ei—this; svabhāva—feature; haya—becomes; yadyapi—although; āpane—Himself; pūrṇa—all-perfect; sarva-aiśvarya-maya—full of all opulences; tathāpi—still; bhakta-saṅge—in the association of devotees; haya—there is; sukha-ullāsa—great jubilation; bhakta-saṅge—with devotees; kare—does; nitya—eternally; vividha—various; vilāsa—pastimes.

TRANSLATION

Advaita Ācārya Prabhu replied, "This is a natural characteristic of the Supreme

Personality of Godhead. Although He is personally complete and full of all opulences, He takes transcendental pleasure in the association of His devotees, with whom He has a variety of eternal pastimes."

Madhya TEXT 11.137

vāsudeva dekhi' prabhu ānandita hañā

tāñre kichu kahe tāñra aṅge hasta diyā //CC Madhya, 11.137//

SYNONYMS

vāsudeva—Vāsudeva; dekhi'—seeing; prabhu—Lord Śrī Caitanya Mahāprabhu; ānandita hañā—becoming very much pleased; tāñre—unto him; kichu kahe—says something; tāñra aṅge—on his body; hasta diyā—placing His hand.

TRANSLATION

As soon as Śrī Caitanya Mahāprabhu saw Vāsudeva Datta, the father of Mukunda Datta, He immediately became very happy and, placing His hand on his body, began to speak.

Madhya TEXT 11.138

yadyapi mukunda-āmā-saṅge śīśu haite

tāñhā haite adhika sukha tomāre dekhite //CC Madhya, 11.138//

SYNONYMS

yadyapi—although; mukunda—Mukunda; āmā-saṅge—with Me; śīśu haite—from childhood; tāñhā haite—than him; adhika—still more; sukha—happiness; tomāre dekhite—to see you.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Although Mukunda is My friend from childhood, I nonetheless take greater pleasure in seeing you than in seeing him."

PURPORT

Vāsudeva Datta was the father of Mukunda Datta, who was the childhood friend of Śrī Caitanya Mahāprabhu. It is naturally a great pleasure to see a friend, but Śrī Caitanya Mahāprabhu informed the father that although it was His pleasure

to see His friend, His pleasure was increased by seeing the father.

Madhya TEXT 11.139

vāsu kahe,-mukunda ādau pāila tomāra saṅga

tomāra caraṇa pāila sei punar-janma //CC Madhya, 11.139//

SYNONYMS

vāsu kahe—Vāsudeva Datta said; mukunda—Mukunda; ādau—in the beginning; pāila—got; tomāra saṅga—Your association; tomāra caraṇa—Your lotus feet; pāila—got; sei—that; punar-janma—transcendental rebirth.

TRANSLATION

Vāsudeva replied, "Mukunda got Your association in the beginning. As such, he has taken shelter at Your lotus feet. That is his transcendental rebirth."

Madhya TEXT 11.140

choṭa hañā mukunda ebe haila āmāra jyeṣṭha

tomāra kṛpā-pātra tāte sarva-guṇe śreṣṭha //CC Madhya, 11.140//

SYNONYMS

choṭa hañā—being junior; mukunda—Mukunda; ebe—now; haila—has become; āmāra—my; jyeṣṭha—senior; tomāra—Your; kṛpā-pātra—favorite; tāte—therefore; sarva-guṇe—in all good qualities; śreṣṭha—superior.

TRANSLATION

Thus Vāsudeva Datta admitted his inferiority to Mukunda, his son. "Although Mukunda is my junior," he said, "he first received Your favor. Consequently he became transcendently senior to me. Besides that, You very much favored Mukunda. Thus he is superior in all good qualities."

Madhya TEXT 11.141

punaḥ prabhu kahe-āmi tomāra nimitte

dui pustaka āniyāchi 'dakṣiṇa' ha-ite //CC Madhya, 11.141//

SYNONYMS

punaḥ—again; prabhu kahe—the Lord said; āmi—I; tomāra nimitte—for your sake; dui—two; pustaka—books; āniyāchi—have brought; dakṣiṇa ha-ite—from South India.

TRANSLATION

The Lord said, "For your sake only, I have brought two books from South India.

Madhya TEXT 11.142

svarūpera ṭhāṇi āche, laha tā likhiyā

vāsudeva ānandita pustaka pāñā //CC Madhya, 11.142//

SYNONYMS

svarūpera ṭhāṇi—in the possession of Svarūpa Dāmodara; āche—they are; laha—you take; tā—they; likhiyā—copying; vāsudeva—Vāsudeva; ānandita—very glad; pustaka—the books; pāñā—getting.

TRANSLATION

"The books are kept with Svarūpa Dāmodara, and you can get them copied." Hearing this, Vāsudeva became very glad.

Madhya TEXT 11.143

pratyeka vaiṣṇava sabe likhiyā la-ila

krame krame dui grantha sarvatra vyāpila //CC Madhya, 11.143//

SYNONYMS

pratyeka—each and every; vaiṣṇava—devotee; sabe—all; likhiyā—copying; la-ila—took; krame krame—by and by; dui grantha—the two books; sarvatra—everywhere; vyāpila—become broadcast.

TRANSLATION

Indeed, each and every Vaiṣṇava copied the two books. By and by, the two books [the Brahma-saṁhitā and Śrī Kṛṣṇa-karṇāmṛta] were broadcast all over India.

Madhya TEXT 11.144

śrīvāsādye kahe prabhu kari' mahā-prīta

tomāra cāri-bhāira āmi ha-inu vikrīta //CC Madhya, 11.144//

SYNONYMS

śrīvāsa-ādye—unto Śrīvāsa and his three brothers; kahe—says; prabhu—the Lord; kari'—giving; mahā-prīta—great love; tomāra—of you; cāri-bhāira—of four brothers; āmi—I; ha-inu—became; vikrīta—purchased.

TRANSLATION

The Lord addressed Śrīvāsa and his brothers with great love and affection, saying, "I am so obliged that I am purchased by you four brothers."

Madhya TEXT 11.145

śrīvāsa kahena,-kene kaha viparīta

kṛpā-mūlye cāri bhāi ha-i tomāra krīta //CC Madhya, 11.145//

SYNONYMS

śrīvāsa kahena—Śrīvāsa Ṭhākura replied; kene—why; kaha viparīta—do You speak just the opposite; kṛpā-mūlye—by the price of Your mercy; cāri bhāi—we four brothers; ha-i—become; tomāra—of You; krīta—purchased.

TRANSLATION

Śrīvāsa then replied to the Lord, "Why are You speaking in a contradictory way? Rather, we four brothers have been purchased by Your mercy."

Madhya TEXT 11.146

śaṅkare dekhiyā prabhu kahe dāmodare

sagaurava-prīti āmāra tomāra upare //CC Madhya, 11.146//

SYNONYMS

śaṅkare dekhiyā—seeing Śaṅkara; prabhu—the Lord; kahe—says; dāmodare—unto Dāmodara; sa-gaurava-prīti—affection with awe and reverence; āmāra—My; tomāra upare—upon you.

TRANSLATION

After seeing Śaṅkara, Lord Śrī Caitanya Mahāprabhu told Dāmodara, "My affection for you is on the platform of awe and reverence.

PURPORT

Here the Lord is addressing Dāmodara Paṇḍita, who is different from Svarūpa Dāmodara. Dāmodara Paṇḍita is the elder brother of Śaṅkara. Thus the Lord informed Dāmodara that His affection toward him was on the platform of awe and reverence. However, the Lord's affection toward his younger brother, Śaṅkara, was on the platform of pure love.

Madhya TEXT 11.147

śuddha kevala-prema śaṅkara-upare

ataeva tomāra saṅge rākhaha śaṅkare //CC Madhya, 11.147//

SYNONYMS

śuddha kevala-prema—pure unalloyed affection; śaṅkara-upare—upon Śaṅkara; ataeva—therefore; tomāra saṅge—along with you; rākhaha—keep; śaṅkare—Śaṅkara.

TRANSLATION

"Therefore keep your younger brother Śaṅkara with you because he is connected to Me by pure unalloyed love."

Madhya TEXT 11.148

dāmodara kahe,-śaṅkara choṭa āmā haite

ebe āmāra baḍa bhāi tomāra kṛpāte //CC Madhya, 11.148//

SYNONYMS

dāmodara kahe—Dāmodara Paṇḍita replied; śaṅkara—Śaṅkara; choṭa—younger; āmā haite—than me; ebe—now; āmāra—my; baḍa bhāi—elder brother; tomāra—of You; kṛpāte—by the mercy.

TRANSLATION

Dāmodara Paṇḍita replied, "Śaṅkara is my younger brother, but from today he becomes my elder brother because of Your special mercy upon him."

Madhya TEXT 11.149

śivānande kahe prabhu,-tomāra āmāte

gāḍha anurāga haya, jāni āge haite //CC Madhya, 11.149//

SYNONYMS

śivānande—unto Śivānanda Sena; kahe—says; prabhu—the Lord; tomāra—your; āmāte—upon Me; gāḍha anurāga—deep affection; haya—there is; jāni—I know; āge haite—from the very beginning.

TRANSLATION

Then turning toward Śivānanda Sena, the Lord said, "I know that from the very beginning your affection for Me has been very great."

Madhya TEXT 11.150

śuni' śivānanda-sena premāviṣṭa hañā

daṇḍavat hañā paḍe śloka paḍiyā //CC Madhya, 11.150//

SYNONYMS

śuni'-hearing; śivānanda-sena—Śivānanda Sena; prema-āviṣṭa hañā—becoming absorbed in pure love; daṇḍavat hañā—offering obeisances; paḍe—falls down; śloka—a verse; paḍiyā—reciting.

TRANSLATION

Immediately upon hearing this, Śivānanda Sena became absorbed in ecstatic love and fell down on the ground, offering obeisances to the Lord. He then began to recite the following verse.

Madhya TEXT 11.151

nimajjato 'nanta bhavārṇavāntaś

cirāya me kūlam ivāsi labdhah

tvayāpi labdham bhagavann idānīm

anuttamaṁ pātram idaṁ dayāyāḥ //CC Madhya, 11.151//

SYNONYMS

nimajjataḥ—being immersed; ananta—O unlimited one; bhava-arṇava-antaḥ—within the ocean of nescience; cirāya—after a long time; me—of me; kūlam—the shore; iva—like; asi—You are; labdhaḥ—obtained; tvayā—by You; api—also; labdham—has been gained; bhagavan—O my Lord; idānīm—now; anuttamam—the best; pātram—candidate; idaṁ—this; dayāyāḥ—for showing Your mercy.

TRANSLATION

" 'O my Lord! O unlimited one! Although I was merged in the ocean of nescience, I have now, after a long time, attained You, just as one may attain the seashore. My dear Lord, by getting me, You have obtained the right person upon whom to bestow Your causeless mercy.' "

PURPORT

This is a verse from the Stotra-ratna (21), composed by Ālabandāru Yāmunācārya. One's relationship with the Supreme Personality of Godhead may be reestablished even after one has fallen into the ocean of nescience, which is the ocean of material existence involving the repetition of birth, death, old age and disease, all arising out of the acceptance of the material body. There are 8,400,000 species of material life, but in the human body one attains a chance to get release from the repetition of birth and death. When one becomes the Lord's devotee, he is rescued from this dangerous ocean of birth and death. The Lord is always prepared to show His mercy to the fallen souls struggling against miserable material conditions. As Lord Kṛṣṇa states in the Bhagavad-gītā (15.7):

mamaivāṁśo jīva-loke

jīva-bhūtaḥ sanātanaḥ

manaḥ-śaṣṭhānīndriyāṇi

prakṛti-sthāni karṣati

"The living entities in this conditioned world are My eternal fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which

include the mind."

Thus every living being is struggling hard in this material nature. Actually the living entity is part and parcel of the Supreme Lord, and when he surrenders unto the Supreme Personality of Godhead, he attains release from the ocean of birth and death. The Lord, being very kind to fallen souls, is always anxious to get the living entity out of the ocean of nescience. If the living entity understands his position and surrenders to the Lord, his life becomes successful.

Madhya TEXT 11.152

prathame murāri-gupta prabhure nā miliyā

bāhirete paḍi' āche daṇḍavat hañā //CC Madhya, 11.152//

SYNONYMS

prathame—at first; murāri-gupta—Murāri Gupta; prabhure—to Śrī Caitanya Mahāprabhu; nā—without; miliyā—meeting; bāhirete—outside; paḍi'—falling down; āche—was there; daṇḍavat—falling flat like a stick; hañā—becoming so.

TRANSLATION

Murāri Gupta at first did not meet the Lord but rather remained outside the door, falling down like a stick to offer obeisances.

Madhya TEXT 11.153

murāri nā dekhiyā prabhu kare anveṣaṇa

murāri la-ite dhāñā āilā bahu-jana //CC Madhya, 11.153//

SYNONYMS

murāri—Murāri; nā—without; dekhiyā—seeing; prabhu—the Lord; kare—does; anveṣaṇa—inquiry; murāri—Murāri Gupta; la-ite—to take; dhāñā—running; āilā—came; bahu-jana—many persons.

TRANSLATION

When Lord Śrī Caitanya Mahāprabhu could not see Murāri amongst the devotees, He inquired about him. Thereupon many people immediately went to Murāri, running to take him to the Lord.

Madhya TEXT 11.154

ṭṛṇa dui-guccha murāri daśane dhariyā

mahāprabhu āge gelā dainyādhīna hañā //CC Madhya, 11.154//

SYNONYMS

ṭṛṇa—of straw; dui—two; guccha—bunches; murāri—Murāri; daśane—in his teeth; dhariyā—catching; mahāprabhu—of Śrī Caitanya Mahāprabhu; āge—in front; gelā—went; dainya-adhīna—under obligation of meekness; hañā—becoming.

TRANSLATION

Thus Murāri Gupta, catching two bunches of straw in his teeth, went before Śrī Caitanya Mahāprabhu with humility and meekness.

Madhya TEXT 11.155

murāri dekhiyā prabhu āilā milite

pāche bhāge murāri, lāgilā kahite //CC Madhya, 11.155//

SYNONYMS

murāri—Murāri; dekhiyā—seeing; prabhu—Lord Caitanya Mahāprabhu; āilā—came out; milite—to meet; pāche—thereafter; bhāge—runs away; murāri—Murāri; lāgilā—began; kahite—to speak.

TRANSLATION

Upon seeing Murāri come to meet Him, Lord Śrī Caitanya Mahāprabhu went up to him, but Murāri began to run away and speak as follows.

Madhya TEXT 11.156

more nā chuñiha, prabhu, muñi ta' pāmara

tomāra sparśa-yogya nahe pāpa kalevara //CC Madhya, 11.156//

SYNONYMS

more—me; nā chuñiha—do not touch; prabhu—my Lord; muñi—I; ta'—certainly; pāmara—most abominable; tomāra—of You; sparśa-yogya—fit to be

touched; nahe—not; pāpa—sinful; kalevara—body.

TRANSLATION

"My Lord, please do not touch me. I am most abominable and am not fit for You to touch because my body is sinful."

Madhya TEXT 11.157

prabhu kahe,-murāri, kara dainya saṁvaraṇa

tomāra dainya dekhi' mora vidīrṇa haya mana //CC Madhya, 11.157//

SYNONYMS

prabhu kahe—the Lord said; murāri—My dear Murāri; kara dainya saṁvaraṇa—please restrain your great humility; tomāra—your; dainya—humility; dekhi'—seeing; mora—My; vidīrṇa haya mana—mind becomes disturbed.

TRANSLATION

The Lord said, "My dear Murāri, please restrain your unnecessary humility. My mind is disturbed to see your meekness."

Madhya TEXT 11.158

eta bali' prabhu tānre kaila āliṅgana

nikaṭe vasāñā kare aṅga sammārjana //CC Madhya, 11.158//

SYNONYMS

eta bali'-saying this; prabhu—the Lord; tānre—him; kaila—did; āliṅgana—embrace; nikaṭe—nearby; vasāñā—making sit down; kare—does; aṅga—of his body; sammārjana—cleansing.

TRANSLATION

Saying this, the Lord embraced Murāri and had him sit down by His side. The Lord then began to cleanse his body with His own hands.

Madhya TEXTS 11.159-160

ācāryaratna, vidyānidhi, paṇḍita gadādhara

gaṅgādāsa, hari-bhaṭṭa, ācārya purandara

pratyeka sabāra prabhu kari' guṇa gāna

punaḥ punaḥ āliṅgiyā karila sammāna //CC Madhya, 11.159-160//

SYNONYMS

ācāryaratna—Ācāryaratna; vidyānidhi—Vidyānidhi; paṇḍita gadādhara—Paṇḍita Gadādhara; gaṅgādāsa—Gaṅgādāsa; hari-bhaṭṭa—Hari Bhaṭṭa; ācārya purandara—Ācārya Purandara; pratyeka—each and every one of them; sabāra—of all of them; prabhu—the Lord; kari' guṇa gāna—glorifying the qualities; punaḥ punaḥ—again and again; āliṅgiyā—embracing; karila—did; sammāna—honor.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu then again and again embraced all the devotees, including Ācāryaratna, Vidyānidhi, Paṇḍita Gadādhara, Gaṅgādāsa, Hari Bhaṭṭa and Ācārya Purandara. The Lord described their good qualities and glorified them again and again.

Madhya TEXT 11.161

sabāre sammāni' prabhura ha-ila ullāsa

haridāse nā dekhiyā kahe,-kāhān haridāsa //CC Madhya, 11.161//

SYNONYMS

sabāre sammāni'-respecting everyone; prabhura—of the Lord; ha-ila—there was; ullāsa—jubilation; haridāse—Haridāsa Ṭhākura; nā dekhiyā—without seeing; kahe—says; kāhān haridāsa—where is Haridāsa.

TRANSLATION

After thus offering respect to each and every devotee, Lord Śrī Caitanya Mahāprabhu became very jubilant. However, not seeing Haridāsa Ṭhākura, He inquired, "Where is Haridāsa?"

Madhya TEXT 11.162

dūra haite haridāsa gosāṇe dekhiyā

rājapatha-prānte paḍi' āche daṇḍavat hañā //CC Madhya, 11.162//

SYNONYMS

dūra haite—from a distance; haridāsa gosāṇe—Haridāsa Ṭhākura; dekhiyā—seeing; rājapatha-prānte—at the side of the common road; paḍi'—falling down; āche—he was; daṇḍavat hañā—offering obeisances.

TRANSLATION

Śrī Caitanya Mahāprabhu then saw in the distance that Haridāsa Ṭhākura was lying down flat on the road offering obeisances.

Madhya TEXT 11.163

milana-sthāne āsi' prabhure nā mililā

rājapatha-prānte dūre paḍiyā rahilā //CC Madhya, 11.163//

SYNONYMS

milana-sthāne—in the meeting place; āsi'—coming; prabhure—unto Lord Śrī Caitanya Mahāprabhu; nā—not; mililā—did meet; rājapatha-prānte—on the side of the common road; dūre—at a distant place; paḍiyā—falling flat; rahilā—remained.

TRANSLATION

Haridāsa Ṭhākura did not come to the Lord's meeting place but remained fallen flat on the common road at a distance.

Madhya TEXT 11.164

bhakta saba dhāñā āila haridāse nite

prabhu tomāya milite cāhe, calaha tvarite //CC Madhya, 11.164//

SYNONYMS

bhakta—devotees; saba—all; dhāñā—running; āila—came; haridāse—Haridāsa; nite—to take; prabhu—Lord Śrī Caitanya Mahāprabhu; tomāya—you; milite—to meet; cāhe—wants; calaha—just come; tvarite—very soon.

TRANSLATION

All the devotees then went to Haridāsa Ṭhākura, saying, "The Lord wants to meet you. Please come immediately."

Madhya TEXT 11.165

haridāsa kahe,-muñi nīca-jāti chāra

mandira-nikaṭe yāite mora nāhi ādhikāra //CC Madhya, 11.165//

SYNONYMS

haridāsa kahe—Haridāsa Ṭhākura said; muñi—I; nīca-jāti—low caste; chāra—abominable; mandira-nikaṭe—near the temple; yāite—to go; mora—my; nāhi—there is not; ādhikāra—authority.

TRANSLATION

Haridāsa Ṭhākura replied, "I cannot go near the temple because I am a low-caste, abominable person. I have no authority to go there."

PURPORT

Although Haridāsa Ṭhākura was such a highly exalted Vaiṣṇava that he was addressed as Haridāsa Gosvāmī, he still did not like to disturb the common sense of the general populace. Haridāsa Ṭhākura was so exalted that he was addressed as ṭhākura and gosāñi, and these titles are offered to the most advanced Vaiṣṇavas. The spiritual master is generally called gosāñi, and ṭhākura is used to address the paramahāṁsas, those in the topmost rank of spirituality. Nonetheless, Haridāsa Ṭhākura did not want to go near the temple, although he was called there by Śrī Caitanya Mahāprabhu Himself. The Jagannātha temple still accepts only those Hindus who are in the varṇāśrama order. Other castes, especially those who are not Hindu, are not allowed to enter the temple. This is a long-standing regulation, and thus Haridāsa Ṭhākura, although certainly competent and qualified to enter the temple, did not want even to go near it. This is called Vaiṣṇava humility.

Madhya TEXT 11.166

nibhṛte ṭoṭā-madhye sthāna yadi pāṇa

tāhān paḍi' raho, ekale kāla goṇāṇa //CC Madhya, 11.166//

SYNONYMS

nibhr̥te—in a solitary place; ṭoṭā-madhye—within the gardens; sthāna—place; yadi—if; pāṇa—I get; tāhāñ—there; paḍi' raho—I shall stay; ekale—alone; kāla—time; goṇāṇa—I shall pass.

TRANSLATION

Haridāsa Ṭhākura then expressed his desire: "If I could just get a solitary place near the temple, I could stay there alone and pass my time.

Madhya TEXT 11.167

jagannātha-sevakera mora sparśa nāhi haya

tāhāñ paḍi' rahoñ,-mora ei vāñchā haya //CC Madhya, 11.167//

SYNONYMS

jagannātha-sevakera—of the servants of Lord Jagannātha; mora—my; sparśa—touching; nāhi—not; haya—takes place; tāhāñ—there; paḍi' rahoñ—I stay; mora—my; ei—this; vāñchā—desire; haya—is.

TRANSLATION

"I do not wish the servants of Lord Jagannātha to touch me. I would remain there in the garden alone. That is my desire."

Madhya TEXT 11.168

ei kathā loka giyā prabhure kahila

śuniyā prabhura mane baḍa sukha ha-ila //CC Madhya, 11.168//

SYNONYMS

ei kathā—this message; loka—people; giyā—going; prabhure—unto Lord Śrī Caitanya Mahāprabhu; kahila—informed; śuniyā—hearing; prabhura mane—in the mind of the Lord; baḍa—very much; sukha—happiness; ha-ila—became.

TRANSLATION

When this message was relayed to Śrī Caitanya Mahāprabhu by the people, the Lord became very happy to hear it.

Madhya TEXT 11.169

hena-kāle kāśī-miśra, paḍichā,-dui jana

āsiyā karila prabhura caraṇa vandana //CC Madhya, 11.169//

SYNONYMS

hena-kāle—at this time; kāśī-miśra—Kāśī Miśra; paḍichā—the superintendent; dui jana—two persons; āsiyā—coming; karila—did; prabhura—of Lord Śrī Caitanya Mahāprabhu; caraṇa vandana—worshiping the lotus feet.

TRANSLATION

At this time, Kāśī Miśra, along with the superintendent of the temple, came and offered his respects unto the lotus feet of Lord Śrī Caitanya Mahāprabhu.

Madhya TEXT 11.170

sarva vaiṣṇava dekhi' sukha baḍa pāilā

yathā-yogya sabā-sane ānande mililā //CC Madhya, 11.170//

SYNONYMS

sarva vaiṣṇava—all the Vaiṣṇavas; dekhi'—seeing; sukha—happiness; baḍa—very much; pāilā—got; yathā-yogya—as is befitting; sabā-sane—along with everyone; ānande—in happiness; mililā—met.

TRANSLATION

Upon seeing all the Vaiṣṇavas together, Kāśī Miśra and the superintendent became very happy. With great happiness they met with the devotees in a befitting manner.

Madhya TEXT 11.171

prabhu-pade dui jane kaila nivedane

ājñā deha',-vaiṣṇavera kari samādhāne //CC Madhya, 11.171//

SYNONYMS

prabhu-pade—unto the lotus feet of Śrī Caitanya Mahāprabhu; dui jane—both of them; kaila—did; nivedane—submission; ājñā deha'—please order; vaiṣṇavera—of all the Vaiṣṇavas; kari—let us do; samādhāne—accommodation.

TRANSLATION

Both submitted to Lord Śrī Caitanya Mahāprabhu, "Please give us orders so that we may make proper arrangements to accommodate all the Vaiṣṇavas.

Madhya TEXT 11.172

sabāra kariyāchi vāsā-gr̥ha-sthāna

mahā-prasāda sabākāre kari samādhāna //CC Madhya, 11.172//

SYNONYMS

sabāra—for all of them; kariyāchi—we have arranged; vāsā-gr̥ha-sthāna—residential places for staying; mahā-prasāda—remnants of food of Jagannātha; sabākāre—to all of them; kari—let us do; samādhāna—distribution.

TRANSLATION

"Accommodations have been arranged for all the Vaiṣṇavas. Now let us distribute mahā-prasāda to all of them."

Madhya TEXT 11.173

prabhu kahe,-gopīnātha, yāha' vaiṣṇava lañā

yāhān yāhān kahe vāsā, tāhān deha' lañā //CC Madhya, 11.173//

SYNONYMS

prabhu kahe—the Lord Caitanya Mahāprabhu said; gopīnātha—My dear Gopīnātha; yāha'—please go; vaiṣṇava lañā—taking all the Vaiṣṇavas; yāhān yāhān—wherever; kahe—they say; vāsā—staying place; tāhān—there; deha'—give; lañā—accepting.

TRANSLATION

Śrī Caitanya Mahāprabhu immediately told Gopīnātha Ācārya, "Please go with the Vaiṣṇavas and accommodate them in whatever residences Kāśī Miśra and the temple superintendent offer."

Madhya TEXT 11.174

mahā-prasādānna deha vāṇīnātha-sthāne

sarva-vaiṣṇavera iṅho karibe samādhāne //CC Madhya, 11.174//

SYNONYMS

mahā-prasāda-anna—the remnants of food; deha—deliver; vāṇīnātha-sthāne—unto Vāṇīnātha; sarva-vaiṣṇavera—unto all the Vaiṣṇavas; iṅho—he; karibe—will do; samādhāne—distribution.

TRANSLATION

Then the Lord told Kāśī Miśra and the temple superintendent, "As for the remnants of food left by Jagannātha, let them be delivered to Vāṇīnātha Rāya's charge, for he can take care of all the Vaiṣṇavas and distribute mahā-prasāda to them."

Madhya TEXT 11.175

āmāra nikāṭe ei puṣpera udyāne

eka-khāni ghara āche parama-nirjane //CC Madhya, 11.175//

SYNONYMS

āmāra nikāṭe—nearby My place; ei—this; puṣpera udyāne—in a garden of flowers; eka-khāni—one; ghara—room; āche—there is; parama-nirjane—in a very solitary place.

TRANSLATION

Śrī Caitanya Mahāprabhu then said, "Nearby My place, in this garden of flowers, is a single room that is very solitary.

Madhya TEXT 11.176

sei ghara āmāke deha'-āche prayojana

nibhṛte vasiyā tāhān kariba smaraṇa //CC Madhya, 11.176//

SYNONYMS

sei ghara—that room; āmāke deha'—please give to Me; āche prayojana—there is necessity; nibhṛte—in the solitary place; vasiyā—sitting; tāhān—there; kariba smaraṇa—I shall remember the lotus feet of the Lord.

TRANSLATION

"Please give that room to Me, for I have a need for it. Indeed, I shall remember the lotus feet of the Lord sitting in that solitary place."

PURPORT

This statement of Śrī Caitanya Mahāprabhu is significant. Nibhṛte vasiyā tāhāṅ kariba smarāṇa: "I shall sit down there in that solitary place and remember the lotus feet of the Lord." Neophyte students are not to imitate sitting in a solitary place and remembering the lotus feet of the Lord by chanting the Hare Kṛṣṇa mahā-mantra. We should always remember that it was Śrī Caitanya Mahāprabhu Himself who wanted such a place, either for Himself or Haridāsa Ṭhākura. No one can suddenly attain the level of Haridāsa Ṭhākura and sit down in a solitary place to chant the Hare Kṛṣṇa mahā-mantra and remember the lotus feet of the Lord. Only an exalted person like Haridāsa Ṭhākura or Śrī Caitanya Mahāprabhu, who is personally exhibiting the proper behavior for an ācārya, can engage in such a practice.

At the present moment we see that some of the members of the International Society for Krishna Consciousness are tending to leave their preaching activities in order to sit in a solitary place. This is not a very good sign. It is a fact that Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura has condemned this process for neophytes. He has even stated in a song, pratiṣṭhāra tare, nirjanera ghare, tava hari-nāma kevala kaitava: "Sitting in a solitary place intending to chant the Hare Kṛṣṇa mahā-mantra is considered a cheating process." This practice is not possible for neophytes at all. The neophyte devotee must act and work very laboriously under the direction of the spiritual master, and he must thus preach the cult of Śrī Caitanya Mahāprabhu. Only after maturing in devotion can he sit down in a solitary place to chant the Hare Kṛṣṇa mahā-mantra as Śrī Caitanya Mahāprabhu Himself did. Although Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead, He nonetheless traveled all over India continuously for six years and then retired at Jagannātha Purī to teach us a lesson. Even at Jagannātha Purī the Lord chanted the Hare Kṛṣṇa mahā-mantra in great meetings at the Jagannātha temple. The point is that one should not try to imitate Haridāsa Ṭhākura at the beginning of one's transcendental life. One must first become very mature in devotion and thus receive the approval of Śrī Caitanya Mahāprabhu. Only at such a time may one actually sit down peacefully in a solitary place to chant the Hare Kṛṣṇa mahā-mantra and remember the lotus feet of the Lord. The senses are very strong, and if a neophyte devotee imitates

Haridāsa Ṭhākura, his enemies (kāma, krodha, lobha, moha, mada and mātsarya) will disturb and fatigue him. Instead of chanting the Hare Kṛṣṇa mahā-mantra, the neophyte will simply sleep soundly. Preaching work is meant for advanced devotees, and when an advanced devotee is further elevated on the devotional scale, he may retire to chant the Hare Kṛṣṇa mantra in a solitary place. However, if one simply imitates advanced spiritual life, he will fall down, just like the sahajiyās in Vṛndāvana.

Madhya TEXT 11.177

miśra kahe,-saba tomāra, cāha ki kāraṇe?

āpana-icchāya laha, yei tomāra mane //CC Madhya, 11.177//

SYNONYMS

miśra kahe—Kāśī Miśra said; saba—everything; tomāra—Yours; cāha ki kāraṇe—why do You beg; āpana-icchāya—by Your own will; laha—You take; yei—whatever; tomāra mane—is in Your mind.

TRANSLATION

Kāśī Miśra then told Śrī Caitanya Mahāprabhu: "Everything belongs to You. What is the use of Your begging? By Your own will You can take whatever You like.

Madhya TEXT 11.178

āmi-dui ha-i tomāra dāsa ājñākārī

ye cāha, sei ājñā deha' kṛpā kari' //CC Madhya, 11.178//

SYNONYMS

āmi—we; dui—two; ha-i—are; tomāra—Your; dāsa—servants; ājñā-kārī—order-carriers; ye cāha—whatever You want; sei ājñā—that order; deha'—give; kṛpā kari'—being merciful.

TRANSLATION

"My Lord, we are Your two servants and are here just to carry out Your orders. By Your mercy, please tell us to do whatever You want."

Madhya TEXT 11.179

eta kahi' dui jane vidāya la-ila

gopīnātha, vāṇīnātha-duñhe sañge nila //CC Madhya, 11.179//

SYNONYMS

eta kahi'-saying this; dui jane—both of them; vidāya la-ila—took leave;
gopīnātha—Gopīnātha Ācārya; vāṇīnātha—Vāṇīnātha Rāya; duñhe sañge nila—
took both of them with them.

TRANSLATION

Saying this, Kāśī Miśra and the temple inspector took their leave, and Gopīnātha
and Vāṇīnātha went with them.

Madhya TEXT 11.180

gopīnāthe dekhāila saba vāsā-ghara

vāṇīnātha-ṭhāñi dila prasāda vistara //CC Madhya, 11.180//

SYNONYMS

gopīnāthe—unto Gopīnātha Ācārya; dekhāila—showed; saba—all; vāsā-ghara—
residential places; vāṇīnātha-ṭhāñi—unto Vāṇīnātha Rāya; dila—delivered;
prasāda vistara—remnants of food in large quantities.

TRANSLATION

Gopīnātha was then shown all the residential places, and Vāṇīnātha was given
large quantities of food [mahā-prasāda] left by Lord Jagannātha.

Madhya TEXT 11.181

vāṇīnātha āilā bahu prasāda piṭhā lañā

gopīnātha āilā vāsā saṁskāra kariyā //CC Madhya, 11.181//

SYNONYMS

vāṇīnātha—Vāṇīnātha; āilā—returned; bahu—a very large quantity of; prasāda
—remnants of food; piṭhā lañā—also taking cakes with them; gopīnātha—
Gopīnātha Ācārya; āilā—returned; vāsā—residential places; saṁskāra kariyā—
cleansing.

TRANSLATION

Thus Vāṇīnātha Rāya returned with large quantities of Lord Jagannātha's food remnants, including cakes and other good eatables. Gopīnātha Ācārya also returned after cleansing all the residential quarters.

Madhya TEXT 11.182

mahāprabhu kahe,-śuna, sarva vaiṣṇava-gaṇa

nija-nija-vāsā sabe karaha gamana //CC Madhya, 11.182//

SYNONYMS

mahāprabhu kahe—Lord Śrī Caitanya Mahāprabhu said; śuna—kindly listen; sarva vaiṣṇava-gaṇa—all Vaiṣṇavas; nija-nija-vāsā—to the respective residential quarters; sabe—all of you; karaha—make; gamana—departure.

TRANSLATION

Śrī Caitanya Mahāprabhu then addressed all the Vaiṣṇavas and requested that they listen to Him. He said, "Now you can go to your respective residential quarters.

Madhya TEXT 11.183

samudra-snāna kari' kara cūḍā daraśana

tabe āji ihañ āsi' karibe bhojana //CC Madhya, 11.183//

SYNONYMS

samudra-snāna—bathing in the sea; kari'—finishing; kara—just do; cūḍā daraśana—observing the top of the temple; tabe—thereafter; āji—today; ihañ—here; āsi'—coming back; karibe bhojana—take your lunch.

TRANSLATION

"Go to the sea and bathe and look at the top of the temple. After so doing, please come back here and take your lunch."

Madhya TEXT 11.184

prabhu namaskari' sabe vāsāte calilā

gopīnāthācārya sabe vāsā-sthāna dilā //CC Madhya, 11.184//

SYNONYMS

prabhu namaskari'-after offering obeisances to Lord Śrī Caitanya Mahāprabhu; sabe—all the devotees; vāsāte calilā—departed for their residential quarters; gopīnātha-ācārya—Gopīnātha Ācārya; sabe—to everyone; vāsā—residential quarters; sthāna—place; dilā—delivered.

TRANSLATION

After offering obeisances to Śrī Caitanya Mahāprabhu, all the devotees departed for their residences, and Gopīnātha Ācārya showed them their respective quarters.

Madhya TEXT 11.185

mahāprabhu āilā tabe haridāsa-milane

haridāsa kare preme nāma-saṅkīrtane //CC Madhya, 11.185//

SYNONYMS

mahāprabhu—Śrī Caitanya Mahāprabhu; āilā—came; tabe—thereafter; haridāsa-milane—to meet Ṭhākura Haridāsa; haridāsa—Ṭhākura Haridāsa; kare—does; preme—in ecstatic love; nāma-saṅkīrtane—chanting of the holy name.

TRANSLATION

After this, Śrī Caitanya Mahāprabhu went to meet Haridāsa Ṭhākura, and He saw him engaged in chanting the mahā-mantra with ecstatic love. Haridāsa chanted, "Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare."

Madhya TEXT 11.186

prabhu dekhi' paḍe āge daṇḍavat hañā

prabhu ālīngana kaila tānre uṭhāñā //CC Madhya, 11.186//

SYNONYMS

prabhu dekhi'-after seeing the Lord; paḍe—fell down; āge—in front of Him; daṇḍavat—flat like a stick; hañā—becoming; prabhu—Lord Śrī Caitanya

Mahāprabhu; āliṅgana kaila—embraced; tāñre—him; uṭhāñā—raising him up.

TRANSLATION

As soon as Haridāsa Ṭhākura saw Śrī Caitanya Mahāprabhu, he immediately fell down like a stick to offer Him obeisances, and Lord Śrī Caitanya Mahāprabhu raised him up and embraced him.

Madhya TEXT 11.187

dui-jane premāveśe karena krandane

prabhu-guṇe bhṛtya vikala, prabhu bhṛtya-guṇe //CC Madhya, 11.187//

SYNONYMS

dui-jane—both of them; prema-āveśe—in loving ecstasy; karena krandane—were crying; prabhu-guṇe—by the quality of the Lord; bhṛtya—servant; vikala—transformed; prabhu—the Lord; bhṛtya-guṇe—by the quality of the servant.

TRANSLATION

Then both the Lord and His servant began to cry in ecstatic love. Indeed, the Lord was transformed by the quality of His servant, and the servant was transformed by the quality of his master.

PURPORT

The Māyāvādī philosophers say that the living entity and the Supreme Lord are nondifferent, and therefore they equate the transformation of the living entity with the transformation of the Lord. In other words, Māyāvādīs say that if the living entity is pleased, the Lord is also pleased, and if the living entity is displeased, the Lord is also displeased. By juggling words in this way, Māyāvādīs try to prove that there is no difference between the living entity and the Lord. This, however, is not a fact. In this verse Kṛṣṇadāsa Kavirāja Gosvāmī explains: prabhu-guṇe bhṛtya vikala, prabhu bhṛtya-guṇe. The Lord and the living entity are not equal, for the Lord is always the master, and the living entity is always the servant. Transformation takes place due to transcendental qualities, and it is thus said that the servant of the Lord is the heart of the Lord, and the Lord is the heart of the servant. This is also explained by Lord Kṛṣṇa in the Bhagavad-gītā (4.11):

ye yathā māṁ prapadyante

tāms tathaiva bhajāmy aham

mama vartmānuvartante

manuṣyāḥ pārtha sarvaśaḥ

"As all surrender unto Me, I reward them accordingly. Everyone follows My path in all respects, O son of Pṛthā."

The Lord is always eager to congratulate the servant because of the servant's transcendental quality. The servant pleasingly renders service unto the Lord, and the Lord also very pleasingly reciprocates, rendering even more service unto the servant.

Madhya TEXT 11.188

haridāsa kahe,-prabhu, nā chuñio more

muñi-nīca, aspr̥śya, parama pāmāre //CC Madhya, 11.188//

SYNONYMS

haridāsa kahe—Haridāsa Ṭhākura said; prabhu—my dear Lord; nā chuñio more—please do not touch me; muñi—I; nīca—most fallen; aspr̥śya—untouchable; parama pāmāre—the lowest of mankind.

TRANSLATION

Haridāsa Ṭhākura said, "My dear Lord, please do not touch me, for I am most fallen and untouchable and am the lowest among men."

Madhya TEXT 11.189

prabhu kahe,-tomā sparśi pavitra ha-ite

tomāra pavitra dharma nāhika āmāte //CC Madhya, 11.189//

SYNONYMS

prabhu kahe—the Lord said; tomā sparśi—I touch you; pavitra ha-ite—just to become purified; tomāra—your; pavitra—purified; dharma—occupation; nāhika—is not; āmāte—in Me.

TRANSLATION

The Lord said, "I wish to touch you just to be purified, for your purified activities do not exist in Me."

PURPORT

This is an example of the reciprocation of feelings between master and servant. The servant thinks that he is most impure and that the master should not touch him, and the master thinks that because He has become impure by associating with so many impure living entities, He should touch a pure devotee like Haridāsa Ṭhākura just to purify Himself. Actually both the servant and the master are already purified because neither of them is in touch with the impurities of material existence. They are already equal in quality because both of them are the purest. There is a difference in quantity, however, because the master is unlimited and the servant is limited. Consequently the servant always remains subordinate to the master, and this relationship is eternal and undisturbed. As soon as the servant feels like becoming the master, he falls into māyā. Thus it is by misuse of free will that one falls under the influence of māyā.

The Māyāvādī philosophers try to explain the equality of master and servant in terms of quantity, but they fail to explain why, if the master and servant are equal, the servant falls victim to māyā. They try to explain that when the servant, the living entity, is out of the clutches of māyā, he immediately becomes the so-called master again. Such an explanation is never satisfactory. Being unlimited, the master cannot become a victim of māyā, for in such a case His unlimitedness would be crippled or limited. Thus the Māyāvāda explanation is not correct. The fact is that the master is always master and unlimited, and the servant, being limited, is sometimes curtailed by the influence of māyā. Māyā is also the master's energy and is also unlimited; therefore the limited servant or limited living entity is forced to remain under the master or the master's potency, māyā. Being freed from māyā's influence, one can again become a pure servant and equal qualitatively to the Lord. The relationship between master and servant continues due to their being unlimited and limited respectively.

Madhya TEXT 11.190

kṣaṇe kṣaṇe kara tumi sarva-tīrthe snāna

kṣaṇe kṣaṇe kara tumi yajña-tapo-dāna //CC Madhya, 11.190//

SYNONYMS

kṣaṇe kṣaṇe—at every moment; kara—do; tumi—you; sarva-tīrthe snāna—bathing in all the holy places of pilgrimage; kṣaṇe kṣaṇe—at every moment; kara—perform; tumi—you; yajña—sacrifices; tapaḥ—austerities; dāna—charity.

TRANSLATION

Śrī Caitanya Mahāprabhu exalted Haridāsa Ṭhākura, stating, "At every moment you take your bath in all the holy places of pilgrimage, and at every moment you perform great sacrifices, austerity and charity.

Madhya TEXT 11.191

nirantara kara cāri veda adhyayana

dvija-nyāsī haite tumi parama-pāvana //CC Madhya, 11.191//

SYNONYMS

nirantara—constantly; kara—you do; cāri—four; veda—of the Vedas; adhyayana—study; dvija—brāhmaṇa; nyāsī-sannyāsī; haite—than; tumi—you; parama-pāvana—supremely pure.

TRANSLATION

"You are constantly studying the four Vedas, and you are far better than any brāhmaṇa or sannyāsī."

Madhya TEXT 11.192

aho bata śva-paco 'to garīyān

yaj-jihvāgre vartate nāma tubhyam

tepus tapas te juhuvuḥ sasnur āryā

brahmānūcur nāma gṛṇanti ye te //CC Madhya, 11.192//

SYNONYMS

aho bata—how wonderful it is; śva-pacaḥ—dog-eaters; ataḥ—than the initiated brāhmaṇa; garīyān—more glorious; yat—of whom; jihvā-agre—on the tongue; vartate—remains; nāma—holy name; tubhyam—of You, my Lord; tepuḥ—have performed; tapaḥ—austerity; te—they; juhuvuḥ—have performed sacrifices; sasnuḥ—have bathed in all holy places; āryāḥ—really belonging to the Āryan

race; brahma—all the Vedas; anūcuḥ—have studied; nāma—holly name; gr̥ṇanti—chant; ye—who; te—they.

TRANSLATION

Śrī Caitanya Mahāprabhu then recited the following verse: " 'My dear Lord, one who always keeps Your holy name on his tongue becomes greater than an initiated brāhmaṇa. Although he may be born in a family of dog-eaters and therefore by material calculation may be the lowest among men, he is still glorious. This is the wonderful effect of chanting the holy name of the Lord. It is therefore concluded that one who chants the holy name of the Lord should be understood to have performed all kinds of austerities and great sacrifices mentioned in the Vedas. He has already taken his bath in all the holy places of pilgrimage. He has studied all the Vedas, and he is actually an Āryan.' "

PURPORT

The word Āryan means advanced. Unless one is spiritually advanced, he cannot be called an Āryan, and this is the difference between Āryan and non-Āryan. Non-Āryans are those who are not spiritually advanced. By following the Vedic culture, by performing great sacrifices and by becoming a strict follower of the Vedic instructions, one may become a brāhmaṇa, a sannyāsī or an Āryan. It is not possible to become a brāhmaṇa, sannyāsī or Āryan without being properly qualified. Bhāgavata-dharma never allows one to become a cheap brāhmaṇa, sannyāsī or Āryan. The qualities or qualifications described herein are quoted from Śrīmad-Bhāgavatam (3.33.7) and were spoken by Devahūti, the mother of Kapiladeva, when she understood the influence of devotional service (bhakti-yoga). In this way Devahūti praised the devotee, pointing out his greatness in all respects.

Madhya TEXT 11.193

eta bali tāñre lañā gelā puṣpodyāne

ati nibhṛte tāñre dilā vāsā-sthāne //CC Madhya, 11.193//

SYNONYMS

eta bali—saying this; tāñre lañā—taking him; gelā—went; puṣpa-udyāne—in the flower garden; ati nibhṛte—in a very much secluded place; tāñre—unto him; dilā—delivered; vāsā-sthāne—a place to remain.

TRANSLATION

Saying this, Śrī Caitanya Mahāprabhu took Haridāsa Ṭhākura within the flower garden, and there, in a very much secluded place, He showed him his residence.

Madhya TEXT 11.194

ei-sthāne rahi' kara nāma saṅkīrtana

prati-dina āsi' āmi kariba milana //CC Madhya, 11.194//

SYNONYMS

ei-sthāne—in this place; rahi'—remaining; kara—perform; nāma saṅkīrtana—chanting of the holy name; prati-dina—every day; āsi'—coming; āmi—I; kariba—shall do; milana—meeting.

TRANSLATION

Śrī Caitanya Mahāprabhu requested Haridāsa Ṭhākura, "Remain here and chant the Hare Kṛṣṇa mahā-mantra. I shall personally come here to meet you daily.

Madhya TEXT 11.195

mandirera cakra dekhi' kariha praṇāma

ei ṭhāṇi tomāra āsibe prasādānna //CC Madhya, 11.195//

SYNONYMS

mandirera—of the temple of Jagannātha; cakra—the wheel on the top; dekhi'—seeing; kariha praṇāma—offer your obeisances; ei ṭhāṇi—in this place; tomāra—your; āsibe—will come; prasāda-anna—remnants of food of Jagannātha.

TRANSLATION

"Remain here peacefully and look at the cakra on the top of the temple and offer obeisances. As far as your prasāda is concerned, I shall arrange to have that sent here."

Since he was born in a Muslim family, Śrīla Haridāsa Ṭhākura could not enter the temple of Jagannātha due to temple restrictions. Nonetheless, he was recognized by Śrī Caitanya Mahāprabhu as Nāmācārya Haridāsa Ṭhākura. Haridāsa Ṭhākura, however, considered himself unfit to enter the Jagannātha

temple. Śrī Caitanya Mahāprabhu could have personally taken Haridāsa Ṭhākura into the Jagannātha temple if He wished, but the Lord did not like to disturb a popular custom. Consequently the Lord asked His servant simply to look at the Viṣṇu wheel on top of the temple and offer obeisances (namaskāra). This means that if one is not allowed to enter the temple, or if he thinks himself unfit to enter the temple, he can look at the wheel from outside the temple, and that is as good as seeing the Deity within.

Śrī Caitanya Mahāprabhu promised to come daily to see Śrīla Haridāsa Ṭhākura, and this indicates that Śrīla Haridāsa Ṭhākura was so advanced in spiritual life that, although considered unfit to enter the temple, he was being personally visited by the Lord every day. Nor was there any need for his going outside his residence to collect food. Śrī Caitanya Mahāprabhu assured Haridāsa Ṭhākura that the remnants of His food would be sent there. As the Lord states in the Bhagavad-gītā (9.22), yoga-kṣemaṁ vahāmy aham: "I arrange all life's necessities for My devotees."

A reference is made here for those who are very anxious to imitate the behavior of Ṭhākura Haridāsa in an unnatural way. One must receive the order of Śrī Caitanya Mahāprabhu or His representative before adopting such a way of life. The duty of a pure devotee or a servant of the Lord is to carry out the order of the Lord. Śrī Caitanya Mahāprabhu asked Nityānanda Prabhu to go to Bengal and preach, and He asked the Gosvāmīs, Rūpa and Sanātana, to go to Vṛndāvana and excavate the lost places of pilgrimage. In this case the Lord asked Haridāsa Ṭhākura to remain there at Jagannātha Purī and constantly chant the holy names of the Lord. Thus Śrī Caitanya Mahāprabhu gave different persons different orders, and consequently one should not try to imitate the behavior of Haridāsa Ṭhākura without being ordered by Śrī Caitanya Mahāprabhu or His representative. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura condemns such imitations in this way:

duṣṭa mana! tumi kiserā vaiṣṇava?

pratiṣṭhāra tare, nirjanera ghare,

tava hari-nāma kevala kaitava

"My dear mind, you are trying to imitate Haridāsa Ṭhākura and chant the Hare Kṛṣṇa mantra in a secluded place, but you are not worth being called a Vaiṣṇava because what you want is cheap popularity and not the actual qualifications of Haridāsa Ṭhākura. If you try to imitate him you will fall down, for your

neophyte position will cause you to think of women and money. Thus you will fall into the clutches of māyā, and your so-called chanting in a secluded place will bring about your downfall."

Madhya TEXT 11.196

nityānanda, jagadānanda, dāmodara, mukunda

haridāse mili' sabe pāila ānanda //CC Madhya, 11.196//

SYNONYMS

nityānanda—Nityānanda; jagadānanda—Jagadānanda; dāmodara—Dāmodara; mukunda—Mukunda; haridāse—Haridāsa; mili'—meeting; sabe—all of them; pāila—got; ānanda—great pleasure.

TRANSLATION

When Nityānanda Prabhu, Jagadānanda Prabhu, Dāmodara Prabhu and Mukunda Prabhu met Haridāsa Ṭhākura, they all became very much pleased.

Madhya TEXT 11.197

samudra-snāna kari' prabhu āilā nija sthāne

advaitādi gelā sindhu karibāre snāne //CC Madhya, 11.197//

SYNONYMS

samudra-snāna kari'-after bathing in the sea; prabhu—Śrī Caitanya Mahāprabhu; āilā—came; nija sthāne—to His own place; advaita-ādi—devotees, headed by Advaita Prabhu; gelā—went; sindhu—to the ocean; karibāre—just to take; snāne—bath.

TRANSLATION

When Śrī Caitanya Mahāprabhu returned to His residence after taking a bath in the sea, all the devotees, headed by Advaita Prabhu, went to bathe in the sea.

Madhya TEXT 11.198

āsi' jagannāthera kaila cūḍā daraśana

prabhura āvāse āilā karite bhojana //CC Madhya, 11.198//

SYNONYMS

āsi'-coming back; jagannāthera—of Lord Jagannātha; kaila—did; cūḍā daraśana—looking at the top of the temple; prabhura—of Lord Caitanya Mahāprabhu; āvāse—at the residence; āilā—came; karite bhojana—to take their luncheon.

TRANSLATION

After bathing in the sea, all the devotees, headed by Advaita Prabhu, returned, and on their return they saw the top of the Jagannātha temple. They then went to the residence of Śrī Caitanya Mahāprabhu to take their luncheon.

Madhya TEXT 11.199

sabāre vasāilā prabhu yogya krama kari'

śrī-haste pariveśana kaila gaurahari //CC Madhya, 11.199//

SYNONYMS

sabāre—all the devotees; vasāilā—made to sit; prabhu—Śrī Caitanya Mahāprabhu; yogya—befitting; krama—in order, one after another; kari'—setting; śrī-haste—by His own transcendental hand; pariveśana—distribution; kaila—did; gaurahari—Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

One after the other, Śrī Caitanya Mahāprabhu made all the devotees sit in their proper places. He then began to distribute prasāda with His own transcendental hand.

Madhya TEXT 11.200

alpa anna nāhi āise dite prabhura hāte

dui-tinera anna dena eka eka pāte //CC Madhya, 11.200//

SYNONYMS

alpa anna—a small quantity of prasāda; nāhi—does not; āise—come; dite—to give; prabhura—of Śrī Caitanya Mahāprabhu; hāte—in the hand; dui—two; tinera—or of three; anna—food; dena—He delivers; eka eka pāte—on each and every plantain leaf.

TRANSLATION

All the devotees were served prasāda on plantain leaves, and Śrī Caitanya Mahāprabhu distributed on each leaf a quantity suitable for two or three men to eat, for His hand could not distribute less than that.

Madhya TEXT 11.201

prabhu nā khāile keha nā kare bhojana

ūrdhva-haste vasi' rahe sarva bhakta-gaṇa //CC Madhya, 11.201//

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; nā khāile—without eating; keha—anyone; nā—not; kare—does; bhojana—eating; ūrdhva-haste—raising the hand; vasi'—sitting; rahe—remain; sarva—all; bhakta-gaṇa—devotees.

TRANSLATION

All the devotees kept their hands raised over the prasāda distributed to them, for they did not want to eat without seeing the Lord eat first.

Madhya TEXT 11.202

svarūpa-gosāṇi prabhuke kaila nivedana

tumi nā vasile keha nā kare bhojana //CC Madhya, 11.202//

SYNONYMS

svarūpa-gosāṇi—Svarūpa Dāmodara Gosāṇi; prabhuke—unto Śrī Caitanya Mahāprabhu; kaila—did; nivedana—submission; tumi—You; nā vasile—if not sitting; keha—anyone; nā—not; kare—does; bhojana—eating.

TRANSLATION

Svarūpa Dāmodara Gosvāmī then informed Śrī Caitanya Mahāprabhu, "Unless You sit and take prasāda, no one will accept it.

Madhya TEXT 11.203

tomā-saṅge rahe yata sannyāsīra gaṇa

gopīnāthācārya tānre kariyāche nimantraṇa //CC Madhya, 11.203//

SYNONYMS

tomā-saṅge—along with You; rahe—remain; yata—as many as; sannyāsīra gaṇa—rank of sannyāsīs; gopīnātha-ācārya—Gopīnātha Ācārya; tānre—all of them; kariyāche—has done; nimantraṇa—invitation.

TRANSLATION

"Gopīnātha Ācārya has invited all the sannyāsīs who remained with You to come and take prasāda.

Madhya TEXT 11.204

ācārya āsiyāchena bhikṣāra prasādānna lañā

purī, bhāratī āchena tomāra apekṣā kariyā //CC Madhya, 11.204//

SYNONYMS

ācārya—Gopīnātha Ācārya; āsiyāchena—has come; bhikṣāra—for eating; prasāda-anna lañā—taking the remnants of all kinds of food; purī—Paramānanda Purī; bhāratī—Brahmānanda Bhāratī; āchena—are; tomāra—for You; apekṣā kariyā—waiting.

TRANSLATION

"Gopīnātha Ācārya has already come bringing sufficient remnants of food to distribute to all the sannyāsīs, and sannyāsīs like Paramānanda Purī and Brahmānanda Bhāratī are waiting for You.

Madhya TEXT 11.205

nityānanda lañā bhikṣā karite vaisa tumi

vaiṣṇavera pariveśana karitechi āmi //CC Madhya, 11.205//

SYNONYMS

nityānanda lañā—taking along Śrī Nityānanda Prabhu; bhikṣā—luncheon; karite—to take; vaisa—sit down; tumi—You; vaiṣṇavera—to all the devotees; pariveśana—distribution of prasāda; karitechi—am doing; āmi—I.

TRANSLATION

"You may sit down and accept the luncheon with Nityānanda Prabhu, and I shall distribute the prasāda to all the Vaiṣṇavas."

Madhya TEXT 11.206

tabe prabhu prasādānna govinda-hāte dilā

yatna kari' haridāsa-ṭhākure pāṭhailā //CC Madhya, 11.206//

SYNONYMS

tabe—thereafter; prabhu—Śrī Caitanya Mahāprabhu; prasāda-anna—remnants of Jagannātha's food; govinda-hāte—in the hand of Govinda; dilā—delivered; yatna kari'—with great attention; haridāsa-ṭhākure—unto Haridāsa Ṭhākura; pāṭhailā—sent.

TRANSLATION

After this, Śrī Caitanya Mahāprabhu carefully delivered some prasāda into the hands of Govinda to be given to Haridāsa Ṭhākura.

Madhya TEXT 11.207

āpane vasilā saba sannyāsire lañā

pariveśana kare ācārya haraṣita hañā //CC Madhya, 11.207//

SYNONYMS

āpane—personally; vasilā—sat down; saba—all; sannyāsire lañā—taking with Him the sannyāsīs; pariveśana kare—distributes; ācārya—Gopīnātha Ācārya; haraṣita hañā—with great pleasure.

TRANSLATION

Then Śrī Caitanya Mahāprabhu personally sat down to accept lunch with the other sannyāsīs, and Gopīnātha Ācārya began to distribute the prasāda with great pleasure.

Madhya TEXT 11.208

svarūpa gosāñi, dāmodara, jagadānanda

vaiṣṇavere pariveśe tina jane-ānanda //CC Madhya, 11.208//

SYNONYMS

svarūpa gosāñi—Svarūpa Gosāñi; dāmodara—Dāmodara; jagadānanda—Jagadānanda; vaiṣṇavere pariveśe—distributed to the Vaiṣṇavas; tina jane—the three persons; ānanda—very jubilant.

TRANSLATION

Then Svarūpa Dāmodara Gosvāmī, Dāmodara Paṇḍita and Jagadānanda all began to distribute prasāda to the devotees with great pleasure.

Madhya TEXT 11.209

nānā piṭhā-pānā khāya ākaṇṭha pūriyā

madhye madhye 'hari' kahe ānandita hañā //CC Madhya, 11.209//

SYNONYMS

nānā—various; piṭhā-pānā—cakes and sweet rice; khāya—eat; ā-kaṇṭha pūriyā—filling up to the throat; madhye madhye—occasionally; hari—the holy name of Kṛṣṇa; kahe—they speak; ānandita hañā—in great jubilation.

TRANSLATION

They ate all kinds of cakes and sweet rice, filling themselves up to their throats, and at intervals they vibrated the holy name of the Lord in great jubilation.

PURPORT

It is the practice of Vaiṣṇavas while taking prasāda to chant the holy name of Lord Hari at intervals and also sing various songs, such as śārīra avidyā-jāla. Those who are honoring prasāda, accepting the remnants of food offered to the Deity, must always remember that prasāda is not ordinary food. Prasāda is transcendental. We are therefore reminded:

mahā-prasāde govinde

nāma-brahmaṇi vaiṣṇave

sv-alpa-puṇya-vatām rājan

viśvāso naiva jāyate

Those who are not pious cannot understand the value of mahā-prasāda or the holy name of the Lord. Both prasāda and the Lord's name are on the Brahman platform, or spiritual platform. One should never consider prasāda to be like ordinary hotel cooking. Nor should one touch any kind of food not offered to the Deity. Every Vaiṣṇava strictly follows this principle and does not accept any food that is not prasāda. One should take prasāda with great faith and should chant the holy name of the Lord and worship the Deity in the temple, always remembering that the Deity, mahā-prasāda and the holy name do not belong to the mundane platform. By worshiping the Deity, eating prasāda and chanting the Hare Kṛṣṇa mahā-mantra, one can always remain on the spiritual platform (brahma-bhūyāya kalpate).

Madhya TEXT 11.210

bhojana samāpta haila, kaila ācamana

sabāre parāila prabhu mālya-candana //CC Madhya, 11.210//

SYNONYMS

bhojana—lunch; samāpta—ending; haila—there was; kaila—did; ācamana—washing the mouth; sabāre—on everyone; parāila—put; prabhu—Śrī Caitanya Mahāprabhu; mālya-candana—a garland and sandalwood pulp.

TRANSLATION

After everyone had finished his lunch and washed his mouth and hands, Śrī Caitanya Mahāprabhu personally decorated everyone with flower garlands and sandalwood pulp.

Madhya TEXT 11.211

viśrāma karite sabe nija vāsā gelā

sandhyā-kāle āsi' punaḥ prabhuke mililā //CC Madhya, 11.211//

SYNONYMS

viśrāma karite—going to take rest; sabe—all the Vaiṣṇavas; nija—to their own; vāsā—residential quarters; gelā—went; sandhyā-kāle—in the evening; āsi'—coming; punaḥ—again; prabhuke mililā—met Śrī Caitanya Mahāprabhu.

TRANSLATION

After thus accepting prasāda, they all went to take rest at their respective residences, and in the evening they again came to meet Śrī Caitanya Mahāprabhu.

Madhya TEXT 11.212

hena-kāle rāmānanda āilā prabhu-sthāne

prabhu milāila tāñre saba vaiṣṇava-gaṇe //CC Madhya, 11.212//

SYNONYMS

hena-kāle—at this time; rāmānanda—Rāmānanda; āilā—came; prabhu-sthāne—at the place of Śrī Caitanya Mahāprabhu; prabhu—Śrī Caitanya Mahāprabhu; milāila—caused to meet; tāñre—him (Śrī Rāmānanda Rāya); saba—all; vaiṣṇava-gaṇe—the devotees of the Lord.

TRANSLATION

At this time Rāmānanda Rāya also came to meet Śrī Caitanya Mahāprabhu, and the Lord took the opportunity to introduce all the Vaiṣṇavas to him.

Madhya TEXT 11.213

sabā lañā gelā prabhu jagannāthālaya

kīrtana ārambha tathā kaila mahāśaya //CC Madhya, 11.213//

SYNONYMS

sabā lañā—taking all of them; gelā—went; prabhu—Śrī Caitanya Mahāprabhu; jagannātha-ālaya—to the temple of Lord Jagannātha; kīrtana—congregational chanting; ārambha—beginning; tathā—there; kaila—did; mahāśaya—the great personality.

TRANSLATION

The great Personality of Godhead, Śrī Caitanya Mahāprabhu, then took all of them to the temple of Jagannātha and began the congregational chanting of the holy name there.

Madhya TEXT 11.214

sandhyā-dhūpa dekhi' ārambhilā saṅkīrtana

paḍichā āsi' sabāre dila mālya-candana //CC Madhya, 11.214//

SYNONYMS

sandhyā-dhūpa—dhūpa-ārati just in the beginning of the evening; dekhi'—they all saw; ārambhilā—began; saṅkīrtana—congregational chanting; paḍichā—the inspector of the temple; āsi'—coming; sabāre—unto everyone; dila—offered; mālya-candana—flower garlands and sandalwood pulp.

TRANSLATION

After seeing the dhūpa-ārati of the Lord, they all began congregational chanting. Then the paḍichā, the superintendent of the temple, came and offered flower garlands and sandalwood pulp to everyone.

Madhya TEXT 11.215

cāri-dike cāri sampradāya kareṇa kīrtana

madhye nṛtya kare prabhu śacīra nandana //CC Madhya, 11.215//

SYNONYMS

cāri-dike—in the four directions; cāri—four; sampradāya—groups; kareṇa—performed; kīrtana—congregational chanting; madhye—in the middle; nṛtya kare—dances; prabhu—Śrī Caitanya Mahāprabhu; śacīra nandana—the son of mother Śacī.

TRANSLATION

Four parties were then distributed in four directions to perform saṅkīrtana, and in the middle of them the Lord Himself, known as the son of mother Śacī, began to dance.

Madhya TEXT 11.216

aṣṭa mṛdaṅga bāje, batriśa karatāla

hari-dhvani kare sabe, bale-bhāla, bhāla //CC Madhya, 11.216//

SYNONYMS

aṣṭa mṛdaṅga—eight mṛdaṅgas; bāje—sounded; batriśa—thirty-two; karatāla—cymbals; hari-dhvani—vibrating the transcendental sound; kare—does; sabe—every one of them; bale—says; bhāla bhāla—very good, very good.

TRANSLATION

In the four groups there were eight mṛdaṅgas and thirty-two cymbals. All together they began to vibrate the transcendental sound, and everyone said, "Very good! Very good!"

Madhya TEXT 11.217

kīrtanera dhvani mahā-maṅgala uṭhila

caturdaśa loka bhari' brahmāṇḍa bhedila //CC Madhya, 11.217//

SYNONYMS

kīrtanera dhvani—the vibration of the saṅkīrtana; mahā-maṅgala uṭhila—all good fortune awakened; caturdaśa—fourteen; loka—planetary systems; bhari'—filling up; brahmāṇḍa—the whole universe; bhedila—penetrated.

TRANSLATION

When the tumultuous vibration of saṅkīrtana resounded, all good fortune immediately awakened, and the sound penetrated the whole universe through the fourteen planetary systems.

Madhya TEXT 11.218

kīrtana-ārambhe prema uthali' calila

nīlācala-vāsī loka dhāñā āila //CC Madhya, 11.218//

SYNONYMS

kīrtana-ārambhe—in the beginning of the saṅkīrtana; prema—ecstasy of love; uthali'—overpowering; calila—began to proceed; nīlācala-vāsī—all the residents of Jagannātha Purī; loka—people; dhāñā—running; āila—came.

TRANSLATION

When the congregational chanting began, ecstatic love immediately overflowed everything, and all the residents of Jagannātha Purī came running.

Madhya TEXT 11.219

kīrtana dekhi' sabāra mane haila camatkāra

kabhu nāhi dekhi aiche premera vikāra //CC Madhya, 11.219//

SYNONYMS

kīrtana dekhi'-seeing the performance of saṅkīrtana; sabāra—of all of them; mane—in the mind; haila—there was; camatkāra—astonishment; kabhu—at any time; nāhi—never; dekhi—see; aiche—such; premera—of ecstatic love; vikāra—transformation.

TRANSLATION

Everyone was astonished to see such a performance of saṅkīrtana, and they all agreed that never before had kīrtana been so performed and ecstatic love of God so exhibited.

Madhya TEXT 11.220

tabe prabhu jagannāthera mandira beḍiyā

pradakṣiṇa kari' bulena nartana kariyā //CC Madhya, 11.220//

SYNONYMS

tabe—thereafter; prabhu—Śrī Caitanya Mahāprabhu; jagannāthera—of Lord Jagannātha; mandira—temple; beḍiyā—walking all around; pradakṣiṇa—circumambulation; kari'—doing; bulena—walks; nartana kariyā—dancing.

TRANSLATION

At this time Śrī Caitanya Mahāprabhu circumambulated the temple of Jagannātha and continuously danced about the whole area.

Madhya TEXT 11.221

āge-pāche gāna kare cāri sampradāya

āchāḍera kāle dhare nityānanda rāya //CC Madhya, 11.221//

SYNONYMS

āge-pāche—in front and in the rear; gāna—singing; kare—do; cāri—four;

sampradāya—groups; āchāḍera—of falling down; kāle—at the time; dhare—captures; nityānanda rāya—Lord Śrī Nityānanda Prabhu.

TRANSLATION

As the circumambulation was performed, the four kīrtana parties sang in front and in the rear. When Śrī Caitanya Mahāprabhu fell down to the ground, Śrī Nityānanda Rāya Prabhu lifted Him up.

Madhya TEXT 11.222

aśru, pulaka, kampa, sveda, gambhīra huṅkāra

premera vikāra dekhi' loke camatkāra //CC Madhya, 11.222//

SYNONYMS

aśru—tears; pulaka—jubilation; kampa—trembling; sveda—perspiration; gambhīra huṅkāra—deep resounding; premera—of ecstatic love; vikāra—transformation; dekhi'—seeing; loke—all the people; camatkāra—were astonished.

TRANSLATION

While kīrtana was going on, there was a transformation of ecstatic love and much tears, jubilation, trembling, perspiration and deep resounding in the body of Śrī Caitanya Mahāprabhu. Upon seeing this transformation, all the people present became very much astonished.

Madhya TEXT 11.223

pickāri-dhārā jini' aśru nayane

cāri-dikera loka saba karaye siṅcāne //CC Madhya, 11.223//

SYNONYMS

pickāri-dhārā—like water coming in force from a syringe; jini'—conquering; aśru—tears; nayane—in the eyes; cāri-dikera—in all four directions; loka—people; saba—all; karaye siṅcāne—moistened.

TRANSLATION

The tears from the eyes of the Lord came out with great force, like water from a

syringe. Indeed, all the people who surrounded Him were moistened by His tears.

Madhya TEXT 11.224

'beḍā-nṛtya' mahāprabhu kari' kata-kṣaṇa

mandirera pāche rahi' karaye kīrtana //CC Madhya, 11.224//

SYNONYMS

beḍā-nṛtya—the dancing surrounding the temple; mahāprabhu—Śrī Caitanya Mahāprabhu; kari'—performing; kata-kṣaṇa—for some time; mandirera pāche—at the rear of the temple; rahi'—staying; karaye—performed; kīrtana—congregational chanting.

TRANSLATION

After circumambulating the temple, Śrī Caitanya Mahāprabhu for some time remained at the rear of the temple and continued His saṅkīrtana.

Madhya TEXT 11.225

cāri-dike cāri sampradāya uccaiḥsvare gāya

madhye tāṇḍava-nṛtya kare gaurarāya //CC Madhya, 11.225//

SYNONYMS

cāri-dike—on four sides; cāri sampradāya—the four groups; uccaiḥ-svare—very loudly; gāya—chant; madhye—in the middle; tāṇḍava-nṛtya—jumping and dancing; kare—performs; gaurarāya—Śrī Caitanya Mahāprabhu.

TRANSLATION

On all four sides the four saṅkīrtana groups chanted very loudly, and in the middle Śrī Caitanya Mahāprabhu danced, jumping high.

Madhya TEXT 11.226

bahu-kṣaṇa nṛtya kari' prabhu sthira hailā

cāri mahāntere tabe nācite ājñā dilā //CC Madhya, 11.226//

SYNONYMS

bahu-kṣaṇa-for a long period; nṛtya kari'-dancing; prabhu-Śrī Caitanya Mahāprabhu; sthira hailā-became silent; cāri mahāntere-to four great personalities; tabe-then; nācite-to dance; ājñā dilā-ordered.

TRANSLATION

After dancing for a long time, Śrī Caitanya Mahāprabhu became still and ordered four great personalities to begin to dance.

Madhya TEXT 11.227

eka sampradāye nāce nityānanda-rāye

advaita-ācārya nāce āra sampradāye //CC Madhya, 11.227//

SYNONYMS

eka sampradāye—in one group; nāce—dances; nityānanda-rāye—Lord Nityānanda; advaita-ācārya—Advaita Ācārya Prabhu; nāce—dances; āra—another; sampradāye—in a group.

TRANSLATION

In one group Nityānanda Prabhu began to dance, and in another group Advaita Ācārya began to dance.

Madhya TEXT 11.228

āra sampradāye nāce paṇḍita-vakreśvara

śrīvāsa nāce āra sampradāya-bhitara //CC Madhya, 11.228//

SYNONYMS

āra sampradāye—in another sampradāya, or group; nāce—dances; paṇḍita-vakreśvara—Vakreśvara Paṇḍita; śrīvāsa—Śrīvāsa Ṭhākura; nāce—dances; āra—another; sampradāya-bhitara—in the middle of a group.

TRANSLATION

Vakreśvara Paṇḍita began to dance in another group, and in yet another group Śrīvāsa Ṭhākura began to dance.

Madhya TEXT 11.229

madhye rahi' mahāprabhu karena daraśana

tāhān eka aiśvarya tānra ha-ila prakāṣana //CC Madhya, 11.229//

SYNONYMS

madhye rahi'-keeping in the middle; mahāprabhu—Śrī Caitanya Mahāprabhu; karena daraśana—looks over; tāhān—there; eka—one; aiśvarya—miracle; tānra—of Him; ha-ila—became; prakāṣana—exhibited.

TRANSLATION

While this dancing was going on, Śrī Caitanya Mahāprabhu watched them and performed a miracle.

Madhya TEXT 11.230

cāri-dike nṛtya-gīta kare yata jana

sabe dekhe,-prabhu kare āmāre daraśana //CC Madhya, 11.230//

SYNONYMS

cāri-dike—on four sides; nṛtya-gīta—chanting and dancing; kare—does; yata jana—all people; sabe dekhe—everyone sees; prabhu—Śrī Caitanya Mahāprabhu; kare—does; āmāre daraśana—looking at me.

TRANSLATION

Śrī Caitanya Mahāprabhu stood in the middle of the dancers, and all the dancers in all directions perceived that Śrī Caitanya Mahāprabhu was looking at them.

Madhya TEXT 11.231

cāri janera nṛtya dekhite prabhura abhilāṣa

sei abhilāṣe kare aiśvarya prakāṣa //CC Madhya, 11.231//

SYNONYMS

cāri janera—of the four persons; nṛtya—dancing; dekhite—to see; prabhura—of Śrī Caitanya Mahāprabhu; abhilāṣa—desire; sei abhilāṣe—for that purpose; kare—does; aiśvarya prakāṣa—exhibition of a miracle.

TRANSLATION

Wanting to see the dancing of the four great personalities, Śrī Caitanya Mahāprabhu exhibited Himself in such a way to appear as if He were seeing everyone.

Madhya TEXT 11.232

darśane āveśa tānra dekhi' mātra jāne

kemane caudike dekhe,-ihā nāhi jāne //CC Madhya, 11.232//

SYNONYMS

darśane—while looking over; āveśa—emotional ecstasy; tānra—His; dekhi'—seeing; mātra jāne—only knows; kemane—how; cau-dike—on four sides; dekhe—He sees; ihā nāhi jāne—one does not know.

TRANSLATION

Everyone who saw Śrī Caitanya Mahāprabhu could understand that He was performing a miracle, but they did not know how it was that He could see on all four sides.

Madhya TEXT 11.233

pulina-bhojane yena kṛṣṇa madhya-sthāne

caudikera sakhā kahe,-āmāre nehāne //CC Madhya, 11.233//

SYNONYMS

pulina-bhojane—eating on the bank of Yamunā; yena—as; kṛṣṇa—Lord Kṛṣṇa; madhya-sthāne—sitting in the middle; cau-dikera—on four sides; sakhā—cowherd boyfriends; kahe—say; āmāre nehāne—just seeing me.

TRANSLATION

In His own pastimes in Vṛndāvana, when Kṛṣṇa used to eat on the bank of the Yamunā and sit in the center of His friends, every one of the cowherd boys would perceive that Kṛṣṇa was looking at him. In the same way, when Caitanya Mahāprabhu was dancing, everyone saw that Caitanya Mahāprabhu was facing him.

Madhya TEXT 11.234

nṛtya karite yei āise sannidhāne

mahāprabhu kare tānre dṛḍha āliṅgane //CC Madhya, 11.234//

SYNONYMS

nṛtya karite—dancing; yei—anyone who; āise—comes; sannidhāne—nearby; mahāprabhu—Śrī Caitanya Mahāprabhu; kare—does; tānre—unto him; dṛḍha—tight; āliṅgane—embracing.

TRANSLATION

When someone came nearby while dancing, Śrī Caitanya Mahāprabhu would tightly embrace him.

Madhya TEXT 11.235

mahā-nṛtya, mahā-prema, mahā-saṅkīrtana

dekhi' premāveśe bhāse nīlācala-jana //CC Madhya, 11.235//

SYNONYMS

mahā-nṛtya—great dancing; mahā-prema—great love; mahā-saṅkīrtana—great congregational chanting; dekhi'—seeing; prema-āveśe—in ecstatic love; bhāse—float; nīlācala-jana—all the residents of Jagannātha Purī.

TRANSLATION

Upon seeing the great dancing, great love and great saṅkīrtana, all the people of Jagannātha Purī floated in an ecstatic ocean of love.

Madhya TEXT 11.236

gajapati rājā śuni' kīrtana-mahattva

aṭṭālikā caḍi' dekhe svagaṇa-sahita //CC Madhya, 11.236//

SYNONYMS

gajapati rājā—the King of Orissa; śuni'—hearing; kīrtana-mahattva—the greatness of saṅkīrtana; aṭṭālikā caḍi'—ascending to the top of the palace; dekhe—sees; svagaṇa-sahita—along with his personal associates.

TRANSLATION

Hearing the greatness of the saṅkīrtana, King Pratāparudra went up to the top of his palace and watched the performance with his personal associates.

Madhya TEXT 11.237

kīrtana dekhiyā rājāra haila camatkāra

prabhuke milite utkaṇṭhā bāḍila apāra //CC Madhya, 11.237//

SYNONYMS

kīrtana dekhiyā—seeing the performance of kīrtana; rājāra—of the King; haila—there was; camatkāra—astonishment; prabhuke—Śrī Caitanya Mahāprabhu; milite—to meet; utkaṇṭhā—anxiety; bāḍila—increased; apāra—unlimitedly.

TRANSLATION

The King was very much astonished to see Śrī Caitanya Mahāprabhu's kīrtana, and the King's anxiety to meet Him increased unlimitedly.

Madhya TEXT 11.238

kīrtana-samāptye prabhu dekhi' puṣpāñjali

sarva vaiṣṇava lañā prabhu āilā vāsā cali' //CC Madhya, 11.238//

SYNONYMS

kīrtana-samāptye—at the end of the performance of kīrtana; prabhu—Śrī Caitanya Mahāprabhu; dekhi'—after seeing; puṣpāñjali—offering flowers to the Lord Jagannātha Deity; sarva vaiṣṇava—all the devotees; lañā—accompanying; prabhu—Śrī Caitanya Mahāprabhu; āilā—returned; vāsā—to His residence; cali'—going.

TRANSLATION

After the saṅkīrtana ended, Śrī Caitanya Mahāprabhu watched the offering of flowers to the Lord Jagannātha Deity. Then He and all the Vaiṣṇavas returned to His residence.

Madhya TEXT 11.239

paḍichā āniyā dila prasāda vistara

sabāre bāñṭiyā tāhā dilena īśvara //CC Madhya, 11.239//

SYNONYMS

paḍichā—the superintendent of the temple; āniyā—bringing; dila—delivered; prasāda—of remnants of Jagannātha's food; vistara—a large quantity; sabāre—unto everyone; bāñṭiyā—distributing; tāhā—that; dilena—gave; īśvara—the Lord.

TRANSLATION

The superintendent of the temple then brought large quantities of prasāda, which Śrī Caitanya Mahāprabhu personally distributed to all the devotees.

Madhya TEXT 11.240

sabāre vidāya dila karite śayana

ei-mata līlā kare śacīra nandana //CC Madhya, 11.240//

SYNONYMS

sabāre—unto everyone; vidāya—bidding farewell; dila—gave; karite śayana—to take rest; ei-mata—in this way; līlā—pastimes; kare—performed; śacīra nandana—the son of Śacī.

TRANSLATION

Finally they all departed to rest in bed. In this way Śrī Caitanya Mahāprabhu, the son of Śacīmātā, performed His pastimes.

Madhya TEXT 11.241

yāvat āchilā sabe mahāprabhu-saṅge

prati-dina ei-mata kare kīrtana-raṅge //CC Madhya, 11.241//

SYNONYMS

yāvat—so long; āchilā—remained; sabe—all the devotees; mahāprabhu-saṅge—along with Śrī Caitanya Mahāprabhu; prati-dina—every day; ei-mata—in this way; kare—performed; kīrtana-raṅge—saṅkīrtana in great pleasure.

TRANSLATION

As long as the devotees remained at Jagannātha Purī with Śrī Caitanya Mahāprabhu, the pastime of saṅkīrtana was performed with great jubilation every day.

Madhya TEXT 11.242

ei ta' kahiluṅ prabhura kīrtana-vilāsa

yebā ihā śune, haya caitanyera dāsa //CC Madhya, 11.242//

SYNONYMS

ei ta' kahiluṅ—thus I have explained; prabhura—of the Lord; kīrtana-vilāsa—pastimes in yebā—anyone who; ihā—this; śune—listens to; haya—becomes; caitanyera dāsa—a servant of Śrī Caitanya Mahāprabhu.

TRANSLATION

In this way I have explained the Lord's pastime of saṅkīrtana, and I bless everyone with this benediction: By listening to this description, one will surely become a servant of Śrī Caitanya Mahāprabhu.

Madhya TEXT 11.243

śrī-rūpa-raghunātha-pade yāra āśa

caitanya-caritāmṛta kahe kṛṣṇadāsa //CC Madhya, 11.243//

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; raghunātha—Śrīla Raghunātha dāsa Gosvāmī; pade—at the lotus feet; yāra—whose; āśa—expectation; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; kṛṣṇadāsa—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Eleventh Chapter, describing the beḍā-kīrtana pastimes of Śrī Caitanya

Mahāprabhu.

Chapter 12 The Cleansing of the Guṇḍicā Temple

In his Amṛta-pravāha-bhāṣya, Śrīla Bhaktivinoda Ṭhākura summarizes this chapter as follows.

The King of Orissa, Mahārāja Pratāparudra, tried his best to see Lord Caitanya Mahāprabhu. Śrīla Nityānanda Prabhu and the other devotees informed the Lord about the King's desire, but Śrī Caitanya Mahāprabhu would not agree to see him. At that time Śrī Nityānanda Prabhu devised a plan, and He sent a piece of the Lord's outward garment to the King. The next day, when Rāmānanda Rāya again entreated Śrī Caitanya Mahāprabhu to see the King, the Lord, denying the request, asked Rāmānanda Rāya to bring the King's son before Him. The prince visited the Lord dressed like a Vaiṣṇava, and this awakened remembrance of Kṛṣṇa. Thus Śrī Caitanya Mahāprabhu delivered the son of Mahārāja Pratāparudra.

After this, Śrī Caitanya Mahāprabhu washed the Guṇḍicā temple before the Ratha-yātrā took place. He then took His bath at Indradyumna Lake and partook of prasāda in the garden nearby. While Śrī Caitanya Mahāprabhu washed the temple of Guṇḍicā, a Gauḍīya Vaiṣṇava washed the lotus feet of the Lord and drank the water. This incident is very significant, for it awoke within the devotee ecstatic love. Then again, the son of Advaita Prabhu named Gopāla fainted during kīrtana, and when he did not come to his senses, Śrī Caitanya Mahāprabhu favored him by awakening him. There was also some humorous talk between Nityānanda Prabhu and Advaita Prabhu during prasāda. Advaita Prabhu said that Nityānanda Prabhu was unknown to anyone and that it was not the duty of a householder brāhmaṇa to accept dinner with a person unknown in society. In answer to this humorous statement, Śrī Nityānanda Prabhu replied that Advaita Ācārya was a monist and that one could not know how his mind could be turned by eating with such an impersonalist. The conversation of these two prabhus-Nityānanda Prabhu and Advaita Prabhu-carried a deep meaning that only an intelligent man can understand. After all the Vaiṣṇavas finished their luncheon, Svarūpa Dāmodara and others took their prasāda within the room. Śrī Caitanya Mahāprabhu took great pleasure when He saw the Jagannātha Deity after the period of the Deity's retirement. At that time Lord Caitanya was accompanied by all the devotees, and all of them were very much pleased.

Madhya TEXT 12.1

śrī-guṇḍicā-mandiram ātma-vṛndaiḥ

sammārjayan kṣālanataḥ sa gaurāḥ

sva-citta-vac chītaḥ ujjvalaṁ ca

kṛṣṇopaveśaupayikaṁ cakāra //CC Madhya, 12.1//

SYNONYMS

śrī-guṇḍicā—known as Guṇḍicā; mandiram—the temple; ātma-vṛndaiḥ—with His associates; sammārjayan—washing; kṣālanataḥ—by cleansing; saḥ—that; gaurāḥ—Śrī Caitanya Mahāprabhu; sva-citta-vat—like His own heart; chītaḥ—cool and calm; ujjvalaṁ—bright and clean; ca—and; kṛṣṇa—of Lord Śrī Kṛṣṇa; upaveśa—for the sitting; aupayikaṁ—befitting; cakāra—made.

TRANSLATION

Śrī Caitanya Mahāprabhu washed and cleansed the Guṇḍicā temple with His devotees and associates. In this way He made the temple as cool and bright as His own heart, and thus He made the place befitting for Lord Śrī Kṛṣṇa to sit.

Madhya TEXT 12.2

jaya jaya gauracandra jaya nityānanda

jayādvaita-candra jaya gaura-bhakta-vṛnda //CC Madhya, 12.2//

SYNONYMS

jaya jaya—all glories; gauracandra—to Gauracandra, Lord Śrī Caitanya Mahāprabhu; jaya—all glories; nityānanda—to Nityānanda Prabhu; jaya—all glories; advaita-candra—to Advaita Prabhu; jaya—all glories; gaura-bhakta-vṛnda—to the devotees of Lord Caitanya Mahāprabhu.

TRANSLATION

All glories to Gauracandra! All glories to Nityānanda! All glories to Advaitacandra! And all glories to the devotees of Lord Śrī Caitanya Mahāprabhu!

Madhya TEXT 12.3

jaya jaya śrīvāsādi gaura-bhakta-gaṇa

śakti deha,-kari yena caitanya varṇana //CC Madhya, 12.3//

SYNONYMS

jaya jaya—all glories; śrīvāsa-ādi—headed by Śrīvāsa Ṭhākura; gaura-bhakta-gaṇa—to the devotees of Śrī Caitanya Mahāprabhu; śakti deha—please give me power; kari yena—so that I may do; caitanya—of Śrī Caitanya Mahāprabhu; varṇana—description.

TRANSLATION

All glories to the devotees of Lord Śrī Caitanya Mahāprabhu, headed by Śrīvāsa Ṭhākura! I beg their power so that I can properly describe Śrī Caitanya Mahāprabhu.

Madhya TEXT 12.4

pūrve dakṣiṇa haite prabhu yabe āilā

tāṇre milite gajapati utkaṇṭhita hailā //CC Madhya, 12.4//

SYNONYMS

pūrve—formerly; dakṣiṇa haite—from South India; prabhu—Lord Śrī Caitanya Mahāprabhu; yabe—when; āilā—returned; tāṇre—Him; milite—to meet; gajapati—the King of Orissa; utkaṇṭhita—full of anxieties; hailā—became.

TRANSLATION

When Śrī Caitanya Mahāprabhu returned from His South Indian tour, Mahārāja Pratāparudra, the King of Orissa, became very anxious to meet Him.

Madhya TEXT 12.5

kaṭaka haite patrī dila sārvabhauma-ṭhāñi

prabhura ājñā haya yadi, dekhibāre yāi //CC Madhya, 12.5//

SYNONYMS

kaṭaka haite—from Kaṭaka, the capital of Orissa; patrī—a letter; dila—sent; sārvabhauma—of Sārvabhauma Bhaṭṭācārya; ṭhāñi—to the place; prabhura—of

Śrī Caitanya Mahāprabhu; ājñā—order; haya—there is; yadi—if; dekhibāre yāi—I can go and see.

TRANSLATION

The King sent a letter from his capital, Kaṭaka, to Sārvabhauma Bhaṭṭācārya, entreating him to obtain the Lord's permission so that he could go and see Him.

Madhya TEXT 12.6

bhaṭṭācārya likhila,-prabhura ājñā nā haila

punarapi rājā tānre patrī pāṭhāila //CC Madhya, 12.6//

SYNONYMS

bhaṭṭācārya likhila—Sārvabhauma Bhaṭṭācārya replied; prabhura—of Śrī Caitanya Mahāprabhu; ājñā—order; nā—not; haila—there is; punarapi—again; rājā—the King; tānre—unto him; patrī—a letter; pāṭhāila—dispatched.

TRANSLATION

Replying to the King's letter, the Bhaṭṭācārya wrote that Śrī Caitanya Mahāprabhu had not given His permission. After this, the King wrote him another letter.

Madhya TEXT 12.7

prabhura nikaṭe āche yata bhakta-gaṇa

mora lāgi' tān-sabāre kariha nivedana //CC Madhya, 12.7//

SYNONYMS

prabhura nikaṭe—in the place of Śrī Caitanya Mahāprabhu; āche—there are; yata—all; bhakta-gaṇa—devotees; mora lāgi'—for me; tān-sabāre—unto all of them; kariha—please submit; nivedana—petition.

TRANSLATION

In this letter the King requested Sārvabhauma Bhaṭṭācārya, "Please appeal to all the devotees associated with Śrī Caitanya Mahāprabhu and submit this petition to them on my behalf.

Madhya TEXT 12.8

sei saba dayālu more hañā sadaya

mora lāgi' prabhu-pade karibe vinaya //CC Madhya, 12.8//

SYNONYMS

sei saba—all of them; dayālu—merciful; more—unto me; hañā—becoming; sadaya—favorably disposed; mora lāgi'—for me; prabhu-pade—at the lotus feet of Lord Śrī Caitanya Mahāprabhu; karibe—will do; vinaya—humble submission.

TRANSLATION

"If all the devotees associated with the Lord are favorably disposed toward me, they can submit my petition at the lotus feet of the Lord.

Madhya TEXT 12.9

tān-sabāra prasāde mile śrī-prabhura pāya

prabhu-kṛpā vinā mora rājya nāhi bhāya //CC Madhya, 12.9//

SYNONYMS

tān-sabāra prasāde—by the mercy of all of them; mile—one gets; śrī-prabhura pāya—the lotus feet of Śrī Caitanya Mahāprabhu; prabhu-kṛpā—the mercy of the Lord; vinā—without; mora—my; rājya—kingdom; nāhi—does not; bhāya—appeal to me.

TRANSLATION

"By the mercy of all the devotees, one can attain the shelter of the lotus feet of the Lord. Without His mercy, my kingdom does not appeal to me.

Madhya TEXT 12.10

yadi more kṛpā nā karibe gaurahari

rājya chāḍi' yogī ha-i' ha-iba bhikhārī //CC Madhya, 12.10//

SYNONYMS

yadi—if; more—unto me; kṛpā—mercy; nā—not; karibe—will do; gaurahari—Śrī Caitanya Mahāprabhu; rājya chāḍi'—giving up the kingdom; yogī—

mendicant; ha-i'—becoming; ha-iba—I shall become; bhikhārī—a beggar.

TRANSLATION

"If Gaurahari, Lord Śrī Caitanya Mahāprabhu, will not show mercy to me, I shall give up my kingdom, become a mendicant and beg from door to door."

Madhya TEXT 12.11

bhaṭṭācārya patrī dekhi' cintita hañā

bhakta-gaṇa-pāśa gelā sei patrī lañā //CC Madhya, 12.11//

SYNONYMS

bhaṭṭācārya—Sārvabhauma Bhaṭṭācārya; patrī—the letter; dekhi'—seeing; cintita hañā—becoming very anxious; bhakta-gaṇa—all the devotees; pāśa—near; gelā—went; sei—that; patrī—letter; lañā—taking.

TRANSLATION

When the Bhaṭṭācārya received this letter, he became very anxious. He then took the letter and went to the devotees of the Lord.

Madhya TEXT 12.12

sabāre miliyā kahila rāja-vivaraṇa

piche sei patrī sabāre karāila daraśana //CC Madhya, 12.12//

SYNONYMS

sabāre—everyone; miliyā—meeting; kahila—said; rāja-vivaraṇa—description of the King's desire; piche—later; sei patrī—that letter; sabāre—unto everyone; karāila daraśana—showed.

TRANSLATION

Sārvabhauma Bhaṭṭācārya met with all the devotees and described the King's wishes. Then he presented the letter to all of them for inspection.

Madhya TEXT 12.13

patrī dekhi' sabāra mane ha-ila vismaya

prabhu-pade gajapatira eta bhakti haya!! //CC Madhya, 12.13//

SYNONYMS

patrī—the letter; dekhi'—seeing; sabāra—of everyone; mane—in the mind; ha-ila—there was; vismaya—astonishment; prabhu-pade—unto the lotus feet of Śrī Caitanya Mahāprabhu; gajapatira—of the King of Orissa; eta—so much; bhakti—devotion; haya—there is.

TRANSLATION

Upon reading the letter, everyone was astonished to see that King Pratāparudra had so much devotion for the lotus feet of Śrī Caitanya Mahāprabhu.

Madhya TEXT 12.14

sabe kahe,-prabhu tāñre kabhu nā milibe

āmi-saba kahi yadi, duḥkha se māñibe //CC Madhya, 12.14//

SYNONYMS

sabe kahe—everyone said; prabhu—Lord Śrī Caitanya Mahāprabhu; tāñre—unto him; kabhu—at any time; nā—not; milibe—would see; āmi-saba—all of us; kahi—say; yadi—if; duḥkha—unhappiness; se—Lord Śrī Caitanya Mahāprabhu; māñibe—will feel.

TRANSLATION

The devotees gave their opinion and said, "The Lord will never meet the King, and if we requested Him to do so, the Lord will surely feel very unhappy."

Madhya TEXT 12.15

sārvabhauma kahe,-sabe cala' eka-bāra

milite nā kahiba, kahiba rāja-vyavahāra //CC Madhya, 12.15//

SYNONYMS

sārvabhauma kahe—Sārvabhauma Bhaṭṭācārya said; sabe cala'—let all of us go; eka-bāra—once; milite—to meet; nā kahiba—we shall not request; kahiba—we shall simply describe; rāja-vyavahāra—the behavior of the King.

TRANSLATION

Sārvabhauma Bhaṭṭācārya then said, "We shall go once again to the Lord, but we shall not request Him to meet the King. Rather, we shall simply describe the good behavior of the King."

Madhya TEXT 12.16

eta bali' sabe gelā mahāprabhura sthāne

kahite unmukha sabe, nā kahe vacane //CC Madhya, 12.16//

SYNONYMS

eta bali'-deciding like this; sabe—all of them; gelā—went; mahāprabhura—of Śrī Caitanya Mahāprabhu; sthāne—to the place; kahite—to speak; unmukha—ready; sabe—all; nā—do not; kahe—say; vacane—any word.

TRANSLATION

Having thus reached a decision, they all went to the place of Śrī Caitanya Mahāprabhu. There, although ready to speak, they could not even utter a word.

Madhya TEXT 12.17

prabhu kahe,-ki kahite sabāra āgamana

dekhiye kahite cāha,-nā kaha, ki kāraṇa? //CC Madhya, 12.17//

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; ki—what; kahite—to speak; sabāra—of all of you; āgamana—there is the presence here; dekhiye—I see; kahite cāha—you want to speak; nā kaha—but do not speak; ki kāraṇa—what is the reason.

TRANSLATION

After they arrived at Śrī Caitanya Mahāprabhu's place, the Lord, seeing them, said, "What have you all come here to say? I see that you want to say something, but you do not speak. What is the reason?"

Madhya TEXT 12.18

nityānanda kahe,-tomāya cāhi nivedite

nā kahile rahite nāri, kahite bhaya citte //CC Madhya, 12.18//

SYNONYMS

nityānanda kahe—Lord Nityānanda said; tomāya—unto You; cāhi—we want; nivedite—to submit; nā kahile—if we do not speak; rahite nāri—we cannot stay; kahite—but to speak; bhaya citte—we are very fearful.

TRANSLATION

Nityānanda Prabhu then said, "We want to tell You something. Although we cannot stay without speaking, we are still very much afraid to speak.

Madhya TEXT 12.19

yogyāyogya tomāya saba cāhi nivedite

tomā nā milile rājā cāhe yogī haite //CC Madhya, 12.19//

SYNONYMS

yogya—befitting; ayogya—not befitting; tomāya—unto You; saba—we all; cāhi—want; nivedite—to submit; tomā—You; nā milile—if he does not meet; rājā—the King; cāhe—wants; yogī haite—to become a mendicant.

TRANSLATION

"We want to submit before You something that may or may not be befitting. The matter is this: unless he sees You, the King of Orissa will become a mendicant."

Madhya TEXT 12.20

kāṇe mudrā la-i' muṇi ha-iba bhikhārī

rājya-bhoga nahe citte vinā gaurahari //CC Madhya, 12.20//

SYNONYMS

kāṇe mudrā—a kind of earring; la-i'—taking; muṇi—I; ha-iba—shall become; bhikhārī—a beggar; rājya-bhoga—enjoyment of the kingdom; nahe—not; citte—in the mind; vinā—without; gaurahari—Śrī Caitanya Mahāprabhu.

TRANSLATION

Nityānanda Prabhu continued, "The King has decided to become a mendicant and accept the sign of a mendicant by wearing an ivory earring. He does not want to enjoy his kingdom without seeing the lotus feet of Śrī Caitanya Mahāprabhu."

PURPORT

In India there is still a class of professional mendicants who are very much like the gypsies of Western countries. They know some magical art and mystical processes, and their business is to beg from door to door, sometimes pleading and sometimes threatening. Such mendicants are sometimes called yogīs and sometimes kāṇaphātā yogīs. The word kāṇaphātā refers to one who has put a hole in his ear to wear an earring made of ivory. Mahārāja Pratāparudra was so depressed by not getting to see Śrī Caitanya Mahāprabhu that he decided to become such a yogī. Ordinary men think that a yogī must have an ivory earring in his ear, but this is not the sign of a real yogī. Mahārāja Pratāparudra also thought that to become a mendicant yogī, one must wear such an earring.

Madhya TEXT 12.21

dekhiba se mukha-candra nayana bhariyā

dhariba se pāda-padma hṛdaye tuliyā //CC Madhya, 12.21//

SYNONYMS

dekhiba—I shall see; se—that; mukha-candra—moonlike face; nayana bhariyā—to the fulfillment of the eyes; dhariba—I shall catch; se—those; pāda-padma—lotus feet; hṛdaye—on my heart; tuliyā—raising.

TRANSLATION

Nityānanda Prabhu continued, "The King also expressed his desire to see the moonlike face of Śrī Caitanya Mahāprabhu to his eye's full satisfaction. He would like to raise the lotus feet of the Lord to his heart."

Madhya TEXT 12.22

yadyapi śuniyā prabhura komala haya mana

tathāpi bāhire kahe niṣṭhura vacana //CC Madhya, 12.22//

SYNONYMS

yadyapi—although; śuniyā—hearing; prabhura—of Lord Śrī Caitanya Mahāprabhu; komala—softened; haya—becomes; mana—mind; tathāpi—still; bāhire—externally; kahe—He says; niṣṭhura vacana—hard words.

TRANSLATION

Hearing all these statements, Śrī Caitanya Mahāprabhu's mind was certainly softened, but externally He wished to speak some harsh words.

Madhya TEXT 12.23

tomā-sabāra icchā,-ei āmāre lañā

rājāke milaha ihañ kaṭakete giyā //CC Madhya, 12.23//

SYNONYMS

tomā-sabāra—of all of you; icchā—the desire; ei—is; āmāre lañā—taking Me; rājāke—the King; milaha—meet; ihañ—here; kaṭakete giyā—by going to Kaṭaka.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "I can understand that you all desire to take Me to Kaṭaka to see the King."

PURPORT

Śrī Caitanya Mahāprabhu is naturally the reservoir of all kindness, and as soon as He heard the statement made by the King, His heart immediately softened. Thus the Lord was ready to go see the King even at Kaṭaka. He did not even consider allowing the King to come from Kaṭaka to Jagannātha Purī to see Him. It is significant that Śrī Caitanya Mahāprabhu was so kind that He was ready to go see the King at Kaṭaka. Apparently it was never expected that the King wanted to see the Lord at His place, but by way of being externally harsh, the Lord indicated that if all the devotees so desired, He would go to Kaṭaka to see the King.

Madhya TEXT 12.24

paramārtha thākuka-loke karibe nindana

loke rahu-dāmodara karibe bhartsana //CC Madhya, 12.24//

SYNONYMS

parama-artha thākuka—what to speak of spiritual advancement; loke—people in general; karibe nindana—will blaspheme; loke rahu—what to speak of people in general; dāmodara—Dāmodara Paṇḍita; karibe—will do; bhartsana—chastisement.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "What to speak of spiritual advancement—all the people will blaspheme Me. And what to speak of all the people—Dāmodara would chastise Me.

Madhya TEXT 12.25

tomā-sabāra ājñāya āmi nā mili rājāre

dāmodara kahe yabe, mili tabe tāñre //CC Madhya, 12.25//

SYNONYMS

tomā-sabāra—of all of you; ājñāya—by the order; āmi—I; nā—not; mili—shall meet; rājāre—the King; dāmodara—Dāmodara Paṇḍita; kahe—says; yabe—when; mili—I shall meet; tabe—then; tāñre—him.

TRANSLATION

"I shall not meet the King at the request of all the devotees, but I shall do so if Dāmodara will give his permission."

PURPORT

From the spiritual point of view, a sannyāsī is strictly forbidden to see materialistic people, especially a king who is always engaged in counting pounds, shillings and pence. Indeed, the meeting between a sannyāsī and a king is always considered abominable. A sannyāsī is always subjected to public criticism, and a small fault on his part is taken seriously by the public. People actually expect a sannyāsī to preach and not take part in any social or political matters. If a sannyāsī is subject to public criticism, his preaching will not be fruitful. Śrī Caitanya Mahāprabhu specifically wanted to avoid such criticism so that His preaching work would not be hampered. It so happened that while the Lord was talking to His disciples at that time, the devotee Dāmodara Paṇḍita was present. This Dāmodara Paṇḍita was a very faithful devotee and a staunch lover

of Śrī Caitanya Mahāprabhu. Whenever there was anything that might touch or taint the character of the Lord, Dāmodara Paṇḍita would immediately point it out, not even considering the exalted position of the Lord. It is sometimes said that fools rush in where angels dare not, and Śrī Caitanya Mahāprabhu wanted to point out Dāmodara Paṇḍita's foolishness in coming forward to criticize the Lord. This is why the Lord stated that if Dāmodara Paṇḍita would give Him permission, He would go to see the King. There was deep meaning in this statement, for it is a warning that Dāmodara should not dare criticize the Lord any more, for it was not befitting his position as a devotee. Śrī Caitanya Mahāprabhu was considered the guide and spiritual master of all the devotees living with Him. Dāmodara Paṇḍita was one of them, and the Lord rendered Dāmodara Paṇḍita a special favor by warning him to avoid criticizing Him any further. A devotee or a disciple should never attempt to criticize the Lord or His representative, the spiritual master.

Madhya TEXT 12.26

dāmodara kahe,-tumi svatantra īśvara

kartavyākartavya saba tomāra gocara //CC Madhya, 12.26//

SYNONYMS

dāmodara kahe—Paṇḍita Dāmodara said; tumi—You; svatantra—fully independent; īśvara—the Supreme Personality of Godhead; kartavya—duty which is permissible; akartavya—duty which is not permissible; saba—all; tomāra—of You; gocara—within knowledge.

TRANSLATION

Dāmodara immediately replied, "My Lord, You are the fully independent Supreme Personality of Godhead. Since everything is known to You, You know what is permissible and what is not permissible.

Madhya TEXT 12.27

āmi kon kṣudra-jīva, tomāke vidhi diba?

āpani milibe tāñre, tāhāo dekhiba //CC Madhya, 12.27//

SYNONYMS

āmi kon—I am just some; kṣudra-jīva—insignificant living entity; tomāke—unto You; vidhi—injunction; diba—I shall give; āpani—You; milibe—will meet; tāñre—the King; tāhāo dekhiba—I shall see it.

TRANSLATION

"I am merely an insignificant jīva, so what power do I have to give directions to You? By Your own personal choice You will meet with the King. I shall see it.

Madhya TEXT 12.28

rājā tomāre sneha kare, tumi-sneha-vaśa

tāñra snehe karābe tāñre tomāra paraśa //CC Madhya, 12.28//

SYNONYMS

rājā—the King; tomāre—You; sneha kare—loves; tumi—You; sneha-vaśa—controlled by love and affection; tāñra—his; snehe—by love; karābe—will do; tāñre—unto him; tomāra—Your; paraśa—touching.

TRANSLATION

"The King is very much attached to You, and You are feeling affection and love toward him. Thus I can understand that by virtue of the King's affection for You, You will touch him.

Madhya TEXT 12.29

yadyapi īśvara tumi parama svatantra

tathāpi svabhāve hao prema-paratantra //CC Madhya, 12.29//

SYNONYMS

yadyapi—although; īśvara—the Supreme Personality of Godhead; tumi—You; parama—supremely; svatantra—independent; tathāpi—still; svabhāve—by Your nature; hao—You become; prema-paratantra—subordinate to love.

TRANSLATION

"Although You are the Supreme Personality of Godhead and are completely independent, still You are dependent on the love and affection of Your devotees. That is Your nature."

Madhya TEXT 12.30

nityānanda kahe-aiche haya kon jana

ye tomāre kahe, 'kara rāja-daraśana' //CC Madhya, 12.30//

SYNONYMS

nityānanda kahe—Nityānanda Prabhu said; aiche—such; haya—there is; kon jana—any person; ye—who; tomāre—unto You; kahe—orders; kara—do; rāja-daraśana—meeting the King.

TRANSLATION

Nityānanda Prabhu then said, "Who is there in the three worlds who can ask You to see the King?"

Madhya TEXT 12.31

kintu anurāgī lokera svabhāva eka haya

iṣṭa nā pāile nija prāṇa se chāḍaya //CC Madhya, 12.31//

SYNONYMS

kintu—still; anurāgī—affectionate; lokera—of the people; svabhāva—nature; eka—one; haya—there is; iṣṭa—desirable; nā pāile—without getting; nija—own; prāṇa—life; se—he; chāḍaya—gives up.

TRANSLATION

"Still, isn't it the nature of an attached man to give up his life if he does not attain his desired object?"

Madhya TEXT 12.32

yājñika-brāhmaṇī saba tāhāte pramāṇa

kṛṣṇa lāgi' pati-āge chāḍileka prāṇa //CC Madhya, 12.32//

SYNONYMS

yājñika-brāhmaṇī—the wives of the brāhmaṇas who were engaged in performing great sacrifices; saba—all; tāhāte—in that connection; pramāṇa—evidence; kṛṣṇa lāgi'—for the matter of Kṛṣṇa; pati-āge—in front of their

husbands; chāḍileka prāṇa—gave up their lives.

TRANSLATION

"For instance, some of the wives of the brāhmaṇas who were performing sacrifices gave up their lives in the presence of their husbands for the sake of Kṛṣṇa."

PURPORT

This refers to the day Lord Śrī Kṛṣṇa and His cowherd boys and flocks of animals were present on the pasturing grounds near Mathurā. At that time the cowherd boys, being a little hungry, requested food, and Lord Kṛṣṇa asked them to go to the brāhmaṇas who were engaged nearby in performing yajña, or sacrifice, and to get some food from that yajña. Being so ordered by the Lord, all the cowherd boys went to the brāhmaṇas and asked them for food, but they were denied. After this, the cowherd boys begged food from the wives of the brāhmaṇas. All these wives were very much devoted to Lord Kṛṣṇa in spontaneous love, and as soon as they heard the request of the cowherd boys and understood that Kṛṣṇa wanted some food, they immediately left the place of sacrifice. They were very much chastised for this by their husbands, and they were ready to give up their lives. It is the nature of a pure devotee to sacrifice his life for the transcendental loving service of the Lord.

Madhya TEXT 12.33

eka yukti āche, yadi kara avadhāna

tumi nā milileha tānre, rahe tānra prāṇa //CC Madhya, 12.33//

SYNONYMS

eka yukti—one plan; āche—there is; yadi—if; kara avadhāna—You consider it; tumi—You; nā milileha—may not meet; tānre—with him; rahe—remains; tānra—his; prāṇa—life.

TRANSLATION

Nityānanda Prabhu then submitted one suggestion for the Lord's consideration. "There is a way," He suggested, "by which You need not meet the King but which would enable the King to continue living.

Madhya TEXT 12.34

eka bahirvāsa yadi deha' kṛpā kari'

tāhā pāñā prāṇa rākhe tomāra āśā dhari' //CC Madhya, 12.34//

SYNONYMS

eka bahirvāsa—one outward covering; yadi—if; deha'—You give; kṛpā kari'—by Your mercy; tāhā pāñā—getting that; prāṇa rākhe—he would live; tomāra āśā dhari'-hoping to meet You some time in the future.

TRANSLATION

"If You, out of Your mercy, send one of Your outward garments to the King, the King would live hoping to see You some time in the future."

PURPORT

Śrī Nityānanda Prabhu was thus very tactfully suggesting that Caitanya Mahāprabhu give a piece of His old clothing to the King. Even though the King was not to meet the Lord, the King would then be pacified by receiving such a cloth. The King was very anxious to see the Lord, yet it was not possible for the Lord to see him. Just to resolve the situation, Nityānanda Prabhu suggested that the Lord send an old piece of clothing. Thus the King would understand that the Lord was showing mercy to him. The King would then not do anything drastic like giving up his life or becoming a mendicant.

Madhya TEXT 12.35

prabhu kahe,-tumi-saba parama vidvān

yei bhāla haya, sei kara samādhāna //CC Madhya, 12.35//

SYNONYMS

prabhu kahe—the Lord replied; tumi-saba—all of you; parama vidvān—greatly learned personalities; yei—whatever; bhāla haya—is right; sei—that; kara samādhāna—execute.

TRANSLATION

The Lord said, "Since you are all very learned personalities, whatever you decide I shall accept."

Madhya TEXT 12.36

tabe nityānanda-gosāñi govindera pāśa

māgiyā la-ila prabhura eka bahirvāsa //CC Madhya, 12.36//

SYNONYMS

tabe—at that time; nityānanda-gosāñi—Lord Nityānanda Prabhu; govindera pāśa—from Govinda, the personal servant of Śrī Caitanya Mahāprabhu; māgiyā—requesting; la-ila—took; prabhura—of the Lord; eka—one; bahirvāsa—outer garment.

TRANSLATION

Lord Nityānanda Prabhu then obtained an external garment used by the Lord by requesting it from Govinda.

Madhya TEXT 12.37

sei bahirvāsa sārvaḥma-pāśa dila

sārvaḥma sei vastra rājāre pāṭhā'la //CC Madhya, 12.37//

SYNONYMS

sei—that; bahirvāsa—garment; sārvaḥma-pāśa—in the care of Sārvaḥma Bhaṭṭācārya; dila—delivered; sārvaḥma—Sārvaḥma Bhaṭṭācārya; sei—that; vastra—cloth; rājāre—unto the King; pāṭhā'la—sent.

TRANSLATION

Thus Nityānanda Prabhu delivered the old cloth to the care of Sārvaḥma Bhaṭṭācārya, and Sārvaḥma Bhaṭṭācārya sent it to the King.

Madhya TEXT 12.38

vastra pāñā rājāra haila ānandita mana

prabhu-rūpa kari' kare vastrera pūjana //CC Madhya, 12.38//

SYNONYMS

vastra pāñā—getting that cloth; rājāra—of the King; haila—there was; ānandita mana—very happy mind; prabhu-rūpa kari'-accepting as Śrī Caitanya Mahāprabhu Himself; kare—executes; vastrera—of the cloth; pūjana—worship.

TRANSLATION

When the King received the old cloth, he began to worship it exactly as he would worship the Lord personally.

PURPORT

This is also the conclusion of the Vedic injunctions. Since the Supreme Personality of Godhead is the Absolute Truth, everything in relation to Him is also on the same platform. The King had great affection for Śrī Caitanya Mahāprabhu, and although he did not see the Lord, he had nonetheless already attained the conclusion of devotional service. Immediately upon receiving the cloth from Sārvabhauma Bhaṭṭācārya, the King began to worship it, accepting it as Śrī Caitanya Mahāprabhu. The Lord's clothing, bedding, slippers and everything required as an ordinary necessity are all transformations of Śeṣa, Viṣṇu, the expansion of Śrī Baladeva. Thus the cloth and other paraphernalia of the Supreme Personality of Godhead are but other forms of the Supreme Personality of Godhead. Everything connected to the Lord is worshipable. Śrī Caitanya Mahāprabhu instructs us that just as Kṛṣṇa is worshipable, Kṛṣṇa's place, Vṛndāvana, is also worshipable. And as Vṛndāvana is worshipable, similarly the paraphernalia in Vṛndāvana-the trees, roads, river, everything-is worshipable. A pure devotee thus sings, jaya jaya vṛndāvana-vāsī yata jana: "All glories to the residents of Vṛndāvana." If a devotee has a staunch devotional attitude, all these conclusions will be awakened or revealed within the heart.

yasya deve parā bhaktir

yathā deve tathā gurau

tasyaite kathitā hy arthāḥ

prakāśante mahātmanah

"Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed." (Śvetāśvatara Upaniṣad 6.23)

Thus following in the footsteps of Mahārāja Pratāparudra and other devotees, we should learn to worship everything belonging to the Supreme Personality of Godhead. This is referred to by Lord Śiva as tadīyānām. In the Padma Purāṇa it is said:

ārāḍhanānām sarveṣām
viṣṇor ārāḍhanām param
tasmāt parataram devi
tadīyānām samarcanam

"O Devī, the most exalted system of worship is the worship of Lord Viṣṇu. Greater than that is the worship of tadīya, or anything belonging to Viṣṇu." Śrī Viṣṇu is sac-cid-ānanda-vigraha. Similarly, the most confidential servant of Kṛṣṇa, the spiritual master, and all devotees of Viṣṇu are tadīya. The sac-cid-ānanda-vigraha, guru, Vaiṣṇavas, and things used by them must be considered tadīya and without a doubt worshipable by all living beings.

Madhya TEXT 12.39

rāmānanda rāya yabe 'dakṣiṇa' haite āilā
prabhu-saṅge rahite rājāke nivedilā //CC Madhya, 12.39//

SYNONYMS

rāmānanda rāya—Rāmānanda Rāya; yabe—when; dakṣiṇa—South India; haite—
—from; āilā—returned; prabhu-saṅge—with Lord Śrī Caitanya Mahāprabhu;
rahite—to stay; rājāke—unto the King; nivedilā—requested.

TRANSLATION

After returning from his service in South India, Rāmānanda Rāya requested the King to allow him to remain with Śrī Caitanya Mahāprabhu.

Madhya TEXT 12.40

tabe rājā santoṣe tānhāre ājñā dilā
āpani milana lāgi' sādhite lāgilā //CC Madhya, 12.40//

SYNONYMS

tabe—at that time; rājā—the King; santoṣe—in great satisfaction; tānhāre—unto
Rāmānanda Rāya; ājñā dilā—gave the order; āpani—personally; milana lāgi'—to
meet; sādhite lāgilā—began to solicit.

TRANSLATION

When Rāmānanda Rāya requested the King to allow him to stay with the Lord, the King immediately gave him permission with great satisfaction. As for the King himself, he began to solicit Rāmānanda Rāya to make a meeting arrangement.

Madhya TEXT 12.41

mahāprabhu mahā-kṛpā karena tomāre

more milibāre avaśya sādhibe tānhāre //CC Madhya, 12.41//

SYNONYMS

mahāprabhu—Śrī Caitanya Mahāprabhu; mahā-kṛpā—great mercy; karena—does; tomāre—unto you; more—me; milibāre—for meeting; avaśya—certainly; sādhibe—you must solicit; tānhāre—Him.

TRANSLATION

The King told Rāmānanda Rāya, "Śrī Caitanya Mahāprabhu is very, very merciful to you. Therefore please solicit my meeting with Him without fail."

Madhya TEXT 12.42

eka-saṅge dui jana kṣetre yabe āilā

rāmānanda rāya tabe prabhure mililā //CC Madhya, 12.42//

SYNONYMS

eka-saṅge—together; dui jana—these two persons; kṣetre—at Jagannātha-kṣetra (Jagannātha Purī); yabe—when; āilā—came back; rāmānanda rāya—Rāmānanda Rāya; tabe—at that time; prabhure—Śrī Caitanya Mahāprabhu; mililā—met.

TRANSLATION

The King and Rāmānanda Rāya returned together to Jagannātha-kṣetra [Purī], and Śrī Rāmānanda Rāya met Śrī Caitanya Mahāprabhu.

Madhya TEXT 12.43

prabhu-pade prema-bhakti jānāila rājāra

prasaṅga pāñā aiche kahe bāra-bāra //CC Madhya, 12.43//

SYNONYMS

prabhu-pade—unto the lotus feet of the Lord; prema-bhakti—ecstatic love; jānāila—informed; rājāra—of the King; prasaṅga—discussion; pāñā—getting; aiche—thus; kahe—says; bāra-bāra—again and again.

TRANSLATION

At that time, Rāmānanda Rāya informed Śrī Caitanya Mahāprabhu about the ecstatic love of the King. Indeed, as soon as there was some opportunity, he repeatedly informed the Lord about the King.

Madhya TEXT 12.44

rāja-mantrī rāmānanda-vyavahāre nipuṇa

rāja-prīti kahi' dravāila prabhura mana //CC Madhya, 12.44//

SYNONYMS

rāja-mantrī—diplomatic minister; rāmānanda—Śrī Rāmānanda Rāya; vyavahāre—in general behavior; nipuṇa—very expert; rāja-prīti—the love of the King for Śrī Caitanya Mahāprabhu; kahi'—describing; dravāila—softened; prabhura—of Lord Śrī Caitanya Mahāprabhu; mana—the mind.

TRANSLATION

Śrī Rāmānanda Rāya was indeed a diplomatic minister for the King. His general behavior was very expert, and simply by describing the King's love for Śrī Caitanya Mahāprabhu, he gradually softened the Lord's mind.

PURPORT

A diplomat in the material world knows how to deal with people, especially in political affairs. Some of the great devotees of the Lord-like Rāmānanda Rāya, Raghunātha dāsa Gosvāmī, Sanātana Gosvāmī and Rūpa Gosvāmī—were government officers and had a background of very opulent householder life. Consequently they knew how to deal with people. In many instances we have seen the diplomacy of Rūpa Gosvāmī, Raghunātha dāsa Gosvāmī and Rāmānanda Rāya employed in the service of the Lord. When Raghunātha dāsa Gosvāmī's father and uncle were to be arrested by government officials,

Raghunātha dāsa Gosvāmī hid them and personally met the government officers and settled the affair diplomatically. This is but one instance. Similarly, Sanātana Gosvāmī, after resigning his ministership, was thrown in jail, and he bribed the attendant of the jail so he could leave the clutches of the Nawab and live with Śrī Caitanya Mahāprabhu. Now we see Rāmānanda Rāya, a most confidential devotee of the Lord, diplomatically soften the heart of Śrī Caitanya Mahāprabhu, despite the fact that the Lord definitely decided not to meet the King. The diplomacy of Rāmānanda Rāya and entreaties of Sārvabhauma Bhaṭṭācārya and all the other great devotees succeeded. The conclusion is that diplomacy used for the service of the Lord is a form of devotional service.

Madhya TEXT 12.45

utkaṇṭhāte pratāparudra nāre rahibāre

rāmānanda sādhiphila prabhure milibāre //CC Madhya, 12.45//

SYNONYMS

utkaṇṭhāte—in great anxiety; pratāparudra—King Pratāparudra; nāre rahibāre—could not stay; rāmānanda—Śrī Rāmānanda Rāya; sādhiphila—solicited; prabhure—unto Śrī Caitanya Mahāprabhu; milibāre—to meet.

TRANSLATION

Mahārāja Pratāparudra, in great anxiety, could not endure not seeing the Lord; therefore Śrī Rāmānanda Rāya, by his diplomacy, arranged a meeting with the Lord for the King.

Madhya TEXT 12.46

rāmānanda prabhu-pāya kaila nivedana

eka-bāra pratāparudre dekhāha caraṇa //CC Madhya, 12.46//

SYNONYMS

rāmānanda—Rāmānanda; prabhu-pāya—at the lotus feet of Śrī Caitanya Mahāprabhu; kaila—did; nivedana—submission; eka-bāra—once only; pratāparudre—unto Mahārāja Pratāparudra; dekhāha—show; caraṇa—Your lotus feet.

TRANSLATION

Śrī Rāmānanda Rāya frankly requested Śrī Caitanya Mahāprabhu, "Please show Your lotus feet to the King at least once."

Madhya TEXT 12.47

prabhu kahe,-rāmānanda, kaha vicāriyā

rājāke milite yuyāya sannyāsī hañā? //CC Madhya, 12.47//

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; rāmānanda—My dear Rāmānanda; kaha—please ask Me; vicāriyā—after due consideration; rājāke—the King; milite—to meet; yuyāya—is it befitting; sannyāsī—in the renounced order of life; hañā—being.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "My dear Rāmānanda, you should make this request after duly considering whether it is befitting for a sannyāsī to meet a king.

Madhya TEXT 12.48

rājāra milane bhikṣukera dui loka nāśa

paraloka rahu, loke kare upahāsa //CC Madhya, 12.48//

SYNONYMS

rājāra milane—by meeting with a king; bhikṣukera—of the mendicant; dui loka—in two worlds; nāśa—destruction; para-loka—spiritual world; rahu—let alone; loke—in this material world; kare—do; upahāsa—joking.

TRANSLATION

"If a mendicant meets a king, this world and the next world are both destroyed for the mendicant. Indeed, what is there to say of the next world? In this world, people will joke if a sannyāsī meets a king."

Madhya TEXT 12.49

rāmānanda kahe,-tumi īśvara svatantra

kāre tomāra bhaya, tumi naha paratantra //CC Madhya, 12.49//

SYNONYMS

rāmānanda kahe—Rāmānanda said; tumi—You; īśvara—the Supreme Lord; svatantra—independent; kāre tomāra bhaya—why should You be afraid of anyone; tumi naha—You are not; para-tantra—dependent.

TRANSLATION

Rāmānanda Rāya replied, "My Lord, You are the supreme independent personality. You have nothing to fear from anyone because You are not dependent on anyone."

Madhya TEXT 12.50

prabhu kahe, -āmi manuṣya āśrame sannyāsī

kāya-mano-vākye vyavahāre bhaya vāsi //CC Madhya, 12.50//

SYNONYMS

prabhu kahe—the Lord said; āmi manuṣya—I am a human being; āśrame—in the social order; sannyāsī—a renounced person; kāya-manaḥ-vākye—with My body, mind and words; vyavahāre—in general dealings; bhaya—fear; vāsi—I do.

TRANSLATION

When Rāmānanda Rāya addressed Śrī Caitanya Mahāprabhu as the Supreme Personality of Godhead, Caitanya Mahāprabhu objected, saying, "I am not the Supreme Personality of Godhead but an ordinary human being. Therefore I must fear public opinion in three ways—with My body, mind and words.

Madhya TEXT 12.51

śukla-vastre masi-bindu yaiche nā lukāya

sannyāsīra alpa chidra sarva-loke gāya //CC Madhya, 12.51//

SYNONYMS

śukla-vastre—on white cloth; masi-bindu—a spot of ink; yaiche—as much as; nā—does not; lukāya—become hidden; sannyāsīra—of a sannyāsī; alpa—a very

little; chidra—fault; sarva-loke—the general public; gāya—advertise.

TRANSLATION

"As soon as the general public finds a little fault in the behavior of a sannyāsī, they advertise it like wildfire. A black spot of ink cannot be hidden on a white cloth. It is always very prominent."

Madhya TEXT 12.52

rāya kahe,-kata pāpīra kariyācha avyāhati

īśvara-sevaka tomāra bhakta gajapati //CC Madhya, 12.52//

SYNONYMS

rāya kahe—Rāmānanda Rāya replied; kata pāpīra—of numberless sinful persons; kariyācha—You have done; avyāhati—deliverance; īśvara-sevaka—a servitor of the Lord; tomāra—Your; bhakta—devotee; gajapati—the King.

TRANSLATION

Rāmānanda Rāya replied, "My dear Lord, You have delivered so many sinful people. This King Pratāparudra, the King of Orissa, is actually a servitor of the Lord and Your devotee."

Madhya TEXT 12.53

prabhu kahe,-pūrṇa yaiche dugdhera kalasa

surā-bindu-pāte keha nā kare paraśa //CC Madhya, 12.53//

SYNONYMS

prabhu kahe—the Lord replied; pūrṇa—completely filled; yaiche—just as; dugdhera—of milk; kalasa—container; surā-bindu-pāte—with simply a drop of liquor; keha—anyone; nā kare—does not; paraśa—touch.

TRANSLATION

Śrī Caitanya Mahāprabhu then said, "There may be much milk in a big pot, but if it is contaminated by a drop of liquor, it is untouchable."

Madhya TEXT 12.54

yadyapi pratāparudra-sarva-guṇavān

tānhāre malina kaila eka 'rājā'-nāma //CC Madhya, 12.54//

SYNONYMS

yadyapi—although; pratāparudra—the King; sarva-guṇa-vān—qualified in every respect; tānhāre—unto him; malina kaila—makes impure; eka—one; raja-nāma—the name "king."

TRANSLATION

"The King certainly possesses all good qualities, but simply by taking up the name 'king,' he has infected everything.

Madhya TEXT 12.55

tathāpi tomāra yadi mahāgraha haya

tabe āni' milāha tumi tānhāra tanaya //CC Madhya, 12.55//

SYNONYMS

tathāpi—still; tomāra—your; yadi—if; mahā-āgraha—great eagerness; haya—there is; tabe—then; āni'—bringing; milāha—cause to meet; tumi—you; tānhāra—his; tanaya—son.

TRANSLATION

"But if you are still very eager for the King to meet with Me, please first bring his son to meet Me.

Madhya TEXT 12.56

"ātmā vai jāyate putraḥ"-ei śāstra-vāṇī

putrera milane yena milibe āpani //CC Madhya, 12.56//

SYNONYMS

ātmā vai jāyate putraḥ—his self appears as the son; ei—this; śāstra-vāṇī—the indication of revealed scriptures; putrera milane—by meeting the son; yena—as if; milibe—he will meet; āpani—personally.

TRANSLATION

"It is indicated in the revealed scriptures that the son represents the father; therefore the son's meeting with Me would be just as good as the King's meeting with Me."

PURPORT

In Śrīmad-Bhāgavatam (10.78.36) it is said: ātmā vai putra utpanna iti vedānuśāsanam. The Vedas enjoin that one is born as his own son. The son is nondifferent from the father, and this is admitted in every revealed scripture. In Christian theology it is believed that Christ, the son of God, is also God. Both of them are identical.

Madhya TEXT 12.57

tabe rāya yāi' saba rājāre kahilā

prabhura ājñāya tānra putra lañā āilā //CC Madhya, 12.57//

SYNONYMS

tabe—thereafter; rāya—Rāmānanda Rāya; yāi'—going; saba—everything; rājāre—unto the King; kahilā—described; prabhura ājñāya—under the order of the Lord; tānra putra—his son; lañā āilā—he brought with him.

TRANSLATION

Rāmānanda Rāya then went to inform the King about his talks with Śrī Caitanya Mahāprabhu, and, following the Lord's orders, brought the King's son to see Him.

Madhya TEXT 12.58

sundara, rājāra putra-śyāmala-varaṇa

kiśora vayasa, dīrgha kamala-nayana //CC Madhya, 12.58//

SYNONYMS

sundara—beautiful; rājāra putra—the son of the King; śyāmala-varaṇa—blackish complexion; kiśora vayasa—the age just before youth; dīrgha—long; kamala-nayana—lotus eyes.

TRANSLATION

The prince, just entering upon his youth, was very beautiful. He was blackish in complexion and had large lotus eyes.

Madhya TEXT 12.59

pītāmbara, dhare aṅge ratna-ābharaṇa

śrī-kṛṣṇa-smaraṇe teṇha hailā 'uddīpana' //CC Madhya, 12.59//

SYNONYMS

pīta-ambara—dressed in yellow cloth; dhare—carries; aṅge—on the body; ratna-ābharaṇa—ornaments of jewels; śrī-kṛṣṇa-smaraṇe—for remembering Śrī Kṛṣṇa; teṇha—he; hailā—was; uddīpana—stimulation.

TRANSLATION

The prince was dressed in yellow cloth, and there were jeweled ornaments decorating his body. Therefore anyone who saw him would remember Lord Kṛṣṇa.

Madhya TEXT 12.60

tānre dekhi, mahāprabhura kṛṣṇa-smṛti haila

premāveśe tānre mili' kahite lāgila //CC Madhya, 12.60//

SYNONYMS

tānre dekhi—seeing him; mahāprabhura—of Lord Śrī Caitanya Mahāprabhu; kṛṣṇa-smṛti—remembrance of Kṛṣṇa; haila—there was; prema-āveśe—in ecstatic love; tānre—him; mili'—meeting; kahite lāgila—began to say.

TRANSLATION

Seeing the boy, Śrī Caitanya Mahāprabhu immediately remembered Kṛṣṇa. Meeting the boy in ecstatic love, the Lord began to speak.

Madhya TEXT 12.61

ei-mahā-bhāgavata, yāñhāra darśane

vrajendra-nandana-smṛti haya sarva-jane //CC Madhya, 12.61//

SYNONYMS

ei—here is; mahā-bhāgavata—a first-class devotee; yāñhāra darśane—by the sight of whom; vrajendra-nandana—of the son of the King of Vraja; smṛti—remembrance; haya—becomes; sarva-jane—for everyone.

TRANSLATION

"Here is a great devotee," Śrī Caitanya Mahāprabhu said. "Upon seeing him, everyone can remember the Supreme Personality of Godhead, Kṛṣṇa, son of Mahārāja Nanda."

PURPORT

On his Anubhāṣya, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura states that a materialist mistakenly accepts the body and mind as the source of material enjoyment. In other words, a materialist accepts the bodily conception of life. Śrī Caitanya Mahāprabhu did not regard the son of Mahārāja Pratāparudra with the idea that he was a materialist, being the son of a materialist. Nor did He consider Himself the enjoyer. Māyāvādī philosophers make a great mistake by assuming that the sac-cid-ānanda-vigraha, the transcendental form of the Lord, is like a material body. However, there is no material contamination in transcendence, nor is there any possibility of imagining a spirituality in matter. One cannot accept matter as spirit. As indicated by the technical words bhauma ijya-dhīḥ (Bhāg. 10.84.13), materialistic Māyāvādīs imagine the form of God in matter, although according to their imagination, God is unlimitedly formless. This is simply mental speculation. Even though Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead, He placed Himself in the position of a gopī. He also accepted the King's son directly as the son of Mahārāja Nanda, Vrajendra-nandana Hari. This is perfect vision according to the direction of the Vedic culture, as confirmed in Śrīmad Bhagavad-gītā (paṇḍitāḥ sama-darśinaḥ). Such acceptance of the Absolute Truth according to Vaiṣṇava philosophy is explained in both the Muṇḍaka Upaniṣad (3.2.3) and the Kaṭha Upaniṣad (1.2.23) in the following words:

nāyam ātmā pravacanena labhyo

na medhayā na bahunā śrutena

yam evaiṣa vṛṇute tena labhyas

tasyaiṣa ātmā vivṛṇute tanūṁ svām

"The Supreme Lord is not obtained by expert explanations, by vast intelligence, nor even by much hearing. He is obtained only by one whom He Himself chooses. To such a person He manifests His own form."

The living entity is entangled in material existence due to his lack of such spiritual vision. Śrīla Bhaktivinoda Ṭhākura has sung in his Kalyāṇa-kalpataru: saṁsāre āsiyā prakṛti bhajiyā 'puruṣa' abhimāne mari. When the living entity comes to the material world, he thinks himself the enjoyer. Thus he becomes more and more entangled.

Madhya TEXT 12.62

kṛtārtha ha-ilāṇa āmi inhāra daraśane

eta bali' punaḥ tāre kaila āliṅgane //CC Madhya, 12.62//

SYNONYMS

kṛta-ārtha ha-ilāṇa—have become very much obligated; āmi—I; inhāra—of this boy; daraśane—by seeing; eta bali'—saying this; punaḥ—again; tāre—him; kaila—did; āliṅgane—embrace.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "I have become very much obligated just by seeing this boy." After saying this, the Lord again embraced the prince.

Madhya TEXT 12.63

prabhu-sparśe rāja-putrera haila premāveśa

sveda, kampa, āśru, stambha, pulaka viśeṣa //CC Madhya, 12.63//

SYNONYMS

prabhu-sparśe—because of being touched by the Lord; rāja-putrera—of the King's son; haila—there was; prema-āveśa—ecstatic love; sveda—perspiration; kampa—trembling; āśru—tears; stambha—being stunned; pulaka—jubilation; viśeṣa—specifically.

TRANSLATION

As soon as the prince was touched by Lord Śrī Caitanya Mahāprabhu, symptoms of ecstatic love immediately manifested themselves in his body. These symptoms

included perspiration, trembling, tears, being stunned and jubilation.

Madhya TEXT 12.64

'kṛṣṇa' 'kṛṣṇa' kahe, nāce, karaye rodana

tānra bhāgya dekhi' ślāghā kare bhakta-gaṇa //CC Madhya, 12.64//

SYNONYMS

kṛṣṇa kṛṣṇa—O Kṛṣṇa, O Kṛṣṇa; kahe—chants; nāce—dances; karaye—does; rodana—crying; tānra—his; bhāgya—fortune; dekhi'—seeing; ślāghā—praise; kare—do; bhakta-gaṇa—all the devotees.

TRANSLATION

The boy began to cry and dance, and he chanted, "Kṛṣṇa! Kṛṣṇa!" Upon seeing his bodily symptoms and his chanting and dancing, all the devotees praised him for his great spiritual fortune.

Madhya TEXT 12.65

tabe mahāprabhu tānre dhairya karāila

nitya āsi' āmāya miliha-ei ājñā dila //CC Madhya, 12.65//

SYNONYMS

tabe—at that time; mahāprabhu—Śrī Caitanya Mahāprabhu; tānre—the boy; dhairya—patient; karāila—caused to be; nitya—daily; āsi'—coming; āmāya—Me; miliha—meet; ei ājñā—this order; dila—gave.

TRANSLATION

At that time, Śrī Caitanya Mahāprabhu calmed the youth and ordered him to come there daily to meet Him.

Madhya TEXT 12.66

vidāya hañā rāya āila rāja-putre lañā

rājā sukha pāila putrera ceṣṭā dekhiyā //CC Madhya, 12.66//

SYNONYMS

vidāya hañā—taking leave; rāya—Rāmānanda Rāya; āila—came back; rāja-putre lañā—taking the King's son; rājā—the King; sukha pāila—felt great happiness; putrera—of his son; ceṣṭā—activities; dekhiyā—seeing.

TRANSLATION

Rāmānanda Rāya and the boy then departed from Śrī Caitanya Mahāprabhu, and Rāmānanda took him back to the King's palace. The King was very happy when he heard of his son's activities.

Madhya TEXT 12.67

putre āliṅgana kari' premāviṣṭa hailā

sākṣāt paraśa yena mahāprabhura pāilā //CC Madhya, 12.67//

SYNONYMS

putre—his son; āliṅgana—embracing; kari'—doing; prema-āviṣṭa hailā—he became ecstatic; sākṣāt—directly; paraśa—touch; yena—as if; mahāprabhura—of Lord Śrī Caitanya Mahāprabhu; pāilā—he got.

TRANSLATION

Just by embracing his son, the King was filled with ecstatic love, just as if he had touched Śrī Caitanya Mahāprabhu directly.

Madhya TEXT 12.68

sei haite bhāgyavān rājāra nandana

prabhu-bhakta-gaṇa-madhye hailā eka-jana //CC Madhya, 12.68//

SYNONYMS

sei haite—from that day; bhāgyavān—the most fortunate; rājāra nandana—the son of the King; prabhu-bhakta-gaṇa-madhye—among the intimate devotees of the Lord; hailā—became; eka-jana—one of them.

TRANSLATION

From then on, the fortunate prince was one of the most intimate devotees of the Lord.

PURPORT

In this regard, Śrīla Prabhodhānanda Sarasvatī writes: yat-kāruṇya-kaṭākṣa-vaibhava-vatām. If Śrī Caitanya Mahāprabhu simply glanced at someone for a moment, that person immediately turned into one of the most confidential devotees of the Lord. The prince came to see the Lord for the first time, but by the Lord's mercy the boy immediately became a topmost devotee. This was not in theory but in practice. We cannot apply the nagna-māṭṛkā-nyāya formula. This states that if one's mother was naked in her childhood, she should continue to remain naked, even though she has become a mother of so many children. If a person is actually blessed by the mercy of the Lord, he can immediately become a topmost devotee of the Lord. The logic of nagna-māṭṛkā states that if a person is not elevated on such and such a date, he cannot become an exalted devotee overnight, as it were. This particular instance offers evidence to contradict that theory. On the previous day, the boy was simply an ordinary prince, and the next day he was counted as one of the topmost devotees of the Lord. This was all made possible by the causeless mercy of the Lord. The Lord is omnipotent, all-powerful and almighty, and He can act as He likes.

Madhya TEXT 12.69

ei-mata mahāprabhu bhakta-gaṇa-saṅge

nirantara krīḍā kare saṅkīrtana-raṅge //CC Madhya, 12.69//

SYNONYMS

ei-mata—in this way; mahāprabhu—Śrī Caitanya Mahāprabhu; bhakta-gaṇa-saṅge—in the society of His pure devotees; nirantara—constantly; krīḍā kare—performs pastimes; saṅkīrtana-raṅge—in the course of His saṅkīrtana movement.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu acts in the society of His pure devotees, performing His pastimes and spreading the saṅkīrtana movement.

Madhya TEXT 12.70

ācāryādi bhakta kare prabhure nimantraṇa

tāhān tāhān bhikṣā kare lañā bhakta-gaṇa //CC Madhya, 12.70//

SYNONYMS

ācārya-ādi—headed by Advaita Ācārya; bhakta—devotees; kare—do; prabhure—unto Śrī Caitanya Mahāprabhu; nimantraṇa—invitation; tāhān tāhān—here and there; bhikṣā kare—takes His lunch; lañā—taking; bhakta-gaṇa—all the devotees.

TRANSLATION

Some of the prominent devotees like Advaita Ācārya used to invite Śrī Caitanya Mahāprabhu to take His meals at their homes. The Lord accepted such invitations accompanied by His devotees.

Madhya TEXT 12.71

ei-mata nānā raṅge dina kata gela

jagannāthera ratha-yātrā nikaṭa ha-ila //CC Madhya, 12.71//

SYNONYMS

ei-mata—in this way; nānā raṅge—in great jubilation; dina kata—some days; gela—passed; jagannāthera—of Lord Śrī Jagannātha; ratha-yātrā—the car festival; nikaṭa ha-ila—became nearer.

TRANSLATION

In this way, the Lord passed some days in great jubilation. Then the car festival of Lord Jagannātha approached.

Madhya TEXT 12.72

prathamei kāśī-miśre prabhu bolāila

paḍichā-pātra, sārvaḥaume bolāñā ānila //CC Madhya, 12.72//

SYNONYMS

prathamei—in the beginning; kāśī-miśre—Kāśī Miśra; prabhu—Śrī Caitanya Mahāprabhu; bolāila—called for; paḍichā-pātra—the superintendent of the temple; sārvaḥaume—Sārvaḥauma Bhaṭṭācārya; bolāñā—calling; ānila—brought.

TRANSLATION

Śrī Caitanya Mahāprabhu first of all called for Kāśī Miśra, then for the superintendent of the temple, then for Sārvabhauma Bhaṭṭācārya.

Madhya TEXT 12.73

tina-jana-pāṣe prabhu hāsiyā kahila

guṇḍicā-mandira-mārjana-sevā māgi' nila //CC Madhya, 12.73//

SYNONYMS

tina-jana-pāṣe—in the presence of the three persons; prabhu—the Lord; hāsiyā—smiling; kahila—said; guṇḍicā-mandira-mārjana—of washing the temple known as Guṇḍicā; sevā—service; māgi' nila—obtained by begging.

TRANSLATION

When these three people came before the Lord, He begged them for permission to wash the temple known as Guṇḍicā.

PURPORT

The Guṇḍicā temple is situated two miles northeast of the Jagannātha temple. At the time of the Ratha-yātrā festival, Lord Jagannātha goes to the Guṇḍicā temple from His original temple and stays there for one week. After one week, He returns to His original temple. It is understood by hearsay that the wife of Indradyumna, the King who established the Jagannātha temple, was known as Guṇḍicā. There is also mention of the name of the Guṇḍicā temple in authoritative scripture. The area of the Guṇḍicā temple is estimated to be 288 cubits by 215 cubits. The main temple inside is about 36 cubits by 30 cubits, and the kīrtana hall is 32 cubits by 30 cubits.

Madhya TEXT 12.74

paḍichā kahe,-āmi-saba sevaka tomāra

ye tomāra icchā sei kartavya āmāra //CC Madhya, 12.74//

SYNONYMS

paḍichā kahe—the superintendent said; āmi-saba—we are all; sevaka tomāra—Your servants; ye tomāra—whatever Your; icchā—desire; sei—that; kartavya āmāra—our duty.

TRANSLATION

Upon hearing the Lord's request for them to wash the Guṇḍicā temple, the paḍichā, the superintendent of the temple, said, "My dear sir, we are all Your servants. Whatever You desire is our duty to perform.

Madhya TEXT 12.75

viśeṣe rājāra ājñā hañāche āmāre

prabhura ājñā yei, sei śīghra karibāre //CC Madhya, 12.75//

SYNONYMS

viśeṣe—specifically; rājāra—of the King; ājñā—order; hañāche—there is; āmāre—upon me; prabhura—of Your Lordship; ājñā—order; yei—whatever; sei—that; śīghra karibāre—to execute without delay.

TRANSLATION

"The King gave a special order for me to do without delay whatever Your Lordship orders.

Madhya TEXT 12.76

tomāra yogya sevā nahe mandira-mārjana

ei eka līlā kara, ye tomāra mana //CC Madhya, 12.76//

SYNONYMS

tomāra—of You; yogya—befitting; sevā—service; nahe—not; mandira-mārjana—washing the temple; ei—this; eka—one; līlā—pastime; kara—You perform; ye tomāra mana—as You like.

TRANSLATION

"My dear Lord, washing the temple is not service befitting You. Nonetheless, if You wish to do so, it is to be accepted as one of Your pastimes.

Madhya TEXT 12.77

kintu ghaṭa, sammārjanī bahuta cāhiye

ājñā deha-āji saba ihān āni diye //CC Madhya, 12.77//

SYNONYMS

kintu—but; ghaṭa—waterpots; sammārjanī—brooms; bahuta—many; cāhiye—You require; ājñā deha—just order; āji—immediately today; saba—everything; ihān—here; āni diye—I shall bring and deliver.

TRANSLATION

"To wash the temple, You need many waterpots and brooms. Therefore order me. I can immediately bring all these things to You."

Madhya TEXT 12.78

nūtana eka-śata ghaṭa, śata sammārjanī

paḍichā āniyā dila prabhura icchā jāni' //CC Madhya, 12.78//

SYNONYMS

nūtana—new; eka-śata—one hundred; ghaṭa—waterpots; śata—hundred; sammārjanī—brooms; paḍichā—the superintendent; āniyā—bringing; dila—delivered; prabhura—of the Lord; icchā—the desire; jāni'—knowing.

TRANSLATION

As soon as the superintendent understood the desire of the Lord, he immediately delivered a hundred new waterpots and a hundred brooms for sweeping the temple.

Madhya TEXT 12.79

āra dine prabhāte lañā nija-gaṇa

śrī-haste sabāra aṅge lepiḷā candana //CC Madhya, 12.79//

SYNONYMS

āra dine—on the next day; prabhāte—in the morning; lañā—taking; nija-gaṇa—His personal devotees; śrī-haste—by His own hand; sabāra aṅge—on everyone's body; lepiḷā candana—smeared pulp of sandalwood.

TRANSLATION

The next day, early in the morning, the Lord took His personal associates with Him and, with His own hand, smeared sandalwood pulp on their bodies.

Madhya TEXT 12.80

śrī-haste dila sabāre eka eka mārjanī

saba-gaṇa lañā prabhu calilā āpani //CC Madhya, 12.80//

SYNONYMS

śrī-haste—by His own hand; dila—delivered; sabāre—unto every one of them; eka eka—one by one; mārjanī—a broom; saba-gaṇa—all the associates; lañā—taking; prabhu—Śrī Caitanya Mahāprabhu; calilā—went; āpani—personally.

TRANSLATION

He then gave each devotee a broom with His own hand, and taking all of them personally with Him, the Lord went to Guṇḍicā.

Madhya TEXT 12.81

guṇḍicā-mandire gelā karite mārjana

prathame mārjanī lañā karila śodhana //CC Madhya, 12.81//

SYNONYMS

guṇḍicā-mandire—to the temple known as Guṇḍicā; gelā—went; karite—to do; mārjana—washing; prathame—in the first instance; mārjanī—the brooms; lañā—taking; karila—did; śodhana—cleansing.

TRANSLATION

In this way the Lord and His associates went to cleanse the Guṇḍicā temple. At first they cleansed the temple with the brooms.

Madhya TEXT 12.82

bhitara mandira upara,-sakala mājila

siṁhāsana māji' punaḥ sthāpana karila //CC Madhya, 12.82//

SYNONYMS

bhitara mandira—of the interior of the temple; upara—the ceiling; sakala mājila—cleansed everything; simhāsana—the sitting place of the Lord; māji—cleansing; punaḥ—again; sthāpana—setting down; karila—did.

TRANSLATION

The Lord cleansed everything inside the temple very nicely, including the ceiling. He then took up the sitting place [simhāsana], cleansed it and again put it in its original place.

Madhya TEXT 12.83

choṭa-baḍa-mandira kaila mārjana-śodhana

pāche taiche śodhila śrī-jagamohana //CC Madhya, 12.83//

SYNONYMS

choṭa-baḍa-mandira—all the small and big temples; kaila—did; mārjana-śodhana—proper cleansing; pāche—thereafter; taiche—in the similar way; śodhila—cleansed; śrī-jagamohana—the place between the original temple and the kīrtana hall.

TRANSLATION

Thus the Lord and His companions cleansed and swept all the temple's buildings, big and small, and finally cleansed the area between the temple and the kīrtana hall.

Madhya TEXT 12.84

cāri-dike śata bhakta sammārjanī-kare

āpani śodhena prabhu, śikhā'na sabāre //CC Madhya, 12.84//

SYNONYMS

cāri-dike—all around; śata—hundreds of; bhakta—devotees; sammārjanī-kare—do the cleansing work; āpani—personally; śodhena—cleanses; prabhu—the Lord; śikhā'na sabāre—teaching all others.

TRANSLATION

Indeed, hundreds of devotees were engaged in cleansing all around the temple,

and Śrī Caitanya Mahāprabhu was personally carrying out the operation just to instruct others.

Madhya TEXT 12.85

premollāse śodhena, layena kṛṣṇa-nāma

bhakta-gaṇa 'kṛṣṇa' kahe, kare nija-kāma //CC Madhya, 12.85//

SYNONYMS

prema-ullāse—in great jubilation; śodhena—cleanses; layena—chants; kṛṣṇa—Hare Kṛṣṇa; nāma—name; bhakta-gaṇa—the devotees; kṛṣṇa kahe—chant Kṛṣṇa; kare—do; nija-kāma—their own duty.

TRANSLATION

Śrī Caitanya Mahāprabhu washed and cleansed the temple in great jubilation, chanting the holy name of Lord Kṛṣṇa all the time. Similarly, all the devotees were also chanting and at the same time performing their respective duties.

Madhya TEXT 12.86

dhūli-dhūsara tanu dekhite śobhana

kāhān kāhān āśru-jale kare sammārjana //CC Madhya, 12.86//

SYNONYMS

dhūli—dust; dhūsara—dirt; tanu—body; dekhite—to see; śobhana—very beautiful; kāhān kāhān—somewhere; āśru-jale—with tears; kare—does; sammārjana—washing.

TRANSLATION

The entire beautiful body of the Lord was covered with dust and dirt. In this way it became transcendently beautiful. At times, when cleansing the temple, the Lord shed tears, and in some places He even cleansed with those tears.

Madhya TEXT 12.87

bhoga-mandira śodhana kari' śodhila prāṅgaṇa

sakala āvāsa krame karila śodhana //CC Madhya, 12.87//

SYNONYMS

bhoga-mandira—the place where food is placed; śodhana kari'—cleansing; śodhila prāṅgaṇa—cleansed the yard; sakala—all; āvāsa—residential places; krame—one after another; karila śodhana—cleansed.

TRANSLATION

After this, the place where the Deity's food was kept [bhoga-mandira] was cleansed. Then the yard was cleansed, and then all the residential quarters, one after the other.

Madhya TEXT 12.88

ṭṭṇa, dhūli, jhīnkura, saba ekatra kariyā

bahirvāse lañā phelāya bāhira kariyā //CC Madhya, 12.88//

SYNONYMS

ṭṭṇa—straws; dhūli—dust; jhīnkura—grains of sand; saba—all; ekatra—in one place; kariyā—combining; bahirvāse lañā—taking on His personal cloth; phelāya—throws; bāhira kariyā—outside.

TRANSLATION

After Śrī Caitanya Mahāprabhu collected all the straw, dust and grains of sand in one place, He gathered it all in His cloth and threw it outside.

Madhya TEXT 12.89

ei-mata bhakta-gaṇa kari' nija-vāse

ṭṭṇa, dhūli bāhire phelāya parama hariṣe //CC Madhya, 12.89//

SYNONYMS

ei-mata—similarly; bhakta-gaṇa—all the devotees; kari'—doing; nija-vāse—in their own cloths; ṭṭṇa—straw; dhūli—dust; bāhire phelāya—throw outside; parama hariṣe—with great jubilation.

TRANSLATION

Following the example of Śrī Caitanya Mahāprabhu, all the devotees, in great

jubilant, began to gather straws and dust with their own cloths and throw them outside the temple.

Madhya TEXT 12.90

prabhu kahe,-ke kata kariyācha sammārjana

ṭṛṇa, dhūli dekhilei jāniba pariśrama //CC Madhya, 12.90//

SYNONYMS

prabhu kahe—the Lord said; ke—every one of you; kata—how much; kariyācha—have done; sammārjana—cleansing; ṭṛṇa—straw; dhūli—dust; dekhilei—when I see; jāniba—I can understand; pariśrama—how much you have labored.

TRANSLATION

The Lord then told the devotees, "I can tell how much you have labored and how well you have cleansed the temple simply by seeing all the straw and dust you have collected outside."

Madhya TEXT 12.91

sabāra jhyāntāna bojhā ekatra karila

sabā haite prabhura bojhā adhika ha-ila //CC Madhya, 12.91//

SYNONYMS

sabāra—of all; jhyāntāna—the dirt collected; bojhā—load; ekatra—combined in one place; karila—made; sabā haite—than all of them; prabhura bojhā—the pile of dirt collected by Śrī Caitanya Mahāprabhu; adhika ha-ila—was greater.

TRANSLATION

Even though all the devotees collected dirt in one pile, the dirt collected by Śrī Caitanya Mahāprabhu was much greater.

Madhya TEXT 12.92

ei-mata abhyantara karila mārjana

punaḥ sabākāre dila kariyā vaṇṭana //CC Madhya, 12.92//

SYNONYMS

ei-mata—in this way; abhyantara—inside; karila—did; mārjana—cleansing; punaḥ—again; sabākāre—to all of them; dila—gave; kariyā vaṇṭana—allotting areas.

TRANSLATION

After the inside of the temple was cleansed, the Lord again allotted areas for the devotees to cleanse.

Madhya TEXT 12.93

sūkṣma dhūli, tṛṇa, kāṅkara, saba karaha dūra

bhāla-mate śodhana karaha prabhura antaḥpura //CC Madhya, 12.93//

SYNONYMS

sūkṣma dhūli—fine dust; tṛṇa—straw; kāṅkara—grains of sand; saba—all; karaha—do; dūra—away; bhāla-mate—very well; śodhana—cleansing; karaha—do; prabhura—of the Lord; antaḥpura—inside.

TRANSLATION

The Lord then ordered everyone to cleanse the inside of the temple very perfectly by taking finer dust, straws and grains of sand and throwing them outside.

Madhya TEXT 12.94

saba vaiṣṇava lañā yabe dui-bāra śodhila

dekhi' mahāprabhura mane santoṣa ha-ila //CC Madhya, 12.94//

SYNONYMS

saba—all; vaiṣṇava—devotees; lañā—taking; yabe—when; dui-bāra—for the second time; śodhila—cleansed; dekhi'—seeing; mahāprabhura—of Śrī Caitanya Mahāprabhu; mane—in the mind; santoṣa—satisfaction; ha-ila—there was.

TRANSLATION

After Śrī Caitanya Mahāprabhu and all the Vaiṣṇavas cleansed the temple for the

second time, Śrī Caitanya Mahāprabhu was very happy to see the cleansing work.

Madhya TEXT 12.95

āra śata jana śata ghaṭe jala bhari'

prathamei lañā āche kāla apekṣā kari' //CC Madhya, 12.95//

SYNONYMS

āra—other; śata jana—about one hundred men; śata ghaṭe—in a hundred waterpots; jala—water; bhari'—filling; prathamei—in the first instance; lañā—taking; āche—were; kāla—the time; apekṣā kari'—awaiting.

TRANSLATION

While the temple was being swept, about a hundred men stood ready with filled waterpots, and they simply awaited the Lord's order to throw the water from them.

Madhya TEXT 12.96

'jala āna' bali' yabe mahāprabhu kahila

tabe śata ghaṭa āni' prabhu-āge dila //CC Madhya, 12.96//

SYNONYMS

jala āna—bring water; bali'—saying; yabe—when; mahāprabhu—Śrī Caitanya Mahāprabhu; kahila—ordered; tabe—at that time; śata ghaṭa—one hundred pots; āni'—bringing; prabhu-āge—before the Lord; dila—delivered.

TRANSLATION

As soon as Śrī Caitanya Mahāprabhu called for water, all the men immediately brought the hundred waterpots, which were completely filled, and delivered them before the Lord.

Madhya TEXT 12.97

prathame karila prabhu mandira prakṣālana

ūrdhva-adho bhitti, gṛha-madhya, simhāsana //CC Madhya, 12.97//

SYNONYMS

prathame—in the first instance; karila—did; prabhu—Śrī Caitanya Mahāprabhu; mandira prakṣālana—washing of the temple; ūrdhva—on the ceiling; adhaḥ—on the floor; bhitti—walls; gṛha-madhyā—within the home; simhāsana—the sitting place of the Lord.

TRANSLATION

In this way, Śrī Caitanya Mahāprabhu first washed the main temple and then thoroughly washed the ceiling, the walls, the floor, the sitting place [simhāsana] and everything else within the room.

Madhya TEXT 12.98

khāparā bhariyā jala ūrdhve cālāila

sei jale ūrdhva śodhi bhitti prakṣālila //CC Madhya, 12.98//

SYNONYMS

khāparā—basin; bhariyā—filling; jala—water; ūrdhve—on the ceiling; cālāila—began to throw; sei jale—with that water; ūrdhva śodhi—washing the ceiling; bhitti—walls and floor; prakṣālila—washed.

TRANSLATION

Śrī Caitanya Mahāprabhu Himself and His devotees began to throw water onto the ceiling. When this water fell, it washed the walls and floor.

Madhya TEXT 12.99

śrī-haste karena simhāsanera mārjana

prabhu āge jala āni' deya bhakta-gaṇa //CC Madhya, 12.99//

SYNONYMS

śrī-haste—with His own hand; karena—does; simhāsanera mārjana—washing of the sitting place of the Lord; prabhu āge—before the Lord; jala—water; āni'—bringing; deya—deliver; bhakta-gaṇa—all devotees.

TRANSLATION

Then Śrī Caitanya Mahāprabhu began to wash the sitting place of Lord Jagannātha with His own hands, and all the devotees began to bring water to the Lord.

Madhya TEXT 12.100

bhakta-gaṇa kare gṛha-madhya prakṣāḷana

nija nija haste kare mandira mārjana //CC Madhya, 12.100//

SYNONYMS

bhakta-gaṇa—devotees; kare—do; gṛha-madhya—within the room; prakṣāḷana—washing; nija nija—each one of them; haste—in the hand; kare—does; mandira mārjana—cleansing of the temple.

TRANSLATION

All the devotees within the temple began to wash. Each one had a broom in his hand, and in this way they cleansed the temple of the Lord.

Madhya TEXT 12.101

keha jala āni' deya mahāprabhura kare

keha jala deya tānra caraṇa-upare //CC Madhya, 12.101//

SYNONYMS

keha—someone; jala āni'—bringing water; deya—delivers; mahāprabhura kare—to the hand of Śrī Caitanya Mahāprabhu; keha—someone; jala deya—pours water; tānra—His; caraṇa-upare—on the lotus feet.

TRANSLATION

Someone brought water to pour into the hands of Śrī Caitanya Mahāprabhu, and someone poured water on His lotus feet.

Madhya TEXT 12.102

keha lukāñā kare sei jala pāna

keha māgi' laya, keha anye kare dāna //CC Madhya, 12.102//

SYNONYMS

keha—someone; lukāñā—concealing himself; kare—does; sei jala—of that water; pāna—drinking; keha—someone; māgi' laya—begging, takes; keha—another; anye—to another; kare—gives; dāna—in charity.

TRANSLATION

The water that fell from the lotus feet of Śrī Caitanya Mahāprabhu was drunk by someone who hid himself. Someone else begged for that water, and another person was giving that water in charity.

Madhya TEXT 12.103

ghara dhui' praṇālikāya jala chāḍi' dila

sei jale prāṅgaṇa saba bhariyā rahila //CC Madhya, 12.103//

SYNONYMS

ghara dhui'-washing the room; praṇālikāya—unto the outlet; jala—water; chāḍi' dila—let go; sei jale—by that water; prāṅgaṇa—the yard; saba—all; bhariyā—filled; rahila—remained.

TRANSLATION

After the room was washed, the water was let out through an outlet, and it then flowed and filled the yard outside.

Madhya TEXT 12.104

nija-vastre kaila prabhu gṛha sammārjana

mahāprabhu nija-vastre mājila simhāsana //CC Madhya, 12.104//

SYNONYMS

nija-vastre—by His own garment; kaila—did; prabhu—Śrī Caitanya Mahāprabhu; gṛha—room; sammārjana—mopping; mahāprabhu—Śrī Caitanya Mahāprabhu; nija-vastre—by His own garment; mājila—polished; simhāsana—throne.

TRANSLATION

The Lord mopped the rooms with His own clothes, and He polished the throne with them also.

Madhya TEXT 12.105

śata ghaṭa jale haila mandira mārjana

mandira śodhiyā kaila-yena nija mana //CC Madhya, 12.105//

SYNONYMS

śata—one hundred; ghaṭa—of waterpots; jale—by the water; haila—became; mandira—the temple; mārjana—cleansed; mandira—the temple; śodhiyā—cleansing; kaila—did; yena—as if; nija mana—his own mind.

TRANSLATION

In this way all the rooms were cleansed with a hundred waterpots. After the rooms had been cleansed, the minds of the devotees were as clean as the rooms.

Madhya TEXT 12.106

nirmala, śītala, snigdha karila mandire

āpana-hṛdaya yena dharila bāhire //CC Madhya, 12.106//

SYNONYMS

nirmala—purified; śītala—cool; snigdha—pleasing; karila—made; mandire—the temple; āpana-hṛdaya—own heart; yena—as if; dharila—kept; bāhire—outside.

TRANSLATION

When the temple was cleansed, it was purified, cool and pleasing, just as if the Lord's own pure mind had appeared.

Madhya TEXT 12.107

śata śata jana jala bhare sarovare

ghāṭe sthāna nāhi, keha kūpe jala bhare //CC Madhya, 12.107//

SYNONYMS

śata śata jana—hundreds of men; jala bhare—draw water; sarovare—from the lake; ghāṭe—on the bank; sthāna—place; nāhi—there is not; keha—someone; kūpe—from the well; jala bhare—draws the water.

TRANSLATION

Since hundreds of men were engaged in bringing water from the lake, there was no place to stand on the banks. Consequently someone began to draw water from a well.

Madhya TEXT 12.108

pūrṇa kumbha lañā āise śata bhakta-gaṇa

śūnya ghaṭa lañā yāya āra śata jana //CC Madhya, 12.108//

SYNONYMS

pūrṇa kumbha—a filled waterpot; lañā—taking; āise—come; śata bhakta-gaṇa—hundreds of devotees; śūnya ghaṭa—an empty waterpot; lañā—taking back; yāya—go; āra—another; śata jana—hundreds of men.

TRANSLATION

Hundreds of devotees brought water in the pots, and hundreds took the empty pots away to fill them up again.

Madhya TEXT 12.109

nityānanda, advaita, svarūpa, bhāratī, purī

inhā vinu āra saba āne jala bhari' //CC Madhya, 12.109//

SYNONYMS

nityānanda—Nityānanda Prabhu; advaita—Advaita Ācārya; svarūpa—Svarūpa Dāmodara; bhāratī—Brahmānanda Bhāratī; purī—Paramānanda Purī; inhā—these; vinu—except; āra—others; saba—all; āne—bring; jala—water; bhari'—filling up.

TRANSLATION

With the exception of Nityānanda Prabhu, Advaita Ācārya, Svarūpa Dāmodara, Brahmānanda Bhāratī and Paramānanda Purī, everyone was engaged in filling

the waterpots and bringing them there.

Madhya TEXT 12.110

ghaṭe ghaṭe ṭheki' kata ghaṭa bhāṅgi' gela

śata śata ghaṭa loka tāhān lañā āila //CC Madhya, 12.110//

SYNONYMS

ghaṭe ghaṭe ṭheki'-when there was a collision between one pot and another; kata—so many; ghaṭa—pots; bhāṅgi' gelā—became broken; śata śata—hundreds of; ghaṭa—pots; loka—people; tāhān—there; lañā—bringing; āila—came.

TRANSLATION

Many of the waterpots were broken when people collided with one another, and hundreds of men had to bring new waterpots to fill.

Madhya TEXT 12.111

jala bhare, ghara dhoya, kare hari-dhvani

'kṛṣṇa' 'hari' dhvani vinā āra nāhi śuni //CC Madhya, 12.111//

SYNONYMS

jala bhare—they were drawing water; ghara dhoya—washing the rooms; kare hari-dhvani—chanting the holy name of Hari; kṛṣṇa—Lord Kṛṣṇa; hari—the holy name of Hari; dhvani—vibration; vinā—except; āra—anything else; nāhi—there was not; śuni—hearing.

TRANSLATION

Some people were filling the pots, and others were washing the rooms, but everyone was engaged in chanting the holy name of Kṛṣṇa and Hari.

Madhya TEXT 12.112

'kṛṣṇa' 'kṛṣṇa' kahi' kare ghaṭera prārthana

'kṛṣṇa' 'kṛṣṇa' kahi' kare ghaṭa samarpaṇa //CC Madhya, 12.112//

SYNONYMS

kṛṣṇa kṛṣṇa kahi'-while chanting "Kṛṣṇa, Kṛṣṇa"; kare—do; ghaṭera—for the waterpots; prārthana—begging; kṛṣṇa kṛṣṇa—the holy name of Lord Kṛṣṇa; kahi'—chanting; kare—does; ghaṭa—of the waterpots; samarpaṇa—delivery.

TRANSLATION

One person begged for a waterpot by chanting the holy names "Kṛṣṇa, Kṛṣṇa," and another delivered a pot while chanting "Kṛṣṇa, Kṛṣṇa."

Madhya TEXT 12.113

yei yei kahe, sei kahe kṛṣṇa-nāme

kṛṣṇa-nāma ha-ila saṅketa saba-kāme //CC Madhya, 12.113//

SYNONYMS

yei yei kahe—anyone who was speaking; sei—he; kahe—says; kṛṣṇa-nāme—by uttering the holy name of Kṛṣṇa; kṛṣṇa-nāma ha-ila—the holy name of Kṛṣṇa became; saṅketa—indication; saba-kāme—for everyone who wanted something.

TRANSLATION

Whenever anyone had to speak, he did so by uttering the holy name of Kṛṣṇa. Consequently, the holy name of Kṛṣṇa became an indication for everyone who wanted something.

Madhya TEXT 12.114

premāveśe prabhu kahe 'kṛṣṇa' 'kṛṣṇa'-nāma

ekale premāveśe kare śata-janera kāma //CC Madhya, 12.114//

SYNONYMS

prema-āveśe—in ecstatic love; prabhu—Lord Śrī Caitanya Mahāprabhu; kahe—says; kṛṣṇa kṛṣṇa-nāma—the holy name of Lord Kṛṣṇa; ekale—alone; prema-āveśe—in ecstatic love; kare—does; śata-janera kāma—the work of hundreds of men.

TRANSLATION

As Śrī Caitanya Mahāprabhu was vibrating the holy name of Kṛṣṇa in ecstatic love, He Himself was performing the work of hundreds of men.

Madhya TEXT 12.115

śata-haste kareṇa yena kṣālana-mārjana

pratijana-pāṣe yāi' karāṇa śikṣaṇa //CC Madhya, 12.115//

SYNONYMS

śata-haste—with one hundred hands; kareṇa—He does; yena—as if; kṣālana-mārjana—rinsing and washing; pratijana-pāṣe yāi'-going to the side of everyone; karāṇa śikṣaṇa—He was teaching them.

TRANSLATION

It appeared as though Śrī Caitanya Mahāprabhu were cleansing and washing with a hundred hands. He approached every devotee just to teach him how to work.

Madhya TEXT 12.116

bhāla karma dekhi' tāre kare prasamśana

mane nā milile kare pavitra bhartsana //CC Madhya, 12.116//

SYNONYMS

bhāla—good; karma—work; dekhi'—seeing; tāre—to him; kare—does; prasamśana—praising; mane—in His mind; nā—not; milile—being approved; kare—He does; pavitra—purified, ungrudgingly; bhartsana—chastisement.

TRANSLATION

When He saw someone doing nicely, the Lord praised him, but if He saw that someone was not working to His satisfaction, He immediately chastised that person, not bearing him any grudge.

Madhya TEXT 12.117

tumi bhāla kariyācha, śikhāha anyere

ei-mata bhāla karma seho yena kare //CC Madhya, 12.117//

SYNONYMS

tumi—you; bhāla kariyācha—have done well; śikhāha anyere—teach others; ei-

mata—in this way; bhāla karma—good work; seho—he also; yena—so that; kare—performs.

TRANSLATION

The Lord would say, "You have done well. Please teach this to others so that they may act in the same way."

Madhya TEXT 12.118

e-kathā śuniyā sabe saṅkucita hañā

bhāla-mate karma kare sabe mana diyā //CC Madhya, 12.118//

SYNONYMS

e-kathā śuniyā—hearing these words; sabe—all; saṅkucita hañā—being ashamed; bhāla-mate—very well; karma kare—do work; sabe—all; mana diyā—with attention.

TRANSLATION

As soon as they heard Śrī Caitanya Mahāprabhu say this, everyone became ashamed. Thus the devotees began to work with great attention.

Madhya TEXT 12.119

tabe prakṣālana kaila śrī-jagamohana

bhoga-mandira-ādi tabe kaila prakṣālana //CC Madhya, 12.119//

SYNONYMS

tabe—thereafter; prakṣālana—washing; kaila—performed; śrī-jagamohana—in front of the temple; bhoga-mandira—the place where food is offered; ādi—all such places; tabe—then; kaila prakṣālana—washed.

TRANSLATION

They washed the Jagamohana area and then the place where food was kept. All other places were also washed.

Madhya TEXT 12.120

nāṭaśālā dhui' dhuila catvara-prāṅgaṇa

pākaśālā-ādi kari' karila prakṣālana //CC Madhya, 12.120//

SYNONYMS

nāṭa-śālā—the meeting place; dhui'—washing; dhuila—washed; catvara-prāṅgaṇa—the yard and the raised sitting place; pāka-śālā—the kitchen; ādi—and so on; kari'—making; karila prakṣālana—washed.

TRANSLATION

In this way the meeting place was washed, the entire yard, the raised sitting places, the kitchen and every other room.

Madhya TEXT 12.121

mandirera catur-dik prakṣālana kaila

saba antaḥpura bhāla-mate dhoyāila //CC Madhya, 12.121//

SYNONYMS

mandirera—the temple; caturḥ-dik—all around; prakṣālana kaila—washed; saba—all; antaḥpura—inside the rooms; bhāla-mate—with great care; dhoyāila—washed.

TRANSLATION

Thus all places around the temple were thoroughly washed within and without.

Madhya TEXT 12.122

hena-kāle gauḍīyā eka subuddhi sarala

prabhura caraṇa-yuge dila ghaṭa-jala //CC Madhya, 12.122//

SYNONYMS

hena-kāle—at this time; gauḍīyā—Vaiṣṇava from Bengal; eka—one; su-buddhi—very intelligent; sarala—simple; prabhura caraṇa-yuge—on the lotus feet of the Lord; dila—poured; ghaṭa-jala—one potful of water.

TRANSLATION

After everything was thoroughly washed, a Vaiṣṇava from Bengal, who was very intelligent and simple, came and poured water on the lotus feet of the Lord.

Madhya TEXT 12.123

sei jala lañā āpane pāna kaila

tāhā dekhi' prabhura mane duḥkha roṣa haila //CC Madhya, 12.123//

SYNONYMS

sei jala—that water; lañā—taking; āpane—personally; pāna kaila—drank; tāhā dekhi'—seeing that; prabhura—of the Lord; mane—in the mind; duḥkha—unhappiness; roṣa—anger; haila—there was.

TRANSLATION

The Gauḍīya Vaiṣṇava then took that water and drank it himself. Seeing that, Śrī Caitanya Mahāprabhu felt a little unhappy and was also outwardly angry.

Madhya TEXT 12.124

yadyapi gosāñi tāre hañāche santoṣa

dharma-saṁsthāpana lāgi' bāhire mahā-roṣa //CC Madhya, 12.124//

SYNONYMS

yadyapi—although; gosāñi—the Lord; tāre—with him; hañāche—became; santoṣa—satisfied; dharma-saṁsthāpana lāgi'-for establishing the etiquette of religious principles; bāhire—externally; mahā-roṣa—very angry.

TRANSLATION

Although the Lord was certainly satisfied with him, He became angry externally in order to establish the etiquette of religious principles.

Madhya TEXT 12.125

śikṣā lāgi' svarūpe ḍāki' kahila tāñhāre

ei dekha tomāra 'gauḍīyā'ra vyavahāre //CC Madhya, 12.125//

SYNONYMS

śikṣā lāgi'-for instruction; svarūpe—unto Svarūpa Dāmodara; ḍāki'—calling; kahila—said; tāñhāre—unto him; ei dekha—just see here; tomāra—your; gauḍīyāra—of this Vaiṣṇava from Bengal; vyavahāre—behavior.

TRANSLATION

The Lord then called for Svarūpa Dāmodara and told him, "Just see the behavior of your Bengali Vaiṣṇava.

Madhya TEXT 12.126

īśvara-mandire mora pada dhoyāila

sei jala āpani lañā pāna kaila //CC Madhya, 12.126//

SYNONYMS

īśvara-mandire—in the temple of the Lord; mora—My; pada—feet; dhoyāila—washed; sei jala—that water; āpani—personally; lañā—taking; pāna kaila—drank.

TRANSLATION

"This person from Bengal has washed My feet within the temple of the Personality of Godhead. Not only that, but he has drunk the water himself.

Madhya TEXT 12.127

ei aparādhe mora kāhāñ habe gati

tomāra 'gauḍīyā' kare eteka phaijati! //CC Madhya, 12.127//

SYNONYMS

ei aparādhe—by such an offense; mora—of Me; kāhāñ—where; habe—will be; gati—destination; tomāra gauḍīyā—your Bengali Vaiṣṇava; kare—does; eteka—such; phaijati—implication.

TRANSLATION

"I now do not know what My destination is because of this offense. Indeed, your Bengali Vaiṣṇava has greatly implicated Me."

PURPORT

It is significant that Śrī Caitanya Mahāprabhu told Svarūpa Dāmodara Gosvāmī that the Bengali Vaiṣṇava was "your Gauḍīya Vaiṣṇava." This means that all Gauḍīya Vaiṣṇavas who are followers of the Caitanya cult are subordinate to Svarūpa Dāmodara Gosvāmī. The paramparā system is very strictly observed by Gauḍīya Vaiṣṇavas. Śrī Caitanya Mahāprabhu's personal secretary was Svarūpa Dāmodara Gosvāmī. The next group of devotees was the six Gosvāmīs, then Kavirāja Gosvāmī. It is necessary to observe the paramparā system of the Caitanya cult. There are many offenses one can commit while serving the Lord, and these are described in the Bhakti-rasāmṛta-sindhu, Hari-bhakti-vilāsa and other books. According to the rules and regulations, no one should accept obeisances in the temple of the Lord before the Deity. Nor is it proper for a devotee to offer obeisances and touch the feet of the spiritual master before the Deity. This is considered an offense. Śrī Caitanya Mahāprabhu Himself was personally the Supreme Personality of Godhead; therefore it was not actually offensive to wash His lotus feet in the temple. However, because He was playing the part of an ācārya, the Lord considered Himself an ordinary human being. He also wanted to give instructions to ordinary human beings. The point is that even though one plays the part of a spiritual master, he should not accept obeisances or permit a disciple to wash his feet before the Deity. This is a matter of etiquette.

Madhya TEXT 12.128

tabe svarūpa gosāñi tāra ghāḍe hāta diyā

ḍhekā māri' purīra bāhira rākhilena lañā //CC Madhya, 12.128//

SYNONYMS

tabe—thereafter; svarūpa gosāñi—Svarūpa Dāmodara Gosāñi; tāra—of him; ghāḍe—on the neck; hāta diyā—touching with the hand; ḍhekā māri'—pushing a little; purīra bāhira—out of the temple of Guṇḍicā Purī; rākhilena—kept; lañā—taking.

TRANSLATION

At this point Svarūpa Dāmodara Gosvāmī caught the Gauḍīya Vaiṣṇava by the neck and, giving him a little push, ejected him from the Guṇḍicā Purī temple and made him stay outside.

Madhya TEXT 12.129

punaḥ āsi' prabhu pāya karila vinaya

'ajña-aparādha' kṣamā karite yuyāya //CC Madhya, 12.129//

SYNONYMS

punaḥ āsi'-again coming back; prabhu pāya—at the lotus feet of the Lord; karila vinaya—made a submission; ajña-aparādha—offense by innocent person; kṣamā karite—to be excused; yuyāya—deserves.

TRANSLATION

After Svarūpa Dāmodara Gosvāmī returned within the temple, he requested Śrī Caitanya Mahāprabhu to excuse that innocent person.

Madhya TEXT 12.130

tabe mahāprabhura mane santoṣa ha-ilā

sāri kari' dui pāṣe sabāre vasāilā //CC Madhya, 12.130//

SYNONYMS

tabe—thereafter; mahāprabhura—of Śrī Caitanya Mahāprabhu; mane—in the mind; santoṣa ha-ilā—there was satisfaction; sāri kari'—making a line; dui pāṣe—on two sides; sabāre—all of them; vasāilā—made to sit.

TRANSLATION

After this incident, Śrī Caitanya Mahāprabhu was very much satisfied. He then asked all of the devotees to sit down in two lines on both sides.

Madhya TEXT 12.131

āpane vasiyā mājhe, āpanāra hāte

ṭṭṇa, kāṅkara, kuṭā lāgilā kuḍāite //CC Madhya, 12.131//

SYNONYMS

āpane—personally; vasiyā mājhe—sitting in the middle; āpanāra hāte—with His own hand; ṭṭṇa—straw; kāṅkara—grains of sand; kuṭā—dirt; lāgilā—began; kuḍāite—to pick up.

TRANSLATION

The Lord then personally sat down in the middle and picked up all kinds of straw, grains of sand and dirty things.

Madhya TEXT 12.132

ke kata kuḍāya, saba ekatra kariba

yāra alpa, tāra ṭhāñi piṭhā-pānā la-iba //CC Madhya, 12.132//

SYNONYMS

ke kata kuḍāya—how much one has collected; saba—all; ekatra—in one place; kariba—I shall gather; yāra—of whom; alpa—small; tāra ṭhāñi—from him; piṭhā-pānā la-iba—I will ask for cakes and sweet rice as a fine.

TRANSLATION

While Śrī Caitanya Mahāprabhu was picking up the straws and grains of sand, He said, "I shall gather everyone's collection, and I shall ask whoever has collected less than all the others to pay a fine of sweet cakes and sweet rice."

Madhya TEXT 12.133

ei mata saba purī karila śodhana

śītala, nirmala kaila-yena nija-mana //CC Madhya, 12.133//

SYNONYMS

ei mata—in this way; saba purī—all of Guṇḍicā Purī; karila śodhana—they cleansed; śītala—cool; nirmala—clean; kaila—made; yena—as; nija-mana—his own mind.

TRANSLATION

In this way all the quarters of the Guṇḍicā temple were completely cleansed and cleared. All quarters were cool and spotless, like one's cleansed and pacified mind.

Madhya TEXT 12.134

praṇālikā chāḍi' yadi pāni vahāila

nūtana nadī yena samudre milila //CC Madhya, 12.134//

SYNONYMS

praṇālikā—water from the outlets; chāḍi'—releasing; yadi—when; pāni—water; vahāila—flowed; nūtana—new; nadī—river; yena—as if; samudre—in the ocean; milila—met.

TRANSLATION

When the water from the different rooms was finally let out through the halls, it appeared as if new rivers were rushing out to meet the waters of the ocean.

Madhya TEXT 12.135

ei-mata puradvāra-āge patha yata

sakala śodhila, tāhā ke varṇibe kata //CC Madhya, 12.135//

SYNONYMS

ei-mata—in this way; pura-dvāra—of the gateway of the temple; āge—in front; patha yata—as many avenues; sakala—all; śodhila—were cleansed; tāhā—that; ke varṇibe—who can describe; kata—how much.

TRANSLATION

Outside the gateway of the temple, all the roads were also cleansed, and no one could tell exactly how this was done.

PURPORT

In commenting on the cleansing of the Guṇḍicā temple, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that Śrī Caitanya Mahāprabhu, as the world leader, was personally giving instructions on how one should receive Lord Kṛṣṇa, the Supreme Personality of Godhead, within one's cleansed and pacified heart. If one wants to see Kṛṣṇa seated in his heart, he must first cleanse the heart, as prescribed by Śrī Caitanya Mahāprabhu in His Śikṣāṣṭaka: ceto-darpaṇa-mārjanam. In this age, everyone's heart is especially unclean, as confirmed in Śrīmad-Bhāgavatam: hr̥dy antaḥ-stho hy abhadrāṇi. To wash away all dirty things accumulated within the heart, Śrī Caitanya Mahāprabhu advised everyone to chant the Hare Kṛṣṇa mantra. The first result will be that the heart is cleansed (ceto-darpaṇa-mārjanam). Similarly, Śrīmad-Bhāgavatam (1.2.17) confirms this statement:

śṛṇvatām sva-kathāḥ kṛṣṇaḥ

punya-śravaṇa-kīrtanaḥ

hr̥dy antaḥ-stho hy abhadrāṇi

vidhunoti suhṛt satām

"Śrī Kṛṣṇa, the Personality of Godhead, who is the Paramātmā [Supersoul] in everyone's heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who relishes His messages, which are in themselves virtuous when properly heard and chanted."

If a devotee at all wants to cleanse his heart, he must chant and hear the glories of the Lord, Śrī Kṛṣṇa (śṛṇvatām sva-kathāḥ kṛṣṇaḥ). This is a simple process. Kṛṣṇa Himself will help cleanse the heart because He is already seated there. Kṛṣṇa wants to continue living within the heart, and the Lord wants to give directions, but one has to keep his heart as clean as Lord Caitanya Mahāprabhu kept the Guṇḍicā temple. The devotee therefore has to cleanse his heart just as the Lord cleansed the Guṇḍicā temple. In this way one can be pacified and enriched in devotional service. If the heart is filled with straw, grains of sand, weeds or dust (in other words, anyābhilāṣa-pūrṇa), one cannot enthrone the Supreme Personality of Godhead there. The heart must be cleansed of all material motives brought about through fruitive work, speculative knowledge, the mystic yoga system and so many other forms of so-called meditation. The heart must be cleansed without ulterior motive. As Śrīla Rūpa Gosvāmī says: anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam. In other words, there should not be any external motive. One should not attempt material upliftment, understanding the Supreme by speculative knowledge, fruitive activity, severe austerity and penance, and so on. All these activities are against the natural growth of spontaneous love of Godhead. As soon as these are present within the heart, the heart should be understood to be unclean and therefore unfit to serve as Kṛṣṇa's sitting place. We cannot perceive the Lord's presence in our hearts unless our hearts are cleansed.

A material desire is explained as a desire to enjoy the material world to its fullest extent. In modern language, this is called economic development. An inordinate desire for economic development is considered to be like straws and grains of sand within the heart. If one is overly engaged in material activity, the heart will always remain disturbed. As stated by Narottama dāsa Ṭhākura:

saṁsāra viṣānale, divā-niśi hiyā jvale,

juḍāite nā kainu upāya

In other words, endeavor for material opulence is against the principle of devotional service. Material enjoyment includes activities such as great sacrifices for auspicious activity, charity, austerity, elevation to the higher planetary system, and even living happily within the material world.

Modernized material benefits are like the dust of material contamination. When this dust is agitated by the whirlwind of fruitive activity, it overcomes the heart. Thus the mirror of the heart is covered with dust. There are many desires for performing auspicious and inauspicious activities, but people do not know how life after life they are keeping their hearts unclean. One who cannot give up the desire for fruitive activity is understood to be covered by the dust of material contamination. Karmīs generally think that the interaction of fruitive activities can be counteracted by another karma, or fruitive activity. This is certainly a mistaken conception. If one is deluded by such a conception, he is cheated by his own activity. Such activities have been compared to an elephant's bathing. An elephant may bathe very thoroughly, but as soon as it comes out of the river, it immediately takes some sand from the land and throws it all over its body. If one suffers due to his past fruitive activities, he cannot counteract his suffering by performing auspicious activities. The sufferings of human society cannot be counteracted by material plans. The only way suffering can be mitigated is by Kṛṣṇa consciousness. When one takes to Kṛṣṇa consciousness and engages himself in the devotional service of the Lord—beginning with chanting and hearing the glories of the Lord—the cleansing of the heart begins. When the heart is actually cleansed, one can clearly see the Lord sitting there without any disturbance. In Śrīmad-Bhāgavatam (9.4.68) the Lord confirms that He sits within the heart of the pure devotee: *sādhavo hṛdayaṁ mahyaṁ sādhūnām hṛdayaṁ tv aham*.

Impersonal speculation, monism (merging into the existence of the Supreme), speculative knowledge, mystic yoga and meditation are all compared to grains of sand. They simply cause irritation to the heart. No one can satisfy the Supreme Personality of Godhead by such activities, nor do we give the Lord a chance to sit in our hearts peacefully. Rather, the Lord is simply disturbed by them. Sometimes yogīs and jñānīs in the beginning take to the chanting of the Hare Kṛṣṇa mahā-mantra as a way to begin their various practices. But when they falsely think that they have attained release from the bondage of material

existence, they give up chanting. They do not consider that the ultimate goal is the form of the Lord or the name of the Lord. Such unfortunate creatures are never favored by the Supreme Personality of Godhead, for they do not know what devotional service is. Lord Kṛṣṇa describes them in the Bhagavad-gītā in this way:

tān ahaṁ dviṣataḥ krūrān

saṁsāreṣu narādhamān

kṣipāmy ajasram aśubhān

āsurīṣv eva yoniṣu

"Those who are envious and mischievous, who are the lowest among men, I perpetually cast into the ocean of material existence, into various demoniac species of life." (Bg. 16.19)

By His practical example, Śrī Caitanya Mahāprabhu has shown us that all the grains of sand must be picked up thoroughly and thrown outside. Śrī Caitanya Mahāprabhu also cleansed the outside of the temple, fearing that the grains of sand would again come within. In this connection Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains that even though one may become free from the desire for fruitive activity, sometimes the subtle desire for fruitive activity again comes into being within the heart. One often thinks of conducting business to improve devotional activity. But the contamination is so strong that it may later develop into misunderstanding, described as kuṭi-nāṭi (faultfinding) and pratiṣṭhāṣā (the desire for name and fame and for high position), jīva-himsā (envy of other living entities), niṣiddhācāra (accepting things forbidden in the śāstra), kāma (desire for material gain) and pūjā (hankering for popularity). The word kuṭi-nāṭi means "duplicity." As an example of pratiṣṭhāṣā, one may attempt to imitate Śrīla Haridāsa Ṭhākura by living in a solitary place. One's real desire may be for name and fame—in other words, one thinks that fools will accept one to be as good as Haridāsa Ṭhākura just because one lives in a solitary place. These are all material desires. A neophyte devotee is certain to be attacked by other material desires as well, namely desires for women and money. In this way the heart is again filled with dirty things and becomes harder and harder, like that of a materialist. Gradually one desires to become a reputed devotee or an avatāra (incarnation).

The word jīva-himsā (envy of other living entities) actually means stopping the

preaching of Kṛṣṇa consciousness. Preaching work is described as paropakāra, welfare activity for others. Those who are ignorant of the benefits of devotional service must be educated by preaching. If one stops preaching and simply sits down in a solitary place, he is engaging in material activity. If one desires to make a compromise with the Māyāvādīs, he is also engaged in material activity. A devotee should never make compromises with nondevotees. By acting as a professional guru, mystic yogī or miracle man, one may cheat and bluff the general public and gain fame as a wonderful mystic, but all this is considered to be dust, straw and grains of sand within the heart. In addition, one should follow the regulative principles and not desire illicit sex, gambling, intoxicants or meat.

To give us practical instructions, Lord Śrī Caitanya Mahāprabhu cleansed the temple twice. His second cleansing was more thorough. The idea was to throw away all the stumbling blocks on the path of devotional service. He cleansed the temple with firm conviction, as is evident from His using His own personal garments for cleaning. Śrī Caitanya Mahāprabhu wanted to see personally that the temple was thoroughly cleansed to the standard of clean marble. Clean marble gives a cooling effect. Devotional service means attaining peace from all disturbances caused by material contamination. In other words, it is the process by which the mind is cooled. The mind can be peaceful and thoroughly cleansed when one no longer desires anything but devotional service.

Even though all dirty things may be cleansed away, sometimes subtle desires remain in the mind for impersonalism, monism, success and the four principles of religious activity (dharma, artha, kāma and mokṣa). All these are like spots on clean cloth. Śrī Caitanya Mahāprabhu also wanted to cleanse all these away.

By His practical activity, Śrī Caitanya Mahāprabhu informed us how to cleanse our hearts. Once the heart is cleansed, we should invite Lord Śrī Kṛṣṇa to sit down, and we should observe the festival by distributing prasāda and chanting the Hare Kṛṣṇa mahā-mantra. Śrī Caitanya Mahāprabhu used to teach every devotee by His personal behavior. Everyone who spreads the cult of Śrī Caitanya Mahāprabhu accepts a similar responsibility. The Lord was personally chastising and praising individuals in the course of the cleaning, and those who are engaged as ācāryas must learn from Śrī Caitanya Mahāprabhu how to train devotees by personal example. The Lord was very much pleased with those who could cleanse the temple by taking out undesirable things accumulated within. This is called anartha-nivṛtti, cleansing the heart of all unwanted things. Thus the cleansing of the Guṇḍicā-mandira was conducted by Śrī Caitanya Mahāprabhu to let us know how the heart should be cleansed and soothed to receive Lord Śrī

Kṛṣṇa and enable Him to sit within the heart without disturbance.

Madhya TEXT 12.136

nṛsimha-mandira-bhitara-bāhira śodhila

kṣaṇeka viśrāma kari' nṛtya ārambhila //CC Madhya, 12.136//

SYNONYMS

nṛsimha-mandira—the temple of Nṛsimhadeva; bhitara—inside; bāhira—outside; śodhila—cleansed; kṣaṇeka—for a few moments; viśrāma—rest; kari'—after taking; nṛtya—dancing; ārambhila—began.

TRANSLATION

Śrī Caitanya Mahāprabhu also cleansed the Nṛsimha temple inside and outside. Finally, He rested a few minutes and then began dancing.

PURPORT

The Nṛsimha temple is a nice temple just outside the Guṇḍicā temple. In this temple there is a great festival on the day of Nṛsimha-caturdaśī. There is also a Nṛsimha temple at Navadvīpa where the same festival is observed, as described by Murāri Gupta in his book Caitanya-carita.

Madhya TEXT 12.137

cāri-dike bhakta-gaṇa karena kīrtana

madhye nṛtya karena prabhu matta-simha-sama //CC Madhya, 12.137//

SYNONYMS

cāri-dike—all around; bhakta-gaṇa—devotees; karena—performed; kīrtana—congregational chanting; madhye—in the middle; nṛtya—dancing; karena—does; prabhu—Śrī Caitanya Mahāprabhu; matta-simha-sama—just like a maddened lion.

TRANSLATION

All around Śrī Caitanya Mahāprabhu all the devotees performed congregational chanting. The Lord, just like a maddened lion, danced in the middle.

Madhya TEXT 12.138

sveda, kampa, vaivarṇyāśru pulaka, huṅkāra

nija-aṅga dhui' āge cale aśru-dhāra //CC Madhya, 12.138//

SYNONYMS

sveda—perspiration; kampa—trembling; vaivarṇya—fading; aśru—tears; pulaka—jubilation; huṅkāra—roaring; nija-aṅga—personal body; dhui'—washing; āge—forward; cale—goes; aśru-dhāra—a flow of tears.

TRANSLATION

As usual, when Caitanya Mahāprabhu danced, there were perspiration, trembling, fading, tears, jubilation and roaring. Indeed, the tears from His eyes washed His body and those before Him.

Madhya TEXT 12.139

cāri-dike bhakta-aṅga kaila prakṣālana

śrāvaṇera megha yena kare variṣaṇa //CC Madhya, 12.139//

SYNONYMS

cāri-dike—all around; bhakta-aṅga—the bodies of the devotees; kaila—did; prakṣālana—washing; śrāvaṇera megha—exactly like a cloud in the month of Śrāvaṇa (July-August); yena—as if; kare variṣaṇa—pour.

TRANSLATION

In this way Śrī Caitanya Mahāprabhu washed the bodies of all the devotees with the tears from His eyes. The tears poured like rains in the month of Śrāvaṇa.

Madhya TEXT 12.140

mahā-ucca-saṅkīrtane ākāśa bharila

prabhura uddaṇḍa-nṛtye bhūmi-kampa haila //CC Madhya, 12.140//

SYNONYMS

mahā-ucca-saṅkīrtane—by a great and loud performance of chanting; ākāśa—the sky; bharila—became filled; prabhura—of Lord Śrī Caitanya Mahāprabhu;

uddaṇḍa-nṛtye—by dancing and jumping high; bhūmi-kampa—earthquake; haila—there was.

TRANSLATION

The sky was filled with the great and loud chanting of saṅkīrtana, and the earth shook from the jumping and dancing of Lord Caitanya Mahāprabhu.

Madhya TEXT 12.141

svarūpera ucca-gāna prabhure sadā bhāya

ānande uddāṇḍa nṛtya kare gaurarāya //CC Madhya, 12.141//

SYNONYMS

svarūpera—of Svarūpa Dāmodara Gosvāmī; ucca-gāna—loud singing; prabhure—to Śrī Caitanya Mahāprabhu; sadā bhāya—always very pleasing; ānande—in jubilation; uddāṇḍa nṛtya—jumping high and dancing; kare—performs; gaurarāya—Śrī Caitanya Mahāprabhu.

TRANSLATION

Śrī Caitanya Mahāprabhu always liked the loud chanting of Svarūpa Dāmodara. Therefore when Svarūpa Dāmodara sang, Śrī Caitanya Mahāprabhu danced and jumped high in jubilation.

Madhya TEXT 12.142

ei-mata kata-kṣaṇa nṛtya ye kariyā

viśrāma karilā prabhu samaya bujhiyā //CC Madhya, 12.142//

SYNONYMS

ei-mata—in this way; kata-kṣaṇa—for some time; nṛtya—dancing; ye—that; kariyā—after performing; viśrāma karilā—rested; prabhu—Śrī Caitanya Mahāprabhu; samaya bujhiyā—understanding the time.

TRANSLATION

The Lord thus chanted and danced for some time. Finally, understanding the circumstances, He stopped.

Madhya TEXT 12.143

ācārya-gosāñhira putra śrī-gopāla-nāma

nṛtya karite tāñre ājñā dila gauradhāma //CC Madhya, 12.143//

SYNONYMS

ācārya-gosāñhira—of Śrī Advaita Ācārya; putra—son; śrī-gopāla-nāma—named Śrī Gopāla; nṛtya karite—to dance; tāñre—unto him; ājñā—order; dila—gave; gauradhāma—Śrī Caitanya Mahāprabhu.

TRANSLATION

Śrī Caitanya Mahāprabhu then ordered Śrī Gopāla, the son of Advaita Ācārya, to dance.

Madhya TEXT 12.144

premāveśe nṛtya kari' ha-ilā mūrccchite

acetana hañā teñha paḍilā bhūmite //CC Madhya, 12.144//

SYNONYMS

prema-āveśe—in ecstatic love; nṛtya kari'—dancing; ha-ilā mūrccchite—fainted; acetana hañā—being unconscious; teñha—he; paḍilā—fell; bhūmite—on the ground.

TRANSLATION

While dancing in ecstatic love, Śrī Gopāla fainted and fell to the ground unconscious.

Madhya TEXT 12.145

āste-vyaste ācārya tāñre kaila kole

śvāsa-rahita dekhi' ācārya hailā vikale //CC Madhya, 12.145//

SYNONYMS

āste-vyaste—with great haste; ācārya—Advaita Ācārya; tāñre—him; kaila—took; kole—on His lap; śvāsa-rahita—without breathing; dekhi'—seeing; ācārya—Advaita Ācārya; hailā—became; vikale—agitated.

TRANSLATION

When Śrī Gopāla fainted, Advaita Ācārya hastily took him upon His lap. Seeing that he was not breathing, He became very much agitated.

Madhya TEXT 12.146

nṛsimhera mantra paḍi' māre jala-chāṇṭi

huṅkāra śabde brahmāṇḍa yāya phāṭi' //CC Madhya, 12.146//

SYNONYMS

nṛsimhera mantra—prayers to Nṛsimhadeva; paḍi'—chanting; māre—throws; jala-chāṇṭi—sprinkling of water; huṅkāra śabde—by the sound of roaring; brahmāṇḍa—the whole universe; yāya—becomes; phāṭi'—cracking.

TRANSLATION

Advaita Ācārya and others began to chant the holy name of Lord Nṛsimha and sprinkle water. The roaring of the chant was so great that it seemed to shake the entire universe.

Madhya TEXT 12.147

aneka karila, tabu nā haya cetana

ācārya kāndena, kānde saba bhakta-gaṇa //CC Madhya, 12.147//

SYNONYMS

aneka karila—much endeavor was done; tabu—still; nā haya—there was not; cetana—consciousness; ācārya kāndena—Advaita Ācārya began to cry; kānde—cried; saba bhakta-gaṇa—all the other devotees.

TRANSLATION

When the boy did not regain consciousness after some time, Advaita Ācārya and the other devotees began to cry.

Madhya TEXT 12.148

tabe mahāprabhu tānra buke hasta dila

'uṭhaha gopāla' bali' uccaiḥsvare kahila //CC Madhya, 12.148//

SYNONYMS

tabe—at that time; mahāprabhu—Śrī Caitanya Mahāprabhu; tāñra buke—on his chest; hasta—hand; dila—placed; uṭhaha gopāla—stand up, Gopāla; bali'—saying; uccaiḥ-svare—very loudly; kahila—said.

TRANSLATION

Then Śrī Caitanya Mahāprabhu placed His hand on the chest of Śrī Gopāla and said loudly, "Gopāla, stand up."

Madhya TEXT 12.149

śunitei gopālera ha-ila cetana

'hari' bali' nṛtya kare sarva-bhakta-gaṇa //CC Madhya, 12.149//

SYNONYMS

śunitei—upon hearing; gopālera—of Śrī Gopāla; ha-ila—there was; cetana—consciousness; hari bali'—chanting the holy name of Hari; nṛtya kare—danced; sarva-bhakta-gaṇa—all the devotees.

TRANSLATION

As soon as Gopāla heard the voice of Śrī Caitanya Mahāprabhu, he immediately came to his senses. All the devotees then began to dance, chanting the holy name of Hari.

Madhya TEXT 12.150

ei līlā varṇiyāchena dāsa vṛndāvana

ataeva saṅkṣepa kari' kariluṅ varṇana //CC Madhya, 12.150//

SYNONYMS

ei līlā—this pastime; varṇiyāchena—has described; dāsa vṛndāvana—Vṛndāvana dāsa Ṭhākura; ataeva—therefore; saṅkṣepa—briefly; kari'—doing; kariluṅ varṇana—I have described.

TRANSLATION

This incident has been described in detail by Vṛndāvana dāsa Ṭhākura. Therefore I have described it only in brief.

PURPORT

This is a matter of etiquette. If a previous ācārya has already written about something, there is no need to repeat it for personal sense gratification or to outdo the previous ācārya. Unless there is some definite improvement, one should not repeat.

Madhya TEXT 12.151

tabe mahāprabhu kṣaṇeka viśrāma kariyā

snāna karibāre gelā bhakta-gaṇa lañā //CC Madhya, 12.151//

SYNONYMS

tabe—thereafter; mahāprabhu—Śrī Caitanya Mahāprabhu; kṣaṇeka—for some time; viśrāma kariyā—taking rest; snāna karibāre—for bathing; gelā—went; bhakta-gaṇa lañā—taking all the devotees.

TRANSLATION

After taking rest, Śrī Caitanya Mahāprabhu and all the devotees departed to take their baths.

Madhya TEXT 12.152

tīre uṭhi' parena prabhu śuṣka vasana

nṛsimha-deve namaskari' gelā upavana //CC Madhya, 12.152//

SYNONYMS

tīre uṭhi'-getting on the bank; parena—puts on; prabhu—Śrī Caitanya Mahāprabhu; śuṣka vasana—dry garments; nṛsimha-deve—unto Lord Nṛsimhadeva; namaskari'—offering obeisances; gelā upavana—entered a garden.

TRANSLATION

After bathing, the Lord stood on the bank of the lake and put on dry garments. After offering obeisances to Lord Nṛsimhadeva, whose temple was nearby, the

Lord entered a garden.

Madhya TEXT 12.153

udyāne vasilā prabhu bhakta-gaṇa lañā

tabe vāṇīnātha āilā mahā-prasāda lañā //CC Madhya, 12.153//

SYNONYMS

udyāne—in the garden; vasilā—sat down; prabhu—Śrī Caitanya Mahāprabhu; bhakta-gaṇa lañā—with the devotees; tabe—at that time; vāṇīnātha—Vāṇīnātha Rāya; āilā—came; mahā-prasāda lañā—bringing all kinds of mahā-prasāda.

TRANSLATION

In the garden, Śrī Caitanya Mahāprabhu sat down with the other devotees. Vāṇīnātha Rāya then came and brought all kinds of mahā-prasāda.

Madhya TEXTS 12.154-155

kāśī-miśra, tulasī-paḍichā-dui jana

pañca-śata loka yata karaye bhojana

tata anna-piṭhā-pānā saba pāṭhāila

dekhi' mahāprabhura mane santoṣa ha-ila //CC Madhya, 12.154-155//

SYNONYMS

kāśī-miśra—Kāśī Miśra; tulasī-paḍichā—Tulasī, the superintendent of the temple; dui jana—two persons; pañca-śata loka—five hundred men; yata—as much; karaye bhojana—eat; tata—so; anna-piṭhā-pānā—rice, cakes and sweet rice; saba—all; pāṭhāila—sent; dekhi'—seeing; mahāprabhura—of Śrī Caitanya Mahāprabhu; mane—in the mind; santoṣa—satisfaction; ha-ila—there was.

TRANSLATION

Kāśī Miśra and Tulasī, the superintendent of the temple, brought as much prasāda as five hundred men could eat. Seeing the large quantity of prasāda, which consisted of rice, cakes, sweet rice and a variety of vegetables, Śrī Caitanya Mahāprabhu was very much satisfied.

Madhya TEXT 12.156

purī-gosāñi, mahāprabhu, bhāratī brahmānanda

advaita-ācārya, āra prabhu-nityānanda //CC Madhya, 12.156//

SYNONYMS

purī-gosāñi—Paramānanda Purī; mahāprabhu—Śrī Caitanya Mahāprabhu; bhāratī brahmānanda—Brahmānanda Bhāratī; advaita-ācārya—Advaita Ācārya; āra—and; prabhu-nityānanda—Nityānanda Prabhu.

TRANSLATION

Among the devotees present with Śrī Caitanya Mahāprabhu were Paramānanda Purī, Brahmānanda Bhāratī, Advaita Ācārya and Nityānanda Prabhu.

Madhya TEXT 12.157

ācāryaratna, ācāryanidhi, śrīvāsa, gadādhara

śaṅkara, nandanācārya, āra rāghava, vakreśvara //CC Madhya, 12.157//

SYNONYMS

ācāryaratna—Candraśekhara; ācāryanidhi—Ācāryanidhi; śrīvāsa—Śrīvāsa Ṭhākura; gadādhara—Gadādhara Paṇḍita; śaṅkara—Śaṅkara; nandana-ācārya—Nandanācārya; āra—and; rāghava—Rāghava Paṇḍita; vakreśvara—Vakreśvara.

TRANSLATION

Ācāryaratna, Ācāryanidhi, Śrīvāsa Ṭhākura, Gadādhara Paṇḍita, Śaṅkara, Nandanācārya, Rāghava Paṇḍita and Vakreśvara were also present.

Madhya TEXT 12.158

prabhu-ājñā pāñā vaise āpane sārvabhauma

piṇḍāra upare prabhu vaise lañā bhakta-gaṇa //CC Madhya, 12.158//

SYNONYMS

prabhu-ājñā—the order of the Lord; pāñā—getting; vaise—sits down; āpane—personally; sārvabhauma—Sārvabhauma Bhaṭṭācārya; piṇḍāra upare—on raised platforms; prabhu—Śrī Caitanya Mahāprabhu; vaise—sits; lañā—along with;

bhakta-gaṇa—all the devotees.

TRANSLATION

Receiving the permission of the Lord, Sārvabhauma Bhaṭṭācārya sat down. Śrī Caitanya Mahāprabhu and all His devotees sat on raised wooden seats.

Madhya TEXT 12.159

tāra tale, tāra tale kari' anukrama

udyāna bhari' vaise bhakta karite bhojana //CC Madhya, 12.159//

SYNONYMS

tāra tale—below them; tāra tale—below them; kari'—in this way; anukrama—consecutively; udyāna bhari'-filling the entire garden; vaise—sit; bhakta—all the devotees; karite bhojana—to take lunch.

TRANSLATION

In this way all the devotees sat down to take their lunch in consecutive lines, one beside the other.

Madhya TEXT 12.160

'haridāsa' bali' prabhu ḍāke ghane ghana

dūre rahi' haridāsa kare nivedana //CC Madhya, 12.160//

SYNONYMS

haridāsa bali'-calling Haridāsa; prabhu—Śrī Caitanya Mahāprabhu; ḍāke—calls; ghane ghana—repeatedly; dūre rahi'—standing at a distance; haridāsa—Ṭhākura Haridāsa; kare nivedana—submitted.

TRANSLATION

Śrī Caitanya Mahāprabhu was repeatedly calling, "Haridāsa, Haridāsa," and at that time Haridāsa, standing at a distance, spoke as follows.

Madhya TEXT 12.161

bhakta-saṅge prabhu karuna prasāda aṅgikāra

e-saṅge vasite yogya nahi muñi chāra //CC Madhya, 12.161//

SYNONYMS

bhakta-saṅge prabhu—let Śrī Caitanya Mahāprabhu sit down with the devotees; karuna—let Him do; prasāda—of remnants of food; aṅgikāra—accepting; e-saṅge—with this batch; vasite—to sit down; yogya—befitting; nahi—am not; muñi—I; chāra—most abominable.

TRANSLATION

Haridāsa Ṭhākura said, "Let Lord Śrī Caitanya Mahāprabhu take His lunch with the devotees. Since I am abominable, I cannot sit down among you.

Madhya TEXT 12.162

pāche more prasāda govinda dibe bahirdvāre

mana jāni' prabhu punaḥ nā balila tāṇre //CC Madhya, 12.162//

SYNONYMS

pāche—at last; more—unto me; prasāda—remnants of food; govinda—the personal servant of Śrī Caitanya Mahāprabhu; dibe—will deliver; bahir-dvāre—outside the door; mana jāni'—understanding the mind; prabhu—Śrī Caitanya Mahāprabhu; punaḥ—again; nā—not; balila—called; tāṇre—him.

TRANSLATION

"Govinda will give me prasāda later, outside the door." Understanding his mind, Śrī Caitanya Mahāprabhu did not call him again.

Madhya TEXTS 12.163-164

svarūpa-gosāṇi, jagadānanda, dāmodara

kāśīśvara, gopīnātha, vāṇīnātha, śaṅkara

pariveśana kare tāhāṇ ei sāta-jana

madhye madhye hari-dhvani kare bhakta-gaṇa //CC Madhya, 12.163-164//

SYNONYMS

svarūpa-gosāṇi—Svarūpa Dāmodara Gosvāmī; jagadānanda—Jagadānanda;

dāmodara—Dāmodara Paṇḍita; kāśīśvara—Kāśīśvara; gopīnātha, vāṇīnātha, śaṅkara—Gopīnātha, Vāṇīnātha and Śaṅkara; pariveśana kare—distribute; tāhāñ —there; ei—these; sāta-jana—seven persons; madhye madhye—at intervals; hari-dhvani—resounding of the holy name of Hari; kare—do; bhakta-gaṇa—all the devotees.

TRANSLATION

Svarūpa Dāmodara Gosvāmī, Jagadānanda, Dāmodara Paṇḍita, Kāśīśvara, Gopīnātha, Vāṇīnātha and Śaṅkara distributed prasāda, and the devotees chanted the holy names at intervals.

Madhya TEXT 12.165

pulina-bhojana kṛṣṇa pūrve yaiche kaila

sei līlā mahāprabhura mane smṛti haila //CC Madhya, 12.165//

SYNONYMS

pulina—in the forest; bhojana—eating; kṛṣṇa—Lord Kṛṣṇa; pūrve—formerly; yaiche—as; kaila—performed; sei līlā—the same pastime; mahāprabhura—of Śrī Caitanya Mahāprabhu; mane—in the mind; smṛti haila—there was remembrance.

TRANSLATION

Lord Śrī Kṛṣṇa had previously taken His lunch in the forest, and that very pastime was remembered by Śrī Caitanya Mahāprabhu.

Madhya TEXT 12.166

yadyapi premāveśe prabhu hailā asthira

samaya bujhiyā prabhu hailā kichu dhīra //CC Madhya, 12.166//

SYNONYMS

yadyapi—although; prema-āveśe—in ecstatic love; prabhu—Śrī Caitanya Mahāprabhu; hailā—became; asthira—agitated; samaya bujhiyā—understanding the time and circumstances; prabhu—Śrī Caitanya Mahāprabhu; hailā—became; kichu—somewhat; dhīra—patient.

TRANSLATION

Just by remembering the pastimes of Lord Śrī Kṛṣṇa, Śrī Caitanya Mahāprabhu was agitated by ecstatic love. But considering the time and circumstance, He remained somewhat patient.

Madhya TEXT 12.167

prabhu kahe,-more deha' lāphrā-vyañjane

piṭhā-pānā, amṛta-guṭikā deha' bhakta-gaṇe //CC Madhya, 12.167//

SYNONYMS

prabhu kahe—the Lord said; more—unto Me; deha'—give; lāphrā-vyañjane—ordinary vegetable; piṭhā-pānā—cakes and sweet rice; amṛta-guṭikā—and the preparation named amṛta-guṭikā; deha'—deliver; bhakta-gaṇe—to the devotees.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "You can give Me the ordinary vegetable known as lāphrā-vyañjana, and you may deliver to all the devotees better preparations like cakes, sweet rice and amṛta-guṭikā."

PURPORT

Lāphrā-vyañjana is a combination of several green vegetables all mixed together. It is often mixed with rice and delivered to poor men. Amṛta-guṭikā is a preparation of thick purī mixed with condensed milk. It is also known as amṛta-rasāvalī.

Madhya TEXT 12.168

sarvajña prabhu jānena yānre yei bhāya

tānre tānre sei deoyāya svarūpa-dvārāya //CC Madhya, 12.168//

SYNONYMS

sarva-jña prabhu—the omniscient Lord Śrī Caitanya Mahāprabhu; jānena—knows; yānre—to whom; yei—whatever; bhāya—appeals; tānre tānre—unto each person; sei—that; deoyāya—orders to administer; svarūpa-dvārāya—by Svarūpa Dāmodara.

TRANSLATION

Since Lord Śrī Caitanya Mahāprabhu is omniscient, He knew what type of preparation each person liked. He therefore had Svarūpa Dāmodara deliver these preparations to their full satisfaction.

Madhya TEXT 12.169

jagadānanda beḍāya pariveśana karite

prabhura pāte bhāla-dravya dena ācambite //CC Madhya, 12.169//

SYNONYMS

jagadānanda—Jagadānanda; beḍāya—walks; pariveśana—distribution of prasāda; karite—to do; prabhura pāte—on the plate of Śrī Caitanya Mahāprabhu; bhāla-dravya—the first-class preparations; dena—puts; ācambite—suddenly.

TRANSLATION

Jagadānanda went to distribute prasāda, and suddenly he placed all the first-class preparations on the plate of Śrī Caitanya Mahāprabhu.

Madhya TEXT 12.170

yadyapi dile prabhu tāñre kareṇa roṣa

bale-chale tabu dena, dile se santoṣa //CC Madhya, 12.170//

SYNONYMS

yadyapi—although; dile—by such deliverance; prabhu—Śrī Caitanya Mahāprabhu; tāñre—unto him; kareṇa—does; roṣa—anger; bale-chale—somehow or other (sometimes by tricks, sometimes by force); tabu—still; dena—delivers; dile—when he delivers; se santoṣa—Śrī Caitanya Mahāprabhu was very much pleased.

TRANSLATION

When such nice prasāda was put on the plate of Śrī Caitanya Mahāprabhu, the Lord was outwardly very angry. Nonetheless, when the preparations were placed on His plate sometimes by tricks and sometimes by force, the Lord was satisfied.

Madhya TEXT 12.171

punarapi sei dravya kare nirīkṣaṇa

tānra bhaye prabhu kichu karena bhakṣaṇa //CC Madhya, 12.171//

SYNONYMS

punarapi—again; sei dravya—that very thing; kare nirīkṣaṇa—sees carefully; tānra bhaye—out of fear of Jagadānanda; prabhu—Śrī Caitanya Mahāprabhu; kichu—something; karena—does; bhakṣaṇa—eating.

TRANSLATION

When the food was thus delivered, Śrī Caitanya Mahāprabhu looked at it for some time. Being afraid of Jagadānanda, He finally ate something.

Madhya TEXT 12.172

nā khāile jagadānanda karibe upavāsa

tānra āge kichu khā'na-mane ai trāsa //CC Madhya, 12.172//

SYNONYMS

nā khāile—if He did not eat; jagadānanda—Jagadānanda; karibe—will observe; upavāsa—fasting; tānra āge—before him; kichu khā'na—eats something; mane—within the mind; ai—that; trāsa—fear.

TRANSLATION

The Lord knew that if He did not eat the food offered by Jagadānanda, Jagadānanda would certainly fast. Being afraid of this, Lord Śrī Caitanya Mahāprabhu ate some of the prasāda he offered.

Madhya TEXT 12.173

svarūpa-gosāñi bhāla miṣṭa-prasāda lañā

prabhuke nivedana kare āge dāṇḍāñā //CC Madhya, 12.173//

SYNONYMS

svarūpa-gosāñi—Svarūpa Dāmodara; bhāla—first-class; miṣṭa-prasāda—sweetmeats; lañā—taking; prabhuke—unto Lord Caitanya Mahāprabhu; nivedana kare—offered; āge—in front of Him; dāṇḍāñā—standing.

TRANSLATION

Svarūpa Dāmodara Gosvāmī then brought some excellent sweetmeats and, standing before the Lord, offered them to Him.

Madhya TEXT 12.174

ei mahā-prasāda alpa karaha āsvādana

dekha, jagannātha kaiche karyāchena bhojana //CC Madhya, 12.174//

SYNONYMS

ei mahā-prasāda—this mahā-prasāda; alpa—a little; karaha āsvādana—You must taste; dekha—just see; jagannātha—Lord Jagannātha; kaiche—how; karyāchena—has done; bhojana—eating.

TRANSLATION

Svarūpa Dāmodara Gosvāmī then said, "Just take a little of this mahā-prasāda, and see how it is that Lord Jagannātha has accepted it."

Madhya TEXT 12.175

eta bali' āge kichu kare samarpaṇa

tāñra snehe prabhu kichu kareṇa bhojana //CC Madhya, 12.175//

SYNONYMS

eta bali'-saying this; āge—in front; kichu—something; kare samarpaṇa—offers; tāñra—of him; snehe—out of affection; prabhu—Lord Śrī Caitanya Mahāprabhu; kichu—some; kareṇa bhojana—eats.

TRANSLATION

Upon saying this, Svarūpa Dāmodara Gosvāmī placed some food before the Lord, and the Lord, out of affection, ate it.

Madhya TEXT 12.176

ei mata dui-jana kare bāra-bāra

vicitra ei dui bhaktera sneha-vyavahāra //CC Madhya, 12.176//

SYNONYMS

ei mata—in this way; dui-jana—both persons (Svarūpa Dāmodara and Jagadānanda); kare—do; bāra-bāra—again and again; vicitra—uncommon; ei—these; dui—two; bhaktera—of devotees; sneha-vyavahāra—affectionate behavior.

TRANSLATION

Svarūpa Dāmodara and Jagadānanda again and again offered the Lord some food. Thus they behaved affectionately with the Lord. This was very, very uncommon.

Madhya TEXT 12.177

sārvabhaume prabhu vasāñāchena vāma-pāśe

dui bhaktera sneha dekhi' sārvabhauma hāse //CC Madhya, 12.177//

SYNONYMS

sārvabhaume—Sārvabhauma Bhaṭṭācārya; prabhu—the Lord; vasāñāchena—made to sit; vāma-pāśe—on His left side; dui bhaktera—of the two devotees; sneha—the affection; dekhi'—seeing; sārvabhauma—Sārvabhauma Bhaṭṭācārya; hāse—smiles.

TRANSLATION

The Lord made Sārvabhauma Bhaṭṭācārya sit on His left side, and when Sārvabhauma saw the behavior of Svarūpa Dāmodara and Jagadānanda, he smiled.

Madhya TEXT 12.178

sārvabhaume deyāna prabhu prasāda uttama

sneha kari' bāra-bāra karāna bhojana //CC Madhya, 12.178//

SYNONYMS

sārvabhaume—unto Sārvabhauma Bhaṭṭācārya; deyāna—causes others to deliver; prabhu—Śrī Caitanya Mahāprabhu; prasāda—remnants of food; uttama—first-class; sneha kari'—out of affection; bāra-bāra—again and again; karāna—causes; bhojana—his eating.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu also wanted to offer Sārvabhauma Bhaṭṭācārya first-class food; therefore, out of affection, He had the servers put first-class food on his plate again and again.

Madhya TEXT 12.179

gopīnāthācārya uttama mahā-prasāda āni'

sārvabhaume diyā kahe sumadhura vāṇī //CC Madhya, 12.179//

SYNONYMS

gopīnātha-ācārya—Gopīnātha Ācārya; uttama—first-class; mahā-prasāda—remnants of food; āni'—bringing; sārvabhaume—to Sārvabhauma Bhaṭṭācārya; diyā—delivering; kahe—says; su-madhura—very sweet; vāṇī—words.

TRANSLATION

Gopīnātha Ācārya also brought first-class food and offered it to Sārvabhauma Bhaṭṭācārya while speaking sweet words.

Madhya TEXT 12.180

kāhān bhaṭṭācāryera pūrva jaḍa-vyavahāra

kāhān ei paramānanda,-karaha vicāra //CC Madhya, 12.180//

SYNONYMS

kāhān—where; bhaṭṭācāryera—of Sārvabhauma Bhaṭṭācārya; pūrva—previous; jaḍa-vyavahāra—material behavior; kāhān—where; ei—this; parama-ānanda—transcendental bliss; karaha vicāra—just try to consider.

TRANSLATION

After serving the Bhaṭṭācārya with first-class prasāda, Gopīnātha Ācārya said, "Just consider what the Bhaṭṭācārya's previous mundane behavior was! Just consider how at present he is enjoying transcendental bliss!"

PURPORT

Sārvabhauma Bhaṭṭācārya was previously a smārta-brāhmaṇa—that is, one who strictly follows the Vedic principles on the mundane platform. On the mundane platform one cannot believe that prasāda is transcendental, that Govinda is the

original form of the Supreme Personality of Godhead, or that a Vaiṣṇava is a liberated person. These transcendental considerations are out of the ordinary Vedic scholar's jurisdiction. Most Vedic scholars are called Vedāntists. These so-called followers of Vedānta philosophy consider the Absolute Truth to be impersonal. They also believe that a person born in a particular caste cannot change his caste until he dies and takes rebirth. The smārta-brāhmaṇas also reject the fact that mahā-prasāda (food offered to the Deity) is transcendental and materially uncontaminated. Originally, Sārvabhauma Bhaṭṭācārya was subjected to all the rules and regulations of the Vedic principles on the mundane platform. Now Gopīnātha Ācārya pointed out how Sārvabhauma Bhaṭṭācārya had been converted by the causeless mercy of Śrī Caitanya Mahāprabhu. Being converted, Sārvabhauma partook of prasāda with the Vaiṣṇavas. Indeed, he sat by the side of Śrī Caitanya Mahāprabhu.

Madhya TEXT 12.181

sārvabhauma kahe,-āmi tarkika kubuddhi

tomāra prasāde mora e sampat-siddhi //CC Madhya, 12.181//

SYNONYMS

sārvabhauma kahe—Sārvabhauma Bhaṭṭācārya replied; āmi—I; tārkaika—a mundane logician; ku-buddhi—less intelligent; tomāra prasāde—by your mercy; mora—my; e—this; sampat—opulence; siddhi—perfection.

TRANSLATION

Sārvabhauma Bhaṭṭācārya replied, "I was simply a less intelligent logician. But by your grace I have received this opulence of perfection.

Madhya TEXT 12.182

mahāprabhu vinā keha nāhi dayāmaya

kākere garuḍa kare,-aiche kon haya //CC Madhya, 12.182//

SYNONYMS

mahāprabhu—Lord Śrī Caitanya Mahāprabhu; vinā—except; keha—anybody; nāhi—there is not; dayā-maya—so merciful; kākere—unto a crow; garuḍa—the biggest eagle; kare—transformed; aiche—such; kon haya—who is another.

TRANSLATION

"But for Śrī Caitanya Mahāprabhu," Sārvabhauma Bhaṭṭācārya continued, "who is so merciful? He has converted a crow into a Garuḍa. Who could be so merciful?"

Madhya TEXT 12.183

tārkika-śṛgāla-saṅge bheu-bheu kari

sei mukhe ebe sadā kahi 'kṛṣṇa' 'hari' //CC Madhya, 12.183//

SYNONYMS

tārkika—logician; śṛgāla—jackals; saṅge—in the association of; bheu-bheu kari—barking; sei mukhe—in that very mouth; ebe—now; sadā—always; kahi—speak; kṛṣṇa—the holy name of Lord Kṛṣṇa; hari—Hari.

TRANSLATION

"In the association of the jackals known as logicians, I simply continued to bark a resounding 'bheu bheu.' Now, from the same mouth I am chanting the holy names Kṛṣṇa and Hari.

Madhya TEXT 12.184

kāhān bahirmukha tārkika-śiṣyagaṇa-saṅge

kāhān ei saṅga-sudhā-samudra-taraṅge //CC Madhya, 12.184//

SYNONYMS

kāhān—whereas; bahirḥ-mukha—nondevotees; tārkika—of logic; śiṣya-gaṇa—disciples; saṅge—with; kāhān—now; ei—this; saṅga—association; sudhā—of nectar; samudra—of the ocean; taraṅge—in the waves.

TRANSLATION

"Whereas I once associated with the disciples of logic, all nondevotees, I am now merged in the waves of the nectarean ocean of the association of devotees."

PURPORT

As Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains, the word bahirmukha

refers to a person who is very busy tasting material enjoyment. Such a person always poses himself as an enjoyer of the external energy of the Supreme Personality of Godhead. Being attracted by external opulence, the nondevotee always forgets his intimate relationship with Kṛṣṇa. Such a person does not like the idea of becoming Kṛṣṇa conscious. This is explained by Śrīla Prahāda Mahārāja in Śrīmad-Bhāgavatam (7.5.30-31):

matir na kṛṣṇe parataḥ svato vā

mitho 'bhipadyeta gṛha-vratānām

adānta-gobhir viśatām tamisram

punaḥ punaś carvita-carvaṇānām

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ

durāśayā ye bahir-artha-māninaḥ

andhā yathāndhair upanīyamānās

te 'pīśa-tantryām uru-dāmnī baddhāḥ

Materialists who are overly attracted to the material body, material world and material enjoyment, who cannot control their material senses, are carried to the darkest regions of material existence. Such people cannot become Kṛṣṇa conscious, either by themselves or by congregational effort. Such people do not understand that the goal of life for a human being is to understand the Supreme Personality of Godhead, Viṣṇu. A human life is especially meant for this purpose, and one has to go through all kinds of penances and austerities and set aside the propensity for sense gratification. Materialists always remain blind because they are always guided by blind rascals. A materialistic person considers himself free to act as he likes. He does not know that he is rigidly controlled by the stringent laws of nature, nor does he know that he has to transmigrate from one body to another and perpetually rot in material existence. Such rascals and foolish people are lured by the prayers of their foolish leaders for sense gratification, and they cannot understand what is meant by Kṛṣṇa consciousness. The material world exists outside the spiritual sky, and a foolish materialist cannot estimate the extent of this material sky. What, then, can he know of the spiritual sky? Materialists simply believe their imperfect senses and do not take instructions from the revealed scriptures. According to Vedic civilization, one has to see through the authority of the revealed scriptures. Śāstra-cakṣuḥ: one

should see everything through the medium of the Vedic literature. In this way, one can distinguish between the spiritual world and material world. Those who ignore such instructions cannot be convinced of the existence of the spiritual world. Because they have forgotten their spiritual identity, such materialists take this material world as the all in all. They are therefore called bahirmukha.

Madhya TEXT 12.185

prabhu kahe,-pūrve siddha kṛṣṇe tomāra prīti

tomā-saṅge āmā-sabāra haila kṛṣṇe mati //CC Madhya, 12.185//

SYNONYMS

prabhu kahe—the Lord said; pūrve—previously; siddha—perfected; kṛṣṇe—in Kṛṣṇa consciousness; tomāra—your; prīti—love for Kṛṣṇa; tomā-saṅge—by your association; āmā-sabāra—of all of us; haila—there was; kṛṣṇe—unto Kṛṣṇa; mati—consciousness.

TRANSLATION

Śrī Caitanya Mahāprabhu said to Sārvabhauma Bhaṭṭācārya, "From your previous birth you have been in Kṛṣṇa consciousness. Thus you love Kṛṣṇa so much that simply by your association we are all developing Kṛṣṇa consciousness."

Madhya TEXT 12.186

bhakta-mahimā bāḍāite, bhakte sukha dite

mahāprabhu vinā anya nāhi trijagate //CC Madhya, 12.186//

SYNONYMS

bhakta-mahimā—the glories of the devotees; bāḍāite—to increase; bhakte—unto the devotees; sukha dite—to give pleasure; mahāprabhu—Śrī Caitanya Mahāprabhu; vinā—except; anya—anyone else; nāhi—there is no one; tri-jagate—within these three worlds.

TRANSLATION

Thus there is no one within these three worlds-save for Śrī Caitanya Mahāprabhu-who is always so willing to increase the glories of the devotees and

give them satisfaction.

PURPORT

In this regard, one should consult the discussion between Kapiladeva and Devahūti on the subject matter of devotional service. This is found in Śrīmad-Bhāgavatam, Third Canto.

Madhya TEXT 12.187

tabe prabhu pratyeke, saba bhaktera nāma lañā

piṭhā-pānā deoyāila prasāda kariyā //CC Madhya, 12.187//

SYNONYMS

tabe—thereafter; prabhu—Śrī Caitanya Mahāprabhu; pratyeke—individually; saba bhaktera—of all the devotees; nāma—the names; lañā—calling; piṭhā-pānā—cakes and sweet rice; deoyāila—administered; prasāda—remnants of food; kariyā—making.

TRANSLATION

Śrī Caitanya Mahāprabhu then took all the remnants of food offered to Jagannātha, such as cakes and sweet rice, and distributed them to all the other devotees, calling them individually.

Madhya TEXT 12.188

advaita-nityānanda vasiyāchena eka ṭhāñi

dui-jane krīḍā-kalaha lāgila tathāi //CC Madhya, 12.188//

SYNONYMS

advaita-nityānanda—Advaita Ācārya and Nityānanda Prabhu; vasiyāchena—sat; eka ṭhāñi—in one place; dui-jane—those two persons; krīḍā-kalaha—mock fighting; lāgila—began; tathāi—there.

TRANSLATION

Śrī Advaita Ācārya and Nityānanda Prabhu sat side by side, and when prasāda was being distributed They engaged in a type of mock fighting.

Madhya TEXT 12.189

advaita kahe,-avadhūtera saṅge eka paṅkti

bhojana kariluṅ, nā jāni habe kon gati //CC Madhya, 12.189//

SYNONYMS

advaita kahe—Advaita Ācārya said; avadhūtera saṅge—with a mendicant; eka paṅkti—in one line; bhojana kariluṅ—I am taking My food; nā jāni—I do not know; habe—will be; kon—what; gati—destination.

TRANSLATION

First Advaita Ācārya said, "I am sitting in line with an unknown mendicant, and because I am eating with Him, I do not know what kind of destination is awaiting Me.

Madhya TEXT 12.190

prabhu ta' sannyāsī, uñhāra nāhi apacaya

anna-doṣe sannyāsīra doṣa nāhi haya //CC Madhya, 12.190//

SYNONYMS

prabhu—Lord Śrī Caitanya Mahāprabhu; ta'—indeed; sannyāsī—in the renounced order of life; uñhāra—for Him; nāhi—there is not; apacaya—any discrepancy; anna-doṣe—by contamination of food; sannyāsīra—of a person in the renounced order; doṣa—fault; nāhi—not; haya—there is.

TRANSLATION

"Śrī Caitanya Mahāprabhu is in the renounced order of life. Consequently He does not recognize discrepancies. As a matter of fact, a sannyāsī is not affected by eating food from anywhere and everywhere.

Madhya TEXT 12.191

"nānna-doṣeṇa maskarī"-ei śāstra-pramāṇa

āmi ta' gr̥hastha-brāhmaṇa, āmāra doṣa-sthāna //CC Madhya, 12.191//

SYNONYMS

na anna-doṣeṇa maskarī—a sannyāsī does not become affected by faulty acceptance of food; ei—this; śāstra-pramāṇa—evidence of revealed scriptures; āmi—I; ta'—indeed; gr̥hastha-brāhmaṇa—a householder brāhmaṇa; āmāra—My; doṣa—faulty; sthāna—situation.

TRANSLATION

"According to the śāstras, there is no discrepancy in a sannyāsī's eating at another's house. But for a householder brāhmaṇa, this kind of eating is faulty.

Madhya TEXT 12.192

janma-kula-śīlācāra nā jāni yāhāra

tāra saṅge eka pañkti-baḍa anācāra //CC Madhya, 12.192//

SYNONYMS

janma—birth; kula—family; śīla—character; ācāra—behavior; nā—not; jāni—I know; yāhāra—of whom; tāra saṅge—with him; eka pañkti—in one line; baḍa anācāra—a great discrepancy.

TRANSLATION

"It is not proper for householders to dine with those whose previous birth, family, character and behavior are unknown."

Madhya TEXT 12.193

nityānanda kahe-tumi advaita-ācārya

'advaita-siddhānte' bādhe śuddha-bhakti-kārya //CC Madhya, 12.193//

SYNONYMS

nityānanda kahe—Śrīla Nityānanda Prabhu said; tumi—You; advaita-ācārya—Advaita Ācārya, or a teacher of impersonal monism; advaita-siddhānte—in that monistic conclusion; bādhe—is greatly hindered; śuddha-bhakti-kārya—the matter of pure devotional service.

TRANSLATION

Nityānanda Prabhu immediately refuted Śrīla Advaita Ācārya, saying, "You are a teacher of impersonal monism, and the monistic conclusion is a great

hindrance to progressive, pure devotional service.

Madhya TEXT 12.194

tomāra siddhānta-saṅga kare yei jane

'eka' vastu vinā sei 'dvitīya' nāhi māne //CC Madhya, 12.194//

SYNONYMS

tomāra—Your; siddhānta-saṅga—acceptance of the conclusion; kare—does; yei jane—the person who; eka—one; vastu—substance; vinā—except; sei—such a person; dvitīya—a second thing; nāhi māne—does not accept.

TRANSLATION

"One who participates in Your impersonal monistic philosophy does not accept anything but the one Brahman."

PURPORT

The impersonal monist does not believe that God is the only object of worship and that the living entities are His eternal servants. According to the monists, God and the devotee may be separate in the material state, but when they are spiritually situated, there is no difference between them. This is called advaita-siddhānta, the conclusion of the monists. Monists consider devotional service of the Lord to be material activity; therefore they consider such devotional activities to be the same as karma, or fruitive activity. This monistic mistake is a great stumbling block on the road to devotional service.

Actually this discussion between Advaita Ācārya and Nityānanda was a mock fight to serve as a great instruction for all devotees. Śrī Nityānanda Prabhu wanted to point out that Advaita Ācārya, a pure devotee, did not agree with the monistic conclusion. The conclusion of devotional service is:

vadanti tat tattva-vidas

tattvaṁ yaj jñānam advayam

brahmeti paramātmēti

bhagavān iti śabdyate

"Learned transcendentalists who know the Absolute Truth call this nondual

substance Brahman, Paramātmā or Bhagavān." (Bhāg. 1.2.11)

Absolute knowledge consists of Brahman, Paramātmā and Bhagavān. This conclusion is not the same as that of the monists. Śrīla Advaita Ācārya was given the title of ācārya because He spread the bhakti cult, not the philosophy of monism. The true conclusion of advaita-siddhānta, expressed at the very beginning of the Caitanya-caritāmṛta (Ādi 1.3), is not the same as the philosophy of the monists. Here advaita-siddhānta means advaya-jñāna, or oneness in variety. Actually Śrīla Nityānanda Prabhu was praising Śrīla Advaita Ācārya through friendly mock fighting. He was giving the Vaiṣṇava conclusion in terms of the Bhāgavatam's conclusive words, vadanti tat tattva-vidāḥ. This is also the conclusion of a mantra in the Chāndogya Upaniṣad, ekam evādvitīyam.

A devotee knows that there is oneness in diversity. The mantras of the śāstras do not support the monistic conclusions of the impersonalists, nor does Vaiṣṇava philosophy accept impersonalism without variety. Brahman is the greatest, He who includes everything, and that is oneness. As Kṛṣṇa says in the Bhagavad-gītā (7.7), mattaḥ parataram nānyat: there is no one superior to Kṛṣṇa Himself. He is the original substance because every category emanates from Him. Thus He is simultaneously one with and different from all other categories. The Lord is always engaged in a variety of spiritual activities, but the monist cannot understand spiritual variety. The conclusion is that although the powerful and the power are one and the same, within the energy of the powerful there are varieties. In those varieties there is a difference between one's personal self, between types of the same category and between types of different categories. In other words, there is always variety in the categories, which are understood as knowledge, the knower and the knowable. Due to the eternal existence of knowledge, the knower and the knowable, devotees everywhere know about the eternal existence of the form, name, qualities, pastimes and entourage of the Supreme Personality of Godhead. Devotees never agree with the monist's preaching of oneness. Unless one adheres to the conceptions of the knower, the knowable and knowledge, there is no possibility of understanding spiritual variety, nor can one taste the transcendental bliss of spiritual variety.

The philosophy of monism is an adjustment of the Buddhist philosophy of voidism. In a mock fight with Śrī Advaita Ācārya, Śrī Nityānanda Prabhu was refuting this type of monistic philosophy. Vaiṣṇavas certainly accept Lord Śrī Kṛṣṇa as the ultimate "one," and that which is without Kṛṣṇa is called māyā, or that which has no existence. External māyā is exhibited in two phases-jīva-māyā, the living entities, and guṇa-māyā, the material world. In the material world

there is prakṛti (material nature) and pradhāna (the ingredients of material nature). However, for one who becomes Kṛṣṇa conscious, the difference between material and spiritual varieties does not exist. An advanced devotee like Prahlāda Mahārāja sees everything as one-Kṛṣṇa. As stated in Śrīmad-Bhāgavatam (7.4.37), kṛṣṇa-graha-grhītātmā na veda jagad īdṛśamā. One who is in full Kṛṣṇa consciousness does not distinguish between things material and spiritual; he takes everything to be related to Kṛṣṇa and therefore spiritual. By advaya-jñāna-darśana, Śrīla Advaita Ācārya has glorified pure devotional service. Śrīla Nityānanda Prabhu herein sarcastically condemns the philosophy of the impersonal monists and praises the correct nondual philosophy of Śrī Advaita Prabhu.

Madhya TEXT 12.195

hena tomāra saṅge mora ekatre bhojana

nā jāni, tomāra saṅge kaiche haya mana //CC Madhya, 12.195//

SYNONYMS

hena—thus; tomāra—Your; saṅge—in association; mora—My; ekatre—together; bhojana—eating; nā jāni—I do not know; tomāra saṅge—by Your association; kaiche—how; haya mana—My mind will turn.

TRANSLATION

Nityānanda Prabhu continued: "You are such a monist! And now I am eating beside You. I do not know how My mind will be affected in this way."

PURPORT

Saṅgāt sañjāyate kāmaḥ (Bg. 2.62). One develops his consciousness according to society and association. As Śrīla Nityānanda Prabhu admits, a devotee should be very careful when associating with those who are not devotees. When asked by a householder devotee what the behavior of a devotee should be, Śrī Caitanya Mahāprabhu immediately replied:

asat-saṅga-tyāga,--ei vaiṣṇava-ācāra

'strī-saṅgī'--eka asādhū, 'kṛṣṇābhakta' āra

(Cc. Madhya 22.87)

A Vaiṣṇava, a devotee, should simply discard intimate association with nondevotees. In his Upadeśāmṛta, Śrīla Rūpa Gosvāmī has described the symptoms of intimate relationships in this way:

dadāti pratigṛhṇāti

guhyam ākhyāti pṛcchati

bhunkte bhojayate caiva

ṣaḍ-vidham prīti-lakṣaṇam

The words bhunkte bhojayate indicate that one should eat with devotees. One should carefully avoid eating food offered by nondevotees. Indeed, a devotee should be very strict in not accepting food from a nondevotee, especially food prepared in restaurants or hotels or on airplanes. Śrīla Nityānanda Prabhu's reference in this connection is meant to emphasize that one should avoid eating with Māyāvādīs and covert Māyāvādīs like the sahajiyā Vaiṣṇavas, who are materially affected.

Madhya TEXT 12.196

ei-mata dui-jane kare balābali

vyāja-stuti kare duñhe, yena gālāgāli //CC Madhya, 12.196//

SYNONYMS

ei-mata—in this way; dui-jane—two persons; kare—do; balābali—accusing and counteraccusing; vyāja-stuti—praise in the form of accusations; kare—do; duñhe—both of Them; yena—as if; gālāgāli—exchanges of ill names.

TRANSLATION

Thus They both went on talking and praising one another, although Their praise appeared negative, for it appeared as if They exchanged ill names.

Madhya TEXT 12.197

tabe prabhu sarva-vaiṣṇavera nāma lañā

mahā-prasāda dena mahā-amṛta siñciyā //CC Madhya, 12.197//

SYNONYMS

tabe—thereafter; prabhu—Śrī Caitanya Mahāprabhu; sarva-vaiṣṇavera—of all the Vaiṣṇavas; nāma—names; lañā—calling; mahā-prasāda—the remnants of the food of Lord Jagannātha; dena—delivers; mahā-amṛta—transcendental nectar; siñciyā—sprinkling.

TRANSLATION

Thereafter, calling all the Vaiṣṇavas, Śrī Caitanya Mahāprabhu distributed mahā-prasāda as if sprinkling nectar. At that time the mock fight between Advaita Ācārya and Nityānanda Prabhu became more and more delicious.

Madhya TEXT 12.198

bhojana kari' uṭhe sabe hari-dhvani kari'

hari-dhvani uṭhila saba svarga-martya bhari' //CC Madhya, 12.198//

SYNONYMS

bhojana kari'-after eating; uṭhe—stood up; sabe—all; hari-dhvani—the sound of Hari; kari'—making; hari-dhvani—the sound of Hari; uṭhila—rose; saba—all; svarga-martya—the upper and lower planetary systems; bhari'—filling.

TRANSLATION

After taking their lunch, all the Vaiṣṇavas stood up and chanted the holy name of Hari, and the resounding noise filled all the upper and lower planetary systems.

Madhya TEXT 12.199

tabe mahāprabhu saba nija-bhakta-gaṇe

sabākāre śrī-haste dilā mālya-candane //CC Madhya, 12.199//

SYNONYMS

tabe—thereafter; mahāprabhu—Śrī Caitanya Mahāprabhu; saba—all; nija-bhakta-gaṇe—personal devotees; sabākāre—unto all of them; śrī-haste—with His own hand; dilā—delivered; mālya-candane—flower garlands and sandalwood pulp.

TRANSLATION

After this, Śrī Caitanya Mahāprabhu offered flower garlands and sandalwood

pulp to all His devoted personal associates.

Madhya TEXT 12.200

tabe pariveśaka svarūpādi sāta jana

gṛhera bhitare kaila prasāda bhojana //CC Madhya, 12.200//

SYNONYMS

tabe—thereafter; pariveśaka—the distributors of prasāda; svarūpa-ādi—headed by Svarūpa Dāmodara; sāta jana—seven men; gṛhera bhitare—within the room; kaila—did; prasāda bhojana—eating of prasāda.

TRANSLATION

The seven persons headed by Svarūpa Dāmodara who were engaged in distributing prasāda to others then took their meals within the room.

Madhya TEXT 12.201

prabhura avaśeṣa govinda rākhila dhariyā

sei anna haridāse kichu dila lañā //CC Madhya, 12.201//

SYNONYMS

prabhura—of Lord Śrī Caitanya Mahāprabhu; avaśeṣa—remnants; govinda—Govinda; rākhila—saved; dhariyā—keeping; sei anna—that prasāda; haridāse—unto Haridāsa Ṭhākura; kichu—some; dila—delivered; lañā—taking.

TRANSLATION

Govinda saved some remnants of food left by Śrī Caitanya Mahāprabhu and kept them carefully. Later, one portion of these remnants was delivered to Haridāsa Ṭhākura.

Madhya TEXT 12.202

bhakta-gaṇa govinda-pāśa kichu māgi' nila

sei prasādāna govinda āpani pāila //CC Madhya, 12.202//

SYNONYMS

bhakta-gaṇa—all the other devotees; govinda-pāśa—from Govinda; kichu—a little; māgi'—begging; nila—took; sei—those; prasāda-anna—remnants of food; govinda—Govinda; āpani—personally; pāila—partook.

TRANSLATION

The remnants of food left by Śrī Caitanya Mahāprabhu were later distributed among devotees who begged for them, and finally Govinda personally took the last remnants.

Madhya TEXT 12.203

svatantra īśvara prabhu kare nānā khelā

'dhoyā-pākhalā' nāma kaila ei eka līlā //CC Madhya, 12.203//

SYNONYMS

svatantra īśvara—the independent Personality of Godhead; prabhu—Śrī Caitanya Mahāprabhu; kare—performs; nānā—various; khelā—pastimes; dhoyā-pākhalā—washing and cleansing; nāma—named; kaila—performed; ei—this; eka—one; līlā—pastime.

TRANSLATION

The fully independent Supreme Personality of Godhead performs various types of pastimes. The pastime of washing and cleansing the Guṇḍicā temple is but one of them.

Madhya TEXT 12.204

āra dine jagannāthera 'netrotsava' nāma

mahotsava haila bhaktera prāṇa-samāna //CC Madhya, 12.204//

SYNONYMS

āra dine—the next day; jagannāthera—of Lord Jagannātha; netra-utsava—the festival of seeing the eyes; nāma—named; mahā-utsava—great festival; haila—performed; bhaktera—of the devotees; prāṇa-samāna—the life and soul.

TRANSLATION

The next day marked the performance of the festival of Netrotsava. This great

festival was the life and soul of the devotees.

PURPORT

After the bathing ceremony of Lord Jagannātha, during the fortnight before the Ratha-yātrā ceremony, the body of Lord Jagannātha, having been washed, needs repainting. This is known as aṅga-rāga. The Netrotsava festival, performed gorgeously in the early morning of the Nava-yauvana day, constitutes the life and soul of the devotees.

Madhya TEXT 12.205

pakṣa-dina duḥkhī loka prabhura adarśane

darśana kariyā loka sukha pāila mane //CC Madhya, 12.205//

SYNONYMS

pakṣa-dina—for a fortnight; duḥkhī—unhappy; loka—devotees; prabhura—of Lord Jagannātha; adarśane—without the sight; darśana kariyā—by seeing; loka—all the devotees; sukha—happiness; pāila—got; mane—in the mind.

TRANSLATION

Everyone was unhappy for a fortnight because they could not see the Deity of Lord Jagannātha. Upon seeing the Lord at the festival, the devotees were very happy.

Madhya TEXT 12.206

mahāprabhu sukhe lañā saba bhakta-gaṇa

jagannātha-daraśane karilā gamana //CC Madhya, 12.206//

SYNONYMS

mahāprabhu—Śrī Caitanya Mahāprabhu; sukhe—in great happiness; lañā—taking; saba—all; bhakta-gaṇa—devotees; jagannātha-daraśane—for visiting Lord Jagannātha; karilā gamana—went.

TRANSLATION

On this occasion, greatly happy, Śrī Caitanya Mahāprabhu took all the devotees with Him and visited the Lord in the temple.

Madhya TEXT 12.207

āge kāśīsvara yāya loka nivāriyā

pāche govinda yāya jala-karaṅga lañā //CC Madhya, 12.207//

SYNONYMS

āge—in front; kāśīsvara—Kāśīsvara; yāya—goes; loka—the crowd; nivāriyā—checking; pāche—at the end; govinda—Govinda; yāya—goes; jala—of water; karaṅga—a pitcher carried by saintly persons; lañā—taking.

TRANSLATION

When Śrī Caitanya Mahāprabhu went to visit the temple, Kāśīsvara walked in front, checking the crowds of people, and Govinda walked in the rear, bringing the sannyāsī's pitcher filled with water.

PURPORT

The karaṅga is a kind of waterpot especially carried by Māyāvādī sannyāsīs and generally carried by all other sannyāsīs.

Madhya TEXT 12.208

prabhura āge purī, bhāratī,-duñhāra gamana

svarūpa, advaita,-duñhera pārsve dui-jana //CC Madhya, 12.208//

SYNONYMS

prabhura āge—in front of Lord Śrī Caitanya Mahāprabhu; purī—Paramānanda Purī; bhāratī—Brahmānanda Bhāratī; duñhāra gamana—first they went; svarūpa—Svarūpa Dāmodara; advaita—Advaita Ācārya; duñhera—of both; pārsve—on the two sides; dui-jana—two persons.

TRANSLATION

When Śrī Caitanya Mahāprabhu went toward the temple, Paramānanda Purī and Brahmānanda Bhāratī walked in front of Him, and at His two sides walked Svarūpa Dāmodara and Advaita Ācārya.

Madhya TEXT 12.209

pāche pāche cali' yāya āra bhakta-gaṇa

utkaṇṭhāte gelā saba jagannātha-bhavana //CC Madhya, 12.209//

SYNONYMS

pāche pāche-following; cali' yāya-walk; āra-other; bhakta-gaṇa-devotees; utkaṇṭhāte-in great anxiety; gelā-they went; saba-all; jagannātha-bhavana-in the temple of Lord Jagannātha.

TRANSLATION

With great anxiety all the other devotees followed them into the temple of Lord Jagannātha.

Madhya TEXT 12.210

darśana-lobhethe kari' maryādā laṅghana

bhoga-maṇḍape yāñā kare śrī-mukha darśana //CC Madhya, 12.210//

SYNONYMS

darśana-lobhethe—being very anxious to see; kari'—doing; maryādā laṅghana—transgressions of regulative principles; bhoga-maṇḍape—in the room for offering food; yāñā—going; kare—do; śrī-mukha darśana—seeing the lotus face.

TRANSLATION

Out of great eagerness to see the Lord, they all neglected the regulative principles and, just to see the Lord's face, went to the place where the food was offered.

PURPORT

There are many regulative principles of Deity worship. For example, one is not allowed to enter the room where food is offered to Lord Jagannātha. But in this case, being very anxious because of not having seen the Lord for fifteen days, all the people overruled the regulative principles and entered the room.

Madhya TEXT 12.211

tr̥ṣārta prabhura netra-bhramara-yugala

gāḍha tṛṣṇāya piye kṛṣṇera vadana-kamala //CC Madhya, 12.211//

SYNONYMS

tṛṣṇā-ārta—thirsty; prabhura—of Lord Śrī Caitanya Mahāprabhu; netra—eyes; bhramara-yugala—like two bumblebees; gāḍha—deep; tṛṣṇāya—in thirst; piye—drinks; kṛṣṇera—of Lord Kṛṣṇa; vadana-kamala—the lotuslike face.

TRANSLATION

Śrī Caitanya Mahāprabhu was very thirsty to see the Lord, and His eyes became like two bumblebees drinking the honey from the lotuslike eyes of Lord Jagannātha, who is Kṛṣṇa Himself.

Madhya TEXT 12.212

praphulla-kamala jini' nayana-yugala

nīlamaṇi-darpaṇa-kānti gaṇḍa jhalamala //CC Madhya, 12.212//

SYNONYMS

praphulla-kamala—blossoming lotus flower; jini'—conquering; nayana-yugala—two eyes; nīlamaṇi—sapphire; darpaṇa—mirror; kānti—luster; gaṇḍa—neck; jhalamala—bright.

TRANSLATION

The eyes of Lord Jagannātha conquered the beauty of blossoming lotus flowers, and His neck was as lustrous as a mirror made of sapphires.

PURPORT

Lord Śrī Caitanya Mahāprabhu usually saw Lord Jagannātha from a distance, standing behind the column of Garuḍa. But because he had not seen Lord Jagannātha for fifteen days, Caitanya Mahāprabhu felt great separation from Him. In great anxiety, Caitanya Mahāprabhu crossed the meeting hall and entered the room where food was offered, just to see the face of Lord Jagannātha. In verse 210, this action is called maryādā-laṅghana, a violation of the regulative principles. This indicates that one should not come very near a superior. Both the Lord's Deity form and the spiritual master should be seen from a distant place. This is called maryādā. Otherwise, as it is said, familiarity breeds contempt. Sometimes coming too near the Deity or the spiritual master degrades

the neophyte devotee. Personal servants of the Deity and the spiritual master should therefore always be very careful, for negligence may overcome them in their duty.

Lord Śrī Caitanya Mahāprabhu's eyes have been compared to thirsty bumblebees, and Śrī Jagannātha's eyes have been compared to blossoming lotus flowers. The author has made these comparisons in order to describe Lord Śrī Caitanya Mahāprabhu while the Lord was deeply absorbed in ecstatic love for Lord Jagannātha.

Madhya TEXT 12.213

bāndhulīra phula jini' adhara suraṅga

īṣat hasita kānti-amṛta-taraṅga //CC Madhya, 12.213//

SYNONYMS

bāndhulīra phula—a kind of red flower named bāndhulī; jini'—conquering; adhara—chin; su-raṅga—buff color; īṣat—mild; hasita—smiling; kānti—luster; amṛta—nectar; taraṅga—waves.

TRANSLATION

The chin of the Lord, tinged with buff color, conquered the beauty of the bāndhulī flower. This increased the beauty of His mild smiling, which was like lustrous waves of nectar.

Madhya TEXT 12.214

śrī-mukha-sundara-kānti bāḍhe kṣaṇe kṣaṇe

koṭi-bhakta-netra-bhṛṅga kare madhu-pāṇe //CC Madhya, 12.214//

SYNONYMS

śrī-mukha—of His beautiful face; sundara-kānti—attractive luster; bāḍhe—increases; kṣaṇe kṣaṇe—at every moment; koṭi-bhakta—of millions of devotees; netra-bhṛṅga—eyes like bumblebees; kare—engaged; madhu-pāṇe—in drinking the honey.

TRANSLATION

The luster of His beautiful face increased at every moment, and the eyes of

hundreds and thousands of devotees drank its honey like bumblebees.

Madhya TEXT 12.215

yata piye tata tṛṣṇā bāḍhe nirantara

mukhāmbuja chāḍi' netra nā yāya antara //CC Madhya, 12.215//

SYNONYMS

yata—as much; piye—they drink; tata—so much; tṛṣṇā—thirst; bāḍhe—increases; nirantara—incessantly; mukha-ambuja—the lotuslike face; chāḍi'—giving up; netra—the eyes; nā—do not; yāya—go; antara—separate.

TRANSLATION

As their eyes began to drink the nectarean honey of His lotus face, their thirst increased. Thus their eyes did not leave Him.

PURPORT

In the Laghu-bhāgavatāmṛta (1.5.538), Śrīla Rūpa Gosvāmī has described the beauty of the Lord in this way:

asamānordhva-mādhurya-

taraṅgāmṛta-vāridhiḥ

jaṅgama-sthāvarollāsi-

rūpo gopendra-nandanah

"The beauty of the son of Mahārāja Nanda is incomparable. Nothing is higher than His beauty, and nothing can equal it. His beauty is like waves in an ocean of nectar. This beauty is attractive both for moving and for nonmoving objects."

Similarly, in the Tantra-śāstra, there is another description of the Lord's beauty:

kandarpa-koṭy-arbuda-rūpa-śobha-

nīrājya-pādābja-nakhāṁ calasya

kuṭrāpy adṛṣṭa-śruta-ramya-kānter

dhyānaṁ paraṁ nanda-sutasya vakṣye

"I shall relate the supreme meditation upon Lord Śrī Kṛṣṇa, the son of Nanda Mahārāja. The tips of the toes of His lotus feet reflect the beauty of the bodies of unlimited millions of Cupids, and His bodily luster has never been seen or heard of anywhere."

One may also consult Śrīmad-Bhāgavatam (10.29.14) in this connection.

Madhya TEXT 12.216

ei-mata mahāprabhu lañā bhakta-gaṇa

madhyāhna paryanta kaila śrī-mukha daraśana //CC Madhya, 12.216//

SYNONYMS

ei-mata—in this way; mahāprabhu—Śrī Caitanya Mahāprabhu; lañā—taking; bhakta-gaṇa—His associates; madhyāhna paryanta—up to midday; kaila—performs; śrī-mukha daraśana—seeing the face of Lord Jagannātha.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu and His devotees enjoyed transcendental bliss upon seeing the face of Jagannātha. This continued to midday.

Madhya TEXT 12.217

sveda, kampa, āśru-jala vahe sarva-kṣaṇa

darśanera lobhe prabhu kare saṁvaraṇa //CC Madhya, 12.217//

SYNONYMS

sveda—perspiring; kampa—trembling; āśru-jala—tears from the eyes; vahe—flowed; sarva-kṣaṇa—always; darśanera—of seeing; lobhe—by greed; prabhu—Śrī Caitanya Mahāprabhu; kare—does; saṁvaraṇa—checking.

TRANSLATION

As usual, there were transcendental blissful symptoms in Caitanya Mahāprabhu's body. He perspired and trembled, and a constant flow of tears fell from His eyes. But the Lord checked these tears so they would not disturb His seeing the face of the Lord.

Madhya TEXT 12.218

madhye madhye bhoga lāge, madhye daraśana

bhogera samaye prabhu karena kīrtana //CC Madhya, 12.218//

SYNONYMS

madhye madhye—at intervals; bhoga lāge—there were offerings of food; madhye—sometimes; daraśana—seeing; bhogera samaye—at the time of offering prasāda; prabhu—Śrī Caitanya Mahāprabhu; karena kīrtana—performed congregational chanting.

TRANSLATION

Their looking at the face of Lord Jagannātha was interrupted only when He was offered food. Afterwards they would again look upon His face. When the food was being offered to the Lord, Śrī Caitanya Mahāprabhu performed His kīrtana.

Madhya TEXT 12.219

daraśana-ānande prabhu saba pāsarilā

bhakta-gaṇa madhyāhna karite prabhure lañā gelā //CC Madhya, 12.219//

SYNONYMS

daraśana-ānande—because of pleasure due to seeing the face of the Lord; prabhu—Śrī Caitanya Mahāprabhu; saba—everything; pāsarilā—forgot; bhakta-gaṇa—the devotees; madhyāhna—noontime lunch; karite—to accept; prabhure—Śrī Caitanya Mahāprabhu; lañā gelā—took.

TRANSLATION

Feeling such great pleasure upon seeing the face of Lord Jagannātha, Śrī Caitanya Mahāprabhu forgot everything. The devotees, however, took Him to His lunch at noontime.

Madhya TEXT 12.220

prātaḥ-kāle ratha-yātrā habeka jāniyā

sevaka lāgāya bhoga dviguṇa kariyā //CC Madhya, 12.220//

SYNONYMS

prātaḥ-kāle—in the morning; ratha-yātrā—the car festival; habeka—would take place; jāniyā—knowing; sevaka—the priestly servants of the Lord; lāgāya—offer; bhoga—food; dvi-guṇa kariyā—increasing to double.

TRANSLATION

Knowing that the car festival would take place in the morning, all the servants of Lord Jagannātha were doubling their offerings of food.

Madhya TEXT 12.221

guṇḍicā-mārjana-līlā saṅkṣepe kahila

yāhā dekhi' śuni' pāpīra kṛṣṇa-bhakti haila //CC Madhya, 12.221//

SYNONYMS

guṇḍicā-mārjana-līlā—the pastimes of washing the Guṇḍicā temple; saṅkṣepe kahila—I have described in brief; yāhā dekhi' śuni'-by seeing and hearing which; pāpīra—of sinful men; kṛṣṇa-bhakti haila—there was awakening of Kṛṣṇa consciousness.

TRANSLATION

I have briefly described the pastimes of the Lord in washing and cleansing the Guṇḍicā temple. By seeing or hearing these pastimes, even sinful men can awaken their Kṛṣṇa consciousness.

Madhya TEXT 12.222

śrī-rūpa-raghunātha-pade yāra āśa

caitanya-caritāmṛta kahe kṛṣṇadāsa //CC Madhya, 12.222//

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; raghunātha—Śrīla Raghunātha dāsa Gosvāmī; pade—at the lotus feet; yāra—whose; āśa—expectation; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; kṛṣṇadāsa—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their

mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Chapter Twelve, describing the washing and cleansing of the Guṇḍicā temple.

Chapter 13 The Ecstatic Dancing of the Lord at Ratha-yātrā

A summary of this chapter is given by Śrīla Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya as follows. After bathing early in the morning, Śrī Caitanya Mahāprabhu saw the Deities (Jagannātha, Baladeva and Subhadrā) get aboard Their three carts. This function is called Pāṇḍu-vijaya. At that time, King Pratāparudra took a broom with a golden handle and began to cleanse the road. Lord Jagannātha took permission from the goddess of fortune and then started in the car for the Guṇḍicā temple. The road to the temple led along a broad, sandy beach, and on both sides of the road were residential quarters, houses and gardens. Along that road the servants called gauḍas began to pull the cars. Śrī Caitanya Mahāprabhu divided His saṅkīrtana party into seven divisions. With two mṛdaṅgas in each division, there were altogether fourteen mṛdaṅgas. While performing kīrtana, Śrī Caitanya Mahāprabhu exhibited various symptoms of transcendental ecstasy, and Jagannātha and Śrī Caitanya Mahāprabhu exchanged Their feelings very blissfully. When the cars reached the place known as Balagaṇḍī, the devotees offered the Deities simple food. At this time, in a nearby garden, Śrī Caitanya Mahāprabhu and His devotees took a brief rest from the dancing.

Madhya TEXT 13.1

sa jīyāt kṛṣṇa-caitanyaḥ

śrī-rathāgre nanarta yaḥ

yenāsī jagatām citram

jagannātho 'pi vismitaḥ //CC Madhya, 13.1//

SYNONYMS

saḥ—He; jīyāt—may live long; kṛṣṇa-caitanyaḥ—Lord Śrī Caitanya Mahāprabhu; śrī-ratha-agre—in the front of the car; nanarta—danced; yaḥ—who; yena—by whom; āsīt—there was; jagatām—of the whole universe; citram

—wonder; jagannāthaḥ—Lord Jagannātha; api—also; vismitaḥ—was astonished.

TRANSLATION

May the Supreme Personality of Godhead, Śrī Kṛṣṇa Caitanya, who danced in front of the car of Śrī Jagannātha, be all glorified! By seeing His dancing, not only was the whole universe held in wonder, but Lord Jagannātha Himself became very much astonished.

Madhya TEXT 13.2

jaya jaya śrī-kṛṣṇa-caitanya nityānanda

jayādvaita-candra jaya gaura-bhakta-vṛnda //CC Madhya, 13.2//

SYNONYMS

jaya jaya—all glories; śrī-kṛṣṇa-caitanya—to Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; nityānanda—to Nityānanda Prabhu; jaya—all glories; advaita-candra—to Advaita Ācārya; jaya—all glories; gaura-bhakta-vṛnda—to the devotees of Lord Caitanya Mahāprabhu.

TRANSLATION

All glories to Śrī Kṛṣṇa Caitanya and Prabhu Nityānanda! All glories to Advaitacandra! And all glories to the devotees of Lord Śrī Caitanya Mahāprabhu!

Madhya TEXT 13.3

jaya śrotā-gaṇa, śuna, kari' eka mana

ratha-yātrāya nṛtya prabhura parama mohana //CC Madhya, 13.3//

SYNONYMS

jaya—all glories; śrotā-gaṇa—to the listeners; śuna—please hear; kari'-keeping yourself; eka mana—in one attention; ratha-yātrāya—in the car festival; nṛtya—dancing; prabhura—of Śrī Caitanya Mahāprabhu; parama—extremely; mohana—enchanted.

TRANSLATION

All glories to the listeners of Caitanya-caritāmṛta. Please hear the description of the dancing of Lord Caitanya Mahāprabhu at the Ratha-yātrā festival. His dancing is very enchanting. Please hear of it with great attention.

Madhya TEXT 13.4

āra dina mahāprabhu hañā sāvadhāna

rātre uṭhi' gaṇa-saṅge kaila prātaḥ-snāna //CC Madhya, 13.4//

SYNONYMS

āra dina—the next day; mahāprabhu—Śrī Caitanya Mahāprabhu; hañā—becoming; sāvadhāna—very careful; rātre uṭhi'-getting up at night; gaṇa-saṅge—with His personal devotees; kaila—took; prātaḥ-snāna—bathing early in the morning.

TRANSLATION

The next day, Śrī Caitanya Mahāprabhu and His personal associates got up in the dark and attentively took their early morning baths.

Madhya TEXT 13.5

pāṇḍu-vijaya dekhibāre karila gamana

jagannātha yātrā kaila chāḍi' simhāsana //CC Madhya, 13.5//

SYNONYMS

pāṇḍu-vijaya—the ceremony named Pāṇḍu-vijaya; dekhibāre—for seeing; karila—did; gamana—go; jagannātha—Lord Jagannātha; yātrā—departure; kaila—did; chāḍi'-leaving; simhāsana—the throne.

TRANSLATION

Śrī Caitanya Mahāprabhu and His personal associates then went to see the ceremony of Pāṇḍu-vijaya. During this ceremony, Lord Jagannātha leaves His throne and gets up onto the car.

Madhya TEXT 13.6

āpani pratāparudra lañā pātra-gaṇa

mahāprabhura gaṇe karāya vijaya-darśana //CC Madhya, 13.6//

SYNONYMS

āpani—personally; pratāparudra—King Pratāparudra; lañā—taking with him; pātra-gaṇa—his associates; mahāprabhura—of Śrī Caitanya Mahāprabhu; gaṇe—associates; karāya—causes; vijaya-darśana—seeing the Pāṇḍu-vijaya ceremony.

TRANSLATION

King Pratāparudra in person, as well as his entourage, allowed the Pāṇḍu-vijaya ceremony to be seen by all the associates of Śrī Caitanya Mahāprabhu.

Madhya TEXT 13.7

advaita, nitāi ādi saṅge bhakta-gaṇa

sukhe mahāprabhu dekhe īśvara-gamana //CC Madhya, 13.7//

SYNONYMS

advaita—Advaita Ācārya; nitāi—Lord Nityānanda Prabhu; ādi—headed by; saṅge—with; bhakta-gaṇa—devotees; sukhe—in great happiness; mahāprabhu—Śrī Caitanya Mahāprabhu; dekhe—sees; īśvara-gamana—how the Lord is starting.

TRANSLATION

Śrī Caitanya Mahāprabhu and His prominent devotees-Advaita Ācārya, Nityānanda Prabhu and others-were very happy to observe how Lord Jagannātha began the Ratha-yātrā.

Madhya TEXT 13.8

baliṣṭha dayitā' gaṇa-yena matta hātī

jagannātha vijaya karāya kari' hātāhāti //CC Madhya, 13.8//

SYNONYMS

baliṣṭha dayitā' gaṇa—very strong dayitās, or carriers of Jagannātha; yena—as if; matta hātī—drunken elephants; jagannātha—of Lord Jagannātha; vijaya—departure; karāya—cause; kari'-performing; hātāhāti—hand to hand.

TRANSLATION

The very strongly built dayitās [carriers of the Jagannātha Deity] were as powerful as drunken elephants. They manually carried Lord Jagannātha from the throne to the car.

PURPORT

The word dayitā refers to one who has received the mercy of the Lord. Lord Jagannātha has a number of stalwart servants known as dayitās. These servants do not come from very high-caste families (brāhmaṇas, kṣatriyas or vaiśyas), but because they are engaged in the service of the Lord, they have been elevated to a respected position. Thus they are known as dayitās. These servants of Lord Jagannātha take care of the Lord from the day of the Snāna-yātrā up to the time the Lord is carried from the throne to the Ratha car. In the Kṣetra-māhātmya these dayitās are said to come from the śābaras, a caste that keeps and sells pigs. However, among the dayitās there are also many who come from the brāhmaṇa caste. Those dayitās coming from the brāhmaṇa families are called dayitā-patis, or leaders of the dayitās. The dayitā-patis offer food such as sweetmeats to Lord Jagannātha during the anavasara, the resting period after Snāna-yātrā. They also make the early morning offering of sweetmeats daily. It is said that during the anavasara Lord Jagannātha suffers from fever and that the dayitā-patis offer Him an infusion of drugs represented by fruit juice. It is said that in the beginning Lord Jagannātha was worshiped by the śābaras and was known as the Deity Nīla Mādhava. Later, when the Deity was established in the temple, the Lord became known as Jagannātha. Because the Deities were taken from the śābaras, all the śābara devotees were elevated to the position of dayitās.

Madhya TEXT 13.9

kataka dayitā kare skandha ālambana

kataka dayitā dhare śrī-padma-caraṇa //CC Madhya, 13.9//

SYNONYMS

kataka dayitā—some of the dayitās; kare—do; skandha—of the shoulders; ālambana—capturing; kataka—some; dayitā—servants called dayitās; dhare—catch; śrī-padma-caraṇa—the lotus feet of the Lord.

TRANSLATION

While carrying the Deity of Lord Jagannātha, some of the dayitās took hold of the shoulders of the Lord, and some caught His lotus feet.

Madhya TEXT 13.10

kaṭi-taṭe baddha, dṛḍha sthūla paṭṭa-ḍorī

dui dike dayitā-gaṇa uṭhāya tāhā dhari' //CC Madhya, 13.10//

SYNONYMS

kaṭi-taṭe—on the waist; baddha—bound; dṛḍha—strong; sthūla—thick; paṭṭa-ḍorī—rope made of silk; dui dike—from two sides; dayitā-gaṇa—the dayitās; uṭhāya—raise; tāhā—that rope; dhari'-catching.

TRANSLATION

The Lord Jagannātha Deity was bound at the waist by a strong, thick rope made of silk. From two sides the dayitās caught hold of this rope and raised the Deity.

Madhya TEXT 13.11

ucca dṛḍha tulī saba pāti' sthāne sthāne

eka tulī haite tvarāya āra tulīte āne //CC Madhya, 13.11//

SYNONYMS

ucca—puffed up; dṛḍha—strong; tulī—pads made of cotton; saba—all; pāti'-spreading; sthāne sthāne—from one place to another; eka tulī—one pad; haite—from; tvarāya—very soon; āra—next; tulīte—on the pad; āne—bring.

TRANSLATION

Strong, puffed-up cotton pads called tulīs were spread out from the throne to the car, and the heavy Deity of Lord Jagannātha was carried from one pillow-like pad to the next by the dayitās.

Madhya TEXT 13.12

prabhu-padāghāte tulī haya khaṇḍa khaṇḍa

tulā saba uḍi' yāya, śabda haya pracaṇḍa //CC Madhya, 13.12//

SYNONYMS

prabhu-pada-āghāte—by the kicking of Lord Jagannātha; tulī—the pads; haya—become; khaṇḍa khaṇḍa—broken to pieces; tulā—cotton from inside; saba—all; uḍi' yāya—rises; śabda—sound; haya—there is; pracaṇḍa—very much.

TRANSLATION

While the dayitās carried the heavy Jagannātha Deity from one pad to the next, some of the pads broke, and the cotton contents floated into the air. When they broke, they made a heavy, cracking sound.

Madhya TEXT 13.13

viśvambhara jagannāthe ke cālāite pāre?

āpana icchāya cale karite vihāre //CC Madhya, 13.13//

SYNONYMS

viśvambhara—the maintainer of the universe; jagannāthe—Lord Jagannātha; ke—who; cālāite—cause to be carried; pāre—can; āpana—personal; icchāya—by His will; cale—moves; karite—to act; vihāre—in pastimes.

TRANSLATION

Lord Jagannātha is the maintainer of the whole universe. Who can carry Him from one place to another? However, the Lord moves by His personal will just to perform His pastimes.

Madhya TEXT 13.14

mahāprabhu 'maṇimā' 'maṇimā' kare dhvani

nānā-vādyā-kolāhale kichui nā śuni //CC Madhya, 13.14//

SYNONYMS

mahāprabhu—Śrī Caitanya Mahāprabhu; maṇimā—Maṇimā; maṇimā—Maṇimā; kare—makes; dhvani—the sound; nānā—various; vādyā—of musical instruments; kolāhale—by the tumultuous sound; kichui—anything; nā—not; śuni—can hear.

TRANSLATION

While the Lord was transported from the throne to the car, tumultuous sounds were made on various musical instruments. Śrī Caitanya Mahāprabhu was chanting "Maṇimā Maṇimā," but He could not be heard.

PURPORT

The word maṇimā is used to address a respectable person in Orissa. Lord Jagannātha was being respectfully addressed by Śrī Caitanya in this way.

Madhya TEXT 13.15

tabe pratāparudra kare āpane sevana

suvarṇa-mārjanī lañā kare patha sammārjana //CC Madhya, 13.15//

SYNONYMS

tabe—at this time; pratāparudra—King Pratāparudra; kare—does; āpane—personally; sevana—service; suvarṇa—golden; mārjanī—broom; lañā—taking; kare—does; patha—road; sammārjana—cleansing.

TRANSLATION

While the Lord was being carried from the throne to the car, King Pratāparudra personally engaged in the Lord's service by cleansing the road with a broom that had a golden handle.

Madhya TEXT 13.16

candana-jalete kare patha niṣecane

tuccha sevā kare vasi' rāja-simhāsane //CC Madhya, 13.16//

SYNONYMS

candana-jalete—with sandalwood water; kare—does; patha—road; niṣecane—sprinkling; tuccha—insignificant, menial; sevā—service; kare—performs; vasi'—although in possession of; rāja-simhāsane—the royal throne.

TRANSLATION

The King sprinkled the road with sandalwood-scented water. Although he was the owner of the royal throne, he engaged in menial service for the sake of Lord Jagannātha.

Madhya TEXT 13.17

uttama hañā rājā kare tuccha sevana

ataeva jagannāthera kṛpāra bhājana //CC Madhya, 13.17//

SYNONYMS

uttama hañā—although very respectable; rājā—the King; kare—accepts; tuccha—menial; sevana—service; ataeva—therefore; jagannāthera—of Lord Jagannātha; kṛpāra—in the matter of mercy; bhājana—suitable candidate.

TRANSLATION

Although the King was the most exalted respectable person, still he accepted menial service for the Lord; he, therefore, became a suitable candidate for receiving the Lord's mercy.

Madhya TEXT 13.18

mahāprabhu sukha pāila se-sevā dekhite

mahāprabhura kṛpā haila se-sevā ha-ite //CC Madhya, 13.18//

SYNONYMS

mahāprabhu—Śrī Caitanya Mahāprabhu; sukha pāila—felt very happy; se-sevā—that kind of service; dekhite—to see; mahāprabhura—of Śrī Caitanya Mahāprabhu; kṛpā—mercy; haila—there was; se-sevā ha-ite—because of that service.

TRANSLATION

Upon seeing the King engaged in such menial service, Caitanya Mahāprabhu became very happy. Simply by rendering this service, the King received the mercy of the Lord.

PURPORT

Unless one receives the mercy of the Lord, he cannot understand the Supreme Personality of Godhead or engage in His devotional service.

athāpi te deva padāmbuja-dvaya-

prasāda-leśānugrhīta eva hi
jānāti tattvaṁ bhagavan-mahimno
na cānya eko 'pi ciraṁ vicinvaṁ
(Bhāg. 10.14.29)

Only a devotee who has received a small fraction of the mercy of the Lord can understand Him. Others may engage in theoretical speculation to understand the Lord, but they can not know anything about Him. Although Mahārāja Pratāparudra was very eager to see Śrī Caitanya Mahāprabhu, the Lord refused to see him. However, when Śrī Caitanya Mahāprabhu saw the King engaged in menial service for Lord Jagannātha, He became very happy. Thus the King became eligible to receive Śrī Caitanya Mahāprabhu's mercy. If a devotee accepts Lord Śrī Caitanya Mahāprabhu as the universal guru and Lord Jagannātha as the Supreme Personality of Godhead Kṛṣṇa, he is benefited by the combined mercy of Kṛṣṇa and guru. That is stated by Śrī Caitanya Mahāprabhu in His instructions to Rūpa Gosvāmī. (Cc. Madhya 19.151)

brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja

The seed of devotional service fructifies and becomes a transcendental creeper. Finally it reaches the lotus feet of the Lord in the spiritual sky. This seed is obtained by the mercy of the Lord and the guru. By the Lord's mercy one gets the association of a bona fide guru, and by the mercy of the guru, one gets a chance to render devotional service. Devotional service, the science of bhakti-yoga, carries one from this material world to the spiritual world.

Madhya TEXT 13.19

rathera sājani dekhi' loke camatkāra
nava hemamaya ratha-sumeru-ākāra //CC Madhya, 13.19//

SYNONYMS

rathera—of the car; sājani—decoration; dekhi'-by seeing; loke—everyone; camatkāra—astonished; nava—new; hema-ma ya—golden; ratha—chariot car; sumeru-ākāra—as high as the mountain Sumeru.

TRANSLATION

Everyone was astonished to see the decorations on the Ratha car. The car appeared to be newly made of gold, and it was as high as Mount Sumeru.

PURPORT

In the year 1973 there was a gorgeous Ratha-yātrā festival in London, England, and the car was brought to Trafalgar Square. The London daily newspaper the Guardian published a front-page photo caption: "ISKCON Ratha-yātrā is rival to the Nelson Column in Trafalgar Square." The Nelson Column is a very impressive statue of Lord Nelson and can be seen from a good distance. Just as the residents of Purī compared the Ratha-yātrā car to Mount Sumeru, the residents of London considered the car rival to the Nelson Monument.

Madhya TEXT 13.20

śata śata su-cāmara-darpaṇe ujjvala

upare patākā śobhe cāndoyā nirmala //CC Madhya, 13.20//

SYNONYMS

śata śata—hundreds upon hundreds; su-cāmara—beautiful white whisks; darpaṇe—with mirrors; ujjvala—very bright; upare—on the top; patākā—flag; śobhe—looks beautiful; cāndoyā—canopy; nirmala—thoroughly cleansed.

TRANSLATION

The decorations included bright mirrors and hundreds and hundreds of cāmaras [white whisks made of yak tails]. On top of the car were a neat and clean canopy and very beautiful flag.

Madhya TEXT 13.21

ghāghara, kiṅkiṇī bāje, ghaṇṭāra kvaṇita

nānā citra-paṭṭa-vastre ratha vibhūṣita //CC Madhya, 13.21//

SYNONYMS

ghāghara—gongs; kiṅkiṇī—ankle bells; bāje—were sounding; ghaṇṭāra—of bells; kvaṇita—tinkling sound; nānā—various; citra—pictures; paṭṭa-vastre—with silken cloth; ratha—the car; vibhūṣita—decorated.

TRANSLATION

The car was also decorated with silken cloth and various pictures. Many brass bells, gongs and ankle bells rang.

Madhya TEXT 13.22

līlāya caḍila īśvara rathera upara

āra dui rathe caḍe subhadrā, haladhara //CC Madhya, 13.22//

SYNONYMS

līlāya—for the matter of pastimes; caḍila—got up; īśvara—the Supreme Personality of Godhead; rathera—a car; upara—aboard; āra dui—another two; rathe—in the cars; caḍe—got up; subhadrā—the sister of Lord Jagannātha; haladhara—Balarāma.

TRANSLATION

For the pastimes of the Ratha-yātrā ceremony, Lord Jagannātha got aboard one car, and His sister, Subhadrā, and elder brother, Balarāma, got aboard two other cars.

Madhya TEXT 13.23

pañca-daśa dina īśvara mahā-lakṣmī lañā

tāñra sañge krīḍā kaila nibhṛte vasiyā //CC Madhya, 13.23//

SYNONYMS

pañca-daśa dina—fifteen days; īśvara—the Lord; mahā-lakṣmī—the supreme goddess of fortune; lañā—with; tāñra sañge—in her company; krīḍā—enjoyment; kaila—performed; nibhṛte—in a solitary place; vasiyā—sitting.

TRANSLATION

For fifteen days the Lord had remained in a secluded place with the supreme goddess of fortune and had performed His pastimes with her.

PURPORT

The fifteen-day period of anavasara is also called nibhṛta, in honor of the solitary

place where the supreme goddess of fortune lives. After living there a fortnight, Lord Jagannātha took permission from the goddess of fortune to leave.

Madhya TEXT 13.24

tānhāra sammati lañā bhakte sukha dite

rathe caḍi' bāhira haila vihāra karite //CC Madhya, 13.24//

SYNONYMS

tānhāra sammati—her permission; lañā—taking; bhakte—the devotees; sukha dite—to please; rathe caḍi'-riding on the car; bāhira haila—came out; vihāra karite—to perform pastimes.

TRANSLATION

Having taken permission from the goddess of fortune, the Lord came out to ride on the Ratha car and perform His pastimes for the pleasure of the devotees.

PURPORT

In this connection, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that as an ideal husband, Lord Jagannātha remained fifteen days in a secluded place with His wife, the supreme goddess of fortune. Nonetheless, the Lord wanted to come out of seclusion to give happiness to His devotees. The Lord enjoys Himself in two ways, known as *svakīya* and *parakīya*. The Lord's conjugal love in the *svakīya-rasa* relates to the regulative principles observed in *Dvārakā*. There the Lord has many married queens, but in *Vṛndāvana* the conjugal love of the Lord is not with His married wives but with His girl friends, the *gopīs*. Conjugal love with the *gopīs* is called *parakīya-rasa*. Lord Jagannātha leaves the secluded place where He enjoys the company of the supreme goddess of fortune in *svakīya-rasa*, and He goes to *Vṛndāvana* where He enjoys the *parakīya-rasa*. Bhaktisiddhānta Sarasvatī Ṭhākura therefore reminds us that the Lord's pleasure in *parakīya-rasa* is superior to His pleasure in *svakīya-rasa*.

In the material world, *parakīya-rasa*, or loving affairs with unmarried girl friends, is a most degraded relationship, but in the spiritual world this type of loving affair is considered the supreme enjoyment. In the material world everything is but a reflection of the spiritual world, and that reflection is perverted. We cannot understand the affairs of the spiritual world on the basis of our experience in the material world. The Lord's pastimes with the *gopīs* are

therefore misunderstood by mundane scholars and word-wranglers. The parakīya-rasa of the spiritual world should not be discussed except by one who is very advanced in pure devotional service. The parakīya-rasa in the spiritual world and that in the material world are not comparable. The former is like gold, and the latter is like iron. Because the difference between the two is so great, they cannot actually be compared. However, one can easily distinguish the value of gold by seeing the value of iron. One who has the proper realization can easily distinguish the transcendental activities of the spiritual world from material activities.

Madhya TEXT 13.25

sūkṣma śveta-bālu pathe pulinera sama

dui dike ṭoṭā, saba-yena vṛndāvana //CC Madhya, 13.25//

SYNONYMS

sūkṣma—fine; śveta-bālu—white sand; pathe—on the path; pulinera sama—just like the bank of the Yamunā; dui dike—on two sides; ṭoṭā—gardens; saba—all; yena—like; vṛndāvana—the holy place Vṛndāvana.

TRANSLATION

The fine, white sand spread all over the path resembled the bank of the Yamunā, and the small gardens on both sides looked just like those in Vṛndāvana.

Madhya TEXT 13.26

rathe caḍi' jagannātha karilā gamana

dui-pārsve dekhi' cale ānandita-mana //CC Madhya, 13.26//

SYNONYMS

rathe caḍi'-riding on the car; jagannātha—Lord Jagannātha; karilā gamana—was passing; dui-pārsve—on both sides; dekhi'-seeing; cale—goes; ānandita—full of pleasure; mana—mind.

TRANSLATION

As Lord Jagannātha rode in His car and saw the beauty on both sides, His mind was filled with pleasure.

Madhya TEXT 13.27

'gauḍa' saba ratha ṭāne kariyā ānanda

kṣaṇe śīghra cale ratha, kṣaṇe cale manda //CC Madhya, 13.27//

SYNONYMS

gauḍa—the pullers of the car; saba—all; ratha—the car; ṭāne—pull; kariyā—feeling; ānanda—happiness; kṣaṇe—sometimes; śīghra cale—goes very fast; ratha—the car; kṣaṇe—sometimes; cale—goes; manda—very slow.

TRANSLATION

The pullers of the car were known as gauḍas, and they pulled with great pleasure. However, the car sometimes went very fast and sometimes very slow.

Madhya TEXT 13.28

kṣaṇe sthira hañā rahe, ṭānileha nā cale

īśvara-icchāya cale, nā cale kāro bale //CC Madhya, 13.28//

SYNONYMS

kṣaṇe—sometimes; sthira—still; hañā—becoming; rahe—stays; ṭānileha—in spite of being pulled; nā cale—does not go; īśvara-icchāya—by the will of the Lord; cale—goes; nā cale—does not go; kāro—of anyone; bale—by the strength.

TRANSLATION

Sometimes the car would stand still and not move, even though it was pulled very vigorously. The chariot therefore moved by the will of the Lord, not by the strength of any ordinary person.

Madhya TEXT 13.29

tabe mahāprabhu saba lañā bhakta-gaṇa

svahaste parāila sabe mālya-candana //CC Madhya, 13.29//

SYNONYMS

tabe—at that time; mahāprabhu—Śrī Caitanya Mahāprabhu; saba—all; lañā—

taking; bhakta-gaṇa—devotees; sva-haste—by His own hand; parāila—decorated; sabe—everyone; mālya-candana—with flower garlands and pulp of sandalwood.

TRANSLATION

As the car stood still, Śrī Caitanya Mahāprabhu gathered all His devotees and, with His own hand, decorated them with flower garlands and sandalwood pulp.

Madhya TEXT 13.30

paramānanda purī, āra bhāratī brahmānanda

śrī-haste candana pāñā bāḍila ānanda //CC Madhya, 13.30//

SYNONYMS

paramānanda purī—Paramānanda Purī; āra—and; bhāratī brahmānanda—Brahmānanda Bhāratī; śrī-haste—by the hand of Lord Caitanya Mahāprabhu; candana—sandalwood pulp; pāñā—getting; bāḍila—increased; ānanda—transcendental bliss.

TRANSLATION

Paramānanda Purī and Brahmānanda Bhāratī were both personally given garlands and sandalwood pulp from the very hands of Śrī Caitanya Mahāprabhu. This increased their transcendental pleasure.

Madhya TEXT 13.31

advaita-ācārya, āra prabhu-nityānanda

śrī-hasta-sparśe duñhāra ha-ila ānanda //CC Madhya, 13.31//

SYNONYMS

advaita-ācārya—Advaita Ācārya; āra—and; prabhu-nityānanda—Lord Nityānanda Prabhu; śrī-hasta-sparśe—by the touch of the transcendental hand of Lord Caitanya; duñhāra—of both of Them; ha-ila—there was; ānanda—transcendental bliss.

TRANSLATION

Similarly, when Advaita Ācārya and Nityānanda Prabhu felt the touch of the

transcendental hand of Śrī Caitanya Mahāprabhu, They were both very pleased.

Madhya TEXT 13.32

kīrtanīyā-gaṇe dila mālya-candana

svarūpa, śrīvāsa,-yāhāṇ mukhya dui-jana //CC Madhya, 13.32//

SYNONYMS

kīrtanīyā-gaṇe—unto the performers of saṅkīrtana; dila—gave; mālya-candana—garlands and sandalwood pulp; svarūpa—Svarūpa; śrīvāsa—Śrīvāsa; yāhāṇ—where; mukhya—principal; dui-jana—two persons.

TRANSLATION

The Lord also gave garlands and sandalwood pulp to the performers of saṅkīrtana. The chief two performers were Svarūpa Dāmodara and Śrīvāsa Ṭhākura.

Madhya TEXT 13.33

cāri sampradāye haila cabbīśa gāyana

dui dui mārdaṅgika haila aṣṭa jana //CC Madhya, 13.33//

SYNONYMS

cāri sampradāye—in the four parties; haila—there were; cabbīśa—twenty-four; gāyana—performers of kīrtana; dui dui—two in each party; mārdaṅgika—players of mṛdaṅga drums; haila—there were; aṣṭa jana—eight persons.

TRANSLATION

There were altogether four parties of kīrtana performers, comprising twenty-four chanters. In each party there were also two mṛdaṅga players, making an additional eight persons.

Madhya TEXT 13.34

tabe mahāprabhu mane vicāra kariyā

cāri sampradāya dila gāyana bāñṭiyā //CC Madhya, 13.34//

SYNONYMS

tabe—after this; mahāprabhu—Śrī Caitanya Mahāprabhu; mane—in the mind; vicāra kariyā—considering; cāri sampradāya—four parties; dila—gave; gāyana bāṇṭiyā—dividing the singers.

TRANSLATION

When the four parties were formed, Śrī Caitanya Mahāprabhu, after some consideration, divided the chanters.

Madhya TEXT 13.35

nityānanda, advaita, haridāsa, vakreśvare

cāri jane ājñā dila nṛtya karibāre //CC Madhya, 13.35//

SYNONYMS

nityānanda—Lord Nityānanda; advaita—Advaita Ācārya; haridāsa—Haridāsa Ṭhākura; vakreśvare—Vakreśvara Paṇḍita; cāri jane—to these four persons; ājñā dila—the Lord gave an order; nṛtya karibāre—to dance.

TRANSLATION

Śrī Caitanya Mahāprabhu ordered Nityānanda Prabhu, Advaita Ācārya, Haridāsa Ṭhākura and Vakreśvara Paṇḍita to dance in each of the four respective parties.

Madhya TEXT 13.36

prathama sampradāye kaila svarūpa-pradhāna

āra pañca-jana dila tāñra pāligāna //CC Madhya, 13.36//

SYNONYMS

prathama sampradāye—in the first party; kaila—fixed; svarūpa—Svarūpa Dāmodara; pradhāna—as the chief; āra—another; pañca-jana—five persons; dila—gave; tāñra—his; pāligāna—responders.

TRANSLATION

Svarūpa Dāmodara was chosen as the leader of the first party and was given five assistants to respond to his chanting.

Madhya TEXT 13.37

dāmodara, nārāyaṇa, datta govinda

rāghava paṇḍita, āra śrī-govindānanda //CC Madhya, 13.37//

SYNONYMS

dāmodara—Dāmodara Paṇḍita; nārāyaṇa—Nārāyaṇa; datta govinda—Govinda Datta; rāghava paṇḍita—Rāghava Paṇḍita; āra—and; śrī-govindānanda—Śrī Govindānanda.

TRANSLATION

The five who responded to the singing of Svarūpa Dāmodara were Dāmodara Paṇḍita, Nārāyaṇa, Govinda Datta, Rāghava Paṇḍita and Śrī Govindānanda.

Madhya TEXT 13.38

advaitere nṛtya karibāre ājñā dila

śrīvāsa-pradhāna āra sampradāya kaila //CC Madhya, 13.38//

SYNONYMS

advaitere—unto Advaita Ācārya; nṛtya—dancing; karibāre—for performing; ājñā—order; dila—gave; śrīvāsa—Śrīvāsa Ṭhākura; pradhāna—chief; āra—another; sampradāya—group; kaila—formed.

TRANSLATION

Advaita Ācārya Prabhu was ordered to dance in the first group. The Lord then formed another group with Śrīvāsa Ṭhākura as the chief man.

PURPORT

In the first group, Dāmodara Svarūpa was appointed chief singer, and the responding singers were Dāmodara Paṇḍita, Nārāyaṇa, Govinda Datta, Rāghava Paṇḍita and Govindānanda. Śrī Advaita Ācārya was appointed as a dancer. The next group was formed, and the chief singer was Śrīvāsa Ṭhākura.

Madhya TEXT 13.39

gaṅgādāsa, haridāsa, śrīmān, śubhānanda

śrī-rāma paṇḍita, tāhān nāce nityānanda //CC Madhya, 13.39//

SYNONYMS

gaṅgādāsa—Gaṅgādāsa; haridāsa—Haridāsa; śrīmān—Śrīmān; śubhānanda—Śubhānanda; śrī-rāma paṇḍita—Śrī Rāma Paṇḍita; tāhān—there; nāce—dances; nityānanda—Lord Nityānanda.

TRANSLATION

The five singers who responded to the singing of Śrīvāsa Ṭhākura were Gaṅgādāsa, Haridāsa, Śrīmān, Śubhānanda and Śrī Rāma Paṇḍita. Śrī Nityānanda Prabhu was appointed as a dancer.

Madhya TEXT 13.40

vāsudeva, gopīnātha, murāri yāhān gāya

mukunda-pradhāna kaila āra sampradāya //CC Madhya, 13.40//

SYNONYMS

vāsudeva—Vāsudeva; gopīnātha—Gopīnātha; murāri—Murāri; yāhān—where; gāya—sing; mukunda—Mukunda; pradhāna—chief; kaila—formed; āra—another; sampradāya—group.

TRANSLATION

Another group was formed consisting of Vāsudeva, Gopīnātha, and Murāri. All these were responsive singers, and Mukunda was the chief singer.

Madhya TEXT 13.41

śrīkānta, vallabha-sena āra dui jana

haridāsa-ṭhākura tāhān karena nartana //CC Madhya, 13.41//

SYNONYMS

śrīkānta, vallabha-sena—Śrīkānta and Vallabha Sena; āra—another; dui jana—two persons; haridāsa-ṭhākura—Haridāsa Ṭhākura; tāhān—there; karena—performs; nartana—dancing.

TRANSLATION

Another two persons, Śrīkānta and Vallabha Sena, joined as responsive singers. In this group, Haridāsa Ṭhākura [the senior] was the dancer.

PURPORT

In the third group, Mukunda was appointed the chief singer. This party was composed of Vāsudeva, Gopīnātha, Murāri, Śrīkānta and Vallabha Sena. The senior Haridāsa Ṭhākura was the dancer.

Madhya TEXT 13.42

govinda-ghoṣa-pradhāna kaila āra sampradāya

haridāsa, viṣṇudāsa, rāghava, yāhān gāya //CC Madhya, 13.42//

SYNONYMS

govinda-ghoṣa—Govinda Ghosh; pradhāna—the chief; kaila—formed; āra—another; sampradāya—group; haridāsa—the younger Haridāsa; viṣṇudāsa—Viṣṇudāsa; rāghava—Rāghava; yāhān—where; gāya—sing.

TRANSLATION

The Lord formed another group, appointing Govinda Ghosh as leader. In this group the younger Haridāsa, Viṣṇudāsa and Rāghava were the responding singers.

Madhya TEXT 13.43

mādhava, vāsudeva-ghoṣa,-dui sahodara

nṛtya karena tāhān paṇḍita-vakreśvara //CC Madhya, 13.43//

SYNONYMS

mādhava—Mādhava; vāsudeva-ghoṣa—Vāsudeva Ghosh; dui sahodara—two brothers; nṛtya karena—dances; tāhān—there; paṇḍita-vakreśvara—Vakreśvara Paṇḍita.

TRANSLATION

Two brothers named Mādhava Ghosh and Vāsudeva Ghosh also joined this group as responsive singers. Vakreśvara Paṇḍita was the dancer.

Madhya TEXT 13.44

kulīna-grāmera eka kīrtanīyā-samāja

tāhān nṛtya karena rāmānanda, satyarāja //CC Madhya, 13.44//

SYNONYMS

kulīna-grāmera—of the village known as Kulīna-grāma; eka—one; kīrtanīyā-samāja—saṅkīrtana party; tāhān—there; nṛtya karena—dances; rāmānanda—Rāmānanda; satyarāja—Satyarāja Khān.

TRANSLATION

There was a saṅkīrtana party from the village known as Kulīna-grāma, and Rāmānanda and Satyarāja were appointed the dancers in this group.

Madhya TEXT 13.45

śāntipurera ācāryera eka sampradāya

acyutānanda nāce tathā, āra saba gāya //CC Madhya, 13.45//

SYNONYMS

śāntipurera—of Śāntipura; ācāryera—of Advaita Ācārya; eka—one; sampradāya—group; acyutānanda—the son of Advaita Ācārya; nāce—dances; tathā—there; āra—the rest; saba—all; gāya—were singing.

TRANSLATION

There was another party that came from Śāntipura and was formed by Advaita Ācārya. Acyutānanda was the dancer, and the rest of the men were singers.

Madhya TEXT 13.46

khaṇḍera sampradāya kare anyatra kīrtana

narahari nāce tāhān śrī-raghunandana //CC Madhya, 13.46//

SYNONYMS

khaṇḍera—of the place named Khaṇḍa; sampradāya—party; kare—performs; anyatra—in a different place; kīrtana—chanting; narahari—Narahari; nāce—dances; tāhān—there; śrī-raghunandana—Raghunandana.

TRANSLATION

Another party was formed by the people of Khaṇḍa. These people were singing in a different place. In that group, Nārahari Prabhu and Rāghunandana were dancing.

Madhya TEXT 13.47

jagannāthera āge cāri sampradāya gāya

dui pāśe dui, pāche eka sampradāya //CC Madhya, 13.47//

SYNONYMS

jagannāthera āge—in front of the Deity Lord Jagannātha; cāri sampradāya gāya—four groups were chanting; dui pāśe—on two sides; dui—another two groups; pāche—at the rear; eka sampradāya—another group.

TRANSLATION

Four parties chanted and danced in front of Lord Jagannātha, and on both sides were two other parties. Another was at the rear.

Madhya TEXT 13.48

sāta sampradāye bāje caudda mādala

yāra dhvani śuni' vaiṣṇava haila pāgala //CC Madhya, 13.48//

SYNONYMS

sāta sampradāye—in seven groups; bāje—were beating; caudda—fourteen; mādala—drums; yāra—of which; dhvani—the sound; śuni'-hearing; vaiṣṇava—all the devotees; haila—became; pāgala—mad.

TRANSLATION

There were altogether seven parties of saṅkīrtana, and in each party two men were beating drums. Thus fourteen drums were being played at once. The sound was tumultuous, and all the devotees became mad.

Madhya TEXT 13.49

vaiṣṇavera megha-ghaṭāya ha-ila bādala

kīrtanānande saba varṣe netra-jala //CC Madhya, 13.49//

SYNONYMS

vaiṣṇavera—of the devotees; megha-ghaṭāya—by the assembly of clouds; ha-ila—there was; bādala—rainfall; kīrtana-ānande—in the blissful situation of chanting; saba—all of them; varṣe—rain; netra-jala—tears from the eyes.

TRANSLATION

All the Vaiṣṇavas came together like an assembly of clouds. As the devotees chanted the holy names, tears fell in great ecstasy like rainfall from their eyes.

Madhya TEXT 13.50

tri-bhuvana bhari' uṭhe kīrtanera dhvani

anya vādyādira dhvani kichui nā śuni //CC Madhya, 13.50//

SYNONYMS

tri-bhuvana bhari'-filling the three worlds; uṭhe—arose; kīrtanera dhvani—vibration of saṅkīrtana; anya—other; vādyā-ādira—of musical instruments; dhvani—the sound; kichui—anything; nā—not; śuni—hears.

TRANSLATION

When the saṅkīrtana resounded, it filled the three worlds. Indeed, no one could hear mundane sounds or musical instruments other than the saṅkīrtana.

Madhya TEXT 13.51

sāta ṭhāñi bule prabhu 'hari' 'hari' bali'

'jaya jagannātha', balena hasta-yuga tuli' //CC Madhya, 13.51//

SYNONYMS

sāta ṭhāñi—in the seven places; bule—wanders; prabhu—Śrī Caitanya Mahāprabhu; hari hari bali'-chanting the holy names Hari, Hari; jaya jagannātha—all glories to Lord Jagannātha; balena—says; hasta-yuga—His two arms; tuli'-raising.

TRANSLATION

Lord Caitanya Mahāprabhu wandered through all seven groups chanting the holy name, "Hari, Hari!" Raising His arms, He shouted, "All glories to Lord Jagannātha!"

Madhya TEXT 13.52

āra eka śakti prabhu karila prakāśa

eka-kāle sāta ṭhāṇi karila vilāsa //CC Madhya, 13.52//

SYNONYMS

āra—another; eka—one; śakti—mystic power; prabhu—Lord Śrī Caitanya Mahāprabhu; karila—made; prakāśa—manifest; eka-kāle—simultaneously; sāta ṭhāṇi—in seven places; karila—performed; vilāsa—pastimes.

TRANSLATION

Lord Caitanya Mahāprabhu then exhibited another mystic power by performing pastimes simultaneously in all seven groups.

Madhya TEXT 13.53

sabe kahe,-prabhu āchena mora sampradāya

anya ṭhāṇi nāhi yā'na āmāre dayāya //CC Madhya, 13.53//

SYNONYMS

sabe kahe—everyone said; prabhu—Śrī Caitanya Mahāprabhu; āchena—is present; mora sampradāya—in my group; anya ṭhāṇi—in other places; nāhi—does not; yā'na—go; āmāre—unto me; dayāya—bestows His mercy.

TRANSLATION

Everyone said, "Lord Caitanya Mahāprabhu is present in my group. Indeed, He does not go anywhere else. He is bestowing His mercy upon us."

Madhya TEXT 13.54

keha lakhite nāre prabhura acintya-śakti

antaraṅga-bhakta jāne, yānra śuddha-bhakti //CC Madhya, 13.54//

SYNONYMS

keha—anyone; lakhite—see; nāre—cannot; prabhura—of Śrī Caitanya Mahāprabhu; acintya—inconceivable; śakti—power; antaraṅga—intimate; bhakta—devotee; jāne—knows; yānra—whose; śuddha-bhakti—pure devotional service.

TRANSLATION

Actually, no one could see the inconceivable potency of the Lord. Only the most confidential devotees, those in pure, unalloyed devotional service, could understand.

Madhya TEXT 13.55

kīrtana dekhiyā jagannātha haraṣita

saṅkīrtana dekhe ratha kariyā sthagita //CC Madhya, 13.55//

SYNONYMS

kīrtana dekhiyā—by seeing the performance of saṅkīrtana; jagannātha—Lord Jagannātha; haraṣita—very pleased; saṅkīrtana—performance of saṅkīrtana; dekhe—sees; ratha—the car; kariyā sthagita—stopping.

TRANSLATION

Lord Jagannātha was very pleased by the saṅkīrtana, and He brought His car to a standstill just to see the performance.

Madhya TEXT 13.56

pratāparudrera haila parama vismaya

dekhite vivaśa rājā haila premamaya //CC Madhya, 13.56//

SYNONYMS

pratāparudrera—of King Pratāparudra; haila—there was; parama—very much; vismaya—astonishment; dekhite—to see; vivaśa—inactive; rājā—the King; haila—became; prema-maya—in ecstatic love.

TRANSLATION

King Pratāparudra also was astonished to see the saṅkīrtana. He became inactive and was converted to ecstatic love of Kṛṣṇa.

Madhya TEXT 13.57

kāśī-miśre kahe rājā prabhura mahimā

kāśī-miśra kahe,-tomāra bhāgyera nāhi sīmā //CC Madhya, 13.57//

SYNONYMS

kāśī-miśre-unto Kāśī Miśra; kahe-said; rājā-the King; prabhura mahimā-the glories of Śrī Caitanya Mahāprabhu; kāśī-miśra kahe-Kāśī Miśra said; tomāra-your; bhāgyera-of fortune; nāhi-there is not; sīmā-a limit.

TRANSLATION

When the King informed Kāśī Miśra of the glories of the Lord, Kāśī Miśra replied, "O King, your fortune has no limit!"

Madhya TEXT 13.58

sārvabhauma-saṅge rājā kare ṭhārāṭhāri

āra keha nāhi jāne caitanyera curi //CC Madhya, 13.58//

SYNONYMS

sārvabhauma-saṅge—with Sārvabhauma Bhaṭṭācārya; rājā—the King; kare—does; ṭhārāṭhāri—indication; āra—further; keha—anyone; nāhi—not; jāne—knows; caitanyera—of Lord Śrī Caitanya Mahāprabhu; curi—tricks.

TRANSLATION

The King and Sārvabhauma Bhaṭṭācārya were both aware of the Lord's activities, but no one else could see the tricks of Lord Caitanya Mahāprabhu.

Madhya TEXT 13.59

yāre tāṅra kṛpā, sei jānibāre pāre

kṛpā vinā brahmādika jānibāre nāre //CC Madhya, 13.59//

SYNONYMS

yāre—upon whom; tānra—His; kṛpā—mercy; sei—that person; jānibāre—to know; pāre—is able; kṛpā—mercy; vinā—without; brahma-ādika—the demigods, headed by Lord Brahmā; jānibāre—to know; nāre—are not able.

TRANSLATION

Only a person who has received the mercy of the Lord can understand. Without the Lord's mercy, even the demigods, headed by Lord Brahmā, cannot understand.

Madhya TEXT 13.60

rājāra tuccha sevā dekhi' prabhura tuṣṭa mana

sei ta' prasāde pāila 'rahasya-darśana' //CC Madhya, 13.60//

SYNONYMS

rājāra—of the King; tuccha—insignificant, menial; sevā—service; dekhi'-seeing; prabhura—of Śrī Caitanya Mahāprabhu; tuṣṭa—satisfied; mana—mind; sei—that; ta'-indeed; prasāde—by mercy; pāila—got; rahasya-darśana—seeing of the mystery of the activities.

TRANSLATION

Śrī Caitanya Mahāprabhu was very satisfied to see the King accept the menial task of sweeping the street, and for this humility, the King received the mercy of Śrī Caitanya Mahāprabhu. He could therefore observe the mystery of Śrī Caitanya Mahāprabhu's activities.

PURPORT

The mystery of the Lord's activities is described by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. Lord Jagannātha was astonished to see the transcendental dancing and chanting of Śrī Caitanya Mahāprabhu, and He stopped His car just to see the dancing. Lord Caitanya Mahāprabhu then danced in such a mystical way that He pleased Lord Jagannātha. The seer and the dancer were one and the same Supreme Person, but the Lord, being one and many at the same time, was exhibiting the variegatedness of His pastimes. This is the meaning behind His mysterious exhibition. By the mercy of Śrī Caitanya Mahāprabhu, the King could understand how both of Them were enjoying each other's activities. Another mysterious exhibition was Śrī Caitanya Mahāprabhu's simultaneous

presence in seven groups. By the mercy of Śrī Caitanya Mahāprabhu, the King could understand that also.

Madhya TEXT 13.61

sākṣāte nā deya dekhā, parokṣe ta' dayā

ke bujhite pāre caitanya-candrera māyā //CC Madhya, 13.61//

SYNONYMS

sākṣāte—directly; nā—not; deya—gives; dekhā—interview; parokṣe—indirectly; ta'-indeed; dayā—there was mercy; ke—who; bujhite—to understand; pāre—is able; caitanya-candrera—of Lord Śrī Caitanya Mahāprabhu; māyā—internal potency.

TRANSLATION

Although the King was refused an interview, he was indirectly bestowed causeless mercy. Who can understand the internal potency of Śrī Caitanya Mahāprabhu?

PURPORT

As Śrī Caitanya Mahāprabhu was playing the part of a world teacher, He did not agree to see the King because a king is a mundane person interested in money and women. Indeed, the very name "king" suggests one who is always surrounded by money and women. As a sannyāsī, Śrī Caitanya Mahāprabhu was afraid of both money and women. The very word "king" is repugnant to one who is in the renounced order of life. Śrī Caitanya Mahāprabhu refused to see the King, but indirectly, by the Lord's causeless mercy, the King was able to understand the Lord's mysterious activities. Lord Caitanya Mahāprabhu's activities were exhibited sometimes to reveal Him as the Supreme Personality of Godhead and sometimes to show Him as a devotee. Both kinds of activity are mysterious and appreciated only by pure devotees.

Madhya TEXT 13.62

sārvabhauma, kāśī-miśra, -dui mahāśaya

rājāre prasāda dekhi' ha-ilā vismaya //CC Madhya, 13.62//

SYNONYMS

sārvabhauma—Sārvabhauma Bhaṭṭācārya; kāśī-miśra—Kāśī Miśra; dui mahāśaya—two great personalities; rājāre—unto the King; prasāda—mercy; dekhi'-seeing; ha-ilā—became; vismaya—astonished.

TRANSLATION

When the two great personalities Sārvabhauma Bhaṭṭācārya and Kāśī Miśra saw Caitanya Mahāprabhu's causeless mercy upon the King, they were astonished.

Madhya TEXT 13.63

ei-mata līlā prabhu kaila kata-kṣaṇa

āpane gāyena, nācā'na nija-bhakta-gaṇa //CC Madhya, 13.63//

SYNONYMS

ei-mata—in this way; līlā—pastimes; prabhu—Śrī Caitanya Mahāprabhu; kaila—performed; kata-kṣaṇa—for some time; āpane gāyena—personally sings; nācā'na—made to dance; nija-bhakta-gaṇa—His own personal devotees.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu performed His pastimes for some time in this way. He personally sang and induced His personal associates to dance.

Madhya TEXT 13.64

kabhu eka mūrti, kabhu hana bahu-mūrti

kārya-anurūpa prabhu prakāśaye śakti //CC Madhya, 13.64//

SYNONYMS

kabhu—sometimes; eka mūrti—one form; kabhu—sometimes; hana—becomes; bahu-mūrti—many forms; kārya-anurūpa—according to the program of activities; prabhu—Lord Śrī Caitanya Mahāprabhu; prakāśaye—exhibits; śakti—His internal potency.

TRANSLATION

According to His need, the Lord sometimes exhibited one form and sometimes many. This was being executed by His internal potency.

Madhya TEXT 13.65

līlāveśe prabhura nāhi nijānusandhāna

icchā jāni 'līlā śakti' kare samādhāna //CC Madhya, 13.65//

SYNONYMS

līlā-āveśe—in the ecstasy of transcendental pastimes; prabhura—of Śrī Caitanya Mahāprabhu; nāhi—there was not; nija-anusandhāna—understanding about His personal self; icchā jāni—knowing His desire; līlā śakti—the potency known as līlā-śakti; kare—does; samādhāna—all arrangements.

TRANSLATION

Indeed, the Personality of Godhead forgot Himself in the course of His transcendental pastimes, but His internal potency [līlā-śakti], knowing the intentions of the Lord, made all arrangements.

PURPORT

It is stated in the Upaniṣads:

parāsyā śaktir vividhaiva śrūyate

svābhāvikī jñāna-bala-kriyā ca

"The Supreme Lord has multi-potencies which act so perfectly that all consciousness, strength and activity are being directed solely by His will." (Śvetāśvatara Upaniṣad 6.8)

Śrī Caitanya Mahāprabhu exhibited His mystic power in presenting Himself simultaneously in each and every saṅkīrtana group. Most people thought that He was one, but some saw that He was many. The internal devotees could understand that the Lord, although one, was exhibiting Himself as many in the different saṅkīrtana groups. When Śrī Caitanya Mahāprabhu danced, He forgot Himself and was simply absorbed in ecstatic bliss. However, His internal potency arranged everything perfectly. This is the difference between the internal and external potency. In the material world, the external potency (material energy) can act only after one endeavors at great length, but when the Supreme Lord desires, everything is performed automatically by the internal potency. By His will, things happen so nicely and perfectly that they appear to be carried out automatically. Sometimes the activities of the internal potency are exhibited in

the material world. In fact, all the activities of material nature are actually performed by the inconceivable energies of the Lord, but so-called scientists and students of material nature are unable to understand ultimately how things are happening. They evasively conclude that everything is being done by nature, but they do not know that behind nature is the potent Supreme Personality of Godhead. This is explained in Bhagavad-gītā:

mayādhyakṣeṇa prakṛtiḥ

sūyate sa-carācaram

hetunānena kaunteya

jagad viparivartate

"This material nature is working under My direction, O son of Kuntī, and it is producing all moving and unmoving beings. By its rule this manifestation is created and annihilated again and again." (Bg. 9.10)

Madhya TEXT 13.66

pūrve yaiche rāsādi līlā kaila vṛndāvane

alaukika līlā gaura kaila kṣaṇe kṣaṇe //CC Madhya, 13.66//

SYNONYMS

pūrve—formerly; yaiche—as; rāsa-ādi līlā—the rāsa-līlā and other pastimes; kaila—performed; vṛndāvane—at Vṛndāvana; alaukika—uncommon; līlā—pastimes; gaura—Lord Śrī Caitanya Mahāprabhu; kaila—performed; kṣaṇe kṣaṇe—moment after moment.

TRANSLATION

Just as Lord Śrī Kṛṣṇa formerly performed the rāsa-līlā dance and other pastimes at Vṛndāvana, Lord Śrī Caitanya Mahāprabhu performed uncommon pastimes moment after moment.

Madhya TEXT 13.67

bhakta-gaṇa anubhave, nāhi jāne āna

śrī-bhāgavata-śāstra tāhāte pramāṇa //CC Madhya, 13.67//

SYNONYMS

bhakta-gaṇa—all devotees; anubhave—could perceive; nāhi jāne—do not know; āna—others; śrī-bhāgavata-śāstra—the revealed scripture Śrīmad-Bhāgavatam; tāhāte—in that connection; pramāṇa—evidence.

TRANSLATION

Śrī Caitanya Mahāprabhu's dancing before the Ratha-yātrā car could be perceived only by pure devotees. Others could not understand. Descriptions of Lord Kṛṣṇa's uncommon dancing can be found in the revealed scripture Śrīmad-Bhāgavatam.

PURPORT

Lord Śrī Kṛṣṇa expanded Himself into many forms while engaged in the rāsa-līlā dance, and He also expanded Himself when He married 16,000 wives in Dvārakā. The same process was adopted by Śrī Caitanya Mahāprabhu when He expanded Himself into seven forms to dance in each and every group of the saṅkīrtana party. These expansions were appreciated by pure devotees, including King Pratāparudra. Although for reasons of external formality Śrī Caitanya Mahāprabhu refused to see King Pratāparudra because he was a king, King Pratāparudra became one of the Lord's most confidential devotees by the Lord's special mercy upon Him. The King could see Śrī Caitanya Mahāprabhu simultaneously present in all seven groups. As confirmed in Śrīmad-Bhāgavatam, one cannot see the expansions of the transcendental forms of the Lord unless one is a pure devotee of the Lord.

Madhya TEXT 13.68

ei-mata mahāprabhu kare nṛtya-raṅge

bhāsāila saba loka premera taraṅge //CC Madhya, 13.68//

SYNONYMS

ei-mata—in this way; mahāprabhu—Śrī Caitanya Mahāprabhu; kare—performs; nṛtya-raṅge—dancing in great pleasure; bhāsāila—inundated; saba—all; loka—people; premera taraṅge—in waves of ecstatic love.

TRANSLATION

In this way Śrī Caitanya Mahāprabhu danced in great jubilation and inundated

all the people with waves of ecstatic love.

Madhya TEXT 13.69

ei-mata haila kṛṣṇera rathe ārohaṇa

tāra āge prabhu nācāila bhakta-gaṇa //CC Madhya, 13.69//

SYNONYMS

ei-mata—in this way; haila—there was; kṛṣṇera—of Lord Śrī Kṛṣṇa; rathe—on the car; ārohaṇa—getting up; tāra āge—before it; prabhu—Śrī Caitanya Mahāprabhu; nācāila—caused to dance; bhakta-gaṇa—all devotees.

TRANSLATION

Thus Lord Jagannātha mounted His car, and Lord Śrī Caitanya Mahāprabhu inspired all His devotees to dance in front of it.

Madhya TEXT 13.70

āge śuna jagannāthera guṇḍicā-gamana

tāra āge prabhu yaiche karilā nartana //CC Madhya, 13.70//

SYNONYMS

āge—ahead; śuna—hear; jagannāthera—of Lord Jagannātha; guṇḍicā-gamana—going to the Guṇḍicā temple; tāra āge—before that; prabhu—Śrī Caitanya Mahāprabhu; yaiche—as; karilā—did; nartana—dancing.

TRANSLATION

Now please hear about Lord Jagannātha's going to the Guṇḍicā temple while Śrī Caitanya Mahāprabhu danced before the Ratha car.

Madhya TEXT 13.71

ei-mata kīrtana prabhu karila kata-kṣaṇa

āpana-udyoge nācāila bhakta-gaṇa //CC Madhya, 13.71//

SYNONYMS

ei-mata—in this way; kīrtana—chanting; prabhu—Śrī Caitanya Mahāprabhu;

karila—performed; kata-kṣaṇa—for some time; āpana—personal; udyoge—by endeavor; nācāila—caused to dance; bhakta-gaṇa—all the devotees.

TRANSLATION

The Lord performed kīrtana for some time and, through His own endeavor, inspired all the devotees to dance.

Madhya TEXT 13.72

āpani nācite yabe prabhura mana haila

sāta sampradāya tabe ekaṭra karila //CC Madhya, 13.72//

SYNONYMS

āpani—personally; nācite—to dance; yabe—when; prabhura—of Lord Śrī Caitanya Mahāprabhu; mana—mind; haila—became; sāta sampradāya—all the seven parties; tabe—at that time; ekaṭra karila—combined.

TRANSLATION

When the Lord Himself wanted to dance, all seven groups combined together.

Madhya TEXT 13.73

śrīvāsa, rāmāi, raghu, govinda, mukunda

haridāsa, govindānanda, mādharma, govinda //CC Madhya, 13.73//

SYNONYMS

śrīvāsa—Śrīvāsa; rāmāi—Rāmāi; raghu—Raghu; govinda—Govinda; mukunda—Mukunda; haridāsa—Haridāsa; govindānanda—Govindānanda; mādharma—Mādhava; govinda—Govinda.

TRANSLATION

The Lord's devotees-including Śrīvāsa, Rāmāi, Raghu, Govinda, Mukunda, Haridāsa, Govindānanda, Mādhava and Govinda-all combined together.

Madhya TEXT 13.74

uddaṇḍa-nṛtye prabhura yabe haila mana

svarūpera saṅge dila ei nava jana //CC Madhya, 13.74//

SYNONYMS

uddaṇḍa-nṛtye—in the dancing with high jumps; prabhura—of Śrī Caitanya Mahāprabhu; yabe—when; haila mana—it was the mind; svarūpera—Svarūpa Dāmodara; saṅge—with; dila—gave; ei—these; nava jana—nine persons.

TRANSLATION

When Śrī Caitanya Mahāprabhu desired to jump high while dancing, He placed these nine people in the charge of Svarūpa Dāmodara.

Madhya TEXT 13.75

ei daśa jana prabhura saṅge gāya, dhāya

āra saba sampradāya cāri dike gāya //CC Madhya, 13.75//

SYNONYMS

ei daśa jana—these ten persons; prabhura—Śrī Caitanya Mahāprabhu; saṅge—with; gāya—chant; dhāya—run; āra—others; saba—all; sampradāya—groups of men; cāri dike—all around; gāya—chant.

TRANSLATION

These devotees [Svarūpa Dāmodara and the devotees in his charge] sang along with the Lord, and they also ran beside Him. All the other groups of men also sang.

Madhya TEXT 13.76

daṇḍavat kari, prabhu yuḍi' dui hāta

ūrdhva-mukhe stuti kare dekhi' jagannātha //CC Madhya, 13.76//

SYNONYMS

daṇḍavat kari—offering obeisances; prabhu—Śrī Caitanya Mahāprabhu; yuḍi'-folding; dui hāta—two hands; ūrdhva-mukhe—raising the face upward; stuti kare—offers prayer; dekhi'-seeing; jagannātha—the Deity of Lord Jagannātha.

TRANSLATION

Offering obeisances to the Lord with folded hands, Śrī Caitanya Mahāprabhu raised His face toward Jagannātha and prayed as follows.

Madhya TEXT 13.77

namo brahmaṇya-devāya

go-brāhmaṇa-hitāya ca

jagad-dhitāya kṛṣṇāya

govindāya namo namaḥ //CC Madhya, 13.77//

SYNONYMS

namaḥ—all obeisances; brahmaṇya-devāya—to the Lord worshipable by persons in brahminical culture; go-brāhmaṇa—for cows and brāhmaṇas; hitāya—beneficial; ca—also; jagat-hitāya—to one who always is benefiting the whole world; kṛṣṇāya—unto Kṛṣṇa; govindāya—unto Govinda; namaḥ namaḥ—repeated obeisances.

TRANSLATION

" 'Let me offer my respectful obeisances unto Lord Kṛṣṇa, who is the worshipable Deity for all brahminical men, who is the well-wisher of cows and brāhmaṇas, and who is always benefiting the whole world. I offer my repeated obeisances to the Personality of Godhead, known as Kṛṣṇa and Govinda.'

PURPORT

This is a quotation from the Viṣṇu Purāṇa (1.19.65).

Madhya TEXT 13.78

jayati jayati devo devakī-nandano 'sau

jayati jayati ko vṛṣṇi-vamśa-pradīpaḥ

jayati jayati megha-śyāmalaḥ komalāṅgo

jayati jayati pṛthvī-bhāra-nāśo mukundaḥ //CC Madhya, 13.78//

SYNONYMS

jayati—all glories; jayati—all glories; devaḥ—to the Supreme Personality of

Godhead; devakī-nandanah—the son of Devakī; asau—He; jayati jayati—all glories; kṛṣṇah—to Lord Kṛṣṇa; vṛṣṇi-vaṁśa-pradīpaḥ—the light of the dynasty of Vṛṣṇi; jayati jayati—all glories; megha-śyāmalaḥ—to the Supreme Personality of Godhead, who looks like a blackish cloud; komala-aṅgaḥ—with a body as soft as a lotus flower; jayati jayati—all glories; pṛthvī-bhāra-nāśaḥ—to the deliverer of the whole world from its burden; mukundaḥ—the deliverer of liberation to everyone.

TRANSLATION

" 'All glories unto the Supreme Personality of Godhead who is known as the son of Devakī. All glories to the Supreme Personality of Godhead who is known as the light of the dynasty of Vṛṣṇi. All glories to the Supreme Personality of Godhead whose bodily luster is like that of a new cloud and whose body is as soft as a lotus flower. All glories to the Supreme Personality of Godhead who appeared on this planet to deliver the world from the burden of demons and who can offer liberation to everyone.'

PURPORT

This is a verse from the Mukunda-mālā (3).

Madhya TEXT 13.79

jayati jana-nivāso devakī-janma-vādo

yadu-vara-pariṣat svair dorbhir asyann adharmam

sthira-cara-vṛjjina-ghnaḥ susmita-śrī-mukhena

vraja-pura-vanitānām vardhayan kāma-devam //CC Madhya, 13.79//

SYNONYMS

jayati—eternally lives gloriously; jana-nivāsaḥ—He who lives among human beings like the members of the Yadu dynasty and is the ultimate resort of all living entities; devakī-janma-vādaḥ—known as the son of Devakī (No one can actually become the father or mother of the Supreme Personality of Godhead. Therefore devakī-janma-vāda means that He is known as the son of Devakī. Similarly, He is also known as the son of mother Yaśodā, Vasudeva or Nanda Mahārāja.); yadu-vara-pariṣat—served by the members of the Yadu dynasty or the cowherd men of Vṛndāvana (all of whom are constant associates of the

Supreme Lord and are the Lord's eternal servants); svaiḥ dorbhiḥ—by His own arms, or by His devotees like Arjuna who are just like His own arms; asyan—killing; adharmam—demons or the impious; sthira-cara-vṛjina-ghnaḥ—the destroyer of all the ill fortune of all living entities, moving and not moving; su-smita—always smiling; śrī-mukhena—by His beautiful face; vraja-pura-vanītānām—of the damsels of Vṛndāvana; vardhayan—increasing; kāma-devam—the lusty desires.

TRANSLATION

" 'Lord Śrī Kṛṣṇa is He who is known as jana-nivāsa, the ultimate resort of all living entities, and who is also known as Devakī-nandana or Yaśodā-nandana, the son of Devakī and Yaśodā. He is the guide of the Yadu dynasty, and with His mighty arms He kills everything inauspicious as well as every man who is impious. By His presence He destroys all things inauspicious for all living entities, moving and inert. His blissful smiling face always increases the lusty desires of the gopīs of Vṛndāvana. May He be all glorious and happy!'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.90.48).

Madhya TEXT 13.80

nāhaṁ vipro na ca nara-patir nāpi vaiśyo na śūdro
nāhaṁ varṇī na ca gr̥ha-patir no vanastho yatir vā
kintu prodyan-nikhila-paramānanda-pūrnāmṛtābdher
gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ //CC Madhya, 13.80//

SYNONYMS

na—not; aham—I; vipraḥ—a brāhmaṇa; na—not; ca—also; nara-patiḥ—a king or kṣatriya; na—not; api—also; vaiśyaḥ—belonging to the mercantile class; na—not; śūdraḥ—belonging to the worker class; na—not; aham—I; varṇī—belonging to any caste, or brahmacārī (A brahmacārī may belong to any caste. Anyone can become a brahmacārī or lead a life of celibacy.); na—not; ca—also; gr̥ha-patiḥ—householder; no—not; vana-sthaḥ—vānaprastha, one who, after retirement from family life, goes to the forest to learn how to be detached from family life; yatīḥ—mendicant or renunciant; vā—either; kintu—but; prodyan—

brilliant; nikhila—universal; parama-ānanda—with transcendental bliss; pūrṇa—complete; amṛta-abdheḥ—who is the ocean of nectar; gopī-bhartuḥ—of the Supreme Person, who is the maintainer of the gopīs; pada-kamalayoḥ—of the two lotus feet; dāsa—of the servant; dāsa-anudāsaḥ—the servant of the servant.

TRANSLATION

" 'I am not a brāhmaṇa, I am not a kṣatriya, I am not a vaiśya or a śūdra. Nor am I a brahmacārī, a householder, a vānaprastha or a sannyāsī. I identify Myself only as the servant of the servant of the servant of the lotus feet of Lord Śrī Kṛṣṇa, the maintainer of the gopīs. He is like an ocean of nectar, and He is the cause of universal transcendental bliss. He is always existing with brilliance.' "

PURPORT

This verse is found in the Padyāvalī (74).

Madhya TEXT 13.81

eta paḍi' punarapi karila praṇāma

yoḍa-hāte bhakta-gaṇa vande bhagavān //CC Madhya, 13.81//

SYNONYMS

eta paḍi'-reciting these; punarapi—again; karila—the Lord offered; praṇāma—obeisances; yoḍa-hāte—with folded hands; bhakta-gaṇa—all the devotees; vande—offer prayer; bhagavān—unto the Supreme Personality of Godhead.

TRANSLATION

Having recited all these verses from scripture, the Lord again offered His obeisances, and all the devotees, with folded hands, also offered prayers to the Supreme Personality of Godhead.

Madhya TEXT 13.82

uddaṇḍa nṛtya prabhu kariyā huṅkāra

cakra-bhrami bhrame yaiche alāta-ākāra //CC Madhya, 13.82//

SYNONYMS

uddaṇḍa—jumping; nṛtya—dancing; prabhu—Śrī Caitanya Mahāprabhu; kariyā

—making; huṅkāra—loud vibration; cakra-bhrami—making a circular movement like a wheel; bhrame—moves; yaiche—as if; alāta-ākāra—circle of fire.

TRANSLATION

When Śrī Caitanya Mahāprabhu danced and jumped high, roaring like thunder and moving in a circle like a wheel, He appeared like a circling firebrand.

PURPORT

If a burning cinder of a firebrand is whirled about very swiftly, it gives the appearance of a circle of fire. This is called alāta-ākāra, or a firebrand circle. This whole circle is not actually made of fire but is a single fire in motion. Similarly, Lord Śrī Caitanya Mahāprabhu is a single personality, but when He danced and jumped high in a circle, He appeared like the alāta-cakra.

Madhya TEXT 13.83

nṛtye prabhura yāhān yānhā paḍe pada-tala

sasāgara-śaila mahī kare ṭalamala //CC Madhya, 13.83//

SYNONYMS

nṛtye—while dancing; prabhura—of Śrī Caitanya Mahāprabhu; yāhān yānhā—wherever; paḍe—steps; pada-tala—His foot; sa-sāgara—with the oceans; śaila—hills and mountains; mahī—the earth; kare—does; ṭalamala—tilting.

TRANSLATION

Wherever Śrī Caitanya Mahāprabhu stepped while dancing, the whole earth, with its hills and seas, appeared to tilt.

Madhya TEXT 13.84

stambha, sveda, pulaka, āśru, kampa, vaivarṇya

nānā-bhāve vivaśatā, garva, harṣa, dainya //CC Madhya, 13.84//

SYNONYMS

stambha—being stunned; sveda—perspiration; pulaka—jubilation; āśru—tears; kampa—trembling; vaivarṇya—change of color; nānā-bhāve—in various ways;

vivaśatā—helplessness; garva—pride; harṣa—exuberation; dainya—humility.

TRANSLATION

When Caitanya Mahāprabhu danced, He displayed various blissful transcendental changes in His body. Sometimes He appeared as though stunned. Sometimes the hairs of His body stood on end. Sometimes He perspired, cried, trembled and changed color, and sometimes He exhibited symptoms of helplessness, pride, exuberance and humility.

Madhya TEXT 13.85

āchāḍa khāñā paḍe bhūme gaḍi' yāya

suvarṇa-parvata yaiche bhūmete loṭāya //CC Madhya, 13.85//

SYNONYMS

āchāḍa khāñā—crashing; paḍe—falls; bhūme—on the ground; gaḍi'-rolling; yāya—goes; suvarṇa-parvata—a golden mountain; yaiche—as if; bhūmete—on the ground; loṭāya—rolls.

TRANSLATION

When Śrī Caitanya Mahāprabhu fell down with a crash while dancing, He would roll on the ground. At such times it appeared that a golden mountain was rolling on the ground.

Madhya TEXT 13.86

nityānanda-prabhu dui hāta prasāriyā

prabhure dharite cāhe āśa-pāśa dhāñā //CC Madhya, 13.86//

SYNONYMS

nityānanda-prabhu—Lord Nityānanda Prabhu; dui—two; hāta—hands; prasāriyā—stretching; prabhure—Lord Śrī Caitanya Mahāprabhu; dharite—to catch; cāhe—wants; āśa-pāśa—here and there; dhāñā—running.

TRANSLATION

Nityānanda Prabhu would stretch out His two hands and try to catch the Lord when He was running here and there.

Madhya TEXT 13.87

prabhu-pāche bule ācārya kariyā huṅkāra

'hari-bola' 'hari-bola' bale bāra bāra //CC Madhya, 13.87//

SYNONYMS

prabhu-pāche—behind the Lord; bule—was walking; ācārya—Advaita Ācārya; kariyā—making; huṅkāra—a loud vibration; hari-bola hari-bola—chant the holy name of Hari; bale—says; bāra bāra—again and again.

TRANSLATION

Advaita Ācārya would walk behind the Lord and loudly chant "Hari bol! Hari bol!" again and again.

Madhya TEXT 13.88

loka nivārite haila tina maṇḍala

prathama-maṇḍale nityānanda mahā-bala //CC Madhya, 13.88//

SYNONYMS

loka—the people; nivārite—to check; haila—there were; tina—three; maṇḍala—circles; prathama-maṇḍale—in the first circle; nityānanda—Lord Nityānanda; mahā-bala—of great strength.

TRANSLATION

Just to check the crowds from coming too near the Lord, they formed three circles. The first circle was guided by Nityānanda Prabhu, who is Balarāma Himself, the possessor of great strength.

Madhya TEXT 13.89

kāśīśvara govindādi yata bhakta-gaṇa

hātāhāti kari' haila dvitīya āvaraṇa //CC Madhya, 13.89//

SYNONYMS

kāśīśvara—Kāśīśvara; govinda-ādi—headed by Govinda; yata—all; bhakta-gaṇa—devotees; hātāhāti—linked hand to hand; kari'-doing; haila—became; dvitīya

—a second; āvaraṇa—covering circle.

TRANSLATION

All the devotees headed by Kāśīśvara and Govinda linked hands and formed a second circle around the Lord.

Madhya TEXT 13.90

bāhire pratāparudra lañā pātra-gaṇa

maṇḍala hañā kare loka nivāraṇa //CC Madhya, 13.90//

SYNONYMS

bāhire—outside; pratāparudra—King Pratāparudra; lañā—taking; pātra-gaṇa—his own associates; maṇḍala—circle; hañā—becoming; kare—does; loka—of the crowd; nivāraṇa—checking.

TRANSLATION

Mahārāja Pratāparudra and his personal assistants formed a third circle around the two inner circles just to check the crowd from coming too near.

Madhya TEXT 13.91

haricandanera skandhe hasta ālambiyā

prabhura nṛtya dekhe rājā āviṣṭa hañā //CC Madhya, 13.91//

SYNONYMS

haricandanera—of Haricandana; skandhe—on the shoulder; hasta—hand; ālambiyā—putting; prabhura—of Śrī Caitanya Mahāprabhu; nṛtya dekhe—sees the dancing; rājā—Mahārāja Pratāparudra; āviṣṭa hañā—in great ecstasy.

TRANSLATION

With his hands on the shoulders of Haricandana, King Pratāparudra could see Lord Caitanya Mahāprabhu dancing, and the King felt great ecstasy.

Madhya TEXT 13.92

hena-kāle śrīnivāsa premāviṣṭa-mana

rājāra āge rahi' dekhe prabhura nartana //CC Madhya, 13.92//

SYNONYMS

hena-kāle—at this time; śrīnivāsa—Śrīvāsa Ṭhākura; prema-āviṣṭa-mana—with a greatly ecstatic mind; rājāra āge—in front of the King; rahi'-keeping himself; dekhe—sees; prabhura—of Śrī Caitanya Mahāprabhu; nartana—the dancing.

TRANSLATION

While the King beheld the dancing, Śrīvāsa Ṭhākura, standing in front of him, became ecstatic as he saw the dancing of Śrī Caitanya Mahāprabhu.

Madhya TEXT 13.93

rājāra āge haricandana dekhe śrīnivāsa

haste tānre sparśi' kahe,-hao eka-pāśa //CC Madhya, 13.93//

SYNONYMS

rājāra āge—in front of the King; haricandana—Haricandana; dekhe—sees; śrīnivāsa—Śrīvāsa Ṭhākura; haste—with his hand; tānre—him; sparśi'-touching; kahe—says; hao—please come; eka-pāśa—to one side.

TRANSLATION

Seeing Śrīvāsa Ṭhākura standing before the King, Haricandana touched Śrīvāsa with his hand and requested him to step aside.

Madhya TEXT 13.94

nṛtyāveśe śrīnivāsa kichui nā jāne

bāra bāra ṭhele, teṇho krodha haila mane //CC Madhya, 13.94//

SYNONYMS

nṛtya-āveśe—fully absorbed in seeing the dancing of Śrī Caitanya Mahāprabhu; śrīnivāsa—Śrīvāsa Ṭhākura; kichui—anything; nā—does not; jāne—know; bāra bāra—again and again; ṭhele—when he pushes; teṇho—Śrīvāsa; krodha—angry; haila—became; mane—in the mind.

TRANSLATION

Absorbed in watching Śrī Caitanya Mahāprabhu dance, Śrīvāsa Ṭhākura could not understand why he was being touched and pushed. After he was pushed again and again, he became angry.

Madhya TEXT 13.95

cāpaḍa māriyā tāre kaila nivāraṇa

cāpaḍa khāñā kruddha hailā haricandana //CC Madhya, 13.95//

SYNONYMS

cāpaḍa māriyā—slapping; tāre—him; kaila nivāraṇa—stopped; cāpaḍa khāñā—getting the slap; kruddha—angry; hailā—became; haricandana—Haricandana.

TRANSLATION

Śrīvāsa Ṭhākura slapped Haricandana to stop him from pushing him. In turn, this made Haricandana angry.

Madhya TEXT 13.96

kruddha hañā tāñre kichu cāhe balibāre

āpani pratāparudra nivārila tāre //CC Madhya, 13.96//

SYNONYMS

kruddha hañā—becoming angry; tāñre—unto Śrīvāsa Ṭhākura; kichu—something; cāhe—wants; balibāre—to speak; āpani—personally; pratāparudra—King Pratāparudra; nivārila—stopped; tāre—unto him.

TRANSLATION

As the angered Haricandana was about to speak to Śrīvāsa Ṭhākura, Pratāparudra Mahārāja personally stopped him.

Madhya TEXT 13.97

bhāgyavān tumi-inhāra hasta-sparśa pāilā

āmāra bhāgye nāhi, tumi kṛtārtha hailā //CC Madhya, 13.97//

SYNONYMS

bhāgyavān tumi—you are very fortunate; inhāra—of Śrīvāsa Ṭhākura; hasta—of the hand; sparśa—touch; pāilā—have received; āmāra bhāgye—in my fortune; nāhi—there is no such thing; tumi—you; kṛta-artha hailā—have become graced.

TRANSLATION

King Pratāparudra said, "You are very fortunate, for you have been graced by the touch of Śrīvāsa Ṭhākura. I am not so fortunate. You should feel obliged to him."

Madhya TEXT 13.98

prabhura nṛtya dekhi' loke haila camatkāra

anya āchuk, jagannāthera ānanda apāra //CC Madhya, 13.98//

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; nṛtya—dancing; dekhi'-seeing; loke—everyone; haila—became; camatkāra—astonished; anya āchuk—let alone others; jagannāthera—of Lord Jagannātha; ānanda apāra—there was extreme happiness.

TRANSLATION

Everyone was astonished by the dancing of Caitanya Mahāprabhu, and even Lord Jagannātha became extremely happy to see Him.

Madhya TEXT 13.99

ratha sthira kaila, āge nā kare gamana

animiṣa-netre kare nṛtya daraśana //CC Madhya, 13.99//

SYNONYMS

ratha—the car; sthira kaila—stopped; āge—forward; nā—not; kare—does; gamana—moving; animiṣa—unblinking; netre—with eyes; kare—does; nṛtya—of the dancing; daraśana—seeing.

TRANSLATION

The car came to a complete standstill and remained immobile while Lord Jagannātha, with unblinking eyes, watched the dancing of Śrī Caitanya Mahāprabhu.

Madhya TEXT 13.100

subhadrā-balarāmera hṛdaye ullāsa

nṛtya dekhi' dui janāra śrī-mukhete hāsa //CC Madhya, 13.100//

SYNONYMS

subhadrā—of the goddess Subhadrā; balarāmera—and of Balarāma; hṛdaye—in the hearts; ullāsa—ecstasy; nṛtya—dancing; dekhi'-seeing; dui janāra—of the two persons; śrī-mukhete—in the beautiful mouths; hāsa—smiling.

TRANSLATION

The goddess of fortune, Subhadrā, and Lord Balarāma both felt great happiness and ecstasy within Their hearts. Indeed, They were seen smiling at the dancing.

Madhya TEXT 13.101

uddaṇḍa nṛtye prabhura adbhuta vikāra

aṣṭa sāttvika bhāva udaya haya sama-kāla //CC Madhya, 13.101//

SYNONYMS

uddaṇḍa—jumping; nṛtye—by dancing; prabhura—of Śrī Caitanya Mahāprabhu; adbhuta—wonderful; vikāra—transformations; aṣṭa sāttvika—eight transcendental kinds; bhāva—ecstasy; udaya haya—awaken; sama-kāla—simultaneously.

TRANSLATION

When Caitanya Mahāprabhu danced and jumped high, eight wonderful transformations indicative of divine ecstasy were seen in His body. All these symptoms were visible simultaneously.

Madhya TEXT 13.102

māṁsa-vraṇa sama roma-vṛnda pulakita

śimulīra vṛkṣa yena kaṇṭaka-veṣṭita //CC Madhya, 13.102//

SYNONYMS

māṁsa—skin; vraṇa—pimples; sama—like; roma-vṛnda—the hairs of the body;

pulakita—erupted; śimulīra vṛkṣa—cotton tree; yena—as if; kaṇṭaka—by thorns; veṣṭita—surrounded.

TRANSLATION

His skin erupted with goose pimples, and the hairs of His body stood on end. His body resembled the śimulī [silk cotton tree], all covered with thorns.

Madhya TEXT 13.103

eka eka dantera kampa dekhite lāge bhaya

loke jāne, danta saba khasiyā paḍaya //CC Madhya, 13.103//

SYNONYMS

eka eka—one after another; dantera—of teeth; kampa—movement; dekhite—to see; lāge—there is; bhaya—fear; loke jāne—the people understood; danta—the teeth; saba—all; khasiyā—being loosened; paḍaya—fall down.

TRANSLATION

Indeed, the people became afraid just to see His teeth chatter, and they even thought that His teeth would fall out.

Madhya TEXT 13.104

sarvāṅge prasveda chuṭe tāte raktodgama

jaja gaga' 'jaja gaga'-gadgada-vacana //CC Madhya, 13.104//

SYNONYMS

sarvāṅge—all over the body; prasveda—perspiration; chuṭe—flows; tāte—along with it; rakta-udgama—oozing out of blood; jaja gaga jaja gaga—a sound indicating the name Jagannātha; gadgada—choked up due to ecstasy; vacana—words.

TRANSLATION

Śrī Caitanya Mahāprabhu's whole body flowed with perspiration and at the same time oozed blood. He made the sounds "jaja gaga, jaja gaga" in a voice choked with ecstasy.

Madhya TEXT 13.105

jalayantra-dhārā yaiche vahe āśru-jala

āśa-pāśe loka yata bhijila sakala //CC Madhya, 13.105//

SYNONYMS

jala-yantra—from a syringe; dhārā—pouring of water; yaiche—as if; vahe—are flowing; āśru-jala—tears from the eyes; āśa-pāśe—on all sides; loka—people; yata—as many as there were; bhijila—become wet; sakala—all.

TRANSLATION

Tears came forcefully from the eyes of the Lord, as if from a syringe, and all the people surrounding Him became wet.

Madhya TEXT 13.106

deha-kānti gaura-varṇa dekhiye aruṇa

kabhu kānti dekhi yena mallikā-puṣpa-sama //CC Madhya, 13.106//

SYNONYMS

deha-kānti—of the luster of the body; gaura-varṇa—white complexion; dekhiye—everyone saw; aruṇa—pink; kabhu—sometimes; kānti—the luster; dekhi—seeing; yena—as if; mallikā-puṣpa-sama—resembling the mallikā flower.

TRANSLATION

Everyone saw the complexion of His body change from white to pink, so that His luster resembled that of the mallikā flower.

Madhya TEXT 13.107

kabhu stambha, kabhu prabhu bhūmite loṭāya

śuṣka-kāṣṭha-sama pada-hasta nā calaya //CC Madhya, 13.107//

SYNONYMS

kabhu—sometimes; stambha—stunned; kabhu—sometimes; prabhu—Lord Caitanya Mahāprabhu; bhūmite—on the ground; loṭāya—rolls; śuṣka—dry; kāṣṭha—wood; sama—like; pada-hasta—legs and hands; nā—do not; calaya—

move.

TRANSLATION

Sometimes He appeared stunned, and sometimes He rolled on the ground. Indeed, sometimes His legs and hands became as hard as dry wood, and He did not move.

Madhya TEXT 13.108

kabhu bhūme paḍe, kabhu śvāsa haya hīna

yāhā dekhi' bhakta-gaṇera prāṇa haya kṣīṇa //CC Madhya, 13.108//

SYNONYMS

kabhu—sometimes; bhūme—on the ground; paḍe—falls down; kabhu—sometimes; śvāsa—breathing; haya—becomes; hīna—nil; yāhā dekhi'-seeing which; bhakta-gaṇera—of the devotees; prāṇa—life; haya—becomes; kṣīṇa—feeble.

TRANSLATION

When the Lord fell on the ground, sometimes His breathing almost stopped. When the devotees saw this, their lives also became very feeble.

Madhya TEXT 13.109

kabhu netre nāsāya jala, mukhe paḍe phena

amṛtera dhārā candra-bimbe vahe yena //CC Madhya, 13.109//

SYNONYMS

kabhu—sometimes; netre—from the eyes; nāsāya—from the nostrils; jala—water; mukhe—from the mouth; paḍe—fell; phena—foam; amṛtera—of nectar; dhārā—torrents; candra-bimbe—from the moon; vahe—flow; yena—as if.

TRANSLATION

Water flowed from His eyes and sometimes through His nostrils, and foam fell from His mouth. These flowings appeared to be torrents of nectar descending from the moon.

Madhya TEXT 13.110

sei phena lañā śubhānanda kaila pāna

kṛṣṇa-prema-rasika tenho mahā-bhāgyavān //CC Madhya, 13.110//

SYNONYMS

sei phena—that foam; lañā—taking; śubhānanda—a devotee named Śubhānanda; kaila—did; pāna—drinking; kṛṣṇa-prema-rasika—relisher of ecstatic love of Kṛṣṇa; tenho—he; mahā-bhāgyavān—very fortunate.

TRANSLATION

The foam which fell from the mouth of Śrī Caitanya Mahāprabhu was taken and drunk by Śubhānanda because he was very fortunate and expert in relishing the mellow of ecstatic love of Kṛṣṇa.

Madhya TEXT 13.111

ei-mata tāṇḍava-nṛtya kaila kata-kṣaṇa

bhāva-viśeṣe prabhura praveśila mana //CC Madhya, 13.111//

SYNONYMS

ei-mata—in this way; tāṇḍava-nṛtya—devastating dancing; kaila—performed; kata-kṣaṇa—for some time; bhāva-viśeṣe—in a particular ecstasy; prabhura—of Lord Caitanya Mahāprabhu; praveśila mana—the mind entered.

TRANSLATION

After performing His devastating dance for some time, Śrī Caitanya Mahāprabhu's mind entered into a mood of ecstatic love.

Madhya TEXT 13.112

tāṇḍava-nṛtya chāḍi' svarūpere ājñā dila

hṛdaya jāniyā svarūpa gāite lāgila //CC Madhya, 13.112//

SYNONYMS

tāṇḍava-nṛtya chāḍi'-giving up such devastating dancing; svarūpere—unto Svarūpa Dāmodara; ājñā dila—gave an order; hṛdaya—mind; jāniyā—knowing;

svarūpa—Svarūpa Dāmodara; gāite lāgila—began to sing.

TRANSLATION

After abandoning the dancing, the Lord ordered Svarūpa Dāmodara to sing. Understanding His mind, Svarūpa Dāmodara began to sing as follows.

Madhya TEXT 13.113

"sei ta parāṇa-nātha pāinu

yāhā lāgi' madana-dahane jhuri' genu" //CC Madhya, 13.113//

SYNONYMS

sei ta—that indeed; parāṇa-nātha—the master of My life; pāinu—I have gotten; yāhā lāgi'-for whom; madana-dahane—being burned by Cupid; jhuri' genu—I became dried up.

TRANSLATION

"Now I have gained the Lord of My life, in the absence of whom I was being burned by Cupid and was withering away."

PURPORT

This song refers to Śrīmatī Rādhārāṇī's meeting with Kṛṣṇa at the holy place of Kurukṣetra, where Lord Śrī Kṛṣṇa and His brother and sister came to visit when there was a solar eclipse. It is a song of separation from Kṛṣṇa. When Rādhārāṇī met Kṛṣṇa at Kurukṣetra, She remembered His intimate association in Vṛndāvana, and She thought, "Now I have gained the Lord of my life. In His absence I was being burned by the arrow of Cupid, and thus I was withering away. Now I have My life again."

Madhya TEXT 13.114

ei dhuyā uccaiḥ-svare gāya dāmodara

ānande madhura nṛtya karena īśvara //CC Madhya, 13.114//

SYNONYMS

ei dhuyā—this refrain; uccaiḥ-svare—loudly; gāya—sings; dāmodara—Svarūpa Dāmodara; ānande—in great ecstasy; madhura—rhythmic; nṛtya—dancing;

karena—performs; īśvara—the Lord.

TRANSLATION

When this refrain was loudly sung by Svarūpa Dāmodara, Śrī Caitanya Mahāprabhu again began rhythmically dancing in transcendental bliss.

Madhya TEXT 13.115

dhīre dhīre jagannātha karena gamana

āge nṛtya kari' calena śacīra nandana //CC Madhya, 13.115//

SYNONYMS

dhīre dhīre—slowly, slowly; jagannātha—Lord Jagannātha; karena—does; gamana—movement; āge—in front; nṛtya—dancing; kari'-performing; calena—goes forward; śacīra nandana—the son of mother Śacī.

TRANSLATION

The car of Lord Jagannātha began to move slowly while the son of mother Śacī went ahead and danced in front.

Madhya TEXT 13.116

jagannāthe netra diyā sabe nāce, gāya

kīrtanīyā saha prabhu pāche pāche yāya //CC Madhya, 13.116//

SYNONYMS

jagannāthe—on Lord Jagannātha; netra—the eyes; diyā—keeping; sabe—all the devotees; nāce gāya—dance and sing; kīrtanīyā—the performers of saṅkīrtana; saha—with; prabhu—Śrī Caitanya Mahāprabhu; pāche pāche—at the rear; yāya—goes forward.

TRANSLATION

While dancing and singing, all the devotees in front of Lord Jagannātha kept their eyes on Him. Caitanya Mahāprabhu then went to the end of the procession with the saṅkīrtana performers.

Madhya TEXT 13.117

jagannāthe magna prabhura nayana-hṛdaya

śrī-hasta-yuge kare gītera abhinaya //CC Madhya, 13.117//

SYNONYMS

jagannāthe—into Lord Jagannātha; magna—absorbed; prabhura—of Lord Caitanya Mahāprabhu; nayana-hṛdaya—the eyes and mind; śrī-hasta-yuge—with His two arms; kare—performed; gītera—of the song; abhinaya—dramatic movement.

TRANSLATION

His eyes and mind fully absorbed in Lord Jagannātha, Caitanya Mahāprabhu began to play the drama of the song with His two arms.

Madhya TEXT 13.118

gaura yadi pāche cale, śyāma haya sthire

gaura āge cale, śyāma cale dhīre-dhīre //CC Madhya, 13.118//

SYNONYMS

gaura—Śrī Caitanya Mahāprabhu; yadi—if; pāche cale—goes behind; śyāma—Jagannātha; haya—becomes; sthire—still; gaura—Śrī Caitanya Mahāprabhu; āge cale—goes forward; śyāma—Lord Jagannātha; cale—goes; dhīre-dhīre—slowly.

TRANSLATION

When Caitanya Mahāprabhu was dramatically enacting the song, He would sometimes fall behind in the procession. At such times, Lord Jagannātha would come to a standstill. When Caitanya Mahāprabhu again went forward, Lord Jagannātha's car would slowly start again.

Madhya TEXT 13.119

ei-mata gaura-śyāme, donhe thelātheli

svarathe śyāmere rākhe gaura mahā-balī //CC Madhya, 13.119//

SYNONYMS

ei-mata—in this way; gaura-śyāme—Lord Jagannātha and Lord Śrī Caitanya Mahāprabhu; donhe—between both of Them; thelātheli—competition of pushing forward; sva-rathe—in His own car; śyāmere—Lord Jagannātha; rākhe—keeps; gaura—Lord Śrī Caitanya Mahāprabhu; mahā-balī—greatly powerful.

TRANSLATION

Thus there was a sort of competition between Caitanya Mahāprabhu and Lord Jagannātha in seeing who would lead, but Caitanya Mahāprabhu was so strong that He made Lord Jagannātha wait in His car.

PURPORT

After giving up the company of the gopīs in Vṛndāvana, Śrī Kṛṣṇa, the son of Mahārāja Nanda, engaged in His pastimes at Dvārakā. When Kṛṣṇa went to Kurukṣetra with His brother and sister and others from Dvārakā, He again met the inhabitants of Vṛndāvana. Śrī Caitanya Mahāprabhu is rādhā-bhāva-dyuti-suvalita, that is, Kṛṣṇa Himself assuming the part of Śrīmatī Rādhārāṇī in order to understand Kṛṣṇa. Lord Jagannātha-deva is Kṛṣṇa, and Śrī Kṛṣṇa Caitanya Mahāprabhu is Śrīmatī Rādhārāṇī. Caitanya Mahāprabhu's leading Lord Jagannātha toward Guṇḍicā temple corresponded to Śrīmatī Rādhārāṇī's leading Kṛṣṇa toward Vṛndāvana. Śrī Kṣetra, Jagannātha Purī, was taken as the kingdom of Dvārakā, the place where Kṛṣṇa enjoys supreme opulence. However, He was being led by Śrī Caitanya Mahāprabhu to Vṛndāvana, the simple village where all the inhabitants are filled with ecstatic love for Kṛṣṇa. Śrī Kṣetra is a place of aiśvarya-līlā, just as Vṛndāvana is the place of mādhyura-līlā. Śrī Caitanya Mahāprabhu's following at the rear of the ratha indicated that Lord Jagannātha, Kṛṣṇa, was forgetting the inhabitants of Vṛndāvana. Although Kṛṣṇa neglected the inhabitants of Vṛndāvana, He could not forget them. Thus in His opulent Ratha-yātrā, He was returning to Vṛndāvana. In the role of Śrīmatī Rādhārāṇī, Śrī Caitanya Mahāprabhu was examining whether the Lord still remembered the inhabitants of Vṛndāvana. When Caitanya Mahāprabhu fell behind the Ratha car, Jagannātha-deva, Kṛṣṇa Himself, understood the mind of Śrīmatī Rādhārāṇī. Therefore, Jagannātha sometimes fell behind the dancing Śrī Caitanya Mahāprabhu to indicate to Śrīmatī Rādhārāṇī that He had not forgotten. Thus Lord Jagannātha would wait on the ratha for their forward march. In this way Lord Jagannātha agreed that without the ecstasy of Śrīmatī Rādhārāṇī He could not feel satisfied. While Jagannātha was thus waiting, Gaurasundara, Caitanya Mahāprabhu, in His ecstasy of Śrīmatī Rādhārāṇī, immediately came forward to Kṛṣṇa. At such times, Lord Jagannātha would proceed ahead very slowly. These

competitive exchanges were all part of the love affair between Kṛṣṇa and Śrīmatī Rādhārāṇī. In that competition between Lord Caitanya's ecstasy for Jagannātha and Jagannātha's ecstasy for Śrīmatī Rādhārāṇī, Caitanya Mahāprabhu emerged successful.

Madhya TEXT 13.120

nācite nācite prabhura hailā bhāvāntara

hasta tuli' śloka paḍe kari' uccaiḥ-svara //CC Madhya, 13.120//

SYNONYMS

nācite nācite—while dancing; prabhura—of Śrī Caitanya Mahāprabhu; hailā—there was; bhāva-antara—a change of ecstasy; hasta tuli'-raising the arms; śloka paḍe—recites one verse; kari'-making; uccaiḥ-svara—loud voice.

TRANSLATION

While Śrī Caitanya Mahāprabhu was dancing, His ecstasy changed. Raising His two arms, He began to recite the following verse in a loud voice.

Madhya TEXT 13.121

yaḥ kaumāra-haraḥ sa eva hi varas tā eva caitra-kṣapās

te conmīlita-mālatī-surabhayaḥ prauḍhāḥ kadambānilāḥ

sā caivāsmi tathāpi tatra surata-vyāpāra-līlā-vidhau

revā-rodhasi vetasī-taru-tale cetaḥ samutkaṇṭhate //CC Madhya, 13.121//

SYNONYMS

yaḥ—that same person who; kaumāra-haraḥ—the thief of my heart during youth; saḥ—he; eva hi—certainly; varaḥ—lover; tāḥ—these; eva—certainly; caitra-kṣapāḥ—moonlit nights of the month of Caitra; te—those; ca—and; unmīlita—fructified; mālatī—of mālatī flowers; surabhayaḥ—fragrances; prauḍhāḥ—full; kadamba—with the fragrance of the kadamba flower; anilāḥ—the breezes; sā—that one; ca—also; eva—certainly; asmi—I am; tathāpi—still; tatra—there; surata-vyāpāra—in intimate transactions; līlā—of pastimes; vidhau—in the manner; revā—of the river named Revā; rodhasi—on the bank; vetasī—of the name Vetasī; taru-tale—underneath the tree; cetaḥ—my mind; samutkaṇṭhate—

is very eager to go.

TRANSLATION

"That very personality who stole away my heart during my youth is now again my master. These are the same moonlit nights of the month of Caitra. The same fragrance of mālatī flowers is there, and the same sweet breezes are blowing from the kadamba forest. In our intimate relationship, I am also the same lover, yet still my mind is not happy here. I am eager to go back to that place on the bank of the Revā under the Vetasī tree. That is my desire."

PURPORT

This verse appears in the Padyāvalī (382), an anthology of verses compiled by Śrīla Rūpa Gosvāmī.

Madhya TEXT 13.122

ei śloka mahāprabhu paḍe bāra bāra

svarūpa vinā artha keha nā jāne ihāra //CC Madhya, 13.122//

SYNONYMS

ei śloka—this verse; mahāprabhu—Śrī Caitanya Mahāprabhu; paḍe—recites; bāra bāra—again and again; svarūpa vinā—except for Svarūpa Dāmodara; artha—meaning; keha—anyone; nā jāne—does not know; ihāra—of this.

TRANSLATION

This verse was recited by Śrī Caitanya Mahāprabhu again and again. But for Svarūpa Dāmodara, no one could understand its meaning.

Madhya TEXT 13.123

ei ślokārtha pūrve kariyāchi vyākhyāna

ślokerā bhāvārtha kari saṅkṣepe ākhyāna //CC Madhya, 13.123//

SYNONYMS

ei śloka-artha—the meaning of this verse; pūrve—previously; kariyāchi—I have done; vyākhyāna—explanation; ślokerā—of the same verse; bhāva-artha—purport; kari—I do; saṅkṣepe—in brief; ākhyāna—description.

TRANSLATION

I have already explained this verse. Now I shall simply describe it in brief.

PURPORT

In this connection, see *Madhya-līlā*, Chapter One, verses 53, 77-80 and 82-84.

Madhya TEXT 13.124

pūrve yaiche kurukṣetre saba gopī-gaṇa

kṛṣṇera darśana pāñā ānandita mana //CC Madhya, 13.124//

SYNONYMS

pūrve yaiche—as previously; kuru-kṣetre—in the holy place known as Kurukṣetra; saba gopī-gaṇa—all the gopīs of Vṛndāvana; kṛṣṇera—of Lord Kṛṣṇa; dar-śana—interview; pāñā—getting; ānandita mana—very much pleased within the mind.

TRANSLATION

Formerly, all the gopīs of Vṛndāvana were very pleased when they met with Kṛṣṇa in the holy place Kurukṣetra.

Madhya TEXT 13.125

jagannātha dekhi' prabhura se bhāva uṭhila

sei bhāvāviṣṭa hañā dhuyā gāoyāila //CC Madhya, 13.125//

SYNONYMS

jagannātha dekhi'-by seeing Lord Jagannātha; prabhura—of Śrī Caitanya Mahāprabhu; se bhāva—that ecstasy; uṭhila—awakened; sei—that; bhāva-āviṣṭa—absorbed in that ecstasy; hañā—becoming; dhuyā—refrain; gāoyāila—caused to sing.

TRANSLATION

Similarly, after seeing Lord Jagannātha, Śrī Caitanya Mahāprabhu awoke with the ecstasy of the gopīs. Being absorbed in this ecstasy, He asked Svarūpa Dāmodara to sing the refrain.

Madhya TEXT 13.126

avaśeṣe rādhā kṛṣṇe kare nivedana

sei tumi, sei āmi, sei nava saṅgama //CC Madhya, 13.126//

SYNONYMS

avaśeṣe—at last; rādhā—Śrīmatī Rādhārāṇī; kṛṣṇe—unto Lord Kṛṣṇa; kare—does; nivedana—submission; sei tumi—You are the same Kṛṣṇa; sei āmi—I am the same Rādhārāṇī; sei nava saṅgama—We are meeting in the same new spirit as in the beginning.

TRANSLATION

Śrī Caitanya Mahāprabhu spoke thus to Lord Jagannātha: "You are the same Kṛṣṇa, and I am the same Rādhārāṇī. We are meeting again in the same way that We met in the beginning of Our lives.

Madhya TEXT 13.127

tathāpi āmāra mana hare vṛndāvana

vṛndāvane udaya karāo āpana-caraṇa //CC Madhya, 13.127//

SYNONYMS

tathāpi—yet; āmāra—my; mana—mind; hare—attracts; vṛndāvana—Śrī Vṛndāvana; vṛndāvane—at Vṛndāvana; udaya karāo—please cause to reappear; āpana-caraṇa—the brilliance of Your lotus feet.

TRANSLATION

"Although We are both the same, My mind is still attracted to Vṛndāvana-dhāma. I wish that You will please again appear with Your lotus feet in Vṛndāvana.

Madhya TEXT 13.128

ihān lokāraṇya, hātī, ghoḍā, ratha-dhvani

tāhān puṣpāraṇya, bhṛṅga-pika-nāda śuni //CC Madhya, 13.128//

SYNONYMS

ihān—at this place, Kurukṣetra; loka-aranya—too great a crowd of people; hātī

—elephants; ghoḍā—horses; ratha-dhvani—the rattling sound of chariots; tāhān—there, in Vṛndāvana; puṣpa-arāṇya—the garden of flowers; bhr̥ṅga—of bumblebees; pika—of the birds; nāda—sound; śuni—I hear.

TRANSLATION

"Kurukṣetra is crowded with people, their elephants and horses, and the rattling of chariots. In Vṛndāvana, however, there are flower gardens, and the humming of the bees and chirping of the birds can be heard.

Madhya TEXT 13.129

ihān rāja-veśa, saṅge saba kṣatriya-gaṇa

tāhān gopa-veśa, saṅge muralī-vādana //CC Madhya, 13.129//

SYNONYMS

ihān—here, at Kurukṣetra; rāja-veśa—dressed like a royal prince; saṅge—with You; saba—all; kṣatriya-gaṇa—great warriors; tāhān—there, in Vṛndāvana; gopa-veśa—dressed like a cowherd boy; saṅge—with You; muralī-vādana—the blowing of Your transcendental flute.

TRANSLATION

"Here at Kurukṣetra You are dressed like a royal prince, accompanied by great warriors, but in Vṛndāvana You appeared just like an ordinary cowherd boy, accompanied only by Your beautiful flute.

Madhya TEXT 13.130

vraje tomāra saṅge yei sukha-āsvādana

sei sukha-samudrera ihān nāhi eka kaṇa //CC Madhya, 13.130//

SYNONYMS

vraje—at Vṛndāvana; tomāra—of You; saṅge—in the company; yei—what; sukha-āsvādana—taste of transcendental bliss; sei—that; sukha-samudrera—of the ocean of transcendental bliss; ihān—here, at Kurukṣetra; nāhi—there is not; eka—one; kaṇa—drop.

TRANSLATION

"Here there is not even a drop of the ocean of transcendental happiness that I enjoyed with You in Vṛndāvana.

Madhya TEXT 13.131

āmā lañā punaḥ līlā karaha vṛndāvane

tabe āmāra mano-vāñchā haya ta' pūraṇe //CC Madhya, 13.131//

SYNONYMS

āmā lañā—taking Me; punaḥ—again; līlā—pastimes; karaha—perform; vṛndāvane—at Vṛndāvana; tabe—then; āmāra manaḥ-vāñchā—the desire of My mind; haya—becomes; ta'-indeed; pūraṇe—in fulfillment.

TRANSLATION

"I therefore request You to come to Vṛndāvana and enjoy pastimes with Me. If You do so, My ambition will be fulfilled."

Madhya TEXT 13.132

bhāgavate āche yaiche rādhikā-vacana

pūrve tāhā sūtra-madhye kariyāchi varṇana //CC Madhya, 13.132//

SYNONYMS

bhāgavate—in Śrīmad-Bhāgavatam; āche—there is; yaiche—as; rādhikā-vacana—the statement of Śrīmatī Rādhikā; pūrve—previously; tāhā—that; sūtra-madhye—in the synopsis; kariyāchi varṇana—I have described.

TRANSLATION

I have already described in brief Śrīmatī Rādhārāṇī's statement from Śrīmad-Bhāgavatam.

Madhya TEXT 13.133

sei bhāvāveśe prabhu paḍe āra śloka

sei saba ślokera artha nāhi bujhe loka //CC Madhya, 13.133//

SYNONYMS

sei—that; bhāva-āveśe—in ecstasy; prabhu—Śrī Caitanya Mahāprabhu; paḍe—recites; āra—another; śloka—verse; sei—those; saba ślokerā—of all verses; artha—meaning; nāhi—do not; bujhe—understand; loka—people in general.

TRANSLATION

In that ecstatic mood, Śrī Caitanya Mahāprabhu recited many other verses, but people in general cannot understand their meaning.

Madhya TEXT 13.134

svarūpa-gosāñi jāne, nā kahe artha tāra

śrī-rūpa-gosāñi kaila se artha pracāra //CC Madhya, 13.134//

SYNONYMS

svarūpa-gosāñi—Svarūpa Dāmodara Gosvāmī; jāne—knows; nā—does not; kahe—say; artha—the meaning; tāra—of those verses; śrī-rūpa-gosāñi—Śrī Rūpa Gosvāmī; kaila—did; se—that; artha—of meaning; pracāra—broadcasting.

TRANSLATION

The meaning of those verses was known to Svarūpa Dāmodara Gosvāmī, but he did not reveal it. However, Śrī Rūpa Gosvāmī has broadcast the meaning.

Madhya TEXT 13.135

svarūpa saṅge yāra artha kare āsvādana

nṛtya-madhye sei śloka karena paṭhana //CC Madhya, 13.135//

SYNONYMS

svarūpa saṅge—in the association of Svarūpa Dāmodara Gosvāmī; yāra—of which; artha—meaning; kare—does; āsvādana—taste; nṛtya-madhye—in the midst of dancing; sei śloka—that verse; karena paṭhana—recites.

TRANSLATION

While dancing, Śrī Caitanya Mahāprabhu again began to recite that verse, which He tasted in the association of Svarūpa Dāmodara Gosvāmī.

Madhya TEXT 13.136

āhuś ca te nalina-nābha padāravindam

yogeśvarair hṛdi vicintyam agādha-bodhaiḥ

saṁsāra-kūpa-patitottaraṇāvalambam

geham juṣām api manasy udiyāt sadā naḥ //CC Madhya, 13.136//

SYNONYMS

āhuḥ—the gopīs said; ca—and; te—Your; nalina-nābha—O Lord, whose navel is just like a lotus flower; pada-aravindam—lotus feet; yoga-īśvaraiḥ—by great mystic yogīs; hṛdi—within the heart; vicintyam—to be meditated upon; agādha-bodhaiḥ—who are highly learned philosophers; saṁsāra-kūpa—in the dark well of material existence; patita—of those fallen; uttaraṇa—for deliverance; avalambam—the only shelter; geham—in family affairs; juṣām—of those engaged; api—although; manasi—in the minds; udiyāt—let be awakened; sadā—always; naḥ—our.

TRANSLATION

"The gopīs spoke thus: 'Dear Lord, whose navel is just like a lotus flower, Your lotus feet are the only shelter for those who have fallen into the deep well of material existence. Your feet are worshiped and meditated upon by great mystic yogīs and highly learned philosophers. We wish that these lotus feet may also be awakened within our hearts, although we are only ordinary persons engaged in household affairs.' "

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.82.48). The gopīs were never interested in karma-yoga, jñāna-yoga, or dhyāna-yoga. They were simply interested in bhakti-yoga. Unless they were forced, they never liked to meditate on the lotus feet of the Lord. Rather, they preferred to take the lotus feet of the Lord and place them on their breasts. Sometimes they regretted that their breasts were so hard, fearing that Kṛṣṇa might not be very pleased to keep His soft lotus feet there. When those lotus feet were pricked by the grains of sand in the Vṛndāvana pasturing ground, the gopīs were pained and began to cry. The gopīs wanted to keep Kṛṣṇa at home always, and in this way their minds were absorbed in Kṛṣṇa consciousness. Such pure Kṛṣṇa consciousness can arise only in Vṛndāvana. Thus Śrī Caitanya Mahāprabhu began to explain His own mind, which was saturated in the ecstasy of the gopīs.

Madhya TEXT 13.137

anyera hṛda ya-mana, mora mana-vṛndāvana,
'mane' 'vane' eka kari' jāni
tāhān tomāra pada-dvaya, karāha yadi udaya,
tabe tomāra pūrṇa kṛpā māni //CC Madhya, 13.137//

SYNONYMS

anyera—of others; hṛdaya—consciousness; mana—mind; mora mana—My mind; vṛndāvana—Vṛndāvana consciousness; mane—with the mind; vane—with Vṛndāvana; eka kari'-as one and the same; jāni—I know; tāhān—there, at Vṛndāvana; tomāra—Your; pada-dvaya—two lotus feet; karāha—You do; yadi—if; udaya—appearance; tabe—then; tomāra—Your; pūrṇa—complete; kṛpā—mercy; māni—I accept.

TRANSLATION

Speaking in the mood of Śrīmatī Rādhārāṇī, Caitanya Mahāprabhu said, " 'For most people, the mind and heart are one, but because My mind is never separated from Vṛndāvana, I consider My mind and Vṛndāvana to be one. My mind is already Vṛndāvana, and since You like Vṛndāvana, will You please place Your lotus feet there? I would deem that Your full mercy.

PURPORT

Only when the mind is free from designations can one desire the association of the Supreme Personality of Godhead. The mind must have some occupation. If a person is to be free of material things, his mind cannot be vacant; there must be subject matters for thinking, feeling and willing. Unless one's mind is filled with thoughts of Kṛṣṇa, feelings for Kṛṣṇa and a desire to serve Kṛṣṇa, the mind will be filled with material activities. Those who have given up all material activities and have ceased thinking of them should always retain the ambition to think of Kṛṣṇa. Without Kṛṣṇa, one cannot live, just as a person cannot live without some enjoyment for his mind.

Madhya TEXT 13.138

prāṇa-nātha, śuna mora satya nivedana

vraja-āmāra sadana, tāhān tomāra saṅgama,
nā pāile nā rahe jīvana //CC Madhya, 13.138//

SYNONYMS

prāṇa-nātha—O My Lord, master of My life; śuna—please hear; mora—My; satya—true; nivedana—submission; vraja—Vṛndāvana; āmāra—My; sadana—place; tāhān—there; tomāra—Your; saṅgama—association; nā pāile—if I do not get; nā—not; rahe—does remain; jīvana—life.

TRANSLATION

" 'My dear Lord, kindly hear My true submission. My home is Vṛndāvana, and I wish Your association there. But if I do not get it, then it will be very difficult for Me to keep My life.

Madhya TEXT 13.139

pūrve uddhava-dvāre, ebe sākṣāt āmāre,
yoga-jñāne kahilā upāya
tumi-vidagdha, kṛpāmaya, jānaha āmāra hṛdaya,
more aiche kahite nā yuyāya //CC Madhya, 13.139//

SYNONYMS

pūrve—previously; uddhava-dvāre—through Uddhava; ebe—now; sākṣāt—directly; āmāre—unto Me; yoga—mystic yogic meditation; jñāne—philosophical speculation; kahilā—You have said; upāya—the means; tumi—You; vidagdha—very humorous; kṛpā-maya—merciful; jānaha—You know; āmāra—My; hṛdaya—mind; more—unto Me; aiche—in that way; kahite—to speak; nā yuyāya—is not at all befitting.

TRANSLATION

" 'My dear Kṛṣṇa, formerly, when You were staying in Mathurā, You sent Uddhava to teach Me speculative knowledge and mystic yoga. Now You Yourself are speaking the same thing, but My mind doesn't accept it. There is no place in My mind for jñāna-yoga or dhyāna-yoga. Although You know Me very well, You are still instructing Me in jñāna-yoga and dhyāna-yoga. It is not right

for You to do so.' "

PURPORT

The process of mystic yoga, the speculative method for searching out the Supreme Absolute Truth, does not appeal to one who is always absorbed in thoughts of Kṛṣṇa. A devotee is not at all interested in speculative activities. Instead of cultivating speculative knowledge or practicing mystic yoga, a devotee should worship the Deity in the temple and continuously engage in the Lord's service. Temple Deity worship is realized by the devotees to be the same as direct service to the Lord. The Deity is known as arcā-vigraha or arcā-avatāra, an incarnation of the Supreme Lord in the form of a material manifestation (brass, stone or wood). Ultimately there is no difference between Kṛṣṇa manifest in matter or Kṛṣṇa manifest in spirit because both are His energies. For Kṛṣṇa, there is no distinction between matter and spirit. His manifestation in material form, therefore, is as good as His original form, sac-cid-ānanda-vigraha. A devotee constantly engaged in Deity worship according to the rules and regulations laid down in the śāstras and given by the spiritual master realizes gradually that he is in direct contact with the Supreme Personality of Godhead. Thus he loses all interest in so-called meditation, yoga practice and mental speculation.

Madhya TEXT 13.140

citta kāḍhi' tomā haite, viṣaye cāhi lāgāite,

yatna kari, nāri kāḍhibāre

tāre dhyāna śikṣā karāha, loka hāsāñā māra,

sthānāsthāna nā kara vicāre //CC Madhya, 13.140//

SYNONYMS

citta kāḍhi'-withdrawing the consciousness; tomā haite—from You; viṣaye—in mundane subject matters; cāhi—I want; lāgāite—to engage; yatna kari—I endeavor; nāri kāḍhibāre—I cannot withdraw; tāre—to such a servant; dhyāna—of meditation; śikṣā—instruction; karāha—You give; loka—people in general; hāsāñā—laugh; māra—You kill; sthāna-asthāna—proper or improper place; nā kara—You do not make; vicāre—consideration.

TRANSLATION

Caitanya Mahāprabhu continued: " 'I would like to withdraw My consciousness from You and engage it in material activities, but even though I try, I cannot do so. I am naturally inclined to You only. Your instructions for Me to meditate on You are therefore simply ludicrous. In this way, You are killing Me. It is not very good for You to think of Me as a candidate for Your instructions.

PURPORT

Śrīla Rūpa Gosvāmī says in the Bhakti-rasāmṛta-sindhu (1.1.11):

anyābhilāṣitā-śūnyaṁ

jñāna-karmādy-anāvṛtam

ānukūlyena kṛṣṇānu-

śīlanaṁ bhaktir uttamā

For a pure devotee, there is no scope for indulgence in mystic yoga practice or the cultivation of speculative philosophy. It is indeed impossible for a pure devotee to engage his mind in such unwanted activities. Even if a pure devotee wanted to, his mind would not allow him to do so. That is a characteristic of a pure devotee—he is transcendental to all fruitive activity, speculative philosophy and mystic yoga meditation. The gopīs therefore expressed themselves as follows.

Madhya TEXT 13.141

nahe gopī yogeśvara, pada-kamala tomāra,

dhyāna kari' pāibe santoṣa

tomāra vākya-paripāṭī, tāra madhye kuṭināṭī,

śuni' gopīra āro bāḍhe roṣa //CC Madhya, 13.141//

SYNONYMS

nahe—not; gopī—gopīs; yogeśvara—masters of mystic yoga practice; pada-kamala tomāra—Your lotus feet; dhyāna kari'-by meditation; pāibe santoṣa—we get satisfaction; tomāra—Your; vākya—words; paripāṭī—very kindly composed; tāra madhye—within that; kuṭināṭī—duplicity; śuni'-hearing; gopīra—of the gopīs; āro—more and more; bāḍhe—increases; roṣa—anger.

TRANSLATION

" 'The gopīs are not like the mystic yogīs. They will never be satisfied simply by meditating on Your lotus feet and imitating the so-called yogīs. Teaching the gopīs about meditation is another kind of duplicity. When they are instructed to undergo mystic yoga practice, they are not at all satisfied. On the contrary, they become more angry with You.' "

PURPORT

Śrīla Prabodhānanda Sarasvatī has stated (Caitanya-candrāmṛta 5):

kaivalyaṁ narakāyate tri-daśa-pūr ākāśa-puṣpāyate

durdāntendriya-kāla-sarpa-paṭalī protkhāta-daṁṣṭrāyate

viśvaṁ pūrṇa-sukhāyate vidhi-mahendrādiś ca kīṭāyate

yat kārūṇya-katākṣa-vaibhavavatām taṁ gauram eva stumaḥ

For a pure devotee who has realized Kṛṣṇa consciousness through Śrī Caitanya Mahāprabhu, the monistic philosophy by which one becomes one with the Supreme appears hellish. The mystic yoga practice by which the mind is controlled and the senses subjugated also appears ludicrous to a pure devotee. The devotee's mind and senses are already engaged in the transcendental service of the Lord. In this way the poisonous effects of sense activities are removed. If one's mind is always engaged in the service of the Lord, there is no possibility that one will think, feel or act materially. Similarly, the fruitive workers' attempt to attain heavenly planets is nothing more than phantasmagoria for the devotee. After all, the heavenly planets are material, and in due course of time they will all be dissolved. Devotees do not care for such temporary things. They engage in transcendental devotional activities because they desire elevation to the spiritual world, where they can live eternally and peacefully and with full knowledge of Kṛṣṇa. In Vṛndāvana, the gopīs, cowherd boys and even the calves, cows, trees and water are fully conscious of Kṛṣṇa. They are never satisfied with anything but Kṛṣṇa.

Madhya TEXT 13.142

deha-smṛti nāhi yāra, saṁsāra-kūpa kāhān tāra,

tāhā haite nā cāhe uddhāra

viraha-samudra-jale, kāma-timīṅgile gile,

gopī-gaṇe neha' tāra pāra //CC Madhya, 13.142//

SYNONYMS

deha-smṛti—bodily concept of life; nāhi—not; yāra—one whose; saṁsāra-kūpa—blind well of material life; kāhāñ—where is; tāra—his; tāhā haite—from that; nā—does not; cāhe—want; uddhāra—liberation; viraha-samudra-jale—in the water of the ocean of separation; kāma-timīṅgile—the transcendental Cupid in the form of timīṅgila fish; gile—swallow; gopī-gaṇe—the gopīs; neha'-please take out; tāra pāra—beyond that.

TRANSLATION

Śrī Caitanya Mahāprabhu continued: " 'The gopīs are fallen in the great ocean of separation, and they are being devoured by the timīṅgila fish, which represent their ambition to serve You. The gopīs are to be delivered from the mouths of these timīṅgila fish, for they are pure devotees. Since they have no material conception of life, why should they aspire for liberation? The gopīs do not want that liberation desired by yogīs and jñānīs, for they are already liberated from the ocean of material existence.

PURPORT

The bodily conception is created by the desire for material enjoyment. This is called vipada-smṛti, which is the opposite of real life. The living entity is eternally the servant of Kṛṣṇa, but when he desires to enjoy the material world, he cannot progress in spiritual life. One can never be happy by advancing materially. This is also stated in Śrīmad-Bhāgavatam (7.5.30): adānta-gobhir viśatām tamisraṁ punaḥ-punaś-carvita-carvaṇānām. Through the uncontrolled senses, one may advance one's hellish condition. He may continue to chew the chewed; that is, repeatedly accept birth and death. The conditioned souls use the duration of life between birth and death only to engage in the same hackneyed activities-eating, sleeping, mating and defending. In the lower animal species, we find the same activities. Since these activities are repeated, engaging in them is like chewing that which has already been chewed. If one can give up his ambition to engage in hackneyed material life and take to Kṛṣṇa consciousness instead, he will be liberated from the stringent laws of material nature. One does not need to make a separate attempt to become liberated. If one simply engages in the service of the Lord, he will be liberated automatically. As Śrīla

Bilvamaṅgala Ṭhākura therefore says, muktiḥ svayaṁ mukulitāñjali sevate 'smān: "Liberation stands before me with folded hands, begging to serve me."

Madhya TEXT 13.143

vṛndāvana, govardhana, yamunā-pulina, vana,
sei kuñje rāsādika līlā
sei vrajera vraja-jana, mātā, pitā, bandhu-gaṇa,
baḍa citra, kemane pāsariḷā //CC Madhya, 13.143//

SYNONYMS

vṛndāvana—the transcendental land known as Vṛndāvana; govardhana—Govardhana Hill; yamunā-pulina—the bank of the Yamunā; vana—all the forests where the pastimes of the Lord took place; sei kuñje—in the bushes in that forest; rāsa-ādika līlā—the pastimes of the rāsa dance; sei—that; vrajera—of Vṛndāvana; vraja-jana—inhabitants; mātā—mother; pitā—father; bandhu-gaṇa—friends; baḍa citra—most wonderful; kemane pāsariḷā—how have You forgotten.

TRANSLATION

" 'It is amazing that You have forgotten the land of Vṛndāvana. And how is it that You have forgotten Your father, mother and friends? How have You forgotten Govardhana Hill, the bank of the Yamunā, and the forest where You enjoyed the rāsa-līlā dance?

Madhya TEXT 13.144

vidagdha, mṛdu, sad-guṇa, suśīla, snigdha, karuṇa,
tumi, tomāra nāhi doṣābhāsa
tabe ye tomāra mana, nāhi smare vraja-jana,
se-āmāra durdaiva-vilāsa //CC Madhya, 13.144//

SYNONYMS

vidagdha—most refined; mṛdu—gentle; sat-guṇa—endowed with all good qualities; su-śīla—well-behaved; snigdha—softhearted; karuṇa—merciful; tumi

—You; tomāra—Your; nāhi—there is not; doṣa-ābhāsa—even a tinge of fault; tabe—still; ye—indeed; tomāra—Your; mana—mind; nāhi—does not; smare—remember; vraja-jana—the inhabitants of Vṛndāvana; se—that; āmāra—My; durdaiva-vilāsa—suffering of past misdeeds.

TRANSLATION

" 'Kṛṣṇa, You are certainly a refined gentleman with all good qualities. You are well-behaved, softhearted and merciful. I know that there is not even a tinge of fault to be found in You, yet Your mind does not even remember the inhabitants of Vṛndāvana. This is only My misfortune, and nothing else.

Madhya TEXT 13.145

nā gaṇi āpana-duḥkha, dekhi' vrajeśvarī-mukha,
vraja-janera hṛdaya vidare
kibā māra' vraja-vāsī, kibā jīyāo vraje āsī',
kena jīyāo duḥkha sahāibāre? //CC Madhya, 13.145//

SYNONYMS

nā gaṇi—I do not care; āpana-duḥkha—My personal unhappiness; dekhi'-seeing; vrajeśvarī-mukha—the face of mother Yaśodā; vraja-janera—of all the inhabitants of Vṛndāvana; hṛdaya vidare—the hearts break; kibā—whether; māra' vraja-vāsī—You want to kill the inhabitants of Vṛndāvana; kibā—or; jīyāo—You want to keep their lives; vraje āsī'-coming in Vṛndāvana; kena—why; jīyāo—You let them live; duḥkha sahāibāre—just to cause to suffer unhappiness.

TRANSLATION

" 'I do not care for My personal unhappiness, but when I see the morose face of Your mother Yaśodā and the hearts of all the inhabitants of Vṛndāvana breaking because of You, I wonder whether You want to kill them all. Is it that You want to enliven them by coming there? Why is it You are simply keeping them alive in a state of suffering?

Madhya TEXT 13.146

tomāra ye anya veśa, anya saṅga, anya deśa,

vraja-jane kabhu nāhi bhāya

vraja-bhūmi chāḍite nāre, tomā nā dekhile mare,

vraja-janera ki habe upāya //CC Madhya, 13.146//

SYNONYMS

tomāra—Your; ye—that; anya veśa—different dress; anya saṅga—other associates; anya deśa—other countries; vraja-jane—to the inhabitants of Vṛndāvana; kabhu—at any time; nāhi—does not; bhāya—appeal; vraja-bhūmi—the land of Vṛndāvana; chāḍite nāre—they do not like to leave; tomā—You; nā—not; dekhile—seeing; mare—they die; vraja-janera—of the inhabitants of Vṛndāvana; ki—what; habe—will be; upāya—means.

TRANSLATION

" 'The inhabitants of Vṛndāvana do not want You dressed like a prince, nor do they want You to associate with great warriors in a different country. They cannot leave the land of Vṛndāvana, and without Your presence, they are all dying. What is their condition to be?

Madhya TEXT 13.147

tumi-vrajera jīvana, vraja-rājera prāṇa-dhana,

tumi vrajera sakala sampad

kṛpārdra tomāra mana, āsi' jīyāo vraja-jana,

vraje udaya karāo nija-pada //CC Madhya, 13.147//

SYNONYMS

tumi—You; vrajera jīvana—the life and soul of Vṛndāvana; vraja-rājera—and of the King of Vraja, Nanda Mahārāja; prāṇa-dhana—the only life; tumi—You; vrajera—of Vṛndāvana; sakala sampad—all opulence; kṛpā-ardra—melting with kindness; tomāra mana—Your mind; āsi'-coming; jīyāo—give life; vraja-jana—to all the inhabitants of Vṛndāvana; vraje—in Vṛndāvana; udaya karāo—cause to appear; nija-pada—Your lotus feet.

TRANSLATION

" 'My dear Kṛṣṇa, You are the life and soul of Vṛndāvana-dhāma. You are

especially the life of Nanda Mahārāja. You are the only opulence in the land of Vṛndāvana, and You are very merciful. Please come and let them all live. Kindly keep Your lotus feet again in Vṛndāvana.'

PURPORT

Śrīmatī Rādhārāṇī did not express Her personal unhappiness at being separated from Kṛṣṇa. She wanted to evoke Kṛṣṇa's feelings for the condition of all others in Vṛndāvana-dhāma-mother Yaśodā, Mahārāja Nanda, the cowherd boys, the gopīs, the birds and bees on the banks of the Yamunā, the water of the Yamunā, the trees, forests and all other paraphernalia associated with Kṛṣṇa before He left Vṛndāvana for Mathurā. These feelings of Śrīmatī Rādhārāṇī were manifested by Śrī Caitanya Mahāprabhu, and therefore He invited Lord Jagannātha, Kṛṣṇa, to return to Vṛndāvana. That is the purport of the Ratha-yātrā car's going from Jagannātha Purī to the Guṇḍicā temple.

Madhya TEXT 13.148

śuniyā rādhikā-vāṇī, vraja-prema mane āni,
bhāve vyākulita deha-mana
vraja-lokera prema śuni', āpanāke 'ṛṇī' māni',
kare kṛṣṇa tāṇre āśvāsana //CC Madhya, 13.148//

SYNONYMS

śuniyā—after hearing; rādhikā-vāṇī—the statement of Śrīmatī Rādhārāṇī; vraja-prema—the love of Vraja; mane āni—remembering; bhāve—in that ecstasy; vyākulita—very much perturbed; deha-mana—the body and mind; vraja-lokera—of the inhabitants of Vṛndāvana; prema śuni'-after hearing of the loving affairs; āpanāke—Himself; ṛṇī māni'-considering very indebted; kare—does; kṛṣṇa—Lord Kṛṣṇa; tāṇre—unto Her; āśvāsana—pacification.

TRANSLATION

"After hearing Śrīmatī Rādhārāṇī's statements, Lord Kṛṣṇa's love for the inhabitants of Vṛndāvana was evoked, and His body and mind became very perturbed. After hearing of their love for Him, He immediately thought Himself to be always indebted to the residents of Vṛndāvana. Then Kṛṣṇa began to pacify Śrīmatī Rādhārāṇī as follows.

Madhya TEXT 13.149

prāṇa-priye, śuna, mora e-satya-vacana
tomā-sabāra smaraṇe, jhuroṇ muṇi rātri-dine,
mora duḥkha nā jāne kona jana //CC Madhya, 13.149//

SYNONYMS

prāṇa-priye—O My dearest; śuna—please hear; mora—of Me; e-satya-vacana—this true statement; tomā-sabāra—of all of you; smaraṇe—by remembrance; jhuroṇ—cry; muṇi—I; rātri-dine—both day and night; mora duḥkha—My distress; nā jāne—does not know; kona jana—anyone.

TRANSLATION

" 'My dearest Śrīmatī Rādhārāṇī, please hear Me. I am speaking the truth. I cry day and night simply upon remembering all you inhabitants of Vṛndāvana. No one knows how unhappy this makes Me.'

PURPORT

It is said: vṛndāvanam parityajya padam ekaṁ na gacchati. In one sense, Kṛṣṇa, the original Personality of Godhead (īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ), does not even take one step away from Vṛndāvana. However, in order to take care of various duties, Kṛṣṇa had to leave Vṛndāvana. He had to go to Mathurā to kill Kāṁsa, and then He was taken by His father to Dvārakā, where He was busy with state affairs and disturbances created by demons. Kṛṣṇa was away from Vṛndāvana, and He was not at all happy, as He plainly disclosed to Śrīmatī Rādhārāṇī. She is the dearest life and soul of Śrī Kṛṣṇa, and He expressed His mind to Her as follows.

Madhya TEXT 13.150

vraja-vāsī yata jana, mātā, pitā, sakhā-gaṇa,
sabe haya mora prāṇa-sama
tāṇra madhye gopī-gaṇa, sākṣāt mora jīvana,
tumi mora jīvanera jīvana //CC Madhya, 13.150//

SYNONYMS

vraja-vāsī yata jana—all the inhabitants of Vṛndāvana-dhāma; mātā—mother; pitā—father; sakhā-gaṇa—boy friends; sabe—all; haya—are; mora prāṇa-sama—as good as My life; tānra madhye—among them; gopī-gaṇa—the gopīs; sākṣāt—directly; mora jīvana—My life and soul; tumi—You; mora jīvanera jīvana—the life of My life.

TRANSLATION

"Śrī Kṛṣṇa continued: 'All the inhabitants of Vṛndāvana-dhāma-My mother, father, cowherd boy friends and everything else-are like My life and soul. And among all the inhabitants of Vṛndāvana, the gopīs are My very life and soul. Among the gopīs, You, Śrīmatī Rādhārāṇī, are the chief. Therefore You are the very life of My life.

PURPORT

Śrīmatī Rādhārāṇī is the center of all Vṛndāvana's activities. In Vṛndāvana, Kṛṣṇa is the instrument of Śrīmatī Rādhārāṇī; therefore all the inhabitants of Vṛndāvana still chant "Jaya Rādhe." From Kṛṣṇa's own statement given herein, it appears that Rādhārāṇī is the Queen of Vṛndāvana and that Kṛṣṇa is simply Her decoration. Kṛṣṇa is known as Madana-mohana, the enchanter of Cupid, but Śrīmatī Rādhārāṇī is the enchanter of Kṛṣṇa. Consequently Śrīmatī Rādhārāṇī is called Madana-mohana-mohinī, the enchanter of the enchanter of Cupid.

Madhya TEXT 13.151

tomā-sabāra prema-rase, āmāke karila vaśe,

āmi tomāra adhīna kevala

tomā-sabā chāḍāñā, āmā dūra-deśe lañā,

rākhiyāche durdaiva prabala //CC Madhya, 13.151//

SYNONYMS

tomā-sabāra—of all of you; prema-rase—by the ecstasy and mellows of loving affairs; āmāke—Me; karila—you have made; vaśe—subservient; āmi—I; tomāra—of you; adhīna—subservient; kevala—only; tomā-sabā—from all of you; chāḍāñā—separating; āmā—Me; dūra-deśe—to distant countries; lañā—taking; rākhiyāche—has kept; durdaiva—misfortune; prabala—very powerful.

TRANSLATION

" 'My dear Śrīmatī Rādhārāṇī, I am always subservient to the loving affairs of all of you. I am under your control only. My separation from you and residence in distant places have occurred due to My strong misfortune.

Madhya TEXT 13.152

priyā priya-saṅga-hīnā, priya priyā-saṅga vinā,
nāhi jīye,-e satya pramāṇa
mora daśā śone yabe, tānra ei daśā habe,
ei bhaye duñhe rākhe prāṇa //CC Madhya, 13.152//

SYNONYMS

priyā—a woman beloved; priya-saṅga-hīnā—being separated from the man beloved; priya—the man beloved; priyā-saṅga vinā—being separated from the woman beloved; nāhi jīye—cannot live; e satya pramāṇa—this is factual evidence; mora—My; daśā—situation; śone yabe—when one hears; tānra—his; ei—this; daśā—situation; habe—there will be; ei bhaye—out of this fear; duñhe—both; rākhe prāṇa—keep their life.

TRANSLATION

" 'When a woman is separated from the man she loves or a man is separated from his beloved woman, neither of them can live. It is a fact that they live only for one another, for if one dies and the other hears of it, he or she will die also.

Madhya TEXT 13.153

sei satī premavatī, premavān sei pati,
viyoge ye vāñche priya-hite
nā gaṇe āpana-duḥkha, vāñche priyajana-sukha,
sei dui mile acirāte //CC Madhya, 13.153//

SYNONYMS

sei satī—that chaste wife; prema-vatī—full of love; prema-vān—loving; sei pati—that husband; viyoge—in separation; ye—who; vāñche—desire; priya-hite—for the welfare of the other; nā gaṇe—and do not care; āpana-duḥkha—for

personal unhappiness; vāñche—desire; priya-jana-sukha—the happiness of the dearest beloved; sei—those; dui—two; mile—meet; acirāte—without delay.

TRANSLATION

" 'A loving, chaste wife and a loving husband who desire all welfare for each other in separation and do not care for personal happiness, desire only one another's well-being. Such a pair certainly meet again without delay.

Madhya TEXT 13.154

rākhite tomāra jīvana, sevi āmi nārāyaṇa,
tāṇra śaktye āsi niti-niti
tomā-sane krīḍā kari', niti yāi yadu-purī,
tāhā tumi mānaha mora sphūrṭi //CC Madhya, 13.154//

SYNONYMS

rākhite—just to keep; tomāra jīvana—Your life; sevi āmi nārāyaṇa—I always worship Lord Nārāyaṇa; tāṇra śaktye—by His potency; āsi niti-niti—I come to You daily; tomā-sane—with You; krīḍā kari'-enjoying pastimes; niti—daily; yāi yadu-purī—I return to Dvārakā-dhāma, known as Yadu-purī; tāhā—that; tumi—You; mānaha—experience; mora—My; sphūrṭi—manifestation.

TRANSLATION

" 'You are My most dear, and I know that in My absence You cannot live for a moment. Just to keep You living, I worship Lord Nārāyaṇa. By His merciful potency, I come to Vṛndāvana every day to enjoy pastimes with You. I then return to Dvārakā-dhāma. Thus You can always feel My presence here in Vṛndāvana.

Madhya TEXT 13.155

mora bhāgya mo-viṣaye, tomāra ye prema haye,
sei prema-parama prabala
lukāñā āmā āne, saṅga karāya tomā-sane,
prakaṭeḥa ānibe satvara //CC Madhya, 13.155//

SYNONYMS

mora bhāgya—My fortune; mo-viṣaye—in relation with Me; tomāra—Your; ye—whatever; prema—love; haye—there is; sei prema—that love; parama prabala—very powerful; lukāñā—secretly; āmā āne—brings Me; saṅga karāya—obliges Me to associate; tomā-sane—with You; prakāṭeha—directly manifested; ānibe—will bring; satvara—very soon.

TRANSLATION

" 'Our love affair is more powerful because of My good fortune in receiving Nārāyaṇa's grace. This allows Me to come here unseen by others. I hope that very soon I will be visible to everyone.

PURPORT

Kṛṣṇa has two kinds of presence-prakāṭa and aprakāṭa, manifest and unmanifest. Both are identical to the sincere devotee. Even if Kṛṣṇa is not physically present, the devotee's absorption in the affairs of Kṛṣṇa makes Him present. This is confirmed in the Brahma-saṁhitā (5.38):

premāñjana-cchurita-bhakti-vilocanena

santaḥ sadaiva hṛdayeṣu vilokayanti

yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ

govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Due to his intense love, the pure devotee always sees Lord Kṛṣṇa present within his heart. All glories to Govinda, the primeval Personality of Godhead! When Kṛṣṇa is not manifest before the inhabitants of Vṛndāvana, they are always absorbed in thoughts of Him. Therefore even though Kṛṣṇa was living at that time at Dvārakā, He was simultaneously present before all the inhabitants of Vṛndāvana. This was His aprakāṭa presence. Devotees who are always absorbed in thoughts of Kṛṣṇa will soon see Kṛṣṇa face to face without a doubt. Devotees who are always engaged in Kṛṣṇa consciousness and are fully absorbed in thoughts of Kṛṣṇa certainly return home, back to Godhead. They then see Kṛṣṇa directly, face to face, take prasāda with Him and enjoy His company. This is confirmed in Bhagavad-gītā: tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna (Bg. 4.9).

During his lifetime, a pure devotee is always speaking of Kṛṣṇa and engaging in His service, and as soon as he gives up his body, he immediately returns to Goloka Vṛndāvana, where Kṛṣṇa is personally present. He then meets Kṛṣṇa directly. This is successful human life. This is the meaning of prakāṣha ānibe satvara. The pure devotee will soon see the personal manifestation of Lord Śrī Kṛṣṇa.

Madhya TEXT 13.156

yādavera vipakṣa, yata duṣṭa kaṁsa-pakṣa,
tāhā āmi kailuṁ saba kṣaya
āche dui-cāri jana, tāhā māri' vṛndāvana,
āilāma āmi, jāniha niścaya //CC Madhya, 13.156//

SYNONYMS

yādavera vipakṣa—all the enemies of the Yadu dynasty; yata—all; duṣṭa—mischievous; kaṁsa-pakṣa—the party of Kaṁsa; tāhā—they; āmi—I; kailuṁ saba kṣaya—have annihilated all; āche—there are still; dui-cāri jana—two or four demons; tāhā māri'-after killing them; vṛndāvana—to Vṛndāvana; āilāma āmi—I am coming very soon; jāniha niścaya—please know it very well.

TRANSLATION

"I have already killed all the mischievous demons who are enemies of the Yadu dynasty, and I have also killed Kaṁsa and his allies. However, there are two or four demons still living. I want to kill them, and after doing so I shall very soon return to Vṛndāvana. Please know this for certain.

PURPORT

Just as Kṛṣṇa does not take a step away from Vṛndāvana, Kṛṣṇa's devotee also does not like to leave Vṛndāvana. However, when he has to tend to Kṛṣṇa's business, he leaves Vṛndāvana. After finishing his mission, a pure devotee returns home, back to Vṛndāvana, back to Godhead. Kṛṣṇa assured Rādhārāṇī that after killing the demons outside Vṛndāvana, He would return. "I am coming back very soon," He promised, "as soon as I have killed the few remaining demons."

Madhya TEXT 13.157

sei śatru-gaṇa haite, vraja-jana rākhite,
rahi rājye udāsīna hañā
yebā strī-putra-dhane, kari rājya āvaraṇe,
yadu-gaṇera santoṣa lāgiyā //CC Madhya, 13.157//

SYNONYMS

sei—those; śatru-gaṇa haite—from enemies; vraja-jana—to the inhabitants of Vṛndāvana; rākhite—to give protection; rahi—I remain; rājye—in My kingdom; udāsīna—indifferent; hañā—becoming; yebā—whatever; strī-putra-dhane—with wives, sons and wealth; kari rājya āvaraṇe—I decorate My kingdom; yadu-gaṇera—of the Yadu dynasty; santoṣa—satisfaction; lāgiyā—for the matter of.

TRANSLATION

" I wish to protect the inhabitants of Vṛndāvana from the attacks of My enemies. That is why I remain in My kingdom; otherwise I am indifferent to My royal position. Whatever wives, sons and wealth I maintain in the kingdom are only for the satisfaction of the Yadus.

Madhya TEXT 13.158

tomāra ye prema-guṇa, kare āmā ākarṣaṇa,
ānibe āmā dina daśa biśe
punaḥ āsi' vṛndāvane, vraja-vadhū tomā-sane,
vilasiba rajanī-divase //CC Madhya, 13.158//

SYNONYMS

tomāra—Your; ye—whatever; prema-guṇa—qualities in ecstatic love; kare—do; āmā—Me; ākarṣaṇa—attracting; ānibe—will bring; āmā—Me; dina daśa biśe—within ten or twenty days; punaḥ—again; āsi'-coming; vṛndāvane—to Vṛndāvana; vraja-vadhū—all the damsels of Vṛndāvana; tomā-sane—with You; vilasiba—I shall enjoy; rajanī-divase—both day and night.

TRANSLATION

" 'Your loving qualities always attract Me to Vṛndāvana. Indeed, they will bring

Me back within ten or twenty days, and when I return I shall enjoy both day and night with You and all the damsels of Vrajabhūmi.'

Madhya TEXT 13.159

eta tāñre kahi kṛṣṇa, vraje yāite satṛṣṇa,
eka śloka paḍi' śunāila
sei śloka śuni' rādhā, khāṇḍila sakala bādhā,
kṛṣṇa-prāptye pratīti ha-ila //CC Madhya, 13.159//

SYNONYMS

eta—so much; tāñre—unto Rādhārāṇī; kahi—speaking; kṛṣṇa—Lord Kṛṣṇa; vraje—in Vṛndāvana; yāite—to go; sa-tṛṣṇa—very anxious; eka śloka—one verse; paḍi'-reciting; śunāila—making Her hear; sei śloka—that verse; śuni,—hearing; rādhā—Śrīmatī Rādhārāṇī; khāṇḍila—disappeared; sakala—all kinds of; bādhā—hindrances; kṛṣṇa-prāptye—in achieving Kṛṣṇa; pratīti ha-ila—there was assurance.

TRANSLATION

"While speaking to Śrīmatī Rādhārāṇī, Kṛṣṇa became very anxious to return to Vṛndāvana. He made Her listen to a verse which banished all Her difficulties and which assured Her that She would again attain Kṛṣṇa.

Madhya TEXT 13.160

mayi bhaktir hi bhūtānām
amṛtatvāya kalpate
diṣṭyā yad āsīn mat-sneho
bhavatīnām mad-āpanaḥ //CC Madhya, 13.160//

SYNONYMS

mayi—unto Me; bhaktiḥ—the nine kinds of devotional service, such as śravaṇa, kīrtana and smaraṇa; hi—certainly; bhūtānām—of all living entities; amṛtatvāya—for becoming eternal associates of the Lord; kalpate—is quite befitting; diṣṭyā—by good fortune; yat—whatever; āsīt—there was; mat-snehaḥ—love and

affection for Me; bhavatīnām—of all you gopīs; mat-āpanaḥ—the cause for getting Me back.

TRANSLATION

"Lord Śrī Kṛṣṇa said: 'Devotional service unto Me is the only way to attain Me. My dear gopīs, whatever love and affection you have attained for Me by good fortune is the only reason for My returning to you.' "

PURPORT

This is a verse from Śrīmad-Bhāgavatam (10.82.44).

Madhya TEXT 13.161

ei saba artha prabhu svarūpera sane

rātri-dine ghare vasi' kare āsvādane //CC Madhya, 13.161//

SYNONYMS

ei saba—all these; artha—meanings; prabhu—Śrī Caitanya Mahāprabhu; svarūpera sane—with Svarūpa Dāmodara; rātri-dine—both day and night; ghare vasi'-sitting within His room; kare—does; āsvādane—taste.

TRANSLATION

Śrī Caitanya Mahāprabhu would sit in His room with Svarūpa Dāmodara and taste the topics of these verses day and night.

Madhya TEXT 13.162

nṛtya-kāle sei bhāve āviṣṭa hañā

śloka paḍi' nāce jagannātha-mukha cāñā //CC Madhya, 13.162//

SYNONYMS

nṛtya-kāle—while dancing; sei bhāve—in such ecstasy; āviṣṭa—absorbed; hañā—becoming; śloka paḍi'-reciting these verses; nāce—dances; jagannātha-mukha—the face of Jagannātha; cāñā—looking upon.

TRANSLATION

Śrī Caitanya Mahāprabhu danced completely absorbed in ecstatic emotion.

While looking at the face of Lord Jagannātha, He danced and recited these verses.

Madhya TEXT 13.163

svarūpa-gosāñira bhāgya nā yāya varṇana

prabhute āviṣṭa yāñra kāya, vākya, mana //CC Madhya, 13.163//

SYNONYMS

svarūpa-gosāñira—of Svarūpa Dāmodara Gosvāmī; bhāgya—the fortune; nā—not; yāya varṇana—can be described; prabhute—in the service of the Lord; āviṣṭa—fully absorbed; yāñra—of whom; kāya—body; vākya—words; mana—mind.

TRANSLATION

No one can describe the good fortune of Svarūpa Dāmodara Gosvāmī, for he is always absorbed in the service of the Lord with his body, mind and words.

Madhya TEXT 13.164

svarūpera indriye prabhura nijendriya-gaṇa

āviṣṭa hañā kare gāna-āsvādana //CC Madhya, 13.164//

SYNONYMS

svarūpera—of Svarūpa Dāmodara; indriye—in the senses; prabhura—of Śrī Caitanya Mahāprabhu; nija-indriya-gaṇa—own senses; āviṣṭa hañā—being fully absorbed; kare—does; gāna—the singing; āsvādana—tasting.

TRANSLATION

The senses of Lord Śrī Caitanya Mahāprabhu were identical with the senses of Svarūpa. Therefore Caitanya Mahāprabhu used to become fully absorbed in tasting the singing of Svarūpa Dāmodara.

Madhya TEXT 13.165

bhāvera āveśe kabhu bhūmite vasiyā

tarjanīte bhūme likhe adhomukha hañā //CC Madhya, 13.165//

SYNONYMS

bhāvera āveśe—because of ecstatic emotion; kabhu—sometimes; bhūmite—on the ground; vasiyā—sitting; tarjanīte—with the ring finger; bhūme—on the ground; likhe—writes; adhomukha hañā—looking down.

TRANSLATION

In emotional ecstasy, Caitanya Mahāprabhu would sometimes sit on the ground and, looking down, would write on the ground with His finger.

Madhya TEXT 13.166

aṅgulite kṣata habe jāni' dāmodara

bhaye nija-kare nivāraye prabhu-kara //CC Madhya, 13.166//

SYNONYMS

aṅgulite—on the finger; kṣata—injury; habe—will take place; jāni'-knowing; dāmodara—Svarūpa Dāmodara; bhaye—out of fear; nija-kare—by his own hand; nivāraye—checks; prabhu-kara—the hand of the Lord.

TRANSLATION

Feeling that the Lord would injure His finger by writing in this way, Svarūpa Dāmodara checked Him with his own hand.

Madhya TEXT 13.167

prabhura bhāvānurūpa svarūpera gāna

yabe yei rasa tāhā kare mūrtimān //CC Madhya, 13.167//

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; bhāva-anurūpa—following the ecstatic emotions; svarūpera—of Svarūpa Dāmodara; gāna—the singing; yabe—when; yei—whatever; rasa—mellow; tāhā—that; kare—makes; mūrtimān—personified.

TRANSLATION

Svarūpa Dāmodara used to sing exactly according to the ecstatic emotion of the

Lord. Whenever a particular mellow was being tasted by Śrī Caitanya Mahāprabhu, Svarūpa Dāmodara would personify it by singing.

Madhya TEXT 13.168

śrī-jagannāthera dekhe śrī-mukha-kamala

tāhāra upara sundara nayana-yugala //CC Madhya, 13.168//

SYNONYMS

śrī-jagannāthera—of Lord Jagannātha; dekhe—sees; śrī-mukha-kamala—the lotuslike face; tāhāra upara—upon this; sundara—beautiful; nayana-yugala—a pair of eyes.

TRANSLATION

Śrī Caitanya Mahāprabhu looked upon the beautiful lotuslike face and eyes of Lord Jagannātha.

Madhya TEXT 13.169

sūryera kiraṇe mukha kare jhalamala

mālya, vastra, divya alaṅkāra, parimala //CC Madhya, 13.169//

SYNONYMS

sūryera—of the sun; kiraṇe—by the rays of sunshine; mukha—the face; kare—does; jhalamala—glittering; mālya—garland; vastra—garments; divya alaṅkāra—beautiful ornaments; parimala—surrounded by a fragrance.

TRANSLATION

Lord Jagannātha was garlanded, dressed with nice garments and adorned with beautiful ornaments. His face was glittering from the rays of sunshine, and the entire atmosphere was fragrant.

Madhya TEXT 13.170

prabhura hṛdaye ānanda-sindhu uthalila

unmāda, jhañjhā-vāta tat-kṣaṇe uṭhila //CC Madhya, 13.170//

SYNONYMS

prabhura hṛdaye—in the heart of Śrī Caitanya Mahāprabhu; ānanda-sindhu—the ocean of transcendental bliss; uthalila—arose; unmāda—madness; jhañjhā—vāta—hurricane; tat-kṣaṇe—immediately; uṭhila—intensified.

TRANSLATION

An ocean of transcendental bliss expanded in the heart of Lord Śrī Caitanya Mahāprabhu, and symptoms of madness immediately intensified like a hurricane.

Madhya TEXT 13.171

ānandonmāde uṭhāya bhāvera taraṅga

nānā-bhāva-sainye upajila yuddha-raṅga //CC Madhya, 13.171//

SYNONYMS

ānanda-unmāde—the madness of transcendental bliss; uṭhāya—causes to arise; bhāvera—of emotion; taraṅga—waves; nānā—various; bhāva—emotions; sainye—among soldiers; upajila—there appeared; yuddha-raṅga—fighting.

TRANSLATION

The madness of transcendental bliss created waves of various emotions. The emotions appeared like opposing soldiers staging a fight.

Madhya TEXT 13.172

bhāvodaya, bhāva-śānti, sandhi, śābalya

sañcārī, sāttvika, sthāyī svabhāva-prābalya //CC Madhya, 13.172//

SYNONYMS

bhāva-udaya—awakening of emotion; bhāva-śānti—emotions of peace; sandhi—the junction of different emotions; śābalya—mixing of all emotions; sañcārī—impetuses for all kinds of emotion; sāttvika—transcendental; sthāyī—prevalent; svabhāva—natural emotion; prābalya—increase.

TRANSLATION

There was an increase in all the natural emotional symptoms. Thus there were awakening emotions, peacefulness, joined, mixed, transcendental and prevalent emotions, and impetuses for emotion.

Madhya TEXT 13.173

prabhura śarīra yena śuddha-hemācala

bhāva-puṣpa-druma tāhe puṣpita sakala //CC Madhya, 13.173//

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; śarīra—body; yena—as if; śuddha—transcendental; hemācala—Himalayan mountain; bhāva—emotional; puṣpa-druma—flower trees; tāhe—in that situation; puṣpita—blooming with flowers; sakala—all.

TRANSLATION

Śrī Caitanya Mahāprabhu's body appeared like a transcendental Himalayan mountain bearing ecstatic emotional flower trees, all of them blooming.

Madhya TEXT 13.174

dekhite ākarṣaye sabāra citta-mana

premāmṛta-vṛṣṭye prabhu siñce sabāra mana //CC Madhya, 13.174//

SYNONYMS

dekhite—by seeing; ākarṣaye—attracts; sabāra—of everyone; citta-mana—mind and consciousness; prema-amṛta-vṛṣṭye—by pouring of the nectar of transcendental love for God; prabhu—Śrī Caitanya Mahāprabhu; siñce—sprinkled; sabāra—everyone's; mana—mind.

TRANSLATION

Upon seeing all these symptoms, everyone's mind and consciousness were attracted. Indeed, the Lord sprinkled everyone's mind with the nectar of transcendental love of Godhead.

Madhya TEXT 13.175

jagannātha-sevaka yata rāja-pātra-gaṇa

yātrika loka, nīlācala-vāsī yata jana //CC Madhya, 13.175//

SYNONYMS

jagannātha-sevaka—the servants of Lord Jagannātha; yata—all; rāja-pātra-gaṇa—and the government officers; yātrika—pilgrim visitors; loka—people in general; nīlācala-vāsī—the residents of Jagannātha Purī; yata jana—as many people as there were.

TRANSLATION

He sprinkled the minds of the servants of Lord Jagannātha, the government officers, the pilgrim visitors, the general populace and all the residents of Jagannātha Purī.

Madhya TEXT 13.176

prabhura nṛtya prema dekhi' haya camatkāra

kṛṣṇa-prema uchalila hṛdaye sabāra //CC Madhya, 13.176//

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; nṛtya—dancing; prema—love; dekhi'-seeing; haya—become; camatkāra—astonished; kṛṣṇa-prema—love of Kṛṣṇa; uchalila—infatuated; hṛdaye—in the hearts; sabāra—of everyone.

TRANSLATION

After seeing the dancing and ecstatic love of Śrī Caitanya Mahāprabhu, everyone became astonished. In their hearts they became infatuated with love of Kṛṣṇa.

Madhya TEXT 13.177

preme nāce, gāya, loka, kare kolāhala

prabhura nṛtya dekhi' sabe ānande vihvāla //CC Madhya, 13.177//

SYNONYMS

preme—in ecstatic love; nāce—dance; gāya—chant; loka—people in general; kare—make; kolāhala—a great noise; prabhura—of Śrī Caitanya Mahāprabhu; nṛtya—dancing; dekhi'-seeing; sabe—everyone; ānande—in transcendental bliss; vihvāla—overwhelmed.

TRANSLATION

Everyone danced and chanted in ecstatic love, and a great noise resounded. Everyone was overwhelmed with transcendental bliss just to see the dancing of Śrī Caitanya Mahāprabhu.

Madhya TEXT 13.178

anyera ki kāya, jagannātha-haladhara

prabhura nṛtya dekhi' sukhe calilā manthara //CC Madhya, 13.178//

SYNONYMS

anyera ki kāya—apart from the actions of others; jagannātha—Lord Jagannātha; haladhara—Balarāma; prabhura—of Śrī Caitanya Mahāprabhu; nṛtya—the dancing; dekhi'-seeing; sukhe—in great happiness; calilā—moved; manthara—slowly.

TRANSLATION

Apart from the others, even Lord Jagannātha and Lord Balarāma, with great happiness, began to move very slowly upon seeing the dancing of Śrī Caitanya Mahāprabhu.

Madhya TEXT 13.179

kabhu sukhe nṛtya-raṅga dekhe ratha rākhi'

se kautuka ye dekhila, sei tāra sākṣī //CC Madhya, 13.179//

SYNONYMS

kabhu—sometimes; sukhe—in great happiness; nṛtya-raṅga—amusement in dancing; dekhe—sees; ratha—the car; rākhi'-stopping; se kautuka—that amusement; ye—anyone who; dekhila—saw; sei—he; tāra—of that; sākṣī—witness.

TRANSLATION

Lord Jagannātha and Lord Balarāma sometimes stopped the car and happily observed Lord Caitanya's dancing. Anyone who was able to see Them stop and watch the dancing bore witness to Their pastimes.

Madhya TEXT 13.180

ei-mata prabhu nṛtya karite bhramite

pratāparudrera āge lāgilā paḍite //CC Madhya, 13.180//

SYNONYMS

ei-mata—in this way; prabhu—Lord Śrī Caitanya Mahāprabhu; nṛtya karite—dancing; bhramite—wandering; pratāparudrera-of King Pratāparudra; āge—in front; lāgilā—began; paḍite—to fall down.

TRANSLATION

When Lord Śrī Caitanya Mahāprabhu was dancing and wandering in this way, He fell down in front of Mahārāja Pratāparudra.

Madhya TEXT 13.181

sambhrame pratāparudra prabhuke dharila

tānhāke dekhite prabhura bāhya-jñāna ha-ila //CC Madhya, 13.181//

SYNONYMS

sambhrame—with great respect; pratāparudra—King Pratāparudra; prabhuke—Lord Śrī Caitanya Mahāprabhu; dharila—picked up; tānhāke—Him; dekhite—to see; prabhura—of Śrī Caitanya Mahāprabhu; bāhya-jñāna—external consciousness; ha-ila—there was.

TRANSLATION

Mahārāja Pratāparudra picked the Lord up with great respect, but upon seeing the King, Lord Caitanya Mahāprabhu came to His external senses.

Madhya TEXT 13.182

rājā dekhi' mahāprabhu karena dhikkāra

chi, chi, viṣayīra sparśa ha-ila āmāra //CC Madhya, 13.182//

SYNONYMS

rājā dekhi'-by seeing the King; mahāprabhu—Śrī Caitanya Mahāprabhu; karena—does; dhik-kāra—condemnation; chi chi—how pitiable it is; viṣayīra—of a

person interested in mundane affairs; sparśa ha-ila—there has been touching; āmāra—of Me.

TRANSLATION

After seeing the King, Śrī Caitanya Mahāprabhu condemned Himself, saying, "Oh, how pitiful it is that I have touched a person who is interested in mundane affairs."

Madhya TEXT 13.183

āveśete nityānanda nā hailā sāvadhāne

kāśīśvara-govinda āchilā anya-sthāne //CC Madhya, 13.183//

SYNONYMS

āveśete—in great ecstasy; nityānanda—Nityānanda Prabhu; nā—not; hailā—became; sāvadhāne—careful; kāśīśvara—Kāśīśvara; govinda—Govinda; āchilā—were; anya-sthāne—in another place.

TRANSLATION

Not even Lord Nityānanda Prabhu, Kāśīśvara or Govinda took care of Lord Caitanya Mahāprabhu when He fell down. Nityānanda was in great ecstasy, and Kāśīśvara and Govinda were elsewhere.

Madhya TEXT 13.184

yadyapi rājāra dekhi' hāḍira sevana

prasanna hañāche tāñre milibāre mana //CC Madhya, 13.184//

SYNONYMS

yadyapi—although; rājāra—of the King; dekhi'-seeing; hāḍira sevana—the service of a sweeper; prasanna hañāche—was satisfied; tāñre milibāre—to see him; mana—His mind.

TRANSLATION

Śrī Caitanya Mahāprabhu had already been satisfied by the King's behavior, for the King had accepted the service of a sweeper for Lord Jagannātha. Therefore Lord Caitanya Mahāprabhu actually desired to see the King.

Madhya TEXT 13.185

tathāpi āpana-gaṇe karite sāvadhāna

bāhye kichu roṣābhāsa kailā bhagavān //CC Madhya, 13.185//

SYNONYMS

tathāpi—still; āpana-gaṇe—to personal associates; karite—to do; sāvadhāna—warning; bāhye—externally; kichu—some; roṣa-ābhāsa—apparent anger; kailā—showed; bhagavān—the Supreme Personality of Godhead.

TRANSLATION

However, just to warn His personal associates, the Supreme Personality of Godhead, Śrī Caitanya Mahāprabhu, externally expressed feelings of anger.

PURPORT

When Mahārāja Pratāparudra asked to see the Lord, Śrī Caitanya Mahāprabhu immediately refused, saying:

niṣkiñcanasya bhagavad-bhajanonmukhasya

pāraṁ param jīgamiṣor bhava-sāgarasya

sandarśanam viṣayiṇām atha yoṣitām ca

hā hanta hanta viṣa-bhakṣaṇato 'py asādhu

(Cc. Madhya 11.8)

The word niṣkiñcanasya refers to a person who has finished his material activities. Such a person can begin to execute his activities in Kṛṣṇa consciousness to cross over the ocean of nescience. It is very dangerous for such a person to have intimate relationships with mundane people or to become intimately related with women. This formality is to be observed by anyone who is serious about going back home, back to Godhead. To teach His personal associates these principles, Śrī Caitanya Mahāprabhu expressed external anger when touched by the King. Since the Lord was very satisfied with the humble behavior of the King, He intentionally allowed the King to touch Him, but externally He expressed anger just to warn His personal associates.

Madhya TEXT 13.186

prabhura vacane rājāra mane haila bhaya

sārvabhauma kahe,-tumi nā kaya saṁśaya //CC Madhya, 13.186//

SYNONYMS

prabhura vacane—by the words of Śrī Caitanya Mahāprabhu; rājāra—of the King; mane—in the mind; haila—there was; bhaya—fear; sārvabhauma kahe—Sārvabhauma Bhaṭṭācārya said; tumi—you (the King); nā kaya saṁśaya—do not be worried.

TRANSLATION

King Pratāparudra became frightened when Lord Caitanya showed external anger, but Sārvabhauma Bhaṭṭācārya told the King, "Don't worry."

Madhya TEXT 13.187

tomāra upare prabhura suprasanna mana

tomā lakṣya kari' śikhāyena nija gaṇa //CC Madhya, 13.187//

SYNONYMS

tomāra upare—upon you; prabhura—of Lord Śrī Caitanya Mahāprabhu; suprasanna—very satisfied; mana—the mind; tomā—you; lakṣya kari'-pointing out; śikhāyena—He teaches; nija gaṇa—His personal associates.

TRANSLATION

Sārvabhauma Bhaṭṭācārya informed the King, "The Lord is very satisfied with you. By pointing you out, He was teaching His personal associates how to behave with mundane people."

PURPORT

Although outwardly the King was a mundane man interested in money and women, internally he was purified by devotional activities. He showed this by engaging as a street sweeper to please Lord Jagannātha. A person may appear to be a pounds-and-shillings man interested in money and women, but if he is actually very meek and humble and surrendered to the Supreme Personality of Godhead, he is not mundane. Such a judgment can be made only by Śrī Caitanya Mahāprabhu and His very confidential devotees. As a general principle,

however, no devotee should intimately mix with mundane people interested in money and women.

Madhya TEXT 13.188

avasara jāni' āmi kariba nivedana

sei-kāle yāi' kariha prabhura milana //CC Madhya, 13.188//

SYNONYMS

avasara jāni'-understanding an opportune moment; āmi—I; kariba—shall do; nivedana—submission; sei-kāle—at that time; yāi'-coming; kariha—you do; prabhura milana—meeting with Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

Sārvabhauma Bhaṭṭācārya continued, "I shall submit your petition when there is an opportune moment. It will then be easy for you to come and meet the Lord."

Madhya TEXT 13.189

tabe mahāprabhu ratha pradakṣiṇa kariyā

ratha-pāche yāi' ṭhele rathe māthā diyā //CC Madhya, 13.189//

SYNONYMS

tabe—at that time; mahāprabhu—Śrī Caitanya Mahāprabhu; ratha—the car; pradakṣiṇa—circumambulation; kariyā—doing; ratha-pāche—to the rear of the car; yāi'-going; ṭhele—pushes; rathe—on the car; māthā diyā—by placing the head.

TRANSLATION

After circumambulating Jagannātha, Śrī Caitanya Mahāprabhu went behind the car and began pushing it with His head.

Madhya TEXT 13.190

ṭhelitei calila ratha 'haḍa' 'haḍa' kari'

catur-dike loka saba bale 'hari' 'hari' //CC Madhya, 13.190//

SYNONYMS

ṭhelitei—as soon as He pushed; calila—departed; ratha—the car; haḍa haḍa kari'-making a rattling noise; catuḥ-dike—all around; loka—people in general; saba—all; bale—chant; hari hari—the holy name of the Lord, Hari Hari.

TRANSLATION

As soon as He pushed, the car immediately started to move, making a rattling noise. The people all around began to chant the holy name of the Lord, "Hari! Hari!"

Madhya TEXT 13.191

tabe prabhu nija-bhakta-gaṇa lañā saṅge

baladeva-subhadrāgre nṛtya kare raṅge //CC Madhya, 13.191//

SYNONYMS

tabe—at that time; prabhu—Śrī Caitanya Mahāprabhu; nija—personal; bhakta-gaṇa—devotees; lañā—taking; saṅge—with Him; baladeva—of Lord Balarāma; subhadrā—of the goddess of fortune Subhadrā; agre—in front; nṛtya—dancing; kare—performed; raṅge—in great amusement.

TRANSLATION

As the car began to move, Śrī Caitanya Mahāprabhu took His personal associates in front of the cars occupied by Lord Balarāma and Subhadrā, the goddess of fortune. Greatly inspired, He then began to dance in front of Them.

Madhya TEXT 13.192

tāhān nṛtya kari' jagannātha āge āilā

jagannātha dekhi' nṛtya karite lāgilā //CC Madhya, 13.192//

SYNONYMS

tāhān—there; nṛtya kari'-after performing the dance; jagannātha—of Lord Jagannātha; āge—in front; āilā—appeared; jagannātha dekhi'-seeing Lord Jagannātha; nṛtya—dancing; karite—to perform; lāgilā—began.

TRANSLATION

After finishing the dance before Lord Baladeva and Subhadrā, Śrī Caitanya Mahāprabhu came before Lord Jagannātha's car. Upon seeing Lord Jagannātha, He began to dance again.

Madhya TEXT 13.193

caliyā āila ratha 'balagaṇḍi'-sthāne

jagannātha ratha rākhi' dekhe ḍāhine vāme //CC Madhya, 13.193//

SYNONYMS

caliyā—moving; āila—came; ratha—the car; balagaṇḍi-sthāne—at the place known as Balagaṇḍi; jagannātha—Lord Jagannātha; ratha—car; rākhi'-after stopping; dekhe—sees; ḍāhine vāme—left and right.

TRANSLATION

When they reached the place called Balagaṇḍi, Lord Jagannātha stopped His car and began to look left and right.

Madhya TEXT 13.194

vāme-'vipra-śāsana' nārikela-vana

ḍāhine ta' puṣpodyāna yena vṛndāvana //CC Madhya, 13.194//

SYNONYMS

vāme—on the left; vipra-śāsana—the place known as vipra-śāsana; nārikela-vana—coconut grove; ḍāhine—on the right side; ta'-indeed; puṣpa-udyāna—flower gardens; yena—as if; vṛndāvana—Vṛndāvana.

TRANSLATION

On the left side, Lord Jagannātha saw the neighborhood of brāhmaṇas known as vipra-śāsana and the coconut tree grove. On the right side, He saw nice flower gardens resembling those in the holy place Vṛndāvana.

PURPORT

Vipra-śāsana is a name generally used in the Orissa province for the quarters where brāhmaṇas live.

Madhya TEXT 13.195

āge nṛtya kare gaura lañā bhakta-gaṇa

ratha rākhi' jagannātha karena daraśana //CC Madhya, 13.195//

SYNONYMS

āge—in front; nṛtya kare—dances; gaura-Śrī Caitanya Mahāprabhu; lañā—accompanied by; bhakta-gaṇa—the devotees; ratha rākhi'—after stopping the car; jagannātha—Lord Jagannātha; karena daraśana—sees.

TRANSLATION

Śrī Caitanya Mahāprabhu and His devotees were dancing in front of the car, and, having stopped the car, Lord Jagannātha watched the dancing.

Madhya TEXT 13.196

sei sthale bhoga lāge, -āchaye niyama

koṭi bhoga jagannātha kare āsvādana //CC Madhya, 13.196//

SYNONYMS

sei sthale—in that place; bhoga lāge—food is offered; āchaye niyama—it is the custom; koṭi bhoga—millions of dishes; jagannātha—Lord Jagannātha; kare—does; āsvādana—tasting.

TRANSLATION

It was customary that food be offered to the Lord at vipra-śāsana. Indeed, innumerable dishes of food were offered, and Lord Jagannātha tasted each one of them.

Madhya TEXT 13.197

jagannāthera choṭa-baḍa yata bhakta-gaṇa

nija nija uttama-bhoga kare samarpaṇa //CC Madhya, 13.197//

SYNONYMS

jagannāthera—of Lord Jagannātha; choṭa—neophyte; baḍa—advanced; yata—all; bhakta-gaṇa—devotees; nija nija—personally cooked; uttama-bhoga—

firstclass food; kare—do; samarpaṇa—offering.

TRANSLATION

All kinds of devotees of Lord Jagannātha—from neophytes to the most advanced—offered their best cooked food to the Lord.

Madhya TEXT 13.198

rājā, rāja-mahiṣī-vṛnda, pātra, mitra-gaṇa

nīlācala-vāsī yata choṭa-baḍa jana //CC Madhya, 13.198//

SYNONYMS

rājā—the King; rāja-mahiṣī-vṛnda—the queens of the King; pātra—ministers; mitra-gaṇa—friends; nīlācala-vāsī—all the residents of Jagannātha Purī; yata—as many; choṭa-baḍa—small and big; jana—persons.

TRANSLATION

This included the King, his queens, his ministers and friends and all other big and small residents of Jagannātha Purī.

Madhya TEXT 13.199

nānā-deśera deśī yata yātrika jana

nija-nija-bhoga tāhāṇ kare samarpaṇa //CC Madhya, 13.199//

SYNONYMS

nānā-deśera—of various countries; deśī—local; yata—all kinds of; yātrika—visiting; jana—people; nija-nija—personally cooked; bhoga—food; tāhāṇ—there; kare—do; samarpaṇa—offering.

TRANSLATION

All the visitors who had come from different countries to Jagannātha Purī, as well as the local devotees, offered their personally cooked food to the Lord.

Madhya TEXT 13.200

āge pāche, dui pārśve puṣpodyāna-vane

yei yāhā pāya, lāgāya, -nāhika niyame //CC Madhya, 13.200//

SYNONYMS

āge pāche—in front or at the end; dui pārśve—on two sides; puṣpa-udyāna-vane—in the flower gardens; yei—one who; yāhā pāya—gets the opportunity; lāgāya—offers; nāhika niyame—there are no hard-and-fast rules.

TRANSLATION

The devotees offered their foods everywhere, in front and behind the car, on the two sides and within the flower garden. Wherever possible, they made their offering to the Lord, for there were no hard-and-fast rules.

Madhya TEXT 13.201

bhogera samaya lokera mahā bhiḍa haila

nṛtya chāḍi' mahāprabhu upavane gela //CC Madhya, 13.201//

SYNONYMS

bhogera samaya—at the time the food was offered; lokera—of all the people; mahā—great; bhiḍa—crowd; haila—there was; nṛtya chāḍi'-giving up His dancing; mahāprabhu—Śrī Caitanya Mahāprabhu; upavane gela—went to a nearby garden.

TRANSLATION

While the food was being offered, a large crowd of people gathered. At that time Śrī Caitanya Mahāprabhu stopped His dancing and went to a nearby garden.

Madhya TEXT 13.202

premāveśe mahāprabhu upavana pāñā

puṣpodyāne gṛha-piṇḍāya rahilā paḍiyā //CC Madhya, 13.202//

SYNONYMS

prema-āveśe—in ecstatic love; mahāprabhu—Śrī Caitanya Mahāprabhu; upavana pāñā—having come to a nice nearby garden; puṣpa-udyāne—in that flower garden; gṛha-piṇḍāya—on the raised platform; rahilā—remained; paḍiyā—falling flat.

TRANSLATION

Śrī Caitanya Mahāprabhu went to the garden. Immersed in a great ecstatic emotion, He fell flat on a raised platform there.

Madhya TEXT 13.203

nṛtya-parīśrame prabhura dehe ghana gharma

sugandhi śītala-vāyu karena sevana //CC Madhya, 13.203//

SYNONYMS

nṛtya-parīśrame—by fatigue due to dancing; prabhura—of Śrī Caitanya Mahāprabhu; dehe—on the body; ghana gharma—much perspiration; sugandhi—fragrant; śītala-vāyu—cool breeze; karena sevana—enjoyed very much.

TRANSLATION

The Lord was very fatigued from the hard labor of dancing, and there was perspiration all over His body. He therefore enjoyed the fragrant, cool breeze of the garden.

Madhya TEXT 13.204

yata bhakta kīrtanīyā āsiyā ārāme

prati-vṛkṣa-tale sabe karena viśrāme //CC Madhya, 13.204//

SYNONYMS

yata bhakta—all the devotees; kīrtanīyā—who were performing saṅkīrtana; āsiyā—coming; ārāme—in the resting place; prati-vṛkṣa-tale—under each and every tree; sabe—all of them; karena—take; viśrāme—rest.

TRANSLATION

All the devotees who were performing saṅkīrtana came there and took rest under each and every tree.

Madhya TEXT 13.205

ei ta' kahila prabhura mahā-saṅkīrtana

jagannāthera āge yaiche karila nartana //CC Madhya, 13.205//

SYNONYMS

ei ta'-in this way; kahila—I have described; prabhura—of Lord Śrī Caitanya Mahāprabhu; mahā-saṅkīrtana—the great congregational chanting; jagannāthera āge—in front of Lord Jagannātha; yaiche—as; karila—He did; nartana—dancing.

TRANSLATION

Thus I have described the great performance of congregational chanting by Lord Śrī Caitanya Mahāprabhu as He danced in front of Lord Jagannātha.

Madhya TEXT 13.206

rathāgrete prabhu yaiche karilā nartana

caitanyāṣṭake rūpa-gosāñi karyāche varṇana //CC Madhya, 13.206//

SYNONYMS

ratha-agrete—in front of the car; prabhu—Śrī Caitanya Mahāprabhu; yaiche—as; karilā—performed; nartana—dancing; caitanya-aṣṭake—in the prayer named Caitanyāṣṭaka; rūpa-gosāñi—Rūpa Gosvāmī; karyāche—has done; varṇana—a vivid description.

TRANSLATION

In his prayer known as the Caitanyāṣṭaka, Śrīla Rūpa Gosvāmī has given a vivid description of the Lord's dancing before the car of Jagannātha.

PURPORT

Śrīla Rūpa Gosvāmī composed three prayers, each with the title Caitanyāṣṭaka. The verse next quoted is from the first of the Caitanyāṣṭaka prayers included in the book Stava-mālā.

Madhya TEXT 13.207

rathārūḍhasyārād adhipadavi nīlācala-pater

adabhra-premormi-sphurita-naṭanollāsa-vivaśaḥ

sahaṣam gāyadbhiḥ parivṛta-tanur vaiṣṇava-janaiḥ

sa caitanyaḥ kim me punar api dṛṣor yāsyati padam //CC Madhya, 13.207//

SYNONYMS

ratha-ārūḍhasya—of the Supreme Lord, who was placed aboard the car; ārāt—in front; adhipadavi—on the main road; nīlācala-pateḥ—of Lord Jagannātha, the Lord of Nīlācala; adabhra—great; prema-urmi—by waves of love of Godhead; sphurita—which was manifested; naṭana-ullāsa-vivaśaḥ—being overwhelmed by the transcendental bliss of dancing; sa-haṣam—with great pleasure; gāyadbhiḥ—who were singing; parivṛta—surrounded; tanuḥ—body; vaiṣṇava-janaiḥ—by the devotees; saḥ caitanyaḥ—that Lord Śrī Caitanya Mahāprabhu; kim—whether; me—my; punaḥ api—again; dṛṣoḥ—of vision; yāsyati—will enter; padam—the path.

TRANSLATION

"Śrī Caitanya Mahāprabhu danced down the main road in great ecstasy before Lord Jagannātha, the master of Nīlācala, who was sitting on His car. Overwhelmed by the transcendental bliss of dancing and surrounded by Vaiṣṇavas who sang the holy names, He manifested waves of ecstatic love of Godhead. When will Śrī Caitanya Mahāprabhu again be visible to my vision?"

Madhya TEXT 13.208

ihā yei śune sei śrī-caitanya pāya

sudṛḍha viśvāsa-saha prema-bhakti haya //CC Madhya, 13.208//

SYNONYMS

ihā—this; yei—anyone who; śune—hears; sei—that person; śrī-caitanya pāya—will achieve Śrī Caitanya Mahāprabhu; su-dṛḍha—firm; viśvāsa—conviction; saha—with; prema-bhakti—devotional service in great love; haya—there is.

TRANSLATION

Anyone who hears this description of the car festival will attain Śrī Caitanya Mahāprabhu. He will also attain the elevated state by which he will have firm conviction in devotional service and love of Godhead.

Madhya TEXT 13.209

śrī-rūpa-raghunātha-pade yāra āśa

caitanya-caritāmṛta kahe kṛṣṇadāsa //CC Madhya, 13.209//

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; raghunātha—Śrīla Raghunātha dāsa Gosvāmī; pade—at the lotus feet; yāra—whose; āśa—expectation; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; kṛṣṇadāsa—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Thirteenth Chapter, describing Śrī Caitanya Mahāprabhu's ecstatic dancing at Lord Jagannātha's car festival.

Chapter 14 Performance of the Vṛndāvana Pastimes

Dressing himself as a Vaiṣṇava, Mahārāja Pratāparudra entered a garden alone and began reciting verses from Śrīmad-Bhāgavatam. He then took the opportunity to massage the lotus feet of the Lord. The Lord, in His ecstatic love for Kṛṣṇa, immediately embraced the King and thus bestowed mercy upon him. When there was an offering of prasāda in the garden, Lord Caitanya also partook of it. After this, when Lord Jagannātha's Ratha car stopped moving, King Pratāparudra called for many elephants to pull it, but they were unsuccessful. Seeing this, Lord Caitanya began to push the car from behind with His head, and the chariot began moving. Then the devotees began pulling the chariot with ropes. Near the Guṇḍicā temple is a place known as Āiṭoṭā. This place was fixed up for Śrī Caitanya Mahāprabhu to rest in. When Lord Jagannātha was seated at Sundarācala, Śrī Caitanya Mahāprabhu saw it as Vṛndāvana. He performed sporting pastimes in the water of the lake known as Indradyumna. For nine continuous days during Ratha-yātrā, the Lord remained at Jagannātha Purī, and on the fifth day He and Svarūpa Dāmodara observed the pastimes of Lakṣmī, the goddess of fortune. During that time, there was much talk about the pastimes of

the gopīs. When the ratha was again being drawn and the chanting resumed, Rāmānanda Vasu of Kulīna-grāma and Satyarāja Khān were requested to bring silk ropes every year for the Ratha-yātrā ceremony.

Madhya TEXT 14.1

gaurah paśyann ātma-vṛndaiḥ

śrī-lakṣmī-vijayotsavam

śrutvā gopī-rasollāsaṁ

hr̥ṣṭaḥ premṇā nanarta saḥ //CC Madhya, 14.1//

SYNONYMS

gaurah—Lord Śrī Caitanya Mahāprabhu; paśyan—by seeing; ātma-vṛndaiḥ—with His personal associates; śrī-lakṣmī—of the goddess of fortune; vijaya utsavam—the grand festival; śrutvā—by hearing; gopī—of the gopīs; rasa-ullāsaṁ—the superexcellence of the mellows; hr̥ṣṭaḥ—being very pleased; premṇā—in great ecstatic love; nanarta—danced; saḥ—He, Śrī Caitanya Mahāprabhu.

TRANSLATION

Accompanied by His personal devotees, Śrī Caitanya Mahāprabhu went to the festival known as Lakṣmī-vijayotsava. There He discussed the superexcellent love of the gopīs. Just by hearing about them, He became very pleased and danced in great ecstatic love for the Lord.

Madhya TEXT 14.2

jaya jaya gauracandra śrī-kṛṣṇa-caitanya

jaya jaya nityānanda jayādvaita dhanya //CC Madhya, 14.2//

SYNONYMS

jaya jaya—all glories; gauracandra—to Gauracandra; śrī-kṛṣṇa-caitanya—Lord Śrī Caitanya Mahāprabhu; jaya jaya—all glories; nityānanda—to Nityānanda Prabhu; jaya—all glories; advaita—to Advaita Ācārya; dhanya—exalted.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu, known as Gauracandra! All glories to Lord Nityānanda Prabhu! All glories to Advaita Ācārya, who is so exalted!

Madhya TEXT 14.3

jaya jaya śrīvāsādi gaura-bhakta-gaṇa

jaya śrotā-gaṇa,-yāñra gaura prāṇa-dhana //CC Madhya, 14.3//

SYNONYMS

jaya jaya—all glories; śrīvāsa-ādi—headed by Śrīvāsa; gaura-bhakta-gaṇa—to the devotees of Lord Caitanya; jaya—all glories; śrotā-gaṇa—to the hearers; yāñra—of whom; gaura—Śrī Caitanya Mahāprabhu; prāṇa-dhana—the life and soul.

TRANSLATION

All glories to all the devotees, headed by Śrīvāsa Ṭhākura! All glories to the readers who have taken Śrī Caitanya Mahāprabhu as their life and soul.

Madhya TEXT 14.4

ei-mata prabhu āchena premera āveśe

hena-kāle pratāparudra karila praveśe //CC Madhya, 14.4//

SYNONYMS

ei-mata—in this way; prabhu—Lord Śrī Caitanya Mahāprabhu; āchena—was; premera āveśe—in the ecstatic emotion of love; hena-kāle—at this time; pratāparudra—King Pratāparudra; karila praveśe—entered.

TRANSLATION

While Śrī Caitanya Mahāprabhu was resting in ecstatic love, Mahārāja Pratāparudra entered the garden.

Madhya TEXT 14.5

sārvabhauma-upadeśe chāḍi' rāja-veśa

ekalā vaiṣṇava-veśe karila praveśa //CC Madhya, 14.5//

SYNONYMS

sārvabhauma—of Sārvabhauma Bhaṭṭācārya; upadeśe—under instructions; chāḍi'-giving up; rāja-veśa—the royal dress; ekalā—alone; vaiṣṇava-veśe—in the dress of a Vaiṣṇava; karila praveśa—entered.

TRANSLATION

Following Sārvabhauma Bhaṭṭācārya's instructions, the King had given up his royal dress. He now entered the garden in the dress of a Vaiṣṇava.

PURPORT

Sometimes members of the International Society for Krishna Consciousness—especially in the Western countries—find it difficult to approach people to distribute books because people are unfamiliar with the traditional saffron robes of the devotees. The devotees have therefore inquired whether they can wear European and American dress before the general public. From the instructions given to King Pratāparudra by Sārvabhauma Bhaṭṭācārya, we can understand that we may change our dress in any way to facilitate our service. When our members change their dress to meet the public or to introduce our books, they are not breaking the devotional principles. The real principle is to spread this Kṛṣṇa consciousness movement, and if one has to change into regular Western dress for this purpose, there should be no objection.

Madhya TEXT 14.6

saba-bhaktera ājñā nila yoda-hāta hañā

prabhu-pada dhari' paḍe sāhasa kariyā //CC Madhya, 14.6//

SYNONYMS

saba-bhaktera—of all the devotees; ājñā nila—took permission; yoda-hāta hañā—with folded hands; prabhu-pada dhari'-catching the feet of Śrī Caitanya Mahāprabhu; paḍe—falls; sāhasa kariyā—with great courage.

TRANSLATION

Mahārāja Pratāparudra was so humble that with folded hands he first took permission from all the devotees. Then, with great courage, he fell down and touched the lotus feet of the Lord.

Madhya TEXT 14.7

āṅkhi mudi' prabhu preme bhūmite śayāna

nṛpati naipuṇye kare pāda-saṁvāhana //CC Madhya, 14.7//

SYNONYMS

āṅkhi mudi'-with closed eyes; prabhu—Śrī Caitanya Mahāprabhu; preme—in ecstatic love; bhūmite—on the ground; śayāna—lying down; nṛpati—the King; naipuṇye—very expertly; kare—performs; pāda-saṁvāhana—massaging the legs.

TRANSLATION

Śrī Caitanya Mahāprabhu was lying on the ground with His eyes closed in ecstatic love and emotion, and the King very expertly began to massage His legs.

Madhya TEXT 14.8

rāsa-līlāra śloka paḍi' karena stavana

"jayati te 'dhikam" adhyāya karena paṭhana //CC Madhya, 14.8//

SYNONYMS

rāsa-līlāra—of the rāsa-līlā dance; śloka—verses; paḍi'-reciting; karena—offers; stavana—prayers; jayati te 'dhikam—beginning with the words jayati te 'dhikam; adhyāya—chapter; karena—does; paṭhana—recitation.

TRANSLATION

The King began to recite verses about the rāsa-līlā from Śrīmad Bhāgavatam. He recited the chapter beginning with the words "jayati te 'dhikam."

PURPORT

These verses from Śrīmad-Bhāgavatam, Canto Ten, Chapter Thirty-one, constitute what is known as the Gopī-gītā.

Madhya TEXT 14.9

śunite śunite prabhura santoṣa apāra

'bala, bala' bali' prabhu bale bāra bāra //CC Madhya, 14.9//

SYNONYMS

śunite śunite—by hearing; prabhura—of Lord Śrī Caitanya Mahāprabhu; santoṣa apāra—great satisfaction; bala bala—go on reciting; bali'-saying; prabhu—Lord Śrī Caitanya Mahāprabhu; bale—says; bāra bāra—again and again.

TRANSLATION

When Śrī Caitanya Mahāprabhu heard these verses, He was pleased beyond limits, and He said again and again, "Go on reciting, go on reciting."

Madhya TEXT 14.10

"tava kathāmṛtam" śloka rājā ye paḍila

uṭhi' premāveśe prabhu āliṅgana kaila //CC Madhya, 14.10//

SYNONYMS

tava kathāmṛtam—beginning with the words tava kathāmṛtam; śloka—the verse; rājā—the King; ye paḍila—as he recited; uṭhi'-getting up; prema-āveśe—in ecstatic love; prabhu—Śrī Caitanya Mahāprabhu; āliṅgana kaila—embraced.

TRANSLATION

As soon as the King recited the verse beginning with the words "tava kathāmṛtam," the Lord immediately arose in ecstatic love and embraced him.

Madhya TEXT 14.11

tumi more dile bahu amūlya ratana

mora kichu dite nāhi, diluṅ āliṅgana //CC Madhya, 14.11//

SYNONYMS

tumi—you; more—unto Me; dile—delivered; bahu—various; amūlya—in calculable; ratana—gems; mora—of Me; kichu—anything; dite—to give; nāhi—there is not; diluṅ—I give; āliṅgana—embracing.

TRANSLATION

Upon hearing the verses recited by the King, Śrī Caitanya Mahāprabhu said, "You have given Me invaluable gems, but I have nothing to give you in return.

Therefore I am simply embracing you."

Madhya TEXT 14.12

eta bali' sei śloka paḍe bāra bāra

dui-janāra aṅge kampa, netre jala-dhāra //CC Madhya, 14.12//

SYNONYMS

eta bali'-saying this; sei śloka—that verse; paḍe—recites; bāra bāra—again and again; dui-janāra—of both of them (Śrī Caitanya Mahāprabhu and the King Pratāparudra); aṅge—in the bodies; kampa—trembling; netre—in the eyes; jala-dhāra—flow of water.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu began to recite the same verse again and again. Both the King and Śrī Caitanya Mahāprabhu were trembling, and tears were flowing from their eyes.

Madhya TEXT 14.13

tava kathāmr̥taṁ tapta-jīvanam

kavibhir īḍitaṁ kalmaṣāpaham

śravaṇa-maṅgalaṁ śrīmad-ātataṁ

bhuvi gṛṇanti ye bhūridā janāḥ //CC Madhya, 14.13//

SYNONYMS

tava—Your; kathā-amṛtam—the nectar of words; tapta-jīvanam—life for persons very much aggrieved in the material world; kavibhiḥ—by greatly exalted persons; īḍitaṁ—described; kalmaṣa-apaham—that which drives away all kinds of sinful reaction; śravaṇa-maṅgalaṁ—giving all spiritual benefit to anyone who hears; śrī-mat—filled with all spiritual power; ātatam—broadcast all over the world; bhuvi—in the material world; gṛṇanti—chant and spread; ye—those who; bhūri-dāḥ—most beneficent; janāḥ—persons.

TRANSLATION

"My Lord, the nectar of Your words and the descriptions of Your activities are

the life and soul of those who are always aggrieved in this material world. These narrations are transmitted by exalted personalities, and they eradicate all sinful reactions. Whoever hears these narrations attains all good fortune. These narrations are broadcast all over the world and are filled with spiritual power. Those who spread the message of Godhead are certainly the most munificent welfare workers."

PURPORT

This verse is from Śrīmad-Bhāgavatam (10.31.9).

Madhya TEXT 14.14

'bhūridā' 'bhūridā' bali' kare āliṅgana

iṅho nāhi jāne, -iṅhoṅ haya kon jana //CC Madhya, 14.14//

SYNONYMS

bhūri-dā—the most munificent; bhūri-dā—the most munificent; bali'-crying; kare—does; āliṅgana—embracing; iṅho—Śrī Caitanya Mahāprabhu; nāhi jāne—does not know; iṅhoṅ—Pratāparudra Mahārāja; haya—is; kon jana—who.

TRANSLATION

After hearing the recitation of this verse, Śrī Caitanya Mahāprabhu immediately embraced the reciter, King Pratāparudra, and cried, "You are the most munificent! You are the most munificent!" At this point Śrī Caitanya Mahāprabhu did not even know who the King was.

Madhya TEXT 14.15

pūrva-sevā dekhi' tāṅre kṛpā upajila

anusandhāna vinā kṛpā-prasāda karila //CC Madhya, 14.15//

SYNONYMS

pūrva-sevā—previous service; dekhi'-seeing; tāṅre—unto him; kṛpā—mercy; upajila—awakened; anusandhāna—inquiry; vinā—without; kṛpā—of mercy; prasāda—grace; karila—bestowed.

TRANSLATION

Śrī Caitanya Mahāprabhu's mercy was aroused because of the King's previous service. Therefore without even asking who he was, the Lord immediately bestowed His mercy upon him.

Madhya TEXT 14.16

ei dekha,-caitanyera kṛpā-mahābala

tāra anusandhāna vinā karāya saphala //CC Madhya, 14.16//

SYNONYMS

ei—this; dekha—just see; caitanyera—of Śrī Caitanya Mahāprabhu; kṛpā-mahābala—how greatly powerful is the mercy; tāra anusandhāna—inquiring about him; vinā—without; karāya—He makes; sa-phala—successful.

TRANSLATION

How powerful is the mercy of Śrī Caitanya Mahāprabhu! Without even inquiring about the King, the Lord made everything successful.

PURPORT

Śrī Caitanya Mahāprabhu's mercy is so powerful that it acts automatically. If a person renders loving service to Kṛṣṇa, it never goes in vain. It is recorded in a spiritual account, and in due time it will fructify. This is confirmed by the Bhagavad-gītā (2.40). Svalpam apy asya dharmasya trāyate mahato bhayāt: "In this endeavor there is no loss or diminution, and a little advancement on this path can protect one from the most dangerous type of fear."

Śrī Caitanya Mahāprabhu has particularly bestowed upon all fallen souls in this age the most potent method of devotional service, and whoever takes to it through the mercy of Śrī Caitanya Mahāprabhu is immediately elevated to the transcendental position. Śrīmad-Bhāgavatam recommends: yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ (Bhāg. 11.5.32).

A student of Kṛṣṇa consciousness must receive Śrī Caitanya Mahāprabhu's mercy; then his devotional service will quickly succeed. This was the case with King Pratāparudra. One has to be noticed by Śrī Caitanya Mahāprabhu, and a little service with sincere efforts will convince the Lord that one is a proper candidate for returning home, back to Godhead. Mahārāja Pratāparudra did not have a chance to meet Śrī Caitanya Mahāprabhu, but when the Lord saw that the

King was serving Lord Jagannātha as a menial sweeper, the Lord's mercy upon the King became a solid fact. When Mahārāja Pratāparudra, in the dress of a Vaiṣṇava, was serving the Lord, the Lord did not even inquire who he was. Rather, He had compassion upon him and began to embrace him.

Kṛṣṇadāsa Kavirāja Gosvāmī wants to point out that nothing could compare to the Lord's mercy toward Mahārāja Pratāparudra; therefore he uses the word dekha ("just see") and caitanyera kṛpā-mahābala ("how powerful is the mercy of Śrī Caitanya Mahāprabhu"). This is also confirmed by Prabodhānanda Sarasvatī: yat-kāruṇya-kaṭākṣa-vaibhava-vatām (Caitanya-candrāmṛta 5). Even a little of Śrī Caitanya Mahāprabhu's mercy serves as a great asset for spiritual advancement. Therefore the Kṛṣṇa consciousness movement must be spread through the mercy of Śrī Caitanya Mahāprabhu. When Rūpa Gosvāmī experienced the mercy and magnanimity of Śrī Caitanya Mahāprabhu, he said:

namo mahā-vadānyāya

kṛṣṇa-prema-pradāya te

kṛṣṇāya kṛṣṇa-caitanya-

nāmne gaura-tviṣe namaḥ

"I offer my respectful obeisances unto the Supreme Lord Śrī Kṛṣṇa Caitanya who is more magnanimous than any other avatāra, even Kṛṣṇa Himself, because He is bestowing freely what no one else has ever given-pure love of Kṛṣṇa." Śrīla Locana dāsa Ṭhākura has also sung, parama karuṇa, pahuṁ dui jana, nitāi-gaura-candra: "The two brothers Nitāi and Gaura are so kind that no one can compare to them." Similarly, Śrīla Narottama dāsa ṭhākura has sung:

vrajendra-nandana yei, śacī-suta haila sei,

balarāma haila nitāi,

dīna-hīna yata chila, hari-nāme uddhārila,

tā'ra sākṣī jagāi-mādhāi

Śrī Caitanya Mahāprabhu's special mission is the deliverance of all fallen souls in Kali-yuga. Devotees of Kṛṣṇa must persistently seek the favor and mercy of Śrī Caitanya Mahāprabhu to become fit to return home, back to Godhead.

prabhu bale,-ke tumi, karilā mora hita?

ācambite āsi' piyāo kṛṣṇa-līlāmṛta? //CC Madhya, 14.17//

SYNONYMS

prabhu bale—the Lord said; ke tumi—who are you; karilā—you have done; mora—My; hita—welfare; ācambite—all of a sudden; āsi'-coming; piyāo—you make Me drink; kṛṣṇa-līlā-amṛta—the nectar of the pastimes of Lord Kṛṣṇa.

TRANSLATION

Finally Śrī Caitanya Mahāprabhu said, "Who are you? You have done so much for Me. All of a sudden you have come here and made Me drink the nectar of the pastimes of Lord Kṛṣṇa."

Madhya TEXT 14.18

rājā kahe,-āmi tomāra dāsera anudāsa

bhṛtyera bhṛtya kara,-ei mora āśa //CC Madhya, 14.18//

SYNONYMS

rājā kahe—the King said; āmi—I; tomāra—Your; dāsera anudāsa—most obedient servant of Your servant; bhṛtyera bhṛtya—servant of the servant; kara—make (me); ei—this; mora āśa—my desire.

TRANSLATION

The King replied, "My Lord, I am the most obedient servant of Your servants. It is my ambition that You will accept me as the servant of Your servants."

PURPORT

The greatest achievement for a devotee is to become a servant of the servants. Actually no one should desire to become the direct servant of the Lord. That is not a very good idea. When Prahlāda Mahārāja was offered a benediction by Nṛsiṃhadeva, Prahlāda rejected all kinds of material benediction, but he prayed to become the servant of the servant of the Lord. When Dhruva Mahārāja was offered a benediction by Kuvera, the treasurer of the demigods, Dhruva could have asked for unlimited material opulence, but he simply asked for the benediction of becoming the servant of the servants of the Lord. Kholāvecā

Śrīdhara was a very poor man, but when Śrī Caitanya Mahāprabhu wanted to give him a benediction, he also prayed to the Lord to be allowed to remain a servant of the servants of the Lord. The conclusion is that being the servant of the servants of the Supreme Personality of Godhead is the highest benediction one can desire.

Madhya TEXT 14.19

tabe mahāprabhu tāñre aiśvarya dekhāila

'kāreha nā kahibe' ei niṣedha karila //CC Madhya, 14.19//

SYNONYMS

tabe—at that time; mahāprabhu—Śrī Caitanya Mahāprabhu; tāñre—to the King; aiśvarya—divine power; dekhāila—showed; kāreha nā kahibe—do not speak to anyone; ei—this; niṣedha karila—forbade.

TRANSLATION

At that time, Śrī Caitanya Mahāprabhu displayed some of His divine opulences to the King, and He forbade him to disclose this to anyone.

Madhya TEXT 14.20

'rājā'-hena jñāna kabhu nā kaila prakāśa

antare sakala jānena, bāhire udāsa //CC Madhya, 14.20//

SYNONYMS

rājā—the King; hena jñāna—such knowledge; kabhu—at any time; nā—not; kaila prakāśa—manifested; antare—within the heart; sakala—everything; jānena—knows; bāhire—externally; udāsa—indifferent.

TRANSLATION

Although within His heart Caitanya Mahāprabhu knew everything that was happening, externally He did not disclose it. Nor did He disclose that He knew He was talking with King Pratāparudra.

Madhya TEXT 14.21

pratāparudrera bhāgya dekhi' bhakta-gaṇe

rājāre praśamse sabe ānandita-mane //CC Madhya, 14.21//

SYNONYMS

pratāparudrera—of King Pratāparudra; bhāgya—the fortune; dekhi'-seeing; bhakta-gaṇe—all the devotees; rājāre—the King; praśamse—praised; sabe—all; ānandita-mane—with blissful minds.

TRANSLATION

Seeing the Lord's special mercy upon King Pratāparudra, the devotees praised the King's fortune, and their minds became open and blissful.

PURPORT

This is a characteristic of a Vaiṣṇava. He is never envious if one receives the mercy and strength of Śrī Caitanya Mahāprabhu. A pure Vaiṣṇava is very happy to see a person elevated in devotional service. Unfortunately, there are many so-called Vaiṣṇavas who become envious to see someone actually recognized by Śrī Caitanya Mahāprabhu. It is a fact that no one can preach Caitanya Mahāprabhu's message without receiving the special mercy of the Lord. This is known to every Vaiṣṇava, yet there are some envious people who cannot tolerate the expansion of this Kṛṣṇa consciousness movement all over the world. They find fault with a pure devotee preacher and do not praise him for the excellent service he renders in fulfilling Śrī Caitanya Mahāprabhu's mission.

Madhya TEXT 14.22

daṇḍavat kari' rājā bāhire calilā

yoḍa hasta kari' saba bhaktere vandilā //CC Madhya, 14.22//

SYNONYMS

daṇḍavat kari'-offering obeisances; rājā—the King; bāhire—outside; calilā—departed; yoḍa—folded; hasta—hands; kari'-making; saba—all; bhaktere—unto the devotees; vandilā—offered prayers.

TRANSLATION

Submissively offering prayers to the devotees with folded hands and offering obeisances to Śrī Caitanya Mahāprabhu, the King went outside.

Madhya TEXT 14.23

madhyāhna karilā prabhu lañā bhakta-gaṇa

vāṇīnātha prasāda lañā kaila āgamana //CC Madhya, 14.23//

SYNONYMS

madhyāhna karilā—accepted lunch; prabhu—Śrī Caitanya Mahāprabhu; lañā—accompanied by; bhakta-gaṇa—all the devotees; vāṇīnātha—Vāṇīnātha; prasāda lañā—taking all kinds of remnants of Jagannātha's food; kaila—did; āgamana—arrival.

TRANSLATION

After this, Vāṇīnātha Rāya brought all kinds of prasāda, and Śrī Caitanya Mahāprabhu accepted lunch with the devotees.

Madhya TEXT 14.24

sārvabhauma-rāmānanda-vāṇīnāthe diyā

prasāda pāṭhā'la rājā bahuta kariyā //CC Madhya, 14.24//

SYNONYMS

sārvabhauma—Sārvabhauma Bhaṭṭācārya; rāmānanda—Rāmānanda Rāya; vāṇīnāthe diyā—through Vāṇīnātha Rāya; prasāda—prasāda; pāṭhā'la—had sent; rājā—the King; bahuta kariyā—in a large quantity.

TRANSLATION

The King also sent a large quantity of prasāda through Sārvabhauma Bhaṭṭācārya, Rāmānanda Rāya and Vāṇīnātha Rāya.

Madhya TEXT 14.25

'balagaṇḍi bhoge'ra prasāda-uttama, ananta

'ni-sakaḍi' prasāda āila, yāra nāhi anta //CC Madhya, 14.25//

SYNONYMS

balagaṇḍi bhogera—of food offered at Balagaṇḍi; prasāda—remnants; uttama—all of the foremost quality; ananta—of all varieties; ni-sakaḍi—uncooked food

like milk products and fruits; prasāda—remnants of food; āila—arrived; yāra—of which; nāhi—there is not; anta—end.

TRANSLATION

The prasāda sent by the King had been offered at the Balagaṇḍi festival and included uncooked milk products and fruits. It was all of the finest quality, and there was no end to the variety.

Madhya TEXT 14.26

chānā, pānā, paiḍa, āmra, nārikela, kāñṭhāla

nānā-vidha kadalaka, āra bīja-tāla //CC Madhya, 14.26//

SYNONYMS

chānā—curd; pānā—fruit juice; paiḍa—coconut; āmra—mango; nārikela—dried coconut; kāñṭhāla—jackfruit; nānā-vidha—various kinds of; kadalaka—bananas; āra—and; bīja-tāla—palm fruit seeds.

TRANSLATION

There was curd, fruit juice, coconut, mango, dried coconut, jackfruit, various kinds of bananas and palm fruit seeds.

PURPORT

This is the first list of prasāda offered to Lord Jagannātha.

Madhya TEXT 14.27

nāraṅga, cholaṅga, ṭābā, kamalā, bīja-pūra

bādāma, chohārā, drākṣā, piṇḍa-kharjura //CC Madhya, 14.27//

SYNONYMS

nāraṅga—oranges; cholaṅga—grapefruits; ṭābā—another type of orange; kamalā—tangerines; bīja-pūra—another type of tangerine; bādāma—almonds; chohārā—dried fruit; drākṣā—raisins; piṇḍa-kharjura—dates.

TRANSLATION

There were also oranges, grapefruit, tangerines, almonds, dried fruit, raisins and

dates.

Madhya TEXT 14.28

manoharā-lāḍu ādi śateka prakāra

amṛta-guṭikā-ādi, kṣīrasā apāra //CC Madhya, 14.28//

SYNONYMS

manoharā-lāḍu—a kind of sandeśa; ādi—and others; śateka prakāra—hundreds of varieties; amṛta-guṭikā—round sweetmeats; ādi—and others; kṣīrasā—condensed milk; apāra—of various qualities.

TRANSLATION

There were hundreds of different types of sweetmeats like manoharā-lāḍu, sweets like amṛta-guṭikā and various types of condensed milk.

Madhya TEXT 14.29

amṛta-maṇḍā, saravatī, āra kumḍā-kurī

sarāmṛta, sarabhājā, āra sarapurī //CC Madhya, 14.29//

SYNONYMS

amṛta-maṇḍā—a variety of papaya; saravatī—a kind of orange; āra—and; kumḍā-kurī—crushed squash; sarāmṛta—cream; sara-bhājā—fried cream; āra—and; sara-purī—a kind of purī made with cream.

TRANSLATION

There were also papayas and saravatī, a type of orange, and also crushed squash. There was also regular cream, fried cream and a type of purī made with cream.

Madhya TEXT 14.30

hari-vallabha, seṇoti, karpūra, mālatī

ḍālimā marica-lāḍu, navāta, amṛti //CC Madhya, 14.30//

SYNONYMS

hari-vallabha—a sweetmeat like bread fried in ghee (like a doughnut); seṇoti—a

sweetmeat made of a kind of fragrant flower; karpūra—a flower; mālatī—another flower; ḍālimā—pomegranate; marica-lāḍu—a sweetmeat made with black pepper; navāta—another kind of sweetmeat, made with fused sugar; amṛti—a preparation generally called amṛti-jilipi, made with rice powder and chick-pea flour, mixed with yogurt, fried in ghee and immersed in sugar water.

TRANSLATION

There were also sweets like hari-vallabha and sweets made of seṇoti flowers, karpūra flowers and mālatī flowers. There were pomegranates, sweets made with black pepper, sweets made with fused sugar, and amṛti-jilipi.

Madhya TEXT 14.31

padmacini, candrakānti, khājā, khaṇḍasāra

viyari, kadmā, tilākhājāra prakāra //CC Madhya, 14.31//

SYNONYMS

padma-cini—sugar obtained from lotus flowers; candra-kānti—a kind of bread made from urad dhal; khājā—a crispy sweetmeat; khaṇḍa-sāra—sugar candy; viyari—a sweetmeat made from fried rice; kadmā—a sweetmeat made from sesame seeds; tilākhājāra—cookies made from sesame seeds; prakāra—all varieties.

TRANSLATION

There was lotus flower sugar, a kind of bread made from urad dhal, crispy sweetmeats, sugar candy, fried rice sweets, sesame seed sweets and cookies made from sesame seeds.

Madhya TEXT 14.32

nāraṅga-cholaṅga-āmra-vṛkṣera ākāra

phula-phala-patra-yukta khaṇḍera vikāra //CC Madhya, 14.32//

SYNONYMS

nāraṅga-cholaṅga-āmra-vṛkṣera ākāra—sweetmeats in the shape of varieties of oranges, lemons and mangoes; phula-phala-patra-yukta—dressed with fruits, flowers and leaves; khaṇḍera vikāra—made from sugar candy.

TRANSLATION

There were sweetmeats made from sugarcane candy in the form of oranges, lemons and mangoes along with fruits, flowers and leaves.

Madhya TEXT 14.33

dadhi, dugdha, nanī, takra, rasālā, śikhariṇī

sa-lavaṇa mudgāṅkura, ādā khāni khāni //CC Madhya, 14.33//

SYNONYMS

dadhi—yogurt; dugdha—milk; nanī—butter; takra—buttermilk; rasālā—fruit juice; śikhariṇī—a preparation made of fried yogurt and sugar candy; sa-lavaṇa—salty; mudga-aṅkura—mung dhal sprouts; ādā—ginger; khāni khāni—cut into pieces.

TRANSLATION

There was yogurt, milk, butter, buttermilk, fruit juice, a preparation made of fried yogurt and sugar candy, and salty mung dhal sprouts with shredded ginger.

Madhya TEXT 14.34

lembu-kula-ādi nānā-prakāra ācāra

likhite nā pāri prasāda kateka prakāra //CC Madhya, 14.34//

SYNONYMS

lembu—lemon; kula—berries; ādi—and so on; nānā-prakāra—varieties of; ācāra—pickles; likhite—to write; nā—not; pāri—I am able; prasāda—food offered to Jagannātha; kateka prakāra—how many varieties.

TRANSLATION

There were also various types of pickles-lemon pickle, berry pickle and so on. Indeed, I am not able to describe the variety of food offered to Lord Jagannātha.

PURPORT

In verses 26-34, the author describes the various foods offered to Lord Jagannātha. He has described them as far as possible, but he finally admits his

inability to describe them completely.

Madhya TEXT 14.35

prasāde pūrita ha-ila ardha upavana

dekhiyā santoṣa haila mahāprabhura mana //CC Madhya, 14.35//

SYNONYMS

prasāde—with all the prasāda; pūrita ha-ila—became filled; ardha upavana—half of the garden; dekhiyā—seeing; santoṣa—satisfaction; haila—there was; mahāprabhura mana—in the mind of Śrī Caitanya Mahāprabhu.

TRANSLATION

When Śrī Caitanya Mahāprabhu saw half the garden filled with a variety of prasāda, He was very satisfied.

Madhya TEXT 14.36

ei-mata jagannātha karena bhojana

ei sukhe mahāprabhura juḍāya nayana //CC Madhya, 14.36//

SYNONYMS

ei-mata—in this way; jagannātha—Lord Jagannātha; karena bhojana—accepts His food; ei sukhe—in this happiness; mahāprabhura—of Lord Śrī Caitanya Mahāprabhu; juḍāya—become fully satisfied; nayana—the eyes.

TRANSLATION

Indeed, Śrī Caitanya Mahāprabhu was fully satisfied just to see how Lord Jagannātha accepted all the food.

PURPORT

Following in the footsteps of Śrī Caitanya Mahāprabhu, a Vaiṣṇava should be fully satisfied simply to see a variety of food offered to the Deity of Jagannātha or Rādhā-Kṛṣṇa. A Vaiṣṇava should not hunger for a variety of food for his own sake; rather, his satisfaction is in seeing various foods being offered to the Deity. In his Gurv-aṣṭaka, Śrīla Viśvanātha Cakravartī Ṭhākura writes:

catur-vidha-śrī-bhagavat-prasāda-
svādv-anna-tṛptān hari-bhakta-saṅghān
kṛtvaiva tṛptim bhajataḥ sadaiva
vande guroḥ śrī-caraṇāravindam

"The spiritual master is always offering Kṛṣṇa four kinds of delicious food [analyzed as that which is licked, chewed, drunk and sucked]. When the spiritual master sees that the devotees are satisfied by eating bhagavat-prasāda, he is satisfied. I offer my respectful obeisances unto the lotus feet of such a spiritual master."

The spiritual master's duty is to engage his disciples in preparing varieties of nice food to offer the Deity. After being offered, this food is distributed as prasāda to the devotees. These activities satisfy the spiritual master, although he himself does not eat or require such a variety of prasāda. By seeing to the offering and distribution of prasāda, he himself is encouraged in devotional service.

Madhya TEXT 14.37

keyā-patra-droṇī āila bojhā pāñca-sāta
eka eka jane daśa donā dila,-eta pāta //CC Madhya, 14.37//

SYNONYMS

keyā-patra-droṇī—plates made of leaves of the ketakī tree; āila—arrived; bojhā—in loads; pāñca-sāta—five or seven; eka eka jane—to each and every man; daśa donā dila—ten such plates were given; eta pāta—so many dishes.

TRANSLATION

There then arrived five or seven loads of plates made of the leaves of the ketakī tree. Each man was supplied ten of these plates, and in this way the dishes were served.

Madhya TEXT 14.38

kīrtanīyāra pariśrama jāni' gaurarāya
tān-sabāre khāoyāite prabhura mana dhāya //CC Madhya, 14.38//

SYNONYMS

kīrtanīyāra—of all the singers; pariśrama—labor; jāni'-knowing; gaurarāya—Śrī Caitanya Mahāprabhu; tān-sabāre—all of them; khāoyāite—to fill; prabhura—of Śrī Caitanya Mahāprabhu; mana dhāya—the mind was very eager.

TRANSLATION

Śrī Caitanya Mahāprabhu understood the labor of all the kīrtana chanters; therefore He was very eager to feed them sumptuously.

Madhya TEXT 14.39

pānti pānti kari' bhakta-gaṇe vasāilā

pariveśana karibāre āpane lāgilā //CC Madhya, 14.39//

SYNONYMS

pānti pānti kari'-in different lines; bhakta-gaṇe—all the devotees; vasāilā—made seated; pariveśana—distribution; karibāre—to do; āpane—personally; lāgilā—began.

TRANSLATION

All the devotees sat down in lines, and Śrī Caitanya Mahāprabhu personally began to distribute the prasāda.

Madhya TEXT 14.40

prabhu nā khāile, keha nā kare bhojana

svarupa-gosāñi tabe kaila nivedana //CC Madhya, 14.40//

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; nā khāile—without eating; keha—anyone; nā—not; kare bhojana—accepts the prasāda; svarūpa-gosāñi—Svarūpa Dāmodara Gosvāmī; tabe—at that time; kaila nivedana—submitted.

TRANSLATION

However, the devotees could not accept the prasāda until Caitanya Mahāprabhu took it. It was Svarūpa Gosvāmī who informed the Lord of this.

Madhya TEXT 14.41

āpane vaisa, prabhu, bhojana karite

tumi nā khāile, keha nā pāre khāite //CC Madhya, 14.41//

SYNONYMS

āpane vaisa—You personally sit down; prabhu—my Lord; bhojana karite—to eat; tumi nā khāile—without Your eating; keha—anyone; nā pāre—is not able; khāite—to eat.

TRANSLATION

Svarūpa Dāmodara said, "My Lord, would You please sit down. No one will eat until You do."

Madhya TEXT 14.42

tabe mahāprabhu vaise nija-gaṇa lañā

bhojana karāila sabāke ākaṇṭha pūriyā //CC Madhya, 14.42//

SYNONYMS

tabe—at that time; mahāprabhu—Śrī Caitanya Mahāprabhu; vaise—sits; nija-gaṇa lañā—with His personal associates; bhojana karāila—fed; sabāke—all of them; ākaṇṭha pūriyā—filling to the neck.

TRANSLATION

At that time, Śrī Caitanya Mahāprabhu sat down with His personal associates and fed everyone of them very sumptuously until they were filled to the necks.

Madhya TEXT 14.43

bhojana kari' vasilā prabhu kari' ācamana

prasāda ubarila, khāya sahasreka jana //CC Madhya, 14.43//

SYNONYMS

bhojana kari'-after eating; vasilā prabhu—the Lord sat down; kari'-finishing; ācamana—washing the mouth; prasāda—remnants of food; ubarila—there was so much excess; khāya—ate; sahasreka jana—thousands of men.

TRANSLATION

After finishing, the Lord washed His mouth and sat down. There was so much extra prasāda that it was distributed to thousands.

Madhya TEXT 14.44

prabhura ājñāya govinda dīna-hīna jane

duḥkhī kāṅgāla āni' karāya bhojane //CC Madhya, 14.44//

SYNONYMS

prabhura ājñāya—on the order of Śrī Caitanya Mahāprabhu; govinda—His personal servant; dīna-hīna jane—unto all poor men; duḥkhī—unhappy; kāṅgāla—beggars; āni'-inviting; karāya bhojane—fed sumptuously.

TRANSLATION

Following the orders of Śrī Caitanya Mahāprabhu, Govinda, His personal servant, called for all the poor beggars, who were unhappy due to their poverty, and fed them sumptuously.

Madhya TEXT 14.45

kāṅgālera bhojana-raṅga dekhe gaurahari

'hari-bola' bali' tāre upadeśa kari //CC Madhya, 14.45//

SYNONYMS

kāṅgālera—of the beggars; bhojana-raṅga—process of eating; dekhe—sees; gaurahari—Śrī Caitanya Mahāprabhu; hari-bola bali'-chanting "Hari bol"; tāre—them; upadeśa kari—instructs.

TRANSLATION

Observing the beggars eating prasāda, Śrī Caitanya Mahāprabhu chanted, "Hari bol!" and instructed them to chant the holy name.

PURPORT

In a song, Śrīla Bhaktivinoda Ṭhākura chants:

miche māyāra vaśe, yāccha bhese',

khāccha hābuḍubu, bhāi

jīva kṛṣṇa-dāsa, e viśvāsa,

ka'rle ta' āra duḥkha nāi

"Everyone is captivated by the waves of the ocean of nescience, but if everyone would immediately accept Lord Śrī Kṛṣṇa as their eternal master, there would be no chance of being carried away by the waves of illusion. Then all sufferings would stop." Kṛṣṇa conducts the material world under the three modes of material nature, and consequently there are three platforms of life-higher, middle and lower. On whatever platform one may be situated, one is tossed by the waves of material nature. Someone may be rich, someone may be middle class, and someone may be a poor beggar-it doesn't matter. As long as one is under the spell of the three modes of material nature, he must continue to experience these divisions.

Śrī Caitanya Mahāprabhu therefore advised the beggars to chant "Hari bol!" while taking prasāda. Chanting means accepting one's self as the eternal servant of Kṛṣṇa. This is the only solution, regardless of social position. Everyone is suffering under the spell of māyā; therefore the best course is to learn how to get out of the clutches of māyā. That is the verdict of the Bhagavad-gītā (14.26):

mām ca yo 'vyabhicāreṇa

bhakti-yogena sevate

sa guṇān samatītyaitān

brahma-bhūyāya kalpate

"One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman."

One can overcome the spell of māyā and attain the transcendental platform by agreeing to engage in the devotional service of the Lord. Devotional service begins with śravaṇam kīrtanam; therefore Śrī Caitanya Mahāprabhu advised the beggars to chant the Hare Kṛṣṇa mahā-mantra for elevation to the transcendental position. On the transcendental platform, there is no distinction between the rich, the middle class and the poor.

'hari-bola' bali' kāṅgāla preme bhāsi' yāya

aichana adbhuta līlā kare gaurarāya //CC Madhya, 14.46//

SYNONYMS

hari-bola bali'-by chanting "Hari bol"; kāṅgāla—the poor section of people; preme—in ecstatic love; bhāsi' yāya—began to float; aichana—such; adbhuta—wonderful; līlā—pastimes; kare—performs; gaurarāya—Śrī Caitanya Mahāprabhu.

TRANSLATION

As soon as the beggars chanted the holy name, "Hari bol," they were immediately absorbed in ecstatic love of Godhead. In this way Śrī Caitanya Mahāprabhu performed wonderful pastimes.

PURPORT

To feel the emotion of ecstatic love of God is to be on the transcendental platform. If one can keep himself in that transcendental position, he will surely return home, back to Godhead. In the spiritual world there are no higher, middle or lower classes. This is confirmed by Īsopaniṣad, Mantra Seven:

yasmin sarvāṇi bhūtāny

ātmaivābhūd vijānataḥ

tatra ko mohaḥ kaḥ śoka

ekatvam anupaśyataḥ

"One who always sees all living entities as spiritual sparks, in quality one with the Lord, becomes a true knower of things. What, then, can be illusion or anxiety for him?"

Madhya TEXT 14.47

ihān jagannāthera ratha-calana-samaya

gauḍa saba ratha ṭāne, āge nāhi yāya //CC Madhya, 14.47//

SYNONYMS

ihān—outside the garden; jagannāthera—of Lord Jagannātha; ratha-calana-samaya—at the time of drawing the car; gauḍa—the workers named gauḍas who draw the car; saba—all; ratha ṭāne—pull the car; āge—forward; nāhi yāya—it does not go.

TRANSLATION

Outside the garden, when it was time to pull Jagannātha's car, all the workers called gauḍas tried to pull it, but it would not move forward.

Madhya TEXT 14.48

ṭānite nā pāre gauḍa, ratha chāḍi' dila

pātra-mitra lañā rājā vyagra hañā āila //CC Madhya, 14.48//

SYNONYMS

ṭānite nā pāre—they could not pull; gauḍa—the gauḍas; ratha chāḍi' dila—gave up the attempt; pātra-mitra—all the officers and friends; lañā—taking with him; rājā—the King; vyagra—in great anxiety; hañā—being; āila—arrived.

TRANSLATION

When the gauḍas saw that they could not budge the car, they abandoned the attempt. Then the King arrived in great anxiety, and he was accompanied by his officers and friends.

Madhya TEXT 14.49

mahā-malla-gaṇe dila ratha cālāite

āpane lāgilā ratha, nā pāre ṭānite //CC Madhya, 14.49//

SYNONYMS

mahā-malla-gaṇe—unto the big wrestlers; dila—gave; ratha—the car; cālāite—to pull out; āpane—personally; lāgilā—engaged; ratha—the car; nā pāre ṭānite—could not move.

TRANSLATION

The King then arranged for big wrestlers to try to pull the car, and even the King himself joined in, but the car could not be moved.

Madhya TEXT 14.50

vyagra hañā āne rājā matta-hātī-gaṇa

ratha cālāite rathe karila yojana //CC Madhya, 14.50//

SYNONYMS

vyagra hañā—with eagerness; āne—brings; rājā—the King; matta-hātī-gaṇa—very strong elephants; ratha cālāite—to make the car move; rathe—to the car; karila yojana—harnessed.

TRANSLATION

Becoming even more eager to move the car, the King had very strong elephants brought forth and harnessed to it.

Madhya TEXT 14.51

matta-hasti-gaṇa ṭāne yāra yata bala

eka pada nā cale ratha, ha-ila acala //CC Madhya, 14.51//

SYNONYMS

matta-hasti-gaṇa—the strong elephants; ṭāne—started pulling; yāra yata bala—with whatever strength they had; eka pada—a single step; nā cale—does not move; ratha—the car; ha-ila—was; acala—still.

TRANSLATION

The strong elephants pulled with all their strength, but still the car remained at a standstill, not budging an inch.

Madhya TEXT 14.52

śuni' mahāprabhu āilā nija-gaṇa lañā

matta-hastī ratha ṭāne,-dekhe dāṇḍāñā //CC Madhya, 14.52//

SYNONYMS

śuni'-after hearing; mahāprabhu—Śrī Caitanya Mahāprabhu; āilā—came; nija-gaṇa lañā—with His personal devotees; matta-hastī—strong elephants; ratha ṭāne—trying to pull the car; dekhe—He saw; dāṇḍāñā—standing there.

TRANSLATION

As soon as Śrī Caitanya Mahāprabhu heard this news, He went there with all His personal associates. They then stood there and watched the elephants try to pull the car.

Madhya TEXT 14.53

aṅkuśera ghāya hastī karaye citkāra

ratha nāhi cale, loka kare hāhākāra //CC Madhya, 14.53//

SYNONYMS

aṅkuśera—of the elephant-goad; ghāya—by striking; hastī—the elephants; karaye—made; citkāra—crying; ratha—the car; nāhi cale—does not move; loka—all the people; kare—exclaim; hāhā-kāra—alas.

TRANSLATION

The elephants, being beaten by the elephant-goad, were crying, but still the car would not move. The assembled people cried out, "Alas!"

Madhya TEXT 14.54

tabe mahāprabhu saba hastī ghucāila

nija-gaṇe ratha-kāchi ṭānibāre dila //CC Madhya, 14.54//

SYNONYMS

tabe—at that time; mahāprabhu—Śrī Caitanya Mahāprabhu; saba—all; hastī—the elephants; ghucāila—let free; nija-gaṇe—to His own men; ratha-kāchi—the rope of the car; ṭānibāre dila—gave to pull.

TRANSLATION

At that time, Śrī Caitanya Mahāprabhu let all the elephants go free and placed the car's ropes in the hands of His own men.

Madhya TEXT 14.55

āpane rathera pāche ṭhele māthā diyā

haḍ haḍ kari, ratha calila dhāiyā //CC Madhya, 14.55//

SYNONYMS

āpane—personally; rathera pāche—at the back of the car; ṭhele—pushes; māthā diyā—with His head; haḍ haḍ kari—making a rattling sound; ratha—the car; calila—began to move; dhāiyā—running.

TRANSLATION

Śrī Caitanya Mahāprabhu then went to the back of the car and began to push with His head. It was then that the car began to move and ramble along, making a rattling sound.

Madhya TEXT 14.56

bhakta-gaṇa kāchi hāte kari' mātra dhāya

āpane calila ratha, ṭānite nā pāya //CC Madhya, 14.56//

SYNONYMS

bhakta-gaṇa—all the devotees; kāchi—the rope; hāte—in the hand; kari'-taking; mātra—only; dhāya—run; āpane—automatically; calila—moved; ratha—the car; ṭānite—to pull; nā pāya—they had no chance.

TRANSLATION

Indeed, the car began to move automatically, and the devotees simply carried the rope in their hands. Since it was moving effortlessly, they did not need to pull it.

Madhya TEXT 14.57

ānande karaye loka 'jaya' 'jaya'-dhvani

'jaya jagannātha' ba-i āra nāhi śuni //CC Madhya, 14.57//

SYNONYMS

ānande—in great pleasure; karaye—do; loka—all the people; jaya jaya-dhvani—the sound of "all glories, all glories"; jaya jagannātha—all glories to Lord Jagannātha; ba-i—except for this; āra nāhi śuni—no one could hear anything else.

TRANSLATION

When the car moved forward, everyone began to chant with great pleasure, "All glories! All glories!" and "All glories to Lord Jagannātha!" No one could hear anything else.

Madhya TEXT 14.58

nimeṣe ta' gela ratha guṇḍicāra dvāra

caitanya-pratāpa dekhi' loke camatkāra //CC Madhya, 14.58//

SYNONYMS

nimeṣe—in a moment; ta'-indeed; gela—arrived; ratha—the car; guṇḍicāra dvāra—at the door of the Guṇḍicā temple; caitanya-pratāpa—the strength of Śrī Caitanya Mahāprabhu; dekhi'-seeing; loke—all the people; camatkāra—astonished.

TRANSLATION

In a moment the car reached the door of the Guṇḍicā temple. Upon seeing the uncommon strength of Śrī Caitanya Mahāprabhu, all the people were struck with wonder.

Madhya TEXT 14.59

'jaya gauracandra', jaya śrī-kṛṣṇa-caitanya'

ei-mata kolāhala loke dhanya dhanya //CC Madhya, 14.59//

SYNONYMS

jaya gauracandra—all glories to Gaurahari; jaya śrī-kṛṣṇa-caitanya—all glories to Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; ei-mata—in this way; kolāhala—a tumultuous sound; loke—people in general; dhanya dhanya—began to chant, "Wonderful, wonderful!"

TRANSLATION

The crowd made a tumultuous vibration, chanting, "Jaya Gauracandra! Jaya Śrī Kṛṣṇa Caitanya!" Then the people began to chant, "Wonderful! Wonderful!"

Madhya TEXT 14.60

dekhiyā pratāparudra pātra-mitra-saṅge

prabhura mahimā dekhi' preme phule aṅge //CC Madhya, 14.60//

SYNONYMS

dekhiyā—seeing; pratāparudra—King Pratāparudra; pātra-mitra-saṅge—with his ministers and friends; prabhura—of Śrī Caitanya Mahāprabhu; mahimā—the greatness; dekhi'-by seeing; preme—in love; phule—eruptions; aṅge—on the body.

TRANSLATION

Seeing the greatness of Śrī Caitanya Mahāprabhu, Pratāparudra Mahārāja and his ministers and friends were so moved by ecstatic love that their hair stood on end.

Madhya TEXT 14.61

pāṇḍu-vijaya tabe kare sevaka-gaṇe

jagannātha vasilā giyā nija-simhāsane //CC Madhya, 14.61//

SYNONYMS

pāṇḍu-vijaya—the getting down from the car; tabe—at that time; kare—do; sevaka-gaṇe—all the servants; jagannātha—Lord Jagannātha; vasilā—sat; giya—going; nija-simhāsane—on His own throne.

TRANSLATION

All the servants of Lord Jagannātha then took Him down from the car, and the Lord went to sit on His throne.

Madhya TEXT 14.62

subhadrā-balarāma nija-simhāsane āilā

jagannāthera snāna-bhoga ha-ite lāgilā //CC Madhya, 14.62//

SYNONYMS

subhadrā-balarāma—Subhadrā and Balarāma; nija—own; simhāsane—on thrones; āilā—arrived; jagannāthera—of Lord Jagannātha; snāna-bhoga—

bathing and offering food; ha-ite lāgilā—began to take place.

TRANSLATION

Subhadrā and Balarāma also sat on their respective thrones. There followed the bathing of Lord Jagannātha and finally the offering of food.

Madhya TEXT 14.63

āṅgināte mahāprabhu lañā bhakta-gaṇa

ānande ārambha kaila nartana-kīrtana //CC Madhya, 14.63//

SYNONYMS

āṅgināte—in the yard of the temple; mahāprabhu—Śrī Caitanya Mahāprabhu; lañā bhakta-gaṇa—with His devotees; ānande—in great pleasure; ārambha kaila—began; nartana-kīrtana—chanting and dancing.

TRANSLATION

While Lord Jagannātha, Lord Balarāma and Subhadrā sat on their respective thrones, Śrī Caitanya Mahāprabhu and His devotees began to perform saṅkīrtana with great pleasure, chanting and dancing in the yard of the temple.

Madhya TEXT 14.64

ānande mahāprabhura prema uthalila

dekhi' saba loka prema-sāgare bhāsila //CC Madhya, 14.64//

SYNONYMS

ānande—in great ecstasy; mahāprabhura—of Śrī Caitanya Mahāprabhu; prema—love; uthalila—flooded; dekhi'-seeing; saba loka—all people; prema-sāgare—in the ocean of love of Godhead; bhāsila—were flooded.

TRANSLATION

While Śrī Caitanya Mahāprabhu was chanting and dancing, He was overwhelmed with ecstatic love, and all the people who saw Him were also flooded in the ocean of love of Godhead.

Madhya TEXT 14.65

nṛtya kari' sandhyā-kāle āratī dekhila

āiṭoṭā āsī' prabhu viśrāma karila //CC Madhya, 14.65//

SYNONYMS

nṛtya kari'-after dancing; sandhyā-kāle—in the evening; āratī dekhila—observed the āratī ceremony; āiṭoṭā āsī'-coming to the place known as āiṭoṭā; prabhu—Śrī Caitanya Mahāprabhu; viśrāma karila—took rest for the night.

TRANSLATION

In the evening, after finishing His dancing in the yard of the Guṇḍicā temple, the Lord observed the āratī ceremony. Thereafter He went to a place called Āiṭoṭā and took rest for the night.

Madhya TEXT 14.66

advaitādi bhakta-gaṇa nimantraṇa kaila

mukhya mukhya nava jana nava dina pāila //CC Madhya, 14.66//

SYNONYMS

advaita-ādi—headed by Advaita ācārya; bhakta-gaṇa—the devotees; nimantraṇa kaila—invited Lord Caitanya Mahāprabhu; mukhya mukhya—chief and important; nava jana—nine persons; nava dina—nine days; pāila—got.

TRANSLATION

For nine days, nine chief devotees, headed by Advaita Ācārya, got an opportunity to invite the Lord to their homes.

Madhya TEXT 14.67

āra bhakta-gaṇa cātur-māsye yata dina

eka eka dina kari' karila baṇṭana //CC Madhya, 14.67//

SYNONYMS

āra bhakta-gaṇa—the remaining devotees; cātur-māsye—in the four months of the rainy season; yata dina—all the days; eka eka dina kari'-one day each; karila baṇṭana—shared.

TRANSLATION

During the four months of the rainy season, the remaining devotees extended invitations to the Lord for one day each. In this way they shared invitations.

Madhya TEXT 14.68

cāri māsera dina mukhya-bhakta bāñṭi' nila

āra bhakta-gaṇa avasara nā pāila //CC Madhya, 14.68//

SYNONYMS

cāri māsera dina—the days of four months; mukhya-bhakta—the chief devotees; bāñṭi' nila—shared among themselves; āra bhakta-gaṇa—other devotees; avasara—opportunity; nā pāila—did not get.

TRANSLATION

For the four-month period, all the daily invitations were shared among the important devotees. The rest of the devotees did not get an opportunity to extend an invitation to the Lord.

Madhya TEXT 14.69

eka dina nimantraṇa kare dui-tine mili'

ei-mata mahāprabhura nimantraṇa-keli //CC Madhya, 14.69//

SYNONYMS

eka dina—one day; nimantraṇa—invitation; kare—make; dui-tine—two or three persons; mili'-combining; ei-mata—in this way; mahāprabhura—of Śrī Caitanya Mahāprabhu; nimantraṇa—invitation; keli—pastimes.

TRANSLATION

Since they could not get one day each, two or three devotees combined to extend an invitation. These are the pastimes of Lord Śrī Caitanya Mahāprabhu's acceptance of invitations.

Madhya TEXT 14.70

prātaḥ-kāle snāna kari' dekhi' jagannātha

saṅkīrtane nṛtya kare bhakta-gaṇa sātha //CC Madhya, 14.70//

SYNONYMS

prātaḥ-kāle—in the morning; snāna kari'-taking a bath; dekhi'-after seeing;
jagannātha—Lord Jagannātha; saṅkīrtane—in the performance of saṅkīrtana;
nṛtya kare—dances; bhakta-gaṇa sātha—with the devotees.

TRANSLATION

After taking His bath early in the morning, Śrī Caitanya Mahāprabhu would go see Lord Jagannātha in the temple. Then He would perform saṅkīrtana with His devotees.

Madhya TEXT 14.71

kabhu advaite nācāya, kabhu nityānande

kabhu haridāse nācāya, kabhu acyutānande //CC Madhya, 14.71//

SYNONYMS

kabhu—sometimes; advaite—Advaita ācārya; nācāya—made dance; kabhu
nityānande—sometimes Nityānanda Prabhu; kabhu haridāse nācāya—sometimes
made Haridāsa Ṭhākura dance; kabhu—sometimes; acyutānande—Acyutānanda.

TRANSLATION

By chanting and dancing, Śrī Caitanya Mahāprabhu induced Advaita Ācārya to dance. Sometimes He induced Nityānanda, Haridāsa Ṭhākura and Acyutānanda to dance.

Madhya TEXT 14.72

kabhu vakreśvare, kabhu āra bhakta-gaṇe

trisandhyā kīrtana kare guṇḍicā-prāṅgaṇe //CC Madhya, 14.72//

SYNONYMS

kabhu vakreśvare—sometimes Vakreśvara Paṇḍita; kabhu—sometimes; āra
bhakta-gaṇe—other devotees; tri-sandhyā—three times (morning, evening and
noon); kīrtana kare—performs kīrtana; guṇḍicā-prāṅgaṇe—in the yard of the
Guṇḍicā temple.

TRANSLATION

Sometimes Śrī Caitanya Mahāprabhu engaged Vakreśvara and other devotees in chanting and dancing. Three times daily—morning, noon and evening—He would perform saṅkīrtana in the yard of the Guṇḍicā temple.

Madhya TEXT 14.73

vṛndāvane āilā kṛṣṇa-ei prabhura jñāna

kṛṣṇera viraha-sphūrti haila avasāna //CC Madhya, 14.73//

SYNONYMS

vṛndāvane—at Vṛndāvana; āilā kṛṣṇa—Kṛṣṇa arrived; ei prabhura jñāna—this is consciousness of Lord Śrī Caitanya Mahāprabhu; kṛṣṇera—from Lord Kṛṣṇa; viraha-sphūrti—feelings of separation; haila avasāna—ended.

TRANSLATION

At this time Śrī Caitanya Mahāprabhu felt that Lord Kṛṣṇa had returned to Vṛndāvana. Thinking this, His feelings of separation from Kṛṣṇa subsided.

Madhya TEXT 14.74

rādhā-saṅge kṛṣṇa-līlā-ei haila jñāne

ei rase magna prabhu ha-ilā āpane //CC Madhya, 14.74//

SYNONYMS

rādhā-saṅge—with Rādhārāṇī; kṛṣṇa-līlā—pastimes of Lord Kṛṣṇa; ei haila jñāne—this was His consciousness; ei rase magna—merged in this mellow; prabhu—Lord Caitanya Mahāprabhu; ha-ilā āpane—remained personally.

TRANSLATION

Śrī Caitanya Mahāprabhu was always thinking of the pastimes of Rādhā and Kṛṣṇa, and He remained personally merged in this consciousness.

Madhya TEXT 14.75

nānodyāne bhakta-saṅge vṛndāvana-līlā

'indradyumna'-sarovare kare jala-khelā //CC Madhya, 14.75//

SYNONYMS

nānā-udyāne—in various gardens; bhakta-saṅge—with the devotees; vṛndāvana-līlā—pastimes of Vṛndāvana; indradyumna—Indradyumna; sarovare—in the lake; kare jala-khelā—performed sports in the water.

TRANSLATION

There were many gardens near the Guṇḍicā temple, and Śrī Caitanya Mahāprabhu and His devotees used to perform the pastimes of Vṛndāvana in each of them. In the lake named Indradyumna, He sported in the water.

Madhya TEXT 14.76

āpane sakala bhakte siñce jala diyā

saba bhakta-gaṇa siñce caudike beḍiyā //CC Madhya, 14.76//

SYNONYMS

āpane—personally; sakala bhakte—all the devotees; siñce—sprinkles; jala diyā—with water; saba bhakta-gaṇa—all the devotees; siñce—sprinkle; cau-dike beḍiyā—surrounding the Lord on all sides.

TRANSLATION

The Lord personally splashed all the devotees with water, and the devotees, surrounding Him on all sides, also splashed the Lord.

Madhya TEXT 14.77

kabhu eka maṇḍala, kabhu aneka maṇḍala

jala-maṇḍūka-vādye sabe bājāya karatāla //CC Madhya, 14.77//

SYNONYMS

kabhu eka maṇḍala—sometimes one circle; kabhu—sometimes; aneka maṇḍala—various circles; jala-maṇḍūka-vādye—like the croaking sound of frogs in the water; sabe—all of them; bājāya—play; karatāla—cymbals.

TRANSLATION

While in the water they sometimes formed a circle and sometimes many circles, and while in the water they used to play cymbals and imitate the croaking of frogs.

Madhya TEXT 14.78

dui-dui jane meli' kare jala-raṇa

keha hāre, keha jine-prabhu kare daraśana //CC Madhya, 14.78//

SYNONYMS

dui-dui jane—forming a party of two men; meli'-joining; kare—do; jala-raṇa—fighting in the water; keha hāre—someone is defeated; keha jine—someone is victorious; prabhu—Śrī Caitanya Mahāprabhu; kare daraśana—sees.

TRANSLATION

Sometimes two would pair off to fight in the water. One would emerge victorious and the other defeated, and the Lord would watch all this fun.

Madhya TEXT 14.79

advaita-nityānande jala-phelāpheli

ācārya hāriyā pāche kare gālāgāli //CC Madhya, 14.79//

SYNONYMS

advaita-nityānande—both Advaita Ācārya and Nityānanda Prabhu; jala-phelāpheli—throwing water on each other; ācārya hāriyā—Advaita Ācārya, after being defeated; pāche—at the end; kare—does; gālāgāli—accusing.

TRANSLATION

The first sporting took place between Advaita Ācārya and Nityānanda Prabhu, who threw water upon one another. Advaita Ācārya was defeated, and He later began to rebuke Nityānanda Prabhu, calling Him bad names.

Madhya TEXT 14.80

vidyānidhira jala-keli svarūpera sane

gupta-datte jala-keli kare dui jane //CC Madhya, 14.80//

SYNONYMS

vidyānidhira—of Vidyānidhi; jala-keli—water sports; svarūpera sane—with Svarūpa Dāmodara; gupta-datte—both Murāri Gupta and Vāsudeva Datta; jala-keli—water sports; kare—do; dui jane—two persons.

TRANSLATION

Svarūpa Dāmodara and Vidyānidhi also threw water upon one another, and Murāri Gupta and Vāsudeva Datta also sported in that way.

Madhya TEXT 14.81

śrīvāsa-sahita jala khele gadādhara

rāghava-pañḍita sane khele vakreśvara //CC Madhya, 14.81//

SYNONYMS

śrīvāsa-sahita—with Śrīvāsa Ṭhākura; jala khele—performs this water sport; gadādhara—Gadādhara Paṇḍita; rāghava-pañḍita sane—with Rāghava Paṇḍita; khele—sports; vakreśvara—Vakreśvara Paṇḍita.

TRANSLATION

Another duel took place between Śrīvāsa Ṭhākura and Gadādhara Paṇḍita, and yet another between Rāghava Paṇḍita and Vakreśvara Paṇḍita. Thus they all engaged in throwing water.

Madhya TEXT 14.82

sārvabhauma-saṅge khele rāmānanda-rāya

gāmbhīrya gela donhāra, haila śīśu-prāya //CC Madhya, 14.82//

SYNONYMS

sārvabhauma-saṅge—with Sārvabhauma Bhaṭṭācārya; khele—sports; rāmānanda-rāya—Śrī Rāmānanda Rāya; gāmbhīrya—gravity; gela—disappeared; donhāra—of both of them; haila—became; śīśu-prāya—like children.

TRANSLATION

Indeed, Sārvabhauma Bhaṭṭācārya engaged in water sports with Śrī Rāmānanda Rāya, and they both lost their gravity and became like children.

Madhya TEXT 14.83

mahāprabhu tān doṇhāra cāñcalya dekhiyā

gopīnāthācārye kichu kahena hāsiyā //CC Madhya, 14.83//

SYNONYMS

mahāprabhu—Śrī Caitanya Mahāprabhu; tān doṇhāra—of these two persons; cāñcalya—restlessness; dekhiyā—seeing; gopīnātha-ācārye—unto Gopīnātha Ācārya; kichu—something; kahena—says; hāsiyā—smiling.

TRANSLATION

When Śrī Caitanya Mahāprabhu saw the exuberance of Sārvabhauma Bhaṭṭācārya and Rāmānanda Rāya, He smiled and spoke to Gopīnātha Ācārya.

Madhya TEXT 14.84

paṇḍita, gambhīra, duṇhe-prāmāṇika jana

bāla-cāñcalya kare, karāha varjana //CC Madhya, 14.84//

SYNONYMS

paṇḍita—learned scholars; gambhīra—very grave; duṇhe—both of them; prāmāṇika jana—authoritative persons; bāla-cāñcalya kare—sport like children; karāha varjana—ask them to stop.

TRANSLATION

"Tell Bhaṭṭācārya and Rāmānanda Rāya to stop their childish play because they are both learned scholars and very grave and great personalities."

Madhya TEXT 14.85

gopīnātha kahe,-tomāra kṛpā-mahāsindhu

uchalita kare yabe tāra eka bindu //CC Madhya, 14.85//

SYNONYMS

gopīnātha kahe—Gopīnātha Ācārya replied; tomāra kṛpā—of Your mercy; mahā-sindhu—the great ocean; uchalita kare—rises; yabe—when; tāra—of that; eka bindu—a drop.

TRANSLATION

Gopīnātha Ācārya replied, "I believe that one drop of the ocean of Your great mercy has swelled up upon them.

Madhya TEXT 14.86

meru-mandara-parvata ḍubāya yathā tathā

ei dui-gaṇḍa-śaila, ihāra kā kathā //CC Madhya, 14.86//

SYNONYMS

meru-mandara—Sumeru and Mandara; parvata—big mountains; ḍubāya—drowns; yathā tathā—anywhere; ei dui—these two; gaṇḍa-śaila—very small hills; ihāra kā kathā—what to speak of these.

TRANSLATION

"A drop from the ocean of Your mercy can drown great mountains like Sumeru and Mandara. Since these two gentlemen are little hills by comparison, there is no wonder that they are being drowned in the ocean of Your mercy.

Madhya TEXT 14.87

śuṣka-tarka-khali khāite janma gela yāñra

tāñre līlāmṛta piyāo,-e kṛpā tomāra //CC Madhya, 14.87//

SYNONYMS

śuṣka-tarka—of dry logic; khali—oil cakes; khāite—eating; janma—the whole life; gela—passed; yāñra—of whom; tāñre—him; līlā-amṛta—the nectar of Your pastimes; piyāo—You caused to drink; e—this; kṛpā—mercy; tomāra—Your.

TRANSLATION

"Logic is like a dry oil cake from which all the oil has been extracted. Bhaṭṭācārya passed his life in eating such dry cakes, but now You have made him drink the nectar of transcendental pastimes. It is certainly Your great mercy

upon him."

Madhya TEXT 14.88

hāsi' mahāprabhu tabe advaite ānīla

jalera upare tāñre śeṣa-śayyā kaila //CC Madhya, 14.88//

SYNONYMS

hāsi'-smiling; mahāprabhu—Śrī Caitanya Mahāprabhu; tabe—at that time; advaite ānīla—called for Advaita Ācārya; jalera upare—on the surface of the water; tāñre—Him; śeṣa-śayyā—the Śeṣa Nāga bed; kaila—made.

TRANSLATION

After Gopīnātha Ācārya finished talking, Śrī Caitanya Mahāprabhu smiled and, calling for Advaita Ācārya, made Him act like the Śeṣa Nāga bed.

Madhya TEXT 14.89

āpane tāñhāra upara karila śayana

'śeṣa-śāyī-līlā' prabhu kaila prakāṭana //CC Madhya, 14.89//

SYNONYMS

āpane—personally; tāñhāra upara—upon Advaita Ācārya; karila śayana—lay down; śeṣa-śāyī-līlā—the pastimes of Śeṣaśāyī Viṣṇu; prabhu—Śrī Caitanya Mahāprabhu; kaila prakāṭana—demonstrated.

TRANSLATION

Lying down on Advaita Prabhu, who was floating on the water, Śrī Caitanya Mahāprabhu demonstrated the pastime of Śeṣaśāyī Viṣṇu.

Madhya TEXT 14.90

advaita nija-śakti prakāṭa kariyā

mahāprabhu lañā bule jalete bhāsiyā //CC Madhya, 14.90//

SYNONYMS

advaita—Advaita Ācārya; nija-śakti—His personal potency; prakāṭa kariyā—

after manifesting; mahāprabhu lañā—carrying Śrī Caitanya Mahāprabhu; bule—moves; jalete—on the water; bhāsiyā—floating.

TRANSLATION

Manifesting His personal potency, Advaita Ācārya floated about on the water, carrying Śrī Caitanya Mahāprabhu.

Madhya TEXT 14.91

ei-mata jala-krīḍā kari' kata-kṣaṇa

āiṭoṭā āilā prabhu lañā bhakta-gaṇa //CC Madhya, 14.91//

SYNONYMS

ei-mata—in this way; jala-krīḍā—sporting in the water; kari'-after performing; kata-kṣaṇa—for some time; āiṭoṭā—to the place named Āiṭoṭā; āilā—came back; prabhu—Śrī Caitanya Mahāprabhu; lañā bhakta-gaṇa—accompanied by the devotees.

TRANSLATION

After sporting in the water for some time, Śrī Caitanya Mahāprabhu returned to His place at Āiṭoṭā, accompanied by His devotees.

Madhya TEXT 14.92

purī, bhāratī ādi yata mukhya bhakta-gaṇa

ācāryera nimantraṇe karilā bhojana //CC Madhya, 14.92//

SYNONYMS

purī—Paramānanda Purī; bhāratī—Brahmānanda Bhāratī; ādi—beginning with; yata—all; mukhya—chief; bhakta-gaṇa—devotees; ācāryera—of Advaita Ācārya; nimantraṇe—by the invitation; karilā bhojana—accepted their lunch.

TRANSLATION

Paramānanda Purī, Brahmānanda Bhāratī and all the other chief devotees of Śrī Caitanya Mahāprabhu took lunch at the invitation of Advaita Ācārya.

Madhya TEXT 14.93

vāṇīnātha āra yata prasāda ānila

mahāprabhura gaṇe sei prasāda khāila //CC Madhya, 14.93//

SYNONYMS

vāṇīnātha—Vāṇīnātha Rāya; āra—extra; yata—whatever; prasāda—remnants of food; ānila—brought; mahāprabhura gaṇe—the personal associates of Śrī Caitanya Mahāprabhu; sei—those; prasāda—remnants of food; khāila—ate.

TRANSLATION

Whatever extra prasāda was brought by Vāṇīnātha Rāya was taken by the other associates of Śrī Caitanya Mahāprabhu.

Madhya TEXT 14.94

aparāhne āsi' kaila darśana, nartana

niśāte udyāne āsi' karilā śayana //CC Madhya, 14.94//

SYNONYMS

aparāhne—in the afternoon; āsi'-coming; kaila—performed; darśana nartana—visiting the Lord and dancing; niśāte—at night; udyāne—in the garden; āsi'-coming; karilā śayana—took rest.

TRANSLATION

In the afternoon, the Lord went to the Guṇḍicā temple to visit the Lord and dance. At night He went to the garden to take rest.

Madhya TEXT 14.95

āra dina āsi' kaila īśvara daraśana

prāṅgaṇe nṛtya-gīta kaila kata-kṣaṇa //CC Madhya, 14.95//

SYNONYMS

āra dina—the next day; āsi'-coming; kaila—performed; īśvara daraśana—seeing the Lord; prāṅgaṇe—in the yard; nṛtya-gīta—chanting and dancing; kaila—performed; kata-kṣaṇa—for some time.

TRANSLATION

The next day, Śrī Caitanya Mahāprabhu also went to the temple of Guṇḍicā and saw the Lord. He then chanted and danced in the yard for some time.

Madhya TEXT 14.96

bhakta-gaṇa-saṅge prabhu udyāne āsiyā

vṛndāvana-vihāra kare bhakta-gaṇa lañā //CC Madhya, 14.96//

SYNONYMS

bhakta-gaṇa-saṅge—with the devotees; prabhu—Lord Śrī Caitanya Mahāprabhu; udyāne—in the garden; āsiyā—coming; vṛndāvana-vihāra—the pastimes of Vṛndāvana; kare—performs; bhakta-gaṇa lañā—with all the devotees.

TRANSLATION

Accompanied by His devotees, Śrī Caitanya Mahāprabhu then went into the garden and enjoyed the pastimes of Vṛndāvana.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura has pointed out that this vṛndāvana-vihāra—the pastimes of Vṛndāvana—does not refer to Kṛṣṇa's mixing with the gopīs or the transcendental mellow of parakīya-rasa. Śrī Caitanya Mahāprabhu's vṛndāvana-līlā in the garden of Jagannātha Purī did not involve association with women or with other people's wives in the fashion transcendently demonstrated by Śrī Kṛṣṇa. In His vṛndāvana-līlā, Śrī Caitanya Mahāprabhu conceived of Himself as the assistant of Śrīmatī Rādhārāṇī. When Śrīmatī Rādhārāṇī enjoyed the company of Kṛṣṇa, Her maidservants were very pleased. One should not compare Śrī Caitanya Mahāprabhu's vṛndāvana-vihāra in the garden of Jagannātha with the activities of the gaurāṅga-nāgarīs.

Madhya TEXT 14.97

vṛkṣa-vallī praphullita prabhura daraśane

bhṛṅga-pika gāya, vahe śītala pavane //CC Madhya, 14.97//

SYNONYMS

vṛkṣa-vallī—trees and creepers; praphullita—joyful; prabhura—of Śrī Caitanya

Mahāprabhu; daraśane—by the sight; bhṛṅga—bumblebees; pika—birds; gāya—chant; vahe—were blowing; śītala—cool; pavane—breezes.

TRANSLATION

There were multifarious trees and creepers in the garden, and they were all jubilant to see Śrī Caitanya Mahāprabhu. Indeed, the birds were chirping, the bees were buzzing, and a cool breeze was blowing.

Madhya TEXT 14.98

prati-vṛkṣa-tale prabhu karena nartana

vāsudeva-datta mātra karena gāyana //CC Madhya, 14.98//

SYNONYMS

prati-vṛkṣa-tale—underneath each tree; prabhu—Śrī Caitanya Mahāprabhu; karena nartana—dances; vāsudeva-datta—Vāsudeva Datta; mātra—only; karena—performs; gāyana—chanting.

TRANSLATION

As Śrī Caitanya Mahāprabhu danced beneath each and every tree, Vāsudeva Datta sang alone.

Madhya TEXT 14.99

eka eka vṛkṣa-tale eka eka gāna gāya

parama-āveśe ekā nāce gaurarāya //CC Madhya, 14.99//

SYNONYMS

eka eka vṛkṣa-tale—under each and every tree; eka eka—a different; gāna—song; gāya—sings; parama-āveśe—in great ecstasy; ekā—alone; nāce—dances; gaurarāya—Śrī Caitanya Mahāprabhu.

TRANSLATION

As Vāsudeva Datta sang a different song beneath each and every tree, Śrī Caitanya Mahāprabhu danced there alone in great ecstasy.

Madhya TEXT 14.100

tabe vakreśvare prabhu kahilā nācite

vakreśvara nāce, prabhu lāgilā gāite //CC Madhya, 14.100//

SYNONYMS

tabe—thereafter; vakreśvare—unto Vakreśvara Paṇḍita; prabhu—Lord Śrī Caitanya Mahāprabhu; kahilā—ordered; nācite—to dance; vakreśvara nāce—Vakreśvara Paṇḍita began to dance; prabhu—Śrī Caitanya Mahāprabhu; lāgilā—began; gāite—to sing.

TRANSLATION

Śrī Caitanya Mahāprabhu then ordered Vakreśvara Paṇḍita to dance, and as he began to dance, the Lord began to sing.

Madhya TEXT 14.101

prabhu-saṅge svarūpādi kīrtanīyā gāya

dik-vidik nāhi jñāna premara vanyāya //CC Madhya, 14.101//

SYNONYMS

prabhu-saṅge—with Śrī Caitanya Mahāprabhu; svarūpa-ādi—headed by Svarūpa Dāmodara; kīrtanīyā—chanters; gāya—sing; dik-vidik—of time and circumstances; nāhi—not; jñāna—knowledge; premara—of ecstatic love; vanyāya—by inundation.

TRANSLATION

Then devotees like Svarūpa Dāmodara and other kīrtana performers began to sing along with Śrī Caitanya Mahāprabhu. Being inundated with ecstatic love, they lost all consideration of time and circumstance.

Madhya TEXT 14.102

ei mata kata-kṣaṇa kari' vana-līlā

narendra-sarovare gelā karite jala-khelā //CC Madhya, 14.102//

SYNONYMS

ei mata—in this way; kata-kṣaṇa—for some time; kari'-performing; vana-līlā—

pastimes in the garden; narendra-sarovare—in the lake known as Narendrasarovara; gelā—they went; karite—to do; jala-khelā—sporting in the water.

TRANSLATION

After thus performing pastimes in the garden for some time, they all went to a lake called Narendra-sarovara and there enjoyed sporting in the water.

Madhya TEXT 14.103

jala-krīḍā kari' punaḥ āilā udyāne

bhojana-līlā kailā prabhu lañā bhakta-gaṇe //CC Madhya, 14.103//

SYNONYMS

jala-krīḍā—sporting in the water; kari'-performing; punaḥ—again; āilā—came; udyāne—in the garden; bhojana-līlā—pastimes of accepting prasāda; kailā—performed; prabhu—Śrī Caitanya Mahāprabhu; lañā bhakta-gaṇe—with all the devotees.

TRANSLATION

After sporting in the water, Śrī Caitanya Mahāprabhu returned to the garden and accepted prasāda with the devotees.

Madhya TEXT 14.104

nava dina guṇḍicāte rahe jagannātha

mahāprabhu aiche līlā kare bhakta-sātha //CC Madhya, 14.104//

SYNONYMS

nava dina—nine days; guṇḍicāte—in the temple of Guṇḍicā; rahe—stays; jagannātha—Lord Jagannātha; mahāprabhu—Śrī Caitanya Mahāprabhu; aiche—in the above-mentioned way; līlā—pastimes; kare—performs; bhakta-sātha—with His devotees.

TRANSLATION

For nine continuous days His Lordship Śrī Jagannātha-deva stayed at the Guṇḍicā temple. During this time Śrī Caitanya Mahāprabhu also stayed there

and performed the pastimes with His devotees that have already been described.

Madhya TEXT 14.105

'jagannātha-vallabha' nāma baḍā puṣpārāma

nava dina karena prabhu tathāi viśrāma //CC Madhya, 14.105//

SYNONYMS

jagannātha-vallabha—Jagannātha-vallabha; nāma—named; baḍa—very big; puṣpa-ārāma—garden; nava dina—nine days; karena—does; prabhu—Śrī Caitanya Mahāprabhu; tathāi—there; viśrāma—resting.

TRANSLATION

The garden of His pastimes was very large and was named Jagannātha vallabha. Śrī Caitanya Mahāprabhu took his rest there for nine days.

Madhya TEXT 14.106

'herā-pañcamī'ra dina āila jāniyā

kāśī-miśre kahe rājā sayatna kariyā //CC Madhya, 14.106//

SYNONYMS

herā-pañcamīra dina—the day of Herā-pañcamī; āila—was nearing; jāniyā—knowing; kāśī-miśre—unto Kāśī Miśra; kahe—says; rājā—the King; sa-yatna kariyā—with great attention.

TRANSLATION

Knowing that the Herā-pañcamī festival was drawing near, King Pratāparudra attentively talked with Kāśī Miśra.

Madhya TEXT 14.107

kalya 'herā-pañcamī' habe lakṣmīra vijaya

aiche utsava kara yena kabhu nāhi haya //CC Madhya, 14.107//

SYNONYMS

kalya—tomorrow; herā-pañcamī—the function of Herā-pañcamī; habe—will be;

lakṣmīra—of the goddess of fortune; vijaya—welcome; aiche—such; utsava—festival; kara—perform; yena—as; kabhu—at any time; nāhi haya—did not take place.

TRANSLATION

"Tomorrow will be the function of Herā-pañcamī or Lakṣmī-vijaya. Hold this festival in a way that it has never been held before."

PURPORT

This Herā-pañcamī festival takes place five days after the Ratha-yātrā festival. Lord Jagannātha has left His wife, the goddess of fortune, and gone to Vṛndāvana, which is the Guṇḍicā temple. Due to separation from the Lord, the goddess of fortune decides to come to see the Lord at Guṇḍicā. The coming of the goddess of fortune to Guṇḍicā is celebrated by Herā-pañcamī. Sometimes this is misspelled as Harā-pañcamī the section known as ativāḍī. The word herā means "to see" and refers to the goddess of fortune going to see Lord Jagannātha. The word pañcamī means "the fifth day" and is used because this takes place on the fifth day of the moon.

Madhya TEXT 14.108

mahotsava kara taiche viśeṣa sambhāra

dekhi' mahāprabhura yaiche haya camatkāra //CC Madhya, 14.108//

SYNONYMS

mahotsava—the festival; kara—perform; taiche—in such a way; viśeṣa sambhāra—with great gorgeousness; dekhi'-after seeing; mahāprabhura—of Lord Śrī Caitanya Mahāprabhu; yaiche—so that; haya—there is; camatkāra—astonishment.

TRANSLATION

King Pratāparudra said, "Hold this festival in such a gorgeous way that upon seeing it, Caitanya Mahāprabhu will be completely pleased and astonished.

Madhya TEXT 14.109

ṭhākurera bhāṇḍāre āra āmāra bhāṇḍāre

citra-vastra-kiṅkiṇī, āra chatra-cāmare //CC Madhya, 14.109//

SYNONYMS

ṭhākurera—of the Deity; bhāṇḍāre—in the storehouse; āra—and; āmāra—my; bhāṇḍāre—in the storehouse; citra-vastra—printed cloth; kiṅkiṇī—small bells; āra—and; chatra—umbrellas; cāmare—yak-tail whisks.

TRANSLATION

"Take as many printed cloths, small bells, umbrellas and cāmaras as there are in my storehouse and in the Deity's storehouse.

Madhya TEXT 14.110

dhvajāvṛnda-patākā-ghaṇṭāya karaha maṇḍana

nānā-vādyā-nṛtya-dolāya karaha sājana //CC Madhya, 14.110//

SYNONYMS

dhvajā-vṛnda—all kinds of flags; patākā—big flags; ghaṇṭāya—with ringing bells; karaha—make; maṇḍana—decoration; nānā-vādyā—all kinds of musical parties; nṛtya—dancing; dolāya—on the carrier; karaha sājana—decorate attractively.

TRANSLATION

"Collect all kinds of small and large flags and ringing bells. Then decorate the carrier and have various musical and dancing parties accompany it. In this way decorate the carrier attractively.

Madhya TEXT 14.111

dvi-guṇa kariyā kara saba upahāra

ratha-yātrā haite yaiche haya camatkāra //CC Madhya, 14.111//

SYNONYMS

dvi-guṇa kariyā—making a double portion; kara—make; saba—all kinds of; upahāra—presentations; ratha-yātrā haite—than the car festival; yaiche—so that; haya—it becomes; camatkāra—more wonderful.

TRANSLATION

"You should also double the quantity of prasāda. Make so much that it will even surpass the Ratha-yātrā festival.

Madhya TEXT 14.112

seita' kariha,-prabhu lañā bhakta-gaṇa

svacchande āsiyā yaiche karena daraśana //CC Madhya, 14.112//

SYNONYMS

seita' kariha—do that; prabhu—Śrī Caitanya Mahāprabhu; lañā bhakta-gaṇa—taking with Him all the devotees; svacchande—freely; āsiyā—coming; yaiche—as; karena daraśana—pays a visit to the temple.

TRANSLATION

"Arrange the festival in such a way that Śrī Caitanya Mahāprabhu may freely go with His devotees to visit the Deity without difficulty."

Madhya TEXT 14.113

prātaḥ-kāle mahāprabhu nija-gaṇa lañā

jagannātha darśana kaila sundarācale yāñā //CC Madhya, 14.113//

SYNONYMS

prātaḥ-kāle—in the morning; mahāprabhu—Śrī Caitanya Mahāprabhu; nija-gaṇa lañā—taking His associates; jagannātha darśana—visiting Lord Jagannātha; kaila—performed; sundarācale—to the Guṇḍicā temple; yāñā—going.

TRANSLATION

In the morning, Śrī Caitanya Mahāprabhu took His personal associates with Him to see Lord Jagannātha at Sundarācala.

PURPORT

Sundarācala is the Guṇḍicā temple. The temple of Jagannātha at Jagannātha Purī is called Nīlācala, and the temple at Guṇḍicā is called Sundarācala.

Madhya TEXT 14.114

nīlācale āilā punaḥ bhakta-gaṇa-saṅge

dekhite utkaṇṭhā herā-pañcamīra raṅge //CC Madhya, 14.114//

SYNONYMS

nīlācale—to Jagannātha Purī; āilā—returned; punaḥ—again; bhakta-gaṇa-saṅge—with His devotees; dekhite—to see; utkaṇṭhā—very eager; herā-pañcamīra raṅge—performance of the festival known as Herā-pañcamī.

TRANSLATION

Śrī Caitanya Mahāprabhu and His personal devotees returned to Nīlācala with great eagerness to see the Herā-pañcamī festival.

Madhya TEXT 14.115

kāśī-miśra prabhure bahu ādara kariyā

svagaṇa-saha bhāla-sthāne vasāila lañā //CC Madhya, 14.115//

SYNONYMS

kāśī-miśra—Kāśī Miśra; prabhure—unto Śrī Caitanya Mahāprabhu; bahu—very much; ādara kariyā—offering respect; sva-gaṇa-saha—with His associates; bhāla-sthāne—in a nice place; vasāila—made seated; lañā—taking.

TRANSLATION

Kāśī Miśra received Caitanya Mahāprabhu with great respect, and taking the Lord and His associates to a very nice place, he had them seated.

Madhya TEXT 14.116

rasa-viśeṣa prabhura śunite mana haila

īṣat hāsiyā prabhu svarūpe puchila //CC Madhya, 14.116//

SYNONYMS

rasa-viśeṣa—a particular mellow; prabhura—of Śrī Caitanya Mahāprabhu; śunite—to hear; mana haila—there was a desire; īṣat hāsiyā—smiling mildly; prabhu—Śrī Caitanya Mahāprabhu; svarūpe puchila—inquired from Svarūpa Dāmodara.

TRANSLATION

After taking His seat, Śrī Caitanya Mahāprabhu wanted to hear about a particular mellow of devotional service; therefore, mildly smiling, He began to question Svarūpa Dāmodara.

Madhya TEXTS 14.117-118

yadyapi jagannātha karena dvārakāya vihāra

sahaja prakāṣa kare parama udāra

tathāpi vatsara-madhye haya eka-bāra

vṛndāvana dekhite tānra utkaṇṭhā apāra //CC Madhya, 14.117-118//

SYNONYMS

yadyapi—although; jagannātha—Lord Jagannātha; karena—does; dvārakāya—in Dvārakā-dhāma; vihāra—enjoyment; sahaja—natural; prakāṣa—manifestation; kare—does; parama—sublime; udāra—liberal; tathāpi—still; vatsara-madhye—within a year; haya—becomes; eka-bāra—once; vṛndāvana dekhite—to visit Vṛndāvana; tānra—His; utkaṇṭhā—eagerness; apāra—unlimited.

TRANSLATION

"Although Lord Jagannātha enjoys His pastimes at Dvārakā-dhāma and naturally manifests sublime liberality there, still, once a year, He becomes unlimitedly eager to see Vṛndāvana."

Madhya TEXT 14.119

vṛndāvana-sama ei upavana-gaṇa

tāhā dekhibāre utkaṇṭhita haya mana //CC Madhya, 14.119//

SYNONYMS

vṛndāvana-sama—exactly resembling Vṛndāvana; ei—all these; upavana-gaṇa—neighboring gardens; tāhā—those gardens; dekhibāre—for seeing; utkaṇṭhita—very eager; haya mana—His mind becomes.

TRANSLATION

Pointing out the neighboring gardens, Śrī Caitanya Mahāprabhu said, "All these gardens exactly resemble Vṛndāvana; therefore Lord Jagannātha is very eager to see them again.

Madhya TEXT 14.120

bāhira ha-ite kare ratha-yātrā-chala

sundarācale yāya prabhu chāḍi' nīlācala //CC Madhya, 14.120//

SYNONYMS

bāhira ha-ite—externally; kare—makes; ratha-yātrā-chala—an excuse to enjoy the car festival; sundarācale—to Sundarācala, the Guṇḍicā temple; yāya—goes; prabhu—Lord Jagannātha; chāḍi'-leaving; nīlācala—Jagannātha Purī.

TRANSLATION

"Externally He gives the excuse that He wants to participate in the Ratha-yātrā festival, but actually He wants to leave Jagannātha Purī to go to Sundarācala, Guṇḍicā temple, the replica of Vṛndāvana.

Madhya TEXT 14.121

nānā-puṣpodyāne tathā khele rātri-dine

lakṣmīdevīre saṅge nāhi laya ki kāraṇe? //CC Madhya, 14.121//

SYNONYMS

nānā-puṣpa-udyāne—in the various flower gardens; tathā—there; khele—He plays; rātri-dine—both day and night; lakṣmī-devīre—Lakṣmīdevī, the goddess of fortune; saṅge—with Him; nāhi—does not; laya—take; ki kāraṇe—what is the reason.

TRANSLATION

"The Lord enjoys His pastimes day and night in various flower gardens there. But why did He not take Lakṣmīdevī, the goddess of fortune, with Him?"

Madhya TEXT 14.122

svarūpa kahe,-śuna, prabhu, kāraṇa ihāra

vṛndāvana-kṛīḍāte lakṣmīra nāhi adhikāra //CC Madhya, 14.122//

SYNONYMS

svarūpa kahe—Svarūpa replied; śuna—please hear; prabhu—O my Lord; kāraṇa ihāra—the reason for this; vṛndāvana-kṛīḍāte—in the pastimes of Vṛndāvana; lakṣmīra—of the goddess of fortune; nāhi—there is not; adhikāra—admission.

TRANSLATION

Svarūpa Dāmodara replied, "My dear Lord, please hear the reason for this. Lakṣmīdevī, the goddess of fortune, cannot be admitted to the pastimes of Vṛndāvana.

Madhya TEXT 14.123

vṛndāvana-līlāya kṛṣṇera sahāya gopī-gaṇa

gopī-gaṇa vinā kṛṣṇera harite nāre mana //CC Madhya, 14.123//

SYNONYMS

vṛndāvana-līlāya—in the pastimes of Vṛndāvana; kṛṣṇera—of Lord Kṛṣṇa; sahāya—assistants; gopī-gaṇa—all the gopīs; gopī-gaṇa vinā—except for the gopīs; kṛṣṇera—of Lord Kṛṣṇa; harite—to attract; nāre—no one is able; mana—the mind.

TRANSLATION

"In the pastimes of Vṛndāvana, the only assistants are the gopīs. But for the gopīs, no one can attract the mind of Kṛṣṇa."

Madhya TEXT 14.124

prabhu kahe,-yātrā-chale kṛṣṇera gamana

subhadrā āra baladeva, saṅge dui jana //CC Madhya, 14.124//

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; yātrā-chale—on the plea of the car festival; kṛṣṇera—of Lord Kṛṣṇa; gamana—departure; subhadrā—His sister; āra—and; baladeva—His brother; saṅge—with Him; dui jana—two persons.

TRANSLATION

The Lord said, "Using the car festival as an excuse, Kṛṣṇa goes there with Subhadrā and Baladeva.

Madhya TEXT 14.125

gopī-saṅge yata līlā haya upavane

nigūḍha kṛṣṇera bhāva keha nāhi jāne //CC Madhya, 14.125//

SYNONYMS

gopī-saṅge—with the gopīs; yata līlā—all pastimes; haya upavane—that are in those gardens; nigūḍha—very confidential; kṛṣṇera—of Lord Kṛṣṇa; bhāva—ecstasies; keha—anyone; nāhi—does not; jāne—know.

TRANSLATION

"All the pastimes with the gopīs that take place in those gardens are very confidential ecstasies of Lord Kṛṣṇa. No one knows them.

Madhya TEXT 14.126

ataeva kṛṣṇera prākāṭye nāhi kichu doṣa

tabe kene lakṣmīdevī kare eta roṣa? //CC Madhya, 14.126//

SYNONYMS

ataeva—since; kṛṣṇera—of Lord Kṛṣṇa; prākāṭye—by such a manifestation; nāhi—there is not; kichu—any; doṣa—fault; tabe—therefore; kene—why; lakṣmīdevī—the goddess of fortune; kare—does; eta—so much; roṣa—anger.

TRANSLATION

"Since there is no fault at all in Kṛṣṇa's pastimes, why does the goddess of fortune become angry?"

Madhya TEXT 14.127

svarūpa kahe,-premavatīra ei ta' svabhāva

kāntera audāsya-leśe haya krodha-bhāva //CC Madhya, 14.127//

SYNONYMS

svarūpa kahe—Svarūpa Dāmodara Gosvāmī replied; prema-vatīra—of the girl who is too afflicted by love; ei—this; ta'-indeed; sva-bhāva—the nature; kāntera—of the beloved; audāsya—of negligence; leśe—even by a fractional part; haya—there is; krodha-bhāva—anger.

TRANSLATION

Svarūpa Dāmodara replied, "It is the nature of a girl afflicted by love to become immediately angry upon finding neglect on the part of her lover."

Madhya TEXT 14.128

hena-kāle, khacita yāhe vividha ratana

suvarṇera caudolā kari' ārohaṇa //CC Madhya, 14.128//

SYNONYMS

hena-kāle—while Svarūpa Dāmodara and Lord Caitanya Mahāprabhu were talking; khacita—were bedecked; yāhe—on which; vividha—varieties; ratana—gems; suvarṇera—made of gold; caudolā—a palanquin carried by four men; kari' ārohaṇa—riding upon.

TRANSLATION

While Svarūpa Dāmodara and Śrī Caitanya Mahāprabhu were talking, the procession of the goddess of fortune came by. She was riding upon a golden palanquin carried by four men and bedecked with a variety of jewels.

Madhya TEXT 14.129

chatra-cāmara-dhvajā patākāra gaṇa

nānā-vādyā-āge nāce deva-dāsī-gaṇa //CC Madhya, 14.129//

SYNONYMS

chatra—of umbrellas; cāmara—and whisks; dhvajā—and flags; patākāra—and big flags; gaṇa—congregation; nānā-vādyā—varieties of musical parties; āge—in front; nāce—dance; deva-dāsī-gaṇa—dancing girls.

TRANSLATION

The palanquin was also surrounded by people carrying umbrellas, cāmara whisks and flags, and it was preceded by musicians and dancing girls.

Madhya TEXT 14.130

tāmbūla-samputa, jhāri, vyajana, cāmara

sāthe dāsī śata, hāra divya bhūṣāmbara //CC Madhya, 14.130//

SYNONYMS

tāmbūla-samputa—boxes containing the ingredients for betel nut preparation; jhāri—water pitchers; vyajana—fans; cāmara—whisks; sāthe—along with; dāsī—maidservants; śata—hundreds; hāra—necklaces; divya—valuable; bhūṣāmbara—dresses.

TRANSLATION

The maidservants were carrying water pitchers, cāmara whisks and boxes for betel nuts. There were hundreds of maidservants, all attractively dressed with valuable necklaces.

Madhya TEXT 14.131

alaukika aiśvarya saṅge bahu-parivāra

kruddha hañā lakṣmīdevī āilā simha-dvāra //CC Madhya, 14.131//

SYNONYMS

alaukika—uncommon; aiśvarya—opulence; saṅge—accompanied by; bahu-parivāra—many members of the family; kruddha hañā—being angry; lakṣmīdevī—the goddess of fortune; āilā—arrived; simha-dvāra—at the main gate of the temple.

TRANSLATION

In an angry mood, the goddess of fortune arrived at the main gate of the temple accompanied by many members of her family, all of whom exhibited uncommon opulence.

Madhya TEXT 14.132

jagannāthera mukhya mukhya yata bhr̥tya-gaṇe

lakṣmīdevīra dāsī-gaṇa karena bandhane //CC Madhya, 14.132//

SYNONYMS

jagannāthera—of Lord Jagannātha; mukhya mukhya—the principal; yata—all; bhṛtya-gaṇe—servants; lakṣmī-devīra—of the goddess of fortune; dāsī-gaṇa—maidservants; karena bandhane—arrested.

TRANSLATION

When the procession arrived, the maidservants of the goddess of fortune began to arrest all the principal servants of Lord Jagannātha.

Madhya TEXT 14.133

bāndhiyā āniyā pāḍe lakṣmīra caraṇe

core yena daṇḍa kari' laya nānā-dhane //CC Madhya, 14.133//

SYNONYMS

bāndhiyā—after binding; āniyā—bringing; pāḍe—make them fall down; lakṣmīra caraṇe—at the lotus feet of the goddess of fortune; core—a thief; yena—as if; daṇḍa kari'-after punishing; laya—take away; nānā-dhane—all kinds of riches.

TRANSLATION

The maidservants bound the servants of Jagannātha, handcuffed them, and made them fall down at the lotus feet of the goddess of fortune. Indeed, they were arrested just like thieves who have all their riches taken away.

PURPORT

When Lord Jagannātha starts His car festival, He gives assurance to the goddess of fortune that He will return the next day. When He does not return, the goddess of fortune, after waiting two or three days, begins to feel that her husband has neglected her. She naturally becomes quite angry. Gorgeously decorating herself and her associates, she comes out of the temple and stands before the main gate. All the principal servants of Lord Jagannātha are then arrested by her maidservants, brought before her and forced to fall down at her lotus feet.

Madhya TEXT 14.134

acetanavat tāre karena tāḍane

nānā-mata gāli dena bhaṇḍa-vacane //CC Madhya, 14.134//

SYNONYMS

acetana-vat—almost unconscious; tāre—unto the servants; karena—does; tāḍane—chastisement; nānā-mata—various kinds of; gāli—amusement; dena—speaks; bhaṇḍa-vacane—various loose language.

TRANSLATION

When the servants fall down before the lotus feet of the goddess of fortune, they almost fall unconscious. They are chastised and made the butt of jokes and loose language.

Madhya TEXT 14.135

lakṣmī-saṅge dāsī-gaṇera prāgalbhya dekhiyā

hāse mahāprabhura gaṇa mukhe hasta diyā //CC Madhya, 14.135//

SYNONYMS

lakṣmī-saṅge—in the company of the goddess of fortune; dāsī-gaṇera—of the maidservants; prāgalbhya—impudence; dekhiyā—after seeing; hāse—smile; mahāprabhura—of Śrī Caitanya Mahāprabhu; gaṇa—the companions; mukhe—on their faces; hasta—hands; diyā—covering.

TRANSLATION

When Śrī Caitanya Mahāprabhu's associates saw such impudence exhibited by the maidservants of the goddess of fortune, they covered their faces with their hands and began to smile.

Madhya TEXT 14.136

dāmodara kahe,-aiche mānera prakāra

trijagate kāhān nāhi dekhi śuni āra //CC Madhya, 14.136//

SYNONYMS

dāmodara kahe—Svarūpa Dāmodara Gosvāmī said; aiche—such; mānera—of

egoistic pride; prakāra—kind; tri-jagata—within the three worlds; kāhān—anywhere; nāhi—not; dekhi—I see; śuni—I hear; āra—other.

TRANSLATION

Svarūpa Dāmodara said, "There is no egoistic pride like this within the three worlds. At least I have neither seen nor heard of it.

Madhya TEXT 14.137

māninī nirutsāhe chāḍe vibhūṣaṇa

bhūme vasi' nakhe lekhe, malina-vadana //CC Madhya, 14.137//

SYNONYMS

māninī—proud, egoistic woman; nirutsāhe—because of disappointment; chāḍe—gives up; vibhūṣaṇa—all kinds of ornaments; bhūme vasi'-sitting on the floor; nakhe—with the nails; lekhe—marks lines; malina-vadana—with a morose face.

TRANSLATION

"When a woman is neglected and disappointed, out of egoistic pride she gives up her ornaments and morosely sits down on the floor, marking lines on it with her nails.

Madhya TEXT 14.138

pūrve satyabhāmāra śuni evaṁ-vidha māna

vraje gopī-gaṇera māna-rasera nidhāna //CC Madhya, 14.138//

SYNONYMS

pūrve—previously; satyabhāmāra—of Queen Satyabhāmā; śuni—I hear; evaṁ-vidha māna—this kind of egoistic pride; vraje—in Vṛndāvana; gopī-gaṇera—of the gopīs; māna—pride; rasera nidhāna—the reservoir of all humorous mellows.

TRANSLATION

"I have heard of this kind of pride in Satyabhāmā, Kṛṣṇa's proudest Queen, and I have also heard of it in the gopīs of Vṛndāvana, who are the reservoirs of all transcendental mellows.

Madhya TEXT 14.139

iṅho nija-sampatti saba prakāṣa kariyā

priyera upara yāya sainya sājāṇa //CC Madhya, 14.139//

SYNONYMS

iṅho—this; nija-sampatti—her opulence; saba—all; prakāṣa kariyā—manifesting; priyera upara—against her beloved husband; yāya—goes; sainya sājāṇa—accompanied by soldiers.

TRANSLATION

"But in the case of the goddess of fortune, I see a different kind of pride. She manifests her own opulences and even goes with her soldiers to attack her husband."

PURPORT

After seeing the impudence of the goddess of fortune, Svarūpa Dāmodara Gosvāmī wanted to inform Śrī Caitanya Mahāprabhu about the superexcellence of the gopīs' loving affairs. He therefore said, "My Lord, I never experienced anything like the behavior of the goddess of fortune. We sometimes see a beloved wife becoming proud of her position and then frustrated due to some neglect. She then gives up caring for her appearance, accepts dirty clothes and morosely sits on the floor and draws lines with her nails. We have heard of such egoistic pride in Satyabhāmā and the gopīs of Vṛndāvana, but what we see in the goddess of fortune here at Jagannātha Purī is completely different. She becomes very angry with her husband, and attacks Him with her great opulence."

Madhya TEXT 14.140

prabhu kahe,-kaha vrajera mānera prakāra

svarūpa kahe,-gopī-māna-nadī śata-dhāra //CC Madhya, 14.140//

SYNONYMS

prabhu kahe—the Lord said; kaha—please tell; vrajera—of Vṛndāvana; mānera—of the egoistic pride; prakāra—the varieties; svarūpa kahe—Svarūpa Dāmodara replied; gopī-māna—the pride of the gopīs; nadī—like a river; śata-dhāra—with hundreds of branches.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Please tell me of the varieties of egoistic pride manifest in Vṛndāvana." Svarūpa Dāmodara replied, "The pride of the gopīs is like a river flowing with hundreds of tributaries.

Madhya TEXT 14.141

nāyikāra svabhāva, prema-vṛtte bahu bheda

sei bhede nānā-prakāra mānera udbheda //CC Madhya, 14.141//

SYNONYMS

nāyikāra—of the heroine; sva-bhāva—nature; prema-vṛtte—in the matter of loving affairs; bahu—many; bheda—varieties; sei—that; bhede—in each variety; nānā-prakāra—various types; mānera—of the jealous anger of a woman; udbheda—subdivisions.

TRANSLATION

"The characteristics and modes of love are different in different women. Their jealous anger also takes on different varieties and qualities.

Madhya TEXT 14.142

samyak gopikāra māna nā yāya kathana

eka-dui-bhede kari dig-daraśana //CC Madhya, 14.142//

SYNONYMS

samyak—fully; gopikāra—of the gopīs; māna—jealous anger; nā—not; yāya—is possible; kathana—to speak; eka-dui—one, two; bhede—in different types; kari—I make; dik-daraśana—indication.

TRANSLATION

"It is not possible to give a complete statement about the different types of jealous anger manifest by the gopīs, but a few principles may serve as an indication.

Madhya TEXT 14.143

māne keha haya 'dhīrā,' keha ta' 'adhīrā'

ei tina-bhede, keha haya 'dhīrādhīrā' //CC Madhya, 14.143//

SYNONYMS

māne—on the platform of jealous anger; keha—some women; haya dhīra—are very sober; keha ta'-and some of them; adhīra—very restless; ei tina-bhede—and there is a third division; keha haya—some are; dhīra-adhīra—a mixture of sober and restless.

TRANSLATION

"There are three types of women experiencing jealous anger: sober women, restless women and women both restless and sober.

Madhya TEXT 14.144

'dhīrā' kānte dūre dekhi' kare pratyutthāna

nikaṭe āsile, kare āsana pradāna //CC Madhya, 14.144//

SYNONYMS

dhīra—the sober; kānte—the hero; dūre—from a distance; dekhi'-after seeing; kare pratyutthāna—stands up; nikaṭe āsile—when the hero comes nearby; kare—does; āsana—of a seat; pradāna—offering.

TRANSLATION

"When a sober heroine sees her hero approaching from a distance, she immediately stands up to receive him. When he comes near, she immediately offers him a place to sit.

Madhya TEXT 14.145

hṛdaye kopa, mukhe kahe madhura vacana

priya ālīngite, tāre kare ālīngana //CC Madhya, 14.145//

SYNONYMS

hṛdaye—within the heart; kopa—anger; mukhe—in the mouth; kahe—speaks; madhura—sweet; vacana—words; priya—lover; ālīngite—when embracing; tāre

—him; kare āliṅgana—embraces.

TRANSLATION

"The sober heroine conceals her anger within her heart and externally speaks sweet words. When her lover embraces her, she also returns his embrace.

Madhya TEXT 14.146

sarala vyavahāra, kare mānera poṣaṇa

kimvā solluṇṭha-vākye kare priya-nirasana //CC Madhya, 14.146//

SYNONYMS

sarala vyavahāra—plain dealings; kare—does; mānera—of jealous anger; poṣaṇa—maintenance; kimvā—or; solluṇṭha—smiling a little; vākye—by words; kare—does; priya—of the lover; nirasana—refutation.

TRANSLATION

"The sober heroine is very simple in her behavior. She keeps her jealous anger within her heart, but with mild words and smiles she refutes the advances of her lover.

Madhya TEXT 14.147

'adhīrā' niṣṭhura-vākye karaye bhartsana

karṇotpale tāḍe, kare mālāya bandhana //CC Madhya, 14.147//

SYNONYMS

adhīrā—the restless heroine; niṣṭhura-vākye—by cruel words; karaye—does; bhartsana—chastisement; karṇa-utpale tāḍe—pulls the ear; kare—does; mālāya—with a garland; bandhana—binding.

TRANSLATION

"The restless heroine, however, sometimes chastises her lover with cruel words, sometimes pulls his ear and sometimes binds him with a flower garland.

Madhya TEXT 14.148

'dhīrādhīrā' vakra-vākye kare upahāsa

kabhu stuti, kabhu nindā, kabhu vā udāsa //CC Madhya, 14.148//

SYNONYMS

dhīra-adhīra—the heroine who is a combination of sobriety and restlessness; vakra-vākye kare upahāsa—jokes with equivocal words; kabhu stuti—sometimes praise; kabhu nindā—sometimes blasphemy; kabhu vā udāsa—sometimes indifference.

TRANSLATION

"The heroine who is a combination of sobriety and restlessness always jokes with equivocal words. She sometimes praises her lover, sometimes blasphemes him and sometimes remains indifferent.

Madhya TEXT 14.149

'mugdhā', 'madhyā', 'pragalbhā',-tina nāyikāra bheda

'mugdhā' nāhi jāne mānera vaidagdhyā-vibheda //CC Madhya, 14.149//

SYNONYMS

mugdhā—captivated; madhyā—intermediate; pragalbhā—impudent; tina—three; nāyikāra—of heroines; bheda—divisions; mugdhā—the captivated; nāhi jāne—does not know; mānera—of jealous anger; vaidagdhyā-vibheda—the intricacies of cunning behavior.

TRANSLATION

"Heroines may also be classified as captivated, intermediate and impudent. The captivated heroine does not know very much about the cunning intricacies of jealous anger.

Madhya TEXT 14.150

mukha ācchādiyā kare kevala rodana

kāntera priya-vākya śuni' haya parasanna //CC Madhya, 14.150//

SYNONYMS

mukha ācchādiyā—covering the face; kare—performs; kevala—only; rodana—crying; kāntera—of the lover; priya-vākya—sweet words; śuni'-hearing; haya—becomes; parasanna—satisfied.

TRANSLATION

"The captivated heroine simply covers her face and goes on crying. When she hears sweet words from her lover, she is very satisfied.

Madhya TEXT 14.151

'madhyā' 'pragalbhā' dhare dhīrādi-vibheda

tāra madhye sabāra svabhāve tina bheda //CC Madhya, 14.151//

SYNONYMS

madhyā—the intermediate; pragalbhā—the impudent; dhare—contain; dhīrā-ādi-vibheda—the three divisions of dhīra, adhīra and dhīrādhīrā; tāra madhye—among them; sabāra—of all of them; sva-bhāve—in nature; tina bheda—three divisions.

TRANSLATION

"Both the intermediate and impudent heroines can be classified as sober, restless and both sober and restless. All their characteristics can be further classified in three divisions.

Madhya TEXT 14.152

keha 'prakharā', keha 'mṛdu', keha haya 'samā'

sva-svabhāve kṛṣṇera bāḍāya prema-sīmā //CC Madhya, 14.152//

SYNONYMS

keha—some; prakharā—very talkative; keha—some; mṛdu—very mild; keha haya—some of them are; samā—equipoised; sva-svabhāve—by their own characteristics; kṛṣṇera—of Lord Kṛṣṇa; bāḍāya—increases; prema-sīmā—limit of loving ecstasy.

TRANSLATION

"Some of them are very talkative, some are mild, and some are equipoised. Each

heroine, according to her own character, increases Śrī Kṛṣṇa's loving ecstasy.

Madhya TEXT 14.153

prākharya, mārdava, sāmya svabhāva nirdoṣa

sei sei svabhāve kṛṣṇe karāya santoṣa //CC Madhya, 14.153//

SYNONYMS

prākharya—talkativeness; mārdava—mildness; sāmya—being equipoised; svabhāva—nature; nirdoṣa—faultless; sei sei sva-bhāve—in those transcendental qualities; kṛṣṇe—Lord Kṛṣṇa; karāya—they make; santoṣa—happy.

TRANSLATION

"Although some of the gopīs are talkative, some mild and some equipoised, all of them are transcendental and faultless. They please Kṛṣṇa by their unique characteristics."

Madhya TEXT 14.154

e-kathā śuniyā prabhura ānanda apāra

'kaha, kaha, dāmodara',-bale bāra bāra //CC Madhya, 14.154//

SYNONYMS

e-kathā śuniyā—hearing this description; prabhura—of Śrī Caitanya Mahāprabhu; ānanda apāra—unlimited happiness; kaha kaha—please go on speaking; dāmodara—My dear Dāmodara; bale bāra bāra—He said again and again.

TRANSLATION

Śrī Caitanya Mahāprabhu felt unlimited happiness upon hearing these descriptions, and He again and again requested Svarūpa Dāmodara to continue speaking.

Madhya TEXT 14.155

dāmodara kahe,-kṛṣṇa rasika-śekhara

rasa-āsvādaka, rasamaya-kalevara //CC Madhya, 14.155//

SYNONYMS

dāmodara kahe—Dāmodara said; kṛṣṇa—Lord Kṛṣṇa; rasika-śekhara—the master of transcendental mellows; rasa-āsvādaka—the taster of transcendental mellows; rasa-maya-kalevara—whose body is made of all transcendental bliss.

TRANSLATION

Dāmodara Gosvāmī said, "Kṛṣṇa is the master of all transcendental mellows. He is the taster of transcendental mellows, and His body is composed of transcendental bliss.

Madhya TEXT 14.156

premamaya-vapu kṛṣṇa bhakta-premādhīna

śuddha-preme, rasa-guṇe, gopikā-pravīṇa //CC Madhya, 14.156//

SYNONYMS

prema-maya-vapu—body of love and ecstasy; kṛṣṇa—Lord Kṛṣṇa; bhakta-prema-adhīna—always subordinate to the loving feelings of His devotees; śuddha-preme—in pure uncontaminated love; rasa-guṇe—and in the qualities of transcendental mellows; gopikā—the gopīs; pravīṇa—very experienced.

TRANSLATION

"Kṛṣṇa is full of ecstatic love and always subordinate to the love of his devotees. The gopīs are very experienced in pure love and in the dealings of transcendental mellows.

Madhya TEXT 14.157

gopikāra preme nāhi rasābhāsa-doṣa

ataeva kṛṣṇera kare parama santoṣa //CC Madhya, 14.157//

SYNONYMS

gopikāra—of the gopīs; preme—in the loving affairs; nāhi—there is not; rasa-ābhāsa—of an adulterated taste of mellow; doṣa—fault; ataeva—therefore; kṛṣṇera—of Lord Kṛṣṇa; kare—they do; parama santoṣa—highest satisfaction.

TRANSLATION

"There is no flaw or adulteration in the love of the gopīs; therefore they give Kṛṣṇa the highest pleasure.

PURPORT

Rasābhāsa occurs when one's relationship with Kṛṣṇa is adulterated. There are different types of rasābhāsa—first-, second- and third-class. The word rāsa means "mellow," and ābhāsa means "a shadow." If one tastes one kind of mellow and something extra is imposed, that is uparasa. If something is derived from the original mellow, it is called anurasa. If something is appreciated that is far removed from the original mellow, it is called aparasa. Uparasa, anurasa and aparasa are, respectively, first-, second- and third-class rasābhāsas. As stated in the Bhakti-rasāmṛta-sindhu (4.9):

pūrvam evānuśiṣṭena vikalā rasa-lakṣaṇā
rasā eva rasābhāsā rasa-jñair anukīrtitāḥ
syus tridhoparasās cānurasās cāparasās ca te
uttamā madhyamāḥ proktāḥ kaniṣṭhās cety amī kramāt

Madhya TEXT 14.158

evam śaśaṅkāṁśu-virājitā niśāḥ
sa satya-kāmo 'nuratābalā-gaṇaḥ
siṣeva ātmany avaruddha-saurataḥ
sarvāḥ śarat-kāvya-kathā-rasāśrayāḥ //CC Madhya, 14.158//

SYNONYMS

evam—thus; śaśaṅka-āṁśu—with rays of moonshine; virājitāḥ—beautifully existing; niśāḥ—nights; saḥ—He; satya-kāmaḥ—the Absolute Truth; anurata—to whom are attracted; abalā-gaṇaḥ—women; siṣeva—performed; ātmani—in His own self; avaruddha-saurataḥ—His transcendental erotic love was checked; sarvāḥ—all; śarat—in autumn; kāvya—poetic; kathā—words; rasa-āśrayāḥ—full of all transcendental mellows.

TRANSLATION

" 'Lord Śrī Kṛṣṇa, who is the Absolute Truth, enjoyed His rāsa dance every night

during the autumn season. He performed this dance in the moonlight and with full transcendental mellows. He used poetic words and surrounded Himself with women who were very much attracted to Him.'

PURPORT

This verse is a quotation from Śrīmad-Bhāgavatam (10.33.25). The gopīs are all transcendental spirit souls. One should never think that the gopīs and Kṛṣṇa have material bodies. Vṛndāvana-dhāma is also a spiritual abode, and there the days and nights, the trees, flowers, water and everything else are spiritual. There is not even a trace of material contamination. Kṛṣṇa, who is the Supreme Brahman and Supersoul, is not at all interested in anything material. His activities with the gopīs are all spiritual and take place within the spiritual world. They have nothing to do with the material world. Lord Kṛṣṇa's lusty desires and all His dealings with the gopīs are on the spiritual platform. One has to be transcendently realized before even considering relishing the pastimes of Kṛṣṇa with the gopīs. One who is on the mundane platform must first purify himself by following the regulative principles. Only then can he try to understand Kṛṣṇa and the gopīs. Śrī Caitanya Mahāprabhu and Svarūpa Dāmodara Gosvāmī are here talking about the relationship between Kṛṣṇa and the gopīs: therefore the subject matter is neither mundane nor erotic. Being a sannyāsī, Śrī Caitanya Mahāprabhu was very strict in His dealings with women. Unless the gopīs were on the spiritual platform, Śrī Caitanya Mahāprabhu would have never even mentioned them to Svarūpa Dāmodara Gosvāmī. Therefore these descriptions do not at all pertain to material activity.

Madhya TEXT 14.159

'vāmā' eka gopī-gaṇa, 'dakṣiṇā' eka gaṇa

nānā-bhāve karāya kṛṣṇe rasa āsvādana //CC Madhya, 14.159//

SYNONYMS

vāmā—left wing; eka—one; gopī-gaṇa—party of gopīs; dakṣiṇā—right wing; eka—another; gaṇa—party of gopīs; nānā-bhāve—in varieties of ecstatic love; karāya—cause to do; kṛṣṇe—unto Kṛṣṇa; rasa āsvādana—tasting of transcendental mellows.

TRANSLATION

"The gopīs can be divided into a left wing and a right wing. Both wings induce

Kṛṣṇa to taste transcendental mellows by various manifestations of ecstatic love.

Madhya TEXT 14.160

gopī-gaṇa-madhye śreṣṭhā rādhā-ṭhākuraṇī

nirmala-ujjvala-rasa-prema-ratna-khani //CC Madhya, 14.160//

SYNONYMS

gopī-gaṇa-madhye—of all the gopīs; śreṣṭhā—the chief; rādhā-ṭhākuraṇī—Śrīmatī Rādhārāṇī; nirmala—purified; ujjvala—brilliant; rasa—in mellows; prema—of ecstatic love; ratna-khani—the jewel mine.

TRANSLATION

"Of all the gopīs, Śrīmatī Rādhārāṇī is the chief. She is a jewel mine of ecstatic love and the source of all purified transcendental conjugal mellows.

Madhya TEXT 14.161

vayase 'madhyamā' teṇho svabhāvete 'samā'

gāḍha prema-bhāve teṇho nirantara 'vāmā' //CC Madhya, 14.161//

SYNONYMS

vayase madhyamā—grown up; teṇho—Śrīmatī Rādhārāṇī; sva-bhāvete—in character; samā—equipoised; gāḍha—deep; prema-bhāve—in ecstatic love; teṇho—She; nirantara—constantly; vāmā—of the group of the left-wing gopīs.

TRANSLATION

"Rādhārāṇī is grown up, and Her character is equipoised. She is always deeply absorbed in ecstatic love and always feeling in the mood of a left-wing gopī.

PURPORT

The left wing and right wing of the gopīs has been explained by Rūpa Gosvāmī in Ujjvala-nīlamanī. The left wing is described in this way:

mana-grahe sadodyuktā

tac-chaithilye ca kopanā

abhedyā nāyake prāyaḥ

krūrā vāmeti kīrtiyate

"A gopī who is always eager to be jealously angered, who is very enthusiastic for that position, who immediately becomes angry when defeated, who is never under the control of a hero and who always opposes Him is called vāmā, or a leftwing gopī."

Śrīla Rūpa Gosvāmī describes the right-wing gopīs in this way:

asahyā māna-nirbandhe

nāyake yukta-vādinī

sāmabhis tena bhedyā ca

dakṣiṇā parikīrtitā

"A gopī who cannot tolerate womanly anger, who speaks suitable words to the hero and who is satisfied by His sweet words is called a dakṣiṇā, or a right-wing gopī."

Madhya TEXT 14.162

vāmya-svabhāve māna uṭhe nirantara

tāra madhye uṭhe kṛṣṇera ānanda-sāgara //CC Madhya, 14.162//

SYNONYMS

vāmya-svabhāve—because of left-wing character; māna—womanly anger; uṭhe—awakens; nirantara—always; tāra madhye—in that dealing; uṭhe—is awakening; kṛṣṇera—of Lord Kṛṣṇa; ānanda-sāgara—an ocean of transcendental bliss.

TRANSLATION

"Because She is a left-wing gopī, Her womanly anger is always awakening, but Kṛṣṇa derives transcendental bliss from Her activities.

Madhya TEXT 14.163

aher iva gatiḥ premṇaḥ

svabhāva-kuṭilā bhavet

ato hetor ahetoś ca

yūnor māna udañcati //CC Madhya, 14.163//

SYNONYMS

ahetḥ—of the snake; iva—like; gatiḥ—the movement; premṇaḥ—of the loving affairs; sva-bhāva—by nature; kuṭilā—crooked; bhavet—is; ataḥ—therefore; hetoḥ—from some cause; ahetoḥ—from the absence of a cause; ca—and; yūnoḥ—of the young couple; mānaḥ—anger; udañcati—appears.

TRANSLATION

" 'The progress of loving affairs between young couples is by nature crooked, like the movement of a snake. Because of this, two types of anger arise between young couples—anger with a cause and anger without a cause.' "

PURPORT

This is a quotation from Śrīla Rūpa Gosvāmī's Ujjvala-nīlamanī (Śṛṅgāra-bheda-prakaraṇa 102).

Madhya TEXT 14.164

eta śuni' bāḍe prabhura ānanda-sāgara

'kaha, kaha' kahe prabhu, bale dāmodara //CC Madhya, 14.164//

SYNONYMS

eta śuni'-hearing this; bāḍe—increased; prabhura—of Śrī Caitanya Mahāprabhu; ānanda-sāgara—the ocean of transcendental bliss; kaha kaha—go on speaking; kahe prabhu—Śrī Caitanya Mahāprabhu continued to request; bale dāmodara—Dāmodara Gosvāmī continued to reply.

TRANSLATION

When Śrī Caitanya Mahāprabhu heard these talks, His ocean of transcendental bliss increased. He therefore told Svarūpa Dāmodara, "Go on speaking, go on speaking." And thus Svarūpa Dāmodara continued.

Madhya TEXT 14.165

'adhirūḍha mahābhāva'-rādhikāra prema

viśuddha, nirmala, yaiche daśa-vāṇa hema //CC Madhya, 14.165//

SYNONYMS

adhirūḍha mahā-bhāva—highly elevated ecstatic love; rādhikāra prema—the loving affairs of Śrīmatī Rādhārāṇī; viśuddha—completely uncontaminated; nirmala—purified; yaiche—as if; daśa-vāṇa—ten times purified; hema—gold.

TRANSLATION

"Śrīmatī Rādhārāṇī's love is a highly advanced ecstasy. All Her dealings are completely pure and devoid of material tinge. Indeed, Her dealings are ten times purer than gold.

Madhya TEXT 14.166

kṛṣṇera darśana yadi pāya ācambite

nānā-bhāva-vibhūṣaṇe haya vibhūṣite //CC Madhya, 14.166//

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; darśana—interview; yadi—if; pāya—gets; ācambite—all of a sudden; nānā—various; bhāva—ecstatic; vibhūṣaṇe—with ornaments; haya—is; vibhūṣite—decorated.

TRANSLATION

"As soon as Rādhārāṇī gets a chance to see Kṛṣṇa, Her body is suddenly decorated with various ecstatic ornaments.

Madhya TEXT 14.167

aṣṭa 'sāttvika', harṣādi 'vyabhicārī' yāñra

'sahaja prema', vimśati 'bhāva'-alaṅkāra //CC Madhya, 14.167//

SYNONYMS

aṣṭa—eight; sāttvika—transcendental symptoms; harṣa-ādi—like jubilation; vyabhicārī—distinctive features; yāñra—of whose; sahaja prema—natural love; vimśati—twenty; bhāva—of ecstasy; alaṅkāra—ornaments.

TRANSLATION

"The transcendental ornaments of Śrīmatī Rādhārāṇī's body include the eight sāttvikas, or transcendental symptoms, the thirty-three vyabhicārībhāvas, beginning with harṣa, or jubilation in natural love, and the twenty bhāvas, or ecstatic emotional ornaments.

PURPORT

The thirty-three vyabhicārī-bhāvas, bodily symptoms manifest in ecstatic love, are as follows: (1) nirveda, indifference; (2) viṣāda, moroseness; (3) dainya, meekness; (4) glāni, a feeling that one is in a faulty position; (5) śrama, fatigue; (6) mada, madness; (7) garva, pride; (8) śaṅkā, doubt; (9) trāsa, shock; (10) āvega, intense emotion; (11) unmāda, craziness; (12) apasmāra, forgetfulness; (13) vyādhi, disease; (14) moha, bewilderment; (15) mṛti, death; (16) ālasya, laziness; (17) jāḍya, invalidity; (18) vrīḍā, shame; (19) avahitthā, concealment; (20) smṛti, remembrance; (21) vitarka, argument; (22) cintā, contemplation; (23) mati, attention; (24) dhṛti, forbearance; (25) harṣa, jubilation; (26) autsukya, eagerness; (27) augrya, violence; (28) amarṣa, anger; (29) asūyā, jealousy; (30) cāpalya, impudence; (31) nidrā, sleep; (32) supti, deep sleep and (33) prabodha, awakening.

Madhya TEXT 14.168

'kila-kiñcita', 'kuṭṭamita', 'vilāsa', 'lalita'

'vivvoka', 'moṭṭāyita', āra 'maugdhya', 'cakita' //CC Madhya, 14.168//

SYNONYMS

kila-kiñcita—a particular type of ornament at the time of seeing Kṛṣṇa; kuṭṭamita—the symptom explained in verse 197; vilāsa—the symptom explained in verse 187; lalita—the symptom explained in verse 192; vivvoka—neglecting the presentation given by the hero; moṭṭāyita—awakening of lusty desires by the remembrance and words of the hero; āra—and; maugdhya—assuming the position of not knowing things although everything is known; cakita—a position in which the heroine appears very afraid although she is not at all afraid.

TRANSLATION

"Some of the symptoms critically explained in the following verses are kilakiñcita, kuṭṭamita, vilāsa, lalita, vivvoka, moṭṭāyita, maugdhya and cakita.

Madhya TEXT 14.169

eta bhāva-bhūṣāya bhūṣita śrī-rādhāra aṅga

dekhite uthale kṛṣṇa-sukhābdhi-taraṅga //CC Madhya, 14.169//

SYNONYMS

eta—so many; bhāva-bhūṣāya—with the ornaments of ecstasy; bhūṣita—decorated; śrī-rādhāra—of Śrīmatī Rādhārāṇī; aṅga—the body; dekhite—to see; uthale—awakens; kṛṣṇa-sukha-abdhi—of the ocean of Kṛṣṇa's happiness; taraṅga—waves.

TRANSLATION

"When Śrīmatī Rādhārāṇī's body manifests the ornaments of many ecstatic symptoms, the ocean of Kṛṣṇa's happiness immediately displays transcendental waves.

Madhya TEXT 14.170

kila-kiñcitādi-bhāvera śuna vivaraṇa

ye bhāva-bhūṣāya rādhā hare kṛṣṇa-mana //CC Madhya, 14.170//

SYNONYMS

kila-kiñcita-ādi—beginning with the ecstasy named kila-kiñcita; bhāvera—of ecstasies; śuna—hear; vivaraṇa—the description; ye bhāva-bhūṣāya—with these ecstatic ornaments; rādhā—Śrīmatī Rādhārāṇī; hare—enchants; kṛṣṇa-mana—the mind of Kṛṣṇa.

TRANSLATION

"Now hear a description of different ecstasies, beginning with kila-kiñcita. With these ecstatic ornaments, Śrīmatī Rādhārāṇī enchants the mind of Kṛṣṇa.

Madhya TEXT 14.171

rādhā dekhi' kṛṣṇa yadi chuṇite kare mana

dāna-ghāṭi-pathe yabe varjena gamana //CC Madhya, 14.171//

SYNONYMS

rādhā—Śrīmatī Rādhārāṇī; dekhi'-after seeing; kṛṣṇa—Lord Kṛṣṇa; yadi—if; chuñite—to touch; kare mana—desires; dāna-ghāṭi-pathe—on the way leading toward the spot from where one crosses the river to the other side; yabe—when; varjena—prohibits; gamana—going.

TRANSLATION

"When Śrī Kṛṣṇa sees Śrīmatī Rādhārāṇī and wants to touch Her body, He prohibits Her from going to the spot where one can cross the River Yamunā.

Madhya TEXT 14.172

yabe āsi' mānā kare puṣpa uṭhāite

sakhī-āge cāhe yadi gāye hāta dite //CC Madhya, 14.172//

SYNONYMS

yabe—when; āsi'-coming nearby; mānā kare—prohibits; puṣpa uṭhāite—to pick up flowers; sakhī-āge—in front of the friends of Śrīmatī Rādhārāṇī; cāhe—wants; yadi—if; gāye—in the body; hāta dite—touch with the hand.

TRANSLATION

"Approaching Her, Kṛṣṇa prohibits Śrīmatī Rādhārāṇī from picking flowers. He may also touch Her in front of Her friends.

Madhya TEXT 14.173

ei-saba sthāne 'kila-kiñcita' udgama

prathame 'harṣa' sañcārī-mūla kāraṇa //CC Madhya, 14.173//

SYNONYMS

ei-saba sthāne—in such places; kila-kiñcita—of the symptom of the ecstasy known as kila-kiñcita; udgama—awakening; prathame—in the beginning; harṣa—jubilation; sañcārī—ecstatic emotion; mūla kāraṇa—the root cause.

TRANSLATION

"At such times, the ecstatic symptoms of kila-kiñcita are awakened. First there is jubilation in ecstatic love, which is the root cause of these symptoms.

PURPORT

Whenever Śrīmatī Rādhārāṇī leaves Her house, She is always well-dressed and attractive. It is Her womanly nature to attract Śrī Kṛṣṇa's attention, and upon seeing Her so attractively dressed, Śrī Kṛṣṇa desires to touch Her body. The Lord then finds some fault in Her and prohibits Her from going to a river crossing and stops Her from picking flowers. Such are the pastimes between Śrīmatī Rādhārāṇī and Śrī Kṛṣṇa. Being a cowherd girl, Śrīmatī Rādhārāṇī regularly carries a container of milk and often goes to sell it on the other side of the Yamunā. To cross the river, She has to pay the boatman, and the spot where the boatman collects his fares is called the dāna-ghāṭī. Lord Śrī Kṛṣṇa stops Her from going, telling Her, "First You have to pay the fee; then You will be allowed to go." This pastime is called dāna-keli-līlā. Similarly, if Śrīmatī Rādhārāṇī wants to pick a flower, Śrī Kṛṣṇa claims to be the garden's proprietor and prohibits Her. This pastime is called kila-kiñcita. Rādhārāṇī's shyness arises due to Śrī Kṛṣṇa's prohibitions, and ecstatic loving bodily symptoms called kila-kiñcita-bhāva are manifest at this time. These ecstatic symptoms are explained in the following verse, which is from Śrīla Rūpa Gosvāmī's Ujjvala-nīlamanī (Anubhāva-prakaraṇa 44).

Madhya TEXT 14.174

garvābhilāṣa-rudita-

smitāsūyā-bhaya-krudhām

saṅkarī-karaṇam harṣād

ucyate kila-kiñcitam //CC Madhya, 14.174//

SYNONYMS

garva—pride; abhilāṣa—ambition; rudita—crying; smita—smiling; asūyā—envying; bhaya—fearing; krudhām—anger; saṅkarī-karaṇam—the act of shrinking away; harṣāt—because of jubilation; ucyate—is called; kila-kiñcitam—ecstatic symptoms known as kila-kiñcita.

TRANSLATION

" 'Pride, ambition, weeping, smiling, envy, fear and anger are the seven ecstatic loving symptoms manifest by a jubilant shrinking away, and these symptoms are called kila-kiñcita-bhāva.'

Madhya TEXT 14.175

āra sāta bhāva āsi' sahaje milaya

asta-bhāva-sammilane 'mahābhāva' haya //CC Madhya, 14.175//

SYNONYMS

āra—other; sāta—seven; bhāva—ecstatic symptoms; āsi'-coming together; sahaje—naturally; milaya—become mixed; aṣṭa-bhāva—of eight kinds of ecstatic emotional symptoms; sammilane—by the combining; mahā-bhāva haya—there is mahābhāva.

TRANSLATION

"There are seven other transcendental ecstatic symptoms, and when they combine on the platform of jubilation, the combination is called mahābhāva.

Madhya TEXT 14.176

garva, abhilāṣa, bha ya, śuṣka-rudita

krodha, asūyā haya, āra manda-smita //CC Madhya, 14.176//

SYNONYMS

garva—pride; abhilāṣa—ambition; bhaya—fear; śuṣka-rudita—dry, artificial crying; krodha—anger; asūyā—envy; haya—there is; āra—also; manda-smita—mild smiling.

TRANSLATION

"The seven combined ingredients of mahābhāva are pride, ambition, fear, dry artificial crying, anger, envy and mild smiling.

Madhya TEXT 14.177

nānā-svādu aṣṭa-bhāva ekatra milana

yāhāra āsvāde tṛpta haya kṛṣṇa-mana //CC Madhya, 14.177//

SYNONYMS

nānā—various; svādu—tasteful; aṣṭa-bhāva—eight kinds of ecstatic symptoms; ekatra—at one place; milana—meeting; yāhāra—of which; āsvāde—by the

tasting; tṛpta—satisfied; haya—is; kṛṣṇa-mana—the mind of Kṛṣṇa.

TRANSLATION

"There are eight symptoms of ecstatic love on the platform of transcendental jubilation, and when they are combined and tasted by Kṛṣṇa, the Lord's mind is completely satisfied.

Madhya TEXT 14.178

dadhi, khaṇḍa, ghr̥ta, madhu, marīca, karpūra

elāci-milane yaiche rasālā madhura //CC Madhya, 14.178//

SYNONYMS

dadhi—yogurt; khaṇḍa—candy; ghr̥ta—ghee; madhu—honey; marīca—black pepper; karpūra—camphor; elāci—cardamom; milane—by combining together; yaiche—as; rasālā—very tasteful; madhura—and sweet.

TRANSLATION

"Indeed, they are compared to a combination of yogurt, candy, ghee, honey, black pepper, camphor and cardamom, which, when mixed together, are very tasty and sweet.

Madhya TEXT 14.179

ei bhāva-yukta dekhi' rādhāśya-nayana

saṅgama ha-ite sukha pāya koṭi-guṇa //CC Madhya, 14.179//

SYNONYMS

ei bhāva—with these ecstatic symptoms; yukta—combined together; dekhi'-seeing; rādhā-śya-nayana—the face and eyes of Śrīmatī Rādhārāṇī; saṅgama ha-ite—than direct embracing; sukha pāya—enjoys happiness; koṭi-guṇa—millions of times more.

TRANSLATION

"Lord Śrī Kṛṣṇa is thousands upon thousands of times more satisfied when He sees Śrīmatī Rādhārāṇī's face light up from this combination of ecstatic love than He is by direct union with Her.

This is further explained in the following verse from the Ujjvala-nīlamanī (Anubhāva-prakaraṇa 46) of Śrīla Rūpa Gosvāmī.

Madhya TEXT 14.180

antaḥ smeratayojjvalā jala-kaṇa-vyākīrṇa-pakṣmāṅkurā

kiñcit pāṭalitāñcalā rasikatotsiktā puraḥ kuñcatī

ruddhāyāḥ pathi mādhavena madhura-vyābhugna-torottarā

rādhāyāḥ kila-kiñcita-stavakinī dṛṣṭiḥ śriyaṁ vaḥ kriyāt //CC Madhya, 14.180//

SYNONYMS

antaḥ—internally or not manifested; smeratayā ujjvala—brightened by mild smiling; jala-kaṇa—with drops of water; vyākīrṇa—scattered; pakṣma-aṅkurā—from the eyelashes; kiñcit—very little; pāṭalita-añcalā—a tinge of redness, mixed with whiteness, on the borders of the eyes; rasikata-utsiktā—being merged in the cunning behavior of the Lord; puraḥ—in the front; kuñcatī—shrinks; ruddhāyāḥ—having been blocked; pathi—on the way; mādhavena—by Kṛṣṇa; madhura—sweet; vyābhugna—curved; torā-uttarā—the eyes; rādhāyāḥ—of Śrīmatī Rādhārāṇī; kila-kiñcita—the ecstatic symptom named kila-kiñcita; stavakinī—like a bouquet of flowers; dṛṣṭiḥ—glance; śriyaṁ—good fortune; vaḥ—of all of you; kriyāt—may perform.

TRANSLATION

" 'May the sight of Śrīmatī Rādhārāṇī's kila-kiñcita ecstasy, which is like a bouquet, bring good fortune to all. When Śrī Kṛṣṇa blocked Rādhārāṇī's way to the dāna-ghāṭī, there was laughter within Her heart. Her eyes grew bright, and fresh tears flowed from Her eyes, reddening them. Due to Her sweet relationship with Kṛṣṇa, Her eyes were enthusiastic, and when Her crying subsided, She appeared even more beautiful.'

Madhya TEXT 14.181

bāṣpa-vyākulitāruṇāñcala-calan-netraṁ rasollāsitaṁ

helollāsa-calādharaṁ kuṭilita-bhrū-yugmam udyat-smitam

rādhāyāḥ kila-kiñcitāñcitam asau vīkṣyānanaṁ saṅgamād

ānandaṁ tam avāpa koṭi-guṇitaṁ yo 'bhūn na gīr-gocaraḥ //CC Madhya, 14.181//

SYNONYMS

bāṣpa—by tears; vyākulita—agitated; aruṇa-añcala—with a reddish tinge; calan—moving; netram—eyes; rasa-ullāsitam—because of being agitated by transcendental mellows; hela-ullāsa—because of neglectful jubilation; cala-adharam—moving lips; kuṭilita—curved; bhrū-yugmam—two eyebrows; udyat—awakening; smitam—smiling; rādhāyāḥ—of Śrīmatī Rādhārāṇī; kila-kiñcita—with the ecstatic symptom named kila-kiñcita; añcitam—expression; asau—He (Kṛṣṇa); vīkṣya—after glancing over; ānanam—the face; saṅgamāt—even than embracing; ānandaṁ—happiness; tam—that; avāpa—got; koṭi-guṇitaṁ—millions upon millions times more; yaḥ—which; abhūt—became; na—not; gīr-gocaraḥ—the subject of being described.

TRANSLATION

" 'Agitated by tears, Śrīmatī Rādhārāṇī's eyes were tinged with red, just like the eastern horizon at sunrise. Her lips began to move with jubilation and lusty desire. Her eyebrows curved, and Her lotus-like face smiled mildly. Seeing Rādhārāṇī's face exhibit such emotion, Lord Śrī Kṛṣṇa felt a million times happier than when He embraced Her. Indeed, Lord Śrī Kṛṣṇa's happiness is not at all mundane.' "

PURPORT

This is a quotation from the Govinda-līlāmṛta (9.18).

Madhya TEXT 14.182

eta śuni' prabhu hailā ānandita mana

sukhāviṣṭa hañā svarūpe kailā āliṅgana //CC Madhya, 14.182//

SYNONYMS

eta śuni'-hearing this; prabhu—Śrī Caitanya Mahāprabhu; hailā—became; ānandita mana—very happy in His mind; sukha-āviṣṭa hañā—being absorbed in happiness; svarūpe—unto Svarūpa Dāmodara Gosvāmī; kailā—did; āliṅgana—embracing.

TRANSLATION

Upon hearing this, Śrī Caitanya Mahāprabhu became very happy, and, being absorbed in this happiness, He embraced Svarūpa Dāmodara Gosvāmī.

Madhya TEXT 14.183

'vilāsādi'-bhāva-bhūṣāra kaha ta' lakṣaṇa

yei bhāve rādhā hare govindera mana? //CC Madhya, 14.183//

SYNONYMS

vilāsa-ādi—beginning with transcendental enjoyment; bhāva—of ecstasy; bhūṣāra—of the ornaments; kaha—please speak; ta'-indeed; lakṣaṇa—the symptoms; yei bhāve—by which symptoms; rādhā—Śrīmatī Rādhārāṇī; hare—enchants; govindera mana—the mind of Śrī Govinda.

TRANSLATION

Śrī Caitanya Mahāprabhu then asked Svarūpa Dāmodara, "Please speak of the ecstatic ornaments decorating the body of Śrīmatī Rādhārāṇī, by which She enchants the mind of Śrī Govinda."

Madhya TEXT 14.184

tabe ta' svarūpa-gosāñi kahite lāgilā

śuni' prabhura bhakta-gaṇa mahā-sukha pāilā //CC Madhya, 14.184//

SYNONYMS

tabe—at that time; ta'-indeed; svarūpa-gosāñi—Svarūpa Dāmodara; kahite lāgilā—began to speak; śuni'-hearing; prabhura—of Śrī Caitanya Mahāprabhu; bhakta-gaṇa—all the devotees; mahā-sukha pāilā—achieved great happiness.

TRANSLATION

Being thus requested, Svarūpa Dāmodara began to speak. All the devotees of Śrī Caitanya Mahāprabhu were very happy to hear him.

Madhya TEXT 14.185

rādhā vasi' āche, kibā vṛndāvane yāya

tāhān yadi ācambite kṛṣṇa-daraśana pāya //CC Madhya, 14.185//

SYNONYMS

rādhā vasi' āche—Śrīmatī Rādhārāṇī is sitting; kibā—or; vṛndāvane yāya—is going to Vṛndāvana; tāhān—there; yadi—if; ācambite—all of a sudden; kṛṣṇa-daraśana pāya—gets the opportunity to see Kṛṣṇa.

TRANSLATION

"Sometimes when Śrīmatī Rādhārāṇī is sitting or when She is going to Vṛndāvana, She sometimes sees Kṛṣṇa.

Madhya TEXT 14.186

dekhite nānā-bhāva haya vilakṣaṇa

se vilakṣaṇyera nāma 'vilāsa'-bhūṣaṇa //CC Madhya, 14.186//

SYNONYMS

dekhite—while seeing; nānā-bhāva—of various ecstasies; haya—there are; vilakṣaṇa—symptoms; se—those; vilakṣaṇyera—of different symptoms; nāma—the name; vilāsa—vilāsa; bhūṣaṇa—ornaments.

TRANSLATION

"The symptoms of various ecstasies that become manifest at that time are called vilāsa.

PURPORT

This is described in the following verse, taken from the Ujjvala-nīlamanī (Anubhāva-prakaraṇa 31).

Madhya TEXT 14.187

gati-sthānāsanādīnām

mukha-netrādi-karmaṇām

tātkālikam tu vaiśiṣṭyam

vilāsaḥ priya-saṅgajam //CC Madhya, 14.187//

SYNONYMS

gati—moving; sthāna—standing; āsana-ādīnām—and of sitting and so on; mukha—or the face; netra—of the eyes; ādi—and so on; karmaṇām—of the activities; tāt-kālikam—relating to that time; tu—then; vaiśiṣṭyam—various symptoms; vilāsaḥ—of the name vilāsa; priya-saṅga-jam—produced from meeting her beloved.

TRANSLATION

" 'The various symptoms manifested in a woman's face, eyes, and the other parts of her body and the way she moves, stands or sits when she meets her beloved are called vilāsa.' "

Madhya TEXT 14.188

lajjā, harṣa, abhilāṣa, sambhrama, vāmya, bhaya

eta bhāva mili' rādhāya cañcala karaya //CC Madhya, 14.188//

SYNONYMS

lajjā—timidity; harṣa—jubilation; abhilāṣa—ambition; sambhrama—respect; vāmya—characteristics of the left-wing gopīs; bhaya—fear; eta—these; bhāva—ecstatic symptoms; mili'-coming together; rādhāya—Śrīmatī Rādhārāṇī; cañcala karaya—agitate.

TRANSLATION

Svarūpa Dāmodara said, "Timidity, jubilation, ambition, respect, fear and the characteristics of the left-wing gopīs were all ecstatic symptoms combined to agitate Śrīmatī Rādhārāṇī.

PURPORT

This is explained in the following verse found in the Govinda-līlāmṛta (9.11).

Madhya TEXT 14.189

puraḥ kṛṣṇālokāt sthagita-kuṭilāsyā gatiḥ abhūt

tiraścīnaṁ kṛṣṇāmbara-dara-vṛtaṁ śrī-mukham api

calat-tāraṁ sphāraṁ nayana-yugam ābhugnam iti sā

vilāsākhyā-svālaṅkāraṇa-valitāsīt priya-mude //CC Madhya, 14.189//

SYNONYMS

purah— in front of Her; kṛṣṇa-ālokāt— by seeing Lord Kṛṣṇa; sthagita-kuṭilā— stopped and assumed an attitude of crookedness; asyāḥ— of Śrīmatī Rādhārāṇī; gatiḥ— the progress; abhūt— became; tiraścīnam— being crooked; kṛṣṇa-ambara— by a blue cloth; dara-vṛtam— covered; śrī-mukham api— Her face also; calat-tāram— like moving stars; sphāram— wide; nayana-yugam— the pair of eyes; ābhugnam— very curved; iti— thus; sā— She (Rādhārāṇī); vilāsa-ākhyā— named vilāsa; sva-alāṅkaraṇa— by personal ornaments; valita— decorated; āsīt— was; priya-mude— just to increase the pleasure of Śrī Kṛṣṇa.

TRANSLATION

" 'When Śrīmatī Rādhārāṇī saw Lord Kṛṣṇa just before Her, Her progress stopped, and She assumed an attitude of opposition. Although Her face was slightly covered by a blue garment, Her two starry eyes were agitated, being wide and curved. Thus She was decorated with the ornaments of vilāsa, and Her beauty increased to give pleasure to Śrī Kṛṣṇa, the Supreme Personality of Godhead.'

Madhya TEXT 14.190

kṛṣṇa-āge rādhā yadi rahe dāṇḍāñā

tina-aṅga-bhaṅge rahe bhrū nācāñā //CC Madhya, 14.190//

SYNONYMS

kṛṣṇa-āge— in front of Kṛṣṇa; rādhā— Śrīmatī Rādhārāṇī; yadi— if; rahe— remains; dāṇḍāñā— standing; tina-aṅga-bhaṅge— with three bends in the body; rahe— remains; bhrū— eyebrows; nācāñā— dancing.

TRANSLATION

"When Śrīmatī Rādhārāṇī stands before Kṛṣṇa, She stands bent in three places— Her neck, waist and legs—and Her eyebrows dance.

Madhya TEXT 14.191

mukhe-netre haya nānā-bhāvera udgāra

ei kāntā-bhāvera nāma 'lalita'-alāṅkāra //CC Madhya, 14.191//

SYNONYMS

mukhe—on the mouth; netre—on the eyes; haya—there are; nānā-bhāvera—of various ecstasies; udgāra—the awakening; ei—this; kāntā-bhāvera—of the condition of the female; nāma—the name; lalita—of lalita; alaṅkāra—the ornament.

TRANSLATION

"When there is an awakening of various ecstatic features on Śrīmatī Rādhārāṇī's face and in Her eyes, the lalita ornaments are manifest.

Madhya TEXT 14.192

vinyāsa-bhaṅgir aṅgānām

bhrū-vilāsa-manoharā

sukumārā bhaved yatra

lalitaṁ tad udāhṛtam //CC Madhya, 14.192//

SYNONYMS

vinyāsa—in arrangement; bhaṅgiḥ—curvature; aṅgānām—of bodily limbs; bhrū-vilāsa—due to the pastimes of the eyebrows; manoharā—very beautiful; su-kumārā—delicate; bhavet—may be; yatra—where; lalitaṁ—lalita; tat—that; udāhṛtam—called.

TRANSLATION

" 'When the bodily features are delicate and expertly curved, and when the eyebrows are very beautifully agitated, the ornament of charm, called lalita alaṅkāra, is manifest.'

PURPORT

This verse is from Ujjvala-nīlamanī (Anubhāva-prakaraṇa 56).

Madhya TEXT 14.193

lalita-bhūṣita rādhā dekhe yadi kṛṣṇa

duṁhe duṁhā milibāre hayena satṛṣṇa //CC Madhya, 14.193//

SYNONYMS

lalita-bhūṣita—decorated with lalita-alaṅkāra; rādhā—Śrīmatī Rādhārāṇī; dekhe—sees; yadi—if; kṛṣṇa—Lord Kṛṣṇa; duṁhe—both of Them; duṁhā—the two of Them; milibāre—to meet; hayena—become; sa-tṛṣṇa—very anxious.

TRANSLATION

"When Lord Śrī Kṛṣṇa happens to see Śrīmatī Rādhārāṇī decorated with these lalita ornaments, They both anxiously want to meet one another.

Madhya TEXT 14.194

hriyā tiryag-grīvā-caraṇa-kaṭi-bhaṅgī-sumadhurā

calac-cillī-vallī-dalita-ratināthorjita-dhanuḥ

priya-premollāsollasita-lalitālālita-tanuḥ

priya-prītyai sāsīt uḍita-lalitālaṅkṛti-yutā //CC Madhya, 14.194//

SYNONYMS

hriyā—by Her attitude of shyness; tiryak—going crosswise; grīvā—of the neck; caraṇa—of the knees; kaṭi—of the waist; bhaṅgī—by the curve; su-madhura—very sweet; calat-cillī—of moving eyebrows; vallī—by the creepers; dalita—conquered; rati-nātha—of Cupid; ūrjita—powerful; dhanuḥ—by which the bow; priya-prema-ullāsa—because of the loving attitude of the beloved; ullasita—being inspired; lalita—by the mood known as lalita; ālālita-tanuḥ—whose body is covered; priya-prītyai—for the sake of pleasing the beloved; sā—Śrīmatī Rādhārāṇī; āsīt—was; uḍita—awakened; lalita-alaṅkṛti-yutā—possessing the lalita-alaṅkāra.

TRANSLATION

" 'When Śrīmatī Rādhārāṇī was decorated with the ornament of lalita-alaṅkāra, just to increase Śrī Kṛṣṇa's love, an attractive curve was manifest by Her neck, knees and waist. This was brought about by Her timidity and apparent desire to avoid Kṛṣṇa. The flickering movements of Her eyebrows could conquer the powerful bow of Cupid. To increase the joy of Her beloved's love, Her body was decorated with the ornaments of lalita-alaṅkāra.'

PURPORT

This verse is quoted from the Govinda-līlāmṛta (9.14).

Madhya TEXT 14.195

lobhe āsi' kṛṣṇa kare kañcukākarṣaṇa

antare ullāsa, rādhā kare nivāraṇa //CC Madhya, 14.195//

SYNONYMS

lobhe—in greed; āsi'-coming; kṛṣṇa—Lord Kṛṣṇa; kare—does; kañcukākarṣaṇa—snatching the border of Her sari; antare—within; ullāsa—very much pleased; rādhā—Śrīmatī Rādhārāṇī; kare—does; nivāraṇa—stopping.

TRANSLATION

"When Kṛṣṇa comes forward and greedily snatches at the border of Rādhārāṇī's sari, She is actually very pleased within, but overtly She tries to stop Him.

Madhya TEXT 14.196

bāhire vāmatā-krodha, bhitare sukha mane

'kuṭṭamita'-nāma ei bhāva-vibhūṣaṇe //CC Madhya, 14.196//

SYNONYMS

bāhire—externally; vāmatā—opposition; krodha—anger; bhitare—within; sukha—happiness; mane—in the mind; kuṭṭamita—kuṭṭamita; nāma—named; ei—this; bhāva-vibhūṣaṇe—ornament of an ecstatic attitude.

TRANSLATION

"This ecstatic dress of Śrīmatī Rādhārāṇī's is called kuṭṭamita. When it is manifest, She externally tries to avoid Kṛṣṇa, and She apparently becomes angry, although She is very happy within.

Madhya TEXT 14.197

stanādharādi-grahaṇe

hṛt-prītāv api sambhramāt

bahiḥ krodho vyathitavat

proktaṁ kuṭṭamitaṁ budhaiḥ //CC Madhya, 14.197//

SYNONYMS

stana—breasts; adhara—lips; ādi—and so on; grahaṇe—when capturing; hṛt-prītau—satisfaction of the heart; api—even though; sambhramāt—because of respectfulness; bahiḥ—externally; krodhaḥ—anger; vyathita—aggrieved; vat—as if; proktaṁ—called; kuṭṭamitaṁ—the technical term kuṭṭamita; budhaiḥ—by learned scholars.

TRANSLATION

" 'When the border of Her sari and the cloth veiling Her face are caught, She externally appears offended and angry, but within Her heart She is very happy. Learned scholars call this attitude kuṭṭamita.'

PURPORT

This is a quotation from Ujjvala-nīlamaṇi (Anubhāva-prakaraṇa 49).

Madhya TEXT 14.198

kṛṣṇa-vāñchā pūrṇa haya, kare pāṇi-rodha

antare ānanda rādhā, bāhire vāmya-krodha //CC Madhya, 14.198//

SYNONYMS

kṛṣṇa-vāñchā—the desire of Lord Kṛṣṇa; pūrṇa—fulfilled; haya—let it be; kare—does; pāṇi-rodha—checking with Her hand; antare—within the heart; ānanda—transcendental bliss; rādhā—Śrīmatī Rādhārāṇī; bāhire—externally; vāmya—opposition; krodha—and anger.

TRANSLATION

"Although Śrīmatī Rādhārāṇī was checking Her sari with Her hand, internally She was thinking, 'Let Kṛṣṇa satisfy His desires.' In this way She was very pleased within, although She externally displayed opposition and anger.

Madhya TEXT 14.199

vyathā pāñā' kare yena śuṣka rodana

īṣat hāsiyā kṛṣṇe kareṇa bhartsana //CC Madhya, 14.199//

SYNONYMS

vyathā pāñā'-being offended; kare—does; yena—as if; śuṣka—dry; rodana—crying; īṣat—mildly; hāsiyā—smiling; kṛṣṇe—unto Kṛṣṇa; kareṇa—does; bhartsana—admonition.

TRANSLATION

"Śrīmatī Rādhārāṇī externally displays a kind of dry crying, as if She is offended. Then She mildly smiles and admonishes Lord Kṛṣṇa.

Madhya TEXT 14.200

pāṇi-rodham avirodhita-vāñchaṁ

bhartsanāś ca madhura-smita-garbhāḥ

mādhavasya kurute karabhorur

hāri śuṣka-ruditam ca mukhe 'pi //CC Madhya, 14.200//

SYNONYMS

pāṇi—the hand; rodham—obstructing; avirodhita—unobstructed; vāñchaṁ—the desire of Kṛṣṇa; bhartsanāḥ—admonitions; ca—and; madhura—sweet; smita-garbhāḥ—containing a gentle smiling attitude; mādhavasya—of Śrī Kṛṣṇa; kurute—does; karabha-ūruḥ—whose thigh is like the trunk of a baby elephant; hāri—charming; śuṣka-ruditam—dry crying; ca—and; mukhe—on the face; api—also.

TRANSLATION

" 'Actually She has no desire to stop Kṛṣṇa's endeavor to touch Her body with His hands, yet Śrīmatī Rādhārāṇī, whose thighs are like the trunk of a baby elephant, protests His advances and, sweetly smiling, admonishes Him. At such times She cries without tears on Her charming face.'

Madhya TEXT 14.201

ei-mata āra saba bhāva-vibhūṣaṇa

yāhāte bhūṣita rādhā hare kṛṣṇa mana //CC Madhya, 14.201//

SYNONYMS

ei-mata—in this way; āra—also; saba—all; bhāva-vibhūṣaṇa—ecstatic ornaments; yāhāte—by which; bhūṣita—being decorated; rādhā—Śrīmatī Rādhārāṇī; hare—attracts; kṛṣṇa mana—the mind of Kṛṣṇa.

TRANSLATION

"In this way, Śrīmatī Rādhārāṇī is ornamented and decorated with various ecstatic symptoms, which attract the mind of Śrī Kṛṣṇa.

Madhya TEXT 14.202

ananta kṛṣṇera līlā nā yāya varṇana

āpane varṇena yadi 'sahasra-vadana' //CC Madhya, 14.202//

SYNONYMS

ananta—unlimited; kṛṣṇera—of Lord Kṛṣṇa; līlā—pastimes; nā—not; yāya—is possible; varṇana—description; āpane—personally; varṇena—describes; yadi—if; sahasra-vadana—the thousand-mouthed Śeṣa.

TRANSLATION

"It is not at all possible to describe the unlimited pastimes of Śrī Kṛṣṇa, even though He Himself describes them in His incarnation of Sahasra-vadana, the thousand-mouthed Śeṣa Nāga."

Madhya TEXT 14.203

śrīvāsa hāsiyā kahe,-śuna, dāmodara

āmāra lakṣmīra dekha sampatti vistara //CC Madhya, 14.203//

SYNONYMS

śrīvāsa—Śrīvāsa Ṭhākura; hāsiyā—smiling; kahe—says; śuna—please hear; dāmodara—O Dāmodara Gosvāmī; āmāra lakṣmīra—of my goddess of fortune; dekha—just see; sampatti vistara—the great opulence.

TRANSLATION

This time, Śrīvāsa Ṭhākura smiled and told Dāmodara Paṇḍita, "My dear sir, please hear! Just see how opulent my goddess of fortune is!

Madhya TEXT 14.204

vṛndāvanera sampad dekha,-puṣpa-kisalaya

giridhātu-śikhipiccha-guñjāphala-maya //CC Madhya, 14.204//

SYNONYMS

vṛndāvanera—of Vṛndāvana; sampad—the opulence; dekha—see; puṣpa-kisalaya—a few flowers and twigs; giri-dhātu—some minerals from the hills; śikhi-piccha—some peacock feathers; guñjā-phala-maya—some guñjā-phala.

TRANSLATION

"As far as Vṛndāvana's opulence is concerned, it consists of a few flowers and twigs, some minerals from the hills, a few peacock feathers and the plant known as guñjā.

Madhya TEXT 14.205

vṛndāvana dekhibāre gelā jagannātha

śuni' lakṣmī-devīra mane haila āsoyātha //CC Madhya, 14.205//

SYNONYMS

vṛndāvana—Vṛndāvana-dhāma; dekhibāre—to see; gelā—went; jagannātha—Lord Jagannātha; śuni'-hearing; lakṣmī-devīra—of the goddess of fortune; mane—in the mind; haila—there was; āsoyātha—envy.

TRANSLATION

"When Jagannātha decided to see Vṛndāvana, He went there, and upon hearing this, the goddess of fortune experienced restlessness and jealousy.

Madhya TEXT 14.206

eta sampatti chāḍi' kene gelā vṛndāvana

tānre hāsyā karite lakṣmī karilā sājana //CC Madhya, 14.206//

SYNONYMS

eta sampatti—so much opulence; chāḍi'-giving up; kene—why; gelā—He went; vṛndāvana—to Vṛndāvana; tānre hāsyā karite—to make Him a laughingstock;

lakṣmī—the goddess of fortune; karilā—made; sājana—so much decoration.

TRANSLATION

"She wondered, 'Why did Lord Jagannātha give up so much opulence and go to Vṛndāvana?' To make Him a laughingstock, the goddess of fortune made arrangements for much decoration.

Madhya TEXT 14.207

"tomāra ṭhākura, dekha eta sampatti chāḍi'

patra-phala-phula-lobhe gelā puṣpa-bāḍī //CC Madhya, 14.207//

SYNONYMS

tomāra ṭhākura—your Lord; dekha—just see; eta sampatti chāḍi'-giving so much opulence; patra-phala-phula—leaves, fruits and flowers; lobhe—for the sake of; gelā—went; puṣpa-bāḍī—to the flower garden of Guṇḍicā.

TRANSLATION

"Then the maidservants of the goddess of fortune said to the servants of Lord Jagannātha, 'Why did your Lord Jagannātha abandon the great opulence of the goddess of fortune and, for the sake of a few leaves, fruits and flowers, go see the flower garden of Śrīmatī Rādhārāṇī?

Madhya TEXT 14.208

ei karma kare kāhān vidagdha-śiromaṇi?

lakṣmīra agrete nija prabhure deha' āni' " //CC Madhya, 14.208//

SYNONYMS

ei—this; karma—work; kare—does; kāhān—where; vidagdha-śiromaṇi—the chief of all experts; lakṣmīra—of the goddess of fortune; agrete—in front; nija—your own; prabhure—master; deha'-present; āni'-bringing.

TRANSLATION

" 'Your master is so expert at everything, but why does He do such things? Please bring your master before the goddess of fortune.'

Madhya TEXT 14.209

eta bali' mahā-lakṣmīra saba dāsī-gaṇe

kaṭi-vastre bāndhi' āne prabhura nija-gaṇe //CC Madhya, 14.209//

SYNONYMS

eta bali'-saying this; mahā-lakṣmīra—of the goddess of fortune; saba—all; dāsī-gaṇe—maidservants; kaṭi-vastre—by their waist clothes; bāndhi'-binding; āne—bring; prabhura—of Jagannātha; nija-gaṇe—personal servants.

TRANSLATION

"In this way all the maidservants of the goddess of fortune arrested the servants of Jagannātha, bound them around the waist and brought them before the goddess of fortune.

Madhya TEXT 14.210

lakṣmīra caraṇe āni' karāya praṇati

dhana-daṇḍa laya, āra karāya minati //CC Madhya, 14.210//

SYNONYMS

lakṣmīra caraṇe—at the lotus feet of the goddess of fortune; āni'-bringing; karāya praṇati—made to bow down; dhana-daṇḍa laya—take a fine; āra—also; karāya—make them perform; minati—submission.

TRANSLATION

"When all the maidservants brought Lord Jagannātha's servants before the lotus feet of the goddess of fortune, the Lord's servants were fined and forced to submit.

Madhya TEXT 14.211

rathera upare kare daṇḍera tāḍana

cora-prāya kare jagannāthera sevaka-gaṇa //CC Madhya, 14.211//

SYNONYMS

rathera upare—on the car; kare—do; daṇḍera tāḍana—chastisement by sticks;

cora-prāya—almost like thieves; kare—they treated; jagannāthera—of Lord Jagannātha; sevaka-gaṇa—the personal servants.

TRANSLATION

"All the maidservants began to beat the Ratha car with sticks, and they treated the servants of Lord Jagannātha almost like thieves.

Madhya TEXT 14.212

saba bhr̥tya-gaṇa kahe,-yoḍa kari' hāta

'kāli āni diba tomāra āge jagannātha, //CC Madhya, 14.212//

SYNONYMS

saba bhr̥tya-gaṇa kahe—all the servants said; yoḍa kari' hāta—folding the hands; kāli—tomorrow; āni—bringing; diba—we shall give; tomāra—of you; āge—in front; jagannātha—Lord Jagannātha.

TRANSLATION

"Finally all of Lord Jagannātha's servants submitted to the goddess of fortune with folded hands, assuring her that they would bring Lord Jagannātha before her the very next day.

Madhya TEXT 14.213

tabe śānta hañā lakṣmī yāya nija ghara

āmāra lakṣmīra sampad-vākya-agocara //CC Madhya, 14.213//

SYNONYMS

tabe—then; śānta hañā—being pacified; lakṣmī—the goddess of fortune; yāya—goes back; nija ghara—to her own apartment; āmāra—my; lakṣmīra—of the goddess of fortune; sampad—the opulence; vākya-agocara—beyond description.

TRANSLATION

"Being thus pacified, the goddess of fortune returned to her apartment. Just see! My goddess of fortune is opulent beyond all description."

Madhya TEXT 14.214

dugdha āuṭi' dadhi mathe tomāra gopī-gaṇe

āmāra ṭhākuraṇī vaise ratna-simhāsane //CC Madhya, 14.214//

SYNONYMS

dugdha āuṭi'-boiling milk; dadhi—into yogurt; mathe—churn; tomāra—your; gopī-gaṇe—gopīs; āmāra—my; ṭhākuraṇī—mistress; vaise—sits down; ratna-simhāsane—on a throne of gems.

TRANSLATION

Śrīvāsa Ṭhākura continued to address Svarūpa Dāmodara: "Your gopīs are engaged in boiling milk and churning it to turn it into yogurt, but my mistress, the goddess of fortune, sits on a throne made of jewels and gems."

Madhya TEXT 14.215

nārada-prakṛti śrīvāsa kare parihāsa

śuni' hāse mahāprabhura yata nija-dāsa //CC Madhya, 14.215//

SYNONYMS

nārada-prakṛti—with the nature of Nārada Muni; śrīvāsa—Śrīvāsa Ṭhākura; kare—does; parihāsa—joking; śuni'-hearing; hāse—smile; mahāprabhura—of Śrī Caitanya Mahāprabhu; yata—all; nija-dāsa—personal servants.

TRANSLATION

Śrīvāsa Ṭhākura, who was enjoying the mood of Nārada Muni, thus made jokes. Hearing him, all the personal servants of Śrī Caitanya Mahāprabhu began to smile.

Madhya TEXT 14.216

prabhu kahe,-śrīvāsa, tomāte nārada-svabhāva

aiśvarya-bhāve tomāte, īśvara-prabhāva //CC Madhya, 14.216//

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu says; śrīvāsa—My dear Śrīvāsa; tomāte—in you; nārada-svabhāva—the nature of Nārada; aiśvarya-bhāve—the mood of

full opulence; tomāte—in you; īśvara-prabhāva—the power of the Lord.

TRANSLATION

Śrī Caitanya Mahāprabhu then told Śrīvāsa Ṭhākura, "My dear Śrīvāsa, your nature is exactly like that of Nārada Muni. The Supreme Personality of Godhead's opulence is having a direct influence upon you.

Madhya TEXT 14.217

inho dāmodara-svarūpa-śuddha-vrajavāsī

aiśvarya nā jāne inho śuddha-preme bhāsi' //CC Madhya, 14.217//

SYNONYMS

inho—here; dāmodara-svarūpa—Svarūpa Dāmodara Gosvāmī; śuddha-vraja-vāsī—a pure inhabitant of Vṛndāvana; aiśvarya nā jāne—he does not know opulence; inho—he; śuddha-preme—in pure devotional service; bhāsi'-floating.

TRANSLATION

"Svarūpa Dāmodara is a pure devotee of Vṛndāvana. He does not even know what opulence is, for he is simply absorbed in pure devotional service."

Madhya TEXT 14.218

svarūpa kahe,-śrīvāsa, śuna sāvadhāne

vṛndāvana-sampad tomāra nāhi paḍe mane? //CC Madhya, 14.218//

SYNONYMS

svarūpa kahe—Svarūpa Dāmodara said; śrīvāsa—my dear Śrīvāsa; śuna sāvadhāne—carefully please hear; vṛndāvana-sampad—the opulence of Vṛndāvana; tomāra—your; nāhi—not; paḍe—falls; mane—in the mind.

TRANSLATION

Svarūpa Dāmodara then retorted, "My dear Śrīvāsa, please hear me with attention. You have forgotten the transcendental opulence of Vṛndāvana.

Madhya TEXT 14.219

vṛndāvane sāhajika ye sampat-sindhu

dvāarakā-vaikuṇṭha-sampat-tāra eka bindu //CC Madhya, 14.219//

SYNONYMS

vṛndāvane—at Vṛndāvana; sāhajika—natural; ye—whatever; sampat-sindhu—ocean of opulence; dvāarakā—of Dvāarakā; vaikuṇṭha-sampat—all the opulence of the spiritual world; tāra—of that; eka bindu—one drop.

TRANSLATION

"The natural opulence of Vṛndāvana is just like an ocean. The opulence of Dvāarakā and Vaikuṇṭha is not even to be compared to a drop.

Madhya TEXT 14.220

parama puruṣottama svayaṁ bhagavān

kṛṣṇa yāhān dhanī tāhān vṛndāvana-dhāma //CC Madhya, 14.220//

SYNONYMS

parama puruṣa-uttama—the Supreme Personality of Godhead; svayaṁ bhagavān—personally the Lord; kṛṣṇa—Lord Kṛṣṇa; yāhān—where; dhanī—actually opulent; tāhān—there; vṛndāvana-dhāma—Vṛndāvana-dhāma.

TRANSLATION

"Śrī Kṛṣṇa is the Supreme Personality of Godhead full of all opulences, and His complete opulences are exhibited only in Vṛndāvana-dhāma.

Madhya TEXT 14.221

cintāmaṇi-maya bhūmi ratnera bhavana

cintāmaṇi-gaṇa dāsī-caraṇa-bhūṣaṇa //CC Madhya, 14.221//

SYNONYMS

cintāmaṇi-maya—made of transcendental touchstone; bhūmi—the ground; ratnera—of gems; bhavana—the original source; cintāmaṇi-gaṇa—such touchstones; dāsī-caraṇa-bhūṣaṇa—foot decorations of the maidservants of Vṛndāvana.

TRANSLATION

"Vṛndāvana-dhāma is made of transcendental touchstone. Its entire surface is the source of all valuable jewels, and the cintāmaṇi stone is used to decorate the lotus feet of the maidservants of Vṛndāvana.

Madhya TEXT 14.222

kalpavṛkṣa-latāra-yāhān sāhajika-vana

puṣpa-phala vinā keha nā māge anya dhana //CC Madhya, 14.222//

SYNONYMS

kalpa-vṛkṣa-latāra—of creepers and kalpa-vṛkṣa, or desire trees; yāhān—where; sāhajika-vana—natural forest; puṣpa-phala vinā—except for fruits and flowers; keha—anyone; nā māge—does not want; anya—any other; dhana—riches.

TRANSLATION

"Vṛndāvana is a natural forest of desire trees and creepers, and the inhabitants do not want anything but the fruits and flowers of those desire trees.

Madhya TEXT 14.223

ananta kāma-dhenu tāhān phire vane vane

dugdha-mātra dena, keha nā māge anya dhane //CC Madhya, 14.223//

SYNONYMS

ananta—unlimited; kāma-dhenu—cows that can fulfill all desires; tāhān—there; phire—graze; vane vane—from forest to forest; dugdha-mātra dena—deliver milk only; keha—anyone; nā—not; māge—wants; anya dhane—any other riches.

TRANSLATION

"In Vṛndāvana there are cows that fulfill all desires [kāma-dhenus], and their number is unlimited. They graze from forest to forest and deliver only milk. The people want nothing else.

Madhya TEXT 14.224

sahaja lokera kathā-yāhān divya-gīta

sahaja gamana kare,-yaiche nṛtya-pratīta //CC Madhya, 14.224//

SYNONYMS

sahaja lokera kathā—the talks of all the plain people; yāhān—where; divya-gīta—transcendental music; sahaja gamana—natural walking; kare—they do; yaiche—like; nṛtya-pratīta—appearing like dancing.

TRANSLATION

"In Vṛndāvana, the natural speech of the people sounds like music, and their natural motion resembles a dance.

Madhya TEXT 14.225

sarvatra jala-yāhān amṛta-samāna

cid-ānanda jyotiḥ svādya-yāhān mūrtimān //CC Madhya, 14.225//

SYNONYMS

sarvatra—everywhere; jala—the water; yāhān—where; amṛta-samāna—equal to nectar; cit-ānanda—transcendental bliss; jyotiḥ—effulgence; svādya—perceived; yāhān—where; mūrtimān—assuming a form.

TRANSLATION

"The water in Vṛndāvana is nectar, and the brahmajyoti effulgence, which is full of transcendental bliss, is directly perceived there in its form.

Madhya TEXT 14.226

lakṣmī jini' guṇa yāhān lakṣmīra samāja

kṛṣṇa-vamśī kare yāhān priya-sakhī-kāya //CC Madhya, 14.226//

SYNONYMS

lakṣmī—the goddess of fortune; jini'-conquering; guṇa—qualities; yāhān—where; lakṣmīra samāja—the society of the gopīs; kṛṣṇa-vamśī—Lord Śrī Kṛṣṇa's flute; kare—in His hand; yāhān—where; priya-sakhī-kāya—a dear companion.

TRANSLATION

"The gopīs there are also goddesses of fortune, and they surpass the goddess of fortune who abides in Vaikuṇṭha. In Vṛndāvana, Lord Kṛṣṇa is always playing His transcendental flute, which is His dear companion.

Madhya TEXT 14.227

śriyaḥ kāntāḥ kāntaḥ parama-puruṣaḥ kalpa-taravo
drumā bhūmiś cintāmaṇi-gaṇa-mayī toyam amṛtam
kathā gānam nāṭyam gamanam api vaṁśī priya-sakhī
cit-ānandaṁ jyotiḥ param api tad āsvādyam api ca //CC Madhya, 14.227//

SYNONYMS

śriyaḥ—the goddess of fortune; kāntāḥ—the damsels; kāntaḥ—the enjoyer; parama-puruṣaḥ—the Supreme Personality of Godhead; kalpa-taravaḥ—desire trees; drumāḥ—all the trees; bhūmiḥ—the land; cintāmaṇi-gaṇa-mayī—made of the transcendental touchstone jewel; toyam—the water; amṛtam—nectar; kathā—talking; gānam—song; nāṭyam—dancing; gamanam—walking; api—also; vaṁśī—the flute; priya-sakhī—constant companion; cit-ānandaṁ—transcendental bliss; jyotiḥ—effulgence; param—the supreme; api—also; tat—that; āsvādyam—everywhere perceived; api ca—also.

TRANSLATION

"The damsels of Vṛndāvana, the gopīs, are super goddesses of fortune. The enjoyer in Vṛndāvana is the Supreme Personality of Godhead Kṛṣṇa. The trees there are all wish-fulfilling trees, and the land is made of transcendental touchstone. The water is all nectar, the talking is singing, the walking is dancing, and the constant companion of Kṛṣṇa is His flute. The effulgence of transcendental bliss is experienced everywhere. Therefore Vṛndāvana-dhāma is the only relishable abode.'

PURPORT

This is a quotation from Brahma-saṁhitā (5.56).

Madhya TEXT 14.228

cintāmaṇiś caraṇa-bhūṣaṇam aṅganānām

śṛṅgāra-puṣpa-taravaḥ taravaḥ surāṇām

vṛndāvane vraja-dhanam nanu kāma-dhenu-

vṛndāni ceti sukha-sindhur aho vibhūtiḥ //CC Madhya, 14.228//

SYNONYMS

cintāmaṇiḥ—transcendental touchstone; caraṇa—of the lotus feet; bhūṣaṇam—the ornament; aṅganānām—of all the women of Vṛndāvana; śṛṅgāra—for dressing; puṣpa-taravaḥ—the flower trees; taravaḥ—the trees; surāṇām—of the demigods (desire trees); vṛndāvane—at Vṛndāvana; vraja-dhanam—the special wealth of the inhabitants of Vraja; nanu—certainly; kāma-dhenu—of kāma-dhenu cows that can deliver unlimited milk; vṛndāni—groups; ca—and; iti—thus; sukha-sindhur—the ocean of happiness; aho—oh, how much; vibhūtiḥ—opulence.

TRANSLATION

" 'The anklets on the damsels of Vraja-bhūmi are made of cintāmaṇi stone. The trees are wish-fulfilling trees, and they produce flowers with which the gopīs decorate themselves. There are also wish-fulfilling cows [kāma dhenus], which deliver unlimited quantities of milk. These cows constitute the wealth of Vṛndāvana. Thus Vṛndāvana's opulence is blissfully exhibited.' "

PURPORT

This is a verse written by Bilvamaṅgala Ṭhākura.

Madhya TEXT 14.229

śuni' premāveśe nṛtya kare śrīnivāsa

kakṣa-tāli bājāya, kare aṭṭa-aṭṭa hāsa //CC Madhya, 14.229//

SYNONYMS

śuni'-hearing; prema-āveśe—in ecstatic love; nṛtya—dancing; kare—does; śrīnivāsa—Śrīvāsa Ṭhākura; kakṣa-tāli—his armpits with his palms; bājāya—sounds; kare—does; aṭṭa-aṭṭa hāsa—very loud laughing.

TRANSLATION

Śrīvāsa then began to dance in ecstatic love. He vibrated sounds by slapping his armpits with the palms of his hands, and he laughed very loudly.

Madhya TEXT 14.230

rādhāra śuddha-rasa prabhu āveśe śunila

sei rasāveśe prabhu nṛtya ārambhila //CC Madhya, 14.230//

SYNONYMS

rādhāra—of Śrīmatī Rādhārāṇī; śuddha-rasa—pure transcendental mellows; prabhu—Śrī Caitanya Mahāprabhu; āveśe śunila—heard with great ecstasy; sei—that; rasa-āveśe—in absorption in ecstatic love; prabhu—Śrī Caitanya Mahāprabhu; nṛtya ārambhila—began dancing.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu heard these discussions about the pure transcendental mellow of Śrīmatī Rādhārāṇī. Absorbed in transcendental ecstasy, the Lord began to dance.

Madhya TEXT 14.231

rasāveśe prabhura nṛtya, svarūpera gāna

'bala' 'bala' bali' prabhu pāte nija-kāṇa //CC Madhya, 14.231//

SYNONYMS

rasa-āveśe—in ecstatic mellows; prabhura—of Śrī Caitanya Mahāprabhu; nṛtya—the dancing; svarūpera gāna—and singing by Svarūpa Dāmodara; bala bala—go on speaking, go on speaking; bali'-saying; prabhu—Śrī Caitanya Mahāprabhu; pāte—extends; nija-kāṇa—own ear.

TRANSLATION

While Śrī Caitanya Mahāprabhu was dancing in ecstatic love and Svarūpa Dāmodara was singing, the Lord said, "Go on singing! Go on singing!" The Lord then extended His own ears.

Madhya TEXT 14.232

vraja-rasa-gīta śuni' prema uthalila

puruṣottama-grāma prabhu preme bhāsāila //CC Madhya, 14.232//

SYNONYMS

vraja-rasa-gīta—songs about the mellows of Vṛndāvana-dhāma; śuni'-hearing; prema—transcendental bliss; uthalila—awakened; puruṣottama-grāma—the place known as Puruṣottama, Jagannātha Purī; prabhu—Śrī Caitanya Mahāprabhu; preme—with ecstatic love; bhāsāila—inundated.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu's ecstatic love was awakened by hearing the songs of Vṛndāvana. In this way He inundated Puruṣottama, Jagannātha Purī, with love of Godhead.

Madhya TEXT 14.233

lakṣmī-devī yathā-kāle gelā nija-ghara

prabhu nṛtya kare, haila tṛtīya prahara //CC Madhya, 14.233//

SYNONYMS

lakṣmī-devī—the goddess of fortune; yathā-kāle—in due course of time; gelā—returned; nija-ghara—to her apartment; prabhu—Śrī Caitanya Mahāprabhu; nṛtya kare—dances; haila—there arrived; tṛtīya prahara—the third period of the day, the afternoon.

TRANSLATION

Finally the goddess of fortune returned to her apartment. In due course of time, as Śrī Caitanya Mahāprabhu was dancing, afternoon arrived.

Madhya TEXT 14.234

cāri sampradāya gāna kari' bahu śrānta haila

mahāprabhura premāveśa dviguṇa bāḍila //CC Madhya, 14.234//

SYNONYMS

cāri sampradāya—four groups of saṅkīrtana parties; gāna kari'-after singing; bahu—much; śrānta haila—were fatigued; mahāprabhura—of Śrī Caitanya Mahāprabhu; prema-āveśa—the ecstatic love; dvi-guṇa—twofold; bāḍila—

increased.

TRANSLATION

After much singing, all four saṅkīrtana parties grew fatigued, but Śrī Caitanya Mahāprabhu's ecstatic love increased twofold.

Madhya TEXT 14.235

rādhā-premāveśe prabhu hailā sei mūrti

nityānanda dūre dekhi' karilena stuti //CC Madhya, 14.235//

SYNONYMS

rādhā-prema-āveśe—in ecstatic love of Śrīmatī Rādhārāṇī; prabhu—Śrī Caitanya Mahāprabhu; hailā—became; sei mūrti—exactly that same form; nityānanda—Lord Nityānanda; dūre dekhi'-seeing from a distant place; karilena stuti—offered prayers.

TRANSLATION

While dancing absorbed in Śrīmatī Rādhārāṇī's ecstatic love, Śrī Caitanya Mahāprabhu appeared in Her very form. Seeing this from a distant place, Nityānanda Prabhu offered prayers.

Madhya TEXT 14.236

nityānanda dekhiyā prabhura bhāvāveśa

nikaṭe nā āise, rahe kichu dūra-deśa //CC Madhya, 14.236//

SYNONYMS

nityānanda—Lord Nityānanda; dekhiyā—seeing; prabhura—of Śrī Caitanya Mahāprabhu; bhāva-āveśa—the ecstatic love; nikaṭe—nearby; nā āise—does not come; rahe—keeps; kichu—a little; dūra-deśa—far away.

TRANSLATION

Seeing the ecstatic love of Śrī Caitanya Mahāprabhu, Nityānanda Prabhu did not approach but remained a little distance away.

Madhya TEXT 14.237

nityānanda vinā prabhuke dhare kon jana

prabhura āveśa nā yāya, nā rahe kīrtana //CC Madhya, 14.237//

SYNONYMS

nityānanda vinā—except for Nityānanda Prabhu; prabhuke—Śrī Caitanya Mahāprabhu; dhare—can catch; kon jana—what person; prabhura—of Śrī Caitanya Mahāprabhu; āveśa—the ecstasy; nā yāya—does not go away; nā rahe—could not be continued; kīrtana—kīrtana.

TRANSLATION

Only Nityānanda Prabhu could catch Śrī Caitanya Mahāprabhu, but the ecstatic mood of the Lord would not stop. At the same time, kīrtana could not be continued.

Madhya TEXT 14.238

bhaṅgi kari' svarūpa sabāra śrama jānāila

bhakta-gaṇera śrama dekhi' prabhura bāhya haila //CC Madhya, 14.238//

SYNONYMS

bhaṅgi kari'-showing an indication; svarūpa—Svarūpa Dāmodara; sabāra—of everyone; śrama—the fatigue; jānāila—made known; bhakta-gaṇera—of the devotees; śrama—the fatigue; dekhi'-seeing; prabhura—Śrī Caitanya Mahāprabhu; bāhya haila—become externally conscious.

TRANSLATION

Svarūpa Dāmodara then informed the Lord that all the devotees were fatigued. Seeing this situation, Śrī Caitanya Mahāprabhu came to His external senses.

Madhya TEXT 14.239

saba bhakta lañā prabhu gelā puṣpodyāne

viśrāma kariyā kailā mādhyāhnika snāne //CC Madhya, 14.239//

SYNONYMS

saba bhakta lañā—with all the devotees; prabhu—Śrī Caitanya Mahāprabhu;

gelā—went; puṣpa-udyāne—in the flower garden; viśrāma kariyā—resting; kailā—performed; mādhyāhnikā snāne—bath in the afternoon.

TRANSLATION

Śrī Caitanya Mahāprabhu then entered the flower garden with all His devotees. After resting there for some time, He finished His afternoon bath.

Madhya TEXT 14.240

jagannāthera prasāda āila bahu upahāra

lakṣmīra prasāda āila vividha prakāra //CC Madhya, 14.240//

SYNONYMS

jagannāthera prasāda—the prasāda offered to Jagannātha; āila—arrived; bahu—many; upahāra—offerings; lakṣmīra prasāda—food offered to Lakṣmīdevī; āila—arrived; vividha prakāra—all varieties.

TRANSLATION

Then there arrived in large quantities a variety of food that had been offered to Śrī Jagannātha and a variety that had been offered to the goddess of fortune.

Madhya TEXT 14.241

sabā lañā nānā-raṅge karilā bhojana

sandhyā snāna kari' kaila jagannātha daraśana //CC Madhya, 14.241//

SYNONYMS

sabā lañā—with all the devotees; nānā-raṅge—in great jubilation; karilā bhojana—took the prasāda; sandhyā snāna kari'-after taking an evening bath; kaila—made; jagannātha daraśana—visit to Lord Jagannātha.

TRANSLATION

Śrī Caitanya Mahāprabhu finished His afternoon lunch, and after His evening bath, He went to see Lord Jagannātha.

Madhya TEXT 14.242

jagannātha dekhi' karena nartana-kīrtana

narendre jala-krīḍā kare lañā bhakta-gaṇa //CC Madhya, 14.242//

SYNONYMS

jagannātha—Lord Jagannātha; dekhi'-after seeing; karena—performs; nartana-kīrtana—chanting and dancing; narendre—in the lake known as Narendrasarovara; jala-krīḍā—sporting in the water; kare—performs; lañā bhakta-gaṇa—with the devotees.

TRANSLATION

As soon as He saw Lord Jagannātha, Śrī Caitanya Mahāprabhu began to chant and dance. Afterward, accompanied by His devotees, the Lord enjoyed sporting in the lake called Nendra-sarovara.

Madhya TEXT 14.243

udyāne āsiyā kaila vana-bhojana

ei-mata krīḍā kaila prabhu aṣṭa-dina //CC Madhya, 14.243//

SYNONYMS

udyāne—to the garden; āsiyā—coming; kaila—performed; vana-bhojana—picnic in the forest; ei-mata—in this way; krīḍā—pastimes; kaila—performed; prabhu—Lord Śrī Caitanya Mahāprabhu; aṣṭa-dina—constantly for eight days.

TRANSLATION

Then, entering the flower garden, Śrī Caitanya Mahāprabhu took His meal. In this way He continuously performed all kinds of pastimes for eight days.

Madhya TEXT 14.244

āra dine jagannāthera bhitara-vijaya

rathe caḍi' jagannātha cale nijālaya //CC Madhya, 14.244//

SYNONYMS

āra dine—on the next day; jagannāthera—of Lord Jagannātha; bhitara-vijaya—coming out from inside the temple; rathe caḍi'-riding on the car; jagannātha—

Lord Jagannātha; cale—returns; nija-ālaya—to His own home.

TRANSLATION

The next day Lord Jagannātha came out from the temple and, riding on the car, returned to His own abode.

Madhya TEXT 14.245

pūrvavat kaila prabhu lañā bhakta-gaṇa

parama ānande karena nartana-kīrtana //CC Madhya, 14.245//

SYNONYMS

pūrva-vat—as previously; kaila—did; prabhu—Śrī Caitanya Mahāprabhu; lañā—taking; bhakta-gaṇa—all the devotees; parama ānande—in great pleasure; karena—performs; nartana-kīrtana—chanting and dancing.

TRANSLATION

As previously, Śrī Caitanya Mahāprabhu and His devotees again chanted and danced with great pleasure.

Madhya TEXT 14.246

jagannāthera punaḥ pāṇḍu-vijaya ha-ila

eka guṭi paṭṭa-ḍorī tānhā ṭuṭi' gela //CC Madhya, 14.246//

SYNONYMS

jagannāthera—of Lord Jagannātha; punaḥ—again; pāṇḍu-vijaya—the function of carrying the Lord; ha-ila—there was; eka guṭi—one bunch; paṭṭa-ḍorī—ropes of silk; tānhā—there; ṭuṭi' gela—broke.

TRANSLATION

During the Pāṇḍu-vijaya, Lord Jagannātha was carried, and while He was being carried, a bunch of silken ropes broke.

Madhya TEXT 14.247

pāṇḍu-vijayera tuli phāṭi-phuṭi yāya

jagannāthera bhare tulā uḍiyā palāya //CC Madhya, 14.247//

SYNONYMS

pāṇḍu-vijayera—of the ceremony of Pāṇḍu-vijaya; tuli—batches of cotton; phāṭi-phuṭi yāya—become broken; jagannāthera bhare—by the weight of Lord Jagannātha; tulā—the cotton; uḍiyā palāya—floats in the air.

TRANSLATION

When the Jagannātha Deity is carried, at intervals He is placed on cotton pads. When the ropes broke, the cotton pads also broke due to the weight of Lord Jagannātha, and the cotton floated in the air.

Madhya TEXT 14.248

kulīna-grāmī rāmānanda, satyarāja khāṇna

tānre ājñā dila prabhu kariyā sammāna //CC Madhya, 14.248//

SYNONYMS

kulīna-grāmī—the inhabitants of the village known as Kulīna-grāma; rāmānanda—Rāmānanda; satyarāja khāṇna—Satyarāja Khān; tānre—to them; ājñā dila—gave an order; prabhu—Śrī Caitanya Mahāprabhu; kariyā sammāna—showing great respect.

TRANSLATION

Rāmānanda and Satyarāja Khān were present from Kulīna-grāma, and Śrī Caitanya Mahāprabhu, with great respect, gave them the following orders.

Madhya TEXT 14.249

ei paṭṭa-ḍorīra tumi hao yajamāna

prati-vatsara ānibe 'ḍorī' kariyā nirmāṇa //CC Madhya, 14.249//

SYNONYMS

ei paṭṭa-ḍorīra—of these paṭṭa-ḍorīs, silken ropes; tumi—you; hao—become; yajamāna—the worshipers; prati-vatsara—every year; ānibe—you must bring; ḍorī—ropes; kariyā nirmāṇa—manufacturing.

TRANSLATION

Śrī Caitanya Mahāprabhu ordered Rāmānanda and Satyarāja Khān to become the worshipers of these ropes and every year bring silken ropes from their village.

PURPORT

It is understood that silken rope was being manufactured by the local inhabitants of Kulīna-grāma; therefore Śrī Caitanya Mahāprabhu asked Rāmānanda Vasu and Satyarāja Khān to get ropes every year for Lord Jagannātha's service.

Madhya TEXT 14.250

eta bali' dila tānre chiṇḍā paṭṭa-ḍorī

ihā dekhi' karibe ḍorī ati dṛḍha kari' //CC Madhya, 14.250//

SYNONYMS

eta bali'-saying this; dila—delivered; tānre—to them; chiṇḍā—broken; paṭṭa-ḍorī—silken ropes; ihā dekhi'-seeing this; karibe—you must make; ḍorī—the ropes; ati—very much; dṛḍha kari'-making strong.

TRANSLATION

After telling them this, Śrī Caitanya Mahāprabhu showed them the broken silken ropes, saying, "Just look at this sample. You must make ropes that are much stronger."

Madhya TEXT 14.251

ei paṭṭa-ḍorīte haya 'śeṣa'-adhiṣṭhāna

daśa-mūrti hañā yeñho seve bhagavān //CC Madhya, 14.251//

SYNONYMS

ei paṭṭa-ḍorīte—in this rope; haya—there is; śeṣa-adhiṣṭhāna—the abode of Śeṣa Nāga; daśa-mūrti hañā—expanding into ten forms; yeñho—who; seve—worships; bhagavān—the Supreme Personality of Godhead.

TRANSLATION

Śrī Caitanya Mahāprabhu then informed Rāmānanda and Satyarāja Khān that

this rope was the abode of Lord Śeṣa, who expands Himself into ten forms and serves the Supreme Personality of Godhead.

PURPORT

For a description of Śeṣa Nāga, refer to Ādi-līlā (5.123-124).

Madhya TEXT 14.252

bhāgyavān satyarāja vasu rāmānanda

sevā-ājñā pāñā haila parama-ānanda //CC Madhya, 14.252//

SYNONYMS

bhāgyavān—very fortunate; satyarāja—Satyarāja; vasu rāmānanda—Rāmānanda Vasu; sevā-ājñā—order for service; pāñā—getting; haila—became; parama—supremely; ānanda—happy.

TRANSLATION

After receiving orders from the Lord for the rendering of service, the fortunate Satyarāja and Rāmānanda Vasu were highly pleased.

Madhya TEXT 14.253

prati vatsara guṇḍicāte bhakta-gaṇa-saṅge

paṭṭa-ḍorī lañā āise ati baḍa raṅge //CC Madhya, 14.253//

SYNONYMS

prati vatsara—every year; guṇḍicāte—to the Guṇḍicā temple cleansing ceremony; bhakta-gaṇa-saṅge—with other devotees; paṭṭa-ḍorī—silken rope; lañā—taking; āise—came; ati—extremely; baḍa—great; raṅge—with pleasure.

TRANSLATION

Every year thereafter, when the Guṇḍicā temple was being cleansed, Satyarāja and Rāmānanda Vasu would come with other devotees and with great pleasure bring silken rope.

Madhya TEXT 14.254

tabe jagannātha yāi' vasilā simhāsane

mahāprabhu ghare āilā lañā bhakta-gaṇe //CC Madhya, 14.254//

SYNONYMS

tabe—thereafter; jagannātha—Lord Jagannātha; yāi'—going; vasilā—sat; simhāsane—on His throne; mahāprabhu—Śrī Caitanya Mahāprabhu; ghare—to His residence; āilā—went back; lañā—taking; bhakta-gaṇe—the devotees.

TRANSLATION

Thus Lord Jagannātha returned to His temple and sat on His throne while Śrī Caitanya Mahāprabhu returned to His residence with His devotees.

Madhya TEXT 14.255

ei-mata bhakta-gaṇe yātrā dekhāila

bhakta-gaṇa lañā vṛndāvana-keli kaila //CC Madhya, 14.255//

SYNONYMS

ei-mata—in this way; bhakta-gaṇe—to all the devotees; yātrā—the Ratha-yātrā festival; dekhāila—showed; bhakta-gaṇa—the devotees; lañā—with; vṛndāvana-keli—pastimes of Vṛndāvana; kaila—performed.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu showed the Ratha-yātrā ceremony to His devotees and performed the Vṛndāvana pastimes with them.

Madhya TEXT 14.256

caitanya-gosāñira līlā-ananta, apāra

'sahasra-vadana' yāra nāhi pāya pāra //CC Madhya, 14.256//

SYNONYMS

caitanya-gosāñira—of Lord Śrī Caitanya Mahāprabhu; līlā—the pastimes; ananta—unlimited; apāra—without end; sahasra-vadana—Lord Śeṣa, who has thousands of hoods; yāra—of which; nāhi—not; pāya—gets; pāra—the limit.

TRANSLATION

The pastimes of Lord Caitanya are unlimited and endless. Even Sahasravādāna, Lord Śeṣa, cannot reach the limits of His pastimes.

Madhya TEXT 14.257

śrī-rūpa-raghunātha-pade yāra āśa

caitanya-caritāmṛta kahe kṛṣṇadāsa //CC Madhya, 14.257//

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; raghunātha—Śrīla Raghunātha dāsa Gosvāmī; pade—at the lotus feet; yāra—whose; āśa—expectation; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; kṛṣṇadāsa—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedānta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Fourteenth Chapter, describing the Herā-pañcamī-yātrā.

Chapter 15 The Lord Accepts Prasāda at the House of Sārvabhauma Bhaṭṭācārya

The following summary of this chapter is given by Śrīla Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya. After the Ratha-yātrā festival, Śrī Advaita Ācārya Prabhu worshiped Śrī Caitanya Mahāprabhu with flowers and tulasī. Śrī Caitanya Mahāprabhu, in return, worshiped Advaita Ācārya with the flowers and tulasī that remained on the offered plate and said a mantra, yo 'si so 'si ("What You are, You are"). Then Advaita Ācārya Prabhu invited Śrī Caitanya Mahāprabhu for prasāda. When Lord Śrī Caitanya Mahāprabhu and His devotees performed the Nandotsava ceremony, the Lord personally dressed Himself as a cowherd boy. Thus the ceremony was very jubilant. Then the Lord and His devotees observed Vijayādaśamī, the day of victory when Lord Rāmacandra conquered Laṅkā. The devotees all became soldiers of Lord Rāmacandra, and Śrī Caitanya Mahāprabhu, in the ecstasy of Hanumān, manifested various transcendently blissful activities. Thereafter, the Lord and His devotees

observed various other ceremonies.

Śrī Caitanya Mahāprabhu then asked all the devotees to return to Bengal. Lord Śrī Caitanya Mahāprabhu sent Nityānanda Prabhu to Bengal for preaching and also sent Rāmadāsa, Gadādhara dāsa and several other devotees with Him. Then Śrī Caitanya Mahāprabhu, with great humility, sent some Jagannātha prasāda and a cloth from Lord Jagannātha to His mother through Śrīvāsa Ṭhākura. When the Lord bade farewell to Rāghava Paṇḍita, Vāsudeva Datta, the residents of Kulīnagrāma and other devotees, He praised them for their transcendental qualities. Rāmānanda Vasu and Satyarāja Khān asked some questions, and Lord Śrī Caitanya Mahāprabhu instructed them that all householder devotees must engage themselves in the service of Vaiṣṇavas exclusively devoted to chanting the holy name of the Lord. He also directed the Vaiṣṇavas from Khaṇḍa, instructed Sārvabhauma Bhaṭṭācārya and Vidyā-vācaspati, and praised Murāri Gupta for his firm faith in the lotus feet of Lord Rāmacandra. Considering the humble prayer of Vāsudeva Datta, He established that Lord Śrī Kṛṣṇa is qualified to deliver all the conditioned souls.

Thereafter, when Śrī Caitanya Mahāprabhu was accepting prasāda at the house of Sārvabhauma Bhaṭṭācārya, Sārvabhauma's son-in-law, Amogha, created trouble in the family with his criticisms. The following morning, he was attacked by the disease of visūcikā (cholera). Lord Śrī Caitanya Mahāprabhu very kindly saved him from death and enlivened him in chanting the holy name of Lord Kṛṣṇa.

Madhya TEXT 15.1

sārvabhauma-grhe bhuñjan

sva-nindakam amoghakam

aṅgīkurvan sphuṭām cakre

gaurāḥ svām bhakta-vaśyatām //CC Madhya, 15.1//

SYNONYMS

sārvabhauma-grhe—at the house of Sārvabhauma Bhaṭṭācārya; bhuñjan—while eating; sva-nindakam—a person who was criticizing Him; amoghakam—named Amogha; aṅgīkurvan—accepting; sphuṭām—manifested; cakre—made; gaurāḥ—Lord Śrī Caitanya Mahāprabhu; svām—His; bhakta-vaśyatām—obligation to His devotees.

TRANSLATION

While Śrī Caitanya Mahāprabhu was accepting prasāda at the house of Sārvabhauma Bhaṭṭācārya, Amogha criticized Him. At that time the Lord also showed how much He was obliged to His devotees.

Madhya TEXT 15.2

jaya jaya śrī-caitanya jaya nityānanda

jayādvaita-candra jaya gaura-bhakta-vṛnda //CC Madhya, 15.2//

SYNONYMS

jaya jaya—all glories; śrī-caitanya—to Lord Caitanya Mahāprabhu; jaya—all glories; nityānanda—unto Nityānanda Prabhu; jaya advaita-candra—all glories to Advaita Prabhu; jaya—all glories; gaura-bhakta-vṛnda—to the devotees of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda Prabhu! All glories to Advaitacandra! And all glories to all the devotees of Lord Caitanya!

Madhya TEXT 15.3

jaya śrī-caitanya-caritāmṛta-śrotā-gaṇa

caitanya-caritāmṛta--yāñra prāṇa-dhana //CC Madhya, 15.3//

SYNONYMS

jaya—all glories; śrī-caitanya-caritāmṛta-śrotā-gaṇa—to the listeners of Śrī Caitanya-caritāmṛta; caitanya-caritāmṛta—Caitanya-caritāmṛta; yāñra—of whom; prāṇa-dhana—the life and soul.

TRANSLATION

All glories to the listeners of Śrī Caitanya-caritāmṛta who have accepted it as their life and soul.

Madhya TEXT 15.4

ei-mata mahāprabhu bhakta-gaṇa-saṅge

nīlācale rahi' kare nṛtya-gīta-raṅge //CC Madhya, 15.4//

SYNONYMS

ei-mata—in this way; mahāprabhu—Śrī Caitanya Mahāprabhu; bhakta-gaṇa-saṅge—with His devotees; nīlācale rahi'-staying at Nīlācala, Jagannātha Purī; kare—performs; nṛtya-gīta-raṅge—chanting and dancing with great pleasure.

TRANSLATION

While Śrī Caitanya Mahāprabhu stayed at Jagannātha Purī, He constantly enjoyed chanting and dancing with His devotees.

Madhya TEXT 15.5

prathamāvasare jagannātha-daraśana

nṛtya-gīta kare daṇḍa-paraṇāma, stavana //CC Madhya, 15.5//

SYNONYMS

prathama-avasare—in the beginning; jagannātha-daraśana—seeing the Deity of Lord Jagannātha; nṛtya-gīta kare—performs chanting and dancing; daṇḍa-paraṇāma—offering obeisances; stavana—offering prayers.

TRANSLATION

In the beginning, Śrī Caitanya Mahāprabhu saw the Deity of Lord Jagannātha in the temple. He offered Him obeisances and prayers and danced and sang before Him.

Madhya TEXT 15.6

'upala-bhoga' lāgile kare bāhire vijaya

haridāsa mili' āise āpana nilaya //CC Madhya, 15.6//

SYNONYMS

upala-bhoga lāgile—when there is an offering of food known as upala-bhoga; kare bāhire vijaya—He remains outside; haridāsa mili'-meeting Haridāsa Ṭhākura; āise—comes back; āpana nilaya—to His residence.

TRANSLATION

After visiting the temple, Śrī Caitanya Mahāprabhu would remain outside during the upala-bhoga offering. He would then go meet Haridāsa Ṭhākura and return to His residence.

PURPORT

At noon, when there was an upala-bhoga offering in a place called bhoga-var dhana-khaṇḍa, Śrī Caitanya Mahāprabhu would go outside the temple. Before going outside, He used to stand near the Garuḍa-stambha column and offer His obeisances and prayers. Afterwards, the Lord would visit Siddha-bakula, where Haridāsa Ṭhākura lived. After visiting with Haridāsa Ṭhākura, the Lord would return to His own place at the abode of Kāśī Mīśra.

Madhya TEXT 15.7

ghare vasi' kare prabhu nāma saṅkīrtana

advaita āsiyā kare prabhura pūjana //CC Madhya, 15.7//

SYNONYMS

ghare vasi'-sitting in His room; kare—performs; prabhu—Lord Śrī Caitanya Mahāprabhu; nāma saṅkīrtana—chanting on beads; advaita—Advaita Ācārya; āsiyā—coming; kare—performs; prabhura pūjana—worship of the Lord.

TRANSLATION

Sitting in His room, Śrī Caitanya Mahāprabhu would chant on His beads, and Advaita Prabhu would come there to worship the Lord.

Madhya TEXT 15.8

sugandhi-salile dena pādya, ācamana

sarvāṅge lepaye prabhura sugandhi candana //CC Madhya, 15.8//

SYNONYMS

su-gandhi-salile—with scented water; dena—offers; pādya—water for washing the feet; ācamana—washing the mouth; sarva-aṅge—all over the body; lepaye—smears; prabhura—of the Lord; su-gandhi candana—fragrant sandalwood pulp.

TRANSLATION

While worshiping Śrī Caitanya Mahāprabhu, Advaita Ācārya would offer Him scented water to wash His mouth and feet. Then Advaita Ācārya would smear very fragrant sandalwood pulp all over His body.

Madhya TEXT 15.9

gale mālā dena, māthāya tulasī-mañjarī

yoḍa-hāte stuti kare pade namaskari' //CC Madhya, 15.9//

SYNONYMS

gale—on the neck; mālā—garland; dena—offers; māthāya—on the head; tulasī-mañjarī—flowers of tulasī; yoḍa-hāte—with folded hands; stuti kare—offers prayers; pade—unto the lotus feet; namaskari'-offering obeisances.

TRANSLATION

Śrī Advaita Prabhu would also place a flower garland around the Lord's neck and tulasī flowers [mañjarīs] on His head. Then, with folded hands, Advaita Ācārya would offer obeisances and prayers unto the Lord.

Madhya TEXT 15.10

pūjā-pātre puṣpa-tulasī śeṣa ye āchila

sei saba lañā prabhu ācārye pūjila //CC Madhya, 15.10//

SYNONYMS

pūjā-pātre—on the dish that holds flowers and tulasī; puṣpa-tulasī—flowers and tulasī; śeṣa—remaining; ye āchila—whatever there were; sei saba—all of them; lañā—taking; prabhu—Śrī Caitanya Mahāprabhu; ācārye pūjila—worshiped Advaita Ācārya.

TRANSLATION

After being worshiped by Advaita Ācārya, Śrī Caitanya Mahāprabhu would take the dish containing flowers and tulasī and, with whatever paraphernalia remained, would also worship Advaita Ācārya.

Madhya TEXT 15.11

"yo 'si so 'si namo 'stu te" ei mantra paḍe

mukha-vāḍya kari' prabhu hāsāya ācāryere //CC Madhya, 15.11//

SYNONYMS

yaḥ asi—whatever You are; saḥ asi—so You are; namaḥ astu te—I offer My respects unto You; ei mantra paḍe—chants this mantra; mukha-vāḍya kari'-making a sound within the mouth; prabhu—Lord Śrī Caitanya Mahāprabhu; hāsāya—causes to laugh; ācāryere—Advaita Ācārya.

TRANSLATION

Śrī Caitanya Mahāprabhu would worship Advaita Ācārya by chanting the mantra, "Whatever You are, You are-but I offer My respects unto You." In addition, the Lord would make some sounds within His mouth that would make Advaita Ācārya laugh.

Madhya TEXT 15.12

ei-mata anyonye karena namaskāra

prabhure nimantraṇa kare ācārya bāra bāra //CC Madhya, 15.12//

SYNONYMS

ei-mata—in this way; anyonye—to one another; karena—offer; namaskāra—obeisances; prabhure—unto Lord Caitanya Mahāprabhu; nimantraṇa—invitation; kare—does; ācārya—Advaita Ācārya; bāra bāra—again and again.

TRANSLATION

In this way both Advaita Ācārya and Śrī Caitanya Mahāprabhu would offer Their respectful obeisances unto one another. Then Advaita Ācārya would extend invitations to Śrī Caitanya Mahāprabhu again and again.

Madhya TEXT 15.13

ācāryera nimantraṇa--āścārya-kathana

vistāri' varṇiyāchena dāsa-vṛndāvana //CC Madhya, 15.13//

SYNONYMS

ācāryera nimantraṇa—the invitation of Advaita Ācārya; āścarya-kathana—wonderful story; vistāri'-very vividly; varṇiyāchena—described; dāsa-vṛndāvana—Vṛndāvana dāsa Ṭhākura.

TRANSLATION

Indeed, Śrī Advaita Ācārya's invitation is another wonderful story. It has been very vividly described by Vṛndāvana dāsa Ṭhākura.

Madhya TEXT 15.14

punarukti haya, tāhā nā kailuṇ varṇana

āra bhakta-gaṇa kare prabhure nimantraṇa //CC Madhya, 15.14//

SYNONYMS

punaḥ-ukti—reputation; haya—there is; tāhā—that; nā—not; kailuṇ—I have done; varṇana—description; āra bhakta-gaṇa—other devotees; kare—do; prabhure—unto Lord Caitanya Mahāprabhu; nimantraṇa—invitation.

TRANSLATION

Since Advaita Ācārya's invitation has been described by Vṛndāvana dāsa Ṭhākura, I shall not repeat the story. However, I shall say that other devotees also extended invitations to Śrī Caitanya Mahāprabhu.

Madhya TEXT 15.15

eka eka dina eka eka bhakta-gr̥he mahotsava

prabhu-saṅge tāhāṇ bhojana kare bhakta saba //CC Madhya, 15.15//

SYNONYMS

eka eka dina—each and every day; eka eka bhakta-gr̥he—in the house of one devotee after another; mahotsava—festival; prabhu-saṅge—with Lord Śrī Caitanya Mahāprabhu; tāhāṇ—there; bhojana—lunch; kare—accept; bhakta—devotees; saba—all.

TRANSLATION

Every day one devotee after another would invite Śrī Caitanya Mahāprabhu and the other devotees to lunch and would also hold a festival.

Madhya TEXT 15.16

cāri-māsa rahilā sabe mahāprabhu-saṅge

jagannāthera nānā yātrā dekhe mahā-raṅge //CC Madhya, 15.16//

SYNONYMS

cāri-māsa—four months; rahilā—remain; sabe—all the devotees; mahāprabhu-saṅge—with Lord Caitanya Mahāprabhu; jagannāthera—of Lord Jagannātha; nānā yātrā—many festivals; dekhe—they see; mahā-raṅge—with great pleasure.

TRANSLATION

All the devotees remained at Jagannātha Purī for four continuous months, and they observed all Lord Jagannātha's festivals with great pleasure.

Madhya TEXT 15.17

kṛṣṇa-janma-yātrā-dine nanda-mahotsava

gopa-veśa hailā prabhu lañā bhakta saba //CC Madhya, 15.17//

SYNONYMS

kṛṣṇa-janma-yātrā—observance of the birth of Lord Kṛṣṇa; dine—on the day of; nanda-mahotsava—the festival observed by Nanda Mahārāja, the father of Kṛṣṇa; gopa-veśa hailā—dressed Himself as a cowherd boy; prabhu—Śrī Caitanya Mahāprabhu; lañā—taking; bhakta saba—all the devotees.

TRANSLATION

The devotees also celebrated the festival of Janmāṣṭamī, Kṛṣṇa's birthday, which is also called Nanda-mahotsava, the festival of Nanda Mahārāja. At that time Śrī Caitanya Mahāprabhu and His devotees dressed themselves as cowherd boys.

Madhya TEXT 15.18

dadhi-dugdha-bhāra sabe nija-skandhe kari'

mahotsava-sthāne āilā bali 'hari' 'hari' //CC Madhya, 15.18//

SYNONYMS

dadhi-dugdha—of milk and yogurt; bhāra—carriers; sabe—all of them; nija-

skandhe—on their shoulders; kari'-keeping; mahotsava-sthāne—to the place of the festival; āilā—came; bali hari hari—chanting Hari, Hari.

TRANSLATION

Having dressed up like cowherd boys, all the devotees carried pots of milk and yogurt balanced on rods over their shoulders. Thus they all arrived at the festival grounds chanting the holy name of Hari.

Madhya TEXT 15.19

kānāñi-khuṭiyā āchena 'nanda'-veśa dhari'

jagannātha-māhāti hañāchena 'vrajeśvarī' //CC Madhya, 15.19//

SYNONYMS

kānāñi-khuṭiyā—Kānāñi Khuṭiyā; āchena—is; nanda-veśa dhari'-in the dress of Nanda Mahārāja; jagannātha-māhāti—Jagannātha Māhāti; hañāchena—was; vrajeśvarī—mother Yaśodā.

TRANSLATION

Kānāñi Khuṭiyā dressed himself like Nanda Mahārāja, and Jagannātha Māhāti dressed himself as mother Yaśodā.

Madhya TEXT 15.20

āpane pratāparudra, āra miśra-kāśī

sārvabhauma, āra paḍichā-pātra tulasī //CC Madhya, 15.20//

SYNONYMS

āpane pratāparudra—personally King Pratāparudra; āra—and; miśra-kāśī—Kāśī Miśra; sārvabhauma—Sārvabhauma Bhaṭṭācārya; āra—and; paḍichā-pātra tulasī—Paḍichāpātra Tulasī, the temple superintendent.

TRANSLATION

At that time, King Pratāparudra was also personally present with Kāśī Miśra, Sārvabhauma Bhaṭṭācārya and Tulasī Paḍichāpātra.

Madhya TEXT 15.21

inhā-sabā lañā prabhu kare nṛtya-raṅga

dadhi-dugdha haridrā-jale bhare sabāra aṅga //CC Madhya, 15.21//

SYNONYMS

inhā-sabā lañā—taking all of them; prabhu—Lord Caitanya Mahāprabhu; kare nṛtya-raṅga—performed dancing in jubilation; dadhi—yogurt; dugdha—milk; haridrā—turmeric; jale—with water; bhare—covered; sabāra—of all of them; aṅga—bodies.

TRANSLATION

As usual, Śrī Caitanya Mahāprabhu danced jubilantly. Everyone was covered with milk, yogurt and yellow turmeric water.

Madhya TEXT 15.22

advaita kahe,--satya kahi, nā kariha kopa

laguḍa phirāite pāra, tabe jāni gopa //CC Madhya, 15.22//

SYNONYMS

advaita kahe—Advaita Ācārya says; satya kahi—I speak the truth; nā kariha kopa—please do not be angry; laguḍa—stick, staff; phirāite pāra—if You can wheel around; tabe jāni—then I shall understand; gopa—cowherd boy.

TRANSLATION

It was at this time that Śrīla Advaita Ācārya said, "Please do not be angry. I speak the truth. I shall know whether You are a cowherd boy only if You can wheel this rod about."

Madhya TEXT 15.23

tabe laguḍa lañā prabhu phirāite lāgilā

bāra bāra ākāṣe pheli' luphiyā dharilā //CC Madhya, 15.23//

SYNONYMS

tabe—then; laguḍa—rod; lañā—taking; prabhu—Śrī Caitanya Mahāprabhu; phirāite lāgilā—began to wheel it around; bāra bāra—again and again; ākāṣe—in

the sky; pheli'-throwing; luphiyā—tossing; dharilā—He captured.

TRANSLATION

Accepting Advaita Ācārya's challenge, Śrī Caitanya Mahāprabhu took a big rod and began to wheel it around and around. Again and again He threw the rod into the sky and caught it when it fell.

Madhya TEXT 15.24

śirera upare, pṛṣṭhe, sammukhe, dui-pāśe

pāda-madhye phirāya laguḍa,--dekhi' loka hāse //CC Madhya, 15.24//

SYNONYMS

śirera upare—over the head; pṛṣṭhe—behind the back; sammukhe—in front; dui-pāśe—on the two sides; pāda-madhye—between the two legs; phirāya—wheels around; laguḍa—the rod; dekhi'-seeing; loka hāse—all the people began to laugh.

TRANSLATION

Śrī Caitanya Mahāprabhu wheeled and threw the rod, sometimes over His head, sometimes behind His back, sometimes in front of Him, sometimes to His side and sometimes between His legs. Indeed, all the people laughed to see this.

Madhya TEXT 15.25

alāta-cakrera prāya laguḍa phirāya

dekhi' sarva-loka-citte camatkāra pāya //CC Madhya, 15.25//

SYNONYMS

alāta-cakrera—the circle of a firebrand; prāya—like; laguḍa phirāya—wheels the rod; dekhi'-seeing; sarva-loka—all the people; citte—within the heart; camatkāra pāya—became very astonished.

TRANSLATION

When Śrī Caitanya Mahāprabhu whirled the rod in a circle like a firebrand, the heart of everyone who saw it was astonished.

Madhya TEXT 15.26

ei-mata nityānanda phirāya laguḍa

ke bujhibe tānhā dunhāra gopa-bhāva gūḍha //CC Madhya, 15.26//

SYNONYMS

ei-mata—in this way; nityānanda—Lord Nityānanda Prabhu; phirāya laguḍa—wheels a rod; ke—who; bujhibe—will understand; tānhā—there; dunhāra—of both of Them; gopa-bhāva—the ecstasy of the cowherd boys; gūḍha—very deep.

TRANSLATION

Nityānanda Prabhu also played at whirling the rod. Who can understand how They were ecstatically immersed in the deep emotions of the cowherd boys?

Madhya TEXT 15.27

pratāparudrera ājñāya paḍichā-tulasī

jagannāthera prasāda-vastra eka lañā āsi //CC Madhya, 15.27//

SYNONYMS

pratāparudrera—of King Pratāparudra; ājñāya—on the order; paḍichā-tulasī—the temple superintendent named Tulasī; jagannāthera—of Lord Jagannātha; prasāda-vastra—used cloth; eka—one; lañā—taking; āsi—came.

TRANSLATION

Following the orders of Mahārāja Pratāparudra, the temple superintendent named Tulasī brought one of Lord Jagannātha's used cloths.

Madhya TEXT 15.28

bahu-mūlya vastra prabhu-mastake bāndhila

ācāryādi prabhura gaṇere parāila //CC Madhya, 15.28//

SYNONYMS

bahu-mūlya—very valuable; vastra—cloth; prabhu-mastake—on the head of Śrī Caitanya Mahāprabhu; bāndhila—wrapped; ācārya-ādi—headed by Advaita

Ācārya; prabhura—of Śrī Caitanya Mahāprabhu; gaṇere—on the associates; parāila—put.

TRANSLATION

This valuable cloth was wrapped around the head of Śrī Caitanya Mahāprabhu. The other devotees, headed by Advaita Ācārya, also had cloths wrapped about their heads.

Madhya TEXT 15.29

kānāñi-khuṭiyā, jagannātha,--dui-jana

āveśe bilāila ghare chila yata dhana //CC Madhya, 15.29//

SYNONYMS

kānāñi-khuṭiyā—Kānāñi Khuṭiyā; jagannātha—Jagannātha Māhāti; dui-jana—two persons; āveśe—in ecstatic love; bilāila—distributed; ghare—at home; chila—was; yata—all; dhana—riches.

TRANSLATION

In ecstasy, Kānāñi Khuṭiyā, who was dressed as Nanda Mahārāja, and Jagannātha Māhāti, who was dressed as mother Yaśodā, distributed all the riches they had stocked at home.

Madhya TEXT 15.30

dekhi' mahāprabhu baḍa santoṣa pāilā

mātā-pitā-jñāne duñhe namaskāra kailā //CC Madhya, 15.30//

SYNONYMS

dekhi'-seeing; mahāprabhu—Śrī Caitanya Mahāprabhu; baḍa—very much; santoṣa—satisfaction; pāilā—felt; mātā-pitā-jñāne—accepting as father and mother; duñhe—unto both of them; namaskāra kailā—offered obeisances.

TRANSLATION

Śrī Caitanya Mahāprabhu was greatly satisfied to see this. Accepting them both as His father and mother, He offered them obeisances.

Madhya TEXT 15.31

parama-āveśe prabhu āilā nija-ghara

ei-mata līlā kare gaurāṅga-sundara //CC Madhya, 15.31//

SYNONYMS

parama-āveśe—in great ecstasy; prabhu—Śrī Caitanya Mahāprabhu; āilā—returned; nija-ghara—to His own residence; ei-mata—in this way; līlā—pastimes; kare—performed; gaurāṅga-sundara—Śrī Caitanya Mahāprabhu.

TRANSLATION

In great ecstasy, Śrī Caitanya Mahāprabhu returned to His residence. In this way, Śrī Caitanya Mahāprabhu, known as Gaurāṅga-sundara, performed various pastimes.

Madhya TEXT 15.32

vijayā-daśamī--laṅkā-vijayera dine

vānara-sainya kailā prabhu lañā bhakta-gaṇe //CC Madhya, 15.32//

SYNONYMS

vijayā—victory; daśamī—tenth day; laṅkā-vijayera dine—on the day celebrating the conquering of Laṅkā; vānara-sainya—monkey soldiers; kailā—arranged; prabhu—Śrī Caitanya Mahāprabhu; lañā bhakta-gaṇe—taking all the devotees.

TRANSLATION

On the victory day celebrating the conquest of Laṅkā—a day known as Vijayā-daśamī—Śrī Caitanya Mahāprabhu dressed up all His devotees like monkey soldiers.

Madhya TEXT 15.33

hanumān-āveśe prabhu vṛkṣa-śākhā lañā

laṅkā-gaḍe caḍi' phele gaḍa bhāṅgiyā //CC Madhya, 15.33//

SYNONYMS

hanumān-āveśe—in the emotion of being Hanumān; prabhu—Śrī Caitanya

Mahāprabhu; vṛkṣa-śākhā lañā—taking a large branch of a tree; laṅkā-gaḍe—on the Laṅkā fort; caḍi'-ascending; phele—breaks down; gaḍa—the fort; bhāṅgiyā—dismantling.

TRANSLATION

Displaying the emotions of Hanumān, Śrī Caitanya Mahāprabhu took up a large tree branch, and, mounting the walls of the Laṅkā fort, began to dismantle it.

Madhya TEXT 15.34

'kāhāñre rāvṇā' prabhu kahe krodhāveśe

jagan-mātā hare pāpī, mārimu savañse' //CC Madhya, 15.34//

SYNONYMS

kāhāñre rāvṇā—where is the rascal Rāvaṇa; prabhu—Śrī Caitanya Mahāprabhu; kahe—says; krodha-āveśe—in great anger; jagat-mātā—the mother of the universe; hare—kidnaps; pāpī—sinful; mārimu—I shall kill; sa-vañse—with all his family.

TRANSLATION

In the ecstasy of Hanumān, Śrī Caitanya Mahāprabhu angrily said, "Where is the rascal Rāvaṇa? He has kidnapped the universal mother, Sītā. Now I shall kill him and all his family."

Madhya TEXT 15.35

gosāñira āveśa dekhi' loke camatkāra

sarva-loka jaya' jaya' bale bāra bāra //CC Madhya, 15.35//

SYNONYMS

gosāñira—of Śrī Caitanya Mahāprabhu; āveśa—ecstasy; dekhi'-by seeing; loke—all people; camatkāra—astonished; sarva-loka—all people; jaya jaya—all glories; bale—speak; bāra bāra—again and again.

TRANSLATION

Everyone became very astonished to see the emotional ecstasy of Śrī Caitanya Mahāprabhu, and everyone began to chant, "All glories! All glories!" again and

again.

Madhya TEXT 15.36

ei-mata rāsa-yātrā, āra dīpāvalī

utthāna-dvādaśī-yātrā dekhilā sakali //CC Madhya, 15.36//

SYNONYMS

ei-mata—in this way; rāsa-yātrā—rāsa dancing of Lord Kṛṣṇa; āra—and; dīpāvalī—a row of lights, the day of Dīpāvalī; utthāna-dvādaśī-yātrā—the festival of Utthāna-dvādaśī; dekhilā sakali—participated in all of them.

TRANSLATION

Śrī Caitanya Mahāprabhu and His devotees participated in all the festivals known as Rāsa-yātrā, Dīpāvalī and Utthāna-dvādaśī.

PURPORT

The Dīpāvalī festival takes place on the dark-moon night in the month of Kārttika (October-November). The Rāsa-yātrā, or rāsa dancing of Kṛṣṇa, takes place on the full-moon night of the same month. Utthāna-dvādaśī takes place the day after Ekādaśī in the waxing fortnight of the moon in the same month. All the devotees of Śrī Caitanya Mahāprabhu participated in all these festivals.

Madhya TEXT 15.37

eka-dina mahāprabhu nityānande lañā

dui bhāi yukti kaila nibhṛte vasiyā //CC Madhya, 15.37//

SYNONYMS

eka-dina—one day; mahāprabhu—Śrī Caitanya Mahāprabhu; nityānande lañā—taking Lord Nityānanda Prabhu; dui bhāi—two brothers; yukti kaila—consulted; nibhṛte vasiyā—sitting in a solitary place.

TRANSLATION

One day the two brothers, Śrī Caitanya Mahāprabhu and Nityānanda Prabhu, consulted one another, sitting together in a solitary place.

Madhya TEXT 15.38

kibā yukti kaila duñhe, keha nāhi jāne

phale anumāna pāche kaila bhakta-gaṇe //CC Madhya, 15.38//

SYNONYMS

kibā yukti kaila—what consultation They had; duñhe—both of Them; keha nāhi jāne—no one knows; phale—by the result; anumāna—guess; pāche—later; kaila—did; bhakta-gaṇe—all the devotees.

TRANSLATION

No one could understand what the brothers discussed between Themselves, but later all the devotees could guess what the subject matter was.

Madhya TEXT 15.39

tabe mahāprabhu saba bhakte bolāila

gauḍa-deśe yāha sabe vidāya karila //CC Madhya, 15.39//

SYNONYMS

tabe mahāprabhu—thereafter Śrī Caitanya Mahāprabhu; saba—all; bhakte—the devotees; bolāila—called; gauḍa-deśe—to Bengal; yāha—return; sabe—all of you; vidāya karila—bade farewell.

TRANSLATION

Thereafter, Śrī Caitanya Mahāprabhu called for all the devotees and asked them to return to Bengal. In this way, He bade farewell to them.

Madhya TEXT 15.40

sabāre kahila prabhu--pratyabda āsiyā

guṇḍicā dekhiyā yābe āmāre miliyā //CC Madhya, 15.40//

SYNONYMS

sabāre—to all of them; kahila—said; prabhu—Śrī Caitanya Mahāprabhu; prati-abda—every year; āsiyā—coming; guṇḍicā—the function at the Guṇḍicā temple; dekhiyā—seeing; yābe—you should go; āmāre miliyā—after meeting Me.

TRANSLATION

Bidding farewell to all the devotees, Śrī Caitanya Mahāprabhu requested them to return to Jagannātha Purī every year to see Him and then see the cleansing of the Guṇḍicā temple.

Madhya TEXT 15.41

ācāryere ājñā dila kariyā sammāna

'ā-caṇḍāla ādi kṛṣṇa-bhakti dio dāna' //CC Madhya, 15.41//

SYNONYMS

ācāryere—unto Advaita Ācārya; ājñā dila—ordered; kariyā sammāna—with great respect; ā-caṇḍāla—even to the lowest of men, known as the caṇḍāla; ādi—beginning with; kṛṣṇa-bhakti—Kṛṣṇa consciousness, or devotional service to Lord Kṛṣṇa; dio—deliver; dāna—in charity.

TRANSLATION

With great respect, Śrī Caitanya Mahāprabhu requested Advaita Ācārya, "Give Kṛṣṇa consciousness, devotion to Kṛṣṇa, even to the lowest of men [caṇḍālas]."

PURPORT

This is Śrī Caitanya Mahāprabhu's order to all His devotees. Kṛṣṇa-bhakti, devotion to Kṛṣṇa, is open to everyone, even low-class men like caṇḍālas. One should follow this order in the disciplic succession stemming from Śrī Advaita and Nityānanda Prabhu and distribute Kṛṣṇa consciousness without discrimination throughout the world.

There are different kinds of men, beginning with the brāhmaṇa and going down to the lowest platform known as caṇḍāla. Whatever one's position, everyone in this Age of Kali needs to be enlightened in Kṛṣṇa consciousness. That is the greatest need of the day. Everyone is acutely feeling the pangs of material existence. Even in the ranks and files of the American Senate, the pinpricks of material existence are felt, so much so that April 30, 1974, was actually set aside as Prayer Day. Thus everyone is feeling the resultant pinpricks of Kali-yuga brought about by human society's indulging in illicit sex, meat-eating, gambling and intoxication. Now is the time for the members of the International Society for Krishna Consciousness to distribute kṛṣṇa-bhakti all over the world and thus

follow the orders of Śrī Caitanya Mahāprabhu. The Lord has ordered everyone to become a guru (Cc. Madhya 7.128): āmāra ājñāya guru hañā tāra' ei deśa. Everyone in every town and village should be enlightened by the instructions of Śrī Caitanya Mahāprabhu. Kṛṣṇa consciousness should be distributed to everyone indiscriminately. In this way, the entire world will be peaceful and happy, and everyone will glorify Śrī Caitanya Mahāprabhu, as He desires.

The word caṇḍāla actually refers to a dog-eater, who is considered the lowest of men. Even caṇḍālas can be enlightened in Kṛṣṇa consciousness due to Śrī Caitanya Mahāprabhu's benedictions. Kṛṣṇa-bhakti is not the monopoly of a certain caste. Everyone is eligible to receive this great benediction given by Śrī Caitanya Mahāprabhu. Everyone should be given a chance to receive it and be happy.

The word dāna, meaning "charity," is also significant in this verse. Whoever engages in the distribution of Kṛṣṇa consciousness is a charitable person. Professional men recite Śrīmad-Bhāgavatam and discuss kṛṣṇa-bhakti for an exchange of money. They cannot distribute such exalted transcendental property to everyone and anyone. Only pure devotees who have no motive other than serving Kṛṣṇa can give such transcendently valuable benedictions out of charity.

Madhya TEXT 15.42

nityānande ājñā dila,--'yāha gauḍa-deśe

anargala prema-bhakti kariha prakāśe //CC Madhya, 15.42//

SYNONYMS

nityānande—unto Nityānanda Prabhu; ājñā dila—Lord Śrī Caitanya Mahāprabhu ordered; yāha gauḍa-deśe—go to Gauḍa-deśa (Bengal); anargala—without restriction; prema-bhakti—devotional service in love of Godhead; kariha prakāśe—manifest.

TRANSLATION

Śrī Caitanya Mahāprabhu ordered Nityānanda Prabhu, "Go to Bengal and, without restriction, manifest devotional service to the Lord, Kṛṣṇa consciousness."

PURPORT

Śrī Caitanya Mahāprabhu thus ordered Nityānanda Prabhu to deliver all the Bengalis to devotional service. In Bhagavad-gītā (9.32) it is said:

mām hi pārtha vyapāśritya

ye 'pi syuḥ pāpa-yonayaḥ

striyo vaiśyās tathā śūdrās

te 'pi yānti parām gatim

"O son of Pṛthā, those who take shelter in Me, though they be of lower birth—women, vaiśyas [merchants], as well as śūdras [workers]—can approach the supreme destination." Whoever takes to Kṛṣṇa consciousness and follows the regulative principles can return home, back to Godhead.

In his Anubhāṣya, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura writes: "There is a class of so-called devotees called prākṛta-sahajiyās who think that Nityānanda Prabhu is an ordinary human being. They have spread the news that Śrī Caitanya Mahāprabhu ordered Nityānanda Prabhu to return to Bengal from Orissa just to marry and beget children. This is certainly a great offense against Nityānanda Prabhu."

Such an offense is called pāṣaṇḍa-buddhi, or an atheistic remark. Offenders consider Nityānanda Prabhu to be like one of them, an ordinary human being. They do not know of Nityānanda Prabhu's identity with the viṣṇu-tattva. Thinking Nityānanda Prabhu to be an ordinary human being is the business of mental speculators known as kuṇapātma-vādīs. These people accept the material body, which is a bag of three material elements (kuṇape tri-dhātuke), as themselves. They think that Nityānanda Prabhu's body was similarly material and that it was meant for sense gratification. Whoever thinks in this way is a candidate for the darkest regions of hell. Those who hanker after women and money, who are self-interested and have the mentality of merchants, can certainly discover many things with their fertile brains and speak against the authorized revealed scriptures. They also engage in some moneymaking businesses to cheat innocent people, and they try to support their business programs by making such offensive statements. Actually Nityānanda Prabhu, being the expansion of Śrī Caitanya Mahāprabhu, is the most munificent incarnation. No one should consider Him an ordinary human being or an entity like the prajāpatīs, who were ordered by Brahmā to increase generation. Nityānanda Prabhu should not be considered instrumental for sense gratification.

Although professional so-called preachers support this, such statements are not found in any authorized revealed scriptures. Actually there is no support for these statements made by sahajiyās or other professional distributors of kṛṣṇa-bhakti.

Madhya TEXT 15.43

rāma-dāsa, gadādhara ādi kata jane

tomāra sahāya lāgi' dilu tomāra sane //CC Madhya, 15.43//

SYNONYMS

rāma-dāsa—Rāmadāsa; gadādhara—Gadādhara dāsa; ādi—and others; kata jane—some people; tomāra—Your; sahāya—assistants; lāgi'-as; dilu—I give; tomāra sane—with You.

TRANSLATION

Nityānanda Prabhu was given assistants like Rāmadāsa, Gadādhara dāsa and several others. Śrī Caitanya Mahāprabhu said, "I give them to You to assist You.

Madhya TEXT 15.44

madhye madhye āmi tomāra nikaṭa yāiba

alakṣite rahi' tomāra nṛtya dekhiba' //CC Madhya, 15.44//

SYNONYMS

madhye madhye—at intervals; āmi—I; tomāra nikaṭa—near You; yāiba—shall go; alakṣite rahi'-keeping invisible; tomāra nṛtya—Your dancing; dekhiba—I shall see.

TRANSLATION

"I shall also go to see You at intervals. Keeping Myself invisible, I shall watch You dance."

Madhya TEXT 15.45

śrīvāsa-pañḍite prabhu kari' āliṅgana

kaṇṭhe dhari' kahe tānre madhura vacana //CC Madhya, 15.45//

SYNONYMS

śrīvāsa-pañḍite—unto Śrīvāsa Paṇḍita; prabhu—Lord Śrī Caitanya Mahāprabhu; kari'-doing; ālīṅgana—embracing; kaṇṭhe dhari'-catching his neck; kahe—says; tāñre—unto him; madhura vacana—sweet words.

TRANSLATION

Śrī Caitanya Mahāprabhu then embraced Śrīvāsa Paṇḍita and, with His arm about his neck, began to speak to him in sweet words.

Madhya TEXT 15.46

tomāra ghare kīrtane āmi nitya nāciba

tumi dekhā pābe, āra keha nā dekhiba //CC Madhya, 15.46//

SYNONYMS

tomāra ghare—in your house; kīrtane—in the performance of congregational chanting; āmi—I; nitya—daily; nāciba—shall dance; tumi—you; dekhā pābe—will be able to see; āra—else; keha—anyone; nā dekhiba—will not see.

TRANSLATION

Śrī Caitanya Mahāprabhu requested Śrīvāsa Ṭhākura, "Perform congregational chanting daily, and be assured that I shall also dance in your presence. You will be able to see this dancing, but not others.

Madhya TEXT 15.47

ei vastra mātāke diha', ei saba prasāda

daṇḍavat kari' āmāra kṣamāiha aparādha //CC Madhya, 15.47//

SYNONYMS

ei vastra—this cloth; mātāke diha'-deliver to My mother, Śacīdevī; ei saba prasāda—all these remnants of the food of Jagannātha; daṇḍavat kari'-offering obeisances; āmāra—My; kṣamāiha—cause to be excused; aparādha—offenses.

TRANSLATION

"Take this prasāda of Lord Jagannātha's and this cloth and deliver them to My

mother, Śacīdevī. After offering her obeisances, please request her to excuse My offenses.

Madhya TEXT 15.48

tānra sevā chāḍi' āmi kariyāchi sannyāsa

dharma nahe, kari āmi nija dharma-nāśa //CC Madhya, 15.48//

SYNONYMS

tānra sevā chāḍi'-giving up her service; āmi—I; kariyāchi—accepted; sannyāsa—the renounced order of life; dharma nahe—it is not My religion; kari—perform; āmi—I; nija dharma-nāśa—destruction of My religious principles.

TRANSLATION

"I have given up the service of My mother and have accepted the sannyāsa order. Actually I should not have done this, for by so doing, I have destroyed My religious principles.

Madhya TEXT 15.49

tānra prema-vaśa āmi, tānra sevā--dharma

tāhā chāḍi' kariyāchi vātulera karma //CC Madhya, 15.49//

SYNONYMS

tānra prema-vaśa—subordinate to her love; āmi—I; tānra sevā—her service; dharma—My religion; tāhā chāḍi'-giving up that; kariyāchi—I performed; vātulera karma—the acts of a madman.

TRANSLATION

"I am subordinate to the love of My mother, and it is My duty to serve her in return. Instead of doing so, I have accepted this renounced order. Certainly this is the act of a madman.

Madhya TEXT 15.50

vātula bālakera mātā nāhi laya doṣa

ei jāni' mātā more nā karaya roṣa //CC Madhya, 15.50//

SYNONYMS

vātula bālakera—of a mad son; mātā—mother; nāhi—does not; laya—accept; doṣa—fault; ei jāni'-knowing this; mātā—mother; more—unto Me; nā karaya roṣa—is not at all angry.

TRANSLATION

"A mother is not offended by her mad son, and, knowing this, My mother is not offended by Me.

Madhya TEXT 15.51

ki kāya sannyāse mora, prema nija-dhana

ye-kāle sannyāsa kailuṇ, channa haila mana //CC Madhya, 15.51//

SYNONYMS

ki kāya—what business; sannyāse—in the renounced order; mora—of Me; prema—love; nija-dhana—My real wealth; ye-kāle—at which time; sannyāsa kailuṇ—I accepted the renounced order; channa—deranged; haila—was; mana—mind.

TRANSLATION

"I had no business in accepting this renounced order and sacrificing My love for My mother, which is My real property. Actually I was in a crazy state of mind when I accepted sannyāsa.

Madhya TEXT 15.52

nīlācale āchoṇ muṇi tānhāra ājñāte

madhye madhye āsimu tānra caraṇa dekhite //CC Madhya, 15.52//

SYNONYMS

nīlācale āchoṇ—stay at Jagannātha Purī, Nīlācala; muṇi—I; tānhāra ājñāte—under her order; madhye madhye—at intervals; āsimu—I shall go; tānra—her; caraṇa dekhite—to see the lotus feet.

TRANSLATION

"I am staying here at Jagannātha Purī, Nīlācala, to comply with her orders. However, at intervals I shall go see her lotus feet.

Madhya TEXT 15.53

nitya yāi' dekhi muñi tānhāra caraṇe

sphūrti-jñāne teṇho tāhā satya nāhi māne //CC Madhya, 15.53//

SYNONYMS

nitya yāi'-going daily; dekhi—see; muñi—I; tānhāra caraṇe—her lotus feet; sphūrti-jñāne—feeling My appearance; teṇho—she; tāhā—that; satya nāhi māne—does not accept as true.

TRANSLATION

"Indeed, I go there daily to see her lotus feet. She is able to feel My presence, although she does not believe it to be true.

Madhya TEXTS 15.54-55

eka-dina śālyanna, vyañjana pāñca-sāta

śāka, mocā-ghaṇṭa, bhṛṣṭa-paṭola-nimba-pāta

lembu-ādā-khaṇḍa, dadhi, dugdha, khaṇḍa-sāra

śālagrāme samarpilena bahu upahāra //CC Madhya, 15.54-55//

SYNONYMS

eka-dina—one day; śāli-anna—cooked rice made of śāli paddy; vyañjana—vegetables; pāñca-sāta—five to seven different kinds; śāka—spinach; mocā-ghaṇṭa—curry made from banana flowers; bhṛṣṭa—fried; paṭola—paṭola vegetables; nimba-pāta—with leaves of the nimba tree; lembu—lemon; ādā-khaṇḍa—pieces of ginger; dadhi—yogurt; dugdha—milk; khaṇḍa-sāra—sugar candy; śālagrāme—unto Lord Viṣṇu in the form of the śālagrāma; samarpilena—offered; bahu upahāra—many other varieties of food.

TRANSLATION

"One day My mother, Śacī, offered food to Śālagrāma Viṣṇu. She offered rice cooked from śāli paddies, various kinds of vegetables, spinach, curry made of

banana flowers, fried paṭola with nimba leaves, pieces of ginger with lemon, and also yogurt, milk, sugar candy and many other foods.

Madhya TEXT 15.56

prasāda lañā kole kareṇa krandana

nimāira priya mora--e-saba vyañjana //CC Madhya, 15.56//

SYNONYMS

prasāda lañā—taking the remnants of food; kole—on her lap; kareṇa krandana—was crying; nimāira—of Nimāi; priya—favorite; mora—My; e-saba vyañjana—all these varieties of cooked food.

TRANSLATION

"Taking the food upon her lap, Mother was crying to think that all that food was very dear to her Nimāi.

Madhya TEXT 15.57

nimāñi nāhika ethā, ke kare bhojana

mora dhyāne āśru-jale bharila nayana //CC Madhya, 15.57//

SYNONYMS

nimāñi—Nimāi; nāhika ethā—is not present here; ke kare bhojana—who will eat them; mora dhyāne—on meditation upon Me; āśru-jale—with tears; bharila nayana—eyes become filled.

TRANSLATION

"My mother was thinking, 'Nimāi is not here. Who will accept all this food?' As she meditated upon Me in this way, her eyes filled with tears.

Madhya TEXT 15.58

śīghra yāi' muñi saba karinu bhakṣaṇa

śūnya-pātra dekhi' āśru kariyā mārjana //CC Madhya, 15.58//

SYNONYMS

śīghra—very soon; yāi'-going; muñi—I; saba—all; karinu bhakṣaṇa—ate; śūnya-pātra dekhi'-seeing the dish empty; āsru—tears; kariyā mārjana—smearing with her hands.

TRANSLATION

"While she was thus thinking and crying, I immediately went there with great haste and ate everything. Seeing the dish empty, she wiped her tears away.

Madhya TEXT 15.59

'ke anna-vyañjana khāila, śūnya kene pāta?

bālagopāla kibā khāila saba bhāta? //CC Madhya, 15.59//

SYNONYMS

ke—who; anna-vyañjana khāila—has eaten all this food; śūnya kene pāta—why is the dish empty; bāla-gopāla—the Deity Bāla-gopāla; kibā khāila—did He eat; saba bhāta—all the rice.

TRANSLATION

"She then began to wonder who had eaten all that food. 'Why is the plate empty?' she wondered, doubting that Bāla-gopāla had eaten it all.

Madhya TEXT 15.60

kibā mora kathāya mane bhrama hañā gela!

kibā kona jantu āsi' sakala khāila? //CC Madhya, 15.60//

SYNONYMS

kibā—or; mora kathāya—when I was thinking like that; mane—in the mind; bhrama hañā gela—I was mistaken; kibā—or; kona jantu—some animal; āsi'-coming; sakala khāila—ate everything.

TRANSLATION

"She began to wonder whether there was actually anything on the plate in the first place. Then again she thought that some animal might have come and eaten everything.

Madhya TEXT 15.61

kibā āmi anna-pātre bhrame nā bāḍila!'

eta cinti' pāka-pātra yāñā dekhila //CC Madhya, 15.61//

SYNONYMS

kibā—or; āmi—I; anna-pātre—on the plate for food; bhrame—by mistake; nā bāḍila—did not put anything; eta cinti'-thinking this; pāka-pātra—the kitchen pots; yāñā dekhila—went and saw.

TRANSLATION

"She thought, 'Perhaps by mistake I did not put any food on the plate.' So thinking, she went into the kitchen and saw the pots.

Madhya TEXT 15.62

anna-vyañjana-pūrṇa dekhi' sakala bhājane

dekhiyā saṁśaya haila kichu camatkāra mane //CC Madhya, 15.62//

SYNONYMS

anna-vyañjana-pūrṇa—filled with rice and vegetables; dekhi'-seeing; sakala bhājane—all the cooking pots; dekhiyā—seeing; saṁśaya haila—there was doubt; kichu—some; camatkāra—wonder; mane—in the mind.

TRANSLATION

"When she saw that all the pots were still filled with rice and vegetables, there was some doubt in her mind, and she was astonished.

Madhya TEXT 15.63

īśāne bolāñā punaḥ sthāna lepāila

punarapi gopālake anna samarpila //CC Madhya, 15.63//

SYNONYMS

īśāne—to Īśāna, the servant; bolāñā—calling; punaḥ—again; sthāna—the place; lepāila—cleaned; punarapi—again; gopālake—unto Gopāla; anna—cooked rice and vegetables; samarpila—offered.

TRANSLATION

"Thus wondering, she called Īśāna, the servant, and had the place cleaned again. She then offered another plate to Gopāla.

Madhya TEXT 15.64

ei-mata yabe karena uttama randhana

more khāoyāite kare utkaṇṭhāya rodana //CC Madhya, 15.64//

SYNONYMS

ei-mata—in this way; yabe—when; karena—does; uttama randhana—first-class cooking; more—Me; khāoyāite—to feed; kare—does; utkaṇṭhāya—with great anxiety; rodana—crying.

TRANSLATION

"Now whenever she prepares some good cooked food and wants to feed it to Me, she cries in great anxiety.

Madhya TEXT 15.65

tānra preme āni' āmāya karāya bhojane

antare mānaye sukha, bāhye nāhi māne //CC Madhya, 15.65//

SYNONYMS

tānra preme—by her love; āni'-bringing; āmāya—Me; karāya bhojane—causes to eat; antare—within herself; mānaye—she feels; sukha—happiness; bāhye—externally; nāhi māne—does not accept.

TRANSLATION

"Being obliged by her love, I am brought there to eat. Mother knows all these things internally and feels happiness, but externally she does not accept them.

Madhya TEXT 15.66

ei vijayā-daśamīte haila ei rīti

tānhāke puchiyā tānra karāiha pratīti //CC Madhya, 15.66//

SYNONYMS

ei vijayā-daśamīte—on the previous Vijayā-daśamī day; haila—there was; ei rīti—such an incident; tānhāke—unto her; puchiya—asking; tānra—her; karāiha—make; pratīti—belief.

TRANSLATION

"Such an incident took place on the last Vijayā-daśamī day. You can ask her about this incident and thus make her believe that I actually go there."

Madhya TEXT 15.67

eteka kahite prabhu vihvala ha-ilā

loka vidāya karite prabhu dhairya dharilā //CC Madhya, 15.67//

SYNONYMS

eteka kahite—saying this; prabhu—Lord Śrī Caitanya Mahāprabhu; vihvala ha-ilā—became overwhelmed; loka vidāya karite—to bid farewell to the devotees; prabhu—Lord Śrī Caitanya Mahāprabhu; dhairya dharilā—maintained patience.

TRANSLATION

While describing all this, Śrī Caitanya Mahāprabhu was a little overwhelmed, but just to finish bidding farewell to the devotees, He remained patient.

Madhya TEXT 15.68

rāghava paṇḍite kahena vacana sarasa

'tomāra śuddha preme āmi ha-i' tomāra vaśa' //CC Madhya, 15.68//

SYNONYMS

rāghava paṇḍite—unto Rāghava Paṇḍita; kahena—says; vacana—words; sa-rasa—very relishable; tomāra—your; śuddha preme—by pure devotional service; āmi ha-i'-I become; tomāra—your; vaśa—under obligation.

TRANSLATION

Śrī Caitanya Mahāprabhu next spoke some relishable words to Rāghava Paṇḍita. He said, "I am obliged to you due to your pure love for Me."

Madhya TEXT 15.69

inhāra kṛṣṇa-sevāra kathā śuna, sarva-jana

parama-pavitra sevā ati sarvottama //CC Madhya, 15.69//

SYNONYMS

inhāra—of him; kṛṣṇa-sevāra—of service to Lord Kṛṣṇa; kathā—stories; śuna—hear; sarva-jana—all people; parama-pavitra—supremely pure; sevā—service; ati—very much; sarva-uttama—well accomplished.

TRANSLATION

Śrī Caitanya Mahāprabhu then informed everyone, "Just hear about the pure devotional service rendered to Kṛṣṇa by Rāghava Paṇḍita. Indeed, Rāghava Paṇḍita's service is supremely pure and highly accomplished.

Madhya TEXT 15.70

āra dravya rahu--śuna nārikelera kathā

pāñca gaṇḍā kari' nārikela vikāya tathā //CC Madhya, 15.70//

SYNONYMS

āra dravya rahu—apart from the other commodities; śuna—just hear; nārikelera kathā—the incident of offering coconuts; pāñca gaṇḍā kari'-at the price of five gaṇḍās; nārikela—coconut; vikāya—is sold; tathā—there.

TRANSLATION

"Apart from other commodities, just hear about his coconut offering. A coconut is sold at the rate of five gaṇḍās each.

Madhya TEXT 15.71

vāṭite kata śata vṛkṣe lakṣa lakṣa phala

tathāpi śunena yathā miṣṭa nārikela //CC Madhya, 15.71//

SYNONYMS

vāṭite—in his garden; kata śata—how many hundreds of; vṛkṣe—trees; lakṣa lakṣa phala—millions of fruits; tathāpi—still; śunena—hears; yathā—where;

miṣṭa nārikela—sweet coconut.

TRANSLATION

"Although he already has hundreds of trees and millions of fruits, he is still very eager to hear about the place where sweet coconut is available.

Madhya TEXT 15.72

eka eka phalera mūlya diyā cāri-cāri paṇa

daśa-krośa haite ānāya kariyā yatana //CC Madhya, 15.72//

SYNONYMS

eka eka phalera—of each and every fruit; mūlya—price; diyā—giving; cāri-cāri paṇa—four paṇas each (one paṇa equals twenty gaṇḍās); daśa-krośa—twenty miles away; haite—from; ānāya—brings; kariyā yatana—with great endeavor.

TRANSLATION

"He collects coconut with great endeavor from a place twenty miles away, and he gives four paṇas each for them.

Madhya TEXT 15.73

prati-dina pāṇca-sāta phala cholāñā

suśītala karite rākhe jale ḍubāiñā //CC Madhya, 15.73//

SYNONYMS

prati-dina—each day; pāṇca-sāta—five to seven; phala—fruits; cholāñā—clipping; su-śītala karite—to make it very cool; rākhe—keeps; jale—in water; ḍubāiñā—immersing.

TRANSLATION

"Every day five to seven coconuts are clipped and put into water to keep cool.

Madhya TEXT 15.74

bhogera samaya punaḥ chuli' saṃskari'

kṛṣṇe samarpaṇa kare mukha chidra kari' //CC Madhya, 15.74//

SYNONYMS

bhogera samaya—at the time of offering bhoga; punaḥ—again; chuli'-clipping; saṁskari'-cleansing; kṛṣṇe—unto Lord Kṛṣṇa; samarpaṇa—offering; kare—makes; mukha—at the top; chidra kari'-making a hole.

TRANSLATION

"At the time of offering bhoga, the coconuts are again clipped and cleansed. After holes are made in them, they are offered to Lord Kṛṣṇa.

Madhya TEXT 15.75

kṛṣṇa sei nārikela-jala pāna kari'

kabhu śūnya phala rākhena, kabhu jala bhari' //CC Madhya, 15.75//

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; sei—that; nārikela-jala—water of the coconut; pāna kari'-drinking; kabhu—sometimes; śūnya—vacant; phala rākhena—leaves the fruit; kabhu—sometimes; jala bhari'-being filled with water.

TRANSLATION

"Lord Kṛṣṇa used to drink the juice from these coconuts, and sometimes the coconuts were left drained of juice. At other times the coconuts were filled with juice.

Madhya TEXT 15.76

jala-śūnya phala dekhi' paṇḍita--haraṣita

phala bhāṅgi' śasye kare sat-pātra pūrta //CC Madhya, 15.76//

SYNONYMS

jala-śūnya—without water; phala—fruit; dekhi'-by seeing; paṇḍita—Rāghava Paṇḍita; haraṣita—very pleased; phala bhāṅgi'-breaking the fruit; śasye—with the pulp; kare—makes; sat-pātra—another plate; pūrta—filled.

TRANSLATION

"When Rāghava Paṇḍita saw that the juice had been drunk from the coconuts, he

was very pleased. He would then break the coconut, take out the pulp and put it on another plate.

Madhya TEXT 15.77

śasya samarpaṇa kari' bāhire dheyāna

śasya khāñā kṛṣṇa kare śūnya bhājana //CC Madhya, 15.77//

SYNONYMS

śasya—the pulp; samarpaṇa kari'-offering; bāhire—outside the temple room; dheyāna—meditates; śasya khāñā—eating the pulp; kṛṣṇa—Lord Kṛṣṇa; kare—makes; śūnya—vacant; bhājana—the plate.

TRANSLATION

"After offering the pulp, he would meditate outside the temple door. In the meantime, Lord Kṛṣṇa, having eaten the pulp, would leave the plate empty.

Madhya TEXT 15.78

kabhu śasya khāñā punaḥ pātra bhare śāmse

śraddhā bāḍe paṇḍitera, prema-sindhu bhāse //CC Madhya, 15.78//

SYNONYMS

kabhu—sometimes; śasya khāñā—eating the pulp; punaḥ—again; pātra—the plate; bhare—fills; śāmse—with pulp; śraddhā—faith; bāḍe—increases; paṇḍitera—of Rāghava Paṇḍita; prema-sindhu—in the ocean of love; bhāse—floats.

TRANSLATION

"Sometimes, after eating the pulp, Kṛṣṇa would fill the plate again with new pulp. In this way, Rāghava Paṇḍita's faith increases, and he floats in an ocean of love.

Madhya TEXT 15.79

eka dina phala daśa saṁskāra kariyā

bhoga lāgāite sevaka āila lañā //CC Madhya, 15.79//

SYNONYMS

eka dina—one day; phala—fruits; daśa—ten; saṁskāra kariyā—after cleansing; bhoga lāgāite—to offer bhoga; sevaka—servant; āila—came; lañā—taking.

TRANSLATION

"One day it so happened that about ten coconuts were properly clipped and brought by a servant to offer to the Deity.

Madhya TEXT 15.80

avasara nāhi haya, vilamba ha-ila

phala-pātra-hāte sevaka dvāre ta' rahila //CC Madhya, 15.80//

SYNONYMS

avasara nāhi haya—there was little time; vilamba ha-ila—it was late; phala-pātra—the pot of fruits; hāte—in the hands; sevaka—the servant; dvāre—at the door; ta'-indeed; rahila—remained.

TRANSLATION

"When the coconuts were brought, there was little time to offer them because it was already late. The servant, holding the container of coconuts, remained standing at the door.

Madhya TEXT 15.81

dvārera upara bhite teñho hāta dila

sei hāte phala chuñila, paṇḍita dekhila //CC Madhya, 15.81//

SYNONYMS

dvārera upara—above the door; bhite—on the ceiling; teñho—he; hāta dila—brushed his hand; sei hāte—with that hand; phala chuñila—touched the fruit; paṇḍita—Rāghava Paṇḍita; dekhila—saw.

TRANSLATION

"Rāghava Paṇḍita then saw that the servant touched the ceiling above the door and then touched the coconuts with the same hand.

Madhya TEXT 15.82

paṇḍita kahe,--dvāre loka kare gatāyāte

tāra pada-dhūli uḍi' lāge upara bhite //CC Madhya, 15.82//

SYNONYMS

paṇḍita kahe—Rāghava Paṇḍita said; dvāre—through the door; loka—people in general; kare—do; gatāyāte—coming and going; tāra—their; pada-dhūli—dust of the feet; uḍi'-being blown; lāge—touches; upara—upward; bhite—the ceiling.

TRANSLATION

"Rāghava Paṇḍita then said, 'People are always coming and going through that door. The dust from their feet blows up and touches the ceiling.'

Madhya TEXT 15.83

sei bhite hāta diyā phala paraśilā

kṛṣṇa-yogya nahe, phala apavitra hailā //CC Madhya, 15.83//

SYNONYMS

sei bhite—on that ceiling; hāta diyā—touching your hand; phala—the fruit; paraśilā—touched; kṛṣṇa-yogya nahe—is not fit to be offered to Kṛṣṇa; phala—the fruit; apavitra hailā—has become contaminated.

TRANSLATION

" 'After touching the ceiling above the door, you have touched the coconuts. Now they are no longer fit to be offered to Kṛṣṇa because they are contaminated.'

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura states that Rāghava Paṇḍita was not simply a crazy fellow suffering from some cleansing phobia. He did not belong to the mundane world. In lower consciousness, accepting something to be spiritual when it is actually material is called bhauma-ijya-dhīḥ. Rāghava Paṇḍita was an eternal servant of Kṛṣṇa, and everything he saw was related to the service of the Lord. He was always absorbed in the transcendental thought of how he could always serve Kṛṣṇa with everything. Sometimes neophytes, devotees on the lower platform, try to imitate Rāghava Paṇḍita on the platform

of material purity and impurity. Such imitation will not help anyone. As explained in Caitanya-caritāmṛta, (Antya-līlā 4.174): bhadṛābhadra-vastu-jñāna nāhika 'prākṛte'. On the transcendental platform there is no higher or lower, pure or impure. On the material platform, distinction is made between good and bad, but on the spiritual platform everything is of the same quality.

'dvaite' bhadṛābhadra-jñāna, saba--'manodharma'

'ei bhāla, ei manda',--ei saba 'bhrama'

"In the material world, conceptions of good and bad are all mental speculations. Therefore, saying, 'This is good, and this is bad, is all a mistake.' (Cc. Antya 4.176)

Madhya TEXT 15.84

eta bali' phala phele prācīra laṅghiyā

aiche pavitra prema-sevā jagat jiniyā //CC Madhya, 15.84//

SYNONYMS

eta bali'-saying this; phala phele—throws away the fruits; prācīra laṅghiyā—across the boundary wall; aiche—such; pavitra—pure; prema-sevā—service in love; jagat jiniyā—conquering all the world.

TRANSLATION

"Such was the service of Rāghava Paṇḍita. He did not accept the coconuts but threw them over the wall. His service is purely based on unalloyed love, and it conquers the whole world.

Madhya TEXT 15.85

tabe āra nārikela saṁskāra karāila

parama pavitra kari' bhoga lāgāila //CC Madhya, 15.85//

SYNONYMS

tabe—thereafter; āra—other; nārikela—coconuts; saṁskāra karāila—made clipped and cleaned; parama pavitra kari'-with great attention to keep them pure; bhoga lāgāila—offered for eating.

TRANSLATION

"Thereafter, Rāghava Paṇḍita had other coconuts gathered, cleansed and clipped, and with great attention he offered them to the Deity to eat.

Madhya TEXT 15.86

ei-mata kalā, āmra, nāraṅga, kāñṭhāla

yāhā yāhā dūra-grāme śuniyāche bhāla //CC Madhya, 15.86//

SYNONYMS

ei-mata—in this way; kalā—bananas; āmra—mangoes; nāraṅga—oranges; kāñṭhāla—jackfruit; yāhā yāhā—whatever; dūra-grāme—in distant villages; śuniyāche—he heard; bhāla—good.

TRANSLATION

"In this way he collected excellent bananas, mangoes, oranges, jackfruits and whatever first-class fruits from distant villages he had heard about.

Madhya TEXT 15.87

bahu-mūlya diyā āni' kariyā yatana

pavitra saṁskāra kari' kare nivedana //CC Madhya, 15.87//

SYNONYMS

bahu-mūlya—high price; diyā—offering; āni'-bringing; kariyā yatana—with great attention; pavitra—purified; saṁskāra kari'-trimming; kare nivedana—offers to the Deity.

TRANSLATION

"All these fruits were collected from distant places and were bought at a high price. After trimming them with great care and purity, Rāghava Paṇḍita offered them to the Deity.

Madhya TEXT 15.88

ei mata vyañjanera śāka, mūla, phala

ei mata ciḍā, huḍuma, sandeśa sakala //CC Madhya, 15.88//

SYNONYMS

ei mata—in this way; vyañjanera—of vegetables; śāka—spinach; mūla—radishes; phala—fruits; ei mata—in this way; ciḍā—chipped rice; huḍuma—powdered rice; sandeśa—sweetmeats; sakala—all.

TRANSLATION

"Thus with great care and attention Rāghava Paṇḍita would prepare spinach, other vegetables, radishes, fruits, chipped rice, powdered rice and sweetmeats.

Madhya TEXT 15.89

ei-mata piṭhā-pānā, kṣīra-odana

parama pavitra, āra kare sarvottama //CC Madhya, 15.89//

SYNONYMS

ei-mata—in this way; piṭhā-pānā—cakes and sweet rice; kṣīra-odana—concentrated milk; parama pavitra—highly purified; āra—and; kare—he makes; sarva-uttama—first class, tasteful.

TRANSLATION

"He prepared cakes, sweet rice, concentrated milk and everything else with great attention, and the cooking conditions were purified so that the food was first class and tasteful.

Madhya TEXT 15.90

kāśamdi, ācāra ādi aneka prakāra

gandha, vastra, alaṅkāra, sarva dravya-sāra //CC Madhya, 15.90//

SYNONYMS

kāśamdi—a kind of pickle; ācāra—other pickles; ādi—and so on; aneka pra-kāra—of many varieties; gandha—scents; vastra—clothing; alaṅkāra—ornaments; sarva—all; dravya—of things; sāra—best.

TRANSLATION

"Rāghava Paṇḍita would also offer all kinds of pickles, such as kāśamdi. He offered various scents, garments, ornaments and the best of everything.

Madhya TEXT 15.91

ei-mata premera sevā kare anupama

yāhā dekhi' sarva-lokera juḍāna nayana //CC Madhya, 15.91//

SYNONYMS

ei-mata—in this way; premera sevā—service in love; kare—performs; anupama—without comparison; yāhā dekhi'-seeing which; sarva-lokera—of all people; juḍāna—become pleased; nayana—the eyes.

TRANSLATION

"Thus Rāghava Paṇḍita would serve the Lord in an incomparable way. Everyone was very satisfied just to see him."

Madhya TEXT 15.92

eta bali' rāghavere kaila āliṅgane

ei-mata sammānila sarva bhakta-gaṇe //CC Madhya, 15.92//

SYNONYMS

eta bali'-saying this; rāghavere—Rāghava Paṇḍita; kaila āliṅgane—He embraced; ei-mata—in this way; sammānila—showed respect; sarva—all; bhakta-gaṇe—to the devotees.

TRANSLATION

Śrī Caitanya Mahāprabhu then mercifully embraced Rāghava Paṇḍita. The Lord also offered all the other devotees a reception with similar respect.

Madhya TEXT 15.93

śivānanda sene kahe kariyā sammāna

vāsudeva-dattera tumi kariha samādhāna //CC Madhya, 15.93//

SYNONYMS

śivānanda sene—unto Śivānanda Sena; kahe—says; kariyā sammāna—with great respect; vāsudeva-dattera—of Vāsudeva Datta; tumi—you; kariha—take; samādhāna—care.

TRANSLATION

The Lord also respectfully told Śivānanda Sena, "Take care of Vāsudeva Datta very nicely.

Madhya TEXT 15.94

parama udāra iṅho, ye dina ye āise

sei dine vyaya kare, nāhi rākhe śeṣe //CC Madhya, 15.94//

SYNONYMS

parama udāra—very liberal; iṅho—he; ye dina—every day; ye āise—whatever he gets; sei dine—on that very day; vyaya kare—spends; nāhi—does not; rākhe—keep; śeṣe—any balance.

TRANSLATION

"Vāsudeva Datta is very liberal. Every day, whatever income he receives, he spends. He does not keep any balance.

Madhya TEXT 15.95

'gṛhastha' hayena iṅho, cāhiye sañcaya

sañcaya nā kaile kuṭumba-bharaṇa nāhi haya //CC Madhya, 15.95//

SYNONYMS

gṛhastha—householder; hayena—is; iṅho—he (Vāsudeva Datta); cāhiye sañcaya—requires to save some money; sañcaya nā kaile—without saving money; kuṭumba-bharaṇa—maintenance of a family; nāhi haya—is not possible.

TRANSLATION

"Being a householder, Vāsudeva Datta needs to save some money. Because he is not doing so, it is very difficult for him to maintain his family.

Madhya TEXT 15.96

ihāra gharera āya-vyaya saba--tomāra sthāne

'sara-khela' hañā tumi kariha samādhāne //CC Madhya, 15.96//

SYNONYMS

ihāra—of Vāsudeva Datta; gharera—of household affairs; āya-vyaya—income and expenditures; saba—all; tomāra sthāne—at your place; sara-khela hañā—being the manager; tumi—you; kariha samādhāne—arrange.

TRANSLATION

"Please take care of Vāsudeva Datta's family affairs. Become his manager and make the proper adjustments.

Both Vāsudeva Datta and Śivānanda Sena were living in the same neighborhood, which is presently called Kumārahaṭṭa or Hālisahara.

Madhya TEXT 15.97

prati-varṣe āmāra saba bhakta-gaṇa lañā

guṇḍicāya āsibe sabāya pālana kariyā //CC Madhya, 15.97//

SYNONYMS

prati-varṣe—each and every year; āmāra—My; saba—all; bhakta-gaṇa lañā—accompanied by the devotees; guṇḍicāya—to perform the Guṇḍicā cleansing festival; āsibe—you will come; sabāya—to everyone; pālana kariyā—providing maintenance.

TRANSLATION

"Come every year and bring all My devotees with you to the Guṇḍicā festival. I also request you to maintain all of them."

Madhya TEXT 15.98

kulīna-grāmīre kahe sammāna kariyā

pratyabda āsibe yātrāya paṭṭa-ḍorī lañā //CC Madhya, 15.98//

SYNONYMS

kulīna-grāmīre—unto the inhabitants of Kulīna-grāma; kahe—says; sammāna

kariyā—with great respect; prati-abda—each year; āsibe—please come; yātrāya—during the Ratha-yātrā festival; paṭṭa-ḍorī—silken rope; lañā—taking.

TRANSLATION

The Lord then with great respect extended an invitation to all the inhabitants of Kulīna-grāma, asking them to come every year and bring silken rope to carry Lord Jagannātha during the Ratha-yātrā festival.

Madhya TEXT 15.99

guṇarāja-khāṇna kaila śrī-kṛṣṇa-vijaya

tāhāṇ eka-vākya tāṇra āche premamaya //CC Madhya, 15.99//

SYNONYMS

guṇarāja-khāṇna—Guṇarāja Khān; kaila—compiled; śrī-kṛṣṇa-vijaya—the book named Śrī Kṛṣṇa-vijaya; tāhāṇ—there; eka-vākya—one sentence; tāṇra—of it; āche—is; prema-maya—full of love of Kṛṣṇa.

TRANSLATION

Śrī Caitanya Mahāprabhu then said, "Guṇarāja Khān of Kulīna-grāma compiled a book named Śrī Kṛṣṇa-vijaya in which there is a sentence revealing the author's ecstatic love of Kṛṣṇa."

PURPORT

Śrī Kṛṣṇa-vijaya is a book of poems considered to be the first poetry book written in Bengal. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura states that this book was compiled in the year 1395 śakābda (A.D. 1474). After seven years, it was completed (1402 śakābda). This book was written in plain language, and even half-educated Bengalis and women could read it very clearly. Even ordinary men with little knowledge of the alphabet could read this book and understand it. Its language is not very ornamental, and sometimes the poetry is not very sweet to hear. Although according to the sonnet style each line should contain fourteen syllables, there are sometimes sixteen, twelve and thirteen syllables in his verse. Many words used in those days could be understood only by local inhabitants, yet this book is still so popular that no book store is complete without it. It is very valuable for those who are interested in advancing in Kṛṣṇa consciousness.

Śrī Guṇarāja Khān was one of the topmost Vaiṣṇavas, and he has translated the

Tenth and Eleventh Cantos of Śrīmad-Bhāgavatam for the understanding of the common man. The book Śrī Kṛṣṇa-vijaya was highly praised by Śrī Caitanya Mahāprabhu, and it is very valuable for all Vaiṣṇavas. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura gives a genealogical table and family history of Guṇarāja Khān. When a Bengali emperor named Ādisūra first came from Kānyakubja, or Kānowj, he brought with him five brāhmaṇas and five kāyasthas. Since the king is supposed to be accompanied by his associates, the brāhmaṇas accompanied the King to help him in higher spiritual matters. The kāyasthas were to render other services. In the northern Indian high country, the kāyasthas are accepted as śūdras, but in Bengal the kāyasthas are considered among the higher castes. It is a fact that the kāyasthas came to Bengal from northern India, specifically from Kānyakubja, or Kānowj. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that the kāyasthas who came from Kānyakubja were high-class men. Of them, Daśaratha Vasu was a great personality, and the thirteenth generation of his family included Guṇarāja Khān.

His real name was Mālādhara Vasu, but the title Khān was given to him by the Emperor of Bengal. Thus he became known as Guṇarāja Khān. Bhaktisiddhānta Sarasvatī Ṭhākura gives the following genealogical table of Guṇarāja Khān: (1) Daśaratha Vasu; (2) Kuśala; (3) Śubhaśaṅkara; (4) Haṁsa; (5) Śaktirāma (Bāgāṇḍā), Muktirāma (Māinagara) and Alaṅkāra (Baṅgaja); (6) Dāmodara; (7) Anantarāma; (8) Guṇīnāyaka and Vīṇānāyaka. The twelfth generation included Bhagīratha, and the thirteenth Mālādhara Vasu, or Guṇarāja Khān. Śrī Guṇarāja Khān had fourteen sons, of whom the second son, Lakṣmīnāthavasū, received the title Satyarāja Khān. His son was Śrī Rāmānanda Vasu; therefore Rāmānanda Vasu belonged to the fifteenth generation. Guṇarāja Khān was a very well known and wealthy man. His palace, fort and temples are still existing, and from these we can deduce that the opulence of Guṇarāja Khān was certainly very great. Śrī Guṇarāja Khān never cared for the artificial aristocracy introduced by Ballāl Sena.

Madhya TEXT 15.100

"nandanandana kṛṣṇa--mora prāṇa-nātha"

ei vākye vikāinu tānra vaṁśera hāta //CC Madhya, 15.100//

SYNONYMS

nanda-nandana kṛṣṇa—Kṛṣṇa, the son of Nanda Mahārāja; mora prāṇa-nātha—my life and soul; ei vākye—because of this statement; vikāinu—I became sold;

tānra—of him; vaṁśera hāta—in the hands of the descendants.

TRANSLATION

Śrī Caitanya Mahāprabhu said, " 'Kṛṣṇa, the son of Nanda Mahārāja, is my life and soul.' By this statement I am sold into the hands of the descendants of Guṇarāja Khān.

PURPORT

The full verse referred to here is:

eka-bhāve vanda hari yoḍa kari' hāta

nandanandana kṛṣṇa--mora prāṇa-nātha

"With folded hands I offer my prayers unto Kṛṣṇa, the son of Nanda Mahārāja, who is my life and soul."

Madhya TEXT 15.101

tomāra ki kathā, tomāra grāmera kukkura

sei mora priya, anya-jana rahu dūra //CC Madhya, 15.101//

SYNONYMS

tomāra—of you; ki kathā—what to speak; tomāra—of your; grāmera—village; kukkura—a dog; sei—that; mora—to Me; priya—very dear; anya-jana—others; rahu dūra—apart from.

TRANSLATION

"To say nothing of you, even a dog living in your village is very dear to Me. What, then, to speak of others?"

Madhya TEXT 15.102

tabe rāmānanda, āra satyarāja khāṇna

prabhura caraṇe kichu kaila nivedana //CC Madhya, 15.102//

SYNONYMS

tabe—after this; rāmānanda—Rāmānanda Vasu; āra—and; satyarāja khāṇna—

Satyarāja Khān; prabhura caraṇe—at the lotus feet of Lord Śrī Caitanya Mahāprabhu; kichu—some; kaila—made; nivedana—submission.

TRANSLATION

After this, Rāmānanda Vasu and Satyarāja Khān both submitted questions at the lotus feet of Śrī Caitanya Mahāprabhu.

Madhya TEXT 15.103

gṛhastha viṣayī āmi, ki mora sādhane

śrī-mukhe ājñā kara prabhu--nivedi caraṇe //CC Madhya, 15.103//

SYNONYMS

gṛhastha—householder; viṣayī—materialistic man; āmi—I; ki—what; mora sādhane—the process of my advancement in spiritual life; śrī-mukhe—from Your own mouth; ājñā kara—please order; prabhu—my Lord; nivedi caraṇe—I submit unto Your lotus feet.

TRANSLATION

Satyarāja Khān said, "My dear Lord, being a householder and a materialistic man, I do not know the process of advancing in spiritual life. I therefore submit myself unto Your lotus feet and request You to give me orders."

Madhya TEXT 15.104

prabhu kahena,--'kṛṣṇa-sevā', 'vaiṣṇava-sevana'

'nirantara kara kṛṣṇa-nāma-saṅkīrtana' //CC Madhya, 15.104//

SYNONYMS

prabhu kahena—the Lord replied; kṛṣṇa-sevā—serving Kṛṣṇa; vaiṣṇava-sevana—abiding by the orders of Vaiṣṇavas; nirantara—without cessation; kara—do; kṛṣṇa-nāma-saṅkīrtana—chanting of the holy name of Lord Kṛṣṇa.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "Without cessation continue chanting the holy name of Lord Kṛṣṇa. Whenever possible, serve Him and His devotees, the Vaiṣṇavas."

Madhya TEXT 15.105

satyarāja bale,--vaiṣṇava ciniba kemane?

ke vaiṣṇava, kaha tāñra sāmānya lakṣaṇe //CC Madhya, 15.105//

SYNONYMS

satyarāja bale—Satyarāja Khān said; vaiṣṇava—a Vaiṣṇava; ciniba kemane—how shall I recognize; ke vaiṣṇava—who is a Vaiṣṇava; kaha—please say; tāñra—of him; sāmānya lakṣaṇe—common symptoms.

TRANSLATION

Upon hearing this, Satyarāja said, "How can I recognize a Vaiṣṇava? Please let me know what a Vaiṣṇava is. What are his common symptoms?"

Madhya TEXT 15.106

prabhu kahe,--"yāñra mukhe śuni eka-bāra

kṛṣṇa-nāma, sei pūjya,--śreṣṭha sabākāra" //CC Madhya, 15.106//

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu replied; yāñra mukhe—in whose mouth; śuni—I hear; eka-bāra—once; kṛṣṇa-nāma—the holy name of Lord Kṛṣṇa; sei pūjya—he is worshipable; śreṣṭha sabākāra—the best of all human beings.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "Whoever chants the holy name of Kṛṣṇa just once is worshipable and is the topmost human being.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that simply by chanting the holy name of Kṛṣṇa once, a person becomes perfect. Such a person is understood to be a Vaiṣṇava. With such faith and belief, one may begin a life of Kṛṣṇa consciousness, but an ordinary person cannot chant the holy name of Kṛṣṇa with such faith. This is confirmed by Śrīla Rūpa Gosvāmī in his Upadeśāmṛta: kṛṣṇeti yasya giri taṁ manasādriyeta. One should accept the holy name of Kṛṣṇa to be identical with the Supreme Personality of Godhead, Transcendence Himself. The

holy name of Kṛṣṇa is also identical with Kṛṣṇa and is also cintāmaṇi. The name Kṛṣṇa is the personification of sound perfectly transcendental and eternally liberated from material contamination. One should understand that the name Kṛṣṇa and Kṛṣṇa are identical. Having such faith, one must continue to chant the holy name. When one is situated on the neophyte platform, one cannot understand the devotional ingredients of a pure, unalloyed devotee. However, when the novice engages in devotional service-especially in Deity worship-and follows the order of a bona fide spiritual master, he becomes a pure devotee. Anyone can take advantage of hearing about Kṛṣṇa consciousness from a pure devotee and thus gradually become purified.

A devotee who believes that the holy name of the Lord is identical with the Lord is a pure devotee, even though he may be in the neophyte stage. By his association, others may also become Vaiṣṇavas.

One is known as a materialistic devotee if he simply worships the Deity of Hari with faith but does not show proper respect to the devotees and to others. This is confirmed in Śrīmad-Bhāgavatam (11.2.47):

arcāyām eva haraye

pūjām yaḥ śraddhayehate

na tad-bhakteṣu cānyeṣu

sa bhaktaḥ prākṛtaḥ smṛtaḥ

"Anyone who engages with faith in the worship of the Deity of Hari but does not show proper respect to the devotees and to others is known as a materialistic devotee." However, by associating with a neophyte devotee who believes that the holy name of the Lord is identical with the Lord, one can become a devotee also. When Lord Caitanya was teaching Sanātana Gosvāmī, He said:

śraddhāvān jana haya bhakti-adhikārī

'uttama', 'madhyama;', 'kaniṣṭha'--śraddhā-anusārī

yāhāra komala-śraddhā, se 'kaniṣṭha' jana

krame krame teṇho bhakta ha-ibe 'uttama'

rati-prema-tāratamye bhakta-taratama

"A person who has attained firm faith is a real candidate for advancing in Kṛṣṇa consciousness. According to the faith, there are first-class, second-class and neophyte devotees. One who has preliminary faith is called kaniṣṭha, or a neophyte. The neophyte, however, can become an advanced devotee if he strictly follows the regulative principles set down by the spiritual master. The pure devotee whose faith advances becomes a madhyama-adhikārī and uttama-adhikārī." (Cc. Madhya 22.64,69-70)

It is thus concluded that even a neophyte devotee is superior to the karmīs and jñānīs because he has full faith in chanting the holy name of the Lord. A karmī or a jñānī, regardless of his greatness, has no faith in Lord Viṣṇu, His holy name or His devotional service. One may be advanced religiously, but if he is not trained in devotional service, he has very little credit on the transcendental platform. Even a neophyte devotee engaged in Deity worship in accordance with the regulations set forth by the spiritual master is in a position superior to that of the fruitive worker and speculative philosopher.

Madhya TEXT 15.107

"eka kṛṣṇa-nāme kare sarva-pāpa kṣaya

nava-vidhā bhakti pūrṇa nāma haite haya //CC Madhya, 15.107//

SYNONYMS

eka kṛṣṇa-nāme—one holy name of Kṛṣṇa; kare—can do; sarva-pāpa—of all sinful reactions; kṣaya—destruction; nava-vidhā—nine processes; bhakti—of devotional service; pūrṇa—complete; nāma haite—simply by chanting the holy name; haya—are.

TRANSLATION

"Simply by chanting the holy name of Kṛṣṇa, one is relieved from all the reactions of a sinful life. One can complete the nine processes of devotional service simply by chanting the holy name.

PURPORT

The nine types of devotional service are mentioned in Śrīmad-Bhāgavatam (7.5.23):

śravaṇaṁ kīrtanaṁ viṣṇoḥ

smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyam
sakhyam ātma-nivedanam
iti puṁsārpitā viṣṇau
bhaktiś cen nava-lakṣaṇā
kriyeta bhagavaty addhā
tan manye 'dhītam uttamam

These are the activities of hearing, chanting, remembering, serving, worshiping, praying, obeying, maintaining friendship and surrendering everything. As far as chanting the holy name of Kṛṣṇa is concerned, one can be freed from all sinful reactions by chanting the holy name without committing offenses. If one chants offenselessly, he may be saved from all sinful reactions. It is very important in devotional service to chant the holy name of the Lord without committing offenses. The nine devotional processes such as śravaṇa and kīrtana can all be attained at once if one simply chants the holy name of the Lord offenselessly.

In this regard, Śrīla Jīva Gosvāmī states in his book Bhakti-sandarbhā (173): yadyapi anyā bhaktiḥ kalau kartavyā, tada kīrtanākhyā-bhakti-saṁyogenaiva. Out of the nine processes of devotional service, kīrtana is very important. Śrīla Jīva Gosvāmī therefore instructs that the other processes, such as arcana, vandana, dāsyā and sakhyā, should be executed, but they must be preceded and followed by kīrtana, the chanting of the holy name. We have therefore introduced this system in all of our centers. Arcana, āratī, bhoga offering, Deity dressing and decoration are all preceded and followed by the chanting of the holy name of the Lord-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Madhya TEXT 15.108

dīkṣā-puraścaryā-vidhi apekṣā nā kare
jihvā-sparśe ā-caṇḍāla sabāre uddhāre //CC Madhya, 15.108//

SYNONYMS

dīkṣā—initiation; puraścaryā—activities before initiation; vidhi—regulative

principles; apekṣā—reliance on; nā—not; kare—does; jihvā—the tongue; sparśe—by touching; ā-caṇḍāla—even to the lowest of men, the caṇḍāla; sabāre—everyone; uddhāre—delivers.

TRANSLATION

"One does not have to undergo initiation or execute the activities required before initiation. One simply has to vibrate the holy name with his lips. Thus even a man in the lowest class [caṇḍāla] can be delivered.

PURPORT

Śrīla Jīva Gosvāmī explains dīkṣā in his Bhakti-sandarbha (283):

divyaṁ jñānaṁ yato dadyāt

kuryāt pāpasya saṅkṣayam

tasmād dīkṣeti sā proktā

deśikais tattva-kovidaiḥ

"Dīkṣā is the process by which one can awaken his transcendental knowledge and vanquish all reactions caused by sinful activity. A person expert in the study of the revealed scriptures knows this process as dīkṣā." The regulative principles of dīkṣā are explained in the Hari-bhakti-vilāsa (2.3,4) and in Bhakti-sandarbha (283). As stated:

dvijānām anupetānām svakarmādhyayanādiṣu

yathādhikāro nāstīha syāc copanayanād anu

tathātrādīkṣitānām tu mantra-devārcanādiṣu

nādhikāro 'sty ataḥ kuryād ātmānaṁ śiva-saṁstutam

"Even though born in a brāhmaṇa family, one cannot engage in Vedic rituals without being initiated and having a sacred thread. Although born in a brāhmaṇa family, one becomes a brāhmaṇa after initiation and the sacred thread ceremony. Unless one is initiated as a brāhmaṇa, he cannot worship the holy name properly."

According to the Vaiṣṇava regulative principles, one must be initiated as a brāhmaṇa. The Hari-bhakti-vilāsa (2.6) quotes the following injunction from the

Viṣṇu-yāmala:

adīkṣitasya vāmoru

kṛtaṁ sarvaṁ nirarthakam

paśu-yonim avāpnoti

dīkṣā-virahito janaḥ

"Unless one is initiated by a bona fide spiritual master, all his devotional activities are useless. A person who is not properly initiated can descend again into the animal species."

Hari-bhakti-vilāsa (2.10) further quotes:

ato gururṁ praṇamyaivaṁ

sarva-svaṁ vinivedya ca

grhṇīyād vaiṣṇavaṁ mantraṁ

dīkṣā-pūrvam vidhānataḥ

"It is the duty of every human being to surrender to a bona fide spiritual master. Giving him everything-body, mind and intelligence-one must take a Vaiṣṇava initiation from him."

The Bhakti-sandarbha (298) gives the following quotation from the Tattva-sāgara:

yathā kāñcanatām yāti

kāsyam rasa-vidhānataḥ

tathā dīkṣā-vidhānena

dvijatvaṁ jāyate nṛṇām

"By chemical manipulation, bell metal is turned into gold when touched by mercury; similarly, when a person is properly initiated, he can acquire the qualities of a brāhmaṇa."

The Hari-bhakti-vilāsa (17.11,12) in discussing the puraścaryā process, quotes the following verses from Agastya-saṁhitā:

pūjā traikālikī nityam
japas tarpaṇam eva ca
homo brāhmaṇa-bhuktiś ca
puraścaraṇam ucyate
guror labdhasya mantrasya
prasādena yathā-vidhi
pañcāṅgopāsana-siddhyai
puraś caitad vidhīyate

"In the morning, afternoon and evening, one should worship the Deity, chant the Hare Kṛṣṇa mantra, offer oblations, perform a fire sacrifice, and feed the brāhmaṇas. These five activities constitute puraścaryā. To attain full success when taking initiation from the spiritual master, one should first perform these puraścaryā processes."

The word puraḥ means "before" and caryā means "activities." Due to the necessity of these activities, we do not immediately initiate disciples in the International Society for Krishna Consciousness. For six months, a candidate for initiation must first attend āratī and classes in the śāstras, practice the regulative principles and associate with other devotees. When one is actually advanced in the puraścaryā-vidhi, he is recommended by the local temple president for initiation. It is not that anyone can be suddenly initiated without meeting the requirements. When one is further advanced by chanting the Hare Kṛṣṇa mantra sixteen rounds daily, following the regulative principles and attending classes, he receives the sacred thread (brahminical recognition) after the second six months.

In the Hari-bhakti-vilāsa (17.4,5,7) it is stated:

vinā yena na siddhaḥ syān
mantro varṣa-śatair api
kṛtena yena labhate
sādhako vāñchitaṁ phalam
puraścaraṇa-sampanno

mantro hi phala-dhāyakaḥ
ataḥ puraṣkriyāṁ kuryāt
mantravit siddhi-kaṅksayā
puraṣkriyā hi mantrāṇāṁ
pradhānaṁ vīryam ucyate
vīrya-hīno yathā dehī
sarva-karmasu na kṣamaḥ
puraścaraṇa-hīno hi
tathā mantraḥ prakīrtitaḥ

"Without performing the puraścaryā activities, one cannot become perfect even by chanting this mantra for hundreds of years. However, one who has undergone the puraścaryā-vidhi process can attain success very easily. If one wishes to perfect his initiation, he must first undergo the puraścaryā activities. The puraścaryā process is the life-force by which one is successful in chanting the mantra. Without the life-force, one cannot do anything; similarly, without the life force of puraścaryā-vidhi, no mantra can be perfected."

In his Bhakti-sandarbha (283), Śrīla Jīva Gosvāmī states:

yadyapi śrī-bhāgavata-mate pañcarātrādi-vat arcana-mārgasya āvaśyakatvaṁ nāsti, tad vināpi śaraṇāpattyādīnāṁ ekatareṇāpi puruṣārtha-siddher abhihitatvāt, tathāpi śrī-nāradādi-vartmānusaradbhiḥ śrī-bhagavatā saha sambandha-viśeṣaṁ dīkṣā-vidhānena śrī-guru-caraṇa-sampāditāṁ cikīrṣadbhiḥ kṛtāyāṁ dīkṣāyāṁ arcanam avaśyaṁ kriyetaiva.

Of similar importance is dīkṣā, which is explained as follows in Bhakti-sandarbha (284):

yadyapi svarūpato nāsti, tathāpi prāyaḥ svabhāvato dehādi-sambandhena kardaya-śīlānāṁ vikṣipta-cittānāṁ janānāṁ tat-tat-saṅkocī-karaṇāya śrīmad-ṛṣi-prabhṛtibhir atrārcana-mārga kvacit kvacit kācit kācin maryādā sthāpitāsti.

Similarly in the Rāmārcana-candrikā it is stated:

vinaiva dīkṣāṁ viprendra

puraścaryām vinaiva hi

vinaiva nyāsa-vidhinā

japa-mātreṇa siddhidā

In other words, the chanting of the Hare Kṛṣṇa mahā-mantra is so powerful that it does not depend on official initiation, but if one is initiated and engages in pañcarātra-vidhi (Deity worship), his Kṛṣṇa consciousness will awaken very soon, and his identification with the material world will be vanquished. The more one is freed from material identification, the more one can realize that the spirit soul is qualitatively as good as the Supreme Soul. At such a time, when one is situated on the absolute platform, he can understand that the holy name of the Lord and the Lord Himself are identical. At that stage of realization, the holy name of the Lord, the Hare Kṛṣṇa mantra, cannot be identified with any material sound. If one accepts the Hare Kṛṣṇa mahā-mantra as a material vibration, he falls down. One should worship and chant the holy name of the Lord by accepting it as the Lord Himself. One should therefore be initiated properly according to revealed scriptures under the direction of a bona fide spiritual master. Although chanting the holy name is good for both the conditioned and liberated soul, it is especially beneficial to the conditioned soul because by chanting it one is liberated. When a person who chants the holy name is liberated, he attains the ultimate perfection by returning home, back to Godhead. In the words of Śrī Caitanya-caritāmṛta (Ādi 7.73):

kṛṣṇa-mantra haite habe saṁsāra-mocana

kṛṣṇa-nāma haite pābe kṛṣṇera caraṇa

"Simply by chanting the holy name of Kṛṣṇa one can obtain freedom from material existence. Indeed, simply by chanting the Hare Kṛṣṇa mantra one will be able to see the lotus feet of the Lord."

The offenseless chanting of the holy name does not depend on the initiation process. Although initiation may depend on puraścaryā or puraścaraṇa, the actual chanting of the holy name does not depend on puraścaryā-vidhi, or the regulative principles. If one chants the holy name once without committing an offense, he attains all success. During the chanting of the holy name, the tongue must work. Simply by chanting the holy name, one is immediately delivered. The tongue is sevonmukha-jihvā-it is controlled by service. One whose tongue is engaged in tasting material things and also talking about them cannot use the

tongue for absolute realization.

ataḥ śrī-kṛṣṇa-nāmādi

na bhaved grāhyam indriyaiḥ

sevonmukhe hi jihvādau

svayam eva sphuraty adaḥ

According to Caitanya-caritāmṛta (Madhya 17.134):

ataeva kṛṣṇera 'nāma', 'deha', 'vilāsa'

prākṛtendriya-grāhya nahe, haya sva-prakāśa

"With these material senses, one cannot understand the transcendental holy name of the Lord or His form, activities and pastimes. However, when one actually engages in devotional service, utilizing the tongue, the Lord is revealed."

Madhya TEXT 15.109

anuṣaṅga-phale kare saṁsārera kṣaya

citta ākarṣiyā karāya kṛṣṇe premodaya //CC Madhya, 15.109//

SYNONYMS

anuṣaṅga-phale—as a simultaneous result; kare—does; saṁsārera kṣaya—annihilation of entanglement in the material world; citta—thought; ākarṣiyā—attracting; karāya—causes; kṛṣṇe—unto Lord Kṛṣṇa; prema-udaya—arousal of transcendental love.

TRANSLATION

"By chanting the holy name of the Lord, one dissolves his entanglement in material activities. After this, one becomes very attracted to Kṛṣṇa, and thus dormant love for Kṛṣṇa is awakened.

Madhya TEXT 15.110

ākṛṣṭiḥ kṛta-cetasām sumanasām uccāṭanaṁ cāmhasām

ācaṇḍālam amūka-loka-sulabho vaśyaś ca mukti-śriyaḥ

no dīkṣāṁ na ca sat-kriyāṁ na ca puraścaryāṁ manāg īkṣate

mantra 'yaṁ rasanā-spr̥g eva phalati śrī-kṛṣṇa-nāmātmakaḥ //CC Madhya, 15.110//

SYNONYMS

ākṛṣṭiḥ—attraction; kṛta-cetasām—of saintly persons; su-manasām—of the most liberal-minded; uccāṭanam—annihilator; ca—also; aṁhasām—of sinful reactions; ā-caṇḍālam—even to the caṇḍālas; amūka—except the dumb; loka-sulabhaḥ—very easy to achieve for all persons; vaśyaḥ—full controller; ca—and; mukti-śriyaḥ—of the opulence of liberation; no—not; dīkṣām—initiation; na—not; ca—also; sat-kriyām—pious activities; na—not; ca—also; puraścaryām—regulative principles before initiation; manāk—slightly; īkṣate—depends upon; mantraḥ—mantra; ayam—this; rasanā—tongue; spr̥k—touching; eva—simply; phalati—is fruitful; śrī-kṛṣṇa-nāma-ātmakaḥ—consisting of the holy name of Lord Kṛṣṇa.

TRANSLATION

" 'The holy name of Lord Kṛṣṇa is an attractive feature for many saintly, liberal people. It is the annihilator of all sinful reactions and is so powerful that save for the dumb who cannot chant it, it is readily available to everyone, including the lowest type of man, the caṇḍāla. The holy name of Kṛṣṇa is the controller of the opulence of liberation, and it is identical with Kṛṣṇa. Simply by touching the holy name with one's tongue, immediate effects are produced. Chanting the holy name does not depend on initiation, pious activities or the puraścaryā regulative principles generally observed before initiation. The holy name does not wait for all these activities. It is self-sufficient.' "

PURPORT

This verse is found in the Padyāvalī (29) by Śrīla Rūpa Gosvāmī.

Madhya TEXT 15.111

"ataeva yānra mukhe eka kṛṣṇa-nāma

sei ta' vaiṣṇava, kariha tānhāra sammāna" //CC Madhya, 15.111//

SYNONYMS

ataeva—therefore; yānra mukhe—in whose mouth; eka—one; kṛṣṇa-nāma—the

holy name of Kṛṣṇa; sei ta' vaiṣṇava—he is a Vaiṣṇava; kariha—offer; tānhāra—to him; sammāna—respect.

TRANSLATION

Śrī Caitanya Mahāprabhu then finally advised, "One who is chanting the Hare Kṛṣṇa mantra is understood to be a Vaiṣṇava; therefore you should offer all respects to him."

PURPORT

In his Upadeśāmṛta, Śrīla Rūpa Gosvāmī states: kṛṣṇeti yasya giri taṁ manasādriyeta dīkṣāsti cet. An advanced devotee should respect a person who has been initiated by a bona fide spiritual master and who is situated on the transcendental platform, chanting the holy name with faith and obeisances and following the instructions of the spiritual master. Śrīla Bhaktivinoda Ṭhākura comments that serving Vaiṣṇavas is most important for householders. Whether a Vaiṣṇava is properly initiated or not is not a subject for consideration. One may be initiated and yet contaminated by the Māyāvāda philosophy, but a person who chants the holy name of the Lord offenselessly will not be so contaminated. A properly initiated Vaiṣṇava may be imperfect, but one who chants the holy name of the Lord offenselessly is all-perfect. Although he may apparently be a neophyte, he still has to be considered a pure unalloyed Vaiṣṇava. It is the duty of the householder to offer respects to such an unalloyed Vaiṣṇava. This is Śrī Caitanya Mahāprabhu's instruction.

Madhya TEXT 15.112

khaṇḍera mukunda-dāsa, śrī-raghunandana

śrī-narahari,--ei mukhya tina jana //CC Madhya, 15.112//

SYNONYMS

khaṇḍera—of the place known as Khaṇḍa; mukunda-dāsa—Mukunda dāsa; śrī-raghunandana—Śrī Raghunandana; śrī-narahari—Śrī Narahari; ei—these; mukhya—chief; tina—three; jana—persons.

TRANSLATION

Śrī Caitanya Mahāprabhu then turned His attention to three persons—Mukunda dāsa, Raghunandana and Śrī Narahari—inhabitants of the place called Khaṇḍa.

Madhya TEXT 15.113

mukunda dāsere puche śacīra nandana

'tumi--pitā, putra tomāra--śrī-raghunandana? //CC Madhya, 15.113//

SYNONYMS

mukunda dāsere—unto Mukunda dāsa; puche—inquired; śacīra nandana—the son of mother Śacī; tumi—you; pitā—father; putra—son; tomāra—your; śrī-raghunandana—Śrī Raghunandana.

TRANSLATION

Śrī Caitanya Mahāprabhu, the son of mother Śacī, next asked Mukunda dāsa, "You are the father, and your son is Raghunandana. Is that so?"

Madhya TEXT 15.114

kibā raghunandana--pitā, tumi--tāra tanaya?

niścaya kariyā kaha, yāuka saṁśaya' //CC Madhya, 15.114//

SYNONYMS

kibā—or; raghunandana—Raghunandana; pitā—father; tumi—you; tāra—his; tanaya—son; niścaya kariyā—making certain; kaha—just speak; yāuka saṁśaya—let My doubts be dissipated.

TRANSLATION

"Or is Śrīla Raghunandana your father whereas you are his son? Please let Me know the facts so that My doubts will go away."

Madhya TEXT 15.115

mukunda kahe,--raghunandana mora 'pitā' haya

āmi tāra 'putra',--ei āmāra niścaya //CC Madhya, 15.115//

SYNONYMS

mukunda kahe—Mukunda dāsa replied; raghunandana—my son Raghunandana; mora—my; pitā—father; haya—is; āmi—I; tāra—his; putra—son; ei—this; āmāra—my; niścaya—decision.

TRANSLATION

Mukunda replied, "Raghunandana is my father, and I am his son. This is my decision.

Madhya TEXT 15.116

āmā sabāra kṛṣṇa-bhakti raghunandana haite

ataeva pitā--raghunandana āmāra niścite //CC Madhya, 15.116//

SYNONYMS

āmā sabāra—of all of us; kṛṣṇa-bhakti—devotion to Kṛṣṇa; raghunandana haite—because of Raghunandana; ataeva—therefore; pitā—father; raghunandana—Raghunandana; āmāra niścite—my decision.

TRANSLATION

"All of us have attained devotion to Kṛṣṇa due to Raghunandana. Therefore in my mind he is my father."

Madhya TEXT 15.117

śuni' harṣe kahe prabhu--"kahile niścaya

yāñhā haite kṛṣṇa-bhakti sei guru haya" //CC Madhya, 15.117//

SYNONYMS

śuni'-hearing; harṣe—in great jubilation; kahe prabhu—Śrī Caitanya Mahāprabhu said; kahile niścaya—you have spoken correctly; yāñhā haite—from whom; kṛṣṇa-bhakti—devotion to Kṛṣṇa; sei—that person; guru haya—is the spiritual master.

TRANSLATION

Hearing Mukunda dāsa give this proper decision, Śrī Caitanya Mahāprabhu confirmed it, saying, "Yes, it is correct. One who awakens devotion to Kṛṣṇa is certainly a spiritual master."

Madhya TEXT 15.118

bhaktera mahimā prabhu kahite pāya sukha

bhaktera mahimā kahite haya pañca-mukha //CC Madhya, 15.118//

SYNONYMS

bhaktera mahimā—the glories of a devotee; prabhu—Śrī Caitanya Mahāprabhu; kahite—to speak; pāya sukha—gets happiness; bhaktera mahimā—the glories of a devotee; kahite—to speak; haya—becomes; pañca-mukha—five faced.

TRANSLATION

Śrī Caitanya Mahāprabhu became very happy just to speak of the glories of His devotees. Indeed, when He spoke of their glories, it was as if He had five faces.

Madhya TEXT 15.119

bhakta-gaṇe kahe,--śuna mukundera prema

nigūḍha nirmala prema, yena dagdha hema //CC Madhya, 15.119//

SYNONYMS

bhakta-gaṇe kahe—Śrī Caitanya Mahāprabhu informed His devotees; śuna—please hear; mukundera prema—Mukunda's love of Godhead; nigūḍha—very deep; nirmala—pure; prema—ecstatic love; yena—as if; dagdha—clarified; hema—gold.

TRANSLATION

Śrī Caitanya Mahāprabhu then informed all His devotees, "Please hear about Mukunda's love of Godhead. It is a very deep and pure love and can only be compared with purified gold.

Madhya TEXT 15.120

bāhye rāja-vaidya inho kare rāja-sevā

antare kṛṣṇa-prema inhāra jānibeka kebā //CC Madhya, 15.120//

SYNONYMS

bāhye—externally; rāja-vaidya—royal physician; inho—he; kare—performs; rāja-sevā—government service; antare—within the heart; kṛṣṇa-prema—love of Kṛṣṇa; inhāra—of Mukunda dāsa; jānibeka—can know; kebā—who.

TRANSLATION

"Mukunda dāsa externally appears to be a royal physician engaged in governmental service, but internally he has a deep love for Kṛṣṇa. Who can understand his love?

PURPORT

Unless Śrī Kṛṣṇa Caitanya Mahāprabhu discloses the fact, no one can understand who is actually a great devotee of the Lord engaged in His service. It is therefore said in Caitanya-caritāmṛta (Madhya 23.39), *tānra vākya, kriyā, mudrā vijñeha nā bujhaya*: even the most perfect and learned scholar cannot understand a Vaiṣṇava's activities. A Vaiṣṇava may be engaged in governmental service or in a professional business so that externally one cannot understand his position. Internally, however, he may be a nitya-siddha Vaiṣṇava—that is, an eternally liberated Vaiṣṇava. Externally Mukunda dāsa was a royal physician, but internally he was the most liberated paramahansa devotee. Śrī Caitanya Mahāprabhu knew this very well, but ordinary men could not understand it, for the activities and plans of a Vaiṣṇava cannot be understood by ordinary men. However, Śrī Caitanya Mahāprabhu and His representative understand everything about a devotee, even though the devotee may externally pretend to be an ordinary householder and professional businessman.

Madhya TEXT 15.121

eka dina mleccha-rājāra ucca-ṭuṅgite

cikitsāra vāt kahe tānhāra agrete //CC Madhya, 15.121//

SYNONYMS

eka dina—one day; mleccha-rājāra—of the Mohammedan King; ucca-ṭuṅgite—on a high platform; cikitsāra vāt—talk of medical treatment; kahe—was speaking; tānhāra agrete—before him.

TRANSLATION

"One day Mukunda dāsa, the royal physician, was seated with the Mohammedan King on a high platform and was telling the King about medical treatment.

Madhya TEXT 15.122

hena-kāle eka mayūra-pucchera āḍānī

rāja-śiropari dhare eka sevaka āni' //CC Madhya, 15.122//

SYNONYMS

hena-kāle—at this time; eka—one; mayūra-pucchera—of peacock feathers; āḍānī—fan; rāja-śira-upari—above the head of the King; dhare—holds; eka—one; sevaka—servant; āni'-bringing.

TRANSLATION

"While the King and Mukunda dāsa were conversing, a servant brought a fan made of peacock feathers to shade the head of the King from the sun. Consequently he held the fan above the King's head.

Madhya TEXT 15.123

śikhi-piccha dekhi' mukunda premāviṣṭa hailā

ati-ucca ṭuṅgi haite bhūmite paḍilā //CC Madhya, 15.123//

SYNONYMS

śikhi-piccha—peacock feathers; dekhi'-seeing; mukunda—Mukunda dāsa; prema-āviṣṭa hailā—became ecstatic in love of Godhead; ati-ucca—very high; ṭuṅgi—platform; haite—from; bhūmite—on the ground; paḍilā—fell down.

TRANSLATION

"Just by seeing the peacock-feathered fan, Mukunda dāsa became absorbed in ecstatic love of Godhead and fell from the high platform onto the ground.

Madhya TEXT 15.124

rājāra jñāna,--rāja-vaidyera ha-ila maraṇa

āpane nāmiyā tabe karāila cetana //CC Madhya, 15.124//

SYNONYMS

rājāra jñāna—the King thought; rāja-vaidyera—of the royal physician; ha-ila maraṇa—there was death; āpane—personally; nāmiyā—getting down; tabe—thereupon; karāila cetana—brought him to consciousness.

TRANSLATION

"The King, fearing that the royal physician was killed, personally descended and brought him to his consciousness.

Madhya TEXT 15.125

rājā bale--vyathā tumi pāile kona ṭhāñi?

mukunda kahe,--ati-baḍa vyathā pāi nāi //CC Madhya, 15.125//

SYNONYMS

rājā bale—the King said; vyathā—pain; tumi pāile—you have gotten; kona ṭhāñi—where; mukunda kahe—Mukunda replied; ati-baḍa vyathā—very much pain; pāi nāi—I have not gotten.

TRANSLATION

"When the King asked Mukunda, 'Where is it paining you?' Mukunda replied, 'I am not very much pained.'

Madhya TEXT 15.126

rājā kahe,--mukunda, tumi paḍilā ki lāgi'?

mukunda kahe, rājā, mora vyādhi āche mṛgī //CC Madhya, 15.126//

SYNONYMS

rājā kahe—the King inquired; mukunda—O Mukunda; tumi paḍilā—you fell; ki lāgi'-for what reason; mukunda kahe—Mukunda replied; rājā—my dear King; mora—of me; vyādhi—disease; āche—is; mṛgī—epilepsy.

TRANSLATION

"The King then inquired, 'Mukunda, why did you fall down?' Mukunda replied, 'My dear King, I have a disease that is like epilepsy.'

Madhya TEXT 15.127

mahā-vidagdha rājā, sei saba jāne

mukundere haila tāñra 'mahā-siddha'-jñāne //CC Madhya, 15.127//

SYNONYMS

mahā-vidagdha—highly intelligent; rājā—the King; sei—he; saba jāne—knows everything; mukundere—upon Mukunda; haila—was; tāñra—his; mahā-siddha-jñāne—calculation as the most perfect devotee.

TRANSLATION

"Being extraordinarily intelligent, the King could understand the whole affair. In his estimation, Mukunda was a most uncommon, exalted, liberated personality.

Madhya TEXTS 15.128-129

raghunandana sevā kare kṛṣṇera mandire

dvāre puṣkariṇī, tāra ghāṭera upare

kadambēra eka vṛkṣe phuṭe bāra-māse

nitya dui phula haya kṛṣṇa-avatamse //CC Madhya, 15.128-129//

SYNONYMS

raghunandana—Raghunandana; sevā kare—serves; kṛṣṇera mandire—in the temple of Lord Kṛṣṇa; dvāre—near the door; puṣkariṇī—a lake; tāra—of it; ghāṭera upare—on the bank; kadambēra—of kadamba flowers; eka vṛkṣe—on one tree; phuṭe—blossom; bāra-māse—all year around; nitya—daily; dui phala—two flowers; haya—become; kṛṣṇa-avatamse—decoration for Lord Kṛṣṇa.

TRANSLATION

"Raghunandana is constantly engaged in serving the temple of Lord Kṛṣṇa. Beside the entrance of the temple is a lake, and on its banks is a kadamba tree, which daily delivers two flowers to be used for Kṛṣṇa's service."

Madhya TEXT 15.130

mukundere kahe punaḥ madhura vacana

'tomāra kārya--dharme dhana-upārjana //CC Madhya, 15.130//

SYNONYMS

mukundere—to Mukunda; kahe—Lord Caitanya Mahāprabhu says; punaḥ—

again; madhura vacana—sweet words; tomāra kārya—your duty; dharme dhana-upārjana—to earn both material and spiritual wealth.

TRANSLATION

Śrī Caitanya Mahāprabhu again spoke to Mukunda with sweet words: "Your duty is to earn both material and spiritual wealth.

Madhya TEXT 15.131

raghunandanera kārya--kṛṣṇera sevana

kṛṣṇa-sevā vinā inhāra anya nāhi mana //CC Madhya, 15.131//

SYNONYMS

raghunandanera kārya—the duty of Raghunandana; kṛṣṇera sevana—worshiping Lord Kṛṣṇa; kṛṣṇa-sevā vinā—except for worshiping Kṛṣṇa; inhāra—of him; anya—other; nāhi—there is not; mana—intention.

TRANSLATION

"Furthermore it is the duty of Raghunandana to always engage in Lord Kṛṣṇa's service. He has no other intention but the service of Lord Kṛṣṇa."

Madhya TEXT 15.132

narahari rahu āmāra bhakta-gaṇa-sane

ei tina kārya sadā karaha tina jane, //CC Madhya, 15.132//

SYNONYMS

narahari—Narahari; rahu—let him remain; āmāra—My; bhakta-gaṇa-sane—along with other devotees; ei tina kārya—these three divisions of duty; sadā—always; karaha—execute; tina jane—you three persons.

TRANSLATION

Śrī Caitanya Mahāprabhu then ordered Narahari: "I wish you to remain here with My devotees. In this way the three of you should always execute these three duties for the service of the Lord."

PURPORT

Śrī Caitanya Mahāprabhu set forth three duties for three different people. Mukunda was to earn money and follow the religious principles, whereas Narahari was to remain with the Lord's devotees, and Raghunandana was to engage in the Lord's service in the temple. Thus one person worships in the temple, another earns money honestly by executing his professional duty, and yet another preaches Kṛṣṇa consciousness with the devotees. Apparently these three types of service appear separate, but actually they are not. When Kṛṣṇa or Śrī Caitanya Mahāprabhu is the center, everyone can engage in different activities for the service of the Lord. That is the verdict of Śrī Caitanya Mahāprabhu.

Madhya TEXT 15.133

sārvabhauma, vidyā-vācaspati,--dui bhāi

dui-jane kṛpā kari' kahena gosāñi //CC Madhya, 15.133//

SYNONYMS

sārvabhauma—Sārvabhauma Bhaṭṭācārya; vidyā-vācaspati—Vidyā-vācaspati; dui bhāi—two brothers; dui-jane—unto the two; kṛpā kari'-out of His causeless mercy; kahena—says; gosāñi—Śrī Caitanya Mahāprabhu.

TRANSLATION

Out of His causeless mercy, Śrī Caitanya Mahāprabhu gave the following directions to the brothers Sārvabhauma Bhaṭṭācārya and Vidyā-vācaspati.

Madhya TEXT 15.134

'dāru'-jala'-rūpe kṛṣṇa prakāṣa samprati

'daraśana'-'snāne' kare jīvera mukati //CC Madhya, 15.134//

SYNONYMS

dāru—wood; jala—water; rūpe—in the forms of; kṛṣṇa—Lord Kṛṣṇa; prakāṣa—manifested; samprati—at the present moment; daraśana—by seeing; snāne—by bathing; kare—does; jīvera mukati—the deliverance of the conditioned souls.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "In this Age of Kali, Kṛṣṇa is manifest in two

forms-wood and water. Thus He helps conditioned souls to become liberated by seeing the wood and bathing in the water.

Madhya TEXT 15.135

'dāru-brahma'-rūpe--sākṣāt śrī-puruṣottama

bhāgīrathī hana sākṣāt 'jala-brahma'-sama //CC Madhya, 15.135//

SYNONYMS

dāru-brahma-rūpe—in the form of Brahman as wood; sākṣāt—directly; śrī-puruṣottama—Lord Jagannātha; bhāgīrathī—the River Ganges; hana—is; sākṣāt—directly; jala-brahma-sama—the Supreme in the form of water.

TRANSLATION

"Lord Jagannātha is the Supreme Lord Himself in the form of wood, and the River Ganges is the Supreme Lord Himself in the form of water.

PURPORT

The Vedas enjoin, sarvaṁ khalv idaṁ brahma: everything is the energy of the Supreme Personality of Godhead, the Supreme Brahman or Paraṁ Brahman. Parasya brahmaṇaḥ śaktis tathedaṁ akhilaṁ jagat: everything is a manifestation of the energy of the Supreme Brahman. Since the energy and energetic are identical, actually everything is Kṛṣṇa, Paraṁ Brahman. Bhagavad-gītā (9.4) confirms this:

mayā tatam idaṁ sarvaṁ

jagad avyakta-mūrtinā

mat-sthāni sarva-bhūtāni

na cāhaṁ teṣv avasthitaḥ

"By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them."

Kṛṣṇa is spread throughout the whole universe in His impersonal form. Since everything is a manifestation of the Lord's energy, the Lord can manifest Himself through any energy. In this age, the Lord is manifest through wood as Lord Jagannātha, and He is manifest through water as the River Ganges. Therefore Śrī

Caitanya Mahāprabhu ordered the two brothers-Sārvabhauma Bhaṭṭācārya and Vidyā-vācaspati-to worship Lord Jagannātha and the River Ganges.

Madhya TEXT 15.136

sārvabhauma, kara 'dāru-brahma'-ārādhana

vācaspati, kara jala-brahmera sevana //CC Madhya, 15.136//

SYNONYMS

sārvabhauma—O Sārvabhauma; kara—be engaged in; dāru-brahma—of wooden Brahman; ārādhana—worship; vācaspati—and you, Vācaspati; kara—do; jala-brahmera—of Paraṁ Brahman manifested in water; sevana—worship.

TRANSLATION

"Sārvabhauma Bhaṭṭācārya, you should engage in the worship of Lord Jagannātha Puruṣottama, and Vācaspati should worship mother Ganges."

Madhya TEXT 15.137

murāri-guptere prabhu kari' āliṅgana

tānra bhakti-niṣṭhā kahena, śune bhakta-gaṇa //CC Madhya, 15.137//

SYNONYMS

murāri-guptere—Murāri Gupta; prabhu—Lord Śrī Caitanya Mahāprabhu; kari' āliṅgana—embracing; tānra—his; bhakti-niṣṭhā—faith in devotional service; kahena—says; śune bhakta-gaṇa—all the devotees hear.

TRANSLATION

Śrī Caitanya Mahāprabhu then embraced Murāri Gupta and began to speak about his firm faith in devotional service. This was heard by all the devotees.

Madhya TEXT 15.138

pūrve āmi inhāre lobhāila bāra bāra

parama madhura, gupta, vrajendra-kumāra //CC Madhya, 15.138//

SYNONYMS

pūrve—previously; āmi—I; inhāre—him; lobhāila—induced to be allured; bāra bāra—again and again; parama madhura—very sweet; gupta—O Gupta; vrajendra-kumāra—Lord Kṛṣṇa, the son of Nanda Mahārāja.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Previously I induced Murāri Gupta again and again to be allured by Lord Kṛṣṇa. I said to him, 'My dear Gupta, Lord Śrī Kṛṣṇa, Vrajendra-kumāra, is the supreme sweetness.

Madhya TEXT 15.139

svayaṁ bhagavān kṛṣṇa--sarvāmśī, sarvāśraya

viśuddha-nirmala-prema, sarva-rasamaya //CC Madhya, 15.139//

SYNONYMS

svayaṁ bhagavān kṛṣṇa—Lord Kṛṣṇa is the Supreme Personality of Godhead; sarva-amśī—the source of all others; sarva-āśraya—the reservoir of all energies; viśuddha—transcendental; nirmala—free from all material contamination; prema—love; sarva-rasa-maya—the reservoir of all pleasure.

TRANSLATION

" 'Kṛṣṇa is the Supreme Personality of Godhead, the origin of all incarnations and the source of everything. He is pure transcendental love itself, and He is the reservoir of all pleasure.

Madhya TEXT 15.140

sakala-sadguṇa-vṛnda-ratna-ratnākara

vidagdha, catura, dhīra, rasika-śekhara //CC Madhya, 15.140//

SYNONYMS

sakala—all; sat-guṇa—transcendental qualities; vṛnda—multitude; ratna—of gems; ratna-ākara—the mine; vidagdha—intelligent; catura—expert; dhīra—sober; rasika-śekhara—master of all humor.

TRANSLATION

" 'Kṛṣṇa is the reservoir of all transcendental qualities. He is like a mine of gems.

He is expert at everything, very intelligent and sober, and He is the summit of all humors.

Madhya TEXT 15.141

madhura-caritra kṛṣṇera madhura-vilāsa

cātura-vaidagdhya kare yāñra līlā-rasa //CC Madhya, 15.141//

SYNONYMS

madhura-caritra—pleasing character; kṛṣṇera—of Lord Kṛṣṇa; madhura-vilāsa—melodious pastimes; cātura—expertise; vaidagdhya—intelligence; kare—manifests; yāñra—whose; līlā—of pastimes; rasa—mellows.

TRANSLATION

" 'His character is very sweet, and His pastimes are melodious. He is expert in intelligence, and thus He enjoys all His pastimes and mellows.'

Madhya TEXT 15.142

sei kṛṣṇa bhaja tumi, hao kṛṣṇāśraya

kṛṣṇa vinā anya-upāsanā mane nāhi laya //CC Madhya, 15.142//

SYNONYMS

sei kṛṣṇa—that Lord Kṛṣṇa; bhaja tumi—engage yourself in His service; hao kṛṣṇa-āśraya—take shelter of Kṛṣṇa; kṛṣṇa vinā—except for Kṛṣṇa; anya-upāsanā—any other worship; mane nāhi laya—does not appeal to the mind.

TRANSLATION

"I then requested Murāri Gupta, 'Worship Kṛṣṇa and take shelter of Him. But for His service, nothing appeals to the mind.'

Madhya TEXT 15.143

ei-mata bāra bāra śuniyā vacana

āmāra gaurave kichu phiri' gela mana //CC Madhya, 15.143//

SYNONYMS

ei-mata—in this way; bāra bāra—again and again; śuniyā vacana—hearing these words; āmāra gaurave—because of My influence; kichu—somewhat; phiri' gela—transformed; mana—his mind.

TRANSLATION

"In this way, he heard from Me again and again. By My influence, his mind was a little converted.

Madhya TEXT 15.144

āmāre kahena,--āmi tomāra kiṅkara

tomāra ājñākārī āmi nāhi svatantara //CC Madhya, 15.144//

SYNONYMS

āmāre kahena—he said unto Me; āmi—I; tomāra kiṅkara—Your servant; tomāra ājñā-kārī—Your order carrier; āmi—I; nāhi—am not; svatantara—independent.

TRANSLATION

"Murāri Gupta then replied, 'I am Your servant and Your order carrier. I have no independent existence.'

Madhya TEXT 15.145

eta bali' ghare gela, cinti' rātri-kāle

raghunātha-tyāga-cintāya ha-ila vikale //CC Madhya, 15.145//

SYNONYMS

eta bali'-saying this; ghare gela—went to his house; cinti'-thinking; rātri-kāle—at night; raghunātha—Lord Rāmacandra; tyāga—giving up; cintāya—by thoughts of; ha-ila vikale—became overwhelmed.

TRANSLATION

"After this, Murāri Gupta went home and spent the whole night thinking how he would be able to give up the association of Raghunātha, Lord Rāmacandra. Thus he was overwhelmed.

Madhya TEXT 15.146

kemane chāḍiba raghunāthera caraṇa

āji rātrye prabhu mora karāha maraṇa //CC Madhya, 15.146//

SYNONYMS

kemane chāḍiba—how shall I give up; raghunāthera caraṇa—the lotus feet of Lord Raghunātha; āji rātrye—this night; prabhu—O Lord Raghunātha; mora—my; karāha maraṇa—please cause death.

TRANSLATION

"Murāri Gupta then began to pray at the lotus feet of Lord Rāmacandra. He prayed that death would come that night because it was not possible for him to give up the service of the lotus feet of Raghunātha.

Madhya TEXT 15.147

ei mata sarva-rātri kareṇa krandana

mane soyāsti nāhi, rātri kaila jāgaraṇa //CC Madhya, 15.147//

SYNONYMS

ei mata—in this way; sarva-rātri—the whole night; kareṇa krandana—cried; mane—in the mind; soyāsti nāhi—there is no rest; rātri—the whole night; kaila—kept; jāgaraṇa—awake.

TRANSLATION

"Thus Murāri Gupta cried the entire night. There was no rest for his mind; therefore he could not sleep but stayed awake the entire night.

Madhya TEXT 15.148

prātaḥ-kāle āsi' mora dharila caraṇa

kāndite kāndite kichu kare nivedana //CC Madhya, 15.148//

SYNONYMS

prātaḥ-kāle—in the morning; āsi'-coming; mora—My; dharila—caught hold of; caraṇa—feet; kāndite kāndite—continuously crying; kichu kare nivedana—submits some appeals.

TRANSLATION

"In the morning Murāri Gupta came to see Me. Catching hold of My feet and crying, he submitted an appeal.

Madhya TEXT 15.149

raghunāthera pāya muñi veciyāchoṇ māthā

kāḍhite nā pāri māthā, mane pāi vyathā //CC Madhya, 15.149//

SYNONYMS

raghunāthera pāya—unto the lotus feet of Lord Raghunātha; muñi—I; veciyāchoṇ—sold; māthā—head; kāḍhite—to cut off; nā pāri—I am unable; māthā—my head; mane—in my mind; pāi vyathā—I get too much pain.

TRANSLATION

"Murāri Gupta said, 'I have sold my head to the lotus feet of Raghunātha. I cannot withdraw my head, for that would give me too much pain.

Madhya TEXT 15.150

śrī-raghunātha-caraṇa chāḍāna nā yāya

tava ājñā-bhaṅga haya, ki karoṇ upāya //CC Madhya, 15.150//

SYNONYMS

śrī-raghunātha-caraṇa—the lotus feet of Lord Rāmacandra; chāḍāna nā yāya—cannot be given up; tava—Your; ājñā—order; bhaṅga—broken; haya—is; ki—what; karoṇ—shall I do; upāya—remedy.

TRANSLATION

" 'It is not possible for me to give up the service of Raghunātha's lotus feet. At the same time, if I do not do so I shall break your order. What can I do?'

Madhya TEXT 15.151

tāte more ei kṛpā kara, dayāmaya

tomāra āge mṛtyu ha-uka, yāuka saṁśaya //CC Madhya, 15.151//

SYNONYMS

tāte—therefore; more—unto me; ei—this; kṛpā—mercy; kara—bestow; dayā-maya—O merciful one; tomāra āge—before You; mṛtyu ha-uka—let me die; yāuka saṁśaya—and let all doubts go away.

TRANSLATION

"In this way Murāri Gupta appealed to Me, saying, 'Kindly grant me this mercy because You are all-merciful. Let me die before You so that all my doubts will be finished.'

Madhya TEXT 15.152

eta śuni' āmi baḍa mane sukha pāiluṅ

inhāre uṭhāñā tabe āliṅgana kailuṅ- //CC Madhya, 15.152//

SYNONYMS

eta śuni'-hearing this; āmi—I; baḍa—very great; mane—in the mind; sukha—happiness; pāiluṅ—got; inhāre—him; uṭhāñā—raising; tabe—at that time; āliṅgana kailuṅ—I embraced.

TRANSLATION

"Hearing this, I became very happy. I then raised Murāri Gupta and embraced him.

Madhya TEXT 15.153

sādhū sādhū, gupta, tomāra sudṛḍha bhajana

āmāra vacaneha tomāra nā ṭalila mana //CC Madhya, 15.153//

SYNONYMS

sādhū sādhū—all glories unto you; gupta—Murāri Gupta; tomāra—your; su-dṛḍha—firmly fixed; bhajana—method of worship; āmāra—My; vacaneha—even on the request; tomāra—your; nā ṭalila—did not budge; mana—mind.

TRANSLATION

"I said to him, 'All glories to you, Murāri Gupta! Your method of worship is very

firmly fixed—so much so that even upon My request your mind did not turn.

Madhya TEXT 15.154

ei-mata sevakera prīti cāhi prabhu-pāya

prabhu chāḍāileha, pada chāḍāna nā yāya //CC Madhya, 15.154//

SYNONYMS

ei-mata—like this; sevakera—of the servitor; prīti—love; cāhi—is wanted;
prabhu-pāya—unto the lotus feet of the Lord; prabhu chāḍāileha—even though
the Lord causes separation; pada—the lotus feet of the Lord; chāḍāna nā yāya—
cannot be given up.

TRANSLATION

"The servitor must have love and affection for the lotus feet of the Lord exactly like this. Even if the Lord wants separation, a devotee cannot abandon the shelter of His lotus feet.

PURPORT

The word prabhu, or master, indicates that the Lord is to be continuously served by His devotee. The original prabhu is the Lord, Śrī Kṛṣṇa. Nonetheless, there are many devotees attached to Lord Rāmacandra, and Murāri Gupta is a vivid example of such unalloyed devotion. He never agreed to give up Lord Rāmacandra's worship, not even upon Śrī Caitanya Mahāprabhu's request. Such is the chastity of devotional service, as stated in the Antya-līlā of Caitanya-caritāmṛta (4.46-47):

sei bhakta dhanya, ye nā chāḍe prabhura caraṇa

sei prabhu dhanya, ye nā chāḍe nija-jana

durdaive sevaka yadi yāya anya sthāne

sei ṭhākura dhanya tāre cule dhari' āne

In a firm relationship with the Lord, the devotee does not give up the Lord's service under any circumstance. As far as the Lord Himself is concerned, if the devotee chooses to leave, the Lord brings him back again, dragging him by the hair.

Madhya TEXT 15.155

ei-mata tomāra niṣṭhā jānibāra tare

tomāre āgraha āmi kailuṇ bāre bāre //CC Madhya, 15.155//

SYNONYMS

ei-mata—in this way; tomāra—your; niṣṭhā—firm faith; jānibāra tare—to understand; tomāre—unto you; āgraha—persistence; āmi kailuṇ—I did; bāre bāre—again and again.

TRANSLATION

" 'Just to test your firm faith in your Lord, I requested you again and again to change your worship from Lord Rāmacandra to Kṛṣṇa.'

Madhya TEXT 15.156

sākṣāt hanumān tumi śrī-rāma-kiṅkara

tumi kene chāḍibe tānra caraṇa-kamala //CC Madhya, 15.156//

SYNONYMS

sākṣāt—directly; hanumān—Hanumān; tumi—you; śrī-rāma-kiṅkara—the servant of Śrī Rāma; tumi—you; kene—why; chāḍibe—should give up; tānra—His; caraṇa-kamala—lotus feet.

TRANSLATION

"In this way, I congratulated Murāri Gupta, saying, 'Indeed, you are the incarnation of Hanumān. Consequently you are the eternal servant of Lord Rāmacandra. Why should you give up the worship of Lord Rāmacandra and His lotus feet?' "

Madhya TEXT 15.157

sei murāri-gupta ei--mora prāṇa sama

inhāra dainya śuni' mora phāṭaye jīvana //CC Madhya, 15.157//

SYNONYMS

sei murāri-gupta—that Murāri Gupta; ei—this; mora prāṇa sama—not different

from My life and soul; inhāra—of him; dainya—humility; śuni'-hearing; mora—My; phāṭaye—perturbs; jīvana—life.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "I accept this Murāri Gupta as My life and soul. When I hear of his humility, it perturbs My very life."

Madhya TEXT 15.158

tabe vāsudeve prabhu kari' āliṅgana

tānra guṇa kahe hañā sahasra-vadana //CC Madhya, 15.158//

SYNONYMS

tabe—then; vāsudeve—Vāsudeva; prabhu—Śrī Caitanya Mahāprabhu; kari' āliṅgana—embracing; tānra guṇa—his good qualities; kahe—began to explain; hañā—becoming; sahasra-vadana—possessing thousands of mouths.

TRANSLATION

Śrī Caitanya Mahāprabhu then embraced Vāsudeva Datta and began to speak of his glories as if He had a thousand mouths.

Madhya TEXT 15.159

nija-guṇa śuni' datta mane lajjā pāñā

nivedana kare prabhura caraṇe dhariyā //CC Madhya, 15.159//

SYNONYMS

nija-guṇa—his personal qualities; śuni'-hearing; datta—Vāsudeva Datta; mane—in the mind; lajjā pāñā—being ashamed; nivedana kare—submits; prabhura—of Lord Śrī Caitanya Mahāprabhu; caraṇe dhariyā—catching the lotus feet.

TRANSLATION

When Caitanya Mahāprabhu glorified him, Vāsudeva Datta immediately became very embarrassed and shy. He then submitted himself, touching the Lord's lotus feet.

Madhya TEXT 15.160

jagat tārīte prabhu tomāra avatāra

mora nivedana eka karaha aṅgīkāra //CC Madhya, 15.160//

SYNONYMS

jagat tārīte—to deliver the whole world; prabhu—my Lord; tomāra—Your; avatāra—incarnation; mora—my; nivedana—petition; eka—one; karaha aṅgīkāra—please accept.

TRANSLATION

Vāsudeva Datta told Caitanya Mahāprabhu, "My dear Lord, You incarnate just to deliver all conditioned souls. I have now one petition, which I wish You would accept.

Madhya TEXT 15.161

karite samartha tumi hao, dayāmaya

tumi mana kara, tabe anāyāse haya //CC Madhya, 15.161//

SYNONYMS

karite—to execute; samartha—capable; tumi—You; hao—are; dayā-maya—O merciful one; tumi mana kara—if You so desire; tabe—then; anāyāse—without difficulty; haya—it becomes possible.

TRANSLATION

"My Lord, You are certainly capable of doing whatever You like, and You are indeed merciful. If You so desire, You can very easily do whatever You want.

Madhya TEXT 15.162

jīvera duḥkha dekhi' mora hṛdaya bidare

sarva-jīvera pāpa prabhu deha' mora śire //CC Madhya, 15.162//

SYNONYMS

jīvera—of all conditioned souls; duḥkha dekhi'-by seeing the sufferings; mora—my; hṛdaya—heart; bidare—breaks; sarva-jīvera—of all living entities; pāpa—the sinful reactions; prabhu—My dear Lord; deha'-just put; mora śire—upon my

head.

TRANSLATION

"My Lord, my heart breaks to see the sufferings of all conditioned souls; therefore I request You to transfer the karma of their sinful lives upon my head.

Madhya TEXT 15.163

jīvera pāpa lañā muñi karoṇ naraka bhoga

sakala jīvera, prabhu, ghucāha bhava-roga //CC Madhya, 15.163//

SYNONYMS

jīvera—of all conditioned souls; pāpa lañā—accepting the sinful reactions; muñi—I; karoṇ—do; naraka—hellish life; bhoga—suffering; sakala jīvera—of all living entities; prabhu—my dear Lord; ghucāha—please finish; bhava-roga—the material disease.

TRANSLATION

"My dear Lord, let me suffer perpetually in a hellish condition, accepting all the sinful reactions of all living entities. Please finish their diseased material life."

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura gives the following commentary on this verse. In the Western countries, Christians believe that Lord Jesus Christ, their spiritual master, appeared in order to eradicate all the sins of his disciples. To this end, Lord Jesus Christ appeared and disappeared. Here, however, we find Śrī Vāsudeva Datta Ṭhākura and Śrīla Haridāsa Ṭhākura to be many millions of times more advanced even when compared to Lord Jesus Christ. Jesus Christ relieved only his followers from all sinful reactions, but Vāsudeva Datta is here prepared to accept the sins of everyone in the universe. A Vaiṣṇava is so liberal that he is prepared to risk everything to rescue conditioned souls from material existence. Śrīla Vāsudeva Datta Ṭhākura is universal love itself, for he was willing to sacrifice everything and fully engage in the service of the Supreme.

Śrīla Vāsudeva Datta knew very well that Śrī Caitanya Mahāprabhu was the original Personality of Godhead. He was transcendence itself, above the material conception of illusion and māyā. Lord Jesus Christ certainly finished the sinful reactions of his followers by his mercy, but that does not mean that he

completely delivered them from the pangs of material existence. A person may be relieved from sins once, but it is a practice among Christians to confess sins and yet commit them again. By getting freed from sins and again engaging in them, one cannot attain freedom from the pangs of material existence. A diseased person may go to a physician for relief, but after he leaves the hospital he may again be infected due to his unclean habits. Thus material existence continues. Śrīla Vāsudeva Datta wanted to completely relieve the conditioned souls from material existence so that they would no longer have an opportunity to commit sinful acts. This is the difference between Śrīla Vāsudeva Datta and Lord Jesus Christ. It is a great offense to receive pardon for sins and then commit the same sins again. Such an offense is more dangerous than the sinful activity itself. Vāsudeva Datta was so liberal that he requested Śrī Caitanya Mahāprabhu to transfer all offensive activity upon him so the conditioned souls might be purified. This prayer was certainly without duplicity.

Vāsudeva Datta's example is unique not only within this world but within the universe. It is beyond the conception of fruitive actors or the speculation of mundane philosophers. Due to being illusioned by the external energy and due to a poor fund of knowledge, people tend to envy one another. Because of this they are entangled in fruitive activity, and they try to escape this fruitive activity by mental speculation. Consequently neither karmīs nor jñānīs are purified. In the words of Śrīla Bhaktisiddhānta Ṭhākura, they are kukarmīs and kujñānīs-bad actors and bad speculators. The Māyāvādīs and karmīs should therefore turn their attention to the magnanimous Vāsudeva Datta, who wanted to suffer for others in a hellish condition. Nor should one consider Vāsudeva Datta a mundane philanthropist or welfare worker. He was not interested in merging into the Brahman effulgence, nor was he interested in material honor or reputation. He was far above philanthropists, philosophers and fruitive actors. He was a most exalted personality who wanted to show mercy upon conditioned souls. This is not an exaggeration of his transcendental qualities. It is perfectly true. Actually there cannot be any comparison to Vāsudeva Datta. He was a Vaiṣṇava-para-duḥkha-duḥkhī-very much aggrieved to see others suffer. The entire world is purified simply by the appearance of such a great devotee. By his presence the whole world is glorified, and all conditioned souls-due to his transcendental presence-are also glorified. As Narottama dāsa Ṭhākura confirms, Vāsudeva Datta is the ideal devotee of Śrī Caitanya Mahāprabhu.

gaurāṅgera saṅgi-gaṇe, nitya-siddha kari' māne,

se yāya vrajendra-suta-pāśa

One who executes Śrī Caitanya Mahāprabhu's mission must be considered to be eternally liberated. He is a transcendental person and does not belong to this material world. Such a devotee engaging in the deliverance of the total population is as magnanimous as Śrī Caitanya Mahāprabhu Himself.

namo mahā-vadānyāya

kṛṣṇa-prema-pradāya te

kṛṣṇāya kṛṣṇa-caitanya-

nāmne gaura-tviṣe namaḥ

Such a personality factually represents Śrī Caitanya Mahāprabhu because his heart is always filled with compassion for conditioned souls.

Madhya TEXT 15.164

eta śuni' mahāprabhura citta dravilā

aśru-kampa-svarabhaṅge kahite lāgilā //CC Madhya, 15.164//

SYNONYMS

eta śuni'-hearing this; mahāprabhura—of Śrī Caitanya Mahāprabhu; citta—heart; dravilā—became softened; aśru—tears; kampa—trembling; svara-bhaṅge—with faltering of the voice; kahite—to speak; lāgilā—began.

TRANSLATION

When Śrī Caitanya Mahāprabhu heard Vāsudeva Datta's statement, His heart became very soft. Tears flowed from His eyes, and He began to tremble. In a faltering voice He spoke as follows.

Madhya TEXT 15.165

"tomāra vicitra nahe, tumi--sākṣāt prahlāda

tomāra upare kṛṣṇera sampūrṇa prasāda //CC Madhya, 15.165//

SYNONYMS

tomāra—in you; vicitra nahe—this is not extraordinary; tumi—you; sākṣāt prahlāda—incarnation of Prahāda Mahārāja; tomāra upare—upon you; kṛṣṇera

—of Lord Kṛṣṇa; sampūrṇa—complete; prasāda—mercy.

TRANSLATION

Accepting Vāsudeva Datta as a great devotee, the Lord said, "Such a statement is not at all astonishing because you are the incarnation of Prahlāda Mahārāja. It appears that Lord Kṛṣṇa has bestowed complete mercy upon you. There is no doubt about it.

Madhya TEXT 15.166

kṛṣṇa sei satya kare, yei māge bhṛtya

bhṛtya-vāñchā-pūrti vinu nāhi anya kṛtya //CC Madhya, 15.166//

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; sei—that; satya kare—fulfills as true; yei—whatever; māge—wants; bhṛtya—servant; bhṛtya-vāñchā—the desire of His servant; pūrti—fulfilling; vinu—without; nāhi—there is not; anya—other; kṛtya—duty.

TRANSLATION

"Whatever a pure devotee wants from his master, Lord Kṛṣṇa doubtlessly grants because He has no duty other than to fulfill the desire of His devotee.

Madhya TEXT 15.167

brahmāṇḍa jīvera tumi vāñchile nistāra

vinā pāpa-bhoge habe sabāra uddhāra //CC Madhya, 15.167//

SYNONYMS

brahmāṇḍa—of the universe; jīvera—of all living entities; tumi vāñchile—if you desire; nistāra—deliverance; vinā—without; pāpa-bhoge—undergoing tribulations of sinful activities; habe—there will be; sabāra—everyone's; uddhāra—liberation.

TRANSLATION

"If you desire the deliverance of all living entities within the universe, then all of them can be delivered even without your undergoing the tribulations of sinful activity.

Madhya TEXT 15.168

asamartha nahe kṛṣṇa, dhare sarva bala

tomāke vā kene bhuñjāibe pāpa-phala? //CC Madhya, 15.168//

SYNONYMS

asamartha nahe—is not unable; kṛṣṇa—Lord Kṛṣṇa; dhare—possesses; sarva bala—all potencies; tomāke—you; vā—then; kene—why; bhuñjāibe—would cause to suffer; pāpa-phala—results of sinful reactions.

TRANSLATION

"Kṛṣṇa is not incapable, for He has all potencies. Why would He induce you to suffer the sinful reactions of other living entities?"

Madhya TEXT 15.169

tumi yāñra hita vāñcha', se haila 'vaiṣṇava'

vaiṣṇavera pāpa kṛṣṇa dūra kare saba //CC Madhya, 15.169//

SYNONYMS

tumi—you; yāñra—of whom; hita vāñcha'-desire the welfare; se—such a person; haila—immediately becomes; vaiṣṇava—a devotee; vaiṣṇavera—of a Vaiṣṇava; pāpa—the accidental sinful life; kṛṣṇa—Lord Kṛṣṇa; dūra kare—vanquishes; saba—all.

TRANSLATION

"Whosever welfare you desire immediately becomes a Vaiṣṇava, and Kṛṣṇa delivers all Vaiṣṇavas from the reactions of their past sinful activities.

PURPORT

Śrī Caitanya Mahāprabhu here informed Vāsudeva Datta that since Kṛṣṇa is all-powerful, He can immediately deliver all conditioned souls from material existence. In essence, Śrī Caitanya Mahāprabhu said, "You desire the liberation of all kinds of living entities without discrimination. You are very anxious for their good fortune, and I say that simply by your prayer all living entities within the universe can be liberated. You do not even have to take up the burden of their sinful activities. Thus there is no need for you to suffer for their sinful lives.

Whoever receives your compassion becomes a Vaiṣṇava immediately, and Kṛṣṇa delivers all Vaiṣṇavas from the reactions to their past sinful activities." This is also promised in Bhagavad-gītā (18.66):

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvām sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear."

As soon as one fully surrenders to Kṛṣṇa, he becomes a Vaiṣṇava. In this verse from Bhagavad-gītā, Kṛṣṇa promises to relieve His devotee from all the reactions to sinful life. It is a fact that a fully surrendered Vaiṣṇava is completely out of the range of material infection. This is to say that he does not suffer the results of pious or impious actions. Unless one is freed from a sinful life, he cannot become a Vaiṣṇava. In other words, if one is a Vaiṣṇava, his sinful life is certainly ended. According to Padma Purāṇa:

aprārabdha-phalaṁ pāpaṁ
kūṭaṁ bījaṁ phalonmukham
krameṇaiva pralīyeta
viṣṇu-bhakti-ratātmanām

"There are different stages of dormant reactions to sinful activities to be observed in a sinful life. Sinful reactions may be just waiting to take effect [phalonmukha], reactions may be still further dormant [kūṭa], or the reactions may be in a seedlike state [bīja]. In any case, all types of sinful reactions are vanquished one after another if a person engages in the devotional service of Lord Viṣṇu."

Madhya TEXT 15.170

yas tv indra-gopam athavendram aho sva-karma-
bandhānurūpa-phala-bhājanam ātanoti

karmāṇi nirdahati kintu ca bhakti-bhājām

govindam ādi-puruṣam tam aham bhajāmi //CC Madhya, 15.170//

SYNONYMS

yaḥ—He who (Govinda); tu—but; indra-gopa—to the small red insect called indra-gopa; athavā—or even; indram—to Indra, King of heaven; aho—oh; sva-karma—of one's own fruitive activities; bandha—bondage; anurūpa—according to; phala—of reactions; bhājanam—enjoying or suffering; ātanoti—bestows; karmāṇi—all fruitive activities and their reactions; nirdahati—destroys; kintu—but; ca—certainly; bhakti-bhājām—of persons engaged in devotional service; govindam—unto Lord Govinda; ādi-puruṣam—the original person; tam—unto Him; aham—I; bhajāmi—offer my obeisances.

TRANSLATION

"Let me offer my respectful obeisances unto the original Personality of Godhead, Govinda, who regulates the sufferings and enjoyments of fruitive activity for everyone—from the heavenly King Indra down to the smallest insect [indra-gopa]. That very Personality of Godhead destroys the fruitive karma of one engaged in devotional service."

PURPORT

This is a quotation from Brahma-saṁhitā (5.54).

Madhya TEXT 15.171

tomāra icchā-mātre habe brahmāṇḍa-mocana

sarva mukta karite kṛṣṇera nāhi kichu śrama //CC Madhya, 15.171//

SYNONYMS

tomāra icchā-mātre—simply by your desire; habe—there will be; brahmāṇḍa-mocana—deliverance of the universe; sarva—everyone; mukta karite—to liberate; kṛṣṇera—of Lord Kṛṣṇa; nāhi—there is not; kichu—even a little; śrama—labor.

TRANSLATION

"Because of your honest desire, all living entities within the universe will be

delivered, for Kṛṣṇa does not have to do anything to deliver all the living entities of the universe.

Madhya TEXT 15.172

eka uḍumbara vṛkṣe lāge koṭi-phale

koṭi ye brahmāṇḍa bhāse virajāra jale //CC Madhya, 15.172//

SYNONYMS

eka uḍumbara vṛkṣe—in one uḍumbara tree; lāge—there are; koṭi-phale—millions of fruits; koṭi—millions; ye—which; brahmāṇḍa—of universes; bhāse—float; virajāra—of the Virajā River; jale—in the water.

TRANSLATION

"Just as there are millions of fruits on the uḍumbara tree, millions of universes float on the waters of the river Virajā.

PURPORT

Virajā is a river that divides the material world from the spiritual world. On one side of the river Virajā is the effulgence of Brahmaloka and innumerable Vaikuṇṭha planets, and on the other side is this material world. It is to be understood that this side of the Virajā River is filled with material planets floating in the Causal Ocean. The name Virajā indicates a marginal position between the spiritual and material worlds, but this Virajā River is not under the control of material energy. Consequently it is devoid of the three guṇas.

Madhya TEXT 15.173

tāra eka phala paḍi' yadi naṣṭa haya

tathāpi vṛkṣa nāhi jāne nija-apacaya //CC Madhya, 15.173//

SYNONYMS

tāra—of the tree; eka phala—one fruit; paḍi'-falling down; yadi—if; naṣṭa haya—becomes destroyed; tathāpi—still; vṛkṣa—the tree; nāhi jāne—does not know; nija-apacaya—its loss.

TRANSLATION

"The uḍumbara tree is filled with millions of fruits, and if one falls down and is destroyed, the tree does not even consider the loss.

Madhya TEXT 15.174

taiche eka brahmāṇḍa yadi mukta haya

tabu alpa-hāni kṛṣṇera mane nāhi laya //CC Madhya, 15.174//

SYNONYMS

taiche—similarly; eka brahmāṇḍa—one universe; yadi—if; mukta haya—becomes liberated; tabu—still; alpa-hāni—very little loss; kṛṣṇera—of Lord Kṛṣṇa; mane—the mind; nāhi laya—does not take it very seriously.

TRANSLATION

"In the same way, if one universe is vacated due to the living entities' having been liberated, that is a very little thing for Kṛṣṇa. He does not take it very seriously.

Madhya TEXT 15.175

ananta aiśvarya kṛṣṇera vaikunṭhādi-dhāma

tāra gaḍa-khāi--kāraṇābdhi yāra nāma //CC Madhya, 15.175//

SYNONYMS

ananta—unlimited; aiśvarya—opulence; kṛṣṇera—of Lord Kṛṣṇa; vaikunṭha-ādi-dhāma—innumerable Vaikunṭha planets; tāra—of Vaikunṭhaloka; gaḍa-khāi—surrounding water; kāraṇa-abdhi—Causal Ocean; yāra—of which; nāma—name.

TRANSLATION

"The entire spiritual world constitutes the unlimited opulence of Kṛṣṇa, and there are innumerable Vaikunṭha planets there. The Causal Ocean is considered the surrounding waters of Vaikunṭhaloka.

Madhya TEXT 15.176

tāte bhāse māyā lañā ananta brahmāṇḍa

gaḍa-khāite bhāse yena rāi-pūrṇa bhāṇḍa //CC Madhya, 15.176//

SYNONYMS

tāte—in that water; bhāse—floats; māyā—the material energy; lañā—taking; ananta—unlimited; brahmāṇḍa—universes; gaḍa-khāite—in the surrounding water; bhāse—floats; yena—as if; rāi-pūrṇa bhāṇḍa—a pot filled with mustard seeds.

TRANSLATION

"Māyā and her unlimited material universes are situated in that Causal Ocean. Indeed, māyā appears to be floating like a pot filled with mustard seeds.

Madhya TEXT 15.177

tāra eka rāi-nāṣe hāni nāhi māni

aiche eka aṇḍa-nāṣe kṛṣṇera nāhi hāni //CC Madhya, 15.177//

SYNONYMS

tāra—of it; eka—one; rāi-nāṣe—loss of a mustard seed; hāni—loss; nāhi—does not; māni—notice; aiche—in that way; eka—one; aṇḍa—universe; nāṣe—being lost; kṛṣṇera—of Kṛṣṇa; nāhi hāni—there is no loss.

TRANSLATION

"Of the millions of mustard seeds floating in that pot, if one seed is lost, the loss is not at all significant. Similarly, if one universe is lost, it is not significant to Lord Kṛṣṇa.

Madhya TEXT 15.178

saba brahmāṇḍa saha yadi 'māyā'ra haya kṣaya

tathāpi nā māne kṛṣṇa kichu apacaya //CC Madhya, 15.178//

SYNONYMS

saba brahmāṇḍa—all the universes; saha—with; yadi—if; māyāra—of the material energy; haya kṣaya—there is destruction; tathāpi—still; nā—not; māne—considers; kṛṣṇa—Lord Kṛṣṇa; kichu—any; apacaya—lost.

TRANSLATION

"To say nothing of one universal mustard seed, even if all the universes and the material energy [māyā] are destroyed, Kṛṣṇa does not even consider the loss.

Madhya TEXT 15.179

koṭi-kāmadhenu-patira chāgī yaiche mare

ṣaḍ-aiśvarya-pati kṛṣṇera māyā kibā kare? //CC Madhya, 15.179//

SYNONYMS

koṭi—of millions; kāma-dhenu—of desire cows; patira—of the master; chāgī—one she-goat; yaiche—as; mare—dies; ṣaḍ-aiśvarya-pati—the master of six opulences; kṛṣṇera—of Kṛṣṇa; māyā—external energy; kibā—what; kare—can do.

TRANSLATION

"If a person possessing millions of wish-fulfilling cows loses one she-goat, he does not consider the loss. Kṛṣṇa owns all six opulences in full. If the entire material energy is destroyed, what does He lose?"

PURPORT

Śrīla Bhaktivinoda Ṭhākura, in clarifying verses 171-179, states that the meaning of these stanzas is very simple but that the purport is a little difficult to understand. Generally, conditioned souls forget Kṛṣṇa when they are enticed by the material, external energy. Consequently they are called kṛṣṇa-bahirmukha—bereft of their relationship with Kṛṣṇa. When such a living entity comes under the jurisdiction of the material energy, he is sent into one of the innumerable material universes created by the material energy to give a chance to conditioned souls to enjoy their desires in the material world. Being very eager to enjoy the fruits of their activities, conditioned souls become involved in the actions and reactions of material life. Consequently one has to enjoy and suffer the results of karma. However, if a conditioned soul becomes Kṛṣṇa conscious, the karma of his pious and impious activities is completely destroyed. Simply by becoming a devotee, one is bereft of all the reactions of karma. Similarly, simply by the desire of a devotee, a conditioned soul can attain liberation and transcend the results of karma. If everyone is liberated in this way, one may conclude that according to the sweet will of the devotee, the material world exists or does not exist. Ultimately, however, it is not the sweet will of the devotee but the will of the Supreme Personality of Godhead, who, if He so desires, can completely

annihilate the material creation. There is no loss on His part. The owner of millions of cows does not consider the loss of one she-goat. Similarly, Lord Kṛṣṇa is the proprietor of both material and spiritual universes. The material world constitutes only one-fourth of His creative energy. If, according to the desire of the devotee, the Lord completely destroys the creation, He is so opulent that He will not mind the loss.

Madhya TEXT 15.180

jaya jaya jahy ajām ajita doṣa-gr̥bhīta-guṇām

tvam asi yad ātmanā samavaruddha-samasta-bhagaḥ

aga-jagad-okasām akhila-śakty-avabodhaka te

kvacid ajayātmanā ca carato 'nucaren nigamaḥ" //CC Madhya, 15.180//

SYNONYMS

jaya jaya—kindly exhibit Your glory; jahi—please conquer; ajām—nescience, māyā; ajita—O unconquerable one; doṣa—faulty; gr̥bhīta-guṇām—by which the qualities are accepted; tvam—You; asi—are; yat—because; ātmanā—by Your internal potency; samavaruddha—possessing; samasta-bhagaḥ—all kinds of opulences; aga—nonmoving; jagat—moving; okasām—of the embodied living entities; akhila—all; śakti—of potencies; avabodhaka—master; te—You; kvacit—sometimes; ajayā—by the external energy; ātmanā—of Your self; ca—also; carataḥ—manifesting pastimes (by Your glance); anucaret—confirm; nigamaḥ—all the Vedas.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, " 'O my Lord, O unconquerable one, O master of all potencies, please exhibit Your internal potency to conquer the nescience of all moving and inert living entities. Due to nescience, they accept all kinds of faulty things, thus provoking a fearful situation. O Lord, please show Your glories! You can do this very easily, for Your internal potency is beyond the external potency, and You are the reservoir of all opulence. You are also the demonstrator of the material potency. You are also always engaged in Your pastimes in the spiritual world. You exhibit Your reserved internal potency and sometimes exhibit the external potency by glancing over it. Thus You manifest Your pastimes. The Vedas confirm Your two potencies and accept both types of pastimes due to them.' "

PURPORT

This verse is taken from Śrīmad-Bhāgavatam (10.87.14). It is from the prayers of the śruti-gaṇa, the personified Vedas who glorify the Lord.

The almighty Personality of Godhead has three potencies-internal, external and marginal. When the conditioned souls are condemned due to forgetfulness, the external potency creates the material world and puts the living entities under its control. The three modes of material nature keep the living entity in a constant state of fear. Bhayaṁ dvitīyābhiniveśataḥ. The controlled conditioned soul is always fearful due to being controlled by the external potency; therefore the conditioned soul should always pray to the almighty Lord to conquer the external potency (māyā) so that she will no longer manifest her powers, which bind all living entities, moving and inert.

Madhya TEXT 15.181

ei mata sarva-bhaktera kahi' saba guṇa

sabāre vidāya dila kari' āliṅgana //CC Madhya, 15.181//

SYNONYMS

ei mata—in this way; sarva-bhaktera—of all the devotees; kahi'-describing; saba guṇa—all the good qualities; sabāre—unto everyone; vidāya dila—bade farewell; kari' āliṅgana—embracing.

TRANSLATION

In this way, Śrī Caitanya Mahāprabhu described the good qualities of His devotees one after the other. He then embraced them and bade them farewell.

Madhya TEXT 15.182

prabhura vicchede bhakta karena rodana

bhaktera vicchede prabhura viṣaṇṇa haila mana //CC Madhya, 15.182//

SYNONYMS

prabhura—from Lord Śrī Caitanya Mahāprabhu; vicchede—by separation; bhakta—all the devotees; karena—do; rodana—crying; bhaktera—of the devotees; vicchede—by the separation; prabhura—of Lord Caitanya

Mahāprabhu; viṣaṇṇa—morose; haila—became; mana—the mind.

TRANSLATION

Due to the impending separation from Śrī Caitanya Mahāprabhu, all the devotees began to cry. The Lord was also morose due to separation from the devotees.

Madhya TEXT 15.183

gadādhara-pañḍita rahilā prabhura pāṣe

yameśvare prabhu yāñre karāilā āvāse //CC Madhya, 15.183//

SYNONYMS

gadādhara-pañḍita—Gadādhara Paṇḍita; rahilā—remained; prabhura pāṣe—along with Śrī Caitanya Mahāprabhu; yameśvare—at Yameśvara; prabhu—Śrī Caitanya Mahāprabhu; yāñre—unto whom; karāilā—made to take; āvāse—residence.

TRANSLATION

Gadādhara Paṇḍita remained with Śrī Caitanya Mahāprabhu, and he was given a place to live at Yameśvara.

PURPORT

Yameśvara is on the southwest side of the Jagannātha temple. Gadādhara Paṇḍita resided there, and there was a small garden and a sandy beach known as Yameśvara-ṭoṭā.

Madhya TEXTS 15.184-185

purī-gosāñi, jagadānanda, svarūpa-dāmodara

dāmodara-pañḍita, āra govinda, kāśīśvara

ei-saba-saṅge prabhu vaise nīlācale

jagannātha-daraśana nitya kare prātaḥ-kāle //CC Madhya, 15.184-185//

SYNONYMS

purī-gosāñi—Paramānanda Purī; jagadānanda—Jagadānanda; svarūpa-dāmodara—Svarūpa Dāmodara; dāmodara-pañḍita—Dāmodara Paṇḍita; āra—and;

govinda—Govinda; kāśīśvara—Kāśīśvara; ei-saba—all these personalities; saṅge—accompanied by; prabhu—Śrī Caitanya Mahāprabhu; vaise—stays; nīlācale—at Jagannātha Purī; jagannātha-daraśana—seeing Lord Jagannātha; nitya—daily; kare—does; prātaḥ-kāle—in the morning.

TRANSLATION

Śrī Caitanya Mahāprabhu remained at Jagannātha Purī, Nīlācala, with Paramānanda Purī, Jagadānanda, Svarūpa Dāmodara, Dāmodara Paṇḍita, Govinda and Kāśīśvara. It was Śrī Caitanya Mahāprabhu's daily business to see Lord Jagannātha in the morning.

Madhya TEXT 15.186

prabhu-pāśa āsi' sārvaabhauma eka dina

yoḍa-hāta kari' kichu kaila nivedana //CC Madhya, 15.186//

SYNONYMS

prabhu-pāśa—in the presence of Śrī Caitanya Mahāprabhu; āsi'-coming; sārvaabhauma—Sārvaabhauma Bhaṭṭācārya; eka dina—one day; yoḍa-hāta kari'-with folded hands; kichu—some; kaila—did; nivedana—submission.

TRANSLATION

One day Sārvaabhauma Bhaṭṭācārya came before Śrī Caitanya Mahāprabhu with folded hands and submitted a request.

Madhya TEXT 15.187

ebe saba vaiṣṇava gauḍa-deśe cali' gela

ebe prabhura nimantraṇe avasara haila //CC Madhya, 15.187//

SYNONYMS

ebe—now; saba—all; vaiṣṇava—devotees; gauḍa-deśe—to Bengal; cali, gela—have returned; ebe—now; prabhura—of Lord Śrī Caitanya Mahāprabhu; nimantraṇe—for invitations; avasara haila—there is a chance.

TRANSLATION

Since all the Vaiṣṇavas had returned to Bengal, there was a good chance that the

Lord would accept an invitation.

Madhya TEXT 15.188

ebe mora ghare bhikṣā karaha 'māsa' bhari'

prabhu kahe,--dharma nahe, karite nā pāri //CC Madhya, 15.188//

SYNONYMS

ebe—now; mora ghare—at my place; bhikṣā—lunch; karaha—accept; māsa bhari'-for one month; prabhu kahe—Śrī Caitanya Mahāprabhu replied; dharma—religious principle; nahe—it is not; karite—to do; nā pāri—I am unable.

TRANSLATION

Sārvabhauma Bhaṭṭācārya said, "Please accept my invitation for lunch for one month." The Lord replied, "That is not possible because it is against the religious principles of a sannyāsī."

Madhya TEXT 15.189

sārvabhauma kahe,--bhikṣā karaha viśa dina

prabhu kahe,--eha nahe yati-dharma-cihna //CC Madhya, 15.189//

SYNONYMS

sārvabhauma kahe—Sārvabhauma Bhaṭṭācārya said; bhikṣā karaha—accept lunch; viśa dina—for twenty days; prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; eha nahe—this is not; yati-dharma-cihna—the symptom of a person in the renounced order of life.

TRANSLATION

Sārvabhauma then said, "Please accept the invitation for twenty days," but Śrī Caitanya Mahāprabhu replied, "It is not a religious principle of the renounced order."

Madhya TEXT 15.190

sārvabhauma kahe punaḥ,--dina 'pañca-daśa'

prabhu kahe,--tomāra bhikṣā 'eka' divasa //CC Madhya, 15.190//

SYNONYMS

sārvabhauma kahe—Sārvabhauma Bhaṭṭācārya said; punaḥ—again; dina pañca-daśa—fifteen days; prabhu kahe—the Lord replied; tomāra bhikṣā—lunch at your place; eka divasa—only one day.

TRANSLATION

When Sārvabhauma requested Caitanya Mahāprabhu to accept lunch for fifteen days, the Lord said, "I shall accept lunch at your place for one day only."

Madhya TEXT 15.191

tabe sārvabhauma prabhura caraṇe dhariyā

'daśa-dina bhikṣā kara' kahe vinati kariyā //CC Madhya, 15.191//

SYNONYMS

tabe—thereafter; sārvabhauma—Sārvabhauma Bhaṭṭācārya; prabhura—of Lord Śrī Caitanya Mahāprabhu; caraṇe dhariyā—catching the lotus feet; daśa-dina—for ten days; bhikṣā kara—accept lunch; kahe—says; vinati kariyā—with great submission.

TRANSLATION

Sārvabhauma Bhaṭṭācārya then caught hold of the Lord's lotus feet and submissively begged, "Please accept lunch for at least ten days."

Madhya TEXT 15.192

prabhu krame krame pāñca-dina ghāṭāila

pāñca-dina tāñra bhikṣā niyama karila //CC Madhya, 15.192//

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; krame krame—gradually; pāñca-dina—to five days; ghāṭāila—reduced; pāñca-dina—for five days; tāñra—his; bhikṣā—invitation for lunch; niyama karila—accepted regularly.

TRANSLATION

In this way, by and by, Śrī Caitanya Mahāprabhu reduced the duration to five

days. Thus for five days He regularly accepted the invitation to lunch.

Madhya TEXT 15.193

tabe sārvaḥma kare āra nivedana

tomāra saṅge sannyāsī āche daśa-jana //CC Madhya, 15.193//

SYNONYMS

tabe—thereafter; sārvaḥma—Sārvaḥma Bhaṭṭācārya; kare—does; āra—another; nivedana—submission; tomāra saṅge—with You; sannyāsī—in the renounced order of life; āche—there are; daśa-jana—ten persons.

TRANSLATION

After this, Sārvaḥma Bhaṭṭācārya said, "My Lord, there are ten sannyāsīs with You."

A sannyāsī should not cook food for himself or accept an invitation to eat at a devotee's house continuously for many days. Śrī Caitanya Mahāprabhu was very kind and affectionate toward His devotees, yet He would not accept a long invitation at Sārvaḥma's house. Out of affection, He accepted only five days in the month. The ten sannyāsīs living with the Lord were (1) Paramānanda Purī, (2) Svarūpa Dāmodara, (3) Brahmānanda Purī, (4) Brahmānanda Bhāratī, (5) Viṣṇu Purī, (6) Keśava Purī, (7) Kṛṣṇānanda Purī, (8) Nṛsiṃha Tīrtha, (9) Sukhānanda Purī and (10) Satyānanda Bhāratī.

Madhya TEXT 15.194

purī-gosañira bhikṣā pāñca-dina mora ghare

pūrve āmi kahiyāchoñ tomāra gocare //CC Madhya, 15.194//

SYNONYMS

purī-gosañira—of Paramānanda Purī; bhikṣā—invitation for lunch; pāñca-dina—five days; mora ghare—at my home; pūrve—previously; āmi—I; kahiyāchoñ—mentioned; tomāra gocare—it is known to you.

TRANSLATION

Sārvaḥma Bhaṭṭācārya then submitted that Paramānanda Purī Gosvāmī should accept a five-day invitation at his place. This was settled before the Lord.

Madhya TEXT 15.195

dāmodara-svarūpa,--ei bāndhava āmāra

kabhu tomāra saṅge yābe, kabhu ekeśvara //CC Madhya, 15.195//

SYNONYMS

dāmodara-svarūpa—Svarūpa Dāmodara Gosvāmī; ei—this; bāndhava āmāra—my very intimate friend; kabhu—sometimes; tomāra saṅge—with You; yābe—will come; kabhu—sometimes; ekeśvara—alone.

TRANSLATION

Sārvabhauma Bhaṭṭācārya said, "Dāmodara Svarūpa is my intimate friend. He will come sometimes with You and sometimes alone.

Madhya TEXT 15.196

āra aṣṭa sannyāsīra bhikṣā dui dui divase

eka eka-dina, eka eka jane pūrṇa ha-ila māse //CC Madhya, 15.196//

SYNONYMS

āra—other; aṣṭa—eight; sannyāsīra—of sannyāsīs; bhikṣā—invitation for lunch; dui dui divase—two days each; eka eka-dina—on each day; eka eka jane—one person; pūrṇa—filled; ha-ila—will be; māse—the month.

TRANSLATION

"The other eight sannyāsīs will accept invitations for two days each. In this way there will be engagements for each and every day during the entire month.

PURPORT

For the entire month consisting of thirty days, Śrī Caitanya Mahāprabhu would visit five days, Paramānanda Purī Gosvāmī five days, Svarūpa Dāmodara four days, and the eight other sannyāsīs two days each. In this way the thirty days of the month were completed.

Madhya TEXT 15.197

bahuta sannyāsī yadi āise eka ṭhāñi

sammāna karite nāri, aparādha pāi //CC Madhya, 15.197//

SYNONYMS

bahuta sannyāsī—many sannyāsīs; yadi—if; āise—come; eka ṭhāñi—together; sammāna karite nāri—I cannot receive them properly; aparādha pāi—I shall be an offender.

TRANSLATION

"If all the sannyāsīs come together, it would not be possible for me to pay them proper respects. Therefore I would be an offender.

Madhya TEXT 15.198

tumiha nija-chāye āsibe mora ghara

kabhu saṅge āsibena svarūpa-dāmodara //CC Madhya, 15.198//

SYNONYMS

tumiha—You; nija-chāye—alone; āsibe—will come; mora ghara—to my place; kabhu—sometimes; saṅge—with You; āsibena—will come; svarūpa-dāmodara—Svarūpa Dāmodara Gosvāmī.

TRANSLATION

"Sometimes You will come alone to my place, and sometimes You will be accompanied by Svarūpa Dāmodara."

Madhya TEXT 15.199

prabhura iṅgita pāñā ānandita mana

sei dina mahāprabhura kaila nimantraṇa //CC Madhya, 15.199//

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; iṅgita—acceptance; pāñā—receiving; ānandita—very happy; mana—mind; sei dina—on that day; mahāprabhura—of Śrī Caitanya Mahāprabhu; kaila—made; nimantraṇa—invitation.

TRANSLATION

Having this arrangement confirmed by Śrī Caitanya Mahāprabhu, the

Bhaṭṭācārya became very glad and immediately invited the Lord to his house on that very day.

Madhya TEXT 15.200

'ṣāṭhīra mātā' nāma, bhaṭṭācāryera gṛhiṇī

prabhura mahā-bhakta teṇho, snehete janānī //CC Madhya, 15.200//

SYNONYMS

ṣāṭhīra mātā—the mother of Ṣāṭhī; nāma—named; bhaṭṭācāryera gṛhiṇī—the wife of Sārvabhauma Bhaṭṭācārya; prabhura—of Śrī Caitanya Mahāprabhu; mahā-bhakta—a great devotee; teṇho—she; snehete—in affection; janānī—just like a mother.

TRANSLATION

Sārvabhauma Bhaṭṭācārya's wife was known as the mother of Ṣāṭhī. She was a great devotee of Śrī Caitanya Mahāprabhu, and she was affectionate like a mother.

Madhya TEXT 15.201

ghare āsi' bhaṭṭācārya tānre ājñā dila

ānande ṣāṭhīra mātā pāka caḍāila //CC Madhya, 15.201//

SYNONYMS

ghare āsi'-coming home; bhaṭṭācārya—Sārvabhauma Bhaṭṭācārya; tānre—her; ājñā dila—ordered; ānande—with great satisfaction; ṣāṭhīra mātā—the mother of Ṣāṭhī; pāka caḍāila—began cooking.

TRANSLATION

After returning to his home, Sārvabhauma Bhaṭṭācārya gave orders to his wife, and his wife, known as Ṣāṭhīra Mātā, the mother of Ṣāṭhī, began cooking with great pleasure.

Madhya TEXT 15.202

bhaṭṭācāryera grhe saba dravya āche bhari'

yebā śāka-phalādika, ānāila āhari' //CC Madhya, 15.202//

SYNONYMS

bhaṭṭācāryera grhe—at the house of Sārvabhauma Bhaṭṭācārya; saba dravya—all kinds of ingredients; āche—there are; bhari'-filling; yebā—whatever; śāka—spinach; phala-ādika—fruits and so on; ānāila—he brought; āhari'-collecting.

TRANSLATION

At Sārvabhauma Bhaṭṭācārya's house, there was always a full stock of food. Whatever spinach, vegetables, fruit and so on were required, he collected and brought back home.

Madhya TEXT 15.203

āpani bhaṭṭācārya kare pākera saba karma

ṣāṭhīra mātā--vicakṣaṇā, jāne pāka-marma //CC Madhya, 15.203//

SYNONYMS

āpani—personally; bhaṭṭācārya—Sārvabhauma Bhaṭṭācārya; kare—arranges; pākera—of cooking; saba karma—all activities; ṣāṭhīra mātā—the mother of Ṣāṭhī; vicakṣaṇā—very experienced; jāne—knows; pāka-marma—how to cook.

TRANSLATION

Sārvabhauma Bhaṭṭācārya personally began to help his wife cook. His wife, the mother of Ṣāṭhī, was very experienced, and she knew how to cook nicely.

Madhya TEXT 15.204

pāka-śālāra dakṣiṇe--dui bhogālaya

eka-ghare śālagrāmera bhoga-sevā haya //CC Madhya, 15.204//

SYNONYMS

pāka-śālāra dakṣiṇe—on the southern side of the kitchen; dui bhoga-ālaya—two rooms for offering food; eka-ghare—in one room; śālagrāmera—of Lord Śālagrāma; bhoga-sevā—offering of food; haya—there is.

TRANSLATION

On the southern side of the kitchen were two rooms for offering food, and in one of them the food was offered to Śālagrāma Nārāyaṇa.

PURPORT

Among the followers of the Vedic way, śālagrāma-śilā, the vigraha of Nārāyaṇa, is worshiped in the form of a stone ball. In India, every brāhmaṇa still worships the śālagrāma-śilā in his home. The vaiśyas and kṣatriyas may also engage in this worship, but it is compulsory in the house of a brāhmaṇa.

Madhya TEXT 15.205

āra ghara mahāprabhura bhikṣāra lāgiyā

nibhṛte kariyāche bhaṭṭa nūtana kariyā //CC Madhya, 15.205//

SYNONYMS

āra ghara—the other room; mahāprabhura—of Śrī Caitanya Mahāprabhu; bhikṣāra lāgiyā—for taking lunch; nibhṛte kariyāche—constructed in a solitary place; bhaṭṭa—Sārvabhauma Bhaṭṭācārya; nūtana kariyā—newly done.

TRANSLATION

The other room was for Śrī Caitanya Mahāprabhu's lunch. The Lord's lunch room was very secluded, and it was newly constructed by Bhaṭṭācārya.

Madhya TEXT 15.206

bāhye eka dvāra tāra, prabhu praveśite

pāka-śālāra eka dvāra anna pariveśite //CC Madhya, 15.206//

SYNONYMS

bāhye—outside; eka dvāra—one door; tāra—of this room; prabhu praveśite—for the entrance of Lord Śrī Caitanya Mahāprabhu; pāka-śālāra—of the kitchen; eka dvāra—another door; anna—food; pariveśite—to serve.

TRANSLATION

The room was so constructed that there was only one door as an entrance from the outside for Śrī Caitanya Mahāprabhu. There was another door attached to the kitchen, and it was through this door that the food was brought.

Madhya TEXT 15.207

battiśā-āṭhiyā kalāra āṅgaṭiyā pāte

tina-māna taṇḍulera ubhārila bhāte //CC Madhya, 15.207//

SYNONYMS

battiśā-āṭhiyā—named battiśā-āṭhiyā; kalāra—of the banana tree; āṅgaṭiyā—without being divided; pāte—on a leaf; tina—three; māna—mānas (a certain weight); taṇḍulera—of rice; ubhārila—poured; bhāte—cooked rice.

TRANSLATION

First, three mānas of cooked rice-almost six pounds-was poured on a big banana leaf.

PURPORT

This is the beginning of a description of the food prepared for Śrī Caitanya Mahāprabhu. This description is given by Kavirāja Gosvāmī, who, it is assumed, was an expert cook who knew both how to prepare and how to serve food.

Madhya TEXT 15.208

pīta-sugandhi-ghṛte anna sikta kaila

cāri-dike pāte ghṛta vahiyā calila //CC Madhya, 15.208//

SYNONYMS

pīta—yellowish; su-gandhi—fragrant; ghṛte—with clarified butter; anna—rice; sikta—mixed; kaila—made; cāri-dike—on all sides; pāte—the leaf; ghṛta—the clarified butter; vahiyā calila—began to flood.

TRANSLATION

Then, the whole stack of rice was mixed with so much yellowish and fragrant clarified butter that it began to overflow the leaf.

Madhya TEXT 15.209

keyāpatra-kalākhola-ḍoṅgā sāri sāri

cāri-dike dhariyāche nānā vyañjana bhari' //CC Madhya, 15.209//

SYNONYMS

keyā-patra—the leaf of the keyā plant; kalā-kholā—the skin of the banana tree; ḍoṅgā—pots; sārī sārī—one after another; cāri-dike—on all sides; dhariyāche—were holding; nānā—various; vyañjana—cooked vegetables; bhari'-filled.

TRANSLATION

There were a number of pots made of the bark of banana trees and the leaves of the keyā plant. These pots were filled with various cooked vegetables and placed on all sides of the leaf.

Madhya TEXT 15.210

daśa-prakāra śāka, nimba-tikta-sukhta-jhola

maricera jhāla, chānā-baḍā, baḍi ghola //CC Madhya, 15.210//

SYNONYMS

daśa-prakāra śāka—spinach of ten varieties; nimba-tikta-sukhta-jhola—a soup called sukhta, made with bitter nimba leaf; maricera jhāla—a pungent preparation made with black pepper; chānā-baḍā—a mild cake made of fried curd; baḍi ghola—buttermilk with small pieces of fried dhal.

TRANSLATION

There were about ten kinds of spinach, a soup called sukhta, which was made with bitter nimba leaves, a pungent preparation made with black pepper, a mild cake made of fried curd, and buttermilk mixed with small fried pieces of dhal.

Madhya TEXT 15.211

dugdha-tumbī, dugdha-kuṣmāṇḍa, vesara, lāphrā

mocā-ghaṇṭa, mocā-bhājā, vividha śākrā //CC Madhya, 15.211//

SYNONYMS

dugdha-tumbī—squash cooked with milk; dugdha-kuṣmāṇḍa—pumpkin cooked with milk; vesara—a preparation made from chick-pea flour; lāphrā—a combination of several vegetables; mocā-ghaṇṭa—boiled banana flowers; mocā—bhājā—fried banana flowers; vividha—various; śākrā—vegetables.

TRANSLATION

There were preparations of dugdha-tumbī, dugdha-kuṣmāṇḍa, vesara, lāphrā, mocā-ghaṇṭa, mocā-bhājā and other vegetables.

Madhya TEXT 15.212

vṛddha-kuṣmāṇḍa-baḍīra vyañjana apāra

phulabaḍī-phala-mūla vividha prakāra //CC Madhya, 15.212//

SYNONYMS

vṛddha-kuṣmāṇḍa-baḍīra—of small pieces of fried dhal mixed with ripe pumpkin; vyañjana—vegetables; apāra—unlimited; phula-baḍī—small fried pieces of another kind of dhal; phala—fruits; mūla—roots; vividha prakāra—of different varieties.

TRANSLATION

There were unlimited quantities of vṛddha-kuṣmāṇḍa-baḍī, phula-baḍī, fruits and various roots.

Madhya TEXT 15.213

nava-nimbapatra-saha bhr̥ṣṭa-vārtākī

phula-baḍi paṭola-bhājā, kuṣmāṇḍa-māna-cākī //CC Madhya, 15.213//

SYNONYMS

nava—newly grown; nimba-patra—nimba leaves; saha—along with; bhr̥ṣṭa-vārtākī—fried eggplant; phula-baḍī—light baḍī; paṭola-bhājā—fried paṭola vegetable; kuṣmāṇḍa—of pumpkin; māna—of squash; cākī—rounds.

TRANSLATION

Other preparations included eggplant mixed with newly grown nimba leaves fried together, light baḍī, fried paṭola, and fried rounds of squash and pumpkin.

Madhya TEXT 15.214

bhr̥ṣṭa-māṣa-mudga-sūpa amṛta nindaya

madhurāmla, baḍāmlādi amla pāñca chaya //CC Madhya, 15.214//

SYNONYMS

bhr̥ṣṭa—fried; māṣa—urd dhal; mudga—mung dhal; sūpa—soup; amṛta—nectar; nindaya—defeating; madhura-amlā—sweet chutney; baḍa-amlā—sour preparation made with fried dhal; ādi—and so on; amla—sour; pāñca chaya—five or six kinds.

TRANSLATION

There was a soup made with fried urad dhal and mung dhal, defeating nectar. There were also sweet chutney and five or six kinds of sour preparations, beginning with baḍāmla.

Madhya TEXT 15.215

mudga-baḍā, māṣa-baḍā, kalā-baḍā miṣṭa

kṣīra-pulī, nārikela-pulī āra yata piṣṭa //CC Madhya, 15.215//

SYNONYMS

mudga-baḍā—fried cakes made of mung dhal; māṣa-baḍā—fried cakes made of urd dhal; kalā-baḍā—fried cakes made of banana; miṣṭa—very sweet; kṣīra-pulī—cakes made with sweet rice; nārikela-pulī—coconut cake; āra—and; yata—varieties of; piṣṭa—cakes.

TRANSLATION

There were bharats made of mung dhal, of urd dhal and of sweet bananas, and there was sweet rice cake, coconut cake and various other cakes.

Madhya TEXT 15.216

kāñji-baḍā, dugdha-ciḍā, dugdha-laklakī

āra yata piṭhā kaila, kahite nā śaki //CC Madhya, 15.216//

SYNONYMS

kāñji-baḍā—cakes made with sour rice-water; dugdha-ciḍā—sweet rice mixed with milk; dugdha-laklakī—another preparation of milk and cakes to be licked up; āra—and; yata—various types of; piṭhā—cakes; kaila—made; kahite—to

describe; nā śaki—I am not able.

TRANSLATION

There was kāñji-baḍā, dugdha-ciḍā, dugdha-laklakī and various cakes, which I am unable to describe.

Madhya TEXT 15.217

ghṛta-sikta paramānna, mṛt-kuṇḍikā bhari'

cāñpākalā-ghanadugdha-āmra tāhā dhari //CC Madhya, 15.217//

SYNONYMS

ghṛta-sikta parama-anna—sweet rice mixed with ghee; mṛt-kuṇḍikā bhari'-filling an earthen pot; cāñpā-kalā—a kind of banana; ghana-dugdha—condensed milk; āmra—mango pulp; tāhā—that; dhari—including.

TRANSLATION

Sweet rice mixed with ghee was poured into an earthen pot and mixed with cāñpā-kalā, condensed milk and mango.

Madhya TEXT 15.218

rasālā-mathita dadhi, sandeśa apāra

gauḍe utkale yata bhakṣyera prakāra //CC Madhya, 15.218//

SYNONYMS

rasālā—delicious; mathita—churned; dadhi—curd; sandeśa—a sweetmeat; apāra—unlimited; gauḍe—in Bengal; utkale—in Orissa; yata—all; bhakṣyera—of eatables; prakāra—kinds.

TRANSLATION

Other preparations included a very delicious churned curd and a variety of sandeśa sweetmeats. Indeed, all the various eatables available in Bengal and Orissa were prepared.

Madhya TEXT 15.219

śraddhā kari' bhaṭṭācārya saba karāila

śubhra-pīṭhopari sūkṣma vasana pātila //CC Madhya, 15.219//

SYNONYMS

śraddhā kari'-with great respect; bhaṭṭācārya—Sārvabhauma Bhaṭṭācārya; saba karāila—had them all prepared; śubhra—white; pīṭha—a wooden platform; upari—over; sūkṣma—fine; vasana—cloth; pātila—spread.

TRANSLATION

Thus Bhaṭṭācārya prepared a great variety of food and spread a fine cloth over a white wooden platform.

Madhya TEXT 15.220

dui pāśe sugandhi śītala jala-jhārī

anna-vyañjanopari dila tulasī-mañjarī //CC Madhya, 15.220//

SYNONYMS

dui pāśe—on two sides; su-gandhi—nicely scented; śītala—cold; jala-jhārī—pitchers of water; anna-vyañjana-upari—over the rice and vegetables; dila—placed; tulasī-mañjarī—flowers of tulasī.

TRANSLATION

On two sides of the stack of food were pitchers filled with scented cold water. The flowers of the tulasī tree were placed above the mound of rice.

Madhya TEXT 15.221

amṛta-guṭikā, piṭhā-pānā ānāila

jagannātha-prasāda saba pṛthak dharila //CC Madhya, 15.221//

SYNONYMS

amṛta-guṭikā—the sweet named amṛta-guṭikā; piṭhā-pānā—cakes and sweet rice; ānāila—brought; jagannātha-prasāda—remnants of the food of Lord Jagannātha; saba—all; pṛthak dharila—kept separately.

TRANSLATION

Sārvabhauma Bhaṭṭācārya also included several types of food that had been offered to Lord Jagannātha. This included sweetballs known as amṛta-guṭikā, sweet rice and cakes. All these were kept separately.

PURPORT

Although the remnants of food left by Jagannātha were brought into Bhaṭṭācārya's house, they were kept separate from the preparations he had made at his home. It sometimes happens that prasāda is mixed with a larger quantity of food and then distributed, but in this case we find that Sārvabhauma Bhaṭṭācārya kept the jagannātha-prasāda separate. He kept it aside particularly for the satisfaction of Śrī Caitanya Mahāprabhu.

Madhya TEXT 15.222

hena-kāle mahāprabhu madhyāhna kariyā

ekale āila tānra hṛdaya jāniyā //CC Madhya, 15.222//

SYNONYMS

hena-kāle—at this time; mahāprabhu—Śrī Caitanya Mahāprabhu; madhyāhna kariyā—finishing His midday duties; ekale—alone; āila—came; tānra—of Sārvabhauma Bhaṭṭācārya; hṛdaya—the heart; jāniyā—knowing.

TRANSLATION

When everything was ready, Śrī Caitanya Mahāprabhu came there alone after finishing His midday duties. He knew the heart of Sārvabhauma Bhaṭṭācārya.

Madhya TEXT 15.223

bhaṭṭācārya kaila tabe pāda prakṣālana

gharera bhitare gelā karite bhojana //CC Madhya, 15.223//

SYNONYMS

bhaṭṭācārya—Sārvabhauma Bhaṭṭācārya; kaila—performed; tabe—thereafter; pāda prakṣālana—washing the feet; gharera bhitare—within the room; gelā—entered; karite bhojana—to take lunch.

TRANSLATION

After Sārvabhauma Bhaṭṭācārya washed the Lord's feet, the Lord entered the room to take His lunch.

Madhya TEXT 15.224

annādi dekhiyā prabhu vismita hañā

bhaṭṭācārye kahe kichu bhaṅgi kariyā //CC Madhya, 15.224//

SYNONYMS

anna-ādi dekhiyā—seeing the arrangement of food; prabhu—Śrī Caitanya Mahāprabhu; vismita hañā—being astonished; bhaṭṭācārye kahe—said to Bhaṭṭācārya; kichu—some; bhaṅgi—gesture; kariyā—making.

TRANSLATION

Śrī Caitanya Mahāprabhu was a little astonished to see the gorgeous arrangement, and, gesturing, He spoke to Sārvabhauma Bhaṭṭācārya.

Madhya TEXT 15.225

alaukika ei saba anna-vyañjana

dui prahara bhitare kaiche ha-ila randhana? //CC Madhya, 15.225//

SYNONYMS

alaukika—uncommon; ei—this; saba—all; anna-vyañjana—rice and vegetables; dui prahara bhitare—within six hours; kaiche—how; ha-ila randhana—cooking was finished.

TRANSLATION

"This is most uncommon! How was this arrangement of rice and vegetables finished within six hours?

Madhya TEXT 15.226

śata culāya śata jana pāka yadi kare

tabu śīghra eta dravya rāndhite nā pāre //CC Madhya, 15.226//

SYNONYMS

śata culāya—in one hundred ovens; śata jana—one hundred men; pāka yadi kare—if engaged in cooking; tabu—still; śīghra—so soon; eta dravya—so many preparations; rāndhite nā pāre—could not cook.

TRANSLATION

"Even a hundred men cooking on a hundred ovens could not possibly finish all these preparations within so short a time.

Madhya TEXT 15.227

kṛṣṇera bhoga lāgāñācha,--anumāna kari

upare dekhiye yāte tulasī-mañjarī //CC Madhya, 15.227//

SYNONYMS

kṛṣṇera bhoga lāgāñācha—you have offered to Kṛṣṇa; anumāna kari—I hope; upare—upon the food; dekhiye—I see; yāte—since; tulasī-mañjarī—flowers of the tulasī tree.

TRANSLATION

"I hope the food has already been offered to Kṛṣṇa, since I see there are tulasī flowers over the plates.

Madhya TEXT 15.228

bhāgyavān tumi, saphala tomāra udyoga

rādhā-kṛṣṇe lāgāñācha etādṛśa bhoga //CC Madhya, 15.228//

SYNONYMS

bhāgyavān tumi—you are fortunate; sa-phala—successful; tomāra—your; udyoga—endeavor; rādhā-kṛṣṇe—unto Their Lordships Rādhā and Kṛṣṇa; lāgāñācha—you offered; etādṛśa—such; bhoga—food.

TRANSLATION

"You are most fortunate, and your endeavor is successful, for you have offered such wonderful food to Rādhā-Kṛṣṇa.

Madhya TEXT 15.229

annera saurabhya, varṇa--ati manorama

rādhā-kṛṣṇa sākṣāt ihāṇ kariyāchena bhojana //CC Madhya, 15.229//

SYNONYMS

annera saurabhya—the flavor of the cooked rice; varṇa—color; ati manorama—very attractive; rādhā-kṛṣṇa—Lord Kṛṣṇa and Rādhārāṇī; sākṣāt—directly; ihāṇ—all this; kariyāchena bhojana—have eaten.

TRANSLATION

"The color of the rice is so attractive and its aroma so good that it appears Rādhā and Kṛṣṇa have directly taken it.

Madhya TEXT 15.230

tomāra bahuta bhāgya kata praśaṁsiba

āmi--bhāgyavān, ihāra avaśeṣa pāba //CC Madhya, 15.230//

SYNONYMS

tomāra—your; bahuta—great; bhāgya—fortune; kata—how much; praśaṁsiba—shall I praise; āmi—I; bhāgyavān—fortunate; ihāra—of this; avaśeṣa—remnants; pāba—shall get.

TRANSLATION

"My dear Bhaṭṭācārya, your fortune is very great. How much shall I praise you? I also am very fortunate to be able to take the remnants of this food.

Madhya TEXT 15.231

kṛṣṇera āsana-pīṭha rākhaha uṭhāñā

more prasāda deha' bhinna pātrete kariyā //CC Madhya, 15.231//

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; āsana-pīṭha—the sitting place; rākhaha—keep aside; uṭhāñā—raising; more—unto Me; prasāda—prasāda; deha'-give; bhinna—separate; pātrete—on a plate; kariyā—putting.

TRANSLATION

"Take away Kṛṣṇa's sitting place and put it aside. Then give me prasāda on a different plate."

Madhya TEXT 15.232

bhaṭṭācārya bale--prabhu nā karaha vismaya

yei khābe, tānhāra śaktye bhoga siddha haya //CC Madhya, 15.232//

SYNONYMS

bhaṭṭācārya bale—Bhaṭṭācārya said; prabhu—my Lord; nā karaha vismaya—do not become astonished; yei khābe—whoever shall eat; tānhāra śaktye—by His grace; bhoga—the food; siddha haya—has been prepared.

TRANSLATION

Sārvabhauma Bhaṭṭācārya said, "It is not so wonderful, my Lord. Everything has been made possible by the energy and mercy of He who will eat the food.

Madhya TEXT 15.233

udyoga nā chila mora gr̥hiṇīra randhane

yānra śaktye bhoga siddha, sei tāhā jāne //CC Madhya, 15.233//

SYNONYMS

udyoga—exertion; nā chila—there was not; mora—of me; gr̥hiṇīra—of my wife; randhane—in cooking; yānra śaktye—by whose potency; bhoga siddha—the food has been prepared; sei—He; tāhā jāne—knows that.

TRANSLATION

"My wife and I did not especially exert ourselves in the cooking. He by whose power the food has been prepared knows everything.

Madhya TEXT 15.234

eita āsane vasi' karaha bhojana

prabhu kahe,--pūjya ei kṛṣṇera āsana //CC Madhya, 15.234//

SYNONYMS

eita āsane—on this sitting place; vasi'-sitting; karaha bhojana—take Your lunch; prabhu kahe—Śrī Caitanya Mahāprabhu said; pūjya—worshipable; ei—this; kṛṣṇera āsana—sitting place of Kṛṣṇa.

TRANSLATION

"Now please sit in this place and take Your lunch." Caitanya Mahāprabhu replied, "This place is worshipable because it was used by Kṛṣṇa."

PURPORT

According to etiquette, things used by Kṛṣṇa should not be used by anyone else. Similarly, things used by the spiritual master should also not be used by anyone else. That is etiquette. Whatever is used by Kṛṣṇa or the spiritual master is worshipable. In particular, their sitting or eating places should not be used by anyone else. A devotee must be very careful to observe this.

Madhya TEXT 15.235

bhaṭṭa kahe,--anna, pīṭha,--samāna prasāda

anna khābe, pīṭhe vasite kāhāṇ aparādha? //CC Madhya, 15.235//

SYNONYMS

bhaṭṭa kahe—Sārvabhauma Bhaṭṭācārya said; anna—food; pīṭha—sitting place; samāna—equal; prasāda—mercy remnants of the Lord; anna khābe—You will eat the food; pīṭhe vasite—to sit on the place; kāhāṇ aparādha—where is the offense.

TRANSLATION

Bhaṭṭācārya said, "Both the food and the sitting place are the Lord's mercy. If You can eat the remnants of the food, what is the offense in Your sitting in this place?"

Madhya TEXT 15.236

prabhu kahe,--bhāla kaile, śāstra-ājñā haya

kṛṣṇera sakala śeṣa bhṛtya āsvādaya //CC Madhya, 15.236//

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu replied; bhāla kaile—you have spoken correctly; śāstra-ājñā haya—there is such an order in the revealed scripture; kṛṣṇera sakala śeṣa—everything left by Kṛṣṇa; bhr̥tya—the servant; āsvādaya—partakes of.

TRANSLATION

Caitanya Mahāprabhu then said, "Yes, you have spoken correctly. The śāstras enjoin that the devotee can partake of everything left by Kṛṣṇa.

Madhya TEXT 15.237

tvayopayukta-srag-gandha-

vāso 'laṅkāra-carcitāḥ

ucchiṣṭa-bhojino dāsās

tava māyām jayema hi //CC Madhya, 15.237//

SYNONYMS

tvayā—by You; upayukta—used; srak—flower garlands; gandha—scented substances like sandalwood pulp; vāsaḥ—garments; alaṅkāra—ornaments; carcitāḥ—being decorated with; ucchiṣṭa—remnants of food; bhojinaḥ—eating; dāsāḥ—servants; tava—Your; māyām—illusory energy; jayema—can conquer over; hi—certainly.

TRANSLATION

" 'My dear Lord, the garlands, scented substances, garments, ornaments and other such things that have been offered to You may later be used by Your servants. By partaking of these things and eating the remnants of food You have left, we will be able to conquer the illusory energy.' "

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (11.6.46). In the Hare Kṛṣṇa movement, the chanting of the Hare Kṛṣṇa mahā-mantra, the dancing in ecstasy and the eating of the remnants of food offered to the Lord are very, very important. One may be illiterate or incapable of understanding the philosophy, but if he partakes of these three items, he will certainly be liberated without delay.

This verse was spoken by Uddhava to Lord Kṛṣṇa. This was during the time when the Uddhava-gītā was spoken. At that time there was some disturbance in Dvārakā, and Lord Kṛṣṇa had to leave the material world and enter the spiritual world. Uddhava could understand the situation, and he talked with the Supreme Personality of Godhead. The verse quoted above is an excerpt from their conversations. Śrī Kṛṣṇa's pastimes in this material world are called prakāṣa-līlā (manifested pastimes), and His pastimes in the spiritual world are called aprakāṣa-līlā (unmanifested pastimes). By unmanifested we mean that they are not present before our eyes. It is not that Lord Kṛṣṇa's pastimes are unmanifest. They are going on exactly as the sun is going on perpetually, but when the sun is present before our eyes, we call it daytime (manifest), and when it is not present, we call it night (unmanifest). Those who are above the jurisdiction of night are always in the spiritual world, where the Lord's pastimes are constantly manifest to them. As the Brahma-saṁhitā confirms:

ānanda-cinmaya-rasa-pratibhāvitābhis
tābhir ya eva nija-rūpatayā kalābhiḥ
goloka eva nivasaty akhilātma-bhūto
govindam ādi-puruṣam tam ahaṁ bhajāmi
premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣam tam ahaṁ bhajāmi

"I worship Govinda, the primeval Lord, who resides in His own realm, Goloka, with Rādhā, who resembles His own spiritual figure and who embodies the ecstatic potency [hlādinī]. Their companions are Her confidantes, who embody extensions of Her bodily form and who are imbued and permeated with everblissful spiritual rasa. I worship Govinda, the primeval Lord, who is Śyāmasundara, Kṛṣṇa Himself with inconceivable innumerable attributes, whom the pure devotees see in their heart of hearts with the eye of devotion tinged with the salve of love." (Bs. 5.37-38)

tathāpi eteka anna khāona nā yāya

bhaṭṭa kahe,--jāni, khāo yateka yuyāya //CC Madhya, 15.238//

SYNONYMS

tathāpi—still; eteka—so much; anna—food; khāona—eating; nā yāya—is not possible; bhaṭṭa kahe—Bhaṭṭācārya said; jāni—I know; khāo—You can eat; yateka—how much; yuyāya—is possible.

TRANSLATION

Śrī Caitanya Mahāprabhu then said, "There is so much food here that it is impossible to eat." Bhaṭṭācārya replied, "I know how much You can eat.

Madhya TEXT 15.239

nīlācale bhojana tumi kara bāyāna bāra

eka eka bhogera anna śata śata bhāra //CC Madhya, 15.239//

SYNONYMS

nīlācale—at Jagannātha Purī; bhojana—accepting lunch; tumi—You; kara—do; bāyāna bāra—fifty-two times; eka eka bhogera—of each and every offering; anna—eatables; śata śata bhāra—hundreds of buckets.

TRANSLATION

"After all, at Jagannātha Purī You eat fifty-two times a day, and each time You eat hundreds of buckets filled with prasāda.

Madhya TEXT 15.240

dvārakāte ṣola-sahasra mahiṣī-mandire

aṣṭādaśa mātā, āra yādavera ghare //CC Madhya, 15.240//

SYNONYMS

dvārakāte—at Dvārakā-dhāma; ṣola-sahasra—sixteen thousand; mahiṣī—queens; mandire—palaces; aṣṭādaśa mātā—eighteen mothers; āra—and; yādavera ghare—in the house of the Yadu dynasty.

TRANSLATION

"At Dvārakā, You keep sixteen thousand queens in sixteen thousand palaces. Also, there are eighteen mothers and numerous friends and relatives of the Yadu dynasty.

Madhya TEXT 15.241

vraje jyēṭhā, khudā, māmā, pisādi gopa-gaṇa

sakhā-vṛnda sabāra ghare dvisandhyā-bhojana //CC Madhya, 15.241//

SYNONYMS

vraje—at Vṛndāvana; jyēṭhā—the father's elder brothers; khudā—the father's younger brothers; māmā—the mother's brothers; pisā—the husbands of aunts; ādi—and so on; gopa-gaṇa—cowherd men; sakhā-vṛnda—hundreds of friends; sabāra—of all of them; ghare—in the houses; dvi-sandhyā—twice a day; bhojana—eating.

TRANSLATION

"In Vṛndāvana You also have Your father's elder brothers, Your father's younger brothers, maternal uncles, husbands of Your father's sisters and many cowherd men. There are also cowherd boy friends, and You eat twice a day, morning and evening, in the house of each and every one.

PURPORT

In Dvārakā, Lord Kṛṣṇa had eighteen mothers like Devakī, Rohiṇī and others. Besides these was. His foster mother Yaśodā in Vṛndāvana. Lord Kṛṣṇa also had two uncles, who were brothers of Nanda Mahārāja. As stated by Śrīla Rūpa Gosvāmī in his Śrī-kṛṣṇa-gaṇoddeśa-dīpikā, upanando 'bhinandaś ca pitṛvyau pūr-va-jau pituḥ: "The elder brothers of Nanda Mahārāja were Upananda and Abhinanda." Similarly, in the same book the names of the younger brothers of Nanda Mahārāja are given. Pitṛvyau tu kanīyāṁsau syātām sannanda-nandanau: "Sannanda and Nandana, or Sunanda and Pāṇḍava, were the younger brothers of Kṛṣṇa's father, Nanda Mahārāja." Śrī Kṛṣṇa's maternal uncles were also described there. Yaśodhara-yaśodeva-sudevādyās tu mātulāḥ: "Yaśodhara, Yaśodeva and Sudeva were the maternal uncles of Kṛṣṇa." Kṛṣṇa's uncles are also mentioned. Mahānīlaḥ sunīlaś ca ramaṇāv etayoḥ kramāt: "Mahānīla and Sunīla are the husbands of Kṛṣṇa's aunts."

Madhya TEXT 15.242

govardhana-yajñe anna khāilā rāśi rāśi

tāra lekhāya ei anna nahe eka grāsī //CC Madhya, 15.242//

SYNONYMS

govardhana-yajñe—in the Govardhana-pūjā sacrifice; anna—food; khāilā—You ate; rāśi rāśi—stacks; tāra—to that; lekhāya—in comparison; ei—this; anna—food; nahe—not; eka grāsī—one morsel.

TRANSLATION

"Indeed," Sārvabhauma Bhaṭṭācārya continued, "at the Govardhana-pūjā ceremony You ate stacks of rice. In comparison to that, this small quantity is not even a morsel for You.

Madhya TEXT 15.243

tumi ta' īśvara, muñi--kṣudra jīva chāra

eka-grāsa mādhu-karī karaha aṅgikāra //CC Madhya, 15.243//

SYNONYMS

tumi—You; ta'-certainly; īśvara—the Supreme Personality of Godhead; muñi—I; kṣudra jīva—insignificant living being; chāra—worthless; eka-grāsa—one small quantity; mādhu-karī—as collected by the bees; karaha—please do; aṅgikāra—accept.

TRANSLATION

"You are the Supreme Personality of Godhead, whereas I am a most insignificant living being. Therefore You may accept a little quantity of food from my house."

PURPORT

A sannyāsī is expected to collect a little food from each and every householder. That is to say, he should take whatever he requires to eat. This system is called mādhu-karī. The word mādhu-karī comes from the word mādhu-kara and means "honey-collecting bees." Bees collect a little honey from each flower, but all these small quantities of honey accumulate to become a beehive. Sannyāsīs should collect a little from each and every householder and should eat simply what is necessary to maintain the body. Being a sannyāsī, Lord Caitanya

Mahāprabhu could collect a little food from the house of Sārvabhauma Bhaṭṭācārya, and this was the Bhaṭṭācārya's request. Compared to the food eaten by the Lord on other occasions, Bhaṭṭācārya's feast was not even a morsel. This is what Bhaṭṭācārya is pointing out to the Lord.

Madhya TEXT 15.244

eta śuni' hāsi' prabhu vasilā bhojane

jagannāthera prasāda bhaṭṭa dena harṣa-mane //CC Madhya, 15.244//

SYNONYMS

eta śuni'-hearing this; hāsi'-smiling; prabhu—Lord Śrī Caitanya Mahāprabhu; vasilā bhojane—sat down to eat; jagannāthera—of Lord Jagannātha; prasāda—remnants of food; bhaṭṭa—Sārvabhauma Bhaṭṭācārya; dena harṣa-mane—delivers in great happiness.

TRANSLATION

Hearing this, Śrī Caitanya Mahāprabhu smiled and sat down to eat. Bhaṭṭācārya, with great pleasure, first offered Him the prasāda from the Jagannātha temple.

Madhya TEXT 15.245

hena-kāle 'amogha,'--bhaṭṭācāryera jāmātā

kulīna, nindaka teṇho ṣāṭhī-kanyāra bhartā //CC Madhya, 15.245//

SYNONYMS

hena-kāle—exactly at this time; amogha—Amogha; bhaṭṭācāryera jāmātā—the son-in-law of Bhaṭṭācārya; kulīna—of aristocratic birth; nindaka—blasphemer; teṇho—he; ṣāṭhī-kanyāra bhartā—the husband of Sārvabhauma Bhaṭṭācārya's daughter named Ṣāṭhī.

TRANSLATION

At this time Bhaṭṭācārya had a son-in-law named Amogha, who was the husband of his daughter named Ṣāṭhī. Although born in an aristocratic brāhmaṇa family, this Amogha was a great faultfinder and blasphemer.

Madhya TEXT 15.246

bhojana dekhite cāhe, āsite nā pāre

lāṭhī-hāte bhaṭṭācārya āchena duyāre //CC Madhya, 15.246//

SYNONYMS

bhojana—the eating; dekhite cāhe—he wanted to see; āsite nā pāre—could not come; lāṭhī-hāte—with a stick in his hand; bhaṭṭācārya—Sārvabhauma Bhaṭṭācārya; āchena—was; duyāre—on the threshold.

TRANSLATION

Amogha wanted to see Śrī Caitanya Mahāprabhu eat, but he was not allowed to enter. Indeed, Bhaṭṭācārya guarded the threshold of his house with a stick in his hand.

Madhya TEXT 15.247

teṅho yadi prasāda dite hailā āna-mana

amogha āsi' anna dekhi' karaye nindana //CC Madhya, 15.247//

SYNONYMS

teṅho—he (Bhaṭṭācārya); yadi—when; prasāda dite—supplying the prasāda; hailā—became; āna-mana—inattentive; amogha—Amogha; āsi'-coming; anna dekhi'-seeing the food; karaye nindana—began blaspheming.

TRANSLATION

However, as soon as Bhaṭṭācārya began distributing prasāda and was a little inattentive, Amogha came in. Seeing the quantity of food, he began to blaspheme.

Madhya TEXT 15.248

ei anne ṭṛpta haya daśa bāra jana

ekelā sannyāsī kare eteka bhakṣaṇa! //CC Madhya, 15.248//

SYNONYMS

ei anne—with so much food; ṭṛpta haya—can be satisfied; daśa bāra jana—at least ten to twelve men; ekelā—alone; sannyāsī—this person in the renounced

order; kare—does; eteka—so much; bhakṣaṇa—eating.

TRANSLATION

"This much food is sufficient to satisfy ten or twelve men, but this sannyāsī alone is eating so much!"

Madhya TEXT 15.249

śunitei bhaṭṭācārya ulaṭi' cāhila

tānra avadhāna dekhi' amogha palāila //CC Madhya, 15.249//

SYNONYMS

śunitei—hearing; bhaṭṭācārya—Sārvabhauma Bhaṭṭācārya; ulaṭi' cāhila—turned his eyes upon him; tānra—his; avadhāna—attention; dekhi'-seeing; amogha—Amogha; palāila—left.

TRANSLATION

As soon as Amogha said this, Sārvabhauma Bhaṭṭācārya turned his eyes upon him. Seeing Bhaṭṭācārya's attitude, Amogha immediately left.

Madhya TEXT 15.250

bhaṭṭācārya lāṭhi lañā mārīte dhāila

palāila amogha, tāra lāga nā pāila //CC Madhya, 15.250//

SYNONYMS

bhaṭṭācārya—Sārvabhauma Bhaṭṭācārya; lāṭhi lañā—taking a stick; mārīte—to strike; dhāila—ran; palāila—fled; amogha—Amogha; tāra—him; lāga nā pāila—could not catch.

TRANSLATION

Bhaṭṭācārya ran after him to strike him with a stick, but Amogha fled so fast that Bhaṭṭācārya could not catch him.

Madhya TEXT 15.251

tabe gāli, śāpa dite bhaṭṭācārya āilā

nindā śuni' mahāprabhu hāsite lāgilā //CC Madhya, 15.251//

SYNONYMS

tabe—at that time; gāli—calling by ill names; śāpa dite—cursing; bhaṭṭācārya—Sārvabhauma Bhaṭṭācārya; āilā—came back; nindā śuni'-hearing the criticism; mahāprabhu—Śrī Caitanya Mahāprabhu; hāsite lāgilā—began to laugh.

TRANSLATION

Bhaṭṭācārya then began to curse and call his son-in-law ill names. When Bhaṭṭācārya returned, he saw that Śrī Caitanya Mahāprabhu was laughing to hear him criticize Amogha.

Madhya TEXT 15.252

śuni' ṣāṭhīra mātā śire-buke ghāta māre

'ṣāṭhī rāṇḍī ha-uka'--ihā bale bāre bāre //CC Madhya, 15.252//

SYNONYMS

śuni'-hearing; ṣāṭhīra mātā—the mother of Ṣāṭhī; śire—on the head; buke—on the chest; ghāta māre—strikes; ṣāṭhī rāṇḍī ha-uka—let Ṣāṭhī become a widow; ihā bale—says this; bāre bāre—again and again.

TRANSLATION

When Ṣāṭhī's mother, Bhaṭṭācārya's wife, heard of this incident, she immediately began to strike her head and chest, saying again, "Let Ṣāṭhī become a widow!"

Madhya TEXT 15.253

duñhāra duḥkha dekhi' prabhu duñhā prabodhiyā

duñhāra icchāte bhojana kaila tuṣṭa hañā //CC Madhya, 15.253//

SYNONYMS

duñhāra duḥkha dekhi'-seeing the lamentation of both; prabhu—Lord Śrī Caitanya Mahāprabhu; duñhā prabodhiyā—pacifying them; duñhāra icchāte—by the will of both of them; bhojana kaila—took His lunch; tuṣṭa hañā—with great satisfaction.

TRANSLATION

Seeing the lamentation of both husband and wife, Śrī Caitanya Mahāprabhu tried to pacify them. According to their desire, He ate the prasāda and was very satisfied.

Madhya TEXT 15.254

ācamana karāṇā bhaṭṭa dila mukha-vāsa

tulasī-mañjarī, lavaṅga, elāci rasa-vāsa //CC Madhya, 15.254//

SYNONYMS

ācamana karāṇā—washing the mouth, hands and legs of Śrī Caitanya Mahāprabhu; bhaṭṭa—Sārvabhauma Bhaṭṭācārya; dila mukha-vāsa—gave some flavored spices; tulasī-mañjarī—the flowers of tulasī; lavaṅga—cloves; elāci—cardamom; rasa-vāsa—that which brings saliva.

TRANSLATION

After Śrī Caitanya Mahāprabhu finished eating, Bhaṭṭācārya washed His mouth, hands and legs and offered Him flavored spices, tulasī-mañjarī, cloves, and cardamom.

Madhya TEXT 15.255

sarvāṅge parāila prabhura mālya-candana

daṇḍavat hañā bale sadainya vacana //CC Madhya, 15.255//

SYNONYMS

sarva-aṅge—all over the body; parāila—put; prabhura—of the Lord; mālya-candana—a flower garland and sandalwood pulp; daṇḍavat hañā—offering obeisances; bale—says; sa-dainya—humble; vacana—statement.

TRANSLATION

The Bhaṭṭācārya then placed a flower garland over Śrī Caitanya Mahāprabhu and smeared His body with sandalwood pulp. After offering obeisances, the Bhaṭṭācārya submitted the following humble statement.

Madhya TEXT 15.256

nindā karāite tomā āninu nija-ghare

ei aparādha, prabhu, kṣamā kara more //CC Madhya, 15.256//

SYNONYMS

nindā karāite—just to cause blasphemy; tomā—You; āninu—I brought; nija-ghare—to my place; ei aparādha—this offense; prabhu—my Lord; kṣamā kara—please pardon; more—me.

TRANSLATION

"I brought You to my home just to have You blasphemed. This is a great offense. Please excuse me. I beg Your pardon."

Madhya TEXT 15.257

prabhu kahe,--nindā nahe, 'sahaja' kahila

ihāte tomāra kibā aparādha haila? //CC Madhya, 15.257//

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; nindā nahe—not blasphemy; sahaja—rightly; kahila—he spoke; ihāte—in this; tomāra—your; kibā—what; aparādha—offense; haila—was there.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "What Amogha has said is correct; therefore it is not blasphemy. What is your offense?"

Madhya TEXT 15.258

eta bali' mahāprabhu calilā bhavane

bhaṭṭācārya tāñra ghare gelā tāñra sane //CC Madhya, 15.258//

SYNONYMS

eta bali'-saying this; mahāprabhu—Śrī Caitanya Mahāprabhu; calilā bhavane—returned to His residence; bhaṭṭācārya—Sārvabhauma Bhaṭṭācārya; tāñra ghare—to His place; gelā—went; tāñra sane—with Him.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu left and returned to His residence. Sārvabhauma Bhaṭṭācārya also followed Him.

Madhya TEXT 15.259

prabhu-pade paḍi' bahu ātma-nindā kaila

tānre śānta kari' prabhu ghare pāṭhāila //CC Madhya, 15.259//

SYNONYMS

prabhu-pade—at the feet of Lord Śrī Caitanya Mahāprabhu; paḍi'-falling down; bahu—much; ātma-nindā kaila—made self-reproach; tānre—him; śānta kari'-making pacified; prabhu—Śrī Caitanya Mahāprabhu; ghare pāṭhāila—sent back to his home.

TRANSLATION

Falling down at the Lord's feet, Sārvabhauma Bhaṭṭācārya said many things in self-reproach. The Lord then pacified him and sent him back to his home.

Madhya TEXT 15.260

ghare āsi' bhaṭṭācārya ṣāṭhīra mātā-sane

āpanā nindiyā kichu balena vacane //CC Madhya, 15.260//

SYNONYMS

ghare āsi'-returning home; bhaṭṭācārya—Sārvabhauma Bhaṭṭācārya; ṣāṭhīra mātā-sane—with the mother of Ṣāṭhī; āpanā nindiyā—condemning himself; kichu—some; balena vacane—speaks words.

TRANSLATION

After returning to his home, Sārvabhauma Bhaṭṭācārya consulted with his wife, the mother of Ṣāṭhī. After personally condemning himself, he began to speak as follows.

Madhya TEXT 15.261

caitanya-gosāñira nindā śunila yāhā haite

tāre vadha kaile haya pāpa-prāyaścitte //CC Madhya, 15.261//

SYNONYMS

caitanya-gosāñira—of Śrī Caitanya Mahāprabhu; nindā—blasphemy; śunila—I have heard; yāhā haite—from whom; tāre vadha kaile—if he is killed; haya—there is; pāpa-prāyaścitte—atonement for the sinful act.

TRANSLATION

"If the man who blasphemed Śrī Caitanya Mahāprabhu is killed, his sinful action may be atoned."

PURPORT

The Hari-bhakti-vilāsa cites the following quotation from Skanda Purāṇa concerning the blaspheming of a Vaiṣṇava:

yo hi bhāgavataṁ lokam
upahāsaṁ nṛpottama
karoti tasya naśyanti
artha-dharma-yaśaḥ-sutāḥ
nindāṁ kurvanti ye mūḍhā
vaiṣṇavānāṁ mahātmanāṁ
patanti pitṛbhiḥ sārdham
mahā-raurava-samjñite
hanti nindati vai dveṣṭi
vaiṣṇavān nābhinandati
krudhyate yāti no harṣaṁ
darśane patanāni ṣaṭ

In this conversation between Mārkaṇḍeya and Bhagīratha, it is said: "My dear King, if one derides an exalted devotee, he loses the results of his pious activities, his opulence, his reputation and his sons. Vaiṣṇavas are all great souls. Whoever blasphemes them falls down to the hell known as Mahāraurava. He is also accompanied by his forefathers. Whoever kills or blasphemes a Vaiṣṇava

and whoever is envious of a Vaiṣṇava or angry with him, or whoever does not offer him obeisances or feel joy upon seeing a Vaiṣṇava, certainly falls into a hellish condition."

The Hari-bhakti-vilāsa (10.314) also gives the following quotation from Dvārakā-māhātmya:

kara-patraiś ca phālyante
sutīvrair yama-śāsanaiḥ
nindāṁ kurvanti ye pāpā
vaiṣṇavānāṁ mahātmanāṁ

In a conversation between Prahlēda Mahārāja and Bali Mahārāja, it is said, "Those sinful people who blaspheme Vaiṣṇavas, who are all great souls, are subjected very severely to the punishment offered by Yamarāja."

In the Bhakti-sandarbha (313) there is a statement concerning the blaspheming of Lord Viṣṇu.

ye nindanti hr̥ṣīkeśāṁ
tad-bhaktāṁ puṇya-rūpiṇāṁ
śata-janmārjitaṁ puṇyāṁ
teṣāṁ naśyati niścitam
te pacyante mahā-ghore
kumbhīpāke bhayānake
bhakṣitāḥ kīṭa-saṅghena
yāvac candra-divākarau
śrī-viṣṇor avamānanād
gurutaraṁ śrī-vaiṣṇavollaṅghanam
tadīya-dūṣaka-janān
na paśyet puruṣādhamān

taiḥ sārdham vañcaka-janaiḥ

saha-vāsaṁ na kārayet

"One who criticizes Lord Viṣṇu and His devotees loses all the benefits accrued in a hundred pious births. Such a person rots in the Kumbhīpāka hell and is bitten by worms as long as the sun and moon exist. One should therefore not even see the face of a person who blasphemes Lord Viṣṇu and His devotees. Never try to associate with such persons."

In his Bhakti-sandarbha (265), Jīva Gosvāmī further quotes from Śrīmad-Bhāgavatam (10.74.40):

nindāṁ bhagavataḥ śṛṇvan

tat-parasya janasya vā

tato nāpaiti yaḥ so 'pi

yāty adhaḥ sukṛtāc cyutaḥ

"If one does not immediately leave upon hearing the Lord or the Lord's devotee blasphemed, he falls down from devotional service." Similarly, Lord Śiva's wife Satī states in Śrīmad-Bhāgavatam (4.4.17):

karṇau pidhāya nirayād yad akalpa īśe

dharmāvitary asṛṇibhir nṛbhir asyamāne

chindyāt prasahya ruśatīm asatīm prabhuś cej

jihvām asūn api tato visṛjet sa dharmāḥ

"If one hears an irresponsible person blaspheme the master and controller of religion, he should block his ears and go away if unable to punish him. But if one is able to kill, then one should by force cut out the blasphemer's tongue and kill the offender, and after that he should give up his own life."

Madhya TEXT 15.262

kimvā nija-prāṇa yadi kari vimocana

dui yogya nahe, dui śarīra brāhmaṇa //CC Madhya, 15.262//

SYNONYMS

kimvā—or; nija-prāṇa—my own life; yadi—if; kari vimocana—I give up; dui—both such actions; yogya nahe—are not befitting; dui śarīra—both the bodies; brāhmaṇa—brāhmaṇas.

TRANSLATION

Sārvabhauma Bhaṭṭācārya continued, "Or, if I give up my own life, this sinful action may be atoned. However, neither of these ideas are befitting because both bodies belong to brāhmaṇas.

Madhya TEXT 15.263

punaḥ sei nindakera mukha nā dekhiba

parityāga kailuṇ, tāra nāma nā la-iba //CC Madhya, 15.263//

SYNONYMS

punaḥ—again; sei—that; nindakera—of the blasphemer; mukha—face; nā—not; dekhiba—I shall see; parityāga—giving up; kailuṇ—I do; tāra—his; nāma—name; nā—not; la-iba—I shall take.

TRANSLATION

"Instead, I shall never see the face of that blasphemer. I reject him and give up his relationship. I shall never even speak his name.

Madhya TEXT 15.264

ṣāṭhīre kaha--tāre chāḍuka, se ha-ila 'patita'

'patita' ha-ile bhartā tyajite ucita //CC Madhya, 15.264//

SYNONYMS

ṣāṭhīre kaha—inform Ṣāṭhī; tāre chāḍuka—let her give him up; se ha-ila—he has become; patita—fallen; patita ha-ile—when one has fallen; bhartā—such a husband; tyajite—to give up; ucita—is the duty.

TRANSLATION

"Inform my daughter Ṣāṭhī to abandon her relationship with her husband because

he has fallen down. When the husband falls down, it is the wife's duty to relinquish the relationship.

PURPORT

Śrīla Sārvabhauma Bhaṭṭācārya considered that if Amogha were killed, one would suffer sinful reactions for killing the body of a brāhmaṇa. For the same reason, it would have been undesirable for Bhaṭṭācārya to commit suicide because he also was a brāhmaṇa. Since neither course could be accepted, Bhaṭṭācārya decided to give up his relationship with Amogha and never see his face.

As far as killing the body of a brāhmaṇa is concerned, Śrīmad-Bhāgavatam (1.7.53) gives the following injunction:

śrī-bhagavān uvāca

brahma-bandhur na hantavya

ātātāyī vadhār-haṇaḥ

mayaivobhayam āmnātaṁ

paripāhy anuśāsanam

"The Personality of Godhead Śrī Kṛṣṇa said: A friend of a brāhmaṇa is not to be killed, but if he is an aggressor, he must be killed. All these rulings are in the scriptures, and you should act accordingly."

Quoting from the smṛti, Śrīla Śrīdhara Svāmī comments on this quotation from Śrīmad-Bhāgavatam:

ātātāyinaṁ āyāntam

apī vedānta-pāragam

jighāṁ-santaṁ jighāṁsīyān

na tena brahmahā bhavet

"Even though an aggressor may be a very learned scholar of Vedānta, he should be killed because of his envy in killing others. In such a case, it is not sinful to kill a brāhmaṇa."

It is also stated in Śrīmad-Bhāgavatam (1.7.57):

vapanam draviṇādānam

sthānān niryāpaṇam tathā

eṣa hi brahma-bandhūnām

vadho nānyo 'sti daihikaḥ

"Cutting the hair from his head, depriving him of his wealth and driving him from his residence are the prescribed punishments for the relative of a brāhmaṇa. There is no injunction for killing the body."

Such punishment is sufficient for a brahma-bandhu. There is no need to personally kill his body. As far as Śāthī, the daughter of Sārvabhauma Bhaṭṭācārya, was concerned, she was advised to give up her relationship with her husband. Concerning this, Śrīmad-Bhāgavatam (5.5.18) states, na patiś ca sa syān na mocayed yaḥ samupeta-mṛtyum: "One cannot be a husband if he cannot liberate his dependents from inevitable death." If a person is not in Kṛṣṇa consciousness and is bereft of spiritual power, he cannot protect his wife from the path of repeated birth and death. Consequently such a person cannot be accepted as a husband. A wife should dedicate her life and everything to Kṛṣṇa for further advancement in Kṛṣṇa consciousness. If she gives up her connection with her husband, who abandons Kṛṣṇa consciousness, she follows in the footsteps of the dvija-patnī, the wives of the brāhmaṇas who were engaged in performing sacrifices. The wife is not to be condemned for cutting off such a relationship. In this regard, Śrī Kṛṣṇa states in Śrīmad-Bhāgavatam (10.23.31-32):

patayo nābhyasūyeran

pitṛ-bhrāṭṛ-sutādayaḥ

lokāś ca vo mayopetā

devā apy anumanvate

na prītaye 'nurāgāya

hy aṅga-saṅgo nṛṇām iha

tan mano mayi yuñjānā

acirān mām avāpsyatha

Such a separation is never condemned by the supreme will. No one should be envious of the order of Kṛṣṇa. Even demigods support such action. In this material world, one does not become beloved simply by maintaining a bodily relationship. However, one can attain complete perfection by associating in Kṛṣṇa consciousness.

Madhya TEXT 15.265

patim ca patitaṁ tyajet //CC Madhya, 15.265//

SYNONYMS

patim—husband; ca—and; patitaṁ—fallen; tyajet—one should give up.

TRANSLATION

"When a husband is fallen, his relationship must be given up."

PURPORT

This is a quotation from smṛti-śāstram. As stated in Śrīmad-Bhāgavatam (7.11.28):

santuṣṭālolupā dakṣā

dharma-jñā priya-satya-vāk

apramattā śuciḥ snigdhā

patim tv apatitaṁ bhajet

"A wife who is satisfied, who is not greedy, who is expert and knows religious principles, who speaks what is dear and truthful and is not bewildered, who is always clean and affectionate, should be very devoted to her husband who is not fallen."

Madhya TEXT 15.266

sei rātre amogha kāhān palāñā gela

prātaḥ-kāle tāra visūcikā-vyādhi haila //CC Madhya, 15.266//

SYNONYMS

sei rātre—that night; amogha—the son-in-law of Sārvabhauma Bhaṭṭācārya; kāhāñ—where; palāñā gela—fled; prātaḥ-kāle—in the morning; tāra—his; visūcikā-vyādhi—infection of cholera; haila—there was.

TRANSLATION

That night Amogha, Sārvabhauma Bhaṭṭācārya's son-in-law, fled, and in the morning he immediately fell sick with cholera.

Madhya TEXT 15.267

amogha marena--śuni' kahe bhaṭṭācārya

sahāya ha-iyā daiva kaila mora kārya //CC Madhya, 15.267//

SYNONYMS

amogha marena—Amogha is dying; śuni'-hearing; kahe bhaṭṭācārya—Bhaṭṭācārya said; sahāya ha-iyā—helping; daiva—Providence; kaila—did; mora—my; kārya—duty.

TRANSLATION

When Bhaṭṭācārya heard that Amogha was dying of cholera, he thought, "It is the favor of Providence that He is doing what I want to do.

Madhya TEXT 15.268

īśvare ta' aparādha phale tata-kṣaṇa

eta bali' paḍe dui śāstrera vacana //CC Madhya, 15.268//

SYNONYMS

īśvare—unto the Supreme Personality of Godhead; ta'-indeed; aparādha—offense; phale—brings results; tata-kṣaṇa—immediately; eta bali'-saying this; paḍe—recites; dui—two; śāstrera vacana—quotations from revealed scriptures.

TRANSLATION

"When one offends the Supreme Personality of Godhead, karma immediately takes effect." After saying this, he recited two verses from revealed scripture.

Madhya TEXT 15.269

mahatā hi prayatnena

hasty-aśva-ratha-pattibhiḥ

asmābhir yad anuṣṭheyam

gandharvais tad anuṣṭhitam //CC Madhya, 15.269//

SYNONYMS

mahatā—very great; hi—certainly; prayatnena—by endeavor; hasti—elephants; aśva—horses; ratha—chariots; pattibhiḥ—and by infantry soldiers; asmābhiḥ—by ourselves; yat—whatever; anuṣṭheyam—has to be arranged; gandharvaiḥ—by the Gandharvas; tat—that; anuṣṭhitam—done.

TRANSLATION

" 'What we have had to arrange with great endeavor by collecting elephants, horses, chariots and infantry soldiers has already been accomplished by the Gandharvas.'

PURPORT

This is a quotation from the Mahābhārata (Vana-parva 241.15). Bhīmasena made this statement when all the Pāṇḍavas were living incognito. At that time there was a fight between the Kauravas and the Gandharvas. The Kaurava soldiers were under the command of Karṇa, but the commander-in-chief of the Gandharvas was able to arrest all the Kauravas by virtue of superior military strength. At that time Duryodhana's ministers and commanders, who were living in the forest, requested Mahārāja Yudhiṣṭhira to help. After being thus petitioned, Bhīmasena spoke the verse given above, remembering Duryodhana's former nefarious and atrocious activities against them. Indeed, Bhīmasena felt it very fitting that Duryodhana and his company were arrested. This could have been accomplished by the Pāṇḍavas only with great endeavor.

Madhya TEXT 15.270

āyuh śriyam yaśo dharmam

lokān āśiṣa eva ca

hanti śreyāmsi sarvāṇi

pumso mahad-atikramah //CC Madhya, 15.270//

SYNONYMS

āyuh—duration of life; śriyam—opulence; yaśah—reputation; dharmam—religion; lokān—possessions; āśiṣah—benedictions; eva—certainly; ca—and; hanti—destroys; śreyāṁsi—good fortune; sarvāṇi—all; pūṁsaḥ—of a person; mahat—of great souls; atikramah—violation.

TRANSLATION

" 'When a person mistreats great souls, his life span, opulence, reputation, religion, possessions and good fortune are all destroyed.'

PURPORT

This is a statement made by Śukadeva Gosvāmī, who was relating Śrīmad-Bhāgavatam (10.4.46) to Mahārāja Parīkṣit. This quotation concerns the attempted killing of Kṛṣṇa's sister (Yogamāyā), who appeared before Kṛṣṇa's birth as the daughter of mother Yaśodā. This daughter Yogamāyā and Kṛṣṇa were born simultaneously, and Vasudeva replaced Kṛṣṇa by taking Yogamāyā away. When she was brought to Mathurā and Kāṁsa attempted to kill her, Yogamāyā slipped out of his hands. She could not be killed. She then informed Kāṁsa about the birth of his enemy, Kṛṣṇa, and being thus baffled, Kāṁsa consulted his associates, who were all demons. When this big conspiracy was taking place, this verse was spoken by Śukadeva Gosvāmī. He points out that a demon can lose everything because of his nefarious activities.

The word mahad-atikramah, meaning "envy of Lord Viṣṇu and His devotees," is significant in this verse. The word mahat indicates a great personality, a devotee or the Supreme Personality of Godhead Himself. Being always engaged in the

Lord's service, the devotees themselves are as great as the Supreme Personality of Godhead. The word mahat is also explained in Bhagavad-gītā (9.13):

mahātmānas tu mām pārtha

daivīm prakṛtim āśritāḥ

bhajanty ananya-manaso

jñātvā bhūtādim avyayam

"O son of Pṛthā, those who are not deluded, the great souls, are under the protection of the divine nature. They are fully engaged in devotional service because they know Me as the Supreme Personality of Godhead, original and inexhaustible."

Being envious of the Lord and His devotees is not at all auspicious for a demon. By such envy, a demon loses everything considered beneficial.

Madhya TEXT 15.271

gopīnāthācārya gelā prabhu-daraśane

prabhu tānre puchila bhaṭṭācārya-vivarāṇe //CC Madhya, 15.271//

SYNONYMS

gopīnāthācārya—Gopīnātha Ācārya; gelā—went; prabhu-daraśane—to see Lord Śrī Caitanya Mahāprabhu; prabhu—Lord Śrī Caitanya Mahāprabhu; tānre—unto Him; puchila—inquired; bhaṭṭācārya-vivarāṇe—the affairs in the house of Sārvabhauma Bhaṭṭācārya.

TRANSLATION

At this time, Gopīnātha Ācārya went to see Śrī Caitanya Mahāprabhu, and the Lord asked him about the events taking place in Sārvabhauma Bhaṭṭācārya's house.

Madhya TEXT 15.272

ācārya kahe,--upavāsa kaila dui jana

visūcikā-vyādhite amogha chāḍiche jīvana //CC Madhya, 15.272//

SYNONYMS

ācārya kahe—Gopīnātha Ācārya informed; upavāsa—fasting; kaila—observed; dui jana—the two persons; visūcikā-vyādhite—by the disease of cholera; amogha—Amogha; chāḍiche jīvana—is going to die.

TRANSLATION

Gopīnātha Ācārya informed the Lord that both the husband and wife were fasting and that their son-in-law Amogha was dying of cholera.

Madhya TEXT 15.273

śuni' kṛpāmaya prabhu āilā dhāñā

amoghere kahe tāra buke hasta diyā //CC Madhya, 15.273//

SYNONYMS

śuni'-hearing; kṛpā-maya—merciful; prabhu—Lord Śrī Caitanya Mahāprabhu; āilā—came; dhāñā—running; amoghere—unto Amogha; kahe—He says; tāra—His; buke—on the chest; hasta diyā—keeping His hand.

TRANSLATION

As soon as Caitanya Mahāprabhu heard that Amogha was going to die, He immediately ran to him in great haste. Placing His hand on Amogha's chest, He spoke as follows.

Madhya TEXT 15.274

sahaje nirmala ei 'brāhmaṇa'-hṛdaya

kṛṣṇera vasite ei yogya-sthāna haya //CC Madhya, 15.274//

SYNONYMS

sahaje—by nature; nirmala—without contamination; ei—this; brāhmaṇa-hṛdaya—heart of a brāhmaṇa; kṛṣṇera—of Lord Kṛṣṇa; vasite—to sit down; ei—this; yogya-sthāna—proper place; haya—is.

TRANSLATION

"The heart of a brāhmaṇa is by nature very clean; therefore it is a proper place for Kṛṣṇa to sit.

Madhya TEXT 15.275

'mātsarya'-caṇḍāla kene ihāñ vasāile

parama pavitra sthāna apavitra kaile //CC Madhya, 15.275//

SYNONYMS

mātsarya—jealousy; caṇḍāla—the lowest of the men; kene—why; ihāñ—here; vasāile—you allowed to sit; parama pavitra—most purified; sthāna—place;

apavitra—impure; kaile—you have made.

TRANSLATION

"Why have you allowed jealousy to sit here also? Because of this, you have become like a caṇḍāla, the lowest of men, and you have also contaminated a most purified place—your heart.

Madhya TEXT 15.276

sārvabhauma-saṅge tomāra 'kaluṣa' haila kṣaya

'kalmaṣa' ghucile jīva 'kṛṣṇa-nāma' laya //CC Madhya, 15.276//

SYNONYMS

sārvabhauma-saṅge—by the association of Sārvabhauma; tomāra—your; kaluṣa—contamination; haila kṣaya—is now vanquished; kalmaṣa—contamination; ghucile—when dispelled; jīva—the living entity; kṛṣṇa-nāma—the Hare Kṛṣṇa mahā-mantra; laya—can chant.

TRANSLATION

"However, due to the association of Sārvabhauma Bhaṭṭācārya, all your contamination is now vanquished. When a person's heart is cleansed of all contamination, he is able to chant the mahā-mantra, Hare Kṛṣṇa.

Madhya TEXT 15.277

uṭhaha, amogha, tumi lao kṛṣṇa-nāma

acire tomāre kṛpā karibe bhagavān //CC Madhya, 15.277//

SYNONYMS

uṭhaha—get up; amogha—Amogha; tumi—you; lao—chant; kṛṣṇa-nāma—the holy name of Lord Kṛṣṇa; acire—very soon; tomāre—unto you; kṛpā—mercy; karibe—will bestow; bhagavān—the Supreme Personality of Godhead.

TRANSLATION

"Therefore, Amogha, get up and chant the Hare Kṛṣṇa mahā-mantra! If you do so, Kṛṣṇa will unfailingly bestow mercy upon you."

PURPORT

The Absolute Truth is realized in three phases-impersonal Brahman, Paramātmā and the Supreme Personality of Godhead, Bhagavān. All of these are one and the same truth, but Brahman, Paramātmā and Bhagavān constitute three different features. Whoever understands Brahman is called a brāhmaṇa, and when a brāhmaṇa engages in the Lord's devotional service, he is called a Vaiṣṇava. Unless one comes to understand the Supreme Personality of Godhead, his realization of impersonal Brahman is imperfect. A brāhmaṇa can chant the Hare Kṛṣṇa mantra on the platform of nāmābhāsa, but not on the platform of pure vibration. When a brāhmaṇa engages in the Lord's service, fully understanding his eternal relationship, his devotional service is called abhidheya. When one attains that stage, he is called a bhāgavata or a Vaiṣṇava. This indicates that he is free from contamination and material attachment. This is confirmed by Bhagavad-gītā (7.28):

yeṣāṁ tv anta-gataṁ pāpaṁ

janānāṁ puṇya-karmaṇām

te dvandva-moha-nirmuktā

bhajante mām dṛḍha-vratāḥ

"Persons who have acted piously in previous lives and in this life, whose sinful actions are completely eradicated and who are freed from the duality of delusion, engage themselves in My service with determination."

A brāhmaṇa may be a very learned scholar, but this does not mean that he is free from material contamination. A brāhmaṇa's contamination, however, is in the mode of goodness. In the material world, the three modes are goodness, passion and ignorance, and all of these are simply different gradations of contamination. Unless a brāhmaṇa transcends such contamination and approaches the platform of unalloyed devotional service, he cannot be accepted as a Vaiṣṇava. An impersonalist may be aware of the impersonal Brahman feature of the Absolute Truth, but his activities are on the impersonal platform. Sometimes he imagines a form of the Lord (saṁguṇa-upāsanā), but such an attempt is never successful in helping one attain complete realization. The impersonalist may consider himself a brāhmaṇa and may be situated in the mode of goodness, but nonetheless he is conditioned by one of the modes of material nature. This means that he is not yet liberated, for liberation cannot be attained unless one is completely free from the

modes. In any case, the Māyāvāda philosophy keeps one conditioned. If one becomes a Vaiṣṇava through proper initiation, he automatically becomes a brāhmaṇa. There is no doubt about it. The Garuḍa Purāṇa confirms this:

brāhmaṇānām sahasrebhyaḥ

satra-yājī viśiṣyate

satra-yājī-sahasrebhyaḥ

sarva-vedānta-pāragah

sarva-vedānta-vit-koṭyā

viṣṇu-bhakto viśiṣyate

"Out of many thousands of brāhmaṇas, one may become qualified to perform yajña. Out of many thousands of such qualified brāhmaṇas, one may be fully aware of the Vedānta philosophy. Out of many millions of learned Vedānta scholars, there may be one viṣṇu-bhakta, or devotee of Lord Viṣṇu. It is he who is most exalted."

Unless one is a fully qualified brāhmaṇa, he cannot advance in the spiritual science. A real brāhmaṇa is never envious of Vaiṣṇavas. If he is, he is considered an imperfect neophyte. Impersonalist brāhmaṇas are always opposed to Vaiṣṇava principles. They are envious of Vaiṣṇavas because they do not know the goal of life. Na te viduḥ svārtha-gatiṁ hi viṣṇum. However, when a brāhmaṇa becomes a Vaiṣṇava, there is no duality. If a brāhmaṇa does not become a Vaiṣṇava, he certainly falls down from the brāhmaṇa platform. This is confirmed by Śrīmad-Bhāgavatam (11.5.3): na bhajanty avajānanti sthānād bhraṣṭāḥ patanty adhaḥ.

We can actually see that in this Age of Kali many so-called brāhmaṇas are envious of Vaiṣṇavas. The Kali-contaminated brāhmaṇas consider Deity worship to be imaginative: arcyē viṣṇau śilā-dhīr guruṣu nara-matir vaiṣṇave jāti-buddhiḥ. Such a contaminated brāhmaṇa may superficially imagine a form of the Lord, but actually he considers the Deity in the temple to be made of stone or wood. Similarly, such a contaminated brāhmaṇa considers the guru to be an ordinary human being, and he objects when a Vaiṣṇava is created by the Kṛṣṇa consciousness movement. Many so-called brāhmaṇas attempt to fight us, saying, "How can you create a brāhmaṇa out of a European or American? A brāhmaṇa can be born only in a brāhmaṇa family." They do not consider that this is never stated in any revealed scripture. It is specifically stated in Bhagavad-gītā (4.13):

cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ. "According to the three modes of material nature and the work ascribed to them, the four divisions of human society were created by Me."

Thus a brāhmaṇa is not a result of the caste system. He becomes a brāhmaṇa only by qualification. Similarly, a Vaiṣṇava does not belong to a particular caste; rather, his designation is determined by the rendering of devotional service.

Madhya TEXT 15.278

śuni' 'kṛṣṇa' 'kṛṣṇa' bali' amogha uṭhīlā

premonmāde matta hañā nācite lāgilā //CC Madhya, 15.278//

SYNONYMS

śuni'-hearing; kṛṣṇa kṛṣṇa—the holy name of Kṛṣṇa; bali'-speaking; amogha uṭhīlā—Amogha stood up; premonmāde—in ecstatic love of Kṛṣṇa; matta hañā—becoming maddened; nācite lāgilā—began to dance.

TRANSLATION

After hearing Śrī Caitanya Mahāprabhu and being touched by Him, Amogha, who was on his deathbed, immediately stood up and began to chant the holy name of Kṛṣṇa. Thus he became mad with ecstatic love and began to dance emotionally.

Madhya TEXT 15.279

kampa, āśru, pulaka, stambha, sveda, svara-bhaṅga

prabhu hāse dekhi' tāra premera taraṅga //CC Madhya, 15.279//

SYNONYMS

kampa—trembling; āśru—tears; pulaka—jubilation; stambha—being stunned; sveda—perspiration; svara-bhaṅga—faltering of the voice; prabhu hāse—Śrī Caitanya Mahāprabhu began to laugh; dekhi'-seeing; tāra—Amogha's; premera taraṅga—waves of ecstatic love.

TRANSLATION

While Amogha danced in ecstatic love, he manifested all the ecstatic symptoms—trembling, tears, jubilation, trance, perspiration and a faltering voice. Seeing

these waves of ecstatic emotion, Śrī Caitanya Mahāprabhu began to laugh.

Madhya TEXT 15.280

prabhura caraṇe dhari' karaye vinaya

aparādha kṣama more, prabhu, dayāmaya //CC Madhya, 15.280//

SYNONYMS

prabhura caraṇe—the lotus feet of Lord Śrī Caitanya Mahāprabhu; dhari'-catching; karaye—does; vinaya—submission; aparādha—offense; kṣama—kindly excuse; more—me; prabhu—O Lord; dayā-maya—merciful.

TRANSLATION

Amogha then fell before the Lord's lotus feet and submissively said, "O merciful Lord, please excuse my offense."

Madhya TEXT 15.281

ei chāra mukhe tomāra karinu nindane

eta bali' āpana gāle caḍāya āpane //CC Madhya, 15.281//

SYNONYMS

ei chāra mukhe—in this abominable mouth; tomāra—Your; karinu—I did; nindane—blaspheming; eta bali'-saying this; āpana—his own; gāle—cheeks; caḍāya—he slapped; āpane—himself.

TRANSLATION

Not only did Amogha beg the Lord's pardon, but he also began slapping his own cheeks, saying, "By this mouth I have blasphemed You."

Madhya TEXT 15.282

caḍāite caḍāite gāla phulāila

hāte dhari' gopīnāthācārya niṣedhila //CC Madhya, 15.282//

SYNONYMS

caḍāite caḍāite—slapping over and over again; gāla—the cheeks; phulāila—he

made them swollen; hāte dhari'-catching his hands; gopīnātha-ācārya—Gopīnātha Ācārya; niṣedhila—forbade.

TRANSLATION

Indeed, Amogha continued slapping his face over and over until his cheeks were swollen. Finally Gopīnātha Ācārya stopped him by catching hold of his hands.

Madhya TEXT 15.283

prabhu āśvāsana kare sparśi' tāra gātra

sārvabhauma-sambandhe tumi mora sneha-pātra //CC Madhya, 15.283//

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; āśvāsana kare—pacifies; sparśi'-touching; tāra—his; gātra—body; sārvabhauma-sambandhe—because of a relation to Sārvabhauma Bhaṭṭācārya; tumi—you; mora—My; sneha-pātra—object of affection.

TRANSLATION

After this, Śrī Caitanya Mahāprabhu pacified Amogha by touching his body and saying, "You are the object of My affection because you are the son-in-law of Sārvabhauma Bhaṭṭācārya.

Madhya TEXT 15.284

sārvabhauma-grhe dāsa-dāsī, ye kukkura

seha mora priya, anya jana rahu dūra //CC Madhya, 15.284//

SYNONYMS

sārvabhauma-grhe—at the house of Sārvabhauma Bhaṭṭācārya; dāsa-dāsī—servants and maidservants; ye kukkura—even a dog; seha—all of them; mora—to Me; priya—very dear; anya jana—others; rahu dūra—what to speak of.

TRANSLATION

"Everyone in Sārvabhauma Bhaṭṭācārya's house is very dear to Me, including his maids and servants and even his dog. And what to speak of his relatives?

Madhya TEXT 15.285

aparādha' nāhi, sadā lao kṛṣṇa-nāma

eta bali' prabhu āilā sārvabhauma-sthāna //CC Madhya, 15.285//

SYNONYMS

aparādha' nāhi—do not commit offenses; sadā—always; lao—chant; kṛṣṇa-nāma—the Hare Kṛṣṇa mahā-mantra; eta bali'-saying this; prabhu—Śrī Caitanya Mahāprabhu; āilā—came; sārvabhauma-sthāna—to the place of Sārvabhauma Bhaṭṭācārya.

TRANSLATION

"Amogha, always chant the Hare Kṛṣṇa mahā-mantra and do not commit any further offenses." After giving Amogha this instruction, Śrī Caitanya Mahāprabhu went to Sārvabhauma's house."

Madhya TEXT 15.286

prabhu dekhi' sārvabhauma dharilā caraṇe

prabhu tāñre āliṅgiyā vasilā āsane //CC Madhya, 15.286//

SYNONYMS

prabhu dekhi'-seeing Lord Śrī Caitanya Mahāprabhu; sārvabhauma—Sārvabhauma Bhaṭṭācārya; dharilā caraṇe—caught hold of His feet; prabhu—Śrī Caitanya Mahāprabhu; tāñre—him; āliṅgiyā—embracing; vasilā āsane—sat down on the seat.

TRANSLATION

Upon seeing the Lord, Sārvabhauma Bhaṭṭācārya immediately caught hold of His lotus feet. The Lord also embraced him and sat down.

Madhya TEXT 15.287

prabhu kahe,--amogha śiśu, kibā tāra doṣa

kene upavāsa kara, kene kara roṣa //CC Madhya, 15.287//

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; amogha śiśu—Amogha is a child; kibā—what; tāra doṣa—his fault; kene—why; upavāsa kara—are you fasting; kene—why; kara roṣa—are you angry.

TRANSLATION

Śrī Caitanya Mahāprabhu pacified Sārvabhauma, saying, "After all, Amogha, your son-in-law, is a child. So what is his fault? Why are you fasting, and why are you angry?"

Madhya TEXT 15.288

uṭha, snāna kara, dekha jagannātha-mukha

śīghra āsi, bhojana kara, tabe mora sukha //CC Madhya, 15.288//

SYNONYMS

uṭha—get up; snāna kara—take your bath; dekha—see; jagannātha-mukha—Lord Jagannātha's face; śīghra āsi—coming back very soon; bhojana kara—take your lunch; tabe mora sukha—then I shall be very happy.

TRANSLATION

"Just get up and take your bath and go see the face of Lord Jagannātha. Then return here to eat your lunch. In this way I shall be happy.

Madhya TEXT 15.289

tāvat rahiba āmi ethāya vasiyā

yāvat nā khāibe tumi prasāda āsiyā //CC Madhya, 15.289//

SYNONYMS

tāvat—as long as; rahiba—shall stay; āmi—I; ethāya—here; vasiyā—sitting; yāvat—as long as; nā khāibe—will not eat; tumi—you; prasāda—remnants of the food of Jagannātha; āsiyā—coming here.

TRANSLATION

"I shall stay here until you return to take Lord Jagannātha's remnants for your lunch."

Madhya TEXT 15.290

prabhu-pada dhari' bhaṭṭa kahite lāgilā

marita' amogha, tāre kene jīyāilā //CC Madhya, 15.290//

SYNONYMS

prabhu-pada—Śrī Caitanya Mahāprabhu's lotus feet; dhari'-catching hold of; bhaṭṭa—Sārvabhauma Bhaṭṭācārya; kahite lāgilā—began to speak; marita' amogha—Amogha would have died; tāre—him; kene—why; jīyāilā—have You brought to life.

TRANSLATION

Catching hold of Śrī Caitanya Mahāprabhu's lotus feet, Bhaṭṭācārya said, "Why did You bring Amogha back to life? It would have been better had he died."

Madhya TEXT 15.291

prabhu kahe,--amogha śīśu, tomāra bālaka

bālaka-doṣa nā laya pitā, tāhāte pālaka //CC Madhya, 15.291//

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; amogha śīśu—Amogha is a child; tomāra bālaka—your son; bālaka-doṣa—the offense of a child; nā laya—does not accept; pitā—the father; tāhāte—unto him; pālaka—the maintainer.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Amogha is a child and your son. The father does not take the faults of his son seriously, especially when he is maintaining him.

Madhya TEXT 15.292

ebe 'vaiṣṇava' haila, tāra gela 'aparādha'

tāhāra upare ebe karaha prasāda //CC Madhya, 15.292//

SYNONYMS

ebe—now; vaiṣṇava haila—has become a Vaiṣṇava; tāra—his; gela—went away; aparādha—offenses; tāhāra upare—upon him; ebe—now; karaha prasāda

—show mercy.

TRANSLATION

"Now that he has become a Vaiṣṇava, he is offenseless. You can bestow your mercy upon him without hesitation."

Madhya TEXT 15.293

bhaṭṭa kahe,--cala, prabhu, īśvara-daraśane

snāna kari' tānhā muṇi āsichon' ekhane //CC Madhya, 15.293//

SYNONYMS

bhaṭṭa kahe—Bhaṭṭācārya said; cala—go; prabhu—my Lord; īśvara-daraśane—to see Lord Jagannātha, the Personality of Godhead; snāna kari'-taking my bath; tānhā—there; muṇi—I; āsichon'—shall come back; ekhane—here.

TRANSLATION

Sārvabhauma Bhaṭṭācārya said, " Please go, my Lord, to see Lord Jagannātha. After taking my bath, I shall go there and then return."

Madhya TEXT 15.294

prabhu kahe,--gopīnātha, ihāñi rahibā

iñho prasāda pāile, vārtā āmāke kahibā //CC Madhya, 15.294//

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; gopīnātha—Gopīnātha; ihāñi rahibā—please stay here; iñho—Sārvabhauma Bhaṭṭācārya; prasāda pāile—when he takes his lunch; vārtā—the news; āmāke kahibā—inform Me.

TRANSLATION

Śrī Caitanya Mahāprabhu then told Gopīnātha, "Stay here and inform Me when Sārvabhauma Bhaṭṭācārya has taken his prasāda."

Madhya TEXT 15.295

eta bali' prabhu gelā īśvara-daraśane

bhaṭṭa snāna darśana kari' karilā bhojane //CC Madhya, 15.295//

SYNONYMS

eta bali'-saying this; prabhu—Śrī Caitanya Mahāprabhu; gelā—went; īśvara-darśane—to see Lord Jagannātha; bhaṭṭa—Sārvabhauma Bhaṭṭācārya; snāna darśana kari'-finishing his bathing and seeing of Lord Jagannātha; karilā bhojane—accepted food.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu went to see Lord Jagannātha. Sārvabhauma Bhaṭṭācārya completed his bath, went to see Lord Jagannātha and then returned to his house to accept food.

Madhya TEXT 15.296

sei amogha haila prabhura bhakta 'ekānta'

preme nāce, kṛṣṇa-nāma laya mahā-śānta //CC Madhya, 15.296//

SYNONYMS

sei amogha—that same Amogha; haila—became; prabhura—of Lord Śrī Caitanya Mahāprabhu; bhakta—devotee; ekānta—unflinching; preme nāce—dances in ecstasy; kṛṣṇa-nāma laya—chants the Hare Kṛṣṇa mahā-mantra; mahā-śānta—very peaceful.

TRANSLATION

Thereafter, Amogha became an unalloyed devotee of Śrī Caitanya Mahāprabhu. He danced in ecstasy and peacefully chanted the holy name of Lord Kṛṣṇa.

Madhya TEXT 15.297

aiche citra-līlā kare śacīra nandana

yei dekhe, śune, tānra vismaya haya mana //CC Madhya, 15.297//

SYNONYMS

aiche—in this way; citra-līlā—varieties of pastimes; kare—performs; śacīra nandana—the son of mother Śacī; yei dekhe—anyone who sees; śune—hears; tānra—his; vismaya—astonished; haya—becomes; mana—mind.

TRANSLATION

In this way, Śrī Caitanya Mahāprabhu performed His various pastimes. Whoever sees them or hears of them becomes truly astonished.

Madhya TEXT 15.298

aiche bhaṭṭa-gr̥he kare bhojana-vilāsa

tāra madhye nānā citra-caritra-prakāśa //CC Madhya, 15.298//

SYNONYMS

aiche—in this way; bhaṭṭa-gr̥he—in the house of Sārvabhauma Bhaṭṭācārya; kare—performs; bhojana-vilāsa—pastime of eating; tāra madhye—within that pastime; nānā—various; citra-caritra—of varieties of activities; prakāśa—manifestation.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu enjoyed eating in Sārvabhauma Bhaṭṭācārya's house. Within that one pastime, many wonderful pastimes were manifest.

Madhya TEXT 15.299

sārvabhauma-ghare ei bhojana-carita

sārvabhauma-prema yāñhā ha-ilā vidita //CC Madhya, 15.299//

SYNONYMS

sārvabhauma-ghare—in the house of Sārvabhauma Bhaṭṭācārya; ei—these; bhojana-carita—eating affairs; sārvabhauma-prema—love of Sārvabhauma Bhaṭṭācārya; yāñhā—where; ha-ilā—became; vidita—well known.

TRANSLATION

These are the peculiar characteristics of Śrī Caitanya Mahāprabhu's pastimes. Thus the Lord ate in Sārvabhauma Bhaṭṭācārya's house, and in this way Sārvabhauma's love for the Lord has become very well known.

PURPORT

As stated in the Śākhā-nirṇayāmṛta:

amogha-pañḍitaṁ vande

śrī-gaureṇātma-sātkṛtam

prema-gadgada-sāndrāṅgam

pulakākula-vigraham

"I offer my obeisances unto Amogha Paṇḍita, who was accepted by Lord Śrī Caitanya Mahāprabhu. As a result of this acceptance, he was always merged in ecstatic love, and he manifested ecstatic symptoms such as choking of the voice and standing of the hairs on his body."

Madhya TEXT 15.300

ṣāṭhīra mātāra prema, āra prabhura prasāda

bhakta-sambandhe yāhā kṣamila aparādha //CC Madhya, 15.300//

SYNONYMS

ṣāṭhīra mātāra prema—the love of the mother of Ṣāṭhī; āra—and; prabhura prasāda—the mercy of Śrī Caitanya Mahāprabhu; bhakta-sambandhe—because of a relationship with a devotee; yāhā—where; kṣamila aparādha—Śrī Caitanya Mahāprabhu excused the offense.

TRANSLATION

Thus I have related the ecstatic love of Sārvabhauma's wife, who is known as the mother of Ṣāṭhī. I have also related Śrī Caitanya Mahāprabhu's great mercy, which He manifested by excusing Amogha's offense. He did so due to Amogha's relationship with a devotee.

PURPORT

Amogha was an offender because he blasphemed the Lord. As a result, he was about to die of cholera. Amogha did not receive an opportunity to be freed from all offenses after being attacked by the disease, but Sārvabhauma Bhaṭṭācārya and his wife were very dear to the Lord. Because of their relationship, Śrī Caitanya Mahāprabhu excused Amogha. Instead of being punished by the Lord, he was saved by the Lord's mercy. All this was due to the unflinching love of Sārvabhauma Bhaṭṭācārya for Śrī Caitanya Mahāprabhu. Externally, Amogha was Sārvabhauma Bhaṭṭācārya's son-in-law, and he was being maintained by

Sārvabhauma. Consequently if Amogha were not excused, his punishment would have directly affected Sārvabhauma. Amogha's death would have indirectly brought about the death of Sārvabhauma Bhaṭṭācārya.

Madhya TEXT 15.301

śraddhā kari' ei līlā śune yei jana

acirāt pāya sei caitanya-caraṇa //CC Madhya, 15.301//

SYNONYMS

śraddhā kari'-with faith and love; ei līlā—this pastime; śune—hears; yei jana—whoever; acirāt—very soon; pāya—attains; sei—he; caitanya-caraṇa—the lotus feet of Lord Caitanya.

TRANSLATION

Whoever hears these pastimes of Śrī Caitanya Mahāprabhu with faith and love will attain the shelter of the Lord's lotus feet very soon.

Madhya TEXT 15.302

śrī-rūpa-raghunātha-pade yāra āśa

caitanya-caritāmṛta kahe kṛṣṇadāsa //CC Madhya, 15.302//

SYNONYMS

śrī-rūpa—Śrī Rūpa Gosvāmī; raghunātha—Śrīla Raghunātha dāsa Gosvāmī; pade—at the lotus feet; yāra—whose; āśa—expectation; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; kṛṣṇadāsa—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Fifteenth Chapter, describing the Lord's eating at the house of Sārvabhauma Bhaṭṭācārya.

Chapter 16 The Lord's Attempt to Go to Vṛndāvana

Śrīla Bhaktivinoda Ṭhākura gives the following summary of this chapter in his *Amṛta-pravāha-bhāṣya*. When Śrī Caitanya Mahāprabhu wanted to go to Vṛndāvana, Rāmānanda Rāya and Sārvabhauma Bhaṭṭācārya indirectly presented many obstructions. In due course of time, all the devotees of Bengal visited Jagannātha Purī for the third year. This time, all the wives of the Vaiṣṇavas brought many types of food, intending to extend invitations to Śrī Caitanya Mahāprabhu at Jagannātha Purī. When the devotees arrived, Caitanya Mahāprabhu sent his blessings in the form of garlands. In that year also, the Guṇḍicā temple was cleansed, and when the Cāturmāsya period was over, all the devotees returned to their homes in Bengal. Caitanya Mahāprabhu forbade Nityānanda to visit Nīlācala every year. Questioned by the inhabitants of Kulīna-grāma, Caitanya Mahāprabhu again repeated the symptoms of a Vaiṣṇava. Vidyānidhi also came to Jagannātha Purī and saw the festival of Oḍana-ṣaṣṭhī. When the devotees bade farewell to the Lord, the Lord was determined to go to Vṛndāvana, and on the day of Vijaya-daśamī, He departed.

Mahārāja Pratāparudra made various arrangements for Śrī Caitanya Mahāprabhu's trip to Vṛndāvana. When He crossed the River Citrotpalā, Rāmānanda Rāya, Mardarāja and Haricandana went with Him. Śrī Caitanya Mahāprabhu requested Gadādhara Paṇḍita to go to Nīlācala, Jagannātha Purī, but he did not abide by this order. From Kaṭaka, Śrī Caitanya Mahāprabhu again requested Gadādhara Paṇḍita to return to Nīlācala, and He bade farewell to Rāmānanda Rāya from Bhadraka. After this, Śrī Caitanya Mahāprabhu crossed the border of Orissa state, and He arrived at Pānihāṭi by boat. Thereafter He visited the house of Rāghava Paṇḍita, and from there He went to Kumārahaṭṭa and eventually to Kuliya, where He excused many offenders. From there He went to Rāmakeli, where He saw Śrī Rūpa and Sanātana and accepted them as His chief disciples. Returning from Rāmakeli, He met Raghunātha dāsa and after giving him instructions sent him back home. Thereafter the Lord returned to Nīlācala and began to make plans to go to Vṛndāvana without a companion.

Madhya TEXT 16.1

gauḍodyānaṁ gaura-meghaḥ

siñcan svālokanāmṛtaiḥ

bhavāgni-dagdha-janatā-

vīrudhaḥ samajīvayat //CC Madhya, 16.1//

SYNONYMS

gauḍa-udyānam—upon the garden known as Gauḍa-deśa; gaura-meghaḥ—the cloud known as Gaura; siñcan—pouring water; sva—His own; ālokana-amṛtaiḥ—with the nectar of the glance; bhava-agni—by the blazing fire of material existence; dagdha—having been burnt; janatā—the people in general; vīrudhaḥ—who are like creepers and plants; samajīvayat—revived.

TRANSLATION

By the nectar of His personal glance, the cloud known as Śrī Caitanya Mahāprabhu poured water upon the garden of Gauḍa-deśa and revived the people, who were like creepers and plants burning in the forest fire of material existence.

Madhya TEXT 16.2

jaya jaya gauracandra jaya nityānanda

jayādvaita-candra jaya gaura-bhakta-vṛnda //CC Madhya, 16.2//

SYNONYMS

jaya jaya—all glories; gauracandra—to Lord Śrī Caitanya Mahāprabhu; jaya—all glories; nityānanda—to Nityānanda Prabhu; jaya—all glories; advaita-candra—to Advaita Ācārya; jaya—all glories; gaura-bhakta-vṛnda—to the devotees of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda! All glories to Advaitacandra! All glories to all the devotees of the Lord!

Madhya TEXT 16.3

prabhura ha-ila icchā yāite vṛndāvana

śuniyā pratāparudra ha-ilā vimana //CC Madhya, 16.3//

SYNONYMS

prabhura—of Lord Śrī Caitanya Mahāprabhu; ha-ila—there was; icchā—the

desire; yāite—to go; vṛndāvana—to Vṛndāvana; śuniyā—hearing; pratāparudra—Mahārāja Pratāparudra; ha-ilā vimana—became morose.

TRANSLATION

Śrī Caitanya Mahāprabhu decided to go to Vṛndāvana, and Mahārāja Pratāparudra became very morose upon hearing this news.

Madhya TEXT 16.4

sārvabhauma, rāmānanda, āni' dui jana

duñhāke kahena rājā vinaya-vacana //CC Madhya, 16.4//

SYNONYMS

sārvabhauma—Sārvabhauma; rāmānanda—Rāmānanda; āni'-calling; dui jana—two persons; duñhāke—unto both of them; kahena—said; rājā—the King; vinaya-vacana—submissive words.

TRANSLATION

The King therefore called for Sārvabhauma Bhaṭṭācārya and Rāmānanda Rāya, and he spoke the following submissive words to them.

Madhya TEXT 16.5

nīlādri chāḍi' prabhura mana anyatra yāite

tomarā karaha yatna tāñhāre rākhite //CC Madhya, 16.5//

SYNONYMS

nīlādri—Jagannātha Purī; chāḍi'-giving up; prabhura—of Śrī Caitanya Mahāprabhu; mana—the mind; anyatra—elsewhere; yāite—to go; tomarā—both of you; karaha—make; yatna—endeavor; tāñhāre—Him; rākhite—to keep.

TRANSLATION

Pratāparudra Mahārāja said, "Please endeavor to keep Śrī Caitanya Mahāprabhu here at Jagannātha purī, for now He is thinking of going elsewhere.

Madhya TEXT 16.6

tānhā vinā ei rājya more nāhi bhāya

gosāñi rākhite karaha nānā upāya //CC Madhya, 16.6//

SYNONYMS

tānhā vinā—without Him; ei rājya—this kingdom; more—to me; nāhi bhāya—is not very pleasing; gosāñi—Śrī Caitanya Mahāprabhu; rākhite—to keep; karaha—do; nānā upāya—various sorts of devices.

TRANSLATION

"Without Śrī Caitanya Mahāprabhu, this kingdom is not pleasing to me. Therefore please try to devise some plan to enable the Lord to stay here."

Madhya TEXT 16.7

rāmānanda, sārvaabhauma, dui-janā-sthāne

tabe yukti kare prabhu--'yāba vṇdāvane' //CC Madhya, 16.7//

SYNONYMS

rāmānanda—Rāmānanda; sārvaabhauma—Sārvaabhauma; dui-janā-sthāne—before the two persons; tabe—then; yukti kare—consulted; prabhu—Śrī Caitanya Mahāprabhu; yāba vṇdāvane—I shall go to Vṇdāvana.

TRANSLATION

After this, Śrī Caitanya Mahāprabhu Himself consulted Rāmānanda Rāya and Sārvaabhauma Bhaṭṭācārya, saying, "I shall go to Vṇdāvana."

Madhya TEXT 16.8

duñhe kahe,--ratha-yātrā kara daraśana

kārtika āile, tabe kariha gamana //CC Madhya, 16.8//

SYNONYMS

duñhe kahe—both of them said; ratha-yātrā—the Ratha-yātrā festival; kara daraśana—please see; kārtika āile—when the month of Kārttika arrives; tabe—at that time; kariha gamana—You can go.

TRANSLATION

Rāmānanda Rāya and Sārvabhauma Bhaṭṭācārya requested the Lord to observe first the Ratha-yātrā festival. Then when the month of Kārttika arrived, He could go to Vṛndāvana.

Madhya TEXT 16.9

kārtika āile kahe--ebe mahā-śīta

dola-yātrā dekhi' yāo--ei bhāla rīta //CC Madhya, 16.9//

SYNONYMS

kārtika āile—when the month of Kārttika arrived; kahe—both of them said; ebe—now; mahā-śīta—very cold; dola-yātrā dekhi'-after seeing the Dola-yātrā ceremony; yāo—You go; ei—this; bhāla rīta—a very nice program.

TRANSLATION

However, when the month of Kārttika came, they both told the Lord, "Now it is very cold. It is better that You wait to see the Dola-yātrā festival and then go. That will be very nice."

Madhya TEXT 16.10

āji-kāli kari' uṭhāya vividha upāya

yāite sammati nā deya vicchedera bhaya //CC Madhya, 16.10//

SYNONYMS

āji-kāli kari'-delaying today and tomorrow; uṭhāya—they put forward; vividha upāya—many devices; yāite—to go; sammati—permission; nā deya—did not give; vicchedera bhaya—because of fearing separation.

TRANSLATION

In this way they both presented many impediments, indirectly not granting the Lord permission to go to Vṛndāvana. They did this because they were afraid of separation from Him.

Madhya TEXT 16.11

yadyapi svatantra prabhu nahe nivāraṇa

bhakta-icchā vinā prabhu nā kare gamana //CC Madhya, 16.11//

SYNONYMS

yadyapi—although; svatantra—fully independent; prabhu—Śrī Caitanya Mahāprabhu; nahe nivāraṇa—there is no checking Him; bhakta-icchā vinā—without the permission of devotees; prabhu—Śrī Caitanya Mahāprabhu; nā kare gamana—does not go.

TRANSLATION

Although the Lord is completely independent and incapable of being checked by anyone, He still did not go without the permission of His devotees.

Madhya TEXT 16.12

ṭṭīya vatsare saba gauḍera bhakta-gaṇa

nīlācale calite sabāra haila mana //CC Madhya, 16.12//

SYNONYMS

ṭṭīya vatsare—in the third year; saba—all; gauḍera bhakta-gaṇa—devotees from Bengal; nīlācale—to Jagannātha Purī; calite—to go; sabāra—of everyone; haila—there was; mana—the mind.

TRANSLATION

Then, for the third year, all the devotees of Bengal wanted to return again to Jagannātha Purī.

Madhya TEXT 16.13

sabe meli' gelā advaita ācāryera pāṣe

prabhu dekhite ācārya calilā ullāse //CC Madhya, 16.13//

SYNONYMS

sabe—everyone; meli'-after assembling together; gelā—went; advaita—Advaita; ācāryera—of the leader of Navadvīpa; pāṣe—in the presence; prabhu dekhite—to see Lord Śrī Caitanya Mahāprabhu; ācārya—Advaita Ācārya; calilā—departed; ullāse—in great jubilation.

TRANSLATION

All the Bengali devotees gathered around Advaita Ācārya, and in great jubilation Advaita Ācārya departed to Jagannātha Purī to see Śrī Caitanya Mahāprabhu.

Madhya TEXTS 16.14-15

yadyapi prabhura ājñā gauḍete rahite

nityānanda-prabhuke prema-bhakti prakāśite

tathāpi calilā mahāprabhure dekhite

nityānandera prema-ceṣṭā ke pāre bujhite //CC Madhya, 16.14-15//

SYNONYMS

yadyapi-although; prabhura-of Śrī Caitanya Mahāprabhu; ājñā-the order; gauḍete rahite-to stay in Bengal; nityānanda-prabhuke-onto Nityānanda Prabhu; prema-bhakti-ecstatic love of Godhead; prakāśite-to preach; tathāpi-still; calilā-departed; mahāprabhure-Śrī Caitanya Mahāprabhu; dekhite-to see; nityānandera-of Lord Nityānanda Prabhu; prema-ceṣṭā-the activities of ecstatic love; ke-who; pāre-is able; bujhite-to understand.

TRANSLATION

Although the Lord told Nityānanda Prabhu to stay in Bengal and spread ecstatic love of God, Nityānanda left to go see Caitanya Mahāprabhu. Who can understand Nityānanda Prabhu's ecstatic love?

Madhya TEXTS 16.16-17

ācāryaratna, vidyānidhi, śrīvāsa, rāmāi

vāsudeva, murāri, govindādi tina bhāi

rāghava paṇḍita nija-jhāli sājāñā

kulīna-grāma-vāsī cale paṭṭa-ḍorī lañā //CC Madhya, 16.16-17//

SYNONYMS

ācāryaratna—Ācāryaratna; vidyānidhi—Vidyānidhi; śrīvāsa—Śrīvāsa; rāmāi—Rāmāi; vāsudeva—Vāsudeva; murāri—Murāri; govinda-ādi tina bhāi—Govinda

and his two brothers; rāghava paṇḍita—Rāghava Paṇḍita; nija-jhāli—his own bags; sājāñā—assorting; kulīna-grāma-vāsī—the inhabitants of Kulīna-grāma; cale—went; paṭṭa-ḍorī lañā—taking silken ropes.

TRANSLATION

All the devotees of Navadvīpa departed, including Ācāryaratna, Vidyānidhi, Śrīvāsa, Rāmāi, Vāsudeva, Murāri, Govinda and his two brothers and Rāghava Paṇḍita, who took bags of assorted foods. The inhabitants of Kulīna-grāma, carrying silken ropes, also departed.

Madhya TEXT 16.18

khaṇḍa-vāsī narahari, śrī-raghunandana

sarva-bhakta cale, tāra ke kare gaṇana //CC Madhya, 16.18//

SYNONYMS

khaṇḍa-vāsī narahari—Narahari, a resident of the village Khaṇḍa; śrī-raghunandana—Śrī Raghunandana; sarva-bhakta—all the devotees; cale—went; tāra—of that; ke—who; kare gaṇana—can count.

TRANSLATION

Narahari and Śrī Raghunandana, who were from the village of Khaṇḍa, and many other devotees also departed. Who can count them?

Madhya TEXT 16.19

śivānanda-sena kare ghāṭi samādhāna

sabāre pālana kari' sukhe lañā yāna //CC Madhya, 16.19//

SYNONYMS

śivānanda-sena—Śivānanda Sena; kare—made; ghāṭi samādhāna—arrangements for expenditures to clear the tax collecting centers; sabāre—everyone; pālana—maintaining; kari'-doing; sukhe—in happiness; lañā—taking; yāna—goes.

TRANSLATION

Śivānanda Sena, who was in charge of the party, made arrangements to clear the tax collecting centers. He took care of all the devotees and happily traveled with

them.

Madhya TEXT 16.20

sabāra sarva-kārya karena, dena vāsā-sthāna

śivānanda jāne uḍiyā-pathera sandhāna //CC Madhya, 16.20//

SYNONYMS

sabāra—of all of them; sarva-kārya—everything necessary to be done; karena—he does; dena—gives; vāsā-sthāna—residential places; śivānanda—Śivānanda; jāne—knows; uḍiyā-pathera—of the roads in Orissa; sandhāna—the junctions.

TRANSLATION

Śivānanda Sena took care of all the necessities the devotees required. In particular, he made arrangements for residential quarters, and he knew the roads of Orissa.

Madhya TEXT 16.21

se vatsara prabhu dekhite saba ṭhākuraṇī

calilā ācārya-saṅge acyuta-jananī //CC Madhya, 16.21//

SYNONYMS

se vatsara—that year; prabhu—Śrī Caitanya Mahāprabhu; dekhite—to see; saba ṭhākuraṇī—all the wives of the devotees; calilā—went; ācārya-saṅge—with Advaita Ācārya; acyuta-jananī—the mother of Acyutānanda.

TRANSLATION

That year also all the wives of the devotees [ṭhākuraṇīs] also went to see Śrī Caitanya Mahāprabhu. Sītādevī, the mother of Acyutānanda, went with Advaita Ācārya.

Madhya TEXT 16.22

śrīvāsa paṇḍita-saṅge calilā mālinī

śivānanda-saṅge cale tānhāra gṛhiṇī //CC Madhya, 16.22//

SYNONYMS

śrīvāsa paṇḍita-saṅge—with Śrīvāsa Paṇḍita; calilā—went; mālinī—his wife, Mālinī; śivānanda-saṅge—with Śivānanda Sena; cale—goes; tānhāra—his; ḡhiṇī—wife.

TRANSLATION

Śrīvāsa Paṇḍita also took his wife, Mālinī, and the wife of Śivānanda Sena also went with her husband.

Madhya TEXT 16.23

śivānandera bālaka, nāma--caitanya-dāsa

tenho caliyāche prabhure dekhite ullāsa //CC Madhya, 16.23//

SYNONYMS

śivānandera bālaka—the son of Śivānanda; nāma—named; caitanya-dāsa—Caitanya dāsa; tenho—he; caliyāche—was going; prabhure—Śrī Caitanya Mahāprabhu; dekhite—to see; ullāsa—jubilantly.

TRANSLATION

Caitanya dāsa, the son of Śivānanda Sena, also jubilantly accompanied them as they went to see the Lord.

Madhya TEXT 16.24

ācāryaratna-saṅge cale tānhāra ḡhiṇī

tānhāra premera kathā kahite nā jāni //CC Madhya, 16.24//

SYNONYMS

ācāryaratna-saṅge—with Candrasekhara; cale—goes; tānhāra—his; ḡhiṇī—wife; tānhāra—his; premera kathā—the description of the ecstatic love; kahite—to speak; nā jāni—I do not know how.

TRANSLATION

The wife of Candrasekhara [Ācāryaratna] also went. I cannot speak of the greatness of Candrasekhara's love for the Lord.

Madhya TEXT 16.25

saba ṭhākuraṇī mahāprabhuke bhikṣā dite

prabhura nānā priya dravya nila ghara haite //CC Madhya, 16.25//

SYNONYMS

saba ṭhākuraṇī—all the wives of the great devotees; mahāprabhuke—to Śrī Caitanya Mahāprabhu; bhikṣā dite—to offer food; prabhura—of Śrī Caitanya Mahāprabhu; nānā—various; priya dravya—pleasing foods; nila—took; ghara haite—from home.

TRANSLATION

To offer Śrī Caitanya Mahāprabhu various types of food, all the wives of the great devotees brought from home various things that pleased Caitanya Mahāprabhu.

Madhya TEXT 16.26

śivānanda-sena kare saba samādhāna

ghāṭiyāla prabodhi' dena sabāre vāsā-sthāna //CC Madhya, 16.26//

SYNONYMS

śivānanda-sena—Śivānanda Sena; kare—does; saba samādhāna—all arrangements; ghāṭiyāla—the men in charge of levying taxes; prabodhi'-satisfying; dena—gives; sabāre—to everyone; vāsā-sthāna—resting places.

TRANSLATION

As stated, Śivānanda Sena used to make all arrangements for the party's necessities. In particular, he used to pacify the men in charge of levying taxes, and he found resting places for everyone.

Madhya TEXT 16.27

bhakṣya diyā kareṇa sabāra sarvatra pālana

parama ānande yāna prabhura daraśane //CC Madhya, 16.27//

SYNONYMS

bhakṣya diyā—supplying food; kareṇa—he does; sabāra—of everyone; sarvatra—everywhere; pālana—maintenance; parama ānande—in great pleasure; yāna—he goes; prabhura daraśane—to see Śrī Caitanya Mahāprabhu.

TRANSLATION

Śivānanda Sena also supplied food to all the devotees and took care of them along the way. In this way, feeling great happiness he went to see Śrī Caitanya Mahāprabhu at Jagannātha Purī.

Madhya TEXT 16.28

remuṇāya āsiyā kaila gopīnātha daraśana

ācārya karila tāhān kīrtana, nartana //CC Madhya, 16.28//

SYNONYMS

remuṇāya—to Remuṇā; āsiyā—after coming; kaila—performed; gopīnātha daraśana—visiting the temple of Gopīnātha; ācārya—Advaita Ācārya; karila—performed; tāhān—there; kīrtana—chanting; nartana—dancing.

TRANSLATION

When they all arrived at Remuṇā, they went to see Lord Gopīnātha. In the temple there, Advaita Ācārya danced and chanted.

Madhya TEXT 16.29

nityānandera paricaya saba sevaka sane

bahuta sammāna āsi' kaila sevaka-gaṇe //CC Madhya, 16.29//

SYNONYMS

nityānandera—of Lord Nityānanda Prabhu; paricaya—there was acquaintance; saba—all; sevaka sane—with the priests of the temple; bahuta sammāna—great respect; āsi'-coming; kaila—offered; sevaka-gaṇe—all the priests.

TRANSLATION

All the priests of the temple had been previously acquainted with Śrī Nityānanda Prabhu; therefore they all came to offer great respects to the Lord.

Madhya TEXT 16.30

sei rātri saba mahānta tāhāñi rahilā

bāra kṣīra āni' āge sevaka dharilā //CC Madhya, 16.30//

SYNONYMS

sei rātri—that night; saba mahānta—all the great devotees; tāhāñi rahilā—remained there; būra—twelve pots; kṣīra—condensed milk; āni'-bringing; āge—in front of Nityānanda Prabhu; sevaka—the priests; dharilā—placed.

TRANSLATION

That night, all the great devotees remained in the temple, and the priests brought twelve pots of condensed milk, which they placed before Lord Nityānanda Prabhu.

Madhya TEXT 16.31

kṣīra bāñṭi' sabāre dila prabhu-nityānanda

kṣīra-prasāda pāñā sabāra bāḍila ānanda //CC Madhya, 16.31//

SYNONYMS

kṣīra—the condensed milk; bāñṭi'-dividing; sabāre—unto everyone; dila—gave; prabhu-nityānanda—Nityānanda Prabhu; kṣīra-prasāda—remnants of condensed milk from the Deity; pāñā—getting; sabāra—of everyone; bāḍila—increased; ānanda—the transcendental bliss.

TRANSLATION

When the condensed milk was placed before Nityānanda Prabhu, He distributed the prasāda to everyone, and thus everyone's transcendental bliss increased.

Madhya TEXT 16.32

mādhava-purīra kathā, gopāla-sthāpana

tānhāre gopāla yaiche māgila candana //CC Madhya, 16.32//

SYNONYMS

mādhava-purīra kathā—the narration of Mādhavendra Purī; gopāla-sthāpana—

installation of the Deity of Gopāla; tānhāre—unto him; gopāla—Lord Gopāla; yaiche—just as; māgila—He begged; candana—sandalwood.

TRANSLATION

They then all discussed the story of Śrī Mādhavendra Purī's installation of the Gopāla Deity, and they discussed how Gopāla begged sandalwood from him.

Madhya TEXT 16.33

tānra lāgi' gopīnātha kṣīra curi kaila

mahāprabhura mukhe āge e kathā śunila //CC Madhya, 16.33//

SYNONYMS

tānra lāgi'-for him (Mādhavendra Purī); gopīnātha—the Deity named Gopīnātha; kṣīra—condensed milk; curi—stealing; kaila—performed; mahāprabhura mukhe—from the mouth of Śrī Caitanya Mahāprabhu; āge—previously; e kathā—this incident; śunila—heard.

TRANSLATION

It was Gopīnātha who stole condensed milk for the sake of Mādhavendra Purī. This incident had been previously related by Śrī Caitanya Mahāprabhu Himself.

Madhya TEXT 16.34

sei kathā sabāra madhye kahe nityānanda

śuniyā vaiṣṇava-mane bāḍila ānanda //CC Madhya, 16.34//

SYNONYMS

sei kathā—that incident; sabāra madhye—among all of them; kahe—says; nityānanda—Lord Nityānanda Prabhu; śuniyā—hearing; vaiṣṇava-mane—in the minds of all the Vaiṣṇavas; bāḍila—increased; ānanda—the transcendental bliss.

TRANSLATION

This same narration was again related by Lord Nityānanda to all the devotees, and their transcendental bliss increased as they heard the story again.

PURPORT

The words mahāprabhura mukhe, "from the mouth of Śrī Caitanya Mahāprabhu," are significant because Śrī Caitanya Mahāprabhu first heard the story of Mādhavendra Purī from His spiritual master, Śrīpāda Īśvara Purī. For this story refer to Madhya-līlā, Chapter Four, verse eighteen. After staying at Śrī Advaita's house in Śāntipura for some time, the Lord narrated the story of Mādhavendra Purī to Nityānanda Prabhu, Jagadānanda Prabhu, Dāmodara Paṇḍita and Mukunda dāsa. When they went to Remuṇā to the temple of Gopīnātha, He described Mādhavendra Purī's installation of the Gopāla Deity as well as Gopīnātha's stealing condensed milk. Due to this incident, Lord Gopīnātha became well known as Kṣīracorā, the thief who stole condensed milk.

Madhya TEXT 16.35

ei-mata cali' cali' kaṭaka āilā

sākṣi-gopāla dekhi' sabe se dina rahilā //CC Madhya, 16.35//

SYNONYMS

ei-mata—in this way; cali' cali'-walking and walking; kaṭaka āilā—they reached the town known as Kaṭaka; sākṣi-gopāla dekhi'-after seeing the Deity known as Sākṣi-gopāla; sabe—all the devotees; se dina—that day; rahilā—stayed.

TRANSLATION

Walking and walking in this way, the devotees arrived at the city of Kaṭaka, where they remained for a day and saw the temple of Sākṣi-gopāla.

Madhya TEXT 16.36

sākṣi-gopālera kathā kahe nityānanda

śuniyā vaiṣṇava-mane bāḍila ānanda //CC Madhya, 16.36//

SYNONYMS

sākṣi-gopālera—of the Deity known as Sākṣi-gopāla; kathā—the narration; kahe—describes; nityānanda—Nityānanda Prabhu; śuniyā—hearing; vaiṣṇava-mane—in the minds of all the Vaiṣṇavas; bāḍila—increased; ānanda—the transcendental bliss.

TRANSLATION

When Nityānanda Prabhu described all the activities of Sākṣi-gopāla, transcendental bliss increased in the minds of all the Vaiṣṇavas.

For these activities refer to Madhya-līlā, Chapter Five, verses 8-138.

Madhya TEXT 16.37

prabhuke milite sabāra utkaṇṭhā antare

śīghra kari' āilā sabe śrī-nīlācale //CC Madhya, 16.37//

SYNONYMS

prabhuke milite—to see Śrī Caitanya Mahāprabhu; sabāra—of everyone; utkaṇṭhā—anxiety; antare—within the heart; śīghra kari'-making great haste; āilā—reached; sabe—all of them; śrī-nīlācale—Jagannātha Purī.

TRANSLATION

Everyone in the party was very anxious at heart to see Caitanya Mahāprabhu; therefore they hastily went on to Jagannātha Purī.

Madhya TEXT 16.38

āṭhāranālāke āilā gosāñi śuniyā

dui-mālā pāṭhailā govinda-hāte diyā //CC Madhya, 16.38//

SYNONYMS

āṭhāranālāke—Āṭhāranālā; āilā—they have reached; gosāñi—Śrī Caitanya Mahāprabhu; śuniyā—hearing; dui-mālā—two garlands; pāṭhailā—sent; govinda-hāte diyā—through the hands of Govinda.

TRANSLATION

When they all arrived at a bridge called Āṭhāranālā, Śrī Caitanya Mahāprabhu, hearing the news of their arrival, sent two garlands with Govinda.

Madhya TEXT 16.39

dui mālā govinda dui-jane parāila

advaita, avadhūta-gosāñi baḍa sukha pāila //CC Madhya, 16.39//

SYNONYMS

dui mālā—the two garlands; govinda—Govinda; dui-jane parāila—placed on the necks of two personalities; advaita—Advaita Ācārya; avadhūta-gosāñi—Nityānanda Prabhu; baḍa sukha pāila—became very happy.

TRANSLATION

Govinda offered the two garlands to Advaita Ācārya and Nityānanda Prabhu, and They both became very happy.

Madhya TEXT 16.40

tāhāñi ārambha kaila kṛṣṇa-saṅkīrtana

nācite nācite cali' āilā dui-jana //CC Madhya, 16.40//

SYNONYMS

tāhāñi—on that very spot; ārambha kaila—began; kṛṣṇa-saṅkīrtana—chanting the holy name of Lord Kṛṣṇa; nācite nācite—dancing and dancing; cali'-going; āilā—reached; dui-jana—both of Them.

TRANSLATION

Indeed, They began chanting the holy name of Kṛṣṇa on that very spot, and, dancing and dancing, both Advaita Ācārya and Nityānanda Prabhu reached Jagannātha Purī.

Madhya TEXT 16.41

punaḥ mālā diyā svarūpādi nija-gaṇa

āgu bāḍi' pāṭhāila śacīra nandana //CC Madhya, 16.41//

SYNONYMS

punaḥ—again; mālā—garlands; diyā—offering; svarūpa-ādi—Svarūpa Dāmodara Gosvāmī and others; nija-gaṇa—personal associates; āgu bāḍi'-going forward; pāṭhāila—sent; śacīra nandana—the son of mother Śacī.

TRANSLATION

Then, for the second time, Śrī Caitanya Mahāprabhu sent garlands through

Svarūpa Dāmodara and other personal associates. Thus they went forward, sent by the son of mother Śacī.

Madhya TEXT 16.42

narendra āsiyā tāhān sabāre mililā

mahāprabhura datta mālā sabāre parāilā //CC Madhya, 16.42//

SYNONYMS

narendra—to the lake named Narendra; āsiyā—coming; tāhān—there; sabāre—everyone; mililā—met; mahāprabhura—by Śrī Caitanya Mahāprabhu; datta—given; mālā—garlands; sabāre parāilā—offered to everyone.

TRANSLATION

When the devotees from Bengal reached Lake Narendra, Svarūpa Dāmodara and the others met them and offered them the garlands given by Śrī Caitanya Mahāprabhu.

Madhya TEXT 16.43

simha-dvāra-nikaṭe āilā śuni' gaurarāya

āpane āsiyā prabhu mililā sabāya //CC Madhya, 16.43//

SYNONYMS

simha-dvāra—the lion gate; nikaṭe—near; āilā—arrived; śuni'-hearing; gaurarāya—Lord Śrī Caitanya Mahāprabhu; āpane—personally; āsiyā—coming; prabhu—Lord Śrī Caitanya Mahāprabhu; mililā sabāya—met them all.

TRANSLATION

When the devotees finally reached the lion gate, Śrī Caitanya Mahāprabhu heard the news and personally went to meet them.

Madhya TEXT 16.44

sabā lañā kaila jagannātha-daraśana

sabā lañā āilā punaḥ āpana-bhavana //CC Madhya, 16.44//

SYNONYMS

sabā lañā—taking all of them; kaila—performed; jagannātha-daraśana—seeing Lord Jagannātha; sabā lañā—taking them all; āilā—went back; punaḥ—again; āpana-bhavana—to His own residence.

TRANSLATION

Then Śrī Caitanya Mahāprabhu and all His devotees visited Lord Jagannātha. Finally, accompanied by them all, He returned to His own residence.

Madhya TEXT 16.45

vāṇīnātha, kāśī-miśra prasāda ānila

svahaste sabāre prabhu prasāda khāoyāila //CC Madhya, 16.45//

SYNONYMS

vāṇīnātha—Vāṇīnātha; kāśī-miśra—Kāśī Miśra; prasāda ānila—brought all kinds of prasāda; sva-haste—with His own hand; sabāre—unto everyone; prabhu—Śrī Caitanya Mahāprabhu; prasāda—the remnants of the food of Jagannātha; khāoyāila—fed.

TRANSLATION

Vāṇīnātha Rāya and Kāśī Miśra then brought a large quantity of prasāda, and Śrī Caitanya Mahāprabhu distributed it with His own hand and fed them all.

Madhya TEXT 16.46

pūrva vatsare yāñra yei vāsā-sthāna

tāhāñ sabā pāṭhāñā karāila viśrāma //CC Madhya, 16.46//

SYNONYMS

pūrva vatsare—in the previous year; yāñra—of whom; yei—wherever; vāsā-sthāna—place to stay; tāhāñ—there; sabā—all of them; pāṭhāñā—sending; karāila viśrāma—made them rest.

TRANSLATION

In the previous year, everyone had his own particular residence, and the same

residences were again offered. Thus they all went to take rest.

Madhya TEXT 16.47

ei-mata bhakta-gaṇa rahilā cāri māsa

prabhura sahita kare kīrtana-vilāsa //CC Madhya, 16.47//

SYNONYMS

ei-mata—in this way; bhakta-gaṇa—the devotees; rahilā—remained; cāri māsa—for four months; prabhura sahita—with Śrī Caitanya Mahāprabhu; kare—performed; kīrtana-vilāsa—the pastimes of saṅkīrtana.

TRANSLATION

For four continuous months all the devotees remained there and enjoyed chanting the Hare Kṛṣṇa mahā-mantra with Śrī Caitanya Mahāprabhu.

Madhya TEXT 16.48

pūrvavat ratha-yātrā-kāla yābe āila

sabā lañā guṇḍicā-mandira prakṣālila //CC Madhya, 16.48//

SYNONYMS

pūrvavat—as in the previous year; ratha-yātrā-kāla—the time for Ratha-yātrā festival; yābe—when; āila—arrived; sabā lañā—taking all of them; guṇḍicā-mandira—the temple of Guṇḍicā; prakṣālila—washed.

TRANSLATION

As in the previous year, they all washed the Guṇḍicā temple when the time for Ratha-yātrā arrived.

Madhya TEXT 16.49

kulīna-grāmī paṭṭa-ḍorī jagannāthe dila

pūrvavat ratha-agre nartana karila //CC Madhya, 16.49//

SYNONYMS

kulīna-grāmī—the residents of Kulīna-grāma; paṭṭa-ḍorī—silken ropes;

jagannāthe dila—offered to Lord Jagannātha; pūrva-vat—like the previous year; ratha-agre—in front of the car; nartana karila—danced.

TRANSLATION

The inhabitants of Kulīna-grāma delivered silken ropes to Lord Jagannātha, and as previously they all danced before the Lord's car.

Madhya TEXT 16.50

bahu nṛtya kari' punaḥ calila udyāne

vāpī-tīre tāhān yāi' karila viśrāme //CC Madhya, 16.50//

SYNONYMS

bahu nṛtya kari'-after dancing a great deal; punaḥ—again; calila—started for; udyāne—the garden; vāpī-tīre—on the bank of the lake; tāhān yāi'-going there; karila viśrāme—took rest.

TRANSLATION

After dancing a great deal, they all went to a nearby garden and took rest beside a lake.

Madhya TEXT 16.51

rāḍhī eka vipra, teṇho--nityānanda dāsa

mahā-bhāgyavān teṇho, nāma--kṛṣṇadāsa //CC Madhya, 16.51//

SYNONYMS

rāḍhī eka vipra—one brāhmaṇa resident of Rāḍha-deśa (where the Ganges does not flow); teṇho—he; nityānanda dāsa—servant of Lord Nityānanda; mahā-bhāgyavān—greatly fortunate; teṇho—he; nāma—named; kṛṣṇadāsa—Kṛṣṇadāsa.

TRANSLATION

One brāhmaṇa named Kṛṣṇadāsa, who was a resident of Rāḍha-deśa and a servant of Lord Nityānanda's, was a very fortunate person.

Madhya TEXT 16.52

ghaṭa bhari' prabhura teṇho abhiṣeka kaila

tānra abhiṣeke prabhu mahā-tr̥pta haila //CC Madhya, 16.52//

SYNONYMS

ghaṭa bhari'-filling one waterpot; prabhura—of Lord Caitanya Mahāprabhu; teṇho—he; abhiṣeka kaila—performed the bathing; tānra—his; abhiṣeke—by the act of bathing the Lord; prabhu—Śrī Caitanya Mahāprabhu; mahā-tr̥pta haila—became very satisfied.

TRANSLATION

It was Kṛṣṇadāsa who filled a great waterpot and poured it over the Lord while He was taking His bath. The Lord was greatly satisfied by this.

Madhya TEXT 16.53

balagaṇḍi-bhogera bahu prasāda āila

sabā saṅge mahāprabhu prasāda khāila //CC Madhya, 16.53//

SYNONYMS

balagaṇḍi-bhogera—of the food offered at Balagaṇḍi; bahu prasāda—a great quantity of prasāda; āila—arrived; sabā saṅge—with all the devotees; mahāprabhu—Śrī Caitanya Mahāprabhu; prasāda—remnants of the food of Jagannātha; khāila—ate.

TRANSLATION

The remnants of food offered to the Lord at Balagaṇḍi then arrived in great quantity, and Śrī Caitanya Mahāprabhu and all His devotees ate it.

PURPORT

In reference to Balagaṇḍi, see Madhya-līlā (13.193).

Madhya TEXT 16.54

pūrvavat ratha-yātrā kaila daraśana

herā-pañcamī-yātrā dekhe lañā bhakta-gaṇa //CC Madhya, 16.54//

SYNONYMS

pūrva-vat—as in the previous year; ratha-yātrā—the car festival; kaila daraśana—saw; herā-pañcamī-yātrā—the festival of Herā-pañcamī; dekhe—He sees; lañā bhakta-gaṇa—with all the devotees.

TRANSLATION

As in the previous year, the Lord, with all the devotees, saw the Ratha-yātrā festival and the Herā-pañcamī festival as well.

Madhya TEXT 16.55

ācārya-gosāñi prabhura kaila nimantraṇa

tāra madhye kaila yaiche jhaḍa-variṣaṇa //CC Madhya, 16.55//

SYNONYMS

ācārya-gosāñi—Advaita Ācārya; prabhura—of Śrī Caitanya Mahāprabhu; kaila—made; nimantraṇa—invitation; tāra madhye—within that episode; kaila—occurred; yaiche—just as; jhaḍa-variṣaṇa—rainstorm.

TRANSLATION

Advaita Ācārya then extended an invitation to Śrī Caitanya Mahāprabhu, and there was a great rainstorm connected with that incident.

Madhya TEXT 16.56

vistāri' varṇiyāchena dāsa-vṛndāvana

śrīvāsa prabhure tabe kaila nimantraṇa //CC Madhya, 16.56//

SYNONYMS

vistāri'-elaborating; varṇiyāchena—has described; dāsa-vṛndāvana—Vṛndāvana dāsa Ṭhākura; śrīvāsa—Śrīvāsa; prabhure—to Śrī Caitanya Mahāprabhu; tabe—then; kaila nimantraṇa—gave an invitation.

TRANSLATION

All these episodes have been elaborately described by Śrīla Vṛndāvana dāsa Ṭhākura. Then one day Śrīvāsa Ṭhākura extended an invitation to the Lord.

PURPORT

Caitanya-bhāgavata (Antya-līlā, Chapter Eight) gives the following description. One day Śrīla Advaita Ācārya, having extended an invitation to Caitanya Mahāprabhu, thought that if the Lord came alone He would feed Him to His great satisfaction. It then so happened that when the other sannyāsīs were going to Advaita Ācārya's to take lunch, there was a big rainstorm, and they could not reach His house. Thus, according to Advaita Ācārya's desires, Śrī Caitanya Mahāprabhu came alone and accepted the prasāda.

Madhya TEXT 16.57

prabhura priya-vyañjana saba rāndhena mālinī

'bhaktye dāsī'-abhimāna, 'snehetē jananī' //CC Madhya, 16.57//

SYNONYMS

prabhura—of Lord Śrī Caitanya Mahāprabhu; priya-vyañjana—favorite vegetables; saba—all; rāndhena—cooks; mālinī—the wife of Śrīvāsa Ṭhākura; bhaktye dāsī—in devotion she was just like a maidservant; abhimāna—it was her conception; snehete—in affection; jananī—exactly like a mother.

TRANSLATION

The Lord's favorite vegetables were cooked by Mālinīdevī, the wife of Śrīvāsa Ṭhākura. She devotedly considered herself a maidservant of Śrī Caitanya Mahāprabhu's, but in affection she was just like a mother.

Madhya TEXT 16.58

ācāryaratna-ādi yata mukhya bhakta-gaṇa

madhye madhye prabhure karena nimantraṇa //CC Madhya, 16.58//

SYNONYMS

ācāryaratna—Candraśekhara; ādi—and others; yata—all; mukhya bhakta-gaṇa—chief devotees; madhye madhye—at intervals; prabhure—to Śrī Caitanya Mahāprabhu; karena nimantraṇa—gave invitations.

TRANSLATION

All the chief devotees, headed by Candraśekhara [Ācāryaratna] used to extend invitations to Śrī Caitanya Mahāprabhu periodically.

Madhya TEXT 16.59

cāturmāsya-ante punaḥ nityānande lañā

kibā yukti kare nitya nibhṛte vasiyā //CC Madhya, 16.59//

SYNONYMS

cāturmāsya-ante—at the end of Cāturmāsya; punaḥ—again; nityānande—Śrī Nityānanda Prabhu; lañā—taking into confidence; kibā—what; yukti kare—They consult; nitya—daily; nibhṛte—in a solitary place; vasiyā—sitting.

TRANSLATION

At the end of the four-month Cāturmāsya period, Caitanya Mahāprabhu again consulted with Nityānanda Prabhu daily in a solitary place. No one could understand what Their consultation was about.

Madhya TEXT 16.60

ācārya-gosāñi prabhuke kahe ṭhāre-ṭhore

ācārya tarjā paḍe, keha bujhite nā pāre //CC Madhya, 16.60//

SYNONYMS

ācārya-gosāñi—Advaita Ācārya; prabhuke—unto Śrī Caitanya Mahāprabhu; kahe—speaks; ṭhāre-ṭhore—by indications; ācārya—Advaita Ācārya; tarjā paḍe—reads some poetic passages; keha—anyone; bujhite—to understand; nā pāre—was not able.

TRANSLATION

Then Śrīla Advaita Ācārya said something to Caitanya Mahāprabhu through gestures and read some poetic passages, which no one understood.

Madhya TEXT 16.61

tānra mukha dekhi' hāse śacīra nandana

aṅgīkāra jāni' ācārya karena nartana //CC Madhya, 16.61//

SYNONYMS

tānra mukha—His face; dekhi'-seeing; hāse—smiles; śacīra nandana—Lord Śrī

Caitanya Mahāprabhu; aṅgīkāra jāni'-understanding the acceptance; ācārya—Advaita Ācārya; kareṇa—performed; nartana—dancing.

TRANSLATION

Seeing the face of Advaita Ācārya, Lord Śrī Caitanya Mahāprabhu smiled. Understanding that the Lord had accepted the proposal, Advaita Ācārya started to dance.

Madhya TEXT 16.62

kibā prārthanā, kibā ājñā--keha nā bujhila

āliṅgana kari' prabhu tāṅre vidāya dila //CC Madhya, 16.62//

SYNONYMS

kibā—what; prārthanā—the request; kibā—what; ājñā—the order; keha—anyone; nā bujhila—did not know; āliṅgana kari'-embracing; prabhu—Śrī Caitanya Mahāprabhu; tāṅre—to Him; vidāya dila—bade farewell.

TRANSLATION

No one knew what Advaita Ācārya requested or what the Lord ordered. After embracing the Ācārya, Śrī Caitanya Mahāprabhu bade Him farewell.

Madhya TEXT 16.63

nityānande kahe prabhu,--śunaha, śrīpāda

ei āmi māgi, tumi karaha prasāda //CC Madhya, 16.63//

SYNONYMS

nityānande—unto Śrī Nityānanda Prabhu; kahe—says; prabhu—Śrī Caitanya Mahāprabhu; śunaha—please hear; śrī-pāda—O holy man; ei—this; āmi—I; māgi—request; tumi—You; karaha—kindly show; prasāda—mercy.

TRANSLATION

Śrī Caitanya Mahāprabhu then told Nityānanda Prabhu, "Please hear Me, O holy man: I now request something of You. Kindly grant My request.

Madhya TEXT 16.64

prati-varṣa nīlācale tumi nā āsibā

gauḍe rahi' mora icchā saphala karibā //CC Madhya, 16.64//

SYNONYMS

prati-varṣa—every year; nīlācale—to Jagannātha Purī; tumi—You; nā āsibā—do not come; gauḍe rahi'-staying in Bengal; mora icchā—My desire; sa-phala karibā—make successful.

TRANSLATION

"Do not come to Jagannātha Purī every year, but stay in Bengal and fulfill My desire."

PURPORT

The mission of Śrī Caitanya Mahāprabhu is to spread the only medicine effective in this fallen age of Kali—the chanting of the Hare Kṛṣṇa mahā-mantra. Following the orders of His mother, Śrī Caitanya Mahāprabhu was residing at Jagannātha Purī, and the devotees were coming to see Him. However, the Lord felt that this message must be spread very elaborately in Bengal, and in His absence there was not a second person capable of doing it. Consequently the Lord requested Nityānanda Prabhu to stay there and broadcast the message of Kṛṣṇa consciousness. The Lord also entrusted a similar preaching responsibility to Rūpa and Sanātana. Nityānanda Prabhu was requested not to come every year to Jagannātha Purī, although seeing Lord Jagannātha greatly benefits everyone. Does this mean that the Lord was refusing Nityānanda Prabhu a fortunate opportunity? No. One who is a faithful servant of Śrī Caitanya Mahāprabhu must execute His order, even if one has to sacrifice going to Jagannātha Purī to see Lord Jagannātha there. In other words, it is a greater fortune to carry out Śrī Caitanya Mahāprabhu's order than to satisfy one's senses by seeing Lord Jagannātha.

Preaching Caitanya Mahāprabhu's cult throughout the world is more important than staying in Vṛndāvana or Jagannātha Purī for one's own personal satisfaction. Spreading Kṛṣṇa consciousness is Śrī Caitanya Mahāprabhu's mission; therefore His sincere devotees must carry out His desire.

pr̥thivīte āche yata nagarādi grāma

sarvatra pracāra haibe mora nāma

The devotees of Lord Caitanya must preach Kṛṣṇa consciousness in every village and town in the world. That will satisfy the Lord. It is not that one should act whimsically for his own personal satisfaction. This order comes down through the paramparā system, and the spiritual master presents these orders to the disciple so that he can spread the message of Śrī Caitanya Mahāprabhu. It is the duty of every disciple to carry out the order of the bona fide spiritual master and spread Lord Caitanya's message all over the world.

Madhya TEXT 16.65

tāhān siddhi kare--hena anye nā dekhiye

āmāra 'duṣkara' karma, tomā haite haye //CC Madhya, 16.65//

SYNONYMS

tāhān—there; siddhi—success; kare—makes; hena—such; anye—other person; nā—not; dekhiye—I see; āmāra—My; duṣkara—difficult to perform; karma—work; tomā—You; haite—from; haye—becomes successful.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "You can perform a task that even I cannot do. But for You, I cannot find anyone in Gauḍa-deśa who can fulfill My mission there."

PURPORT

Lord Caitanya's mission is to deliver the fallen souls of this age. In this Age of Kali, practically cent percent of the population is fallen. Śrī Caitanya Mahāprabhu certainly delivered many fallen souls, but His disciples mainly came from the upper classes. For example, He delivered Śrīla Rūpa Gosvāmī, Sanātana Gosvāmī, Sārvabhauma Bhaṭṭācārya and many others who were socially elevated but fallen from the spiritual point of view. Śrīla Rūpa and Sanātana Gosvāmīs were situated in government service, and Sārvabhauma Bhaṭṭācārya was the topmost scholar of India. Similarly, Prakāśānanda Sarasvatī was a leader of many thousands of Māyāvādī sannyāsīs. It was Śrīla Nityānanda Prabhu, however, who delivered persons like Jagāi and Mādhāi. Therefore, Lord Caitanya says, āmāra 'duṣkara' karma, tomā haite haye. Jagāi and Mādhāi were delivered solely by Nityānanda Prabhu's mercy. When they injured Nityānanda Prabhu, Lord Caitanya became angry and decided to kill them with His Sudarśana cakra, but Nityānanda Prabhu saved them from the Lord's wrath and

delivered them. In the incarnation of Gaura-Nitāi, the Lord is not supposed to kill demons but deliver them by preaching Kṛṣṇa consciousness. In the case of Jagāi and Mādhāi, Śrī Caitanya Mahāprabhu was so angry that He would have immediately killed them, but Nityānanda Prabhu was so kind that He not only saved them from death but elevated them to the transcendental position. Thus what was not possible for Śrī Caitanya Mahāprabhu was carried out by Nityānanda Prabhu.

Similarly, if one is true to Gaura-Nitāi's service in the disciplic succession, he can even excel Nityānanda Prabhu's service. This is the process of disciplic succession. Nityānanda Prabhu delivered Jagāi and Mādhāi, but a servant of Nityānanda Prabhu, by His grace, can deliver many thousands of Jagāi's and Mādhāi's. That is the special benediction of the disciplic succession. One who is situated in the disciplic succession can be understood by the result of his activities. This is always true as far as the activities of the Lord and His devotees are concerned. Therefore Lord Śiva says:

ārādhanaṁ sarveṣāṁ

viṣṇor ārādhanaṁ paraṁ

tasmāt parataraṁ devī

tadīyānāṁ samarcanam

"Of all types of worship, worship of Lord Viṣṇu is best, and better than the worship of Lord Viṣṇu is the worship of His devotee, the Vaiṣṇava." (Padma Purāṇa)

By the grace of Viṣṇu, a Vaiṣṇava can render better service than Viṣṇu; that is the special prerogative of a Vaiṣṇava. The Lord actually wants to see His servants work more gloriously than Himself. For instance, on the Battlefield of Kurukṣetra, Śrī Kṛṣṇa provoked Arjuna to fight because all the warriors on the battlefield were to die by Kṛṣṇa's plan. Kṛṣṇa Himself did not want to take credit; rather, He wanted Arjuna to take credit. Therefore He asked him to fight and win fame.

tasmāt tvam uttiṣṭha yaśo labhasva

jītvā śatrūn bhuṅkṣva rājyaṁ samṛddham

mayaivaite nihatāḥ pūrvam eva

nimitta-mātraṁ bhava savyasācin

"Therefore get up and prepare to fight. After conquering your enemies, you will enjoy a flourishing kingdom. They are already put to death by My arrangement, and you, O Savyasācin, can be but an instrument in the fight." (Bg. 11.33)

Thus the Supreme Personality of Godhead gives credit to a devotee who performs any heavy task perfectly. Hanumānjī, or Vajrāṅgajī, the servant of Lord Rāmacandra, also serves as another example. It was Hanumānjī who jumped over the sea in one leap and reached the shore of Laṅkā from the shore of Bhārata-varṣa. When Lord Rāmacandra chose to go there, He paved the way with stones, although by His will the stones were able to float on the sea. If we simply follow Śrī Caitanya Mahāprabhu's instructions and follow in the footsteps of Śrī Nityānanda Prabhu, this Kṛṣṇa consciousness movement can advance, and even more difficult tasks can be performed by the preachers remaining faithful to the service of the Lord.

Madhya TEXT 16.66

nityānanda kahe,--āmi 'deha' tumi 'prāṇa'

'deha' 'prāṇa' bhinna nahe,--ei ta pramāṇa //CC Madhya, 16.66//

SYNONYMS

nityānanda kahe—Lord Nityānanda Prabhu said; āmi—I; deha—the body; tumi—You; prāṇa—the life; deha—the body; prāṇa—the life; bhinna nahe—not separate; ei ta pramāṇa—this is the evidence.

TRANSLATION

Nityānanda Prabhu replied, "O Lord, You are the life, and I am the body. There is no difference between the body and life itself, but life is more important than the body.

Madhya TEXT 16.67

acintya-śaktye kara tumi tāhāra ghaṭana

ye karāha, sei kari, nāhika niyama //CC Madhya, 16.67//

SYNONYMS

acintya-śaktye—by inconceivable energy; kara—do; tumi—You; tāhāra—of that relationship; ghaṭana—the operation; ye—whatever; karāha—You make Me do; sei—that; kari—I do; nāhika—there is not; niyama—restriction.

TRANSLATION

"By Your inconceivable energy, You can do whatever You like, and whatever You make Me do, I do without restriction."

PURPORT

As stated in the beginning of Śrīmad-Bhāgavatam: tene brahma hṛdā ya ādi-kavaye. Lord Brahmā is the first living creature within this universe, and he is also the creator of this universe. How is this possible? Although he is the first living entity, Lord Brahmā is not in the category of viṣṇu-tattva. Rather, he is part of the jīva-tattva. Nonetheless, by the grace of the Lord, who instructed him through the heart (tene brahma hṛdā), Lord Brahmā could create a huge universe. Those who are actually pure devotees of the Lord are instructed by the Lord through the heart, where the Lord is always situated. Īśvaraḥ sarva-bhūtānāṃ hṛd-deśe 'rjuna tiṣṭhati (Bg. 18.61). If he follows the instructions of the Supreme Personality of Godhead, the living entity, even though an insignificant creature, can perform the most difficult tasks by the Lord's grace. This also is confirmed in Bhagavad-gītā:

teṣāṃ satata-yuktānāṃ

bhajatāṃ prīti-pūrvakam

dadāmi buddhi-yogaṃ taṃ

yena mām upayānti te

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me," (Bg. 10.10)

Everything is possible for a pure devotee because he acts under the instructions of the Supreme Personality of Godhead. Through His inconceivable energy, a pure devotee can perform tasks that are supposed to be very, very difficult. He can perform tasks not even previously performed by the Lord Himself. Therefore Nityānanda Prabhu told Śrī Caitanya Mahāprabhu, ye karāha, sei kari, nāhika niyama: "I do not know by what regulative principle I am carrying out this wonderful work, but I know for certain that I will do whatever You desire."

Although the Lord wants to give all credit to His devotee, the devotee himself never takes credit, for he acts only under the Lord's direction. Consequently all credit goes to the Lord. This is the nature of the relationship between the Lord and His devotee. The Lord wants to give all credit to His servant, but the servant does not take any credit, for he knows that everything is carried out by the Lord.

Madhya TEXT 16.68

tānre vidāya dila prabhu kari' āliṅgana

ei-mata vidāya dila saba bhakta-gaṇa //CC Madhya, 16.68//

SYNONYMS

tānre—unto Him (Nityānanda Prabhu); vidāya dila—bade farewell; prabhu—Lord Śrī Caitanya Mahāprabhu; kari'-doing; āliṅgana—embracing; ei-mata—in this way; vidāya dila—bade farewell; saba—to all; bhakta-gaṇa—the devotees.

TRANSLATION

In this way, Śrī Caitanya Mahāprabhu embraced Nityānanda Prabhu and bade Him farewell. He then bade farewell to all the other devotees.

Madhya TEXT 16.69

kulīna-grāmī pūrvavat kaila nivedana

"prabhu, ājñā kara,--āmāra kartavya sādhana" //CC Madhya, 16.69//

SYNONYMS

kulīna-grāmī—one of the residents of Kulīna-grāma; pūrva-vat—like last year; kaila—submitted; nivedana—petition; prabhu—my Lord; ājñā kara—order; āmāra—my; kartavya—necessary; sādhana—performance.

TRANSLATION

As in the previous year, one of the inhabitants of Kulīna-grāma submitted a petition to the Lord, saying, "My Lord, kindly tell me what my duty is and how I should execute it."

Madhya TEXT 16.70

prabhu kahe,--"vaiṣṇava-sevā, nāma-saṅkīrtana

dui kara, śīghra pābe śrī-kṛṣṇa-caraṇa" //CC Madhya, 16.70//

SYNONYMS

prabhu kahe—the Lord replied; vaiṣṇava-sevā—service to the Vaiṣṇavas; nāma-saṅkīrtana—chanting the holy name of the Lord; dui kara—you perform these two things; śīghra—very soon; pābe—you will get; śrī-kṛṣṇa-caraṇa—shelter at the lotus feet of the Lord, Śrī Kṛṣṇa.

TRANSLATION

The Lord replied, "You should engage yourself in the service of the servants of Kṛṣṇa and always chant the holy name of Kṛṣṇa. If you do these two things, you will very soon attain shelter at Kṛṣṇa's lotus feet."

Madhya TEXT 16.71

teṅho kahe,--"ke vaiṣṇava, ki tāṅra lakṣaṇa?"

tabe hāsi' kahe prabhu jāni' tāṅra mana //CC Madhya, 16.71//

SYNONYMS

teṅho kahe—he said; ke—who; vaiṣṇava—a Vaiṣṇava; ki—what; tāṅra—of him; lakṣaṇa—the symptoms; tabe—thereafter; hāsi'-smiling; kahe—says; prabhu—Śrī Caitanya Mahāprabhu; jāni'-knowing; tāṅra mana—his mind.

TRANSLATION

The inhabitant of Kulīna-grāma said, "Please let me know who is actually a Vaiṣṇava and what his symptoms are." Understanding his mind, Śrī Caitanya Mahāprabhu smiled and gave the following reply.

Madhya TEXT 16.72

"kṛṣṇa-nāma nirantara yāñhāra vadane

sei vaiṣṇava-śreṣṭha, bhaja tāñhāra caraṇe //CC Madhya, 16.72//

SYNONYMS

kṛṣṇa-nāma—the holy name of Lord Kṛṣṇa; nirantara—incessantly; yāñhāra—whose; vadane—in the mouth; sei—such a person; vaiṣṇava-śreṣṭha—a first-class Vaiṣṇava; bhaja—worship; tāñhāra caraṇe—his lotus feet.

TRANSLATION

"A person who is always chanting the holy name of the Lord is to be considered a first-class Vaiṣṇava, and your duty is to serve his lotus feet."

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that any Vaiṣṇava who is constantly chanting the holy name of the Lord should be considered to have attained the second platform of Vaiṣṇavism. Such a devotee is superior to a neophyte Vaiṣṇava who has just learned to chant the holy name of the Lord. A neophyte devotee simply tries to chant the holy name, whereas the advanced devotee is accustomed to chanting and takes pleasure in it. Such an advanced devotee is called madhyama-bhāgavata, which indicates that he has attained the intermediate stage between the neophyte and the perfect devotee. Generally a devotee in the intermediate stage becomes a preacher. A neophyte devotee or an ordinary person should worship the madhyama-bhāgavata, who is a via medium.

In his Upadeśāmṛta Śrīla Rūpa Gosvāmī says: praṇatibhiś ca bhajantam īśam. This means that madhyama-adhikārī devotees should exchange obeisances between themselves.

The word nirantara, meaning "without cessation, continuously, constantly," is very important in this verse. The word antara means "interval." if one has desires other than a desire to perform devotional service-in other words, if one sometimes engages in devotional service and sometimes strives for sense gratification-his service will be interrupted. A pure devotee, therefore, should have no other desire than to serve Kṛṣṇa. He should be above fruitive activity and speculative knowledge. In his Bhakti-rasāmṛta-sindhu, Śrīla Rūpa Gosvāmī says:

anyābhilāṣitā-śūnyaṁ

jñāna-karmādy-anāvṛtam

ānukūlyena kṛṣṇānu-

śīlanam bhaktir uttamā

This is the platform of pure devotional service. One should not be motivated by fruitive activity or mental speculation but should simply serve Kṛṣṇa favorably. That is first-class devotion.

Another meaning of antara is "this body." The body is an impediment to self-realization because it is always engaged in sense gratification. Similarly, antara means "money." If money is not used in Kṛṣṇa's service, it is also an impediment. Antara also means janatā, "people in general." The association of ordinary persons may destroy the principles of devotional service. Similarly, antara may mean "greed," greed to acquire more money or enjoy more sense gratification. Finally, the word antara may also mean "atheistic ideas" by which one considers the temple Deity to be made of stone, wood or gold. All of these are impediments. The Deity in the temple is not material-He is the Supreme Personality of Godhead Himself. Similarly, considering the spiritual master an ordinary human being (guruṣu nara-matiḥ) is also an impediment. Nor should one consider a Vaiṣṇava a member of a particular caste or nation. Nor should a Vaiṣṇava be considered material. Caraṇāmṛta should not be considered ordinary drinking water, and the holy name of the Lord should not be considered an ordinary sound vibration. Nor should one look on Lord Kṛṣṇa as an ordinary human being, for He is the origin of all viṣṇu-tattvas; nor should one regard the Supreme Lord as a demigod. Intermingling the spiritual with the material causes one to look on transcendence as material and the mundane as spiritual. This is all due to a poor fund of knowledge. One should not consider Lord Viṣṇu and things related to him as being different. All this is offensive.

In the Bhakti-sandarbha (265), Śrīla Jīva Gosvāmī writes: nāmaikaṁ yasya vāci smaraṇa-patha-gatam ityādaḥ deha-draviṇādi-nimittaka-'pāṣaṇḍa'-śabdena ca daśa aparādhā lakṣyante, pāṣaṇḍamayatvāt teṣāṁ.

The Māyāvādīs look on Viṣṇu and Vaiṣṇavas imperfectly due to their poor fund of knowledge, and this is condemned. In Śrīmad-Bhāgavatam (11.2.46), the intermediate Vaiṣṇava is described as follows:

īśvare tad-adhīneṣu

bālīṣeṣu dviṣatsu ca

prema-maitrī-kṛpopekṣā

yaḥ karoti sa madhyamaḥ

"The intermediate Vaiṣṇava has to love God, make friends with the devotees, instruct the innocent and reject jealous people." These are the four functions of the Vaiṣṇava in the intermediate stage. In Caitanya-caritāmṛta (Madhya 22.64) Śrī Sanātana Gosvāmī is taught:

śraddhāvān jana haya bhakti-adhikārī

'uttama', 'madhyama', 'kaniṣṭha'--śraddhā-anusārī

"One who is faithful is a proper candidate for devotional service. In terms of one's degree of faith in devotional service, one is a first-class, second-class or neophyte Vaiṣṇava."

śāstra-yukti nāhi jāne dṛḍha, śraddhāvān

'madhyama-adhikārī' sei mahā-bhāgyavān

"One who has attained the intermediate stage is not very advanced in śāstric knowledge, but he has firm faith in the Lord. Such a person is very fortunate to be situated on the intermediate platform." (Cc. Madhya 22.67)

rati-prema-tāratamye bhakta-tara-tama

"Attraction and love are the ultimate goal of devotional service. The degrees of such attraction and love for God distinguish the different stages of devotion—neophyte, intermediate and perfectional." (Cc. Madhya 22.71) An intermediate devotee is greatly attracted to chanting the holy name, and by chanting he is elevated to the platform of love. If one chants the holy name of the Lord with great attachment, he can understand his position as an eternal servant of the spiritual master, other Vaiṣṇavas and Kṛṣṇa Himself. Thus the intermediate Vaiṣṇava considers himself kṛṣṇa-dāsa, Kṛṣṇa's servant. He therefore preaches Kṛṣṇa consciousness to innocent neophytes and stresses the importance of chanting the Hare Kṛṣṇa mahā-mantra. An intermediate devotee can identify the nondevotee or motivated devotee. The motivated devotee or the nondevotee are on the material platform, and they are called prākṛta. The intermediate devotee does not mix with such materialistic people. However, he understands that the Supreme Personality of Godhead and everything related to Him are on the same transcendental platform. Actually none of them are mundane.

Madhya TEXT 16.73

varṣāntare punaḥ tānrā aiche praśna kaila

vaiṣṇavera tāratamya prabhu śikhāila //CC Madhya, 16.73//

SYNONYMS

varṣāntare—after one year; punaḥ—again; tānrā—they (the inhabitants of

Kulīna-grāma); aiche—such; praśna—a question; kaila—made; vaiṣṇavera—of Vaiṣṇavas; tāratamya—upper and lower gradations; prabhu—Śrī Caitanya Mahāprabhu; śikhāila—taught.

TRANSLATION

The following year, the inhabitants of Kulīna-grāma again asked the Lord the same question. Hearing this question, Śrī Caitanya Mahāprabhu again taught them about the different types of Vaiṣṇavas.

Madhya TEXT 16.74

yāñhāra darśane mukhe āise kṛṣṇa-nāma

tāñhāre jāniha tumi 'vaiṣṇava-pradhāna' //CC Madhya, 16.74//

SYNONYMS

yāñhāra darśane—by the sight of whom; mukhe—in the mouth; āise—automatically awakens; kṛṣṇa-nāma—the holy name of Kṛṣṇa; tāñhāre—him; jāniha—must know; tumi—you; vaiṣṇava-pradhāna—the first-class Vaiṣṇava.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "A first-class Vaiṣṇava is he whose very presence makes others chant the holy name of Kṛṣṇa."

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that if an observer immediately remembers the holy name of Kṛṣṇa upon seeing a Vaiṣṇava, that Vaiṣṇava should be considered a mahā-bhāgavata, a first-class devotee. Such a Vaiṣṇava is always aware of his Kṛṣṇa conscious duty, and he is enlightened in self-realization. He is always in love with the Supreme Personality of Godhead, Kṛṣṇa, and this love is without adulteration. Because of this love, he is always awake to transcendental realization. Because he knows that Kṛṣṇa consciousness is the basis of knowledge and action, he sees everything connected with Kṛṣṇa. Such a person is able to chant the holy name of Kṛṣṇa perfectly. Such a mahā-bhāgavata Vaiṣṇava has the transcendental eyes to see who is sleeping under the spell of māyā, and he engages himself in awakening sleeping conditioned beings by spreading the knowledge of Kṛṣṇa consciousness. He opens eyes that are closed by forgetfulness of Kṛṣṇa. Thus the living entity is liberated from the dullness of

material energy and is engaged fully in the service of the Lord. The madhyama-adhikārī Vaiṣṇava can awaken others to Kṛṣṇa consciousness and engage them in duties whereby they can advance. It is therefore said in Caitanya-caritāmṛta (Madhya-līlā, Chapter Six, verse 279):

lohāke yāvat sparśi' hema nāhi kare

tāvat sparśa-maṇi keha cinite nā pāre

"One cannot understand the value of touchstone until it turns iron into gold." One should judge by action, not by promises. A mahā-bhāgavata can turn a living entity from abominable material life to the Lord's service. This is the test of a mahā-bhāgavata. Although preaching is not meant for a mahā-bhāgavata, a mahā-bhāgavata can descend to the platform of madhyama-bhāgavata just to convert others to Vaiṣṇavism. Actually a mahā-bhāgavata is fit to spread Kṛṣṇa consciousness, but he does not distinguish where Kṛṣṇa consciousness should be spread from where it should not. He thinks that everyone is competent to accept Kṛṣṇa consciousness if the chance is provided. A neophyte and intermediate devotee should always be anxious to hear the mahā-bhāgavata and serve him in every respect. The neophyte and intermediate devotees can gradually rise to the platform of uttama-adhikārī and become first-class devotees. Symptoms of a first-class devotee are given in Śrīmad-Bhāgavatam (11.2.45):

sarva-bhūteṣu yaḥ paśyed

bhagavad-bhāvam ātmanah

bhūtāni bhagavatya ātmany

eṣa bhāgavatottamaḥ

When teaching Sanātana Gosvāmī, the Lord further said:

śāstra-yuktye sunipuṇa, dṛḍha-śraddhā yānra

'uttama-adhikārī' se tārāye saṁsāra

"If one is expert in Vedic literature and has full faith in the Supreme Lord, then he is an uttama-adhikārī, a first-class Vaiṣṇava, a topmost Vaiṣṇava who can deliver the whole world and turn everyone to Kṛṣṇa consciousness." (Cc. Madhya 22.65) With great love and affection, the mahā-bhāgavata observes the Supreme Personality of Godhead, devotional service and the devotee. He

observes nothing beyond Kṛṣṇa, Kṛṣṇa consciousness and Kṛṣṇa's devotees. The mahā-bhāgavata knows that everyone is engaged in the Lord's service in different ways. He therefore descends to the middle platform to elevate everyone to the Kṛṣṇa conscious position.

Madhya TEXT 16.75

krama kari' kahe prabhu 'vaiṣṇava'-lakṣaṇa

'vaiṣṇava', 'vaiṣṇavatara', āra 'vaiṣṇavatama' //CC Madhya, 16.75//

SYNONYMS

krama kari'-dividing according to grades; kahe prabhu—Śrī Caitanya Mahāprabhu spoke; vaiṣṇava-lakṣaṇa—the symptoms of Vaiṣṇavas; vaiṣṇava—the ordinary Vaiṣṇava (the positive platform); vaiṣṇava-tara—the better Vaiṣṇava (the comparative platform); āra—and; vaiṣṇava-tama—the best Vaiṣṇava (the superlative platform).

TRANSLATION

In this way, Śrī Caitanya Mahāprabhu instructed different types of Vaiṣṇavas—the Vaiṣṇava, Vaiṣṇavatara and Vaiṣṇavatama. He thus successively explained all the symptoms of a Vaiṣṇava to the inhabitants of Kulīna-grāma.

Madhya TEXT 16.76

ei-mata saba vaiṣṇava gauḍe calilā

vidyānidhi se vatsara nīlādri rahilā //CC Madhya, 16.76//

SYNONYMS

ei-mata—in this way; saba—all; vaiṣṇava—devotees; gauḍe calilā—returned to Bengal; vidyānidhi—Puṇḍarīka Vidyānidhi; se vatsara—that year; nīlādri rahilā—remained at Nīlādri, Jagannātha Purī.

TRANSLATION

Finally all the Vaiṣṇavas returned to Bengal, but that year Puṇḍarīka Vidyānidhi remained at Jagannātha Purī.

Madhya TEXT 16.77

svarūpa-sahita tāñra haya sakhya-prīti

dui-janāya kṛṣṇa-kathāya ekatra-i sthiti //CC Madhya, 16.77//

SYNONYMS

svarūpa-sahita—with Svarūpa Dāmodara Gosvāmī; tāñra—his; haya—there is; sakhya-prīti—very intimate friendship; dui-janāya—both of them; kṛṣṇa-kathāya—in topics of Kṛṣṇa; ekatra-i—on the same level; sthiti—position.

TRANSLATION

Svarūpa Dāmodara Gosvāmī and Puṇḍarīka Vidyānidhi had a friendly, intimate relationship, and as far as discussing topics about Kṛṣṇa, they were situated on the same platform.

Madhya TEXT 16.78

gadādhara-pañḍite teñho punaḥ mantra dila

oḍana-ṣaṣṭhīra dine yātrā ye dekhila //CC Madhya, 16.78//

SYNONYMS

gadādhara-pañḍite—unto Gadādhara Pañḍita; teñho—Puṇḍarīka Vidyānidhi; punaḥ—again, the second; mantra—initiation; dila—gave; oḍana-ṣaṣṭhīra dine—on the day of performing the Oḍana-ṣaṣṭhī function; yātrā—festival; ye—indeed; dekhila—he saw.

TRANSLATION

Puṇḍarīka Vidyānidhi initiated Gadādhara Pañḍita for the second time, and on the day of Oḍana-ṣaṣṭhī he saw the festival.

PURPORT

At the beginning of winter, there is a ceremony known as the Oḍana-ṣaṣṭhī. This ceremony indicates that from that day forward, a winter covering should be given to Lord Jagannātha. That covering is directly purchased from a weaver. According to the arcana-mārga, a cloth should first be washed to remove all the starch, and then it can be used to cover the Lord. Puṇḍarīka Vidyānidhi saw that the priest neglected to wash the cloth before covering Lord Jagannātha. Since he wanted to find some fault in the devotees, he became indignant.

Madhya TEXT 16.79

jagannātha parena tathā 'māḍuyā' vasana

dekhiyā saghṛṇa haila vidyānidhira mana //CC Madhya, 16.79//

SYNONYMS

jagannātha—Lord Jagannātha; parena—puts on; tathā—there; māḍuyā vasana—cloth with starch; dekhiyā—seeing; sa-ghṛṇa—with hatred; haila—was; vidyānidhira mana—the mind of Vidyānidhi.

TRANSLATION

When Puṇḍarīka Vidyānidhi saw that Lord Jagannātha was given a starched garment, he became a little hateful. In this way his mind was polluted.

Madhya TEXT 16.80

sei rātrye jagannātha-balāi āsiyā

dui-bhāi caḍā'na tānre hāsiyā hāsiyā //CC Madhya, 16.80//

SYNONYMS

sei rātrye—on that night; jagannātha—Lord Jagannātha; balāi—Lord Balarāma; āsiyā—coming; dui-bhāi—both brothers; caḍā'na—slapped; tānre—him; hāsiyā hāsiyā—smiling.

TRANSLATION

That night the brothers Lord Jagannātha and Balarāma came to Puṇḍarīka Vidyānidhi and, smiling, began to slap him.

Madhya TEXT 16.81

gāla phulila, ācārya antare ullāsa

vistāri' varṇiyāchena vṇdāvana-dāsa //CC Madhya, 16.81//

SYNONYMS

gāla—the cheeks; phulila—became swollen; ācārya—Puṇḍarīka Vidyānidhi; antare—within the heart; ullāsa—very happy; vistāri'-elaborating; varṇiyāchena—has narrated; vṇdāvana-dāsa—Śrīla Vṇdāvana dāsa Ṭhākura.

TRANSLATION

Although his cheeks were swollen from the slapping, Puṇḍarīka Vidyānidhi was very happy within. This incident has been elaborately described by Ṭhākura Vṛndāvana dāsa.

Madhya TEXT 16.82

ei-mata pratyabda āise gauḍera bhakta-gaṇa

prabhu-saṅge rahi' kare yātrā-daraśana //CC Madhya, 16.82//

SYNONYMS

ei-mata—in this way; prati-abda—every year; āise—come; gauḍera—of Bengal; bhakta-gaṇa—the devotees; prabhu-saṅge—with Lord Śrī Caitanya Prabhu; rahi'-residing; kare—do; yātrā-daraśana—observing the Ratha-yātrā festival.

TRANSLATION

Every year the devotees of Bengal would come and stay with Śrī Caitanya Mahāprabhu to see the Ratha-yātrā festival.

Madhya TEXT 16.83

tāra madhye ye ye varṣe āchaye viśeṣa

vistāriyā āge tāhā kahiba niḥśeṣa //CC Madhya, 16.83//

SYNONYMS

tāra madhye—within those episodes; ye ye—whatever; varṣe—in years; āchaye—there is; viśeṣa—particular occurrence; vistāriyā—elaborating; āge—ahead; tāhā—that; kahiba—I shall say; niḥśeṣa—completely.

TRANSLATION

Whatever happened during those years that is worth noting shall be described later.

Madhya TEXT 16.84

ei-mata mahāprabhura cāri vatsara gela

dakṣiṇa yāñā āsite dui vatsara lāgila //CC Madhya, 16.84//

SYNONYMS

ei-mata—in this way; mahāprabhura—of Śrī Caitanya Mahāprabhu; cāri—four; vatsara—years; gela—passed; dakṣiṇa yāñā—after touring southern India; āsite—to come back; dui vatsara lāgila—He took two years.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu passed four years. He spent the first two years on His tour in South India.

Madhya TEXT 16.85

āra dui vatsara cāhe vṛndāvana yāite

rāmānanda-haṭhe prabhu nā pāre calite //CC Madhya, 16.85//

SYNONYMS

āra dui vatsara—another two years; cāhe—He wanted; vṛndāvana yāite—to go to Vṛndāvana; rāmānanda-haṭhe—by the tricks of Rāmānanda Rāya; prabhu—Lord Śrī Caitanya Mahāprabhu; nā pāre—was not able; calite—to go.

TRANSLATION

The other two years, Śrī Caitanya Mahāprabhu wanted to go to Vṛndāvana, but He could not leave Jagannātha Purī because of Rāmānanda Rāya's tricks.

Madhya TEXT 16.86

pañcama vatsare gauḍera bhakta-gaṇa āilā

ratha dekhi' nā rahilā, gauḍere calilā //CC Madhya, 16.86//

SYNONYMS

pañcama vatsare—on the fifth year; gauḍera—of Bengal; bhakta-gaṇa—the devotees; āilā—came; ratha dekhi'-seeing the Ratha-yātrā festival; nā rahilā—did not stay; gauḍere calilā—returned to Bengal.

TRANSLATION

During the fifth year, the devotees from Bengal came to see the Ratha-yātrā

festival. After seeing it, they did not stay but returned to Bengal.

Madhya TEXT 16.87

tabe prabhu sārvaḥma-rāmānanda-sthāne

ālīṅgana kari' kahe madhura vacane //CC Madhya, 16.87//

SYNONYMS

tabe—then; prabhu—Śrī Caitanya Mahāprabhu; sārvaḥma-rāmānanda-sthāne—before Sārvaḥma Bhaṭṭācārya and Rāmānanda Rāya; ālīṅgana kari'-embracing; kahe—says; madhura vacane—sweet words.

TRANSLATION

Then Śrī Caitanya Mahāprabhu placed a proposal before Sārvaḥma Bhaṭṭācārya and Rāmānanda Rāya. He embraced them and spoke sweet words.

Madhya TEXT 16.88

bahuta utkaṇṭhā mora yāite vṛndāvana

tomāra haṭhe dui vatsara nā kailuṇ gamana //CC Madhya, 16.88//

SYNONYMS

bahuta utkaṇṭhā—great anxiety; mora—My; yāite vṛndāvana—to go to Vṛndāvana; tomāra haṭhe—by your tricks; dui vatsara—for two years; nā kailuṇ—I did not do; gamana—going.

TRANSLATION

Caitanya Mahāprabhu said, "My desire to go to Vṛndāvana has very much increased. Because of your tricks, I have not been able to go there for the past two years.

Madhya TEXT 16.89

avaśya caliba, duṇhe karaha sammata

tomā-duṇhā vinā mora nāhi anya gati //CC Madhya, 16.89//

SYNONYMS

avaśya—certainly; caliba—I shall go; duñhe—both of you; karaha sammati—kindly agree to this proposal; tomā-duñhā vinā—except you two; mora—My; nāhi—there is not; anya gati—other resort.

TRANSLATION

"This time I must go. Will you please give Me permission? Save for you two, I have no other resort.

Madhya TEXT 16.90

gauḍa-deśe haya mora 'dui samāśraya'

'jananī' jāhnavī',--ei dui dayāmaya //CC Madhya, 16.90//

SYNONYMS

gauḍa-deśe—in Bengal; haya—there are; mora—My; dui—two; samāśraya—shelters; janani—the mother; jāhnavī—mother Ganges; ei dui—these two; dayā-maya—very merciful.

TRANSLATION

"In Bengal I have two shelters-my mother and the River Ganges. Both of them are very merciful.

Madhya TEXT 16.91

gauḍa-deśa diyā yāba tāñ-sabā dekhiyā

tumi duñhe ājñā deha' parasanna hañā //CC Madhya, 16.91//

SYNONYMS

gauḍa-deśa—the country known as Bengal; diyā—through; yāba—I shall go; tāñ-sabā—both of them; dekhiyā—seeing; tumi duñhe—both of you; ājñā deha'-give Me permission; parasanna hañā—being very pleased.

TRANSLATION

"I shall go to Vṛndāvana through Bengal and see both My mother and the River Ganges. Now would you two be pleased to give Me permission?"

Madhya TEXT 16.92

śuniyā prabhura vāṇī mane vicāraya

prabhu-sane ati haṭha kabhu bhāla naya //CC Madhya, 16.92//

SYNONYMS

śuniyā—hearing; prabhura—of Lord Śrī Caitanya Mahāprabhu; vāṇī—the words; mane—in their minds; vicāraya—considered; prabhu-sane—with Lord Caitanya Mahāprabhu; ati—very much; haṭha—tricks; kabhu—at any time; bhāla naya—s not very good.

TRANSLATION

When Sārvabhauma Bhaṭṭācārya and Rāmānanda Rāya heard these words, they began to consider that it was not at all good that they played so many tricks on the Lord.

Madhya TEXT 16.93

duñhe kahe,--ebe varṣā, calite nāribā

vijayā-daśamī āile avaśya calibā //CC Madhya, 16.93//

SYNONYMS

duñhe kahe—both of them said; ebe—now; varṣā—rainy season; calite nāribā—You will not be able to go; vijayā-daśamī—the Vijayā-daśamī day; āile—when it arrives; avaśya—certainly; calibā—You will go.

TRANSLATION

They both said, "Now that the rainy season is here, it will be difficult for You to travel. It is better to wait for Vijayā-daśamī before departing for Vṛndāvana."

Madhya TEXT 16.94

ānande mahāprabhu varṣā kaila samādhāna

vijayā-daśamī-dine karila payāna //CC Madhya, 16.94//

SYNONYMS

ānande—in great pleasure; mahāprabhu—Śrī Caitanya Mahāprabhu; varṣā—the rainy season; kaila samādhāna—passed; vijayā-daśamī-dine—on Vijayā-daśamī,

the day when the victory was won by Lord Rāmacandra; karila payāna—He departed.

TRANSLATION

Śrī Caitanya Mahāprabhu was very pleased to thus receive their permission. He waited until the rainy season passed, and when the day of Vijayā-daśamī arrived, He departed for Vṛndāvana.

Madhya TEXT 16.95

jagannāthera prasāda prabhu yata pāñāchila

kaḍāra, candana, ḍora, saba saṅge laila //CC Madhya, 16.95//

SYNONYMS

jagannāthera—of Lord Jagannātha; prasāda—the remnants of food; prabhu—Śrī Caitanya Mahāprabhu; yata—all; pāñāchila—had obtained; kaḍāra—a kind of tilaka; candana—sandalwood; ḍora—ropes; saba—all; saṅge laila—He took with Him.

TRANSLATION

The Lord collected whatever remnants of food were left by Lord Jagannātha. He also took remnants of the Lord's kaḍāra ointment, sandalwood and ropes with Him.

Madhya TEXT 16.96

jagannāthe ājñā māgi' prabhāte calilā

uḍiyā-bhakta-gaṇa saṅge pāche cali' āilā //CC Madhya, 16.96//

SYNONYMS

jagannāthe—from Lord Jagannātha; ājñā māgi'-taking permission; prabhāte—early in the morning; calilā—departed; uḍiyā-bhakta-gaṇa—all the devotees of Orissa; saṅge—with Him; pāche—following; cali' āilā—went.

TRANSLATION

After taking Lord Jagannātha's permission early in the morning, Śrī Caitanya Mahāprabhu departed, and all the devotees of Orissa began following Him.

Madhya TEXT 16.97

uḍiyā-bhakta-gaṇe prabhu yatne nivārilā

nija-gaṇa-saṅge prabhu 'bhavānīpura, āilā //CC Madhya, 16.97//

SYNONYMS

uḍiyā-bhakta-gaṇe—the devotees of Orissa; prabhu—Śrī Caitanya Mahāprabhu; yatne—with great care; nivārilā—stopped; nija-gaṇa-saṅge—with His personal associates; prabhu—Śrī Caitanya Mahāprabhu; bhavānīpura āilā—came to Bhavānīpura.

TRANSLATION

It was with great care that Caitanya Mahāprabhu forbade the Orissa devotees to follow Him. Accompanied by personal associates, He first went to Bhavānīpura.

PURPORT

One goes through Bhavānīpura before reaching a well-known place named Jānkādei-pura, or Jānakīdevī-pura.

Madhya TEXT 16.98

rāmānanda āilā pāche dolāya caḍiyā

vāṇīnātha bahu prasāda dila pāṭhāñā //CC Madhya, 16.98//

SYNONYMS

rāmānanda—Rāmānanda Rāya; āilā—came; pāche—behind; dolāya caḍiyā—riding on a palanquin; vāṇīnātha—Vāṇīnātha Rāya; bahu—a large quantity of; prasāda—remnants of the food of Jagannātha; dila—gave; pāṭhāñā—sending.

TRANSLATION

After Lord Caitanya reached Bhavānīpura, Rāmānanda Rāya arrived on his palanquin, and Vāṇīnātha Rāya had a large quantity of prasāda sent to the Lord.

Madhya TEXT 16.99

prasāda bhojana kari' tathāya rahilā

prātaḥ-kāle cali' prabhu'bhuvaneśvara' āilā //CC Madhya, 16.99//

SYNONYMS

prasāda bhojana kari'-after taking the prasāda; tathāya rahilā—He stayed there; prātaḥ-kāle—early in the morning; cali'-walking; prabhu—Śrī Caitanya Mahāprabhu; bhuvaneśvara āilā—reached the place known as Bhuvaneśvara.

TRANSLATION

After taking prasāda, Śrī Caitanya Mahāprabhu remained there for the night. Early in the morning, He began walking and finally reached Bhuvaneśvara.

Madhya TEXT 16.100

'kaṭake' āsiyā kaila 'gopāla' daraśana

svapneśvara-vipra kaila prabhura nimantraṇa //CC Madhya, 16.100//

SYNONYMS

kaṭake—to the city of Kaṭaka; āsiyā—coming; kaila—did; gopāla daraśana—seeing Lord Gopāla; svapneśvara-vipra—the brāhmaṇa named Svapneśvara; kaila—did; prabhura—of Śrī Caitanya Mahāprabhu; nimantraṇa—invitation.

TRANSLATION

After reaching the city of Kaṭaka, He saw the temple of Gopāla, and a brāhmaṇa there named Svapneśvara invited the Lord to eat.

Madhya TEXT 16.101

rāmānanda-rāya saba-gaṇe nimantrila

bāhira udyāne āsi' prabhu vāsā kaila //CC Madhya, 16.101//

SYNONYMS

rāmānanda-rāya—Rāmānanda Rāya; saba-gaṇe—all the followers of Śrī Caitanya Mahāprabhu; nimantrila—invited; bāhira udyāne—in an outside garden; āsi'-coming; prabhu—Śrī Caitanya Mahāprabhu; vāsā kaila—made His resting place.

TRANSLATION

Rāmānanda Rāya invited all the others for their meals, and Śrī Caitanya

Mahāprabhu made His resting place in a garden outside the temple.

Madhya TEXT 16.102

bhikṣā kari' bakula-tale karilā viśrāma

pratāparudra-ṭhāñi rāya karila payāna //CC Madhya, 16.102//

SYNONYMS

bhikṣā kari'-after taking lunch; bakula-tale—underneath a bakula flower tree; karilā viśrāma—took rest; pratāparudra-ṭhāñi—to the presence of Mahārāja Pratāparudra; rāya—Rāmānanda Rāya; karila payāna—departed.

TRANSLATION

While Śrī Caitanya Mahāprabhu was taking rest beneath a bakula tree, Rāmānanda Rāya immediately went to Mahārāja Pratāparudra.

Madhya TEXT 16.103

śuni' ānandita rājā ati-śīghra āilā

prabhu dekhi' daṇḍavat bhūmete paḍilā //CC Madhya, 16.103//

SYNONYMS

śuni'-hearing; ānandita—very pleased; rājā—the King; ati-śīghra—hastily; āilā—came; prabhu dekhi'-seeing Lord Śrī Caitanya Mahāprabhu; daṇḍavat—obeisances offered falling flat; bhūmete—on the ground; paḍilā—fell down. obeisances offered falling flat; bhūmete—on the ground; paḍilā—fell down.

TRANSLATION

The King was very happy to hear the news, and he hastily went there. Upon seeing the Lord, he fell flat to offer Him obeisances.

Madhya TEXT 16.104

punaḥ uṭhe, punaḥ paḍe praṇaya-vihvala

stuti kare, pulakāṅga, paḍe āśru-jala //CC Madhya, 16.104//

SYNONYMS

punaḥ—again; uṭhe—he arose; punaḥ—again; paḍe—he fell down; praṇaya-vihvala—overwhelmed with love; stuti kare—offers prayers; pulaka-aṅga—the entire body quivering in joy; paḍe—fell down; aśru-jala—tears.

TRANSLATION

Being overwhelmed with love, the King again and again got up and fell down. When he offered prayers, his whole body shivered, and tears fell from his eyes.

Madhya TEXT 16.105

tānra bhakti dekhi' prabhura tuṣṭa haila mana

uṭhi' mahāprabhu tānre kailā āliṅgana //CC Madhya, 16.105//

SYNONYMS

tānra bhakti—his devotion; dekhi'-seeing; prabhura—of Śrī Caitanya Mahāprabhu; tuṣṭa—pleased; haila—was; mana—mind; uṭhi'-standing up; mahāprabhu—Śrī Caitanya Mahāprabhu; tānre—him; kailā āliṅgana—embraced.

TRANSLATION

Śrī Caitanya Mahāprabhu was very pleased to see the King's devotion, and He therefore stood up and embraced him.

Madhya TEXT 16.106

punaḥ stuti kari' rājā karaye praṇāma

prabhu-kṛpā-aśrute tānra deha haila snāna //CC Madhya, 16.106//

SYNONYMS

punaḥ—again; stuti kari'-offering prayers; rājā—the King; karaye praṇāma—offered obeisances; prabhu kṛpā—of the mercy of the Lord; aśrute—by the tears; tānra—of the Lord; deha—the body; haila—became; snāna—bathed.

TRANSLATION

When the Lord embraced the King, the King again and again offered prayers and obeisances. In this way, the Lord's mercy brought tears from the King, and the Lord's body was bathed with these tears.

Madhya TEXT 16.107

sustha kari, rāmānanda rājāre vasāilā

kāya-mano-vākye prabhu tānre kṛpā kailā //CC Madhya, 16.107//

SYNONYMS

sustha kari—comforting him; rāmānanda—Rāya Rāmānanda; rājāre vasāilā—made the King sit down; kāya-mano-vākye—with body, mind and words; prabhu—Śrī Caitanya Mahāprabhu; tānre—unto the King; kṛpā kailā—showed His mercy.

TRANSLATION

Finally Rāmānanda Rāya pacified the King and made him sit down. The Lord also bestowed mercy upon him through His body, mind and words.

Madhya TEXT 16.108

aiche tānhāre kṛpā kaila gaurarāya

"pratāparudra-santrātā" nāma haila yāya //CC Madhya, 16.108//

SYNONYMS

aiche—such; tānhāre—unto the King; kṛpā—mercy; kaila—showed; gaurarāya—Śrī Caitanya Mahāprabhu; pratāparudra-santrātā—the deliverer of Mahārāja Pratāparudra; nāma—the name; haila—became; yāya—by which.

TRANSLATION

Śrī Caitanya Mahāprabhu showed such mercy to the King that from that day on the Lord became known as Pratāparudra-santrātā, the deliverer of Mahārāja Pratāparudra.

Madhya TEXT 16.109

rāja-pātra-gaṇa kaila prabhura vandana

rājāre vidāya dilā śacīra nandana //CC Madhya, 16.109//

SYNONYMS

rāja-pātra-gaṇa—the officers of the King; kaila—did; prabhura vandana—

glorifying the Lord; rājāre—unto the King; vidāya dilā—bade farewell; śacīra nandana—the son of mother Śacī.

TRANSLATION

All the governmental officers also paid their respects to the Lord, and finally the King and his men were bade farewell by the son of mother Śacī.

Madhya TEXT 16.110

bāhire āsi' rājā ājñā-patra lekhāila

nija-rājye yata 'viṣayī', tāhāre pāṭhāila //CC Madhya, 16.110//

SYNONYMS

bāhire āsi'-coming outside; rājā—the King; ājñā-patra—letters of command; lekhāila—had written; nija-rājye—in his own kingdom; yata—all; viṣayī—government servants; tāhāre—unto them; pāṭhāila—sent.

TRANSLATION

The King then went outside and had orders written down and sent to the government servants within his kingdom.

Madhya TEXT 16.111

'grāme-grāme' nūtana āvāsa karibā

pāñca-sāta navya-gr̥he sāmāgrye bharibā //CC Madhya, 16.111//

SYNONYMS

grāme-grāme—in every village; nūtana—new; āvāsa—residential places; karibā—you should construct; pāñca-sāta—five to seven; navya-gr̥he—in new houses; sāmāgrye—with food; bharibā—you should fill.

TRANSLATION

His orders read: "In every village you should construct new residences, and in five or seven new houses, you should store all kinds of food.

Madhya TEXT 16.112

āpani prabhuke lañā tāhān uttaribā

rātri-dibā vetra-haste sevāya rahibā //CC Madhya, 16.112//

SYNONYMS

āpani—personally, yourself; prabhuke—Śrī Caitanya Mahāprabhu; lañā—taking; tāhān uttaribā—you should go there; rātri-dibā—night and day; vetra-haste—with a cane in the hands; sevāya rahibā—should remain engaged in His service.

TRANSLATION

"You should personally take the Lord to these newly constructed houses. Day and night you should engage in His service with a stick in your hands."

Madhya TEXT 16.113

dui mahā-pātra,--'haricandana', 'mardarāja'

tānre ājñā dila rājā--'kariha sarva kāya //CC Madhya, 16.113//

SYNONYMS

dui mahā-pātra—two respectable officers; haricandana—Haricandana; mardarāja—Mardarāja; tānre—to them; ājñā dila—gave orders; rājā—the King; kariha—do; sarva kāya—everything needed.

TRANSLATION

The King ordered two respectable officers named Haricandana and Mardarāja to do whatever was necessary to carry out these orders.

Madhya TEXTS 16.114-115

eka navya-naukā āni' rākhaha nadī-tīre

yāhān snāna kari' prabhu yā'na nadī-pāre

tāhān stambha ropāṇa kara 'mahā-tīrtha' kari'

nitya snāna kariba tāhān, tāhān yena mari //CC Madhya, 16.114-115//

SYNONYMS

eka—one; navya—new; naukā—boat; āni'-bringing; rākhaha—keep; nadī-tīre—on the bank of the river; yāhān—where; snāna kari'-taking bath; prabhu—Śrī Caitanya Mahāprabhu; yā'na—goes; nadī-pāre—on the other bank of the river; tāhān—there; stambha—a memorial column; ropaṇa kara—establish; mahā-tīrtha kari'-making that place a great place of pilgrimage; nitya—daily; snāna kariba—I shall bathe; tāhān—there; tāhān—there; yena mari—let me die.

TRANSLATION

The King also ordered them to maintain a new boat on the banks of the river, and wherever Śrī Caitanya Mahāprabhu took His bath or crossed to the other side of the river, they should establish a memorial column and make that place a great place of pilgrimage. "Indeed," said the King, "I will take my bath there. And let me also die there."

Madhya TEXT 16.116

caturdvāre karaha uttama navya vāsa

rāmānanda, yāha tumi mahāprabhu-pāśa //CC Madhya, 16.116//

SYNONYMS

caturdvāre—at the place named Caturdvāra; karaha—make; uttama—very nice; navya vāsa—new residential quarters; rāmānanda—Rāmānanda Rāya; yāha tumi—you please go; mahāprabhu-pāśa—near Śrī Caitanya Mahāprabhu.

TRANSLATION

The King continued, "At Caturdvāra, please construct new residential quarters. Now, Rāmānanda, you can return to Śrī Caitanya Mahāprabhu."

Madhya TEXT 16.117

sandhyāte calibe prabhu,--nṛpati śunila

hastī-upara tāmbu-gr̥he strī-gaṇe caḍāila //CC Madhya, 16.117//

SYNONYMS

sandhyāte—in the evening; calibe prabhu—the Lord will start; nṛpati śunila—the King heard; hastī-upara—upon the backs of elephants; tāmbu-gr̥he—in tents; strī-gaṇe—all the ladies; caḍāila—made get up.

TRANSLATION

When the King heard that the Lord was leaving that evening, he immediately made arrangements for some elephants with small tents on their backs to be brought there. Then all the ladies of the palace got on the elephants.

Madhya TEXT 16.118

prabhura calibāra pathe rahe sāri hañā

sandhyāte calilā prabhu nija-gaṇa lañā //CC Madhya, 16.118//

SYNONYMS

prabhura—of the Lord; calibāra pathe—on the route of walking; rahe—remained; sāri hañā—being in a line; sandhyāte—in the evening; calilā prabhu—the Lord departed; nija-gaṇa lañā—taking His own men.

TRANSLATION

All these ladies went to the road the Lord was taking and remained there in a line. That evening, the Lord departed with His devotees.

Madhya TEXT 16.119

'citrotpalā-nadī' āsi' ghāṭe kaila snāna

mahiṣī-sakala dekhi' karaye praṇāma //CC Madhya, 16.119//

SYNONYMS

citrotpalā-nadī—to the river named Citrotpalā; āsi'-coming; ghāṭe—on the bank; kaila snāna—took a bath; mahiṣī-sakala—all the queens and ladies of the palace; dekhi'-seeing; karaye praṇāma—offered their obeisances.

TRANSLATION

When Śrī Caitanya Mahāprabhu went to the bank of the River Citrotpalā to take His bath, all the queens and ladies of the palace offered their obeisances to Him.

Madhya TEXT 16.120

prabhura daraśane sabe haila premamaya

'kṛṣṇa' 'kṛṣṇa' kahe, netra aśru variṣaya //CC Madhya, 16.120//

SYNONYMS

prabhura daraśane—by seeing the Lord; sabe—all of them; haila—became; prema-maya—overwhelmed with love; kṛṣṇa kṛṣṇa kahe—chanted the holy name of Kṛṣṇa; netra—the eyes; aśru—tears; variṣaya—poured.

TRANSLATION

Upon seeing the Lord, they all felt themselves overwhelmed with love of Godhead, and, tears pouring from their eyes, they began to chant the holy name, "Kṛṣṇa! Kṛṣṇa!"

Madhya TEXT 16.121

emana kṛpālu nāhi śuni tribhuvane

kṛṣṇa-premā haya yāñra dūra daraśane //CC Madhya, 16.121//

SYNONYMS

emana kṛpālu—such a merciful person; nāhi—not; śuni—we hear; tri-bhuvane—within the three worlds; kṛṣṇa-premā haya—one gets love of Kṛṣṇa; yāñra—of whom; dūra daraśane—by seeing from a distance.

TRANSLATION

There is no one as merciful as Śrī Caitanya Mahāprabhu within all three worlds. Simply by seeing Him from a distance, one is overwhelmed with love of Godhead.

Madhya TEXT 16.122

naukāte caḍiyā prabhu haila nadī pāra

jyotsnāvatī rātrye cali' āilā caturdvāra //CC Madhya, 16.122//

SYNONYMS

naukāte caḍiyā—getting on the boat; prabhu—Śrī Caitanya Mahāprabhu; haila—was; nadī pāra—across the river; jyotsnāvatī—lighted by the full moon; rātrye—in the night; cali'-walking; āilā—came; caturdvāra—to Caturdvāra.

TRANSLATION

The Lord then got into a new boat and crossed the river. Walking in the full moonlight, He finally reached the town known as Caturdvāra.

Madhya TEXT 16.123

rātrye tathā rahi' prāte snāna-kṛtya kaila

hena-kāle jagannāthera mahā-prasāda āila //CC Madhya, 16.123//

SYNONYMS

rātrye—on that night; tathā rahi'-staying there; prāte—in the morning; snāna-kṛtya kaila—took His bath; hena-kāle—at that time; jagannāthera—of Lord Jagannātha; mahā-prasāda āila—remnants of food arrived.

TRANSLATION

The Lord spent the night there and in the morning took His bath. At that time, remnants of Lord Jagannātha's food arrived.

Madhya TEXT 16.124

rājāra ājñāya paḍichā pāṭhāya dine-dine

bahuta prasāda pāṭhāya diyā bahu-jane //CC Madhya, 16.124//

SYNONYMS

rājāra ājñāya—by the order of the King; paḍichā—the superintendent of the temple; pāṭhāya—sent; dine-dine—day after day; bahuta prasāda—a large quantity of food; pāṭhāya—he sent; diyā bahu-jane—carried by many persons.

TRANSLATION

Following the King's orders, the superintendent of the temple sent large quantities of prasāda every day, and it was carried by many persons.

Madhya TEXT 16.125

svagaṇa-sahite prabhu prasāda aṅgīkari'

uṭhiyā calilā prabhu bali' 'hari' 'hari' //CC Madhya, 16.125//

SYNONYMS

sva-gaṇa-sahite—with His personal associates; prabhu—Śrī Caitanya Mahāprabhu; prasāda—the remnants of food; aṅgīkari'-accepting; uṭhiyā—standing up; calilā—started; prabhu—Śrī Caitanya Mahāprabhu; bali'-uttering; hari hari—Hari, Hari.

TRANSLATION

After accepting the prasāda, Śrī Caitanya Mahāprabhu stood up and started to go, chanting the holy names, "Hari! Hari!"

Madhya TEXT 16.126

rāmānanda, mardarāja, śrī-haricandana

saṅge sevā kari' cale ei tina jana //CC Madhya, 16.126//

SYNONYMS

rāmānanda—Rāmānanda; mardarāja—Mardarāja; śrī-haricandana—Śrī Haricandana; saṅge—in company; sevā kari'-rendering service; cale—went; ei tina jana—these three gentlemen.

TRANSLATION

Rāmānanda Rāya, Mardarāja and Śrī Haricandana always went with Śrī Caitanya Mahāprabhu and rendered various services.

Madhya TEXTS 16.127-129

prabhu-saṅge purī-gosāñi, svarūpa-dāmodara

jagadānanda, mukunda, govinda, kāśīśvara

haridāsa-ṭhākura, āra paṇḍita-vakreśvara

gopīnāthācārya, āra paṇḍita-dāmodara

rāmāi, nandāi, āra bahu bhakta-gaṇa

pradhāna kahiluṇ, sabāra ke kare gaṇana //CC Madhya, 16.127-129//

SYNONYMS

prabhu-saṅge—with Śrī Caitanya Mahāprabhu; purī-gosāñi—Paramānanda Purī; svarūpa-dāmodara—Svarūpa Dāmodara; jagadānanda—Jagadānanda; mukunda—Mukunda; govinda—Govinda; kāśīśvara—Kāśīśvara; haridāsa-ṭhākura—Haridāsa Ṭhākura; āra—and; paṇḍita-vakreśvara—Paṇḍita Vakreśvara; gopīnātha-ācārya—Gopīnātha Ācārya; āra—and; paṇḍita-dāmodara—Paṇḍita Dāmodara; rāmāi—Rāmāi; nandāi—Nandāi; āra—and; bahu bhakta-gaṇa—many devotees; pradhāna—the chief; kahiluṅ—I have mentioned; sabāra—of all of them; ke—who; kare gaṇana—can make an account.

TRANSLATION

Paramānanda Purī Gosvāmī, Svarūpa Dāmodara, Jagadānanda, Mukunda, Govinda, Kāśīśvara, Haridāsa Ṭhākura, Vakreśvara Paṇḍita, Gopīnātha Ācārya, Dāmodara Paṇḍita, Rāmāi, Nandāi and many other devotees accompanied the Lord. I have mentioned only the chief devotees. No one can describe the total number.

Madhya TEXT 16.130

gadādhara-paṇḍita yabe saṅgete calilā

'kṣetra-sannyāsa nā chāḍiha'--prabhu niṣedhilā //CC Madhya, 16.130//

SYNONYMS

gadādhara-paṇḍita—Gadādhara Paṇḍita; yabe—when; saṅgete—with Śrī Caitanya Mahāprabhu; calilā—started to go; kṣetra-sannyāsa—the renounced order of life at a holy place of pilgrimage; nā chāḍiha—do not give up; prabhu niṣedhilā—Lord Śrī Caitanya Mahāprabhu forbade.

TRANSLATION

When Gadādhara Paṇḍita started to go with the Lord, he was forbidden to come and was asked not to give up the vow of kṣetra-sannyāsa.

PURPORT

When one takes kṣetra-sannyāsa, he leaves his household life and goes to a place of pilgrimage devoted to Lord Viṣṇu. Such places include Puruṣottama (Jagannātha Purī), Navadvīpa-dhāma and Mathurā-dhāma. The kṣetra-sannyāsī lives in these places alone or with his family. Śrīla Bhaktivinoda Ṭhākura considers kṣetra-sannyāsa to be the preferable vānaprastha situation in this Age

of Kali. Sārvabhauma Bhaṭṭācārya lived in this way, and he has been called a kṣetra-sannyāsī—that is, a sannyāsī living in Jagannātha Purī.

Madhya TEXT 16.131

paṇḍita kahe,--"yāhān tumi, sei nīlācala

kṣetra-sannyāsa mora yāuka rasātala" //CC Madhya, 16.131//

SYNONYMS

paṇḍita kahe—Gadādhara Paṇḍita said; yāhān—wherever; tumi—You are situated; sei—that; nīlācala—Jagannātha Purī; kṣetra-sannyāsa—vow to remain in a holy place of pilgrimage; mora—my; yāuka—let it go; rasātala—to hell.

TRANSLATION

When he was requested to return to Jagannātha Purī, Gadādhara Paṇḍita told the Lord, "Wherever You are staying is Jagannātha Purī. Let my so-called kṣetra-sannyāsa go to hell."

Madhya TEXT 16.132

prabhu kahe,--"inhā kara gopīnātha sevana"

paṇḍita kahe,--"koṭi-sevā tvat-pāda-darśana" //CC Madhya, 16.132//

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; inhā—here; kara—just do; gopīnātha sevana—worship of Gopīnātha; paṇḍita kahe—the paṇḍita said; koṭi-sevā—millions of times the service; tvat-pāda-darśana—seeing Your lotus feet.

TRANSLATION

When Śrī Caitanya Mahāprabhu asked Gadādhara Paṇḍita to remain at Jagannātha Purī and engage in Gopīnātha's service, Gadādhara Paṇḍita replied, "One renders service to Gopīnātha a million times simply by seeing Your lotus feet."

Madhya TEXT 16.133

prabhu kahe,--"sevā chāḍibe, āmāya lāge doṣa

inhā rahi' sevā kara,--āmāra santoṣa" //CC Madhya, 16.133//

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; sevā chāḍibe—you will give up the service; āmāya—to Me; lāge—will attach; doṣa—fault; inhā rahi'-staying here; sevā kara—just be engaged in service; āmāra—My; santoṣa—satisfaction.

TRANSLATION

Śrī Caitanya Mahāprabhu then said, "If you abandon His service, it will be My fault. It is better that you remain here and render service. That will be My satisfaction."

Madhya TEXT 16.134

paṇḍita kahe,--"saba doṣa āmāra upara

tomā-saṅge nā yāiba, yāiba ekeśvara //CC Madhya, 16.134//

SYNONYMS

paṇḍita kahe—the Paṇḍita said; saba—all; doṣa—fault; āmāra upara—upon me; tomā-saṅge—with You; nā yāiba—I shall not go; yāiba—I shall go; ekeśvara—alone.

TRANSLATION

The Paṇḍita replied, "Do not worry. All the faults will be on my head. I shall not accompany You but shall go alone.

Madhya TEXT 16.135

āi'ke dekhite yāiba, nā yāiba tomā lāgi'

'pratijñā'-'sevā'-tyāga-doṣa, tāra āmi bhāgī" //CC Madhya, 16.135//

SYNONYMS

āi'ke—mother Śacīdevī; dekhite—to see; yāiba—I shall go; nā yāiba—I shall not go; tomā lāgi'-for Your sake; pratijñā-sevā—the vow and service to Gopīnātha; tyāga-doṣa—the fault of giving up; tāra—for that; āmi bhāgī—I am responsible.

TRANSLATION

"I shall go to see Śacīmātā, but I shall not go for Your sake. I shall be responsible for the abandoning of my vow and service to Gopīnātha."

Madhya TEXT 16.136

eta bali' paṇḍita-gosāñi prṭhak calilā

kaṭaka āsi' prabhu tāñre sañge ānāilā //CC Madhya, 16.136//

SYNONYMS

eta bali'-saying this; paṇḍita-gosāñi—Gadādhara Paṇḍita; prṭhak calilā—proceeded separately; kaṭaka āsi'-when He came to Kaṭaka; prabhu—Śrī Caitanya Mahāprabhu; tāñre—him; sañge—with Him; ānāilā—brought.

TRANSLATION

Thus Gadādhara Paṇḍita Gosvāmī traveled alone, but when they all arrived at Kaṭaka, Śrī Caitanya Mahāprabhu called him, and he went in the Lord's company.

Madhya TEXT 16.137

paṇḍitera gaurāṅga-prema bujhana nā yāya

'pratijñā', 'śrī-kṛṣṇa-sevā' chāḍila ṭṭṇa-prāya //CC Madhya, 16.137//

SYNONYMS

paṇḍitera—of Gadādhara Paṇḍita; gaurāṅga-prema—the love for Śrī Caitanya Mahāprabhu; bujhana—understanding; nā yāya—is not possible; pratijñā—a vow; śrī-kṛṣṇa-sevā—the service of the Lord; chāḍila—gave up; ṭṭṇa-prāya—almost like straw.

TRANSLATION

No one can understand the loving intimacy between Gadādhara Paṇḍita and Śrī Caitanya Mahāprabhu. Gadādhara Paṇḍita gave up his vow and service to Gopīnātha just as one gives up a piece of straw.

PURPORT

Just to get Śrī Caitanya Mahāprabhu's association, Gadādhara Paṇḍita gave up his life's vow to engage in Gopīnātha's service. This kind of loving affection can

be understood only by very confidential devotees. Ordinarily, no one can understand its purport.

Madhya TEXT 16.138

tānhāra caritre prabhu antare santoṣa

tānhāra hāte dhari' kahe kari' praṇaya-roṣa //CC Madhya, 16.138//

SYNONYMS

tānhāra caritre—in his behavior; prabhu—Śrī Caitanya Mahāprabhu; antare—within His heart; santoṣa—very satisfied; tānhāra hāte dhari'-catching his hand; kahe—says; kari'-exhibiting; praṇaya-roṣa—anger in love.

TRANSLATION

Gadādhara Paṇḍita's behavior was very pleasing to Śrī Caitanya Mahāprabhu's heart. Nevertheless, the Lord took his hand and spoke to him, displaying the anger of love.

Madhya TEXT 16.139

'pratijñā', 'sevā' chāḍibe,--e tomāra 'uddeśa'

se siddha ha-ila--chāḍi' āilā dūra deśa //CC Madhya, 16.139//

SYNONYMS

pratijñā—the vow; sevā—and service; chāḍibe—will give up; e—this; tomāra—your; uddeśa—purpose; se—that; siddha—complete; ha-ila—has become; chāḍi'-giving up; āilā—have come; dūra deśa—to a distant place.

TRANSLATION

"You have abandoned Gopīnātha's service and broken your vow to live in Purī. All that is now complete because you have come so far.

Madhya TEXT 16.140

āmāra saṅge rahite cāha,--vāñcha nija-sukha

tomāra dui dharma yāya,--āmāra haya 'duḥkha' //CC Madhya, 16.140//

SYNONYMS

āmāra saṅge—with Me; rahite—to remain; cāha—you want; vāñcha—you desire; nija-sukha—your own sense gratification; tomāra—your; dui dharma—two principles; yāya—go away; āmāra—of Me; haya—there is; duḥkha—unhappiness.

TRANSLATION

"Your wanting to go with Me is simply a desire for sense gratification. In this way, you are breaking two religious principles, and because of this I am very unhappy.

Madhya TEXT 16.141

mora sukha cāha yadi, nīlācale cala

āmāra śapatha, yadi āra kichu bala //CC Madhya, 16.141//

SYNONYMS

mora—of Me; sukha—the satisfaction; cāha—you want; yadi—if; nīlācale cala—go back to Jagannātha Purī (Nīlācala); āmāra śapatha—My condemnation; yadi—if; āra—more; kichu—something; bala—you say.

TRANSLATION

"If you want My happiness, please return to Nīlācala. You will simply condemn Me if you say any more about this matter."

Madhya TEXT 16.142

eta bali' mahāprabhu naukāte caḍilā

mūrcchita hañā paṇḍita tathāi paḍilā //CC Madhya, 16.142//

SYNONYMS

eta bali'-saying this; mahāprabhu—Śrī Caitanya Mahāprabhu; naukāte caḍilā—got on a boat; mūrcchita hañā—fainting; paṇḍita—Gadādhara Paṇḍita Gosvāmī; tathāi—there; paḍilā—fell down.

TRANSLATION

Saying this, Śrī Caitanya Mahāprabhu got into a boat, and Gadādhara Paṇḍita immediately fell down in an unconscious state.

Madhya TEXT 16.143

paṇḍite lañā yāite sārvaḥma ājñā dilā

bhaṭṭācārya kahe,--"uṭha, aiche prabhura līlā //CC Madhya, 16.143//

SYNONYMS

paṇḍite lañā—taking the Paṇḍita; yāite—to go; sārvaḥma—unto Sārvaḥma Bhaṭṭācārya; ājñā dilā—gave an order; bhaṭṭācārya kahe—Sārvaḥma Bhaṭṭācārya said; uṭha—please get up; aiche—such; prabhura līlā—the way of the Lord's pastimes.

TRANSLATION

Śrī Caitanya Mahāprabhu ordered Sārvaḥma Bhaṭṭācārya to take Gadādhara Paṇḍita with him. The Bhaṭṭācārya told Gadādhara Paṇḍita, "Get up! Such are the pastimes of Śrī Caitanya Mahāprabhu.

Madhya TEXT 16.144

tumi jāna, kṛṣṇa nija-pratijñā chāḍilā

bhakta kṛpā-vaśe bhīṣmera pratijñā rākhilā //CC Madhya, 16.144//

SYNONYMS

tumi jāna—you know; kṛṣṇa—Lord Kṛṣṇa; nija-pratijñā—His own promise; chāḍilā—gave up; bhakta kṛpā-vaśe—being obliged by the devotional service of a devotee; bhīṣmera—of Grandfather Bhīṣma; pratijñā rākhilā—kept the promise.

TRANSLATION

"You should know that Lord Kṛṣṇa Himself violated His own promise just to keep the promise of Grandfather Bhīṣma.

Madhya TEXT 16.145

svanigamam apahāya mat-pratijñām

ṛtam adhikartum avapluto ratha-sthaḥ

dhṛta-ratha-caraṇo 'bhyayāc caladgur

harir iva hantum ibhaṁ gatottarīyaḥ //CC Madhya, 16.145//

SYNONYMS

sva-nigamam—His own promise not to take a weapon and fight on behalf of the Pāṇḍavas; apahāya—giving up; mat-pratijñām—my promise; ṛtam—true; adhikartum—to make more; avaplutaḥ—having jumped down; ratha-sthaḥ—who was on the chariot (Lord Kṛṣṇa); dhṛta—who took up; ratha-caraṇaḥ—the wheel of the chariot; abhyayāt—ran forward; calat-guḥ—making the entire planet tremble; hariḥ—a lion; iva—like; hantum—to kill; ibham—an elephant; gata-uttarīyaḥ—losing the outer garment.

TRANSLATION

" 'Intending to make my promise true, Lord Kṛṣṇa broke His own promise not to take up a weapon at Kurukṣetra. With His outer garment falling off, Lord Śrī Kṛṣṇa jumped from His chariot, picked up a wheel and came running at me to kill me. Indeed, He rushed at me like a lion going to kill an elephant, and He caused the whole earth to tremble.'

PURPORT

Lord Kṛṣṇa promised not to fight in the battle of Kurukṣetra or even take up a weapon. But when Bhīṣma wanted to keep his own promise to break the promise of the Lord, the Lord immediately got down from the chariot, and to make Bhīṣma's promise true He picked up a chariot wheel and rushed forward to kill him. This is a quotation from Śrīmad-Bhāgavatam (1.9.37).

Madhya TEXT 16.146

ei-mata prabhu tomāra viccheda sahiyā

tomāra pratijñā rakṣā kaila yatna kariyā" //CC Madhya, 16.146//

SYNONYMS

ei-mata—in this way; prabhu—Śrī Caitanya Mahāprabhu; tomāra—of you; viccheda sahiyā—tolerating the separation; tomāra pratijñā—your vow; rakṣā kaila—protected; yatna kariyā—with great endeavor.

TRANSLATION

"Similarly, tolerating your separation, Śrī Caitanya Mahāprabhu has protected your vow with great endeavor."

Madhya TEXT 16.147

ei-mata kahi' tānre prabodha karilā

dui-jane śokākula nīlācale āilā //CC Madhya, 16.147//

SYNONYMS

ei-mata—in this way; kahi'-speaking; tānre—him; prabodha karilā—awoke; dui-jane—the two persons; śoka-ākula—overwhelmed with grief; nīlācale—to Jagannātha Purī; āilā—went back.

TRANSLATION

In this way Sārvabhauma Bhaṭṭācārya revived Gadādhara Paṇḍita. Then both of them, very much grief-stricken, returned to Jagannātha Purī, Nīlācala.

Madhya TEXT 16.148

prabhu lāgi' dharma-karma chāḍe bhakta-gaṇa

bhakta-dharma-hāni prabhura nā haya sahana //CC Madhya, 16.148//

SYNONYMS

prabhu lāgi'-for the sake of Śrī Caitanya Mahāprabhu; dharma-karma—all prescribed duties; chāḍe—give up; bhakta-gaṇa—all the devotees; bhakta-dharma—of the duty of a devotee; hāni—the abandonment; prabhura—to Śrī Caitanya Mahāprabhu; nā haya—is not; sahana—tolerable.

TRANSLATION

All the devotees would abandon all kinds of duties for Śrī Caitanya Mahāprabhu's sake, yet the Lord did not like the devotees' giving up their promised duties.

Madhya TEXT 16.149

'premera vivarta' ihā śune yei jana

acire miliye tãhre caitanya-caraṇa //CC Madhya, 16.149//

SYNONYMS

premera vivarta—the misgivings of loving affairs; ihā—this; śune—listens; yei jana—any person who; acire—very soon; miliye—meet; tãhre—him; caitanya-caraṇa—the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

All these are the misgivings of loving affairs. Whoever listens to these incidents gets Śrī Caitanya Mahāprabhu's shelter very soon.

Madhya TEXT 16.150

dui rāja-pātra yei prabhu-saṅge yāya

'yājapura' āsi' prabhu tāre dilena vidāya //CC Madhya, 16.150//

SYNONYMS

dui rāja-pātra—the two government officers; yei—who; prabhu-saṅge—with Śrī Caitanya Mahāprabhu; yāya—go; yājapura āsi'-when coming to Yājapura; prabhu—Śrī Caitanya Mahāprabhu; tāre—unto them; dilena vidāya—bade farewell.

TRANSLATION

When Śrī Caitanya Mahāprabhu and His party arrived at Yājapura, the Lord asked the two government officers who had come with Him to return.

PURPORT

The place called Yājapura is very well known in Orissa. It is a subdivision of the Kaṭaka district and is situated on the southern side of the Vaitaraṇī River. Formerly great sages performed sacrifices on the northern bank of the Vaitaraṇī River; consequently the place is known as Yājapura—"the place where sacrifices are performed." Some people say that this was one of the capital cities of King Yayāti and that from the name Yayāti-nagara the name Yājapura has come. As stated in Mahābhārata (Vana-parva Chapter 114):

ete kaliṅgāḥ kaunteya

yatra vaitaraṇī nadī

yatrāyajata dharmo 'pi
devān śaraṇam etya vai
atra vai ṛṣayo 'nye ca
purā kratubhir ījire

According to the Mahābhārata, great sages formerly performed sacrifices in this place. There are still many temples of demigods and incarnations there, and there is also a Deity of Śrī Varāhadeva. This Deity is especially important and is visited by many pilgrims. Those who worship the Supreme Lord's energy worship Vārāhī, Vaiṣṇavī and Indrāṇī, as well as many similar forms of Devī, the internal energy. There are many deities of Lord Śiva, and there are many places along the river known as Daśāśvamedha-ghāṭa. Sometimes Yājapura is also called Nābhi-gayā or Virajā-kṣetra.

Madhya TEXT 16.151

prabhu vidāya dila, rāya yāya tānra sane
kṛṣṇa-kathā rāmānanda-sane rātri-dine //CC Madhya, 16.151//

SYNONYMS

prabhu vidāya dila—the Lord bade them farewell; rāya—Rāmānanda Rāya; yāya—goes; tānra sane—with Him; kṛṣṇa-kathā—discussion of topics of Lord Kṛṣṇa; rāmānanda-sane—with Rāmānanda; rātri-dine—day and night.

TRANSLATION

Śrī Caitanya Mahāprabhu bade farewell to the officers, and Rāya Rāmānanda continued on with the Lord. The Lord talked to Rāmānanda Rāya about Śrī Kṛṣṇa day and night.

Madhya TEXT 16.152

prati-grāme rāja-ājñāya rāja-bhṛtya-gaṇa
navya grhe nānā-dravye karaye sevana //CC Madhya, 16.152//

SYNONYMS

prati-grāme—in each village; rāja-ājñāya—by the order of the King; rāja-bhṛtya-

gaṇa—the government servants; navya gr̥he—in newly constructed houses; nānā-dravye—with all kinds of food grains; karaye sevana—rendered service.

TRANSLATION

In each and every village, in compliance with the King's order, government officers constructed new houses and filled each of them with stocks of grains. Thus they served the Lord.

Madhya TEXT 16.153

ei-mata cali' prabhu 'remuṇā' āilā

tathā haite rāmānanda-rāye vidāya dilā //CC Madhya, 16.153//

SYNONYMS

ei-mata—in this way; cali'-walking; prabhu—Śrī Caitanya Mahāprabhu; remuṇā āilā—came to Remuṇā; tathā haite—from there; rāmānanda-rāye—unto Rāmānanda Rāya; vidāya dilā—bade farewell.

TRANSLATION

Śrī Caitanya Mahāprabhu finally arrived at Remuṇā, where He bade farewell to Śrī Rāmānanda Rāya.

PURPORT

It was stated in the First Chapter of Madhya-līlā, verse 149, that Rāmānanda Rāya was bade farewell from Bhadraka. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura states that in those days the place called Remuṇā also included Bhadraka.

Madhya TEXT 16.154

bhūmete paḍilā rāya nāhika cetana

rāye kole kari' prabhu karaye krandaṇa //CC Madhya, 16.154//

SYNONYMS

bhūmete paḍilā—fell down on the ground; rāya—Rāmānanda Rāya; nāhika cetana—there was no consciousness; rāye—Rāmānanda Rāya; kole kari'-taking on the lap; prabhu—Śrī Caitanya Mahāprabhu; karaye krandaṇa—began crying.

TRANSLATION

When Rāmānanda Rāya fell to the ground and lost consciousness, Śrī Caitanya Mahāprabhu took him upon His lap and began to cry.

Madhya TEXT 16.155

rāyera vidāya-bhāva nā yāya sahana

kahite nā pāri ei tāhāra varṇana //CC Madhya, 16.155//

SYNONYMS

rāyera vidāya-bhāva—feelings of separation from Rāmānanda Rāya; nā yāya—not possible; sahana—to tolerate; kahite—to speak; nā pāri—I am not able; ei—this; tāhāra—of that; varṇana—a description.

TRANSLATION

Rāmānanda Rāya's separation from Caitanya Mahāprabhu is very difficult to describe. It is almost intolerable, and therefore I cannot describe it further.

Madhya TEXT 16.156

tabe 'oḍhra-deśa-sīmā' prabhu cali' āilā

tathā rāja-adhikārī prabhure mililā //CC Madhya, 16.156//

SYNONYMS

tabe—thereafter; oḍhra-deśa-sīmā—the boundary of Orissa; prabhu—Lord Śrī Caitanya Mahāprabhu; cali'-traveling; āilā—reached; tathā—there; rāja-adhikārī—a government officer; prabhure—Śrī Caitanya Mahāprabhu; mililā—met.

TRANSLATION

When Śrī Caitanya Mahāprabhu finally arrived at the border of the state of Orissa, a government officer came there to meet Him.

Madhya TEXT 16.157

dina dui-cāri teṅho karila sevana

āge calibāre sei kahe vivaraṇa //CC Madhya, 16.157//

SYNONYMS

dina dui-cāri—two or four days; teñho—he; karila sevana—served the Lord; āge—forward; calibāre—for going; sei—that officer; kahe—spoke; vivaraṇa—detailed information.

TRANSLATION

For two or four days, the government officer served the Lord. He also gave the Lord detailed information of what was ahead.

Madhya TEXT 16.158

madyapa yavana-rājāra āge adhikāra

tāñra bhaye pathe keha nāre calibāra //CC Madhya, 16.158//

SYNONYMS

madyapa—drunkard; yavana—Mohammedan; rājāra—of a king; āge—ahead; adhikāra—the government; tāñra bhaye—being afraid of such a king; pathe—on the road; keha—anyone; nāre—not able; calibāra—to travel.

TRANSLATION

He informed the Lord that the territory ahead was ruled by a Moslem governor, who was a drunkard. Out of fear for this king, no one could walk the road freely.

Madhya TEXT 16.159

pichaladā paryanta saba tāñra adhikāra

tāñra bhaye nadī keha haite nāre pāra //CC Madhya, 16.159//

SYNONYMS

pichaladā—the place named Pichaladā; paryanta—up to; saba—everything; tāñra—of him; adhikāra—under the authority; tāñra bhaye—because of fear of him; nadī—the river; keha—anyone; haite—to cross; nāre—not able; pāra—to the other side.

TRANSLATION

The jurisdiction of the Mohammedan government extended up to Pichaladā. Due

to fear of the Mohammedans, no one would cross the river.

PURPORT

During the old days, Pichaladā was part of Tamaluka and Bengal. Pichaladā is located about fourteen miles south of Tamaluka. The River Rūpa-nārāyaṇa is well known in Tamaluka, and Pichaladā was situated on the bank of the Rūpa-nārāyaṇa River.

Madhya TEXT 16.160

dina kata raha--sandhi kari' tāñra sane

tabe sukhe naukāte karāiba gamane //CC Madhya, 16.160//

SYNONYMS

dina kata raha—stay here for a few days; sandhi kari'-making peaceful negotiations; tāñra sane—with him; tabe—then; sukhe—in happiness; naukāte—on the boat; karāiba gamane—I will help You start.

TRANSLATION

Mahārāja Pratāparudra's government officer further informed Śrī Caitanya Mahāprabhu that He should stay at the Orissa border for some days so that a peaceful agreement could be negotiated with the Mohammedan governor. In that way, the Lord would be able to cross the river peacefully in a boat.

Madhya TEXT 16.161

sei kāle se yavanera eka anucara

'uḍiyā-kaṭake' āila kari' veśāntara //CC Madhya, 16.161//

SYNONYMS

sei kāle—at that time; se yavanera—of the Mohammedan governor; eka anucara—one follower; uḍiyā-kaṭake—to the camp of Orissan soldiers; āila—came; kari' veśa-antara—changing the dress.

TRANSLATION

At that time, a follower of the Mohammedan governor arrived at the Orissa encampment dressed in disguise.

Madhya TEXTS 16.162-163

prabhura sei adabhuta caritra dekhiyā

hindu-cara kahe sei yavana-pāśa giyā

'eka sannyāsī āila jagannātha ha-ite

aneka siddha-puruṣa haya tānhāra sahite //CC Madhya, 16.162-163//

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; sei—that; adabhuta caritra—wonderful characteristics; dekhiyā—seeing; hindu-cara—the Hindu spy; kahe—says; sei—that; yavana-pāśa giyā—going to the Mohammedan king; eka sannyāsī—one mendicant; āila—has come; jagannātha ha-ite—from Jagannātha Purī; aneka—many; siddha-puruṣa—liberated persons; haya—are; tānhāra sahite—with Him.

TRANSLATION

The Mohammedan spy saw the wonderful characteristics of Śrī Caitanya Mahāprabhu, and when he returned to the Mohammedan governor, he told him, "A mendicant has come from Jagannātha Purī with many liberated persons.

Madhya TEXT 16.164

nirantara kare sabe kṛṣṇa-saṅkīrtana

sabe hāse, nāce, gāya, karaye krandana //CC Madhya, 16.164//

SYNONYMS

nirantara—without stopping; kare—perform; sabe—all; kṛṣṇa-saṅkīrtana—chanting of the holy name of the Lord; sabe—all of them; hāse—laugh; nāce—dance; gāya—sing; karaye krandana—and cry.

TRANSLATION

"All these saintly people incessantly chant the Hare Kṛṣṇa mahā-mantra, and they all laugh, dance, chant and cry.

Madhya TEXT 16.165

lakṣa lakṣa loka āise tāhā dekhibāre

tāñre dekhi' punarapi yāite nāre ghare //CC Madhya, 16.165//

SYNONYMS

lakṣa lakṣa—millions upon millions; loka—people; āise—come; tāhā—that; dekhibāre—to see; tāñre dekhi'-after seeing Him; punarapi—again; yāite—to go; nāre—are not able; ghare—home.

TRANSLATION

"Many millions upon millions of people come to see Him, and after they see Him, they cannot return home.

Madhya TEXT 16.166

sei saba loka haya bāulera prāya

'kṛṣṇa' kahi' nāce, kānde, gaḍāgaḍi yāya //CC Madhya, 16.166//

SYNONYMS

sei saba loka—all those persons; haya—are; bāulera prāya—almost like madmen; kṛṣṇa kahi'-chanting the holy name of Kṛṣṇa; nāce—they dance; kānde—they cry; gaḍāgaḍi yāya—they roll on the ground.

TRANSLATION

"All these people become like madmen. They simply dance and chant the holy name of Kṛṣṇa. Sometimes they even cry and roll on the ground.

Madhya TEXT 16.167

kahibāra kathā nahe--dekhile se jāni

tāñhāra prabhāve tāñre 'īśvara' kari' māni' //CC Madhya, 16.167//

SYNONYMS

kahibāra kathā—describable topic; nahe—this is not; dekhile—if one sees; se jāni—he can understand; tāñhāra prabhāve—by His influence; tāñre—Him; īśvara kari'-as the Supreme Personality of Godhead; māni—I accept.

TRANSLATION

"Actually these things cannot even be described. One can understand them only

by seeing. By His influence, I accept Him as the Supreme Personality of Godhead."

Madhya TEXT 16.168

eta kahi' sei cara 'hari' 'kṛṣṇa' gāya

hāse, kānde, nāce, gāya bāulera prāya //CC Madhya, 16.168//

SYNONYMS

eta kahi'-saying this; sei cara—that messenger; hari—Hari; kṛṣṇa—Kṛṣṇa; gāya—chants; hāse—laughs; kānde—cries; nāce—dances; gāya—sings; bāulera prāya—just like a madman.

TRANSLATION

After saying this, the messenger began to chant the holy names of Hari and Kṛṣṇa. He also began to laugh and cry, dance and sing exactly like a madman.

Madhya TEXT 16.169

eta śuni' yavanera mana phiri' gela

āpana-'viśvāsa' uḍiyā sthāne pāṭhāila //CC Madhya, 16.169//

SYNONYMS

eta śuni'-after hearing this; yavanera—of the Mohammedan governor; mana—the mind; phiri' gela—became changed; āpana—own; viśvāsa—secretary; uḍiyā—of the representative of the Orissan government; sthāne—to the place; pāṭhāila—sent.

TRANSLATION

Upon hearing this, the mind of the Mohammedan governor was changed. He then sent his own secretary to the representative of the Orissan government.

Madhya TEXT 16.170

'viśvāsa' āsiyā prabhura caraṇa vandila

'kṛṣṇa' 'kṛṣṇa' kahi' preme vihvala ha-ila //CC Madhya, 16.170//

SYNONYMS

viśvāsa—the secretary; āsiyā—coming; prabhura—of Lord Śrī Caitanya Mahāprabhu; caraṇa—the lotus feet; vandila—worshiped; kṛṣṇa kṛṣṇa—the holy name of the Lord, Kṛṣṇa, Kṛṣṇa; kahi'-uttering; preme—in ecstasy; vihvala—overwhelmed; ha-ila—became.

TRANSLATION

The Mohammedan secretary came to see Śrī Caitanya Mahāprabhu. When he offered his respects to the Lord's lotus feet and uttered the holy name of the Lord, "Kṛṣṇa, Kṛṣṇa," he also was overwhelmed with ecstatic love.

Madhya TEXT 16.171

dhairya hañā uḍiyāke kahe namaskari'

'tomā-sthāne pāṭhailā mleccha adhikārī //CC Madhya, 16.171//

SYNONYMS

dhairya hañā—becoming calm; uḍiyāke—to the representative of the Orissan government; kahe—says; namaskari'-offering respect; tomā-sthāne—to your place; pāṭhailā—has sent; mleccha—the Mohammedan; adhikārī—governor.

TRANSLATION

After calming down, the Mohammedan secretary offered his respects and informed the representative of the Orissan government, "The Mohammedan governor has sent me here.

Madhya TEXT 16.172

tumi yadi ājñā deha' ethāke āsiyā

yavana adhikārī yāya prabhuke miliyā //CC Madhya, 16.172//

SYNONYMS

tumi—you; yadi—if; ājñā—order; deha'-give; ethāke—here; āsiyā—coming; yavana adhikārī—the Mohammedan governor; yāya—may go; prabhuke—Lord Śrī Caitanya Mahāprabhu; miliyā—after meeting.

TRANSLATION

"If you agree, the Mohammedan governor will come here to meet Śrī Caitanya Mahāprabhu and then return.

Madhya TEXT 16.173

bahuta utkaṇṭhā tānra, karyāche vinaya

tomā-sane ei sandhi, nāhi yuddha-bhaya' //CC Madhya, 16.173//

SYNONYMS

bahuta—very much; utkaṇṭhā—anxiety; tānra—his; karyāche—has made; vinaya—submissive petition; tomā-sane—with you; ei—this; sandhi—a peace proposal; nāhi—there is not; yuddha-bhaya—fear of fighting.

TRANSLATION

"The Mohammedan governor is very eager, and he has submitted this petition with great respect. It is a proposal for peace. You need not fear that we will fight."

Madhya TEXT 16.174

śuni' mahā-pātra kahe hañā vismaya

'madyapa yavanera citta aiche ke karaya! //CC Madhya, 16.174//

SYNONYMS

śuni'-hearing; mahā-pātra—the representative of the Orissan government; kahe—says; hañā vismaya—becoming astonished; madyapa—drunkard; yavanera—of the Mohammedan; citta—the heart; aiche—in this way; ke karaya—who has made.

TRANSLATION

Upon hearing this proposal, the representative of the Orissan government, the mahā-pātra, was very astonished. He thought, "The Mohammedan governor is a drunkard. Who has changed his mind?"

Madhya TEXT 16.175

āpane mahāprabhu tānra mana phirāila

darśana-smaraṇe yāñra jagat tārila' //CC Madhya, 16.175//

SYNONYMS

āpane—personally; mahāprabhu—Śrī Caitanya Mahāprabhu; tāñra—his; mana—mind; phirāila—changed; darśana—by a personal visit; smaraṇe—by remembrance; yāñra—of whom; jagat—the whole world; tārila—He has delivered.

TRANSLATION

"It must be Śrī Caitanya Mahāprabhu Himself who has changed the Mohammedan's mind. Due to His presence and even due to His remembrance, the whole world is liberated."

PURPORT

From this we can understand that the Mohammedan governor was a drunkard (madyapa). Ordinarily, there was no chance that he would change, but Lord Śrī Caitanya Mahāprabhu could turn anyone's mind to Kṛṣṇa consciousness. One can be delivered from material existence simply by remembering Śrī Caitanya Mahāprabhu's holy name or by visiting Him. This Kṛṣṇa consciousness movement is being spread throughout the world, but not even one yavana or mleccha addicted to drinking could have changed and accepted Kṛṣṇa consciousness without Śrī Caitanya Mahāprabhu's grace. People are often astonished to see many thousands of Westerners converted to Vaiṣṇavism. Generally Westerners are addicted to meat-eating, drinking, gambling and illicit sex; therefore their taking up Kṛṣṇa consciousness is astonishing. In India, especially, there is much astonishment at this. The answer, however, is given here: darśana-smaraṇe yāñra jagat tārila. This change is made possible simply by the remembrance of Śrī Caitanya Mahāprabhu. The Western devotees are very sincerely chanting the holy names of Śrī Caitanya Mahāprabhu and His associates: śrī-kṛṣṇa-caitanya prabhu nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda. By the mercy of Śrī Caitanya Mahāprabhu and His associates, people are being purified and their consciousness directed from māyā to Kṛṣṇa.

The word viśvāsa refers to a secretary. This title is generally found among the kāyastha caste in the Hindu community. In Bengal, the title viśvāsa is still used by the kāyasthas. The word viśvāsa means "faithful," and a viśvāsī is a person in whom one can place faith. Śrī Bhaktivinoda Ṭhākura states that during the

Mohammedan reign in Bengal, there was a secretariat entitled viśvāsa-khānā. The office of viśvāsa-khānā was a secretariat office in which only the most reliable people were employed. They were elected from the kāyastha community, a community that is still very expert in managing business and government affairs. The secretariat, or viśvāsa-khānā, is generally a very reliable and faithful servant. Whenever some confidential service was needed, these officers were employed.

Madhya TEXT 16.176

eta bali' viśvāsere kahila vacana

"bhāgya tānra--āsi' karuka prabhu daraśana //CC Madhya, 16.176//

SYNONYMS

eta bali'-saying this; viśvāsere—unto the secretary of the Mohammedan governor; kahila vacana—spoke the following words; bhāgya—great fortune; tānra—his; āsi'-coming; karuka—let him do; prabhu daraśana—visiting Śrī Caitanya Mahāprabhu.

TRANSLATION

After thinking this, the mahā-pātra immediately informed the Mohammedan secretary, "It is a great fortune for your governor. Let him come visit Śrī Caitanya Mahāprabhu.

Madhya TEXT 16.177

pratīta kariye--yadi nirastra hañā

āsibeka pāñca-sāta bhṛtya sañge lañā?" //CC Madhya, 16.177//

SYNONYMS

pratīta—understood; kariye—I make; yadi—if; nirastra hañā—being without weapons; āsibeka—he will come; pāñca-sāta—five to seven; bhṛtya—servants; sañge—in company; lañā—taking.

TRANSLATION

"However, let me make it understood that he should come here without weapons. He may bring with him five or seven servants."

Madhya TEXT 16.178

'viśvāsa' yāñā tāñhāre sakala kahila

hindu-veśa dhari' sei yavana āila //CC Madhya, 16.178//

SYNONYMS

viśvāsa—the secretary; yāñā—returning; tāñhāre—unto the Mohammedan governor; sakala kahila—told everything; hindu-veśa dhari'-accepting the dress of a Hindu; sei yavana—that Mohammedan governor; āila—came.

TRANSLATION

The secretary returned to the Mohammedan governor and informed him of this news. Dressing himself like a Hindu, the Mohammedan governor then came to see Śrī Caitanya Mahāprabhu.

Madhya TEXT 16.179

dūra haite prabhu dekhi' bhūmete paḍiyā

daṇḍavat kare āsru-pulakita hañā //CC Madhya, 16.179//

SYNONYMS

dūra haite—from a distance; prabhu—Śrī Caitanya Mahāprabhu; dekhi'-seeing; bhūmete paḍiyā—falling down on the ground; daṇḍavat kare—offered obeisances; āsru—tears; pulakita—jubilant; hañā—becoming.

TRANSLATION

Upon seeing Śrī Caitanya Mahāprabhu from a distant place, the Mohammedan governor fell to the ground and offered obeisances. Tears came to his eyes, and he was jubilant with ecstatic emotions.

Madhya TEXT 16.180

mahā-pātra ānila tāñre kariyā sammāna

yoḍa-hāte prabhu-āge laya kṛṣṇa-nāma //CC Madhya, 16.180//

SYNONYMS

mahā-pātra—the Orissan representative; ānila—brought; tāñre—him; kariyā

sammāna—showing great respect; yoda-hāte—with folded hands; prabhu-āge—before Śrī Caitanya Mahāprabhu; laya kṛṣṇa-nāma—chanted the holy name of Kṛṣṇa.

TRANSLATION

Arriving in that way, the Mohammedan governor was respectfully brought before Śrī Caitanya Mahāprabhu by the mahā-pātra. The governor then stood before the Lord with folded hands, and he chanted the holy name of Kṛṣṇa.

Madhya TEXT 16.181

"adhama yavana-kule kena janma haila

vidhi more hindu-kule kena nā janmāila //CC Madhya, 16.181//

SYNONYMS

adhama—low; yavana-kule—in the family of a Mohammedan; kena—why; janma haila—there was birth; vidhi—providence; more—me; hindu-kule—in the family of a Hindu; kena—why; nā—not; janmāila—caused to be born.

TRANSLATION

The governor then submissively asked, "Why was I born in a Mohammedan family? This is considered a low birth. Why didn't supreme Providence grant me a birth in a Hindu family?"

Madhya TEXT 16.182

'hindu' haile pāitāma tomāra caraṇa-sannidhāna

vyartha mora ei deha, yāuka parāṇa" //CC Madhya, 16.182//

SYNONYMS

hindu haile—if I was born in a Hindu family; pāitāma—I would have gotten; tomāra—of You; caraṇa—of the lotus feet; sannidhāna—proximity; vyartha—useless; mora—my; ei—this; deha—body; yāuka parāṇa—let me die immediately.

TRANSLATION

"If I had taken birth in a Hindu family, it would have been easy for me to remain

near Your lotus feet. Since my body is now useless, let me die immediately."

Madhya TEXT 16.183

eta śuni' mahā-pātra āviṣṭa hañā

prabhuke karena stuti caraṇe dhariyā //CC Madhya, 16.183//

SYNONYMS

eta śuni'-hearing this; mahā-pātra—the representative of the Orissan government; āviṣṭa hañā—being overwhelmed; prabhuke—unto Śrī Caitanya Mahāprabhu; karena—makes; stuti—prayers; caraṇe dhariyā—catching His feet.

TRANSLATION

Upon hearing the governor's submissive statement, the mahā-pātra was overwhelmed with joy. He clasped the lotus feet of Śrī Caitanya Mahāprabhu and began to offer the following prayers.

Madhya TEXT 16.184

'caṇḍāla--pavitra yāñra śrī-nāma-śravaṇe

hena-tomāra ei jīva pāila daraśane //CC Madhya, 16.184//

SYNONYMS

caṇḍāla—the dog-eater, the lowest of mankind; pavitra—purified; yāñra—of whom; śrī-nāma-śravaṇe—by hearing the holy name; hena-tomāra—of such a one as You; ei jīva—this conditioned living entity; pāila—has gotten; daraśane—the personal visit.

TRANSLATION

"Simply by hearing Your holy name, a caṇḍāla, lowest of men, can be purified. Now this conditioned soul has received Your personal interview.

Madhya TEXT 16.185

inhāra ye ei gati, ithe ki vismaya?

tomāra darśana-prabhāva ei-mata haya' //CC Madhya, 16.185//

SYNONYMS

iñhāra—of this Mohammedan governor; ye—which; ei—this; gati—result; ithe—in this; ki—what; vismaya—the wonder; tomāra—of You; darśana-prabhāva—influence of seeing; ei-mata haya—is like this.

TRANSLATION

"It is no wonder that this Mohammedan governor has attained such results. Simply by seeing You, all this is possible.

Madhya TEXT 16.186

yan-nāmadheya-śravaṇānukīrtanād

yat-prahvaṇād yat-smaraṇād api kvacit

śvādo 'pi sadyaḥ savanāya kalpate

kutaḥ punas te bhagavan nu darśanāt //CC Madhya, 16.186//

SYNONYMS

yat—of whom; nāmadheya—of the name; śravaṇa—from hearing; anukīrtanāt—and thereafter from chanting; yat—to whom; prahvaṇāt—from offering respects; yat—of whom; smaraṇāt—from simply remembering; api—also; kvacit—sometimes; śvādaḥ—a dog-eater; api—even; sadyaḥ—immediately; savanāya—for performing Vedic sacrifices; kalpate—becomes eligible; kutaḥ—what to speak; punaḥ—again; te—of You; bhagavan—O Supreme Personality of Godhead; nu—certainly; darśanāt—from seeing.

TRANSLATION

" 'To say nothing of the spiritual advancement of persons who see the Supreme Person face to face, even a person born in a family of dog-eaters becomes immediately eligible to perform Vedic sacrifices if he once utters the holy name of the Supreme Personality of Godhead, or chants about Him, hears about His pastimes, offers Him obeisances or even remembers Him.' "

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (3.33.6). According to this verse, it doesn't matter what position a person holds. One may be the lowest of the low-a

caṇḍāla, or dog-eater-but if he takes to chanting and hearing the holy name of the Lord, he is immediately eligible to perform Vedic sacrifices. This is especially true in this Age of Kali.

harer nāma harer nāma

harer nāmaiva kevalam

kalau nāsty eva nāsty eva

nāsty eva gatir anyathā

(Bṛhan-nāradiya Purāṇa 38.126)

A person born in a brāhmaṇa family cannot perform Vedic sacrifices until he is properly purified and has attained his sacred thread. However, according to this verse, it is understood that even a lowborn person can immediately perform sacrifices if he sincerely chants and hears the holy name of the Lord. Sometimes envious people ask how Europeans and Americans in this Kṛṣṇa consciousness movement can become brāhmaṇas and perform sacrifices. They do not know that the Europeans and Americans have already been purified by chanting the holy name of the Lord-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. This is the proof. Śvādo 'pi sadyaḥ savanāya kalpate. One may be born in a family of dog-eaters, but he can perform sacrifices simply by chanting the mahā-mantra.

Those who find fault in the Western Vaiṣṇavas should consider this statement from Śrīmad-Bhāgavatam and the commentary on this verse by Śrīla Jīva Gosvāmī. In this regard, Śrīla Jīva Gosvāmī has stated that to become a brāhmaṇa, one has to wait for purification and undergo the sacred thread ceremony, but a chanter of the holy name does not have to wait for the sacred thread ceremony. We do not allow devotees to perform sacrifices until they are properly initiated in the sacred thread ceremony. Yet according to this verse, an offenseless chanter of the holy name is already fit to perform a fire ceremony, even though he is not doubly initiated by the sacred thread ceremony. This is the verdict given by Lord Kapiladeva in His instructions to His mother, Devahūti. It was Lord Kapiladeva who instructed Devahūti in pure Sāṅkhya philosophy.

Madhya TEXT 16.187

tabe mahāprabhu tānre kṛpā-dṛṣṭi kari'

āśvāsiyā kahe,--tumi kaha 'kṛṣṇa' 'hari' //CC Madhya, 16.187//

SYNONYMS

tabe—thereafter; mahāprabhu—Śrī Caitanya Mahāprabhu; tānre—unto him; kṛpā-dṛṣṭi kari'—glancing with mercy; āśvāsiyā—giving assurance; kahe—says; tumi—you; kaha—utter; kṛṣṇa—the holy name Kṛṣṇa; hari—the holy name Hari.

TRANSLATION

Śrī Caitanya Mahāprabhu then glanced with mercy at the Mohammedan governor. Giving him assurance, He asked him to chant the holy names Kṛṣṇa and Hari.

PURPORT

It is Śrī Caitanya Mahāprabhu's mercy that He advises everyone—even caṇḍālas, mlecchas and yavanas—to chant the holy name of the Lord. In other words, one who has taken to chanting the holy names Kṛṣṇa and Hari has already received Śrī Caitanya Mahāprabhu's mercy. The Lord's request to chant the holy name of Kṛṣṇa is now extended to everyone in the world through this Kṛṣṇa consciousness movement. Whoever follows Śrī Caitanya Mahāprabhu's instructions will certainly be purified, and one who sincerely chants the holy name offenselessly is already more than a brāhmaṇa. Unfortunately there are many fools and rascals in India who do not allow Western Vaiṣṇavas to enter certain temples. Such rascals do not clearly understand the Vedas. As stated previously: yan-nāmadheya-śravaṇānukīrtanād.

Madhya TEXT 16.188

sei kahe,--'more yadi kailā aṅgīkāra

eka ājñā deha,--sevā kari ye tomāra //CC Madhya, 16.188//

SYNONYMS

sei kahe—the Mohammedan governor said; more—me; yadi—if; kailā aṅgīkāra—You have accepted; eka ājñā—one order; deha—give; sevā—service; kari—I may render; ye—so that; tomāra—Your.

TRANSLATION

The Mohammedan governor then said, "Since You have so kindly accepted me, please give me some order so that I can render You some service."

PURPORT

If one is purified by following Śrī Caitanya Mahāprabhu's orders—that is, by chanting the holy name of Kṛṣṇa—one must certainly be eager to render service to the Lord. This is the test. When one engages enthusiastically in the Lord's service, it is to be understood that he is reaping the results of chanting the names of Kṛṣṇa and Hari.

Madhya TEXT 16.189

go-brāhmaṇa-vaiṣṇave himsā karyāchi apāra

sei pāpa ha-ite mora ha-uka nistāra //CC Madhya, 16.189//

SYNONYMS

go-brāhmaṇa-vaiṣṇave—to the cows, brāhmaṇas and Vaiṣṇavas; himsā—violence and envy; karyāchi—I have done; apāra—unlimitedly; sei pāpa ha-ite—from those sinful activities; mora—my; ha-uka—let there be; nistāra—liberation.

TRANSLATION

The Mohammedan governor then prayed for liberation from the unlimited sinful activities he had previously incurred by being envious of brāhmaṇas and Vaiṣṇavas and killing cows.

PURPORT

By chanting the holy names Kṛṣṇa and Hari, one is certainly liberated from sinful activities, such as killing cows or insulting brāhmaṇas and Vaiṣṇavas. It is most sinful to kill cows and insult brāhmaṇas and Vaiṣṇavas. The karma incurred by such activity is very great, but one can immediately nullify all this karma by surrendering to Lord Kṛṣṇa and chanting His holy name. After being released from one's sinful reactions (karma), one becomes eager to serve the Lord. This is the test. Since the Mohammedan governor was immediately purified in the presence of Śrī Caitanya Mahāprabhu, he could utter the names of Kṛṣṇa and Hari. Consequently he was anxious to render some service, and the Lord, anxious to fulfill his desires, immediately had the devotee Mukunda Datta

inform the governor that there was some service to render.

Madhya TEXT 16.190

tabe mukunda datta kahe,--'śuna, mahāśaya

gaṅgā-tīra yāite mahāprabhura mana haya //CC Madhya, 16.190//

SYNONYMS

tabe—thereafter; mukunda datta kahe—Mukunda Datta, a devotee of Śrī Caitanya Mahāprabhu, said; śuna mahāśaya—my dear sir, kindly hear me; gaṅgā-tīra yāite—to go to the bank of the Ganges; mahāprabhura—of Śrī Caitanya Mahāprabhu; mana—the mind or desire; haya—is.

TRANSLATION

Mukunda Datta then told the Mohammedan governor, "My dear sir, please hear. Śrī Caitanya Mahāprabhu wishes to go to the bank of the Ganges.

Madhya TEXT 16.191

tāhān yāite kara tumi sahāya-prakāra

ei baḍa ājñā, ei baḍa upakāra' //CC Madhya, 16.191//

SYNONYMS

tāhān yāite—to go there; kara—do; tumi—you; sahāya-prakāra—all kinds of assistance; ei baḍa ājñā—this is a great order; ei baḍa upakāra—this is a great favor.

TRANSLATION

"Please give Him all assistance so that He can go there. This is your first great order, and if you can comply, you will render a great service."

Madhya TEXT 16.192

tabe sei mahāprabhura caraṇa vandiyā

sabāra caraṇa vandi' cale hṛṣṭa hañā //CC Madhya, 16.192//

SYNONYMS

tabe—thereafter; sei—the governor; mahāprabhura—of Śrī Caitanya Mahāprabhu; caraṇa vandyā—after worshiping the lotus feet; sabāra caraṇa vandi'-offering respect to the feet of all the other devotees; cale—departed; hr̥ṣṭa hañā—being very pleased.

TRANSLATION

After this, the Mohammedan governor offered prayers to the lotus feet of Śrī Caitanya Mahāprabhu as well as to the lotus feet of all His devotees. After that, the governor departed. Indeed, he was very pleased.

Madhya TEXT 16.193

mahā-pātra tānra sane kaila kolākuli

aneka sāmagrī diyā karila mitāli //CC Madhya, 16.193//

SYNONYMS

mahā-pātra—the Orissan representative; tānra sane—with him; kaila—performed; kolākuli—embracing; aneka—various; sāmagrī—materials; diyā—giving as gift; karila mitāli—established friendship.

TRANSLATION

Before the governor left, the mahā-pātra embraced him and offered him many material gifts. He thus established a friendship with him.

Madhya TEXT 16.194

prātaḥ-kāle sei bahu naukā sājāñā

prabhuke ānite dila viśvāsa pāṭhāñā //CC Madhya, 16.194//

SYNONYMS

prātaḥ-kāle—in the morning; sei—the governor; bahu—many; naukā—boats; sājāñā—decorating; prabhuke—Śrī Caitanya Mahāprabhu; ānite—to bring; dila—gave; viśvāsa—the secretary; pāṭhāñā—sending.

TRANSLATION

The next morning the governor sent his secretary with many nicely decorated boats to bring Śrī Caitanya Mahāprabhu to the other side of the river.

Madhya TEXT 16.195

mahā-pātra cali' āilā mahāprabhura sane

mleccha āsi' kaila prabhura caraṇa vandane //CC Madhya, 16.195//

SYNONYMS

mahā-pātra—the Orissan government representative; cali'-moving; āilā—went; mahāprabhura sane—with Śrī Caitanya Mahāprabhu; mleccha—the governor of the other side; āsi'-coming; kaila—performed; prabhura caraṇa vandane—worshiping the lotus feet of the Lord.

TRANSLATION

The mahā-pātra crossed the river with Śrī Caitanya Mahāprabhu, and when they reached the other shore, the Mohammedan governor personally received the Lord and worshiped His lotus feet.

Madhya TEXT 16.196

eka navīna naukā, tāra madhye ghara

svagaṇe caḍāilā prabhu tāhāra upara //CC Madhya, 16.196//

SYNONYMS

eka—one; navīna—new; naukā—boat; tāra—of which; madhye—in the middle; ghara—a room; sva-gaṇe—with His associates; caḍāilā—put on board; prabhu—Śrī Caitanya Mahāprabhu; tāhāra upara—on it.

TRANSLATION

One of the boats had been newly constructed, and it had a room in the middle. It was on this boat that they put Śrī Caitanya Mahāprabhu and His associates.

Madhya TEXT 16.197

mahā-pātre mahāprabhu karilā vidāya

kāndite kāndite sei tīre rahi' cāya //CC Madhya, 16.197//

SYNONYMS

mahā-pātre—unto the mahā-pātra; mahāprabhu—Śrī Caitanya Mahāprabhu;

karilā vidāya—bade farewell; kāndite kāndite—crying and crying; sei—that mahā-pātra; tīre—on the bank; rahi' cāya—stood and watched.

TRANSLATION

Finally Śrī Caitanya Mahāprabhu bade farewell to the mahā-pātra. Standing on the river bank and looking at the boat, the mahā-pātra began to cry.

Madhya TEXT 16.198

jala-dasyu-bhaye sei yavana calila

daśa naukā bhari' bahu sainya saṅge nila //CC Madhya, 16.198//

SYNONYMS

jala-dasyu-bhaye—because of fearing pirates; sei—that; yavana—Mohammedan governor; calila—went along; daśa naukā bhari'-filling ten boats; bahu—many; sainya—soldiers; saṅge—with him; nila—took.

TRANSLATION

The Mohammedan governor then personally accompanied Śrī Caitanya Mahāprabhu. Because of pirates, the governor took ten boats, which were full with many soldiers.

Madhya TEXT 16.199

'mantreśvara'-duṣṭa-nade pāra karāila

'pichaldā' paryanta sei yavana āila //CC Madhya, 16.199//

SYNONYMS

mantreśvara—named Mantreśvara; duṣṭa-nade—at a dangerous spot in the river; pāra karāila—arranged to cross; pichaldā paryanta—up to the place named Pichaldā; sei—that; yavana—Mohammedan governor; āila—accompanied Śrī Caitanya Mahāprabhu.

TRANSLATION

The Mohammedan governor accompanied Śrī Caitanya Mahāprabhu past Mantreśvara. This place was very dangerous due to pirates. He took the Lord to a place named Pichaldā, which was near Mantreśvara.

The very wide mouth of the Ganges near present-day Diamond Harbor was called Mantreśvara. Through the Ganges, the boat entered the Rūpa-nārāyaṇa River and reached the village of Pichaldā. Pichaldā and Mantreśvara are located very close together. After passing Mantreśvara, the Mohammedan governor accompanied the Lord as far as Pichaldā.

Madhya TEXT 16.200

tānre vidāya dila prabhu sei grāma haite

se-kāle tānra prema-ceṣṭā nā pāri varṇite //CC Madhya, 16.200//

SYNONYMS

tānre—unto the governor; vidāya dila—bade farewell; prabhu—Śrī Caitanya Mahāprabhu; sei grāma haite—from the village known as Pichaldā; se-kāle—in those days; tānra—his; prema-ceṣṭā—activities in ecstatic love; nā pāri—I am not able; varṇite—to describe.

TRANSLATION

Finally Śrī Caitanya Mahāprabhu bade the governor farewell. The intense ecstatic love exhibited by the governor cannot be described.

PURPORT

Śrī Caitanya Mahāprabhu bade farewell to the Mohammedan governor at Pichaldā. Kṛṣṇadāsa Kavirāja Gosvāmī herein states that the governor experienced symptoms of ecstatic love due to being separated from Śrī Caitanya Mahāprabhu. These symptoms, he admits, cannot be described.

Madhya TEXT 16.201

alaukika līlā kare śrī-kṛṣṇa-caitanya

yei ihā śune tānra janma, deha dhanya //CC Madhya, 16.201//

SYNONYMS

alaukika—uncommon; līlā—pastimes; kare—performs; śrī-kṛṣṇa-caitanya—Śrī Caitanya Mahāprabhu; yei—anyone who; ihā—this; śune—hears; tānra—his; janma—birth; deha—body; dhanya—glorified.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu's pastimes are all uncommon. Whoever listens to His activities becomes glorious, and his life becomes perfect.

Madhya TEXT 16.202

sei naukā caḍi' prabhu āilā 'pānihāṭi'

nāvikere parāila nija-kṛpā-sāṭī //CC Madhya, 16.202//

SYNONYMS

sei naukā caḍi'-boarding the same boat; prabhu—Śrī Caitanya Mahāprabhu; āilā—reached; pānihāṭi—the place named Pānihāṭi; nāvikere—the captain of the boat; parāila—He put on; nija-kṛpā-sāṭī—His own used cloth as special mercy.

TRANSLATION

The Lord finally reached Pānihāṭi, and, as an act of mercy, He gave the captain of the boat one of His personal garments.

Madhya TEXT 16.203

'prabhu āilā' bali' loke haila kolāhala

manuṣya bharila saba, kibā jala, sthala //CC Madhya, 16.203//

SYNONYMS

prabhu āilā—the Lord has arrived; bali'-saying; loke—among the residents; haila—there was; kolāhala—great broadcasting; manuṣya—all kinds of men; bharila—filled; saba—all; kibā jala—either on the water; sthala—on land.

TRANSLATION

The place called Pānihāṭi was located on the bank of the Ganges. After hearing that Śrī Caitanya Mahāprabhu had arrived, all kinds of men assembled both on land and on the water.

The village of Pānihāṭi is situated on the banks of the Ganges near Khaḍadaha.

Madhya TEXT 16.204

rāghava-pañḍita āsi' prabhu lañā gelā

pathe yāite loka-bhīḍe kaṣṭe-sṛṣṭye āilā //CC Madhya, 16.204//

SYNONYMS

rāghava-pañḍita—Rāghava Pañḍita; āsi'-coming; prabhu—Śrī Caitanya Mahāprabhu; lañā—taking; gelā—went to his place; pathe yāite—passing on the road; loka-bhīḍe—in the crowd of men; kaṣṭe-sṛṣṭye—with great difficulty; āilā—reached.

TRANSLATION

At length Śrī Caitanya Mahāprabhu was taken away by Rāghava Pañḍita. There was a great crowd assembled along the way, and the Lord reached Rāghava Pañḍita's residence with great difficulty.

Madhya TEXT 16.205

eka-dina prabhu tathā kariyā nivāsa

prāte kumārahaṭṭe āilā,--yāhān śrīnivāsa //CC Madhya, 16.205//

SYNONYMS

eka-dina—one day; prabhu—Śrī Caitanya Mahāprabhu; tathā—there; kariyā nivāsa—residing; prāte—in the morning; kumārahaṭṭe—the town named Kumārahaṭṭa; āilā—reached; yāhān—where; śrīnivāsa—the home of Śrīnivāsa Ṭhākura.

TRANSLATION

The Lord stayed at Rāghava Pañḍita's place for only one day. The next morning, He went to Kumārahaṭṭa, where Śrīnivāsa Ṭhākura lived.

PURPORT

The present name of Kumārahaṭṭa is Hālisahara. After Śrī Caitanya Mahāprabhu accepted sannyāsa, Śrīnivāsa Ṭhākura—due to separation from Śrī Caitanya Mahāprabhu—left Navadvīpa and went to Hālisahara to live.

From Kumārahaṭṭa, Śrī Caitanya Mahāprabhu went to Kāñcanapallī (known as Kāñcaḍāpāḍā), where Śivānanda Sena lived. After staying two days at Śivānanda's house, the Lord went to the house of Vāsudeva Datta. From there He went to the western side of Navadvīpa to the village called Vidyānagara.

From Vidyānagara He went to Kuliyā-grāma and stayed at Mādhava dāsa's house. He stayed there one week and excused the offenses of Devānanda and others. Due to Kavirāja Gosvāmī's mentioning the name of Śāntipurācārya, some people think that Kuliyā is a village near Kāñcaḍāpāḍā. Due to this mistaken idea, they invented another place known as New Kuliyāra Pāṭa. Actually such a place does not exist. Leaving the house of Vāsudeva Datta, Śrī Caitanya Mahāprabhu went to the house of Advaita Ācārya. From there He went to the western side of Navadvīpa to Vidyānagara and stayed at the house of Vidyā-vācaspati. These accounts are given in the Caitanya-bhāgavata, Caitanya-maṅgala, Caitanya-candrodaya-nāṭaka and Caitanya-carita-kāvya. Śrīla Kavirāja Gosvāmī has not vividly described this entire tour; therefore, on the basis of Caitanya-caritāmṛta, some unscrupulous people have invented a place called Kuliyāra Pāṭa near Kāñcaḍāpāḍā.

Madhya TEXT 16.206

tāhān haite āge gelā śivānanda-ghara

vāsudeva-gr̥he pāche āilā īśvara //CC Madhya, 16.206//

SYNONYMS

tāhān haite—from there; āge—ahead; gelā—Lord Śrī Caitanya Mahāprabhu proceeded; śivānanda-ghara—to the house of Śivānanda Sena; vāsudeva-gr̥he—to the house of Vāsudeva Datta; pāche—after this; āilā—came; īśvara—the Lord.

TRANSLATION

From the house of Śrīvāsa Ṭhākura, the Lord went to the house of Śivānanda Sena and then to the house of Vāsudeva Datta.

Madhya TEXT 16.207

'vācaspati-gr̥he' prabhu yemate rahilā

loka-bhiḍa bhaye yaiche 'kuliya' āilā //CC Madhya, 16.207//

SYNONYMS

vācaspati-gr̥he—at the house of Vidyā-vācaspati; prabhu—the Lord; yemate—as; rahilā—stayed there for some time; loka-bhiḍa bhaye—due to fear of crowds

of people; yaiche—just as; kuliyā āilā—He came to Kuliyā, the present city of Navadvīpa.

TRANSLATION

The Lord remained some time at the house of Vidyā-vācaspati, but then, because it was too crowded, He went to Kuliyā.

PURPORT

The house of Vidyā-vācaspati was located at Vidyānagara, which was near Koladvīpa, or Kuliyā. It was here that Devānanda Paṇḍita was residing. This information is found in Caitanya-bhāgavata (Madhya-līlā, Chapter Twenty-one). In Caitanya-candrodaya-nāṭaka, the following statement is given about Kuliyā. Tataḥ kumārahaṭṭe śrīvāsa-paṇḍita-vāṭyām abhyāyayau: "From there the Lord went to the house of Śrīvāsa Paṇḍita in Kumārahaṭṭa." Tato 'dvaita-vāṭīm abhyetya haridāsenābhivanditas tathaiva taraṇī-vartmanā navadvīpasya pāre kuliyā-nāma-grāme mādharma-dāsa-vāṭyām uttīrṇavān. evaṁ sapta-dināni tatra sthitvā punas taṭa-vartmanā eva calitavān: "From the house of Śrīvāsa Ācārya, the Lord went to the house of Advaita Ācārya, where He was offered obeisances by Haridāsa Ṭhākura. The Lord then took a boat to the other side of Navadvīpa to a place called Kuliyā, where He stayed seven days at the house of Mādhava dāsa. He then proceeded along the banks of the Ganges."

In the Śrī Caitanya-carita-mahā-kāvya, it is stated, anyedyuḥ sa śrī-navadvīpa-bhūmeḥ pāre gaṅgaṁ paścime kvāpi deśe, śrīmān sarva-prāṇinām tat-tad-aṅgair netrānandaṁ samyag āgatya tene: "The Lord went to the eastern side of the Ganges at Navadvīpa, and everyone was pleased to see the Lord coming."

In the Caitanya-bhāgavata (Antya-khaṇḍa, Chapter Three), it is stated, sarva-pāriṣada-saṅge śrī-gaurasundara ācambite āsi' uttarilā tāṅra ghara: "The Lord suddenly came to Vidyānagara with a full party and stayed there in the house of Vidyā-vācaspati," Navadvīpādi sarva-dike haila dhvani: "Thus throughout Navadvīpa, the Lord's arrival was made known." Vācaspati-ghare āilā nyāsi-cūḍāmaṇi: "Thus the chief of all the sannyāsīs, Śrī Caitanya Mahāprabhu, arrived at the house of Vidyā-vācaspati." As further stated:

ananta arbuda loka bali' 'hari' 'hari'

calilena dekhibāre gaurāṅga śrī-hari

patha nāhi pāya keho lokera gahale

vanaḍāla bhāṅgi' loka daśa-dike cale
lokera gahale yata araṇya āchila
kṣaṇeke sakala divya pathamaya haila
kṣaṇeke āila saba loka kheyā-ghāṭe
kheyārī karite pāra paḍila saṅkaṭe
satvare āsilā vācaspati mahāśaya
karilena aneka naukāra samuccaya
naukāra apekṣā āra keho nāhi kare
nānā mate pāra haya ye yemate pāre
hena-mate gaṅgā pāra ha-i' sarva-jana
sabhei dharena vācaspatira caraṇa
lukāṇā gelā prabhu kuliyā-nagara
kuliyāya āilena vaikuṇṭha-īśvara
sarva-loka'hari' bali' vācaspati-saṅge
sei-kṣaṇe sabhe calilena mahā-raṅge
kuliyā-nagare āilena nyāsi-maṇi
sei-kṣaṇe sarva-dike haila mahā-dhvani
sabe gaṅgā madhye nadīyāya-kuliyāya
śuni' mātra sarva-loke mahānande dhāya
vācaspatira grāme (vidyānagare) chila yateka gahala
tāra koṭi koṭi-guṇe pūrila sakala
lakṣa lakṣa naukā vā āila kothā haite
nā jāni kateka pāra haya kata-mate
lakṣa lakṣa loka bhāse jāhnavīra jale

sabhe pāra hayena parama kutūhale
gaṅgāya hañā pāra āpanā-āpani
kolākoli kari' sabhe kare hari-dhvani
kṣaṇeke kuliyā-grāma--nagara prāntara
paripūrṇa haila sthala, nāhi avasara
kṣaṇeke āilā mahāśaya vācaspati
teṇho nāhi pāyena prabhura kothā sthiti
kuliyāya prakāśe yateka pāpī chila
uttama, madhyama, nīca,--sabe pāra haila
kuliyā-grāmete āsi' śrī-kṛṣṇa-caitanya
hena nāhi, yāre prabhu nā karilā dhanya

"When Śrī Caitanya Mahāprabhu stayed at Vidyā-vācaspati's house, many hundreds and thousands of people went to see Him and chant the holy name of Hari. It was so crowded that people could not even find a place to walk; therefore they made room by clearing out the jungles near the village. Many roads were automatically excavated, and many people also came by boat to see the Lord. So many came that it was difficult for the boatmen to get them across the river. When Vidyā-vācaspati suddenly arrived, he made arrangements for many boats to receive these people, but the people would not wait for the boats. Somehow or other they crossed the river and hurried toward the house of Vidyā-vācaspati. Due to this great crowd, Śrī Caitanya Mahāprabhu secretly went to Kuliyā-nagara. After the Lord left Vidyānagara, however, all the people heard news of His leaving. They then accompanied Vācaspati to Kuliyā-nagara. Since the news of the Lord's arrival was immediately broadcast, large crowds arrived and greeted Śrī Caitanya Mahāprabhu with great jubilation. Indeed, when the crowd went to see Śrī Caitanya Mahāprabhu, it increased ten thousand times in number. No one could say how many people crossed the river to see Him, but many hundreds of thousands made a great tumult when crossing the River Ganges. After crossing the river, everyone began to embrace one another because they heard the good news of Śrī Caitanya Mahāprabhu's arrival. Thus all the inhabitants of Kuliyā, the sinful, intermediate, and spiritually advanced, were

delivered and glorified by Śrī Caitanya Mahāprabhu."

As stated in Caitanya-bhāgavata (Antya-khaṇḍa, Chapter Six):

khānāyoḍā, baḍagāchi, āra dogāchiyā

gaṅgāra opāra kabhu yāyena 'kuliyā'

As stated in Caitanya-maṅgala:

gaṅgā-snāna kari prabhu rāḍha-deśa diyā

krame krame uttarilā nagara 'kuliyā'

māyera vacane punaḥ gelā navadvīpa

vāraṅgā-ghāṭa, nija vāḍīra samīpa

In the commentary of Premadāsa it is said:

naḍīyāra mājhakhāne, sakala lokete

jāne, 'kuliyā-pāhāḍapura' nāme sthāna.

Śrī Narahari Cakravartī, or Ghanaśyāma dāsa, has written in his Bhakti-ratnākara:

kuliyā pāhāḍapura dekha śrīnivāsa

pūrve 'koladvīpa'-parvatākhya--e pracāra

In a book named Navadvīpa-parikrama, also written by Ghanaśyāma dāsa, it is stated: kuliyā-pāhāḍapura grāma pūrve koladvīpa-parvatākhyānanda nāma.

Therefore one can conclude that the present-day city of Navadvīpa and the places known as Bāhirdvīpa, Kolera Gañja, Kola-āmāda, Kolera Daha, Gadakhāli, etc. were known as Kuliyā, but the so-called Kuliyāra Pāṭa is not the original Kuliyā.

Madhya TEXT 16.208

mādhava-dāsa-gr̥he tathā śacīra nandana

lakṣa-koṭi loka tathā pāila daraśana //CC Madhya, 16.208//

SYNONYMS

mādhava-dāsa-gr̥he—at the house of Mādhava dāsa; tathā—there; śacīra nandana—the son of mother Śacī; lakṣa-koṭi loka—many hundreds and thousands of people; tathā—there; pāila daraśana—got His audience.

TRANSLATION

When the Lord stayed at the house of Mādhava dāsa, many hundreds and thousands of people came to see Him.

PURPORT

Mādhava dāsa is identified as follows. In the family of Śrīkara Caṭṭopādhyāya, Yudhiṣṭhira Caṭṭopādhyāya took his birth. Formerly, he and his family members lived in Bilvagrāma and Pāṭuli. From there he went to Kuliyā Pāhāḍapura, formerly known as Pāḍapura. The eldest son of Yudhiṣṭhira Caṭṭopādhyāya is known as Mādhava dāsa, the second son was called Haridāsa, and the youngest son was called Kṛṣṇasampatti Caṭṭopādhyāya. The three brothers' nicknames were Chakaḍi, Tinakaḍi and Dukāḍi. The grandson of Mādhava dāsa was named Vaṁśīvadana, and his grandson Rāmacandra and their descendants are still living at Vāghnāpāḍā, or Vaiñcī.

Madhya TEXT 16.209

sāta dina rahi' tathā loka nistārilā

saba aparādhi-gaṇe prakāre tārila //CC Madhya, 16.209//

SYNONYMS

sāta dina—seven days; rahi'-staying; tathā—there; loka—the people; nistārilā—He liberated; saba—all; aparādhi-gaṇe—the offenders; prakāre—in some fashion; tārila—delivered.

TRANSLATION

The Lord stayed there for seven days and delivered all kinds of offenders and sinners.

Madhya TEXT 16.210

'śāntipurācārya'-gr̥he aiche āilā

śacī-mātā mili' tāñra duḥkha khaṇḍāilā //CC Madhya, 16.210//

SYNONYMS

śāntipura-ācārya—of Advaita Ācārya; gr̥he—to the house; aiche—similarly; āilā—went; śacī-mātā—mother Śacī; mili'-meeting; tāñra—her; duḥkha—unhappiness; khaṇḍāilā—pacified.

TRANSLATION

After leaving Kuliyā, Śrī Caitanya Mahāprabhu visited the house of Advaita Ācārya at Śāntipura. It was there that the Lord's mother, Śacīmātā, met Him and was thus relieved of her great unhappiness.

Madhya TEXT 16.211

tabe 'rāmakeli'-grāme prabhu yaiche gelā

'nāṭaśālā' haite prabhu punaḥ phiri' āilā //CC Madhya, 16.211//

SYNONYMS

tabe—thereafter; rāmakeli-grāme—in the village known as Rāmakeli; prabhu—Lord Śrī Caitanya Mahāprabhu; yaiche—similarly; gelā—went; nāṭaśālā—the place known as Kānāi Nāṭaśālā; haite—from; prabhu—Śrī Caitanya Mahāprabhu; punaḥ—again; phiri' āilā—returned.

TRANSLATION

The Lord then visited the village known as Rāmakeli and the place known as Kānāi Nāṭaśālā. From there He returned to Śāntipura.

Madhya TEXT 16.212

śāntipure punaḥ kaila daśa-dina vāsa

vistāri' varṇiyāchena vṇḍāvana-dāsa //CC Madhya, 16.212//

SYNONYMS

śāntipure—at Śāntipura; punaḥ—again; kaila—made; daśa-dina—for ten days; vāsa—residence; vistāri'-elaborating; varṇiyāchena—has described; vṇḍāvana-dāsa—Vṇḍāvana dāsa Ṭhākura.

TRANSLATION

Śrī Caitanya Mahāprabhu stayed in Śāntipura for ten days. This has all been described very elaborately by Vṛndāvana dāsa Ṭhākura.

Madhya TEXT 16.213

ataeva ihāṇ tāra nā kailuṇ vistāra

punarukti haya, grantha bāḍaye apāra //CC Madhya, 16.213//

SYNONYMS

ataeva—therefore; ihāṇ—here; tāra—of that incident; nā kailuṇ—I did not give; vistāra—elaboration; punarukti—repetition; haya—it is; grantha—the book; bāḍaye—increases; apāra—unlimitedly.

TRANSLATION

I will not narrate these incidents because they have already been described by Vṛndāvana dāsa Ṭhākura. There is no need to repeat the same information, for such repetition would unlimitedly increase the size of this book.

Madhya TEXTS 16.214-215

tāra madhye mililā yaiche rūpa-sanātana

nṛsimhānanda kaila yaiche pathera sājana

sūtra-madhye sei līlā āmi ta' varṇiluṇ

ataeva punaḥ tāhā ihāṇ nā likhiluṇ //CC Madhya, 16.214-215//

SYNONYMS

tāra madhye—within that; mililā—He met; yaiche—how; rūpa-sanātana—the two brothers Rūpa and Sanātana; nṛsimhānanda—Nṛsimhānanda; kaila—did; yaiche—how; pathera sājana—decoration of the road; sūtra-madhye—in the synopsis; sei līlā—those pastimes; āmi—I; ta'-indeed; varṇiluṇ—have described; ataeva—therefore; punaḥ—again; tāhā—that; ihāṇ—here; nā likhiluṇ—I have not written.

TRANSLATION

Those narrations tell how Śrī Caitanya Mahāprabhu met the brothers Rūpa and Sanātana and how Nṛsimhānanda decorated the road. I have already described

these in an earlier synopsis of this book; therefore I will not repeat the narrations here.

PURPORT

This information is given in Ādi-līlā (Chapter Ten, verse 35) and Madhya-līlā (Chapter One, verses 155-162 and 175-226).

Madhya TEXT 16.216

punarapi prabhu yadi 'śāntipura' āilā

raghunātha-dāsa āsi' prabhure mililā //CC Madhya, 16.216//

SYNONYMS

punarapi—again; prabhu—Śrī Caitanya Mahāprabhu; yadi—when; śāntipura āilā—came to Śāntipura; raghunātha-dāsa—Raghunātha dāsa; āsi'-coming; prabhure mililā—met Śrī Caitanya Mahāprabhu.

TRANSLATION

When Śrī Caitanya Mahāprabhu returned to Śāntipura, Raghunātha dāsa came to meet Him.

Madhya TEXT 16.217

'hiraṇya', 'govardhana',--dui sahodara

saptagrāme bāra-lakṣa mudrāra īśvara //CC Madhya, 16.217//

SYNONYMS

hiraṇya—Hiraṇya; govardhana—Govardhana; dui sahodara—two brothers; saptagrāme—in the village named Saptagrāma; bāra-lakṣa—1,200,000; mudrāra—of coins; īśvara—the masters.

TRANSLATION

Two brothers named Hiraṇya and Govardhana, who were residents of Saptagrāma, had an income of 1,200,000 rupees.

PURPORT

Hiraṇya and Govardhana were inhabitants of Saptagrāma in the district of

Hugalī. Actually they were inhabitants not of Saptagrāma, but a nearby village named Kṛṣṇapura. They took their birth in a big kāyastha family, and although their family title has not been ascertained, it is known that they came from an aristocratic family. The elder brother's name was Hiraṇya Majumadāra, and the younger brother's name was Govardhana Majumadāra. Śrī Raghunātha dāsa was the son of Govardhana Majumadāra. Their family priest was Balarāma Ācārya, who was a favorite of Haridāsa Ṭhākura's, and the family's spiritual master was Yadunandana Ācārya, a favorite of Vāsudeva Datta's.

The village of Saptagrāma is located on the eastern railway from Calcutta to Burdwan, and presently the railway station is called Triśabighā. In those days there was a large river there known as the Sarasvatī, and present-day Triśabighā is a great port. In 1592, the Pāṭhānas invaded, and due to a flooding of the Sarasvatī River in the year 1632, this great port was partially destroyed. It is said that in the Seventeenth and Eighteenth Centuries, Portuguese businessmen used to come aboard their ships. In those days, Saptagrāma, situated on the southern side of Bengal, was very rich and popular. The merchants, who were the principal residents, were called Saptagrāma suvarṇa-vaṇik. There were very many rich people there, and Hiraṇya Majumadāra and Govardhana Majumadāra belonged to the kāyastha community. They also were very rich, so much so that it is mentioned in this verse that their annual income as landlords amounted to 1,200,000 rupees. In this connection, one may refer to Ādi-līlā (Chapter Eleven, verse 41), which describes Uddhāraṇa Datta, who also belonged to the Saptagrāmī suvarṇa-vaṇik community.

Madhya TEXT 16.218

mahaiśvarya-yukta duṁhe--vadānya, brahmaṇya

sadācārī, satkulīna, dhārmikāgra-gaṇya //CC Madhya, 16.218//

SYNONYMS

mahā-aiśvarya-yukta—very opulent in riches; duṁhe—both the brothers; vadānya—very magnanimous; brahmaṇya—devoted to brahminical culture; sat-ācārī—well-behaved; sat-kulīna—aristocratic; dhārmika-agra-gaṇya—on the top of the list of religious persons.

TRANSLATION

Both Hiraṇya Majumadāra and Govardhana Majumadāra were very opulent and

magnanimous. They were well-behaved and devoted to brahminical culture. They belonged to an aristocratic family, and among religionists they were predominant.

Madhya TEXT 16.219

nadīyā-vāsī, brāhmaṇera upajīvyā-prāya

artha, bhūmi, grāma diyā kareṇa sahāya //CC Madhya, 16.219//

SYNONYMS

nadīyā-vāsī—inhabitants of Nadia; brāhmaṇera—of all brāhmaṇas; upajīvyā-prāya—almost the entire source of income; artha—money; bhūmi—land; grāma—villages; diyā—giving as charity; kareṇa sahāya—give help.

TRANSLATION

Practically all the brāhmaṇas residing in Nadia were dependent on the charity of Hiraṇya and Govardhana, who gave them money, land and villages.

PURPORT

Although Navadvīpa was very opulent and populous during Śrī Caitanya Mahāprabhu's time, practically all the brāhmaṇas depended on the charity of Hiraṇya and Govardhana. Because the brothers highly respected the brāhmaṇas, they very liberally gave them money.

Madhya TEXT 16.220

nīlāmbara cakravartī--ārādhya duṇhāra

cakravartī kare duṇhāya 'bhrāṭṛ'-vyavahāra //CC Madhya, 16.220//

SYNONYMS

nīlāmbara cakravartī—the grandfather of Śrī Caitanya Mahāprabhu; ārādhya duṇhāra—very worshipable for these two; cakravartī—Nīlāmbara Cakravartī; kare—does; duṇhāya—to the two of them; bhrāṭṛ-vyavahāra—treating as brothers.

TRANSLATION

Nīlāmbara Cakravartī, the grandfather of Śrī Caitanya Mahāprabhu, was much

worshiped by the two brothers, but Nīlāmbara Cakravartī used to treat them as his own brothers.

Madhya TEXT 16.221

miśra-purandarera pūrve karyāchena sevane

ataeva prabhu bhāla jāne dui-jane //CC Madhya, 16.221//

SYNONYMS

miśra-purandarera—to Purandara Miśra, the father of Śrī Caitanya Mahāprabhu; pūrve—previously; karyāchena sevane—had rendered service; ataeva—therefore; prabhu—Śrī Caitanya Mahāprabhu; bhāla—very well; jāne—knew; dui-jane—the two brothers.

TRANSLATION

Formerly, these two brothers rendered much service to Miśra Purandara, the father of Śrī Caitanya Mahāprabhu. Because of this, the Lord knew them very well.

Madhya TEXT 16.222

sei govardhanera putra--raghunātha dāsa

bālya-kāla haite teṇho viṣaye udāsa //CC Madhya, 16.222//

SYNONYMS

sei—that; govardhanera putra—son of Govardhana Majumadāra; raghunātha dāsa—Raghunātha dāsa; bālya-kāla haite—from his very childhood; teṇho—he; viṣaye udāsa—indifferent to material happiness.

TRANSLATION

Raghunātha dāsa was the son of Govardhana Majumadāra. From childhood, he was uninterested in material enjoyment.

Madhya TEXT 16.223

sannyāsa kari' prabhu yabe śāntipura āilā

tabe āsi' raghunātha prabhure mililā //CC Madhya, 16.223//

SYNONYMS

sannyāsa kari'-after accepting the sannyāsa order; prabhu—the Lord; yabe—when; śāntipura āilā—went to Śāntipura; tabe—at that time; āsi'-coming; raghunātha—Raghunātha dāsa; prabhure—Śrī Caitanya Mahāprabhu; mililā—met.

TRANSLATION

When Śrī Caitanya Mahāprabhu returned to Śāntipura after accepting the renounced order, Raghunātha dāsa met Him.

Madhya TEXT 16.224

prabhura caraṇe paḍe premāviṣṭa hañā

prabhu pāda-sparśa kaila karuṇā kariyā //CC Madhya, 16.224//

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; caraṇe—at the lotus feet; paḍe—fell down; prema-āviṣṭa—absorbed in ecstatic love; hañā—becoming; prabhu—Śrī Caitanya Mahāprabhu; pāda-sparśa kaila—touched with His feet; karuṇā—mercy; kariyā—showing.

TRANSLATION

When Raghunātha dāsa went to see Śrī Caitanya Mahāprabhu, he fell at the Lord's lotus feet in ecstatic love. Showing him mercy, the Lord touched him with His feet.

Madhya TEXT 16.225

tānra pitā sadā kare ācārya-sevana

ataeva ācārya tānre hailā parasanna //CC Madhya, 16.225//

SYNONYMS

tānra pitā—his father; sadā—always; kare—performs; ācārya-sevana—worship of Advaita Ācārya; ataeva ācārya—therefore Advaita Ācārya; tānre—upon him; hailā parasanna—became pleased.

TRANSLATION

Raghunātha dāsa's father, Govardhana, always rendered much service to Advaita Ācārya. Consequently Advaita Ācārya was very pleased with the family.

Madhya TEXT 16.226

ācārya-prasāde pāila prabhura ucchiṣṭa-pāta

prabhura caraṇa dekhe dina pāñca-sāta //CC Madhya, 16.226//

SYNONYMS

ācārya-prasāde—by the mercy of Advaita Ācārya; pāila—got; prabhura—of Lord Śrī Caitanya Mahāprabhu; ucchiṣṭa-pāta—remnants of food; prabhura—of Śrī Caitanya Mahāprabhu; caraṇa—lotus feet; dekhe—sees; dina—days; pāñca-sāta—five to seven.

TRANSLATION

When Raghunātha dāsa was there, Advaita Ācārya favored him by giving him the food remnants left by the Lord. Raghunātha dāsa was thus engaged for five or seven days by rendering service to the Lord's lotus feet.

Madhya TEXT 16.227

prabhu tāñre vidāya diyā gelā nīlācala

teñho ghare āsi' hailā premete pāgala //CC Madhya, 16.227//

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; tāñre—unto Raghunātha dāsa; vidāya diyā—bidding farewell; gelā—went back; nīlācala—to Jagannātha Purī; teñho—he; ghare āsi'-returning home; hailā—became; premete pāgala—mad in ecstatic love.

TRANSLATION

After bidding farewell to Raghunātha dāsa, Śrī Caitanya Mahāprabhu returned to Jagannātha Purī. After returning home, Raghunātha dāsa became mad with ecstatic love.

Madhya TEXT 16.228

bāra bāra palāya teñho nīlādri yāite

pitā tāñre bāñdhi' rākhe āñi' patha haite //CC Madhya, 16.228//

SYNONYMS

bāra bāra—again and again; palāya—leaves home; teñho—he; nīlādri yāite—to go to Jagannātha Purī; pitā—his father; tāñre—him; bāñdhi'-binding; rākhe—keeps; āñi'-bringing back; patha haite—from the road.

TRANSLATION

Raghunātha dāsa used to run away from home again and again to go to Jagannātha Purī, but his father kept binding him and bringing him back.

Madhya TEXT 16.229

pañca pāika tāñre rākhe rātri-dine

cāri sevaka, dui brāhmaṇa rahe tāñra sane //CC Madhya, 16.229//

SYNONYMS

pañca—five; pāika—watchmen; tāñre—him (Raghunātha dāsa); rākhe—keep; rātri-dine—day and night; cāri sevaka—four personal servants; dui brāhmaṇa—two brāhmaṇas to cook; rahe—remain; tāñra sane—with him.

TRANSLATION

His father even had five watchmen guard him day and night. Four personal servants were employed to look after his comfort, and two brāhmaṇas were employed to cook for him.

Madhya TEXT 16.230

ekādaśa jana tāñre rākhe nirantara

nīlācale yāite nā pāya, duḥkhita antara //CC Madhya, 16.230//

SYNONYMS

ekādaśa—eleven; jana—persons; tāñre—him; rākhe—keep; nirantara—day and night; nīlācale—to Jagannātha Purī; yāite—to go; nā pāya—was not able; duḥkhita antara—very unhappy within the mind.

TRANSLATION

In this way, eleven people were incessantly keeping Raghunātha dāsa under control. Thus he could not go to Jagannātha Purī, and because of this he was very unhappy.

Madhya TEXT 16.231

ebe yadi mahāprabhu 'śāntipura' āilā

śuniyā pitāre raghunātha nivedilā //CC Madhya, 16.231//

SYNONYMS

ebe—now; yadi—when; mahāprabhu—Śrī Caitanya Mahāprabhu; śāntipura—to Śāntipura; āilā—came; śuniyā—hearing; pitāre—unto his father; raghunātha—Raghunātha dāsa; nivedilā—submitted.

TRANSLATION

When Raghunātha dāsa learned that Śrī Caitanya Mahāprabhu had arrived at Śāntipura, he submitted a request to his father.

Madhya TEXT 16.232

"ājñā deha', yāñā dekhi prabhura caraṇa

anyathā, nā rahe mora śarīre jīvana" //CC Madhya, 16.232//

SYNONYMS

ājñā deha'-kindly give me permission; yāñā—going; dekhi—I may see; prabhura caraṇa—the lotus feet of the Lord; anyathā—otherwise; nā rahe—will not remain; mora—my; śarīre—within the body; jīvana—life.

TRANSLATION

Raghunātha dāsa asked his father, "Please give me permission to go see the lotus feet of the Lord. If you do not, my life will not remain within this body."

Madhya TEXT 16.233

śuni' tānra pitā bahu loka-dravya diyā

pāṭhāila bali' 'śīghra āsiha phiriyā' //CC Madhya, 16.233//

SYNONYMS

śuni'-hearing; tāñra—his; pitā—father; bahu—many; loka-dravya—servants and materials; diyā—giving; pāṭhāila—sent; bali'-saying; śīghra—very soon; āsiha—come; phiriyā—returning.

TRANSLATION

Hearing this request, Raghunātha dāsa's father agreed. Giving him many servants and materials, the father sent him to see Śrī Caitanya Mahāprabhu, requesting him to return soon.

Madhya TEXT 16.234

sāta dina śāntipure prabhu-saṅge rahe

rātri-divase ei manaḥ-kathā kahe //CC Madhya, 16.234//

SYNONYMS

sāta dina—for seven days; śāntipure—at Śāntipura; prabhu-saṅge—in the association of Śrī Caitanya Mahāprabhu; rahe—stayed; rātri-divase—both day and night; ei—these; manaḥ-kathā—words in his mind; kahe—says.

TRANSLATION

For seven days Raghunātha dāsa associated with Śrī Caitanya Mahāprabhu in Śāntipura. During those days and nights, he had the following thoughts.

Madhya TEXT 16.235

'rakṣakera hāte muñi kemane chuṭiba!

kemane prabhura saṅge nīlācale yāba?' //CC Madhya, 16.235//

SYNONYMS

rakṣakera hāte—from the clutches of the watchmen; muñi—I; kemane—how; chuṭiba—shall get release; kemane—how; prabhura saṅge—with Śrī Caitanya Mahāprabhu; nīlācale—to Jagannātha Purī; yāba—I shall go.

TRANSLATION

Raghunātha dāsa thought, "How shall I be able to get free from the hands of the

watchmen? How shall I be able to go with Śrī Caitanya Mahāprabhu to Nīlācala?"

Madhya TEXT 16.236

sarvajña gaurāṅga-prabhu jāni' tānra mana

śikṣā-rūpe kahe tānre āśvāsa-vacana //CC Madhya, 16.236//

SYNONYMS

sarva-jña—omniscient; gaurāṅga-prabhu—Śrī Caitanya Mahāprabhu; jāni'-knowing; tānra—his; mana—mind; śikṣā-rūpe—as an instruction; kahe—says; tānre—unto Raghunātha dāsa; āśvāsa-vacana—words of assurance.

TRANSLATION

Since Śrī Caitanya Mahāprabhu was omniscient, He could understand Raghunātha dāsa's mind. The Lord therefore instructed him with the following reassuring words.

Madhya TEXT 16.237

"sthira hañā ghare yāo, nā hao vātula

krame krame pāya loka bhava-sindhu-kūla //CC Madhya, 16.237//

SYNONYMS

sthira hañā—being patient; ghare yāo—go back home; nā—do not; hao—become; vātula—crazy; krame krame—gradually; pāya—gets; loka—a person; bhava-sindhu-kūla—the far shore of the ocean of material existence.

TRANSLATION

"Be patient and return home. Don't be a crazy fellow. By and by you will be able to cross the ocean of material existence.

PURPORT

As stated in Śrīmad-Bhāgavatam (10.14.58):

samāśritā ye pada-pallava-plavaṁ

mahat-padaṁ puṇya-yaśo-murāreḥ

bhavāmbudhir vatsa-padaṁ param padam

padam padam yad vipadāṁ na teṣāṁ

This material world is just like a big ocean. It begins with Brahmaloḥa and extends to Pātālaloḥa, and there are many planets, or islands, in this ocean. Not knowing about devotional service, the living entity wanders about this ocean, just as a man tries to swim to reach the shore. Our struggle for existence is similar to this. Everyone is trying to get out of the ocean of material existence. One cannot immediately reach the coast, but if one endeavors, he can cross the ocean by Śrī Caitanya Mahāprabhu's mercy. One may be very eager to cross this ocean, but he cannot attain success by acting like a madman. He must swim over the ocean very patiently and intelligently under the instructions of Śrī Caitanya Mahāprabhu or His representative. Then, one day, he will reach the shore and return home, back to Godhead.

Madhya TEXT 16.238

markaṭa-vairāgya nā kara loka dekhāṇā

yathā-yogya viṣaya bhuñja' anāsakta haṇā //CC Madhya, 16.238//

SYNONYMS

markaṭa-vairāgya—monkey renunciation; nā kara—do not do; loka—to the people; dekhāṇā—showing off; yathā-yogya—as it is befitting; viṣaya—material things; bhuñja'-enjoy; anāsakta—without attachment; haṇā—being.

TRANSLATION

"You should not make yourself a showbottle devotee and become a false renunciant. For the time being, enjoy the material world in a befitting way and do not become attached to it."

PURPORT

The word markaṭa-vairāgya, indicating false renunciation, is very important in this verse. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, in commenting on this word, points out that monkeys make an external show of renunciation by not accepting clothing and by living naked in the forest. In this way they consider themselves renunciants, but actually they are very busy enjoying sense gratification with dozens of female monkeys. Such renunciation is called markaṭa-vairāgye-the

renunciation of a monkey. One cannot be really renounced until one actually becomes disgusted with material activity and sees it as a stumbling block to spiritual advancement. Renunciation should not be phalgu, temporary, but should exist throughout one's life. Temporary renunciation, or monkey renunciation, is like the renunciation one feels at a cremation ground. When a man takes a dead body to the crematorium, he sometimes thinks, "This is the final end of the body. Why am I working so hard day and night?" Such sentiments naturally arise in the mind of any man who goes to a crematorial ghāṭa. However, as soon as he returns from the cremation grounds, he again engages in material activity for sense enjoyment. This is called śmaśāna-vairāgya, or markaṭa-vairāgya.

In order to render service to the Lord, one may accept necessary things. If one lives in this way, he may actually become renounced. In the Bhakti-rasāmṛta-sindhu (1.2.108), it is said:

yāvatā syāt sva-nirvāhaḥ
svīkuryāt tāvad arthavit
ādhikye nyūnatāyām ca
cyavate paramārthataḥ

"The bare necessities of life must be accepted, but one should not superfluously increase his necessities. Nor should they be unnecessarily decreased. One should simply accept what is necessary to help one advance spiritually."

In his Durgama-saṅgamanī, Śrī Jīva Gosvāmī comments that the word sva-nirvāhaḥ actually means sva-sva-bhakti-nirvāhaḥ. The experienced devotee will accept only those material things that will help him render service to the Lord. In the Bhakti-rasāmṛta-sindhu (1.2.256), markaṭa-vairāgya, or phalgu-vairāgya, is explained as follows:

prāpañcikatayā buddhyā
hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgo
vairāgyam phalgu kathyate

"Whatever is favorable for the rendering of service to the Lord should be accepted and should not be rejected as a material thing." Yukta-vairāgya, or

befitting renunciation, is thus explained:

anāsaktasya viṣayān

yathārham upayuñjataḥ

nirbandhaḥ kṛṣṇa-sambandhe

yuktaṁ vairāgyam ucyate

"Things should be accepted for the Lord's service and not for one's personal sense gratification. If one accepts something without attachment and accepts it because it is related to Kṛṣṇa, one's renunciation is called yukta-vairāgya." Since Kṛṣṇa is the Absolute Truth, whatever is accepted for His service is also the Absolute Truth.

The word markaṭa-vairāgya is used by Śrī Caitanya Mahāprabhu to indicate so-called Vaiṣṇavas who dress themselves in loincloths trying to imitate Śrīla Rūpa Gosvāmī. Such people carry a beadbag and chant, but at heart they are always thinking about getting women and money. Unknown to others, these markaṭa-vairāgīs maintain women but externally present themselves as renunciants. Śrī Caitanya Mahāprabhu was very much opposed to these markaṭa-vairāgīs, or pseudo-Vaiṣṇavas.

Madhya TEXT 16.239

antare niṣṭhā kara, bāhye loka-vyavahāra

acirāt kṛṣṇa tomāya karibe uddhāra //CC Madhya, 16.239//

SYNONYMS

antare—within the heart; niṣṭhā kara—keep strong faith; bāhye—externally; loka-vyavahāra—behavior like ordinary men; acirāt—very soon; kṛṣṇa—Lord Kṛṣṇa; tomāya—unto you; karibe—will do; uddhāra—liberation

TRANSLATION

Śrī Caitanya Mahāprabhu continued: "Within your heart, you should keep yourself very faithful, but externally you may behave like an ordinary man. Thus Kṛṣṇa will soon be very pleased and deliver you from the clutches of māyā.

Madhya TEXT 16.240

vṛndāvana dekhi' yabe āsiba nīlācale

tabe tumi āmā-pāśa āsiha kona chale //CC Madhya, 16.240//

SYNONYMS

vṛndāvana dekhi'-after visiting Vṛndāvana; yabe—when; āsiba—I shall come back; nīlācale—to Jagannātha Purī; tabe—at that time; tumi—you; āmā-pāśa—to Me; āsiha—please come; kona chale—by some pretext.

TRANSLATION

"You may see me at Nīlācala, Jagannātha Purī, when I return after visiting Vṛndāvana. By that time you can think of some trick to escape.

Madhya TEXT 16.241

se chala se-kāle kṛṣṇa sphurābe tomāre

kṛṣṇa-kṛpā yānre, tāre ke rākhite pāre" //CC Madhya, 16.241//

SYNONYMS

se chala—that trick; se-kāle—at that time; kṛṣṇa—Lord Kṛṣṇa; sphurābe—will show; tomāre—unto you; kṛṣṇa-kṛpā—the mercy of Kṛṣṇa; yānre—upon whom; tāre—him; ke—who; rākhite—to keep; pāre—is able.

TRANSLATION

"What kind of means you will have to use at that time will be revealed by Kṛṣṇa. If one has Kṛṣṇa's mercy, no one can check him."

PURPORT

Although Śrīla Raghunātha dāsa was very anxious to join Śrī Caitanya Mahāprabhu, the Lord advised him to wait for the mercy of Lord Kṛṣṇa. He recommended that Raghunātha dāsa keep his Kṛṣṇa consciousness firmly fixed in his heart while externally behaving like an ordinary man. This is a trick for everyone advanced in Kṛṣṇa consciousness. One can live in society like an ordinary human being, but at the same time one's own business should be to satisfy Kṛṣṇa and spread His glories. A Kṛṣṇa conscious person should not be absorbed in material things, for his only business is the devotional service of the Lord. If one is engaged in this way, Kṛṣṇa will certainly bestow His mercy. As

Śrī Caitanya Mahāprabhu advised Raghunātha dāsa: yathā-yogya viṣaya bhuñja' anāsakta hañā. The same is repeated: antare niṣṭhā kara, bāhye loka-vyavahāra. This means that one must have no other desire within his heart than to serve Kṛṣṇa. On the basis of such a conviction, one can cultivate Kṛṣṇa consciousness. This is confirmed in the Bhakti-rasāmṛta-sindhu (1.2.200):

laukikī vaidikī vāpi

yā kriyā kriyate mune

hari-sevānukūlaiva

sā kāryā bhaktim icchatā

A devotee may act as an ordinary human being or as a strict follower of Vedic injunctions. In either case, everything he does is favorable for the advancement of devotional service because he is in Kṛṣṇa consciousness.

Madhya TEXT 16.242

eta kahi' mahāprabhu tānre vidāya dila

ghare āsi' mahāprabhura śikṣā ācarila //CC Madhya, 16.242//

SYNONYMS

eta kahi'-saying this; mahāprabhu—Śrī Caitanya Mahāprabhu; tānre—unto Raghunātha dāsa; vidāya dila—bade farewell; ghare āsi'-returning home; mahāprabhura—of Śrī Caitanya Mahāprabhu; śikṣā—the instruction; ācarila—practiced.

TRANSLATION

In this way, Śrī Caitanya Mahāprabhu bade farewell to Raghunātha dāsa, who returned home and did exactly what the Lord told him.

Madhya TEXT 16.243

bāhya vairāgya, vātulatā sakala chāḍiyā

yathā-yogya kārya kare anāsakta hañā //CC Madhya, 16.243//

SYNONYMS

bāhya vairāgya—external renunciation; vātulatā—craziness; sakala—all; chāḍiyā—giving up; yathā-yogya—as it is befitting; kārya—duties; kare—performs; anāsakta hañā—being without attachment.

TRANSLATION

After returning home, Raghunātha dāsa gave up all craziness and external pseudo renunciation and engaged in his household duties without attachment.

Madhya TEXT 16.244

dekhi' tānra pitā-mātā baḍa sukha pāila

tānhāra āvaraṇa kichu śithila ha-ila //CC Madhya, 16.244//

SYNONYMS

dekhi'-seeing; tānra—his; pitā-mātā—father and mother; baḍa—very much; sukha—happiness; pāila—got; tānhāra āvaraṇa—strong vigilance upon him; kichu—something; śithila ha-ila—became slackened.

TRANSLATION

When Raghunātha dāsa's father and mother saw that their son was acting like a householder, they became very happy. Because of this, they slackened their guard.

PURPORT

When Raghunātha dāsa's father and mother saw that their son was no longer acting like a crazy fellow and was responsibly attending to his duties, they became very happy. The eleven people-five watchmen, four personal servants and two brāhmaṇas—who were guarding him became less strict in their vigilance. When Raghunātha dāsa actually took up his household affairs, his parents reduced the number of guards.

Madhya TEXTS 16.245-246

ihān prabhu ekaṭra kari' saba bhakta-gaṇa

advaita-nityānandādi yata bhakta-jana

sabā ālīṅgana kari' kahena gosāñi

sabe ājñā deha'--āmi nīlācale yāi //CC Madhya, 16.245-246//

SYNONYMS

ihān—here (at Śāntipura); prabhu—Śrī Caitanya Mahāprabhu; ekaṭra kari'-assembling in one place; saba bhakta-gaṇa—all the devotees; advaita-nityānanda-ādi—headed by Advaita Ācārya and Nityānanda Prabhu; yata bhakta-jana—all the devotees; sabā ālīṅgana kari'-embracing every one of them; kahena gosāñi—Śrī Caitanya Mahāprabhu said; sabe—all of you; ājñā deha'-just give Me permission; āmi—I; nīlācale—to Nīlācala, Jagannātha Purī; yāi—may go.

TRANSLATION

Meanwhile, at Śāntipura, Śrī Caitanya Mahāprabhu assembled all His devotees-headed by Advaita Ācārya and Nityānanda Prabhu-embraced them all and asked their permission to return to Jagannātha Purī.

Madhya TEXT 16.247

sabāra sahita ihān āmāra ha-ila milana

e varṣa 'nīlādri' keha nā kariha gamana //CC Madhya, 16.247//

SYNONYMS

sabāra sahita—with everyone; ihān—here; āmāra—of Me; ha-ila—there was; milana—meeting; e varṣa—this year; nīlādri—to Jagannātha Purī; keha—any of you; nā—not; kariha gamana—go.

TRANSLATION

Because He had met them all at Śāntipura, Śrī Caitanya Mahāprabhu requested all the devotees not to go to Jagannātha Purī that year.

Madhya TEXT 16.248

tāhān haite avaśya āmi 'vṛndāvana' yāba

sabe ājñā deha', tabe nirvighne āsiba //CC Madhya, 16.248//

SYNONYMS

tāhān haite—from there; avaśya—certainly; āmi—I; vṛndāvana yāba—shall go

to Vṛndāvana; sabe—all of you; ājñā deha'-give Me permission; tabe—then; nirvighne—without disturbance; āsiba—I shall come back.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "I shall certainly go to Vṛndāvana from Jagannātha Purī. If all of you give Me permission, I shall return here again without difficulty."

Madhya TEXT 16.249

mātāra caraṇe dhari' bahu vinaya karila

vṛndāvana yāite tānra ājñā la-ila //CC Madhya, 16.249//

SYNONYMS

mātāra—of Śacīmātā; caraṇe—the feet; dhari'-catching; bahu vinaya karila—submitted most humbly; vṛndāvana yāite—to go to Vṛndāvana; tānra—her; ājñā—permission; la-ila—took.

TRANSLATION

Clasping the feet of His mother, Śrī Caitanya Mahāprabhu very humbly requested her permission. Thus she gave Him leave to go to Vṛndāvana.

Madhya TEXT 16.250

tabe navadvīpe tānre dila pāṭhāñā

nīlādri calilā saṅge bhakta-gaṇa lañā //CC Madhya, 16.250//

SYNONYMS

tabe—thereafter; navadvīpe—to Navadvīpa; tānre—her; dila pāṭhāñā—sent back; nīlādri—to Jagannātha Purī; calilā—departed; saṅge—with Him; bhakta-gaṇa lañā—taking all the devotees.

TRANSLATION

Śrīmatī Śacīdevī was sent back to Navadvīpa, and the Lord and His devotees started for Jagannātha Purī, Nīlādri.

Madhya TEXT 16.251

sei saba loka pathe karena sevana

sukhe nīlācala āilā śacīra nandana //CC Madhya, 16.251//

SYNONYMS

sei saba loka—all those persons; pathe—on the road; karena sevana—rendered all service; sukhe—in great happiness; nīlācala—to Jagannātha Purī; āilā—came back; śacīra nandana—the son of mother Śacī.

TRANSLATION

The devotees who accompanied Śrī Caitanya Mahāprabhu rendered all kinds of service on the way to Nīlācala, Jagannātha Purī. Thus in great happiness the Lord returned.

Madhya TEXT 16.252

prabhu āsi' jagannātha daraśana kaila

'mahāprabhu āilā'--grāme kolāhala haila //CC Madhya, 16.252//

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; āsi'-returning; jagannātha—to Lord Jagannātha; daraśana—visit; kaila—made; mahāprabhu āilā—Śrī Caitanya Mahāprabhu has come back; grāme—in the town; kolāhala haila—there was great agitation.

TRANSLATION

When Śrī Caitanya Mahāprabhu arrived in Jagannātha Purī, He visited the temple of the Lord. News then spread all over the city that He had returned.

Madhya TEXT 16.253

ānandita bhakta-gaṇa āsiyā mililā

prema-āliṅgana prabhu sabāre karilā //CC Madhya, 16.253//

SYNONYMS

ānandita—very pleased; bhakta-gaṇa—all the devotees; āsiyā—came; mililā—met; prema-āliṅgana—embracing in love; prabhu—the Lord; sabāre—to all

devotees; karilā—offered.

TRANSLATION

All the devotees then came and met the Lord with great happiness. The Lord also embraced each of them in great ecstatic love.

Madhya TEXT 16.254

kāśī-miśra, rāmānanda, pradyumna, sārvabhauma

vāṇīnātha, śikhi-ādi yata bhakta-gaṇa //CC Madhya, 16.254//

SYNONYMS

kāśī-miśra—Kāśī Miśra; rāmānanda—Rāmānanda; pradyumna—Pradyumna; sārvabhauma—Sārvabhauma; vāṇīnātha—Vāṇīnātha; śikhi-ādi—Śikhi Māhiti and others; yata bhakta-gaṇa—all the devotees.

TRANSLATION

Kāśī Miśra, Rāmānanda Rāya, Pradyumna, Sārvabhauma Bhaṭṭācārya, Vāṇīnātha Rāya, Śikhi Māhiti and all the other devotees met Śrī Caitanya Mahāprabhu.

Madhya TEXT 16.255

gadādhara-pañḍita āsi' prabhure mililā

sabāra agrete prabhu kahite lāgilā //CC Madhya, 16.255//

SYNONYMS

gadādhara-pañḍita—Gadādhara Paṇḍita; āsi'-coming; prabhure mililā—met the Lord; sabāra agrete—in front of all the devotees; prabhu—the Lord; kahite lāgilā—began to say.

TRANSLATION

Gadādhara Paṇḍita also came and met the Lord. Then, before all the devotees, Śrī Caitanya Mahāprabhu began to speak as follows.

Madhya TEXT 16.256

'vṛndāvana yāba āmi gauḍa-deśa diyā

nija-mātāra, gaṅgāra caraṇa dekhiyā //CC Madhya, 16.256//

SYNONYMS

vṛndāvana yāba—shall go to Vṛndāvana; āmi—I; gauḍa-deśa diyā—through Bengal; nija-mātāra—of My own mother; gaṅgāra—of the River Ganges; caraṇa—the feet; dekhiyā—seeing.

TRANSLATION

"It was My decision to go to Vṛndāvana through Bengal in order to see My mother and the River Ganges.

Madhya TEXT 16.257

eta mate kari' kailuṇ gauḍere gamana

sahasreka saṅge haila nija-bhakta-gaṇa //CC Madhya, 16.257//

SYNONYMS

eta—such; mate—decision; kari'-making; kailuṇ—I did; gauḍere—to Bengal; gamana—going; sahasreka—thousands of men; saṅge—with Me; haila—there were; nija-bhakta-gaṇa—My own devotees.

TRANSLATION

"Thus I went to Bengal, but thousands of devotees began to follow Me.

Madhya TEXT 16.258

lakṣa lakṣa loka āise kauṭuka dekhite

lokera saṅghaṭṭe patha nā pāri calite //CC Madhya, 16.258//

SYNONYMS

lakṣa lakṣa loka—many thousands of people; āise—came; kauṭuka—out of curiosity; dekhite—to see; lokera saṅghaṭṭe—by the assembly of so many men; patha—the road; nā pāri—I was not able; calite—to pass through.

TRANSLATION

"Many hundreds and thousands of people came to see Me out of curiosity, and due to such a large crowd I could not travel very freely on the road.

Madhya TEXT 16.259

yathā rahi, tathā ghara-prācīra haya cūrṇa

yathā netra paḍe tathā loka dekhi pūrṇa //CC Madhya, 16.259//

SYNONYMS

yathā rahi—wherever I stayed; tathā—there; ghara-prācīra—the building and the boundary walls; haya—became; cūrṇa—broken; yathā—wherever; netra—the eyes; paḍe—fell; tathā—there; loka—people; dekhi—I see; pūrṇa—filled.

TRANSLATION

"Indeed, the crowd was so large that the house and the boundary walls of the house where I stayed were destroyed, and wherever I looked I could see only large crowds.

Madhya TEXT 16.260

kaṣṭe-sṛṣṭye kari' gelāṇa rāmakeli-grāma

āmāra ṭhāṇi āilā 'rūpa' 'sanātana' nāma //CC Madhya, 16.260//

SYNONYMS

kaṣṭe-sṛṣṭye—with great difficulty; kari'-doing; gelāṇa—I went; rāmakeli-grāma—to the village of Rāmakeli; āmāra ṭhāṇi—before me; āilā—came; rūpa sanātana nāma—the two brothers named Rūpa and Sanātana.

TRANSLATION

"With great difficulty I went to the town of Rāmakeli, where I met two brothers named Rūpa and Sanātana.

Madhya TEXT 16.261

dui bhāi--bhakta-rāja, kṛṣṇa-kṛpā-pātra

vyavahāre--rāja-mantrī haya rāja-pātra //CC Madhya, 16.261//

SYNONYMS

dui bhāi—two brothers; bhakta-rāja—kings of devotees; kṛṣṇa-kṛpā-pātra—suitable candidates for Kṛṣṇa's mercy; vyavahāre—in behavior; rāja-mantrī—ministers of the government; haya—are; rāja-pātra—government officers.

TRANSLATION

"These two brothers are great devotees and suitable recipients of Kṛṣṇa's mercy, but in their ordinary dealings they are government officials, ministers to the King.

Madhya TEXT 16.262

vidyā-bhakti-buddhi-bale parama pravīṇa

tabu āpanāke māne ṭṭṇa haite hīna //CC Madhya, 16.262//

SYNONYMS

vidyā—education; bhakti—devotion; buddhi—and intelligence; bale—in strength; parama—very; pravīṇa—experienced; tabu—still; āpanāke—themselves; māne—they think; ṭṭṇa—a straw; haite—than; hīna—lower.

TRANSLATION

"Śrīla Rūpa and Sanātana are very experienced in education, devotional service, intelligence and strength, yet they think themselves inferior to straw in the street.

Madhya TEXTS 16.263-264

tānra dainya dekhi' śuni' pāṣāṇa bidare

āmi tuṣṭa hañā tabe kahiluṇ doṇhāre

"uttama hañā hīna kari' mānaha āpanāre

acire karibe kṛṣṇa tomāra uddhāre" //CC Madhya, 16.263-264//

SYNONYMS

tānra dainya dekhi'-by seeing their humility; śuni'-or even hearing about it; pāṣāṇa—stone; bidare—becomes melted; āmi—I; tuṣṭa hañā—being very pleased; tabe—then; kahiluṇ doṇhāre—said to both of them; uttama hañā—

being actually superior in every respect; hīna—inferior; kari'-proposing as; mānaha—you accept; āpanāre—yourselves; acire—very soon; karibe—will do; kṛṣṇa—Lord Kṛṣṇa; tomāra—of you; uddhāre—liberation.

TRANSLATION

"Indeed, the humility of these two brothers could even melt stone. Because I was very pleased with their behavior, I told them, 'Although you are both very exalted, you consider yourselves inferior, and because of this, Kṛṣṇa will very soon deliver you.'

PURPORT

Such are the qualifications of a pure devotee. Materially one may be very opulent, experienced, influential and educated, but if one still thinks himself lower than straw in the street, one attracts the attention of Śrī Caitanya Mahāprabhu or Lord Kṛṣṇa. Although Mahārāja Pratāparudra was a king, he took up a broom to cleanse the road for Lord Jagannātha's Ratha chariot. Because of this humble service, Śrī Caitanya Mahāprabhu was very pleased with the King, and for that reason the Lord embraced him. According to Śrī Caitanya Mahāprabhu's instructions, a devotee should never be puffed up by material power. He should know that material power is the result of one's past good activities (karma) and is consequently transient. At any moment all one's material opulence can be finished; therefore a devotee is never proud of such opulence. He is always humble and meek, considering himself lower than a piece of straw. Because of this, the devotees are eligible to return home, back to Godhead.

Madhya TEXTS 16.265-266

eta kahi' āmi yabe vidāya tāñre dila

gamana-kāle sanātana 'prahelī' kahila

yāñra sañge haya ei loka lakṣa koṭi

vṛndāvana yāibāra ei nahe paripāṭī //CC Madhya, 16.265-266//

SYNONYMS

eta kahi'-saying this; āmi—I; yabe—when; vidāya—farewell; tāñre—unto them; dila—gave; gamana-kāle—while going; sanātana—Sanātana; prahelī—enigma;

kahila—said; yāñra sañge—with whom; haya—is; ei—this; loka—crowd of people; lakṣa koṭi—hundreds of thousands; vṛndāvana—to Vṛndāvana-dhāma; yāibāra—for going; ei—this; nahe—not; paripāṭī—the method.

TRANSLATION

"After speaking to them in this way, I bade them farewell. As I was leaving, Sanātana told Me, 'It is not appropriate for one to be followed by a crowd of thousands when one goes to Vṛndāvana.'

Madhya TEXT 16.267

tabu āmi śuniluṅ mātra, nā kailuṅ avadhāna

prāte cali' āilāṇa 'kānāira nāṭasālā'-grāma //CC Madhya, 16.267//

SYNONYMS

tabu—still; āmi—I; śuniluṅ—heard; mātra—only; nā—not; kailuṅ—paid; avadhāna—any attention; prāte—in the morning; cali' āilāṇa—I walked; kānāira nāṭasālā—to Kānāi Nāṭasālā; grāma—the place.

TRANSLATION

"Although I heard this, I did not pay it any attention. In the morning, however, I went to the place named Kānāi Nāṭasālā.

Madhya TEXT 16.268

rātri-kāle mane āmi vicāra karila

sanātana more kibā 'prahelī' kahila //CC Madhya, 16.268//

SYNONYMS

rātri-kāle—at night; mane—in the mind; āmi—I; vicāra karila—considered; sanātana—Sanātana; more—unto Me; kibā—what; prahelī—enigma; kahila—spoke.

TRANSLATION

"At night, however, I considered what Sanātana had told Me.

Madhya TEXT 16.269

bhālata' kahila,--mora eta loka saṅge

loka dekhi' kahibe more--'ei eka ḍhaṅge' //CC Madhya, 16.269//

SYNONYMS

bhālata' kahila—he has spoken very well; mora—of Me; eta—so much; loka—crowd; saṅge—in the company; loka—the people; dekhi'-seeing; kahibe more—will speak about Me; ei—this; eka—one; ḍhaṅge—imposter.

TRANSLATION

"I decided that Sanātana had spoken very well. I was certainly being followed by a large crowd, and when people would see so many men, they would surely rebuke Me, saying, 'Here is another imposter.'

Madhya TEXT 16.270

'durlabha' 'durgama' sei 'nirjana' vṛndāvana

ekākī yāiba, kibā saṅge eka-jana //CC Madhya, 16.270//

SYNONYMS

durlabha—very rare; durgama—invincible; sei—that; nirjana—solitary; vṛndāvana—the land of Vṛndāvana; ekākī—alone; yāiba—I shall go; kibā—or; saṅge—with Me; eka-jana—only one person.

TRANSLATION

"I then began to consider that Vṛndāvana is a very solitary place. It is invincible and very difficult to attain. I therefore decided to go there alone or, at the most, take only one person with Me.

Madhya TEXT 16.271

mādhavendra-purī tathā gelā 'ekeśvare'

dugdha-dāna-cchale kṛṣṇa sākṣāt dila tāṇre //CC Madhya, 16.271//

SYNONYMS

mādhavendra-purī—Mādhavendra Purī; tathā—there; gelā—went; ekeśvare—alone; dugdha-dāna-chale—on the plea of giving milk in charity; kṛṣṇa—Lord

Kṛṣṇa; sākṣāt—direct audience; dila—gave; tāñre—unto him.

TRANSLATION

"Mādhavendra Purī went to Vṛndāvana alone, and Kṛṣṇa, on the pretext of giving him milk, granted him an audience.

Madhya TEXT 16.272

bādiyāra bāji pāti' calilāṇa tathāre

bahu-saṅge vṛndāvana gamana nā kare //CC Madhya, 16.272//

SYNONYMS

bādiyāra—of a gypsy; bāji—the magic; pāti'-demonstrating; calilāṇa—I went; tathāre—there; bahu-saṅge—with many men; vṛndāvana—to Vṛndāvana dhāma; gamana—going; nā kare—no one does.

TRANSLATION

"I then understood that I was going to Vṛndāvana like a magician with his show, and this is certainly not good. No one should go to Vṛndāvana with so many men.

Madhya TEXT 16.273

ekā yāiba, kibā saṅge bhṛtya eka-jana

tabe se śobhaya vṛndāvanera gamana //CC Madhya, 16.273//

SYNONYMS

ekā yāiba—I shall go alone; kibā—or; saṅge—with Me; bhṛtya—servant; eka-jana—one; tabe—in that way; se—that; śobhaya—is beautiful; vṛndāvanera gamana—going to Vṛndāvana.

TRANSLATION

"I have therefore resolved to go alone or, at the utmost, with one servant. In this way, My journey to Vṛndāvana will be beautiful.

Madhya TEXT 16.274

vṛndāvana yāba kāhāṇ 'ekākī' hañā!

sainya saṅge caliyāchi ḍhāka bājāñā! //CC Madhya, 16.274//

SYNONYMS

vṛndāvana yāba—I should go to Vṛndāvana; kāhāṇ—whereas; ekākī hañā—being alone; sainya—soldiers; saṅge—along with; caliyāchi—I am going; ḍhāka bājāñā—beating the drum.

TRANSLATION

"I thought, 'Instead of going to Vṛndāvana alone, I am going with soldiers and the beating of drums.'

Madhya TEXT 16.275

dhik, dhik āpanāke bali' ha-ilāña asthira

nivṛtta hañā punaḥ āilāña gaṅgā-tīra //CC Madhya, 16.275//

SYNONYMS

dhik dhik—fie! fie!; āpanāke—on Myself; bali'-saying; ha-ilāña—I became; asthira—agitated; nivṛtta hañā—stopping such an action; punaḥ—again; āilāña—I came back; gaṅgā-tīra—to the bank of the Ganges.

TRANSLATION

"I therefore said, 'Fie upon Me!' and being very agitated, I returned to the banks of the Ganges.

Madhya TEXT 16.276

bhakta-gaṇe rākhiyā āinu nija nija sthāne

āmā-saṅge āilā sabe pāñca-chaya jane //CC Madhya, 16.276//

SYNONYMS

bhakta-gaṇe—the devotees; rākhiyā—keeping; āinu—I came; nija nija sthāne—in their respective places; āmā-saṅge—with Me; āilā—came; sabe—only; pāñca-chaya jane—five or six men.

TRANSLATION

"I then left all the devotees there and brought only five or six persons with Me.

Madhya TEXT 16.277

nirvighne ebe kaiche yāiba vṛndāvane

sabe meli' yukti deha' hañā parasanne //CC Madhya, 16.277//

SYNONYMS

nirvighne—without obstacles; ebe—now; kaiche—how; yāiba—I shall go; vṛndāvane—to Vṛndāvana; sabe meli'-altogether; yukti deha'-give Me consultation; hañā parasanne—being very pleased with Me.

TRANSLATION

"Now I wish that you all will be pleased with Me and give Me good consultation. Tell Me how I shall be able to go to Vṛndāvana without impediments.

Madhya TEXT 16.278

gadādhare chāḍi' genu, iñho duḥkha pāila

sei hetu vṛndāvana yāite nārila //CC Madhya, 16.278//

SYNONYMS

gadādhare chāḍi'-leaving aside Gadādhara Paṇḍita; genu—I went; iñho—Gadādhara Paṇḍita; duḥkha pāila—became unhappy; sei hetu—for that reason; vṛndāvana—to Vṛndāvana-dhāma; yāite nārila—I was unable to go.

TRANSLATION

"I left Gadādhara Paṇḍita here, and he became very unhappy. For this reason I could not go to Vṛndāvana."

Madhya TEXT 16.279

tabe gadādhara-pañḍita premāviṣṭa hañā

prabhu-pada dhari' kahe vinaya kariyā //CC Madhya, 16.279//

SYNONYMS

tabe—thereupon; gadādhara paṇḍita—Gadādhara Paṇḍita; prema-āviṣṭa hañā—being absorbed in ecstatic love; prabhu-pada dhari'-catching hold of the lotus feet of the Lord; kahe—says; vinaya kariyā—with great humility.

TRANSLATION

Being encouraged by Śrī Caitanya Mahāprabhu's words, Gadādhara Paṇḍita became absorbed in ecstatic love. Immediately clasping the lotus feet of the Lord, he began to speak with great humility.

Madhya TEXT 16.280

tumi yāhān-yāhān raha, tāhān 'vṛndāvana'

tāhān yamunā, gaṅgā, sarva-tīrtha-gaṇa //CC Madhya, 16.280//

SYNONYMS

tumi—You; yāhān-yāhān—wherever; raha—stay; tāhān vṛndāvana—that place is Vṛndāvana; tāhān—there; yamunā—the River Yamunā; gaṅgā—the River Gaṅgā; sarva-tīrtha-gaṇa—all other holy places of pilgrimage.

TRANSLATION

Gadādhara Paṇḍita said, "Wherever You stay is Vṛndāvana, as well as the River Yamunā, the River Ganges and all other places of pilgrimage.

Madhya TEXT 16.281

tabu vṛndāvana yāha' loka śikhāite

seita karibe, tomāra yei laya citte //CC Madhya, 16.281//

SYNONYMS

tabu—still; vṛndāvana yāha'-You go to Vṛndāvana; loka śikhāite—to teach the people in general; seita—that; karibe—You will do; tomāra—of You; yei—what; laya—takes; citte—in the mind.

TRANSLATION

"Although wherever You stay is Vṛndāvana, You still go to Vṛndāvana just to instruct people. Otherwise, You do whatever You think best."

PURPORT

It was not essential for Śrī Caitanya Mahāprabhu to go to Vṛndāvana, for wherever He stayed was immediately converted to Vṛndāvana. Indeed, there was also the River Ganges, the River Yamunā and all other places of pilgrimage. This was also expressed by Śrī Caitanya Mahāprabhu Himself when He danced in the Ratha-yātrā. At that time He said that His very mind was Vṛndāvana (mora-mana--vṛndāvana). Because His mind was Vṛndāvana, all the pastimes of Rādhā and Kṛṣṇa were taking place within Himself. Nonetheless, just to teach people, He visited bhauma-vṛndāvana, Vṛndāvana-dhāma in this material world. In this way the Lord instructed everyone to visit Vṛndāvana-dhāma, which is a very holy place. Materialists consider Vṛndāvana-dhāma an unclean city because there are many monkeys and dogs there, and along the bank of the Yamunā there is refuse. Some time ago, a materialistic man asked me, "Why are you living in Vṛndāvana? Why have you selected such a dirty place to live after retiring?" Such a person cannot understand that Vṛndāvana-dhāma is always a representation of the original Vṛndāvana-dhāma. Consequently Vṛndāvana-dhāma is as worshipable as Lord Kṛṣṇa. Ārādhyo bhagavān vrajeśa-tanayas tad-dhāma vṛndāvanam: according to Śrī Caitanya Mahāprabhu's philosophy, Lord Śrī Kṛṣṇa and His abode, Vṛndāvana, are equally worshipable. Sometimes materialistic people who have no spiritual understanding go to Vṛndāvana as tourists. One who goes to Vṛndāvana with such materialistic vision cannot derive any spiritual benefit. Such a person is not convinced that Kṛṣṇa and Vṛndāvana are identical. Since they are identical, Vṛndāvana is as worshipable as Lord Kṛṣṇa. Śrī Caitanya Mahāprabhu's vision (mora-mana-vṛndāvana) is different from the vision of an ordinary materialistic person. At the Ratha-yātrā festival, Śrī Caitanya Mahāprabhu, absorbed in the ecstasy of Śrīmatī Rādhārāṇī, dragged Lord Kṛṣṇa back to Vṛndāvana-dhāma. Śrī Caitanya Mahāprabhu spoke of this in the verses beginning āhuś ca te (Madhya 13.136).

In Śrīmad-Bhāgavatam (10.84.13) it is stated:

yasyātmā-buddhiḥ kuṇape tridhātuke
svadhīḥ kalatrādiṣu bhauma ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva gokharaḥ

"A human being who identifies this body made of three elements with his self,

who considers the by-products of the body to be his kinsmen, who considers the land of birth as worshipable, and who goes to the place of pilgrimage simply to take a bath rather than meet men of transcendental knowledge there, is to be considered like an ass or a cow."

Śrī Caitanya Mahāprabhu personally renovated Vṛndāvana-dhāma and advised His chief disciples, Rūpa and Sanātana, to develop it and open it to attract the spiritual vision of the general populace. At present there are about five thousand temples in Vṛndāvana, and still our society, the International Society for Krishna Consciousness, is constructing a huge, magnificent temple for the worship of Lord Balarāma, Rādhā-Kṛṣṇa and Guru-Gaurāṅga. Since there is no prominent Kṛṣṇa-Balarāma temple in Vṛndāvana, we are attempting to construct one so that people will be attracted to Kṛṣṇa-Balarāma, or Nitāi-Gauracandra. Vrajendra-nandana yei, śacī suta haila sei. Narottama dāsa Ṭhākura says that Balarāma and the son of Mahārāja Nanda have advented Themselves as Gaura-Nitāi. To propagate this fundamental principle, we are establishing a Kṛṣṇa-Balarāma temple to broadcast to the world that worship of Gaura-Nitāi is the same as worship of Kṛṣṇa-Balarāma.

Although it is very difficult to enter into the Rādhā-Kṛṣṇa pastimes, most of the devotees of Vṛndāvana are attracted to the Rādhā-Kṛṣṇa līlā. However, since Nitāi-Gauracandra are direct incarnations of Balarāma and Kṛṣṇa, we can be directly in touch with Lord Balarāma and Lord Kṛṣṇa through Śrī Caitanya Mahāprabhu and Nityānanda Prabhu. Those who are highly elevated in Kṛṣṇa consciousness can enter into the pastimes of Rādhā-Kṛṣṇa through the mercy of Śrī Caitanya Mahāprabhu. It is said: śrī-kṛṣṇa-caitanya rādhā-kṛṣṇa nahe anya. Śrī Kṛṣṇa Caitanya Mahāprabhu is a combination of Rādhā and Kṛṣṇa.

Sometimes materialists, forgetting the pastimes of Rādhā-Kṛṣṇa and Kṛṣṇa-Balarāma, go to Vṛndāvana, accept the land's spiritual facilities and engage in material activity. This is against the teachings of Śrī Caitanya Mahāprabhu. The prākṛta-sahajiyās proclaim themselves vraja-vāsī or dhāma-vāsī, but they are mainly engaged in sense gratification. Thus they become more and more implicated in the materialistic way of life. Those who are pure devotees in Kṛṣṇa consciousness condemn their activities. The eternal vraja-vāsīs like Svarūpa Dāmodara did not even come to Vṛndāvana-dhāma. Śrī Puṇḍarīka Vidyānidhi, Śrī Haridāsa Ṭhākura, Śrīvāsa Paṇḍita, Śivānanda Sena, Śrī Rāmānanda Rāya, Śrī Śikhi Māhiti, Śrī Mādhavīdevī and Śrī Gadādhara Paṇḍita Gosvāmī never visited Vṛndāvana-dhāma. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura points out that we have no authorized documents stating that these exalted personalities

visited Vṛndāvana. Nonetheless, we find many nondevotees, Māyāvādī sannyāsīs, prākṛta-sahajiyās, fruitive workers, mental speculators and many others with material motives going to Vṛndāvana to live. Many of these people go there to solve their economic problems by becoming beggars. Although anyone living in Vṛndāvana somehow or other is benefited, the real Vṛndāvana is appreciated only by a pure devotee. As stated in the Brahma-saṁhitā: premāñjana-cchurita-bhakti-vilocanena. When one has purified eyes, he can see that Śrī Vṛndāvana and the original Goloka Vṛndāvana planet in the spiritual sky are identical.

Śrīla Narottama dāsa Ṭhākura, Śrīnivāsa Ācārya, Śrī Jagannātha dāsa Bābājī Mahārāja, Śrī Bhagavān dāsa Bābājī Mahārāja, Śrīla Gaurakīśora dāsa Bābājī Mahārāja and later Śrī Bhaktivinoda Ṭhākura of Calcutta always engaged in nāma-bhajana and certainly did not live anywhere but Vṛndāvana. Presently, the members of the Hare Kṛṣṇa movement throughout the world live in materially opulent cities, such as London, New York, Los Angeles, Paris, Moscow, Zurich and Stockholm. However, we are satisfied with following in the footsteps of Śrīla Bhaktivinoda Ṭhākura and other ācāryas. Because we live in the temples of Rādhā-Kṛṣṇa and continuously hold hari-nāma-saṅkīrtana—the chanting of Hare Kṛṣṇa—we consequently live in Vṛndāvana and nowhere else. We are also following in the footsteps of Śrī Caitanya Mahāprabhu by attempting to construct a temple in Vṛndāvana for our disciples throughout the world to visit.

Madhya TEXT 16.282

ei āge āilā, prabhu, varṣāra cāri māsa

ei cāri māsa kara nīlācale vāsa //CC Madhya, 16.282//

SYNONYMS

ei—just; āge—ahead; āilā—have come; prabhu—my Lord; varṣāra cāri māsa—the four months of the rainy season; ei cāri māsa—these four months; kara—just do; nīlācale—at Jagannātha Purī; vāsa—living.

TRANSLATION

Taking this opportunity, Gadādhara Paṇḍita said, "Just now the four months of the rainy season have begun. You should therefore spend the next four months in Jagannātha Purī.

Madhya TEXT 16.283

pāche sei ācaribā, yei tomāra mana

āpana-icchāya cala, raha,--ke kare vāraṇa" //CC Madhya, 16.283//

SYNONYMS

pāche—thereafter; sei—that; ācaribā—You will do; yei—what; tomāra mana—You like; āpana-icchāya—by Your sweet will; cala—You always go; raha—You remain; ke—who; kare vāraṇa—can stop You.

TRANSLATION

"After remaining here for four months, You may be free to do as You like. Actually no one can stop You from going or remaining."

Madhya TEXT 16.284

śuni' saba bhakta kahe prabhura caraṇe

sabākāra icchā paṇḍita kaila nivedane //CC Madhya, 16.284//

SYNONYMS

śuni'-hearing; saba—all; bhakta—devotees; kahe—said; prabhura caraṇe—unto the lotus feet of the Lord; sabākāra icchā—everyone's desire; paṇḍita—Gadādhara Paṇḍita; kaila—has made; nivedane—submission.

TRANSLATION

Upon hearing this statement, the devotees present at the lotus feet of Śrī Caitanya Mahāprabhu stated that Gadādhara Paṇḍita had properly presented their desire.

Madhya TEXT 16.285

sabāra icchāya prabhu cāri māsā rahilā

śuniyā pratāparudra ānandita hailā //CC Madhya, 16.285//

SYNONYMS

sabāra icchāya—because of everyone's desire; prabhu—Śrī Caitanya Mahāprabhu; cāri māsā—for four months; rahilā—remained; śuniyā—hearing; pratāparudra—King Pratāparudra; ānandita hailā—became very, very happy.

TRANSLATION

Being requested by all the devotees, Śrī Caitanya Mahāprabhu agreed to remain at Jagannātha Purī for four months. Hearing this, King Pratāparudra became very happy.

Madhya TEXT 16.286

sei dina gadādhara kaila nimantraṇa

tāhān bhikṣā kaila prabhu lañā bhakta-gaṇa //CC Madhya, 16.286//

SYNONYMS

sei dina—that day; gadādhara—Gadādhara Paṇḍita; kaila nimantraṇa—gave an invitation; tāhān—at his place; bhikṣā kaila—took lunch; prabhu—Śrī Caitanya Mahāprabhu; lañā—with; bhakta-gaṇa—His devotees.

TRANSLATION

That day Gadādhara Paṇḍita extended an invitation to Śrī Caitanya Mahāprabhu, and the Lord took His lunch at his place with the other devotees.

Madhya TEXT 16.287

bhikṣāte paṇḍitera sneha, prabhura āsvādana

manuṣyera śaktye dui nā yāya varṇana //CC Madhya, 16.287//

SYNONYMS

bhikṣāte—in feeding; paṇḍitera—of Gadādhara Paṇḍita; sneha—the affection; prabhura—of Śrī Caitanya Mahāprabhu; āsvādana—tasting; manuṣyera—of an ordinary human being; śaktye—in the power; dui—these two; nā yāya—not possible; varṇana—the description.

TRANSLATION

No ordinary human being can possibly describe Gadādhara Paṇḍita's affectionate presentation of food and Śrī Caitanya Mahāprabhu's tasting this food.

Madhya TEXT 16.288

ei mata gaura-līlā--ananta, apāra

saṅkṣepe kahiye, kahā nā yāya vistāra //CC Madhya, 16.288//

SYNONYMS

ei mata—in this way; gaura-līlā—pastimes of Lord Śrī Caitanya Mahāprabhu; ananta—unlimited; apāra—unfathomed; saṅkṣepe—in brief; kahiye—I describe; kahā—describing; nā yāya vistāra—no one can do elaborately and completely.

TRANSLATION

In this way, Śrī Caitanya Mahāprabhu performs His pastimes, which are unlimited and unfathomable. Somehow or other, these have briefly been described. It is not possible to describe them elaborately.

Madhya TEXT 16.289

sahasra-vadane kahe āpane 'ananta'

tabu eka līlāra teṅho nāhi pāya anta //CC Madhya, 16.289//

SYNONYMS

sahasra-vadane—in thousands of mouths; kahe—speaks; āpane—personally; ananta—Anantadeva; tabu—still; eka līlāra—of one pastime only; teṅho—He (Anantadeva); nāhi—not; pāya—gets; anta—the end.

TRANSLATION

Although Lord Anantadeva is always describing the pastimes of the Lord with His thousands of mouths, He cannot reach the end of even one of the Lord's pastimes.

Madhya TEXT 16.290

śrī-rūpa-raghunātha pade yāra āśa

śrī-caitanya-caritāmṛta kahe kṛṣṇadāsa //CC Madhya, 16.290//

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; raghunātha—Śrīla Raghunātha dāsa Gosvāmī; pade—at the lotus feet; yāra—whose; āśa—expectation; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; kṛṣṇadāsa—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Sixteenth Chapter, describing Lord Caitanya's attempt to go to Vṛndāvana.

Chapter 17 The Lord Travels to Vṛndāvana

The following summary of the Seventeenth Chapter is given by Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya. After attending the Ratha-yātrā ceremony of Śrī Jagannātha, Śrī Caitanya Mahāprabhu decided to start for Vṛndāvana. Śrī Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī selected a brāhmaṇa named Balabhadra Bhaṭṭācārya to personally assist Śrī Caitanya Mahāprabhu. Early in the morning before sunrise, the Lord started for the town of Kaṭaka. North of Kaṭaka, He penetrated a dense forest and visited many tigers and elephants, whom He engaged in chanting the Hare Kṛṣṇa mahā-mantra. Whenever He had a chance to visit a village, He would beg alms and acquire some rice and vegetables. If there were no village, He would cook whatever rice remained and collect some spinach from the forest to eat. Śrī Caitanya Mahāprabhu was very pleased with the behavior of Balabhadra Bhaṭṭācārya.

In this way the Lord passed through the jungle of Jhārikhaṇḍa and finally reached Vārāṇasī. After taking His bath at the Maṇikaṁḍikā-ghāṭa at Vārāṇasī, He met Tapana Miśra, who took the Lord to his place and respectfully gave Him a comfortable residence. At Vārāṇasī, Vaidya Candrasekhara, Śrī Caitanya Mahāprabhu's old friend, also rendered service unto Him. Seeing the behavior of Śrī Caitanya Mahāprabhu, one Mahārāṣṭrīya brāhmaṇa informed Prakāśānanda Sarasvatī, the leader of the Māyāvādī sannyāsīs. Prakāśānanda made various accusations against the Lord. The Mahārāṣṭrīya brāhmaṇa was very sorry about this, and he brought the news to Śrī Caitanya Mahāprabhu, inquiring from Him why the Māyāvādī sannyāsīs did not utter the holy name of Kṛṣṇa. In reply, Śrī Caitanya Mahāprabhu said that they were offenders and that one should not associate with them. In this way the Lord bestowed His blessings upon the brāhmaṇa.

Śrī Caitanya Mahāprabhu next passed through Prayāga and Mathurā and then took His lunch at the home of a Sānoḍiyā brāhmaṇa, a disciple of Mādhavendra

Purī. He bestowed His blessings upon the brāhmaṇa by accepting lunch at his place. Thereafter the Lord visited the twelve forests of Vṛndāvana and was filled with great ecstatic love. As He toured the Vṛndāvana forests, He heard the chirping of parrots and other birds.

Madhya TEXT 17.1

gacchan vṛndāvanam gauro

vyāghrebhaiṇa-khagān vane

premonmattān sahonṇṛtyān

vidadhe kṛṣṇa-jalpinaḥ //CC Madhya, 17.1//

SYNONYMS

gacchan—going; vṛndāvanam—to Vṛndāvana-dhāma; gaurah—Śrī Caitanya Mahāprabhu; vyāghra—tigers; ibha—elephants; eṇa—deer; khagān—and birds; vane—in the forest; prema-unmattān—maddened by ecstatic love; saha—with; unṇṛtyān—dancing; vidadhe—made; kṛṣṇa—Lord Kṛṣṇa's name; jalpinaḥ—chanting.

TRANSLATION

On His way to Vṛndāvana, Lord Śrī Caitanya Mahāprabhu passed through the forest of Jhārikhaṇḍa and made all the tigers, elephants, deer and birds dance and chant the Hare Kṛṣṇa mahā-mantra. Thus all these animals were overwhelmed by ecstatic love.

Madhya TEXT 17.2

jaya jaya gauracandra jaya nityānanda

jayādvaita-candra jaya gaura-bhakta-vṛnda //CC Madhya, 17.2//

SYNONYMS

jaya jaya—all glories; gauracandra—to Śrī Caitanya Mahāprabhu; jaya—all glories; nityānanda—to Nityānanda Prabhu; jaya—all glories; advaita-candra—to Advaita Ācārya; jaya—all glories; gaura-bhakta-vṛnda—to the devotees of Lord Caitanya.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda! All glories to Advaitacandra! All glories to all the devotees of the Lord!

Madhya TEXT 17.3

śarat-kāla haila, prabhura calite haila mati

rāmānanda-svarūpa-saṅge nibhṛte yukati //CC Madhya, 17.3//

SYNONYMS

śarat-kāla haila—autumn arrived; prabhura—of Lord Śrī Caitanya Mahāprabhu; calite—to travel; haila—was; mati—desire; rāmānanda—Rāmānanda Rāya; svarūpa—Svarūpa Dāmodara; saṅge—with; nibhṛte—solitary; yukati—consultation.

TRANSLATION

When autumn arrived, Śrī Caitanya Mahāprabhu decided to go to Vṛndāvana. In a solitary place, He consulted with Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī.

Madhya TEXT 17.4

"mora sahāya kara yadi, tumi-dui jana

tabe āmi yāñā dekhi śrī-vṛndāvana //CC Madhya, 17.4//

SYNONYMS

mora—of Me; sahāya—help; kara—you do; yadi—if; tumi—you; dui jana—two persons; tabe—then; āmi—I; yāñā—going; dekhi—shall see; śrī-vṛndāvana—Śrī Vṛndāvana-dhāma.

TRANSLATION

The Lord requested Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī to help Him go to Vṛndāvana.

Madhya TEXT 17.5

rātrye uṭhi' vana-pathe palāñā yāba

ekākī yāiba, kāhoṇ saṅge nā la-iba //CC Madhya, 17.5//

SYNONYMS

rātrye uṭhi'-rising at night; vana-pathe—on the road to the forest; palāñā yāba—I shall go away secretly; ekākī yāiba—I shall go alone; kāhoñ—anyone; sañge—with Me; nā la-iba—I shall not take.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "I shall leave early in the morning and go incognito, taking the road to the forest. I shall go alone and not take anyone with Me.

Madhya TEXT 17.6

keha yadi saṅga la-ite pāche uṭhi' dhāya

sabāre rākhibā, yena keha nāhi yāya //CC Madhya, 17.6//

SYNONYMS

keha—someone; yadi—if; saṅga la-ite—to take company; pāche—behind; uṭhi'-getting up; dhāya—runs; sabāre—everyone; rākhibā—please stop; yena—so that; keha—anyone; nāhi yāya—does not go.

TRANSLATION

"If someone wants to follow Me, please stop him. I don't want anyone to go with Me.

Madhya TEXT 17.7

prasanna hañā ājñā dibā, nā mānibā 'duḥkha'

tomā-sabāra 'sukhe' pathe habe mora 'sukha' " //CC Madhya, 17.7//

SYNONYMS

prasanna hañā—being pleased; ājñā dibā—give permission; nā—do not; mānibā duḥkha—become unhappy; tomā-sabāra—of all of you; sukhe—by the happiness; pathe—on the road; habe—there will be; mora—My; sukha—happiness.

TRANSLATION

"Please give Me your permission with great pleasure and do not be unhappy. If you are happy, I shall be happy on My way to Vṛndāvana."

Madhya TEXT 17.8

dui-jana kahe,--'tumi īśvara 'svatantra'

yei icchā, sei karibā, naha 'paratantra' //CC Madhya, 17.8//

SYNONYMS

dui-jana kahe—the two persons replied; tumi—You; īśvara—the Supreme Personality of Godhead; svatantra—completely independent; yei icchā—whatever You desire; sei—that; karibā—You will do; naha—You are not; paratantra—dependent on anyone.

TRANSLATION

Upon hearing this, Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī replied, "Dear Lord, You are completely independent. Since You are not dependent on anyone, You do whatever You desire.

Madhya TEXT 17.9

kintu āmā-duñhāra śuna eka nivedane

'tomāra sukhe āmāra sukha'--kahilā āpane //CC Madhya, 17.9//

SYNONYMS

kintu—but; āmā-duñhāra—of both of us; śuna—please hear; eka nivedane—one submission; tomāra sukhe—by your happiness; āmāra sukha—our happiness; kahilā—You have already stated; āpane—personally.

TRANSLATION

"Dear Lord, kindly hear our one petition. You have already said that You will derive happiness from our happiness. This is Your own statement.

Madhya TEXT 17.10

āmā-duñhāra mane tabe baḍa 'sukha' haya

eka nivedana yadi dhara, dayāmaya //CC Madhya, 17.10//

SYNONYMS

āmā-duñhāra—of us two; mane—in the mind; tabe—therefore; baḍa—very much; sukha haya—there is happiness; eka nivedana—one request; yadi—if; dhara—You accept; dayā-maya—merciful.

TRANSLATION

"If You will please accept just one request, we shall be very, very happy.

Madhya TEXT 17.11

'uttama brāhmaṇa' eka saṅge avaśya cāhi

bhikṣā kari' bhikṣā dibe, yābe pātra vahi' //CC Madhya, 17.11//

SYNONYMS

uttama brāhmaṇa—a high-class brāhmaṇa; eka—one; saṅge—along; avaśya—certainly; cāhi—we want; bhikṣā kari'-collecting alms; bhikṣā dibe—will give You food; yābe—will go; pātra vahi'-bearing Your waterpot.

TRANSLATION

"Our Lord, please take one very nice brāhmaṇa with You. He will collect alms for You, cook for You, give You prasāda, and carry Your waterpot while traveling.

Madhya TEXT 17.12

ana-pathe yāite nāhi 'bhojyāṇna'-brāhmaṇa

ājñā kara,--saṅge caluka vipra eka-jana' //CC Madhya, 17.12//

SYNONYMS

vana-pathe—on the forest path; yāite—going; nāhi—there is not; bhojya-anna-brāhmaṇa—a brāhmaṇa whose food can be accepted; ājñā kara—please give permission; saṅge—along; caluka—may go; vipra—brāhmaṇa; eka-jana—one person.

TRANSLATION

"When You go through the jungle, there will be no brāhmaṇa available from

whom You can accept lunch. Therefore please give permission for at least one pure brāhmaṇa to accompany You."

Madhya TEXT 17.13

prabhu kahe,--nija-saṅgī kāñho nā la-iba

eka-jane nile, ānera mane duḥkha ha-iba //CC Madhya, 17.13//

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu replied; nija-saṅgī—of My associates; kāñho—anyone; nā—not; la-iba—I shall take; eka-jane nile—if I take someone; ānera mane—in the mind of others; duḥkha ha-iba—there will be unhappiness.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "I shall not take any of My associates with Me because if I choose someone, all the others will be unhappy.

Madhya TEXT 17.14

nūtana saṅgī ha-ibeka,--snigdha yāñra mana

aiche yabe pāi, tabe la-i 'eka' jana //CC Madhya, 17.14//

SYNONYMS

nūtana—new; saṅgī—associate; ha-ibeka—must be; snigdha—very peaceful; yāñra—whose; mana—mind; aiche—such; yabe—if; pāi—I get; tabe—then; la-i—I take; eka jana—one person.

TRANSLATION

"Such a person must be a new man, and he must have a peaceful mind. If I can obtain such a man, I shall agree to take him with Me."

PURPORT

When Śrī Caitanya Mahāprabhu formerly went to South India, a brāhmaṇa named Kālā Kṛṣṇadāsa went with Him. It was Kālā Kṛṣṇadāsa who fell victim to a woman, and Śrī Caitanya Mahāprabhu had to take the trouble to free him from the clutches of the gypsies. Therefore the Lord here says that He wants a new man who is peaceful in mind. One whose mind is not peaceful is agitated by

certain drives, especially sex desire, even though he be in the company of Caitanya Mahāprabhu. Such a man will become a victim of women and will fall down even in the company of the Supreme Personality of Godhead. Māyā is so strong that unless one is determined not to fall victim, even the Supreme Personality of Godhead cannot give protection. The Supreme Lord and His representative always want to give protection, but a person must take advantage of their personal contact. If one thinks that the Supreme Personality of Godhead or His representative is an ordinary man, he will certainly fall down. Thus Śrī Caitanya Mahāprabhu did not want a person like Kālā Kṛṣṇadāsa to accompany Him. He wanted someone who was determined, who had a peaceful mind and who was not agitated by ulterior motives.

Madhya TEXT 17.15

svarūpa kahe,--ei balabhadra-bhaṭṭācārya

tomāte susnigdha baḍa, paṇḍita, sādhu, ārya //CC Madhya, 17.15//

SYNONYMS

svarūpa kahe—Svarūpa Dāmodara Gosvāmī said; ei—this; balabhadra-bhaṭṭācārya—Balabhadra Bhaṭṭācārya; tomāte—unto You; su-snigdha—affectionate; baḍa—very; paṇḍita—educated; sādhu—honest; ārya—advanced in spiritual consciousness.

TRANSLATION

Svarūpa Dāmodara then said, "Here is Balabhadra Bhaṭṭācārya, who has great love for You. He is an honest, learned scholar, and he is advanced in spiritual consciousness.

PURPORT

Śrī Caitanya Mahāprabhu wanted a new man, not a person like Kālā Kṛṣṇadāsa who would fall for women. Svarūpa Dāmodara therefore immediately pointed out a new brāhmaṇa named Balabhadra Bhaṭṭācārya. Śrī Svarūpa Dāmodara Gosvāmī had studied this person very thoroughly and had seen that he had great love for Śrī Caitanya Mahāprabhu. Not only did he love the Lord, but he was also learned and honest. He was not duplicitous, and he was advanced in Kṛṣṇa consciousness. According to a Bengali proverb, *ati bhakti corera lakṣaṇa*: "Too much devotion is a symptom of a thief." A person who assumes himself to be a great devotee but mentally is thinking of something else is duplicitous. One who

is not duplicitous is called sādhu. Svarūpa Dāmodara immediately pointed out that Balabhadra Bhaṭṭācārya was quite fit to accompany the Lord because he was a learned scholar and was simple and had great love for Śrī Kṛṣṇa Caitanya Mahāprabhu. He was also advanced in Kṛṣṇa consciousness; therefore he was considered appropriate to accompany the Lord as a personal servant.

The word snigdha (very peaceful) and the word su-snigdha (affectionate) are used in verses fourteen and fifteen, and they are also found in Śrīmad-Bhāgavatam (1.1.8): brūyuh snigdhasya śiṣyasya guravo guhyam apy uta. "A disciple who has actual love for his spiritual master is endowed, by the blessings of the spiritual master, with all confidential knowledge." Śrīla Śrīdhara Svāmī has commented that the word snigdhasya means prema-vataḥ. The word prema-vataḥ indicates that one has great love for his spiritual master.

Madhya TEXT 17.16

prathamei tomā-saṅge āilā gauḍa haite

inhāra icchā āche 'sarva-tīrtha' karite //CC Madhya, 17.16//

SYNONYMS

prathamei—in the beginning; tomā-saṅge—with You; āilā—came; gauḍa haite—from Bengal; inhāra icchā—his desire; āche—is; sarva-tīrtha—all places of pilgrimage; karite—to go see.

TRANSLATION

"In the beginning, he came with You from Bengal. It is his desire to see and visit all the holy places of pilgrimage.

Madhya TEXT 17.17

inhāra saṅge āche vipra eka 'bhṛtya'

inho pathe karibena sevā-bhikṣā-kṛtya //CC Madhya, 17.17//

SYNONYMS

inhāra saṅge—with him; āche—is; vipra—brāhmaṇa; eka—one; bhṛtya—servant; inho—this man; pathe—on the way; karibena—will do; sevā—service; bhikṣā-kṛtya—and arrangements for cooking.

TRANSLATION

"In addition, You may take another brāhmaṇa who would act as a servant en route and make arrangements for Your food.

Madhya TEXT 17.18

inhāre saṅge laha yadi, sabāra haya 'sukha'

vana-pathe yāite tomāra nahibe kona 'duḥkha' //CC Madhya, 17.18//

SYNONYMS

inhāre—him; saṅge—along; laha—You accept; yadi—if; sabāra haya sukha—everyone will be happy; vana-pathe—on the path through the jungle; yāite—going; tomāra—Your; nahibe—there will not be; kona—any; duḥkha—difficulty.

TRANSLATION

"If You can also take him with You, we will be very happy. If two people go with You through the jungle, there will certainly be no difficulty or inconvenience.

Madhya TEXT 17.19

sei vipra vahi' nibe vastrāmbu-bhājana

bhaṭṭācārya bhikṣā dibe kari' bhikṣāṭana //CC Madhya, 17.19//

SYNONYMS

sei vipra—the other brāhmaṇa; vahi' nibe—will carry; vastra-ambu-bhājana—the cloth and waterpot; bhaṭṭācārya—Balabhadra Bhaṭṭācārya; bhikṣā dibe—will arrange for cooking; kari'-performing; bhikṣā-āṭana—collecting alms.

TRANSLATION

"The other brāhmaṇa can carry Your cloth and waterpot, and Balabhadra Bhaṭṭācārya will collect alms and cook for You."

Madhya TEXT 17.20

tānhāra vacana prabhu aṅgikāra kaila

balabhadra-bhaṭṭācārye saṅge kari' nila //CC Madhya, 17.20//

SYNONYMS

tānhāra vacana—his words; prabhu—Śrī Caitanya Mahāprabhu; aṅgīkāra kaila—accepted; balabhadra-bhaṭṭācārye—Balabhadra Bhaṭṭācārya; saṅge kari' nila—took with Him.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu accepted the request of Svarūpa Dāmodara Paṇḍita and agreed to take Balabhadra Bhaṭṭācārya with Him.

Madhya TEXT 17.21

pūrva-rātrye jagannātha dekhi' 'ājñā' lañā

śeṣa-rātre uṭhi' prabhu calilā lukāñā //CC Madhya, 17.21//

SYNONYMS

pūrva-rātrye—on the previous night; jagannātha dekhi'-seeing Lord Jagannātha; ājñā lañā—taking permission; śeṣa-rātre—near the end of night; uṭhi'-rising; prabhu—Śrī Caitanya Mahāprabhu; calilā—started; lukāñā—without being seen.

TRANSLATION

On the previous night, Śrī Caitanya Mahāprabhu had visited Lord Jagannātha and taken His permission. Now, near the end of night, the Lord got up and started immediately. He was not seen by others.

Madhya TEXT 17.22

prātaḥ-kāle bhakta-gaṇa prabhu nā dekhiyā

anveṣaṇa kari' phire vyākula hañā //CC Madhya, 17.22//

SYNONYMS

prātaḥ-kāle—early in the morning; bhakta-gaṇa—all the devotees; prabhu—Lord Śrī Caitanya Mahāprabhu; nā dekhiyā—not seeing; anveṣaṇa kari'-searching; phire—wander; vyākula hañā—becoming very anxious.

TRANSLATION

Because the Lord had departed, the devotees, unable to see Him early in the morning, began to search for Him with great anxiety.

Madhya TEXT 17.23

svarūpa-gosāñi sabāya kaila nivāraṇa

nivṛtta hañā rahe sabe jāni' prabhura mana //CC Madhya, 17.23//

SYNONYMS

svarūpa-gosāñi—Svarūpa Dāmodara Gosvāmī; sabāya—unto everyone; kaila—did; nivāraṇa—forbidding; nivṛtta hañā—being restrained; rahe—remain; sabe—all; jāni'-knowing; prabhura mana—the mind of Śrī Caitanya Mahāprabhu.

TRANSLATION

While all the devotees were searching for the Lord, Svarūpa Dāmodara restrained them. Then everyone fell silent, knowing the mind of Śrī Caitanya Mahāprabhu.

Madhya TEXT 17.24

prasiddha patha chāḍi' prabhu upapathe calilā

'kaṭaka' ḍāhine kari' vane praveśilā //CC Madhya, 17.24//

SYNONYMS

prasiddha—well-known; patha—public way; chāḍi'-giving up; prabhu—Śrī Caitanya Mahāprabhu; upapathe—through a bypass; calilā—began to walk; kaṭaka—the city of Kaṭaka; ḍāhine—on the right side; kari'-keeping; vane—within the forest; praveśilā—entered.

TRANSLATION

The Lord abandoned walking on the well-known public road and went instead along a bypass. He thus kept the city of Kaṭaka on His right as He entered the forest.

Madhya TEXT 17.25

nirjana-vane cale prabhu kṛṣṇa-nāma lañā

hasti-vyāghra patha chāḍe prabhure dekhiyā //CC Madhya, 17.25//

SYNONYMS

nirjana-vane—in a solitary forest; cale—walks; prabhu—Śrī Caitanya Mahāprabhu; kṛṣṇa-nāma lañā—chanting the holy name of Kṛṣṇa; hasti—elephants; vyāghra—tigers; patha chāḍe—leave the path; prabhure—Śrī Caitanya Mahāprabhu; dekhiyā—seeing.

TRANSLATION

When the Lord passed through the solitary forest chanting the holy name of Kṛṣṇa, the tigers and elephants, seeing Him, gave way.

Madhya TEXT 17.26

pāle-pāle vyāghra, hastī, gaṇḍāra, śūkara-gaṇa

tāra madhye āveśe prabhu karilā gamana //CC Madhya, 17.26//

SYNONYMS

pāle-pāle—in flocks; vyāghra—tigers; hastī—elephants; gaṇḍāra—rhinoceros; śūkara-gaṇa—boars; tāra madhye—through them; āveśe—in ecstasy; prabhu—Śrī Caitanya Mahāprabhu; karilā gamana—passed.

TRANSLATION

When the Lord passed through the jungle in great ecstasy, packs of tigers, elephants, rhinoceros and boars came, and the Lord passed right through them.

Madhya TEXT 17.27

dekhi' bhaṭṭācāryera mane haya mahā-bhaya

prabhura pratāpe tārā eka pāśa haya //CC Madhya, 17.27//

SYNONYMS

dekhi'—seeing; bhaṭṭācāryera—of Bhaṭṭācārya; mane—in the mind; haya—there was; mahā-bhaya—great fear; prabhura pratāpe—by the influence of Lord Caitanya Mahāprabhu; tārā—they; eka pāśa haya—stand to one side.

TRANSLATION

Balabhadra Bhaṭṭācārya was very much afraid to see them, but by Śrī Caitanya Mahāprabhu's influence, all the animals stood to one side.

Madhya TEXT 17.28

eka-dina pathe vyāghra kariyāche śayana

āveśe tāra gāye prabhura lāgila caraṇa //CC Madhya, 17.28//

SYNONYMS

eka-dina—one day; pathe—on the path; vyāghra—a tiger; kariyāche śayana—was lying down; āveśe—in ecstatic love; tāra gāye—on his body; prabhura—of Lord Śrī Caitanya Mahāprabhu; lāgila—touched; caraṇa—lotus feet.

TRANSLATION

One day a tiger was lying on the path, and Śrī Caitanya Mahāprabhu, walking along the path in ecstatic love, touched the tiger with His feet.

Madhya TEXT 17.29

prabhu kahe,--kaha 'kṛṣṇa', vyāghra uṭhila

'kṛṣṇa' 'kṛṣṇa' kahi' vyāghra nācite lāgila //CC Madhya, 17.29//

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; kaha kṛṣṇa—please chant Hare Kṛṣṇa; vyāghra uṭhila—the tiger got up; kṛṣṇa kṛṣṇa kahi'-chanting the holy name of Kṛṣṇa; vyāghra—the tiger; nācite—to dance; lāgila—began.

TRANSLATION

The Lord said, "Chant the holy name of Kṛṣṇa!" The tiger immediately got up and began to dance and chant, "Kṛṣṇa! Kṛṣṇa!"

Madhya TEXT 17.30

āra dine mahāprabhu kare nadī snāna

matta-hasti-yūtha āila karite jala-pāna //CC Madhya, 17.30//

SYNONYMS

āra dine—another day; mahāprabhu—Śrī Caitanya Mahāprabhu; kare—does; nadī snāna—bathing in the river; matta-hasti-yūtha—a herd of maddened elephants; āila—came; karite—to do; jala-pāna—drinking water.

TRANSLATION

Another day, while Śrī Caitanya Mahāprabhu was bathing in a river, a herd of maddened elephants came there to drink water.

Madhya TEXT 17.31

prabhu jala-kṛtya kare, āge hastī āilā

'kṛṣṇa kaha' bali' prabhu jala pheli' mārīlā //CC Madhya, 17.31//

SYNONYMS

prabhu—Lord Śrī Caitanya Mahāprabhu; jala-kṛtya kare—bathed and was chanting the Gāyatrī mantra within the water; āge—in front; hastī—the elephants; āilā—came; kṛṣṇa kaha—chant Hare Kṛṣṇa; bali'-saying; prabhu—Lord Śrī Caitanya Mahāprabhu; jala pheli'-throwing water; mārīlā—struck.

TRANSLATION

While the Lord was bathing and murmuring the Gāyatrī mantra, the elephants came before Him. The Lord immediately splashed some water on the elephants and asked them to chant the name of Kṛṣṇa.

PURPORT

Śrī Caitanya Mahāprabhu was the Supreme personality of Godhead playing the part of a very great advanced devotee. On the mahā-bhāgavata platform, the devotee makes no distinction between friends and enemies. On that platform he sees everyone as a servant of Kṛṣṇa. As stated in Bhagavad-gītā:

vidyā-vinaya-sampanne

brāhmaṇe gavi hastini

śuni caiva śvapāke ca

paṇḍitāḥ sama-darśinaḥ

"The humble sage, by virtue of true knowledge, sees with equal vision a learned

and gentle brāhmaṇa, a cow, an elephant, a dog, and a dog-eater [outcaste]." (Bg. 5.18)

A mahā-bhāgavata, being learned and advanced in spiritual consciousness, sees no difference between a tiger, an elephant or a learned scholar. The test of advanced spiritual consciousness is that one becomes fearless. He envies no one, and he is always engaged in the Lord's service. He sees every living entity as an eternal part and parcel of the Lord, rendering service according to his capacity by the will of the Supreme Lord. As Bhagavad-gītā confirms:

sarvasya cāhaṁ hṛdi sanniviṣṭo

mattaḥ smṛtir jñānam apohanam ca

"I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness." (Bg. 15.15)

The mahā-bhāgavata knows that Kṛṣṇa is in everyone's heart. Kṛṣṇa is dictating, and the living entity is following His dictations. Kṛṣṇa is within the heart of the tiger, elephant and boar. Therefore Kṛṣṇa tells them, "Here is a mahā-bhāgavata. Please do not disturb him." Why, then, should the animals be envious of such a great personality? Those who are neophytes or even a little progressed in devotional service should not try to imitate the mahā-bhāgavata. Rather, they should only follow in their footsteps. The word anukara means "imitating," and anusara means "trying to follow in the footsteps." We should not try to imitate the activities of a mahā-bhāgavata or Śrī Caitanya Mahāprabhu. Our best efforts should be exerted in trying to follow them according to our ability. The mahā-bhāgavata's heart is completely freed from material contamination, and he can become very dear even to fierce animals like tigers and elephants. Indeed, the mahā-bhāgavata treats them as his very intimate friends. On this platform there is no question of envy. When the Lord was passing through the forest, He was in ecstasy, thinking the forest to be Vṛndāvana. He was simply searching for Kṛṣṇa.

Madhya TEXT 17.32

sei jala-bindu-kaṇā lāge yāra gāya

sei 'kṛṣṇa' 'kṛṣṇa' kahe, preme nāce, gāya //CC Madhya, 17.32//

SYNONYMS

sei—those; jala—of water; bindu—drops; kaṇā—particles; lāge—touch; yāra—

whose; gāya—body; sei—they; kṛṣṇa kṛṣṇa—Kṛṣṇa, Kṛṣṇa; kahe—say; preme—in ecstasy; nāce—dance; gāya—sing.

TRANSLATION

The elephants whose bodies were touched by the water splashed by the Lord began to chant, "Kṛṣṇa! Kṛṣṇa!" and dance and sing in ecstasy.

Madhya TEXT 17.33

keha bhūme paḍe, keha karaye citkāra

dekhi' bhaṭṭācāryera mane haya camatkāra //CC Madhya, 17.33//

SYNONYMS

keha—some of them; bhūme—on the ground; paḍe—fall down; keha—some of them; karaye—perform; cit-kāra—screaming; dekhi'-seeing; bhaṭṭācāryera—of Bhaṭṭācārya; mane—in the mind; haya—there was; camatkāra—astonishment.

TRANSLATION

Some of the elephants fell to the ground, and some screamed in ecstasy. Seeing this, Balabhadra Bhaṭṭācārya was completely astonished.

Madhya TEXT 17.34

pathe yāite kare prabhu ucca saṅkīrtana

madhura kaṇṭha-dhvani śuni' āise mṛgī-gaṇa //CC Madhya, 17.34//

SYNONYMS

pathe yāite—while passing on the path; kare—does; prabhu—Śrī Caitanya Mahāprabhu; ucca—loud; saṅkīrtana—chanting of Hare Kṛṣṇa; madhura—sweet; kaṇṭha-dhvani—the voice from His throat; śuni'-hearing; āise—came; mṛgī-gaṇa—she-deer.

TRANSLATION

Sometimes Śrī Caitanya Mahāprabhu chanted very loudly while passing through the jungle. Hearing His sweet voice, all the does came near Him.

Madhya TEXT 17.35

ḍāhine-vāme dhvani śuni' yāya prabhu-saṅge

prabhu tāra aṅga mucche, śloka paḍe raṅge //CC Madhya, 17.35//

SYNONYMS

ḍāhine-vāme—right and left; dhvani—vibration; śuni'-hearing; yāya—they follow; prabhu-saṅge—with the Lord; prabhu—Śrī Caitanya Mahāprabhu; tāra—their; aṅga—bodies; mucche—pats; śloka—verse; paḍe—recites; raṅge—in great curiosity.

TRANSLATION

Hearing the Lord's great vibration, all the does followed Him left and right. While reciting a verse with great curiosity, the Lord patted them.

Madhya TEXT 17.36

dhanyāḥ sma mūḍha-matayo 'pi hariṇya etā

yā nanda-nandanam upātta-vicitra-veśam

ākarmaṇya veṇu-raṇitam saha-kṛṣṇa-sārāḥ

pūjām dadhur viracitām praṇayāvalokaiḥ //CC Madhya, 17.36//

SYNONYMS

dhanyāḥ—fortunate, blessed; sma—certainly; mūḍha-matayaḥ—foolish, without good sense; api—although; hariṇyaḥ—she-deer; etāḥ—these; yāḥ—who; nanda-nandanam—the son of Mahārāja Nanda; upātta-vicitra-veśam—dressed very attractively; ākarmaṇya—hearing; veṇu-raṇitam—the sound of His flute; saha-kṛṣṇa-sārāḥ—accompanied by the black deer (their husbands); pūjām dadhuḥ—they worshiped; viracitām—performed; praṇaya-avalokaiḥ—by their affectionate glances.

TRANSLATION

"Blessed are all these foolish deer because they have approached the son of Mahārāja Nanda, who is gorgeously dressed and is playing on His flute. Indeed, both the does and the bucks worship the Lord with looks of love and affection."

PURPORT

This is a verse from Śrīmad-Bhāgavatam (10.21.11) spoken by the gopīs of Vṛndāvana.

Madhya TEXT 17.37

hena-kāle vyāghra tathā āila pāṇca-sāta

vyāghra-mṛgī mili' cale mahāprabhura sātha //CC Madhya, 17.37//

SYNONYMS

hena-kāle—at this time; vyāghra—tigers; tathā—there; āila—came; pāṇca-sāta—five to seven; vyāghra-mṛgī—the tigers and deer; mili'-coming together; cale—go; mahāprabhura sātha—with Śrī Caitanya Mahāprabhu.

TRANSLATION

While Śrī Caitanya Mahāprabhu was passing through the jungle, five or seven tigers came. Joining the deer, the tigers began to follow the Lord.

Madhya TEXT 17.38

dekhi' mahāprabhura 'vṛndāvana'-smṛti haila

vṛndāvana-guṇa-varṇana śloka paḍila //CC Madhya, 17.38//

SYNONYMS

dekhi'—seeing; mahāprabhura—of Śrī Caitanya Mahāprabhu; vṛndāvana—of the holy land of Vṛndāvana; smṛti haila—there was remembrance; vṛndāvana—of Śrī Vṛndāvana; guṇa—of the qualities; varṇana—description; śloka—verse; paḍila—recited.

TRANSLATION

Seeing the tigers and deer following Him, Śrī Caitanya Mahāprabhu immediately remembered the land of Vṛndāvana. He then began to recite a verse describing the transcendental quality of Vṛndāvana.

Madhya TEXT 17.39

yatra naisarga-durvairāḥ

sahāsan nṛ-mṛgādayaḥ

mitrāṇīvājītāvāsa-

druta-ruṭ-tarṣaṇādikam //CC Madhya, 17.39//

SYNONYMS

yatra—where; naisarga—by nature; durvairāḥ—living in enmity; saha-āsan—live together; nṛ—human beings; mṛga-ādayaḥ—and animals; mitrāṇi—friends; iva—like; ajita—of Lord Śrī Kṛṣṇa; āvāsa—residence; druta—gone away; ruḥ—anger; tarṣaṇa-ādikam—thirst and so on.

TRANSLATION

"Vṛndāvana is the transcendental abode of the Lord. There is no hunger, anger or thirst there. Though naturally inimical, both human beings and fierce animals live together there in transcendental friendship."

PURPORT

This is a statement from Śrīmad-Bhāgavatam (10.13.60). After stealing the cowherd boys, calves and cows of Śrī Kṛṣṇa, Lord Brahmā kept them asleep and hid them. After a moment, Brahmā returned to see Kṛṣṇa's condition. When he saw that Kṛṣṇa was still busy with His cowherd boyfriends and animals and was not disturbed, Lord Brahmā appreciated the transcendental opulence of Vṛndāvana.

Madhya TEXT 17.40

'kṛṣṇa kṛṣṇa kaha' kari' prabhu yabe balila

'kṛṣṇa' kahi' vyāghra-mṛga nācite lāgila //CC Madhya, 17.40//

SYNONYMS

kṛṣṇa kṛṣṇa kaha—chant Kṛṣṇa, Kṛṣṇa; kari'-in this way; prabhu—Śrī Caitanya Mahāprabhu; yabe—when; balila—uttered; kṛṣṇa kahi'-chanting the holy name of Kṛṣṇa; vyāghra-mṛga—the tigers and deer; nācite lāgila—began to dance.

TRANSLATION

When Śrī Caitanya Mahāprabhu said, "Chant Kṛṣṇa! Kṛṣṇa!" the tigers and deer began to dance and chant, "Kṛṣṇa!"

Madhya TEXT 17.41

nāce, kunde vyāghra-gaṇa mṛgī-gaṇa-saṅge

balabhadra-bhaṭṭācārya dekhe apūrva-raṅge //CC Madhya, 17.41//

SYNONYMS

nāce—dance; kunde—jump; vyāghra-gaṇa—the tigers; mṛgī-gaṇa-saṅge—with the does; balabhadra-bhaṭṭācārya—Balabhadra Bhaṭṭācārya; dekhe—sees; apūrva-raṅge—with great wonder.

TRANSLATION

When all the tigers and does danced and jumped, Balabhadra Bhaṭṭācārya saw them and was struck with wonder.

Madhya TEXT 17.42

vyāghra-mṛga anyonye kare āliṅgana

mukhe mukha diyā kare anyonye cumbana //CC Madhya, 17.42//

SYNONYMS

vyāghra-mṛga—the tigers and deer; anyonye—one another; kare—do; āliṅgana—embracing; mukhe mukha diyā—touching one anothers' mouths; kare—do; anyonye cumbana—kissing one another.

TRANSLATION

Indeed, the tigers and deer began to embrace one another, and, touching mouths, they began to kiss.

Madhya TEXT 17.43

kautuka dekhiyā prabhu hāsite lāgilā

tā-sabāke tāhān chāḍi' āge cali' gelā //CC Madhya, 17.43//

SYNONYMS

kautuka dekhiyā—seeing this fun; prabhu—Śrī Caitanya Mahāprabhu; hāsite lāgilā—began to smile; tā-sabāke—all of them; tāhān chāḍi'-leaving there; āge—forward; cali' gelā—advanced.

TRANSLATION

When Śrī Caitanya Mahāprabhu saw all this fun, He began to smile. Finally He left the animals and continued on His way.

Madhya TEXT 17.44

mayūrādi pakṣi-gaṇa prabhure dekhiyā

saṅge cale, 'kṛṣṇa' bali' nāce matta hañā //CC Madhya, 17.44//

SYNONYMS

mayūra-ādi—beginning with peacocks; pakṣi-gaṇa—different types of birds; prabhure—Śrī Caitanya Mahāprabhu; dekhiyā—seeing; saṅge cale—go with Him; kṛṣṇa bali'-chanting the holy name of Kṛṣṇa; nāce—dance; matta hañā—becoming mad.

TRANSLATION

Various birds, including the peacock, saw Śrī Caitanya Mahāprabhu and began to follow Him, chanting and dancing. They were all maddened by the holy name of Kṛṣṇa.

Madhya TEXT 17.45

'hari-bola' bali' prabhu kare ucca-dhvani

vṛkṣa-latā--praphullita, sei dhvani śuni' //CC Madhya, 17.45//

SYNONYMS

hari-bola—the vibration of Hari-bol; bali'-chanting; prabhu—Śrī Caitanya Mahāprabhu; kare—makes; ucca-dhvani—a loud sound; vṛkṣa-latā—the trees and creepers; praphullita—very jubilant; sei—that; dhvani—sound; śuni'-hearing.

TRANSLATION

When the Lord loudly chanted "Hari bol!" the trees and creepers became jubilant to hear Him.

PURPORT

The loud chanting of the Hare Kṛṣṇa mantra is so powerful that it can even penetrate the ears of trees and creepers-what to speak of animals and human

beings. Śrī Caitanya Mahāprabhu once asked Haridāsa Ṭhākura how trees and plants could be delivered, and Haridāsa Ṭhākura replied that the loud chanting of the Hare Kṛṣṇa mahā-mantra would benefit not only trees and plants but insects and all other living beings. One should therefore not be disturbed by the loud chanting of Hare Kṛṣṇa, for it is beneficial not only to the chanter but to everyone who gets an opportunity to hear.

Madhya TEXT 17.46

'jhārikhaṇḍe' sthāvara-jaṅgama āche yata

kṛṣṇa-nāma diyā kaila premete unmatta //CC Madhya, 17.46//

SYNONYMS

jhārikhaṇḍe—in the place known as Jhārikhaṇḍa; sthāvara-jaṅgama—moving and not moving; āche—there are; yata—all; kṛṣṇa-nāma diyā—giving them the holy name of Lord Kṛṣṇa; kaila—made; premete—in ecstasy; unmatta—mad.

TRANSLATION

Thus all living entities—some moving and some standing still in the forest of Jhārikhaṇḍa—became maddened by hearing the holy name of Lord Kṛṣṇa vibrated by Śrī Caitanya Mahāprabhu.

PURPORT

The great forest of Jhārikhaṇḍa is a great tract of land including Āṭagaḍa, Dhenkānala, Āṅgula, Lāhārā, Kiyañjhaḍa, Bāmaḍā, Bonāi, Gāṅgapura, Choṭa Nāgapura, Yaśapura and Saraguḍā. All these places, which are covered with mountains and jungles, are known as Jhārikhaṇḍa.

Madhya TEXT 17.47

yei grāma diyā yāna, yāhān kareṇa sthiti

se-saba grāmera lokera haya 'prema-bhakti' //CC Madhya, 17.47//

SYNONYMS

yei grāma—which villages; diyā yāna—the Lord goes through; yāhān—where; kareṇa—takes; sthiti—rest; se-saba—all those; grāmera—of the villages; lokera—of the people; haya—there is awakening of; prema-bhakti—ecstatic love of

God.

TRANSLATION

In all the villages through which the Lord passed and in all the places He rested on His journey, everyone was purified and awakened to ecstatic love of God.

Madhya TEXTS 17.48-49

keha yadi tāñra mukhe śune kṛṣṇa-nāma

tāñra mukhe āna śune tāñra mukhe āna

sabe 'kṛṣṇa' 'hari' bali' nāce, kānde, hāse

paramparāya 'vaiṣṇava' ha-ila sarva deśe //CC Madhya, 17.48-49//

SYNONYMS

keha—someone; yadi—when; tāñra mukhe—from His mouth; śune—hears; kṛṣṇa-nāma—chanting of the Hare Kṛṣṇa mantra; tāñra mukhe—from the mouth of such chanters; āna śune—someone else hears; tāñra mukhe—and from his mouth; āna—someone else; sabe—all of them; kṛṣṇa—Lord Kṛṣṇa's holy name; hari—another holy name of the Lord; bali'-chanting; nāce—dance; kānde—cry; hāse—smile; paramparāya—by disciplic succession; vaiṣṇava—devotees; ha-ila—became; sarva-deśe—in all countries.

TRANSLATION

When someone heard the chanting of the holy name from the mouth of Śrī Caitanya Mahāprabhu, and someone else heard this chanting from that second person, and someone again heard this chanting from the third person, everyone in all countries became a Vaiṣṇava through such disciplic succession. Thus everyone chanted the holy name of Kṛṣṇa and Hari, and they danced, cried and smiled.

PURPORT

The transcendental power or potency of the Hare Kṛṣṇa mahā-mantra is herein explained. First, the holy name is vibrated by Śrī Caitanya Mahāprabhu. When someone hears from Him directly, he is purified. When another person hears from that person, he also is purified. In this way the purification process is advanced among pure devotees. Śrī Caitanya Mahāprabhu is the Supreme

Personality of Godhead, and no one can claim His potency. Nonetheless, if one is a pure devotee, hundreds and thousands of men can be purified by his vibration. This potency is within every living being, provided he chants the Hare Kṛṣṇa mahā-mantra offenselessly and without material motives. When a pure devotee chants offenselessly, another person will become a Vaiṣṇava, and from him another Vaiṣṇava will emerge. This is the paramparā system.

Madhya TEXT 17.50

yadyapi prabhu loka-saṅghaṭṭera trāse

prema 'gupta' karena, bāhire nā prakāśe //CC Madhya, 17.50//

SYNONYMS

yadyapi—although; prabhu—Śrī Caitanya Mahāprabhu; loka-saṅghaṭṭera—of crowds of people; trāse—being afraid; prema—ecstasy; gupta karena—keeps hidden; bāhire—externally; nā—does not; prakāśe—manifest.

TRANSLATION

The Lord did not always manifest His ecstasy. Being afraid of a great assembly of people, the Lord kept His ecstasy concealed.

Madhya TEXT 17.51

tathāpi tānra darśana-śravaṇa-prabhāve

sakala deśera loka ha-ila 'vaiṣṇave' //CC Madhya, 17.51//

SYNONYMS

tathāpi—still; tānra—His; darśana—of seeing; śravaṇa—of hearing; prabhāve—by the potency; sakala—all; deśera—of countries; loka—people; ha-ila—became; vaiṣṇave—pure devotees of the Lord.

TRANSLATION

Although Śrī Caitanya Mahāprabhu did not manifest His natural ecstatic love, everyone became a pure devotee simply by seeing and hearing Him.

PURPORT

Śrīla Rūpa Gosvāmī has described Śrī Caitanya Mahāprabhu as mahā-vadānya-

avatāra, the most munificent incarnation. Although Śrī Caitanya Mahāprabhu is not physically present now, simply by chanting His holy name (śrī-kṛṣṇa-caitanya prabhu nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda) people throughout the world are becoming devotees. This is due to the ecstatic chanting of the holy name of the Lord. It is said that a pure devotee can see the Lord every moment, and because of this he is empowered by the Lord. This is confirmed in the Brahma-saṁhitā: premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti. Śrī Caitanya Mahāprabhu appeared five hundred years ago, but it cannot be said that now the potency of the Hare Kṛṣṇa mahā-mantra is less powerful than it was in His presence. By hearing Śrī Caitanya Mahāprabhu through the paramparā system, one can be purified. Therefore in this verse it is said: tathāpi tāñra darśana-śravaṇa-prabhāve. It is not that everyone is able to see Kṛṣṇa or Śrī Kṛṣṇa Caitanya Mahāprabhu physically, but if one hears about Him through books like Śrī Caitanya-caritāmṛta and through the paramparā system of pure Vaiṣṇavas, there is no difficulty in becoming a pure Vaiṣṇava, free from mundane desires and personal motivations.

Madhya TEXT 17.52

gauḍa, baṅga, utkala, dakṣiṇa-deśe giyā

lokera nistāra kaila āpane bhramiyā //CC Madhya, 17.52//

SYNONYMS

gauḍa—Bengal; baṅga—East Bengal; utkala—Orissa; dakṣiṇa-deśe—southern India; giyā—going; lokera—of all the people; nistāra—liberation; kaila—did; āpane—personally; bhramiyā—touring.

TRANSLATION

In this way, Śrī Caitanya Mahāprabhu personally toured Bengal, East Bengal, Orissa and the southern countries, and He delivered all kinds of people by spreading Kṛṣṇa consciousness.

Madhya TEXT 17.53

mathurā yāibāra chale āsena jhārikhaṇḍa

bhilla-prāya loka tāhān parama-pāṣaṇḍa //CC Madhya, 17.53//

SYNONYMS

mathurā—to Mathurā; yāibāra—of going; chale—on the pretext; āsena—came; jhārikhaṇḍa—to Jhārikhaṇḍa; bhilla-prāya—like the Bheels, a kind of low people; loka—people; tāhāñ—there; parama-pāṣaṇḍa—without God consciousness.

TRANSLATION

When Śrī Caitanya Mahāprabhu came to Jhārikhaṇḍa on His way to Mathurā, He found that the people there were almost uncivilized and were devoid of God consciousness.

PURPORT

The word bhilla refers to a class of men belonging to the Bheels. The Bheels are like Black Africans, and they are lower than śūdras. Such people generally live in the jungle, and Śrī Caitanya Mahāprabhu had to meet them.

Madhya TEXT 17.54

nāma-prema diyā kaila sabāra nistāra

caitanyera gūḍha-līlā bujhite śakti kāra //CC Madhya, 17.54//

SYNONYMS

nāma-prema diyā—bestowing upon them ecstatic love and the holy name; kaila—did; sabāra nistāra—liberation of all of them; caitanyera—of Śrī Caitanya Mahāprabhu; gūḍha-līlā—confidential pastimes; bujhite—to understand; śakti—the power; kāra—who has.

TRANSLATION

Śrī Caitanya Mahāprabhu gave even the Bheels an opportunity to chant the holy name and come to the platform of ecstatic love. Thus He delivered all of them. Who has the power to understand the transcendental pastimes of the Lord?

PURPORT

As evidence of Śrī Caitanya Mahāprabhu's mercy, we are experiencing that the people of Africa are taking to Kṛṣṇa consciousness, chanting and dancing and taking prasāda like other Vaiṣṇavas. This is all due to the power of Śrī Caitanya Mahāprabhu. Who can understand how His potency is working all over the world?

Madhya TEXT 17.55

vana dekhi' bhrama haya--ei 'vṛndāvana'

śaila dekhi' mane haya--ei 'govardhana' //CC Madhya, 17.55//

SYNONYMS

vana dekhi'—seeing the forest; bhrama haya—there is illusion; ei—this; vṛndāvana—Vṛndāvana forest; śaila dekhi'-seeing a hill; mane haya—considers; ei govardhana—this is Govardhana Hill.

TRANSLATION

When Śrī Caitanya Mahāprabhu passed through the Jhārikhaṇḍa forest, He took it for granted that it was Vṛndāvana. When He passed over the hills, He took it for granted that they were Govardhana.

Madhya TEXT 17.56

yāhān nadī dekhe tāhān mānaye--'kālindī'

mahā-premāveśe nāce prabhu paḍe kāndi' //CC Madhya, 17.56//

SYNONYMS

yāhān—wherever; nadī—river; dekhe—sees; tāhān—there; mānaye—considers; kālindī—the River Yamunā; mahā-prema-āveśe—in great ecstatic love; nāce—dances; prabhu—Śrī Caitanya Mahāprabhu; paḍe—falls down; kāndi'-crying.

TRANSLATION

Similarly, whenever Śrī Caitanya Mahāprabhu saw a river, He immediately accepted it as the River Yamunā. Thus while in the forest He was filled with great ecstatic love, and He danced and fell down crying.

Madhya TEXT 17.57

pathe yāite bhaṭṭācārya śāka-mūla-phala

yāhān yei pāyena tāhān layena sakala //CC Madhya, 17.57//

SYNONYMS

pathe yāite—while passing on the way; bhaṭṭācārya—Balabhadra Bhaṭṭācārya;

śāka—spinach; mūla—roots; phala—fruits; yāhān—wherever; yei—whatever; pāyena—he gets; tāhān—there; layena—he takes; sakala—all.

TRANSLATION

Along the way, Balabhadra Bhaṭṭācārya collected all kinds of spinach, roots and fruit whenever possible.

Madhya TEXT 17.58

ye-grāme rahena prabhu, tathāya brāhmaṇa

pāñca-sāta jana āsi' kare nimantraṇa //CC Madhya, 17.58//

SYNONYMS

ye-grāme—in whatever village; rahena—stays; prabhu—Śrī Caitanya Mahāprabhu; tathāya—there; brāhmaṇa—brāhmaṇas; pāñca-sāta jana—five or seven persons; āsi'-coming; kare—do; nimantraṇa—invitation.

TRANSLATION

Whenever Śrī Caitanya Mahāprabhu visited a village, a few brāhmaṇas-five or seven-would come and extend invitations to the Lord.

Madhya TEXT 17.59

keha anna āni' deya bhaṭṭācārya-sthāne

keha dugdha, dadhi, keha ghṛta, khaṇḍa āne //CC Madhya, 17.59//

SYNONYMS

keha—someone; anna—grains; āni'-bringing; deya—delivers; bhaṭṭācārya-sthāne—before Balabhadra Bhaṭṭācārya; keha—someone; dugdha—milk; dadhi—yogurt; keha—someone; ghṛta—ghee; khaṇḍa—sugar; āne—brings.

TRANSLATION

Some people would bring grains and deliver them to Balabhadra Bhaṭṭācārya. Others would bring milk and yogurt, and still others would bring ghee and sugar.

Madhya TEXT 17.60

yāhān vipra nāhi tāhān 'śūdra-mahājana'

āsi' sabe bhaṭṭācārye kare nimantraṇa //CC Madhya, 17.60//

SYNONYMS

yāhān—wherever; vipra—brāhmaṇa; nāhi—there is not; tāhān—there; śūdra-mahā-jana—devotees born in families other than brāhmaṇa; āsi'-coming; sabe—all of them; bhaṭṭācārye—to Balabhadra Bhaṭṭācārya; kare nimantraṇa—make invitation.

TRANSLATION

In some villages there were no brāhmaṇas; nonetheless, devotees born in non-brāhmaṇa families came and extended invitations to Balabhadra Bhaṭṭācārya.

PURPORT

Actually a sannyāsī or a brāhmaṇa will not accept an invitation extended by a person born in a lower family. However, there are many devotees who are raised to the platform of brāhmaṇa by their initiation. These people are called śūdra-mahājana. This indicates that one who is born in a non-brāhmaṇa family has accepted the brāhmaṇa status by initiation. Such devotees extended invitations to Balabhadra Bhaṭṭācārya. A Māyāvādī sannyāsī will accept an invitation only from a brāhmaṇa family, but a Vaiṣṇava does not accept an invitation from a brāhmaṇa if he does not belong to the Vaiṣṇava sect. However, a Vaiṣṇava will accept an invitation from a brāhmaṇa or śūdra-mahājana if that person is an initiated Vaiṣṇava. Śrī Caitanya Mahāprabhu Himself accepted invitations from śūdra-mahājanas, and this confirms the fact that anyone initiated by a Vaiṣṇava mantra can be accepted as a brāhmaṇa. One can accept an invitation from such a person.

Madhya TEXT 17.61

bhaṭṭācārya pāka kare vanya-vyañjana

vanya-vyañjane prabhura ānandita mana //CC Madhya, 17.61//

SYNONYMS

bhaṭṭācārya—Balabhadra Bhaṭṭācārya; pāka kare—cooks; vanya-vyañjana—all varieties of forest vegetables; vanya-vyañjane—by such forest vegetables; prabhura—of Śrī Caitanya Mahāprabhu; ānandita mana—the mind is very

happy.

TRANSLATION

Balabhadra Bhaṭṭācārya used to cook all kinds of vegetables gathered from the forest, and Śrī Caitanya Mahāprabhu was very pleased to accept these preparations.

Madhya TEXTS 17.62-63

dui-cāri dinera anna rākhena saṁhati

yāhān śūnya vana, lokera nāhika vasati

tāhān sei anna bhaṭṭācārya kare pāka

phala-mūle vyañjana kare, vanya nānā śāka //CC Madhya, 17.62-63//

SYNONYMS

dui-cāri—two to four; dinera—of days; anna—food grains; rākhena—keeps; saṁhati—in stock; yāhān—wherever; śūnya vana—the solitary forest; lokera—of people; nāhika—there is not; vasati—habitation; tāhān—there; sei—those; anna—food grains; bhaṭṭācārya—Balabhadra Bhaṭṭācārya; kare pāka—cooks; phala-mūle—with roots and fruits; vyañjana kare—he prepares vegetables; vanya—from the forest; nānā śāka—many kinds of spinach.

TRANSLATION

Balabhadra Bhaṭṭācārya used to keep a stock of food grains that would last from two to four days. Where there were no people, he would cook the grains and prepare vegetables, spinach, roots and fruits collected from the forest.

Madhya TEXT 17.64

parama santoṣa prabhura vanya-bhojane

mahā-sukha pāna, ye dina rahena nirjane //CC Madhya, 17.64//

SYNONYMS

parama—very much; santoṣa—satisfaction; prabhura—of the Lord; vanya-bhojane—in eating vegetables collected from the forest; mahā-sukha pāna—gets great happiness; ye dina—on which day; rahena—stays; nirjane—in a solitary

place.

TRANSLATION

The Lord was always very happy to eat these forest vegetables, and He was even happier when He had an opportunity to stay in a solitary place.

Madhya TEXT 17.65

bhaṭṭācārya sevā kare, snehe yaiche 'dāsa'

tāñra vipra vahe jala-pātra-bahirvāsa //CC Madhya, 17.65//

SYNONYMS

bhaṭṭācārya—Balabhadra Bhaṭṭācārya; sevā kare—renders service; snehe—in great affection; yaiche—exactly like; dāsa—a servant; tāñra vipra—his brāhmaṇa assistant; vahe—carries; jala-pātra—the waterpot; bahirvāsa—and garments.

TRANSLATION

Balabhadra Bhaṭṭācārya was so affectionate to the Lord that he was rendering service just like a menial servant. His assistant brāhmaṇa carried the waterpot and garments.

Madhya TEXT 17.66

nirjharete uṣṇodake snāna tina-bāra

dui-sandhyā agni-tāpa kāṣṭhera apāra //CC Madhya, 17.66//

SYNONYMS

nirjharete—in the waterfalls; uṣṇa-udake—in warm water; snāna—bath; tina-bāra—thrice; dui-sandhyā—morning and evening; agni-tāpa—heating by a fire; kāṣṭhera—of wood; apāra—without limit.

TRANSLATION

The Lord used to bathe three times a day in the warm water of the waterfalls. He also used to heat Himself morning and evening with a fire made of the limitless wood.

Madhya TEXT 17.67

nirantara premāveśe nirjane gamana

sukha anubhavi' prabhu kahena vacana //CC Madhya, 17.67//

SYNONYMS

nirantara—always; prema-āveśe—in ecstatic love; nirjane—in a solitary place; gamana—going; sukha anubhavi'-feeling happiness; prabhu—Śrī Caitanya Mahāprabhu; kahena—says; vacana—statement.

TRANSLATION

While traveling in this secluded forest and feeling very happy, Śrī Caitanya Mahāprabhu made the following statement.

Madhya TEXT 17.68

śuna, bhaṭṭācārya,--"āmi gelāṇa bahu-deśa

vana-pathe duḥkhera kāhāṇ nāhi pāi leśa //CC Madhya, 17.68//

SYNONYMS

śuna—please hear; bhaṭṭācārya—My dear Bhaṭṭācārya; āmi—I; gelāṇa—traveled; bahu-deśa—many countries; vana-pathe—through the forest path; duḥkhera—of unhappiness; kāhāṇ—anywhere; nāhi pāi—I do not get; leśa—even a trace.

TRANSLATION

"My dear Bhaṭṭācārya, I have traveled very far through the forest, and I have not even slightly received any trouble.

Madhya TEXT 17.69

kṛṣṇa--kṛpālu, āmāya bahuta kṛpā kailā

vana-pathe āni' āmāya baḍa sukha dilā //CC Madhya, 17.69//

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; kṛpālu—very kind; āmāya—upon Me; bahuta—greatly; kṛpā—mercy; kailā—showed; vana-pathe—on the path in the forest; āni'-

bringing; āmāya—unto Me; baḍa—very much; sukha—happiness; dilā—gave.

TRANSLATION

"Kṛṣṇa is very merciful, especially to Me. He has shown His mercy by bringing Me on this path through the forest. Thus He has given Me great pleasure.

Madhya TEXT 17.70

pūrve vṛndāvana yāite karilāṇa vicāra

mātā, gaṅgā, bhakta-gaṇe dekhiba eka-bāra //CC Madhya, 17.70//

SYNONYMS

pūrve—formerly; vṛndāvana—to the holy place of Vṛndāvana; yāite—to go; karilāṇa—I did; vicāra—consideration; mātā—mother; gaṅgā—the Ganges; bhakta-gaṇe—and devotees; dekhiba—I shall see; eka-bāra—once.

TRANSLATION

"Before this, I decided to go to Vṛndāvana and on the way see My mother, the River Ganges and other devotees once again.

Madhya TEXT 17.71

bhakta-gaṇa-saṅge avaśya kariba milana

bhakta-gaṇe saṅge lañā yāba 'vṛndāvana' //CC Madhya, 17.71//

SYNONYMS

bhakta-gaṇa-saṅge—with all My devotees; avaśya—certainly; kariba—shall do; milana—meeting; bhakta-gaṇe—all the devotees; saṅge—along with Me; lañā—taking; yāba—I shall go; vṛndāvana—to Vṛndāvana-dhāma.

TRANSLATION

"I thought that once again I would see and meet all the devotees and take them with Me to Vṛndāvana.

Madhya TEXT 17.72

eta bhāvi' gauḍa-deśe kariluṅ gamana

mātā, gaṅgā bhakte dekhi' sukhī haila mana //CC Madhya, 17.72//

SYNONYMS

eta bhāvi'—thinking like this; gauḍa-deśe—to Bengal; kariluṁ gamana—I went; mātā—My mother; gaṅgā—the Ganges; bhakte—devotees; dekhi'-seeing; sukhī—happy; haila—became; mana—My mind.

TRANSLATION

"Thus I went to Bengal, and I was very happy to see My mother, the River Ganges and the devotees.

Madhya TEXT 17.73

bhakta-gaṇe lañā tabe calilāṇa raṅge

lakṣa-koṭi loka tāhān haila āmā-saṅge //CC Madhya, 17.73//

SYNONYMS

bhakta-gaṇe—all the devotees; lañā—taking; tabe—then; calilāṇa raṅge—I started with great pleasure; lakṣa-koṭi—many thousands and millions; loka—people; tāhān—there; haila—became; āmā-saṅge—My companions.

TRANSLATION

"However, when I started for Vṛndāvana, many thousands and millions of people gathered and began to go with Me.

Madhya TEXT 17.74

sanātana-mukhe kṛṣṇa āmā śikhāilā

tāhā vighna kari' vana-pathe lañā āilā //CC Madhya, 17.74//

SYNONYMS

sanātana-mukhe—from the mouth of Sanātana; kṛṣṇa—Lord Kṛṣṇa; āmā—unto Me; śikhāilā—gave instructions; tāhā—that; vighna kari'-making a hindrance; vana-pathe—on the path through the forest; lañā—taking; āilā—came.

TRANSLATION

"Thus I was going to Vṛndāvana with a big crowd, but through the mouth of

Sanātana, Kṛṣṇa taught Me a lesson. Thus by making some impediment, He has brought Me on a path through the forest to Vṛndāvana.

Madhya TEXT 17.75

kṛpāra samudra, dīna-hīne dayāmaya

kṛṣṇa-kṛpā vinā kona 'sukha' nāhi haya" //CC Madhya, 17.75//

SYNONYMS

kṛpāra samudra—ocean of mercy; dīna-hīne—unto the poor and fallen; dayā-maya—very merciful; kṛṣṇa-kṛpā—the mercy of Kṛṣṇa; vinā—without; kona—any; sukha—happiness; nāhi haya—there is not.

TRANSLATION

"Kṛṣṇa is an ocean of mercy. He is especially merciful to the poor and fallen. Without His mercy, there is no possibility of happiness."

Madhya TEXT 17.76

bhaṭṭācārye āliṅgiyā tānhāre kahila

'tomāra prasāde āmi eta sukha pāila' //CC Madhya, 17.76//

SYNONYMS

bhaṭṭācārye—Balabhadra Bhaṭṭācārya; āliṅgiyā—embracing; tānhāre—unto him; kahila—said; tomāra prasāde—by your kindness; āmi—I; eta—so much; sukha—happiness; pāila—got.

TRANSLATION

Śrī Caitanya Mahāprabhu then embraced Balabhadra Bhaṭṭācārya and told him, "It is only by your kindness that I am now so happy."

Madhya TEXT 17.77

teṅho kahena,--"tumi 'kṛṣṇa', tumi 'dayāmaya'

adhama jīva muṇi, more ha-ilā sadaya //CC Madhya, 17.77//

SYNONYMS

teinho kahena—Bhaṭṭācārya said; tumi kṛṣṇa—You are Kṛṣṇa Himself; tumi—You; dayā-maya—merciful; adhama—the lowest of the low; jīva—living entity; muñi—I; more—unto me; ha-ilā—You have been; sa-daya—favorable.

TRANSLATION

Balabhadra Bhaṭṭācārya replied, "My dear Lord, You are Kṛṣṇa Himself, and therefore You are merciful. I am a fallen living entity, but You have bestowed a great favor upon me.

Madhya TEXT 17.78

muñi chāra, more tumi saṅge lañā āilā

kṛpā kari' mora hāte 'prabhu' bhikṣā kailā //CC Madhya, 17.78//

SYNONYMS

muñi—I; chāra—most fallen; more—me; tumi—You; saṅge—with; lañā—taking; āilā—have come; kṛpā kari'-showing great mercy; mora hāte—from my hand; prabhu—my Lord; bhikṣā kailā—You accepted food.

TRANSLATION

"Sir, I am most fallen, yet You have brought me with You. Showing great mercy, You have accepted food prepared by me.

Madhya TEXT 17.79

adhama-kākere kailā garuḍa-samāna

'svatantra īśvara' tumi--svayaṁ bhagavān" //CC Madhya, 17.79//

SYNONYMS

adhama-kākere—the most condemned crow; kailā—You have made; garuḍa-samāna—like Garuḍa; svatantra—independent; īśvara—Supreme Personality of Godhead; tumi—You; svayaṁ bhagavān—the original Personality of Godhead.

TRANSLATION

"You have made me Your carrier Garuḍa, although I am no better than a condemned crow. Thus You are the independent Personality of Godhead, the original Lord.

Madhya TEXT 17.80

mūkaṁ karoti vācālaṁ

paṅguṁ laṅghayate girim

yat-kṛpā tam ahaṁ vande

paramānanda-mādhavam //CC Madhya, 17.80//

SYNONYMS

mūkaṁ—a person who cannot speak; karoti—makes; vācālaṁ—an eloquent speaker; paṅguṁ—a person who cannot even walk; laṅghayate—causes to cross over; girim—the mountain; yat-kṛpā—whose mercy; tam—unto Him; ahaṁ—I; vande—offer obeisances; parama-ānanda—the transcendently blissful; mādhavam—Supreme Personality of Godhead.

TRANSLATION

" 'The Supreme Personality of Godhead has the form of sac-cid-ānanda vigraha, transcendental bliss, knowledge and eternity. I offer my respectful obeisances unto He who turns the dumb into eloquent speakers and enables the lame to cross mountains. Such is the mercy of the Lord.' "

PURPORT

This is a quotation from the Bhāvārtha-dīpikā commentary on Śrīmad-Bhāgavatam (1.1.1).

Madhya TEXT 17.81

ei-mata balabhadra karena stavana

prema-sevā kari' tuṣṭa kaila prabhura mana //CC Madhya, 17.81//

SYNONYMS

ei-mata—in this way; balabhadra—Balabhadra Bhaṭṭācārya; karena—offers; stavana—prayers; prema-sevā kari'—rendering service in love; tuṣṭa—pacified; kaila—made; prabhura—of Śrī Caitanya Mahāprabhu; mana—the mind.

TRANSLATION

In this way Balabhadra Bhaṭṭācārya offered his prayers to the Lord. By rendering service unto Him in ecstatic love, He pacified the Lord's mind.

Madhya TEXT 17.82

ei-mata nānā-sukhe prabhu āilā 'kāśī'

madhyāhna-snāna kaila maṇikarṇikāya āsi' //CC Madhya, 17.82//

SYNONYMS

ei-mata—in this way; nānā-sukhe—in great happiness; prabhu—Śrī Caitanya Mahāprabhu; āilā—came; kāśī—to the holy place named Kāśī; madhyāhna-snāna—afternoon bath; kaila—took; maṇikarṇikāya—to the bathing place known as Maṇikarṇikā; āsi'-coming.

TRANSLATION

Finally the Lord with great happiness arrived at the holy place called Kāśī. There He took His bath in the bathing ghat known as Maṇikarṇikā.

PURPORT

Kāśī is another name for Vārāṇasī (Benares). It has been a place of pilgrimage since time immemorial. Two rivers named Asiḥ and Varuṇā merge there. Maṇikarṇikā is famous because, according to the opinion of great personalities, a bejeweled earring fell there from the ear of Lord Viṣṇu. According to some, it fell from the ear of Lord Śiva. The word maṇi means "jewel," and karṇika means "from the ear." According to some, Lord Viśvanātha is the great physician who cures the disease of material existence by delivering a person through the ear, which receives the vibration of the holy name of Lord Rāma. Because of this, this holy place is called Maṇi-karṇikā. It is said that there is no better place than where the River Ganges flows, and the bathing ghat known as Maṇikarṇikā is especially sanctified because it is very dear to Lord Viśvanātha. In the Kāśī-khaṇḍa it is said: saṁsāri-cintāmaṇir atra yasmāt tārakaṁ sajjana-karṇikāyām. śivo 'bhidhatte saha-sānta-kāle tad gīyate 'sau maṇi-karṇiketī. mukti-lakṣmī mahā-pīṭha-maṇis tac caraṇābjayoḥ. karṇikēyaṁ tataḥ prāhur yām janā maṇi-karṇikām. According to the Kāśī-khaṇḍa, if one gives up his body at Maṇikarṇikā, he is liberated simply by remembering Lord Śiva's name.

Madhya TEXT 17.83

sei-kāle tapana-miśra kare gaṅgā-snāna

prabhu dekhi' haila tānra kichu vismaya jñāna //CC Madhya, 17.83//

SYNONYMS

sei-kāle—at that time; tapana-miśra—a brāhmaṇa named Tapana Miśra; kare gaṅgā-snāna—was taking his bath in the Ganges; prabhu dekhi'-seeing the Lord; haila—there was; tānra—his; kichu—some; vismaya jñāna—astonishment.

TRANSLATION

At that time, Tapana Miśra was taking his bath in the Ganges, and he was astonished to see the Lord there.

Madhya TEXT 17.84

'pūrve śuniyāchi prabhu karyāchena sannyāsa'

niścaya kariyā haila hṛdaye ullāsa //CC Madhya, 17.84//

SYNONYMS

pūrve—formerly; śuniyāchi—I have heard; prabhu—Lord Śrī Caitanya Mahāprabhu; karyāchena sannyāsa—has accepted the renounced order of life; niścaya kariyā—ascertaining that; haila—there was; hṛdaye—within the heart; ullāsa—great jubilation.

TRANSLATION

Tapana Miśra then began to think, "I have heard that Śrī Caitanya Mahāprabhu has accepted the renounced order." Thinking this, Tapana Miśra became very jubilant within his heart.

Madhya TEXT 17.85

prabhura caraṇa dhari' karena rodana

prabhu tāre uṭhāñā kaila āliṅgana //CC Madhya, 17.85//

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; caraṇa—lotus feet; dhari'-touching; karena—does; rodana—crying; prabhu—Śrī Caitanya Mahāprabhu; tāre—him;

uṭhāñā—raising; kaila—did; āliṅgana—embracing.

TRANSLATION

He then clasped the lotus feet of Śrī Caitanya Mahāprabhu and began to cry. The Lord raised him up and embraced him.

Madhya TEXT 17.86

prabhu lañā gelā viśveśvara-daraśane

tabe āsi' dekhe bindu-mādhava-caraṇe //CC Madhya, 17.86//

SYNONYMS

prabhu lañā—taking the Lord; gelā—he went; viśveśvara-daraśane—to visit the temple of Viśveśvara; tabe—thereafter; āsi'-coming; dekhe—see; bindu-mādhava-caraṇe—the lotus feet of Bindu Mādhava.

TRANSLATION

Tapana Miśra then took Śrī Caitanya Mahāprabhu to visit the temple of Viśveśvara. Coming from there, they saw the lotus feet of Lord Bindu Mādhava.

PURPORT

This Bindu Mādhava is the oldest Viṣṇu temple in Vārāṇasī. Presently this temple is known as Veṇī Mādhava, and it is situated on the banks of the Ganges. Formerly five rivers converged there, and they were named Dhūtapāpā, Kiraṇā, Sarasvatī, Gaṅgā and Yamunā. Now only the River Ganges is visible. The old temple of Bindu Mādhava, which was visited by Śrī Caitanya Mahāprabhu, was later dismantled by Aurangzeb, the great Hindu-hating emperor of the Mogul dynasty. In the place of this temple, he constructed a big majīda, or mosque. Later, another temple was constructed by the side of the mosque, and this temple is still existing. In the temple of Bindu Mādhava there are Deities of four-handed Nārāyaṇa and the goddess Lakṣmī. In front of these Deities is a column of Śrī Garuḍa, and along the side are deities of Lord Rāma, Sītā, Lakṣmaṇa and Śrī Hanumānjī.

In the province of Mahārāṣṭra is a state known as Sātārā. During the time of Bhaktisiddhānta Sarasvatī Ṭhākura, the native prince belonged to the Vaiṣṇava cult. Being a brāhmaṇa, he took charge of worshiping the Deity. He was known as Śrīmanta Bālāsāheba Pantha Mahārāja. The state still bears the expenditure

for temple maintenance. The first king in this dynasty to take charge of worship in the temple, two hundred years ago, was Mahārāja Jagatjīvana Rāo Sāheba.

Madhya TEXT 17.87

ghare lañā āilā prabhuke ānandita hañā

sevā kari' nṛtya kare vastra uḍāñā //CC Madhya, 17.87//

SYNONYMS

ghare lañā—taking to his home; āilā—came; prabhuke—Śrī Caitanya Mahāprabhu; ānandita hañā—in great happiness; sevā kari'-rendering service; nṛtya kare—began to dance; vastra uḍāñā—waving his cloth.

TRANSLATION

With great pleasure Tapanā Mīśra brought Śrī Caitanya Mahāprabhu to his home and rendered service unto Him. Indeed, he began to dance, waving his cloth.

Madhya TEXT 17.88

prabhura caraṇodaka savaṁśe kaila pāna

bhaṭṭācāryera pūjā kaila kariyā sammāna //CC Madhya, 17.88//

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; caraṇa-udaka—the water used to wash the lotus feet; sa-vaṁśe—with his whole family; kaila pāna—drank; bhaṭṭācāryera—of Bhaṭṭācārya; pūjā—worship; kaila—performed; kariyā—showing; sammāna—respect.

TRANSLATION

He washed the lotus feet of Śrī Caitanya Mahāprabhu, and afterwards he and his whole family drank the wash water. He also worshiped Balabhadra Bhaṭṭācārya and showed him respect.

Madhya TEXT 17.89

prabhure nimantraṇa kari' ghare bhikṣā dila

balabhadra-bhaṭṭācārye pāka karāila //CC Madhya, 17.89//

SYNONYMS

prabhure nimantraṇa kari'-inviting the Lord; ghare—at home; bhikṣā dila—gave lunch; balabhadra-bhaṭṭācārye—Balabhadra Bhaṭṭācārya; pāka karāila—he had cook.

TRANSLATION

Tapana Miśra invited Śrī Caitanya Mahāprabhu to take lunch at his home, and he had Balabhadra Bhaṭṭācārya cook.

PURPORT

While at Vārāṇasī (Benares), Śrī Caitanya Mahāprabhu stayed at the house of Tapana Miśra. Near Tapana Miśra's house was a bathing ghat known as Pañcanadī-ghāṭa. Śrī Caitanya Mahāprabhu used to take His bath daily at this ghat, and He used to see the temple of Bindu Mādhava. Then He took His lunch at Tapana Miśra's house. Near the Bindu Mādhava temple is a big banyan tree, and it is said that after eating, Śrī Caitanya Mahāprabhu used to rest beneath the tree. That banyan tree is still known today as Caitanya-vaṭa. Gradually, due to changes in language, the name became Yatana-vaṭa. The local people still call that place Yatana-vaṭa.

Presently, beside a lane there is a tomb of Vallabhācārya, but there is no sign that Caitanya Mahāprabhu ever lived there. Vallabhācārya was also known as Mahāprabhu among his disciples. Śrī Caitanya Mahāprabhu probably lived at Yatana-vaṭa, but there is no sign of Candraśekhara's or Tapana Miśra's house, nor is there sign of the Māyāvādī sannyāsī Prakāśānanda Sarasvatī, with whom Śrī Caitanya Mahāprabhu discussed Vedānta-sūtra. A little distance from Yatana-vaṭa is a temple of Gaura-Nityānanda established by Śaśibhūṣaṇa Niyogī Mahāśaya of Calcutta. This temple is now managed by the mother-in-law of Śaśibhūṣaṇa and his brother-in-law Nārāyaṇa-candra Ghosh.

Madhya TEXT 17.90

bhikṣā kari' mahāprabhu karilā śayana

miśra-putra raghu kare pāda-samvāhana //CC Madhya, 17.90//

SYNONYMS

bhikṣā kari'-after finishing His lunch; mahāprabhu—Śrī Caitanya Mahāprabhu;

karilā śayana—took rest; miśra-putra—the son of Tapanā Miśra; raghu—Raghu; kare—does; pāda-samvāhana—massaging the legs.

TRANSLATION

When Śrī Caitanya Mahāprabhu took His rest after lunch, the son of Tapanā Miśra, named Raghu, used to massage His legs.

Madhya TEXT 17.91

prabhura 'śeṣāṇṇa' miśra savamśe khāila

'prabhu āilā' śuni' candraśekhara āila //CC Madhya, 17.91//

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; śeṣa-anna—remnants of food; miśra—Tapanā Miśra; sa-vamśe—along with his family; khāila—ate; prabhu āilā—the Lord has arrived; śuni'-hearing; candraśekhara āila—Candraśekhara came.

TRANSLATION

The remnants of food left by Śrī Caitanya Mahāprabhu were taken by the whole family of Tapanā Miśra. When news spread that the Lord had come, Candraśekhara also came to see Him.

Madhya TEXT 17.92

miśrera sakhā teṇho prabhura pūrva dāsa

vaidya-jāti, likhana-vṛtti, vārāṇasī-vāsa //CC Madhya, 17.92//

SYNONYMS

miśrera sakhā—friend of Tapanā Miśra; teṇho—he; prabhura—of Śrī Caitanya Mahāprabhu; pūrva dāsa—former servant; vaidya-jāti—by caste a physician; likhana-vṛtti—by profession a clerk; vārāṇasī-vāsa—resident of Vārāṇasī.

TRANSLATION

Candraśekhara happened to be a friend of Tapanā Miśra's, and he was long known to Śrī Caitanya Mahāprabhu as His servant. He was a physician by caste, and by profession he was a clerk. At the time he was living in Vārāṇasī.

Madhya TEXT 17.93

āsi' prabhu-pade paḍi' karena rodana

prabhu uṭhi' tāñre kṛpāya kaila āliṅgana //CC Madhya, 17.93//

SYNONYMS

āsi'—coming; prabhu-pade—at the lotus feet of Śrī Caitanya Mahāprabhu; paḍi'-falling down; karena—does; rodana—crying; prabhu—Śrī Caitanya Mahāprabhu; uṭhi'-standing; tāñre—unto him; kṛpāya—out of mercy; kaila—did; āliṅgana—embracing.

TRANSLATION

When Candraśekhara came there, he fell down before the lotus feet of Śrī Caitanya Mahāprabhu and began to cry. The Lord, standing up, embraced him out of His causeless mercy.

Madhya TEXT 17.94

candraśekhara kahe,--"prabhu, baḍa kṛpā kailā

āpane āsiyā bhṛtye daraśana dilā //CC Madhya, 17.94//

SYNONYMS

candraśekhara kahe—Candraśekhara said; prabhu—my dear Lord; baḍa kṛpā kailā—You have shown Your causeless mercy; āpane—personally; āsiyā—coming; bhṛtye—unto Your servant; daraśana dilā—gave Your audience.

TRANSLATION

Candraśekhara said, "My dear Lord, You bestowed Your causeless mercy upon me because I am Your old servant. Indeed, You have come here personally to give me Your audience.

Madhya TEXT 17.95

āpana-prārabdhe vasi' vārāṇasī-sthāne

'māyā', 'brahma' śabda vinā nāhi śuni kāṇe //CC Madhya, 17.95//

SYNONYMS

āpana-prārabdhe—because of my past deeds; vasi'-staying; vārāṇasī-sthāne—in the place known as Vārāṇasī; māyā—māyā; brahma—and brahma; śabda—the words; vinā—except; nāhi śuni—I do not hear; kāṇe—in the ear.

TRANSLATION

"Due to my past deeds, I am residing at Vārāṇasī, but here I do not hear anything but the words māyā and Brahman."

PURPORT

The word prārabdhe (past deeds) is important in this verse. Since Candrasekhara was a devotee, he was always eager to hear about Kṛṣṇa and His transcendental pastimes. Most of the inhabitants of Benares were and are impersonalists, worshipers of Lord Śiva and followers of the pañcopāsana method. The impersonalists imagine some form of the impersonal Brahman, and to facilitate meditation they concentrate upon the forms of Viṣṇu, Śiva, Gaṇeśa, Sūrya and goddess Durgā. Actually these pañcopāsakas are not devotees of anyone. As it is said, to be a servant of everyone is to be the servant of no one. Vārāṇasī, or Kāśī, is the chief holy place of pilgrimage for impersonalists, and it is not at all suitable for devotees. A Vaiṣṇava likes to live in a viṣṇu-tīrtha, a place where Lord Viṣṇu's temples are present. In Vārāṇasī there are many hundreds and thousands of Lord Śiva's temples, or pañcopāsaka temples. Consequently Candrasekhara expressed great unhappiness as he informed Lord Caitanya that he was obliged to live at Benares due to his past misdeeds. In the Bhakti-rasāmṛta-sindhu it is also said, durjāty-ārambhakaṁ pāpaṁ yat syāt prārabdham eva tat. "According to one's past misdeeds, one takes birth on a lower platform." In the Brahma-saṁhitā (5.54) it is said: karmāṇi nirdahati kintu ca bhakti-bhājām. There is no karma attached to the past deeds or misdeeds of one in devotional service. A devotee is not subjected to karma-phala, the effect of fruitive activity. Karma-phala is applicable to karmīs, not bhaktas.

There are three kinds of devotees: those who are eternally on the transcendental platform (nitya-siddha), those elevated to the transcendental platform by the execution of devotional service (sādhana-siddha), and those who are neophytes advancing toward the perfectional platform (sādhaka). The sādhakas are gradually becoming free from fruitive reaction. Bhakti-rasāmṛta-sindhu (1.1.17) describes the symptoms of bhakti-yoga thus:

kleśa-ghnī śubhadā mokṣa-

laghutākṛt sudurlabhā

sāndrānanda-viśeṣātmā

śrī-kṛṣṇākarṣiṇī ca sā

Devotional service is kleśa-ghnī even for beginners. This means that it reduces or nullifies all kinds of suffering. The word śubhadā indicates that devotional service bestows all good fortune, and the words kṛṣṇa-ākarsṇī indicate that devotional service gradually attracts Kṛṣṇa toward the devotee. Consequently a devotee is not subject to any sinful reaction. In Bhagavad-gītā (18.66) Kṛṣṇa says:

sarva-dharmān parityajya

mām ekaṁ śaraṇaṁ vraja

ahaṁ tvām sarva-pāpebhyo

mokṣayiṣyāmi mā śucaḥ

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear."

Thus a fully surrendered, sincere devotee immediately receives relief from all kinds of sinful reaction. There are three stages of fructification for sinful activity. At one stage, one commits the sinful act. Before that, the seed of this act exists, and before that there is ignorance whereby one commits the sin. Suffering is involved in all three stages. However, Kṛṣṇa is merciful to His devotee, and consequently He immediately nullifies all three stages-the sin, the seed of sin and the ignorance that leads one to sin. Padma Purāṇa confirms this:

aprārabdha-phalaṁ pāpaṁ

kūṭaṁ bījaṁ phalonmukham

krameṇaiva pralīyeta

viṣṇu-bhakti-ratātmanām

For a further explanation of this, The Nectar of Devotion should be consulted.

ṣaḍ-darśana-vyākhyā vinā kathā nāhi ethā

miśra kṛpā kari' more śunāna kṛṣṇa-kathā //CC Madhya, 17.96//

SYNONYMS

ṣaḍ-darśana—of six kinds of philosophical theses; vyākhyā—explanation; vinā—except; kathā—talk; nāhi—not; ethā—here; miśra—Tapana Miśra; kṛpā kari'-being very merciful; more—unto me; śunāna—explains; kṛṣṇa-kathā—topics of Lord Śrī Kṛṣṇa.

TRANSLATION

Candraśekhara continued, "There is no talk at Vārāṇasī other than discussions on the six philosophical theses. Nonetheless, Tapana Miśra has been very kind to me, for he speaks about topics relating to Lord Kṛṣṇa.

PURPORT

The six philosophical treatises are: (1) vaiśeṣika, propounded by Kaṇāda Ṛṣi, (2) nyāya, propounded by Gautama Ṛṣi, (3) yoga or mysticism, propounded by Patañjali Ṛṣi, (4) the philosophy of sāṅkhya, propounded by Kapila Ṛṣi, (5) the philosophy of karma-mīmāṃsā, propounded by Jaimini Ṛṣi, and (6) the philosophy of brahma-mīmāṃsā, or Vedānta, the ultimate conclusion of the Absolute Truth (janmādy asya yataḥ), propounded by Vedavyāsa. Actually Vedānta philosophy is meant for the devotees because in Bhagavad-gītā Lord Kṛṣṇa says, vedānta-kṛd veda-vid eva cāham: "I am the compiler of Vedānta, and I am the knower of the Vedas." (Bg. 15.15) Vyāsadeva is an incarnation of Kṛṣṇa, and consequently Kṛṣṇa is the compiler of Vedānta philosophy. Therefore Kṛṣṇa clearly knows the purport of Vedānta philosophy. As stated in Bhagavad-gītā, whoever hears Vedānta philosophy from Kṛṣṇa is actually aware of the real meaning of Vedānta. The Māyāvādīs who have called themselves Vedāntists do not at all understand the purport of Vedānta philosophy. Not being properly educated, people in general think that Vedānta means the Śāṅkarite interpretation.

Madhya TEXT 17.97

nirantara duṁhe cinti tomāra caraṇa

'sarvajña īśvara' tumi dilā daraśana //CC Madhya, 17.97//

SYNONYMS

nirantara—incessantly; duñhe—we two; cinti—think of; tomāra caraṇa—Your lotus feet; sarva-jña—omniscient; īśvara—Supreme Personality of Godhead; tumi—You; dilā daraśana—gave Your audience.

TRANSLATION

"My dear Lord, we two think of Your lotus feet incessantly. Although You are the omniscient Supreme Personality of Godhead, You have granted us Your audience.

Madhya TEXT 17.98

śuni,--'mahāprabhu' yābena śrī-vṛndāvane

dina kata rahi' tāra' bhṛtya dui-jane" //CC Madhya, 17.98//

SYNONYMS

śuni—I hear; mahāprabhu—Śrī Caitanya Mahāprabhu; yābena—will go; śrī-vṛndāvane—to Vṛndāvana; dina kata—for some days; rahi'-staying; tāra'-please deliver; bhṛtya—servants; dui-jane—two persons.

TRANSLATION

"My Lord, I have heard that You are going to Vṛndāvana. After You stay here at Vārāṇasī for some days, please deliver us, for we are Your two servants."

Madhya TEXT 17.99

miśra kahe,--'prabhu, yāvat kāśīte rahibā

mora nimantraṇa vinā anya nā mānibā' //CC Madhya, 17.99//

SYNONYMS

miśra kahe—Tapana Miśra said; prabhu—my Lord; yāvat—as long as; kāśīte rahibā—You will stay at Kāśī, Vārāṇasī; mora nimantraṇa—my invitation; vinā—besides; anya—others; nā mānibā—do not accept.

TRANSLATION

Tapana Miśra then said, "My dear Lord, as long as You stay at Vārāṇasī, please

do not accept any invitation other than mine."

Madhya TEXT 17.100

ei-mata mahāprabhu dui bhr̥tyera vaśe

icchā nāhi, tabu tathā rahilā dina-daśe //CC Madhya, 17.100//

SYNONYMS

ei-mata—in this way; mahāprabhu—Śrī Caitanya Mahāprabhu; dui—two; bhr̥tyera—by servants; vaśe—being obliged; icchā nāhi—there was no such desire; tabu—still; tathā—there; rahilā—remained; dina-daśe—for ten days.

TRANSLATION

Even though He had not made such a plan, Śrī Caitanya Mahāprabhu remained for ten days at Vārāṇasī, being obligated by the requests of His two servants.

Madhya TEXT 17.101

mahārāṣṭrīya vipra āise prabhu dekhibāre

prabhura rūpa-prema dekhi' haya camatkāre //CC Madhya, 17.101//

SYNONYMS

mahārāṣṭrīya—belonging to the Mahārāṣṭra state; vipra—one brāhmaṇa; āise—comes; prabhu dekhibāre—to see Lord Śrī Caitanya Mahāprabhu; prabhura—of Śrī Caitanya Mahāprabhu; rūpa-prema—beauty and ecstatic love; dekhi'-seeing; haya camatkāre—becomes astonished.

TRANSLATION

At Vārāṇasī there was a Mahārāṣṭrīyan brāhmaṇa who used to come daily to see Śrī Caitanya Mahāprabhu. This brāhmaṇa was simply astonished to see the Lord's personal beauty and ecstatic love for Kṛṣṇa.

Madhya TEXT 17.102

vipra saba nimantraya, prabhu nāhi māne

prabhu kahe,--'āji mora hañāche nimantraṇe' //CC Madhya, 17.102//

SYNONYMS

vipra—the brāhmaṇas; saba—all; nimantraya—invite; prabhu—Lord Śrī Caitanya Mahāprabhu; nāhi māne—does not accept; prabhu kahe—the Lord replies; āji—today; mora—My; hañāche—has been; nimantraṇa—invitation.

TRANSLATION

When the brāhmaṇas of Vārāṇasī would invite Śrī Caitanya Mahāprabhu to lunch, the Lord would not accept their invitations. He would reply, "I have already been invited somewhere else."

Madhya TEXT 17.103

ei-mata prati-dina karena vañcana

sannyāsīra saṅga-bhaye nā mānena nimantraṇa //CC Madhya, 17.103//

SYNONYMS

ei-mata—in this way; prati-dina—daily; karena vañcana—denies other inviters; sannyāsīra—of the Māyāvādī sannyāsīs; saṅga-bhaye—from fear of the association; nā mānena—does not accept; nimantraṇa—invitation.

TRANSLATION

Every day Śrī Caitanya Mahāprabhu refused their invitation because He feared associating with Māyāvādī sannyāsīs.

PURPORT

A Vaiṣṇava sannyāsī never accepts an invitation from a party who considers Māyāvādī sannyāsīs and Vaiṣṇava sannyāsīs to be one and the same. In other words, Vaiṣṇava sannyāsīs do not at all like to associate with Māyāvādī sannyāsīs, to say nothing of eating together. This principle must be followed by the sannyāsīs of the Kṛṣṇa consciousness movement. That is the instruction of Śrī Caitanya Mahāprabhu given by His personal behavior.

Madhya TEXT 17.104

prakāśānanda śrīpāda sabhāte vasiyā

'vedānta' paḍāna bahu śiṣya-gaṇa lañā //CC Madhya, 17.104//

SYNONYMS

prakāśānanda—Prakāśānanda; śrīpāda—a great sannyāsī; sabhāte—in the assembly; vasiyā—sitting down; vedānta—Vedānta philosophy; paḍāna—instructs; bahu—many; śiṣya-gaṇa—disciples; lañā—taking.

TRANSLATION

There was a great Māyāvādī sannyāsī named Prakāśānanda Sarasvatī who used to teach Vedānta philosophy to a great assembly of followers.

PURPORT

Śrīpāda Prakāśānanda Sarasvatī was a Māyāvādī sannyāsī, and his characteristics have been described in Caitanya-bhāgavata (Madhya-khaṇḍa Chapter Three):

'hasta', 'pada', 'mukha' mora nāhika 'locana'

veda more ei-mata kare viḍambana

kāśīte paḍāya veṭā 'prakāśa-ānanda'

sei veṭā kare mora aṅga khaṇḍa-khaṇḍa

vākhānaye veda, mora vighraha nā māne

sarvāṅge ha-ila kuṣṭha, tabu nāhi jāne

sarva-yajñamaya mora ye-aṅga--pavitra

'aja', 'bhava' ādi gāya yānhāra caritra

'puṇya' pavitratā pāya ye-aṅga-paraśe

tāhā 'mithyā' bale veṭā kemana sāhase

In the Madhya-khaṇḍa, Chapter Twenty, it is said:

sannyāsī 'prakāśānanda' vasaye kāśīte

more khaṇḍa-khaṇḍa veṭā kare bhāla-mate

paḍāya 'vedānta', mora 'vighraha' nā māne

kuṣṭha karāiluṅ aṅge, tabu nāhi jāne

'satya' mora 'līlā-karma', 'satya' mora 'sthāna'

ihā 'mithyā' bale, more kare khān-khān

Prakāśānanda Sarasvatī used to explain impersonalism, the Absolute Truth, as being without hands, legs, mouths or eyes. In this way he used to cheat the people by denying the personal form of the Lord. Such a foolish person was Prakāśānanda Sarasvatī, whose only business was to sever the limbs of the Lord by proving the Lord impersonal. Although the Lord has form, Prakāśānanda Sarasvatī was attempting to cut off the hands and legs of the Lord. This is the business of demons. The Vedas state that people who do not accept the Lord's form are rascals. The form of the Lord is factual, for Kṛṣṇa states in Bhagavad-gītā (15.15): *vedaiś ca sarvair aham eva vedyah*. When Kṛṣṇa says *aham*, He says "I am," which means "I," the person. He adds the word *eva*, which is used for conclusive verification. It is by Vedānta philosophy that one has to know the Supreme Person. Whoever describes Vedic knowledge as impersonal is a demon. One becomes successful in life by worshiping the form of the Lord. The Māyāvādī sannyāsīs deny the form of the Lord, which delivers all fallen souls. Indeed, this form is cut to pieces by Māyāvādī demons.

The Personality of Godhead is worshiped by exalted demigods like Lord Brahmā and Lord Śiva. The original Māyāvādī sannyāsī, Śaṅkarācārya, also accepted the fact that the Lord's form is transcendental. Nārāyaṇaḥ paro 'vyaktāt: "Nārāyaṇa, the Supreme Personality of Godhead, is beyond the *avyakta*, the unmanifested material energy." *Avyaktād aṇḍa-sambhavaḥ*: "This material world is a creation of that unmanifested material energy." However, Nārāyaṇa has His own eternal form, which is not created by material energy. Simply by worshiping the form of the Lord, one is purified. However, Māyāvādī sannyāsīs are impersonalist philosophers, and they describe the form of the Lord as *māyā*, or false. How can one be purified by worshiping something false? Māyāvādī philosophers have no sufficient reason for being impersonalists. They blindly follow a principle that cannot be supported by reason or argument. This was the situation with Prakāśānanda Sarasvatī, the chief Māyāvādī sannyāsī of Benares. He was supposed to teach Vedānta philosophy, but he would not accept the form of the Lord; therefore he was attacked with leprosy. Nonetheless, he continued to commit sins by describing the Absolute Truth as impersonal. The Absolute Truth, the Supreme Personality of Godhead, always displays pastimes and activities, but Māyāvādī sannyāsīs claim that these activities are false.

Some people falsely claim that Prakāśānanda Sarasvatī later became known as

Prabodhānanda Sarasvatī, but this is not a fact. Prabodhānanda Sarasvatī was the uncle and spiritual master of Gopāla Bhaṭṭa Gosvāmī. In his gr̥hastha life, Prabodhānanda Sarasvatī was a resident of Śrī Raṅga-kṣetra, and he belonged to the Vaiṣṇava Rāmānuja-sampradāya. It is a mistake to consider Prakāśānanda Sarasvatī and Prabodhānanda Sarasvatī the same man.

Madhya TEXT 17.105

eka vipra dekhi' āilā prabhura vyavahāra

prakāśānanda-āge kahe caritra tānhāra //CC Madhya, 17.105//

SYNONYMS

eka vipra—one brāhmaṇa; dekhi'-seeing; āilā—came; prabhura—of Śrī Caitanya Mahāprabhu; vyavahāra—activities; prakāśānanda-āge—before the Māyāvādī sannyāsī Prakāśānanda; kahe—says; caritra tānhāra—His characteristics.

TRANSLATION

One brāhmaṇa who saw the wonderful behavior of Śrī Caitanya Mahāprabhu came to Prakāśānanda Sarasvatī and described the Lord's characteristics.

Madhya TEXT 17.106

"eka sannyāsī āilā jagannātha haite

tānhāra mahimā-pratāpa nā pāri varṇite //CC Madhya, 17.106//

SYNONYMS

eka—one; sannyāsī—person in the renounced order of life; āilā—has come; jagannātha haite—from Jagannātha Purī; tānhāra—His; mahimā—glories; pratāpa—influence; nā pāri varṇite—I cannot describe.

TRANSLATION

The brāhmaṇa told Prakāśānanda Sarasvatī, "There is a sannyāsī who has come from Jagannātha Purī, and I cannot describe His wonderful influence and glories.

Madhya TEXT 17.107

sakala dekhiye tānte adbhuta-kathana

prakāṇḍa-śarīra, śuddha-kāñcana-varaṇa //CC Madhya, 17.107//

SYNONYMS

sakala dekhiye—I see everything; tānte—in Him; adbhuta-kathana—wonderful description; prakāṇḍa-śarīra—very large body; śuddha—pure; kāñcana—gold; varaṇa—complexion.

TRANSLATION

"Everything is wonderful about that sannyāsī. He has a very well built and luxurious body, and His complexion is like purified gold.

Madhya TEXT 17.108

ājānu-lambita bhuja, kamala-nayana

yata kichu īśvarera sarva sal-lakṣaṇa //CC Madhya, 17.108//

SYNONYMS

ājānu-lambita—reaching down to the knees; bhuja—arms; kamala-nayana—eyes like the petals of a lotus flower; yata—as many as; kichu—any; īśvarera—of the Supreme Personality of Godhead; sarva—all; sal-lakṣaṇa—transcendental symptoms.

TRANSLATION

"He has arms that extend to His knees, and His eyes are like the petals of a lotus. In His person are all the transcendental symptoms of the Supreme Personality of Godhead.

Madhya TEXT 17.109

tāhā dekhi' jñāna haya--'ei nārāyaṇa

yei tāñre dekhe, kare kṛṣṇa-saṅkīrtana //CC Madhya, 17.109//

SYNONYMS

tāhā dekhi'—seeing that; jñāna haya—one comes to the conclusion; ei nārāyaṇa—He is the Supreme Personality of Godhead, Nārāyaṇa Himself; yei—anyone who; tāñre—Him; dekhe—sees; kare—performs; kṛṣṇa-saṅkīrtana—chanting of the holy name of Kṛṣṇa.

TRANSLATION

"When one sees all these features, one takes Him to be Nārāyaṇa Himself. Whoever sees Him immediately begins to chant the holy name of Kṛṣṇa.

Madhya TEXT 17.110

'mahā-bhāgavata'-lakṣaṇa śuni bhāgavate

se-saba lakṣaṇa prakāṣa dekhīye tāṇhāte //CC Madhya, 17.110//

SYNONYMS

mahā-bhāgavata—of a first-class devotee; lakṣaṇa—symptoms; śuni—we hear; bhāgavate—in Śrīmad-Bhāgavatam; se-saba lakṣaṇa—all those symptoms; prakāṣa—manifest; dekhīye—I see; tāṇhāte—in Him.

TRANSLATION

"We have heard about the symptoms of a first-class devotee in Śrīmad Bhāgavatam, and all those symptoms are manifest in the body of Śrī Caitanya Mahāprabhu.

Madhya TEXT 17.111

'nirantara kṛṣṇa-nāma' jihvā tāṇra gāya

dui-netre āśru vahe gaṅgā-dhārā-prāya //CC Madhya, 17.111//

SYNONYMS

nirantara—incessantly; kṛṣṇa-nāma—the holy name of the Lord; jihvā—tongue; tāṇra—His; gāya—chants; dui-netre—in the two eyes; āśru—tears; vahe—flow; gaṅgā-dhārā-prāya—like the flow of the Ganges.

TRANSLATION

"His tongue is always chanting the holy name of Kṛṣṇa, and from His eyes tears incessantly fall like the flowing Ganges.

Madhya TEXT 17.112

kṣaṇe nāce, hāse, gāya, karaye krandana

kṣaṇe huhuṁkāra kare,--simhera garjana //CC Madhya, 17.112//

SYNONYMS

kṣaṇe—sometimes; nāce—dances; hāse—laughs; gāya—sings; karaye krandana—cries; kṣaṇe—sometimes; huhuṁ-kāra—loud vibrations; kare—makes; simhera garjana—the roaring of a lion.

TRANSLATION

"Sometimes He dances, laughs, sings and cries, and sometimes He roars like a lion.

Madhya TEXT 17.113

jagat-maṅgala tāṇra 'kṛṣṇa-caitanya'-nāma

nāma, rūpa, guṇa tāṇra, saba--anupama //CC Madhya, 17.113//

SYNONYMS

jagat-maṅgala—all-auspicious to the whole world; tāṇra—His; kṛṣṇa-caitanya—Śrī Kṛṣṇa Caitanya; nāma—name; nāma—name; rūpa—form; guṇa—the quality; tāṇra—His; saba—all; anupama—unparalleled.

TRANSLATION

"His name, Kṛṣṇa Caitanya, is all-auspicious to the world. Everything about Him—His name, form, and qualities—is unparalleled.

Madhya TEXT 17.114

dekhile se jāni tāṇra 'īśvarera rīti'

alaukika kathā śuni' ke kare pratīti?" //CC Madhya, 17.114//

SYNONYMS

dekhile—simply by seeing; se—Him; jāni—I understand; tāṇra—His; īśvarera rīti—characteristics of the Supreme Personality of Godhead; alaukika—uncommon; kathā—story; śuni'-hearing; ke—who; kare pratīti—will believe.

TRANSLATION

"Simply by seeing Him, one understands that He possesses all the characteristics

of the Supreme Personality of Godhead. Such characteristics are certainly uncommon. Who will believe it?"

Madhya TEXT 17.115

śuniyā prakāśānanda bahuta hāsilā

vipre upahāsa kari' kahite lāgilā //CC Madhya, 17.115//

SYNONYMS

śuniyā—hearing; prakāśānanda—Prakāśānanda Sarasvatī; bahuta hāsilā—laughed very much; vipre—at the brāhmaṇa; upahāsa kari'-jokingly laughing; kahite lāgilā—began to speak.

TRANSLATION

Prakāśānanda Sarasvatī laughed very much to hear this description. Joking and laughing at the brāhmaṇa, he began to speak as follows.

Madhya TEXT 17.116

"śuniyāchi gauḍa-deśera sannyāsī--'bhāvuka'

keśava-bhāratī-śiṣya, loka-pratāraka //CC Madhya, 17.116//

SYNONYMS

śuniyāchi—I have heard; gauḍa-deśera sannyāsī—the sannyāsī from Bengal; bhāvuka—sentimental; keśava-bhāratī-śiṣya—disciple of Keśava Bhāratī; loka-pratāraka—a first-class pretender.

TRANSLATION

Prakāśānanda Sarasvatī said, "Yes, I have heard about Him. He is a sannyāsī from Bengal, and He is very sentimental. I have also heard that He belongs to the Bhāratī-sampradāya, for He is a disciple of Keśava Bhāratī. However, He is only a pretender."

PURPORT

Śrī Caitanya Mahāprabhu was considered bhāvuka (sentimental) because He was always seen in the bhāva stage. That is, He always exhibited ecstatic love for Kṛṣṇa. However, foolish people considered Him sentimental. In the material

world, so-called devotees sometimes exhibit emotional symptoms. Caitanya Mahāprabhu's ecstatic love cannot be compared to the imitative emotional exhibitions of pretenders. Such exhibitions do not continue for very long. They are temporary. We actually see that some emotional imitators exhibit certain symptoms, but immediately after their exhibition, they are attracted to smoking and other things. In the beginning, when Prakāśānanda Sarasvatī heard of Śrī Caitanya Mahāprabhu's activities, he considered them to be those of a pretender. Consequently he called Him a loka-pratāraka, a pretender. Māyāvādīs cannot understand the transcendental symptoms exhibited by a devotee; therefore when such symptoms are manifest, the Māyāvādīs equate them with temporary emotional feelings. However, Prakāśānanda Sarasvatī's statement is offensive, and consequently he should be considered an atheist (pāṣaṇḍī). According to Śrīla Rūpa Gosvāmī, since Prakāśānanda Sarasvatī was not engaged in the Lord's devotional service, his sannyāsa is to be considered phalgu-vairāgya. This means that since he did not know how to use things for the Lord's service, his renunciation of the world was artificial.

Madhya TEXT 17.117

'caitanya'-nāma tāñra, bhāvuka-gaṇa lañā

deśe deśe grāme grāme bule nācāñā //CC Madhya, 17.117//

SYNONYMS

caitanya—Caitanya; nāma tāñra—His name; bhāvuka-gaṇa lañā—accompanied by some sentimentalists; deśe deśe—from country to country; grāme grāme—from village to village; bule—travels; nācāñā—causing to dance.

TRANSLATION

Prakāśānanda Sarasvatī continued, "I know that His name is Śrī Kṛṣṇa Caitanya and that He is accompanied by many sentimentalists. His followers dance with Him, and He tours from country to country and village to village.

Madhya TEXT 17.118

yei tāñre dekhe, sei īśvara kari' kahe

aiche mohana-vidyā--ye dekhe se mohe //CC Madhya, 17.118//

SYNONYMS

yei—anyone who; tānre—Him; dekhe—sees; sei—that person; īśvara kari'-as the Supreme Personality of Godhead; kahe—says; aiche—such; mohana-vidyā—hypnotism; ye dekhe—anyone who sees; se mohe—he becomes illusioned.

TRANSLATION

"Whoever sees Him accepts Him as the Supreme Personality of Godhead. Since He has some mystic power by which He hypnotizes people, everyone who sees Him is illusioned.

Madhya TEXT 17.119

sārvabhauma bhaṭṭācārya--paṇḍita prabala

śuni' caitanyera saṅge ha-ila pāgala //CC Madhya, 17.119//

SYNONYMS

sārvabhauma bhaṭṭācārya—Sārvabhauma Bhaṭṭācārya; paṇḍita prabala—a learned scholar; śuni'-I have heard; caitanyera saṅge—in the association of Caitanya; ha-ila pāgala—has become a madman.

TRANSLATION

"Sārvabhauma Bhaṭṭācārya was a very learned scholar, but I have heard that he also has become a madman due to his association with this Caitanya.

Madhya TEXT 17.120

'sannyāsī'--nāma-mātra, mahā-indrajālī!

'kāśīpure' nā vikābe tānra bhāvakāli //CC Madhya, 17.120//

SYNONYMS

sannyāsī—in the renounced order of life; nāma-mātra—in name only; mahā-indrajālī—first-class magician; kāśīpure—in Kāśī; nā vikābe—will not sell; tānra—His; bhāvakāli—sentimental activities.

TRANSLATION

"This Caitanya is a sannyāsī in name only. Actually He is a first-class magician. In any case, His sentimentalism cannot be very much in demand here in Kāśī.

Madhya TEXT 17.121

'vedānta' śravaṇa kara, nā yāiha tāñra pāśa

ucchṛṅkhala-loka-saṅge dui-loka-nāśa" //CC Madhya, 17.121//

SYNONYMS

vedānta—the philosophy of Vedānta; śravaṇa kara—go on hearing; nā—do not; yāiha—go; tāñra pāśa—near Him; ucchṛṅkhala—upstart; loka—people; saṅge—in the association of; dui-loka-nāśa—destruction in this world and the next.

TRANSLATION

"Do not go to see Śrī Caitanya Mahāprabhu. Just continue hearing Vedānta. If you associate with upstarts, you will be lost in this world and in the next."

PURPORT

The word ucchṛṅkhala, meaning "whimsical," is significant in this verse. In Bhagavad-gītā (16.23), Lord Kṛṣṇa Himself says:

yaḥ śāstra-vidhim utsṛjya

vartate kāma-kārataḥ

na sa siddhim avāpnoti

na sukhaṁ na parāṁ gatim

If one acts whimsically and does not follow the śāstric principles, he will never attain perfection, happiness or the spiritual world.

Madhya TEXT 17.122

eta śuni' sei vipra mahā-duḥkha pāilā

'kṛṣṇa' 'kṛṣṇa' kahi' tathā haite uṭhi' gelā //CC Madhya, 17.122//

SYNONYMS

eta śuni'—hearing this; sei vipra—that brāhmaṇa; mahā-duḥkha pāilā—became very much aggrieved; kṛṣṇa kṛṣṇa kahi'-uttering the holy name of Lord Kṛṣṇa; tathā haite—from there; uṭhi' gelā—got up and went away.

TRANSLATION

When the brāhmaṇa heard Prakāśānanda Sarasvatī speak like this about Śrī Caitanya Mahāprabhu, he became very grief-stricken. Chanting the holy name of Kṛṣṇa, he immediately left.

Madhya TEXT 17.123

prabhura daraśane śuddha hañāche tānra mana

prabhu-āge duḥkhī hañā kahe vivaraṇa //CC Madhya, 17.123//

SYNONYMS

prabhura daraśane—by seeing personally the Supreme Personality of Godhead; śuddha—purified; hañāche—was; tānra mana—his mind; prabhu-āge—before the Lord; duḥkhī hañā—being very much unhappy; kahe vivaraṇa—described the incidents.

TRANSLATION

The brāhmaṇa's mind was already purified by seeing the Supreme Personality of Godhead, Śrī Caitanya Mahāprabhu. He therefore went to Śrī Caitanya Mahāprabhu and described what took place before the Māyāvādī sannyāsī Prakāśānanda.

Madhya TEXT 17.124

śuni' mahāprabhu tabe īṣat hāsilā

punarapi sei vipra prabhure puchilā //CC Madhya, 17.124//

SYNONYMS

śuni'—hearing; mahāprabhu—Śrī Caitanya Mahāprabhu; tabe—then; īṣat—mildly; hāsilā—smiled; punarapi—again indeed; sei—that; vipra—brāhmaṇa; prabhure puchilā—inquired from Śrī Caitanya Mahāprabhu.

TRANSLATION

Hearing this, Śrī Caitanya Mahāprabhu mildly smiled. The brāhmaṇa then spoke again to the Lord.

Madhya TEXT 17.125

"tāra āge yabe āmi tomāra nāma la-ila

seha tomāra nāma jāne,--āpane kahila //CC Madhya, 17.125//

SYNONYMS

tāra āge—before him; yabe—when; āmi—I; tomāra—Your; nāma—name; laila—uttered; seha—he; tomāra—Your; nāma—name; jāne—knows; āpane kahila—he said himself.

TRANSLATION

The brāhmaṇa said, "As soon as I uttered Your name before him, he immediately confirmed the fact that he knew Your name.

Madhya TEXT 17.126

tomāra 'doṣa' kahite kare nāmera uccāra

'caitanya' 'caitanya' kari' kahe tina-bāra //CC Madhya, 17.126//

SYNONYMS

tomāra doṣa—Your fault; kahite—describing; kare—does; nāmera—of the name; uccāra—utterances; caitanya caitanya—Caitanya, Caitanya; kari'-in that way; kahe tina-bāra—he uttered three times.

TRANSLATION

"While finding fault with You, he uttered Your name three times, saying, 'Caitanya, Caitanya, Caitanya.'

Madhya TEXT 17.127

tina-bāre 'kṛṣṇa-nāma' nā āila tāra mukhe

'avajñā'te nāma laya, śuni' pāi duḥkhe //CC Madhya, 17.127//

SYNONYMS

tina-bāre—three times; kṛṣṇa-nāma—the holy name of Kṛṣṇa; nā āila—did not come; tāra mukhe—in his mouth; avajñā'te—in contempt; nāma laya—takes Your name; śuni'-hearing; pāi duḥkhe—I was very much aggrieved.

TRANSLATION

"Although he spoke Your name three times, he did not utter the name of Kṛṣṇa. Because he uttered Your name in contempt, I was very much aggrieved.

PURPORT

Prakāśānanda Sarasvatī vilified and blasphemed Śrī Caitanya Mahāprabhu. Words like brahma, caitanya, ātmā, paramātmā, jagadīśa, īśvara, virāṭ, vibhu, bhūmā, viśvarūpa and vyāpaka all indirectly indicate Kṛṣṇa. However, the chanter of these names is not actually attracted to the Supreme Personality of Godhead Kṛṣṇa and His transcendental pastimes. One may get a little light from these names, but one cannot understand that the holy name of the Lord is identical with the Lord. One considers the Lord's names material due to a poor fund of knowledge. Māyāvādī philosophers and the pañcopāsakas cannot in the least understand the existence of the spiritual world and the blissful variegatedness there. They cannot understand the Absolute Truth and its spiritual varieties—name, form, qualities and pastimes. Consequently they conclude that Kṛṣṇa's transcendental activities are māyā. Due to this, one has to directly cultivate knowledge about the holy name of the Lord. Māyāvādī philosophers do not know this fact, and therefore they commit great offenses. One should not hear anything about Kṛṣṇa or devotional service from the mouths of Māyāvādī impersonalists.

Madhya TEXT 17.128

ihāra kāraṇa more kaha kṛpā kari'

tomā dekhi' mukha mora bale 'kṛṣṇa' 'hari' //CC Madhya, 17.128//

SYNONYMS

ihāra—of this; kāraṇa—cause; more—unto me; kaha—please speak; kṛpā kari'—by Your causeless mercy; tomā dekhi'—seeing You; mukha—mouth; mora—my; bale—says; kṛṣṇa hari—the holy names of Kṛṣṇa and Hari.

TRANSLATION

"Why could Prakāśānanda not utter the names of Kṛṣṇa and Hari? He chanted the name Caitanya thrice. As far as I am concerned, simply by seeing You I am moved to chant the holy names of Kṛṣṇa and Hari."

Madhya TEXT 17.129

prabhu kahe,--"māyāvādī kṛṣṇe aparādhī

'brahma', 'ātmā' 'caitanya' kahe niravadhi //CC Madhya, 17.129//

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; māyāvādī—the impersonalists; kṛṣṇe—unto Kṛṣṇa; aparādhī—great offenders; brahma—brahma; ātmā-ātmā; caitanya—caitanya; kahe—say; niravadhi—without stopping.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "Māyāvādī impersonalists are great offenders unto Lord Kṛṣṇa; therefore they simply utter the words Brahman, ātmā and caitanya.

Madhya TEXT 17.130

ataeva tāra mukhe nā āise kṛṣṇa-nāma

'kṛṣṇa-nāma', 'kṛṣṇa-svarūpa'--duita 'samāna' //CC Madhya, 17.130//

SYNONYMS

ataeva—therefore; tāra mukhe—in their mouths; nā—not; āise—manifests; kṛṣṇa-nāma—the holy name of Kṛṣṇa; kṛṣṇa-nāma—the holy name of Kṛṣṇa; kṛṣṇa-svarūpa—the personality of the Lord; duita samāna—both identical.

TRANSLATION

"The holy name of Kṛṣṇa is not manifest in their mouths because they are offenders unto Kṛṣṇa, the Supreme Personality of Godhead, who is identical with His holy name.

Madhya TEXT 17.131

'nāma', 'vigraha', 'svarūpa'--tina eka-rūpa

tine 'bheda' nāhi,--tina 'cid-ānanda-rūpa' //CC Madhya, 17.131//

SYNONYMS

nāma—the name; vigraha—form; sva-rūpa—personality; tina—all three; eka-rūpa—one and the same; tine—between the three; bheda nāhi—there is no

difference; tina—all three; cit-ānanda-rūpa—transcendentally blissful.

TRANSLATION

"The Lord's holy name, His form and His personality are all one and the same. There is no difference between them. Since all of them are absolute, they are transcendently blissful.

Madhya TEXT 17.132

deha-dehīra, nāma-nāmīra kṛṣṇe nāhi 'bheda'

jīvera dharma--nāma-deha-svarūpe 'vibheda' //CC Madhya, 17.132//

SYNONYMS

deha-dehīra—of the body and the owner of the body; nāma-nāmīra—of the name and the owner of the name; kṛṣṇe—in Kṛṣṇa; nāhi bheda—there is no difference; jīvera dharma—the situation of the conditioned soul; nāma—name; deha—body; sva-rūpe—original form; vibheda—different.

TRANSLATION

"There is no difference between Kṛṣṇa's body and Himself or between His name and Himself. As far as the conditioned soul is concerned, everything is different. One's name is different from the body, from one's original form and so on.

PURPORT

Śrī Caitanya Mahāprabhu is herein pointing out to the brāhmaṇa that Māyāvādī philosophers cannot understand that the living entity is equal in quality with the Supreme Personality of Godhead. Because they do not accept this, they think that the living entity has been falsely divided from the original Brahman due to being conditioned by māyā. Māyāvādīs believe that the Absolute Truth is ultimately impersonal. When an incarnation of God or God Himself comes, they think He is covered by māyā. In other words, Māyāvādī impersonalists think that the Lord's form is also a product of this material world. Due to a poor fund of knowledge, they cannot understand that Kṛṣṇa has no body separate from Himself. His body and Himself are both the same Absolute Truth. Not having perfect knowledge of Kṛṣṇa, such impersonalists certainly commit offenses at His lotus feet. Therefore they do not utter the original name of the Absolute Truth, Kṛṣṇa. In their impersonal way, they utter the name of impersonal

Brahman, spirit soul. In other words, they indulge in indirect indications of the Absolute Truth. Even if they happen to utter the name of Govinda, Kṛṣṇa or Mādhava, they still cannot understand that these names are as good as Govinda, Kṛṣṇa or Mādhava the person. Because they are ultimately impersonalists, their uttering of the personal name has no potency. Actually they do not believe in Kṛṣṇa but consider all these names to be material vibrations. Not being able to appreciate the holy name of the Lord, they simply utter indirect names like Brahman, ātmā and caitanya.

It is a fact, however, that the name of Kṛṣṇa and Kṛṣṇa the person are both spiritual. Everything about Kṛṣṇa is transcendental, blissful and objective. For a conditioned soul, the body is different from the soul, and the name given by the father is also different from the soul. The conditioned living entity's identification with material objects keeps him from attaining his actual position. Although he is an eternal servant of Kṛṣṇa, he acts differently. The svarūpa, or actual identification of the living entity, is described by Śrī Caitanya Mahāprabhu as jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa'. The conditioned soul has forgotten the real activities of his original position. However, this is not the case with Kṛṣṇa. Kṛṣṇa's name and His person are identical. There is no such thing as māyā Kṛṣṇa because Kṛṣṇa is not a product of the material creation. There is no difference between Kṛṣṇa's body and His soul. Kṛṣṇa is simultaneously both soul and body. The distinction between body and soul applies to conditioned souls. The body of the conditioned soul is different from the soul, and the conditioned soul's name is different from his body. One may be named Mr. John, but if we call for Mr. John, Mr. John may never actually appear. However, if we utter the holy name of Kṛṣṇa, Kṛṣṇa is immediately present on our tongue. In the Padma Purāṇa, Kṛṣṇa says, mad-bhaktā yatra gāyanti tatra tiṣṭhāmi nārada: "O Nārada, I am present wherever My devotees are chanting." When the devotees chant the holy name of Kṛṣṇa-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare-Lord Kṛṣṇa is immediately present.

Madhya TEXT 17.133

nāma cintāmaṇiḥ kṛṣṇaś

caitanya-rasa-vigrahaḥ

pūrṇaḥ śuddho nitya-mukto

'bhinnatvān nāma-nāminoḥ //CC Madhya, 17.133//

SYNONYMS

nāmaḥ—the holy name; cintāmaṇiḥ—transcendentally blissful giver of all spiritual benedictions; kṛṣṇaḥ—not different from Kṛṣṇa; caitanya-rasa-vigrahaḥ—the form of all transcendental mellows; pūrṇaḥ—complete; śuddhaḥ—pure, without material contamination; nitya—eternal; muktaḥ—liberated; abhinna-tvāt—due to not being different; nāma—of the holy name; nāminoḥ—and of the person who has the name.

TRANSLATION

"The holy name of Kṛṣṇa is transcendently blissful. It bestows all spiritual benedictions, for it is Kṛṣṇa Himself, the reservoir of all pleasure. Kṛṣṇa's name is complete, and it is the form of all transcendental mellows. It is not a material name under any condition, and it is no less powerful than Kṛṣṇa Himself. Since Kṛṣṇa's name is not contaminated by the material qualities, there is no question of its being involved with māyā. Kṛṣṇa's name is always liberated and spiritual; it is never conditioned by the laws of material nature. This is because the name of Kṛṣṇa and Kṛṣṇa Himself are identical."

PURPORT

This is a quotation from Padma Purāṇa.

Madhya TEXT 17.134

ataeva kṛṣṇera 'nāma', 'deha', 'vilāsa'

prākṛtendriya-grāhya nahe, haya sva-prakāśa //CC Madhya, 17.134//

SYNONYMS

ataeva—therefore; kṛṣṇera—of Lord Kṛṣṇa; nāma—the holy name; deha—the spiritual body; vilāsa—the pastimes; prākṛta-indriya—by the dull senses made of matter; grāhya—perceptible; nahe—not; haya—are; sva-prakāśa—self-manifested.

TRANSLATION

"The holy name of Kṛṣṇa, His body and His pastimes cannot be understood by blunt material senses. They are manifest independently."

PURPORT

The transcendental body of Kṛṣṇa, His name, form, qualities, pastimes and entourage all constitute the Absolute Truth and are as good as Kṛṣṇa (sac-cid-ānanda-vigraha). As long as the living entity is conditioned by the three modes of material nature-(goodness, passion and ignorance)-the objects of his material senses-material form, taste, smell, sound and touch-will not help him understand spiritual knowledge and bliss. Rather, these are revealed to the pure devotee. One's material name, form and qualities are certainly different from one another. In the material world, there is no conception of absolute; however, when we come to Kṛṣṇa consciousness we find that there is no material difference between Kṛṣṇa's body and His names, activities and entourage.

Madhya TEXT 17.135

kṛṣṇa-nāma, kṛṣṇa-guṇa, kṛṣṇa-līlā-vṛnda

kṛṣṇera svarūpa-sama--saba cid-ānanda //CC Madhya, 17.135//

SYNONYMS

kṛṣṇa-nāma—the holy name of Kṛṣṇa; kṛṣṇa-guṇa—the transcendental qualities of Kṛṣṇa; kṛṣṇa-līlā-vṛnda—the transcendental pastimes of Lord Kṛṣṇa; kṛṣṇera sva-rūpa—Kṛṣṇa's personality; sama—equal; saba—all; cit-ānanda—spiritual and full of bliss.

TRANSLATION

"The holy name of Kṛṣṇa, His transcendental qualities and pastimes as well as Lord Kṛṣṇa Himself are all equal. They are all spiritual and full of bliss.

Madhya TEXT 17.136

ataḥ śrī-kṛṣṇa-nāmādi

na bhaved grāhyam indriyaiḥ

sevonmukhe hi jihvādau

svayam eva sphuraty adaḥ //CC Madhya, 17.136//

SYNONYMS

ataḥ—therefore (because Kṛṣṇa's name, form, quality are all on the absolute platform); śrī-kṛṣṇa-nāma-ādi—Lord Kṛṣṇa's name, form, quality, pastimes and

so on; na—not; bhavet—can be; grāhyam—perceived; indriyaiḥ—by the blunt material senses; sevā-unmukhe—to one engaged in His service; hi—certainly; jihvā-ādau—beginning with the tongue; svayam—personally; eva—certainly; sphurati—become manifest; adaḥ—those (Kṛṣṇa's name, form, quality, and so on).

TRANSLATION

"Therefore material senses cannot appreciate Kṛṣṇa's holy name, form, qualities and pastimes. When a conditioned soul is awakened to Kṛṣṇa consciousness and renders service by using his tongue to chant the Lord's holy name and taste the remnants of the Lord's food, the tongue is purified, and one gradually comes to understand who Kṛṣṇa really is.'

PURPORT

This verse is recorded in the Bhakti-rasāmṛta-sindhu (1.2.234).

Madhya TEXT 17.137

brahmānanda haite pūrṇānanda līlā-rasa

brahma-jñānī ākarṣiyā kare ātma-vaśa //CC Madhya, 17.137//

SYNONYMS

brahma-ānanda—the pleasure of self-realization; haite—from; pūrṇa-ānanda—complete pleasure; līlā-rasa—the mellows of the pastimes of the Lord; brahma-jñānī—those who are on the platform of Brahman understanding; ākarṣiyā—attracting; kare—make; ātma-vaśa—subordinate to Kṛṣṇa.

TRANSLATION

"The mellows of Lord Kṛṣṇa's pastimes, which are full of bliss, attract the jñānī from the pleasure of Brahman realization and conquer him.

PURPORT

When one understands that he belongs not to the material world but to the spiritual world, one is called liberated. Being situated in the spiritual world is certainly pleasurable, but those who realize the transcendental name, form, qualities and pastimes of Lord Kṛṣṇa enjoy transcendental bliss many times more than one who has simply realized the self. When one is situated on the

platform of self-realization, he can certainly be easily attracted by Kṛṣṇa and become a servant of the Lord. This is explained in Bhagavad-gītā:

brahma-bhūtaḥ prasannātmā

na śocati na kāṅkṣati

samaḥ sarveṣu bhūteṣu

mad-bhaktiṁ labhate parām

"One who is thus transcendently situated at once realizes the Supreme Brahman and becomes joyful. He never laments or desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me." (Bg. 18.54)

When one becomes spiritually realized (brahma-bhūta), he becomes happy (prasannātmā), for he is relieved from material conceptions. One who has attained this platform is not agitated by material action and reaction. He sees everyone on the platform of spirit soul (paṇḍitāḥ sama-darśinaḥ). When one is completely realized, he can rise to the platform of pure devotional service (mad-bhaktiṁ-labhate parām). When one comes to the platform of bhakti, devotional service, he automatically realizes who Kṛṣṇa is.

bhaktyā mām abhijānāti

yāvān yaś cāsmi tattvataḥ

tato mām tattvato jñātvā

viśate tad-anantaram

"One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God." (Bg. 18.55)

It is only on the bhakti platform that one can understand the Supreme Personality of Godhead Kṛṣṇa and His transcendental name, form, qualities, pastimes and entourage. Being thus qualified spiritually (viśate tad-anantaram), one is allowed to enter the spiritual kingdom of God and return home, back to Godhead.

svasukha-nibhṛta-cetās tad vyudastānya-bhāvo

'py ajita-rucira-līlākṛṣṭa-sāras tadīyam

vyatanuta kṛpayā yas tattva-dīpaṁ purāṇaṁ

tam akhila-vṛjina-ghnaṁ vyāsa-sūnum nato 'smi //CC Madhya, 17.138//

SYNONYMS

sva-sukha—in happiness of the self; nibhṛta—solitary; cetāḥ—whose consciousness; tat—because of that; vyudasta—given up; anya-bhāvaḥ—any other type of consciousness; api—although; ajita—of Śrī Kṛṣṇa; rucira—pleasing; līlā—by the pastimes; ākṛṣṭa—attracted; sāraḥ—whose heart; tadīyam—consisting of the activities of the Lord; vyatanuta—spread, manifested; kṛpayā—mercifully; yaḥ—who; tattva-dīpaṁ—the bright light of the Absolute Truth; purāṇaṁ—the Purāṇa (Śrīmad-Bhāgavatam); tam—unto him; akhila-vṛjina-ghnaṁ—defeating everything inauspicious; vyāsa-sūnum—the son of Vyāsadeva; nataḥ asmi—I offer my obeisances.

TRANSLATION

" 'Let me offer my respectful obeisances unto my spiritual master, the son of Vyāsadeva, Śukadeva Gosvāmī. It is he who defeats all inauspicious things within this universe. Although in the beginning he was absorbed in the happiness of Brahman realization and was living in a secluded place, giving up all other types of consciousness, he became attracted by the most melodious pastimes of Lord Śrī Kṛṣṇa. He therefore mercifully spoke the supreme Purāṇa, known as Śrīmad-Bhāgavatam, which is the bright light of the Absolute Truth and which describes the activities of Lord Kṛṣṇa.'

PURPORT

This verse was spoken by Sūta Gosvāmī in Śrīmad-Bhāgavatam (12.12.69).

Madhya TEXT 17.139

brahmānanda haite pūrṇānanda kṛṣṇa-guṇa

ataeva ākarṣaye ātmā-rāmera mana //CC Madhya, 17.139//

SYNONYMS

brahma-ānanda—the pleasure of Brahman realization; haite—from; pūrṇa-ānanda—complete bliss; kṛṣṇa-guṇa—the qualities of Lord Kṛṣṇa; ataeva—therefore; ākarṣaye—attract; ātmā-rāmera mana—the minds of self-realized persons.

TRANSLATION

"The transcendental qualities of Śrī Kṛṣṇa are completely blissful and relishable. Consequently Lord Kṛṣṇa's qualities attract even the minds of self-realized persons from the bliss of self-realization.

Madhya TEXT 17.140

ātmārāmāś ca munayo

nirgranthā apy urukrame

kurvanty ahaitukīm bhaktim

ittham-bhūta-guṇo hariḥ //CC Madhya, 17.140//

SYNONYMS

ātmā-ārāmāḥ—persons who take pleasure in being transcendently situated in the service of the Lord; ca—also; munayaḥ—great saintly persons who have completely rejected material aspirations, fruitive activities, and so forth; nirgranthāḥ—without interest in any material desire; api—certainly; urukrame—unto the Supreme Personality of Godhead, Kṛṣṇa, whose activities are wonderful; kurvanti—do; ahaitukīm—causeless, or without material desires; bhaktim—devotional service; ittham-bhūta—so wonderful as to attract the attention of the self-satisfied; guṇaḥ—who has transcendental qualities; hariḥ—the Supreme Personality of Godhead.

TRANSLATION

" 'Those who are self-satisfied and unattracted by external material desires are also attracted to the loving service of Śrī Kṛṣṇa, whose qualities are transcendental and whose activities are wonderful. Hari, the Personality of Godhead, is called Kṛṣṇa because He has such transcendently attractive features.'

Madhya TEXT 17.141

ei saba rahu--kṛṣṇa-caraṇa-sambandhe

ātmārāmera mana hare tulasīra gandhe //CC Madhya, 17.141//

SYNONYMS

ei saba rahu—apart from the pastimes of Lord Kṛṣṇa; kṛṣṇa-caraṇa-sambandhe—in relation to the lotus feet of Kṛṣṇa; ātma-ārāmera—of self-realized persons; mana—the mind; hare—attracts; tulasīra gandhe—the aroma of tulasī leaves.

TRANSLATION

"Apart from the pastimes of Lord Kṛṣṇa, when tulasī leaves are offered at the lotus feet of Śrī Kṛṣṇa, even the aroma of the leaves attracts the minds of self-realized persons.

Madhya TEXT 17.142

tasyāravinda-nayanasya padāravinda-

kiñjalka-miśra-tulasī-makaranda-vāyuh

antargataḥ svavivareṇa cakāra teṣāṁ

saṅkṣobham akṣara-juṣāṁ api citta-tanvoḥ //CC Madhya, 17.142//

SYNONYMS

tasya—of Him; aravinda-nayanasya—of the Supreme Personality of Godhead, whose eyes are like the petals of a lotus; pada-aravinda—of the lotus feet; kiñjalka—with saffron; miśra—mixed; tulasī—of tulasī leaves; makaranda—with the aroma; vāyuh—the air; antargataḥ—entered; sva-vivareṇa—through the nostrils; cakāra—created; teṣāṁ—of them; saṅkṣobham—strong agitation; akṣara-juṣāṁ—of the impersonally self-realized (Kumāras); api—also; citta-tanvoḥ—of the mind and body.

TRANSLATION

" 'When the breeze carrying the aroma of tulasī leaves and saffron from the lotus feet of the lotus-eyed Personality of Godhead entered through the nostrils into the hearts of those sages [the Kumāras], they experienced a change in both body and mind, even though they were attached to impersonal Brahman understanding.'

PURPORT

This is a verse from Śrīmad-Bhāgavatam (3.15.43). Vidura and Maitreya discussed the pregnancy of Diti. Diti's pregnancy caused the demigods to be very much afraid, and the demigods went to see Lord Brahmā. Lord Brahmā explained the original incident involving the cursing of Jaya and Vijaya by the Catuḥ-sana Kumāras. Sometimes the Catuḥ-sana Kumāras went to Vaikuṇṭha to visit Nārāyaṇa, the Supreme Personality of Godhead, and once they were stopped from entering the palace at the seventh gate by two doorkeepers named Jaya and Vijaya. Due to their jealousy, Jaya and Vijaya would not allow the Kumāras entry, and consequently the Kumāras became angry and cursed Jaya and Vijaya, condemning them to take birth in a family of asuras in the material world. The omniscient Personality of Godhead could immediately understand the incident, and He came with His eternal consort the goddess of fortune. The Catuḥ-sana Kumāras immediately offered their obeisances unto the Lord. Simply by seeing the Lord and smelling the aroma of tulasī and saffron from His lotus feet, the Kumāras became devotees and abandoned their long-cherished impersonalism. Thus the four Kumāras were turned into Vaiṣṇavas simply by smelling the aromatic tulasī mixed with saffron. Those who are actually on the platform of Brahman realization and who have not offended the lotus feet of Kṛṣṇa can immediately become Vaiṣṇavas simply by smelling the aroma of the Lord's lotus feet. However, those who are offenders or demons are never attracted to the Lord's personal feature, even though they may visit the Lord's temple many times. In Vṛndāvana we have seen many Māyāvādī sannyāsīs who do not even come to the temple of Govindajī, Gopīnātha or Madana-mohana because they think that such temples are māyā. Therefore they are called Māyāvādīs. Śrī Kṛṣṇa Caitanya Mahāprabhu therefore said that the Māyāvādīs are the greatest offenders.

Madhya TEXT 17.143

ataeva 'kṛṣṇa-nāma' nā āise tāra mukhe

māyāvādi-gaṇa yāte mahā bahirmukhe //CC Madhya, 17.143//

SYNONYMS

ataeva—therefore; kṛṣṇa-nāma—the holy name of Kṛṣṇa; nā—does not; āise—come; tāra mukhe—in their mouths; māyāvādi-gaṇa—all the Māyāvādīs; yāte—because; mahā bahiḥ-mukhe—great offenders by dint of strong atheism.

TRANSLATION

"Because the Māyāvādīs are great offenders and atheistic philosophers, the holy name of Kṛṣṇa does not come from their mouths.

PURPORT

Because they are constantly blaspheming the Supreme Personality of Godhead by saying that He has no head, hands or legs, Māyāvādī philosophers remain offenders for many, many births, even though they have partially realized Brahman. However, if such impersonalists are not offenders at the lotus feet of the Lord, they immediately become devotees in the association of a devotee. In other words, if an impersonalist is not an offender, he can become a devotee if he gets a chance to associate with other devotees. If he is an offender, he cannot be converted even by the association of the Supreme Personality of Godhead. Śrī Kṛṣṇa Caitanya Mahāprabhu was very much afraid of this Māyāvādī offender; therefore He spoke as follows.

Madhya TEXT 17.144

bhāvakāli vecite āmi āilāṇa kāśīpure

grāhaka nāhi, nā vikāya, lañā yāba ghare //CC Madhya, 17.144//

SYNONYMS

bhāvakāli—devotional sentiments; vecite—to sell; āmi—I; āilāṇa—came; kāśīpure—to the city of Kāśī; grāhaka nāhi—there is no customer; nā vikāya—do not sell; lañā yāba ghare—then I must take my commodity back home.

TRANSLATION

"I have come here to sell My emotional ecstatic sentiments in this city of Kāśī, but I cannot find any customers. If they are not sold, I must take them back home.

Madhya TEXT 17.145

bhārī bojhā lañā āilāṇa, kemane lañā yāba?

alpa-svalpa-mūlya pāile, ethāi veciba //CC Madhya, 17.145//

SYNONYMS

bhārī bojhā—heavy load; lañā—bearing; āilāña—I came; kemane—how; lañā yāba—shall I take it back; alpa-svalpa-mūlya—a fraction of the real price; pāile—if I get; ethāi—here; veciba—I shall sell.

TRANSLATION

"I have brought a heavy load to sell in this city. To take it back again is a very difficult job; therefore if I get but a fraction of the price, I shall sell it here in this city of Kāśī."

PURPORT

Śrī Caitanya Mahāprabhu was selling the transcendental holy name of the Lord. However, Kāśī was a city of Māyāvādīs (impersonalists), and such people will never chant the holy names of the Hare Kṛṣṇa mahā-mantra. Consequently Śrī Caitanya Mahāprabhu was feeling disappointed. How could He teach the Māyāvādīs the importance of chanting the Hare Kṛṣṇa mahā-mantra? The attraction for chanting the holy name of the Lord belongs absolutely to pure devotees, and there was no possibility of finding pure devotees at Kāśī. Consequently Śrī Caitanya Mahāprabhu's commodity was certainly very heavy. The Lord therefore suggested that even though there were no pure devotees in Kāśī, if someone was a little inclined to chant the Hare Kṛṣṇa mantra, He would deliver this big load, although the proper price was not paid.

Actually we experienced this when we came to preach the Hare Kṛṣṇa movement in the West. When we came to New York in 1965, we never expected that the Hare Kṛṣṇa mahā-mantra would be accepted in this country. Nonetheless, we invited people to our storefront to join in chanting the Hare Kṛṣṇa mantra, and the Lord's holy name is so attractive that simply by coming to our storefront in New York, fortunate young people became Kṛṣṇa conscious. Although this mission was started with insignificant capital, it is now going nicely. The spreading of the Hare Kṛṣṇa mahā-mantra in the West has become successful because the young people were not offenders. The youths who joined this movement were not very advanced as far as purity was concerned, nor were they very well educated in Vedic knowledge, but because they were not offenders, they could accept the importance of the Hare Kṛṣṇa movement. We are now very happy to see that this movement is advancing more and more in the Western countries. We therefore conclude that the so-called mlecchas and yavanas of the Western countries are more purified than offensive Māyāvādīs or atheistic impersonalists.

Madhya TEXT 17.146

eta bali' sei vipre ātmasātha kari'

prāte uṭhi mathurā calilā gaurahari //CC Madhya, 17.146//

SYNONYMS

eta bali'—saying this; sei vipre—that brāhmaṇa; ātmasātha kari'-accepting as His devotee; prāte uṭhi—rising early in the morning; mathurā calilā—started for Mathurā; gaurahari—Śrī Caitanya Mahāprabhu.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu accepted that brāhmaṇa as His devotee. The next morning, rising very early, the Lord started for Mathurā.

Madhya TEXT 17.147

sei tina saṅge cale, prabhu niṣedhila

dūra haite tina-jane ghare pāṭhāila //CC Madhya, 17.147//

SYNONYMS

sei tina—those three; saṅge—with Śrī Caitanya Mahāprabhu; cale—go; prabhu—Śrī Caitanya Mahāprabhu; niṣedhila—forbade; dūra haite—from a distance; tina-jane—the three persons; ghare—home; pāṭhāila—sent back.

TRANSLATION

When Śrī Caitanya Mahāprabhu started for Mathurā, all three devotees started to go with Him. However, the Lord forbade them to accompany Him, and from a distance He asked them to return home.

Madhya TEXT 17.148

prabhura virahe tine ekatra miliyā

prabhu-guṇa gāna kare preme matta hañā //CC Madhya, 17.148//

SYNONYMS

prabhura virahe—because of separation from the Lord; tine—all three; ekatra—together; miliyā—meeting; prabhu-guṇa—the transcendental qualities of the

Lord; gāna kare—chant; preme—with love; matta hañā—being mad.

TRANSLATION

Feeling separation from the Lord, the three used to meet and glorify the holy qualities of the Lord. Thus they were absorbed in ecstatic love.

Madhya TEXT 17.149

'prayāge' āsiyā prabhu kaila veṇī-snāna

'mādhava' dekhiyā preme kaila nṛtya-gāna //CC Madhya, 17.149//

SYNONYMS

prayāge—to Prayāga; āsiyā—coming; prabhu—Śrī Caitanya Mahāprabhu; kaila—did; veṇī-snāna—bathing in the confluence of the Ganges and Yamunā; mādhava—the predominating Deity there, Veṇī Mādhava; dekhiyā—seeing; preme—in ecstatic love; kaila—performed; nṛtya-gāna—dancing and chanting.

TRANSLATION

Śrī Caitanya Mahāprabhu then went to Prayāga, where He bathed at the confluence of the Ganges and the Yamunā. He then visited the temple of Veṇī Mādhava and chanted and danced there in ecstatic love.

PURPORT

The city of Prayāga is situated a few miles from the city of Allahabad. The name Prayāga is given due to successful sacrifices performed there. It is said: prakṛṣṭaḥ yāgaḥ yāga-phalaṁ yasmāt. If one performs sacrifices at Prayāga, he certainly gets immediate results without difficulty. Prayāga is also called Tīrtharāja, the king of all places of pilgrimage. This holy place is situated on the confluence of the Rivers Ganges and Yamunā. Every year a fair takes place there known as Māgha-melā, and every twelve years a Kumbha-melā is also held. In any case, many people come to bathe there every year. During Māgha-melā, people from the local district generally come, and during Kumbha-melā people come from all over India to live there and bathe in the Ganges and Yamunā. Whoever goes there immediately feels the place's spiritual influence. A fort located there was constructed by the Emperor Akbar about five hundred years ago, and near the fort is a place called Trivenī. On the other side of Prayāga is an old place known as Pratiṣṭhāna-pura. It is also well known as Jhuṁsi. Many

saintly people live there, and consequently it is very attractive from the spiritual point of view.

Madhya TEXT 17.150

yamunā dekhiyā preme paḍe jhāṇpa diyā

āste-vyaste bhaṭṭācārya uṭhāya dhariyā //CC Madhya, 17.150//

SYNONYMS

yamunā—the River Yamunā; dekhiyā—seeing; preme—in ecstatic love; paḍe—falls down; jhāṇpa diyā—jumping; āste-vyaste—in great haste; bhaṭṭācārya—Balabhadra Bhaṭṭācārya; uṭhāya—raises; dhariyā—catching.

TRANSLATION

As soon as Śrī Caitanya Mahāprabhu saw the River Yamunā, He threw Himself in it. Balabhadra Bhaṭṭācārya hastily caught the Lord and very carefully raised Him up again.

Madhya TEXT 17.151

ei-mata tina-dina prayāge rahilā

kṛṣṇa-nāma-prema diyā loka nistārilā //CC Madhya, 17.151//

SYNONYMS

ei-mata—in this way; tina-dina—for three days; prayāge—at Prayāga; rahilā—remained; kṛṣṇa-nāma—the holy name of Lord Kṛṣṇa; prema—and ecstatic love; diyā—delivering; loka nistārilā—delivered the people.

TRANSLATION

The Lord stayed at Prayāga for three days. He delivered the holy name of Kṛṣṇa and ecstatic love. Thus He delivered many people.

Madhya TEXT 17.152

'mathurā' calite pathe yathā rahi' yāya

kṛṣṇa-nāma-prema diyā lokere nācāya //CC Madhya, 17.152//

SYNONYMS

mathurā—to Mathurā; calite—going; pathe—on the road; yathā—wherever; rahi'-staying; yāya—goes; kṛṣṇa-nāma-prema—the holy name of Kṛṣṇa and His ecstatic love; diyā—delivering; lokere nācāya—made the people dance.

TRANSLATION

Wherever the Lord stopped to rest on the way to Mathurā, He delivered the holy name of Kṛṣṇa and ecstatic love of Kṛṣṇa. Thus He made the people dance.

Madhya TEXT 17.153

pūrve yena 'dakṣiṇa' yāite loka nistārilā

'paścima'-deśe taiche saba 'vaiṣṇava' karilā //CC Madhya, 17.153//

SYNONYMS

pūrve—formerly; yena—as; dakṣiṇa—South India; yāite—going to; loka—the people; nistārilā—He delivered; paścima-deśe—in the western countries; taiche—similarly; saba—all; vaiṣṇava—devotees; karilā—made.

TRANSLATION

When the Lord toured South India, He delivered many people, and when He traveled in the western sector, He similarly converted many people to Vaiṣṇavism.

PURPORT

Formerly Śrī Caitanya Mahāprabhu converted people when He toured southern and western India. Similarly, this Hare Kṛṣṇa movement is now delivering the people of the Western world wherever devotees are chanting the holy names. This is all being done by the Lord's mercy. Śrī Caitanya Mahāprabhu predicted that He would deliver people in every city and village of the world by giving them a chance to chant the Hare Kṛṣṇa mahā-mantra.

Madhya TEXT 17.154

pathe yāhān yāhān haya yamunā-darśana

tāhān jhāṇpa diyā paḍe preme acetana //CC Madhya, 17.154//

SYNONYMS

pathe—on the road; yāhān yāhān—wherever; haya—there is; yamunā-darśana—meeting with the Yamunā River; tāhān—there; jhāṇpa diyā paḍe—jumps over and falls down; preme acetana—unconscious in the ecstasy of love.

TRANSLATION

While the Lord was going to Mathurā, He came across the River Yamunā several times, and as soon as He saw the River Yamunā, He would immediately jump in, falling unconscious in the water in the ecstasy of love of Kṛṣṇa.

Madhya TEXT 17.155

mathurā-nikaṭe āilā--mathurā dekhiyā

daṇḍavat hañā paḍe premāviṣṭa hañā //CC Madhya, 17.155//

SYNONYMS

mathurā-nikaṭe—near Mathurā; āilā—came; mathurā dekhiyā—seeing the city of Mathurā; daṇḍavat hañā—offering obeisances; paḍe—falls down; prema-āviṣṭa hañā—in the great ecstasy of love.

TRANSLATION

When He approached Mathurā and saw the city, He immediately fell to the ground and offered obeisances with great ecstatic love.

Madhya TEXT 17.156

mathurā āsiyā kailā 'viśrānti-tīrthe' snāna

'janma-sthāne' 'keśava' dekhi' karilā praṇāma //CC Madhya, 17.156//

SYNONYMS

mathurā āsiyā—coming in to Mathurā; kailā—performed; viśrānti-tīrthe—at the bathing place known as Viśrāma-ghāṭa; snāna—bathing; janma-sthāne—at the place of Lord Kṛṣṇa's birth; keśava—the Deity named Keśava; dekhi'-seeing; karilā praṇāma—offered His respectful obeisances.

TRANSLATION

When Śrī Caitanya Mahāprabhu entered the city of Mathurā, He took His bath at Viśrāma-ghāṭa. He then visited the birthplace of Kṛṣṇa and saw the Deity named Keśavajī. He offered His respectful obeisances to this Deity.

PURPORT

At the present moment, the temple of Keśavajī is very much improved. At one time, Keśavajī-mandira was attacked by the emperor Aurangzeb, who constructed such a big mosque there that the temple of Keśavajī was insignificant in comparison. However, with the help of many rich Maḍwaris, the temple has improved, and a very large temple is now being constructed so that the mosque is now appearing diminished in comparison. Many archeological discoveries have been made there, and many people from foreign countries are beginning to appreciate Kṛṣṇa's birthplace. This Kṛṣṇa consciousness movement is attracting many foreigners to the Keśavajī temple, and now they will also be attracted by the Kṛṣṇa-Balarāma temple in Vṛndāvana.

Madhya TEXT 17.157

premānande nāce, gāya, saghana huṅkāra

prabhura premāveśa dekhi' loke camatkāra //CC Madhya, 17.157//

SYNONYMS

prema-ānande—in ecstatic love; nāce—dances; gāya—chants; saghana—repeatedly; huṅkāra—tumultuous sound vibrations; prabhura—of Lord Śrī Caitanya Mahāprabhu; prema-āveśa—ecstatic love; dekhi'-seeing; loke—all people; camatkāra—astonished.

TRANSLATION

When Śrī Caitanya Mahāprabhu chanted, danced and made loud vibrations, all the people were astonished to see His ecstatic love.

Madhya TEXT 17.158

eka-vipra paḍe prabhura caraṇa dhariyā

prabhu-saṅge nṛtya kare premāviṣṭa hañā //CC Madhya, 17.158//

SYNONYMS

eka-vipra—one brāhmaṇa; paḍe—falls down; prabhura—of Śrī Caitanya Mahāprabhu; caraṇa dhariyā—catching the lotus feet; prabhu-saṅge—with Śrī Caitanya Mahāprabhu; nṛtya kare—he dances; prema-āviṣṭa hañā—being absorbed in ecstatic love.

TRANSLATION

One brāhmaṇa fell at the lotus feet of Śrī Caitanya Mahāprabhu and then began to dance with Him in ecstatic love.

Madhya TEXT 17.159

duñhe preme nṛtya kari' kare kolākuli

hari kṛṣṇa kaha duñhe bale bāhu tuli' //CC Madhya, 17.159//

SYNONYMS

duñhe—both of them; preme—in ecstatic love; nṛtya kari'-dancing; kare—do; kolākuli—embracing; hari—the holy name of Hari; kṛṣṇa—the holy name of Kṛṣṇa; kaha—go on chanting; duñhe—both of them; bale—speak; bāhu tuli'-raising the arms.

TRANSLATION

Both of them danced in ecstatic love and embraced one another. Raising their arms, they said, "Chant the holy names of Hari and Kṛṣṇa!"

Madhya TEXT 17.160

loka 'hari' 'hari' bale, kolāhala haila

'keśava'-sevaka prabhuke mālā parāila //CC Madhya, 17.160//

SYNONYMS

loka—all the people; hari hari bale—began to chant the holy names Hari, Hari; kolāhala haila—there was a great uproar; keśava-sevaka—the priest in the service of Lord Keśava; prabhuke—unto Śrī Caitanya Mahāprabhu; mālā parāila—offered a garland.

TRANSLATION

All the people then began to chant "Hari! Hari!" and there was a great uproar.

The priest in Lord Keśava's service offered Śrī Caitanya Mahāprabhu a garland.

Madhya TEXT 17.161

loke kahe prabhu dekhi' hañā vismaya

aiche hena prema'laukika' kabhu naya //CC Madhya, 17.161//

SYNONYMS

loke kahe—the people said; prabhu—Śrī Caitanya Mahāprabhu; dekhi'-seeing; hañā vismaya—being struck with wonder; aiche—such; hena—similar; prema—love of Godhead; laukika—ordinary; kabhu naya—never is.

TRANSLATION

When the people saw Śrī Caitanya Mahāprabhu's dancing and chanting, they were struck with wonder, and they all said, "Such transcendental love is never an ordinary thing."

Madhya TEXT 17.162

yāñhāra darśane loke preme matta hañā

hāse, kānde, nāce, gāya, kṛṣṇa-nāma lañā //CC Madhya, 17.162//

SYNONYMS

yāñhāra darśane—by seeing whom; loke—people; preme—in love; matta hañā—becoming mad; hāse—laugh; kānde—cry; nāce—dance; gāya—chant; kṛṣṇa-nāma lañā—taking the holy name of Lord Kṛṣṇa.

TRANSLATION

The people said, "Simply by seeing Śrī Caitanya Mahāprabhu, everyone is maddened with love of Kṛṣṇa. Indeed, everyone is laughing, crying, dancing, chanting and taking the holy name of Kṛṣṇa.

Madhya TEXT 17.163

sarvathā-niścita--inho kṛṣṇa-avatāra

mathurā āilā lokera karite nistāra //CC Madhya, 17.163//

SYNONYMS

sarvathā—in every respect; niścita—ascertained; iṅho—He; kṛṣṇa-avatāra—incarnation of Lord Kṛṣṇa; mathurā āilā—has come to Mathurā; lokera—of the people; karite—to perform; nistāra—deliverance.

TRANSLATION

"Certainly Śrī Caitanya Mahāprabhu is in all respects the incarnation of Lord Kṛṣṇa. Now He has come to Mathurā to deliver everyone."

Madhya TEXT 17.164

tabe mahāprabhu sei brāhmaṇe lañā

tānhāre puchilā kichu nibhṛte vasiyā //CC Madhya, 17.164//

SYNONYMS

tabe—after that; mahāprabhu—Śrī Caitanya Mahāprabhu; sei—that; brāhmaṇe—brāhmaṇa; lañā—taking; tānhāre—unto him; puchilā—inquired; kichu—something; nibhṛte vasiyā—sitting in a solitary place.

TRANSLATION

After this, Śrī Caitanya Mahāprabhu took aside the brāhmaṇa. Sitting in a solitary place, the Lord began to question him.

Madhya TEXT 17.165

'ārya, sarala, tumi--vṛddha brāhmaṇa

kāhāñ haite pāile tumi ei prema-dhana? //CC Madhya, 17.165//

SYNONYMS

ārya—advanced in devotional service; sarala—simple; tumi—you; vṛddha brāhmaṇa—elderly brāhmaṇa; kāhāñ haite—from where; pāile tumi—did you obtain; ei—this; prema-dhana—transcendental opulence of ecstatic love.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "You are an elderly brāhmaṇa, you are sincere, and you are advanced in spiritual life. Wherefrom have you gotten this

transcendental opulence of ecstatic love for Kṛṣṇa?"

Madhya TEXT 17.166

vipra kahe,--'śrīpāda śrī-mādhavendra-purī

bhramite bhramite āilā mathurā-nagarī //CC Madhya, 17.166//

SYNONYMS

vipra kahe—the brāhmaṇa said; śrīpāda—His Holiness; śrī-mādhavendra-purī—Śrī Mādhavendra Purī; bhramite bhramite—while touring; āilā—came; mathurā-nagarī—to the city of Mathurā.

TRANSLATION

The brāhmaṇa replied, "His Holiness Śrīla Mādhavendra Purī came to the city of Mathurā while he was on a tour.

Madhya TEXT 17.167

kṛpā kari' teñho mora nilaye āilā

more śisya kari' mora hāte 'bhikṣā' kailā //CC Madhya, 17.167//

SYNONYMS

kṛpā kari'—by his causeless mercy; teñho—he; mora nilaye—to my humble place; āilā—came; more—me; śisya kari'-accepting as his disciple; mora hāte—from my hand; bhikṣā kailā—accepted lunch.

TRANSLATION

"While at Mathurā, Śrīpāda Mādhavendra Purī visited my house and accepted me as a disciple. He even took lunch at my home.

Madhya TEXT 17.168

gopāla prakāṣa kari' sevā kaila 'mahāśaya'

adyāpihā tāñhāra sevā 'govardhane' haya //CC Madhya, 17.168//

SYNONYMS

gopāla—the Deity Gopāla; prakāṣa kari'-installing; sevā—service; kaila—did;

mahāśaya—that great personality; adyāpiha—still now; tānhāra—of that Deity Gopāla; sevā—the service; govardhane—on the Govardhana Hill; haya—is conducted.

TRANSLATION

"After installing the Deity Gopāla, Śrīla Mādhavendra Purī rendered Him service. That very Deity is still being worshiped at Govardhana Hill."

Madhya TEXT 17.169

śuni' prabhu kaila tāñra caraṇa vandana

bhaya pāñā prabhu-pāya paḍilā brāhmaṇa //CC Madhya, 17.169//

SYNONYMS

śuni'—after hearing; prabhu—Śrī Caitanya Mahāprabhu; kaila—did; tāñra—of him; caraṇa vandana—worshiping the feet; bhaya pāñā—being afraid; prabhu-paya—at the lotus feet of Śrī Caitanya Mahāprabhu; paḍilā—fell down; brāhmaṇa—the brāhmaṇa.

TRANSLATION

As soon as Caitanya Mahāprabhu heard about Mādhavendra Purī's relationship with the brāhmaṇa, He immediately offered obeisances at his feet. Becoming fearful, the brāhmaṇa also immediately fell at the Lord's feet.

Madhya TEXT 17.170

prabhu kahe,--"tumi 'guru', āmi 'śiṣya'-prāya

'guru' hañā 'śiṣye' namaskāra nā yuyāya //CC Madhya, 17.170//

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; tumi—you; guru—My spiritual master; āmi—I; śiṣya-prāya—like your disciple; guru hañā—being the spiritual master; śiṣye—unto the disciple; namaskāra—obeisances; nā yuyāya—is not befitting.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "You are on the platform of My spiritual master,

and I am your disciple. Since you are My spiritual master, it is not befitting that you offer Me obeisances."

Madhya TEXT 17.171

śuniyā vismita vipra kahe bhaya pāñā

aiche vāt kaha kene sannyāsī hañā //CC Madhya, 17.171//

SYNONYMS

śuniyā—after hearing; vismita—astonished; vipra—the brāhmaṇa; kahe—said; bhaya pāñā—being afraid; aiche vāt—such a statement; kaha—You say; kene—why; sannyāsī hañā—although You are a sannyāsī.

TRANSLATION

Upon hearing this, the brāhmaṇa became afraid. He then said, "Why do You speak like this? You are a sannyāsī.

Madhya TEXT 17.172

kintu tomāra prema dekhi' mane anumāni

mādhavendra-purīra 'sambandha' dhara--jāni //CC Madhya, 17.172//

SYNONYMS

kintu—still; tomāra prema—Your ecstatic love; dekhi'-after seeing; mane—in my mind; anumāni—I imagine; mādhavendra-purīra—of Śrī Mādhavendra Purī; sambandha—relationship; dhara—You have; jāni—I can understand.

TRANSLATION

"Upon seeing Your ecstatic love, I can just imagine that You must have some relationship with Mādhavendra Purī. This is my understanding.

Madhya TEXT 17.173

kr̥ṣṇa-premā tāñhā, yāñhā tāñhāra'sambandha'

tāhān vinā ei premāra kāhān nāhi gandha //CC Madhya, 17.173//

SYNONYMS

kṛṣṇa-premā—love of Kṛṣṇa; tāñhā—there; yāñhā—where; tāñhāra—his; sambandha—relationship; tāhāñ vinā—without him; ei premāra—of this ecstatic love; kāhāñ nāhi gandha—there is no possibility of even a scent.

TRANSLATION

"This kind of ecstatic love can be experienced only when one has a relationship with Mādhavendra Purī. Without him, even a scent of such transcendental ecstatic love is impossible."

Madhya TEXT 17.174

tabe bhaṭṭācārya tāre 'sambandha' kahila

śuni' ānandita vipra nācite lāgila //CC Madhya, 17.174//

SYNONYMS

tabe—thereafter; bhaṭṭācārya—Balabhadra Bhaṭṭācārya; tāre—unto the brāhmaṇa; sambandha kahila—explained the relationship; śuni'-after hearing; ānandita—being pleased; vipra—the brāhmaṇa; nācite lāgila—began to dance.

TRANSLATION

Balabhadra Bhaṭṭācārya then explained the relationship between Mādhavendra Purī and Śrī Caitanya Mahāprabhu. After hearing this, the brāhmaṇa became very pleased and began to dance.

Madhya TEXT 17.175

tabe vipra prabhure lañā āilā nija-ghare

āpana-icchāya prabhura nānā sevā kare //CC Madhya, 17.175//

SYNONYMS

tabe—thereafter; vipra—the brāhmaṇa; prabhure—Śrī Caitanya Mahāprabhu; lañā—taking; āilā—came back; nija-ghare—to his home; āpana-icchāya—by his own will; prabhura—of Śrī Caitanya Mahāprabhu; nānā—various; sevā—services; kare—rendered.

TRANSLATION

The brāhmaṇa then took Śrī Caitanya Mahāprabhu to his home and, out of his

own free will, began to serve the Lord in various ways.

Madhya TEXT 17.176

bhikṣā lāgi' bhaṭṭācārye karāilā randhana

tabe mahāprabhu hāsi' balilā vacana //CC Madhya, 17.176//

SYNONYMS

bhikṣā lāgi'-for lunch; bhaṭṭācārye—Balabhadra Bhaṭṭācārya; karāilā randhana—made to cook; tabe—at that time; mahāprabhu—Śrī Caitanya Mahāprabhu; hāsi'-smiling; balilā vacana—said these words.

TRANSLATION

He asked Balabhadra Bhaṭṭācārya to cook Śrī Caitanya Mahāprabhu's lunch. At that time, the Lord, smiling, spoke as follows.

Madhya TEXT 17.177

"purī-gosāṇi tomāra ghare karyāchena bhikṣā

more tumi bhikṣā deha,--ei mora 'śikṣā' " //CC Madhya, 17.177//

SYNONYMS

purī-gosāṇi—Mādhavendra Purī; tomāra ghare—at your place; karyāchena bhikṣā—accepted lunch; more—for Me; tumi bhikṣā deha—better for you to cook; ei—that; mora śikṣā—My instruction.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Mādhavendra Purī has already taken lunch at your place. Therefore you may cook and give Me the food. That is My instruction."

Madhya TEXT 17.178

yad yad ācarati śreṣṭhas

tat tad evetaro janah

sa yat pramāṇam kurute

lokas tad anuvartate //CC Madhya, 17.178//

SYNONYMS

yat yat—however; ācarati—behaves; śreṣṭhaḥ—the best man; tat tat—that; eva—certainly; itaraḥ—the lesser; janaḥ—men; saḥ—he; yat—which; pramāṇam—standard; kurute—shows; lokaḥ—the people; tat—that; anuvartate—follow.

TRANSLATION

"Whatever action is performed by a great man, common men follow. And whatever standards he sets by exemplary acts, all the world pursues."

PURPORT

This is a quotation from Bhagavad-gītā (3.21).

Madhya TEXT 17.179

yadyapi 'sanoḍiyā' haya seita brāhmaṇa

sanoḍiyā-ghare sannyāsī nā kare bhojana //CC Madhya, 17.179//

SYNONYMS

yadyapi—although; sanoḍiyā—a priest of the Sanoḍiyā community; haya—was; seita—that; brāhmaṇa—brāhmaṇa; sanoḍiyā-ghare—in the house of a Sanoḍiyā (goldsmith); sannyāsī—a person in the renounced order of life; nā kare bhojana—does not accept food.

TRANSLATION

The brāhmaṇa belonged to the Sanoḍiyā brāhmaṇa community, and a sannyāsī does not accept food from such a brāhmaṇa.

PURPORT

In northwestern India, vaiśyas are divided in various subdivisions. Śrīla Bhaktivinoda Ṭhākura points out that they are divided as Āgaraoyālā, Kālaoyāra and Sānoyāḍa. Out of them, the Āgaraoyālās are supposed to be first-class vaiśyas, and the Kālaoyāras and Sānoyāḍas are considered lower due to their occupational degradation. The Kālaoyāras generally take wine and other intoxicants. Although they are vaiśyas, they are considered to belong to a lower class. The priests who guide the Kālaoyāras and the Sānoyāḍas are called

Sanoḍiyā brāhmaṇas. Śrīla Bhaktivinoda Ṭhākura states that the word sānoyāḍa in Bengal indicates suvarṇa-vaṇik. In Bengal there are priests who guide the suvarṇa-vaṇik community, which is also considered a low class. There is little difference between the Sānoyāḍa and the suvarṇa-vaṇik. Generally the suvarṇa-vaṇiks are bankers dealing in gold and silver. In western India, the Āgaraoyālās also belong to the banking profession. This is the original business of the suvarṇa-vaṇik or Āgaraoyālā community. Historically, the Āgaraoyālās came from the up-country named Ayodha, and the suvarṇa-vaṇik community came from Ayodha. It appears that the suvarṇa-vaṇiks and the Āgaraoyālās belong to the same community. The Sanoḍiyā brāhmaṇas were the guides of the Kālaoyāra and Sānoyāḍa. They are therefore considered to be lower-class brāhmaṇas, and a sannyāsī is not allowed to take alms or food from them. However, Śrī Caitanya Mahāprabhu accepted lunch cooked by a Sanoḍiyā brāhmaṇa simply because he belonged to Mādhavendra Purī's community. Śrīla Mādhavendra Purī was the spiritual master of Īśvara Purī, who was the spiritual master of Śrī Caitanya Mahāprabhu. Thus a spiritual relationship is established on the spiritual platform without consideration of material inferiority or superiority.

Madhya TEXT 17.180

tathāpi purī dekhi' tānra 'vaiṣṇava,-ācāra

'śiṣya' kari' tānra bhikṣā kaila aṅgikāra //CC Madhya, 17.180//

SYNONYMS

tathāpi—still; purī—Mādhavendra Purī; dekhi'-after seeing; tānra—of the brāhmaṇa; vaiṣṇava-ācāra—behavior like a Vaiṣṇava; śiṣya kari'-accepting him as his disciple; tānra bhikṣā—food offered by him; kaila aṅgikāra—accepted.

TRANSLATION

Although the brāhmaṇa belonged to the Sanoḍiyā community, Śrīla Mādhavendra Purī saw that he behaved like a Vaiṣṇava and therefore accepted him as his disciple. The food he cooked was also accepted by Mādhavendra Purī.

Madhya TEXT 17.181

mahāprabhu tānre yadi 'bhikṣā' māgila

dainya kari' sei vipra kahite lāgila //CC Madhya, 17.181//

SYNONYMS

mahāprabhu—Śrī Caitanya Mahāprabhu; tāñre—from him; yadi—when; bhikṣā māgila—requested lunch; dainya kari'-out of humility; sei vipra—that brāhmaṇa; kahite lāgila—began to speak.

TRANSLATION

Therefore Śrī Caitanya Mahāprabhu willingly requested food from the brāhmaṇa, and the brāhmaṇa, feeling a natural humility, began to speak as follows.

Madhya TEXT 17.182

tomāre 'bhikṣā' diba--baḍa bhāgya se āmāra

tumi--īśvara, nāhi tomāra vidhi-vyavahāra //CC Madhya, 17.182//

SYNONYMS

tomāre—unto You; bhikṣā diba—I shall offer food; baḍa bhāgya—great fortune; se—that; āmāra—my; tumi—You; īśvara—the Supreme Personality of Godhead; nāhi—there is not; tomāra—of You; vidhi-vyavahāra—regulative behavior.

TRANSLATION

"It is a great fortune for me to offer You food. You are the Supreme Lord, and, being in the transcendental position, You are not restricted in any way.

Madhya TEXT 17.183

'mūrkhā'-loka karibeka tomāra nindana

sahite nā pārimu sei 'duṣṭe'ra vacana //CC Madhya, 17.183//

SYNONYMS

mūrkhā-loka—foolish persons; karibeka—will do; tomāra nindana—blaspheming You; sahite nā pārimu—I shall not be able to tolerate; sei—those; duṣṭera vacana—words of mischievous persons.

TRANSLATION

"Foolish people will blaspheme You, but I shall not tolerate the words of such

mischievous people."

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura remarks that although the brāhmaṇa did not belong to a superior community, he fearlessly chastised so-called caste brāhmaṇas because he was situated on the platform of pure devotional service. There are people who are opposed to Śrī Caitanya Mahāprabhu's accepting a Vaiṣṇava belonging to a lower caste. Such people do not consider mahā-prasāda transcendental, and therefore they are described here as mūrkhā (foolish) and duṣṭa (mischievous). A pure devotee has the power to challenge such high-caste people, and his brave statements are not to be considered proud or puffed up. On the contrary, he is to be considered straightforward. Such a person does not like to flatter high-class brāhmaṇas who belong to the non-Vaiṣṇava community.

Madhya TEXT 17.184

prabhu kahe,--śruti, smṛti, yata ṛṣi-gaṇa

sabe 'eka'-mata nahe, bhinna bhinna dharma //CC Madhya, 17.184//

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; śruti—the Vedas; smṛti—the Purāṇas; yata—all; ṛṣi-gaṇa—great sages; sabe—all of them; eka-mata nahe—do not agree; bhinna bhinna dharma—different grades of religious principles.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "The Vedas, Purāṇas and great learned sages are not always in agreement with one another. Consequently there are different religious principles.

PURPORT

Unless one comes to the Absolute Truth, there is no possibility of agreement. Nāsav ṛṣir yasya mataṁ na bhinnam: it is said that a great learned scholar or sage cannot be exalted unless he disagrees. On the material platform, there is no possibility of agreement; therefore there are different kinds of religious systems. However, the Absolute Truth is one, and when one is situated in the Absolute Truth, there is no disagreement. On that absolute platform the Supreme Personality of Godhead is worshipable. As stated in Bhagavad-gītā (18.55):

bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ. On the absolute platform, the worshipful Deity is one, and the process of worship is also one. That process is bhakti.

There are many different religions throughout the world because they are not all on the absolute platform of devotional service. As confirmed in Bhagavad-gītā (18.66): sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja. The word ekaṁ means "one," Kṛṣṇa. On this platform, there are no different religious systems. According to Śrīmad-Bhāgavatam (1.1.2): dharmāḥ projjhita-kaitavo 'tra. On the material platform, religious systems are different. Śrīmad-Bhāgavatam describes them from the very beginning as dharmāḥ kaitavaḥ, cheating religions. None of these religions are actually genuine. The genuine religious system is that which enables one to become a lover of the Supreme Personality of Godhead. In the words of Śrīmad-Bhāgavatam (1.2.6):

sa vai puṁsāṁ paro dharmo

yato bhaktir adhokṣaje

ahaituky apratihata

yayātmā suprasīdati

"The supreme occupation [dharma] for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted in order to completely satisfy the self."

On this platform there is nothing but the service of the Lord. When a person has no ulterior motive, there is certainly oneness and agreement of principles. Since everyone has a different body and mind, different types of religions are needed. But when one is situated on the spiritual platform, there are no bodily and mental differences. Consequently on the absolute platform there is oneness in religion.

Madhya TEXT 17.185

dharmā-sthāpana-hetu sādharma vyavahāra

purī-gosāñira ye ācāraṇa, sei dharmā sāra //CC Madhya, 17.185//

SYNONYMS

dharmā-sthāpana-hetu—to establish the principles of religion; sādharma

vyavahāra—behavior of a devotee; purī-gosāñira—of Mādhavendra Purī; ye ācaraṇa—the behavior; sei—that; dharma sāra—the essence of all religion.

TRANSLATION

"A devotee's behavior establishes the true purpose of religious principles. The behavior of Mādhavendra Purī Gosvāmī is the essence of such religious principles."

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura gives the following commentary on this passage. A sādhu or an honest man is called a mahājana or a mahātmā. The mahātmā is thus described in Bhagavad-gītā:

mahātmānas tu mām pārtha

daivīm prakṛtim āśritāḥ

bhajanty ananya-manaso

jñātvā bhūtādim avyayam

"O son of Pṛthā, those who are not deluded, the great souls, are under the protection of the divine nature. They are fully engaged in devotional service because they know Me as the Supreme Personality of Godhead, original and inexhaustible." (Bg. 9.13)

In the material world, the word mahātmā is understood in different ways by different religionists. Mundaners also come up with their different angles of vision. For the conditioned soul busy in sense gratification, a mahājana is recognized according to the proportion of sense gratification he offers. For instance, a businessman may consider a certain banker to be a mahājana, and karmīs desiring material enjoyment may consider philosophers like Jaimini to be mahājanas. There are many yogīs who want to control the senses, and for them Patañjali Rṣi is a mahā-jana. For the jñānīs, the atheist Kapila, Vaśiṣṭha, Durvāsā, Dattātreya and other impersonalist philosophers are mahājanas. For the demons, Hiraṇyākṣa, Hiraṇyakaśipu, Rāvaṇa, Rāvaṇa's son Meghanāda, Jarāsandha and others are accepted as mahājanas. For materialistic anthropologists speculating on the evolution of the body, a person like Darwin is a mahājana. The scientists who are bewildered by Kṛṣṇa's external energy have no relationship with the Supreme Personality of Godhead, yet they are accepted

by some as mahājanas. Similarly, philosophers, historians, literary men, public speakers and social and political leaders are sometimes accepted as mahājanas. Such mahājanas are respected by certain men who have been described in Śrīmad-Bhāgavatam (2.3.19):

śva-vid-varāhoṣṭra-kharaiḥ

saṁstutaḥ puruṣaḥ paśuḥ

na yat-karṇa-pathopeto

jātu nāma gadāgrajaḥ

"Men who are like dogs, hogs, camels and asses praise those men who never listen to the transcendental pastimes of Lord Śrī Kṛṣṇa, the deliverer from evils."

Thus on the material platform animalistic leaders are worshiped by animals. Sometimes physicians, psychiatrists and social workers try to mitigate bodily pain, distress and fear, but they have no knowledge of spiritual identity and are bereft of a relationship with God. Yet they are considered mahājanas by the illusioned. Self-deceived persons sometimes accept leaders or spiritual masters from a priestly order that has been officially appointed by the codes of material life. In this way, they are deceived by official priests. Sometimes people accept as mahā-janas those who have been designated by Śrīla Vṛndāvana dāsa Ṭhākura as ḍhaṅga-vipras (imposter brāhmaṇas). Such imposters imitate the characteristics of Śrīla Haridāsa Ṭhākura, and they envy Haridāsa Ṭhākura, who was certainly a mahājana. They make great artificial endeavors, advertising themselves as great devotees of the Lord or as mystic hypnotists knowledgeable in witchcraft, hypnotism and miracles. Sometimes people accept demons like Pūtanā, Tṛṇāvarta, Vatsa, Baka, Aghāsura and Dhenuka, Kālīya and Pralamba. Some people accept imitators and adversaries of the Supreme Personality of Godhead, such as Pauṇḍraka, Śṛgāla Vāsudeva, the spiritual master of the demons (Śukrācārya), or atheists like Cārvāka, King Vena, Sugata and Arhat. Such people have no faith in Śrī Caitanya Mahāprabhu as the Supreme Personality of Godhead. Rather, they accept godless cheaters who present themselves as incarnations of God and cheat foolish people within the material world by word jugglery. Thus many rascals are accepted as mahājanas.

In this material world a person may be famous as a karma-vīra, a successful fruitive worker, or one may be very successful in performing religious duties, or he may be known as a hero in mental speculation (jñāna-vīra), or he may be a

very famous renunciant. In any case, Śrīmad-Bhāgavatam (3.23.56) gives the following opinion in this matter.

neha yat karma dharmāya

na virāgāya kalpate

na tīrtha-pada-sevāyai

jīvann api mṛto hi saḥ

"Anyone whose work is not meant to elevate him to religious life, anyone whose religious ritualistic performances do not raise him to renunciation, and anyone situated in renunciation that does not lead him to devotional service to the Supreme Personality of Godhead must be considered dead, although he is breathing."

The conclusion is that all pious activity, fruitive activity, religious principles and renunciation must ultimately lead to devotional service. There are different types of processes for rendering service. One may serve his country, people, society, the varṇāśrama-dharma, the sick, the poor, the rich, women, demigods and so on. All this comes under the heading of sense gratification, or enjoyment in the material world. It is most unfortunate that people are more or less attracted by such material activity and that the leaders of these activities are accepted as mahājanas, great ideal leaders. Actually they are only misleaders, but an ordinary man cannot understand how he is being misled.

Narottama dāsa Ṭhākura says: sādhu-śāstra-guru-vākya, cittete kariyā aikya. A sādhu is a great personality like Śrī Caitanya Mahāprabhu. The śāstras are the injunctions of revealed scriptures. Those who are devoid of devotional service sometimes mistake those who have mundane motives for mahājanas. The only motive must be kṛṣṇa-bhakti, devotional service to the Lord. Sometimes fruitive workers, dry philosophers, nondevotees, mystic yogīs and persons attached to material opulence, women and money are considered mahājanas. However, Śrīmad-Bhāgavatam (6.3.25) gives the following statements about such unauthorized mahājanas:

prāyeṇa veda tad idaṁ na mahājano 'yaṁ

devyā vimohita-matir bata māyayālam

trayyāṁ jaḍī-kṛta-matir madhu-puṣpitāyāṁ

vaitānike mahati karmaṇi yujyamānaḥ

In this material world, karmīs (fruitive actors) are accepted as mahājanas by foolish people who do not know the value of devotional service. Their mundane intelligence and mental speculative methods are under the control of the three modes of material nature. Consequently they cannot understand unalloyed devotional service. They are attracted by material activities, and they become worshipers of material nature. Thus they are known as fruitive actors. They even become entangled in material activities disguised as spiritual activities. In Bhagavad-gītā, such people are described as veda-vāda-ratā. They do not understand the real purpose of the Vedas, yet they think of themselves as Vedic authorities. People versed in Vedic knowledge must know Kṛṣṇa as the Supreme Personality of Godhead. Vedaiś ca sarvair aham eva vedyah. (Bg. 15.15)

A man covered by illusion cannot understand the proper way; therefore Śrī Caitanya Mahāprabhu says: dharma-sthāpana-hetu sādhura vyavahāra. The behavior of a devotee is the criterion for all other behavior. Śrī Caitanya Mahāprabhu Himself followed the devotional principles and taught others to follow them. Purī-gosāñira ye ācaraṇa, sei dharma sāra. Śrī Caitanya Mahāprabhu personally followed the behavior of Mādhavendra Purī and advised others to follow his principles. Unfortunately, people have been attracted to the material body since time immemorial.

yasyātma-buddhiḥ kuṇape tridhātuke

sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ

yat-tīrtha-buddhiḥ salile na karhicij

janeṣv abhijñeṣu sa eva go-kharaḥ

"A human being who identifies this body made of three elements with his self, who considers the by-products of the body to be his kinsmen, who considers the land of birth worshipable, and who goes to the place of pilgrimage simply to take a bath rather than meet men of transcendental knowledge there is to be considered like an ass or a cow." (Bhāg. 10.84.13) Those who accept the logic of gaḍ-ḍalikā-pravāha and follow in the footsteps of pseudo-mahājanas are carried away by the waves of māyā. Bhaktivinoda Ṭhākura therefore warns:

miche māyāra vaśe, yāccha bhesē',

khāccha hābuḍubu, bhāi

jīva kṛṣṇa-dāsa, e viśvāsa,

ka'rle ta' āra duḥkha nāi

"Don't be carried away by the waves of māyā. Just surrender to the lotus feet of Kṛṣṇa, and all miseries will end." Those who follow social customs and behavior forget to follow the path chalked out by the mahājanas; thus they are offenders at the feet of the mahājanas. Sometimes they consider such mahājanas very conservative, or they create their own mahājanas. In this way they ignore the principles of the paramparā system. This is a great misfortune for everyone. If one does not follow in the footsteps of a real mahājana, one's plans for happiness will be frustrated. This is elaborately explained in Madhya-līlā (Chapter Twenty-five, verses 55, 56 and 58). It is there stated:

parama kāraṇa īśvare keha nāhi māne

sva-sva-mata sthāpe para-matera khaṇḍane

tāte chaya darśana haite 'tattva' nāhi jāni

'mahājana' yei kahe, sei 'satya' māni

śrī-kṛṣṇa-caitanya-vāṇī--amṛtera dhāra

tiṅho ye kahaye vastu, sei 'tattva'--sāra

People are so unfortunate that they do not accept the instructions of the Supreme Personality of Godhead. Instead, they want to be supported by so-called mahājanas, authorities. Tāte chaya darśana haite 'tattva' nāhi jāni: we cannot ascertain the real truth simply by following speculators. We have to follow the footsteps of the mahājanas in the disciplic succession. Then our attempt will be successful. Śrī-kṛṣṇa-caitanya-vāṇī--amṛtera dhāra: "Whatever is spoken by Śrī Caitanya Mahāprabhu is an incessant flow of nectar." Whoever accepts His words as reality can understand the essence of the Absolute Truth. No one can ascertain the Absolute Truth by following the philosophy of Sāṅkhya or Patañjali, for the followers of Sāṅkhya or Patañjali do not accept Lord Viṣṇu as the Supreme Personality of Godhead (na te viduḥ svārtha-gatiṁ hi viṣṇum). The ambition of such people is never fulfilled; therefore they are attracted by the external energy. Although mental speculators may be renowned all over the world as great authorities, actually they are not. Such leaders are themselves conservative and not at all liberal. However, if we preach this philosophy, people will consider Vaiṣṇavas very sectarian. Śrīla Mādhavendra Purī was a real

mahājana, but misguided people cannot distinguish the real from the unreal. However, a person who is awakened to Kṛṣṇa consciousness can understand the real religious path chalked out by the Lord and His pure devotees. Śrī Mādhavendra Purī was a real mahājana because he understood the Absolute Truth properly and throughout his life behaved like a pure devotee. Śrī Caitanya Mahāprabhu approved the method of Śrī Mādhavendra Purī. Therefore, although from the material viewpoint the Sanoḍiyā brāhmaṇa was on a lower platform, Śrī Caitanya Mahāprabhu considered him situated on the highest platform of spiritual realization.

Śrīmad-Bhāgavatam (6.3.20) states that there are twelve mahājanas: Brahmā, Nārada, Śambhu, Kumāra, Kapila, Manu, Prahlāda, Janaka, Bhīṣma, Bali, Śukadeva and Yamarāja.

To select our mahājanas in the Gauḍīya-sampradāya, we have to follow in the footsteps of Śrī Caitanya Mahāprabhu and His representatives. His next representative is Śrī Svarūpa Dāmodara Gosvāmī, and the next are the six Gosvāmīs—Śrī Rūpa, Śrī Sanātana, Bhaṭṭa Raghunātha, Śrī Jīva, Gopāla Bhaṭṭa and Dāsa Raghunātha. The follower of Viṣṇusvāmī was Śrīdhara Svāmī, the most well known commentator on Śrīmad-Bhāgavatam. He was also a mahājana. Similarly, Caṇḍīdāsa, Vidyāpati and Jayadeva were all mahājanas. One who tries to imitate the mahājanas just to become an imitative spiritual master is certainly far away from following in the footsteps of the mahājanas. Sometimes people cannot actually understand how a mahājana follows other mahājanas. In this way people are inclined to fall from devotional service.

Madhya TEXT 17.186

tarko 'pratiṣṭhaḥ śrutayo vibhinnā

nāsāv ṛṣir yasya matam na bhinnam

dharmasya tattvam nihitam guhāyām

mahājano yena gataḥ sa panthāḥ //CC Madhya, 17.186//

SYNONYMS

tarkaḥ—dry argument; apratiṣṭhaḥ—not fixed; śrutayaḥ—Vedas; vibhinnāḥ—possessing different departments; na—not; asau—that; ṛṣiḥ—great sage; yasya—whose; matam—opinion; na—not; bhinnam—separate; dharmasya—of religious principles; tattvam—truth; nihitam—placed; guhāyām—in the heart of a realized

person; mahā-janaḥ—self-realized predecessors; yena—by which way; gataḥ—acted; saḥ—that; panthāḥ—the pure unadulterated path.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "Dry arguments are inconclusive. A great personality whose opinion does not differ from others is not considered a great sage. Simply by studying the Vedas, which are variegated, one cannot come to the right path by which religious principles are understood. The solid truth of religious principles is hidden in the heart of an unadulterated self-realized person. Consequently, as the śāstras confirm, one should accept whatever progressive path the mahājanas advocate.' "

PURPORT

This is a verse spoken by Yudhiṣṭhira Mahārāja in the Mahābhārata, Vana-parva (313.117).

Madhya TEXT 17.187

tabe sei vipra prabhuke bhikṣā karāila

madhu-purīra loka saba prabhuke dekhite āila //CC Madhya, 17.187//

SYNONYMS

tabe—after that; sei vipra—that brāhmaṇa; prabhuke—unto Lord Śrī Caitanya Mahāprabhu; bhikṣā karāila—gave lunch; madhu-purīra—of Mathurā; loka—people in general; saba—all; prabhuke—Śrī Caitanya Mahāprabhu; dekhite āila—came to see.

TRANSLATION

After this discussion, the brāhmaṇa gave lunch to Śrī Caitanya Mahāprabhu. Then all the people residing in Mathurā came to see the Lord.

Madhya TEXT 17.188

lakṣa-saṅkhyā loka āise, nāhika gaṇana

bāhira hañā prabhu dila daraśana //CC Madhya, 17.188//

SYNONYMS

lakṣa-saṅkhyā—numbering hundreds of thousands; loka āise—people came; nāhika gaṇana—there is no counting; bāhira hañā—coming out; prabhu—Śrī Caitanya Mahāprabhu; dila daraśana—gave audience.

TRANSLATION

People came by hundreds of thousands, and no one could count them. Therefore Śrī Caitanya Mahāprabhu came out of the house to give audience to the people.

Madhya TEXT 17.189

bāhu tuli' bale prabhu 'hari-bola'-dhvani

preme matta nāce loka kari' hari-dhvani //CC Madhya, 17.189//

SYNONYMS

bāhu tuli'—raising the arms; bale—says; prabhu—Śrī Caitanya Mahāprabhu; hari-bola-dhvani—the transcendental sound vibration Hari bol; preme—in ecstasy; matta—maddened; nāce—dance; loka—the people; kari' hari-dhvani—making the transcendental vibration Hari.

TRANSLATION

When the people assembled, Śrī Caitanya Mahāprabhu raised His arms and said very loudly, "Hari bol!" The people responded to the Lord and became ecstatic. As if mad, they began to dance and vibrate the transcendental sound, "Hari!"

Madhya TEXT 17.190

yamunāra 'cabbīśa ghāṭe' prabhu kaila snāna

sei vipra prabhuke dekhāya tīrtha-sthāna //CC Madhya, 17.190//

SYNONYMS

yamunāra—of the River Yamunā; cabbīśa ghāṭe—in the twenty-four ghats, or bathing places; prabhu—Śrī Caitanya Mahāprabhu; kaila—performed; snāna—bathing; sei vipra—that brāhmaṇa; prabhuke—unto Śrī Caitanya Mahāprabhu; dekhāya—shows; tīrtha-sthāna—the holy places of pilgrimage.

TRANSLATION

Śrī Caitanya Mahāprabhu bathed in twenty-four ghats along the banks of the

Yamunā, and the brāhmaṇa showed Him all the places of pilgrimage.

PURPORT

The twenty-four ghats (bathing places) along the Yamunā are (1) Avimukta, (2) Adhirūḍha, (3) Guhya-tīrtha, (4) Prayāga-tīrtha, (5) Kanakhala-tīrtha, (6) Tinduka, (7) Sūrya-tīrtha, (8) Vaṭasvāmī, (9) Dhruva-ghāṭa, (10) Ṛṣi-tīrtha, (11) Mokṣa-tīrtha, (12) Bodha-tīrtha, (13) Gokaṇa, (14) Kṛṣṇagaṅgā, (15) Vaikuṇṭha, (16) Asi-kunḍa, (17) Catuḥ-sāmudrika-kūpa, (18) Akrūra-tīrtha, (19) Yājñika-vipra-sthāna, (20) Kubjā-kūpa, (21) Raṅga-sthala, (22) Mañca-sthala, (23) Mallayuddha-sthāna and (24) Daśāśvamedha.

Madhya TEXT 17.191

svayambhu, viśrāma, dīrgha-viṣṇu, bhūteśvara

mahāvidyā, gokarṇādi dekhilā vistara //CC Madhya, 17.191//

SYNONYMS

svayambhu—Svayambhu; viśrāma—Viśrāma; dīrgha-viṣṇu—Dīrgha Viṣṇu; bhūteśvara—Bhūteśvara; mahāvidyā—Mahāvidyā; gokarṇa—Gokarṇa; ādi—and so on; dekhilā—saw; vistara—many.

TRANSLATION

Śrī Caitanya Mahāprabhu visited all the holy places on the banks of the Yamunā, including Svayambhu, Viśrāma-ghāṭa, Dīrgha Viṣṇu, Bhūteśvara, Mahāvidyā and Gokarṇa.

Madhya TEXT 17.192

'vana' dekhibāre yadi prabhura mana haila

sei ta brāhmaṇe prabhu saṅgete la-ila //CC Madhya, 17.192//

SYNONYMS

vana—the forests; dekhibāre—to see; yadi—when; prabhura—of Śrī Caitanya Mahāprabhu; mana—mind; haila—was; sei ta—indeed that; brāhmaṇe—brāhmaṇa; prabhu—Śrī Caitanya Mahāprabhu; saṅgete la-ila—took along.

TRANSLATION

When Śrī Caitanya Mahāprabhu wanted to see the various forests of Vṛndāvana, He took the brāhmaṇa with Him.

Madhya TEXT 17.193

madhu-vana, tāla, kumuda, bahulā-vana gelā

tāhān tāhān snāna kari' premāviṣṭa hailā //CC Madhya, 17.193//

SYNONYMS

madhu-vana—Madhuvana; tāla—Tālavana; kumuda—Kumudavana; bahulā-vana—Bahulāvana; gelā—He visited; tāhān tāhān—here and there; snāna kari'-taking bath; prema-āviṣṭa hailā—became overwhelmed by ecstatic love.

TRANSLATION

Śrī Caitanya Mahāprabhu visited the different forests, including Madhuvana, Tālavana, Kumudavana and Bahulāvana. Wherever He went, He took His bath with great ecstatic love.

PURPORT

The word vana means "forest." Vṛndāvana is the name given to the forest where Śrīmatī Vṛndādevī (Tulasīdevī) grows profusely. Actually it is not a forest as we ordinarily consider a forest because it is very thick with green vegetation. There are twelve such vanas in Vṛndāvana. Some are located on the western side of the Yamunā and others on the eastern side. The forests situated on the eastern side are Bhadravana, Bilvavana, Lauhavana, Bhāṇḍīravana and Mahāvana. On the western side are Madhuvana, Tālavana, Kumudavana, Bahulāvana, Kāmyavana, Khadiravana and Vṛndāvana. These are the twelve forests of the Vṛndāvana area.

Madhya TEXT 17.194

pathe gābhī-ghaṭā care prabhure dekhiyā

prabhuke beḍaya āsi' huṅkāra kariyā //CC Madhya, 17.194//

SYNONYMS

pathe—on the road; gābhī-ghaṭā—groups of cows; care—graze; prabhure dekhiyā—after seeing Lord Śrī Caitanya Mahāprabhu; prabhuke beḍaya—they surrounded the Lord; āsi'-coming; huṅ-kāra kariyā—making a loud vibration.

TRANSLATION

When Śrī Caitanya Mahāprabhu passed through Vṛndāvana, herds of grazing cows saw Him pass and, immediately surrounding Him, began to moo very loudly.

Madhya TEXT 17.195

gābhī dekhi' stabdha prabhu premera taraṅge

vātsalye gābhī prabhura cāṭe saba-aṅge //CC Madhya, 17.195//

SYNONYMS

gābhī dekhi'-seeing the cows; stabdha—stunned; prabhu—Śrī Caitanya Mahāprabhu; premera taraṅge—in the waves of ecstatic love; vātsalye—in great affection; gābhī—all the cows; prabhura—of Śrī Caitanya Mahāprabhu; cāṭe—licked; saba-aṅge—all over the body.

TRANSLATION

Seeing the herds approach Him, the Lord was stunned with ecstatic love. The cows then began to lick His body in great affection.

Madhya TEXT 17.196

sustha hañā prabhu kare aṅga-kaṇḍūyana

prabhu-saṅge cale, nāhi chāḍe dhenu-gaṇa //CC Madhya, 17.196//

SYNONYMS

sustha hañā—becoming patient; prabhu—Śrī Caitanya Mahāprabhu; kare—does; aṅga—of the body; kaṇḍūyana—scratching; prabhu-saṅge—with Śrī Caitanya Mahāprabhu; cale—go; nāhi chāḍe—do not give up; dhenu-gaṇa—all the cows.

TRANSLATION

Becoming pacified, Śrī Caitanya Mahāprabhu began to caress the cows, and the cows, being unable to give up His company, went with Him.

Madhya TEXT 17.197

kaṣṭe-sṛṣṭye dhenu saba rākhila goyāla

prabhu-kaṇṭha-dhvani śuni' āise mṛgī-pāla //CC Madhya, 17.197//

SYNONYMS

kaṣṭe-sṛṣṭye—with great difficulty; dhenu—the cows; saba—all; rākhila—kept back; goyāla—the cowherd men; prabhu-kaṇṭha-dhvani—the musical voice of Śrī Caitanya Mahāprabhu; śuni'-hearing; āise—came; mṛgī-pāla—flocks of deer.

TRANSLATION

It was with great difficulty that the cowherd men were able to keep the cows back. Then when the Lord chanted, all the deer heard His sweet voice and approached Him.

Madhya TEXT 17.198

mṛga-mṛgī mukha dekhi' prabhu-aṅga cāṭe

bhaya nāhi kare, saṅge yāya vāṭe-vāṭe //CC Madhya, 17.198//

SYNONYMS

mṛga-mṛgī—the deer, both male and female; mukha dekhi'-seeing His face; prabhu-aṅga cāṭe—began to lick the body of the Lord; bhaya nāhi kare—they were not at all afraid; saṅge yāya—go with Him; vāṭe-vāṭe—all along the road.

TRANSLATION

When the does and bucks came and saw the Lord's face, they began to lick His body. Not being at all afraid of Him, they accompanied Him along the path.

Madhya TEXT 17.199

śuka, pika, bhṛṅga prabhure dekhi' 'pañcama' gāya

śikhi-gaṇa nṛtya kari' prabhu-āge yāya //CC Madhya, 17.199//

SYNONYMS

śuka—parrots; pika—cuckoos; bhṛṅga—bumblebees; prabhure—Śrī Caitanya Mahāprabhu; dekhi'-seeing; pañcama—the fifth musical note; gāya—sing; śikhi-gaṇa—peacocks; nṛtya—dancing; kari'-performing; prabhu-āge—in front of Śrī Caitanya Mahāprabhu; yāya—go.

TRANSLATION

Bumblebees and birds like the parrot and cuckoo all began to sing loudly on the fifth note, and the peacocks began to dance in front of the Lord.

Madhya TEXT 17.200

prabhu dekhi' vṛndāvanera vṛkṣa-latā-gaṇe

aṅkura pulaka, madhu-aśru variṣaṇe //CC Madhya, 17.200//

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; dekhi'-seeing; vṛndāvane—of Vṛndāvana; vṛkṣa-latā-gaṇe—the trees and creepers; aṅkura—twigs; pulaka—jubilant; madhu-aśru—tears in the form of honey; variṣaṇe—pour.

TRANSLATION

Upon seeing Śrī Caitanya Mahāprabhu, the trees and creepers of Vṛndāvana became jubilant. Their twigs stood up, and they began to shed tears of ecstasy in the form of honey.

Madhya TEXT 17.201

phula-phala bhari' ḍāla paḍe prabhu-pāya

bandhu dekhi' bandhu yena'bheṭa' lañā yāya //CC Madhya, 17.201//

SYNONYMS

phula-phala bhari'-loaded with fruits and flowers; ḍāla—the branches; paḍe—fall down; prabhu-pāya—at the lotus feet of the Lord; bandhu dekhi'-seeing one friend; bandhu—another friend; yena—as if; bheṭa—a presentation; lañā—taking; yāya—goes.

TRANSLATION

The trees and creepers, overloaded with fruits and flowers, fell down at the lotus feet of the Lord and greeted Him with various presentations as if they were friends.

Madhya TEXT 17.202

prabhu dekhi' vṛndāvanera sthāvara-jaṅgama

ānandita--bandhu yena dekhe bandhu-gaṇa //CC Madhya, 17.202//

SYNONYMS

prabhu dekhi'-seeing the Lord; vṛndāvanera—of Vṛndāvana; sthāvara-jaṅgama—all living entities, moving and not moving; ānandita—very jubilant; bandhu—friend; yena—as if; dekhe—see; bandhu-gaṇa—friends.

TRANSLATION

Thus all the moving and nonmoving living entities of Vṛndāvana became very jubilant to see the Lord. It was as if friends were made happy by seeing another friend.

Madhya TEXT 17.203

tā-sabāra prīti dekhi' prabhu bhāvāveśe

sabā-sane krīḍā kare hañā tāra vaśe //CC Madhya, 17.203//

SYNONYMS

tā-sabāra—of all of them; prīti—affection; dekhi'-seeing; prabhu—Śrī Caitanya Mahāprabhu; bhāva-āveśe—in ecstatic love; sabā-sane—with all of them; krīḍā—sporting; kare—performs; hañā—being; tāra—their; vaśe—under control.

TRANSLATION

Seeing their affection, the Lord was moved by ecstatic love. He began to sport with them exactly as a friend sports with another friend. Thus He voluntarily came under the control of His friends.

Madhya TEXT 17.204

prati vṛkṣa-latā prabhu kareṇa āliṅgana

puṣpādi dhyāne kareṇa kṛṣṇe samarpaṇa //CC Madhya, 17.204//

SYNONYMS

prati—each and every; vṛkṣa-latā—tree and creeper; prabhu—Śrī Caitanya Mahāprabhu; kareṇa āliṅgana—embraced; puṣpa-ādi—all the flowers and fruits;

dhyāne—in meditation; kareṇa—do; kṛṣṇe—unto Lord Kṛṣṇa; samarpaṇa—offering.

TRANSLATION

Śrī Caitanya Mahāprabhu began to embrace each and every tree and creeper, and they began to offer their fruits and flowers as if in meditation.

Madhya TEXT 17.205

aśru-kampa-pulaka-preme śarīra asthire

'kṛṣṇa' bala, 'kṛṣṇa' bala--bale uccaiḥsvare //CC Madhya, 17.205//

SYNONYMS

aśru—tears; kampa—trembling; pulaka—jubilation; preme—in ecstatic love; śarīra—the whole body; asthire—restless; kṛṣṇa bala—say Kṛṣṇa; kṛṣṇa bala—say Kṛṣṇa; bale—the Lord says; uccaiḥ-svare—very loudly.

TRANSLATION

The Lord's body was restless, and tears, trembling and jubilation were manifest. He said very loudly, "Chant Kṛṣṇa! Chant Kṛṣṇa!"

Madhya TEXT 17.206

sthāvara-jaṅgama mili' kare kṛṣṇa-dhvani

prabhura gambhīra-svare yena prati-dhvani //CC Madhya, 17.206//

SYNONYMS

sthāvara-jaṅgama—all living entities, nonmoving and moving; mili'-meeting together; kare—perform; kṛṣṇa-dhvani—vibration of the sound Hare Kṛṣṇa; prabhura—of Śrī Caitanya Mahāprabhu; gambhīra-svare—deep voice; yena—as if; prati-dhvani—responsive vibration.

TRANSLATION

All moving and nonmoving creatures then began to vibrate the transcendental sound of Hare Kṛṣṇa, as if they were echoing the deep sound of Caitanya Mahāprabhu.

Madhya TEXT 17.207

mṛgera galā dhari' prabhu karena rodane

mṛgera pulaka aṅge, áru nayane //CC Madhya, 17.207//

SYNONYMS

mṛgera—of the deer; galā dhari'-catching the necks; prabhu—Śrī Caitanya Mahāprabhu; karena—does; rodane—crying; mṛgera—of the deer; pulaka aṅge—jubilation; áru—tears; nayane—in the eyes.

TRANSLATION

The Lord then clasped the necks of the deer and began to cry. There was jubilation manifest in the bodies of the deer, and tears were in their eyes.

Madhya TEXT 17.208

vṛkṣa-ḍāle śuka-śārī dila daraśana

tāhā dekhi' prabhura kichu śunite haila mana //CC Madhya, 17.208//

SYNONYMS

vṛkṣa-ḍāle—on a branch of a tree; śuka-śārī—male and female parrots; dila—gave; daraśana—appearance; tāhā dekhi'-seeing that; prabhura—of Śrī Caitanya Mahāprabhu; kichu—something; śunite—to hear; haila—there was; mana—mind.

TRANSLATION

When a male and female parrot appeared on the branches of a tree, the Lord saw them and wanted to hear them speak.

Madhya TEXT 17.209

śuka-śārikā prabhura hāte uḍi' paḍe

prabhuke śunāñā kṛṣṇera guṇa-śloka paḍe //CC Madhya, 17.209//

SYNONYMS

śuka-śārikā—the parrots, male and female; prabhura—of Śrī Caitanya Mahāprabhu; hāte—on the hand; uḍi'-flying; paḍe—fall; prabhuke—Śrī

Caitanya Mahāprabhu; śunāñā—causing to hear; kṛṣṇera—of Lord Kṛṣṇa; guṇa-śloka paḍe—chanted verses about the transcendental qualities.

TRANSLATION

Both parrots flew onto the hand of the Lord and began to chant the transcendental qualities of Kṛṣṇa, and the Lord listened to them.

Madhya TEXT 17.210

saundaryam lalanāli-dhairya-dalanam līlā ramā-stambhinī

vīryam kandukitādri-varyam amalāḥ pāre-parārdham guṇāḥ

śīlam sarva-janānurañjanam aho yasyāyam asmat-prabhur

viśvam viśva-janīna-kīrtir avatāt kṛṣṇo jagat-mohanaḥ //CC Madhya, 17.210//

SYNONYMS

saundaryam—the bodily beauty; lalanā-āli—of groups of gopīs; dhairya—the patience; dalanam—subduing; līlā—pastimes; ramā—the goddess of fortune; stambhinī—astounding; vīryam—strength; kandukita—making like a small ball for throwing; adri-varyam—the great mountain; amalāḥ—without a spot; pāre-parārdham—unlimited; guṇāḥ—qualities; śīlam—behavior; sarva-jana—all kinds of living entities; anurañjanam—satisfying; aho—oh; yasya—whose; ayam—this; asmat-prabhuḥ—our Lord; viśvam—the whole universe; viśva-janīna—for the benefit of everyone; kīrtiḥ—whose glorification; avatāt—may He maintain; kṛṣṇaḥ—Lord Kṛṣṇa; jagat-mohanaḥ—the attractor of the whole world.

TRANSLATION

The male parrot sang: "The glorification of Lord Kṛṣṇa, the Supreme Personality of Godhead, is beneficial to everyone in the universe. His beauty is victorious over the gopīs of Vṛndāvana, and it subdues their patience. His pastimes astound the goddess of fortune, and His bodily strength turns Govardhana Hill into a small toy like a ball. His spotless qualities are unlimited, and His behavior satisfies everyone. Lord Kṛṣṇa is attractive to everyone. Oh, may our Lord maintain the whole universe!"

PURPORT

This verse is found in the Govinda-līlāmṛta (13.29).

Madhya TEXT 17.211

śuka-mukhe śuni' tabe kṛṣṇera varṇana

śārikā paḍaye tabe rādhikā-varṇana //CC Madhya, 17.211//

SYNONYMS

śuka-mukhe—in the mouth of the male parrot; śuni'-hearing; kṛṣṇera varṇana—a description of Lord Kṛṣṇa; śārikā—female parrot; paḍaye—recites; tabe—then; rādhikā-varṇana—a description of Śrīmatī Rādhārāṇī.

TRANSLATION

After hearing this description of Lord Kṛṣṇa from the male parrot, the female parrot began to recite a description of Śrīmatī Rādhārāṇī.

Madhya TEXT 17.212

śrī-rādhikāyāḥ priyatā surūpatā

suśīlatā nartana-gāna-cāturī

guṇāli-sampat kavitā ca rājate

jagan-mano-mohana-citta-mohinī //CC Madhya, 17.212//

SYNONYMS

śrī-rādhikāyāḥ—of Śrīmatī Rādhārāṇī; priyatā—affection; su-rūpatā—exquisite beauty; su-śīlatā—good behavior; nartana-gāna—in chanting and dancing; cāturī—artistry; guṇa-āli-sampat—possession of such transcendental qualities; kavitā—poetry; ca—also; rājate—shine; jagat-manaḥ-mohana—of Kṛṣṇa, who attracts the mind of the whole universe; citta-mohinī—the attractor of the mind.

TRANSLATION

The female parrot said: "Śrīmatī Rādhārāṇī's affection, Her exquisite beauty and good behavior, Her artistic dancing and chanting and Her poetic compositions are all so attractive that they attract the mind of Kṛṣṇa, who attracts the mind of everyone in the universe."

PURPORT

This verse is found in the Govinda-līlāmṛta (13.30).

Madhya TEXT 17.213

punaḥ śuka kahe,--kṛṣṇa 'madana-mohana'

tabe āra śloka śuka karila paṭhana //CC Madhya, 17.213//

SYNONYMS

punaḥ—again; śuka—the male parrot; kahe—says; kṛṣṇa madana-mohana—Kṛṣṇa is the conqueror of the mind of Cupid; tabe—thereafter; āra—another; śloka—verse; śuka—the male parrot; karila paṭhana—recited.

TRANSLATION

Thereafter the male parrot said, "Kṛṣṇa is the enchanter of the mind of Cupid." He then began to recite another verse.

Madhya TEXT 17.214

vamśī-dhārī jagat-nārī-

citta-hārī sa śārike

viḥārī gopa-nārībhir

jīyān madana-mohanaḥ //CC Madhya, 17.214//

SYNONYMS

vamśī-dhārī—the carrier of the flute; jagat-nārī—of all women of the universe; citta-hārī—the stealer of the hearts; saḥ—He; śārike—my dear śārī; viḥārī—enjoyer; gopa-nārībhiḥ—with the gopīs; jīyāt—let Him be glorified; madana—of Cupid; mohanaḥ—the enchanter.

TRANSLATION

The parrot then said, "My dear śārī [female parrot], Śrī Kṛṣṇa carries a flute and enchants the hearts of all women throughout the universe. He is specifically the enjoyer of beautiful gopīs, and He is the enchanter of Cupid also. Let Him be glorified!"

PURPORT

This verse is also found in the Govinda-līlāmṛta (13.31).

Madhya TEXT 17.215

punaḥ śārī kahe śuke kari' parihāsa

tāhā śuni' prabhura haila vismaya-premollāsa //CC Madhya, 17.215//

SYNONYMS

punaḥ—again; śārī kahe—the female parrot said; śuke—unto the male parrot; kari' parihāsa—jokingly; tāhā śuni'-hearing that; prabhura—of Śrī Caitanya Mahāprabhu; haila—there was; vismaya—wonderful; prema-ullāsa—awakening of ecstatic love.

TRANSLATION

Then the female parrot began to speak jokingly to śuka, and Śrī Caitanya Mahāprabhu was struck with wonderful ecstatic love to hear her speak.

Madhya TEXT 17.216

rādhā-saṅge yadā bhāti

tadā 'madana-mohanaḥ'

anyathā viśva-moho 'pi

svayaṁ 'madana-mohitaḥ' //CC Madhya, 17.216//

SYNONYMS

rādhā-saṅge—with Śrīmatī Rādhārāṇī; yadā—when; bhāti—shines; tadā—at that time; madana-mohanaḥ—the enchanter of the mind of Cupid; anyathā—otherwise; viśva-mohaḥ—the enchanter of the whole universe; api—even though; svayaṁ—personally; madana-mohitaḥ—enchanted by Cupid.

TRANSLATION

The parrot śārī said, "When Lord Śrī Kṛṣṇa is with Rādhārāṇī, He is the enchanter of Cupid; otherwise, when He is alone, He Himself is enchanted by erotic feelings even though He enchants the whole universe."

PURPORT

This is another verse from the Govinda-līlāmṛta (13.32).

Madhya TEXT 17.217

śuka-śārī uḍi' punaḥ gela vṛkṣa-ḍāle

mayūrera nṛtya prabhu dekhe kutūhale //CC Madhya, 17.217//

SYNONYMS

śuka-śārī—the male and female parrots; uḍi'-flying; punaḥ—again; gela—went; vṛkṣa-ḍāle—to the branch of a tree; mayūrera—of the peacocks; nṛtya—dancing; prabhu—Śrī Caitanya Mahāprabhu; dekhe—sees; kutūhale—with curiosity.

TRANSLATION

Both parrots then flew onto a tree branch, and Śrī Caitanya Mahāprabhu began to watch the dancing of peacocks with curiosity.

Madhya TEXT 17.218

mayūrera kaṇṭha dekhi' prabhura kṛṣṇa-smṛti haila

premāveśe mahāprabhu bhūmite paḍila //CC Madhya, 17.218//

SYNONYMS

mayūrera—of the peacocks; kaṇṭha—necks; dekhi'-seeing; prabhura—of Śrī Caitanya Mahāprabhu; kṛṣṇa-smṛti—remembrance of Lord Kṛṣṇa; haila—there was; prema-āveśe—in ecstatic love; mahāprabhu—Śrī Caitanya Mahāprabhu; bhūmite—on the ground; paḍila—fell down.

TRANSLATION

When the Lord saw the bluish necks of the peacocks, His remembrance of Kṛṣṇa immediately awakened, and He fell to the ground in ecstatic love.

Madhya TEXT 17.219

prabhure mūrcchita dekhi' sei ta brāhmaṇa

bhaṭṭācārya-saṅge kare prabhura santarpaṇa //CC Madhya, 17.219//

SYNONYMS

prabhure—Śrī Caitanya Mahāprabhu; mūrccita—unconscious; dekhi'-seeing; sei ta brāhmaṇa—indeed that brāhmaṇa; bhaṭṭācārya-saṅge—with Bhaṭṭācārya; kare—does; prabhura—of Śrī Caitanya Mahāprabhu; santarpaṇa—taking care.

TRANSLATION

When the brāhmaṇa saw that Śrī Caitanya Mahāprabhu was unconscious, he and Balabhadra Bhaṭṭācārya took care of Him.

Madhya TEXT 17.220

āste-vyaste mahāprabhura lañā bahirvāsa

jala-seka kare aṅge, vastrera vātāsa //CC Madhya, 17.220//

SYNONYMS

āste-vyaste—with great haste; mahāprabhura—of Śrī Caitanya Mahāprabhu; lañā—taking; bahirvāsa—covering cloth; jala-seka kare—sprinkle water; aṅge—on the body; vastrera vātāsa—fanning with the cloth.

TRANSLATION

They hastily sprinkled water over the Lord's body. Then they took up His cloth and began to fan Him with it.

Madhya TEXT 17.221

prabhu-karṇe kṛṣṇa-nāma kahe ucca kari'

cetana pāñā prabhu yā'na gaḍāgaḍi //CC Madhya, 17.221//

SYNONYMS

prabhu-karṇe—in the ear of Śrī Caitanya Mahāprabhu; kṛṣṇa-nāma—the holy name of Lord Kṛṣṇa; kahe—chant; ucca kari'-loudly; cetana pāñā—coming to consciousness; prabhu—Śrī Caitanya Mahāprabhu; yā'na—goes; gaḍāgaḍi—rolling on the ground.

TRANSLATION

They then began to chant the holy name of Kṛṣṇa into the Lord's ear. When the

Lord regained consciousness, He began rolling on the ground.

Madhya TEXT 17.222

kaṇṭaka-durgama vane aṅga kṣata haila

bhaṭṭācārya kole kari' prabhure sustha kaila //CC Madhya, 17.222//

SYNONYMS

kaṇṭaka-durgama—difficult to traverse because of thorns; vane—in the forest; aṅga—the body; kṣata haila—became injured; bhaṭṭācārya—Balabhadra Bhaṭṭācārya; kole kari'-taking Him on his lap; prabhure—Śrī Caitanya Mahāprabhu; sustha kaila—pacified.

TRANSLATION

When the Lord rolled on the ground, sharp thorns injured His body. Taking Him on his lap, Balabhadra Bhaṭṭācārya pacified Him.

Madhya TEXT 17.223

kṛṣṇāveśe prabhura preme garagara mana

'bol' 'bol' kari' uṭhi' karena nartana //CC Madhya, 17.223//

SYNONYMS

kṛṣṇa-āveśe—in ecstatic love of Kṛṣṇa; prabhura—of Śrī Caitanya Mahāprabhu; preme—by love; garagara—disturbed; mana—mind; bol bol—chant, chant; kari'-saying; uṭhi'-standing up; karena nartana—began to dance.

TRANSLATION

Śrī Caitanya Mahāprabhu's mind wandered in ecstatic love of Kṛṣṇa. He immediately stood up and said, "Chant! Chant!" Then He Himself began to dance.

Madhya TEXT 17.224

bhaṭṭācārya, sei vipra 'kṛṣṇa-nāma' gāya

nācite nācite pathe prabhu cali' yāya //CC Madhya, 17.224//

SYNONYMS

bhaṭṭācārya—Bhaṭṭācārya; sei vipra—that brāhmaṇa; kṛṣṇa-nāma gāya—chant the holy name of Kṛṣṇa; nācīte nācīte—dancing and dancing; pathe—on the road; prabhu—Śrī Caitanya Mahāprabhu; cali' yāya—goes forward.

TRANSLATION

Being thus ordered by the Lord, both Balabhadra Bhaṭṭācārya and the brāhmaṇa began to chant the holy name of Kṛṣṇa. Then the Lord, dancing and dancing, proceeded along the path.

Madhya TEXT 17.225

prabhura premāveśa dekhi' brāhmaṇa--vismīta

prabhura rakṣā lāgi' vipra ha-ilā cintita //CC Madhya, 17.225//

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; prema-āveśa—ecstatic love; dekhi'-seeing; brāhmaṇa—the brāhmaṇa; vismīta—astonished; prabhura—of Śrī Caitanya Mahāprabhu; rakṣā lāgi'-for the protection; vipra—the brāhmaṇa; ha-ilā—became; cintita—very anxious.

TRANSLATION

The brāhmaṇa was astounded to see the symptoms of ecstatic love exhibited by Śrī Caitanya Mahāprabhu. He then became anxious to give the Lord protection.

Madhya TEXT 17.226

nīlācale chilā yaiche premāveśa mana

vṛndāvana yāite pathe haila śata-guṇa //CC Madhya, 17.226//

SYNONYMS

nīlācale—at Jagannātha Purī; chilā—was; yaiche—as; prema-āveśa mana—always in a mentality of ecstatic love; vṛndāvana—to Vṛndāvana; yāite—going; pathe—on the road; haila—became; śata-guṇa—one hundred times.

TRANSLATION

Śrī Caitanya Mahāprabhu's mind was absorbed in ecstatic love at Jagannātha Purī, but when He passed along the road on the way to Vṛndāvana, that love increased a hundred times.

Madhya TEXT 17.227

sahasra-guṇa prema bāḍe mathurā daraśane

lakṣa-guṇa prema bāḍe, bhramena yabe vane //CC Madhya, 17.227//

SYNONYMS

sahasra-guṇa—one thousand times; prema—love; bāḍe—increased; mathurā—Mathurā; daraśane—upon seeing; lakṣa-guṇa—a hundred thousand times; prema bāḍe—love increases; bhramena—wanders; yabe—when; vane—in the forests of Vṛndāvana.

TRANSLATION

The Lord's ecstatic love increased a thousand times when He visited Mathurā, but it increased a hundred thousand times when He wandered in the forests of Vṛndāvana.

Madhya TEXTS 17.228-229

anya-deśa prema uchale 'vṛndāvana'-nāme

sākṣāt bhramaye ebe sei vṛndāvane

preme garagara mana rātri-divase

snāna-bhikṣādi-nirvāha karena abhyāse //CC Madhya, 17.228-229//

SYNONYMS

anya-deśa—in other countries; prema—love; uchale—increases; vṛndāvana-nāme—by the name of Vṛndāvana; sākṣāt—directly; bhramaye—travels; ebe—now; sei vṛndāvane—in that Vṛndāvana; preme—in ecstatic love; garagara—faltering; mana—mind; rātri-divase—day and night; snāna-bhikṣā-ādi—bathing and accepting food; nirvāha—accomplishing; karena—does; abhyāse—by habit.

TRANSLATION

When Śrī Caitanya Mahāprabhu was elsewhere, the very name of Vṛndāvana

was sufficient to increase His ecstatic love. Now, when He was actually traveling in the Vṛndāvana forest, His mind was absorbed in great ecstatic love day and night. He ate and bathed simply out of habit.

Madhya TEXT 17.230

ei-mata prema--yāvat bhramila 'bāra' vana

ekatra likhiluṅ, sarvatra nā yāya varṇana //CC Madhya, 17.230//

SYNONYMS

ei-mata—in this way; prema—ecstatic love; yāvat—so long; bhramila—He traveled; bāra vana—through the twelve forests of Vṛndāvana; ekatra—in one place; likhiluṅ—I have written; sarvatra—everywhere; nā yāya varṇana—cannot be described.

TRANSLATION

Thus I have written a description of the ecstatic love Lord Caitanya manifested while He walked through the twelve forests of Vṛndāvana. To describe it all would be impossible.

Madhya TEXT 17.231

vṛndāvane haila prabhura yateka premera vikāra

koṭi-granthe 'ananta' likhena tāhāra vistāra //CC Madhya, 17.231//

SYNONYMS

vṛndāvane—in Vṛndāvana; haila—there were; prabhura—of Śrī Caitanya Mahāprabhu; yateka—as many; premera vikāra—transformations of ecstasy; koṭi-granthe—in millions of books; ananta—Lord Ananta; likhena—writes; tāhāra—of them; vistāra—elaboration.

TRANSLATION

Lord Ananta writes millions of books elaborately describing the transformations of ecstatic love experienced by Śrī Caitanya Mahāprabhu in Vṛndāvana.

Madhya TEXT 17.232

tabu likhibāre nāre tāra eka kaṇa

uddeśa karite kari dig-daraśana //CC Madhya, 17.232//

SYNONYMS

tabu—yet; likhibāre—to write; nāre—is not able; tāra—of that; eka—one; kaṇa—fragment; uddeśa—indication; karite—to make; kari—I perform; dik-daraśana—pointing out the direction.

TRANSLATION

Since Lord Ananta Himself cannot describe even a fragment of these pastimes, I am simply pointing out the direction.

Madhya TEXT 17.233

jagat bhāsila caitanya-līlāra pāthāre

yāñra yata śakti tata pāthāre sāntāre //CC Madhya, 17.233//

SYNONYMS

jagat—the whole world; bhāsila—floated; caitanya-līlāra—of the pastimes of Śrī Caitanya Mahāprabhu; pāthāre—in the inundation; yāñra—of whom; yata—as much; śakti—power; tata—that much; pāthāre—in the inundation; sāntāre—swims.

TRANSLATION

The whole world became merged in the inundation of the pastimes of Śrī Caitanya Mahāprabhu. One can swim in that water to the extent that he has the strength.

Madhya TEXT 17.234

śrī-rūpa-raghunātha-pade yāra āśa

caitanya-caritāmṛta kahe kṛṣṇadāsa //CC Madhya, 17.234//

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; raghunātha—Śrīla Raghunātha dāsa Gosvāmī; pade—at the lotus feet; yāra—whose; āśa—expectation; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; kṛṣṇadāsa—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Seventeenth Chapter, describing the Lord's traveling to Vṛndāvana.

Chapter 18 Lord Śrī Caitanya Mahāprabhu's Visit to Śrī Vṛndāvana

The following summary of the Eighteenth Chapter is given by Śrīla Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya. In the village of Āriṭ-grāma, Śrī Caitanya Mahāprabhu discovered the transcendental lakes known as Rādhā-kuṇḍa and Śyāma-kuṇḍa. He then saw the Deity Harideva at Govardhana Village. Śrī Caitanya Mahāprabhu had no desire to climb Govardhana Hill because the hill is worshiped as Kṛṣṇa. The Gopāla Deity could understand the mind of Śrī Caitanya Mahāprabhu; therefore on the plea of being attacked by Muslims, Gopāla transferred Himself to the village of Gānṭhuli-grāma. Śrī Caitanya Mahāprabhu then went to Gānṭhuli-grāma to see Lord Gopāla. Some years later, Lord Gopāla also went to Mathurā to the temple of Viṭṭhaleśvara and stayed there for one month just to give an audience to Śrīla Rūpa Gosvāmī.

After visiting Nandīśvara, Pāvana-sarovara, Śeṣaśāyī, Khelā-tīrtha, Bhāṇḍīravana, Bhadravana, Lohavana and Mahāvana, Śrī Caitanya Mahāprabhu went to Gokula and then finally returned to Mathurā. Seeing a great crowd in Mathurā, He moved His residence near Akrūra-ghāṭa, and from there He went every day to Vṛndāvana to see Kālīya-hrada, Dvādaśāditya-ghāṭa, Keśī-ghāṭa, Rāsa-sthalī, Cīra-ghāṭa and Āmli-talā. At Kālīya Lake, many people mistook a fisherman for Kṛṣṇa. When some respectable people came to see Śrī Caitanya Mahāprabhu, they expressed their opinion that when one takes sannyāsa, he becomes Nārāyaṇa. Their mistake was corrected by the Lord. In this way, their Kṛṣṇa consciousness was awakened, and they could understand that a sannyāsī is simply a living entity and not the Supreme personality of Godhead.

When Śrī Caitanya Mahāprabhu took His bath at Akrūra-ghāṭa, He submerged Himself in the water for a long time. Balabhadra Bhaṭṭācārya decided to take Śrī Caitanya Mahāprabhu to Prayāga after visiting the holy place known as Sorokṣetra. While stopping near a village on the way to Prayāga, Śrī Caitanya Mahāprabhu fainted in ecstatic love. Some Pāṭhāna soldiers who were passing

through saw Śrī Caitanya Mahāprabhu and falsely concluded that the Lord's associates, Balabhadra Bhaṭṭācārya and others, had killed the Lord with a poison named dhuturā and were taking His wealth. Thus the soldiers arrested them. However, when Śrī Caitanya Mahāprabhu regained His senses, His associates were released. He talked with a person who was supposed to be a holy man in the party. From the Koran, Śrī Caitanya Mahāprabhu established devotional service to Kṛṣṇa. Thus the leader of the soldiers, named Vijalī Khān, surrendered to Śrī Caitanya Mahāprabhu, and he and his party became devotees of Lord Kṛṣṇa. The same village today is known as the village of Pāṭhāna Vaiṣṇavas. After bathing in the Ganges at Soro, Śrī Caitanya Mahāprabhu arrived at Prayāga at the confluence of three rivers—the Ganges, Yamunā and Sarasvatī.

Madhya TEXT 18.1

vṛndāvane sthira-carān

nandayan svāvalokanaiḥ

ātmānam ca tad-ālokād

gaurāṅgaḥ parito 'bhramat //CC Madhya, 18.1//

SYNONYMS

vṛndāvane—in Vṛndāvana; sthira-carān—to the living entities, both moving and not moving; nandayan—giving pleasure; sva-avalokanaiḥ—by His personal glances; ātmānam—to Himself; ca—also; tat-ālokāt—by seeing them; gaurāṅgaḥ—Śrī Caitanya Mahāprabhu; paritaḥ—all around; abhramat—traveled.

TRANSLATION

Śrī Caitanya Mahāprabhu traveled all over Vṛndāvana and pleased all living entities, moving and nonmoving, with His glances. The Lord took much personal pleasure in seeing everyone. In this way Lord Gaurāṅga traveled in Vṛndāvana.

Madhya TEXT 18.2

jaya jaya gauracandra jaya nityānanda

jayādvaita-candra jaya gaura-bhakta-vṛnda //CC Madhya, 18.2//

SYNONYMS

jaya jaya—all glories; gauracandra—to Lord Gauracandra (Śrī Caitanya Mahāprabhu); jaya—all glories; nityānanda—to Lord Nityānanda Prabhu; jaya—all glories; advaita-candra—to Śrī Advaita Gosāñi; jaya—all glories; gaura-bhakta-vṁda—to the devotees of Lord Caitanya.

TRANSLATION

All glories to Lord Gauracandra! All glories to Nityānanda Prabhu! All glories to Advaita Prabhu! And all glories to the devotees of Lord Caitanya headed by Śrīvāsa Ṭhākura!

Madhya TEXT 18.3

ei-mata mahāprabhu nācite nācite

'āriṭ'-grāme āsi' 'bāhya' haila ācambite //CC Madhya, 18.3//

SYNONYMS

ei-mata—in this way; mahāprabhu—Śrī Caitanya Mahāprabhu; nācite nācite—dancing and dancing; āriṭ-grāme—in the village known as Āriṭ-grāma; āsi,—coming; bāhya—sense perception; haila—there was; ācambite—suddenly.

TRANSLATION

Śrī Caitanya Mahāprabhu danced in ecstasy, but when He arrived at Āriṭgrāma, His sense perception was awakened.

PURPORT

Āriṭ-grāma is also called Ariṣṭa-grāma. Śrī Caitanya Mahāprabhu understood that in that village, Ariṣṭāsura was killed by Śrī Kṛṣṇa. While there, He inquired about Rādhā-kuṇḍa, but no one could tell Him where it was. The brāhmaṇa accompanying Him could also not ascertain its whereabouts. Śrī Caitanya Mahāprabhu could then understand that the holy places known as Rādhā-kuṇḍa and Śyāma-kuṇḍa were at that time lost to everyone's vision. He therefore discovered Rādhā-kuṇḍa and Śyāma-kuṇḍa, which were two reservoirs of water in two paddy fields. Although there was very little water, Śrī Caitanya Mahāprabhu was omniscient and could understand that formerly these two ponds were called Śrī Rādhā-kuṇḍa and Śyāma-kuṇḍa. In this way Rādhā-kuṇḍa and Śyāma-kuṇḍa were discovered.

Madhya TEXT 18.4

āriṭe rādhā-kunḍa-vārtā puche loka-sthāne

keha nāhi kahe, saṅgera brāhmaṇa nā jāne //CC Madhya, 18.4//

SYNONYMS

āriṭe—in the village known as Āriṭ-grāma; rādhā-kunḍa-vārtā—news of Rādhākunḍa; puche—inquires; loka-sthāne—from the local people; keha—anyone; nāhi—not; kahe—could say; saṅgera—the companion; brāhmaṇa—brāhmaṇa; nā jāne—does not know.

TRANSLATION

Śrī Caitanya Mahāprabhu asked the local people, "Where is Rādhā-kunda?" No one could inform Him, and the brāhmaṇa accompanying Him did not know either.

Madhya TEXT 18.5

tīrtha 'lupta' jāni' prabhu sarvajña bhagavān

dui dhānya-kṣetre alpa-jale kailā snāna //CC Madhya, 18.5//

SYNONYMS

tīrtha—holy place; lupta—lost; jāni'-knowing; prabhu—Śrī Caitanya Mahāprabhu; sarva-jña—omniscient; bhagavān—the Supreme Personality of Godhead; dui—two; dhānya-kṣetre—in paddy fields; alpa-jale—in not very deep water; kailā snāna—took a bath.

TRANSLATION

The Lord then understood that the holy place called Rādhā-kunḍa was no longer visible. However, being the omniscient Supreme Personality of Godhead, He discovered Rādhā-kunḍa and Śyāma-kunḍa in two paddy fields. There was only a little water, but He took His bath there.

Madhya TEXT 18.6

dekhi' saba grāmya-lokera vismaya haila mana

preme prabhu kare rādhā-kunḍera stavana //CC Madhya, 18.6//

SYNONYMS

dekhi'—seeing; saba grāmya-lokera—of all the people of the village; vismaya haila—became astonished; mana—the minds; preme—in ecstatic love; prabhu—Śrī Caitanya Mahāprabhu; kare—does; rādhā-kunḍera—of Rādhā-kunḍa; stavana—prayers.

TRANSLATION

When the people of the village saw Śrī Caitanya Mahāprabhu taking His bath in those two ponds in the middle of the paddy fields, they were very astonished. The Lord then offered His prayers to Śrī Rādhā-kunḍa.

Madhya TEXT 18.7

saba gopī haite rādhā kṛṣṇera preyasī

taiche rādhā-kunḍa priya 'priyāra sarasi' //CC Madhya, 18.7//

SYNONYMS

saba—all; gopī—the gopīs; haite—from; rādhā—Rādhārāṇī; kṛṣṇera—of Lord Kṛṣṇa; preyasī—most beloved; taiche—similarly; rādhā-kunḍa—Rādhā-kunḍa; priya—very dear; priyāra sarasī—the lake of the most beloved Rādhārāṇī.

TRANSLATION

"Of all the gopīs, Rādhārāṇī is the dearest. Similarly, the lake known as Rādhā-kunḍa is very dear to the Lord because it is very dear to Śrīmatī Rādhārāṇī.

Madhya TEXT 18.8

yathā rādhā priyā viṣṇos

tasyāḥ kuṇḍam priyam tathā

sarva-gopīṣu saivaikā

viṣṇor atyanta-vallabhā //CC Madhya, 18.8//

SYNONYMS

yathā—as; rādhā—Śrīmatī Rādhārāṇī; priyā—beloved; viṣṇoḥ—of Lord Kṛṣṇa; tasyāḥ—Her; kuṇḍam—lake; priyam—very dear; tathā—similarly; sarva-gopīṣu—among all the gopīs; sā—She; eva—certainly; ekā—alone; viṣṇoḥ—of Lord Kṛṣṇa; atyanta—very much; vallabhā—dear.

TRANSLATION

" 'Śrīmatī Rādhārāṇī is most dear to Lord Kṛṣṇa, and Her lake known as Rādhā-kuṇḍa is also very dear to Him. Of all the gopīs, Śrīmatī Rādhārāṇī is certainly the most beloved.'

PURPORT

This is a verse from the Padma Purāṇa.

Madhya TEXT 18.9

yei kuṇḍe nitya kṛṣṇa rādhikāra saṅge

jale jala-keli kare, tīre rāsa-raṅge //CC Madhya, 18.9//

SYNONYMS

yei kuṇḍe—in which lake; nitya—daily; kṛṣṇa—Lord Kṛṣṇa; rādhikāra saṅge—accompanied by Śrīmatī Rādhārāṇī; jale—in the water; jala-keli—sporting in the water; kare—performs; tīre—on the bank; rāsa-raṅge—His rāsa dance.

TRANSLATION

"In that lake, Lord Kṛṣṇa and Śrīmatī Rādhārāṇī used to sport daily in the water and have a rāsa dance on the bank.

Madhya TEXT 18.10

sei kuṇḍe yei eka-bāra kare snāna

tānre rādhā-sama 'prema' kṛṣṇa kare dāna //CC Madhya, 18.10//

SYNONYMS

sei kuṇḍe—in that lake; yei—anyone who; eka-bāra—once; kare snāna—takes a bath; tānre—unto him; rādhā-sama—like Śrīmatī Rādhārāṇī; prema—ecstatic love; kṛṣṇa—Lord Kṛṣṇa; kare dāna—gives as charity.

TRANSLATION

"Indeed, Lord Kṛṣṇa gives ecstatic love like that of Śrīmatī Rādhārāṇī to whoever bathes in that lake even once in his life.

Madhya TEXT 18.11

kuṇḍera 'mādhurī'--yena rādhāra 'madhurimā'

kuṇḍera 'mahimā'--yena rādhāra 'mahimā' //CC Madhya, 18.11//

SYNONYMS

kuṇḍera—of the lake; mādhurī—sweetness; yena—as if; rādhāra—of Śrīmatī Rādhārāṇī; madhurimā—sweetness; kuṇḍera—of the lake; mahimā—glories; yena—as if; rādhāra—of Śrīmatī Rādhārāṇī; mahimā—glories.

TRANSLATION

"The attraction of Rādhā-kuṇḍa is as sweet as that of Śrīmatī Rādhārāṇī. Similarly, the glories of the kuṇḍa [lake] are as glorious as Śrīmatī Rādhārāṇī.

Madhya TEXT 18.12

śrī-rādhēva hares tadīya-sarasī preṣṭhādbhutaiḥ svair guṇair

yasyām śrī-yuta-mādhavendur anīṣam prītyā tayā krīḍati

premāsmīn bata rādhikēva labhate yasyām sakṛt snāna-kṛt

tasyā vai mahimā tathā madhurimā kenāstu varṇyaḥ kṣitau //CC Madhya, 18.12//

SYNONYMS

śrī-rādhā—Śrīmatī Rādhārāṇī; iva—like; hareḥ—of Kṛṣṇa; tadīya—Her; sarasī—lake; preṣṭhā—very dear; adbhutaiḥ—by wonderful; svaiḥ—own; guṇaiḥ—transcendental qualities; yasyām—in which; śrī-yuta—all-opulent; mādhava—Śrī Kṛṣṇa; induḥ—like the moon; anīṣam—incessantly; prītyā—with great affection; tayā—in association with Śrīmatī Rādhārāṇī; krīḍati—performs pastimes; premā—love; asmin—for Lord Kṛṣṇa; bata—certainly; rādhikā iva—exactly like Śrīmatī Rādhārāṇī; labhate—obtains; yasyām—in which; sakṛt—once; snāna-kṛt—one who takes a bath; tasyāḥ—of the lake; vai—certainly; mahimā—glories; tathā—as well as; madhurimā—sweetness; kena—by whom; astu—can be; varṇyaḥ—described; kṣitau—on this earth.

TRANSLATION

" 'Because of its wonderful transcendental qualities, Rādhā-kuṇḍa is as dear to Kṛṣṇa as Śrīmatī Rādhārāṇī. It was in that lake that the all-opulent Lord Śrī Kṛṣṇa performed His pastimes with Śrīmatī Rādhārāṇī with great pleasure and

transcendental bliss. Whoever bathes just once in Rādhā-kuṇḍa attains Śrīmatī Rādhārāṇī's loving attraction for Śrī Kṛṣṇa. Who within this world can describe the glories and sweetness of Śrī Rādhā-kuṇḍa?' "

PURPORT

This verse is found in the Govinda-līlāmṛta (7.102).

Madhya TEXT 18.13

ei-mata stuti kare premāviṣṭa hañā

tīre nṛtya kare kuṇḍa-līlā saṅariyā //CC Madhya, 18.13//

SYNONYMS

ei-mata—in this way; stuti kare—offers prayers; prema-āviṣṭa—overwhelmed by ecstatic love; hañā—becoming; tīre—on the bank; nṛtya kare—dances; kuṇḍa-līlā—pastimes of Rādhā-kuṇḍa; saṅariyā—remembering.

TRANSLATION

Śrī Caitanya Mahāprabhu thus offered prayers to Rādhā-kuṇḍa. Overwhelmed by ecstatic love, He danced on the bank, remembering the pastimes Lord Kṛṣṇa performed on the bank of Rādhā-kuṇḍa.

Madhya TEXT 18.14

kuṇḍera mṛttikā lañā tilaka karila

bhaṭṭācārya-dvārā mṛttikā saṅge kari' laila //CC Madhya, 18.14//

SYNONYMS

kuṇḍera -of the lake; mṛttikā-earth; lañā-taking; tilaka karila-formed tilaka; bhaṭṭācārya-dvārā-with the help of Balabhadra Bhaṭṭācārya; mṛttikā-earth; saṅge-along; kari'-making; laila-took.

TRANSLATION

Śrī Caitanya Mahāprabhu then marked His body with tilaka made from the mud of Rādhā-kuṇḍa, and with the help of Balabhadra Bhaṭṭācārya, He collected some of the mud and took it with Him.

Madhya TEXT 18.15

tabe cali' āilā prabhu 'sumanaḥ-sarovara'

tāhān 'govardhana' dekhi' ha-ilā vihvala //CC Madhya, 18.15//

SYNONYMS

tabe—thereafter; cali'-traveling; āilā—came; prabhu—Śrī Caitanya Mahāprabhu; sumanaḥ-sarovara—to the lake known as Sumanah; tāhān—there; govardhana—Govardhana Hill; dekhi'-seeing; ha-ilā vihvala—became overwhelmed.

TRANSLATION

From Rādhā-kuṇḍa, Śrī Caitanya Mahāprabhu went to Sumanah Lake. When He saw Govardhana Hill from there, He was overwhelmed by joy.

Madhya TEXT 18.16

govardhana dekhi' prabhu ha-ilā daṇḍavat

'eka śilā' āliṅgiyā ha-ilā unmatta //CC Madhya, 18.16//

SYNONYMS

govardhana dekhi'-seeing Govardhana Hill; prabhu—Śrī Caitanya Mahāprabhu; ha-ilā daṇḍavat—offered obeisances like a straight rod; eka śilā—one piece of stone; āliṅgiyā—embracing; ha-ilā—became; unmatta—maddened.

TRANSLATION

When the Lord saw Govardhana Hill, He immediately offered obeisances, falling down on the ground like a rod. He embraced one piece of rock from Govardhana Hill and became mad.

Madhya TEXT 18.17

preme matta cali' āilā govardhana-grāma

'harideva' dekhi' tāhān ha-ilā praṇāma //CC Madhya, 18.17//

SYNONYMS

preme—in ecstatic love; matta—maddened; cali'-proceeding; āilā—came; govardhana-grāma—to the village known as Govardhana; hari-deva—the Deity

named Harideva installed there; dekhi'-seeing; tāhān—there; ha-ilā praṇāma—offered obeisances.

TRANSLATION

Mad with ecstatic love, the Lord came to the village known as Govardhana. It was there that He saw the Deity Harideva and offered His obeisances unto Him.

Madhya TEXT 18.18

'mathurā'-padmera paścima-dale yāñra vāsa

'harideva' nārāyaṇa--ādi parakāśa //CC Madhya, 18.18//

SYNONYMS

mathurā-padmera—of the lotus flower of Mathurā; paścima-dale—on the western petal; yāñra—whose; vāsa—residence; hari-deva—Lord Harideva; nārāyaṇa—incarnation of Nārāyaṇa; ādi—original; parakāśa—manifestation.

TRANSLATION

Harideva is an incarnation of Nārāyaṇa, and His residence is on the western petal of the lotus of Mathurā.

Madhya TEXT 18.19

harideva-āge nāce preme matta hañā

saba loka dekhite āila āścarya śuniyā //CC Madhya, 18.19//

SYNONYMS

hari-deva-āge—in front of Harideva; nāce—dances; preme—in ecstatic love; matta hañā—becoming maddened; saba loka—all the people; dekhite—to see; āila—came; āścarya—wonderful; śuniyā—hearing.

TRANSLATION

Mad with ecstatic love, Śrī Caitanya Mahāprabhu began to dance before the Harideva Deity. Hearing of the Lord's wonderful activities, all the people came to see Him.

Madhya TEXT 18.20

prabhu-prema-saundarya dekhi' loke camatkāra

haridevera bhṛtya prabhura karila satkāra //CC Madhya, 18.20//

SYNONYMS

prabhu—of Śrī Caitanya Mahāprabhu; prema-saundarya—ecstatic love and beauty; dekhi'-seeing; loke—people; camatkāra—astonished; hari-devera—of Lord Harideva; bhṛtya—servants; prabhura—of Śrī Caitanya Mahāprabhu; karila satkāra—offered a good reception.

TRANSLATION

The people were astonished when they saw Śrī Caitanya Mahāprabhu's ecstatic love and personal beauty. The priests who served the Harideva Deity offered the Lord a good reception.

Madhya TEXT 18.21

bhaṭṭācārya 'brahma-kuṇḍe' pāka yāñā kaila

brahma-kuṇḍe snāna kari' prabhu bhikṣā kaila //CC Madhya, 18.21//

SYNONYMS

bhaṭṭācārya—Balabhadra Bhaṭṭācārya; brahma-kuṇḍe—at the lake called Brahma-kuṇḍa; pāka—cooking; yāñā—going there; kaila—performed; brahma-kuṇḍe—at Brahma-kuṇḍa; snāna kari'-taking a bath; prabhu—Śrī Caitanya Mahāprabhu; bhikṣā kaila—accepted lunch.

TRANSLATION

At Brahma-kuṇḍa, Bhaṭṭācārya cooked food, and the Lord, after taking His bath at Brahma-kuṇḍa, accepted His lunch.

Madhya TEXT 18.22

se-rātri rahilā haridevera maṇḍire

rātre mahāprabhu kare manete vicāre //CC Madhya, 18.22//

SYNONYMS

se-rātri—that night; rahilā—remained; hari-devera—of Harideva; mandire—in

the temple; rātre—at night; mahāprabhu—Śrī Caitanya Mahāprabhu; kare—does; manete—in the mind; vicāre—consideration.

TRANSLATION

That night the Lord stayed at the temple of Harideva, and during the night He began to reflect.

Madhya TEXT 18.23

'govardhana-upare āmi kabhu nā caḍiba

gopāla-rāyera daraśana kemane pāiba?' //CC Madhya, 18.23//

SYNONYMS

govardhana-upare—upon the hill known as Govardhana; āmi—I; kabhu—at any time; nā—not; caḍiba—shall climb; gopāla-rāyera—of Lord Gopāla; daraśana—visit; kemane—how; pāiba—I shall get.

TRANSLATION

Śrī Caitanya Mahāprabhu thought, "Since I shall not at any time climb Govardhana Hill, how shall I be able to see Gopāla Rāya?"

Madhya TEXT 18.24

eta mane kari' prabhu mauna kari' rahilā

jāniyā gopāla kichu bhaṅgī uṭhāilā //CC Madhya, 18.24//

SYNONYMS

eta—so much; mane kari'-considering within the mind; prabhu—Śrī Caitanya Mahāprabhu; mauna—silent; kari'-becoming; rahilā—remained; jāniyā—knowing; gopāla—the Deity Gopāla; kichu—some; bhaṅgī—tricks; uṭhāilā—raised.

TRANSLATION

Thinking in this way, the Lord remained silent, and Lord Gopāla, knowing His contemplation, played a trick.

Madhya TEXT 18.25

anārurukṣave śailam

svasmai bhaktābhimānine

avaruhya gireḥ kṛṣṇo

gaurāya svam adarśayat //CC Madhya, 18.25//

SYNONYMS

anārurukṣave—who was unwilling to climb up; śailam—the mountain; svasmai—unto Himself; bhakta-abhimānine—considering Himself a devotee of Lord Kṛṣṇa; avaruhya—getting down; gireḥ—from the hill; kṛṣṇaḥ—Lord Kṛṣṇa; gaurāya—unto Śrī Caitanya Mahāprabhu; svam—Himself; adarśayat—showed.

TRANSLATION

Coming down from Govardhana Hill, Lord Gopāla granted an interview to Lord Śrī Caitanya Mahāprabhu, who was unwilling to climb the hill, thinking Himself a devotee of Lord Kṛṣṇa.

Madhya TEXT 18.26

'annakūṭa'-nāme grāme gopālera sthiti

rāja-puta-lokera sei grāme vasati //CC Madhya, 18.26//

SYNONYMS

annakūṭa-nāme—by the name Annakūṭa; grāme—in the village; gopālera—of Gopāla; sthiti—residence; rāja-puta-lokera—of people from Rajasthan; sei grāme—in that village; vasati—habitation.

TRANSLATION

Gopāla stayed in a village called Annakūṭa-grāma on Govardhana Hill. The villagers who lived in that village were mainly from Rajasthan.

PURPORT

The village named Annakūṭa-grāma is referred to in Bhakti-ratnākara (Fifth Wave):

gopa-gopī bhuñjāyena kautuka apāra

ei hetu 'āṇiyora' nāma se ihāra

annakūṭa-sthāna ei dekha śrīnivāsa

e-sthāna darśane haya pūrṇa abhilāṣa

"It is here that all the gopīs and the gopas enjoyed wonderful pastimes with Śrī Kṛṣṇa. Therefore this place is also called Āṇiyora. The Annakūṭa ceremony was celebrated here. O Śrīnivāsa, whoever sees this place has all his desires fulfilled." It is also stated:

kuṇḍera nikaṭa dekha niviḍa-kānana

ethāi 'gopāla' chilā hañā saṅgopana

"Look at the dense forest near the kuṇḍa. It was there that Gopāla was concealed." Also, the Stavāvalī (8.75) by Raghunātha dāsa Gosvāmī states:

vrajendra-varyārpita-bhogam uccair

dhṛtvā bṛhat-kāyam aghārīr utkaḥ

vareṇa rādhām chalayan vibhūṅkte

yatrāṇṇa-kūṭam tad aham prapadye

Madhya TEXT 18.27

eka-jana āsi' rātre grāmīke balila

'tomāra grāma mārīte turuka-dhārī sājila //CC Madhya, 18.27//

SYNONYMS

eka-jana—one person; āsi'-coming; rātre—at night; grāmīke—to the inhabitants of the village; balila—said; tomāra—your; grāma—village; mārīte—to attack; turuka-dhārī—Turkish Mohammedan soldiers; sājila—are prepared.

TRANSLATION

One person who came to the village informed the inhabitants, "The Turkish soldiers are now preparing to attack your village.

Madhya TEXT 18.28

āji rātrye palāha, nā rahiha eka-jana

ṭhākura lañā bhāga', āsibe kāli yavana' //CC Madhya, 18.28//

SYNONYMS

āji rātrye—this night; palāha—go away; nā rahiha—do not remain; eka-jana—
one person; ṭhākura—the Deity; lañā—taking; bhāga'-go away; āsibe—will
come; kāli—tomorrow; yavana—the Mohammedan soldiers.

TRANSLATION

"Flee this village tonight, and do not allow one person to remain. Take the Deity
with you and leave, for the Mohammedan soldiers will come tomorrow."

Madhya TEXT 18.29

śuniyā grāmera loka cintita ha-ila

prathame gopāla lañā gāṇṭhuli-grāme khuila //CC Madhya, 18.29//

SYNONYMS

śuniyā—hearing; grāmera loka—all the people in the village; cintita ha-ila—
became very anxious; prathame—first; gopāla lañā—taking Gopāla; gāṇṭhuli-
grāme—in the village known as Gāṇṭhuli; khuila—kept Him hidden.

TRANSLATION

Hearing this, all the villagers became very anxious. They first took Gopāla and
moved Him to a village known as Gāṇṭhuli.

Madhya TEXT 18.30

vipra-gr̥he gopālera nibhṛte sevana

grāma ujāḍa haila, palāila sarva-jana //CC Madhya, 18.30//

SYNONYMS

vipra-gr̥he—in the house of a brāhmaṇa; gopālera—of Lord Gopāla; nibhṛte—
very secretly; sevana—worship; grāma—the village; ujāḍa haila—became
deserted; palāila—fled; sarva-jana—all the people.

TRANSLATION

The Gopāla Deity was kept in the house of a brāhmaṇa, and His worship was conducted secretly. Everyone fled, and thus the village of Annakūṭa was deserted.

Madhya TEXT 18.31

aiche mleccha-bhaye gopāla bhāge bāre-bāre

mandira chāḍi' kuñje rahe, kibā grāmāntare //CC Madhya, 18.31//

SYNONYMS

aiche—in that way; mleccha-bhaye—because of fear of the Mohammedans; gopāla—the Deity of Gopāla Rāya; bhāge—runs away; bāre-bāre—again and again; mandira chāḍi'-giving up the temple; kuñje—in the bush; rahe—remains; kibā—or; grāma-antare—in a different village.

TRANSLATION

Due to fear of the Mohammedans, the Gopāla Deity was moved from one place to another again and again. Thus giving up His temple, Lord Gopāla would sometimes live in a bush and sometimes in one village after another.

Madhya TEXT 18.32

prātaḥ-kāle prabhu 'mānasa-gaṅgā'ya kari' snāna

govardhana-parikramāya karilā prayāṇa //CC Madhya, 18.32//

SYNONYMS

prātaḥ-kāle—in the morning; prabhu—Śrī Caitanya Mahāprabhu; mānasa-gaṅgāya—in the lake named Mānasa-gaṅgā; kari'-performing; snāna—bathing; govardhana—Govardhana Hill; parikramāya—in circumambulating; karilā—did; prayāṇa—starting.

TRANSLATION

In the morning, Śrī Caitanya Mahāprabhu took His bath in a lake called Mānasa-gaṅgā. He then circumambulated Govardhana Hill.

Madhya TEXT 18.33

govardhana dekhi' prabhu premāviṣṭa hañā

nācite nācite calilā śloka paḍiyā //CC Madhya, 18.33//

SYNONYMS

govardhana dekhi'-seeing Govardhana Hill; prabhu—Śrī Caitanya Mahāprabhu; prema-āviṣṭa hañā—becoming ecstatic in love; nācite nācite—dancing and dancing; calilā—departed; śloka paḍiyā—reciting the following verse.

TRANSLATION

Just by seeing Govardhana Hill, Śrī Caitanya Mahāprabhu became ecstatic with love of Kṛṣṇa. While dancing and dancing, He recited the following verse.

Madhya TEXT 18.34

hantāyam adrīḥ abalā haridāsa-varyo

yad rāma-kṛṣṇa-caraṇa-sparaśa-pramodaḥ

mānam tanoti saha-go-gaṇayos tayor yat

pānīya-sūyavasa-kandara-kanda-mūlaiḥ //CC Madhya, 18.34//

SYNONYMS

hanta—oh; ayam—this; adriḥ—hill; abalāḥ—O friends; haridāsa-varyaḥ—the best among the servants of the Lord; yat—because; rāma-kṛṣṇa-caraṇa—of the lotus feet of Lord Kṛṣṇa and Balarāma; sparaśa—by the touch; pramodaḥ—jubilant; mānam—respects; tanoti—offers; saha—with; go-gaṇayoḥ—cows, calves and cowherd boys; tayor—to Them (Śrī Kṛṣṇa and Balarāma); yat—because; pānīya—drinking water; sūyavasa—very soft grass; kandara—caves; kanda-mūlaiḥ—and by roots.

TRANSLATION

"Of all the devotees, this Govardhana Hill is the best! O My friends, this hill supplies Kṛṣṇa and Balarāma, as well as Their calves, cows and cowherd friends, with all kinds of necessities—water for drinking, very soft grass, caves, fruits, flowers and vegetables. In this way the hill offers respect to the Lord. Being touched by the lotus feet of Kṛṣṇa and Balarāma, Govardhana Hill appears very jubilant. "

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.21.18). It was spoken by the gopīs when Lord Kṛṣṇa and Balarāma entered the forest in the autumn. The gopīs spoke among themselves and glorified Kṛṣṇa and Balarāma for Their pastimes.

Madhya TEXT 18.35

'govinda-kunḍādi' tīrthe prabhu kailā snāna

tāhān śunilā--gopāla gela gānṭhuli grāma //CC Madhya, 18.35//

SYNONYMS

govinda-kunḍa-ādi—Govinda-kunḍa and others; tīrthe—in the holy places; prabhu—Śrī Caitanya Mahāprabhu; kailā snāna—performed bathing; tāhān—there; śunilā—heard; gopāla—the Gopāla Deity; gela—has gone; gānṭhuli—Gānṭhuli; grāma—to the village.

TRANSLATION

Śrī Caitanya Mahāprabhu then took His bath in a lake called Govinda-kunḍa, and while He was there, He heard that the Deity Gopāla had already gone to Gānṭhuli-grāma.

Madhya TEXT 18.36

sei grāme giyā kaila gopāla-daraśana

premāveśe prabhu kare kīrtana-nartana //CC Madhya, 18.36//

SYNONYMS

sei grāme—to that village; giyā—going; kaila—performed; gopāla-daraśana—seeing Lord Gopāla; prema-āveśe—in ecstatic love; prabhu—Śrī Caitanya Mahāprabhu; kare—performs; kīrtana-nartana—chanting and dancing.

TRANSLATION

Śrī Caitanya Mahāprabhu then went to the village of Gānṭhuli-grāma and saw the Lord Gopāla Deity. Overwhelmed by ecstatic love, He began to chant and dance.

Madhya TEXT 18.37

gopālera saundarya dekhi' prabhura āveśa

ei śloka paḍi' nāce, haila dina-śeṣa //CC Madhya, 18.37//

SYNONYMS

gopālera—of Gopāla; saundarya—beauty; dekhi'-seeing; prabhura—of Śrī Caitanya Mahāprabhu; āveśa—ecstasy; ei śloka paḍi'-reciting the following verse; nāce—dances; haila—there was; dina-śeṣa—the end of the day.

TRANSLATION

As soon as the Lord saw the beauty of the Gopāla Deity, He was immediately overwhelmed by ecstatic love, and He recited the following verse. He then chanted and danced until the day ended.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura gives the following information about Govinda-kuṇḍa. There is a village named Āniyora on Govardhana Hill, a little distance from the village of Paiṭhā. Govinda-kuṇḍa is situated near here, and there are two temples to Govinda and Baladeva there. According to some, Queen Padmāvatī excavated this lake. In the Bhakti-ratnākara (Fifth Wave), the following statement is found:

ei śrī-govinda-kuṇḍa-mahimā aneka

ethā indra kaila govindera abhiṣeka

"Govinda-kuṇḍa is exalted for its many spiritual activities. It was here that Indra was defeated by Lord Kṛṣṇa, and Indra offered his prayers and bathed Lord Govinda." In the book Stavāvalī (Vraja-vilāsa-stava 74) the following verse is found:

nīcaiḥ prauḍha-bhayāt svayaṁ surapatiḥ pādaḥ vidhṛtyeha yaiḥ

svar-gaṅgā-salilaiś cakāra surabhi-dvārābhiṣekotsavam

govindasya navaṁ gavāṁ adhipatā rājye sphuṭaṁ kautukāt

tair yat prādurabhūt sadā sphuratu tad govinda-kuṇḍaṁ dṛśoḥ

In the Mathurā-khaṇḍa it is also stated:

yatrābhiṣikto bhagavān
maghonā yadu-vairiṇā
govinda-kunḍaṁ taj-jātaṁ
snāna-mātreṇa mokṣadam

"Simply by bathing in Govinda-kunḍa, one is awarded liberation. This lake was produced when Bhagavān Śrī Kṛṣṇa was bathed by Lord Indra."

Gānṭhuli-grāma is situated near the two villages Bilachu and Gopāla-pura. According to hearsay, Rādhā and Kṛṣṇa first met here. In the Bhakti-ratnākara (Fifth Wave), it is stated: sakhī duṁha vastre gānṭhi dila saṅgopane. It is also stated: phāguyā laiṇā keha gānṭhi khuli' dilā. For this reason the village is known as Gānṭhuli.

Madhya TEXT 18.38

vāmas tāmarasākṣasya
bhujā-daṇḍaḥ sa pātu vaḥ
krīḍā-kandukatām yena
nīto govardhano giriḥ //CC Madhya, 18.38//

SYNONYMS

vāmaḥ—the left; tāmarasa-akṣasya—of Kṛṣṇa, who has eyes like lotus petals; bhujā-daṇḍaḥ—arm; saḥ—that; pātu—let it protect; vaḥ—all of you; krīḍā-kandukatām—being like a toy; yena—by which; nītaḥ—attained; govardhanaḥ—named Govardhana; giriḥ—the hill.

TRANSLATION

Śrī Caitanya Mahāprabhu said, " 'May the left arm of Śrī Kṛṣṇa, whose eyes are like the petals of a lotus flower, always protect you. With His left arm He raised Govardhana Hill as if it were a toy.' "

PURPORT

This verse is found in the Bhakti-rasāmṛta-sindhu (2.1.62).

Madhya TEXT 18.39

ei-mata tina-dina gopāle dekhilā

caturtha-divase gopāla svamandire gelā //CC Madhya, 18.39//

SYNONYMS

ei-mata—in this way; tina-dina—for three days; gopāle—Gopāla; dekhilā—saw; caturtha-divase—on the fourth day; gopāla—the Deity Gopāla; sva-mandire—in His own temple; gelā—returned.

TRANSLATION

Śrī Caitanya Mahāprabhu saw the Gopāla Deity for three days. On the fourth day, the Deity returned to His own temple.

Madhya TEXT 18.40

gopāla saṅge calī' āilā ṇṭya-gīta kari

ānanda-kolāhale loka bale 'hari' 'hari' //CC Madhya, 18.40//

SYNONYMS

gopāla saṅge—with Gopāla; calī'-walking; āilā—came; ṇṭya-gīta kari—chanting and dancing; ānanda-kolāhale—in great jubilation; loka—people; bale—say; hari hari—Hari, Hari.

TRANSLATION

Caitanya Mahāprabhu walked with the Deity of Gopāla, and He chanted and danced. A large and jubilant crowd of people also chanted the transcendental name of Kṛṣṇa, "Hari! Hari!"

Madhya TEXT 18.41

gopāla mandire gelā, prabhu rahilā tale

prabhura vāñchā pūrṇa saba karila gopāle //CC Madhya, 18.41//

SYNONYMS

gopāla—the Deity Gopāla; mandire gelā—returned to His temple; prabhu—Śrī Caitanya Mahāprabhu; rahilā tale—remain at the bottom; prabhura—of Śrī

Caitanya Mahāprabhu; vāñchā—desires; pūrṇa—satisfied; saba—all; karila—made; gopāle—the Deity Gopāla.

TRANSLATION

The Deity Gopāla then returned to His own temple, and Śrī Caitanya Mahāprabhu remained at the bottom of the hill. Thus all the desires of Śrī Caitanya Mahāprabhu were satisfied by the Deity Gopāla.

Madhya TEXT 18.42

ei-mata gopālera karuṇa svabhāva

yei bhakta janera dekhite haya 'bhāva' //CC Madhya, 18.42//

SYNONYMS

ei-mata—in this way; gopālera—of the Deity Gopāla; karuṇa sva-bhāva—kind behavior; yei—which; bhakta janera—of persons who are devotees; dekhite—to see; haya—there is; bhāva—ecstatic love.

TRANSLATION

This is the way of Lord Gopāla's kind behavior to His devotees. Seeing this, the devotees were overwhelmed by ecstatic love.

Madhya TEXT 18.43

dekhite utkaṇṭhā haya, nā caḍe govardhane

kona chale gopāla āsi' utare āpane //CC Madhya, 18.43//

SYNONYMS

dekhite—to see; utkaṇṭhā haya—there was great anxiety; nā caḍe—does not go up; govardhane—on the hill known as Govardhana; kona chale—by some trick; gopāla—the Deity Gopāla; āsi'-coming; utare—descends; āpane—personally.

TRANSLATION

Śrī Caitanya Mahāprabhu was very anxious to see Gopāla, but He did not want to climb Govardhana Hill. Therefore by some trick the Deity Gopāla personally descended.

Madhya TEXT 18.44

kabhu kuñje rahe, kabhu rahe grāmāntare

sei bhakta, tāhān āsi' dekhaye tānhāre //CC Madhya, 18.44//

SYNONYMS

kabhu—sometimes; kuñje—in the bushes; rahe—remains; kabhu—sometimes; rahe—He stays; grāma-antare—in a different village; sei bhakta—that devotee; tāhān āsi'-coming there; dekhaye tānhāre—sees Him.

TRANSLATION

In this way, giving some excuse, Gopāla sometimes remains in the bushes of the forest, and sometimes He stays in a village. One who is a devotee comes to see the Deity.

Madhya TEXT 18.45

parvate nā caḍe dui--rūpa-sanātana

ei-rūpe tān-sabāre diyāchena daraśana //CC Madhya, 18.45//

SYNONYMS

parvate—on the hill; nā caḍe—do not ascend; dui—two; rūpa-sanātana—Rūpa Gosvāmī and Sanātana Gosvāmī; ei-rūpe—in this way; tān-sabāre—unto them; diyāchena—has given; daraśana—interview.

TRANSLATION

The two brothers Rūpa and Sanātana did not climb the hill. To them also Lord Gopāla granted an interview.

Madhya TEXT 18.46

vṛddha-kāle rūpa-gosāñi nā pāre yāite

vāñchā haila gopālera saundarya dekhite //CC Madhya, 18.46//

SYNONYMS

vṛddha-kāle—in ripe old age; rūpa-gosāñi—Rūpa Gosvāmī; nā pāre—is not able; yāite—to go; vāñchā haila—there was a desire; gopālera—of Gopāla;

saundarya dekhite—to see the beauty.

TRANSLATION

In ripe old age, Śrīla Rūpa Gosvāmī could not go there, but he had a desire to see the beauty of Gopāla.

Madhya TEXT 18.47

mleccha-bhaye āilā gopāla mathurā-nagare

eka-māsa rahila viṭṭhaleśvara-ghare //CC Madhya, 18.47//

SYNONYMS

mleccha-bhaye—because of fear of the Muslims; āilā—came; gopāla—the Deity Gopāla; mathurā-nagare—to the city of Mathurā; eka-māsa—one month; rahila—stayed; viṭṭhaleśvara-ghare—in the temple of Viṭṭhaleśvara.

TRANSLATION

Due to fear of the Mohammedans, Gopāla went to Mathurā, where He remained in the temple of Viṭṭhaleśvara for one full month.

PURPORT

When the two brothers Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī went to Vṛndāvana, they decided to live there. Following Śrī Caitanya Mahāprabhu's example, they did not climb the hill because they considered it nondifferent from Kṛṣṇa, the Supreme Personality of Godhead. On some pretext, the Gopāla Deity granted Śrī Caitanya Mahāprabhu an audience beneath the hill, and Gopāla similarly favored Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī. During his ripe old age, when Rūpa Gosvāmī could not go to Govardhana Hill because of invalidity, Gopāla kindly went to Mathurā and remained at the temple of Viṭṭhaleśvara for one month. It was then that Śrīla Rūpa Gosvāmī could see Gopāla's beauty to his heart's content.

Madhya TEXT 18.48

tabe rūpa gosāñi saba nija-gaṇa lañā

eka-māsa daraśana kailā mathurāya rahiyā //CC Madhya, 18.48//

SYNONYMS

tabe—thereupon; rūpa gosāñi—Śrīla Rūpa Gosvāmī; saba—all; nija-gaṇa lañā—taking his associates with him; eka-māsa—for one month; daraśana kailā—saw the Deity; mathurāya rahiyā—staying at the city of Mathurā.

TRANSLATION

Śrīla Rūpa Gosvāmī and his associates stayed in Mathurā for one month and saw the Deity Gopāla.

PURPORT

The following description of the temple of Viṭṭhaleśvara is given in Bhakti-ratnākara (Fifth Wave):

viṭṭhalera sevā kṛṣṇa-caitanya-vigraha
tāhāra darśane haila parama āgraha
śrī-viṭṭhalanātha--bhaṭṭa-vallabha-tanaya
karilā yateka prīti kahile nā haya
gāṭholi-grāme gopāla āilā 'chala' kari'
tānre dekhi' nṛtya-gīte magna gaurahari
śrī-dāsa-gosvāmī ādi parāmarśa kari'
śrī-viṭṭhaleśvare kailā sevā-adhikārī
pitā śrī-vallabha-bhaṭṭa tānra adarśane
kata-dina mathurāya chilena nirjane

Śrī Vallabha Bhaṭṭa had two sons. The elder, Gopīnātha, was born in 1432 Śakābda Era, and the younger, Viṭṭhalanātha, was born in 1437 and died in 1507. Viṭṭhala had seven sons: Giridhara, Govinda, Bālakṛṣṇa, Gokuleśa, Raghunātha, Yadunātha and Ghanaśyāma. Viṭṭhala completed many of his father's unfinished books, including his commentary on Vedānta-sūtra, the Subodhinī commentary on Śrīmad-Bhāgavatam, Vidvan-maṇḍana, Śṛṅgāra-rasa-maṇḍana and Nyāsādeśa-vivaraṇa. Śrī Caitanya Mahāprabhu went to Vṛndāvana before the birth of Viṭṭhala. Śrīla Rūpa Gosvāmī was very old at the time Gopāla stayed at the house of Viṭṭhalanātha.

Madhya TEXT 18.49

saṅge gopāla-bhaṭṭa, dāsa-raghunātha

raghunātha-bhaṭṭa-gosāñi, āra lokanātha //CC Madhya, 18.49//

SYNONYMS

saṅge—with Rūpa Gosvāmī; gopāla-bhaṭṭa—Gopāla Bhaṭṭa; dāsa-raghunātha—Raghunātha dāsa Gosvāmī; raghunātha-bhaṭṭa-gosāñi—Raghunātha Bhaṭṭa Gosvāmī; āra—and; lokanātha—Lokanātha dāsa Gosvāmī.

TRANSLATION

When Rūpa Gosvāmī stayed at Mathurā, he was accompanied by Gopāla Bhaṭṭa Gosvāmī, Raghunātha dāsa Gosvāmī, Raghunātha Bhaṭṭa Gosvāmī and Lokanātha dāsa Gosvāmī.

PURPORT

Śrī Lokanātha Gosvāmī was a personal associate of Śrī Caitanya Mahāprabhu and a great devotee of the Lord. He was a resident of a village named Tālakhaḍi in the district of Yaśohara in Bengal. Previously he lived in Kācnāpāḍā. His father's name was Padmanābha, and his only younger brother was Pragalbha. Following the orders of Śrī Caitanya Mahāprabhu, Śrī Lokanātha went to Vṛndāvana to live. He established a temple named Gokulānanda. Śrīla Narottama dāsa Ṭhākura selected Lokanātha dāsa Gosvāmī to be his spiritual master, and he was his only disciple. Because Lokanātha dāsa Gosvāmī did not want his name mentioned in Caitanya-caritāmṛta, we do not often see it in this celebrated book. On the E.B.R. Railroad, the Yaśohara station is located in Bangladesh. From the railway station one has to go by bus to the village of Sonākhāli and from there to Khejurā. From there one has to walk, or, during the rainy season, go by boat to the village of Tālakhaḍi. In this village there are still descendants of Lokanātha Gosvāmī's younger brother.

Madhya TEXT 18.50

bhūgarbha-gosāñi, āra śrī-jīva-gosāñi

śrī-yādava-ācārya, āra govinda gosāñi //CC Madhya, 18.50//

SYNONYMS

bhūgarbha-gosāñi—Bhūgarbha Gosāñi; āra—and; śrī-jīva-gosāñi—Śrī Jīva Gosvāmī; śrī-yādava-ācārya—Śrī Yādava Ācārya; āra—and; govinda gosāñi—Govinda Gosvāmī.

TRANSLATION

Bhūgarbha Gosvāmī, Śrī Jīva Gosvāmī, Śrī Yādava Ācārya and Govinda Gosvāmī also accompanied Śrīla Rūpa Gosvāmī.

Madhya TEXT 18.51

śrī-uddhava-dāsa, āra mādhaba--dui-jana

śrī-gopāla-dāsa, āra dāsa-nārāyaṇa //CC Madhya, 18.51//

SYNONYMS

śrī-uddhava-dāsa—Śrī Uddhava dāsa; āra—and; mādhaba—Mādhava; dui-jana—two persons; śrī-gopāla-dāsa—Śrī Gopāla dāsa; āra—and; dāsa-nārāyaṇa—Nārāyaṇa dāsa.

TRANSLATION

He was also accompanied by Śrī Uddhava dāsa, Mādhava, Śrī Gopāla dāsa and Nārāyaṇa dāsa.

Madhya TEXT 18.52

'govinda' bhakta, āra vāṇī-kṛṣṇadāsa

puṇḍarīkākṣa, īśāna, āra laghu-haridāsa //CC Madhya, 18.52//

SYNONYMS

govinda—Govinda; bhakta—a great devotee; āra—and; vāṇī-kṛṣṇadāsa—Vāṇī Kṛṣṇadāsa; puṇḍarīkākṣa—Puṇḍarīkākṣa; īśāna—Īśāna; āra—and; laghu-haridāsa—Laghu Haridāsa.

TRANSLATION

The great devotee Govinda, Vāṇī Kṛṣṇadāsa, Puṇḍarīkākṣa, Īśāna and Laghu Haridāsa also accompanied him.

PURPORT

Laghu Haridāsa should not be confused with Junior Haridāsa, who committed suicide at Prayāga. Generally a devotee is called Haridāsa, and consequently there are many Haridāsas. The chief was Ṭhākura Haridāsa. There was also a Madhyama Haridāsa.

In Bhakti-ratnākara (Sixth Wave), there is a list of many of the chief devotees who accompanied Śrīla Rūpa Gosvāmī.

gosvāmī gopāla-bhaṭṭa ati dayāmaya
bhūgarbha, śrī-lokanātha--guṇera ālaya
śrī-mādhava, śrī-paramānanda-bhaṭṭācārya
śrī-madhu-pañḍita--yāñra caritra āścarya
premī kṛṣṇadāsa kṛṣṇadāsa brahmacārī
yādava ācārya, nārāyaṇa kṛpāvān
śrī-puṇḍarīkākṣa-gosāñi, govinda, īśāna
śrī-govinda vāñī-kṛṣṇadāsa aty-udāra
śrī-uddhava--madhye-madhye gauḍe gati yāñra
dvija-haridāsa kṛṣṇadāsa kavirāja
śrī-gopāla-dāsa yāñra alaukika kāya
śrī-gopāla, mādhavādi yateka vaiṣṇava

"The following Vaiṣṇavas were present with Śrīla Rūpa Gosvāmī: the merciful Gopāla Bhaṭṭa Gosvāmī; Bhūgarbha Gosvāmī; Śrī Lokanātha dāsa Gosvāmī, a reservoir of good qualities; Śrī Mādhava; Śrī Paramānanda Bhaṭṭācārya; Śrī Madhu Paṇḍita, whose characteristics are all wonderful; Premī Kṛṣṇadāsa; Kṛṣṇadāsa Brahmacārī; Yādava Ācārya; the merciful Nārāyaṇa; Śrī Puṇḍarīkākṣa Gosvāmī; Govinda; Īśāna; Śrī Govinda; the magnanimous Vāñī Kṛṣṇadāsa; Śrī Uddhava, who occasionally visited Bengal; Dvija Haridāsa; Kṛṣṇadāsa Kavirāja; Śrī Gopāla dāsa, whose body is completely spiritual; Śrī Gopāla; Mādhava; and many others."

ei saba mukhya-bhakta lañā nija-saṅge

śrī-gopāla daraśana kailā bahu-raṅge //CC Madhya, 18.53//

SYNONYMS

ei saba—all these; mukhya-bhakta—chief devotees; lañā nija-saṅge—taking with him personally; śrī-gopāla daraśana—visiting Lord Gopāla; kailā bahu-raṅge—performed in great jubilation.

TRANSLATION

It was with great jubilation that Rūpa Gosvāmī visited Lord Gopāla accompanied by all these devotees.

Madhya TEXT 18.54

eka-māsa rahi' gopāla gelā nija-sthāne

śrī-rūpa-gosāñi āilā śrī-vṛndāvane //CC Madhya, 18.54//

SYNONYMS

eka-māsa rahi'-staying for one month; gopāla—the Deity Gopāla; gelā—went; nija-sthāne—to His own place; śrī-rūpa-gosāñi—Śrī Rūpa Gosvāmī; āilā—came back; śrī-vṛndāvane—to Vṛndāvana.

TRANSLATION

After staying at Mathurā for one month, the Deity Gopāla returned to His own place, and Śrī Rūpa Gosvāmī returned to Vṛndāvana.

Madhya TEXT 18.55

prastāve kahiluṅ gopāla-kṛpāra ākhyāna

tabe mahāprabhu gelā 'śrī-kāmyavana' //CC Madhya, 18.55//

SYNONYMS

prastāve—in the course of the story; kahiluṅ—I have stated; gopāla-kṛpāra—of the mercy of Gopāla; ākhyāna—description; tabe—after this; mahāprabhu—Śrī Caitanya Mahāprabhu; gelā—went; śrī-kāmya-vana—to Śrī Kāmyavana.

TRANSLATION

In the course of this story, I have given a description of Lord Gopāla's mercy. After seeing the Gopāla Deity, Śrī Caitanya Mahāprabhu went to Śrī Kāmyavana.

PURPORT

Kāmyavana is mentioned in the Ādi-varāha Purāṇa:

caturthaṁ kāmyaka-vanaṁ

vanānāṁ vanam uttamam

tatra gatvā naro devi

mama loke mahīyate

In the Bhakti-ratnākara (Fifth Wave) it is also said:

ei kāmyavane kṛṣṇa-līlā manohara

karibe darśana sthāna kuṇḍa bahutara

kāmyavane yata tīrtha lekhā nāhi tāra

Madhya TEXT 18.56

prabhura gamana-rīti pūrve ye likhila

sei-mata vṛndāvane tāvat dekhila //CC Madhya, 18.56//

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; gamana-rīti—method of touring; pūrve—formerly; ye—which; likhila—I have written; sei-mata—similarly; vṛndāvane—at Vṛndāvana; tāvat dekhila—saw all the places.

TRANSLATION

Śrī Caitanya Mahāprabhu's touring Vṛndāvana has been previously described. In the same ecstatic way, He traveled all over Vṛndāvana.

Madhya TEXT 18.57

tāhān līlā-sthalī dekhi' gelā 'nandīśvara'

'nandīśvara' dekhi' preme ha-ilā vihvala //CC Madhya, 18.57//

SYNONYMS

tāhān—at Kāmyavana; līlā-sthalī—all the places of pastimes; dekhi'-visiting; gelā nandīśvara—went to Nandīśvara; nandīśvara dekhi'-while seeing Nandīśvara; preme ha-ilā vihvala—became overwhelmed by ecstatic love.

TRANSLATION

After visiting the places of Kṛṣṇa's pastimes at Kāmyavana, Śrī Caitanya Mahāprabhu went to Nandīśvara. While there, He was overwhelmed with ecstatic love.

PURPORT

Nandīśvara is the house of Mahārāja Nanda.

Madhya TEXT 18.58

'pāvanādi' saba kuṇḍe snāna kariyā

lokere puchila, parvata-upare yāñā //CC Madhya, 18.58//

SYNONYMS

pāvana-ādi—Pāvana and others; saba kuṇḍe—in every lake; snāna kariyā—taking a bath; lokere puchila—inquired from persons there; parvata-upare yāñā—going up a hill.

TRANSLATION

Śrī Caitanya Mahāprabhu bathed in all the celebrated lakes, beginning with Lake Pāvana. Thereafter He climbed a hill and spoke to the people.

PURPORT

The Pāvana-sarovara is described in the Mathurā-māhātmya:

pāvane sarasi snātvā

kṛṣṇaṁ nandīśvare girau

dṛṣṭvā nandaṁ yaśodāṁ ca

sarvābhīṣṭam avāpnuyāt

Madhya TEXT 18.59

kichu deva-mūrti haya parvata-upare?

loka kahe,--mūrti haya gophāra bhitare //CC Madhya, 18.59//

SYNONYMS

kichu—any; deva-mūrti—deities; haya—are there; parvata-upare—on the top of the hill; loka kahe—people said; mūrti haya—there are deities; gophāra bhitare—within a cave.

TRANSLATION

Śrī Caitanya Mahāprabhu asked, "Are there any deities on top of this hill?" The local people replied, "There are deities on this hill, but they are located within a cave."

Madhya TEXT 18.60

dui-dike mātā-pitā puṣṭa kalevara

madhye eka 'śiśu' haya tribhaṅga-sundara //CC Madhya, 18.60//

SYNONYMS

dui-dike—on two sides; mātā-pitā—father and mother; puṣṭa kalevara—very well-built body; madhye—between them; eka—one; śiśu—child; haya—there is; tri-bhaṅga—curved in three places; sundara—very beautiful.

TRANSLATION

"There is a father and mother with well-built bodies, and between them is a very beautiful child who is curved in three places."

Madhya TEXT 18.61

śuni' mahāprabhu mane ānanda pāñā

'tina' mūrti dekhilā sei gophā ughāḍiyā //CC Madhya, 18.61//

SYNONYMS

śuni'—hearing; mahāprabhu—Śrī Caitanya Mahāprabhu; mane—within the mind; ānanda pāñā—getting great pleasure; tina mūrti—the three deities; dekhilā—saw; sei gophā ughāḍiyā—by excavating the cave.

TRANSLATION

Hearing this, Śrī Caitanya Mahāprabhu became very happy. After excavating the cave, He saw the three deities.

Madhya TEXT 18.62

vrajendra-vrajeśvarīra kaila caraṇa vandana

premāveśe kṛṣṇera kaila sarvāṅga-sparśana //CC Madhya, 18.62//

SYNONYMS

vraja-indra—of the King of Vraja, Nanda Mahārāja; vraja-īśvarīra—and of the Queen of Vraja, mother Yaśodā; kaila—did; caraṇa vandana—worshiping the lotus feet; prema-āveśe—in ecstatic love; kṛṣṇera—of Lord Kṛṣṇa; kaila—did; sarva-āṅga-sparśana—touching the whole body.

TRANSLATION

Śrī Caitanya Mahāprabhu offered His respects to Nanda Mahārāja and mother Yaśodā, and with great ecstatic love He touched the body of Lord Kṛṣṇa.

Madhya TEXT 18.63

saba dina premāveśe nṛtya-gīta kailā

tāhān haite mahāprabhu 'khadira-vana, āilā //CC Madhya, 18.63//

SYNONYMS

saba dina—all the days; prema-āveśe—in ecstatic love; nṛtya-gīta kailā—danced and chanted; tāhān haite—from there; mahāprabhu—Śrī Caitanya Mahāprabhu; khadira-vana āilā—came to the place known as Khadiravana.

TRANSLATION

Every day the Lord chanted and danced in ecstatic love. Finally He went to Khadiravana.

PURPORT

Khadiravana is described in the Bhakti-ratnākara (Fifth Wave):

dekhaha khadira-vana vidita jagate

viṣṇu-loka-prāpti ethā gamana-mātrete

"Behold the forest named Khadiravana, renowned throughout the universe. If one comes to Khadiravana, he can immediately be elevated to Viṣṇuloka."

Madhya TEXT 18.64

līlā-sthala dekhi' tāhān gelā 'śeṣaśāyī'

'lakṣmī' dekhi' ei śloka paḍena gosāñi //CC Madhya, 18.64//

SYNONYMS

līlā-sthala dekhi'-seeing the places of pastimes; tāhān—there; gelā—departed; śeṣa-śāyī—for seeing Śeṣaśāyī; lakṣmī—the goddess of fortune; dekhi'-seeing; ei—this; śloka—verse; paḍena—recites; gosāñi—Śrī Caitanya Mahāprabhu.

TRANSLATION

After seeing the places of Lord Kṛṣṇa's pastimes, Śrī Caitanya went to Śeṣaśāyī, where He saw Lakṣmī and recited the following verse.

Madhya TEXT 18.65

yat te sujāta-caraṇāmburuhaṁ staneṣu

bhītāḥ śanaiḥ priya dadhīmahi karkaśeṣu

tenāṭavīm aṭasi tad vyathate na kiṁ svit

kūrpadibhir bhramati dhīr bhavad-āyusāṁ naḥ //CC Madhya, 18.65//

SYNONYMS

yat—which; te—Your; sujāta—very fine; caraṇa-ambu-ruham—lotus feet; staneṣu—on the breasts; bhītāḥ—being afraid; śanaiḥ—gently; priya—O dear one; dadhīmahi—we place; karkaśeṣu—rough; tena—with them; aṭavīm—the path; aṭasi—You roam; tat—they; vyathate—are distressed; na—not; kiṁ svit—we wonder; kūrpa-ādibhiḥ—by small stones and so on; bhramati—flutters; dhīḥ

—the mind; bhavat-āyusām—of those of whom Your Lordship is the very life; naḥ—of us.

TRANSLATION

"O dearly beloved! Your lotus feet are so soft that we place them gently on our breasts, fearing that Your feet will be hurt. Our life rests only in You. Our minds, therefore, are filled with anxiety that Your tender feet might be wounded by pebbles as You roam about on the forest path."

PURPORT

This is a verse from Śrīmad-Bhāgavatam (10.31.19) spoken by the gopīs when Kṛṣṇa left them in the midst of the rāsa-līlā.

Madhya TEXT 18.66

tabe 'khelā-tīrtha' dekhi' 'bhāṇḍīravana, āilā

yamunā pāra hañā 'bhadra-vana' gelā //CC Madhya, 18.66//

SYNONYMS

tabe—thereafter; khelā-tīrtha—Khelā-tīrtha; dekhi'-seeing; bhāṇḍīravana—Bhāṇḍīravana; āilā—came to; yamunā pāra hañā—crossing the River Yamunā; bhadra-vana—to Bhadravana; gelā—went.

TRANSLATION

Afterwards, Śrī Caitanya Mahāprabhu saw Khelā-tīrtha and then went to Bhāṇḍīravana. Crossing the Yamunā River, He went to Bhadravana.

PURPORT

In the Bhakti-ratnākara it is said that Śrī Kṛṣṇa and Balarāma used to play at Khelā-tīrtha with the cowherd boys during the entire day. Mother Yaśodā had to call Them to take Their baths and eat Their lunch.

Madhya TEXT 18.67

'śrīvāna' dekhi' punaḥ gelā 'loha-vana'

'mahāvāna' giyā kailā janma-sthāna-darśana //CC Madhya, 18.67//

SYNONYMS

śrī-vana—Śrīvana; dekhi'-seeing; punaḥ—again; gelā—went; loha-vana—to Lohavana; mahā-vana—to Mahāvana; giyā—going; kailā—performed; janma-sthāna—birth site; daraśana—seeing.

TRANSLATION

Śrī Caitanya Mahāprabhu then visited Śrīvana and Lohavana. He then went to Mahāvana and saw Gokula, the place of Lord Kṛṣṇa's early childhood pastimes.

PURPORT

Of Śrīvana (also called Bilvavana), the Bhakti-ratnākara states, devatā-pūjita bilvavana śobhāmaya: "The beautiful forest of Bilvavana is worshiped by all the demigods."

About Lohavana, Bhakti-ratnākara (Fifth Wave) states:

lohavane kṛṣṇera adbhuta go-cāraṇa
ethā loha-jaṅghāsure vadhe bhagavān

"At Lohavana, Lord Kṛṣṇa used to tend cows. The demon named Lohajaṅgha was killed at this place."

Mahāvana is described as follows in Bhakti-ratnākara (Fifth Wave):

dekha nanda-yaśodā-ālaya mahāvane
ei dekha śrī-kṛṣṇa-candrera janma sthala
śrī-gokula, mahāvana--dui 'eka' haya

"Behold the house of Nanda and Yaśodā in Mahāvana. See the birthplace of Lord Kṛṣṇa. Mahāvana and the birthplace of Lord Kṛṣṇa, Gokula, are one and the same."

Madhya TEXT 18.68

yamalārjuna-bhaṅgādi dekhila sei sthala
premāveśe prabhura mana haila ṭalamala //CC Madhya, 18.68//

SYNONYMS

yamala-arjuna-bhaṅga—the place where the twin arjuna trees were broken; ādi—beginning with; dekhila—saw; sei sthala—that place; prema-āveśe—in great ecstasy; prabhura—of Śrī Caitanya Mahāprabhu; mana—mind; haila—became; ṭalamala—agitated.

TRANSLATION

Upon seeing the place where the twin arjuna trees were broken by Śrī Kṛṣṇa, Śrī Caitanya Mahāprabhu was moved to great ecstatic love.

Madhya TEXT 18.69

'gokula' dekhiyā āilā 'mathurā'-nagare

janma-sthāna' dekhi' rahe sei vipra-ghare //CC Madhya, 18.69//

SYNONYMS

gokula dekhiyā—seeing Gokula; āilā—came; mathurā-nagare—in the city of Mathurā; janma-sthāna—the birthplace of Lord Kṛṣṇa; dekhi'-seeing; rahe—stays; sei vipra-ghare—in the house of the Sanodiyā brāhmaṇa.

TRANSLATION

After seeing Gokula, Śrī Caitanya Mahāprabhu returned to Mathurā, where He saw the birthplace of the Lord. While there, He stayed at the house of the Sanodiyā brāhmaṇa.

Madhya TEXT 18.70

lokera saṅghaṭṭa dekhi mathurā chāḍiyā

ekānte 'akrūra-tīrthe' rahilā āsiyā //CC Madhya, 18.70//

SYNONYMS

lokera—of people; saṅghaṭṭa—crowd; dekhi—seeing; mathurā—the city of Mathurā; chāḍiyā—leaving; ekānte—in a solitary place; akrūra-tīrthe—at Akrūra-tīrtha; rahilā—stayed; āsiyā—coming.

TRANSLATION

Seeing a great crowd assemble at Mathurā, Śrī Caitanya Mahāprabhu left and went to Akrūra-tīrtha. He remained there in a solitary place.

PURPORT

Akrūra-tīrtha is also mentioned in the Bhakti-ratnākara (Fifth Wave):

dekha, śrīnivāsa, ei akrūra grāmete

śrī-kṛṣṇa-caitanya-prabhu chilena nibhṛte

"Śrīnivāsa, look at this village of Akrūra. Śrī Caitanya Mahāprabhu stayed there in a solitary place."

Madhya TEXT 18.71

āra dina āilā prabhu dekhite 'vṛndāvana'

'kālīya-hrade' snāna kailā āra praskandana //CC Madhya, 18.71//

SYNONYMS

āra dina—the next day; āilā—came; prabhu—Śrī Caitanya Mahāprabhu; dekhite—to see; vṛndāvana—Vṛndāvana; kālīya-hrade—in the Kālīya Lake; snāna kailā—took a bath; āra—and; praskandana—at Praskandana.

TRANSLATION

The next day, Śrī Caitanya Mahāprabhu went to Vṛndāvana and took His bath at the Kālīya Lake and Praskandana.

PURPORT

Kālīya-hrada is mentioned in Bhakti-ratnākara (Fifth Wave):

e kālīya-tīrtha pāpa vināśaya

kālīya-tīrtha-sthāne bahu-kārya-siddhi haya

"When one takes a bath in Kālīya-hrada, he is freed from all sinful activities. One can also be successful in business by bathing in Kālīya-hrada."

Madhya TEXT 18.72

'dvādaśa-āditya' haite 'keśī-tīrthe' āilā

rāsa-sthalī dekhi' preme mūrccita ha-ilā //CC Madhya, 18.72//

SYNONYMS

dvādaśa-āditya haite—from Dvādaśāditya; keśī-tīrthe āilā—came to Keśī-tīrtha; rāsa-sthalī dekhi'-visiting the place of the rāsa dance; preme—in ecstatic love; mūrccita ha-ilā—became unconscious.

TRANSLATION

After seeing the holy place called Praskandana, Śrī Caitanya Mahāprabhu went to Dvādaśāditya. From there He went to Keśī-tīrtha, and when He saw the place where the rāsa dance had taken place, He immediately lost consciousness due to ecstatic love.

Madhya TEXT 18.73

cetana pāñā punaḥ gaḍāgaḍi yāya

hāse, kānde, nāce, paḍe, uccaiḥ-svare gāya //CC Madhya, 18.73//

SYNONYMS

cetana pāñā—getting His senses back; punaḥ—again; gaḍāgaḍi yāya—rolls on the ground; hāse—laughs; kānde—cries; nāce—dances; paḍe—falls down; uccaiḥ-svare gāya—sings very loudly.

TRANSLATION

When the Lord regained His senses, He began to roll on the ground. He would sometimes laugh, cry, dance and fall down. He would also chant very loudly.

Madhya TEXT 18.74

ei-raṅge sei-dina tathā goñāilā

sandhyā-kāle akrūre āsi' bhikṣā nirvāhilā //CC Madhya, 18.74//

SYNONYMS

ei-raṅge—in this amusement; sei-dina—that day; tathā goñāilā—passed the day there; sandhyā-kāle—in the evening; akrūre āsi'-returning to Akrūra-tīrtha; bhikṣā nirvāhilā—took His meal.

TRANSLATION

Being thus transcendently amused, Śrī Caitanya Mahāprabhu passed that day happily at Keśī-tīrtha. In the evening He returned to Akrūra-tīrtha, where He took His meal.

Madhya TEXT 18.75

prāte vṛndāvane kailā 'cīra-ghāṭe' snāna

teṇtulī-talāte āsi' karilā viśrāma //CC Madhya, 18.75//

SYNONYMS

prāte—in the morning; vṛndāvane—in Vṛndāvana; kailā—performed; cīra-ghāṭe snāna—bathing at Cīra-ghāṭa; teṇtulī-talāte—underneath the Teṇtulī tree; āsi'-coming; karilā viśrāma—took rest.

TRANSLATION

The next morning Śrī Caitanya Mahāprabhu returned to Vṛndāvana and took His bath at Cīra-ghāṭa. He then went to Teṇtulī-talā, where He took rest.

Madhya TEXT 18.76

kṛṣṇa-līlā-kālera sei vṛkṣa purātana

tāra tale piṇḍi-bāndhā parama-cikkaṇa //CC Madhya, 18.76//

SYNONYMS

kṛṣṇa-līlā-kālera—of the time of Lord Kṛṣṇa's presence; sei vṛkṣa—that tamarind tree; purātana—very old; tāra tale—underneath that tree; piṇḍi-bāndhā—a platform; parama-cikkaṇa—very shiny.

TRANSLATION

The tamarind tree named Teṇtulī-talā was very old, having been there since the time of Lord Kṛṣṇa's pastimes. Beneath the tree was a very shiny platform.

Madhya TEXT 18.77

nikāṭe yamunā vahe śītala samīra

vṛndāvana-śobhā dekhe yamunāra nīra //CC Madhya, 18.77//

SYNONYMS

nikaṭe—near the Teṇtulī-talā, or Āmli-talā; yamunā—the Yamunā; vahe—flows; śītala samīra—very cool breeze; vṇḍāvana-śobhā—the beauty of Vṇḍāvana; dekhe—sees; yamunāra—of the River Yamunā; nīra—water.

TRANSLATION

Since the River Yamunā flowed near Teṇtulī-talā, a very cool breeze blew there. While there, the Lord saw the beauty of Vṇḍāvana and the water of the River Yamunā.

Madhya TEXT 18.78

teṇtula-tale vasi' kare nāma-saṅkīrtana

madhyāhna kari' āsi' kare 'akrūre' bhojana //CC Madhya, 18.78//

SYNONYMS

teṇtula-tale—underneath the tamarind tree; vasi'-sitting down; kare—does; nāma-saṅkīrtana—chanting the holy name of the Lord; madhyāhna kari'-at noon; āsi'-coming back; kare—performs; akrūre—at Akrūra-tīrtha; bhojana—taking lunch.

TRANSLATION

Śrī Caitanya Mahāprabhu used to sit beneath the old tamarind tree and chant the holy name of the Lord. At noon He would return to Akrūra-tīrtha to take lunch.

Madhya TEXT 18.79

akrūrera loka āise prabhure dekhite

loka-bhiḍe svacchande nāre 'kīrtana' karite //CC Madhya, 18.79//

SYNONYMS

akrūrera loka—the people at Akrūra-tīrtha; āise—came; prabhure—Śrī Caitanya Mahāprabhu; dekhite—to see; loka-bhiḍe—because of such a crowd of people; svacchande—without disturbance; nāre—was not able; kīrtana karite—to perform kīrtana.

TRANSLATION

All the people who lived near Akrūra-tīrtha came to see Śrī Caitanya Mahāprabhu, and due to the large crowds, the Lord could not peacefully chant the holy name.

Madhya TEXT 18.80

vṛndāvane āsi' prabhu vasiyā ekānta

nāma-saṅkīrtana kare madhyāhna-paryanta //CC Madhya, 18.80//

SYNONYMS

vṛndāvane āsi'-coming to Vṛndāvana; prabhu—Śrī Caitanya Mahāprabhu; vasiyā—sitting; ekānta—in a solitary place; nāma-saṅkīrtana kare—performs chanting of the holy name; madhyāhna-paryanta—until noon.

TRANSLATION

Therefore Śrī Caitanya Mahāprabhu would go to Vṛndāvana and sit in a solitary place. It was there that He chanted the holy name until noon.

Madhya TEXT 18.81

ṭṭīya-prahare loka pāya daraśana

sabāre upadeśa kare 'nāma-saṅkīrtana' //CC Madhya, 18.81//

SYNONYMS

ṭṭīya-prahare—in the afternoon; loka—people; pāya daraśana—get an interview; sabāre—unto everyone; upadeśa kare—instructs; nāma-saṅkīrtana—chanting of the holy name of the Lord.

TRANSLATION

In the afternoon, people were able to speak to Him. The Lord told everyone of the importance of chanting the holy name.

Madhya TEXT 18.82

hena-kāle āila vaiṣṇava 'kṛṣṇadāsa' nāma

rājaputa-jāti,--gṛhastha, yamunā-pāre grāma //CC Madhya, 18.82//

SYNONYMS

hena-kāle—at this time; āila—came; vaiṣṇava—a devotee; kṛṣṇadāsa nāma—of the name Kṛṣṇadāsa; rājaputa-jāti—belonging to the kṣatriya class; gṛhastha—householder; yamunā-pāre grāma—his residence on the other side of the Yamunā.

TRANSLATION

During this time, a Vaiṣṇava named Kṛṣṇadāsa came to see Śrī Caitanya Mahāprabhu. He was a householder belonging to the kṣatriya caste, and his house was located on the other side of the Yamunā.

Madhya TEXT 18.83

'keśī' snāna kari' sei 'kāliya-daha' yāite

āmli-talāya gosāñire dekhe ācambite //CC Madhya, 18.83//

SYNONYMS

keśī snāna kari'-after taking his bath at the place known as Keśī-tīrtha; sei—that person; kāliya-daha yāite—going to the Kāliya-daha; āmli-talāya—at the place known as Āmli-talā; gosāñire—Śrī Caitanya Mahāprabhu; dekhe—sees; ācambite—suddenly.

TRANSLATION

After bathing at Keśī-tīrtha, Kṛṣṇadāsa went toward Kāliya-daha and suddenly saw Śrī Caitanya Mahāprabhu sitting at Āmli-talā [Teñtulī-talā].

Madhya TEXT 18.84

prabhura rūpa-prema dekhi' ha-ila camatkāra

premāveśe prabhure karena namaskāra //CC Madhya, 18.84//

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; rūpa-prema—personal beauty and ecstatic love; dekhi'-seeing; ha-ila camatkāra—became astonished; prema-āveśe—in ecstatic love; prabhure—to Śrī Caitanya Mahāprabhu; karena namaskāra—offers obeisances.

TRANSLATION

Upon seeing the Lord's personal beauty and ecstatic love, Kṛṣṇadāsa was very astonished. Out of ecstatic love, he offered his respectful obeisances unto the Lord.

Madhya TEXT 18.85

prabhu kahe,--ke tumi, kāhāñ tomāra ghara?

kṛṣṇadāsa kahe,--mui gṛhastha pāmara //CC Madhya, 18.85//

SYNONYMS

prabhu kahe—the Lord inquired; ke tumi—who are you; kāhāñ—where; tomāra—your; ghara—residence; kṛṣṇadāsa kahe—Kṛṣṇadāsa replied; mui—I; gṛhastha—householder; pāmara—most fallen.

TRANSLATION

Śrī Caitanya Mahāprabhu asked Kṛṣṇadāsa, "Who are you? Where is your home?" Kṛṣṇadāsa replied, "I am a most fallen householder.

Madhya TEXT 18.86

rājaputa-jāti muñi, o-pāre mora ghara

mora icchā haya--'haṇa vaiṣṇava-kiṅkara' //CC Madhya, 18.86//

SYNONYMS

rājaputa-jāti—belong to the Rājaputa caste; muñi—I; o-pāre—on the other side of the Yamunā; mora ghara—my residence; mora icchā haya—I wish; haṇa—to become; vaiṣṇava-kiṅkara—the servant of a Vaiṣṇava.

TRANSLATION

"I belong to the Rājaputa caste, and my home is just on the other side of the River Yamunā. However, I wish to be the servant of a Vaiṣṇava.

Madhya TEXT 18.87

kintu āji eka muñi 'svapna' dekhinu

sei svapna parateka tomā āsi' pāinu //CC Madhya, 18.87//

SYNONYMS

kintu—but; āji—today; eka—one; muñi—I; svapna—dream; dekhinu—saw; sei svapna—that dream; parateka—according to; tomā—You; āsi'-coming; pāinu—I have gotten.

TRANSLATION

"Today I have had a dream, and according to that dream I have come here and found You."

Madhya TEXT 18.88

prabhu tānre kṛpā kailā āliṅgana kari

preme matta haila sei nāce, bale 'hari' //CC Madhya, 18.88//

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; tānre—unto him; kṛpā kailā—bestowed His mercy; āliṅgana kari—embracing; preme—in ecstatic love; matta haila—became mad; sei—that Kṛṣṇadāsa; nāce—dances; bale—chants; hari—the holy name of the Lord.

TRANSLATION

Śrī Caitanya Mahāprabhu then bestowed upon Kṛṣṇadāsa His causeless mercy by embracing him. Kṛṣṇadāsa became mad with ecstatic love and began to dance and chant the holy name of Hari.

Madhya TEXT 18.89

prabhu-saṅge madhyāhne akrūra tīrthe āilā

prabhura avaśiṣṭa-pātra-prasāda pāilā //CC Madhya, 18.89//

SYNONYMS

prabhu-saṅge—with the Lord; madhyāhne—in the afternoon; akrūra tīrthe—to Akrūra-tīrtha; āilā—came; prabhura—of Śrī Caitanya Mahāprabhu; avaśiṣṭa-pātra-prasāda—remnants of food; pāilā—got.

TRANSLATION

Kṛṣṇadāsa returned to Akrūra-tīrtha with the Lord, and remnants of the Lord's food were given to him.

Madhya TEXT 18.90

prāte prabhu-saṅge āilā jala-pātra lañā

prabhu-saṅge rahe gṛha-strī-putra chāḍiyā //CC Madhya, 18.90//

SYNONYMS

prāte—in the morning; prabhu-saṅge—with Śrī Caitanya Mahāprabhu; āilā—came; jala-pātra lañā—carrying a waterpot; prabhu-saṅge rahe—remains with Śrī Caitanya Mahāprabhu; gṛha—home; strī—wife; putra—children; chāḍiyā—leaving aside.

TRANSLATION

The next morning, Kṛṣṇadāsa went with Śrī Caitanya Mahāprabhu to Vṛndāvana and carried His waterpot. Kṛṣṇadāsa thus left his wife, home and children in order to remain with Śrī Caitanya Mahāprabhu.

Madhya TEXT 18.91

vṛndāvane punaḥ 'kṛṣṇa' prakāṣa ha-ila

yāhān tāhān loka saba kahite lāgila //CC Madhya, 18.91//

SYNONYMS

vṛndāvane—at Vṛndāvana; punaḥ—again; kṛṣṇa—Lord Śrī Kṛṣṇa; prakāṣa ha-ila—became manifested; yāhān tāhān—everywhere; loka—people; saba—all; kahite lāgila—began to speak.

TRANSLATION

Everywhere the Lord went, all the people said, "Kṛṣṇa has again manifest at Vṛndāvana."

Madhya TEXT 18.92

eka-dina akrūrete loka prātaḥ-kāle

vṛndāvana haite āise kari' kolāhale //CC Madhya, 18.92//

SYNONYMS

eka-dina—one day; akrūrete—at Akrūra-tīrtha; loka—people; prātaḥ-kāle—in the morning; vṛndāvana haite—from Vṛndāvana; āise—came; kari'-making; kolāhale—tumult.

TRANSLATION

One morning many people came to Akrūra-tīrtha. As they came from Vṛndāvana, they made a tumultuous sound.

Madhya TEXT 18.93

prabhu dekhi' karila loka caraṇa vandana

prabhu kahe,--kāhāṇ haite karilā āgamana? //CC Madhya, 18.93//

SYNONYMS

prabhu dekhi'—seeing Lord Śrī Caitanya Mahāprabhu; karila—offered; loka—people; caraṇa vandana—respect unto His lotus feet; prabhu kahe—Śrī Caitanya Mahāprabhu said; kāhāṇ haite—from where; karilā āgamana—have you come.

TRANSLATION

Upon seeing Śrī Caitanya Mahāprabhu, all the people offered respects at His lotus feet. The Lord then asked them, "Where are you all coming from?"

Madhya TEXT 18.94

loke kahe,--kṛṣṇa prakāṣa kālīya-dahera jale!

kālīya-śire nṛtya kare, phaṇā-ratna jvale //CC Madhya, 18.94//

SYNONYMS

loke kahe—all the people replied; kṛṣṇa prakāṣa—Kṛṣṇa is again manifest; kālīya-dahera jale—in the water of Lake Kālīya; kālīya-śire—on the head of the serpent Kālīya; nṛtya kare—dances; phaṇā-ratna jvale—the jewels on the hoods blaze.

TRANSLATION

The people replied, "Kṛṣṇa has again manifest Himself on the waters of the Kālīya Lake. He dances on the hoods of the serpent Kālīya, and the jewels on those hoods are blazing.

Madhya TEXT 18.95

sākṣāt dekhila loka--nāhika saṁśaya

śuni' hāsi' kahe prabhu,--saba 'satya' haya //CC Madhya, 18.95//

SYNONYMS

sākṣāt—directly; dekhila loka—all the people saw; nāhika saṁśaya—there is no doubt; śuni'-hearing; hāsi'-laughing; kahe prabhu—Śrī Caitanya Mahāprabhu said; saba satya haya—all that you have said is correct.

TRANSLATION

"Everyone has seen Lord Kṛṣṇa Himself. There is no doubt about it." Hearing this, Śrī Caitanya Mahāprabhu began to laugh. He then said, "Everything is correct."

Madhya TEXT 18.96

ei-mata tina-rātri lokera gamana

sabe āsi' kahe,--kṛṣṇa pāiluṁ daraśana //CC Madhya, 18.96//

SYNONYMS

ei-mata—in this way; tina-rātri—three nights; lokera gamana—people went; sabe—all; āsi'-coming; kahe—say; kṛṣṇa pāiluṁ daraśana—we have seen Lord Kṛṣṇa directly.

TRANSLATION

For three successive nights people went to Kālīya-daha to see Kṛṣṇa, and everyone returned saying, "Now we have seen Kṛṣṇa Himself."

Madhya TEXT 18.97

prabhu-āge kahe loka,--śrī-kṛṣṇa dekhila

'sarasvatī' ei vākye 'satya' kahāila //CC Madhya, 18.97//

SYNONYMS

prabhu-āge—in front of Śrī Caitanya Mahāprabhu; kahe loka—all the people began to say; śrī-kṛṣṇa dekhila—that they have seen Lord Kṛṣṇa; sarasvatī—the goddess of learning; ei vākye—this statement; satya—true; kahāila—caused the people to speak.

TRANSLATION

Everyone came before Śrī Caitanya Mahāprabhu and said, "Now we have directly seen Lord Kṛṣṇa." Thus by the mercy of the goddess of learning they were made to speak the truth.

Madhya TEXT 18.98

mahāprabhu dekhi' 'satya' kṛṣṇa-daraśana

nijājñāne satya chāḍi' 'asatye satya-bhrama' //CC Madhya, 18.98//

SYNONYMS

mahāprabhu dekhi'-by seeing Śrī Caitanya Mahāprabhu; satya—truly; kṛṣṇa-daraśana—seeing Kṛṣṇa; nija-ajñāne—by their personal lack of knowledge; satya chāḍi'-giving up the real truth; asatye—untruth; satya-bhrama—mistaking for the truth.

TRANSLATION

When the people saw Śrī Caitanya Mahāprabhu, they actually saw Kṛṣṇa, but because they were following their own imperfect knowledge, they accepted the wrong thing as Kṛṣṇa.

Madhya TEXT 18.99

bhaṭṭācārya tabe kahe prabhura caraṇe

'ājñā deha', yāi' kari kṛṣṇa daraśane!' //CC Madhya, 18.99//

SYNONYMS

bhaṭṭācārya—Balabhadra Bhaṭṭācārya; tabe—at that time; kahe—says; prabhura caraṇe—at the lotus feet of Śrī Caitanya Mahāprabhu; ājñā deha'-please give permission; yāi'-going; kari kṛṣṇa daraśane—I shall see Lord Kṛṣṇa directly.

TRANSLATION

At that time Balabhadra Bhaṭṭācārya placed a request at the lotus feet of Śrī Caitanya Mahāprabhu. He said, "Please give me permission to go see Lord Kṛṣṇa directly."

PURPORT

The puzzled people who visited Śrī Caitanya Mahāprabhu were actually seeing Lord Kṛṣṇa, but they were mistaken in thinking that Lord Kṛṣṇa had come to Kālīya Lake. They all said that they had seen Kṛṣṇa directly performing His pastimes on the hood of the serpent Kālīya and that the jewels on Kālīya's hoods were blazing brilliantly. Because they were speculating with their imperfect knowledge, they saw Śrī Caitanya Mahāprabhu as an ordinary human being and a boatman's light in the lake as Kṛṣṇa. One must see things as they are through the mercy of a spiritual master; otherwise if one tries to see Kṛṣṇa directly, he may mistake an ordinary man for Kṛṣṇa or Kṛṣṇa for an ordinary man. Everyone has to see Kṛṣṇa according to the verdict of Vedic literatures presented by the self-realized spiritual master. A sincere person is able to see Kṛṣṇa through the transparent via medium of Śrī Gurudeva, the spiritual master. Unless one is enlightened by the knowledge given by the spiritual master, he cannot see things as they are, even though he remains constantly with the spiritual master. This incident at Kālīya-daha is very instructive for those eager to advance in Kṛṣṇa consciousness.

Madhya TEXT 18.100

tabe tāñre kahe prabhu cāpaḍa māriyā

"mūrkhera vākye 'mūrkhā' hailā paṇḍita hañā //CC Madhya, 18.100//

SYNONYMS

tabe—thereafter; tāñre—unto Balabhadra Bhaṭṭācārya; kahe—says; prabhu—Śrī Caitanya Mahāprabhu; cāpaḍa māriyā—slapping; mūrkhera vākye—by the words of some rascals and fools; mūrkhā hailā—you became a fool; paṇḍita hañā—being a learned scholar.

TRANSLATION

When Balabhadra Bhaṭṭācārya asked to see Kṛṣṇa at Kālīya-daha, Śrī Caitanya Mahāprabhu mercifully slapped him, saying, "You are a learned scholar, but you

have become a fool influenced by the statements of other fools.

PURPORT

Māyā is so strong that even a person like Balabhadra Bhaṭṭācārya, who was constantly staying with Śrī Caitanya Mahāprabhu, was influenced by the words of fools. He wanted to see Kṛṣṇa directly by going to Kālīya-daha, but Śrī Caitanya Mahāprabhu, being the original spiritual master, would not allow His servant to fall into such foolishness. He therefore chastised him, slapping him just to bring him to a real sense of Kṛṣṇa consciousness.

Madhya TEXT 18.101

kṛṣṇa kene daraśana dibe kali-kāle?

nija-bhrame mūrkhā-loka kare kolāhale //CC Madhya, 18.101//

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; kene—why; daraśana—interview; dibe—would give; kali-kāle—in this Age of Kali; nija-bhrame—by their own mistake; mūrkhā-loka—foolish persons; kare kolāhale—make a chaotic tumult.

TRANSLATION

"Why will Kṛṣṇa appear in the Age of Kali? Foolish people who are mistaken are simply causing agitation and making a tumult.

PURPORT

Śrī Caitanya Mahāprabhu's first statement (kṛṣṇa kene daraśana dibe kali-kāle) refers to the scriptures. According to scripture, Kṛṣṇa appears in Dvāpara-yuga, but He never appears as Himself in Kali-yuga. Rather, He appears in Kali-yuga in a covered form. As stated in Śrīmad-Bhāgavatam (11.5.32): kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ sāṅgopāṅgāstra-pārṣadam. Kṛṣṇa appears in the Age of Kali in the garb of a devotee, Śrī Caitanya Mahāprabhu, who always associates with His internal soldiers—Śrī Advaita Prabhu, Śrī Nityānanda Prabhu, Śrīvāsa Prabhu and Gadādhara Prabhu. Although Balabhadra Bhaṭṭācārya was personally serving Lord Kṛṣṇa in His role as a devotee (Caitanya Mahāprabhu), he mistook Lord Kṛṣṇa for an ordinary man and an ordinary man for Lord Kṛṣṇa because he did not follow the rules set down by śāstra and guru.

Madhya TEXT 18.102

'vātula' nā ha-io, ghare rahata vasiyā

'kṛṣṇa' daraśana kariha kālī rātrye yāñā" //CC Madhya, 18.102//

SYNONYMS

vātula—mad; nā ha-io—do not become; ghare—at home; rahata—keep; vasiyā—sitting; kṛṣṇa—Lord Kṛṣṇa; daraśana—seeing; kariha—you may do; kālī—tomorrow; rātrye—at night; yāñā—going.

TRANSLATION

"Do not become mad. Simply sit down here, and tomorrow night you will go see Kṛṣṇa."

Madhya TEXT 18.103

prātaḥ-kāle bhavya-loka prabhu-sthāne āilā

'kṛṣṇa dekhi' āilā?--prabhu tāñhāre puchilā //CC Madhya, 18.103//

SYNONYMS

prātaḥ-kāle—the next morning; bhavya-loka—respectable gentlemen; prabhu-sthāne—at the place of Śrī Caitanya Mahāprabhu; āilā—came; kṛṣṇa dekhi'-seeing Lord Kṛṣṇa; āilā—have you come; prabhu—Śrī Caitanya Mahāprabhu; tāñhāre puchilā—inquired from them.

TRANSLATION

The next morning some respectable gentlemen came to see Śrī Caitanya Mahāprabhu, and the Lord asked them, "Have you seen Kṛṣṇa?"

Madhya TEXT 18.104

loka kahe,--rātrye kaivartya naukāte caḍiyā

kālīya-dahe matsya māre, deuṭī jvāliyā //CC Madhya, 18.104//

SYNONYMS

loka kahe—the sensible respectable persons said; rātrye—at night; kaivartya—a fisherman; naukāte—on a boat; caḍiyā—getting up; kālīya-dahe—in the lake of Kālīya; matsya māre—catches fish; deuṭī jvāliyā—lighting a torch.

TRANSLATION

These respectable gentlemen replied, "At night in the Kālīya Lake a fisherman lighting a torch in his boat catches many fish.

Madhya TEXT 18.105

dūra haite tāhā dekhi' lokera haya 'bhrama'

'kālīyera śarīre kṛṣṇa kariche nartana'! //CC Madhya, 18.105//

SYNONYMS

dūra haite—from a distant place; tāhā dekhi'-seeing that; lokera—of people in general; haya—there is; bhrama—mistake; kālīyera—of the snake Kālīya; śarīre—on the body; kṛṣṇa—Lord Kṛṣṇa; kariche nartana—is dancing.

TRANSLATION

"From a distance, people mistakenly think that they are seeing Kṛṣṇa dancing on the body of the Kālīya serpent.

Madhya TEXT 18.106

naukāte kālīya-jñāna, dīpe ratna-jñāne!

jāliyāre mūḍha-loka 'kṛṣṇa' kari' māne! //CC Madhya, 18.106//

SYNONYMS

naukāte—on the boat; kālīya-jñāna—knowledge as the Kālīya snake; dīpe—on the torch; ratna-jñāne—consideration as jewels; jāliyāre—the fisherman; mūḍha-loka—foolish men; kṛṣṇa kari' māne—accept as Kṛṣṇa.

TRANSLATION

"These fools think that the boat is the Kālīya serpent and the torchlight the jewels on his hoods. People also mistake the fisherman to be Kṛṣṇa.

Madhya TEXT 18.107

vṛndāvane 'kṛṣṇa' āilā,--sei 'satya' haya

kṛṣṇere dekhila loka,--ihā 'mithyā' naya //CC Madhya, 18.107//

SYNONYMS

vṛndāvane—to Vṛndāvana; kṛṣṇa—Lord Kṛṣṇa; āilā—has come back; sei—that; satya haya—is true; kṛṣṇere—Kṛṣṇa; dekhila—saw; loka—the people; ihā mithyā naya—this is not false.

TRANSLATION

"Actually Lord Kṛṣṇa has again returned to Vṛndāvana. That also is a truth, and people have seen Him.

Madhya TEXT 18.108

kintu kāhoṇ 'kṛṣṇa' dekhe, kāhoṇ 'bhrama' māne

sthāṇu-puruṣe yaiche viparīta-jñāne //CC Madhya, 18.108//

SYNONYMS

kintu—but; kāhoṇ—where; kṛṣṇa—Kṛṣṇa; dekhe—one sees; kāhoṇ—where; bhrama māne—mistakes; sthāṇu-puruṣe—the dry tree and a person; yaiche—as; viparīta-jñāne—by understanding one to be the other.

TRANSLATION

"But where they are seeing Kṛṣṇa is their mistake. It is like considering a dry tree to be a person."

PURPORT

The word sthāṇu means "a dry tree without leaves." From a distance one may mistake such a tree for a person. This is called sthāṇu-puruṣa. Although Śrī Caitanya Mahāprabhu was living in Vṛndāvana, the inhabitants considered Him an ordinary human being, and they mistook the fisherman to be Kṛṣṇa. Every human being is prone to make such mistakes. Śrī Caitanya Mahāprabhu was mistaken for an ordinary sannyāsī, the fisherman was mistaken for Kṛṣṇa, and the torchlight was mistaken for bright jewels on Kālīya's hoods.

Madhya TEXT 18.109

prabhu kahe,--'kāhān pāilā 'kṛṣṇa daraśana?'

loka kahe,--'sannyāsī tumi jaṅgama-nārāyaṇa //CC Madhya, 18.109//

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu further inquired; kāhān pailā—where have you gotten; kṛṣṇa daraśana—sight of Kṛṣṇa; loka kahe—the respectable persons replied; sannyāsī tumi—You are a sannyāsī; jaṅgama-nārāyaṇa—moving Nārāyaṇa.

TRANSLATION

Śrī Caitanya Mahāprabhu then asked them, "Where have you seen Kṛṣṇa directly?" The people replied, "You are a sannyāsī, a renunciant; therefore You are a moving Nārāyaṇa [jaṅgama-nārāyaṇa]."

PURPORT

This is the viewpoint of Māyāvāda philosophy. Māyāvāda philosophy supports the impersonalist view that Nārāyaṇa, the Supreme Personality of Godhead, has no form. One can imagine impersonal Brahman in any form—as Viṣṇu, Lord Śiva, Vivasvān, Gaṇeśa or Devī Durgā. According to the Māyāvāda philosophy, when one becomes a sannyāsī he is to be considered a moving Nārāyaṇa. Māyāvāda philosophy holds that the real Nārāyaṇa does not move because, being impersonal, He has no legs. Thus according to Māyāvāda philosophy, whoever becomes a sannyāsī declares himself Nārāyaṇa. Foolish people accept such ordinary human beings as the Supreme Personality of Godhead. This is called vivarta-vāda.

In this regard, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that jaṅgama-nārāyaṇa means that the impersonal Brahman takes a shape and moves here and there in the form of a Māyāvādī sannyāsī. The Māyāvāda philosophy confirms this. Daṇḍa-grahaṇa-mātreṇa naro nārāyaṇo bhavet: "Simply by accepting the daṇḍa of the order of sannyāsa, one is immediately transformed into Nārāyaṇa." Therefore Māyāvādī sannyāsīs address themselves by saying, om namo nārāyaṇāya. In this way one Nārāyaṇa worships another Nārāyaṇa.

Actually an ordinary human being cannot become Nārāyaṇa. Even the chief Māyāvādī sannyāsī, Śrī Śaṅkarācārya, says, nārāyaṇaḥ paro 'vyaktāt: "Nārāyaṇa is not a creation of this material world. Nārāyaṇa is above the material creation." Due to their poor fund of knowledge, Māyāvādī sannyāsīs think that Nārāyaṇa, the Absolute Truth, takes birth as a human being and that when He realizes this, He becomes Nārāyaṇa again. They never consider why Nārāyaṇa, the Supreme Personality of Godhead, accepts an inferior position as a human being and then

again becomes Nārāyaṇa when He is perfect. Why should Nārāyaṇa be imperfect? Why should He appear as a human being? Śrī Caitanya Mahāprabhu very nicely explained these points while at Vṛndāvana.

Madhya TEXT 18.110

vṛndāvane ha-ilā tumi kṛṣṇa-avatāra

tomā dekhi' sarva-loka ha-ila nistāra //CC Madhya, 18.110//

SYNONYMS

vṛndāvane—at Vṛndāvana; ha-ilā—became; tumi—You; kṛṣṇa-avatāra—incarnation of Kṛṣṇa; tomā dekhi'-by seeing You; sarva-loka—all people; ha-ila nistāra—become liberated.

TRANSLATION

The people then said, "You have appeared in Vṛndāvana as an incarnation of Kṛṣṇa. Just by seeing You, everyone is now liberated."

Madhya TEXT 18.111

prabhu kahe,--'viṣṇu' 'viṣṇu' ihā nā kahibā!

jīvādhame 'kṛṣṇa'-jñāna kabhu nā karibā! //CC Madhya, 18.111//

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu replied; viṣṇu viṣṇu—O Viṣṇu, Viṣṇu; ihā—this; nā kahibā—do not speak; jīva-adhame—fallen conditioned souls; kṛṣṇa-jñāna—accepting as Lord Kṛṣṇa; kabhu—ever; nā karibā—do not do.

TRANSLATION

Śrī Caitanya Mahāprabhu immediately exclaimed, "Viṣṇu! Viṣṇu! Do not call Me the Supreme Personality of Godhead. A jīva cannot become Kṛṣṇa at any time. Do not even say such a thing!

PURPORT

Śrī Caitanya Mahāprabhu immediately stated that a living being, however exalted he may be, should never be compared to the Supreme Personality of Godhead. All of Śrī Caitanya Mahāprabhu's preaching protests the monistic

philosophy of the Māyāvāda school. The central point of Kṛṣṇa consciousness is that the jīva, the living entity, can never be accepted as Kṛṣṇa or Viṣṇu. This viewpoint is elaborated in the following verses.

Madhya TEXT 18.112

sannyāsī--cit-kaṇa jīva, kiraṇa-kaṇa-sama

ṣaḍ-aiśvarya-pūrṇa kṛṣṇa haya sūryopama //CC Madhya, 18.112//

SYNONYMS

sannyāsī—a person in the renounced order of life; cit-kaṇa jīva—a small fragmental living being; kiraṇa—of sunshine; kaṇa—small particle; sama—like; ṣaḍ-aiśvarya-pūrṇa—full in six opulences; kṛṣṇa—Lord Kṛṣṇa; haya—is; sūrya-upama—compared to the sun.

TRANSLATION

"A sannyāsī in the renounced order is certainly part and parcel of the complete whole, just as a shining molecular particle of sunshine is part and parcel of the sun itself. Kṛṣṇa is like the sun, full of six opulences, but the living entity is only a fragment of the complete whole.

Madhya TEXT 18.113

jīva, īśvara-tattva--kabhu nahe 'sama'

jvalad-agni-rāśi yaiche sphuliṅgera 'kaṇa' //CC Madhya, 18.113//

SYNONYMS

jīva—a living being; īśvara-tattva—and the Supreme Personality of Godhead; kabhu—at any time; nahe—not; sama—equal; jvalat-agni-rāśi—large flame; yaiche—as; sphuliṅgera—of a spark; kaṇa—fragmental portion.

TRANSLATION

"A living entity and the Absolute Personality of Godhead are never to be considered equal, just as a fragmental spark can never be considered the original flame.

PURPORT

Māyāvādī sannyāsīs consider themselves Brahman, and they superficially speak of themselves as Nārāyaṇa. The monistic disciples of the Māyāvāda school (known as smārta-brāhmaṇas) are generally householder brāhmaṇas who accept the Māyāvādī sannyāsīs as Nārāyaṇa incarnate; therefore they offer their obeisances to them. Śrī Caitanya Mahāprabhu immediately protested this unauthorized system, specifically mentioning that a sannyāsī (cit-kaṇa jīva) is nothing but a fragmental portion of the Supreme. In other words, he is nothing more than an ordinary living being. He is never Nārāyaṇa, just as a molecular portion of sunshine is never the sun itself. The living entity is nothing but a fragmental part of the Absolute Truth; therefore at no stage of perfection can a living entity become the Supreme Personality of Godhead. This Māyāvāda viewpoint is always condemned by the Vaiṣṇava school. Śrī Caitanya Mahāprabhu Himself protested this philosophy. When the Māyāvādīs accept sannyāsa and consider themselves Nārāyaṇa, they become so puffed up that they do not even enter the temple of Nārāyaṇa to offer respects, for they falsely think themselves Nārāyaṇa Himself. Although Māyāvādī sannyāsīs may offer respects to other sannyāsīs and address them as Nārāyaṇa, they do not go to a Nārāyaṇa temple and offer respects. These Māyāvādī sannyāsīs are always condemned and are described as demons. The Vedas clearly state that living entities are subordinate parts and parcels of the supreme. Eko bahūnāṁ yo vidadhāti kāmān: the Supreme Being, Kṛṣṇa, maintains all living entities.

Madhya TEXT 18.114

hlāḍinyā saṁvid-āśliṣṭaḥ

sac-cid-ānanda īśvaraḥ

svāvidyā-saṁvṛto jīvaḥ

saṅkleśa-nikarākaḥ //CC Madhya, 18.114//

SYNONYMS

hlāḍinyā—by the hlāḍinī potency; saṁvit—by the samvit potency; āśliṣṭaḥ—surrounded; sat-cit-ānandaḥ—always transcendently blissful; īśvaraḥ—the supreme controller; sva—own; avidyā—by ignorance; saṁvṛtaḥ—surrounded; jīvaḥ—the living entity; saṅkleśa—of the threefold miseries; nikara—of the multitude; ākaḥ—the mine.

TRANSLATION

" 'The Supreme Personality of Godhead, the supreme controller, is always full of transcendental bliss and is accompanied by the potencies known as hlādinī and samvit. The conditioned soul, however, is always covered by ignorance and embarrassed by the threefold miseries of life. Thus he is a treasure-house of all kinds of tribulations.'

PURPORT

This quotation of Viṣṇusvāmī is cited in Śrīdhara Svāmī's Bhāvārtha-dīpikā commentary on Śrīmad-Bhāgavatam (1.7.6).

Madhya TEXT 18.115

yei mūḍha kahe,--jīva īśvara haya 'sama'

seita 'pāṣaṇḍī' haya, daṇḍe tāre yama //CC Madhya, 18.115//

SYNONYMS

yei mūḍha—any foolish person who; kahe—says; jīva—the living entity; īśvara—the supreme controller; haya—are; sama—equal; seita—he; pāṣaṇḍī haya—is a first-class atheist; daṇḍe—punishes; tāre—him; yama—the superintendent of death, Yamarāja.

TRANSLATION

"A foolish person who says that the Supreme Personality of Godhead is the same as the living entity is an atheist, and he becomes subject to punishment by the superintendent of death, Yamarāja.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that the word pāṣaṇḍī refers to one who considers the living entity under the control of the illusory energy to be equal with the Supreme Personality of Godhead, who is transcendental to all material qualities. Another kind of pāṣaṇḍī is one who does not believe in the spirit soul, the superior potency of the Lord, and therefore does not distinguish between spirit and matter. While describing one of the offenses against chanting the holy names, an offense called śruti-śāstra-nindana (blaspheming the Vedic literature), Jīva Gosvāmī states in his Bhakti-sandarbhā: yathā pāṣaṇḍa-mārgena dattātreyaṣabha-devopāsakānām pāṣaṇḍīnām. Worshipers of impersonalists like Dattātreya are also pāṣaṇḍīs. Concerning the offense of ahaṁ-mama-buddhi, or

dehātma-buddhi (considering the body to be the self), Jīva Gosvāmī states: deva-draviṇādi-nimittaka-'pāṣaṇḍa'-śabdena ca daśāparādhā eva lakṣyante, pāṣaṇḍamayatvāt teṣāṃ. "Those who are overly absorbed in the conception of the body and the bodily necessities are also called pāṣaṇḍīs." Elsewhere in Bhakti-sandarbhā it is stated:

uddiśya devatā eva
juhoti ca dadāti ca
sa pāṣaṇḍīti vijñeyah
svatanthro vāpi karmasu

"A pāṣaṇḍī is one who considers the demigods and the Supreme Personality of Godhead to be one; therefore a pāṣaṇḍī worships any kind of demigod as the Supreme Personality of Godhead." One who disobeys the orders of the spiritual master is also considered a pāṣaṇḍī. The word pāṣaṇḍī has been described in many places in Śrīmad-Bhāgavatam, including 4.2.28, 30, 32; 5.6.9 and 12.2.13, 43.

On the whole, a pāṣaṇḍī is a nondevotee who does not accept the Vedic conclusions. In the Hari-bhakti-vilāsa (1.117) there is a verse quoted from Padma Purāṇa describing the pāṣaṇḍī. Śrī Caitanya Mahāprabhu quotes this verse as the following text.

Madhya TEXT 18.116

yas tu nārāyaṇaṃ devaṃ
brahma-rudrādi-daivataiḥ
samatvenaiva vīkṣeta

sa pāṣaṇḍī bhaved dhruvam //CC Madhya, 18.116//

SYNONYMS

yaḥ—any person who; tu—however; nārāyaṇaṃ—the Supreme Personality of Godhead, the master of such demigods as Brahmā and Śiva; devaṃ—the Lord; brahma—Lord Brahmā; rudra—Lord Śiva; ādi—and others; daivataiḥ—with such demigods; samatvena—on an equal level; eva—certainly; vīkṣeta—observes; saḥ—such a person; pāṣaṇḍī—pāṣaṇḍī; bhavet—must be; dhruvam—

certainly.

TRANSLATION

" 'A person who considers demigods like Brahmā and Śiva to be on an equal level with Nārāyaṇa is to be considered an offender and a pāṣaṇḍī.' "

Madhya TEXT 18.117

loka kahe,--tomāte kabhu nahe jīva'-mati

kṛṣṇera sadṛśa tomāra ākṛti-prakṛti //CC Madhya, 18.117//

SYNONYMS

loka kahe—the people said; tomāte—unto You; kabhu—at any time; nahe—there is not; jīva-mati—considering an ordinary living being; kṛṣṇera sadṛśa—like Lord Kṛṣṇa; tomāra—Your; ākṛti—bodily features; prakṛti—characteristics.

TRANSLATION

After Śrī Caitanya Mahāprabhu explained the difference between an ordinary living being and the Supreme Personality of Godhead, the people said, "No one considers You an ordinary human being. You are like Kṛṣṇa in every respect, in both bodily features and characteristics.

Madhya TEXT 18.118

'ākṛtye' tomāre dekhi 'vrajendra-nandana'

deha-kānti pītāmbara kaila ācchādana //CC Madhya, 18.118//

SYNONYMS

ākṛtye—by bodily features; tomāre—You; dekhi—we see; vrajendra-nandana—directly the son of Mahārāja Nanda; deha-kānti—the luster of the body; pīta-ambara—golden covering; kaila ācchādana—covered.

TRANSLATION

"By Your bodily features we can see that You are none other than the son of Nanda Mahārāja, although the golden luster of Your body has covered Your original complexion.

Madhya TEXT 18.119

mṛga-mada vastre bāndhe, tabu nā lukāya

īśvara-svabhāva' tomāra ṭākā nāhi yāya //CC Madhya, 18.119//

SYNONYMS

mṛga-mada—deer musk; vastre—in cloth; bāndhe—wraps; tabu—still; nā—not; lukāya—is concealed; īśvara-svabhāva—characteristics as the Supreme Personality of Godhead; tomāra—of You; ṭākā nāhi yāya—are not concealed.

TRANSLATION

"As the aroma of deer musk cannot be concealed by wrapping it in a cloth, Your characteristics as the Supreme Personality of Godhead cannot be concealed by any means.

Madhya TEXT 18.120

alaukika 'prakṛti' tomāra--buddhi-agocara

tomā dekhi' kṛṣṇa-preme jagat pāgala //CC Madhya, 18.120//

SYNONYMS

alaukika—uncommon; prakṛti—characteristics; tomāra—Your; buddhi-agocara—beyond our imagination; tomā dekhi'-by seeing You; kṛṣṇa-preme—in ecstatic love for Kṛṣṇa; jagat—the whole world; pāgala—mad.

TRANSLATION

"Indeed, Your characteristics are uncommon and beyond the imagination of an ordinary living being. Simply by seeing You, the entire universe becomes mad with ecstatic love for Kṛṣṇa.

Madhya TEXTS 18.121-122

strī-bāla-vṛddha, āra 'caṇḍāla, 'yavana'

yei tomāra eka-bāra pāya daraśana

kṛṣṇa-nāma laya, nāce hañā unmatta

ācārya ha-ila sei, tārila jagata //CC Madhya, 18.121-122//

SYNONYMS

strī—women; bāla—children; vṛddha—old men; āra—and; caṇḍāla—the lowest of men; yavana—persons who eat meat; yei—anyone who; tomāra—Your; eka-bāra—once; pāya daraśana—gets the sight; kṛṣṇa-nāma—the holy name of Kṛṣṇa; laya—chants; nāce—dances; hañā unmatta—like a madman; ācārya ha-ila—becomes a spiritual master; sei—that man; tārila jagata—delivers the whole world.

TRANSLATION

"If even women, children, old men, meat-eaters or members of the lowest caste can see You even once, they immediately chant the holy name of Kṛṣṇa, dance like madmen and become spiritual masters capable of delivering the whole world.

Madhya TEXT 18.123

darśanera kārya āchuka, ye tomāra 'nāma' śune

sei kṛṣṇa-preme matta, tāre tribhuvane //CC Madhya, 18.123//

SYNONYMS

darśanera kārya āchuka—aside from seeing You; ye—anyone who; tomāra—Your; nāma—holy name; śune—hears; sei—that man; kṛṣṇa-preme—in ecstatic love of Kṛṣṇa; matta—maddened; tāre—delivers; tri-bhuvane—the three worlds.

TRANSLATION

"Apart from seeing You, whoever listens to Your holy name is made mad with ecstatic love for Kṛṣṇa and is able to deliver the three worlds.

Madhya TEXT 18.124

tomāra nāma śuni' haya śvapaca 'pāvana'

alaukika śakti tomāra nā yāya kathana //CC Madhya, 18.124//

SYNONYMS

tomāra—Your; nāma—holy name; śuni'-hearing; haya—become; śvapaca—dog-eaters, the lowest of men; pāvana—saintly persons; alaukika—uncommon; śakti—potency; tomāra—Your; nā—not; yāya kathana—can be described.

TRANSLATION

"Simply by hearing Your holy name, dog-eaters become holy saints. Your uncommon potencies cannot be described in words.

Madhya TEXT 18.125

yan-nāmadheya-śravaṇānukīrtanād

yat-prahvaṇād yat-smaraṇād api kvacit

śvādo 'pi sadyaḥ savanāya kalpate

kutaḥ punas te bhagavan nu darśanāt //CC Madhya, 18.125//

SYNONYMS

yat—of whom; nāmadheya—of the name; śravaṇa—from hearing; anukīrtanāt—and thereafter from chanting; yat—to whom; prahvaṇāt—from offering respects; yat—of whom; smaraṇāt—from simply remembering; api—also; kvacit—sometimes; śva-adaḥ—a dog-eater; api—even; sadyaḥ—immediately; savanāya—for performing Vedic sacrifices; kalpate—becomes eligible; kutaḥ—what to speak; punaḥ—again; te—of You; bhagavan—O Supreme Personality of Godhead; nu—certainly; darśanāt—from seeing.

TRANSLATION

" 'To say nothing of the spiritual advancement of persons who see the Supreme Person face to face, even a person born in a family of dog-eaters becomes immediately eligible to perform Vedic sacrifices if he once utters the holy name of the Supreme Personality of Godhead, or chants about Him, hears about His pastimes, offers Him obeisances or even remembers Him.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (3.33.6). According to this verse, it doesn't matter what position a person holds. One may be the lowest of the low—a caṇḍāla, or dog-eater—but if he takes to chanting and hearing the holy name of the Lord, he is immediately eligible to perform Vedic sacrifices. This is especially true in this Age of Kali.

harer nāma harer nāma

harer nāmaiva kevalam

kalau nāsty eva nāsty eva

nāsty eva gatir anyathā

(Bṛhan-nāradīya Purāṇa 38.126)

A person born in a brāhmaṇa family cannot perform Vedic sacrifices until he is properly purified and has attained his sacred thread. However, according to this verse, it is understood that even a lowborn person can immediately perform sacrifices if he sincerely chants and hears the holy name of the Lord. Sometimes envious people ask how Europeans and Americans in this Kṛṣṇa consciousness movement can become brāhmaṇas and perform sacrifices. They do not know that the Europeans and Americans have already been purified by chanting the holy name of the Lord-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. This is the proof. Śvādo 'pi sadyaḥ savanāya kalpate. One may be born in a family of dog-eaters, but he can perform sacrifices simply by chanting the mahā-mantra.

Those who find fault in the Western Vaiṣṇavas should consider this statement from Śrīmad-Bhāgavatam and the commentary on this verse by Śrīla Jīva Gosvāmī. In this regard, Śrīla Jīva Gosvāmī has stated that to become a brāhmaṇa, one has to wait for purification and undergo the sacred thread ceremony, but a chanter of the holy name does not have to wait for the sacred thread ceremony. We do not allow devotees to perform sacrifices until they are properly initiated in the sacred thread ceremony. Yet according to this verse, an offenseless chanter of the holy name is already fit to perform a fire ceremony, even though he is not doubly initiated by the sacred thread ceremony. This is the verdict given by Lord Kapiladeva in His instructions to His mother, Devahūti. It was Lord Kapiladeva who instructed Devahūti in pure Sāṅkhya philosophy.

Madhya TEXT 18.126

eita' mahimā--tomāra 'taṭastha'-lakṣaṇa

'svarūpa'-lakṣaṇe tumi--'vrajendra-nandana' //CC Madhya, 18.126//

SYNONYMS

eita'—all these; mahimā—glories; tomāra—Your; taṭastha-lakṣaṇa—marginal characteristics; sva-rūpa—original; lakṣaṇe—by characteristics; tumi—You;

vrajendra-nandana—the son of Mahārāja Nanda.

TRANSLATION

"These glories of Yours are only marginal. Originally You are the son of Mahārāja Nanda."

PURPORT

The original characteristics of a substance are called svarūpa, and the subsequent corollaries are called taṭastha-lakṣaṇa, or marginal characteristics. The glories of the Lord's marginal characteristics prove Him to be the original Supreme Personality of Godhead, the son of Mahārāja Nanda. As soon as one understands this, one accepts Śrī Caitanya Mahāprabhu as the Supreme Personality of Godhead, Lord Śrī Kṛṣṇa.

Madhya TEXT 18.127

sei saba loka prabhu prasāda karila

kṛṣṇa-preme matta loka nija-ghare gela //CC Madhya, 18.127//

SYNONYMS

sei saba loka—unto all those persons; prabhu—Śrī Caitanya Mahāprabhu; prasāda karila—bestowed His causeless mercy; kṛṣṇa-preme—in ecstatic love of Kṛṣṇa; matta—maddened; loka—persons; nija-ghare gela—returned to their own homes.

TRANSLATION

Śrī Caitanya Mahāprabhu then bestowed His causeless mercy upon all the people there, and everyone became ecstatic with love of God. Finally they all returned to their homes.

Madhya TEXT 18.128

ei-mata kata-dina 'akrūre' rahilā

kṛṣṇa-nāma-prema diyā loka nistārilā //CC Madhya, 18.128//

SYNONYMS

ei-mata—in this way; kata-dina—for some days; akrūre rahilā—stayed at

Akrūra-tīrtha; kṛṣṇa-nāma—the holy name of Kṛṣṇa; prema—ecstatic love; diyā—distributing; loka—everyone; nistārilā—delivered.

TRANSLATION

Śrī Caitanya Mahāprabhu remained for some days in Akrūra-tīrtha. He delivered everyone there simply by distributing the holy name of Kṛṣṇa and ecstatic love for the Lord.

Madhya TEXT 18.129

mādhava-purīra śiṣya seita brāhmaṇa

mathurāra ghare-ghare karā'na nimantraṇa //CC Madhya, 18.129//

SYNONYMS

mādhava-purīra—of Mādhavendra Purī; śiṣya—disciple; seita—that; brāhmaṇa—brāhmaṇa; mathurāra—of Mathurā City; ghare-ghare—home to home; karā'na—causes to make; nimantraṇa—invitation.

TRANSLATION

The brāhmaṇa disciple of Mādhavendra Purī went from house to house in Mathurā and inspired other brāhmaṇas to invite Caitanya Mahāprabhu to their homes.

Madhya TEXT 18.130

mathurāra yata loka brāhmaṇa sajjana

bhaṭṭācārya-sthāne āsi' kare nimantraṇa //CC Madhya, 18.130//

SYNONYMS

mathurāra—of Mathurā; yata—all; loka—people; brāhmaṇa sat-jana—gentlemen and brāhmaṇas; bhaṭṭācārya-sthāne—unto Balabhadra Bhaṭṭācārya; āsi'-coming; kare nimantraṇa—offer invitations.

TRANSLATION

Thus all the respectable people of Mathurā, headed by the brāhmaṇas, came to Balabhadra Bhaṭṭācārya and extended invitations to the Lord.

Madhya TEXT 18.131

eka-dina 'daśa' 'biśa' āise nimantraṇa

bhaṭṭācārya ekerā mātra karena grahaṇa //CC Madhya, 18.131//

SYNONYMS

eka-dina—in one day; daśa biśa—ten to twenty; āise—come; nimantraṇa—the invitations; bhaṭṭācārya—Balabhadra Bhaṭṭācārya; ekerā—of one of them; mātra—only; karena grahaṇa—accepts.

TRANSLATION

In one day, ten to twenty invitations were received, but Balabhadra Bhaṭṭācārya would accept only one of them.

Madhya TEXT 18.132

avasara nā pāya loka nimantraṇa dite

sei vipre sādhe loka nimantraṇa nite //CC Madhya, 18.132//

SYNONYMS

avasara nā pāya—do not get the opportunity; loka—people; nimantraṇa dite—to offer invitations; sei vipre—unto that brāhmaṇa; sādhe—request; loka—people; nimantraṇa nite—to accept the invitation.

TRANSLATION

Since everyone did not get an opportunity to offer invitations to Śrī Caitanya Mahāprabhu personally, they requested the Sanoḍiyā brāhmaṇa to ask the Lord to accept their invitations.

Madhya TEXT 18.133

kānyakubja-dākṣiṇātyera vaidika brāhmaṇa

dainya kari, kare mahāprabhura nimantraṇa //CC Madhya, 18.133//

SYNONYMS

kānyakubja—brāhmaṇas from Kānyakubja; dākṣiṇātyera—certain brāhmaṇas from South India; vaidika—followers of the Vedic religion; brāhmaṇa—

brāhmaṇas; dainya kari—with great humility; kare—do; mahāprabhura—of Śrī Caitanya Mahāprabhu; nimantraṇa—invitation.

TRANSLATION

The brāhmaṇas from different places, such as Kānyakubja and South India, who were all strict followers of the Vedic religion, offered invitations to Śrī Caitanya Mahāprabhu with great humility.

Madhya TEXT 18.134

prātaḥ-kāle akrūre āsi' randhana kariyā

prabhure bhikṣā dena śālagrāme samarpiyā //CC Madhya, 18.134//

SYNONYMS

prātaḥ-kāle—in the morning; akrūre—to Akrūra-tīrtha; āsi'-coming; randhana kariyā—cooking; prabhure—unto Śrī Caitanya Mahāprabhu; bhikṣā dena—offer lunch; śālagrāme samarpiyā—after offering to the śālagrāma-śilā.

TRANSLATION

In the morning they would come to Akrūra-tīrtha and cook food. After offering it to the śālagrāma-śilā, they offered it to Śrī Caitanya Mahāprabhu.

PURPORT

There are brāhmaṇas known as pañca-gauḍa-brāhmaṇas who come from five places in northern India, and there are brāhmaṇas known as pañca-dākṣiṇātya-brāhmaṇas who come from five places in southern India. In northern India the places are Kānyakubja, Sārasvata, Gauḍa, Maithila and Utkala. In southern India the places are Āndhra, Karṇāta, Gurjara, Drāviḍa and Mahārāṣṭra. The brāhmaṇas from these places are considered to be very strict followers of the Vedic principles, and they are accepted as pure brāhmaṇas. They strictly observe Vedic principles and are not polluted by tantric misdeeds. All of these brāhmaṇas respectfully invited Caitanya Mahāprabhu for lunch.

Madhya TEXT 18.135

eka-dina sei akrūra-ghāṭera upare

vasi' mahāprabhu kichu karena vicāre //CC Madhya, 18.135//

SYNONYMS

eka-dina—once upon a time; sei—that; akrūra-ghāṭera—of the Akrūra bathing ghat; upare—on the bank; vasi'-sitting; mahāprabhu—Śrī Caitanya Mahāprabhu; kichu—some; karena—does; vicāre—consideration.

TRANSLATION

One day Śrī Caitanya Mahāprabhu sat at the bathing ghat of Akrūra-tīrtha and thought the following thoughts.

Akrūra-tīrtha is located on the road between Vṛndāvana and Mathurā. When Kṛṣṇa and Balarāma were being taken to Mathurā by Akrūra, the Lord rested at this place and took His bath in the Yamunā. When Kṛṣṇa and Balarāma took Their baths, Akrūra saw the entire world of Vaikuṇṭha within the water. The inhabitants of Vṛndāvana also saw the Vaikuṇṭha planets within the water.

Madhya TEXT 18.136

ei ghāṭe akrūra vaikuṇṭha dekhila

vrajavāsī loka 'goloka' darśana kaila //CC Madhya, 18.136//

SYNONYMS

ei ghāṭe—in this bathing place; akrūra—Akrūra; vaikuṇṭha dekhila—saw the spiritual world; vrajavāsī loka—the inhabitants of Vṛndāvana; goloka darśana kaila—saw Goloka.

TRANSLATION

Śrī Caitanya Mahāprabhu thought, "At this bathing place, Akrūra saw Vaikuṇṭha, the spiritual world, and all the inhabitants of Vraja saw Goloka Vṛndāvana."

Madhya TEXT 18.137

eta bali' jhāṇpa dilā jalera upare

ḍubiyā rahilā prabhu jalera bhitare //CC Madhya, 18.137//

SYNONYMS

eta bali'—saying this; jhāṇpa dilā—jumped; jalera upare—above the water; ḍubiyā—sinking; rahilā—remained; prabhu—Śrī Caitanya Mahāprabhu; jalera

bhitare—within the water.

TRANSLATION

While considering how Akrūra remained within the water, Śrī Caitanya Mahāprabhu immediately jumped in and stayed under water for some time.

Madhya TEXT 18.138

dekhi' kṛṣṇadāsa kāndi' phukāra karila

bhaṭṭācārya śīghra āsi' prabhure uṭhāila //CC Madhya, 18.138//

SYNONYMS

dekhi'—seeing; kṛṣṇadāsa—Kṛṣṇadāsa; kāndi'-crying; phu-kāra karila—called loudly; bhaṭṭācārya—Balabhadra Bhaṭṭācārya; śīghra—hastily; āsi'-coming; prabhure uṭhāila—raised Śrī Caitanya Mahāprabhu.

TRANSLATION

When Kṛṣṇadāsa saw that Caitanya Mahāprabhu was drowning, he cried and shouted very loudly. Balabhadra Bhaṭṭācārya immediately came and pulled the Lord out.

Madhya TEXT 18.139

tabe bhaṭṭācārya sei brāhmaṇe lañā

yukti karilā kichu nibhṛte vasiyā //CC Madhya, 18.139//

SYNONYMS

tabe—thereafter; bhaṭṭācārya—Bhaṭṭācārya; sei brāhmaṇe—the Sanoḍiyā brāhmaṇa; lañā—taking; yukti karilā—consulted; kichu—something; nibhṛte vasiyā—sitting in a solitary place.

TRANSLATION

After this, Balabhadra Bhaṭṭācārya took the Sanoḍiyā brāhmaṇa to a secluded place and consulted with him.

Madhya TEXT 18.140

āji āmi āchilāna uṭhāiluṇ prabhure

vṛndāvane ḍubena yadi, ke uṭhābe tāñre? //CC Madhya, 18.140//

SYNONYMS

āji—today; āmi—I; āchilāna—was present; uṭhāiluṇ—raised; prabhure—Śrī Caitanya Mahāprabhu; vṛndāvane—in Vṛndāvana; ḍubena yadi—if He drowns; ke uṭhābe tāñre—who will raise Him.

TRANSLATION

Balabhadra Bhaṭṭācārya said, "Since I was present today, it was possible for me to pull the Lord up. However, if He starts to drown at Vṛndāvana, who will help Him?

Madhya TEXT 18.141

lokera saṅghaṭṭa, āra nimantraṇera jañjāla

nirantara āveśa prabhura nā dekhiye bhāla //CC Madhya, 18.141//

SYNONYMS

lokera saṅghaṭṭa—crowds of people; āra—and; nimantraṇera jañjāla—the disturbance of invitations; nirantara—always; āveśa—ecstatic love; prabhura—of Śrī Caitanya Mahāprabhu; nā dekhiye bhāla—I do not see any good in this.

TRANSLATION

"Now there is a crowd of people here, and these invitations are causing much disturbance. In addition, the Lord is always ecstatic and emotional. I do not find the situation here very good.

Madhya TEXT 18.142

vṛndāvana haite yadi prabhure kāḍiye

tabe maṅgala haya,--ei bhāla yukti haye //CC Madhya, 18.142//

SYNONYMS

vṛndāvana haite—from Vṛndāvana; yadi—if; prabhure—Śrī Caitanya Mahāprabhu; kāḍiye—I take away; tabe—then; maṅgala haya—there is

auspiciousness; ei—this; bhāla—good; yukti—plan; haye—is.

TRANSLATION

"It would be good if we could get Śrī Caitanya Mahāprabhu out of Vṛndāvana. That is my final conclusion."

Madhya TEXT 18.143

vipra kahe,--prayāge prabhu lañā yāi

gaṅgā-tīra-pathe yāi, tabe sukha pāi //CC Madhya, 18.143//

SYNONYMS

vipra kahe—the brāhmaṇa said; prayāge—to Prayāga; prabhu—Śrī Caitanya Mahāprabhu; lañā—taking; yāi—let us go; gaṅgā-tīra-pathe—on the bank of the Ganges; yāi—let us go; tabe—then; sukha pāi—we shall get pleasure.

TRANSLATION

The Sanoḍiyā brāhmaṇa said, "Let us take Him to Prayāga and go along the banks of the Ganges. It will be very pleasurable to go that way.

Madhya TEXT 18.144

'soro-kṣetre, āge yāñā kari' gaṅgā-snāna

sei pathe prabhu lañā kariye payāna //CC Madhya, 18.144//

SYNONYMS

soro-kṣetre—to the holy place named Soro-kṣetra; āge—first, beyond; yāñā—going; kari' gaṅgā-snāna—having taken bath in the Ganges; sei pathe—that way; prabhu lañā—taking Lord Śrī Caitanya Mahāprabhu; kariye payāna—let us go.

TRANSLATION

"After going to the holy place named Soro-kṣetra, and taking bath in the Ganges, let us take Śrī Caitanya Mahāprabhu that way and go.

Madhya TEXT 18.145

māgha-māsa lāgila, ebe yadi yāiye

makare prayāga-snāna kata dina pāiye //CC Madhya, 18.145//

SYNONYMS

māgha-māsa lāgila—the month of Māgha has begun; ebe—now; yadi—if; yāiye—we go; makare—during the Makara-saṅkrānti; prayāga-snāna—bathing at Prayāga; kata dina—for a few days; pāiye—we shall get.

TRANSLATION

"It is now the beginning of the month of Māgha. If we go to Prayāga at this time, we shall have an opportunity to bathe for a few days during Makara-saṅkrānti."

PURPORT

Bathing during the month of Māgha at Māgha-melā still takes place. This has been a very old melā (assembly) from time immemorial. It is said that the Lord in the form of Mohinī took a bucket of nectar and kept it at Prayāga. Consequently Māgha-melā has been observed, and there is an assembly of holy men there every year. Every twelfth year there is a Kumbha-melā, a great festival, and all the holy men from all over India assemble there. The brāhmaṇa wanted to take advantage of the Māgha-melā and bathe there.

Bathing at the confluence of the Ganges and Yamunā near the fort at Allahabad, Prayāga, is mentioned in revealed scriptures:

māghe māsi gamiṣyanti

gaṅgā-yāmuna-saṅgamam

gavāṁ śata-sahasrasya

samyag dattaṁ ca yat-phalam

prayāge māgha-māse vai

tryahaṁ snātasya tat-phalam

"If one goes to Prayāga and bathes at the confluence of the Ganges and Yamunā in the month of Māgha, he attains the result of giving hundreds and thousands of cows in charity. Simply by bathing for three days there, he attains the results of such a pious activity." Because of this, the Sanoḍiyā brāhmaṇa was very eager to go to Prayāga and bathe. Generally karmīs (fruitive laborers) take advantage of bathing there during the month of Māgha, thinking that they will be rewarded in

the future. Those who are situated in devotional service do not very strictly follow this karma-kāṇḍīya process.

Madhya TEXT 18.146

āpanāra duḥkha kichu kari' nivedana

'makara-pañcasi prayāge' kariha sūcana //CC Madhya, 18.146//

SYNONYMS

āpanāra—personal; duḥkha—unhappiness; kichu—some; kari'-doing; nivedana—submission; makara-pañcasi—the full-moon day in the month of Māgha; prayāge—to Prayāga; kariha sūcana—kindly inform.

TRANSLATION

The Sanoḍiyā brāhmaṇa continued, "Kindly submit to Śrī Caitanya Mahāprabhu the unhappiness you are feeling within yourself. Then propose that we all go to Prayāga on the full-moon day of the month of Māgha.

Madhya TEXT 18.147

gaṅgā-tīra-pathe sukha jānāiha tāṇre

bhaṭṭācārya āsi' tabe kahila prabhure //CC Madhya, 18.147//

SYNONYMS

gaṅgā-tīra—on the bank of the Ganges; pathe—on the path; sukha—happiness; jānāiha—kindly let know; tāṇre—Śrī Caitanya Mahāprabhu; bhaṭṭācārya—Balabhadra Bhaṭṭācārya; āsi'-coming; tabe—thereafter; kahila prabhure—informed Śrī Caitanya Mahāprabhu.

TRANSLATION

"Tell the Lord of the happiness you will feel in traveling via the banks of the Ganges." Balabhadra Bhaṭṭācārya therefore submitted this prayer to Śrī Caitanya Mahāprabhu.

Madhya TEXT 18.148

"sahite nā pāri āmi lokera gaḍabaḍi

nimantraṇa lāgi' loka kare huḍāhuḍi //CC Madhya, 18.148//

SYNONYMS

sahite nā pāri—cannot tolerate; āmi—I; lokera—of people; gaḍabaḍi—disturbance; nimantraṇa—invitations; lāgi'-for; loka—people; kare—do; huḍāhuḍi—hurrying.

TRANSLATION

Balabhadra Bhaṭṭācārya told the Lord, "I can no longer tolerate the disturbance of the crowd. People are coming one after another to offer invitations.

Madhya TEXT 18.149

prātaḥ-kāle āise loka, tomāre nā pāya

tomāre nā pāñā loka mora māthā khāya //CC Madhya, 18.149//

SYNONYMS

prātaḥ-kāle—in the morning; āise—come; loka—people; tomāre—You; nā pāya—cannot see; tomāre nā pāñā—not getting You; loka—people; mora māthā khāya—tax my brain.

TRANSLATION

"Early in the morning people come here, and not seeing You present, they simply tax my brain.

Madhya TEXT 18.150

tabe sukha haya yabe gaṅgā-pathe yāiye

ebe yadi yāi, 'makare' gaṅgā-snāna pāiye //CC Madhya, 18.150//

SYNONYMS

tabe—then; sukha haya—it will be great happiness for me; yabe—when; gaṅgā-pathe—on the path of the Ganges; yāiye—we go; ebe yadi yāi—if we go just now; makare—during Makara-saṅkrānti; gaṅgā-snāna pāiye—we can take bath in the Ganges.

TRANSLATION

"I will be very happy if we all leave and take the path by the banks of the Ganges. Then we can have the opportunity to bathe in the Ganges in Prayāga during Makara-saṅkrānti.

PURPORT

There are two great occasions for bathing in the Ganges during Māgha-melā. One is on the day of the dark moon, and the other is on the day of the full moon during the month of Māgha.

Madhya TEXT 18.151

udvigna ha-ila prāṇa, sahite nā pāri

prabhura ye ājñā haya, sei śire dhari" //CC Madhya, 18.151//

SYNONYMS

udvigna—agitated; ha-ila—has become; prāṇa—my mind; sahite—to bear; nā pāri—I am unable; prabhura—of Śrī Caitanya Mahāprabhu; ye—what; ājñā—order; haya—there is; sei śire dhari—I accept that.

TRANSLATION

"My mind has become very agitated, and I cannot bear this anxiety. May everything rest on the permission of Your Lordship. I will accept whatever You want to do."

Madhya TEXT 18.152

yadyapi vṛndāvana-tyāge nāhi prabhura mana

bhakta-icchā pūrite kahe madhura vacana //CC Madhya, 18.152//

SYNONYMS

yadyapi—although; vṛndāvana-tyāge—to leave Vṛndāvana; nāhi prabhura mana—was not the desire of the Lord; bhakta—of the devotee; icchā—desire; pūrite—to fulfill; kahe—says; madhura vacana—sweet words.

TRANSLATION

Although Śrī Caitanya Mahāprabhu had no desire to leave Vṛndāvana, He began to speak sweet words just to fulfill the desire of His devotee.

Madhya TEXT 18.153

"tumi āmāya āni' dekhāilā vṛndāvana

ei 'ṛṇa' āmi nāriba karite śodhana //CC Madhya, 18.153//

SYNONYMS

tumi—you; āmāya—Me; āni'-bringing; dekhāilā—showed; vṛndāvana—the holy place named Vṛndāvana; ei ṛṇa—this debt; āmi nāriba—I shall not be able; karite śodhana—to repay.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "You have brought Me here to show Me Vṛndāvana. I am very much indebted to you, and I shall not be able to repay this debt.

Madhya TEXT 18.154

ye tomāra icchā, āmi seita kariba

yāhān lañā yāha tumi, tāhāni yāiba" //CC Madhya, 18.154//

SYNONYMS

ye tomāra icchā—whatever You like; āmi—I; seita kariba—must act accordingly; yāhān—wherever; lañā yāha—take; tumi—you; tāhāni yāiba—I shall go there.

TRANSLATION

"Whatever you desire, I must do. Wherever you take Me, I shall go."

Madhya TEXT 18.155

prātaḥ-kāle mahāprabhu prātaḥ-snāna kaila

'vṛndāvana chāḍiba' jāni' premāveśa haila //CC Madhya, 18.155//

SYNONYMS

prātaḥ-kāle—in the morning; mahāprabhu—Śrī Caitanya Mahāprabhu; prātaḥ-snāna kaila—took His morning bath; vṛndāvana chāḍiba—I shall have to leave Vṛndāvana; jāni'-knowing; prema-āveśa haila—became ecstatic in love.

TRANSLATION

The next morning, Śrī Caitanya Mahāprabhu got up early. After taking His bath, He became ecstatic with love, knowing that He now had to leave Vṛndāvana.

Madhya TEXT 18.156

bāhya vikāra nāhi, premāviṣṭa mana

bhaṭṭācārya kahe,--cala, yāi mahāvana //CC Madhya, 18.156//

SYNONYMS

bāhya—external; vikāra—symptoms; nāhi—there were not; prema-āviṣṭa mana—the mind was full of ecstatic love; bhaṭṭācārya kahe—Bhaṭṭācārya said; cala—let us go; yāi mahāvana—let us go to Mahāvana.

TRANSLATION

Although the Lord did not exhibit any external symptoms, His mind was filled with ecstatic love. At that time, Balabhadra Bhaṭṭācārya said, "Let us go to Mahāvana [Gokula]."

Madhya TEXT 18.157

eta bali' mahāprabhure naukāya vasāñā

pāra kari' bhaṭṭācārya calilā lañā //CC Madhya, 18.157//

SYNONYMS

eta bali'—saying this; mahāprabhure—Śrī Caitanya Mahāprabhu; naukāya—on a boat; vasāñā—making sit down; pāra kari'-crossing the river; bhaṭṭācārya—Balabhadra Bhaṭṭācārya; calilā—went; lañā—taking.

TRANSLATION

Saying this, Balabhadra Bhaṭṭācārya made Śrī Caitanya Mahāprabhu sit aboard a boat. After they crossed the river, he took the Lord with him.

Madhya TEXT 18.158

premī kṣṇadāsa, āra seita brāhmaṇa

gaṅgā-tīra-pathe yāibāra vijña dui-jana //CC Madhya, 18.158//

SYNONYMS

premī kṛṣṇadāsa—the devotee Rājaputa Kṛṣṇadāsa; āra—and; seita brāhmaṇa—that Sanoḍiyā brāhmaṇa; gaṅgā-tīra-pathe—on the path by the bank of the Ganges; yāibāra—to go; vijña—experienced; dui-jana—two persons.

TRANSLATION

Both Rājaputa Kṛṣṇadāsa and the Sanoḍiyā brāhmaṇa knew the path along the Ganges bank very well.

Madhya TEXT 18.159

yāite eka vṛkṣa-tale prabhu sabā lañā

vasilā, sabāra patha-śrānti dekhiyā //CC Madhya, 18.159//

SYNONYMS

yāite—while passing; eka—one; vṛkṣa-tale—underneath a tree; prabhu—Śrī Caitanya Mahāprabhu; sabā lañā—taking all of them; vasilā—sat down; sabāra—of all of them; patha-śrānti—fatigue because of walking; dekhiyā—understanding.

TRANSLATION

While walking, Śrī Caitanya Mahāprabhu, understanding that the others were fatigued, took them all beneath a tree and sat down.

Madhya TEXT 18.160

sei vṛkṣa-nikaṭe care bahu gābhī-gaṇa

tāhā dekhi' mahāprabhura ullasita mana //CC Madhya, 18.160//

SYNONYMS

sei—that; vṛkṣa-nikaṭe—near the tree; care—were grazing; bahu—many; gābhī-gaṇa—cows; tāhā—that; dekhi'-seeing; mahāprabhura—of Śrī Caitanya Mahāprabhu; ullasita mana—the mind became very pleased.

TRANSLATION

There were many cows grazing near that tree, and the Lord was very pleased to see them.

Madhya TEXT 18.161

ācambite eka gopa vaṁśī bājāila

śuni' mahāprabhura mahā-premāveśa haila //CC Madhya, 18.161//

SYNONYMS

ācambite—suddenly; eka gopa—one cowherd boy; vaṁśī—flute; bājāila—blew; śuni'-hearing; mahāprabhura—of Śrī Caitanya Mahāprabhu; mahā-prema-āveśa—absorption in great ecstatic love; haila—there was.

TRANSLATION

Suddenly a cowherd boy blew on his flute, and immediately the Lord was struck with ecstatic love.

Madhya TEXT 18.162

acetana hañā prabhu bhūmite paḍilā

mukhe phenā paḍe, nāsāya śvāsa ruddha hailā //CC Madhya, 18.162//

SYNONYMS

acetana—unconscious; hañā—becoming; prabhu—Śrī Caitanya Mahāprabhu; bhūmite paḍilā—fell on the ground; mukhe—at the mouth; phenā paḍe—there was foam; nāsāya—in the nostrils; śvāsa—breath; ruddha hailā—stopped.

TRANSLATION

Filled with ecstatic love, the Lord fell unconscious to the ground. He foamed about the mouth, and His breathing stopped.

Madhya TEXT 18.163

hena-kāle tāhān āśoyāra daśa āilā

mleccha-pāṭhāna ghoḍā haite uttarilā //CC Madhya, 18.163//

SYNONYMS

hena-kāle—just at this time; tāhān—there; āśoyāra—soldiers; daśa—ten; āilā—came; mleccha—Mohammedans; pāṭhāna—the race of Pāṭhānas; ghoḍā—horses; haite—from; uttarilā—got down.

TRANSLATION

While the Lord was unconscious, ten cavalry soldiers belonging to the Mohammedan Pāṭhāna military order rode up and dismounted.

Madhya TEXT 18.164

prabhure dekhiyā mleccha karaye vicāra

ei yati-pāśa chila suvarṇa apāra //CC Madhya, 18.164//

SYNONYMS

prabhure—Śrī Caitanya Mahāprabhu; dekhiyā—seeing; mleccha—the Mohammedans; karaye vicāra—considered; ei yati-pāśa—within the possession of this sannyāsī; chila—there was; suvarṇa apāra—a large quantity of gold.

TRANSLATION

Seeing the Lord unconscious, the soldiers thought, "This sannyāsī must have possessed a large quantity of gold.

Madhya TEXT 18.165

ei cāri bāṭoyāra dhuturā khāoyāñā

māri' ḍāriyāche, yatira saba dhana lañā //CC Madhya, 18.165//

SYNONYMS

ei—these; cāri—four; bāṭoyāra—rogues; dhuturā—dhuturā; khāoyāñā—making Him eat; māri' ḍāriyāche—killed; yatira—of the sannyāsī; saba—all; dhana—wealth; lañā—taking away.

TRANSLATION

"These four rogues here must have taken away that sannyāsī's riches after killing Him by making Him take the poison dhuturā."

Madhya TEXT 18.166

tabe sei pāṭhāna cāri-janere bāndhila

kāṭite cāhe, gauḍiyā saba kāṅpīte lāgila //CC Madhya, 18.166//

SYNONYMS

tabe—then; sei pāṭhāna—the Pāṭhāna soldiers; cāri-janere—the four persons; bāndhila—arrested; kāṭite cāhe—wanted to kill them; gauḍiyā—the Bengalis; saba—all; kāṅpīte lāgila—began to tremble.

TRANSLATION

Thinking this, the Pāṭhāna soldiers arrested the four persons and decided to kill them. Because of this, the two Bengalis began to tremble.

PURPORT

The four persons were Balabhadra Bhaṭṭācārya, his assistant brāhmaṇa, Rājaputa Kṛṣṇadāsa and the Sanoḍiyā brāhmaṇa devotee of Mādhavendra Purī.

Madhya TEXT 18.167

kṛṣṇadāsa--rājaputa, nirbhaya se baḍa

sei vipra--nirbhaya, se--mukhe baḍa daḍa //CC Madhya, 18.167//

SYNONYMS

kṛṣṇadāsa—Kṛṣṇadāsa; rājaputa—belonging to the Rājaputa race; nirbhaya—fearless; se—he; baḍa—very; sei vipra—the Sanoḍiyā brāhmaṇa; nirbhaya—also fearless; se—he; mukhe—in the mouth; baḍa daḍa—very brave.

TRANSLATION

The devotee Kṛṣṇadāsa, who belonged to the Rājaputa race, was very fearless. The Sanoḍiyā brāhmaṇa was also fearless, and he spoke very bravely.

Madhya TEXT 18.168

vipra kahe,--pāṭhāna, tomāra pātsāra dohāi

cala tumi āmi sikdāra-pāśa yāi //CC Madhya, 18.168//

SYNONYMS

vipra kahe—the brāhmaṇa said; pāṭhāna—you Pāṭhāna soldiers; tomāra—your; pātsāra—king; dohāi—under the protection of; cala—let us go; tumi—you; āmi—we; sikdāra-pāśa—to the commander; yāi—let us go.

TRANSLATION

The brāhmaṇa said, "You Pāṭhāna soldiers are all under the protection of your king. Let us go to your commander and get his decision.

Madhya TEXT 18.169

ei yati--āmāra guru, āmi--māthura brāhmaṇa

pātsāra āge āche mora 'śata jana' //CC Madhya, 18.169//

SYNONYMS

ei yati—this sannyāsī; āmāra guru—my spiritual master; āmi—I; māthura brāhmaṇa—a brāhmaṇa from Mathurā; pātsāra āge—in the service of the Mohammedan king; āche—there are; mora—my; śata jana—one hundred persons.

TRANSLATION

"This sannyāsī is my spiritual master, and I am from Mathurā. I am a brāhmaṇa, and I know many people who are in the service of the Mohammedan king.

Madhya TEXT 18.170

ei yati vyādhite kabhu hayena mūrcchita

abañhi cetana pāibe, ha-ibe samvita //CC Madhya, 18.170//

SYNONYMS

ei yati—this sannyāsī; vyādhite—under the influence of disease; kabhu—sometimes; hayena mūrcchita—becomes unconscious; abañhi—very soon; cetana—consciousness; pāibe—will get back; ha-ibe samvita—will come to His proper senses.

TRANSLATION

"This sannyāsī sometimes falls unconscious due to the influence of a disease. Please sit down here, and you will see that He will very soon regain

consciousness and His normal condition.

Madhya TEXT 18.171

kṣaṇeka ihān vaisa, bāndhi' rākhaha sabāre

inhāke puchiyā, tabe mārīha sabāre //CC Madhya, 18.171//

SYNONYMS

kṣaṇeka—for some time; ihān vaisa—sit down here; bāndhi'-arresting; rākhaha—keep; sabāre—all of us; inhāke puchiyā—after questioning Him; tabe—then; mārīha sabāre—you can kill all of us.

TRANSLATION

"Sit down here for a while and keep us all under arrest. When the sannyāsī regains his senses, you can question Him. Then, if you like, you can kill us all."

Madhya TEXT 18.172

pāṭhāna kahe,--tumi paścimā māthura dui-jana

'gauḍiyā' ṭhak ei kāṇpe dui-jana //CC Madhya, 18.172//

SYNONYMS

pāṭhāna kahe—the soldiers said; tumi—you; paścimā—western Indians; māthura—belonging to the district of Mathurā; dui-jana—two of you; gauḍiyā—Bengalis; ṭhak—rogues; ei—these; kāṇpe—are trembling; dui-jana—two persons.

TRANSLATION

The Pāṭhāna soldiers said, "You are all rogues. Two of you belong to the district of Mathurā, and the other two, who are trembling, belong to Bengal."

Madhya TEXT 18.173

kṛṣṇadāsa kahe,--āmāra ghara ei grāme

dui-śata turkī āche, śateka kāmāne //CC Madhya, 18.173//

SYNONYMS

kṛṣṇadāsa kahe—Rājaputa Kṛṣṇadāsa said; āmāra ghara—my home; ei grāme—in this village; dui-śata turkī—two hundred Turks; āche—I have; śateka kāmāne—one hundred cannons.

TRANSLATION

Rājaputa Kṛṣṇadāsa said, "I have my home here, and I also have about two hundred Turkish soldiers and about one hundred cannons.

Madhya TEXT 18.174

ekhani āsibe saba, āmi yadi phukāri

ghoḍā-piḍā luṭi' labe tomā-sabā māri' //CC Madhya, 18.174//

SYNONYMS

ekhani—immediately; āsibe saba—all of them will come; āmi—I; yadi—if; phukāri—call loudly; ghoḍā-piḍā—horses and their saddles; luṭi'-plundering; labe—will take; tomā-sabā māri'-after killing all of you.

TRANSLATION

"If I call loudly, they will come immediately to kill you and plunder your horses and saddles.

Madhya TEXT 18.175

gauḍiyā--'bāṭapāḍa' nahe, tumi--'bāṭapāḍa'

tīrtha-vāsī luṭha', āra cāha' māribāra //CC Madhya, 18.175//

SYNONYMS

gauḍiyā—the Bengalis; bāṭapāḍa nahe—are not rogues; tumi—you; bāṭapāḍa—rogues; tīrtha-vāsī—persons visiting places of pilgrimage; luṭha'-you plunder; āra—and; cāha'-you want; māribāra—to kill.

TRANSLATION

"The Bengali pilgrims are not rogues. You are rogues, for you want to kill the pilgrims and plunder them."

Madhya TEXT 18.176

śuniyā pāṭhāna mane saṅkoca ha-ila

hena-kāle mahāprabhu 'caitanya' pāila //CC Madhya, 18.176//

SYNONYMS

śuniyā—hearing; pāṭhāna—the Mohammedan soldiers; mane—in the mind; saṅkoca ha-ila—there was a little hesitation; hena-kāle—at this time; mahāprabhu—Śrī Caitanya Mahāprabhu; caitanya pāila—came to his senses.

TRANSLATION

Upon hearing this challenge, the Pāṭhāna soldiers became hesitant. Then suddenly Śrī Caitanya Mahāprabhu regained consciousness.

Madhya TEXT 18.177

huṅkāra kariyā uṭhe, bale 'hari' 'hari'

premāveśe nṛtya kare ūrdhva-bāhu kari' //CC Madhya, 18.177//

SYNONYMS

huṅkāra kariyā—resounded very loudly; uṭhe—stands up; bale hari hari—chants Hari, Hari; prema-āveśe—in ecstatic love; nṛtya kare—dances; ūrdhva-bāhu kari'-raising his arms upward.

TRANSLATION

Coming to His senses, the Lord very loudly began chanting the holy name, "Hari! Hari!" The Lord raised His arms upward and began to dance in ecstatic love.

Madhya TEXT 18.178

premāveśe prabhu yabe karena citkāra

mlecchera hṛdaye yena lāge śeladhāra //CC Madhya, 18.178//

SYNONYMS

prema-āveśe—in ecstatic love; prabhu—Śrī Caitanya Mahāprabhu; yabe—when; karena citkāra—loudly shouts; mlecchera hṛdaye—in the hearts of the Mohammedan soldiers; yena—as if; lāge—strikes; śela-dhāra—a thunderbolt.

TRANSLATION

When the Lord shouted very loudly in ecstatic love, it appeared to the Mohammedan soldiers that their hearts were struck by thunderbolts.

Madhya TEXT 18.179

bhaya pāñā mleccha chāḍi' dila cāri-jana

prabhu nā dekhila nija-gaṇera bandhana //CC Madhya, 18.179//

SYNONYMS

bhaya pāñā—being afraid; mleccha—the Mohammedans; chāḍi' dila—released; cāri-jana—the four persons; prabhu—Śrī Caitanya Mahāprabhu; nā dekhila—did not see; nija-gaṇera—of His personal associates; bandhana—the arrest.

TRANSLATION

Seized by fear, all the Pāṭhāna soldiers immediately released the four persons. Thus Śrī Caitanya Mahāprabhu did not see His personal associates arrested.

Madhya TEXT 18.180

bhaṭṭācārya āsi' prabhure dhari' vasāila

mleccha-gaṇa dekhi' mahāprabhura 'bāhya' haila //CC Madhya, 18.180//

SYNONYMS

bhaṭṭācārya—Bhaṭṭācārya; āsi'-immediately coming near; prabhure—Śrī Caitanya Mahāprabhu; dhari'-taking; vasāila—made to sit; mleccha-gaṇa dekhi'-seeing the Mohammedan soldiers; mahāprabhura—of Śrī Caitanya Mahāprabhu; bāhya—external consciousness; haila—there was.

TRANSLATION

At that time, Balabhadra Bhaṭṭācārya went to Śrī Caitanya Mahāprabhu and made Him sit down. Seeing the Mohammedan soldiers, the Lord regained His normal senses.

Madhya TEXT 18.181

mleccha-gaṇa āsi' prabhura vandila caraṇa

prabhu-āge kahe,--ei ṭhak cāri-jana //CC Madhya, 18.181//

SYNONYMS

mleccha-gaṇa—the Mohammedan soldiers; āsi'-after coming there; prabhura—of Śrī Caitanya Mahāprabhu; vandila caraṇa—worshiped the lotus feet; prabhu-āge kahe—said before the Lord; ei ṭhak cāri-jana—these four persons are rogues.

TRANSLATION

All the Mohammedan soldiers then came before the Lord, worshiped His lotus feet and said, "Here are four rogues.

Madhya TEXT 18.182

ei cāri mili' tomāya dhuturā khāoyāñā

tomāra dhana laila tomāya pāgala kariyā //CC Madhya, 18.182//

SYNONYMS

ei cāri mili'-four rogues together; tomāya—You; dhuturā khāoyāñā—making to drink poison; tomāra—Your; dhana—wealth; laila—took away; tomāya—You; pāgala—intoxicated; kariyā—making.

TRANSLATION

"These rogues have made You take dhuturā. Having made You mad, they have taken all Your possessions."

Madhya TEXT 18.183

prabhu kahena,--ṭhak nahe, mora 'saṅgī' jana

bhikṣuka sannyāsī, mora nāhi kichu dhana //CC Madhya, 18.183//

SYNONYMS

prabhu kahena—Śrī Caitanya Mahāprabhu replied; ṭhak nahe—they are not rogues; mora saṅgī jana—My associates; bhikṣuka—beggar; sannyāsī—sannyāsī; mora—My; nāhi—are not; kichu—any; dhana—riches.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "These are not rogues. They are My associates.

Being a sannyāsī beggar, I do not possess anything.

Madhya TEXT 18.184

mṛgī-vyādhite āmi kabhu ha-i acetana

ei cāri dayā kari' karena pālana //CC Madhya, 18.184//

SYNONYMS

mṛgī-vyādhite—due to epilepsy; āmi—I; kabhu—sometimes; ha-i—become; acetana—unconscious; ei cāri—these four men; dayā kari'-being merciful; karena pālana—maintain Me.

TRANSLATION

"Due to epilepsy, I sometimes fall unconscious. Out of their mercy, these four men maintain Me."

Madhya TEXT 18.185

sei mleccha-madhye eka parama gambhīra

kāla vastra pare sei,--loke kahe 'pīra' //CC Madhya, 18.185//

SYNONYMS

sei mleccha-madhye—among those Mohammedans; eka—one; parama gambhīra—very grave; kāla vastra—black garments; pare sei—he wears; loke—people; kahe—call; pīra—a saintly person.

TRANSLATION

Among the Mohammedans was a grave person who was wearing a black dress. People called him a saintly person.

Madhya TEXT 18.186

citta ārdra haila tānra prabhure dekhiyā

'nirviśeṣa-brahma' sthāpe svaśāstra uṭhāñā //CC Madhya, 18.186//

SYNONYMS

citta—heart; ārdra—softened; haila—became; tānra—his; prabhure dekhiyā—

seeing Lord Caitanya Mahāprabhu; nirviśeṣa-brahma—impersonal Brahman; sthāpe—wanted to establish; sva-śāstra uṭhāñā—raising his scripture.

TRANSLATION

The heart of that saintly person softened upon seeing Śrī Caitanya Mahāprabhu. He wanted to talk to Him and establish impersonal Brahman on the basis of his own scripture, the Koran.

Madhya TEXT 18.187

'advaita-brahma-vāda' sei karila sthāpana

tāra śāstra-yuktye tāre prabhu kailā khaṇḍana //CC Madhya, 18.187//

SYNONYMS

advaita-brahma-vāda—the impersonal Brahman conception; sei—that saintly person; karila sthāpana—established; tāra śāstra-yuktye—on the logic of his scripture; tāre—unto him; prabhu—Śrī Caitanya Mahāprabhu; kailā—did; khaṇḍana—refutation.

TRANSLATION

When that person established the impersonal Brahman conception of the Absolute Truth on the basis of the Koran, Śrī Caitanya Mahāprabhu refuted his argument.

Madhya TEXT 18.188

yei yei kahila, prabhu sakali khaṇḍila

uttara nā āise mukhe, mahā-stabdha haila //CC Madhya, 18.188//

SYNONYMS

yei yei kahila—whatever he spoke; prabhu—Śrī Caitanya Mahāprabhu; sakali khaṇḍila—refuted everything; uttara—answer; nā āise—could not come; mukhe—in his mouth; mahā-stabdha haila—he became greatly stunned.

TRANSLATION

Whatever arguments he put forward, the Lord refuted them all. Finally the person became stunned and could not speak.

Madhya TEXT 18.189

prabhu kahe,--tomāra śāstra sthāpe 'nirviśeṣe'

tāhā khaṇḍi' 'saviśeṣa' sthāpiyāche śeṣe //CC Madhya, 18.189//

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu continued to speak; tomāra śāstra—your scripture (the Koran); sthāpe—establishes; nirviśeṣe—impersonalism; tāhā khaṇḍi'-refuting that; sa-viśeṣa—personal God; sthāpiyāche—established; śeṣe—at the end.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "The Koran has certainly established impersonalism, but at the end it refutes that impersonalism and establishes the personal God.

Madhya TEXT 18.190

tomāra śāstre kahe śeṣe 'eka-i īśvara'

'sarvaiśvarya-pūrṇa teṇho--śyāma-kalevara //CC Madhya, 18.190//

SYNONYMS

tomāra śāstre—in your scripture; kahe—it says; śeṣe—at the end; eka-i īśvara—there is one God; sarva-aiśvarya-pūrṇa—full of all opulence; teṇho—He; śyāma-kalevara—bodily complexion is blackish.

TRANSLATION

"The Koran accepts the fact that ultimately there is only one God. He is full of opulence, and His bodily complexion is blackish.

PURPORT

The revealed scripture of the Mohammedans is the Koran. There is one Mohammedan sampradāya known as the Sufis. The Sufis accept impersonalism, believing in the oneness of the living entity with the Absolute Truth. Their supreme slogan is "analahak." The Sufi sampradāya was certainly derived from Śaṅkarācārya's impersonalists.

Madhya TEXT 18.191

sac-cid-ānanda-deha, pūrṇa-brahma-svarūpa

'sarvātmā', 'sarvajña', nitya sarvādi-svarūpa //CC Madhya, 18.191//

SYNONYMS

sat-cit-ānanda-deha—transcendental, blissful, spiritual body; pūrṇa-brahma-svarūpa—the identification of the Absolute Truth; sarva-ātmā—all-pervading; sarva-jña—omniscient; nitya—eternal; sarva-ādi—the origin of everything; svarūpa—the real form of the Lord.

TRANSLATION

"According to the Koran, the Lord has a supreme, blissful, transcendental body. He is the Absolute Truth, the all-pervading, omniscient and eternal being. He is the origin of everything.

Madhya TEXT 18.192

sr̥ṣṭi, sthiti, pralaya tāñhā haite haya

sthūla-sūkṣma-jagatera teñho samāśraya //CC Madhya, 18.192//

SYNONYMS

sr̥ṣṭi—creation; sthiti—maintenance; pralaya—dissolution; tāñhā—Him; haite—from; haya—becomes possible; sthūla—gross; sūkṣma—subtle; jagatera—of the cosmic manifestation; teñho—He; samāśraya—the only shelter.

TRANSLATION

"Creation, maintenance and dissolution come from Him. He is the original shelter of all gross and subtle cosmic manifestations.

Madhya TEXT 18.193

sarva-śreṣṭha, sarvārādhyā, kāraṇera kāraṇa

tāñra bhaktye haya jīvera saṁsāra-tāraṇa //CC Madhya, 18.193//

SYNONYMS

sarva-śreṣṭha—the Supreme Truth; sarva-ārādhyā—worshipable by everyone;

kāraṇera kāraṇa—the cause of all causes; tāṇra—His; bhaktye—by devotional service; haya—becomes; jīvera—of the living entity; saṁsāra-tāraṇa—deliverance from material existence.

TRANSLATION

"The Lord is the Supreme Truth worshipable by everyone. He is the cause of all causes. By engaging in His devotional service, the living entity is relieved from material existence.

Madhya TEXT 18.194

tāṇra sevā vinā jīvera nā yāya 'saṁsāra'

tāṇhāra caraṇe prīti--'puruṣārtha-sāra' //CC Madhya, 18.194//

SYNONYMS

tāṇra—His; sevā—service; vinā—without; jīvera—of the conditioned soul; nā—not; yāya—finishes; saṁsāra—material bondage; tāṇhāra—His; caraṇe—at the lotus feet; prīti—love; puruṣārtha-sāra—the ultimate goal of life.

TRANSLATION

"No conditioned soul can get out of material bondage without serving the Supreme Personality of Godhead. Love at His lotus feet is the ultimate goal of life.

PURPORT

According to the Mohammedan scripture, without evādat, offering prayers at a mosque or elsewhere five times daily (namāja), one cannot be successful in life. Śrī Caitanya Mahāprabhu pointed out that in the revealed scripture of the Mohammedans, love of Godhead is the ultimate goal. Karma-yoga and jñāna-yoga are certainly described in the Koran, but ultimately the Koran states that the ultimate goal is the offering of prayers to the Supreme Person (evādat).

Madhya TEXT 18.195

mokṣādi ānanda yāra nahe eka 'kaṇa'

pūrṇānanda-prāpti tāṇra caraṇa-sevana //CC Madhya, 18.195//

SYNONYMS

mokṣa-ādi—liberation and so on; ānanda—transcendental bliss; yāra—whose; nahe—not; eka—even; kaṇa—a fragment; pūṇa-ānanda-prāpti—attainment of completely blissful life; tānra caraṇa-sevana—service to His lotus feet.

TRANSLATION

"The happiness of liberation, whereby one merges into the Lord's existence, cannot even be compared to a fragment of the transcendental bliss obtained by service unto the Lord's lotus feet.

Madhya TEXT 18.196

'karma', jñāna', 'yoga' āge kariyā sthāpana

saba khaṇḍi' sthāpe 'īśvara', 'tānhāra sevana' //CC Madhya, 18.196//

SYNONYMS

karma—fruitive activities; jñāna—speculative knowledge; yoga—mystic power; āge—in the beginning; kariyā sthāpana—establishing; saba khaṇḍi'-refuting everything; sthāpe—establishes; īśvara—the Personality of Godhead; tānhāra sevana—His service.

TRANSLATION

"In the Koran there are descriptions of fruitive activity, speculative knowledge, mystic power and union with the Supreme, but ultimately everything is refuted as the Lord's personal feature and His devotional service is established.

Madhya TEXT 18.197

tomāra paṇḍita-sabāra nāhi śāstra-jñāna

pūrvāpara-vidhi-madhye 'para'--balavān //CC Madhya, 18.197//

SYNONYMS

tomāra paṇḍita-sabāra—of the learned scholars of your community; nāhi—there is not; śāstra-jñāna—knowledge of revealed scripture; pūrvā-āpara—former and latter; vidhi—regulative principles; madhye—among; para—the conclusion at the end; balavān—most powerful.

TRANSLATION

"The scholars of the Koran are not very advanced in knowledge. Although there are many methods prescribed, they do not know that the ultimate conclusion should be considered the most powerful.

Madhya TEXT 18.198

nija-śāstra dekhi' tumi vicāra kariyā

ki likhiyāche śeṣe kaha nirṇaya kariyā //CC Madhya, 18.198//

SYNONYMS

nija-śāstra—your own scripture; dekhi'-seeing; tumi—you; vicāra kariyā—deliberating; ki likhiyāche—what was written; śeṣe—at the end; kaha—say; nirṇaya kariyā—ascertaining.

TRANSLATION

"Seeing your own Koran and deliberating over what is written there, what is your conclusion?"

Madhya TEXT 18.199

mleccha kahe,--yei kaha, sei 'satya' haya

śāstre likhiyāche, keha la-ite nā pāraya //CC Madhya, 18.199//

SYNONYMS

mleccha kahe—the Mohammedan replied; yei kaha—what You say; sei—that; satya haya—is true; śāstre—in the Koran; likhiyāche—it has been written; keha—anyone; la-ite—to take; nā pāraya—is not able.

TRANSLATION

The saintly Mohammedan replied, "All that You have said is true. This has certainly been written in the Koran, but our scholars can neither understand nor accept it.

Madhya TEXT 18.200

'nirviśeṣa-gosāñi' lañā kareṇa vyākhyāna

'sākāra-gosāñi'--sevyā, kāro nāhi jñāna //CC Madhya, 18.200//

SYNONYMS

nirviśeṣa-gosāñi—the Supreme Personality of Godhead as impersonal; lañā—taking; kareṇa vyākhyāna—they describe; sa-ākāra-gosāñi—the personal feature of the Lord; sevya—worshipable; kāro nāhi jñāna—no one has this knowledge.

TRANSLATION

"Usually they describe the Lord's impersonal aspect, but they hardly know that the Lord's personal feature is worshipable. They are undoubtedly lacking this knowledge.

PURPORT

The saintly Mohammedan admitted that those who were supposedly conversant in the teachings of the Koran could not ultimately understand the essence of the Koran. Because of this, they accepted only the Lord's impersonal feature. Generally they recite and explain this portion only. Although the transcendental body of the Lord is worshipable, most of them are unaware of this.

Madhya TEXT 18.201

seita 'gosāñi' tumi--sākṣāt 'īśvara'

more kṛpā kara, muñi--ayogya pāmara //CC Madhya, 18.201//

SYNONYMS

seita—that; gosāñi—Personality of Godhead; tumi—You; sākṣāt—directly; īśvara—the Personality of Godhead; more—upon me; kṛpā kara—kindly be merciful; muñi—I; ayogya pāmara—very fallen and unfit.

TRANSLATION

"Since You are that very same Supreme Personality of Godhead Himself, please be merciful upon me. I am fallen and unfit.

Madhya TEXT 18.202

aneka dekhinu muñi mleccha-śāstra haite

'sādhya-sādhana-vastu' nāri nirdhārite //CC Madhya, 18.202//

SYNONYMS

aneka—many; dekhinu—have studied; muñi—I; mleccha-śāstra—Mohammedan scripture; haite—from; sādhya—the ultimate goal of life; sādhana—how to approach it; vastu—matter; nāri nirdhārite—I cannot decide conclusively.

TRANSLATION

"I have studied the Mohammedan scripture very extensively, but from it I cannot conclusively decide what the ultimate goal of life is or how I can approach it.

Madhya TEXT 18.203

tomā dekhi' jihvā mora bale 'kṛṣṇa-nāma'

'āmi--baḍa jñānī'--ei gela ābhimāna //CC Madhya, 18.203//

SYNONYMS

tomā dekhi'—by seeing You; jihvā—tongue; mora—my; bale kṛṣṇa-nāma—chants the Hare Kṛṣṇa mantra; āmi—I; baḍa jñānī—very learned scholar; ei—this; gela ābhimāna—false prestige has gone away.

TRANSLATION

"Now that I have seen You, my tongue is chanting the Hare Kṛṣṇa mahā mantra. The false prestige I felt from being a learned scholar is now gone."

Madhya TEXT 18.204

kṛpā kari' bala more 'sādhya-sādhane'

eta bali' paḍe mahāprabhura caraṇe //CC Madhya, 18.204//

SYNONYMS

kṛpā kari'—by Your causeless mercy; bala—speak; more—to me; sādhya-sādhane—the ultimate object of life and the process to achieve it; eta bali'-saying this; paḍe—falls down; mahāprabhura caraṇe—at the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

Saying this, the saintly Mohammedan fell at the lotus feet of Śrī Caitanya Mahāprabhu and requested Him to speak of life's ultimate goal and the process by which it could be obtained.

Madhya TEXT 18.205

prabhu kahe,--uṭha, kṛṣṇa-nāma tumi la-ilā

koṭi-janmera pāpa gela, 'pavitra' ha-ilā //CC Madhya, 18.205//

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; uṭha—please get up; kṛṣṇa-nāma—the holy name of Kṛṣṇa; tumi—you; la-ilā—have taken; koṭi-janmera—of many millions of births; pāpa gela—your sinful reactions have gone; pavitra ha-ilā—you have become pure.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Please get up. You have chanted the holy name of Kṛṣṇa; therefore the sinful reactions you have accrued for many millions of lives are now gone. You are now pure."

Madhya TEXT 18.206

'kṛṣṇa' kaha, 'kṛṣṇa' kaha,--kailā upadeśa

sabe'kṛṣṇa' kahe, sabāra haila premāveśa //CC Madhya, 18.206 //

SYNONYMS

kṛṣṇa kaha—just chant "Kṛṣṇa"; kṛṣṇa kaha—just chant "Kṛṣṇa"; kailā upadeśa—Śrī Caitanya Mahāprabhu instructed; sabe—all; kṛṣṇa kahe—chant the holy name of Kṛṣṇa; sabāra—of all of them; haila—there was; prema-āveśa—ecstatic love.

TRANSLATION

Śrī Caitanya Mahāprabhu then told all the Mohammedans there, "Chant the holy name of Kṛṣṇa! Chant the holy name of Kṛṣṇa!" As they all began to chant, they were overwhelmed by ecstatic love.

Madhya TEXT 18.207

'rāmadāsa' bali' prabhu tānra kaila nāma

āra eka pāṭhāna, tānra nāma--'vijulī-khāṇna' //CC Madhya, 18.207//

SYNONYMS

rāmadāsa bali'-of the name Rāmadāsa; prabhu—Śrī Caitanya Mahāprabhu; tāñra—his; kaila—made; nāma—name; āra eka pāṭhāna—another Mohammedan; tāñra nāma—his name; vijulī-khāñna—Vijulī Khān.

TRANSLATION

In this way Śrī Caitanya Mahāprabhu indirectly initiated the saintly Mohammedan by advising him to chant the holy name of Kṛṣṇa. The Mohammedan's name was changed to Rāmadāsa. There was also another Pāṭhāna Moslem present whose name was Vijulī Khān.

PURPORT

After being initiated, the devotees in the Kṛṣṇa consciousness movement change their names. Whenever a person in the Western world becomes interested in this Kṛṣṇa consciousness movement, he is initiated by this process. In India we are falsely accused of converting mleccas and yavanas into the Hindu religion. In India there are many Māyāvādī sannyāsīs known as jagad-guru, although they have hardly visited the whole world. Some are not even sufficiently educated, yet they make accusations against our movement and accuse us of destroying the principles of the Hindu religion by accepting Mohammedans and yavanas as Vaiṣṇavas. Such people are simply envious. We are not spoiling the Hindu system of religion but are simply following in the footsteps of Śrī Caitanya Mahāprabhu by traveling all over the world and accepting those who are interested in understanding Kṛṣṇa as Kṛṣṇadāsa or Rāmadāsa. By the process of a bona fide initiation, their names are changed.

Madhya TEXT 18.208

alpa vayasa tāñra, rājāra kumāra

'rāmadāsa' ādi pāṭhāna--cākara tāñhāra //CC Madhya, 18.208//

SYNONYMS

alpa vayasa tāñra—his age is very young; rājāra kumāra—son of the king; rāmadāsa—Rāmadāsa; ādi—heading the list; pāṭhāna—the Mohammedans; cākara tāñhāra—servants of him.

TRANSLATION

Vijulī Khān was very young, and he was the son of the king. All the other Mohammedans, Pāṭhānas, headed by Rāmadāsa, were his servants.

Madhya TEXT 18.209

'kṛṣṇa' bali' paḍe sei mahāprabhura pāya
prabhu śrī-caraṇa dila tānhāra māthāya //CC Madhya, 18.209//

SYNONYMS

kṛṣṇa bali'—chanting the holy name of Kṛṣṇa; paḍe—falls down; sei—that Vijulī Khān; mahāprabhura pāya—at the lotus feet of Śrī Caitanya Mahāprabhu; prabhu—Śrī Caitanya Mahāprabhu; śrī-caraṇa dila—placed His foot; tānhāra māthāya—on his head.

TRANSLATION

Vijulī Khān also fell down at the lotus feet of Śrī Caitanya Mahāprabhu, and the Lord placed His foot on his head.

Madhya TEXT 18.210

tān-sabāre kṛpā kari' prabhu ta' calilā
seita pāṭhāna saba 'vairāgī' ha-ilā //CC Madhya, 18.210//

SYNONYMS

tān-sabāre—to all of them; kṛpā kari'-bestowing mercy; prabhu—Śrī Caitanya Mahāprabhu; ta'-indeed; calilā—departed; seita—they; pāṭhāna—the Mohammedans of the Pāṭhāna community; saba—all; vairāgī ha-ilā—became mendicants.

TRANSLATION

Bestowing His mercy upon them in this way, Śrī Caitanya Mahāprabhu left. All the Pāṭhāna Mohammedans then became mendicants.

Madhya TEXT 18.211

pāṭhāna-vaiṣṇava bali' haila tānra khyāti
sarvatra gāhiyā bule mahāprabhura kīrti //CC Madhya, 18.211//

SYNONYMS

pāṭhāna-vaiṣṇava bali'-known as Pāṭhāna Vaiṣṇavas; haila—became; tāṇra—their; khyāti—reputation; sarvatra—everywhere; gāhiyā bule—travel while chanting; mahāprabhura—of Śrī Caitanya Mahāprabhu; kīrti—glorious activities.

TRANSLATION

Later these very Pāṭhānas became celebrated as the Pāṭhāna Vaiṣṇavas. They toured all over the country and chanted the glorious activities of Śrī Caitanya Mahāprabhu.

Madhya TEXT 18.212

sei vijulī-khāṇna haila 'mahā-bhāgavata'

sarva-tīrthe haila tāṇra parama-mahattva //CC Madhya, 18.212//

SYNONYMS

sei—that; vijulī-khāṇna—Vijulī Khān; haila—became; mahā-bhāgavata—most advanced devotee; sarva-tīrthe—in all places of pilgrimage; haila—became; tāṇra—his; parama—great; mahattva—importance.

TRANSLATION

Vijulī Khān became a greatly advanced devotee, and his importance was celebrated at every holy place of pilgrimage.

Madhya TEXT 18.213

aiche līlā kare prabhu śrī-kṛṣṇa-caitanya

'paścime' āsiyā kaila yavanādi dhanya //CC Madhya, 18.213//

SYNONYMS

aiche—in that way; līlā—pastimes; kare—performed; prabhu—the Lord; śrī-kṛṣṇa-caitanya—Śrī Caitanya Mahāprabhu; paścime—to the western part of India; āsiyā—coming; kaila—made; yavana-ādi—meat-eaters and others; dhanya—fortunate.

TRANSLATION

In this way Lord Śrī Caitanya Mahāprabhu performed His pastimes. Coming to the western part of India, He bestowed good fortune upon the yavanas and mlecchas.

PURPORT

The word yavana means "meat-eater." Anyone from a meat-eating community is called a yavana. One who does not strictly observe the Vedic regulative principles is called a mleccha. These words do not refer to any particular man. Even if a person is born in a brāhmaṇa, kṣatriya, vaiśya or śūdra family, he is a mleccha or yavana if he does not strictly follow the regulative principles or if he eats meat.

Madhya TEXT 18.214

soro-kṣetre āsi' prabhu kailā gaṅgā-snāna

gaṅgā-tīra-pathe kailā prayāge prayāṇa //CC Madhya, 18.214//

SYNONYMS

soro-kṣetre—to Soro-kṣetra; āsi'-coming; prabhu—Śrī Caitanya Mahāprabhu; kailā—did; gaṅgā-snāna—bathing in the Ganges; gaṅgā-tīra-pathe—on the path on the bank of the Ganges; kailā—did; prayāge prayāṇa—departure for Prayāga.

TRANSLATION

Śrī Caitanya Mahāprabhu next went to a holy place of pilgrimage called Soro-kṣetra. He took His bath in the Ganges there and started for Prayāga on the path along the banks of the Ganges.

Madhya TEXT 18.215

sei vipre, kṛṣṇadāse, prabhu vidāya dilā

yoḍa-hāte dui-jana kahite lāgilā //CC Madhya, 18.215//

SYNONYMS

sei vipre—to the Sanoḍiyā brāhmaṇa; kṛṣṇadāse—and the Rājaputa Kṛṣṇadāsa; prabhu—Śrī Caitanya Mahāprabhu; vidāya dilā—asked to go back; yoḍa-hāte—with folded hands; dui-jana—two persons; kahite lāgilā—began to say.

TRANSLATION

At Soro-kṣetra, the Lord requested the Sanoḍiyā brāhmaṇa and Rājaputa Kṛṣṇadāsa to return home, but with folded hands they began to speak as follows.

Madhya TEXT 18.216

prayāga-paryanta duṁhe tomā-saṅge yāba

tomāra caraṇa-saṅga punaḥ kāhān pāba? //CC Madhya, 18.216//

SYNONYMS

prayāga-paryanta—up to Prayāga; duṁhe—both of us; tomā-saṅge—with You; yāba—shall go; tomāra—Your; caraṇa-saṅga—association of the lotus feet; punaḥ—again; kāhān—where; pāba—shall we get.

TRANSLATION

They prayed, "Let us go to Prayāga with You. If we do not go, when shall we again get the association of Your lotus feet?"

Madhya TEXT 18.217

mleccha-deśa, keha kāhān karaye utpāta

bhaṭṭācārya--paṇḍita, kahite nā jānena vāt //CC Madhya, 18.217//

SYNONYMS

mleccha-deśa—this is a country occupied by the Mohammedans; keha—anyone; kāhān—anywhere; karaye utpāta—can create a disturbance; bhaṭṭācārya—Balabhadra Bhaṭṭācārya; paṇḍita—learned scholar; kahite—to speak; nā jānena—does not know; vāt—language.

TRANSLATION

"This country is mainly occupied by Mohammedans. At any place someone can create a disturbance, and although Your companion Balabhadra Bhaṭṭācārya is a learned scholar, he does not know how to speak the local language."

Madhya TEXT 18.218

śuni' mahāprabhu īṣat hāsita lāgilā

sei dui-jana prabhura saṅge cali' āilā //CC Madhya, 18.218//

SYNONYMS

śuni'—hearing; mahāprabhu—Śrī Caitanya Mahāprabhu; īṣat—mildly; hāsite lāgilā—began to smile; sei—those; dui-jana—two persons; prabhura saṅge—with Śrī Caitanya Mahāprabhu; cali' āilā—came.

TRANSLATION

Hearing this, Śrī Caitanya Mahāprabhu accepted their proposal by smiling mildly. Thus those two persons continued to accompany Him.

Madhya TEXT 18.219

yei yei jana prabhura pāila daraśana

sei preme matta haya, kare kṛṣṇa-saṅkīrtana //CC Madhya, 18.219//

SYNONYMS

yei yei—anyone who; jana—person; prabhura—of Śrī Caitanya Mahāprabhu; pāila daraśana—got the sight; sei—that person; preme—with ecstatic love; matta haya—becomes overwhelmed; kare—performs; kṛṣṇa-saṅkīrtana—chanting of the holy name of Kṛṣṇa.

TRANSLATION

Whoever got to see Śrī Caitanya Mahāprabhu would feel himself overwhelmed with ecstatic love and would begin to chant the Hare Kṛṣṇa mantra.

Madhya TEXT 18.220

tānra saṅge anyonye, tānra saṅge āna

ei-mata 'vaiṣṇava' kailā saba deśa-grāma //CC Madhya, 18.220//

SYNONYMS

tānra saṅge—with Him; anyonye—other; tānra saṅge—and with him; āna—another; ei-mata—in this way; vaiṣṇava—Vaiṣṇava; kailā—made; saba—all; deśa-grāma—villages and towns.

TRANSLATION

Whoever met Śrī Caitanya Mahāprabhu became a Vaiṣṇava, and whoever met

that Vaiṣṇava also became a Vaiṣṇava. In this way, all the towns and villages one after the other became Vaiṣṇava.

Madhya TEXT 18.221

dakṣiṇa yāite yaiche śakti prakāśilā

sei-mata paścima deśa, preme bhāsailā //CC Madhya, 18.221//

SYNONYMS

dakṣiṇa yāite—while touring in the southern part of India; yaiche—as; śakti prakāśilā—manifested His spiritual energy; sei-mata—in that way; paścima deśa—the western part of India; preme bhāsailā—inundated with love of Kṛṣṇa.

TRANSLATION

Just as the Lord inundated South India on His tour there, He also inundated the western part of the country with love of Godhead.

PURPORT

According to some opinions, Śrī Caitanya Mahāprabhu visited Kurukṣetra while going to Prayāga from Vṛndāvana. There is a temple of Bhadra-kālī in Kurukṣetra, and near that temple there is a temple containing the Deity of Śrī Caitanya Mahāprabhu.

Madhya TEXT 18.222

ei-mata cali' prabhu 'prayāga' āilā

daśa-dina triveṇīte makara-snāna kailā //CC Madhya, 18.222//

SYNONYMS

ei-mata—in this way; cali'-walking; prabhu—Śrī Caitanya Mahāprabhu; prayāga—the holy place named Prayāga; āilā—reached; daśa-dina—ten days; triveṇīte—at the confluence of the Rivers Ganges and Yamunā; makara-snāna kailā—bathed during the festival of Makara, or Māgha-melā.

TRANSLATION

Śrī Caitanya Mahāprabhu finally arrived at Prayāga and for ten successive days bathed in the confluence of the Rivers Yamunā and Ganges during the festival of

Makara-saṅkrānti [Māgha-melā].

PURPORT

Actually the word trivenī indicates the confluence of three rivers—namely the Ganges, Yamunā and Sarasvatī. Presently the Sarasvatī River is not visible, but the River Ganges and the River Yamunā merge at Allahabad.

Madhya TEXT 18.223

vṛndāvana-gamana, prabhu-caritra ananta

'sahasra-vadana' yāñra nāhi pā'na anta //CC Madhya, 18.223//

SYNONYMS

vṛndāvana-gamana—going to Vṛndāvana; prabhu-caritra—pastimes of Śrī Caitanya Mahāprabhu; ananta—unlimited; sahasra-vadana—Lord Śeṣa, who has thousands of hoods; yāñra—whose; nāhi—does not; pā'na—get; anta—limit.

TRANSLATION

Śrī Caitanya Mahāprabhu's visit to Vṛndāvana and His activities there are unlimited. Even Lord Śeṣa, who has thousands of hoods, cannot reach the end of His activities.

Madhya TEXT 18.224

tāhā ke kahite pāre kṣudra jīva hañā

dig-daraśana kailuṅ muṇi sūtra kariyā //CC Madhya, 18.224//

SYNONYMS

tāhā—that; ke kahite pāre—who can describe; kṣudra—very little; jīva hañā—being a conditioned soul; dik-daraśana kailuṅ—have simply made an indication; muṇi—I; sūtra kariyā—in codes.

TRANSLATION

What ordinary living being can describe the pastimes of Śrī Caitanya Mahāprabhu? I have only indicated the general direction in the form of codes.

Madhya TEXT 18.225

alaukika-līlā prabhura alaukika-rīti

śunileo bhāgya-hīnera nā haya pratīti //CC Madhya, 18.225//

SYNONYMS

alaukika-līlā—uncommon pastimes; prabhura—of Śrī Caitanya Mahāprabhu; alaukika-rīti—uncommon method; śunileo—even though one hears; bhāgya-hīnera—of one who is unfortunate; nā haya pratīti—there is no belief.

TRANSLATION

The pastimes and methods of Śrī Caitanya Mahāprabhu are uncommon. Unfortunate is he who cannot believe even after hearing all these things.

Madhya TEXT 18.226

ādyopānta caitanya-līlā--'alaukika' jāna'

śraddhā kari' śuna ihā, 'satya' kari' māna' //CC Madhya, 18.226//

SYNONYMS

ādyopānta—from beginning to end; caitanya-līlā—the pastimes of Śrī Caitanya Mahāprabhu; alaukika jāna'-everyone should know as uncommon; śraddhā kari'-with faith; śuna ihā—hear this; satya kari' māna'-accepting it as true and correct.

TRANSLATION

From beginning to end the pastimes of Śrī Caitanya Mahāprabhu are uncommon. Just hear them with faith and accept them as true and correct.

Madhya TEXT 18.227

yei tarka kare ihān, sei--'mūrkhā-rāja'

āpanāra muṇḍe se āpani pāḍe vāja //CC Madhya, 18.227//

SYNONYMS

yei tarka kare—one who simply argues; ihān—in this matter; sei—that person; mūrkhā-rāja—a great fool; āpanāra muṇḍe—on his own head; se—that person; āpani—himself; pāḍe vāja—strikes with a thunderbolt.

TRANSLATION

Whoever argues about this is a great fool. He intentionally and personally brings a thunderbolt down upon his head.

Madhya TEXT 18.228

caitanya-caritra ei--'amṛtera sindhu'

jagat ānande bhāsāya yāra eka-bindu //CC Madhya, 18.228//

SYNONYMS

caitanya-caritra—pastimes of Śrī Caitanya Mahāprabhu; ei—these; amṛtera sindhu—ocean of nectar; jagat—the whole world; ānande—with bliss; bhāsāya—inundates; yāra—of which; eka-bindu—one drop.

TRANSLATION

The pastimes of Śrī Caitanya Mahāprabhu are an ocean of nectar. Even a drop of this ocean can inundate the whole world with transcendental bliss.

Madhya TEXT 18.229

śrī-rūpa-raghunātha-pade yāra āśa

caitanya-caritāmṛta kahe kṛṣṇadāsa //CC Madhya, 18.229//

SYNONYMS

śrī-rūpa—Śrī Rūpa Gosvāmī; raghunātha—Śrīla Raghunātha dāsa Gosvāmī; pade—at the lotus feet; yāra—whose; āśa—expectation; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; kṛṣṇadāsa—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Eighteenth Chapter, describing the Lord's visit to Śrī Vṛndāvana and His conversion of the Mohammedan soldiers on the way to Prayāga.

Chapter 19 Lord Śrī Caitanya Mahāprabhu Instructs Śrīla Rūpa Gosvāmī

A summary of this chapter is given by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya*. Meeting Śrī Caitanya Mahāprabhu in a village called Rāmakeli, two brothers, Rūpa and Sanātana, began to devise means to get out of their government service. Both brothers appointed some brāhmaṇas to perform puraścaraṇa ceremonies and chant the holy name of Kṛṣṇa. Śrīla Rūpa Gosvāmī deposited ten thousand gold coins with a grocer, and the balance he brought in two boats to a place called Bāklā Candradvīpa. There he divided this money among the brāhmaṇas, Vaiṣṇavas and his relatives, and a portion he kept for emergency measures and personal needs. He was informed that Śrī Caitanya Mahāprabhu was going to Vṛndāvana from Jagannātha Purī through the forest of Madhya Pradesh; therefore he sent two people to Jagannātha Purī to find out when the Lord would leave for Vṛndāvana. In this way Rūpa Gosvāmī retired, but Sanātana Gosvāmī told the Nawab that he was sick and could not attend to his work. Giving this excuse, he sat home and studied Śrīmad-Bhāgavatam with learned brāhmaṇa scholars. The Nawab Hussain Shah first sent his personal physician to see what the real facts were; then he personally came to see why Sanātana was not attending to official business. Knowing that he wanted to resign his post, the Nawab had him arrested and imprisoned. The Nawab then went off to attack Orissa.

When Śrī Caitanya Mahāprabhu started for Vṛndāvana through the forest of Madhya Pradesh (Jhārikhaṇḍa), Rūpa Gosvāmī left home and sent news to Sanātana that he was leaving home with his younger brother (Anupama Mallika) to meet Śrī Caitanya Mahāprabhu. Śrīla Rūpa Gosvāmī finally reached Prayāga and met with Śrī Caitanya Mahāprabhu for ten successive days. During this time, Vallabha Bhaṭṭa extended an invitation to the Lord with great respect. Śrī Caitanya Mahāprabhu introduced Śrīla Rūpa Gosvāmī to Vallabha Bhaṭṭa. After this, a brāhmaṇa scholar named Raghupati Upādhyāya arrived and discussed Kṛṣṇa consciousness with the Lord. Kavirāja Gosvāmī then extensively describes the living condition of Śrī Rūpa and Sanātana at Vṛndāvana. During the ten days at Prayāga, Śrīla Rūpa Gosvāmī was instructed by the Lord, who gave him the basic principles of the Bhakti-rasāmṛta-sindhu. The Lord then sent Śrīla Rūpa Gosvāmī to Vṛndāvana. The Lord Himself returned to Vārāṇasī and stayed at the home of Candraśekhara.

vṛndāvanīyām rasa-keli-vārtām

kālena lupṭām nija-śaktim utkaḥ

sañcārya rūpe vyatanot punaḥ sa

prabhur vidhau prāg iva loka-sṛṣṭim //CC Madhya, 19.1//

SYNONYMS

vṛndāvanīyām—related to Vṛndāvana; rasa-keli-vārtām—talks about the pastimes of Śrī Kṛṣṇa; kālena—with the course of time; lupṭām—lost; nija-śaktim—His personal potency; utkaḥ—being eager; sañcārya—infusing; rūpe—to Rūpa Gosvāmī; vyatanot—manifested; punaḥ—again; saḥ—He; prabhuḥ—Śrī Caitanya Mahāprabhu; vidhau—unto Lord Brahmā; prāk iva—as formerly; loka-sṛṣṭim—the creation of this cosmic manifestation.

TRANSLATION

Before the creation of this cosmic manifestation, the Lord enlightened the heart of Lord Brahmā with the details of the creation and manifested the Vedic knowledge. In exactly the same way, the Lord, being anxious to revive the Vṛndāvana pastimes of Lord Kṛṣṇa, impregnated the heart of Rūpa Gosvāmī with spiritual potency. By this potency, Śrīla Rūpa Gosvāmī could revive the activities of Kṛṣṇa in Vṛndāvana, activities almost lost to memory. In this way, He spread Kṛṣṇa consciousness throughout the world.

Madhya TEXT 19.2

jaya jaya śrī-caitanya jaya nityānanda

jayādvaita-candra jaya gaura-bhakta-vṛnda //CC Madhya, 19.2//

SYNONYMS

jaya jaya śrī-caitanya—all glories to Śrī Caitanya Mahāprabhu; jaya nityānanda—all glories to Lord Nityānanda; jaya advaita-candra—all glories to Advaita Prabhu; jaya gaura-bhakta-vṛnda—all glories to the devotees of the Lord.

TRANSLATION

All glories to Lord Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda! All glories to Advaitacandra! And all glories to all the devotees of the Lord!

Madhya TEXT 19.3

śrī-rūpa-sanātana rahe rāmakeli-grāme

prabhure miliyā gelā āpana-bhavane //CC Madhya, 19.3//

SYNONYMS

śrī-rūpa-sanātana—the brothers named Rūpa and Sanātana; rahe—stayed; rāmakeli-grāme—in Rāmakeli; prabhure—Śrī Caitanya Mahāprabhu; miliyā—meeting; gelā—went back; āpana-bhavane—to their own homes.

TRANSLATION

After meeting Śrī Caitanya Mahāprabhu in the village of Rāmakeli, the brothers Rūpa and Sanātana returned to their homes.

Madhya TEXT 19.4

dui-bhāi viṣaya-tyāgera upāya sṛjila

bhau-dhana diyā dui brāhmaṇe varila //CC Madhya, 19.4//

SYNONYMS

dui-bhāi—the two brothers; viṣaya-tyāgera—of giving up material activities; upāya sṛjila—discovered a means; bahu-dhana—much money; diyā—paying; dui brāhmaṇe—two brāhmaṇas; varila—appointed.

TRANSLATION

The two brothers devised a means whereby they could give up their material activities. For this purpose, they appointed two brāhmaṇas and paid them a large amount of money.

Madhya TEXT 19.5

kṛṣṇa-mantre karāila dui puraścaraṇa

acirāt pāibāre caitanya-caraṇa //CC Madhya, 19.5//

SYNONYMS

kṛṣṇa-mantre—in the holy mantra Hare Kṛṣṇa; karāila—caused to perform; dui—two; puraścaraṇa—religious ceremonies; acirāt—without delay; pāibāre—to

get; caitanya-carāṇa—the shelter of the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

The brāhmaṇas performed religious ceremonies and chanted the holy name of Kṛṣṇa so that the two brothers might attain shelter at the lotus feet of Śrī Caitanya Mahāprabhu very soon.

PURPORT

A puraścaraṇa is a ritualistic ceremony performed under the guidance of an expert spiritual master or a brāhmaṇa. It is performed for the fulfillment of certain desires. One rises early in the morning, chants the Hare Kṛṣṇa mantra, performs arcana by the āratī ceremony and worships the Deities. These activities are described in the Fifteenth Chapter, verse 108.

Madhya TEXT 19.6

śrī-rūpa-gosāṇi tabe naukāte bhariyā

śrī-rūpa-gosāṇi āpanāra ghare āilā bahu-dhana lañā //CC Madhya, 19.6//

SYNONYMS

śrī-rūpa-gosāṇi—Śrī Rūpa Gosvāmī; tabe—thereafter; naukāte bhariyā—filling boats; āpanāra ghare—to his own house; āilā—returned; bahu-dhana lañā—taking large amounts of riches.

TRANSLATION

At this time, Śrī Rūpa Gosvāmī returned home, taking with him large quantities of riches loaded in boats.

Madhya TEXT 19.7

brāhmaṇa-vaiṣṇave dilā tāra ardha-dhane

eka cauṭhi dhana dilā kuṭumba-bharaṇe //CC Madhya, 19.7//

SYNONYMS

brāhmaṇa-vaiṣṇave—to the brāhmaṇas and Vaiṣṇavas; dilā—gave as charity; tāra—of the riches; ardha-dhane—fifty percent; eka cauṭhi dhana—one-fourth of the riches; dilā—gave; kuṭumba-bharaṇe—to satisfy the relatives.

TRANSLATION

Śrīla Rūpa Gosvāmī divided the wealth that he brought back home. He gave fifty percent in charity to brāhmaṇas and Vaiṣṇavas and twenty-five percent to his relatives.

PURPORT

This is a practical example of how one should divide his money and retire from household life. Fifty percent of one's money should be distributed to qualified and pure devotees of the Lord. Twenty-five percent may be given to family members, and twenty-five percent may be kept for personal use in case of emergency.

Madhya TEXT 19.8

daṇḍa-bandha lāgi' cauṭhi sañcaya karilā

bhāla-bhāla vipra-sthāne sthāpya rākhilā //CC Madhya, 19.8//

SYNONYMS

daṇḍa-bandha lāgi'-in case of legal implications; cauṭhi—one-fourth; sañcaya karilā—he collected; bhāla-bhāla—very respectable; vipra-sthāne—in the custody of a brāhmaṇa; sthāpya rākhilā—kept deposited.

TRANSLATION

He kept one-fourth of his wealth with a respectable brāhmaṇa. He kept this for his personal safety because he was expecting some legal complications.

Madhya TEXT 19.9

gauḍe rākhila mudrā daśa-hājāre

sanātana vyaya kare, rākhe mudi-ghare //CC Madhya, 19.9//

SYNONYMS

gauḍe—in Bengal; rākhila—kept; mudrā—coins; daśa-hājāre—ten thousand; sanātana—his elder brother; vyaya kare—spent; rākhe—deposited; mudi-ghare—in the place of a local grocer.

TRANSLATION

He deposited ten thousand coins, which were later spent by Śrī Sanātana Gosvāmī, in the custody of a local Bengali grocer.

Madhya TEXT 19.10

śrī-rūpa śunila prabhura nīlādri-gamana

vana-pathe yābena prabhu śrī-vṛndāvana //CC Madhya, 19.10//

SYNONYMS

śrī-rūpa—Śrī Rūpa Gosvāmī; śunila—heard; prabhura—of Śrī Caitanya Mahāprabhu; nīlādri-gamana—departure for Jagannātha Purī; vana-pathe—on the path through the forest; yābena—will go; prabhu—Śrī Caitanya Mahāprabhu; śrī-vṛndāvana—to Vṛndāvana.

TRANSLATION

Śrī Rūpa Gosvāmī heard that Śrī Caitanya Mahāprabhu had returned to Jagannātha Purī and was preparing to go to Vṛndāvana through the forest.

Madhya TEXT 19.11

rūpa-gosāñi nīlācale pāṭhāila dui-jana

prabhu yabe vṛndāvana karena gamana //CC Madhya, 19.11//

SYNONYMS

rūpa-gosāñi—Rūpa Gosvāmī; nīlācale—to Jagannātha Purī; pāṭhāila—sent; dui-jana—two persons; prabhu—Śrī Caitanya Mahāprabhu; yabe—when; vṛndāvana—to Vṛndāvana; karena—makes; gamana—departure.

TRANSLATION

Śrī Rūpa Gosvāmī sent two people to Jagannātha Purī to find out when Śrī Caitanya Mahāprabhu would depart for Vṛndāvana.

Madhya TEXT 19.12

śīghra āsi' more tāñra dibā samācāra

śuniyā tad-anurūpa kariba vyavahāra //CC Madhya, 19.12//

SYNONYMS

śīghra āsi'—very hastily returning; more—unto me; tāñra—His; dibā—give; samācāra—news; śuniyā—hearing; tat-anurūpa—accordingly; kariba—I shall make; vyavahāra—arrangements.

TRANSLATION

Śrī Rūpa Gosvāmī told the two men, "You are to return quickly and let me know when He will depart. Then I shall make the proper arrangements."

Madhya TEXT 19.13

ethā sanātana-gosāñi bhāve mane mana

rājā more prīti kare, se--mora bandhana //CC Madhya, 19.13//

SYNONYMS

ethā—here (in Gauḍa-deśa); sanātana-gosāñi—the elder brother, Sanātana Gosvāmī; bhāve—considers; mane mana—in the mind; rājā—the Nawab; more—me; prīti kare—loves very much; se—that; mora—my; bandhana—great obligation.

TRANSLATION

While Sanātana Gosvāmī was at Gauḍa-deśa, he was thinking, "The Nawab is very pleased with me. I certainly have an obligation.

Madhya TEXT 19.14

kona mate rājā yadi more kruddha haya

tabe avyāhati haya, kariluṁ niścaya //CC Madhya, 19.14//

SYNONYMS

kona mate—somehow or other; rājā—the Nawab; yadi—if; more—upon me; kruddha haya—becomes angry; tabe—then; avyāhati—escape; haya—there is; kariluṁ niścaya—I have decided.

TRANSLATION

"Somehow or other, if the Nawab becomes angry with me, I shall be greatly

relieved. That is my conclusion."

Madhya TEXT 19.15

asvāsthyera chadma kari' rahe nija-ghare

rāja-kārya chāḍilā, nā yāya rāja-dvāre //CC Madhya, 19.15//

SYNONYMS

asvāsthyera—of not being well; chadma—pretext; kari'-making; rahe—remains; nija-ghare—at home; rāja-kārya—government service; chāḍilā—relinquished; nā yāya—did not go; rāja-dvāre—to the court of the Nawab.

TRANSLATION

On the pretext of bad health, Sanātana Gosvāmī remained home. Thus he gave up government service and did not go to the royal court.

Madhya TEXT 19.16

lobhī kāyastha-gaṇa rāja-kārya kare

āpane svagrhe kare śāstrera vicāre //CC Madhya, 19.16//

SYNONYMS

lobhī—greedy; kāyastha-gaṇa—persons engaged in secretarial and clerical work; rāja-kārya kare—executed the government service; āpane—personally; sva-grhe—at home; kare—did; śāstrera vicāre—discussion of the revealed scriptures.

TRANSLATION

The greedy masters of his clerical and secretarial staff performed the government duties while Sanātana personally remained home and discussed revealed scriptures.

PURPORT

Sanātana Gosvāmī was the minister in charge of the government secretariat, and his assistants-the undersecretaries and clerks-all belonged to the kāyastha community. Formerly the kāyasthas belonged to the clerical and secretarial staff of the government, and later if one served in such a post, he was called a

kāyastha. Eventually if a person could not identify himself as a brāhmaṇa, kṣatriya, vaiśya or śūdra, he used to introduce himself as a kāyastha to get a wealthy and honorable position. In Bengal it is said that if one cannot give the identity of his caste, he calls himself a kāyastha. On the whole, the kāyastha community is a mixture of all castes, and it especially includes those engaged in clerical or secretarial work. Materially such people are always busy occupying responsible government posts.

When Sanātana Gosvāmī was relaxing and feeling inclined to retire from government service, many kāyasthas on his secretarial staff were very eager to occupy his post. In this regard, Śrīla Bhaktivinoda Ṭhākura states that when Sanātana Gosvāmī was a government minister and the kāyasthas who assisted him saw that he was reluctant to continue, they became very expert in their duties. Sanātana Gosvāmī was a brāhmaṇa belonging to the Sārasvata brāhmaṇa community. It is said that when he resigned, an underworker named Purandara Khān, who was a kāyastha, occupied his post.

Madhya TEXT 19.17

bhaṭṭācārya paṇḍita biśa triśa lañā

bhāgavata vicāra karena sabhāte vasiyā //CC Madhya, 19.17//

SYNONYMS

bhaṭṭācārya paṇḍita—learned scholars known as bhaṭṭācāryas; biśa triśa—twenty or thirty; lañā—taking with him; bhāgavata vicāra—discussion of Śrīmad-Bhāgavatam; karena—does; sabhāte vasiyā—sitting in an assembly.

TRANSLATION

Śrī Sanātana Gosvāmī used to discuss Śrīmad-Bhāgavatam in an assembly of twenty or thirty learned brāhmaṇa scholars.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura gives the following commentary on the words bhāgavata vicāra. As confirmed in the Muṇḍaka Upaniṣad (1.1.4,5), there are two kinds of educational systems:

dve vidye veditavya iti, ha sma yad brahma-vido vadanti-parā caivāparā ca.
tatrāparā ṛg-vedo yajur-vedaḥ sāma-vedo 'tharva-vedaḥ śikṣā kalpo vyākaraṇam

niruktaṁ chando jyotiṣaṁ iti. atha parā yayā tad-akṣaram adhigamyate.

"There are two kinds of educational systems. One deals with transcendental knowledge [parā vidyā] and the other with material knowledge [aparā vidyā]. All the Vedas-Ṛg Veda, Yajur Veda, Sāma Veda, Atharva Veda and their corollaries known as śikṣā, kalpa, vyākaraṇa, nirukta, chanda and jyotiṣa-belong to the inferior system of material knowledge [aparā vidyā]. By parā vidyā, one can understand the akṣara, Brahman or the Absolute Truth." As far as Vedic literature is concerned, Vedānta-sūtra is accepted as the parā vidyā. Śrīmad-Bhāgavatam is an explanation of that parā vidyā. Those who aspire for liberation (mukti or mokṣa) and introduce themselves as vaidāntika are also equal to those groups aspiring to improve religion (dharma), economic development (artha) and sense gratification (kāma). Dharma, artha, kāma and mokṣa are called caturvarga. They are all within the system of inferior material knowledge. Any literature giving information about the spiritual world, spiritual life, spiritual identity and the spirit soul is called parā vidyā. Śrīmad-Bhāgavatam does not have anything to do with the materialistic way of life; it gives transcendental information to educate people in the superior system of parā vidyā. Sanātana Gosvāmī was engaged in discussing the bhāgavata-vidyā, which means he discussed transcendental superior knowledge. Those who are karmīs, jñānīs or yogīs are not actually fit to discuss Śrīmad-Bhāgavatam. Only Vaiṣṇavas or pure devotees are fit to discuss that literature. As stated in Śrīmad-Bhāgavatam itself (12.13.18):

śrīmad-bhāgavatam purāṇam amalam yad vaiṣṇavānām priyam
yasmin pāramahaṁsyam ekam amalam jñānam param gīyate
yatra jñāna-virāga-bhakti-sahitam naiṣkarmyam āviṣkṛtam
tac chṛṇvan supaṭhan vicāraṇa-paro bhaktyā vimucyen narah

Although Śrīmad-Bhāgavatam is counted among the Purāṇas, it is called the spotless Purāṇa. Because it does not discuss anything material, it is liked by transcendental Vaiṣṇava devotees. The subject matter found in Śrīmad-Bhāgavatam is meant for paramahaṁsas. As it is said: paramo-nirmatsarāṇām. A paramahaṁsa is one who does not live in the material world and who does not envy others. In Śrīmad-Bhāgavatam, devotional service is discussed to arouse the living entity to the transcendental position of jñāna (knowledge) and vairāgya (renunciation). As stated in Śrīmad-Bhāgavatam (1.2.12):

tac chraddadhānāḥ munayo

jñāna-vairāgya-yuktayā

paśyanty ātmani cātmānam

bhaktyā śruta-grhītayā

"That Absolute Truth is realized by the seriously inquisitive student or sage who is well equipped with knowledge and who has become detached by rendering devotional service and hearing the Vedānta-śruti."

This is not sentiment. Knowledge and renunciation can be obtained through devotional service (bhaktyā śruta-grhītayā), that is, by arousing one's dormant devotional consciousness, Kṛṣṇa consciousness. When Kṛṣṇa consciousness is aroused, it relieves one from fruitive activity, activity for economic improvement and material enjoyment. This relief is technically called naiṣkarma, and when one is relieved, he is no longer interested in working hard for sense gratification. Śrīmad-Bhāgavatam is Śrīla Vyāsadeva's last mature contribution, and one should read and hear it in an assembly of realized souls while engaging in devotional service. At such a time one can be liberated from all material bondage. This was the course taken by Sanātana Gosvāmī, who retired from government service to study Śrīmad-Bhāgavatam with learned scholars.

Madhya TEXT 19.18

āra dina gauḍeśvara, saṅge eka-jana

ācambite gosāṇi-sabhāte kaila āgamana //CC Madhya, 19.18//

SYNONYMS

āra dina—one day; gauḍeśvara—the Nawab of Bengal; saṅge—with; eka-jana—one other person; ācambite—suddenly; gosāṇi-sabhāte—in the assembly of Sanātana Gosvāmī; kaila āgamana—came.

TRANSLATION

While Sanātana Gosvāmī was studying Śrīmad-Bhāgavatam in the assembly of learned brāhmaṇas, one day the Nawab of Bengal and another person suddenly appeared.

The full name of the Nawab of Bengal (Hussain Shah) was Ālāuddīna Saiyada

Husena Sāha Seripha Makkā, and he ruled Bengal for twenty-three years, from 1420 to 1443 Śakābda Era. Sanātana Gosvāmī was studying Śrīmad-Bhāgavatam with the scholars in the year 1424.

Madhya TEXT 19.19

pātsāha dekhiyā sabe sambhrame uṭhilā

sambhrame āsana diyā rājāre vasāilā //CC Madhya, 19.19//

SYNONYMS

pātsāha dekhiyā—seeing the Nawab; sabe—all of them; sambhrame—in great respect; uṭhilā—stood up; sambhrame—with great respect; āsana diyā—giving a sitting place; rājāre—the King; vasāilā—made to sit.

TRANSLATION

As soon as all the brāhmaṇas and Sanātana Gosvāmī saw the Nawab appear, they all stood up and respectfully gave him a sitting place to honor him.

PURPORT

Although Nawab Hussain Shah was a mleccha-yavana, he was nonetheless the governor of the country, and the learned scholars and Sanātana Gosvāmī offered him all the respect due a king or a governor. When a person occupies an exalted executive post, one should consider that he has acquired the grace of the Lord. In Bhagavad-gītā it is said:

yad yad vibhūtimat sattvaṁ

śrīmad ūrjitam eva vā

tat tad evāvagaccha tvam

mama tejo 'mśa-sambhavam

"Know that all beautiful, glorious and mighty creations spring from but a spark of My splendor." (Bg. 10.41)

Whenever we see something exalted, we must consider it part of the power of the Supreme Personality of Godhead. A powerful man (vibhūtimat sattvaṁ) is one who has obtained the grace of the Lord or has derived some power from Him. In Bhagavad-gītā (7.10) Kṛṣṇa says, tejas tejasvinām aham: "I am the

power of the powerful." The learned brāhmaṇa scholars showed respect to Nawab Hussain Shah because he represented a fraction of Kṛṣṇa's power.

Madhya TEXT 19.20

rājā kahe,--tomāra sthāne vaidya pāṭhāilūṇ

vaidya kahe,--vyādhi nāhi, sustha ye dekhilūṇ //CC Madhya, 19.20//

SYNONYMS

rājā kahe—the Nawab said; tomāra sthāne—to your place; vaidya—a physician; pāṭhāilūṇ—I sent; vaidya kahe—the physician said; vyādhi nāhi—there is no disease; su-stha—completely healthy; ye—that; dekhilūṇ—I have seen.

TRANSLATION

The Nawab said, "I sent my physician to you, and he has reported that you are not diseased. As far as he could see, you are completely healthy.

Madhya TEXT 19.21

āmāra ye kichu kārya, saba tomā lañā

kārya chāḍi' rahilā tumi gharete vasiyā //CC Madhya, 19.21//

SYNONYMS

āmāra—my; ye kichu—whatever; kārya—business; saba—everything; tomā—you; lañā—with; kārya chāḍi'-giving up your duties; rahilā—remained; tumi—you; gharete—at home; vasiyā—sitting.

TRANSLATION

"I am depending on you to carry out so many of my activities, but you have given up your governmental duties to sit here at home.

Madhya TEXT 19.22

mora yata kārya-kāma, saba kailā nāśa

ki tomāra hṛdaye āche, kaha mora pāśa //CC Madhya, 19.22//

SYNONYMS

mora—my; yata—all; kārya-kāma—occupational duties; saba—everything; kailā nāśa—you have spoiled; ki—what; tomāra—your; hṛdaye—within the heart; āche—there is; kaha—kindly tell; mora pāśa—to me.

TRANSLATION

"You have spoiled all my activities. What is your intention? Please tell me frankly."

Madhya TEXT 19.23

sanātana kahe,--nahe āmā haite kāma

āra eka-jana diyā kara samādhāna //CC Madhya, 19.23//

SYNONYMS

sanātana kahe—Sanātana Gosvāmī replied; nahe—not; āmā—me; haite—from; kāma—execution of the duty; āra eka-jana—someone else; diyā—by means of; kara samādhāna—execute the management.

TRANSLATION

Sanātana Gosvāmī replied, "You can no longer expect any service from me. Please arrange for someone else to tend to the management."

Madhya TEXT 19.24

tabe kruddha hañā rājā kahe āra-bāra

tomāra 'baḍa bhāi' kare dasyu-vyavahāra //CC Madhya, 19.24//

SYNONYMS

tabe—at that time; kruddha hañā—becoming angry; rājā kahe—the Nawab said; āra-bāra—again; tomāra baḍa bhāi—your elder brother; kare—does; dasyu-vyavahāra—the activity of a plunderer.

TRANSLATION

Becoming angry with Sanātana Gosvāmī, the Nawab said, "Your elder brother is acting just like a plunderer."

Madhya TEXT 19.25

jīva-bahu māri' kaila cāklā saba nāśa

ethā tumi kailā mora sarva kārya nāśa //CC Madhya, 19.25//

SYNONYMS

jīva—living entities; bahu—many; māri'-killing; kaila—did; cāklā—the province of Bengal; saba—all; nāśa—destruction; ethā—here; tumi—you; kailā—did; mora—my; sarva—all; kārya—plans; nāśa—destruction.

TRANSLATION

"By killing many living entities, your elder brother has destroyed all Bengal. Now here you are destroying all my plans."

Madhya TEXT 19.26

sanātana kahe,--tumi svatantra gauḍeśvara

ye yei doṣa kare, deha' tāra phala //CC Madhya, 19.26//

SYNONYMS

sanātana kahe—Sanātana Gosvāmī said; tumi—you; svatantra—independent; gauḍa-īśvara—the ruler of Bengal; ye yei—whatever; doṣa—faults; kare—one commits; deha'-you award; tāra phala—the results of that.

TRANSLATION

Sanātana Gosvāmī said, "You are the supreme ruler of Bengal and are completely independent. Whenever someone commits a fault, you punish him accordingly."

Madhya TEXT 19.27

eta śuni' gauḍeśvara uṭhi' ghare gelā

palāiba bali' sanātanere bāndhilā //CC Madhya, 19.27//

SYNONYMS

eta śuni'—hearing this; gauḍa-īśvara—the Nawab of Bengal; uṭhi'-standing up; ghare gelā—went back home; palāiba—I shall run away; bali'-because of this; sanātanere bāndhilā—he arrested Sanātana.

TRANSLATION

Hearing this, the Nawab of Bengal stood up and returned to his home. He ordered the arrest of Sanātana Gosvāmī so that he would not be able to leave.

PURPORT

It is said that the relationship between the Nawab of Bengal and Sanātana Gosvāmī was very intimate. The Nawab used to consider Sanātana Gosvāmī his younger brother, and when Sanātana Gosvāmī showed a very strong intention to resign, the Nawab, feeling familial affection, essentially said, "I am your elder brother, but I do not look after the state management. My only business is attacking other states with my soldiers and fighting everywhere as a plunderer. Because I am a meat-eater [yavana], I am used to hunting all kinds of living beings. In this way I am destroying all kinds of living entities in Bengal. While engaged in this destructive business, I am hoping that you will tend to the administration of the state. Since I, your elder brother, am engaged in such a destructive business, you, being my younger brother, should look after the state management. If you do not, how will things continue?" This talk was based on a family relationship, and Sanātana Gosvāmī also replied in an intimate and joking way. Essentially he told the Nawab, "My dear brother, you are the independent ruler of Bengal. You can act in whatever way you like, and if someone commits fault, you can punish him accordingly." In other words, Sanātana Gosvāmī was saying that since the Nawab was accustomed to acting like a plunderer, he should go ahead and take action. Since Sanātana was not showing much enthusiasm in performing his duty, the Nawab should dismiss him from his service. The Nawab could understand the intention of Sanātana Gosvāmī's statement. He therefore left in an angry mood and ordered Sanātana Gosvāmī's arrest.

Madhya TEXT 19.28

hena-kāle gela rājā uḍiyā mārīte

sanātane kahe,--tumi cala mora sāthe //CC Madhya, 19.28//

SYNONYMS

hena-kāle—at this time; gela—went; rājā—the King; uḍiyā mārīte—to attack the Orissa province; sanātane kahe—he said to Sanātana Gosvāmī; tumi cala—you come; mora sāthe—along with me.

TRANSLATION

At this time, the Nawab was going to attack the province of Orissa, and he told Sanātana Gosvāmī, "Come along with me."

PURPORT

Hussain Shah attacked the province of Orissa in 1424 Śakābda Era. At that time he conquered the feudal princes of neighboring Orissa.

Madhya TEXT 19.29

teṅho kahe,--yābe tumi devatāya duḥkha dite

mora śakti nāhi, tomāra saṅge yāite //CC Madhya, 19.29//

SYNONYMS

teṅho kahe—Sanātana Gosvāmī replied; yābe—will go; tumi—you; devatāya—to the Supreme Personality of Godhead; duḥkha dite—to give unhappiness; mora śakti—my power; nāhi—there is not; tomāra saṅge—in company with you; yāite—to go.

TRANSLATION

Sanātana Gosvāmī replied, "You are going to Orissa to give pain to the Supreme Personality of Godhead. For this reason I am powerless to go with you."

Madhya TEXT 19.30

tabe tāṅre bāndhi' rākhi' karilā gamana

ethā nīlācala haite prabhu calilā vṛndāvana //CC Madhya, 19.30//

SYNONYMS

tabe—thereafter; tāṅre—him; bāndhi'-arresting; rākhi'-keeping; karilā gamana—he went away; ethā—at this time; nīlācala haite—from Jagannātha Purī; prabhu—Śrī Caitanya Mahāprabhu; calilā vṛndāvana—departed for Vṛndāvana.

TRANSLATION

The Nawab again arrested Sanātana Gosvāmī and kept him in prison. At this time, Śrī Caitanya Mahāprabhu departed for Vṛndāvana from Jagannātha Purī.

Madhya TEXT 19.31

tabe sei dui cara rūpa-ṭhāñi āila

'vṛndāvana calilā prabhu'--āsiyā kahila //CC Madhya, 19.31//

SYNONYMS

tabe—at that time; sei—those; dui—two; cara—messengers; rūpa-ṭhāñi—to the presence of Rūpa Gosvāmī; āila—came back; vṛndāvana calilā prabhu—Śrī Caitanya Mahāprabhu has departed for Vṛndāvana; āsiyā—coming; kahila—they informed.

TRANSLATION

The two persons who went to Jagannātha Purī to inquire about the Lord's departure returned and informed Rūpa Gosvāmī that the Lord had already departed for Vṛndāvana.

Madhya TEXT 19.32

śuniyā śrī-rūpa likhila sanātana-ṭhāñi

'vṛndāvana calilā śrī-caitanya-gosāñi //CC Madhya, 19.32//

SYNONYMS

śuniyā—hearing; śrī-rūpa—Śrī Rūpa Gosvāmī; likhila—wrote; sanātana-ṭhāñi—to Sanātana Gosvāmī; vṛndāvana—to Vṛndāvana; calilā—has gone; śrī-caitanya-gosāñi—Śrī Caitanya Mahāprabhu.

TRANSLATION

Upon receiving this message from his two messengers, Rūpa Gosvāmī immediately wrote a letter to Sanātana Gosvāmī saying that Śrī Caitanya Mahāprabhu had departed for Vṛndāvana.

Madhya TEXT 19.33

āmi-dui-bhāi calilāṇa tānhāre milite

tumi yaiche taiche chuṭi' āisa tāhān haite //CC Madhya, 19.33//

SYNONYMS

āmi-dui-bhāi—we two brothers; calilāṇa—have gone; tāñhāre milite—to meet Him; tumi—you; yaiche taiche—somehow or other; chuṭi'-getting free; āisa—come; tāhāñ haite—from there.

TRANSLATION

In his letter to Sanātana Gosvāmī, Śrīla Rūpa Gosvāmī wrote, "We two brothers are starting out to go see Śrī Caitanya Mahāprabhu. You must also somehow or other get released and come meet us."

PURPORT

The two brothers herein mentioned are Rūpa Gosvāmī and his younger brother, Anupama Mallika. Rūpa Gosvāmī was informing Sanātana Gosvāmī that he should join him and his younger brother.

Madhya TEXT 19.34

daśa-sahasra mudrā tathā āche mudi-sthāne

tāhā diyā kara śīghra ātma-vimocane //CC Madhya, 19.34//

SYNONYMS

daśa-sahasra mudrā—ten thousand coins; tāthā—there; āche—there are; mudi-sthāne—in the grocer's place; tāhā diyā—with this amount; kara—get; śīghra—as soon as possible; ātma-vimocane—release from the internment.

TRANSLATION

Rūpa Gosvāmī further informed Śrīla Sanātana Gosvāmī: "I have left a deposit of ten thousand coins with the grocer. Use that money to get out of prison.

Madhya TEXT 19.35

yaiche taiche chuṭi' tumi āisa vṇdāvana'

eta likhi' dui-bhāi karilā gamana //CC Madhya, 19.35//

SYNONYMS

yaiche taiche—somehow or other; chuṭi'-getting released; tumi—you; āisa—come; vṇdāvana—to Vṇdāvana; eta likhi'-writing this; dui-bhāi—the two brothers, namely Rūpa Gosvāmī and his younger brother Anupama; karilā

gamana—departed.

TRANSLATION

"Somehow or other get yourself released and come to Vṛndāvana." After writing this, the two brothers [Rūpa Gosvāmī and Anupama] went to see Śrī Caitanya Mahāprabhu.

Madhya TEXT 19.36

anupama mallika, tāñra nāma--'śrī-vallabha'

rūpa-gosāñira choṭa-bhāi--parama-vaiṣṇava //CC Madhya, 19.36//

SYNONYMS

anupama mallika—Anupama Mallika; tāñra nāma—his name; śrī-vallabha—Śrī Vallabha; rūpa-gosāñira—of Rūpa Gosvāmī; choṭa-bhāi—younger brother; parama-vaiṣṇava—great devotee.

TRANSLATION

Rūpa Gosvāmī's younger brother was a great devotee whose actual name was Śrī Vallabha, but he was given the name Anupama Mallika.

Madhya TEXT 19.37

tāñhā lañā rūpa-gosāñi prayāge āilā

mahāprabhu tāhāñ śuni' ānandita hailā //CC Madhya, 19.37//

SYNONYMS

tāñhā lañā—taking him along; rūpa-gosāñi—Śrī Rūpa Gosvāmī; pra yāge—to Prayāga; āilā—came; mahāprabhu—Śrī Caitanya Mahāprabhu; tāhāñ—there; śuni'-hearing; ānandita hailā—were very much pleased.

TRANSLATION

Śrī Rūpa Gosvāmī and Anupama Mallika went to Prayāga, and they were very pleased to hear news that Śrī Caitanya Mahāprabhu was there.

Madhya TEXT 19.38

prabhu caliyāchena bindu-mādhava-daraśane

lakṣa lakṣa loka āise prabhura milane //CC Madhya, 19.38//

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; caliyāchena—was going; bindu-mādhava-daraśane—to see Lord Bindu Mādhava; lakṣa lakṣa loka—many hundreds of thousands of people; āise—came; prabhura—with Śrī Caitanya Mahāprabhu; milane—for meeting.

TRANSLATION

At Prayāga, Śrī Caitanya Mahāprabhu went to see the temple of Bindu Mādhava, and many hundreds of thousands of people followed Him just to meet Him.

Madhya TEXT 19.39

keha kānde, keha hāse, keha nāce, gāya

'kṛṣṇa' 'kṛṣṇa' bali' keha gaḍāgaḍi yāya //CC Madhya, 19.39//

SYNONYMS

keha kānde—some cried; keha hāse—some laughed; keha nāce—some danced; gāya—chanted; kṛṣṇa kṛṣṇa bali'-saying Kṛṣṇa, Kṛṣṇa; keha—some; gaḍāgaḍi yāya—rolled on the ground.

TRANSLATION

Some of the people following the Lord were crying. Some were laughing, some dancing and some chanting. Indeed, some of them were rolling on the ground, exclaiming, "Kṛṣṇa! Kṛṣṇa!"

Madhya TEXT 19.40

gaṅgā-yamunā prayāga nārila ḍubāite

prabhu ḍubāila kṛṣṇa-premera vanyāte //CC Madhya, 19.40//

SYNONYMS

gaṅgā-yamunā—the River Ganges and River Yamunā; prayāga—Prayāga; nārila—were not able; ḍubāite—to flood; prabhu—Śrī Caitanya Mahāprabhu; ḍubāila

—flooded; kṛṣṇa-premera—of ecstatic love of Kṛṣṇa; vanyāte—in an inundation.

TRANSLATION

Prayāga is located at the confluence of two rivers-the Ganges and the Yamunā. Although these rivers were not able to flood Prayāga with water, Śrī Caitanya Mahāprabhu inundated the whole area with waves of ecstatic love for Kṛṣṇa.

Madhya TEXT 19.41

bhīḍa dekhi' dui bhāi rahilā nirjane

prabhura āveśa haila mādharma-darśane //CC Madhya, 19.41//

SYNONYMS

bhīḍa dekhi'—seeing the crowd; dui bhāi—the two brothers; rahilā—remained; nirjane—in a secluded place; prabhura—of Śrī Caitanya Mahāprabhu; āveśa—ecstasy; haila—there was; mādharma-darśane—by seeing the Deity, Bindu Mādhava.

TRANSLATION

Seeing the great crowd, the two brothers remained standing in a secluded place. They could see that Śrī Caitanya Mahāprabhu was ecstatic to see Lord Bindu Mādhava.

Madhya TEXT 19.42

prema-āveśe nāce prabhu hari-dhvani kari'

ūrdhva bāhu kari' bale--bala 'hari' 'hari' //CC Madhya, 19.42//

SYNONYMS

prema-āveśe—in ecstatic love; nāce—danced; prabhu—Śrī Caitanya Mahāprabhu; hari-dhvani kari'-vibrating the holy name of Hari; ūrdhva—raised; bāhu—the arms; kari'-making; bale—says; bala hari hari—chant Hari, Hari.

TRANSLATION

The Lord was loudly chanting the holy name of Hari. Dancing in ecstatic love and raising His arms, He asked everyone to chant "Hari! Hari!"

Madhya TEXT 19.43

prabhura mahimā dekhi' loke camatkāra

prayāge prabhura līlā nāri varṇibāra //CC Madhya, 19.43//

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; mahimā—the greatness; dekhi'-seeing; loke—in all people; camatkāra—astonishment; prayāge—at Prayāga; prabhura—of Śrī Caitanya Mahāprabhu; līlā—the pastimes; nāri—I am not able; varṇibāra—to describe.

TRANSLATION

Everyone was astounded to see the greatness of Śrī Caitanya Mahāprabhu. Indeed, I cannot properly describe the pastimes of the Lord at Prayāga.

Madhya TEXT 19.44

dākṣiṇātya-vipra-sane āche paricaya

sei vipra nimantriyaṁ nila nijālaya //CC Madhya, 19.44//

SYNONYMS

dākṣiṇātya—Deccan; vipra-sane—with a brāhmaṇa; āche—there was; paricaya—acquaintance; sei—that; vipra—brāhmaṇa; nimantriyaṁ—inviting; nila—brought; nija-ālaya—to his own place.

TRANSLATION

Śrī Caitanya Mahāprabhu had made an acquaintance with a brāhmaṇa from Deccan [in South India], and that brāhmaṇa invited Him for meals and took Him to his place.

Madhya TEXT 19.45

vipra-gr̥he āsi' prabhu nibhṛte vasilā

śrī-rūpa-vallabha duṁhe āsiyā mililā //CC Madhya, 19.45//

SYNONYMS

vipra-gr̥he—to the house of that brāhmaṇa; āsi'-coming; prabhu—Śrī Caitanya

Mahāprabhu; nibhṛte—in a solitary place; vasilā—sat down; śrī-rūpa-vallabha—the two brothers Rūpa Gosvāmī and Śrī Vallabha; duñhe—both of them; āsiyā—coming; mililā—met Him.

TRANSLATION

While Śrī Caitanya Mahāprabhu was sitting in a solitary place in the home of that Deccan brāhmaṇa, Rūpa Gosvāmī and Śrī Vallabha [Anupama Mallika] came to meet Him.

Madhya TEXT 19.46

dui-guccha ṭṭṇa duñhe daśane dhariyā

prabhu dekhi' dūre paḍe daṇḍavat hañā //CC Madhya, 19.46//

SYNONYMS

dui-guccha—two bunches; ṭṭṇa—straw; duñhe—both of them; daśane dhariyā—holding in the teeth; prabhu dekhi'-seeing the Lord; dūre—in a distant place; paḍe—fell down; daṇḍa-vat—like rods; hañā—becoming.

TRANSLATION

Seeing the Lord from a distance, the two brothers put two clumps of straw between their teeth and immediately fell down on the ground like rods, offering Him obeisances.

Madhya TEXT 19.47

nānā śloka paḍi' uṭhe, paḍe bāra bāra

prabhu dekhi' premāveśa ha-ila duñhara //CC Madhya, 19.47//

SYNONYMS

nānā—various; śloka—verses; paḍi'-reciting; uṭhe—stood up; paḍe—fell down; bāra bāra—again and again; prabhu dekhi'-seeing the Lord; prema-āveśa—ecstatic emotion; ha-ila—there was; duñhara—of both of them.

TRANSLATION

Both brothers were overwhelmed with ecstatic emotion, and reciting various Sanskrit verses, they stood up and fell down again and again.

Madhya TEXT 19.48

śrī-rūpe dekhiyā prabhura prasanna haila mana

'uṭha, uṭha, rūpa, āisa', balilā vacana //CC Madhya, 19.48//

SYNONYMS

śrī-rūpe dekhiyā—seeing Śrīla Rūpa Gosvāmī; prabhura—of Śrī Caitanya Mahāprabhu; prasanna—very pleased; haila—was; mana—mind; uṭha—please stand up; uṭha—please stand up; rūpa—My dear Rūpa; āisa—come; balilā—He said; vacana—the words.

TRANSLATION

Śrī Caitanya Mahāprabhu was very pleased to see Śrīla Rūpa Gosvāmī, and He told him, "Stand up! Stand up! My dear Rūpa, come here."

Madhya TEXT 19.49

kṛṣṇera karuṇā kichu nā yāya varṇane

viṣaya-kūpa haite kāḍila tomā dui-jane //CC Madhya, 19.49//

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; karuṇā—the mercy; kichu—any; nā—not; yāya—is possible; varṇane—to describe; viṣaya-kūpa haite—from the well of material enjoyment; kāḍila—delivered; tomā—you; dui-jane—both.

TRANSLATION

Śrī Caitanya Mahāprabhu then said, "It is not possible to describe Kṛṣṇa's mercy, for He has delivered you both from the well of material enjoyment.

Madhya TEXT 19.50

na me 'bhaktaś catur-vedī

mad-bhaktaḥ śvapacaḥ priyaḥ

tasmai deyaṁ tato grāhyaṁ

sa ca pūjyo yathā hy aham //CC Madhya, 19.50//

SYNONYMS

na—not; me—My; abhaktaḥ—devoid of pure devotional service; catuḥ-vedī—a scholar in the four Vedas; mat-bhaktaḥ—My devotee; śva-pacaḥ—even from a family of dog-eaters; priyaḥ—very dear; tasmai—to him (a pure devotee, even though born in a very low family); deyam—should be given; tataḥ—from him; grāhyam—should be accepted (remnants of food); saḥ—that person; ca—also; pūjyaḥ—worshipable; yathā—as much as; hi—certainly; aham—I.

TRANSLATION

" 'Even though a person is a very learned scholar of the Sanskrit Vedic literatures, he is not accepted as My devotee unless he is pure in devotional service. Even though a person is born in a family of dog-eaters, he is very dear to Me if he is a pure devotee who has no motive to enjoy fruitive activities or mental speculation. Indeed, all respects should be given to him, and whatever he offers should be accepted. Such devotees are as worshipable as I am.' "

PURPORT

This verse is included in the Hari-bhakti-vilāsa (10.127) compiled by Sanātana Gosvāmī.

Madhya TEXT 19.51

ei śloka paḍi' duñhāre kailā āliṅgana

kṛpāte duñhāra māthāya dharilā caraṇa //CC Madhya, 19.51//

SYNONYMS

ei śloka—this verse; paḍi'-reciting; duñhāre—the two brothers; kailā āliṅgana—embraced; kṛpāte—out of causeless mercy; duñhāra—of both of them; māthāya—on the heads; dharilā—placed; caraṇa—His feet.

TRANSLATION

After reciting this verse, Śrī Caitanya Mahāprabhu embraced both brothers, and out of His causeless mercy He placed His feet on their heads.

Madhya TEXT 19.52

prabhu-kṛpā pāñā duñhe dui hāta yuḍi'

dīna hañā stuti kare vinaya ācari' //CC Madhya, 19.52//

SYNONYMS

prabhu-kṛpā—the Lord's mercy; pāñā—getting; duñhe—both of them; dui—two; hāta—hands; yuḍi'-folding; dīna hañā—most humbly; stuti kare—offer prayers; vinaya ācari'-with submission.

TRANSLATION

After receiving the Lord's causeless mercy, the brothers folded their hands and in great humility offered the following prayers unto the Lord.

Madhya TEXT 19.53

namo mahā-vadānyāya

kṛṣṇa-prema-pradāya te

kṛṣṇāya kṛṣṇa-caitanya-

nāmne gaura-tviṣe namaḥ //CC Madhya, 19.53//

SYNONYMS

namaḥ—obeisances; mahā-vadānyāya—who is most munificent and charitably disposed; kṛṣṇa-prema—love of Kṛṣṇa; pradāya—who can give; te—unto You; kṛṣṇāya—the original Personality of Godhead; kṛṣṇa-caitanya-nāmne—under the name Kṛṣṇa Caitanya; gaura-tviṣe—whose complexion is the golden complexion of Śrīmatī Rādhārāṇī; namaḥ—obeisances.

TRANSLATION

"O most munificent incarnation! You are Kṛṣṇa Himself appearing as Śrī Kṛṣṇa Caitanya Mahāprabhu. You have assumed the golden color of Śrīmatī Rādhārāṇī, and You are widely distributing pure love of Kṛṣṇa. We offer our respectful obeisances unto You.

Madhya TEXT 19.54

yo 'jñāna-mattam bhuvanam dayālor

ullāghayann apy akarot pramattam

sva-prema-sampat-sudhayādbhutehaṁ

śrī-kṛṣṇa-caitanyam amuṁ prapadye //CC Madhya, 19.54//

SYNONYMS

yaḥ—that Personality of Godhead who; ajñāna-mattam—maddened by ignorance or foolishly passing time in karma, jñāna, yoga and Māyāvāda philosophy; bhuvanam—the entire three worlds; dayāluḥ—so merciful; ullāghayan—subduing such processes as karma, jñāna and yoga; api—despite; akarot—made; pra-mattam—maddened; sva-prema-sampat-sudhayā—by the nectar of His personal devotional service, which is an invaluable treasure of bliss; adbhuta-īham—whose activities are wonderful; śrī-kṛṣṇa-caitanyam—unto Lord Śrī Caitanya Mahāprabhu; amuṁ—that; prapadye—I surrender.

TRANSLATION

"We offer our respectful obeisances unto that merciful Supreme Personality of Godhead who has converted all three worlds, which were maddened by ignorance, and saved them from their diseased condition by making them mad with the nectar from the treasure-house of love of God. Let us take full shelter of that Personality of Godhead, Śrī Kṛṣṇa Caitanya, whose activities are wonderful."

PURPORT

This verse is found in the Govinda-līlāmṛta (1.2).

Madhya TEXT 19.55

tabe mahāprabhu tāñre nikaṭe vasāilā

'sanātanera vārtā kaha'--tāñhāre puchilā //CC Madhya, 19.55//

SYNONYMS

tabe—thereafter; mahāprabhu—Śrī Caitanya Mahāprabhu; tāñre—them; nikaṭe—near Him; vasāilā—sat down; sanātanera vārtā—news of Sanātana; kaha—please tell; tāñhāre—them; puchilā—questioned.

TRANSLATION

After this, Śrī Caitanya Mahāprabhu sat them down by His side and asked them,

"What news do you have of Sanātana?"

Madhya TEXT 19.56

rūpa kahena,--teñho bandī haya rāja-ghare

tumi yadi uddhāra', tabe ha-ibe uddhāre //CC Madhya, 19.56//

SYNONYMS

rūpa kahena—Rūpa Gosvāmī said; teñho—he; bandī—arrested; haya—is; rāja-ghare—in the court of the government; tumi—You; yadi—if; uddhāra'-kindly rescue; tabe—then; ha-ibe—he will be; uddhāre—relieved from that entanglement.

TRANSLATION

Rūpa Gosvāmī replied, "Sanātana has now been arrested by the government of Hussain Shah. If You kindly save him, he can be liberated from that entanglement."

Madhya TEXT 19.57

prabhu kahe,--sanātanera hañāche mocana

acirāt āmā-saha ha-ibe milana //CC Madhya, 19.57//

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; sanātanera-of Sanātana Gosvāmī; hañāche-there has been; mocana-release; acirāt-very soon; āmāsaha-with Me; ha-ibe milana-there will be meeting.

TRANSLATION

Śrī Caitanya Mahāprabhu immediately replied, "Sanātana has already been released from his confinement, and he will very soon meet with Me."

Madhya TEXT 19.58

madhyāhna karite vipra prabhure kahilā

rūpa-gosāñi se-divasa tathāñi rahilā //CC Madhya, 19.58//

SYNONYMS

madhyāhna karite—to accept lunch; vipra—the brāhmaṇa of Deccan; prabhure—Śrī Caitanya Mahāprabhu; kahilā—requested; rūpa-gosāñi—Rūpa Gosvāmī; se-divasa—that day; tathāñi—there; rahilā—remained.

TRANSLATION

Śrī Caitanya Mahāprabhu was then requested by the brāhmaṇa to accept His lunch. Rūpa Gosvāmī also remained there that day.

Madhya TEXT 19.59

bhaṭṭācārya dui bhāiye nimantraṇa kaila

prabhura śeṣa prasāda-pātra dui-bhāi pāila //CC Madhya, 19.59//

SYNONYMS

bhaṭṭācārya—Balabhadra Bhaṭṭācārya; dui bhāiye—the two brothers; nimantraṇa kaila—invited to take lunch; prabhura śeṣa prasāda-pātra—the remnants of the plate of food offered to Śrī Caitanya Mahāprabhu; dui-bhāi pāila—the two brothers obtained.

TRANSLATION

Balabhadra Bhaṭṭācārya invited the two brothers to take lunch also. The remnants of food from the plate of Śrī Caitanya Mahāprabhu were offered to them.

Madhya TEXT 19.60

triveṇī-upara prabhura vāsā-ghara sthāna

dui bhāi vāsā kaila prabhu-sannidhāna //CC Madhya, 19.60//

SYNONYMS

tri-veṇī-upara—on the bank of the confluence of the Yamunā and Ganges; prabhura—of Śrī Caitanya Mahāprabhu; vāsā-ghara—of the residential house; sthāna—the place; dui bhāi—the two brothers; vāsā kaila—resided; prabhu-sannidhāna—near Śrī Caitanya Mahāprabhu.

TRANSLATION

Śrī Caitanya Mahāprabhu selected His residence beside the confluence of the Ganges and Yamunā at a place called Trivenī. The two brothers-Rūpa Gosvāmī and Śrī Vallabha-selected their residence near the Lord's.

Madhya TEXT 19.61

se-kāle vallabha-bhaṭṭa rahe āḍāila-grāme

mahāprabhu āilā śuni' āila tānra sthāne //CC Madhya, 19.61//

SYNONYMS

se-kāle—at that time; vallabha-bhaṭṭa—Vallabha Bhaṭṭa; rahe—resided; āḍāila-grāme—in the village known as Āḍāila; mahāprabhu—Śrī Caitanya Mahāprabhu; āilā—has come; śuni'-hearing; āila—came; tānra sthāne—to His place.

TRANSLATION

At that time, Śrī Vallabha Bhaṭṭa was staying at Āḍāila-grāma, and when he heard that Śrī Caitanya Mahāprabhu had arrived, he went to His place to see Him.

PURPORT

Vallabha Bhaṭṭa was a great learned scholar of Vaiṣṇavism. In the beginning he was very much devoted to Śrī Caitanya Mahāprabhu, but since he thought that he could not receive proper respect from Him, he later joined the Viṣṇusvāmī sect and became ācārya of that sect. His sect is celebrated as the Vallabhācārya-sampradāya. This sampradāya has had great influence in Vṛndāvana near Gokula and in Bombay. Vallabha Bhaṭṭa wrote many books, including a commentary on Śrīmad-Bhāgavatam called Subodhinī-ṭīkā, and notes on the Vedānta-sūtra, in the form of an Anubhāṣya. He also wrote a combination of sixteen short works called Ṣoḍaśa-grantha. Āḍāila-grāma, where he was staying, was near the confluence of the Rivers Ganges and Yamunā on the other side of the Yamunā about one mile from the river. The village there is called Aḍelī-grāma, or Āḍāila-grāma. A temple of Lord Viṣṇu there still belongs to the Vallabha-sampradāya.

Vallabha Bhaṭṭa was originally from a place in southern India called Trailaṅga. There is a railway station there called Niḍāḍābhalu. Sixteen miles from that station is a village called Kāṅkaḍabāḍa, or Kākuṇrapāḍhu. A learned brāhmaṇa named Lakṣmaṇa Dīkṣita used to live there, and Vallabha Bhaṭṭa was his son.

There are five sections of the brāhmaṇa community of Āndhra Pradesh known as bella-nāṭī, vegī-nāṭī, muraki-nāṭī telagu-nāṭī and kāśala-nāṭī. Out of these five brahminical communities, Vallabhācārya took his birth in the community of bella-nāṭī in the year 1400 Śakābda Era. According to some people, Vallabha Bhaṭṭācārya's father took sannyāsa before Vallabha's birth, and he returned home to take Vallabhācārya as his son. According to the opinion of others, Vallabhācārya was born in 1400 Śakābda Era on the Ekādaśī day of the dark moon in the month of Caitra, and he took his birth in a brāhmaṇa family surnamed Khambhampāṭībāru. According to this account, his father's name was Lakṣmaṇa Bhaṭṭa Dīkṣita, and he was born in Campakāraṇya. In someone else's opinion, Vallabhācārya appeared near the village named Cānpā-jhāra-grāma, which is near a railway station named Rājima in Madhya Pradesh.

After studying for eleven years at Vārāṇasī, Vallabhācārya returned home. On his return, he heard that his father had departed from the material world. Keeping his brother and mother at home, he went to the banks of the River Tuṅgabhadra in a village called Vidyānagara, and it was there that he enlightened Kṛṣṇadeva, the grandson of King Bukkarāja. After that, he traveled throughout India thrice on trips lasting six years. Thus he passed eighteen years and became victorious in his discussions of revealed scripture. When he was thirty years old, he married Mahālakṣmī, who belonged to the same brāhmaṇa community. Near Govardhana Hill he established a Deity in the valley. Finally he came to Āḍāila, which is on the other side of Prayāga.

Vallabhācārya had two sons, Gopīnātha and Viṭṭhaleśvara, and in his old age he accepted the renounced order. In 1452 Śakābda Era, he passed away from the material world at Vārāṇasī. His book known as Ṣoḍaśa-grantha and his commentaries on Vedānta-sūtra (Anubhāṣya) and Śrīmad-Bhāgavatam (Subodhinī) are very famous. He has written many other books besides.

Madhya TEXT 19.62

teṅho daṇḍavat kaila, prabhu kailā āliṅgana

dui jane kṛṣṇa-kathā haila kata-kṣaṇa //CC Madhya, 19.62//

SYNONYMS

teṅho—he; daṇḍavat—obeisances; kaila—made; prabhu—Śrī Caitanya Mahāprabhu; kailā—did; āliṅgana—embracing; dui jane—between the two of them; kṛṣṇa-kathā—topics about Lord Kṛṣṇa; haila—there were; kata-kṣaṇa—

for some time.

TRANSLATION

Vallabha Bhaṭṭācārya offered Śrī Caitanya Mahāprabhu his obeisances, and the Lord embraced him. After that, they discussed topics about Kṛṣṇa for some time.

Madhya TEXT 19.63

kṛṣṇa-kathāya prabhura mahā-prema uthalila

bhaṭṭera saṅkoce prabhu samvaraṇa kaila //CC Madhya, 19.63//

SYNONYMS

kṛṣṇa-kathāya—in the discussion on Kṛṣṇa; prabhura—of Śrī Caitanya Mahāprabhu; mahā-prema—great love; uthalila—arose; bhaṭṭera—of Bhaṭṭācārya; saṅkoce—due to shyness; prabhu—Śrī Caitanya Mahāprabhu; samvaraṇa kaila—restrained Himself.

TRANSLATION

Śrī Caitanya Mahāprabhu felt great ecstatic love when they began discussing Kṛṣṇa, but the Lord checked His feelings because He felt shy before Vallabha Bhaṭṭa.

Madhya TEXT 19.64

antare gara-gara prema, nahe samvaraṇa

dekhi' camatkāra haila vallabha-bhaṭṭera mana //CC Madhya, 19.64//

SYNONYMS

antare—inside; gara-gara—raged; prema—ecstatic love; nahe—there was not; samvaraṇa—checking; dekhi'-detecting; camatkāra—astonishment; haila—there was; vallabha-bhaṭṭera mana—on the mind of Vallabha Bhaṭṭa.

TRANSLATION

Although the Lord restrained Himself externally, ecstatic love raged within. There was no checking that. Vallabha Bhaṭṭa was astonished to detect this.

Madhya TEXT 19.65

tabe bhaṭṭa mahāprabhure nimantraṇa kaila

mahāprabhu dui-bhāi tāñhāre milāilā //CC Madhya, 19.65//

SYNONYMS

tabe—then; bhaṭṭa—Vallabha Bhaṭṭa; mahāprabhure—Śrī Caitanya Mahāprabhu; nimantraṇa kailā—invited; mahāprabhu—Śrī Caitanya

TRANSLATION

Thereafter, Vallabha Bhaṭṭa invited Śrī Caitanya Mahāprabhu for lunch, and the Lord introduced the brothers Rūpa and Vallabha to him.

Madhya TEXT 19.66

dui-bhāi dūra haite bhūmite paḍiyā

bhaṭṭe daṇḍavat kailā ati dīna hañā //CC Madhya, 19.66//

SYNONYMS

dui-bhāi—the two brothers; dūra haite—from a distance; bhūmite—on the ground; paḍiyā—falling flat; bhaṭṭe—to Vallabha Bhaṭṭa; daṇḍavat kailā—offered obeisances; ati dīna hañā—being very humble.

TRANSLATION

From a distance, the brothers Rūpa Gosvāmī and Śrī Vallabha fell on the ground and offered obeisances to Vallabha Bhaṭṭa with great humility.

Madhya TEXT 19.67

bhaṭṭa milibāre yāya, duñhe palāya dūre

'aspr̥śya pāmara muñi, nā chuñiha more' //CC Madhya, 19.67//

SYNONYMS

bhaṭṭa—Vallabha Bhaṭṭa; milibāre—to meet; yāya—goes; duñhe—the two brothers; palāya—ran away; dūre—to a distant place; aspr̥śya—untouchable; pāmara—most fallen; muñi—I; nā chuñiha—do not touch; more—me.

TRANSLATION

When Vallabha Bhaṭṭācārya walked toward them, they ran away to a more distant place. Rūpa Gosvāmī said, "I am untouchable and most sinful. Please do not touch me."

Madhya TEXT 19.68

bhaṭṭera vismaya haila, prabhura harṣa mana

bhaṭṭere kahilā prabhu tānra vivaraṇa //CC Madhya, 19.68//

SYNONYMS

bhaṭṭera—of Vallabha Bhaṭṭācārya; vismaya haila—there was surprise; prabhura—of Śrī Caitanya Mahāprabhu; harṣa—very happy; mana—the mind; bhaṭṭere kahilā—said to Vallabha Bhaṭṭācārya; prabhu—Śrī Caitanya Mahāprabhu; tānra vivaraṇa—description of Rūpa Gosvāmī.

TRANSLATION

Vallabha Bhaṭṭācārya was very surprised at this. Śrī Caitanya Mahāprabhu, however, was very pleased, and He therefore spoke to him this description of Rūpa Gosvāmī.

Madhya TEXT 19.69

'iṅho nā sparśiha, iṅho jāti ati-hīna!

vaidika, yājñika tumi kulīna pravīṇa!' //CC Madhya, 19.69//

SYNONYMS

iṅho—him; nā sparśiha—do not touch; iṅho—he; jāti—caste; ati-hīna—very low; vaidika—a follower of Vedic principles; yājñika—a performer of many sacrifices; tumi—you; kulīna—aristocratic brāhmaṇa; pravīṇa—an experienced person.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Don't touch him, for he belongs to a very low caste. You are a follower of Vedic principles and are a well experienced performer of many sacrifices. You also belong to the aristocracy."

PURPORT

Generally brāhmaṇas are puffed up with false prestige because they belong to the aristocracy and perform many Vedic sacrifices. In South India especially, this fastidious position is most prominent. At any rate, this was the case five hundred years ago. Śrī Caitanya Mahāprabhu actually started a revolution against this brahminical system by inaugurating the chanting of the Hare Kṛṣṇa mantra. By this chanting, one can be delivered regardless of caste, creed, color or social position. Whoever chants the Hare Kṛṣṇa mahā-mantra is immediately purified due to the transcendental position of devotional service. Śrī Caitanya Mahāprabhu is here hinting to Vallabha Bhaṭṭācārya that an exalted brāhmaṇa who makes sacrifices and follows Vedic principles should not neglect a person who is engaged in devotional service by chanting the holy name of the Lord.

Actually Rūpa Gosvāmī did not belong to a lower caste. He was from a highly aristocratic brāhmaṇa family, but due to his association with the Mohammedan Nawab, he was considered fallen and excommunicated from brāhmaṇa society. However, due to his advanced devotional service, Śrī Caitanya Mahāprabhu accepted him as a gosvāmī. Vallabha Bhaṭṭācārya knew all this. One who is a devotee is above caste and creed, yet Vallabha Bhaṭṭācārya felt himself prestigious.

The present head of the Vallabha Bhaṭṭācārya sampradāya of Bombay is named Dīkṣita Mahārāja. He is very friendly to our movement, and whenever we meet him, this learned brāhmaṇa scholar highly praises the activities of the Hare Kṛṣṇa movement. He is a life member of our Society, and although he is a learned scholar in the brahminical caste tradition, he accepts our Society and considers its members bona fide devotees of Lord Viṣṇu.

Madhya TEXT 19.70

duñhāra mukhe nirantara kṛṣṇa-nāma śuni'

bhaṭṭa kahe, prabhura kichu iṅgita-bhaṅgī jāni' //CC Madhya, 19.70//

SYNONYMS

duñhāra mukhe—in the mouths of both Rūpa Gosvāmī and his brother Vallabha; nirantara—continuously; kṛṣṇa-nāma śuni'-hearing the chanting of the holy name of Kṛṣṇa; bhaṭṭa kahe—Vallabha Bhaṭṭācārya said; prabhura—of Lord Śrī Caitanya Mahāprabhu; kichu—some; iṅgita—indications; bhaṅgī—hints; jāni'-understanding.

TRANSLATION

Hearing the holy name constantly vibrated by the two brothers, Vallabha Bhaṭṭācārya could understand the hints of Śrī Caitanya Mahāprabhu.

Madhya TEXT 19.71

'duñhāra mukhe kṛṣṇa-nāma kariche nartana

ei-dui 'adhama' nahe, haya 'sarvottama' //CC Madhya, 19.71//

SYNONYMS

duñhāra mukhe—in the mouths of both; kṛṣṇa-nāma—the holy name of Lord Kṛṣṇa; kariche—is doing; nartana—dancing; ei-dui—both of them; adhama nahe—not fallen; haya—are; sarva-uttama—the most exalted.

TRANSLATION

Vallabha Bhaṭṭācārya admitted, "Since these two are constantly chanting the holy name of Kṛṣṇa, how can they be untouchable? On the contrary, they are most exalted."

PURPORT

Vallabha Bhaṭṭācārya's admission of the brothers' exalted position should serve as a lesson to one who is falsely proud of his position as a brāhmaṇa. Sometimes so-called brāhmaṇas do not recognize our European and American disciples as devotees or brāhmaṇas, and some brāhmaṇas are so proud that they do not allow them to enter temples. Śrī Caitanya Mahāprabhu herein gives a great lesson. Although Vallabha Bhaṭṭācārya was a great authority on brahmanism and a learned scholar, he admitted that those who chant the Lord's holy name are bona fide brāhmaṇas and Vaiṣṇavas and are therefore exalted.

Madhya TEXT 19.72

aho bata śva-paco 'to garīyān

yaj-jihvāgre vartate nāma tubhyam

tepus tapas te juhuvuḥ sasnur āryā

brahmānūcur nāma gṛṇanti ye te //CC Madhya, 19.72//

SYNONYMS

aho bata—how wonderful it is; śva-pacaḥ—dog-eaters; ataḥ—than the initiated brāhmaṇa; garīyān—more glorious; yat—of whom; jihvā-agre—on the tongue; vartate—remains; nāma—the holy name; tubhyam—of You, my Lord; tepuḥ—have performed; tapaḥ—austerity; te—they; juhuvuḥ—have performed sacrifices; sasnuḥ—have bathed in all holy places; āryāḥ—really belonging to the Āryan race; brahma—all the Vedas; anūcuḥ—have studied; nāma—the holy name; grṇanti—chant; ye—who; te—they.

TRANSLATION

Vallabha Bhaṭṭācārya then recited the following verse: " 'My dear Lord, one who always keeps Your holy name on his tongue becomes greater than an initiated brāhmaṇa. Although he may be born in a family of dog-eaters and may therefore, by material calculation, be the lowest among men, he is still glorious. This is the wonderful effect of chanting the holy name of the Lord. It is therefore concluded that one who chants the holy name of the Lord should be understood to have performed all kinds of austerities and great sacrifices mentioned in the Vedas. He has already taken his bath in all the holy places of pilgrimage. He has studied all the Vedas, and he is actually an Āryan.' "

PURPORT

This verse is quoted from Śrīmad-Bhāgavatam (3.33.7).

Madhya TEXT 19.73

śuni' mahāprabhu tāñre bahu praśaṁśilā

premāviṣṭa hañā śloka paḍite lāgilā //CC Madhya, 19.73//

SYNONYMS

śuni'—hearing; mahāprabhu—Śrī Caitanya Mahāprabhu; tāñre—him; bahu—very much; praśaṁśilā—praised; prema-āviṣṭa hañā—becoming ecstatic in love of Godhead; śloka—verses; paḍite lāgilā—began to recite.

TRANSLATION

Śrī Caitanya Mahāprabhu was very pleased to hear Vallabha Bhaṭṭa quoting from śāstra about the position of a devotee. The Lord praised him personally, and, feeling ecstatic love of Godhead, began to quote many verses from śāstra.

Madhya TEXT 19.74

śuciḥ sad-bhakti-dīptāgni-

dagdha-durjāti-kalmaṣaḥ

śvapāko 'pi budhaiḥ ślāgyo

na vedajño 'pi nāstikaḥ //CC Madhya, 19.74//

SYNONYMS

śuciḥ—a brāhmaṇa purified internally and externally; sat-bhakti—of devotional service without motives; dīpta-agni—by the blazing fire; dagdha—burnt to ashes; durjāti—such as birth in a low family; kalmaṣaḥ—whose sinful reactions; śva-pākaḥ api—even though born in a family of dog-eaters; budhaiḥ—by learned scholars; ślāgyaḥ—recognized; na—not; veda-jñaḥ api—even though completely conversant in Vedic knowledge; nāstikaḥ—an atheist.

TRANSLATION

Śrī Caitanya Mahāprabhu said, " 'A person who has the pure characteristics of a brāhmaṇa due to devotional service, which is like a blazing fire burning to ashes all the sinful reactions of past lives, is certainly saved from the consequences of sinful acts, such as taking birth in a lower family. Even though he may be born in a family of dog-eaters, he is recognized by learned scholars. However, although a person may be a learned scholar in Vedic knowledge, he is not recognized if he is an atheist.

PURPORT

This verse and the next are quoted from the Hari-bhakti-sudhodaya (3.11,12), a transcendental literature extracted from the Purāṇas.

Madhya TEXT 19.75

bhagavad-bhakti-hīnasya

jātiḥ śāstraṁ japas tapaḥ

aprāṇasyeva dehasya

maṇḍanam loka-rañjanam //CC Madhya, 19.75//

SYNONYMS

bhagavat-bhakti-hīnasya—of a person devoid of devotional service to the Supreme Personality of Godhead; jātiḥ—birth in a high caste; śāstram—knowledge in revealed scriptures; japaḥ—pronunciation of mantras; tapaḥ—austerities and penances; aprāṇasya—which is dead; iva—like; dehasya—of a body; maṇḍanam—decoration; loka—to the whims of people in general; rañjanam—simply pleasing.

TRANSLATION

" 'For a person devoid of devotional service, birth in a great family or nation, knowledge of revealed scripture, performance of austerities and penance, and chanting of Vedic mantras are all like ornaments on a dead body. Such ornaments simply serve the concocted pleasures of the general populace.' "

Madhya TEXT 19.76

prabhura premāveśa, āra prabhāva bhakti-sāra

saundaryādi dekhi' bhaṭṭera haila camatkāra //CC Madhya, 19.76//

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; prema-āveśa—ecstasy in love of Godhead; āra—and; prabhāva—the influence; bhakti-sāra—the essence of devotional service; saundarya-ādi—personal beauty and other qualities; dekhi'-seeing; bhaṭṭera—of Vallabha Bhaṭṭācārya; haila—there was; camatkāra—astonishment.

TRANSLATION

When he saw the Lord's ecstatic love, Vallabha Bhaṭṭācārya was certainly very astonished. He was also astonished by the Lord's knowledge of the essence of devotional service, as well as by His personal beauty and influence.

Madhya TEXT 19.77

sagaṇe prabhure bhaṭṭa naukāte caḍāñā

bhikṣā dite nija-ghare calilā lañā //CC Madhya, 19.77//

SYNONYMS

sa-gaṇe—with His associates; prabhure—Śrī Caitanya Mahāprabhu; bhaṭṭa—Vallabha Bhaṭṭācārya; naukāte—a boat; caḍāñā—putting aboard; bhikṣā dite—to offer lunch; nija-ghare—to his own place; calilā—departed; lañā—taking.

TRANSLATION

Vallabha Bhaṭṭācārya then put Śrī Caitanya Mahāprabhu and His associates aboard a boat and took them to his own place to offer them lunch.

Madhya TEXT 19.78

yamunāra jala dekhi' cikkaṇa śyāmala

premāveśe mahāprabhu ha-ilā vihvala //CC Madhya, 19.78//

SYNONYMS

yamunāra—of the River Yamunā; jala—the water; dekhi'-seeing; cikkaṇa—glossy; śyāmala—blackish; prema-āveśe—in ecstatic love; mahāprabhu—Śrī Caitanya Mahāprabhu; ha-ilā—became; vihvala—bewildered.

TRANSLATION

While crossing the River Yamunā, Śrī Caitanya Mahāprabhu saw the glossy black water and was immediately bewildered with ecstatic love.

Madhya TEXT 19.79

huṅkāra kari' yamunāra jale dilā jhāṇpa

prabhu dekhi' sabāra mane haila bhaya-kāṇpa //CC Madhya, 19.79//

SYNONYMS

huṅkāra kari'—making a loud sound; yamunāra jale—in the water of the River Yamunā; dilā—gave; jhāṇpa—a plunge; prabhu dekhi'-seeing Lord Śrī Caitanya Mahāprabhu; sabāra—of everyone; mane—in the mind; haila—there was; bhaya-kāṇpa—fear and trembling.

TRANSLATION

Indeed, as soon as Śrī Caitanya Mahāprabhu saw the River Yamunā, He immediately made a great sound and jumped into the water. Everyone was filled with fear and trembling to see this.

Madhya TEXT 19.80

āste-vyaste sabe dhari' prabhure uṭhāila

naukāra upare prabhu nācite lāgila //CC Madhya, 19.80//

SYNONYMS

āste-vyaste—with great haste; sabe—all of them; dhari'-catching; prabhure—Śrī Caitanya Mahāprabhu; uṭhāila—raised; naukāra—of the boat; upare—on top; prabhu—Śrī Caitanya Mahāprabhu; nācite lāgila—began to dance.

TRANSLATION

They all hastily grabbed Śrī Caitanya Mahāprabhu and pulled Him out of the water. Once on the boat's platform, the Lord began to dance.

Madhya TEXT 19.81

mahāprabhura bhare naukā kare ṭalamala

ḍubite lāgila naukā, jhalake bhare jala //CC Madhya, 19.81//

SYNONYMS

mahāprabhura—of Śrī Caitanya Mahāprabhu; bhare—because of the weight; naukā—the boat; kare—does; ṭalamala—tilting; ḍubite—to sink; lāgila—began; naukā—the boat; jhalake—in gushes; bhare—fills; jala—water.

TRANSLATION

Due to the Lord's heavy weight, the boat began to tilt. It began filling up with water and was on the verge of sinking.

Madhya TEXT 19.82

yadyapi bhaṭṭera āge prabhura dhairya haila mana

durvāra udbhaṭa prema nahe samvaraṇa //CC Madhya, 19.82//

SYNONYMS

yadyapi—although; bhaṭṭera—of Vallabhācārya; āge—in front; prabhura—of Śrī Caitanya Mahāprabhu; dhairya—patient; haila—was; mana—the mind; durvāra—difficult to stop; udbhaṭa—wonderful; prema—ecstatic love; nahe—there is

not; samvaraṇa—checking.

TRANSLATION

Śrī Caitanya Mahāprabhu tried to restrain Himself as far as possible before Vallabhācārya, but although He tried to keep calm, His ecstatic love could not be checked.

Madhya TEXT 19.83

deśa-pātra dekhi' mahāprabhu dhairya ha-ila

āḍāilera ghāṭe naukā āsi' uttarila //CC Madhya, 19.83//

SYNONYMS

deśa-pātra dekhi'-seeing the circumstances; mahāprabhu—Śrī Caitanya Mahāprabhu; dhairya ha-ila—became calm; āḍāilera ghāṭe—at the shore of the village Āḍāila; naukā—the boat; āsi'-coming; uttarila—landed.

TRANSLATION

Seeing the circumstances, Śrī Caitanya Mahāprabhu finally became calm so that the boat was able to reach the shore of Āḍāila and land there.

Madhya TEXT 19.84

bhaye bhaṭṭa saṅge rahe, madhyāhna karāñā

nija-gr̥he ānilā prabhure saṅgete lañā //CC Madhya, 19.84//

SYNONYMS

bhaye—with fear; bhaṭṭa—Vallabha Bhaṭṭācārya; saṅge—in Śrī Caitanya Mahāprabhu's association; rahe—remains; madhyāhna karāñā—after arranging for His bath; nija-gr̥he—to his own home; ānilā—brought; prabhure—Śrī Caitanya Mahāprabhu; saṅgete—in company; lañā—taking.

TRANSLATION

Fearing for the Lord's welfare, Vallabha Bhaṭṭācārya stayed in His association. After arranging for the Lord's bath, he took Him to his own house.

Madhya TEXT 19.85

ānandita hañā bhaṭṭa dila divyāsana

āpane karila prabhura pāda-prakṣālana //CC Madhya, 19.85//

SYNONYMS

ānandita hañā—becoming pleased; bhaṭṭa—Vallabha Bhaṭṭācārya; dila—gave; divya-āsana—a nice sitting place; āpane—personally; karila—did; prabhura—of Śrī Caitanya Mahāprabhu; pāda-prakṣālana—washing of the feet.

TRANSLATION

When Śrī Caitanya Mahāprabhu arrived at his home, Vallabha Bhaṭṭācārya, being greatly pleased, offered the Lord a nice sitting place and personally washed His feet.

Madhya TEXT 19.86

savañse sei jala mastake dharila

nūtana kaupīna-bahirvāsa parāila //CC Madhya, 19.86//

SYNONYMS

sa-vañse—with all the family members; sei—that; jala—water; mastake—on the head; dharila—sprinkled; nūtana—fresh; kaupīna—underwear; bahirvāsa—external covering; parāila—put on.

TRANSLATION

Vallabha Bhaṭṭācārya and his whole family then sprinkled that water over their heads. They then offered the Lord new underwear and outer garments.

Madhya TEXT 19.87

gandha-puṣpa-dhūpa-dīpe mahā-pūjā kaila

bhaṭṭācārye mānya kari' pāka karāila //CC Madhya, 19.87//

SYNONYMS

gandha—scents; puṣpa—flowers; dhūpa—incense; dīpe—by lamps; mahā-pūjā kaila—he worshiped the Lord with great pomp; bhaṭṭācārye—to Balabhadra Bhaṭṭācārya; mānya kari'-offering respect; pāka karāila—engaging in cooking.

TRANSLATION

Vallabhācārya worshiped the Lord with great pomp, offering scents, incense, flowers and lamps, and with great respect he induced Balabhadra Bhaṭṭa [the Lord's cook] to cook.

Madhya TEXT 19.88

bhikṣā karāila prabhure sasneha yatane

rūpa-gosāṇi dui-bhāiye karāila bhojane //CC Madhya, 19.88//

SYNONYMS

bhikṣā karāila—made take His lunch; prabhure—Śrī Caitanya Mahāprabhu; sasneha—with affection; yatane—with great care; rūpa-gosāṇi—Śrīla Rūpa Gosvāmī; dui-bhāiye—the two brothers; karāila bhojane—made eat.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu was offered lunch with great care and affection. The brothers Rūpa Gosvāmī and Śrī Vallabha were also offered food.

Madhya TEXT 19.89

bhaṭṭācārya śrī-rūpe deoyāila 'avaśeṣa'

tabe sei prasāda kṛṣṇadāsa pāila śeṣa //CC Madhya, 19.89//

SYNONYMS

bhaṭṭācārya—Vallabha Bhaṭṭācārya; śrī-rūpe—to Śrīla Rūpa Gosvāmī; deoyāila—offered; avaśeṣa—the remnants; tabe—thereafter; sei—those; prasāda—remnants of food; kṛṣṇadāsa—Kṛṣṇadāsa; pāila—got; śeṣa—the balance.

TRANSLATION

Vallabha Bhaṭṭācārya first offered the remnants of the Lord's food to Śrīla Rūpa Gosvāmī and then to Kṛṣṇadāsa.

Madhya TEXT 19.90

mukha-vāsa diyā prabhure karāila śayana

āpane bhaṭṭa kareṇa prabhura pāda-samvāhana //CC Madhya, 19.90//

SYNONYMS

mukha-vāsa—spices; diyā—offering; prabhure—Śrī Caitanya Mahāprabhu; karāila—made to do; śayana—resting; āpane—personally; bhaṭṭa—Śrīla Vallabha Bhaṭṭa; kareṇa—does; prabhura—of Śrī Caitanya Mahāprabhu; pāda-samvāhana—massaging the leg.

TRANSLATION

The Lord was then given spices to purify His mouth. Afterwards He was made to rest, and Vallabha Bhaṭṭācārya personally massaged His legs.

Madhya TEXT 19.91

prabhu pāṭhāila tāṇre karite bhojane

bhojana kari' āilā teṇho prabhura caraṇe //CC Madhya, 19.91//

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; pāṭhāila—sent; tāṇre—him (Vallabha Bhaṭṭācārya); karite bhojane—to take his lunch; bhojana kari'-after taking lunch; āilā—came; teṇho—he; prabhura caraṇe—to the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

While Vallabha Bhaṭṭācārya was massaging Him, the Lord asked him to go take prasāda. After taking prasāda, he returned to the lotus feet of the Lord.

Madhya TEXT 19.92

hena-kāle āilā raghupati upādhyāya

tiruhitā paṇḍita, baḍa vaiṣṇava, mahāśaya //CC Madhya, 19.92//

SYNONYMS

hena-kāle—at this time; āilā—arrived; raghupati upādhyāya—a brāhmaṇa named Raghupati Upādhyāya; tiruhitā—belonging to the Tiruhitā state; paṇḍita—a very learned scholar; baḍa—great; vaiṣṇava—devotee; mahāśaya—respectable gentleman.

TRANSLATION

At that time there arrived Raghupati Upādhyāya, who belonged to the Tiruhitā district. He was a very learned scholar, a great devotee and a respectable gentleman.

Tiruhitā, or Tiruṭiyā, is a combination of four districts in Behar: Sāraṇa, Campāraṇa, Majahphara-pura and Dvārabhāṅgā. The people of this state are called Tiruṭiyā.

Madhya TEXT 19.93

āsi' teṇho kaila prabhura caraṇa vandana

'kṛṣṇe mati rahu' bali' prabhura vacana //CC Madhya, 19.93//

SYNONYMS

āsi'—coming; teṇho—he; kaila—did; prabhura—of Śrī Caitanya Mahāprabhu; caraṇa vandana—worshiping the lotus feet; kṛṣṇe mati rahu—just remain always Kṛṣṇa conscious; bali'-saying; prabhura vacana—the blessings of Śrī Caitanya Mahāprabhu.

TRANSLATION

Raghupati Upādhyāya first offered his respects to Śrī Caitanya Mahāprabhu, and the Lord gave him His blessings, saying, "Always stay in Kṛṣṇa consciousness."

Madhya TEXT 19.94

śuni' ānandita haila upādhyāyera mana

prabhu tāṇre kahila,--'kaha kṛṣṇera varṇana' //CC Madhya, 19.94//

SYNONYMS

śuni'—hearing; ānandita—very pleased; haila—became; upādhyāyera mana—the mind of Upādhyāya; prabhu—Śrī Caitanya Mahāprabhu; tāṇre—to him; kahila—spoke; kaha kṛṣṇera varṇana—just try to describe Kṛṣṇa.

TRANSLATION

Raghupati Upādhyāya was very pleased to hear the Lord's blessings. The Lord then asked him to describe Kṛṣṇa.

Madhya TEXT 19.95

nija-kṛta kṛṣṇa-līlā-śloka paḍila

śuni' mahāprabhura mahā premāveśa haila //CC Madhya, 19.95//

SYNONYMS

nija-kṛta—personally composed; kṛṣṇa-līlā—on pastimes of Kṛṣṇa; śloka—verses; paḍila—recited; śuni'-hearing; mahāprabhura—of Śrī Caitanya Mahāprabhu; mahā—great; prema-āveśa—ecstatic love; haila—there was.

TRANSLATION

When Raghupati Upādhyāya was requested to describe Kṛṣṇa, he began to recite some verses he had personally composed about Kṛṣṇa's pastimes. Hearing those verses, Śrī Caitanya Mahāprabhu was overwhelmed with ecstatic love.

Madhya TEXT 19.96

śrutim apare smṛtim itare

bhāratam anye bhajantu bhava-bhītāḥ

aham iha nandaṁ vande

yasyālinde param brahma //CC Madhya, 19.96//

SYNONYMS

śrutim—Vedic literature; apare—someone; smṛtim—corollary to the Vedic literature; itare—others; bhāratam—Mahābhārata; anye—still others; bhajantu—let them worship; bhava-bhītāḥ—those who are afraid of material existence; aham—I; iha—here; nandaṁ—Mahārāja Nanda; vande—worship; yasya—whose; alinde—in the courtyard; param brahma—the Supreme Brahman, Absolute Truth.

TRANSLATION

Raghupati Upādhyāya recited: "Those who are afraid of material existence worship Vedic literature. Some worship smṛti, the corollaries to Vedic literature, and others worship the Mahābhārata. As far as I am concerned, I worship Mahārāja Nanda, the father of Kṛṣṇa, in whose courtyard the Supreme Personality of Godhead, the Absolute Truth, is playing."

PURPORT

This verse recited by Raghupati Upādhyāya was later included in Śrī Rūpa Gosvāmī's Padyāvalī (126).

Madhya TEXT 19.97

'āge kaha'--prabhu-vākye upādhyāya kahila

raghupati upādhyāya namaskāra kaila //CC Madhya, 19.97//

SYNONYMS

āge kaha—please speak further; prabhu-vākye—on the request of Śrī Caitanya Mahāprabhu; upādhyāya—Raghupati Upādhyāya; kahila—said; raghupati upādhyāya—Raghupati Upādhyāya; namaskāra kaila—offered Śrī Caitanya Mahāprabhu obeisances.

TRANSLATION

When Raghupati Upādhyāya was requested by the Lord to recite more, he immediately offered his respects to the Lord and granted His request.

Madhya TEXT 19.98

kam prati kathayitum īse

samprati ko vā pratītim āyātu

go-pati-tanayā-kuñje

gopa-vadhūṭī-viṭam brahma //CC Madhya, 19.98//

SYNONYMS

kam prati—unto whom; kathayitum—to speak; īse—am I able; samprati—now; kaḥ—who; vā—or; pratītim—belief; āyātu—would do; go-pati—of the sun-god; tanayā—of the daughter (the Yamunā); kuñje—in the bushes on the bank; gopa-vadhūṭī—of the cowherd girls; viṭam—the hunter; brahma—the Supreme Personality of Godhead.

TRANSLATION

"To whom can I speak who will believe me when I say that Kṛṣṇa, the Supreme

Personality of Godhead, is hunting the gopīs in the bushes by the banks of the River Yamunā? In this way the Lord demonstrates His pastimes."

PURPORT

This verse was also later included in *padyāvalī* (98).

Madhya TEXT 19.99

prabhu kahena,--kaha, teṅho paḍe kṛṣṇa-līlā

premāveśe prabhura deha-mana āyuyāilā //CC Madhya, 19.99//

SYNONYMS

prabhu kahena—Śrī Caitanya Mahāprabhu said; kaha—please go on speaking; teṅho—he; paḍe—recites; kṛṣṇa-līlā—the pastimes of Lord Kṛṣṇa; prema-āveśe—in great ecstasy of love; prabhura—of Śrī Caitanya Mahāprabhu; deha-mana—body and mind; āyuyāilā—became slackened.

TRANSLATION

Śrī Caitanya Mahāprabhu requested Raghupati Upādhyāya to continue speaking about the pastimes of Śrī Kṛṣṇa. Thus the Lord was absorbed in ecstatic love, and His mind and body slackened.

PURPORT

Our minds and bodies are always engaged in material activities. When they are activated on the spiritual platform, they slacken on the material platform.

Madhya TEXT 19.100

prema dekhi' upādhyāyera haila camatkāra

'manuṣya nahe, iṅho--kṛṣṇa'--karila nirdhāra //CC Madhya, 19.100//

SYNONYMS

prema dekhi'—seeing His ecstatic love; upādhyāyera—of Raghupati Upādhyāya; haila—there was; camatkāra—wonder; manuṣya nahe—not a human being; iṅho—He; kṛṣṇa—Lord Kṛṣṇa Himself; karila nirdhāra—made assessment.

TRANSLATION

When Raghupati Upādhyāya saw Śrī Caitanya Mahāprabhu's ecstatic symptoms, he decided that the Lord was not a human being but Kṛṣṇa Himself.

Madhya TEXT 19.101

prabhu kahe,--upādhyāya, śreṣṭha māna' kāya?

'śyāmam eva paraṁ rūpaṁ'--kahe upādhyāya //CC Madhya, 19.101//

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu inquired; upādhyāya—My dear Upādhyāya; śreṣṭha—the supermost; māna'-you consider; kāya—what; śyāmam—Śyāmasundara, Kṛṣṇa; eva—certainly; paraṁ rūpaṁ—the supreme form; kahe—replied; upādhyāya—Raghupati Upādhyāya.

TRANSLATION

Śrī Caitanya Mahāprabhu asked Raghupati Upādhyāya, "According to your decision, who is the foremost being?" Raghupati Upādhyāya replied, "Lord Śyāmasundara is the supreme form."

Madhya TEXT 19.102

śyāma-rūpera vāsa-sthāna śreṣṭha māna' kāya?

'purī madhu-purī varā'--kahe upādhyāya //CC Madhya, 19.102//

SYNONYMS

śyāma-rūpera—of the supreme form, Śyāmasundara; vāsa-sthāna—residence; śreṣṭha—the supreme; māna'-you accept; kāya—which; purī—the city; madhu-purī—Mathurā; varā—best; kahe—said; upādhyāya—Raghupati Upādhyāya.

TRANSLATION

"Of all Kṛṣṇa's abodes, which do you think is the best?" Raghupati Upādhyāya said, "Madhu-purī, or Mathurā-dhāma, is certainly the best."

PURPORT

Lord Kṛṣṇa has many forms, as stated in the Brahma-saṁhitā (5.33): advaitam acyutam anādim ananta-rūpaṁ. Śrī Caitanya Mahāprabhu asked Raghupati Upādhyāya which form was the best of Lord Kṛṣṇa's millions of forms, and he

immediately replied that the supreme form was the Śyāmasundara form. In that form, Kṛṣṇa stands curved in three places and holds His flute. The Śyāmasundara form is also described in the Brahma-saṁhitā (5.38):

premāñjana-cchurita-bhakti-vilocanena

santaḥ sadaiva hṛdayeṣu vilokayanti

yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ

govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship the primeval Lord, Govinda, who is always seen by the devotee whose eyes are anointed with the pulp of love. He is seen in His eternal form of Śyāmasundara situated within the heart of the devotee."

Those who are filled with ecstatic love for Kṛṣṇa always see the form of Śyāmasundara within their hearts. Raghupati Upādhyāya confirms that the Absolute Truth, the Supreme Personality of Godhead, has many incarnations—Nārāyaṇa, Nṛsiṁha, Varāha and others—but Kṛṣṇa is distinguished as the supermost. According to Śrīmad-Bhāgavatam: kṛṣṇas tu bhagavān svayam. "Kṛṣṇa is the original Personality of Godhead." Kṛṣṇa means Śyāmasundara, who plays His flute in Vṛndāvana. Of all forms, this form is the best of all. Kṛṣṇa lives sometimes in Mathurā and sometimes in Dvārakā, but Mathurā is considered the better place. This is also confirmed by Rūpa Gosvāmī in his Upadeśāmṛta (9): vaikuṇṭhāj janito varā madhu-purī. "Madhu-purī, or Mathurā, is far superior to the Vaikuṇṭhalokas in the spiritual world."

Madhya TEXT 19.103

bālya, paugaṇḍa, kaiśore, śreṣṭha māna' kāya?

'vayaḥ kaiśorakam dhyeyam'--kahe upādhyāya //CC Madhya, 19.103//

SYNONYMS

bālya—childhood; paugaṇḍa—the boyhood age before youth; kaiśore—the beginning of youth; śreṣṭha—best; māna'-you think; kāya—which; vayaḥ—the age; kaiśorakam—kaiśora or fresh youth; dhyeyam—most worshipable; kahe—said; upādhyāya—Raghupati Upādhyāya.

TRANSLATION

Śrī Caitanya Mahāprabhu asked, "Of the three ages of Kṛṣṇa known as childhood, boyhood and fresh youth, which do you consider best?" Raghupati Upādhyāya replied, "Fresh youth is the best age."

Madhya TEXT 19.104

rasa-gaṇa-madhye tumi śreṣṭha māna' kāya?

'ādyā eva paro rasaḥ'--kahe upādhyāya //CC Madhya, 19.104//

SYNONYMS

rasa-gaṇa-madhye—among all the mellows; tumi—you; śreṣṭha—as supreme; māna'-accept; kāya—which one; ādyāḥ—conjugal love; eva—certainly; paraḥ rasaḥ—the best of all mellows; kahe—replied; upādhyāya—Raghupati Upādhyāya.

TRANSLATION

When Śrī Caitanya Mahāprabhu asked, "Among all the mellows, which do you consider best?" Raghupati Upādhyāya replied, "The mellow of conjugal love is supermost."

Madhya TEXT 19.105

prabhu kahe,--bhāla tattva śikhāilā more

eta bali' śloka paḍe gadgada-svare //CC Madhya, 19.105//

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; kahe—said; bhāla—good; tattva—conclusions; śikhāilā more—you have taught Me; eta bali'-saying this; śloka paḍe—Śrī Caitanya Mahāprabhu recited the full verse; gadgada-svare—in a faltering voice.

TRANSLATION

Śrī Caitanya Mahāprabhu then said, "You have certainly given first-class conclusions." After saying this, He began to recite the full verse with a faltering voice.

Madhya TEXT 19.106

śyāmam eva param rūpam

purī madhu-purī varā

vayaḥ kaiśorakam dhyeyam

ādyā eva paro rasaḥ //CC Madhya, 19.106//

SYNONYMS

śyāmam—the form of Śyāmasundara; eva—certainly; param—supreme; rūpam—form; purī—the place; madhu-purī—Mathurā; varā—best; vayaḥ—the age; kaiśorakam—fresh youth; dhyeyam—always to be meditated on; ādyāḥ—the original transcendental mellow, or conjugal love; eva—certainly; paraḥ—the supreme; rasaḥ—mellow.

TRANSLATION

" 'The form of Śyāmasundara is the supreme form, the city of Mathurā is the supreme abode, Lord Kṛṣṇa's fresh youth should always be meditated upon, and the mellow of conjugal love is the supreme mellow.' "

PURPORT

This verse is found in Padyāvalī (82).

Madhya TEXT 19.107

premāveśe prabhu tānre kailā āliṅgana

prema matta hañā teñho karena nartana //CC Madhya, 19.107//

SYNONYMS

prema-āveśe—in ecstatic love; prabhu—Śrī Caitanya Mahāprabhu; tānre—him; kailā—did; āliṅgana—embracing; prema matta hañā—being overwhelmed by ecstatic love; teñho—he; karena nartana—began to dance.

TRANSLATION

Śrī Caitanya Mahāprabhu then embraced Raghupati Upādhyāya in ecstatic love. Raghupati Upādhyāya also was overwhelmed by love, and he began to dance.

Madhya TEXT 19.108

dekhi' vallabha-bhaṭṭa mane camatkāra haila

dui putra āni' prabhura caraṇe pāḍila //CC Madhya, 19.108//

SYNONYMS

dekhi'—seeing; vallabha-bhaṭṭa—of Vallabha Bhaṭṭācārya; mane—in the mind; camatkāra haila—there was astonishment; dui putra āni'-bringing his two sons; prabhura caraṇe pāḍila—made them lie at the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

Vallabha Bhaṭṭācārya was struck with wonder to see Śrī Caitanya Mahāprabhu and Raghupati Upādhyāya dance. He even brought forward his two sons and made them fall down at the Lord's lotus feet.

PURPORT

The two sons of Vallabhācārya were Gopīnātha and Viṭṭhaleśvara. When Śrī Caitanya Mahāprabhu visited Prayāga in the year 1434 or 1435 Śakābda Era, Viṭṭhaleśvara was not yet born. In this regard, one should see Madhya-līlā 18.47.

Madhya TEXT 19.109

prabhu dekhibāre grāmera saba-loka āila

prabhu-daraśane sabe 'kṛṣṇa-bhakta' ha-ila //CC Madhya, 19.109//

SYNONYMS

prabhu dekhibāre—to see Śrī Caitanya Mahāprabhu; grāmera—of the village; saba-loka—all the people; āila—came; prabhu-daraśane—simply by seeing Śrī Caitanya Mahāprabhu; sabe—all of them; kṛṣṇa-bhakta ha-ila—became devotees of Lord Kṛṣṇa.

TRANSLATION

Upon hearing that Śrī Caitanya Mahāprabhu had arrived, all the villagers went to see Him. Simply by seeing Him, they all became devotees of Kṛṣṇa.

Madhya TEXT 19.110

brāhmaṇa-sakala karena prabhura nimantraṇa

vallabha-bhaṭṭa tān-sabāre karena nivāraṇa //CC Madhya, 19.110//

SYNONYMS

brāhmaṇa-sakala—all the brāhmaṇas of that village; karena—make; prabhura—of Śrī Caitanya Mahāprabhu; nimantraṇa—invitations; vallabha-bhaṭṭa—Vallabha Bhaṭṭācārya; tān-sabāre—all of them; karena—does; nivāraṇa—forbidding.

TRANSLATION

All the brāhmaṇas of the village were anxious to extend invitations to the Lord, but Vallabha Bhaṭṭācārya forbade them to do so.

Madhya TEXT 19.111

'premonmāde paḍe gosāñi madhya-yamunāte

prayāge cālāiba, ihāñ nā diba rahite //CC Madhya, 19.111//

SYNONYMS

prema-unmāde—in the madness of ecstatic love; paḍe—fell down; gosāñi—Śrī Caitanya Mahāprabhu; madhya-yamunāte—in the River Yamunā; prayāge cālāiba—I shall again take Him to Prayāga; ihāñ—here; nā—not; diba—I shall allow Him; rahite—to stay.

TRANSLATION

Vallabha Bhaṭṭa then decided not to keep Śrī Caitanya Mahāprabhu at Āḍāila because the Lord had jumped into the River Yamunā in ecstatic love. Therefore he decided to bring Him to Prayāga.

Madhya TEXT 19.112

yāñra icchā, prayāge yāñā karibe nimantraṇa'

eta bali' prabhu lañā karila gamana //CC Madhya, 19.112//

SYNONYMS

yāñra—of whom; icchā—there is a desire; prayāge yāñā—going to Prayāga;

karibe—may do; nimantraṇa—invitations; eta bali'-saying this; prabhu lañā—with Śrī Caitanya Mahāprabhu; karila gamana—he departed for Prayāga.

TRANSLATION

Vallabha Bhaṭṭa said, "If anyone likes, he can go to Prayāga and extend invitations to the Lord." In this way he took the Lord with him and departed for Prayāga.

Madhya TEXT 19.113

gaṅgā-pathe mahāprabhure naukāte vasāñā

prayāge āilā bhaṭṭa gosāñire lañā //CC Madhya, 19.113//

SYNONYMS

gaṅgā-pathe—on the Ganges; mahāprabhure—Śrī Caitanya Mahāprabhu; naukāte vasāñā—making to sit down on the boat; prayāge āilā—went to Prayāga; bhaṭṭa—Vallabha Bhaṭṭa; gosāñire lañā—with Śrī Caitanya Mahāprabhu.

TRANSLATION

Vallabha Bhaṭṭācārya avoided the River Yamunā. Putting the Lord on a boat in the River Ganges, he went with Him to Prayāga.

Madhya TEXT 19.114

loka-bhiḍa-bhaye prabhu 'daśāśvamedhe' yāñā

rūpa-gosāñire śikṣā karā'na śakti sañcāriyā //CC Madhya, 19.114//

SYNONYMS

loka-bhiḍa-bhaye—from fear of the great crowd of people; prabhu—Śrī Caitanya Mahāprabhu; daśāśvamedhe—to Daśāśvamedha-ghāṭa; yāñā—going; rūpa-gosāñire—Rūpa Gosvāmī; śikṣā karā'na—teaches; śakti sañcāriyā—endowing him with potency.

TRANSLATION

Due to the great crowds in Prayāga, Śrī Caitanya Mahāprabhu went to a place called Daśāśvamedha-ghāṭa. It was there that the Lord instructed Śrī Rūpa

Gosvāmī and empowered him in the philosophy of devotional service.

PURPORT

Parāśya śaktir vividhaiva śrūyate. The Supreme Lord has multi-potencies, which the Lord bestows on His fortunate devotees. The Lord has a special potency by which He spreads the Kṛṣṇa consciousness movement. This is also explained in Caitanya-caritāmṛta (Antya 7.11). Kṛṣṇa-śakti vinā nahe tāra pravartana: "One cannot spread the holy name of Kṛṣṇa without being specifically empowered by Lord Kṛṣṇa." A devotee who receives this power from the Lord must be considered very fortunate. The Kṛṣṇa consciousness movement is spreading to enlighten people about their real position, their original relationship with Kṛṣṇa. One requires Kṛṣṇa's special power in order to be able to do this. People forget their relationship with Kṛṣṇa and work under the spell of māyā life after life, transmigrating from one body to another. This is the process of material existence. The Supreme Lord Śrī Kṛṣṇa personally descends to teach people that their position in the material world is a mistaken one. The Lord again comes as Śrī Caitanya Mahāprabhu to induce people to take to Kṛṣṇa consciousness. The Lord also empowers a special devotee to teach people their constitutional position.

Madhya TEXT 19.115

kṛṣṇatattva-bhaktitattva-rasatattva-prānta

saba śikhāila prabhu bhāgavata-siddhānta //CC Madhya, 19.115//

SYNONYMS

kṛṣṇa-tattva—of the truth about Lord Kṛṣṇa; bhakti-tattva—of the truth about devotional service; rasa-tattva—of the truth about transcendental mellows; prānta—the ultimate limit; saba—all; śikhāila—taught; prabhu—Śrī Caitanya Mahāprabhu; bhāgavata-siddhānta—the conclusions of Śrīmad-Bhāgavatam.

TRANSLATION

Śrī Caitanya Mahāprabhu taught Śrīla Rūpa Gosvāmī the ultimate limit of the truth about Lord Kṛṣṇa, the truth about devotional service and the truth about transcendental mellows, consummating in conjugal love between Rādhā and Kṛṣṇa. Finally He told Rūpa Gosvāmī about the ultimate conclusions of Śrīmad-Bhāgavatam.

Madhya TEXT 19.116

rāmānanda-pāśe yata siddhānta śunilā

rūpe kṛpā kari' tāhā saba sañcārilā //CC Madhya, 19.116//

SYNONYMS

rāmānanda-pāśe—from Rāmānanda Rāya; yata—all; siddhānta—the ultimate conclusions; śunilā—he heard; rūpe—unto Śrī Rūpa Gosvāmī; kṛpā kari'-showing His causeless mercy; tāhā saba—all those; sañcārilā—infused.

TRANSLATION

Śrī Caitanya Mahāprabhu taught Rūpa Gosvāmī all the conclusions He had heard from Rāmānanda Rāya and duly empowered him so that he could understand them.

Madhya TEXT 19.117

śrī-rūpa-hṛdaye prabhu śakti sañcārilā

sarva-tattva-nirūpaṇe 'pravīṇa' karilā //CC Madhya, 19.117//

SYNONYMS

śrī-rūpa-hṛdaye—in the heart of Śrīla Rūpa Gosvāmī; prabhu—Lord Śrī Caitanya Mahāprabhu; śakti sañcārilā—infused spiritual strength; sarva-tattva—all conclusive truths; nirūpaṇe—in ascertaining; pravīṇa karilā—made him fully experienced.

TRANSLATION

By entering the heart of Rūpa Gosvāmī, Śrī Caitanya Mahāprabhu empowered him to ascertain properly the conclusions of all truths. He made him an experienced devotee whose decisions correctly agreed with the verdicts of the disciplic succession. Thus Śrī Rūpa Gosvāmī was personally empowered by Śrī Caitanya Mahāprabhu.

PURPORT

The principles of devotional service are only apparently under the jurisdiction of material activity. To be rightly guided, one must be personally guided by Śrī Caitanya Mahāprabhu. This was the case with Śrīla Rūpa Gosvāmī, Sanātana

Gosvāmī and other ācāryas.

Madhya TEXT 19.118

śivānanda-senera putra 'kavi-karṇapūra'

'rūpera milana' sva-granthe likhiyāchena pracura //CC Madhya, 19.118//

SYNONYMS

śivānanda-senera—of Śivānanda Sena; putra—the son; kavi-karṇapūra—Kavi-karṇapūra; rūpera milana—meeting Rūpa Gosvāmī; sva-granthe—in his own book; likhiyāchena pracura—has written profusely.

TRANSLATION

In his book Caitanya-candrodaya, Kavi-karṇapūra, the son of Śivānanda Sena, has elaborately described the meeting between Śrī Rūpa Gosvāmī and Śrī Caitanya Mahāprabhu.

Madhya TEXT 19.119

kālena vṛndāvana-keli-vārtā

lupteti tām khyāpayitum viśiṣya

kṛpāmṛtenābhiṣeṣca devas

tatraiva rūpaṁ ca sanātanaṁ ca //CC Madhya, 19.119//

SYNONYMS

kālena—in the course of time; vṛndāvana-keli-vārtā—topics concerning the transcendental mellows of the pastimes of Lord Kṛṣṇa in Vṛndāvana; luptā—almost lost; iti—thus; tām—all those; khyāpayitum—to enunciate; viśiṣya—making specific; kṛpā-amṛtena—with the nectar of mercy; abhiṣeṣca—sprinkled; devaḥ—the Lord; tatra—there; eva—indeed; rūpaṁ—Śrīla Rūpa Gosvāmī; ca—and; sanātanaṁ—Sanātana Gosvāmī; ca—as well as.

TRANSLATION

"In the course of time, the transcendental news of Kṛṣṇa's pastimes in Vṛndāvana was almost lost. To enunciate explicitly those transcendental pastimes, Śrī Caitanya Mahāprabhu, at Prayāga, empowered Śrīla Rūpa Gosvāmī and

Sanātana Gosvāmī with the nectar of His mercy to carry out this work in Vṛndāvana.

PURPORT

This verse and the following two verses are from Act Nine (38,29,30) of Caitanya-candrodaya by Śrī Kavi-karṇapūra.

Madhya TEXT 19.120

yaḥ prāg eva priya-guṇa-gaṇair gāḍha-baddho 'pi mukto
gehādhyāsād rasa iva paro mūrta evāpy amūrtaḥ
premālāpair dṛḍhatara-pariṣvaṅga-raṅgaiḥ prayāge
taṁ śrī-rūpaṁ samam anupamenānujagrāha devaḥ //CC Madhya, 19.120//

SYNONYMS

yaḥ—who; prāk eva—previously; priya-guṇa-gaṇaiḥ—by the desirable transcendental qualities of Śrī Caitanya Mahāprabhu; gāḍha—deeply; baddhaḥ—attached; api—although; muktaḥ—liberated; geha-adhyāsāt—from the bondage of family life; rasaḥ—transcendental mellows; iva—like; paraḥ—transcendental; mūrtaḥ—personal form; eva—certainly; api—although; amūrtaḥ—without having a material form; prema-ālāpaiḥ—by discussions of transcendental love of the Supreme; dṛḍhatara—firm; pariṣvaṅga—of embracing; raṅgaiḥ—with great pleasure; prayāge—at Prayāga; taṁ—to him; śrī-rūpaṁ—Rūpa Gosvāmī; samam—with; anupamena—Anupama; anujagrāha—showed mercy; devaḥ—the Supreme Personality of Godhead.

TRANSLATION

"From the very beginning, Śrīla Rūpa Gosvāmī was deeply attracted by the transcendental qualities of Śrī Caitanya Mahāprabhu. Thus he was permanently relieved from family life. Śrīla Rūpa Gosvāmī and his younger brother, Vallabha, were blessed by Śrī Caitanya Mahāprabhu. Although the Lord was transcendently situated in His transcendental eternal form, at Prayāga He told Rūpa Gosvāmī about transcendental ecstatic love of Kṛṣṇa. The Lord then embraced him very fondly and bestowed all His mercy upon him.

Madhya TEXT 19.121

priya-svarūpe dayita-svarūpe

prema-svarūpe saha-jābhirūpe

nijānurūpe prabhur eka-rūpe

tatāna rūpe svavilāsa-rūpe //CC Madhya, 19.121//

SYNONYMS

priya-svarūpe—unto the person whose dear friend was Śrīla Svarūpa Dāmodara Gosvāmī; dayita-svarūpe—who was very dear to Him (Śrī Caitanya Mahāprabhu); prema-svarūpe—unto the replica of His personal ecstatic love; saha-jābhirūpe—who was naturally very beautiful; nija-anurūpe—who exactly followed the principles of Śrī Caitanya Mahāprabhu; prabhur—Śrī Caitanya Mahāprabhu; eka-rūpe—to the one; tatāna—explained; rūpe—unto Rūpa Gosvāmī; sva-vilāsa-rūpe—who describes the pastimes of Lord Kṛṣṇa.

TRANSLATION

"Indeed, Śrīla Rūpa Gosvāmī, whose dear friend was Svarūpa Dāmodara, was the exact replica of Śrī Caitanya Mahāprabhu, and he was very, very dear to the Lord. Being the embodiment of Śrī Caitanya Mahāprabhu's ecstatic love, Rūpa Gosvāmī was naturally very beautiful. He very carefully followed the principles enunciated by the Lord, and he was a competent person to explain properly the pastimes of Lord Kṛṣṇa. Śrī Caitanya Mahāprabhu expanded His mercy to Śrīla Rūpa Gosvāmī just so he could render service by writing transcendental literatures."

Madhya TEXT 19.122

ei-mata karṇapūra likhe sthāne-sthāne

prabhu kṛpā kailā yaiche rūpa-sanātane //CC Madhya, 19.122//

SYNONYMS

ei-mata—in this way; karṇa-pūra—the poet known as Kavi-karṇapūra; likhe—writes; sthāne-sthāne—in various places; prabhu—Śrī Caitanya Mahāprabhu; kṛpā kailā—showed His mercy; yaiche—how; rūpa-sanātane—to Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī.

TRANSLATION

The characteristics of Śrīla Rūpa Gosvāmī have thus been described in various places by the poet Kavi-karṇapūra. An account has also been given of how Śrī Caitanya Mahāprabhu bestowed His causeless mercy upon Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī.

Madhya TEXT 19.123

mahāprabhura yata baḍa baḍa bhakta mātra

rūpa-sanātana--sabāra kṛpā-gaurava-pātra //CC Madhya, 19.123//

SYNONYMS

mahāprabhura—of Śrī Caitanya Mahāprabhu; yata—all; baḍa baḍa—great, great; bhakta—devotees; mātra—up to; rūpa-sanātana—Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī; sabāra—of everyone; kṛpā—of the mercy; gaurava—and honor; pātra—objects.

TRANSLATION

Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī were the objects of love and honor for all the great stalwart devotees of Śrī Caitanya Mahāprabhu.

Madhya TEXT 19.124

keha yadi deśe yāya dekhi' vṛndāvana

tānre praśna karena prabhura pāriṣada-gaṇa //CC Madhya, 19.124//

SYNONYMS

keha—someone; yadi—if; deśe—to his country; yāya—goes; dekhi'-after seeing; vṛndāvana—Vṛndāvana; tānre—unto that person; praśna karena—put questions; prabhura—of Śrī Caitanya Mahāprabhu; pāriṣada-gaṇa—personal associates.

TRANSLATION

If someone returned to his country after seeing Vṛndāvana, the associates of the Lord would ask him questions.

Madhya TEXT 19.125

"kaha,--tāhān kaiche rahe rūpa-sanātana?

kaiche rahe, kaiche vairāgya, kaiche bhojana? //CC Madhya, 19.125//

SYNONYMS

kaha—please describe; tāhān—there; kaiche—how; rahe—remain; rūpa—Rūpa Gosvāmī; sanātana—Sanātana Gosvāmī; kaiche rahe—how do they live; kaiche vairāgya—how do they practice renunciation; kaiche bhojana—how do they eat.

TRANSLATION

They would ask those returning from Vṛndāvana, "How are Rūpa and Sanātana doing in Vṛndāvana? What are their activities in the renounced order? How do they manage to eat?" These were the questions asked.

Madhya TEXT 19.126

kaiche aṣṭa-prahara karena śrī-kṛṣṇa-bhajana?"

tabe praśaṁsiyā kahe sei bhakta-gaṇa //CC Madhya, 19.126//

SYNONYMS

kaiche—how; aṣṭa-prahara—twenty-four hours; karena—do; śrī-kṛṣṇa-bhajana—worshiping of Lord Kṛṣṇa; tabe—at that time; praśaṁsiyā—praising; kahe—described; sei bhakta-gaṇa—those devotees.

TRANSLATION

The Lord's associates would also ask, "How is it that Rūpa and Sanātana are engaging in devotional service twenty-four hours daily?" At that time the person who had returned from Vṛndāvana would praise Śrīla Rūpa and Sanātana Gosvāmī.

Madhya TEXT 19.127

"aniketa duṁhe, vane yata vṛkṣa-gaṇa

eka eka vṛkṣera tale eka eka rātri śayana //CC Madhya, 19.127//

SYNONYMS

aniketa—without a residence; duṁhe—both of them; vane—in the forest; yata vṛkṣa-gaṇa—as many trees as there are; eka eka vṛkṣera—of one tree after another; tale—at the base; eka eka rātri—one night after another; śayana—lying

down to sleep.

TRANSLATION

"The brothers actually have no fixed residence. They reside beneath trees—one night under one tree and the next night under another.

Madhya TEXT 19.128

'vipra-gr̥he' sthūla-bhikṣā, kāhān mādhu-karī

śuṣka ruṭī-cānā civāya bhoga parihari' //CC Madhya, 19.128//

SYNONYMS

vipra-gr̥he—in the house of a brāhmaṇa; sthūla-bhikṣā—full meals; kāhān—sometimes; mādhu-karī—begging little by little like honeybees; śuṣka—dry; ruṭī—bread; cānā—chick-peas; civāya—chew; bhoga parihari'-giving up all kinds of material enjoyment.

TRANSLATION

"Śrīla Rūpa and Sanātana Gosvāmī beg a little food from the houses of brāhmaṇas. Giving up all kinds of material enjoyment, they only take some dry bread and fried chick-peas.

Madhya TEXT 19.129

karoṇyā-mātra hāte, kānthā chinḍā, bahirvāsa

kṛṣṇa-kathā, kṛṣṇa-nāma, nartana-ullāsa //CC Madhya, 19.129//

SYNONYMS

karoṇyā—the waterpot of a sannyāsī; mātra—only; hāte—in the hand; kānthā chinḍā—torn quilt; bahirvāsa—outer garments; kṛṣṇa-kathā—discussion of Kṛṣṇa's pastimes; kṛṣṇa-nāma—chanting the holy name of Lord Kṛṣṇa; nartana-ullāsa—dancing in jubilation.

TRANSLATION

"They carry only waterpots, and they wear torn quilts. They always chant the holy names of Kṛṣṇa and discuss His pastimes. In great jubilation, they also dance.

Madhya TEXT 19.130

aṣṭa-prahara kṛṣṇa-bhajana, cāri daṇḍa śayane

nāma-saṅkīrtane seha nahe kona dine //CC Madhya, 19.130//

SYNONYMS

aṣṭa-prahara—twenty-four hours; kṛṣṇa-bhajana—worshiping Lord Kṛṣṇa; cāri daṇḍa—four daṇḍas (one daṇḍa equals twenty-four minutes); śayane—for sleeping; nāma-saṅkīrtane—because of chanting the holy name of the Lord; seha—that much time; nahe—not; kona dine—some days.

TRANSLATION

"They engage almost twenty-four hours daily in rendering service to the Lord. They usually sleep only an hour and a half, and some days, when they continuously chant the Lord's holy name, they do not sleep at all.

Madhya TEXT 19.131

kabhu bhakti-rasa-śāstra karaye likhana

caitanya-kathā śune, kare caitanya-cintana" //CC Madhya, 19.131//

SYNONYMS

kabhu—sometimes; bhakti-rasa-śāstra—transcendental literature about the mellows of devotional service; karaye likhana—write; caitanya-kathā—talks about the pastimes of Śrī Caitanya Mahāprabhu; śune—they hear; kare—do; caitanya-cintana—thinking of Lord Caitanya.

TRANSLATION

"Sometimes they write transcendental literatures about devotional service, and sometimes they hear about Śrī Caitanya Mahāprabhu and spend their time thinking about the Lord."

Madhya TEXT 19.132

ei-kathā śuni' mahāntera mahā-sukha haya

caitanyaera kṛpā yāñhe, tāñhe ki vismaya? //CC Madhya, 19.132//

SYNONYMS

ei-kathā śuni'—hearing this news; mahāntera—of all the devotees; mahā-sukha—great pleasure; haya—was; caitanyera—of Lord Caitanya Mahāprabhu; kṛpā—mercy; yāñhe—on whom; tāñhe—in him; ki—what; vismaya—wonderful.

TRANSLATION

When the personal associates of Śrī Caitanya Mahāprabhu would hear of the activities of Rūpa and Sanātana Gosvāmīs, they would say, "What is wonderful for a person who has been granted the Lord's mercy?"

PURPORT

Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī had no fixed residence. They stayed beneath a tree for one day only and wrote huge volumes of transcendental literature. They not only wrote books but chanted, danced, discussed Kṛṣṇa and remembered Śrī Caitanya Mahāprabhu's pastimes. Thus they executed devotional service.

In Vṛndāvana there are prākṛta-sahajiyās who say that writing books or even touching books is taboo. For them, devotional service means being relieved from these activities. Whenever they are asked to hear a recitation of Vedic literature, they refuse, saying, "What business do we have reading or hearing transcendental literatures? They are meant for neophytes." They pose themselves to be too elevated to exert energy for reading, writing and hearing. However, pure devotees under the guidance of Śrīla Rūpa Gosvāmī reject this sahajiyā philosophy. It is certainly not good to write literature for money or reputation, but to write books and publish them for the enlightenment of the general populace is real service to the Lord. That was Śrīla Bhaktisiddhānta Sarasvatī's opinion, and he specifically told his disciples to write books. He actually preferred to publish books rather than establish temples. Temple construction is meant for the general populace and neophyte devotees, but the business of advanced and empowered devotees is to write books, publish them and distribute them widely. According to Bhaktisiddhānta Sarasvatī Ṭhākura, distributing literature is like playing on a great mṛdaṅga. Consequently we always request members of the International Society for Krishna Consciousness to publish as many books as possible and distribute them widely throughout the world. By thus following in the footsteps of Śrīla Rūpa Gosvāmī, one can become a rūpānuga devotee.

Madhya TEXT 19.133

caitanyera kṛpā rūpa likhiyāchena āpane

rasāmṛta-sindhu-granthera maṅgalācaraṇe //CC Madhya, 19.133//

SYNONYMS

caitanyera—of Lord Śrī Caitanya Mahāprabhu; kṛpā—the mercy; rūpa—Śrīla Rūpa Gosvāmī; likhiyāchena—has written; āpane—personally; rasāmṛta-sindhu-granthera—of the book known as Bhakti-rasāmṛta-sindhu; maṅgala-ācaraṇe—in the auspicious introduction.

TRANSLATION

Śrīla Rūpa Gosvāmī has personally spoken about the mercy of Śrī Caitanya Mahāprabhu in his auspicious introduction to his book Bhakti-rasāmṛta-sindhu [1.1.2].

Madhya TEXT 19.134

hṛdi yasya preraṇayā

pravartito 'haṁ varāka-rūpo 'pi

tasya hareḥ pada-kamalam

vande caitanya-devasya //CC Madhya, 19.134//

SYNONYMS

hṛdi—within the heart; yasya—of whom (the Supreme Personality of Godhead, who gives His pure devotees intelligence with which to spread the Kṛṣṇa consciousness movement); preraṇayā—by the inspiration; pravartitaḥ—engaged; aham—I; varāka—insignificant and low; rūpaḥ—Rūpa Gosvāmī; api—although; tasya—of Him; hareḥ—who is Lord Hari, the Supreme Personality of Godhead; pada-kamalam—to the lotus feet; vande—let me offer my prayers; caitanya-devasya—of Śrī Caitanya Mahāprabhu.

TRANSLATION

"Although I am the lowest of men and have no knowledge, the inspiration to write transcendental literatures about devotional service has been mercifully bestowed upon me. Therefore I am offering my obeisances at the lotus feet of Śrī

Caitanya Mahāprabhu, the Supreme Personality of Godhead, who has given me the chance to write these books."

Madhya TEXT 19.135

ei-mata daśa-dina prayāge rahiṃ

śrī-rūpe śikṣā dila śakti sañcāriyā //CC Madhya, 19.135//

SYNONYMS

ei-mata—in this way; daśa-dina—for ten days; prayāge—at Prayāga; rahiṃ—staying; śrī-rūpe—to Śrīla Rūpa Gosvāmī; śikṣā—instructions; dila—imparted; śakti sañcāriyā—bestowing upon him the necessary potency.

TRANSLATION

For ten days Śrī Caitanya Mahāprabhu stayed at Prayāga and instructed Rūpa Gosvāmī, empowering him with the necessary potency.

PURPORT

This is a confirmation of the statement kṛṣṇa-śakti vinā nahe tāra pravartana. Unless one is specifically empowered by the Supreme Personality of Godhead, he cannot spread the Kṛṣṇa consciousness movement. An empowered devotee sees and feels himself to be the lowest of men, for he knows that whatever he does is due to the inspiration given by the Lord in the heart. This is also confirmed in Bhagavad-gītā:

teṣāṃ satata-yuktānāṃ

bhajatāṃ prīti-pūrvakam

dadāmi buddhi-yogaṃ taṃ

yena mām upayānti te

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me." (Bg. 10.10)

To be empowered by the Supreme Personality of Godhead, one has to qualify himself. This means that one must engage twenty-four hours daily in the loving devotional service of the Lord. The material position of a devotee doesn't matter because devotional service is not dependent on material considerations. In his

earlier life, Śrīla Rūpa Gosvāmī was a government officer and a gr̥hastha. He was not even a brahmacārī or sannyāsī. He associated with mlecchas and yavanas, but because he was always eager to serve, he was a qualified recipient for the Lord's mercy. A sincere devotee can therefore be empowered by the Lord regardless of his situation. In the preceding verse from the Bhakti-rasāmṛta-sindhu, Śrīla Rūpa Gosvāmī has described how he was personally empowered by the Lord. He further states in the Bhakti-rasāmṛta-sindhu (1.2.187):

īhā yasya harer dāsyē

karmaṇā manasā girā

nikhilāsv apy avasthāsu

jīvan-muktaḥ sa ucyate

"A person acting in the service of Kṛṣṇa with his body, mind and words is a liberated person even in the material world, although he may be engaged in many so-called material activities."

To keep oneself free from material contamination and attain the Lord's favor, one must be sincerely anxious to render service to the Lord. This is the only qualification necessary. As soon as one is favored by the mercy of the spiritual master and the Lord, one is immediately given all the power necessary to write books and propagate the Kṛṣṇa consciousness movement without being hampered by material considerations.

Madhya TEXT 19.136

prabhu kahe,--śuna, rūpa, bhakti-rasera lakṣaṇa

sūtra-rūpe kahi, vistāra nā yāya varṇana //CC Madhya, 19.136//

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu spoke; śuna—please listen; rūpa—My dear Rūpa; bhakti-rasera—of the transcendental mellows in devotional service; lakṣaṇa—the symptoms; sūtra-rūpe—in the form of a synopsis; kahi—I shall explain; vistāra—the whole breadth; nā—not; yāya—is possible; varṇana—description.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "My dear Rūpa, please listen to Me. It is not possible to describe devotional service completely; therefore I am just trying to give you a synopsis of the symptoms of devotional service.

Madhya TEXT 19.137

pārāpāra-śūnya gabhīra bhakti-rasa-sindhu

tomāya cākhāite tāra kahi eka 'bindu' //CC Madhya, 19.137//

SYNONYMS

pāra-apāra—the length and breadth; śūnya—without; gabhīra—deep; bhakti-rasa—of the mellows in devotional service; sindhu—the ocean; tomāya—to you; cākhāite—to give a taste; tāra—of this ocean; kahi—I shall speak; eka—one; bindu—drop.

TRANSLATION

"The ocean of the transcendental mellow of devotional service is so big that no one can estimate its length and breadth. However, just to help you taste it, I am describing but one drop.

Madhya TEXT 19.138

eīta brahmāṇḍa bhari' ananta jīva-gaṇa

caurāśī-lakṣa yonite karaye bhramaṇa //CC Madhya, 19.138//

SYNONYMS

ei-ta—in this way; brahmāṇḍa—the whole universe; bhari'-filling; ananta—unlimited; jīva-gaṇa—living entities; caurāśī-lakṣa—8,400,000; yonite—in species of life; karaye—do; bhramaṇa—wandering.

TRANSLATION

"In this universe there are limitless living entities in 8,400,000 species, and all are wandering within this universe.

PURPORT

This is a challenge to so-called scientists and philosophers who presume that there are living entities on this planet only. So-called scientists are going to the

moon, and they say that there is no life there. This does not tally with Śrī Caitanya Mahāprabhu's version. He says that everywhere within the universe there are unlimited numbers of living entities in 8,400,000 different forms. In Bhagavad-gītā (2.24) we find that the living entities are sarva-gataḥ, which means that they can go anywhere. This indicates that there are living entities everywhere. They exist on land, in water, in air, in fire and in ether. Thus there are living entities in all types of material elements. Since the entire material universe is composed of five elements—earth, water, fire, air and ether—why should there be living entities on one planet and not others? Such a foolish version can never be accepted by Vedic students. From the Vedic literatures we understand that there are living entities on each and every planet, regardless of whether the planet is composed of earth, water, fire or ether. These living entities may not have the same forms that are found on this planet earth, but they have different forms composed of different elements. Even on this earth we can see that the forms of land animals are different from the forms of aquatics. According to the circumstance, living conditions differ, but undoubtedly there are living entities everywhere. Why should we deny the existence of living entities on this or that planet? Those who have claimed to have gone to the moon have not gone there, or else their imperfect vision cannot actually perceive the particular type of living entities there.

Living entities are described as ananta, or unlimited; nonetheless, they are said to belong to 8,400,000 species. As stated in the Viṣṇu Purāṇa:

jalajā nava-lakṣāṇi

sthāvarā lakṣa-vimśati

kṛmayo rudra-saṅkhyakāḥ

pakṣiṇām daśa-lakṣaṇam

triṁśal-lakṣāṇi paśavaḥ

catur-lakṣāṇi mānuṣāḥ

"There are 900,000 species living in the water. There are also 2,000,000 non-moving living entities (sthāvara) such as trees and plants. There are also 1,100,000 species of insects and reptiles, and there are 1,000,000 species of birds. As far as quadrupeds are concerned there are 3,000,000 varieties, and there are 400,000 human species." Some of these species may exist on one

planet and not on another, but in any case within all the planets of the universe- and even in the sun-there are living entities. This is the verdict of Vedic literatures. As Bhagavad-gītā (2.20) confirms:

na jāyate mriyate vā kadācin

nāyaṁ bhūtvā bhavitā vā na bhūyaḥ

ajo nityaḥ śāśvato 'yaṁ purāṇo

na hanyate hanyamāne śarīre

"For the soul there is never birth nor death. Nor, having once been, does he ever cease to be. He is unborn, eternal, ever-existing, undying and primeval. He is not slain when the body is slain."

Since the living entities are never annihilated, they simply transmigrate from one life form to another. Thus there is an evolution of forms according to the degree of developed consciousness. One experiences different degrees of consciousness in different forms. A dog's consciousness is different from a man's. Even within a species we find that a father's consciousness is different from his son's and that a child's consciousness is different from a youth's. Just as we find different forms, we find different states of consciousness. When we see different states of consciousness, we may take it for granted that the bodies are different. In other words, different types of bodies depend on different states of consciousness. This is also confirmed in Bhagavad-gītā (8.6): yaṁ yaṁ vāpi smaran bhāvam. One's consciousness at the time of death determines a type of body of the living entity. This is the process of transmigration of the soul. A variety of bodies is already there; we change from one body to another in terms of our consciousness.

Madhya TEXT 19.139

keśāgra-śateka-bhāga punaḥ śatāṁśa kari

tāra sama sūkṣma jīvera 'svarūpa' vicāri //CC Madhya, 19.139//

SYNONYMS

keśa-agra—from the tip of a hair; śata-eka—one hundred; bhāga—divisions; punaḥ—again; śata-āṁśa—one hundred divisions; kari—making; tāra sama—equal to that; sūkṣma—very fine; jīvera—of the living entity; sva-rūpa—the actual form; vicāri—I consider.

TRANSLATION

"The length and breadth of the living entity is described as one tenthousandth part of the tip of a hair. This is the original subtle nature of the living entity.

Madhya TEXT 19.140

keśāgra-śata-bhāgasya

śatāṁśa-sadṛśātmakaḥ

jīvaḥ sūkṣma-svarūpo 'yaṁ

saṅkhyātīto hi cit-kaṇaḥ //CC Madhya, 19.140//

SYNONYMS

keśa-agra—of the tip of a hair; śata-bhāgasya—of one hundredth; śata-āṁśa—a hundredth part; sadṛśa—equal to; ātmakaḥ—whose nature; jīvaḥ—the living entity; sūkṣma—very fine; sva-rūpaḥ—identification; ayam—this; saṅkhyā-atītaḥ—numbering beyond calculation; hi—certainly; cit-kaṇaḥ—spiritual particle.

TRANSLATION

" 'If we divide the tip of a hair into a hundred parts and then take one of these parts and divide it again into a hundred parts, that very fine division is the size of but one of the numberless living entities. They are all cit-kaṇa, particles of spirit, not matter.'

PURPORT

This is quoted from the commentary on the portion of Śrīmad-Bhāgavatam wherein the Vedas personified offer their obeisances unto the Supreme Personality of Godhead. This is confirmed in Bhagavad-gītā (15.7). Mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ: "The living entities in this conditioned world are My eternal, fragmental parts."

Lord Śrī Kṛṣṇa personally identifies Himself with the minute living entities. Lord Kṛṣṇa is the supreme spirit, the Supersoul, and the living entities are His very minute parts and parcels. Of course, we cannot divide the tip of a hair into such fine particles, but spiritually such small particles can exist. Spiritual strength is so powerful that a mere atomic portion of spirit can be the biggest

brain in the material world. The same spiritual spark is within an ant and within the body of Brahmā. According to his karma, material activities, the spiritual spark attains a certain type of body. Material activities are carried out in goodness, passion and ignorance or a combination of these. According to the mixture of the modes of material nature, the living entity is awarded a particular type of body. This is the conclusion.

Madhya TEXT 19.141

bālāgra-śata-bhāgasya

śatadhā kalpitasya ca

bhāgo jīvaḥ sa vijñeya

iti cāha parā śrutiḥ //CC Madhya, 19.141//

SYNONYMS

bāla-agra—the tip of a hair; śata-bhāgasya—of one hundredth; śata-dhā—into one hundred parts; kalpitasya—divided; ca—and; bhāgaḥ—minute portion; jīvaḥ—the living entity; saḥ—that; vijñeyaḥ—to be understood; iti—thus; ca—and; āha—have said; parā—chief; śrutiḥ—Vedic mantras.

TRANSLATION

" 'If we divide the tip of a hair into one hundred parts and then take one part and divide this into another one hundred parts, that ten-thousandth part is the dimension of the living entity. This is the verdict of the chief Vedic mantras.'

PURPORT

The first three padas of this verse from the Pañcadaśī Citradīpa (81) are taken from the Śvetāśvatara Upaniṣad (5.9).

Madhya TEXT 19.142

sūkṣmāṇām apy ahaṁ jīvaḥ //CC Madhya, 19.142//

SYNONYMS

sūkṣmāṇām—of the minute particles; api—certainly; aham—I; jīvaḥ—the living entity.

TRANSLATION

" 'Among minute particles, I am the living entity.'

PURPORT

The living entity is one with and different from the Supreme Personality of Godhead. As spirit soul, the living entity is one in quality with the Supreme Lord; however, the Supreme Lord is bigger than the biggest, and the living entity is the smallest of the small. This quote is the third pada of a verse from Śrīmad-Bhāgavatam (11.16.11).

Madhya TEXT 19.143

aparimitā dhruvās tanu-bhṛto yadi sarva-gatās

tarhi na śāsyateti niyamo dhruva netarathā

ajani ca yan-mayaṁ tad avimucya niyanṭṛ bhavet

samam anujānatām yad amataṁ mata-duṣṭatayā //CC Madhya, 19.143//

SYNONYMS

aparimitāḥ—unlimited in number; dhruvāḥ—eternals; tanu-bhṛtaḥ—who have accepted material bodies; yadi—if; sarva-gatāḥ—all-pervading; tarhi—then; na—not; śāsyatā—controllable; iti—thus; niyamaḥ—regulation; dhruva—O Supreme Truth; na—not; itarathā—in another manner; ajani—have been born; ca—and; yat-mayaṁ—consisting of which; tat—that; avimucya—without giving up; niyanṭṛ—controller; bhavet—may become; samam—equal in all respects; anu-jānatām—of those who follow this philosophical calculation; yat—that; amataṁ—not conclusive; mata-duṣṭatayā—by faulty calculations.

TRANSLATION

" 'O Lord, although the living entities who have accepted material bodies are spiritual and unlimited in number, if they were all-pervading there would be no question of their being under Your control. If they are accepted, however, as particles of the eternally existing spiritual entity-as part of You, who are the supreme spirit whole-we must conclude that they are always under Your control. If the living entities are simply satisfied with being identical with You as spiritual particles, then they will be happy being controllers of so many things. The conclusion that the living entities and the Supreme Personality of Godhead

are one and the same is a faulty conclusion. It is not a fact.'

PURPORT

This verse, which is also from Śrīmad-Bhāgavatam (10.87.30), was spoken by the personified Vedas.

Madhya TEXT 19.144

tāra madhye 'sthāvara', jaṅgama'--dui bheda

jaṅgame tiryak-jala-sthalacara-vibheda //CC Madhya, 19.144//

SYNONYMS

tāra madhye—among the living entities who are conditioned within the material world; sthāvara—immovable; jaṅgama—movable; dui bheda—two divisions; jaṅgame—among the living entities who can move; tiryak—the living entities who can move in the air (the birds); jala—or living entities who can move within the water; sthala-cara—living entities who can move on land; vibheda—three divisions.

TRANSLATION

"The unlimited living entities can be divided into two divisions—those that can move and those that cannot move. Among living entities that can move, there are birds, aquatics and animals.

PURPORT

Śrī Caitanya Mahāprabhu is giving clear instructions on how the living entities live under different conditions. There are trees, plants and stones that cannot move, but still they must be considered living entities, or spiritual sparks. The soul is present in bodies like those of trees, plants and stones. They are all living entities. Among moving living entities such as birds, aquatics and animals, the same spiritual spark is there. As stated herein, there are living entities that can fly, swim and walk. We must also conclude that there are living entities that can move within fire and ether. Living entities have different material bodies composed of earth, water, air, fire and ether. The words tāra madhye mean "within this universe." The entire material universe is composed of five material elements. It is not true that living entities reside only within this planet and not within others. Such a conclusion is completely contradictory to the Vedas. As

stated in Bhagavad-gītā (2.24):

acchedyo 'yam adāhyo 'yam

akledyo 'śoṣya eva ca

nityaḥ sarva-gataḥ sthāṇur

acalo 'yam sanātanaḥ

"This individual soul is unbreakable and insoluble, and can be neither burned nor dried. He is everlasting, all-pervading, unchangeable, immovable and eternally the same."

The soul has nothing to do with the material elements. Any material element can be cut to pieces, especially earth. As far as the living entity is concerned, however, it can neither be burned nor cut to pieces. It can therefore live within fire. We can conclude that there are also living entities within the sun. Why should living entities be denied this planet or that planet? According to the Vedas, the living entities can live anywhere and everywhere—on land, in water, in air and in fire. Whatever the condition, the living entity is unchangeable (sthāṇu). From the statements of Śrī Caitanya Mahāprabhu and Bhagavad-gītā, we are to conclude that living entities are everywhere throughout the universes. They are distributed as trees, plants, aquatics, birds, human beings and so on.

Madhya TEXT 19.145

tāra madhye manuṣya-jāti ati alpatara

tāra madhye mleccha, pulinda, bauddha, śabara //CC Madhya, 19.145//

SYNONYMS

tāra madhye—among all such living entities; manuṣya-jāti—entities born as human beings; ati—very; alpatara—small in quantity; tāra madhye—among the small quantity of human beings; mleccha—uncivilized men who cannot follow the Vedic principles; pulinda—unregulated; bauddha—followers of Buddhist philosophy; śabara—the lowest of men (the hunter class).

TRANSLATION

"Although the living entities known as human beings are very small in quantity, that division may be still further subdivided, for there are many uncultured

human beings like mlecchas, pulindas, bauddhas and śabarās.

Madhya TEXT 19.146

veda-niṣṭha-madhye ardheka veda 'mukhe' māne

veda-niṣiddha pāpa kare, dharma nāhi gaṇe //CC Madhya, 19.146//

SYNONYMS

veda-niṣṭha-madhye—among persons who are followers of the Vedas; ardheka—almost half; veda—Vedic scriptures; mukhe—in the mouth; māne—accept; veda-niṣiddha—forbidden in the Vedas; pāpa—sins; kare—perform; dharma—religious principles; nāhi—not; gaṇe—count.

TRANSLATION

"Among human beings, those who are followers of the Vedic principles are considered civilized. Among these, almost half simply give lip service while committing all kinds of sinful activities against these principles. Such people do not care for the regulative principles.

PURPORT

The word veda means "knowledge." Supreme knowledge consists of understanding the Supreme Personality of Godhead and our relationship with Him and acting according to that relationship. Action in accordance with the Vedic principles is called religion. Religion means following the orders of the Supreme Personality of Godhead. The Vedic principles are the injunctions given by the Supreme Personality of Godhead. Āryans are civilized human beings who have been following the Vedic principles since time immemorial. No one can trace out the history of the Vedic principles set forth so that man might understand the Supreme Being. Literature or knowledge that seeks the Supreme Being can be accepted as a bona fide religious system, but there are many different types of religious systems according to the place, the disciples and the people's capacity to understand.

The highest type of religious system is described in Śrīmad-Bhāgavatam (1.2.6) thus: sa vai puṁsām paro dharmo yato bhaktir adhokṣaje. The highest form of religion is that by which one becomes fully conscious of the existence of God, His form, name, qualities, pastimes, abode and all-pervasive features. When everything is completely known, that is the perfection of Vedic knowledge. The

fulfillment of Vedic knowledge is systematic knowledge of the characteristics of God. This is confirmed in Bhagavad-gītā (15.15): *vedaiś ca sarvair aham eva vedyah*. The aim of Vedic knowledge is to understand God. Those who are actually following Vedic knowledge and searching after God cannot commit sinful activities against the Supreme Lord's order. However, in this Age of Kali, although men profess to belong to so many different kinds of religion, most of them commit sinful activities against the orders of the Vedic scriptures. Śrī Caitanya Mahāprabhu therefore says herein: *veda-niṣiddha pāpa kare, dharma nāhi gaṇe*. In this age, men may profess a religion, but they actually do not follow the principles. Instead, they commit all kinds of sin.

Madhya TEXT 19.147

dharmācāri-madhye bahuta 'karma-niṣṭha'

koṭi-karma-niṣṭha-madhye eka jñānī' śreṣṭha //CC Madhya, 19.147//

SYNONYMS

dharmācāri-madhye—among persons who actually follow the Vedic principles or religious system; *bahuta*—many of them; *karma-niṣṭha*—attracted to fruitive activities; *koṭi-karma-niṣṭha-madhye*—among millions of such performers of fruitive activities according to Vedic principles; *eka*—one; *jñānī*—wise man; *śreṣṭha*—the chief.

TRANSLATION

"Among the followers of Vedic knowledge, most are following the process of fruitive activity and distinguishing between good and bad work. Out of many such sincere fruitive actors, there may be one who is actually wise.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura states that the word *karma-niṣṭha* refers to one who aspires to enjoy the results of his good work and pious activity. Some followers of Vedic principles offer everything to the Absolute Truth and do not aspire to enjoy the results of their pious actions. These are also considered among the *karma-niṣṭhas*. Sometimes we see pious men earn money with great hardship and then spend the money for some pious cause by opening public charities, schools and hospitals. Whether one earns money for himself or for the public benefit, he is called a *karma-niṣṭha*. Out of millions of *karma-niṣṭhas* there may be one who is wise. Those who try to avoid fruitive activity and who

become silent in order to merge into the spiritual existence of the Absolute Truth are generally known as jñānīs, wise men. They are not interested in fruitive activity but in merging into the Supreme. In either case, both are interested in personal benefit. The karmīs are directly interested in personal benefit within the material world, and the jñānīs are interested in merging into the existence of the Supreme. The jñānīs maintain that fruitive activity is imperfect. For them, perfection is the cessation of work and the merging into the supreme existence. That is their goal in life. The jñānī wants to extinguish the distinction between knowledge, the knower and the aim of knowledge. This philosophy is called monism, or oneness, and is characterized by spiritual silence.

Madhya TEXT 19.148

koṭi-jñāni-madhye haya eka-jana 'mukta'

koṭi-mukta-madhye 'durlabha' eka kṛṣṇa-bhakta //CC Madhya, 19.148//

SYNONYMS

koṭi-jñāni-madhye—out of many millions of such wise men; haya—there is; eka-jana—one person; mukta—actually liberated; koṭi-mukta-madhye—out of many millions of such liberated persons; durlabha—very rare; eka—one; kṛṣṇa-bhakta—pure devotee of Lord Kṛṣṇa.

TRANSLATION

"Out of many millions of such wise men, one may actually become liberated [mukta], and out of many millions of such liberated persons, a pure devotee of Lord Kṛṣṇa is very difficult to find.

PURPORT

In Śrīmad-Bhāgavatam it is said that due to their poor fund of knowledge, the jñānīs are not actually liberated. They simply think that they are liberated. The perfection of knowledge culminates when one comes to the platform of knowing the Supreme Personality of Godhead. Brahmeti paramātmēti bhagavān iti śabdyate. The Absolute Truth (satya-vastu) is described as Brahman, Paramātmā and Bhagavān. Knowledge of impersonal Brahman and the Supersoul is imperfect until one comes to the platform of knowing the Supreme Personality of Godhead. It is therefore clearly said in this verse: koṭi-mukta-madhye 'durlabha' eka kṛṣṇa-bhakta. Those who search after the knowledge of impersonal Brahman or localized Paramātmā are certainly accepted as liberated,

but due to their imperfect knowledge they are described in Śrīmad-Bhāgavatam as vimukta-māninaḥ. Since their knowledge is imperfect, their conception of liberation is imperfect. Perfect knowledge is possible when one knows the Supreme Personality of Godhead. This is supported in Bhagavad-gītā (5.29):

bhoktāraṁ yajña-tapasāṁ

sarva-loka-maheśvaram

suhṛdaṁ sarva-bhūtānāṁ

jñātvā māṁ śāntim ṛcchati

"The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the benefactor and well-wisher of all living entities, attain peace from the pangs of material miseries."

Research is going on for the karmīs, jñānīs and yogīs, but until the search is complete, no one can attain peace. Therefore Bhagavad-gītā says, jñātvā māṁ śāntim ṛcchati: one can actually attain peace when he knows Kṛṣṇa. This is described in the next verse.

Madhya TEXT 19.149

kṛṣṇa-bhakta--niṣkāma, ataeva 'śānta'

bhukti-mukti-siddhi-kāmī--sakali 'aśānta' //CC Madhya, 19.149//

SYNONYMS

kṛṣṇa-bhakta—a devotee of Lord Kṛṣṇa; niṣkāma—actually desireless; ataeva—therefore; śānta—peaceful; bhukti—of material enjoyment; mukti—of liberation from material activities; siddhi—of perfection in yogic performance; kāmī—those who are desirous; sakali—all of them; aśānta—not peaceful.

TRANSLATION

"Because a devotee of Lord Kṛṣṇa is desireless, he is peaceful. Fruitive workers desire material enjoyment, jñānīs desire liberation, and yogīs desire material opulence; therefore they are all lusty and cannot be peaceful.

PURPORT

The devotee of Lord Kṛṣṇa has no desire other than serving Kṛṣṇa. Even so-

called liberated people are full of desires. Fruitive actors desire better living accommodations, and jñānīs want to be one with the Supreme. Yogīs desire material opulence, yogic perfections and magic. All of these are lusty (kāṁī). Because they desire something, they cannot have peace.

The peace formula is given by Kṛṣṇa in Bhagavad-gītā:

bhoktāraṁ yajña-tapasāṁ

sarva-loka-maheśvaram

suhṛdaṁ sarva-bhūtānāṁ

jñātvā māṁ śāntim ṛcchati

If one can understand that the only supreme enjoyer is Kṛṣṇa, one will perform all kinds of sacrifices, penances and austerities in order to attain Kṛṣṇa's devotional service. Kṛṣṇa is the Supreme Being, the proprietor of all the material worlds; therefore throughout the entire universe He is the only enjoyer and beneficiary. He is the only friend who can actually do good to all living entities (suhṛdaṁ sarva-bhūtānāṁ). If one understands Kṛṣṇa, he immediately becomes desireless (niṣkāma) because a kṛṣṇa-bhakta knows that his friend and protector in all respects is Kṛṣṇa, who is able to do anything for His devotee. Kṛṣṇa says, kaunteya pratijānīhi na me bhaktaḥ praṇaśyati: "O son of Kuntī, declare it boldly that My devotee never perishes." Since Kṛṣṇa gives this assurance, the devotee lives in Kṛṣṇa and has no desire for personal benefit. The background for the devotee is the all-good Himself. Why should the devotee aspire for something good for himself? His only business is to please the Supreme by rendering service as much as possible. A kṛṣṇa-bhakta has no desire for his own personal benefit. He is completely protected by the Supreme. Avaśya rakṣibe kṛṣṇa viśvāsa pālana. Bhaktivinoda Ṭhākura says that he is desireless because Kṛṣṇa will give him protection in all circumstances. It is not that he expects any assistance from Kṛṣṇa; he simply depends on Kṛṣṇa just as a child depends on his parents. The child does not know how to expect service from his parents, but he is always protected nevertheless. This is called niṣkāma (desirelessness).

Although karmīs, jñānīs and yogīs fulfill their desires by performing various activities, they are never satisfied. A karmī may work very hard to acquire a million dollars, but as soon as he gets a million dollars he desires another million. For the karmīs, there is no end of desire. The more the karmī gets, the more he desires. The jñānīs cannot be desireless because their intelligence is

unsound. They want to merge into the Brahman effulgence, but even though they may be raised to that platform, they cannot be satisfied there. There are many jñānīs or sannyāsīs who give up the world as false, but after taking sannyāsa they return to the world to engage in politics or philanthropy or to open schools and hospitals. This means that they could not attain the real Brahman (brahma satyam). They have to come down to the material platform to engage in philanthropic activity. Thus they again cultivate desires, and when these desires are exhausted, they desire something different. Therefore the jñānī cannot be niṣkāma, desireless. Nor can the yogīs be desireless, for they desire yogic perfections in order to exhibit some magical feats and gain popularity. People gather around these yogīs, and the yogīs desire more and more adulation. Because they misuse their mystic power, they fall down again onto the material platform. It is not possible for them to become niṣkāma, desireless.

The conclusion is that only the devotees who are simply satisfied in serving the Lord can actually become desireless. Therefore it is written: kṛṣṇa-bhakta niṣkāma. Since the kṛṣṇa-bhakta, the devotee of Kṛṣṇa, is satisfied with Kṛṣṇa, there is no possibility of falldown.

Madhya TEXT 19.150

muktānām api siddhānām

nārāyaṇa-parāyaṇaḥ

sudurlabhaḥ praśāntātmā

koṭīṣv api mahā-mune //CC Madhya, 19.150//

SYNONYMS

muktānām—of persons liberated or freed from the bondage of ignorance; api—even; siddhānām—of persons who have achieved perfection; nārāyaṇa—of the Supreme Personality of Godhead; parāyaṇaḥ—the devotee; su-durlabhaḥ—very rare; praśānta-ātmā—completely satisfied, desireless; koṭīṣu—among many millions; api—certainly; mahā-mune—O great sage.

TRANSLATION

" 'O great sage, out of many millions of materially liberated people who are free from ignorance, and out of many millions of siddhas who have nearly attained perfection, there is hardly one pure devotee of Nārāyaṇa. Only such a devotee is

actually completely satisfied and peaceful.'

PURPORT

This verse is quoted from Śrīmad-Bhāgavatam (6.14.5). The nārāyaṇa-parāyaṇa, the devotee of Lord Nārāyaṇa, is the only blissful person. One who becomes a nārāyaṇa-parāyaṇa is already liberated from material bondage. He already possesses all the perfections of yoga. Unless one comes to the platform of nārāyaṇa-parāyaṇa and passes over the platform of bhukti-mukti-siddhi, he cannot be fully satisfied. That is the pure devotional stage.

anyābhilāṣitā-śūnyam

jñāna-karmādy-anāvṛtam

ānukūlyena kṛṣṇānu-

śīlanam bhaktir uttamā

One who has no other desire but Kṛṣṇa and who is not influenced by the process of jñāna-mārga (cultivation of knowledge) actually becomes free from ignorance. A first-class person is one who is not influenced by karma (fruitive activity) or yoga (mystic power). He simply depends on Kṛṣṇa and is satisfied in his devotional service. According to Śrīmad-Bhāgavatam (6.17.28): nārāyaṇa-parāḥ sarve na kutaścana bibhyati. Such a person is never afraid of anything. For him, heaven and hell are the same. Not knowing the situation of a nārāyaṇa-parāyaṇa, rascals become envious. By the grace of Nārāyaṇa, a devotee is situated in the most opulent position in the material world. Rascals are envious of Nārāyaṇa and His devotee, but the devotee knows how to please another devotee of Nārāyaṇa because he knows that by pleasing Nārāyaṇa's representative, one directly pleases Lord Nārāyaṇa. Therefore a devotee offers the best facilities to his spiritual master because he knows that by pleasing Nārāyaṇa's representative, he can please Lord Nārāyaṇa. Outsiders who have no knowledge of Nārāyaṇa are envious both of Nārāyaṇa and of His devotee. Consequently when they see that Nārāyaṇa's devotee is opulently situated, they become envious. But when the devotee of Nārāyaṇa asks such foolish people to come live with him in the same comfortable situation, they do not agree because they cannot give up illicit sex, meat eating, intoxication and gambling. Therefore the materialist refuses the company of a nārāyaṇa-parāyaṇa, although he is envious of the devotee's material situation. In Western countries when ordinary men-storekeepers and workers-see our devotees living and eating sumptuously

and yet not working, they become very anxious to know where they get the money. Such people become envious and ask, "How is it possible to live so comfortably without working? How is it you have so many cars, bright faces and nice clothes?" Not knowing that Kṛṣṇa looks after His devotees, such people become surprised, and some become envious.

Madhya TEXT 19.151

brahmāṇḍa bhramite kona bhāgyavān jīva

guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja //CC Madhya, 19.151//

SYNONYMS

brahmāṇḍa bhramite—wandering in this universe; kona—some; bhāgyavān—most fortunate; jīva—living being; guru—of the spiritual master; kṛṣṇa—of Kṛṣṇa; prasāde—by the mercy; pāya—gets; bhakti-latā—of the creeper of devotional service; bīja—the seed.

TRANSLATION

"According to their karma, all living entities are wandering throughout the entire universe. Some of them are being elevated to the upper planetary systems, and some are going down into the lower planetary systems. Out of many millions of wandering living entities, one who is very fortunate gets an opportunity to associate with a bona fide spiritual master by the grace of Kṛṣṇa. By the mercy of both Kṛṣṇa and the spiritual master, such a person receives the seed of the creeper of devotional service.

PURPORT

When we speak of brahmāṇḍa, we refer to the whole universe, or to the cluster of many millions of universes. In all universes, there are innumerable planets and innumerable living entities upon those planets in the air and in the water. There are millions and trillions of living entities everywhere, and they are engaged by māyā in suffering and enjoying the results of their fruitive activity life after life. This is the position of the materially conditioned living entities. Out of many of these living entities, if one is actually fortunate (bhāgyavān), he comes in contact with a bona fide spiritual master by Kṛṣṇa's mercy.

Kṛṣṇa is situated in everyone's heart, and if one desires something, Kṛṣṇa fulfills one's desire. If the living entity by chance or fortune comes in contact with the

Kṛṣṇa consciousness movement and wishes to associate with that movement, Kṛṣṇa, who is situated in everyone's heart, gives him the chance to meet a bona fide spiritual master. This is called guru-kṛṣṇa-prasāda. Kṛṣṇa is prepared to bestow His mercy upon all living entities, and as soon as a living entity desires the Lord's mercy, the Lord immediately gives him an opportunity to meet a bona fide spiritual master. Such a person is fortified by both Kṛṣṇa and the spiritual master. He is helped from within by Kṛṣṇa and from without by the spiritual master. Both are prepared to help the sincere living being become free from this material bondage.

How one can become this fortunate can be seen in the life of Śrīla Nārada Muni. In his previous life he was born of a maidservant. Although he was not born into a prestigious position, his mother was fortunately engaged in rendering service to some Vaiṣṇavas. When these Vaiṣṇavas were resting during the Cāturmāsya period, the boy Nārada took the opportunity to engage in their service. Taking compassion upon the boy, the Vaiṣṇavas offered him the remnants of their food.

By serving them and obeying their orders, the boy became the object of sympathy for the Vaiṣṇavas, and, by the Vaiṣṇavas' unknown mercy, he gradually became a pure devotee. In the next life he was Nārada Muni, the most exalted of Vaiṣṇavas and the most important guru and ācārya of Vaiṣṇavas.

Following in the footsteps of Nārada Muni, this Kṛṣṇa consciousness movement is rendering service to humanity by giving everyone a chance to come in contact with Kṛṣṇa. If one is fortunate, he becomes intimately related with this movement. Then, by the grace of Kṛṣṇa, one's life becomes successful. Everyone has dormant kṛṣṇa-bhakti-love for Kṛṣṇa-and in the association of good devotees, that love is revealed. As stated in Caitanya-caritāmṛta (Madhya 22.107):

nitya-siddha-kṛṣṇa-prema 'sādhya' kabhu naya

śravaṇādi-śuddha-citte karaye udaya

Dormant devotional service to Kṛṣṇa is within everyone. Simply by associating with devotees, hearing their good instructions and chanting the Hare Kṛṣṇa mantra, dormant love for Kṛṣṇa is awakened. In this way one acquires the seed of devotional service. Guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja.

mālī hañā kare sei bīja āropaṇa

śravaṇa-kīrtana-jale karaye secana //CC Madhya, 19.152//

SYNONYMS

mālī hañā—becoming a gardener; kare—does; sei—that; bīja—seed of devotional service; āropaṇa—sowing; śravaṇa—of hearing; kīrtana—of chanting; jale—with the water; karaye—does; secana—sprinkling.

TRANSLATION

"When a person receives the seed of devotional service, he should take care of it by becoming a gardener and sowing the seed in his heart. If he waters the seed gradually by the process of śravaṇa and kīrtana [hearing and chanting], the seed will begin to sprout.

PURPORT

To live with devotees or to live in a temple means to associate with the śravaṇa-kīrtana process. Sometimes neophyte devotees think that they can continue the śravaṇa-kīrtana process without worshiping the Deity, but the execution of śravaṇa-kīrtana is meant for highly developed devotees like Haridāsa Ṭhākura, who engaged in the śravaṇa-kīrtana process without worshiping the Deity. However, one should not falsely imitate Haridāsa Ṭhākura and abandon Deity worship just to try to engage in śravaṇa-kīrtana. This is not possible for neophyte devotees.

The word guru-prasāda indicates that the spiritual master is very merciful in bestowing the boon of devotional service upon the disciple. That is the best possible gift the spiritual master has to offer. Those with a background of pious life are eligible to receive life's supreme benefit, and to bestow this benefit, the Supreme Personality of Godhead sends His representative to impart His mercy. Endowed with the mercy of the Supreme Personality of Godhead, the spiritual master distributes the mercy to those who are elevated and pious. Thus the spiritual master trains his disciples to render devotional service unto the Supreme Personality of Godhead. This is called guru-kṛpā. It is kṛṣṇa-prasāda, Kṛṣṇa's mercy, that He sends a bona fide spiritual master to the deserving disciple. By the mercy of Kṛṣṇa, one meets the bona fide spiritual master, and by the mercy of the spiritual master, the disciple is fully trained in the devotional service of the Lord.

Bhakti-latā-bīja means "the seed of devotional service." Everything has an original cause, or seed. For any idea, program, plan or device, there is first of all the contemplation of the plan, and that is called bīja, or the seed. The methods, rules and regulations by which one is perfectly trained in devotional service constitute the bhakti-latā-bīja, or seed of devotional service. This bhakti-latā-bīja is received from the spiritual master by the grace of Kṛṣṇa. Other seeds are called anyābhilāṣa-bīja, karma-bīja and jñāna-bīja. If one is not fortunate enough to receive the bhakti-latā-bīja from the spiritual master, he instead cultivates the seeds of karma-bīja, jñāna-bīja, or political and social or philanthropic bīja. However, bhakti-latā-bīja is different from these other bījas. Bhakti-latā-bīja can be received only through the mercy of the spiritual master. Therefore one has to satisfy the spiritual master to get bhakti-latā-bīja (yasya prasādād bhagavat-prasādaḥ). Bhakti-latā-bīja is the origin of devotional service. Unless one satisfies the spiritual master, he gets the bīja, or root cause, of karma, jñāna and yoga without the benefit of devotional service. However, one who is faithful to his spiritual master gets the bhakti-latā-bīja. This bhakti-latā-bīja is received when one is initiated by the bona fide spiritual master. After receiving the spiritual master's mercy, one must repeat his instructions, and this is called śravaṇa-kīrtana-hearing and chanting. One who has not properly heard from the spiritual master or who does not follow the regulative principles is not fit for chanting (kīrtana). This is explained in Bhagavad-gītā (2.41): vyavasāyātmikā buddhir ekeha kuru-nandana. One who has not listened carefully to the instructions of the spiritual master is unfit to chant or preach the cult of devotional service. One has to water the bhakti-latā-bīja after receiving instructions from the spiritual master.

Madhya TEXT 19.153

upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya

'virajā' 'brahma-loka' bhedi' 'para-vyoma' pāya //CC Madhya, 19.153//

SYNONYMS

upajiyā—being cultivated; bāḍe—increases; latā—the creeper of devotional service; brahmāṇḍa—the whole universe; bhedi'-penetrating; yāya—goes; virajā—the river between the spiritual world and the material world; brahma-loka—the Brahman effulgence; bhedi'-penetrating; para-vyoma—the spiritual sky; pāya—attains.

TRANSLATION

"As one waters the bhakti-latā-bīja, the seed sprouts, and the creeper gradually increases to the point where it penetrates the walls of this universe and goes beyond the Virajā River between the spiritual world and the material world. It attains brahma-loka, the Brahman effulgence, and, penetrating through that stratum, it reaches the spiritual sky and the spiritual planet Goloka Vṛndāvana.

PURPORT

A creeper generally takes shelter of a big tree, but the bhakti-latā, being the creeper of spiritual energy, cannot take shelter of any material planet, for there is no tree on any material planet that the bhakti-latā creeper can utilize for shelter. In other words, devotional service cannot be utilized for any material purpose. Devotional service is meant only for the Supreme Personality of Godhead. Sometimes men with a poor fund of knowledge maintain that bhakti can be applied to material things also. In other words, they say that devotional service can be rendered to one's country or to the demigods, but this is not a fact. Devotional service is especially meant for the Supreme Personality of Godhead, and it is beyond this material range. There is a river, or causal ocean, between the spiritual and material natures, and this river is free from the influence of the three modes of material nature; therefore it is called Virajā. The word vi means vigata (completely eradicated), and rajaḥ means "the influence of the material world." On this platform, a living entity is completely free from material entanglement. For the jñānīs who want to merge into the Brahman effulgence, there is brahma-loka. Bhakti-latā, however, has no shelter in the material world, nor has it shelter in brahma-loka, although brahma-loka is beyond the material world. The bhakti-latā increases until it reaches the spiritual sky, where Goloka Vṛndāvana is situated.

Madhya TEXT 19.154

tabe yāya tad-upari 'goloka-vṛndāvana'

'kṛṣṇa-caraṇa'-kalpa-vṛkṣe kare ārohaṇa //CC Madhya, 19.154//

SYNONYMS

tabe—thereafter; yāya—goes; tat-upari—to the top of that (the spiritual sky); goloka-vṛndāvana—to the planet known as Goloka Vṛndāvana where Kṛṣṇa lives; kṛṣṇa-caraṇa—of the lotus feet of Lord Kṛṣṇa; kalpa-vṛkṣe—on the desire tree; kare ārohaṇa—climbs.

TRANSLATION

"Being situated in one's heart and being watered by śravaṇa-kīrtana, the bhakti creeper grows more and more. In this way it attains the shelter of the desire tree of the lotus feet of Kṛṣṇa, who is eternally situated in the planet known as Goloka Vṛndāvana in the topmost region of the spiritual sky.

PURPORT

In the Brahma-saṁhitā (5.37) it is said:

ānanda-cinmaya-rasa-pratibhāvitābhis

tābhir ya eva nija-rūpatayā kalābhiḥ

goloka eva nivasaty akhilātma-bhūto

govindam ādi-puruṣam tam ahaṁ bhajāmi

"I worship Govinda, the primeval Lord. He resides in His own realm, Goloka, with Rādhā, who resembles His own spiritual figure and who embodies the ecstatic potency [hlādinī]. Their companions are Her confidantes, who embody extensions of Her bodily form and who are imbued and permeated with ever-blissful spiritual rasa." In the spiritual world, the Supreme Personality of Godhead, Kṛṣṇa, has expanded Himself in His spiritual potency. He has His eternal form of bliss and knowledge (sac-cid-ānanda-vigraha). Everything in the Goloka Vṛndāvana planet is a spiritual expansion of sac-cid-ānanda. Everyone there is of the same potency-ānanda-cinmaya-rasa. The relationship between the Supreme Personality of Godhead and His servitor is cinmaya-rasa. Kṛṣṇa and His entourage and paraphernalia are of the same cinmaya potency. When the cinmaya-rasa potency goes through the material potency, it becomes all-pervading. Although the Supreme

Personality of Godhead exists on His own planet Goloka Vṛndāvana, He is present everywhere. Aṇḍāntara-stha-paramāṇu-cayāntara-stham. He is present within all universes, although they are innumerable. He is present within the atom. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati: He is also present within the heart of all living entities. This is His all-pervasive potency.

Goloka Vṛndāvana is the highest planet in the spiritual world. In order to go to the spiritual world after penetrating the cover of the material universe, one must penetrate brahma-loka, the spiritual effulgence. Then one can come to the

Goloka Vṛndāvana planet. There are also other planets in the spiritual world called Vaikuṇṭha planets, and on these planets Lord Nārāyaṇa is worshiped with awe and veneration. On these planets the sānta-rasa is prevalent, and some of the devotees are also connected with the Supreme Personality of Godhead in the dāsyā-rasa, the mellow of servitorship. As far as the mellow of fraternity is concerned, the Vaikuṇṭha rasa is represented by gaurava-sakhya, friendship in awe and veneration. The other fraternity rasa is exhibited as viśrambha (friendship in equality), and this is found in the Goloka Vṛndāvana planet. Above that is service to the Lord in vātsalya-rasa (paternal love), and above all is the relationship with the Lord in the mādhyura-rasa (conjugal love). These five rasas are fully exhibited in the spiritual world in one's relationship with the Lord. Therefore in the spiritual world the bhakti-latā creeper finds its resting place at the lotus feet of Kṛṣṇa.

Madhya TEXT 19.155

tāhāṇ vistārita hañā phale prema-phala

ihāṇ mālī sece nitya śravaṇādi jala //CC Madhya, 19.155//

SYNONYMS

tāhāṇ—there in the spiritual world (in the Goloka Vṛndāvana planet); vistārita—expanded; hañā—becoming; phale—produces; prema-phala—the fruit known as love of Godhead; ihāṇ—in the material world, where the devotee is still present; mālī—exactly like a gardener; sece—sprinkles; nitya—regularly, without fail; śravaṇa-ādi jala—the water of śravaṇa, kīrtana and so on.

TRANSLATION

"The creeper greatly expands in the Goloka Vṛndāvana planet, and there it produces the fruit of love for Kṛṣṇa. Although remaining in the material world, the gardener regularly sprinkles the creeper with the water of hearing and chanting.

PURPORT

In Goloka Vṛndāvana the devotees have very intimate relationships with the Supreme Personality of Godhead. The devotee engages in the Lord's service in great ecstatic love. Such love was exhibited personally by Śrī Caitanya Mahāprabhu in His teachings to the people of the material world. The fruit of the devotional creeper is pure desire to serve and please the senses of the Supreme

Personality of Godhead. Kṛṣṇendriya-prīti-icchā dhare 'prema' nāma. (Cc. Ādi 4.165) In the spiritual world one has no desire other than to please the senses of the Supreme Personality of Godhead. The conditioned soul within the material world can neither understand nor appreciate how the devotee in the material world can render confidential service to the Lord out of feelings of ecstatic love and always engage in pleasing the Supreme Lord's senses. Although seen within this material world, the pure devotee always engages in the confidential service of the Lord. An ordinary neophyte devotee cannot realize this; therefore it is said, vaiṣṇavera kriyā-mudrā vijñāneha nā bujhaya. The activities of a pure Vaiṣṇava cannot be understood even by a learned scholar in the material world.

Every living entity is wandering within this universe in different species and on different planetary systems according to his fruitive activities. Out of many millions of living entities, one may be fortunate enough to receive the seed of bhakti-latā, the creeper of devotional service. By the grace of the spiritual master and Kṛṣṇa, one nourishes the bhakti-latā by regularly sprinkling it with the water of śravaṇa-kīrtana, hearing and chanting. In this way the seed of bhakti-latā sprouts and grows up and up through the whole universe until it penetrates the covering of the material universe and reaches the spiritual world. The bhakti-latā continues to grow until it reaches the topmost planetary system, Goloka Vṛndāvana, where Kṛṣṇa lives. There the creeper takes shelter at the lotus feet of the Lord, and that is its final destination. At that time the creeper begins to grow the fruits of ecstatic love of God. It is the duty of the devotee who nourishes the creeper to be very careful. It is said that the watering of the creeper must continue: ihāṅ mālī sece nitya śravaṇādi jala. It is not that at a certain stage one can stop chanting and hearing and become a mature devotee. If one stops, one certainly falls down from devotional service. Although one may be very exalted in devotional service, he should not give up the watering process of śravaṇa-kīrtana. If one gives up that process, it is due to an offense. This is described in the following verse.

Madhya TEXT 19.156

yadi vaiṣṇava-aparādha uṭhe hātī mātā

upāḍe vā chiṇḍe, tāra śukhi' yāya pātā //CC Madhya, 19.156//

SYNONYMS

yadi—if; vaiṣṇava-aparādha—an offense at the feet of a Vaiṣṇava; uṭhe—arises; hātī—an elephant; mātā—mad; upāḍe—uproots; vā—or; chiṇḍe—breaks; tāra—

of the creeper; śukhi'-shriveling up; yāya—goes; pātā—the leaf.

TRANSLATION

"If the devotee commits an offense at the feet of a Vaiṣṇava while cultivating the creeper of devotional service in the material world, his offense is compared to a mad elephant that uproots the creeper and breaks it. In this way the leaves of the creeper are dried up.

PURPORT

One's devotional attitude increases in the association of a Vaiṣṇava.

tāndera caraṇa sevi bhakta-sane vāsa

janame janame haya, ei abhilāṣa

By his personal example, Narottama dāsa Ṭhākura stresses that a devotee must always remember to please his predecessor ācārya. The Gosvāmīs are represented by one's spiritual master. One cannot be an ācārya (spiritual master) without following strictly in the disciplic succession of the ācāryas. One who is actually serious in advancing in devotional service should desire only to satisfy the previous ācāryas. Ei chaya gosāñi yāra, mui tāra dāsa. One should always think of oneself as a servant of the servant of the ācāryas, and thinking this, one should live in the society of Vaiṣṇavas. However, if one thinks that he has become very mature and can live separate from the association of Vaiṣṇavas and thus gives up all the regulative principles due to offending a Vaiṣṇava, one's position becomes very dangerous. Offenses against the holy name are explained in Ādi-līlā (Chapter Eight, verse 24). Giving up the regulative principles and living according to one's whims are compared to a mad elephant, which by force uproots the bhakti-latā and breaks it to pieces. In this way the bhakti-latā shrivels up. Such an offense is especially created when one disobeys the instructions of the spiritual master. This is called guru-avajñā. The devotee must therefore be very careful not to commit offenses against the spiritual master. As soon as one is deviated from the spiritual master, the uprooting of the bhakti-latā begins, and gradually all the leaves dry up.

Madhya TEXT 19.157

tāte mālī yatna kari' kare āvaraṇa

aparādha-hastīra yaiche nā haya udgama //CC Madhya, 19.157//

SYNONYMS

tāte—therefore; mālī—the gardener devotee; yatna kari'-with great attention; kare—makes; āvaraṇa—protective fencing; aparādha—of offenses; hastīra—of the elephant; yaiche—so that; nā—not; haya—there is; udgama—birth.

TRANSLATION

"The gardener must defend the creeper by fencing it all around so that the powerful elephant of offenses may not enter.

PURPORT

While the bhakti-latā creeper is growing, the devotee must protect it by fencing it all around. The neophyte devotee must be protected by being surrounded by pure devotees. In this way he will not give the maddened elephant a chance to uproot his bhakti-latā creeper. When one associates with nondevotees, the maddened elephant is set loose. Śrī Caitanya Mahāprabhu has said: *asat-saṅga-tyāga,-ei vaiṣṇava-ācāra*. The first business of a Vaiṣṇava is to give up the company of nondevotees. A so-called mature devotee, however, commits a great offense by giving up the company of pure devotees. The living entity is a social animal, and if one gives up the society of pure devotees, he must associate with nondevotees (*asat-saṅga*). By contacting nondevotees and engaging in nondevotional activities, a so-called mature devotee will fall victim to the mad elephant offense. Whatever growth has taken place is quickly uprooted by such an offense. One should therefore be very careful to defend the creeper by fencing it in—that is, by following the regulative principles and associating with pure devotees.

If one thinks that there are many pseudo devotees or nondevotees in the Kṛṣṇa Consciousness Society, one can keep direct company with the spiritual master, and if there is any doubt, one should consult the spiritual master. However, unless one follows the spiritual master's instructions and the regulative principles governing chanting and hearing the holy name of the Lord, one cannot become a pure devotee. By one's mental concoctions, one falls down. By associating with nondevotees, one breaks the regulative principles and is thereby lost. In the *Upadeśāmṛta* of Śrīla Rūpa Gosvāmī, it is said:

atyāhāraḥ prayāśaś ca

prajalpo niyamāgrahaḥ

jana-saṅgaś ca laulyaṁ ca

ṣaḍbhir bhaktir vinaśyati

"One's devotional service is spoiled when he becomes too entangled in the following six activities: (1) eating more than necessary or collecting more funds than required, (2) overendeavoring for mundane things that are very difficult to attain, (3) talking unnecessarily about mundane subject matters, (4) practicing the scriptural rules and regulations only for the sake of following them and not for the sake of spiritual advancement, or rejecting the rules and regulations of the scriptures and working independently or whimsically, (5) associating with worldly-minded persons who are not interested in Kṛṣṇa consciousness, and (6) being greedy for mundane achievements."

Madhya TEXT 19.158

kintu yadi latāra saṅge uṭhe 'upaśākhā'

bhukti-mukti-vāñchā, yata asaṅkhyā tāra lekhā //CC Madhya, 19.158//

SYNONYMS

kintu—but; yadi—if; latāra—the creeper of devotional service; saṅge—with; uṭhe—arise; upaśākhā—unwanted creepers; bhukti—for material enjoyment; mukti—for liberation from the material world; vāñchā—the desires; yata—as many as there are; asaṅkhyā—unlimited; tāra—of those unwanted creepers; lekhā—the writing.

TRANSLATION

"Sometimes unwanted creepers, such as the creepers of desires for material enjoyment and liberation from the material world, grow along with the creeper of devotional service. The varieties of such unwanted creepers are unlimited.

Madhya TEXT 19.159

'niṣiddhācāra', 'kuṭīnāṭī', 'jīva-himsana'

'lābha', 'pūjā', 'pratiṣṭhādi' yata upaśākhā-gaṇa //CC Madhya, 19.159//

SYNONYMS

niṣiddha-ācāra—behavior not to be exhibited by a person desiring to become

perfect; kuṭīnāṭī—diplomacy; jīva-himsana—unnecessarily killing animals or the soul; lābha—profit according to material calculations; pūjā—adoration achieved by satisfying mundane people; pratiṣṭha-ādi—becoming an important man in material calculations, and so on; yata—all these; upaśākhā-gaṇa—unnecessary creepers.

TRANSLATION

"Some unnecessary creepers growing with the bhakti creeper are the creepers of behavior unacceptable for those trying to attain perfection, diplomatic behavior, animal killing, mundane profiteering, mundane adoration and mundane importance. All these are unwanted creepers.

PURPORT

There is a certain pattern of behavior prescribed for those actually trying to become perfect. In our Kṛṣṇa consciousness movement we advise our students not to eat meat, not to gamble, not to engage in illicit sex and not to indulge in intoxication. People who indulge in these activities can never become perfect; therefore these regulative principles are for those interested in becoming perfect and going back to Godhead. Kuṭīnāṭī, or diplomatic behavior, cannot satisfy the ātmā, the soul. It cannot even satisfy the body or the mind. The culprit mind is always suspicious; therefore our dealings should always be straightforward and approved by Vedic authorities. If we treat people diplomatically or duplicitously, our spiritual advancement is obstructed. Jīva-himsana refers to the killing of animals or to envy of other living entities. The killing of poor animals is undoubtedly due to envy of those animals. The human form is meant for the understanding of Kṛṣṇa consciousness (athāto brahma-jijñāsā), for inquiring about the Supreme Brahman. In the human form, everyone has a chance to understand the Supreme Brahman. The so-called leaders of human society do not know the real aim of human life and are therefore busy with economic development. This is misleading. Every state and every society is busy trying to improve the quality of eating, sleeping, mating and defending. This human form of life is meant for more than these four animal principles. Eating, sleeping, mating and defending are problems found in the animal kingdom, and the animals have solved their problems without difficulty. Why should human society be so busy trying to solve these problems? The difficulty is that people are not educated to understand this simple philosophy. They think that advancement of civilization means increasing sense gratification.

There are many religious propagandists who do not know how the ultimate problems of life can be solved, and they also try to educate people in a form of sense gratification. This is also *jīva-hiṁsana*. Real knowledge is not given, and religionists mislead the general populace. As far as material profits are concerned, one should know that whatever material profit one has must be abandoned at the time of death. Unfortunately people do not know that there is life after death; therefore mundane people waste their time amassing material profit which has to be left behind at the time of death. Such profit has no eternal benefit. Similarly, adoration by mundane people is valueless because after death one has to accept another body. Material adoration and title are decorations that cannot be carried over to the next body. In the next life, everything is forgotten.

All these obstructions have been described in this verse as unwanted creepers. They simply present obstacles for the real creeper, *bhakti-latā-bīja*. One should be very careful to avoid all these unwanted things. Sometimes these unwanted creepers look exactly like the *bhakti-latā* creeper. They appear to be of the same size and the same species when they are packed together with the *bhakti-latā* creeper, but in spite of this, the creepers are called *upaśākhā*. A pure devotee can distinguish between the *bhakti-latā* creeper and a mundane creeper, and he is very alert to distinguish them and keep them separate.

Madhya TEXT 19.160

seka-jala pāñā upaśākhā bāḍi' yāya

stabdha hañā mūla-śākhā bāḍite nā pāya //CC Madhya, 19.160//

SYNONYMS

seka-jala—sprinkling water; pāñā—getting; upaśākhā—the unwanted creepers; bāḍi' yāya—grow luxuriantly; stabdha hañā—becoming stopped; mūla-śākhā—the chief creeper; bāḍite—to increase; nā pāya—is not able.

TRANSLATION

"If one does not distinguish between the *bhakti-latā* creeper and the other creepers, the sprinkling of water is misused because the other creepers are nourished while the *bhakti-latā* creeper is curtailed.

PURPORT

If one chants the Hare Kṛṣṇa mantra while committing offenses, these unwanted

creepers will grow. One should not take advantage of chanting the Hare Kṛṣṇa mantra for some material profit. As mentioned in verse 159:

'niṣiddhācāra', 'kuṭīnāṭī', jīva-himsana'

'lābha', 'pūjā', 'pratiṣṭhādi' yata upaśākhā-gaṇa

The unwanted creepers have been described by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. He states that if one hears and chants without trying to give up offenses, one becomes materially attached to sense gratification. One may also desire freedom from material bondage like the Māyāvādīs, or one may become attached to the yoga-siddhis and desire wonderful yogic powers. If one is attached to wonderful material activities, one is called siddhi-lobhī, greedy for material perfection. One may also be victimized by diplomatic or crooked behavior, or one may associate with women for illicit sex. Others may make a show of devotional service like the prākṛta-sahajiyās, or one may try to support his philosophy by joining some caste or identifying himself with a certain dynasty, claiming a monopoly on spiritual advancement. Thus with the support of family tradition, one may become a pseudo guru or so-called spiritual master. One may become attached to the four sinful activities-illicit sex, intoxication, gambling and meat eating, or one may consider a Vaiṣṇava to belong to a mundane caste or creed. One may think, "This is a Hindu Vaiṣṇava, and this is a European Vaiṣṇava. A European Vaiṣṇava is not allowed to enter the temples." In other words, one may consider Vaiṣṇavas in terms of birth, thinking one a brāhmaṇa Vaiṣṇava, a śūdra Vaiṣṇava, a mleccha Vaiṣṇava and so on. One may also try to carry out a professional business while chanting the Hare Kṛṣṇa mantra or reading Śrīmad-Bhāgavatam, or one may try to increase his monetary strength by illegal means. One may also try to be a cheap Vaiṣṇava by chanting in a secluded place for material adoration, or one may desire mundane reputation by making compromises with nondevotees, compromising one's philosophy or spiritual life, or one may become a supporter of a hereditary caste system. All these are pitfalls of personal sense gratification. Just to cheat some innocent people, one makes a show of advanced spiritual life and becomes known as a sādhu, mahātmā or religious person. All this means that the so-called devotee has become victimized by all these unwanted creepers and that the real creeper of bhakti-latā-bīja has been stunted.

Madhya TEXT 19.161

prathamei upaśākhāra karaye chedana

tabe mūla-śākhā bāḍi' yāya vṛndāvana //CC Madhya, 19.161//

SYNONYMS

prathamei—from the very beginning; upaśākhāra—of the unwanted creepers; karaye—does; chedana—the cutting away; tabe—then only; mūla-śākhā—the chief creeper; bāḍi'-increasing; yāya—goes; vṛndāvana—to the lotus feet of Lord Śrī Kṛṣṇa in Vṛndāvana.

TRANSLATION

"As soon as an intelligent devotee sees an unwanted creeper growing beside the original creeper, he must cut it down instantly. Then the real creeper of bhakti-latā-bīja grows nicely, returns home, back to Godhead, and seeks shelter under the lotus feet of Kṛṣṇa.

PURPORT

If one is misled by unwanted creepers and is victimized, he cannot make progress back to Godhead. Rather, he remains within the material world and engages in activities having nothing to do with pure devotional service. Such a person may be elevated to the higher planetary systems, but because he remains within the material world, he is subjected to the threefold material miseries.

Madhya TEXT 19.162

'prema-phala' pāki' paḍe, mālī āsvādaya

latā avalambī' mālī 'kalpa-vṛkṣa' pāya //CC Madhya, 19.162//

SYNONYMS

prema-phala—the fruit of love of God; pāki'-becoming mature; paḍe—falls down; mālī—the gardener; āsvādaya—tastes; latā avalambī'-taking advantage of the growing bhakti-latā; mālī—the gardener; kalpa-vṛkṣa pāya—reaches the desire tree in Goloka Vṛndāvana.

TRANSLATION

"When the fruit of devotional service becomes ripe and falls down, the gardener tastes the fruit and thus takes advantage of the creeper and reaches the desire tree of the lotus feet of Kṛṣṇa in Goloka Vṛndāvana.

Madhya TEXT 19.163

tāhān sei kalpa-vṛkṣera karaye sevana

sukhe prema-phala-rasa kare āsvādana //CC Madhya, 19.163//

SYNONYMS

tāhān—there (in Goloka Vṛndāvana); sei kalpa-vṛkṣera—of the lotus feet of Kṛṣṇa, which are compared to a desire tree; karaye sevana—engages in the service; sukhe—in transcendental bliss; prema-phala-rasa—the juice of the fruit of devotional service; kare—does; āsvādana—tasting.

TRANSLATION

"There the devotee serves the lotus feet of the Lord, which are compared to a wish-fulfilling tree. With great bliss he tastes the juice of the fruit of love and becomes eternally happy.

PURPORT

The word tāhān indicates that in the spiritual world one can taste the juice of the fruit of devotional service and thus become blissful.

Madhya TEXT 19.164

eita parama-phala 'parama-puruṣārtha'

yāñra āge ṭṭṇa-tulya cāri puruṣārtha //CC Madhya, 19.164//

SYNONYMS

eita—this; parama-phala—the supreme goal of life; parama—supreme; puruṣa-ārtha—interest of the living being; yāñra āge—in the presence of which; ṭṭṇa-tulya—very insignificant; cāri—four; puruṣa-ārtha—the different types of human interests.

TRANSLATION

"To taste the fruit of devotional service at Goloka Vṛndāvana is the highest perfection of life, and in the presence of such perfection, the four material perfections—religion, economic development, sense gratification and liberation—are very insignificant achievements.

PURPORT

The highest achievement attained by the jñānīs or impersonalists is becoming one with the Supreme, generally known as mokṣa, liberation. The highest achievements of the yogīs are the eight material perfections such as aṇimā, laghimā and prāpti. Yet these are nothing compared to the eternal bliss of the devotee who returns back to Godhead and tastes the fruit of devotional service to the lotus feet of the Lord. The material perfections up to the point of liberation are very insignificant in comparison; therefore the pure devotee is never interested in such things. His only interest is in perfecting his devotional service to the Lord. The pleasure of the impersonalist monist philosophers is condemned in the following verse, which is also found in Śrīla Rūpa Gosvāmī's Lalita-mādhava.

Madhya TEXT 19.165

ṛddhā siddhi-vraja-vijayitā satya-dharmā samādhir
brahmānando gurur api camatkārayaty eva tāvat
yāvat premṇām madhu-ripu-vaśīkāra-siddhauṣadhīnām
gandho 'py antaḥ-karaṇa-saraṇī-pānthatām na prayāti //CC Madhya, 19.165//

SYNONYMS

ṛddhā—excellent; siddhi-vraja—of the groups of material perfections of the yogīs (aṇimā, laghimā, prāpti and so on); vijayitā—the victory; satya-dharmā—the religious principles of perfection (satya, śama, titikṣā and so on); samādhir—the yogic perfection of meditation; brahma-ānandaḥ—the spiritually blissful life of the monist; guruḥ—very high in material considerations; api—although; camatkārayati—they appear very important; eva—only; tāvat—that long; yāvat—as long as; premṇām—of love of Kṛṣṇa; madhu-ripu—of Kṛṣṇa, the enemy of the Madhu demon; vaśīkāra—in the controlling; siddha-auṣadhīnām—which is like perfect herbs that can control snakes; gandhaḥ—a light fragrance; api—even; antaḥ-karaṇa-saraṇī-pānthatām—a traveler on the path of the heart; na prayāti—does not become.

TRANSLATION

"As long as there is not the slightest fragrance of pure love of Kṛṣṇa, which is the perfected medicinal herb for controlling Lord Kṛṣṇa within the heart, the

opulences of material perfection-known as the siddhis, the brahminical perfections [satya, śama, titikṣā and so on], the trance of the yogīs and the monistic bliss of Brahman-all seem wonderful for men.

PURPORT

There are different types of material perfection known as siddhi-vraja, brahminical qualifications, yogic trance and merging into the Supreme. All these are certainly very attractive for a mundane person, but their brilliance exists only as long as one does not take to devotional service. Devotional service can control the Supreme Personality of Godhead, who is the supreme controller of all universal affairs. The five rasas (mellows) in the transcendental world are practiced by the inhabitants of Goloka Vṛndāvana in neutrality, servitorship, friendship, paternal affection and conjugal love. All these please the Lord so much that He is controlled by the devotees. For instance, mother Yaśodā was so advanced in devotional service that Kṛṣṇa agreed to be controlled by her stick. In other words, the five principal mellows are so great and glorious that they are able to control the Supreme Personality of Godhead. In the material world, however, the so-called siddhis, or perfections, manifest their brightness only as long as one is not interested in devotional service. In other words, the perfection of the karmīs, jñānīs, yogīs and others remains attractive only as long as one does not come to the point of devotional service, which is so great and significant that it can control the supreme controller, Kṛṣṇa.

Madhya TEXT 19.166

'śuddha-bhakti' haite haya 'premā' utpanna

ataeva śuddha-bhaktira kahiye 'lakṣaṇa' //CC Madhya, 19.166//

SYNONYMS

śuddha-bhakti—pure devotional service without material contaminations; haite—from; haya—is; premā—love of the Supreme Personality of Godhead; utpanna—produced; ataeva—therefore; śuddha-bhaktira—of pure devotional service; kahiye—let me explain; lakṣaṇa—the symptoms.

TRANSLATION

"When one is situated in pure devotional service, he develops love of Godhead; therefore let me describe some of the symptoms of pure devotional service.

PURPORT

In Bhagavad-gītā (18.55) it is said: bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ. One cannot understand the Supreme Personality of Godhead in truth unless he takes to devotional service.

Madhya TEXT 19.167

anyābhilāṣitā-śūnyaṁ

jñāna-karmādy-anāvṛtam

ānukūlyena kṛṣṇānu-

śīlanam bhaktir uttamā //CC Madhya, 19.167//

SYNONYMS

anya-abhilāṣitā-śūnyam—without desires other than those for the service of Lord Kṛṣṇa, or without material desires (such as those for meat-eating, illicit sex, gambling and addiction to intoxicants); jñāna—by the knowledge of the philosophy of the monist Māyāvādīs; *.karma—by fruitive activities; ādi—by artificially practicing detachment, by the mechanical practice of yoga, by studying the Sāṅkhya philosophy, and so on; anāvṛtam—uncovered; ānukūlyena—favorable; kṛṣṇa-anuśīlanam—cultivation of service in relationship to Kṛṣṇa; bhaktiḥ uttamā—first-class devotional service.

TRANSLATION

"When first-class devotional service develops, one must be devoid of all material desires, knowledge obtained by monistic philosophy, and fruitive action. The devotee must constantly serve Kṛṣṇa favorably, as Kṛṣṇa desires.

PURPORT

This verse is also found in Śrīla Rūpa Gosvāmī's Bhakti-rasāmṛta-sindhu (1.1.11). As we can understand from Bhagavad-gītā (9.34 and 18.65), the Supreme Personality of Godhead wants everyone to think of Him always (man-manā bhava mad-bhaktaḥ). Everyone should become His devotee, not the devotee of a demigod. Everyone should engage in devotional service or arcana Deity worship in the temple. Man-manā bhava mad-bhakto mad-yājī mām namaskuru. Everyone should offer obeisances, from moment to moment, to the Supreme Personality of Godhead. These are the desires of the Supreme Lord,

and one who fulfills His desires favorably is actually a pure devotee. Kṛṣṇa wants everyone to surrender unto Him, and devotional service means preaching this gospel all over the world. The Lord says openly in Bhagavad-gītā (18.69): na ca tasmān manuṣyeṣu kaścin me priya-kṛttamaḥ. One should preach the gospel of Bhagavad-gītā for the benefit of all. Bhagavad-gītā is spoken by the Lord so that human society can be perfectly organized from all angles of vision-politically, socially, economically, philosophically and religiously. From any point of view, human society can be reformed by the Kṛṣṇa consciousness movement; therefore one who spreads this philosophy of Kṛṣṇa consciousness for the benefit of all conditioned souls in the universe is perfect in pure devotional service.

The criterion is that a devotee must know what Kṛṣṇa wants him to do. This can be achieved through the medium of the spiritual master who is a bona fide representative of Kṛṣṇa. Śrīla Rūpa Gosvāmī advises, ādau gurv-āśrayam. One who is serious in wanting to render pure devotional service to the Lord must take shelter of the spiritual master who comes in the disciplic succession from Kṛṣṇa. Evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ. Without accepting a bona fide spiritual master coming in the disciplic succession, one cannot find out the real purpose of devotional service. Therefore one has to accept the shelter of a bona fide spiritual master and agree to be directed by him. The first business of a pure devotee is to satisfy his spiritual master, whose only business is to spread Kṛṣṇa consciousness. Yasya prasādād bhagavat-prasādaḥ: if one can satisfy the spiritual master, Kṛṣṇa is automatically satisfied. This is the success of devotional service. This is the meaning of the word ānukūlyena-that is, favorable devotional service to the Lord. A pure devotee has no plans other than those for the Lord's service. He is not interested in attaining success in mundane activities. He simply wants success in the progress of devotional service. For a devotee, there cannot be worship of others or demigod worship. A pure devotee does not engage himself in such pseudo-devotional service. He is interested only in satisfying Kṛṣṇa. If one lives only for the satisfaction of Kṛṣṇa, he does not have to accept this order or that order. One's only business should be to satisfy Kṛṣṇa. This process is completely manifest in the activities of the Kṛṣṇa consciousness movement. It has been actually proved that the entire world can accept devotional service without failure. One simply has to follow the instructions of the representative of Kṛṣṇa.

Madhya TEXT 19.168

anya-vāñchā, anya-pūjā chāḍi' jñāna', 'karma'

ānukūlye sarvendriye kṛṣṇānuśīlana //CC Madhya, 19.168//

SYNONYMS

anya-vāñchā—other desires; anya-pūjā—other types of worship; chāḍi'-giving up; jñāna—material knowledge; karma—material activities; ānukūlye—favorably; sarva-indriye—with all the senses; kṛṣṇa-anuśīlana—cultivation of Kṛṣṇa consciousness.

TRANSLATION

"A pure devotee must not cherish any other desire than to serve Kṛṣṇa. He should not offer worship to the demigods or to mundane personalities. He should not cultivate artificial knowledge, which is devoid of Kṛṣṇa consciousness, and he should not engage himself in anything other than Kṛṣṇa conscious activities. One must engage all one's purified senses in the service of the Lord. This is the favorable execution of Kṛṣṇa conscious activities.

Madhya TEXT 19.169

ei 'śuddha-bhakti'--ihā haite 'premā' haya

pañcarātre, bhāgavate ei lakṣaṇa kaya //CC Madhya, 19.169//

SYNONYMS

ei—this; śuddha-bhakti—pure devotional service; ihā haite—from which; premā—unalloyed love of Kṛṣṇa; haya—there is; pañcarātre—in the Vedic literature known as the Pañcarātras; bhāgavate—also in Śrīmad-Bhāgavatam; ei—these; lakṣaṇa—symptoms; kaya—are described.

TRANSLATION

"These activities are called śuddha-bhakti, pure devotional service. If one renders such pure devotional service, he develops his original love for Kṛṣṇa in due course of time. In Vedic literatures like the Pañcarātras and Śrīmad-Bhāgavatam, these symptoms are described.

PURPORT

One has to develop his devotional service under the directions of a pure devotee, the spiritual master, and in accordance with the Vedic directions given in the Pañcarātra and Bhāgavatam systems. The Pañcarātra system includes methods of

temple worship, and the Bhāgavatam system includes the spreading of Kṛṣṇa conscious philosophy through the recitation of Śrīmad-Bhāgavatam and the discussion of philosophy with people who are interested. Through discussion, one can create an interest and understanding of the Pañcarātra and Bhāgavatam systems.

Madhya TEXT 19.170

sarvopādhi-vinirmuktaṁ

tat-paratvena nirmalam

hr̥ṣīkeṇa hr̥ṣīkeśa-

sevanam bhaktir ucyate //CC Madhya, 19.170//

SYNONYMS

sarva-upādhi-vinirmuktaṁ—free from all kinds of material designations, or free from all desires except the desire to render service to the Supreme Personality of Godhead; tat-paratvena—by the sole purpose of serving the Supreme Personality of Godhead; nirmalam—uncontaminated by the effects of speculative philosophical research or fruitive activity; hr̥ṣīkeṇa—by purified senses freed from all designations; hr̥ṣīkeśa—of the master of the senses; sevanam—the service to satisfy the senses; bhaktiḥ—devotional service; ucyate—is called.

TRANSLATION

" 'Bhakti, or devotional service, means engaging all our senses in the service of the Lord, the Supreme Personality of Godhead, the master of all the senses. When the spirit soul renders service unto the Supreme, there are two side effects. One is freed from all material designations, and, simply by being employed in the service of the Lord, one's senses are purified.' "

PURPORT

This verse quoted from the Nārada-pañcarātra is found in the Bhakti-rasāmṛta-sindhu (1.1.12).

Madhya TEXT 19.171

mad-guṇa-śruti-mātreṇa

mayi sarva-guhāśaye

manogatir avicchinnā

yathā gaṅgāmbhaso 'mbudhau //CC Madhya, 19.171//

SYNONYMS

mat—of Me; guṇa—of the qualities; śruti-mātreṇa—only by hearing; mayi—to Me; sarva-guhā—in all hearts; āśaye—who am situated; manaḥ-gatiḥ—the movement of the mind; avicchinnā—unobstructed; yathā—just as; gaṅgā-ambhasaḥ—of the celestial waters of the Ganges; ambudhau—to the ocean.

TRANSLATION

" 'Just as the celestial waters of the Ganges flow unobstructed into the ocean, so when My devotees simply hear of Me, their minds come to Me. I reside in the hearts of all.

PURPORT

This verse and the following three verses quoted from Śrīmad-Bhāgavatam (3.29.11-14), were spoken by Lord Kṛṣṇa in the form of Kapiladeva.

Madhya TEXT 19.172

lakṣaṇam bhakti-yogasya

nirguṇasya hy udāhṛtam

ahaituky avyavahitā

yā bhaktiḥ puruṣottame //CC Madhya, 19.172//

SYNONYMS

lakṣaṇam—the symptom; bhakti-yogasya—of devotional service; nirguṇasya—beyond the three modes of nature; hi—certainly; udāhṛtam—is cited; ahaitukī—causeless; avyavahitā—uninterrupted; yā—which; bhaktiḥ—devotional service; puruṣottame—to the Supreme Personality of Godhead.

TRANSLATION

" 'These are the characteristics of transcendental loving service to Puruṣottama,

the Supreme Personality of Godhead: it is causeless, and it cannot be obstructed in any way.

Madhya TEXT 19.173

sālokya-sārṣṭi-sāmīpya-

sārūpyaikatvam apy uta

dīyamānaṁ na grhṇanti

vinā mat-sevanam janāḥ //CC Madhya, 19.173//

SYNONYMS

sālokya—being on the same planet as Me; sārṣṭi—having opulence equal to Mine; sāmīpya—having direct association with Me; sārūpya—having the same form as Me; ekatvam—oneness with Me; api—even; uta—or; dīyamānam—being given; na—not; grhṇanti—accept; vinā—without; mat-sevanam—My service; janāḥ—the devotees.

TRANSLATION

" 'My devotees do not accept sālokya, sārṣṭi, sārūpya, sāmīpya or oneness with Me—even if I offer these liberations-in preference to serving Me.

Madhya TEXT 19.174

sa eva bhakti-yogākhyā

ātyantika udāhṛtaḥ

yenātivrajya triguṇam

mad-bhāvāyopapadyate //CC Madhya, 19.174//

SYNONYMS

saḥ—that (having the above symptoms); eva—certainly; bhakti-yoga-ākhyā—called bhakti-yoga; ātyantikaḥ—the ultimate goal of life; udāhṛtaḥ—described as; yena—by which; ativrajya—transcending; tri-guṇam—the three modes of material nature; mat-bhāvāya—for direct touch with Me, the Supreme Personality of Godhead, and My nature; upapadyate—one becomes qualified.

TRANSLATION

" 'Bhakti-yoga, as described above, is the ultimate goal of life. By rendering devotional service to the Supreme Personality of Godhead, one transcends the modes of material nature and attains the spiritual position on the platform of direct devotional service'

Madhya TEXT 19.175

bhukti-mukti ādi-vāñchā yadi mane haya

sādhana karile prema utpanna nā haya //CC Madhya, 19.175//

SYNONYMS

bhukti—material enjoyment; mukti—to become liberated from material bondage; ādi—and so on; vāñchā—desires; yadi—if; mane—in the mind; haya—are; sādhana karile—even executing devotional service according to the regulative routine; prema—real love of Kṛṣṇa; utpanna—awakened; nā—not; haya—is.

TRANSLATION

"If one is infected with the desire for material enjoyment or material liberation, he cannot rise to the platform of pure loving service unto the Lord, even though he may superficially render devotional service according to the routine regulative principles.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura mentions that if one maintains within his heart the desire to enjoy the result of good work, or, being embarrassed by the material world, the desire to get out of material entanglement, one will never be able to attain the transcendental mellows of devotional service. In other words, one must not desire material profit when rendering devotional service. Even if one follows all the sixty-four regulative principles, he cannot attain pure devotional service with a contaminated heart.

Madhya TEXT 19.176

bhukti-mukti-spr̥hā yāvat

piśācī hṛdi vartate

tāvad bhakti-sukhasyātra

katham abhyudayo bhavet //CC Madhya, 19.176//

SYNONYMS

bhukti—for material enjoyment; mukti—and for liberation from material existence; sprhā—desire; yāvat—as long as; piśācī—the witches; hṛdi—within the heart; vartate—remain; tāvat—that long; bhakti—of devotional service; sukhasya—of the happiness; atra—here; katham—how; abhyudayaḥ—awakening; bhavet—can there be.

TRANSLATION

"The material desire to enjoy the material world and the desire to become liberated from material bondage are considered to be two witches, and they haunt one like ghosts. As long as these witches remain within the heart, how can one feel transcendental bliss? As long as these two witches remain in the heart, there is no possibility of enjoying the transcendental bliss of devotional service.

PURPORT

This verse is found in the Bhakti-rasāmṛta-sindhu (1.2.22).

Madhya TEXT 19.177

sādhana-bhakti haite haya 'rati'ra udaya

rati gāḍha haile tāra 'prema' nāma kaya //CC Madhya, 19.177//

SYNONYMS

sādhana-bhakti—the process of regularly rendering devotional service; haite—from; haya—there is; ratira—of attachment; udaya—the awakening; rati—such attachment; gāḍha haile—becoming thick; tāra—of this; prema—love of Godhead; nāma—the name; kaya—is said.

TRANSLATION

"By regularly rendering devotional service, one gradually becomes attached to the Supreme Personality of Godhead. When that attachment is intensified, it becomes love of Godhead.

PURPORT

Bhakti-rasāmṛta-sindhu (1.2.2) gives the following information about sādhana-bhakti:

kṛti-sādhya bhavet sādhyā-

bhāvā sā sādhanābhidhā

nitya-siddhasya bhāvasya

prākāṣyaṁ hṛdi sādhyatā

The process of devotional service-beginning with chanting and hearing-is called sādhana-bhakti. This includes the regulative principles that are intended to awaken one to devotional service. Devotional service is always dormant in everyone's heart, and by the offenseless chanting of the holy names of the Lord, one's original dormant Kṛṣṇa consciousness is awakened. This awakening to Kṛṣṇa consciousness is the beginning of sādhana-bhakti. This can be divided into many different parts, including faith, association with devotees, initiation by the spiritual master, engagement in devotional service under the instructions of a spiritual master, steadiness in devotional service and the awakening of a taste for devotional service. In this way, one can become attached to Kṛṣṇa and His service, and when this attachment is intensified, it results in ecstatic love for Kṛṣṇa. The word rati is explained in the Bhakti-rasāmṛta-sindhu (1.3.41) as follows:

vyaktaṁ maṣṇatevāntar-

lakṣyate rati-lakṣaṇam

mumukṣu-prabhṛtīnāṁ ced

bhaved eṣā ratir na hi

"When a tenderness of the heart is manifest, there is rati, or attachment. Those who are interested in being liberated from material bondage must manifest this tenderness called rati." This attachment is not like material attachment. When one is liberated from material contamination, the awakening of attachment for Kṛṣṇa's service is called rati. In the material world there is attachment for material enjoyment, but this is not rati. Transcendental rati can be awakened only on the spiritual platform. Ecstatic love for Kṛṣṇa (prema) is described in the Bhakti-rasāmṛta-sindhu (1.41) as follows:

samyañ masṛṇita-svānto

mamatvātiśayāñkitaḥ

bhāvaḥ sa eva sāndrātmā

budhaiḥ premā nigadyate

"When the heart is completely softened and devoid of all material desires and when one's emotional feelings become very strong, one becomes very much attached to Kṛṣṇa. Such purified emotion is known as pure love."

Madhya TEXT 19.178

prema vṛddhi-krame nāma--sneha, māna, praṇaya

rāga, anurāga, bhāva, mahābhāva haya //CC Madhya, 19.178//

SYNONYMS

prema—ecstatic love for God; vṛddhi-krame—in terms of progressive increase; nāma—named; sneha—affection; māna—abhorrence; praṇaya—love; rāga—attachment; anurāga—further attachment; bhāva—ecstasy; mahā-bhāva—great ecstasy; haya—are.

TRANSLATION

"The basic aspects of prema, when gradually increasing to different states, are affection, abhorrence, love, attachment, further attachment, ecstasy and great ecstasy.

PURPORT

In the Bhakti-rasāmṛta-sindhu (3.2.84) sneha (affection) is described as follows:

sāndraś citta-dravaṁ kurvan

premā 'sneha' itīryate

kṣaṇikasyāpi neha syād

visleṣasya sahiṣṇutā

"That aspect of prema in which the melting of the heart for the lover is concentrated is called sneha, or affection. The symptom of such affection is that

the lover cannot for a moment remain without the association of the beloved." A description of māna can be found in Madhya-līlā (Chapter Two, verse 66). Similarly, a description of praṇaya is also there. As far as rāga is concerned, Bhakti-rasāmṛta-sindhu (3.2.87) says:

snehaḥ sa rāgo yena syāt

sukhaṁ duḥkham api sphuṭam

tat-sambandha-lave 'py atra

prītiḥ prāṇa-vyayair api

"That stage at which affection for the beloved converts unhappiness into happiness is called rāga, or attachment. When one has such attachment for Kṛṣṇa, he can give up his own life to satisfy his beloved Kṛṣṇa." Anurāga, bhāva and mahābhāva are described in the Sixth Chapter of Madhya-līlā, verse 13. The purport to that verse explains adhirūḍha-mahābhāva.

Madhya TEXT 19.179

yaiche bīja, ikṣu, rasa, guḍa, khaṇḍa-sāra

śarkarā, sitā, michari, uttama-michari āra //CC Madhya, 19.179//

SYNONYMS

yaiche—just like; bīja—the seed; ikṣu—the sugarcane plant; rasa—the juice; guḍa—molasses; khaṇḍa-sāra—dry molasses; śarkarā—sugar; sitā—candy; michari—rock candy; uttama-michari—lozenges; āra—and.

TRANSLATION

"The gradual development of love may be compared to different states of sugar. First there is the seed of the sugarcane, then sugarcane and then the juice extracted from the cane. When this juice is boiled, it forms a liquid molasses, then a solid molasses, then sugar, candy, rock candy and finally lozenges.

Madhya TEXT 19.180

ei saba kṛṣṇa-bhakti-rasera sthāyibhāva

sthāyibhāve mile yadi vibhāva, anubhāva //CC Madhya, 19.180//

SYNONYMS

ei saba—all these; kṛṣṇa-bhakti—of devotional service to Kṛṣṇa; rasera—of the mellows; sthāyi-bhāva—continuous existence; sthāyi-bhāve—in this continuous existence; mile—one meets; yadi—if; vibhāva—special ecstasy; anubhāva—subecstasy.

TRANSLATION

"All these stages combined are called sthāyibhāva, or continuous love of Godhead in devotional service. In addition to these stages, there are vibhāva and anubhāva.

PURPORT

Attachment for Kṛṣṇa never wanes; it increases more and more as one attains different stages. All the stages together are called sthāyibhāva, or continuous existence. The nine forms of devotional service are śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam arcanaṁ vandanaṁ dāsyam sakhyam ātma-nivedanam. When continuous love of Godhead is mixed with the processes of devotional service, it is called vibhāva, anubhāva, sāttvika and vyabhicārī. The devotee thus enjoys a variety of transcendental bliss. In his Amṛta-pravāha-bhāṣya, Śrīla Bhaktivinoda Ṭhākura states that anubhāva can be divided into thirteen categories: (1) dancing, (2) rolling on the ground, (3) singing, (4) yelling, (5) jumping, (6) making loud noises, (7) yawning, (8) heavy breathing, (9) not caring for public opinion, (10) discharging saliva, (11) roaring laughter, (12) unsteadiness and (13) hiccupping. These are the symptoms of anubhāva. Thus the transcendental mellows are experienced in different stages. Similarly, there are many other forms of expression that have been analytically studied by the Gosvāmīs. In the Bhakti-rasāmṛta-sindhu, Rūpa Gosvāmī gives each and every symptom a particular name.

Madhya TEXT 19.181

sāttvika-vyabhicārī-bhāvera milane

kṛṣṇa-bhakti-rasa haya amṛta āsvādane //CC Madhya, 19.181//

SYNONYMS

sāttvika-vyabhicārī-bhāvera—of sāttvika and vyabhicārī with sthāyibhāva; milane—by mixing; kṛṣṇa-bhakti-rasa—the transcendental mellows of

devotional service to the Lord; haya—become; amṛta—nectarean; āsvādane—in tasting.

TRANSLATION

"When the higher standard of ecstatic love is mixed with the symptoms of sāttvika and vyabhicārī, the devotee relishes the transcendental bliss of loving Kṛṣṇa in a variety of nectarean tastes.

Madhya TEXT 19.182

yaiche dadhi, sitā, ghr̥ta, marīca, karpūra

milane, rasālā' haya amṛta madhura //CC Madhya, 19.182//

SYNONYMS

yaiche—just as; dadhi—yogurt; sitā—sugar candy; ghr̥ta—clarified butter; marīca—black pepper; karpūra—camphor; milane—in mixing together; rasālā—very tasteful; haya—becomes; amṛta—nectarean; madhura—and sweet.

TRANSLATION

"These tastes are like a combination of yogurt, sugar candy, ghee [clarified butter], black pepper and camphor and are as palatable as sweet nectar.

Madhya TEXTS 19.183-184

bhakta-bhede rati-bheda pañca parakāra

śānta-rati, dāsyā-rati, sakhyā-rati āra

vātsalya-rati, madhura-rati, --ei pañca vibheda

rati-bhede kṛṣṇa-bhakti-rase pañca bheda //CC Madhya, 19.183-184//

SYNONYMS

bhakta-bhede—according to varieties of devotees; rati-bheda—the different attachments; pañca parakāra—five categories; śānti-rati—neutral appreciation; dāsyā-rati—attachment in a service attitude; sakhyā-rati—attachment by friendly appreciation; āra—also; vātsalya-rati—attachment by paternal affection; madhura-rati—attachment by conjugal love; ei—these; pañca—five; vibheda—divisions; rati-bhede—by attachment on different platforms; kṛṣṇa-bhakti-rase—

in mellows derived from devotional service to Kṛṣṇa; pañca—five; bheda—varieties.

TRANSLATION

"According to the devotee, attachment falls within the five categories of śānta-rati, dāsyā-rati, sakhyā-rati, vātsalya-rati and madhura-rati. These five categories arise from the devotees' different attachments to the Supreme Personality of Godhead. The transcendental mellows derived from devotional service are also of five varieties.

PURPORT

Śānta-rati is described in the Bhakti-rasāmṛta-sindhu (2.5.16, 17, 18) as follows:

mānase nirvikalpatvaṁ

śama ity abhidhīyate

"When one is completely free from all doubts and material attachments, he attains the neutral position called śānta."

vihāya viṣayonmukhyaṁ

nijānanda-sthitir yataḥ

ātmanaḥ kathyate so 'tra

svabhāvaḥ śama ity asau

prāyaḥ śama-pradhāñanām

mamatā-gandha-varjitā

paramātmatayā kṛṣṇe

jātā śānta-ratir matā

The śānta-rati realization of Kṛṣṇa is in the neutral stage between the conception of impersonalism and personalism. This means that one is not very strongly attached to the personal feature of the Lord. An appreciation of the greatness of the Lord is called śānta-rati. This is attachment not to the personal feature but to the impersonal feature. Generally, one in this stage is attached to the Paramātmā feature of the Supreme Personality of Godhead.

īśvaraḥ sarva-bhūtānām

hr̥d-deśe 'rjuna tiṣṭhati

bhrāmayan sarva-bhūtāni

yantrārūḍhāni māyayā

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy." (Bg. 18.61)

On the strength of this statement from Bhagavad-gītā, we can understand that in the śānta-rasa, a devotee sees the Lord's representation everywhere. Dāsya-rati is explained in the Bhakti-rasāmṛta-sindhu (2.5.27) thus:

svasmān bhavanti ye nyūnās

te 'nugrāhyā harer matāḥ

ārādhyatvātmikā teṣāṁ

ratiḥ prītiḥ itīritā

tatrāsaktikṛd anyatra

prīti-saṁhāriṇī hy asau

When the Supreme Lord in His localized aspect is appreciated and a great devotee understands his subordinate position, not only does he surrender to the Supreme Personality of Godhead, but, due to his subordinate position, he wishes to render some service and thus become favored by the Supreme Personality of Godhead. A devotee in the śānta-rati is not very much willing to render service to the Lord, but a devotee in the dāsya-rati voluntarily wants to render service. Due to this attitude, the devotee in the dāsya-rati realizes the Supreme Personality of Godhead more fully than a devotee in the śānta-rati. He considers the Lord to be a worshipable object, and this means that his attachment for the Lord increases. On the dāsya-rati platform a devotee is attached to rendering service to the Lord, and he is detached from material activities. The śānta-rati is neither material nor spiritual, but the dāsya-rati is actually on the spiritual platform. There is no attachment for material things on the spiritual platform. A devotee in dāsya-rati has no attachment for anything but Kṛṣṇa's service.

Sakhya-rati is described in the Bhakti-rasāmṛta-sindhu (2.5.30) as follows:

ye syus tulyā mukundasya
te sakhāyaḥ satām matāḥ
sāmyād viśrambha-rūpaiṣām
ratiḥ sakhyam ihocyate

According to the opinion of advanced devotees and learned scholars, a devotee in sakhya-rati feels equal to the Supreme Personality of Godhead. This is a relationship in friendship. Due to having a friendly relationship with the Lord, not only is one free from material attachment, but one believes in equal dealings with the Supreme Personality of Godhead. This is called sakhya-rati. The sakhya-rati devotee is so advanced that he treats the Lord on an equal level and even exchanges joking words. Although one is never equal to the Supreme Personality of Godhead, the sakhya-rati devotee feels equal to the Lord, and he does not feel guilty because of this. Actually it is offensive to consider oneself equal to the Lord. The Māyāvādīs consider themselves equal to the Lord, but such feelings entail bereavement because they are material. The sakhya-rati, however, is a feeling experienced in the mind by a pure devotee, and he is eternally related with the Supreme Personality of Godhead in that feeling.

Vātsalya-rati is described as follows in the Bhakti-rasāmṛta-sindhu (2.5.33):

guravo ye harer asya
te pūjyā iti viśrutāḥ
anugrahamayī teṣām
ratir vātsalyam ucyate
idaṁ lālana-bhavyāśīś
cibuka-sparśanādi-kṛt

When a living entity is situated on the platform of vātsalya-rati, he thinks of the Supreme Personality of Godhead in His childhood feature. In this feature, the Lord has to be protected by the devotee, and at this time the devotee takes the position of being worshiped by the Supreme Personality of Godhead. The feelings of paternal love are called vātsalya-rati. When the devotee is situated on

this platform, he wants to maintain the Lord like a son, and he desires all good fortune for the Lord. He offers blessings to the Lord by touching His feet and head.

Madhura-rati, or attachment in conjugal love, is described as follows:

mitho harer mṛgākṣyāś ca

sambhogasyādi-kāraṇam

madhurāpara-paryāyā

priyatākhyoditā ratiḥ

asyām kaṭākṣa-bhrūkṣepa-

priya-vāṇī-smitādayaḥ

The conjugal relationship is experienced between the Supreme Personality of Godhead and the young damsels of Vrajabhūmi, and due to their conjugal love they continuously exist in eight kinds of remembrances called madhura-rati. This intimate relationship brought about by conjugal love produces movements of the eyebrows, glancing, sweet words and exchanges of joking words.

Madhya TEXT 19.185

śānta, dāsyā, sakhyā, vātsalya, madhura-rasa nāma

kṛṣṇa-bhakti-rasa-madhye e pañca pradhāna //CC Madhya, 19.185//

SYNONYMS

śānta—neutrality; dāsyā—servitude; sakhyā—friendship; vātsalya—paternal affection; madhura-rasa—conjugal love; nāma—different names; kṛṣṇa-bhakti—of devotional service to the Supreme Personality of Godhead; rasa—the mellows; madhye—among; e—these; pañca—five; pradhāna—chief.

TRANSLATION

"The chief transcendental mellows experienced with the Supreme Personality of Godhead are five—śānta, dāsyā, sakhyā, vātsalya and madhura.

Madhya TEXT 19.186

hāsyo 'dbhutas tathā vīraḥ

karuṇo raudra ity api

bhayānakaḥ sa bībhatsa

iti gaṇaś ca saptadhā //CC Madhya, 19.186//

SYNONYMS

hāsyah—laughter; adbhutaḥ—wonder; tathā—then; vīraḥ—chivalry; karuṇah—compassion; raudraḥ—anger; iti—thus; api—also; bhayānakaḥ—fear; saḥ—that; bībhatsaḥ—disaster; iti—thus; gaṇaḥ—indirect; ca—also; sapta-dhā—seven kinds.

TRANSLATION

"Besides the five direct mellows, there are seven indirect mellows, known as laughter, wonder, chivalry, compassion, anger, disaster and fear.

PURPORT

This verse is found in the Bhakti-rasāmṛta-sindhu (2.5.116).

Madhya TEXT 19.187

hāsyā, adbhuta, vīra, karuṇa, raudra, bībhatsa, bhaya

pañca-vidha-bhakte gaṇa sapta-rasa haya //CC Madhya, 19.187//

SYNONYMS

hāsyā—laughter; adbhuta—wonder; vīra—chivalry; karuṇa—pathetic feeling; raudra—anger; bībhatsa—disaster; bhaya—fearfulness; pañca-vidha-bhakte—in five kinds of devotees; gaṇa—indirect; sapta-rasa—seven kinds of mellows; haya—there are.

TRANSLATION

"In addition to the five direct mellows, there are seven indirect mellows, known as laughter, wonder, chivalry, compassion, anger, disaster and fear.

PURPORT

Sānta-bhakti-rasa is described in the Bhakti-rasāmṛta-sindhu (3.1.4, 5, 6)as

follows:

vakṣyamāṇair vibhāvādyaiḥ
śaminām svādyatām gataḥ
sthāyī śānti-ratir dhīraiḥ
śānta-bhakti-rasaḥ smṛtaḥ
prāyaḥ svasukha-jātīyaṁ
sukhaṁ syād atra yoginām
kintv ātma-saukhyam aghanaṁ
ghanaṁ tv īśam ayaṁ sukham
tatrāpīśa-svarūpānubhavaśyaivoru-hetutā
dāsādi-van-mano-jñatva-līlāder na tathā matā

When śānta-rati (neutral attraction) is continuously existent and mixed with ecstatic emotion, and when the devotee relishes that neutral position, it is called śānta-bhakti-rasa. Śānta-bhakti-rasa devotees generally relish the impersonal feature of the Supreme Personality of Godhead. Since their taste of transcendental bliss is incomplete, it is called aghana, or not concentrated. A comparison is made between ordinary milk and concentrated milk. When the same devotee goes beyond the impersonal and tastes the service of the Supreme Personality of Godhead in His original form as sac-cid-ānanda-vigraha, the taste is called concentrated (ghana) transcendental bliss. Sometimes the devotees in the śānta-rasa relish transcendental bliss after meeting the Supreme Personality of Godhead, but this is not comparable to the transcendental bliss relished by the devotees situated in dāśya-rasa, the transcendental mellow in which one renders service to the Supreme Personality of Godhead.

Dāśya-rasa, or dāśya-bhakti-rasa, is described in the Bhakti-rasāmṛta-sindhu (3.2.4,5) as follows:

ātmocitair vibhāvādyaiḥ
prītir āsvādanīyatām
nītā cetasi bhaktānām

prīti-bhakti-raso mataḥ
anugrāhyasya dāsatvāl
lālyatvād apy ayam dvidhā
bhidyate sambhrama-prīto
gaurava-prīta ity api

When according to the desires of the spirit soul the living entity develops love for the Supreme Personality of Godhead, this beginning of love is called dāsyā-bhakti-rasa. Dāsyā-bhakti-rasa is divided into two categories called sambhrama-dāsyā and gaurava-dāsyā. In the sambhrama-dāsyā, the devotee renders respectful service to the Supreme Personality of Godhead, but in the more advanced gaurava-dāsyā, his service takes the form of giving protection to the Lord.

Sakhyā-bhakti-rasa is described as follows in Bhakti-rasāmṛta-sindhu (3.3.1):

sthāyibhāvo vibhāvādyaiḥ
sakhyam ātmocitair iha
nītaś citte satām puṣṭim
rasaḥ preyānudīryate

"According to one's original consciousness, ecstatic emotions are exhibited as continuously existing in eternity. When this stage of Kṛṣṇa consciousness is mature, it is called preyo-rasa or sakhyā-bhakti-rasa."

Vātsalyā-bhakti-rasa is described in the Bhakti-rasāmṛta-sindhu (3.4.1) as follows:

vibhāvādyais tu vātsalyam
sthāyī puṣṭim upāgataḥ
eṣa vatsala-nāmātra
prokto bhakti-raso budhaiḥ

"When eternally existing love of Godhead transforms into paternal love and is mixed with corresponding emotions, that stage of spiritual existence is described

by learned devotees as vātsalya-bhakti-rasa."

Madhura-bhakti-rasa is described in the Bhakti-rasāmṛta-sindhu (3.5.1) as follows:

ātmocitair vibhāvādyaiḥ
puṣṭim nītā satām hr̥di
madhurākhyo bhaved bhaktir
aso 'sau madhurā ratih

"If in accordance with one's own natural development in Kṛṣṇa consciousness one's attraction leans toward conjugal love within the heart, that is called attachment in conjugal love, or madhura-rasa."

Similarly, hāsyā, adbhuta, vīra, karuṇa, raudra, bhaya and bībhatsa-the seven indirect mellows-are explained in the Bhakti-rasāmṛta-sindhu. The hāsyā-bhakti-rasa, laughing devotion, is explained as follows (Bhakti-rasāmṛta-sindhu 4.1.6):

vakṣyamāṇair vibhāvādyaiḥ
puṣṭim hāsa-ratir gatā
hāsyā-bhakti-raso nāma
budhair eṣa nigadyate

"When through devotional service a laughing attachment to Kṛṣṇa is developed, it is called hāsyā-bhakti-rasa by learned scholars."

Similarly, adbhuta-rasa is described in the Bhakti-rasāmṛta-sindhu (4.2.1):

ātmocitair vibhāvādyaiḥ
svādyatvaṁ bhakta-cetasi
sā vismaya-ratir nītād-
bhuto-bhakti-raso bhavet

"When one's general attachment is fixed in wonder, it is called adbhuta-bhakti-rasa."

Vīra-bhakti-rasa is described (Bhakti-rasāmṛta-sindhu 4.3.1):

saivotsāha-ratiḥ sthāyī
vibhāvādyair nijocitaḥ
ānīyamānā svādyatvaṁ
vīra-bhakti-raso bhavet
yuddha-dāna-dayā-dharmais
caturdhā-vīra ucyate

"When attachment to Kṛṣṇa mixes with the bellicose tendency, the charitable tendency or the merciful tendency in the heart of the devotee, such devotion is called vīra-bhakti-rasa."

Karuṇa-bhakti-rasa is described as follows (Bhakti-rasāmṛta-sindhu 4.4.1):

ātmocitair vibhāvādyair
nītā puṣṭim satām hṛdi
bhavec choka-ratir bhakti-
raso hi karuṇābhidhaḥ

"When one's devotional attitude and attachment for Kṛṣṇa is mixed with lamentation, it is called karuṇa-bhakti-rasa."

Similarly, raudra-bhakti-rasa is described as follows (Bhakti-rasāmṛta-sindhu 4.5.1):

nītā krodha-ratiḥ puṣṭim
vibhāvādyair nijocitaiḥ
hṛdi bhakta-janasyāsau
raudra-bhakti-raso bhavet

"When devotion is mixed with anger in the heart of the devotee, the taste is called raudra-bhakti-rasa."

Bhayānaka-bhakti-rasa is described as follows (Bhakti-rasāmṛta-sindhu 4.6.1):

vakṣyamāṇair vibhāvādyaiḥ

puṣṭim bhaya-ratir gatā

bhayānakābhido bhakti-

raso dhīrair udīryate

"When devotion is mixed with fear, it is called bhayānaka-bhakti-rasa."

Bībhatsa-bhakti-rasa is described as follows (Bhakti-rasāmṛta-sindhu 4.7.1):

puṣṭim nija-vibhāvādyair

jugupsā-ratir āgatā

asau bhakti-raso dhīrair

bībhatsākhyā itīryate

"When one's attachment for Kṛṣṇa develops in an abominable way, and the devotee enjoys it, that is called bībhatsa-bhakti-rasa."

In conclusion, when a pure devotee is situated in any of the five principal mellows (śānta, dāsyā, sakhyā, vātsalya and madhura), and the mellow is mixed with the seven indirect bhakti-rasas (hāsya, adbhuta, vīra, karuṇa, raudra, bhayānaka and bībhatsa), the indirect mellows become prominent.

Madhya TEXT 19.188

pañca-rasa 'sthāyī' vyāpī rahe bhakta-mane

sapta gauṇa 'āgantuka' pāīye kārṇe //CC Madhya, 19.188//

SYNONYMS

pañca-rasa—five direct transcendental mellows; sthāyī—permanently existing; vyāpī—expanded; rahe—remain situated; bhakta-mane—in the heart of a devotee; sapta gauṇa—seven indirect mellows; āgantuka—accidental; pāīye—appearing; kārṇe—under certain conditions.

TRANSLATION

"The five direct transcendental mellows of devotional service are permanently situated in the heart of the devotee, whereas the seven indirect emotions appear

suddenly under certain conditions and appear more powerful.

Madhya TEXT 19.189

śānta-bhakta--nava-yogendra, sanakādi āra

dāsyā-bhāva-bhakta--sarvatra sevaka apāra //CC Madhya, 19.189//

SYNONYMS

śānta-bhakta—the neutral devotees; nava—nine; yogendra—saintly persons; sanaka-ādi āra—and the four Kumāras, headed by Sanaka; dāsyā-bhāva-bhakta—devotees in dāsyā-rasa; sarvatra sevaka apāra—similar innumerable servants everywhere.

TRANSLATION

"Examples of śānta-bhaktas are the nine Yogendras and the four Kumāras. Examples of devotees in dāsyā-bhakti are innumerable, for such devotees exist everywhere.

PURPORT

The nine Yogendras are Kavi, Havi, Antarīkṣa, Prabuddha, Pippalāyana, Āvirhotra, Draviḍa (Drumila), Camasa and Karabhājana. The four Kumāras are Sanaka, Sanandana, Sanat-kumāra and Sanātana. The servant devotees in Gokula are Raktaka, Citraka, Patraka and so on. In Dvārakā there are servants like Dārūka, and in the Lord's pastimes in the material world there are servants like Hanumān.

Madhya TEXT 19.190

sakhya-bhakta--śrīdāmādi, pure bhīmārjuna

vātsalya-bhakta--mātā pitā, yata guru-jana //CC Madhya, 19.190//

SYNONYMS

sakhya-bhakta—devotees in fraternity; śrīdāmā-ādi—of Śrīdāmā and others; pure—in Dvārakā; bhīma-arjuna—Bhīma and Arjuna; vātsalya-bhakta—devotees in parental love; mātā pitā—the mother and father; yata guru-jana—all other similarly superior persons.

TRANSLATION

"In Vṛndāvana, examples of devotees in fraternity are Śrīdāmā and Sudāmā; in Dvārakā the Lord's friends are Bhīma and Arjuna; in Vṛndāvana the devotees in parental love are mother Yaśodā and father Nanda Mahārāja, and in Dvārakā the Lord's parents are Vasudeva and Devakī. There are also other superior persons who are devotees in parental love.

Madhya TEXT 19.191

madhura-rase bhakta-mukhya--vraje gopī-gaṇa

mahiṣī-gaṇa, lakṣmī-gaṇa, asaṅkhyā gaṇana //CC Madhya, 19.191//

SYNONYMS

madhura-rase—in the mellow of conjugal love; bhakta-mukhya—the chief devotees; vraje—in Vṛndāvana; gopī-gaṇa—the gopīs; mahiṣī-gaṇa—the queens in Dvārakā; lakṣmī-gaṇa—the goddesses of fortune in Vaikuṇṭha; asaṅkhyā gaṇana—of innumerable reckoning.

TRANSLATION

"The chief devotees in conjugal love are the gopīs in Vṛndāvana, the queens in Dvārakā and the goddesses of fortune in Vaikuṇṭha. These devotees are innumerable.

Madhya TEXT 19.192

punaḥ kṛṣṇa-rati haya duita prakāra

aiśvarya-jñāna-miśrā, kevalā-bheda āra //CC Madhya, 19.192//

SYNONYMS

punaḥ—again; kṛṣṇa-rati—attachment for Kṛṣṇa; haya—becomes; duita—twofold; prakāra—varieties; aiśvarya-jñāna-miśrā—knowledge of Kṛṣṇa mixed with a reverential attitude; kevalā—pure attachment; bheda—division; āra—other.

TRANSLATION

"Attachment for Kṛṣṇa is divided into two categories. One is attachment with awe and reverence, and the other is pure attachment without reverence.

Madhya TEXT 19.193

gokule 'kevalā' rati--aiśvarya-jñāna-hīna

purī-dvaye, vaikunṭhādye--aiśvarya-pravīṇa //CC Madhya, 19.193//

SYNONYMS

gokule—in Gokula Vṛndāvana; kevalā rati—flawless attachment; aiśvarya-jñāna-hīna—without reverential considerations; purī-dvaye—in two purīs, namely Mathurā Purī and Dvārakā Purī; vaikunṭha-ādye—in the Vaikunṭha planets; aiśvarya-pravīṇa—prominence of awe and reverence.

TRANSLATION

"Pure attachment without reverence is found in Goloka Vṛndāvana. Attachment in which awe and reverence are prominent is found in the two cities Mathurā and Dvārakā and in Vaikunṭha.

Madhya TEXT 19.194

aiśvarya-jñāna-prādhānye saṅkucita prīti

dekhiyā nā māne aiśvarya--kevalāra rīti //CC Madhya, 19.194//

SYNONYMS

aiśvarya-jñāna-prādhānye—in the predominance of awe and veneration; saṅkucita—crippled; prīti—love; dekhiyā—seeing; nā māne—does not care; aiśvarya—opulence; kevalāra rīti—that is the symptom of pure devotional service.

TRANSLATION

"When opulence is very prominent, love of Godhead is somewhat crippled. According to kevalā devotion, however, even though the devotee sees the unlimited potency of Kṛṣṇa, he considers himself equal with Him.

Madhya TEXT 19.195

śānta-dāsyā-rase aiśvarya kāhān uddīpana

vātsalya-sakhya-madhure ta' kare saṅkocana //CC Madhya, 19.195//

SYNONYMS

śānta-dāsyā-rase—in the transcendental mellows of neutrality and servitude; aiśvarya—opulence; kāhāṇ—somewhere; uddīpana—manifested; vātsalya-sakhya-madhure—in fraternal love, paternity and conjugal love; ta'-certainly; kare—does; saṅkocana—minimizing.

TRANSLATION

"On the transcendental platform of neutrality and service, sometimes the opulence of the Lord is prominent. However, in the transcendental mellows of fraternal, paternal and conjugal love, the opulence is minimized.

Madhya TEXT 19.196

vasudeva-devakīra kṛṣṇa caraṇa vandila

aiśvarya-jñāne duṁhāra mane bhaya haila //CC Madhya, 19.196//

SYNONYMS

vasudeva-devakīra—of Vasudeva and Devakī; kṛṣṇa—Lord Kṛṣṇa; caraṇa—to the lotus feet; vandila—offered prayers; aiśvarya-jñāne—because of knowledge of the opulence; duṁhāra—of both of them; mane—in the minds; bhaya haila—there was fear.

TRANSLATION

"When Kṛṣṇa offered prayers at the lotus feet of His mother and father, Vasudeva and Devakī, they both felt awe, reverence and fear due to knowledge of His opulences.

Madhya TEXT 19.197

devakī vasudevaś ca

vijñāya jagad-īśvarau

kṛta-saṁvandanau putrau

sasvajāte na śaṅkitau //CC Madhya, 19.197//

SYNONYMS

devakī—Devakī; vasudevaḥ—Vasudeva; ca—and; vijñāya—understanding; jagat-īśvarau—the two Lords of the universe; kṛta-saṁvandanau—having paid

obeisances; putrau—the two sons Kṛṣṇa and Balarāma; sasvajāte—embraced; na—not; śaṅkitau—being frightened.

TRANSLATION

" 'When Devakī and Vasudeva understood that their two sons Kṛṣṇa and Balarāma, who had paid obeisances to them, were the Supreme Personality of Godhead, they became fearful and did not embrace Them.'

PURPORT

This verse quoted from Śrīmad-Bhāgavatam (10.44.51) refers to the killing of Kāṁsa by Kṛṣṇa and Balarāma. Vasudeva and Devakī saw their son kill the powerful demon Kāṁsa, and after this they were immediately released from their shackles. Balarāma and Kṛṣṇa then offered respects to Devakī and Vasudeva. Both father and mother wanted to embrace their sons, but they understood that Kṛṣṇa and Balarāma were the Supreme Personality of Godhead, and they therefore hesitated to embrace Them. Their parental love for Kṛṣṇa and Balarāma was therefore hampered and decreased by awe and reverence.

Madhya TEXT 19.198

kṛṣṇera viśva-rūpa dekhi' arjunera haila bhaya

sakhya-bhāve dhārṣṭya kṣamāpaya kariyā vinaya //CC Madhya, 19.198//

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; viśva-rūpa—the universal form; dekhi'-seeing; arjunera—of Arjuna; haila bhaya—there was fear; sakhya-bhāve—as a friend; dhārṣṭya—impudence; kṣamāpaya—begs pardon for; kariyā—showing; vinaya—submission.

TRANSLATION

"When Kṛṣṇa manifested His universal form, Arjuna became reverent and fearful, and he begged forgiveness for his past impudence toward Kṛṣṇa as a friend.

Madhya TEXTS 19.199-200

sakheti matvā prasabham yad uktam

he kṛṣṇa he yādava he sakheti

ajānatā mahimānam tavedaṁ

mayā pramādāt praṇayena vāpi

yac cāvahāsārtham asat-kṛto 'si

vihāra-śayyāsana-bhojaneṣu

eko 'thavāpy acyuta tat-samakṣam

tat kṣāmaye tvām aham aprameyam //CC Madhya, 19.199-200//

SYNONYMS

sakhā—friend; iti—thus; matvā—thinking; prasabham—forcibly; yat—that which; uktam—was said; he kṛṣṇa—O Kṛṣṇa; he yādava—O descendant of Yadu; he sakhā—O my dear friend; iti—thus; ajānatā—without knowing; mahimānam—greatness; tava—Your; idam—this; mayā—by me; pramādāt—out of ignorance; praṇayena—out of affection; vā—or; api—certainly; yat—whatever; ca—and; avahāsa-artham—for the matter of joking; asat-kṛtaḥ—insulted; asi—You are; vihāra—while enjoying; śayyā-āsana—sitting or lying on the bed; bhojaneṣu—while eating together; ekaḥ—alone; athavā—or; api—certainly; acyuta—O my dear Kṛṣṇa; tat-samakṣam—in the presence of others; tat—all those; kṣāmaye—ask pardon; tvām—unto You; aham—I; aprameyam—who are unlimited.

TRANSLATION

"I have in the past addressed You as "O Kṛṣṇa," "O Yādava," "O my friend" without knowing Your glories. Please forgive whatever I have done in madness or in love. I have dishonored You many times while we were relaxing, lying on the same bed or eating together, sometimes alone and sometimes in front of many friends. Please excuse me for all my offenses.'

PURPORT

This is a quotation from Bhagavad-gītā (11.41-42). In this verse, Arjuna is addressing Kṛṣṇa, who was exhibiting His universal form on the Battlefield of Kurukṣetra.

kṛṣṇa yadi rukmiṇīre kailā parihāsa

'kṛṣṇa chāḍibena'--jāni' rukmiṇīra haila trāsa //CC Madhya, 19.201//

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; yadi—although; rukmiṇīre—unto Rukmiṇī, the first queen; kailā—did; parihāsa—joking; kṛṣṇa—Lord Kṛṣṇa; chāḍibena—will give me up; jāni'-thinking; rukmiṇīra—of Rukmiṇī; haila—there was; trāsa—shock.

TRANSLATION

"Although Kṛṣṇa was joking with Queen Rukmiṇī, she was thinking that He was going to give up her company, and she was therefore shocked.

Madhya TEXT 19.202

tasyāḥ suduḥkha-bhaya-śoka-vinaṣṭa-buddher

hastāc chlathad-valayato vyajanam papāta

dehaś ca viklava-dhiyaḥ sahasaiva muhyan

rambheva vāta-vihatā pravikīrya keśān //CC Madhya, 19.202//

SYNONYMS

tasyāḥ—of her; su-duḥkha-bhaya—due to great distress and fear; śoka—and lamentation; vinaṣṭa—lost; buddheḥ—whose intelligence; hastāt—from the hand; ślathat—being loose; valayataḥ—bangles; vyajanam—the fan; papāta—fell down; dehaḥ—body; ca—also; viklava—paralyzed by fear; dhiyaḥ—whose understanding; sahasā eva—suddenly; muhyan—fainting; rambhā iva—like a banana tree; vāta-vihatā—dashed by a high wind; pravikīrya—scattering; keśān—the hair.

TRANSLATION

" 'While Kṛṣṇa was joking with Rukmiṇī in Dvārakā, she was full of distress, fear and lamentation. She had also lost her intelligence. She dropped her hand bangles and the fan she was using to fan the Lord. Her hair became disarrayed, and she fainted and fell suddenly, appearing like a banana tree knocked down by high winds.'

PURPORT

This verse from Śrīmad-Bhāgavatam (10.60.24) refers to Kṛṣṇa's speaking to Rukmiṇī in His bedroom. Just to test her sincerity, He began to joke with her, presenting Himself as poor, incapable and unfit to be her lover. Not understanding that He was joking, Rukmiṇī took Him seriously and thought that He wanted to leave her company. This misunderstanding made her very unhappy, and her whole body was affected. Her fan and bangles fell to the floor, and she also fell down like a banana tree knocked down by high winds.

Madhya TEXT 19.203

'kevalā'ra śuddha-prema 'aiśvarya' nā jāne

aiśvarya dekhileo nija-sambandha se māne //CC Madhya, 19.203//

SYNONYMS

kevalāra—of unmixed attraction for Kṛṣṇa; śuddha-prema—unalloyed love; aiśvarya—opulence; nā jāne—does not know; aiśvarya—opulence; dekhileo—in spite of experiencing; nija-sambandha—one's own relationship with Kṛṣṇa; se māne—he takes very seriously.

TRANSLATION

"In the stage of kevalā [unalloyed devotion] a devotee does not consider the unlimited opulence of Kṛṣṇa, even though he experiences it. He takes seriously only his own relationship with Kṛṣṇa.

PURPORT

When a devotee reaches the stage of pure unalloyed devotion, especially in friendship with Kṛṣṇa, he forgets the Lord's opulences, although he sees them, and he considers himself equal to Kṛṣṇa. There is no question of actually comparing oneself to Kṛṣṇa, but because the devotee is so advanced in Kṛṣṇa consciousness, he is able to behave with Kṛṣṇa as he would with an ordinary man.

Madhya TEXT 19.204

trayyā copaniṣadbhiś ca

sāṅkhyā-yogaiś ca sātvataiḥ

upagīyamāna-māhātmyam

harim sā 'manyatātmajam //CC Madhya, 19.204//

SYNONYMS

trayyā—by followers of three Vedas who perform great sacrifices (like the demigod Indra); ca—also; upaniṣadbhiḥ—by the followers of the Upaniṣads, the most exalted portion of Vedic knowledge (as Brahman); ca—also; sāṅkhya—by the philosophers who analytically study the universe (as the puruṣa); yogaiḥ—by mystic yogīs (as the Paramātmā situated everywhere); ca—and; sātvaṭaiḥ—by devotees who follow the method of worship mentioned in the Pañcarātra and other Vedic literature (as Bhagavān); upagīyamāna—being sung; mātmyam—whose glories; harim—unto the Supreme Personality of Godhead; sā—she (mother Yaśodā); amanyata—considered; ātma-jam—as her own son, born of her body.

TRANSLATION

" 'When mother Yaśodā saw all the universes within Kṛṣṇa's mouth, she was astonished for the time being. The Lord is worshiped like Indra and other demigods by the followers of the three Vedas, who offer Him sacrifices. He is worshiped as impersonal Brahman by saintly persons who understand His greatness through studying the Upaniṣads, as the puruṣa by great philosophers who analytically study the universe, as the all-pervading Supersoul by great yogīs, and as the Supreme Personality of Godhead by devotees. Nevertheless, mother Yaśodā considered the Lord her own son.'

PURPORT

This verse is quoted from Śrīmad-Bhāgavatam (10.8.45). Those who are spiritually advanced forget Kṛṣṇa's opulence by the mercy of yogamāyā. For instance, mother Yaśodā considered Kṛṣṇa an ordinary child.

Madhya TEXT 19.205

taṁ matvātmajam avyaktaṁ

martya-liṅgam adhokṣajam

gopikolūkhale dāmnā

babandha prākṛtaṁ yathā //CC Madhya, 19.205//

SYNONYMS

tam—Him (Kṛṣṇa); matvā—considering; ātmajam—own son; avyaktam—unmanifested; martya-liṅgam—manifested as if perishable; adhokṣajam—beyond the perception of the senses; gopikā—mother Yaśodā; ulūkhale—to the mortar; dāmnā—with rope; babandha—bound; prākṛtam—an ordinary child; yathā—like.

TRANSLATION

" 'Although Kṛṣṇa is beyond sense perception and is unmanifest to human beings, he takes up the guise of a human being with a material body. Thus mother Yaśodā thought Him to be her son, and she bound Lord Kṛṣṇa with rope to a wooden mortar, as if He were an ordinary child.'

PURPORT

This verse from Śrīmad-Bhāgavatam (10.9.14) is in reference to Lord Kṛṣṇa's exhibiting Himself like an ordinary child before mother Yaśodā. He was playing like a naughty boy stealing butter and breaking butter pots. Mother Yaśodā became disturbed and wanted to bind the Lord to a mortar used for pounding spices. In other words, she considered the Supreme Personality of Godhead an ordinary child.

Madhya TEXT 19.206

uvāha kṛṣṇo bhagavān

śrīdāmānam parājitaḥ

vṛṣabham bhadrasenas tu

pralambo rohiṇī-sutam //CC Madhya, 19.206//

SYNONYMS

uvāha—carried; kṛṣṇaḥ—Lord Kṛṣṇa; bhagavān—the Supreme Personality of Godhead; śrīdāmānam—Śrīdāmā; parājitaḥ—being defeated; vṛṣabham—Vṛṣabha; bhadrasenaḥ—Bhadrasena; tu—and; pralambaḥ—Pralamba; rohiṇī-sutam—Balarāma.

TRANSLATION

" 'When Kṛṣṇa was defeated by Śrīdāmā, He had to carry him on His shoulders. Similarly, Bhadrāsena carried Vṛṣabha, and Pralamba carried Balarāma, the son

of Rohiṇī.'

PURPORT

This verse is from Śrīmad-Bhāgavatam (10.18.24). When all the cowherd boys were playing in the forest of Vṛndāvana, the demon Pralambāsura appeared to kidnap Kṛṣṇa and Balarāma. The asura appeared disguised in the form of a cowherd boy, but Kṛṣṇa could understand his trick. Kṛṣṇa therefore divided all the cowherd boys into two parties. One party belonged to Balarāma, and the other party belonged to Kṛṣṇa Himself. Ultimately Kṛṣṇa was defeated in this play, and according to the wager, the defeated party had to carry the victorious party on their shoulders. Kṛṣṇa had to carry Śrīdāmā on His shoulders, and Bhadrāsena had to carry Vṛṣabha. The demon Pralambāsura had to carry Balarāma, and when Balarāma mounted his shoulders, the demon ran far away. Finally the demon began to expand his body to a gigantic size, and Balarāma understood that he intended to kill Him. Balarāma immediately struck the demon's head with His strong fist, and the demon fell down dead as if he were a snake whose head had been smashed.

Madhya TEXTS 19.207-209

sā ca mene tadātmānaṁ

variṣṭhāṁ sarva-yoṣitām

hitvā gopīḥ kāmāyānā

mām asau bhajate priyaḥ

tato gatvā vanoddeśaṁ

dṛptā keśavam abravīt

na pāraye 'haṁ calitum

naya mām yatra te manaḥ

evam uktaḥ priyām āha

skandham āruhyatām iti

tataś cāntardadhe kṛṣṇaḥ

sā vadhūr anvatapyata //CC Madhya, 19.207-209//

SYNONYMS

sā—Śrīmatī Rādhārāṇī; ca—also; mene—considered; tadā—at that time; ātmānam—Herself; variṣṭhām—the most glorious; sarva-yoṣitām—among all the gopīs; hitvā—giving up; gopīḥ—all the other gopīs; kāmayānāḥ—who were desiring the company of Kṛṣṇa; mām—Me; asau—that Śrī Kṛṣṇa; bhajate—worships; priyaḥ—the most dear; tataḥ—thereafter; gatvā—going; vana-uddeśam—to the deep forest; dṛptā—being very proud; keśavam—unto Kṛṣṇa; abravīt—said; na pāraye—am unable; aham—I; calitum—to walk; naya—just carry; mām—Me; yatra—wherever; te—Your; manaḥ—mind; evam uktaḥ—thus being ordered by Śrīmatī Rādhārāṇī; priyām—to this most dear gopī; āha—said; skandham—My shoulders; āruhyatām—please get on; iti—thus; tataḥ—thereafter; ca—also; antardadhe—disappeared; kṛṣṇaḥ—Lord Kṛṣṇa; sā—Śrīmatī Rādhārāṇī; vadhūḥ—the gopī; anvatapyata—began to lament.

TRANSLATION

" ' "My dearest Kṛṣṇa, You are worshiping Me and giving up the company of all the other gopīs who wanted to enjoy themselves with You." Thinking like this, Śrīmatī Rādhārāṇī considered Herself Kṛṣṇa's most beloved gopī. She had become proud and had left the rāsa-līlā with Kṛṣṇa. In the deep forest She said, "My dear Kṛṣṇa, I cannot walk any more. You can take Me wherever You like." When Śrīmatī Rādhārāṇī petitioned Kṛṣṇa in this way, Kṛṣṇa said, "Just get up upon My shoulders." As soon as Śrīmatī Rādhārāṇī began to do so, He disappeared. Śrīmatī Rādhārāṇī then began to grieve over Her request and Kṛṣṇa's disappearance.'

PURPORT

These three verses are quoted from Śrīmad-Bhāgavatam (10.30.36-38).

Madhya TEXT 19.210

pati-sutānvaya-bhrāṭṛ-bāndhavān

ativilāṅghya te 'nty acyutāgatāḥ

gatividas tavodgīta-mohitāḥ

kitava yoṣitaḥ kas tyajen niśi //CC Madhya, 19.210//

SYNONYMS

pati—husbands; suta—sons; anvaya—family; bhrāṭṛ—brothers; bāndhavān—friends; ativilaṅghya—without caring for; te—Your; anti—dear shelter; acyuta—O infallible one; āgatāḥ—have come; gati-vidaḥ—who know everything of our activities; tava—of You; udgīta—by the singing flute; mohitāḥ—being attracted; kitava—O great cheater; yoṣitaḥ—beautiful women; kaḥ—who; tyajet—would give up; niśi—in the dead of night.

TRANSLATION

" 'Dear Kṛṣṇa, neglecting the order of our husbands and sons, family, brothers and friends and leaving their company, we gopīs have come to You. You know everything about our desires. We have only come because we are attracted by Your supremely musical flute. However, You are a great cheater. Who else would give up the company of young girls like us in the dead of night?'

PURPORT

This verse, quoted from Śrīmad-Bhāgavatam (10.31.16), describes how the gopīs exposed themselves for Kṛṣṇa's enjoyment in the dead of night. The gopīs approached Kṛṣṇa to enjoy themselves with Him in the rāsa dance. Kṛṣṇa knew this very well, but He was superficially trying to avoid them. He is therefore addressed by the gopīs as kitava, a great cheater, because He first attracted them to come dance with Him, and yet when they actually came, neglecting the orders of their friends and relatives, He tried to avoid them by giving them good instructions. These cunning instructions were too much for the gopīs to tolerate; they therefore had a right to address Kṛṣṇa as kitava, a great cheater. They were all young girls, and they had come to Him to be enjoyed. How could He avoid them? The gopīs therefore expressed great disappointment in this verse. They came voluntarily, but Kṛṣṇa was so cunning that He wanted to avoid their company. The gopīs' lamentation was certainly very appropriate, and in this way Kṛṣṇa tested their sincerity.

Madhya TEXT 19.211

śānta-rase--'svarūpa-buddhye kṛṣṇaika-niṣṭhatā'

"śamo man-niṣṭhatā buddheḥ" iti śrī-mukha-gāthā //CC Madhya, 19.211//

SYNONYMS

śānta-rase—on the stage of śānta-rasa, or neutrality; svarūpa-buddhye—by self-realization; kṛṣṇa-eka-niṣṭhatā—fully devoted to the lotus feet of Kṛṣṇa; śamaḥ

—equilibrium; mat—to Me; niṣṭhatā—the quality of attachment; buddheḥ—of the mind; iti—thus; śrī-mukha—from the mouth of the Supreme Lord; gāthā—a verse.

TRANSLATION

"When one is fully attached to Kṛṣṇa's lotus feet, one attains the śamatā stage. The word śamatā is derived from the word śama; therefore śānta-rasa, the position of neutrality, means being fully attached to the lotus feet of Kṛṣṇa. This is the verdict from the mouth of the Supreme Personality of Godhead Himself. This state is called self-realization.

PURPORT

The word śama is explained by the Supreme Personality of Godhead in the following verse.

Madhya TEXT 19.212

śamo man-niṣṭhatā buddher

iti śrī-bhagavad-vacaḥ

tan-niṣṭhā durghatā buddher

etām śānta-ratiṁ vinā //CC Madhya, 19.212//

SYNONYMS

śamaḥ—equality or neutrality; mat-niṣṭhatā—being fixed in My lotus feet; buddheḥ—of the intelligence; iti—thus; śrī-bhagavat-vacaḥ—words of the Supreme Personality of Godhead; tat-niṣṭhā—attachment or attraction for Him; durghatā—very difficult to achieve; buddheḥ—of intelligence; etām—thus; śānta-ratiṁ—attachment on the platform of śānta-rasa; vinā—without.

TRANSLATION

"These are the words of the Supreme Personality of Godhead: 'When one's intelligence is fully attached to My lotus feet but one does not render practical service, one has attained the stage called śānta-rati, or śama. Without śānta-rati, attachment to Kṛṣṇa is very difficult to achieve.'

PURPORT

This verse is found in the Bhakti-rasāmṛta-sindhu (3.1.47).

Madhya TEXT 19.213

śamo man-niṣṭhatā buddher

dama indriya-saṁyamaḥ

titikṣā duḥkha-sammarṣo

jihvopastha-jayo dhṛtiḥ //CC Madhya, 19.213//

SYNONYMS

śamaḥ—neutrality; mat-niṣṭhatā—attachment for Me; buddheḥ—of intelligence; damaḥ—self-control; indriya-saṁyamaḥ—controlling the activities of the senses; titikṣā—tolerance; duḥkha—of unhappiness; sammarṣaḥ—endurance; jihvā—tongue; upastha—and the urge of the genitals; jayaḥ—conquering; dhṛtiḥ—control.

TRANSLATION

" 'The word śama or śānta-rasa indicates that one is attached to the lotus feet of Kṛṣṇa. Dama means controlling the senses and not being deviated from the Lord's service. Endurance of unhappiness is titikṣā, and dhṛti means controlling the tongue and the genitals.'

PURPORT

This verse is from Śrīmad-Bhāgavatam (11.19.36). The conditioned soul under the clutches of māyā, the material energy, is very much agitated by the urges of the tongue and the genitals. Control of the urges of the tongue, the belly and the genitals (which are situated in a straight line) is called dhṛti. Śrīla Bhaktivinoda Ṭhākura says, tāra madhye jihvā ati, lobhamaya sudurmati. Among the senses, the tongue is the most formidable enemy of the conditioned soul. Urged by the tongue, one commits many sinful activities. Although Kṛṣṇa has given human beings nice food, people still commit sins by killing poor animals for the satisfaction of the tongue. Not being able to control the tongue, the conditioned soul eats more than he needs. Of course, everyone must eat to keep the body fit for the Lord's service, but when one cannot control the senses, he falls victim to the dictations of the tongue and the belly. Naturally, genital agitation follows, and one seeks illicit sex. However, if one is fixed at the lotus feet of Kṛṣṇa, he

can control the tongue. Bhaktivinoda Ṭhākura further states, kṛṣṇa baḍa dayāmaya, karibāre jihvā jaya, sva-prasāda-anna dilā bhāi: in order to conquer the tongue, Kṛṣṇa has been very merciful and has given us nice food that has been offered to Him. When a person is attached to Kṛṣṇa's lotus feet, he does not eat anything not offered to Kṛṣṇa. Sei annāmṛta khāo, rādhā-kṛṣṇa-guṇa gāo, preme ḍāka caitanya-nitāi. Since a devotee only eats prasāda, he conquers the dictations of the tongue, belly and genitals. One can control the dictates of the senses when situated in the position of śānta-rasa. Then one's advancement in Kṛṣṇa consciousness is assured.

Madhya TEXT 19.214

kṛṣṇa vinā tṛṣṇā-tyāga--tāra kārya māni

ataeva 'śānta' kṛṣṇa-bhakta eka jāni //CC Madhya, 19.214//

SYNONYMS

kṛṣṇa vinā—without Kṛṣṇa; tṛṣṇā-tyāga—giving up all desires; tāra—of śānta-rasa; kārya—the business; māni—I accept; ataeva—therefore; śānta—the position of equilibrium; kṛṣṇa-bhakta—a devotee of Kṛṣṇa; eka—only; jāni—I know.

TRANSLATION

"Giving up all desires not connected with Kṛṣṇa is the business of one who is in the śānta-rasa. Only a devotee of Kṛṣṇa can be situated on that platform. He is thus called a śānta-rasa-bhakta.

PURPORT

In this position, one is freed from all material enjoyment. When one is not agitated or disturbed, he can immediately realize his relationship with Kṛṣṇa. A śānta-rasa devotee is therefore always fixed in realization. This instruction was given by the Lord Himself to Uddhava. The beginning of pure devotional service is called anyābhilāṣitā-sūnya. When one is situated on the platform of neutrality, he is freed from the material platform and fully situated in spiritual life. The word dama used in verse 213 means indriya-samīyama—curbing one's senses. The word dama can also mean curbing one's enemies. A king has to take steps to curb the criminal activities of his citizens. Great rājārṣis, devotee kings, used to control undesirable elements in their states, and this also may be called dama. However, dama here refers to the conditioned soul who must control his senses.

Real dama means controlling the undesirable activities of the senses.

Madhya TEXT 19.215

svarga, mokṣa kṛṣṇa-bhakta 'naraka' kari' māne

kṛṣṇa-niṣṭhā, tṛṣṇā-tyāga--śāntera 'dui' guṇe //CC Madhya, 19.215//

SYNONYMS

svarga—the heavenly kingdom; mokṣa—liberation from material bondage; kṛṣṇa-bhakta—a devotee of Lord Kṛṣṇa; naraka kari' māne—considers as good as hell; kṛṣṇa-niṣṭhā—being fixed at the lotus feet of Kṛṣṇa; tṛṣṇa-tyāga—giving up all material desires; śāntera—of one on the neutrality platform; dui guṇe—two transcendental qualities.

TRANSLATION

"When a devotee is situated on the platform of śānta-rasa, he desires neither elevation to the heavenly planets nor liberation. These are the results of karma and jñāna, and the devotee considers them no better than hell. A person situated on the śānta-rasa platform manifests the two transcendental qualities of detachment from all material desire and full attachment to Kṛṣṇa.

Madhya TEXT 19.216

nārāyaṇa-parāḥ sarve

na kutaścana bibhyati

svargāpavarga-narakeṣv

api tulyārtha-darśinaḥ //CC Madhya, 19.216//

SYNONYMS

nārāyaṇa-parāḥ—persons who are attached to the Supreme Personality of Godhead; sarve—all; na—not; kutaścana—from any quarter; bibhyati—are afraid; svarga—in heavenly planets; apavarga—in liberation; narakeṣu—or in hell; api—although; tulya-artha—results as equal; darśinaḥ—who see.

TRANSLATION

" 'A person who is devoted to the Supreme Personality of Godhead, Nārāyaṇa, is

not afraid of anything. Elevation to the heavenly kingdom, condemnation to hell and liberation from material bondage all appear the same to a devotee.'

PURPORT

This verse is quoted from Śrīmad-Bhāgavatam (6.17.28). Elevation to the heavenly planets, liberation from material bondage, and condemnation to hell are all equal to the devotee. The devotee's only desire is to be attached to the lotus feet of Kṛṣṇa and to engage in His transcendental loving service.

Madhya TEXT 19.217

ei dui guṇa vyāpe saba bhakta-jane

ākāśera 'śabda'-guṇa yena bhūta-gaṇe //CC Madhya, 19.217//

SYNONYMS

ei dui—these two; guṇa—transcendental qualities; vyāpe—expand; saba bhakta-jane—in the lives of all devotees; ākāśera—of the sky; śabda-guṇa—the quality of sound; yena—like; bhūta-gaṇe—other material elements.

TRANSLATION

"These two qualities of the śānta stage spread through the lives of all devotees. They are like the quality of sound in the sky. Sound vibration is found in all material elements.

PURPORT

The qualities of śānta-rasa are present in all kinds of devotees, whether they are in the dāsyā-rasa, sakhyā-rasa, vātsalyā-rasa or madhura-rasa. The example of sound is given herein. Sound not only exists in the sky, or ether, but it is also present in air, fire, water and earth. This is a scientific explanation of devotional service. Just as sound is present in all material elements, śānta-rasa is present in all devotees, whether they are on the platform of dāsyā-rasa, sakhyā-rasa, vātsalyā-rasa or madhura-rasa.

Madhya TEXT 19.218

śāntera svabhāva--kṛṣṇe mamatā-gandha-hīna

'param-brahma'-'paramātmā'-jñāna pravīṇa //CC Madhya, 19.218//

SYNONYMS

śāntera sva-bhāva—the characteristic of śānta-rasa; kṛṣṇe—in Kṛṣṇa; mamatā-gandha-hīna—not even the smallest quantity of intimacy; param-brahma—impersonal Brahman; paramātmā—the localized situation of the Lord; jñāna—knowledge; pravīṇa—prominence.

TRANSLATION

"It is the nature of śānta-rasa that not even the smallest intimacy exists. Rather, knowledge of impersonal Brahman and localized Paramātmā is prominent.

PURPORT

Because of an impersonal impression of the Supreme Personality of Godhead, a devotee in the śānta-rasa relationship worships the impersonal Brahman or localized aspect of the Absolute Truth (Paramātmā). He does not develop a personal relationship with the Supreme Personality of Godhead, Śrī Kṛṣṇa.

Madhya TEXT 19.219

kevala 'svarūpa-jñāna' haya śānta-rase

'pūrṇaiśvarya-prabhu-jñāna' adhika haya dāsyē //CC Madhya, 19.219//

SYNONYMS

kevala—only; svarūpa-jñāna—knowledge of the constitutional position of one's self; haya—there is; śānta-rase—in the mellow of neutrality; pūrṇa-aiśvarya-prabhu-jñāna—knowledge of the full opulences of the Supreme Personality of Godhead; adhika—greater; haya—becomes; dāsyē—in the transcendental mellow of servitude.

TRANSLATION

"On the platform of śānta-rasa, one only realizes his constitutional position. However, when one is raised to the platform of dāsyā-rasa, he better understands the full opulence of the Supreme Personality of Godhead.

Madhya TEXT 19.220

īśvara-jñāna, sambhrama-gaurava pracura

'sevā' kari' kṛṣṇe sukha dena nirantara //CC Madhya, 19.220//

SYNONYMS

īśvara-jñāna—knowledge of the supreme controller; sambhrama-gaurava—awe and veneration; pracura—abundant; sevā—service; kari'-performing; kṛṣṇe—unto Lord Kṛṣṇa; sukha—happiness; dena—gives; nirantara—constantly.

TRANSLATION

"On the dāśya-rasa platform, knowledge of the Supreme Personality of Godhead is revealed with awe and veneration. By rendering service unto Lord Kṛṣṇa, the devotee in dāśya-rasa gives constant happiness to the Lord.

Madhya TEXT 19.221

śāntera guṇa dāsyē āche, adhika--'sevana'

ataeva dāśya-rasera ei 'dui' guṇa //CC Madhya, 19.221//

SYNONYMS

śāntera—of the platform of śānta-rasa; guṇa—the qualities; dāsyē—on the platform of servitude; āche—are; adhika—additional; sevana—serving; ataeva—therefore; dāśya-rasera—of the platform of dāśya-rasa; ei dui guṇa—these two qualities (namely śānta and dāśya).

TRANSLATION

"The qualities of śānta-rasa are also present in dāśya-rasa, but service is added. Thus the dāśya-rasa platform contains the qualities of both śānta-rasa and dāśya-rasa.

Madhya TEXT 19.222

śāntera guṇa, dāsyera sevana--sakhye dui haya

dāsyera 'sambhrama-gaurava'-sevā, sakhye 'viśvāsa'-maya //CC Madhya, 19.222//

SYNONYMS

śāntera guṇa—qualities of śānta-rasa; dāsyera sevana—the service of the dāśya-rasa; sakhye—on the platform of fraternity; dui—two qualities; haya—there are; dāsyera—of the dāśya platform; sambhrama-gaurava—with awe and veneration; sevā—service; sakhye—on the platform of fraternity; viśvāsa-maya—spread

with confidence.

TRANSLATION

"The qualities of śānta-rasa and the service of dāsyā-rasa are both present on the platform of sakhya-rasa. On the platform of fraternity, the qualities of dāsyā-rasa are mixed with the confidence of fraternity instead of awe and veneration.

Madhya TEXT 19.223

kāndhe caḍe, kāndhe caḍāya, kare krīḍā-raṇa

kṛṣṇe seve, kṛṣṇe karāya āpana-sevana! //CC Madhya, 19.223//

SYNONYMS

kāndhe—on the shoulders; caḍe—gets up; kāndhe caḍāya—sometimes takes on his own shoulders; kare—performs; krīḍā-raṇa—mock fighting; kṛṣṇe seve—serves Kṛṣṇa; kṛṣṇe—from Kṛṣṇa; karāya—causes; āpana-sevana—his own service.

TRANSLATION

"On the sakhya-rasa platform, the devotee sometimes offers the Lord service and sometimes makes Kṛṣṇa serve him in exchange. In their mock fighting, the cowherd boys would sometimes climb on Kṛṣṇa's shoulders, and sometimes they would make Kṛṣṇa climb on their shoulders.

Madhya TEXT 19.224

viśrambha-pradhāna sakhya--gaurava-sambhrama-hīna

ataeva sakhya-rasera 'tina' guṇa--cihna //CC Madhya, 19.224//

SYNONYMS

viśrambha-pradhāna sakhya—on the platform of fraternity, in which confidence is prominent; gaurava-sambhrama—awe and veneration; hīna—without; ataeva—therefore; sakhya-rasera—of the platform of fraternity; tina guṇa—three qualities, namely śānta, dāsyā and sakhya; cihna—the symptom.

TRANSLATION

"Since the platform of fraternity is predominated by confidential service, awe

and veneration are absent. Therefore sakhya-rasa is characterized by three qualities.

Madhya TEXT 19.225

'mamatā' adhika, kṛṣṇe ātma-sama jñāna

ataeva sakhya-rasera vaśa bhagavān //CC Madhya, 19.225//

SYNONYMS

mamatā—intimacy; adhika—increase; kṛṣṇe—with Kṛṣṇa; ātma-sama jñāna—the notion of equality; ataeva—therefore; sakhya-rasera—by the mellow of fraternity; vaśa—subjected; bhagavān—the Supreme Personality of Godhead.

TRANSLATION

"On the platform of sakhya-rasa, the Supreme Personality of Godhead is obliged to the devotees who are intimate with Kṛṣṇa and think themselves equal to Him.

Madhya TEXT 19.226

vātsalye śāntera guṇa, dāsyera sevana

sei sei sevanera ihāṇ nāma--'pālana' //CC Madhya, 19.226//

SYNONYMS

vātsalye—on the platform of parental love; śāntera guṇa—the qualities of śānta-rasa; dāsyera sevana—the service of dāsyā-rasa; sei sei sevanera—the service of śānta-rasa, dāsyā-rasa and sakhya-rasa; ihāṇ—on this platform; nāma—named; pālana—maintenance.

TRANSLATION

"On the platform of parental love, the qualities of śānta-rasa, dāsyā-rasa and sakhya-rasa are transformed into a form of service called maintenance.

Madhya TEXT 19.227

sakhyera guṇa--'asaṅkoca', 'agaurava' sāra

mamatādhikye tāḍana-bhartsana-vyavahāra //CC Madhya, 19.227//

SYNONYMS

sakhyera guṇa—the quality of fraternity; asaṅkoca—without any formality; agaurava—without any veneration; sāra—the essence; mamatā-adhikye—on account of greater intimacy; tāḍana—of chastisement; bhartsana—of rebuking; vyavahāra—behavior.

TRANSLATION

"The essence of fraternal love is intimacy devoid of the formality and veneration found in the dāsyā-rasa. Due to a greater sense of intimacy, the devotee functioning in paternal love chastises and rebukes the Lord in an ordinary way.

Madhya TEXT 19.228

āpanāre 'pālaka' jñāna, kṛṣṇe 'pālya'-jñāna

'cāri' guṇe vātsalya rasa--amṛta-samāna //CC Madhya, 19.228//

SYNONYMS

āpanāre—unto himself; pālaka jñāna—the notion of a caretaker; kṛṣṇe—in Lord Kṛṣṇa; pālya—as object of protection; jñāna—notion; cāri—four; guṇe—in qualities; vātsalya rasa—the mellow of parental love; amṛta-samāna—like nectar.

TRANSLATION

"On the platform of paternal love, the devotee considers himself the Lord's maintainer. Thus the Lord is the object of maintenance, like a son, and therefore this mellow is full of the four qualities of śānta-rasa, dāsyā-rasa, fraternity and parental love. This is more transcendental nectar.

PURPORT

In his Amṛta-pravāha-bhāṣya, Śrīla Bhaktivinoda Ṭhākura gives us a short summary of this complicated description of the different rasas. He states that by becoming firmly fixed in the Lord's service, one is devoid of all material desires. There are two transcendental qualities on the śānta-rasa platform. In all the material elements, sound vibration is found. Similarly, śānta-rasa is spread over all the other transcendental mellows, which are known as dāsyā-rasa, sakhyā-rasa, vātsalya-rasa and madhura-rasa. Although there is attachment for Kṛṣṇa in awe and veneration in the śānta-rasa along with two valuable transcendental

qualities -attachment for Kṛṣṇa and detachment from material desires- nonetheless the sense of intimacy is lacking. Therefore in the śānta-rasa, attachment for impersonal Brahman and localized Paramātmā is prominent. The sense of intimacy is lacking. By that intimacy one thinks of Kṛṣṇa as one's only shelter and only friend. In the śānta-rasa one accepts Kṛṣṇa as the impersonal Param Brahman or the localized Paramātmā. This is based on the speculative knowledge of the jñānī. However, when this knowledge is further developed, one is convinced that Paramātmā, the Supreme Lord, is master and that the living entity is His eternal servant. One then attains the platform of dāsyā-rasa. In dāsyā-rasa the Lord is accepted with awe and veneration. However, although in the śānta-rasa there is no active service, in the dāsyā-rasa active service is prominent. Thus in the dāsyā-rasa, the qualities of śānta-rasa and service are predominantly visible. Similarly, when this same rasa is developed into fraternity (sakhyā-rasa), a friendly intimacy is added. There is no awe or veneration in the sakhyā-rasa. The sakhyā-rasa is invested with three qualities-śānta, dāsyā, and sakhyā. Similarly, on the platform of parental love, the qualities of śānta-rasa and dāsyā-rasa are fully developed in another form-the sense of maintaining the Lord. Therefore on the platform of parental love there exists a combination of four transcendental qualities-śānta, dāsyā, sakhyā, and the qualities of paternity, which put the devotee in the position of a maintainer. Thus on the platform of parental love the four qualities of transcendental love are present.

Madhya TEXT 19.229

se amṛtānande bhakta saha ḍubena āpane

'kṛṣṇa--bhakta-vaśa' guṇa kahe aiśvarya-jñāni-gaṇe //CC Madhya, 19.229//

SYNONYMS

se—that Lord Kṛṣṇa; amṛta-ānande—in spiritual happiness; bhakta—the devotee; saha—with; ḍubena—plunges; āpane—Himself; kṛṣṇa—Kṛṣṇa; bhakta-vaśa—of being subjugated by the devotee; guṇa—the quality; kahe—say; aiśvarya-jñāni-gaṇe—learned scholars knowing the opulence of Kṛṣṇa.

TRANSLATION

"The exchange of spiritual happiness between Kṛṣṇa and His devotee, in which Kṛṣṇa is controlled by His devotee, is compared to an ocean of nectar into which the devotee and Kṛṣṇa plunge. This is the verdict of learned scholars who appreciate Kṛṣṇa's opulence.

Madhya TEXT 19.230

itīḍṛk-svalīlābhir ānanda-kunḍe

svaghoṣaṁ nimajjantam ākhyāpayantam

tadīyeśita-jñeṣu bhaktair jitatvaṁ

punaḥ prematās taṁ śatāvṛtti vande //CC Madhya, 19.230//

SYNONYMS

iti—thus; īḍṛk-sva-līlābhiḥ—by this Dāmodara in His transcendental pastimes; ānanda-kunḍe—in the ocean of transcendental bliss; sva-ghoṣaṁ—His personal associates; nimajjantam—plunging; ākhyāpayantam—declaring; tadīya—of the Supreme Personality of Godhead; īśita-jñeṣu—among learned scholars expert in the knowledge of the opulences; bhaktaiḥ—by the devotees; jitatvam—the subjugation; punaḥ—again; prematāḥ—with love; taṁ—unto Him; śata-āvṛtti—hundreds of times; vande—I offer my respectful obeisances.

TRANSLATION

" 'Again let me offer my respectful obeisances unto the Supreme Personality of Godhead. O my Lord, I offer my obeisances hundreds and thousands of times with all affection because by Your personal pastimes You plunge the gopīs into an ocean of nectar. Appreciating Your opulence, devotees generally declare that You are always subjugated by their feelings.'

PURPORT

This verse is from the Dāmodarāṣṭaka in the Padma Purāṇa. Attachment for Kṛṣṇa in śānta-rasa, rendering service to the Lord in dāsyā-rasa, rendering relaxed service in fraternity, and serving in parental love with feelings of maintenance all combine on the platform of conjugal love when the devotee wants to serve the Lord by offering Him his personal body. Thus the qualities of the other rasas combine to form the nectar of conjugal love. On this platform, all the different feelings of a devotee are amalgamated.

Madhya TEXT 19.231

madhura-rase--kṛṣṇa-niṣṭhā, sevā atiśaya

sakhyera asaṅkoca, lālana-mamatādhikya haya //CC Madhya, 19.231//

SYNONYMS

madhura-rase—on the platform of conjugal love; kṛṣṇa-niṣṭhā—attachment for Kṛṣṇa; sevā atīśaya—an improved rendering service; sakhyera—of the platform of fraternity; asaṅkoca—relaxation; lālana—maintenance; mamatā-adhikya—increase of intimacy; haya—there is.

TRANSLATION

"On the platform of conjugal love, attachment for Kṛṣṇa, rendering service unto Him, the relaxed feelings of fraternity and the feelings of maintenance all increase in intimacy.

Madhya TEXT 19.232

kānta-bhāve nijāṅga diyā karena sevana

ataeva madhura-rasera haya 'pañca' guṇa //CC Madhya, 19.232//

SYNONYMS

kānta-bhāve—on the platform of conjugal love; nija-aṅga—own body; diyā—offering; karena—executes; sevana—service; ataeva—therefore; madhura-rasera—of the mellow of conjugal love; haya—there are; pañca guṇa—five kinds of transcendental qualities.

TRANSLATION

"On the platform of conjugal love, the devotee offers his body in the service of the Lord. Thus on this platform all five transcendental qualities are present.

Madhya TEXT 19.233

ākāśādi guṇa yena para para bhūte

eka-dui-tina-cāri krame pañca pṛthivīte //CC Madhya, 19.233//

SYNONYMS

ākāśa-ādi—beginning with the sky; guṇa—qualities; yena—as; para para—one after another; bhūte—in the material elements; eka—one; dui—two; tina—three; cāri—four; krame—in this way; pañca—all five qualities; pṛthivīte—in earth.

TRANSLATION

"All the material qualities evolve one after another in the material elements, beginning from ether. By gradual evolution, first one quality develops, then two qualities develop, then three and four, until all five qualities are found in earth.

Madhya TEXT 19.234

ei-mata madhure saba bhāva-samāhāra

ataeva āsvādādhikye kare camatkāra //CC Madhya, 19.234//

SYNONYMS

ei-mata—in this way; madhure—on the platform of conjugal love; saba—all; bhāva-samāhāra—amalgamation of the feelings; ataeva—therefore; āsvāda-adhikye—from the increase of tasting by the devotees; kare camatkāra—is certainly wonderful.

TRANSLATION

"Similarly, on the platform of conjugal love, all the feelings of the devotees are amalgamated. The intensified taste is certainly wonderful."

Madhya TEXT 19.235

ei bhakti-rasera karilāṇa, dig-daraśana

ihāra vistāra mane kariha bhāvana //CC Madhya, 19.235//

SYNONYMS

ei—this; bhakti-rasera—of the feelings of devotional service; karilāṇa—I have described; dik-daraśana—general survey; ihāra—of this; vistāra—expansion; mane—within the mind; kariha—you should do; bhāvana—consideration.

TRANSLATION

Śrī Caitanya Mahāprabhu then concluded: "I have simply given a general survey describing the mellows of devotional service. You can consider how to adjust and expand this.

Madhya TEXT 19.236

bhāvite bhāvite kṛṣṇa sphuraye antare

kṛṣṇa-kṛpāya ajña pāya rasa-sindhu-pāre //CC Madhya, 19.236//

SYNONYMS

bhāvite bhāvite—in this way when one is strictly in thought; kṛṣṇa—Lord Kṛṣṇa; sphuraye antare—manifests within; kṛṣṇa-kṛpāya—by the mercy of Kṛṣṇa; ajña—one not expert in knowledge; pāya—reaches; rasa-sindhu-pāre—the shore of the ocean of transcendental mellows.

TRANSLATION

"When one thinks of Kṛṣṇa constantly, love for Him is manifest within the heart. Even though one may be ignorant, one can reach the shore of the ocean of transcendental love by Lord Kṛṣṇa's mercy."

Madhya TEXT 19.237

eta bali' prabhu tānre kailā āliṅgana

vārāṇasī calibāre prabhura haila mana //CC Madhya, 19.237//

SYNONYMS

eta bali'—saying this; prabhu—Śrī Caitanya Mahāprabhu; tānre—unto Rūpa Gosvāmī; kailā—did; āliṅgana—embracing; vārāṇasī—toward Benares; calibāre—to go; prabhura—of Lord Śrī Caitanya Mahāprabhu; haila—was; mana—the mind.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu embraced Śrīla Rūpa Gosvāmī. The Lord then decided to go to the city of Benares.

Madhya TEXT 19.238

prabhāte uṭhiyā yabe karilā gamana

tabe tānra pade rūpa kare nivedana //CC Madhya, 19.238//

SYNONYMS

prabhāte—in the morning; uṭhiyā—getting up; yabe—when; karilā—made; gamana—departure; tabe—at that time; tānra—His; pade—at the lotus feet; rūpa—Śrīla Rūpa Gosvāmī; kare—does; nivedana—submission.

TRANSLATION

The next morning, when Śrī Caitanya Mahāprabhu arose and prepared to leave for Vārāṇasī [Benares], Śrīla Rūpa Gosvāmī made the following statement at the Lord's lotus feet.

Madhya TEXT 19.239

'ājñā haya, āsi muñi śrī-caraṇa-saṅge

sahite nā pāri muñi viraha-taraṅge' //CC Madhya, 19.239//

SYNONYMS

ājñā haya—if there is permission; āsi—may come; muñi—I; śrī-caraṇa-saṅge—with Your Lordship; sahite—to tolerate; nā pāri—not able; muñi—I; viraha-taraṅge—the waves of separation.

TRANSLATION

"If You give me permission, I shall go with Your Lordship. It is not possible for me to tolerate the waves of separation."

Madhya TEXT 19.240

prabhu kahe,--tomāra kartavya, āmāra vacana

nikaṭe āsiyācha tumi, yāha vṛndāvana //CC Madhya, 19.240//

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu replied; tomāra kartavya—your duty; āmāra vacana—My order; nikaṭe āsiyācha—have come near; tumi—you; yāha—go; vṛndāvana—to Vṛndāvana.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "Your duty is to carry out My order. You have come near Vṛndāvana. Now you should go there.

Madhya TEXT 19.241

vṛndāvana haite tumi gauḍa-deśa diyā

āmāre milibā nīlācalete āsiyā //CC Madhya, 19.241//

SYNONYMS

vṛndāvana haite—from Vṛndāvana; tumi—you; gaḍa-deśa diyā—by way of Bengal; āmāre—Me; milibā—will meet; nīlācalete—at Jagannātha Purī; āsiyā—coming.

TRANSLATION

"Later, you can go from Vṛndāvana to Jagannātha Purī through Bengal [Gaḍa-deśa]. There you will meet Me again."

Madhya TEXT 19.242

tānre āliṅgiyā prabhu naukāte caḍilā

mūrcchita hañā teṅho tāhāñi paḍilā //CC Madhya, 19.242//

SYNONYMS

tānre—him; āliṅgiyā—embracing; prabhu—Śrī Caitanya Mahāprabhu; naukāte—in a boat; caḍilā—got aboard; mūrcchita hañā—fainting; teṅho—he (Śrīla Rūpa Gosvāmī); tāhāñi—on the spot; paḍilā—fell.

TRANSLATION

After embracing Rūpa Gosvāmī, Śrī Caitanya Mahāprabhu got into a boat. Rūpa Gosvāmī fainted and fell down on the spot.

Madhya TEXT 19.243

dākṣiṇātya-vipra tānre ghare lañā gelā

tabe dui bhāi vṛndāvanere calilā //CC Madhya, 19.243//

SYNONYMS

dākṣiṇātya-vipra—the brāhmaṇa from Deccan; tānre—him (Rūpa Gosvāmī); ghare lañā—taking to his home; gelā—went; tabe—thereafter; dui bhāi—the two brothers; vṛndāvanere—toward Vṛndāvana; calilā—departed.

TRANSLATION

The brāhmaṇa from Deccan took Rūpa Gosvāmī to his home, and thereafter the

two brothers departed for Vṛndāvana.

Madhya TEXT 19.244

mahāprabhu cali' cali' āilā vārāṇasī

candraśekhara mililā grāmera bāhire āsi' //CC Madhya, 19.244//

SYNONYMS

mahāprabhu—Śrī Caitanya Mahāprabhu; cali' cali'-walking and walking; āilā—arrived; vārāṇasī—at Vārāṇasī; candraśekhara—Candraśekhara; mililā—He met; grāmera—of the village; bāhire—outside; āsi'-coming.

TRANSLATION

After walking and walking, Śrī Caitanya Mahāprabhu finally arrived at Vārāṇasī, where He met Candraśekhara, who was coming out of the city.

Madhya TEXT 19.245

rātre teṇho svapna dekhe,--prabhu āilā ghare

prātaḥ-kāle āsi' rahe grāmera bāhire //CC Madhya, 19.245//

SYNONYMS

rātre—at night; teṇho—he (Candraśekhara); svapna—a dream; dekhe—saw; prabhu—Śrī Caitanya Mahāprabhu; āilā—has come; ghare—to his home; prātaḥ-kāle—in the morning; āsi'-coming; rahe—he remained; grāmera bāhire—outside the city.

TRANSLATION

In a dream Candraśekhara had seen that Lord Śrī Caitanya Mahāprabhu had come to his home; therefore in the morning Candraśekhara went outside the city to receive the Lord.

Madhya TEXT 19.246

ācambite prabhu dekhi' caraṇe paḍilā

ānandita hañā nija-gr̥he lañā gelā //CC Madhya, 19.246//

SYNONYMS

ācambite—suddenly; prabhu—Śrī Caitanya Mahāprabhu; dekhi'-seeing; caraṇe—at His feet; paḍilā—he fell; ānandita hañā—becoming very glad; nija-gr̥he—to his own place; lañā—taking; gelā—went.

TRANSLATION

While Candrasekhara was waiting outside the city, he suddenly saw Śrī Caitanya Mahāprabhu arrive, and he fell down at the Lord's feet. Being very happy, he took the Lord to his home.

Madhya TEXT 19.247

tapana-miśra śuni' āsi' prabhure mililā

iṣṭa-goṣṭhī kari' prabhura nimantraṇa kailā //CC Madhya, 19.247//

SYNONYMS

tapana-miśra—Tapana Miśra; śuni'-hearing; āsi'-coming; prabhure mililā—met the Lord; iṣṭa-goṣṭhī kari'-conversing; prabhura—to Lord Śrī Caitanya Mahāprabhu; nimantraṇa—invitation; kailā—made.

TRANSLATION

Tapana Miśra also heard news of the Lord's arrival in Vārāṇasī, and he went to Candrasekhara's house to meet Him. After talking, he invited the Lord to take lunch at his place.

Madhya TEXT 19.248

nija ghare lañā prabhure bhikṣā karāila

bhaṭṭācārye candrasekhara nimantraṇa kaila //CC Madhya, 19.248//

SYNONYMS

nija ghare—to his own place; lañā—taking; prabhure—to the Lord; bhikṣā karāila—offered lunch; bhaṭṭācārye—unto Balabhadra Bhaṭṭācārya; candrasekhara—Candrasekhara; nimantraṇa—invitation; kaila—made.

TRANSLATION

Tapana Miśra took Caitanya Mahāprabhu to his own house and gave Him lunch. Candrasekhara invited Balabhadra Bhaṭṭācārya to take lunch at his home.

Madhya TEXT 19.249

bhikṣā karāṇā miśra kahe prabhu-pāya dhari'

eka bhikṣā māgi, more deha' kṛpā kari' //CC Madhya, 19.249//

SYNONYMS

bhikṣā karāṇā—after offering the lunch; miśra—Tapana Miśra; kahe—said; prabhu—of Lord Śrī Caitanya Mahāprabhu; pāya—the lotus feet; dhari'-touching; eka bhikṣā—one favor; māgi—I beg; more—unto Me; deha'-kindly deliver; kṛpā kari'-by Your causeless mercy.

TRANSLATION

After offering lunch to Śrī Caitanya Mahāprabhu, Tapana Miśra begged a favor from the Lord and requested Him to reward him mercy.

Madhya TEXT 19.250

yāvat tomāra haya kāśī-pure sthiti

mora ghara vinā bhikṣā nā karibā kati //CC Madhya, 19.250//

SYNONYMS

yāvat—as long as; tomāra—Your; haya—there is; kāśī-pure—at Vārāṇasī; sthiti—stay; mora ghara—my place; vinā—except; bhikṣā—lunch; nā karibā—kindly do not take; kati—anywhere.

TRANSLATION

Tapana Miśra said, "As long as Your Lordship stays in Vārāṇasī, please do not accept an invitation from anyone but me."

Madhya TEXT 19.251

prabhu jānena--dina pāñca-sāta se rahiba

sannyāsīra saṅge bhikṣā kāhān nā kariba //CC Madhya, 19.251//

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; jānena—knows; dina—days; pāñca-sāta—five days or at the most a week; se—that; rahiba—I shall stay; sannyāsīra saṅge—with other Māyāvādī sannyāsīs; bhikṣā—lunch; kāhāṇ—at any time; nā kariba—I shall not take.

TRANSLATION

It was known to Śrī Caitanya Mahāprabhu that He would remain there only five or seven days. He would not accept any invitation that involved Māyāvādī sannyāsīs.

Madhya TEXT 19.252

eta jāni' tānra bhikṣā kailā aṅgikāra

vāsā-niṣṭhā kailā candraśekharera ghara //CC Madhya, 19.252//

SYNONYMS

eta jāni'—on this understanding; tānra—his; bhikṣā—lunch; kailā aṅgikāra—He accepted; vāsā-niṣṭhā—residence; kailā—made; candraśekharera ghara—the house of Candraśekhara.

TRANSLATION

With this understanding, Śrī Caitanya Mahāprabhu agreed to accept lunch at the place of Tapana Miśra. The Lord made His residence at the home of Candraśekhara.

Madhya TEXT 19.253

mahārāṣṭrīya vipra āsi' tānhāre mililā

prabhu tānre sneha kari' kṛpā prakāśilā //CC Madhya, 19.253//

SYNONYMS

mahārāṣṭrīya vipra—the Mahārāṣṭrīya brāhmaṇa; āsi'-coming; tānhāre—him; mililā—met; prabhu—Śrī Caitanya Mahāprabhu; tānre—to him; sneha kari'-showing His affection; kṛpā prakāśilā—distributed His mercy.

TRANSLATION

The Mahārāṣṭrīya brāhmaṇa came, and the Lord met him. Out of affection, the Lord bestowed His mercy upon him.

Madhya TEXT 19.254

mahāprabhu āilā śuni' śiṣṭa śiṣṭa jana

brāhmaṇa, kṣatriya āsi' karena daraśana //CC Madhya, 19.254//

SYNONYMS

mahāprabhu āilā—Śrī Caitanya Mahāprabhu has arrived; śuni'-hearing; śiṣṭa śiṣṭa jana—all respectable persons; brāhmaṇa—belonging to the brāhmaṇa community; kṣatriya—belonging to the kṣatriya community; āsi'-coming; karena daraśana—see.

TRANSLATION

Hearing that Śrī Caitanya Mahāprabhu had come, all the respectable members of the brāhmaṇa and kṣatriya communities came to see Him.

Madhya TEXT 19.255

śrī-rūpa-upare prabhura yata kṛpā haila

atyanta vistāra-kathā saṅkṣepe kahila //CC Madhya, 19.255//

SYNONYMS

śrī-rūpa-upare—upon Śrī Rūpa Gosvāmī; prabhura—of Śrī Caitanya Mahāprabhu; yata—as much; kṛpā—mercy; haila—there was; atyanta—very much; vistāra-kathā—elaborate topic; saṅkṣepe—in brief; kahila—I have described.

TRANSLATION

Much mercy was thus bestowed upon Śrī Ra Gosvāmī, and I have briefly described all those topics.

Madhya TEXT 19.256

śraddhā kari' ei kathā śune ye jane

prema-bhakti pāya sei caitanya-carāṇe //CC Madhya, 19.256//

SYNONYMS

śraddhā kari'—with faith; ei kathā—this description; śune—hears; yei jane—any person who; prema-bhakti—love of Godhead; pāya—achieves; sei—that person; caitanya-carāṇe—at the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

Whoever hears this narration with faith and love certainly develops love of God at the lotus feet of Śrī Caitanya Mahāprabhu.

Madhya TEXT 19.257

śrī-rūpa-raghunātha-pade yāra āśa

caitanya-caritāmṛta kahe kṛṣṇadāsa //CC Madhya, 19.257//

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; raghunātha—Śrīla Raghunātha dāsa Gosvāmī; pade—at the lotus feet; yāra—whose; āśa—expectation; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; kṛṣṇadāsa—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Nineteenth Chapter, describing the Lord's instructions to Śrīla Rūpa Gosvāmī at Prayāga in the science of devotional service.

Chapter 20 Lord Śrī Caitanya Mahāprabhu Instructs Sanātana Gosvāmī in the Science of the Absolute Truth

The following summary study of this chapter is given by Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya. When Śrīla Sanātana Gosvāmī was imprisoned by Nawab Hussain Shah, he received news from Rūpa Gosvāmī that Śrī Caitanya Mahāprabhu had gone to Mathurā. Sanātana Gosvāmī thereafter satisfied the superintendent of the jail by sweet solicitations and bribery. After giving the

jailer seven thousand gold coins, Sanātana Gosvāmī was released. He then crossed the Ganges and fled. One of his servants, Īśāna, followed him, carrying eight gold coins. Sanātana Gosvāmī and his servant then spent the night in a small hotel on the way to Benares. The hotel owner knew that Sanātana Gosvāmī and his servant had eight gold coins, and he decided to kill them and take the money. Making plans in this way, the hotel owner received them as honorable guests. Sanātana Gosvāmī, however, asked his servant how much money he had, and, taking seven of the gold coins, Sanātana offered them to the hotel owner. Thus the owner helped them reach the hilly tract toward Vārāṇasī. On the way, Sanātana Gosvāmī met his brother-in-law, Śrīkānta, at Hājipura, and Śrīkānta helped him after he had heard about all Sanātana's troubles. Thus Sanātana Gosvāmī finally arrived at Vārāṇasī and stood before the door of Candrasekhara. Caitanya Mahāprabhu called him in and ordered him to change his dress so that he could look like a gentleman. For his garment, he used an old cloth of Tapana Miśra's. Later, he exchanged his valuable blanket for a torn quilt. At this time Caitanya Mahāprabhu was very pleased with him, and thus Śrī Sanātana Gosvāmī received knowledge of the Absolute Truth from the Lord Himself.

First they discussed the constitutional position of the living entities, and Śrī Caitanya Mahāprabhu explained to Sanātana Gosvāmī how the living entity is one of Lord Kṛṣṇa's energies. After this, the Lord explained the way of devotional service. While discussing the Absolute Truth, Śrī Kṛṣṇa, the Lord analyzed Brahman, Paramātmā and Bhagavān, as well as the expansions of the Lord called svayaṁ-rūpa, tad-ekātma and āveśa, which are divided into various branches known as vaibhava and prābhava. Thus the Lord described the many forms of the Supreme Personality of Godhead. He also described the incarnations of God within the material world, incarnations such as the puruṣa-avatāras, manvantara-avatāras, guṇa-avatāras and saktyāveśa-avatāras. The Lord also discussed the divisions of Kṛṣṇa's different ages, such as bālya and pauganḍa, and the different pastimes of the different ages. He explained how Kṛṣṇa attained His permanent form when He reached youth. In this way Śrī Caitanya Mahāprabhu explained and described everything to Sanātana Gosvāmī.

Madhya TEXT 20.1

vande 'nantādbhutaiśvaryaṁ

śrī-caitanya-mahāprabhum

nīco 'pi yat-prasādāt syād

bhakti-śāstra-pravartakaḥ //CC Madhya, 20.1//

SYNONYMS

vande—I offer my respectful obeisances; ananta—unlimited; adbhuta—wonderful; aiśvarya—possessing opulences; śrī-caitanya-mahāprabhum—unto Śrī Caitanya Mahāprabhu; nīcaḥ api—even a person in the lowest status of life; yat-prasādāt—by whose mercy; syāt—may become; bhakti-śāstra—of the science of devotional service; pravartakaḥ—an inaugurator.

TRANSLATION

Let me offer my respectful obeisances unto Śrī Caitanya Mahāprabhu, who has unlimited, wonderful opulences. By His mercy, even a person born as the lowest of men can spread the science of devotional service.

Madhya TEXT 20.2

jaya jaya śrī-caitanya jaya nityānanda

jayādvaita-candra jaya gaura-bhakta-vṛnda //CC Madhya, 20.2//

SYNONYMS

jaya jaya—all glories; śrī-caitanya—to Lord Śrī Caitanya Mahāprabhu; jaya—all glories; nityānanda—to Nityānanda; jaya—all glories; advaita-candra—to Advaita Ācārya; jaya—all glories; gaura-bhakta-vṛnda—to all devotees of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Nityānanda Prabhu! All glories to Advaita Ācārya! And all glories to all the devotees of Śrī Caitanya Mahāprabhu!

Madhya TEXT 20.3

ethā gauḍe sanātana āche bandi-śāle

śrī-rūpa-gosāñīra patrī āila hena-kāle //CC Madhya, 20.3//

SYNONYMS

ethā—here; gauḍe—in Bengal; sanātana—Sanātana Gosvāmī; āche—was;

bandi-śāle—in prison; śrī-rūpa-gosāñīra—of Śrīla Rūpa Gosvāmī; patrī—the letter; āila—came; hena-kāle—at that time.

TRANSLATION

While Sanātana Gosvāmī was imprisoned in Bengal, a letter arrived from Śrīla Rūpa Gosvāmī.

PURPORT

Śrīla Bhaktivinoda Ṭhākura informs us that this letter from Rūpa Gosvāmī to Sanātana Gosvāmī is mentioned by the annotator of Udbhaṭa-candrikā. Śrīla Rūpa Gosvāmī wrote a note to Sanātana Gosvāmī from Bāklā. This note indicated that Śrī Caitanya Mahāprabhu was coming to Mathurā, and it stated:

yadu-pateḥ kva gatā mathurā-purī

raghu-pateḥ kva gatottara-kośalā

iti vicintya kurusva manaḥ sthiram

na sad idam jagad ity avadhāraya

"Where has the Mathurā Purī of Yadupati gone? Where has the northern Kośalā of Raghupati gone? By reflection, make the mind steady, thinking, 'This universe is not eternal.' "

Madhya TEXT 20.4

patrī pāñā sanātana ānandita hailā

yavana-rakṣaka-pāśa kahite lāgilā //CC Madhya, 20.4//

SYNONYMS

patrī pāñā—receiving the note; sanātana—Sanātana Gosvāmī; ānandita hailā—became very pleased; yavana—meat-eater; rakṣaka—the superintendent of the jail; pāśa—before; kahite lāgilā—began to say.

TRANSLATION

When Sanātana Gosvāmī received this note from Rūpa Gosvāmī, he became very pleased. He immediately went to the jail superintendent, who was a meat-eater, and spoke as follows.

Madhya TEXT 20.5

"tumi eka jindā-pīra mahā-bhāgyavān

ketāba-korāṇa-śāstre āche tomāra jñāna //CC Madhya, 20.5//

SYNONYMS

tumi—you; eka jindā-pīra—a living saint; mahā-bhāgyavān—very fortunate; ketāba—books; korāṇa—the Koran; śāstre—in the scripture; āche—there is; tomāra—your; jñāna—knowledge.

TRANSLATION

Sanātana Gosvāmī told the Mohammedan jailkeeper, "Dear sir, you are a saintly person and are very fortunate. You have full knowledge of the revealed scriptures such as the Koran and similar books.

Madhya TEXT 20.6

eka bandī chāḍe yadi nija-dharma dekhiyā

saṁsāra ha-ite tāre mukta karena gosāñā //CC Madhya, 20.6//

SYNONYMS

eka bandī—one imprisoned person; chāḍe—one releases; yadi—if; nija-dharma—one's own religion; dekhiyā—consulting; saṁsāra ha-ite—from material bondage; tāre—him; mukta karena—releases; gosāñā—the Supreme Personality of Godhead.

TRANSLATION

"If one releases a conditioned soul or imprisoned person according to religious principles, he himself is also released from material bondage by the Supreme Personality of Godhead."

PURPORT

It appears from this statement that Sanātana Gosvāmī, who was formerly a minister of the Nawab, was trying to cheat the Mohammedan superintendent. A jail superintendent had only an ordinary education, or practically no education, and he was certainly not supposed to be very advanced in spiritual knowledge. However, just to satisfy him, Sanātana Gosvāmī praised him as a very learned

scholar of the scriptures. The jailkeeper could not deny that he was a learned scholar because when one is elevated to an exalted position, one thinks oneself fit for that position. Sanātana Gosvāmī was correctly explaining the effects of spiritual activity, and the jailkeeper connected his statement with his release from jail. There are innumerable conditioned souls rotting in the material world, imprisoned by māyā under the spell of sense gratification. The living entity is so entranced by the spell of māyā that in conditioned life even a pig feels satisfied.

There are two kinds of covering powers exhibited by māyā. One is called prakṣepātmikā, and the other is called āvaraṇātmikā. When one is determined to get out of material bondage, the prakṣepātmikā-śakti, the spell of diversion, impels one to remain in conditioned life fully satisfied by sense gratification. Due to the other power (āvaraṇātmikā), a conditioned soul feels satisfied even if he is rotting in the body of a pig or a worm in stool. To release a conditioned soul from material bondage is very difficult because the spell of māyā is so strong. Even when the Supreme Personality of Godhead Himself descends to deliver conditioned souls, asking them to surrender unto Him, the conditioned souls do not agree to the Lord's proposals. Therefore Śrī Sanātana Gosvāmī said, "Somehow or other, if one helps another gain release from the bondage of māyā, he is certainly recognized immediately by the Supreme Personality of Godhead." As stated in Bhagavad-gītā (18.69):

na ca tasmān manuṣyeṣu

kaścin me priya-kṛttamaḥ

bhavitā na ca me tasmād

anyaḥ priyataro bhuvi

The greatest service one can render to the Lord is to try to infuse devotional service into the heart of the conditioned soul so that the conditioned soul may be released from conditional life. Śrīla Bhaktivinoda Ṭhākura has said that a Vaiṣṇava is recognized by his preaching work—that is, by convincing the conditioned soul about his eternal position, which is explained here as nija-dharma. It is the living entity's eternal position to serve the Lord; therefore to help one get release from material bondage is to awaken one to the dormant understanding that he is the eternal servant of Kṛṣṇa. jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa'. This will be further explained by the Lord Himself to Sanātana Gosvāmī.

Madhya TEXT 20.7

pūrve āmi tomāra kariyāchi upakāra

tumi āmā chāḍi' kara pratyupakāra //CC Madhya, 20.7//

SYNONYMS

pūrve—formerly; āmi—I; tomāra—your; kariyāchi—have done; upakāra—welfare; tumi—you; āmā—me; chāḍi'-releasing; kara—do; prati-upakāra—return welfare.

TRANSLATION

Sanātana Gosvāmī continued, "Previously I have done much for you. Now I am in difficulty. Please return my goodwill by releasing me.

Madhya TEXT 20.8

pāñca sahasra mudrā tumi kara aṅgikāra

puṇya, artha,--dui lābha ha-ibe tomāra" //CC Madhya, 20.8//

SYNONYMS

pāñca sahasra—five thousand; mudrā—golden coins; tumi—you; kara aṅgikāra—please accept; puṇya—pious activity; artha—material gain; dui lābha—two kinds of achievement; ha-ibe—will be; tomāra—yours.

TRANSLATION

"Here are five thousand gold coins. Please accept them. By releasing me, you will receive the results of pious activities and gain material profit as well. Thus you will profit in two ways simultaneously."

Madhya TEXT 20.9

tabe sei yavana kahe,--"śuna, mahāśaya

tomāre chāḍiba, kintu kari rāja-bhaya" //CC Madhya, 20.9//

SYNONYMS

tabe—thereafter; sei—that; yavana—meat-eater; kahe—says; śuna—just hear; mahāśaya—my dear sir; tomāre—you; chāḍiba—I would release; kintu—but;

kari rāja-bhaya—I am afraid of the government.

TRANSLATION

In this way Sanātana Gosvāmī convinced the jailkeeper, who replied, "Please hear me, my dear sir. I am willing to release you, but I am afraid of the government."

Madhya TEXTS 20.10-11

sanātana kahe,--"tumi nā kara rāja-bhaya

dakṣiṇa giyāche yadi leuṭi' āoyaya

tānhāre kahio--sei bāhya-kṛtye gela

gaṅgāra nikaṭa gaṅgā dekhi' jhāṇpa dila //CC Madhya, 20.10-11//

SYNONYMS

sanātana kahe—Sanātana replied; tumi—you; nā—not; kara—do; rāja-bhaya—fear of the government; dakṣiṇa—to the south; giyāche—has gone; yadi—if; leuṭi'-returning; āoyaya—comes; tānhāre—to him; kahio—you say; sei—he; bāhya-kṛtye—to evacuate; gela—went; gaṅgāra nikaṭa—near the bank of the Ganges; gaṅgā dekhi'-seeing the Ganges; jhāṇpa dila—jumped.

TRANSLATION

Sanātana replied, "There is no danger. The Nawab has gone to the south. If he returns, tell him that Sanātana went to pass stool near the bank of the Gages and that as soon as he saw the Ganges, he jumped in.

Madhya TEXT 20.12

aneka dekhila, tāra lāg nā pāila

dāḍukā-sahita ḍubi kāhāṇ vahi' gela //CC Madhya, 20.12//

SYNONYMS

aneka—for a long time; dekhila—I looked; tāra—of him; lāg—contact; nā pāila—could not obtain; dāḍukā-sahita—with the shackles; ḍubi—drowning; kāhāṇ—somewhere; vahi' gela—washed away.

TRANSLATION

"Tell him, 'I looked for him a long time, but I could not find any trace of him. He jumped in with his shackles, and therefore he was drowned and washed away by the waves.'"

Madhya TEXT 20.13

kichu bhaya nāhi, āmi e-deśe nā raba

daraveśa hañā āmi makkāke yāiba" //CC Madhya, 20.13//

SYNONYMS

kichu—any; bhaya—fear; nāhi—there is not; āmi—I; e-deśe—in this country; nā raba—shall not remain; daraveśa hañā—becoming a mendicant; āmi—I; makkāke yāiba—shall go to Mecca.

TRANSLATION

"There is no reason for you to be afraid, for I shall not remain in this country. I shall become a mendicant and go to the holy city of Mecca."

Madhya TEXT 20.14

tathāpi yavana-mana prasanna nā dekhilā

sāta-hājāra mudrā tāra āge rāśi kailā //CC Madhya, 20.14//

SYNONYMS

tathāpi—still; yavana-mana—the mind of the meat-eater; prasanna—satisfied; nā—not; dekhilā—he saw; sāta-hājāra—seven thousand; mudrā—golden coins; tāra—of him; āge—in front; rāśi kailā—made a stack.

TRANSLATION

Sanātana Gosvāmī could see that the mind of the meat-eater was still not satisfied. He then stacked Seven thousand gold coins before him.

Madhya TEXT 20.15

lobha ha-ila yavanera mudrā dekhiyā

rātre gaṅgā-pāra kaila dāḍukā kāṭiyā //CC Madhya, 20.15//

SYNONYMS

lobha ha-ila—there was attraction for the money; yavanera—of the meat-eater; mudrā dekhiyā—seeing the golden coins; rātre—at night; gaṅgā-pāra kaila—he got him across the Ganges; dāḍukā—shackles; kāṭiyā—breaking.

TRANSLATION

When the meat-eater saw the coins, he was attracted to them. He then agreed, and that night he cut Sanātana's shackles and let him cross the Ganges.

Madhya TEXT 20.16

gaḍa-dvāra-patha chāḍilā, nāre tāhān yāite

rātri-dina cali' āilā pātaḍā-parvate //CC Madhya, 20.16//

SYNONYMS

gaḍa-dvāra-patha—the path of the fortress; chāḍilā—gave up; nāre—not able; tāhān—there; yāite—to go; rātri-dina—night and day; cali'-walking; āilā—arrived; pātaḍā-parvate—in the hilly tract of land known as Pātaḍā.

TRANSLATION

In this way, Sanātana Gosvāmī was released. However, he was not able to walk along the path of the fortress. Walking day and night, he finally arrived at the hilly tract of land known as Pātaḍā.

Madhya TEXT 20.17

tathā eka bhaumika haya, tāra ṭhāñi gelā

'parvata pāra kara āmā'--vinati karilā //CC Madhya, 20.17//

SYNONYMS

tathā—there; eka bhaumika—one landowner; haya—there is; tāra ṭhāñi—unto him; gelā—he went; parvata—the hilly tract; pāra kara—cross over; āmā—me; vinati—submission; karilā—he made.

TRANSLATION

After reaching Pātaḍā, he met a landholder and submissively requested him to get him across that hilly tract of land.

Madhya TEXT 20.18

sei bhūñāra saṅge haya hāta-gaṇitā

bhūñāra kāṇe kahe sei jāni' ei kathā //CC Madhya, 20.18//

SYNONYMS

sei bhūñāra—the landlord; saṅge—with; haya—there is; hāta-gaṇitā—an expert in palmistry; bhūñāra—of the landlord; kāṇe—in the ear; kahe—says; sei—that man; jāni'-knowing; ei kathā—this statement.

TRANSLATION

A man who was expert in palmistry was at that time staying with the landlord. Knowing about Sanātana, he whispered the following in the landlord's ear.

Madhya TEXT 20.19

īñhāra ṭhāñi suvarṇera aṣṭa mohara haya'

śuni' ānandita bhūñā sanātane kaya //CC Madhya, 20.19//

SYNONYMS

īñhāra ṭhāñi—in the possession of this man; suvarṇera—of gold; aṣṭa—eight; mohara—coins; haya—there are; śuni'-hearing; ānandita—pleased; bhūñā—the landlord; sanātane—to Sanātana; kaya—says.

TRANSLATION

The palmist said, "This man Sanātana possesses eight gold coins." Hearing this, the landlord was very pleased and spoke the following to Sanātana Gosvāmī.

Madhya TEXT 20.20

"rātrye parvata pāra kariba nija-loka diyā

bhojana karaha tumi randhana kariyā" //CC Madhya, 20.20//

SYNONYMS

rātrye—at night; parvata—the hilly tract; pāra kariba—I shall cross; nija-loka diyā—with my own men; bhojana karaha—just take your meal; tumi—you; randhana kariyā—cooking.

TRANSLATION

The landlord said, "I shall get you across that hilly tract at night with my own men. Now just take your lunch and cook for yourself."

Madhya TEXT 20.21

eta bali' anna dila kariyā sammāna

sanātana āsi' tabe kaila nadī-snāna //CC Madhya, 20.21//

SYNONYMS

eta bali'—saying this; anna dila—supplied food grains; kariyā sammāna—showing great respect; sanātana—Sanātana Gosvāmī; āsi'-coming; tabe—then; kaila—did; nadī-snāna—bathing in the river.

TRANSLATION

Saying this, the landlord offered Sanātana grains to cook. Sanātana then went to the riverside and took his bath.

Madhya TEXT 20.22

dui upavāse kailā randhana-bhojane

rāja-mantrī sanātana vicārilā mane //CC Madhya, 20.22//

SYNONYMS

dui upa vāse—fasting for two days; kailā—performed; randhana-bhojane—cooking and eating; rāja-mantrī—the former minister of the Nawab; sanātana—Sanātana; vicārilā—considered; mane—in the mind.

TRANSLATION

Because Sanātana had been fasting for two days, he cooked the food and ate it. However, having formerly been a minister of the Nawab, he began to contemplate the situation.

Madhya TEXT 20.23

'ei bhūñā kene more sammāna karila?'

eta cinti' sanātana īśāne puchila //CC Madhya, 20.23//

SYNONYMS

ei bhūñā—this landlord; kene—why; more—unto me; sammāna karila—offered so much respect; eta cinti'-thinking this; sanātana—Sanātana; īśāne—from Īśāna, his servant; puchila—inquired.

TRANSLATION

As a former minister for the Nawab, Sanātana could certainly understand diplomacy. He therefore thought, "Why is this landlord offering me such respect?" Thinking in this way, he questioned his servant, whose name was Īśāna.

Madhya TEXT 20.24

'tomāra ṭhāñi jāni kichu dravya āchaya'

īśāna kahe,--'mora ṭhāñi sāta mohara haya' //CC Madhya, 20.24//

SYNONYMS

tomāra ṭhāñi—in your possession; jāni—I understand; kichu—some; dravya—valuable thing; āchaya—there is; īśāna kahe—Īśāna replied; mora ṭhāñi—in my possession; sāta mohara—seven gold coins; haya—there are.

TRANSLATION

Sanātana asked his servant, "Īśāna, I think you have some valuable things with you." Īśāna replied, "Yes, I have seven gold coins."

Madhya TEXT 20.25

śuni' sanātana tāre karilā bhartsana

'saṅge kene āniyācha ei kāla-yama?' //CC Madhya, 20.25//

SYNONYMS

śuni'—hearing; sanātana—Sanātana Gosvāmī; tāre—him; karilā bhartsana—

chastised; saṅge—with you; kene—why; āniyācha—have you brought; ei—this; kāla-yama—death knell.

TRANSLATION

Hearing this, Sanātana Gosvāmī chastised his servant, saying, "Why have you brought this death knell with you?"

Madhya TEXT 20.26

tabe sei sāta mohara hastete kariyā

bhūñāra kāche yāñā kahe mohara dhariyā //CC Madhya, 20.26//

SYNONYMS

tabe—thereafter; sei sāta mohara—these seven golden coins; hastete kariyā—taking in the hands; bhūñāra kāche—to the landlord; yāñā—going; kahe—says; mohara dhariyā—holding the golden coins.

TRANSLATION

Thereupon, Sanātana Gosvāmī took the seven gold coins in his hands and went to the landlord. Holding the gold coins before him, he spoke as follows.

Madhya TEXT 20.27

"ei sāta suvarṇa mohara āchila āmāra

ihā lañā dharma dekhi' parvata kara pāra //CC Madhya, 20.27//

SYNONYMS

ei sāta—these seven; suvarṇa mohara—golden coins; āchila—were; āmāra—mine; ihā lañā—accepting them; dharma dekhi'-observing religious principles; parvata—the hilly tract of land; kara pāra—kindly get me across.

TRANSLATION

"I have these seven gold coins with me. Please accept them, and from a religious point of view please get me across that hilly tract of land.

Madhya TEXT 20.28

rāja-bandī āmi, gada-dvāra yāite nā pāri

puṇya habe, parvata āmā deha' pāra kari" //CC Madhya, 20.28//

SYNONYMS

rāja-bandī—a prisoner of the government; āmi—I; gaḍa-dvāra yāite—to go openly on the road by the ramparts; nā pāri—I am not able; puṇya—pious activity; habe—there will be; parvata—the hilly tract of land; āmā—to me; deha'-give help; pāra kari—by crossing over.

TRANSLATION

"I am a prisoner of the government, and I cannot go along the way of the ramparts. It will be very pious of you to take this money and kindly get me across this hilly tract of land."

Madhya TEXT 20.29

bhūñā hāsi' kahe,--"āmi jāniyāchi pahile

asta mohara haya tomāra sevaka-āñcale //CC Madhya, 20.29//

SYNONYMS

bhūñā—the landlord; hāsi'-smiling; kahe—said; āmi—I; jāniyāchi—knew; pahile—before this; aṣṭa mohara—eight golden coins; haya—there are; tomāra—your; sevaka-āñcale—in the pocket of the servant.

TRANSLATION

Smiling, the landlord said, "Before you offered them, I already knew that there were eight gold coins in your servant's possession.

Madhya TEXT 20.30

tomā māri' mohara la-itāma ājikāra rātrye

bhāla haila, kahilā tumi, chuṭilāṇa pāpa haite //CC Madhya, 20.30//

SYNONYMS

tomā māri'—killing you; mohara—golden coins; la-itāma—I would have taken; ājikāra rātrye—on this night; bhāla haila—it was very good; kahilā tumi—you

have spoken; chuṭilāṇa—I am relieved; pāpa haite—from such a sin.

TRANSLATION

"On this very night I would have killed you and taken your coins. It is very good that you have voluntarily offered them to me. I am now relieved from such a sinful activity.

Madhya TEXT 20.31

santuṣṭa ha-ilāṇa āmi, mohara nā la-iba

puṇya lāgi' parvata tomā' pāra kari' diba" //CC Madhya, 20.31//

SYNONYMS

santuṣṭa—satisfied; ha-ilāṇa—have become; āmi—I; mohara—the golden coins; nā la-iba—I shall not take; puṇya lāgi'-simply for pious activity; parvata—the hilly tract of land; tomā'-you; pāra kari' diba—I shall get across.

TRANSLATION

"I am very satisfied with your behavior. I shall not accept these gold coins, but I shall get you across that hilly tract of land simply to perform a pious activity."

Madhya TEXT 20.32

gosāñi kahe,--"keha dravya la-ibe āmā māri'

āmāra prāṇa rakṣā kara dravya aṅgīkari' " //CC Madhya, 20.32//

SYNONYMS

gosāñi kahe—Sanātana Gosvāmī said; keha—someone else; dravya—the valuable coins; la-ibe—will take; āmā māri'-killing me; āmāra—my; prāṇa—life; rakṣā kara—save; dravya aṅgīkari'-by accepting these coins.

TRANSLATION

Sanātana Gosvāmī replied, "If you do not accept these coins, someone else will kill me for them. It is better that you save me from the danger by accepting the coins."

Madhya TEXT 20.33

tabe bhūñā gosāñira saṅge cāri pāika dila

rātrye rātrye vana-pathe parvata pāra kaila //CC Madhya, 20.33//

SYNONYMS

tabe—thereupon; bhūñā—the landlord; gosāñira saṅge—with Sanātana Gosvāmī; cāri pāika—four watchmen; dila—gave; rātrye rātrye—during the whole night; vana-pathe—on the jungle path; parvata—the hilly tract of land; pāra kaila—took him across.

TRANSLATION

After this settlement was made, the landlord gave Sanātana Gosvāmī four watchmen to accompany him. They went through the forest path for the whole night and thus brought him over the hilly tract of land.

Madhya TEXT 20.34

tabe pāra hañā gosāñi puchilā īsāne

!jāni,--śeṣa dravya kichu āche tomā sthāne" //CC Madhya, 20.34//

SYNONYMS

tabe—thereafter; pāra hañā—after crossing; gosāñi—Sanātana Gosvāmī; puchilā—asked; īsāne—Īśāna; jāni—I know; śeṣa dravya—something valuable left; kichu—some; āche—there is; tomā sthāne—with you.

TRANSLATION

After crossing the hills, Sanātana Gosvāmī told his servant, "Īśāna, I think you still have some balance left from the gold coins."

Madhya TEXT 20.35

īśāna kahe,--"eka mohara āche avaśeṣa"

gosāñi kahe,--"mohara lañā yāha' tumi deśa" //CC Madhya, 20.35//

SYNONYMS

īśāna kahe—Īśāna replied; eka—one; mohara—gold coin; āche—is; avaśeṣa—left; gosāñi—Sanātana Gosvāmī; kahe—replied; mohara lañā—taking this gold

coin; yāha—return; tumi—you; deśa—to your country.

TRANSLATION

Īśāna replied, "I still have one gold coin in my possession." Sanātana Gosvāmī then said, "Take the coin and return to your home."

Madhya TEXT 20.36

tāre vidāya diyā gosāñi calilā ekalā

hāte karoṇyā, chinḍā kānthā, nirbhaya ha-ilā //CC Madhya, 20.36//

SYNONYMS

tāre vidāya diyā—bidding him farewell; gosāñi—Sanātana Gosvāmī; calilā ekalā—began to travel alone; hāte—in the hand; karoṇyā—a beggar's pot; chinḍā kānthā—a torn quilt; nirbhaya ha-ilā—he became free from all anxiety.

TRANSLATION

After departing from Īśāna, Sanātana Gosvāmī began traveling alone with a waterpot in his hand. Simply covered with a torn quilt, he thus lost all his anxiety.

Madhya TEXT 20.37

cali' cali' gosāñi tabe āilā hājipure

sandhyā-kāle vasilā eka udyāna-bhitare //CC Madhya, 20.37//

SYNONYMS

cali' cali'—walking and walking; gosāñi—Sanātana Gosvāmī; tabe—then; āilā—arrived; hājipure—at Hājipura; sandhyā-kāle—in the evening; vasilā—sat down; eka—one; udyāna-bhitare—within a garden.

TRANSLATION

Walking and walking, Sanātana Gosvāmī finally arrived at a place called Hājipura. That evening he sat down within a garden.

Madhya TEXT 20.38

sei hājipure rahe--śrīkānta tāra nāma

gosāñira bhaginī-pati, kare rāja-kāma //CC Madhya, 20.38//

SYNONYMS

sei—that; hājipure—in Hājipura; rahe—there is; śrī-kānta—Śrīkānta; tāra—his; nāma—name; gosāñira—of Sanātana Gosvāmī; bhaginī-pati—sister's husband; kare—executes; rāja-kāma—government service.

TRANSLATION

In Hājipura there was a gentlemen named Śrīkānta, who happened to be the husband of Sanātana Gosvāmī's sister. He was engaged there in government service.

Madhya TEXT 20.39

tina lakṣa mudrā rājā diyāche tāra sthāne

ghoḍā mūlya lañā pāṭhāya pātsāra sthāne //CC Madhya, 20.39//

SYNONYMS

tina lakṣa—300,000; mudrā—golden coins; rājā—the king or nawab; diyāche—has given; tāra sthāne—in his custody; ghoḍā—of horses; mūlya lañā—taking the price; pāṭhāya—sends; pātsāra sthāne—to the care of the emperor.

TRANSLATION

Śrīkānta had 300,000 gold coins with him, which had been given to him by the emperor for the purchase of horses. Thus Śrīkānta was buying horses and dispatching them to the emperor.

Madhya TEXT 20.40

ṭuṅgi upara vasi' sei gosāñire dekhila

rātrye eka-jana-saṅge gosāñi-pāśa āila //CC Madhya, 20.40//

SYNONYMS

ṭuṅgi upara vasi'-sitting in an elevated place; sei—that Śrīkānta; gosāñire—Sanātana Gosvāmī; dekhila—saw; rātrye—at night; eka-jana-saṅge—with a

servant; gosāñi-pāśa—near Sanātana Gosvāmī; āila—he came.

TRANSLATION

When Śrīkānta was sitting in an elevated place, he could see Sanātana Gosvāmī. That night he took a servant and went to see Sanātana Gosvāmī.

Madhya TEXT 20.41

dui-jana mili' tathā iṣṭa-goṣṭhī kaila

bandhana-mokṣaṇa-kathā gosāñi sakali kahila //CC Madhya, 20.41//

SYNONYMS

dui-jana mili'-meeting together; tathā—there; iṣṭa-goṣṭhī—various types of conversation; kaila—did; bandhana-mokṣaṇa—of the arrest and release; kathā—the story; gosāñi—Sanātana Gosvāmī; sakali—everything; kahila—narrated.

TRANSLATION

When they met, they had many conversations. Sanātana Gosvāmī told him in detail about his arrest and release.

Madhya TEXT 20.42

teñho kahe,--"dina-dui raha ei-sthāne

bhadra hao, chāḍa' ei malina vasane" //CC Madhya, 20.42//

SYNONYMS

teñho kahe—he said; dina-dui—at least for two days; raha—stay; ei-sthāne—in this place; bhadra hao—become like a gentleman in appearance; chāḍa'-give up; ei—this; malina—dirty; vasane—dress.

TRANSLATION

Śrīkānta then told Sanātana Gosvāmī, "Stay here for at least two days and dress up like a gentleman. Abandon these dirty garments."

Madhya TEXT 20.43

gosāñi kahe,--'eka-kṣaṇa ihā nā rahiba

gaṅgā pāra kari' deha' e-kṣaṇe caliba" //CC Madhya, 20.43//

SYNONYMS

gosāñi kahe—Sanātana Gosvāmī said; eka-kṣaṇa—even for one moment; ihā—here; nā rahiba—I shall not stay; gaṅgā pāra kari' deha'-help me cross the River Ganges; e-kṣaṇe—immediately; caliba—I shall go.

TRANSLATION

Sanātana Gosvāmī replied, "I shall not stay here even for a moment. Please help me cross the Ganges. I shall leave immediately."

Madhya TEXT 20.44

yatna kari' teṇho eka bhoṭa-kambala dila

gaṅgā pāra kari' dila--gosāñi calila //CC Madhya, 20.44//

SYNONYMS

yatna kari'—with great care; teṇho—he (Śrīkānta); eka—one; bhoṭa-kam-bala—woolen blanket; dila—gave; gaṅgā pāra kari' dila—got him across the River Ganges; gosāñi calila—Sanātana Gosvāmī departed.

TRANSLATION

With great care, Śrīkānta gave him a woolen blanket and helped him cross the Ganges. Thus Sanātana Gosvāmī departed again.

Madhya TEXT 20.45

tabe vārāṇasī gosāñi āilā kata-dine

śuni ānandita ha-ilā prabhura āgamane //CC Madhya, 20.45//

SYNONYMS

tabe—in this way; vārāṇasī—to Vārāṇasī; gosāñi—Sanātana Gosvāmī; āilā—came; kata-dine—after a few days; śuni—hearing; ānandita—very pleased; ha-ilā—he became; prabhura—of Śrī Caitanya Mahāprabhu; āgamane—about the arrival.

TRANSLATION

After a few days, Sanātana Gosvāmī arrived at Vārāṇasī. He was very pleased to hear about Śrī Caitanya Mahāprabhu's arrival there.

Madhya TEXT 20.46

candraśekharera ghare āsi' dvārete vasilā

mahāprabhu jāni' candraśekhara kahilā //CC Madhya, 20.46//

SYNONYMS

candraśekharera ghare—to the house of Candraśekhara; āsi'-going; dvārete—at the door; vasilā—sat down; mahāprabhu—Śrī Caitanya Mahāprabhu; jāni'-knowing; candraśekhara—to Candraśekhara; kahilā—said.

TRANSLATION

Sanātana Gosvāmī then went to the house of Candraśekhara and sat down by the door. Understanding what was happening, Śrī Caitanya Mahāprabhu spoke to Candraśekhara.

Madhya TEXT 20.47

'dvāre eka 'vaiṣṇava haya, bolāha tāñhāre'

candraśekhara dekhe--'vaiṣṇava' nāhika dvāre //CC Madhya, 20.47//

SYNONYMS

dvāre—at your door; eka vaiṣṇava—one Vaiṣṇava devotee; haya—there is; bolāha tāñhāi-e—please call him; candraśekhara—Candraśekhara; dekhe—sees; vaiṣṇava—a devotee; nāhika—there is not; dvāre—at the door.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "There is a devotee at your door. Please call him in." Going outside, Candraśekhara could not see a Vaiṣṇava at his door.

Madhya TEXT 20.48

'dvārete vaiṣṇava nāhi'--prabhure kahila

'keha haya' kari' prabhu tāhāre puchila //CC Madhya, 20.48//

SYNONYMS

dvārete—at my door; vaiṣṇava nāhi—there is no Vaiṣṇava; prabhure kahila—he informed Śrī Caitanya Mahāprabhu; keha haya—is there anyone; kari'-in this way; prabhu—Śrī Caitanya Mahāprabhu; tāhāre puchila—inquired from him.

TRANSLATION

When Candraśekhara informed the Lord that no Vaiṣṇava was at his door, the Lord asked him, "Is there anyone at your door at all?"

Madhya TEXT 20.49

teṅho kahe,--eka 'daraveśa' āche dvāre

'tānre āna' prabhura vākye kahila tānhāre //CC Madhya, 20.49//

SYNONYMS

teṅho kahe—he replied; eka daraveśa—one Muslim mendicant; āche—there is; dvāre—at the door; tānre āna—bring him; prabhura—of Śrī Caitanya Mahāprabhu; vākye—the order; kahila—said; tānhāre—unto him.

TRANSLATION

Candraśekhara replied, "There is a Muslim mendicant." Śrī Caitanya Mahāprabhu immediately said, "Please bring him here." Candraśekhara then spoke to Sanātana Gosvāmī, who was still sitting beside the door.

Madhya TEXT 20.50

'prabhu tomāya bolāya, āisa, daraveśa!'

śuni' ānande sanātana karilā praveśa //CC Madhya, 20.50//

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; tomāya—unto you; bolāya—calls; āisa—come here; daraveśa—O Muslim mendicant; śuni'-hearing; ānande—in great pleasure; sanātana—Sanātana Gosvāmī; karilā praveśa—entered.

TRANSLATION

"O Muslim mendicant, please come in. The Lord is calling you." Sanātana

Gosvāmī was very pleased to hear this order, and he entered Candraśekhara's house.

Madhya TEXT 20.51

tānhāre aṅgane dekhi' prabhu dhāñā āilā

tāhre āliṅgana kari' premāviṣṭa hailā //CC Madhya, 20.51//

SYNONYMS

tānhāre—him; aṅgane—in the courtyard; dekhi'-seeing; prabhu—Śrī Caitanya Mahāprabhu; dhāñā āilā—came to see him with great haste; tāhre—him; āliṅgana kari'-embracing; prema-āviṣṭa hailā—became overwhelmed with ecstatic love.

TRANSLATION

As soon as Śrī Caitanya Mahāprabhu saw Sanātana Gosvāmī in the courtyard, He immediately went up to him with great haste. After embracing him, the Lord was overwhelmed with ecstatic love.

Madhya TEXT 20.52

prabhu-sparśe premāviṣṭa ha-ilā sanātana

'more nā chuñiha'--kahe gadgada-vacana //CC Madhya, 20.52//

SYNONYMS

prabhu-sparśe—by the touch of Śrī Caitanya Mahāprabhu; prema-āviṣṭa—overwhelmed with ecstatic love; ha-ilā—became; sanātana—Sanātana Gosvāmī; more—me; nā—do not; chuñiha—touch; kahe—says; gadgada-vacana—in a faltering voice.

TRANSLATION

As soon as Śrī Caitanya Mahāprabhu touched Sanātana Gosvāmī, Sanātana was also overwhelmed with ecstatic love. In a faltering voice, he said, "O my Lord, do not touch me."

Madhya TEXT 20.53

dui-jane galāgali rodana apāra

dekhi' candraśekhara ha-ila camatkāra //CC Madhya, 20.53//

SYNONYMS

dui-jane—the two persons; galāgali—shoulder to shoulder; rodana—crying; apāra—unlimited; dekhi'-seeing; candraśekhara—of Candraśekhara; ha-ila—there was; camatkāra—astonishment.

TRANSLATION

Shoulder to shoulder, Śrī Caitanya Mahāprabhu and Sanātana Gosvāmī began to cry unlimitedly. Candraśekhara was very astonished to see this.

Madhya TEXT 20.54

tabe prabhu tāñra hāta dhari' lañā gelā

piṇḍāra upare āpana-pāśe vasāilā //CC Madhya, 20.54//

SYNONYMS

tabe—thereafter; prabhu—Śrī Caitanya Mahāprabhu; tāñra—of Sanātana Gosvāmī; hāta dhari'-catching the hand; lañā gelā—took him inside; piṇḍāra upare—in an elevated place; āpana-pāśe—near Him; vasāilā—made Sanātana Gosvāmī sit down.

TRANSLATION

Catching his hand, Śrī Caitanya Mahāprabhu took Sanātana Gosvāmī inside and made him sit in an elevated place next to Him.

Madhya TEXT 20.55

śrī-haste karena tāñra aṅga sammārjana

teñho kahe,--'more, prabhu, nā kara sparśana' //CC Madhya, 20.55//

SYNONYMS

śrī-haste—by the spiritual hand; karena—does; tāñra aṅga—of his body; sammārjana—cleansing; teñho kahe—he said; more—me; prabhu—my Lord; nā kara sparśana—do not touch.

TRANSLATION

When Śrī Caitanya Mahāprabhu began cleansing Sanātana Gosvāmī's body with His own transcendental had, Sanātana Gosvāmī said, "O my Lord, please do not touch me."

Madhya TEXT 20.56

prabhu kahe,--"tomā sparśi ātma pavitrite

bhakti-bale pāra tumi brahmāṇḍa śodhite //CC Madhya, 20.56//

SYNONYMS

prabhu kahe—Lord Caitanya Mahāprabhu replied; tomā sparśi—I touch you; ātma pavitrite—to purify Myself; bhakti-bale—the strength of your devotional service; pāra—are able; tumi—you; brahmāṇḍa—the whole universe; śodhite—to purify.

TRANSLATION

The Lord replied, "I am touching you just to purify Myself because by the force of your devotional service you can purify the whole universe.

Madhya TEXT 20.57

bhavad-vidhā bhāgavatās

tīrtha-bhūtāḥ svayaṁ prabho

tīrthī-kurvanti tīrthāni

svāntaḥ-sthena gadā-bhṛtā //CC Madhya, 20.57//

SYNONYMS

bhavad-vidhāḥ—like you; bhāgavatāḥ—advanced devotees; tīrtha-bhūtāḥ—personified holy places of pilgrimage; svayaṁ—personally; prabho—my lord; tīrthī-kurvanti—make into holy places; tīrthāni—all the holy places of pilgrimage; sva-antaḥ-sthena—situated within their hearts; gadā-bhṛtā—by Lord Viṣṇu, who carries a club.

TRANSLATION

" 'Saints of your caliber are themselves places of pilgrimage. Because of their purity, they are constant companions of the Lord, and therefore they can purify

even the places of pilgrimage.'

PURPORT

This verse was spoken by Mahārāja Yudhiṣṭhira to Vidura in Śrīmad-Bhāgavatam (1.13.10). Vidura was returning home after visiting sacred places of pilgrimage, and Mahārāja Yudhiṣṭhira was receiving his saintly uncle. In essence, Mahārāja Yudhiṣṭhira was saying, "My dear Lord Vidura, you yourself are a holy place because you are an advanced devotee. People like you always carry Lord Viṣṇu in their hearts. You can revitalize all holy places after they have been polluted by the pilgrimages of sinners."

A sinful person goes to a holy place of pilgrimage to be purified. In a holy place, there are many saintly people and temples of Lord Viṣṇu; however, the holy place becomes infected with the sins of many visitors. When an advanced devotee goes to a holy place, he counteracts all the sins of the pilgrims. Therefore Mahārāja Yudhiṣṭhira addressed Vidura in this way.

Since an advanced devotee carries Lord Viṣṇu within his heart, he is a moving temple and a moving Viṣṇu. An advanced devotee does not need to go to holy places, for wherever he stays is a holy place. In this connection, Narottama dāsa Ṭhākura states, *tīrtha-yātrā pariśrama, kevala manera bhrama*: visiting holy places is simply another type of bewilderment. Since an advanced devotee does not need to go to a holy place, why does he go? The answer is that he goes simply to purify the place.

Madhya TEXT 20.58

na me 'bhaktaś catur-vedī

mad-bhaktaḥ śva-pacaḥ priyaḥ

tasmai deyaṁ tato grāhyaṁ

sa ca pūjyo yathā hy aham //CC Madhya, 20.58//

SYNONYMS

na—not; me—My; abhaktaḥ—devoid of pure devotional service; catuḥ-vedī—a scholar in the four Vedas; mat-bhaktaḥ—My devotee; śva-pacaḥ—even from a family of dog-eaters; priyaḥ—very dear; tasmai—to him (a pure devotee, even though born in a very low family); deyaṁ—should be given; tataḥ—from him;

grāhyam—should be accepted (remnants of food); saḥ—that person; ca—also; pūjyaḥ—worshipable; yathā—as much as; hi—certainly; aham—I.

TRANSLATION

" 'Even though a person is a very learned scholar of the Sanskrit Vedic literatures, he is not accepted as My devotee unless he is pure in devotional service. However, even though a person is born in a family of dog-eaters, he is very dear to Me if he is a pure devotee who has no motive to enjoy fruitive activity or mental speculation. Indeed, all respects should be given to him, and whatever he offers should be accepted. Such devotees are as worshipable as I am.'

PURPORT

This verse is included in the Hari-bhakti-vilāsa (10.127) compiled by Sanātana Gosvāmī.

Madhya TEXT 20.59

viprād dviṣaḍ-guṇa-yutād aravinda-nābha-

pādāravinda-vimukhāt śva-pacam variṣṭham

manye tad-arpita-mano-vacanehitārtha-

prāṇam punāti sa kulam na tu bhūri-mānaḥ //CC Madhya, 20.59//

SYNONYMS

viprāt—than a brāhmaṇa; dvi-ṣaḍ-guṇa-yutāt—who is qualified with twelve brahminical qualifications; aravinda-nābha—of Lord Viṣṇu, who has a lotuslike navel; pāda-aravinda—unto the lotus feet; vimukhāt—than a person bereft of devotion; śva-pacam—a caṇḍāla, or a person accustomed to eating dogs; variṣṭham—more glorified; manye—I think; tat-arpita—dedicated unto Him; manaḥ—mind; vacana—words; īhita—activities; artha—wealth; prāṇam—life; punāti—purifies; saḥ—he; kulam—his family; na tu—but not; bhūri-mānaḥ—a brāhmaṇa proud of possessing such qualities.

TRANSLATION

" 'One may be born in a brāhmaṇa family and have all twelve brahminical qualities, but if he is not devoted to the lotus feet of Lord Kṛṣṇa, who has a navel

shaped like a lotus, he is not as good as a caṇḍāla who has dedicated his mind, words, activities, wealth and life to the service of the Lord. Simply to take birth in a brāhmaṇa family or to have brahminical qualities is not sufficient. One must become a pure devotee of the Lord. If a śva-paca or caṇḍāla is a devotee, he delivers not only himself but his whole family, whereas a brāhmaṇa who is not a devotee but simply has brahminical qualifications cannot even purify himself, not to speak of his family.' "

PURPORT

This verse is spoken by Prahlāda Mahārāja in Śrīmad-Bhāgavatam (7.9.10). A brāhmaṇa is supposed to be qualified with twelve qualities. As stated in the Mahābhārata:

dharmas ca satyam ca damas tapaś ca
amātsaryam hrīś titikṣānasūyā
yajñaś ca dānam ca dhṛtiḥ śrutam ca
vratāni vai dvādaśa brāhmaṇasya

"A brāhmaṇa must be perfectly religious. He must be truthful, and he must be able to control his senses. He must execute severe austerities, and he must be detached, humble and tolerant. He must not envy anyone, and he must be expert in performing sacrifices and giving whatever he has in charity. He must be fixed in devotional service and expert in the knowledge of the Vedas. These are the twelve qualifications for a brāhmaṇa."

Bhagavad-gītā describes the brahminical qualities in this way:

śamo damas tapaḥ śaucam
kṣāntir ārjavam eva ca
jñānam vijñānam āstikyam
brahma-karma svabhāva-jam

"Peacefulness, self-control, austerity, purity, tolerance, honesty, wisdom, knowledge, and religiousness-these are the qualities by which the brāhmaṇas work." (Bg. 18.42)

In the Mukta-phala-ṭkā, it is said:

śamo damas tapaḥ śaucam

kṣānty-ārjava-virakta yaḥ

jñāna-vijñāna-santoṣāḥ

satyāstikye dviṣaḍ guṇāḥ

"Mental equilibrium, sense control, austerity, cleanliness, tolerance, simplicity, detachment, theoretical and practical knowledge, satisfaction, truthfulness and firm faith in the Vedas are the twelve qualities of a brāhmaṇa."

Madhya TEXT 20.60

tomā dekhi, tomā sparśi, gāi tomāra guṇa

sarvendriya-phala,--ei śāstra-nirūpaṇa //CC Madhya, 20.60//

SYNONYMS

tomā dekhi—by seeing you; tomā sparśi—by touching you; gāi tomāra guṇa—praising your transcendental qualities; sarva-indriya-phala—the fulfillment of the activities of all the senses; ei—this; śāstra-nirūpaṇa—the verdict of the revealed scriptures.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "By seeing you, by touching you and by glorifying your transcendental qualities, one can perfect the purpose of all sense activity. This is the verdict of the revealed scriptures.

PURPORT

This is confirmed in the following verse from the Hari-bhakti-sudhodaya (13.2).

Madhya TEXT 20.61

akṣṇoḥ phalam tvādṛśa-darśanam hi

tanoh phalam tvādṛśa-gātra-saṅgaḥ

jihvā-phalam tvādṛśa-kīrtanam hi

sudurlabhā bhāgavatā hi loke //CC Madhya, 20.61//

SYNONYMS

akṣṇoḥ—of the eyes; phalam—the perfect result of the action; tvā-dṛśa—a person like you; darśanam—to see; hi—certainly; tanoh—of the body; phalam—the perfection of activities; tvā-dṛśa—of a person like you; gātra-saṅgaḥ—touching the body; jihvā-phalam—the perfection of the tongue; tvā-dṛśa—a person like you; kīrtanam—glorifying; hi—certainly; su-durlabhāḥ—very rare; bhāgavatāḥ—pure devotees of the Lord; hi—certainly; loke—in this world.

TRANSLATION

" 'My dear Vaiṣṇava, seeing a person like you is the perfection of one's eyesight. Touching your lotus feet is the perfection of the sense of touch. Glorifying your good qualities is the tongue's real activity, for in the material world it is very difficult to find a pure devotee of the Lord.' "

Madhya TEXT 20.62

eta kahi kahe prabhu,--"śuna, sanātana

kṛṣṇa--baḍa dayāmaya, patita-pāvana //CC Madhya, 20.62//

SYNONYMS

eta kahi—saying this; kahe—continued to speak; prabhu—Lord Śrī Caitanya Mahāprabhu; śuna—please hear; sanātana—My dear Sanātana; kṛṣṇa—Lord Kṛṣṇa; baḍa—very much; dayā-maya—merciful; patita-pāvana—deliverer of the fallen souls.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "My dear Sanātana, please hear from Me. Kṛṣṇa is very merciful, and He is the deliverer of all fallen souls.

Madhya TEXT 20.63

mahā-raurava haite tomā karilā uddhāra

kṛpāra samudra kṛṣṇa gambhīra apāra" //CC Madhya, 20.63//

SYNONYMS

mahā-raurava haite—from the deepest hellish condition of life; tomā—you; karilā uddhāra—has delivered; kṛpāra samudra—the ocean of mercy; kṛṣṇa—

Kṛṣṇa; gambhīra—very grave; apāra—unlimitedly.

TRANSLATION

"My dear Sanātana, Kṛṣṇa has saved you from Mahāraurava, life's deepest hell. He is an ocean of mercy, and His activities are very grave."

PURPORT

As stated in Bhagavad-gītā, īśvaraḥ sarva-bhūtānāṃ hṛd-deśe 'rjuna tiṣṭhati. Staying within everyone's heart, Lord Kṛṣṇa works very gravely. No one can understand how He is working, but as soon as the Lord understands the sincere activity of a person in devotional service, He helps him in such a way that the devotee cannot understand how things are happening. If the devotee is determined to serve the Lord, the Lord is always prepared to help him (dadāmi buddhi-yogaṁ taṁ yena mām upayānti te). Śrī Caitanya Mahāprabhu is telling Sanātana Gosvāmī how merciful the Lord is. Sanātana Gosvāmī was a minister in the service of Nawab Hussain Shah. He was always mixing with people materially inclined, particularly with Mohammedans, meat-eaters. Although he was in intimate touch with them, by Kṛṣṇa's mercy he came to find such association distasteful. Therefore he left them. As stated by Śrīnivāsa Ācārya: tyaktvā tūrṇam aśeṣa-man-dala-pati-śreṇīm sadā tuccha-vat. Kṛṣṇa enlightened Sanātana Gosvāmī in such a way that he was able to give up his exalted post as minister. Thinking his material position insignificant, Sanātana was prepared to become a mendicant. Appreciating the activities of Sanātana Gosvāmī, Śrī Caitanya Mahāprabhu praised his action and thanked Kṛṣṇa for His mercy upon him.

Madhya TEXT 20.64

sanātana kahe,--'kṛṣṇa āmi nāhi jāni

āmāra uddhāra-hetu tomāra kṛpā ma-ni' //CC Madhya, 20.64//

SYNONYMS

sanātana kahe—Sanātana Gosvāmī said; kṛṣṇa—Lord Kṛṣṇa; āmi—I; nāhi jāni—do not know; āmāra—my; uddhāra-hetu—the cause of release; tomāra—Your; kṛpā—mercy; māni—I accept.

TRANSLATION

Sanātana replied, "I do not know who Kṛṣṇa is. As far as I am concerned, I have been released from prison only by Your mercy."

Madhya TEXT 20.65

'kemane chuṭilā' bali prabhu praśna kailā

ādyopānta saba kathā teṅho śunāilā //CC Madhya, 20.65//

SYNONYMS

kemane chuṭilā—how were you released; bali—saying; prabhu—Śrī Caitanya Mahāprabhu; praśna kailā—inquired; ādya-upānta—from beginning to the end; saba—all; kathā—the narration; teṅho—he; śunāilā—described.

TRANSLATION

Śrī Caitanya Mahāprabhu then asked Sanātana Gosvāmī, "How were you released from prison?" Sanātana then described the story from beginning to end.

Madhya TEXT 20.66

prabhu kahe,--"tomāra dui-bhāi prayāge mililā

rūpa, anupama--duṅhe vṛndāvana gelā" //CC Madhya, 20.66//

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; tomāra—your; dui-bhāi—two brothers; prayāge mililā—met Me at Prayāga; rūpa—Rūpa Gosvāmī; anupama—his brother Anupama; duṅhe—both of them; vṛndāvana gelā—have gone to Vṛndāvana.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "I met your two brothers, Rūpa and Anupama, at Prayāga. They have now gone to Vṛndāvana."

Madhya TEXT 20.67

tapana-miśrere āra candraśekharere

prabhu-ājñāya sanātana mililā donhāre //CC Madhya, 20.67//

SYNONYMS

tapana-miśrere—unto Tapana Miśra; āra—and; candraśekharere—unto Candraśekhara; prabhu-ājñāya—by the order of Śrī Caitanya Mahāprabhu; sanātana—Sanātana; mililā—met; donhāre—both of them.

TRANSLATION

By the order of Śrī Caitanya Mahāprabhu, Sanātana Gosvāmī met both Tapana Miśra and Candraśekhara.

Madhya TEXT 20.68

tapana-miśra tabe tāñre kailā nimantraṇa

prabhu kahe,--'kṣaura karāha, yāha, sanātana' //CC Madhya, 20.68//

SYNONYMS

tapana-miśra—Tapana Miśra; tabe—then; tāñre—unto him (Sanātana Gosvāmī); kailā—made; nimantraṇa—invitation; prabhu kahe—Caitanya Mahāprabhu said; kṣaura karāha—get shaved; yāha—go; sanātana—My dear Sanātana.

TRANSLATION

Tapana Miśra then extended an invitation to Sanātana, and Lord Caitanya Mahāprabhu asked Sanātana to go get a shave.

Madhya TEXT 20.69

candraśekharere prabhu kahe bolāñā

'ei veṣa dūra kara, yāha inñhāre lañā' //CC Madhya, 20.69//

SYNONYMS

candraśekharere—unto Candraśekhara; prabhu kahe—Śrī Caitanya Mahāprabhu said; bolāñā—calling; ei veṣa—this kind of dress; dūra kara—take away; yāha—go; inñhāre lañā—taking him with you.

TRANSLATION

After this, Śrī Caitanya Mahāprabhu called Candraśekhara and asked him to take Sanātana Gosvāmī with him. He also asked him to take away Sanātana's present

dress.

Madhya TEXT 20.70

bhadra karāṇṇā tāṇre gaṅgā-snāna karāila

śekhara āniyā tāṇre nūtana vastra dila //CC Madhya, 20.70//

SYNONYMS

bhadra karāṇṇā—making gentle; tāṇre—him; gaṅgā-snāna—bathing in the Ganges; karāila—caused to do; śekhara—Candraśekhara; āniyā—bringing; tāṇre—to him; nūtana—new; vastra—clothing; dila—delivered.

TRANSLATION

Candraśekhara then made Sanātana Gosvāmī look like a gentleman. He took him to bathe in the Ganges, and afterwards he brought him a new set of clothes.

PURPORT

The words bhadra karāṇṇā are significant in this verse. Due to his long hair, moustache and beard, Sanātana Gosvāmī looked like a daraveśa, or hippie. Since Śrī Caitanya Mahāprabhu did not like Sanātana Gosvāmī's hippie features, he immediately asked Candraśekhara to get him shaved clean. If anyone with long hair or a beard wants to join this Kṛṣṇa consciousness movement and live with us, he must similarly shave himself clean. The followers of Śrī Caitanya Mahāprabhu consider long hair objectionable. Sanātana Gosvāmī was saved from a hellish condition (Mahāraurava) by the grace of Śrī Caitanya Mahāprabhu. Mahāraurava is a hell wherein animal killers are placed. In this regard, refer to Śrīmad-Bhāgavatam (5.26.10-12).

Madhya TEXT 20.71

sei vastra sanātana nā kaila aṅgikāra

śuniyā prabhura mane ānanda apāra //CC Madhya, 20.71//

SYNONYMS

sei vastra—that new dress; sanātana—Sanātana Gosvāmī; nā kaila—did not; aṅgikāra—accept; śuniyā—hearing; prabhura—of Śrī Caitanya Mahāprabhu; mane—in the mind; ānanda apāra—unlimited happiness.

TRANSLATION

Candraśekhara offered a new set of garments to Sanātana Gosvāmī, but Sanātana did not accept them. When Śrī Caitanya Mahāprabhu heard news of this, he became unlimitedly happy.

Madhya TEXT 20.72

madhyāhna kariyā prabhu gelā bhikṣā karibāre

sanātane lañā gelā tapana-miśrera ghare //CC Madhya, 20.72//

SYNONYMS

madhyāhna kariyā—finishing bathing at noon; prabhu—Śrī Caitanya Mahāprabhu; gelā—went; bhikṣā karibāre—to accept lunch; sanātane—Sanātana Gosvāmī; lañā—taking; gelā—went; tapana-miśrera ghare—to the house of Tapana Miśra.

TRANSLATION

After bathing at noon, Śrī Caitanya Mahāprabhu went to the house of Tapana Miśra for lunch. He took Sanātana Gosvāmī with Him.

Madhya TEXT 20.73

pāda-prakṣālana kari' bhikṣāte vasilā

'sanātane bhikṣā deha'--miśrere kahilā //CC Madhya, 20.73//

SYNONYMS

pāda-prakṣālana—washing the feet; kari'-doing; bhikṣāte—to lunch; vasilā—sat down; sanātane bhikṣā deha—give Sanātana also lunch; miśrere kahilā—He asked Tapana Miśra.

TRANSLATION

After washing His feet, Śrī Caitanya Mahāprabhu sat down for lunch. He asked Tapana Miśra to supply Sanātana Gosvāmī lunch also.

Madhya TEXT 20.74

miśra kahe,--'sanātanera kichu kṛtya āche

tumi bhikṣā kara, prasāda tāñre diba pāche' //CC Madhya, 20.74//

SYNONYMS

miśra kahe—Tapana Miśra said; sanātanera—of Sanātana Gosvāmī; kichu—some; kṛtya—duty; āche—there is; tumi bhikṣā kara—You take Your lunch; prasāda—the remnants of Your food; tāñre—unto him; diba—I shall deliver; pāche—at the end.

TRANSLATION

Tapana Miśra then said, "Sanātana has some duty to perform; therefore he cannot accept lunch now. At the conclusion of the meal, I shall supply Sanātana with some remnants."

Madhya TEXT 20.75

bhikṣā kari' mahāprabhu viśrāma karila

miśra prabhura śeṣa-pātra sanātane dila //CC Madhya, 20.75//

SYNONYMS

bhikṣā kari'—after taking His lunch; mahāprabhu—Śrī Caitanya Mahāprabhu; viśrāma karila—took rest; miśra—Tapana Miśra; prabhura—of Śrī Caitanya Mahāprabhu; śeṣa-pātra—the plate of remnants; sanātane dila—delivered to Sanātana.

TRANSLATION

After eating, Śrī Caitanya Mahāprabhu took rest for a while. Tapana Miśra then gave Sanātana Gosvāmī the remnants of food left by Caitanya Mahāprabhu.

Madhya TEXT 20.76

miśra sanātane dilā nūtana vasana

vastra nāhi nilā, teñho kaila nivedana //CC Madhya, 20.76//

SYNONYMS

miśra—Tapana Miśra; sanātane—unto Sanātana; dilā—delivered; nūtana vasana—new cloth; vastra—the cloth; nāhi nilā—he did not accept; teñho—he; kaila—made; nivedana—submission.

TRANSLATION

When Tapana Miśra offered Sanātana Gosvāmī a new cloth, he did not accept it. Instead, he spoke as follows.

Madhya TEXT 20.77

"more vastra dite yadi tomāra haya mana

nija paridhāna eka deha' purātana" //CC Madhya, 20.77//

SYNONYMS

more—unto me; vastra dite—to offer cloth; yadi—if; tomāra—your; haya—there is; mana—mind; nija—own; paridhāna—cloth; eka—one; deha'-give; purātana—old.

TRANSLATION

"If you want to give me some cloth according to your desire, please give me an old cloth you have used."

Madhya TEXT 20.78

tabe miśra purātana eka dhuti dila

teñho dui bahirvāsa-kaupīna karila //CC Madhya, 20.78//

SYNONYMS

tabe—thereafter; miśra—Tapana Miśra; purātana—old; eka—one; dhuti—dhoti; dila—delivered; teñho—he (Sanātana Gosvāmī); dui—two; bahirvāsa—outer coverings; kaupīna—underwear; karila—made.

TRANSLATION

When Tapana Miśra gave Sanātana Gosvāmī a used dhoti, Sanātana immediately tore it in pieces to make two sets of outer cloth and underwear.

Madhya TEXT 20.79

mahārāṣṭrīya dvije prabhu milāilā sanātane

sei vipra tāñre kaila mahā-nimantraṇe //CC Madhya, 20.79//

SYNONYMS

mahā-rāṣṭrīya—from Mahārāṣṭra; dvije—the brāhmaṇa; prabhu—Śrī Caitanya Mahāprabhu; milāilā—introduced; sanātane—unto Sanātana Gosvāmī; sei—that; vipra—brāhmaṇa; tāhre—unto him; kaila—did; mahā—full; nimantraṇe—invitation.

TRANSLATION

When Caitanya Mahāprabhu introduced the Mahārāṣṭrīya brāhmaṇa to Sanātana, the brāhmaṇa immediately invited Sanātana Gosvāmī for full meals.

Madhya TEXT 20.80

"sanātana, tumi yāvat kāsīte rahibā

tāvat āmāra ghare bhikṣā ye karibā" //CC Madhya, 20.80//

SYNONYMS

sanātana—O Sanātana; tumi—you; yāvat—as long as; kāsīte—in Benares; rahibā—will remain; tāvat—so long; āmāra—my; ghare—at the home; bhikṣā—lunch; ye—that; karibā—please accept.

TRANSLATION

The brāhmaṇa said, "My dear Sanātana, as long as you remain at Kāśī, please accept lunch at my place."

Madhya TEXT 20.81

sanātana kahe,--"āmi mādhuakarī kariba

brāhmaṇera ghare kene ekatra bhikṣā laba?" //CC Madhya, 20.81//

SYNONYMS

sanātana kahe—Sanātana replied; āmi—I; mādhuakarī kariba—shall practice acceptance of food by mādhuakarī means; brāhmaṇera ghare—in the house of a brāhmaṇa; kene—why; ekatra—in one place; bhikṣā laba—I should accept lunch.

TRANSLATION

Sanātana replied, "I shall practice the process of mādhuakarī. Why should I accept full meals in the house of a brāhmaṇa?"

PURPORT

The word mādhuakarī comes from the word madhukara, which refers to bees collecting honey from flower to flower. A mādhuakarī is a saintly person or a mendicant who does not accept a full meal at one house but begs from door to door, taking a little food from each householder's place. In this way he does not overeat or give householders unnecessary trouble. A person in the renounced order may beg but not cook. His begging should not be a burden for the householders. The mādhuakarī process is strictly to be followed by a bābājī, that is, one who has attained the paramahansa stage. This practice is still current in Vṛndāvana, and there are many places where alms are offered. Unfortunately, there are many beggars who have come to Vṛndāvana to accept alms but not follow the principles of Sanātana Gosvāmī. People try to imitate him and lead an idle life by practicing mādhuakarī. It is almost impossible to strictly follow Sanātana Gosvāmī or Rūpa Gosvāmī. It is better to accept food offered to Kṛṣṇa in the temple than to try to imitate Sanātana Gosvāmī and Rūpa Gosvāmī.

yuktāhāra-vihārasya

yukta-ceṣṭasya karmasu

yukta-svapnāvabodhasya

yogo bhavati duḥkha-hā

"He who is temperate in his habits of eating, sleeping, working and recreation can mitigate all material pains by practicing the yoga system." (Bg. 6.17)

The ideal sannyāsī strictly follows the ways practiced by the Gosvāmīs.

Madhya TEXT 20.82

sanātanera vairāgye prabhura ānanda apāra

bhoṭa-kambala pāne prabhu cāhe bāre bāra //CC Madhya, 20.82//

SYNONYMS

sanātanera—of Sanātana Gosvāmī; vairāgye—by the renunciation; prabhura—of Śrī Caitanya Mahāprabhu; ānanda—happiness; apāra—unlimited; bhoṭa-

kambala—the woolen blanket; pāne—towards; prabhu—Śrī Caitanya Mahāprabhu; cāhe—looks; bāre bāra—repeatedly.

TRANSLATION

Śrī Caitanya Mahāprabhu felt unlimited happiness to observe Sanātana Gosvāmī's strict following of the principles of sannyāsa. However, He repeatedly glanced at the woolen blanket Sanātana Gosvāmī was wearing.

Madhya TEXT 20.83

sanātana jānīla ei prabhure nā bhāya

bhoṭa tyāga karibāre cintilā upāya //CC Madhya, 20.83//

SYNONYMS

sanātana jānīla—Sanātana Gosvāmī could understand; ei—this; prabhure—by Śrī Caitanya Mahāprabhu; nā bhāya—is not approved; bhoṭa—the woolen blanket; tyāga—giving up; karibāre—to do; cintilā—considered; upāya—a means.

TRANSLATION

Because Śrī Caitanya Mahāprabhu was repeatedly glancing at this valuable woolen blanket, Sanātana Gosvāmī could understand that the Lord did not approve of it. He then began to consider a way to give it up.

Madhya TEXT 20.84

eta cinti' gelā gaṅgāya madhyāhna karite

eka gauḍiyā kānthā dhuñā diyāche śukāite //CC Madhya, 20.84//

SYNONYMS

eta cinti'—thinking this; gelā—went; gaṅgāya—to the bank of the Ganges; madhyāhna—bathing at noon; karite—to do; eka—one; gauḍiyā—Bengali Vaiṣṇava; kānthā—quilt; dhuñā—washing; diyāche—spread out; śukāite—to dry.

TRANSLATION

Thinking in this way, Sanātana went to the bank of the Ganges to bathe. While

there, he saw that a mendicant from Bengal had washed his quilt and had spread it out to dry.

Madhya TEXT 20.85

tāre kahe,--"ore bhāi, kara upakāre

ei bhoṭa lañā ei kānthā deha' more" //CC Madhya, 20.85//

SYNONYMS

tāre kahe—he said to him; ore bhāi—O my brother; kara upakāre—kindly do a favor; ei bhoṭa—this woolen blanket; lañā—taking; ei—this; kānthā—quilt; deha'-give; more—to me.

TRANSLATION

Sanātana Gosvāmī then told the Bengali mendicant, "My dear brother, please do me a favor. Trade me your quilt for this woolen blanket."

Madhya TEXT 20.86

sei kahe,--"rahasya kara prāmāṇika hañā?

bahu-mūlya bhoṭa dibā kena kānthā lañā?" //CC Madhya, 20.86//

SYNONYMS

sei kahe—he said; rahasya—joking; kara—you do; prāmāṇika hañā—although being a man of authority; bahu-mūlya—very valuable; bhoṭa—woolen blanket; dibā—you would give; kena—why; kānthā lañā—taking this quilt.

TRANSLATION

The mendicant replied, "Sir, you are a respectable gentleman. Why are you joking with me? Why would you trade your valuable blanket for my torn quilt?"

Madhya TEXT 20.87

teñho kahe,--"rahasya nahe, kahi satya-vāṇī

bhoṭa laha, tumi deha' more kānthā-khāni" //CC Madhya, 20.87//

SYNONYMS

teṇho kahe—he said; rahasya nahe—there is no joking; kahi satya-vāṇī—I am speaking the truth; bhoṭa laha—take this blanket; tumi—you; deha'-give; more—to me; kāñthā-khāni—the quilt.

TRANSLATION

Sanātana said, "I am not joking; I am speaking the truth. Kindly take this blanket in exchange for your torn quilt."

Madhya TEXT 20.88

eta bali' kāñthā la-ila, bhoṭa tānre diyā

gosāñira ṭhāni āilā kāñthā gale diyā //CC Madhya, 20.88//

SYNONYMS

eta bali'—saying this; kāñthā la-ila—he took the quilt; bhoṭa—the blanket; tānre—unto him; diyā—giving; gosāñira ṭhāni—to Caitanya Mahāprabhu; āilā—returned; kāñthā—quilt; gale—onto the shoulder; diyā—keeping.

TRANSLATION

Saying this, Sanātana Gosvāmī exchanged the blanket for the quilt. He then returned to Śrī Caitanya Mahāprabhu with the quilt on his shoulder.

Madhya TEXT 20.89

prabhu kahe,--'tomāra bhoṭa-kambala kothā gela?'

prabhu-pade saba kathā gosāñi kahila //CC Madhya, 20.89//

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; tomāra—your; bhoṭa-kambala—woolen blanket; kothā gela—where did it go; prabhu-pade—unto the lotus feet of Lord Caitanya; saba—all; kathā—narration; gosāñi—Sanātana Gosvāmī; kahila—said.

TRANSLATION

When Sanātana Gosvāmī returned, the Lord asked, "Where is your woolen blanket?" Sanātana Gosvāmī then narrated the whole story to the Lord.

Madhya TEXTS 20.90-91

prabhu kahe,--"ihā āmi kariyāchi vicāra

viṣaya-roga khaṇḍāila kṛṣṇa ye tomāra

se kene rākhibe tomāra śeṣa viṣaya-bhoga?

roga khaṇḍi' sad-vaidya nā rākhe śeṣa roga //CC Madhya, 20.90-91//

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; ihā—this; āmi—I; kariyāchi vicāra—considered deliberately; viṣaya-roga—the disease of material attraction; khaṇḍāila—has now nullified; kṛṣṇa—Lord Kṛṣṇa; ye—since; tomāra—your; se—Lord Kṛṣṇa; kene—why; rākhibe—should allow you to keep; tomāra—your; śeṣa—last; viṣaya-bhoga—attraction for material things; roga khaṇḍi'-vanquishing the disease; sat-vaidya—a good physician; nā rākhe—does not keep; śeṣa—the last part; roga—disease.

TRANSLATION

Śrī Caitanya Mahāprabhu then said, "I have already deliberately considered this matter. Since Lord Kṛṣṇa is very merciful, He has nullified your attachment for material things. Why should Kṛṣṇa allow you to maintain a last bit of material attachment? After vanquishing a disease, a good physician does not allow any of the disease to remain.

Madhya TEXT 20.92

tina mudrāra bhoṭa gāya, mādhuakarī grāsa

dharma-hāni haya, loka kare upahāsa" //CC Madhya, 20.92//

SYNONYMS

tina mudrāra bhoṭa—a woolen blanket costing three gold coins; gāya—on the body; mādhuakarī grāsa—and practicing the mādhuakarī system; dharma-hāni haya—that is a religious discrepancy; loka kare upahāsa—people will joke.

TRANSLATION

"It is contradictory to practice mādhuakarī and at the same time wear a valuable blanket. One loses his spiritual strength by doing this, and one will also become

an object for jokes."

Madhya TEXT 20.93

gosāñi kahe,--'ye khaṇḍila kuviṣaya-bhoga

tānra icchāya gela mora śeṣa viṣaya-roga" //CC Madhya, 20.93//

SYNONYMS

gosāñi kahe—Sanātana Gosvāmī said; ye khaṇḍila—the person who has vanquished; ku-viṣaya-bhoga—enjoyment of sinful material life; tānra icchāya—by His desire; gela—has gone; mora—my; śeṣa—last bit; viṣaya-roga—material disease.

TRANSLATION

Sanātana Gosvāmī replied, "The Supreme Personality of Godhead has saved me from the sinful life of material existence. By His desire, my last piece of material attraction is now gone."

Madhya TEXT 20.94

prasanna hañā prabhu tānre kṛpā kaila

tānra kṛpāya praśna karite tānra śakti haila //CC Madhya, 20.94//

SYNONYMS

prasanna hañā—being very pleased; prabhu—Śrī Caitanya Mahāprabhu; tānre—unto him; kṛpā kaila—offered His causeless mercy; tānra kṛpāya—by His mercy; praśna karite—to inquire; tānra—his; śakti haila—there was strength.

TRANSLATION

Being pleased with Sanātana Gosvāmī, Śrī Caitanya Mahāprabhu bestowed His causeless mercy upon him. By the Lord's mercy, Sanātana Gosvāmī received the spiritual strength to inquire from Him.

Madhya TEXTS 20.95-96

pūrve yaiche rāya-pāśe prabhu praśna kailā

tānra śaktye rāmānanda tānra uttara dilā

ihān prabhura śaktye praśna kare sanātana

āpane mahāprabhu kare 'tattva'-nirūpaṇa //CC Madhya, 20.95-96//

SYNONYMS

pūrve—formerly; yaiche—as; rāya-pāśe—unto Rāmānanda Rāya; prabhu—Śrī Caitanya Mahāprabhu; praśna kailā—inquired; tānra śaktye—only by His mercy; rāmānanda—Rāmānanda Rāya; tānra—his; utara—answers; dilā—gave; ihān—here; prabhura—of Śrī Caitanya Mahāprabhu; śaktye—by the strength; praśna—questions; kare—puts; sanātana—Sanātana Gosvāmī; āpane—personally; mahāprabhu—Śrī Caitanya Mahāprabhu; kare—does; tattva—the truth; nirūpaṇa—discerning.

TRANSLATION

Formerly, Śrī Caitanya Mahāprabhu asked Rāmānanda Rāya spiritual questions, and by the Lord's causeless mercy, Rāmānanda Rāya could properly reply. Now, by the Lord's mercy, Sanātana Gosvāmī questioned the Lord, and Śrī Caitanya Mahāprabhu personally supplied the truth.

Madhya TEXT 20.97

kṛṣṇa-svarūpa-mādhuryaiś-

varya-bhakti-rasāśrayam

tattvaṁ sanātanāyeśaḥ

kṛpayopadideśa saḥ //CC Madhya, 20.97//

SYNONYMS

kṛṣṇa-svarūpa—of the real identity of Śrī Kṛṣṇa; mādhurya—of conjugal love; aiśvarya—of opulence; bhakti—of devotional service; rasa—of transcendental mellows; āśrayam—the shelter; tattvam—the truth; sanātanāya—unto Śrī Sanātana; īśaḥ—Śrī Caitanya Mahāprabhu, the Supreme Lord; kṛpayā—by His causeless mercy; upadideśa—instructed; saḥ—He.

TRANSLATION

Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, personally told Sanātana Gosvāmī about Lord Kṛṣṇa's real identity. He also told him about the

Lord's conjugal love, His personal opulence and the mellows of devotional service. All these truths were explained to Sanātana Gosvāmī by the Lord Himself out of His causeless mercy.

Madhya TEXT 20.98

tabe sanātana prabhura caraṇe dhariyā

dainya vinati kare dante tṛṇa lañā //CC Madhya, 20.98//

SYNONYMS

tabe—thereafter; sanātana—Sanātana Gosvāmī; prabhura—of Śrī Caitanya Mahāprabhu; caraṇe—the lotus feet; dhariyā—catching; dainya—humility; vinati—bowing; kare—does; dante—in the teeth; tṛṇa—a straw; lañā—taking.

TRANSLATION

Putting a straw in his mouth and bowing down, Sanātana Gosvāmī clasped the lotus feet of Śrī Caitanya Mahāprabhu and humbly spoke as follows.

Madhya TEXT 20.99

"nīca jāti, nīca-saṅgī, patita adhama

kuviṣaya-kūpe paḍi' goñāinu janama! //CC Madhya, 20.99//

SYNONYMS

nīca jāti—born of a low family; nīca-saṅgī—associated with low men; patita—fallen; adhama—the lowest; ku-viṣaya-kūpe—in a well of material enjoyment; paḍi'-having fallen down; goñāinu—I have passed; janama—my life.

TRANSLATION

Sanātana Gosvāmī said, "I was born in a low family, and my associates are all low-class men. I myself am fallen and am the lowest of men. Indeed, I have passed my whole life fallen in the well of sinful materialism.

PURPORT

Actually Śrī Sanātana Gosvāmī belonged to a brāhmaṇa family because he belonged to the Sārasvata division of the brāhmaṇas and was well cultured and well educated. Somehow or other he accepted a ministership in the Muslim

government; therefore he had to associate with meat-eaters, drunkards and gross materialists. Sanātana Gosvāmī considered himself fallen, for in the association of such men, he also fell victim to material enjoyment. Having passed his life in that way, he considered that he had wasted his valuable time. This statement about how one can become fallen in this material world is made by the greatest authority in the Gauḍīya Vaiṣṇava-sampradāya. Actually the whole world is presently fallen into material existence. Everyone is a meat-eater, drunkard, woman hunter, gambler and whatnot. People are enjoying material life by committing the four basic sins. Although they are fallen, if they simply submit themselves at the lotus feet of Śrī Caitanya Mahāprabhu, they will be saved from sinful reactions.

Madhya TEXT 20.100

āpanāra hitāhita kichui nā jāni!

grāmya-vyavahāre paṇḍita, tāi satya māni //CC Madhya, 20.100//

SYNONYMS

āpanāra—of my personal self; hita—welfare; ahita—inauspiciousness; kichui—anything; nā jāni—I do not know; grāmya-vyavahāre—in ordinary dealings; paṇḍita—a learned man; tāi satya māni—I accept that as truth.

TRANSLATION

"I do not know what is beneficial for me and what is detrimental. Nonetheless, in ordinary dealings people consider me a learned scholar, and I am also thinking of myself as such.

Madhya TEXT 20.101

kṛpā kari' yadi more kariyācha uddhāra

āpana-kṛpāte kaha 'kartavya' āmāra //CC Madhya, 20.101//

SYNONYMS

kṛpā kari'—by Your causeless mercy; yadi—if; more—unto me; kariyācha—You have done; uddhāra—deliverance; āpana-kṛpāte—by Your own mercy; kaha—please speak; kartavya āmāra—my duty.

TRANSLATION

"Out of Your causeless mercy, You have delivered me from the materialistic path. Now, by the same causeless mercy, please tell me what my duty is.

Madhya TEXT 20.102

'ke āmi', 'kene āmāya jāre tāpa-traya'

ihā nāhi jāni--'kemanē hita haya' //CC Madhya, 20.102//

SYNONYMS

ke āmi—who am I; kene—why; āmāya—unto me; jāre—give trouble; tāpa-traya—the three kinds of miserable conditions; ihā—this; nāhi jāni—I do not know; kemanē—how; hita—my welfare; haya—there is.

TRANSLATION

"Who am I? Why do the threefold miseries always give me trouble? If I do not know this, how can I be benefited?

PURPORT

The threefold material miseries are miseries arising from the body and the mind, miseries arising from dealings with other living entities, and miseries arising from natural disturbances. Sometimes we suffer bodily when we are attacked by a fever, and sometimes we suffer mentally when a close relative dies. Other living entities also cause us misery. There are living entities born of the human embryo, of eggs, perspiration and vegetation. Miserable conditions brought about by natural catastrophes are controlled by the higher demigods. There may be severe cold or thunderbolts, or a person may be haunted by ghosts. These threefold miseries are always before us, and they entrap us in a dangerous situation. *Paḍaṁ paḍaṁ yad vipadāṁ*. There is danger in every step of life.

Madhya TEXT 20.103

'sādhya'-'sādhana'-tattva puchite nā jāni

kṛpā kari' saba tattva kaha ta' āpani" //CC Madhya, 20.103//

SYNONYMS

sādhya—of the goal of spiritual life; sādhana—of the process of obtaining that goal; tattva—truth; puchite—to inquire; nā jāni—I do not know; kṛpā kari'-by

Your causeless mercy; saba tattva—all such truths; kaha ta' āpani—please personally explain to me.

TRANSLATION

"Actually I do not know how to inquire about the goal of life and the process for obtaining it. Being merciful upon me, please explain all these truths."

Madhya TEXT 20.104

prabhu kahe,--"kṛṣṇa-kṛpā tomāte pūrṇa haya

saba tattva jāna, tomāra nāhi tāpa-traya //CC Madhya, 20.104//

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; kahe—said; kṛṣṇa-kṛpā—the mercy of Kṛṣṇa; tomāte—on you; pūrṇa—full; haya—there is; saba tattva—all truths; jāna—you know; tomāra—of you; nāhi—there is not; tāpa-traya—the threefold miseries.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Lord Kṛṣṇa has bestowed His full mercy upon you so that all these things are known to you. For you, the threefold miseries certainly do not exist.

Madhya TEXT 20.105

kṛṣṇa-śakti dhara tumi, jāna tattva-bhāva

jāni' dārḍhya lāgi' puche,--sādhura svabhāva //CC Madhya, 20.105//

SYNONYMS

kṛṣṇa-śakti—the energy of Lord Kṛṣṇa; dhara—process; tumi—you; jāna—know; tattva-bhāva—the factual position; jāni'-although knowing all these things; dārḍhya lāgi'-for the sake of strictness; puche—he inquires; sādhura—of the saintly persons; sva-bhāva—the nature.

TRANSLATION

"Since you possess Lord Kṛṣṇa's potency, you certainly know these things. However, it is the nature of a sādhu to inquire. Although he knows these things,

the sādhu inquires for the sake of strictness.

Madhya TEXT 20.106

acirād eva sarvārthaḥ

sidhyaty eṣām abhīpsitaḥ

sad-dharmasyāvabodhāya

yeṣām nirbandhinī matiḥ //CC Madhya, 20.106//

SYNONYMS

acirāt—very soon; eva—certainly; sarva-arthaḥ—the goal of life; sidhyati—becomes fulfilled; eṣām—of these persons; abhīpsitaḥ—desired; sat-dharmasya—of the path of progressive devotional service; avabodhāya—for understanding; yeṣām—those whose; nirbandhinī—unflinching; matiḥ—intelligence.

TRANSLATION

" 'Those who are anxious to awaken their spiritual consciousness, who have unflinching intelligence and who are not deviated, certainly attain the desired goal.'

PURPORT

This verse, quoted from the Nāradya Purāṇa, is found in the Bhakti-rasāmṛta-sindhu (1.2.103).

Madhya TEXT 20.107

yogya-pātra hao tumi bhakti pravartāite

krame saba tattva śuna, kahiye tomāte //CC Madhya, 20.107//

SYNONYMS

yogya-pātra—fit person; hao—are; tumi—you; bhakti—devotional service; pravartāite—to propagate; krame—one after another; saba—all; tattva—truths; śuna—please hear; kahiye—I shall speak; tomāte—to you.

TRANSLATION

"You are fit to propagate the cult of devotional service. Therefore gradually hear

all the truths about it from Me. I shall tell you about them.

Madhya TEXTS 20.108-109

jīvera 'svarūpa' haya--kṛṣṇera 'nitya-dāsa'

kṛṣṇera 'taṭasthā-śakti' 'bhedābheda-prakāśa

sūryāmśa-kiraṇa, yaiche agni-jvālā-caya

svābhāvika kṛṣṇera tina-prakāra 'śakti' haya //CC Madhya, 20.108-109//

SYNONYMS

jīvera—of the living entity; sva-rūpa—the constitutional position; haya—is; kṛṣṇera—of Lord Kṛṣṇa; nitya-dāsa—eternal servant; kṛṣṇera—of Lord Kṛṣṇa; taṭasthā—marginal; śakti—potency; bheda-abheda—one and different; prakāśa—manifestation; sūrya-amśa—part and parcel of the sun; kiraṇa—a ray of sunshine; yaiche—as; agni-jvālā-ca ya—molecular particle of fire; svābhāvika—naturally; kṛṣṇera—of Lord Kṛṣṇa; tina-prakāra—three varieties; śakti—energies; haya—there are.

TRANSLATION

"It is the living entity's constitutional position to be an eternal servant of Kṛṣṇa because he is the marginal energy of Kṛṣṇa and a manifestation simultaneously one and different from the Lord, like a molecular particle of sunshine or fire. Kṛṣṇa has three varieties of energy.

PURPORT

Śrīla Bhaktivinoda Ṭhākura paraphrases these verses as follows: Śrī Sanātana Gosvāmī asked Śrī Caitanya Mahāprabhu, "Who am I?" In answer, the Lord replied, "You are a pure living entity. You are neither the material body nor the subtle body composed of mind and intelligence. Actually you are a spirit soul, eternal part and parcel of the Supreme Soul, Kṛṣṇa. Therefore you are His eternal servant. You belong to Kṛṣṇa's marginal potency. There are two worlds—the spiritual world and the material world—and you are situated between the material and spiritual potencies. You have a relationship with both the material and spiritual worlds; therefore you are called the marginal potency. You are related with Kṛṣṇa as one and simultaneously different. Because you are spirit soul, you are one in quality with the Supreme Personality of Godhead, but

because you are a very minute particle of spirit soul, you are different from the Supreme Soul. Therefore your position is simultaneously one with and different from the Supreme Soul. The examples given are those of the sun itself and the small particles of sunshine and of a blazing fire and the small particles of fire." Another explanation of these verses can be found in Ādi-līlā (Chapter Two, verse 96).

Madhya TEXT 20.110

eka-deśa-sthitasyaḥner

jyotsnā vistāriṇī yathā

parasya brahmaṇaḥ śaktis

tathedam akhilaṁ jagat //CC Madhya, 20.110//

SYNONYMS

eka-deśa—in one place; sthitasya—being situated; agneḥ—of fire; jyotsnā—the illumination; vistāriṇī—expanded everywhere; yathā—just as; parasya—of the illumination; vistāriṇī—expanded everywhere; yathā—just as; parasya—of the Supreme; brahmaṇaḥ—of the Absolute Truth; śaktiḥ—the energy; tathā—similarly; idam—this; akhilaṁ—entire; jagat—universe.

TRANSLATION

" 'Just as the illumination of a fire, which is situated in one place, is spread all over, the energies of the Supreme Personality of Godhead, Parabrahman, are spread all over this universe.'

PURPORT

This is a quotation from the Viṣṇu Purāṇa (1.22.53).

Madhya TEXT 20.111

kṛṣṇera svābhāvika tina-śakti-pariṇāti

cic-chakti, jīva-śakti, āra māyā-śakti //CC Madhya, 20.111//

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; svābhāvika—natural; tina—three; śakti—of energies;

pariṇāti—transformations; cit-śakti—spiritual potency; jīva-śakti—spiritual sparks, living entities; āra—and; māyā-śakti—illusory energy.

TRANSLATION

"Lord Kṛṣṇa naturally has three energetic transformations, and these are known as the spiritual potency, the living entity potency and the illusory potency.

Madhya TEXT 20.112

viṣṇu-śaktiḥ parā proktā

kṣetrajñākhyā tathā parā

avidyā-karma-saṁjñān yā

ṭṭīyā śaktir iṣyate //CC Madhya, 20.112//

SYNONYMS

viṣṇu-śaktiḥ—the potency of Lord Viṣṇu; parā—spiritual; proktā—it is said; kṣetra-jñā-ākhyā—the potency known as kṣetrajñā; tathā—as well as; parā—spiritual; avidyā—ignorance; karma—fruitive activities; saṁjñā—known as; anyā—other; ṭṭīyā—third; śaktiḥ—potency; iṣyate—known thus.

TRANSLATION

" 'Originally, Kṛṣṇa's energy is spiritual, and the energy known as the living entity is also spiritual. However, there is another energy, called illusion, which consists of fruitive activity. That is the Lord's third potency.'

PURPORT

This is a quotation from the Viṣṇu Purāṇa (6.7.61). For a further explanation of this verse, refer to the Ādi-līlā, Chapter Seven, verse 119.

Madhya TEXT 20.113

śaktayaḥ sarva-bhāvānām

acintya-jñāna-gocarāḥ

yato 'to brahmaṇas tās tu

sargādyā bhāva-śaktayaḥ

bhavanti tapatām śreṣṭha

pāvakasya yathoṣṇatā //CC Madhya, 20.113//

SYNONYMS

śaktayaḥ—energies; sarva-bhāvānām—of all types of creation; acintya—inconceivable; jñāna-gocarāḥ—by the range of man's knowledge; yataḥ—from whom; ataḥ—therefore; brahmaṇaḥ—from the Absolute Truth; tāḥ—those; tu—but; sarga-ādyāḥ—bringing about creation, maintenance and annihilation; bhāva-śaktayaḥ—the creative energies; bhavanti—are; tapatām—of all the ascetics; śreṣṭha—O chief; pāvakasya—of fire; yathā—as; uṣṇatā—heat.

TRANSLATION

" 'All the creative energies, which are inconceivable to a common man, exist in the Supreme Absolute Truth. These inconceivable energies act in the process of creation, maintenance and annihilation. O chief of the ascetics, just as there are two energies possessed by fire—namely heat and light—these inconceivable creative energies are the natural characteristics of the Absolute Truth.'

PURPORT

This is a quotation from the Viṣṇu Purāṇa (1.3.2).

Madhya TEXT 20.114

yayā kṣetra-jña-śaktiḥ sā

veṣṭitā nṛpa sarva-gā

saṁsāra-tāpān akhilān

avāpnoty atra santatān //CC Madhya, 20.114//

SYNONYMS

yayā—by which; kṣetra-jña-śaktiḥ—the living entities, known as the kṣetra-jña potency; sā—that potency; veṣṭita—covered; nṛpa—O King; sarva-gā—capable of going anywhere in the spiritual or material worlds; saṁsāra-tāpān—miseries due to the cycle of repeated birth and death; akhilān—all kinds of; avāpnoti—obtains; atra—in this material world; santatān—arising from suffering or enjoying various kinds of reactions to fruitive activities.

TRANSLATION

" 'O King, the kṣetra-jña-śakti is the living entity. Although he has the facility to live in either the material or spiritual world, he suffers the threefold miseries of material existence because he is influenced by the avidyā [nescience] potency, which covers his constitutional position.

PURPORT

This and the following verse are also quoted from the Viṣṇu Purāṇa (6.7.62-63).

Madhya TEXT 20.115

tayā tirohitatvāc ca
śaktiḥ kṣetra-jña-samjñitā
sarva-bhūteṣu bhū-pāla
tāratamyena vartate //CC Madhya, 20.115//

SYNONYMS

tayā—by her; tiraḥ-hitatvāt—from being freed from the influence; ca—also; śaktiḥ—the potency; kṣetra-jña—kṣetra-jña; samjñitā—known by the name; sarva-bhūteṣu—in different types of bodies; bhū-pāla—O King; tāratamyena—in different degrees; vartate—exists.

TRANSLATION

" 'This living entity, covered by the influence of nescience, exists in different forms in the material condition. O King, he is thus proportionately freed from the influence of material energy, to greater or lesser degrees.'

Madhya TEXT 20.116

apareyam itas tv anyam
prakṛtiṁ viddhi me parām
jīva-bhūtāṁ mahā-bāho
yayedam dhāryate jagat //CC Madhya, 20.116//

SYNONYMS

aparā—inferior energy; iyaṁ—this material world; itaḥ—beyond this; tu—but; anyāṁ—another; prakṛtiṁ—energy; viddhi—you must know; me—of Me; parāṁ—which is superior energy; jīva-bhūtāṁ—they are the living entities; mahā-bāho—O mighty-armed; yayā—by which; idaṁ—this material world; dhāryate—is being conducted; jagat—the cosmic manifestation.

TRANSLATION

" 'Besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which consists of all living entities who are struggling with material nature and are sustaining the universe.'

PURPORT

This is a verse from Bhagavad-gītā (7.5). It is also quoted in the Ādi-līlā (Chapter Seven, verse 118).

Madhya TEXT 20.117

kṛṣṇa bhulī' sei jīva anādi-bahirmukha

ataeva māyā tāre deya saṁsāra-duḥkha //CC Madhya, 20.117//

SYNONYMS

kṛṣṇa bhulī'-forgetting Kṛṣṇa; sei jīva—that living entity; anādi—from time immemorial; bahiḥ-mukha—attracted by the external feature; ataeva—therefore; māyā—illusory energy; tāre—to him; deya—gives; saṁsāra-duḥkha—miseries of material existence.

TRANSLATION

"Forgetting Kṛṣṇa, the living entity has been attracted by the external feature from time immemorial. Therefore the illusory energy [māyā] gives him all kinds of misery in his material existence.

PURPORT

When the living entity forgets his constitutional position as an eternal servant of Kṛṣṇa, he is immediately entrapped by the illusory, external energy. The living entity is originally part and parcel of Kṛṣṇa and is therefore the superior energy of Kṛṣṇa. He is endowed with inconceivable minute energy that works inconceivably within the body. However, the living entity, forgetting his

position, is situated in material energy. The living entity is called the marginal energy because by nature he is spiritual but by forgetfulness he is situated in the material energy. Thus he has the power to live either in the material energy or in the spiritual energy, and for this reason he is called marginal energy. He is sometimes attracted by the external illusory energy when he stays in the marginal position, and this is the beginning of his material life. When he enters the material energy, he is subjected to the threefold time measurement—past, present and future. Past, present and future belong only to the material world; they do not exist in the spiritual world. The living entity is eternal, and he existed before the creation of this material world. Unfortunately he has forgotten his relationship with Kṛṣṇa. The living entity's forgetfulness is described herein as anādi, which indicates that it has existed since time immemorial. One should understand that due to his desire to enjoy himself in competition with Kṛṣṇa, the living entity comes into material existence.

Madhya TEXT 20.118

kabhu svaṅge uṭhāya, kabhu narake ḍubāya

daṇḍya-jane rājā yena nadīte cubāya //CC Madhya, 20.118//

SYNONYMS

kabhu—sometimes; svaṅge—to higher planetary systems; uṭhāya—he rises; kabhu—sometimes; narake—in hellish conditions of life; ḍubāya—he is drowned; daṇḍya-jane—a criminal; rājā—a king; yena—as; nadīte—in the river; cubāya—dunks.

TRANSLATION

"In the material condition, the living entity is sometimes raised to higher planetary systems and material prosperity and sometimes drowned in a hellish situation. His state is exactly like that of a criminal whom a king punishes by submerging him in water and then raising him again from the water.

PURPORT

In the Vedas it is stated, asaṅgo 'yaṁ puruṣaḥ: the living entity is always free from the contamination of the material world. One who is not materially infected and who does not forget Kṛṣṇa as his master is called nitya-mukta. In other words, one who is eternally liberated from material contamination is called nitya-mukta. From time immemorial the nitya-mukta living entity has always

been a devotee of Kṛṣṇa, and his only attempt has been to serve Kṛṣṇa. Thus he never forgets his eternal servitorship to Kṛṣṇa. Any living entity who forgets his eternal relationship with Kṛṣṇa is under the sway of the material condition. Bereft of the Lord's transcendental loving service, he is subjected to the reactions of fruitive activity. When he is elevated to the higher planetary systems due to worldly pious activities, he considers himself well situated, but when he is subjected to punishment, he thinks himself improperly situated. Thus material nature awards and punishes the living entity. When the living entity is materially opulent, material nature is rewarding him. When he is materially embarrassed, material nature is punishing him.

Madhya TEXT 20.119

bhayam dvitīyābhiniveśataḥ syād

īśād apetasya viparyayo 'smṛtiḥ

tan-māyayāto budha ābhajet tam

bhaktyaikayeśam guru-devatātmā //CC Madhya, 20.119//

SYNONYMS

bhayam—fear; dvitīya-abhiniveśataḥ—from the misconception of being a product of material energy; syāt—arises; īśāt—from the Supreme Personality of Godhead, Kṛṣṇa; apetasya—of one who has withdrawn (the conditioned soul); viparyayaḥ—reversal of the position; asmṛtiḥ—no conception of his relationship with the Supreme Lord; tat-māyayā—because of the illusory energy of the Supreme Lord; ataḥ—therefore; budhaḥ—one who is wise; ābhajet—must worship; tam—Him; bhaktyā—by devotional service; ekayā—undiverted to karma and jñāna; īśam—the Supreme Personality of Godhead; guru—as the spiritual master; devatā—the worshipable Lord; ātmā—the Supersoul.

TRANSLATION

" 'When the living entity is attracted by the material energy, which is separate from Kṛṣṇa, he is overpowered by fear. Because he is separated from the Supreme Personality of Godhead by the material energy, his conception of life is reversed. In other words, instead of being the eternal servant of Kṛṣṇa, he becomes Kṛṣṇa's competitor. This is called viparyayo 'smṛtiḥ. To nullify this mistake, one who is actually learned and advanced worships the Supreme Personality of Godhead as his spiritual master, worshipful Deity and source of

life. He thus worships the Lord by the process of unalloyed devotional service.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (11.2.37). It is an instruction given by Kavi Ṛṣi, one of the nine saintly personalities called the nine Yogendras. When Vasudeva, Kṛṣṇa's father, asked Devarṣi Nārada in Dvārakā about devotional service, it was mentioned that previously King Nimi, who was the King of Videha, was instructed by the nine Yogendras. When Śrī Nārada Muni discoursed on bhāgavata-dharma, devotional service, he indicated how a conditioned soul can be liberated by engaging in the loving transcendental service of the Lord. The Lord is the Supersoul, spiritual master and worshipable Deity of all conditioned souls. Not only is Kṛṣṇa the supreme worshipful Deity for all living entities, but He is also the guru, or caitya-guru, the Supersoul who always gives the living entity good counsel. Unfortunately the living entity neglects the Supreme Person's instructions. He thus identifies with material energy and is consequently overpowered by a kind of fear resulting from accepting himself as the material body and considering paraphernalia related to the material body to be his property. All types of fruitive results actually come from the spirit soul, but because he has forgotten his real duty, he is embarrassed by many material consequences such as fear and attachment. The only remedy is to revert to the service of the Lord and thus be saved from material nature's unwanted harassment.

Madhya TEXT 20.120

sādhū-śāstra-kṛpāya yadi kṛṣṇonmukha haya

sei jīva nistare, māyā tāhāre chāḍaya //CC Madhya, 20.120//

SYNONYMS

sādhū—of saintly persons; śāstra—of scriptures; kṛpāya—by the mercy; yadi—if; kṛṣṇa-unmukha haya—one becomes Kṛṣṇa conscious; sei—that; jīva—living entity; nistare—becomes liberated; māyā—the illusory energy; tāhāre—him; chāḍaya—gives up.

TRANSLATION

"If the conditioned soul becomes Kṛṣṇa conscious by the mercy of saintly persons who voluntarily preach scriptural injunctions and help him to become Kṛṣṇa conscious, the conditioned soul is liberated from the clutches of māyā,

who gives him up.

PURPORT

A conditioned soul is one who has forgotten Kṛṣṇa as his eternal master. Thinking that he is enjoying the material world, the conditioned soul suffers the threefold miseries of material existence. Saintly persons (sādhus), Vaiṣṇava devotees of the Lord, preach Kṛṣṇa consciousness on the basis of Vedic literature. It is only by their mercy that the conditioned soul is awakened to Kṛṣṇa consciousness. When awakened, he is no longer eager to enjoy the materialistic way of life. Instead, he devotes himself to the loving transcendental service of the Lord. When one engages in the Lord's devotional service, he becomes detached from material enjoyment.

bhaktiḥ pareśānubhavo viraktir

anyatra caiṣa trika eka-kālah

(Bhāg. 11.2.42)

This is the test by which one can tell whether he is advancing in devotional service. One must be detached from material enjoyment. Such detachment means that māyā has actually given the conditioned soul liberation from illusory enjoyment. When one is advanced in Kṛṣṇa consciousness, he does not consider himself as good as Kṛṣṇa. Whenever he thinks that he is the enjoyer of material advantages, he is imprisoned in the bodily conception. However, when he is freed from the bodily conception, he can engage in devotional service, which is his actual position of freedom from the clutches of māyā. This is all explained in the following verse from Bhagavad-gītā (7.14).

Madhya TEXT 20.121

daivī hy eṣā guṇa-mayī

mama māyā duratyayā

mām eva ye prapadyante

māyām etāṁ taranti te //CC Madhya, 20.121//

SYNONYMS

daivī—belonging to the Supreme Lord; hi—certainly; eṣā—this; guṇa-mayī—

made of the three modes; mama—My; māyā—external energy; duratyayā—very difficult to surpass; mām—unto Me; eva—certainly; ye-those who; prapadyante—surrender fully; māyām—illusory energy; etām—this; taranti—cross over; te—they.

TRANSLATION

" 'This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it.'

Madhya TEXT 20.122

māyā-mugdha jīvera nāhi svataḥ kṛṣṇa-jñāna

jīvere kṛpāya kailā kṛṣṇa veda-purāṇa //CC Madhya, 20.122//

SYNONYMS

māyā-mugdha—enchanted by the illusory energy; jīvera—of the conditioned soul; nāhi—there is not; svataḥ—automatically; kṛṣṇa-jñāna—knowledge of Kṛṣṇa; jīvere—unto the conditioned soul; kṛpāya—out of mercy; kailā—presented; kṛṣṇa—Lord Kṛṣṇa; veda-purāṇa—the Vedic literature and the Purāṇas (supplements to the Vedic literature).

TRANSLATION

"The conditioned soul cannot revive his Kṛṣṇa consciousness by his own effort. But out of causeless mercy, Lord Kṛṣṇa compiled the Vedic literature and its supplements, the Purāṇas.

PURPORT

A conditioned soul is bewildered by the Lord's illusory energy (māyā). Māyā's business is to keep the conditioned soul forgetful of his real relationship with Kṛṣṇa. Thus the living entity forgets his real identity as spirit soul, Brahman, and instead of realizing his factual position thinks himself the product of the material energy. According to Śrīmad-Bhāgavatam (1.7.5):

yayā sammohito jīva

ātmānam tri-guṇātmakam

paro 'pi manute 'nartham

tat-kṛtam cābhipadyate

"Due to this external energy, the living entity, although transcendental to the three modes of material nature, thinks of himself as a material product and thus undergoes the reactions of material miseries."

This is a description of māyā's action upon the conditioned soul. Thinking himself a product of the material energy, the conditioned soul engages in the service of material energy in so many ways. He becomes the servant of lust, anger, greed and envy. In this way one totally becomes a servant of the illusory energy. Later, the bewildered soul becomes a servant of mental speculation, but in any case he is simply covered by the illusory energy. Out of his causeless mercy and compassion, Kṛṣṇa has compiled various Vedic literatures in His incarnation as Vyāsadeva. Vyāsadeva is a śaktyāveśa-avatāra of Lord Kṛṣṇa. He has very kindly presented these literatures to awaken the conditioned soul to his senses. Unfortunately, at the present moment the conditioned souls are guided by demons who do not care to read the Vedic literatures. Although there is an immense treasure-house of knowledge, people are engaged in reading useless literature that will give them no information on how to get out of the clutches of māyā. The purpose of the Vedic literatures is explained in the following verses.

Madhya TEXT 20.123

'śāstra-guru-ātma'-rūpe āpanāre jñāna

'kṛṣṇa mora prabhu, trātā'--jīvera haya jñāna //CC Madhya, 20.123//

SYNONYMS

śāstra-guru-ātma-rūpe—in the form of Vedic literature, the spiritual master and the Supersoul; āpanāre jñāna—informs about Himself; kṛṣṇa—Lord Kṛṣṇa; mora—my; prabhu—Lord; trātā—deliver; jīvera—of the conditioned soul; haya—there is; jñāna—knowledge.

TRANSLATION

"The forgetful conditioned soul is educated by Kṛṣṇa through the Vedic literatures, the realized spiritual master and the Supersoul. Through these, he can understand the Supreme Personality of Godhead as He is, and he can understand that Lord Kṛṣṇa is his eternal master and deliverer from the clutches of māyā. In

this way one can acquire real knowledge of his conditioned life and can come to understand how to attain liberation.

PURPORT

Being forgetful of his real position, the conditioned soul may take help from śāstra, guru and the Supersoul within his heart. Kṛṣṇa is situated within everyone's heart as the Supersoul. As stated in Bhagavad-gītā:

īśvaraḥ sarva-bhūtānām

hr̥d-deśe 'rjuna tiṣṭhati

bhrāmayaṇ sarva-bhūtāni

yantrārūḍhāni māyayā

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy." (Bg. 18.61)

As the śaktyāveśa-avatāra Vyāsadeva, Kṛṣṇa teaches the conditioned soul through Vedic literatures. Kṛṣṇa externally appears as the spiritual master and trains the conditioned soul to come to Kṛṣṇa consciousness. When his original Kṛṣṇa consciousness is revived, the conditioned soul is delivered from the material clutches. Thus a conditioned soul is always helped by the Supreme Personality of

Godhead in three ways-by the scriptures, the spiritual master and the Supersoul within the heart. The Lord is the deliverer of the conditioned soul and is accepted as the Supreme Lord of all living entities. Kṛṣṇa says in Bhagavad-gītā (18.66):

sarva-dharmān parityajya

mām ekaṁ śaraṇaṁ vraja

ahaṁ tvām sarva-pāpebhyo

mokṣayiṣyāmi mā śucaḥ

This same instruction is found throughout all Vedic literature. Sādhu, śāstra and guru act as the representatives of Kṛṣṇa, and the Kṛṣṇa consciousness movement is also taking place all over the universe. Whoever takes advantage of this

opportunity becomes liberated.

Madhya TEXT 20.124

veda-śāstra kahe--'sambandha' 'abhidheya' 'prayojana'

'kṛṣṇa'--prāpya sambandha, 'bhakti'--prāptyera sādhana //CC Madhya, 20.124//

SYNONYMS

veda-śāstra kahe—the Vedic literature instructs; sambandha—the conditioned soul's relationship with the Lord; abhidheya—the regulated activities of the conditioned soul for reviving that relationship; prayojana—and the ultimate goal of life to be attained by the conditioned soul; kṛṣṇa—Lord Kṛṣṇa; prāpya—to be awakened; sambandha—the original relationship; bhakti—devotional service; prāptyera sādhana—the means of attaining Kṛṣṇa.

TRANSLATION

"The Vedic literatures give information about the living entity's eternal relationship with Kṛṣṇa, which is called sambandha. The living entity's understanding of this relationship and acting accordingly is called abhidheya. Returning home, back to Godhead, is the ultimate goal of life and is called prayojana.

Madhya TEXT 20.125

abhidheya-nāma 'bhakti' 'prema'--prayojana

puruṣārtha-śiromaṇi prema mahā-dhana //CC Madhya, 20.125//

SYNONYMS

abhidheya—activities to revive one's relationship; nāma—named; bhakti—devotional service; prema—love of Godhead; prayojana—the ultimate goal of life; puruṣa-artha-śiromaṇi—the topmost interest of the living entity; prema—love of Godhead; mahā-dhana—the greatest wealth.

TRANSLATION

"Devotional service, or sense activity for the satisfaction of the Lord, is called abhidheya because it can develop one's original love of Godhead, which is the goal of life. This goal is the living entity's topmost interest and greatest wealth.

Thus one attains the platform of transcendental loving service unto the Lord.

PURPORT

The conditioned soul is bewildered by the external material energy, which fully engages him in a variety of sense gratification. Due to engagement in material activities, one's original Kṛṣṇa consciousness is covered. However, as the supreme father of all living entities, Kṛṣṇa wants His sons to return home, back to Godhead; therefore He personally comes to deliver Vedic literatures like Bhagavad-gītā. He engages His confidential servants who serve as spiritual masters and enlighten the conditioned living entities. Being present in everyone's heart, the Lord gives the living entities the conscience whereby they can accept the Vedas and the spiritual master. In this way the living entity can understand his constitutional position and his relationship with the Supreme Lord. As personally enunciated by the Lord Himself in Bhagavad-gītā (15.15), *vedaīś ca sarvair aham eva vedyah*: through the study of Vedānta, one may become fully aware of his relationship with the Supreme Lord and act accordingly. In this way one may ultimately attain the platform of loving service to the Lord. It is in the living entity's best interest to understand the Supreme Lord. Unfortunately, the living entities have forgotten; therefore Śrīmad-Bhāgavatam says: *na te viduḥ svārtha-gatiṁ hi viṣṇum* (Bhāg. 7.5.31).

Everyone wants to achieve life's ultimate goal, but due to being absorbed in the material energy, we waste our time with sense gratification. Through the study of Vedic literatures—of which the essence is Bhagavad-gītā—one comes to Kṛṣṇa consciousness. Thus one engages in devotional service, called abhidheya. When actually developed, love of Godhead is called prayojana, the living entity's ultimate goal. When one becomes fully Kṛṣṇa conscious, he has attained the perfection of life.

Madhya TEXT 20.126

kṛṣṇa-mādhurya-sevānanda-prāptira kāraṇa

kṛṣṇa-sevā kare, āra kṛṣṇa-rasa-āsvādana //CC Madhya, 20.126//

SYNONYMS

kṛṣṇa-mādhurya—of an intimate relationship with Kṛṣṇa; sevā-ānanda—of pleasure from rendering service unto Him; prāptira—of achievement; kāraṇa—because; kṛṣṇa-sevā kare—one renders service to Kṛṣṇa; āra—and; kṛṣṇa-rasa—

of the mellows of such service; āsvādana—tasting.

TRANSLATION

"When one attains the transcendental bliss of an intimate relationship with Kṛṣṇa, he renders service to Him and tastes the mellows of Kṛṣṇa consciousness.

Madhya TEXT 20.127

ihāte dṛṣṭānta--yaiche daridrera ghare

'sarvajña' āsi' duḥkha dekhi' puchaye tāhāre //CC Madhya, 20.127//

SYNONYMS

ihāte—in this connection; dṛṣṭānta—the example; yaiche—just as; daridrera ghare—in the house of a poor man; sarva-jña—an astrologer; āsi'-coming; duḥkha—distressed condition; dekhi'-seeing; puchaye tāhāre—inquires from him.

TRANSLATION

"The following example may be given. Once a learned astrologer came to the house of a poor man and, seeing his distressed condition, questioned him.

PURPORT

Sometimes we go to an astrologer or palmist when we are in a distressed condition or when we want to know the future. The living entity in conditioned life is always distressed by the threefold miseries of material existence. Under the circumstances, he is inquisitive about his position. For instance, Sanātana Gosvāmī approached the Supreme Personality of Godhead, Śrī Caitanya Mahāprabhu, to ask Him why he was in a distressed condition. This is the position of all conditioned souls. We are always in a distressed condition, and an intelligent man naturally becomes inquisitive. This position is called brahma-jijñāsā. Athāto brahma-jijñāsā (Vedānta-sūtra 1.1.1). Brahma here refers to Vedic literature. One should consult Vedic literature to know why the conditioned soul is always in a distressed condition. Vedic literatures are meant to free the conditioned soul from the miserable conditions of material existence. In this chapter, the story of the astrologer Sarvajña and the poor man is very instructive.

Madhya TEXT 20.128

'tumi kene duḥkhī, tomāra āche piṭṛ-dhana

tomāre nā kahila, anyatra chāḍila jīvana" //CC Madhya, 20.128//

SYNONYMS

tumi—you; kene—why; duḥkhī—distressed; tomāra—your; āche—there is; piṭṛ-dhana—the riches of your father; tomāre—unto you; nā kahila—he did not disclose; anyatra—somewhere else; chāḍila—gave up; jīvana—his life.

TRANSLATION

"The astrologer asked, 'Why are you unhappy? Your father was very wealthy, but he did not disclose his wealth to you because he died elsewhere?'

Madhya TEXT 20.129

sarvajñera vākye kare dhanera uddeśe

aiche veda-purāṇa jīve 'kṛṣṇa' upadeśe //CC Madhya, 20.129//

SYNONYMS

sarvajñera—of the astrologer; vāk ye—the words; kare—make; dhanera—of the riches; uddeśe—news; aiche—similarly; veda-purāṇa—Vedic literatures; jīve—unto the living entity, the conditioned soul; kṛṣṇa—of Lord Kṛṣṇa; upadeśe—instructs.

TRANSLATION

"Just as the words of the astrologer Sarvajña gave news of the poor man's treasure, Vedic literatures advise one about Kṛṣṇa consciousness when one is inquisitive to know why he is in a distressed material condition.

Madhya TEXT 20.130

sarvajñera vākye mūla-dhana anubandha

sarva-śāstre upadeśe, 'śrī-kṛṣṇa'--sambandha //CC Madhya, 20.130//

SYNONYMS

sarvajñera—of the astrologer; vākye—by the assurance; mūla-dhana—with the treasure; anubandha—connection; sarva-śāstre—all Vedic literatures; upadeśe—

instruct; śrī-kṛṣṇa—Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead; sam-bandha—the central connection.

TRANSLATION

"By the words of the astrologer, the poor man's connection with the treasure was established. Similarly, Vedic literature advises us that our real connection is with Śrī Kṛṣṇa, the Supreme Personality of Godhead.

PURPORT

In Bhagavad-gītā (7.26), Śrī Kṛṣṇa says:

vedāhaṁ samatītāni

vartamānāni cārjuna

bhaviṣyāṇi ca bhūtāni

mām tu veda na kaścana

"O Arjuna, as the Supreme Personality of Godhead, I know everything that has happened in the past, all that is happening in the present, and all things that are yet to come. I also know all living entities, but Me no one knows."

Thus Kṛṣṇa knows the cause of the distressed condition of the conditioned soul. He therefore descends from His original position to instruct the conditioned soul and inform him about his forgetfulness of his relationship with Kṛṣṇa. Kṛṣṇa exhibits Himself in His relationships in Vṛndāvana and at the Battle of Kurukṣetra so that people will be attracted to Him and will again return home, back to Godhead. Kṛṣṇa also says in Bhagavad-gītā that He is the proprietor of all universes, the enjoyer of everything that be and the friend of everyone. Suhrdaṁ sarva-bhūtānāṁ jñātvā mām śāntim ṛcchati (Bg. 5.29). If we revive our original intimate relationship with Kṛṣṇa, our distressed condition in the material world will be mitigated. Everyone is trying to adjust to the distressed conditions of material existence, but the basic problems cannot be solved unless one is in an intimate relationship with Kṛṣṇa.

Madhya TEXT 20.131

'bāpera dhana āche'--jñāne dhana nāhi pāya

tabe sarvajña kahe tāre prāptira upāya //CC Madhya, 20.131//

SYNONYMS

bāpera dhana āche—the father has some treasure; jñāne—by this knowledge; dhana—treasure; nāhi pāya—one does not get; tabe—then; sarvajña—the astrologer; kahe—says; tāre—unto the poor man; prāptira upāya—the means of getting the treasure.

TRANSLATION

"Although being assured of his father's treasure, the poor man cannot acquire this treasure by such knowledge alone. Therefore the astrologer had to inform him of the means whereby he could actually find the treasure.

Madhya TEXT 20.132

'ei sthāne āche dhana'--yadi dakṣiṇe khudibe

'bhīmarula-barulī' uṭhibe, dhana nā pāibe //CC Madhya, 20.132//

SYNONYMS

ei sthāne—at this place; āche—is; dhana—treasure; yadi—if; dakṣiṇe—on the southern side; khudibe—you will dig; bhīmarula-barulī—wasps and drones; uṭhibe—will rise; dhana—the riches; nā pāibe—you will not get.

TRANSLATION

"The astrologer said, 'The treasure is in this place, but if you dig toward the southern side, the wasps and drones will rise, and you will not get your treasure.

Madhya TEXT 20.133

'paścime' khudibe, tāhā 'yakṣa' eka haya

se vighna karibe,--dhane hāta nā paḍaya //CC Madhya, 20.133//

SYNONYMS

paścime—on the western side; khudibe—if you dig; tāhā—there; yakṣa—ghost; eka—one; haya—there is; se—he; vighna karibe—will create disturbances; dhane—on the treasure; hāta—hand; nā—not; paḍaya—touches.

TRANSLATION

" 'If you dig on the western side, there is a ghost who will create such a disturbance that your hands will not even touch the treasure.

Madhya TEXT 20.134

'uttare' khudile āche kṛṣṇa 'ajagare'

dhana nāhi pābe, khudite gilibe sabāre //CC Madhya, 20.134//

SYNONYMS

uttare—on the northern side; khudile—if you dig; āche—there is; kṛṣṇa—black; ajagare—snake; dhana—treasure; nāhi—not; pābe—you will get; khudite—digging; gilibe—will devour; sabāre—everyone.

TRANSLATION

" 'If you dig on the northern side, there is a big black snake that will devour you if you attempt to dig up the treasure.

Madhya TEXT 20.135

pūrva-dike tāte māṭī alpa khudite

dhanera jhāri paḍibeka tomāra hātete //CC Madhya, 20.135//

SYNONYMS

pūrva-dike—on the eastern side; tāte—there; māṭī—the dirt; alpa—small quantity; khudite—digging; dhanera—of the treasure; jhāri—the pot; paḍibeka—you will get; tomāra—your; hātete—in the hands.

TRANSLATION

" 'However, if you dig up a small quantity of dirt on the eastern side, your hands will immediately touch the pot of treasure.'

PURPORT

The Vedic literatures, including the Purāṇas, state that according to the position of the conditioned soul, there are different processes-karma-kāṇḍa, jñāna-kāṇḍa, the yogic process and the bhakti-yoga process. Karma-kāṇḍa is compared to wasps and drones that will simply bite if one takes shelter of them. jñāna-kāṇḍa, the speculative process, is simply like a ghost who creates mental disturbances.

Yoga, the mystic process, is compared to a black snake that devours people by the impersonal cultivation of kaivalya. However, if one takes to bhakti-yoga, he becomes quickly successful. In other words, through bhakti-yoga, one's hands touch the hidden treasure without difficulty.

Therefore it is said in Bhagavad-gītā: *vedaiś ca sarvair aham eva vedyah*. One has to take to devotional service. Although the Vedas enjoin one to search out Kṛṣṇa and take shelter at His lotus feet, other Vedic processes will not help. According to Bhagavad-gītā, only the bhakti process is said to be definitive. *Bhaktyā mām abhijānāti*. This is the conclusive statement of the Vedas, and one has to accept this process if one is serious in searching for Kṛṣṇa, the Supreme Personality of Godhead. In this connection, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura gives the following statement. The eastern side represents devotional service to Lord Kṛṣṇa. The southern side represents the process of fruitive activity (*karma-kāṇḍa*), which ends in material gain. The western side represents *jñāna-kāṇḍa*, the process of mental speculation, sometimes called *siddhi-kāṇḍa*. The northern side represents the speculative method sometimes known as the mystic yoga system. It is only the eastern side, devotional service, that enables one to attain life's real goal. On the southern side, there are fruitive activities by which one is subject to the punishment of Yamarāja. When one follows the system of fruitive activity, his material desires remain prominent. Consequently the results of this process are compared to wasps and drones. The living entity is bitten by the wasps and drones of fruitive activity and thus suffers in material existence birth after birth. One cannot be free from material desires by following this process. The propensity for material enjoyment never ends. Therefore the cycle of birth and death continues, and the spirit soul suffers perpetually.

The mystic yoga process is compared to a black snake that devours the living entity and injects him with poison. The ultimate goal of the yoga system is to become one with the Absolute. This means finishing one's personal existence. However, the spiritual part and parcel of the Supreme Personality of Godhead has an eternal individual existence. Bhagavad-gītā confirms that the individual soul existed in the past, is existing in the present and will continue to exist as an individual in the future. Artificially trying to become one with the Absolute is suicidal. One cannot annihilate his natural condition.

A yakṣa, a protector of riches, will not allow anyone to take away riches for enjoyment. Such a demon will simply create disturbances. In other words, a devotee will not depend on his material resources but on the mercy of the Supreme Personality of Godhead, who can give real protection. This is called

rakṣiṣyatīti viśvāsaḥ or (in the Bengali poetry of Bhaktivinoda Ṭhākura's Śaraṇāgati), 'avaśya rakṣibe kṛṣṇa'-viśvāsa pālana. The surrendered soul must accept the fact that his real protector is Kṛṣṇa, not his material acquisitions.

Considering all these points, devotional service to Kṛṣṇa is the real treasure house for the living entity. When one comes to the platform of devotional service, he always remains opulent in the association of the Supreme Personality of Godhead. One who is bereft of devotional service is swallowed by the black snake of the yoga system and bitten by the wasps and drones of fruitive activity, and he suffers consequent material miseries. Sometimes the living entity is misled into trying to merge into spiritual existence, thinking himself as good as the Supreme Personality of Godhead. This means that when he comes to the spiritual platform, he will be disturbed and will again return to the material platform. According to Śrīmad-Bhāgavatam (10.2.32):

ye 'nye 'ravindākṣa vimukta-māninas

tvayy asta-bhāvād aviśuddha-buddhayaḥ

āruhya kṛcchreṇa param padam tataḥ

patanty adho 'nādr̥ta-yuṣmad-aṅghrayaḥ

Such people may become sannyāsīs, but unless they take shelter of Kṛṣṇa's lotus feet, they will return to the material platform to perform philanthropic activities. In this way, one's spiritual life is lost. This is to be understood as being devoured by the black snake.

Madhya TEXT 20.136

aiche śāstra kahe,--karma, jñāna, yoga tyaji'

'bhaktye' kṛṣṇa vaśa haya, bhaktye tāñre bhaji //CC Madhya, 20.136//

SYNONYMS

aiche—in that way; śāstra kahe—Vedic literatures confirm; karma—fruitive activities; jñāna—speculative knowledge; yoga—the mystic yoga system; tyaji'-giving up; bhaktye—by devotional service; kṛṣṇa—the Supreme Absolute Personality of Godhead; vaśa haya—becomes satisfied; bhaktye—by devotional service; tāñre—Him; bhaji—we worship.

TRANSLATION

"Revealed scriptures conclude that one should give up fruitive activity, speculative knowledge and the mystic yoga system and instead take to devotional service, by which Kṛṣṇa can be fully satisfied.

Madhya TEXT 20.137

na sādhayati mām yogo

na sāṅkhyam dharma uddhava

na svādhyāyas tapas tyāgo

yathā bhaktir mamorjitā //CC Madhya, 20.137//

SYNONYMS

na—never; sādhayati—causes to remain satisfied; mām—Me; yogaḥ—the process of control; na—nor; sāṅkhyam—the process of gaining philosophical knowledge about the Absolute Truth; dharmaḥ—such an occupation; uddhava—My dear Uddhava; na—nor; svādhyāyaḥ—study of the Vedas; tapaḥ—austerities; tyāgaḥ—renunciation, acceptance of sannyāsa, or charity; yathā—as much as; bhaktiḥ—devotional service; mama—unto Me; ūrjitā—developed.

TRANSLATION

[The Supreme Personality of Godhead, Kṛṣṇa, said:] " 'My dear Uddhava, neither through aṣṭāṅga-yoga [the mystic yoga system to control the senses], nor through impersonal monism or an analytical study of the Absolute Truth, nor through study of the Vedas, nor through practice of austerities, nor through charity, nor through acceptance of sannyāsa can one satisfy Me as much as one can by developing unalloyed devotional service unto Me.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (11.14.20). The explanation for this verse is given in Ādi-līlā (17.76).

Madhya TEXT 20.138

bhaktyāham ekayā grāhyaḥ

śraddhayātmā priyaḥ satām

bhaktiḥ punāti man-niṣṭhā

śva-pākān api sambhavāt //CC Madhya, 20.138//

SYNONYMS

bhaktyā—by devotional service; aham—I, the Supreme Personality of Godhead; ekayā—unflinching; grāhyaḥ—obtainable; śraddhayā—by faith; ātmā—the most dear; priyaḥ—to be served; satām—by the devotees; bhaktiḥ—the devotional service; punāti—purifies; mat-niṣṭhā—fixed only on Me; śva-pākān—the lowest of human beings, who are accustomed to eat dogs; api—certainly; sambhavāt—from all faults due to birth and other circumstances.

TRANSLATION

" 'Being very dear to the devotees and sādhus, I am attained through unflinching faith and devotional service. This bhakti-yoga system, which gradually increases attachment for Me, purifies even a human being born among dog-eaters. That is to say, everyone can be elevated to the spiritual platform by the process of bhakti-yoga.'

PURPORT

This verse is from Śrīmad-Bhāgavatam (11.14.21).

Madhya TEXT 20.139

ataeva 'bhakti'--kṛṣṇa-prāptyera upāya

'abhidheya' bali' tāre sarva-śāstre gāya //CC Madhya, 20.139//

SYNONYMS

ataeva-therefore; bhakti-devotional service; kṛṣṇa-prāptyera-of achieving the lotus feet of Kṛṣṇa; upāya-the only means; abhidheya-abhidheya; bali'-calling; tāre-this system; sarva-śāstre-in all revealed scriptures; gāya-is described.

TRANSLATION

"The conclusion is that devotional service is the only means to approach the Supreme Personality of Godhead. This system is therefore called abhidheya. This is the verdict of all revealed scriptures.

PURPORT

As stated in Bhagavad-gītā (18.55).

bhaktyā mām abhijānāti

yāvān yaś cāsmi tattvataḥ

tato mām tattvato jñātvā

viśate tad-anantaram

"One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter the kingdom of God."

The aim of life is to get rid of the material conditioning and enter into spiritual existence. Although the śāstras prescribe different methods for different men, the Supreme Personality of Godhead says that one ultimately must accept the path of devotional service as the assured path of spiritual advancement. Devotional service to the Lord is the only process actually confirmed by the Lord. Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja (Bg. 18.66). One must become a devotee if one wants to return home, back to Godhead, and become eternally blissful.

Madhya TEXT 20.140

dhana pāile yaiche sukha-bhoga phala pāya

sukha-bhoga haite duḥkha āpani palāya //CC Madhya, 20.140//

SYNONYMS

dhana pāile—when one gets riches; yaiche—just as; sukha-bhoga—enjoyment of happiness; phala—result; pāya—one gets; sukha-bhoga—real enjoyment of happiness; haite—from; duḥkha—all distresses; āpani—themselves; palāya—run away.

TRANSLATION

"When one actually becomes rich, he naturally enjoys all kinds of happiness. When one is actually in a happy mood, all distressful conditions go away by themselves. No extraneous endeavor is needed.

Madhya TEXT 20.141

taiche bhakti-phale kṛṣṇe prema upajaya

preme kṛṣṇāsvāda haile bhava nāśa pāya //CC Madhya, 20.141//

SYNONYMS

taiche—similarly; bhakti-phale—by the result of devotional service; kṛṣṇe—unto Lord Kṛṣṇa; prema—love; upajaya—arises; preme—in devotional love; kṛṣṇa-āsvāda—tasting the association of Lord Kṛṣṇa; haile—when there is; bhava—the distress of the repetition of birth and death; nāśa—annihilation; pāya—obtains.

TRANSLATION

"Similarly, as a result of bhakti, one's dormant love for Kṛṣṇa awakens. When one is so situated that he can taste the association of Lord Kṛṣṇa, material existence, the repetition of birth and death, comes to an end.

Madhya TEXT 20.142

dāridrya-nāśa, bha va-kṣa ya,--premera 'phala' naya

prema-sukha-bhoga--mukhya prayojana haya //CC Madhya, 20.142//

SYNONYMS

dāridrya-nāśa—the end of poverty-stricken life; bhava-kṣaya—annihilation of material existence; premera—of love of Godhead; phala—the result; naya—certainly is not; prema-sukha-bhoga—enjoyment of the happiness of love of God; mukhya—chief; prayojana—goal of life; haya—is.

TRANSLATION

"The goal of love of Godhead is not to become materially rich or free from material bondage. The real goal is to be situated in devotional service to the Lord and to enjoy transcendental bliss.

PURPORT

The results of devotional service are certainly not material benefits or liberation from material bondage. The goal of devotional service is to be eternally situated in the loving service of the Lord and to enjoy spiritual bliss from that service. One is said to be in a poverty-stricken condition when one forgets the Supreme Personality of Godhead. One has to end such a life of poverty in order to automatically end the miserable conditions of material existence. One is

automatically liberated from material enjoyment when one tastes the service of Kṛṣṇa. One does not have to endeavor separately for opulence. Opulence automatically comes to the pure devotee, even though he does not desire material happiness.

Madhya TEXT 20.143

veda-śāstre kahe sambandha, abhidheya, prayojana

kṛṣṇa, kṛṣṇa-bhakti, prema,--tina mahā-dhana //CC Madhya, 20.143//

SYNONYMS

veda-śāstre—in Vedic literature; kahe—it is said; sambandha—relationship; abhidheya—execution; pra yojana—goal; kṛṣṇa—Lord Kṛṣṇa; kṛṣṇa-bhakti—devotional service to the Lord; prema—love of Godhead; tina—these three; mahā-dhana—the supreme treasure.

TRANSLATION

"In Vedic literatures, Kṛṣṇa is the central point of attraction, and His service is our activity. To attain the platform of love of Kṛṣṇa is life's ultimate goal. Therefore Kṛṣṇa, Kṛṣṇa's service and love of Kṛṣṇa are the three great riches of life.

Madhya TEXT 20.144

vedādi sakala śāstre kṛṣṇa--mukhya sambandha

tānra jñāne ānuṣaṅge yāya māyā-bandha //CC Madhya, 20.144//

SYNONYMS

veda-ādi—beginning with the Vedas; sakala—all; śāstre—in the revealed scriptures; kṛṣṇa—Lord Kṛṣṇa; mukhya—chief; sambandha—central point or central attraction; tānra jñāne—by knowledge of Him; ānuṣaṅge—simultaneously; yāya—goes away; māyā-bandha—the bondage of material existence.

TRANSLATION

"In all revealed scriptures, beginning with the Vedas, the central point of attraction is Kṛṣṇa. When complete knowledge of Him is realized, the bondage

of māyā, the illusory energy, is automatically broken.

Madhya TEXT 20.145

vyāmohāya carācarasya jagatas te te purāṇāgamās
tām tām eva hi devatām paramikām jalpantu kalpāvadhi
siddhānte punar eka eva bhagavān viṣṇuḥ samastāgama-
vyāpāreṣu vivecana-vyatikaram nīteṣu niścīyate //CC Madhya, 20.145//

SYNONYMS

vyāmohāya—to increase the illusion and ignorance; cara-acarasya—of all living entities, moving and nonmoving; jagataḥ—of the world; te te—those respective; purāṇa—the supplementary Vedic literatures called the Purāṇas; āgamāḥ—and Vedas; tām tām—that respective; eva hi—certainly; devatām—demigod; paramikām—as supreme; jalpantu—let them speak about; kalpa-avadhi—until the end of the millennium; siddhānte—in conclusion; punaḥ—but; ekaḥ—one; eva—only; bhagavān—Supreme Personality of Godhead; viṣṇuḥ—Lord Viṣṇu; samasta—all; āgama—of the Vedas; vyāpāreṣu—in the dealings; vivecana-vyatikaram—to collective consideration; nīteṣu—when forcibly brought; niścīyate—is established.

TRANSLATION

" 'There are many types of Vedic literatures and supplementary Purāṇas. In each of them there are particular demigods who are spoken of as the chief demigods. This is just to create an illusion for moving and nonmoving living entities. Let them perpetually engage in such imaginations. However, when one analytically studies all these Vedic literatures collectively, he comes to the conclusion that Lord Viṣṇu is the one and only Supreme Personality of Godhead.'

PURPORT

This is a verse from the Padma Purāṇa.

Madhya TEXT 20.146

mukhya-gauṇa-vṛtti, kimvā anvaya-vyatireke
vedera pratijñā kevala kahaye kṛṣṇake //CC Madhya, 20.146//

SYNONYMS

mukhya—chief; gaṇa—secondary; vṛtti—meaning; kimvā—or; anvaya-vyatireke—directly or indirectly; vedera pratijñā—ultimate declaration of the Vedas; kevala—only; kahaye—speaks; kṛṣṇake—about Kṛṣṇa.

TRANSLATION

"When one accepts Vedic literature by interpretation or even by dictionary meaning, directly or indirectly the ultimate declaration of Vedic knowledge points to Lord Kṛṣṇa.

Madhya TEXTS 20.147-148

kim vidhatte kim ācaṣṭe

kim anūdya vikalpayet

ity asyā hṛdayaṁ loke

nānyo mad veda kaścana

mām vidhatte 'bhidhatte mām

vikalpyāpohyate hy aham

etāvān sarva-vedārthaḥ

śabda āsthāya mām bhidām

māyā-mātram anūdyānte

pratiśidhya prasīdati //CC Madhya, 20.147-148//

SYNONYMS

kim—what; vidhatte—direct; kim—what; ācaṣṭe—declare; kim—what; anūdya—taking as the object; vikalpayet—may conjecture; iti—thus; asyāḥ—of the Vedic literature; hṛdayaṁ—intention; loke—in this world; na—not; anyāḥ—other; mat—than Me; veda—knows; kaścana—anyone; mām—Me; vidhatte—they ordain; abhidhatte—set forth; mām—Me; vikalpya—speculating; aphyate—am fixed; hi—certainly; aham—I; etāvān—of such measures; sarva-veda-arthaḥ—the purport of the Vedas; śabdaḥ—the Vedas; āsthāya—taking shelter of; mām—Me; bhidām—different; māyā—illusory energy; mātram—only;

anūdyā—saying; ante—at the end; pratiṣidhya—driving away; prasīdati—gets satisfaction.

TRANSLATION

" 'What is the direction of all Vedic literatures? On whom do they set focus? Who is the purpose of all speculation? Outside of Me no one knows these things. Now you should know that all these activities are aimed at ordaining and setting forth Me. The purpose of Vedic literature is to know Me by different speculations, either by indirect understanding or by dictionary understanding. Everyone is speculating about Me. The essence of all Vedic literatures is to distinguish Me from māyā. By considering the illusory energy, one comes to the platform of understanding Me. In this way one becomes free from speculation about the Vedas and comes to Me as the conclusion. Thus one is satisfied.'

PURPORT

These two verses are quoted from Śrīmad-Bhāgavatam (11.21.42,43). When Uddhava asked Kṛṣṇa about the purpose of Vedic speculation, the Lord informed him of the process of understanding Vedic literature. The Vedas are composed of karma-kāṇḍa, jñāna-kāṇḍa and upāsana-kāṇḍa. If one analytically studies the purpose of the Vedas, he understands that by karma-kāṇḍa, sacrificial activity, one comes to the conclusion of jñāna-kāṇḍa, speculative knowledge. After speculation, one comes to the conclusion that worship of the Supreme Personality of Godhead is the ultimate. When one comes to this conclusion, he becomes fully satisfied.

Madhya TEXT 20.149

kṛṣṇera svarūpa--ananta, vaibhava--apāra

cic-chakti, māyā-śakti, jīva-śakti āra //CC Madhya, 20.149//

SYNONYMS

kṛṣṇera sva-rūpa—the transcendental form of Kṛṣṇa; ananta—unlimitedly expanded; vaibhava—opulence; apāra—unlimited; cit-śakti—internal potency; māyā-śakti—external potency; jīva-śakti—marginal potency; āra—and.

TRANSLATION

"The transcendental form of Lord Kṛṣṇa is unlimited and also has unlimited

opulence. He possesses the internal potency, external potency and marginal potency.

Madhya TEXT 20.150

vaikuṇṭha, brahmāṇḍa-gaṇa--śakti-kārya ha ya

svarūpa-śakti śakti-kāryera--kṛṣṇa samāśraya //CC Madhya, 20.150//

SYNONYMS

vaikuṇṭha—the spiritual world; brahmāṇḍa-gaṇa—universes of the material world; śakti-kārya haya—they are all activities of Kṛṣṇa's potencies; svarūpa-śakti—of the internal potency; śakti-kāryera—of the activities of the external potency; kṛṣṇa—Lord Kṛṣṇa; samāśraya—the original source.

TRANSLATION

"Both the material and spiritual world are transformations of Kṛṣṇa's internal and external potencies. Therefore Kṛṣṇa is the original source of both material and spiritual manifestations.

Madhya TEXT 20.151

daśame daśamaṁ lakṣyam

āśritāśraya-vigrahaṁ

śrī-kṛṣṇākhyam param dhāma

jagad-dhāma namāmi tat //CC Madhya, 20.151//

SYNONYMS

daśame—in the Tenth Canto; daśamaṁ—the tenth subject matter; lakṣyam—to be seen; āśrita—of the sheltered; āśraya—of the shelter; vigrahaṁ—who is the form; śrī-kṛṣṇākhyam—known as Lord Śrī Kṛṣṇa; param—supreme; dhāma—abode; jagad-dhāma—the abode of the universes; namāmi—I offer my obeisances; tat—to Him.

TRANSLATION

" 'The Tenth Canto of Śrīmad-Bhāgavatam reveals the tenth object, the Supreme Personality of Godhead, who is the shelter of all surrendered souls. He is known

as Śrī Kṛṣṇa, and He is the ultimate source of all the universes. Let me offer my obeisances unto Him.'

PURPORT

This is a quotation from Bhāvārtha-dīpikā, Śrīdhara Svāmī's commentary on Śrīmad-Bhāgavatam (10.1.1). In the Tenth Canto of Śrīmad-Bhāgavatam there is a description of the āśraya-tattva, Śrī Kṛṣṇa. There are two tattvas-āśraya-tattva and āśrita-tattva. Āśraya-tattva is the objective, and āśrita-tattva is the subjective. Since the lotus feet of Lord Śrī Kṛṣṇa are the shelter of all devotees, Śrī Kṛṣṇa is called param dhāma. In Bhagavad-gītā it is stated: param brahma param dhāma pavitraṁ paramaṁ bhavān. Everything is resting under the lotus feet of Kṛṣṇa. In Śrīmad-Bhāgavatam (10.14.58) it is stated:

samāśritā ye pada-pallava-plavaṁ

mahat-padaṁ puṇya-yaśo-murāreḥ

Under the lotus feet of Śrī Kṛṣṇa, the entire mahat-tattva is existing. Since everything is under Śrī Kṛṣṇa's protection, Śrī Kṛṣṇa is called āśraya-tattva. Everything else is called āśrita-tattva. The material creation is also called āśrita-tattva. Liberation from material bondage and the attainment of the spiritual platform are also āśrita-tattva. Kṛṣṇa is the only āśraya-tattva. In the beginning of the creation there are Mahā-Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu. They are also āśraya-tattva. Kṛṣṇa is the cause of all causes (sarva-kāraṇa-kāraṇam). To understand Kṛṣṇa perfectly, one has to make an analytical study of āśraya-tattva and āśrita-tattva.

Madhya TEXT 20.152

kṛṣṇera svarūpa-vicāra śuna, sanātana

advaya-jñāna-tattva, vraje vrajendra-nandana //CC Madhya, 20.152//

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; svarūpa-vicāra—consideration of the eternal form; śuna—please hear; sanātana—My dear Sanātana; advaya-jñāna-tattva—the Absolute Truth without duality; vraje—in Vṛndāvana; vrajendra-nandana—the son of Nanda Mahārāja.

TRANSLATION

"O Sanātana, please hear about the eternal form of Lord Kṛṣṇa. He is the Absolute Truth, devoid of duality but present in Vṛndāvana as the son of Nanda Mahārāja.

Madhya TEXT 20.153

sarva-ādi, sarva-amśī, kiśora-śekhara

cid-ānanda-deha, sarvāśraya, sarveśvara //CC Madhya, 20.153//

SYNONYMS

sarva-ādi—origin of everything; sarva-amśī—sum total of all parts and parcels; kiśora-śekhara—the supreme youth; cit-ānanda-deha—a body of spiritual blissfulness; sarva-āśraya—shelter of everyone; sarva-īśvara—master of everyone.

TRANSLATION

"Kṛṣṇa is the original source of everything and the sum total of everything. He appears as the supreme youth, and His whole body is composed of spiritual bliss. He is the shelter of everything and master of everyone.

PURPORT

Kṛṣṇa is the origin of all viṣṇu-tattvas, including Mahā-Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu. He is the ultimate goal of Vaiṣṇava philosophy. Everything emanates from Him. His body is completely spiritual and is the source of all spiritual being. Although He is the source of everything, He Himself has no source. Advaitam acyutam anādim ananta-rūpaṁ, ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca. Although He is the supreme source of everyone, He is still always a fresh youth.

Madhya TEXT 20.154

īśvaraḥ paramaḥ kṛṣṇaḥ

sac-cid-ānanda-vigrahaḥ

anādir ādir govindaḥ

sarva-kāraṇa-kāraṇam //CC Madhya, 20.154//

SYNONYMS

īśvaraḥ—the controller; paramaḥ—supreme; kṛṣṇaḥ—Lord Kṛṣṇa; sat—eternal existence; cit—absolute knowledge; ānanda—absolute bliss; vigrahaḥ—whose form; anādiḥ—without beginning; ādiḥ—the origin; govindaḥ—Lord Govinda; sarva-kāraṇa-kāraṇam—the cause of all causes.

TRANSLATION

" 'Kṛṣṇa, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes.'

PURPORT

This is the first verse of the Fifth Chapter of Brahma-saṁhitā.

Madhya TEXT 20.155

svayaṁ bhagavān kṛṣṇa, 'govinda' para nāma

sarvaiśvarya-pūrṇa yānra goloka--nitya-dhāma //CC Madhya, 20.155//

SYNONYMS

sva yam—personally; bhagavān—the Supreme Personality of Godhead; kṛṣṇa—Kṛṣṇa; govinda—Govinda; para nāma—another name; sarva-aiśvarya-pūrṇa—full of all opulences; yānra—whose; goloka—Goloka Vṛndāvana; nitya-dhāma—eternal abode.

TRANSLATION

"The original Supreme Personality of Godhead is Kṛṣṇa. His original name is Govinda. He is full of all opulences, and His eternal abode is known as Goloka Vṛndāvana.

Madhya TEXT 20.156

ete cāmśa-kalāḥ puṁsaḥ

kṛṣṇas tu bhagavān svayam

indrāri-vyākulaṁ lokam

mṛḍayanti yuge yuge //CC Madhya, 20.156//

SYNONYMS

ete—these; ca—and; amśa—plenary portions; kalāḥ—parts of plenary portions; pumsaḥ—of the puruṣa-avatāras; kṛṣṇaḥ—Lord Kṛṣṇa; tu—but; bhagavān—the Supreme Personality of Godhead; svayam—Himself; indra-ari—the enemies of Lord Indra; vyākulam—full of; lokam—the world; mṛdayanti—make happy; yuge yuge—at the right time in each age.

TRANSLATION

" 'All these incarnations of Godhead are either plenary portions or parts of the plenary portions of the puruṣa-avatāras. But Kṛṣṇa is the Supreme Personality of Godhead Himself. In every age He protects the world through His different features when the world is disturbed by the enemies of Indra.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (1.3.28). See also Ādi-līlā, Chapter Two, verse 67.

Madhya TEXT 20.157

jñāna, yoga, bhakti,--tina sādhanera vaśe

brahma, ātmā, bhagavān--trividha prakāśe //CC Madhya, 20.157//

SYNONYMS

jñāna—knowledge; yoga—mystic power; bhakti—devotional service; tina—three; sādhanera—of the processes of spiritual life; vaśe—under the control; brahma—impersonal Brahman; ātmā—localized Paramātmā; bhagavān—the Supreme Personality of Godhead; tri-vidha prakāśe—three kinds of manifestation.

TRANSLATION

"There are three kinds of spiritual processes for understanding the Absolute Truth—the processes of speculative knowledge, mystic yoga and bhakti-yoga. According to these three processes, the Absolute Truth is manifested as Brahman, Paramātmā and Bhagavān.

Madhya TEXT 20.158

vadanti tat tattva-vidas

tattvaṁ yaj jñānam advayam

brahmeti paramātmēti

bhagavān iti śabdyate //CC Madhya, 20.158//

SYNONYMS

vadanti—they say; tat—that; tattva-vidas—learned souls; tattvam—the Absolute Truth; yat—which; jñānam—knowledge; advayam—nondual; brahma—Brahman; iti—thus; paramātmā—Paramātmā; iti—thus; bhagavān—Bhagavān; iti—thus; śabdyate—is known.

TRANSLATION

" 'Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramātmā or Bhagavān.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (1.2.11). For an explanation, see also Ādi-līlā, Chapter Two, verse 11.

Those who are interested in the impersonal Brahman effulgence which is not different from the Supreme Personality of Godhead, can attain that goal by speculative knowledge. Those who are interested in practicing mystic yoga can attain the localized aspect of Paramātmā. As stated in Bhagavad-gītā, īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati: the Supreme Personality of Godhead is situated within the heart as Paramātmā. He witnesses the activities of the living entities and gives them permission to act.

Madhya TEXT 20.159

brahma--aṅga-kānti tānra, nirviśeṣa prakāśe

sūrya yena carma-cakṣe jyotirmaya bhāse //CC Madhya, 20.159//

SYNONYMS

brahma—the impersonal Brahman effulgence; aṅga-kānti—the bodily rays; tānra—of Him; nirviśeṣa—without varieties; prakāśe—manifestation; sūrya yena—exactly like the sun; carma-cakṣe—with our ordinary material eyes; jyotiḥ-maya

—simply effulgent; bhāse—appears.

TRANSLATION

"The manifestation of the impersonal Brahman effulgence, which is without variety, is the rays of Kṛṣṇa's bodily effulgence. It is exactly like the sun. When the sun is seen by our ordinary eyes, it simply appears to consist of effulgence.

Madhya TEXT 20.160

yasya prabhā prabhavato jagad-aṇḍa-koṭi-
koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam
tad brahma niṣkalam anantam aśeṣa-bhūtaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi //CC Madhya, 20.160//

SYNONYMS

yasya—of whom; prabhā—the effulgence; prabhavataḥ—of one who excels in power; jagat-aṇḍa—of universes; koṭi-koṭiṣu—in millions and millions; aśeṣa—unlimited; vasudhā-ādi—with planets and other manifestations; vibhūti—with opulences; bhinnam—becoming variegated; tat—that; brahma—Brahman; niṣkalam—without parts; anantam—unlimited; aśeṣa-bhūtam—being complete; govindam—Lord Govinda; ādi-puruṣaṁ—the original person; tam—Him; ahaṁ—I; bhajāmi—worship.

TRANSLATION

" 'I worship Govinda, the primeval Lord, who is endowed with great power. The glowing effulgence of His transcendental form is the impersonal Brahman, which is absolute, complete and unlimited and which displays the varieties of countless planets, with their different opulences, in millions and millions of universes.'

PURPORT

This verse is quoted from Brahma-saṁhitā (5.40). For an explanation, refer to Ādi-līlā, Chapter Two, verse 14.

Madhya TEXT 20.161

paramātmā yeṁho, teṁho kṛṣṇera eka amśa

ātmāra 'ātmā' haya kṛṣṇa sarva-avatāṁsa //CC Madhya, 20.161//

SYNONYMS

paramātmā—the Supersoul within the heart; yeṅho—who; teṅho—He; kṛṣṇera—of Lord Kṛṣṇa; eka—one; aṁśa—plenary portion; ātmāra—of the soul; ātmā—the soul; haya—is; kṛṣṇa—Lord Kṛṣṇa; sarva—of everything; avatāṁsa—source.

TRANSLATION

"The Paramātmā, the Supersoul feature, is the partial plenary portion of the Supreme Personality of Godhead, who is the original source of all living entities. It is also Kṛṣṇa who is the original source of Paramātmā.

Madhya TEXT 20.162

kṛṣṇam enam avehi tvam

ātmānam akhilātmanām

jagad-dhitāya so 'py atra

dehīvābhāti māyayā //CC Madhya, 20.162//

SYNONYMS

kṛṣṇam—in the Supreme Personality of Godhead; enam—this; avehi—just try to understand; tvam—you; ātmānam—the soul; akhila-ātmanām—of all living entities; jagat-hita-ya—the benefit of the whole universe; saḥ—He; api—certainly; atra—here; dehī—a human being; iva—like; ābhāti—appears; māyayā—by His internal potency.

TRANSLATION

" 'You should know Kṛṣṇa as the original soul of all ātmās [living entities]. For the benefit of the whole universe, He has, out of His causeless mercy, appeared as an ordinary human being. He has done this with the strength of His own internal potency.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.14.55). Parīkṣit Mahārāja asked Śukadeva Gosvāmī why Kṛṣṇa was so beloved by the residents of

Vṛndāvana, who loved Him even more than their own offspring or life itself. At that time Śukadeva Gosvāmī replied that everyone's ātmā, or soul, is very, very dear, especially to all living entities who have accepted material bodies.

However, that ātmā, the spirit soul, is part and parcel of Kṛṣṇa. For this reason, Kṛṣṇa is very dear to every living entity. Everyone's body is very dear to oneself, and one wants to protect the body by all means because within the body the soul is living. Due to the intimate relationship between the soul and the body, the body is important and dear to everyone. Similarly, the soul, being part and parcel of Kṛṣṇa, the Supreme Lord, is very, very dear to all living entities.

Unfortunately, the soul forgets his constitutional position and thinks he is only the body (deha-ātmā-bud-dhi). Thus the soul is subjected to the rules and regulations of material nature. When a living entity, by his intelligence, reawakens his attraction for Kṛṣṇa, he can understand that he is not the body but part and parcel of Kṛṣṇa. Thus filled with knowledge, he no longer labors under attachment to the body and everything related to the body. janasya moho 'yam aham mameti. Material existence, wherein one thinks, "I am the body, and this belongs to me," is also illusory. One must redirect his attraction to Kṛṣṇa.

Śrīmad-Bhāgavatam (1.2.7) states:

vāsudeve bhagavati

bhakti-yogaḥ prayojitaḥ

janayaty āśu vairāgyaṁ

jñānaṁ ca yad ahaitukam

"By rendering devotional service unto the Personality of Godhead, Śrī Kṛṣṇa, one immediately acquires causeless knowledge and detachment from the world."

Madhya TEXT 20.163

athavā bahunaitena

kiṁ jñātena tavārjuna

viṣṭabhyāham idaṁ kṛtsnam

ekāṁśena sthito jagat //CC Madhya, 20.163//

SYNONYMS

athavā—or; bahunā—much; etena—with this; kiṁ—what use; jñātena—being

known; tava—by you; arjuna—O Arjuna; viṣṭabhya—pervading; aham—I; idam—this; kṛtsnam—entire; eka-aṁśena—with one portion; sthitaḥ—situated; jagat—universe.

TRANSLATION

" 'But what need is there, Arjuna, for all this detailed knowledge? With a single fragment of Myself, I pervade and support this entire universe.'

PURPORT

This is a quotation from Bhagavad-gītā (10.42).

Madhya TEXT 20.164

'bhaktye' bhagavānera anubhava--pūrṇa-rūpa

eka-i vighrahe tānra ananta svarūpa //CC Madhya, 20.164//

SYNONYMS

bhaktye—by devotional service; bhagavānera—of the Supreme Personality of Godhead; anubhava—perception; pūrṇa-rūpa—perfectly; eka-i—one; vighrahe—in the transcendental form; tānra—His; ananta—unlimited; sva-rūpa—expansions of plenary portions.

TRANSLATION

"Only by devotional activity can one understand the transcendental form of the Lord, which is perfect in all respects. Although His form is one, He can expand His form into unlimited numbers by His supreme will.

Madhya TEXT 20.165

sva yaṁ-rūpa, tad-ekātma-rūpa, āveśa--nāma

prathamei tina-rūpe rahena bhagavān //CC Madhya, 20.165//

SYNONYMS

sva yaṁ-rūpa—the personal form; tat-ekātma-rūpa—the same form, nondifferent from svayaṁ-rūpa; āveśa—especially empowered; nāma—named; prathamei—in the beginning; tina-rūpe—in three forms; rahena—remains; bhagavān—the Supreme Personality of Godhead.

TRANSLATION

"The Supreme Personality of Godhead exists in three principal forms-svayaṁ-rūpa, tad-ekātma-rūpa, and āveśa-rūpa.

PURPORT

Śrīla Rūpa Gosvāmī has described svayaṁ-rūpa in his Laghu-bhāgavatāmṛta, pūrva-khaṇḍa, verse 12, ananyāpekṣi yad rūpaṁ svayaṁ-rūpaḥ sa ucyate: the original form of the Supreme Personality of Godhead does not depend on other forms. The original form is called svayaṁ-rūpa, and it is described in Śrīmad-Bhāgavatam: kṛṣṇas tu bhagavān svayam (1.3.28). Kṛṣṇa's original form as a cowherd boy in Vṛndāvana is called svayaṁ-rūpa. It is confirmed in the Brahma-saṁhitā (5.1):

īśvaraḥ paramaḥ kṛṣṇaḥ

sac-cid-ānanda-vigrahaḥ

anādir ādir govindaḥ

sarva-kāraṇa-kāraṇam

There is nothing superior to Govinda. He is the ultimate source and the cause of all causes. In Bhagavad-gītā (7.7) the Lord says, mattaḥ parataram nānyat: "There is no truth superior to Me.

The tad-ekātma-rūpa is also described in the Laghu-bhāgavatāmṛta, Pūrva-khaṇḍa, verse 14:

yad rūpaṁ tad-abhedena

svarūpeṇa virājate

ākṛtyādibhir anyāḍṛk

sa tad-ekātma-rūpakāḥ

The tad-ekātma-rūpa forms exist simultaneously with the svayaṁ-rūpa form and are nondifferent. At the same time, the bodily features and specific activities appear to be different. This tad-ekātma-rūpa is also divided into two categories-svāṁśa and vilāsa.

His āveśa form is also explained in the Laghu-bhāgavatāmṛta, verse 18:

jñāna-śaktyādi-kalayā

yatrāviṣṭo janārdanaḥ

ta āveśa nigadyante

jīvā eva mahattamāḥ

A living entity who is specifically empowered by the Lord with knowledge or strength is technically called āveśa-rūpa. As stated in the Caitanya-caritāmṛta (Antya 7.11), kṛṣṇa-śakti vinā nahe tāra pravartana: unless a devotee is specifically empowered by the Lord, he cannot preach the holy name of the Lord all over the world. This is an explanation of the word āveśa-rūpa.

Madhya TEXT 20.166

'svayaṁ-rūpa' 's va yaṁ-prakāśa'--dui rūpe sphūrṭi

svayaṁ-rūpe--eka 'kṛṣṇa' vraje gopa-mūrti //CC Madhya, 20.166//

SYNONYMS

sva yaṁ-rūpa—the original form of the Lord; sva yaṁ-prakāśa—the personal manifestation; dui rūpe—in two forms; sphūrṭi—exhibition; svayaṁ-rūpe—in the original form; eka—one; kṛṣṇa—Kṛṣṇa, the Supreme Personality of Godhead; vraje—in Vṛndāvana; gopa-mūrti—the cowherd boy.

TRANSLATION

"The original form of the Lord [svayaṁ-rūpa] is exhibited in two forms—svayaṁ-rūpa and svayaṁ-prakāśa. In His original form as svayaṁ-rūpa, Kṛṣṇa is observed as a cowherd boy in Vṛndāvana.

Madhya TEXT 20.167

'prābhava-vaibhava'-rūpe dvividha prakāśe

eka-vapu bahu rūpa yaiche haila rāse //CC Madhya, 20.167//

SYNONYMS

prābhava—prābhava; vaibhava—vaibhava; rūpe—in forms; dvi-vidha pra-kāśe—twofold manifestations; eka-vapu—the same original form; bahu rūpa—expanded into unlimited numbers; yaiche—like; haila—it was; rāse—while

dancing in the rāsa dance with the gopīs.

TRANSLATION

"In His original form, Kṛṣṇa manifests Himself in two features-prābhava and vaibhava. He expands His one original form into many, as He did during the rāsa-līlā dance.

Madhya TEXT 20.168

mahiṣī-vivāhe haila bahu-vidha mūrti

'prābhava prakāśa'--ei śāstra-parasiddhi //CC Madhya, 20.168//

SYNONYMS

mahiṣī-vivāhe—in the matter of marrying 16,108 wives at Dvārakā; haila—there were; bahu-vidha mūrti—many forms; prābhava prakāśa—called prābhava-prakāśa; ei—this; śāstra-parasiddhi—determined by reference to the revealed scriptures.

TRANSLATION

"When the Lord married 16,108 wives at Dvārakā, He expanded Himself into many forms. These expansions and the expansions at the rāsa dance are called prābhava-prakāśa, according to the directions of revealed scriptures.

Madhya TEXT 20.169

saubhary-ādi-prāya sei kāya-vyūha naya

kāya-vyūha haile nāradera vismaya nā haya //CC Madhya, 20.169//

SYNONYMS

saubhary-ādi—beginning with the sage named Saubhari; prāya—like; sei—that; kāya-vyūha—the expansion of one's body; naya—is not; kāya-vyūha—expansions of the body; haile—if there are; nāradera—of Nārada Muni; vismaya—the astonishment; nā haya—there cannot be.

TRANSLATION

"The prābhava-prakāśa expansions of Lord Kṛṣṇa are not like the expansions of the sage Saubhari. Had they been so, Nārada would not have been astonished to

see them.

Madhya TEXT 20.170

citraṁ bataitad ekena

vapuṣā yugapat pṛthak

gr̥heṣu dvy-aṣṭa-sāhasraṁ

striya eka udāvahat //CC Madhya, 20.170//

SYNONYMS

citram—wonderful; bata—oh; etat—this; ekena—with one; vapuṣā—form; yugapat—simultaneously; pṛthak—separately; gr̥heṣu—in the houses; dvi-asta-sāhasram—sixteen thousand; striyaḥ—all the queens; ekaḥ—the one Śrī Kṛṣṇa; udāvahat—married.

TRANSLATION

" 'It is astounding that Lord Śrī Kṛṣṇa, who is one without a second, expanded Himself in sixteen thousand similar forms to marry sixteen thousand queens in their respective homes.'

PURPORT

This verse is spoken by Nārada Muni in Śrīmad-Bhāgavatam (10.69.2).

Madhya TEXT 20.171

sei vapu, sei ākṛti pṛthak yadi bhāse

bhāvāveśa-bhede nāma 'vaibhava-prakāśe' //CC Madhya, 20.171//

SYNONYMS

sei vapu—that form; sei ākṛti—that feature; pṛthak—different; yadi—if; bhāse—appears; bhāva-āveśa—of the ecstatic emotion; bhede—according to varieties; nāma—named; vaibhava-prakāśe—vaibhava-prakāśa.

TRANSLATION

"If one form or feature is differently manifested according to different emotional features, it is called vaibhava-prakāśa.

Madhya TEXT 20.172

ananta prakāśe kṛṣṇera nāhi mūrti-bheda

ākāra-varṇa-astra-bhede nāma-vibheda //CC Madhya, 20.172//

SYNONYMS

ananta prakāśe—in innumerable manifestations; kṛṣṇera—of Lord Kṛṣṇa; nāhi—there is not; mūrti-bheda—difference of form; ākāra—of features; varṇa—of color; astra—of weapons; bhede—according to differentiation; nāma-vibheda—difference of names.

TRANSLATION

"When the Lord expands Himself in innumerable forms, there is no difference in the forms, but due to different features, bodily colors and weapons, the names are different.

Madhya TEXT 20.173

anye ca saṁskṛtātmāno

vidhinābhihitena te

yajanti tvan-mayās tvām vai

bahu-mūrtyeka-mūrtikam //CC Madhya, 20.173//

SYNONYMS

anye—different persons; ca—also; saṁskṛta-ātmānaḥ—persons who are purified; vidhinā—by the regulative principles; abhihitena—stated in the revealed scriptures; te—such persons; yajanti—worship; tvat-mayāḥ—being absorbed in You; tvām—You; vai—certainly; bahu-mūrti—having many forms; eka-mūrtikam—although one.

TRANSLATION

" 'In different Vedic scriptures, there are prescribed rules and regulative principles for worshiping different types of forms. When one is purified by these rules and regulations, he worships You, the Supreme Personality of Godhead. Although manifest in many forms, You are one.'

PURPORT

This verse is quoted from Śrīmad-Bhāgavatam (10.40.7). In the Vedas it is stated that the one becomes many (*eko bahu syām*). The Supreme Personality of Godhead expands Himself in various forms—*viṣṇu-tattva*, *jīva-tattva* and *śakti-tattva*.

According to the Vedic literatures, there are different regulative principles for the worship of each of these forms. If one takes advantage of the Vedic literatures and purifies himself by following the rules and regulations, ultimately he worships the Supreme Personality of Godhead, Kṛṣṇa. Kṛṣṇa says in Bhagavad-gītā (4.11): *mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ*. Worship of the demigods is in a sense worship of the Supreme Personality of Godhead, but such worship is said to be *avidhi-pūrvakam*, improper. Actually demigod worship is meant for unintelligent men. One who is intelligent considers the words of the Supreme Personality of Godhead: *sarva dharmān parityajya mām ekaṁ śaraṇaṁ vraja*. One who worships demigods worships the Supreme Lord indirectly, but according to the revealed scriptures, there is no need to worship Him indirectly. One can worship Him directly.

Madhya TEXT 20.174

vaibhava-prakāśa kṛṣṇera--śrī-balarāma

varṇa-mātra-bheda, saba--kṛṣṇera samāna //CC Madhya, 20.174//

SYNONYMS

vaibhava-prakāśa—manifestation of the *vaibhava* feature; *kṛṣṇera*—of Lord Kṛṣṇa; *śrī-balarāma*—Śrī Balarāma; *varṇa-mātra*—color only; *bheda*—difference; *saba*—everything; *kṛṣṇera samāna*—equal to Kṛṣṇa.

TRANSLATION

"The first manifestation of the *vaibhava* feature of Kṛṣṇa is Śrī Balarāmajī. Śrī Balarāma and Kṛṣṇa have different bodily colors, but otherwise Śrī Balarāma is equal to Kṛṣṇa in all respects.

PURPORT

To understand the difference between *svayaṁ-rūpa*, *tad-ekātma-rūpa*, *āveśa*, *prābhava* and *vaibhava*, Śrīla Bhaktivinoda Ṭhākura has given the following

description. In the beginning, Kṛṣṇa has three bodily features: (1) svayaṁ-rūpa, as a cowherd boy in Vṛndāvana; (2) tad-ekātma-rūpa, which is divided into svāṁśaka and vilāsa; and (3) āveśa-rūpa. The svāṁśaka, or expansions of the personal potency, are (1) Kāraṇodakaśāyī, Garbhodakaśāyī, Kṣīrodakaśāyī and (2) incarnations such as the fish, tortoise, boar and Nṛsiṁha. The vilāsa-rūpa has a prābhava division, including Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. There is also a vaibhava division in which there are twenty-four forms, including the second Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. For each of these, there are three forms; therefore there are twelve forms altogether. These twelve forms constitute the predominant names for the twelve months of the year as well as the twelve tilaka marks on the body. Each of the four Personalities of Godhead expands into two other forms; thus there are eight forms, such as Puruṣottama, Acyuta, etc. The four forms (Vāsudeva, etc.), the twelve (Keśava, etc.), and the eight (Puruṣottama, etc.) all together constitute twenty-four forms. All the forms are differently named in accordance with the weapons They hold in Their four hands.

Madhya TEXT 20.175

vaibhava-prakāśa yaiche devakī-tanuja

dvibhuja-svarūpa kabhu, kabhu haya caturbhuja //CC Madhya, 20.175//

SYNONYMS

vaibhava-prakāśa—the feature of vaibhava-prakāśa; yaiche—just as; devakī-tanuja—the son of Devakī; dvi-bhuja—two-handed; svarūpa—form; kabhu—sometimes; kabhu—sometimes; haya—is; catuḥ-bhuja—four-handed.

TRANSLATION

"An example of vaibhava-prakāśa is the son of Devakī. He sometimes has two hands and sometimes four hands.

PURPORT

When Lord Kṛṣṇa took His birth, He appeared outside the womb as four-handed Viṣṇu. Then Devakī and Vasudeva offered their prayers to Him and asked Him to assume His two-handed form. The Lord immediately assumed His two handed form and ordered that He be transferred to Gokula on the other side of the River Yamunā.

Madhya TEXT 20.176

ye-kāle dvibhuja, nāma--vaibhava-prakāśa

caturbhuja haile, nāma--prābhava-prakāśa //CC Madhya, 20.176//

SYNONYMS

ye-kāle dvi-bhuja—when the Lord appears as two-handed; nāma—named; vaibhava-prakāśa—vaibhava-prakāśa; catuḥ-bhuja haile—when He becomes four-handed; nāma—named; prābhava-prakāśa—prābhava-prakāśa.

TRANSLATION

"When the Lord is two-handed, He is called vaibhava-prakāśa, and when He is four-handed He is called prābhava-prakāśa.

Madhya TEXT 20.177

sva yaṁ-rūpera gopa-veśa, gopa-abhimāna

vāsudevera kṣatriya-veśa, 'āmi--kṣatriya'-jñāna //CC Madhya, 20.177//

SYNONYMS

svayam-rūpera—of the original form; gopa-veśa—the dress of a cowherd boy; gopa-abhimāna—thinking Himself a cowherd boy; vāsudevera—of Vāsudeva, the son of Vasudeva and Devakī; kṣatriya-veśa—the dress is like that of a kṣatriya; āmi—I; kṣatriya—a kṣatriya; jñāna—knowledge.

TRANSLATION

"In His original form, the Lord dresses like a cowherd boy and thinks Himself one of them. When He appears as Vāsudeva, the son of Vasudeva and Devakī, His dress and consciousness are those of a kṣatriya, a warrior.

Madhya TEXT 20.178

saundarya, aiśvarya, mādhyura, vaidagdhyā-vilāsa

vrajendra-nandane ihā adhika ullāsa //CC Madhya, 20.178//

SYNONYMS

saundarya—the beauty; aiśvarya—the opulence; mādhyura—the sweetness;

vaidagdhya-vilāsa—the intellectual pastimes; vrajendra-nandane—of the son of Nanda Mahārāja and Yaśodā; ihā—all these; adhika ullāsa—more jubilant.

TRANSLATION

"When one compares the beauty, opulence, sweetness and intellectual pastimes of Vāsudeva, the warrior, to Kṛṣṇa, the cowherd boy, son of Nanda Mahārāja, one sees that Kṛṣṇa's attributes are more pleasant.

Madhya TEXT 20.179

govindera mādhurī dekhi' vāsudevera kṣobha

se mādhurī āsvādite upajaya lobha //CC Madhya, 20.179//

SYNONYMS

govindera—of Lord Govinda; mādhurī—the sweetness; dekhi'-seeing; vāsudevera—of Vāsudeva; kṣobha—agitation; se-that; mādhurī—sweetness; āsvādite—to taste; upajaya—awakens; lobha—greed.

TRANSLATION

"Indeed, Vāsudeva is agitated just to see the sweetness of Govinda, and a transcendental greed awakens in Him to enjoy that sweetness.

Madhya TEXT 20.180

udgīrṇādbhuta-mādhurī-parimalasyābhīra-līlasya me

dvaitam hanta samīkṣayan muhur asau citrīyate cāraṇaḥ

cetaḥ keli-kutūhalottaralitaṁ satyaṁ sakhe māmakaṁ

yasya prekṣya svarūpatāṁ vraja-vadhū-sārūpyam anvicchati //CC Madhya, 20.180//

SYNONYMS

udgīrṇa—overflowing; adbhuta—wonderful; mādhurī—sweetness; parimalasya—whose fragrance; ābhīra—of a cowherd boy; līlasya—who has pastimes; me—My; dvaitam—second form; hanta—alas; samīkṣayan—showing; muhuḥ—again and again; asau—that; citrīyate—is acting like a picture; cāraṇaḥ—dramatic actor; cetaḥ—heart; keli-kutūhala—by longing for pastimes;

uttaralitam—greatly excited; satyam—actually; sakhe—O dear friend; māmakam—My; yasya—of whom; prekṣya—by seeing; sva-rūpatām—similarity to My form; vraja-vadhū—of the damsels of Vrajabhūmi; sārūpyam—a form like the forms; anvicchatī—desires.

TRANSLATION

"My dear friend, this dramatic actor appears like a second form of My own self. Like a picture, He displays My pastimes as a cowherd boy overflowing with wonderfully attractive sweetness and fragrance, which are so dear to the damsels of Vraja. When I see such a display, My heart becomes greatly excited. I long for such pastimes and desire a form exactly like the damsels of Vraja."

PURPORT

This verse is found in the Lalita-mādhava (4.19).

Madhya TEXT 20.181

mathurāya yaiche gandharva-nṛtya-daraśane

punaḥ dvārakāte yaiche citra-vilokane //CC Madhya, 20.181//

SYNONYMS

mathurāya—at Mathurā; yaiche—just as; gandharva-nṛtya—the dance of the Gandharvas; daraśane—by seeing; punaḥ—again; dvārakāte—at Dvārakā; yaiche—just as; citra-vilokane—by seeing a picture of Kṛṣṇa.

TRANSLATION

"One instance of Vāsudeva's attraction to Kṛṣṇa occurred when Vāsudeva saw the Gandharva dance at Mathurā. Another instance occurred in Dvārakā when Vāsudeva was surprised to see a picture of Kṛṣṇa.

Madhya TEXT 20.182

aparikalita-pūrvāḥ kaś camatkāra-kārī

sphuratu mama garīyān eṣa mādhyā-pūrah

ayam aham api hanta prekṣya yaṁ lubdha-cetāḥ

sarabhasam upabhoktum kāmāye rādhikeva //CC Madhya, 20.182//

SYNONYMS

aparikalita—not experienced; pūrvah—previously; kaḥ—who; camatkāra-kārī—causing wonder; sphuratu—manifests; mama—My; garīyān—more great; eṣaḥ—this; mādhyā-pūrah—abundance of sweetness; ayam—this; aham—I; api—even; hanta—alas; prekṣya—seeing; yam—which; lubdha-cetāḥ—My mind being bewildered; sa-rabhasam—impetuously; upabhoktum—to enjoy; kāmaye—desire; rādhikā iva—like Śrīmatī Rādhārāṇī.

TRANSLATION

" 'Who manifests an abundance of sweetness greater than Mine, which has never been experienced before and which causes wonder to all? Alas, I Myself, My mind bewildered upon seeing this beauty, impetuously desire to enjoy it like Śrīmatī Rādhārāṇī.' "

PURPORT

This verse spoken by Vāsudeva in Dvārakā is recorded by Śrīla Rūpa Gosvāmī in his Lalita-mādhava (8.34).

Madhya TEXT 20.183

sei vapu bhinnābhāse kichu bhinnākāra

bhāvāveśākṛti-bhede 'tad-ekātma' nāma tāṇra //CC Madhya, 20.183//

SYNONYMS

sei vapu—that body; bhinna-ābhāse—manifested differently; kichu—some; bhinna-ākāra—bodily differences; bhāva-āveśa-ākṛti—forms and transcendental emotions; bhede—by different; tad-ekātma nāma—the name is tad-ekātma; tāṇra—of Kṛṣṇa.

TRANSLATION

"When that body is a little differently manifest and its features a little different in transcendental emotion and form, it is called tad-ekātma.

Madhya TEXT 20.184

tad-ekātma-rūpe 'vilāsa', 'svāmśa'--dui bheda

vilāsa, svāmśera bhede vividha vibheda //CC Madhya, 20.184//

SYNONYMS

tat-ekātma-rūpe—in the form of tad-ekātma; vilāsa—pastime; svāmśa—personal expansion; dui bheda—two divisions; vilāsa—of the pastime expansion; svāmśera—of the personal expansion; bhede—by differences; vividha—various; vibheda—distinctions.

TRANSLATION

"In the tad-ekātma-rūpa there are pastime expansions [vilāsa] and personal expansions [svāmśa]. Consequently there are two divisions. According to pastime and personal expansion, there are various differences.

Madhya TEXT 20.185

prābhava-vaibhava-bhede vilāsa--dvidhākāra

vilāsera vilāsa-bheda--ananta prakāra //CC Madhya, 20.185//

SYNONYMS

prābhava-vaibhava-bhede—by the differences between prābhava and vaibhava,; vilāsa—pastime expansion; dvidhā-ākāra—twofold; vilāsera—of pastime forms; vilāsa-bheda—by the different pastimes; ananta prakāra—unlimited varieties.

TRANSLATION

"Again the vilāsa forms are divided into twofold categories-prābhava and vaibhava. Again the pastimes of these forms are of unlimited variety.

PURPORT

In the Laghu-bhāgavatāmṛta, Pūrva-khaṇḍa, verse 17, it is stated:

tādṛśo nyūna-śaktim yo

vyanakti svāmśa īritāḥ

saṅkarṣaṇādir matsyādir

yathā tat-tat-svadhāmasu

When a form of Kṛṣṇa is nondifferent from the original form but is less important and exhibits less potency, it is called svāmśa. Examples of the svāmśa

expansion can be found in the quadruple forms of the Lord residing in their respective places, beginning with Saṅkarṣaṇa, Pradyumna and Aniruddha and including the puruṣa-avatāras, līlā-avatāras, manvantara-avatāras and yuga-avatāras.

Madhya TEXT 20.186

prābhava-vilāsa--vāsudeva, saṅkarṣaṇa

pradyumna, aniruddha,--mukhya cāri-jana //CC Madhya, 20.186//

SYNONYMS

prābhava-vilāsa—the prābhava-vilāsa forms; vāsudeva—Vāsudeva; saṅkarṣaṇa—Saṅkarṣaṇa; pradyumna—Pradyumna; aniruddha—Aniruddha; mukhya cāri-jana—the four chief expansions.

TRANSLATION

"The chief quadruple expansions are named Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. These are called prābhava-vilāsa.

Madhya TEXT 20.187

vraje gopa-bhāva rāmera, pure kṣatriya-bhāvana

varṇa-veśa-bheda, tāte 'vilāsa' tānra nāma //CC Madhya, 20.187//

SYNONYMS

vraje—in Vṛndāvana; gopa-bhāva—emotion of a cowherd boy; rāmera—of Balarāma; pure—in Dvārakā; kṣatriya-bhāvana—the emotion of a kṣatriya; varṇa-veśa-bheda—by differences of dress and color; tāte—therefore; vilāsa—pastime expansion; tānra nāma—His name.

TRANSLATION

"Balarāma, who has the same original form of Kṛṣṇa, is Himself a cowherd boy in Vṛndāvana, and He also considers Himself to belong to the kṣatriya race in Dvārakā. Thus His color and dress are different, and He is called a pastime form of Kṛṣṇa.

Madhya TEXT 20.188

vaibhava-prakāśe āra prābhava-vilāse

eka-i mūrtye baladeva bhāva-bhede bhāse //CC Madhya, 20.188//

SYNONYMS

vaibhava-prakāśe—in vaibhava manifestation; āra—and; prābhava-vilāse—in the prābhava pastime form; eka-i mūrtye—in one form; baladeva—Lord Baladeva; bhāva-bhede—according to different emotions; bhāse—exists.

TRANSLATION

"Śrī Balarāma is a vaibhava-prakāśa manifestation of Kṛṣṇa. He is also manifest in the original quadruple expansion of Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. These are prābhava-vilāsa expansions with different emotions.

Madhya TEXT 20.189

ādi-catur-vyūha--inhāra keha nāhi sama

ananta caturvyūha-gaṇera prākāṭya-kāraṇa //CC Madhya, 20.189//

SYNONYMS

ādi-catuḥ-vyūha—the original quadruple group; inhāra—of this; keha nāhi—no one; sama—equal; ananta—unlimited; catuḥ-vyūha-gaṇera—of the quadruple expansions; prākāṭya—of manifestation; kāraṇa—the cause.

TRANSLATION

"The first expansion of the caturvyūha, quadruple forms, is unique. There is nothing to compare with Them. These quadruple forms are the source of unlimited quadruple forms.

Madhya TEXT 20.190

kṛṣṇera ei cāri prābhava-vilāsa

dvārakā-mathurā-pure nitya inhāra vāsa //CC Madhya, 20.190//

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; ei—these; cāri—four; prābhava-vilāsa—prābhava pastime forms; dvārakā-mathurā-pure—in the two cities Dvārakā and Mathurā;

nitya—eternal; inhāra—of Them; vāsa—the residential quarters.

TRANSLATION

"These four prābhava pastime forms of Lord Kṛṣṇa reside eternally in Dvārakā and Mathurā.

Madhya TEXT 20.191

ei cāri haite cabbīśa mūrti parakāśa

astra-bhede nāma-bheda--vaibhava-vilāsa //CC Madhya, 20.191//

SYNONYMS

ei cāri haite—from these four; cabbīśa—twenty-four; mūrti—forms; parakāśa—manifestation; astra-bhede—according to the different weapons; nāma-bheda—the difference of names; vaibhava-vilāsa—the vaibhava pastime expansions.

TRANSLATION

"From the original quadruple expansion, twenty-four forms are manifest. They differ according to the placement of weapons in Their four hands. They are called vaibhava-vilāsa.

Madhya TEXT 20.192

punaḥ kṛṣṇa catur-vyūha lañā pūrva-rūpe

paravyoma-madhye vaise nārāyaṇa-rūpe //CC Madhya, 20.192//

SYNONYMS

punaḥ—again; kṛṣṇa—Kṛṣṇa; catuḥ-vyūha—the quadruple expansions; lañā—taking; pūrva-rūpe—as previously; paravyoma-madhye—in the paravyoma area; vaise—resides; nārāyaṇa-rūpe—in the form of four-handed Nārāyaṇa.

TRANSLATION

"Lord Kṛṣṇa again expands, and within the paravyoma, the spiritual sky, He is situated in fullness as the four-handed Nārāyaṇa, accompanied by expansions of the original quadruple form.

PURPORT

At the top of the paravyoma, the spiritual sky, there is Goloka Vṛndāvana, which is divided into three parts. Two of the parts, called Mathurā and Dvārakā, are the residences of Kṛṣṇa in His prābhava-vilāsa forms. Balarāma, Kṛṣṇa's vaibhava-prakāśa, is eternally situated in Gokula. From the quadruple prābhava-vilāsa, twenty-four forms of the vaibhava-vilāsa are expanded. Each has four hands holding weapons in different positions. The topmost planet in the spiritual sky is Goloka Vṛndāvana, and below that planet is the spiritual sky itself. In that spiritual sky, Kṛṣṇa Himself is four-handed and is situated as Nārāyaṇa.

Madhya TEXT 20.193

tānhā haite punaḥ catur-vyūha-parakāśa

āvaraṇa-rūpe cāri-dike yāñra vāsa //CC Madhya, 20.193//

SYNONYMS

tānhā haite—from that original catur-vyūha; punaḥ—again; catuḥ-vyūha-parakāśa—manifestation of quadruple expansions; āvaraṇa-rūpe—in the form of a covering; cāri-dike—in four directions; yāñra—whose; vāsa—residence.

TRANSLATION

"Thus the original quadruple forms again manifest Themselves in a second quadruple expansion. The residences of these second quadruple expansions cover the four directions.

Madhya TEXT 20.194

cāri-janera punaḥ pṛthak tina tina mūrti

keśavādi yāhā haite vilāsera pūrti //CC Madhya, 20.194//

SYNONYMS

cāri-janera—of the original of the four expansions; punaḥ—again; pṛthak—separate; tina tina—three each; mūrti—forms; keśava-ādi—beginning with Lord Keśava; yāhā haite—from which; vilāsera pūrti—the vilāsa expansions are fulfilled.

TRANSLATION

"Again these quadruple forms expand three times, beginning with Keśava. That

is the fulfillment of the pastime forms.

Madhya TEXT 20.195

cakrādi-dhāraṇa-bhede nāma-bheda saba

vāsudevera mūrti--keśava, nārāyaṇa, mādhaba //CC Madhya, 20.195//

SYNONYMS

cakra-ādi—of the disc and other weapons; dhāraṇa—of holding; bhede—by differences; nāma—of names; bheda—differences; saba—all; vāsudevera mūrti—the expansions of Vāsudeva; keśava—Keśava; nārāyaṇa—Nārāyaṇa; mādhaba—Mādhava.

TRANSLATION

"Out of the catur-vyūha, there are three expansions of each and every form, and they are named differently according to the position of the weapons. The Vāsudeva expansions are Keśava, Nārāyaṇa and Mādhava.

Madhya TEXT 20.196

saṅkarṣaṇera mūrti--govinda, viṣṇu, madhusūdana

e anya govinda--nahe vrajendra-nandana //CC Madhya, 20.196//

SYNONYMS

saṅkarṣaṇera mūrti—the expansions of Saṅkarṣaṇa; govinda—Govinda; viṣṇu—Viṣṇu; madhu-sūdana—Madhusūdana; e—this; anya—another; govinda—Govinda; nahe vrajendra-nandana—not the son of Nanda Mahārāja.

TRANSLATION

"The expansions of Saṅkarṣaṇa are Govinda, Viṣṇu and Madhusūdana. This Govinda is different from the original Govinda, for He is not the son of Mahārāja Nanda.

Madhya TEXT 20.197

pradyumnera mūrti--trivikrama, vāmana, śrīdhara

aniruddhera mūrti--hrṣīkeśa, padmanābha, dāmodara //CC Madhya, 20.197//

SYNONYMS

pradyumnera mūrti—expansions of the form of Pradyumna; tri-vikrama—Trivikrama; vāmana—Vāmana; śrīdhara—Śrīdhara; aniruddhera mūrti—expansions of Aniruddha; ṛṣīkeśa—Ṛṣīkeśa; padmanābha—Padmanābha; dāmodara—Dāmodara.

TRANSLATION

"The expansions of Pradyumna are Trivikrama, Vāmana and Śrīdhara. The expansions of Aniruddha are Ṛṣīkeśa, Padmanābha and Dāmodara.

Madhya TEXT 20.198

dvādaśa-māsera devatā--ei-bāra jana

mārga-śīrṣe--keśava, pauṣe--nārāyaṇa //CC Madhya, 20.198//

SYNONYMS

dvādaśa-māsera—of the twelve months; devatā—predominating Deities; ei—these; bāra jana—twelve Personalities of Godhead; mārga-śīrṣe—the month of Agrahāyana (November-December); keśava—Keśava; pauṣe—the month of Pauṣa (December-January); nārāyaṇa—Nārāyaṇa.

TRANSLATION

"These twelve are the predominating Deities of the twelve months. Keśava is the predominating Deity of Agrahāyana, and Nārāyaṇa is the predominating Deity of Pauṣa.

Madhya TEXT 20.199

māghera devatā--mādhava, govinda--phālgune

caitre--viṣṇu, vaiśākhe--śrī-madhusūdana //CC Madhya, 20.199//

SYNONYMS

māghera devatā—the predominating Deity of the month of Māgha (January-February); mādhava—Mādhava; govinda—Govinda; phālgune—in the month of Phālguna (February-March); caitre—in the month of Caitra (March-April); viṣṇu—Lord Viṣṇu; vaiśākhe—in the month of Vaiśākha (April-May); śrī-madhusūdana—Madhusūdana.

TRANSLATION

"The predominating Deity for the month of Māgha is Mādhava, and the predominating Deity for the month of Phālguna is Govinda. Viṣṇu is the predominating Deity for Caitra, and Madhusūdana is the predominating Deity for Vaiśākha.

Madhya TEXT 20.200

jyaiṣṭhe--trivikrama, āṣāḍhe--vāmana deveśa

śrāvaṇe--śrīdhara, bhādre--deva hṛṣīkeśa //CC Madhya, 20.200//

SYNONYMS

jyaiṣṭhe—in the month of Jyaiṣṭha (May-June); trivikrama—Trivikrama; āṣāḍhe—in the month of Āṣāḍha (June-July); vāmana deva-īśa—Lord Vāmana; śrāvaṇe—in the month of Śrāvaṇa (July-August); śrīdhara—Śrīdhara; bhādre—in the month of Bhādra (August-September); deva hṛṣīkeśa—Lord Hṛṣīkeśa.

TRANSLATION

"In the month of Jyaiṣṭha, the predominating Deity is Trivikrama. In Āṣāḍha the Deity is Vāmana, in Śrāvaṇa the Deity is Śrīdhara, and in Bhādra the Deity is Hṛṣīkeśa.

Madhya TEXT 20.201

āśvine--padmanābha, kārtike dāmodara

'rādhā-dāmodara' anya vrajendra-koṇara //CC Madhya, 20.201 //

SYNONYMS

āśvine—in the month of Āśvina (September-October); padma-nābha—Padmanābha; kārtike—in the month of Kārttika (October-November); dāmodara—Dāmodara; rādhā-dāmodara—the Dāmodara of Śrīmatī Rādhārāṇī; anya—another; vrajendra-koṇara—the son of Mahārāja Nanda.

TRANSLATION

"In the month of Āśvina, the predominating Deity is Padmanābha, and in Kārttika it is Dāmodara. This Dāmodara is different from Rādhā-Dāmodara, the son of Nanda Mahārāja in Vṛndāvana.

Madhya TEXT 20.202

dvādaśa-tilaka-mantra ei dvādaśa nāma

ācamane ei nāme sparśi tat-tat-sthāna //CC Madhya, 20.202//

SYNONYMS

dvādaśa-tilaka—for twelve marks of tilaka; mantra—the mantra; ei—these; dvādaśa nāma—twelve names; ācamane—in washing with water; ei nāme—with these names; sparśi—we touch; tat-tat-sthāna—the respective places.

TRANSLATION

"When putting the twelve tilaka marks on the twelve places of the body, one has to chant the mantra consisting of these twelve Viṣṇu names. After daily worship, when one anoints the different parts of the body with water, these names should be chanted as one touches each part of the body.

PURPORT

While marking the body with tilaka, one should chant the following mantra, which consists of the twelve names of Lord Viṣṇu.

lalāṭe keśavaṁ dhyāyen

nārāyaṇam athodare

vakṣaḥ-sthale mādhave tu

govindam kaṇṭha-kūpake

viṣṇum ca dakṣiṇe kukṣau

bāhau ca madhusūdanam

trivikramam kandhare tu

vāmanam vāma-pārśvake

śrīdharam vāma-bāhau tu

hṛṣīkeśam tu kandhare

prṣṭhe ca padmanābham ca

kaṭyāṁ dāmodaraṁ nyaset

"When one marks the forehead with tilaka, he must remember Keśava. When one marks the lower abdomen, he must remember Nārāyaṇa. For the chest, one should remember Mādhava, and when marking the hollow of the neck one should remember Govinda. Lord Viṣṇu should be remembered while marking the right side of the belly, and Madhusūdana should be remembered when marking the right arm. Trivikrama should be remembered when marking the right shoulder, and Vāmana should be remembered when marking the left side of the belly. Śrīdhara should be remembered while marking the left arm, and Hṛṣīkeśa should be remembered when marking the left shoulder. Padmanābha and Dāmodara should be remembered when marking the back."

Madhya TEXT 20.203

ei cāri-janera vilāsa-mūrti āra aṣṭa jana

tāṁ sabāra nāma kahi, śuna sanātana //CC Madhya, 20.203//

SYNONYMS

ei cāri-janera—of the four personalities; vilāsa-mūrti—pastime forms; āra—more; aṣṭa jana—eight personalities; tāṁ sabāra—of all of them; nāma—the holy names; kahi—I shall mention; śuna—hear; sanātana—O Sanātana.

TRANSLATION

"From Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha, there are eight additional pastime expansions. O Sanātana, please hear Me as I mention Their names.

Madhya TEXT 20.204

puruṣottama, acyuta, nṛsimha, janārdana

hari, kṛṣṇa, adhokṣaja, upendra,--aṣṭa-jana //CC Madhya, 20.204//

SYNONYMS

puruṣottama—Puruṣottama; acyuta—Acyuta; nṛsimha—Nṛsimha; janārdana—Janārdana; hari—Hari; kṛṣṇa—Kṛṣṇa; adhokṣaja—Adhokṣaja; upendra—Upendra; aṣṭa-jana—eight persons.

TRANSLATION

"The eight pastime expansions are Puruṣottama, Acyuta, Nṛsiṃha, Janārdana, Hari, Kṛṣṇa, Adhokṣaja and Upendra.

Madhya TEXT 20.205

vāsudevera vilāsa dui--adhokṣaja, puruṣottama

saṅkarṣaṇera vilāsa--upendra, acyuta dui-jana //CC Madhya, 20.205//

SYNONYMS

vāsudevera vilāsa—the pastime expansions of Vāsudeva; dui—two; adhokṣaja—Adhokṣaja; puruṣottama—Puruṣottama; saṅkarṣaṇera vilāsa—the pastime expansions of Saṅkarṣaṇa; upendra—Upendra; acyuta—Acyuta; dui-jana—the two persons. persons.

TRANSLATION

"Of these eight expansions, two are pastime forms of Vāsudeva. Their names are Adhokṣaja and Puruṣottama. The two pastime forms of Saṅkarṣaṇa are Upendra and Acyuta.

Madhya TEXT 20.206

pradyumnera vilāsa--nṛsiṃha, janārdana

aniruddhera vilāsa--hari, kṛṣṇa dui-jana //CC Madhya, 20.206//

SYNONYMS

pradyumnera vilāsa—the pastime forms of Pradyumna; nṛsiṃha—Nṛsiṃha; janārdana—Janārdana; aniruddhera vilāsa—the pastime forms of Aniruddha; hari—Hari; kṛṣṇa—Kṛṣṇa; dui-jana—the two persons.

TRANSLATION

"The pastime forms of Pradyumna are Nṛsiṃha and Janārdana, and the pastime forms of Aniruddha are Hari and Kṛṣṇa.

Madhya TEXT 20.207

ei cabbiśa mūrṭi--prābhava-vilāsa pradhāna

astra-dhāraṇa-bhede dhare bhinna bhinna nāma //CC Madhya, 20.207//

SYNONYMS

ei cabbīsa mūrti—all of these twenty-four forms; prābhava-vilāsa—pastime forms of the prābhava expansions; pradhāna—chief; astra-dhāraṇa—of holding the weapons; bhede—in terms of differences; dhare—accept; bhinna bhinna—separate from one another; nāma—names.

TRANSLATION

"All these twenty-four forms constitute the chief prābhava-vilāsa pastime forms of the Lord. They are named differently according to the position of weapons in Their hands.

Madhya TEXT 20.208

inhāra madhye yāhāra haya ākāra-veśa-bheda

sei sei haya vilāsa-vaibhava-vibheda //CC Madhya, 20.208//

SYNONYMS

inhāra madhye—out of Them all; yāhāra—of whom; haya—there is; ākāra—of bodily features; veśa—of dress; bheda—difference; sei sei haya—they are; vilāsa-vaibhava—of vaibhava-vilāsa; vibheda—the difference.

TRANSLATION

"Of all these, the forms that differ in dress and features are distinguished as vaibhava-vilāsa.

Madhya TEXT 20.209

padmanābha, trivikrama, ṇṛsimha, vāmana

hari, kṛṣṇa ādi haya 'ākāre' vilakṣaṇa //CC Madhya, 20.209//

SYNONYMS

padmanābha—Padmanābha; trivikrama—Trivikrama; ṇṛsimha—Nṛsimha; vāmana—Vāmana; hari—Hari; kṛṣṇa—Kṛṣṇa; ādi—and so on; haya—are; ākāre vilakṣaṇa—different in bodily feature.

TRANSLATION

"Of them, Padmanābha, Trivikrama, Nṛsiṃha, Vāmana, Hari, Kṛṣṇa, and so on all have different bodily features.

Madhya TEXT 20.210

kṛṣṇera prābhava-vilāsa--vāsudevādi cāri jana

sei cāri-janāra vilāsa--viṁśati gaṇana //CC Madhya, 20.210//

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; prābhava-vilāsa—prābhava pastime forms; vāsudeva-ādi—Vāsudeva and others; cāri jana—quadruple expansions; sei—those; cāri-janāra—of the four-personalities; vilāsa—pastime forms; viṁśati gaṇana—counted as twenty.

TRANSLATION

"Vāsudeva and the three others are direct prābhava pastime forms of Lord Kṛṣṇa. Of these quadruple forms, the pastime expansions are twenty in number.

Madhya TEXT 20.211

inhā-sabāra prṥthak vaikunṭha--paravyoma-dhāme

pūrvādi aṣṭa-dike tina tina krame //CC Madhya, 20.211//

SYNONYMS

inhā—of them; sabāra—of all; prṥthak—separate; vaikunṭha—a Vaikunṭha planet; paravyoma-dhāme—in the spiritual world; pūrvā-ādi—beginning from the east; aṣṭa-dike—in the eight directions; tina tina—three in each; krame—in consecutive order.

TRANSLATION

"All these forms preside over different Vaikunṭha planets in the spiritual world, beginning from the east in consecutive order. In each of eight directions, there are three different forms.

Madhya TEXT 20.212

yadyapi paravyoma sabākāra nitya-dhāma

tathāpi brahmāṇḍe kāro kāṅho sannidhāna //CC Madhya, 20.212//

SYNONYMS

yadyapi—although; paravyoma—the spiritual sky; sabākāra—of all of Them; nitya-dhāma—the eternal abode; tathāpi—still; brahmāṇḍe—in the material universes; kāro—of some of Them; kāṅho—somewhere; sannidhāna—the residential places.

TRANSLATION

"Although They all have Their residences eternally in the spiritual sky, some of Them are situated within the material universes.

Madhya TEXT 20.213

paravyoma-madhye nārāyaṇera nitya-sthiti

paravyoma-upari kṛṣṇalokera vibhuti //CC Madhya, 20.213//

SYNONYMS

paravyoma-madhye—in the spiritual sky; nārāyaṇera—of Nārāyaṇa; nitya-sthiti—eternal residence; paravyoma-upari—in the upper portion of the spiritual sky; kṛṣṇa-lokera vibhuti—the opulence of the Kṛṣṇaloka planet.

TRANSLATION

"There is an eternal residence of Nārāyaṇa in the spiritual sky. In the upper portion of the spiritual sky is a planet known as Kṛṣṇaloka, which is filled with all opulences.

Madhya TEXT 20.214

eka 'kṛṣṇaloka' haya trividha-prakāra

gokulākhyā, mathurākhyā, dvārakākhyā āra //CC Madhya, 20.214//

SYNONYMS

eka—one; kṛṣṇa-loka—the planet known as Kṛṣṇaloka; haya—there is; tri-vidha-prakāra—in three different divisions; gokula-ākhyā—Gokula; mathurā-

ākhyā—Mathurā; dvārakā-ākhyā—Dvārakā; āra—and.

TRANSLATION

"The planet of Kṛṣṇaloka is divided into three sections-Gokula, Mathurā and Dvārakā.

Madhya TEXT 20.215

mathurāte keśavera nitya sannidhāna

nīlācale puruṣottama--jagannātha' nāma //CC Madhya, 20.215//

SYNONYMS

mathurāte—in Mathurā; keśavera—of Lord Keśava; nitya—eternal; san-nidhāna—residence; nīlācale—in Nīlācala (Jagannātha Purī); puruṣottama—Puruṣottama; jagannātha nāma—also known as Jagannātha.

TRANSLATION

"Lord Keśava eternally resides at Mathurā, and Lord Puruṣottama, known by the name Jagannātha, eternally resides at Nīlācala.

Madhya TEXT 20.216

prayāge mādharma, mandāre śrī-madhusūdana

ānandāraṇye vāsudeva, padmanābha janārdana //CC Madhya, 20.216//

SYNONYMS

prayāge—at Prayāga; mādharma—Bindu Mādharma; mandāre—at Mandāra-parvata; śrī-madhusūdana—Śrī Madhusūdana; ānanda-araṇye—at the place known as Ānandāraṇya; vāsudeva—Lord Vāsudeva; padmanābha—Lord Padmanābha; janārdana—Lord Janārdana.

TRANSLATION

"At Prayāga, the Lord is situated as Bindu Mādharma, and at Mandāra-parvata, the Lord is known as Madhusūdana. Vāsudeva, Padmanābha and Janārdana reside at Ānandāraṇya.

Madhya TEXT 20.217

viṣṇu-kāñcīte viṣṇu, hari rahe, māyāpure

aiche āra nānā mūrti brahmāṇḍa-bhitare //CC Madhya, 20.217//

SYNONYMS

viṣṇu-kāñcīte—at Viṣṇu-kāñcī; viṣṇu—Lord Viṣṇu; hari—Lord Hari; rahe—remains; māyāpure—at Māyāpur; aiche—similarly; āra—also; nānā—various; mūrti—forms; brahmāṇḍa-bhitare—throughout the universe.

TRANSLATION

"At Viṣṇu-kāñcī there is Lord Viṣṇu, at Māyāpur Lord Hari, and throughout the universe a variety of other forms.

PURPORT

All of these forms are mūrti forms, and They are worshiped in the temples. Their names are Keśava at Mathurā, Puruṣottama or Jagannātha at Nīlācala, Śrī Bindu Mādhava at Prayāga, Madhusūdana at Mandāra, and Vāsudeva, Padmanābha and Janārdana at Ānandāraṇya, which is situated in Kerala, South India. At Viṣṇu-kāñcī, which is situated in the Barada state, there is Lord Viṣṇu, and Hari is situated at Māyāpur, Lord Caitanya's birthsite. Thus in different places throughout the universe there are various Deities in temples bestowing Their causeless mercy upon the devotees. All these Deity forms are nondifferent from the mūrtis in the spiritual world of the Vaikuṇṭhas. Although the arcā-mūrti, the worshipable Deity form of the Lord, appears to be made of material elements, it is as good as the spiritual forms found in the spiritual Vaikuṇṭhalokas. The Deity in the temple, however, is visible to the material eyes of the devotee. It is not possible for one in material conditional life to see the spiritual form of the Lord. To bestow causeless mercy upon us, the Lord appears as arcā-mūrti so that we can see Him. It is forbidden to consider the arcā-mūrti to be made of stone or wood. In the Padma Purāṇa it is said:

arceye viṣṇau śilā-dhīr guruṣu nara-matir vaiṣṇave jāti-buddhir

viṣṇor vā vaiṣṇavānām kali-mala-mathane pāda-tīrthe 'mbu-buddhiḥ

śrī-viṣṇor nāmni mantre sakala-kaluṣa-he śabde-sāmānya-buddhir

viṣṇau sarveśvareṣe tad-itara-sama-dhīr yasya vā nārakī saḥ

No one should consider the Deity in the temple to be made of stone or wood, nor

should one consider the spiritual master an ordinary human being. No one should consider a Vaiṣṇava to belong to a particular caste or creed, and no one should consider caraṇāmṛta or Ganges water to be like ordinary water. Nor should anyone consider the Hare Kṛṣṇa mahā-mantra to be a material vibration. All these expansions of Kṛṣṇa in the material world are simply demonstrations of the Lord's mercy and willingness to give facility to His devotees who are engaged in His devotional service within the material world.

Madhya TEXT 20.218

ei-mata brahmāṇḍa-madhye sabāra 'parakāśa'

sapta-dvīpe nava-khaṇḍe yāñhāra vilāsa //CC Madhya, 20.218//

SYNONYMS

ei-mata—in this way; brahmāṇḍa-madhye—within this universe; sabāra—of all of Them; parakāśa—manifestations; sapta-dvīpe—on seven islands; nava-khaṇḍe—in different sections, nine in number; yāñhāra vilāsa—the pastimes of whom.

TRANSLATION

"Within the universe the Lord is situated in different spiritual manifestations. These are situated on seven islands in nine sections. Thus Their pastimes are going on.

PURPORT

The seven islands are mentioned in the Siddhānta-śiromaṇi:

bhūmer ardhaṁ kṣīra-sindhor udaka-sthaṁ

jambu-dvīpaṁ prāhur ācārya-varyāḥ

ardhe 'nyasmin dvīpa-ṣaṭkasya yāmye

kṣāra-kṣīrādy-ambudhīnāṁ niveśaḥ

śākaṁ tataḥ śālmala-matra kauśaṁ

krauñcaṁ ca go-medaka-puṣkare ca

dvayor dvayor antaram ekam ekam

samudrayor dvīpam udāharanti

The seven islands (dvīpas) are known as (1) Jambu, (2) Śāka, (3) Śālmālī, (4) Kuśa, (5) Krauñca, (6) Gomeda, or Plakṣa, and (7) Puṣkara. The planets are called dvīpa. Outer space is like an ocean of air. just as there are islands in the watery ocean, these planets in the ocean of space are called dvīpas, or islands in outer space. There are nine khaṇḍas, known as (1) Bhārata, (2) Kinnara, (3) Hari, (4) Kuru, (5) Hiraṇmaya, (6) Ramyaka, (7) Ilāvṛta, (8) Bhadrāśva and (9) Ketumāla. These are different parts of the Jambūdvīpa. A valley between two mountains is called a khaṇḍa or varṣa.

Madhya TEXT 20.219

sarvatra prakāśa tāñra--bhakte sukha dite

jagatera adharma nāśi' dharma sthāpīte //CC Madhya, 20.219//

SYNONYMS

sarvatra—everywhere; prakāśa—manifestations; tāñra—His; bhakte—to the devotees; sukha dite—to give happiness; jagatera—of the material world; adharma—irreligious principles; nāśi'-destroying; dharma—religious principles; sthāpīte—to establish.

TRANSLATION

"The Lord is situated in all the universes in different forms just to please His devotees. Thus the Lord destroys irreligious principles and establishes religious principles.

PURPORT

In the material world the Lord is situated in different arcā-mūrtis (Deities) in the temples, just to decrease the material activities of the conditioned soul and increase his spiritual activities. Particularly in India there are many temples throughout the country. Devotees may take advantage of them and go see the Lord at Jagannātha Purī, Vṛndāvana, Prayāga, Mathurā, Hardwar and Viṣṇu-kāñcī. When the devotees travel to these places and see the Lord, they become very happy in devotional service.

Madhya TEXT 20.220

inhāra madhye kāro haya 'avatāre' gaṇana

yaiche viṣṇu, trivikrama, nṛsimha, vāmana //CC Madhya, 20.220//

SYNONYMS

inhāra madhye—of Them; kāro—of some; haya—there is; avatare—as incarnations; gaṇana—counting; yaiche—as; viṣṇu—Lord Viṣṇu; trivikrama—Lord Trivikrama; nṛsimha—Lord Nṛsimha; vāmana—Lord Vāmana.

TRANSLATION

"Of these forms, some are considered incarnations. Examples are Lord Viṣṇu, Lord Trivikrama, Lord Nṛsimha and Lord Vāmana.

Madhya TEXT 20.221

astra-dhṛti-bheda--nāma-bhedera kāraṇa

cakrādi-dhāraṇa-bheda śuna, sanātana //CC Madhya, 20.221//

SYNONYMS

astra-dhṛti—of holding the weapon; bheda—difference; nāma-bhedera—of differences of names; kāraṇa—the cause; cakra-ādi—of weapons, beginning with the disc; dhāraṇa—of holding; bheda—differences; śuna—please hear; sanātana—O Sanātana.

TRANSLATION

"My dear Sanātana, just hear from Me as I tell you how the different viṣṇu-mūrtis hold Their weapons, beginning with the disc, and how They are named differently according to the placement of objects in Their hands.

Madhya TEXT 20.222

dakṣiṇādho hasta haite vāmādhah paryanta

cakrādi astra-dhāraṇa-gaṇanāra anta //CC Madhya, 20.222//

SYNONYMS

dakṣiṇa-adhaḥ—the lower right; hasta—hand; haite—from; vāma-adhaḥ—the lower left hand; paryanta—up to; cakra-ādi—beginning with the disc; astra-

dhāraṇa—of holding the weapons; gaṇanāra—of counting; anta—the end.

TRANSLATION

"The procedure for counting begins with the lower right hand and goes to the upper right hand, the upper left hand, and the lower left hand. Lord Viṣṇu is named according to the order the objects are held in His hands.

Madhya TEXT 20.223

siddhārtha-saṁhitā kare cabbīśa mūrti gaṇana

tāra mate kahi āge cakrādi-dhāraṇa //CC Madhya, 20.223//

SYNONYMS

siddhārtha-saṁhitā—the revealed scripture named Siddhārtha-saṁhitā; kare—does; cabbīśa—twenty-four; mūrti—forms; gaṇana—counting; tāra mate—according to the opinion of Siddhārtha-saṁhitā; kahi—I shall describe; āge—first; cakra-ādi-dhāraṇa—holding of the weapons, beginning with the disc.

TRANSLATION

"According to the Siddhārtha-saṁhitā there are twenty-four forms of Lord Viṣṇu. First I shall describe, according to the opinion of that book, the location of the weapons, beginning with the disc.

PURPORT

The twenty-four forms are (1) Vāsudeva, (2) Saṅkarṣaṇa, (3) Pradyumna, (4) Aniruddha, (5) Keśava, (6) Nārāyaṇa, (7) Mādhava, (8) Govinda, (9) Viṣṇu, (10) Madhusūdana, (11) Trivikrama, (12) Vāmana, (13) Śrīdhara, (14) Hṛṣīkeśa, (15) Padmanābha, (16) Dāmodara, (17) Puruṣottama, (18) Acyuta, (19) Nṛsimha, (20) Janārdana, (21) Hari, (22) Kṛṣṇa, (23) Adhokṣaja and (24) Upendra.

Madhya TEXT 20.224

vāsudeva--gadā-śaṅkha-cakra-padma-dhara

saṅkarṣaṇa--gadā-śaṅkha-padma-cakra-kara //CC Madhya, 20.224//

SYNONYMS

vāsudeva—Vāsudeva; gadā—club; śaṅkha—conchshell; cakra—disc; padma—

lotus flower; dhara—holding; saṅkarṣaṇa—Saṅkarṣaṇa; gadā—club; śaṅkha—conchshell; padma—lotus flower; cakra-kara—the disc in the hand.

TRANSLATION

"In His lower right hand, Lord Vāsudeva holds a club, in the upper right hand a conchshell, in the upper left hand a disc and in the lower left hand a lotus flower. In His lower right hand, Saṅkarṣaṇa holds a club, in His upper right hand a conchshell, in His upper left hand a lotus flower and in His lower left hand a disc.

Madhya TEXT 20.225

pradyumna--cakra-śaṅkha-gadā-padma-dhara

aniruddha--cakra-gadā-śaṅkha-padma-kara //CC Madhya, 20.225//

SYNONYMS

pradyumna—Lord Pradyumna; cakra—disc; śaṅkha—conch; gadā—club; padma—lotus; dhara—holding; aniruddha—Lord Aniruddha; cakra—disc; gadā—club; śaṅkha—conch; padma-kara—lotus flower in hand.

TRANSLATION

"Pradyumna holds the disc, conch, club and lotus. Aniruddha holds the disc, club, conch and lotus.

Madhya TEXT 20.226

paravyome vāsudevādi--nija nija astra-dhara

tāñra mata kahi, ye-saba astra-kara //CC Madhya, 20.226//

SYNONYMS

para-vyome—in the spiritual sky; vāsudeva-ādi—beginning with Lord Vāsudeva; nija nija—Their own respective; astra-dhara—holding of different weapons; tāñra mata kahi—I am speaking the opinion of Siddhārtha-saṁhitā; ye-saba—all; astra-kara—weapons in the different hands.

TRANSLATION

"Thus in the spiritual sky the expansions, headed by Vāsudeva, hold weapons in

Their own respective order. I am repeating the opinion of Siddhārtha-saṁhitā in describing Them.

Madhya TEXT 20.227

śrī-keśava--padma-śaṅkha-cakra-gadā-dhara

nārāyaṇa--śaṅkha-padma-gadā-cakra-dhara //CC Madhya, 20.227//

SYNONYMS

śrī-keśava—Lord Keśava; padma—lotus; śaṅkha—conch; cakra—disc; gadā—club; dhara—holding; nārāyaṇa—Lord Nārāyaṇa; śaṅkha—conch; padma—lotus; gadā—club; cakra—disc; dhara—holding.

TRANSLATION

"Lord Keśava holds the lotus, conch, disc and club. Lord Nārāyaṇa holds the conch, lotus, club and disc.

Madhya TEXT 20.228

śrī-mādhava--gadā-cakra-śaṅkha-padma-kara

śrī-govinda--cakra-gadā-padma-śaṅkha-dhara //CC Madhya, 20.228//

SYNONYMS

śrī-mādhava—Lord Mādhava; gadā—club; cakra—disc; śaṅkha—conch; padma—lotus; kara—in the hands; śrī-govinda—Lord Govinda; cakra—disc; gadā—club; padma—lotus; śaṅkha—conch; dhara—holding.

TRANSLATION

"Lord Mādhava holds the club, disc, conch and lotus. Lord Govinda holds the disc, club, lotus and conch.

Madhya TEXT 20.229

viṣṇu-mūrti--gadā-padma-śaṅkha-cakra-kara

madhusūdana--cakra-śaṅkha-padma-gadā-dhara //CC Madhya, 20.229//

SYNONYMS

viṣṇu-mūrti—Lord Viṣṇu; gadā—club; padma—lotus; śaṅkha—conch; cakra—disc; kara—in the hands; madhusūdana—Lord Madhusūdana; cakra—disc; śaṅkha—conch; padma—lotus; gadā—club; dhara—holding.

TRANSLATION

"Lord Viṣṇu holds the club, lotus, conch and disc. Lord Madhusūdana holds the disc, conch, lotus and club.

Madhya TEXT 20.230

trivikrama--padma-gadā-cakra-śaṅkha-kara

śrī-vāmana--śaṅkha-cakra-gadā-padma-dhara //CC Madhya, 20.230//

SYNONYMS

trivikrama—Lord Trivikrama; padma—lotus; gadā—club; cakra—disc; śaṅkha—conch; kara—in the hands; śrī-vāmana—Lord Vāmana; śaṅkha—conch; cakra—disc; gadā—club; padma—lotus; dhara—holding.

TRANSLATION

"Lord Trivikrama holds the lotus, club, disc and conch. Lord Vāmana holds the conch, disc, club and lotus.

Madhya TEXT 20.231

śrīdhara--padma-cakra-gadā-śaṅkha-kara

hṛṣīkeśa--gadā-cakra-padma-śaṅkha-dhara //CC Madhya, 20.231//

SYNONYMS

śrīdhara—Lord Śrīdhara; padma—lotus; cakra—disc; gadā—club; śaṅkha—conch; kara—in the hands; hṛṣīkeśa—Lord Hṛṣīkeśa; gadā—club; cakra—disc; padma—lotus; śaṅkha—conch; dhara—holding.

TRANSLATION

"Lord Śrīdhara holds the lotus, disc, club and conch. Lord Hṛṣīkeśa holds the club, disc, lotus and conch.

Madhya TEXT 20.232

padmanābha--śaṅkha-padma-cakra-gadā-kara

dāmodara--padma-cakra-gadā-śaṅkha-dhara //CC Madhya, 20.232//

SYNONYMS

padmanābha—Lord Padmanābha; śaṅkha—conch; padma—lotus; cakra—disc; gadā—club; kara—in the hands; dāmodara—Lord Dāmodara; padma—lotus; cakra—disc; gadā—club; śaṅkha—conch; dhara—holding.

TRANSLATION

"Lord Padmanābha holds the conch, lotus, disc and club. Lord Dāmodara holds the lotus, disc, club and conch.

Madhya TEXT 20.233

puruṣottama--cakra-padma-śaṅkha-gadā-dhara

śrī-acyuta--gadā-padma-cakra-śaṅkha-dhara //CC Madhya, 20.233//

SYNONYMS

puruṣottama—Lord Puruṣottama; cakra—disc; padma—lotus; śaṅkha—conch; gadā—club; dhara—holding; śrī-acyuta—Lord Acyuta; gadā—club; padma—lotus; cakra—disc; śaṅkha—conch; dhara—holding.

TRANSLATION

"Lord Puruṣottama holds the disc, lotus, conch and club. Lord Acyuta holds the club, lotus, disc and conch.

Madhya TEXT 20.234

śrī-nṛsiṃha--cakra-padma-gadā-śaṅkha-dhara

janārdana--padma-cakra-śaṅkha-gadā-kara //CC Madhya, 20.234//

SYNONYMS

śrī-nṛsiṃha—Lord Nṛsiṃha; cakra—disc; padma—lotus; gadā—club; śaṅkha—conch; dhara—holding; janārdana—Lord Janārdana; padma—lotus; cakra—disc; śaṅkha—conch; gadā—club; kara—in the hands.

TRANSLATION

"Lord Nṛsiṃha holds the disc, lotus, club and conch. Lord Janārdana holds the lotus, disc, conch and club.

Madhya TEXT 20.235

śrī-hari--śaṅkha-cakra-padma-gadā-kara

śrī-kṛṣṇa--śaṅkha-ga dā-padma-cakra-kara //CC Madhya, 20.235//

SYNONYMS

śrī-hari—Lord Hari; śaṅkha—conch; cakra—disc; padma—lotus; gadā—club; kara—in the hand; śrī-kṛṣṇa—Lord Kṛṣṇa; śaṅkha—conch; gadā—club; padma—lotus; cakra—disc; kara—in the hands.

TRANSLATION

"Śrī Hari holds the conch, disc, lotus and club. Lord Śrī Kṛṣṇa holds the conch, club, lotus and disc.

Madhya TEXT 20.236

adhokṣaja--padma-gadā-śaṅkha-cakra-kara

upendra--śaṅkha-gadā-cakra-padma-kara //CC Madhya, 20.236//

SYNONYMS

adhokṣaja—Lord Adhokṣaja; padma—lotus; gadā—club; śaṅkha—conch; cakra—disc; kara—in hand; upendra—Lord Upendra; śaṅkha—conch; gadā—club; cakra—disc; padma—lotus; kara—in hand.

TRANSLATION

"Lord Adhokṣaja holds the lotus, club, conch and disc. Lord Upendra holds the conch, club, disc and lotus.

Madhya TEXT 20.237

hayaśīrṣa-pañcarātre kahe ṣola-jana

tāra mate kahi ebe cakrādi-dhāraṇa //CC Madhya, 20.237//

SYNONYMS

hayaśīrṣa-pañcarātre—the revealed scripture named the Hayaśīrṣa-pañcarātra; kahe—says; ṣola-jana—sixteen personalities; tāra mate—according to this opinion; kahi—I shall describe; ebe—now; cakra-ādi-dhāraṇa—the holding of weapons, beginning with the disc.

TRANSLATION

"According to the Hayaśīrṣa-pañcarātra, there are sixteen personalities. I shall now describe that opinion of how They hold the weapons.

PURPORT

The sixteen personalities are as follows: (1) Vāsudeva, (2) Saṅkarṣaṇa, (3) Pradyumna, (4) Aniruddha, (5) Keśava, (6) Nārāyaṇa, (7) Mādhava, (B) Govinda, (9) Viṣṇu, (10) Madhusūdana, (11) Trivikrama, (12) Vāmana, (13) Śrīdhara, (14) Hṛṣīkeśa, (15) Padmanābha, (16) Dāmodara.

Madhya TEXT 20.238

keśava-bhede padma-śaṅkha-gadā-cakra-dhara

mādhava-bhede cakra-gadā-śaṅkha-padma-kara //CC Madhya, 20.238//

SYNONYMS

keśava-bhede—according to the different opinion about Lord Keśava; padma—lotus; śaṅkha—conch; gadā—club; cakra—and disc; dhara—holding; mādhava-bhede—according to the different opinion about the bodily features of Lord Mādhava; cakra—disc; gadā—club; śaṅkha—conch; padma—lotus; kara—in the hands.

TRANSLATION

"Keśava is described differently as holding the lotus, conch, club and disc, and Mādhava is described as holding disc, club, conch and lotus in His hands.

Madhya TEXT 20.239

nārāyaṇa-bhede nānā astra-bheda-dhara

ityādika bheda ei saba astra-kara //CC Madhya, 20.239//

SYNONYMS

nārāyaṇa-bhede—according to the different opinion about the bodily features of Lord Nārāyaṇa; nānā—various; astra—of weapons; bheda-dhara—differences in holding; iti-ādika—in this way; bheda—differentiated; ei saba—all these; astra-kara—weapons in the hands.

TRANSLATION

"According to the Hayaśīrṣa Pañcarātra, Nārāyaṇa and others are also presented differently as holding the weapons in different hands.

Madhya TEXT 20.240

'svayaṁ bhagavān' āra 'līlā-puruṣottama'

ei dui nāma dhare vrajendra-nandana //CC Madhya, 20.240//

SYNONYMS

svayaṁ bhagavān—the Supreme Personality of Godhead; āra—and; līlā-puruṣottama—the Lord Puruṣottama of pastimes; ei dui—these two; nāma—names; dhare—takes; vrajendra-nandana—Kṛṣṇa, the son of Nanda Mahārāja.

TRANSLATION

"Kṛṣṇa, the original Supreme Personality of Godhead, indicated as the son of Mahārāja Nanda, has two names. One is svayaṁ bhagavān, and the other is līlā-puruṣottama.

Madhya TEXT 20.241

purīra āvaraṇa-rūpe purīra nava-deśe

nava-vyūha-rūpe nava-mūrti parakāśe //CC Madhya, 20.241//

SYNONYMS

purīra—of Dvārakā Purī; āvaraṇa-rūpe—as a covering for the four sides; purīra nava-deśe—in nine different parts of the city; nava-vyūha-rūpe—in nine Deities; nava-mūrti—nine forms; parakāśe—manifests.

TRANSLATION

"Lord Kṛṣṇa personally surrounds Dvārakā Purī as its protector. In different parts of the Purī, in nine places, He expands in nine different forms.

Madhya TEXT 20.242

catvāro vāsudevādyā

nārāyaṇa-nṛsiṃhakau

hayagrīvo mahākroḍo

brahmā ceti navoditāḥ //CC Madhya, 20.242//

SYNONYMS

catvāraḥ—four principal protectors; vāsudeva-ādyāḥ—Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha; nārāyaṇa—including Lord Nārāyaṇa; nṛsiṃhakau—as well as Lord Nṛsiṃha; hayagrīvaḥ—Lord Hayagrīva; mahākroḍaḥ—Lord Varāha; brahmā—Lord Brahmā; ca—also; iti—thus; nava-uditāḥ—nine personalities.

TRANSLATION

" 'The nine personalities mentioned are Vāsudeva, Saṅkarṣaṇa, Pradyumna, Aniruddha, Nārāyaṇa, Nṛsiṃha, Hayagrīva, Varāha and Brahmā.'

PURPORT

This verse is found in the Laghu-bhāgavatāmṛta (1.451). The Brahmā mentioned herein is not a living entity. Sometimes, when there is a scarcity of living entities to take charge of Brahmā's post, Mahā-Viṣṇu expands Himself as Lord Brahmā. This Brahmā is not considered to be a living entity; He is an expansion of Viṣṇu.

Madhya TEXT 20.243

prakāśa-vilāsera ei kailuṅ vivaraṇa

svāmīsera bheda ebe śuna, sanātana //CC Madhya, 20.243//

SYNONYMS

prakāśa-vilāsera—of pastime forms and manifestations; ei—this; kailuṅ—I have made; vivaraṇa—description; svāmīsera—of personal expansions; bhede—the differences; ebe—now; śuna—please hear; sanātana—O Sanātana Gosvāmī.

TRANSLATION

"I have already described the pastime and prakāśa forms. Now please hear about the different personal expansions.

Madhya TEXT 20.244

sañkarṣaṇa, matsyāḍika,--dui bheda tāñra

sañkarṣaṇa--puruṣāvatāra, līlāvatāra āra //CC Madhya, 20.244//

SYNONYMS

sañkarṣaṇa—Sañkarṣaṇa; matsya-āḍika—and incarnations such as the fish; dui—two; bheda—differentiations; tāñra—His; sañkarṣaṇa—Sañkarṣaṇa; puruṣa-avatāra—incarnations of Viṣṇu; līlā-avatāra—pastime incarnations; āra—and.

TRANSLATION

"The first personal expansion is Sañkarṣaṇa, and the others are incarnations like the fish incarnation. Sañkarṣaṇa is an expansion of the Puruṣa, or Viṣṇu. The incarnations such as Matsya, the fish incarnation, appear in different yugas for specific pastimes.

PURPORT

The puruṣa-avatāras are the Lords of the universal creation. These are the Kāraṇodakaśāyī Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu. There are also līlā-avatāras, and these include (1) Catuḥsana, (2) Nārada, (3) Varāha, (4) Matsya, (5) Yajña, (6) Nara-Nārāyaṇa, (7) Kārdami Kapila, (8) Dattātreya, (9) Hayaśīrṣā, (10) Haṁsa, (11) Dhruvapriya, or Ṛṣnigarbha, (12) Ṛṣabha, (13) Ṛṥthu, (14) Nṛsimha, (15) Kūrma, (16) Dhanvantari, (17) Mohinī, (18) Vāmana, (19) Bhārgava Paraśurāma, (20) Rāghavendra, (21) Vyāsa, (22) Pralambāri Balarāma, (23) Kṛṣṇa, (24) Buddha and (25) Kalki.

These twenty-five Personalities of Godhead are known as līlā-avatāras. Because they appear in each day of Brahmā, or in each kalpa (millennium), they are sometimes known as kalpa-avatāras. Of these incarnations, Haṁsa and Mohinī are not very permanent or well known, but They are listed among the prābhava-avatāras. Kapila, Dattātreya, Ṛṣabha, Dhanvantari and Vyāsa are eternally situated and very widely known. They are also counted among the prābhava incarnations. Kūrma, Matsya, Nārāyaṇa, Varāha, Hayagrīva, Ṛṣnigarbha, and Baladeva, the killer of Pralambāsura, are counted among the vaibhava-avatāras.

Madhya TEXT 20.245

avatāra haya kṛṣṇera ṣaḍ-vidha prakāra

puruṣāvatāra eka, līlāvatāra āra //CC Madhya, 20.245//

SYNONYMS

avatāra—incarnations; haya—there are; kṛṣṇera—of Lord Kṛṣṇa; ṣaḍ-vidha prakāra—six kinds; puruṣa-avatāra—incarnations of Viṣṇu; eka—one; līlā-avatāra—incarnations for the execution of pastimes; āra—also.

TRANSLATION

"There are six types of incarnations [avatāras] of Kṛṣṇa. One is the incarnations of Viṣṇu [puruṣa-avatāras], and another is the incarnations meant for the performance of pastimes [līlā-avatāras].

Madhya TEXT 20.246

guṇāvatāra, āra manvantarāvatāra

yugāvatāra, āra śaktyāveśāvatāra //CC Madhya, 20.246//

SYNONYMS

guṇa-avatāra—the incarnations to control the material qualities; āra—also; manu-antara-avatāra—the incarnations of the Manus; yuga-avatāra—the incarnations according to different yugas; āra—and; śakti-āveśa-avatāra—empowered incarnations.

TRANSLATION

"There are incarnations that control the material qualities [guṇa-avatāras], incarnations of the Manus [manvantara-avatāras], incarnations in different millenniums [yuga-avatāras] and incarnations of empowered living entities [śaktyāveśa-avatāras].

PURPORT

The guṇa-avatāras are three—Lord Brahmā, Lord Śiva and Lord Viṣṇu (Bhāg. 10.88.3). The avatāras of Manu, or manvantara-avatāras, are listed as follows in Śrīmad-Bhāgavatam (8.1.5,13): (1) Yajña, (2) Vibhu, (3) Satyasena, (4) Hari, (5) Vaikuṇṭha, (6) Ajita, (7) Vāmana, (8) Sārvabhauma, (9) Rṣabha, (10)

Viṣvaksena, (11) Dharmasetu, (12) Sudhāmā, (13) Yogeśvara and (14) Bṛhadbhānu. Altogether these are fourteen in number, and of these, both Yajña and Vāmana are also counted among the līlā-avatāras. All these Manu incarnations are sometimes called vaibhava-avatāras.

The four yuga-avatāras are (1) śukla (white) in the Satya-yuga (Bhāg. 11.5.21), (2) rakta (red) in the Tretā-yuga (Bhāg. 11.5.24), (3) śyāma (dark blue) in the Dvāpara-yuga (Bhāg. 11.5.27), and (4) generally kṛṣṇa (black) but in special cases pīta (yellow) as Caitanya Mahāprabhu in the Kali-yuga, (Bhāg. 11.5.32 and 10.8.13).

The śaktyāveśa-avatāra is categorized into (1) forms of divine absorption (bhagavad-āveśa) like Kapiladeva or Rṣabhadeva and (2) divinely empowered forms (śaktyāveśa), of whom there are seven: (1) Śeṣa Nāga in the Vaikuṇṭha world, empowered for the personal service of the Supreme Lord (sva-sevana-śakti), (2) Anantadeva, empowered to bear all the planets within the universe (bhū-dhāraṇa-śakti), (3) Lord Brahmā, empowered with the energy to create the cosmic manifestation (sṛṣṭi-śakti), (4) Catuḥsana, or the Kumāras, specifically empowered to distribute transcendental knowledge (jñāna-śakti), (5) Nārada Muni, empowered to distribute devotional service (bhakti-śakti), (6) Mahārāja Pṛthu, specifically empowered to rule and maintain the living entities (pālana-śakti) and (7) Paraśurāma, specifically empowered to cut down rogues and demons (duṣṭa-damana-śakti).

Madhya TEXT 20.247

bālya, paugaṇḍa haya vigrahera dharma

eta-rūpe līlā kareṇa vrajendra-nandana //CC Madhya, 20.247//

SYNONYMS

bālya—childhood; paugaṇḍa—boyhood; haya—there are; vigrahera—of the Deity; dharma—characteristics; eta-rūpe—in so many forms; līlā—pastimes; kareṇa—executes; vrajendra-nandana—Kṛṣṇa, the son of Nanda Mahārāja.

TRANSLATION

"Childhood and boyhood are the typical ages of the Deity. Kṛṣṇa, the son of Mahārāja Nanda, performed His pastimes as a child and as a boy.

Madhya TEXT 20.248

ananta avatāra kṛṣṇera, nāhika gaṇana

śākhā-candra-nyāya kari dig-daraśana //CC Madhya, 20.248//

SYNONYMS

ananta—unlimited; avatāra—incarnations; kṛṣṇera—of Lord Kṛṣṇa; nāhika gaṇana—there is no possibility of counting; śākhā-candra-nyāya—by the analogy of the moon and the branches of a tree; kari—I make; dik-daraśana—a slight indication.

TRANSLATION

"There are innumerable incarnations of Kṛṣṇa, and there is no possibility of counting them. We can simply indicate them by giving the example of the moon and the branches of a tree.

PURPORT

Although the moon appears to be located in the branches of a tree, it is actually situated very far away. Similarly, none of the avatāras, or incarnations, of Lord Kṛṣṇa are within this material world, but they are visible by the causeless mercy of the Lord. We should not consider them to belong to this material world. As stated in Bhagavad-gītā:

avajānanti mām mūḍhā

mānuṣīm tanum āśritam

param bhāvam ajānanto

mama bhūta-maheśvaram

"Fools deride Me when I descend in the human form. They do not know My transcendental nature and My supreme dominion over all that be." (Bg. 9.11)

Avatāras descend of their own free will, and although they may act like ordinary human beings, they do not belong to this material world. Lord Kṛṣṇa and His avatāras can be understood only by the grace of the Lord.

nāyam ātmā pravacanena labhyo

na medhayā na bahunā śrutena

yam evaiṣa vṛṇute tena labhyas
tasyaiṣa ātmā vivṛṇute tanūṁ svām
(Kaṭha Upaniṣad 1.2.23)

athāpi te deva padāmbuja-dvaya-
prasāda-leśānugṛhīta eva hi
jānāti tattvaṁ bhagavan-mahimno
na cānya eko 'pi ciraṁ vicinvan
(Bhāg. 10.14.29)

Madhya TEXT 20.249

avatārā hy asaṅkhyeyā
hareḥ sattva-nidher dvijāḥ
yathā 'vidāsināḥ kulyāḥ
sarasāḥ syuḥ sahasraśāḥ //CC Madhya, 20.249//

SYNONYMS

avatārāḥ—all the incarnations; hi—certainly; asaṅkhyeyāḥ—beyond counting; hareḥ—from the Supreme Personality of Godhead; sattva-nidheḥ—who is the reservoir of spiritual energy; dvijāḥ—O brāhmaṇas; yathā—as; avidāsināḥ—containing a great reservoir of water; kulyāḥ—small ponds; sarasāḥ—from a lake; syuḥ—must be; sahasraśāḥ—by hundreds and thousands of times.

TRANSLATION

" 'O learned brāhmaṇas, just as hundreds and thousands of small ponds issue from great reservoirs of water, innumerable incarnations flow from Śrī Hari, the Supreme Personality of Godhead and the reservoir of all power.'

PURPORT

This verse is quoted from Śrīmad-Bhāgavatam (1.3.26).

Madhya TEXT 20.250

prathamei kare kṛṣṇa 'puruṣāvatāra'

seita puruṣa haya trividha prakāra //CC Madhya, 20.250//

SYNONYMS

prathamei—in the beginning; kare—does; kṛṣṇa—Lord Kṛṣṇa; puruṣa-avatāra—the incarnation of the three Viṣṇus (Mahā-Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu); seita—that; puruṣa—Viṣṇu; haya—becomes; tri-vidha pra-kāra—three different manifestations.

TRANSLATION

"In the beginning, Kṛṣṇa incarnates Himself as puruṣa-avatāras, or Viṣṇu incarnations. These are of three types.

PURPORT

Up to this verse, the many types of expansions have been described. Now the manifestations of the Lord's different potencies will be described.

Madhya TEXT 20.251

viṣṇos tu trīṇi rūpāṇi

puruṣākhyāny atho viduḥ

ekam tu mahataḥ sraṣṭṛ

dvitīyaṁ tv aṇḍa-saṁsthitam

ṭṭīyaṁ sarva-bhūta-stham

tāni jñātvā vimucyate //CC Madhya, 20.251//

SYNONYMS

viṣṇoḥ—of Lord Viṣṇu; tu—certainly; trīṇi—three; rūpāṇi—forms; puruṣa-ākhyāni—celebrated as the puruṣa; atho—how; viduḥ—they know; ekam—one of them; tu—but; mahataḥ sraṣṭṛ—the creator of the total material energy; dvitīyam—the second; tu—but; aṇḍa-saṁsthitam—situated within the universe; ṭṭīyam—the third; sarva-bhūta-stham—within the hearts of all living entities; tāni—these three; jñātvā—knowing; vimucyate—one becomes liberated.

TRANSLATION

" 'Viṣṇu has three forms called puruṣas. The first, Mahā-Viṣṇu, is the creator of the total material energy [mahat], the second is Garbhodakaśāyī, who is situated within each universe, and the third is Kṣīrodakaśāyī, who lives in the heart of every living being. He who knows these three becomes liberated from the clutches of māyā.'

PURPORT

This verse appears in the Laghu-bhāgavatāmṛta (Pūrva-khaṇḍa 33), where it has been quoted from the Sātvata-tantra.

Madhya TEXT 20.252

ananta-śakti-madhye kṛṣṇera tina śakti pradhāna

'icchā-śakti' 'jñāna-śakti' 'kriyā-śakti' nāma //CC Madhya, 20.252//

SYNONYMS

ananta-śakti—of unlimited potencies; madhye—in the midst; kṛṣṇera—of Lord Kṛṣṇa; tina—three; śakti—potencies; pradhāna—are chief; icchā-śakti—willpower; jñāna-śakti—the power of knowledge; kriyā-śakti—the creative energy; nāma—named.

TRANSLATION

"Kṛṣṇa has unlimited potencies, out of which three are chief—willpower, the power of knowledge and the creative energy.

Madhya TEXT 20.253

icchā-śakti-pradhāna kṛṣṇa--icchāya sarva-kartā

jñāna-śakti-pradhāna vāsudeva adhiṣṭhātā //CC Madhya, 20.253//

SYNONYMS

icchā-śakti—of willpower; pradhāna—predominator; kṛṣṇa—Lord Kṛṣṇa; icchāya—simply by willing; sarva-kartā—the creator of everything; jñāna-śakti-pradhāna—the predominator of the power of knowledge; vāsudeva—Lord Vāsudeva; adhiṣṭhātā—reservoir.

TRANSLATION

"The predominator of the willing potency is Lord Kṛṣṇa, for by His supreme will everything comes into existence. In willing, there is a need for knowledge, and that knowledge is expressed through Vāsudeva.

Madhya TEXT 20.254

icchā-jñāna-kriyā vinā nā haya sṛjana

tinera tina-śakti meli' prapañca-racana //CC Madhya, 20.254//

SYNONYMS

icchā-jñāna-kriyā—thinking, feeling, willing, knowledge and activity; vina—without; nā—not; haya—there is; sṛjana—creation; tinera—of the three; tina-śakti—three potencies; meli'-being amalgamated; prapañca-racana—there is the cosmic manifestation.

TRANSLATION

"There is no possibility of creation without thinking, feeling, willing, knowledge and activity. The combination of the supreme will, knowledge and action brings about the cosmic manifestation.

Madhya TEXT 20.255

kriyā-śakti-pradhāna saṅkarṣaṇa balarāma

prākṛtāprākṛta-sṛṣṭi karena nirmāṇa //CC Madhya, 20.255//

SYNONYMS

kriyā-śakti-pradhāna—the predominator of the creative energy; saṅkarṣaṇa—Lord Saṅkarṣaṇa; balarāma—Lord Balarāma; prākṛta—material; aprākṛta—spiritual; sṛṣṭi—worlds; karena—does; nirmāṇa—creation.

TRANSLATION

"Lord Saṅkarṣaṇa is Lord Balarāma. Being the predominator of the creative energy, He creates both the material and spiritual worlds.

Madhya TEXT 20.256

ahaṅkāra adhiṣṭhātā kṛṣṇera icchāya

goloka, vaikuṇṭha sṛje cic-chakti-dvārāya //CC Madhya, 20.256//

SYNONYMS

ahaṅkāra—of egotism; adhiṣṭhātā—the source or predominating Deity; kṛṣṇera—of Lord Kṛṣṇa; icchāya—by the will; goloka—the supreme spiritual planet, known as Goloka; vaikuṇṭha—other, lower planets, known as Vaikuṇṭhas; sṛje—creates; cit-śakti-dvārāya—by the spiritual energy.

TRANSLATION

"That original Saṅkarṣaṇa [Lord Balarāma] is the cause of both the material and spiritual creation. He is the predominating deity of egotism, and by the will of Kṛṣṇa and the power of the spiritual energy, He creates the spiritual world, which consists of the planet Goloka Vṛndāvana and the Vaikuṇṭha planets.

Madhya TEXT 20.257

yadyapi asṛjya nitya cic-chakti-vilāsa

tathāpi saṅkarṣaṇa-icchāya tāhāra prakāśa //CC Madhya, 20.257//

SYNONYMS

yadyapi—although; asṛjya—there is no question of creation; nitya—eternal; cit-śakti-vilāsa—pastimes of the eternal spiritual energy; tathāpi—still; saṅkarṣaṇa-icchāya—by the will of Saṅkarṣaṇa; tāhāra—of the spiritual world; prakāśa—manifestation.

TRANSLATION

"Although there is no question of creation as far as the spiritual world is concerned, the spiritual world is nonetheless manifest by the supreme will of Saṅkarṣaṇa. The spiritual world is the abode of the pastimes of the eternal spiritual energy.

Madhya TEXT 20.258

sahasra-patraṁ kamalaṁ

gokulākhyam mahat-padam

tat-karṇikāraṁ tad-dhāma

tad anantāmśa-sambhavam //CC Madhya, 20.258//

SYNONYMS

sahasra-patram—with thousands of petals; kamalam—resembling a lotus flower; gokula-ākhyam—named Gokula; mahat-padam—the supreme abode; tat-karṇikāraṁ—the whorl of that lotus flower; tat-dhāma—the abode of the Lord; tat—that; ananta-amśa—from the expansion of energy of Ananta; sambhavam—creation.

TRANSLATION

" 'Gokula, the supreme abode and planet, appears like a lotus flower that has a thousand petals. The whorl of that lotus is the abode of the Supreme Lord, Kṛṣṇa. This lotus-shaped supreme abode is created by the will of Lord Ananta.'

PURPORT

This verse is quoted from Brahma-saṁhitā (5.2).

Madhya TEXT 20.259

māyā-dvāre sṛje teṁho brahmāṇḍera gaṇa

jaḍa-rūpā prakṛti nahe brahmāṇḍa-kāraṇa //CC Madhya, 20.259//

SYNONYMS

māyā-dvāre—by the agency of the external energy; sṛje—creates; teṁho—Lord Saṅkarṣaṇa; brahmāṇḍera gaṇa—all the groups of universes; jaḍa-rūpā—appearing dull; prakṛti—the material energy; nahe—is not; brahmāṇḍa-kāraṇa—the cause of the cosmic manifestation.

TRANSLATION

"By the agency of the material energy, this same Lord Saṅkarṣaṇa creates all the universes. The dull material energy-known in modern language as nature-is not the cause of the material universe.

Madhya TEXT 20.260

jaḍa haite sṛṣṭi nahe īśvara-śakti vine

tāhātei saṅkarṣaṇa kare śaktira ādhāne //CC Madhya, 20.260//

SYNONYMS

jaḍa haite—from the dull material energy; sṛṣṭi nahe—the cosmic manifestation is not possible; īśvara-śakti vine—without the help of the energy of the Supreme Lord, the Personality of Godhead; tāhātei—in the material energy; saṅkarṣaṇa—Lord Saṅkarṣaṇa; kare—does; śaktira—of the spiritual energy; ādhāne—empowering.

TRANSLATION

"Without the Supreme Personality of Godhead's energy, dull matter cannot create the cosmic manifestation. Its power does not arise from the material energy itself but is endowed by Saṅkarṣaṇa.

Madhya TEXT 20.261

īśvarera śaktye sṛṣṭi karaye prakṛti

lauha yena agni-śaktye pāya dāha-śakti //CC Madhya, 20.261//

SYNONYMS

īśvarera śaktye—by the energy of the Supreme Personality of Godhead; sṛṣṭi—creation; kara ye—does; prakṛti—material energy; lauha—iron; yena—as; agni-śaktye—by the power of fire; pāya—gets; dāha-śakti—the power to burn.

TRANSLATION

"Dull matter alone cannot create anything. The material energy produces the creation by the power of the Supreme Personality of Godhead. Iron itself has no power to burn, but when iron is placed in fire, it is empowered to burn.

Madhya TEXT 20.262

etau hi viśvasya ca bīja-yonī

rāmo mukundaḥ puruṣaḥ pradhānam

anvīya bhūteṣu vilakṣaṇasya

jñānasya ceśāta imau purāṇau //CC Madhya, 20.262//

SYNONYMS

etau—these two, namely Rāma and Kṛṣṇa; hi—certainly; viśvasya—of the universe; ca—and; bīja-yonī—both the cause and ingredient; rāmaḥ—Balarāma; mukundaḥ—Kṛṣṇa; puruṣaḥ—the original Mahā-Viṣṇu; pradhānam—material energy; anvīya—after entering; bhūteṣu—into the material elements; vilakṣaṇasya—of varieties of manifestation; jñānasya—of knowledge; ca—also; īśāte—are the controlling power; imau—both of Them; purāṇau—are the original cause.

TRANSLATION

" 'Balarāma and Kṛṣṇa are the original efficient and material causes of the material world. As Mahā-Viṣṇu and the material energy, They enter into the material elements and create the diversities by multi-energies. Thus They are the cause of all causes.'

PURPORT

This verse is quoted from Śrīmad-Bhāgavatam (10.46.31).

Madhya TEXT 20.263

sṛṣṭi-hetu yei mūrti prapañce avatare

sei īśvara-mūrti 'avatāra' nāma dhare //CC Madhya, 20.263//

SYNONYMS

sṛṣṭi-hetu—for the purpose of creation; yei mūrti—which form of the Lord; prapañce—in the material world; avatare—descends; sei—that; īśvara-mūrti—form of the Lord; avatāra—incarnation; nāma dhare—takes the name.

TRANSLATION

"The form of the Lord that descends into the material world to create is called an avatāra, or incarnation.

Madhya TEXT 20.264

māyātīta paravyome sabāra avasthāna

viśve avatari' dhare 'avatāra' nāma //CC Madhya, 20.264//

SYNONYMS

māyā-atīta—beyond the material nature; para-vyome—in the spiritual sky; sabāra—all of them; avasthāna—residence; viśve—within the material universe; avatari'-coming down; dhare—take; avatāra nāma—the name avatāra.

TRANSLATION

"All the expansions of Lord Kṛṣṇa are actually residents of the spiritual world. However, when they descend into the material world, they are called incarnations [avatāras].

Madhya TEXT 20.265

sei māyā avalokite śrī-saṅkarṣaṇa

puruṣa-rūpe avatīrṇa ha-ilā prathama //CC Madhya, 20.265//

SYNONYMS

sei māyā—that material energy; avalokite—just to glance over; śrī-saṅkarṣaṇa—Saṅkarṣaṇa; puruṣa-rūpe—in the original form of Mahā-Viṣṇu; avatīrṇa—incarnated; ha-ilā—became; prathama—at first.

TRANSLATION

"To glance over that material energy and empower her, Lord Saṅkarṣaṇa first incarnates as Lord Mahā-Viṣṇu.

Madhya TEXT 20.266

jaṅrhe pauruṣaṁ rūpaṁ

bhagavān mahad-ādibhiḥ

sambhūtaṁ ṣoḍaśa-kalam

ādau loka-sisṛkṣayā //CC Madhya, 20.266//

SYNONYMS

jaṅrhe—accepted; pauruṣaṁ rūpaṁ—the form of the puruṣa incarnation; bhagavān—the Supreme Personality of Godhead; mahat-ādibhiḥ—with the material energy, etc.; sambhūtaṁ—created; ṣoḍaśa—sixteen; kalam—elements;

āḍau—in the beginning; loka—of the material worlds; sisṛkṣayā—with a desire for the creation.

TRANSLATION

" 'In the beginning of the creation, the Lord expanded Himself in the form of the puruṣa incarnation, accompanied by all the ingredients of material creation. First He created the sixteen principal energies suitable for creation. This was for the purpose of manifesting the material universes.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (1.3.1). For an explanation, refer to Ādi-līlā, Chapter Five, verse 84.

Madhya TEXT 20.267

ādyo 'vatāraḥ puruṣaḥ parasya

kālaḥ svabhāvaḥ sad-asaṁ-maṇāś ca

dravyaṁ vikāro guṇa indriyāṇi

virāṭ svarāṭ sthāṣnu carīṣṇu bhūṁnaḥ //CC Madhya, 20.267//

SYNONYMS

ādyah avatārah—the original incarnation; puruṣaḥ—the Lord; parasya—of the Supreme; kālaḥ—time; svabhāvaḥ—nature; sat-asat—cause and effect; maṇāś ca—as well as the mind; dravyam—the five elements; vikārah—transformation or the false ego; guṇaḥ—modes of nature; indriyāṇi—senses; virāṭ—the universal form; svarāṭ—complete independence; sthāṣnu—immovable; carīṣṇu—movable; bhūṁnaḥ—of the Supreme Personality of Godhead.

TRANSLATION

" 'Kāraṇābdhiśāyī Viṣṇu [Mahā-Viṣṇu] is the first incarnation of the Supreme Lord, and He is the master of eternal time, space, cause and effects, mind, elements, material ego, modes of nature, senses, the universal form of the Lord, Garbhodakaśāyī Viṣṇu, and the sum total of all living beings, both moving and nonmoving.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (2.6.42). For an explanation, refer to Ādi-līlā, Chapter Five, verse 83.

Madhya TEXT 20.268

sei puruṣa virajāte karena śayana

'kāraṇābdhiśāyī' nāma jagat-kāraṇa //CC Madhya, 20.268//

SYNONYMS

sei puruṣa—the Supreme Personality of Godhead; virajāte—on the border known as Virajā; karena śayana—lies down; kāraṇa-abdhi-śāyī—Kāraṇābdhiśāyī; nāma—named; jagat-kāraṇa—is the original cause of material creation.

TRANSLATION

"That original Personality of Godhead, named Saṅkarṣaṇa, first lies down in the river Virajā, which serves as a border between the material and spiritual worlds. As Kāraṇābdhiśāyī Viṣṇu, He is the original cause of the material creation.

Madhya TEXT 20.269

kāraṇābdhi-pāre māyāra nitya avasthiti

virajāra pāre paravyome nāhi gati //CC Madhya, 20.269//

SYNONYMS

kāraṇa-abdhi-pāre—on one bank of the Causal Ocean; māyāra—of the material energy; nitya—eternal; avasthiti—position; virajāra pāre—on the other bank of the Virajā, or the Causal Ocean; para-vyome—in the spiritual world or sky; nāhi—there is not; gati—admission.

TRANSLATION

"The Virajā, or Causal Ocean, is the border between the spiritual and material worlds. The material energy is situated on one shore of that ocean, and it cannot enter onto the other shore, which is the spiritual sky.

Madhya TEXT 20.270

pravartate yatra rajas tamas tayoh

sattvaṁ ca miśraṁ na ca kāla-vikramaḥ

na yatra māyā kim utāpare harer

anuvratā yatra surāsurārcitāḥ //CC Madhya, 20.270//

SYNONYMS

pravartate—exists; yatra—where; rajaḥ—the mode of passion; tamaḥ—the mode of ignorance; tayoh—of both of them; sattvam ca—and the mode of goodness; miśram—mixture; na—not; ca—also; kāla-vikramaḥ—the influence of time or annihilation; na—not; yatra—where; māyā—external energy; kim—what; uta—to speak; apare—others; hareḥ—of the Supreme Personality of Godhead; anuvratāḥ—strict followers; yatra—where; sura—by demigods; asura—and by demons; arcitāḥ—being worshiped.

TRANSLATION

" 'In the spiritual world, there is neither the mode of passion, the mode of ignorance nor a mixture of both, nor is there adulterated goodness, nor the influence of time or māyā itself. Only the pure devotees of the Lord, who are worshiped both by demigods and by demons, reside in the spiritual world as the Lord's associates.'

PURPORT

This verse from Śrīmad-Bhāgavatam (2.9.10) was spoken by Śrīla Śukadeva Gosvāmī. He was answering the questions of Parīkṣit Mahārāja, who asked how the living entity falls down into the material world. Śukadeva Gosvāmī explained the cream of Śrīmad-Bhāgavatam in four verses, which had been explained to Lord Brahmā at the end of the severe austerities he performed for one thousand celestial years. At that time, Brahmā was shown the spiritual world and its transcendental nature.

Madhya TEXT 20.271

māyāra ye dui vṛtti--'māyā' āra 'pradhāna'

'māyā' nimitta-hetu, viśvera upādāna 'pradhāna' //CC Madhya, 20.271//

SYNONYMS

māyāra—of the material nature; ye—which; dui—two; vṛtti—functions; māyā—

called māyā; āra—and; pradhāna—ingredients; māyā—the word ma-ya; nimitta-hetu—the efficient cause; viśvera—of the material universe; upādāna—ingredients; pradhāna—is called pradhāna.

TRANSLATION

"Māyā has two functions. One is called māyā, and the other is called pradhāna. Māyā refers to the efficient cause, and pradhāna refers to the ingredients that create the cosmic manifestation.

PURPORT

For a further explanation, see Ādi-līlā, Chapter Five, verse 58.

Madhya TEXT 20.272

sei puruṣa māyā-pāṇe kare avadhāna

prakṛti kṣobhita kari' kare vīryera ādhāna //CC Madhya, 20.272//

SYNONYMS

sei puruṣa—that Supreme Personality of Godhead; māyā-pāṇe—toward māyā; kare avadhāna—glances; prakṛti—the material nature; kṣobhita kari'-making agitated; kare—impregnates; vīryera—of the semina; ādhāna—injection.

TRANSLATION

"When the Supreme Personality of Godhead glances over the material energy, she becomes agitated. At that time, the Lord injects the original semina of the living entities.

PURPORT

In Bhagavad-gītā (7.10), Kṛṣṇa says, bījaṁ mām sarva-bhūtānām: "I am the original seed of all existences." This is also confirmed in another verse in Bhagavad-gītā (14.4):

sarva-yoniṣu kaunteya

mūrtayaḥ sambhavanti yāḥ

tāsām brahma mahad-yonir

aham bīja-pradaḥ pitā

"It should be understood that all species of life, O son of Kuntī, are made possible by birth in this material nature, and that I am the seed-giving father."

For a further explanation, one may refer to Brahma-saṁhitā (Chapter Five, verses 10-13). Brahma-saṁhitā also states (5.51):

agnir mahī gaganam ambu marud diśaś ca

kālas tathātma-manasīti jagat-trayāṇi

yasmād bhavanti vibhavanti viśanti yaṁ ca

govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

All material elements, as well as the spiritual sparks (individual souls), are emanating from the Supreme Personality of Godhead. This is also confirmed by the Vedānta-sūtra (1.1). janmādy asya yataḥ: "The Absolute Truth is He from whom everything emanates." He is the Supreme Truth: satyaṁ paraṁ dhīmahi (Bhāg. 1.1.1). The absolute ultimate truth is Kṛṣṇa. Om namo bhagavate vāsudevāya janmādy asya yato 'nvayād itarataś cārtheṣv abhijñāḥ sva-rāṭ: "The Absolute Truth is a person who is directly and indirectly cognizant of the entire cosmic manifestation." (Bhāg. 1.1.1)

The Absolute Truth, the Supreme Personality of Godhead, educated Lord Brahmā from the heart (Bhāg. 1.1.1): tene brahma hṛdā ya ādi-kavaye. Therefore the Absolute Truth cannot be dull matter; the Absolute Truth must be the Supreme Person Himself. Sei puruṣa māyā-pāṇe kare avadhāna. Simply by His glance, material nature is impregnated with all living entities. According to their karma and fruitive activity, they emerge in different bodies. That is the explanation given by Bhagavad-gītā (2.13):

dehino 'smin yathā dehe

kaumāraṁ yauvanaṁ jarā

tathā dehāntara-prāptir

dhīras tatra na muhyati

"As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized

soul is not bewildered by such a change."

Madhya TEXT 20.273

svāṅga-viśeṣābhāsa-rūpe prakṛti-sparśana

jīva-rūpa 'bīja' tāte kailā samarpaṇa //CC Madhya, 20.273//

SYNONYMS

sva-aṅga-viśeṣa-ābhāsa-rūpe—in the form of a specific shadow from His personal body; prakṛti-sparśana—the Lord glances over the material nature; jīva-rūpa—having the form of the sparklike living entities, who are parts and parcels; bīja—semina; tāte—in that material nature; kailā samarpaṇa—impregnated.

TRANSLATION

"To impregnate with the seeds of living entities, the Lord Himself does not directly touch the material energy, but by His specific functional expansion, He touches the material energy, and thus the living entities, who are His parts and parcels, are impregnated into material nature.

PURPORT

According to Bhagavad-gītā:

mamaivāṁśo jīva-loke

jīva-bhūtaḥ sanātanaḥ

manaḥ ṣaṣṭhānīndriyāṇi

prakṛti-sthāni karṣati

"The living entities in this conditioned world are My eternal, fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind." (Bg. 15.7)

The word prakṛti-sparśana is explained in Caitanya-caritamṛta in reference to the way the living entities come in contact with dull matter. The glancing is performed by Mahā-Viṣṇu: sa aikṣata lokān nu sṛjā iti (Aitareya Upaniṣad 1.1.1). In the conditional stage we impregnate according to the bodily conception—that is, by sexual intercourse—but the Supreme Lord does not need sexual intercourse to impregnate. The impregnation is performed simply by His glance. This is also

explained in the Brahma-saṁhitā (5.32):

aṅgāni yasya sakalendriya-vṛttimanti

paśyanti pānti kalayanti ciraṁ jaganti

ānanda-cinmaya-sad-ujjvala-vigrahasya

govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Govinda can impregnate simply by glancing. In other words, His eyes can work as His genitals. He does not need genitals to beget a child. Indeed, Kṛṣṇa can beget any one of the living entities with any part of His body.

The word svāṅga-viśeṣābhāsa-rūpe, the form by which the Lord begets living entities in the material world, is explained herein. He is Lord Śiva. In the Brahma-saṁhitā it is stated that Lord Śiva, who is another form of Mahā-Viṣṇu, is like yogurt. Yogurt is nothing but milk, yet it is not milk. Similarly, Lord Śiva is considered the father of this universe, and material nature is considered the mother. The father and mother are known as Lord Śiva and the goddess Durgā. Together, Lord Śiva's genitals and the vagina of goddess Durgā are worshiped as śiva-līṅga. This is the origin of the material creation. Thus Lord Śiva's position is between the living entity and the Supreme Lord. Lord Śiva is neither the Supreme Personality of Godhead nor the living entity. He is the form through which the Supreme Lord works to beget living entities within this material world. As yogurt is prepared when milk is mixed with a culture, the form of Lord Śiva expands when the Supreme Personality of Godhead is in touch with material nature. The impregnation of material nature by the father, Lord Śiva, is wonderful because at one time innumerable living entities are conceived. Bhāgo jīvaḥ sa vijñeyaḥ sa cānantyāya kalpate (Śvetāśvatara Upaniṣad 5.9). These living entities are very, very small.

keśāgra-śata-bhāgasya

śatāṁśa-sadṛśātmakaḥ

jīvaḥ sūkṣma-svarūpo 'yam

saṅkhyātīto hi cit-kaṇaḥ

"If we divide the tip of a hair into a hundred parts and then take one of these parts and divide it again into a hundred parts, that very fine division is the size of

but one of the numberless living entities. They are all cit-kaṇa, particles of spirit, not matter."

The innumerable brahmāṇḍas, or universes, come from the pores of the Lord's body, and innumerable living entities also come from the pores of the transcendental body of the Lord. This is the process of material creation. Without the living entity, this material nature has no value. Both emanate from the pores of the transcendental body of Lord Mahā-Viṣṇu. They are different energies. That is explained in Bhagavad-gītā:

bhūmir āpo 'nalo vāyuḥ

khaṁ mano buddhir eva ca

ahaṁkāra itīyaṁ me

bhinnā prakṛtir aṣṭadhā

"Earth, water, fire, air, ether, mind, intelligence and false ego—all together these eight comprise My separated material energies." (Bg. 7.4) The material elements also come from the body of the Supreme Personality of Godhead, and they are also a different type of energy. Although the living entities also come from the Lord's body, they are categorized as a superior energy.

apareyam itas tv anyāṁ

prakṛtiṁ viddhi me parāṁ

jīva-bhūtāṁ mahā-bāho

yayedam dhāryate jagat

"Besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which consists of all living entities who are struggling with material nature and are sustaining the universe." (Bg. 7.5) The inferior energy, matter, cannot act without the superior energy. All these things are very clearly explained in the Vedas. The materialistic theory that life develops from matter is incorrect. Life and matter come from the supreme living entity; therefore, being the source of both, that supreme living entity, Kṛṣṇa, is described in Vedānta-sūtra as janmādy asya yataḥ (1.1), or the original source of everything, sarva-kāraṇa-kāraṇam. This is further explained in the following verse.

daivāt kṣubhita-dharminyām

svasyām yonau paraḥ pumān

ādhatta vīryam sā 'sūta

mahat-tattvam hiraṇmayam //CC Madhya, 20.274//

SYNONYMS

daivāt—from time immemorial; kṣubhita-dharminyām—the material nature, which is subjected to agitation; svasyām—which belongs to the Supreme as one of His energies; yonau—in the womb from which the living entity takes his birth; paraḥ pumān—the Supreme Brahman, the Personality of Godhead; ādhatta—impregnated; vīryam—seminal; sā—that material nature; asūta—produced; mahat-tattvam—the total material energy; hiraṇmayam—the original source for the emanation of varieties of material things.

TRANSLATION

" 'From time immemorial, after agitating the material nature into three qualities, the Supreme Personality of Godhead places the seminal of innumerable living entities within the womb of that material nature. Thus material nature gives birth to the total material energy known as the hiraṇmaya-mahat-tattva, the original symbolic representation of the cosmic manifestation.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (3.26.19). Lord Kapila is explaining to His mother the relationship between the Supreme Personality of Godhead and material nature. He is informing her how the Supreme Personality of Godhead is the original cause of the living entities, who emanated from material nature. Over and above the twenty-eight elements of the material creation is the Supreme Personality of Godhead, the cause of all causes. Life comes not from matter but from life itself. As explained in the Vedas: nityo nityānām cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). The Supreme Lord is the original source of life.

Madhya TEXT 20.275

kāla-vṛttyā tu māyāyām

guṇamayyām adhokṣajāḥ

puruṣeṇātma-bhūtena

vīryam ādhatta vīryavān //CC Madhya, 20.275//

SYNONYMS

kāla-vṛtṭyā—in due course of time, as the immediate cause of creation; tu—but; māyāyām—within the material nature; guṇa-mayyām—full of the three material modes of nature (sattva-guṇa, rajo-guṇa and tamo-guṇa); adhokṣajaḥ—the Supreme Personality of Godhead, who is beyond material conceptions; puruṣeṇa—by the enjoyer of material nature; ātma-bhūtena—who is an expansion of His personal self; vīryam—semina; ādhatta—placed; vīryavān—the omnipotent.

TRANSLATION

" 'In due course of time, the Supreme Personality of Godhead [Mahā-Viṣṇu or Mahā-Vaikuṇṭhanātha], by the agency of a further expansion of His personal self, places the seed of the living entities within the womb of material nature.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (3.5.26). This verse tells how the living entities come in contact with material nature. Just as a woman cannot beget children without uniting with a man, material nature cannot beget living entities without being in union with the Supreme Personality of Godhead. There is a history of how the Absolute Lord becomes the father of all living entities. In every system of religion, it is accepted that God is the supreme father of all living entities. According to Christianity, the supreme father, God, provides the living entities with all of life's necessities. Therefore they pray, "Give us this day our daily bread." Any religion that does not accept the Supreme Lord as the absolute father is called kaitava-dharma, or a cheating religion. Such religious systems are rejected in Śrīmad-Bhāgavatam (1.1.2): dharmāḥ projjhita-kaitavo 'tra. Only an atheist does not accept the omnipotent supreme father. If one accepts the omnipotent supreme father, he abides by His orders and becomes a religious person.

Madhya TEXT 20.276

tabe mahat-tattva haite trividha ahaṅkāra

yāhā haite devatendriya-bhūtera pracāra //CC Madhya, 20.276//

SYNONYMS

tabe—thereafter; mahat-tattva haite—from the total material energy; tri-vidha—three kinds of; ahaṅkāra—egotism; yāhā haite—from which; devatā—of predominating deities; indriya—of the senses; bhūtera—and of material elements; pracāra—expansion.

TRANSLATION

"First the total material energy is manifest, and from this arise the three types of egotism, which are the original sources from which all demigods [controlling deities], senses and material elements expand.

PURPORT

The three types of egotism (ahaṅkāra) are technically known as vaikārika, taijasa and tāmasa. The mahat-tattva is situated within the heart, or citta, and the predominating Deity of the mahat-tattva is Lord Vāsudeva (Bhāg. 3.26.21). The mahat-tattva is transformed into three divisions: (1) vaikārika, egotism in goodness (sāttvika-ahaṅkāra), from which the eleventh sense organ, the mind, is manifest and whose predominating Deity is Aniruddha (Bhāg. 3.26.27-28); (2) taijasa, or egotism in passion (rājasa-ahaṅkāra), from which the senses and intelligence are manifest and whose predominating Deity is Lord Pradyumna (Bhāg. 3.26.29-31); (3) tāmasa, or egotism in ignorance, from which sound vibration (śabda-tanmātra) expands. From the sound vibration, the sky (ākāśa) is manifest and, the senses, beginning with the ear, are also manifest (Bhāg. 3.26.32). Of these three types of egotism, Lord Saṅkarṣaṇa is the predominating Deity. In the philosophical discourse known as the Sāṅkhya-kārikā, it is stated: sāttvika ekādaśakaḥ pravartate vaikṛtād ahaṅkārāt-bhūtādes tan-mātraṁ tāmasa-taijasādy-ubhayam.

Madhya TEXT 20.277

sarva tattva mili' sṛjila brahmāṇḍera gaṇa

ananta brahmāṇḍa, tāra nāhika gaṇana //CC Madhya, 20.277//

SYNONYMS

sarva tattva—all different elements; mili'-combining; sṛjila—created; brahmāṇḍera gaṇa—all the universes; ananta brahmāṇḍa—those universes are unlimited in number; tāra nāhika gaṇana—there is no possibility of counting

them.

TRANSLATION

"Combining all the different elements, the Supreme Lord created all the universes. Those universes are unlimited in number; there is no possibility of counting them.

Madhya TEXT 20.278

iṅho mahat-sraṣṭā puruṣa--'mahā-viṣṇu' nāma

ananta brahmāṇḍa tāṅra loma-kūpe dhāma //CC Madhya, 20.278//

SYNONYMS

iṅho—He; mahat-sraṣṭā—the creator of the mahat-tattva, or total material energy; puruṣa—the person; mahā-viṣṇu nāma—called Lord Mahā-Viṣṇu; ananta—unlimited; brahmāṇḍa—universes; tāṅra—of His body; loma-kūpe—within the hair holes; dhāma—are situated.

TRANSLATION

"The first form of Lord Viṣṇu is called Mahā-Viṣṇu. He is the original creator of the total material energy. The innumerable universes emanate from the pores of His body.

Madhya TEXTS 20.279-280

gavākṣe uḍiyā yaiche reṇu āse yāya

puruṣa-niśvāsa-saha brahmāṇḍa bāhirāya

punarapi niśvāsa-saha yāya abhyantara

ananta aiśvarya tāṅra, saba--māyā-pāra //CC Madhya, 20.279-280//

SYNONYMS

gavākṣe—from a hole at the top of a wall; uḍiyā—floating; yaiche—as; reṇu—atomic particles; āse yāya—come and go; puruṣa-niśvāsa-saha—with the exhaling of Mahā-Viṣṇu; brahmāṇḍa—the universes; bāhirāya—come outside; punarapi—again; niśvāsa-saha—by His inhalation; yāya—go; abhyantara—within; ananta—unlimited; aiśvarya—opulences; tāṅra—of Him; saba—

everything; mājā-pāra—beyond the material conception.

TRANSLATION

"These universes are understood to be floating in air as the Mahā-Viṣṇu exhales. They are like atomic particles that float in sunshine and pass through the holes of a screen. All these universes are thus created by the exhalation of Mahā-Viṣṇu, and when Mahā-Viṣṇu inhales, they return to His body. The unlimited opulences of Mahā-Viṣṇu are completely beyond material conception.

Madhya TEXT 20.281

yasyaika-niśvasita-kālam athāvalambya

jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ

viṣṇur mahān sa iha yasya kalā-viśeṣo

govindam ādi-puruṣam tam aham bhajāmi //CC Madhya, 20.281//

SYNONYMS

yasya—whose; eka—one; niśvasita—of breath; kālam—time; atha—thus; avalambya—taking shelter of; jīvanti—live; loma-vilajāḥ—grown from the hair holes; jagat-aṇḍa-nāthāḥ—the masters of the universes (the Brahmās); viṣṇuḥ mahān—the Supreme Lord Mahā-Viṣṇu; saḥ—that; iha—here; yasya—whose; kalā-viśeṣaḥ—particular plenary portion or expansion; govindam—Lord Govinda; ādi-puruṣam—the original person; tam—Him; aham—I; bhajāmi—worship.

TRANSLATION

" 'The Brahmās and other lords of the mundane worlds appear from the pores of the Mahā-Viṣṇu and remain alive for the duration of His one exhalation. I adore the primeval Lord, Govinda, for Mahā-Viṣṇu is a portion of His plenary portion.'

PURPORT

This is a quotation from Brahma-saṁhitā (5.48).

Madhya TEXT 20.282

samasta brahmāṇḍa-gaṇera iṅho antaryāmī

kāraṇābdhiśāyī--saba jagatera svāmī //CC Madhya, 20.282//

SYNONYMS

samasta brahmāṇḍa-gaṇera—of the aggregate of the brahmāṇḍas, or universes; inho—that Lord Mahā-Viṣṇu; antaryāmī—the Supersoul; kāraṇa-abdhi-śāyī—Lord Mahā-Viṣṇu, lying on the Causal Ocean; saba jagatera—of all the universes; svāmī—the Supreme Lord.

TRANSLATION

"Mahā-Viṣṇu is the Supersoul of all the universes. Lying on the Causal Ocean, He is the master of all material worlds.

Madhya TEXT 20.283

eita kahiluṇ prathama puruṣera tattva

dvitīya puruṣera ebe śunaha mahattva //CC Madhya, 20.283//

SYNONYMS

eita—thus; kahiluṇ—I have explained; prathama puruṣera—of the first incarnation of the Personality of Godhead; tattva—the truth; dvitīya puruṣera—of the second incarnation of the Personality of Godhead; ebe—now; śunaha—please hear; mahattva—glories.

TRANSLATION

"I have thus explained the truth of the first Personality of Godhead, Mahā Viṣṇu. I shall now explain the glories of the second Personality of Godhead.

Madhya TEXT 20.284

sei puruṣa ananta-koṭi brahmāṇḍa sṛjyā

ekaika-mūrtye praveśilā bahu mūrti hañā //CC Madhya, 20.284//

SYNONYMS

sei puruṣa—that Personality of Godhead, Mahā-Viṣṇu; ananta-koṭi brahmāṇḍa—millions and trillions of brahmāṇḍas, or universes; sṛjyā—after creating; eka-eka—in each one of them; mūrtye—in a form; praveśilā—entered; bahu mūrti hañā—becoming many forms.

TRANSLATION

"After creating the total number of universes, which are unlimited, the Mahā-Viṣṇu expanded Himself into unlimited forms and entered into each of them.

Madhya TEXT 20.285

praveśa kariyā dekhe, saba--andhakāra

rahite nāhika sthāna, karilā vicāra //CC Madhya, 20.285//

SYNONYMS

praveśa kariyā—after entering; dekhe—He sees; saba—everywhere; andhakāra—complete darkness; rahite—to remain there; nāhika sthāna—there was no place; karilā vicāra—then He considered.

TRANSLATION

"When Mahā-Viṣṇu entered each of the limitless universes, He saw that there was darkness all around and that there was no place to stay. He therefore began to consider the situation.

Madhya TEXT 20.286

nijāṅga-sveda-jale brahmāṇḍārdha bharila

sei jale śeṣa-śayyāya śayana karila //CC Madhya, 20.286//

SYNONYMS

nija-aṅga—from His own personal body; sveda-jale—by emitting the water of perspiration; brahmāṇḍa-ardha—half of the universe; bharila—filled; sei jale—on that water; śeṣa-śayyāya—on the bed of Lord Śeṣa; śayana karila—lay down.

TRANSLATION

"With the perspiration produced from His own body, the Lord filled half the universe with water. He then lay down on that water on the bed of Lord Śeṣa.

Madhya TEXT 20.287

tānra nābhi-padma haite uṭhila eka padma

sei padme ha-ila brahmāra janma-sadma //CC Madhya, 20.287//

SYNONYMS

tānra nābhi-padma haite—from His lotus navel; uṭhila—grew; eka—one; padma—lotus flower; sei padme—on that lotus flower; ha-ila—there was; brahmāra—of Lord Brahmā; janma-sadma—the place of generation.

TRANSLATION

"A lotus flower then sprouted from the lotus navel of that Garbhodakaśāyī Viṣṇu. That lotus flower became Lord Brahmā's birthplace.

Madhya TEXT 20.288

sei padma-nāle ha-ila caudda bhuvana

teṅho 'brahmā' hañā sṛṣṭi karila sṛjana //CC Madhya, 20.288//

SYNONYMS

sei padma-nāle—within the stem of that lotus; ha-ila—became manifested; caudda—fourteen; bhuvana—planetary systems; teṅho—He; brahmā—Lord Brahmā; hañā—having become; sṛṣṭi—the material creation; karila sṛjana—created.

TRANSLATION

"In the stem of that lotus flower the fourteen worlds were generated. Then He became Lord Brahmā and created the entire universe.

Madhya TEXT 20.289

'viṣṇu'-rūpa hañā kare jagat pālana

guṇātīta viṣṇu--sparśa nāhi māyā-sane //CC Madhya, 20.289//

SYNONYMS

viṣṇu-rūpa—Lord Kṛṣṇa in His form as Viṣṇu; hañā—becoming; kare—does; jagat pālana—maintenance of the material world; guṇa-atīta—beyond the material qualities, transcendental; viṣṇu—Lord Viṣṇu; sparśa—touching; nāhi—there is not; māyā-sane—with māyā, the material energy.

TRANSLATION

"In this way, the Supreme Personality of Godhead in His form of Viṣṇu maintains the entire material world. Since He is always beyond the material qualities, the material nature cannot touch Him.

PURPORT

The influence of the material energy cannot touch Lord Viṣṇu as she touches Lord Brahmā and Lord Śiva. Therefore it is said that Lord Viṣṇu is transcendental to the material qualities. The incarnations of the material qualities—Lord Śiva and Lord Brahmā—are under the jurisdiction of the external energy. Lord Viṣṇu, however, is different. In the mantras of the Ṛg Veda it is said: om tad viṣṇoḥ paramaṁ padam (Ṛg Veda-saṁhitā 1.22.20). The words paramaṁ padam indicate that He is transcendental to the material qualities. Because Lord Viṣṇu is not within the jurisdiction of the material qualities, He is always superior to the living entities who are controlled by material energy. This is one of the differences between the Supreme Lord and the living entities. Lord Brahmā is a very powerful living entity, and Lord Śiva is even more powerful. Therefore Lord Śiva is not accepted as a living entity, but at the same time is not considered to be on the level of Lord Viṣṇu.

Madhya TEXT 20.290

'rudra'-rūpa dhari kare jagat saṁhāra

sṛṣṭi, sthiti, pralaya haya icchāya yāñhāra //CC Madhya, 20.290//

SYNONYMS

rudra-rūpa dhari—accepting the form of Lord Śiva; kare—performs; jagat saṁhāra—dissolution of the universal creation; sṛṣṭi—creation; sthiti—maintenance; pralaya—and dissolution; haya—take place; icchāya—by the will; yāñhāra—of whom.

TRANSLATION

"The Supreme Lord, and His form of Rudra [Lord Śiva], brings about the dissolution of this material creation. In other words, by His will only, there is creation, maintenance and dissolution of the whole cosmic manifestation.

Madhya TEXT 20.291

brahmā, viṣṇu, śiva--tānra guṇa-avatāra

sṛṣṭi-sṭhiti-pralayera tinera adhikāra //CC Madhya, 20.291//

SYNONYMS

brahmā—Lord Brahmā; viṣṇu—Lord Viṣṇu; śiva—Lord Śiva; tānra—of Garbhodakaśāyī Viṣṇu; guṇa-avatāra—incarnations of the material qualities; sṛṣṭi-sṭhiti-pralayera—of the three functions, namely creation, maintenance and dissolution; tinera adhikāra—there is control by the three deities (Lord Brahmā, Lord Viṣṇu and Lord Śiva).

TRANSLATION

"Brahmā, Viṣṇu and Śiva are His three incarnations of the material qualities. Creation, maintenance and destruction respectively are under the charge of these three personalities.

Madhya TEXT 20.292

hiraṇyagarbha-antaryāmī--garbhodakaśāyī

'sahasra-śīrṣādi' kari' vede yānre gāi //CC Madhya, 20.292//

SYNONYMS

hiraṇyagarbha—named Hiraṇyagarbha; antaryāmī—the Supersoul; garbha-udaka-śāyī—Lord Garbhodakaśāyī Viṣṇu; sahasra-śīrṣā-ādi kari'-by the Vedic hymns beginning with sahasra-śīrṣā (Rg Veda-saṁhitā 10.90); vede yānre ga-i—unto whom the Vedas pray.

TRANSLATION

"Garbhodakaśāyī Viṣṇu, known within the universe as Hiraṇyagarbha and the antaryāmī, or Supersoul, is glorified in the Vedic hymns, beginning with the hymn that starts with the word sahasra-śīrṣā.

Madhya TEXT 20.293

ei ta' dvitīya-puruṣa--brahmāṇḍera īśvara

māyāra 'āśraya' haya, tabu māyā-pāra //CC Madhya, 20.293//

SYNONYMS

ei ta'—in this way; dvitīya-puruṣa—the second Personality of Godhead; brahmāṇḍera īśvara—the master of the universe; māyāra—of the external, material energy; āśraya haya—becomes the shelter; tabu—still; māyā-pāra—is beyond the touch of the material energy.

TRANSLATION

"This second Personality of Godhead, known as Garbhodakaśāyī Viṣṇu, is the master of each and every universe and the shelter of the external energy. Nonetheless, He remains beyond the touch of the external energy.

Madhya TEXT 20.294

trītiya-puruṣa viṣṇu--'guṇa-avatāra'

dui avatāra-bhitara gaṇanā tānhāra //CC Madhya, 20.294//

SYNONYMS

trītiya-puruṣa—the third Personality; viṣṇu—Lord Viṣṇu; guṇa-avatāra—the incarnation of the material quality of goodness; dui avatāra-bhitara—within the two incarnations; gaṇanā-tānhāra—He is designated.

TRANSLATION

"The third expansion of Viṣṇu is the Kṣīrodakaśāyī Viṣṇu, who is the incarnation of the quality of goodness. He is to be counted within the two types of incarnations [puruṣa-avatāras and guṇa-avatāras].

Madhya TEXT 20.295

virāṭ vyaṣṭi-jīvera teṅho antaryāmī

kṣīrodakaśāyī teṅho--pālana-kartā, svāmī //CC Madhya, 20.295//

SYNONYMS

virāṭ—the universal form; vyaṣṭi-jīvera—of all other living entities; teṅho—He; antaryāmī—the Supersoul; kṣīra-udaka-śāyī—Lord Viṣṇu who lies down in the ocean of milk; teṅho—He; pālana-kartā—the maintainer; svāmī—the master.

TRANSLATION

"This Kṣīrodakaśāyī Viṣṇu is the universal form of the Lord and is the Supersoul

within every living entity. He is known as Kṣīrodakaśāyī, or the Lord who lies on the ocean of milk. He is the maintainer and master of the universe.

Madhya TEXT 20.296

puruṣāvatārera ei kailuṇ nirūpaṇa

līlāvatāra ebe śuna, sanātana //CC Madhya, 20.296//

SYNONYMS

puruṣa-avatārera—of all the puruṣa-avatāras; ei—this; kailuṇ nirūpaṇa—I have described; līlā-avatāra—incarnations for pastimes; ebe—now; śuna—please hear; sanātana—O Sanātana.

TRANSLATION

"O Sanātana, I have definitively described the three puruṣa-avatāras of Viṣṇu. Now please hear from Me about the pastime incarnations.

Madhya TEXT 20.297

līlāvatāra kṛṣṇera nā yāya gaṇana

pradhāna kariyā kahi dig-daraśana //CC Madhya, 20.297//

SYNONYMS

līlā-avatāra—incarnations for pastimes; kṛṣṇera—of Lord Kṛṣṇa; nā yāya gaṇana—are not countable; pradhāna kariyā—chiefly; kahi—let me describe; dik-daraśana—by a sample direction.

TRANSLATION

"No one can count the innumerable pastime incarnations of Lord Kṛṣṇa, but I shall describe the principal ones.

Madhya TEXT 20.298

matsya, kūrma, raghunātha, nṛsimha, vāmana

varāhādi--lekḥā yānra nā yāya gaṇana //CC Madhya, 20.298//

SYNONYMS

matsya—the fish incarnation; kūrma—the tortoise incarnation; raghunātha—Lord Rāmacandra; nṛsimha—the man-lion incarnation; vāmana—the dwarf incarnation; varāha-ādi—the hog incarnation and others; lekhā—describing; yāñra—of which incarnations; nā yāya gaṇana—cannot be counted.

TRANSLATION

"Some of the pastime incarnations are the fish incarnation, the tortoise incarnation, Lord Rāmacandra, Lord Nṛsimha, Lord Vāmana, and Lord Varāha. There is no end to them.

Madhya TEXT 20.299

matsyāśva-kacchapa-nṛsimha-varāha-haṁsa-

rājanya-vipra-vibudheṣu kṛtāvatāraḥ

tvam pāsi nas tribhuvanaṁ ca tathādhuneśa

bhāram bhuvo hara yadūttama vandanam te //CC Madhya, 20.299//

SYNONYMS

matsya—in the forms of a fish; aśva—of a horse; kacchapa—of a tortoise; nṛsimha—of Lord Nṛsimhadeva; varāha—of a boar; haṁsa—of a swan; rājanya—of Lord Rāmacandra; vipra—of Lord Paraśurāma; vibudheṣu—and of Vāmanadeva; kṛta-avatāraḥ—who have accepted incarnation; tvam—You; pāsi—please protect; naḥ—us demigods; tri-bhuvanam ca—and the three worlds; tathā—as well; adhunā—now; īśa—O Lord; bhāram—the burden; bhuvaḥ—of the universe; hara—kindly take away; yadu-uttama—O best of the Yadu dynasty; vandanam te—to You we offer our prayers.

TRANSLATION

" 'O Lord of the universe, best of the Yadu dynasty, we are offering our prayers unto You mainly to diminish the heavy burden of the universe. Indeed, You diminished this burden formerly by incarnating in the form of a fish, a horse [Hayagrīva], a tortoise, a lion [Lord Nṛsimha], a boar [Lord Varāha] and a swan. You also incarnated as Lord Rāmacandra, Paraśurāma and Vāmana the dwarf. You have always protected us demigods and the universe in this way. Now please continue.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.2.40).

Madhya TEXT 20.300

līlāvatārera kailuṅ dig-daraśana

guṇāvatārera ebe śuna vivarana //CC Madhya, 20.300//

SYNONYMS

līlā-avatārera—of the incarnations of pastimes; kailuṅ—I have done; dik-daraśana—indicating the direction only; guṇa-avatārera—of incarnations of the material qualities; ebe—now; śuna vivaraṇa—hear the description.

TRANSLATION

"I have given a few examples of pastime incarnations. Now I will describe the guṇa-avatāras, the incarnations of the material qualities. Please listen.

Madhya TEXT 20.301

brahmā, viṣṇu, śiva,--tina guṇa avatāra

tri-guṇa aṅgīkari' kare sṛṣṭi-ādi-vyavahāra //CC Madhya, 20.301//

SYNONYMS

brahmā, viṣṇu, śiva—Lord Brahmā, Lord Viṣṇu and Lord Śiva; tina—three; guṇa avatāra—the incarnations of the material qualities; tri-guṇa—the three qualities of material nature; aṅgīkari'-accepting; kare—does; sṛṣṭi-ādi-vyavahāra—transactions in reference to the creation, maintenance and dissolution.

TRANSLATION

"There are three functions within this material world. Everything here is created, everything is maintained for some time, and everything is finally dissolved. The Lord therefore incarnates Himself as the controllers of the three qualities-sattva-guṇa, rajo-guṇa and tamo-guṇa [goodness, passion and ignorance]. Thus the transactions of the material world take place.

Madhya TEXT 20.302

bhakti-miśra-kṛta-puṇye kona jīvottama

rajo-guṇe vibhāvita kari' tāñra mana //CC Madhya, 20.302//

SYNONYMS

bhakti-miśra-kṛta-puṇye—because of pious activities mixed with devotional service; kona—someone; jīva-uttama—the best of the living entities; rajaḥ-guṇe—by the mode of passion; vibhāvita—influenced; kari'-making; tāñra—his; mana—mind.

TRANSLATION

"Because of his past pious activities mixed with devotional service, the first-class living entity is influenced by the mode of passion within his mind.

Madhya TEXT 20.303

garbhodakaśāyī-dvārā śakti sañcāri'

vyāṣṭi sṛṣṭi kare kṛṣṇa brahmā-rūpa dhari' //CC Madhya, 20.303//

SYNONYMS

garbha-udaka-śāyī-dvārā—by Lord Garbhodakaśāyī Viṣṇu; śakti sañcāri'-giving him special powers; vyāṣṭi—total; sṛṣṭi—creation; kare—does; kṛṣṇa—Lord Kṛṣṇa; brahmā-rūpa dhari'-accepting the form of Lord Brahmā.

TRANSLATION

"Such a devotee is empowered by Garbhodakaśāyī Viṣṇu. In this way, an incarnation of Kṛṣṇa in the form of Brahmā engineers the total creation of the universe.

PURPORT

The Garbhodakaśāyī Viṣṇu puruṣa-avatāra expansion of Lord Viṣṇu accepts the material modes-sattva-guṇa, rajo-guṇa and tamo-guṇa-and thus incarnates as Lord Viṣṇu, Brahmā and Śiva. These are incarnations of the material qualities. Among the many superior living entities qualified with pious activities and devotional service, one, called Lord Brahmā, is infused with the quality of passion by the supreme will of Garbhodakaśāyī Viṣṇu. Thus Lord Brahmā becomes the incarnation of the creative energy of the Lord.

Madhya TEXT 20.304

bhāsvān yathāśma-sakaleṣu nijeṣu tejaḥ
svīyaṁ kiyat prakāṭayaty api tadvat atra
brahmā ya eṣa jagad-aṇḍa-vidhāna-kartā
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi //CC Madhya, 20.304//

SYNONYMS

bhāsvān—the illuminating sun; yathā—as; āśma-sakaleṣu—in various types of precious stones; nijeṣu—his own; tejaḥ—brilliance; svīyam—his own; kiyat—to some extent; prakāṭayati—manifests; api—also; tadvat—similarly; atra—here; brahmā—Lord Brahmā; yaḥ—who is; eṣaḥ—the Lord; jagat-aṇḍa-vidhāna-kartā—becomes the chief of the universe; govindam ādi-puruṣam—Lord Govinda, the original Supreme Personality of Godhead; tam—Him; aham—I; bhajāmi—worship.

TRANSLATION

" 'The sun manifests his brilliance in a gem, although it is stone. Similarly, the original Personality of Godhead, Govinda, manifests His special power in a pious living entity. Thus the living entity becomes Brahmā and manages the affairs of the universe. Let me worship Govinda, the original Personality of Godhead.'

PURPORT

This is a quotation from Brahma-saṁhitā (5.49).

Madhya TEXT 20.305

kona kalpe yadi yogya jīva nāhi pāya
āpane īśvara tabe aṁśe 'brahmā' haya //CC Madhya, 20.305//

SYNONYMS

kona kalpe—in some lifetime of Brahmā; yadi—if; yogya—suitable; jīva—living entity; nāhi—not; pāya—is available; āpane—personally; īśvara—the Supreme Lord; tabe—then; aṁśe—by His plenary expansion; brahmā haya—becomes Lord Brahmā.

TRANSLATION

"If in a kalpa a suitable living entity is not available to take charge of Brahmā's post, the Supreme Personality of Godhead Himself personally expands and becomes Lord Brahmā.

PURPORT

One day of Brahmā consists of the four yugas multiplied a thousand times-or, according to solar calculations, 4,320,000,000 years-and such also is the duration of his night. One year of Brahmā's life consists of 360 days and nights, and Brahmā lives for one hundred such years. Such is the life of a Brahmā.

Madhya TEXT 20.306

yasyāṅghri-paṅkaja-rajo 'khila-loka-pālair

mauly-uttamair dhṛtam upāsita-tīrtha-tīrtham

brahmā bhavo 'ham api yasya kalāḥ kalāyāḥ

śrīś codvahoma ciram asya nṛpāsanam kva //CC Madhya, 20.306//

SYNONYMS

yasya—whose; aṅghri-paṅkaja—lotuslike feet; rajaḥ—the dust; akhila-loka—of the universal planetary systems; pālaiḥ—by the masters; mauly-uttamaiḥ—with valuable turbans on their heads; dhṛtam—accepted; upāsita—worshiped; tīrtha-tīrtham—the sanctifier of the holy places; brahmā—Lord Brahmā; bhavaḥ—Lord Śiva; aham api—even I; yasya—of whom; kalāḥ—portions; kalāyāḥ—of a plenary portion; śrīḥ—the goddess of fortune; ca—and; udvahoma—we carry; ciram—eternally; asya—of Him; nṛpa-āsanam—the throne of a king; kva—where.

TRANSLATION

" 'What is the value of a throne to Lord Kṛṣṇa? The masters of the various planetary systems accept the dust of His lotus feet on their crowned heads. That dust makes the holy places sacred, and even Lord Brahmā, Lord Śiva, Lakṣmī and I myself, who are all portions of His plenary portion, eternally carry that dust on our heads.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.68.37). When the Kauravas

flattered Baladeva so that He would become their ally and spoke ill of Śrī Kṛṣṇa, Lord Baladeva was angry and spoke this verse.

Madhya TEXT 20.307

nijā-mśa-kalāya kṛṣṇa tamo-guṇa aṅgīkari'

saṁhārārthe māyā-saṅge rudra-rūpa dhari //CC Madhya, 20.307//

SYNONYMS

nija-amśa—of His personal plenary expansion; kalāya—by an expansion known as kalā; kṛṣṇa—Lord Kṛṣṇa; tamaḥ-guṇa—the material mode of darkness; aṅgīkari'-accepting; saṁhāra-arthe—for the purpose of dissolution; māyā-saṅge—in association with the external energy; rudra-rūpa—the form of Rudra; dhari—assumes.

TRANSLATION

"Lord Kṛṣṇa, the Supreme Personality of Godhead, expands a portion of His plenary portion and, accepting the association of the material mode of ignorance, assumes the form of Rudra to dissolve the cosmic manifestation.

PURPORT

This is a description of the Rudra form, which is another expansion of Kṛṣṇa. Only viṣṇu-mūrtis are expansions of Kṛṣṇa's personal and plenary portions. Mahā Viṣṇu, who lies on the Causal Ocean, is an expansion of Saṅkarṣaṇa. When Garbhodakaśāyī Viṣṇu accepts the material modes of nature for the purpose of dissolving the cosmic manifestation, His form is called Rudra. As already explained, Lord Viṣṇu is the controller of māyā. How, then, can He associate with māyā? The conclusion is that the incarnation of Lord Śiva or Lord Brahmā indicates the absence of the supreme power of Viṣṇu. When the supreme power is not there, it is possible to associate with māyā, the external energy. Lord Brahmā and Lord Śiva are to be considered creations of māyā.

Madhya TEXT 20.308

māyā-saṅga-vikārī rudra--bhinnābhinna rūpa

jīva-tattva nahe, nahe kṛṣṇera 'svarūpa' //CC Madhya, 20.308//

SYNONYMS

māyā-saṅga—by association with māyā; vikārī—transformed; rudra—the form of Rudra; bhinna-abhinna rūpa—having different types of forms; jīva-tattva nahe—still he is not called jīva-tattva; nahe—nor; kṛṣṇera—of Lord Kṛṣṇa; sva-rūpa—personal form.

TRANSLATION

"Rudra, Lord Śiva, has various forms, which are transformations brought about by association with māyā. Although Rudra is not on a level with the jīva-tattvas, he still cannot be considered a personal expansion of Lord Kṛṣṇa.

PURPORT

Rudra is simultaneously one with and different from the viṣṇu-tattva. Due to his association with māyā, he is different from the viṣṇu-tattva, but at the same time he is an expansion of Kṛṣṇa's personal form. This situation is called bhedābheda-tattva, or acintya-bhedābheda-tattva, simultaneously one and different.

Madhya TEXT 20.309

dugdha yena amla-yoge dadhi-rūpa dhare

dugdhāntara vastu nahe, dugdha haite nāre //CC Madhya, 20.309//

SYNONYMS

dugdha—milk; yena—as; amla-yoge—in association with a sour substance; dadhi-rūpa—the form of yogurt; dhare—takes; dugdha-antara—something other than milk; vastu—substance; nahe—is not; dugdha—milk; haite—to be; nāre—is not able.

TRANSLATION

"Milk is transformed into yogurt when it associates with a yogurt culture. Thus yogurt is nothing but milk, but still it is not milk.

PURPORT

Of the three deities supervising the creation, maintenance and dissolution of the universe, Lord Viṣṇu is never separate from the original Viṣṇu. However, Lord Śiva and Brahmā, due to their association with māyā, are different from Viṣṇu. Viṣṇu cannot be transformed into any form of material energy. Whenever there is association with māyā, the personality involved must be different from Lord

Viṣṇu. Therefore Lord Śiva and Lord Brahmā are called guṇa-avatāras, for they associate with the material qualities. The conclusion is that Rudra is a transformation of Viṣṇu, but he is not exactly Lord Viṣṇu. Therefore, he does not come within the category of the viṣṇu-tattvas. Thus he is inconceivably one with Viṣṇu and different from Him. The example given in this verse is very clear. Milk is compared to Viṣṇu. As soon as milk touches a sour substance, it becomes yogurt, or Lord Śiva. Although yogurt is constitutionally milk it cannot be used in place of milk.

Madhya TEXT 20.310

kṣīraṁ yathā dadhi vikāra-viśeṣa-yogāt

sañjāyate na tu tataḥ prthag asti hetoḥ

yaḥ śambhutām api tathā samupaiti kāryād

govindam ādi-puruṣaṁ tam ahaṁ bhajāmi //CC Madhya, 20.310//

SYNONYMS

kṣīram—milk; yathā—as; dadhi—yogurt; vikāra-viśeṣa—with a special transforming agent; yogāt—by mixing; sañjāyate—is transformed into; na—not; tu—but; tataḥ—from the milk; prthag—separated; asti—is; hetoḥ—which is the cause; yaḥ—who; śambhutām—the nature of Lord Śiva; api—even though; tathā—as; samupaiti—accepts; kāryāt—from the matter of some particular business; govindam—unto Govinda, the Supreme Personality of Godhead; ādi-puruṣam—the original person; tam—unto Him; aham—I; bhajāmi—offer my respectful obeisances.

TRANSLATION

" 'Milk changes into yogurt when mixed with a yogurt culture, but actually it is constitutionally nothing but milk. Similarly, Govinda, the Supreme Personality of Godhead, assumes the form of Lord Śiva [Śambhu] for the special purpose of material transactions. I offer my obeisances at His lotus feet.'

PURPORT

This is a quotation from Brahma-saṁhitā (5.45).

Madhya TEXT 20.311

'śiva'--māyā-śakti-saṅgī, tamo-guṇā veśa

māyātīta, guṇātīta 'viṣṇu'--parameśa //CC Madhya, 20.311//

SYNONYMS

śiva—Lord Śiva; māyā-śakti-saṅgī—an associate of the external energy; tamaḥ-guṇa-āveśa—absorbed by the quality of ignorance; māyā-atīta—transcendental to the external energy; guṇa-atīta—transcendental to the qualities of matter; viṣṇu—Viṣṇu; parama-īśa—the Supreme Lord.

TRANSLATION

"Lord Śiva is an associate of the external energy; therefore he is absorbed in the material quality of darkness. Lord Viṣṇu is transcendental to māyā and the qualities of māyā. Therefore He is the Supreme Personality of Godhead.

PURPORT

Viṣṇu is beyond the range of the material manifestation, and He is not within the control of the material energy. He is the supreme independent Personality of Godhead. This is even admitted by Śaṅkarācārya: nārāyaṇaḥ paro 'vyaktāt (Gīta-bhāṣya). In his constitutional form, Śiva is a mahā-bhāgavata, a supreme devotee of the Lord, but because he accepts māyā's association-especially the quality of ignorance-he is not free from māyā's influence. Such an intimate association is completely absent in the Supreme Personality of Godhead, Viṣṇu. Lord Śiva accepts māyā, but in the presence of Lord Viṣṇu, māyā does not exist. Consequently Lord Śiva has to be considered a product of māyā. When Lord Śiva is free from māyā's influence, he is in the position of a mahā-bhāgavata, a supreme devotee of Lord Viṣṇu. Vaiṣṇavānām yathā śambhuḥ.

Madhya TEXT 20.312

śivaḥ śakti-yuktaḥ śāśvat

triliṅgo guṇa-saṁvṛtaḥ

vaikārikas taijasaś ca

tāmasaś cety ahaṁ tridhā //CC Madhya, 20.312//

SYNONYMS

śivaḥ—Lord Śiva; śakti-yuktaḥ—associated with material nature; śaśvat—eternally; tri-liṅgaḥ—in three features; guṇa-saṁvṛtaḥ—covered by the modes of nature; vaikārikaḥ—one is called vaikārika; taijasaḥ ca—another is called taijasa; tāmasaḥ ca—as well as tāmasa; iti—thus; aham—egotism; tri-dhā—three kinds.

TRANSLATION

" 'The truth about Lord Śiva is that he is always covered with three material coverings-vaikārika, taijasa and tāmasa. Because of these three modes of material nature, he always associates with the external energy and egotism itself.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.88.3).

Madhya TEXT 20.313

harir hi nirguṇaḥ sākṣāt

puruṣaḥ prakṛteḥ paraḥ

sa sarva-dṛg upadraṣṭā

taṁ bhajan nirguṇo bhavet //CC Madhya, 20.313//

SYNONYMS

hariḥ—the Supreme Personality of Godhead, Viṣṇu; hi—certainly; nirguṇaḥ—transcendental to all material qualities; sākṣāt—directly; puruṣaḥ—the supreme enjoyer; prakṛteḥ—material nature; paraḥ—beyond; saḥ—He; sarva-dṛk—the seer of everything; upadraṣṭā—the overseer of everything; taṁ—Him; bhajan—by worshiping; nirguṇaḥ—transcendental to material qualities; bhavet—one becomes.

TRANSLATION

" 'Śrī Hari, the Supreme Personality of Godhead, is situated beyond the range of material nature; therefore He is the supreme transcendental person. He can see everything inside and outside; therefore He is the supreme overseer of all living entities. If someone takes shelter at His lotus feet and worships Him, he also attains a transcendental position.'

PURPORT

This is also a quotation from Śrīmad-Bhāgavatam (10.88.5).

Madhya TEXT 20.314

pālanārtha svāmśa viṣṇu-rūpe avatāra

sattva-guṇa draṣṭā, tāte guṇa-māyā-pāra //CC Madhya, 20.314//

SYNONYMS

pālana-ārtha—for maintenance; svāmśa—personal plenary expansion; viṣṇu-rūpe—in the form of Lord Viṣṇu; avatāra—incarnation; sattva-guṇa—of the mode of goodness; draṣṭā—director; tāte—therefore; guṇa-māyā-pāra—transcendental to the material modes of nature.

TRANSLATION

"For the maintenance of the universe, Lord Kṛṣṇa descends as His personal plenary expansion in the form of Viṣṇu. He is the director of the mode of goodness; therefore He is transcendental to the material energy.

Madhya TEXT 20.315

svarūpa--aiśvarya-pūrṇa, kṛṣṇa-sama prāya

kṛṣṇa amśī, teṇho amśa, vede hena gāya //CC Madhya, 20.315//

SYNONYMS

sva-rūpa—personal expansion; aiśvarya-pūrṇa—full of all opulences; kṛṣṇa-sama—equal to Kṛṣṇa; prāya—almost; kṛṣṇa amśī—Kṛṣṇa is the Supreme Personality of Godhead; teṇho—Lord Viṣṇu; amśa—personal expansion; vede—the Vedas; hena—thus; gāya—sing.

TRANSLATION

"Lord Viṣṇu is in the category of svāmśa because He has opulences almost equal to Kṛṣṇa's. Kṛṣṇa is the original person, and Lord Viṣṇu is His personal expansion. This is the verdict of all Vedic literature.

PURPORT

Although an incarnation of the material energy, Lord Brahmā is nonetheless the director of the material mode of passion. Similarly, Lord Śiva, although simultaneously one with and different from Lord Kṛṣṇa, is still the incarnation of the mode of darkness. However, Lord Viṣṇu is Kṛṣṇa's personal expansion; therefore He is the director of the mode of goodness and is always transcendently situated beyond the jurisdiction of the modes of material nature. Lord Viṣṇu is the original personal expansion of Kṛṣṇa, and Kṛṣṇa is the original source of all incarnations. As far as power is concerned, Lord Viṣṇu is as powerful as Lord Kṛṣṇa because He possesses all the opulences.

Madhya TEXT 20.316

dīpārcir eva hi daśāntaram abhyupetya

dīpāyate vivṛta-hetu-samāna-dharmā

yas tādṛg eva hi ca viṣṇutayā vibhāti

govindam ādi-puruṣam tam aham bhajāmi //CC Madhya, 20.316//

SYNONYMS

dīpa-arcir—the flame of a lamp; eva—as; hi—certainly; daśā-antaram—another lamp; abhyupetya—expanding; dīpāyate—illuminates; vivṛta-hetu—with its expanded cause; samāna-dharmā—equally powerful; yaḥ—who; tādṛk—similarly; eva—certainly; hi—certainly; ca—also; viṣṇutayā—by His expansion as Lord Viṣṇu; vibhāti—illuminates; govindam—to Lord Kṛṣṇa; ādi-puruṣam—the supreme original person; tam—to Him; aham—I; bhajāmi—offer my worshipful respect.

TRANSLATION

" 'When the flame of one candle is expanded to another candle and placed in a different position, it burns separately, and its illumination is as powerful as the original candle. Similarly, the Supreme Personality of Godhead, Govinda, expands Himself in different forms as Viṣṇu, who is equally luminous, powerful and opulent. Let me worship that Supreme Personality of Godhead, Govinda.'

PURPORT

This is a quotation from Brahma-saṁhitā (5.46).

Madhya TEXT 20.317

brahmā, śiva--ājñā-kārī bhakta-avatāra

pālanārthe viṣṇu--kṛṣṇera svarūpa-ākāra //CC Madhya, 20.317//

SYNONYMS

brahmā—Lord Brahmā; śiva—Lord Śiva; ājñā-kārī—order carriers; bhakta-avatāra—incarnations of devotees; pālana-arthe—for maintenance; viṣṇu—Lord Viṣṇu; kṛṣṇera—of Lord Kṛṣṇa; svarūpa-ākāra—in the form of a personal feature.

TRANSLATION

"The conclusion is that Lord Brahmā and Lord Śiva are simply devotee incarnations who carry out orders. However, Lord Viṣṇu, the maintainer, is the personal feature of Lord Kṛṣṇa.

Madhya TEXT 20.318

srjāmi tan-niyukto 'ham-

haro harati tad-vaśaḥ

viśvaṁ puruṣa-rūpeṇa

paripāti triśakti-dhṛk //CC Madhya, 20.318//

SYNONYMS

srjāmi—create; tat-niyuktaḥ—engaged by Him; aham—I; haraḥ—Lord Śiva; harati—annihilates; tat-vaśaḥ—under His control; viśvaṁ—the whole universe; puruṣa-rūpeṇa—in the form of Lord Viṣṇu; paripāti—maintains; tri-śakti-dhṛk—the controller of the three modes of material nature.

TRANSLATION

" 'Lord Brahmā said, "I am engaged by the Supreme Personality of Godhead to create. Following His orders, Lord Śiva dissolves everything. The Supreme Personality of Godhead, in His form of Kṣīrodakaśāyī Viṣṇu, maintains all the affairs of material nature. Thus the supreme controller of the three modes of material nature is Lord Viṣṇu." '

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (2.6.32). Lord Brahmā gave this information to Devarṣi Nārada when he was receiving instructions from Lord Brahmā to understand the Supreme Personality of Godhead, Paramātmā. After describing the universal form of the Lord, Lord Brahmā explained that his position and Lord Śiva's position are controlled by Lord Viṣṇu.

Madhya TEXT 20.319

manvantarāvatāra ebe śuna, sanātana

asaṅkha gaṇana tāṇra, śunaha kāraṇa //CC Madhya, 20.319//

SYNONYMS

manu-antara-avatāra—the Manu incarnations; ebe—now; śuna—hear; sanātana—O Sanātana Gosvāmī; asaṅkha—unlimited; gaṇana—counting; tāṇra—of them; śunaha—just hear; kāraṇa—the cause.

TRANSLATION

"O Sanātana, just hear about the Manu incarnations [manvantara-avatāras]. They are unlimited, and no one can count them. Just hear of their source.

Madhya TEXT 20.320

brahmāra eka-dine haya caudda manvantara

caudda avatāra tāhāṇarena īśvara //CC Madhya, 20.320//

SYNONYMS

brahmāra eka-dine—in one day of Brahmā; haya—there are; caudda—14; manu-antara—changes of Manu; caudda—14; avatāra—incarnations; tāhāṇarena—in that time; karenā—manifests; īśvara—the Supreme Personality of Godhead.

TRANSLATION

"In one day of Brahmā, there are fourteen changes of the Manus, and all those fourteen Manus are considered incarnations manifested by the Supreme Personality of Godhead.

PURPORT

In one day of Brahmā, there are 14 Manus, and all of them are considered to be

manvantara-avatāras of the Supreme Personality of Godhead. Thus in one month days) of Brahmā's life, there are 5,040 Manu incarnations. Thus for the one hundred years of Brahmā's life, there is a total of 504,000 manvantara-avatāras.

Madhya TEXT 20.321

caudda eka dine, māse cāri-śata biśa

brahmāra vatsare pañca-sahasra calliśa //CC Madhya, 20.321//

SYNONYMS

caudda—14; eka dine—in one day; māse—in one month; cāri-śata biśa—420; brahmāra vatsare—in one year of Brahmā; pañca-sahasra calliśa—5,040 avatāras.

TRANSLATION

"There are 14 manvantara-avatāras in one day of Brahmā, 420 in one month, and 5,040 in one year.

Madhya TEXT 20.322

śateka vatsara haya jīvana' brahmāra

pañca-lakṣa cāri-sahasra manvantarāvatāra //CC Madhya, 20.322//

SYNONYMS

śateka vatsara haya—there are one hundred years; jīvana—the duration of life; brahmāra—of Brahmā; pañca-lakṣa—500,000; cāri-sahasra—4,000; manvantara-avatāra—incarnations of Manu.

TRANSLATION

"During the hundred years of Brahmā's life, there are 504,000 manvantara-avatārās.

Madhya TEXT 20.323

ananta brahmāṇḍe aiche karaha gaṇana

mahā-viṣṇu eka-śvāse brahmāra jīvana //CC Madhya, 20.323//

SYNONYMS

ananta brahmāṇḍe—in innumerable universes; aiche—in that way; karaha gaṇana—just try to count; mahā-viṣṇu—Lord Mahā-Viṣṇu; eka-śvāse—by one exhalation; brahmāra jīvana—the duration of life of one Brahmā.

TRANSLATION

"The number of manvantara-avatāras for only one universe has been given. One can only imagine how many manvantara-avatāras exist in the innumerable universes. And all these universes and Brahmās exist only during one exhalation of Mahā-Viṣṇu.

Madhya TEXT 20.324

mahā-viṣṇura niśvāsera nāhika paryanta

eka manvantarāvatārera dekha lekhāra anta //CC Madhya, 20.324//

SYNONYMS

mahā-viṣṇura—of Lord Mahā-Viṣṇu; niśvāsera—of the exhalations; nāhika paryanta—there is no limit; eka manvantara-avatārera—of only one feature of the Lord, namely the manvantara-avatāra; dekha—just see; lekhāra anta—it is beyond the power of writing.

TRANSLATION

"There is no limit to the exhalations of Mahā-Viṣṇu. Just see how impossible it is to speak or write of even only the manvantara-avatāra.

Madhya TEXT 20.325

svāyambhuve 'yajña', svārociṣe 'vibhu' nāma

auttame 'satyasena', tāmase 'hari' abhidhāna //CC Madhya, 20.325//

SYNONYMS

svāyambhuve—in the Svāyambhuva-manvantara; yajña—the avatāra named Yajña; svārociṣe—in the Svārociṣa-manvantara; vibhu—the avatāra Vibhu; nāma—named; auttame—in the Uttama-manvantara; satyasena—the avatāra named Satyasena; tāmase—in the Tāmāsa-manvantara; hari—Hari; abhidhāna—named.

TRANSLATION

"In the Svāyambhuva-manvantara, the avatāra was named Yajña. In the Svārociṣa-manvantara, he was named Vibhu. In the Auttama-manvantara, he was named Satyasena, and in the Tāmasa-manvantara he was named Hari.

Madhya TEXT 20.326

raivate 'vaikuṇṭha' cākṣuṣe 'ajita', vaivasvate 'vāmana'

sāvarṇye 'sārvabhauma', dakṣa-sāvarṇye 'ṛṣabha' gaṇana //CC Madhya, 20.326//

SYNONYMS

raivate—in the Raivata-manvantara; vaikuṇṭha—the avatāra named Vaikuṇṭha; cākṣuṣe—in the Cākṣuṣa-manvantara; ajita—the avatāra named Ajita; vaivasvate—in the Vaivasvata-manvantara; vāmana—the avatāra named Vāmana; sāvarṇye—in the Sāvarṇya-manvantara; sārvabhauma—the avatāra named Sārvabhauma; dakṣa-sāvarṇye—in the Dakṣa-sāvarṇya-manvantara; ṛṣabha—the avatāra Rṣabha; gaṇana—named.

TRANSLATION

"In the Raivata-manvantara, the avatāra was named Vaikuṇṭha, and in the Cākṣuṣa-manvantara, he was named Ajita. In the Vaivasvata-manvantara, he was named Vāmana, and in the Sāvarṇya-manvantara, he was named Sārvabhauma. In the Dakṣa-sāvarṇya-manvantara, he was named Rṣabha.

Madhya TEXT 20.327

brahma-sāvarṇye 'viṣvaksena', 'dharmasetu' dharma-sāvarṇye

rudra-sāvarṇye 'sudhāmā', 'yogeśvara' deva-sāvarṇye //CC Madhya, 20.327//

SYNONYMS

brahma-sāvarṇye—in the Brahma-sāvarṇya-manvantara; viṣvaksena—the avatāra named Viṣvaksena; dharmasetu—the avatāra named Dharmasetu; dharma-sāvarṇye—in the Dharma-sāvarṇya-manvantara; rudra-sāvarṇye—in the Rudra-sāvarṇya-manvantara; sudhāmā—the avatāra named Sudhāmā; yogeśvara—the avatāra named Yogeśvara; deva-sāvarṇye—in the Deva-sāvarṇya-manvantara.

TRANSLATION

"In the Brahma-sāvarṇya-manvantara, the avatāra was named Viṣvaksena, and in the Dharma-sāvarṇya, he was named Dharmasetu. In the Rudra-sāvarṇya he was named Sudhāmā, and in the Deva-sāvarṇya, he was named Yogeśvara.

Madhya TEXT 20.328

indra-sāvarṇye 'bṛhadbhānu' abhidhāna

ei caudda manvantare caudda 'avatāra' nāma //CC Madhya, 20.328//

SYNONYMS

indra-sāvarṇye—in the Indra-sāvarṇya-manvantara; bṛhadbhānu—the avatāra named Bṛhadbhānu; abhidhāna—named; ei caudda manvantare—in the fourteen manvantaras; caudda—fourteen; avatāra—of the incarnations; nāma—different names.

TRANSLATION

"In the Indra-sāvarṇya-manvantara, the avatāra was named Bṛhadbhānu. These are the names of the fourteen avatāras in the fourteen manvantaras.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, in his Anubhāṣya, gives a list of Manus and their fathers' names: (1) Svāyambhuva Manu, the son of Lord Brahma; (2) Svārociṣa, the son of Svarociṣ, or Agni, the predominating deity of fire; (3) Uttama, the son of King Priyavrata; (4) Tāmasa, the brother of Uttama; (5) Raivata, the twin brother of Tāmasa; (6) Cākṣuṣa, the son of the demigod Cakṣu; (7) Vaivasvata, the son of Vivasvān, the sun-god (whose name is also mentioned in Bhagavad-gītā (4.1)); (8) Sāvarṇi, a son born to the sun-god and wife named Chāyā; (9) Dakṣa-sāvarṇi, the son of the demigod Varuṇa; (10) Brahma-sāvarṇi, the son of Upaśloka; (11-14) Rudra-sāvarṇi, Dharma-sāvarṇi, Deva-sāvarṇi and Indra-sāvarṇi, the sons of Rudra, Ruci, Satyasahā and Bhūti respectively.

Madhya TEXT 20.329

yugāvatāra ebe śuna, sanātana

satya-tretā-dvāpara-kali-yugera gaṇana //CC Madhya, 20.329//

SYNONYMS

yuga-avatāra—incarnation of millenniums; ebe—now; śuna—hear; sanātana—O Sanātana Gosvāmī; satya-tretā-dvāpara-kali-yugera—of the Satya-yuga, Tretā-yuga, Dvāpara-yuga and Kali-yuga; gaṇana—the chronological order.

TRANSLATION

"O Sanātana, now hear from Me about the yuga-avatāras, the incarnations for the millenniums. First of all, there are four yugas-Satya-yuga, Tretā-yuga, Dvāpara-yuga and Kali-yuga.

Madhya TEXT 20.330

śukla-rakta-kṛṣṇa-pīta--krame cāri varṇa

cāri varṇa dhari' kṛṣṇa karena yuga-dharma //CC Madhya, 20.330//

SYNONYMS

śukla—white; rakta—red; kṛṣṇa—black; pīta—yellow; krame—one after another; cāri varṇa—four colors; cāri varṇa dhari'-accepting these four colors; kṛṣṇa—Lord Kṛṣṇa; karena yuga-dharma—manifests His pastimes in different millenniums.

TRANSLATION

"In the four yugas-Satya, Tretā, Dvāpara and Kali-the Lord incarnates in four colors: white, red, black and yellow respectively. These are the colors of the incarnations in different millenniums.

Madhya TEXT 20.331

āsan varṇās trayo hy asya

grhṇato 'nu-yugaṁ tanūḥ

śuklo raktas tathā pīta

idānīm kṛṣṇatām gataḥ //CC Madhya, 20.331//

SYNONYMS

āsan—there were; varṇāḥ—colors; trayah—three; hi—certainly; asya—of your

son; gr̥hñataḥ—accepting; anu-yugam—according to the millennium; tanūḥ—body; śuklaḥ—white; raktaḥ—red; tathā—as well as; pītaḥ—yellow; idānīm—just now; kṛṣṇatām gataḥ—He has assumed a blackish hue.

TRANSLATION

" 'This child formerly had three colors according to the prescribed color for different millenniums. Formerly He was white, red and yellow, and now He has assumed a blackish color.'

PURPORT

This verse from Śrīmad-Bhāgavatam (10.8.13) was spoken by Gargamuni when performing the name-giving ceremony for Kṛṣṇa at the house of Nanda Mahārāja. The following two verses are also from Śrīmad-Bhāgavatam (11.5.21,24).

Madhya TEXT 20.332

kṛte śuklaś catur-bāhur

jaṭilo valkalāmbaraḥ

kṛṣṇājinopavītākṣān

bibhrad daṇḍa-kamaṇḍalū //CC Madhya, 20.332//

SYNONYMS

kṛte—in the Satya-yuga; śuklaḥ—having a white color and bearing the name Śukla; catuḥ-bāhuḥ—having four arms; jaṭilaḥ—with a bunch of hair; valkala-ambaraḥ—wearing a garment made of tree bark; kṛṣṇa-ajina—black-colored antelope skin; upavīta—sacred thread; akṣān—a garland of beads for chanting; bibhrat—carried; daṇḍa-kamaṇḍalū—a rod and waterpot.

TRANSLATION

" 'In the Satya-yuga, the Lord appeared in a body colored white with four arms and matted hair. He wore tree bark and bore a black antelope skin. He wore a sacred thread and a garland of rudrākṣa beads. He carried a rod and a waterpot, and He was a brahmacārī.'

Madhya TEXT 20.333

tretāyām rakta-varṇo 'sau

catur-bāhus trimekhalah

hiraṇya-keśas trayy-ātmā

sruk-sruv-ādy-upalakṣaṇah //CC Madhya, 20.333//

SYNONYMS

tretāyām—in the Tretā-yuga; rakta-varṇah—of a reddish color; asau—He; catuḥ-bāhuḥ—with four arms; tri-mekhalah—having three circles on the abdomen; hiraṇya-keśah—hair colored like gold; trayī-ātmā—whose form manifests the Vedas; sruk-sruv-ādi-upalakṣaṇah—decorated with the sacrificial spoon, ladle and so on.

TRANSLATION

" 'In the Tretā-yuga, the Lord appeared in a body that had a reddish hue and four arms. There were three distinctive lines on His abdomen, and His hair was golden. His form manifested the Vedic knowledge, and He bore the symbols of a sacrificial spoon, ladle and so on.'

Madhya TEXT 20.334

satya-yuge dharma-dhyāna karāya 'śukla'-mūrti dhari'

kardamake vara dilā yeṇho kṛpā kari' //CC Madhya, 20.334//

SYNONYMS

satya-yuge—in the millennium of Satya-yuga; dharma-dhyāna—religious principles and meditation; karāya—induces; śukla—whitish; mūrti—form; dhari'-accepting; kardamake—to Kardama Muni; vara dilā—gave benedictions; yeṇho—who; kṛpā kari'-out of causeless mercy.

TRANSLATION

"As the white incarnation, the Lord taught religion and meditation. He offered benedictions to Kardama Muni, and in this way He showed His causeless mercy.

PURPORT

Kardama Muni was one of the prajāpatīs. He married Devahūti, the daughter of

Manu, and their son was Kapiladeva. The Supreme Lord was very pleased with Kardama Muni's austerities, and He appeared before Kardama Muni in a whitish body. This happened in the Satya-yuga millennium, when people were accustomed to practicing meditation.

Madhya TEXT 20.335

kṛṣṇa-'dhyāna' kare loka jñāna-adhikārī

tretāra dharma 'yajña' karāya 'rakta'-varṇa dhari' //CC Madhya, 20.335//

SYNONYMS

kṛṣṇa-dhyāna—meditation upon Kṛṣṇa; kare—perform; loka—the people; jñāna-adhikārī—who are advanced in spiritual knowledge; tretāra—of the Tretā-yuga; dharma—the occupational duty; yajña—performance of sacrifices; karāya—induces; rakta-varṇa dhari'-assuming a reddish color.

TRANSLATION

"In the Satya-yuga the people were generally advanced in spiritual knowledge and could meditate upon Kṛṣṇa very easily. The people's occupational duty in Tretā-yuga was to perform great sacrifices. This was induced by the Personality of Godhead in His reddish incarnation.

Madhya TEXT 20.336

'kṛṣṇa-padārcana' haya dvāparera dharma

'kṛṣṇa'-varṇe karāya loke kṛṣṇārcana-karma //CC Madhya, 20.336//

SYNONYMS

kṛṣṇa-pada-arcana—worshiping the lotus feet of Kṛṣṇa; haya—is; dvāparera—of the Dvāpara millennium; dharma—the occupational duty; kṛṣṇa-varṇe—in a blackish color; karāya—induces; loke—to the people; kṛṣṇa-arcana-karma—the activities of worshiping Lord Kṛṣṇa.

TRANSLATION

"In Dvāpara-yuga the people's occupational duty was to worship the lotus feet of Kṛṣṇa. Therefore Lord Kṛṣṇa, appearing in a blackish body, personally induced people to worship Him.

Madhya TEXT 20.337

dvāpare bhagavān śyāmaḥ

pīta-vāsā nijāyudhaḥ

śrī-vatsādibhir aṅkaiś ca

lakṣaṇair upalakṣitaḥ //CC Madhya, 20.337//

SYNONYMS

dvāpare—in the Dvāpara-yuga; bhagavān—the Supreme Personality of Godhead; śyāmaḥ—blackish; pīta-vāsāḥ—having yellow clothes; nija—own; āyudhaḥ—having weapons; śrī-vatsa-ādibhiḥ—such as Śrīvatsa; aṅkaiḥ—by bodily markings; ca—and; lakṣaṇaiḥ—by external characteristics such as the Kaustubha jewel; upalakṣitaḥ—characterized.

TRANSLATION

" 'In the Dvāpara-yuga the Personality of Godhead appears in a blackish hue. He is dressed in yellow, He holds His own weapons, and He is decorated with the Kaustubha jewel and marks of Śrīvatsa. That is how His symptoms are described.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (11.5.27). The śyāma color is not exactly blackish. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura compares it to the color of the atasī flower. It is not that Lord Kṛṣṇa Himself appears in a blackish color in all the Dvāpara-yugas. In other Dvāpara-yugas, previous to Lord Kṛṣṇa's appearance, the Supreme Lord appeared in a greenish body by His own personal expansion. This is mentioned in the Viṣṇu Purāṇa, Hari-varṇa and Mahābhārata.

Madhya TEXT 20.338

namas te vāsudevāya

namaḥ saṅkarṣaṇāya ca

pradyumnāyāniruddhāya

tubhyaṁ bhagavate namaḥ //CC Madhya, 20.338//

SYNONYMS

namaḥ—let me offer my respectful obeisances; te—unto You; vāsudevāya—Lord Vāsudeva; namaḥ—respectful obeisances; saṅkarṣaṇāya ca—also to Lord Saṅkarṣaṇa; pradyumnāya—to Lord Pradyumna; aniruddhāya—unto Aniruddha; tubhyam—unto You; bhagavate—unto the Supreme Personality of Godhead; namaḥ—my respectful obeisances.

TRANSLATION

"I offer my respectful obeisances unto the Supreme Personality of Godhead, expanded as Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha."

PURPORT

This is a prayer from Śrīmad-Bhāgavatam (11.5.29) spoken by Karabhājana Muni when he was questioned by Mahārāja Nimi, the King of Videha, about the incarnations in specific yugas and their method of worship. Karabhājana Muni was one of the nine Yogendras, and he met the King to inform him about future incarnations.

Madhya TEXT 20.339

ei mantre dvāpare kare kṛṣṇārcana

'kṛṣṇa-nāma-saṅkīrtana'--kali-yugera dharma //CC Madhya, 20.339//

SYNONYMS

ei mantre—by this mantra; dvāpare—in the age of Dvāpara; kare—perform; kṛṣṇa-arcana—the worship of Lord Kṛṣṇa; kṛṣṇa-nāma-saṅkīrtana—chanting of the holy name of Lord Kṛṣṇa; kali-yugera dharma—the occupational duty in the Age of Kali.

TRANSLATION

"By this mantra, the people worship Lord Kṛṣṇa in the Dvāpara-yuga. In the Kali-yuga the occupational duty of the people is to chant congregationally the holy name of Kṛṣṇa.

PURPORT

As stated in Śrīmad-Bhāgavatam (12.3.51):

kaler doṣa-nidhe rājann
asti hy eko mahān guṇaḥ
kīrtanād eva kṛṣṇasya
mukta-saṅgaḥ paraṁ vrajet

In Kali-yuga one worships Lord Kṛṣṇa by chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. To propagate this movement, Lord Kṛṣṇa personally appeared as Lord Caitanya Mahāprabhu. That is described in the following verse.

Madhya TEXT 20.340

pīta'-varṇa dhari' tabe kailā pravartana
prema-bhakti dilā loke lañā bhakta-gaṇa //CC Madhya, 20.340//

SYNONYMS

pīta-varṇa dhari'-assuming the color yellow; tabe—thereafter; kailā pravartana—introduced the saṅkīrtana movement; prema-bhakti dilā—He distributed love of Kṛṣṇa; loke—to the people in general; lañā bhakta-gaṇa—accompanied by His devotees.

TRANSLATION

"Accompanied by His personal devotees, Lord Kṛṣṇa, assuming a golden color, introduces the hari-nāma-saṅkīrtana, the chanting of the Hare Kṛṣṇa mantra, in the Age of Kali. By this process, He delivers love for Kṛṣṇa to the general populace.

Madhya TEXT 20.341

dharma pravartana kare vrajendra-nandana
preme gāya nāce loka kare saṅkīrtana //CC Madhya, 20.341//

SYNONYMS

dharma pravartana kare—introduces a particular type of religious activity; vrajendra-nandana—Kṛṣṇa Himself; preme—in love; gāya—chants; nāce—dances; loka—all people; kare—perform; saṅkīrtana—congregational chanting.

TRANSLATION

"Lord Kṛṣṇa, the son of Nanda Mahārāja, personally introduces the occupational duty of the Age of Kali. He personally chants and dances in ecstatic love, and thus the entire world chants congregationally.

Madhya TEXT 20.342

kṛṣṇa-varṇam tviṣākṛṣṇam-

sāṅgopāṅgāstra-pārṣadam

yajñaiḥ saṅkīrtana-prāyair

yajanti hi su-medhasaḥ //CC Madhya, 20.342//

SYNONYMS

kṛṣṇa-varṇam—repeating the syllables kṛṣ-ṇa; tviṣā—with a luster; akṛṣṇam—not black (golden); sa-aṅga—with associates; upāṅga—servitors; astra—weapons; pārṣadam—confidential companions; yajñaiḥ—by sacrifice; saṅkīrtana-prāyair—consisting chiefly of congregational chanting; yajanti—they worship; hi—certainly; su-medhasaḥ—intelligent persons.

TRANSLATION

" 'In the Age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the name of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (11.5.32). See also Ādi-līlā, Chapter Three, text 52.

Madhya TEXT 20.343

āra tina-yuge dhyānādite yei phala haya

kali-yuge kṛṣṇa-nāme sei phala pāya //CC Madhya, 20.343//

SYNONYMS

āra tina-yuge—in the three other yugas; dhyāna-ādite—by processes beginning with meditation; yei—whatever; phala—result; haya—there is; kali-yuge—in this Age of Kali; kṛṣṇa-nāme—by chanting the Hare Kṛṣṇa mahā-mantra; sei phala pāya—one gets the same achievement.

TRANSLATION

"In the other three yugas-Satya, Tretā and Dvāpara-people perform different types of spiritual activities. Whatever results they achieve in that way, they can achieve in Kali-yuga simply by chanting the Hare Kṛṣṇa mahāmantra.

Madhya TEXT 20.344

kaler doṣa-nidhe rājann

asti hy eko mahān guṇaḥ

kīrtanād eva kṛṣṇasya

mukta-bandhaḥ param vrajet //CC Madhya, 20.344//

SYNONYMS

kaleḥ—of the Age of Kali; doṣa-nidhe—in the ocean of faults; rājan—O King; asti—there is; hi—certainly; ekaḥ—one; mahān—very great; guṇaḥ—good quality; kīrtanāt—by chanting; eva—certainly; kṛṣṇasya—of the holy name of Kṛṣṇa; mukta-bandhaḥ—liberated from material bondage; param—to the transcendental spiritual kingdom; vrajet—one can go.

TRANSLATION

" 'My dear King, although Kali-yuga is full of faults, there is still one good quality about this age. It is that simply by chanting the Hare Kṛṣṇa mahā-mantra, one can become free from material bondage and be promoted to the transcendental kingdom.

PURPORT

This is a verse from Śrīmad-Bhāgavatam (12.3.51).

Madhya TEXT 20.345

kṛte yad dhyāyato viṣṇuṁ

tretāyām yajato makhaiḥ

dvāpare paricaryāyām

kalau tad hari-kīrtanāt //CC Madhya, 20.345//

SYNONYMS

kr̥te—in the Satya-yuga; yat—which; dhyāyataḥ—from meditation; viṣṇum—on Lord Viṣṇu; tretāyām—in the Tretā-yuga; yajataḥ—from worshiping; makhaiḥ—by performing sacrifices; dvāpare—in the age of Dvāpara; paricaryāyām—by worshiping the lotus feet of Kṛṣṇa; kalau—in the Age of Kali; tat—that same result (can be achieved); hari-kīrtanāt—simply by chanting the Hare Kṛṣṇa mahā-mantra.

TRANSLATION

" 'Whatever result was obtained in Satya-yuga by meditating on Viṣṇu, in Tretā-yuga by performing sacrifices and in Dvāpara-yuga by serving the Lord's lotus feet can also be obtained in Kali-yuga simply by chanting the Hare Kṛṣṇa mahā-mantra.' "

PURPORT

This verse is quoted from Śrīmad-Bhāgavatam (12.3.52). At the present moment in Kali-yuga there are many false meditators who concoct some imaginary form and try to meditate upon it. It has become fashionable to meditate, but people know nothing about the object of meditation. That is explained here. Yad dhyāyato viṣṇum. One has to meditate upon Lord Viṣṇu or Lord Kṛṣṇa. Without referring to the śāstras, so-called meditators aim at impersonal objects. Lord Kṛṣṇa has condemned them in Bhagavad-gītā (12.5):

kleśo 'dhikataras teṣām

avyaktāsakta-cetasām

avyaktā hi gatir duḥkham

dehavadbhir avāpyate

"For those whose minds are attached to the unmanifested, impersonal feature of the Supreme, advancement is very troublesome. To make progress in that discipline is always difficult for those who are embodied."

Not knowing how to meditate, foolish people simply suffer, and there is no benefit derived from their spiritual activities. The same reference can be found in the following verse from the Viṣṇu Purāṇa (6.2.17), Padma Purāṇa (Uttara-khaṇḍa 72.25) and Bṛhan-nārādīya Purāṇa (38.97).

Madhya TEXT 20.346

dhyāyan kṛte yajan yajñais

tretāyām dvāpare 'rcayan

yad āpnoti tad āpnoti

kalau saṅkīrtya keśavam //CC Madhya, 20.346//

SYNONYMS

dhyāyan—meditating; kṛte—in the Satya-yuga; yajan—worshiping; yajñaiḥ—by the performance of great sacrifices; tretāyām—in the Tretā-yuga; dvāpare—in the Dvāpara-yuga; arcayan—worshiping the lotus feet; yat—whatever; āpnoti—is achieved; tat—that; āpnoti—is obtained; kalau—in the Age of Kali; saṅkīrtya—simply by chanting; keśavam—the pastimes and qualities of Lord Keśava.

TRANSLATION

" 'Whatever is achieved by meditation in Satya-yuga, by the performance of yajña in Tretā-yuga or by the worship of Kṛṣṇa's lotus feet in Dvāpara-yuga is also obtained in the Age of Kali simply by chanting and glorifying Lord Keśava.'

Madhya TEXT 20.347

kalim sabhājayanty āryā

guṇa-jñāḥ sāra-bhāginah

yatra saṅkīrtanenaiva

sarva-svārtho 'bhilabhyate //CC Madhya, 20.347//

SYNONYMS

kalim—the Kali-yuga; sabhājayanti—worship; āryāḥ—advanced people; guṇa-jñāḥ—appreciating this good quality of Kali-yuga; sāra-bhāginah—persons who accept the essence of life; yatra—in which age; saṅkīrtanena—simply by

performing saṅkīrtana-yajña, the chanting of the Hare Kṛṣṇa mantra; eva—certainly; sarva-sva-arthaḥ—all interests of life; abhilabhyate—are achieved.

TRANSLATION

" 'Those who are advanced and highly qualified and are interested in the essence of life, know the good qualities of Kali-yuga. Such people worship the Age of Kali because in this age, simply by chanting the Hare Kṛṣṇa mahāmantra, one can advance in spiritual knowledge and attain life's goal.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (11.5.36) spoken by the great sage Karabhājana Ṛṣi, one of the nine Yogendras. The sage was informing Mahārāja Nimi about the people's duty to worship the Supreme Personality of Godhead according to different processes in different yugas.

Madhya TEXT 20.348

pūrvavat likhi yabe guṇāvatāra-gaṇa

asaṅkhyā saṅkhyā tāṇra, nā haya gaṇana //CC Madhya, 20.348//

SYNONYMS

pūrva-vat—as previously; likhi—I write; yabe—when; guṇa-avatāra-gaṇa—incarnations of the material modes of nature; asaṅkhyā—innumerable; saṅkhyā—counting; tāṇra—of them; nā haya gaṇana—not actually countable.

TRANSLATION

"As stated before when I described the incarnations of the material modes [guṇa-avatāras], one should consider that these incarnations also are unlimited and that no one can count them.

Madhya TEXT 20.349

cāri-yugāvatāre ei ta' gaṇana

śuni' bhaṅgi kari' tāṇre puche sanātana //CC Madhya, 20.349//

SYNONYMS

cāri-yuga-avatāre—of the incarnations in the four different yugas; ei ta' gaṇana

—such enumeration; śuni'-hearing; bhaṅgi kari'-giving a hint; tāñre—unto Lord Śrī Caitanya Mahāprabhu; puche—inquired; sanātana—Sanātana Gosvāmī.

TRANSLATION

"Thus I have given a description of the incarnations of the four different yugas." After hearing all this, Sanātana Gosvāmī gave an indirect hint to the Lord.

Madhya TEXT 20.350

rāja-mantrī sanātana--buddhye bṛhaspati

prabhura kṛpāte puche asaṅkoca-mati //CC Madhya, 20.350//

SYNONYMS

rāja-mantrī sanātana—Sanātana Gosvāmī was formerly an intelligent minister for Nawab Hussain Shah; buddhye—in intelligence; bṛhaspati—exactly like Bṛhaspati, the priest in the heavenly kingdom; prabhura kṛpāte—because of the unlimited mercy of the Lord; puche—inquires; asaṅkoca-mati—without hesitation.

TRANSLATION

Sanātana Gosvāmī had been a minister under Nawab Hussain Shah, and he was undoubtedly as intelligent as Bṛhaspati, the chief priest of the heavenly kingdom. Due to the Lord's unlimited mercy, Sanātana Gosvāmī questioned Him without hesitation.

Madhya TEXT 20.351

'ati kṣudra jīva muñi nīca, nīcācāra

kemane jāniba kalite kon avatāra?' //CC Madhya, 20.351//

SYNONYMS

ati—very; kṣudra—unimportant, insignificant; jīva—living entity; muñi—I; nīca—low; nīca-ācāra—having very abominable behavior; kemane—how; jāniba—shall i know; kalite—in this age; kon avatāra—who is the incarnation.

TRANSLATION

Sanātana Gosvāmī said, "I am a very insignificant living entity. I am low and

poorly behaved. How can I understand who is the incarnation for this Age of Kali?"

PURPORT

This verse is very important in reference to the incarnations of God. At present there are especially many rascals prevalent in India who proclaim themselves incarnations of God or goddesses. Thus they are fooling and bluffing foolish people. On behalf of the general populace, Sanātana Gosvāmī presented himself as a foolish, lowborn, poorly behaved person, although he was a most exalted personality. Inferior people cannot accept the real God, yet they are very eager to accept an imitation God who can simply bluff foolish people. All this is going on in this Age of Kali. To guide these foolish people, Śrī Caitanya Mahāprabhu answers the question as follows.

Madhya TEXT 20.352

prabhu kahe,--"anyāvatāra śāstra-dvāre jāni

kalite avatāra taiche śāstra-vākye māni //CC Madhya, 20.352//

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; anyā-avatāra—the incarnations in other yugas; śāstra-dvāre jāni—one has to accept by reference to the śāstras; kalite—in this Age of Kali; avatāra—incarnation; taiche—similarly; śāstra-vākye māni—one has to accept according to the description of revealed scriptures.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "As in other ages an incarnation is accepted according to the directions of the śāstras, in this Age of Kali an incarnation of God should be accepted in that way.

PURPORT

According to Śrī Caitanya Mahāprabhu, this is the way an incarnation should be accepted. Śrīla Narottama dāsa Ṭhākura says, sādhu-śāstra-guru-vākya, cittete kariyā aikya. One should accept a thing as genuine by studying the words of saintly people, the spiritual master and śāstra. The actual center is śāstra, the revealed scripture. If a spiritual master does not speak according to revealed

scripture, he is not to be accepted. Similarly, if a saintly person does not speak according to the śāstra, he is not a saintly person. Śāstra is the center for all. Unfortunately, at the present moment, people do not refer to the śāstras; therefore they accept rascals as incarnations, and consequently they have made incarnations into a very cheap thing. Intelligent people who follow Śrī Caitanya Mahāprabhu's instructions and the instructions of the ācārya, the bona fide spiritual master, will not accept a pretender as an incarnation of God. In Kali-yuga, the only incarnation is Śrī Caitanya Mahāprabhu. Imitation incarnations take advantage of Śrī Caitanya Mahāprabhu. The Lord appeared within the past five hundred years, played as the son of a brāhmaṇa from Nadia and introduced the saṅkīrtana movement. Imitating Śrī Caitanya Mahāprabhu and ignoring the śāstra, rascals present themselves as incarnations and introduce their rascaldom as a religious process. As we have repeatedly said, religion can be given only by the Supreme Personality of Godhead. From the discussions in Caitanya-caritāmṛta, we can understand that in different ages the Supreme Lord introduces different systems and different religious duties. In this Age of Kali, the only incarnation of Kṛṣṇa is Śrī Caitanya Mahāprabhu, and He introduced the religious duty of Kali-yuga, the chanting of the Hare Kṛṣṇa mahā-mantra: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare HareHare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Madhya TEXT 20.353

sarvajña munira vākya--śāstra-'paramāṇa'

āmā-sabā jīvera haya śāstra-dvārā jñāna' //CC Madhya, 20.353//

SYNONYMS

sarva-jña munira vākya—the words of the omniscient muni (Vyāsadeva); śāstra-paramāṇa—evidence of revealed scriptures; āmā-sabā—all of us; jīvera—of the conditioned souls; haya—there is; śāstra-dvārā—through the medium of revealed scriptures; jñāna—knowledge.

TRANSLATION

"The Vedic literatures composed by the omniscient Mahāmuni Vyāsadeva are evidence of all spiritual existence. Only through these revealed scriptures can all conditioned souls attain knowledge.

PURPORT

Foolish people try to concoct knowledge by manufacturing something in their brains. That is not the real way of knowledge. Knowledge is śabda-pramāṇa, evidence from Vedic literature. Śrīla Vyāsadeva is called Mahāmuni. He is also known as Vedavyāsa because he has compiled so many śāstras. He has divided the Vedas into four divisions-Sāma, Ṛg, Yajur and Atharva. He has expanded the Vedas into eighteen Purāṇas and has summarized Vedic knowledge in the Vedānta-sūtra. He also compiled the Mahābhārata, which is accepted as the fifth Veda. Bhagavad-gītā is contained within the Mahābhārata. Therefore Bhagavad-gītā is also Vedic literature (smṛti). Some of the Vedic literatures are called śrutis, and some are called smṛtis. Śrīla Rūpa Gosvāmī recommends in the Bhakti-rasāmṛta-sindhu (1.2.101):

śruti-smṛti-purāṇādi-

pañcarātra-vidhiṁ vinā

aikāntikī harer bhaktir

utpātāyaiva kalpate

Unless one refers to śāstra (śruti, smṛti and purāṇādi), one's spiritual activity simply disturbs society. There is no king or government to check people, and therefore society has fallen into a chaotic condition as far as spiritual understanding is concerned. Taking advantage of this chaotic condition, many rascals have appeared and proclaimed themselves incarnations of God. As a result, the entire population is indulging in sinful activities such as illicit sex, intoxication, gambling and meat-eating. Out of many sinful people, many incarnations of God are emerging. This is a very regrettable situation, especially in India.

Madhya TEXT 20.354

avatāra nāhi kahe--'āmi avatāra'

muni saba jāni' kare lakṣaṇa-vicāra //CC Madhya, 20.354//

SYNONYMS

avatāra—the actual incarnation of Godhead; nāhi—never; kahe—says; āmi avatāra—I am an incarnation; muni—the great sage Mahāmuni Vyāsadeva; saba jāni'-knowing all (past, present and future); kare lakṣaṇa-vicāra—describes the symptoms of the avatāras.

TRANSLATION

"An actual incarnation of God never says, 'I am God,' or 'I am an incarnation of God.' The great sage Vyāsadeva, knowing all, has already recorded the characteristics of the avatāras in the śāstras.

PURPORT

In this verse it is clearly stated that a real incarnation of God never claims to be a real incarnation. According to the symptoms described in the śāstra, one can understand who is an avatāra and who is not.

Madhya TEXT 20.355

yasyāvatārā jñāyante

śarīriṣv aśarīriṇaḥ

tais tair atulyātiśayair

vīryair dehiṣv asaṅgataiḥ //CC Madhya, 20.355//

SYNONYMS

yasya—whose; avatārāḥ—incarnations; jñāyante—can be known; śarīriṣu—among the living entities; aśarīriṇaḥ—of the Lord, who has no material body; taiḥ taiḥ—all those; atulya—incomparable; atiśayaiḥ—extraordinary; vīryaiḥ—by prowess; dehiṣu—among the living entities; asaṅgataiḥ—impossible.

TRANSLATION

" 'The Lord does not have a material body, yet He descends among human beings in His transcendental body as an incarnation. Therefore it is very difficult for us to understand who is an incarnation. Only by His extraordinary prowess and uncommon activities, which are impossible for embodied living entities, can one partially understand the incarnation of the Supreme Personality of Godhead.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.10.34).

Madhya TEXT 20.356

'svarūpa'-lakṣaṇa, āra 'taṭastha'-lakṣaṇa'

ei dui lakṣaṇe 'vastu' jāne muni-gaṇa //CC Madhya, 20.356//

SYNONYMS

svarūpa-lakṣaṇa—the personal characteristics; āra—and; taṭastha-lakṣaṇa—the marginal characteristics; ei dui lakṣaṇe—by these two symptoms; vastu—an object; jāne—know; muni-gaṇa—the great sages.

TRANSLATION

"By two symptoms-personal characteristics and marginal characteristics-the great sages can understand an object.

Madhya TEXT 20.357

ākṛti, prakṛti, svarūpa,--svarūpa-lakṣaṇa

kārya-dvārā jñāna,--ei taṭastha-lakṣaṇa //CC Madhya, 20.357//

SYNONYMS

ākṛti—bodily features; prakṛti—nature; svarūpa—form; svarūpa-lakṣaṇa—personal symptoms; kārya-dvārā—by activities; jñāna—knowledge; ei—this; taṭastha-lakṣaṇa—the marginal symptom.

TRANSLATION

"Bodily features, nature and form are the personal characteristics. Knowledge of His activities provides the marginal characteristic.

Madhya TEXT 20.358

bhāgavatārambhe vyāsa maṅgalācaraṇe

'parameśvara' nirūpila ei dui lakṣaṇe //CC Madhya, 20.358//

SYNONYMS

bhāgavata-ārambhe—in the beginning of Śrīmad-Bhāgavatam; vyāsa—the great author Vyāsadeva; maṅgala-ācaraṇe—in the auspicious invocation; parama-īśvara—the Supreme Personality of Godhead; nirūpila—has described; ei dui lakṣaṇe—by these two characteristics, namely svarūpa (personal) and taṭastha (marginal) symptoms.

TRANSLATION

"In the auspicious invocation in the beginning of Śrīmad-Bhāgavatam, Śrīla Vyāsadeva has described the Supreme Personality of Godhead by these symptoms.

Madhya TEXT 20.359

janmādy asya yato 'nvayād itarataś cārtheṣv abhijñāḥ svarāt

tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ

tejo-vāri-mṛdām yathā vinimayo yatra tri-sargo 'mṛṣā

dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmahi //CC Madhya, 20.359//

SYNONYMS

janma-ādi—creation, maintenance and dissolution; asya—of this (the universe); yataḥ—from whom; anvayāt—directly from the spiritual connection; itarataḥ—indirectly from the lack of material contact; ca—also; artheṣu—in all affairs; abhijñāḥ—perfectly cognizant; sva-rāt—independent; tene—imparted; brahma—the Absolute Truth; hṛdā—through the heart; yaḥ—who; ādi-kavaye—unto Lord Brahmā; muhyanti—are bewildered; yat—in whom; sūrayaḥ—great personalities like Lord Brahmā and other demigods or great brāhmaṇas; tejaḥ-vāri-mṛdām—of fire, water and earth; yathā—as; vinimayaḥ—the exchange; yatra—in whom; tri-sargaḥ—the material creation of three modes; amṛṣā—factual; dhāmnā—with the abode; svena—His own personal; sadā—always; nirasta-kuhakaṁ—devoid of all illusion; satyaṁ—the truth; paraṁ—absolute; dhīmahi—let us meditate upon.

TRANSLATION

" I offer my obeisances unto Lord Śrī Kṛṣṇa, son of Vasudeva, who is the supreme all-pervading Personality of Godhead. I meditate upon Him, the transcendent reality, who is the primeval cause of all causes, from whom all manifested universes arise, in whom they dwell and by whom they are destroyed. I meditate upon that eternally effulgent Lord who is directly and indirectly conscious of all manifestations and yet is beyond them. It is He only who first imparted Vedic knowledge unto the heart of Brahmā, the first created being. Through Him this world, like a mirage, appears real even to great sages

and demigods. Because of Him, the material universes, created by the three modes of nature, appear factual, although they are unreal. I meditate, therefore, upon Him, the Absolute Truth, who is eternally existent in His transcendental abode and who is forever free of illusion.'

PURPORT

This verse, quoted from Śrīmad-Bhāgavatam (1.1.1), links Śrīmad-Bhāgavatam with the Vedānta-sūtra with the words janmādy asya yataḥ. It is stated that the Supreme Personality of Godhead, Vāsudeva, is the Absolute Truth beyond the material creation. This has been accepted by all ācāryas. Even Śaṅkarācārya, the most elevated impersonalist, says in the beginning of his commentary on Bhagavad-gītā: nārāyaṇaḥ paro 'vyaktāt. When this material creation is not yet manifested from the mahat-tattva, it is called avyakta, and when it is demonstrated from that total energy, it is called vyakta. Nārāyaṇa, the Supreme Personality of Godhead, is beyond this vyakta-avyakta, manifested and unmanifested material nature. This is the chief qualification of the Supreme Personality of Godhead when He assumes a particular incarnation. Kṛṣṇa tells Arjuna that they both took birth many, many times before. Kṛṣṇa remembers everything about His previous appearances, but Arjuna does not remember. Since Kṛṣṇa is beyond the cosmic creation, He is in the exalted position of being able to remember everything in the past. Everything within the cosmic creation has a material body, but Kṛṣṇa, being beyond the material cosmic creation, always has a spiritual body. He imparted Vedic knowledge into the heart of Brahmā. Although Brahmā is the most important and exalted personality within this universe, he could not remember what he did in his past life. Kṛṣṇa has to remind him through the heart. When Lord Brahmā was thus inspired, he was able to create the entire universe. Remembering everything about the past and inspiring Lord Brahmā to create are vivid examples of the characteristics called svarūpa-lakṣaṇa and taṭastha-lakṣaṇa.

Madhya TEXT 20.360

ei śloke 'param'-śabde 'kṛṣṇa'-nirūpaṇa

'satyam' śabde kahe tānra svarūpa-lakṣaṇa //CC Madhya, 20.360//

SYNONYMS

ei śloke—in this verse; param-śabde—by the word param, or supreme; kṛṣṇa—of Lord Kṛṣṇa; nirūpaṇa—there is an indication; satyam śabde—by the word

satyam, or Absolute Truth; kahe—indicates; tānra—His; svarūpa-lakṣaṇa—personal characteristics.

TRANSLATION

"In this invocation from Śrīmad-Bhāgavatam, the word param indicates Lord Kṛṣṇa, the Supreme Personality of Godhead, and the word satyam indicates His personal characteristics.

Madhya TEXT 20.361

viśva-sṛṣṭi-ādi kaila, veda brahmāke paḍāila

arthābhijñatā, svarūpa-śaktye māyā dūra kaila //CC Madhya, 20.361//

SYNONYMS

viśva-sṛṣṭi-ādi—creation, maintenance and dissolution of the cosmic manifestation; kaila—performed; veda—the Vedic knowledge; brahmāke—unto Lord Brahmā; paḍāila—instructed; artha-abhijñatā—having full knowledge of past, present and future; svarūpa-śaktye—by His personal energy; māyā—the illusory energy; dūra kaila—separated.

TRANSLATION

"In that same verse it is stated that the Lord is the creator, maintainer and annihilator of the cosmic manifestation, and that He enabled Lord Brahmā to create the universe by infusing him with the knowledge of the Vedas. It is also stated that the Lord has full knowledge directly and indirectly, that He knows past, present and future and that His personal energy is separate from māyā, the illusory energy.

Madhya TEXT 20.362

ei saba kārya--tānra taṭastha-lakṣaṇa

anya avatāra aiche jāne muni-gaṇa //CC Madhya, 20.362//

SYNONYMS

ei saba kārya—all these activities; tānra—His; taṭastha-lakṣaṇa—marginal characteristics; anya avatāra—another incarnation; aiche—in that same way; jāne—know; muni-gaṇa—the great saintly persons like Vyāsadeva.

TRANSLATION

"All these activities are His marginal characteristics. Great saintly persons understand the incarnations of the Supreme Personality of Godhead by the indications of the two characteristics known as svarūpa and taṭastha. All the incarnations of Kṛṣṇa should be understood in this way.

Madhya TEXT 20.363

avatāra-kāle haya jagate gocara

ei dui lakṣaṇe keha jānaye īśvara" //CC Madhya, 20.363//

SYNONYMS

avatāra-kāle—at the time of incarnation; haya—there is; jagate—in the world; gocara—information; ei dui lakṣaṇe—by these two characteristics, namely svarūpa and taṭastha; keha—some persons; jānaye—know; īśvara—the incarnation of the Supreme Lord.

TRANSLATION

"At the time of Their appearance, the incarnations of the Lord are known in the world because people can consult the śāstras to understand the incarnation's chief characteristics, known as svarūpa and taṭastha. In this way the incarnations become known to great saintly persons."

Madhya TEXT 20.364

sanātana kahe,--"yāte īśvara-lakṣaṇa

pīta-varṇa, kārya--prema-dāna-saṅkīrtana //CC Madhya, 20.364//

SYNONYMS

sanātana kahe—Sanātana said; yāte—in whom; īśvara-lakṣaṇa—the characteristics of the Lord are found; pīta-varṇa—yellowish color; kārya—activities; prema-dāna—distributing love of Godhead; saṅkīrtana—and chanting congregationally the holy name of the Lord.

TRANSLATION

Sanātana Gosvāmī, "The color of the personality in whom the characteristics of the Lord are found is yellowish. His activities include the distribution of love of

Godhead and the chanting of the holy names of the Lord.

Madhya TEXT 20.365

kali-kāle sei 'kṛṣṇāvatāra' niścaya

sudṛḍha kariyā kaha, yāuka saṁśaya" //CC Madhya, 20.365//

SYNONYMS

kali-kāle—in the Age of Kali; sei—that personality; kṛṣṇa-avatāra—the incarnation of Kṛṣṇa; niścaya—certainly; su-dṛḍha kariyā—firmly; kaha—kindly inform me; yāuka saṁśaya—so that all doubts may go away.

TRANSLATION

"The incarnation of Kṛṣṇa for this age is indicated by these symptoms. Please confirm this definitely so that all my doubts will go away."

PURPORT

Sanātana Gosvāmī wanted to confirm the fact that Śrī Caitanya Mahāprabhu is the incarnation of Kṛṣṇa for this age. According to śāstra, in Kali-yuga the Lord would assume a golden or yellow color and would distribute love of Kṛṣṇa and the saṅkīrtana movement. In accordance with śāstra and saintly persons, these characteristics were vividly displayed by Śrī Caitanya Mahāprabhu, and it was therefore clear that Śrī Caitanya Mahāprabhu was an incarnation of Kṛṣṇa. He was confirmed by the śāstras, and His characteristics were accepted by saintly people. Since Śrī Caitanya Mahāprabhu could not escape Sanātana Gosvāmī's argument, He remained silent on this point and thereby indirectly accepted Sanātana's statement. By this we can clearly understand that Śrī Caitanya Mahāprabhu was the direct incarnation of Lord Kṛṣṇa.

Madhya TEXT 20.366

prabhu kahe,--caturāli chāḍa, sanātana

śaktyāveśāvatārera śuna vivarana //CC Madhya, 20.366//

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu replied; caturāli—very intelligent argument; chāḍa—give up; sanātana—O Sanātana; śakti-āveśa-avatārera—of the

especially empowered incarnations; śuna—hear; vivaraṇa—the description.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "O Sanātana, you must give up your intelligent tricks. Just try to understand the meaning of the śaktyāveśa-avatāra.

Madhya TEXT 20.367

śaktyāveśāvatāra kṛṣṇera asaṅkhya gaṇana

dig-daraśana kari mukhya mukhya jana //CC Madhya, 20.367//

SYNONYMS

śakti-āveśa-avatāra—incarnations especially empowered by the Lord; kṛṣṇera—of Lord Kṛṣṇa; asaṅkhya gaṇana—unlimited and innumerable; dik-daraśana kari—let Me describe some of them; mukhya mukhya jana—who are counted as the chief.

TRANSLATION

"There are unlimited śaktyāveśa-avatāras of Lord Kṛṣṇa. Let Me describe the chief among them.

Madhya TEXT 20.368

śaktyāveśa dui-rūpa--'mukhya', 'gauṇa' dekhi

sākṣāt-śaktye 'avatāra', ābhāse 'vibhūti' likhi //CC Madhya, 20.368//

SYNONYMS

śakti-āveśa—empowered incarnations; dui-rūpa—two categories; mukhya—primary; gauṇa—secondary; dekhi—I see; sākṣāt-śaktye—when there is direct power; avatāra—they are called incarnations; ābhāse—when there is indication; vibhūti likhi—they are called vibhūti, or possessing special favor.

TRANSLATION

"Empowered incarnations are of two types-primary and secondary. The primary one is directly empowered by the Supreme Personality of Godhead and is called an incarnation. The secondary one is indirectly empowered by the Supreme Personality of Godhead and is called vibhūti.

Madhya TEXT 20.369

'sanakādi', 'nārada', 'pṛthu' 'paraśurāma'

jīva-rūpa 'brahmāra' āveśāvatāra-nāma //CC Madhya, 20.369//

SYNONYMS

sanaka-ādi—the four Kumāras; nārada—Nārada; pṛthu—Mahārāja Pṛthu; paraśurāma—Paraśurāma; jīva-rūpa—as the living entity; brahmāra—of Lord Brahmā; āveśa-avatāra-nāma—all of them are called empowered incarnations.

TRANSLATION

"Some śaktyāveśa-avatāras are the four Kumāras, Nārada, Mahārāja Pṛthu and Paraśurāma. When a living being is empowered to act as Lord Brahmā, he is also considered a śaktyāveśa-avatāra.

Madhya TEXT 20.370

vaikuṇṭhe 'śeṣa'--dharā dharaye 'ananta'

ei mukhyāveśāvatāra--vistāre nāhi anta //CC Madhya, 20.370//

SYNONYMS

vaikuṇṭhe—in the spiritual world; śeṣa—Lord Śeṣa; dharā dharaye—carries innumerable planets; ananta—Ananta; ei—these; mukhya-āveśa-avatāra—primary directly empowered incarnations; vistāre—in expanding them; nāhi—there is not; anta—limit.

TRANSLATION

"Lord Śeṣa in the spiritual world of Vaikuṇṭha and, in the material world, Lord Ananta, who carries innumerable planets on His hood, are two primary empowered incarnations. There is no need to count the others, for they are unlimited.

Madhya TEXT 20.371

sanakādye 'jñāna'-śakti, nārade śakti 'bhakti'

brahmāya 'sṛṣṭi'-śakti, anante 'bhū-dhāraṇa'-śakti //CC Madhya, 20.371//

SYNONYMS

sanaka-ādye—in the four Kumāras; jñāna-śakti—the power of knowledge; nārade—in Nārada Muni; śakti—the power; bhakti—of devotional service; brahmāya—in Lord Brahmā; sṛṣṭi-śakti—the power of creation; anante—in Lord Ananta; bhū-dhāraṇa-śakti—the power to carry the planets.

TRANSLATION

"The power of knowledge was invested in the four Kumāras, and the power of devotional service was invested in Nārada. The power of creation was invested in Lord Brahmā, and the power to carry innumerable planets was invested in Lord Ananta.

Madhya TEXT 20.372

śeṣe 'sva-sevana'-śakti, pṛthute 'pālana'

paraśurāme 'duṣṭa-nāśaka-vīrya-saṁcāraṇa' //CC Madhya, 20.372//

SYNONYMS

śeṣe—in Lord Śeṣa; sva-sevana śakti—the power to serve the Lord personally; pṛthute—in King Pṛthu; pālana—the power to rule; paraśurāme—in Paraśurāma; duṣṭa-nāśaka-vīrya—the extraordinary power to kill rogues and miscreants; saṁcāraṇa—empowering.

TRANSLATION

"The Supreme Personality of Godhead invested the power of personal service to Lord Śeṣa, and He invested the power to rule the earth in King Pṛthu. Lord Paraśurāma received the power to kill rogues and miscreants.

PURPORT

Kṛṣṇa says in Bhagavad-gītā (Bg. 4.8): paritrāṇāya sādhūnām vināśāya ca duṣkṛtām. Sometimes the Lord invests His power to rule in a king like Pṛthu and enables such a king to kill rogues and miscreants. He also invests His power in incarnations like Paraśurāma.

Madhya TEXT 20.373

jñāna-śakty-ādi-kala yā

yatrāviṣṭo janārdanaḥ

ta āveśā nigadyante

jīvā eva mahattamāḥ //CC Madhya, 20.373//

SYNONYMS

jñāna-śakti-ādi-kalayā—by portions of the potencies of knowledge, devotional service, creation, personal service, ruling over the material world, carrying the different planets, and killing the rogues and miscreants; yatra—wherever; āviṣṭaḥ—is entered; janārdanaḥ—the Supreme Personality of Godhead, Viṣṇu; te—they; āveśāḥ—empowered; nigadyante—are called; jīvāḥ—living entities; eva—although; mahat-tamāḥ—most exalted devotees.

TRANSLATION

"Whenever the Lord is present in someone by portions of His various potencies, the living entity representing the Lord is called śaktyāveśa-avatāra—that is, an incarnation invested with special power."

PURPORT

This verse is found in the Laghu-bhāgavatāmṛta (1.18).

Madhya TEXT 20.374

'vibhūti' kahiye yaiche gītā-ekādaśe

jagat vyāpila kṛṣṇa-śakty-ābhāsāveśe //CC Madhya, 20.374//

SYNONYMS

vibhūti—specific power; kahiye—we say; yaiche—just like; gītā—of Bhagavad-gītā; ekādaśe—in the Eleventh Chapter; jagat—throughout the whole universe; vyāpila—He expanded; kṛṣṇa-śakti-ābhāsa-āveśe—by the reflection of His power.

TRANSLATION

"As explained in the Eleventh Chapter of Bhagavad-gītā, Kṛṣṇa has spread Himself all over the universe in many personalities through specific powers, known as vibhūti.

PURPORT

The expansion of specific māyā powers is explained in Śrīmad-Bhāgavatam (2.7.39).

Madhya TEXT 20.375

yad yad vibhūtimat sattvaṁ

śrīmad ūrjitam eva vā

tat tad evāvagaccha tvam

mama tejo 'mśa-sambhavam //CC Madhya, 20.375//

SYNONYMS

yat yat—whatever and wherever; vibhūtimat—extraordinarily opulent; sat-tvam—living entity; śrīmat—full of wealth; ūrjitam—full of power; eva—certainly; vā—or; tat tat—there; eva—certainly; avagaccha—should know; tvam—you; mama—of Me; tejaḥ—of power; amśa—of a part; sambhavam—exhibition.

TRANSLATION

"Know that all beautiful, glorious and mighty creations spring but from a spark of My splendor.

PURPORT

This is a statement made by Kṛṣṇa in Bhagavad-gītā (10.41).

Madhya TEXT 20.376

athavā bahunaitena

kiṁ jñātena tavārjuna

viṣṭabhyāham idaṁ kṛtsnam

ekāmśena sthito jagat //CC Madhya, 20.376//

SYNONYMS

athavā—or; bahunā—much; etena—with this; kiṁ—what use; jñātena—being known; tava—by you; arjuna—O Arjuna; viṣṭabhya—pervading; aham—I; idaṁ

—this; kṛtsnam—entire; eka-amśena—with one portion; sthitaḥ—situated; jagat—universe.

TRANSLATION

" 'But what need is there, Arjuna, for all this detailed knowledge? With a single fragment of Myself I pervade and support this entire universe.'

PURPORT

This is also a statement made by Kṛṣṇa in Bhagavad-gītā (10.42).

Madhya TEXT 20.377

eita kahiluṁ śakty-āveśa-avatāra

bālya-pauṇḍra-dharmā śunaha vicāra //CC Madhya, 20.377//

SYNONYMS

eita—thus; kahiluṁ—I have explained; śakti-āveśa-avatāra—the incarnations specifically empowered; bālya—in childhood; pauṇḍra—in boyhood; dharmā—of the characteristics; śunaha—now hear; vicāra—the consideration.

TRANSLATION

"Thus I have explained specifically empowered incarnations. Now please hear about the characteristics of Lord Kṛṣṇa's childhood, boyhood and youth.

Madhya TEXT 20.378

kiśora-śekhara-dharmī vrajendra-nandana

prakaṭa-līlā karibāre yabe kare mana //CC Madhya, 20.378//

SYNONYMS

kiśora-śekhara—topmost of youth; dharmī—whose natural position; vrajendra-nandana—the son of Mahārāja Nanda; prakaṭa-līlā—manifested pastimes; karibāre—to perform; yabe—when; kare—makes; mana—mind.

TRANSLATION

"As the son of Mahārāja Nanda, Lord Kṛṣṇa is by nature the paragon of kiśora [youth]. He chooses to exhibit His pastimes at that age.

Madhya TEXT 20.379

ādau prakāṣa karāya mātā-pitā--bhakta-gaṇe

pāche prakāṣa haya janmādika-līlā-krame //CC Madhya, 20.379//

SYNONYMS

ādau—first; prakāṣa—manifest; karāya—He makes; mātā-pitā—His mother and father; bhakta-gaṇe—similar devotees; pāche—after that; prakāṣa haya—becomes manifest; janma-ādika-līlā-krame—such pastimes as birth, in order.

TRANSLATION

"Before His personal appearance, the Lord causes some of His devotees to appear as His mother, father and intimate associates. He then appears later as if He were taking birth and growing from a baby to a child and gradually into a youth.

Madhya TEXT 20.380

vayasa vividhatve 'pi

sarva-bhakti-rasāśrayaḥ

dharmī kiśora evātra

nitya-līlā-vilāsa vān //CC Madhya, 20.380//

SYNONYMS

vayasaḥ—of age; vividhatve—in varieties; api—although; sarva—of all kinds; bhakti-rasa-āśrayaḥ—the shelter of devotional service; dharmī—whose constitutional nature; kiśoraḥ—in the age before youth; eva—certainly; atra—in this; nitya-līlā—of eternal pastimes; vilāsavān—the supreme enjoyer.

TRANSLATION

" 'The Supreme Personality of Godhead is eternally enjoying Himself, and He is the shelter of all kinds of devotional service. Although His ages are various, His age known as kiśora [pre-youth] is best of all.'

PURPORT

This verse is found in the Bhakti-rasāmṛta-sindhu (2.1.63).

Madhya TEXT 20.381

pūtanā-vadhādi yata līlā kṣaṇe kṣaṇe

saba līlā nitya prakāṣa kare anukrame //CC Madhya, 20.381//

SYNONYMS

pūtanā-vadha-ādi—killing of the demons like Pūtanā; yata—all; līlā—pastimes; kṣaṇe kṣaṇe—one moment after another; saba līlā—all these pastimes; nitya—eternally; prakāṣa—manifesting; kare—does; anukrame—one after another.

TRANSLATION

"When Lord Kṛṣṇa appears, from moment to moment He exhibits His different pastimes, beginning with the killing of Pūtanā. All these pastimes are eternally being demonstrated one after another.

Madhya TEXT 20.382

ananta brahmāṇḍa, tāra nāhika gaṇana

kona līlā kona brahmāṇḍe haya prakāṣana //CC Madhya, 20.382//

SYNONYMS

ananta brahmāṇḍa—innumerable universes; tāra—of which; nāhika gaṇana—there is no counting; kona līlā—some pastimes; kona brahmāṇḍe—in some universe; haya—there is; prakāṣana—manifestation.

TRANSLATION

"The consecutive pastimes of Kṛṣṇa are manifest in one of the innumerable universes moment after moment. There is no possibility of counting the universes, but in any case some pastime of the Lord is being manifest at every moment in one universe or another.

Madhya TEXT 20.383

ei-mata saba līlā--yena gaṅgā-dhāra

se-se līlā prakāṣa kare vrajendra-kumāra //CC Madhya, 20.383//

SYNONYMS

ei-mata—in this way; saba līlā—all pastimes; yena—like; gaṅgā-dhāra—the flowing of the water of the Ganges; se-se—those; līlā—pastimes; prakāṣa kare—demonstrates; vrajendra-kumāra—the son of Mahārāja Nanda.

TRANSLATION

"Thus the Lord's pastimes are like flowing Ganges water. In this way all the pastimes are manifested by the son of Nanda Mahārāja.

Madhya TEXT 20.384

krame bālya-paugaṇḍa-kaiśoratā-prāpti

rāsa-ādi līlā kare, kaiśore nitya-sthiti //CC Madhya, 20.384//

SYNONYMS

krame—gradually; bālya—childhood; paugaṇḍa—boyhood; kaiśoratā—youth; prāpti—development; rāsa—dancing with the gopīs; ādi—and others; līlā—pastimes; kare—performs; kaiśore—in His age of pre-youth; nitya-sthiti—eternally existing.

TRANSLATION

"Lord Kṛṣṇa exhibits His pastimes of childhood, boyhood and pre-youth. When He reaches pre-youth, He continues to exist eternally to perform His rāsa dance and other pastimes.

PURPORT

The comparison made here is very interesting. Kṛṣṇa does not grow like an ordinary human being, even though He exhibits His pastimes of childhood, boyhood and pre-youth. When He reaches the age of pre-youth, kaiśora, He does not grow any older. He simply remains in His kaiśora age. He is therefore described in the Brahma-saṁhitā (5.33) as nava-yauvana.

advaitam acyutam anādim ananta-rūpam

ādyam purāṇa-puruṣam nava-yauvanam ca

vedeṣu durlabham adurlabham ātma-bhaktau

govindam ādi-puruṣam tam ahaṁ bhajāmi

This nava-yauvana, or pre-youth, is the eternal transcendental form of Kṛṣṇa. Kṛṣṇa never grows older than nava-yauvana.

Madhya TEXT 20.385

'nitya-līlā' kṛṣṇera sarva-śāstre kaya

bujhite nā pāre līlā kemane 'nitya' haya //CC Madhya, 20.385//

SYNONYMS

nitya-līlā—eternal pastimes; kṛṣṇera—of Lord Kṛṣṇa; sarva-śāstre kaya—described in every śāstra; bujhite nā pāre—not able to understand; līlā—pastimes; kemane—how; nitya haya—are eternal.

TRANSLATION

"Descriptions of Kṛṣṇa's eternal pastimes are in all revealed scriptures. But one cannot understand how they are continuing eternally.

Madhya TEXT 20.386

dr̥ṣṭānta diyā kahi tabe loka yadi jāne

kṛṣṇa-līlā--nitya, jyotiścakra-pramāṇe //CC Madhya, 20.386//

SYNONYMS

dr̥ṣṭānta diyā—giving an example; kahi—let Me say; tabe—then; loka—people; yadi—if; jāne—can understand; kṛṣṇa-līlā—pastimes of Lord Kṛṣṇa; nitya—eternal; jyotiḥ-cakra—of the zodiac; pramāṇe—by evidence.

TRANSLATION

"Let me give an example by which people may understand Lord Kṛṣṇa's eternal pastimes. An example can be found in the zodiac.

Madhya TEXT 20.387

jyotiścakre sūrya yena phire rātri-dine

sapta-dvīpāmbudhi laṅghi' phire krame krame //CC Madhya, 20.387//

SYNONYMS

jyotiḥ-cakre—in the zodiac; sūrya—of the sun; yena—as; phire—moves; rātri-dine—the day and night; sapta-dvīpa-ambudhi—the oceans of the islands; laṅghi'-crossing; phire—rotates; krame krame—one after another.

TRANSLATION

"The sun moves across the zodiac day and night and crosses the oceans between the seven islands one after the other.

Madhya TEXT 20.388

rātri-dine haya ṣaṣṭi-daṇḍa-parimāṇa

tina-sahasra chaya-śata 'pala' tāra māna //CC Madhya, 20.388//

SYNONYMS

rātri-dine—during the whole day and night; haya—there is; ṣaṣṭi-daṇḍa—of sixty daṇḍas (a measure of time); parimāṇa—duration; tina-sahasra—three thousand; chaya-śata—six hundred; pala—palas; tāra—of that; māna—measurement.

TRANSLATION

"According to Vedic astronomical calculations, the rotation of the sun consists of sixty daṇḍas, and it is divided into thirty-six hundred palas.

Madhya TEXT 20.389

sūryodaya haite ṣaṣṭi-pala-kramodaya

sei eka daṇḍa, aṣṭa daṇḍe 'prahara' haya //CC Madhya, 20.389//

SYNONYMS

sūrya-udaya haite—beginning from the sunrise; ṣaṣṭi-pala—sixty palas; krama-udaya—gradually rising higher and higher; sei—that; eka daṇḍa—one daṇḍa; aṣṭa daṇḍe—in eight daṇḍas; prahara haya—there is a prahara.

TRANSLATION

"The sun rises in steps consisting of sixty palas. Sixty palas equal one daṇḍa, and

eight daṇḍas comprise one prahara.

Madhya TEXT 20.390

eka-dui-tina-cāri prahare asta haya

cāri-prahara rātri gele punaḥ sūryodaya //CC Madhya, 20.390//

SYNONYMS

eka-dui-tina-cāri—one, two, three, four; prahare—in praharas; asta haya—the sun sets in the evening; cāri-prahara—generally after four praharas; rātri—the night; gele—when it passes; punaḥ—again; sūryodaya—the sun rises.

TRANSLATION

"Day and night are divided into eight praharas-four belonging to the day and four belonging to the night. After eight praharas, the sun rises again.

Madhya TEXT 20.391

aiche kṛṣṇera līlā-maṇḍala caudda-manvantare

brahmāṇḍa-maṇḍala vyāpi' krame krame phire //CC Madhya, 20.391//

SYNONYMS

aiche—in the same way; kṛṣṇera—of Lord Kṛṣṇa; līlā-maṇḍala—groups of different pastimes; caudda-manvantare—in the duration of fourteen Manus; brahmāṇḍa-maṇḍala—all of the universes; vyāpi'-spreading through; krame krame—gradually; phire—return.

TRANSLATION

"Just like the sun, there is an orbit to Kṛṣṇa's pastimes, which are manifest one after the other. During the lifetime of fourteen Manus, this orbit expands through all the universes, and gradually it returns. Thus Kṛṣṇa moves with His pastimes through all the universes, one after another.

Madhya TEXT 20.392

saoyāśata vatsara kṛṣṇera prakāṣa-prakāśa

tāhā yaiche vraja-pure karilā vilāsa //CC Madhya, 20.392//

SYNONYMS

saoyāśata—125; vatsara—years; kṛṣṇera—of Lord Kṛṣṇa; prakāṣa-prakāśa—manifestation of the appearance; tāhā—that; yaiche—like; vraja-pure—in Vṛndāvana and Dvārakā; karilā vilāsa—enjoys the pastimes.

TRANSLATION

"Kṛṣṇa remains within a universe for 125 years, and He enjoys His pastimes both in Vṛndāvana and Dvārakā.

Madhya TEXT 20.393

alāta-cakra-prāya sei līlā-cakra phire

saba līlā saba brahmāṇḍe krame udaya kare //CC Madhya, 20.393//

SYNONYMS

alāta-cakra-prāya—exactly like a wheel of fire; sei—that; līlā-cakra—the cycle of Kṛṣṇa's pastimes; phire—turns; saba līlā—all these pastimes; saba brahmāṇḍe—in all the universes; krame—one after another; udaya kare—become manifest.

TRANSLATION

"The cycle of His pastimes turns like a wheel of fire. Thus Kṛṣṇa exhibits His pastimes one after the other in every universe.

Madhya TEXT 20.394

janma, bālya, paugaṇḍa, kaiśora prakāśa

pūtanā-vadhādi kari' mauṣalānta vilāsa //CC Madhya, 20.394//

SYNONYMS

janma—birth; bālya—childhood; paugaṇḍa—boyhood; kaiśora—pre-youth; prakāśa—manifestation; pūtanā-vadhādi—killing the demons, beginning from Pūtanā; kari'-manifesting; mauṣalānta—until the end of the mauṣala pastimes; vilāsa—pastimes.

TRANSLATION

"Kṛṣṇa's pastimes-appearance, childhood, boyhood and youth-are all manifest,

beginning with the killing of Pūtanā and extending to the end of mauṣala-līlā, the annihilation of the Yadu dynasty. All of these pastimes are rotating in every universe.

Madhya TEXT 20.395

kona brahmāṇḍe kona līlāra haya avasthāna

tāte līlā 'nitya' kahe āgama-purāṇa //CC Madhya, 20.395//

SYNONYMS

kona brahmāṇḍe—in some universe; kona līlāra—some pastimes; haya—there is; avasthāna—the presence; tāte—therefore; līlā—pastimes; nitya—eternal; kahe—explains; āgama-purāṇa—the Vedas and Purāṇas.

TRANSLATION

"Since all Kṛṣṇa's pastimes are taking place continuously, at every moment some pastime is existing in one universe or another. Consequently these pastimes are called eternal by the Vedas and Purāṇas.

Madhya TEXT 20.396

goloka, gokula-dhāma--'vibhu' kṛṣṇa-sama

kṛṣṇecchāya brahmāṇḍa-gaṇe tāhāra saṅkrama //CC Madhya, 20.396 //

SYNONYMS

goloka—the planet known as Goloka; gokula-dhāma—the spiritual land, the pasturing fields for the surabhi cows; vibhu—opulent and powerful; kṛṣṇa-sama—as much as Kṛṣṇa; kṛṣṇa-icchāya—by the supreme will of Kṛṣṇa; brahmāṇḍa-gaṇe—in each of the universes; tāhāra—of the Goloka and Gokula dhāmas; saṅkrama—appearance.

TRANSLATION

"The spiritual abode known as Goloka, which is a pasturing land for surabhi cows, is as powerful and opulent as Kṛṣṇa. By the will of Kṛṣṇa, the original Goloka and Gokula dhāmas are manifest with Him in all the universes.

Madhya TEXT 20.397

ataeva goloka-sthāne nitya vihāra

brahmāṇḍa-gaṇe krame prākāṭya tāhāra //CC Madhya, 20.397//

SYNONYMS

ataeva—therefore; goloka-sthāne—in the original Goloka Vṛndāvana planet; nitya vihāra—eternal pastimes; brahmāṇḍa-gaṇe—within the material universes; krame—gradually; prākāṭya—manifestation; tāhāra—of them.

TRANSLATION

"The eternal pastimes of Kṛṣṇa are continuously taking place in the original Goloka Vṛndāvana planet. These same pastimes are gradually manifest within the material world, in each and every brahmāṇḍa.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura elucidates this complicated explanation of Kṛṣṇa's pastimes. Kṛṣṇa's pastimes are always present in the material world in one of the many universes. These pastimes appear in the universes one after the other, just as the sun moves across the sky and measures the time. Kṛṣṇa's appearance may be manifest in this universe at one moment, and immediately after His birth, this pastime is manifest in the next universe. After His killing of Pūtanā is manifest in this universe, it is next manifest in another universe. Thus all the pastimes of Kṛṣṇa are eternally existing both in the original Goloka Vṛndāvana planet and in the material universes. The 125 years calculated in our solar system to be Kṛṣṇa's lifetime equal one moment for Kṛṣṇa. One moment these pastimes are manifest in one universe, and the next moment they are manifest in the next universe. There are unlimited universes, and Kṛṣṇa's pastimes are manifest one moment after the other in all of them. This rotation is explained through the example of the sun's moving across the sky. Kṛṣṇa appears and disappears in innumerable universes, just as the sun appears and disappears during the day. Although the sun appears to rise and set, it is continuously shining somewhere on the earth. Although Kṛṣṇa's pastimes seem to appear and disappear, they are continuously existing in one brahmāṇḍa (universe) or another. Thus all of Kṛṣṇa's līlās are present simultaneously throughout the innumerable universes. By our limited senses we cannot appreciate this; therefore Kṛṣṇa's eternal pastimes are very difficult for us to understand. One should try to understand how they are taking place by understanding the allegory of the sun. Although the Lord is appearing constantly in the material universes,

His pastimes are eternally present in the original Goloka Vṛndāvana. Therefore these pastimes are called nitya-līlā (eternally present pastimes). Because we cannot see what is going on in other universes, it is a little difficult for us to understand how Kṛṣṇa is eternally manifesting His pastimes. There are fourteen Manus in one day of Brahmā, and this time calculation is also taking place in other universes. Kṛṣṇa's pastimes are manifest before fourteen Manus expire. Although it is a little difficult to understand the eternal pastimes of Kṛṣṇa in this way, we must accept the verdict of Vedic literatures.

There are two types of devotees—the sādhaka, who is preparing for perfection, and the siddha, who is already perfect. As far as those who are already perfect are concerned, Bhagavad-gītā says, *tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna*: "After giving up this material body, such a devotee comes to Me." After leaving the material body, the perfect devotee takes birth in the womb of a gopī on a planet where Kṛṣṇa's pastimes are going on. This may be in this universe or another universe. This statement is found in the Ujjvala-nīlamaṇi, which is commented upon by Viśvanātha Cakravartī Ṭhākura. When a devotee becomes perfect, he is transferred to the universe where Kṛṣṇa's pastimes are taking place. Kṛṣṇa's eternal associates go wherever Kṛṣṇa manifests His pastimes. As stated before, first the father and mother of Kṛṣṇa appear, then the other associates. Quitting his material body, the perfect devotee also goes to associate with Kṛṣṇa and His other associates.

Madhya TEXT 20.398

vraje kṛṣṇa--sarvaiśvarya-prakāśe 'pūrṇatama'

purī-dvaye, paravyome--'pūrṇatara', 'pūrṇa' //CC Madhya, 20.398//

SYNONYMS

vraje—in Vṛndāvana; kṛṣṇa—Lord Kṛṣṇa; sarva-aiśvarya-prakāśe—manifestation of His full opulence; pūrṇa-tama—most complete; purī-dvaye—in Dvārakā and Mathurā; para-vyome—and in the spiritual world; pūrṇa-tara—more complete; pūrṇa—complete.

TRANSLATION

"Kṛṣṇa is complete in the spiritual sky [Vaikuṇṭha]. He is more complete in Mathurā and Dvārakā, and He is most complete in Vṛndāvana, Vraja, due to His manifesting all His opulences.

PURPORT

This is confirmed in the following three verses from the Bhakti-rasāmṛta-sindhu (2.1.221-223).

Madhya TEXT 20.399

hariḥ pūrṇatamaḥ pūrṇa-

tarah pūrṇa iti tridhā

śreṣṭha-madhyādibhiḥ śabdair

nāṭye yaḥ paripaṭhyate //CC Madhya, 20.399//

SYNONYMS

hariḥ—the Supreme Personality of Godhead; pūrṇa-tamaḥ—most complete; pūrṇa-tarah—more complete; pūrṇaḥ—complete; iti—thus; tri-dhā—three stages; śreṣṭha—best; madhya-ādibhiḥ—middle, etc.; śabdaiḥ—by the words; nāṭye—in books on dramatics; yaḥ—who; paripaṭhyate—is proclaimed.

TRANSLATION

"This is stated in the dramatic literatures as "perfect," "more perfect," and "most perfect." Thus Lord Kṛṣṇa manifests Himself in three ways-perfect, more perfect and most perfect.

Madhya TEXT 20.400

prakāśitākhila-guṇaḥ

smṛtaḥ pūrṇatamo budhaiḥ

asarva-vyañjakaḥ pūrṇa-

tarah pūrṇo 'lpa-darśakaḥ //CC Madhya, 20.400//

SYNONYMS

prakāśita-akhila-guṇaḥ—having all transcendental qualities manifested; smṛtaḥ—is understood; pūrṇa-tamaḥ—most perfect; budhaiḥ—by learned scholars; asarva-vyañjakaḥ—having qualities not fully manifested; pūrṇa-tarah—more perfect; pūrṇaḥ—perfect; alpa-darśakaḥ—still less fully manifested.

TRANSLATION

" 'When the Supreme Personality of Godhead does not manifest all His transcendental qualities, He is called complete. When all the qualities are manifest, but not fully, He is called more complete. When He manifests all His qualities in fullness, He is called most complete. This is the version of all learned scholars in the devotional science.

Madhya TEXT 20.401

kṛṣṇasya pūrṇatamatā

vyaktābhūd gokulāntare

pūrṇatā pūrṇataratā

dvārakā-mathurādiṣu //CC Madhya, 20.401//

SYNONYMS

kṛṣṇasya—of Lord Kṛṣṇa; pūrṇa-tamatā—being most perfect; vyaktā—manifested; abhūt—became; gokula-antare—in the domain of Gokula Vṛndāvana; pūrṇatā—completeness; pūrṇa-taratā—more completeness; dvārakā—in Dvārakā; mathurā-ādiṣu—and Mathurā, and so on.

TRANSLATION

" 'The most complete qualities of Kṛṣṇa are manifest within Vṛndāvana, and His complete and more complete qualities are manifest in Dvārakā and Mathurā.'

Madhya TEXT 20.402

ei kṛṣṇa--vraje 'pūrṇatama' bhagavān

āra saba svarūpa--'pūrṇatara' 'pūrṇa' nāma //CC Madhya, 20.402//

SYNONYMS

ei kṛṣṇa—the same Kṛṣṇa; vraje—Vṛndāvana; pūrṇa-tama bhagavān—the most complete manifestation of the Supreme Personality of Godhead; āra—other; saba—all; sva-rūpa—forms; pūrṇa-tara—more complete; pūrṇa—complete; nāma—named.

TRANSLATION

"Lord Kṛṣṇa is the most complete Supreme Personality of Godhead in Vṛndāvana. Elsewhere all His expansions are either complete or more complete.

Madhya TEXT 20.403

saṅkṣepe kahiluṁ kṛṣṇera svarūpa-vicāra

'ananta' kahite nāre ihāra vistāra //CC Madhya, 20.403//

SYNONYMS

saṅkṣepe—in brief; kahiluṁ—I have described; kṛṣṇera—of Lord Kṛṣṇa; svarūpa-vicāra—consideration of His different forms and features; ananta—Lord Ananta; kahite nāre—not able to describe; ihāra—of this; vistāra—the expanse.

TRANSLATION

"Thus I have briefly described Kṛṣṇa's manifestation of transcendental forms. This subject matter is so large that even Lord Ananta cannot describe it fully.

Madhya TEXT 20.404

ananta svarūpa kṛṣṇera nāhika gaṇana

śākhā-candra-nyāye kari dig-daraśana //CC Madhya, 20.404//

SYNONYMS

ananta—unlimited; svarūpa—forms; kṛṣṇera—of Lord Kṛṣṇa; nāhika gaṇana—there is no counting; śākhā-candra-nyāye—by the logic of showing the moon through the branches of a tree; kari—I do; dik-daraśana—only partial showing.

TRANSLATION

"In this way Kṛṣṇa's transcendental forms are expanded unlimitedly. No one can count them. Whatever I have explained is simply a little glimpse. It is like showing the moon through the branches of a tree."

Madhya TEXT 20.405

ihā yei śune, paḍe, sei bhāgyavān

kṛṣṇera svarūpa-tattvera haya kichu jñāna //CC Madhya, 20.405//

SYNONYMS

ihā—this narration; yei śune—anyone who hears; paḍe—or reads; sei—such a person; bhāgyavān—is most fortunate; kṛṣṇera—of Lord Kṛṣṇa; svarūpa-tattvera—of personal bodily features; haya—there is; kichu—something; jñāna—knowledge.

TRANSLATION

Whoever hears or recites these descriptions of the expansions of Kṛṣṇa's body is certainly a very fortunate man. Although this is very difficult to understand, one can nonetheless acquire some knowledge about the different features of Kṛṣṇa's body.

Madhya TEXT 20.406

śrī-rūpa-raghunātha pade yāra āśa

caitanya-caritāmṛta kahe kṛṣṇadāsa //CC Madhya, 20.406//

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; raghunātha—Śrīla Raghunātha dāsa Gosvāmī; pade—at the lotus feet; yāra—whose; āśa—expectation; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; kṛṣṇadāsa—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Twentieth Chapter, describing how Sanātana Gosvāmī met the Lord at Vārāṇasī and received knowledge of the Absolute Truth.

Chapter 21 The Opulence and Sweetness of Lord Śrī Kṛṣṇa

Śrīla Bhaktivinoda Ṭhākura gives the following summary study of the Twenty-first Chapter. In this chapter Śrī Caitanya Mahāprabhu fully describes Kṛṣṇaloka, the spiritual sky, the Causal Ocean and the material world, which consists of

innumerable universes. Śrī Caitanya Mahāprabhu then describes Lord Brahmā's interview with Kṛṣṇa at Dvārakā and the Lord's curbing the pride of Brahmā. There is also a description of one of Kṛṣṇa's pastimes with Brahmā. In this chapter the author of Caitanya-caritāmṛta has presented some nice poems about the pastimes of Kṛṣṇa and Kṛṣṇa's superexcellent beauty. Throughout the rest of the chapter, our intimate relationship (sambandha) with Kṛṣṇa is described.

Madhya TEXT 21.1

agaty-eka-gatiṁ natvā

hīnārthādhika-sādhakam

śrī-caitanyaṁ likhāmy asya

mādhuryaiśvarya-śīkaram //CC Madhya, 21.1//

SYNONYMS

agati-eka-gatiṁ—to the only shelter for the conditioned souls who do not know the goal of life; natvā—offering obeisances; hīna-ārtha—of the necessities of the conditioned souls, who are poor in spiritual knowledge; adhika—increase; sādhakam—bringing about; śrī-caitanyaṁ—unto Lord Śrī Caitanya Mahāprabhu; likhāmi—I am writing; asya—of Him; mādhurya-aiśvarya—of the sweetness and opulence; śīkaram—a small portion.

TRANSLATION

Offering my obeisances unto Śrī Caitanya Mahāprabhu, let me describe a particle of His opulence and sweetness. He is most valuable for a fallen conditioned soul bereft of spiritual knowledge, and He is the only shelter for those who do not know the real goal of life.

Madhya TEXT 21.2

jaya jaya śrī-caitanya jaya nityānanda

jayādvaita-candra jaya gaura-bhakta-vṛnda //CC Madhya, 21.2//

SYNONYMS

jaya—all glories; jaya—all glories; śrī-caitanya—to Śrī Caitanya Mahāprabhu; jaya—all glories; nityānanda—to Nityānanda Prabhu; jaya—all glories; advaita-

candra—to Advaita Ācārya; jaya—all glories; gaura-bhakta-vṛnda—to the devotees of Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Nityānanda Prabhu! All glories to Advaita Ācārya! All glories to all the devotees of Śrī Caitanya Mahāprabhu!

Madhya TEXT 21.3

sarva svarūpera dhāma--paravyoma-dhāme

prṭhak prṭhak vaikunṭha saba, nāhika gaṇane //CC Madhya, 21.3//

SYNONYMS

sarva—all; svarūpera—of the personal forms; dhāma—abode; para-vyoma-dhāme—in the spiritual sky; prṭhak prṭhak—separate; vaikunṭha—Vaikunṭha planets; saba—all; nāhika gaṇane—there is no counting.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "All the transcendental forms of the Lord are situated in the spiritual sky. They preside over spiritual planets in that abode, but there is no counting those Vaikunṭha planets.

Madhya TEXT 21.4

śata, sahasra, ayuta, lakṣa, koṭī-yojana

eka eka vaikunṭhera vistāra varṇana //CC Madhya, 21.4//

SYNONYMS

śata—a hundred; sahasra—a thousand; ayuta—ten thousand; lakṣa—a hundred thousand; koṭī—ten million; yojana—a distance of eight miles; eka eka—each and every one; vaikunṭhera—of the spiritual planets; vistāra—the breadth; varṇana—description.

TRANSLATION

"The breadth of each Vaikunṭha planet is described as eight miles multiplied by one hundred, by one thousand, by ten thousand, by one hundred thousand, and

by ten million. In other words, each Vaikuṇṭha planet is expanded beyond our ability to measure.

Madhya TEXT 21.5

saba vaikuṇṭha--vyāpaka, ānanda-cinmaya

pāriṣada-ṣaḍaiśvarya-pūrṇa saba haya //CC Madhya, 21.5//

SYNONYMS

saba—all; vaikuṇṭha—the spiritual planets; vyāpaka—vast; ānanda-cit-maya—made of spiritual bliss; pāriṣada—associates; ṣaṭ-aiśvarya—six kinds of opulence; pūrṇa—in full; saba—all; haya—are.

TRANSLATION

"Each Vaikuṇṭha planet is very large, and each is made of spiritual bliss. The inhabitants are all associates of the Supreme Lord, and they have full opulence like the Lord Himself. Thus they are all situated.

Madhya TEXT 21.6

ananta vaikuṇṭha eka eka deśe yāra

sei paravyoma-dhāmera ke karu vistāra //CC Madhya, 21.6//

SYNONYMS

ananta vaikuṇṭha—unlimited Vaikuṇṭha planets; eka eka—certain; deśe—in a place; yāra—of which; sei—that; para-vyoma—of the spiritual sky; dhāmera—of the abode; ke karu vistāra—who can understand the breadth.

TRANSLATION

"Since all the Vaikuṇṭha planets are located in a certain corner of the spiritual sky, who can measure the spiritual sky?

Madhya TEXT 21.7

ananta vaikuṇṭha-paravyoma yāra dala-śreṇī

sarvopari kṛṣṇaloka 'karnikāra' gaṇi //CC Madhya, 21.7//

SYNONYMS

ananta—unlimited; vaikunṭha—Vaikunṭha planets; para-vyoma—the spiritual sky; yāra—of which; dala-śreṇī—the bunches of outlying petals; sarva-upari—in the topmost portion of the spiritual sky; kṛṣṇa-loka—the abode of Lord Kṛṣṇa; karṇikāra gaṇi—we consider the whorl of the lotus flower.

TRANSLATION

"The shape of the spiritual sky is compared to a lotus flower. The topmost region of that flower is called the whorl, and within that whorl is Kṛṣṇa's abode. The petals of the spiritual lotus flower consist of many Vaikunṭha planets.

Madhya TEXT 21.8

ei-mata ṣaḍ-aiśvarya, sthāna, avatāra

brahmā, śiva anta nā pāya--jīva kon chāra //CC Madhya, 21.8//

SYNONYMS

ei-mata—such; ṣaṭ-aiśvarya—six opulences; sthāna—abode; avatāra—incarnations; brahmā—Lord Brahmā; śiva—Lord Śiva; anta nā pāya—cannot find the limit; jīva—a living entity; kon—what of; chāra—worthless.

TRANSLATION

"Each Vaikunṭha planet is full of spiritual bliss, complete opulence and space, and each is inhabited by incarnations. If Lord Brahmā and Lord Śiva cannot estimate the length and breadth of the spiritual sky and the Vaikunṭha planets, how can ordinary living entities begin to imagine them?

Madhya TEXT 21.9

ko veti bhūman bhagavan parātman

yogeśvarotīr bhavatas trilokyām

kva vā katham vā kati vā kadeti

vistārayan krīḍasi yoga-māyām //CC Madhya, 21.9//

SYNONYMS

kaḥ—who; vetti—knows; bhūman—O supreme great one; bhagavan—O Supreme Personality of Godhead; para-ātman—O Supersoul; yoga-īśvara—O master of mystic power; ūtīḥ—pastimes; bhavataḥ—of Your Lordship; tri-lokyām—in the three worlds; kva—where; vā—or; katham—how; vā—or; kati—how many; vā—or; kadā—when; iti—thus; vistārayan—expanding; krīḍasi—You play; yoga-māyām—spiritual energy.

TRANSLATION

" 'O supreme great one! O Supreme Personality of Godhead! O Supersoul, master of all mystic power! Your pastimes are taking place continuously in these worlds, but who can estimate where, how and when You are employing Your spiritual energy and performing Your pastimes? No one can understand the mystery of these activities.'

PURPORT

This verse is quoted from Śrīmad-Bhāgavatam (10.14.21).

Madhya TEXT 21.10

ei-mata kṛṣṇera divya sad-guṇa ananta

brahmā-śiva-sanakādi nā pāya yāñra anta //CC Madhya, 21.10//

SYNONYMS

ei-mata—in this way; kṛṣṇera—of Lord Kṛṣṇa; divya—transcendental; sat-guṇa—spiritual qualities; ananta—unlimited; brahmā—Lord Brahmā; śiva—Lord Śiva; sanaka-ādi—the four Kumāras and so on; nā—not; pāya—obtain; yāñra—of which; anta—the limit.

TRANSLATION

"The spiritual qualities of Kṛṣṇa are also unlimited. Great personalities like Lord Brahmā, Lord Śiva and the four Kumāras cannot estimate the spiritual qualities of the Lord.

Madhya TEXT 21.11

guṇātmanas te 'pi guṇān vimātuṁ

hitāvatīṁsya ka īśire 'sya

kālena yair vā vimitāḥ sukalpaiḥ

bhū-pāṁśavaḥ khe mihikā dyubhāsaḥ //CC Madhya, 21.11//

SYNONYMS

guṇa-ātmanaḥ—the overseer of the three qualities; te—of You; api—certainly; guṇān—the qualities; vimātum—to count; hita-avatīrṇasya—who have descended for the benefit of all living entities; ke—who; īśire—were able; asya—of the universe; kālena—in due course of time; yaiḥ—by whom; vā—or; vimitāḥ—counted; su-kalpaiḥ—by great scientists; bhū-pāṁśavaḥ—the atoms of the universe; khe—in the sky; mihikāḥ—particles of snow; dyu-bhāsaḥ—the illuminating stars and planets.

TRANSLATION

" 'In time, great scientists may be able to count all the atoms of the universe, all the stars and planets in the sky, and all the particles of snow, but who among them can count the unlimited transcendental qualities of the Supreme Personality of Godhead? He descends on the surface of the globe for the benefit of all living entities.' "

PURPORT

This verse is quoted from Śrīmad-Bhāgavatam (10.14.7).

Madhya TEXT 21.12

brahmādi rahu--sahasra-vadane 'ananta'

nirantara gāya mukhe, nā pāya guṇera anta //CC Madhya, 21.12//

SYNONYMS

brahmā-ādi rahu—leave aside Lord Brahmā and others; sahasra-vadane—in thousands of mouths; ananta—Lord Ananta; nirantara—continuously; gāya—chants; mukhe—in the mouths; nā pāya—does not obtain; guṇera—of qualities of the Lord; anta—the end.

TRANSLATION

"To say nothing of Lord Brahmā, even Lord Ananta, who has thousands of heads, could not reach the end of the Lord's transcendental qualities, even though

He is continuously chanting their praises.

Madhya TEXT 21.13

nāntaṁ vidāmy aham amī munayo 'grajāś te

māyā-balasya puruṣasya kuto 'varā ye

gāyan guṇān daśa-śatānana ādi-devaḥ

śeṣo 'dhunāpi samavasyati nāsyā pāram //CC Madhya, 21.13//

SYNONYMS

na antam—no limit; vidāmi—know; aham—I; amī—those; munayaḥ—great saintly persons; agrajāḥ—brothers; te—of you; māyā-balasya—who has multi-energies; puruṣasya—of the Personality of Godhead; kutaḥ—how; avarāḥ—less intelligent; ye—those who; gāyan—chanting; guṇān—the qualities; daśa-śatānanaḥ—who has a thousand hoods; ādi-devaḥ—the Personality of Godhead; śeṣaḥ—Ananta Śeṣa; adhunā api—even until now; samavasyati—reaches; na—not; asya—of the Lord; pāram—limit.

TRANSLATION

" 'If I, Lord Brahmā, and your elder brothers, the great saints and sages, cannot understand the limits of the Supreme Personality of Godhead, who is full of various energies, who else can understand them? Although constantly chanting about His transcendental qualities, the thousand-hooded Lord Śeṣa has not yet reached the end of the Lord's activities.'

PURPORT

This verse, spoken to Nārada Muni, is from Śrīmad-Bhāgavatam (2.7.41).

Madhya TEXT 21.14

seho rahu--sarvajña-śiromaṇi śrī-kṛṣṇa

nija-guṇera anta nā pāñā hayena satṛṣṇa //CC Madhya, 21.14//

SYNONYMS

seho rahu—let Him (Ananta) alone; sarva-jña—the omniscient; śiromaṇi—the topmost; śrī-kṛṣṇa—Lord Kṛṣṇa; nija-guṇera—of His personal qualities; anta—

limit; nā—not; pāñā—getting; hayena—becomes; sa-tṛṣṇa—very inquisitive.

TRANSLATION

"To say nothing of Anantadeva, even Lord Kṛṣṇa Himself cannot find an end to His transcendental qualities. Indeed, He Himself is always eager to know them.

Madhya TEXT 21.15

dyu-pataya eva te na yayur antam anantatayā

tvam api yad antarāṇḍa-nicayā nanu sāvaraṇāḥ

kha iva rajāṁsi vānti vayasā saha yac chrutayas

tvayi hi phalanty atannirasana bhavan-nidhanāḥ //CC Madhya, 21.15//

SYNONYMS

dyu-patayaḥ—the predominating deities of higher planetary systems (Lord Brahmā and others); eva—also; te—Your; na—not; yayuḥ—could reach; antam—the limit of transcendental qualities; anantatayā—due to being unlimited; tvam api—You also; yat—since; antara—within You; aṇḍa-nicayāḥ—the groups of universes; nanu—O sir; sāvaraṇāḥ—having different coverings; khe—in the sky; iva—like; rajāṁsi—atoms; vānti—rotate; vayasā—the course of time; saha—with; yat—what; śrutayaḥ—great personalities who understand the Vedas; tvayi—in You; hi—certainly; phalanti—end in; atannirasana—by refuting the inferior elements; bhavat-nidhanāḥ—whose conclusion is in You.

TRANSLATION

" 'My Lord, You are unlimited. Even the predominating deities of the higher planetary systems, including Lord Brahmā, could not find Your limitations. Nor could You Yourself ascertain the limit of Your qualities. Like atoms in the sky, there are multi-universes with seven coverings, and these are rotating in due course of time. All the experts in Vedic understanding are searching for You by eliminating the material elements. In this way, searching and searching, they come to the conclusion that everything is complete in You. Thus You are the resort of everything. This is the conclusion of all Vedic experts.'

PURPORT

This verse from Śrīmad-Bhāgavatam (10.87.41) is confirmed in Bhagavad-gītā:

bahūnām janmanām ante
jñānavān mām prapadyate
vāsudevaḥ sarvam iti
sa mahātmā sudurlabhaḥ

"After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare." (Bg. 7.19)

After searching for the Absolute Truth throughout the universe, learned scholars and Vedic experts cannot reach the ultimate goal. In this way they come to Kṛṣṇa.

When there is a discussion about the Absolute Truth, there are always various pros and cons. The purpose of such arguments is to come to the right conclusion. Such an argument is generally known as *neti neti* ("not this, not that"). Until one comes to the right conclusion, the process of thinking, "This is not the Absolute Truth, that is not the Absolute Truth," will continue. When we come to the right conclusion, we accept the Supreme Personality of Godhead, Kṛṣṇa, as the ultimate truth.

Madhya TEXT 21.16

seha rahu--vraje yabe kṛṣṇa avatāra

tāñra caritra vicārite mana nā pāya pāra //CC Madhya, 21.16//

SYNONYMS

seha rahu—leave aside such negative arguments; vraje—in Vṛndāvana; yabe—when; kṛṣṇa—Lord Kṛṣṇa; avatāra—incarnation; tāñra—His; caritra—character; vicārite—to deliberate; mana—mind; nā—not; pāya—gets; pāra—the limit.

TRANSLATION

"Apart from all argument, logic and negative or positive processes, when Lord Śrī Kṛṣṇa was present as the Supreme Personality of Godhead at Vṛndāvana, one could not find a limit to His potencies by studying His characteristics and activities.

Madhya TEXT 21.17

prākṛtāprākṛta sṛṣṭi kailā eka-kṣaṇe

aśeṣa-vaikuṇṭhājāṇḍa svasvanātha-sane //CC Madhya, 21.17//

SYNONYMS

prākṛta-aprākṛta—material and spiritual; sṛṣṭi—creation; kailā—did; eka-kṣaṇe—in one moment; aśeṣa—unlimited; vaikuṇṭha—Vaikuṇṭha planets; aja-aṇḍa—material planets; sva-sva-nātha-sane—with their own predominating deities.

TRANSLATION

"At Vṛndāvana, the Lord immediately created all material and spiritual planets in one moment. Indeed, all of them were created with their predominating deities.

Madhya TEXT 21.18

e-mata anyatra nāhi śuniye adbhuta

yāhāra śravaṇe citta haya avadhūta //CC Madhya, 21.18//

SYNONYMS

e-mata—like this; anyatra—anywhere else; nāhi—not; śuniye—I hear; adbhuta—wonderful event; yāhāra—of which; śravaṇe—by hearing; citta—consciousness; haya—becomes; avadhūta—agitated and cleansed.

TRANSLATION

"We do not hear of such wonderful things anywhere. Simply by hearing of those incidents, one's consciousness is agitated and cleansed.

PURPORT

When Lord Kṛṣṇa was present in the earthly Vṛndāvana, Lord Brahmā, taking Him to be an ordinary cowherd boy, wanted to test His potency. Therefore Lord Brahmā stole all the cows, calves and cowherd boys from Kṛṣṇa and hid them by his illusory energy. When Kṛṣṇa saw that Brahmā had stolen His cows, calves and cowherd boys, He immediately created many material and spiritual planets in Lord Brahmā's presence. Within a moment, cows, cowherd boys, calves and unlimited Vaikuṇṭhas—all expansions of the Lord's spiritual energy—were manifested. As stated in the Brahma-saṁhitā: ānanda-cinmaya-rasa-

pratibhāvitābhiḥ. Not only did Kṛṣṇa create all the paraphernalia of His spiritual energy, but He also created unlimited material universes with unlimited Brahmās. All these pastimes, which are described in Śrīmad-Bhāgavatam, will cleanse one's consciousness. In this way one can actually understand the Absolute Truth. The spiritual planets in the spiritual sky are called Vaikuṇṭhas, and each of them has a predominating Deity (Nārāyaṇa) with a specific name. Similarly, in the material sky there are innumerable universes, and each is dominated by a specific deity, a Brahmā. Kṛṣṇa simultaneously created all these Vaikuṇṭha planets and universes within a moment of Brahmā's return.

The word avadhūta means "rambling, agitating, moving, absorbed, defeated." In some readings of Caitanya-caritāmṛta, it is said: yāhāra śravaṇe citta-mala haya dhūta. Instead of the word avadhūta, the words haya dhūta, meaning that the heart or consciousness is cleansed, is used. When the consciousness is cleansed, one can understand what and who Kṛṣṇa is. This is also confirmed in Bhagavad-gītā (7.28):

yeṣāṁ tv anta-gataṁ pāpaṁ

janānāṁ puṇya-karmaṇām

te dvandva-moha-nirmuktā

bhajante mām dṛḍha-vratāḥ

"Persons who have acted piously in previous lives and in this life, whose sinful actions are completely eradicated and who are freed from the duality of delusion, engage themselves in My service with determination."

Unless one is freed from the reaction of sinful activities, one cannot understand Kṛṣṇa or engage in His transcendental loving service.

Madhya TEXT 21.19

"kṛṣṇa-vatsair asaṅkhyātaiḥ"--śukadeva-vāṇī

kṛṣṇa-saṅge kata gopa--saṅkhyā nāhi jāni //CC Madhya, 21.19//

SYNONYMS

kṛṣṇa-vatsaiḥ asaṅkhyātaiḥ—Kṛṣṇa was accompanied by an unlimited number of calves and cowherd boys; śukadeva-vāṇī—the words of Śukadeva Gosvāmī; kṛṣṇa-saṅge—with Lord Kṛṣṇa; kata gopa—how many cowherd boys; saṅkhyā

—the count; nāhi jāni—we do not know.

TRANSLATION

"According to Śukadeva Gosvāmī, Kṛṣṇa had unlimited cows and cowherd boys with Him. No one could count their actual number.

Madhya TEXT 21.20

eka eka gopa kare ye vatsa cāraṇa

koṭi, arbuda, śaṅkha, padma, tāhāra gaṇana //CC Madhya, 21.20//

SYNONYMS

eka eka—one after another; gopa—cowherd boys; kare—do; ye—whatever; vatsa—calves; cāraṇa—grazing; koṭi—ten millions; arbuda—a hundred million; śaṅkha—one trillion; padma—ten trillion; tāhāra gaṇana—the enumeration of that.

TRANSLATION

"Each of the cowherd boys was tending calves to the extent of a koṭi, arbuda, śaṅkha and padma. That is the way of counting.

PURPORT

According to Vedic mathematical calculations, the following enumeration system is used: units, tens (daśa), hundreds (śata), thousands (sahasra), ten thousands (ayuta) and hundred thousands (lakṣa). Ten times lakṣa is niyuta. Ten times niyuta is koṭi. Ten times koṭi is arbuda. Ten times arbuda is vṛnda. Ten times vṛnda is kharva. Ten times kharva is nikharva. Ten times nikharva is śaṅkha. Ten times śaṅkha is padma, and ten times padma is sāgara. Ten times sāgara is antya, and ten times antya is madhya, and ten times madhya is parārdha. Each item is ten times greater than the previous one. Thus all the cowherd boys who were companions of Kṛṣṇa had many calves to take care of.

Madhya TEXT 21.21

vetra, veṇu, dala, śṛṅga, vastra, alaṅkāra

gopa-gaṇera yata, tāra nāhi lekhā-pāra //CC Madhya, 21.21//

SYNONYMS

vetra—canes; veṇu—flutes; dala—lotus flowers; śṛṅga—horns; vastra—garments; alaṅkāra—ornaments; gopa-gaṇera yata—as many as are possessed by the cowherd boys; tāra—of them; nāhi—there is not; lekhā-pāra—limitation to writing.

TRANSLATION

"All the cowherd boys had unlimited calves. Similarly, their canes, flutes, lotus flowers, horns, garments and ornaments were all unlimited. They cannot be limited by writing about them.

Madhya TEXT 21.22

sabe hailā caturbhuja vaikunṭhera pati

prthak prthak brahmāṇḍera brahmā kare stuti //CC Madhya, 21.22//

SYNONYMS

sabe—all of them; hailā—became; catuḥ-bhuja—four-handed; vaikunṭhera pati—predominating Deities of the Vaikuṇṭha planets; prthak prthak—separately; brahmāṇḍera—of the universes; brahmā—the predominating deities known as Lord Brahmā; kare stuti—offer prayers.

TRANSLATION

"The cowherd boys then became four-handed Nārāyaṇas, predominating Deities of Vaikuṇṭha planets. All the separate Brahmās from different universes began to offer their prayers unto the Lords.

Madhya TEXT 21.23

eka kṛṣṇa-deha haite sabāra prakāśe

kṣaṇeke sabāi sei śarīre praveśe //CC Madhya, 21.23//

SYNONYMS

eka—one; kṛṣṇa-deha—transcendental body of Kṛṣṇa; haite—from; sabāra—of everyone; prakāśe—the manifestation; kṣaṇeke—in a second; sabāi—every one of Them; sei śarīre—in that body of Kṛṣṇa; praveśe—enter.

TRANSLATION

"All these transcendental bodies emanated from the body of Kṛṣṇa, and within a second They all entered again into His body.

Madhya TEXT 21.24

ihā dekhi' brahmā hailā mohita, vismita

stuti kari' ei pāche karilā niścita //CC Madhya, 21.24//

SYNONYMS

ihā dekhi'—seeing this; brahmā—Lord Brahmā; hailā—became; mohita—astonished; vismita—struck with wonder; stuti kari'-offering prayers; ei—this; pāche—at the end; karilā—made; niścita—conclusion.

TRANSLATION

"When the Lord Brahmā from this universe saw this pastime, he was astonished and struck with wonder. After offering his prayers, he gave the following conclusion.

Madhya TEXT 21.25

"ye kahe--'kṛṣṇera vaibhava muñi saba jānoṅ'

se jānuka,--kāya-mane muñi ei mānoṅ //CC Madhya, 21.25//

SYNONYMS

ye kahe—if anyone says; kṛṣṇera—of Lord Kṛṣṇa; vaibhava—opulences; muñi—I; saba—all; jānoṅ—know; se jānuka—let him know; kāya-mane—by my body and mind; muñi—myself; ei—this; mānoṅ—accept.

TRANSLATION

"Lord Brahmā said, 'If someone says that he knows everything about Kṛṣṇa's opulence, let him think that way. However, as far as I am concerned, with my body and mind I consider it in this way.

Madhya TEXT 21.26

ei ye tomāra ananta vaibhavāmṛta-sindhu

mora vāṇ-mano-gamya nahe eka bindu //CC Madhya, 21.26//

SYNONYMS

ei ye—all this; tomāra—Your; ananta—unlimited; vaibhava-amṛta-sindhu—ocean of the nectar of Your opulence; mora—my; vāk-manaḥ-gamya—within the reach of words and mind; nahe—not; eka bindu—even a drop.

TRANSLATION

" 'My Lord, Your opulence is like an unlimited ocean of nectar, and it is verbally and mentally impossible for me to realize even a drop of that ocean.

Madhya TEXT 21.27

jānanta eva jānantu

kiṁ bahūktyā na me prabho

manaso vapuṣo vāco

vaibhavaṁ tava gocaraḥ" //CC Madhya, 21.27//

SYNONYMS

jānantaḥ—persons who think they are aware of Your unlimited potency; eva—certainly; jānantu—let them think like that; kim—what is the use; bahu-uktyā—with many words; na—not; me—my; prabho—O Lord; manasaḥ—of the mind; vapuṣaḥ—of the body; vācaḥ—of the words; vaibhavam—opulences; tava—Your; gocaraḥ—within the range.

TRANSLATION

" 'There are people who say, "I know everything about Kṛṣṇa." Let them think that way. As far as I am concerned, I do not wish to speak very much about this matter. O my Lord, let me say this much. As far as Your opulences are concerned, they are all beyond the reach of my mind, body and words.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.14.38), spoken by Lord Brahmā after he had stolen Lord Kṛṣṇa's cows, calves and cowherd boys and Kṛṣṇa had exhibited His transcendental opulence by re-creating all the stolen cows, calves and cowherd boys by His viṣṇu-mūrti expansions. After he had seen this, Brahmā offered the above prayer.

Madhya TEXT 21.28

kṛṣṇera mahimā rahu--kebā tāra jñātā

vṛndāvana-sthānera dekha āścarya vibhutā //CC Madhya, 21.28//

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; mahimā—glories; rahu—let be; kebā—who; tāra—of those; jñātā—a knower; vṛndāvana-sthānera—of the abode of Kṛṣṇa, Vṛndāvana; dekha—just see; āścarya—wonderful; vibhutā—opulences.

TRANSLATION

"Let the glories of Lord Kṛṣṇa be! Who could be aware of all of them? His abode, Vṛndāvana, has many wonderful opulences. Just try to see them all.

Madhya TEXT 21.29

ṣola-krośa vṛndāvana,--śāstrera prakāśe

tāra eka-deśe vaikunṭhājāṇḍa-gaṇa bhāse //CC Madhya, 21.29//

SYNONYMS

ṣola-krośa—measuring sixteen krośas (thirty-two miles); vṛndāvana—Vṛndāvana-dhāma; śāstrera prakāśe—according to the revelation of revealed scripture; tāra—of Vṛndāvana; eka-deśe—in one corner; vaikunṭha—all the Vaikunṭha planets; ajāṇḍa-gaṇa—the innumerable universes; bhāse—are situated.

TRANSLATION

"According to the revelations of revealed scripture, Vṛndāvana extends only sixteen krośas [thirty-two miles]. Nonetheless, all the Vaikunṭha planets and innumerable universes are located in one corner of this tract.

PURPORT

In Vraja, the land is divided into various vanas, or forests. The forests total twelve, and their extension is estimated to be eighty-four krośas. Of these, the special forest known as Vṛndāvana is located from the present municipal city of Vṛndāvana to the village called Nanda-grāma. This distance is sixteen krośas (thirty-two miles).

Madhya TEXT 21.30

apāra aiśvarya kṛṣṇera--nāhika gaṇana

śākhā-candra-nyāye kari dig-daraśana //CC Madhya, 21.30//

SYNONYMS

apāra—unlimited; aiśvarya—opulence; kṛṣṇera—of Lord Kṛṣṇa; nāhika gaṇana—there is no estimation; śākhā-candra-nyāye—according to the logic of seeing the moon through the branches of a tree; kari—I make; dik-daraśana—an indication only.

TRANSLATION

"No one can estimate the opulence of Kṛṣṇa. That is unlimited. However, just as one sees the moon through the branches of a tree, I wish to give a little indication."

PURPORT

First a child is shown the branches of a tree, and then he is shown the moon through the branches. This is called śākhā-candra-nyāya. The idea is that first one must be given a simpler example. Then the more difficult background is explained.

Madhya TEXT 21.31

aiśvarya kahite sphurila aiśvarya-sāgara

manendriya ḍubilā, prabhu ha-ilā phāṇpara //CC Madhya, 21.31//

SYNONYMS

aiśvarya—opulence; kahite—to describe; sphurila—there manifested; aiśvarya-sāgara—an ocean of opulence; mana-indriya—the chief sense, namely the mind; ḍubilā—immersed; prabhu—Śrī Caitanya Mahāprabhu; ha-ilā—became; phāṇpara—perplexed.

TRANSLATION

While describing the transcendental opulences of Kṛṣṇa, the ocean of opulence manifested in the mind of Śrī Caitanya Mahāprabhu, and His mind and senses were immersed in this ocean. Thus He was perplexed.

Madhya TEXT 21.32

bhāgavatera ei śloka paḍilā āpane

artha āsvādite sukhe karena vyākhyāne //CC Madhya, 21.32//

SYNONYMS

bhāgavatera—of Śrīmad-Bhāgavatam; ei—this; śloka—verse; paḍilā—recited; āpane—personally; artha—the meaning; āsvādite—to taste; sukhe—in happiness; karena vyākhyāne—describes the meaning.

TRANSLATION

Śrī Caitanya Mahāprabhu personally recited the following verse from Śrīmad-Bhāgavatam, and to relish the meaning, He began to explain it Himself.

Madhya TEXT 21.33

svayam tv asāmyātiśayas tryadhīśaḥ

svārājya-lakṣmy-āpta-samasta-kāmaḥ

balim haradbhiś cira-loka-pālaiḥ

kirīṭa-koṭīḍita-pāda-pīṭhaḥ //CC Madhya, 21.33//

SYNONYMS

svayam—personally the Supreme Personality of Godhead; tu—but; asāmya-
ātiśayaḥ—who has no equal nor superior; tri-adhīśaḥ—the master of three
places, namely Goloka Vṛndāvana, Vaikuṇṭhaloka and the material world, or the
master of Mahā-Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu, or the
master of Brahmā, Viṣṇu and Maheśvara, or the master of the three worlds (the
higher, lower and middle planetary systems); svārājya-lakṣmī—by His personal
spiritual potency; āpta—already achieved; samasta-kāmaḥ—all desirable
objects; balim—a presentation or taxation; haradbhiḥ—who are offering; cira-
loka-pālaiḥ—by the predominating deities of different planets; kirīṭa-koṭī—by
millions of helmets; īḍita—being worshiped; pāda-pīṭhaḥ—whose lotus feet.

TRANSLATION

" 'The Supreme Personality of Godhead, Kṛṣṇa, is the master of the three worlds
and the three principal demigods [Brahmā, Viṣṇu and Śiva]. No one is equal to

or greater than Him. By His spiritual potency, known as svārājya-lakṣmī, all His desires are fulfilled. While offering their dues and presents in worship, the predominating deities of all the planets touch the lotus feet of the Lord with their helmets. Thus they offer prayers to the Lord.'

PURPORT

This quotation is verse 21 of the Second Chapter, Third Canto of Śrīmad-Bhāgavatam.

Madhya TEXT 21.34

parama īśvara kṛṣṇa svayaṁ bhagavān

tāte baḍa, tānra sama keha nāhi āna //CC Madhya, 21.34//

SYNONYMS

parama—supreme; īśvara—controller; kṛṣṇa—Lord Kṛṣṇa; svayaṁ—personally; bhagavān—the original Personality of Godhead; tāte—therefore; baḍa—most exalted; tānra—His; sama—equal; keha—anyone; nāhi—there is not; āna—else.

TRANSLATION

"Kṛṣṇa is the original Supreme Personality of Godhead; therefore He is the greatest of all. No one is equal to Him, nor is anyone greater than Him.

Madhya TEXT 21.35

īśvaraḥ paramaḥ kṛṣṇaḥ

sac-cid-ānanda-vigrahaḥ

anādir ādir govindaḥ

sarva-kāraṇa-kāraṇam //CC Madhya, 21.35//

SYNONYMS

īśvaraḥ—the controller; paramaḥ—supreme; kṛṣṇaḥ—Lord Kṛṣṇa; sat—eternal existence; cit—absolute knowledge; ānanda—absolute bliss; vigrahaḥ—whose form; anādir—without beginning; ādir—the origin; govindaḥ—Lord Govinda; sarva-kāraṇa-kāraṇam—the cause of all causes.

TRANSLATION

" 'Kṛṣṇa, known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes.'

PURPORT

This is the first verse of the Fifth Chapter of Brahma-saṁhitā.

Madhya TEXT 21.36

brahmā, viṣṇu, hara,--ei sṛṣṭyādi-īśvara

tine ājñākārī kṛṣṇera, kṛṣṇa--adhīśvara //CC Madhya, 21.36//

SYNONYMS

brahmā—Lord Brahmā; viṣṇu—Lord Viṣṇu; hara—and Lord Śiva; ei—they; sṛṣṭi-ādi-īśvara—the masters of material creation, maintenance and dissolution; tine—all three of them; ājñākārī—order carriers; kṛṣṇera—of Lord Kṛṣṇa; kṛṣṇa—Lord Kṛṣṇa; adhīśvara—their master.

TRANSLATION

"The primary predominating deities of this material creation are Lord Brahmā, Lord Śiva and Lord Viṣṇu. Nonetheless, they simply carry out the orders of Lord Kṛṣṇa, who is master of them all.

Madhya TEXT 21.37

srjāmi tan-niyukto 'haṁ

haro harati tad-vaśaḥ

viśvaṁ puruṣa-rūpeṇa

paripāti trīśakti-dhṛk //CC Madhya, 21.37//

SYNONYMS

srjāmi—create; tat-niyuktaḥ—engaged by Him; aham—I; haraḥ—Lord Śiva; harati—annihilates; tat-vaśaḥ—under His control; viśvaṁ—the whole universe; puruṣa-rūpeṇa—in the form of Lord Viṣṇu; paripāti—maintains; trīśakti-dhṛk—

the controller of the three modes of material nature.

TRANSLATION

"Lord Brahmā said, 'Following the will of the Supreme Personality of Godhead, I create, Lord Śiva destroys, and He Himself in the form of Kṣīrodakaśāyī Viṣṇu maintains all the affairs of material nature. Thus the supreme controller of the three modes of material nature is Lord Viṣṇu.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (2.6.32).

Madhya TEXT 21.38

e sāmānya, tryadhīśvarera śuna artha āra

jagat-kāraṇa tina puruṣāvatāra //CC Madhya, 21.38//

SYNONYMS

e sāmānya—this is a general description; tri-adhīśvarera—of the master of the three worlds; śuna—please hear; artha—meaning; āra—another; jagat-kāraṇa—the cause of the material creation; tina—three; puruṣa-avatāra—puruṣa incarnations of Viṣṇu.

TRANSLATION

"This is only a general description. Please try to understand another meaning of tryadhīśa. The three puruṣa incarnations of Viṣṇu are the original cause of the material creation.

Madhya TEXT 21.39

mahā-viṣṇu, padmanābha, kṣīrodaka-svāmī

ei tina--sthūla-sūkṣma-sarva-antaryāmī //CC Madhya, 21.39//

SYNONYMS

mahā-viṣṇu—Mahā-Viṣṇu; padmanābha—Padmanābha (Garbhodakaśāyī Viṣṇu); kṣīra-udaka-svāmī—Kṣīrodakaśāyī Viṣṇu; ei tina—all these three; sthūla-sūkṣma—gross and subtle; sarva—of all; antaryāmī—the Supersoul.

TRANSLATION

"Mahā-Viṣṇu, Padmanābha and Kṣīrodakaśāyī Viṣṇu are the Supersouls of all subtle and gross existences.

PURPORT

Lord Mahā-Viṣṇu is known as Kāraṇodakaśāyī Viṣṇu, the Supersoul of everything. Garbhodakaśāyī Viṣṇu, from whose lotus navel Brahmā was created, is also called Hiraṇyagarbha and is the total Supersoul and the subtle Supersoul. Kṣīrodakaśāyī Viṣṇu is the universal form and the gross Supersoul.

Madhya TEXT 21.40

ei tina--sarvāśraya, jagat-īśvara

eho saba kalā-amśa, kṛṣṇa--adhīśvara //CC Madhya, 21.40//

SYNONYMS

ei tina—these three; sarva-āśraya—the shelter of the whole material creation; jagat-īśvara—supreme controllers of the universe; eho saba—all of Them; kalā-amśa—plenary portions, or portions of the plenary portions; kṛṣṇa—Lord Kṛṣṇa; adhīśvara—the Supreme Personality of Godhead.

TRANSLATION

"Although Mahā-Viṣṇu, Padmanābha and Kṣīrodakaśāyī Viṣṇu are all shelters and controllers of the entire universe, They are nonetheless but plenary portions or portions of the plenary portions of Kṛṣṇa. Therefore He is the original Personality of Godhead.

Madhya TEXT 21.41

yasyaika-niśvasita-kālam athāvalambya

jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ

viṣṇur mahān sa iha yasya kalā-viśeṣo

govindam ādi-puruṣam tam ahaṁ bhajāmi //CC Madhya, 21.41//

SYNONYMS

yasya—whose; eka—one; niśvasita—of breath; kālam—time; atha—thus; avalambya—taking shelter of; jīvanti—live; loma-vilajāḥ—grown from the hair holes; jagat-aṇḍa-nāthāḥ—the masters of the universes (the Brahmās); viṣṇuḥ mahān—the Supreme Lord Mahā-Viṣṇu; saḥ—that; iha—here; yasya—whose; kalā-viśeṣaḥ—particular plenary portion or expansion; govindam—Lord Govinda; ādi-puruṣam—the original person; tam—Him; aham—I; bhajāmi—worship.

TRANSLATION

" 'The Brahmās and other lords of the mundane worlds appear from the pores of the Mahā-Viṣṇu and remain alive for the duration of His one exhalation. I adore the primeval Lord, Govinda, for Mahā-Viṣṇu is a portion of His plenary portion.'

PURPORT

This is a quotation from Brahma-saṁhitā (5.48). See also Ādi-līlā (5.71).

Madhya TEXT 21.42

ei artha--madhyama, śuna 'gūḍha' artha āra

tina āvāsa-sthāna kṛṣṇera śāstre khyāti yāra //CC Madhya, 21.42//

SYNONYMS

ei artha—this explanation; madhyama—middle; śuna—please hear; gūḍha—confidential; artha—meaning; āra—another; tina—three; āvāsa-sthāna—residential places; kṛṣṇera—of Lord Kṛṣṇa; śāstre—in the revealed scriptures; khyāti—fame; yāra—of which.

TRANSLATION

"This is the middle meaning. Now please hear the confidential meaning. Lord Kṛṣṇa has three places of residence, which are well known from revealed scriptures.

PURPORT

Kṛṣṇa has three abodes—His internal abode (Goloka Vṛndāvana), His intermediate abode (the spiritual sky), and His external abode (this material world).

Madhya TEXT 21.43

'antaḥpura'--goloka-śrī-vṛndāvana

yāhān nitya-sthiti mātā-pitā-bandhu-gaṇa //CC Madhya, 21.43//

SYNONYMS

antaḥ-pura—the internal abode; goloka-śrī-vṛndāvana—Goloka Vṛndāvana; yāhān—where; nitya-sthiti—eternal residence; mātā-pitā—mother and father; bandhu-gaṇa—and friends.

TRANSLATION

"The internal abode is called Goloka Vṛndāvana. It is there that Lord Kṛṣṇa's personal friends, associates, father and mother live.

Madhya TEXT 21.44

madhuraiśvarya-mādhurya-kṛpādi-bhāṇḍāra

yogamāyā dāsī yāhān rāsādi līlā-sāra //CC Madhya, 21.44//

SYNONYMS

madhura-aiśvarya—of sweetness and opulence; mādhurya—of conjugal love; kṛpā-ādi—and of mercy and so on; bhāṇḍāra—storehouse; yoga-māyā—the spiritual energy; dāsī—maidservant; yāhān—where; rāsa-ādi—the rāsa dance and other pastimes; līlā-sāra—the quintessence of all pastimes.

TRANSLATION

"Vṛndāvana is the storehouse of Kṛṣṇa's mercy and the sweet opulences of conjugal love. That is where the spiritual energy, working as a maidservant, exhibits the rāsa dance, the quintessence of all pastimes.

Madhya TEXT 21.45

karuṇā-nikuramba-komale

madhuraiśvarya-viśeṣa-śālīni

jayati vraja-rāja-nandane

na hi cintā-kaṇikābhyudeti naḥ //CC Madhya, 21.45//

SYNONYMS

karuṇā-nikuramba-komale—who is very soft because of great mercy; madhura-aiśvarya-viśeṣa-śalini—especially by the opulence of conjugal love; jayati—all glories; vraja-rāja-nandane—to the son of Mahārāja Nanda; na—not; hi—certainly; cintā—of anxiety; kaṇika—even a particle; abhyudeti—awakens; naḥ—of us.

TRANSLATION

"Vṛndāvana-dhāma is very soft due to the mercy of the Supreme Lord, and it is especially opulent due to conjugal love. The transcendental glories of the son of Mahārāja Nanda are exhibited here. Under the circumstances, not the least anxiety is awakened within us.

Madhya TEXT 21.46

tāra tale paravyoma--'viṣṇuloka'-nāma

nārāyaṇa-ādi ananta svarūpera dhāma //CC Madhya, 21.46//

SYNONYMS

tāra tale—below Vṛndāvana-dhāma; para-vyoma—the spiritual sky; viṣṇu-loka-nāma—known as Viṣṇuloka; nārāyaṇa-ādi—Nārāyaṇa and others; ananta—unlimited; sva-rūpera—of personal expansions; dhāma—the place.

TRANSLATION

"Below the Vṛndāvana planet is the spiritual sky, which is known as Viṣṇuloka. In Viṣṇuloka there are innumerable Vaikuṇṭha planets controlled by Nārāyaṇa and other innumerable expansions of Kṛṣṇa.

Madhya TEXT 21.47

'madhyama-āvāsa' kṛṣṇera--ṣaḍ-aiśvarya-bhāṇḍāra

ananta svarūpe yāhān karena vihāra //CC Madhya, 21.47//

SYNONYMS

madhyama-āvāsa—the middle residence; kṛṣṇera—of Lord Kṛṣṇa; ṣaḍ-aiśvarya-bhāṇḍāra—the storehouse of six opulences; ananta sva-rūpe—in unlimited forms; yāhān—where; karena vihāra—enjoys His pastimes.

TRANSLATION

"The spiritual sky, which is full in all six opulences, is the interim residence of Lord Kṛṣṇa. It is there that an unlimited number of forms of Kṛṣṇa enjoy Their pastimes.

Madhya TEXT 21.48

ananta vaikunṭha yāhān bhāṇḍāra-koṭhari

pāriṣada-gaṇe ṣaḍ-aiśvārye āche bhari' //CC Madhya, 21.48//

SYNONYMS

ananta—unlimited; vaikunṭha—Vaikunṭha planets; yāhān—where; bhāṇḍāra-koṭhari—like rooms of a treasure-house; pāriṣada-gaṇe—eternal associates; ṣaḍ-aiśvārye—with the six opulences; āche—are; bhari'-filling.

TRANSLATION

"Innumerable Vaikunṭha planets, which are just like different rooms of a treasure-house, are all there, filled with all opulences. Those unlimited planets house the Lord's eternal associates, who are also enriched with the six opulences."

Madhya TEXT 21.49

goloka-nāmni nija-dhāmni tale ca tasya

devī-maheśa-hari-dhāmasu teṣu teṣu

te te prabhāva-nicayā vihitāś ca yena

govindam ādi-puruṣaṁ tam ahaṁ bhajāmi //CC Madhya, 21.49//

SYNONYMS

goloka-nāmni nija-dhāmni—in the planet known as Goloka Vṛndāvana, the personal abode of the Supreme Personality of Godhead; tale—in the part underneath; ca—also; tasya—of that; devī—of the goddess Durgā; maheśa—of Lord Śiva; hari—of Nārāyaṇa; dhāmasu—in the planets; teṣu teṣu—in each of them; te te—those respective; prabhāva-nicayāḥ—opulences; vihitāḥ—established; ca—also; yena—by whom; govindam—unto that Govinda; ādi-puruṣam—the original Supreme Personality of Godhead; tam—unto Him; aham

—I; bhajāmi—offer my obeisances.

TRANSLATION

" 'Below the planet named Goloka Vṛndāvana are the planets known as Devī-dhāma, Maheśa-dhāma and Hari-dhāma. These are opulent in different ways. They are managed by the Supreme Personality of Godhead, Govinda, the original Lord. I offer my obeisances unto Him.'

PURPORT

This is a quotation from Brahma-saṁhitā (5.43).

Madhya TEXT 21.50

pradhāna-parama-vyomnor

antare virajā nadī

vedāṅga-sveda-janitais

toyaiḥ prasrāvitā śubhā //CC Madhya, 21.50//

SYNONYMS

pradhāna-parama-vyomnoḥ antare—between the material world and spiritual world; virajā nadī—is a river known as Virajā; veda-aṅga—of the transcendental body of the Supreme Personality of Godhead; sveda-janitaiḥ—produced from the perspiration; toyaiḥ—with water; prasrāvitā—flowing; śubhā—all-auspicious.

TRANSLATION

" 'Between the spiritual and material worlds is a body of water known as the river Virajā. This water is generated from the bodily perspiration of the Supreme Personality of Godhead, who is known as Vedāṅga. Thus the river flows.'

PURPORT

This verse and the following verse are from the Padma Purāṇa.

Madhya TEXT 21.51

tasyāḥ pāre paravyoma

tripād-bhūtaṁ sanātanam

amṛtaṁ śāśvataṁ nityam

anantaṁ paramaṁ padam //CC Madhya, 21.51//

SYNONYMS

tasyāḥ pāre—on the other bank of the Virajā River; para-vyoma—the spiritual sky; tri-pād-bhūtaṁ—existing as three fourths of the opulence of the Supreme Lord; sanātanam—eternal; amṛtam—without deterioration; śāśvatam—without being subjected to the control of time; nityam—constantly existing; anantaṁ—unlimited; paramaṁ—supreme; padam—abode.

TRANSLATION

" 'Beyond the river Virajā is a spiritual nature, which is indestructible, eternal, inexhaustible and unlimited. It is the supreme abode consisting of three fourths of the Lord's opulences. It is known as paravyoma, the spiritual sky.'

PURPORT

In the spiritual sky there is neither anxiety nor fear. It is eternally existing, and it consists of three fourths of the Lord's energy. The material world is an exhibition of only one fourth of the Lord's energy. Therefore it is called eka-pāda-vibhūti.

Madhya TEXT 21.52

tāra tale 'bāhyāvāsa' virajāra pāra

ananta brahmāṇḍa yāhān koṭhari apāra //CC Madhya, 21.52//

SYNONYMS

tāra tale—below the spiritual world; bāhya-āvāsa—external abode; virajāra pāra—on the other side of the river Virajā; ananta brahmāṇḍa—unlimited number of universes; yāhān—where; koṭhari—apartments; apāra—unlimited.

TRANSLATION

"On the other side of the river Virajā is the external abode, which is full of unlimited universes, each containing unlimited atmospheres.

Madhya TEXT 21.53

'devī-dhāma' nāma tāra, jīva yāra vāsī

jagal-lakṣmī rākhi' rahe yāhān māyā dāsī //CC Madhya, 21.53//

SYNONYMS

devī-dhāma—the place of the external energy; nāma—named; tāra—its; jīva—the conditioned living entities; yāra—of which; vāsī—the inhabitants; jagat-lakṣmī—the material energy; rākhi'-keeping them; rahe—exists; yāhān—wherein; māyā—the external energy; dāsī—maidservant.

TRANSLATION

"The abode of the external energy is called Devī-dhāma, and its inhabitants are conditioned souls. It is there that the material energy, Durgā, resides with many opulent maidservants.

PURPORT

Because he wants to enjoy the material energy, the conditioned soul is allowed to reside in Devī-dhāma, the external energy, where the goddess Durgā carries out the orders of the Supreme Lord as His maidservant. The material energy is called jagal-lakṣmī because she protects the bewildered conditioned souls. The goddess Durgā is therefore known as the mother, and Lord Śiva, her husband, is known as the father. Lord Śiva and goddess Durgā are therefore known as the material father and mother. Goddess Durgā is so named because this material world is like a big fort where the conditioned soul is placed under her care. For material facilities, the conditioned soul tries to please the goddess Durgā, and mother Durgā supplies all kinds of material facilities. Because of this, the conditioned souls are allured and do not wish to leave the external energy. Consequently they are continuously making plans to live here peacefully and happily. Such is the material world.

Madhya TEXT 21.54

ei tina dhāmera haya kṛṣṇa adhīśvara

goloka-paravyoma--prakṛtira para //CC Madhya, 21.54//

SYNONYMS

ei tina dhāmera—of these three dhāmas, or residential places, namely Goloka Vṛndāvana-dhāma, Vaikuṇṭha-dhāma (Hari-dhāma) and Devī-dhāma (the

material world); haya—is; kṛṣṇa—Lord Kṛṣṇa; adhīśvara—the supreme master; goloka-paravyoma—the spiritual planet Goloka and the spiritual sky; prakṛtira para—beyond this material energy.

TRANSLATION

"Kṛṣṇa is the supreme proprietor of all dhāmas, including Goloka-dhāma, Vaikuṇṭha-dhāma and Devī-dhāma. The paravyoma and Goloka-dhāma are beyond Devī-dhāma, this material world.

PURPORT

When a living entity is liberated from Devī-dhāma but does not know of the opulence of Hari-dhāma, he is placed in Maheśa-dhāma, which is between the other two dhāmas. The liberated soul does not get an opportunity to serve the Supreme Personality of Godhead there; therefore although this Maheśa-dhāma is Lord Śiva's dhāma and above the Devī-dhāma, it is not the spiritual world. The spiritual world begins with Hari-dhāma, or Vaikuṇṭhaloka.

Madhya TEXT 21.55

cic-chakti-vibhūti-dhāma--tripād-aiśvarya-nāma

māyika vibhūti--eka-pāda abhidhāna //CC Madhya, 21.55//

SYNONYMS

cit-śakti—of the spiritual energy; vibhūti-dhāma—opulent abode; tri-pād—three fourths; aiśvarya—opulence; nāma—named; māyika vibhūti—material opulence; eka-pāda—one fourth; abhidhāna—known.

TRANSLATION

"The spiritual world is considered to be three fourths of the energy and opulence of the Supreme Personality of Godhead, whereas this material world is only one fourth of that energy. That is our understanding.

PURPORT

Hari-dhāma (paravyoma) and Goloka Vṛndāvana are beyond the material cosmic manifestation. They are celebrated as three fourths of the Lord's energy. The material world, conducted by the Supreme Lord's external energy, is called Devī-dhāma and is a manifestation of one fourth of His energy.

Madhya TEXT 21.56

tripād-vibhūter dhāmatvāt

tripād-bhūtaṁ hi tat padam

vibhūtir māyikī sarvā

proktā pādātmikā yataḥ //CC Madhya, 21.56//

SYNONYMS

tri-pād-vibhūteḥ—of the three fourths of the energy; dhāmatvāt—because of being the abode; tri-pād-bhūtam—consisting of three fourths of the energy; hi—certainly; tat padam—that abode; vibhūtiḥ—the energy or potency; māyikī—material; sarvā—all; proktā—said; pāda-ātmikā—only one fourth; yataḥ—therefore.

TRANSLATION

" 'Because it consists of three fourths of the Lord's energy, the spiritual world is called tripād-bhūta. Being a manifestation of one fourth of the Lord's energy, the material world is called eka-pāda.'

PURPORT

This verse is found in Laghu-bhāgavatāmṛta (1.5.286).

Madhya TEXT 21.57

tripāda-vibhūti kṛṣṇera--vākya-agocara

eka-pāda vibhūtira śunaha vistāra //CC Madhya, 21.57//

SYNONYMS

tri-pāda-vibhūti kṛṣṇera—three fourths of the energy of Lord Kṛṣṇa; vākya-agocara—beyond words; eka-pāda vibhūtira—of one fourth of the energy; śunaha—please hear; vistāra—breadth.

TRANSLATION

"The three-fourths part of Lord Kṛṣṇa's energy is beyond our speaking power. Let us therefore hear elaborately about the remaining one fourth of His energy.

Madhya TEXT 21.58

ananta brahmāṇḍera yata brahmā-rudra-gaṇa

cira-loka-pāla-śabde tāhāra gaṇana //CC Madhya, 21.58//

SYNONYMS

ananta—unlimited; brahmāṇḍera—of the universes; yata—all; brahmā—Lord Brahmā; rudra-gaṇa—and Lord Śivas; cira-loka-pāla—permanent governors of the worlds; śabde—by the word; tāhāra—of them; gaṇana—counting.

TRANSLATION

"Actually it is very difficult to ascertain the number of universes. Every universe has its separate Lord Brahmā and Lord Śiva, who are known as permanent governors. Therefore there is also no counting of them.

PURPORT

Lord Brahmā and Lord Śiva are called cira-loka-pāla, permanent governors. This means that they govern the affairs of the universe from the beginning of the creation to the end. In the next creation, the same living entities may not be present, but because Brahmā and Śiva are existing from the beginning to the end, they are called cira-loka-pāla, permanent governors. Loka-pāla means "predominating deities." There are eight predominating deities of the prominent heavenly planets, and they are Indra, Agni, Yama, Varuṇa, Nirṛti, Vāyu, Kuvera and Śiva.

Madhya TEXT 21.59

eka-dina dvārakāte kṛṣṇa dekhibāre

brahmā āilā,--dvāra-pāla jānāila kṛṣṇere //CC Madhya, 21.59//

SYNONYMS

eka-dina—one day; dvārakāte—in Dvārakā; kṛṣṇa dekhibāre—to see Kṛṣṇa; brahmā āilā—Lord Brahmā came; dvāra-pāla—the doorman; jānāila—informed; kṛṣṇere—Lord Kṛṣṇa.

TRANSLATION

"Once, when Kṛṣṇa was ruling Dvārakā, Lord Brahmā came to see Him, and the

doorman immediately informed Lord Kṛṣṇa of Brahmā's arrival.

Madhya TEXT 21.60

kṛṣṇa kahena--'kon brahmā, ki nāma tāhāra?'

dvārī āsi' brahmāre puche āra bāra //CC Madhya, 21.60//

SYNONYMS

kṛṣṇa kahena—Kṛṣṇa said; kon brahmā—which Brahmā; ki nāma tāhāra—what is his name; dvārī āsi'-the doorman, coming back; brahmāre—to Lord Brahmā; puche—inquires; āra bāra—again.

TRANSLATION

"When Kṛṣṇa was so informed, He immediately asked the doorman, 'Which Brahmā? What is his name?' The doorman therefore returned and questioned Lord Brahmā.

PURPORT

From this verse we can understand that Brahmā is the name of the post and that the person occupying the post has a particular name also. From Bhagavad-gītā: *imaṁ vivasvate yogam*. Vivasvān is the name of the present predominating deity of the sun. He is generally called Sūrya, the sun-god, but he also has his own particular name. The governor of the state is generally called rāja-pāla, but he also has his own individual name. Since there are hundreds and thousands of Brahmās with different names, Kṛṣṇa wanted to know which of them had come to see Him.

Madhya TEXT 21.61

vismita hañā brahmā dvārīke kahilā

'kaha giyā sanaka-pitā caturmukha āilā' //CC Madhya, 21.61//

SYNONYMS

vismita hañā—becoming surprised; brahmā—Lord Brahmā; dvārīke—unto the doorman; kahilā—replied; kaha—inform; giyā—going; sanaka-pitā—the father of the four Kumāras; catuḥ-mukha—four-headed; āilā—has come.

TRANSLATION

"When the doorman asked, 'Which Brahmā?' Lord Brahmā was surprised. He told the doorman, 'Please go inform Lord Kṛṣṇa that I am the four-headed Brahmā who is the father of the four Kumāras.'

Madhya TEXT 21.62

kṛṣṇe jānāñā dvārī brahmāre lañā gelā

kṛṣṇera caraṇe brahmā daṇḍavat kailā //CC Madhya, 21.62//

SYNONYMS

kṛṣṇe jānāñā—informing Lord Kṛṣṇa; dvārī—the doorman; brahmāre—Lord Brahmā; lañā—taking; gelā—went; kṛṣṇera caraṇe—at the lotus feet of Kṛṣṇa; brahmā—Lord Brahmā; daṇḍavat kailā—offered obeisances.

TRANSLATION

"The doorman then informed Lord Kṛṣṇa of Lord Brahmā's description, and Lord Kṛṣṇa gave him permission to enter. The doorman escorted Lord Brahmā in, and as soon as Brahmā saw Lord Kṛṣṇa, he offered obeisances at His lotus feet.

Madhya TEXT 21.63

kṛṣṇa mānya-pūjā kari' tāñre praśna kaila

'ki lāgi' tomāra ihāñ āgamana haila?' //CC Madhya, 21.63//

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; mānya-pūjā—respect and worship; kari'-showing; tāñre—to him; praśna kaila—put a question; ki lāgi'-for what reason; tomāra—your; ihāñ—here; āgamana haila—there was arrival.

TRANSLATION

"After being worshiped by Lord Brahmā, Lord Kṛṣṇa also honored him with suitable words. Then Lord Kṛṣṇa asked him, 'Why have you come here?'

Madhya TEXT 21.64

brahmā kahe,--'tāhā pāche kariba nivedana

eka saṁśaya mane haya, karaha chedana //CC Madhya, 21.64//

SYNONYMS

brahmā kahe—Lord Brahmā said; tāhā—that; pāche—later; kariba nivedana—I shall submit unto You; eka—one; saṁśaya—doubt; mane—in the mind; haya—there is; karaha chedana—kindly dissipate it.

TRANSLATION

"Being questioned, Lord Brahmā immediately replied, 'I shall later tell You why I have come. First of all there is a doubt in my mind which I wish You would kindly dissipate.

Madhya TEXT 21.65

'kon brahmā?' puchile tumi kon abhiprāye?

āmā ba-i jagate āra kon brahmā haye?' //CC Madhya, 21.65//

SYNONYMS

kon brahmā—which Brahmā; puchile tumi—You inquired; kon abhiprāye—by what intention; āmā ba-i—except me; jagate—within this universe; āra—other; kon—which; brahmā—Lord Brahmā; haye—is there.

TRANSLATION

" 'Why did you inquire which Brahmā had come to see You? What is the purpose of such an inquiry? Is there any other Brahmā besides me within this universe?'

Madhya TEXT 21.66

śuni' hāsi' kṛṣṇa tabe karilena dhyāne

asaṅkha brahmāra gaṇa āilā tata-kṣaṇe //CC Madhya, 21.66//

SYNONYMS

śuni'—hearing; hāsi'-smilingly; kṛṣṇa—Lord Kṛṣṇa; tabe—then; karilena—did; dhyāne—meditation; asaṅkha—unlimited; brahmāra—of Lord Brahmās; gaṇa—the group; āilā—arrived; tata-kṣaṇe—at that time.

TRANSLATION

"Upon hearing this, Śrī Kṛṣṇa smiled and immediately meditated. Unlimited Brahmās arrived instantly.

Madhya TEXT 21.67

daśa-biśa-śata-sahasra-ayuta-lakṣa-vadana

koṭi-arbuda mukha kāro, nā yāya gaṇana //CC Madhya, 21.67//

SYNONYMS

daśa—ten; biśa—twenty; śata—hundred; sahasra—thousand; ayuta—ten thousand; lakṣa—a hundred thousand; vadana—faces; koṭi—ten million; arbuda—a hundred million; mukha—faces; kāro—of some of them; nā yāya gaṇana—not possible to count.

TRANSLATION

"These Brahmās had different numbers of heads. Some had ten heads, some twenty, some a hundred, some a thousand, some ten thousand, some a hundred thousand, some ten million and others a hundred million. No one can count the number of faces they had.

Madhya TEXT 21.68

rudra-gaṇa āilā lakṣa koṭi-vadana

indra-gaṇa āilā lakṣa koṭi-nayana //CC Madhya, 21.68//

SYNONYMS

rudra-gaṇa—the Śivas; āilā—arrived; lakṣa koṭi-vadana—possessing a hundred thousand and ten million faces; indra-gaṇa—the Indras; āilā—arrived; lakṣa—a hundred thousand; koṭi—ten million; nayana—eyes.

TRANSLATION

"There also arrived many Lord Śivas with various heads numbering one hundred thousand and ten million. Many Indras also arrived, and they had hundreds of thousands of eyes all over their bodies.

PURPORT

It is said that Indra, the King of heaven, is very lusty. Once he tactfully had

sexual intercourse with the wife of a great sage, and when the sage learned about this, he cursed the lusty Indra with a curse that put vaginas all over his body. Being very ashamed, Indra fell down at the lotus feet of the great sage and begged his pardon. Being compassionate, the sage turned the vaginas into eyes; therefore Indra possesses hundreds and thousands of eyes all over his body. Just as Lord Brahmā and Lord Śiva have many faces, the King of heaven, Indra, has many eyes.

Madhya TEXT 21.69

dekhi' caturmukha brahmā phāṇpara ha-ilā

hasti-gaṇa-madhye yena śaśaka rahilā //CC Madhya, 21.69//

SYNONYMS

dekhi'—seeing; catuḥ-mukha brahmā—the four-faced Lord Brahmā of this universe; phāṇpara ha-ilā—became bewildered; hasti-gaṇa-madhye—in the midst of many elephants; yena—like; śaśaka—a rabbit; rahilā—remained.

TRANSLATION

"When the four-headed Brahmā of this universe saw all these opulences of Kṛṣṇa, he became very bewildered and considered himself a rabbit among many elephants.

Madhya TEXT 21.70

āsi' saba brahmā kṛṣṇa-pāda-pīṭha-āge

daṇḍavat karite mukuṭa pāda-pīṭhe lāge //CC Madhya, 21.70//

SYNONYMS

āsi'—coming; saba brahmā—all the Brahmās; kṛṣṇa-pāda-pīṭha-āge—before the lotus feet of Kṛṣṇa; daṇḍavat karite—offering their obeisances; mukuṭa—helmets; pāda-pīṭhe—at the lotus feet; lāge—touched.

TRANSLATION

"All the Brahmās who came to see Kṛṣṇa offered their respects at His lotus feet, and when they did this, their helmets touched His lotus feet.

Madhya TEXT 21.71

kṛṣṇera acintya-śakti lakhite keha nāre

yata brahmā, tata mūrti eka-i śarīre //CC Madhya, 21.71//

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; acintya-śakti—inconceivable potencies; lakhite—to observe; keha—anyone; nāre—not able; yata brahmā—all Brahmās; tata mūrti—so many forms; eka-i śarīre—in the same body.

TRANSLATION

"No one can estimate the inconceivable potency of Kṛṣṇa. All the Brahmās who were there were resting in the one body of Kṛṣṇa.

Madhya TEXT 21.72

pāda-pīṭa-mukuta-agra-saṅghaṭṭe uṭhe dhvani

pāda-pīṭhe stuti kare mukuṭa hena jāni' //CC Madhya, 21.72//

SYNONYMS

pāda-pīṭa—at Kṛṣṇa's lotus feet; mukuṭa-agra—of the tops of the helmets; saṅghaṭṭe—in the crowding together; uṭhe dhvani—there arose a sound; pāda-pīṭhe stuti—offering prayers unto the lotus feet; kare—do; mukuṭa—the helmets; hena jāni'-appearing as such.

TRANSLATION

"When all the helmets struck together at Kṛṣṇa's lotus feet, there was a tumultuous sound. It appeared that the helmets themselves were offering prayers unto Kṛṣṇa's lotus feet.

Madhya TEXT 21.73

yoḍa-hāte brahmā-rudrādi karaye stavana

"baḍa kṛpā karilā prabhu, dekhāilā caraṇa //CC Madhya, 21.73//

SYNONYMS

yoḍa-hāte—with folded hands; brahmā—the Lord Brahmās; rudra-ādi—the Lord Śivas and others; karaye stavana—offered their prayers; baḍa kṛpā—great

mercy; karilā—You have shown; prabhu—O Lord; dekhāilā caraṇa—You have shown Your lotus feet.

TRANSLATION

"With folded hands, all the Brahmās and Śivas began to offer prayers unto Lord Kṛṣṇa, saying, 'O Lord, You have shown me a great favor. I have been able to see Your lotus feet.'

Madhya TEXT 21.74

bhāgya, more bolāilā 'dāsa' aṅgikari'

kon ājñā haya, tāhā kari śire dhari' " //CC Madhya, 21.74//

SYNONYMS

bhāgya—great fortune; more—me; bolāilā—You have called; dāsa—as a servant; aṅgikari'-accepting; kon ājñā haya—what is Your order; tāhā—that; kari—let me accept; śire dhari'-holding it on my head.

TRANSLATION

"All of them then said, 'It is my great fortune, Lord, that You have called me, thinking of me as Your servant. Now let me know what Your order is so that I may carry it on my heads.'

Madhya TEXT 21.75

kṛṣṇa kahe,--tomā-sabā dekhite citta haila

tāhā lāgi' eka ṭhāṇi sabā bolāila //CC Madhya, 21.75//

SYNONYMS

kṛṣṇa kahe—Lord Kṛṣṇa said; tomā-sabā—all of you; dekhite—to see; citta haila—there was a desire; tāhā lāgi'-for that reason; eka ṭhāṇi—in one place; sabā—all of you; bolāila—I called for.

TRANSLATION

"Lord Kṛṣṇa replied, 'Since I wanted to see all of you together, I have called all of you here.'

Madhya TEXT 21.76

sukhī hao sabe, kichu nāhi daitya-bhaya?

tārā kahe,--'tomāra prasāde sarvatra-i jaya //CC Madhya, 21.76//

SYNONYMS

sukhī hao—be happy; sabe—all of you; kichu—some; nāhi—there is not; daitya-bhaya—fear of the demons; tārā kahe—all of them replied; tomāra prasāde—by Your mercy; sarvatra-i—everywhere; jaya—victorious.

TRANSLATION

" 'All of you should be happy. Is there any fear from the demons?' They replied, 'By Your mercy, we are victorious everywhere.

Madhya TEXT 21.77

samprati pṛthivīte yebā haiyāchila bhāra

avatīrṇa hañā tāhā karilā saṁhāra' //CC Madhya, 21.77//

SYNONYMS

samprati—presently; pṛthivīte—upon the earth; yebā—whatever; haiyāchila—there was; bhāra—burden; avatīrṇa hañā—descending; tāhā—that; karilā saṁhāra—You have taken away.

TRANSLATION

" 'Whatever burden was upon the earth You have taken away by descending on that planet.'

Madhya TEXT 21.78

dvārakādi--vibhu, tāra ei ta pramāṇa

'āmāra-i brahmāṇḍe kṛṣṇa' sabāra haila jñāna //CC Madhya, 21.78//

SYNONYMS

dvārakā-ādi—Dvārakā-dhāma and other abodes; vibhu—transcendental abode; tāra ei ta pramāṇa—this is the evidence of that; āmāra-i brahmāṇḍe—in my brahmāṇḍa; kṛṣṇa—Kṛṣṇa is now present; sabāra—of all of them; haila jñāna—

there was this knowledge.

TRANSLATION

"This is the proof of Dvārakā's opulence: all the Brahmās thought, 'Kṛṣṇa is now staying in my jurisdiction.'

Madhya TEXT 21.79

kṛṣṇa-saha dvārakā-vaibhava anubhava haila

ekatra milane keha kāho nā dekhila //CC Madhya, 21.79//

SYNONYMS

kṛṣṇa-saha—with Kṛṣṇa; dvārakā-vaibhava—the opulence of Dvārakā; anubhava haila—there was perception; ekatra milane—although they came together; keha—someone; kāho—anyone else; nā dekhila—did not see.

TRANSLATION

"Thus the opulence of Dvārakā was perceived by each and every one of them. Although they were all assembled together, no one could see anyone but himself.

PURPORT

The four-headed Brahmā perceived the opulence of Dvārakā-dhāma where Kṛṣṇa was staying, and although there were Brahmās present having ten to ten million heads, and also many Lord Śivas were also assembled, only the four-headed Brahmā of this universe could see all of them. By the inconceivable potency of Kṛṣṇa, the others could not see one another. Although all the Brahmās and Śivas were assembled together, due to Kṛṣṇa's energy, they could not meet or talk among themselves individually.

Madhya TEXT 21.80

tabe kṛṣṇa sarva-brahmā-gaṇe vidāya dilā

daṇḍavat hañā sabe nija ghare gelā //CC Madhya, 21.80//

SYNONYMS

tabe—thereafter; kṛṣṇa—Lord Kṛṣṇa; sarva-brahmā-gaṇe—unto all the Brahmās; vidāya dilā—bade farewell; daṇḍavat hañā—offering obeisances; sabe

—all of them; nija ghare gelā—returned to their respective homes.

TRANSLATION

"Lord Kṛṣṇa then bade farewell to all the Brahmās there, and after offering their obeisances, they all returned to their respective homes.

Madhya TEXT 21.81

dekhi' caturmukha brahmāra haila camatkāra

kṛṣṇera caraṇe āsi' kailā namaskāra //CC Madhya, 21.81//

SYNONYMS

dekhi'—seeing; catuḥ-mukha brahmāra—of the four-headed Brahmā of this universe; haila—there was; camatkāra—astonishment; kṛṣṇera caraṇe āsi'-coming to the lotus feet of Lord Kṛṣṇa; kailā namaskāra—offered his respects.

TRANSLATION

"After observing all these opulences, the four-headed Brahmā of this universe was astonished. He again came before the lotus feet of Kṛṣṇa and offered Him obeisances.

Madhya TEXT 21.82

brahmā bale,--pūrve āmi ye niścaya kariluṇ

tāra udāharaṇa āmi āji ta' dekhiluṇ //CC Madhya, 21.82//

SYNONYMS

brahmā bale—Brahmā said; pūrve—formerly; āmi—I; ye—whatever; niścaya kariluṇ—decided; tāra—of that; udāharaṇa—the example; āmi—I; āji—today; ta'-certainly; dekhiluṇ—have seen.

TRANSLATION

"Brahmā then said, 'Whatever I formerly decided about my knowledge, I have just now had personally verified.'

Madhya TEXT 21.83

jānanta eva jānantu

kiṁ bahūktyā na me prabho

manaso vapuṣo vāco

vaibhavaṁ tava gocaraḥ //CC Madhya, 21.83//

SYNONYMS

jānantaḥ—persons who think they are aware of Your unlimited potency; eva—certainly; jānantu—let them think like that; kiṁ—what is the use; bahu-uktyā—with many words; na—not; me—my; prabho—O my Lord; manasaḥ—of the mind; vapuṣaḥ—of the body; vācaḥ—of the words; vaibhavam—opulences; tava—Your; gocaraḥ—within the range.

TRANSLATION

" 'There are people who say, "I know everything about Kṛṣṇa." Let them think in that way. As far as I am concerned, I do not wish to speak very much about this matter. O my Lord, let me say this much. As far as your opulences are concerned, they are all beyond the reach of my mind, body and words.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.14.38), spoken by Lord Brahmā.

Madhya TEXT 21.84

kṛṣṇa kahe, "ei brahmāṇḍa pañcāśat koṭi yojana

ati kṣudra, tāte tomāra cāri vadana //CC Madhya, 21.84//

SYNONYMS

kṛṣṇa kahe—Kṛṣṇa said; ei brahmāṇḍa—this universe; pañcāśat koṭi yojana—four billion miles; ati kṣudra—very small; tāte—therefore; tomāra—your; cāri vadana—four faces.

TRANSLATION

"Kṛṣṇa said, 'Your particular universe extends four billion miles; therefore it is the smallest of all the universes. Consequently you have only four heads.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, one of the greatest astrologers of his time, gives information from Siddhānta-śiromaṇi that this universe measures 18,712,069,200,000,000 x 8 miles. This is the circumference of this universe. According to some, this is only half the circumference.

Madhya TEXT 21.85

kona brahmāṇḍa śata-koṭi, kona lakṣa-koṭi

kona niyuta-koṭi, kona koṭi-koṭi //CC Madhya, 21.85//

SYNONYMS

kona brahmāṇḍa—some universes; śata-koṭi—one billion yojanas; kona—some; lakṣa-koṭi—one trillion yojanas; kona—some; niyuta-koṭi—ten trillion; kona—some; koṭi-koṭi—one hundred trillion.

TRANSLATION

" 'Some of the universes are one billion yojanas, some one trillion, some ten trillion and some one hundred trillion yojanas. Thus they are almost unlimited in area.

PURPORT

A yojana equals eight miles.

Madhya TEXT 21.86

brahmāṇḍānurūpa brahmāra śarīra-vadana

ei-rūpe pāli āmi brahmāṇḍera gaṇa //CC Madhya, 21.86//

SYNONYMS

brahmāṇḍa-anurūpa—according to the size of a universe; brahmāra—of Lord Brahmā; śarīra-vadana—heads on the body; ei-rūpe—in this way; pāli āmi—I maintain; brahmāṇḍera gaṇa—all the innumerable groups of universes.

TRANSLATION

" 'According to the size of the universe, there are so many heads on the body of

Brahmā. In this way I maintain innumerable universes [brahmāṇḍas].

Madhya TEXT 21.87

'eka-pāda vibhūti' ihāra nāhi parimāṇa

'tripāda vibhūti'ra kebā kare parimāṇa" //CC Madhya, 21.87//

SYNONYMS

eka-pāda vibhūti—a one-fourth manifestation of My opulence; ihāra—of this; nāhi—there is not; parimāṇa—measurement; tri-pāda vibhūtira—of the spiritual world, having three fourths of My energy; kebā—who; kare—can do; parimāṇa—measurement.

TRANSLATION

" 'No one can measure the length and breadth of one fourth of My energy. Who can measure the three fourths that is manifested in the spiritual world?'

Madhya TEXT 21.88

tasyāḥ pāre paravyoma

tripād-bhūtaṁ sanātanam

amṛtaṁ śāśvataṁ nityam

anantaṁ paramaṁ padam //CC Madhya, 21.88//

SYNONYMS

tasyāḥ pāre—on the other bank of the Virajā River; para-vyoma—the spiritual sky; tri-pād-bhūtaṁ—existing as three fourths of the opulence of the Supreme Lord; sanātanam—eternal; amṛtaṁ—without deterioration; śāśvataṁ—without being subjected to the control of time; nityam—constantly existing; anantaṁ—unlimited; paramaṁ—supreme; padam—abode.

TRANSLATION

" 'Beyond the river Virajā is a spiritual nature, which is indestructible, eternal, inexhaustible and unlimited. It is the supreme abode consisting of three fourths of the Lord's opulences. It is known as paravyoma, the spiritual sky.'

PURPORT

This is a verse from the Padma Purāṇa, recited here by Lord Kṛṣṇa.

Madhya TEXT 21.89

tabe kṛṣṇa brahmāre dilena vidāya

kṛṣṇera vibhūti-svarūpa jānāna nā yāya //CC Madhya, 21.89//

SYNONYMS

tabe—thereafter; kṛṣṇa—Lord Kṛṣṇa; brahmāre—unto the Lord Brahmā of this universe; dilena vidāya—bade farewell; kṛṣṇera—of Lord Kṛṣṇa; vibhūti-svarūpa—spiritual verification of opulence; jānāna nā yāya—is not possible to understand.

TRANSLATION

"In this way Lord Kṛṣṇa bade farewell to the four-headed Brahmā of this universe. We may thus understand that no one can calculate the extent of Kṛṣṇa's energies.

Madhya TEXT 21.90

'tryadhīśvara'-śabdera artha 'gūḍha' āra haya

'tri'-śabde kṛṣṇera tina loka kaya //CC Madhya, 21.90//

SYNONYMS

tri-adhīśvara—tryadhīśvara; śabdera—of the word; artha—a meaning; gūḍha—confidential; āra—another; haya—there is; tri-śabde—by the word "three"; kṛṣṇera—of Kṛṣṇa; tina loka kaya—the three places or properties of Lord Kṛṣṇa.

TRANSLATION

"There is a very deep meaning in the word tryadhīśvara, which indicates that Kṛṣṇa possesses three different lokas, or natures.

PURPORT

The word tryadhīśvara means "proprietor of the three worlds." There are three worlds of which Kṛṣṇa is the supreme proprietor. This is explained in Bhagavad-

gītā:

bhoktāraṁ yajña-tapasāṁ

sarva-loka-maheśvaram

suhṛdaṁ sarva-bhūtānāṁ

jñātvā mām śāntim ṛcchati

"The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the benefactor and well-wisher of all living entities, attain peace from the pangs of material miseries." (Bg. 5.29)

The word sarva-loka means "all three worlds," and the word maheśvara means "the supreme proprietor." Kṛṣṇa is the proprietor of both material and spiritual worlds. The spiritual world is divided into two portions-Goloka Vṛndāvana and the Vaikuṇṭhas. The material world is a combination of universes unlimited in number.

Madhya TEXT 21.91

golokākhyā gokula, mathurā, dvārāvātī

ei tina loke kṛṣṇera sahaje nitya-sthiti //CC Madhya, 21.91//

SYNONYMS

goloka-ākhyā—called Goloka; gokula—Gokula; mathurā—Mathurā; dvārāvātī—Dvārakā; ei tina loke—all three of these places; kṛṣṇera—of Lord Kṛṣṇa; sahaje—naturally; nitya-sthiti—eternal residence.

TRANSLATION

"The three lokas are Gokula (Goloka), Mathurā and Dvārakā. Kṛṣṇa lives eternally in these three places.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that in the Goloka planet there are three divisions: Gokula, Mathurā and Dvārakā. In His incarnation as Gaurasundara, Lord Śrī Caitanya Mahāprabhu, the Lord conducts His pastimes in three areas: Navadvīpa, Jagannātha Purī (and South India) and Vraja-maṇḍala

(the area of Vṛndāvana-dhāma).

Madhya TEXT 21.92

antaraṅga-pūrṇaiśvarya-pūrṇa tina dhāma

tinera adhīśvara--kṛṣṇa svayaṁ bhagavān //CC Madhya, 21.92//

SYNONYMS

antaraṅga—internal; pūrṇa-aiśvarya-pūrṇa—full of all opulences; tina dhāma—three abodes; tinera adhīśvara—the Lord of all three; kṛṣṇa—Lord Kṛṣṇa; svayaṁ bhagavān—the Supreme Personality of Godhead.

TRANSLATION

"These three places are full of internal potencies, and Kṛṣṇa, the Supreme Personality of Godhead, is their sole proprietor.

Madhya TEXTS 21.93-94

pūrva-ukta brahmāṇḍera yata dik-pāla

ananta vaikunṭhāvaraṇa, cira-loka-pāla

tān-sabāra mukuṭa kṛṣṇa-pāda-pīṭha-āge

daṇḍavat-kāle tāra maṇi pīṭhe lāge //CC Madhya, 21.93-94//

SYNONYMS

pūrva-ukta—as mentioned above; brahmāṇḍera—of all the universes; yata—all; dik-pāla—the governors of the directions; ananta vaikunṭha-āvaraṇa—the expansions surrounding the innumerable Vaikunṭhas; cira-loka-pāla—permanent governors of the universe; tān-sabāra—of all of them; mukuṭa—helmets; kṛṣṇa-pāda-pīṭha-āge—in front of the lotus feet of Kṛṣṇa; daṇḍavat-kāle—at the time of offering obeisances; tāra—of them; maṇi—the jewels; pīṭhe—on the throne; lāge—touch.

TRANSLATION

"As previously mentioned, the jewels on the helmets of all the predominating deities of all the universes and Vaikunṭha planets touched the throne and the lotus feet of the Lord when they all offered obeisances.

Madhya TEXT 21.95

maṇi-pīṭhe ṭhekāṭheki, uṭhe jhanjhani

pīṭhera stuti kare mukuṭa--hena anumāni //CC Madhya, 21.95//

SYNONYMS

maṇi-pīṭhe—between the gems and the lotus feet or the throne; ṭhekāṭheki—collision; uṭhe—arises; jhanjhani—a jingling sound; pīṭhera—to the lotus feet or the throne; stuti—prayers; kare—offer; mukuṭa—all the helmets; hena—thus; anumāni—we can imagine.

TRANSLATION

"When the gems on the helmets of all the predominating deities collide before the throne and the Lord's lotus feet, there is a jingling sound, which seems like prayers offered by the helmets at Kṛṣṇa's lotus feet.

Madhya TEXT 21.96

nija-cic-chakte kṛṣṇa nitya virājamāna

cic-chakti-sampattira 'ṣaḍ-aiśvarya' nāma //CC Madhya, 21.96//

SYNONYMS

nija—His own; cit-śakte—in spiritual potency; kṛṣṇa—Lord Kṛṣṇa; nitya—eternally; virājamāna—existing; cit-śakti—of the spiritual potency; sampattira—of the opulence; ṣaḍ-aiśvarya—the six opulences; nāma—named.

TRANSLATION

"Kṛṣṇa is thus situated eternally in His spiritual potency, and the opulence of that spiritual potency is called ṣaḍ-aiśvarya, indicating six kinds of opulence.

Madhya TEXT 21.97

sei svārājya-lakṣmī kare nitya pūrṇa kāma

ataeva vede kahe 'svayaṁ bhagavān' //CC Madhya, 21.97//

SYNONYMS

sei svārājya-lakṣmī—that personal opulence; kare—does; nitya—eternally;

pūrṇa—fulfilling; kāma—all desires; ataeva—therefore; vede—in the Vedas; kahe—it is said; svayam bhagavān—Kṛṣṇa is the Supreme Personality of Godhead.

TRANSLATION

"Because He possesses the spiritual potencies which fulfill all His desires, Kṛṣṇa is accepted as the Supreme Personality of Godhead. This is the Vedic version.

Madhya TEXT 21.98

kṛṣṇera aiśvarya--apāra amṛtera sindhu

avagāhite nāri, tāra chuilaṅ eka bindu //CC Madhya, 21.98//

SYNONYMS

kṛṣṇera aiśvarya—the opulence of Kṛṣṇa; apāra—unlimited; amṛtera sindhu—an ocean of nectar; avagāhite—to bathe; nāri—I am unable; tāra—of that; chuilaṅ—I touched; eka bindu—only one drop.

TRANSLATION

"The unlimited potencies of Kṛṣṇa are just like an ocean of nectar. Since one cannot bathe within that ocean, I have only touched a drop of it."

Madhya TEXT 21.99

aiśvarya kahite prabhura kṛṣṇa-sphūrṭi haila

mādhurye majila mana, eka śloka paḍila //CC Madhya, 21.99//

SYNONYMS

aiśvarya kahite—while describing the opulence; prabhura—of Śrī Caitanya Mahāprabhu; kṛṣṇa-sphūrṭi—awakening of love of Kṛṣṇa; haila—there was; mādhurye—in the sweetness of conjugal love; majila mana—the mind became immersed; eka—one; śloka—verse; paḍila—recited.

TRANSLATION

When Śrī Caitanya Mahāprabhu described the opulences and spiritual potencies of Kṛṣṇa in this way, there was an awakening of love of Kṛṣṇa within Him. His mind was immersed in the sweetness of conjugal love, and He quoted the

following verse from Śrīmad-Bhāgavatam.

Madhya TEXT 21.100

yan martya-līlaupayikaṁ svayoga-

māyā-balaṁ darśayatā gṛhītam

vismāpanaṁ svasya ca saubhagardheḥ

paraṁ padaṁ bhūṣaṇa-bhūṣaṇāṅgam //CC Madhya, 21.100//

SYNONYMS

yat—that which; martya-līlā—pastimes in the material world; aupayikam—just suitable for; sva—His own; yoga-māyā—of the spiritual potency; balam—the strength; darśayatā—showing; gṛhītam—accepted; vismāpanam—even producing wonder; svasya—for Himself; ca—also; saubhaga-ṛdheḥ—of abundant good fortune; param—supreme; padam—abode; bhūṣaṇa—of ornaments; bhūṣaṇa-aṅgam—the limbs of which were the ornaments.

TRANSLATION

" 'To exhibit the strength of His own spiritual potency, Lord Kṛṣṇa manifested a suitable form just for His pastimes in the material world. This form was wonderful even for Him and was the supreme abode of the wealth of good fortune. Its limbs were so beautiful that they increased the beauty of the ornaments worn on different parts of His body.'

PURPORT

This verse from Śrīmad-Bhāgavatam (3.2.12) is stated in a conversation between Vidura and Uddhava. Uddhava thus begins his description of the pastimes of Śrī Kṛṣṇa in His form exhibited by yogamāyā.

Madhya TEXT 21.101

kṛṣṇera yateka khelā, sarvottama nara-līlā,

nara-vapu tāhāra svarūpa

gopa-veśa, veṇu-kara, nava-kiśora, naṭa-vara,

nara-līlāra haya anurūpa //CC Madhya, 21.101//

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; yateka—all; khelā—pastimes; sarva-uttama—the most attractive of all; nara-līlā—the pastimes as a human being; nara-vapu—a body just like that of a human being; tāhāra—of that; sva-rūpa—the real form; gopa-veśa—the dress of a cowherd boy; veṇu-kara—with a flute in the hands; nava-kiśora—newly youthful; naṭa-vara—an expert dancer; nara-līlāra—for exhibiting the pastimes as a human being; haya—is; anurūpa—suitable.

TRANSLATION

"Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the supreme transcendental form. In this form He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being.

Madhya TEXT 21.102

kṛṣṇera madhura rūpa, śuna, sanātana
ye rūpera eka kaṇa, ḍubāya saba tribhuvana,
sarva prāṇī kare ākarṣaṇa //CC Madhya, 21.102//

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; madhura—sweet; rūpa—form; śuna—please hear; sanātana—O My dear Sanātana; ye rūpera—of which form; eka kaṇa—even a fraction; ḍubāya—floods; saba—all; tri-bhuvana—the three worlds; sarva prāṇī—all living entities; kare—does; ākarṣaṇa—attracting.

TRANSLATION

"My dear Sanātana, the sweet, attractive transcendental form of Kṛṣṇa is so nice. Just try to understand it. Even a fractional understanding of Kṛṣṇa's beauty can merge all three worlds in the ocean of love. He attracts all the living entities within the three worlds.

Madhya TEXT 21.103

yogamāyā cic-chakti, viśuddha-sattva-pariṇati,
tāra śakti loke dekhāite

ei rūpa-ratana, bhakta-gaṇera gūḍha-dhana,
prakaṭa kailā nitya-līlā haite //CC Madhya, 21.103//

SYNONYMS

yoga-māyā—internal energy; cit-śakti—spiritual potency; viśuddha-sattva—of transcendental pure goodness; pariṇati—a transformation; tāra śakti—the potency of such energy; loka dekhāite—to exhibit within the material world; ei rūpa-ratana—this beautiful, transcendental, jewellike form; bhakta-gaṇera gūḍha-dhana—the most confidential treasure of the devotees; prakṛta—exhibition; kailā—made; nitya-līlā haite—from the eternal pastimes of the Lord; ratana—this beautiful, transcendental, jewellike form; bhakta-gaṇera gūḍha-dhana—the most confidential treasure of the devotees; prakṛta—exhibition; kailā—made; nitya-līlā haite—from the eternal pastimes of the Lord.

TRANSLATION

"The transcendental form of Kṛṣṇa is shown to the world by Lord Kṛṣṇa's internal spiritual energy, which is a transformation of pure goodness. This jewellike form is the most confidential treasure of the devotees. This form is manifest from Kṛṣṇa's eternal pastimes.

Madhya TEXT 21.104

rūpa dekhi' āpanāra, kṛṣṇera haila camatkāra,
āsvādite mane uṭhe kāma
'svasaubhāgya' yānra nāma, saundaryādi-guṇa-grāma,
ei-rūpa nitya tāra dhāma //CC Madhya, 21.104//

SYNONYMS

rūpa dekhi'—by seeing the form; āpanāra—His own; kṛṣṇera—of Lord Kṛṣṇa; haila—there was; camatkāra—wonder; āsvādite—to taste; mane—in the mind; uṭhe—arises; kāma—a desire; sva-saubhāgya—one's own good fortune; yānra—of which; nāma—the name; saundarya-ādi-guṇa-grāma—the transcendental qualities, headed by beauty; ei rūpa—this form; nitya—eternal; tāra—of them; dhāma—the abode.

TRANSLATION

"The wonder of Kṛṣṇa in His personal feature is so great that it attracts even Kṛṣṇa to taste His own association. Thus Kṛṣṇa becomes very eager to taste that wonder. Total beauty, knowledge, wealth, strength, fame and renunciation are the six opulences of Kṛṣṇa. He is eternally situated in His opulences.

PURPORT

Kṛṣṇa has many pastimes, of which His pastimes in Goloka Vṛndāvana (the gokula-līlā) are supreme. He also has pastimes in the Vaikuṇṭhas, the spiritual world, as Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. In His pastimes in the spiritual sky, He lies down in the Causal Ocean as Kāraṇārṇavaśāyī, the puruṣa-avatāra. His incarnations as a fish, tortoise and so on are called His causal incarnations. He incarnates in the modes of nature as Lord Brahmā, Lord Śiva and Lord Viṣṇu. He also incarnates as empowered living entities like Pṛthu and Vyāsa. The Supersoul is His localized incarnation, and His all-pervasive aspect is the impersonal Brahman.

When we consider impartially all the unlimited pastimes of the Lord, we find that His pastimes as a human being on this planet-wherein He sports as a cowherd boy with a flute in His hands and appears youthful and fresh like a ballet dancer-are pastimes and features that are never subjected to material laws and inebrieties. The wonderful beauty of Kṛṣṇa is presented in the supreme planet, Gokula (Goloka Vṛndāvana). Inferior to that is His representation in the spiritual sky, and inferior to that is His representation in the external energy (Devī-dhāma). A mere drop of Kṛṣṇa's sweetness can drown these three worlds- Goloka Vṛndāvana, Hari-dhāma (Vaikuṇṭhaloka), and Devī-dhāma (the material world). Everywhere, Kṛṣṇa's beauty merges everyone in the ecstasy of transcendental bliss. Actually the activities of yogamāyā are absent in the spiritual sky and the Vaikuṇṭha planets. She simply works in the supreme planet, Goloka Vṛndāvana, and she works to manifest the activities of Kṛṣṇa when He descends to the material universe to please His innumerable devotees within the material world. Thus a replica of the Goloka Vṛndāvana planet and the pastimes there are manifest on this planet on a specific tract of land-Bhauma Vṛndāvana, the Vṛndāvana-dhāma on this planet.

Madhya TEXT 21.105

bhūṣaṇera bhūṣaṇa aṅga, tāheṇ lalita tribhaṅga,
tāhāra upara bhrūdhanu-nartana

terache netrānta bāṇa, tāra dṛḍha sandhāna,
vindhe rādhā-gopī-gaṇa-mana //CC Madhya, 21.105//

SYNONYMS

bhūṣaṇera—of the ornament; bhūṣaṇa—the ornament; aṅga—the limbs of the body; tāheṇ—that feature; lalita—delicate; tri-bhaṅga—bent in three places; tāhāra upara—above that; bhrū-dhanu-nartana—dancing of the eyebrows; terache—crooked; netra-anta—the end of the eye; bāṇa—arrow; tāra—of that arrow; dṛḍha—strong; sandhāna—fixing; vindhe—pierces; rādhā—of Śrīmatī Rādhārāṇī; gopī-gaṇa—of the gopīs also; mana—the minds.

TRANSLATION

"Ornaments caress that body, but the transcendental body of Kṛṣṇa is so beautiful that it beautifies the ornaments He wears. Therefore Kṛṣṇa's body is said to be the ornament of ornaments. Despite the wonderful beauty of Kṛṣṇa, there is His three-curved style of standing, which beautifies that form. Above all these beautiful features, Kṛṣṇa's eyes dance and move obliquely, acting like arrows to pierce the minds of Śrīmatī Rādhārāṇī and the gopīs. When the arrow succeeds in hitting its target, their minds become agitated.

Madhya TEXT 21.106

brahmāṇḍopari paravyoma, tāhāṇ ye svarūpa-gaṇa,
tāṇ-sabāra bale hare mana
pati-vratā-śiromaṇi, yāṇre kahe veda-vāṇī,
ākaraṣaye sei lakṣmī-gaṇa //CC Madhya, 21.106//

SYNONYMS

brahmāṇḍa-upari—above all the universes; para-vyoma—the spiritual sky; tāhāṇ—there; ye—all those; svarūpa-gaṇa—transcendental personal expansions; tāṇ-sabāra—of all of Them; bale—by force; hare mana—it enchants the minds; pati-vratā—of those who are chaste and devoted to the husband; śiromaṇi—topmost; yāṇre—unto whom; kahe—describe; veda-vāṇī—hymns of the Vedas; ākaraṣaye—it attracts; sei—those; lakṣmī-gaṇa—all the goddesses of fortune.

TRANSLATION

"The beauty of Kṛṣṇa's body is so attractive that it attracts not only the demigods and other living entities within this material world but the personalities of the spiritual sky as well, including the Nārāyaṇas, who are expansions of Kṛṣṇa's personality. The minds of the Nārāyaṇas are thus attracted by the beauty of Kṛṣṇa's body. In addition, the goddesses of fortune [Lakṣmīs]-who are wives of the Nārāyaṇas and are the women described in the Vedas as most chaste—are also attracted by the wonderful beauty of Kṛṣṇa.

Madhya TEXT 21.107

caḍi' gopī-manorathe, manmathera mana mathe,

nāma dhare 'madana-mohana'

jini' pañcaśara-darpa, svayaṁ nava-kandarpa,

rāsa kare lañā gopī-gaṇa //CC Madhya, 21.107//

SYNONYMS

caḍi'—riding; gopī-manah-rathe—on the chariot of the minds of the gopīs; manmathera—of Cupid; mana—the mind; mathe—churns; nāma—the name; dhare—accepts; madana-mohana—Madana-mohana, the deluder of Cupid; jini'-conquering; pañca-śara—of Cupid, the master of the five arrows of the senses; darpa—the pride; svayaṁ—personally; nava—new; kandarpa—Cupid; rāsa—rāsa dance; kare—performs; lañā—with; gopī-gaṇa—the gopīs.

TRANSLATION

"Favoring them, Kṛṣṇa rides on the chariot of the minds of the gopīs, and just to receive loving service from them, He attracts their minds like Cupid. Therefore He is also called Madana-mohana, the attractor of Cupid. Cupid has five arrows, representing form, taste, smell, sound and touch. Kṛṣṇa is the owner of these five arrows, and with His Cupid-like beauty, He conquers the minds of the gopīs, though they are very proud of their superexcellent beauty. Becoming a new Cupid, Kṛṣṇa attracts their minds and engages in the rāsa dance.

Madhya TEXT 21.108

nija-sama sakhā-saṅge, go-gaṇa-cāraṇa raṅge,

vṛndāvane svacchanda vihāra

yāñra veṇu-dhvani śuni' sthāvara-jaṅgama prāṇī,
pulaka, kampa, āsru vahe dhāra //CC Madhya, 21.108//

SYNONYMS

nija-sama—equal to Himself; sakhā-saṅge—with the friends; go-gaṇa—an unlimited number of cows; cāraṇa—tending; raṅge—such pastimes; vṛndāvane—in Vṛndāvana; svacchanda—spontaneous; vihāra—blissful enjoyment; yāñra—of whom; veṇu-dhvani śuni'-hearing the vibration of the flute; sthāvara-jaṅgama prāṇī—all living entities, moving and not moving; pulaka—jubilation; kampa—trembling; āsru—tears; vahe—flow; dhāra—streams.

TRANSLATION

"When Lord Kṛṣṇa wanders in the forest of Vṛndāvana with His friends on an equal level, there are innumerable cows grazing. This is another of the Lord's blissful enjoyments. When He plays on His flute, all living entities-including trees, plants, animals and human beings-tremble and are saturated with jubilation. Tears flow constantly from their eyes.

Madhya TEXT 21.109

muktā-hāra--baka-pānti, indra-dhanu-piñcha tati,
pītāmbara--vijurī-saṅcāra
kṛṣṇa nava-jaladhara, jagat-śasya-upara,
variṣaye līlāmṛta-dhāra //CC Madhya, 21.109//

SYNONYMS

muktā-hāra—a necklace of pearls; baka-pānti—like a row of white ducks; indra-dhanu—like a rainbow; piñcha—a peacock feather; tati—there; pīta-ambara—yellow garments; vijurī-saṅcāra—like the appearance of lightning in the sky; kṛṣṇa—Lord Kṛṣṇa; nava—new; jala-dhara—cloud carrying water; jagat—the universe; śasya—like crops of grains; upara—upon; variṣaye—rains; līlā-amṛta—the pastimes of Lord Kṛṣṇa; dhāra—like a shower.

TRANSLATION

"Kṛṣṇa wears a pearl necklace that appears like a chain of white ducks around

His neck. The peacock feather in His hair appears like a rainbow, and His yellow garments appear like lightning in the sky. Kṛṣṇa appears like a newly risen cloud, and the gopīs appear like newly grown grains in the field. Constant rains of nectarean pastimes fall upon these newly grown grains, and it seems that the gopīs are receiving beams of life from Kṛṣṇa, exactly as grains receive life from the rains.

Madhya TEXT 21.110

mādhurya bhagavattā-sāra, vraje kaila paracāra,
tāhā śuka--vyāsera nandana
sthāne sthāne bhāgavate, varṇiyāche jānāite,
tāhā śuni' mâte bhakta-gaṇa //CC Madhya, 21.110//

SYNONYMS

mādhurya—sweetness; bhagavattā-sāra—the quintessence of the Supreme Personality of Godhead; vraje—in Vṛndāvana; kaila—did; paracāra—propagation; tāhā—that; śuka—Śukadeva Gosvāmī; vyāsera nandana—the son of Vyāsadeva; sthāne sthāne—in different places; bhāgavate—in Śrīmad-Bhāgavatam; varṇiyāche—has described; jānāite—in order to explain; tāhā śuni'-hearing those statements; mâte—become maddened; bhakta-gaṇa—all the devotees.

TRANSLATION

"The Supreme Personality of Godhead, Kṛṣṇa, is full in all six opulences, including His attractive beauty, which engages Him in conjugal love with the gopīs. Such sweetness is the quintessence of His qualities. Śukadeva Gosvāmī, the son of Vyāsadeva, has described these pastimes of Kṛṣṇa throughout Śrīmad-Bhāgavatam. Hearing the descriptions, the devotees become mad with love of God."

Madhya TEXT 21.111

kahite kṛṣṇera rase, śloka paḍe premāveśe,
preme sanātana-hāta dhari'
gopī-bhāgya, kṛṣṇa guṇa, ye karila varṇana,

bhāvāveśe mathurā-nāgarī //CC Madhya, 21.111//

SYNONYMS

kahite—to describe; kṛṣṇera—of Lord Kṛṣṇa; rase—the different types of mellows; śloka—a verse; paḍe—recites; prema-āveśe—absorbed in ecstatic love; preme—in such love; sanātana-hāta dhari'-catching the hand of Sanātana Gosvāmī; gopī-bhāgya—the fortune of the gopīs; kṛṣṇa guṇa—the transcendental qualities of Kṛṣṇa; ye—which; karila varṇana—described; bhāva-āveśe—in ecstatic love; mathurā-nāgarī—the women of the city of Mathurā.

TRANSLATION

Just as the women of Mathurā ecstatically described the fortune of the gopīs of Vṛndāvana and the transcendental qualities of Kṛṣṇa, Śrī Caitanya Mahāprabhu described the different mellows of Kṛṣṇa and became overwhelmed with ecstatic love. Grasping the hand of Sanātana Gosvāmī, He recited the following verse.

Madhya TEXT 21.112

gopyas tapaḥ kim acarān yad amuṣya rūpam

lāvaṇya-sāram asamordhvam ananya-siddham

dr̥gbhiḥ pibanty anusavābhinavaṁ durāpam

ekānta-dhāma yaśasaḥ śriya aiśvarasya //CC Madhya, 21.112//

SYNONYMS

gopyaḥ—the gopīs; tapaḥ—austerities; kim—what; acarān—performed; yat—from which; amuṣya—of such a one (Lord Kṛṣṇa); rūpam—the form; lāvaṇya-sāram—the essence of loveliness; asama-ūrdhvam—not paralleled or surpassed; ananya-siddham—not perfected by any other ornament (self-perfect); dr̥gbhiḥ—by the eyes; pibanti—they drink; anusava-abhinavam—constantly new; durāpam—difficult to obtain; ekānta-dhāma—the only abode; yaśasaḥ—of fame; śriyaḥ—of beauty; aiśvarasya—of opulence.

TRANSLATION

" 'What austerities must the gopīs have performed? With their eyes they always drink the nectar of the face of Lord Kṛṣṇa, which is the essence of loveliness and is not to be equaled or surpassed. That loveliness is the only abode of beauty,

fame and opulence. It is self-perfect, ever fresh and unique.'

PURPORT

This verse from Śrīmad-Bhāgavatam (10.44.14) was spoken by the women of Mathurā when they saw Kṛṣṇa in the wrestling arena.

Madhya TEXT 21.113

tāruṇyāmṛta--pārāvāra, taraṅga--lāvaṇya-sāra,
tāte se āvarta bhāvodgama
vaṁśī-dhvani--cakravāta, nārīra mana--tṛṇa-pāta,
tāhā ḍubāya nā haya udgama //CC Madhya, 21.113//

SYNONYMS

tāruṇya-amṛta—eternal youth; pārāvāra—like a great ocean; taraṅga—waves; lāvaṇya-sāra—the essence of bodily beauty; tāte—in that ocean; se—that; āvarta—like a whirlpool; bhāva-udgama—awakening of different ecstatic emotions; vaṁśī-dhvani—the vibration of the flute; cakravāta—a whirlwind; nārīra—of the women; mana—the minds; tṛṇa-pāta—leaves of grass; tāhā—that; ḍubāya—plunge down; nā haya udgama—never to come up again.

TRANSLATION

"The bodily beauty of Śrī Kṛṣṇa is like a wave in the ocean of eternal youth. In that great ocean is the whirlpool of the awakening of ecstatic love. The vibration of Kṛṣṇa's flute is like a whirlwind, and the flickering minds of the gopīs are like straws and dry leaves. After they fall down in the whirlwind, they never rise again but remain eternally at the lotus feet of Kṛṣṇa.

Madhya TEXT 21.114

sakhī he, kon tapa kaila gopī-gaṇa
kṛṣṇa-rūpa-sumādhurī, pibi' pibi' netra bhari',
ślāghya kare janma-tanu-mana //CC Madhya, 21.114//

SYNONYMS

sakhī he—My dear friend; kon—what; tapa—austerity; kaila—have executed; gopī-gaṇa—all the gopīs; kṛṣṇa-rūpa—of the beauty of Lord Kṛṣṇa; su-mādhurī—the essence of all sweetness; pibi' pibi'-drinking and drinking; netra bhari'-filling the eyes; ślāghya kare—they glorify; janma-tanu-mana—their births, bodies and minds.

TRANSLATION

"O my dear friend, what severe austerities have the gopīs performed to drink His transcendental beauty and sweetness through their eyes in complete fulfillment? Thus they glorify their births, bodies and minds.

Madhya TEXT 21.115

ye mādhurīra ūrdhva āna, nāhi yāra samāna,
paravyome svarūpera gaṇe
yeṅho saba-avatārī, paravyoma-adhikārī,
e mādhyura nāhi nārāyaṇe //CC Madhya, 21.115//

SYNONYMS

ye mādhurīra—that sweetness; ūrdhva—higher; āna—another; nāhi—there is not; yāra samāna—equal to which; para-vyome—the spiritual sky; sva-rūpera gaṇe—among the expansions of Kṛṣṇa's personality; yeṅho—who; saba-avatārī—the source of all the incarnations; para-vyoma-adhikārī—the predominating Deity of the Vaikuṇṭha planets; e mādhyura—this ecstatic sweetness; nāhi—is not; nārāyaṇe—even in Lord Nārāyaṇa.

TRANSLATION

"The sweetness of Kṛṣṇa's beauty enjoyed by the gopīs is unparalleled. Nothing is equal to or greater than such ecstatic sweetness. Even the predominating Deities of the Vaikuṇṭha planets, the Nārāyaṇas, do not possess such sweetness. Indeed, none of the incarnations of Kṛṣṇa up to Nārāyaṇa possess such transcendental beauty.

Madhya TEXT 21.116

tāte sākṣī sei ramā, nārāyaṇera priyatamā,

pativratā-gaṇera upāsyā

tiñho ye mādhyura-lobhe, chāḍi' saba kāma-bhoge,

vrata kari' karilā tapasyā //CC Madhya, 21.116//

SYNONYMS

tāte—in this regard; sākṣī—the evidence; sei ramā—that goddess of fortune; nārāyaṇera priya-tamā—the most dear consort of Nārāyaṇa; pati-vratā-gaṇera—of all chaste women; upāsyā—worshipable; tiñho—she; ye—that; mādhyura-lobhe—being attracted by the same sweetness; chāḍi'-giving up; saba—all; kāma-bhoge—to enjoy with Kṛṣṇa; vrata kari'-taking a vow; karilā tapasyā—executed austerities.

TRANSLATION

"Even the dearest consort of Nārāyaṇa, the goddess of fortune, who is worshiped by all chaste women, is captivated by the unparalleled sweetness of Kṛṣṇa. She even gave up everything in her desire to enjoy Kṛṣṇa, and taking a great vow, she underwent severe austerities.

Madhya TEXT 21.117

sei ta' mādhyura-sāra, anya-siddhi nāhi tāra,

tiñho--mādhuryādi-guṇa-khani

āra saba prakāśe, tānra datta guṇa bhāse,

yāhañ yata prakāśe kārya jāni //CC Madhya, 21.117//

SYNONYMS

sei ta' mādhyura-sāra—that is the quintessence of sweetness; anya-siddhi—perfection due to anything else; nāhi—there is not; tāra—of that; tiñho—Lord Kṛṣṇa; mādhurya-ādi-guṇa-khani—the mine of transcendental mellows, headed by sweetness; āra saba—all other; prakāśe—in manifestations; tānra—His; datta—given; guṇa—transcendental qualities; bhāse—are exhibited; yāhañ—where; yata—as much as; prakāśe—in that manifestation; kārya—to be done; jāni—I understand.

TRANSLATION

"The quintessence of Kṛṣṇa's sweet bodily luster is so perfect that there is no perfection above it. He is the immutable mine of all transcendental qualities. In His other manifestations and personal expansions, there is only a partial exhibition of such qualities. We understand all His personal expansions in this way.

Madhya TEXT 21.118

gopī-bhāva-darapaṇa, nava nava kṣaṇe kṣaṇa,
tāra āge kṛṣṇera mādhubya
donhe kare huḍāhuḍi, bāḍe, mukha nāhi muḍi,
nava nava donhāra prācūrya //CC Madhya, 21.118//

SYNONYMS

gopī-bhāva-darapaṇa—the gopīs' ecstasy is like a mirror; nava nava kṣaṇe kṣaṇa—newer and newer at every moment; tāra āge—in front of that; kṛṣṇera mādhubya—the sweetness of Kṛṣṇa's beauty; donhe—both; kare—do; huḍāhuḍi—struggling together; bāḍe—increases; mukha nāhi muḍi—never turning away the faces; nava nava—newer and newer; donhāra—of both of them; prācūrya—abundance.

TRANSLATION

"Both the gopīs and Kṛṣṇa are complete. The gopīs' ecstatic love is like a mirror that becomes newer and newer at every moment and reflects Kṛṣṇa's bodily luster and sweetness. Thus competition increases. Since neither give up, their pastimes become newer and newer, and both sides constantly increase.

Madhya TEXT 21.119

karma, tapa, yoga, jñāna, vidhi-bhakti, japa, dhyāna,
ihā haite mādhubya durlabha
kevala ye rāga-mārga, bhaje kṛṣṇe anurāge,
tāre kṛṣṇa-mādhubya sulabha //CC Madhya, 21.119//

SYNONYMS

karma—fruitive activities; tapa—austerities; yoga—the practice of mystic yoga; jñāna—speculative cultivation of knowledge; vidhi-bhakti—regulative principles in devotional service; japa—chanting; dhyāna—meditation; ihā haite—from these things; mādhyura—the sweetness of Kṛṣṇa; durlabha—very difficult to perceive; kevala—only; ye—one; rāga-mārga—by the path of spontaneous ecstatic love; bhaje—worships; kṛṣṇe—Lord Kṛṣṇa; anurāge—with transcendental feeling; tāre—unto him; kṛṣṇa-mādhyura—the sweetness of Kṛṣṇa's; sulabha—very easily appreciated.

TRANSLATION

"The transcendental mellows generated from the dealings between the gopīs and Kṛṣṇa cannot be tasted by fruitive activity, yogic austerities, speculative knowledge, regulative devotional service, mantra-yoga or meditation. This sweetness can be tasted only through the spontaneous love of liberated persons who chant the holy names with great ecstatic love.

Madhya TEXT 21.120

sei-rūpa vrajāśraya, aiśvarya-mādhuryamaya,
divya-guṇa-gaṇa-ratnālaya
ānera vaibhava-sattā, kṛṣṇa-datta bhagavattā,
kṛṣṇa--sarva-amśī, sarvāśraya //CC Madhya, 21.120//

SYNONYMS

sei-rūpa—that supernatural beauty; vraja-āśraya—whose abode is in Vṛndāvana; aiśvarya-mādhurya-maya—full of opulence and the sweetness of love; divya-guṇa-gaṇa—of transcendental qualities; ratna-ālaya—the source of all the gems; ānera—of others; vaibhava-sattā—the presence of opulences; kṛṣṇa-datta—all bestowed by Kṛṣṇa; bhagavattā—qualities of the Supreme Personality of Godhead; kṛṣṇa—Lord Kṛṣṇa; sarva-amśī—the original source of all of them; sarva-āśraya—the shelter of all of them.

TRANSLATION

"Such ecstatic transactions between Kṛṣṇa and the gopīs are only possible in Vṛndāvana, which is full of the opulences of transcendental love. The form of Kṛṣṇa is the original source of all transcendental qualities. It is like a mine of

gems. The opulences belonging to all the personal expansions of Kṛṣṇa are to be understood to be bestowed by Kṛṣṇa; therefore Kṛṣṇa is the original source and shelter of everyone.

Madhya TEXT 21.121

śrī, lajjā, dayā, kīrti, dhairya, vaiśārādī mati,
ei saba kṛṣṇe pratiṣṭhita
suśīla, mṛdu, vadānya, kṛṣṇa-sama nāhi anya,
kṛṣṇa kare jagatera hita //CC Madhya, 21.121//

SYNONYMS

śrī—beauty; lajjā—humility; dayā—mercy; kīrti—merit; dhairya—patience; vaiśārādī—very expert; mati—intelligence; ei saba—all these; kṛṣṇe—in Lord Kṛṣṇa; pratiṣṭhita—situated; su-śīla—well behaved; mṛdu—mild; vadānya—magnanimous; kṛṣṇa-sama—like Kṛṣṇa; nāhi—there is no one; anya—else; kṛṣṇa—Lord Kṛṣṇa; kare—does; jagatera—of the world; hita—welfare.

TRANSLATION

"Beauty, humility, mercy, merit, patience and expert intelligence are all manifest in Kṛṣṇa. But besides these, Kṛṣṇa has other qualities like good behavior, mildness and magnanimity. He also performs welfare activities for the whole world. All these qualities are not visible in expansions like Nārāyaṇa.

PURPORT

Śrīla Bhaktivinoda Ṭhākura mentions that the qualities of beauty, humility, mercy, merit, patience and expert intelligence are brilliant qualities, and when they are exhibited in the person of Nārāyaṇa, one should know that they are bestowed upon Nārāyaṇa by Kṛṣṇa. Good behavior, mildness and magnanimity are found only in Kṛṣṇa. Only Kṛṣṇa performs welfare activities for the whole world.

Madhya TEXT 21.122

kṛṣṇa dekhi' nānā jana, kaila nimiṣe nindana,
vraje vidhi ninde gopī-gaṇa

sei saba śloka paḍi', mahāprabhu artha kari',

sukhe mādhyura kare āsvādana //CC Madhya, 21.122//

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; dekhi'-seeing; nānā jana—various persons; kaila—did; nimīṣe—due to the blinking of the eyes; nindana—blaming; vraje—in Vṛndāvana; vidhi—Lord Brahmā; ninde—blame; gopī-gaṇa—all the gopīs; sei saba—all those; śloka—verses; paḍi'-reciting; mahāprabhu—Śrī Caitanya Mahāprabhu; artha kari'-explaining the meaning; sukhe—in happiness; mādhyura—transcendental sweetness; kare—does; āsvādana—tasting.

TRANSLATION

"After seeing Kṛṣṇa, various people criticize the blinking of their eyes. In Vṛndāvana, especially, all the gopīs criticize Lord Brahmā because of this defect in the eyes." Then Śrī Caitanya Mahāprabhu recited some verses from Śrīmad-Bhāgavatam and explained them vividly, thus enjoying the taste of transcendental sweetness with great happiness.

Madhya TEXT 21.123

yasyānanam makara-kunḍala-cāru-karṇa-

bhrājat-kapola-subhagam savilāsa-hāsam

nityotsavam na tatṭpur dṛṣibhiḥ pibantyo

nāryo narāś ca muditāḥ kupitā nimeś ca //CC Madhya, 21.123//

SYNONYMS

yasya—of Kṛṣṇa; ānanam—face; makara-kunḍala—by earrings resembling sharks; cāru—beautified; karṇa—the ears; bhrājat—shining; kapola—cheeks; subhagam—delicate; sa-vilāsa-hāsam—smiling with an enjoying spirit; nitya-utsavam—in which there are eternal festivities of joy; na—not; tatṭpuḥ—satisfied; dṛṣibhiḥ—by the eyes; pibantyaḥ—drinking; nāryaḥ—all the women; narāḥ—the men; ca—and; muditāḥ—very pleased; kupitāḥ—very angry; nimeḥ—at the creator of the blinking of the eyes; ca—also.

TRANSLATION

" 'All men and women were accustomed to enjoying the beauty of the shining face of Lord Kṛṣṇa, as well as His sharklike earrings swinging on His ears. His beautiful features, His cheeks and His playful smiles all combined to form a constant festival for the eyes, and the blinking of the eyes became obstacles that impeded one from seeing that beauty. For this reason, men and women became very angry at the creator [Lord Brahmā].'

PURPORT

This is a verse from Śrīmad-Bhāgavatam (9.24.65).

Madhya TEXT 21.124

aṭati yad bhavān ahni kānanam

truṭir yugāyate tvām apaśyatām

kuṭila-kuntalam śrī-mukham ca te

jaḍa udīkṣatām pakṣma-kṛd dṛśām //CC Madhya, 21.124//

SYNONYMS

aṭati—goes; yat—when; bhavān—Your Lordship; ahni—in the day; kānanam—to the forest; truṭiḥ—half a second; yugāyate—appears like a yuga; tvām—You; apaśyatām—of those not seeing; kuṭila-kuntalam—adorned with curled hair; śrī-mukham—beautiful face; ca—and; te—Your; jaḍaḥ—stupid; udīkṣatām—looking at; pakṣma-kṛt—the maker of eyelashes; dṛśām—of the eyes.

TRANSLATION

" 'O Kṛṣṇa, when You go to the forest during the day and we do not see Your sweet face, which is surrounded by beautiful, curling hair, half a second becomes as long as an entire age for us. And we consider the creator, who has put eyelids on the eyes we use for seeing You, to be simply a fool.'

PURPORT

This verse is spoken by the gopīs in Śrīmad-Bhāgavatam (10.31.15).

Madhya TEXT 21.125

kāma-gāyatrī-mantra-rūpa, haya kṛṣṇera svarūpa,

sārdha-cabbiśa akṣara tāra haya

se akṣara 'candra' haya, kṛṣṇe kari' udaya,

trijagat kailā kāmamaya //CC Madhya, 21.125//

SYNONYMS

kāma-gāyatrī-mantra-rūpa—the hymn known as kāma-gāyatrī; haya—is; kṛṣṇera svarūpa—identical with Kṛṣṇa; sārdha-cabbiśa—twenty-four and a half; akṣara—syllables; tāra—of that; haya—are; se akṣara—these syllables; candra haya—are like the moon; kṛṣṇe—Lord Kṛṣṇa; kari' udaya—awakening; tri-jagat—the three worlds; kailā—made; kāma-maya—full of desire.

TRANSLATION

"Kṛṣṇa, the Supreme Personality of Godhead, is identical with the Vedic hymn known as the kāma-gāyatrī, which is composed of twenty-four and a half syllables. Those syllables are compared to moons that arise in Kṛṣṇa. Thus all three worlds are filled with desire.

Madhya TEXT 21.126

sakhī he, kṛṣṇa-mukha--dvija-rāja-rāja

kṛṣṇa-vapu-simhāsane, vasi' rājya-śāsane,

kare saṅge candrera samāja //CC Madhya, 21.126//

SYNONYMS

sakhī he—O dear friend; kṛṣṇa-mukha—the face of Lord Kṛṣṇa; dvija-rāja-rāja—the king of moons; kṛṣṇa-vapu—of the transcendental body of Kṛṣṇa; simhāsane—on the throne; vasi'-sitting; rājya-śāsane—ruling of the kingdom; kare—does; saṅge—in the company of; candrera samāja—the society of moons.

TRANSLATION

"The face of Kṛṣṇa is the king of all moons, and the body of Kṛṣṇa is the throne. Thus the king governs a society of moons.

PURPORT

The entire face is called the king of moons. The mouth is another moon, the left

cheek is a moon, and the right cheek is a moon. The spots of sandalwood pulp on Kṛṣṇa's face are also considered different moons, and His fingernails and toenails are also different moons. His forehead is considered a half moon, His face is considered the king of moons, and His body is considered the throne. All the other candra (moons) are considered to be subordinate moons.

Madhya TEXT 21.127

dui gaṇḍa sucikkaṇa, jini' maṇi-sudarpaṇa,
sei dui pūrṇa-candra jāni
lalāṭe aṣṭamī-indu, tāhāte candana-bindu,
sei eka pūrṇa-candra māni //CC Madhya, 21.127//

SYNONYMS

dui—two; gaṇḍa—cheeks; su-cikkaṇa—very shiny; jini'-conquering; maṇi-sudarpaṇa—glowing gems; sei dui—those two; pūrṇa-candra—full moons; jāni—I consider; lalāṭe—on the forehead; aṣṭamī-indu—eighth-day moon (half moon); tāhāte—on that; candana-bindu—the drop of sandalwood pulp; sei—that; eka—one; pūrṇa-candra—full moon; māni—I consider.

TRANSLATION

"Kṛṣṇa has two cheeks that shine like glowing gems. Both are considered full moons. His forehead is considered a half moon, and His spots of sandalwood are considered full moons.

Madhya TEXT 21.128

kara-nakha-cāndera hāṭa, vaṁśī-upara kare nāṭa,
tāra gīta muralīra tāna
pada-nakha-candra-gaṇa, tale kare nartana,
nūpurera dhvani yāra gāna //CC Madhya, 21.128//

SYNONYMS

kara-nakha—of the nails on the hands; cāndera—of the full moons; hāṭa—the bazaar; vaṁśī—the flute; upara—on; kare—do; nāṭa—dancing; tāra—of them;

gīta—the song; muralīra tāna—the melody of the flute; pada-nakha—of the nails on the toes; candra-gaṇa—the different full moons; tale—on the ground; kare—do; nartana—dancing; nūpurera—of the ankle bells; dhvani—the sound; yāra—whose; gāna—musical song.

TRANSLATION

"His fingernails are many full moons, and they dance on the flute on His hands. Their song is the melody of that flute. His toenails are also many full moons, and they dance on the ground. Their song is the jingling of His ankle bells.

Madhya TEXT 21.129

nāce makara-kunḍala, netra--līlā-kamala,
vilāsī rājā satata nācāya
bhrū--dhanu, netra--bāṇa, dhanur-guṇa--dui kāṇa,
nārī-mana-lakṣya vindhe tāya //CC Madhya, 21.129//

SYNONYMS

nāce—dance; makara-kunḍala—the earrings shaped like sharks; netra—the eyes; līlā—for play; kamala—like lotus flowers; vilāsī—the enjoyer; rājā—the king; satata nācāya—always causes to dance; bhrū—two eyebrows; dhanu—just like bows; netra—the eyes; bāṇa—just like arrows; dhanuḡ-guṇa—the string of the bow; dui kāṇa—the two ears; nārī-mana—the minds of the gopīs; lakṣya—the target; vindhe—pierces; tāya—there.

TRANSLATION

"Kṛṣṇa's face is the enjoyer king. That full-moon face makes His shark-shaped earrings and lotus eyes dance. His eyebrows are like bows, and His eyes are like arrows. His ears are fixed on the string of that bow, and when His eyes spread to His ears, He pierces the hearts of the gopīs.

Madhya TEXT 21.130

ei cāndera baḍa nāṭa, pasāri' cāndera hāṭa,
vinimūle vilāya nijāmṛta
kāhoṇ smita-jyotsnāmṛte, kāñhāre adharāmṛte,

saba loka kare āpyāyita //CC Madhya, 21.130//

SYNONYMS

ei cāndera—of this moon of the face; baḍa—big; nāṭa—dancing; pasāri'-expanding; cāndera hāṭa—the marketplace of full moons; vinimūle—without a price; vilāya—distributes; nija-amṛta—its personal nectar; kāhoṇ—to some; smita-jyotsnā-amṛte—by the nectar of the sweetly smiling moonrays; kāñhāre—to someone; adhara-amṛte—by the nectar of the lips; saba loka—all people; kare āpyāyita—pleases.

TRANSLATION

"The dancing features of His face surpass all other full moons and expand the marketplace of full moons. Although priceless, the nectar of Kṛṣṇa's face is distributed to everyone. Some purchase the moonrays of His sweet smiles, and others purchase the nectar of His lips. Thus He pleases everyone.

Madhya TEXT 21.131

vipulāyatāruṇa, madana-mada-ghūrṇana,
mantrī yāra e dui nayana
lāvaṇya-keli-sadana, jana-netra-rasāyana,
sukhamaya govinda-vadana //CC Madhya, 21.131//

SYNONYMS

vipula-āyata—broad and spread; aruṇa—reddish; madana-mada—the pride of Cupid; ghūrṇana—bewildering; mantrī—ministers; yāra—whose; e—these; dui—two; nayana—eyes; lāvaṇya-keli—of pastimes of beauty; sadana—home; jana-netra-rasa-āyana—very pleasing to the eyes of everyone; sukha-maya—full of happiness; govinda-vadana—the face of Lord Kṛṣṇa.

TRANSLATION

"Kṛṣṇa has two reddish, widely spread eyes. These are ministers of the king, and they subdue the pride of Cupid, who also has beautiful eyes. That face of Govinda, which is full of happiness, is the home of the pastimes of beauty, and it is very pleasing to everyone's eyes.

Madhya TEXT 21.132

yāñra puṇya-puñja-phale, se-mukha-darśana mile,
dui āñkhi ki karibe pāne?
dviguṇa bāḍe tṛṣṇā-lobha, pite nāre--manaḥ-kṣobha,
duḥkhe kare vidhira nindane //CC Madhya, 21.132//

SYNONYMS

yāñra—whose; puṇya-puñja-phale—by the result of many pious activities; se-mukha—of that face; darśana—seeing; mile—if one gets to do; dui āñkhi—two eyes; ki—how; karibe—will do; pāne—drinking; dvi-guṇa—twice; bāḍe—increases; tṛṣṇā-lobha—greed and thirst; pite—to drink; nāre—not able; manaḥ-kṣobha—agitation of the mind; duḥkhe—in great distress; kare—does; vidhira—of the creator; nindane—criticizing.

TRANSLATION

"If by devotional service one gets the results of pious activities and sees Lord Kṛṣṇa's face, he can relish the Lord with his eyes. His greed and thirst then increase twofold by seeing the nectarean face of Kṛṣṇa. Due to one's inability to sufficiently drink that nectar, one becomes very unhappy and criticizes the creator for not having given more than two eyes.

Madhya TEXT 21.133

nā dileka lakṣa-koṭi, sabe dilā āñkhi duṭi,
tāte dilā nimīṣa-ācchādana
vidhi--jaḍa tapodhana, rasa-śūnya tāra mana,
nāhi jāne yogya sṛjana //CC Madhya, 21.133//

SYNONYMS

nā dileka—did not award; lakṣa-koṭi—thousands and millions; sabe—only; dilā—gave; āñkhi duṭi—two eyes; tāte—in them; dilā—gave; nimīṣa-ācchādana—covering of the eyelids; vidhi—creator; jaḍa—dull; tapaḥ-dhana—assets of austerities; rasa-śūnya—without juice; tāra—his; mana—mind; nāhi jāne—does not know; yogya—suitable; sṛjana—creating.

TRANSLATION

"When the onlooker of Kṛṣṇa's face becomes dissatisfied in this way, he thinks, 'Why didn't the creator give me thousands and millions of eyes? Why has he given me only two? Even these two eyes are disturbed by blinking, which keeps me from continuously seeing Kṛṣṇa's face.' Thus one accuses the creator of being dry and tasteless due to engaging in severe austerities. 'The creator is only a dry manufacturer. He does not know how to create and set things in their proper places.

Madhya TEXT 21.134

ye dekhibe kṛṣṇānana, tāra kare dvi-nayana,
vidhi hañā hena avicāra
mora yadi bola dhare, koṭi āṅkhi tāra kare,
tabe jāni yogya sṛṣṭi tāra //CC Madhya, 21.134//

SYNONYMS

ye—anyone who; dekhibe—will see; kṛṣṇa-ānana—the face of Kṛṣṇa; tāra—of him; kare—make; dvi-nayana—two eyes; vidhi—an authority in creation; hañā—being; hena—such; avicāra—lack of consideration; mora—my; yadi—if; bola—instruction; dhare—accepts; koṭi āṅkhi—millions of eyes; tāra—of him; kare—would create; tabe jāni—then I would understand; yogya—suitable; sṛṣṭi—creation; tāra—his.

TRANSLATION

" 'The creator says, 'Let those who will see Kṛṣṇa's beautiful face have two eyes.' Just see the lack of consideration exhibited by this person posing as a creator. If the creator took my advice, he would give millions of eyes to the person who intends to see Śrī Kṛṣṇa's face. If the creator will accept this advice, then I would say that he is competent in his work.'

Madhya TEXT 21.135

kṛṣṇāṅga-mādhurya--sindhu, sumadhura mukha--indu,
ati-madhu smita--sukiraṇe

e-tine lāgila mana, lobhe kare āsvādana,

śloka paḍe svahasta-cālāne //CC Madhya, 21.135//

SYNONYMS

kṛṣṇa-aṅga—of the transcendental body of Kṛṣṇa; mādhyā—of sweetness; sindhu—the ocean; su-madhura—very sweet; mukha—face; indu—like the full moon; ati-madhu—extraordinarily sweet; smita—smiling; su-kirāṇe—beam of moonlight; e-tine—these three; lāgila mana—attracted the mind; lobhe—with more and more greed; kare āsvādana—relished; śloka paḍe—recites a verse; svahasta-cālāne—moving His own hand.

TRANSLATION

"The transcendental form of Lord Śrī Kṛṣṇa is compared to an ocean. A particularly extraordinary vision is the moon above that ocean, and another vision is His smile, which is sweeter than sweet and is like shining beams of moonlight." While speaking of these things with Sanātana Gosvāmī, Śrī Caitanya Mahāprabhu began to remember one thing after another. Moving His hands in ecstasy, He recited a verse.

Madhya TEXT 21.136

madhuraṁ madhuraṁ vapur asya vibhor

madhuraṁ madhuraṁ vadanāṁ madhuram

madhu-gandhi mṛdu-smitam etad aho

madhuraṁ madhuraṁ madhuraṁ madhuram //CC Madhya, 21.136//

SYNONYMS

madhuram-sweet; madhuram-sweet; vapoḥ-the transcendental form; asya-His; vibhoḥ-of the Lord; madhuram-sweet; madhuram-sweet; vadanam-face; madhuram-more sweet; madhu-gandhi-the fragrance of honey; mṛdu-smitam-soft smiling; etad-this; aho-O; madhuram-sweet; madhuram-sweet; madhuram-sweet; madhuram-still more sweet.

TRANSLATION

" 'O my Lord, the transcendental body of Kṛṣṇa is very sweet, and His face is

even sweeter than His body. The soft smile on His face, which is like the fragrance of honey, is sweeter still.'

PURPORT

This is a verse quoted from Kṛṣṇa-karṇāmṛta by Bilvamaṅgala Ṭhākura.

Madhya TEXT 21.137

sanātana, kṛṣṇa-mādhurya--amṛtera sindhu

mora mana--sannipāti, saba pite kare mati,

durdaiva-vaidyā nā deya eka bindu //CC Madhya, 21.137//

SYNONYMS

sanātana—O My dear Sanātana; kṛṣṇa-mādhurya—the sweetness of Lord Kṛṣṇa; amṛtera sindhu—an ocean of ambrosia; mora mana—my mind; sannipāti—a disease of convulsions; saba—all; pite—to drink; kare—does; mati—desire; durdaiva-vaidyā—a physician who suppresses; nā—not; deya—gives; eka—one; bindu—drop.

TRANSLATION

"My dear Sanātana, the sweetness of Kṛṣṇa's personality is just like an ocean of ambrosia. Although My mind is now afflicted by convulsive diseases and I wish to drink that entire ocean, the repressive physician does not allow Me to drink even one drop.

PURPORT

When there is a combination of kapha, pitta and vāyu, the three bodily elements, there occurs sannipāti, or a convulsive disease. "This disease is caused by the personal features of Lord Kṛṣṇa. The three elements are the beauty of Kṛṣṇa's body, the beauty of His face, and the beauty of His smile. Stricken by these three beauties, My mind goes into convulsions. It wishes to drink the ocean of Kṛṣṇa's beauty, but because I am undergoing convulsions, My physician, who is Śrī Kṛṣṇa Himself, does not even allow Me to take a drop of water from that ocean." Śrī Caitanya Mahāprabhu was ecstatic in this way because He was presenting Himself in the mood of the gopīs. The gopīs wanted to drink the ocean of sweetness arising from the bodily features of Kṛṣṇa, but Kṛṣṇa did not allow them to come near. Consequently their desire to meet Kṛṣṇa increased, and being

unable to drink the ambrosia of Kṛṣṇa's bodily features, they became very unhappy.

Madhya TEXT 21.138

kṛṣṇāṅga--lāvaṇya-pūra, madhura haite sumadhura,
tāte yei mukha sudhākara
madhura haite sumadhura, tāhā ha-ite sumadhura,
tāra yei smita jyotsnā-bhara //CC Madhya, 21.138//

SYNONYMS

kṛṣṇa-aṅga—the bodily features of Kṛṣṇa; lāvaṇya-pūra—the city of attractive beauty; madhura—sweetness; haite—than; su-madhura—still more sweet; tāte—in that body; yei—that; mukha—face; sudhākara—like the moon; madhura haite su-madhura—sweeter than sweetness; tāhā ha-ite—than that; su-madhura—still more sweet; tāra—of which; yei—that; smita—smiling; jyotsnā-bhara—like the moonshine.

TRANSLATION

"Kṛṣṇa's body is a city of attractive features, and it is sweeter than sweet. His face, which is like the moon, is sweeter still, and the gentle smile on that moonlike face is like rays of moonshine.

PURPORT

The smile on Kṛṣṇa's face is just like the smiling of the moon, which generates greater and greater happiness for the gopīs.

Madhya TEXT 21.139

madhura haite sumadhura, tāhā haite sumadhura,
tāhā haite ati sumadhura
āpanāra eka kaṇe, vyāpe saba tribhuvane,
daśa-dik vyāpe yāra pūra //CC Madhya, 21.139//

SYNONYMS

madhura haite su-madhura—sweeter than sweet; tāhā haite—than that; su-madhura—still sweeter; tāhā haite—than that; ati su-madhura—still much more sweet; āpanāra—of Himself; eka kaṇe—by one particle; vyāpe—spreads; saba—all; tri-bhuvane—throughout the three worlds; daśa-dik—ten directions; vyāpe—spreads; yāra—whose; pūra—the city of Kṛṣṇa's beauty.

TRANSLATION

"The beauty of Kṛṣṇa's smile is the sweetest feature of all. His smile is like a full moon that spreads its rays throughout the three worlds-Goloka Vṛndāvana, the spiritual sky of the Vaikuṇṭhas, and Devī-dhāma, the material world. Thus Kṛṣṇa's shining beauty spreads in all ten directions.

Madhya TEXT 21.140

smīta-kiraṇa-sukarpūre, paśe adhara-madhure,
sei madhu mātāya tribhuvane
vaṁśī-chidra ākāśe, tāra guṇa śabde paśe,
dhvani-rūpe pāñā pariṇāme //CC Madhya, 21.140//

SYNONYMS

smīta-kiraṇa—the shining of Kṛṣṇa's smile; su-karpūre—compared to camphor; paśe—enters; adhara-madhure—within the sweetness of the lips; sei madhu—that ambrosia; mātāya—maddens; tri-bhuvane—the three worlds; vaṁśī-chidra—of the holes in the flute; ākāśe—in the space; tāra guṇa—the quality of that sweetness; śabde—in sound vibration; paśe—enters; dhvani-rūpe—the form of sound vibration; pāñā—obtaining; pariṇāme—by transformation.

TRANSLATION

"His slight smiling and fragrant illumination are compared to camphor, which enters the sweetness of the lips. That sweetness is transformed and enters into space as vibrations from the holes of His flute.

Madhya TEXT 21.141

se dhvani caudike dhāya, aṇḍa bhedi' vaikuṇṭhe yāya,
bale paśe jagatera kāṇe

sabā mātoyāla kari', balātkāre āne dhari',
viśeṣataḥ yuvatīra gaṇe //CC Madhya, 21.141//

SYNONYMS

se dhvani—that vibration; cau-dike—in the four directions; dhāya—runs; aṇḍa bhedi'-piercing the coverings of the universe; vaikuṇṭha yāya—goes to the spiritual sky; bale—by force; paśe—enters; jagatera—of the three worlds; kāṇe—in the ears; sabā—everyone; mātoyāla kari'-making drunk; balātkāre—by force; āne—brings; dhari'-catching; viśeṣataḥ—specifically; yuvatīra gaṇe—all the young damsels of Vrajabhūmi.

TRANSLATION

"The sound of Kṛṣṇa's flute spreads in four directions. Even though Kṛṣṇa vibrates His flute within this universe, its sound pierces the universal covering and goes to the spiritual sky. Thus the vibration enters the ears of all inhabitants. It especially enters Goloka Vṛndāvana-dhāma and attracts the minds of the young damsels of Vrajabhūmi, bringing them forcibly to where Kṛṣṇa is present.

Madhya TEXT 21.142

dhvani--baḍa uddhata, pativratāra bhāṅge vrata,
pati-kola haite ṭāni' āne
vaikuṇṭhera lakṣmī-gaṇe, yei kare ākarṣaṇe,
tāra āge kebā gopī-gaṇe //CC Madhya, 21.142//

SYNONYMS

dhvani—vibration; baḍa—very much; uddhata—aggressive; pati-vratāra—of chaste wives; bhāṅge—breaks; vrata—the vow; pati—of the husband; kola—the lap; haite—from; ṭāni'-taking; āne—brings; vaikuṇṭhera—of the Vaikuṇṭha planets; lakṣmī-gaṇe—all the goddesses of fortune; yei—that which; kare ākarṣaṇe—attracts; tāra—of that; āge—in front; kebā—what to speak of; gopī-gaṇe—the gopīs of Vṛndāvana.

TRANSLATION

"The vibration of Kṛṣṇa's flute is very aggressive, and it breaks the vows of all

chaste women. Indeed, its vibration takes them forcibly from the laps of their husbands. The vibration of His flute attracts even the goddesses of fortune in the Vaikuṇṭha planets, to say nothing of the poor damsels of Vṛndāvana.

Madhya TEXT 21.143

nīvi khasāya pati-āge, gr̥ha-dharma karāya tyāge,
bale dhari' āne kṛṣṇa-sthāne
loka-dharma, lajjā, bhaya, saba jñāna lupta haya,
aiche nācāya saba nārī-gaṇe //CC Madhya, 21.143//

SYNONYMS

nīvi—the knots of the underwear; khasāya—loosens; pati-āge—even in front of the husbands; gr̥ha-dharma—household duties; karāya tyāge—causes to give up; bale—by force; dhari'-catching; āne—brings; kṛṣṇa-sthāne—before Lord Kṛṣṇa; loka-dharma—social etiquette; lajjā—shame; bhaya—fear; saba—all; jñāna—such knowledge; lupta haya—becomes hidden; aiche—in that way; nācāya—causes to dance; saba—all; nārī-gaṇe—the women.

TRANSLATION

"The vibration of His flute slackens the knots of their underwear even in front of their husbands. Thus the gopīs are forced to abandon their household duties and come before Lord Kṛṣṇa. In this way all social etiquette, shame and fear are vanquished. The vibration of His flute causes all women to dance.

Madhya TEXT 21.144

kāṇera bhitara vāsā kare, āpane tāñhā sadā sphure,
anya śabda nā deya praveśite
āna kathā nā śune kāṇa, āna balite bolaya āna,
ei kṛṣṇera varṁsīra carite //CC Madhya, 21.144//

SYNONYMS

kāṇera—the hole of the ear; bhitara—within; vāsā kare—makes a residence; āpane—personally; tāñhā—there; sadā—always; sphure—is prominent; anya—

other; śabda—sounds; nā—not; deya—allows; praveśite—to enter; āna kathā—other talks; nā—not; śune—hears; kāṇa—the ear; āna—something else; balite—to speak; bolaya—speaks; āna—another thing; ei kṛṣṇera—of Lord Kṛṣṇa; vaṁśīra—of the flute; carite—characteristics.

TRANSLATION

"The vibration of His flute is just like a bird that creates a nest within the ears of the gopīs and always remains prominent there, not allowing any other sound to enter their ears. Indeed, the gopīs cannot hear anything else, nor are they able to concentrate on anything else, not even to give a suitable reply. Such are the effects of the vibration of Lord Kṛṣṇa's flute."

PURPORT

The vibration of Kṛṣṇa's flute is always prominent in the ears of the gopīs. Naturally they cannot hear anything else. Constant remembrance of the holy sound of Kṛṣṇa's flute keeps them enlightened and enlivened, and they do not allow any other sound to enter their ears. Since their attention is fixed on Kṛṣṇa's flute, they cannot divert their minds to any other subject. In other words, a devotee who has heard the sound of Kṛṣṇa's flute forgets to talk or hear of any other subject. This vibration of Kṛṣṇa's flute is represented by the Hare Kṛṣṇa mahā-mantra. A serious devotee of the Lord who chants and hears this transcendental vibration becomes so accustomed to it that he cannot divert his attention to any subject matter not related to Kṛṣṇa's blissful characteristics and paraphernalia.

Madhya TEXT 21.145

punaḥ kahe bāhya-jñāne, āna kahite kahiluṁ āne,

kṛṣṇa-kṛpā tomāra upare

mora citta-bhrama kari', nijaiśvarya-mādhurī,

mora mukhe śunāya tomāre //CC Madhya, 21.145//

SYNONYMS

punaḥ—again; kahe—He says; bāhya-jñāne—in external consciousness; āna—something else; kahite—to speak; kahiluṁ—I have spoken; āne—another thing; kṛṣṇa-kṛpā—the mercy of Lord Kṛṣṇa; tomāra—you; upare—upon; mora—My;

citta-bhrama—mental concoction; kari'-making; nija-aiśvarya—His personal opulence; mādhurī—sweetness; mora mukhe—through My mouth; śunāya—causes to hear; tomāre—you.

TRANSLATION

Resuming His external consciousness, Śrī Caitanya Mahāprabhu told Sanātana Gosvāmī, "I have not spoken of what I intended. Lord Kṛṣṇa is very merciful to you because by bewildering My mind, He has exposed His personal opulence and sweetness. He has caused you to hear all these things from Me for your understanding.

PURPORT

Śrī Caitanya Mahāprabhu admitted that He was speaking like a madman, which He should not have done for the understanding of those who are externally situated. Statements about Kṛṣṇa's body, His characteristics and His flute would appear like a madman's statements to a mundane person. It was actually a fact that Kṛṣṇa wanted to expose Himself to Sanātana Gosvāmī due to His specific mercy upon him. Somehow or other, Kṛṣṇa explained Himself and His flute to Sanātana Gosvāmī through the mouth of Śrī Caitanya Mahāprabhu, who appeared as though mad. Śrī Caitanya Mahāprabhu admitted that He wanted to tell Sanātana Gosvāmī something else, but somehow or other, in a transcendental ecstasy, He spoke of a different subject matter.

Madhya TEXT 21.146

āmi ta' bāula, āna kahite āna kahi

kṛṣṇera mādhyamāṁṛta-srote yāi vahi' //CC Madhya, 21.146//

SYNONYMS

āmi ta' bāula—I am a madman; āna kahite—to speak something; āna kahi—I speak on something else; kṛṣṇera—of Lord Kṛṣṇa; mādhyama-amṛta—of the nectar of the sweetness; srote—in the waves of; yāi—I go; vahi'-being carried away.

TRANSLATION

"Since I have become a madman, I am saying one thing instead of another. This is because I am being carried away by the waves of the nectarean ocean of Lord

Kṛṣṇa's transcendental sweetness."

Madhya TEXT 21.147

tabe mahāprabhu kṣaṇeka mauna kari' rahe

mane eka kari' punaḥ sanātane kahe //CC Madhya, 21.147//

SYNONYMS

tabe—thereupon; mahāprabhu—Śrī Caitanya Mahāprabhu; kṣaṇeka—for a moment; mauna—silence; kari'-making; rahe—remained; mane—within His mind; eka kari'-adjusting things; punaḥ—again; sanātane—unto Sanātana Gosvāmī; kahe—instructs.

TRANSLATION

Śrī Caitanya Mahāprabhu then remained silent for a moment. Finally, adjusting things within His mind, He again spoke to Sanātana Gosvāmī.

Madhya TEXT 21.148

kṛṣṇera mādhurī āra mahāprabhura mukhe

ihā yei śune, sei bhāse prema-sukhe //CC Madhya, 21.148//

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; mādhurī—the sweetness; āra—and; mahāprabhura mukhe—in the mouth of Śrī Caitanya Mahāprabhu; ihā—this statement; yei—anyone who; śune—hears; sei—that person; bhāse—floats; prema-sukhe—in the transcendental bliss of love of Godhead.

TRANSLATION

I now summarize these teachings of Śrī Caitanya Mahāprabhu. If anyone gets an opportunity to hear about the sweetness of Kṛṣṇa in this chapter of Śrī Caitanya-caritāmṛta, he will certainly be eligible to float in the transcendently blissful ocean of love of God.

Madhya TEXT 21.149

śrī-rūpa-raghunātha-pade yāra āśa

caitanya-caritāmṛta kahe kṛṣṇadāsa //CC Madhya, 21.149//

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; raghunātha—Śrīla Raghunātha dāsa Gosvāmī; pade—at the lotus feet; yāra—whose; āśa—expectation; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; kṛṣṇadāsa—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Twenty-first Chapter, describing the blissful characteristics of Kṛṣṇa.

Chapter 22 The Process of Devotional Service

In this Twenty-second Chapter, Śrī Caitanya Mahāprabhu describes the process of devotional service. In the beginning He describes the truth about the living entity and the superexcellence of devotional service. He then describes the uselessness of mental speculation and mystic yoga. In all circumstances the living entity is recommended to accept the path of devotional service as personally explained by Śrī Caitanya Mahāprabhu. The speculative method of the so-called jñānīs is considered a waste of time, and that is proved in this chapter. An intelligent person should abandon the processes of karma-kāṇḍa, jñāna-kāṇḍa and mystic yoga. One should give up all these useless processes and take seriously to the path of Kṛṣṇa consciousness. In this way one's life will be successful. If one takes to Kṛṣṇa consciousness fully, even though he may sometimes be agitated due to having previously practiced mental speculation and yogic mysticism, he will be saved by Lord Kṛṣṇa Himself. The fact is that devotional service is bestowed by the blessings of a pure devotee (sa mahātmā sudurlabhaḥ). A pure devotee is the supreme transcendentalist, and one has to receive his mercy for one's dormant Kṛṣṇa consciousness to be awakened. One has to associate with pure devotees. If one has firm faith in the words of a great soul, pure devotional service will awaken.

In this chapter Śrī Caitanya Mahāprabhu has differentiated between a pure

devotee and others. He also describes the characteristics of a pure devotee. A devotee's most formidable enemy is association with women in an enjoying spirit. Association with nondevotees is also condemned because it is also a formidable enemy on the path of devotional service. One has to fully surrender unto the lotus feet of Kṛṣṇa and give up attraction for women and nondevotees.

The six symptoms of fully surrendered souls are also described in this chapter. Devotional service has been divided into two categories—regulative devotional service and spontaneous love. There are sixty-four items listed in regulative devotional service, and out of these sixty-four the last five are considered very important. By practicing even one of the nine processes of devotional service, one can become successful. Speculative knowledge and mystic yoga can never help one in devotional service. Pious activity, nonviolence, sense control and regulation are not separate from devotional service in its pure form. If one engages in devotional service, all good qualities follow. One does not have to cultivate them separately. Spontaneous devotional service arises when one follows a pure devotee who is awakened to spontaneous love of God. Śrī Caitanya Mahāprabhu has described the symptoms of devotees who are already situated in spontaneous love of God. He has also described the devotees who are trying to follow in the footsteps of the pure devotees

Madhya TEXT 22.1

vande śrī-kṛṣṇa-caitanya-

devaṁ taṁ karuṇāṁḥavam

kalāv apy ati-gūḍheyaṁ

bhaktir yena prakāśitā //CC Madhya, 22.1//

SYNONYMS

vande—I offer my respectful obeisances; śrī-kṛṣṇa-caitanya-devaṁ—unto Lord Śrī Caitanya Mahāprabhu; taṁ—unto Him; karuṇa-āṁḥavam—who is an ocean of mercy; kalau—in this Age of Kali; api—even; ati—very; gūḍhā—confidential; iyaṁ—this; bhaktiḥ—devotional service; yena—by whom; prakāśitā—manifested.

TRANSLATION

I offer my respectful obeisances unto Lord Śrī Caitanya Mahāprabhu. He is an

ocean of transcendental mercy, and although the subject matter of bhakti-yoga is very confidential, He has nonetheless manifested it so nicely, even in this Age of Kali, the age of quarrel.

Madhya TEXT 22.2

jaya jaya śrī-kṛṣṇa-caitanya nityānanda

jayādvaita-candra jaya gaura-bhakta-vṛnda //CC Madhya, 22.2//

SYNONYMS

jaya jaya—all glories; śrī-kṛṣṇa-caitanya nityānanda—to Śrī Kṛṣṇa Caitanya Mahāprabhu and Nityānanda Prabhu; jaya—all glories; advaita-candra—to Advaita Prabhu; jaya—all glories; gaura-bhakta-vṛnda—to the devotees of Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Nityānanda Prabhu! All glories to Advaitacandra! All glories to all the devotees of Śrī Caitanya Mahāprabhu!

Madhya TEXT 22.3

eita kahiluṁ sambandha-tattvera vicāra

veda-śāstre upadeśe, kṛṣṇa--eka sāra //CC Madhya, 22.3//

SYNONYMS

eita—thus; kahiluṁ—I have described; sambandha-tattvera vicāra—consideration of one's relationship with Kṛṣṇa; veda-śāstre—all Vedic literature; upadeśe—instructs; kṛṣṇa—Lord Kṛṣṇa; eka sāra—the only essential point.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "I have described one's relation with Kṛṣṇa in various ways. This is the subject matter of all the Vedas. Kṛṣṇa is the center of all activities.

Madhya TEXT 22.4

ebe kahi, śuna, abhidheya-lakṣaṇa

yāhā haite pāi--kṛṣṇa, kṛṣṇa-prema-dhana //CC Madhya, 22.4//

SYNONYMS

ebe—now; kahi—I shall explain; śuna—please hear; abhidheya-lakṣaṇa—one's prime business (devotional service); yāhā haite—from which; pāi—one can get; kṛṣṇa—Lord Kṛṣṇa; kṛṣṇa-prema-dhana—and the wealth of transcendental love for Him.

TRANSLATION

"Now I shall speak about the characteristics of devotional service, by which one can attain the shelter of Kṛṣṇa and His loving transcendental service.

Madhya TEXT 22.5

kṛṣṇa-bhakti--abhidheya, sarva-śāstre kaya

ataeva muni-gaṇa kariyāche niścaya //CC Madhya, 22.5//

SYNONYMS

kṛṣṇa-bhakti—devotional service to Lord Kṛṣṇa; abhidheya—the real activity of life; sarva-śāstre—all Vedic literatures; kaya—say; ataeva—therefore; muni-gaṇa—all saintly persons; kariyāche—have made; niścaya—ascertainment.

TRANSLATION

"A human being's activities should be centered only about devotional service to Lord Kṛṣṇa. That is the verdict of all Vedic literatures, and all saintly people have ascertained this.

Madhya TEXT 22.6

śrutir mātā pṛṣṭā diśati bhavad-ārādhana-vidhim

yathā mātur vāṇī smṛtir api tathā vakti bhaginī

purāṇādyā ye vā sahaja-nivahās te tad-anugā

ataḥ satyaṁ jñātaṁ murahara bhavān eva śaraṇam //CC Madhya, 22.6//

SYNONYMS

śrutiḥ—Vedic knowledge; mātā—like a mother who is affectionate to her

children; pṛṣṭā—when questioned; diśati—she directs; bhavat—of You; ārādhana—worship; vidhim—the process; yathā—just as; mātuh vāṇī—the instructions of the mother; smṛtiḥ—smṛti-śāstras, which explain the Vedic literatures; api—also; tathā—similarly; vakti—express; bhaginī—like a sister; purāṇa-ādyāḥ—headed by the Purāṇas; ye—which; vā—or; sahaja-nivahāḥ—like brothers; te—all of them; tat—of the mother; anugāḥ—followers; ataḥ—therefore; satyam—the truth; jñātam—known; mura-hara—O killer of the demon Mura; bhavān—Your Lordship; eva—only; śaraṇam—the shelter.

TRANSLATION

" 'When the mother Vedas [śruti] is questioned as to whom to worship, she says that You are the only Lord and worshipable object. Similarly, the corollaries of the śruti-śāstras, the smṛti-śāstras, give the same instructions, just like sisters. The Purāṇas, which are like brothers, follow in the footsteps of their mother. O enemy of the demon Mura, the conclusion is that You are the only shelter. Now I have understood this in truth.'

PURPORT

This quotation from the Vedic literature was spoken by great sages.

Madhya TEXT 22.7

advaya-jñāna-tattva kṛṣṇa--svayaṁ bhagavān

'svarūpa-śakti' rūpe tāṁra haya avasthāna //CC Madhya, 22.7//

SYNONYMS

advaya-jñāna—of nondual knowledge; tattva—the principle; kṛṣṇa—Lord Kṛṣṇa; svayaṁ bhagavān—Himself the Supreme Personality of Godhead; svarūpa—personal expansions; śakti—of potencies; rūpe—in the form; tāṁra—His; haya—there is; avasthāna—existence.

TRANSLATION

"Kṛṣṇa is the nondual Absolute Truth, the Supreme Personality of Godhead. Although He is one, He maintains different personal expansions and energies for His pastimes.

PURPORT

The Lord has many potencies, and He is nondifferent from all these potencies. Because the potencies and the potent cannot be separated, they are identical. Kṛṣṇa is described as the source of all potencies, and He is also identified with the external potency, the material energy. Kṛṣṇa also has internal potencies, or spiritual potencies, which are always engaged in His personal service. His internal potency is different from His external potency. Kṛṣṇa's internal potency and Kṛṣṇa Himself, who is the potent, are always identical.

Madhya TEXT 22.8

svāmśa-vibhinnāmśa-rūpe hañā vistāra

ananta vaikunṭha-brahmāṇḍe karena vihāra //CC Madhya, 22.8//

SYNONYMS

sva-amśa—of personal expansions; vibhinna-amśa—of separated expansions; rūpe—in the forms; hañā—becoming; vistāra—expanded; ananta—unlimited; vaikunṭha—in the spiritual planets known as Vaikunṭhas; brahmāṇḍe—in the material universes; karena vihāra—performs His pastimes.

TRANSLATION

"Kṛṣṇa expands Himself in many forms. Some of them are personal expansions, and some are separate expansions. Thus He performs pastimes in both the spiritual and material worlds. The spiritual worlds are the Vaikunṭha planets, and the material universes are brahmāṇḍas, gigantic globes governed by Lord Brahmā.

Madhya TEXT 22.9

svāmśa-vistāra--catur-vyūha, avatāra-gaṇa

vibhinnāmśa jīva--tānra śaktite gaṇana //CC Madhya, 22.9//

SYNONYMS

sva-amśa-vistāra—the expansion of His personal forms; catuḥ-vyūha—His quadruple form; avatāra-gaṇa—the incarnations; vibhinna-amśa—His separated forms; jīva—the living entities; tānra—His; śaktite—in the category of potency; gaṇana—calculating.

TRANSLATION

"Expansions of His personal self-like the quadruple manifestations of Saṅkarṣaṇa, Pradyumna, Aniruddha and Vāsudeva-descend as incarnations from Vaikuṇṭha to this material world. The separated expansions are living entities. Although they are expansions of Kṛṣṇa, they are counted among His different potencies.

PURPORT

The personal expansions are known as viṣṇu-tattva, and the separated expansions are known as jīva-tattva. Although the jīvas (living entities) are part and parcel of the Supreme Personality of Godhead, they are still counted among His multi-potencies. This is fully described in Bhagavad-gītā:

apareyam itas tv anyām

prakṛtiṁ viddhi me parām

jīva-bhūtām mahā-bāho

yayedam dhāryate jagat

"Besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which consists of all living entities who are struggling with material nature and are sustaining the universe." (Bg. 7.5)

Although the living entities are Kṛṣṇa's parts and parcels, they are prakṛti, not puruṣa. Sometimes prakṛti (a living entity) attempts to imitate the activities of the puruṣa. Due to a poor fund of knowledge, living entities conditioned in this material world claim to be God. They are thus illusioned. A living entity cannot be on the level of a viṣṇu-tattva, or the Personality of Godhead, at any stage; therefore it is ludicrous for a living entity to claim to be God. Advanced spiritualists would never accept such a thing. Such claims are made to cheat ordinary, foolish people. The Kṛṣṇa consciousness movement declares war against such bogus incarnations. The bogus propaganda put out by people claiming to be God has killed God consciousness all over the world. Members of the Kṛṣṇa consciousness movement must be very alert to defy these rascals who are presently misleading the whole world. One such rascal, known as Pauṇḍraka, appeared before Lord Kṛṣṇa, and the Lord immediately killed him. Of course, those who are Kṛṣṇa's servants cannot kill such imitation gods, but they should try their best to defeat them through the evidence of śāstra, authentic knowledge received through the disciplic succession.

Madhya TEXT 22.10

sei vibhinnāṁśa jīva--dui ta' prakāra

eka--'nitya-mukta', eka--'nitya-saṁsāra' //CC Madhya, 22.10//

SYNONYMS

sei vibhinna-aṁśa—that separated part and parcel of Kṛṣṇa; jīva—the living entity; dui ta' prakāra—two categories; eka—one; nitya-mukta—eternally liberated; eka—one; nitya-saṁsāra—perpetually conditioned.

TRANSLATION

"The living entities [jīvas] are divided into two categories. Some are eternally liberated, and others are eternally conditioned.

Madhya TEXT 22.11

'nitya-mukta'--nitya kṛṣṇa-carāṇe unmukha

'kṛṣṇa-pāriṣada' nāma, bhuñje sevā-sukha //CC Madhya, 22.11//

SYNONYMS

nitya-mukta—eternally liberated; nitya—always; kṛṣṇa-carāṇe—the lotus feet of Lord Kṛṣṇa; unmukha—turned toward; kṛṣṇa-pāriṣada—associates of Lord Kṛṣṇa; nāma—known as; bhuñje—enjoy; sevā-sukha—the happiness of service.

TRANSLATION

"Those who are eternally liberated are always awake to Kṛṣṇa consciousness, and they render transcendental loving service at the feet of Lord Kṛṣṇa. They are to be considered eternal associates of Kṛṣṇa, and they are eternally enjoying the transcendental bliss of serving Kṛṣṇa.

Madhya TEXT 22.12

'nitya-bandha'--kṛṣṇa haite nitya-bahirmukha

'nitya-saṁsāra', bhuñje narakādi duḥkha //CC Madhya, 22.12//

SYNONYMS

nitya-bandha—perpetually conditioned; kṛṣṇa haite—from Kṛṣṇa; nitya—

eternally; bahiḥ-mukha—averse; nitya-saṁsāra—perpetually conditioned in the material world; bhuñje—enjoy; naraka-ādi duḥkha—the tribulations of hellish conditions of life.

TRANSLATION

"Apart from the ever-liberated devotees, there are the conditioned souls who always turn away from the service of the Lord. They are perpetually conditioned in this material world and are subjected to the material tribulations brought about by different bodily forms in hellish conditions.

Madhya TEXT 22.13

sei doṣe māyā-piśācī daṇḍa kare tāre

ādhyātmikādi tāpa-traya tāre jāri, māre //CC Madhya, 22.13//

SYNONYMS

sei doṣe—because of this fault; māyā-piśācī—the witch known as the external energy; daṇḍa kare—gives punishment; tāre—unto him; ādhyātmika-ādi—beginning with those pertaining to the body and mind; tāpa-traya—the threefold miseries; tāre—him; jāri'-burning; māre—gives pain.

TRANSLATION

"Due to his being opposed to Kṛṣṇa consciousness, the conditioned soul is punished by the witch of the external energy, māyā. He is thus ready to suffer the threefold miseries-miseries brought about by the body and mind, the inimical behavior of other living entities and natural disturbances caused by the demigods.

Madhya TEXTS 22.14-15

kāma-krodhera dāsa hañā tāra lāthi khāya

bhramite bhramite yadi sādhu-vaidya pāya

tānra upadeśa-mantre piśācī palāya

kṛṣṇa-bhakti pāya, tabe kṛṣṇa-nikaṭa yāya //CC Madhya, 22.14-15//

SYNONYMS

kāma—of lusty desires; krodhera—and of anger; dāsa—the servant; hañā—becoming; tāra—by them; lāthi khāya—is kicked; bhramite bhramite—wandering and wandering; yadi—if; sādhu—a devotee; vaidya—physician; pāya—he gets; tānra—his; upadeśa-mantre—by instruction and hymns; piśācī—the witch (the external energy); palāya—flees; kṛṣṇa-bhakti—devotional service to Kṛṣṇa; pāya—obtains; tabe—in this way; kṛṣṇa-nikaṭa yāya—he goes to Kṛṣṇa.

TRANSLATION

"In this way the conditioned soul becomes the servant of lusty desires, and when these are not fulfilled, he becomes a servant of anger and continues to be kicked by the external energy, māyā. Wandering and wandering throughout the universe, he may by chance get the association of a devotee physician, whose instructions and hymns make the witch of external energy flee. The conditioned soul thus gets into touch with the devotional service of Lord Kṛṣṇa, and in this way he can approach nearer and nearer to the Lord.

PURPORT

An explanation of verses 8 through 15 is given by Śrīla Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya. The Lord is spread throughout the creation in His quadruple expansions and incarnations. Kṛṣṇa is fully represented with all potencies in each and every personal extension, but the living entities, although separated expansions, are also considered one of the Lord's energies. The living entities are divided into two categories—the eternally liberated and eternally conditioned. Those who are ever-liberated never come in contact with māyā, the external energy. The ever-conditioned are always under the clutches of the external energy. This is described in Bhagavad-gītā:

daivī hy eṣā guṇa-mayī

mama māyā duratyayā

"This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome." (Bg. 7.14)

The nitya-baddhas are always conditioned by the external energy, and the nitya-muktas never come in contact with the external energy. Sometimes an ever-liberated personal associate of the Supreme Personality of Godhead descends into this universe just as the Lord descends. Although working for the liberation of conditioned souls, the messenger of the Supreme Lord remains untouched by

the material energy. Generally ever-liberated personalities live in the spiritual world as associates of Lord Kṛṣṇa, and they are known as kṛṣṇa-pāriṣada, associates of the Lord. Their only business is enjoying Lord Kṛṣṇa's company, and even though such eternally liberated persons come within this material world to serve the Lord's purpose, they enjoy Lord Kṛṣṇa's company without stoppage. The ever-liberated person who works on Kṛṣṇa's behalf enjoys Lord Kṛṣṇa's company through his engagement. The ever-conditioned soul, provoked by lusty desires to enjoy the material world, is subjected to transmigrate from one body to another. Sometimes he is elevated to higher planetary systems, and sometimes he is degraded to hellish planets and subjected to the tribulations of the external energy.

Due to being conditioned by the external energy, the conditioned soul within this material world gets two kinds of bodies—a gross material body and a subtle body composed of mind, intelligence and ego. Due to the gross and subtle bodies, he is subjected to the threefold miseries (ādhyātmika, ādhibhautika and ādhidaivika), miseries arising from the body and mind, other living entities, and natural disturbances caused by demigods from higher planetary systems. The conditioned soul subjected to the threefold material miseries is ceaselessly kicked by māyā, and this is his disease. If by chance he meets a saintly person who works on Kṛṣṇa's behalf to deliver conditioned souls, and if he agrees to abide by his order, he can gradually approach the Supreme Personality of Godhead, Kṛṣṇa.

Madhya TEXT 22.16

kāmādīnām kati na katidhā pālītā durnideśās

teṣām jātā mayi na karuṇā na trapā nopaśāntiḥ

utsrjyaitān atha yadu-pate sāmpratam labdha-buddhis

tvām āyātaḥ śaraṇam abhayaṁ mām niyunkṣvātma-dāsyē //CC Madhya, 22.16//

SYNONYMS

kāma-ādīnām—of my masters such as lust, anger, greed, illusion and envy; kati—how many; na—not; katidhā—in how many ways; pālītāḥ—obeyed; durnideśāḥ—undesirable orders; teṣām—of them; jātā—generated; mayi—unto me; na—not; karuṇā—mercy; na—not; trapā—shame; na—not; upaśāntiḥ—desire to cease; utsrjya—giving up; etān—all these; atha—herewith; yadu-pate

—O best of the Yadu dynasty; sāmpratam—now; labdha-buddhiḥ—having awakened intelligence; tvām—You; āyātaḥ—approached; śaraṇam—who are the shelter; abhayam—fearless; mām—me; niyukṣva—please engage; ātma-dāsyē—in Your personal service.

TRANSLATION

" 'O my Lord, there is no limit to the unwanted orders of lusty desires. Although I have rendered them so much service, they have not shown any mercy to me. I have not been ashamed to serve them, nor have I even desired to give them up. O my Lord, O head of the Yadu dynasty, recently, however, my intelligence has been awakened, and now I am giving them up. Due to transcendental intelligence, I now refuse to obey the unwanted orders of these desires, and I now come to You to surrender myself at Your fearless lotus feet. Kindly engage me in Your personal service and save me.'

PURPORT

This verse is also quoted in the Bhakti-rasāmṛta-sindhu (3.2.35). When we chant the Hare Kṛṣṇa mahā-mantra we are saying, "Hare! O energy of the Lord! O my Lord Kṛṣṇa!" In this way we are simply addressing the Lord and His spiritual potency represented as Rādhā-Kṛṣṇa, Sītā-Rāma, or Lakṣmī-Nārāyaṇa. The devotee always prays to the Lord and His internal energy (consort) so that he may engage in Their transcendental loving service. When the conditioned soul attains his real spiritual energy and fully surrenders unto the Lord's lotus feet, he tries to engage in the Lord's service. This is the real constitutional position of the living entity.

Madhya TEXT 22.17

kṛṣṇa-bhakti haya abhidheya-pradhāna

bhakti-mukha-nirīkṣaka karma-yoga-jñāna //CC Madhya, 22.17//

SYNONYMS

kṛṣṇa-bhakti—devotional service to Lord Kṛṣṇa; haya—is; abhidheya-pradhāna—the chief function of the living entity; bhakti-mukha—of the face of devotional service; nirīkṣaka—observers; karma-yoga-jñāna—fruitive activities, mystic yoga and speculative knowledge.

TRANSLATION

"Devotional service to Kṛṣṇa is the chief function of the living entity. There are different methods for the liberation of the conditioned soul-karma, jñāna, yoga and bhakti—but all are dependent on bhakti.

Madhya TEXT 22.18

ei saba sādhanera ati tuccha bala

kṛṣṇa-bhakti vinā tāhā dite nāre phala //CC Madhya, 22.18//

SYNONYMS

ei saba—all these; sādhanera—of methods of spiritual activities; ati—very; tuccha—insignificant; bala—strength; kṛṣṇa-bhakti—devotional service to Lord Kṛṣṇa; vinā—without; tāhā—all these; dite—to deliver; nāre—are not able; phala—the desired result.

TRANSLATION

"But for devotional service, all other methods for spiritual self-realization are weak and insignificant. Unless one comes to the devotional service of Lord Kṛṣṇa, jñāna and yoga cannot give the desired results.

PURPORT

In Vedic scriptures, stress is sometimes given to fruitive activity, speculative knowledge and the mystic yoga system. Although people are inclined to practice these processes, they cannot attain the desired results without being touched by kṛṣṇa-bhakti, devotional service. In other words, the real desired result is to invoke dormant love for Kṛṣṇa. Śrīmad-Bhāgavatam (1.2.6) states:

sa vai puṁsāṁ paro dharmo

yato bhaktir adhokṣaje

ahaituky apratihātā

yayātmā suprasīdati

Karma, jñāna and yoga cannot actually awaken love of Godhead. One has to take to the Lord's devotional service, and the more one is inclined to devotional service, the more he loses interest in other so-called achievements. Dhruva Mahārāja went to practice mystic yoga to see the Lord personally face to face,

but when he developed an interest in devotional service, he saw that he was not being benefited by karma, jñāna and yoga.

Madhya TEXT 22.19

naiṣkarmyam apy acyuta-bhāva-varjitam

na śobhate jñānam alam nirañjanam

kutaḥ punaḥ śaśvad abhadram īśvare

na cārpitam karma yad apy akāraṇam //CC Madhya, 22.19//

SYNONYMS

naiṣkarmyam—which does not produce enjoyment of the resultant action; api—although; acyuta-bhāva—of devotional service to the Supreme Personality of Godhead; varjitam—devoid; na—not; śobhate—looks beautiful; jñānam—speculative knowledge; alam—exceedingly; nirañjanam—which is without material contamination; kutaḥ—how much less; punaḥ—again; śaśvat—always (at the time of practicing and at the time of achieving the goal); abhadram—inauspicious; īśvare—to the Supreme Personality of Godhead; na—not; ca—also; arpitam—dedicated; karma—activities; yat—which; api—although; akāraṇam—causeless.

TRANSLATION

" 'When pure knowledge is beyond all material affinity but is not dedicated to the Supreme Personality of Godhead [Kṛṣṇa], it does not appear very beautiful, although it is knowledge without a material tinge. What, then, is the use of fruitive activities—which are naturally painful from the beginning and transient by nature—if they are not utilized for the devotional service of the Lord? How can they be very attractive?'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (1.5.12). Even after writing many Vedic literatures, Vyāsadeva felt very morose. Therefore his spiritual master, Nārādadeva, told him that he could be happy by writing about the activities of the Supreme Personality of Godhead. Up to that time, Śrīla Vyāsadeva had written the karma-kāṇḍa and jñāna-kāṇḍa sections of the Vedas, but he had not written about upāsānā-kāṇḍa, or bhakti. Thus his spiritual master, Nārada,

chastised him and advised him to write about the activities of the Supreme Personality of Godhead. Therefore Vyāsadeva began writing Śrīmad-Bhāgavatam.

Madhya TEXT 22.20

tapasvino dāna-parā yaśasvino

manasvino mantra-vidaḥ sumaṅgalāḥ

kṣemaṁ na vindanti vinā yad-arpaṇaṁ

tasmai subhadra-śravase namo namaḥ //CC Madhya, 22.20//

SYNONYMS

tapasvinaḥ—those engaged in severe austerities and penances; dāna-parāḥ—those engaged in giving his possessions as charity; yaśasvinaḥ—those famous in society; manasvinaḥ—experts in mental speculation or meditation; mantra-vidaḥ—experts in reciting the Vedic hymns; su-maṅgalāḥ—very auspicious; kṣemaṁ—real, eternal auspiciousness; na—never; vindanti—obtain; vinā—without; yat-arpaṇaṁ—dedicating unto whom (the Supreme Personality of Godhead); tasmai—unto that Supreme Personality of Godhead; su-bhadra śravase—whose glory is very auspicious; namaḥ namaḥ—I offer my repeated respectful obeisances.

TRANSLATION

" 'Those who perform severe austerities and penances, those who give away all their possessions out of charity, those who are very famous for their auspicious activity, those who are engaged in meditation and mental speculation, and even those who are very expert in reciting the Vedic mantras, are not able to obtain any auspicious results, although they are engaged in auspicious activities, if they do not dedicate their activities to the service of the Supreme Personality of Godhead. I therefore repeatedly offer my respectful obeisances unto the Supreme Personality of Godhead, whose glories are always auspicious.'

PURPORT

This is also a quotation from Śrīmad-Bhāgavatam (2.4.17).

Madhya TEXT 22.21

kevala jñāna'mukti' dite nāre bhakti vine

kṛṣṇonmukhe sei mukti haya vinā jñāne //CC Madhya, 22.21//

SYNONYMS

kevala—only; jñāna—speculative knowledge; mukti—liberation; dite—to deliver; nāre—is not able; bhakti vine—without devotional service; kṛṣṇa-unmukhe—if one is attached to the service of Lord Kṛṣṇa; sei mukti—that liberation; haya—appears; vinā—without; jñāne—knowledge.

TRANSLATION

"Speculative knowledge alone, without devotional service, is not able to give liberation. On the other hand, even without knowledge one can obtain liberation if one engages in the Lord's devotional service.

PURPORT

One cannot attain liberation simply by speculative knowledge. Even though one may be able to distinguish between Brahman and matter, one's liberation will be hampered if one is misled into thinking that the living entity is as good as the Supreme Personality of Godhead. Indeed, one falls down again onto the material platform because considering oneself the Supreme Person, the Supreme Absolute Truth, is offensive. When such a person comes in contact with a pure devotee, he can actually become liberated from material bondage and engage in the Lord's service. A prayer by Bilvamaṅgala Ṭhākura is relevant here:

bhaktis tvayi sthiratarā bhagavan yadi syād

daivena naḥ phalati divya-kiśora-mūrtiḥ

muktiḥ svayaṁ mukutitāñjali sevate 'smān

dharmārtha-kāma-gatayaḥ samaya-pratīkṣāḥ

"O my Lord, if one engages in Your pure devotional service with determination, You become visible in Your original transcendental youthful form as the Supreme Personality of Godhead. As far as liberation is concerned, she stands before the devotee with folded hands waiting to render service. Religion, economic development and sense gratification are all automatically attained without separate endeavor."

śreyaḥ-sṛtiṁ bhaktim udasya te vibho

kliśyanti ye kevala-bodha-labdhaye

teṣāṁ asau kleśala eva śiṣyate

nānyad yathā sthūla-tuṣāvaghātinām //CC Madhya, 22.22//

SYNONYMS

śreyaḥ-sṛtiṁ—the auspicious path of liberation; bhaktim—devotional service; udasya—giving up; te—of You; vibho—O my Lord; kliśyanti—accept increased difficulties; ye—all those persons who; kevala—only; bodha-labdhaye—for obtaining knowledge; teṣāṁ—for them; asau—that; kleśalaḥ—trouble; eva—only; śiṣyate—remains; na—not; anyat—anything else; yathā—as much as; sthūla—bulky; tuṣa—husks of rice; avaghātinām—of those beating.

TRANSLATION

" 'My dear Lord, devotional service unto You is the only auspicious path. If one gives it up simply for speculative knowledge or the understanding that these living beings are spirit souls and the material world is false, he undergoes a great deal of trouble. He only gains troublesome and inauspicious activities. His endeavors are like beating a husk that is already devoid of rice. One's labor becomes fruitless.'

PURPORT

This is a verse from Śrīmad-Bhāgavatam (10.14.4).

Madhya TEXT 22.23

daivī hy eṣā guṇa-mayī

mama māyā duratyayā

mām eva ye prapadyante

māyām etaṁ taranti te //CC Madhya, 22.23//

SYNONYMS

daivī—belonging to the Supreme Lord; hi—certainly; eṣā—this; guṇa-mayī—made of the three modes; mama—My; māyā—external energy; duratyayā—very

difficult to surpass; mām—unto Me; eva—certainly; ye—those who; prapadyante—surrender fully; māyām—illusory energy; etām—this; taranti—cross over; te—they.

TRANSLATION

" 'This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it.'

PURPORT

This is a quotation from Bhagavad-gītā (7.14).

Madhya TEXT 22.24

'kṛṣṇa-nitya-dāsa'--jīva tāhā bhuli' gela

ei doṣe māyā tāra galāya bāndhila //CC Madhya, 22.24//

SYNONYMS

kṛṣṇa-nitya-dāsa—eternal servant of Kṛṣṇa; jīva—the living entity; tāhā—that; bhuli'-forgetting; gela—went; ei doṣe—for this fault; māyā—the material energy; tāra—his; galāya—on the neck; bāndhila—has bound.

TRANSLATION

"The living entity is bound around the neck by the chain of māyā because he has forgotten that he is eternally a servant of Kṛṣṇa.

Madhya TEXT 22.25

tāte kṛṣṇa bhaje, kare gurura sevana

māyā-jāla chuṭe, pāya kṛṣṇera caraṇa //CC Madhya, 22.25//

SYNONYMS

tāte—therefore; kṛṣṇa bhaje—if one worships Lord Kṛṣṇa; kare—performs; gurura sevana—service to his spiritual master; māyā-jāla chuṭe—gets free from the binding net of māyā; pāya—gets; kṛṣṇera caraṇa—shelter at the lotus feet of Kṛṣṇa.

TRANSLATION

"If the conditioned soul engages in the service of the Lord and simultaneously carries out the orders of his spiritual master and serves him, he can get out of the clutches of *māyā* and become eligible for shelter at Kṛṣṇa's lotus feet.

PURPORT

It is a fact that every living entity is eternally a servant of Kṛṣṇa. This is forgotten due to the influence of *māyā*, which induces one to believe in material happiness. Being illusioned by *māyā*, one thinks that material happiness is the only desirable object. This material consciousness is like a chain around the neck of the conditioned soul. As long as he is bound to that conception, he cannot get out of *māyā*'s clutches. However, if by Kṛṣṇa's mercy he gets in touch with a bona fide spiritual master, abides by his order and serves him, engaging other conditioned souls in the Lord's service, he then attains liberation and Lord Śrī Kṛṣṇa's shelter.

Madhya TEXT 22.26

cāri varṇāśramī yadi kṛṣṇa nāhi bhaje

svakarma karite se raurave paḍi' maje //CC Madhya, 22.26//

SYNONYMS

cāri varṇa-āśramī—followers of the four social and spiritual orders of life; yadi—if; kṛṣṇa—Lord Kṛṣṇa; nāhi—not; bhaje—serve; sva-karma karite—performing his duty in life; se—that person; raurave—in a hellish condition; paḍi'-falling down; maje—becomes immersed.

TRANSLATION

"The followers of the varṇāśrama institution accept the regulative principles of the four social orders [brāhmaṇa, kṣatriya, vaiśya and śūdra] and four spiritual orders [brahmacarya, gṛhastha, vānaprastha and sannyāsa]. However, if one carries out the regulative principles of these orders but does not render transcendental service to Kṛṣṇa, he falls into the hellish condition of material life.

PURPORT

One may be a brāhmaṇa, kṣatriya, vaiśya or śūdra, or one may perfectly follow

the spiritual principles of brahmacarya, gr̥hastha, vānaprastha and sannyāsa, but ultimately one falls down into a hellish condition unless one becomes a devotee. Without developing one's dormant Kṛṣṇa consciousness, one cannot be factually elevated. The regulative principles of varṇāśrama-dharma in themselves are insufficient for attainment of the highest perfection. That is confirmed in the following two quotations from Śrīmad-Bhāgavatam (11.5.2-3).

Madhya TEXT 22.27

mukha-bāhūru-pādebhyaḥ

puruṣasyāśramaiḥ saha

catvāro jajñire varṇā

guṇair viprādayaḥ pṛthak //CC Madhya, 22.27//

SYNONYMS

mukha—the mouth; bāhu—the arms; ūru—the waist; pādebhyaḥ—from the legs; puruṣasya—of the Supreme Person; āśramaiḥ—the different spiritual orders; saha—with; catvāraḥ—the four; jajñire—appeared; varṇāḥ—social orders; guṇaiḥ—with particular qualifications; vipra-ādayaḥ—brāhmaṇas and so on; pṛthak—separately.

TRANSLATION

" 'From the mouth of Brahmā, the brahminical order has come into existence. Similarly, from his arms the kṣatriyas have come, from his waist the vaiśyas have come, and from his legs the śūdras have come. These four orders and their spiritual counterparts [brahmacarya, gr̥hastha, vānaprastha and sannyāsa] combine to make human society complete.

Madhya TEXT 22.28

ya eṣāṁ puruṣaṁ sākṣād-

ātma-prabhavam īśvaram

na bhajanty avajānanti

sthānād bhraṣṭāḥ patanty adhaḥ //CC Madhya, 22.28//

SYNONYMS

ye—anyone who; eṣām—of those divisions of social and spiritual orders; puruṣam—the Supreme Personality of Godhead; sākṣāt—directly; ātma-prabhavam—the source of everyone; īśvaram—the supreme controller; na—not; bhajanti—worship; avajānanti—or who neglect; sthānāt—from their proper place; bhraṣṭāḥ—being fallen; patanti—fall; adhaḥ—downward into hellish conditions.

TRANSLATION

" 'If one simply maintains an official position in the four varṇas and āśramas but does not worship the Supreme Lord Viṣṇu, he falls down from his puffed-up position into a hellish condition.'

Madhya TEXT 22.29

jñānī jīvan-mukta-daśā pāinu kari, māne

vastutaḥ buddhi 'śuddha' nahe kṛṣṇa-bhakti vine //CC Madhya, 22.29//

SYNONYMS

jñānī—the speculative philosophers; jīvan-mukta-daśā—the stage of liberation even while in this body; pāinu—I have gotten; kari'-taking; māne—considers; vastutaḥ—factually; buddhi—intelligence; śuddha—purified; nahe—not; kṛṣṇa-bhakti vine—without devotional service to Kṛṣṇa.

TRANSLATION

"There are many philosophical speculators [jñānīs] belonging to the Māyāvāda school who consider themselves liberated and call themselves Nārāyaṇa. However, their intelligence is not purified unless they engage in Kṛṣṇa's devotional service.

Madhya TEXT 22.30

ye 'nye 'ravindākṣa vimukta-māninas

tvayy asta-bhāvād aviśuddha-buddhayaḥ

āruhya kṛcchreṇa param padam tataḥ

patanty adho 'nādr̥ta-yuṣmad-aṅghrayaḥ //CC Madhya, 22.30//

SYNONYMS

ye—all those who; anye—others (nondevotees); aravinda-akṣa—O lotus-eyed one; vimukta-māninaḥ—who consider themselves liberated; tvayi—unto You; asta-bhāvāt—without devotion; aviśuddha-buddhayaḥ—whose intelligence is not purified; āruhya—having ascended; kṛcchreṇa—by severe austerities and penances; param padam—to the supreme position; tataḥ—from there; patanti—fall; adhaḥ—down; anādṛta—without respecting; yuṣmat—Your; aṅghrayaḥ—lotus feet.

TRANSLATION

" 'O lotus-eyed one, those who think they are liberated in this life but do not render devotional service to You must be of impure intelligence. Although they accept severe austerities and penances and rise to the spiritual position, to impersonal Brahman realization, they fall down again because they neglect to worship Your lotus feet.'

PURPORT

This verse is quoted from Śrīmad-Bhāgavatam (10.2.32).

Madhya TEXT 22.31

kṛṣṇa--sūrya-sama; māyā haya andhakāra

yāhān kṛṣṇa, tāhān nāhi māyāra adhikāra //CC Madhya, 22.31//

SYNONYMS

kṛṣṇa—Kṛṣṇa, the Supreme Personality of Godhead; sūrya-sama—like the sun planet; māyā—the illusory energy; haya—is; andhakāra—darkness; yāhān kṛṣṇa—wherever there is Kṛṣṇa; tāhān—there; nāhi—not; māyāra—of māyā, or the darkness of illusion; adhikāra—the jurisdiction.

TRANSLATION

"Kṛṣṇa is compared to sunshine, and māyā is compared to darkness. Wherever there is sunshine, there cannot be darkness. As soon as one takes to Kṛṣṇa consciousness, the darkness of illusion (the influence of the external energy) will immediately vanish.

PURPORT

In Śrīmad-Bhāgavatam (2.9.34) it is stated:

ṛte 'rtham yat pratīyeta
na pratīyeta cātmani
tad vidyād ātmano māyām
yathābhāso yathā tamaḥ

Wherever there is light, there cannot be darkness. When a living entity becomes Kṛṣṇa conscious, he is immediately relieved of all material lusty desires. Lusty desires and greed are associated with rajas and tamas, darkness and passion. When one becomes Kṛṣṇa conscious, the modes of darkness and passion immediately vanish, and the remaining mode, sattva-guṇa (goodness), remains. When one is situated in the mode of goodness, he can make spiritual advancement and understand things clearly. This position is not possible for everyone. When a person is Kṛṣṇa conscious, he continuously hears about Kṛṣṇa, thinks about Him, worships Him and serves Him as a devotee. If he remains in Kṛṣṇa consciousness in this way, the darkness of māyā certainly will not be able to touch him.

Madhya TEXT 22.32

vilajjamānaya yasya
sthātum īkṣā-pathe 'muyā
vimohitā vikatthante
mamāham iti durdhiyaḥ //CC Madhya, 22.32//

SYNONYMS

vilajjamānaya—being ashamed; yasya—of whom; sthātum—to remain; īkṣā-pathe—in the line of sight; amuyā—by that (māyā); vimohitāḥ—bewildered; vikatthante—boast; mama—my; aham—I; iti—thus; durdhiyaḥ—having poor intelligence.

TRANSLATION

" 'The external illusory energy of Kṛṣṇa, known as māyā, is always ashamed to stand in front of Kṛṣṇa, just as darkness is ashamed to remain before the sunshine. However, that māyā bewilders unfortunate people who have no intelligence. Thus they simply boast that this material world is theirs and that

they are its enjoyers.'

PURPORT

The entire world is bewildered because people are thinking, "This is my land," "America is mine," "India is mine." Not knowing the real value of life, people think that the material body and the land where it is produced are all in all. This is the basic principle behind nationalism, socialism and communism. Such thinking, which simply bewilders the living being, is nothing but rascalism. It is due to the darkness of *māyā*, but as soon as one becomes Kṛṣṇa conscious, he is immediately relieved from such misconceptions. This verse is quoted from Śrīmad-Bhāgavatam (2.5.13). There is also another appropriate verse in Śrīmad-Bhāgavatam (2.7.47):

śaśvat praśāntam abhayaṁ pratibodha-mātraṁ
śuddhaṁ samaṁ sad-asataḥ paramātmā-tattvam
śabdo na yatra puru-kāra-kavān kriyārtho
māyā paraity abhimukhe ca vilajjamānā
tad vai padaṁ bhagavataḥ paramasya puṁso
brahmeti yad vidur aśra-sukhaṁ viśokam

"What is realized as the Absolute Brahman is full of unlimited bliss without grief. That is certainly the ultimate phase of the supreme enjoyer, the Personality of Godhead. He is eternally void of all disturbances, fearless, completely conscious as opposed to matter, uncontaminated and without distinctions. He is the principal, primeval cause of all causes and effects, in whom there is no sacrifice for fruitive activities and in whom the illusory energy does not stand."

This verse was spoken by Lord Brahmā when he was questioned by the great sage Nārada. Nārada was surprised to see the creator of the universe meditating, for he was doubting whether there was someone greater than Lord Brahmā. While answering the great sage Nārada, Lord Brahmā described the position of *māyā* and the bewildered living entities. This verse was spoken in that connection.

Madhya TEXT 22.33

'kṛṣṇa, tomāra haṇa' yadi bale eka-bāra

māyā-bandha haite kṛṣṇa tāre kare pāra //CC Madhya, 22.33//

SYNONYMS

kṛṣṇa—O my Lord Kṛṣṇa; tomāra haṇa—I am Yours; yadi—if; bale—someone says; eka-bāra—once; māyā-bandha haite—from the bondage of conditional life; kṛṣṇa—Lord Kṛṣṇa; tāre—him; kare pāra—releases.

TRANSLATION

"One is immediately freed from the clutches of māyā if he seriously and sincerely says, 'My dear Lord Kṛṣṇa, although I have forgotten You for so many long years in the material world, today I am surrendering unto You. I am Your sincere and serious servant. Please engage me in Your service.'

Madhya TEXT 22.34

sakṛd eva prapanno yas

tavāsmīti ca yācate

abhayaṁ sarvadā tasmai

dadāmy etad vrataṁ mama //CC Madhya, 22.34//

SYNONYMS

sakṛt—once only; eva—certainly; prapannaḥ—surrendered; yaḥ—anyone who; tava—Yours; asmi—I am; iti—thus; ca—also; yācate—prays; abhayam—fearlessness; sarvadā—always; tasmai—unto him; dadāmi—I give; etat—this; vrataṁ—vow; mama—My.

TRANSLATION

" 'It is My vow that if one only once seriously surrenders unto Me, saying, "My dear Lord, from this day I am Yours," and prays to Me for courage, I shall immediately award courage to that person, and he will always remain safe from that time on.'

PURPORT

This is a quotation from the Rāmāyaṇa.

Madhya TEXT 22.35

bhukti-mukti-siddhi-kāmī 'subuddhi' yadi haya

gāḍha-bhakti-yoge tabe kṛṣṇere bhajaya //CC Madhya, 22.35//

SYNONYMS

bhukti—of material enjoyment; mukti—of impersonal liberation; siddhi—of achieving mystic power; kāmī—desirous; su-buddhi—actually intelligent; yadi—if; haya—he is; gāḍha—deep; bhakti-yoge—by devotional service; tabe—then; kṛṣṇere bhajaya—worships Lord Kṛṣṇa.

TRANSLATION

"Due to bad association, the living entity desires material happiness, liberation or merging into the impersonal aspect of the Lord, or he engages in mystic yoga for material power. If such a person actually becomes intelligent, he takes to Kṛṣṇa consciousness by engaging himself in intense devotional service to Lord Śrī Kṛṣṇa.

Madhya TEXT 22.36

akāmaḥ sarva-kāmo vā

mokṣa-kāma udāra-dhīḥ

tīvreṇa bhakti-yogena

yajeta puruṣaṁ param //CC Madhya, 22.36//

SYNONYMS

akāmaḥ—a pure devotee with no desire for material enjoyment; sarva-kāmaḥ—one who has no end to his desires for material enjoyment; vā—or; mokṣa-kāmaḥ—one who desires to merge into the existence of Brahman; udāra-dhīḥ—being very intelligent; tīvreṇa—firm; bhakti-yogena—by devotional service; yajeta—should worship; puruṣaṁ—the person; param—supreme.

TRANSLATION

" 'Whether one desires everything or nothing, or whether he desires to merge into the existence of the Lord, he is intelligent only if he worships Lord Kṛṣṇa, the Supreme Personality of Godhead, by rendering transcendental loving service.'

PURPORT

This is a verse from Śrīmad-Bhāgavatam (2.3.10).

Madhya TEXT 22.37

anya-kāmī yadi kare kṛṣṇera bhajana

nā māgiteha kṛṣṇa tāre dena sva-caraṇa //CC Madhya, 22.37//

SYNONYMS

anya-kāmī—one who desires many other things; yadi—if; kare—he performs; kṛṣṇera bhajana—devotional service to Lord Kṛṣṇa; nā māgiteha—although not asking; kṛṣṇa—Lord Kṛṣṇa; tāre—to him; dena—gives; sva-caraṇa—the shelter of His lotus feet.

TRANSLATION

"If those who desire material enjoyment or merging into the existence of the Absolute Truth engage in the Lord's transcendental loving service, they will immediately attain shelter at Kṛṣṇa's lotus feet, although they did not ask for it. Kṛṣṇa is therefore very merciful.

Madhya TEXT 22.38

kṛṣṇa kahe,--'āmā bhaje, māge viṣaya-sukha

amṛta chāḍi' viṣa māge,--ei baḍa mūrkhā //CC Madhya, 22.38//

SYNONYMS

kṛṣṇa kahe—Kṛṣṇa says; āmā bhaje—he worships Me; māge—but requests; viṣaya-sukha—material happiness; amṛta chāḍi'-giving up the nectar; viṣa māge—he begs for poison; ei baḍa mūrkhā—he is a great fool.

TRANSLATION

"Kṛṣṇa says, 'If one engages in My transcendental loving service but at the same time wants the opulence of material enjoyment, he is very, very foolish. Indeed, he is just like a person who gives up ambrosia to drink poison.

Madhya TEXT 22.39

āmi--vijña, ei mūrkhē 'viṣaya' kene diba?

sva-caraṇāmṛta diyā 'viṣaya' bhulāiba //CC Madhya, 22.39//

SYNONYMS

āmi—I; vijña—all-intelligent; ei mūrkhē—unto this foolish person; viṣaya—material enjoyment; kene diba—why should I give; sva-caraṇa-amṛta—the nectar of shelter at My lotus feet; diyā—giving; viṣaya—the idea of material enjoyment; bhulāiba—I shall make him forget.

TRANSLATION

" 'Since I am very intelligent, why should I give this fool material prosperity? Instead I shall induce him to take the nectar of the shelter of My lotus feet and make him forget illusory material enjoyment.'

PURPORT

Those who are interested in material enjoyment are known as bhukti. One who is interested in merging into the effulgence of Brahman or perfecting the mystic yoga system is not a devotee at all. Devotees do not have such desires. However, if a karmī, jñānī or yogī somehow contacts a devotee and renders devotional service, Kṛṣṇa immediately awards him love of God and gives him shelter at His lotus feet, although he may have no idea how to develop love of Kṛṣṇa. If a person wants material profit from devotional service, Kṛṣṇa condemns such materialistic desires. To desire material opulence while engaging in devotional service is foolish. Although the person may be foolish, Kṛṣṇa, being all-intelligent, engages him in His devotional service in such a way that he gradually forgets material opulence. The point is that we should not try to exchange loving service for material prosperity. If we are actually surrendered to the lotus feet of Kṛṣṇa, our only desire should be to satisfy Kṛṣṇa. That is pure Kṛṣṇa consciousness. Surrender does not mean that we demand something from the Lord but that we completely depend on His mercy.

Madhya TEXT 22.40

satyaṁ diśaty arthitam arthito nṛṇāṁ

naivārthado yat punar arthitā yataḥ

svayaṁ vidhatte bhajatām anicchatām

icchā-pidhānaṁ nija-pāda-pallavam //CC Madhya, 22.40//

SYNONYMS

satyam—it is true; diśati—He awards; arthitam—that which is desired; arthitaḥ—being requested; nṛṇām—by human beings; na—not; eva—certainly; artha-daḥ—giving desired things; yat—which; punaḥ—again; arthitā—request; yataḥ—from which; svayam—Himself; vidhatte—He gives; bhajatām—of those engaged in devotional service; anicchatām—even though not desiring; icchā-pidhānam—covering all other desires; nija-pāda-pallavam—the shelter of His own lotus feet.

TRANSLATION

"Whenever Kṛṣṇa is requested to fulfill one's desire, He undoubtedly does so, but He does not award anything which, after being enjoyed, will cause someone to petition Him again and again to fulfill further desires. When one has other desires but engages in the Lord's service, Kṛṣṇa forcibly gives one shelter at His lotus feet, where one will forget all other desires.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (5.19.27).

Madhya TEXT 22.41

kāma lāgi' kṛṣṇe bhaje, pāya kṛṣṇa-rase

kāma chāḍi' 'dāsa' haite haya abhilāṣe //CC Madhya, 22.41//

SYNONYMS

kāma lāgi'—for fulfillment of one's material desires; kṛṣṇe bhaje—one engages in the transcendental service of Lord Kṛṣṇa; pāya—he gets; kṛṣṇa-rase—a taste of the lotus feet of Lord Kṛṣṇa; kāma chāḍi'-giving up all desires for material enjoyment; dāsa haite—to be an eternal servant of the Lord; haya—there is; abhilāṣe—aspiration.

TRANSLATION

"When someone engages in Lord Kṛṣṇa's devotional service for the satisfaction of the senses and instead acquires a taste to serve Kṛṣṇa, he gives up his material desires and willingly offers himself as an eternal servant of Kṛṣṇa.

Madhya TEXT 22.42

sthānābhilāṣī tapasi sthito 'haṁ

tvāṁ prāptavān deva-munīndra-guhyam

kācam vicinvaṁ api divya-ratnaṁ

svāmin kṛtārtho 'smi varam na yāce //CC Madhya, 22.42//

SYNONYMS

sthāna-abhilāṣī—desiring a very high position in the material world; tapasi—in severe austerities and penances; sthitaḥ—situated; aham—I; tvām—You; prāptavān—have obtained; deva-muni-indra-guhyam—difficult to achieve even for great demigods, saintly persons and kings; kācam—a piece of glass; vicinvaṁ—searching for; api—although; divya-ratnaṁ—a transcendental gem; svāmin—O my Lord; kṛta-arthāḥ asmi—I am fully satisfied; varam—any benediction; na yāce—I do not ask.

TRANSLATION

[When he was being benedicted by the Supreme Personality of Godhead, Dhruva Mahārāja said] " 'O my Lord, because I was seeking an opulent material position, I was performing severe types of penance and austerity. Now I have gotten You, who are very difficult for the great demigods, saintly persons and kings to attain. I was searching after a piece of glass, but instead I have found a most valuable jewel. Therefore I am so satisfied that I do not wish to ask any benediction from You.'

PURPORT

This verse is from the Hari-bhakti-sudhodaya (7.28).

Madhya TEXT 22.43

saṁsāra bhramite kona bhāgye keha tare

naḍīra pravāhe yena kāṣṭha lāge tīre //CC Madhya, 22.43//

SYNONYMS

saṁsāra bhramite—wandering throughout the universe; kona bhāgye—by some good fortune; keha tare—someone crosses the ocean of nescience; naḍīra pravāhe—in the flow of the river; yena—just as; kāṣṭha—wood; lāge—sticks;

tīre—on the bank.

TRANSLATION

"There are unlimited conditioned souls who are bereft of Lord Kṛṣṇa's service. Not knowing how to cross the ocean of nescience, they are scattered by waves, time and tide. However, some are fortunate to contact devotees, and by this contact they are delivered from the ocean of nescience, just as a log, floating down a river, accidentally washes upon the bank.

Madhya TEXT 22.44

maivam mamādhamasyāpi

syād evācyuta-darśanam

hriyamāṇaḥ kāla-nadyā

kvacit tarati kaścana //CC Madhya, 22.44//

SYNONYMS

mā—not; evam—thus; mama—of me; adhamasya—who is the most fallen; api—although; syāt—there may be; eva—certainly; acyuta-darśanam—seeing of the Supreme Personality of Godhead; hriyamāṇaḥ—being carried; kāla-nadyā—by the stream of time; kvacit—sometimes; tarati—crosses over; kaścana—someone.

TRANSLATION

"Because I am so fallen, I shall never get a chance to see the Supreme Personality of Godhead." This was my false apprehension. Rather, by chance a person as fallen as I am may get to see the Supreme Personality of Godhead. Although one is being carried away by the waves of the river of time, one may eventually reach the shore.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.38.5).

Madhya TEXT 22.45

kona bhāgye kāro saṁsāra kṣayonmukha haya

sādhū-saṅge tabe kṛṣṇe rati upajaya //CC Madhya, 22.45//

SYNONYMS

kona bhāgye—by fortune; kāro—of someone; saṁsāra—conditioned life; kṣaya-unmukha—on the point of destruction; haya—is; sādhu-saṅge—by association with devotees; tabe—then; kṛṣṇe—to Lord Kṛṣṇa; rati—attraction; upa-jaya—awakens.

TRANSLATION

"By good fortune, one becomes eligible to cross the ocean of nescience, and when one's term of material existence decreases, one may get an opportunity to associate with pure devotees. By such association, one's attraction to Kṛṣṇa is awakened.

PURPORT

Śrīla Bhaktivinoda Ṭhākura explains this point. Is this bhāgya (fortune) the result of an accident or something else? In the scriptures, devotional service and pious activity are considered fortunate. Pious activities can be divided into three categories—pious activities that awaken one's dormant Kṛṣṇa consciousness are called bhakty-unmukhī sukṛti. Pious activities that bestow material opulence are called bhogonmukhī, and pious activities that enable the living entity to merge into the existence of the Supreme are called mokṣonmukhī. These last two awards of pious activity are not actually fortunate. Pious activities are fortunate when they help one become Kṛṣṇa conscious. The good fortune of bhakty-unmukhī is attainable only when one comes in contact with a devotee. By associating with a devotee willingly or unwillingly, one advances in devotional service, and thus one's dormant Kṛṣṇa consciousness is awakened.

Madhya TEXT 22.46

bhavāpavargo bhramato yadā bhavej

janasya tarhy acyuta sat-samāgamaḥ

sat-saṅgamo yarhi tadaiva sad-gatau

parāvareṣe tvayi jāyate ratiḥ //CC Madhya, 22.46//

SYNONYMS

bhava-apavargaḥ—liberation from the nescience of material existence; bhramataḥ—wandering; yadā—when; bhavet—should be; janasya—of a person; tarhi—at that time; acyuta—O Supreme Personality of Godhead; sat-samāgamaḥ—association with devotees; sat-saṅgamaḥ—association with devotees; yarhi—when; tadā—at that time; eva—only; sat-gatau—the highest goal of life; parāvareṣe—the Lord of the universe; tvayi—to You; jāyate—appears; ratiḥ—attraction.

TRANSLATION

" 'O my Lord! O infallible Supreme Person! When a person wandering throughout the universes becomes eligible for liberation from material existence, he gets an opportunity to associate with devotees. When he associates with devotees, his attraction for You is awakened. You are the Supreme Personality of Godhead, the highest goal of the supreme devotees and the Lord of the universe.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.51.53).

Madhya TEXT 22.47

kṛṣṇa yadi kṛpā kare kona bhāgyavāne

guru-antaryāmi-rūpe śikhāya āpane //CC Madhya, 22.47//

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; yadi—if; kṛpā kare—shows His mercy; kona bhāgyavāne—to some fortunate person; guru—of the spiritual master; antaryāmi—of the Supersoul; rūpe—in the form; śikhāya—teaches; āpane—personally.

TRANSLATION

"Kṛṣṇa is situated in everyone's heart as caitya-guru, the spiritual master within. When He is kind to some fortunate conditioned soul, He personally gives one lessons to progress in devotional service, instructing the person as the Supersoul within and the spiritual master without.

Madhya TEXT 22.48

naivopayanty apacitiṁ kavayas taveśa

brahmāyusāpi kṛtam ṛddha-mudaḥ smarantaḥ

yo 'ntar bahis tanu-bhṛtām aśubham vidhunvann

ācārya-caittya-vapuṣā sva-gatiṁ vyanakti //CC Madhya, 22.48//

SYNONYMS

na eva—not at all; upayanti—are able to express; apacitim—their gratitude; kavayaḥ—learned devotees; tava—Your; īśa—O Lord; brahma-āyusā—with a lifetime equal to Lord Brahmā's; api—in spite of; kṛtam—magnanimous work; ṛddha—increased; mudaḥ—joy; smarantaḥ—remembering; yaḥ—who; antaḥ—within; bahiḥ—outside; tanu-bhṛtām—of those who are embodied; aśubham—misfortune; vidhunvan—dissipating; ācārya—of the spiritual master; caittya—of the Supersoul; vapuṣā—by the forms; sva—own; gatiṁ—path; vyanakti—shows.

TRANSLATION

" 'O my Lord! Transcendental poets and experts in spiritual science could not fully express their indebtedness to You, even if they were endowed with the prolonged lifetime of Brahmā, for You appear in two features-externally as the ācārya and internally as the Supersoul-to deliver the embodied living being by directing him how to come to You.'

PURPORT

This is a verse from Śrīmad-Bhāgavatam (11.29.6). It was spoken by Uddhava after he had been instructed in yoga by Śrī Kṛṣṇa.

Madhya TEXT 22.49

sādhū-saṅge kṛṣṇa-bhaktye śraddhā yadi haya

bhakti-phala 'prema' haya, saṁsāra yāya kṣaya //CC Madhya, 22.49//

SYNONYMS

sādhū-saṅge—by the association of devotees; kṛṣṇa-bhaktye—in discharging devotional service to Kṛṣṇa; śraddhā—faith; yadi—if; haya—there is; bhakti-phala—the result of devotional service to Kṛṣṇa; prema—love of Godhead; haya—awakens; saṁsāra—the conditioned life in material existence; yāya kṣaya—becomes vanquished.

TRANSLATION

"By associating with a devotee, one awakens his faith in devotional service to Kṛṣṇa. Because of devotional service, one's dormant love for Kṛṣṇa awakens, and thus one's material, conditional existence comes to an end.

Madhya TEXT 22.50

yadṛcchayā mat-kathāḍau

jāta-śraddhaḥ tu yaḥ pumān

na nirviṇṇo nātisakto

bhakti-yogo 'sya siddhidaḥ //CC Madhya, 22.50//

SYNONYMS

yadṛcchayā—by some good fortune; mat-kathā-āḍau—in talk about Me; jāta-śraddhaḥ—has awakened his attraction; tu—but; yaḥ pumān—a person who; na nirviṇṇaḥ—not falsely detached; na atisaktaḥ—not attached to material existence; bhakti-yogaḥ—the process of devotional service; asya—for such a person; siddhi-daḥ—bestowing perfection.

TRANSLATION

" 'Somehow or other, if one is attracted to talks about Me and has faith in the instructions I have set forth in Bhagavad-gītā, and if one is actually detached from material things and material existence, his dormant love for Me will be awakened by devotional service.'

PURPORT

This verse from Śrīmad-Bhāgavatam (11.20.8) was spoken by Kṛṣṇa at the time of His departure from this material world. It was spoken to Uddhava.

Madhya TEXT 22.51

mahat-kṛpā vinā kona karme 'bhakti' naya

kṛṣṇa-bhakti dūre rahu, saṁsāra nahe kṣaya //CC Madhya, 22.51//

SYNONYMS

mahat-kṛpā—the mercy of great devotees; vinā—without; kona karme—by some other activity; bhakti naya—there is not devotional service; kṛṣṇa-bhakti—love of Kṛṣṇa or devotional service to Kṛṣṇa; dūre rahu—leaving aside; saṁsāra—the bondage of material existence; nahe—there is not; kṣaya—destruction.

TRANSLATION

"Unless one is favored by a pure devotee, he cannot attain the platform of devotional service. To say nothing of kṛṣṇa-bhakti, one cannot even be relieved from the bondage of material existence.

PURPORT

Pious activities bring about material opulence, but one cannot acquire devotional service by any amount of material pious activity, not by giving charity, opening big hospitals and schools or working philanthropically. Devotional service can be attained only by the mercy of a pure devotee. Without a pure devotee's mercy, one cannot even escape the bondage of material existence. The word mahat in this verse means "a pure devotee." As confirmed in Bhagavad-gītā:

mahātmānas tu mām pāṛtha

daivīm prakṛtim āśritāḥ

bhajanty ananya-manaso

jñātvā bhūtādim avyayam

"O son of Pṛthā, those who are not deluded, the great souls, are under the protection of the divine nature. They are fully engaged in devotional service because they know Me as the Supreme Personality of Godhead, original and inexhaustible." (Bg. 9.13)

One also has to associate with such a mahātmā who has accepted Kṛṣṇa as the supreme source of the entire creation. Without being a mahātmā, one cannot understand Kṛṣṇa's absolute position. A mahātmā is rare and transcendental, and he is a pure devotee of Lord Kṛṣṇa. Foolish people consider Kṛṣṇa a human being, and they consider Lord Kṛṣṇa's pure devotee an ordinary human being also. Whatever one may be, one must take shelter at the lotus feet of a devotee mahātmā and treat him as the most exalted well-wisher of all human society. We should take shelter of such a mahātmā and ask for his causeless mercy. Only by his benediction can one be relieved from attachment to a materialistic way of

life. When one is thus relieved, he can engage in the Lord's transcendental loving service through the mercy of the mahātmā.

Madhya TEXT 22.52

rahūgaṇaitat tapasā na yāti

na cejyayā nirvapaṇād gr̥hād vā

na cchandasā naiva jalāgni-sūryair

vinā mahat-pāda-rajo-'bhiṣekam //CC Madhya, 22.52//

SYNONYMS

rahūgaṇa—O King Rahūgaṇa; etat—this; tapasā—by severe austerities and penances; na yāti—one does not obtain; na—neither; ca—also; ijjayā—by gorgeous worship; nirvapaṇāt—by renounced order of life; gr̥hāt—by sacrifices while living in the home; vā—or; na chandasā—nor by scholarly study of the Vedas; na—nor; eva—certainly; jala-agni-sūryaiḥ—by those who worship water, fire or scorching sunshine; vinā—without; mahat-pāda-rajāḥ—of the dust of the lotus feet of a mahātmā; abhiṣekam—the sprinkling.

TRANSLATION

" 'O King Rahūgaṇa, without taking upon one's head the dust from the lotus feet of a pure devotee [a mahājana or mahātmā], one cannot attain devotional service. Devotional service is not possible to attain simply by undergoing severe austerities and penances, by gorgeously worshiping the Deity, or by strictly following the rules and regulations of the sannyāsa or gr̥hastha order, nor by studying the Vedas, submerging oneself in water, or exposing oneself to fire or scorching sunlight.'

PURPORT

This verse appears in Śrīmad-Bhāgavatam (5.12.12). Jaḍa Bharata herein tells King Rahūgaṇa how he attained the paramahansa stage. Mahārāja Rahūgaṇa, the King of Sindhu-sauvīra, had asked Jaḍa Bharata how he had attained the paramahansa stage. The King had called him to carry his palanquin, but when the King heard from paramahansa Jaḍa Bharata about the supreme philosophy, he expressed surprise and asked Jaḍa Bharata how he had attained such great liberation. At that time Jaḍa Bharata informed the King how to become detached

from material attraction.

Madhya TEXT 22.53

naiṣāṁ matis tāvad urukramāṅghriṁ

spṛśaty anarthāpagamo yad-arthaḥ

mahīyasāṁ pāda-rajo-'bhiṣekaṁ

niṣkiñcanānāṁ na vṛṇīta yāvat //CC Madhya, 22.53//

SYNONYMS

na—not; eṣāṁ—of those who are attached to household life; matiḥ—the interest; tāvat—that long; urukrama-aṅghrim—the lotus feet of the Supreme Personality of Godhead, who is credited with uncommon activities; spṛśati—touches; anartha—of unwanted things; apagamaḥ—vanquishing; yat—of which; arthaḥ—result; mahīyasāṁ—of the great personalities, devotees; pāda-rajāḥ—of the dust of the lotus feet; abhiṣekaṁ—sprinkling on the head; niṣkiñcanānāṁ—who are completely detached from material possessions; na vṛṇīta—does not do; yāvat—as long as.

TRANSLATION

" 'Unless human society accepts the dust of the lotus feet of great mahātmās-devotees who have nothing to do with material possessions-mankind cannot turn its attention to the lotus feet of Kṛṣṇa. Those lotus feet vanquish all the unwanted miserable conditions of material life.'

PURPORT

This verse appears in Śrīmad-Bhāgavatam (7.5.32). When the great sage Nārada was giving instructions to Mahārāja Yudhiṣṭhira, he narrated the activities of Prahlāda Mahārāja. This verse was spoken by Prahlāda Mahārāja to his father, Hiraṇyakaśipu, the king of demons. Prahlāda Mahārāja informed his father of the nine basic processes of bhakti-yoga. Whoever takes to these processes is to be considered a highly learned scholar. Hiraṇyakaśipu, however, did not like his son to talk about devotional service; therefore he immediately called his teacher, Ṣaṇḍāmaka. The teacher explained that he did not teach devotional service to Prahlāda but that the boy was naturally inclined that way. At that time Hiraṇyakaśipu became very angry and asked Prahlāda why he had become a

Vaiṣṇava. In answer to this question, Prahlāda Mahārāja recited this verse to the effect that one cannot become the Lord's devotee without receiving the mercy and blessings of another devotee.

Madhya TEXT 22.54

'sādhū-saṅga', 'sādhū-saṅga'--sarva-śāstre kaya

lava-mātra sādhū-saṅge sarva-siddhi haya //CC Madhya, 22.54//

SYNONYMS

sādhū-saṅga sādhū-saṅga—association with pure devotees; sarva-śāstre—all the revealed scriptures; kaya—say; lava-mātra—even for a moment; sādhū-saṅge—by association with a devotee; sarva-siddhi—all success; haya—there is.

TRANSLATION

"The verdict of all revealed scriptures is that by even a moment's association with a pure devotee, one can attain all success.

PURPORT

According to astronomical calculations, lava is one eleventh of one second.

Madhya TEXT 22.55

tulayāma lavenāpi

na svargaṁ nāpunar-bhavam

bhagavat-saṅgi-saṅgasya

martyānām kimutāśiṣaḥ //CC Madhya, 22.55//

SYNONYMS

tulayāma—we make equal; lavena—with one instant; api—even; na—not; svargaṁ—heavenly planets; na—nor; apunaḥ-bhavam—merging into the existence of the Supreme; bhagavat-saṅgi-saṅgasya—of the association of devotees who are always associated with the Supreme Personality of Godhead; martyānām—of persons destined to die; kim uta—what; āśiṣaḥ—the blessings.

TRANSLATION

" 'The value of a moment's association with a devotee of the Lord cannot even be compared to the attainment of heavenly planets or liberation from matter, and what to speak of worldly benedictions in the form of material prosperity, which is for those who are meant for death.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (1.18.13). This verse concerns the Vedic rites and sacrifices performed by the great sages of Naimiṣāranya, headed by Śaunaka Ṛṣi. The sages pointed out that association with a devotee for even less than a second is beyond comparison to a thousand Vedic rituals and sacrifices, elevation to heavenly planets or merging into the existence of the Supreme.

Madhya TEXT 22.56

kṛṣṇa kṛpālu arjunere lakṣya kariyā

jagatere rākhiyāchena upadeśa diyā //CC Madhya, 22.56//

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; kṛpālu—merciful; arjunere—Arjuna; lakṣya kariyā—aiming at; jagatere—the whole world; rākhiyāchena—has protected; upadeśa diyā—giving instructions.

TRANSLATION

"Kṛṣṇa is so merciful that simply by aiming His instructions at Arjuna, He has given protection to the whole world.

Madhya TEXTS 22.57-58

sarva-guhyatamaṁ bhūyaḥ

śṛṇu me paramaṁ vacaḥ

iṣṭo 'si me dṛḍham iti

tato vakṣyāmi te hitam

man-manā bhava mad-bhakto

mad-yājī māṁ namaskuru

mām evaiṣyasi satyaṁ te

pratijāne priyo 'si me //CC Madhya, 22.57-58//

SYNONYMS

sarva-guhya-tamam—most confidential of all; bhūyaḥ—again; śṛṇu—hear; me—My; paramam vacaḥ—supreme instruction; iṣṭaḥ—beloved; asi—you are; me—My; dṛḍham iti—very firmly; tataḥ—therefore; vakṣyāmi—I shall speak; te—to you; hitam—words of benediction; mat-manāḥ—whose mind is always on Me; bhava—become; mat-bhaktaḥ—My devotee; mat-yājī—My worshiper; mām—unto Me; namaskuru—offer obeisances; mām eva—to Me only; eṣyasi—you will come; satyam—truly; te—to you; pratijāne—I promise; priyaḥ asi—you are dear; me—My.

TRANSLATION

" 'Because you are My very dear friend, I am speaking to you the most confidential part of knowledge. Hear this from Me, for it is for your benefit. Always think of Me and become My devotee, worship Me and offer obeisances unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend.'

PURPORT

This is a quotation from Bhagavad-gītā (18.64-65).

Madhya TEXT 22.59

pūrva ājñā,--veda-dharma, karma, yoga, jñāna

saba sādhi' śeṣe ei ājñā--balavān //CC Madhya, 22.59//

SYNONYMS

pūrva ājñā—previous orders; veda-dharma—performance of Vedic ritualistic ceremonies; karma—fruitive activities; yoga—mystic yoga practice; jñāna—speculative knowledge; saba sādhi'-executing all these processes; śeṣe—at the end; ei ājñā—this order; balavān—powerful.

TRANSLATION

"Although Kṛṣṇa has previously explained the proficiency of executing Vedic

rituals, performing fruitive activity as enjoined in the Vedas, practicing yoga and cultivating jñāna, these last instructions are most powerful and stand above all the others.

Madhya TEXT 22.60

ei ājñā-bale bhaktera 'śraddhā' yadi haya

sarva-karma tyāga kari' se kṛṣṇa bhajaya //CC Madhya, 22.60//

SYNONYMS

ei ājñā-bale—on the strength of this supreme order of the Supreme Personality of Godhead; bhaktera—of the devotees; śraddhā—faith; yadi—if; haya—there is; sarva-karma—all other activities, material and spiritual; tyāga kari'-leaving aside; se—he; kṛṣṇa bhajaya—serves Lord Kṛṣṇa.

TRANSLATION

"If the devotee has faith in the strength of this order, he worships Lord Kṛṣṇa and gives up all other activities.

Madhya TEXT 22.61

tāvat karmāṇi kurvīta

na nirvidyeta yāvatā

mat-kathā-śravaṇāḍau vā

śraddhā yāvan na jāyate //CC Madhya, 22.61//

SYNONYMS

tāvat—up to that time; karmāṇi—fruitive activities; kurvīta—one should execute; na nirvidyeta—is not satiated; yāvatā—as long as; mat-kathā—of discourses about Me; śravaṇa-āḍau—in the matter of śravaṇam, kīrtanam, and so on; vā—or; śraddhā—faith; yāvat—as long as; na—not; jāyate—is awakened.

TRANSLATION

" 'As long as one is not satiated by fruitive activity and has not awakened his taste for devotional service by śravaṇam kīrtanam viṣṇoh, one has to act according to the regulative principles of the Vedic injunctions.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (11.20.9).

Madhya TEXT 22.62

'śraddhā'-śabde--viśvāsa kahe sudṛḍha niścaya

kṛṣṇe bhakti kaile sarva-karma kṛta haya //CC Madhya, 22.62//

SYNONYMS

śraddhā-śabde—by the word śraddhā; viśvāsa—faith; kahe—is said; sudṛḍha—firm; niścaya—certain; kṛṣṇe—unto Lord Kṛṣṇa; bhakti—devotional service; kaile—by executing; sarva-karma—all activities; kṛta—completed; haya—are.

TRANSLATION

"By rendering transcendental loving service to Kṛṣṇa, one automatically performs all subsidiary activities. This confident, firm faith, favorable to the discharge of devotional service, is called śraddhā.

PURPORT

Firm faith and confidence are called śraddhā. When one engages in the Lord's devotional service, he is to be understood to have performed all his responsibilities in the material world. He has satisfied his forefathers, ordinary living entities, and demigods and is free from all responsibility. Such a person does not need to meet his responsibilities separately. It is automatically done. Fruitive activity (karma) is meant to satisfy the senses of the conditioned soul. However, when one awakens to Kṛṣṇa consciousness, he does not have to work separately for pious activity. The best achievement of all fruitive activity is detachment from material life, and this detachment is spontaneously enjoyed by the devotee firmly engaged in the Lord's service.

Madhya TEXT 22.63

yathā taror mūla-niṣecanena

tṛpyanti tat-skandha-bhujopasākhāḥ

prāṇopahārāc ca yathendriyāṇāṁ

tathaiva sarvārhaṇam acyutejyā //CC Madhya, 22.63//

SYNONYMS

yathā—as; taroḥ—of a tree; mūla—on the root; niṣecanena—by pouring water; tṛpyanti—are satisfied; tat—of the tree; skandha—trunk; bhuja—branches; upaśākhāḥ—sub-branches; prāṇa—to the living force; upahārāt—from offering food; ca—also; yathā—as; indriyāṇām—of all the senses; tathā—similarly; eva—indeed; sarva—of all; arhaṇam—worship; acyuta—of the Supreme Personality of Godhead; ijjā—worship.

TRANSLATION

" 'By pouring water on the root of a tree, one automatically satisfies the trunk, branches and twigs. Similarly, by supplying food to the stomach, where it nourishes the life air, one satisfies all the senses. In the same way, by worshipping Kṛṣṇa and rendering Him service, one automatically satisfies all the demigods.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (4.31.14).

Madhya TEXT 22.64

śraddhāvān jana haya bhakti-adhikārī

'uttama', 'madhyama', 'kaniṣṭha'--śraddhā-anusārī //CC Madhya, 22.64//

SYNONYMS

śraddhāvān jana—a person with faith; haya—is; bhakti-adhikārī—eligible for discharging transcendental loving service to the Lord; uttama—first class; madhyama—intermediate; kaniṣṭha—the lowest class; śraddhā-anusārī—according to the proportion of faith.

TRANSLATION

"A faithful devotee is a truly eligible candidate for the loving service of the Lord. According to one's faith, one is classified as a topmost devotee, an intermediate devotee or an inferior devotee.

PURPORT

The word śraddhāvān (faithful) means understanding Kṛṣṇa to be the summum bonum, the eternal truth and absolute transcendence. If one has full faith in

Kṛṣṇa and confidence in Him, one becomes eligible to discharge devotional service confidentially. According to one's faith, one is a topmost, intermediate or inferior devotee.

Madhya TEXT 22.65

śāstra-yuktye sunipuṇa, dṛḍha-śraddhā yānra

'uttama-adhikārī' sei tāraye saṁsāra //CC Madhya, 22.65//

SYNONYMS

śāstra-yuktye—in argument and logic; su-nipuṇa—very expert; dṛḍha-śraddhā—firm faith and confidence in Kṛṣṇa; yānra—whose; uttama-adhikārī—the topmost devotee; sei—he; tāraye saṁsāra—can deliver the whole world.

TRANSLATION

"One who is expert in logic, argument and the revealed scriptures and who has firm faith in Kṛṣṇa is classified as a topmost devotee. He can deliver the whole world.

Madhya TEXT 22.66

śāstre yuktau ca nipuṇaḥ

sarvathā dṛḍha-niścayaḥ

prauḍha-śraddho 'dhikārī yaḥ

sa bhaktāḥ uttamo mataḥ //CC Madhya, 22.66//

SYNONYMS

śāstre—in the revealed scriptures; yuktau—in logic; ca—also; nipuṇaḥ—expert; sarvathā—in all respects; dṛḍha-niścayaḥ—who is firmly convinced; prauḍha—deep; śraddhaḥ—who has faith; adhikārī—eligible; yaḥ—who; saḥ—he; bhaktaḥ—in devotional service; uttamaḥ—highest; mataḥ—is considered.

TRANSLATION

" 'One who is expert in logic and understanding of revealed scriptures, and who always has firm conviction and deep faith that is not blind, is to be considered a topmost devotee in devotional service.'

PURPORT

This verse appears in the Bhakti-rasāmṛta-sindhu (1.2.17) by Śrīla Rūpa Gosvāmī.

Madhya TEXT 22.67

śāstra-yukti nāhi jāne dṛḍha, śraddhāvān

'madhyama-adhikārī' sei mahā-bhāgyavān //CC Madhya, 22.67//

SYNONYMS

śāstra-yukti—logical arguments on the basis of revealed scripture; nāhi—not; jāne—knows; dṛḍha—firmly; śraddhāvān—faithful; madhyama-adhikārī—second-class devotee; sei—he; mahā-bhāgyavān—very fortunate.

TRANSLATION

"One who is not very expert in argument and logic based on revealed scriptures but who has firm faith is considered a second-class devotee. He also must be considered most fortunate.

Madhya TEXT 22.68

yaḥ śāstrādiṣv anipuṇaḥ

śraddhāvān sa tu madhyamaḥ //CC Madhya, 22.68//

SYNONYMS

yaḥ—anyone who; śāstra-ādiṣu—in the revealed scriptures; anipuṇaḥ—not very expert; śraddhāvān—full of faith; saḥ—he; tu—certainly; madhyamaḥ—second-class or middle-class devotee.

TRANSLATION

" 'He who does not know scriptural argument very well but who has firm faith is called an intermediate or second-class devotee.'

PURPORT

This verse appears in the Bhakti-rasāmṛta-sindhu (1.2.18).

Madhya TEXT 22.69

yāhāra komala śraddhā, se 'kaniṣṭha' jana

krame krame teṅho bhakta ha-ibe 'uttama' //CC Madhya, 22.69//

SYNONYMS

yāhāra—whose; komala śraddhā—soft faith; se—such a person; kaniṣṭha jana—a neophyte devotee; krame krame—by a gradual progression; teṅho—he; bhakta—devotee; ha-ibe—will become; uttama—first class.

TRANSLATION

"One whose faith is soft and pliable is called a neophyte, but by gradually following the process, he will rise to the platform of a first-class devotee.

Madhya TEXT 22.70

yo bhavet komala-śraddhaḥ

sa kaniṣṭho nigadyate //CC Madhya, 22.70//

SYNONYMS

yaḥ—anyone who; bhavet—may be; komala—soft; śraddhaḥ—having faith; saḥ—such a person; kaniṣṭhaḥ—neophyte devotee; nigadyate—is said to be.

TRANSLATION

" 'One whose faith is not very strong, who is just beginning, should be considered a neophyte devotee.'

PURPORT

This verse also appears in the Bhakti-rasāmṛta-sindhu (1.2.19).

Madhya TEXT 22.71

rati-prema-tāratamye bhakta--tara-tama

ekādaśa skandhe tāra kariyāche lakṣaṇa //CC Madhya, 22.71//

SYNONYMS

rati—of attachment; prema—and love; tāratamye—by comparison; bhakta—devotee; tara-tama—superior and superlative; ekādaśa skandhe—in the Eleventh

Canto of Śrīmad-Bhāgavatam; tāra—of him; kariyāche—has made; lakṣaṇa—symptoms.

TRANSLATION

"A devotee is considered superlative and superior according to his attachment and love. In the Eleventh Canto of Śrīmad-Bhāgavatam, the following symptoms have been ascertained.

PURPORT

Śrīla Bhaktivinoda Ṭhākura has stated that if one has developed faith in Kṛṣṇa consciousness, he is to be considered an eligible candidate for further advancement in Kṛṣṇa consciousness. Those who have faith are divided into three categories—uttama, madhyama and kaniṣṭha (first-class, second-class and neophyte). A first-class devotee has firm conviction in the revealed scriptures and is expert in arguing according to the śāstras. He is firmly convinced of the science of Kṛṣṇa consciousness. The madhyama-adhikārī, or second-class devotee, has firm conviction in Kṛṣṇa consciousness, but he cannot support his conviction by citing śāstric references. The neophyte devotee does not yet have firm faith. In this way the devotees are typed.

The standard of devotion is also categorized in the same way. A neophyte believes that only love of Kṛṣṇa or Kṛṣṇa consciousness is very good, but he may not know the basis of pure Kṛṣṇa consciousness or how one can become a perfect devotee. Sometimes in the heart of a neophyte there is attraction for karma, jñāna or yoga. When he is free and transcendental to mixed devotional activity, he becomes a second-class devotee. When he becomes expert in logic and can refer to the śāstras, he becomes a first-class devotee. The devotees are also described as positive, comparative and superlative, in terms of their love and attachment for Kṛṣṇa.

It should be understood that a madhyama-adhikārī, a second-class devotee, is fully convinced of Kṛṣṇa consciousness but cannot support his convictions with śāstric reference. A neophyte may fall down by associating with nondevotees because he is not firmly convinced and strongly situated. The second-class devotee, even though he cannot support his position with śāstric reference, can gradually become a first-class devotee by studying the śāstras and associating with a first-class devotee. However, if the second-class devotee does not advance himself by associating with a first-class devotee, he makes no progress. There is no possibility that a first-class devotee will fall down, even though he may mix

with nondevotees to preach. Conviction and faith gradually increase to make one an uttama-adhikārī, a first-class devotee.

Madhya TEXT 22.72

sarva-bhūteṣu yaḥ paśyed

bhagavad-bhāvam ātmanaḥ

bhūtāni bhagavaty ātmany

eṣa bhāgavatottamaḥ //CC Madhya, 22.72//

SYNONYMS

sarva-bhūteṣu—in all objects (in matter, spirit, and combinations of matter and spirit); yaḥ—anyone who; paśyet—sees; bhagavat-bhāvam—the ability to be engaged in the service of the Lord; ātmanaḥ—of the supreme spirit soul or the transcendence beyond the material conception of life; bhūtāni—all beings; bhagavati—in the Supreme Personality of Godhead; ātmani—the basic principle of all existence; eṣaḥ—this; bhāgavata-uttamaḥ—a person advanced in devotional service.

TRANSLATION

" 'A person advanced in devotional service sees within everything the soul of souls, the Supreme Personality of Godhead, Śrī Kṛṣṇa. Consequently he always sees the form of the Supreme Personality of Godhead as the cause of all causes and understands that all things are situated in Him.

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (11.2.45).

Madhya TEXT 22.73

īśvare tad-adhīneṣu

bālīṣeṣu dviṣatsu ca

prema-maitrī-kṛpopekṣā

yaḥ karoti sa madhyamaḥ //CC Madhya, 22.73//

SYNONYMS

īśvare—unto the Supreme Personality of Godhead; tat-adhīneṣu—to persons who have taken fully to Kṛṣṇa consciousness; bālīṣeṣu—unto the neophytes or the ignorant; dviṣatsu—to persons envious of Kṛṣṇa and the devotees of Kṛṣṇa; prema—love; maitrī—friendship; kṛpā—mercy; upekṣā—negligence; yaḥ—anyone who; karoti—does; saḥ—he; madhyamaḥ—a second-class devotee.

TRANSLATION

" 'An intermediate, second-class devotee shows love for the Supreme Personality of Godhead, is friendly to all devotees and is very merciful to neophytes and ignorant people. The intermediate devotee neglects those who are envious of devotional service.

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (11.2.46). This statement was made by the great sage Nārada while he was speaking to Vasudeva about devotional service. This subject was originally discussed between Nimi, the King of Videha, and the nine Yogendras.

Madhya TEXT 22.74

arcāyām eva haraye

pūjām yaḥ śraddhayehate

na tad-bhakteṣu cānyeṣu

sa bhaktaḥ prākṛtaḥ smṛtaḥ //CC Madhya, 22.74//

SYNONYMS

arcāyām—in the temple worship; eva—certainly; haraye—for the pleasure of the Supreme Personality of Godhead; pūjām—worship; yaḥ—anyone who; śraddhayā—with faith and love; īhate—executes; na—not; tat-bhakteṣu—to the devotees of the Lord; ca anyeṣu—and to others; saḥ—he; bhaktaḥ—a devotee; prākṛtaḥ—materialistic; smṛtaḥ—is considered.

TRANSLATION

" 'A prākṛta, or materialistic devotee does not purposefully study the śāstra and

try to understand the actual standard of pure devotional service. Consequently he does not show proper respect to advanced devotees. He may, however, follow the regulative principles learned from his spiritual master or from his family who worships the Deity. He is to be considered on the material platform, although he is trying to advance in devotional service. Such a person is a bhakta-prāya [neophyte devotee], or bhaktābhāsa, for he is a little enlightened by Vaiṣṇava philosophy.'

PURPORT

This verse is from Śrīmad-Bhāgavatam (11.2.47). Śrīla Bhaktivinoda Ṭhākura says that one who has full love for the Supreme Personality of Godhead and who maintains a good friendship with the Lord's devotees is always callous to those who envy Kṛṣṇa and Kṛṣṇa's devotees. Such a person is to be considered an intermediate devotee. He becomes a first-class devotee when, in the course of advancing in devotional service, he feels an intimate relationship with all living entities, seeing them as part and parcel of the Supreme Person.

Madhya TEXT 22.75

sarva mahā-guṇa-gaṇa vaiṣṇava-śarīre

kṛṣṇa-bhakte kṛṣṇera guṇa sakali sañcāre //CC Madhya, 22.75//

SYNONYMS

sarva—all; mahā—great; guṇa-gaṇa—transcendental qualities; vaiṣṇava-śarīre—in the bodies of Vaiṣṇavas; kṛṣṇa-bhakte—in the devotees of Lord Kṛṣṇa; kṛṣṇera—of Lord Kṛṣṇa; guṇa—the qualities; sakali—all; sañcāre—appear.

TRANSLATION

"A Vaiṣṇava is one who has developed all good transcendental qualities. All the good qualities of Kṛṣṇa gradually develop in Kṛṣṇa's devotee.

Madhya TEXT 22.76

yasyāsti bhaktir bhagavaty akiñcanā

sarvair guṇais tatra samāsate surāḥ

harāv abhaktasya kuto mahad-guṇā

mano-rathenāsati dhāvato bahiḥ //CC Madhya, 22.76//

SYNONYMS

yasya—of whom; asti—there is; bhaktiḥ—devotional service; bhagavati—unto the Supreme Personality of Godhead; akiñcanā—without material desires; sarvaiḥ—all; guṇaiḥ—with good qualities; tatra—there; samāsate—live; surāḥ—the demigods; harau—unto the Lord; abhaktasya—of the nondevotee; kutaḥ—where; mahat-guṇāḥ—the high qualities; manaḥ-rathena—by mental concoction; asati—to temporary material happiness; dhāvataḥ—running; bahiḥ—externally.

TRANSLATION

" 'In one who has unflinching devotional faith in Kṛṣṇa, all the good qualities of Kṛṣṇa and the demigods are consistently manifest. However, he who has no devotion to the Supreme Personality of Godhead has no good qualifications because he is engaged by mental concoction in material existence, which is the external feature of the Lord.'

PURPORT

This was spoken by Bhadrāśravā and his followers, who were offering prayers to Nṛsiṃhadeva (Śrīmad-Bhāgavatam 5.18.12).

Madhya TEXT 22.77

sei saba guṇa haya vaiṣṇava-lakṣaṇa

saba kahā nā yāya, kari dig-daraśana //CC Madhya, 22.77//

SYNONYMS

sei saba guṇa—all those transcendental qualities; haya—are; vaiṣṇava-lakṣaṇa—the symptoms of a Vaiṣṇava; saba—all; kahā nā yāya—cannot be explained; kari—I shall do; dik-daraśana—a general review.

TRANSLATION

"All these transcendental qualities are the characteristics of pure Vaiṣṇavas, and they cannot be fully explained, but I shall try to point out some of the important qualities.

Madhya TEXTS 22.78-80

kṛpālu, akṛta-droha, satya-sāra sama
nidoṣa, vadānya, mṛdu, śuci, akiñcana
sarvopakāraka, śānta, kṛṣṇaika-śaraṇa
akāma, anīha, sthira, vijita-ṣaḍ-guṇa
mita-bhuk, apramatta, mānada, amānī

gambhīra, karuṇa, maitra, kavi, dakṣa, maunī //CC Madhya, 22.78-80//

SYNONYMS

kṛpālu—merciful; akṛta-droha—not defiant; satya-sāra—thoroughly true; sama—equal; nidoṣa—faultless; vadānya—magnanimous; mṛdu—mild; śuci—clean; akiñcana—without material possessions; sarva-upakāraka—working for the welfare of everyone; śānta—peaceful; kṛṣṇa-eka-śaraṇa—exclusively surrendered to Kṛṣṇa; akāma—desireless; anīha—indifferent to material acquisitions; sthira—fixed; vijita-ṣaḍ-guṇa—completely controlling the six bad qualities (lust, anger, greed, etc.); mita-bhuk—eating only as much as required; apramatta—without inebriation; māna-da—respectful; amānī—without false prestige; gambhīra—grave; karuṇa—compassionate; maitra—a friend; kavi—a poet; dakṣa—expert; maunī—silent.

TRANSLATION

"Devotees are always merciful, humble, truthful, equal to all, faultless, magnanimous, mild and clean. They are without material possessions, and they perform welfare work for everyone. They are peaceful, surrendered to Kṛṣṇa and desireless. They are indifferent to material acquisitions and are fixed in devotional service. They completely control the six bad qualities—lust, anger, greed and so forth. They eat only as much as required, and they are not inebriated. They are respectful, grave, compassionate and without false prestige. They are friendly, poetic, expert and silent.

Madhya TEXT 22.81

titikṣavaḥ kārūṇikāḥ
suhṛdaḥ sarva-dehinām
ajāta-śatravaḥ śāntāḥ

sādhavaḥ sādhu-bhūṣaṇāḥ //CC Madhya, 22.81//

SYNONYMS

titikṣavaḥ—very forbearing; kāruṇikāḥ—merciful; suhṛdaḥ—who are well-wishers; sarva-dehinām—to all living entities; ajāta-śatravaḥ—without enemies; śāntāḥ—peaceful; sādhaḥ—following the injunctions of the śāstra; sādhu-bhūṣaṇāḥ—who are decorated with good character.

TRANSLATION

" 'Devotees are always tolerant, forbearing and very merciful. They are the well-wishers of every living entity. They follow the scriptural injunctions, and because they have no enemies, they are very peaceful. These are the decorations of devotees.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (3.25.21). When the sages, headed by Śaunaka, inquired about Kapiladeva, the incarnation of Godhead, Suta Gosvāmī, who was the topmost devotee of the Lord, quoted talks about self-realization between Maitreya, a friend of Vyāsadeva, and Vidura. It was then that the topic of Lord Kapila came up and His discussions with His mother, wherein He stated that attachment to material things is the cause of conditional life. When a person becomes attached to transcendental things, he is on the path of liberation.

Madhya TEXT 22.82

mahat-sevām dvāram āhur vimuktes

tamo-dvāram yoṣitām saṅgi-saṅgam

mahāntas te sama-cittāḥ praśāntā

vimanyavaḥ suhṛdaḥ sādhaso ye //CC Madhya, 22.82//

SYNONYMS

mahat-sevām—the service of the pure devotee spiritual master; dvāram—door; āhuḥ—they said; vimukteḥ—of liberation; tamaḥ-dvāram—the door to darkness; yoṣitām—of women and money; saṅgi-saṅgam—association with those who enjoy the association; mahāntaḥ—great souls; te—they; sama-cittāḥ—equally

disposed to all; praśāntāḥ—very peaceful; vimanyavaḥ—without anger; suhṛdah—well-wishers of everyone; sādhaḥ—who are endowed with all good qualities, or who do not look for faults in others; ye—those who.

TRANSLATION

" 'It is the verdict of all śāstras and great personalities that by serving a pure devotee, one attains the path of liberation. However, by associating with materialistic people who are attached to material enjoyment and women, one attains the path of darkness. Those who are actually devotees are broadminded, equal to everyone and very peaceful. They never become angry, and they are friendly to all living entities.'

PURPORT

This verse is from Śrīmad-Bhāgavatam (5.5.2).

Madhya TEXT 22.83

kṛṣṇa-bhakti-janma-mūla haya 'sādhū-saṅga'

kṛṣṇa-prema janme, teṅho punaḥ mukhya aṅga //CC Madhya, 22.83//

SYNONYMS

kṛṣṇa-bhakti—of devotional service to Kṛṣṇa; janma-mūla—the root cause; haya—is; sādhu-saṅga—association with advanced devotees; kṛṣṇa-prema—love of Kṛṣṇa; janme—awakens; teṅho—that same association with devotees; punaḥ—again; mukhya aṅga—the chief principle.

TRANSLATION

"The root cause of devotional service to Lord Kṛṣṇa is association with advanced devotees. Even when one's dormant love for Kṛṣṇa awakens, association with devotees is still most essential.

Madhya TEXT 22.84

bhavāpavargo bhramato yadā bhavej

janasya tarhy acyuta sat-samāgamāḥ

sat-saṅgamo yarhi tadaiva sad-gatau

parāvareṣe tvayi jāyate ratiḥ //CC Madhya, 22.84//

SYNONYMS

bhava-apavargaḥ—liberation from the nescience of material existence;
bhramataḥ—wandering; yadā—when; bhavet—should be; janasya—of a person;
tarhi—at that time; acyuta—O Supreme Personality of Godhead; sat-samāgamaḥ
—association with devotees; sat-saṅgamaḥ—association with the devotees; yarhi
—when; tadā—at that time; eva—only; sat-gatau—the highest goal of life;
parāvareṣe—the Lord of the universe; tvayi—to You; jāyate—appears; ratiḥ—
attraction.

TRANSLATION

" 'O my Lord! O infallible Supreme Person! When a person wandering throughout the universes becomes eligible for liberation from material existence, he gets an opportunity to associate with devotees. When he associates with devotees, his attraction for You is awakened. You are the Supreme Personality of Godhead, the highest goal of the supreme devotees and the Lord of the universe.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.51.53).

Madhya TEXT 22.85

ata ātyantikam kṣemaṁ

prcchāmo bhavato 'naghāḥ

saṁsāre 'smin kṣaṇārdho 'pi

sat-saṅgaḥ sevadhīr nṛṇāṁ //CC Madhya, 22.85//

SYNONYMS

ataḥ—therefore (due to the rareness of seeing pure devotees of the Lord);
ātyantikam—supreme; kṣemaṁ—auspiciousness; prcchāmaḥ—we are asking;
ātyantikam—supreme; kṣemaṁ—auspiciousness; prcchāmaḥ—we are asking;
bhavataḥ—you; anaghāḥ—O sinless ones; saṁsāre—in the material world;
asmin—this; kṣaṇa-ardhaḥ—lasting half a moment; api—even; sat-saṅgaḥ—
association with devotees; sevadhīḥ—a treasure; nṛṇāṁ—for human society.

TRANSLATION

" 'O devotees! O you who are free from all sins! Let me inquire from you about that which is supremely auspicious for all living entities. Association with a pure devotee for even half a moment in this material world is the greatest treasure for human society.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (11.2.30).

Madhya TEXT 22.86

satām prasaṅgān mama vīrya-samvido

bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ

taj-joṣaṇād āśv apavarga-vartmani

śraddhā ratir bhaktir anukramiṣyati //CC Madhya, 22.86//

SYNONYMS

satām—of the devotees; prasaṅgāt—by the intimate association; mama—of Me; vīrya-samvidāḥ—talks full of spiritual potency; bhavanti—appear; hṛt—to the heart; karṇa—and to the ears; rasa-āyanāḥ—a source of sweetness; kathāḥ—talks; tat—of them; joṣaṇāt—from proper cultivation; āśu—quickly; apavarga—of liberation; vartmani—on the path; śraddhā—faith; ratih—attraction; bhaktih—love; anukramiṣyati—will follow one after another.

TRANSLATION

" 'The spiritually powerful message of Godhead can be properly discussed only in a society of devotees, and it is greatly pleasing to hear in that association. If one hears from devotees, the way of transcendental experience quickly opens, and gradually one attains firm faith that in due course develops into attraction and devotion.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (3.25.25). For an explanation see Ādi-līlā (1.60).

Madhya TEXT 22.87

asat-saṅga-tyāga,--ei vaiṣṇava-ācāra

'strī-saṅgī'--eka asādhū, 'kṛṣṇābhakta' āra //CC Madhya, 22.87//

SYNONYMS

asat-saṅga-tyāga—rejection of the association of nondevotees; ei—this; vaiṣṇava-ācāra—the behavior of a Vaiṣṇava; strī-saṅgī—who associates with women for sense gratification; eka—one; asādhū—unsaintly person; kṛṣṇa-abhakta—one who is not a devotee of Lord Kṛṣṇa; āra—another.

TRANSLATION

"A Vaiṣṇava should always avoid the association of ordinary people. Common people are very much materially attached, especially to women. Vaiṣṇavas should also avoid the company of those who are not devotees of Lord Kṛṣṇa.

Madhya TEXTS 22.88-90

satyaṁ śaucaṁ dayā maunaṁ

buddhir hrīḥ śrīr yaśaḥ kṣamā

śamo damo bhagaś ceti

yat-saṅgād yāti saṅkṣayam

teṣv aśānteṣu mūḍheṣu

khaṇḍitātmasv asādhūsu

saṅgaṁ na kuryāc chocyeṣu

yoṣit-kṛīḍā-mṛgeṣu ca

na tathāsyā bhaven moho

bandhaś cānya-prasaṅgataḥ

yoṣit-saṅgād yathā puṁso

yathā tat-saṅgi-saṅgataḥ //CC Madhya, 22.88-90//

SYNONYMS

satyam—truthfulness; śaucam—cleanliness; dayā—mercy; maunam—silence; buddhiḥ—intelligence; hrīḥ—modesty; śrīḥ—beauty; yaśaḥ—fame; kṣama—forgiveness; śamaḥ—controlling the mind; damaḥ—controlling the senses; bhagaḥ—opulence; ca—and; iti—thus; yat—of whom; saṅgāt—by the association; yāti—goes to; saṅkṣayam—complete destruction; teṣu—among them; aśānteṣu—who are restless; mūdheṣu—among the fools; khaṇḍita-ātmasu—whose self-realization is spoiled; asādhūṣu—not saintly; saṅgam—association; na—not; kuryāt—should do; śocyēṣu—who are full of lamentation; yoṣit—of women; krīḍā-mṛgeṣu—who are like toy animals; ca—also; na—not; tathā—so much; asya—of him; bhavet—there may be; mohaḥ—illusion; bandhaḥ—binding; ca—and; anya—other types; prasaṅgataḥ—from association; yoṣit-saṅgāt—by association with women; yathā—as; puṁsaḥ—of the man; yathā—as well as; tat-saṅgi-saṅgataḥ—by association with persons attached to women.

TRANSLATION

" 'By association with worldly people, one becomes devoid of truthfulness, cleanliness, mercy, gravity, spiritual intelligence, shyness, austerity, fame, forgiveness, control of the mind, control of the senses, fortune and all opportunities. One should not at any time associate with a coarse fool who is bereft of the knowledge of self-realization and who is no more than a toy animal in the hands of a woman. The illusion and bondage that accrue to a man from attachment to any other object are not as complete as that resulting from association with a woman or with men too attached to women.'

PURPORT

These verses, quoted from Śrīmad-Bhāgavatam (3.31.33-35), were spoken by Kapiladeva, an incarnation of the Supreme Personality of Godhead, to His mother. Herein Kapiladeva discusses pious and impious activities and the symptoms of those who are devoid of devotional service to Kṛṣṇa. Generally people do not know about the miserable conditions within the womb of a mother in any species of life. Due to bad association, one gradually falls into lower species. Association with women is greatly stressed in this regard. When one becomes attached to women or to those who are attached to women, one falls down into the lower species.

puruṣaḥ prakṛti-stho hi

bhūṅkte prakṛti-jān guṇān

kāraṇaṁ guṇa-saṅgo 'sya

sad-asad-yoni-janmasu

"The living entity in material nature thus follows the ways of life, enjoying the three modes of nature. This is due to his association with that material nature. Thus he meets with good and evil among various species." (Bhagavad-gītā 13.22)

According to Vedic civilization, one's association with women should be very much restricted. In spiritual life there are four āśramas-brahmacarya, gr̥hastha, vānaprastha and sannyāsa. The brahmacārī, vānaprastha and sannyāsī are completely forbidden to associate with women. Only gr̥hasthas are allowed to associate with women under certain very restricted conditions—that is, one associates with women to propagate nice children. Other reasons for association are condemned.

Madhya TEXT 22.91

varam huta-vaha-jvālā-

pañjarāntar-vyavasthitiḥ

na śauri-cintā-vimukha-

jana-saṁvāsa-vaiśasam //CC Madhya, 22.91//

SYNONYMS

varam—better; huta-vaha—of fire; jvālā—in the flames; pañjara-antaḥ—inside a cage; vyavasthitiḥ—abiding; na—not; śauri-cintā—of Kṛṣṇa consciousness, or thought of Kṛṣṇa; vimukha—bereft; jana—of persons; saṁvāsa—of the association; vaiśasam—the calamity.

TRANSLATION

" 'It is better to accept the miseries of being encaged within bars and surrounded by burning flames than to associate with those bereft of Kṛṣṇa consciousness. Such association is a very great hardship.' "

PURPORT

This is a quotation from the Kātyāyana-saṁhitā.

Madhya TEXT 22.92

mā drākṣīḥ kṣīṇa-puṇyān kvacid api

bhagavad-bhakti-hīnān manuṣyān //CC Madhya, 22.92//

SYNONYMS

mā—do not; drākṣīḥ—see; kṣīṇa-puṇyān—who are bereft of all piety; kvacid api—at any time; bhagavat-bhakti-hīnān—who are bereft of Kṛṣṇa consciousness and devotional service; manuṣyān—persons.

TRANSLATION

" One should not even see those who are bereft of devotional service in Kṛṣṇa consciousness and who are therefore devoid of pious activities.

Madhya TEXT 22.93

eta saba chāḍi' āra varṇāśrama-dharma

akiñcana hañā laya kṛṣṇaika-śaraṇa //CC Madhya, 22.93 //

SYNONYMS

eta saba—all these; chāḍi'-giving up; āra—and; varṇa-āśrama-dharma—the regulative principle of four varṇas and four āśramas; akiñcana—without any attachment for anything material; hañā—becoming; laya—he takes; kṛṣṇa-eka-śaraṇa—exclusive shelter at the lotus feet of the Lord.

TRANSLATION

"Without hesitation, one should take the exclusive shelter of Lord Kṛṣṇa with full confidence, giving up bad association and even neglecting the regulative principles of the four varṇas and four āśramas. That is to say, one should abandon all material attachment.

Madhya TEXT 22.94

sarva-dharmān parityajya

mam ekaṁ śaraṇaṁ vraja

ahaṁ tvāṁ sarva-pāpebhyo

mokṣayiṣyāmi mā śucaḥ //CC Madhya, 22.94//

SYNONYMS

sarva-dharmān—all kinds of occupational duties; parityajya—giving up; mām ekam—unto Me only; śaraṇam—as shelter; vraja—go; aham—I; tvām—unto you; sarva-pāpebhyaḥ—from all the reactions of sinful life; mokṣayiṣyāmi—will give liberation; mā—don't; śucaḥ—worry.

TRANSLATION

" 'After giving up all kinds of religious and occupational duties, if you come to Me, the Supreme Personality of Godhead, and take shelter, I shall give you protection from all of life's sinful reactions. Do not worry.'

PURPORT

This is a quotation from Bhagavad-gītā (18.66) spoken by Lord Kṛṣṇa. For an explanation, refer to Madhya-līlā (8.63).

Madhya TEXT 22.95

bhakta-vatsala, kṛtajña, samartha, vadānya

hena kṛṣṇa chāḍi' paṇḍita nāhi bhaje anya //CC Madhya, 22.95//

SYNONYMS

bhakta-vatsala—very kind to the devotees; kṛta-jña—grateful; samartha—full of all abilities; vadānya—magnanimous; hena—such; kṛṣṇa—Lord Kṛṣṇa; chāḍi'-giving up; paṇḍita—a learned man; nāhi—does not; bhaje—worship; anya—anyone else.

TRANSLATION

"Lord Kṛṣṇa is very kind to His devotees. He is always very grateful and magnanimous, and He possesses all abilities. A learned man does not give up Kṛṣṇa to worship anyone else.

PURPORT

An intelligent person gives up the company of those who are attached to women and bereft of Kṛṣṇa consciousness. One should be free from all kinds of material attachment and should take full shelter under the lotus feet of Kṛṣṇa. Kṛṣṇa is

very kind to His devotees. He is always grateful, and He never forgets the service of a devotee. He is also completely opulent and all-powerful. Why, then, should one take shelter of a demigod and leave Lord Kṛṣṇa's shelter? If one worships a demigod and leaves Kṛṣṇa, he must be considered the lowest fool.

Madhya TEXT 22.96

kaḥ paṇḍitaḥ tvad-aparaṁ śaraṇaṁ samīyād

bhakta-priyād ṛta-giraḥ suhṛdaḥ kṛtajñāt

sarvān dadāti suhṛdo bhajato 'bhikāmān

ātmānam apy upacayāpacayau na yasya //CC Madhya, 22.96//

SYNONYMS

kaḥ—what; paṇḍitaḥ—learned man; tvat-aparam—other than Your Lordship; śaraṇam—shelter; samīyāt—would take; bhakta-priyāt—who are affectionate to Your devotees; ṛta-giraḥ—who are truthful to the devotees; suhṛdaḥ—who are the friend of the devotees; kṛta-jñāt—who are grateful to the devotees; sarvān—all; dadāti—gives; suhṛdaḥ—to Your well-wishers; bhajataḥ—who worship You by devotional service; abhikāmān—desires; ātmānam—Yourself; api—even; upacaya—increase; apacayau—and diminution; na—not; yasya—of whom.

TRANSLATION

" 'My dear Lord, You are very affectionate to Your devotees. You are also a truthful and grateful friend. Where is that learned man who would give You up and surrender to someone else? You fulfill all the desires of Your devotees, so much so that sometimes You even give Yourself to them. Still, You neither increase nor decrease by such activity.'

PURPORT

This is a verse from Śrīmad-Bhāgavatam (10.48.26).

Madhya TEXT 22.97

vijña-janera haya yadi kṛṣṇa-guṇa-jñāna

anya tyaji', bhaje, tāte uddhava--pramāṇa //CC Madhya, 22.97//

SYNONYMS

vijña-janera—of an experienced person; haya—there is; yadi—if; kṛṣṇa-guṇa-jñāna—knowledge of Kṛṣṇa's transcendental qualities; anya—others; tyaji'-giving up; bhaje—he engages in devotional service; tāte—in that connection; uddhava—Uddhava; pramāṇa—the evidence.

TRANSLATION

"Whenever an experienced person develops real knowledge of Kṛṣṇa and His transcendental qualities, he naturally gives up all other engagements and renders service to the Lord. Uddhava gives evidence concerning this.

Madhya TEXT 22.98

aho bakī yaṁ stana-kāla-kūṭaṁ

jighāṁsayāpāyayat apy asādhvī

lebhe gatiṁ dhātry-ucitāṁ tato 'nyāṁ

kaṁ vā dayāluṁ śaraṇaṁ vrajema //CC Madhya, 22.98//

SYNONYMS

aho—how wonderful; bakī—Pūtānā, the sister of Bakāsura; yaṁ—whom; stana—on the two breasts; kāla-kūṭaṁ—the deadly poison; jighāṁsayā—with a desire to kill; apāyayat—forced to drink; api—although; asādhvī—dangerously inimical to Kṛṣṇa; lebhe—achieved; gatiṁ—the destination; dhātrī—for a nurse; ucitāṁ—suitable; tataḥ—than Him; anyam—other; kaṁ—to whom; vā—or; dayāluṁ—the most merciful; śaraṇaṁ—shelter; vrajema—shall take.

TRANSLATION

" 'Oh, how wonderful it is! Pūtānā, the sister of Bakāsura, wanted to kill Kṛṣṇa by smearing deadly poison on her breasts and having Kṛṣṇa take it. Nonetheless, Lord Kṛṣṇa accepted her as His mother, and thus she attained the destination befitting Kṛṣṇa's mother. Of whom should I take shelter but Kṛṣṇa, who is most merciful?"

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (3.2.23).

Madhya TEXT 22.99

śaraṇāgatera, akiñcanera--eka-i lakṣaṇa

tāra madhye praveśaye 'ātma-samarpaṇa' //CC Madhya, 22.99//

SYNONYMS

śaraṇāgatera—of a person who has fully taken shelter of Kṛṣṇa; akiñcanera—of a person who is free of all material desires; eka-i lakṣaṇa—the symptoms are one and the same; tāra madhye—of them all; praveśaye—enters; ātma-samarpaṇa—full surrender.

TRANSLATION

"There are two kinds of devotees—those who are fully satiated and free from all material desires and those who are fully surrendered to the lotus feet of the Lord. Their qualities are one and the same, but those who are fully surrendered to Kṛṣṇa's lotus feet are qualified with another transcendental quality—ātma-samarpaṇa, full surrender without reservation.

Madhya TEXT 22.100

ānukūlyasya saṅkalpaḥ

prātikūlyasya varjanam

rakṣiṣyatīti viśvāso

goptṛtve varaṇam tathā

ātma-nikṣepa-kārpaṇye

ṣaḍ-vidhā śaraṇāgatiḥ //CC Madhya, 22.100//

SYNONYMS

ānukūlyasya—of anything that assists devotional service to the Lord; saṅkalpaḥ—acceptance; prātikūlyasya—of anything that hinders devotional service; varjanam—complete rejection; rakṣiṣyati—He will protect; iti—thus; viśvāsaḥ—strong conviction; goptṛtve—in being the guardian, like the father or husband, master or maintainer; varaṇam—acceptance; tathā—as well as; ātma-nikṣepa—full self-surrender; kārpaṇye—humility; ṣaṭ-vidhā—sixfold; śaraṇa-āgatiḥ—process of surrender.

TRANSLATION

"The six divisions of surrender are the acceptance of those things favorable to devotional service, the rejection of unfavorable things, the conviction that Kṛṣṇa will give protection, the acceptance of the Lord as one's guardian or master, full self-surrender and humility.

PURPORT

One who is fully surrendered is qualified with the six following characteristics. (1) The devotee has to accept everything that is favorable for the rendering of transcendental loving service to the Lord. (2) He must reject everything unfavorable to the Lord's service. This is also called renunciation. (3) A devotee must be firmly convinced that Kṛṣṇa will give him protection. No one else can actually give one protection, and being firmly convinced of this is called faith. This kind of faith is different from the faith of an impersonalist who wants to merge into the Brahman effulgence in order to benefit by cessation of repeated birth and death. A devotee wants to remain always in the Lord's service. In this way, Kṛṣṇa is merciful to His devotee and gives him all protection from the dangers found on the path of devotional service. (4) The devotee should accept Kṛṣṇa as his supreme maintainer and master. He should not think that he is being protected by a demigod. He should depend only on Kṛṣṇa, considering Him the only protector. The devotee must be firmly convinced that within the three worlds he has no protector or maintainer other than Kṛṣṇa. (5) Self-surrender means remembering that one's activities and desires are not independent. The devotee is completely dependent on Kṛṣṇa, and he acts and thinks as Kṛṣṇa desires. (6) The devotee is meek and humble. As stated in Bhagavad-gītā:

sarvasya cāhaṁ hṛdi sanniviṣṭo

mattaḥ smṛtir jñānam apohanaṁ ca

vedaiś ca sarvair aham eva vedyo

vedānta-kṛd veda-vid eva cāham

"I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness. By all the Vedas am I to be known; indeed I am the compiler of Vedānta, and I am the knower of the Vedas." (Bg. 15.15)

Situated in everyone's heart, Kṛṣṇa deals differently according to the living entity's position. The living entity's position is to be under the protection of the illusory energy or under Kṛṣṇa's personal protection. When a living entity is

fully surrendered, he is under the direct protection of Kṛṣṇa, and Kṛṣṇa gives him all intelligence by which he can advance in spiritual realization. The nondevotee, however, being under the protection of the illusory energy, increasingly forgets his relationship with Kṛṣṇa. Sometimes it is asked how Kṛṣṇa causes one to forget. Kṛṣṇa causes His devotee to forget material activities, and through the agency of māyā, Kṛṣṇa causes the nondevotee to forget his devotional service to the Lord. This is called apohana.

Madhya TEXT 22.101

tavāsmīti vadan vācā

tathaiva manasā vidan

tat-sthānam āśritas tanvā

modate śaraṇāgataḥ //CC Madhya, 22.101//

SYNONYMS

tava—His; asmi—I am; iti—thus; vadan—saying; vācā—by words; tathā—so; eva—certainly; manasā—with the mind; vidan—knowing; tat-sthānam—His place; āśritaḥ—taken shelter of; tanvā—by the body; modate—he enjoys; śaraṇa-āgataḥ—fully surrendered.

TRANSLATION

" 'One whose body is fully surrendered takes shelter at the holy place where Kṛṣṇa had His pastimes, and he prays to the Lord, "My Lord, I am Yours." Understanding this with his mind, he enjoys spiritual bliss.

PURPORT

These last two verses appear in the Hari-bhakti-vilāsa (11.417,418).

Madhya TEXT 22.102

śaraṇa lañā kare kṛṣṇe ātma-samarpaṇa

kṛṣṇa tāre kare tat-kāle ātma-sama //CC Madhya, 22.102//

SYNONYMS

śaraṇa lañā—taking shelter; kare—does; kṛṣṇe—unto Kṛṣṇa; ātma-samarpaṇa—

fully surrendering; kṛṣṇa—Lord Kṛṣṇa; tāre—him; kare—makes; tat-kāle—immediately; ātma-sama—one of His confidential associates.

TRANSLATION

"When a devotee thus fully surrenders unto Kṛṣṇa's lotus feet, Kṛṣṇa accepts him as one of His confidential associates.

Madhya TEXT 22.103

martyo yadā tyakta-samasta-karmā

niveditātmā vicikīṛṣito me

tadāmṛtatvaṁ pratipadyamāno

mayātma-bhūyāya ca kalpate vai //CC Madhya, 22.103//

SYNONYMS

martyaḥ—the living entity subjected to birth and death; yadā—as soon as; tyakta—given up; samasta—all; karmā—fruitive activities; nivedita-ātmā—a fully surrendered soul; vicikīṛṣitaḥ—desired to act; me—by Me; tadā—at that time; amṛtatvaṁ—immortality; pratipadyamānaḥ—attaining; mayā—with Me; ātma-bhūyāya—for becoming of a similar nature; ca—also; kalpate—is eligible; vai—certainly.

TRANSLATION

" 'The living entity who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (11.29.34). Kṛṣṇa was advising His most confidential servant, Uddhava, about sambandha, abhidheya and prayojana. These concern one's relationship with the Supreme Personality of Godhead and the activities of that relationship, as well as the perfection of life. The Lord also described the characteristics of confidential devotees.

Madhya TEXT 22.104

ebe sādhana-bhakti-lakṣaṇa śuna, sanātana

yāhā haite pāi kṛṣṇa-prema-mahā-dhana //CC Madhya, 22.104//

SYNONYMS

ebe—now; sādhana-bhakti—regulative principles for executing devotional service; lakṣaṇa—the symptoms; śuna—please hear; sanātana—My dear Sanātana; yāhā haite—from which; pāi—one can get; kṛṣṇa-prema-mahā-dhana—the most valuable treasure of love for Kṛṣṇa.

TRANSLATION

"My dear Sanātana, please now hear about the regulative principles for the execution of devotional service. By this process, one can attain the highest perfection of love of Godhead, which is the most desirable treasure.

Madhya TEXT 22.105

kṛti-sādhya bhavet sādhyā-

bhāvā sā sāadhanābhidhā

nitya-siddhasya bhāvasya

prākāṭyam hṛdi sādhyatā //CC Madhya, 22.105//

SYNONYMS

kṛti-sādhya—which is to be executed by the senses; bhavet—should be; sādhyā-bhāvā—by which love of Godhead is acquired; sā—that; sādhana-abhidhā—called sādhana-bhakti, or devotional service in practice; nitya-siddhasya—which is eternally present; bhāvasya—of love of Godhead; prākāṭyam—the awakening; hṛdi—in the heart; sādhyatā—potentiality.

TRANSLATION

" 'When transcendental devotional service by which love for Kṛṣṇa is attained is executed by the senses, it is called sādhana-bhakti, or the regulative discharge of devotional service. Such devotion eternally exists within the heart of every living entity. The awakening of this eternal devotion is the potentiality of devotional service in practice.'

PURPORT

This verse is found in the Bhakti-rasāmṛta-sindhu (1.2.2). Because living entities are minute, atomic parts and parcels of the Lord, devotional service is already present within them in a dormant condition. Devotional service begins with śravaṇa kīrtana, hearing and chanting. When a man is sleeping, he can be awakened by sound vibration; therefore every conditioned soul should be given the chance to hear the Hare Kṛṣṇa mantra chanted by a pure Vaiṣṇava. One who hears the Hare Kṛṣṇa mantra thus vibrated is awakened to spiritual consciousness, or Kṛṣṇa consciousness. In this way one's mind gradually becomes purified, as stated by Śrī Caitanya Mahāprabhu (ceto-darpaṇa-mārjanam). When the mind is purified, the senses are also purified. Instead of using the senses for sense gratification, the awakened devotee employs the senses in the transcendental loving service of the Lord. This is the process by which dormant love for Kṛṣṇa is awakened.

Madhya TEXT 22.106

śravaṇādi-kriyā--tāra 'svarūpa'-lakṣaṇa

'taṭastha'-lakṣaṇe upajāya prema-dhana //CC Madhya, 22.106//

SYNONYMS

śravaṇa-ādi-kriyā—the process of hearing, chanting and so forth; tāra—of that; svarūpa-lakṣaṇa—symptoms of the nature; taṭastha-lakṣaṇe—marginal symptoms; upajāya—awakens; prema-dhana—love of Godhead.

TRANSLATION

"The spiritual activities of hearing, chanting, remembering and so forth are the natural characteristics of devotional service. The marginal characteristic is that it awakens pure love for Kṛṣṇa.

Madhya TEXT 22.107

nitya-siddha kṛṣṇa-prema 'sādhya' kabhu naya

śravaṇādi-śuddha-citte karaye udaya //CC Madhya, 22.107//

SYNONYMS

nitya-siddha—eternally proved; kṛṣṇa-prema—love of Kṛṣṇa; sādhya—to be gained; kabhu—at any time; naya—not; śravaṇa-ādi—by hearing, etc.; śuddha—

purified; citte—in the heart; karaye udaya—awakens.

TRANSLATION

"Pure love for Kṛṣṇa is eternally established in the hearts of living entities. It is not something to be gained from another source. When the heart is purified by hearing and chanting, the living entity naturally awakens.

Madhya TEXT 22.108

ei ta sādhana-bhakti--dui ta' prakāra

eka 'vaidhī bhakti', 'rāgānugā-bhakti' āra //CC Madhya, 22.108//

SYNONYMS

ei ta—this; sādhana-bhakti—process of devotional service; dui ta' prakāra—two kinds; eka—one; vaidhī bhakti—the regulative devotional service; rāgānugā-bhakti—spontaneous devotional service; āra—and.

TRANSLATION

"There are two processes of practical devotional service. One is regulative devotional service, and the other is spontaneous devotional service.

Madhya TEXT 22.109

rāga-hīna jana bhaje śāstrera ājñāya

'vaidhī bhakti' bali' tāre sarva-śāstre gāya //CC Madhya, 22.109//

SYNONYMS

rāga-hīna—who are without spontaneous attachment to Kṛṣṇa; jana—persons; bhaje—execute devotional service; śāstrera ājñāya—according to the principles and regulations described in the revealed scriptures; vaidhī bhakti—regulative devotional service; bali'-calling; tāre—that; sarva-śāstre—all revealed scriptures; gāya—sing.

TRANSLATION

"Those who have not attained the platform of spontaneous attachment in devotional service render devotional service under the guidance of a bona fide spiritual master according to the regulative principles mentioned in the revealed

scriptures. According to the revealed scriptures, this kind of devotional service is called *vaidhī bhakti*.

PURPORT

In the beginning, one has to hear from a bona fide spiritual master. This is favorable for advancing in devotional service. According to this process, one hears, chants, remembers and engages in Deity worship, acting under the directions of the spiritual master. These are the essential primary activities of devotional service. Devotional service must not be executed for some material purpose. One should not even have a desire to merge into the Absolute Truth. One has to render such service out of love only. *Ahaitukī, apratihātā*. Devotional service must be without ulterior motives; then material conditions cannot check it. Gradually one can rise to the platform of spontaneous loving service. A child is sent to school by force to receive an education, but when he gets a little taste of education at an advanced age, he automatically participates and becomes a learned scholar. One cannot force a person to become a scholar, but sometimes force is used in the beginning. A child is forced to go to school and read and write according to the instructions of his teachers. Such is the difference between *vaidhī bhakti* and spontaneous *bhakti*. Dormant love for Kṛṣṇa exists in everyone's heart, and it simply has to be awakened by the regulative process of devotional service. One has to learn to use a typewriter by following the regulative principles of the typing book. One has to place his fingers on the keys in such a way and practice, but when one becomes adept, he can type swiftly and correctly without even looking at the keys. Similarly, one has to follow the rules and regulations of devotional service as they are set down by the spiritual master; then one can come to the point of spontaneous loving service. This love is already there within the heart of everyone (*nitya-siddha kṛṣṇa-prema*).

Spontaneous service is not artificial. One simply has to come to that platform by rendering devotional service according to the regulative principles. Thus one has to practice hearing and chanting and follow the other regulative principles by washing the temple, cleansing oneself, rising early in the morning, attending *maṅgala-ārati* and so on. If one does not come to the platform of spontaneous service in the beginning, he must adopt regulative service according to the instructions of the spiritual master. This regulative service is called *vaidhī bhakti*.

tasmād bhārata sarvātmā

bhagavān harir īśvaraḥ

śrotavyaḥ kīrtitavyaś ca

smartavyaś cecchatābhayaṁ //CC Madhya, 22.110//

SYNONYMS

tasmāt-therefore; bhārata-O descendant of Bharata; sarva-ātmā-the all pervasive Lord, who is situated in everyone's heart; bhagavān-the Supreme Personality of Godhead; hariḥ-Lord Hari, who takes away all the miserable conditions of material existence; īśvaraḥ-the supreme controller; śrotavyaḥ-to be heard about (from bona fide sources); kīrtitavyaḥ-to be glorified (as one has heard); ca-also; smartavyaḥ-to be remembered; ca-and; icchatā-by a person desiring; abhayaṁ-freedom from the fearful condition of material existence.

TRANSLATION

" 'O descendant of Bharata! O Mahārāja Parīkṣit! The Supreme Personality of Godhead, who is situated in everyone's heart as Paramātmā, who is the supreme controller and who always removes the miseries of living entities, must always be heard about from reliable sources, and He must be glorified and remembered by one who wishes to become fearless.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (2.1.5). It is one's duty to understand the Supreme Personality of Godhead through the hearing process. This is called śrotavyaḥ. If one has heard properly about the Supreme Personality of Godhead, his duty is to glorify the Lord and preach His glories. This is called kīrtitavyaḥ. When one hears about the Lord and glorifies Him, it is natural to think of Him. This is called smartavyaḥ. All this must be carried out if one actually wants to be immune from fear.

Madhya TEXT 22.111

mukha-bāhūru-pādebhyaḥ

puruṣasyāśramaiḥ saha

catvāro jajñire varṇā

guṇair viprādayaḥ pṛthak //CC Madhya, 22.111//

SYNONYMS

mukha—the mouth; bāhu—the arms; ūru—the waist; pādebhyaḥ—from the legs; puruṣasya—of the supreme person; āśramaiḥ—the different spiritual orders; saha—with; catvāraḥ—the four; jajñire—appeared; varṇāḥ—social orders; guṇaiḥ—with particular qualifications; vipra-ādayaḥ—brāhmaṇas, etc.; pṛthak—separately.

TRANSLATION

" 'From the mouth of Brahmā, the brahminical order has come into existence. Similarly, from his arms the kṣatriyas have come, from his waist the vaiśyas have come and from his legs the śūdras have come. These four orders and their spiritual counterparts [brahmacarya, gr̥hastha, vānaprastha and sannyāsa] combine to make human society complete.

PURPORT

This verse and the next are quotations from Śrīmad-Bhāgavatam (11.5.2-3).

Madhya TEXT 22.112

ya eṣāṁ puruṣaṁ sākṣād

ātma-prabhavam īśvaram

na bhajanty avajānanti

sthānād bhraṣṭāḥ patanty adhaḥ //CC Madhya, 22.112//

SYNONYMS

ye—those who; eṣāṁ—of those divisions of social and spiritual orders; puruṣam—the Supreme Personality of Godhead; sākṣāt—directly; ātma-prabhavam—the source of everyone; īśvaram—the supreme controller; na—not; bhajanti—worship; avajānanti—or who neglect; sthānāt—from their proper place; bhraṣṭāḥ—being fallen; patanti—fall; adhaḥ—downward into hellish conditions.

TRANSLATION

" 'If one simply maintains an official position in the four varṇas and āśramas but does not worship the Supreme Lord Viṣṇu, he falls down from his puffed-up

position into a hellish condition.'

Madhya TEXT 22.113

smartavyaḥ satataṁ viṣṇur

vismartavyo na jātucit

sarve vidhi-niṣedhāḥ syur

etayor eva kiṅkarāḥ //CC Madhya, 22.113//

SYNONYMS

smartavyaḥ—to be remembered; satataṁ—always; viṣṇuḥ—Lord Viṣṇu; vismartavyaḥ—to be forgotten; na—not; jātucit—at any time; sarve—all; vidhi-niṣedhāḥ—rules and prohibitions mentioned in the revealed scripture or given by the spiritual master; syuḥ—should be; etayoḥ—of these two principles (always to remember Kṛṣṇa or Viṣṇu and never to forget Him); eva—certainly; kiṅkarāḥ—the servants.

TRANSLATION

" 'Kṛṣṇa is the origin of Lord Viṣṇu. He should always be remembered and never forgotten at any time. All the rules and prohibitions mentioned in the śāstras should be the servants of these two principles.'

PURPORT

This verse is a quotation from the Padma Purāṇa. There are many regulative principles in the śāstras and directions given by the spiritual master. These regulative principles should act as servants of the basic principle—that is, one should always remember Kṛṣṇa and never forget Him. This is possible when one chants the Hare Kṛṣṇa mantra. Therefore one must strictly chant the Hare Kṛṣṇa mahā-mantra twenty-four hours daily. One may have other duties to perform under the direction of the spiritual master, but he must first abide by the spiritual master's order to chant a certain number of rounds. In our Kṛṣṇa consciousness movement, we have recommended that the neophyte chant at least sixteen rounds. This chanting of sixteen rounds is absolutely necessary if one wants to remember Kṛṣṇa and not forget Him. Of all the regulative principles, the spiritual master's order to chant at least sixteen rounds is most essential.

One may sell books or enlist life members or render some other service, but

these duties are not ordinary duties. These duties serve as an impetus for remembering Kṛṣṇa. When one goes with a saṅkīrtana party or sells books, he naturally remembers that he is going to sell Kṛṣṇa's books. In this way, he is remembering Kṛṣṇa. When one goes to enlist a life member, he talks about Kṛṣṇa and thereby remembers Him. Smartavyaḥ satataṁ viṣṇur vismartavyo na jātucit. The conclusion is that one must act in such a way that he will always remember Kṛṣṇa, and one must refrain from doing things that make him forget Kṛṣṇa. These two principles form the basic background of Kṛṣṇa consciousness.

Madhya TEXT 22.114

vividhāṅga sādhana-bhaktira bahuta vistāra

saṅkṣepe kahiye kichu sādhanāṅga-sāra //CC Madhya, 22.114//

SYNONYMS

vividha-aṅga—varieties of limbs (regulative principles); sādhana-bhaktira—of regulative devotional service; bahuta—many; vistāra—expansions; saṅkṣepe—in brief; kahiye—I shall speak; kichu—something; sādhanāṅga-sāra—the essential parts of the practice of devotional service.

TRANSLATION

"I shall say something about the various practices of devotional service, which is expanded in so many ways. I wish to speak briefly of the essential practices.

Madhya TEXT 22.115

guru-pādāśraya, dīkṣā, gurura sevana

sad-dharma-śikṣā, prcchā, sādhu-mārgānugamana //CC Madhya, 22.115//

SYNONYMS

guru-pāda-āśraya—shelter at the feet of a bona fide spiritual master; dīkṣā—initiation by the spiritual master; gurura sevana—service to the spiritual master; sat-dharma-śikṣā—instruction in the transcendental process of devotional service; prcchā—and inquiry; sādhu-mārga—the path of transcendental devotional service; anugamana—following strictly.

TRANSLATION

"On the path of regulative devotional service, one must observe the following items: (1) One must accept a bona fide spiritual master. (2) Accept initiation from him. (3) Serve him. (4) Receive instructions from the spiritual master and make inquiries in order to learn devotional service. (5) Follow in the footsteps of the previous ācāryas and follow the directions given by the spiritual master.

Madhya TEXT 22.116

kṛṣṇa-prītye bhoga-tyāga, kṛṣṇa-tīrthe vāsa

yāvan-nirvāha-pratigraha, ekādaśy-upavāsa //CC Madhya, 22.116//

SYNONYMS

kṛṣṇa-prītye—for satisfaction of Kṛṣṇa; bhoga-tyāga—acceptance and rejection of something; kṛṣṇa-tīrthe vāsa—residence in a place where Kṛṣṇa is situated; yāvat-nirvāha—as much as required to keep the body and soul together; pratigraha—acceptance of gifts; ekādaśī-upavāsa—observance of fasting on the Ekādaśī day.

TRANSLATION

"The next steps are as follows: (6) One should be prepared to give up everything for Kṛṣṇa's satisfaction, and one should also accept everything for Kṛṣṇa's satisfaction. (7) One must live in a place where Kṛṣṇa is present—a city like Vṛndāvana or Mathurā or a Kṛṣṇa temple. (8) One should acquire a livelihood that is just sufficient to keep body and soul together. (9) One must fast on Ekādaśī day.

Madhya TEXT 22.117

dhātry-aśvattha-go-vipra-vaiṣṇava-pūjana

sevā-nāmāparādhādi dūre visarjana //CC Madhya, 22.117//

SYNONYMS

dhātrī—a type of tree; aśvattha—the banyan trees; go—the cows; vipra—the brāhmaṇas; vaiṣṇava—the devotees of Lord Viṣṇu; pūjana—worshiping; sevā—in devotional service; nāma—in chanting of the holy name; aparādhā-ādi—the offenses; dūre—far away; visarjana—giving up.

TRANSLATION

"One should worship dhātrī trees, banyan trees, cows, brāhmaṇas and devotees of Lord Viṣṇu. One should avoid offenses against devotional service and the holy name.

There are ten items in the beginning of devotional service, up to the point of worshiping the dhātrī tree, banyan tree, cow, brāhmaṇa and devotee of Lord Viṣṇu. The eleventh item is to avoid offenses when rendering devotional service and chanting the holy names.

Madhya TEXT 22.118

avaiṣṇava-saṅga-tyāga, bahu-śiṣya nā kariba

bahu-grantha-kalābhyāsa-vyākhyāna varjiba //CC Madhya, 22.118//

SYNONYMS

avaiṣṇava—of one who is not a devotee of the Lord; saṅga—the association; tyāga—giving up; bahu-śiṣya—an unlimited number of disciples; nā kariba—should not accept; bahu-grantha—of many different types of scriptures; kalā-abhyāsa—studying a portion; vyākhyāna—and explanation; varjiba—we should give up.

TRANSLATION

"The twelfth item is to give up the company of nondevotees. (13) One should not accept an unlimited number of disciples. (14) One should not partially study many scriptures just to be able to give references and expand explanations.

PURPORT

Accepting an unlimited number of devotees or disciples is very risky for one who is not a preacher. According to Śrīla Jīva Gosvāmī, a preacher has to accept many disciples to expand the cult of Śrī Caitanya Mahāprabhu. This is risky because when a spiritual master accepts a disciple, he naturally accepts the disciple's sinful activities and their reactions. Unless he is very powerful, he cannot assimilate all the sinful reactions of his disciples. Thus if he is not powerful, he has to suffer the consequences, for one is forbidden to accept many disciples.

One should not partially study a book just to pose oneself as a great scholar by being able to refer to scriptures. In our Kṛṣṇa consciousness movement we have

therefore limited our study of Vedic literatures to Bhagavad-gītā, Śrīmad-Bhāgavatam, Caitanya-caritāmṛta and Bhakti-rasāmṛta-sindhu. These four works are sufficient for preaching purposes. They are adequate for the understanding of the philosophy and the spreading of missionary activities all over the world. If one studies a particular book, he must do so thoroughly. That is the principle. By thoroughly studying a limited number of books, one can understand the philosophy.

Madhya TEXT 22.119

hāni-lābhe sama, śokādira vaśa nā ha-iba

anya-deva, anya-śāstra nindā nā kariba //CC Madhya, 22.119//

SYNONYMS

hāni—in loss; lābhe—in gain; sama—equal; śoka-ādira—of lamentation and so on; vaśa—under the control; nā ha-iba—we should not be; anya-deva—other demigods; anya-śāstra—other scriptures; nindā—criticizing; nā kariba—we should not do.

TRANSLATION

"Fifteen: The devotee should treat loss and gain equally. (16) The devotee should not be overwhelmed by lamentation. (17) The devotee should not worship demigods, nor should he disrespect them. Similarly, the devotee should not study or criticize other scriptures.

Madhya TEXT 22.120

viṣṇu-vaiṣṇava-nindā, grāmya-vārtā nā śuniba

prāṇi-mātre manovākye udvega nā diba //CC Madhya, 22.120//

SYNONYMS

viṣṇu-vaiṣṇava-nindā—blaspheming of Lord Viṣṇu and His devotee; grāmya-vārtā—ordinary talks; nā śuniba—we should not hear; prāṇi-mātre—to any living entity however insignificant; manaḥ-vākye—by mind or by words; udvega—anxiety; nā diba—we should not give.

TRANSLATION

"Eighteen: The devotee should not hear Lord Viṣṇu or His devotees blasphemed. (19) The devotee should avoid reading or hearing newspapers or mundane books that contain stories of love affairs between men and women or subjects palatable to the senses. (20) Neither by mind nor words should the devotee cause anxiety to any living entity, regardless how insignificant he may be.

PURPORT

The first ten items are dos and the second ten items are don'ts. Thus the first ten items give direct action, and the second ten items give indirect action.

Madhya TEXT 22.121

śravaṇa, kīrtana, smaraṇa, pūjana, vandana

paricaryā, dāsyā, sakhya, ātma-nivedana //CC Madhya, 22.121//

SYNONYMS

śravaṇa—hearing; kīrtana—chanting; smaraṇa—remembering; pūjana—worshiping; vandana—praying; paricaryā—serving; dāsyā—accepting servitorship; sakhya—friendship; ātma-nivedana—surrendering fully.

TRANSLATION

"After one is established in devotional service, the positive actions are (1) hearing, (2) chanting, (3) remembering, (4) worshiping, (5) praying, (6) serving, (7) accepting servitorship, (8) becoming a friend and (9) surrendering fully.

Madhya TEXT 22.122

agre nṛtya, gīta, vijñapti, daṇḍavan-nati

abhyūthāna, anuvrajyā, tīrtha-grhe gati //CC Madhya, 22.122//

SYNONYMS

agre nṛtya—dancing before the Deity; gīta—songs; vijñapti—opening the mind; daṇḍavat-nati—offering obeisances; abhyūthāna—stand up; anuvrajyā—following; tīrtha-grhe gati—going to temples and places of pilgrimage.

TRANSLATION

"One should also (10) dance before the Deity, (11) sing before the Deity, (12)

open one's mind to the Deity, (13) offer obeisances to the Deity, (14) stand up before the Deity and the spiritual master just to show them respect, (15) follow the Deity or the spiritual master and (16) visit different places of pilgrimage or go see the Deity in the temple.

Madhya TEXT 22.123

parikramā, stava-pāṭha, japa, saṅkīrtana

dhūpa-mālya-gandha-mahāprasāda-bhojana //CC Madhya, 22.123//

SYNONYMS

parikramā—circumambulation; stava-pāṭha—recitation of different prayers; japa—chanting softly; saṅkīrtana—chanting congregationally; dhūpa—incense; mālya—flower garlands; gandha—scents; mahā-prasāda—remnants of food offered to Viṣṇu; bhojana—eating or enjoying.

TRANSLATION

"One should (17) circumambulate the temple, (18) recite various prayers, (19) chant softly, (20) chant congregationally, (21) smell the incense and flower garlands offered to the Deity, and (22) eat the remnants of food offered to the Deity.

Madhya TEXT 22.124

ārātrika-mahotsava-śrīmūrti-darśana

nija-priya-dāna, dhyāna, tadīya-sevana //CC Madhya, 22.124//

SYNONYMS

ārātrika—ārati; mahotsava—festivals; śrīmūrti-darśana—seeing the Deity; nija-priya-dāna—to present to the Lord something very dear to oneself; dhyāna—meditation; tadīya-sevana—rendering service to those related to the Lord.

TRANSLATION

"One should (23) attend ārati and festivals, (24) see the Deity, (25) present what is very dear to oneself to the Deity, (26) meditate, and (27) serve those related to the Lord.

Madhya TEXT 22.125

'tadīya'--tulasī, vaiṣṇava, mathurā, bhāgavata

ei cārira sevā haya kṛṣṇera abhimata //CC Madhya, 22.125//

SYNONYMS

tadīya—related to the Lord; tulasī—tulasī leaves; vaiṣṇava—devotees; mathurā—the birthplace of Kṛṣṇa; bhāgavata—Śrīmad-Bhāgavatam; ei cārira—of these four; sevā—the service; haya—is; kṛṣṇera abhimata—the desire of Kṛṣṇa.

TRANSLATION

"Tadīya means the tulasī leaves, the devotees of Kṛṣṇa, the birthplace of Kṛṣṇa, Mathurā, and the Vedic literature Śrīmad-Bhāgavatam. Kṛṣṇa is very eager to see His devotee serve tulasī, Vaiṣṇavas, Mathurā and Bhāgavatam.

PURPORT

After item twenty-six (meditation), the twenty-seventh is to serve tulasī, the twenty-eighth is to serve the Vaiṣṇava, the twenty-ninth is to live in Mathurā, the birthplace of Lord Kṛṣṇa, and the thirtieth is to read Śrīmad-Bhāgavatam regularly.

Madhya TEXT 22.126

kṛṣṇārthe akhila-ceṣṭā, tat-kṛpāvalokana

janma-dinādi-mahotsava lañā bhakta-gaṇa //CC Madhya, 22.126//

SYNONYMS

kṛṣṇa-arthe—for the sake of Kṛṣṇa; akhila-ceṣṭā—all activity; tat-kṛpā-avalokana—looking for His mercy; janma-dina-ādi—the appearance day and so on; mahotsava—festivals; lañā bhakta-gaṇa—with devotees.

TRANSLATION

"Thirty-one: One should perform all endeavors for Kṛṣṇa. (32) One should look forward to His mercy. (33) One should partake of various ceremonies with devotees, ceremonies like Lord Kṛṣṇa's birthday or Rāmacandra's birthday.

Madhya TEXT 22.127

sarvathā śaraṇāpatti, kārtikādi-vrata

'catuḥ-ṣaṣṭi aṅga' ei parama-mahattva //CC Madhya, 22.127//

SYNONYMS

sarvathā—in all respects; śaraṇa-āpatti—surrender; kārtika-ādi-vrata—to observe special vows in the month of Kārttika; catuḥ-ṣaṣṭi aṅga—sixty-four parts; ei—this; parama-mahattva—very important items.

TRANSLATION

"Thirty-four: One should surrender to Kṛṣṇa in all respects. (35) One should observe particular vows like kārtika-vrata. These are some of the sixty-four important items of devotional service.

Madhya TEXT 22.128

sādhū-saṅga, nāma-kīrtana, bhāgavata-śravaṇa

mathurā-vāsa, śrī-mūrtira śraddhāya sevana //CC Madhya, 22.128//

SYNONYMS

sādhū-saṅga—association with devotees; nāma-kīrtana—chanting the holy name; bhāgavata-śravaṇa—hearing Śrīmad-Bhāgavatam; mathurā-vāsa—living at Mathurā; śrī-mūrtira śraddhāya sevana—worshiping the Deity with faith and veneration.

TRANSLATION

"One should associate with devotees, chant the holy name of the Lord, hear Śrīmad-Bhāgavatam, reside at Mathurā and worship the Deity with faith and veneration.

Madhya TEXT 22.129

sakala-sādhana-śreṣṭha ei pañca aṅga

kṛṣṇa-prema janmāya ei pāñcera alpa saṅga //CC Madhya, 22.129//

SYNONYMS

sakala-sādhana—of all items for executing devotional service; śreṣṭha—the best; ei pañca aṅga—these five limbs; kṛṣṇa-prema—love of Kṛṣṇa; janmāya—awakens; ei—these; pāñcera—of the five; alpa saṅga—slight association with or

performance.

TRANSLATION

"These five limbs of devotional service are the best of all. Even a slight performance of these five awakens love for Kṛṣṇa.

PURPORT

Śrīla Bhaktivinoda Ṭhākura points out that there are thirty-five items up to the point of observing special vows in the month of Kārttika. To these thirty-five items, another four are added—namely marking tilaka on different parts of the body, writing the names of the Lord all over the body, accepting the Deity's garland and accepting caraṇāmṛta. These four items are understood to be included by Kavirāja Gosvāmī within arcana, worship of the Deity. Although these items are not mentioned here, they are to be added to the previous thirty-five items. Thus the total number becomes thirty-nine. To these thirty-nine should be added five others: association with devotees, chanting the Hare Kṛṣṇa mahā-mantra, reading Śrīmad-Bhāgavatam regularly, residing in Mathurā, the birthplace of Kṛṣṇa, and worshiping the Deity with great respect and veneration. The thirty-nine items plus these five come to a total of forty-four. If we add the previous twenty items to these forty-four, the total number becomes sixty-four. The five items mentioned above repeat previously mentioned items. In the Bhakti-rasāmṛta-sindhu, Śrīla Rūpa Gosvāmī states:

aṅgānām pañcakasyāśya

pūrva-vilikhitasya ca

nikhila-śraiṣṭhya-bodhāya

punar apy atra śaṁsanam

"The glorification of these five items [association with devotees, chanting the holy name and so on] is to make known the complete superiority of these five practices of devotional service.

The sixty-four items of devotional service include all the activities of the body, mind and senses. Thus the sixty-four items engage one in devotional service in all respects.

śraddhā viśeṣataḥ prītiḥ

śrī-mūrter aṅghri-sevane //CC Madhya, 22.130//

SYNONYMS

śraddhā—faith; viśeṣataḥ—particularly; prītiḥ—love; śrī-mūrteḥ—of the Deity form of the Lord; aṅghri-sevane—in service of the lotus feet.

TRANSLATION

" 'One should have full faith and love in worshiping the lotus feet of the Deity.

PURPORT

This verse and the following two verses are found in the Bhakti-rasāmṛta-sindhu (1.2.90-92).

Madhya TEXT 22.131

śrīmad-bhāgavatārthānām

āsvādo rasikaiḥ saha

sajātīyāśaye snigdhe

sādhau saṅgaḥ svato vare //CC Madhya, 22.131//

SYNONYMS

śrīmad-bhāgavata—of Śrīmad-Bhāgavatam; arthānām—of the meanings; āsvādaḥ—enjoying the taste; rasikaiḥ saha—with the devotees; sa-jātīya—similar; āśaye—endowed with a desire; snigdhe—advanced in devotional affection; sādhou—with a devotee; saṅgaḥ—association; svataḥ—for one's self; vare—better.

TRANSLATION

" 'One should taste the meaning of Śrīmad-Bhāgavatam in the association of pure devotees, and one should associate with the devotees who are more advanced than oneself and endowed with a similar type of affection for the Lord.

PURPORT

The words sajātīyāśaye snigdhe sādhou saṅgaḥ svato vare are very important

items. One should not associate with professional Bhāgavatam reciters. A professional Bhāgavatam reciter is one who is not in the disciplic succession or one who has no taste for bhakti-yoga. Simply on the strength of grammatical knowledge and word jugglery, professional reciters maintain their bodies and their desires for sense gratification by reading Śrīmad-Bhāgavatam. One should also avoid those who are averse to Lord Viṣṇu and His devotees, those who are Māyāvādīs, those who offend the chanting of the Hare Kṛṣṇa mantra, those who simply dress as Vaiṣṇavas or so-called gosvāmīs, and those who make a business by selling Vedic mantras and reciting Śrīmad-Bhāgavatam to maintain their families. One should not try to understand Śrīmad-Bhāgavatam from such materialistic people. According to the Vedic injunctions: *yasya deve parā bhaktiḥ*. Śrīmad-Bhāgavatam can only be recited by one who has unflinching faith in the lotus feet of Kṛṣṇa and His devotee, the spiritual master. One should try to understand Śrīmad-Bhāgavatam from the spiritual master. The Vedic injunction states: *bhaktyā bhāgavatam grāhyaṁ na buddhyā na ca ṭikayā*. One has to understand Śrīmad-Bhāgavatam through the process of devotional service and by hearing the recitation of a pure devotee. These are the injunctions of Vedic literature-śruti and smṛti. Those who are not in the disciplic succession and who are not pure devotees cannot understand the real mysterious objective of Śrīmad-Bhāgavatam and Śrīmad Bhagavad-gītā.

Madhya TEXT 22.132

nāma-saṅkīrtanam śrīman-

mathurā-maṇḍale sthitiḥ //CC Madhya, 22.132//

SYNONYMS

nāma-saṅkīrtanam—chanting the Hare Kṛṣṇa mahā-mantra; śrīman-mathurā-maṇḍale—in Mathurā, where Kṛṣṇa specifically performs His pastimes; sthitiḥ—residence.

TRANSLATION

" 'One should congregationally chant the holy name of the Lord and reside in Vṛndāvana.'

PURPORT

Navadvīpa-dhāma, Jagannātha Purī-dhāma and Vṛndāvana-dhāma are considered to be identical. If one goes to Mathurā-maṇḍala-bhūmi for sense

gratification or to make a livelihood, he commits an offense and is condemned. Whoever does so must be penalized in the next life by becoming a hog or a monkey in Vṛndāvana-dhāma. After taking on such a body, the offender is liberated in the next life. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura remarks that residing in Vṛndāvana with a view to enjoy sense gratification surely leads a so-called devotee to a lower species.

Madhya TEXT 22.133

durūhādbhuta-vīrye 'smin

śraddhā dūre 'stu pañcake

yatra svalpo 'pi sambandhaḥ

sad-dhiyām bhāva-janmane //CC Madhya, 22.133//

SYNONYMS

durūha—difficult to be reconciled; adbhuta—wonderful; vīrye—in the power; asmin—in this; śraddhā—faith; dūre—far away; astu—let it be; pañcake—in the above-mentioned five principles; yatra—in which; svalpaḥ—a little; api—even; sambandhaḥ—connection; sat-dhiyām—of those who are intelligent and offenseless; bhāva-janmane—to awaken one's dormant love for Kṛṣṇa.

TRANSLATION

" 'The power of these five principles is very wonderful and difficult to reconcile. Even without faith in them, a person who is offenseless can experience dormant love of Kṛṣṇa simply by being a little connected with them.' "

PURPORT

This verse is also found in the Bhakti-rasāmṛta-sindhu (1.2.238).

Madhya TEXT 22.134

'eka' aṅga sādhe, keha sādhe 'bahu' aṅga

'niṣṭhā' haile upajaya premera taraṅga //CC Madhya, 22.134//

SYNONYMS

eka—one; aṅga—portion; sādhe—executes; keha—someone; sādhe—executes;

bahu—many; aṅga—portions; niṣṭhā—firm faith; haile—if there is; upa-jaya—awaken; premera—of love of Godhead; taraṅga—the waves.

TRANSLATION

"When one is firmly fixed in devotional service, whether he executes one or many processes of devotional service, the waves of love of Godhead will awaken.

PURPORT

The processes of devotional service are śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam arcanam vandanaṁ dāsyam sakhyam ātma-nivedanam.

Madhya TEXT 22.135

'eka' aṅge siddhi pāila bahu bhakta-gaṇa

ambarīṣādi bhaktera 'bahu' aṅga-sādhana //CC Madhya, 22.135//

SYNONYMS

eka aṅge—by one portion; siddhi—perfection; pāila—achieved; bahu—many; bhakta-gaṇa—devotees; ambarīṣa-ādi—King Ambarīṣa Mahārāja and others; bhaktera—of devotees; bahu aṅga-sādhana—execution of many processes of devotional service.

TRANSLATION

"There are many devotees who execute only one of the nine processes of devotional service. Nonetheless, they get ultimate success. Devotees like Mahārāja Ambarīṣa execute all nine items and they also get ultimate success.

Madhya TEXT 22.136

śrī-viṣṇoḥ śravaṇe parīkṣid abhavad vaiyāsakīḥ kīrtane

prahlādaḥ smaraṇe tad-aṅghri-bhajane lakṣmīḥ pṛthuḥ pūjane

akrūras tv abhivandane kapi-patir dāsyē 'tha sakhye 'rjunah

sarvasvātma-nivedane balir abhūt kṛṣṇāptir eṣāṁ parā //CC Madhya, 22.136//

SYNONYMS

śrī-viṣṇoḥ—of Lord Śrī Viṣṇu; śravaṇe—in hearing; parīkṣit—King Parīkṣit, known also as Viṣṇurāta, or one who is protected by Lord Viṣṇu; abhavat—was; vaiyāsakiḥ—Śukadeva Gosvāmī; kīrtane—in reciting Śrīmad-Bhāgavatam; prahlādaḥ—Mahārāja Prahlaḍa; smaraṇe—in remembering; tat-aṅghri—of Lord Viṣṇu's lotus feet; bhajane—in serving; lakṣmīḥ—the goddess of fortune; pṛthuḥ—Mahārāja Pṛthu; pūjane—in worshiping the Deity of the Lord; akrūraḥ—Akrūra; tu—but; abhivandane—in offering prayers; kapi-patiḥ—Hanumānjī, or Vajrāṅgajī; dāsye—in servitude to Lord Rāmacandra; atha—moreover; sakhye—in friendship; arjunaḥ—Arjuna; sarvasva-ātma-nivedane—in fully dedicating oneself; baliḥ—Mahārāja Bali; abhūt—was; kṛṣṇa-āptiḥ—the achievement of the lotus feet of Lord Kṛṣṇa; eṣām—of all of them; parā—transcendental.

TRANSLATION

" 'Mahārāja Parīkṣit attained the highest perfection, shelter at Lord Kṛṣṇa's lotus feet, simply by hearing about Lord Viṣṇu. Śukadeva Gosvāmī attained perfection simply by reciting Śrīmad-Bhāgavatam. Prahlaḍa Mahārāja attained perfection by remembering the Lord. The goddess of fortune attained perfection by massaging the transcendental legs of Mahā-Viṣṇu. Mahārāja Pṛthu attained perfection by worshiping the Deity, and Akrūra attained perfection by offering prayers unto the Lord. Vajrāṅgajī [Hanumān] attained perfection by rendering service to Lord Rāmacandra, and Arjuna attained perfection simply by being Kṛṣṇa's friend. Bali Mahārāja attained perfection by dedicating everything to the lotus feet of Kṛṣṇa.'

PURPORT

This verse appears in the Padyāvalī (53) and the Bhakti-rasāmṛta-sindhu (1.2.265).

Madhya TEXTS 22.137-139

sa vai manah kṛṣṇa-padāravindayor
vacāṁsi vaikunṭha-guṇānuvarṇane
karau harer mandira-mārjanādiṣu
śrutim cakārācyuta-sat-kathodaye
mukunda-liṅgālaya-darśane dṛṣau

tad-bhṛtya-gātra-sparaśe 'ṅga-saṅgamam
ghrāṇam ca tat-pāda-saroja-saurabhe
śrīmat-tulasyā rasanām tad-arpite
pādaḥ hareḥ kṣetra-padānusrpaṇe
śīro hr̥ṣīkeśa-padābhivandane
kāmaṁ ca dāsyē na tu kāma-kāmyayā
yathottamaḥśloka-janāśrayā ratiḥ //CC Madhya, 22.137-139//

SYNONYMS

saḥ—he (Mahārāja Ambarīṣa); vai—certainly; manaḥ—the mind; kṛṣṇa-pada-aravindayoḥ—on the two lotus feet of Kṛṣṇa; vacāmsi—words; vaikunṭha-guṇa-anuvṛṇane—in describing the transcendental character of Kṛṣṇa; karau—the two hands; hareḥ—of Lord Kṛṣṇa or Viṣṇu; mandira-mārjana-ādiṣu—in cleansing the temple of Hari and similar other duties; śrutim—the ears; cakāra—engaged; acyuta—of the Lord; sat-kathā-udaye—in the arising of transcendental topics; mukunda-līṅga—of the Deities of the Lord; ālaya—temples; darśane—in visiting; dr̥śau—the two eyes; tat-bhṛtya—of the servants of the Lord; gātra—the bodies; paraśe—in touching; aṅga-saṅgamam—bodily contact such as embracing or touching the lotus feet; ghrāṇam—the sensation of smell; ca—and; tat-pāda-saroja—of the Lord's lotus feet; saurabhe—in the fragrance; śrīmat—most auspicious; tulasyāḥ—of tulasī leaves; rasanām—the tongue; tat-arpite—in food offered to the Lord; pādaḥ—the two feet; hareḥ—of the Lord; kṣetra—the place of pilgrimage; pada-anusrpaṇe—in walking to; śīraḥ—the head; hr̥ṣīkeśa—of the Lord of the senses, the Personality of Godhead; pada-abhivandane—in offering prayers at the lotus feet; kāmaṁ—all desires; dāsyē—in serving the Lord; na—not; tu—but; kāma-kāmyayā—with a desire for sense gratification; yathā—as much as; uttamaḥśloka—of the Lord, who is worshiped by selected poems; jana—in the devotee; āśrayā—having shelter; ratiḥ—attachment.

TRANSLATION

"Mahārāja Ambarīṣa always engaged his mind at the lotus feet of Kṛṣṇa, his words in describing the spiritual world and the Supreme Personality of Godhead, his hands in cleansing and washing the Lord's temple, his ears in hearing topics about the Supreme Lord, his eyes in seeing the Deity of Lord Kṛṣṇa in the

temple, his body in touching the lotus feet of Vaiṣṇavas and embracing them, his nostrils in smelling the aroma of the tulasī leaves offered to Kṛṣṇa's lotus feet, his tongue in tasting food offered to Kṛṣṇa, his legs in going to places of pilgrimage like Vṛndāvana and Mathurā or to the Lord's temple, and his head in touching the lotus feet of the Lord and offering Him prayers. Thus Mahārāja Ambarīṣa desired only to serve the Lord faithfully. In this way he engaged his senses in the transcendental loving service of the Lord. As a result, he awakened his dormant loving propensity for the Lord's service.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (9.4.18-20).

Madhya TEXT 22.140

kāma tyaji' kṛṣṇa bhaje śāstra-ājñā māni'

deva-ṛṣi-pitrādikera kabhu nahe ṛṇī //CC Madhya, 22.140//

SYNONYMS

kāma—material desires; tyaji'-giving up; kṛṣṇa—Lord Kṛṣṇa; bhaje—worships; śāstra-ājñā—the direction of the revealed scripture; māni'-accepting; deva—demigods; ṛṣi—great sages; pitṛ-ādikera—of the forefathers and so on; kabhu—at any time; nahe—not; ṛṇī—a debtor.

TRANSLATION

"If a person gives up all material desires and completely engages in the transcendental loving service of Kṛṣṇa, as enjoined in revealed scriptures, he is never indebted to demigods, sages or forefathers.

PURPORT

After birth, every man is indebted in so many ways. He is indebted to the demigods for their supplying necessities like air, light and water. When one takes advantage of Vedic literatures, one becomes indebted to great sages like Vyāsadeva, Nārada, Devala and Asita. When one takes birth in a particular family, he becomes indebted to his forefathers. We are even indebted to common living entities like cows, from whom we take milk. Because we accept service from so many animals, we become indebted. However, if one is completely engaged in the Lord's devotional service, he is absolved of all debts. This is

confirmed in the following verse, quoted from Śrīmad-Bhāgavatam (11.5.41).

Madhya TEXT 22.141

devarṣi-bhūtāpta-nṛṇāṃ pitṛṇāṃ

na kiṅkaro nāyam ṛṇī ca rājan

sarvātmanā yaḥ śaraṇaṃ śaraṇyaṃ

gato mukundaṃ parihṛtya kartam //CC Madhya, 22.141//

SYNONYMS

deva—of the demigods; ṛṣi—of the sages; bhūta—of ordinary living entities; āpta—of friends and relatives; nṛṇāṃ—of ordinary men; pitṛṇāṃ—of the forefathers; na—not; kiṅkaraḥ—the servant; na—nor; ayam—this one; ṛṇī—debtor; ca—also; rājan—O King; sarva-ātmanā—with his whole being; yaḥ—a person who; śaraṇaṃ—shelter; śaraṇyaṃ—the Supreme Personality of Godhead, who affords shelter to all; gataḥ—approached; mukundaṃ—Mukunda; parihṛtya—giving up; kartam—duties.

TRANSLATION

" 'One who has given up all material duties and taken full shelter at the lotus feet of Mukunda, who gives shelter to all, is not indebted to the demigods, great sages, ordinary living beings, relatives, friends, mankind or even one's forefathers who have passed away.'

PURPORT

It is said:

adhyāpanaṃ brahma-yajñaḥ

pitṛ-yajñas tu tarpaṇam

homo daivo balir bhauto

nṛ-yajño 'tithi-pūjanam

"By performing oblations with ghee, the demigods are satisfied. By studying the Vedas, brahma-yajña is performed, and by this the great sages are satisfied. Offering libations of water before one's forefathers is called pitṛ-yajña. By

offering tribute, bhūta-yajña is performed. By properly receiving guests, nṛ-yajña is performed." There are five yajñas and five kinds of indebtedness-indebtedness to the demigods, great sages, forefathers, living entities and common men. Therefore one has to perform five kinds of yajñas, but when one takes to saṅkīrtana-yajña (the chanting of the Hare Kṛṣṇa mantra) one doesn't have to perform any other yajña. In Śrīmad-Bhāgavatam, Nārada Muni made a statement about the systematic performance of bhāgavata-dharma in connection with statements previously made by the nine Yogendras before Mahārāja Nimi. The sage Karabhājana Ṛṣi explained the four incarnations of the four yugas, and at the end, in this verse (text 141), he explained the position of Kṛṣṇa's pure devotee and how he is absolved of all debts.

Madhya TEXT 22.142

vidhi-dharma chāḍi' bhaje kṛṣṇera caraṇa

niṣiddha pāpācāre tāra kabhu nahe mana //CC Madhya, 22.142//

SYNONYMS

vidhi-dharma chāḍi'-giving up all regulative principles of the varṇa and āśrama institution; bhaje—worships; kṛṣṇera caraṇa—the lotus feet of Lord Kṛṣṇa; niṣiddha—forbidden; pāpa-ācāre—in sinful activities; tāra—his; kabhu—at any time; nahe—not; mana—the mind.

TRANSLATION

"Although the pure devotee does not follow all the regulative principles of varṇāśrama, he worships the lotus feet of Kṛṣṇa. Therefore he naturally has no tendency to commit sin.

PURPORT

The varṇāśrama institution is planned in such a way that one will not commit sinful activities. Material existence continues due to sinful activity. When one acts sinfully in this life, he gets a suitable body for the next life. When one again acts sinfully, he takes on another material body. In this way one is continuously under the influence of material nature.

puruṣaḥ prakṛti-stho hi

bhūṅkte prakṛti-jān guṇān

kāraṇaṁ guṇa-saṅgo 'sya

sad-asad-yoni-janmasu

"The living entity in material nature thus follows the ways of life, enjoying the three modes of material nature. This is due to his association with that material nature. Thus he meets with good and evil among various species." (Bg. 13.22)

Due to our association with the modes of material nature, we get different types of bodies-good and bad. One cannot be liberated from the cycle of birth and death, known as transmigration of the soul, unless one is completely freed from all sinful activities. The best process, therefore, is to take to Kṛṣṇa consciousness. One cannot take to Kṛṣṇa consciousness without being freed from all sinful activities. Naturally one who is very serious about Kṛṣṇa consciousness is freed from all sinful activity. Consequently a devotee is never inclined to commit sins. If one is pressured by the law or obligations to give up sinful activity, one cannot do so. However, if one takes to Kṛṣṇa consciousness, he can very easily give up all sinful activity. This is confirmed herein.

Madhya TEXT 22.143

ajñāne vā haya yadi 'pāpa' upasthita

kṛṣṇa tāṅre śuddha kare, nā karāya prāyaścitta //CC Madhya, 22.143//

SYNONYMS

ajñāne—by ignorance; vā—or; haya—there are; yadi—if; pāpa—sinful activities; upasthita—present; kṛṣṇa—Lord Kṛṣṇa; tāṅre—him (the devotee); śuddha kare—purifies; nā karāya—does not cause; prāyaścitta—atonement.

TRANSLATION

"If, however, a devotee accidentally becomes involved in a sinful activity, Kṛṣṇa purifies him. He does not have to undergo the regulative form of atonement.

PURPORT

Kṛṣṇa purifies from within as caitya-guru, the spiritual master within the heart. This is described in the following verse from Śrīmad-Bhāgavatam (11.5.42).

Madhya TEXT 22.144

svapāda-mūlaṁ bhajataḥ priyasya

tyaktānya-bhāvasya hariḥ pareśaḥ

vikarma yac cotpatitaṁ kathañcit

dhunoti sarvaṁ hṛdi sanniviṣṭaḥ //CC Madhya, 22.144//

SYNONYMS

sva-pāda-mūlam—the lotus feet of Kṛṣṇa, the shelter of the devotees; bhajataḥ—who is engaged in worshiping; priyasya—who is very dear to Kṛṣṇa; tyakta—given up; anya—for others; bhāvasya—of one whose disposition or inclination; hariḥ—the Supreme Personality of Godhead; para-īśaḥ—the Supreme Lord; vikarma—sinful activities; yat—whatever; ca—and; utpatitam—occurred; kathañcit—somehow; dhunoti—removes; sarvam—everything; hṛdi—in the heart; sanniviṣṭaḥ—entered.

TRANSLATION

" 'One who has given up everything and taken full shelter at the lotus feet of Hari, the Supreme Personality of Godhead, is very dear to Kṛṣṇa. If he is involved in some sinful activity by accident, the Supreme Personality of Godhead, who is seated within everyone's heart, removes his sins without difficulty.'

Madhya TEXT 22.145

jñāna-vairāgyādi--bhaktira kabhu nahe 'aṅga'

ahiṁsā-yama-niyamādi bule kṛṣṇa-bhakta-saṅga //CC Madhya, 22.145//

SYNONYMS

jñāna—the path of knowledge; vairāgya-ādi—the path of renunciation and so on; bhaktira—of devotional service; kabhu—at any time; nahe—not; aṅga—a part; ahiṁsā—nonviolence; yama—controlling the senses and the mind; niyama-ādi—restrictions and so on; bule—roam; kṛṣṇa-bhakta-saṅga—in the association of a devotee of Lord Kṛṣṇa.

TRANSLATION

"The path of speculative knowledge and renunciation is not very essential for

devotional service. Indeed, good qualities such as nonviolence and mind and sense control automatically accompany a devotee of Lord Kṛṣṇa.

PURPORT

Sometimes a neophyte devotee or ordinary person thinks highly of speculative knowledge, austerity, penances and renunciation, thinking them the only path for advancement in devotional service. Actually this is not a fact. The path of knowledge, mystic yoga and renunciation has nothing to do with the pure soul. When one is temporarily in the material world, such processes may help a little, but they are not necessary for a pure devotee of Kṛṣṇa. In the material world, such activities end in material enjoyment or merging into the effulgence of the Supreme. They have nothing to do with the eternal loving service of the Lord. If one abandons speculative knowledge and simply engages in devotional service, he has attained his perfection. The devotee has no need for speculative knowledge, pious activity or mystic yoga. All these are automatically present when one renders the Lord transcendental loving service.

Madhya TEXT 22.146

tasmān mad-bhakti-yuktasya

yogino vai mad-ātmanah

na jñānaṁ na ca vairāgyaṁ

prāyaḥ śreyo bhaved iha //CC Madhya, 22.146//

SYNONYMS

tasmāt—therefore; mat-bhakti—in My devotional service; yuktasya—of one who is engaged; yoginaḥ—the first-class yogī or mystic; vai—certainly; mat-ātmanah—whose mind is always engaged in Me; na—not; jñānam—speculative knowledge; na—not; ca—also; vairāgyam—dry renunciation; prāyaḥ—for the most part; śreyah—beneficial; bhavet—would be; iha—in this world.

TRANSLATION

" 'For one who is fully engaged in My devotional service, whose mind is fixed on Me in bhakti-yoga, the path of speculative knowledge and dry renunciation is not very beneficial.'

PURPORT

The path of devotional service is always independent of other activity. The path of speculative knowledge or mystic yoga may be a little beneficial in the beginning, but it cannot be considered part of devotional service. This verse (Śrīmad-Bhāgavatam 11.20.31) was spoken by Lord Kṛṣṇa when He was speaking to Uddhava before His departure from this material world. These are important instructions given directly by Lord Kṛṣṇa. Śrī Uddhava asked the Lord about the two kinds of instructions given in the Vedas. One instruction is called pravṛtti-mārga, and the other is called nivṛtti-mārga. These are directions for enjoying the material world according to regulative principles and then giving up the material world for higher spiritual understanding. Sometimes one does not know whether to practice speculative knowledge or mystic yoga for advancement in spiritual knowledge. Kṛṣṇa explains to Uddhava that the mechanical process of speculative knowledge and yoga is not necessary for advancing in devotional service. Devotional service is completely spiritual; it has nothing to do with material things. It is awakened by hearing and chanting in the association of devotees. Because devotional service is always transcendental, it has nothing to do with material activity.

Madhya TEXT 22.147

ete na hy adbhutā vyādha

tavāhimsādayo guṇāḥ

hari-bhaktau pravṛttā ye

na te syuḥ paratāpinaḥ //CC Madhya, 22.147//

SYNONYMS

ete—all these; na—not; hi—certainly; adbhutāḥ—wonderful; vyādha—O hunter; tava—your; ahimsā-ādayaḥ—nonviolence and others; guṇāḥ—qualities; hari-bhaktau—in devotional service; pravṛttāḥ—engaged; ye—those who; na—not; te—they; syuḥ—are; paratāpinaḥ—envious of other living entities.

TRANSLATION

" 'O hunter, good qualities like nonviolence, which you have developed, are not very astonishing, for those who are engaged in the Lord's devotional service are never inclined to give pain to others because of envy.'

PURPORT

This is a quotation from the Skanda Purāṇa.

Madhya TEXT 22.148

vaidhī-bhakti-sāadhanera kahiluṅ vivaraṇa

rāgānugā-bhaktira lakṣaṇa śuna, sanātana //CC Madhya, 22.148//

SYNONYMS

vaidhī-bhakti—of devotional service according to the regulative principles; sāadhanera—of the execution; kahiluṅ—I have made; vivaraṇa—description; rāgānugā-bhaktira—of spontaneous devotional service; lakṣaṇa—the symptoms; śuna—please hear; sanātana—O Sanātana.

TRANSLATION

"My dear Sanātana, I have now in detail described devotional service according to the regulative principles. Now hear from Me about spontaneous devotional service and its characteristics.

Madhya TEXT 22.149

rāgātmikā-bhakti--'mukhyā' vraja-vāsi-jane

tāra anugata bhaktira 'rāgānugā'-nāme //CC Madhya, 22.149//

SYNONYMS

rāgātmikā-bhakti—spontaneous devotional service; mukhyā—preeminent; vraja-vāsi-jane—in the inhabitants of Vraja, or Vṛndāvana; tāra—that; anugata—following; bhaktira—of devotional service; rāgānugā-nāme—named rāgānugā or following after spontaneous devotional service.

TRANSLATION

"The original inhabitants of Vṛndāvana are attached to Kṛṣṇa spontaneously in devotional service. Nothing can compare to such spontaneous devotional service, which is called rāgātmikā bhakti. When a devotee follows in the footsteps of the devotees of Vṛndāvana, his devotional service is called rāgānugā bhakti.

PURPORT

In his Bhakti-sandarbha, Jīva Gosvāmī states:

tad evaṁ tat-tad-abhimāna-lakṣaṇa-bhāva-viśeṣveṇa svābhāvika-rāgasya
vaiśiṣṭye sati tat-tad-rāga-prayuktā śravaṇa-kīrtana-smaraṇa-pāda-sevana-
vandanātma-nivedana-prāyā bhaktis teṣāṁ rāgātmikā bhaktir ity ucyate.... tatas
tadīyaṁ rāgaṁ rucyānugacchantī sā rāgānugā.

When a pure devotee follows the footsteps of a devotee in Vṛndāvana, he
develops rāgānugā bhakti.

Madhya TEXT 22.150

iṣṭe svārasikī rāgaḥ

paramāviṣṭatā bhavet

tanmayī yā bhaved bhaktiḥ

sātra rāgātmikoditā //CC Madhya, 22.150//

SYNONYMS

iṣṭe—unto the desired object of life; svārasikī—appropriate for one's own
original aptitude of love; rāgaḥ—attachment; parama-āviṣṭatā—absorption in the
service of the Lord; bhavet—is; tat-mayī—consisting of that transcendental
attachment; yā—which; bhavet—is; bhaktiḥ—devotional service; sā—that; atra
—here; rāgātmikā-uditā—called rāgātmikā, or spontaneous devotional service.

TRANSLATION

" 'When one becomes attached to the Supreme Personality of Godhead, his
natural inclination to love is fully absorbed in thoughts of the Lord. That is
called transcendental attachment, and devotional service according to that
attachment is called rāgātmikā, or spontaneous devotional service.'

PURPORT

This verse is found in the Bhakti-rasāmṛta-sindhu (1.2.272).

Madhya TEXT 22.151

iṣṭe 'gāḍha-tṛṣṇā'--rāgera svarūpa-lakṣaṇa

iṣṭe 'āviṣṭatā'--ei taṭastha-lakṣaṇa //CC Madhya, 22.151//

SYNONYMS

iṣṭe—in the desired object, the Supreme Personality of Godhead; gāḍha-tṛṣṇā—deep attachment; rāgera—of spontaneous love; svarūpa-lakṣaṇa—the primary symptom; iṣṭe—unto the Supreme; āviṣṭatā—absorption; ei—this; taṭastha-lakṣaṇa—the marginal symptom.

TRANSLATION

"The primary characteristic of spontaneous love is deep attachment for the Supreme Personality of Godhead. Absorption in Him is a marginal characteristic.

Madhya TEXT 22.152

rāgamayī-bhaktira haya 'rāgātmikā' nāma

ta-hā śuni' lubdha haya kona bhāgyavān //CC Madhya, 22.152//

SYNONYMS

rāga-mayī—consisting of attachment; bhaktira—of devotional service; haya—is; rāgātmikā—spontaneous love; nāma—the name; tāhā śuni'-hearing this; lubdha—covetous; haya—becomes; kona bhāgyavān—some fortunate person.

TRANSLATION

"Thus devotional service which consists of rāga [deep attachment] is called rāgātmikā, spontaneous loving service. If a devotee covets such a position, he is considered to be most fortunate.

Madhya TEXT 22.153

lobhe vraja-vāsīra bhāve kare anugati

śāstra-yukti nāhi māne--rāgānugāra prakṛti //CC Madhya, 22.153//

SYNONYMS

lobhe—in such covetousness; vraja-vāsīra bhāve—in the moods of the inhabitants of Vṛndāvana, Vraja; kare anugati—follows; śāstra-yukti—injunctions or reasonings of the śāstras; nāhi māne—does not abide by; rāgānugāra—of spontaneous love; prakṛti—the nature.

TRANSLATION

"If one follows in the footsteps of the inhabitants of Vṛndāvana out of such transcendental covetousness, he does not care for the injunctions or reasonings of śāstra. That is the way of spontaneous love.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that a devotee is attracted by the service of the inhabitants of Vṛndāvana—namely the cowherd men, Mahārāja Nanda, mother Yaśodā, Rādhārāṇī, the gopīs, and the cows and calves. An advanced devotee is attracted by the service rendered by an eternal servitor of the Lord. This attraction is called spontaneous attraction. Technically it is called svarūpa-upalabdhi. This stage is not achieved in the beginning. In the beginning one has to render service strictly according to the regulative principles set forth by the revealed scriptures and spiritual master. By continuously rendering service through the process of vaidhī bhakti, one's natural inclination is gradually awakened. That is called spontaneous attraction, or rāgānugā bhakti.

An advanced devotee situated on the platform of spontaneity is already very expert in śāstric instruction, logic and argument. When he comes to the point of eternal love for Kṛṣṇa, no one can deviate him from that position, neither by argument nor by śāstric evidence. An advanced devotee has realized his eternal relationship with the Lord, and consequently he does not accept the logic and arguments of others. Such an advanced devotee has nothing to do with the sahajiyās, who manufacture their own way and commit sins by indulging in illicit sex, intoxication and gambling, if not meat-eating. Sometimes the sahajiyās imitate advanced devotees and live in their own whimsical way, avoiding the principles set down in the revealed scriptures. Unless one follows the six Gosvāmīs—Śrī Rūpa, Sanātana, Raghunātha Bhaṭṭa, Śrī Jīva, Gopāla Bhaṭṭa and Raghunātha dāsa—one cannot be a bona fide spontaneous lover of Kṛṣṇa. In this connection, Śrīla Narottama dāsa Ṭhākura says: rūpa-raghunātha-pade haibe ākuti kabe hāma bujhaba se yugala pirīti. The sahajiyās' understanding of the love affairs between Rādhā and Kṛṣṇa is not bona fide because they do not follow the principles laid down by the six Gosvāmīs. Their illicit connection and their imitation of the dress of Rūpa Gosvāmī as well as their avoidance of the prescribed methods of revealed scriptures will lead them to the lowest regions of hell. These imitative sahajiyās are cheated and unfortunate. They are not equal to advanced devotees (paramahamsas). Debauchees and paramahamsas are not on the same level.

Madhya TEXT 22.154

virājantīm abhivyaktām

vraja-vāsi-janādiṣu

rāgātmikām anusṛtā

yā sā rāgānugocyate //CC Madhya, 22.154//

SYNONYMS

virājantīm—shining intensely; abhivyaktām—fully expressed; vraja-vāsi-jana-ādiṣu—among the eternal inhabitants of Vṛndāvana; rāgātmikā—devotional service consisting of spontaneous love; anusṛtā—following; yā—which; sā—that; rāgānugā—devotional service following in the wake of spontaneous love; ucyate—is said.

TRANSLATION

" 'Devotional service in spontaneous love is vividly expressed and manifested by the inhabitants of Vṛndāvana. Devotional service that accords with their devotional service is called rāgānugā bhakti, or devotional service following in the wake of spontaneous loving service.'

PURPORT

This verse is found in the Bhakti-rasāmṛta-sindhu (1.2.270).

Madhya TEXT 22.155

tat-tad-bhā' vādi-mādhurye

śrute dhīr yad apekṣate

nātra śāstram na yuktim ca

tal lobhotpatti-lakṣaṇam //CC Madhya, 22.155//

SYNONYMS

tat-tat—respective; bhāva-ādi-mādhurye—the sweetness of the loving moods (namely śānta-rasa, dāsyā-rasa, sakhyā-rasa, vātsalya-rasa and mādhurya-rasa) of the inhabitants of Vṛndāvana; śrute—when heard; dhīḥ—the intelligence; yat—

which; apekṣate—depends on; na—not; atra—here; śāstram—revealed scriptures; na—not; yuktim—logic and argument; ca—also; tat—that; lobha—of covetousness to follow in the footsteps; utpatti-lakṣaṇam—the symptom of awakening.

TRANSLATION

" 'When an advanced realized devotee hears about the affairs of the devotees of Vṛndāvana—in the mellows of śānta, dāsyā, sakhyā, vātsalya and mādhyā—he becomes inclined in that way, and his intelligence becomes attracted. Indeed, he begins to covet that particular type of devotion. When such covetousness is awakened, one's intelligence no longer depends on the instruction of śāstra, revealed scripture, logic or argument.'

PURPORT

This verse is found in the Bhakti-rasāmṛta-sindhu (1.2.292).

Madhya TEXTS 22.156-157

bāhya, antara,--ihāra dui ta' sādhana

'bāhye' sādhaka-dehe kare śravaṇa-kīrtana

'mane' nija-siddha-deha kariyā bhāvana

rātri-dine kare vraje kṛṣṇera sevana //CC Madhya, 22.156-157//

SYNONYMS

bāhya—externally; antara—internally; ihāra—of this spontaneous love of Godhead; dui—two; ta'-indeed; sādhana—such processes of execution; bāhye—externally; sādhaka-dehe—with the body of an advanced devotee; kare—does; śravaṇa-kīrtana—hearing and chanting; mane—the mind; nija—own; siddha-deha—eternal body or self-realized position; kariyā bhāvana—thinking of; rātri-dine—night and day; kare—executes; vraje—in Vṛndāvana; kṛṣṇera—of Lord Kṛṣṇa; sevana—service.

TRANSLATION

"There are two processes by which one may execute this rāgānugā bhakti—external and internal. When self-realized, the advanced devotee externally remains like a neophyte and executes all the śāstric injunctions, especially

hearing and chanting. However, within his mind, in his original purified self-realized position, he serves Kṛṣṇa in Vṛndāvana in his particular way. He serves Kṛṣṇa twenty-four hours, all day and night.

Madhya TEXT 22.158

sevā sādḥaka-rūpeṇa

siddha-rūpeṇa cātra hi

tad-bhāva-lipsunā kāryā

vraja-lokānusārataḥ //CC Madhya, 22.158//

SYNONYMS

sevā—service; sādḥaka-rūpeṇa—with the external body as a devotee practicing regulative devotional service; siddha-rūpeṇa—with a body suitable for eternal, self-realized service; ca—also; atra—in this connection; hi—certainly; tat—of that; bhāva—the mood; lipsunā—desiring to obtain; kāryā—to be executed; vraja-loka—of the particular servant of Kṛṣṇa in Vṛndāvana; anusārataḥ—by following in the footsteps.

TRANSLATION

" 'The advanced devotee who is inclined to spontaneous loving service should follow the activities of a particular associate of Kṛṣṇa in Vṛndāvana. He should execute service externally as a regulative devotee as well as internally from his self-realized position. Thus he should perform devotional service both externally and internally.'

PURPORT

This verse is found in the Bhakti-rasāmṛta-sindhu (1.2.295).

Madhya TEXT 22.159

nijābhīṣṭa kṛṣṇa-preṣṭha pācheta' lāgiyā

nirantara sevā kare antarmanā hañā //CC Madhya, 22.159//

SYNONYMS

nija-abhīṣṭa—one's own choice; kṛṣṇa-preṣṭha—the servitor of Kṛṣṇa; pācheta'

lāgiyā—following; nirantara—twenty-four hours a day; sevā—service; kare—executes; antarmanā—within the mind; hañā—being.

TRANSLATION

"Actually the inhabitants of Vṛndāvana are very dear to Kṛṣṇa. If one wants to engage in spontaneous loving service, he must follow the inhabitants of Vṛndāvana and constantly engage in devotional service within his mind.

Madhya TEXT 22.160

kṛṣṇaṁ smaran janam cāsyā

preṣṭham nija-samīhitam

tat-tat-kathā-rataś cāsau

kuryād vāsam vraje sadā //CC Madhya, 22.160//

SYNONYMS

kṛṣṇam—Lord Kṛṣṇa; smaran—thinking of; janam—a devotee; ca—and; asya—of His; preṣṭham—very dear; nija-samīhitam—chosen by oneself; tat-tat-kathā—to those respective topics; rataḥ—attached; ca—and; asau—that; kuryāt—should do; vāsam—living; vraje—in Vṛndāvana; sadā—always.

TRANSLATION

"The devotee should always think of Kṛṣṇa within himself, and one should choose a very dear devotee who is a servitor of Kṛṣṇa in Vṛndāvana. One should constantly engage in topics about that servitor and his loving relationship to Kṛṣṇa, and one should live in Vṛndāvana. However, if one is physically unable to go to Vṛndāvana, he should mentally live there."

PURPORT

This verse is found in the Bhakti-rasāmṛta-sindhu (1.2.294).

Madhya TEXT 22.161

dāsa-sakhā-pitrādi-preyasīra gaṇa

rāga-mārga nija-nija-bhāvera gaṇana //CC Madhya, 22.161//

SYNONYMS

dāsa—servants; sakhā—friends; pitṛ-ādi—parents; preyasīra gaṇa—conjugal lovers; rāga-mārga—on the path of spontaneous loving service; nija-nija—of one's own choice; bhāvera—of the ecstasy; gaṇana—counting.

TRANSLATION

"Kṛṣṇa has many types of devotees—some are servants, some are friends, some are parents, and some are conjugal lovers. Those who are situated in one of these attitudes of spontaneous love according to their choice are considered to be on the path of spontaneous loving service.

Madhya TEXT 22.162

na karhicin mat-parāḥ śānta-rūpe

nañkṣyanti no me 'nimiṣo leḍhi hetih

yeṣām ahaṁ priya ātmā sutaś ca

sakhā guruḥ suhrdo daivam iṣṭam //CC Madhya, 22.162//

SYNONYMS

na—not; karhicit—at any time; mat-parāḥ—devotees of Me; śānta-rūpe—O mother, the symbol of peacefulness; nañkṣyanti—will perish; no—nor; me—My; animiṣaḥ—time; leḍhi—licks up (destroys); hetih—weapon; yeṣām—of whom; ahaṁ—I; priyaḥ—dear; ātmā—the Supersoul; sutaḥ—the son; ca—and; sakhā—friend; guruḥ—spiritual master; suhrdaḥ—well-wisher; daivam—the Deity; iṣṭam—chosen.

TRANSLATION

" 'My dear mother, Devahūti! O emblem of peace! My weapon, the disc of time, never vanquishes those for whom I am very dear, for whom I am the Supersoul, the son, friend, spiritual master, well-wisher, worshipable Deity and desired goal. Since the devotees are always attached to Me, they are never vanquished by the agents of time.'

PURPORT

This was spoken by Kapiladeva to His mother Devahūti and is recorded in

Śrīmad-Bhāgavatam (3.25.38). Kapiladeva instructed His mother in sāṅkhya-yoga, but the importance of bhakti-yoga is mentioned here. Later sāṅkhya-yoga was imitated by atheists, whose system was founded by a different Kapiladeva, Ṛṣi Kapiladeva.

Madhya TEXT 22.163

pati-putra-suhṛd-bhrāṭṛ-

pitṛvan mitravad dharim

ye dhyāyanti sadodyuktās

tebhyo 'pīha namo namaḥ //CC Madhya, 22.163//

SYNONYMS

pati—a husband; putra—a son; suhṛt—a friend; bhrāṭṛ—a brother; pitṛ—a father; vat—like; mitra—an intimate friend; vat—like; harim—on the Supreme Personality of Godhead; ye—all those who; dhyāyanti—meditate; sadā—always; udyuktāḥ—full of eagerness; tebhyaḥ—unto them; api—also; iha—here; namaḥ namaḥ—repeated respectful obeisances.

TRANSLATION

" 'Let me offer my respectful obeisances again and again to those who always eagerly meditate upon the Supreme Personality of Godhead as a husband, son, friend, brother, father or intimate friend.'

PURPORT

This verse appears in the Bhakti-rasāmṛta-sindhu (1.2.308).

Madhya TEXT 22.164

ei mata kare yebā rāgānugā-bhakti

kṛṣṇera caraṇe tānra upajaya 'prīti' //CC Madhya, 22.164//

SYNONYMS

ei mata—in this way; kare—executes; yebā—anyone who; rāgānugā-bhakti—spontaneous devotional service to Kṛṣṇa; kṛṣṇera caraṇe—to the lotus feet of Kṛṣṇa; tānra—his; upajaya—awakens; prīti—affection.

TRANSLATION

"If one engages in spontaneous loving service to the Lord, his affection at the lotus feet of Kṛṣṇa gradually increases.

Madhya TEXT 22.165

prīti-aṅkure 'rati', 'bhāva'--haya dui nāma

yāhā haite vaśa hana śrī-bhagavān //CC Madhya, 22.165//

SYNONYMS

prīti-aṅkure—in the seed of affection; rati—attachment; bhāva—emotion; haya—there are; dui nāma—two names; yāhā haite—from which; vaśa—controlled; hana—is; śrī-bhagavān—the Supreme Personality of Godhead.

TRANSLATION

"In the seed of affection, there is attachment which goes by two names, rati and bhāva. The Supreme Personality of Godhead comes under the control of such attachment.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments on this verse. Externally a devotee performs all the items of devotional service—śravaṇa and kīrtana—in nine different ways, and within his mind he always thinks of his eternal relationship with Kṛṣṇa and follows in the footsteps of the devotees of Vṛndāvana. If one engages himself in the service of Rādhā and Kṛṣṇa in this way, he can transcend the regulative principles enjoined in the śāstras and, through his spiritual master, fully engage in rendering spontaneous love to Kṛṣṇa. In this way, he attains affection at the lotus feet of Kṛṣṇa. Kṛṣṇa actually comes under the control of such spontaneous feelings, and ultimately one can attain association with the Lord.

Madhya TEXT 22.166

yāhā haite pāi kṛṣṇera prema-sevana

eita' kahiluṅ 'abhidheya'-vivarāṇa //CC Madhya, 22.166//

SYNONYMS

yāhā haite—from which; pāi—I can get; kṛṣṇera—of Lord Kṛṣṇa; prema-sevana—affectionate service; eita'-this; kahiluṅ—I have done; abhidheya-vivaraṇa—description of the means (devotional service) in detail.

TRANSLATION

"That by which one can attain loving service to the Lord I have described in detail as the execution of devotional service called abhidheya.

Madhya TEXT 22.167

abhidheya, sādhana-bhakti ebe kahiluṅ sanātana

saṅkṣepe kahiluṅ, vistāra nā yāya varṇana //CC Madhya, 22.167//

SYNONYMS

abhidheya—the means of obtaining the desired object; sādhana-bhakti—devotional service performed by means of the body and senses; ebe—now; kahiluṅ—I have described; sanātana—My dear Sanātana; saṅkṣepe—in short; kahiluṅ—I have described; vistāra—expansion; nā yāya—is not possible; varṇana—describing.

TRANSLATION

"My dear Sanātana, I have briefly described the process of devotional service in practice, which is the means for obtaining love of Kṛṣṇa. It cannot be described broadly."

Madhya TEXT 22.168

abhidheya sādhana-bhakti śune yei jana

acirāt pāya sei kṛṣṇa-prema-dhana //CC Madhya, 22.168//

SYNONYMS

abhidheya—necessary duty; sādhana-bhakti—devotional service in practice; śune—hears; yei jana—anyone who; acirāt—very soon; pāya—gets; sei—that person; kṛṣṇa-prema-dhana—the treasure of love of Kṛṣṇa.

TRANSLATION

Whoever hears the process of practical devotional service very soon attains

shelter at the lotus feet of Kṛṣṇa in love and affection.

Madhya TEXT 22.169

śrī-rūpa-raghunātha-pade yāra āśa

caitanya-caritāmṛta kahe kṛṣṇadāsa //CC Madhya, 22.169//

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; raghunātha—Śrīla Raghunātha dāsa Gosvāmī; pade—at the lotus feet; yāra—whose; āśa—expectation; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; kṛṣṇadāsa—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Twenty-second Chapter, describing the execution of devotional service.

Chapter 23 Life's Ultimate Goal-Love of Godhead

The following summary study of the Twenty-third Chapter is given by Śrīla Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya. In this chapter Śrī Caitanya Mahāprabhu describes the symptoms of emotion and love and the awakening of one's original loving relationship with the Lord, as well as the characteristics of a devotee who has actually attained that stage. He then describes the gradual increase of love of God up to the point of mahābhāva. He then describes the five divisions of attraction and how they continue. He also describes the mellow derived from conjugal love, which is the supreme emotion. Conjugal love is divided into two categories-svakīya and parakīya. Svakīya refers to loving affairs between husband and wife, and parakīya refers to loving affairs between two lovers. There are a number of descriptions in this connection. There is also a description of the sixty-four transcendental qualities of Kṛṣṇa. Śrīmatī Rādhārāṇī has twenty-five transcendental qualities.

Śrī Caitanya Mahāprabhu then describes those candidates who are eligible to

taste the mellows of devotional service. Their fundamental natures and their varieties are also described. The Lord also informs Sanātana Gosvāmī about all the confidential paraphernalia of devotional service. He gives a description of Goloka Vṛndāvana, where the Lord is engaged in His eternal pastimes described in the Hari-vaṁśa. There is also an opposing and favorable description of keśa-avatāra. All these instructions are mentioned herein.

In this way Śrī Caitanya Mahāprabhu blessed Sanātana Gosvāmī, placing His own hand on his head. Thus Sanātana received the power to describe these subjects in books like Hari-bhakti-vilāsa.

Madhya TEXT 23.1

cirād adattaṁ nija-gupta-vittaṁ
svaprema-nāmāmṛtaṁ atyudāraḥ
āpāmaraṁ yo vitatāra gauraḥ

kṛṣṇo janebhyas tam ahaṁ prapadye //CC Madhya, 23.1//

SYNONYMS

cirāt—for a long time; adattam—not given; nija-gupta-vittam—His own personal confidential property; sva-prema—of love for Him; nāma—of the holy name; amṛtam—the ambrosia; ati-udāraḥ—most munificent; ā-pāmaram—even down to the lowest of men; yaḥ—one who; vitatāra—distributed; gauraḥ—Śrī Gaurasundara; kṛṣṇaḥ—Lord Kṛṣṇa Himself; janebhyaḥ—to the people in general; tam—to Him; aham—I; prapadye—offer obeisances.

TRANSLATION

The most munificent Supreme Personality of Godhead, known as Gaurakṛṣṇa, distributed to everyone—even the lowest of men—His own confidential treasury in the form of the nectar of love of Himself and the holy name. This was never given to the people at any time before. I therefore offer my respectful obeisances unto Him.

Madhya TEXT 23.2

jaya jaya gauracandra jaya nityānanda

jayādvaita-candra jaya gaura-bhakta-vṛnda //CC Madhya, 23.2//

SYNONYMS

jaya jaya—all glories; gauracandra—to Śrī Caitanya Mahāprabhu; jaya—all glories; nityānanda—to Nityānanda Prabhu; jaya—all glories; advaita-candra—to Advaita Ācārya; jaya—all glories; gaura-bhakta-vṛnda—to the devotees of Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda! All glories to Advaita Ācārya! And all glories to all the devotees of Lord Caitanya Mahāprabhu!

Madhya TEXT 23.3

ebe śuna bhakti-phala 'prema'-prayojana

yāhāra śravaṇe haya bhakti-rasa-jñāna //CC Madhya, 23.3//

SYNONYMS

ebe śuna—now hear; bhakti-phala—the result of practice of devotional service; prema—love of Godhead; prayojana—the ultimate goal of life; yāhāra śravaṇe—by hearing of which; haya—there is; bhakti-rasa-jñāna—transcendental knowledge of the mellows of devotional service.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "Now hear, O Sanātana, about the result of devotional service, which is love of Godhead, life's ultimate goal. If one hears this description, he will be enlightened in the transcendental mellows of devotional service.

Madhya TEXT 23.4

kṛṣṇe rati gāḍha haile 'prema'-abhidhāna

kṛṣṇa-bhakti-rasera ei 'sthāyi-bhāva'-nāma //CC Madhya, 23.4//

SYNONYMS

kṛṣṇe—unto Lord Kṛṣṇa; rati—affection; gāḍha—deep; haile—when it becomes; prema-abhidhāna—called love of God; kṛṣṇa-bhakti-rasera—of the mellows of devotional service to Kṛṣṇa; ei—this sthāyi-bhāva-nāma—called sthāyi-bhāva.

TRANSLATION

"When affection for Kṛṣṇa becomes deeper, one attains love of Godhead in devotional service. Such a position is called sthāyi-bhāva, permanent enjoyment of the mellows of devotional service to Kṛṣṇa.

Madhya TEXT 23.5

śuddha-sattva-viśeṣātmā

prema-sūryāṁśu-sāmya-bhāk

rucibhiś citta-masṛṇya-

kṛd asau bhāva ucyate //CC Madhya, 23.5//

SYNONYMS

śuddha-sattva—by unadultered goodness; viśeṣa—distinguished; ātmā—whose nature; prema—of love of God; sūrya—like the sun; āṁśu—a ray; sāmya-bhāk—which is similar to; rucibhiḥ—by different tastes; citta—of the heart; masṛṇya—softness; kṛt—which causes; asau—that softness; bhāvaḥ—emotion; ucyate—is called.

TRANSLATION

" 'When devotional service is situated on the transcendental platform of pure goodness, it is like a ray of the sunlight of love for Kṛṣṇa. At such a time, devotional service causes the heart to be softened by various tastes, and it is called bhāva [emotion].'

PURPORT

This verse is found in the Bhakti-rasāmṛta-sindhu (1.3.1).

Madhya TEXT 23.6

e dui,--bhāvera 'svarūpa', 'taṭastha' lakṣaṇa

premera lakṣaṇa ebe śuna, sanātana //CC Madhya, 23.6//

SYNONYMS

ei dui—these two; bhāvera—of emotion; sva-rūpa—constitutional; taṭastha—

marginal; lakṣaṇa—symptoms; premera—of love; lakṣaṇa—the symptoms; ebe—now; śuna—hear; sanātana—O Sanātana.

TRANSLATION

"Bhāva [emotion] has two different symptoms-constitutional and marginal. Now, My dear Sanātana, listen to the symptoms of love.

PURPORT

The word śuddha-sattva-viśeṣātmā means "situated on the transcendental platform of pure goodness." In this way the soul is purified of all material contamination, and this position is called svarūpa-lakṣaṇa, the constitutional symptom of bhāva, emotion. By various tastes, one's heart is softened, and there is an awakening of one's loving propensity to render spontaneous service to the Lord. This is called taṭastha-lakṣaṇa, the marginal symptom of bhāva.

Madhya TEXT 23.7

samyak masṛṇita-svānto

mamatvātiśayaāṅkitaḥ

bhāvaḥ sa eva sāndrātmā

budhaiḥ premā nigadyate //CC Madhya, 23.7//

SYNONYMS

samyak—completely; masṛṇita-svāntaḥ—which makes the heart soft; mamatva—of a sense of ownership; atiśaya-aṅkitaḥ—marked with an abundance; bhāvaḥ—emotion; saḥ—that; eva—certainly; sāndra-ātmā—whose nature is very condensed; budhaiḥ—by learned persons; premā—love of Godhead; nigadyate—is described.

TRANSLATION

" 'When that bhāva softens the heart completely, becomes endowed with a great feeling of possessiveness in relation to the Lord and becomes very much condensed and intensified, it is called prema [love of Godhead] by learned scholars.

PURPORT

This verse is found in the Bhakti-rasāmṛta-sindhu (1.4.1).

Madhya TEXT 23.8

ananya-mamatā viṣṇau

mamatā prema-saṅgatā

bhaktir ity ucyate bhīṣma-

prahlādoddhava-nāradaīḥ //CC Madhya, 23.8//

SYNONYMS

ananya-mamatā—having a sense of relationships with no others; viṣṇau—in Lord Viṣṇu, or Kṛṣṇa; mamatā—the sense of ownership; prema-saṅgatā—endowed only with love; bhaktiḥ—devotional service; iti—thus; ucyate—is said; bhīṣma—by Bhīṣma; prahlāda—by Prahlāda Mahārāja; uddhava—by Uddhava; nāradaīḥ—and by Nārada.

TRANSLATION

" 'When one develops an unflinching sense of ownership or possessiveness in relation to Lord Viṣṇu, or, in other words, when one thinks Viṣṇu and no one else to be the only object of love, such an awakening is called bhakti [devotion] by exalted persons like Bhīṣma, Prahlāda, Uddhava and Nārada.'

PURPORT

This verse, quoted from the Nārada-pañcarātra, is found in the Bhakti-rasāmṛta-sindhu (1.4.2).

Madhya TEXT 23.9

kona bhāgye kona jīvera 'śraddhā' yadi haya

tabe sei jīva 'sādhū-saṅga' ye karaya //CC Madhya, 23.9//

SYNONYMS

kona bhāgye—by some good fortune; kona jīvera—of some living entity; śraddhā yadi haya—if there is faith; tabe—then; sei jīva—that living entity; sādhū-saṅga—association with devotees; ye—certainly; karaya—makes.

TRANSLATION

"If, by good fortune, a living entity develops faith in Kṛṣṇa, he begins to associate with devotees.

Madhya TEXT 23.10

sādhū-saṅga haite haya 'śravaṇa-kīrtana'

sādhana-bhaktye haya 'sarvānārtha-nivartana' //CC Madhya, 23.10//

SYNONYMS

sādhū-saṅga haite—from association with devotees; haya—there is; śravaṇa-kīrtana—hearing, chanting and so on; sādhana-bhaktye—by devotional service; haya—there is; sarva—all; anārtha-nivartana—disappearance of unwanted thing.

TRANSLATION

"When one is encouraged in devotional service by the association of devotees, one becomes free from all unwanted contamination by following the regulative principles and chanting and hearing.

Madhya TEXT 23.11

anārtha-nivṛtti haile bhaktye 'niṣṭhā' haya

niṣṭhā haite śravaṇādye 'ruci' upajaya //CC Madhya, 23.11//

SYNONYMS

anārtha-nivṛtti—disappearance of all unwanted contamination; haile—when there is; bhaktye—in devotional service; niṣṭhā—firm faith; haya—there is; niṣṭhā haite—from such firm faith; śravaṇa-ādye—in hearing, chanting and so on; ruci—taste; upajaya—awakens.

TRANSLATION

"When one is freed from all unwanted contamination, he advances with firm faith. When firm faith in devotional service awakens, a taste for hearing and chanting also awakens.

Madhya TEXT 23.12

ruci haite bhaktye haya 'āsakti' pracura

āsakti haite citte janme kṛṣṇe prīty-aṅkura //CC Madhya, 23.12//

SYNONYMS

ruci haite—from such a taste; bhaktye—in devotional service; haya—there is; āsakti—attachment; pracura—deep; āsakti haite—from attachment; citte—within the heart; janme—appears; kṛṣṇe—for Kṛṣṇa; prīti-aṅkura—the seed of affection.

TRANSLATION

"After taste is awakened, a deep attachment arises, and from that attachment the seed of love for Kṛṣṇa grows in the heart.

Madhya TEXT 23.13

sei 'bhāva' gāḍha haile dhare 'prema'-nāma

sei premā 'prayojana' sarvānanda-dhāma //CC Madhya, 23.13//

SYNONYMS

sei bhāva—that emotional condition; gāḍha haile—when it becomes intensified; dhare—takes; prema-nāma—the name love of Godhead; sei premā—that love of Godhead; prayojana—the ultimate goal of life; sarva-ānanda-dhāma—the reservoir of all pleasure.

TRANSLATION

"When that ecstatic emotional stage intensifies, it is called love of Godhead. Such love is life's ultimate goal and the reservoir of all pleasure.

PURPORT

Śrīla Bhaktivinoda Ṭhākura summarizes this growth of love of Godhead as a gradual process. A person becomes interested in devotional service by some good fortune. Eventually he becomes interested in pure devotional service without material contamination. At that point, a person wants to associate with devotees. As a result of this association, he becomes more and more interested in discharging devotional service and hearing and chanting. The more one is interested in hearing and chanting, the more he is purified of material

contamination. Liberation from material contamination is called anartha-nivṛtti, indicating a diminishing of all unwanted things. This is the test of development in devotional service. If one actually develops the devotional attitude, he must be freed from the material contamination of illicit sex, intoxication, gambling and meat-eating. These are the preliminary symptoms. When one is freed from all material contamination, his firm faith awakens in devotional service. When firm faith develops, a taste arises, and by that taste, one becomes attached to devotional service. When this attachment intensifies, the seed of love of Kṛṣṇa fructifies. This position is called prīti or rati (affection) or bhāva (emotion). When rati intensifies, it is called love of Godhead. This love of Godhead is actually life's highest perfection and the reservoir of all pleasure.

Thus devotional life is divided into two stages-sādhana-bhakti and bhāva-bhakti. Sādhana-bhakti refers to the development of devotional service through the regulative principles. The basic principle for the execution of devotional service is faith. Above that, there is association with devotees, and after that there is initiation by a bona fide spiritual master. After initiation, when one follows the regulative principles of devotional service, one becomes freed from all unwanted things. In this way one becomes firmly fixed and gradually develops a taste for devotional service. The more the taste grows, the more one desires to render service to the Lord. In this way one becomes attached to a particular mellow in the Lord's service-śānta, dāsyā, sakhyā, vātsalya and madhura. As a result of such attachment, bhāva develops. Bhāva-bhakti is the platform of purified goodness. By such purified goodness, one's heart melts in devotional service. Bhāva-bhakti is the first seed of love of Godhead. This emotional stage is there before one attains pure love. When that emotional stage intensifies, it is called prema-bhakti, or transcendental love of Godhead. This gradual process is also described in the following two verses found in the Bhakti-rasāmṛta-sindhu (1.4.15-16).

Madhya TEXTS 23.14-15

āḍau śraddhā tataḥ sādhu-

saṅgo 'tha bhajana-kriyā

tato 'nartha-nivṛttiḥ syāt

tato niṣṭhā rucis tataḥ

athāsaktis tato bhāvas

tataḥ premābhyudañcati

sādhakānām ayam premṇaḥ

prādurbhāve bhavet kramaḥ //CC Madhya, 23.14-15//

SYNONYMS

ādau—in the beginning; śraddhā—firm faith, or disinterest in material affairs and interest in spiritual advancement; tataḥ—thereafter; sādhu-saṅgaḥ—association with pure devotees; atha—then; bhajana-kriyā—performance of devotional service to Kṛṣṇa (surrendering to the spiritual master and being encouraged by the association of devotees, so that initiation takes place); tataḥ—thereafter; anartha-nivṛttiḥ—the diminishing of all unwanted habits; syāt—there should be; tataḥ—then; niṣṭhā—firm faith; ruciḥ—taste; tataḥ—thereafter; atha—then; āsaktiḥ—attachment; tataḥ—then; bhāvaḥ—emotion of affection; tataḥ—thereafter; prema—love of God; abhyudañcati—arises; sādhakānām—of the devotees practicing Kṛṣṇa consciousness; ayam—this; premṇaḥ—of love of Godhead; prādurbhāve—in the appearance; bhavet—is; kramaḥ—the chronological order.

TRANSLATION

" 'In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and attachment. This is the way of sādhana-bhakti, the execution of devotional service according to the regulative principles. Gradually emotions intensify, and finally there is an awakening of love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness.'

Madhya TEXT 23.16

satām prasaṅgān mama vīrya-saṁvido

bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ

taj-joṣaṇād āśv apavarga-vartmani

śraddhā ratir bhaktir anukramiṣyati //CC Madhya, 23.16//

SYNONYMS

satām—of the devotees; prasaṅgāt—by the intimate association; mama—of Me; vīrya-saṁvidāḥ—talks full of spiritual potency; bhavanti—appear; hṛt—to the heart; karna—and to the ears; rasa-āyanāḥ—a source of sweetness; kathāḥ—talks; tat—of them; joṣaṇāt—from proper cultivation; āśu—quickly; apavarga—of liberation; vartmani—on the path; śraddhā—faith; ratiḥ—attraction; bhaktiḥ—love; anukramiṣyati—will follow one after another.

TRANSLATION

" 'The spiritually powerful message of Godhead can be properly discussed only in a society of devotees, and it is greatly pleasing to hear in that association. If one hears from devotees, the way of transcendental experience quickly opens to him, and gradually he attains firm faith that in due course develops into attraction and devotion.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (3.25.25).

Madhya TEXT 23.17

yāñhāra hṛdaye ei bhāvāñkura haya

tāñhāte eteka cihna sarva-śāstre kaya //CC Madhya, 23.17//

SYNONYMS

yāñhāra—of whom; hṛdaye—in the heart; ei—this; bhāva-añkura—seed of emotion; haya—there is; tāñhāte—in him; eteka—these; cihna—symptoms; sarva-śāstre—all revealed scriptures; kaya—say.

TRANSLATION

"If one actually has the seed of transcendental emotion in his heart, the symptoms will be visible in his activities. That is the verdict of all revealed scriptures.

Madhya TEXTS 23.18-19

kṣāntir avyārtha-kālatvaṁ

viraktir māna-śūnyatā

āśā-bandhaḥ samutkaṇṭhā

nāma-gāne sadā ruciḥ

āsaktis tad-guṇākhyāne

prītis tad-vasati-sthale

ity ādayo 'nubhāvāḥ syur

jāta-bhāvāṅkure jane //CC Madhya, 23.18-19//

SYNONYMS

kṣāntiḥ—forgiveness; avyārtha-kālatvam—being free from wasting time; viraktiḥ—detachment; māna-sūnyatā—absence of false prestige; āśā-bandhaḥ—hope; samutkaṇṭhā—eagerness; nāma-gāne—in chanting the Holy names; sadā—always; ruciḥ—taste; āsaktiḥ—attachment; tat—of Lord Kṛṣṇa; guṇa-ākhyāne—in describing the transcendental qualities; prītiḥ—affection; tat—His; vasati-sthale—in places of residence (the temple or holy places); iti—thus; ādayaḥ—and so on; anubhāvāḥ—the signs; syuḥ—are; jāta—developed; bhāva-aṅkure—whose seed of ecstatic emotion; jane—in a person.

TRANSLATION

" 'When the seed of ecstatic emotion for Kṛṣṇa fructifies, the following nine symptoms manifest in one's behavior: forgiveness, concern that time should not be wasted, detachment, absence of false prestige, hope, eagerness, a taste for chanting the holy name of the Lord, attachment to descriptions of the transcendental qualities of the Lord, and affection for those places where the Lord resides—that is, a temple or a holy place like Vṛndāvana. These are all called anubhāva, subordinate signs of ecstatic emotion. They are visible in a person in whose heart the seed of love of God has begun to fructify.'

PURPORT

These two verses are found in the Bhakti-rasāmṛta-sindhu (1.3.25-26).

Madhya TEXT 23.20

ei nava prīty-aṅkura yānra citte haya

prākṛta-kṣobhe tānra kṣobha nāhi haya //CC Madhya, 23.20//

SYNONYMS

ei—this; nava—nine; prīti-aṅkura—fructification of the seed of love; yāñra—of whom; citte—in the mind; haya—there is; prākṛta—material; kṣobhe—in agitation; tāñra—his; kṣobha—agitation; nāhi haya—there is not.

TRANSLATION

"If love for Kṛṣṇa in a seedling state has fructified in one's heart, one is not agitated by material things.

Madhya TEXT 23.21

taṁ mopayātaṁ pratiyantu viprā

gaṅgā ca devī dhr̥ta-cittam īśe

dvijopasr̥ṣṭaḥ kuhakas takṣako vā

daśatv alaṁ gāyata viṣṇu-gāthāḥ //CC Madhya, 23.21//

SYNONYMS

taṁ—him; mā—me; upayātaṁ—surrendered; pratiyantu—you may know; viprāḥ—O brāhmaṇas; gaṅgā—mother Ganges; ca—and; devī—the demigoddess; dhr̥ta—offered; cittam—whose mind; īśe—unto the Supreme Personality of Godhead; dvija-upasr̥ṣṭaḥ—created by the brāhmaṇa; kuhakaḥ—some trickery; takṣakaḥ—snake-bird; vā—or; daśatu—let it bite; alaṁ—never mind; gāyata—chant; viṣṇu-gāthāḥ—the holy names of Lord Viṣṇu.'

TRANSLATION

" 'O brāhmaṇas, just accept me as a completely surrendered soul, and let mother Ganges, the representative of the Lord, also accept me in that way, for I have already taken the lotus feet of the Lord into my heart. Let the snakebird-or whatever magical thing the brāhmaṇa created-bite me at once. I only desire that you all continue singing the deeds of Lord Viṣṇu.'

PURPORT

This is a verse from Śrīmad-Bhāgavatam (1.19.15) spoken by Mahārāja Parīkṣit while he was sitting on the bank of the Ganges expecting to be bitten by a snakebird summoned by the curse of a brāhmaṇa boy named Śṛṅgi, who was the

son of a great sage named Śamīka. News of the curse was conveyed to the King, who prepared for his imminent death. Many great saintly persons, sages, brāhmaṇas, kings and demigods came to see him in his last days. Mahārāja Parīkṣit, however, was not at all afraid of being bitten by the snake-bird. Indeed, he requested all the great personalities assembled to continue chanting the holy name of Lord Viṣṇu.

Madhya TEXT 23.22

kṛṣṇa-sambandha vinā kāla vyartha nāhi yāya //CC Madhya, 23.22//

SYNONYMS

kṛṣṇa-sambandha vinā—without a connection with Kṛṣṇa; kāla—time; vyartha—useless; nāhi yāya—does not become.

TRANSLATION

"Not a moment should be lost. Every moment should be utilized for Kṛṣṇa or connected with Him.

PUPORT

Mahārāja Parīkṣit's expression of anxiety is explained in this verse. He says, "Let whatever is destined to happen take place. It doesn't matter. Just let me see that not a moment of my time is wasted without a relationship with Kṛṣṇa." One has to tolerate all obstacles on the path of Kṛṣṇa consciousness, and one has to see that not a moment of his life is wasted outside of Kṛṣṇa's service.

Madhya TEXT 23.23

vāgbhiḥ stuvanto manasā smarantas

tanvā namanto 'py anīśam na tṛptāḥ

bhaktāḥ śravan-netra-jalāḥ samagram

āyūr harer eva samarpayanti //CC Madhya, 23.23//

SYNONYMS

vāgbhiḥ—by words; stuvantaḥ—offering prayers to the Supreme Personality of Godhead; manasā—by the mind; smarantaḥ—remembering; tanvā—by the body; namantaḥ—offering obeisances; api—although; anīśam—all the time; na

tr̥ptāḥ—not satisfied; bhaktāḥ—the devotees; śravat—shedding; netra-jalāḥ—tears from the eyes; samagram—the whole; āyūḥ—life; hareḥ—to Kṛṣṇa; eva—only; samarpayanti—dedicate.

TRANSLATION

" 'With their words, they offer prayers to the Lord. With their minds, they always remember the Lord. With their bodies, they offer obeisances to the Lord. Despite all these activities, they are still not satisfied. This is the nature of pure devotees. Shedding tears from their eyes, they dedicate their whole lives to the Lord's service.'

PURPORT

This verse from the Hari-bhakti-sudhodaya is found in the Bhakti-rasāmṛta-sindhu (1.3.29).

Madhya TEXT 23.24

bhukti, siddhi, indriyārtha tāre nāhi bhāya //CC Madhya, 23.24//

SYNONYMS

bhukti—material enjoyment; siddhi—mystic power; indriya-ārtha—the objects of the senses; tāre—unto him; nāhi bhāya—do not appeal.

TRANSLATION

"In the material field, people are interested in material enjoyment, mystic power and sense gratification. However, these things do not appeal to the devotee at all.

Madhya TEXT 23.25

yo dustyajān dāra-sutān

suḥrd-rājyaṁ hṛdi sprśaḥ

jahau yuvaiva malavad

uttamaḥśloka-lālasaḥ //CC Madhya, 23.25//

SYNONYMS

yaḥ—who (Bharata Mahārāja); dustyajān—difficult to give up; dāra-sutān—wife

and children; suhṛt—friends; rājyam—kingdom; hṛdi spṛśaḥ—dear to the core of the heart; jahau—gave up; yuvā—youthful; eva—at that time; malavat—like stool; uttamaḥ-śloka-lālasaḥ—being captivated by the transcendental qualities, pastimes and association of the Supreme Personality of Godhead.

TRANSLATION

" 'King Bharata was very eager to attain the association of the Supreme Personality of Godhead, Kṛṣṇa, who is called uttama-śloka because poems and prayers are offered to Him for His favor. In his youth, King Bharata gave up his attractive wife and children, as well as his beloved friends and opulent kingdom, just as one gives up stool after passing it.'

PURPORT

These are the signs of virakti (detachment) found in a person who has developed bhāva, the preliminary stage of love of Godhead; This verse is quoted from Śrīmad-Bhāgavatam (5.14.43).

Madhya TEXT 23.26

'sarvottama' āpanāke 'hīna' kari māne //CC Madhya, 23.26//

SYNONYMS

sarva-uttama—although standing above all; āpanāke—himself; hīna kari—as the lowest; māne—considers.

TRANSLATION

"Although a pure devotee's standard is above all, he still considers himself to be in the lowest stage of life.

Madhya TEXT 23.27

harau ratim vahann eṣa

narendrāṇām śikhāmaṇiḥ

bhikṣām aṭann ari-pure

śva-pākam api vandate //CC Madhya, 23.27//

SYNONYMS

harau—toward the Supreme Personality of Godhead; ratim—affection; vahan—carrying; eṣaḥ—this one; nara-indrāṇām—of all the kings; śikhā-maṇiḥ—brilliant crown jewel; bhikṣām—begging alms; aṭan—wandering for; ari-pure—even in the city of enemies; śva-pākam—the fifth-grade caṇḍālas; api—even; vandate—worships.

TRANSLATION

" 'Bharata Mahārāja always carried affection for Kṛṣṇa within his heart. Although Bharata Mahārāja was the crown jewel of kings, he was still wandering about and begging alms in the city of his enemies. He was even offering respects to caṇḍālas, low-class men who eat dogs.'

PURPORT

This is a quotation from Padma Purāṇa.

Madhya TEXT 23.28

'kṛṣṇa kṛpā karibena'--dṛḍha kari' jāne //CC Madhya, 23.28//

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; kṛpā karibena—will show His mercy; dṛḍha kari'-making firm; jāne—he believes.

TRANSLATION

"A fully surrendered devotee always hopes that Lord Kṛṣṇa will be kind to him. This hope is very firm in him.

Madhya TEXT 23.29

na premā śravaṇādi-bhaktir api vā yogo 'thavā vaiṣṇavo

jñānaṁ vā śubha-karma vā kiyad aho saj-jātir apy asti vā

hīnārthādhika-sādhake tvayi tathāpy acchedya-mūlā satī

he gopī-jana-vallabha vyathayate hā hā mad-āśaiva mām //CC Madhya, 23.29//

SYNONYMS

na—not; premā—love of Godhead; śravaṇa-ādi—consisting of chanting, hearing

and so on; bhaktiḥ—devotional service; api—also; vā—or; yogaḥ—the power of mystic yoga; athavā—or; vaiṣṇavaḥ—befitting a devotee; jñānam—knowledge; vā—or; śubha-karma—pious activities; vā—or; kiyat—a little; aho—O my Lord; sat-jātiḥ—birth in a good family; api—even; asti—there is; vā—or; hīna-ārtha-adhika-sādhake—who bestows greater benedictions upon one who is fallen and possesses no good qualities; tvayi—unto You; tathāpi—still; acchedya-mūlā—whose root is uncuttable; satī—being; he—O; gopī-jana-vallabha—most dear friend of the gopīs; vyathayate—gives pain; hā hā—alas; mat—my; āśā—hope; eva—certainly; mām—to me.

TRANSLATION

" 'O my Lord, I do not have any love for You, nor am I qualified for discharging devotional service by chanting and hearing. Nor do I possess the mystic power of a Vaiṣṇava, knowledge or pious activities. Nor do I belong to a very high-caste family. On the whole, I do not possess anything. Still, O beloved of the gopīs, because You bestow Your mercy on the most fallen, I have an unbreakable hope that is constantly in my heart. That hope is always giving me pain.'

PURPORT

This verse is found in the Bhakti-rasāmṛta-sindhu (1.3.35).

Madhya TEXT 23.30

samutkaṇṭhā haya sadā lālasā-pradhāna //CC Madhya, 23.30//

SYNONYMS

samutkaṇṭhā—eagerness; haya—is; sadā—always; lālasā—ardent desire; pradhāna—chiefly characterized by.

TRANSLATION

"This eagerness is chiefly characterized by an ardent desire to associate with the Lord.

Madhya TEXT 23.31

tvac-chaiśavaṁ tri-bhuvanādbhutam ity avehi

mac-cāpalaṁ ca tava vā mama vādhigamyam

tat kim karomi viralam muralī-vilāsi

mugdham mukhāmbujam udīkṣitum īkṣaṇābhyām //CC Madhya, 23.31//

SYNONYMS

tvat—Your; śaiśavam—early age; tri-bhuvana—within the three worlds; adbhutam—wonderful; iti—thus; avehi—know; mat-cāpalam—My unsteadiness; ca—and; tava—of You; vā—or; mama—of Me; vā—or; adhigamyam—to be understood; tat—that; kim—what; karomi—I do; viralam—in solitude; muralī-vilāsi—O player of the flute; mugdham—attractive; mukha-ambujam—lotuslike face; udīkṣitum—to see sufficiently; īkṣaṇābhyām—by the eyes.

TRANSLATION

" 'O Kṛṣṇa, O flute player, the sweetness of Your early age is wonderful within these three worlds. You know My unsteadiness, and I know Yours. No one else knows about this. I want to see Your beautiful, attractive face somewhere in a solitary place, but how can this be accomplished?'

PURPORT

This is a verse from Kṛṣṇa-karṇāmṛta (32).

Madhya TEXT 23.32

nāma-gāne sadā ruci, laya kṛṣṇa-nāma //CC Madhya, 23.32//

SYNONYMS

nāma-gāne—in chanting the holy names; sadā—constantly; ruci—taste, relish; laya—takes; kṛṣṇa-nāma—the Hare Kṛṣṇa mantra.

TRANSLATION

"Due to having great relish for the holy name, one is inclined to chant the Hare Kṛṣṇa mahā-mantra constantly.

Madhya TEXT 23.33

rodana-bindu-maranda-syandi-

dṛg-indīvarādyā govinda

tava madhura-svara-kaṇṭhī

gāyati nāmāvalīm bālā //CC Madhya, 23.33//

SYNONYMS

rodana-bindu—with teardrops; maranda—like the nectar or juice of flowers; syandi—pouring; ḍṛk-indīvarā—whose lotus eyes; ādya—today; govinda—O my Lord Govinda; tava—Your; madhura-svara-kaṇṭhī—who has a very sweet voice; gāyati—sings; nāma-āvalīm—holy names; bālā—this young girl (Rādhikā).

TRANSLATION

" 'O Govinda, this youthful girl named Rādhikā is today constantly pouring forth tears like nectar falling from flowers. She is also singing Your holy name in a sweet voice.'

PURPORT

This verse is found in the Bhakti-rasāmṛta-sindhu (1.3.38).

Madhya TEXT 23.34

kṛṣṇa-guṇākhyāne haya sarvadā āsakti //CC Madhya, 23.34//

SYNONYMS

kṛṣṇa-guṇa-ākhyāne—in describing the transcendental qualities of Kṛṣṇa; haya—there is; sarvadā—always; āsakti—attachment.

TRANSLATION

"At this stage of bhāva, a devotee has awakened the tendency to chant and describe the transcendental qualities of the Lord. He has attachment for this process.

Madhya TEXT 23.35

madhuraṁ madhuraṁ vapur asya vibhor

madhuraṁ madhuraṁ vadanam madhuram

madhu-gandhi mṛḍu-smitam etad aho

madhuraṁ madhuraṁ madhuraṁ madhuraṁ //CC Madhya, 23.35//

SYNONYMS

madhuraṁ—sweet; madhuraṁ—sweet; vapuḥ—the transcendental form; asya—His; vibhoḥ—of the Lord; madhuraṁ—sweet; madhuraṁ—sweet; vadanam—face; madhuraṁ—more sweet; madhu-gandhi—the fragrance of honey; mṛḍu-smitam—soft smiling; etat—this; aho—oh; madhuraṁ—sweet; madhuraṁ—sweet; madhuraṁ—sweet; madhuraṁ—still more sweet.

TRANSLATION

" 'O my Lord, the transcendental body of Kṛṣṇa is very sweet, and His face is even sweeter than His body. The soft smile on His face, which is like the fragrance of honey, is sweeter still.'

PURPORT

This is a verse quoted from Bilvamaṅgala Ṭhākura's Kṛṣṇa-karṇāmṛta (92).

Madhya TEXT 23.36

kṛṣṇa-līlā-sthāne kare sarvadā vasati //CC Madhya, 23.36//

SYNONYMS

kṛṣṇa-līlā-sthāne—in the place where Kṛṣṇa has His pastimes; kare—makes; sarvadā—always; vasati—abode.

TRANSLATION

"A devotee absorbed in ecstatic emotion for Kṛṣṇa always resides in a place where Kṛṣṇa's pastimes were performed.

Madhya TEXT 23.37

kadāhaṁ yamunā-tīre

nāmāni tava kīrtayan

udbāṣpaḥ puṇḍarīkākṣa

racayiṣyāmi tāṇḍavam //CC Madhya, 23.37//

SYNONYMS

kadā—when; aham—I; yamunā-tīre—on the bank of the Yamunā; nāmāni—holy names; tava—Your; kīrtayan—chanting; udbāṣpaḥ—full of tears; puṇḍarīka-akṣa—O lotus-eyed one; racayiṣyāmi—I shall create; tāṇḍavam—dancing like a madman.

TRANSLATION

" 'O Lord Puṇḍarīkākṣa, while chanting Your holy name with tears in my eyes, when shall I dance in ecstasy on the bank of the Yamunā?'

PURPORT

This verse is found in the Bhakti-rasāmṛta-sindhu (1.2.156).

Madhya TEXT 23.38

kṛṣṇe 'ratira' cihna ei kailuṇ vivaraṇa

'kṛṣṇa-premera' cihna ebe śuna sanātana //CC Madhya, 23.38//

SYNONYMS

kṛṣṇe—for Kṛṣṇa; ratira—of attraction; cihna—the symptoms; ei—all these; kailuṇ vivaraṇa—I have described; kṛṣṇa-premera—of love for Lord Kṛṣṇa; cihna—the symptoms; ebe—now; śuna sanātana—please hear, Sanātana.

TRANSLATION

"These are the symptoms of a person who has developed attraction [bhāva] for Kṛṣṇa. Now let me describe the symptoms of a person who is actually elevated to love of Kṛṣṇa. O Sanātana, please hear this from Me.

Madhya TEXT 23.39

yāñra citte kṛṣṇa-premā karaye udaya

tāñra vākya, kriyā, mudrā vijñeha nā bujhaya //CC Madhya, 23.39//

SYNONYMS

yāñra citte—in whose heart; kṛṣṇa-premā—love of Kṛṣṇa; karaye udaya—awakens; tāñra—his; vākya—words; kriyā—activities; mudrā—symptoms; vijñeha—even a learned scholar; nā bujhaya—does not understand.

TRANSLATION

"Even the most learned man cannot understand the words, activities and symptoms of a person situated in love of Godhead.

Madhya TEXT 23.40

dhanyasyāyaṁ nava-premā

yasyonmīlati cetasi

antarvāṇibhir apy asya

mudrā suṣṭhu sudurgamā //CC Madhya, 23.40//

SYNONYMS

dhanyasya—of a most fortunate person; ayam—this; navaḥ—new; premā—love of Godhead; yasya—of whom; unmīlati—manifests; cetasi—in the heart; antarvāṇibhiḥ—by persons well versed in śāstras; api—even; asya—of him; mudrā—symptoms; suṣṭhu—exceedingly; sudurgamā—difficult to understand.

TRANSLATION

" 'Even a most learned scholar cannot understand the activities and symptoms of an exalted personality in whose heart love of Godhead has awakened.'

PURPORT

This verse is also found in the Bhakti-rasāmṛta-sindhu (1.4.17).

Madhya TEXT 23.41

evamvrataḥ sva-priya-nāma-kīrtyā

jātānurāgo druta-citta uccaiḥ

hasaty atho roditi rauti gāyaty

unmādavan nṛtyati loka-bāhyaḥ //CC Madhya, 23.41//

SYNONYMS

evam-vrataḥ—when one thus engages in a vow to chant and dance; sva—own; priya—very dear; nāma—the holy name; kīrtyā—by chanting; jāta—in this way

develops; anurāgaḥ—attachment; druta-cittaḥ—very eagerly; uccaiḥ—loudly; hasati—laughs; atho—also; roditi—cries; rauti—becomes agitated; gāyati—chants; unmāda-vat—like a madman; nṛtyati—dances; loka-bāhyaḥ—not caring for outsiders.

TRANSLATION

" 'When a person is actually advanced and takes pleasure in chanting the holy name of the Lord, who is very dear to him, he is agitated and loudly chants the holy name. He also laughs, cries, becomes agitated and chants just like a madman, not caring for outsiders.'

PURPORT

This verse is quoted from Śrīmad-Bhāgavatam (11.2.40).

Madhya TEXT 23.42

premā krame bāḍi' haya--sneha, māna, praṇaya

rāga, anurāga, bhāva, mahābhāva haya //CC Madhya, 23.42//

SYNONYMS

premā—love of God; krame—gradually; bāḍi'-increasing; haya—is; sneha—affection; māna—indignation due to affection; praṇaya—love; rāga—attachment; anurāga—subattachment; bhāva—ecstasy; mahā-bhāva—exalted ecstasy; haya—is.

TRANSLATION

"Love of Godhead increases and is manifest as affection, counter-love, love, attachment, subattachment, ecstasy and sublime ecstasy.

Madhya TEXT 23.43

bīja, ikṣu, rasa, guḍa tabe khaṇḍa-sāra

śarkarā, sitā-michari, śuddha-michari āra //CC Madhya, 23.43//

SYNONYMS

bīja—seeds; ikṣu—sugarcane plants; rasa—juice; guḍa—molasses; tabe—then; khaṇḍa-sāra—crude sugar; śarkarā—sugar; sitā-michari—sugar candy; śuddha-

michari—rock candy; āra—also.

TRANSLATION

"This development is compared to sugarcane seeds, sugarcane plants, sugarcane juice, molasses, crude sugar, refined sugar, sugar candy and rock candy.

Madhya TEXT 23.44

ihā yaiche krame nirmala, krame bāḍe svāda

rati-premādira taiche bāḍaye āsvāda //CC Madhya, 23.44//

SYNONYMS

ihā—this; yaiche—like; krame—by succession; nirmala—pure; krame—gradually; bāḍe—increases; svāda—taste; rati—from attachment; prema-ādira—of love of Godhead and so on; taiche—in that way; bāḍaye—increases; āsvāda—taste.

TRANSLATION

"Just as the taste of sugar increases as it is gradually purified, one should understand that when love of Godhead increases from rati, which is compared to the beginning seed, its taste increases.

Madhya TEXT 23.45

adhikāri-bhede rati--pañca parakāra

śānta, dāsya, sakhya, vātsalya, madhura āra //CC Madhya, 23.45//

SYNONYMS

adhikāri—of possessor; bhede—according to differences; rati—attachment; pañca parakāra—five varieties; śānta—neutral; dāsya—servitude; sakhya—friendship; vātsalya—paternal love; madhura—conjugal love; āra—also.

TRANSLATION

"According to the candidate possessing these transcendental qualities [sneha, māna and so on], there are five transcendental mellows-neutrality, servitorship, friendship, parental love and conjugal love.

In the Bhakti-rasāmṛta-sindhu, rati (attraction) is thus described:

vyaktam masṛṇitevāntar-
lakṣyate rati-lakṣaṇam
mumukṣu-prabhṛtīnam ced
bhaved eṣā ratir na hi
kintu bāla-camatkāra-
kāṛī tac-cihna-vīkṣayā
abhijñena subodho 'yam
raty-ābhāsaḥ prakīrtitaḥ

The real symptoms of the fructification of the seed of love (rati) are manifest because the heart is melted. When such symptoms are found among speculators and fruitive actors, they cannot be accepted as real symptoms of attachment. Foolish people without knowledge of devotional service praise such symptoms of attachment even when they are based on something other than a desire to serve Kṛṣṇa. However, one who is expert in devotional service calls such symptoms rati-ābhāsa, a mere glimpse of attachment.

Madhya TEXT 23.46

ei pañca sthāyī bhāva haya pañca 'rasa'
ye-rase bhakta 'sukhī', kṛṣṇa haya 'vaśa' //CC Madhya, 23.46//

SYNONYMS

ei pañca—these five kinds of transcendental mellow; sthāyī bhāva—permanent ecstatic moods; haya—become; pañca rasa—five kinds of transcendental mellow; ye-rase—in a particular mellow; bhakta sukhī—a devotee becomes happy; kṛṣṇa—Lord Kṛṣṇa; haya—becomes; vaśa—under the control.

TRANSLATION

"These five transcendental mellows exist permanently. The devotee may be attracted to one of these mellows, and thus he becomes happy. Kṛṣṇa also becomes inclined toward such a devotee and comes under his control.

PURPORT

In the Bhakti-rasāmṛta-sindhu, sthāyi-bhāva, permanent ecstasy, is thus described:

aviruddhān viruddhānś ca
bhāvān yo vaśatām nayan
su-rājeva virājeta
sa sthāyī bhāva ucyate
sthāyī bhāvo 'tra sa proktaḥ
śrī-kṛṣṇa-viṣayā ratiḥ

These moods (bhāvas) bring under control the favorable ecstasies (such as laughing) and unfavorable ecstasies (such as anger). When these continue to remain as kings, they are called sthāyi-bhāva, or permanent ecstasies. Continuous ecstatic love for Kṛṣṇa is called permanent ecstasy.

Madhya TEXT 23.47

premādika sthāyi-bhāva sāmagrī-milane
kṛṣṇa-bhakti rasa-rūpe pāya pariṇāme //CC Madhya, 23.47//

SYNONYMS

prema-ādika—love of Godhead, beginning with śānta, dāsya and so on; sthāyi-bhāva—the permanent ecstasies; sāmagrī-milane—by mixing with other ingredients; kṛṣṇa-bhakti—devotional service to Lord Kṛṣṇa; rasa-rūpe—composed of transcendental mellows; pāya—becomes; pariṇāme—by transformation.

TRANSLATION

"When the permanent ecstasies [neutrality, servitorship and so on] are mixed with other ingredients, devotional service in love of Godhead is transformed and becomes composed of transcendental mellows.

PURPORT

In the Bhakti-rasāmṛta-sindhu, the following definition is given:

athāsyāḥ keśava-rater
lakṣitāyā nigadyate
sāmagrī-paripoṣena
paramā rasa-rūpatā
vibhāvair anubhāvaiś ca
sāttvikair vyabhicāribhiḥ
svādyatvaṁ hṛdi bhaktānām
ānītā śravaṇādibhiḥ
eṣā kṛṣṇa-ratiḥ sthāyī
bhāvo bhakti-raso bhavet

Love for Kṛṣṇa, Keśava, as previously described, reaches the supreme state of being composed of mellows when its ingredients are fulfilled. By means of vibhāva, anubhāva, sāttvika and vyabhicārī, hearing and chanting are activated, and the devotee is able to taste love for Kṛṣṇa. Then attachment for Kṛṣṇa, or permanent ecstasy (sthāyi-bhāva), becomes the mellow of devotional service (bhakti-rasa).

Madhya TEXT 23.48

vibhāva, anubhāva, sāttvika, vyabhicārī
sthāyi-bhāva 'rasa' haya ei cāri mili' //CC Madhya, 23.48//

SYNONYMS

vibhāva—special ecstasy; anubhāva—subordinate ecstasy; sāttvika—natural ecstasy; vyabhicārī—transitory ecstasy; sthāyi-bhāva—permanent ecstasy; rasa—mellow; haya—becomes; ei cāri—these four; mili'-meeting.

TRANSLATION

"The permanent ecstasy becomes a more and more tasteful transcendental mellow through the mixture of special ecstasy, subordinate ecstasy, natural

ecstasy and transitory ecstasy.

Madhya TEXT 23.49

dadhi yena khaṇḍa-marica-karpūra-milane

'rasālākhyā' rasa haya apūrvāśvādane //CC Madhya, 23.49//

SYNONYMS

dadhi—yogurt; yena—as if; khaṇḍa—sugar candy; marica—black pepper; karpūra—camphor; milane—being mixed; rasāla-ākhyā—known as delicious; rasa—mellow; haya—becomes; apūrvāśvādane—by an unprecedented taste.

TRANSLATION

"Yogurt mixed with sugar candy, black pepper and camphor is very palatable and tasty. Similarly, when permanent ecstasy mixes with other ecstatic symptoms, it becomes unprecedentedly tasty.

Madhya TEXT 23.50

dvividha 'vibhāva',--ālabhana, uddīpana

vaṁśī-svarādi--'uddīpana', kṛṣṇādi--'ālabhana' //CC Madhya, 23.50//

SYNONYMS

dvi-vidha—two kinds; vibhāva—particular ecstasy; ālabhana—the support; uddīpana—awakening; vaṁśī-svara-ādi—such as the vibration of the flute; uddīpana—exciting; kṛṣṇa-ādi—Kṛṣṇa and others; ālabhana—the support.

TRANSLATION

"There are two kinds of particular ecstasies [vibhāva]. One is called the support, and the other is called the awakening. The vibration of Kṛṣṇa's flute is an example of the awakening, and Lord Kṛṣṇa Himself is an example of the support.

Madhya TEXT 23.51

'anubhāva'--smita, nṛtya, gītādi udbhāsvara

stambhādi--'sāttvika' anubhāvera bhītara //CC Madhya, 23.51//

SYNONYMS

anubhāva—subordinate ecstasy; smita—smiling; nṛtya—dancing; gīta-ādi—songs and so on; udbhāsvara—symptoms of bodily manifestation; stambha-ādi—being stunned and others; sāttvika—natural; anubhāvera bhitara—within the category of subordinate ecstasies.

TRANSLATION

"The subordinate ecstasies are smiling, dancing and singing, as well as different manifestations in the body. The natural ecstasies, such as being stunned, are considered among the subordinate ecstasies [anubhāva].

In the Bhakti-rasāmṛta-sindhu, vibhāva is described as follows:

tatra jñeyā vibhāvās tu
raty-āsvādana-hetavaḥ
te dvidhā lambanā eke
tathaivoddīpanāḥ pare

"The cause bringing about the tasting of love for Kṛṣṇa is called vibhāva. Vibhāva is divided into two categories-ā lambana (support) and uddīpana (awakening)."

In the Agni Purāṇa it is stated:

vibhāvyate hi raty-ādir
yatra yena vibhāvyate
vibhāvo nāma sa dvedhā-
lambanoddīpanātmakaḥ

"That which causes love for Kṛṣṇa to appear is called vibhāva. That has two divisions-ā lambana [in which love appears] and uddīpana [by which love appears]."

In the Bhakti-rasāmṛta-sindhu, the following is stated about ā lambana:

kṛṣṇaś ca kṛṣṇa-bhaktāś ca

budhair ālambanā matāḥ

raty-āder viṣayatvena

tathādhāratayāpi ca

"The object of love is Kṛṣṇa, and the container of that love is the devotee of Kṛṣṇa. Both of them are called by the learned scholars ālambana-the foundations." Similarly, uddīpana is described:

uddīpanās tu te proktā

bhāvam uddīpayanti ye

"Those things which awaken ecstatic love are called uddīpana."

te tu śrī-kṛṣṇa-candrasya

guṇās ceṣṭāḥ prasāadhanam

Mainly this awakening is made possible by the qualities and activities of Kṛṣṇa, as well as by His mode of decoration and the way His hair is arranged.

smitāṅga-saurabhe vaṁśa-

śṛṅga-nūpura-kambavaḥ

padāṅka-kṣetra-tulasī-

bhakta-tad-vāsarādayaḥ

"Kṛṣṇa's smile, the fragrance of His transcendental body, His flute, bugle, ankle bells, conchshell, the marks on His feet, His place of residence, His favorite plant [tulasī], His devotees, and the observance of fasts and vows connected to His devotion all awaken the symptoms of ecstatic love."

In the Bhakti-rasāmṛta-sindhu, anubhāva is described as follows:

anubhāvās tu citta-stha-

bhāvānām avabodhakāḥ

te bahir vikriyā prāyāḥ

proktā udbhāsvarākhyayā

The many external ecstatic symptoms or bodily transformations which indicate ecstatic emotions in the mind, and which are also called udbhāsvara, are the anubhāvas, or subordinate ecstatic expressions of love. Some of these are dancing, falling down and rolling on the ground, singing and crying very loudly, bodily contortions, loud vibrations, yawning, deep breathing, disregard for others, the frothing of saliva, mad laughter, spitting, hiccups and other similar symptoms. All these symptoms are divided into two divisions-śīta and kṣepaṇa. Singing, yawning and so on are called śīta. Dancing and bodily contortions are called kṣepaṇa.

The Bhakti-rasāmṛta-sindhu describes udbhāsvara as follows:

udbhāsante svadhāmnīti

proktā udbhāsvarā budhaiḥ

nīvyuttarīya-dhammilla-

sraṁsanaṁ gātra-moṭanam

jṛmbhā ghrāṇasya phullatvaṁ

niśvāsādyāś ca te matāḥ

The ecstatic symptoms manifest in the external body of a person in ecstatic love are called by learned scholars udbhāsvara. Some of these are a slackening of the belt and a dropping of clothes and hair. Others are bodily contortions, yawning, a trembling of the front portion of the nostrils, heavy breathing, hiccupping and falling down and rolling on the ground. These are the external manifestations of emotional love. Stambha and other symptoms are described in Madhya-līlā (14.167).

Madhya TEXT 23.52

nirveda-harṣādi--tetrīśa 'vyabhicārī'

saba mili' 'rasa' haya camatkārakārī //CC Madhya, 23.52//

SYNONYMS

nirveda-harṣa-ādi—complete despondency, jubilation and so on; tetrīśa—thirty-three; vyabhicārī-transitory elements; saba mili'-all meeting together; rasa-the mellows; haya-becomes; camatkārakārī-a cause of wonder.

TRANSLATION

"There are other ingredients beginning with complete despondency and jubilation. Altogether there are thirty-three varieties, and when these combine, the mellow becomes very wonderful.

Nirveda, harṣa, and other symptoms are explained in Madhya-līlā (14.167). The transitory elements (vyabhicārī) are described in the Bhakti-rasāmṛta-sindhu as follows:

athocyante trayas trimśad-
bhāvā ye vyabhicārīṇaḥ
viśeṣeṇābhimukhyena
caranti sthāyinaṁ prati
vāg-aṅga-sattva-sūcyā ye
jñeyās te vyabhicārīṇaḥ
sañcārayanti bhāvasya
gatiṁ sañcārīṇo 'pi te
unmajjanti nimajjanti
stāyiny-amṛta-vāridhau
ūrmivad vardhayanty enaṁ
yānti tad-rūpatāṁ ca te

There are thirty-three transitory elements known as vyabhicārī-ecstatic emotions. They especially wander about the permanent sentiments as assistants. They are to be known by words, by different symptoms seen in the limbs and in other parts of the body, and by the peculiar conditions of the heart. Because they set in motion the progress of the permanent sentiments, they are specifically called sañcārī, or impelling principles. These impelling principles rise up and fall back in the permanent sentiments of ecstatic love like waves in an ocean of ecstasy. Consequently they are called vyabhicārī.

pañca-vidha rasa--śānta, dāsyā, sakhyā, vātsalya

madhura-nāma śṛṅgāra-rasa--sabāte prābalya //CC Madhya, 23.53//

SYNONYMS

pañca-vidha rasa—five kinds of mellows; śānta—neutrality; dāsyā—servitorship; sakhyā—friendship; vātsalya—paternal affection; madhura—sweet; nāma—named; śṛṅgāra-rasa—the conjugal mellow; sabāte—among all of them; prābalya—predominant.

TRANSLATION

"There are five transcendental mellows-neutrality, servitorship, friendship, paternal affection and conjugal love, which is also known as the mellow of sweetness. Conjugal love excels all others.

Madhya TEXT 23.54

śānta-rase śānti-rati 'prema' paryanta haya

dāsyā-rati 'rāga' paryanta krameta bāḍaya //CC Madhya, 23.54//

SYNONYMS

śānta-rase—in the mellow of neutrality; śānti-rati—spiritual attachment in peacefulness; prema paryanta—up to love of Godhead; haya—is; dāsyā-rati—attachment in servitude; rāga—spontaneous love; paryanta—up to; krameta—gradually; bāḍaya—increases.

TRANSLATION

"The position of neutrality increases up to the point where one can appreciate love of Godhead. The mellow of servitorship gradually increases to the point of spontaneous love of Godhead.

Madhya TEXT 23.55

sakhyā-vātsalya-rati pāya 'anurāga'-sīmā

subalādyera 'bhāva' paryanta premera mahimā //CC Madhya, 23.55//

SYNONYMS

sakhya—in friendship; vātsalya—in paternal affection; rati—affection; pāya—obtains; anurāga-sīmā—up to the limit of subordinate spontaneous love; subalā-ādyera—of friends like Subala and others; bhāva—ecstatic love; paryanta—up to; premera mahimā—the glory of the love of Godhead.

TRANSLATION

"After the mellow of servitorship, there are the mellows of friendship and paternal love, which increase to subordinate spontaneous love. The greatness of the love found in friends like Subala extends to the standard of ecstatic love of Godhead.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that the mellow of neutrality increases to simple love of Godhead. In the mellow of servitorship, love of Godhead increases beyond that to affection, counter-love (anger based on love), love and attachment. Similarly, the mellow of friendship increases to affection, counter-love, love, attachment and subattachment. It is the same with the mellow of paternal affection. The special feature of the mellow of friendship exhibited by personalities like Subala is that it increases from fraternal affection to counter-love, to spontaneous attachment, to subordinate attachment, and finally to the ecstasy where all the ecstatic symptoms continuously exist.

Madhya TEXT 23.56

śānta-ādi rasera 'yoga', 'viyoga'--dui bheda

sakhya-vātsalye yogādira aneka vibheda //CC Madhya, 23.56//

SYNONYMS

śānta-ādi rasera—of the mellows beginning from neutrality; yoga—connection; viyoga—separation; dui bheda—two divisions; sakhya—in the mellow of friendship; vātsalye—in paternal affection; yoga-ādira—of connection and separation; aneka vibheda—many varieties.

TRANSLATION

"There are two divisions of each of the five mellows-yoga [connection] and viyoga [separation]. Among the mellows of friendship and parental affection, there are many divisions of connection and separation.

PURPORT

In the Bhakti-rasāmṛta-sindhu, these divisions are described:

ayoga-yogāvetasya

prabhedau kathitāv ubhau

In the mellows of bhakti-yoga, there are two stages-ayoga and yoga. Ayoga is described in the Bhakti-rasāmṛta-sindhu:

saṅgābhāvo harer dhīrair

ayoga iti kathyate

ayoge tvan-manaskatvaṁ

tad-guṇādy-anusandhayaḥ

tat-prāpty-upāya-cintādyāḥ

sarveṣāṁ kathitāḥ kriyāḥ

Learned scholars in the science of bhakti-yoga say that when there is an absence of association with the Supreme Personality of Godhead, separation takes place. In the stage of ayoga (separation), the mind is filled with Kṛṣṇa consciousness and is fully absorbed in thoughts of Kṛṣṇa. In that stage, the devotee searches out the transcendental qualities of the Supreme Personality of Godhead. It is said that in that stage of separation, all the devotees in the different mellows are always active in thinking of ways to attain Kṛṣṇa's association.

The word yoga (connection) is thus described:

kṛṣṇena saṅgamo yas tu

sa yoga iti kīrtiyate

"When one meets Kṛṣṇa directly, that is called yoga."

In the transcendental mellows of neutrality and servitorship, there are similar divisions of yoga and viyoga, but they are not variegated. The divisions of yoga and viyoga are always existing in the five mellows. However, in the transcendental mellows of friendship and paternal affection, there are many varieties of yoga and viyoga. The varieties of yoga are thus described:

yogo 'pi kathitaḥ siddhis

tuṣṭiḥ sthitir iti tridhā

Yoga (connection) is of three types-success, satisfaction and permanence. The divisions of ayoga (separation) are thus described:

utkaṇṭhitaṁ viyogaś cety

ayogo 'pi dvidhocyate

Thus ayoga has two divisions-longing and separation.

Madhya TEXT 23.57

'rūḍha', 'adhirūḍha' bhāva--kevala 'madhure'

mahiṣī-gaṇera 'rūḍha', 'adhirūḍha' gopikā-nikare //CC Madhya, 23.57//

SYNONYMS

rūḍha—advanced; adhirūḍha—highly advanced; bhāva—ecstasy; kevala—only; madhure—in the transcendental mellow of conjugal love; mahiṣī-gaṇera—of the queens of Dvārakā; rūḍha—advanced; adhirūḍha—highly advanced; gopikā-nikare—among the gopīs.

TRANSLATION

"Only in the conjugal mellow are there two ecstatic symptoms called rūḍha [advanced] and adhirūḍha [highly advanced]. The advanced ecstasy is found among the queens of Dvārakā, and the highly advanced ecstasies are found among the gopīs.

PURPORT

The adhirūḍha ecstasies are explained in the Ujjvala-nīlamanī:

rūḍhoktebhyo 'nubhāvebhyaḥ

kām apy āptā viśiṣṭatām

yatrānubhāvā dṛśyante

so 'dhirūḍho nigadyate

The very sweet attraction of conjugal love increases through affection, counter-love, love, attachment, subattachment, ecstasy and highly advanced ecstasy (mahābhāva). The platform of mahābhāva includes rūḍha and adhirūḍha. These platforms are possible only in conjugal love. Advanced ecstasy is found in Dvārakā, whereas highly advanced ecstasy is found among the gopīs.

Madhya TEXT 23.58

adhirūḍha-mahābhāva--dui ta' prakāra

sambhoge 'mādana', virahe 'mohana' nāma tāra //CC Madhya, 23.58//

SYNONYMS

adhirūḍha-mahābhāva—highly advanced ecstasy; dui ta' prakāra—two varieties; sambhoge—in actually meeting; mādana—mādana; virahe—in separation; mohana—mohana; nāma—the names; tāra—of them.

TRANSLATION

"Highly advanced ecstasy is divided into two categories—mādana and mohana. Meeting together is called mādana, and separation is called mohana.

Madhya TEXT 23.59

'mādane' cumbanādi haya ananta vibheda

'udghūrṇā', 'citra-jalpa' 'mohane' dui bheda //CC Madhya, 23.59//

SYNONYMS

mādane—in the stage of mādana; cumbana-ādi—kissing and similar activities; haya—are; ananta vibheda—unlimited divisions; udghūrṇā—unsteadiness; citra-jalpa—various mad talks; mohane—the stage of mohana, dui bheda—two divisions.

TRANSLATION

"On the mādana platform there are kissing and many other symptoms, which are unlimited. In the mohana stage, there are two divisions—udghūrṇā [unsteadiness] and citra-jalpa [varieties of mad emotional talks].

PURPORT

For further information, see Madhya-līlā (1.87).

Madhya TEXT 23.60

citra-jalpera daśa aṅga--prajalpādi-nāma

'bhramara-gītā'ra daśa śloka tāhāte pramāṇa //CC Madhya, 23.60//

SYNONYMS

citra-jalpera—of the mad talks; daśa—ten; aṅga—parts; prajalpa-ādi-nāma—named prajalpa and so on; bhramara-gītāra—of Rādhārāṇī's talks with the bumblebee (Śrīmad-Bhāgavatam, Canto Ten, Chapter Forty-seven); daśa śloka—ten verses; tāhāte—in that matter; pramāṇa—the evidence.

TRANSLATION

"Mad emotional talks include ten divisions, called prajalpa and other names. An example of this is the ten verses spoken by Śrīmatī Rādhārāṇī called 'song to the bumblebee.'

PURPORT

Imaginative mad talks known as citra-jalpa can be divided into ten categories—prajalpa, parijalpa, vijalpa, ujjalpa, sañjalpa, avajalpa, abhijalpa, ājalpa, pratijalpa and sujalpa. There are no English equivalents for these different features of jalpa (imaginative talk).

Madhya TEXT 23.61

udghūrṇā, vivaśa-ceṣṭā--divyonmāda-nāma

virahe kṛṣṇa-sphūrti, āpanāke 'kṛṣṇa'-jñāna //CC Madhya, 23.61//

SYNONYMS

udghūrṇā—unsteadiness; vivaśa-ceṣṭā—boastful activities; divya-unmāda-nāma—named transcendental madness; virahe—in separation; kṛṣṇa-sphūrti—manifestation of Kṛṣṇa; āpanāke—oneself; kṛṣṇa-jñāna—thinking as Kṛṣṇa.

TRANSLATION

"Udghūrṇā [unsteadiness] and vivaśa-ceṣṭā [boastful activities] are aspects of transcendental madness. In separation from Kṛṣṇa, one experiences the

manifestation of Kṛṣṇa, and one thinks oneself to be Kṛṣṇa.

Madhya TEXT 23.62

'sambhoga'-'vipralambha'-bhede dvividha śṛṅgāra

sambhogera ananta aṅga, nāhi anta tāra //CC Madhya, 23.62//

SYNONYMS

sambhoga—of meeting (enjoyment together); vipralambha—of separation; bhede—in two divisions; dvi-vidha śṛṅgāra—two kinds of conjugal love; sambhogera—of the stage of sambhoga, or meeting; ananta aṅga—unlimited parts; nāhi—not; anta—an end; tāra—of that.

TRANSLATION

"In conjugal love [śṛṅgāra] there are two departments-meeting and separation. On the platform of meeting, there are unlimited varieties that are beyond description.

PURPORT

Vipralambha is described in the Ujjvala-nīlamanī:

yūnor ayuktayor bhāvo

yuktayor vātha yo mithaḥ

abhīṣṭāliṅganādīnām

anavāptau prakṛṣyate

sa vipralambho vijñeyah

sambhogonnatikāraḥ

na vinā vipralambhena

sambhogaḥ puṣṭim āśnute

When the lover and the beloved meet, they are called yukta (connected). Previous to their meeting, they are called ayukta (not connected). Whether connected or not connected, the ecstatic emotion arising due to not being able to embrace and kiss each other as desired is called vipralambha. This vipralambha

helps nourish emotions at the time of meeting. Similarly, sambhoga is thus described:

darśanālīṅganādīnām

ānukūlyān niṣevayā

yūnor ullāsam ārohan

bhāvaḥ sambhoga īryate

"Meeting each other and embracing each other are aimed at bringing about the happiness of both the lover and the beloved. When this stage becomes increasingly jubilant, the resultant ecstatic emotion is called sambhoga." When awakened, sambhoga is divided into four categories:

- (1) pūrva-rāga-anantara-after pūrva-rāga (attachment prior to meeting), sambhoga is called brief (saṅkṣipta);
- (2) māna-anantara-after māna (anger based on love), sambhoga is called encroached (saṅkīrṇa);
- (3) kiñcid-dūra-pravāsa-anantara-after being a little distance away for some time, sambhoga is called accomplished (sampaṇna);
- (4) sudūra-pravāsa-anantara-after being far away, sambhoga is called perfection (saṃṛddhimān).

The meetings of the lovers that take place in dreams also have these four divisions.

Madhya TEXT 23.63

'vipralambha' catur-vidha--pūrva-rāga, māna

pravāsākhyā, āra prema-vaicittya-ākhyāna //CC Madhya, 23.63//

SYNONYMS

vipralambha—separation; catuḥ-vidha—four divisions; pūrva-rāga— pūrva-rāga; māna—māna; pravāsākhyā—known as pravāsa; āra—and; prema-vaicittya—prema-vaicittya; ākhyāna—calling.

TRANSLATION

"Vipralambha has four divisions-pūrva-rāga, māna, pravāsa, and prema-vaicittya.

PURPORT

Pūrva-rāga is described in Ujjvala-nīlamaṇi:

ratir yā saṅgamāt pūrvam

darśana-śravaṇādi-jā

tayor unmiḷati prājñaiḥ

pūrva-rāgaḥ sa ucyate

When attachment produced in both the lover and beloved before their meeting by seeing, hearing and so on becomes very palatable by the mixture of four ingredients, such as vibhāva and anubhāva, this is called pūrva-rāga.

The word māna is also described:

dampatyor bhāva ekatra

sator apy anuraktayoḥ

svābhīṣṭāśleṣa-vīkṣādi-

nirodhī māna ucyate

Māna is a word used to indicate the mood of the lover and the beloved experienced whether they are in one place or in different places. This mood obstructs their looking at one another and embracing one another, despite the fact that they are attached to one another.

Pravāsa is also explained as follows:

pūrva-saṅga-tayor yūnor

bhaved deśāntarādibhiḥ

vyavadhānam tu yat prājñaiḥ

sa pravāsa itīryate

Pravāsa is a word used to indicate the separation of lovers who were previously

intimately associated. This separation is due to their being in different places.

Similarly, prema-vaicittya is explained:

priyasya sannikarṣe 'pi

premotkarṣa-svabhāvataḥ

yā viśeṣa-dhiyārtis tat

prema-vaicittyaṃ ucyate

Prema-vaicittya is a word used to indicate an abundance of love that brings about grief from fear of separation, although the lover is present.

Madhya TEXT 23.64

rādhikādye 'pūrva-rāga' prasiddha 'pravāsa', 'māne'

'prema-vaicittya' śrī-daśame mahiṣī-gaṇe //CC Madhya, 23.64//

SYNONYMS

rādhikādye—in Śrīmatī Rādhārāṇī and the other gopīs; pūrva-rāga—feelings before union; prasiddha—celebrated; pravāsa māne—also pravāsa and māna; prema-vaicittya—feelings of fear of separation; śrī-daśame—in the Tenth Canto; mahiṣī-gaṇe—among the queens.

TRANSLATION

"Of the four kinds of separation, three [pūrva-rāga, pravāsa and māna] are celebrated in Śrīmatī Rādhārāṇī and the gopīs. In Dvārakā, among the queens, feelings of prema-vaicittya are very prominent.

Madhya TEXT 23.65

kurari vilapasi tvam vīta-nidrā na śeṣe

svapiti jagati rātryām īśvaro gupta-bodhaḥ

vayam iva sakhī kaccid gāḍha-nirviddha-cetā

nalina-nayana-hāsodāra-līlekṣitena //CC Madhya, 23.65//

SYNONYMS

kurari—O female osprey; vilapasi—are lamenting; tvam—you; vīta-nidrā—without sleep; na—not; śeṣe—rest; svapiti—sleeps; jagati—in the world; rātryām—at night; īśvaraḥ—Lord Kṛṣṇa; gupta-bodhaḥ—whose consciousness is hidden; vayam—we; iva—like; sakhī—O dear friend; kaccid—whether; gāḍha—deeply; nirviddha-cetā—pierced in the heart; nalina-nayana—of the lotus-eyed Lord; hāsa—smiling; udāra—liberal; līlā-īkṣitena—by the playful glancing.

TRANSLATION

" 'My dear friend kurarī, it is now night, and Lord Śrī Kṛṣṇa is sleeping. You yourself are not asleep or resting but are lamenting. Should I presume that you, like us, are affected by the smiling, liberal, playful glances of the lotus eyed Kṛṣṇa? If so, your heart is deeply pierced. Is that why you are showing these signs of sleepless lamentation?'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.90.15). Although the queens were with Kṛṣṇa, they were still thinking of losing His company.

Madhya TEXT 23.66

vrajendra-nandana kṛṣṇa--nāyaka-śiromaṇi

nāyikāra śiromaṇi--rādhā-ṭhākurāṇī //CC Madhya, 23.66//

SYNONYMS

vrajendra-nandana kṛṣṇa—Lord Kṛṣṇa, the son of Mahārāja Nanda; nāyaka-śiromaṇi—best of all heroes; nāyikāra śiromaṇi—the best of all heroines; rādhā-ṭhākurāṇī—Śrīmatī Rādhārāṇī.

TRANSLATION

"Lord Kṛṣṇa, the Supreme Personality of Godhead who appeared as the son of Nanda Mahārāja, is the supreme hero in all dealings. Similarly, Śrīmatī Rādhārāṇī is the topmost heroine in all dealings.

Madhya TEXT 23.67

nāyakānām śiroratnaṁ

kṛṣṇas tu bhagavān svayam

yatra nityatayā sarve

virājante mahā-guṇāḥ //CC Madhya, 23.67//

SYNONYMS

nāyakānām—of all heroes; śīroratnam—the crown jewel; kṛṣṇaḥ—Lord Kṛṣṇa; tu—but; bhagavān svayam—the Supreme Personality of Godhead Himself; yatra—in whom; nityatayā—with permanence; sarve—all; virājante—exist; mahā-guṇāḥ—transcendental qualities.

TRANSLATION

" 'Kṛṣṇa is the Supreme Personality of Godhead Himself, and He is the crown jewel of all heroes. In Kṛṣṇa, all transcendental good qualities are permanently situated.'

PURPORT

This verse is also found in the Bhakti-rasāmṛta-sindhu (2.1.17).

Madhya TEXT 23.68

devī kṛṣṇamayī proktā

rādhikā para-devatā

sarva-lakṣmīmayī sarva-

kāntiḥ sammohinī parā //CC Madhya, 23.68//

SYNONYMS

devī—who shines brilliantly; kṛṣṇa-mayī—nondifferent from Lord Kṛṣṇa; proktā—called; rādhikā—Śrīmatī Rādhārāṇī; para-devatā—most worshipable; sarva-lakṣmī-mayī—presiding over all the goddesses of fortune; sarva-kāntiḥ—in whom all splendor exists; sammohinī—whose character completely bewilders Lord Kṛṣṇa; parā—the superior energy.

TRANSLATION

" 'The transcendental goddess Śrīmatī Rādhārāṇī is the direct counterpart of Lord Śrī Kṛṣṇa. She is the central figure for all the goddesses of fortune. She possesses all the attraction to attract the all-attractive Personality of Godhead.

She is the primeval internal potency of the Lord.'

PURPORT

This text is found in the Bṛhad-gautamīya-tantra.

Madhya TEXT 23.69

ananta kṛṣṇera guṇa, cauṣaṭṭi--pradhāna

eka eka guṇa śuni' juḍāya bhakta-kāṇa //CC Madhya, 23.69//

SYNONYMS

ananta—unlimited; kṛṣṇera—of Lord Kṛṣṇa; guṇa—qualities; cauṣaṭṭi—sixty-four; pradhāna—chief ones; eka eka—one by one; guṇa—qualities; śuni'-hearing; juḍāya—satisfies; bhakta-kāṇa—the ears of the devotees.

TRANSLATION

"The transcendental qualities of Lord Kṛṣṇa are unlimited. Out of these, sixty-four are considered prominent. The ears of the devotees are satisfied simply by hearing all these qualities one after the other.

Madhya TEXT 23.70

ayam netā suramyāṅgaḥ

sarva-sal-lakṣaṇānvitaḥ

ruciras tejasā yukto

balīyān vayasānvitaḥ //CC Madhya, 23.70//

SYNONYMS

ayam—this (Kṛṣṇa); netā—supreme hero; suramya-aṅgaḥ—having the most beautiful transcendental body; sarva-sat-lakṣaṇa—all-auspicious bodily marks; anvitaḥ—endowed with; ruciraḥ—possessing radiance very pleasing to the eyes; tejasā—with all power; yuktaḥ—bestowed; balīyān—very strong; vayasa-anvitaḥ—having a youthful age.

TRANSLATION

" 'Kṛṣṇa, the supreme hero, has the most beautiful transcendental body. This

body possesses all good features. It is radiant and very pleasing to the eyes. His body is powerful, strong and youthful.

PURPORT

This verse and the following six verses are also found in the Bhakti-rasāmṛta-sindhu (2.1.23-29).

Madhya TEXT 23.71

vividhādbhuta-bhāṣā-vit

satya-vākyaḥ priyaṁ vadaḥ

vāvadūkaḥ supāṇḍityo

buddhimān pratibhānvitaḥ //CC Madhya, 23.71//

SYNONYMS

vividha—various; adbhuta—wonderful; bhāṣā-vit—knower of languages; satya-vākyaḥ—whose words are truthful; priyam vadaḥ—who speaks very pleasingly; vāvadūkaḥ—expert in speaking; su-pāṇḍityaḥ—very learned; buddhimān—very wise; pratibhā-anvitaḥ—genius.

TRANSLATION

" 'Kṛṣṇa is the linguist of all wonderful languages. He is a truthful and very pleasing speaker. He is expert in speaking, and He is a very wise, learned scholar and a genius.

Madhya TEXT 23.72

vidagdhaś caturō dakṣaḥ

kṛtajñāḥ sudṛḍha-vrataḥ

deśa-kāla-supātrajñāḥ

śāstra-cakṣuḥ śucir vaśī //CC Madhya, 23.72//

SYNONYMS

vidagdhaḥ—expert in artistic enjoyment; caturaḥ—cunning; dakṣaḥ—expert; kṛta-jñāḥ—grateful; sudṛḍha-vrataḥ—firmly determined; deśa—of country; kāla

—time; supātra—of fitness; jñāḥ—a knower; śāstra-cakṣuḥ—expert in the authoritative scriptures; śuciḥ—very clean and neat; vaśī—self-controlled.

TRANSLATION

" 'Kṛṣṇa is very expert in artistic enjoyment. He is highly cunning, expert, grateful and firmly determined in His vows. He knows how to deal according to time, person and country, and He sees through the scriptures and authoritative books. He is very clean and self-controlled.

Madhya TEXT 23.73

sthiro dāntaḥ kṣamā-śīlo

gambhīro dhṛtimān samaḥ

vadānyo dhārmikaḥ śūraḥ

karuṇo mānya-mānakṛt //CC Madhya, 23.73//

SYNONYMS

sthiraḥ—steady; dāntaḥ—having controlled senses; kṣamā-śīlaḥ—forgiving; gambhīraḥ—grave; dhṛtimān—calm, never bereft of intelligence; samaḥ—equal; vadānyaḥ—magnanimous; dhārmikaḥ—religious; śūraḥ—chivalrous; karuṇaḥ—kind; mānya-mānakṛt—respectful to the respectable.

TRANSLATION

" 'Lord Kṛṣṇa is steady, His senses are controlled, and He is forgiving, grave and calm. He is also equal to all. Moreover, He is magnanimous, religious, chivalrous and kind. He is always respectful to respectable people.

Madhya TEXT 23.74

dakṣiṇo vinayī hrīmān

śaraṇāgata-pālakaḥ

sukhī bhakta-suhṛt prema-

vaśyaḥ sarva-śubhaṅkaraḥ //CC Madhya, 23.74//

SYNONYMS

dakṣiṇaḥ—simple and liberal; vinayī—humble; hrīmān—bashful when glorified; śaraṇāgata-pālakaḥ—protector of the surrendered soul; sukhī—always happy; bhakta-suhṛt—well-wisher of the devotees; prema-vaśyaḥ—submissive to love; sarva-śubhaṅkaraḥ—all-auspicious.

TRANSLATION

" 'Kṛṣṇa is very simple and liberal, He is humble and bashful, and He is the protector of the surrendered soul. He is very happy, and He is always the well-wisher of His devotee. He is all-auspicious, and He is submissive to love.

Madhya TEXT 23.75

pratāpī kīrtimān rakta-

lokaḥ sādhu-samāśrayaḥ

nārīgaṇa-manohārī

sarvārādhyāḥ samṛddhimān //CC Madhya, 23.75//

SYNONYMS

pratāpī—very influential; kīrtimān—famous for good works; rakta-lokaḥ—who is the object of the attachment of all people; sādhu-sama-āśrayaḥ—the shelter of the good and virtuous; nārī-gaṇa—to women; manohārī—attractive; sarva-ārādhyāḥ—worshipable by everyone; samṛddhimān—very rich.

TRANSLATION

" 'Kṛṣṇa is very influential and famous, and He is the object of attachment for everyone. He is the shelter of the good and the virtuous. He is attractive to the minds of women, and He is worshiped by everyone. He is very, very rich.

Madhya TEXT 23.76

varīyān īśvaraś ceti

guṇās tasyānukīrtitāḥ

samudrā iva pañcāśad

durvigāhā harer amī //CC Madhya, 23.76//

SYNONYMS

varīyān—the best; īśvaraḥ—the supreme controller; ca—and; iti—thus; guṇāḥ—the transcendental qualities; tasya—of Him; anukīrtitāḥ—described; samudrāḥ—oceans; iva—like; pañcāśat—fifty; durvigāhāḥ—difficult to penetrate fully; hareḥ—of the Supreme Personality of Godhead; amī—all these.

TRANSLATION

" 'Kṛṣṇa is the Supreme, and He is always glorified as the Supreme Lord and controller. Thus all the previously mentioned transcendental qualities are in Him. The fifty qualities of the Supreme Personality of Godhead above mentioned are as deep as an ocean. In other words, they are difficult to fully comprehend.

Madhya TEXT 23.77

jīveṣu ete vasanto 'pi

bindu-bindutayā kvacit

paripūrṇatayā bhānti

tatraiva puruṣottame //CC Madhya, 23.77//

SYNONYMS

jīveṣu—in the living entities; ete—these; vasantaḥ—are residing; api—though; bindu-bindutayā—with a very minute quantity; kvacit—sometimes; paripūrṇatayā—with fullness; bhānti—are manifest; tatra—in Him; eva—certainly; puruṣa-uttame—in the Supreme Personality of Godhead.

TRANSLATION

" 'These qualities are sometimes very minutely exhibited in living beings, but they are fully manifest in the Supreme Personality of Godhead.'

PURPORT

This verse is found in the Bhakti-rasāmṛta-sindhu (2.1.30). Living entities are parts and parcels of the Supreme Personality of Godhead. As stated in Bhagavad-gītā:

mamaivāṁśo jīva-loke

jīva-bhūtaḥ sanātanaḥ

manaḥ śaṣṭhānīndriyāṇi

prakṛti-sthāni karṣati

"The living entities in this conditioned world are My eternal, fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind." (Bg. 15.7)

The qualities of Kṛṣṇa are present in the living entity in minute, atomic quantities. A small portion of gold is certainly gold, but it cannot be equal to a gold mine. Similarly, the living entities have all the characteristics of the Supreme Personality of Godhead in minute quantity, but the living entity is never equal to the Supreme Personality of Godhead. God is therefore described as the Supreme Being, and the living entity is described as a jīva. God is the Supreme Being, the chief of all living beings—eko bahūnām yo vidadhāti kāmān. The Māyāvādīs maintain that everyone is God, but even if this philosophy is accepted, no one can maintain that everyone is equal to the Supreme Godhead. Only unintelligent men maintain that everyone is equal to God or that everyone is God.

Madhya TEXT 23.78

atha pañca-guṇā ye syur

aṁśena giriśādiṣu //CC Madhya, 23.78//

SYNONYMS

atha—now(over and above these); pañca-guṇāḥ—five qualities; ye—which; syuḥ—may exist; aṁśena—by part; giriśa-ādiṣu—in demigods like Lord Śiva.

TRANSLATION

" 'Apart from these fifty qualities, there are five other qualities found in the Supreme Personality of Godhead that are partially present in demigods like Śiva.

PURPORT

This verse and the following seven verses are also found in the Bhakti-rasāmṛta-sindhu (2.1.37-44).

Madhya TEXTS 23.79-81

sadā svarūpa-saṁprāptaḥ
sarva-jñō nity-nūtaṇaḥ
sac-cid-ānanda-sāndrāṅgaḥ
sarva-siddhi-niṣevitaḥ
athocyante guṇāḥ pañca
ye lakṣmīśādi-vartinaḥ
avicintya-mahā-śaktiḥ
koṭi-brahmāṇḍa-vigrahaḥ
avatārāvalī-bījaṁ
hatāri-gati-dāyakaḥ
ātmārāma-gaṇākārṣīty

amī kṛṣṇe kilādbhutāḥ //CC Madhya, 23.79-81//

SYNONYMS

sadā—always; svarūpa-saṁprāptaḥ—situated in one's eternal nature; sarva-jñāḥ—omniscient; nitya-nūtaṇaḥ—ever-fresh; sat-cit-ānanda-sāndra-aṅgaḥ—the concentrated form of eternity, knowledge, bliss; sarva-siddhi-niṣevitaḥ—attended by all mystic perfections; atha—now; ucyante—are said; guṇāḥ—qualities; pañca—five; ye—which; lakṣmī-īśa—in the proprietor of the goddess of fortune; ādi—etc.; vartinaḥ—represented; avicintya—inconceivable; mahā-śaktiḥ—possessing supreme energy; koṭi-brahmāṇḍa—consisting of innumerable universes; vigrahaḥ—having a body; avatāra—of incarnations; āvalī—of groups; bījaṁ—the source; hata-ari—to enemies killed by Him; gati-dāyakaḥ—giving liberation; ātmārāma-gaṇa—of those fully satisfied in themselves; ākarṣī—attracting; iti—thus; amī—these; kṛṣṇe—in Kṛṣṇa; kila—certainly; adbhutāḥ—very wonderful.

TRANSLATION

" 'These qualities are (1) the Lord is always situated in His original position, (2)

He is omniscient, (3) He is always fresh and youthful, (4) He is the concentrated form of eternity, knowledge and bliss, and (5) He is the possessor of all mystic perfection. There are another five qualities, which exist in the Vaikuṇṭha planets in Nārāyaṇa, the Lord of Lakṣmī. These qualities are also present in Kṛṣṇa, but they are not present in demigods like Lord Śiva or in other living entities. These are (1) inconceivable supreme power, (2) generating innumerable universes from the body, (3) being the original source of all incarnations, (4) bestowing salvation upon enemies killed, and (5) the ability to attract exalted persons who are satisfied in themselves. Although these qualities are present in Nārāyaṇa, the dominating Deity of the Vaikuṇṭha planets, they are even more wonderfully present in Kṛṣṇa.

Madhya TEXTS 23.82-83

sarvādbhuta-camatkāra-

līlā-kallola-vāridhiḥ

atulya-madhura-prema-

maṇḍita-priya-maṇḍalaḥ

trijagan-mānasākarṣi-

muralī-kala-kūjitaḥ

asamānordhva-rūpa-śrī-

vismāpita-carācaraḥ //CC Madhya, 23.82-83//

SYNONYMS

sarva-adbhuta-camatkāra—bringing wonder to all; līlā—of pastimes; kallola—full of waves; vāridhiḥ—an ocean; atulya-madhura-prema—with incomparable conjugal love; maṇḍita—decorated; priya-maṇḍalaḥ—with a circle of favorite personalities; tri-jagat—of three worlds; mānasa-ākarṣi—attracting the minds; muralī—of the flute; kala-kūjitaḥ—the melodious vibration; asamāna-ūrdhva—unequaled and unsurpassed; rūpa—by beauty; śrī—and opulence; vismāpita-cara-acaraḥ—astonishing the moving and nonmoving living entities.

TRANSLATION

" 'Apart from these sixty transcendental qualities, Kṛṣṇa has an additional four

transcendental qualities, which are not manifest even in the personality of Nārāyaṇa. These are: (1) Kṛṣṇa is like an ocean filled with waves of pastimes that evoke wonder within everyone in the three worlds. (2) In His activities of conjugal love, He is always surrounded by His dear devotees who possess unequalled love for Him. (3) He attracts the minds of all three worlds by the melodious vibration of His flute. (4) His personal beauty and opulence are beyond compare. No one is equal to Him, and no one is greater than Him. Thus the Personality of Godhead astonishes all living entities, both moving and nonmoving, within the three worlds. He is so beautiful that He is called Kṛṣṇa.

PURPORT

Māyāvādī philosophers, who have a poor fund of knowledge, simply dismiss the subject by explaining that Kṛṣṇa means black. Not understanding the qualities of Kṛṣṇa, these atheistic rascals do not accept Him as the Supreme Personality of Godhead. Although the Lord is described and accepted by great personalities, ācāryas and sages, the Māyāvādīs still do not appreciate Him. Unfortunately at the present moment human society is so degraded that people cannot even provide themselves with life's daily necessities, yet they are captivated by Māyāvādī philosophers and are being misled. According to Bhagavad-gītā, simply by understanding Kṛṣṇa one can get free from the cycle of birth and death. *Tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna*. Unfortunately this great science of Kṛṣṇa consciousness has been impeded by Māyāvādī philosophers who are opposed to the personality of Kṛṣṇa. Those who are preaching this Kṛṣṇa consciousness movement must try to understand Kṛṣṇa from the statements given in the Bhakti-rasāmṛta-sindhu (The Nectar of Devotion).

Madhya TEXTS 23.84-85

līlā premṇā priyādhikyaṁ

mādhuryaṁ veṇu-rūpayoḥ

ity asādhāraṇaṁ proktaṁ

govindasya catuṣṭayaṁ

evaṁ guṇāś catur-bhedāś

catuḥ-ṣaṣṭir udāhṛtāḥ //CC Madhya, 23.84-85//

SYNONYMS

līlā—pastimes; premṇā—with transcendental love; priya-ādhikyam—an abundance of highly elevated devotees; mādhyam—sweetness; veṇu-rūpayoḥ—of the flute and the beauty of Kṛṣṇa; iti—thus; asādhāraṇam—uncommon; proktam—said; govindasya—of Lord Kṛṣṇa; catuṣṭayam—four special features; evam—thus; guṇāḥ—transcendental qualities; catuḥ-bhedāḥ—having four divisions; catuḥ-ṣaṣṭiḥ—sixty-four; udāhṛtāḥ—declared.

TRANSLATION

" 'Above Nārāyaṇa, Kṛṣṇa has four specific transcendental qualities—His wonderful pastimes, an abundance of wonderful associates who are very dear to Him [like the gopīs], His wonderful beauty and the wonderful vibration of His flute. Lord Kṛṣṇa is more exalted than ordinary living beings and demigods like Lord Śiva. He is even more exalted than His personal expansion Nārāyaṇa. In all, the Supreme Personality of Godhead has sixty-four transcendental qualities in full.'

Madhya TEXT 23.86

ananta guṇa śrī-rādhikāra, pañciśa--pradhāna

yei guṇera 'vaśa' haya kṛṣṇa bhagavān //CC Madhya, 23.86//

SYNONYMS

ananta guṇa—unlimited qualities; śrī-rādhikāra—of Śrīmatī Rādhārāṇī; pañciśa—twenty-five; pradhāna—chief; yei guṇera—of those qualities; vaśa—under the control; haya—is; kṛṣṇa—Lord Kṛṣṇa; bhagavān—the Supreme Personality of Godhead.

TRANSLATION

"Similarly, Śrīmatī Rādhārāṇī has unlimited transcendental qualities, of which twenty-five qualities are principal. Śrī Kṛṣṇa is controlled by these transcendental qualities of Śrīmatī Rādhārāṇī.

Madhya TEXTS 23.87-91

atha vṛndāvaneśvaryāḥ

kīrtiyante pravarā guṇāḥ

madhureyaṁ nava-vayāś
calāpāṅgojjvala-smitā
cāru-saubhāgya-rekhāḍhyā
gandhonmādita-mādhavā
saṅgīta-prasarābhijñā
ramya-vāṅ narma-pañḍitā
vinītā karuṇā-pūrṇā
vidagdhā pāṭavānvitā
lajjā-śīlā sumaryādā
dhairya-gāmbhīrya-śālinī
suvilāsā mahābhāva-
paramotkarṣa-tarṣiṇī
gokula-prema-vasatir
jagac-chreṇī-lasad-yaśāḥ
gurv-arpita-guru-snehā
sakhī-praṇayitā-vaśā
kṛṣṇa-priyāvalī-mukhyā
santatāśrava-keśavā
bahunā kiṁ guṇās tasyāḥ
saṅkhyātītā harer iva //CC Madhya, 23.87-91//

SYNONYMS

atha—now; vṛndāvana-īśvaryāḥ—of the Queen of Vṛndāvana (Śrī Rādhikā);
kīrtyante—are glorified; pravarāḥ—chief; guṇāḥ—qualities; madhurā—sweet;
iyam—this one (Rādhikā); nava-vayāḥ—youthful; cala-apāṅga—having restless
eyes; ujjvala-smitā—having a bright smile; cāru-saubhāgya-rekhāḍhyā—

possessing beautiful, auspicious lines on the body; gandha—by the wonderful fragrance of Her the body; unmāḍita-mādhavā—exciting Kṛṣṇa; saṅgīta—of songs; prasara-abhijñā—knowledgeable in the expansion; ramya-vāk—having charming speech; narma-pañḍitā—learned in joking; vinītā—humble; karuṇā-pūrṇā—full of mercy; vidagdha—cunning; pāṭava-anvitā—expert in performing Her duties; lajjā-śīlā—shy; su-maryādā—respectful; dhairya—calm; gāmbhīrya-śālinī—and grave; su-vilāsā—playful; mahā-bhāva—of advanced ecstasy; parama-utkarṣa—in the highest excellence; tarṣiṇī—desirous; gokula-prema—the love of the residents of Gokula; vasatiḥ—the abode; jagat-śreṇī—among the surrendered devotees who are the abodes (āśraya) of love for Kṛṣṇa; lasat—shining; yaśāḥ—whose fame; guru—to the elders; arpita—offered; guru-snehā—whose great affection; sakhī-praṇayitā-vaśā—controlled by the love of her gopī friends; kṛṣṇa-priya-āvalī—among those who are dear to Kṛṣṇa; mukhyā—the chief; santata—always; āśrava-keśavāḥ—to whom Lord Keśava is submissive; bahunā kim—in short; guṇāḥ—the qualities; tasyāḥ—of Her; saṅkhyātītāḥ—beyond count; hareḥ—of Lord Kṛṣṇa; iva—like.

TRANSLATION

" 'Śrīmatī Rādhārāṇī's twenty-five chief transcendental qualities are: (1) She is very sweet. (2) She is always freshly youthful. (3) Her eyes are restless. (4) She smiles brightly. (5) She has beautiful, auspicious lines. (6) She makes Kṛṣṇa happy with Her bodily aroma. (7) She is very expert in singing. (8) Her speech is charming. (9) She is very expert in joking and speaking pleasantly. (10) She is very humble and meek. (11) She is always full of mercy. (12) She is cunning. (13) She is expert in executing Her duties. (14) She is shy. (15) She is always respectful. (16) She is always calm. (17) She is always grave. (18) She is expert in enjoying life. (19) She is situated at the topmost level of ecstatic love. (20) She is the reservoir of loving affairs in Gokula. (21) She is the most famous of submissive devotees. (22) She is very affectionate to elderly people. (23) She is very submissive to the love of Her friends. (24) She is the chief gopī. (25) She always keeps Kṛṣṇa under Her control. In short, She possesses unlimited transcendental qualities, just as Lord Kṛṣṇa does.'

PURPORT

These verses are also found in Ujjvala-nīlamanī, Śrī-rādhā-prakaraṇa (11-15).

Madhya TEXT 23.92

nāyaka, nāyikā,--dui rasera 'ālbana'

sei dui śreṣṭha,--rādhā, vrajendra-nandana //CC Madhya, 23.92//

SYNONYMS

nāyaka—hero; nāyikā—heroine; dui—two; rasera—of mellows; ālambana—the basis; sei—those; dui—two; śreṣṭha—chief; rādhā—Śrīmatī Rādhārāṇī; vrajendra-nandana—and Kṛṣṇa, the son of Mahārāja Nanda.

TRANSLATION

"The basis of all transcendental mellows is the hero and the heroine, and Śrīmatī Rādhārāṇī and Lord Kṛṣṇa, the son of Mahārāja Nanda, are the best.

Madhya TEXT 23.93

ei-mata dāsyē dāsa, sakhye sakhā-gaṇa

vātsalye mātā pitā āśrayālambana //CC Madhya, 23.93//

SYNONYMS

ei-mata—in this way; dāsyē—in the transcendental mellow of servitude; dāsa—servants; sakhye—in the transcendental mellow of friendship; sakhā-gaṇa—the friends; vātsalye—in the transcendental mellow of paternal affection; mātā pitā—mother and father; āśraya-ālambana—the support or shelter of love as the abode or dwelling place of love.

TRANSLATION

"Just as Lord Kṛṣṇa and Śrīmatī Rādhārāṇī are the object and shelter of the mellow of conjugal love, so, in the mellow of servitorship, Kṛṣṇa, the son of Mahārāja Nanda, is the object, and servants like Citraka, Raktaka and Patraka are the shelter. Similarly, in the transcendental mellow of friendship, Lord Kṛṣṇa is the object, and friends like Śrīdāmā, Sudāmā and Subala are the shelter. In the transcendental mellow of paternal affection, Kṛṣṇa is the object, and mother Yaśodā and Mahārāja Nanda are the shelter.

Madhya TEXT 23.94

ei rasa anubhave yaiche bhakta-gaṇa

yaiche rasa haya, śuna tāhāra lakṣaṇa //CC Madhya, 23.94//

SYNONYMS

ei—this; rasa—mellow; anubhave—realize; yaiche—how; bhakta-gaṇa—the devotees; yaiche—how; rasa—the mellow; haya—appears; śuna—hear; tāhāra—of them; lakṣaṇa—the symptoms.

TRANSLATION

"Now hear how the mellows appear and how they are realized by the devotees on different transcendental platforms.

Madhya TEXTS 23.95-98

bhakti-nirdhūta-doṣāṇām
prasannojjvala-cetasām
śrī-bhāgavata-raktānām
rasikāsaṅga-raṅgiṇām
jīvanī-bhūta-govinda-
pāda-bhakti-sukha-śriyām
premāntaraṅga-bhūtāni
kṛtyāny evānutiṣṭhatām
bhaktānām hṛdi rājantī
saṁskāra-yugalojjvalā
ratir ānanda-rūpaiva
nīyamānā tu rasyatām
kṛṣṇādibhir vibhāvādyair
gatair anubhavādhvani
prauḍhānandaś camatkāra-
kāṣṭhām āpadyate parām //CC Madhya, 23.95-98//

SYNONYMS

bhakti—by devotional service; nirdhūta-doṣāṇām—whose material

contaminations are washed off; prasanna-ujjvala-cetasām—whose hearts are satisfied and clean; śrī-bhāgavata-raktānām—who are interested in understanding the transcendental meaning of Śrīmad-Bhāgavatam; rasika-āsaṅga-raṅgiṇām—who live with the devotees and enjoy their transcendental company; jīvanī-bhūta—has become the life; govinda-pāda—to the lotus feet of Govinda; bhakti-sukha-śriyām—those for whom the opulence of the happiness of devotional service; prema-antaraṅga-bhūtāni—which are of a confidential nature in the loving affairs of the devotees and Kṛṣṇa; kṛtyāni—activities; eva—certainly; anuṭiṣṭhatām—of those performing; bhaktānām—of the devotees; hṛdi—in the hearts; rājantī—existing; saṁskāra-yugala—by previous purificatory methods; ujjvalā—expanded; ratiḥ—love; ānanda-rūpā—whose form is transcendental bliss; eva—certainly; nīyamānā—being brought; tu—but; rasyatām—to tastefulness; kṛṣṇa-ādibhiḥ—by Kṛṣṇa and others; vibhāva-ādyaiḥ—by ingredients such as vibhāva; gataiḥ—gone; anubhava-adhvani—to the path of perception; prauḍha-ānandaḥ—mature bliss; camatkāra-kāṣṭhām—the platform of wonder; āpadyate—arrives at; parām—the supreme.

TRANSLATION

" 'Those who are completely washed of all material contamination by pure devotional service, who are always satisfied and brightly enlightened in the heart, who are always attached to understanding the transcendental meaning of Śrīmad-Bhāgavatam, who are always eager to associate with advanced devotees, whose happiness in the service of the lotus feet of Govinda is their very life, who always discharge the confidential activities of love-for such advanced devotees, who are by nature situated in bliss, the seed of love [rati] is expanded in the heart by previous and current reformatory processes. Thus the mixture of ecstatic ingredients becomes tasty and, being within the perception of the devotee, reaches the highest platform of wonder and deep bliss.'

PURPORT

These verses are also found in the Bhakti-rasāmṛta-sindhu (2.1.7-10).

Madhya TEXT 23.99

ei rasa-āsvāda nāhi abhaktera gaṇe

kṛṣṇa-bhakta-gaṇa kare rasa āsvādane //CC Madhya, 23.99//

SYNONYMS

ei—this; rasa-āsvāda—tasting of transcendental mellows; nāhi—not; abhaktera gaṇe—among nondevotees; kṛṣṇa-bhakta-gaṇe—the pure devotees of Lord Kṛṣṇa; kare—do; rasa—these transcendental mellows; āsvādane—tasting.

TRANSLATION

"The exchange between Kṛṣṇa and different devotees situated in different transcendental mellows is not to be experienced by nondevotees. Advanced devotees can understand and appreciate the different varieties of devotional service reciprocated with the Supreme Personality of Godhead.

Madhya TEXT 23.100

sarvathaiva durūho 'yam

abhaktair bhagavad-rasaḥ

tat pādāmbuja-sarvasvair

bhaktair evānurasyate //CC Madhya, 23.100//

SYNONYMS

sarvathā—in all respects; eva—certainly; durūhaḥ—difficult to be understood; ayam—this; abhaktaiḥ—by nondevotees; bhagavat-rasaḥ—the transcendental mellow exchanged with the Supreme Personality of Godhead; tat—that; pāda-ambuja-sarvasvaiḥ—whose all in all is the lotus feet; bhaktaiḥ—by devotees; eva—certainly; anurasyate—are relished.

TRANSLATION

"Nondevotees cannot understand the transcendental mellows experienced between the devotee and the Lord. In all respects, this is very difficult, but one who has dedicated everything to the lotus feet of Kṛṣṇa can taste the transcendental mellows."

PURPORT

This verse is also found in the Bhakti-rasāmṛta-sindhu (2.5.131).

Madhya TEXT 23.101

saṅkṣepe kahiluṅ ei 'prajayana'-vivarāṇa

pañcama-puruṣārtha--ei 'kṛṣṇa-prema'-dhana //CC Madhya, 23.101//

SYNONYMS

saṅkṣepe kahiluṅ—briefly I have spoken; ei—this; prayojana-vivaraṇa—descriptions of the ultimate achievement; pañcama-puruṣa-artha—the fifth and ultimate goal of life; ei—this; kṛṣṇa-prema-dhana—the treasure of love of Kṛṣṇa.

TRANSLATION

"This brief description is an elaboration of the ultimate goal of life. Indeed, this is the fifth and ultimate goal, which is beyond the platform of liberation. It is called kṛṣṇa-prema-dhana, the treasure of love for Kṛṣṇa.

Madhya TEXT 23.102

pūrve prayāge āmi rasera vicāre

tomāra bhāi rūpe kailuṅ śakti-saṅcāre //CC Madhya, 23.102//

SYNONYMS

pūrve—previously; prayāge—in Prayāga; āmi—I; rasera vicāre—in consideration of different mellows; tomāra bhāi—your brother; rūpe—unto Rūpa Gosvāmī; kailuṅ—I have done; śakti-saṅcāre—endowment of all power.

TRANSLATION

"Previously I empowered your brother Rūpa Gosvāmī to understand these mellows. I did this while instructing him at the Daśāśvamedha-ghāṭa in Prayāga.

Madhya TEXT 23.103

tumiha kariha bhakti-śāstrera pracāra

mathurāya lupta-tīrthera kariha uddhāra //CC Madhya, 23.103//

SYNONYMS

tumiha—you also; kariha—should perform; bhakti-śāstrera pracāra—propagation of the revealed scriptures of devotional service; mathurāya—in Mathurā; lupta-tīrthera—of lost places of pilgrimage; kariha—should make; uddhāra—recovery.

TRANSLATION

"O Sanātana, you should broadcast the revealed scriptures on devotional service and excavate the lost places of pilgrimage in the district of Mathurā.

Madhya TEXT 23.104

vṛndāvane kṛṣṇa-sevā, vaiṣṇava-ācāra

bhakti-smṛti-śāstra kari' kariha pracāra //CC Madhya, 23.104//

SYNONYMS

vṛndāvane—in Vṛndāvana; kṛṣṇa-sevā—the service of Lord Kṛṣṇa; vaiṣṇava-ācāra—behavior of Vaiṣṇavas; bhakti-smṛti-śāstra—the reference books of devotional service; kari'-compiling; kariha—do; pracāra—preaching.

TRANSLATION

"Establish devotional service to Lord Kṛṣṇa and Rādhārāṇī in Vṛndāvana. You should also compile bhakti scripture and preach the bhakti cult from Vṛndāvana."

PURPORT

Sanātana Gosvāmī was enjoined (1) to broadcast the revealed scriptures on devotional service and establish the conclusions of devotional service, (2) to reestablish lost places of pilgrimage like Vṛndāvana and Rādhā-kuṇḍa, (3) to establish the Vṛndāvana method of temple worship and install Deities in temples (Śrī Sanātana Gosvāmī established Madana-mohana temple, and Rūpa Gosvāmī established Govindajī temple.), and (4) to enunciate the behavior of a Vaiṣṇava (as Śrīla Sanātana Gosvāmī did in Hari-bhakti-vilāsa). In this way Sanātana Gosvāmī was empowered to establish the cult of Vaiṣṇavism. As stated by Śrīnivāsa Ācārya:

nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma-saṁsthāpakau

lokānām hita-kāriṇau tribhuvane mānyau śaraṇyākarau

rādhā-kṛṣṇa-padāravinda-bhajanānandena mattālikau

vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau

"I offer my respectful obeisances unto the six Gosvāmīs, namely Śrī Sanātana

Gosvāmī, Śrī Rūpa Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī and Śrī Gopāla Bhaṭṭa Gosvāmī, who are very expert in scrutinizingly studying all the revealed scriptures with the aim of establishing eternal religious principles for the benefit of all human beings. Thus they are honored all over the three worlds, and they are worth taking shelter of because they are absorbed in the mood of the gopīs and are engaged in the transcendental loving service of Rādhā and Kṛṣṇa."

This Kṛṣṇa consciousness movement continues the tradition of the six Gosvāmīs, especially Śrīla Sanātana Gosvāmī and Śrīla Rūpa Gosvāmī. Serious students of this Kṛṣṇa consciousness movement must understand their great responsibility to preach the cult of Vṛndāvana (devotional service to the Lord) all over the world. We now have a nice temple in Vṛndāvana, and serious students should take advantage of it. I am very hopeful that some of our students can take up this responsibility and render the best service to humanity by educating people in Kṛṣṇa consciousness.

Madhya TEXT 23.105

yukta-vairāgya-sthiti saba śikhāila

śuṣka-vairāgya-jñāna saba niṣedhila //CC Madhya, 23.105//

SYNONYMS

yukta-vairāgya—of proper renunciation; sthiti—the situation; saba—all; śikhāila—instructed; śuṣka-vairāgya—dry renunciation; jñāna—speculative knowledge; saba—all; niṣedhila—forbade.

TRANSLATION

Śrī Caitanya Mahāprabhu then told Sanātana Gosvāmī about proper renunciation according to a particular situation, and the Lord forbade dry renunciation and speculative knowledge in all respects.

PURPORT

This is the technique for understanding śuṣka-vairāgya and yukta-vairāgya. In Bhagavad-gītā (6.17) it is said:

yuktāhāra-vihārasya

yukta-ceṣṭasya karmasu

yukta-svapnāvabodhaśya

yogo bhavati duḥkha-hā

"He who is temperate in his habits of eating, sleeping, working and recreation can mitigate all material pains by practicing the yoga system." To broadcast the cult of Kṛṣṇa consciousness, one has to learn the possibility of renunciation in terms of country, time and candidate. A candidate for Kṛṣṇa consciousness in the Western countries should be taught about the renunciation of material existence, but one would teach candidates from a country like India in a different way. The teacher (ācārya) has to consider time, candidate and country. He must avoid the principle of niyamāgraha-that is, he should not try to perform the impossible. What is possible in one country may not be possible in another. The ācārya's duty is to accept the essence of devotional service. There may be a little change here and there as far as yukta-vairāgya (proper renunciation) is concerned. Dry renunciation is forbidden by Śrī Caitanya Mahāprabhu, and we have also learned this from our spiritual master, His Divine Grace Bhaktisiddhānta Sarasvatī Ṭhākura Gosvāmī Mahārāja. The essence of devotional service must be taken into consideration, and not the outward paraphernalia.

Sanātana Gosvāmī wrote his Vaiṣṇava smṛti, Hari-bhakti-vilāsa, which was specifically meant for India. In those days, India was more or less following the principle of smārta-vidhi. Śrīla Sanātana Gosvāmī had to keep pace with this, and his Hari-bhakti-vilāsa was compiled with this in mind. According to smārta-brāhmaṇas, a person not born in a brāhmaṇa family could not be elevated to the position of a brāhmaṇa. Sanātana Gosvāmī, however, says in Hari-bhakti-vilāsa (2.12) that anyone can be elevated to the position of a brāhmaṇa by the process of initiation.

yathā kāñcanatām yāti

kāmsyaṁ rasa-vidhānataḥ

tathā dīkṣā-vidhānena

dvijatvaṁ jāyate nṛṇāṁ

There is a difference between the smārta process and the gosvāmī process. According to the smārta process, one cannot be accepted as a brāhmaṇa unless he is born in a brāhmaṇa family. According to the gosvāmī process, the Hari-bhakti-vilāsa and the Nārada-pañcarātra, anyone can be a brāhmaṇa if he is

properly initiated by a bona fide spiritual master. This is also the verdict of Śukadeva Gosvāmī in Śrīmad-Bhāgavatam (2.4.18):

kirāta-hūṇāndhra-pulinda-pulkaśā
ābhīra-śumbhā yavanāḥ khasādayaḥ
ye 'nye ca pāpā yad-apāśrayāśrayāḥ
śudhyanti tasmai prabhaviṣṇave namaḥ

A Vaiṣṇava is immediately purified, provided he follows the rules and regulations of his bona fide spiritual master. It is not necessary that the rules and regulations followed in India be exactly the same as those in Europe, America and other Western countries. Simply imitating without effect is called niyamāgraha. Not following the regulative principles but instead living extravagantly is also called niyamāgraha. The word niyama means "regulative principles," and āgraha means "eagerness." The word agraha means "not to accept." We should not follow regulative principles without an effect, nor should we fail to accept the regulative principles. What is required is a special technique according to country, time and candidate. Without the sanction of the spiritual master, we should not try to imitate. This principle is recommended here: śuṣka-vairāgya-jñāna saba niṣedhila. This is Śrī Caitanya Mahāprabhu's liberal demonstration of the bhakti cult. We should not introduce anything whimsically, without the sanction of the bona fide spiritual master. In this connection, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments on these points by quoting two verses by Śrī Rūpa Gosvāmī (Bhakti-rasāmṛta-sindhu 1.2.255-256).

anāsaktasya viṣayān
yathārham upayuñjataḥ
nirbandhaḥ kṛṣṇa-sambandhe
yuktaṁ vairāgyam ucyate
prāpañcikatayā buddhyā
hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgo
vairāgyaṁ phalgu kathyate

"When one is not attached to anything but at the same time accepts everything in relation to Kṛṣṇa, one is rightly situated above possessiveness. On the other hand, one who rejects everything without knowledge of its relationship to Kṛṣṇa is not as complete in his renunciation." To preach the bhakti cult, one should seriously consider these verses.

Madhya TEXTS 23.106-107

adveṣṭā sarva-bhūtānām

maitraḥ karuṇa eva ca

nirmamo nirahaṅkāraḥ

sama-duḥkha-sukhaḥ kṣamī

santuṣṭaḥ satataṁ yogī

yatātmā dṛḍha-niścayaḥ

mayy arpita-mano-buddhir

yo mad-bhaktaḥ sa me priyaḥ //CC Madhya, 23.106-107//

SYNONYMS

adveṣṭā—not envious or jealous; sarva-bhūtānām—to all living entities in all parts of the world; maitraḥ—friendly; karuṇaḥ—compassionate; eva—certainly; ca—and; nirmamaḥ—with no sense of proprietorship; nirahaṅkāraḥ—without pride (without considering oneself a great preacher); sama-duḥkha-sukhaḥ—equal in distress and happiness (peaceful); kṣamī—tolerant to offenses created by others; santuṣṭaḥ—satisfied; satatam—continuously; yogī—engaged in bhakti-yoga; yata-ātmā—having controlled the senses and mind; dṛḍha-niścayaḥ—having firm confidence and determination; mayi—unto Me; arpita—dedicated; manaḥ-buddhiḥ—mind and intelligence; yaḥ—who; mat-bhaktaḥ—My devotee; saḥ—that person; me—My; priyaḥ—dear.

TRANSLATION

" 'One who is not envious but who is a kind friend to all living entities, who does not think himself a proprietor, who is free from false ego, equal in both happiness and distress, always satisfied, forgiving and self-controlled, who is engaged in devotional service with determination and whose mind and

intelligence are dedicated to Me—he is very dear to Me.

PURPORT

One should not be jealous of members of other castes or nations. It is not that only Indians or brāhmaṇas can become Vaiṣṇavas. Anyone can become a Vaiṣṇava. Therefore one should recognize that the bhakti cult must be spread all over the world. That is real adveṣṭā. Moreover, the word maitraḥ, friendly, indicates that one who is able to preach the bhakti cult all over the world should be equally friendly to everyone. These two and the following six verses were spoken by Śrī Kṛṣṇa in Bhagavad-gītā (12.13-20).

Madhya TEXT 23.108

yasmān nodvijate loko

lokān nodvijate tu yaḥ

harṣāmarṣa-bhayodvegair

mukto yaḥ sa ca me priyaḥ //CC Madhya, 23.108//

SYNONYMS

yasmāt—from whom; na—not; udvijate—is agitated by fear or lamentation; lokaḥ—the people in general; lokāt—from the people; na—not; udvijate—is agitated; tu—but; yaḥ—who; harṣa—jubilation; amarṣa—anger; bhaya—fear; udvegaiḥ—and from anxiety; muktaḥ—liberated; yaḥ—anyone who; saḥ—he; ca—also; me priyaḥ—My very dear devotee.

TRANSLATION

"He for whom no one is put into difficulty and who is not disturbed by anxiety, who is liberated from jubilation, anger, fear and anxiety, is very dear to Me.

Madhya TEXT 23.109

anapekṣaḥ śucir dakṣa

udāsīno gata-vyathaḥ

sarvārambha-parityāgī

yo me bhaktaḥ sa me priyaḥ //CC Madhya, 23.109//

SYNONYMS

anapekṣaḥ—indifferent; śuciḥ—clean; dakṣaḥ—expert in executing devotional service; udāsīnaḥ—without affection for anything material; gata-vyathaḥ—liberated from all material distress; sarva-ārambha—all kinds of endeavor; parityāgī—completely rejecting; yaḥ—anyone who; me—My; bhaktaḥ—devotee; saḥ—he; me priyaḥ—very dear to Me.

TRANSLATION

" 'A devotee who is not dependent on others but dependent solely on Me, who is clean inwardly and outwardly, who is expert, indifferent to material things, without cares, free from all pains, and who rejects all pious and impious activities, is very dear to Me.

PURPORT

The word anapekṣaḥ means that one should not be concerned with mundane people and should not depend upon them. One should depend solely on the Supreme Personality of Godhead and be free from material desires. One should also be clean, within and without. To be outwardly clean, one should regularly bathe with soap and oil, and to be inwardly clean one should always be absorbed in thoughts of Kṛṣṇa. The words sarvārambha-parityāgī indicate that one should not be interested in the so-called smārta-vidhi of pious and impious activities.

Madhya TEXT 23.110

yo na hṛsyati na dveṣṭi

na śocati na kāṅkṣati

śubhāśubha-parityāgī

bhaktimān yaḥ sa me priyaḥ //CC Madhya, 23.110//

SYNONYMS

yaḥ—he who; na hṛsyati—is not jubilant (upon getting something favorable); na dveṣṭi—does not hate (being artificially influenced by something unfavorable); na—not; śocati—laments; na—not; kāṅkṣati—desires; śubha-aśubha—the materially auspicious and inauspicious; parityāgī—completely rejecting; bhaktimān—possessing devotion; yaḥ—anyone who; saḥ—that person; me priyaḥ—very dear to Me.

TRANSLATION

"One who neither rejoices nor hates, who neither laments nor desires, who renounces both auspicious and inauspicious things and who is devoted to Me is very dear to Me.

Madhya TEXTS 23.111-112

samaḥ śatrau ca mitre ca

tathā mānāpamānayoḥ

śītoṣṇa-sukha-duḥkheṣu

samaḥ saṅga-vivarjitaḥ

tulya-nindā-stutir maunī

santuṣṭo yena kenacit

aniketaḥ sthira-matir

bhaktimān me priyo naraḥ //CC Madhya, 23.111-112//

SYNONYMS

samaḥ—equal; śatrau—to the enemy; ca—also; mitre—to the friend; ca—and; tathā—similarly; māna-apamānayoḥ—in honor and dishonor; śīta—in winter; uṣṇa—and in scorching heat; sukha—in happiness; duḥkheṣu—and in distress; samaḥ—equipoised; saṅga-vivarjitaḥ—without affection; tulya—equal; nindā—blasphemy; stutiḥ—and praise; maunī—grave; santuṣṭaḥ—always satisfied; yena kenacit—by whatever comes; aniketaḥ—without attachment for a residence; sthira—steady; matiḥ—minded; bhaktimān—devotee; me—My; priyaḥ—dear; naraḥ—a person.

TRANSLATION

" 'One who is equal to friends and enemies, who is equipoised in honor and dishonor, heat and cold, happiness and distress, fame and infamy, who is always free from contamination, always grave and satisfied with anything, who doesn't care for any residence, and who is fixed in devotional service, is very dear to Me.

Madhya TEXT 23.113

ye tu dharmāmṛtam idaṁ

yathoktaṁ paryupāsate

śraddadhānā mat-paramā

bhaktās te 'tīva me priyāḥ //CC Madhya, 23.113//

SYNONYMS

ye—the devotees who; tu—but; dharma-amṛtam—eternal religious principle of Kṛṣṇa consciousness; idaṁ—this; yathā-uktam—as mentioned above; paryupāsate—worship; śraddadhānāḥ—having faith and devotion; mat-paramāḥ—accepting Me as the Supreme or the ultimate goal of life; bhaktāḥ—such devotees; te—they; atīva—very much; me—My; priyāḥ—dear.

TRANSLATION

" 'He who thus follows this imperishable religious principle of Kṛṣṇa consciousness with great faith and devotion, fully accepting Me as the supreme goal, is very, very dear to Me.'

Madhya TEXT 23.114

cīrāṇi kiṁ pathi na santi diśanti bhikṣāṁ

naivāṅghri-pāḥ parabhr̥taḥ sarito 'py aśuṣyan

ruddhā guhāḥ kim ajito 'vati nopasannān

kasmād bhajanti kavayo dhana-durmadāndhān //CC Madhya, 23.114//

SYNONYMS

cīrāṇi—torn old clothes; kiṁ—whether; pathi—on the path; na—not; santi—are; diśanti—give; bhikṣāṁ—alms; na—not; eva—certainly; aṅghri-pāḥ—the trees; parabhr̥taḥ—maintainers of others; saritaḥ—rivers; api—also; aśuṣyan—have dried up; ruddhāḥ—closed; guhāḥ—caves; kim—whether; ajitaḥ—the Supreme Personality of Godhead, who is unconquerable; avati—protects; na—not; upasannān—the surrendered; kasmāt—for what reason, therefore; bhajanti—flatter; kavayaḥ—the devotees; dhana-durmada-andhān—persons who are puffed up with material possessions.

TRANSLATION

" 'Are there no torn clothes lying on the common road? Do the trees, which exist for maintaining others, no longer give alms in charity? Do the rivers, being dried up, no longer supply water to the thirsty? Are the caves of the mountains now closed, or, above all, does the unconquerable Supreme Personality of Godhead not protect the fully surrendered souls? Why then should learned persons like devotees go to flatter those who are intoxicated by hard-earned wealth?' "

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (2.2.5). In this verse, Śukadeva Gosvāmī advises Mahārāja Parīkṣit that a devotee should be independent in all circumstances. The body can be maintained with no problem if one follows the instructions given in this verse. To maintain the body, we require shelter, food, water and clothing, and all these necessities can be obtained without approaching puffed-up rich men. One can collect old garments that have been thrown out, one can eat fruits offered by the trees, one can drink water from the rivers, and one can live within the caves of mountains. By nature's arrangements, shelter, clothing and food are supplied to the devotee who is completely surrendered to the Supreme Personality of Godhead. Such a devotee does not need a puffed-up materialistic person to maintain him. In other words, devotional service can be discharged in any condition. This is the version of Śrīmad-Bhāgavatam (1.2.6).

sa vai puṁsāṁ paro dharmo

yato bhaktir adhokṣaje

ahaituky apratihātā

yayātmā suprasīdati

"The supreme occupation [dharma] for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted in order to completely satisfy the self." This verse explains that devotional service cannot be checked by any material condition.

Madhya TEXT 23.115

tabe sanātana saba siddhānta puchilā

bhāgavata-siddhānta gūḍha sakali kahilā //CC Madhya, 23.115//

SYNONYMS

tabe—thereafter; sanātana—Sanātana Gosvāmī; saba—all; siddhānta—conclusive statements; puchilā—inquired about; bhāgavata-siddhānta—the conclusive statements about devotional service mentioned in Śrīmad-Bhāgavatam; gūḍha—very confidential; sakali—all; kahilā—Śrī Caitanya Mahāprabhu described.

TRANSLATION

Thus Sanātana Gosvāmī inquired from Śrī Caitanya Mahāprabhu about all the conclusive statements concerning devotional service, and the Lord very vividly explained all the confidential meanings of Śrīmad-Bhāgavatam.

Madhya TEXT 23.116

hari-vaṁśe kahiyāche goloke nitya-sthiti

indra āsi' karila yabe śrī-kṛṣṇere stuti //CC Madhya, 23.116//

SYNONYMS

hari-vaṁśe—the revealed scripture known as Hari-vaṁśa; kahiyāche—has told of; goloke—on the planet called Goloka; nitya-sthiti—the eternal situation; indra—King Indra of the heavenly planet; āsi'-coming; karila—offered; yabe—when; śrī-kṛṣṇere stuti—prayers to Lord Śrī Kṛṣṇa.

TRANSLATION

In the revealed scripture Hari-vaṁśa, there is a description of Goloka Vṛndāvana, the planet where Lord Śrī Kṛṣṇa eternally resides. This information was given by King Indra when he surrendered to Kṛṣṇa and offered prayers after Kṛṣṇa had raised Govardhana Hill.

PURPORT

In the Vedic scripture Hari-vaṁśa (Viṣṇu-parva, Chapter Nineteen), there is the following description of Goloka Vṛndāvana:

manuṣya-lokāḍ ūrdhvaṁ tu

khagānāṁ gatir ucyate

ākāśasyopari rarir

dvāraṁ svargasya bhānumān
svargād ūrdhvaṁ brahma-loko
brahmarṣi-gaṇa-sevitaḥ
tatra soma-gatiś caiva
jyotiṣāṁ ca mahātmanām
tasyopari gavāṁ lokaḥ
sādhyās taṁ pālayanti hi
sa hi sarva-gataḥ kṛṣṇaḥ
mahā-kāśagato mahān
uparyupari tatrāpi
gatis tava tapomayī
yāṁ na vidmo vyaṁ sarve
pr̥cchanto 'pi pitāṁ aham
gatiḥ śama-damātyānām
svargaḥ su-kṛta-karmaṇām
brāhmye tapasi yuktānām
brahma-lokaḥ parā gatiḥ
gavām eva tu goloko
durārohā hi sā gatiḥ
sa tu lokas tvayā kṛṣṇa
sīdamānaḥ kṛtātmanā
dhṛto dhṛtimatā vīra
nighnatopadravān gavām

When the King of heaven, Indra, surrendered to Kṛṣṇa after Kṛṣṇa raised

Govardhana Hill, Lord Indra stated that above the planetary systems wherein human beings reside is the sky, where birds fly. Above the sky is the sun and its orbit. This is the entrance to the heavenly planets. Above the heavenly planets are other planets, up to Brahmaloḥa, where those advancing in spiritual knowledge reside. The planets up to Brahmaloḥa are part of the material world (Devī-dhāma). Because the material world is under the control of Devī, Durgā, it is called Devī-dhāma. Above Devī-dhāma is a place where Lord Śiva and his wife Umā reside. Those brightened by spiritual knowledge and liberated from material contamination reside in that Śivaloka. Beyond that planetary system is the spiritual world, where there are planets called Vaikuṇṭha-lokas. Goloka Vṛndāvana is situated above all the Vaikuṇṭha-lokas. Goloka Vṛndāvana is the kingdom of Śrīmatī Rādhārāṇī and the parents of Kṛṣṇa, Mahārāja Nanda and mother Yaśodā. In this way there are various planetary systems, and they are all creations of the Supreme Lord. As stated in the Brahma-saṁhitā:

goloka-nāmnī nija-dhāmnī tale ca tasya

devī-maheśa-hari-dhāmasu teṣu teṣu

te te prabhāva-nicayā vihitāś ca yena

govindam ādi-puruṣam tam aham bhajāmi

Thus Goloka Vṛndāvana-dhāma is situated above the Vaikuṇṭha planets. The spiritual sky containing all the Vaikuṇṭha planets is very small compared to Goloka Vṛndāvana-dhāma. The space occupied by Goloka Vṛndāvana-dhāma is called mahākāśa, or "the greatest sky of all." Lord Indra said, "We asked Lord Brahmā about Your eternal planet, but we could not understand it. Those fruitive actors who have controlled their senses and mind with pious activities can be elevated to the heavenly planets. Pure devotees who are always engaged in Lord Nārāyaṇa's service are promoted to the Vaikuṇṭhalokas. However, my Lord Kṛṣṇa, Your Goloka Vṛndāvana-dhāma is very difficult to attain. Yet both You and that supreme planetary system have descended here upon this earth. Unfortunately, I have disturbed You by my misdeeds, and that was due to my foolishness. I am therefore trying to satisfy You by my prayers."

Śrī Nīlakaṇṭha confirms the existence of Goloka Vṛndāvana-dhāma by quoting the Ṛg-saṁhitā (Ṛg Veda 1.21.154.6):

tā vām vāstūnyuśmasi gamadhyai

yatra gāvo bhūri-śṛṅgā ayāsaḥ

atrāha tad urugāyasya kṛṣṇaḥ

paramaṁ padam avabhāti bhūri

"We wish to go to Your [Rādhā's and Kṛṣṇa's] beautiful houses, about which cows with large, excellent horns are wandering. Yet distinctly shining on this earth is that supreme abode of Yours that showers joy on all, O Urugāya [Kṛṣṇa, who is much praised]."

Madhya TEXTS 23.117-118

mauṣala-līlā, āra kṛṣṇa-antardhāna

keśāvatāra, āra yata viruddha vyākhyāna

mahiṣī-haraṇa ādi, saba--māyāmaya

vyākhyā śikhāila yaiche susiddhānta haya //CC Madhya, 23.117-118//

SYNONYMS

mauṣala-līlā—the pastimes of destroying the Yadu dynasty; āra—also; kṛṣṇa-antardhāna—the disappearance of Kṛṣṇa; keśa-avatāra—the incarnation of the hairs; āra—also; yata—all; viruddha vyākhyāna—statements against the Kṛṣṇa conscious conclusions; mahiṣī-haraṇa—kidnapping of the queens; ādi—and so on; saba—all; māyā-maya—made of the external energy; vyākhyā—explanations (countering the attack of the asuras); śikhāila—instructed; yaiche—which; su-siddhānta—proper conclusions; haya—are.

TRANSLATION

Illusory stories opposed to the conclusions of Kṛṣṇa consciousness concern the destruction of the Yadu dynasty, Kṛṣṇa's disappearance, the story that Kṛṣṇa and Balarāma arise from a black hair and a white hair of Kṣīrodakaśāyī Viṣṇu, and the story about the kidnapping of the queens. Śrī Caitanya Mahāprabhu explained to Sanātana Gosvāmī the proper conclusions of these stories.

PURPORT

Due to envy, many asuras describe Kṛṣṇa to be like a black crow or an incarnation of a hair. Śrī Caitanya Mahāprabhu told Sanātana Gosvāmī how to

counteract all these asuric explanations of Kṛṣṇa. The word kākā means crow, and keśa means hair. The asuras describe Kṛṣṇa as an incarnation of a crow, an incarnation of a sūdra (a blackish tribe) and an incarnation of a hair, not knowing that the word keśa means ka-īśa and that ka means Lord Brahmā and īśa means Lord. Thus Kṛṣṇa is the Lord of Lord Brahmā.

Some of Lord Kṛṣṇa's pastimes are mentioned in the Mahābhārata as mauṣala-līlā. These include the stories of the destruction of the Yadu dynasty, Kṛṣṇa's disappearance, His being pierced by a hunter's arrow, the story of Kṛṣṇa's being an incarnation of a piece of hair (keśa-avatāra) as well as mahiṣī-haraṇa, the kidnapping of Kṛṣṇa's queens. Actually these are not factual but are related for the bewilderment of the asuras who want to prove that Kṛṣṇa is an ordinary human being. They are false in the sense that these pastimes are not eternal, nor are they transcendental or spiritual. There are many people who are by nature averse to the supremacy of the Supreme Personality of Godhead, Viṣṇu. Such people are called asuras. They have mistaken ideas about Kṛṣṇa. As stated in Bhagavad-gītā, the asuras are given a chance to forget Kṛṣṇa more and more, birth after birth. Thus they make their appearance in a family of asuras and continue this process, being kept in bewilderment about Kṛṣṇa. Asuras in the dress of sannyāsīs even explain Bhagavad-gītā and Śrīmad-Bhāgavatam in different ways according to their own imaginations. Thus they continue to remain asuras birth after birth.

As far as the keśa-avatāra (incarnation of hair) is concerned, it is mentioned in Śrīmad-Bhāgavatam (2.7.26). The Viṣṇu Purāṇa also states: *ujjahārātmanah keśau sita-kṛṣṇau mahā-bala*.

Similarly, in the Mahābhārata:

sa cāpi keśau harir uccakarta

ekam śuklam aparam cāpi kṛṣṇam

tau cāpi keśāvāv īśatām yadūnām

kule striyau rohiṇīm devakīm ca

tayor eko balabhadro babhūva

yo 'sau śvetas tasya devasya keśah

kṛṣṇo dvitīyah keśavaḥ sambabhūva

keśaḥ yo 'sau varṇataḥ kṛṣṇa uktaḥ

Thus in Śrīmad-Bhāgavatam, Viṣṇu Purāṇa and Mahābhārata there are references to Kṛṣṇa and Balarāma being incarnations of a black hair and a white hair. It is stated that Lord Viṣṇu snatched two hairs—one white and one black—from His head. These two hairs entered the wombs of Rohiṇī and Devakī, members of the Yadu dynasty. Balarāma was born from Rohiṇī, and Kṛṣṇa was born of Devakī. Thus Balarāma appeared from the first hair, and Kṛṣṇa appeared from the second hair. It was also foretold that all the asuras, who are enemies of the demigods, would be cut down by Lord Viṣṇu by His white and black plenary expansions and that the Supreme Personality of Godhead would appear and perform wonderful activities. In this connection, one should see Laghu-bhāgavatāmṛta, the chapter called Kṛṣṇāmṛta, verses 156-164. Śrīla Rūpa Gosvāmī has refuted this argument about the hair incarnation, and his refutation is supported by Śrī Baladeva Vidyābhūṣaṇa's commentaries. This matter is further discussed in the Kṛṣṇa-sandarbha (29) and in the commentary known as Sarva-saṁvādinī, by Śrīla Jīva Gosvāmī.

Madhya TEXT 23.119

tabe sanātana prabhura caraṇe dhariyā

nivedana kare dante ṭṭṇa-guccha lañā //CC Madhya, 23.119//

SYNONYMS

tabe—at that time; sanātana—Sanātana Gosvāmī; prabhura—of Śrī Caitanya Mahāprabhu; caraṇe dhariyā—catching the lotus feet; nivedana kare—submits a petition; dante—in the teeth; ṭṭṇa-guccha—a bunch of straw; lañā—taking.

TRANSLATION

Sanātana Gosvāmī then humbly accepted his position as lower than a piece of straw, and, symbolically holding some straw in his mouth, he fell down, clasped the lotus feet of Śrī Caitanya Mahāprabhu and submitted the following petition.

Madhya TEXT 23.120

"nīca-jāti, nīca-sevī, muñi--supāmara

siddhānta śikhāilā,--yei brahmāra agocara //CC Madhya, 23.120//

SYNONYMS

nīca-jāti—lower class; nīca-sevī—servant of lowborn people; muñi—I; supāmara—very, very fallen; siddhānta śikhāilā—You have taught the topmost conclusions in detail; yei—which; brahmāra—of Brahmā; agocara—beyond the reach.

TRANSLATION

Sanātana Gosvāmī said, "My dear Lord, I am a very lowborn person. Indeed, I am a servant to lowborn people; therefore I am very, very downtrodden. Nonetheless, You have taught me conclusions unknown even to Lord Brahmā.

Madhya TEXT 23.121

tumi ye kahilā, ei siddhāntāmṛta-sindhu

mora mana chuñite nāre ihāra eka-bindu //CC Madhya, 23.121//

SYNONYMS

tumi ye—You; kahilā—have spoken; ei—this; siddhānta-amṛta-sindhu—the ocean of the ambrosia of conclusive truth; mora mana—my mind; chuñite—to touch; nāre—is not able; ihāra—of it; eka-bindu—even a drop.

TRANSLATION

"The conclusions that You have told me are the ocean of the ambrosia of truth. My mind is unable to approach even a drop of that ocean.

Madhya TEXT 23.122

paṅgu nācāite yadi haya tomāra mana

vara deha' mora māthe dhariyā caraṇa //CC Madhya, 23.122//

SYNONYMS

paṅgu—lame man; nācāite—to make dance; yadi—if; haya—it is; tomāra mana—Your mind; vara—a benediction; deha'-kindly give; mora māthe—on my head; dhariyā—holding; caraṇa—Your lotus feet.

TRANSLATION

"If You want to make a lame man like me dance, kindly bestow Your transcendental blessings by keeping Your lotus feet on my head.

Madhya TEXT 23.123

'muñi ye śikhāluṅ tore sphuruka sakala'

ei tomāra vara haite habe mora bala" //CC Madhya, 23.123//

SYNONYMS

muñi—I; ye—whatever; śikhāluṅ—have instructed; tore—unto you; sphuruka sakala—let it be manifested; ei—this; tomāra vara—Your benediction; haite—from; habe—there will be; mora bala—my strength.

TRANSLATION

"Now, will You please tell me, 'Let whatever I have instructed all be fully manifest unto you.' By benedicting me in this way, You will give me strength to describe all this."

Madhya TEXT 23.124

tabe mahāprabhu tāṅra śire dhari' kare

vara dilā'--ei saba sphuruka tomāre' //CC Madhya, 23.124//

SYNONYMS

tabe—after that; mahāprabhu—Śrī Caitanya Mahāprabhu; tāṅra—of Sanātana Gosvāmī; śire—on the head; dhari'-holding; kare—by the hand; vara dilā—gave the benediction; ei saba—all this; sphuruka tomāre—let it be manifested to you properly.

TRANSLATION

Śrī Caitanya Mahāprabhu then placed His hand on Sanātana Gosvāmī's head and benedicted him, saying, "Let all these instructions be manifest to you."

Madhya TEXT 23.125

saṅkṣepe kahiluṅ--'prema'-prayojana-saṁvāda

vistāri' kahana nā yāya prabhura prasāda //CC Madhya, 23.125//

SYNONYMS

saṅkṣepe—briefly; kahiluṅ—I have described; prema-prayojana-saṁvāda—the discussion of the ultimate goal of life, love of Godhead; vistāri'-expansively; kahana—describing; nā yāya—not possible; prabhura prasāda—the benediction of Śrī Caitanya Mahāprabhu.

TRANSLATION

Thus I have briefly described a discussion of the ultimate goal of life, love of Godhead. The mercy of Śrī Caitanya Mahāprabhu cannot be described expansively.

Madhya TEXT 23.126

prabhura upadeśāmṛta śune yei jana

acirāt milaye tāṅre kṛṣṇa-prema-dhana //CC Madhya, 23.126//

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; upadeśa-amṛta—the nectar of the instructions; śune—hears; yei jana—anyone who; acirāt—without delay; milaye—meets; tāṅre—him; kṛṣṇa-prema-dhana—the treasure of love of Kṛṣṇa.

TRANSLATION

Whoever hears these instructions given to Sanātana Gosvāmī by the Lord comes very soon to realize love of God, Kṛṣṇa.

Madhya TEXT 23.127

śrī-rūpa-raghunātha-pade yāra āśa

caitanya-caritāmṛta kahe kṛṣṇadāsa //CC Madhya, 23.127//

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; raghunātha—Śrīla Raghunātha dāsa Gosvāmī; pade—at the lotus feet; yāra—whose; āśa—expectation; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; kṛṣṇadāsa—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Twenty-third Chapter, describing love of Godhead.

Chapter 24 The Sixty-One Explanations of the Ātmārāma Verse

The following summary of this chapter is given by Śrīla Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya. According to Śrī Sanātana Gosvāmī's request, Śrī Caitanya Mahāprabhu explained the well-known Śrīmad-Bhāgavatam verse beginning ātmārāmāś ca munayo. He explained this verse in sixty-one different ways. He analyzed all the words and described each word with its different connotations. Adding the words ca and api, He described all the different meanings of the verse. He then concluded that all classes of transcendentalists (jñānīs, karmīs, yogīs) utilize this verse according to their own interpretation, but if they gave up this process and surrendered to Kṛṣṇa, as indicated by the verse itself, they would be able to comprehend the real meaning of the verse. In this regard, Śrī Caitanya Mahāprabhu narrated a story about how the great sage Nārada converted a hunter into a great Vaiṣṇava, and how this was appreciated by Nārada's friend Parvata Muni. Sanātana Gosvāmī then offered a prayer to Śrī Caitanya Mahāprabhu, and Śrī Caitanya Mahāprabhu explained the glory of Śrīmad-Bhāgavatam. After this, the Lord gave Sanātana Gosvāmī a synopsis of Hari-bhakti-vilāsa, which Sanātana Gosvāmī later developed into the guiding principle of all Vaiṣṇavas.

Madhya TEXT 24.1

ātmārāmeti padyārkaśy-

ārthāmsūn yaḥ prakāśayan

jagat-tamo jahārāvyāt

sa caitanyodayācalaḥ //CC Madhya, 24.1//

SYNONYMS

ātmārāma-iti—beginning with the word ātmārāma; padya—verse; arkasya—of the sunlike; artha-amśūn—the shining rays of different meanings; yaḥ—who;

prakāśayan—manifesting; jagat-tamaḥ—the darkness of the material world; jahāra—eradicated; avyāt—may protect; saḥ—He; caitanya-udaya-acalaḥ—Śrī Caitanya Mahāprabhu, who is like the eastern horizon, where the sun rises.

TRANSLATION

May Śrī Caitanya Mahāprabhu be glorified. It was He who acted as the eastern horizon where the sun of the ātmārāma verse rises and manifests its rays in the form of different meanings and thus eradicates the darkness of the material world. May He protect the universe.

Madhya TEXT 24.2

jaya jaya śrī-caitanya jaya nityānanda

jayādvaita-candra jaya gaura-bhakta-vṛnda //CC Madhya, 24.2//

SYNONYMS

jaya jaya—all glories; śrī-caitanya—to Lord Caitanya Mahāprabhu; jaya—all glories; nityānanda—to Lord Nityānanda; jaya—all glories; advaita-candra—to Advaita Ācārya; jaya—all glories; gaura-bhakta-vṛnda—to all the devotees of Lord Caitanya Mahāprabhu.

TRANSLATION

All glories to Lord Caitanya! All glories to Lord Nityānanda! All glories to Advaitacandra! And all glories to all the devotees of Lord Caitanya!

Madhya TEXT 24.3

tabe sanātana prabhura caraṇe dhariyā

punarapi kahe kichu vinaya kariyā //CC Madhya, 24.3//

SYNONYMS

tabe—thereafter; sanātana—Sanātana Gosvāmī; prabhura caraṇe dhariyā—catching the lotus feet of Śrī Caitanya Mahāprabhu; punarapi—again; kahe—says; kichu—something; vinaya kariyā—with great humility.

TRANSLATION

Thereafter, Sanātana Gosvāmī clasped the lotus feet of Śrī Caitanya Mahāprabhu

and humbly submitted the following petition.

Madhya TEXT 24.4

'pūrve śuniyāchoṇ, tumi sārvaḥḥauma-sṥhāṇe

eka śloke āṥhāra arṥha kairācha vyākhyāṇe //CC Madhya, 24.4//

SYNONYMS

pūrve—formerly; śuniyāchoṇ—I heard; tumi—You; sārvaḥḥauma-sṥhāṇe—at the place of Sārvaḥḥauma Bhaṥṥācārya; eka śloke—in one verse; āṥhāra arṥha—eighteen meanings; kairācha vyākhyāṇe—have explained.

TRANSLATION

Sanātana Gosvāmī said, "My Lord, I have heard that previously, at the home of Sārvaḥḥauma Bhaṥṥācārya, You explained the ātmārāma verse in eighteen different ways.

Madhya TEXT 24.5

ātmārāmāś ca munayo

nirgranṥhā apy urukrame

kurvanty ahaitukīm bhaktim

itṥham-bhūta-guṇo hariḥ //CC Madhya, 24.5//

SYNONYMS

āṥma-ārāmāḥ—persons who take pleasure in being transcendently situated in the service of the Lord; ca—also; munayaḥ—great saintly persons who have completely rejected material aspirations, fruitive activities and so forth; nirgranṥhāḥ—without interest in any material desire; api—certainly; urukrame—unto the Supreme Personality of Godhead, Kṛṣṇa, whose activities are wonderful; kurvanti—do; ahaitukīm—causeless, or without material desires; bhaktim—devotional service; itṥham-bhūta—so wonderful as to attract the attention of the self-satisfied; guṇaḥ—who has transcendental qualities; hariḥ—the Supreme Personality of Godhead.

TRANSLATION

" 'Those who are self-satisfied and unattracted by external material desires are also attracted to the loving service of Śrī Kṛṣṇa, whose qualities are transcendental and whose activities are wonderful. Hari, the Personality of Godhead, is called Kṛṣṇa because He has such transcendently attractive features.'

PURPORT

This is the famous ātmārāma verse from Śrīmad-Bhāgavatam (1.7.10).

Madhya TEXT 24.6

āścarya śuniyā mora utkaṇṭhita mana

kṛpā kari' kaha yadi, juḍāya śravaṇa' //CC Madhya, 24.6//

SYNONYMS

āścarya—wonderful; śuniyā—hearing; mora—my; utkaṇṭhita—desirous; mana—mind; kṛpā kari'-showing Your causeless mercy; kaha yadi—if You speak; juḍāya—pleases; śravaṇa—the ear.

TRANSLATION

"I have heard this wonderful story and am therefore very inquisitive to hear it again. If You would kindly repeat it, I would be very pleased to hear."

Madhya TEXT 24.7

prabhu kahe,--"āmi vātula, āmāra vacane

sārvabhauma vātula tāhā satya kari' māne //CC Madhya, 24.7//

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; āmi—I; vātula—a madman; āmāra vacane—in My words; sārvabhauma—Sārvabhauma Bhaṭṭācārya; vātula—another madman; tāhā—that (My explanation); satya kari' māne—took as truth.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "I am one madman, and Sārvabhauma Bhaṭṭācārya is another. Therefore he took My words to be the truth.

Madhya TEXT 24.8

kibā pralāpilāṇa, kichu nāhika smaraṇe

tomāra saṅga-bale yadi kichu haya mane //CC Madhya, 24.8//

SYNONYMS

kibā—what; pralāpilāṇa—I have said; kichu—anything; nāhika—there is not; smaraṇe—in memory; tomāra—of you; saṅga-bale—by the strength of association; yadi—if; kichu—something; haya—there is; mane—in My mind.

TRANSLATION

"I do not recall what I spoke in that connection, but if something comes to My mind due to association with you, I shall explain it.

Madhya TEXT 24.9

sahaje āmāra kichu artha nāhi bhāse

tomā-sabāra saṅga-bale ye kichu prakāśe //CC Madhya, 24.9//

SYNONYMS

sahaje—generally; āmāra—My; kichu—any; artha—meaning; nāhi bhāse—does not manifest; tomā-sabāra saṅga-bale—by the strength of your association; ye—which; kichu—something; prakāśe—manifests.

TRANSLATION

"Generally by Myself I cannot give an explanation, but by the strength of your association something may manifest itself.

Madhya TEXT 24.10

ekādaśa pada ei śloke sunirmala

pr̥thak nānā artha pade kare jhalamala //CC Madhya, 24.10//

SYNONYMS

ekādaśa pada—eleven words; ei—this; śloke—in the verse; su-nirmala—very clear; pr̥thak—separately; nānā—various; artha—meanings; pade—in each word; kare jhalamala—are glittering.

TRANSLATION

"There are eleven clear words in this verse, but when they are studied separately, various meanings glitter from each word.

PURPORT

The eleven separate words are (1) ātmārāmāḥ, (2) ca, (3) munayaḥ, (4) nirgranthāḥ, (5) api, (6) urukrame, (7) kurvanti, (8) ahaitukīm, (9) bhaktim, (10) ittham-bhūta-guṇaḥ, and (11) hariḥ. Śrī Caitanya Mahāprabhu will explain the different connotations and imports of these words.

Madhya TEXT 24.11

'ātmā'-śabde brahma, deha, mana, yatna, dhṛti

buddhi, svabhāva,--ei sāta artha-prāpti //CC Madhya, 24.11//

SYNONYMS

ātmā-śabde—by the word ātmā; brahma—the Absolute Truth; deha—the body; mana—the mind; yatna—endeavor; dhṛti—firmness; buddhi—intelligence; svabhāva—nature; ei sāta—these seven; artha-prāpti—obtainment of meanings.

TRANSLATION

"The seven different meanings of the word ātmā are the Absolute Truth, the body, the mind, endeavor, firmness, intelligence and nature.

Madhya TEXT 24.12

"ātmā deha-mano-brahma-svabhāva-dhṛti-buddhiṣu

prayatne ca" iti xxx //CC Madhya, 24.12//

SYNONYMS

ātmā—the word ātmā; deha—the body; manaḥ—the mind; brahma—the Absolute Truth; svabhāva—nature; dhṛti—firmness; buddhiṣu—in the sense of intelligence; prayatne—in endeavor; ca—and; iti—thus.

TRANSLATION

"The following are synonyms of the word ātmā: the body, mind, Absolute

Truth, natural characteristics, firmness, intelligence and endeavor.'

PURPORT

This is a quotation from the Viśva-prakāśa dictionary.

Madhya TEXT 24.13

ei sāte rame yei, sei ātmārāma-gaṇa

ātmārāma-gaṇera āge kariba gaṇana //CC Madhya, 24.13//

SYNONYMS

ei sāte—in these seven items; rame—enjoy; yei—those who; sei—they; ātmārāma-gaṇa—ātmārāmas; ātmārāma-gaṇera—of the ātmārāmas; āge—later; kariba gaṇana—shall make a count.

TRANSLATION

"The word ātmārāma refers to one who enjoys these seven items [the Absolute Truth, body, mind, and so on]. Later, I shall enumerate the ātmārāmas.

Madhya TEXT 24.14

'muni'-ādi śabdera artha śuna, sanātana

prthak prthak artha pāche kariba milana //CC Madhya, 24.14//

SYNONYMS

muni—the word muni; ādi—and the other; śabdera—of the words; artha—the meaning; śuna—hear; sanātana—My dear Sanātana; prthak prthak—separately; artha—meaning; pāche—after; kariba milana—I shall combine.

TRANSLATION

"My dear Sanātana, first hear the meanings of the other words, beginning with the word muni. I shall first explain their separate meanings, then combine them.

Madhya TEXT 24.15

'muni'-śabde manana-śīla, āra kahe maunī

tapasvī vratī, yati, āra ṛṣi, muni //CC Madhya, 24.15//

SYNONYMS

muni-śabde—by the word muni; manana-śīla—who is thoughtful; āra—also; kahe—it means; maunī—one who is silent; tapasvī—an ascetic; vratī—one who keeps great vows; yati—one in the renounced order of life; āra—and; ṛṣi—a saintly person; muni—they are called muni.

TRANSLATION

"The word muni refers to one who is thoughtful, one who is grave or silent, an ascetic, one who keeps great vows, one in the renounced order, a saint. These are the different meanings of the word muni.

Madhya TEXT 24.16

'nirgrantha'-śabde kahe, avidyā-granthi-hīna

vidhi-niṣedha-veda-śāstra-jñānādi-vihīna //CC Madhya, 24.16//

SYNONYMS

nirgrantha—nirgrantha; śabde-by the word; kahe—one means; avidyā—of ignorance; granthi-hīna—without any knot; vidhi-niṣedha—regulative principles of rules and restrictions; veda-śāstra—the Vedic literature; jñāna-ādi—knowledge, and so on; vihīna—without.

TRANSLATION

"The word nirgrantha refers to one who is liberated from the material knots of ignorance. It also refers to one who is devoid of all regulative principles enjoined in the Vedic literature. It also refers to one who does not have knowledge.

Madhya TEXT 24.17

mūrkhā, nīca, mlecchā ādi śāstra-rikta-gaṇa

dhana-sañcayī--nirgrantha, āra ye nirdhana //CC Madhya, 24.17//

SYNONYMS

mūrkhā—foolish, illiterate persons; nīca—lowborn; mlecchā—unclean persons with no principles; ādi—and others; śāstra-rikta-gaṇa—persons devoid of all regulative principles stated in śāstra; dhana-sañcayī—capitalist (one who gathers wealth); nirgrantha—called nirgrantha; āra—also; ye—anyone who; nirdhana—

without riches.

TRANSLATION

"Nirgrantha also refers to one who is illiterate, lowborn, misbehaved, unregulated and devoid of respect for Vedic literature. The word also refers to one who is a capitalist and to one who has no riches.

Madhya TEXT 24.18

nir niścaye niṣ kramārthe

nir nirmāṇa-niṣedhayoḥ

grantha dhane 'tha sandarbhe

varṇa-saṅgrathane 'pi ca //CC Madhya, 24.18//

SYNONYMS

niḥ—the prefix niḥ; niścaye—in the sense of ascertainment; niḥ—the prefix niḥ; krama-arthe—in the meaning of succession; niḥ—the prefix niḥ; nirmāṇa—in the sense of forming; niṣedhayoḥ—in the sense of forbidding; granthaḥ—the word grantha; dhane—in the sense of wealth; atha—also; sandarbhe—thesis; varṇa-saṅgrathane—in the sense of tying together words; api—also; ca—and.

TRANSLATION

" 'The prefix niḥ may be used for a sense of ascertainment, gradation, construction or forbidding. The word grantha means riches, thesis and composition.'

PURPORT

This is another quotation from the Viśva-prakāśa dictionary.

Madhya TEXT 24.19

'urukrama'-śabde kahe, baḍa yāñra krama

'krama'-śabde kahe ei pāda-vikṣepaṇa //CC Madhya, 24.19//

SYNONYMS

urukrama—urukrama; śabde-by this word; kahe—one means; baḍa—great;

yāñra—whose; krama—step; krama-śabde—in this word krama; kahe—one means; ei—this; pāda-vikṣepaṇa—throwing forth of the foot.

TRANSLATION

"The word urukrama refers to one whose krama [step] is great. The word krama means 'throwing the foot forward,' that is, 'step.'

Madhya TEXT 24.20

śakti, kampa, paripāṭī, yukti, śaktye ākramaṇa

caraṇa-cālana kāñpāila tribhuvana //CC Madhya, 24.20//

SYNONYMS

śakti—power; kampa—trembling; paripāṭī—method; yukti—argument; śaktye—with great force; ākramaṇa—attacking; caraṇa-cālana—by moving the foot; kāñpāila—caused to tremble; tri-bhuvana—the three worlds.

TRANSLATION

"Krama also means power, trembling, a systematic method, argument, and a forcible attack by stepping forward. Thus Vāmana caused the three worlds to tremble.

PURPORT

Uru means very great, and krama means step. When Lord Vāmanadeva was offered three steps of land, He expanded His three steps by covering the entire universe. In this way the three worlds trembled, and therefore Śrī Vāmanadeva, the incarnation of Lord Viṣṇu, is referred to as Urukrama.

Madhya TEXT 24.21

viṣṇor nu vīrya-gaṇanām katamo 'rhatīha

yaḥ pārthivāny api kavir vimame rajāṁsi

cakambha yaḥ sva-rāṁhasāskhalatā triṣṭhaṁ

yasmāt trisāmya-sadanād urukampayānam //CC Madhya, 24.21//

SYNONYMS

viṣṇoḥ—of Lord Viṣṇu; nu—certainly; vīrya-gaṇanām—a counting of the different potencies; katamaḥ—who; arhati—is able to do; iha—in this world; yaḥ—who; pāṛthivāni—of the element earth; api—although; kaviḥ—a learned person; vimame—has counted; rajāṁsi—the atoms; cakambha—captured; yaḥ—who; sva—His own; raṁhasā—by potency; askhalatā—without hindrances; tri-prṣṭham—the topmost planet (Satyaloka); yasmāt—from some cause; tri-sāmya—where there is equilibrium of the three guṇas; sadanāt—from the place (from the root of the material world); urukampayānam—trembling greatly.

TRANSLATION

" 'Even if a learned man is able to count all the minute atoms in this material world, he still cannot count the potencies of Lord Viṣṇu. In the form of the Vāmana incarnation, Lord Viṣṇu, without hindrance, captured all the planets, beginning from the root of the material world up to Satyaloka. Indeed, He caused every planetary system to tremble by the force of His steps.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (2.7.40). In the Ṛg Veda mantra (1.2.154.1), it is said:

om viṣṇor nu vīryāṇi kaṁ prāvocaṁ

yaḥ pāṛthivāni vimame rajāṁsi

yo 'skambhayad uttaraṁ sadhasthaṁ

vicakramāṇas tredhorugāyaḥ

Madhya TEXT 24.22

vibhu-rūpe vyāpe, śaktye dhāraṇa-poṣaṇa

mādhurya-śaktye goloka, aiśvarye paravyoma //CC Madhya, 24.22//

SYNONYMS

vibhu-rūpe—in His all-pervasive feature; vyāpe—expands; śaktye—by His potency; dhāraṇa-poṣaṇa—maintaining and nourishing; mādhurya-śaktye—by His potency of conjugal love; goloka—the planetary system Goloka Vṛndāvana; aiśvarye—and by opulence; para-vyoma—the spiritual world.

TRANSLATION

"Through His all-pervasive feature, the Supreme Personality of Godhead expanded the entire creation. He is holding and maintaining this creation by His extraordinary potency. By His conjugal potency, He maintains the planetary system known as Goloka Vṛndāvana. Through His six opulences, He maintains many Vaikuṇṭha planets.

PURPORT

In His gigantic form, Lord Kṛṣṇa has covered the creation. He holds all the planetary systems and maintains them by His inconceivable potencies. Similarly, He is maintaining His personal abode, Goloka Vṛndāvana, through His conjugal love, and He is maintaining the spiritual world containing the Vaikuṇṭha planets by His opulences.

Madhya TEXT 24.23

māyā-śaktye brahmāṇḍādi-paripāṭī-sṛjana

'urukrama'-śabdera ei artha nirūpaṇa //CC Madhya, 24.23//

SYNONYMS

māyā-śaktye—by His external potency; brahmāṇḍa-ādi—of material universes and so on; paripāṭī—an orderly arrangement; sṛjana—creating; urukrama-śabdera—of the word urukrama; ei—this; artha—of the meaning; nirūpaṇa—ascertainment.

TRANSLATION

"The word urukrama indicates the Supreme Personality of Godhead, who, by His external potency, has perfectly created innumerable universes.

Madhya TEXT 24.24

"kramaḥ śaktau paripāṭyām kramaś cālana-kampayoḥ" //CC Madhya, 24.24//

SYNONYMS

kramaḥ—the word krama; śaktau—in the meaning of potency; paripāṭyām—in the meaning of systematic arrangement; kramaḥ—the word krama; cālana—in moving; kampayoḥ—or in trembling.

TRANSLATION

" 'These are the different meanings of the word krama. It is used in the sense of potency, systematic arrangement, step, moving or trembling.'

PURPORT

This is a quotation from the Viśva-prakāśa dictionary. The Supreme Personality of Godhead is all-pervasive. Not only does He carry the three worlds by His inconceivable energy, but He maintains them also. He is also maintaining His spiritual planet, Goloka Vṛndāvana, by His conjugal love, and He is maintaining the Vaikuṇṭhalokas by His opulences. He maintains these material universes through the external energy. Material universes are perfectly situated because they are created by the Supreme Personality of Godhead.

Madhya TEXT 24.25

'kurvanti'-pada ei parasmaipada haya

kṛṣṇa-sukha-nimitta bhajane tātparya kahaya //CC Madhya, 24.25//

SYNONYMS

kurvanti—they do (for others); pada—the word; ei—this; parasmaipada—a verb form indicating things done for others; haya—is; kṛṣṇa-sukha-nimitta—to satisfy Kṛṣṇa; bhajane—in devotional service; tātparya—the purport; kahaya—is said.

TRANSLATION

"The word kurvanti, which means 'they do something for others,' is a form of the verb 'things done for others.' It is used in connection with devotional service, which must be executed for the satisfaction of Kṛṣṇa. That is the purport of the word kurvanti.

PURPORT

In Sanskrit the verb "to do" has two forms, technically called parasmaipada and ātmanepada. When things are done for one's personal satisfaction, the form is called ātmanepada. In that case, the word "do" in English is kurvante in Sanskrit. When things are done for others, the verb form changes to kurvanti. Thus Śrī Caitanya Mahāprabhu informed Sanātana Gosvāmī that in the ātmārāma verse the verb kurvanti means that things should be done only for the satisfaction of Kṛṣṇa. This is supported by the grammarian Pāṇini. The verb is formed as

ātmanepada when the work is to be done for one's own benefit, and when it is done for others, it is called parasmaipada. Thus the verb is formed according to whether something is done for one's self-satisfaction or for another's satisfaction.

Madhya TEXT 24.26

"svaraṭṭāṇṭaḥ kartrabhiprāye kriyā-phale" //CC Madhya, 24.26//

SYNONYMS

svaraṭṭāṇṭaḥ—of verbs having an indicative ṇ or a svarita accent; kartrabhiprāye—is meant for the agent; kriyā-phale—when the fruit of the action.

TRANSLATION

" 'The terminations of the ātmanepada are employed when the fruit of the action accrues to the agent of verbs having an indicative ṇ or a svarita accent.'

PURPORT

This is a quotation from Pāṇini's sūtras (1.3.72).

Madhya TEXT 24.27

'hetu'-śabde kahe--bhukti-ādi vāñchāntare

bhukti, siddhi, mukti--mukhya ei tina prakāre //CC Madhya, 24.27//

SYNONYMS

hetu—cause; śabde—by the word; kahe—it is said; bhukti—enjoying the result by oneself; ādi—and so on; vāñchā-antare—because of a different ambition; bhukti—enjoying the result of action; siddhi—the perfection of doing something; mukti—liberation; mukhya—chief; ei—these; tina prakāre—in three ways.

TRANSLATION

"The word hetu [cause] means that a thing is done for some motive. There can be three motives. One may act to enjoy the result personally, to achieve some material perfection, or to act in such a way that one may be liberated.

Madhya TEXT 24.28

eka bhukti kahe, bhoga--ananta-prakāra

siddhi--aṣṭādaśa, mukti--pañca-vidhākāra //CC Madhya, 24.28//

SYNONYMS

eka—first; bhukti—material enjoyment by doing something; kahe—is known; bhoga—enjoyment; ananta-prakāra—unlimited varieties; siddhi—the yogic perfections; aṣṭādaśa—eighteen in number; mukti—liberation; pañca-vidhā-ākāra—five varieties.

TRANSLATION

"First we take the word bhukti [material enjoyment], which is of unlimited variety. We may also take the word siddhi [perfection], which has eighteen varieties. Similarly, the word mukti has five varieties.

Madhya TEXT 24.29

ei yānhā nāhi, tāhā bhakti--'ahaitukī'

yāhā haite vaśa haya śrī-kṛṣṇa kautukī //CC Madhya, 24.29//

SYNONYMS

ei—these; yānhā—where; nāhi—not existing; tāhā—that; bhakti—the platform of devotional service; ahaitukī—unmotivated; yāhā haite—by which; vaśa haya—comes under control; śrī-kṛṣṇa—Lord Śrī Kṛṣṇa; kautukī—the most funny.

TRANSLATION

"Causeless devotional service is unmotivated by sense enjoyment, perfection or liberation. When one is freed from all these contaminations, he can bring Lord Kṛṣṇa, who is very funny, under control.

Madhya TEXT 24.30

'bhakti'-śabdera artha haya daśa-vidhākāra

eka--'sādhana', 'prema-bhakti'--nava prakāra //CC Madhya, 24.30//

SYNONYMS

bhakti—bhakti; śabdera-of this word; artha—meanings; haya—are; daśa-vidhā-

ākāra—ten varieties; eka—one; sādhana—the execution of regulative devotional service; prema-bhakti—ecstatic love; nava prakāra—nine kinds.

TRANSLATION

"There are ten meanings to the word bhakti, devotional service. One is execution of devotional service according to the regulative principles, and the other, called prema-bhakti [ecstatic love] has nine varieties.

PURPORT

The nine varieties are rati, prema, sneha, māna, praṇaya, rāga, anurāga, bhāva and mahābhāva—attraction, love, affection, adverse feelings, intimacy, attachment, subattachment, ecstatic love and sublime ecstatic love. For the execution of devotional service according to regulative principles, there is only one meaning.

Madhya TEXT 24.31

'rati'-lakṣaṇā, 'prema'-lakṣaṇā, ityādi pracāra

bhāva-rūpā, mahābhāva-lakṣaṇa-rūpā āra //CC Madhya, 24.31//

SYNONYMS

rati—of attraction; lakṣaṇā—the symptoms; prema—of love; lakṣaṇā—the symptoms; iti-ādi—and so on; pracāra—are known; bhāva-rūpā—in the form of ecstatic love; mahā-bhāva—of higher ecstatic love; lakṣaṇa-rūpā—there are many symptoms; āra—other.

TRANSLATION

"Next are explained the symptoms of love of Godhead, which can be divided into nine varieties, beginning with attraction up to ecstatic love and finally up to the topmost ecstatic love [mahābhāva].

Madhya TEXT 24.32

śānta-bhaktera rati bāḍe 'prema'-paryanta

dāsyā-bhaktera rati haya 'rāga'-daśā-anta //CC Madhya, 24.32//

SYNONYMS

śānta-bhaktera—of devotees on the platform of neutrality; rati—attraction; bāḍe—increases; prema-paryanta—up to love of Godhead; dāsyā-bhaktera—of devotees on the platform of servitude; rati—attraction; haya—increases; rāga-daśā-anta—up to the point of spontaneous attachment.

TRANSLATION

"The attraction to Kṛṣṇa of devotees on the platform of neutrality increases up to love of Godhead [prema], and the attraction of devotees on the platform of servitorship increases to spontaneous attachment [rāga].

Madhya TEXT 24.33

sakhā-gaṇera rati haya 'anurāga' paryanta

pitṛ-māṭṛ-sneha ādi 'anurāga'-anta //CC Madhya, 24.33//

SYNONYMS

sakhā-gaṇera—of the friends; rati—the attraction; haya—becomes; anurāga paryanta—up to subecstatic love; pitṛ-māṭṛ-sneha—paternal love; ādi—and so on; anurāga-anta—up to the end of subecstatic love.

TRANSLATION

"Devotees in Vṛndāvana who are friends of the Lord can increase their ecstatic love to the point of anurāga. Paternal affectionate lovers, Kṛṣṇa's father and mother, can increase their love of Godhead up to the anurāga point also.

Madhya TEXT 24.34

kāntā-gaṇera rati pāya 'mahābhāva'-sīmā

'bhakti'-śabdera ei saba arthera mahimā //CC Madhya, 24.34//

SYNONYMS

kāntā-gaṇera—of the devotees in conjugal love; rati—the attraction; pāya—attain; mahā-bhāva-sīmā—the limit of mahābhāva; bhakti—devotional service; śabdera—of the word; ei saba—all these; arthera—of the meanings; mahimā—of the glories.

TRANSLATION

"The gopīs of Vṛndāvana who are attached to Kṛṣṇa in conjugal love can increase their ecstatic love up to the point of mahābhāva [the greatest ecstatic love]. These are some of the glorious meanings of the word bhakti, devotional service.

Madhya TEXT 24.35

'ittham-bhūta-guṇaḥ'-śabdera śunaha vyākhyāna

'ittham'-śabdera bhinna artha, 'guṇa'-śabdera āna //CC Madhya, 24.35//

SYNONYMS

ittham-bhūta-guṇaḥ—having qualities like this; śabdera—of the word; śunaha—please hear; vyākhyāna—the explanation; ittham—ittham; śabdera—of the word; bhinna artha—different meanings; guṇa—guṇa; śabdera—of the word; āna—other.

TRANSLATION

"Please hear the meaning of the word ittham-bhūta-guṇa, which is found in the ātmārāma verse. Ittham-bhūta has different meanings, and guṇa has other meanings.

Madhya TEXT 24.36

'ittham-bhūta'-śabdera artha--pūrṇānandamaya

yāñra āge brahmānanda tṛṇa-prāya haya //CC Madhya, 24.36//

SYNONYMS

ittham-bhūta-śabdera artha—the meaning or import of the word ittham-bhūta; pūrṇa-ānanda-maya—full of transcendental bliss; yāñra āge—in front of which; brahma-ānanda—the transcendental bliss derived from impersonalism; tṛṇa-prāya—just like straw; haya—is.

TRANSLATION

"The word ittham-bhūta is transcendently exalted because it means 'full of transcendental bliss.' Before this transcendental bliss, the bliss derived from merging into the existence of the Absolute [brahmānanda] becomes like a piece of straw in comparison.

Madhya TEXT 24.37

tvat-sākṣāt-karaṇāhlāda-

viśuddhābdhi-sthitasya me

sukhāni goṣpadāyante

brāhmāṇy api jagad-guro //CC Madhya, 24.37//

SYNONYMS

tvat—Your; sākṣāt—meeting; karaṇa—such action; āhlāda—pleasure; vi-śuddha—spiritually purified; abdhi—ocean; sthitasya—being situated; me—by me; sukhāni—happiness; goṣpadāyante—a small hole created by the hoof of a calf; brāhmāṇi—the pleasure derived from impersonal Brahman understanding; api—also; jagat-guro—O master of the universe.

TRANSLATION

" 'My dear Lord, O master of the universe, since I have directly seen You, my transcendental bliss has taken the shape of a great ocean. Being situated in that ocean, I now realize all other so-called happiness to be like the water contained in the hoofprint of a calf.'

PURPORT

This is a verse from the Hari-bhakti-sudhodaya (14.36).

Madhya TEXT 24.38

sarvākarṣaka, sarvāhlādaka, mahā-rasāyana

āpanāra bale kare sarva-vismāraṇa //CC Madhya, 24.38//

SYNONYMS

sarva-ākarṣaka—all-attractive; sarva-āhlādaka—all-pleasing; mahā-rasa-ayana—the complete abode of transcendental mellow; āpanāra bale—by His own strength; kare—causes; sarva-vismāraṇa—forgetfulness of all other bliss.

TRANSLATION

"Lord Kṛṣṇa is so exalted that He is more attractive than anything else and more

pleasing than anything else. He is the most sublime abode of bliss. By His own strength, He causes one to forget all other ecstasies.

Madhya TEXT 24.39

bhukti-mukti-siddhi-sukha chāḍaya yāra gandhe

alaukika śakti-guṇe kṛṣṇa-kṛpāya bāndhe //CC Madhya, 24.39//

SYNONYMS

bhukti—material happiness; mukti—liberation from material suffering; siddhi—the perfection of mystic yoga; sukha—the happiness derived from these things; chāḍaya—one gives up; yāra—of which; gandhe—simply by the slight fragrance; alaukika—uncommon, transcendental; śakti-guṇe—by the power and quality; kṛṣṇa-kṛpāya—by the mercy of Lord Kṛṣṇa; bāndhe—one becomes bound.

TRANSLATION

"Pure devotional service is so sublime that one can very easily forget the happiness derived from material happiness, material liberation and mystic or yogic perfection. Thus the devotee is bound by Kṛṣṇa's mercy and His uncommon power and qualifications.

Madhya TEXT 24.40

śāstra-yukti nāhi ihāṅ siddhānta-vicāra

ei svabhāva-guṇe, yāte mādhyera sāra //CC Madhya, 24.40//

SYNONYMS

śāstra-yukti—logic on the basis of revealed scripture; nāhi—there is not; ihāṅ—here; siddhānta-vicāra—consideration of logical conclusions; ei—this; svabhāva-guṇe—a natural quality; yāte—in which; mādhyera sāra—the essence of all transcendental bliss.

TRANSLATION

"When one is attracted to Kṛṣṇa on the transcendental platform, there is no longer any logical argument on the basis of revealed scripture, nor are there considerations of such conclusions. This is His transcendental quality that is the

essence of all transcendental sweetness.

Madhya TEXT 24.41

'guṇa' śabdera artha--kṛṣṇera guṇa ananta

sac-cid-rūpa-guṇa sarva pūrṇānanda //CC Madhya, 24.41//

SYNONYMS

guṇa śabdera artha—the meaning of the word guṇa; kṛṣṇera guṇa ananta—Kṛṣṇa has unlimited qualities; sat-cit-rūpa-guṇa—such qualities are spiritual and eternal; sarva pūrṇa-ānanda—full of all transcendental bliss.

TRANSLATION

"The word guṇa means 'quality.' The qualities of Kṛṣṇa are transcendently situated and are unlimited in quantity. All of the spiritual qualities are full of transcendental bliss.

Madhya TEXT 24.42

aiśvarya-mādhurya-kāruṇye svarūpa-pūrṇatā

bhakta-vātsalya, ātma-paryanta vadānyatā //CC Madhya, 24.42//

SYNONYMS

aiśvarya—opulence; mādhurya—transcendental sweetness; kāruṇye—mercy; svarūpa-pūrṇatā—fullness of spiritual value; bhakta-vātsalya—affection for the devotee; ātma-paryanta—up to the point of His personal self; vadānyatā—magnanimity.

TRANSLATION

"Kṛṣṇa's transcendental qualities such as opulence, sweetness and mercy are perfect and full. As far as Kṛṣṇa's affectionate leaning toward His devotees is concerned, He is so magnanimous that He can give Himself to His devotees.

Madhya TEXT 24.43

alaukika rūpa, rasa, saurabhādi guṇa

kāro mana kona guṇe kare ākarṣaṇa //CC Madhya, 24.43//

SYNONYMS

alaukika rūpa—uncommon beauty; rasa—mellows; saurabha-ādi guṇa—qualities like transcendental fragrance; kāro mana—the mind of a devotee; kona guṇe—by some particular quality; kare—does; ākarṣaṇa—attracting.

TRANSLATION

"Kṛṣṇa has unlimited qualities. The devotees are attracted by His uncommon beauty, mellows and fragrance. Thus they are differently situated in the different transcendental mellows. Therefore Kṛṣṇa is called all-attractive.

Madhya TEXT 24.44

sanakādira mana harila saurabhādi guṇe //CC Madhya, 24.44//

SYNONYMS

sanaka-ādira mana—the minds of saintly sages like Sanaka and Sanātana; harila—attracted; saurabha-ādi—such as the transcendental aroma of His lotus feet; guṇe—by the quality.

TRANSLATION

"The minds of the four boy sages [Sanaka, Sanātana, Sanandana and Sanat-kumāra] were attracted to the lotus feet of Kṛṣṇa by the aroma of the tulasī that had been offered to the Lord.

Madhya TEXT 24.45

tasyāravinda-nayanasya padāravinda-

kiñjalka-miśra-tulasī-makaranda-vāyuḥ

antargataḥ svavivareṇa cakāra teṣāṁ

saṅkṣobham akṣara-juṣāṁ api citta-tanvoḥ //CC Madhya, 24.45//

SYNONYMS

tasya—of Him; aravinda-nayanasya—of the Supreme Personality of Godhead, whose eyes are like the petals of a lotus; pada-aravinda—of the lotus feet; kiñjalka—with saffron; miśra—mixed; tulasī—of tulasī leaves; makaranda—with the aroma; vāyuḥ—the air; antargataḥ—entered; sva-vivareṇa—through the

nostrils; cakāra—created; teṣām—of them; saṅkṣobham—strong agitation; akṣara-juṣām—of the impersonally self-realized (Kumāras); api—also; citta-tanvoḥ—of the mind and body.

TRANSLATION

" 'When the breeze carrying the aroma of tulasī leaves and saffron from the lotus feet of the lotus-eyed Personality of Godhead entered through the nostrils into the hearts of those sages [the Kumāras], they experienced a change in both body and mind, even though they were attached to impersonal Brahman understanding.'

PURPORT

This is a verse from Śrīmad-Bhāgavatam (3.15.43). For an explanation, see Madhya-līlā (17.142).

Madhya TEXT 24.46

śukadevera mana harila līlā-śravaṇe //CC Madhya, 24.46//

SYNONYMS

śukadevera—of Śukadeva Gosvāmī; mana—the mind; harila—carried away; līlā-śravaṇe—by remembering the pastimes of the Lord.

TRANSLATION

"Śukadeva's mind was carried away by remembering the pastimes of the Lord.

Madhya TEXT 24.47

pariniṣṭhito 'pi nairguṇye

uttamaḥśloka-līlayā

gṛhīta-cetā rājarṣe

ākhyānaṁ yad adhītavān //CC Madhya, 24.47//

SYNONYMS

pariniṣṭhitaḥ—situated; api—although; nairguṇye—in the transcendental position, freed from the material modes of nature; uttamaḥśloka-līlayā—by the

pastimes of the Supreme Personality of Godhead, Uttamaḥśloka; gr̥hīta-ceta—the mind became fully taken over; rājarṣe—O great King; ākhyānam—the narration; yat—which; adhītavān—studied.

TRANSLATION

" 'Śukadeva Gosvāmī addressed Parīkṣit Mahārāja, "My dear King, although I was fully situated in the transcendental position, I was nonetheless attracted to the pastimes of Lord Kṛṣṇa. Therefore I studied Śrīmad-Bhāgavatam from my father.' "

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (2.1.9).

Madhya TEXT 24.48

svasukha-nibhṛta-cetās tad-vyudastānya-bhāvo

'py ajita-rucira-līlākṛṣṭa-sāras tadīyam

vyatanuta kṛpayā yas tattva-dīpaṁ purāṇaṁ

tam akhila-vṛjina-ghnaṁ vyāsa-sūnum nato 'smi //CC Madhya, 24.48//

SYNONYMS

sva-sukha-nirbhṛta-cetāḥ—whose mind was always fully absorbed in the happiness of self-realization; tat—by that; vyudasta-anya-bhāvaḥ—being freed from all other attractions; api—although; ajita-rucira-līlā—by the most attractive pastimes of Ajita, the Supreme Personality of Godhead; ākṛṣṭa—attracted; sāraḥ—whose heart; tadīyam—in relation to the Lord; vyatanuta—described and spread; kṛpayā—out of mercy; yaḥ—he who; tattva-dīpaṁ—which is the light of the Absolute Truth; purāṇaṁ—the supplementary Vedic literature Śrīmad-Bhāgavatam; tam—to him; akhila-vṛjina-ghnam—who can destroy all kinds of material misery; vyāsa-sūnum—Śukadeva Gosvāmī, the son of Vyāsadeva; nataḥ asmi—I offer my respectful obeisances.

TRANSLATION

" 'I offer my respectful obeisances unto Śrīla Śukadeva Gosvāmī, the son of Vyāsadeva. He is the destroyer of all sinful reactions and is full in self-realization and bliss. Because of this, he has no other desire. Still, he was

attracted by the transcendental pastimes of the Supreme Personality of Godhead, and out of compassion for the people, he described the transcendental historical literature called Śrīmad-Bhāgavatam. This is compared to the light of the Absolute Truth.'

PURPORT

This verse is from Śrīmad-Bhāgavatam (12.12.68).

Madhya TEXT 24.49

śrī-aṅga-rūpe hare gopikāra mana //CC Madhya, 24.49//

SYNONYMS

śrī-aṅga—of His transcendental body; rūpe—by the beauty; hare—attracts; gopikāra mana—the minds of the gopīs.

TRANSLATION

"Lord Śrī Kṛṣṇa attracts the minds of all the gopīs with His beautiful transcendental bodily features.

Madhya TEXT 24.50

vīkṣyālakāvṛta-mukhaṁ tava kuṇḍala-śrī-
gaṇḍa-sthalādhara-sudhaṁ hasitāvalokam
dattābhayaṁ ca bhuja-daṇḍa-yugaṁ vilokya
vakṣaḥ śriyaika-ramaṇaṁ ca bhavāma dāsyah //CC Madhya, 24.50//

SYNONYMS

vīkṣya—seeing; alaka-āvṛta-mukham—face decorated with curling tresses of hair; tava—Your; kuṇḍala-śrī—beauty of earrings; gaṇḍa-sthala—falling on Your cheeks; adhara-sudham—and the nectar from Your lips; hasita-avalokam—Your smiling glance; datta-abhayam—which assure fearlessness; ca—and; bhuja-daṇḍa-yugam—the two arms; vilokya—by seeing; vakṣaḥ—chest; śriyā—by the beauty; eka-ramaṇaṁ—chiefly producing conjugal attraction; ca—and; bhavāma—we have become; dāsyah—Your maidservants.

TRANSLATION

" 'Dear Kṛṣṇa, we have simply surrendered ourselves as Your maidservants, for we have seen Your beautiful face decorated with tresses of hair, Your earrings falling upon Your cheeks and the nectar of Your lips. We have also seen the beauty of Your smile and have been embraced by Your arms, which give us courage. Because we have seen Your chest, which is beautiful and broad, we have surrendered ourselves.'

PURPORT

This verse from Śrīmad-Bhāgavatam (10.29.39) was spoken by the gopīs when they arrived near Kṛṣṇa for the rāsa dance on a full moonlit night. The attracted gopīs were awestruck, and they began to speak about how they came to Kṛṣṇa to enjoy the rāsa dance.

Madhya TEXT 24.51

rūpa-guṇa-śravaṇe rukmiṇy-ādira ākarṣaṇa //CC Madhya, 24.51//

SYNONYMS

rūpa—beauty; guṇa—qualities; śravaṇe—by hearing; rukmiṇī-ādira—of the queens, headed by Rukmiṇī; ākarṣaṇa—attracting.

TRANSLATION

"The queens in Dvārakā, who are headed by Rukmiṇī, are also attracted to Kṛṣṇa simply by hearing about His transcendental beauty and qualities.

Madhya TEXT 24.52

śrutvā guṇān bhuvana-sundara śṛṇvatām te

nirviśya karṇa-vivarair harato 'ṅga-tāpam

rūpaṁ dṛśāṁ dṛśimatām akhilārtha-lābhaṁ

tvayy acyutāviśati cittam apatrapaṁ me //CC Madhya, 24.52//

SYNONYMS

śrutvā—hearing; guṇān—the transcendental qualities; bhuvana-sundara—O most beautiful in the whole creation; śṛṇvatām—of those hearing; te—Your; nirviśya—entering; karṇa-vivaraiḥ—by the holes of the ears; harataḥ aṅga-tāpam—decreasing all the miserable conditions of the body; rūpaṁ—the beauty;

dṛśām—of the eyes; dṛśimatām—of those who can see; akhila-artha-lābham—the achievement of all kinds of gains; tvayi—unto You; acyuta—O infallible one; āviśati—enters; cittam—the consciousness; apatrapam—without shame; me—my.

TRANSLATION

" 'O most beautiful Kṛṣṇa, I have heard about Your transcendental qualities from others, and therefore all my bodily miseries are relieved. If one sees Your transcendental beauty, his eyes have attained everything profitable in life. O infallible one, I have become shameless after hearing of Your qualities, and I have become attracted to You.'

PURPORT

This verse (Śrīmad-Bhāgavatam 10.52.37) was written by Rukmiṇīdevī in a letter to Kṛṣṇa inviting Him to kidnap her. Śukadeva Gosvāmī described this to Mahārāja Parīkṣit when the King asked him how Rukmiṇī had been kidnapped. Rukmiṇī had heard about Kṛṣṇa's qualities from different people, and after she heard about them, she decided to accept Kṛṣṇa as her husband. Everything had been arranged for her marriage to Śīsupāla; therefore she wrote a letter to Kṛṣṇa, which she sent through a brāhmaṇa, and invited Him to kidnap her.

Madhya TEXT 24.53

vaṁśī-gīte hare kṛṣṇa lakṣmy-ādira mana //CC Madhya, 24.53//

SYNONYMS

vaṁśī-gīte—by the vibration of His flute; hare—attracts; kṛṣṇa—Lord Kṛṣṇa; laksmī-ādira—of the goddess of fortune and others; mana—the mind.

TRANSLATION

"Lord Kṛṣṇa even attracts the mind of the goddess of fortune simply by vibrating His transcendental flute.

Madhya TEXT 24.54

kasyānubhāvo 'sya na deva vidmahe

tavāṅghri-reṇu-sparaśādhikāraḥ

yad-vāñchayā śrīḥ lalanācarat tapo

vihāya kāmān suciram dhr̥ta-vratā //CC Madhya, 24.54//

SYNONYMS

kasya—of what; anubhāvaḥ—a result; asya—of the serpent (Kāliya); na—not; deva—O Lord; vidmahe—we know; tava-aṅghri—of Your lotus feet; reṇu—of the dust; sparaśa—for touching; adhikāraḥ—qualification; yat—which; vāñchayā—by desiring; śrīḥ—the goddess of fortune; lalanā—the topmost woman; acarat—performed; tapaḥ—austerity; vihāya—giving up; kāmān—all desires; suciram—for a long time; dhr̥ta—a law upheld; vratā—as a vow.

TRANSLATION

" 'O Lord, we do not know how the serpent Kāliya attained such an opportunity to be touched by the dust of Your lotus feet. For this end, the goddess of fortune performed austerities for centuries, giving up all other desires and taking austere vows. Indeed, we do not know how this serpent Kāliya got such an opportunity.'

PURPORT

This verse from Śrīmad-Bhāgavatam (10.16.36) was spoken by the wives of the Kāliya demon.

Madhya TEXT 24.55

yogya-bhāve jagate yata yuvatīra gaṇa //CC Madhya, 24.55//

SYNONYMS

yogya-bhāve—by proper behavior; jagate—within the three worlds; yata—all; yuvatīra gaṇa—the groups of young girls.

TRANSLATION

"Kṛṣṇa attracts not only the minds of the gopīs and the goddesses of fortune but the minds of all the young girls in the three worlds as well.

Madhya TEXT 24.56

kā sṛy aṅga te kala-padāmṛta-veṇu-gīta-

sammohitārya-caritān na calet trilokyām

trailokya-saubhagam idaṁ ca nirīkṣya rūpaṁ

yad go-dvija-druma-mṛgāḥ pulakāny abibhran //CC Madhya, 24.56//

SYNONYMS

kā strī—who is that woman; aṅga—O Kṛṣṇa; te—of You; kala-pada—by the rhythms; amṛta-veṇu-gīta—and sweet songs of Your flute; sammohitā—being captivated; ārya-caritāt—from the path of chastity according to Vedic civilization; na—not; calet—would wander; tri-lokyām—within the three worlds; trailokya-saubhagam—which is the fortune of the three worlds; idaṁ—this; ca—and; nirīkṣya—by observing; rūpaṁ—the beauty; yat—which; go—the cows; dvija—the birds; druma—the trees; mṛgāḥ—forest animals like the deer; pulakāni—transcendental jubilation; abibhran—manifested.

TRANSLATION

" 'My dear Lord Kṛṣṇa, where is that woman within the three worlds who cannot be captivated by the rhythms of the sweet songs coming from Your wonderful flute? Who cannot fall down from the path of chastity in this way? Your beauty is the most sublime within the three worlds. Upon seeing Your beauty, even cows, birds, animals and trees in the forest are stunned in jubilation.'

PURPORT

This verse is from Śrīmad-Bhāgavatam (10.29.40).

Madhya TEXT 24.57

guru-tulya strī-gaṇera vātsalye ākarṣaṇa

dāsyā-sakhyādi-bhāve puruṣādi gaṇa //CC Madhya, 24.57//

SYNONYMS

guru-tulya—on the level of a superior guardian; strī-gaṇera—of the ladies of Vṛndāvana; vātsalye—in parental affection; ākarṣaṇa—attracting; dāsyā-sakhyā-ādi—servants, friends, and others; bhāve—in the mode of; puruṣa-ādi gaṇa—all the males of Vṛndāvana.

TRANSLATION

"The women of Vṛndāvana, who are on the level of superior guardians, are

attracted maternally. The men of Vṛndāvana are attracted as servants, friends and fathers to Lord Kṛṣṇa.

Madhya TEXT 24.58

pakṣī, mṛga, vṛkṣa, latā, cetanācetana

preme matta kari' ākarṣaye kṛṣṇa-guṇa //CC Madhya, 24.58//

SYNONYMS

pakṣī—birds; mṛga—animals; vṛkṣa—trees; latā—creepers; cetana-acetana—living entities and even the stones and wood; preme—in ecstatic love; matta—captivated; kari'-making; ākarṣaye—attract; kṛṣṇa-guṇa—the qualities of Kṛṣṇa.

TRANSLATION

"The qualities of Kṛṣṇa captivate and attract everything, living and dead. Even birds, animals and trees are attracted to Kṛṣṇa's qualities.

Madhya TEXT 24.59

'hariḥ'-śabde nānārtha, dui mukhyatama

sarva amaṅgala hare, prema diyā hare mana //CC Madhya, 24.59//

SYNONYMS

hariḥ—hari; śabde-by this word; nānā-artha—different imports; dui—two; mukhya-tama—chief; sarva—all; amaṅgala—inauspiciousness; hare—takes away; prema diyā—by ecstatic love; hare—attracts; mana—the mind.

TRANSLATION

"Although the word hari has many different meanings, two of them are foremost. One meaning is that the Lord takes away all inauspicious things from His devotee, and the second meaning is that He attracts the mind by ecstatic love for God.

Madhya TEXT 24.60

yaiche taiche yohi kohi karaye smaraṇa

cāri-vidha tāpa tāra kare saṁharaṇa //CC Madhya, 24.60//

SYNONYMS

yaiche taiche—somehow or other; yohi kohi—anywhere and everywhere; karaye smaraṇa—remembers; cāri-vidha—the four kinds; tāpa—miserable conditions of life; tāra—of the devotee; kare saṁharaṇa—He takes away.

TRANSLATION

"When the devotee somehow or other always remembers the Supreme Personality of Godhead anywhere and everywhere, Lord Hari takes away life's four miserable conditions.

PURPORT

The four miserable conditions are due to the four kinds of sinful activities, known as (1) pātaka, (2) urupātaka, (3) mahā-pātaka and (4) atipātaka—preliminary sin, very great sin, greater sin and topmost sin. However, Kṛṣṇa assures the devotee, ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ: "I will protect you from all sinful reactions. Do not fear." The word sarva-pāpebhyaḥ indicates four kinds of sinful activity. As soon as the devotee surrenders unto Kṛṣṇa's lotus feet, he is certainly relieved from all sinful activities and their results. The four basic sinful activities are summarized as illicit sex, intoxication, gambling and meat-eating.

Madhya TEXT 24.61

yathāgniḥ susaṁṛddhārciḥ

karoty edhāṁsi bhasmasāt

tathā mad-viṣayā bhaktir

uddhavaināṁsi kṛtsnaśaḥ //CC Madhya, 24.61//

SYNONYMS

yathā—as; agniḥ—a fire; su-saṁṛddha-arcīḥ—having a full flame; karoti—makes; edhāṁsi—fuel; bhasmasāt—into ashes; tathā—similarly; mat-viṣayā bhaktiḥ—devotional service in relation to Me; uddhava—O Uddhava; enāṁsi—all kinds of sinful activity; kṛtsnaśaḥ—totally.

TRANSLATION

" 'As all fuel is burned to ashes by a full-fledged fire, all sinful activities are totally erased when one engages in devotional service to Me.'

PURPORT

This verse is from Śrīmad-Bhāgavatam (11.14.19).

Madhya TEXT 24.62

tabe kare bhakti-bādhaka karma, avidyā nāśa

śravaṇādyera phala 'premā' karaye prakāśa //CC Madhya, 24.62//

SYNONYMS

tabe—thereafter; kare—does; bhakti-bādhaka—impediments on the path of devotional service; karma—activities; avidyā—ignorance; nāśa—vanquishing; śravaṇa-ādyera—of hearing, chanting and so forth; phala—the result; premā—love of Godhead; karaye prakāśa—causes a manifestation of.

TRANSLATION

"In this way, when all sinful activities are vanquished by the grace of the Supreme Personality of Godhead, one gradually vanquishes all kinds of impediments on the path of devotional service, as well as the ignorance resulting from these impediments. After this, one totally manifests his original love of Godhead through devotional service in nine different ways—hearing, chanting and so forth.

Madhya TEXT 24.63

nija-guṇe tabe hare dehendriya-mana

aiche kṛpālu kṛṣṇa, aiche tāñra guṇa //CC Madhya, 24.63//

SYNONYMS

nija-guṇe—by transcendental qualities; tabe—then; hare—attracts; deha-indriya-mana—the body, senses and mind; aiche—in that way; kṛpālu kṛṣṇa—merciful Kṛṣṇa; aiche—in that way; tāñra—His; guṇa—transcendental qualities.

TRANSLATION

"When the devotee is freed from all sinful material activities, Kṛṣṇa attracts his

body, mind and senses to His service. Thus Kṛṣṇa is very merciful, and His transcendental qualities are very attractive.

Madhya TEXT 24.64

cāri puruṣārtha chāḍāya, guṇe hare sabāra mana

'hari'-śabdera ei mukhya kahiluṁ lakṣaṇa //CC Madhya, 24.64//

SYNONYMS

cāri puruṣa-artha—the four kinds of so-called goals of life; chāḍāya—causes to give up; guṇe—by the transcendental qualities; hare—attracts; sabāra mana—everyone's mind; hari—hari; śabdera—of the word; ei—this; mukhya—chief; kahiluṁ—I have explained; lakṣaṇa—the symptoms.

TRANSLATION

"When one's mind, senses and body are attracted to the transcendental qualities of Hari, one gives up the four principles of material success. Thus I have explained the chief meanings of the word hari.

PURPORT

The four principles of material success are (1) religious performance, (2) economic development, (3) sense gratification and (4) liberation, or merging in the impersonal effulgence of Brahman. These things do not interest the devotee.

Madhya TEXT 24.65

'ca' 'api', dui śabda tāte 'avyaya' haya

yei artha lāgāiye, sei artha haya //CC Madhya, 24.65//

SYNONYMS

ca—ca; api-api; dui-two; śabda—words; tāte—in that way; avyaya—indeclinable words; haya—are; yei—whatever; artha—meaning; lāgāiye—they want to use; sei—that; artha—meaning; haya—can be used.

TRANSLATION

"When the conjunction ca [and] and the adverb api [although] are added to this verse, the verse can assume whatever meaning one wants to give it.

Madhya TEXT 24.66

tathāpi ca-kārera kahe mukhya artha sāta //CC Madhya, 24.66//

SYNONYMS

tathāpi—still; ca-kārera—of the word ca; kahe—it is said; mukhya—chief; artha—meanings; sāta—seven.

TRANSLATION

"The word ca can be explained in seven ways.

Madhya TEXT 24.67

cānvācaye samāhāre

'nyo 'nyārthe ca samuccaye

yatnāntare tathā pāda-

pūraṇe 'py avadhāraṇe //CC Madhya, 24.67//

SYNONYMS

ca—this word ca; anvācaye—in connecting one with another; samāhāre—in the sense of aggregation; anyo 'nya-arthe—to help one another in the imports; ca-the word ca; samuccaye—in aggregate understanding; yatna-antare—in another effort; tathā—as well as; pāda-pūraṇe—in completing the verse; api—also; avadhāraṇe—in the sense of certainty.

TRANSLATION

" 'The word ca [and] is used to connect a word or sentence with a previous word or sentence, to give the sense of aggregation, to assist the meaning, to give a collective understanding, to suggest another effort or exertion, or to fulfill the meter of a verse. It is also used in the sense of certainty.'

PURPORT

This is a quotation from the Viśva-prakāśa dictionary.

Madhya TEXT 24.68

api-śabde mukhya artha sāta vikhyāta //CC Madhya, 24.68//

SYNONYMS

api-śabde—by the word api; mukhya—chief; artha—meanings; sāta—seven; vikhyāta—celebrated.

TRANSLATION

"There are seven chief meanings of the word api. They are as follows.

Madhya TEXT 24.69

api sambhāvanā-praśna-

śaṅkā-garhā-samuccaye

tathā yukta-padārtheṣu

kāma-cāra-kriyāsu ca //CC Madhya, 24.69//

SYNONYMS

api—the word api; sambhāvanā—possibility; praśna—question; śaṅkā—doubt; garhā—censure or abuse; samuccaye—aggregation; tathā—as well as; yukta-pada-artheṣu—the appropriate application of things; kāma-cāra-kriyāsu—of extravagance; ca—and.

TRANSLATION

" 'The word api is used in the sense of possibility, question, doubt, censure, aggregation, appropriate application of things, and extravagance.'

PURPORT

This is another quotation from the Viśva-prakāśa.

Madhya TEXT 24.70

ei ta' ekādaśa padera artha-nirṇaya

ebe ślokārtha kari, yathā ye lāgaya //CC Madhya, 24.70//

SYNONYMS

ei ta'—this; ekādaśa—eleven; padera—of the words; artha-nirṇaya—demonstration of import; ebe—now; śloka-artha—the total meaning of the verse;

kari—let Me do; yathā—as much as; ye-which; lāgaya—applicable.

TRANSLATION

"I have now described the different meanings of the eleven separate words. Now let Me give the complete meaning of the śloka, as it is applied in different places.

Madhya TEXT 24.71

'brahma' śabdera artha--tattva sarva-bṛhattama

svarūpa aiśvarya kari' nāhi yāñra sama //CC Madhya, 24.71//

SYNONYMS

brahma—brahma; śabdera artha—the meaning of the word; tattva—the truth; sarva-bṛhat-tama—summum bonum among the relative truths; sva-rūpa—the original identity; aiśvarya—opulence; kari'-accepting; nāhi—not; yāñra—whose; sama—equal.

TRANSLATION

"The word brahma indicates the summum bonum, the Absolute Truth, which is greater than all other truths. It is the original identity, and there can be no truth equal to that Absolute Truth.

Madhya TEXT 24.72

bṛhattvād bṛmhaṇatvāc ca

tad brahma paramam viduḥ

tasmai namas te sarvātman

yogi-cintyāvikāravat //CC Madhya, 24.72//

SYNONYMS

bṛhattvāt—because of being all-pervasive; bṛmhaṇatvāt—because of increasing unlimitedly; ca—and; tat—that; brahma—Absolute Truth; paramam—the ultimate; viduḥ—they know; tasmai—unto Him; namaḥ—obeisances; te—unto You; sarva-ātman—the Supreme Soul; yogi-cintya—appreciable by great yogīs; avikāra-vat—without change.

TRANSLATION

" 'I offer my respectful obeisances to the Absolute Truth, the summum bonum. He is the all-pervasive, all-increasing subject matter for the great yogīs. He is changeless, and He is the soul of all.'

PURPORT

This is a quotation from the Viṣṇu Purāṇa (1.12.57).

Madhya TEXT 24.73

sei brahma-śabde kahe svayaṁ-bhagavān

advitīya-jñāna, yānhā vinā nāhi āna //CC Madhya, 24.73//

SYNONYMS

sei—that; brahma—brahma; śabde—by the word; kahe—it is said; svayaṁ-bhagavān—the Supreme Personality of Godhead; advitīya-jñāna—the supreme one, without duality; yānhā—which; vinā—without; nāhi āna—there is nothing else.

TRANSLATION

"The proper meaning of the word brahma is the Supreme Personality of Godhead, who is one without a second and without whom nothing exists.

Madhya TEXT 24.74

vadanti tat tattva-vidas

tattvaṁ yaj jñānam advayam

brahmeti paramātmēti

bhagavān iti śabdyate //CC Madhya, 24.74//

SYNONYMS

vadanti—they say; tat—that; tattva-vidas—learned souls; tattvaṁ—the Absolute Truth; yat—which; jñānam—knowledge; advayam—nondual; brahma—Brahman; iti—thus; paramātmā—Paramātmā; iti—thus; bhagavān—Bhagavān; iti—thus; śabdyate—is known.

TRANSLATION

" 'Learned transcendentalists who know the Absolute Truth say that it is nondual knowledge and is called impersonal Brahman, localized Paramātmā and the Personality of Godhead.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (1.2.11). For an explanation, see Ādi-līlā (2.11).

Madhya TEXT 24.75

sei advaya-tattva kṛṣṇa--svayaṁ-bhagavān

tina-kāle satya tiṅho--śāstra-pramāṇa //CC Madhya, 24.75//

SYNONYMS

sei—that; advaya-tattva—Absolute Truth without a second; kṛṣṇa—Lord Kṛṣṇa; svayaṁ-bhagavān—the Supreme Personality of Godhead; tina-kāle—in three phases of time (past, present and future); satya—truth; tiṅho—He; śāstra-pramāṇa—the verdict of all Vedic literature.

TRANSLATION

"That Absolute Truth without a second is Lord Kṛṣṇa, the Supreme Personality of Godhead. He is the supreme truth in the past, present and future. That is the evidence of all revealed scriptures.

Madhya TEXT 24.76

aham evāsam evāgre

nānyad yat sad-asat-param

paścād ahaṁ yad etac ca

yo 'vaśiṣyeta so 'smy aham //CC Madhya, 24.76//

SYNONYMS

aham—I, the Personality of Godhead; eva—certainly; āsam—existed; eva—only; agre—before the creation; na—never; anyat—anything else; yat—which;

sat—the effect; asat—the cause; param—the supreme; paścāt—after; aham—I, the Personality of Godhead; yat—which; etat—this creation; ca—also; yaḥ—who; avaśiṣyeta—remains; saḥ—that; asmi—am; aham—I, the Personality of Godhead.

TRANSLATION

" 'Prior to the cosmic creation, only I exist, and no phenomena exist, either gross, subtle or primordial. After creation, only I exist in everything, and after annihilation only I remain eternally.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (2.9.33). For an explanation see Ādi-līlā (1.53).

Madhya TEXT 24.77

'ātma'-śabde kahe kṛṣṇa bṛhattva-svarūpa

sarva-vyāpaka, sarva-sākṣī, parama-svarūpa //CC Madhya, 24.77//

SYNONYMS

ātma—ātmā; śabde-by the word; kahe—it is said; kṛṣṇa—the Supreme Lord Kṛṣṇa; bṛhattva—the greatest of all; sva-rūpa—identity; sarva-vyāpaka—all pervasive; sarva-sākṣī—the witness of all; parama-svarūpa—the supreme form.

TRANSLATION

"The word ātmā [self] indicates the highest truth, Kṛṣṇa. He is the all-pervasive witness of all, and He is the supreme form.

Madhya TEXT 24.78

ātatatvāc ca mātṛtvād

ātmā hi paramo hariḥ //CC Madhya, 24.78//

SYNONYMS

ātatatvāt—due to being all-pervading; ca—and; mātṛtvāt—due to being the progenitor; ātmā—the soul; hi—certainly; paramaḥ—supreme; hariḥ—the Supreme Personality of Godhead.

TRANSLATION

" 'Hari, the Personality of Godhead, is the all-pervasive original source of everything; He is therefore the Supersoul of everything.'

PURPORT

This is a quotation from the Bhāvārtha-dīpikā, Śrīdhara Svāmī's commentary on Śrīmad-Bhāgavatam.

Madhya TEXT 24.79

sei kṛṣṇa-prāpti-hetu trividha 'sādhana'

jñāna, yoga, bhakti,--tinera pṛthak lakṣaṇa //CC Madhya, 24.79//

SYNONYMS

sei—those; kṛṣṇa-prāpti—of achieving the lotus feet of Kṛṣṇa; hetu—causes; tri-vidha sādhana—the three kinds of execution; jñāna—knowledge; yoga—mystic yoga practice; bhakti—and devotional service; tinera—of these three; pṛthak lakṣaṇa—the symptoms are different.

TRANSLATION

"There are three ways to attain the lotus feet of the Absolute Truth, Kṛṣṇa. There is the process of philosophical speculation, the practice of mystic yoga and the execution of devotional service. Each of these has its different characteristics.

Madhya TEXT 24.80

tina sādhanē bhagavān tina svarūpe bhāse

brahma, paramātmā, bhagavattā,--trividha prakāśe //CC Madhya, 24.80//

SYNONYMS

tina sādhanē—by these three different processes; bhagavān—the Supreme Personality of Godhead; tina—three; sva-rūpe—in identities; bhāse—appears; brahma—the impersonal feature; paramātmā—the localized feature; bhagavattā—and the Supreme Personality of Godhead; trividha prakāśe—three manifestations.

TRANSLATION

"The Absolute Truth is the same, but according to the process by which one understands Him, He appears in three forms-as Brahman, Paramātmā, and Bhagavān, the Supreme Personality of Godhead.

Madhya TEXT 24.81

vadanti tat tattva-vidas

tattvaṁ yaj jñānam advayam

brahmeti paramātmēti

bhagavān iti śabdyate //CC Madhya, 24.81//

SYNONYMS

vadanti—they say; tat—that; tattva-vidas—learned souls; tattvaṁ—the Absolute Truth; yat—which; jñānam—knowledge; advayam—nondual; brahma—Brahman; iti—thus; paramātmā—Paramātmā; iti—thus; bhagavān—Bhagavān; iti—thus; śabdyate—is known.

TRANSLATION

" 'Learned transcendentalists who know the Absolute Truth say that it is nondual knowledge and is called impersonal Brahman, localized Paramātmā and the Personality of Godhead.'

Madhya TEXT 24.82

'brahma-ātmā'-śabde yadi kṛṣṇere kahaya

'rūḍhi-vṛttye' nirviśeṣa antaryāmī kaya //CC Madhya, 24.82//

SYNONYMS

brahma-ātmā—brahma and ātmā; śabde—by these words; yadi—if; kṛṣṇere kahaya—Kṛṣṇa is indicated; rūḍhi-vṛttye—by the direct meaning; nirviśeṣa—impersonal; antaryāmī—the Supersoul; kaya—is said.

TRANSLATION

"Although the words brahma and ātmā indicate Kṛṣṇa, their direct meaning refers only to the impersonal Brahman and the Supersoul.

Madhya TEXT 24.83

jñāna-mārgē--nirviśeṣa-brahma prakāśe

yoga-mārgē--antaryāmi-svarūpete bhāse //CC Madhya, 24.83//

SYNONYMS

jñāna-mārgē—the process of philosophical speculation; nirviśeṣa-brahma—the impersonal Brahman effulgence; prakāśe—becomes manifest; yoga-mārgē—by practicing mystic yoga; antaryāmi-svarūpete—in the localized aspect, Supersoul; bhāse—appears.

TRANSLATION

"If one follows the path of philosophical speculation, the Absolute Truth manifests Himself as impersonal Brahman, and if one follows the path of mystic yoga, He manifests Himself as the Supersoul.

Madhya TEXT 24.84

rāga-bhakti-vidhi-bhakti haya dui-rūpa

'svayam-bhagavattve', bhagavattve--prakāśa dvi-rūpa //CC Madhya, 24.84//

SYNONYMS

rāga-bhakti—spontaneous devotional service; vidhi-bhakti—regulative devotional service; haya—are; dui-rūpa—the two kinds of devotional service; svayam-bhagavattve—in the Supreme Personality of Godhead; bhagavattve—and in His personal expansion; prakāśa dvi-rūpa—the two kinds of manifestation.

TRANSLATION

"There are two kinds of devotional activity-spontaneous and regulative. By spontaneous devotional service, one attains the original Personality of Godhead, Kṛṣṇa, and by the regulative process one attains the expansion of the Supreme Personality of Godhead.

Madhya TEXT 24.85

rāga-bhaktye vraje svayam-bhagavāne pāya //CC Madhya, 24.85//

SYNONYMS

rāga-bhaktye—by the discharge of spontaneous devotional service; vraje—in Vṛndāvana; svayam—Himself; bhagavāne—the Supreme Personality of Godhead; pāya—one gets.

TRANSLATION

"By executing spontaneous devotional service in Vṛndāvana, one attains the original Supreme Personality of Godhead, Kṛṣṇa.

Madhya TEXT 24.86

nāyaṁ sukhāpo bhagavān

dehinām gopikā-sutaḥ

jñāninām cātma-bhūtānām

yathā bhaktimatām iha //CC Madhya, 24.86//

SYNONYMS

na—not; ayam—this Lord Śrī Kṛṣṇa; sukha-āpaḥ—easily available; bhagavān—the Supreme Personality of Godhead; dehinām—for materialistic persons who have accepted the body as the self; gopikā-sutaḥ—the son of mother Yaśodā; jñāninām—for persons addicted to mental speculation; ca—and; ātma-bhūtānām—for persons performing severe austerities and penances; yathā—as; bhakti-matām—for persons engaged in spontaneous devotional service; iha—in this world.

TRANSLATION

" 'The Supreme Personality of Godhead, Kṛṣṇa, the son of mother Yaśodā, is accessible to those devotees engaged in spontaneous loving service, but He is not as easily accessible to mental speculators, to those striving for self-realization by severe austerities and penances, or to those who consider the body the same as the self.'

PURPORT

This verse from Śrīmad-Bhāgavatam (10.9.21) is spoken by Śrīla Śukadeva Gosvāmī. It concerns the statement about Kṛṣṇa's being subjugated by the gopīs

and thus glorifying them.

Madhya TEXT 24.87

vidhi-bhaktye pārṣada-dehe vaikuṇṭhete yāya //CC Madhya, 24.87//

SYNONYMS

vidhi-bhaktye—by executing regulative devotional service; pārṣada-dehe—in the form of an associate of the Lord; vaikuṇṭhete yāya—one achieves the Vaikuṇṭha planets.

TRANSLATION

"By executing regulative devotional service, one becomes an associate of Nārāyaṇa and attains the Vaikuṇṭhalokas, the spiritual planets in the spiritual sky.

Madhya TEXT 24.88

yac ca vrajanty animiṣām ṛṣabhānuvṛtṭyā

dūre-yamā hy upari naḥ spṛhaṇīya-śīlāḥ

bhartur mithaḥ suyaśasaḥ kathanānurāga-

vaiklavya-bāṣpa-kalayā pulakīkṛtāṅgāḥ //CC Madhya, 24.88//

SYNONYMS

yat—which; ca—also; vrajanti—go; animiṣām—of the demigods; ṛṣabhānuvṛtṭyā—by practicing the best means of spiritual life; dūre—keeping at a distance; yamāḥ—the regulative principles; hi—certainly; upari—above; naḥ—our; spṛhaṇīya-śīlāḥ—decorated with desirable qualities; bhartuḥ—of the master; mithaḥ—mutually; su-yaśasaḥ—who has all transcendental qualities; kathanānurāga—attracted to discussions; vaiklavya—transformation; bāṣpa-kalayā—with tears in the eyes; pulakīkṛta—jubilation; āṅgāḥ—bodily limbs.

TRANSLATION

" 'Those who discuss the activities of Lord Kṛṣṇa are on the highest platform of devotional life, and they evince the symptoms of tears in the eyes and bodily jubilation. Such persons discharge devotional service to Kṛṣṇa without practicing the rules and regulations of the mystic yoga system. They possess all spiritual qualities, and they are elevated to the Vaikuṇṭha planets, which exist above us.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (3.15.25). In this verse Lord Brahmā is speaking to all the demigods, who feared the two asuras in Diti's womb. Lord Brahmā described the Kumāras' visit to Vaikuṇṭha, and this was again explained by Maitreya, the friend of Vyāsadeva, when he gave instructions to Vidura.

Madhya TEXT 24.89

sei upāsaka haya trividha prakāra

akāma, mokṣa-kāma, sarva-kāma āra //CC Madhya, 24.89//

SYNONYMS

sei upāsaka—those devotees; haya—are; tri-vidha prakāra—three varieties; akāma—without material desires; mokṣa-kāma—desiring to become liberated; sarva-kāma—filled with all material desires; āra—and.

TRANSLATION

"The devotees are divided into three categories-akāma [desireless], mokṣa-kāma [desiring liberation], and sarva-kāma [desiring material perfection].

Madhya TEXT 24.90

akāmaḥ sarva-kāmo vā

mokṣa-kāma udāra-dhīḥ

tīvreṇa bhakti-yogena

yajeta puruṣaṁ param //CC Madhya, 24.90//

SYNONYMS

akāmaḥ—without material desires; sarva-kāmaḥ—full of all material desires; vā—or; mokṣa-kāmaḥ—desiring liberation; udāra-dhīḥ—sincere and advanced in devotional service; tīvreṇa—firm; bhakti-yogena—by the practice of bhakti-yoga; yajeta—should worship; puruṣaṁ param—the Supreme Personality of Godhead.

TRANSLATION

" 'One who is actually intelligent, although he may be a devotee free from material desires, a karmī desiring all kinds of material facilities, or a jñānī desiring liberation, should seriously engage in bhakti-yoga for the satisfaction of the Supreme Personality of Godhead.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (2.3.10).

Madhya TEXT 24.91

buddhimān-arthe--yadi 'vicāra-jña' haya

nija-kāma lāgiha tabe kṛṣṇere bhajaya //CC Madhya, 24.91//

SYNONYMS

buddhimān-arthe—by the meaning of intelligent; yadi—if; vicāra-jña—expert in scrutinizing things; haya—is; nija-kāma lāgiha—even for sense gratification; tabe—then; kṛṣṇere bhajana—worships Lord Kṛṣṇa.

TRANSLATION

"The meaning of the word udāra-dhīḥ is buddhimān-intelligent or considerate. Because of this, even for one's own sense gratification one engages in the devotional service of Lord Kṛṣṇa.

Madhya TEXT 24.92

bhakti vinu kona sādhana dite nāre phala

saba phala deya bhakti svatantra prabala //CC Madhya, 24.92//

SYNONYMS

bhakti vinu—without devotional service; kona—some; sādhana—practice for perfection; dite—to give; nāre—not able; phala—any result; saba phala—all the results of different processes; deya—give; bhakti—devotional service; svatantra—-independent; prabala—and powerful.

TRANSLATION

"The other processes cannot yield results unless they are associated with devotional service. Devotional service, however, is so strong and independent

that it can give one all the desired results.

Madhya TEXT 24.93

ajā-gala-stana-nyāya anya sādhana

ataeva hari bhaje buddhimān jana //CC Madhya, 24.93//

SYNONYMS

ajā-gala-stana-nyāya—like the nipples on the neck of a goat; anya—other; sādhana—execution of spiritual life; ataeva—therefore; hari—the Supreme Personality of Godhead; bhaje—one worships; buddhimān jana—the intelligent person.

TRANSLATION

"With the exception of devotional service, all the methods of self-realization are like nipples on the neck of a goat. An intelligent person adopts only devotional service, giving up all other processes of self-realization.

PURPORT

Without devotional service, other methods for self-realization and spiritual life are useless. Other methods cannot produce good results at any time, and therefore they are compared to the nipples on the neck of a goat. These nipples cannot produce milk, although it may appear that they can. An unintelligent person cannot understand that only devotional service can elevate one to the transcendental position.

Madhya TEXT 24.94

catur-vidhā bhajante mām

janāḥ sukṛtino 'rjuna

ārto jijñāsur arthārthī

jñānī ca bharatarṣabha //CC Madhya, 24.94//

SYNONYMS

catur-vidhāḥ—four kinds; bhajante—worship; mām—Me; janāḥ—persons; sukṛtinaḥ—who have obeyed the principles of human life or the regulative

principles of varṇa and āśrama; arjuna—O Arjuna; ārtah—the distressed; jijñāsuḥ—the inquisitive; artha-arthī—one in need of money; jñānī—one pursuing knowledge; ca—also; bharata-ṛṣabha—O best of the Bharata dynasty.

TRANSLATION

" 'O best among the Bharatas [Arjuna], four kinds of pious men render devotional service unto Me-the distressed, the desirer of wealth, the inquisitive, and he who is searching for knowledge of the Absolute.'

PURPORT

This is a quotation from Bhagavad-gītā (7.16). The word sukṛtinaḥ is very important in this verse. Su means "auspicious," and kṛtī means "meritorious" or "regulated." Unless one follows the regulative principles of religious life, human life is no different from animal life. Religious life means following the principles of varṇa and āśrama. In the Viṣṇu Purāṇa it is said:

varṇāśramācāra-vatā

puruṣeṇa paraḥ pumān

viṣṇur ārādhyate panthā

nānyat tat-toṣa-kāraṇam

According to religious life, society is divided into four social divisions-brāhmaṇa, kṣatriya, vaiśya and śūdra-and four spiritual divisions-brahmacarya, gr̥hastha, vānaprastha and sannyāsa. One needs to be trained to become a brāhmaṇa, kṣatriya, vaiśya or śūdra, just as one is trained to become an engineer, doctor or lawyer. Those who are properly trained can be considered human beings; if one is not trained socially and spiritually-that is, if one is uneducated and unregulated-his life is on the animal platform. Among animals there is no question of spiritual advancement. Spiritual life can be attained by proper training-either by following the principles of varṇa and āśrama or by being directly trained in the bhakti school by the methods of śravaṇam kīrtanam viṣṇoḥ smaraṇam pāda-sevanamarcanam vandanaṁ dāsyam sakhyam ātma-nivedanam. Without being trained, one cannot be sukṛtī, auspicious. In this verse Kṛṣṇa says that people approach Him when in distress, in need of money or when actually inquisitive to understand the Supreme Being or the original source of everything. Some people approach Him in the pursuit of knowledge of the Absolute Truth, and others approach Him when they are distressed, like the devotee Gajendra.

Others are inquisitive, like the great sages headed by Sanaka, and others need money, like Dhruva Mahārāja. Śukadeva Gosvāmī approached the Lord when he pursued knowledge. All these great personalities thus took to the devotional service of the Supreme Personality of Godhead, Kṛṣṇa.

Madhya TEXT 24.95

ārta, arthārthī,--dui sakāma-bhitare gaṇi

jijñāsu, jñānī,--dui mokṣa-kāma māni //CC Madhya, 24.95//

SYNONYMS

ārta—distressed; artha-arthī—desirous of money; dui—two persons; sakāma-bhitare—in the division of material activities; gaṇi—we consider; jijñāsu—inquisitive; jñānī—pursuing knowledge; dui—two; mokṣa-kāma—transcendentalists pursuing spiritual knowledge for liberation; māni—I consider.

TRANSLATION

"Materialistic devotees take to devotional service and worship Kṛṣṇa when they are distressed or in need of money. Those who are actually inquisitive to understand the supreme source of everything and those who are in search of knowledge are called transcendentalists, for they desire liberation from all material contamination.

Madhya TEXT 24.96

ei cāri sukr̥ti haya mahā-bhāgyavān

tat-tat-kāmādi chāḍi' haya śuddha-bhaktimān //CC Madhya, 24.96//

SYNONYMS

ei cāri—these four persons; sukr̥ti—pious men; haya—are; mahā-bhāgyavān—highly fortunate; tat-tat—those respective; kāmā-ādi—aspirations; chāḍi'-giving up; haya—become; śuddha-bhaktimān—pure devotees.

TRANSLATION

"Because they have a pious background, all four types of people are to be considered greatly fortunate. Such people gradually give up material desires and become pure devotees.

Madhya TEXT 24.97

sādhū-saṅga-kṛpā kimvā kṛṣṇera kṛpāya

kāmādi 'duḥsaṅga' chāḍi' śuddha-bhakti pāya //CC Madhya, 24.97//

SYNONYMS

sādhū-saṅga-kṛpā—by the mercy of association with devotees; kimvā—or; kṛṣṇera kṛpāya—by the mercy of Kṛṣṇa; kāmā-ādi—material desires and so on; duḥsaṅga—unwanted association; chāḍi'-giving up; śuddha-bhakti pāya—one obtains the platform of pure devotional life.

TRANSLATION

"One is elevated to the platform of devotional life by the mercy of a Vaiṣṇava, the bona fide spiritual master, and by the special mercy of Kṛṣṇa. On that platform, one gives up all material desires and the association of unwanted people. Thus one is elevated to the platform of pure devotional service.

Madhya TEXT 24.98

sat-saṅgān mukta-duḥsaṅgo

hātuṁ notsahate budhaḥ

kīrtiyamānaṁ yaśo yasya

sakṛd ākarṇya rocanam //CC Madhya, 24.98//

SYNONYMS

sat-saṅgāt—by the association of pure devotees; mukta—freed; duḥsaṅgaḥ—the association of materialistic persons; hātuṁ—to give up; na—not; utsahate—is able; budhaḥ—one who is actually learned; kīrtiyamānam—being glorified; yaśaḥ—the glories; yasya—of whom (the Supreme Personality of Godhead); sakṛt—once; ākarṇya—hearing; rocanam—very pleasing.

TRANSLATION

" 'The intelligent, who have understood the Supreme Lord in the association of pure devotees and have become free from bad materialistic association, can never avoid hearing the glories of the Lord, even though they have heard them only once.'

PURPORT

This is a verse from Śrīmad-Bhāgavatam (1.10.11). All the members of the Kuru dynasty offered respects when Kṛṣṇa was leaving Hastināpura after the Battle of Kurukṣetra. Kṛṣṇa was going to His own kingdom, and all the members of the Kuru dynasty were overwhelmed by His departure. This verse was spoken in that connection by Śukadeva Gosvāmī. A pure devotee becomes attached to Kṛṣṇa by hearing the Lord's glories. The Lord's glories and the Lord Himself are identical. One has to be qualified to understand this Absolute Truth; therefore one should be given a chance to associate with a pure devotee. Our Kṛṣṇa consciousness movement is meant for this purpose. We want to create pure devotees so that other people will benefit by their association. In this way the number of pure devotees increases. Professional preachers cannot create pure devotees. There are many professional preachers of Śrīmad-Bhāgavatam who read this work to earn their livelihood. However, they cannot convert materialistic people to devotional service. Only a pure devotee can convert others to pure devotional service. It is therefore important for all the preachers in our Kṛṣṇa consciousness movement to first become pure devotees and follow the regulative principles, refraining from illicit sex, meat-eating, gambling and intoxication. They should regularly chant the Hare Kṛṣṇa mahā-mantra on their beads, follow the devotional process, rise early in the morning, attend maṅgalā-ārati and recite Śrīmad-Bhāgavatam and Bhagavad-gītā regularly. In this way, one can become purified and free from all material contamination.

sarvopādhi-vinirmuktaṁ

tat-paratvena nirmalam

hṛṣīkeṇa hṛṣīkeśa-

sevanam bhaktir ucyate

(Nārada-pañcarātra)

To make a show of devotional service will not help one. One must be a pure devotee following the devotional process; then one can convert others to devotional service. Śrī Caitanya Mahāprabhu practiced devotional service and preached (āpani ācari' bhakti karila pracāra). If a preacher behaves properly in devotional service, he will be able to convert others. Otherwise, his preaching will have no effect.

Madhya TEXT 24.99

'duḥsaṅga' kahiye--'kaitava', 'ātma-vañcanā'

kṛṣṇa, kṛṣṇa-bhakti vinu anya kāmanā //CC Madhya, 24.99//

SYNONYMS

duḥsaṅga—bad, unwanted association; kahiye—I say; kaitava—cheating; ātma-vañcanā—cheating oneself; kṛṣṇa—Lord Kṛṣṇa; kṛṣṇa-bhakti—devotional service to Kṛṣṇa; vinu—without; anya—other; kāmanā—desires.

TRANSLATION

"Cheating oneself and cheating others is called kaitava. Associating with cheaters is called duḥsaṅga, bad association. Those who desire things other than Kṛṣṇa's service are also called duḥsaṅga, bad association.

Madhya TEXT 24.100

dharmāḥ projjhita-kaitavo 'tra paramo nirmatsarāṇām satām

vedyām vāstavam atra vastu śivadam tāpa-trayonmūlanam

śrīmad-bhāgavate mahāmuni-kṛte kim vā parair īśvaraḥ

sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt //CC Madhya, 24.100//

SYNONYMS

dharmāḥ—religiosity; projjhita—completely rejected; kaitavaḥ—in which fruitive intention; atra—herein; paramaḥ—the highest; nirmatsarāṇām—of the fully pure in heart; satām—devotees; vedyam—to be understood; vāstavam—factual; atra—herein; vastu—substance; śiva-dam—giving well-being; tāpa-traya—of threefold miseries; unmūlanam—causing uprooting; śrīmat—beautiful; bhāgavate—in the Bhāgavata Purāṇa; mahā-muni—by the great sage (Vyāsadeva); kṛte—compiled; kim—what; vā—indeed; paraiḥ—with others; īśvaraḥ—the Supreme Lord; sadyaḥ—at once; hṛdi—within the heart; avarudhyate—becomes confined; atra—herein; kṛtibhiḥ—by pious men; śuśrūṣubhiḥ—desiring to hear; tat-kṣaṇāt—without delay.

TRANSLATION

" 'The great scripture Śrīmad-Bhāgavatam, compiled by Mahāmuni Vyāsadeva from four original verses, describes the most elevated and kindhearted devotees and completely rejects the cheating ways of materially motivated religiosity. It propounds the highest principle of eternal religion, which can factually mitigate the threefold miseries of a living being and award the highest benediction of full prosperity and knowledge. Those willing to hear the message of this scripture in a submissive attitude of service can at once capture the Supreme Lord in their hearts. Therefore there is no need for any scripture other than Śrīmad-Bhāgavatam.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (1.1.2). For an explanation see also Ādi-līlā (1.91).

Madhya TEXT 24.101

'pra'-śabde--mokṣa-vāñchā kaitava-pradhāna

ei śloke śrīdhara-svāmī kariyāchena vyākhyāna //CC Madhya, 24.101//

SYNONYMS

pra-śabde—by the affix pra; mokṣa-vāñchā—the desire for being liberated; kaitava-pradhāna—first-class cheating; ei śloke—in this verse; śrīdhara-svāmī—the great commentator Śrīdhara Svāmī; kariyāchena—has made; vyākhyāna—explanation.

TRANSLATION

"The prefix pra in the word projjhita specifically refers to those desiring liberation or oneness with the Supreme. Such a desire should be understood to result from a cheating propensity. The great commentator Śrīdhara Svāmī has explained this verse in that way.

Madhya TEXT 24.102

sakāma-bhakte 'ajña' jāni' dayālu bhagavān

sva-caraṇa diyā kare icchāra pidhāna //CC Madhya, 24.102//

SYNONYMS

sakāma-bhakte—to devotees who still have material desires to fulfill; ajña—foolish; jāni'-knowing; dayālu—merciful; bhagavān—Śrī Kṛṣṇa; sva-caraṇa—His own lotus feet; diyā—giving; kare—does; icchāra pidhāna—the covering of other desires.

TRANSLATION

"When the merciful Lord Kṛṣṇa understands a devotee's foolish desire for material prosperity, He gratefully gives him the shelter of His lotus feet. In this way, the Lord covers his undesirable ambitions.

Madhya TEXT 24.103

satyaṁ diśaty arthitam arthito nṛṇāṁ

naivārthado yat punar arthitā yataḥ

svayaṁ vidhatte bhajatām anicchatām

icchā-pidhānaṁ nija-pāda-pallavam //CC Madhya, 24.103//

SYNONYMS

satyam—it is true; diśati—He awards; arthitam—that which is desired; arthitaḥ—being requested; nṛṇām—by human beings; na—not; eva—certainly; artha-daḥ—giving desired things; yat—which; punaḥ—again; arthitā—request; yataḥ—from which; svayaṁ—Himself; vidhatte—He gives; bhajatām—of those engaged in devotional service; anicchatām—even though not desiring; icchā-pidhānaṁ—covering all other desires; nija-pāda-pallavam—the shelter of His own lotus feet.

TRANSLATION

" 'Whenever Kṛṣṇa is requested to fulfill one's desire, He undoubtedly does so, but He does not award anything which, after being enjoyed, will cause someone to petition Him again and again to fulfill further desires. When one has other desires but engages in the Lord's service, Kṛṣṇa forcibly gives one shelter at His lotus feet, where one will forget all other desires.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (5.19.27).

Madhya TEXT 24.104

sādhū-saṅga, kṛṣṇa-kṛpā, bhaktira svabhāva

e tine saba chāḍāya, kare kṛṣṇe 'bhāva' //CC Madhya, 24.104//

SYNONYMS

sādhū-saṅga—the association of devotees; kṛṣṇa-kṛpā—the mercy of Lord Kṛṣṇa; bhaktira—of devotional service; sva-bhāva—nature; e tine—these three; saba chāḍāya—cause one to give up everything else; kare—do; kṛṣṇe—unto Lord Kṛṣṇa; bhāva—the loving affairs.

TRANSLATION

"Association with a devotee, the mercy of Kṛṣṇa, and the nature of devotional service help one to give up all undesirable association and gradually attain elevation to the platform of love of Godhead.

PURPORT

This verse refers to the association of pure devotees, the mercy of Kṛṣṇa and the rendering of devotional service. All these help one give up the association of nondevotees and the material opulence awarded by the external energy, māyā. A pure devotee is never attracted by material opulence, for he understands that wasting time to acquire material opulence is a misuse of the gift of human life. In Śrīmad-Bhāgavatam it is said: śrama eva hi kevalam. In the eyes of a devotee, politicians, social workers, philanthropists, philosophers and humanitarians are simply wasting their time, for human society is not freed from the cycle of birth and death by their activity and propaganda. These so-called philanthropists, politicians and philosophers have no knowledge because they do not know that there is life after death. Understanding that there is life after death is the beginning of spiritual knowledge. A person can understand himself and what he is simply by understanding the first lessons of Bhagavad-gītā.

dehino 'smin yathā dehe

kaumāraṁ yauvanaṁ jarā

tathā dehāntara-prāptir

dhīras tatra na muhyati

"As the embodied soul continuously passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change." (Bg. 2.13)

Not knowing the real science of life one engages in the temporary activities of this life and thus becomes further entangled in the cycle of birth and death. Thus one always desires material opulence, which can be attained by karma, jñāna and yoga. However, when one is actually elevated to the devotional platform, he gives up all these desires. This is called anyābhilāṣitā-sūnya. Then one becomes a pure devotee.

Madhya TEXT 24.105

āge yata yata artha vyākhyāna kariba

kṛṣṇa-guṇāsvādera ei hetu jāniba //CC Madhya, 24.105//

SYNONYMS

āge—ahead; yata yata—as many as; artha—meanings; vyākhyāna kariba—I shall explain; kṛṣṇa-guṇa-āsvādera—of tasting the transcendental qualities of Kṛṣṇa; ei—this; hetu—reason; jāniba—we shall understand.

TRANSLATION

"In this way I shall progressively explain all the words in the verse. It should be understood that all these words are meant to enable one to taste the transcendental quality of Kṛṣṇa.

Madhya TEXT 24.106

śloka-vyākhyā lāgi' ei kariluṅ ābhāsa

ebe kari ślokerā mūlārtha prakāśa //CC Madhya, 24.106//

SYNONYMS

śloka-vyākhyā—of the explanation of the verse; lāgi'-for the matter; ei—this; kariluṅ—I did; ābhāsa—indication; ebe—now; kari—let Me do; ślokerā—of the verse; mūla-artha—the real meaning; prakāśa—the manifestation.

TRANSLATION

"I have given all these explanations just to indicate the purpose of the verse.

Allow Me to explain the real purpose of the verse.

Madhya TEXT 24.107

jñāna-mārga upāsaka--duita' prakāra

kevala brahmopāsaka, mokṣākāṅkṣī āra //CC Madhya, 24.107//

SYNONYMS

jñāna-mārga—on the path of philosophical speculation; upāsaka—worshippers; duita' prakāra—two varieties; kevala—only; brahma-upāsaka—the worshiper of impersonal Brahman; mokṣa-ākāṅkṣī—desiring liberation; āra—and.

TRANSLATION

"There are two kinds of worshipers on the path of philosophical speculation—one is brahma-upāsaka, a worshiper of the impersonal Brahman, and the other is called mokṣākāṅkṣī, one who desires liberation.

Madhya TEXT 24.108

kevala brahmopāsaka tina bheda haya

sādhaka, brahmamaya, āra prāpta-brahma-laya //CC Madhya, 24.108//

SYNONYMS

kevala brahma-upāsaka—the worshiper of only the impersonal Brahman; tina bheda haya—there are three different groups; sādhaka—the beginner; brahma-maya—absorbed in thought of Brahman; āra—and; prāpta-brahma-laya—actually merged into the Brahman effulgence.

TRANSLATION

"There are three types of people who worship the impersonal Brahman. The first is the beginner, the second is one whose thoughts are absorbed in Brahman, and the third is one who is actually merged in the impersonal Brahman.

Madhya TEXT 24.109

bhakti vinā kevala jñāne 'mukti' nāhi haya

bhakti sādhana kare yei 'prāpta-brahma-laya' //CC Madhya, 24.109//

SYNONYMS

bhakti—devotional service; vinā—without; kevala—only; jñāne—by philosophical speculation; mukti—liberation; nāhi haya—there is not; bhakti—devotional service; sādhana—practice; kare—does; yei—anyone who; prāpta-brahma-laya—as good as merging into the impersonal Brahman.

TRANSLATION

"One cannot attain liberation simply through philosophical speculation devoid of devotional service. However, if one renders devotional service, he is automatically on the Brahman platform.

Madhya TEXT 24.110

bhaktira svabhāva,--brahma haite kare ākarṣaṇa

divya deha diyā karāya kṛṣṇera bhajana //CC Madhya, 24.110//

SYNONYMS

bhaktira—of devotional service; sva-bhāva—nature; brahma—impersonal Brahman realization; haite—from; kare—does; ākarṣaṇa—attracting; divya—transcendental; deha—body; diyā—offering; karāya—causes to perform; kṛṣṇera bhajana—the service of Lord Kṛṣṇa.

TRANSLATION

"Characteristically, one in devotional service is attracted away from the impersonal Brahman platform. Be is offered a transcendental body to engage in Lord Kṛṣṇa's service.

Madhya TEXT 24.111

bhakta-deha pāile haya guṇera smaraṇa

guṇākṛṣṭa hañā kare nirmala bhajana //CC Madhya, 24.111//

SYNONYMS

bhakta-deha—the body of a devotee; pāile—when one gets; haya—there is; guṇera smaraṇa—remembrance of the transcendental qualities; guṇa-ākṛṣṭa hañā—being attracted by the transcendental qualities; kare—performs; nirmala bhajana—pure devotional service.

TRANSLATION

"When one gets a devotee's spiritual body, he can remember the transcendental qualities of Kṛṣṇa. Simply by being attracted to Kṛṣṇa's transcendental qualities, one becomes a pure devotee engaged in His service.

PURPORT

Śrīla Bhaktivinoda Ṭhākura has given the following summary of verses 107-111. Transcendentalists on the path of philosophical speculation can be divided into two categories-the pure worshiper of impersonal Brahman and he who wishes to merge into the existence of impersonal Brahman. When one is fully absorbed in the thought that one is not different from the Supreme Absolute Truth, one is said to be a worshiper of the impersonal Brahman. The impersonal worshipers of Brahman can again be divided into three categories-(1) sādhaka, those who are nearing perfect execution of the process of Brahman realization; (2) those who are fully absorbed in meditation on Brahman; and (3) those who are on the brahma-bhūta platform and have no relationship with material existence. Even though the worshiper of impersonal Brahman can be highly advanced, he cannot attain liberation without discharging devotional service. Anyone who has realized himself as spirit soul can engage in devotional service. This is the verdict of Bhagavad-gītā:

brahma-bhūtaḥ prasannātmā

na śocati na kāṅkṣati

samaḥ sarveṣu bhūteṣu

mad-bhaktiṁ labhate parām

"One who is thus transcendently situated at once realizes the Supreme Brahman and is fully joyful. He never laments nor desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me." (Bg. 18.54)

To attain the platform of pure devotional service, one has to become spiritually pure and attain the brahma-bhūta platform, which is beyond material anxiety and material discrimination. When one approaches pure devotional service after realizing Brahman, one becomes attracted by pure devotional service. At such a time, by rendering devotional service, one gets a spiritual body with purified senses.

sarvopādhi-vinirmuktaṁ

tatparatvena nirmalam

hr̥ṣīkeṇa hr̥ṣīkeśa-

sevanam bhaktir ucyate

When one's senses are pure, one can render loving devotional service to Kṛṣṇa. A pure devotee can only remember Kṛṣṇa's transcendental qualities. Remembering them, he fully engages in the loving service of the Lord.

Madhya TEXT 24.112

"muktā api līlayā vigrahaṁ

kṛtvā bhagavantaṁ bhajante" //CC Madhya, 24.112//

SYNONYMS

muktāḥ—liberated; api—although; līlayā—by pastimes; vigrahaṁ—the form of the Lord; kṛtvā—having installed; bhagavantaṁ—the Supreme Personality of Godhead; bhajante—worship.

TRANSLATION

" 'Even a liberated soul merged in the impersonal Brahman effulgence is attracted to the pastimes of Kṛṣṇa. He thus installs a Deity and renders the Lord service.'

PURPORT

Highly elevated Māyāvādī sannyāsīs sometimes worship the Rādhā-Kṛṣṇa Deity and discuss the pastimes of the Lord, but their purpose is not elevation to Goloka Vṛndāvana. They want to merge into the Lord's effulgence. This statement is quoted from Śaṅkarācārya's commentary on the Upaniṣad known as Nṛsiṁha-tāpanī.

Madhya TEXT 24.113

janma haite śuka-sanakādi 'brahmamaya'

kṛṣṇa-guṇākṛṣṭa hañā kṛṣṇere bhajaya //CC Madhya, 24.113//

SYNONYMS

janma haite—from birth; śuka—Śukadeva Gosvāmī; sanaka-ādi—the four Kumāras; brahma-maya—absorbed in the thought of impersonal Brahman; kṛṣṇa-guṇa-ākṛṣṭa—attracted by the transcendental pastimes of the Lord; hañā—becoming; kṛṣṇere bhajaya—worshiped Lord Kṛṣṇa.

TRANSLATION

"Although Śukadeva Gosvāmī and the four Kumāras were always absorbed in the thought of impersonal Brahman and were thus Brahmavādīs, they were nonetheless attracted by the transcendental pastimes and qualities of Kṛṣṇa. Therefore they later became devotees of Kṛṣṇa.

Madhya TEXT 24.114

sanakādyera kṛṣṇa-kṛpāya saurabhe hare mana

guṇākṛṣṭa hañā kare nirmala bhajana //CC Madhya, 24.114//

SYNONYMS

sanaka-ādyera—of the four Kumāras, headed by Sanaka; kṛṣṇa-kṛpāya—by the mercy of the Lord; saurabhe—the fragrance; hare—took away; mana—the minds; guṇa-ākṛṣṭa hañā—thus being attracted by the qualities of Kṛṣṇa; kare—perform; nirmala bhajana—pure devotional service.

TRANSLATION

"The minds of the four Kumāras were attracted by the aroma of the flowers offered to Kṛṣṇa's lotus feet. Being thus attracted by the transcendental qualities of Kṛṣṇa, they engaged in pure devotional service.

Madhya TEXT 24.115

tasyāravinda-nayanasya padāravinda-

kiñjalka-miśra-tulasī-makaranda-vāyuh

antargataḥ svavivareṇa cakāra teṣāṁ

saṅkṣobham akṣara-juṣāṁ api citta-tanvoḥ //CC Madhya, 24.115//

SYNONYMS

tasya—of Him; aravinda-nayanasya—of the lotus-eyed Lord; pada-aravinda—of the lotus feet; kiñjalka—with the toes; miśra—mixed; tulasī—the tulasī leaves; makaranda—fragrance; vāyuḥ—breeze; antargataḥ—entered within; sva-vivareṇa—through their nostrils; cakāra—made; teṣām—of the Kumāras; sañkṣobham—agitation for change; akṣara-juṣām—attached to impersonal Brahman realization; api—even though; citta-tanvoḥ—in both mind and body.

TRANSLATION

" 'When the breeze carrying the aroma of tulasī leaves and saffron from the lotus feet of the lotus-eyed Personality of Godhead entered through the nostrils into the hearts of those sages [the Kumāras], they experienced a change in both body and mind, even though they were attached to impersonal Brahman understanding.'

PURPORT

This is a verse from Śrīmad-Bhāgavatam (3.15.43).

Madhya TEXT 24.116

vyāsa-kṛpāya śukadevera līlādi-smaraṇa

kṛṣṇa-guṇākṛṣṭa hañā karena bhajana //CC Madhya, 24.116//

SYNONYMS

vyāsa-kṛpāya—by the mercy of Śrīla Vyāsadeva; śukadevera—of Śukadeva Gosvāmī; līlā-ādi-smaraṇa—remembrance of the transcendental pastimes of Kṛṣṇa; kṛṣṇa guṇa-ākṛṣṭa—attracted by the transcendental qualities of Kṛṣṇa; hañā—becoming; karena—performed; bhajana—loving service.

TRANSLATION

"By the mercy of Śrīla Vyāsadeva, Śukadeva Gosvāmī was attracted by the pastimes of Lord Kṛṣṇa. Being thus attracted by Kṛṣṇa's transcendental qualities, he also became a devotee and engaged in His service.

Madhya TEXT 24.117

harer guṇākṣipta-matir

bhagavān bādarāyaṇiḥ

adhyagān mahad-ākhyānam

nityam viṣṇu-jana-priyaḥ //CC Madhya, 24.117//

SYNONYMS

hareḥ—of Lord Kṛṣṇa; guṇa-ākṣipta-matiḥ—whose mind was agitated by the qualities; bhagavān—the most powerful transcendentalist; bādarāyaṇiḥ—Śukadeva, son of Vyāsadeva; adhyagāt—studied; mahat-ākhyānam—the great epic description; nityam—eternally; viṣṇu-jana-priyaḥ—who is very dear to the Vaiṣṇavas, devotees of Lord Viṣṇu.

TRANSLATION

" 'Being very much attracted by the transcendental pastimes of the Lord, the mind of Śrīla Śukadeva Gosvāmī was agitated by Kṛṣṇa consciousness. He therefore began to study Śrīmad-Bhāgavatam by the grace of his father.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (1.7.11).

Madhya TEXT 24.118

nava-yogīśvara janma haite 'sādhaka' jñānī

vidhi-śiva-nārada-mukhe kṛṣṇa-guṇa śuni' //CC Madhya, 24.118//

SYNONYMS

nava—nine; yogi-īśvara—great saintly yogīs; janma haite—from the very birth; sādhaka—practicers; jñānī—well versed in transcendental knowledge; vidhi—Lord Brahmā; śiva—Lord Śiva; nārada—the great sage Nārada; mukhe—in their mouths; kṛṣṇa-guṇa śuni'-hearing the transcendental qualities of Kṛṣṇa.

TRANSLATION

"From their very births, the nine great mystic yogīs [Yogendras] were impersonal philosophers of the Absolute Truth. However, because they heard about Lord Kṛṣṇa's qualities from Lord Brahmā, Lord Śiva and the great sage Nārada, they also became Kṛṣṇa's devotees.

Madhya TEXT 24.119

guṇākṛṣṭa hañā kare kṛṣṇera bhajana

ekādaśa-skandhe tāñra bhakti-vivaraṇa //CC Madhya, 24.119//

SYNONYMS

guṇa-ākṛṣṭa hañā—being attracted by the transcendental qualities; kare—engaged in; kṛṣṇera bhajana—the devotional service of the Lord; ekādaśa-skandhe—in the Eleventh Canto of Śrīmad-Bhāgavatam; tāñra—of them; bhakti-vivaraṇa—description of the devotional service.

TRANSLATION

"In the Eleventh Canto of Śrīmad-Bhāgavatam there is a full description of the devotional service of the nine Yogendras, who rendered devotional service because they were attracted by the Lord's transcendental qualities.

Madhya TEXT 24.120

akleśāṁ kamala-bhuvah praviśya goṣṭhīm

kurvantaḥ śruti-śirasāṁ śrutim śrutajñāḥ

uttuṅgaṁ yadu-pura-saṅgamāya raṅgaṁ

yogīndrāḥ pulaka-bhṛto navāpy avāpuḥ //CC Madhya, 24.120//

SYNONYMS

akleśāṁ—without material trouble; kamala-bhuvah—of Lord Brahmā, who took his birth from the lotus flower; praviśya—entering; goṣṭhīm—the association; kurvantaḥ—continuously performing; śruti-śirasāṁ—of the topmost Vedic knowledge; śrutim—hearing; śruta-jñāḥ—who are expert in Vedic knowledge; uttuṅgaṁ—very high; yadu-pura-saṅgamāya—for going back home, back to Godhead, to Dvārakā; raṅgaṁ—to Raṅga-kṣetra; yogīndrāḥ—great saintly persons; pulaka-bhṛtaḥ—being spiritually pleased; nava—nine; api—although; avāpuḥ—achieved.

TRANSLATION

"The nine Yogendras entered Lord Brahmā's association and heard from him the real meaning of the topmost Vedic literatures-the Upaniṣads. Although they were already conversant in Vedic knowledge, they became very jubilant in Kṛṣṇa

consciousness just by listening to Brahmā. Thus they wanted to enter Dvārakā, the abode of Lord Kṛṣṇa. In this way they finally achieved the place known as Raṅga-kṣetra.'

PURPORT

This is a quotation from the Mahā Upaniṣad.

Madhya TEXT 24.121

mokṣākāṅkṣī jñānī haya tina-prakāra

mumukṣu, jīvan-mukta, prāpta-svarūpa āra //CC Madhya, 24.121//

SYNONYMS

mokṣa-ākāṅkṣī—those who desire to merge into the impersonal Brahman; jñānī—advanced in knowledge; haya—are; tina-prakāra—three varieties; mumukṣu—desiring to be liberated; jīvat-mukta—already liberated, even in this life; prāpta-svarūpa—self-realized; āra—and.

TRANSLATION

"Those who wish to merge into the impersonal Brahman are also divided into three categories—those desiring to be liberated, those already liberated and those who have realized Brahman.

Madhya TEXT 24.122

'mumukṣu' jagate aneka saṁsārī jana

'mukti' lāgi' bhaktye kare kṛṣṇera bhajana //CC Madhya, 24.122//

SYNONYMS

mumukṣu—desiring to be liberated; jagate—in this world; aneka—many; saṁsārī jana—engaged in material activities; mukti lāgi'-for the sake of liberation; bhaktye—in devotional service; kare—perform; kṛṣṇera bhajana—the worship of Kṛṣṇa.

TRANSLATION

"There are many people within this material world who desire liberation, and for this purpose they render devotional service to Lord Kṛṣṇa.

Madhya TEXT 24.123

mumukṣavo ghora-rūpān

hitvā bhūta-patīn atha

nārāyaṇa-kalāḥ śāntā

bhajanti hy anasūyavaḥ //CC Madhya, 24.123//

SYNONYMS

mumukṣavaḥ—those who are perfectly learned, who desire the highest perfection, and who, unlike demons and nondevotees, are never envious of anyone; ghora-rūpān—demigods with fearful bodily features; hitvā—giving up; bhūta-patīn—the forefathers (prajāpatīs); atha—therefore; nārāyaṇa-kalāḥ—the plenary expansions of Lord Nārāyaṇa; śāntāḥ—very peaceful; bhajanti—they worship; hi—certainly; anasūyavaḥ—nonenvious.

TRANSLATION

" 'Those who want to be relieved from the material clutches give up the worship of the various demigods, who have fearful bodily features. Such peaceful devotees, who are not envious of the demigods, worship the different forms of the Supreme Personality of Godhead, Nārāyaṇa.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (1.2.26). Those who actually want the highest perfection worship Lord Viṣṇu in His different incarnations. Those who are attracted to the materialistic way of life and who are always agitated and full of anxiety worship demigods who appear fierce, demigods like goddess Kālī and Kāla-bhairava (Rudra). The devotees of Kṛṣṇa, however, do not envy the demigods or their worshipers but peacefully render devotional service to the incarnations of Nārāyaṇa instead.

Madhya TEXT 24.124

sei sabera sādhu-saṅge guṇa sphurāya

kṛṣṇa-bhajana karāya, 'mumukṣā' chāḍāya //CC Madhya, 24.124//

SYNONYMS

sei sabera—of all those worshipers of different demigods; sādhu-saṅge—the contact of real devotees; guṇa sphurāya—awakens the appreciation of transcendental qualities; kṛṣṇa-bhajana karāya—engages in the devotional service of Lord Kṛṣṇa; mumukṣā chādāya—and causes to give up the desire to be liberated or merge into the impersonal feature of the Lord.

TRANSLATION

"If those who are attached to demigod worship fortunately associate with the devotees, their dormant devotional service and appreciation of the Lord's qualities gradually awaken. In this way they also engage in Kṛṣṇa's devotional service and give up the desire for liberation and the desire to merge into the existence of impersonal Brahman.

PURPORT

The four Kumāras (Catuḥ-sana), Śukadeva Gosvāmī and the nine Yogendras were absorbed in Brahman realization, and how they became devotees is described herein. There are three kinds of impersonalists—the mumukṣu (those desiring liberation), the jīvan-muktas (those liberated in this life) and the prāpta-svarūpas (those merged in Brahman realization). All three types of jñānīs are called mokṣākāṅkṣīs, those desiring liberation. By associating with devotees, such people give up the mumukṣu principle and render devotional service. The real cause for this change is the association of devotees. This Kṛṣṇa consciousness movement is meant to attract all types of men, even those who desire things other than the Lord's devotional service. Through the association of devotees, they gradually begin to render devotional service.

Madhya TEXT 24.125

aho mahātman bahu-doṣa-duṣṭo

'py ekena bhāty eṣa bhavo guṇena

sat-saṅgamākhyena sukhāvahena

kṛtādyā no yena kṛṣā mumukṣā //CC Madhya, 24.125//

SYNONYMS

aho mahātman—O great devotee; bahu-doṣa-duṣṭaḥ—infected with varieties of material disease or attachment; api—although; ekena—with one; bhāti—shines;

eṣaḥ—this; bhavaḥ—birth in this material world; guṇena—with a good quality; sat-saṅgama-ākhyena—known as association with devotees; sukhā-āvahena—which brings about happiness; kṛtā—made; adya—now; naḥ—our; yena—by which; kṛśā—insignificant; mumukṣā—the desire for liberation.

TRANSLATION

" 'O great learned devotee, although there are many faults in this material world, there is one good opportunity-the association with devotees. Such association brings about great happiness. Due to this good quality, our strong desire to achieve liberation by merging into the Brahman effulgence has become weakened.'

PURPORT

This is a quotation from the Hari-bhakti-sudhodaya.

Madhya TEXT 24.126

nāradera saṅge śaunakādi muni-gaṇa

mumukṣā chāḍiyā kailā kṛṣṇera bhajana //CC Madhya, 24.126//

SYNONYMS

nāradera saṅge—by the association of the great saintly person Nārada; śaunakādi muni-gaṇa—the great sages headed by Śaunaka Muni; mumukṣā chāḍiyā—giving up the desire for liberation; kailā—performed; kṛṣṇera bhajana—devotional service to Kṛṣṇa.

TRANSLATION

"By associating with the great saint Nārada, the great sages like Śaunaka and others gave up the desire for liberation and engaged in Kṛṣṇa's devotional service.

Madhya TEXT 24.127

kṛṣṇera darśane, kāro kṛṣṇera kṛpāya

mumukṣā chāḍiyā guṇe bhaje tānra pā'ya //CC Madhya, 24.127//

SYNONYMS

kṛṣṇera darśane—simply by meeting Kṛṣṇa; kāro—someone; kṛṣṇera kṛpāya—by the favor of Kṛṣṇa; mumukṣā chāḍiyā—giving up the desire for liberation; guṇe—being attracted by the transcendental qualities of Kṛṣṇa; bhaje—engages in service; tāñra pā'ya—at the lotus feet of Kṛṣṇa.

TRANSLATION

"Simply by meeting Kṛṣṇa or receiving Kṛṣṇa's special favor, one can give up the desire for liberation. Being attracted by the transcendental qualities of Kṛṣṇa, one can engage in His service.

Madhya TEXT 24.128

asmin sukha-ghana-mūrtau param-

ātmani vṛṣṇi-pattane sphurati

ātmārāmatayā me vṛthā

gato bata ciraṁ kālāḥ //CC Madhya, 24.128//

SYNONYMS

asmin—when this; sukha-ghana-mūrtau—form of complete happiness; parama-ātmani—the Supreme Person; vṛṣṇi-pattane—in Dvārakā-dhāma; sphurati—exists; ātmārāmatayā—by the process of cultivating Brahman realization; me—my; vṛthā—uselessly; gataḥ—wasted; bata—alas, what can I say; ciraṁ—for a long time; kālāḥ—time.

TRANSLATION

" 'In this Dvārakā-dhāma, I am being attracted by the Supreme Personality of Godhead, Kṛṣṇa, who is personified spiritual bliss. Simply by seeing Him, I am feeling great happiness. Oh, I have wasted so much time trying to become self-realized through impersonal cultivation. This is a cause for lamentation!'

PURPORT

This verse is also found in the Bhakti-rasāmṛta-sindhu (3.1.34).

Madhya TEXT 24.129

jīvan-mukta' aneka, sei dui bheda jāni

'bhaktye jīvan-mukta', jñāne jīvan-mukta' māni //CC Madhya, 24.129//

SYNONYMS

jīvat-mukta—liberated in this life; aneka—there are many; sei—all of them; dui bheda—two divisions; jāni—we consider; bhaktye jīvat-mukta—one liberated in this life by pursuing the process of devotional service; jñāne jīvat-mukta—a person liberated in this life by following the process of philosophical speculation; māni—we can understand.

TRANSLATION

"There are many people who are liberated even in this lifetime. Some are liberated by discharging devotional service, and others are liberated through the philosophical speculative process.

Madhya TEXT 24.130

'bhaktye jīvan-mukta' guṇākṛṣṭa hañā kṛṣṇa bhaje

śuṣka-jñāne jīvan-mukta aparādhe adho maje //CC Madhya, 24.130//

SYNONYMS

bhaktye jīvat-mukta—persons liberated in this life by discharging devotional service; guṇa-ākṛṣṭa hañā—being attracted by the transcendental qualities of Kṛṣṇa; kṛṣṇa bhaje—engage in the devotional service of the Lord; śuṣka-jñāne jīvat-mukta—so-called liberated in this life by dry, speculative knowledge; aparādhe—by offenses; adho maje—fall down.

TRANSLATION

"Those who are liberated by devotional service become more and more attracted by the transcendental qualities of Kṛṣṇa. Thus they engage in His service. Those who are liberated by the speculative process eventually fall down again due to offensive activity.

Madhya TEXT 24.131

ye 'nye 'ravindākṣa vimukta-māninas

tvayy asta-bhāvād aviśuddha-buddhayaḥ

āruhya kṛcchreṇa param padam tataḥ

patanty adho 'nāḍṛta-yuṣmad-aṅghrayaḥ //CC Madhya, 24.131//

SYNONYMS

ye—all those who; anye—others (nondevotees); aravinda-akṣa—O lotus-eyed one; vimukta-māninaḥ—who consider themselves liberated; tvayi—unto You; asta-bhāvāt—without devotion; aviśuddha-buddhayaḥ—whose intelligence is not purified; āruhya—having ascended; kṛcchreṇa—by severe austerities and penances; param padam—to the supreme position; tataḥ—from there; patanti—fall; adhaḥ—down; anāḍṛta—without respecting; yuṣmat—Your; aṅghrayaḥ—lotus feet.

TRANSLATION

" 'O lotus-eyed one, those who think they are liberated in this life but are without devotional service to You are of impure intelligence. Although they accept severe austerities and penances and rise to the spiritual position, to impersonal Brahman realization, they fall down again because they neglect to worship Your lotus feet.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.2.32).

Madhya TEXT 24.132

brahma-bhūtaḥ prasannātmā

na śocati na kāṅkṣati

samaḥ sarveṣu bhūteṣu

mad-bhaktim labhate parām //CC Madhya, 24.132//

SYNONYMS

brahma-bhūtaḥ—being one with the Absolute; prasanna-ātmā—fully joyful; na—never; śocati—laments; na—never; kāṅkṣati—desires; samaḥ—equally disposed; sarveṣu—all; bhūteṣu—to living entities; mat-bhaktim—My devotional service; labhate—gains; parām—transcendental.

TRANSLATION

" 'One who is thus transcendently situated at once realizes the Supreme

Brahman and is fully joyful. Be never laments nor desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me.'

PURPORT

This is a quotation from Bhagavad-gītā (18.54).

Madhya TEXT 24.133

advaita-vīthī-pathikair upāsyāḥ

svānanda-simhāsana-labdha-dīkṣāḥ

śaṭhena kenāpi vyaṁ haṭhena

dāsī-kṛtā gopa-vadhū-viṭena //CC Madhya, 24.133//

SYNONYMS

advaita-vīthī—of the path of monism; pathikaiḥ—by the wanderers; upāsyāḥ—worshipable; svānanda—of self-realization; simhāsana—on the throne; labdha-dīkṣāḥ—being initiated; śaṭhena—by a cheater; kenāpi—some; vyaṁ—I; haṭhena—by force; dāsī-kṛtā—made into a maidservant; gopa-vadhū-viṭena—engaged in joking with the gopīs.

TRANSLATION

" 'Although I was worshiped by those on the path of monism and initiated into self-realization through the yoga system, I am nonetheless forcibly turned into a maidservant by some cunning boy who is always joking with the gopīs.'

PURPORT

This is a verse written by Bilvamaṅgala Ṭhākura.

Madhya TEXT 24.134

bhakti-bale 'prāpta-svarūpa' divya-deha pāya

kṛṣṇa-guṇākṛṣṭa hañā bhaje kṛṣṇa-pā'ya //CC Madhya, 24.134//

SYNONYMS

bhakti-bale—by the strength of devotional service; prāpta-svarūpa—attaining his

original status; divya-deha—a transcendental body; pāya—one gets; kṛṣṇa-guṇa-ākṛṣṭa—attracted by the transcendental qualities of Kṛṣṇa; hañā—being; bhaje—takes to devotional service; kṛṣṇa-pā'ya—at Kṛṣṇa's lotus feet.

TRANSLATION

"One who has attained his constitutional position by the strength of devotional service attains a transcendental body even in this lifetime. Being attracted by Lord Kṛṣṇa's transcendental qualities, one fully engages in service at His lotus feet.

Madhya TEXT 24.135

nirodho 'syānu śayanam

ātmanaḥ saha śaktibhiḥ

muktir hitvānyathā-rūpaṁ

svarūpeṇa vyavasthitiḥ //CC Madhya, 24.135//

SYNONYMS

nirodhaḥ—winding up; asya—of this; anu—after; śayanam—lying down; ātmanaḥ—of the Supreme Lord; saha—with; śaktibhiḥ—the energies (marginal and external); muktiḥ—liberation; hitvā—giving up; anyathā—other; rūpaṁ—form; svarūpeṇa—with one's own eternal form; vyavasthitiḥ—staying.

TRANSLATION

" 'The living entities and other potencies merge in the Mahā-Viṣṇu as the Lord lies down and winds up [destroys] the cosmic manifestation. Liberation means being situated in one's eternal original form, which he attains after giving up the changeable gross and subtle bodies.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (2.10.6).

Madhya TEXT 24.136

kṛṣṇa-bahirmukha-doṣe māyā haite bhaya

kṛṣṇonmukha bhakti haite māyā-mukta haya //CC Madhya, 24.136//

SYNONYMS

kṛṣṇa-bahiḥ-mukha—of going against Kṛṣṇa consciousness; doṣe—by the fault; māyā haite—from the illusory energy; bhaya—fear; kṛṣṇa-unmukha—in favor of Kṛṣṇa consciousness; bhakti—devotional service; haite—from; māyā-mukta—liberated from māyā; haya—one becomes.

TRANSLATION

"By opposing Kṛṣṇa consciousness, one again becomes conditioned and fearful due to the influence of māyā. By executing devotional service faithfully, one is liberated from māyā.

Madhya TEXT 24.137

bhayam dvitīyābhiniveśataḥ syād

īśād apetasya viparyayo 'smṛtiḥ

tan-māyayāto budha ābhajet tam

bhaktyaikayeśam guru-devatātmā //CC Madhya, 24.137//

SYNONYMS

bhayam—fear; dvitīya-abhiniveśataḥ—from the misconception of being a product of material energy; syāt—arises; īśāt—from the Supreme Personality of Godhead, Kṛṣṇa; apetasya—of one who has withdrawn (the conditioned soul); viparyayaḥ—reversal of position; asmṛtiḥ—no conception of his relationship with the Supreme Lord; tat-māyayā—because of the illusory energy of the Supreme Lord; ataḥ—therefore; budhaḥ—one who is wise; ābhajet—must worship; tam—Him; bhaktyā—by devotional service; ekayā—undiverted to karma and jñāna; īśam—the Supreme Personality of Godhead; guru—as the spiritual master; devatā—worshipable Lord; ātmā—Supersoul.

TRANSLATION

" 'When the living entity is attracted by the material energy that is separate from Kṛṣṇa, he is overpowered by fear. Because he is separated from the Supreme Personality of Godhead by the material energy, his conception of life is reversed. In other words, instead of being the eternal servant of Kṛṣṇa, he becomes Kṛṣṇa's competitor. This is called viparyayaḥ asmṛtiḥ. To nullify this mistake, one who is actually learned and advanced worships the Supreme Personality of Godhead as

his spiritual master, worshipful Deity and source of life. Be thus worships the Lord by the process of unalloyed devotional service.'

PURPORT

This verse is quoted from Śrīmad-Bhāgavatam (11.2.37).

Madhya TEXT 24.138

daivī hy eṣā guṇa-mayī

mama māyā duratyayā

mām eva ye prapadyante

māyām etām taranti te //CC Madhya, 24.138//

SYNONYMS

daivī—belonging to the Supreme Lord; hi—certainly; eṣā—this; guṇa-mayī—made of the three modes; mama—My; māyā—external energy; duratyayā—very difficult to surpass; mām—unto Me; eva—certainly; ye—those who; prapadyante—surrender fully; māyām—the illusory energy; etām—this; taranti—cross over; te—they.

TRANSLATION

" 'This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it.'

PURPORT

This is a quotation from Bhagavad-gītā (7.14).

Madhya TEXT 24.139

bhakti vinu mukti nāhi, bhaktye mukti haya //CC Madhya, 24.139//

SYNONYMS

bhakti—devotional service; vinu—without; mukti—liberation; nāhi—there is not; bhaktye—actually by devotional service; mukti haya—liberation is attained.

TRANSLATION

"One does not attain liberation without rendering devotional service. Liberation is only attained by devotional service.

Madhya TEXT 24.140

śreyaḥ-sṛtiṁ bhaktim udasya te vibho

kliśyanti ye kevala-bodha-labdhaye

teṣāṁ asau kleśala eva śiṣyate

nānyad yathā sthūla-tuṣāvaghātīnām //CC Madhya, 24.140//

SYNONYMS

śreyaḥ-sṛtiṁ—the auspicious path of liberation; bhaktim—devotional service; udasya—giving up; te—of You; vibho—O my Lord; kliśyanti—accept increased difficulties; ye—all those persons who; kevala—only; bodha-labdhaye—for obtaining knowledge; teṣāṁ—for them; asau—that; kleśalaḥ—trouble; eva—only; śiṣyate—remains; na—not; anyat—anything else; yathā—as much as; sthūla—bulky; tuṣa—husks of rice; avaghātīnām—of those beating.

TRANSLATION

" 'My dear Lord, devotional service unto You is the only auspicious path. If one gives it up simply for speculative knowledge or the understanding that these living beings are spirit souls and the material world is false, he undergoes a great deal of trouble. He only gains troublesome and inauspicious activities. His actions are like beating a husk that is already devoid of rice. One's labor becomes fruitless.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.14.4).

Madhya TEXT 24.141

ye 'nye 'ravindākṣa vimukta-māninas

tvayy asta-bhāvād aviśuddha-buddhayaḥ

āruhya kṛcchreṇa param padam tataḥ

patanty adho 'nāḍṛta-yuṣmad-aṅghrayaḥ //CC Madhya, 24.141//

SYNONYMS

ye—all those who; anye—others (nondevotees); aravinda-akṣa—O lotus-eyed one; vimukta-māninaḥ—who consider themselves liberated; tvayi—unto You; asta-bhāvāt—without devotion; aviśuddha-buddhayaḥ—whose intelligence is not purified; āruhya—having ascended; kṛcchreṇa—by severe austerities and penances; param padam—to the supreme position; tataḥ—from there; patanti—fall; adhaḥ—down; anādṛta—without respecting; yuṣmat—Your; aṅghrayaḥ—lotus feet.

TRANSLATION

" 'O lotus-eyed one, those who think they are liberated in this life but are without devotional service to You are of impure intelligence. Although they accept severe austerities and penances and rise to the spiritual position, to impersonal Brahman realization, they fall down again because they neglect to worship Your lotus feet.'

PURPORT

This is a verse from Śrīmad-Bhāgavatam (10.2.32).

Madhya TEXT 24.142

ya eṣāṁ puruṣaṁ sākṣād

ātma-prabhavam īśvaram

na bhajanty avajānanti

sthānād bhraṣṭāḥ patanty adhaḥ //CC Madhya, 24.142//

SYNONYMS

ye—those who; eṣāṁ—of those divisions of social and spiritual orders; puruṣam—the Supreme Personality of Godhead; sākṣāt—directly; ātma-prabhavam—the source of everyone; īśvaram—the supreme controller; na—do not; bhajanti—worship; avajānanti—or who neglect; sthānāt—from their proper place; bhraṣṭāḥ—being fallen; patanti—fall; adhaḥ—downward into hellish conditions.

TRANSLATION

" 'If one simply maintains an official position in the four varṇas and āśramas but

does not worship the Supreme Lord Viṣṇu, he falls down from his puffed up position into a hellish condition.'

PURPORT

This is also a quotation from Śrīmad-Bhāgavatam (11.5.3).

Madhya TEXT 24.143

bhaktye mukti pāileha avaśya kṛṣṇere bhajaya //CC Madhya, 24.143//

SYNONYMS

bhaktye—by devotional service; mukti—liberation; pāileha—if one gets; avaśya—certainly; kṛṣṇere—unto Lord Kṛṣṇa; bhajaya—renders service.

TRANSLATION

"When one is actually liberated by executing devotional service, he always engages in the transcendental loving service of the Lord.

Madhya TEXT 24.144

"muktā api līlayā vighrahaṁ

kṛtvā bhagavantam bhajante" //CC Madhya, 24.144//

SYNONYMS

muktāḥ—liberated; api—although; līlayā—by the pastimes; vighrahaṁ—the form of the Lord; kṛtvā—having installed; bhagavantam—the Supreme Personality of Godhead; bhajante—worship.

TRANSLATION

" 'Even a liberated soul merged in the impersonal Brahman effulgence is attracted to the pastimes of Kṛṣṇa. Be thus installs a Deity and renders the Lord service.'

PURPORT

This is a quotation from Śaṅkarācārya's commentary on the Nṛsiṁha-tāpanī Upaniṣad.

Madhya TEXT 24.145

ei chaya ātmārāma kṛṣṇere bhajaya

pr̥thak pr̥thak ca-kāre ihā 'api'ra artha kaya //CC Madhya, 24.145//

SYNONYMS

ei chaya—all these six; ātmārāma—transcendentalists; kṛṣṇere bhajaya—render service to Kṛṣṇa; pr̥thak pr̥thak—separately; ca-kāre—in the use of the word ca; ihā—here; 'api'ra—of the word api; artha—meaning; kaya—says.

TRANSLATION

"These six kinds of ātmārāmas engage in the loving service of Kṛṣṇa. The varieties of service are indicated by adding ca, and they also bear the meaning of api, 'indeed.'

PURPORT

There are six kinds of ātmārāmas: the neophyte (sādhaka) student who is absorbed in Brahman realization (brahmamaya), one who has already attained the Brahman position (prāpta-brahma-laya), one who desires to be liberated (mumukṣu), one who is liberated even in this life (jīvan-mukta), and one who is self-realized (prāpta-svarūpa).

Madhya TEXT 24.146

"ātmārāmāś ca api" kare kṛṣṇe ahaitukī bhakti

"munayaḥ santaḥ" iti kṛṣṇa-manane āsakti //CC Madhya, 24.146//

SYNONYMS

ātmārāmāḥ ca api—self-realized persons also; kare—do; kṛṣṇe—unto Kṛṣṇa; ahaitukī bhakti—unmotivated devotional service; munayaḥ santaḥ—great saintly persons and transcendentalists; iti—thus; kṛṣṇa-manane—in meditation on Kṛṣṇa; āsakti—attraction.

TRANSLATION

"The six kinds of ātmārāmas render devotional service to Kṛṣṇa without ulterior motives. The words munayaḥ and santaḥ indicate those who are very attached to meditating upon Kṛṣṇa.

Madhya TEXT 24.147

"nirgranthāḥ"--avidyā-hīna, keha--vidhi-hīna

yāhān yei yukta, sei arthera adhīna //CC Madhya, 24.147//

SYNONYMS

nirgranthāḥ—nirgranthāḥ; avidyā-hīna—without ignorance; keha—some of them; vidhi-hīna—without following any regulative principles; yāhān—wherever; yei—which; yukta—appropriate; sei arthera adhīna—comes under that different import.

TRANSLATION

"The word nirgranthāḥ means 'without ignorance' and 'devoid of rules and regulations.' Whichever meaning fits may be applied.

Madhya TEXT 24.148

ca-śabde kari yadi'itaretara' artha

āra eka artha kahe parama samartha //CC Madhya, 24.148//

SYNONYMS

ca-śabde—by the word ca; kari—I do; yadi—if; itaretara artha—different and separate meanings; āra—another; eka—one; artha—meaning; kahe—is said; parama samartha—highly suitable.

TRANSLATION

"By using the word ca in different places, there are different meanings. Over and above them, there is another meaning that is very important.

Madhya TEXT 24.149

"ātmārāmāś ca ātmārāmāś ca" kari' bāra chaya

pañca ātmārāma chaya ca-kāre lupta haya //CC Madhya, 24.149//

SYNONYMS

ātmārāmāḥ ca ātmārāmāḥ ca—repeating the words ātmārāmāḥ and ca; kari'-doing; bāra chaya—six times; pañca ātmārāma—five kinds of ātmārāmas; chaya—six; ca-kāre—by the word ca; lupta haya—become unpronounced.

TRANSLATION

"Although the words ātmārāmāś ca would be repeated six times, simply by adding the word ca, five ātmārāmas are deleted.

Madhya TEXT 24.150

eka 'ātmārāma'-śabda avaśeṣa rahe

eka 'ātmārāma'-śabde chaya-jana kahe //CC Madhya, 24.150//

SYNONYMS

eka—one; ātmārāma—ātmārāma; śabda—vibration; avaśeṣa rahe—remains at last; eka ātmārāma—one ātmārāma; śabde—by vibrating; chaya-jana—six persons; kahe—are indicated.

TRANSLATION

"Therefore there is no need to repeat the word ātmārāma. One is sufficient, and that one word indicates six persons.

Madhya TEXT 24.151

"sarūpāṇām eka-śeṣa eka-vibhaktau"

uktārthānām aprayogaḥ

rāmaś ca rāmaś ca rāmaś ca rāmā itivat //CC Madhya, 24.151//

SYNONYMS

sa-rūpāṇām—of words of the same form; eka-śeṣaḥ—only the last; eka-vibhaktau—in the same case; ukta-arthānām—of the previously spoken meanings; aprayogaḥ—nonapplication; rāmaḥ ca—and Rāma; rāmaḥ ca—and Rāma; rāmaḥ ca—and Rāma; rāmāḥ itivat—in this way, by one rāma, many rāmas are indicated.

TRANSLATION

" 'Of words having the same form and case termination, the last one is the only one retained. For example, the word rāmaḥ is used to stand for rāmaś ca, rāmaś ca, rāmaś ca, etc.'"

PURPORT

This is a quotation from Pāṇini's sūtras (1.2.64).

Madhya TEXT 24.152

tabe ye ca-kāra, sei 'samuccaya' kaya

"ātmārāmāś ca munayaś ca" kṛṣṇere bhajaya //CC Madhya, 24.152//

SYNONYMS

tabe—then; ye—that; ca-kāra—syllable ca; sei—that; samuccaya—aggregation; kaya—is said; ātmārāmāḥ ca—all those who enjoy in the self; munayaḥ ca—all saintly persons; kṛṣṇere bhajaya—worship Kṛṣṇa.

TRANSLATION

"By the aggregate use of the word ca, it is indicated that all the ātmārāmas and saints serve and worship Kṛṣṇa.

Madhya TEXT 24.153

"nirgranthā api"ra ei 'api'--sambhāvane

ei sāta artha prathame kariluṁ vyākhyāne //CC Madhya, 24.153//

SYNONYMS

nirgranthāḥ apira—of the words nirgranthāḥ api; ei—this; api—api; sambhāvane—in the matter of exposition; ei sāta artha—these seven different meanings; prathame—in the beginning; kariluṁ—I have done; vyākhyāne—in explanation.

TRANSLATION

"Api added to the word nirgranthāḥ is used for exposition. Thus I have tried to clarify the seven types of meaning.

Madhya TEXT 24.154

antaryāmi-upāsaka 'ātmārāma' kaya

sei ātmārāma yogīra dui bheda haya //CC Madhya, 24.154//

SYNONYMS

antaryāmi—of the Supersoul; upāsaka—worshiper; ātmārāma kaya—is also said to be an ātmārāma; sei ātmārāma—that ātmārāma; yogīra—of the mystic yogī; dui bheda haya—there are two kinds.

TRANSLATION

"The yogī who worships the Supersoul within himself is also called ātmārāma. There are two types of ātmārāma-yogīs.

Madhya TEXT 24.155

sagarbha, nigarbha,--ei haya dui bheda

eka eka tina bhede chaya vibheda //CC Madhya, 24.155//

SYNONYMS

sagarbha—sagarbha; nigarbha-nigarbha; ei-thus; haya—there are; dui—two; bheda—different varieties; eka eka—each one; tina bhede—in three varieties; chaya vibheda—therefore there are six varieties.

TRANSLATION

"The two ātmārāma-yogīs are called sagarbha and nigarbha. Each of these is divided into three; therefore there are six types of worshipers of the Supersoul.

PURPORT

The word sagarbha-yogī refers to a yogī who worships the Supersoul in the Viṣṇu form. The nigarbha-yogī worships the Supersoul without form. The sagarbha and nigarbha yogīs are further categorized: (1) sagarbha-yogārurukṣu, (2) nigarbha-yogārurukṣu, (3) sagarbha-yogārūḍha, (4) nigarbha-yogārūḍha, (5) sagarbha-prāpta-siddhi and (6) nigarbha-prāpta-siddhi.

Madhya TEXT 24.156

kecit svadehāntar hṛdayāvakāṣe

prādeśa-mātraṁ puruṣaṁ vasantam

catur-bhujam kañja-rathāṅga-śaṅkha-

gadā-dharaṁ dhāraṇayā smaranti //CC Madhya, 24.156//

SYNONYMS

kecit—some of them; sva-deha-antaḥ—within one's own body; hṛdaya-avakāśe—in the cavity of the heart; prādeśa-mātram—with the measurement of six inches; puruṣam—the Supreme Personality of Godhead; vasantam—residing; catuḥ-bhujam—with four hands; kañja—a lotus flower; ratha-aṅga—a disc like the wheel of a chariot; śaṅkha—a conchshell; gadā-dharam—holding the club; dhāraṇayā—by such contemplation; smaranti—they remember.

TRANSLATION

" 'Some yogīs think of the Lord within their hearts as measuring about six inches. The Lord has four hands, in which He holds a conchshell, club, disc and lotus flower. Those who worship this form of Viṣṇu within the heart are called sagarbha-yogīs.'

PURPORT

This verse is from Śrīmad-Bhāgavatam (2.2.8).

Madhya TEXT 24.157

evam harau bhagavati pratilabdha-bhāvo

bhaktyā dravad-dhṛdaya utpulakaḥ pramodāt

autkaṇṭhya-bāṣpa-kalayā muhur ardyamānas

tac cāpi citta-baḍiśam śanakair viyuṅkte //CC Madhya, 24.157//

SYNONYMS

evam—thus; harau—unto the Supreme Personality of Godhead; bhagavati—the Lord; pratilabdha-bhāvaḥ—one who has awakened a sense of ecstatic love; bhaktyā—by devotional service; dravat—melting; hṛdayaḥ—the heart; utpulakaḥ—very pleased; pramodāt—because of happiness; autkaṇṭhya—with eagerness; bāṣpa-kalayā—with tears in the eyes; muhuḥ—always; ardyamānaḥ—merged in spiritual bliss; tat ca api—that also; citta-baḍiśam—with the heart like a fishing hook; śanakaiḥ—gradually; viyuṅkte—separates.

TRANSLATION

" 'When one is in ecstatic love with the Supreme Personality of Godhead, one's

heart is melted by bhakti-yoga, and one feels transcendental bliss. There are bodily symptoms manifest, and, due to eagerness, there are tears in the eyes. Thus one is subjected to spiritual bliss. When the heart is overly afflicted, the meditative mind, like a fishing hook, is gradually separated from the object of meditation.'

PURPORT

This is also a quotation from Śrīmad-Bhāgavatam (3.28.34).

Madhya TEXT 24.158

'yogārurukṣu', 'yogārūḍha' 'prāpta-siddhi' āra

ei tina bhede haya chaya prakāra //CC Madhya, 24.158//

SYNONYMS

yoga-ārurukṣu—persons desiring elevation to the platform of yogic perfection; yoga-ārūḍha—persons already elevated to that position; prāpta-siddhi—persons who have achieved the success; āra—also; ei tina—these three; bhede—by varieties; haya—there are; chaya prakāra—six kinds.

TRANSLATION

"By these three divisions of advancement in yoga-yogārurukṣu, yogārūḍha and prāpta-siddhi—there are six kinds of mystic yogīs.

Madhya TEXT 24.159

ārurukṣor muner yogam

karma kāraṇam ucyate

yogārūḍhasya tasyaiva

śamaḥ kāraṇam ucyate //CC Madhya, 24.159//

SYNONYMS

ārurukṣoḥ—of a person desiring to rise to the platform of yogic perfection; muneḥ—of a saintly person; yogam—spiritual knowledge; karma—work; kāraṇam—the cause; ucyate—is said; yoga-ārūḍhasya—of one who has attained such perfect knowledge; tasya—for him; eva—certainly; śamaḥ—controlling the

mind without being disturbed; kāraṇam—cause; ucyate—is said.

TRANSLATION

" 'Those who wish to rise to the platform of yogic perfection practice the yoga system and strictly follow its regulative principles. They practice the yoga postures, āsanas and breathing exercises. Those who are already elevated to this platform practice meditation and keep their minds on the Supreme Lord. They reject all material activity and keep their minds in an equipoised condition [śama].

PURPORT

Texts 159 and 160 are from Bhagavad-gītā (6.3-4).

Madhya TEXT 24.160

yadā hi nendriyārtheṣu

na karmasv anuṣajjate

sarva-saṅkalpa-sannyāsī

yogārūḍhas tadocyate //CC Madhya, 24.160//

SYNONYMS

yadā—when; hi—certainly; na—not; indriya-artheṣu—sense gratification; na—not; karmasu—in activities; anuṣajjate—one becomes engaged; sarva—all kinds of; saṅkalpa—desires; sannyāsī—renouncing; yoga-ārūḍhaḥ—one who has actually attained perfection in the yoga system; tadā—at that time; ucyate—is said.

TRANSLATION

" 'When a person is no longer interested in acting for sense gratification and when he renounces all material desires, he is said to be situated in perfect yoga [yogārūḍha].'

Madhya TEXT 24.161

ei chaya yogī sādhu-saṅgādi-hetu pāñā

kṛṣṇa bhaje kṛṣṇa-guṇe ākṛṣṭa hañā //CC Madhya, 24.161//

SYNONYMS

ei—this; chaya—six; yogī—mystics; sādhu—of devotees; saṅga-ādi—the association; hetu—because of; pāñā—getting; kṛṣṇa bhaje—render service to Kṛṣṇa; kṛṣṇa-guṇe—by the transcendental qualities of Kṛṣṇa; ākṛṣṭa—attracted; hañā—becoming.

TRANSLATION

"When a purified yogī associates with devotees, he engages in Lord Kṛṣṇa's devotional service, being attracted by the Lord's transcendental qualities.

Madhya TEXT 24.162

ca-śabde 'api'ra artha ihāño kahaya

'muni', 'nirgrantha'-śabdera pūrvavat artha haya //CC Madhya, 24.162//

SYNONYMS

ca-śabde—by the word ca; 'api'ra—of the word api; artha—the meaning; ihāño—here also; kahaya—is applicable; muni—a saintly person; nirgrantha—fully liberated; śabdera—of the words; pūrvavat—as mentioned above; artha haya—there are the meanings.

TRANSLATION

"The meanings of the words ca and api can be applied here. The meanings of the words muni and nirgrantha are the same as before.

Madhya TEXT 24.163

urukrame ahaitukī kāhāñ kona artha

ei tera artha kahiluñ parama samartha //CC Madhya, 24.163//

SYNONYMS

urukrame—unto the Supreme Personality of Godhead, who acts uncommonly; ahaitukī—without motives; kāhāñ—wherever; kona—some; artha—import; ei—in this way; tera artha—thirteen imports; kahiluñ—I have explained; parama—supremely; samartha—complete.

TRANSLATION

"The word ahaitukī is always applicable to the Supreme Personality of Godhead, Urukrama. In this way I have described the import of all these things in thirteen complete varieties.

PURPORT

The thirteen varieties mentioned are (1) sādḥaka, the neophyte performer; (2) brahmamaya, one absorbed in the thought of impersonal Brahman; (3) prāpta-brahma-laya, one who has actually attained Brahman perfection; (4) mumukṣu, the desirer of liberation; (5) jīvan-mukta, one who is liberated in this life; (6) prāpta-svarūpa, one who has attained one's original constitutional position; (7) nirgrantha-muni, a completely liberated saint; (8) sagarbha-yogārurukṣu, a yogī meditating upon the four-handed Viṣṇu form or desiring yogic perfection; (9) nigarbha-yogārurukṣu, one who has attained perfection in impersonal meditation; (10) sagarbha-yogārūḍha, already elevated to the yoga perfection platform; (11) nigarbha-yogārūḍha, similarly impersonal yogi; (12) sagarbha-prāpta-siddhi, one who has already attained the perfectional stage; (13) nigarbha-prāpta-siddhi, one who has attained perfection by impersonal meditation.

Madhya TEXT 24.164

ei saba śānta yabe bhaje bhagavān

'śānta' bhakta kari' tabe kahi tāñra nāma //CC Madhya, 24.164//

SYNONYMS

ei saba—all these; śānta—neutral; yabe—when; bhaje—worship; bhagavān—the Supreme Personality of Godhead; śānta bhakta—devotees in the neutral stage of devotional service; kari'-describing as; tabe—that time; kahi—I speak; tāñra—their; nāma—name.

TRANSLATION

"These thirteen types of yogīs and munis are called śānta-bhaktas, for they render transcendental loving service to the Supreme Personality of Godhead in the neutral stage.

Madhya TEXT 24.165

'ātmā' śabde 'mana' kaha--mane yei rame

sādhū-saṅge seha bhaje śrī-kṛṣṇa-carāṇe //CC Madhya, 24.165//

SYNONYMS

ātmā—ātmā; śabde-by the word; mana—the mind; kaha—if you say; mane—within the mind; yei rame—one who is satisfied by speculation; sādhu-saṅge—by the association of devotees; seha—he also; bhaje—takes to devotional service; śrī-kṛṣṇa-carāṇe—at the lotus feet of Lord Kṛṣṇa.

TRANSLATION

"The word ātmā sometimes means 'the mind.' In this case, the word ātmārāma means 'a person who is satisfied by mental speculation.' When such a person associates with a pure devotee, he takes to devotional service at the lotus feet of Kṛṣṇa.

Madhya TEXT 24.166

udaram upāsate ya ṛṣi-vartmasu kūrpa-dṛśaḥ
parisara-paddhatim hṛdayam āruṇayo daharam
tata udagād ananta tava dhāma śiraḥ paramam
punar iha yat sametya na patanti kṛtānta-mukhe //CC Madhya, 24.166//

SYNONYMS

udaram—the abdomen*; upāsate—worship; ye—those who; ṛṣi-vartmasu—on the path marked out by the great saintly persons; kūrpa-dṛśaḥ—whose vision is grossly situated in the bodily conception of life; parisara-paddhatim—from which the system of the arteries comes; hṛdayam—the heart; āruṇayaḥ—saintly persons headed by Āruṇa Ṛṣi; daharam—the sky within the heart, the subtle conception of the Supersoul within the heart; tataḥ—from that; udagāt—went up; ananta—O unlimited one; tava—Your; dhāma—place; śiraḥ—the top of the head; paramam—supreme; punaḥ—again; iha—in this material world; yat—which; sametya—having achieved; na—not; patanti—fall down; kṛta-anta-mukhe—in the repetition of birth and death.

TRANSLATION

"Those who follow the path of great, saintly mystic yogīs take to the yogic gymnastic process and begin worshiping from the abdomen, where it is said that

Brahman is located. Such people are called śārkarākṣa, which means that they are situated in the gross bodily conception. There are also followers of the ṛṣi known as Āruṇa. Following that path, they observe the activities of the arteries. Thus they gradually rise to the heart, where subtle Brahman, Paramātmā, is situated. They then worship Him. O unlimited Ananta! Better than these persons are the mystic yogīs who worship You from the top of their heads. Beginning with the abdomen and proceeding through the heart, they reach the top of the head and pass through the brahma-randhra, the hole at the top of the skull. Thus yogīs attain the perfectional platform and do not enter the cycle of birth and death again.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.87.18).

Madhya TEXT 24.167

eho kṛṣṇa-guṇākṛṣṭa mahā-muni hañā

ahaitukī bhakti kare nirgrantha hañā //CC Madhya, 24.167//

SYNONYMS

eho—such yogīs; kṛṣṇa guṇa-ākṛṣṭa—attracted by the transcendental qualities of Kṛṣṇa; mahā-muni hañā—becoming great saintly persons; ahaitukī bhakti kare—they perform causeless devotional service; nirgrantha hañā—becoming indifferent to the mystic yoga process.

TRANSLATION

"Being attracted by the transcendental qualities of Kṛṣṇa, yogīs become great saints. At that time, not being hampered by the yogic process, they engage in unalloyed devotional service.

Madhya TEXT 24.168

'ātmā'-śabde 'yatna' kahe--yatna kariyā

"munayo 'pi" kṛṣṇa bhaje guṇākṛṣṭa hañā //CC Madhya, 24.168//

SYNONYMS

ātmā-śabde—by the word ātmā; yatna—endeavor; kahe—one means; yatna

kariyā—by great endeavor; munayaḥ api—even great saintly persons; kṛṣṇa bhaje—take to the devotional service of Kṛṣṇa; guṇa-ākṛṣṭa hañā—being attracted by His transcendental qualities.

TRANSLATION

"Ātmā also means 'endeavor.' Being attracted by Kṛṣṇa's transcendental qualities, some saints make a great endeavor to come to the point of rendering service to Him.

Madhya TEXT 24.169

tasyaiva hetoḥ prayateta kovido

na labhyate yad bhramatām upary adhaḥ

tal labhyate duḥkhavad anyataḥ sukham

kālena sarvatra gabhīra-ramhasā //CC Madhya, 24.169//

SYNONYMS

tasya eva—for that; hetoḥ—reason; prayateta—should endeavor; kovidaḥ—one who is learned and intelligent; na—not; labhyate—is achieved; yat—that which; bhramatām—of those wandering; upari adhaḥ—up and down; tat—that; labhyate—is achieved; duḥkhavat—exactly like unhappiness or distress; anyataḥ—from other reasons (one's past actions); sukham—happiness; kālena—by time; sarvatra—everywhere; gabhīra—insurmountable; ramhasā—having force.

TRANSLATION

" 'The transcendental position cannot be attained by wandering up and down from Brahmaloḥa and Satyaloḥa to Pātālaloḥa. If one is actually intelligent and learned, he should endeavor for that rare transcendental position. Whatever material happiness is available within the fourteen worlds is attained by the force of time, just as one attains distress in due course of time. Since these are not attained by spiritual consciousness, one should not try for them.'

PURPORT

This verse was spoken by Nārada Muni in Śrīmad-Bhāgavatam (1.5.18). Nārada Muni was speaking to Vyāsadeva, who was morose even after he had compiled all Vedic literatures. In this connection, Nārada Muni advised Śrīla Vyāsadeva to

attain devotional service.

Madhya TEXT 24.170

sad-dharmasyāvabodhāya

yeṣāṁ nirbandhinī matiḥ

acirād eva sarvārthaḥ

sidhyaty eṣāṁ abhīpsitaḥ //CC Madhya, 24.170//

SYNONYMS

sat-dharmasya—of the path of progressive devotional service; avabodhāya—for understanding; yeṣāṁ—those whose; nirbandhinī—unflinching; matiḥ—intelligence; acirāt—very soon; eva—certainly; sarva-arthaḥ—the goal of life; sidhyati—becomes fulfilled; eṣāṁ—of these persons; abhīpsitaḥ—desired.

TRANSLATION

" 'Those who are anxious to awaken their spiritual consciousness, who have unflinching intelligence and who are not deviated, certainly attain the desired goal of life.'

PURPORT

This is a quotation from the Nārādīya Purāṇa.

Madhya TEXT 24.171

ca-śabda api-arthe, 'api'--avadhāraṇe

yatnāgraha vinā bhakti nā janmāya preme //CC Madhya, 24.171//

SYNONYMS

ca-śabda—the word ca; api—of the word api; arthe—in the meaning; api avadhāraṇe—this api is used in sense of emphasis; yatna-āgraha vinā—without sincere endeavor; bhakti—devotional service; nā—not; janmāya—begets; preme—love of Godhead.

TRANSLATION

"The word ca may be used in place of api, which gives emphasis to something.

Thus it means that without sincere endeavor in devotional service, one cannot attain love of Godhead.

Madhya TEXT 24.172

sādhanaughair anāsaṅgair

alabhyā sucirād api

hariṇā cāśv adeyeti

dvidhā sā syāt sudurlabhā //CC Madhya, 24.172//

SYNONYMS

sādhana—activities of devotional service; aughaiḥ—by masses of; anāsaṅgaiḥ—without attachment; alabhyā—very difficult to achieve; su-cirāt api—even after a considerable duration of time; hariṇā—by the Supreme Lord; ca—also; āśu—very soon; adeyā—not to be delivered; iti—thus; dvidhā—two ways; sā—that; syāt—is; su-durlabhā—very difficult to obtain.

TRANSLATION

" 'Devotional perfection is very difficult to attain for two reasons. First, unless one is attached to Kṛṣṇa, he cannot attain devotional perfection even if he renders devotional service for a long time. Second, Kṛṣṇa does not easily deliver perfection in devotional service.'

PURPORT

As stated in Śrīmad-Bhāgavatam (5.6.18): muktiṁ dadāti karhicit. Śrīla Śukadeva Gosvāmī told Mahārāja Parīkṣit that Kṛṣṇa readily grants liberation but does not very readily grant perfection in devotional service. This means that Kṛṣṇa wants to see that a devotee is actually sincere and serious and that he does not have ulterior motives. If this is the case, devotional service can very easily be successful; otherwise it is very difficult to obtain from the Supreme Personality of Godhead. This verse appears in the Bhakti-rasāmṛta-sindhu (1.1.35).

Madhya TEXT 24.173

teṣāṁ satata-yuktānāṁ

bhajatāṁ prīti-pūrvakam

dadāmi buddhi-yogaṁ taṁ

yena mām upayānti te //CC Madhya, 24.173//

SYNONYMS

teṣāṁ—to them; satata-yuktānām—always engaged; bhajatām—in devotional service; prīti-pūrvakam—in loving ecstasy; dadāmi—I give; buddhi-yogaṁ—real intelligence; taṁ—that; yena—by which; mām—unto Me; upayānti—come; te—they.

TRANSLATION

" 'To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me.'

PURPORT

This is a quotation from Bhagavad-gītā (10.10).

Madhya TEXT 24.174

'ātmā'-śabde 'dhṛti' kahe,--dhairye yei rame

dhairyavanta eva hañā karaya bhajane //CC Madhya, 24.174//

SYNONYMS

ātmā-śabde—by the word ātmā; dhṛti—perseverance; kahe—it is said; dhairye—with perseverance; yei rame—anyone who endeavors; dhairyavanta—such persons with endurance; eva—certainly; hañā—becoming; karaya—perform; bhajane—devotional service.

TRANSLATION

"Another meaning of ātmā is dhṛti, or endurance. A person who endeavors with endurance is ātmārāma. With endurance, such a person engages in devotional service.

Madhya TEXT 24.175

'muni'-śabde--pakṣī, bhṛṅga; 'nirgranthe'--mūrkhā-jana

kṛṣṇa-kṛpāya sādhu-kṛpāya doṇhāra bhajana //CC Madhya, 24.175//

SYNONYMS

muni-śabde—by the word muni; pakṣī—bird; bhṛṅga—bumblebee; nirgranthē—in the word nirgrantha; mūrkhā-jana—foolish people; kṛṣṇa-kṛpāya—by the mercy of Lord Kṛṣṇa; sādhu-kṛpāya—by the mercy of a devotee; donhāra bhajana—engages in devotional service of both (Kṛṣṇa and his spiritual master or the sādhu).

TRANSLATION

"The word muni also means 'bird,' and 'bumblebee.' The word nirgrantha refers to foolish people. By the mercy of Kṛṣṇa, such creatures contact a sādhu [spiritual master] and thus engage in devotional service.

Madhya TEXT 24.176

prāyo batāmba munayo vihaḡā vane 'smin

kṛṣṇekṣitam tad-uditam kala-veṇu-gītam

āruhya ye druma-bhujān rucira-prabālān

śṛṇvanti mīlita-dṛśo vigatānya-vācaḥ //CC Madhya, 24.176//

SYNONYMS

prāyaḥ—almost; bata—certainly; amba—O mother; munayaḥ—great sages; vihaḡāḥ—the birds; vane—in the forest; asmin—this; kṛṣṇa-īkṣitam—seeing the lotus feet of Kṛṣṇa; tat-uditam—created by Him; kala-veṇu-gītam—sweet vibrations made by playing the flute; āruhya—rising; ye—all of them; druma-bhujān—to the branches of the trees; rucira-prabālān—having beautiful creepers and twigs; śṛṇvanti—hear; mīlita-dṛśaḥ—closing their eyes; vigata-anya-vācaḥ—stopping all other sounds.

TRANSLATION

" 'My dear mother, in this forest, all the birds, after rising on the beautiful branches of the trees, are closing their eyes and, not being attracted by any other sound, are simply listening to the vibration of Kṛṣṇa's flute. Such birds and bees must be on the same level as great saints.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.21.14). This statement was made by the gopīs, who were lamenting in separation from Kṛṣṇa and studying how the inhabitants of Vṛndāvana were enjoying life like saintly persons.

Madhya TEXT 24.177

ete 'linas tava yaśo 'khila-loka-tīrtham

gāyanta ādi-puruṣānupatham bhajante

prāyo amī muni-gaṇā bhavadīya-mukhyā

gūḍham vane 'pi na jahaty anaghātma-daivam //CC Madhya, 24.177//

SYNONYMS

ete—all these; alinaḥ—bees; tava—Your; yaśaḥ—reputation; akhila—all; loka-tīrtham—auspicious for the planets; gāyante—are singing; ādi-puruṣa—O original person; anupatham—along the path; bhajante—they are engaged in transcendental loving service; prāyaḥ—almost; amī—these; muni-gaṇāḥ—great saintly persons; bhavadīya—in relation with You; mukhyāḥ—very advanced devotees; gūḍham—unknown; vane—in the forest; api—although; na—not; jahati—give up; anagha—O personality of transcendental goodness; ātma-daivam—their worshipable Deity.

TRANSLATION

" 'O good fortune personified! O original Personality of Godhead, all these bees are chanting about Your transcendental fame, which will purify the entire universe. Indeed, they are following Your path in the forest and are worshipping You. Actually they are all saintly persons, but now they have taken the form of bees. Although You are playing like a human being, they could not forget that You are their worshipable Deity.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.15.6). Kṛṣṇa and Balarāma were just on the verge of boyhood and were entering the forest of Vṛndāvana when Kṛṣṇa began to offer prayers to please Balarāma.

Madhya TEXT 24.178

sarasi sārasa-hamṣa-vihaṅgāś

cāru-gīta-hṛta-cetasa etya

harim upāsata te yata-cittā

hanta mīlita-dṛśo dhṛta-maunāḥ //CC Madhya, 24.178//

SYNONYMS

sarasi—in the water; sārasa—cranes; haṁsa—swans; vihaṅgāḥ—birds; cāru-gīta—by the melodious song of Kṛṣṇa's flute; hṛta-cetasaḥ—devoid of material consciousness; etya—coming near; harim—the Supreme Personality of Godhead; upāsata—worshiped; te—all of them; yata-cittāḥ—with full attention; hanta—alas; mīlita-dṛśaḥ—closing their eyes; dhṛta-maunāḥ—completely silent.

TRANSLATION

" 'All the cranes and swans in the water are being enchanted by the melodious song of Kṛṣṇa's flute. They have approached and are worshipping the Supreme Personality of Godhead with full attention. Alas, they are closing their eyes and are becoming completely silent.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.35.11). In the day, Kṛṣṇa went to the forest of Vṛndāvana, and at that time, the gopīs, being morose due to separation from Him, were lamenting in this way.

Madhya TEXT 24.179

kirāta-hūnāndhra-pulinda-pulkaśā

ābhīra-śumbhā yavanāḥ khaśādayaḥ

ye 'nye ca pāpā yad-upāśrayāśrayāḥ

śudhyanti tasmai prabhaviṣṇave namaḥ //CC Madhya, 24.179//

SYNONYMS

kirāta—the aborigines named Kirātas; hūna—the Hūnas; āndhra—Āndhras; pulinda—Pulindas; pulkaśāḥ—Pulkaśas; ābhīra—Ābhīras; śumbhāḥ—Śumbhas; yavanāḥ—persons who do not follow the Vedic injunctions and who eat cow's flesh; khaśa-ādayaḥ—Khaśas and others; ye—those who; anye—similar others; ca—also; pāpāḥ—sinful persons; yat—of the Supreme Personality of Godhead;

upāśraya—of the devotees; āśrayāḥ—taking shelter; śudhyanti—become purified; tasmai—unto Him, Lord Viṣṇu, because of whom they become purified; prabhaviṣṇave—to Lord Viṣṇu, the most powerful; namaḥ—respectful obeisances.

TRANSLATION

" 'Kirāta, Hūna, Āndhra, Pulinda, Pulkaśa, Ābhīra, Śumbha, Yavana and the Khaśa races and even others who are addicted to sinful acts can be purified by taking shelter of the devotees of the Lord due to His being the supreme power. I beg to offer my respectful obeisances unto Him.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (2.4.18). This verse was spoken by Śukadeva Gosvāmī when Parīkṣit Mahārāja asked him for a description of the creation. While offering obeisances to the Supreme Personality of Godhead, Śukadeva Gosvāmī described the unlimited potencies of Lord Viṣṇu, who can purify the lowborn creatures mentioned herein.

Madhya TEXT 24.180

kiṁvā'dhṛti'-śabde nija-pūrṇatādi-jñāna kaya

duḥkhābhāve uttama-prāptye mahā-pūrṇa haya //CC Madhya, 24.180//

SYNONYMS

kiṁvā—or; dhṛti—dhṛti; śabde—by this word; nija—own; pūrṇatā-ādi—perfection and so on; jñāna—knowledge; kaya—says; duḥkha-abhāve—in the absence of all material miseries; uttama—the best; prāptye—by obtaining; mahā-pūrṇa haya—becomes perfectly perfect.

TRANSLATION

"The word dhṛti is also used when one is fully perfect in knowledge. When due to having obtained the lotus feet of the Supreme Personality of Godhead, he has no material miseries, he attains mahā-pūrṇa, the highest level of perfection.

Madhya TEXT 24.181

dhṛtiḥ syāt pūrṇatā jñāna-

duḥkhābhāvottamāptibhiḥ

aprāptātīta-naṣṭārthā-

nabhisamśocanādikṛt //CC Madhya, 24.181//

SYNONYMS

dhṛtiḥ—endurance; syāt—may become; pūrṇatā—fullness; jñāna—knowledge of the Supreme Personality of Godhead; duḥkha-abhāva—the absence of misery; uttama-āptibhiḥ—by attainment of the highest platform of perfection; aprāpta—not obtained; atīta—gone; naṣṭa—destroyed; artha—object, goal; anabhisamśocana—absence of lamentation; ādi—and so on; kṛt—doing.

TRANSLATION

" Dhṛti is the fullness felt by the absence of misery and brought about by receiving knowledge of the Supreme Lord and by obtaining pure love for Him. The lamentation that accrues from not obtaining a goal or by loss of something already attained does not affect this completeness."

PURPORT

This verse is found in the Bhakti-rasāmṛta-sindhu (2.4.144).

Madhya TEXT 24.182

kṛṣṇa-bhakta--duḥkha-hīna, vāñchāntara-hīna

kṛṣṇa-prema-sevā-pūrṇānanda-pravīṇa //CC Madhya, 24.182//

SYNONYMS

kṛṣṇa-bhakta—a devotee of Lord Kṛṣṇa; duḥkha-hīna—not under miserable material conditions; vāñchā-antara-hīna—he has no other desire than to serve Kṛṣṇa; kṛṣṇa-prema—love of Kṛṣṇa; sevā—service; pūrṇa-ānanda—full in transcendental bliss; pravīṇa—and very expert or experienced in all subject matters.

TRANSLATION

"A devotee of Kṛṣṇa is never in a miserable condition, nor does he have any desire other than to serve Kṛṣṇa. He is experienced and advanced. He feels the transcendental bliss of love of Kṛṣṇa and always engages in His service fully

protected.

Madhya TEXT 24.183

mat-sevayā pratītaṁ te

sālokyādi-catuṣṭayam

necchanti sevayā pūrṇāḥ

kuto 'nyat kāla-viplutam //CC Madhya, 24.183//

SYNONYMS

mat—of Me; sevayā—by service; pratītaṁ—obtained; te—they; sālokyā-ādi—liberation, beginning with sālokyā; catuṣṭayam—the four kinds of; na icchanti—do not desire; sevayā—by service; pūrṇāḥ—complete; kutaḥ—where; anyat—other things; kāla-viplutam—which are lost in time.

TRANSLATION

" 'My devotees, having fulfilled their desires by serving Me, do not accept the four kinds of salvation that are easily earned by such service. Why then should they accept any pleasures that are lost in the course of time?'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (9.4.67).

Madhya TEXT 24.184

hṛṣīkeśe hṛṣīkāṇi

yasya sthairyā-gatāni hi

sa eva dhairyam āpnoti

saṁsāre jīva-cañcale //CC Madhya, 24.184//

SYNONYMS

hṛṣīkeśe—to the master of the senses; hṛṣīkāṇi—all the senses; yasya—whose; sthairyā-gatāni—fixed; hi—certainly; saḥ—that person; eva—of course; dhairyam āpnoti—attains the position of dhairya, endurance; saṁsāre—in the material world; jīva-cañcale—where everyone is disturbed.

TRANSLATION

"In this material world, all living entities are disturbed due to their flickering position. A devotee, however, is fixed in the service of the lotus feet of the Lord, the master of the senses. Such a person is to be considered situated in endurance and patience.

Madhya TEXT 24.185

'ca'--avadhāraṇe, ihā 'api'--samuccaye

dhṛtimanta hañā bhaje pakṣi-mūrkhā-caye //CC Madhya, 24.185//

SYNONYMS

ca—the word ca; avadhāraṇe—in emphasis; ihā—here; api—the word api; samuccaye—in the sense of an aggregate; dhṛtimanta—fully saturated; hañā—becoming; bhaje—worship; pakṣi-mūrkhā-caye—dull creatures like the birds, the most foolish.

TRANSLATION

"The word ca is for emphasis, and the word api is used as an aggregate. It is to be understood that even dull creatures [birds and illiterates] can also be situated in endurance and engage in Kṛṣṇa's devotional service.

Madhya TEXT 24.186

'ātmā'-śabde 'buddhi' kahe buddhi-viśeṣa

sāmānya-buddhi-yukta yata jīva avaśeṣa //CC Madhya, 24.186//

SYNONYMS

ātmā-śabde—by the word ātmā; buddhi—intelligence; kahe—it is said; buddhi-viśeṣa—a particular type of intelligence; sāmānya-buddhi-yukta—endowed with common intelligence; yata—all; jīva—living entities; avaśeṣa—the rest.

TRANSLATION

"The word ātmā is also used for a particular type of intelligence. Since all living entities generally have some intelligence, more or less, they are included.

Madhya TEXT 24.187

buddhye rame ātmārāma--dui ta' prakāra

'paṇḍita' muni-gaṇa, nirgrantha 'mūrkhā' āra //CC Madhya, 24.187//

SYNONYMS

buddhye—in intelligence; rame—who enjoys; ātmārāma—is ātmārāma; dui ta ' prakāra—two varieties; paṇḍita—learned; muni-gaṇa—philosophers; nirgrantha —without education; mūrkhā—foolish; āra—also.

TRANSLATION

"Everyone has some kind of intelligence, and one who utilizes his intelligence is called ātmārāma. There are two types of ātmārāma. One is a learned scholar and a philosopher, and the other is an uneducated, illiterate and foolish person.

Madhya TEXT 24.188

kṛṣṇa-kṛpāya sādhu-saṅge rati-buddhi pāya

saba chāḍi' śuddha-bhakti kare kṛṣṇa-pāya //CC Madhya, 24.188//

SYNONYMS

kṛṣṇa-kṛpāya—by the mercy of Kṛṣṇa; sādhu-saṅge—in the association of devotees; rati-buddhi—devotional attraction and intelligence; pāya—one obtains; saba chāḍi'-giving up everything; śuddha-bhakti—pure devotional service; kare—performs; kṛṣṇa-pāya—at the lotus feet of Kṛṣṇa.

TRANSLATION

"By the mercy of Kṛṣṇa and by the association of devotees, one increases his attraction to and intelligence for pure devotional service; therefore one gives up everything and engages himself at the lotus feet of Kṛṣṇa and His pure devotees.

Madhya TEXT 24.189

ahaṁ sarvasya prabhavo

mattaḥ sarvaṁ pravartate

iti matvā bhajante mām

budhā bhāva-samanvitāḥ //CC Madhya, 24.189//

SYNONYMS

aham—I, Lord Kṛṣṇa; sarvasya—of everyone; prabhavaḥ—the original source; mattaḥ—from Me; sarvam—everything; pravartate—emanates; iti—thus; matvā—understanding; bhajante—they engage in devotional service; mām—to Me; budhāḥ—those who are learned; bhāva-samanvitāḥ—with love and devotion.

TRANSLATION

" I [Kṛṣṇa] am the original source of everything. Everything emanates from Me. The wise who perfectly know this engage in My service with love and devotion."

PURPORT

This is a quotation from Bhagavad-gītā (10.8).

Madhya TEXT 24.190

te vai vidanty atitaranti ca deva-māyām
strī-śūdra-hūna-śabarā api pāpa-jīvāḥ
yady adbhuta-krama-parāyaṇa-śīla-śikṣāś
tiryak-janā api kimu śruta-dhāraṇā ye //CC Madhya, 24.190//

SYNONYMS

te—all of them; vai—certainly; vidanti—understand; atitaranti—cross over; ca—also; deva-māyām—the influence of the external illusory energy; strī—women; śūdra—fourth-class men; hūna—uncivilized hill tribes; śabarāḥ—and hunters; api—even; pāpa-jīvāḥ—sinful creatures; yady—if; adbhuta-krama—of the performer of wonderful activities; parāyaṇa—of the devotees; śīla-śikṣāḥ—characteristics and education; tiryak-janāḥ—birds and beasts; api—even; kimu—what to speak of; śruta-dhāraṇā ye—persons advanced in the education of Vedic knowledge.

TRANSLATION

" Women, fourth-class men, uncivilized hill tribes, hunters and many others born of low families, as well as birds and beasts, can engage in the service of the Supreme Personality of Godhead—who acts very wonderfully—and follow the path of the devotees and take lessons from them. Although the ocean of nescience is

vast, they can still cross over it. What, then, is the difficulty for those who are advanced in Vedic knowledge?'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (2.7.46). Lord Brahmā said this when speaking to his disciple Nārada about the wonderful characteristics of Lord Viṣṇu. Simply by chanting the glories of Lord Viṣṇu, one can cross the ocean of nescience, even though one may be lowborn.

Madhya TEXT 24.191

vicāra kariyā yabe bhaje kṛṣṇa-pāya

sei buddhi dena tāñre, yāte kṛṣṇa pāya //CC Madhya, 24.191//

SYNONYMS

vicāra—consideration; kariyā—doing; yabe—when; bhaje—one worships; kṛṣṇa-pāya—at the lotus feet of Kṛṣṇa; sei buddhi—that intelligence; dena—gives; tāñre—to him; yāte—by which; kṛṣṇa pāya—one gets the shelter of the lotus feet of Kṛṣṇa.

TRANSLATION

"Considering all these points, when one engages in the service of Kṛṣṇa's lotus feet, Kṛṣṇa gives one the intelligence by which he can gradually progress toward perfection in service to the Lord.

Madhya TEXT 24.192

teṣāṁ satata-yuktānām

bhajatām prīti-pūrvakam

dadāmi buddhi-yogaṁ tam

yena mām upayānti te //CC Madhya, 24.192//

SYNONYMS

teṣāṁ—to them; satata-yuktānām—always engaged; bhajatām—in devotional service; prīti-pūrvakam—in loving ecstasy; dadāmi—I give; buddhi-yogaṁ—real intelligence; tam—that; yena—by which; mām—unto Me; upayānti—come;

te—they.

TRANSLATION

" 'To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me.'

PURPORT

This is a quotation from Bhagavad-gītā (10.10).

Madhya TEXT 24.193

sat-saṅga, kṛṣṇa-sevā, bhāgavata, nāma

vraje vāsa,--ei pañca sādhana pradhāna //CC Madhya, 24.193//

SYNONYMS

sat-saṅga—association with devotees; kṛṣṇa-sevā—engagement in the service of Kṛṣṇa; bhāgavata—devotees and the book known as Śrīmad-Bhāgavatam; nāma—the chanting of the holy name; vraje vāsa—residence in Vṛndāvana or Mathurā; ei—these; pañca—five; sādhana pradhāna—the chief processes of devotion.

TRANSLATION

"To be elevated to the platform of devotional service, the following five items should be observed: association with devotees, engagement in the service of Lord Kṛṣṇa, the reading of Śrīmad-Bhāgavatam, the chanting of the holy names and residence at Vṛndāvana or Mathurā.

Madhya TEXT 24.194

ei-pañca-madhye eka 'svalpa' yadi haya

subuddhi janera haya kṛṣṇa-premodaya //CC Madhya, 24.194//

SYNONYMS

ei—these; pañca-madhye—out of the five; eka—of only one; svalpa—a small quantity; yadi—if; haya—there is; su-buddhi—intelligent; janera—of the person; haya—there is; kṛṣṇa-prema-udaya—awakening of dormant love for Kṛṣṇa.

TRANSLATION

"One's dormant love for Kṛṣṇa gradually awakens if one is a little advanced in one of these five items and is intelligent.

Madhya TEXT 24.195

durūhādbhuta-vīrye 'smin

śraddhā dūre 'stu pañcake

yatra svalpo 'pi sambandhaḥ

saddhiyām bhāva-janmane //CC Madhya, 24.195//

SYNONYMS

durūha—difficult to be reconciled; adbhuta—wonderful; vīrye—in the power; asmin—in this; śraddhā—faith; dūre—far away; astu—let it be; pañcake—in the above-mentioned five principles; yatra—in which; svalpaḥ—a little; api—even; sambandhaḥ—connection; sat-dhiyām—of those who are intelligent and offenseless; bhāva-janmane—to awaken one's dormant love for Kṛṣṇa.

TRANSLATION

" 'The power of these five principles is very wonderful and difficult to reconcile. Even without faith in them, a person who is offenseless can experience dormant love of Kṛṣṇa simply by being a little connected with them.'

PURPORT

This verse is also found in the Bhakti-rasāmṛta-sindhu (1.2.238).

Madhya TEXT 24.196

udāra mahatī yāñra sarvottamā buddhi

nānā kāme bhaje, tabu pāya bhakti-siddhi //CC Madhya, 24.196//

SYNONYMS

udāra—liberal; mahatī—great; yāñra—whose; sarva-uttamā—first-class; buddhi—intelligence; nānā—various; kāme—with desires; bhaje—engages in devotional service; tabu—still; pāya—gets; bhakti-siddhi—perfection in

devotional service.

TRANSLATION

"If a person is actually liberal and intelligent, he can advance and become perfect in devotional service even if he has material desires and serves the Lord with some motive.

Madhya TEXT 24.197

akāmaḥ sarva-kāmo vā

mokṣa-kāma udāra-dhīḥ

tīvreṇa bhakti-yogena

yajeta puruṣaṁ param //CC Madhya, 24.197//

SYNONYMS

akāmaḥ—without material desires; sarva-kāmaḥ—full of all material desires; vā—or; mokṣa-kāmaḥ—desiring liberation; udāra-dhīḥ—sincere and advanced in devotional service; tīvreṇa—firm; bhakti-yogena—by the practice of bhakti-yoga; yajeta—should worship; puruṣaṁ param—the Supreme Personality of Godhead.

TRANSLATION

"Whether one desires everything or nothing, or whether he desires to merge into the existence of the Lord, he is intelligent only if he worships Lord Kṛṣṇa, the Supreme Personality of Godhead, by rendering transcendental loving service."

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (2.3.10).

Madhya TEXT 24.198

bhakti-prabhāva,--sei kāma chāḍhāñā

kṛṣṇa-pade bhakti karāya guṇe ākarṣiyā //CC Madhya, 24.198//

SYNONYMS

bhakti-prabhāva—the influence of devotional service; sei—that; kāma—material

desire; chāḍāñā—causing to give up; kṛṣṇa-pade—unto the lotus feet of Kṛṣṇa; bhakti karāya—engages in devotional service; guṇe—by transcendental qualities; ākarṣiyā—attracting.

TRANSLATION

"Devotional service is so strong that when one engages in it, he gradually gives up all material desires and becomes fully attracted to the lotus feet of Kṛṣṇa. All this is brought about by attraction for the transcendental qualities of the Lord.

Madhya TEXT 24.199

satyaṁ diśaty arthitam arthito nṛṇāṁ
naivārthado yat punar arthitā yataḥ
svayaṁ vidhatte bhajatām anicchatām
icchā-pidhānaṁ nija-pāda-pallavam //CC Madhya, 24.199//

SYNONYMS

satyam—it is true; diśati—He awards; arthitam—that which is desired; arthitaḥ—being requested; nṛṇāṁ—by human beings; na—not; eva—certainly; artha-daḥ—giving desired things; yat—which; punaḥ—again; arthitā—request; yataḥ—from which; svayam—Himself; vidhatte—He gives; bhajatām—of those engaged in devotional service; anicchatām—even though not desiring; icchā-pidhānam—covering all other desires; nija-pāda-pallavam—the shelter of His own lotus feet.

TRANSLATION

" 'Whenever Kṛṣṇa is requested to fulfill one's desire, He undoubtedly does so, but He does not award anything which, after being enjoyed, will cause someone to petition Him again and again to fulfill further desires. When one has other desires but engages in the Lord's service, Kṛṣṇa forcibly gives one shelter at His lotus feet, where one will forget all other desires.'

PURPORT

This verse is from Śrīmad-Bhāgavatam (5.19.27).

Madhya TEXT 24.200

'ātmā'-śabde 'svabhāva' kahe, tāte yei rame

ātmārāma jīva yata sthāvara-jaṅgame //CC Madhya, 24.200//

SYNONYMS

ātmā-śabde—by the word ātmā; svabhāva—nature; kahe—is sometimes said; tāte—in that; yei rame—one who takes pleasure; ātmārāma—called ātmārāma; jīva—the living entities; yata—all of them; sthāvara-jaṅgame—the moving and nonmoving.

TRANSLATION

"Another meaning of the word ātmā is 'one's characteristic nature.' Whoever enjoys his particular type of nature is called ātmārāma. Therefore, all living entities-be they moving or nonmoving-are also called ātmārāma.

Madhya TEXT 24.201

jīvera svabhāva--kṛṣṇa-'dāsa'-abhimāna

dehe ātma-jñāne ācchādita sei 'jñāna' //CC Madhya, 24.201//

SYNONYMS

jīvera svabhāva—the original characteristic of all living entities; kṛṣṇa-dāsa—servant of Kṛṣṇa; abhimāna—the conception; dehe—in the material body; ātma-jñāne—by the conception of the self; ācchādita—covered; sei jñāna—that original consciousness.

TRANSLATION

"The original nature of every living entity is to consider himself the eternal servant of Kṛṣṇa. However, under the influence of māyā, he thinks himself to be the body, and thus his original consciousness is covered.

Madhya TEXT 24.202

ca-śabde 'eva', 'api'-śabda samuccaye

'ātmārāmā eva' hañā śrī-kṛṣṇa bhajaye //CC Madhya, 24.202//

SYNONYMS

ca-śabde—by the word ca; eva—the word eva; api-śabda—the word api; samuccaye—in the sense of aggregation; ātmārāmāḥ eva—all the ātmārāmas (all kinds of living entities); hañā—being; śrī-kṛṣṇa bhajaye—become engaged in the service of Lord Kṛṣṇa.

TRANSLATION

"In that case, by the word ca, the word eva is meant. The word api can be taken in the sense of aggregation. Thus the verse would read ātmārāmā eva; that is, 'even all kinds of living beings worship Kṛṣṇa.'

PURPORT

It is here mentioned that every living entity is ātmārāma. Temporarily covered by the influence of māyā, the living entity serves his senses, which are represented as kāma-krodha-lobha-moha-mada-mātsarya. In the material condition, all living entities are engaged in sense gratification, but when they associate with devotees who follow the regulative principles, they become purified and awakened to their original consciousness. They then attempt to satisfy the senses of Lord Kṛṣṇa and engage in His devotional service.

Madhya TEXT 24.203

ei jīva--sanakādi saba muni-jana

'nirgrantha'--mūrkhā, nīca, sthāvara-paśu-gaṇa //CC Madhya, 24.203//

SYNONYMS

ei jīva—these living entities; sanaka-ādi saba muni-jana—all the great personalities, such as Sanaka and Sanātana; nirgrantha—down to the illiterate; mūrkhā—foolish person; nīca—lowborn; sthāvara—the trees and plants; paśu-gaṇa—the beasts and birds.

TRANSLATION

"Living entities include great personalities like the four Kumāras, low-class foolish people, trees, plants, birds and beasts.

Madhya TEXT 24.204

vyāsa-śuka-sanakādira prasiddha bhajana

'nirgrantha' sthāvarādira śuna vivaraṇa //CC Madhya, 24.204//

SYNONYMS

vyāsa—of Vyāsadeva; śuka—of Śukadeva Gosvāmī; sanaka-ādira—of the four Kumāras; prasiddha bhajana—the devotional service is celebrated; nirgrantha—foolish, uneducated; sthāvara-ādira—of the immovable elements; śuna vivaraṇa—hear the description.

TRANSLATION

"The devotional service of Vyāsa, Śuka and the four Kumāras has already been well celebrated. Now let Me explain how immovable living entities like trees and plants engage in the Lord's devotional service.

Madhya TEXT 24.205

kṛṣṇa-kṛpādi-hetu haite sabāra udaya

kṛṣṇa-guṇākṛṣṭa hañā tānhāre bhajaya //CC Madhya, 24.205//

SYNONYMS

kṛṣṇa-kṛpā-ādi-hetu—the reason of Kṛṣṇa's mercy; haite—from; sabāra udaya—anyone becomes a devotee; kṛṣṇa-guṇa-ākṛṣṭa hañā—being attracted by the transcendental qualities of Kṛṣṇa; tānhāre—Him; bhajaya—worship.

TRANSLATION

"Everyone is eligible to receive Kṛṣṇa's mercy-including Vyāsadeva, the four Kumāras, Śukadeva Gosvāmī, lowborn creatures, trees, plants and beasts. By Kṛṣṇa's mercy they are elevated and engaged in His service.

PURPORT

This is also confirmed in Bhagavad-gītā wherein the Lord says:

mām hi pārtha vyapāśritya

ye 'pi syuḥ pāpa-yonayaḥ

striyo vaiśyās tathā śūdrās

te 'pi yānti parām gatim

"O son of Pṛthā, those who take shelter in Me, though they be of lower birth—women, vaiśyas [merchants], as well as śūdras [workers]—can approach the supreme destination." (9.32)

Everyone is eligible to become Kṛṣṇa's devotee. One simply has to be trained according to the approved process. It is the work of Kṛṣṇa's confidential devotees to turn everyone into a Kṛṣṇa bhakta. If the confidential devotees do not take up the task of elevating everyone to Kṛṣṇa consciousness, then who will do it? Those who claim to be devotees but do not engage in Kṛṣṇa's service to elevate all living creatures to Kṛṣṇa consciousness are to be considered kaniṣṭha-adhikārīs (people in the lowest stage of devotional service). When one rises to the second platform of devotional service, his business is to propagate Kṛṣṇa consciousness all over the world. Those who are active in the Kṛṣṇa consciousness movement should not remain in the neophyte stage but should rise to the platform of preachers, the second platform of devotional service. Devotional service is so enchanting that even the first-class devotees (uttama-adhikārīs) also come down to the second platform to preach and render service to the Lord for the benefit of the whole world.

Madhya TEXT 24.206

dhanyeyam adya dharaṇī tṛṇa-vīrudhas tvat-
pāda-spr̥śo druma-latāḥ karajābhimṛṣṭāḥ
nadyo 'drayaḥ khaga-mṛgāḥ sadayāvalokair
gopyo 'ntareṇa bhujayor api yat-spr̥hā śrīḥ //CC Madhya, 24.206//

SYNONYMS

dhanyā—glorified; iyam—this; adya—today; dharaṇī—the surface of the globe; tṛṇa-vīrudhaḥ—the grass and herbs; tvat—Your; pāda-spr̥śaḥ—from the touch of the lotus feet; druma-latāḥ—the creepers and trees; karaja-abhimṛṣṭāḥ—touched by Your nails; nadyaḥ—the rivers; adrayaḥ—the hills; khaga-mṛgāḥ—the birds and forest animals; sadaya-avalokaiḥ—because of Your merciful glances; gopyaḥ—the gopīs, the damsels of Vraja; antareṇa—by the region between; bhujayoḥ—Your two arms; api—also; yat—for which; spr̥hā—desirous; śrīḥ—the goddess of fortune.

TRANSLATION

" 'This land Vṛndāvana [Vrajabhūmi] is glorified today. Your lotus feet have touched the earth and grass. Your fingers have touched the trees and creepers, and Your merciful eyes have glanced upon rivers, hills, birds and beasts. The gopīs have been embraced by Your arms, and even the goddess of fortune desires this. Now all of these are glorified.'

PURPORT

This verse from Śrīmad-Bhāgavatam (10.15.8) is spoken by Lord Kṛṣṇa to Śrī Balarāma.

Madhya TEXT 24.207

gā gopakair anuvanaṁ nayator udāra-
veṇu-svanaiḥ kala-padais tanu-bhṛtsu sakhyaḥ
aspandanaṁ gatimatām pulakas tarūṇām
niryoga-pāśa-kṛta-lakṣaṇayor vicitram //CC Madhya, 24.207//

SYNONYMS

gāḥ—the cows; gopakaiḥ—with the cowherd boys; anuvanaṁ—to each forest; nayatoḥ—leading; udāra—very liberal; veṇu-svanaiḥ—by the vibrations of the flutes; kala-padaiḥ—having sweet tones; tanu-bhṛtsu—among the living entities; sakhyaḥ—O friends; aspandanaṁ—the lack of movement; gatimatām—of those living entities that can move; pulakaḥ—the ecstatic jubilation; tarūṇām—of the otherwise nonmoving trees; niryoga-pāśa—the ropes for binding the rear legs of the cows; kṛta-lakṣaṇayoḥ—of those two (Kṛṣṇa and Balarāma), who are characterized by; vicitram—wonderful.

TRANSLATION

" 'My dear friend, both Kṛṣṇa and Balarāma are passing through the forest leading Their cows with Their cowherd boy friends. They both carry ropes with which, at the time of milking, They bind the rear legs of the cows. When They play on Their flutes, all moving living entities are stunned, and nonmoving living entities experience ecstatic jubilation by Their sweet music. All these things are certainly very wonderful.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.21.19). All the gopīs were very attracted to Kṛṣṇa when they saw Him wandering in the forest with Baladeva. They thus praised the Lord's activities.

Madhya TEXT 24.208

vana-latās tarava ātmani viṣṇum
vyañjayantya iva puṣpa-phalāḍhyāḥ
praṇata-bhāra-viṭapā madhu-dhārāḥ
prema-hṛṣṭa-tanavo vavṛṣuḥ sma //CC Madhya, 24.208//

SYNONYMS

vana-latāḥ—the herbs and plants; taravaḥ—the trees; ātmani—in the Supreme Soul; viṣṇum—the Supreme Personality of Godhead; vyañjayantyaḥ—manifesting; iva—like; puṣpa-phala-āḍhyāḥ—filled with luxuriant fruits and flowers; praṇata-bhāra—bowed down because of loads; viṭapāḥ—the trees; madhu-dhārāḥ—showers; prema-hṛṣṭa—inspired by love of Godhead; tanavaḥ—whose bodies; vavṛṣuḥ—constantly rained; sma—certainly.

TRANSLATION

" 'The plants, creepers and trees were full of fruits and flowers due to ecstatic love of Kṛṣṇa. Indeed, being so full, they were bowing down. They were inspired by such deep love for Kṛṣṇa that they were constantly pouring showers of honey. In this way the gopīs saw all the forest of Vṛndāvana.'

PURPORT

This verse is from Śrīmad-Bhāgavatam (10.35.9).

Madhya TEXT 24.209

kirāta-hūnāndhra-pulinda-pulkaśā
ābhīra-śumbhā yavanāḥ khaśādayaḥ
ye 'nye ca pāpā yad-upāśrayāśrayāḥ
śudhyanti tasmai prabhaviṣṇave namaḥ //CC Madhya, 24.209//

SYNONYMS

kirāta—the aborigines named Kirātas; hūna—the Hūnas; āndhra—Āndhras; pulinda—Pulindas; pulkaśāḥ—Pulkaśas; ābhīra—Ābhīras; śumbhāḥ—Śumbhas; yavanāḥ—persons who do not follow the Vedic injunctions and who eat cow's flesh; khaśa-ādayaḥ—Khaśas and others; ye—those who; anye—similar others; ca—also; pāpāḥ—sinful persons; yat—of the Supreme Personality of Godhead; upāśraya—of the devotees; āśrayāḥ—taking shelter; śudhyanti—become purified; tasmai—unto Him, Lord Viṣṇu, because of whom they become purified; prabhaviṣṇave—to Lord Viṣṇu, the most powerful; namaḥ—respectful obeisances.

TRANSLATION

" 'Kirāta, Hūna, Āndhra, Pulinda, Pulkaśa, Ābhīra, Śumbha, Yavana and the Khaśa races and even others who are addicted to sinful acts can be purified by taking shelter of the devotees of the Lord due to His being the supreme power. I beg to offer my respectful obeisances unto Him.'

Madhya TEXT 24.210

āge 'tera' artha kariluṅ, āra 'chaya' ei

ūnavimśati artha ha-ila mili' ei dui //CC Madhya, 24.210//

SYNONYMS

āge—previously; tera—thirteen; artha—meanings; kariluṅ—I have done; āra—another; chaya—six; ei—this; ūnavimśati—altogether nineteen; artha—meanings; ha-ila—there were; mili'-including; ei dui—these two.

TRANSLATION

"I have already spoken about the thirteen kinds of meaning. Now there are six more. Combined, these make nineteen.

PURPORT

The six different meanings are (1) mental speculators (vide verse 165), (2) those engaged in different types of endeavor (vide verse 168), (3) those who are patient and sober (vide verse 174), (4) those who are intelligent and learned scholars (vide verse 187), (5) those who are intelligent but illiterate and foolish (vide verse 187), and (6) those who are conscious of eternal servitorship to

Kṛṣṇa (vide verse 201).

Madhya TEXT 24.211

ei ūniśa artha karilu, āge śuna āra

'ātma'-śabde 'deha' kahe,--cāri artha tāra //CC Madhya, 24.211//

SYNONYMS

ei—these; ūniśa—nineteen; artha—meanings; karilu—I have done; āge—ahead; śuna—hear; āra—more; ātma-śabde—by the word ātma; deha—the body; kahe—is understood; cāri artha—four meanings; tāra—of that.

TRANSLATION

"I have already explained nineteen different meanings. Now please hear further meanings. The word ātma also refers to the body, and this can be taken in four ways.

PURPORT

The four divisions are (1) aupādika-brahma-deha, the material body considered as Brahman with designations (vide verse 212), (2) karma-niṣṭha yājñikera karma-deha, the body engaged in ritualistic ceremonies of the Vedic injunctions (vide verse 214), (3) tapo-deha, the body engaged in austerities and penances (vide verse 216), and (4) sarva-kāma-deha, the body engaged for the satisfaction of all kinds of material desires (vide verse 218).

Madhya TEXT 24.212

dehārāmī dehe bhaje 'dehopādhi brahma'

sat-saṅge seha kare kṛṣṇera bhajana //CC Madhya, 24.212//

SYNONYMS

dehārāmī—persons who have accepted this body as the self and are interested only in sense gratification; dehe—in the body; bhaje—worships; deha-upādhi brahma—Brahman having the body as a designation; sat-saṅge—in the association of devotees; seha—such a person; kare—does; kṛṣṇera bhajana—service to Lord Kṛṣṇa.

TRANSLATION

"One in the bodily conception worships his own body as Brahman, but when he comes in contact with the devotee, he gives up this mistaken idea and engages himself in the devotional service of Lord Kṛṣṇa.

Madhya TEXT 24.213

udaram upāsate ya ṛṣi-vartmasu kūrpa-dṛśaḥ
parisara-paddhatiṁ hṛdayam āruṇayo daharam
tata udagād ananta tava dhāma śiraḥ paramam
punar iha yat sametya na patanti kṛtānta-mukhe //CC Madhya, 24.213//

SYNONYMS

udaram—the abdomen; upāsate—worship; ye—those who; ṛṣi-vartmasu—on the path marked out by the great saintly persons; kūrpa-dṛśaḥ—whose vision is grossly situated in the bodily conception of life; parisara-paddhatiṁ—from which the system of the arteries comes; hṛdayam—the heart; āruṇayaḥ—saintly persons headed by Āruṇa Rṣi; daharam—the sky within the heart, the subtle conception of the Supersoul within the heart; tataḥ—from that; udagāt—went up; ananta—O unlimited one; tava—Your; dhāma—place; śiraḥ—the top of the head; paramam—supreme; punaḥ—again; iha—in this material world; yat—which; sametya—having achieved; na—not; patanti—fall down; kṛta-anta-mukhe—in the repetition of birth and death.

TRANSLATION

" 'Those who follow the path of great, saintly mystic yogīs take to the yogic gymnastic process and begin worshipping from the abdomen, where it is said that Brahman is located. Such people are called sārka, which means that they are situated in the gross bodily conception. There are also followers of the ṛṣi known as Āruṇa. Following that path, they observe the activities of the arteries. Thus they gradually rise to the heart, where subtle Brahman, Paramātmā, is situated. They then worship Him. O, unlimited Ananta! Better than these persons are the mystic yogīs who worship You from the top of their heads. Beginning with the abdomen and proceeding through the heart, they reach the top of the head and pass through the brahma-randra, the hole at the top of the skull. Thus yogīs attain the perfectional platform and do not enter the cycle of birth and death again.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.87.18).

Madhya TEXT 24.214

dehārāmī karma-niṣṭha--yājñikādi jana

sat-saṅge 'karma' tyaji' karaya bhajana //CC Madhya, 24.214//

SYNONYMS

dehārāmī—those in the bodily concept of life; karma-niṣṭha—attracted to fruitive activities; yājñika-ādi jana—persons who perform ritualistic ceremonies for a better standard of life; sat-saṅge—in contact with devotees; karma tyaji'-giving up such fruitive activities; karaya bhajana—engages in the devotional service of the Lord.

TRANSLATION

"Those who are in the bodily conception mainly engage in fruitive activity. Those who perform yajñas and ritualistic ceremonies are also considered in the same category. However, when they are all in contact with the pure devotee, they give up their fruitive activity and fully engage in the service of the Lord.

Madhya TEXT 24.215

karmaṇy asminn anāśvāse

dhūma-dhūmrātmanām bhavān

āpāyayati govinda-

pāda-padmaśavaṁ madhu //CC Madhya, 24.215//

SYNONYMS

karmaṇi—in fruitive activity; asmin—in this; anāśvāse—although not positive in result; dhūma-dhūmra-ātmanām—whose bodies are simply becoming blackish because of smoke; bhavān—you; āpāyayati—give a chance to drink; govinda-pāda-padma-āśavam—the nectarean beverage flowing from the lotus feet of Govinda; madhu—sweet.

TRANSLATION

" 'We have just begun performing this fruitive activity, a sacrificial fire, but due

to the many imperfections in our action, we are not certain of its result. Our bodies have become black from the smoke, but we are factually pleased by the nectar of the lotus feet of the Personality of Godhead, Govinda, which you are distributing.'

PURPORT

This verse from Śrīmad-Bhāgavatam (1.18.12) was spoken to Sūta Gosvāmī at the meeting of great sages at Naimiṣāraṇya. The great sages were headed by Śaunaka, and Sūta Gosvāmī spoke of the glorious activities of the Supreme Personality of Godhead at that meeting. At that time, all the ṛṣis assembled there neglected to complete the ritualistic ceremonies because there was no positive assurance of the results. All the performers were coated with black ash due to the large amount of smoke coming from the fire.

Madhya TEXT 24.216

'tapasvī' prabhṛti yata dehārāmī haya

sādhū-saṅge tapa chāḍi' śrī-kṛṣṇa bhajaya //CC Madhya, 24.216//

SYNONYMS

tapasvī—persons who undergo severe penances; prabhṛti—and so on; yata—all; dehārāmī haya—are within the category of the bodily concept of life; sādhū-saṅge—in the association of devotees; tapa chāḍi'-giving up all such processes of penance and austerity; śrī-kṛṣṇa bhajaya—engage themselves in the service of Lord Kṛṣṇa.

TRANSLATION

"The tapasvīs, those who undergo severe austerities and penances to elevate themselves to the higher planetary systems, are also in the same category. When such persons come in contact with a devotee, they give up all those practices and engage in Lord Kṛṣṇa's service.

Madhya TEXT 24.217

yat-pāda-sevābhirucis tapasvinām

aśeṣa-janmopacitaṁ malaṁ dhiyaḥ

sadyaḥ kṣiṇoty anvaham edhatī satī

yathā padāṅguṣṭha-viniḥsṛtā sarit //CC Madhya, 24.217//

SYNONYMS

yat-pāda-sevā-abhiruciḥ—the taste for serving the lotus feet of Lord Kṛṣṇa; tapasvinām—of persons undergoing severe penances; aśeṣa—unlimited; janma-upacitam—contracted from life after life; malam—dirt; dhiyaḥ—of the intelligence; sadyaḥ—immediately; kṣiṇoti—vanquishes; anvaham—every day; edhaṭi—increasing; satī—being in the mode of goodness; yathā—as; pada-aṅguṣṭha-viniḥsṛtā—emanating from the toe of the Lord; sarit—the River Ganges.

TRANSLATION

"The taste for loving service is like the water of the River Ganges, which flows from the feet of Lord Kṛṣṇa. Every day that taste diminishes the results of sinful activities acquired over a period of many births by those who perform austerities."

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (4.21.31).

Madhya TEXT 24.218

dehārāmī, sarva-kāma--saba ātmārāma

kṛṣṇa-kṛpāya kṛṣṇa bhaje chāḍi' saba kāma //CC Madhya, 24.218//

SYNONYMS

dehārāmī—persons who are in the bodily concept of life; sarva-kāma—full of all material desires; saba—all; ātmārāma—enjoying self-satisfaction; kṛṣṇa-kṛpāya—by the mercy of Kṛṣṇa; kṛṣṇa bhaje—become engaged in the devotional service of Lord Kṛṣṇa; chāḍi' saba kāma—giving up all sorts of material desire.

TRANSLATION

"As long as one labors under the bodily conception, he must fulfill volumes and volumes of material desires. Thus a person is called ātmārāma. When such an ātmārāma is favored by the mercy of Kṛṣṇa, he gives up his so-called self-satisfaction and engages in the transcendental loving service of the Lord."

Madhya TEXT 24.219

sthānābhilāṣī tapasi sthito 'haṁ

tvām prāptavān deva-munīndra-guhyam

kācam vicinvaṁ api divya-ratnaṁ

svāmin kṛtārtho 'smi varam na yāce //CC Madhya, 24.219//

SYNONYMS

sthāna-abhilāṣī—desiring a very high position in the material world; tapasi—in severe austerities and penances; sthitaḥ—situated; aham—I; tvām—You; prāptavān—have obtained; deva-muni-indra-guhyam—difficult to achieve even for great demigods, saintly persons and kings; kācam—a piece of glass; vicinvaṁ—searching for; api—although; divya-ratnaṁ—a transcendental gem; svāmin—O my Lord; kṛta-arthaḥ asmi—I am fully satisfied; varam—any benediction; na yāce—I do not ask.

TRANSLATION

[When he was being benedicted by the Supreme Personality of Godhead, Dhruva Mahārāja said], " 'O my Lord, because I was seeking an opulent material position, I was performing severe types of penance and austerity. Now I have gotten You, who are very difficult for the great demigods, saintly persons and kings to attain. I was searching after a piece of glass, but instead I have found a most valuable jewel. Therefore I am so satisfied that I do not wish to ask any benediction from You.'

PURPORT

This verse is from the Hari-bhakti-sudhodaya (7.28).

Madhya TEXT 24.220

ei cāri artha saha ha-ila 'teiśa' artha

āra tina artha śuna parama samartha //CC Madhya, 24.220//

SYNONYMS

ei—these; cāri—four; artha—meanings; saha—with; ha-ila—there were; teiśa artha—twenty-three different varieties of imports; āra tina artha—another three

imports; śuna—hear; parama samartha—very strong.

TRANSLATION

"In addition to the nineteen other meanings, this ātmārāma meaning [including those laboring under the bodily conception] makes four meanings altogether and brings the total to twenty-three meanings. Now hear of another three meanings, which are very suitable.

PURPORT

The three different meanings are (1) the word ca meaning "in due course" (2) the words ca meaning eva, and api meaning "censure," and (3) nirgrantha, meaning "one who is very poor, without money."

Madhya TEXT 24.221

ca-śabde 'samuccaye', āra artha kaya

'ātmārāmāś ca munayaś ca' kṛṣṇere bhajaya //CC Madhya, 24.221//

SYNONYMS

ca-śabde—by the word ca; samuccaye—in aggregation; āra—another; artha—import; kaya—is meant; ātmārāmāḥ ca munayaḥ ca—all the ātmārāmas and munis; kṛṣṇere bhajaya—worship Kṛṣṇa.

TRANSLATION

"As mentioned above, the word ca has been used to mean 'aggregate.' According to this meaning, all the ātmārāmas and the munis engage in Kṛṣṇa's service. Besides 'aggregate,' there is another meaning of the word ca.

Madhya TEXT 24.222

'nirgranthāḥ hañā ihān 'api'--nirdhāraṇe

'rāmāś ca kṛṣṇaś ca' yathā viharaye vane //CC Madhya, 24.222//

SYNONYMS

nirgranthāḥ hañā—being liberated saintly persons; ihān—here; api—the word api; nirdhāraṇe—in the sense of certainty; rāmāḥ ca kṛṣṇaḥ ca—both Rāma and Kṛṣṇa; yathā—as; viharaye—enjoy walking; vane—in the forest.

TRANSLATION

"The word nirgranthāḥ is used as an adjective, and api is used in the sense of certainty. For instance, rāmaś ca kṛṣṇaś ca means that both Rāma and Kṛṣṇa enjoy walking in the forest.

Because it is said that both Rāma and Kṛṣṇa enjoy wandering in the forest, it is understood that both of Them are enjoying Their tour within the forest.

Madhya TEXT 24.223

ca-śabde 'anvācaye' artha kahe āra

'baṭo, bhikṣām aṭa, gām cānaya' yaiche prakāra //CC Madhya, 24.223//

SYNONYMS

ca-śabde—by the word ca; anvācaye—in presenting an action of secondary importance; artha—meaning; kahe—says; āra—another; baṭo—O brahmacārī: bhikṣām aṭa—just bring some alms; gām ca ānaya—also, at the same time, bring the cows; yaiche prakāra—in this way.

TRANSLATION

"The word ca also means anvācaye, which means to present a secondary thing to be done at the same time. This is the way of understanding the word anvācaye. An example is: 'O brahmacārī, go out to collect alms and at the same time bring in the cows.'

Madhya TEXT 24.224

kṛṣṇa-manane muni kṛṣṇe sarvadā bhajaya

'ātmārāmā api' bhaje,--gauṇa artha kaya //CC Madhya, 24.224//

SYNONYMS

kṛṣṇa-manane—in meditating on Kṛṣṇa; muni—saintly persons; kṛṣṇe—unto Lord Kṛṣṇa; sarvadā—always; bhajaya—perform devotional service; ātmārāmāḥ api—also those who are ātmārāmas; bhaje—engage themselves in devotional service; gauṇa artha kaya—this is also another secondary import.

TRANSLATION

"Saintly persons who are always meditating upon Kṛṣṇa are engaged in the devotional service of the Lord. The ātmārāmas are also engaged in the Lord's service. That is the indirect import.

PURPORT

The anvācaye meaning of the word ca indicates that between the two words compounded by the word ca, one is given more importance, and the other is considered subordinate. For example: "O brahmacārī, please go out and collect alms and at the same time bring in the cows." In this statement, the collection of alms is of first importance, and the second business of collecting the cows is subordinate. Similarly, one who always meditates upon Kṛṣṇa is mainly a devotee of Kṛṣṇa engaged in His devotional service. Other ātmārāmas are subordinate in devotional service.

Madhya TEXT 24.225

'ca' evārthe--'munayaḥ eva' kṛṣṇere bhajaya

"ātmārāmā api"--'api' 'garhā'-artha kaya //CC Madhya, 24.225//

SYNONYMS

ca—the word ca; eva-arthe—in the sense of eva; munayaḥ eva—just the saintly persons; kṛṣṇere bhajaya—engage themselves in the devotional service of Lord Kṛṣṇa; ātmārāmāḥ api—also in this combination, ātmārāmā api; api—the word api; garhā-artha kaya—in the sense of censure.

TRANSLATION

"The word ca is also used to indicate the certainty that only saintly persons are engaged in rendering devotional service to Kṛṣṇa. In the combination ātmārāmā api, api is used in the sense of censure.

Madhya TEXT 24.226

'nirgrantha hañā'--ei duñhāra 'viśeṣaṇa'

āra artha śuna, yaiche sādharma saṅgama //CC Madhya, 24.226//

SYNONYMS

nirgrantha hañā—becoming nirgrantha; ei—this; duñhāra—of both; viśeṣaṇa—

the adjective; āra artha—another import; śuna—please hear; yaiche—in which; sādharma saṅgama—there is association with devotees.

TRANSLATION

"The word nirgrantha is taken as an adjective modifying muni and ātmārāma. There is another meaning, which you may hear from Me, indicating association with a devotee. Now I shall explain how it is that through the association of devotees, even a nirgrantha can become a devotee.

Madhya TEXT 24.227

nirgrantha-śabde kahe tabe 'vyādha', 'nirdhana'

sādhu-saṅge seha kare śrī-kṛṣṇa-bhajana //CC Madhya, 24.227//

SYNONYMS

nirgrantha-śabde—by the word nirgrantha; kahe—is said; tabe—therefore; vyādha—a hunter; nirdhana—without any riches; sādhu-saṅge—by the association of a saintly person; seha—he also; kare—engages himself; śrī-kṛṣṇa-bhajana—in the devotional service of Lord Kṛṣṇa.

TRANSLATION

"The word nirgrantha-when combined with api, used in the sense of certainty-indicates a person who is a hunter by profession or who is very poor. Nonetheless, when such a person associates with a great saint like Nārada, he engages in Lord Kṛṣṇa's devotional service.

Madhya TEXT 24.228

'kṛṣṇārāmāś ca' eva--haya kṛṣṇa-manana

vyādha hañā haya pūjya bhāgavatottama //CC Madhya, 24.228//

SYNONYMS

kṛṣṇa-ārāmāḥ ca—one who takes pleasure in Kṛṣṇa; eva—certainly; haya—there is; kṛṣṇa-manana—meditation on Kṛṣṇa; vyādha hañā—being a hunter; haya—is; pūjya—worshipable; bhāgavata-uttama—the best of the devotees.

TRANSLATION

"The words kṛṣṇārāmaś ca refer to one who takes pleasure in thinking of Kṛṣṇa. Even though such a person may be a hunter, he is still worshipable and is the best of devotees.

Madhya TEXT 24.229

eka bhakta-vyādhēra kathā śuna sāvadhāne

yāhā haite haya sat-saṅga-mahimāra jñāne //CC Madhya, 24.229//

SYNONYMS

eka bhakta-vyādhēra—one devotee who was a hunter; kathā—narration; śuna—please hear; sāvadhāne—with attention; yāhā haite—from which; haya—there is; sat-saṅga-mahimāra jñāne—knowledge of the greatness of association with a great devotee.

TRANSLATION

"I shall now narrate the story of how the hunter became a great devotee by the association of such an exalted personality as Nārada Muni. From this story, one can understand the greatness of association with pure devotees.

Madhya TEXT 24.230

eka dina śrī-nārada dekhi' nārāyaṇa

trivenī-snāne prayāga karilā gamana //CC Madhya, 24.230//

SYNONYMS

eka dina—one day; śrī-nārada—the great saintly person Nārada; dekhi' nārāyaṇa—after visiting Lord Nārāyaṇa; tri-venī-snāne—to bathe at the confluence of the Ganges, Yamunā and Sarasvatī rivers; prayāga—to Prayāga; karilā gamana—went.

TRANSLATION

"Once upon a time the great saint Nārada, after visiting Lord Nārāyaṇa in the Vāikuṇṭhas, went to Prayāga to bathe at the confluence of three rivers—the Ganges, Yamunā and Sarasvatī.

PURPORT

The great saint Nārada is so liberated that he can go to the Vaikuṇṭha planets to see Nārāyaṇa and then immediately come to this planet in the material world and go to Prayāga to bathe in the confluence of three rivers. The word tri-veṇī refers to a confluence of three rivers. This confluence is still visited by many hundreds of thousands of people who go there to bathe, especially during the month of January (Māgha-melā). A liberated person who has no material body can go anywhere and everywhere; therefore a living entity is called sarva-ga, which indicates that he can go anywhere and everywhere. Presently scientists are trying to go to other planets, but due to their material bodies, they are not free to move at will. However, when one is situated in his original spiritual body, he can move anywhere and everywhere without difficulty. Within this material world there is a planet called Siddhaloka, whose inhabitants can go from one planet to another without the aid of a machine or space rocket. In the material world every planet has a specific advantage (vibhūti-bhinna). In the spiritual world, however, all the planets and their inhabitants are composed of spiritual energy. Because there are no material impediments, it is said that everything in the spiritual world is one.

Madhya TEXT 24.231

vana-pathe dekhe mṛga āche bhūme paḍi'

bāṇa-viddha bhagna-pāda kare dhaḍ-phāḍi //CC Madhya, 24.231//

SYNONYMS

vana-pathe—on the forest path; dekhe—saw; mṛga—deer; āche—there was; bhūme paḍi'-lying on the ground; bāṇa-viddha—pierced by an arrow; bhagna-pāda—broken legs; kare dhaḍ-phāḍi—twisting with pain.

TRANSLATION

"Nārada Muni saw that a deer was lying on the path through the forest and that it was pierced by an arrow. It had broken legs and was twisting due to much pain.

Madhya TEXT 24.232

āra kata-dūre eka dekhena sūkara

taiche viddha bhagna-pāda kare dhaḍ-phāḍa //CC Madhya, 24.232//

SYNONYMS

āra kata-dūre—still farther along; eka—one; dekkena—sees; śūkara—a boar; taiche—similarly; viddha—pierced; bhagna-pāda—broken legs; kare dhaḍ-phada—twists in pain.

TRANSLATION

"Farther ahead, Nārada Muni saw a boar pierced by an arrow. Its legs were also broken, and it was twisting in pain.

Madhya TEXT 24.233

aiche eka śaśaka dekhe āra kata-dūre

jīvera duḥkha dekhi' nārada vyākula-antare //CC Madhya, 24.233//

SYNONYMS

aiche—similarly; eka śaśaka—one rabbit; dekhe—he sees; āra kata-dūre—still farther ahead; jīvera—of the living entity; duḥkha dekhi'-seeing such horrible miseries; nārada—the great saintly person; vyākula-antare—very pained within himself.

TRANSLATION

"When he went farther, he saw a rabbit that was also suffering. Nārada Muni was greatly pained at heart to see living entities suffer so.

Madhya TEXT 24.234

kata-dūre dekhe vyādha vṛkṣe oṅta hañā

mṛga māribāre āche bāṇa yuḍiyā //CC Madhya, 24.234//

SYNONYMS

kata-dūre—somewhat farther; dekhe—Nārada Muni saw; vyādha—the hunter; vṛkṣe oṅta hañā—hiding behind a tree; mṛga māribāre—to kill the animals; āche—was there; bāṇa yuḍiyā—with arrows in the hand.

TRANSLATION

"When Nārada Muni advanced farther, he saw a hunter behind a tree. This hunter was holding arrows, and he was ready to kill more animals.

Madhya TEXT 24.235

śyāma-varṇa rakta-netra mahā-bhayaṅkara

dhanur-bāṇa haste,--yena yama daṇḍa-dhara //CC Madhya, 24.235//

SYNONYMS

śyāma-varṇa—blackish color; rakta-netra—reddish eyes; mahā-bhayaṅkara—very fearful bodily features; dhanur-bāṇa haste—with arrows and bow in hand; yena yama daṇḍa-dhara—exactly like the superintendent of death, Yamarāja.

TRANSLATION

"The hunter's body was blackish. He had reddish eyes, and he appeared fierce. It was as if the superintendent of death, Yamarāja, was standing there with bows and arrows in his hands.

Madhya TEXT 24.236

patha chāḍi' nārada tāra nikaṭe calila

nārade dekhi' mṛga saba palāñā gela //CC Madhya, 24.236//

SYNONYMS

patha chāḍi'—leaving aside the path; nārada—the saintly person Nārada; tāra nikaṭe—near him; calila—went; nārade dekhi'-seeing Nārada; mṛga—the animals; saba—all; palāñā gela—left, running away.

TRANSLATION

"When Nārada Muni left the forest path and went to the hunter, all the animals immediately saw him and fled.

Madhya TEXT 24.237

kruddha hañā vyādha tānre gāli dite cāya

nārada-prabhāve mukhe gāli nāhi āya //CC Madhya, 24.237//

SYNONYMS

kruddha hañā—being very angry; vyādha—the hunter; tānre—him; gāli dite cāya—wanted to abuse; nārada-prabhāve—by the influence of Nārada; mukhe—

in the mouth; gāli—abusive language; nāhi āya—did not come.

TRANSLATION

"When all the animals fled, the hunter wanted to chastise Nārada with abusive language, but due to Nārada's presence, he could not utter anything abusive.

Madhya TEXT 24.238

"gosāñi, prayāṇa-patha chāḍi' kene āilā

tomā dekhi' mora lakṣya mṛga palāilā" //CC Madhya, 24.238//

SYNONYMS

gosāñi—O great saintly person; prayāṇa-patha chāḍi'-leaving aside the general path; kene—why; āilā—have you come; tomā dekhi'-seeing you; mora lakṣya—my targets; mṛga—the animals; palāilā—fled.

TRANSLATION

"The hunter addressed Nārada Muni: 'O gosvāmī! O great saintly person! Why have you left the general path through the forest to come to me? Simply by seeing you, all the animals I was hunting have now fled.'

Madhya TEXT 24.239

nārada kahe,--"patha bhuli' āilāṇa puchite

mane eka saṁśaya haya, tāhā khaṇḍāite //CC Madhya, 24.239//

SYNONYMS

nārada kahe—Nārada Muni replied; patha bhuli'-leaving the general path; āilāṇa—I have come; puchite—to inquire from you; mane—in my mind; eka—one; saṁśaya haya—there is a doubt; tāhā—that; khaṇḍāite—to cause to break.

TRANSLATION

"Nārada Muni replied, 'Leaving the path, I have come to you to settle a doubt that is in my mind.

Madhya TEXT 24.240

pathe ye śūkara-mṛga, jāni tomāra haya"

vyādha kahe,--"yei kaha, sei ta' niścaya" //CC Madhya, 24.240//

SYNONYMS

pathe—on the path; ye—those; śūkara-mṛga—boars and other animals; jāni—I can understand; tomāra haya—all belong to you; vyādha kahe—the hunter replied; yei kaha—whatever you are saying; sei ta' niścaya—it is a fact.

TRANSLATION

"I was wondering whether all the boars and other animals that are half-killed belong to you.' The hunter replied, 'Yes, what you are saying is so.'

Madhya TEXT 24.241

nārada kahe,--"yadi jīve māra' tumi bāṇa

ardha-mārā kara kene, nā lao parāṇa?" //CC Madhya, 24.241//

SYNONYMS

nārada kahe—Nārada Muni said; yadi—if; jīve—in the animals; māra'-pierce; tumi—you; bāṇa—your arrows; ardha-mārā kara—you half-kill; kene—why; nā lao parāṇa—don't you take their lives completely.

TRANSLATION

"Nārada Muni then inquired, 'Why did you not kill the animals completely? Why did you half-kill them by piercing their bodies with arrows?'

Madhya TEXT 24.242

vyādha kahe,--"śuna, gosāñi, 'mṛgāri' mora nāma

pitāra śikṣāte āmi kari aiche kāma //CC Madhya, 24.242//

SYNONYMS

vyādha kahe—the hunter replied; śuna—please hear; gosāñi—O great saintly person; mṛga-ari—the enemy of the animals; mora nāma—my name; pitāra śikṣāte—by the teaching of my father; āmi—I; kari—do; aiche kāma—such acts.

TRANSLATION

"The hunter replied, 'My dear saintly person, my name is Mṛgāri, enemy of animals. My father taught me to kill them in that way.

Madhya TEXT 24.243

ardha-mārā jīva yadi dhaḍ-phada kare

tabe ta' ānanda mora bāḍaye antare" //CC Madhya, 24.243//

SYNONYMS

ardha-mārā jīva—half-killed living beings; yadi—if; dhaḍ-phada kare—twist and turn because of suffering; tabe—then; ta'-certainly; ānanda—pleasure; mora—my; bāḍaye antare—increases within.

TRANSLATION

" 'When I see half-killed animals suffer, I feel great pleasure.'

Madhya TEXT 24.244

nārada kahe,--'eka-vastu māgi tomāra sthāne'

vyādha kahe,--"mṛgādi laha, yei tomāra mane //CC Madhya, 24.244//

SYNONYMS

nārada kahe—Nārada Muni said; eka-vastu māgi—I wish to beg one thing; tomāra sthāne—from you; vyādha kahe—the hunter replied; mṛga-ādi laha—take some of the hunted animals; yei tomāra mane—whatever you like.

TRANSLATION

"Nārada Muni then told the hunter, 'I have one thing to beg of you.' The hunter replied, 'You may take whatever animals or anything else you would like.

Madhya TEXT 24.245

mṛga-chāla cāha yadi, āisa mora ghare

yei cāha tāhā diba mṛga-vyāghrāmbare" //CC Madhya, 24.245//

SYNONYMS

mṛga-chāla—deerskin; cāha yadi—if you want; āisa mora ghare—come to my

place; yei cāha—whatever you want; tāhā—that; diba—I shall give; mṛga-vyāghra-ambare—whether a deerskin or a tiger skin.

TRANSLATION

" 'I have many skins if you would like them. I shall give you either a deerskin or a tiger skin.'

Madhya TEXT 24.246

nārada kahe,--"ihā āmi kichu nāhi cāhi

āra eka-dāna āmi māgi tomā-ṭhāñi //CC Madhya, 24.246//

SYNONYMS

nārada kahe—Nārada Muni said; ihā—this; āmi kichu nāhi cāhi—I don't want any; āra—another; eka-dāna—one charity; āmi—I; māgi—beg; tomā-ṭhāñi—from you.

TRANSLATION

"Nārada Muni said, 'I do not want any of the skins. I am only asking one thing from you in charity.

Madhya TEXT 24.247

kāli haite tumi yei mṛgādi māribā

prathamei māribā, ardha-mārā nā karibā" //CC Madhya, 24.247//

SYNONYMS

kāli haite—from tomorrow; tumi—you; yei—whatever; mṛga-ādi—animals; māribā—you will kill; prathamei māribā—kill them in the beginning; ardha-mārā—half-killing; nā karibā—do not do.

TRANSLATION

" 'I beg you that from this day on you will kill animals completely and not leave them half-dead.'

Madhya TEXT 24.248

vyādha kahe,--"kibā dāna māgilā āmāre

ardha mārile kibā haya, tāhā kaha more" //CC Madhya, 24.248//

SYNONYMS

vyādha kahe—the hunter replied; kibā dāna—what kind of charity; māgilā āmāre—have you begged from me; ardha mārile—in half-killing; kibā—what; haya—there is; tāhā—that; kaha more—kindly explain to me.

TRANSLATION

"The hunter replied, 'My dear sir, what are you asking of me? What is wrong with the animals' lying there half-killed? Will you please explain this to me?'

Madhya TEXT 24.249

nārada kahe,--"ardha mārile jīva pāya vyathā

jīve duḥkha ditecha, tomāra ha-ibe aiche avasthā //CC Madhya, 24.249//

SYNONYMS

nārada kahe—Nārada Muni replied; ardha mārile—by half-killing the animals; jīva pāya vyathā—the living beings suffer too much pain; jīve duḥkha ditecha—you are giving troubles to the living beings; tomāra—your; ha-ibe—there will be; aiche avasthā—the same suffering in retaliation.

TRANSLATION

"Nārada Muni replied, 'If you leave the animals half-dead, you are purposefully giving them pain. Therefore you will have to suffer in retaliation.'

PURPORT

This is an authoritative statement given by the greatest authority, Nārada Muni. If one gives another living entity unnecessary pain, one will certainly be punished by the laws of nature by a similar pain. Although the hunter Mṛgārī was uncivilized, he still had to suffer the results of his sinful activities. However, if a civilized man kills animals regularly in a slaughterhouse to maintain his so-called civilization, using scientific methods and machines to kill animals, one cannot even estimate the suffering awaiting him. So-called civilized people consider themselves very advanced in education, but they do not know about the

stringent laws of nature. According to nature's law, it is a life for a life. We can hardly imagine the sufferings of one who maintains a slaughterhouse. He endures suffering not only in this life, but in his next life also. It is said that a hunter, murderer or killer is advised not to live and not to die. If he lives, he accumulates even more sins, which bring about more suffering in a future life. He is advised not to die because his dying means that he immediately begins to endure more suffering. Therefore he is advised not to live and not to die.

As followers of the Vedic principles, we accept the statements of Nārada Muni in this regard. It is our duty to see that no one suffers due to sinful activities. Foolish rascals are described in Bhagavad-gītā as māyayāpahṛta-jñānāḥ, which indicates that although they are superficially educated, māyā has taken their real knowledge away. Such people are presently leading human society. In Śrīmad-Bhāgavatam they are also described as andhā yathāndhair upanīyamānāḥ. These rascals are themselves blind, and yet they are leading others who are blind. When people follow such leaders, they suffer unlimited pains in the future. Despite so-called advancement, all this is happening. Who is safe? Who is happy? Who is without anxiety?

Madhya TEXT 24.250

vyādha tumi, jīva māra--'alpa' aparādha tomāra

kadathanā diyā māra'--e pāpa 'apāra' //CC Madhya, 24.250//

SYNONYMS

vyādha tumi—you are a hunter; jīva māra—your occupation is to kill animals; alpa—slight; aparādha—offense; tomāra—your; kadathanā diyā—unnecessarily giving them pain; māra'-when you kill; e pāpa apāra—this sinful activity is unlimited.

TRANSLATION

"Nārada Muni continued, 'My dear hunter, your business is killing animals. That is a slight offense on your part, but when you consciously give them unnecessary pain by leaving them half-dead, you incur very great sins.'

PURPORT

This is another good instruction to animal killers. There are always animal killers and animal eaters in human society because less civilized people are

accustomed to eating meat. In Vedic civilization, meat-eaters are advised to kill an animal for the goddess Kālī or a similar demigod. This is in order not to give the animal unnecessary pain, as slaughterhouses do. In the balidāna sacrifice to a demigod, it is recommended to cut the throat of an animal with one slice. This should be done on a dark-moon night, and the painful noises expressed by the animal at the time of being slaughtered are not to be heard by anyone. There are also many other restrictions. Slaughter is only allowed once a month, and the killer of the animal has to suffer similar pains in his next life. At the present moment, so-called civilized men do not sacrifice animals to a deity in a religious or ritualistic way. They openly kill animals daily by the thousands for no purpose other than the satisfaction of the tongue. Because of this the entire world is suffering in so many ways. Politicians are unnecessarily declaring war, and, according to the stringent laws of material nature, massacres are taking place between nations.

prakṛteḥ kriyamāṇāni

guṇaiḥ karmāṇi sarvaśaḥ

ahaṅkāra-vimūḍhātmā

kartāham iti manyate

"The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself to be the doer of activities, which are in actuality carried out by nature." (Bg. 3.27) The laws of prakṛti (nature) are very stringent. No one should think that he has the freedom to kill animals and not suffer the consequences. One cannot be safe by doing this. Nārada Muni herein says that animal killing is offensive, especially when animals are given unnecessary pain. Meat-eaters and animal killers are advised not to purchase meat from the slaughterhouse. They can worship Kālī once a month, kill some unimportant animal and eat it. Even by following this method, one is still an offender.

Madhya TEXT 24.251

kadarthiyā tumi yata mārīlā jīvere

tārā taiche tomā māribe janma-janmāntare" //CC Madhya, 24.251//

SYNONYMS

kadarthiyā—giving unnecessary pangs; tumi—you; yata—all; mārīlā—killed;

jīvere—the living entities; tārā—all of them; taiche—similarly; tomā—you; māribe—will kill; janma-janma-antare—life after life.

TRANSLATION

"Nārada Muni continued, 'All the animals that you have killed and given unnecessary pain will kill you one after the other in your next life and in life after life.'

PURPORT

This is another authoritative statement made by the great sage Nārada. Those who kill animals and give them unnecessary pain-as people do in slaughterhouses-will be killed in a similar way in the next life and in many lives to come. One can never be excused from such an offense. If one kills many thousands of animals in a professional way so that other people can purchase the meat to eat, one must be ready to be killed in a similar way in his next life and in life after life. There are many rascals who violate their own religious principles. According to Judeo-Christian scriptures, it is clearly said, "Thou shalt not kill." Nonetheless, giving all kinds of excuses, even the heads of religions indulge in killing animals while trying to pass as saintly persons. This mockery and hypocrisy in human society bring about unlimited calamities; therefore occasionally there are great wars. Masses of such people go out onto battlefields and kill themselves. Presently they have discovered the atomic bomb, which is simply awaiting wholesale destruction. If people want to be saved from the killing business life after life, they must take to Kṛṣṇa consciousness and cease sinful activity. The International Society for Krishna Consciousness recommends that everyone abandon meat-eating, illicit sex, intoxication and gambling. When one gives up these sinful activities, he can understand Kṛṣṇa and take to this Kṛṣṇa consciousness movement. We therefore request everyone to abandon sinful activity and chant the Hare Kṛṣṇa mantra. In this way people can save themselves from repeated birth and death.

Madhya TEXT 24.252

nārada-saṅge vyādhera mana parasanna ha-ila

tānra vākya śuni' mane bhaya upajila //CC Madhya, 24.252//

SYNONYMS

nārada-saṅge—in the association of the great sage Nārada Muni; vyādhera—of

the hunter; mana—the mind; parasanna ha-ila—became cleansed and satisfied; tāñra—his; vākya—words; śuni'-hearing; mane—in the mind; bhaya upajila—some fear arose.

TRANSLATION

"In this way, through the association of the great sage Nārada Muni, the hunter was a little convinced of his sinful activity. He therefore became somewhat afraid due to his offenses.

PURPORT

This is the effect of associating with a pure devotee. Our preachers who are preaching Kṛṣṇa consciousness all over the world should follow in the footsteps of Nārada Muni and become purified by following the four principles and chanting the Hare Kṛṣṇa mahā-mantra. This will make them fit to become Vaiṣṇavas. Then, when they speak to sinful people about the teachings of this Kṛṣṇa consciousness movement, people will be affected and take the instructions. We receive instructions in devotional service through the disciplic succession. Nārada Muni is our original guru because he is the spiritual master of Vyāsadeva. Vyāsadeva is the spiritual master of our disciplic succession; therefore we should follow in the footsteps of Nārada Muni and become pure Vaiṣṇavas. A pure Vaiṣṇava is one who has no ulterior motive. He has totally dedicated himself to the service of the Lord. He does not have material desires, and he is not interested in so-called learning and philanthropic work. The so-called learned scholars and philanthropists are actually karmīs and jñānīs, and some are actually misers engaged in sinful activity. All are condemned because they are not devotees of Lord Kṛṣṇa.

This is a chance to become purified by associating with this Kṛṣṇa consciousness movement and strictly following the rules and regulations. By chanting the Hare Kṛṣṇa mahā-mantra, one can become free from all contamination, especially contamination brought about by the killing of animals. Lord Kṛṣṇa Himself requested:

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvām sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." (Bg. 18.66)

We should take this instruction from Kṛṣṇa and follow in the footsteps of Nārada Muni in the disciplic succession. If we simply surrender unto Kṛṣṇa's lotus feet and take this Kṛṣṇa consciousness movement seriously, we can be freed from the karma incurred by sin. If we are intelligent enough, we shall engage in the loving service of the Lord. Then our lives will be successful, and we shall not have to suffer like the hunter life after life. By killing animals, not only will we be bereft of the human form but we will have to take an animal form and somehow or other be killed by the same type of animal we have killed. This is the law of nature. The Sanskrit word *māṁsa* means "meat." It is said: *māṁ saḥ khadati iti māṁsaḥ*. That is, "I am now eating the flesh of an animal who will some day in the future be eating my flesh."

Madhya TEXT 24.253

vyādha kahe,--"bālya haite ei āmāra karma

kemane tarimu muṇi pāmara adhama? //CC Madhya, 24.253//

SYNONYMS

vyādha kahe—the hunter said; bālya haite—from the very beginning of my childhood; ei āmāra karma—I have been taught this business (half-killing animals); kemane—how; tarimu—shall become free from these sinful activities; muṇi—I; pāmara adhama—sinful and misled.

TRANSLATION

"The hunter then admitted that he was convinced of his sinful activity, and he said, 'I have been taught this business from my very childhood. Now I am wondering how I can become freed from these unlimited volumes of sinful activity.'

This kind of admission is very beneficial as long as one does not again commit sin. Cheating and hypocrisy are not tolerated by higher authorities. If one understands what sin is, he should give it up with sincerity and regret and surrender unto the lotus feet of the Supreme Personality of Godhead through His agent, the pure devotee. In this way, one can be freed from the reactions of sin and make progress in devotional service. However, if one continues committing sins after making some atonement, he will not be saved. In the śāstras, such

atonement is compared to an elephant's bathing. An elephant takes a very good bath and cleanses its body very nicely, but as soon as it comes out of the water, it picks up some dust on the shore and throws it all over its body. Atonement may be carried out very nicely, but it will not help a person if he continues committing sins. Therefore the hunter first admitted his sinful activity before the saintly person Nārada and then asked how he could be saved.

Madhya TEXT 24.254

ei pāpa yāya mora, kemana upāye?

nistāra karaha more, paḍoṇ tomāra pāye" //CC Madhya, 24.254//

SYNONYMS

ei—this; pāpa yāya mora—sinful reaction of my life can be washed off; kemana upāye—by what means; nistāra karaha more—kindly deliver me; paḍoṇ—I fall down; tomāra pāye—at your lotus feet.

TRANSLATION

"The hunter continued, 'My dear sir, please tell me how I can be relieved from the reactions of my sinful life. Now I fully surrender unto you and fall down at your lotus feet. Please deliver me from sinful reactions.'

PURPORT

By the grace of Nārada Muni, the hunter came to his good senses and immediately surrendered unto the saint's lotus feet. This is the process. By associating with a saintly person, one is able to understand the reactions of his sinful life. When one voluntarily surrenders to a saintly person who is a representative of Kṛṣṇa and follows his instructions, one can become freed from sinful reaction. Kṛṣṇa demands the surrender of a sinful man, and Kṛṣṇa's representative gives the same instructions. The representative of Kṛṣṇa never tells his disciple, "Surrender unto me." Rather he says, "Surrender unto Kṛṣṇa." If the disciple accepts this principle and surrenders himself through the representative of Kṛṣṇa, his life is saved.

Madhya TEXT 24.255

nārada kahe,--'yadi dhara āmāra vacana

tabe se karite pāri tomāra mocana' //CC Madhya, 24.255//

SYNONYMS

nārada kahe—Nārada Muni replied; yadi dhara—if you accept; āmāra vacana—my instruction; tabe—then; se—this; karite pāri—I can do; tomāra—your; mocana—liberation.

TRANSLATION

"Nārada Muni assured the hunter, 'If you listen to my instructions, I shall find the way you can be liberated.'

PURPORT

Gaurāṅgera bhakta-gaṇe jane jane śakti dhare. The purport of this song is that the devotees of Lord Śrī Caitanya Mahāprabhu are very powerful, and each and every one of them can deliver the whole world. What, then, to speak of Nārada Muni? If one follows the instructions of Nārada Muni, one can be delivered from any amount of sinful reactions. This is the process. One must follow the instructions of a spiritual master; then one will certainly be delivered from all sinful reaction. This is the secret of success. *Yasya deve parā bhaktir yathā deve tathā gurau*. If one has unflinching faith in Kṛṣṇa and the spiritual master, the result is *tasyaite kathitā hy arthāḥ prakāśante mahātmanah*: all the conclusions of revealed scriptures will be open to such a person. A pure devotee of Kṛṣṇa can make the same demands that Nārada Muni is making. He says, "If you follow my instructions, I shall take responsibility for your liberation." A pure devotee like Nārada can give assurance to any sinful man because by the grace of the Lord such a devotee is empowered to deliver any sinful person if that person follows the principles set forth.

Madhya TEXT 24.256

vyādha kahe,--'yei kaha, sei ta' kariba'

nārada kahe,--'dhanuka bhāṅga, tabe se kahiba' //CC Madhya, 24.256//

SYNONYMS

vyādha kahe—the hunter replied; yei kaha—whatever you say; sei ta' kariba—that I shall do; nārada kahe—Nārada Muni replied; dhanuka bhāṅga—break your bow; tabe—then; se kahiba—I shall speak to you.

TRANSLATION

"The hunter then said, 'My dear sir, whatever you say I shall do.' Nārada immediately ordered him, 'First of all, break your bow. Then I shall tell you what is to be done.'

PURPORT

This is the process of initiation. The disciple must admit that he will no longer commit sinful activity—namely illicit sex, meat-eating, gambling and intoxication. He promises to execute the order of the spiritual master. Then the spiritual master takes care of him and elevates him to spiritual emancipation.

Madhya TEXT 24.257

vyādha kahe,--'dhanuka bhāṅgile vartiba kemane?'

nārada kahe,--'āmi anna diba prati-dine' //CC Madhya, 24.257//

SYNONYMS

vyādha kahe—the hunter replied; dhanuka bhāṅgile—if I break my bow; vartiba kemane—what will be the source of my maintenance; nārada kahe—Nārada Muni replied; āmi—I; anna—food; diba—shall supply; prati-dine—every day.

TRANSLATION

"The hunter replied, 'If I break my bow, how shall I maintain myself?' Nārada Muni replied, 'Do not worry. I shall supply all your food every day.'

PURPORT

The source of our income is not actually the source of our maintenance. Every living being—from the great Brahmā down to an insignificant ant—is being maintained by the Supreme Personality of Godhead. Eko bahūnāṁ yo vidadhāti kāmān. The one Supreme Being, Kṛṣṇa, maintains everyone. Our so-called source of income is our own choice only. If I wish to be a hunter, it will appear that hunting is the source of my income. If I become a brāhmaṇa and completely depend on Kṛṣṇa, I do not conduct a business, but nonetheless my maintenance is supplied by Kṛṣṇa. The hunter was disturbed about breaking his bow because he was worried about his income. Nārada Muni assured the hunter because he knew that the hunter was not being maintained by the bow but by Kṛṣṇa. Being the agent of Kṛṣṇa, Nārada Muni knew very well that the hunter would not suffer

by breaking the bow. There was no doubt that Kṛṣṇa would supply him food.

Madhya TEXT 24.258

dhanuka bhāṅgi' vyādha tāṅra caraṇe paḍila

tāre uṭhāñā nārada upadeśa kaila //CC Madhya, 24.258//

SYNONYMS

dhanuka bhāṅgi'-breaking the bow; vyādha—the hunter; tāṅra—his (Nārada Muni's); caraṇe—at the lotus feet; paḍila—surrendered; tāre—him; uṭhāñā—raising; nārada—the great saint Nārada Muni; upadeśa kaila—gave instruction.

TRANSLATION

"Being thus assured by the great sage Nārada Muni, the hunter broke his bow, immediately fell down at the saint's lotus feet and fully surrendered. After this, Nārada Muni raised him with his hand and gave him instructions for spiritual advancement.

PURPORT

This is the process of initiation. The disciple must surrender to the spiritual master, the representative of Kṛṣṇa. The spiritual master, being in the disciplic succession stemming from Nārada Muni, is in the same category with Nārada Muni. A person can be relieved from his sinful activity if he surrenders to the lotus feet of a person who actually represents Nārada Muni. Nārada Muni gave instructions to the hunter after the hunter surrendered.

Madhya TEXT 24.259

"ghare giyā brāhmaṇe deha' yata āche dhana

eka eka vastra pari' bāhira hao dui-jana //CC Madhya, 24.259//

SYNONYMS

ghare giyā—returning home; brāhmaṇe—to the brāhmaṇas, the most intelligent men in spiritual understanding; deha'-give; yata—whatever; āche—you have; dhana—riches; eka eka—each of you; vastra pari'-just one cloth; bāhira hao—leave home; dui-jana—both of you.

TRANSLATION

"Nārada Muni then advised the hunter, 'Return home and distribute whatever riches you have to the pure brāhmaṇas who know the Absolute Truth. After distributing all your riches to the brāhmaṇas, both you and your wife should leave home, taking only one cloth to wear.'

PURPORT

This is the process of renunciation at the stage of vānaprastha. After enjoying householder life for some time, the husband and wife must leave home and distribute their riches to brāhmaṇas and Vaiṣṇavas. One can keep his wife as an assistant in the vānaprastha stage. The idea is that the wife will assist the husband in spiritual advancement. Therefore Nārada Muni advised the hunter to adopt the vānaprastha stage and leave home. It is not that a gr̥hastha should live at home until he dies. Vānaprastha is preliminary to sannyāsa. In the Kṛṣṇa consciousness movement there are many young couples engaged in the Lord's service. Eventually they are supposed to take vānaprastha, and after the vānaprastha stage the husband may take sannyāsa in order to preach. The wife may then remain alone and serve the Deity or engage in other activities within the Kṛṣṇa consciousness movement.

Madhya TEXT 24.260

nadī-tīre eka-khāni kuṭīra kariyā

tāra āge eka-piṇḍi tulasī ropiyā //CC Madhya, 24.260//

SYNONYMS

nadī-tīre—on the bank of the river; eka-khāni—just one; kuṭīra—a cottage; kariyā—constructing; tāra āge—just in front of the cottage; eka-piṇḍi—one raised platform; tulasī—a tulasī plant; ropiyā—growing.

TRANSLATION

"Nārada Muni continued, 'Leave your home and go to the river. There you should construct a small cottage, and in front of the cottage you should grow a tulasī plant on a raised platform.'

Madhya TEXT 24.261

tulasī-parikramā kara, tulasī-sevana

nirantara kṛṣṇa-nāma kariha kīrtana //CC Madhya, 24.261//

SYNONYMS

tulasī-parikramā kara—circumambulate the tulasī plant; tulasī-sevana—just supply water to the root of tulasī-devī; nirantara—continuously; kṛṣṇa-nāma—the holy name of Kṛṣṇa; kariha—just perform; kīrtana—chanting.

TRANSLATION

" 'After planting the tulasī tree before your house, you should daily circumambulate that tulasī plant, serve her by giving her water and other things, and continuously chant the Hare Kṛṣṇa mahā-mantra.'

PURPORT

This is the beginning of spiritual life. After leaving householder life, one may go to a holy place, such as the bank of the Ganges or Yamunā, and erect a small cottage. A small cottage can be constructed without any expenditure. Four logs serving as pillars can be secured by any man from the forest. The roof can be covered with leaves, and one can cleanse the inside. Thus one can live very peacefully. In any condition, any man can live in a small cottage, plant a tulasī tree, water it in the morning, offer it prayers, and continuously chant the Hare Kṛṣṇa mahā-mantra. Thus one can make vigorous spiritual advancement. This is not at all difficult. One simply has to follow the instructions of the spiritual master strictly. Then everything will be successful in due course of time. As far as eating is concerned, there is no problem. If Kṛṣṇa, the Supreme Personality of Godhead, supplies everyone with eatables, why should He not supply His devotee? Sometimes a devotee will not even bother to construct a cottage. He will simply go to live in a mountain cave. One may live in a cave, in a cottage beside a river, in a palace or in a big city like New York or London. In any case, a devotee can follow the instructions of his spiritual master and engage in devotional service by watering the tulasī plant and chanting the Hare Kṛṣṇa mantra. Taking the advice of Śrī Caitanya Mahāprabhu and our spiritual master, Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, one can go to any part of the world and instruct people to become devotees of the Lord by following the regulative principles, worshiping the tulasī plant and continuously chanting the Hare Kṛṣṇa mahā-mantra.

āmi tomāya bahu anna pāṭhāimu dine

sei anna labe, yata khāo dui-jane" //CC Madhya, 24.262//

SYNONYMS

āmi—I; tomāya—for you; bahu—much; anna—food; pāṭhāimu—shall send; dine—every day; sei—that; anna—food; labe—you shall take; yata—whatever; khāo—you can eat; dui-jane—both of you.

TRANSLATION

"Nārada Muni continued, 'I shall send sufficient food to you both every day. You can take as much food as you want.'

PURPORT

When a person takes to Kṛṣṇa consciousness, there is no need to care for material necessities. Kṛṣṇa says that He personally carries all the necessities to His devotees.

ananyāś cintayanto mām

ye janāḥ paryupāsate

teṣāṁ nityābhīyuktānām

yoga-kṣemaṁ vahāmy aham

"Those who worship Me with love and devotion, meditating on My transcendental form—to them I carry what they lack and preserve what they have." (Bg. 9.22) Why should one be anxious about the necessities of life? The principle should be that one should not want more than what is absolutely necessary. Nārada Muni advises the hunter to accept only what is absolutely necessary for him and his wife. The devotee should always be alert to consume only those things that he absolutely requires and not create unnecessary needs.

Madhya TEXT 24.263

tabe sei mṛgādi tine nārada sustha kaila

sustha hañā mṛgādi tine dhāñā palāila //CC Madhya, 24.263//

SYNONYMS

tabe—thereafter; sei—those; mṛga-ādi—animals, beginning with the deer; tine—three; nārada—the sage Nārada; sustha kaila—brought to their senses; sustha hañā—coming to consciousness; mṛga-ādi—the pierced animals; tine—three; dhāñā palāila—very swiftly fled away from that place.

TRANSLATION

"The three animals that were half-killed were then brought to their consciousness by the sage Nārada. Indeed, the animals got up and swiftly fled.

Madhya TEXT 24.264

dekhiyā vyādhera mane haila camatkāra

ghare gela vyādha, guruke kari' namaskāra //CC Madhya, 24.264//

SYNONYMS

dekhiyā—seeing; vyādhera—of the hunter; mane—in the mind; haila—there was; camatkāra—wonder; ghare—home; gela—went; vyādha—the hunter; guruke—to the spiritual master; kari' namaskāra—offering obeisances.

TRANSLATION

"When the hunter saw the half-killed animals flee, he was certainly struck with wonder. He then offered his respectful obeisances to the sage Nārada and returned home.

Madhya TEXT 24.265

yathā-sthāne nārada gelā, vyādha ghare āila

nāraḍera upadeśe sakala karila //CC Madhya, 24.265//

SYNONYMS

yathā-sthāne—to the proper destination; nārada—sage Nārada; gelā—went; vyādha—the hunter; ghare āila—came back to his house; nāraḍera upadeśe—under the instruction of the sage Nārada; sakala karila—he executed everything.

TRANSLATION

"After all this, Nārada Muni went to his destination. After the hunter returned home, he exactly followed the instructions of his spiritual master, Nārada.

PURPORT

For spiritual advancement one must have a bona fide spiritual master and follow his instructions in order to be assured of advancement.

Madhya TEXT 24.266

grāme dhvani haila,--vyādha 'vaiṣṇava' ha-ila

grāmera loka saba anna ānite lāgila //CC Madhya, 24.266//

SYNONYMS

grāme—in the village; dhvani haila—there was news; vyādha—the hunter; vaiṣṇava ha-ila—has become a Vaiṣṇava, a lover and servitor of Lord Viṣṇu; grāmera loka—the villagers; saba—all kinds of; anna—food; ānite lāgila—began to bring.

TRANSLATION

"The news that the hunter had become a Vaiṣṇava spread all over the village. Indeed, all the villagers brought alms and presented them to the Vaiṣṇava who was formerly a hunter.

PURPORT

It is the duty of the public to present a gift to a saintly person, Vaiṣṇava or brāhmaṇa when going to see him. Every Vaiṣṇava is dependent on Kṛṣṇa, and Kṛṣṇa is ready to supply all of life's necessities, provided a Vaiṣṇava follows the principles set forth by the spiritual master. There are certainly many householders in our Kṛṣṇa consciousness movement. They join the movement and live in the society's centers, but if they take advantage of this opportunity and do not work but live at the expense of the movement, eating prasāda and simply sleeping, they place themselves in a very dangerous position. It is therefore advised that gr̥hasthas should not live in the temple. They must live outside the temple and maintain themselves. Of course, if the gr̥hasthas are fully engaged in the Lord's service according to the directions of the authorities, there is no harm in their living in a temple. In any case, a temple should not be a place to eat and sleep. A temple manager should be very careful about these things.

Madhya TEXT 24.267

eka-dina anna āne daśa-biśa jane

dine tata laya, yata khāya dui jane //CC Madhya, 24.267//

SYNONYMS

eka-dina—in one day; anna—food; āne—brought; daśa-biśa jane—enough for ten to twenty men; dine—in a day; tata laya—would accept only as much; yata—as; khāya dui jane—the two of them required to eat.

TRANSLATION

"In one day enough food was brought for ten or twenty people, but the hunter and his wife would accept only as much as they could eat.

Madhya TEXT 24.268

eka-dina nārada kahe,--"śunaha, parvate

āmāra eka śiṣya āche, calaha dekhite" //CC Madhya, 24.268//

SYNONYMS

eka-dina—one day; nārada kahe—Nārada Muni said; śunaha—please hear; parvate—my dear Parvata; āmāra—my; eka—one; śiṣya—disciple; āche—there is; calaha dekhite—let us go see.

TRANSLATION

"One day, while speaking to his friend Parvata Muni, Nārada Muni requested him to go with him to see his disciple the hunter.

Madhya TEXT 24.269

tabe dui ṛṣi āilā sei vyādha-sthāne

dūra haite vyādha pāila gurura daraśane //CC Madhya, 24.269//

SYNONYMS

tabe—thereafter; dui ṛṣi—two saintly persons; āilā—came; sei vyādha-sthāne—to the place of that hunter; dūra haite—from a distant place; vyādha—the hunter; pāila—got; gurura daraśane—vision of his spiritual master.

TRANSLATION

"When the saintly sages came to the hunter's place, the hunter could see them coming from a distance.

Madhya TEXT 24.270

āste-vyaste dhāñā āse, patha nāhi pāya

pathera pipīlikā iti-uti dhare pāya //CC Madhya, 24.270//

SYNONYMS

āste-vyaste—with great alacrity; dhāñā—running; āse—came; patha nāhi pāya—does not get the path; pathera—on the path; pipīlikā—ants; iti-uti—here and there; dhare pāya—touch the foot.

TRANSLATION

"With great alacrity the hunter began to run toward his spiritual master, but he could not fall down and offer obeisances because ants were running hither and thither around his feet.

Madhya TEXT 24.271

daṇḍavat-sthāne pipīlikāre dekhiyā

vastre sthāna jhāḍi' paḍe daṇḍavat hañā //CC Madhya, 24.271//

SYNONYMS

daṇḍavat-sthāne—in the place where he wanted to offer his obeisances; pipīlikāre dekhiyā—seeing the ants; vastre—by the cloth; sthāna jhāḍi'-cleansing the place; paḍe daṇḍa-vat hañā—falls down flat like a rod.

TRANSLATION

"Seeing the ants, the hunter whisked them away with a piece of cloth. After thus clearing the ants from the ground, he fell down flat to offer his obeisances.

PURPORT

The word daṇḍa means "rod," and vat means "like." To offer obeisances to the spiritual master, one must fall flat exactly as a rod falls on the ground. This is the meaning of the word daṇḍavat.

Madhya TEXT 24.272

nārada kahe,--"vyādha, ei nā haya āścarya

hari-bhaktye hiṁsā-śūnya haya sādhu-varya //CC Madhya, 24.272//

SYNONYMS

nārada kahe—Nārada Muni said; vyādha—my dear hunter; ei nā āścarya—this is not wonderful for you; hari-bhaktye—by advancement in devotional service; hiṁsā-śūnya haya—one becomes nonviolent and nonenvious; sādhu-varya—thus one becomes the best of honest gentlemen.

TRANSLATION

"Nārada Muni said, 'My dear hunter, such behavior is not at all astonishing. A man in devotional service is automatically nonviolent. He is the best of gentlemen.

PURPORT

In this verse the word sādhu-varya means "the best of gentlemen." At the present moment there are many so-called gentlemen who are expert in killing animals and birds. Nonetheless, these so-called gentlemen profess a type of religion that strictly prohibits killing. According to Nārada Muni and Vedic culture, animal killers are not even gentlemen, to say nothing of being religious men. A religious person, a devotee of the Lord, must be nonviolent. Such is the nature of a religious person. It is contradictory to be violent and at the same time call oneself a religious person. Such hypocrisy is not approved by Nārada Muni and the disciplic succession.

Madhya TEXT 24.273

ete na hy adbhutā vyādha

tavāhiṁsādayo guṇāḥ

hari-bhaktāu pravṛttā ye

na te syuḥ paratāpinaḥ //CC Madhya, 24.273//

SYNONYMS

ete—all these; na—not; hi—certainly; adbhutāḥ—wonderful; vyādha—O

hunter; tava—your; ahimsā-ādayaḥ—nonviolence and others; guṇāḥ—qualities; hari-bhaktāu—in devotional service; pravṛttāḥ—engaged; ye—those who; na—not; te—they; syuḥ—are; paratāpinaḥ—envious of other living entities.

TRANSLATION

" 'O hunter, good qualities like nonviolence, which you have developed, are not very astonishing, for those engaged in the Lord's devotional service are never inclined to give pain to others because of envy.'

PURPORT

This is a quotation from the Skanda Purāṇa.

Madhya TEXT 24.274

tabe sei vyādha donhāre aṅgane ānila

kuśāsana āni' donhāre bhaktye vasāila //CC Madhya, 24.274//

SYNONYMS

tabe—thereafter; sei—that; vyādha—hunter; donhāre—both Nārada Muni and Parvata; aṅgane ānila—brought in the courtyard of his house; kuśa-āsana āni'-bringing straw mats for sitting; donhāre—both of them; bhaktye—with great devotion; vasāila—made to sit down.

TRANSLATION

"The hunter then received both the great sages in the courtyard of his house. He spread out a straw mat for them to sit upon, and with great devotion he begged them to sit down.

Madhya TEXT 24.275

jala āni' bhaktye donhāra pāda prakṣālila

sei jala strī-puruṣe piyā śire la-ila //CC Madhya, 24.275//

SYNONYMS

jala āni'—bringing water; bhaktye—with great devotion; donhāra—of both of them; pāda prakṣālila—washed the feet; sei jala—that water; strī-puruṣe—husband and wife; piyā—drinking; śire la-ila—put on their heads.

TRANSLATION

"He then fetched water and washed the sages' feet with great devotion. Then both husband and wife drank that water and sprinkled it on their heads.

PURPORT

This is the process one should follow when receiving the spiritual master or someone on the level of the spiritual master. When the spiritual master comes to the residence of his disciples, the disciples should follow in the footsteps of the former hunter. It doesn't matter what one was before initiation. After initiation, one must learn the etiquette mentioned herein.

Madhya TEXT 24.276

kampa-pulakāśru haila kṛṣṇa-nāma gāñā

ūrdhva bāhu nṛtya kare vastra uḍāñā //CC Madhya, 24.276//

SYNONYMS

kampa—trembling; pulaka-aśru—tears and jubilation; haila—there were; kṛṣṇa-nāma gāñā—chanting the Hare Kṛṣṇa mantra; ūrdhva bāhu—raising the arms; nṛtya kare—began to dance; vastra uḍāñā—waving his garments up and down.

TRANSLATION

"When the hunter chanted the Hare Kṛṣṇa mahā-mantra before his spiritual master, his body trembled, and tears welled in his eyes. Filled with ecstatic love, he raised his hands and began to dance, waving his garments up and down.

Madhya TEXT 24.277

dekhiyā vyādhara prema parvata-mahāmuni

nāradere kahe,--tumi hao sparśa-maṇi //CC Madhya, 24.277//

SYNONYMS

dekhiyā—seeing; vyādhara—of the hunter; prema—the ecstatic love; parvata-mahā-muni—the great sage Parvata Muni; nāradere kahe—spoke to Nārada Muni; tumi hao sparśa-maṇi—you are certainly a touchstone.

TRANSLATION

"When Parvata Muni saw the ecstatic loving symptoms of the hunter, he told Nārada, 'Certainly you are a touchstone.'

PURPORT

When a touchstone touches iron, it turns the iron to gold. Parvata Muni called Nārada Muni a touchstone because by his touch the hunter, who was lowest among men, became an elevated and perfect Vaiṣṇava. Śrīla Bhaktivinoda Ṭhākura said that the position of a Vaiṣṇava can be tested by seeing how good a touchstone he is—that is, by seeing how many Vaiṣṇavas he has made during his life. A Vaiṣṇava should be a touchstone so that he can convert others to Vaiṣṇavism by his preaching, even though people may be fallen like the hunter. There are many so-called advanced devotees who sit in a secluded place for their personal benefit. They do not go out to preach and convert others into Vaiṣṇavas, and therefore they certainly cannot be called sparśa-maṇi, advanced devotees. Kaniṣṭha-adhikārī devotees cannot turn others into Vaiṣṇavas, but a madhyama-adhikārī Vaiṣṇava can do so by preaching. Śrī Caitanya Mahāprabhu advised His followers to increase the numbers of Vaiṣṇavas.

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa

āmāra ājñāya guru hañā tāra' ei deśa

(Cc. Madhya 7.128)

It is Śrī Caitanya Mahāprabhu's wish that everyone should become a Vaiṣṇava and guru. Following the instructions of Śrī Caitanya Mahāprabhu and His disciplic succession, one can become a spiritual master, for the process is very easy. One can go everywhere and anywhere to preach the instructions of Kṛṣṇa. Bhagavad-gītā is Kṛṣṇa's instructions; therefore the duty of every Vaiṣṇava is to travel and preach Bhagavad-gītā, either in his country or a foreign country. This is the test of sparśa-maṇi, following in the footsteps of Nārada Muni.

Madhya TEXT 24.278

"aho dhanyo 'si devarṣe

kṛpayā yasya tat-kṣaṇāt

nīco 'py utpulako lebhe

lubdhako ratim acyute" //CC Madhya, 24.278//

SYNONYMS

aho—oh; dhanyaḥ—glorified; asi—you are; deva-ṛṣe—O sage among the demigods; kṛpayā—by the mercy; yasya—of whom; tat-kṣaṇāt—immediately; nīcaḥ api—even though one is the lowest of men; utpulakaḥ—becoming agitated in ecstatic love; lebhe—gets; lubdhakaḥ—a hunter; ratim—attraction; acyute—unto the Supreme Personality of Godhead.

TRANSLATION

"Parvata Muni continued, 'My dear friend Nārada Muni, you are glorified as the sage among the demigods. By your mercy, even a lowborn person like this hunter can immediately become attached to Lord Kṛṣṇa.'

PURPORT

A pure Vaiṣṇava believes in the statements of the śāstras. This verse is quoted from Vedic literature, the Skanda Purāṇa.

Madhya TEXT 24.279

nārada kahe,--'vaiṣṇava, tomāra anna kichu āya?'

vyādha kahe, "yāre pāṭhāo, sei diyā yāya //CC Madhya, 24.279//

SYNONYMS

nārada kahe—Nārada Muni said; vaiṣṇava—O Vaiṣṇava; tomāra—your; anna—food; kichu āya—does any come; vyādha kahe—the hunter replied; yāre pāṭhāo—whichever you send; sei—that person; diyā—giving something; yāya—goes.

TRANSLATION

"Nārada Muni then asked the hunter, 'My dear Vaiṣṇava, do you have some income for your maintenance?' The hunter replied, 'My dear spiritual master, whoever you send gives me something when he comes to see me.'

PURPORT

This confirms the statement in Bhagavad-gītā (9.22) to the effect that the Lord carries all necessities to His Vaiṣṇava devotee. Nārada Muni asked the former hunter how he was being maintained, and he replied that everyone who came to see him brought him something for his maintenance. Kṛṣṇa, who is situated in

everyone's heart, says, "I personally carry all necessities to a Vaiṣṇava." He can order anyone to execute this. Everyone is ready to give something to a Vaiṣṇava, and if a Vaiṣṇava is completely engaged in devotional service, he need not be anxious for his maintenance.

Madhya TEXT 24.280

eta anna nā pāṭhāo, kichu kārya nāi

sabe dui-janāra yogya bhakṣya-mātra cāi" //CC Madhya, 24.280//

SYNONYMS

eta anna—so much food; nā pāṭhāo—you do not need to send; kichu kārya nāi—there is no such need; sabe—only; dui-janāra—for two persons; yogya—requisite; bhakṣya-mātra—eatables; cāi—we want.

TRANSLATION

"The former hunter said, 'Please do not send so many grains. Only send what is sufficient for two people, no more.'

PURPORT

The former hunter only wanted enough for two people to eat, no more. It is not necessary for a Vaiṣṇava to keep a stock of food for the next day. He should receive only sufficient grains to last one day. The next day, he must again depend on the Lord's mercy. This is the instruction of Śrī Caitanya Mahāprabhu. When His personal servant Govinda sometimes kept a stock of harītakī (myrobalan), Śrī Caitanya Mahāprabhu chastised him, saying, "Why did you keep a stock for the next day?" Śrīla Rūpa Gosvāmī and others were begging daily from door to door for their sustenance, and they never attempted to stock their āśrama with food for the next day. We should not materially calculate, thinking, "It is better to stock food for a week. Why give the Lord trouble by having Him bring food daily?" One should be convinced that the Lord will provide daily. There is no need to stock food for the next day.

Madhya TEXT 24.281

nārada kahe,--'aiche raha, tumi bhāgyavān'

eta bali' dui-jana ha-ilā antardhāna //CC Madhya, 24.281//

SYNONYMS

nārada kahe—Nārada Muni said; aiche raha—live like that; tumi bhāgyavān—certainly you are very fortunate; eta bali'-saying this; dui-jana—both Nārada Muni and Parvata Muni; ha-ilā antardhāna—disappeared.

TRANSLATION

"Nārada Muni approved his not wanting more than a daily supply of food, and he blessed him, saying, 'You are fortunate.' Nārada Muni and Parvata Muni then disappeared from that place.

Madhya TEXT 24.282

ei ta' kahiluṅ tomāya vyādhera ākhyāna

yā śunile haya sādhu-saṅga-prabhāva-jñāna //CC Madhya, 24.282//

SYNONYMS

ei ta' kahiluṅ—thus I have narrated; tomāya—unto you; vyādhera ākhyāna—the story of the hunter; yā śunile—hearing which; haya—there is; sādhu-saṅga—of the association of devotees; prabhāva—of the influence; jñāna—knowledge.

TRANSLATION

"So far I have narrated the incident of the hunter. By hearing this narration, one can understand the influence derived by associating with devotees.

PURPORT

Śrī Caitanya Mahāprabhu wanted to stress that even a hunter, the lowest of men, could become a topmost Vaiṣṇava simply by associating with Nārada Muni or a devotee in his bona fide disciplic succession.

Madhya TEXT 24.283

ei āra tina artha gaṇanāte pāila

ei dui artha mili' 'chābbiśa' artha haila //CC Madhya, 24.283//

SYNONYMS

ei—this example; āra—another; tina artha—three imports; gaṇanāte—in

calculating; pāila—we have obtained; ei dui artha mili'-by adding these two imports; chābbiśa—twenty-six; artha—imports; haila—there have been.

TRANSLATION

"In this way we have found three more meanings. Combine these with the other meanings, and the total number of meanings add up to twenty-six in all.

Madhya TEXT 24.284

āra artha śuna, yāhā--arthera bhāṇḍāra

sthūle 'dui' artha, sūkṣme 'batriśa' prakāra //CC Madhya, 24.284//

SYNONYMS

āra—another; artha—import; śuna—hear; yāhā—which; arthera bhāṇḍāra—storehouse of knowledge; sthūle—grossly; dui artha—two meanings; sūkṣme—by a subtle import; batriśa—thirty-two; prakāra—varieties.

TRANSLATION

"There is yet another meaning, which is full of a variety of imports. Actually there are two gross meanings and thirty-two subtle meanings.

PURPORT

The two gross meanings refer to regulative devotional service and spontaneous devotional service. There are also thirty-two subtle meanings. Under the heading of regulative devotional service, there are sixteen meanings: (1) a servant of the Lord as His personal associate, (2) a personal friend, (3) personal parents or similar superiors, (4) a personal beloved, (5) a servant elevated by spiritual cultivation, (6) a friend by spiritual cultivation, (7) parents and superior devotees by cultivation of devotional service, (8) a beloved wife or female friend by cultivation of devotional service, (9) a mature devotee as a servant, (10) a mature devotee as a friend, (11) a mature devotee as a parent and superior, (12) a mature devotee as wife and beloved, (13) an immature devotee as servant, (14) an immature devotee as a friend, (15) an immature devotee as father and superior, and (16) an immature devotee as a beloved. Similarly, under the heading of spontaneous devotion there are also sixteen various associates. Therefore the total number of devotees under the headings of regular devotees and spontaneous devotees is thirty-two.

Madhya TEXT 24.285

'ātmā'-śabde kahe--sarva-vidha bhagavān

eka 'svayaṁ bhagavān', āra 'bhagavān'-ākhyāna //CC Madhya, 24.285//

SYNONYMS

ātmā-śabde—by the word ātmā; kahe—it is said; sarva-vidha bhagavān—all types of Personalities of Godhead; eka—one; svayaṁ bhagavān—the original Supreme Personality of Godhead, Kṛṣṇa; āra—another; bhagavān-ākhyāna—the Personality of Godhead by an expansive designation.

TRANSLATION

"The word ātmā refers to all the different expansions of the Supreme Personality of Godhead. One of them is the Supreme Personality of Godhead Himself, Kṛṣṇa, and the others are different incarnations or expansions of Kṛṣṇa.

The word ātmā also includes all kinds of Bhagavān, the Supreme Personality of Godhead. This means that Kṛṣṇa has unlimited expansions. This is described in Brahma-saṁhitā (5.46):

dīpārcir eva hi daśāntaram abhyupetya

dīpāyate vivṛta-hetu-samāna-dharmā

yas tādṛg eva hi ca viṣṇutayā vibhāti

govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

These expansions are thus compared to candles that have been lit from an original candle. All the secondary candles are equally powerful, but the original candle is that from which all the others have been lit. Kṛṣṇa is the original Supreme Personality of Godhead, and He is expanded as Balarāma, Saṅkarṣaṇa, Aniruddha, Pradyumna and Vāsudeva. In this way there are innumerable incarnations and expansions who are also called Bhagavān, the Supreme Personality of Godhead.

Madhya TEXT 24.286

tānte rame yei, sei saba--'ātmārāma'

'vidhi-bhakta', 'rāga-bhakta',--dui-vidha nāma //CC Madhya, 24.286//

SYNONYMS

tānte—in all those Supreme Personalities of Godhead; rame—takes pleasure in devotional service; yei—those persons who; sei saba—all of them; ātmārāma—are also known as ātmārāma; vidhi-bhakta—devotees following the regulative principles; rāga-bhakta—devotees following spontaneous love; dui-vidha nāma—two different varieties.

TRANSLATION

"One who always engages in the service of the Supreme Personality of Godhead is called ātmārāma. There are two types of ātmārāma. One is an ātmārāma engaged in regulative devotional service, and the other is an ātmārāma engaged in spontaneous devotional service.

Madhya TEXT 24.287

dui-vidha bhakta haya cāri cāri prakāra

pāriṣada, sādhana-siddha, sādhaka-gaṇa āra //CC Madhya, 24.287//

SYNONYMS

dui-vidha bhakta—these two varieties of ātmārāma devotees; haya—are; cāri cāri prakāra—each of four different categories; pāriṣada—personal associate; sādhana-siddha—liberated to the position of associates by perfection in devotional service; sādhaka-gaṇa āra—and devotees already engaged in the devotional service of the Lord.

TRANSLATION

"The ātmārāmas engaged in regulative and spontaneous devotional service are further categorized into four groups. There are the eternal associates, the associates who have become perfect by devotional service, and those who are engaged in devotional service and are called sādhaka.

Madhya TEXT 24.288

jāta-ajāta-rati-bhede sādhaka dui bheda

vidhi-rāga-mārga cāri cāri--aṣṭa bheda //CC Madhya, 24.288//

SYNONYMS

jāta-ajāta-rati-bhede—by distinction of mature love and immature love; sādhaka dui bheda—those practicing are of two varieties; vidhi—regulative devotion; rāga—spontaneous devotion; mārge—on both the paths; cāri cāri—there are four different varieties; aṣṭa bheda—a total of eight kinds.

TRANSLATION

"Those who are practicing devotional service are either mature or immature. Therefore the sādhakas are of two types. Since the devotees execute either regulative devotional service or spontaneous devotional service and there are four groups within these two divisions, altogether there are eight varieties.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that the original Personality of Godhead, Kṛṣṇa, is the Supreme Personality of Godhead, and His expansions are also called the Personality of Godhead. However, Kṛṣṇa is the original Supreme Personality of Godhead. Speculative philosophers and mystic yogīs also meditate upon the form of Kṛṣṇa, but this form is not the form of the original Supreme Personality of Godhead. Such a Bhagavān is but a partial representation of the Lord's full potency. Nonetheless, He has to be understood to be the Supreme Personality of Godhead. To clarify this matter, one should simply understand that Kṛṣṇa, the son of Nanda Mahārāja in Vṛndāvana, the friend of the cowherd boys and lover of the gopīs, is actually the original Supreme Personality of Godhead. He is attained by spontaneous love. Although His expansions are also called the Supreme Personality of Godhead, They are attained only by the execution of regulative devotional service.

Madhya TEXT 24.289

vidhi-bhaktye nitya-siddha pāriṣada--'dāsa'

'sakhā' 'guru' 'kāntā-gaṇa',--cāri-vidha prakāśa //CC Madhya, 24.289//

SYNONYMS

vidhi-bhaktye—by regulative devotional service; nitya-siddha pāriṣada—eternally perfect associate; dāsa—the servant; sakhā guru kāntā-gaṇa—friends, superiors and beloved damsels; cāri-vidha prakāśa—they are manifested in four varieties.

TRANSLATION

"By executing regulative devotional service, one is elevated to the platform of an eternally perfect associate—such as a servant, friend, superior or beloved woman. These are of four varieties.

Madhya TEXT 24.290

sādhana-siddha--dāsa, sakhā, guru, kānta-gaṇa

jāta-rati sādḥaka-bhakta--cāri-vidha jana //CC Madhya, 24.290//

SYNONYMS

sādhana-siddha—those who have perfected themselves by devotional service; dāsa—servants; sakhā—friends; guru—superiors; kānta-gaṇa—beloved damsels; jāta-rati sādḥaka-bhakta—devotees who have become mature by devotional service; cāri-vidha jana—they are also of four varieties.

TRANSLATION

"Among those who have perfected themselves by devotional service, there are servants, friends, superiors and beloved damsels. Similarly, there are four types of mature devotees.

Madhya TEXT 24.291

ajāta-rati sādḥaka-bhakta,--e cāri prakāra

vidhi-mārga bhakte ṣoḍaśa bheda pracāra //CC Madhya, 24.291//

SYNONYMS

ajāta-rati sādḥaka-bhakta—immature devotees engaged in devotional service; e cāri prakāra—there are also the same four varieties; vidhi-mārga—on the path of regulative devotional service; bhakte—devotees; ṣoḍaśa bheda pracāra—there are sixteen varieties.

TRANSLATION

"Within the category of regulative devotional service, there are also immature devotees. These are also of four varieties. Thus in regulative devotional service there are altogether sixteen varieties.

Madhya TEXT 24.292

rāga-mārga aiche bhakte ṣoḍaśa vibheda

dui mārga ātmārāmera batriśa vibheda //CC Madhya, 24.292//

SYNONYMS

rāga-mārga—on the path of spontaneous loving service; aiche—in the same way; bhakte—all the devotees; ṣoḍaśa vibheda—divided into sixteen varieties; dui mārga—on the two paths, namely regulative devotional service and spontaneous devotional service; ātmārāmera—of persons enjoying with the Supreme Self; batriśa vibheda—there are thirty-two varieties of devotees.

TRANSLATION

"On the path of spontaneous devotional service, there are also sixteen categories of devotees. Thus there are thirty-two types of ātmārāmas enjoying the Supreme Lord on these two paths.

Madhya TEXT 24.293

'muni', 'nirgrantha', 'ca' 'api',--cāri śabdera artha

yāhān yei lāge, tāhā kariye samartha //CC Madhya, 24.293//

SYNONYMS

muni—the sage; nirgrantha—either learned or foolish; ca—also; api—in spite of; cāri śabdera artha—the meanings of these four words; yāhān—wherever; yei lāge—they apply; tāhā kariye samartha—make them sound.

TRANSLATION

"When these thirty-two types of devotees are qualified with the words muni nirgrantha ca api, they can be increased in different ways and very soundly elaborated upon.

Madhya TEXT 24.294

batriśe chābbiśe mili, aṣṭa-pañcāśa

āra eka bheda śuna arthera prakāśa //CC Madhya, 24.294//

SYNONYMS

batriṣe—these thirty-two varieties; chābbiṣe—the formerly described twenty-six varieties; mili'-added together; aṣṭa-pañcāśa—they become fifty-eight; āra—another; eka—one; bheda—different; śuna—please hear; arthera prakāśa—manifestation of import.

TRANSLATION

"When we add the twenty-six types of devotees to these thirty-two, they altogether number fifty-eight. You may now hear from Me of manifestations with different meanings.

Madhya TEXT 24.295

itaretara 'ca' diyā samāsa kariye

'āṭāṇṇa' bāra ātmārāma nāma la-iye //CC Madhya, 24.295//

SYNONYMS

itaretara—in different varieties; ca—the word ca; diyā—adding; samāsa kariye—make a compound word; āṭāṇṇa bāra—fifty-eight times; ātmārāma—the ātmārāma devotees; nāma la-iye—I take their different names.

TRANSLATION

"In this way, as I add the word ca to one word after another, I make a compound. Thus the different names of ātmārāmas can be taken fifty-eight times.

Madhya TEXT 24.296

'ātmārāmāś ca ātmārāmāś ca' āṭāṇṇa-bāra

śeṣe saba lopa kari' rākhi eka-bāra //CC Madhya, 24.296//

SYNONYMS

ātmārāmāḥ ca ātmārāmāḥ ca—repeating ātmārāmāḥ; āṭāṇṇa-bāra—fifty-eight times; śeṣe—at the end; saba lopa kari'-rejecting all; rākhi—we keep; eka-bāra—only one.

TRANSLATION

"In this way, one can repeat the word ātmārāmāḥ with ca for each of the fifty-eight meanings. By following the rule previously stated and rejecting all but the

last, we retain that which represents all the meanings.

Madhya TEXT 24.297

sarūpāṇām eka-śeṣa eka-vibhaktau,

uktārthānām aprayoga iti //CC Madhya, 24.297//

SYNONYMS

sa-rūpāṇām—of words of the same form; eka-śeṣaḥ—only the last; eka-vibhaktau—in the same case; ukta-arthānām—of the previously spoken meanings; aprayogaḥ—nonapplication; iti—thus.

TRANSLATION

" 'Of words having the same form and case termination, the last one is the only one retained.'

PURPORT

This is a quotation from Pāṇini's sūtras (1.2.64).

Madhya TEXT 24.298

āṭāṇṇa ca-kārera saba lopa haya

eka ātmārāma-śabde āṭāṇṇa artha kaya //CC Madhya, 24.298//

SYNONYMS

āṭāṇṇa—fifty-eight; ca-kārera—of the additions of the word ca; saba lopa haya—all of them are rejected; eka—one; ātmārāma—ātmārāma; śabde—by the word; āṭāṇṇa artha kaya—fifty-eight imports are automatically derived.

TRANSLATION

"When all the ca-kāra, or additions to the word ca, are taken away, fifty-eight different meanings can still be understood by the one word ātmārāma.

Madhya TEXT 24.299

aśvattha-vṛkṣāś ca baṭa-vṛkṣāś ca kapittha-vṛkṣāś ca āmra-vṛkṣāś ca vṛkṣāḥ //CC Madhya, 24.299//

SYNONYMS

aśvattha-vṛkṣāḥ—banyan trees; ca—and; baṭa-vṛkṣāḥ—fig trees; ca—and; kapittha-vṛkṣāḥ—a type of tree named kapittha; ca—and; āmra-vṛkṣāḥ—mango trees; ca—and; vṛkṣāḥ—all indicated by the word "trees."

TRANSLATION

" 'By the plural word vṛkṣāḥ [trees], all trees, such as banyan trees, fig trees, kapittha trees and mango trees, are indicated.'

Madhya TEXT 24.300

"asmin vane vṛkṣāḥ phalanti" yaiche haya

taiche saba ātmārāma kṛṣṇe bhakti karaya //CC Madhya, 24.300//

SYNONYMS

asmin vane—in this forest; vṛkṣāḥ phalanti—different varieties of trees bear fruit; yaiche haya—just as in this sentence; taiche—similarly; saba—all; ātmārāma—self-realized souls; kṛṣṇe bhakti karaya—engage themselves in loving devotional service to Lord Kṛṣṇa.

TRANSLATION

"This ātmārāma verse is like the sentence, 'In this forest many different trees bear fruit.' All ātmārāmas render devotional service to Lord Kṛṣṇa.

Madhya TEXT 24.301

'ātmārāmāś ca' samuccaye kahiye ca-kāra

'munayaś ca' bhakti kare,--ei artha tāra //CC Madhya, 24.301//

SYNONYMS

ātmārāmāḥ ca—similarly the word ātmārāmāḥ with the word ca added; samuccaye—in aggregation; kahiye—means; ca-kāra—the word ca; munayaḥ ca—the word munayaḥ with the word ca added; bhakti kare—all of them engage in devotional service; ei artha tāra—this is the perfect meaning of the verse.

TRANSLATION

"After fifty-eight times uttering the word ātmārāmāḥ and taking ca in a sense of aggregation, one may add the word munayaḥ. That will mean that they also render devotional service to Lord Kṛṣṇa. In this way there are fifty-nine meanings.

Madhya TEXT 24.302

'nirgranthā eva' hañā, 'api'--nirdhāraṇe

ei 'ūnaśaṣṭi' prakāra artha kariluṁ vyākhyāne //CC Madhya, 24.302//

SYNONYMS

nirgranthā—the word nirgranthā; eva—also the word eva; hañā—becoming; api—the word api; nirdhāraṇe—in fixation; ei ūnaśaṣṭi prakāra artha—in this way fifty-nine imports; kariluṁ vyākhyāne—I have described.

TRANSLATION

"Then taking the word nirgranthā and considering api in the sense of sustenance, I have tried to explain fifty-nine meanings of the word.

Madhya TEXT 24.303

sarva-samuccaye āra eka artha haya

'ātmārāmāś ca munayaś ca nirgranthāś ca' bhajaya //CC Madhya, 24.303//

SYNONYMS

sarva-samuccaye—taking all of them together; āra—another; eka—one; artha—import; haya—there is; ātmārāmāḥ ca munayaḥ ca nirgranthāḥ ca bhajaya—the ātmārāmas, great sages and nirgranthas (the learned and the fools) are all eligible to engage in the transcendental loving service of the Lord.

TRANSLATION

"Taking all the words together, there is another meaning. Whether one is an ātmārāma, a great sage, or nirgrantha, everyone must engage in the service of the Lord.

PURPORT

The word sarva-samuccaye is significant here. It includes all classes of men-

ātmārāma, muni and nirgrantha. Everyone engages in the service of the Lord. Taking the word api in the sense of ascertainment, there are, all together, sixty different meanings.

Madhya TEXT 24.304

'api'-śabda--avadhāraṇe, seha cāri bāra

cāri-śabda-saṅge evera karibe uccāra //CC Madhya, 24.304//

SYNONYMS

api-śabda—the word api; avadhāraṇe—in the matter of ascertaining; seha cāri bāra—those four times; cāri-śabda—four words; saṅge—with; evera—of the word eva; karibe—one can do; uccāra—pronouncing.

TRANSLATION

"The word api is then used in the sense of ascertainment, and then four times with four words the word eva can be uttered.

Madhya TEXT 24.305

"urukrame eva bhaktim eva ahaitukīm eva kurvanti eva" //CC Madhya, 24.305//

SYNONYMS

urukrame—unto the most powerful; eva—only; bhaktim—devotional service; eva—only; ahaitukīm—without motives; eva—only; kurvanti—they perform; eva—only.

TRANSLATION

"The words urukrama, bhakti, ahaitukī and kurvanti are added to the word eva again and again. Thus another meaning is explained.

Madhya TEXT 24.306

ei ta' kahiluṁ ślokera 'ṣaṣṭi' saṅkhyaka artha

āra eka artha śuna pramāṇe samartha //CC Madhya, 24.306//

SYNONYMS

ei ta'—thus; kahiluṇ—I have explained; ślokerā—of the verse; ṣaṣṭi—sixty; saṅkhyaka—numbering; artha—imports; āra—another; eka—one; artha—import; śuna—please hear; pramāṇe samārtha—quite fit for giving evidence.

TRANSLATION

"Now I have given sixty different meanings to the verse, and yet there is another meaning which is also very strongly evident.

Madhya TEXT 24.307

'ātmā'-śabde kahe 'kṣetrajña jīva'-lakṣaṇa

brahmādi kīṭa-paryanta--tānra śaktite gaṇana //CC Madhya, 24.307//

SYNONYMS

ātmā-śabde—by the word ātmā; kahe—it is said; kṣetra-jña jīva—the living entity who knows about his body; lakṣaṇa—symptom; brahmā-ādi—beginning from Lord Brahmā; kīṭa-paryanta—down to the insignificant ant; tānra—His; śaktite—as the marginal potency; gaṇana—counting.

TRANSLATION

"The word ātmā also refers to the living entity who knows about his body. That is another symptom. From Lord Brahmā down to the insignificant ant, everyone is counted as the marginal potency of the Lord.

Madhya TEXT 24.308

viṣṇu-śaktiḥ parā proktā

kṣetrajñākhyā tathā parā

avidyā-karma-saṁjñānyā

ṭṭīyā śaktir iṣyate //CC Madhya, 24.308//

SYNONYMS

viṣṇu-śaktiḥ—the potency of Lord Viṣṇu; parā—spiritual; proktā—it is said; kṣetra-jña-ākhyā—the potency known as kṣetrajña; tathā—as well as; parā—spiritual; avidyā—ignorance; karma—fruitive activities; saṁjñā—known as; anyā—other; ṭṭīyā—third; śaktiḥ—potency; iṣyate—known thus.

TRANSLATION

" 'The potency of Lord Viṣṇu is summarized in three categories-namely the spiritual potency, the living entities and ignorance. The spiritual potency is full of knowledge; the living entities, although belonging to the spiritual potency, are subject to bewilderment; and the third energy, which is full of ignorance, is always visible in fruitive activities.'

PURPORT

This is a quotation from Viṣṇu Purāṇa. For an explanation, see Ādi-līlā (7.119).

Madhya TEXT 24.309

"kṣetrajña ātmā puruṣaḥ

pradhānam prakṛtiḥ striyām" //CC Madhya, 24.309//

SYNONYMS

kṣetra-jñaḥ—the word kṣetrajña; ātmā—the living entity; puruṣaḥ—the enjoyer; pradhānam—the chief; prakṛtiḥ—the material nature; striyām—in the feminine gender.

TRANSLATION

" 'The word kṣetrajña refers to the living entity, the enjoyer, the chief and material nature.'

PURPORT

This is a quotation from the Svarga-varga (7) of the Amara-kośa dictionary.

Madhya TEXT 24.310

bhramite bhramite yadi sādhu-saṅga pāya

saba tyaji' tabe tiṅho kṛṣṇere bhajaya //CC Madhya, 24.310//

SYNONYMS

bhramite bhramite—wandering in different forms in different manners; yadi—if; sādhu-saṅga pāya—one obtains the association of devotees; saba tyaji'-giving up everything; tabe—then; tiṅho—he; kṛṣṇere bhajaya—engages himself in the

service of Lord Kṛṣṇa.

TRANSLATION

"The living entities are wandering in different species of life on different planets, but if by chance they get the association of a pure devotee [sādhū] they give up all other engagements and engage in the service of Lord Kṛṣṇa.

Madhya TEXT 24.311

ṣāṭi artha kahiluṇ, saba--kṛṣṇera bhajane

sei artha haya ei saba udāharaṇe //CC Madhya, 24.311//

SYNONYMS

ṣāṭi—sixty; artha—imports; kahiluṇ—I explained; saba—all; kṛṣṇera bhajane—aiming at rendering transcendental loving service to Kṛṣṇa; sei artha haya—that is the only meaning; ei saba—all these; udāharaṇe—examples.

TRANSLATION

"I have thus explained sixty different meanings, and all of them aim at the service of Lord Kṛṣṇa. After giving so many examples, that is the only meaning.

Madhya TEXT 24.312

'eka-ṣaṣṭi' artha ebe sphurila tomā-saṅge

tomāra bhakti-vaśe uṭhe arthera taraṅge //CC Madhya, 24.312//

SYNONYMS

eka-ṣaṣṭi—sixty-one; artha—imports; ebe—now; sphurila—has awakened; tomā-saṅge—because of your association; tomāra—your; bhakti-vaśe—by dint of devotional service; uṭhe—there arises; arthera—of imports; taraṅge—waves.

TRANSLATION

"Now, due to your association, another meaning has awakened. It is due to your devotional service that these waves of meaning are arising.

PURPORT

The word ātmā refers to the living entity. From Lord Brahmā down to an

insignificant ant, everyone is considered a living entity. Living entities are considered part of the Lord's marginal potency. All of them are kṣetrajāña, knowers of the body. When they become nirgrantha, or free, saintly persons, they engage in Lord Kṛṣṇa's service. That is the sixty-first meaning of the verse.

Madhya TEXT 24.313

aham vedmi śuko vetti

vyāso vetti na vetti vā

bhaktyā bhāgavatam grāhyam

na buddhyā na ca ṭikayā //CC Madhya, 24.313//

SYNONYMS

aham—I (Lord Śiva); vedmi—know; śukaḥ—Śukadeva Gosvāmī; vetti—knows; vyāsaḥ—Vyāsadeva; vetti—knows; na vetti vā—or may not know; bhaktyā—by devotional service (executed in nine different processes); bhāgavatam—the Bhāgavata Purāṇa (called Paramahaṁsa-saṁhitā, the text or treatise readable by the topmost transcendentalists); grāhyam—to be accepted; na—not; buddhyā—by so-called intelligence or experimental knowledge; na—nor; ca—also; ṭikayā—by imaginary commentary.

TRANSLATION

"[Lord Śiva said,] 'I may know; Śukadeva Gosvāmī, the son of Vyāsadeva, may know; and Vyāsadeva may know or may not know the Śrīmad Bhāgavatam. On the whole, Śrīmad-Bhāgavatam, the spotless Purāṇa, can be learned only through devotional service, not by material intelligence, speculative methods or imaginary commentaries.' "

PURPORT

Devotional service includes nine processes, beginning with hearing, chanting and remembering the activities of Lord Viṣṇu. Only one who has taken to devotional service can understand Śrīmad-Bhāgavatam, which is the spotless Purāṇa for a transcendentalist (paramahaṁsa). So-called commentaries are useless for this purpose. According to the Vedic injunction: yasya deve parā bhaktir yathā deve tathā gurau. All Vedic literatures maintain that Śrīmad-Bhāgavatam has to be learned from the person bhāgavata, and to understand it

one has to engage in pure devotional service. Śrīmad-Bhāgavatam cannot be understood by so-called erudite scholars or grammarians. One who has developed pure Kṛṣṇa consciousness and has served the pure devotee, the spiritual master, can understand Śrīmad-Bhāgavatam. Others cannot.

Madhya TEXT 24.314

artha śuni' sanātana vismita hañā

stuti kare mahāprabhura caraṇe dhariyā //CC Madhya, 24.314//

SYNONYMS

artha śuni'—by hearing the meaning (of the ātmārāma verse); sanātana—Sanātana Gosvāmī; vismita hañā—becoming struck with wonder; stuti kare—offers prayers; mahāprabhura—of Śrī Caitanya Mahāprabhu; caraṇe dhariyā—touching the lotus feet.

TRANSLATION

After hearing all the explanations of all the different meanings of the ātmārāma verse, Sanātana Gosvāmī was struck with wonder. He fell down at the lotus feet of Śrī Caitanya Mahāprabhu and began to offer prayers.

Madhya TEXT 24.315

"sākṣāt īśvara tumi vrajendra-nandana

tomāra niśvāse sarva-veda-pravartana //CC Madhya, 24.315//

SYNONYMS

sākṣāt īśvara tumi—You are the Supreme Personality of Godhead; vrajendra-nandana—the son of Mahārāja Nanda; tomāra niśvāse—by Your breathing; sarva-veda—all Vedic literatures; pravartana—are vibrated.

TRANSLATION

Sanātana Gosvāmī said, "My dear Lord, You are the Supreme Personality of Godhead, Kṛṣṇa, the son of Mahārāja Nanda. All the Vedic literatures are vibrated through Your breathing.

Madhya TEXT 24.316

tumi--vaktā bhāgavatera, tumi jāna artha

tomā vinā anya jānite nāhika samartha" //CC Madhya, 24.316//

SYNONYMS

tumi—Your Lordship; vaktā—the speaker; bhāgavatera—of Śrīmad-Bhāgavatam; tumi—You; jāna—know; artha—the import; tomā vinā—except for You; anya—anyone else; jānite—to know; nāhika—is not; samartha—able.

TRANSLATION

"My dear Lord, You are the original speaker of the Bhāgavatam. You therefore know its real import. But for You, no one can understand the confidential meaning of Śrīmad-Bhāgavatam."

PURPORT

Following this statement by Śrīla Sanātana Gosvāmī, we have written our introduction to Śrīmad-Bhāgavatam (First Canto, Part One, pages 7-41).

Madhya TEXT 24.317

prabhu kahe,--"kene kara āmāra stavana

bhāgavatera svarūpa kene nā kara vicāraṇa? //CC Madhya, 24.317//

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; kene kara—why do you do; āmāra stavana—My personal glorification; bhāgavatera sva-rūpa—the real form of Śrīmad-Bhāgavatam; kene—why; nā kara—you do not do; vicāraṇa—consideration.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "Why are you glorifying Me personally? You should understand the transcendental position of Śrīmad-Bhāgavatam. Why don't you consider this important point?"

Madhya TEXT 24.318

kṛṣṇa-tulya bhāgavata--vibhu, sarvāśraya

prati-śloke prati-akṣare nānā artha kaya //CC Madhya, 24.318//

SYNONYMS

kṛṣṇa-tulya bhāgavata—Śrīmad-Bhāgavatam is identical with Kṛṣṇa; vibhu—the supreme; sarva-āśraya—the origin of everything, or that which controls everything; prati-śloke—in every verse; prati-akṣare—in every syllable; nānā artha kaya—there are varieties of imports.

TRANSLATION

"Śrīmad-Bhāgavatam is as great as Kṛṣṇa, the Supreme Lord and shelter of everything. In each and every verse of Śrīmad-Bhāgavatam and in each and every syllable, there are various meanings.

Madhya TEXT 24.319

praśnottare bhāgavate kariyāche nirdhāra

yāñhāra śravaṇe loke lāge camatkāra //CC Madhya, 24.319//

SYNONYMS

praśna-uttare—in the form of questions and answers; bhāgavate—in Śrīmad-Bhāgavatam; kariyāche—has made; nirdhāra—conclusion; yāñhāra śravaṇe—hearing which; loke—in all people; lāge—there is; camatkāra—wonderful astonishment.

TRANSLATION

"The form of Śrīmad-Bhāgavatam is given in questions and answers. Thus the conclusion is established. By hearing these questions and answers, one is highly astonished.

Madhya TEXT 24.320

brūhi yogeśvare kṛṣṇe

brahmaṇye dharma-varmaṇi

svām kāṣṭhām adhunopete

dharmāḥ kaṁ śaraṇaṁ gataḥ //CC Madhya, 24.320//

SYNONYMS

brūhi—kindly explain; yoga-īśvare—the Supreme Personality of Godhead, the master of all mystic power; kṛṣṇe—Lord Kṛṣṇa; brahmaṇye—the protector of brahminical culture; dharma-varmaṇi—the strong arms of religious principles; svām—His own; kāṣṭhām—to the personal abode; adhunā—at present; upete—having returned; dharmah—the religious principles; kam—unto what; śaraṇam—shelter; gataḥ—have gone.

TRANSLATION

" 'Now that Śrī Kṛṣṇa, the Absolute Truth, the master of all mystic powers, has departed for His own abode, please tell us by whom religious principles are presently protected.'

PURPORT

This verse from Śrīmad-Bhāgavatam (1.1.23) was a question raised by all the sages, who were headed by Śaunaka. This question put before the great devotee Sūta Gosvāmī is the foremost of the six questions raised. The answer to this important question is given in the next verse from Śrīmad-Bhāgavatam (1.3.43).

Madhya TEXT 24.321

kṛṣṇe svadhāmopagate

dharma-jñānādibhiḥ saha

kalau naṣṭa-dṛśām eṣa

purāṇārko 'dhunoditaḥ //CC Madhya, 24.321//

SYNONYMS

kṛṣṇe—Lord Kṛṣṇa; sva-dhāma—to His personal abode; upagate—having returned; dharma-jñāna-ādibhiḥ saha—along with religious principles, transcendental knowledge, and so on; kalau—in this Age of Kali; naṣṭa-dṛśām—of persons who have lost their spiritual vision; eṣaḥ—this; purāṇa-arkaḥ—Purāṇa or Vedic literature that shines like the sun; adhunā—at the present moment; uditah—has arisen.

TRANSLATION

" 'After Lord Kṛṣṇa departed for His abode along with religious principles and transcendental knowledge, this Purāṇa, Śrīmad-Bhāgavatam, has arisen like the sun in this Age of Kali to enlighten those who have no spiritual vision.'

Madhya TEXT 24.322

ei mata kahiluṁ eka ślokerā vyākhyāna

vātulera pralāpa kari' ke kare pramāṇa? //CC Madhya, 24.322//

SYNONYMS

ei mata—in this way; kahiluṁ—I have spoken; eka—one; ślokerā—of a verse; vyākhyāna—the explanation; vātulera pralāpa—the talking of a madman; kari'-doing; ke kare pramāṇa—who will accept this as evidential proof.

TRANSLATION

"In this way, like a madman, I have explained the meaning of just one verse. I do not know who will take this as evidence.

Madhya TEXT 24.323

āmā-hena yebā keha 'vātula' haya

ei-dr̥ṣṭe bhāgavatera artha jānaya" //CC Madhya, 24.323//

SYNONYMS

āmā-hena—exactly like Me; yebā—anyone who; keha—a person; vātula haya—becomes a madman; ei-dr̥ṣṭe—according to this process; bhāgavatera—of Śrīmad-Bhāgavatam; artha—import; jānaya—he can understand.

TRANSLATION

"If one becomes a madman like Me, he may also understand the meaning of Śrīmad-Bhāgavatam by this process."

PURPORT

Śrī Caitanya Mahāprabhu plainly explains that Śrīmad-Bhāgavatam cannot be understood by those who are materially situated. In other words, one has to become a madman like Śrī Caitanya Mahāprabhu. Apart from being the Supreme Personality of Godhead, Śrī Caitanya Mahāprabhu is an ācārya who exhibited

love of God like a madman. According to His own written verse: yugāyitaṁ nimeṣeṇa. He says that for Him, "a moment seems to last twelve years." Cakṣuṣā prāvṛṣāyitaṁ: "My tears are flowing like torrents of rain." Śūnyāyitaṁ jagat sarvaṁ: "I feel as if the entire universe were vacant." Why? Govinda-virahaṇa me: "Due to My being separated from Govinda, Kṛṣṇa."

One can understand Śrīmad-Bhāgavatam only by following in the footsteps of Śrī Caitanya Mahāprabhu, who was mad for Kṛṣṇa. We cannot, of course, imitate Śrī Caitanya Mahāprabhu. It is not possible. However, unless one is very serious about understanding Kṛṣṇa, he cannot understand Śrīmad-Bhāgavatam. Śrīmad-Bhāgavatam gives the full narration of Kṛṣṇa's transcendental activities. The first nine cantos explain who Kṛṣṇa is, and the Lord's birth and activities are narrated in the Tenth Canto. In Bhagavad-gītā it is stated: janma karma ca me divyam. Kṛṣṇa's appearance and disappearance are transcendental, not mundane. A person is eligible to return home, back to Godhead, if he perfectly understands Kṛṣṇa and His appearance and disappearance. This is verified by Bhagavad-gītā: tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna.

It is therefore concluded that one has to learn about Kṛṣṇa from Śrīmad-Bhāgavatam and Bhagavad-gītā, and one has to follow in the footsteps of Śrī Caitanya Mahāprabhu. Those who do not follow Śrī Caitanya Mahāprabhu cannot understand Bhagavad-gītā and Śrīmad-Bhāgavatam.

Madhya TEXT 24.324

punaḥ sanātana kahe yuḍi' dui kare

"prabhu ājñā dilā 'vaiṣṇava-smṛti' karibāre //CC Madhya, 24.324//

SYNONYMS

punaḥ—again; sanātana—Sanātana Gosvāmī; kahe—says; yuḍi' dui kare—folding his two hands; prabhu ājñā dilā—Your Lordship has ordered me; vaiṣṇava-smṛti karibāre—to write a dictionary of Vaiṣṇava activities.

TRANSLATION

Folding his hands, Sanātana Gosvāmī said, "My Lord, You ordered me to write a directory about the activities of Vaiṣṇavas.

Madhya TEXT 24.325

muñi--nīca-jāti, kichu nā jānoṇ ācāra

mo-haite kaiche haya smṛti-paracāra //CC Madhya, 24.325//

SYNONYMS

muñi—I; nīca-jāti—belong to a lower caste; kichu—anything; nā—not; jānoṇ—I know; ācāra—about proper behavior; mo-haite—from me; kaiche—how; haya—there is; smṛti-paracāra—propagation of the directions of Vaiṣṇava behavior.

TRANSLATION

"I am a most lowborn person. I have no knowledge of good behavior. How is it possible for me to write authorized directions about Vaiṣṇava activities?"

PURPORT

Actually Sanātana Gosvāmī belonged to a very respectable brāhmaṇa family. Nonetheless, he submitted himself as a fallen, lowborn person because he had served in the Mohammedan government. A brāhmaṇa is never supposed to be engaged for anyone's service. Accepting service for a livelihood (paricaryātmakaṁ karma) is the business of śūdras. The brāhmaṇa is always independent and busy studying śāstra and preaching śāstra to subordinate social members such as kṣatriyas and vaiśyas. Sanātana Gosvāmī felt unfit to write Vaiṣṇava smṛti about the behavior of Vaiṣṇavas because he had fallen from the brahminical position. Thus Sanātana Gosvāmī clearly admits that the brahminical culture should be standardized. Presently in India, so-called brāhmaṇas are almost all engaged in some mundane service, and they do not understand the import of the Vedic śāstras. Nonetheless, they are passing themselves off as brāhmaṇas on the basis of birth. In this connection, Sanātana Gosvāmī declares that a brāhmaṇa cannot be engaged in anyone's service if he wants to take a leading part in society. In Śrīmad-Bhāgavatam Nārada Muni states that even if a brāhmaṇa is in a difficult position, he should not accept the occupation of a śūdra. This means that he should not be engaged in service for another, for this is the business of dogs. Under the circumstances, Sanātana Gosvāmī felt very low because he had accepted the service of the Muslim government. The conclusion is that no one should claim to be a brāhmaṇa simply by birthright while engaging in someone else's service.

Madhya TEXT 24.326

sūtra kari' diśā yadi karaha upadeśa

āpane karaha yadi hṛdaye praveśa //CC Madhya, 24.326//

SYNONYMS

sūtra kari'—making a synopsis; diśā—direction; yadi—if; karaha upadeśa—You kindly instruct; āpane—personally; karaha—You do; yadi—if; hṛdaye praveśa—entering into me or manifesting in my heart.

TRANSLATION

Sanātana Gosvāmī then requested the Lord, "Please personally tell me how I can write this difficult book about Vaiṣṇava behavior. Please manifest Yourself in my heart.

PURPORT

The writing of Vaiṣṇava literatures is not a function for ordinary men. Vaiṣṇava literatures are not mental concoctions. They are all authorized literature meant to guide those who are going to be Vaiṣṇavas. Under these circumstances, an ordinary man cannot give his own opinion. His opinion must always correspond with the conclusion of the Vedas. Unless one is fully qualified in Vaiṣṇava behavior and authorized by superior authority (the Supreme Personality of Godhead), one cannot write Vaiṣṇava literatures or purports and commentaries on Śrīmad-Bhāgavatam and Bhagavad-gītā.

Madhya TEXT 24.327

tabe tāra diśā sphure mo-nīcera hṛdaya

īśvara tumi,--ye karāha, sei siddha haya" //CC Madhya, 24.327//

SYNONYMS

tabe—if you do so; tāra—of that; diśā—the process of writing; sphure—manifests; mo-nīcera—of someone lowborn like me; hṛdaya—in the heart; īśvara tumi—You are the Supreme Personality of Godhead; ye karāha—whatever You cause to do; sei siddha haya—that is perfectly done.

TRANSLATION

"If You would please manifest Yourself within my heart and personally direct me in writing this book, then, although I am lowborn, I may hope to be able to write it. You can do this because You are the Supreme Personality of Godhead

Yourself, and whatever You direct is perfect."

Madhya TEXT 24.328

prabhu kahe,--"ye karite karibā tumi mana

kṛṣṇa sei sei tomā karābe sphuraṇa //CC Madhya, 24.328//

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; ye—whatever; karite—to do; karibā tumi mana—you want; kṛṣṇa—Lord Kṛṣṇa; sei sei—that; tomā—to you; karābe sphuraṇa—will manifest.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "Whatever you want to do you will be able to do correctly by Lord Kṛṣṇa's favor. He will manifest the real purport.

PURPORT

Sanātana Gosvāmī was a pure devotee of Kṛṣṇa. A pure devotee has no business other than serving Kṛṣṇa; consequently Kṛṣṇa is always ready to help him. This benediction was given by Śrī Caitanya Mahāprabhu to Sanātana Gosvāmī, who was authorized to write Vaiṣṇava smṛti. Sanātana Gosvāmī was a pure devotee of the Lord, and through the blessings of Śrī Caitanya Mahāprabhu he was able to write the book perfectly.

Madhya TEXT 24.329

tathāpi ei sūtrera śuna dig-daraśana

sakāraṇa likhi ādau guru-āśrayaṇa //CC Madhya, 24.329//

SYNONYMS

tathāpi—still; ei sūtrera—of the synopsis of this book; śuna—hear; dik-daraśana—an indication; sakāraṇa—the cause; likhi—we should write; ādau—in the beginning; guru-āśrayaṇa—accepting a bona fide spiritual master.

TRANSLATION

"Because you asked me for a synopsis, please hear these few indications. In the beginning one must take shelter of a bona fide spiritual master.

Madhya TEXT 24.330

guru-lakṣaṇa, śiṣya-lakṣaṇa, doṇhāra parīkṣaṇa

sevya--bhagavān, sarva-mantra-vicāraṇa //CC Madhya, 24.330//

SYNONYMS

guru-lakṣaṇa—the symptoms of a bona fide spiritual master; śiṣya-lakṣaṇa—the symptoms of a bona fide disciple; doṇhāra—of both; parīkṣaṇa—the testing; sevya-bhagavān—the Supreme Personality of Godhead is worshipable; sarva-mantra-vicāraṇa—consideration of the different types of mantras.

TRANSLATION

"In your book there should be the characteristics of the bona fide guru and the bona fide disciple. Then, before accepting a spiritual master, one can be assured of the spiritual master's position. Similarly, the spiritual master can also be assured of the disciple's position. The Supreme Personality of Godhead, Kṛṣṇa, should be described as the worshipable object, and you should consider the bīja-mantra for the worship of Kṛṣṇa, Rāma or any other expansion of the Supreme Personality of Godhead.

PURPORT

In the Padma Purāṇa, the characteristics of the guru, the bona fide spiritual master, have been described:

mahā-bhāgavata-śreṣṭho

brāhmaṇo vai gurur nṛṇām

sarveṣām eva lokānām

asau pūjyo yathā hariḥ

mahā-kula-prasūto 'pi

sarva-yajñeṣu dīkṣitaḥ

sahasra-śākhādhyāyī ca

na guruḥ syād avaiṣṇavaḥ

The guru must be situated on the topmost platform of devotional service. There

are three classes of devotees, and the guru must be accepted from the topmost class. The first-class devotee is the spiritual master for all kinds of people. It is said: gurur nṛṇām. The word nṛṇām means "of all human beings." The guru is not limited to a particular group. It is stated in the Upadeśāmṛta of Rūpa Gosvāmī that a guru is a gosvāmī, a controller of the senses and the mind. Such a guru can accept disciples from all over the world. Pṛthivīm sa śiṣyāt. This is the test of the guru.

In India there are many so-called gurus, and they are limited to a certain district or a province. They do not even travel about India, yet they declare themselves to be jagad-guru, gurus of the whole world. Such cheating gurus should not be accepted. Anyone can see how the bona fide spiritual master accepts disciples from all over the world. The guru is a qualified brāhmaṇa; therefore he knows Brahman and Parabrahman. He thus devotes his life for the service of Parabrahman. The bona fide spiritual master who accepts disciples from all over the world is also worshiped all over the world because of his qualities. Lokānām asau pūjyo yathā hariḥ: the people of the world worship him just as they worship the Supreme Personality of Godhead. All these honors are offered to him because he strictly follows the brahminical principles and teaches these principles to his disciples. Such a person is called an ācārya because he knows the principles of devotional service, he behaves in that way himself, and he teaches his disciples to follow in his footsteps. Thus he is an ācārya or jagad-guru. Even though a person is born in a brahminical family and is very expert in performing sacrifices, he cannot be accepted as a guru if he is not a strict Vaiṣṇava. A guru is a brāhmaṇa by qualification, and he can turn others into brāhmaṇas according to the śāstric principles and brahminical qualifications. Brahmanism is not a question of heredity. In Śrīmad-Bhāgavatam (7.32.11) Śrī Nārada Muni tells Mahārāja Yudhiṣṭhira what a brāhmaṇa is. He states that if brahminical qualifications are observed in kṣatriyas, vaiśyas or even sūdras, one should accept them as brāhmaṇas. In this regard, Śrīla Śrīdhara Svāmī has commented: śamādhībhīr eva brāhmaṇādi-vyavahāro mukhyaḥ, na jāti-mātrādīty āha-yasyeti. yad yadi anyatra varṇāntare 'pi dṛśyeta, tad-varṇāntaraṁ tenaiva lakṣaṇa-nimittenaiva varṇena vinirdiśet, na tu jāti-nimittanety arthaḥ.

There is a similar statement made by Nīlakaṇṭha, the commentator on Mahābhārata:

śūdro 'pi śamādy-upeto brāhmaṇa eva

brāhmaṇo 'pi kāmādy-upetaḥ sūdra eva

"Although one may be born in a śūdra family, if he is endowed with the brahminical qualities beginning with śama [control of the mind], he is to be accepted as a brāhmaṇa. Although one may be born in a brāhmaṇa family, if he is endowed with the qualities beginning with kāma [lust], he is to be considered a śūdra." No one should present himself as a brāhmaṇa simply on the basis of being born in a brahminical family. One must be qualified by the brahminical qualities mentioned in the śāstras, particularly Bhagavad-gītā:

śamo damas tapaḥ śaucam

kṣāntir ārjavam eva ca

jñānam vijñānam āstikyam

brahma-karma svabhāva-jam

"Peacefulness, self-control, austerity, purity, tolerance, honesty, wisdom, knowledge and religiousness-these are the qualities by which the brāhmaṇas work." (Bg. 18.42)

Unless one is qualified with all these attributes, he cannot be accepted as a brāhmaṇa. It is not a question of simply taking birth in a brāhmaṇa family. In this regard, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura remarks that Narottama dāsa Ṭhākura and Śyāmānanda Gosvāmī, although not born in brāhmaṇa families, are accepted as bona fide spiritual masters because they were brāhmaṇas by qualification. Personalities like Śrī Gaṅgā-nārāyaṇa, Rāmakṛṣṇa and many others, who were actually born in brāhmaṇa families, accepted Narottama dāsa Ṭhākura and Śyāmānanda Gosvāmī as their spiritual masters.

The mahā-bhāgavata is one who decorates his body with tilaka and whose name indicates him to be a servant of Kṛṣṇa by the word dāsa. He is also initiated by a bona fide spiritual master and is expert in worshiping the Deity, chanting mantras correctly, performing sacrifices, offering prayers to the Lord, and performing saṅkīrtana. He knows how to serve the Supreme Personality of Godhead and how to respect a Vaiṣṇava. When one has attained the topmost position of mahā-bhāgavata, he is to be accepted as a guru and worshiped exactly like Hari, the Personality of Godhead. Only such a person is eligible to occupy the post of a guru. However, if one is highly qualified but is not a Vaiṣṇava, he cannot be accepted as a guru. One cannot be a brāhmaṇa unless one is a Vaiṣṇava. If one is a Vaiṣṇava, he is already a brāhmaṇa. If a guru is completely qualified as a Vaiṣṇava, he must be accepted as a brāhmaṇa even if

he is not born in a brāhmaṇa family. The caste system method of distinguishing a brāhmaṇa by birth is not acceptable when applied to a bona fide spiritual master. A spiritual master is a qualified brāhmaṇa and ācārya. If one is not a qualified brāhmaṇa, he is not expert in studying Vedic literatures. Nānā-śāstra-vicāraṇaika-nipuṇau. Every Vaiṣṇava is a spiritual master, and a spiritual master is automatically expert in brahminical behavior. He also understands the Vedic śāstras.

Similarly, a disciple's qualifications must be observed by the spiritual master before he is accepted as a disciple. In our Kṛṣṇa consciousness movement, the requirement is that one must be prepared to give up the four pillars of sinful life—illicit sex, meat-eating, intoxication and gambling. In Western countries especially, we first observe whether a potential disciple is prepared to follow the regulative principles. Then he is given the name of a Vaiṣṇava servant and initiated to chant the Hare Kṛṣṇa mahā-mantra, at least sixteen rounds daily. In this way the disciple renders devotional service under the guidance of the spiritual master or his representative for at least six months to a year. He is then recommended for a second initiation, during which a sacred thread is offered and the disciple is accepted as a bona fide brāhmaṇa. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura introduced the system of giving the sacred thread to a bona fide Vaiṣṇava, and we are also following in his footsteps. The qualifications of a bona fide disciple are described in Śrīmad-Bhāgavatam (11.10.6) as follows:

amānya-matsaro dakṣo

nirmamo dṛḍha-sauhṛdah

asatvaro 'rtha-jijñāsur

anasūyur amogha-vāk

The disciple must have the following qualifications. He must give up interest in the material bodily conception. He must give up material lust, anger, greed, illusion, madness and envy. He should be interested only in understanding the science of God, and he should be ready to consider all points in this matter. He should no longer think, "I am this body," or, "This thing belongs to me." One must love the spiritual master with unflinching faith, and one must be very steady and fixed. The bona fide disciple should be inquisitive to understand transcendental subject matter. He must not search out faults among good qualities, and he should no longer be interested in material topics. His only interest should be Kṛṣṇa, the Supreme Personality of Godhead.

As far as the mutual testing of the spiritual master and disciple is concerned, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains that a bona fide disciple must be very inquisitive to understand the transcendental subject matter. As stated in Śrīmad-Bhāgavatam (11.3.21):

tasmād gurum prapadyeta

jijñāsuḥ śreya uttamam

"One who is inquisitive to understand the highest goal and benefit of life must approach a bona fide spiritual master and surrender unto him." A serious disciple must be alert when selecting a bona fide spiritual master. He must be sure that the spiritual master can deliver all the transcendental necessities. The spiritual master must observe how inquisitive the disciple is and how eager he is to understand the transcendental subject matter. The spiritual master should study the disciple's inquisitiveness for no less than six months or a year. A spiritual master should not be very anxious to accept a disciple because of his material opulences. Sometimes a big businessman or landlord may approach a spiritual master for initiation. Those who are materially interested are called viṣayīs (karmīs), which indicates that they are very fond of sense gratification. Such viṣayīs sometimes approach a famous guru and ask to become a disciple just as a matter of fashion. Sometimes viṣayīs pose as disciples of a reputed spiritual master just to cover their activities and advertise themselves as advanced in spiritual knowledge. In other words, they want to attain material success. A spiritual master must be very careful in this regard. Such business is going on all over the world. The spiritual master does not accept a materially opulent disciple just to advertise the fact that he has such a big disciple. He knows that by associating with such viṣayī disciples, he may fall down. One who accepts a viṣayī disciple is not a bona fide spiritual master. Even if he is, his position may be damaged due to association with an unscrupulous viṣayī. If a so-called spiritual master accepts a disciple for his personal benefit or for material gain, the relationship between the spiritual master and the disciple turns into a material affair, and the spiritual master becomes like a smārta-guru. There are many caste gosvāmīs who professionally create some disciples who do not care for them or their instructions. Such spiritual masters are satisfied simply to get some material benefits from their disciples. Such a relationship is condemned by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, who calls such spiritual masters and disciples a society of cheaters and cheated. They are also called bāulas or prākṛta-sahajiyās. Their aim is to make the connection between the spiritual master and the disciple into a very cheap thing. They are not serious in wanting

to understand spiritual life.

The words sevyā bhagavān in this verse are important. Bhagavān indicates the Supreme Personality of Godhead, Lord Viṣṇu. Lord Viṣṇu alone is worshipable. There is no need to worship demigods. This is confirmed in Bhagavad-gītā:

kāmais tais tair hṛta-jñānāḥ

prapadyante 'nya-devatāḥ

taṁ taṁ niyamam āsthāya

prakṛtyā niyatāḥ svayā

"Those whose minds are distorted by material desires surrender unto demigods and follow the particular rules and regulations of worship according to their own natures." (Bg. 7.20)

It is also stated in the Skanda Purāṇa:

vāsudevaṁ parityajya

yo 'anya-devam upāsate

svamātaram parityajya

śva-pacīm vandate hi saḥ

"A person who worships the demigods and gives up Lord Vāsudeva is like a man who gives up the protection of his mother for the shelter of a witch."

It is also stated in Bhagavad-gītā (9.23):

ye 'py anya-devatā-bhaktā

yajante śraddhayānvitāḥ

te 'pi mām eva kaunteya

yajanty avidhi-pūrvakam

"Whatever a man may sacrifice to other gods, O son of Kuntī, is really meant for Me alone, but it is offered without true understanding."

Demigods are also living entities and parts and parcels of Kṛṣṇa. Therefore in

one sense one worships Kṛṣṇa when one worships the demigods, but not in the proper way. There is a proper method to water a tree. One should water the roots, but if one waters the leaves and branches instead, he is simply wasting his time. If one worships the demigods to the exclusion of Lord Viṣṇu, his rewards will only be material. As confirmed in Bhagavad-gītā:

antavat tu phalaṁ teṣāṁ

tad bhavaty alpa-medhasām

devān deva-yajo yānti

mad-bhaktā yānti mām api

"Men of small intelligence worship the demigods, and their fruits are limited and temporary. Those who worship the demigods go to the planets of the demigods, but My devotees ultimately reach My supreme planet." (Bg. 7.23)

Demigod worship is meant for unintelligent men because the benefits derived from demigod worship are all material, temporary and retractable. It is also stated in the Hari-bhakti-vilāsa:

yas tu nārāyaṇaṁ devaṁ

brahma-rudrādi-devataiḥ

samatvenaiva vīkṣeta

sa pāṣaṇḍī bhaved dhruvam

"Whoever thinks Lord Viṣṇu and the demigods are on the same level is to be immediately considered a rogue as far as spiritual understanding is concerned."

There are three modes of nature in the material world, but when one is situated spiritually, he is above the material modes, even though he lives in this material world. Lord Kṛṣṇa states in Bhagavad-gītā (14.26):

mām ca yo 'vyabhicāreṇa

bhakti-yogena sevate

sa guṇān samatītyaitān

brahma bhūyāya kalpate

"One who engages in full devotional service, who does not fall down in any circumstances at once transcends the modes of material nature and thus comes to the level of Brahman." When one engages in the Supreme Lord's devotional service, he is in a transcendental position. Even though one may be situated in the mode of goodness in the material world, he is susceptible to pollution by the modes of passion and ignorance. When the mode of goodness is mixed with the mode of passion, one worships the sun-god, Vivasvān. When the mode of goodness is mixed with the mode of ignorance, he worships Gaṇapati, or Gaṇeśa. When the mode of passion is mixed with the mode of ignorance, one worships Durgā, or Kālī, the external potency. When one is simply in the mode of ignorance, he becomes a devotee of Lord Śiva because Lord Śiva is the predominating deity of the mode of ignorance within this material world. However, when one is completely free from the influence of all the modes of material nature, he becomes a pure Vaiṣṇava on the devotional platform. Śrīla Rūpa Gosvāmī states in the Bhakti-rasāmṛta-sindhu:

anyābhilāṣitā-śūnyam

jñāna-karmādy-anāvṛtam

ānukūlyena kṛṣṇānu-

śīlanam bhaktir uttamā

The position of viśuddha-sattva is the position of uncontaminated goodness. On that platform, one can then understand, ārādhyo bhagavān vrajeśa-tanayas tad-dhāma vṛndāvanam: "The Supreme Personality of Godhead, the son of Nanda Mahārāja, is to be worshiped along with His transcendental abode, Vṛndāvana."

The word sarva-mantra-vicāraṇa means "considering all different types of mantras." There are different kinds of mantras for different kinds of devotees. There are the mantras known as the dvādaśākṣara, and these are composed of twelve syllables. Similarly, there are mantras composed of eighteen syllables-the Nārasimha mantra, the Rāma mantra, Gopāla mantra and so on. Each and every mantra has its own spiritual significance. The spiritual master has to select a mantra for his disciple according to the disciple's ability to chant different mantras.

Madhya TEXT 24.331

mantra-adhikārī, mantra-siddhy-ādi-śodhana

dīkṣā, prātaḥ-smṛti-kṛtya, śauca, ācamana //CC Madhya, 24.331//

SYNONYMS

mantra-adhikārī—qualification for receiving mantra initiation; mantra-siddhi-ādi—the perfection of the mantra and so on; śodhana—purification; dīkṣā—initiation; prātaḥ-smṛti-kṛtya—morning duties and remembrance of the Supreme Lord; śauca—cleanliness; ācamana—washing the mouth and other parts of the body.

TRANSLATION

"You should discuss the qualifications necessary for receiving a mantra, the perfection of the mantra, the purification of the mantra, initiation, morning duties, remembrance of the Supreme Lord, cleanliness, and washing the mouth and other parts of the body.

PURPORT

The following injunction is given in the Hari-bhakti-vilāsa (1.194):

tāntrikeṣu ca mantreṣu

dīkṣāyām yoṣitām api

sādhvīnām adhikāro 'sti

śūdrādīnām ca sad-dhiyām

"Śūdras and women who are chaste and sincerely interested in understanding the Absolute Truth are qualified to be initiated with the pāñcarātrika-mantras." This is also confirmed in Bhagavad-gītā (9.32):

mām hi pārtha vyapāśritya

ye 'pi syuḥ pāpa-yonayaḥ

striyo vaiśyās tathā śūdrās

te 'pi yānti parām gatim

"O son of Pṛthā, those who take shelter in Me, though they be of lower birth—women, vaiśyas [merchants], as well as śūdras [workers]—can approach the supreme destination."

If one actually wants to serve Kṛṣṇa, it doesn't matter whether one is a śūdra, vaiśya, or even a woman. If one is sincerely eager to chant the Hare Kṛṣṇa mantra or dīkṣā-mantra, he is qualified to be initiated according to the pāñcarātriṇa process. According to Vedic principles, only a brāhmaṇa who is fully engaged in his occupational duties can be initiated. Śūdras and women are not admitted to a vaidika initiation. Unless one is fit according to the estimation of the spiritual master, one cannot accept a mantra from the pāñcarātriṇa-vidhi or the vaidika-vidhi. When one is fit to accept the mantra, he is initiated by the pāñcarātriṇa-vidhi or the vaidika-vidhi. In any case, the result is the same.

Regarding mantra-siddhi-ādi-śodhana, the efficiency of the mantra, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura gives sixteen divisions, which are confirmed in the Hari-bhakti-vilāsa (beginning with 1.204):

siddha-sādhya-susiddhāri-

kramāṅ jñeyo vicakṣaṇaiḥ

These are (1) siddha, (2) sādhya, (3) susiddha and (4) ari. These four principles can be divided further: (1) siddha-siddha, (2) siddha-sādhya, (3) siddha-susiddha, (4) siddha-ari, (5) sādhya-siddha, (6) sādhya-sādhya, (7) sādhya-susiddha, (8) sādhya-ari, (9) susiddha-siddha, (10) susiddha-sādhya, (11) susiddha-susiddha, (12) susiddha-ari, (13) ari-siddha, (14) ari-sādhya, (15) ari-susiddha, and (16) ari-ari.

Those who are initiated with the eighteen-alphabet mantra do not need to consider the above-mentioned sixteen divisions. As enjoined in the Hari-bhakti-vilāsa (1.215, 219, 220):

na cātra śātravā doṣā

narṇasvādi-vicāraṇā

ṛkṣarāśi-vicāro vā

na kartavyo manau priye

nātra cintyo 'ri-śuddhyādir

nāri-mitrādi-lakṣaṇam

siddha-sādhya-susiddhāri-

rūpā nātra vicāraṇā

There is śodhana, or purification of the mantra, but there is no such consideration for the Kṛṣṇa mantra. Balitvāt kṛṣṇa-mantrāṇām saṁskārāpekṣaṇam na hi. "The Kṛṣṇa mantra is so strong that there is no question of śodhana. (1.235)

As far as dīkṣā is concerned, one should consult Madhya-līlā, Chapter Fifteen (108). On the whole, when a person is initiated according to the pāñcarātrika-vidhi, he has already attained the position of a brāhmaṇa. This is enjoined in the Hari-bhakti-vilāsa (2.12):

yathā kāñcanatām yāti

kāṁsyaṁ rasa-vidhānataḥ

tathā dīkṣā-vidhānena

dvijatvaṁ jāyate nṛṇām

"As bell metal can be turned into gold when treated with mercury, a disciple initiated by a bona fide guru immediately attains the position of a brāhmaṇa."

As far as the time of dīkṣā (initiation) is concerned, everything depends on the position of the guru. As soon as a bona fide guru is received by chance or by a program, one should immediately take the opportunity to receive initiation. In the book called Tattva-sāgara, it is stated:

durlabhe sad-gurūṇām ca

sakṛt-saṅga upasthite

tad-anujñā yadā labdhā

sa dīkṣāvasaro mahān

grāme vā yadi vāraṇye

kṣetre vā divase niśi

āgacchati gurur daivād

yathā dīkṣā tad-ājñayā

yadaivecchā tadā dīkṣā

guror ājñānurūpataḥ

na tīrthaṁ na vrataṁ hemo

na snānaṁ na japa-kriyā

dīkṣāyāḥ karaṇaṁ kintu

svecchā-prāpte tu sad-gurau

"If, by chance, one gets a sad-guru, it doesn't matter whether one is in the temple or the forest. If the sad-guru, the bona fide spiritual master, agrees, one can be initiated immediately, without waiting for a suitable time or place."

In the early morning hours (known as brāhma-muhūrta) one should get up and immediately chant the Hare Kṛṣṇa mantra, or, at least, "Kṛṣṇa, Kṛṣṇa, Kṛṣṇa." In this way, one should remember Kṛṣṇa. Some ślokaṣ or prayers should also be chanted. By chanting, one immediately becomes auspicious and transcendental to the infection of material qualities. Actually one has to chant and remember Lord Kṛṣṇa twenty-four hours daily, or as much as possible.

smartavyaḥ satataṁ viṣṇur

vismartavyo na jātucit

sarve vidhi-niṣedhāḥ syur

etayor eva kiṅkarāḥ

"Kṛṣṇa is the origin of Lord Viṣṇu. He should always be remembered and never forgotten at any time. All the rules and prohibitions mentioned in the śāstras should be the servants of these two principles." This is a quotation from padma Purāṇa in the portion called Bṛhat-sahasra-nāma-stotra. prātaḥ-kṛtya means that one should evacuate regularly and then cleanse himself by taking a bath. One has to gargle (ācamana) and brush his teeth (danta-dhāvana). He should do this either with twigs or a toothbrush-whatever is available. This will purify the mouth. Then one should take his bath. Actually householders and vānaprasthas should bathe two times a day (prātar-madhyāhṇayoḥ snānaṁ vānaprastha-grhasthayoḥ). A sannyāsī should bathe three times daily, and a brahmacārī may take only one bath a day. Whenever one is not able to bathe in water, he can bathe by chanting the Hare Kṛṣṇa mantra. One also has to perform his sandhyādi-vandana-that is, one has to chant his Gāyatrī mantra three times daily-morning, noon and

evening.

Madhya TEXT 24.332

danta-dhāvana, snāna, sandhyādi vandana

guru-sevā, ūrdhva-puṇḍra-cakrādi-dhāraṇa //CC Madhya, 24.332//

SYNONYMS

danta-dhāvana—washing the teeth; snāna—bath; sandhyā-ādi vandana—regular chanting of the mantras; guru-sevā—serving the spiritual master; ūrdhva-puṇḍra—wearing perpendicularly straight tilaka; cakra-ādi-dhāraṇa—stamping the body with different names and symbols of the Lord.

TRANSLATION

"In the morning, one should regularly brush his teeth, take his bath, offer prayers to the Lord and offer obeisances to the spiritual master. One should render service to the spiritual master and paint one's body in twelve places with ūrdhva-puṇḍra [tilaka]. One should stamp the holy names of the Lord on his body, or one should stamp the symbols of the Lord, such as the disc and club.

Madhya TEXT 24.333

gopīcandana-mālya-dhṛti, tulasī-āharaṇa

vastra-pīṭha-gr̥ha-saṁskāra, kṛṣṇa-prabodhana //CC Madhya, 24.333//

SYNONYMS

gopī-candana—gopī-candana (available in Vṛndāvana and Dvārakā); mālya—beads on the neck; dhṛti—wearing regularly; tulasī-āharaṇa—collecting tulasī leaves; vastra—cloth; pīṭha—temple; gr̥ha—the house; saṁskāra—cleansing; kṛṣṇa-prabodhana—awakening the Deity of Lord Kṛṣṇa.

TRANSLATION

"After this, you should describe how one should decorate his body with gopīcandana, wear neck beads, collect tulasī leaves from the tulasī tree, cleanse his cloth and the altar, cleanse one's own house or apartment and go to the temple and ring the bell just to draw the attention of Lord Kṛṣṇa.

Madhya TEXT 24.334

pañca, ṣoḍaśa, pañcāśat upacāre arcana

pañca-kāla pūjā ārati, kṛṣṇera bhojana-śayana //CC Madhya, 24.334//

SYNONYMS

pañca—five; ṣoḍaśa—sixteen; pañcāśat—fifty; upacāre—with ingredients; arcana—offering worship; pañca-kāla—five times; pūjā—worshiping; ārati—offering ārati; kṛṣṇera bhojana-śayana—in this way offering eatables to Kṛṣṇa and laying Him down to rest.

TRANSLATION

"Also describe Deity worship, wherein one should offer food to Kṛṣṇa at least five times daily. One should in due time place Kṛṣṇa on a bed. You should also describe the process for offering ārati and the worship of the Lord according to the list of five, sixteen or fifty ingredients.

PURPORT

The five ingredients are (1) very good scents, (2) very good flowers, (3) incense, (4) a lamp and (5) something edible. As for ṣoḍaśopacāra, the sixteen ingredients, one should (1) provide a sitting place (āsana), (2) ask Kṛṣṇa to sit down, (3) offer arghya, (4) offer water to wash the legs, (5) wash the mouth, (6) offer madhu-parka, (7) offer water for washing the mouth, (8) bathe, (9) offer garments, (10) decorate the Lord's body with ornaments, (11) offer sweet scents, (12) offer flowers with good fragrance, like the rose or campaka, (13) offer incense, (14) offer a lamp, (15) give good food, and (16) offer prayers.

In the Hari-bhakti-vilāsa (Eleventh Vilāsa, verses 127-140) there is a vivid description of what is required in Deity worship. There are sixty-four items mentioned. In the temple, worship should be so gorgeous that all sixty-four items should be available for the satisfaction of the Personality of Godhead.

Sometimes it is impossible to get all sixty-four items; therefore we recommend that at least on the first day of installation all sixty-four items should be available. When the Lord is established, worship with all sixty-four items should continue as far as possible. The sixty-four items are as follows: (1) There must be a big bell hanging in front of the temple room so that whoever comes in the room can ring the bell. This item is called prabodhana, or offering oneself submissively to the Lord. This is the first item. (2) The visitor must chant jaya Śrī Rādhā-Govinda, or jaya Śrī Rādhā-Mādhava when he rings the bell. In either

case, the word jaya must be uttered. (3) One should immediately offer obeisances to the Lord, falling down like a stick. (4) There must be regular maṅgala-ārati in the temple during the early morning, an hour and a half before the sun rises. (5) There must be an āsana, a sitting place before the altar. This āsana is for the spiritual master. The disciple brings everything before the spiritual master, and the spiritual master offers everything to the Supreme Personality of Godhead. (6) After maṅgala-ārati, the Deity is supposed to wash His teeth by using a twig; therefore a twig must be offered. (7) Water must be offered for washing the Deity's feet. (8) Arghya should be offered. (9) Water for ācamana should be offered. (10) Madhu-parka, a small bowl containing madhu (honey, a little ghee, a little water, a little sugar, yogurt and milk) should be offered. This is called madhu-parka-ācamana. (11) One should place wooden slippers before the Lord. (12) One should massage the body of the Lord. (13) One should massage the body of the Lord with oil. (14) With a soft, wet sponge one should remove all the oil smeared over the Lord's body. (15) One should bathe the Lord with water in which nicely scented flowers have been soaking for some time. (16) After bathing the body of the Lord with water, one should bathe Him with milk. (17) Then with yogurt. (18) Then with ghee. (19) Then with honey. (20) Then with sugar. (21) Then one should wash the Deity with water and chant this mantra:

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-

lakṣāvṛteṣu surabhīr abhipālayantam

lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ

govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

(22) One should dry the entire body with a towel. (23) A new dress should be put on the body. (24) A sacred thread should be given to the body. (25) Water should be offered for cleansing the mouth (ācamana). (26) Nicely scented oils like liquid sandalwood pulp should be smeared over the body. (27) All kinds of ornaments and crowns should be placed on the body. (28) Then one should offer flower garlands and decorative flowers. (29) One should burn incense. (30) Lamps should be offered. (31) Precautions should always be taken so that demons and atheists cannot harm the body of the Lord. (32) Food offerings should be placed before the Lord. (33) Spices for chewing should be offered. (34) Betel nuts should be offered. (35) At the proper time, there should be arrangements so that the Lord may take rest in bed. (36) The Lord's hair should

be combed and decorated. (37) First-class garments should be offered. (38) A first-class helmet should be offered. (39) The garments should be scented. (40) There should be Kaustubha jewels and other ornaments offered. (41) A variety of flowers should be offered. (42) Another maṅgala-ārati should be offered. (43) A mirror should be offered. (44) The Lord should be carried on a nice palanquin to the altar. (45) The Lord should be seated on the throne. (46) Again water should be given for the washing of His feet. (47) Something again should be offered for eating. (48) Evening āraṭi. (49) The Lord should be fanned with a cāmara fan, and an umbrella should be placed over His head. (50) The Hare Kṛṣṇa mantra and approved songs should be sung. (51) Musical instruments should be played. (52) One should dance before the Deity. (53) One should circumambulate the Deity. (54) One should again offer obeisances. (55) One should offer different types of prayers and hymns at the Lord's lotus feet. (56) One should touch the lotus feet of the Lord with one's head. This may not be possible for everyone, but at least the pūjārī should do this. (57) The flowers offered on the previous day should touch one's head. (58) One should take the remnants of the Lord's food. (59) One should sit before the Lord and think that he is massaging the Lord's legs. (60) One should decorate the Lord's bed with flowers before the Lord takes His rest. (61) One should offer one's hand to the Lord. (62) One should take the Deity to His bed. (63) One should wash the feet of the Lord and then sit Him on the bed. (64) One should place the Lord on the bed and then massage His feet.

Āraṭi should be offered to the Deities five times daily-early in the morning before sunrise, later in the morning, at noon, in the evening and at night. This means that there should be worship and a change of dress and flowers. As far as the eatables are concerned, all items should be first-class preparations. There should be first-class rice, dhal, fruit, sweet rice, vegetables and a variety of foods to be sucked, drunk and chewed. All the eatables offered to the Deities should be extraordinarily excellent. In Europe and America there is presently no monetary scarcity. People are not poor, and if they follow these principles of Deity worship, they will advance in spiritual life. As far as placing the Deity in the bed is concerned, if the Deity is large and heavy, it is not possible to move Him daily. It is better that a small Deity, which is also worshiped, be taken to the bed. This mantra should be chanted: āgaccha śayana-sthānaṁ priyābhiḥ saha keśava. "O Keśava, kindly come to Your bed along with Śrīmatī Rādhārāṇī." (Hari-bhakti-vilāsa 11.40)

The Deity should be placed in bed with Śrīmatī Rādhārāṇī, and this should be indicated by bringing the wooden slippers from the altar to the bedside. When

the Deity is laid down, His legs should be massaged. Before laying the Deity down, a pot of milk and sugar should be offered to Him. After taking this thick milk, the Deity should lie down and should be offered betel nuts and spices to chew.

Madhya TEXT 24.335

śrī-mūrti -lakṣaṇa, āra śālagrāma-lakṣaṇa

kṛṣṇa-kṣetra-yātrā, kṛṣṇa-mūrti-daraśana //CC Madhya, 24.335//

SYNONYMS

śrī-mūrti-lakṣaṇa—characteristics of the Deity; āra—and; śālagrāma-lakṣaṇa—characteristics of the śālagrāma-śilā; kṛṣṇa-kṣetra-yātrā—visiting places like Vṛndāvana, Dvārakā and Mathurā; kṛṣṇa-mūrti-daraśana—visiting the Deity in the temple.

TRANSLATION

"The characteristics of the Deities should be discussed as well as the characteristics of the śālagrāma-śilā. One should also discuss visiting the Deities in the temple and touring holy places like Vṛndāvana, Mathurā and Dvārakā.

Madhya TEXT 24.336

nāma-mahimā, nāmāparādha dūre varjana

vaiṣṇava-lakṣaṇa, sevāparādha-khaṇḍana //CC Madhya, 24.336//

SYNONYMS

nāma-mahimā—the glories of the holy name; nāma-aparādha—offenses in chanting the holy name; dūre varjana—giving up very carefully; vaiṣṇava-lakṣaṇa—the symptoms of a Vaiṣṇava; sevā-parādha-khaṇḍana—rejecting offenses in worshiping the Deity.

TRANSLATION

"You should glorify the holy name and carefully give up offenses when chanting the holy name. One should know the symptoms of a Vaiṣṇava. One must give up or nullify all kinds of sevā-aparādha, offenses in Deity worship.

PURPORT

The devotee should always be very careful not to commit the ten offenses when chanting the Hare Kṛṣṇa mantra. If a devotee very strictly follows the methods of Deity worship, he will naturally and quickly become a pure Vaiṣṇava. A pure Vaiṣṇava has unflinching faith in the Lord, and he does not deviate at all. He is always engaged in perfect Deity worship.

One should also notice the specific offenses against Deity worship. These are mentioned in the Skanda Purāṇa (Avantī-khaṇḍa), spoken by Vyāsadeva himself. One should liquidate all kinds of offenses.

The śālagrāma-śilā should be worshiped with tulasī where a sufficient quantity of tulasī leaves are available. Worship of śālagrāma-śilā should be introduced in all ISKCON temples. Śālagrāma-śilā is the form of the Lord's mercy. To worship the Deity with the sixty-four items mentioned may be a difficult job, but the Lord has become so small that anyone in any temple can carefully handle Deity worship simply by performing the same activities with śālagrāma-śilā.

There are thirty-two offenses that should be avoided. (1) One should not enter the temple in a vehicle. Shoes and slippers should be removed before entering the temple. (2) One should offer obeisances as soon as he sees the Deity. (3) One should enter the temple after taking a bath. In other words, one should be very clean. (4) One should not offer obeisances to the Lord with one hand. (5) One should not circumambulate demigods before the Deities. (6) One should not spread out his legs before the Deity. (7) One should not sit down before the Deity with his legs crossed, nor should one touch his legs with his hands. (8) One should not lie down before the Deity. (9) One should not eat before the Deity. (10) One should not speak lies before the Deity. (11) One should not speak very loudly before the Deity. (12) One should not talk nonsense before the Deity. (13) One should not cry before the Deity. (14) One should not deal with others before the Deity. (15) One should not utter harsh words before the Deity. (16) One should not cover himself with a blanket. (17) One should not talk enviously of others before the Deity. (18) One should not praise others before the Deity. (19) One should not use slang before the Deity. (20) One should not pass air before the Deity. (21) One should not neglect the sixty-four items of Deity worship. (22) One should not eat anything not offered to the Deity. (23) One should not neglect offering seasonal fruits as soon as they are available. (24) One should always offer fresh, untouched fruit to the Deity. (25) One should not sit with his back toward the Deity. (26) One should not offer obeisances to others before the Deity. (27) One should not sit near the Deity without taking the spiritual master's permission. (28) One should not be proud to hear himself

praised before the Deity. (29) One should not blaspheme the demigods. (30) One should not be unkind to others before the Deities. (31) One should observe all festivals in the temple. (32) One should not fight or quarrel before the Deity.

Madhya TEXT 24.337

śaṅkha-jala-gandha-puṣpa-dhūpādi-lakṣaṇa

japa, stuti, parikramā, daṇḍavat vandana //CC Madhya, 24.337//

SYNONYMS

śaṅkha—of a conchshell; jala—of water; gandha—of incense or scents; puṣpa—of flowers; dhūpa-ādi—of incense, and so on; lakṣaṇa—the characteristics; japa—murmuring; stuti—offering prayers; parikramā—circumambulation; daṇḍavat—offering obeisances; vandana—offering prayers.

TRANSLATION

"The items of worship, such as water, conchshell, flowers, incense and lamp, should be described. You should also mention chanting softly, offering prayers, circumambulating, and offering obeisances. All these should be carefully studied.

PURPORT

All these are mentioned in the Hari-bhakti-vilāsa. The Aṣṭama Vilāsa of that book should be consulted as far as possible.

Madhya TEXT 24.338

puraścaraṇa-vidhi, kṛṣṇa-prasāda-bhojana

anivedita-tyāga, vaiṣṇava-nindādi-varjana //CC Madhya, 24.338//

SYNONYMS

puraścaraṇa-vidhi—ritualistic ceremonies; kṛṣṇa-prasāda-bhojana—eating the remnants of food offered to the Lord; anivedita-tyāga—not touching anything not offered to the Lord; vaiṣṇava-nindā-ādi-varjana—completely avoiding blaspheming a Vaiṣṇava.

TRANSLATION

"Other items to be considered are the method of performing puraścaraṇa, taking kṛṣṇa-prasāda, giving up unoffered food and not blaspheming the Lord's devotees.

PURPORT

Regarding the vaiṣṇava-nindā, see Madhya-līlā, 15.260.

Madhya TEXT 24.339

sādhū-lakṣaṇa, sādhu-saṅga, sādhu-sevana

asatsaṅga-tyāga, śrī-bhāgavata-śravaṇa //CC Madhya, 24.339//

SYNONYMS

sādhū-lakṣaṇa—the symptoms of a devotee; sādhu-saṅga—association with devotees; sādhu-sevana—offering service to devotees; asat-saṅga-tyāga—giving up the company of nondevotees; śrī-bhāgavata-śravaṇa—regularly hearing the recitation of Śrīmad-Bhāgavatam.

TRANSLATION

"One should know the symptoms of a devotee and how to associate with devotees. One should know how to satisfy the devotee by rendering service, and one should know how to give up the association of nondevotees. One should also regularly hear the recitation of Śrīmad-Bhāgavatam.

Madhya TEXT 24.340

dina-kṛtya, pakṣa-kṛtya, ekādaśī-ādi-vivaraṇa

māsa-kṛtya, janmāṣṭamyādi-vidhi-vicāraṇa //CC Madhya, 24.340//

SYNONYMS

dina-kṛtya—daily duties; pakṣa-kṛtya—duties on the fortnights; ekādaśī-ādi-vivaraṇa—description of Ekādaśī and so on; māsa-kṛtya—duties every month; janmāṣṭamī-ādi—of performing Janmāṣṭamī and other ceremonies; vidhi—of the process; vicāraṇa—consideration.

TRANSLATION

"You should describe the ritualistic duties of every day, and you should describe

the fortnightly duties-especially observing Ekādaśī fast, which comes every fortnight. You should also describe the duties of every month, especially the observance of ceremonies like Janmāṣṭamī, Rāma-navamī and Nṛsiṃha-caturdaśī.

Madhya TEXT 24.341

ekādaśī, janmāṣṭamī, vāmana-dvādaśī

śrī-rāma-navamī, āra nṛsiṃha-caturdaśī //CC Madhya, 24.341//

SYNONYMS

ekādaśī—the eleventh day of the fortnight; janmāṣṭamī—the birthday ceremony of Lord Kṛṣṇa; vāmana-dvādaśī—the birthday or appearance day of Lord Vāmana; śrī-rāma-navamī—the birthday ceremony of Lord Rāmacandra; āra—and; nṛsiṃha-caturdaśī—the appearance day of Lord Nṛsiṃha.

TRANSLATION

"Ekādaśī, Janmāṣṭamī, Vāmana-dvādaśī, Rāma-navamī and Nṛsiṃha-caturdaśī should all be observed.

Madhya TEXT 24.342

ei sabe viddhā-tyāga, aviddhā-karaṇa

akaraṇe doṣa, kaile bhaktira lambhana //CC Madhya, 24.342//

SYNONYMS

ei sabe—all these things; viddhā-tyāga—to avoid viddha-ekādaśī or mixed Ekādaśī; aviddhā-karaṇa—performing the pure Ekādaśī; akaraṇe doṣa—the fault of not performing them; kaile—if done so; bhaktira lambhana—there will be discrepancies in devotional service.

TRANSLATION

"You should recommend the avoidance of mixed Ekādaśī and the performance of pure Ekādaśī. You should also describe the fault in not observing this. One should be very careful as far as these items are concerned. If one is not careful, one will be negligent in executing devotional service.

Madhya TEXT 24.343

sarvatra pramāṇa dibe purāṇa-vacana

śrī-mūrti-viṣṇu-mandira karaṇa-lakṣaṇa //CC Madhya, 24.343//

SYNONYMS

sarvatra—everywhere; pramāṇa—evidence; dibe—you should give; purāṇa-vacana—quoting from the Purāṇas; śrī-mūrti—the Deity; viṣṇu-mandira—of the Viṣṇu temple; karaṇa-lakṣaṇa—the characteristics of constructing.

TRANSLATION

"Whatever you say about Vaiṣṇava behavior, the establishment of Vaiṣṇava temples and Deities and everything else should be supported by evidence from the Purāṇas.

Madhya TEXT 24.344

'sāmānya' sad-ācāra, āra 'vaiṣṇava'-ācāra

kartavyākartavya saba 'smārta' vyavahāra //CC Madhya, 24.344//

SYNONYMS

sāmānya—general; sat-ācāra—good behavior; āra—and; vaiṣṇava—of devotees of Lord Viṣṇu; ācāra—etiquette; kartavya-akartavya—things which are to be done and which are not to be done; saba—all; smārta—connected with regulative principles; vyavahāra—business.

TRANSLATION

"You should give general and specific descriptions of the behavior and activities of a Vaiṣṇava. You should outline things that are to be done and things that are not to be done. All this should be described as regulations and etiquette.

Madhya TEXT 24.345

ei saṅkṣepe sūtra kahiluṅ dig-daraśana

yabe tumi likhibā, kṛṣṇa karābe sphuraṇa //CC Madhya, 24.345//

SYNONYMS

ei—thus; saṅkṣepe—in brief; sūtra—codes; kahiluṅ—I have described; dik-

daraśana—just a little direction; yabe—whenever; tumi—you; likhibā—will attempt to write; kṛṣṇa—Lord Kṛṣṇa; karābe—will do; sphuraṇa—manifesting.

TRANSLATION

"I have thus given a synopsis of the Vaiṣṇava regulative principles. I have given this in brief just to give you a little direction. When you write on this subject, Kṛṣṇa will help you by spiritually awakening you."

PURPORT

One cannot write on spiritual matters without being blessed by Kṛṣṇa and the disciplic succession of gurus. The blessings of the authorities are one's power of attorney. One should not try to write anything about Vaiṣṇava behavior and activities without being authorized by superior authorities. This is confirmed in Bhagavad-gītā: evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ.

Madhya TEXT 24.346

ei ta' kahilu prabhura sanātane prasāda

yāhāra śravaṇe cittera khaṇḍe avasāda //CC Madhya, 24.346//

SYNONYMS

ei ta'—in this way; kahilu—I have described; prabhura—of Lord Śrī Caitanya Mahāprabhu; sanātane—unto Sanātana Gosvāmī; prasāda—mercy; yāhāra śravaṇe—hearing which; cittera—of the mind; khaṇḍe—disappears; avasāda—all moroseness.

TRANSLATION

Thus I have narrated Lord Caitanya's mercy upon Sanātana Gosvāmī. When one hears these topics, one's heart will be cleansed of all contamination.

Madhya TEXT 24.347

nija-granthe karṇapūra vistāra kariyā

sanātane prabhura prasāda rākhiyāche likhiyā //CC Madhya, 24.347//

SYNONYMS

nija-granthe—in his own book; karṇapūra—Kavi-karṇapūra; vistāra kariyā—

vividly describing; sanātane—unto Sanātana Gosvāmī; prabhura—of Lord Śrī Caitanya Mahāprabhu; prasāda—the mercy; rākhiyāche—has kept; likhiyā—writing.

TRANSLATION

The authorized poet Kavi-karṇapūra has written a book named Caitanya-candrodaya-nāṭaka. This book tells how Śrī Caitanya Mahāprabhu blessed Sanātana Gosvāmī with His specific mercy.

Madhya TEXT 24.348

gaudendrasya sabhā-vibhūṣaṇa-maṇiḥ tyaktvā ya ṛddhām śriyaṁ
rūpasyāgraja eṣa eva taruṇīm vairāgya-lakṣmīm dadhe
antar-bhakti-rasena pūrṇa-hṛdayo bāhye 'vadhūtākṛtiḥ
śaivālaiḥ pihitaṁ mahā-sara iva prīti-pradas tad-vidām //CC Madhya, 24.348//

SYNONYMS

gauḍa-indrasya—of the ruler of Gauḍa-deśa (Bengal); sabhā—of the parliament; vibhūṣaṇa—fundamental; maṇiḥ—the gem; tyaktvā—relinquishing; yaḥ—one who; ṛddhām—opulent; śriyam—kingly enjoyment; rūpasya agrajaḥ—the elder brother of Śrīla Rūpa Gosvāmī; eṣaḥ—this; eva—certainly; taruṇīm—youthful; vairāgya-lakṣmīm—the fortune of renunciation; dadhe—accepted; antaḥ-bhakti-rasena—by the mellows of inner love of Kṛṣṇa; pūrṇa-hṛdayaḥ—satisfied fully; bāhye—externally; avadhūta-ākṛtiḥ—the dress of a mendicant; śaivālaiḥ—by moss; pihitaṁ—covered; mahā-saraḥ—a great lake or very deep lake; iva—like; prīti-pradaḥ—very pleasing; tat-vidām—to persons acquainted with the science of devotional service.

TRANSLATION

"Śrīla Sanātana Gosvāmī, the elder brother of Śrīla Rūpa Gosvāmī, was a most important minister in the government of Hussain Shah, the ruler of Bengal, and he was considered a most brilliant gem in that assembly. He possessed all the opulences of a royal position, but he gave up everything just to accept the youthful goddess of renunciation. Although he externally appeared to be a mendicant who had renounced everything, he was filled with the pleasure of devotional service within his heart. Thus he can be compared to a deep lake

covered with moss. He was the object of pleasure for all the devotees who knew the science of devotional service.

PURPORT

This and the following two verses are from Caitanya-candrodaya-nāṭaka (9.34, 35, 38).

Madhya TEXT 24.349

taṁ sanātanam upāgatam akṣṇor
dṛṣṭa-mātram atimātra-dayārdraḥ
ālilinga parighāyata-dorbhyām
sānukampam atha campaka-gauraḥ //CC Madhya, 24.349//

SYNONYMS

taṁ—unto him; sanātanam—Sanātana Gosvāmī; upāgatam—having arrived; akṣṇor—with the eyes; dṛṣṭa-mātram—being only seen; ati-mātra—greatly; dayā-ārdraḥ—merciful; ālilinga—embraced; parighāyata-dorbhyām—with His two arms; sa-anukampam—with great affection; atha—thus; campaka-gauraḥ—Lord Śrī Caitanya Mahāprabhu, who has a complexion the color of a campaka flower (golden).

TRANSLATION

"As soon as Sanātana Gosvāmī arrived in front of Lord Caitanya, the Lord, seeing him, became merciful to him. The Lord, who has the complexion of a golden campaka flower, opened His arms and embraced him while expressing great affection."

Madhya TEXT 24.350

kālena vṛndāvana-keli-vārtā
lupteti tām khyāpayitum viśiṣya
kṛpāmṛtenābhīṣeca devas
tatraiva rūpaṁ ca sanātanam ca //CC Madhya, 24.350//

SYNONYMS

kālena—in the course of time; vṛndāvana-keli-vārtā—topics concerning the transcendental mellows of the pastimes of Lord Kṛṣṇa in Vṛndāvana; luptā—almost lost; iti—thus; tām—all those; khyāpayitum—to enunciate; viśiṣya—making specific; kṛpā-amṛtena—with the nectar of mercy; abhiṣiṣeca—sprinkled; devaḥ—the Lord; tatra—there; eva—indeed; rūpam—Śrīla Rūpa Gosvāmī; ca—and; sanātanam—Sanātana Gosvāmī; ca—as well as.

TRANSLATION

"In the course of time, the transcendental news of Kṛṣṇa's pastimes in Vṛndāvana was almost lost. To enunciate explicitly those transcendental pastimes, Śrī Caitanya Mahāprabhu, at Prayāga, empowered Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī with the nectar of His mercy to carry out this work in Vṛndāvana."

Madhya TEXT 24.351

ei ta' kahiluṅ sanātane prabhura prasāda

yāhāra śravaṇe cittera khaṇḍe avasāda //CC Madhya, 24.351//

SYNONYMS

ei ta'—thus; kahiluṅ—I have explained; sanātane—unto Sanātana Gosvāmī; prabhura prasāda—the mercy of Lord Śrī Caitanya Mahāprabhu; yāhāra śravaṇe—hearing which; cittera—of the heart; khaṇḍe—disappears; avasāda—moroseness.

TRANSLATION

I have thus explained the mercy bestowed on Sanātana Gosvāmī by Śrī Caitanya Mahāprabhu. If one hears this, all moroseness in the heart will diminish.

Madhya TEXT 24.352

kṛṣṇera svarūpa-gaṇera sakala haya 'jñāna'

vidhi-rāga-mārga 'sādhana bhakti'ra vidhāna //CC Madhya, 24.352//

SYNONYMS

kṛṣṇera svarūpa-gaṇera—of Lord Kṛṣṇa in His various expansions; sakala—all;

haya—there is; jñāna—knowledge; vidhi-rāga-mārga—in the process of devotional service under regulative principles or in spontaneous love; sādhana bhaktira vidhāna—the authorized means of executing devotional service.

TRANSLATION

By reading these instructions to Sanātana Gosvāmī, one will become fully aware of Lord Kṛṣṇa's various expansions and the process of devotional service according to the regulative principles and spontaneous love. Thus everything can be fully known.

Madhya TEXT 24.353

'kṛṣṇa-prema', 'bhakti-rasa', 'bhaktira siddhānta'

ihāra śravaṇe bhakta jānena saba anta //CC Madhya, 24.353//

SYNONYMS

kṛṣṇa-prema—love of Godhead; bhakti-rasa—the mellows of devotional service; bhaktira siddhānta—the conclusions of devotional service; ihāra śravaṇe—by hearing this chapter; bhakta—a devotee; jānena—knows; saba—all; anta—limits.

TRANSLATION

By reading this chapter, a pure devotee can understand love of Kṛṣṇa, the mellows of devotional service and the conclusion of devotional service. Everyone can understand all these things to their ultimate end by studying this chapter.

Madhya TEXT 24.354

śrī-caitanya-nityānanda-advaita-caraṇa

yāñra prāṇa-dhana, sei pāya ei dhana //CC Madhya, 24.354//

SYNONYMS

śrī-caitanya-nityānanda-advaita-caraṇa—the lotus feet of Lord Śrī Caitanya Mahāprabhu, Lord Nityānanda and Advaita Prabhu; yāñra prāṇa-dhana—whose life and soul; sei—such a person; pāya—gets; ei dhana—this treasure-house of devotional service.

TRANSLATION

The conclusion of this chapter can be known to one whose life and soul are the lotus feet of Śrī Caitanya Mahāprabhu, Nityānanda Prabhu and Advaita Prabhu.

Madhya TEXT 24.355

śrī-rūpa-raghunātha-pade yāra āśa

caitanya-caritāmṛta kahe kṛṣṇadāsa //CC Madhya, 24.355//

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; raghunātha—Śrīla Raghunātha dāsa Gosvāmī; pade—at the lotus feet; yāra—whose; āśa—expectation; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; kṛṣṇadāsa—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Twenty-fourth Chapter, describing the ātmārāma verse and the Lord's mercy upon Sanātana Gosvāmī.

Chapter 25 How All the Residents of Vārāṇasī Became Vaiṣṇavas

The following is a summary of Chapter Twenty-five. A Mahārāṣṭrian brāhmaṇa who was living in Benares was a great devotee of Śrī Caitanya Mahāprabhu. He was always very happy to hear of the glories of the Lord, and it was by his arrangement that all the sannyāsīs of Vārāṇasī became devotees of Lord Caitanya Mahāprabhu. He invited all the sannyāsīs to his house to meet Śrī Caitanya Mahāprabhu, and this incident has been described in the Seventh Chapter of Ādi-līlā. From that day, Śrī Caitanya Mahāprabhu became famous in the city of Vārāṇasī, and many important men in that city became His followers. By and by, one of the disciples of the great sannyāsī Prakāśānanda Sarasvatī became devoted to Śrī Caitanya Mahāprabhu, and this devotee explained Śrī Caitanya Mahāprabhu to Prakāśānanda Sarasvatī and supported His views with

various arguments.

One day Śrī Caitanya Mahāprabhu went to take a bath at Pañca-nada, and afterwards all His devotees began chanting the Hare Kṛṣṇa mantra in front of the temple of Bindu Mādhava. At this time Prakāśānanda Sarasvatī and all his devotees approached the Lord. Prakāśānanda Sarasvatī immediately fell down at the lotus feet of Śrī Caitanya Mahāprabhu and very much regretted his past behavior toward the Lord. He asked Śrī Caitanya Mahāprabhu about devotional service in terms of the Vedānta-sūtra, and the Lord told him about devotional service that is approved by great personalities who know the Vedānta-sūtra. Śrī Caitanya Mahāprabhu then pointed out that Śrīmad-Bhāgavatam is the proper commentary on the Vedānta-sūtra. He then explained the catuḥ-ślokī (four ślokas) of Śrīmad-Bhāgavatam, the essence of that great scripture.

From that day on, all the sannyāsīs of Vārāṇasī became devotees of Śrī Caitanya Mahāprabhu. Before returning to His headquarters at Jagannātha Purī, the Lord advised Sanātana Gosvāmī to go to Vṛndāvana. The Lord then departed for Jagannātha Purī. Kavirāja Gosvāmī then describes something about Śrīla Rūpa Gosvāmī, Sanātana Gosvāmī and Subuddhi Rāya. Śrī Caitanya Mahāprabhu returned to Jagannātha Purī through the great forest of Jhārikhaṇḍa in central India. At the end of this chapter, Kavirāja Gosvāmī sums up the incidents of Madhya-līlā and instructs every living being to read this sublime book of Śrī Caitanya Mahāprabhu's pastimes.

Madhya TEXT 25.1

vaiṣṇavī-kṛtya sannyāsi-

mukhān kāśī-nivāsinaḥ

sanātanam su-saṁskṛtya

prabhur nīlādrim āgamat //CC Madhya, 25.1//

SYNONYMS

vaiṣṇavī-kṛtya—making into Vaiṣṇavas; sannyāsi-mukhān—headed by the sannyāsīs; kāśī-nivāsinaḥ—the residents of Vārāṇasī; sanātanam—Sanātana Gosvāmī; su-saṁskṛtya—completely purifying; prabhuḥ—Lord Śrī Caitanya Mahāprabhu; nīlādrim—to Jagannātha Purī; āgamat—returned.

TRANSLATION

After converting into Vaiṣṇavas all the residents of Vārāṇasī, who were headed by the sannyāsīs, and after completely educating and instructing Sanātana Gosvāmī at Vārāṇasī, Śrī Caitanya Mahāprabhu returned to Jagannātha Purī.

Madhya TEXT 25.2

jaya jaya śrī-caitanya jaya nityānanda

jayādvaita-candra jaya gaura-bhakta-vṛnda //CC Madhya, 25.2//

SYNONYMS

jaya jaya—all glories; śrī-caitanya—to Śrī Caitanya Mahāprabhu; jaya—all glories; nityānanda—to Nityānanda Prabhu; jaya—all glories; advaita-candra—to Advaita Prabhu; jaya—all glories; gaura-bhakta-vṛnda—to the devotees of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Lord Caitanya! All glories to Lord Nityānanda! All glories to Advaitacandra! And all glories to all the devotees of Lord Caitanya!

Madhya TEXT 25.3

ei mata mahāprabhu dui māsa paryanta

śikhāilā tānre bhakti-siddhāntera anta //CC Madhya, 25.3//

SYNONYMS

ei mata—in this way; mahāprabhu—Śrī Caitanya Mahāprabhu; dui māsa paryanta—for two months; śikhāilā—instructed; tānre—him; bhakti-siddhāntera anta—all the conclusions of devotional service.

TRANSLATION

Lord Caitanya Mahāprabhu instructed Śrī Sanātana Gosvāmī in all the conclusions of devotional service for two consecutive months.

Madhya TEXT 25.4

'paramānanda kīrtanīyā'-śekhara saṅgī

prabhure kīrtana śunāya, ati baḍa raṅgī //CC Madhya, 25.4//

SYNONYMS

paramānanda kīrtanīyā—Paramānanda Kīrtanīyā; śekharera saṅgī—a friend of Candraśekhara's; prabhure—unto Śrī Caitanya Mahāprabhu; kīrtana śunāya—sings and chants; ati baḍa raṅgī—very humorous.

TRANSLATION

For as long as Śrī Caitanya Mahāprabhu was in Vārāṇasī, Paramānanda Kīrtanīyā, who was a friend of Candraśekhara's, chanted the Hare Kṛṣṇa mahā-mantra and other songs to Śrī Caitanya Mahāprabhu in a very humorous way.

Madhya TEXT 25.5

sannyāsīra gaṇa prabhure yadi upekṣila

bhakta-duḥkha khaṇḍāite tāre kṛpā kaila //CC Madhya, 25.5//

SYNONYMS

sannyāsīra gaṇa—all the sannyāsīs; prabhure—Lord Śrī Caitanya Mahāprabhu; yadi—when; upekṣila—criticized; bhakta-duḥkha—the unhappiness of the devotees; khaṇḍāite—to drive away; tāre—to them; kṛpā kaila—showed His mercy.

TRANSLATION

When the Māyāvādī sannyāsīs at Vārāṇasī criticized Śrī Caitanya Mahāprabhu, the Lord's devotees became very depressed. To satisfy them, Śrī Caitanya Mahāprabhu showed His mercy to the sannyāsīs.

Madhya TEXT 25.6

sannyāsīre kṛpā pūrve likhiyāchoṇ vistāriyā

uddeśe kahiye ihāṇ saṅkṣepa kariyā //CC Madhya, 25.6//

SYNONYMS

sannyāsīre kṛpā—mercy upon the sannyāsīs; pūrve—before this; likhiyāchoṇ—I have described; vistāriyā—elaborately; uddeśe—in reference to that; kahiye—let me speak; ihāṇ—here; saṅkṣepa kariyā—in brief.

TRANSLATION

In the Seventh Chapter of Ādi-līlā I have already elaborately described Śrī Caitanya Mahāprabhu's deliverance of the sannyāsīs at Vārāṇasī, but I shall briefly repeat it in this chapter.

Madhya TEXT 25.7

yāhān tāhān prabhura nindā kare sannyāsīra gaṇa

śuni' duḥkhe mahārāṣṭrīya vipra karaye cintana //CC Madhya, 25.7//

SYNONYMS

yāhān tāhān—anywhere and everywhere; prabhura nindā—criticism of Śrī Caitanya Mahāprabhu; kare—do; sannyāsīra gaṇa—the Māyāvādī sannyāsīs; śuni'-hearing; duḥkhe—in great unhappiness; mahārāṣṭrīya vipra—the brāhmaṇa of Mahārāṣṭra province; karaye cintana—was contemplating.

TRANSLATION

When the Māyāvādī sannyāsīs were criticizing Śrī Caitanya Mahāprabhu anywhere and everywhere in Vārāṇasī, the Mahārāṣṭrian brāhmaṇa, hearing this blasphemy, began to think about this unhappily.

Madhya TEXT 25.8

"prabhura svabhāva,-yebā dekhe sannidhāne

'svarūpa' anubhavi' tāñre 'īśvara' kari' māne //CC Madhya, 25.8//

SYNONYMS

prabhura sva-bhāva—the characteristics of Śrī Caitanya Mahāprabhu; yebā—anyone who; dekhe—sees; sannidhāne—nearby; sva-rūpa—His personality; anubhavi'-realizing; tāñre—Him; īśvara kari'-as the Supreme Lord; māne—accepts.

TRANSLATION

The Mahārāṣṭrian brāhmaṇa thought, "Whoever closely sees the characteristics of Śrī Caitanya Mahāprabhu immediately realizes His personality and accepts Him as the Supreme Lord.

Madhya TEXT 25.9

kona prakāre pāroṇ yadi ekatra karite

ihā dekhi' sannyāsi-gaṇa habe inhāra bhakte //CC Madhya, 25.9//

SYNONYMS

kona prakāre—by some means; pāroṇ—I am able; yadi—if; ekatra karite—to assemble; ihā dekhi'-by seeing this (Śrī Caitanya Mahāprabhu's personal characteristics); sannyāsi-gaṇa—the Māyāvādī sannyāsīs of Vārāṇasī; habe—will become; inhāra bhakte—His devotees.

TRANSLATION

"If by some means I can assemble all the sannyāsīs together, they will certainly become His devotees after seeing His personal characteristics.

PURPORT

If one saw the personal characteristics and activities of Śrī Caitanya Mahāprabhu, one would certainly be convinced that He was the Supreme Personality of Godhead. One can ascertain this by following in the footsteps of the śāstric injunctions. This sincere study and appreciation of Śrī Caitanya Mahāprabhu is also applicable to His authorized devotees, and it is clearly stated in the Caitanya-caritāmṛta (Antya 7.11):

kali-kālera dharma--kṛṣṇa-nāma-saṅkīrtana

kṛṣṇa-śakti vinā nāhe tāra pravartana

In this Age of Kali, real religious propaganda should induce people to chant the Hare Kṛṣṇa mahā-mantra. This is possible for someone who is especially empowered by Kṛṣṇa. No one can do this without being especially favored by Kṛṣṇa. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments in this regard in his Anubhāṣya, wherein he quotes a verse from Nārāyaṇa-saṁhitā:

dvāparīyair janair viṣṇuḥ

pañcarātrais tu kevalaiḥ

kalau tu nāma-mātreṇa

pūjyate bhagavān hariḥ

"In Dvāpara-yuga, devotees of Lord Viṣṇu and Kṛṣṇa rendered devotional

service according to the principles of pāñcarātrika. In this Age of Kali, the Supreme Personality of Godhead is worshiped simply by the chanting of His holy names." Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura then comments: "Without being empowered by the direct potency of Lord Kṛṣṇa to fulfill His desire and without being specifically favored by the Lord, no human being can become the spiritual master of the whole world. He certainly cannot succeed by mental concoction, which is not meant for devotees or religious people. Only an empowered personality can distribute the holy name of the Lord and enjoin all fallen souls to worship Kṛṣṇa. By distributing the holy name of the Lord, he cleanses the hearts of the most fallen people; therefore he extinguishes the blazing fire of the material world. Not only that, he broadcasts the shining brightness of Kṛṣṇa's effulgence throughout the world. Such an ācārya, or spiritual master, should be considered nondifferent from Kṛṣṇa—that is, he should be considered the incarnation of Lord Kṛṣṇa's potency. Such a personality is kṛṣṇāliṅgita-vigraha—that is, he is always embraced by the Supreme Personality of Godhead, Kṛṣṇa. Such a person is above the considerations of the varṇāśrama institution. He is the guru or spiritual master for the entire world, a devotee on the topmost platform, the mahā-bhāgavata stage, and a paramahansa-ṭhākura, a spiritual form only fit to be addressed as paramahansa or ṭhākura."

Nonetheless, there are many people who are just like owls but never open their eyes to see the sunshine. These owlish personalities are inferior to the Māyāvādī sannyāsīs who cannot see the brilliance of Kṛṣṇa's favor. They are prepared to criticize the person engaged in distributing the holy name all over the world and following in the footsteps of Śrī Caitanya Mahāprabhu, who wanted Kṛṣṇa consciousness preached in every town and city.

Madhya TEXT 25.10

vārāṇasī-vāsa āmāra haya sarva-kāle

sarva-kāla duḥkha pāba, ihā nā karile" //CC Madhya, 25.10//

SYNONYMS

vārāṇasī-vāsa—residence at Vārāṇasī; āmāra—my; haya—there is; sarva-kāle—always; sarva-kāla—always; duḥkha pāba—I will suffer unhappiness; ihā—this; nā karile—if I do not execute.

TRANSLATION

"I shall have to reside at Vārāṇasī the rest of my life. If I do not try to carry out this plan, I shall certainly continue to suffer mental depression."

Madhya TEXT 25.11

eta cinti' nimantrila sannyāsīra gaṇe

tabe sei vipra āila mahāprabhura sthāne //CC Madhya, 25.11//

SYNONYMS

eta cinti'—thinking this; nimantrila—he invited; sannyāsīra gaṇe—all the sannyāsīs; tabe—then; sei vipra—that brāhmaṇa; āila—approached; mahāprabhura sthāne—the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

Thinking like this, the Mahārāṣṭrian brāhmaṇa extended an invitation to all the sannyāsīs of Vārāṇasī. After doing this, he finally approached Śrī Caitanya Mahāprabhu to extend Him an invitation.

Madhya TEXT 25.12

hena-kāle nindā śuni' śekhara, tapana

duḥkha pāñā prabhu-pade kailā nivedana //CC Madhya, 25.12//

SYNONYMS

hena-kāle—exactly at this time; nindā śuni'-by hearing the criticism (of Lord Caitanya by the Māyāvādī sannyāsīs); śekhara tapana—Candraśekhara and Tapana Miśra; duḥkha pāñā—feeling very unhappy; prabhu-pade—unto the lotus feet of Śrī Caitanya Mahāprabhu; kailā nivedana—submitted a request.

TRANSLATION

At this time, Candraśekhara and Tapana Miśra both heard blasphemous criticism against Śrī Caitanya Mahāprabhu and felt very unhappy. They came to Śrī Caitanya Mahāprabhu's lotus feet to submit a request.

Madhya TEXT 25.13

bhakta-duḥkha dekhi' prabhu manete cintila

sannyāsīra mana phirāite mana ha-ila //CC Madhya, 25.13//

SYNONYMS

bhakta-duḥkha dekhi'-seeing the unhappiness of the devotees; prabhu—Śrī Caitanya Mahāprabhu; manete cintila—considered within His mind; sannyāsīra mana—the minds of the Māyāvādī sannyāsīs; phirāite—to turn; mana ha-ila—Śrī Caitanya Mahāprabhu decided.

TRANSLATION

They submitted their request, and Śrī Caitanya Mahāprabhu, seeing His devotees' unhappiness, decided to turn the minds of the Māyāvādī sannyāsīs.

Madhya TEXT 25.14

hena-kāle vipra āsi' karila nimantraṇa

aneka dainyādi kari' dharila caraṇa //CC Madhya, 25.14//

SYNONYMS

hena-kāle—at this time; vipra—the Mahārāṣṭrian brāhmaṇa; āsi'-coming; karila nimantraṇa—invited Śrī Caitanya Mahāprabhu; aneka—various; dainya-ādi—submissions; kari'-doing; dharila caraṇa—touched His lotus feet.

TRANSLATION

While Śrī Caitanya Mahāprabhu was seriously considering meeting with the Māyāvādī sannyāsīs, the Mahārāṣṭrian brāhmaṇa approached Him and extended an invitation. The brāhmaṇa submitted his invitation with great humility, and he touched the lotus feet of Śrī Caitanya Mahāprabhu.

Madhya TEXT 25.15

tabe mahāprabhu tānra nimantraṇa mānilā

āra dina madhyāhna kari' tānra ghare gelā //CC Madhya, 25.15//

SYNONYMS

tabe—after this; mahāprabhu—Śrī Caitanya Mahāprabhu; tānra—his; nimantraṇa—invitation; mānilā—accepted; āra dina—the next day; madhyāhna kari'-after finishing His madhyāhna activities (taking bath and murmuring

mantras); tāñra ghare gelā—He went to the house of the Mahārāṣṭrian brāhmaṇa.

TRANSLATION

Śrī Caitanya Mahāprabhu accepted his invitation, and the next day, after finishing His noontime activities, He went to the brāhmaṇa's house.

Madhya TEXT 25.16

tāhāñ yaiche kailā prabhu sannyāsīra nistāra

pañca-tattvākhyāne tāhā kariyāchi vistāra //CC Madhya, 25.16//

SYNONYMS

tāhāñ—there; yaiche—how; kailā—performed; prabhu—Śrī Caitanya Mahāprabhu; sannyāsīra—of the Māyāvādī sannyāsīs; nistāra—deliverance; pañca-tattva-ākhyāne—in describing the glories of the Pañca-tattva (Śrī Kṛṣṇa Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara and Śrīvāsa); tāhā—that subject matter; kariyāchi vistāra—have described elaborately.

TRANSLATION

I have already described Śrī Caitanya Mahāprabhu's deliverance of the Māyāvādī sannyāsīs in the Seventh Chapter when I described the glories of the Pañca-tattva—Śrī Caitanya Mahāprabhu, Śrī Nityānanda Prabhu, Advaita Prabhu, Gadādhara Prabhu and Śrīvāsa.

Madhya TEXT 25.17

grantha bāḍe, punarukti haya ta' kathana

tāhāñ ye nā likhiluñ, tāhā kariye likhana //CC Madhya, 25.17//

SYNONYMS

grantha—the size of the book; bāḍe—increases; punaḥ-ukti—repetition; haya—would be; ta' kathana—of subject matters once described; tāhāñ—there (in the Seventh Chapter); ye—whatever; nā likhiluñ—I have not described; tāhā—that; kariye likhana—I am writing.

TRANSLATION

Since I have already described this incident very elaborately in the Seventh

Chapter of Ādi-līlā, I do not wish to increase the size of this book by giving another description. However, I shall try to include in this chapter whatever was not described there.

Madhya TEXT 25.18

ye divasa prabhu sannyāsīre kṛpā kaila

se divasa haite grāme kolāhala haila //CC Madhya, 25.18//

SYNONYMS

ye divasa—the day when; prabhu—Śrī Caitanya Mahāprabhu; sannyāsīre—to the Māyāvādī sannyāsīs; kṛpā kaila—showed His mercy; se divasa haite—beginning from that day; grāme—in the locality; kolāhala haila—there were many talks about this incident.

TRANSLATION

Beginning from the day on which Śrī Caitanya Mahāprabhu showed His mercy to the Māyāvādī sannyāsīs, there were vivid discussions about this conversion among the inhabitants of Vārāṇasī.

Madhya TEXT 25.19

lokera saṅghaṭṭa āise prabhure dekhite

nānā śāstre paṇḍita āise śāstra vicārite //CC Madhya, 25.19//

SYNONYMS

lokera saṅghaṭṭa—crowds of men; āise—come; prabhure dekhite—to see Lord Śrī Caitanya Mahāprabhu; nānā śāstre paṇḍita—scholars learned in various scriptures; āise—used to come; śāstra vicārite—to talk on various scriptures.

TRANSLATION

Crowds of people came to see Śrī Caitanya Mahāprabhu from that day on, and scholars of various scriptures discussed different subject matters with the Lord.

Madhya TEXT 25.20

sarva-śāstra khaṇḍi' prabhu 'bhakti' kare sāra

sayuktika vākye mana phirāya sabāra //CC Madhya, 25.20//

SYNONYMS

sarva-śāstra khaṇḍi'-defeating all the false conclusions of different scriptures; prabhu—Śrī Caitanya Mahāprabhu; bhakti kare sāra—established the predominance of devotional service; sa-yuktika vākye—by talks full of pleasing logic and arguments; mana phirāya—turns the minds; sabāra—of everyone.

TRANSLATION

When people came to Śrī Caitanya Mahāprabhu to discuss the principles of various scriptures, the Lord defeated their false conclusions and established the predominance of devotional service to the Lord. With logic and argument He very politely changed their minds.

PURPORT

We have been spreading this saṅkīrtana movement in the Western countries, and in our recent tour of European cities like Rome, Geneva, Paris and Frankfurt, many learned Christian scholars, priests, philosophers and yogīs came to see us, and by the grace of Kṛṣṇa they agreed that this Kṛṣṇa consciousness movement, the bhakti cult, offers the topmost conclusion. Following in the footsteps of Śrī Caitanya Mahāprabhu, we are trying to convince everyone that the devotional service of the Lord is enjoined in every scripture. If a person is religious, he must accept the supreme authority of the Lord, become His devotee and try to love Him. This is the real principle of religion. It does not matter whether one is Christian, Mohammedan or whatever. He simply must accept the sublime position of the Supreme Personality of Godhead and render service unto Him. It is not a question of being Christian, Mohammedan or Hindu. One should be purely religious and freed from all these material designations. In this way one can learn the art of devotional service. This argument appeals to all intelligent men, and consequently this Kṛṣṇa consciousness movement is gaining ground throughout the world. Due to our solid logic and scientific presentation, Śrī Caitanya Mahāprabhu's prediction that Kṛṣṇa consciousness will spread in every town and village throughout the world is gradually being realized.

Madhya TEXT 25.21

upadeśa lañā kare kṛṣṇa-saṅkīrtana

sarva-loka hāse, gāya, karaye nartana //CC Madhya, 25.21//

SYNONYMS

upadeśa lañā—getting instructions from Śrī Caitanya Mahāprabhu; kare—join; kṛṣṇa-saṅkīrtana—the saṅkīrtana movement; sarva-loka hāse—everyone began to laugh in pleasure; gāya—chant; karaye nartana—and dance.

TRANSLATION

As soon as people received instructions from Śrī Caitanya Mahāprabhu, they began to chant the Hare Kṛṣṇa mahā-mantra. Thus everyone laughed, chanted and danced with the Lord.

Madhya TEXT 25.22

prabhure praṇata haila sannyāsīra gaṇa

ātma-madhye goṣṭhī kare chāḍi' adhyayana //CC Madhya, 25.22//

SYNONYMS

prabhure—unto Lord Śrī Caitanya Mahāprabhu; praṇata haila—offered obeisances; sannyāsīra gaṇa—all the Māyāvādī sannyāsīs; ātma-madhye—among themselves; goṣṭhī kare—discussed; chāḍi' adhyayana—giving up so-called studies of Vedānta.

TRANSLATION

All the Māyāvādī sannyāsīs offered their obeisances unto Śrī Caitanya Mahāprabhu and then began to discuss His movement, giving up their studies of Vedānta and Māyāvāda philosophy.

Madhya TEXT 25.23

prakāśānandera śiṣya eka tāñhāra samāna

sabhā-madhye kahe prabhura kariyā sammāna //CC Madhya, 25.23//

SYNONYMS

prakāśānandera śiṣya eka—one of the disciples of Prakāśānanda Sarasvatī; tāñhāra samāna—equal in learning with Prakāśānanda Sarasvatī; sabhā-madhye—in the assembly of the sannyāsīs; kahe—explains; prabhura kariyā sammāna—respecting Śrī Caitanya Mahāprabhu seriously.

TRANSLATION

One of the disciples of Prakāśānanda Sarasvatī, who was as learned as his guru, began to speak in that assembly, offering all respects to Śrī Caitanya Mahāprabhu.

Madhya TEXT 25.24

śrī-kṛṣṇa-caitanya haya 'sākṣāt nārāyaṇa'

'vyāsa-sūtrera' artha karena ati-manorama //CC Madhya, 25.24//

SYNONYMS

śrī-kṛṣṇa-caitanya—Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; haya—is; sākṣāt nārāyaṇa—directly the Supreme Personality of Godhead, Nārāyaṇa; vyāsa-sūtrera—the codes of Vyāsadeva (Vedānta-sūtra); artha karena—He explains; ati-manorama—very nicely.

TRANSLATION

He said, "Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead, Nārāyaṇa Himself. When He explains the Vedānta-sūtra, He does so very nicely.

Madhya TEXT 25.25

upaniṣadera karena mukhyārtha vyākhyāna

śuniyā paṇḍita-lokera juḍāya mana-kāṇa //CC Madhya, 25.25//

SYNONYMS

upaniṣadera—of the Vedic version known as the Upaniṣads; karena—He does; mukhya-artha—the original meaning; vyākhyāna—explanation; śuniyā—hearing; paṇḍita-lokera—of the learned scholars; juḍāya—satisfies; mana-kāṇa—the minds and ears.

TRANSLATION

"Śrī Caitanya Mahāprabhu explains the direct meaning of the Upaniṣads. When all learned scholars hear this, their minds and ears are satisfied.

Madhya TEXT 25.26

sūtra-upaniṣadēra mukhyārtha chāḍiyā

ācārya 'kalpanā' kare āgraha kariyā //CC Madhya, 25.26//

SYNONYMS

sūtra-upaniṣadēra—of the Vedānta-sūtra and the Upaniṣads; mukhya-artha—the direct meaning; chāḍiyā—giving up; ācārya—Śaṅkarācārya; kalpanā—imagination; kare—does; āgraha kariyā—with great eagerness.

TRANSLATION

"Giving up the direct meaning of the Vedānta-sūtra and the Upaniṣads, Śaṅkarācārya imagines some other interpretation.

Madhya TEXT 25.27

ācārya-kalpita artha ye paṇḍita śune

mukhe 'haya' 'haya' kare, hṛdaya nā māne //CC Madhya, 25.27//

SYNONYMS

ācārya-kalpita—imagined by Śaṅkarācārya; artha—meaning; ye paṇḍita śune—any learned person who hears; mukhe—only in the mouth; haya haya—yes it is, yes it is; kare—does; hṛdaya—his heart; nā māne—does not accept.

TRANSLATION

"All the interpretations of Śaṅkarācārya are imaginary. Such imaginary interpretations are verbally accepted by learned scholars, but they do not appeal to the heart.

Madhya TEXT 25.28

śrī-kṛṣṇa-caitanya-vākya dṛḍha satya māni

kali-kāle sannyāse 'saṁsāra' nāhi jini //CC Madhya, 25.28//

SYNONYMS

śrī-kṛṣṇa-caitanya-vākya—the words of Śrī Caitanya Mahāprabhu; dṛḍha—very firm and convincing; satya māni—I admit as truth; kali-kāle—in this Age of Kali; sannyāse—simply by accepting the renounced order of life; saṁsāra nāhi

jini—one cannot escape the material clutches.

TRANSLATION

"The words of Śrī Kṛṣṇa Caitanya Mahāprabhu are firm and convincing, and I accept them as true. In this Age of Kali, one cannot be delivered from material clutches simply by formally accepting the renounced order.

Madhya TEXT 25.29

harer nāma-ślokerā yei karilā vyākhyāna

sei satya sukhadārtha parama pramāṇa //CC Madhya, 25.29//

SYNONYMS

harer nāma-ślokerā—of the verse beginning harer nāma harer nāma; yei—whatever; karilā—made; vyākhyāna—the explanation; sei—that; satya—true; sukha-da-artha—a meaning that is pleasing to accept; parama pramāṇa—the supreme evidence.

TRANSLATION

"Śrī Caitanya Mahāprabhu's explanation of the verse beginning 'harer nāma harer nāma' is not only pleasing to the ear but is strong, factual evidence.

Madhya TEXT 25.30

bhakti vinā mukti nahe, bhāgavate kaya

kali-kāle nāmābhāse sukhe mukti haya //CC Madhya, 25.30//

SYNONYMS

bhakti vinā—without devotional service; mukti nahe—there is no question of liberation; bhāgavate kaya—it is said in Śrīmad-Bhāgavatam; kali-kāle—in this Age of Kali; nāmābhāse—even by a slight appreciation of the Hare Kṛṣṇa mantra; sukhe—without difficulty; mukti haya—one can get liberation.

TRANSLATION

"In this Age of Kali, one cannot attain liberation without taking to the devotional service of the Lord. In this age, even if one does not chant the holy name of Kṛṣṇa perfectly, he still attains liberation very easily.

Madhya TEXT 25.31

śreyah-sṛtim bhaktim udasya te vibho

kliśyanti ye kevala-bodha-labdhaye

teṣām asau kleśala eva śiṣyate

nānyad yathā sthūla-tuṣāvaghātinām //CC Madhya, 25.31//

SYNONYMS

śreyah-sṛtim—the auspicious path of liberation; bhaktim—devotional service; udasya—giving up; te—of You; vibho—O my Lord; kliśyanti—accept increased difficulties; ye—all those persons who; kevala—only; bodha-labdhaye—for obtaining knowledge; teṣām—for them; asau—that; kleśalaḥ—trouble; eva—only; śiṣyate—remains; na—not; anyat—anything else; yathā—as much as; sthūla—bulky; tuṣa—husks of rice; avaghātinām—of those beating.

TRANSLATION

" 'My dear Lord, devotional service unto You is the only auspicious path. If one gives it up simply for speculative knowledge or the understanding that these living beings are spirit soul and the material world is false, he undergoes a great deal of trouble. He only gains troublesome and inauspicious activities. His actions are like beating a husk that is already devoid of rice. One's labor becomes fruitless.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.14.4).

Madhya TEXT 25.32

ye 'nye 'ravindākṣa vimukta-māninas

tvayy asta-bhāvād aviśuddha-buddhayaḥ

āruhya kṛcchreṇa param padam tataḥ

patanty adho 'nādr̥ta-yuṣmad-aṅghrayaḥ //CC Madhya, 25.32//

SYNONYMS

ye—all those who; anye—others (nondevotees); aravinda-akṣa—O lotus-eyed one; vimukta-māninaḥ—who consider themselves liberated; tvayi—unto You; asta-bhāvāt—without devotion; aviśuddha-buddhayaḥ—whose intelligence is not purified; āruhya—having ascended; kṛcchreṇa—by severe austerities and penances; param padam—to the supreme position; tataḥ—from there; patanti—fall; adhaḥ—down; anādṛta—without respecting; yuṣmat—Your; aṅghrayaḥ—lotus feet.

TRANSLATION

" 'O lotus-eyed one, those who think they are liberated in this life but who are devoid of devotional service to You are of impure intelligence. Although they accept severe austerities and penances and rise to the spiritual position, to impersonal Brahman realization, they fall down again because they neglect to worship Your lotus feet.'

PURPORT

This is a verse from Śrīmad-Bhāgavatam (10.2.32).

Madhya TEXT 25.33

'brahma'-śabde kahe 'ṣaḍ-aiśvarya-pūrṇa bhagavān'

tānre 'nirviśeṣa' sthāpi, 'pūrṇatā' haya hāna //CC Madhya, 25.33//

SYNONYMS

brahma-śabde—by the word brahma; kahe—is meant; ṣaḍ-aiśvarya-pūrṇa bhagavān—the Supreme Personality of Godhead, full in all six opulences; tānre—Him; nirviśeṣa sthāpi—if we make impersonal; pūrṇatā haya hāna—His completeness becomes damaged.

TRANSLATION

"The word Brahman means 'the greatest.' This means that the Supreme Personality of Godhead is full in all six opulences. However, if we take the one-sided impersonalist view, His fullness is diminished.

PURPORT

The Supreme Personality of Godhead is originally the Supreme Person. The Lord says in Bhagavad-gītā (9.4):

mayā tatam idaṁ sarvaṁ

jagad avyakta-mūrtinā

mat-sthāni sarva-bhūtāni

na cāhaṁ teṣv avasthitaḥ

"By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them."

The potency of Kṛṣṇa that is spread everywhere is impersonal. The sunlight is the impersonal expansion of the sun globe and the sun-god. If we simply take one side of the Supreme Personality of Godhead—His impersonal effulgence—that one side does not fully explain the Absolute Truth. Impersonal appreciation of the Absolute Truth is one-sided and incomplete. One should also accept the other side, the personal side—Bhagavān. Brahmeti paramātmēti bhagavān iti śabdyate. One should not be satisfied simply by understanding the Brahman feature of the Personality of Godhead. One must also know the Lord's personal feature. That is complete understanding of the Absolute Truth.

Madhya TEXT 25.34

śruti-purāṇa kahe-kṛṣṇera cic-chakti-vilāsa

tāhā nāhi māni, paṇḍita kare upahāsa //CC Madhya, 25.34//

SYNONYMS

śruti-purāṇa kahe—the Vedic literatures and the Purāṇas confirm; kṛṣṇera—of Lord Kṛṣṇa; cit-śakti-vilāsa—activities of spiritual potencies; tāhā nāhi māni—not accepting that; paṇḍita kare upahāsa—so-called scholars play jokes without perfect understanding.

TRANSLATION

"Vedic literatures, the Upaniṣads, the Brahma-sūtra and the Purāṇas all describe the activities of the spiritual potency of the Lord. If one cannot accept the personal activities of the Lord, he jokes foolishly and gives an impersonal description.

PURPORT

In the Vedic literatures, including the Purāṇas, there are full descriptions of the spiritual potency of Kṛṣṇa. All the pastimes of the Lord are eternal, blissful and full of knowledge, just as the form of Kṛṣṇa Himself is eternal, blissful and full of knowledge (sac-cid-ānanda-vigraha). Unintelligent people with a poor fund of knowledge compare their temporary bodies to the spiritual body of Kṛṣṇa, and by such foolishness they try to understand Kṛṣṇa as one of them. Avajānanti mām mūḍhā mānuṣīm tanum āśritam. Bhagavad-gītā (9.11) points out that foolish people think of Kṛṣṇa as one of them. Not understanding His spiritual potency, they simply decry the personal form of the Absolute Truth, foolishly thinking of themselves as jñānīs cognizant of the complete truth. They cannot understand that just as the material energy of the Lord has a variety of activities, the spiritual energy has variety also. They consider activities in devotional service the same as activities in material consciousness. Under such a wrong impression, they sometimes dare joke about the spiritual activities of the Lord and His devotional service.

Madhya TEXT 25.35

cit-ānanda kṛṣṇa-vigraha 'māyika' kari' māni

ei baḍa 'pāpa',-satya caitanyera vāṇī //CC Madhya, 25.35//

SYNONYMS

cit-ānanda kṛṣṇa-vigraha—the transcendental form of Kṛṣṇa, which is completely spiritual; māyika kari' māni—accept as made of the external energy, māyā; ei baḍa pāpa—this is a great act of sin; satya—true; caitanyera vāṇī—the words of Śrī Caitanya Mahāprabhu.

TRANSLATION

"The Māyāvādīs do not recognize the personal form of the Lord as spiritual and full of bliss. This is a great sin. Śrī Caitanya Mahāprabhu's statements are actually factual.

PURPORT

Śrī Caitanya Mahāprabhu's movement especially aims at defeating the Māyāvāda conclusion about the Absolute Truth. Since the members of the Māyāvāda school cannot understand the spiritual form of the Lord, they incorrectly think the Lord's form is also made of material energy. They think that He is covered by a material body just like other living beings. Due to this

offensive understanding, they cannot recognize that Śrī Kṛṣṇa's personal form is transcendental, not material. Their conclusion is a great offense at the lotus feet of the Lord. As explained by Śrī Caitanya Mahāprabhu, Śrī Kṛṣṇa has His eternal, blissful form that is full of knowledge, and all Vaiṣṇava ācāryas accept this. That is the proper understanding of the Absolute Truth.

Madhya TEXT 25.36

nātaḥ paraṁ parama yad bhavataḥ svarūpam

ānanda-mātram avikalpam aviddha-varcaḥ

paśyāmi viśva-sṛjam ekam aviśvam ātman

bhūtendriyātmakam adas ta upāśrito 'smi //CC Madhya, 25.36//

SYNONYMS

na—not; ataḥ—than this; param—more supreme; parama—O supreme one; yat—which; bhavataḥ—of Your Lordship; sva-rūpam—the personal form; ānanda—of transcendental bliss; mātram—only; avikalpam—where there is no creation; aviddha—without contamination; varcaḥ—having an effulgence; paśyāmi—I see; viśva-sṛjam ekam—who alone has created this universe; aviśvam—not belonging to the destructible material world; ātman—O Supreme Soul; bhūta-indriya-ātmakam—the original cause of the senses and the living beings; adaḥ—transcendental; te—unto You; upāśritaḥ asmi—I take full shelter.

TRANSLATION

" 'O supreme one, the transcendental form I am now seeing is full of transcendental bliss. It is not contaminated by the external energy. It is full of effulgence. My Lord, there is no better understanding of You than this. You are the Supreme Soul and the creator of this material world, but You are not connected with this material world. You are completely different from created form and variety. I sincerely take shelter of that form of Yours which I am now seeing. This form is the original source of all living beings and their senses.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (3.9.3). This verse was spoken by Lord Brahmā, who perfectly realized the Supreme Personality of Godhead after meditating upon the Lord within the water of the Garbhodhaka Ocean. Brahmā

realized that the form of the Lord is completely spiritual. This is certainly a better understanding of the Absolute Truth than impersonal understanding.

Madhya TEXT 25.37

dṛṣṭam śrutam bhūta-bhavad-bhaviṣyat

sthāśnuḥ carīṣṇur mahad alpakam vā

vinācyutād vastu-tarām na vācyam

sa eva sarvaṁ paramātmā-bhūtaḥ //CC Madhya, 25.37//

SYNONYMS

dṛṣṭam—experienced by direct perception; śrutam—experienced by hearing; bhūta—past; bhavat—present; bhaviṣyat—which will be in the future; sthāśnuḥ—immovable; carīṣṇuḥ—movable; mahat—the greatest; alpakam—the smallest; vā—or; vinā—except; acyutāt—the infallible Personality of Godhead; vastu-tarām—anything else; na vācyam—not to be spoken; saḥ—that Supreme Personality of Godhead; eva—certainly; sarvaṁ—everything; paramātmā-bhūtaḥ—the origin of all causes.

TRANSLATION

" 'Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead, is the cause of all causes. He is past, present and future, and He is the movable and immovable. He is the greatest and the smallest, and He is visible and directly experienced. He is celebrated in Vedic literature. Everything is Kṛṣṇa, and without Him there is no existence. He is the root of all understanding, and He is that which is understood by all words.'

PURPORT

This verse from Śrīmad-Bhāgavatam (10.46.43) was spoken by Uddhava when he came to pacify all the inhabitants of Vṛndāvana during Kṛṣṇa's absence.

Madhya TEXT 25.38

tad vā idaṁ bhuvana-maṅgala maṅgalāya

dhyāne sma no daraśitaṁ ta upāsakānām

tasmai namo bhagavate 'nuvidhema tubhyaṁ

yo 'nāḍṛto naraka-bhāgbhir asat-prasaṅgaiḥ //CC Madhya, 25.38//

SYNONYMS

tat—that; vā—or; idam—this; bhuvana-maṅgala—O most auspicious of the entire world; maṅgalāya—for the benefit; dhyāne—in meditation; sma—certainly; naḥ—of us; daraśitam—manifested; te—by You; upāsakānām—of devotees engaged in devotional service; tasmai—unto Him; namaḥ—all obeisances; bhagavate—the Supreme Personality of Godhead; anuvidhema—we offer obeisances, following in the footsteps of the ācāryas; tubhyam—unto You; yaḥ—who is; anāḍṛtaḥ—not much appreciated; naraka-bhāgbhiḥ—by persons who are destined to go to a hellish condition of life; asat-prasaṅgaiḥ—who discuss the Supreme Personality of Godhead illogically.

TRANSLATION

" 'O most auspicious one! For our benefit You are worshiped by us. You manifest Your transcendental form, which You show to us in our meditation. We offer our respectful obeisances unto You, the Supreme Person, and we worship You whom impersonalists do not accept due to their poor fund of knowledge. Thus they are liable to descend into a hellish condition.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (3.9.4).

Madhya TEXT 25.39

avajānanti mām mūḍhā

mānuṣīm tanum āśritam

param bhāvam ajānanto

mama bhūta-maheśvaram //CC Madhya, 25.39//

SYNONYMS

avajānanti—decry; mām—Me; mūḍhāḥ—rascals; mānuṣīm—just like a human being; tanum—a body; āśritam—accepted; param—supreme; bhāvam—position; ajānantaḥ—without knowing; mama—My; bhūta-maheśvaram—exalted position as the Supreme Person, creator of the material world.

TRANSLATION

" 'Fools disrespect Me because I appear like a human being. They do not know My supreme position as the cause of all causes, the creator of the material energy.'

PURPORT

This is a quotation from Bhagavad-gītā (9.11).

Madhya TEXT 25.40

tān ahaṁ dviṣataḥ krūrān

saṁsāreṣu narādhamān

kṣipāmy ajasram aśubhān

āsurīṣv eva yoniṣu //CC Madhya, 25.40//

SYNONYMS

tān—all of them; aham—I; dviṣataḥ—those who are envious; krūrān—always willing to do harm; saṁsāreṣu—in this material world; nara-adhamān—the lowest of men; kṣipāmi—throw; ajasram—again and again; aśubhān—engaged in inauspicious acts; āsurīṣu—demoniac; eva—certainly; yoniṣu—in families.

TRANSLATION

" 'Those who are envious of My form, who are cruel and mischievous and lowest among men, are perpetually cast by Me into hellish existence in various demoniac species of life.'

PURPORT

This is also a quotation from Bhagavad-gītā (16.19).

Madhya TEXT 25.41

sūtrera pariṇāma-vāda, tāhā nā māniyā

'vivarta-vāda' sthāpe, 'vyāsa bhrānta' baliyā //CC Madhya, 25.41//

SYNONYMS

sūtrera—of the codes of the Vedānta-sūtra; pariṇāma-vāda—the transformation of energy; tāhā nā māniyā—not accepting this fact; vivarta-vāda—the theory of illusion; sthāpe—establishes; vyāsa bhrānta baliyā—accusing Vyāsadeva to be mistaken.

TRANSLATION

"Not accepting the transformation of energy, Śrīpād Śaṅkarācārya has tried to establish the theory of illusion under the plea that Vyāsadeva has made a mistake.

PURPORT

For a further explanation of this verse, one may refer to Chapter Seven (verses 121-126).

Madhya TEXT 25.42

ei ta' kalpita artha mane nāhi bhāya

śāstra chāḍi' kukalpanā pāṣaṇḍe bujhāya //CC Madhya, 25.42//

SYNONYMS

ei ta'—this; kalpita—imaginary; artha—meaning; mane—to the mind; nāhi—does not; bhāya—appeal; śāstra—the authoritative scriptures; chāḍi'-giving up; ku-kalpanā—mischievous imagination; pāṣaṇḍe—to the atheistic class of men; bujhāya—teaches.

TRANSLATION

"Śrīpād Śaṅkarācārya has given his interpretation and imaginary meaning. It does not actually appeal to the mind of any sane man. He has done this to convince the atheists and bring them under his control.

PURPORT

Śrīpād Śaṅkarācārya's propaganda opposed the atheistic philosophy of Buddha. Lord Buddha's intention was to stop atheists from committing the sin of killing animals. Atheists cannot understand God; therefore Lord Buddha appeared and spread the philosophy of nonviolence to keep the atheists from killing animals. Unless one is free from the sin of animal killing, he cannot understand religion or God. Although Lord Buddha was an incarnation of Kṛṣṇa, he did not speak

about God, for the people were unable to understand. He simply wanted to stop animal killing. Śrīpād Śaṅkarācārya wanted to establish the predominance of one's spiritual identity; therefore he wanted to convert the atheists through an imaginary interpretation of Vedic literatures. These are the secrets of the ācāryas. Sometimes they conceal the real purpose of the Vedas and explain the Vedas in a different way. Sometimes they enunciate a different theory just to bring the atheists under their control. Thus it is said that Śaṅkara's philosophy is for pāṣaṇḍas, atheists.

Madhya TEXT 25.43

paramārtha-vicāra gela, kari mātra 'vāda'

kāhān mukti pāba, kāhān kṛṣṇera prasāda //CC Madhya, 25.43//

SYNONYMS

parama-artha-vicāra—discussion on spiritual matters; gela—has gone; kari—we do; mātra vāda—only argument and word jugglery; kāhān—where; mukti—liberation; pāba—we shall get; kāhān—where; kṛṣṇera prasāda—the mercy of the Supreme Personality of Godhead, Kṛṣṇa.

TRANSLATION

"The atheists, headed by the Māyāvādī philosophers, do not care for liberation or Kṛṣṇa's mercy. They simply continue to put forward false arguments and counter-theories to atheistic philosophy, not considering or engaging in spiritual matters.

Madhya TEXT 25.44

vyāsa-sūtrera artha ācārya kariyāche ācchādana

ei haya satya śrī-kṛṣṇa-caitanya-vacana //CC Madhya, 25.44//

SYNONYMS

vyāsa-sūtrera—of the codes of the Vedānta known as Vyāsa-sūtra; artha—the meanings; ācārya—Śaṅkarācārya; kariyāche ācchādana—has purposely covered; ei—this; haya—is; satya—the truth; śrī-kṛṣṇa-caitanya-vacana—the words and explanation given by Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

"The conclusion is that the import of the Vedānta-sūtra is covered by the imaginary explanation of Śaṅkarācārya. Whatever Śrī Kṛṣṇa Caitanya Mahāprabhu has said is perfectly true.

Madhya TEXT 25.45

caitanya-gosāñi yei kahe, sei mata sāra

āra yata mata, sei saba chāraḥāra" //CC Madhya, 25.45//

SYNONYMS

caitanya-gosāñi—Śrī Caitanya Mahāprabhu; yei kahe—whatever He has said; sei mata sāra—that explanation is actually the essence of Vedic knowledge; āra yata mata—any other opinion not in collaboration with Śrī Caitanya Mahāprabhu's statement; sei—these; saba chāraḥāra—all distortions.

TRANSLATION

"Whatever meaning Śrī Caitanya Mahāprabhu gives is perfect. Any other interpretation is only a distortion."

Madhya TEXT 25.46

eta kahi' sei kare kṛṣṇa-saṅkīrtana

śuni' prakāśānanda kichu kahena vacana //CC Madhya, 25.46//

SYNONYMS

eta kahi'—speaking so much; sei—the disciple of Prakāśānanda Sarasvatī; kare—performed; kṛṣṇa-saṅkīrtana—the chanting of the holy name of Kṛṣṇa; śuni'-hearing; prakāśānanda—the guru, Prakāśānanda Sarasvatī; kichu—something; kahena—says; vacana—words.

TRANSLATION

After saying this, the disciple of Prakāśānanda Sarasvatī began to chant the holy name of Kṛṣṇa. Hearing this, Prakāśānanda Sarasvatī made the following statement.

Madhya TEXT 25.47

ācāryera āgraha-'advaita-vāda' sthāpīte

tāte sūtrārtha vyākhyā kare anya rīte //CC Madhya, 25.47//

SYNONYMS

ācāryera—of Śaṅkarācārya; āgraha—the eagerness; advaita-vāda—monism; sthāpīte—to establish; tāte—for that reason; sūtra-artha—the meaning of the Brahma-sūtra, or Vedānta philosophy; vyākhyā—explanation; kare—does; anya rīte—in a different way.

TRANSLATION

Prakāśānanda Sarasvatī said, "Śaṅkarācārya was very eager to establish the philosophy of monism. Therefore he explained Vedānta-sūtra, or Vedānta philosophy, in a different way to support monistic philosophy.

Madhya TEXT 25.48

'bhagavattā' mānile 'advaita' nā yāya sthāpana

ataeva saba śāstra karaye khaṇḍana //CC Madhya, 25.48//

SYNONYMS

bhagavattā—the Personality of Godhead; mānile—if one accepts; advaita—monism or nondualism; nā—not; yāya—is possible; sthāpana—establishing; ataeva—therefore; saba—all; śāstra—revealed scriptures; karaye—does; khaṇḍana—refutation.

TRANSLATION

"If one accepts the Personality of Godhead, the philosophy that maintains that God and the living entity are one cannot be established. Therefore Śaṅkarācārya argued against and refuted all kinds of revealed scriptures.

Madhya TEXT 25.49

yei grantha-kartā cāhe sva-mata sthāpīte

śāstrera sahaja artha nahe tānhā haite //CC Madhya, 25.49//

SYNONYMS

yei—anyone who; grantha-kartā—author; cāhe—wants; sva-mata sthāpīte—to establish his own opinion; śāstrera—of the revealed scriptures; sahaja—the

direct; artha—meaning; nahe—is not; tāñhā haite—from such an author.

TRANSLATION

"Anyone who wants to establish his own opinion or philosophy certainly cannot explain any scripture according to the principle of direct interpretation.

Madhya TEXT 25.50

'mīmāṃsaka' kahe, '-īśvara haya karmēra aṅga'

'sāṅkhya' kahe, '-jagatera prakṛti kāraṇa-prasaṅga' //CC Madhya, 25.50//

SYNONYMS

mīmāṃsaka—the Mīmāṃsaka philosophers; kahe—say; īśvara—the Supreme Lord; haya—is; karmēra aṅga—subject to fruitive activities; sāṅkhya kahe—the atheistic Sāṅkhya philosophers say; jagatera—of the cosmic manifestation; prakṛti—nature; kāraṇa—the cause; prasaṅga—thesis.

TRANSLATION

"The Mīmāṃsaka philosophers conclude that if there is a God, He is subjected to our fruitive activities. Similarly, the Sāṅkhya philosophers who analyze the cosmic manifestation say that the cause of the cosmos is material nature.

Madhya TEXT 25.51

'nyāya' kahe, '-paramāṇu haite viśva haya'

'māyāvādī' nirviśeṣa-brahme 'hetu' kaya //CC Madhya, 25.51//

SYNONYMS

nyāya kahe—the philosophers following logic say; paramāṇu—the atom; haite—from; viśva haya—the cosmic manifestation has come; māyāvādī—the Māyāvādī philosophers, impersonalists; nirviśeṣa-brahme—in the impersonal Brahman effulgence; hetu—the cause; kaya—say.

TRANSLATION

"The followers of nyāya, the philosophy of logic, maintain that the atom is the cause of the cosmic manifestation, and the Māyāvādī philosophers maintain that the impersonal Brahman effulgence is the cause of the cosmic manifestation.

Madhya TEXT 25.52

'pātañjala' kahe, -'īśvara haya svarūpa-jñāna'

veda-mate kahe tāñre 'svayaṁ-bhagavān' //CC Madhya, 25.52//

SYNONYMS

pātañjala kahe—the Pātañjala philosophers say; īśvara haya—the Supreme Lord is; svarūpa-jñāna—self-realization; veda-mate—in the Vedic version; kahe—they say; tāñre—to Him; svayaṁ-bhagavān—the Supreme Personality of Godhead.

TRANSLATION

"The Pātañjala philosophers say that when one is self-realized, he understands the Lord. Similarly, according to the Vedas and Vedic principles, the original cause is the Supreme Personality of Godhead.

Madhya TEXT 25.53

chayera chaya mata vyāsa kailā āvartana

sei saba sūtra lañā 'vedānta'-varṇana //CC Madhya, 25.53//

SYNONYMS

chayera—of the six philosophers; chaya mata—six different theses; vyāsa—Vyāsadeva; kailā āvartana—analyzed fully; sei—that; saba—all; sūtra—the codes; lañā—taking; vedānta-varṇana—explaining the Vedānta philosophy.

TRANSLATION

"After studying the six philosophical theses, Vyāsadeva completely summarized them all in the codes of Vedānta philosophy.

Madhya TEXT 25.54

'vedānta'-mate, -brahma 'sākāra' nirūpaṇa

'nirguṇa' vyatireke tiñho haya ta' 'saguṇa' //CC Madhya, 25.54//

SYNONYMS

vedānta-mate—according to Vedānta philosophy; brahma—the Absolute Truth;

sa-ākāra nirūpaṇa—established as the Supreme Personality of Godhead, a person; nirguṇa—without material qualifications; vyatireke—by indirect explanations; tiṅho—the Supreme Personality of Godhead; haya—is; ta'-indeed; sa-guṇa—fully qualified with spiritual attributes.

TRANSLATION

"According to Vedānta philosophy, the Absolute Truth is a person. When the word nirguṇa [without qualities] is used, it is to be understood that the Lord has attributes that are totally spiritual.

Madhya TEXT 25.55

parama kāraṇa īśvara keha nāhi māne

sva-sva-mata sthāpe para-matera khaṇḍane //CC Madhya, 25.55//

SYNONYMS

parama kāraṇa—the supreme cause, the cause of all causes; īśvara—the Supreme Lord; keha nāhi māne—none of the above-mentioned philosophers accept; sva-sva-mata—their own personal opinions; sthāpe—they establish; para-matera khaṇḍane—busy in refuting the opinions of others.

TRANSLATION

"Of the philosophers mentioned, none really cares for the Supreme Personality of Godhead, the cause of all causes. They are always busy refuting the philosophical theories of others and establishing their own.

Madhya TEXT 25.56

tāte chaya darśana haite 'tattva' nāhi jāni

'mahājana' yei kahe, sei 'satya' māni //CC Madhya, 25.56//

SYNONYMS

tāte—therefore; chaya darśana haite—from the six philosophical principles; tattva nāhi jāni—we cannot understand the actual truth; mahājana—the great authorities; yei kahe—whatever they say; sei—that; satya māni—we can accept as truth.

TRANSLATION

"By studying the six philosophical theories, one cannot reach the Absolute Truth. It is therefore our duty to follow the path of the mahājanas, the authorities. Whatever they say should be accepted as the supreme truth.

PURPORT

In his Amṛta-pravāha-bhāṣya, Śrīla Bhaktivinoda Ṭhākura gives the following summary of the six philosophical processes. Prakāśānanda admitted that Śrīpād Śaṅkarācārya, being very eager to establish his philosophy of monism, took shelter of the Vedānta philosophy and tried to explain it in his own way. The fact is, however, that if one accepts the existence of God, he certainly cannot establish the theory of monism. For this reason Śaṅkarācārya refuted all kinds of Vedic literature that establishes the supremacy of the Personality of Godhead. In various ways, Śaṅkarācārya has tried to refute Vedic literature. Throughout the world, ninety-nine percent of the philosophers following in the footsteps of Śaṅkarācārya refuse to accept the Supreme Personality of Godhead. Instead they try to establish their own opinions. It is typical of mundane philosophers to want to establish their own opinions and refute those of others. Therefore: (1) The Mīmāṃsaka philosophers, following the principles of Jaimini, stress fruitive activity and say that if there is a God, He must be under the laws of fruitive activity. In other words, if one performs his duties very nicely in the material world, God is obliged to give one the desired result. According to these philosophers, there is no need to become a devotee of God. If one strictly follows moral principles, one will be recognized by the Lord, who will give the desired reward. Such philosophers do not accept the Vedic principle of bhakti-yoga. Instead, they give stress to following one's prescribed duty. (2) Atheistic Sāṅkhya philosophers like Kapila analyze the material elements very scrutinizingly and thereby come to the conclusion that material nature is the cause of everything. They do not accept the Supreme Personality of Godhead as the cause of all causes. (3) Nyāya philosophers like Gautama and Kaṇāda have accepted a combination of atoms as the original cause of the creation. (4) Māyāvādī philosophers say that everything is an illusion. Headed by philosophers like Aṣṭāvakra, they stress the impersonal Brahman effulgence as the cause of everything. (5) Philosophers following the precepts of Patañjali practice rāja-yoga. They imagine a form of the Absolute Truth within many forms. That is their process of self-realization.

All five of these philosophies completely reject the predominance of the Supreme Personality of Godhead and strive to establish their own philosophical theories. However, Śrīla Vyāsadeva wrote the Vedānta-sūtra and, taking the

essence of all Vedic literature, established the supremacy of the Supreme Personality of Godhead. All five of the philosophers mentioned above understand that impersonal Brahman is without material qualities, and they believe that when the Personality of Godhead appears, He is contaminated and covered by the material qualities. The technical term used is *saguṇa*. They say, "saguṇa Brahman" and "nirguṇa Brahman." Nirguṇa Brahman means impersonal, and *saguṇa* Brahman means "accepting material contamination." More or less, this kind of philosophical speculation is called *Māyāvāda* philosophy. The fact is, however, that the Absolute Truth has nothing to do with material qualities because He is transcendental. He is always complete with full spiritual qualities. The five philosophers mentioned above do not accept Lord Viṣṇu as the Supreme Personality of Godhead, but they are very busy refuting the philosophy of other schools. There are six kinds of philosophical processes in India. Because Vyāsadeva is the Vedic authority, he is known as *Vedavyāsa*. His philosophical explanation of the *Vedānta-sūtra* is accepted by the devotees. As Kṛṣṇa confirms in *Bhagavad-gītā* (15.15):

sarvasya cāhaṁ hṛdi sanniviṣṭo

mattaḥ smṛtir jñānam apohanaṁ ca

vedaiś ca sarvair ahaṁ eva vedyo

vedānta-kṛd veda-vid eva cāhaṁ

"I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness. By all the Vedas, I am to be known; indeed, I am the compiler of *Vedānta*, and I am the knower of the Vedas."

The ultimate goal of studying all Vedic literature is the acceptance of Kṛṣṇa as the Supreme Personality of Godhead. This Kṛṣṇa consciousness movement is propagating the philosophical conclusion of Śrīla Vyāsadeva and following other great ācāryas like Rāmānujācārya, Madhvācārya, Viṣṇusvāmī, Nimbārka and Śrī Caitanya Mahāprabhu Himself.

Madhya TEXT 25.57

tarko 'pratiṣṭhaḥ śrutayo vibhinnā

nāsāv ṛṣir yasya mataṁ na bhinnam

dharmasya tattvaṁ nihitaṁ guhāyām

mahājano yena gataḥ sa panthāḥ //CC Madhya, 25.57//

SYNONYMS

tarkaḥ—dry argument; apratiṣṭhaḥ—not fixed; śrutayaḥ—Vedas; vibhinnāḥ—possessing different departments; na—not; asau—that; ṛṣiḥ—great sage; yasya—whose; matam—opinion; na—not; bhinnam—separate; dharmasya—of religious principles; tattvam—truth; nihitam—placed; guhāyām—in the heart of a realized person; mahā-janaḥ—self-realized predecessors; yena—by which way; gataḥ—acted; saḥ—that; panthāḥ—the pure, unadulterated path.

TRANSLATION

" 'Dry arguments are inconclusive. A great personality whose opinion does not differ from others is not considered a great sage. Simply by studying the Vedas, which are variegated, one cannot come to the right path by which religious principles are understood. The solid truth of religious principles is hidden in the heart of an unadulterated self-realized person. Consequently, as the śāstras confirm, one should accept whatever progressive path the mahājanas advocate.' "

PURPORT

This is a verse spoken by Yudhiṣṭhira Mahārāja in the Mahābhārata, Vana-parva (313.117).

Madhya TEXT 25.58

śrī-kṛṣṇa-caitanya-vāṇī-amṛtera dhāra

tiṅho ye kahaye vastu, sei 'tattva'-sāra" //CC Madhya, 25.58//

SYNONYMS

śrī-kṛṣṇa-caitanya-vāṇī—the message of Lord Śrī Caitanya Mahāprabhu; amṛtera dhāra—a continuous shower of nectar; tiṅho—the Lord; ye kahaye vastu—whatever He says to be the ultimate truth, the summum bonum; sei tattva sāra—that is the essence of all spiritual knowledge.

TRANSLATION

"The words of Śrī Caitanya Mahāprabhu are a shower of nectar. Whatever He concludes to be the ultimate truth is indeed the summum bonum of all spiritual knowledge."

Madhya TEXT 25.59

e saba vṛttānta śuni' mahārāṣṭrīya brāhmaṇa

prabhure kahite sukhe karilā gamana //CC Madhya, 25.59//

SYNONYMS

e saba vṛttānta—all these descriptions; śuni'-hearing; mahārāṣṭrīya brāhmaṇa—the Mahārāṣṭrian brāhmaṇa; prabhure—Lord Śrī Caitanya Mahāprabhu; kahite—to inform; sukhe—very happily; karilā gamana—went.

TRANSLATION

After hearing all these statements, the Mahārāṣṭrian brāhmaṇa very jubilantly went to inform Lord Śrī Caitanya Mahāprabhu.

Madhya TEXT 25.60

hena-kāle mahāprabhu pañca-nade snāna kari'

dekhite caliyāchena 'bindu-mādhava hari' //CC Madhya, 25.60//

SYNONYMS

hena-kāle—at this time; mahāprabhu—Śrī Caitanya Mahāprabhu; pañca-nade snāna kari'-taking His bath in the Ganges, called the Pañca-nada; dekhite caliyāchena—was going to see; bindu-mādhava hari—the Deity known as Lord Bindu Mādhava.

TRANSLATION

When the Mahārāṣṭrian brāhmaṇa went to see Caitanya Mahāprabhu, the Lord was going to the temple of Bindu Mādhava after bathing in the waters of Pañca-nada.

Madhya TEXT 25.61

pathe sei vipra saba vṛttānta kahila

śuni' mahāprabhu sukhe īṣat hāsila //CC Madhya, 25.61//

SYNONYMS

pathe—on the way; sei vipra—that brāhmaṇa; saba vṛttānta kahila—explained

the whole incident; śuni'-hearing; mahāprabhu—Śrī Caitanya Mahāprabhu; sukhe—in happiness; īṣat—mildly; hāsila—smiled.

TRANSLATION

While the Lord was on His way, the Mahārāṣṭrian brāhmaṇa informed Him about the incident that took place in the camp of Prakāśānanda Sarasvatī. Hearing this, Śrī Caitanya Mahāprabhu smiled happily.

Madhya TEXT 25.62

mādhava-saundarya dekhi' āviṣṭa ha-ilā

aṅganete āsi' preme nācite lāgilā //CC Madhya, 25.62//

SYNONYMS

mādhava-saundarya dekhi'-after seeing the beauty of Lord Bindu Mādhava; āviṣṭa ha-ilā—became ecstatic in love; aṅganete āsi'-coming to the courtyard; preme—in great love; nācite lāgilā—began to dance.

TRANSLATION

Upon reaching the temple of Bindu Mādhava, Śrī Caitanya Mahāprabhu, seeing the beauty of Lord Bindu Mādhava, became overwhelmed in ecstatic love. He then began to dance in the courtyard of the temple.

Madhya TEXT 25.63

śekhara, paramānanda, tapana, sanātana

cāri-jana mili' kare nāma-saṅkīrtana //CC Madhya, 25.63//

SYNONYMS

śekhara—Candraśekhara; paramānanda—Paramānanda Purī; tapana—Tapana Miśra; sanātana—Sanātana Gosvāmī; cāri-jana mili'-all four of them; kare—perform; nāma-saṅkīrtana—chanting of the Hare Kṛṣṇa mantra.

TRANSLATION

There were four people accompanying Śrī Caitanya Mahāprabhu, and these were Candraśekhara, Paramānanda Purī, Tapana Miśra and Sanātana Gosvāmī. They were all chanting the Hare Kṛṣṇa mahā-mantra in the following way.

Madhya TEXT 25.64

"haraye namaḥ kṛṣṇa yādavāya namaḥ

gopāla govinda rāma śrī-madhusūdana" //CC Madhya, 25.64//

SYNONYMS

haraye—unto the Supreme Personality of Godhead; namaḥ—obeisances; kṛṣṇa—Lord Kṛṣṇa; yādavāya—to the descendant of the Yadu family; namaḥ—obeisances; gopāla—Gopāla; govinda—Govinda; rāma—Rāma; śrī-madhusūdana—Śrī Madhusūdana.

TRANSLATION

They chanted, "Haraye namaḥ kṛṣṇa yādavāya namaḥ gopāla govinda rāma śrī-madhusūdana."

PURPORT

This is another way of chanting the Hare Kṛṣṇa mahā-mantra. The meaning is: "I offer my respectful obeisances unto the Supreme Personality of Godhead, Kṛṣṇa. He is the descendant of the Yadu family. Let me offer my respectful obeisances unto Gopāla, Govinda, Rāma and Śrī Madhusūdana."

Madhya TEXT 25.65

caudikete lakṣa loka bale 'hari' 'hari'

uṭhila maṅgala-dhvani svarga-martya bhari' //CC Madhya, 25.65//

SYNONYMS

cau-dikete—all around; lakṣa—hundreds of thousands; loka—people; bale—chant; hari hari—O Supreme Personality of Godhead, Hari; uṭhila—there arose; maṅgala-dhvani—an auspicious sound; svarga-martya bhari'-overwhelming all the universe.

TRANSLATION

In all directions, hundreds and thousands of people began to chant "Hari! Hari!" Thus there arose a tumultuous and auspicious sound filling the entire universe.

Madhya TEXT 25.66

nikaṭe hari-dhvani śuni' parakāśānanda

dekhite kautuke āilā lañā śiṣya-vṛnda //CC Madhya, 25.66//

SYNONYMS

nikaṭe—nearby; hari-dhvani śuni'-after hearing the chanting of the Hare Kṛṣṇa mahā-mantra; parakāśānanda—Prakāśānanda Sarasvatī; dekhite—to see; kautuke—in great eagerness; āilā—came; lañā—taking; śiṣya-vṛnda—all the disciples.

TRANSLATION

When Prakāśānanda Sarasvatī, who was staying nearby, heard this tumultuous chanting of the Hare Kṛṣṇa mahā-mantra, he and his disciples immediately came to see the Lord.

Madhya TEXT 25.67

dekhiyā prabhura nṛtya, prema, dehera mādhuṛī

śiṣya-gaṇa-saṅge sei bale 'hari' 'hari' //CC Madhya, 25.67//

SYNONYMS

dekhiyā—seeing; prabhura nṛtya—the dancing of Śrī Caitanya Mahāprabhu; prema—ecstatic love; dehera mādhuṛī—the transcendental beauty of His body; śiṣya-gaṇa-saṅge—with his disciples; sei—Prakāśānanda Sarasvatī; bale—chants; hari hari—Lord Hari's name.

TRANSLATION

When Prakāśānanda Sarasvatī saw the Lord, he and his disciples also joined the chanting with Śrī Caitanya Mahāprabhu. Prakāśānanda Sarasvatī was charmed by the Lord's dancing and ecstatic love and by the transcendental beauty of His body.

Madhya TEXT 25.68

kampa, svara-bhaṅga, sveda, vaivarnya, stambha

aśru-dhārāya bhije loka, pulaka-kadamba //CC Madhya, 25.68//

SYNONYMS

kampa—trembling; svara-bhaṅga—faltering voice; sveda—perspiration; vaivarnya—fading of bodily color; stambha—becoming stunned; āśru-dhārāya—with showers of tears from the eyes; bhije—wet; loka—all the people; pulaka-kadamba—eruptions on the body like kadamba flowers.

TRANSLATION

Ecstatic spiritual transformations began to take place in the Lord's body. His body trembled, and His voice faltered. He perspired, turned pale and wept a constant flow of tears, which wet all the people standing there. The eruptions on the Lord's body appeared like kadamba flowers.

Madhya TEXT 25.69

harṣa, dainya, cāpalyādi 'sañcārī' vikāra

dekhi' kāśī-vāsī lokera haila camatkāra //CC Madhya, 25.69//

SYNONYMS

harṣa—jubilation; dainya—humility; cāpalya-ādi—talking in ecstasy and so on; sañcārī vikāra—the transient transformations; dekhi'-seeing; kāśī-vāsī—the inhabitants of Benares; lokera—of all the people; haila camatkāra—there was astonishment.

TRANSLATION

All the people were astonished to see the Lord's jubilation and humility and to hear Him talk in ecstasy. Indeed, all the residents of Benares [Kāśī] saw the bodily transformations and were astonished.

Madhya TEXT 25.70

loka-saṅghaṭṭa dekhi' prabhura 'bāhya' yabe haila

sannyāsīra gaṇa dekhi' nṛtya saṁvarila //CC Madhya, 25.70//

SYNONYMS

loka-saṅghaṭṭa dekhi'-by seeing the great crowd of people; prabhura—of Lord Caitanya; bāhya—external consciousness; yabe haila—when there was; sannyāsīra gaṇa—the groups of Māyāvādī sannyāsīs, headed by Prakāśānanda Sarasvatī; dekhi'-seeing; nṛtya saṁvarila—suspended His dancing.

TRANSLATION

When Śrī Caitanya Mahāprabhu regained His external consciousness, He saw that many Māyāvādī sannyāsīs and other people were gathered there. He therefore suspended His dancing for the time being.

Madhya TEXT 25.71

prakāśānandera prabhu vandilā caraṇa

prakāśānanda āsi' tānra dharila caraṇa //CC Madhya, 25.71//

SYNONYMS

prakāśānandera—of Prakāśānanda Sarasvatī; prabhu—Śrī Caitanya Mahāprabhu; vandilā—prayed; caraṇa—at the feet; prakāśānanda—Prakāśānanda Sarasvatī; āsi'-coming; tānra—His; dharila caraṇa—immediately caught the lotus feet.

TRANSLATION

After stopping the kīrtana, Śrī Caitanya Mahāprabhu, who is a great example of humility, offered prayers unto the feet of Prakāśānanda Sarasvatī. At this, Prakāśānanda Sarasvatī immediately came forward and clasped the Lord's lotus feet.

Madhya TEXT 25.72

prabhu kahe, -'tumi jagad-guru pūjyatama

āmi tomāra nā ha-i 'śiṣyera śiṣya' sama //CC Madhya, 25.72//

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu continued to speak; tumi—you; jagat-guru—the spiritual master of the whole world; pūjya-tama—the most worshipable; āmi—I; tomāra—your; nā ha-i—am not; śiṣyera śiṣya sama—equal to the disciple of the disciple.

TRANSLATION

When Prakāśānanda Sarasvatī caught hold of the Lord's lotus feet, the Lord said, "My dear sir, you are the spiritual master of the whole world; therefore you are most worshipable. As far as I am concerned, I am not even on the level of the

disciple of your disciple."

PURPORT

Māyāvādī sannyāsīs generally call themselves jagad-guru, the spiritual master of the whole world. Many consider themselves worshipable by everyone, although they do not even go outside India or their own district. Out of His great magnanimity and humility, Śrī Caitanya Mahāprabhu presented Himself as a subordinate disciple of Prakāśānanda Sarasvatī.

Madhya TEXT 25.73

śreṣṭha hañā kene kara hīnera vandana

āmāra sarva-nāśa haya, tumi brahma-sama //CC Madhya, 25.73//

SYNONYMS

śreṣṭha hañā—being a more honorable person; kene—why; kara—you do; hīnera—of an inferior person; vandana—worship; āmāra sarva-nāśa haya—I become minimized in My strength; tumi brahma-sama—you are equal with the impersonal Brahman.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "You are a great, spiritually advanced personality, and therefore you cannot worship a person like Me. I am far inferior. If you do so, My spiritual power will be diminished, for you are as good as the impersonal Brahman.

Madhya TEXT 25.74

yadyapi tomāre saba brahma-sama bhāse

loka-śikṣā lāgi' aiche karite nā āise' //CC Madhya, 25.74//

SYNONYMS

yadyapi—although; tomāre—for you; saba—everyone; brahma-sama—equal to the impersonal Brahman; bhāse—appears; loka-śikṣā lāgi'-for the enlightenment of people in general; aiche—in such a way; karite nā āise—you should not present yourself.

TRANSLATION

"My dear sir, for you everyone is on the level of impersonal Brahman, but for the enlightenment of people in general you should not behave in that way."

Madhya TEXT 25.75

teṅho kahe, 'tomāra pūrve nindā-aparādha ye karila

tomāra caraṇa-sparśe, saba kṣaya gela //CC Madhya, 25.75//

SYNONYMS

teṅho kahe—he replied; tomāra—of You; pūrve—formerly; nindā-aparādha—offenses and blasphemy; ye karila—whatever I have done; tomāra caraṇa-sparśe—by touching Your lotus feet; saba kṣaya gela—the effects of all those offenses have been destroyed.

TRANSLATION

Prakāśānanda Sarasvatī replied, "Formerly I have committed many offenses against You by blaspheming You, but now the effects of my offenses are counteracted by my touching Your lotus feet.

Madhya TEXT 25.76

jīvan-muktā api punar

yānti saṁsāra-vāsanām

yady acintya-mahā-śaktau

bhagavatṛ aparādhinaḥ //CC Madhya, 25.76//

SYNONYMS

jīvat-muktāḥ—persons liberated during this life; api—also; punaḥ—again; yānti—go; saṁsāra-vāsanām—to desire material enjoyment; yady—if; acintya-mahā-śaktau—to the possessor of inconceivable spiritual potency; bhagavati—the Supreme Personality of Godhead; aparādhinaḥ—offenders.

TRANSLATION

" 'If a person considered liberated in this life commits offenses against the reservoir of inconceivable potencies, the Supreme Personality of Godhead, he will again fall down and desire the material atmosphere for material enjoyment.'

Madhya TEXT 25.77

sa vai bhagavataḥ śrīmat-

pāda-sparśa-hatāśubhaḥ

bheje sarpa-vapur hitvā

rūpaṁ vidyādhārārcitam //CC Madhya, 25.77//

SYNONYMS

saḥ—he (the serpent); vai—indeed; bhagavataḥ—of the Supreme Personality of Godhead, Kṛṣṇa; śrīmat-pāda-sparśa—by the touch of the lotus feet; hata-aśubhaḥ—relieved from all reactions of sinful life; bheje—achieved; sarpa-vapuḥ—the body of a snake; hitvā—giving up; rūpaṁ—beauty; vidyādhara-arcitam—suitable for a person of Vidyādhara-loka.

TRANSLATION

" 'Being touched by the lotus feet of Śrī Kṛṣṇa, that serpent was immediately freed from the reactions of his sinful life. Thus the serpent gave up his body and assumed the body of a beautiful Vidyādhara demigod.' "

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.34.9). The inhabitants of Vṛndāvana, under the leadership of Nanda Mahārāja, once wanted to go to the bank of the Sarasvatī on a pilgrimage. Nanda Mahārāja was fasting, and he lay down near the forest. At that time a serpent, who was formerly cursed by Āṅgīrasa Ṛṣi, appeared. This serpent had formerly been named Sudarśana, and he had belonged to the Gandharvaloka planet. However, because he joked with the ṛṣi, he was condemned to take on the body of a big snake. When this serpent attacked Nanda Mahārāja, Nanda Mahārāja began to call, "Kṛṣṇa! Help!" Kṛṣṇa immediately appeared and began to kick the serpent with His lotus feet. Due to being touched by the Lord's lotus feet, the serpent was immediately freed from the reactions of his sinful life. Being freed, he again assumed his original form of Sudarśana, the Gandharva.

Madhya TEXT 25.78

prabhu kahe, '-viṣṇu' 'viṣṇu', āmi kṣudra jīva hīna

jīve 'viṣṇu' māni-ei aparādha-cihna //CC Madhya, 25.78//

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; viṣṇu viṣṇu—the holy name of Viṣṇu; āmi—I; kṣudra—infinitesimal; jīva—a living entity; hīna—bereft of all good qualities; jīve—such a low-grade living entity; viṣṇu māni—accepting as Lord Viṣṇu or the Personality of Godhead; ei aparādha-cihna—this is a great offense.

TRANSLATION

When Prakāśānanda Sarasvatī supported himself by quoting the verse from Śrīmad-Bhāgavatam, Śrī Caitanya Mahāprabhu immediately protested by uttering the holy name of Lord Viṣṇu. The Lord then presented Himself as a most fallen living entity, and He said, "If someone accepts a fallen conditioned soul as Viṣṇu, Bhagavān, or an incarnation, he commits a great offense."

PURPORT

Although Śrī Caitanya Mahāprabhu was Viṣṇu, the Supreme Personality of Godhead, He nonetheless, to teach us a lesson, denied belonging to the Viṣṇu category. Unfortunately, there are many so-called Viṣṇu incarnations in this Age of Kali. People do not know that posing oneself as an incarnation is most offensive. People should not accept an ordinary man as an incarnation of God, for this also is a very great offense.

Madhya TEXT 25.79

jīve 'viṣṇu' buddhi dūre-yei brahma-rudra-sama

nārāyaṇe māne tāre 'pāṣaṇḍīte' gaṇana //CC Madhya, 25.79//

SYNONYMS

jīve—an ordinary living being; viṣṇu—as Lord Viṣṇu; buddhi—acceptance; dūre—let alone; yei—anyone who; brahma-rudra-sama—equal to personalities like Lord Brahmā and Lord Śiva; nārāyaṇe—Lord Nārāyaṇa, Viṣṇu; māne—accepts; tāre—such a person; pāṣaṇḍīte gaṇana—is grouped among the pāṣaṇḍīs, atheistic offenders.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "To say nothing of ordinary living entities, even Lord Brahmā and Lord Śiva cannot be considered on the level of Viṣṇu or Nārāyaṇa. If one considers them as such, he is immediately considered an offender and atheist.

Madhya TEXT 25.80

yas tu nārāyaṇaṁ devaṁ

brahma-rudrādi-daivataiḥ

samatvenaiva vīkṣeta

sa pāṣaṇḍī bhaved dhruvam" //CC Madhya, 25.80//

SYNONYMS

yaḥ—any person who; tu—however; nārāyaṇaṁ—the Supreme Personality of Godhead, the master of such demigods as Brahmā and Śiva; devaṁ—the Lord; brahma—Lord Brahmā; rudra—Lord Śiva; ādi—and others; daivataiḥ—with such demigods; samatvena—on an equal level; eva—certainly; vīkṣeta—observes; saḥ—such a person; pāṣaṇḍī—pāṣaṇḍī; bhavet—must be; dhruvam—certainly.

TRANSLATION

" 'A person who considers demigods like Brahmā and Śiva to be on an equal level with Nārāyaṇa is to be considered an offender, a pāṣaṇḍī.' "

Madhya TEXT 25.81

prakāśānanda kahe,—"tumi sākṣāt bhagavān

tabu yadi kara tāṁra 'dāsa'-abhimāna //CC Madhya, 25.81//

SYNONYMS

prakāśānanda kahe—Prakāśānanda Sarasvatī replied; tumi—You; sākṣāt—directly; bhagavān—the Supreme Personality of Godhead, Kṛṣṇa; tabu—yet; yadi—if; kara—You pose; tāṁra dāsa-abhimāna—considering Yourself His servant.

TRANSLATION

Prakāśānanda replied, "You are the Supreme Personality of Godhead, Kṛṣṇa Himself. Nonetheless, You are considering Yourself His eternal servant.

Madhya TEXT 25.82

tabu pūjya hao, tumi baḍa āmā haite

sarva-nāśa haya mora tomāra nindāte //CC Madhya, 25.82//

SYNONYMS

tabu—still; pūjya hao—You are worshipable; tumi baḍa—You are much greater; āmā haite—than me; sarva-nāśa haya—everything becomes lost; mora—my; tomāra nindāte—by blaspheming You.

TRANSLATION

"My dear Lord, You are the Supreme Lord, and although You consider Yourself the Lord's servant, You are nonetheless worshipable. You are much greater than I am; therefore all my spiritual achievements have been lost because I have blasphemed You.

Madhya TEXT 25.83

muktānām api siddhānām

nārāyaṇa-parāyaṇaḥ

sudurlabhaḥ praśāntātmā

koṭīṣv api mahā-mune //CC Madhya, 25.83//

SYNONYMS

muktānām—of persons liberated or freed from the bondage of ignorance; api—even; siddhānām—of persons who have achieved perfection; nārāyaṇa—of the Supreme Personality of Godhead; parāyaṇaḥ—the devotee; su-durlabhaḥ—very rare; praśānta-ātmā—completely satisfied, desireless; koṭīṣu—among many millions; api—certainly; mahā-mune—O great sage.

TRANSLATION

" 'O great sage, out of many millions of materially liberated people who are free from ignorance, and out of many millions of siddhas who have nearly attained

perfection, there is hardly one pure devotee of Nārāyaṇa. Only such a devotee is actually completely satisfied and peaceful.'

PURPORT

This verse is quoted from Śrīmad-Bhāgavatam (6.14.5).

Madhya TEXT 25.84

āyuh śriyam yaśo dharmam

lokān āśiṣa eva ca

hanti śreyāṁsi sarvāṇi

pumso mahad-atikramah //CC Madhya, 25.84//

SYNONYMS

āyuh—duration of life; śriyam—opulence; yaśah—reputation; dharmam—religion; lokān—possessions; āśiṣah—benedictions; eva—certainly; ca—and; hanti—destroys; śreyāṁsi—good fortune; sarvāṇi—all; pumsah—of a person; mahat—of great souls; atikramah—violation.

TRANSLATION

" 'When a person mistreats great souls, his life span, opulence, reputation, religion, possessions and good fortune are all destroyed.'

PURPORT

This is a statement made by Śukadeva Gosvāmī, who was relating Śrīmad-Bhāgavatam (10.4.46) to Mahārāja Parīkṣit.

Madhya TEXT 25.85

naiṣāṁ matis tāvad urukramāṅghrim

spṛśaty anarthāpagamo yad-arthaḥ

mahīyasāṁ pāda-rajo-'bhiṣekaṁ

niṣkiñcanānāṁ na vṛṇīta yāvat //CC Madhya, 25.85//

SYNONYMS

na—not; eṣām—of those who are attached to household life; matiḥ—the interest; tāvat—that long; urukrama-aṅghrim—the lotus feet of the Supreme Personality of Godhead, who is credited with uncommon activities; sprśati—touches; anartha—of unwanted things; apagamaḥ—vanquishing; yat—of which; arthaḥ—results; mahīyasām—of the great personalities, devotees; pāda-rajah—of the dust of the lotus feet; abhiṣekam—sprinkling on the head; niṣkiñcanānām—who are completely detached from material possessions; na vṛṇīta—does not do; yāvat—as long as.

TRANSLATION

" 'Unless human society accepts the dust of the lotus feet of great mahātmās-devotees who have nothing to do with material possessions-mankind cannot turn its attention to the lotus feet of Kṛṣṇa. Those lotus feet vanquish all the unwanted miserable conditions of material life.'

PURPORT

This verse appears in Śrīmad-Bhāgavatam (7.5.32).

Madhya TEXT 25.86

ebe tomāra pādābje upajibe bhakti

tathi lāgi' kari tomāra caraṇe praṇati" //CC Madhya, 25.86//

SYNONYMS

ebe—now; tomāra—Your; pāda-abje—to the lotus feet; upajibe—will grow; bhakti—devotional service; tathi lāgi'-for that reason; kari—I do; tomāra caraṇe praṇati—humble obeisances at Your lotus feet.

TRANSLATION

"Henceforward I shall certainly develop devotional service unto Your lotus feet. For this reason I have come to You and have fallen down at Your lotus feet."

Madhya TEXT 25.87

eta bali' prabhure lañā tathāya vasila

prabhure prakāśānanda puchite lāgila //CC Madhya, 25.87//

SYNONYMS

eta bali'—saying this; prabhure—Śrī Caitanya Mahāprabhu; lañā—taking; tathāya vasiḥ—sat down there; prabhure—unto Śrī Caitanya Mahāprabhu; prakāśānanda—Prakāśānanda Sarasvatī; puchite lāgila—began to inquire.

TRANSLATION

After saying this, Prakāśānanda Sarasvatī sat down with Śrī Caitanya Mahāprabhu and began to question the Lord as follows.

Madhya TEXT 25.88

māyāvāde karilā yata doṣera ākhyāna

sabe ei jāni' ācāryera kalpita vyākhyāna //CC Madhya, 25.88//

SYNONYMS

māyāvāde—in the philosophy of Māyāvāda, impersonalism; karilā—You have done; yata—all; doṣera ākhyāna—description of the faults; sabe—all; ei—these; jāni'-knowing; ācāryera—of Śāṅkarācārya; kalpita vyākhyāna—imaginary explanations.

TRANSLATION

Prakāśānanda Sarasvatī said, "We can understand the faults You have pointed out in the Māyāvāda philosophy. All the explanations given by Śāṅkarācārya are imaginary.

Madhya TEXT 25.89

sūtrera karilā tumi mukhyārtha-vivaraṇa

tāhā śuni' sabāra haila camatkāra mana //CC Madhya, 25.89//

SYNONYMS

sūtrera—of the Brahma-sūtra; karilā—have done; tumi—You; mukhya-artha-vivaraṇa—description of the direct meaning; tāhā śuni'-hearing that; sabāra—of everyone; haila—became; camatkāra—astonished; mana—the mind.

TRANSLATION

"My dear Lord, whatever direct meaning You have given when explaining the Brahma-sūtra is certainly very wonderful to all of us.

Madhya TEXT 25.90

tumi ta' īśvara, tomāra āche sarva-śakti

saṅkṣepa-rūpe kaha tumi śunite haya mati //CC Madhya, 25.90//

SYNONYMS

tumi ta'—indeed You are; īśvara—the Supreme Lord; tomāra—of You; āche—there are; sarva-śakti—all potencies; saṅkṣepa-rūpe—briefly; kaha—please explain; tumi—You; śunite haya mati—I wish to hear.

TRANSLATION

"You are the Supreme Personality of Godhead, and therefore You have inconceivable energies. I wish to hear from You briefly about the Brahma-sūtra."

PURPORT

Prakāśānanda Sarasvatī said that he had already understood Śrī Caitanya Mahāprabhu's explanation of the direct import of Brahma-sūtra. Nonetheless, he was requesting the Lord to briefly give the purpose and purport of the Brahma-sūtra, the Vedānta-sūtra.

Madhya TEXT 25.91

prabhu kahe, -"āmi jīva', ati tuccha-jñāna!

vyāsa-sūtrera gambhīra artha, vyāsa-bhagavān //CC Madhya, 25.91//

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu replied; āmi jīva—I am an insignificant living being; ati tuccha-jñāna—My knowledge is very meager; vyāsa-sūtrera—of the Vedānta-sūtra, written by Vyāsadeva; gambhīra artha—very grave meaning; vyāsa—Vyāsadeva; bhagavān—the Supreme Personality of Godhead.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "I am an ordinary living being, and therefore my knowledge is very insignificant. However, the meaning of the Brahma-sūtra is very grave because its author, Vyāsadeva, is the Supreme Personality of Godhead Himself.

PURPORT

An ordinary living being cannot actually understand the purpose of the Vedānta-sūtra. One can understand the purpose if he hears it from the authority, Vyāsadeva himself. For this reason, Vyāsadeva gave a commentary on the Brahma-sūtra in the form of Śrīmad-Bhāgavatam. He had been instructed to do this by his spiritual master, Nārada. Of course, Śaṅkarācārya distorted the purpose of the Brahma-sūtra because he had a motive to serve. He wanted to establish Vedic knowledge in place of the atheistic knowledge spread by Lord Buddha. All these necessities are there according to time and circumstances. Neither Lord Buddha nor Śaṅkarācārya is to be blamed. The time required such an explanation for the understanding of various types of atheists. The conclusion is that one cannot understand the purpose of the Vedānta-sūtra without going through Śrīmad-Bhāgavatam and rendering devotional service. Caitanya Mahāprabhu therefore further explains the matter in the following verses.

Madhya TEXT 25.92

tānra sūtrera artha kona jīva nāhi jāne

ataeva āpane sūtrārtha kariyāche vyākhyāne //CC Madhya, 25.92//

SYNONYMS

tānra sūtrera artha—the meaning of Vyāsadeva's Vedānta-sūtra; kona—any; jīva—living being; nāhi jāne—does not know; ataeva—therefore; āpane—personally; sūtra-artha—the meanings of the sūtras; kariyāche vyākhyāne—has described.

TRANSLATION

"The purpose of the Vedānta-sūtra is very difficult for an ordinary person to understand, but Vyāsadeva, out of his causeless mercy, has personally explained the meaning.

Madhya TEXT 25.93

yei sūtra-kartā, se yadi karaye vyākhyāna

tabe sūtrera mūla artha lokera haya jñāna //CC Madhya, 25.93//

SYNONYMS

yei sūtra-kartā—the person who has made the Vedānta-sūtra; se—that person; yadi—if; karaye vyākhyāna—explains the meaning; tabe—then; sūtrera—of the codes of Vedānta-sūtra; mūla—the original; artha—meaning; lokera—of the people in general; haya jñāna—comes within knowledge.

TRANSLATION

"If the Vedānta-sūtra is explained by Vyāsadeva himself, who has written it, its original meaning can be understood by the people in general.

Madhya TEXT 25.94

praṇavera yei artha, gāyatrīte sei haya

sei artha catuḥ-ślokīte vivariyā kaya //CC Madhya, 25.94//

SYNONYMS

praṇavera—of the sound vibration, oṃkāra; yei—whatever; artha—meaning; gāyatrīte—in the Gāyatrī mantra; sei—that; haya—there is; sei artha—that same meaning; catuḥ-ślokīte—in Śrīmad-Bhāgavatam summarized in four śloka; vivariyā—describing elaborately; kaya—has said.

TRANSLATION

"The meaning of the sound vibration oṃkāra is present in the Gāyatrī mantra. The same is elaborately explained in the four śloka of Śrīmad Bhāgavatam known as catuḥ-ślokī.

Madhya TEXT 25.95

brahmāre īśvara catuḥ-ślokī ye kahilā

brahmā nārade sei upadeśa kailā //CC Madhya, 25.95//

SYNONYMS

brahmāre—to Lord Brahmā; īśvara—the Supreme Personality of Godhead; catuḥ-ślokī—the four famous verses known as catuḥ-ślokī; ye kahilā—whatever was explained; brahmā—Lord Brahmā; nārade—to Nārada Muni; sei—that; upadeśa kailā—instructed.

TRANSLATION

"Whatever was spoken by the Supreme Personality of Godhead to Lord Brahmā in the four verses of Śrīmad-Bhāgavatam, was also explained to Nārada by Lord Brahmā.

Madhya TEXT 25.96

nārada sei artha vyāsere kahilā

śuni' veda-vyāsa mane vicāra karilā //CC Madhya, 25.96//

SYNONYMS

nārada—the great sage Nārada; sei artha—the same purpose; vyāsere kahilā—explained to Vyāsadeva; śuni'-hearing; veda-vyāsa—Vyāsadeva; mane—within the mind; vicāra karilā—considered very carefully.

TRANSLATION

"Whatever Lord Brahmā told Nārada Muni was again explained by Nārada Muni to Vyāsadeva. Vyāsadeva later considered these instructions in his mind.

Madhya TEXT 25.97

"ei artha-āmāra sūtrera vyākhyānurūpa

'bhāgavata' kariba sūtrera bhāṣya-svarūpa" //CC Madhya, 25.97//

SYNONYMS

ei artha—this explanation; āmāra—my; sūtrera—of Brahma-sūtra; vyākhyā-anurūpa—a suitable explanation; bhāgavata—Śrīmad-Bhāgavata Purāṇa; kariba—I shall make; sūtrera—of the Brahma-sūtra; bhāṣya-svarūpa—as the original commentary.

TRANSLATION

"Śrīla Vyāsadeva considered that whatever he had received from Nārada Muni as an explanation of omkāra he would elaborately explain in his book Śrīmad-Bhāgavatam as a commentary on Brahma-sūtra.

PURPORT

The sound vibration omkāra is the root of Vedic knowledge. This omkāra is known as mahā-vākya, or the supreme sound. Whatever meaning is in the

supreme sound omkāra is further understood in the Gāyatrī mantra. Again, this same meaning is explained in Śrīmad-Bhāgavatam in the four śloka known as catuḥ-ślokī, which begin with the words ahaṁ evāsam evāgre. The Lord says, "Only I existed before the creation." From this verse, four śloka have been composed, and these are known as the catuḥ-ślokī. In this way the Supreme Personality of Godhead informed Lord Brahmā about the purpose of the catuḥ-ślokī. Again, Lord Brahmā explained this to Nārada Muni, and Nārada Muni explained it to Śrīla Vyāsadeva. This is the paramparā system, the disciplic succession. The import of Vedic knowledge, the original word praṇava, has been explained in Śrīmad-Bhāgavatam. The conclusion is that the Brahma-sūtra is explained in Śrīmad-Bhāgavatam.

Madhya TEXT 25.98

cāri-veda-upaniṣade yata kichu haya

tāra artha lañā vyāsa karilā sañcaya //CC Madhya, 25.98//

SYNONYMS

cāri-veda—the four divisions of the Vedas (Sāma, Yajur, Ṛg and Atharva); upaniṣade—and in 108 Upaniṣads; yata—whatever; kichu haya—is there; tāra artha—the meanings of those Vedic literatures; lañā—taking together; vyāsa—Vyāsadeva; karilā sañcaya—collected.

TRANSLATION

"Vyāsadeva collected whatever Vedic conclusions were in the four Vedas and 108 Upaniṣads and placed them in the codes of the Vedānta-sūtra.

Madhya TEXT 25.99

yei sūtre yei ṛk-viṣaya-vacana

bhāgavate sei ṛk śloke nibandhana //CC Madhya, 25.99//

SYNONYMS

yei sūtre—in the codes of Vedānta-sūtra; yei—whatever; ṛk—Vedic mantra; viṣaya-vacana—subject matter to be explained; bhāgavate—in Śrīmad-Bhāgavatam; sei ṛk—that same Vedic mantra; śloke—in eighteen thousand verses; nibandhana—compiling.

TRANSLATION

"In Vedānta-sūtra, the purpose of all Vedic knowledge is explained, and in Śrīmad-Bhāgavatam the same purpose has been explained in eighteen thousand verses.

Madhya TEXT 25.100

ataeva brahma-sūtrera bhāṣya-śrī-bhāgavata

bhāgavata-śloka, upaniṣat kahe 'eka' mata //CC Madhya, 25.100//

SYNONYMS

ataeva—therefore; brahma-sūtrera bhāṣya—the commentary on the Brahma-sūtra codes; śrī-bhāgavata—Śrīmad-Bhāgavatam; bhāgavata-śloka—the verses in Śrīmad-Bhāgavatam; upaniṣat—the explanations in the Upaniṣads; kahe—state; eka mata—the same version.

TRANSLATION

"That which is explained in the verses of Śrīmad-Bhāgavatam and in the Upaniṣads serves the same purpose.

Madhya TEXT 25.101

ātmāvāsyam idam viśvam

yat kiñcij jagatyām jagat

tena tyaktena bhuñjīthā

mā ḡṛdhaḥ kasyasvid dhanam //CC Madhya, 25.101//

SYNONYMS

ātmā-āvāsyam—the expansion of the energy of the Supreme Soul, the Personality of Godhead; idam—this; viśvam—universe; yat—whatever; kiñcit—something; jagatyām—within the universe; jagat—all that is animate or inanimate; tena—by Him; tyaktena—by things allotted to every person; bhuñjīthā—you should accept for your maintenance; mā—never; ḡṛdhaḥ—encroach; kasyasvit—someone else's; dhanam—property.

TRANSLATION

" 'Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things for himself that are set aside as his quota, and one should not accept other things, knowing well to whom they belong.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (8.1.10). Communists and socialists are trying to propagate the philosophy that everything belongs to the mass of people or to the state. Such an idea is not perfect. When this idea is expanded, we can see that everything belongs to God. That will be the perfection of the communistic idea. The purpose of Śrīmad-Bhāgavatam is here very nicely explained. Every one of us must be satisfied with those things the Supreme Personality of Godhead has allotted us. We should not encroach upon the possessions of others. This simple idea can be expanded in our daily lives. Everyone should have a piece of land given by the government, and everyone should possess a few cows. Both of these should be utilized for one's daily bread. Above that, if something is manufactured in a factory, it should be considered the property of the Supreme Personality of Godhead because the ingredients belong to the Supreme Lord. Actually, there is no need to manufacture such things artificially, but if it is done, one should consider that the goods produced belong to the Supreme Lord. Spiritual communism recognizes the supreme proprietorship of the Supreme Lord. As explained in Bhagavad-gītā (5.29):

bhoktāraṁ yajña-tapasāṁ

sarva-loka-maheśvaram

suhṛdaṁ sarva-bhūtānāṁ

jñātvā māṁ śāntim ṛcchati

"The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the benefactor and well-wisher of all living entities, attain peace from the pangs of material miseries."

It is further explained in Śrīmad-Bhāgavatam that no one should claim anything as his property. Whatever property one claims to be his actually belongs to Kṛṣṇa.

One should be satisfied with whatever has been allotted by the Supreme Lord and should not encroach upon the property of others. This will lead to peace in

the whole world.

Madhya TEXT 25.102

bhāgavatera sambandha, abhidheya, prayojana

catuḥ-ślokīte prakāṣa tāra kariyāche lakṣaṇa //CC Madhya, 25.102//

SYNONYMS

bhāgavatera—of Śrīmad-Bhāgavatam; sambandha—a personal relationship with God; abhidheya—activities in that relationship; prayojana—the ultimate goal of life; catuḥ-ślokīte—in the four famous verses of Śrīmad-Bhāgavatam; prakāṣa—manifesting; tāra—of them; kariyāche—has done; lakṣaṇa—the symptoms.

TRANSLATION

"The essence of Śrīmad-Bhāgavatam-our relationship with the Supreme Lord, our activities in that connection and the goal of life-is manifest in the four verses of Śrīmad-Bhāgavatam known as the catuḥ-ślokī. Everything is explained in those verses.

Madhya TEXT 25.103

"āmi-'sambandha'-tattva, āmāra jñāna-vijñāna

āmā pāite sādhana-bhakti 'abhidheya'-nāma //CC Madhya, 25.103//

SYNONYMS

āmi—I; sambandha-tattva—the center of all relationships; āmāra—of Me; jñāna—knowledge; vijñāna—practical application of that knowledge; āmā pāite—to obtain Me; sādhana-bhakti—the practice of devotional service; abhidheya-nāma—is called activities in that relationship.

TRANSLATION

"Lord Kṛṣṇa says, 'I am the center of all relationships. Knowledge of Me and the practical application of that knowledge is actual knowledge. Approaching Me for devotional service is called abhidheya.

PURPORT

Spiritual knowledge means fully understanding the Absolute Truth in three

features-impersonal Brahman, localized Paramātmā and the all-powerful Supreme Personality of Godhead. Ultimately when one takes shelter at the lotus feet of the Supreme Personality of Godhead and engages in the Lord's service, the resultant knowledge is called vijñāna, special knowledge, or the practical application of spiritual knowledge. One should be engaged in the Lord's devotional service to achieve the aim of life, called prayojana. The practice of devotional service to attain that goal of life is called abhidheya.

Madhya TEXT 25.104

sāadhanera phala-'prema' mūla-prayojana

sei preme pāya jīva āmāra 'sevana' //CC Madhya, 25.104//

SYNONYMS

sāadhanera phala—the result of devotional service; prema—love of Godhead; mūla-prayojana—the chief goal; sei preme—by that love of Godhead; pāya—gets; jīva—the living entity; āmāra—My; sevana—service.

TRANSLATION

" 'By rendering devotional service, one gradually rises to the platform of love of Godhead. That is the chief goal of life. On the platform of love of Godhead, one is eternally engaged in the service of the Lord.

Madhya TEXT 25.105

jñānam parama-guhyam me

yad vijñāna-samanvitam

sa-rahasyam tad-aṅgam ca

grhāṇa gaditam mayā //CC Madhya, 25.105//

SYNONYMS

jñānam—knowledge; parama—extremely; guhyam—confidential; me—of Me; yat—which; vijñāna—realization; samanvitam—fully endowed with; sa-rahasyam—with mystery; tat—of that; aṅgam—supplementary parts; ca—and; grhāṇa—just try to take up; gaditam—explained; mayā—by Me.

TRANSLATION

" 'Please hear attentively what I shall speak to you, for transcendental knowledge about Me is not only scientific but full of mysteries.

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (2.9.31).

Madhya TEXT 25.106

ei 'tina' tattva āmi kahinu tomāre

'jīva' tumi ei tina nāribe jānibāre //CC Madhya, 25.106//

SYNONYMS

ei tina tattva—all three of these features of the Absolute Truth; āmi—I; kahinu—shall speak; tomāre—unto you; jīva—a living being; tumi—you; ei tina—these three; nāribe—will not be able; jānibāre—to understand.

TRANSLATION

" 'O Brahmā, I shall explain all these truths to you. You are a living being, and without My explanation you will not be able to understand your relationship with Me, devotional activity and life's ultimate goal.

Madhya TEXT 25.107

yaiche āmāra 'svarūpa', yaiche āmāra 'sthiti'

yaiche āmāra guṇa, karma, ṣaḍ-aiśvarya-śakti //CC Madhya, 25.107//

SYNONYMS

yaiche—as far as; āmāra—My; svarūpa—original form; yaiche—as far as; āmāra—My; sthiti—situation; yaiche—as far as; āmāra—My; guṇa—attributes; karma—activities; ṣaḍ-aiśvarya-śakti—six kinds of opulence.

TRANSLATION

" 'I shall explain to you My actual form and situation, My attributes, activities and six opulences.'

Madhya TEXT 25.108

āmāra kṛpāya ei saba sphuruka tomāre"

eta bali' tina tattva kahlā tānhāre //CC Madhya, 25.108//

SYNONYMS

āmāra—My; kṛpāya—by mercy; ei saba—all these; sphuruka tomāre—let them be awakened in you; eta bali'-saying this; tina tattva—the three truths; kahlā tānhāre—explained to him.

TRANSLATION

"Lord Kṛṣṇa assured Lord Brahmā, 'By My mercy all these things will be awakened in you.' Saying this, the Lord began to explain the three truths [tattvas] to Lord Brahmā.

Madhya TEXT 25.109

yāvān ahaṁ yathā-bhāvo

yad-rūpa-guṇa-karmakaḥ

tathaiva tattva-vijñānam

astu te mad-anugrahāt //CC Madhya, 25.109//

SYNONYMS

yāvān—as I am in My eternal form; ahaṁ—I; yathā—in whichever manner; bhāvaḥ—transcendental existence; yat—whatever; rūpa—various forms and colors; guṇa—qualities; karmakaḥ—activities; tathā eva—exactly so; tattva-vijñānam—factual realization; astu—let there be; te—your; mat—My; anugrahāt—by causeless mercy.

TRANSLATION

" 'By My causeless mercy, be enlightened in truth about My personality, manifestations, qualities and pastimes.

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (2.9.32). For an explanation see Ādi-līlā, Chapter One, texts 51-52.

Madhya TEXT 25.110

sṛṣṭira pūrve ṣaḍ-aiśvarya-pūrṇa āmi ta' ha-iye

'prapañca', 'prakṛti', 'puruṣa' āmātei laye //CC Madhya, 25.110//

SYNONYMS

sṛṣṭira pūrve—before the creation of this cosmic manifestation; ṣaḍ-aiśvarya-pūrṇa—full of six opulences; āmi—I; ta' ha-iye—indeed existed; prapañca—the total material energy; prakṛti—material nature; puruṣa—the living entities; āmātei laye—were all existing in Me.

TRANSLATION

" 'Before the creation of the cosmic manifestation,' the Lord said, 'I existed, and the total material energy, material nature and the living entities all existed in Me.

Madhya TEXT 25.111

sṛṣṭi kari' tāra madhye āmi praveśiye

prapañca ye dekha saba, seha āmi ha-iye //CC Madhya, 25.111//

SYNONYMS

sṛṣṭi kari'—after creating; tāra madhye—within the creation; āmi praveśiye—I enter as Lord Viṣṇu; prapañca—the cosmic manifestation; ye—whatever; dekha—you see; saba—all; seha—that; āmi ha-iye—I am.

TRANSLATION

" 'After creating the cosmic manifestation, I entered into it. Whatever you see in the cosmic manifestation is but an expansion of My energy.

Madhya TEXT 25.112

pralaye avaśiṣṭa āmi 'pūrṇa' ha-iye

prākṛta prapañca pāya āmātei laye //CC Madhya, 25.112//

SYNONYMS

pralaye—at the time of annihilation; avaśiṣṭa—what remains; āmi-I; pūrṇa—full; ha-iye—am; prākṛta prapañca—the material cosmic manifestation; pāya-obtains;

āmātei-in Me; laye-dissolution.

TRANSLATION

" 'When the whole universe dissolves, I remain full in Myself, and everything that is manifested is again preserved in Me.

Madhya TEXT 25.113

aham evāsam evāgre

nānyad yat sad-asat-param

paścād ahaṁ yad etac ca

yo 'vaśiṣyeta so 'smy aham //CC Madhya, 25.113//

SYNONYMS

aham—I, the Personality of Godhead; eva—certainly; āsam—existed; eva—only; agre—before the creation; na—never; anyat—anything else; yat—which; sat—the effect; asat—the cause; param—the supreme; paścāt—after; aham—I, the Personality of Godhead; yat—which; etat—this creation; ca—also; yaḥ—who; avaśiṣyeta—remains; saḥ—that; asmi—am; aham—I, the Personality of Godhead.

TRANSLATION

" 'Prior to the cosmic manifestation, only I exist, and no phenomena exist, either gross, subtle or primordial. After creation, only I exist in everything, and after annihilation, only I remain eternally.

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (2.9.33). It is the first verse of the catuḥ-ślokī. For an explanation see Ādi-līlā, Chapter One, text 53.

Madhya TEXT 25.114

"aham eva"-śloke 'aham'-tina-bāra

pūrṇaiśvarya śrī-vigraha-sthitira nirdhāra //CC Madhya, 25.114//

SYNONYMS

aham eva—I only; śloke—in this verse; aham—the word aham; tina-bāra—three times; pūrṇa-aiśvarya—full of all opulences; śrī-vigraha—of the transcendental form of the Lord; sthitira—of the existence; nirdhāra—confirmation.

TRANSLATION

" 'In the verse beginning "aham eva," the word "aham" is expressed three times. In the beginning there are the words "aham eva." In the second line there are the words "paścād aham." At the end are the words "so' smy aham." This "aham" indicates the Supreme Person. By the repetition of "aham," the transcendental personality who is complete with six opulences is confirmed.

Madhya TEXT 25.115

ye 'vigraha' nāhi māne, 'nirākāra' māne

tāre tiraskaribāre karilā nirdhāraṇe //CC Madhya, 25.115//

SYNONYMS

ye—one who; vigraha—that Personality of Godhead; nāhi māne—does not accept; nirākāra māne—considers impersonal; tāre—him; tiraskaribāre—just to chastise; karilā—has done; nirdhāraṇe—ascertainment.

TRANSLATION

" 'Impersonalists do not accept the personal feature of the Supreme Personality of Godhead. The Personality of Godhead is stressed in this verse in order to impress upon them the necessity of accepting Him. Therefore the word "aham" is mentioned three times. To stress something important, one repeats it three times.

Madhya TEXT 25.116

ei saba śabde haya-'jñāna'-'vijñāna'-viveka

māyā-kārya, māyā haite āmi-vyatireka //CC Madhya, 25.116//

SYNONYMS

ei saba—all these; śabde—in the words; haya—there is; jñāna—of real spiritual knowledge; vijñāna—of the practical application of the knowledge; viveka—consideration; māyā-kārya—the activities of the external energy; māyā haite—

from the activities of the material energy; āmi—I; vyatireka—distinct.

TRANSLATION

" 'Actual spiritual knowledge and its practical application are considered in all these sound vibrations. Although the external energy comes from Me, I am different from it.

Madhya TEXT 25.117

yaiche sūryera sthāne bhāsaye 'ābhāsa'

sūrya vinā svatantra tāra nā haya prakāśa //CC Madhya, 25.117//

SYNONYMS

yaiche—just as; sūryera—of the sun; sthāne—in place; bhāsaye—appears; ābhāsa—the illumination; sūrya vinā—without the sun; svatantra—independently; tāra—of that; nā haya—is not; prakāśa—manifestation.

TRANSLATION

" 'Sometimes a reflection of the sun is experienced in place of the sun, but its illumination is never possible independent of the sun.

Madhya TEXT 25.118

māyātīta haile haya āmāra 'anubhava'

ei 'sambandha'-tattva kahiluṇ, śuna āra saba //CC Madhya, 25.118//

SYNONYMS

māyā-atīta haile—when one becomes transcendently situated above this external energy; haya—there is; āmāra anubhava—perception of Me; ei sambandha-tattva kahiluṇ—this has been explained as the principle of a relationship with Me; śuna—please hear; āra saba—all the rest.

TRANSLATION

" 'When one is transcendently situated, he can perceive Me. This perception is the basis of one's relationship with the Supreme Lord. Now let Me further explain this subject matter.

PURPORT

Real spiritual knowledge has to be received from revealed scriptures. After this knowledge is attained, one can begin to perceive his actual spiritual life. Any knowledge achieved by speculation is imperfect. One must receive knowledge from the paramparā system and from the guru, otherwise one will be bewildered, and will ultimately become an impersonalist. When one very scrutinizingly deliberates, he can realize the personal feature of the Absolute Truth. The Supreme Personality of Godhead is always transcendental to this material creation. Nārāyaṇaḥ paro 'vyaktāt: Nārāyaṇa, the Supreme Personality of Godhead, is always transcendental. He is not a creation of this material world. Without realizing spiritual knowledge, one cannot understand that the transcendental form of the Lord is always beyond the creative energy. The example of the sun and sunshine is given. The sunshine is not the sun, but still the sunshine is not separate from the sun. The philosophy of acintya-bhedābheda-tattva (simultaneously one and different) cannot be understood by one who is fully under the influence of the external energy. Consequently a person under the influence of the material energy cannot understand the nature and form of the Personality of the Absolute Truth.

Madhya TEXT 25.119

ṛte 'rtham yat pratīyeta

na pratīyeta cātmani

tad vidyād ātmano māyām

yathābhāso yathā tamaḥ //CC Madhya, 25.119//

SYNONYMS

ṛte—without; artham—value; yat—that which; pratīyeta—appears to be; na—not; pratīyeta—appears to be; ca—certainly; ātmani—in relation to Me; tat—that; vidyāt—you must know; ātmanaḥ—My; māyām—illusory energy; yathā—just as; ābhāsaḥ—the reflection; yathā—just as; tamaḥ—the darkness.

TRANSLATION

" 'What appears to be truth without Me, is certainly My illusory energy, for nothing can exist without Me. It is like a reflection of a real light in the shadows, for in the light there are neither shadows nor reflections.

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (2.9.34). It is the second verse of the catuḥ-śloki. For an explanation of this verse, see Ādi-līlā, Chapter One, text 54.

Madhya TEXT 25.120

'abhidheya' sādhana-bhaktira śunaha vicāra

sarva-jana-deśa-kāla-daśāte vyāpti yāra //CC Madhya, 25.120//

SYNONYMS

abhidheya—the means to obtain an end; sādhana-bhaktira—of the process of executing devotional service; śunaha vicāra—please hear the procedure; sarva—all; jana—people; deśa—countries; kāla—times; daśāte—and in circumstances; vyāpti yāra—which is all-pervasive.

TRANSLATION

" 'Now please hear from Me about the process of devotional service, which is applicable in any country, for any person, at all times and in all circumstances.

PURPORT

The cult of bhāgavata-dharma can be spread in all circumstances, among all people and in all countries. Many envious people accuse this Kṛṣṇa consciousness movement of spoiling the rigidity of so-called Hinduism. That is not actually the fact. Śrī Caitanya Mahāprabhu confirms that devotional service to the Lord—the cult of bhāgavata-dharma, which is now being spread as the Hare Kṛṣṇa movement—can be spread in every country, for every person, in any condition of life, and in all circumstances. Bhāgavata-dharma does not restrict pure devotees to the Hindu community. A pure devotee is above a brāhmaṇa; therefore it is not incompatible to offer the sacred thread to devotees in Europe, America, Australia, Japan, Canada, and so on. Sometimes these pure devotees, who have been accepted by Śrī Caitanya Mahāprabhu, are not allowed to enter certain temples in India. Some high-caste brāhmaṇas and gosvāmīs refuse to take prasāda in the temples of the International Society for Krishna Consciousness. Actually this is against the instruction of Śrī Caitanya Mahāprabhu. Devotees can come from any country, and they can belong to any creed or race. On the strength of this verse, those who are actually devotees and followers of Śrī

Caitanya Mahāprabhu must accept devotees from all parts of the world as pure Vaiṣṇavas. They should be accepted not artificially but factually. One should see how they are advanced in Kṛṣṇa consciousness and how they are conducting Deity worship, saṅkīrtana and Ratha-yātrā. Considering all these points, an envious person should refrain from malicious atrocities.

Madhya TEXT 25.121

'dharmādi' viṣaye yaiche e 'cāri, vicāra

sādhana-bhakti-ei cāri vicārera pāra //CC Madhya, 25.121//

SYNONYMS

dharma-ādi—of religious activities and so on; viṣaye—in the subject matter; yaiche—just as; e cāri vicāra—there is a consideration of four principles, namely the person, country, time and atmosphere; sādhana-bhakti—of devotional service; ei—these; cāri—four; vicārera—to the considerations; pāra—transcendental.

TRANSLATION

" 'As far as religious principles are concerned, there is a consideration of the person, the country, the time and the circumstance. In devotional service, however, there are no such considerations. Devotional service is transcendental to all considerations.

PURPORT

When we are on the material platform, there are different types of religions—Hinduism, Christianity, Mohammedanism, Buddhism, and so on. These are instituted for a particular time, a particular country or a particular person. Consequently there are differences. Christian principles are different from Hindu principles, and Hindu principles are different from Mohammedan and Buddhist principles. These may be considered on the material platform, but when we come to the platform of transcendental devotional service, there are no such considerations. The transcendental service of the Lord (sādhana-bhakti) is above these principles. The world is anxious for religious unity, and that common platform can be achieved in transcendental devotional service. This is the verdict of Śrī Caitanya Mahāprabhu. When one becomes a Vaiṣṇava, he becomes transcendental to all these limited considerations. This is also confirmed in Bhagavad-gītā (14.26):

mām ca yo 'vyabhicāreṇa

bhakti-yogena sevate

sa guṇān samatītyaitān

brahma-bhūyāya kalpate

"One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman."

The devotional activities of the Kṛṣṇa consciousness movement are completely transcendental to material considerations. As far as different faiths are concerned, religions may be of different types, but on the spiritual platform, everyone has an equal right to execute devotional service. That is the platform of oneness and the basis for a classless society. In his Amṛta-pravāha-bhāṣya, Śrīla Bhaktivinoda Ṭhākura confirms that one has to learn from a bona fide spiritual master about religious principles, economic development, sense gratification and ultimately liberation. These are the four divisions of regulated life, but they are subjected to the material platform. On the spiritual platform, the four principles are jñāna, vijñāna, tad-aṅga and tad-rahasya. Rules, regulations and restrictions are on the material platform, but on the spiritual platform one has to be equipped with transcendental knowledge, which is above the principles of religious rituals. Mundane religious activity is known as smārta-viddhi, but transcendental devotional service is called Gosvāmī-viddhi. Unfortunately many so-called gosvāmīs are on the platform of smārta-viddhi, yet they try to pass as Gosvāmī-viddhi, and thus the people are cheated. Gosvāmī-viddhi is strictly explained in Sanātana Gosvāmī's Hari-bhakti-vilāsa, wherein it is stated:

yathā kāñcanatām yāti

kāṁsyaṁ rasa-vidhānataḥ

tathā dīṣkā-vidhānena

dvijatvaṁ jāyate nṛṇāṁ

The conclusion is that devotional service is open for everyone, regardless of caste, creed, time and country. This Kṛṣṇa consciousness movement is functioning according to this principle.

sarva-deśa-kāla-daśāya janera kartavya

guru-pāṣe sei bhakti praṣṭavya, śrotavya //CC Madhya, 25.122//

SYNONYMS

sarva—all; deśa—countries; kāla—times; daśāya—and in circumstances; janera—of every man; kartavya—the duty; guru-pāṣe—in the care of a spiritual master; sei—that; bhakti—devotional service; praṣṭavya—to be inquired; śrotavya—and to be heard.

TRANSLATION

" 'It is therefore the duty of every man-in every country, in every circumstance and at all times-to approach the bona fide spiritual master, question him about devotional service and listen to him explain the process.

Madhya TEXT 25.123

etāvad eva jijñāsyam

tattva-jijñāsunātmanah

anvaya-vyatirekābhyām

yat syāt sarvatra sarvadā //CC Madhya, 25.123//

SYNONYMS

etāvat—up to this; eva—certainly; jijñāsyam—to be inquired about; tattva—of the Absolute Truth; jijñāsunā—by the student; ātmanah—of the self; anvaya—directly; vyatirekābhyām—and indirectly; yat—whatever; syāt—it may be; sarvatra—everywhere; sarvadā—always.

TRANSLATION

" 'A person interested in transcendental knowledge must therefore always directly and indirectly inquire about it to know about the all-pervading truth.

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (2.9.36). It is the fourth verse of the catuḥ-śloki. For an explanation see Ādi-līlā, Chapter One, text 56.

Madhya TEXT 25.124

āmāte ye 'prīti', sei 'prema'-'prajojana'

kārya-dvāre kahi tāra 'svarūpa'-lakṣaṇa //CC Madhya, 25.124//

SYNONYMS

āmāte—unto Me; ye—whatever; prīti—affection; sei—that; prema—love of Godhead; prajojana—the ultimate goal of life; kārya-dvāre—by practical example; kahi—let Me inform; tāra—its; svarūpa-lakṣaṇa—natural characteristics.

TRANSLATION

" 'Supreme affection for Me is called love of Godhead, and that is the ultimate goal of life. Let Me explain by practical example the natural characteristics of such love.

Madhya TEXT 25.125

pañca-bhūta yaiche bhūtera bhitare-bāhire

bhakta-gaṇe sphuri āmi bāhire-antare //CC Madhya, 25.125//

SYNONYMS

pañca-bhūta—the five material elements; yaiche—just as; bhūtera—of the living entities; bhitare—inside; bāhire—and outside; bhakta-gaṇe—unto the devotees; sphuri—becoming manifest; āmi—I; bāhire-antare—externally and internally.

TRANSLATION

" 'The five material elements are existing inside and outside of every living entity. Similarly, I, the Supreme Personality of Godhead, am manifest within the heart of the devotee as well as outside his body.

PURPORT

The pure devotee knows that he is a servant of Kṛṣṇa eternally. He knows that everything can be used in the service of the Lord.

Madhya TEXT 25.126

yathā mahānti bhūtāni

bhūteṣūccāvaceṣv anu

praviṣṭāny apraviṣṭāni

tathā teṣu na teṣv aham //CC Madhya, 25.126//

SYNONYMS

yathā—as; mahānti—the universal; bhūtāni—elements; bhūteṣu—in the living entities; ucca-avaceṣu—both gigantic and minute; anu—after; praviṣṭāni—situated internally; apraviṣṭāni—situated externally; tathā—so; teṣu—in them; na—not; teṣu—in them; aham—I.

TRANSLATION

" 'As the material elements enter the bodies of all living beings and yet remain outside them all, I exist within all material creations and yet am not within them.

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (2.9.35). It is also the third verse of the catuḥ-śloki. For an explanation see Ādi-līlā, Chapter One, text 55.

Madhya TEXT 25.127

bhakta āmā preme bāndhiyāche hṛdaya-bhitare

yāhān netra paḍe tāhān dekhaye āmāre //CC Madhya, 25.127//

SYNONYMS

bhakta—a devotee; āmā—Me; preme—by love; bāndhiyāche—has bound; hṛdaya-bhitare—within his heart; yāhān—wherever; netra—the eyes; paḍe—fall; tāhān—there; dekhaye—he sees; āmāre—Me.

TRANSLATION

" 'A highly elevated devotee can bind Me, the Supreme Personality of Godhead, in his heart by love. Wherever he looks, he sees Me and nothing else.

Madhya TEXT 25.128

visṛjati hṛdayaṁ na yasya sāksād

dharir avaśābhīhito 'py aghaughā-nāśaḥ

praṇaya-rasanayā dhṛtāṅghri-padmaḥ

sa bhavati bhāgavata-pradhāna uktaḥ //CC Madhya, 25.128//

SYNONYMS

visṛjati—gives up; hṛdayam—the heart; na—not; yasya—whose; sākṣāt—directly; hariḥ—the Supreme Personality of Godhead; avaśa-abhihitāḥ—who is automatically glorified; api—although; aghaughā-nāśaḥ—who annihilates all kinds of inauspicious offenses for a devotee; praṇaya-rasanayā—with the rope of love; dhṛta-āṅghri-padmaḥ—whose lotus feet are bound; saḥ—such a devotee; bhavati—is; bhāgavata-pradhānaḥ—the most elevated devotee; uktaḥ—is said.

TRANSLATION

" Hari, the Supreme Personality of Godhead, who destroys everything inauspicious for His devotees, does not leave the hearts of His devotees even if they remember Him and chant about Him inattentively. This is because the rope of love always binds the Lord within the devotees' hearts. Such devotees should be accepted as most elevated.

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (11.2.55).

Madhya TEXT 25.129

sarva-bhūteṣu yaḥ paśyed

bhagavad-bhāvam ātmanaḥ

bhūtāni bhagavaty ātmany

eṣa bhāgavatottamaḥ //CC Madhya, 25.129//

SYNONYMS

sarva-bhūteṣu—in all objects (in matter, spirit, or combinations of matter and spirit); yaḥ—anyone who; paśyet—sees; bhagavad-bhāvam—the capacity to be engaged in the service of the Lord; ātmanaḥ—of the Supreme Spirit Soul, or the transcendence beyond the material conception of life; bhūtāni—all beings; bhagavati—in the Supreme Personality of Godhead; ātmani—the basic principle

of all existence; eṣaḥ—this; bhāgavata-uttamaḥ—a person advanced in devotional service.

TRANSLATION

" 'A person advanced in devotional service sees within everything the soul of souls, the Supreme Personality of Godhead, Śrī Kṛṣṇa. Consequently he always sees the form of the Supreme Personality of Godhead as the cause of all causes and understands that all things are situated in Him.

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (11.2.45).

Madhya TEXT 25.130

gāyanta uccair amum eva saṁhatāḥ
vicikyur unmattakavad vanād vanam
papracchur ākāśavad antaram bahir
bhūteṣu santam puruṣam vanaspatīm //CC Madhya, 25.130//

SYNONYMS

gāyantaḥ—continuously singing; uccaiḥ—very loudly; amum—that one (Lord Śrī Kṛṣṇa); eva—certainly; saṁhatāḥ—being assembled together; vicikyuḥ—searched; unmattaka-vat—like those who have become mad; vanāt—from one forest; vanam—to another forest; papracchuḥ—asked about; ākāśa-vat—like the sky; antaram—within; bahiḥ—outside; bhūteṣu—in all living entities; santam—existing; puruṣam—the Supreme Person; vanaspatīm—all the trees and plants.

TRANSLATION

" 'All the gopīs assembled to chant the transcendental qualities of Kṛṣṇa very loudly, and they began to wander from one forest to another like madwomen. They began to inquire about the Lord, who is situated in all living entities internally and externally. Indeed, they even asked all the plants and vegetables about Him, the Supreme Person.' "

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.30.4). The gopīs almost went

mad due to Kṛṣṇa's suddenly leaving the rāsa dance. Because the gopīs were fully absorbed in thoughts of Kṛṣṇa, they were imitating His different postures and pastimes. They became very saddened because of His absence, and this incident is explained by Śukadeva Gosvāmī to Mahārāja Parīkṣit.

Madhya TEXT 25.131

ataeva bhāgavate ei 'tina' kaya

sambandha-abhidheya-prayojana-maya //CC Madhya, 25.131//

SYNONYMS

ataeva—therefore; bhāgavate—in Śrīmad-Bhāgavatam; ei tina—these three principles; kaya—are explained; sambandha-abhidheya-prayojana-maya—first one's relationship, then activities in devotional service, and then achieving the highest goal of life, love of Godhead.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "One's relationship with the Lord, activities and devotional service, and the attainment of the highest goal of life, love of Godhead, are the subject matters of Śrīmad-Bhāgavatam.

Madhya TEXT 25.132

vadanti tat tattva-vidas

tattvaṁ yaj jñānam advayam

brahmeti paramātmēti

bhagavān iti śabdyate //CC Madhya, 25.132//

SYNONYMS

vadanti—they say; tat—that; tattva-vidas—those who know the Absolute Truth; tattvaṁ—the ultimate goal; yat—which; jñānam advayam—identical knowledge; brahma iti—as the impersonal Brahman; paramātmā iti—as the Supersoul; bhagavān iti—as the Supreme Personality of Godhead; śabdyate—it is described.

TRANSLATION

" 'The Absolute Truth is known by the self-realized souls as a unified identity known by different names-impersonal Brahman, localized Paramātmā, and Bhagavān, the Supreme Personality of Godhead.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (1.2.11).

Madhya TEXT 25.133

bhagavān eka āsedam

agra ātmātmanām vibhuḥ

ātmecchānugatāv ātmā

anānāmaty-upalakṣaṇaḥ //CC Madhya, 25.133//

SYNONYMS

bhagavān—the Supreme Personality of Godhead; ekaḥ—only; āsa—was; idam—this universe; agre—before (before the creation of this cosmic manifestation); ātmā—the living force; ātmanām—of all the living entities; vibhuḥ—the Supreme Lord; ātma—of the Supreme; icchā—the will; anugatau—according to; ātmā—the Supersoul; anānāmati-upalakṣaṇaḥ—who is not realized by persons having many angles of vision.

TRANSLATION

" 'Before the cosmic manifestation was created, the creative propensity was merged in His person. At that time all potencies and manifestations were preserved in the personality of the Supreme Lord. The Lord is the cause of all causes, and He is the all-pervading, self-sufficient person. Before the creation, He existed with His spiritual potency in the spiritual world, wherein various Vaikuṇṭha planets are manifest.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (3.5.23).

Madhya TEXT 25.134

ete cāmśa-kalāḥ puṁsaḥ

kṛṣṇas tu bhagavān svayam

indrāri-vyākulaṁ lokam

mṛdayanti yuge yuge //CC Madhya, 25.134//

SYNONYMS

ete—these; ca—and; amśa—plenary portions; kalāḥ—parts of plenary portions; pumsaḥ—of the puruṣa-avatāras; kṛṣṇaḥ—Lord Kṛṣṇa; tu—but; bhagavān—the Supreme Personality of Godhead; svayam—Himself; indra-ari—the enemies of Lord Indra; vyākulam—full of; lokam—the world; mṛdayanti—make happy; yuge yuge—at the right time in each age.

TRANSLATION

" 'All these incarnations of Godhead are either plenary portions or parts of the plenary portions of the puruṣa-avatāras. But Kṛṣṇa is the Supreme Personality of Godhead Himself. In every age He protects the world through His different features when the world is disturbed by the enemies of Indra.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (1.3.28). For an explanation, see Ādi-līlā, Chapter Two, text 67.

Madhya TEXT 25.135

eita' 'sambandha', śuna 'abhidheya' bhakti

bhāgavate prati-śloke vyāpe yāra sthiti //CC Madhya, 25.135//

SYNONYMS

eita'—this; sambandha—relationship; śuna—please hear; abhidheya—the function; bhakti—known as devotional service; bhāgavate—in Śrīmad-Bhāgavatam; prati-śloke—in each and every verse; vyāpe—pervades; yāra—of which; sthiti—the situation.

TRANSLATION

"This is one's eternal relationship with the Supreme Personality of Godhead. Now please hear about the execution of devotional service. This principle pervades practically all the verses of Śrīmad-Bhāgavatam.

Madhya TEXT 25.136

bhaktyāham ekayā grāhyaḥ

śraddhayātmā priyaḥ satām

bhaktiḥ punāti man-niṣṭhā

śva-pākān api sambhavāt //CC Madhya, 25.136//

SYNONYMS

bhaktyā—by devotional service; aham—I, the Supreme Personality of Godhead; ekayā—unflinching; grāhyaḥ—obtainable; śraddhayā—by faith; ātmā—the most dear; priyaḥ—to be served; satām—by the devotees; bhaktiḥ—the devotional service; punāti—purifies; mat-niṣṭhā—fixed only on Me; śva-pākān—the lowest grade of human beings, who are accustomed to eating dogs; api—certainly; sambhavāt—from all faults due to birth and so on.

TRANSLATION

" 'Being very dear to the devotees and sādhus, I am attained through unflinching faith and devotional service. This bhakti-yoga system, which gradually increases attachment for Me, purifies even a human being born among dog-eaters. That is to say, everyone can be elevated to the spiritual platform by the process of bhakti-yoga.'

PURPORT

This verse is from Śrīmad-Bhāgavatam (11.14.21).

Madhya TEXT 25.137

na sādhayati mām yogo

na sāṅkhyam dharma uddhava

na svādhyāyas tapas tyāgo

yathā bhaktir mamorjitā //CC Madhya, 25.137//

SYNONYMS

na—never; sādhayati—causes to remain satisfied; mām—Me; yogaḥ—the

process of control; na—nor; sāṅkhyam—the process of gaining philosophical knowledge about the Absolute Truth; dharmah—such an occupation; uddhava—My dear Uddhava; na—nor; svādhyāyah—study of the Vedas; tapaḥ—austerities; tyāgaḥ—renunciation, acceptance of sannyāsa, or charity; yathā—as much as; bhaktiḥ—devotional service; mama—unto Me; ūrjitā—developed.

TRANSLATION

" 'The Supreme Personality of Godhead, Kṛṣṇa, said: "My dear Uddhava, neither through aṣṭāṅga-yoga [the mystic yoga system to control the senses], nor through impersonalism or an analytical study of the Absolute Truth, nor through study of the Vedas, nor through practice of austerities, nor through charity, nor through acceptance of sannyāsa, can one satisfy Me as much as one can by developing unalloyed devotional service unto Me.' "

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (11.14.20). For an explanation see Ādi-līlā, Chapter Seventeen, text 76.

Madhya TEXT 25.138

bhayam dvitīyābhiniveśataḥ syād

īśād apetasya viparyayo 'smṛtiḥ

tan-māyayāto budha ābhajet tam

bhaktyaikayeśam guru-devatātmā //CC Madhya, 25.138//

SYNONYMS

bhayam—fear; dvitīya-abhiniveśataḥ—from the misconception of being a product of material energy; syāt—arises; īśāt—from the Supreme Personality of Godhead, Kṛṣṇa; apetasya—of one who has withdrawn (the conditioned soul); viparyayaḥ—reversal of position; asmṛtiḥ—no conception of his relationship with the Supreme Lord; tat-māyayā—because of the illusory energy of the Supreme Lord; ataḥ—therefore; budhaḥ—one who is wise; ābhajet—must worship; tam—Him; bhaktiyā—by devotional service; ekayā—undiverted to karma and jñāna; īśam—the Supreme Personality of Godhead; guru—as the spiritual master; devatā—worshipable Lord; ātmā—Supersoul.

TRANSLATION

" 'When the living entity is attracted by the material energy, which is separate from Kṛṣṇa, he is overpowered by fear. Because he is separated from the Supreme Personality of Godhead by the material energy, his conception of life is reversed. In other words, instead of being the eternal servant of Kṛṣṇa, he becomes Kṛṣṇa's competitor. This is called viparyayo 'smṛtiḥ. To nullify this mistake, one who is actually learned and advanced worships the Supreme Personality of Godhead as his spiritual master, worshipful Deity and source of life. He thus worships the Lord by the process of unalloyed devotional service.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (11.2.37).

Madhya TEXT 25.139

ebe śuna, prema, yei-mūla 'prayojana'

pulakāśru-nṛtya-gīta-yāhāra lakṣaṇa //CC Madhya, 25.139//

SYNONYMS

ebe śuna—now hear; prema—love of Godhead; yei—which; mūla prayojana—the chief objective; pulaka-aśru-nṛtya-gīta—trembling of the body, tears in the eyes, dancing and chanting; yāhāra lakṣaṇa—the symptoms of which.

TRANSLATION

"Now hear from Me what actual love of Godhead is. It is the prime object of life and is symptomized by bodily trembling, tears in the eyes, chanting and dancing.

Madhya TEXT 25.140

smarantaḥ smārayaś ca

mitho 'ghaughā-haram harim

bhaktyā sañjātayā bhaktyā

bibhraty utpulkām tanum //CC Madhya, 25.140//

SYNONYMS

smarantaḥ—remembering; smārayaḥ ca—and reminding; mithaḥ—one another; aghaughā-haram—who takes away everything inauspicious from the devotee;

harim—the Supreme Personality of Godhead; bhaktyā—by devotion; sañjātayā—awakened; bhaktyā—by devotion; bibhrati—possess; utpulakām—agitated by ecstasy; tanum—body.

TRANSLATION

" 'Pure devotees develop a spiritual body and symptoms of ecstatic love simply by remembering and reminding others of the Supreme Personality of Godhead, Hari, who takes away everything inauspicious from the devotee. This position is attained by rendering devotional service according to the regulative principles and then rising to the platform of spontaneous love.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (11.3.31).

Madhya TEXT 25.141

evam-vrataḥ sva-priya-nāma-kīrtiyā

jātānurāgo druta-citta uccaiḥ

hasat atho roditi rauti gāyaty

unmādavan nṛtyati loka-bāhyaḥ //CC Madhya, 25.141//

SYNONYMS

evam-vrataḥ—when one thus engages in a vow to chant and dance; sva—own; priya—very dear; nāma—holy name; kīrtiyā—by chanting; jāta—in this way develops; anurāgaḥ—attachment; druta-cittaḥ—very eagerly; uccaiḥ—loudly; hasati—laughs; atho—also; roditi—cries; rauti—becomes agitated; gāyati—chants; unmāda-vat—like a madman; nṛtyati—dances; loka-bāhyaḥ—without caring for outsiders.

TRANSLATION

" 'When a person is actually advanced and takes pleasure in chanting the holy name of the Lord, who is very dear to him, he is agitated and loudly chants the holy name. He also laughs, cries, becomes agitated and chants like a madman, not caring for outsiders.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (11.2.40).

Madhya TEXT 25.142

ataeva bhāgavata-sūtrera 'artha'-rūpa

nija-kṛta sūtrera nija-'bhāṣya'-svarūpa //CC Madhya, 25.142//

SYNONYMS

ataeva—therefore; bhāgavata—Śrīmad-Bhāgavatam; sūtrera—of the Brahma-sūtra; artha—of the meaning; rūpa—the form; nija-kṛta—made by himself; sūtrera—of the Vedānta-sūtra; nija-bhāṣya—of his own commentary; svarūpa—the original form.

TRANSLATION

"Śrīmad-Bhāgavatam gives the actual meaning of the Vedānta-sūtra. The author of the Vedānta-sūtra is Vyāsadeva, and he himself has explained those codes in the form of Śrīmad-Bhāgavatam.

Madhya TEXTS 25.143-144

artho 'yaṁ brahma-sūtrāṇām

bhāratārtha-vinirṇayaḥ

gāyatrī-bhāṣya-rūpo 'sau

vedārtha-paribṛmhitah

purāṇānām sāma-rūpaḥ

sākṣād-bhagavatoditaḥ

dvādaśa-skandha-yukto 'yaṁ

śata-viccheda-saṁyutaḥ

grantho 'ṣṭādaśa-sāhasraḥ

śrīmad-bhāgavatābhidaḥ //CC Madhya, 25.143-144//

SYNONYMS

artaḥ ayam—this is the meaning; brahma-sūtrāṇām—of the codes of Vedānta-sūtra; bhārata-artha-vinirṇayaḥ—the ascertainment of the Mahābhārata; gāyatrī-bhāṣya-rūpaḥ—the purport of Brahma-gāyatrī, the mother of the Vedic literatures; asau—that; veda-artha-paribṛṃhitaḥ—expanded by the meanings of all the Vedas; purāṇānām—of the Purāṇas; sāma-rūpaḥ—the best (like the Sāma among the Vedas); sāksāt—directly; bhagavatā uditaḥ—spoken by Vyāsadeva, an incarnation of the Supreme Personality of Godhead; dvādaśa-skanda-yuktaḥ—having twelve cantos; ayam—this; śata-viccheda-saṃyutaḥ—having 355 chapters; granthaḥ—this great literature; aṣṭādaśa-sāhasraḥ—having 18,000 verses; śrīmad-bhāgavata-abhidhaḥ—named Śrīmad-Bhāgavatam.

TRANSLATION

" 'The meaning of the Vedānta-sūtra is present in Śrīmad-Bhāgavatam. The full purport of the Mahābhārata is also there. The commentary of the Brahma-gāyatrī is also there and fully expanded with all Vedic knowledge. Śrīmad Bhāgavatam is the supreme Purāṇa, and it was compiled by the Supreme Personality of Godhead in His incarnation as Vyāsadeva. There are twelve cantos, 335 chapters and eighteen thousand verses.'

PURPORT

This is a quotation from the Garuda Purāṇa.

Madhya TEXT 25.145

sarva-vedetihāsānām

sāraṃ sāraṃ samuddhṛtam //CC Madhya, 25.145//

SYNONYMS

sarva-veda—of all Vedic literature; itihāsānām—of historical literature; sāraṃ sāraṃ—the essence of the essence; samuddhṛtam—is collected (in Śrīmad-Bhāgavatam).

TRANSLATION

" 'The essence of all Vedic literature and all histories has been collected in this Śrīmad-Bhāgavatam.'

PURPORT

Śrīmad-Bhāgavatam was collected by the incarnation of God, Vyāsadeva, and it was later taught to his son, Śukadeva Gosvāmī. This is a quotation from Śrīmad-Bhāgavatam (1.3.42).

Madhya TEXT 25.146

sarva-vedānta-sāraṁ hi

śrīmad-bhāgavatam iṣyate

tad-rasāmṛta-tṛptasya

nānyatra syād ratiḥ kvacit //CC Madhya, 25.146//

SYNONYMS

sarva-vedānta-sāraṁ—the best part of all the Vedānta; hi—certainly; śrīmad-bhāgavatam—the great literature about Bhagavān; iṣyate—is accepted; tat-rasa-amṛta—by the transcendental mellow derived from that great literature; tṛp-tasya—of one who is satisfied; na—never; anyatra—anywhere else; syāt—is; ratiḥ—attraction; kvacit—at any time.

TRANSLATION

" 'Śrīmad-Bhāgavatam is accepted as the essence of all Vedic literature and Vedānta philosophy. Whoever tastes the transcendental mellow of Śrīmad Bhāgavatam is never attracted to any other literature.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (12.13.15).

Madhya TEXT 25.147

gāyatrīra arthe ei grantha-ārambhana

"satyaṁ param"-sambandha, "dhīmahi"-sādhana-prayojana //CC Madhya, 25.147//

SYNONYMS

gāyatrīra arthe—with the meaning of Brahma-gāyatrī; ei—this; grantha—of the great literature; ārambhana—the beginning; satyam param—the supreme Absolute Truth; sambandha—shows a relationship; dhīmahi—we meditate (the

end of the Gāyatrī mantra); sādhanā-prayojana—the execution of service and the achievement of the ultimate goal.

TRANSLATION

"In the beginning of Śrīmad-Bhāgavatam there is an explanation of the Brahma-gāyatrī mantra. 'The Absolute Truth [satyaṁ param]' indicates the relationship, and 'we meditate [dhīmahī] on Him' indicates the execution of devotional service and the ultimate goal of life.

Madhya TEXT 25.148

janmādy asya yato 'nvayād itarataś cārtheṣv abhijñāḥ svarāt

tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ

tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo 'mṛṣā

dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ param dhīmahī //CC Madhya, 25.148//

SYNONYMS

janma-ādi—creation, maintenance and dissolution; asya—of this (the universe); yataḥ—from whom; anvayāt—directly from the spiritual connection; itarataḥ—indirectly from the lack of material contact; ca—also; artheṣu—in all affairs; abhijñāḥ—perfectly cognizant; sva-rāt—independent; tene—imparted; brahma—the Absolute Truth; hṛdā—through the heart; yaḥ—who; ādi-kavaye—unto Lord Brahmā; muhyanti—are bewildered; yat—in whom; sūrayaḥ—great personalities like Lord Brahmā and other demigods or great brāhmaṇas; tejaḥ-vāri-mṛdām—of fire, water and earth; yathā—as; vinimayaḥ—the exchange; yatra—in whom; tri-sargaḥ—the material creation of three modes; amṛṣā—factual; dhāmnā—with the abode; svena—His own personal; sadā—always; nirasta-kuhakaṁ—devoid of all illusion; satyaṁ—the truth; param—absolute; dhīmahī—let us meditate upon.

TRANSLATION

"I offer my obeisances unto Lord Śrī Kṛṣṇa, son of Vasudeva, who is the supreme all-pervading Personality of Godhead. I meditate upon Him, the transcendent reality, who is the primeval cause of all causes, from whom all manifested universes arise, in whom they dwell and by whom they are

destroyed. I meditate upon that eternally effulgent Lord who is directly and indirectly conscious of all manifestations and yet is beyond them. It is He only who first imparted Vedic knowledge unto the heart of Brahmā, the first created being. Through Him this world, like a mirage, appears real even to great sages and demigods. Because of Him, the material universes, created by the three modes of nature, appear to be factual, although they are unreal. I meditate therefore upon Him, the Absolute Truth, who is eternally existent in His transcendental abode, and who is forever free of illusion.

PURPORT

This is the opening invocation of Śrīmad-Bhāgavatam (1.1.1).

Madhya TEXT 25.149

dharmah projjhita-kaitavo 'tra paramo nirmatsarāṇām satām

vedyam vāstavam atra vastu śivadam tāpa-trayonmūlanam

śrīmad-bhāgavate mahāmuni-kṛte kim vā parair īśvaraḥ

sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt //CC Madhya, 25.149//

SYNONYMS

dharmah—religiosity; projjhita—completely rejected; kaitavaḥ—in which there is fruitive intention; atra—herein; paramah—the highest; nirmatsarāṇām—of the one hundred percent pure in heart; satām—devotees; vedyam—to be understood; vāstavam—factual; atra—herein; vastu—substance; śiva-dam—giving well-being; tāpa-traya—of the threefold miseries; unmūlanam—causing uprooting; śrīmat—beautiful; bhāgavate—in the Bhāgavata Purāṇa; mahā-muni—by the great sage (Vyāsadeva); kṛte—compiled; kim—what; vā—indeed; paraiḥ—with others; īśvaraḥ—the Supreme Lord; sadyaḥ—at once; hṛdi—within the heart; avarudhyate—becomes confined; atra—herein; kṛtibhiḥ—by pious men; śuśrūṣubhiḥ—desiring to hear; tat-kṣaṇāt—without delay.

TRANSLATION

" 'Completely rejecting all religious activities which are materially motivated, this Bhāgavata Purāṇa propounds the highest truth, which is understandable by those devotees who are pure in heart. The highest truth is reality distinguished

from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful Bhāgavatam, compiled by the great sage Śrī Vyāsadeva, is sufficient in itself for God realization. As soon as one attentively and submissively hears the message of Bhāgavatam, he becomes attached to the Supreme Lord.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (1.1.2). See also Ādi-līlā, Chapter One, text 91.

Madhya TEXT 25.150

'kṛṣṇa-bhakti-rasa-svarūpa' śrī-bhāgavata

tāte veda-śāstra haite parama mahattva //CC Madhya, 25.150//

SYNONYMS

kṛṣṇa-bhakti—of devotional service to Kṛṣṇa; rasa—of the transcendental mellow; svarūpa—the very form; śrī-bhāgavata—Śrīmad-Bhāgavatam; tāte—therefore; veda-śāstra—the Vedic literature; haite—than; parama mahattva—has greater utility and value.

TRANSLATION

"Śrīmad-Bhāgavatam gives direct information of the mellow derived from service to Kṛṣṇa. Therefore Śrīmad-Bhāgavatam is above all other Vedic literatures.

Madhya TEXT 25.151

nigama-kalpa-taror galitaṁ phalaṁ

śuka-mukhād amṛta-drava-saṁyutam

pibata bhāgavataṁ rasam ālayaṁ

muhur aho rasikā bhuvi bhāvukāḥ //CC Madhya, 25.151//

SYNONYMS

nigama-kalpa-taroḥ—of the Vedic literature which is like a desire tree; galitaṁ—completely ripened; phalaṁ—fruit (which has come down without being

distorted); śuka-mukhāt—from the mouth of Śukadeva Gosvāmī; amṛta—which is like nectar; drava-saṁyutam—mixed with juice; pibata—just drink; bhāgavatam—Śrīmad-Bhāgavatam; rasam ālayam—the reservoir of all mellows; muhuḥ—constantly; aho—O; rasikāḥ—intelligent and humorous devotees; bhuvi—in this world; bhāvukāḥ—thoughtful.

TRANSLATION

" 'Śrīmad-Bhāgavatam is the essence of all Vedic literatures, and it is considered the ripened fruit of the wish-fulfilling tree of Vedic knowledge. It has been sweetened by emanating from the mouth of Śukadeva Gosvāmī. You who are thoughtful and who relish mellows should always try to taste this ripened fruit. O thoughtful devotees, as long as you are not absorbed in transcendental bliss, you should continue tasting this Śrīmad-Bhāgavatam, and when you are fully absorbed in bliss, you should go on tasting its mellows forever.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (1.1.3).

Madhya TEXT 25.152

vayaṁ tu na vitṛpyāma

uttamaḥśloka-vikrame

yac chr̥ṇvatām rasa-jñānām

svādu svādu pade pade //CC Madhya, 25.152//

SYNONYMS

vayaṁ tu—we of course; na—never; vitṛpyāmaḥ—are satisfied; uttamaḥśloka-vikrame—in the activities and pastimes of the Supreme Personality of Godhead; yat—which; śr̥ṇvatām—of those hearing; rasa-jñānām—who know the taste of mellows; svādu svādu—more palatable; pade pade—in every step.

TRANSLATION

" 'We never tire of hearing the transcendental pastimes of the Personality of Godhead, who is glorified by hymns and prayers. Those who enjoy association with Him relish hearing His pastimes at every moment.' "

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (1.1.19).

Madhya TEXT 25.153

ataeva bhāgavata karaha vicāra

ihā haite pābe sūtra-śrutira artha-sāra //CC Madhya, 25.153//

SYNONYMS

ataeva—therefore; bhāgavata—Śrīmad-Bhāgavatam; karaha vicāra—try to understand scrutinizingly; ihā haite—from this; pābe—you will get; sūtra-śrutira—of the Vedic philosophy, the Brahma-sūtra; artha-sāra—the actual meaning.

TRANSLATION

Śrī Caitanya Mahāprabhu advised Prakāśānanda Sarasvatī, "Study Śrīmad Bhāgavatam very scrutinizingly. Then you will understand the actual meaning of Brahma-sūtra"

Madhya TEXT 25.154

nirantara kara kṛṣṇa-nāma-saṅkīrtana

helāya mukti pābe, pābe prema-dhana //CC Madhya, 25.154//

SYNONYMS

nirantara kara—constantly perform; kṛṣṇa-nāma-saṅkīrtana—the chanting of the holy name of Kṛṣṇa; helāya—very easily; mukti pābe—you will get liberation; pābe prema-dhana—you will achieve the highest goal, ecstatic love of Kṛṣṇa.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "Always discuss Śrīmad-Bhāgavatam and constantly chant the holy name of Lord Kṛṣṇa. In this way you will be able to attain liberation very easily, and you will be elevated to the enjoyment of love of Godhead.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura states that without studying Śrīmad-

Bhāgavatam, one cannot understand the purport of Brahma-sūtra (Vedānta-sūtra) or the Upaniṣads. If one tries to understand Vedānta philosophy and the Upaniṣads without studying Śrīmad-Bhāgavatam, he will be bewildered and, construing a different meaning will gradually become an atheist or an impersonalist.

Madhya TEXT 25.155

brahma-bhūtaḥ prasannātmā

na śocati na kāṅkṣati

samaḥ sarveṣu bhūteṣu

mad-bhaktim labhate parām //CC Madhya, 25.155//

SYNONYMS

brahma-bhūtaḥ—freed from material conceptions of life but attached to an impersonal situation; prasanna-ātmā—fully joyful; na śocati—he does not lament; na kāṅkṣati—he does not hanker; samaḥ—equally disposed; sarveṣu—all; bhūteṣu—to the living entities; mat-bhaktim—My devotional service; labhate—achieves; parām—transcendental.

TRANSLATION

" 'One who is thus transcendently situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments nor desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me.'

Madhya TEXT 25.156

"muktā api līlayā vigrahaṁ

kṛtvā bhagavantam bhajante" //CC Madhya, 25.156//

SYNONYMS

muktāḥ—liberated; api—although; līlayā—by pastimes; vigrahaṁ—the form of the Lord; kṛtvā—having installed; bhagavantam—the Supreme Personality of Godhead; bhajante—worship.

TRANSLATION

" 'Even a liberated soul merged in the impersonal Brahman effulgence is attracted to the pastimes of Kṛṣṇa. He thus installs a Deity and renders the Lord service.'

PURPORT

This is a quotation from Śaṅkarācārya's commentary on the Nṛsimha-tāpanī.

Madhya TEXT 25.157

pariniṣṭhito 'pi nairguṇye

uttamaḥśloka-līlayā

grhīta-cetā rājarṣe

ākhyānaṁ yat adhītavān //CC Madhya, 25.157//

SYNONYMS

pariniṣṭhitaḥ—situated; api—although; nairguṇye—in the transcendental position, freed from the material modes of nature; uttamaḥśloka-līlayā—by the pastimes of the Supreme Personality of Godhead, Uttamaḥśloka; grhīta-cetā—the mind became fully taken over; rājarṣe—O great King; ākhyānam—the narration; yat—which; adhītavān—studied.

TRANSLATION

" 'Śukadeva Gosvāmī addressed Parīkṣit Mahārāja, "My dear King, although I was fully situated in the transcendental position, I was nonetheless attracted to the pastimes of Lord Kṛṣṇa. Therefore I studied Śrīmad-Bhāgavatam from my father.' "

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (2.1.9).

Madhya TEXT 25.158

tasyāravinda-nayanasya padāravinda-

kiñjalka-miśra-tulasī-makaranda-vāyuh

antargataḥ svavivareṇa cakāra teṣāṁ

saṅkṣobham akṣara-juṣām api citta-tanvoḥ //CC Madhya, 25.158//

SYNONYMS

tasya—of Him; aravinda-nayanasya—of the Supreme Personality of Godhead, whose eyes are like the petals of a lotus flower; pada-aravinda—of the lotus feet; kiñjalka—with saffron; miśra—mixed; tulasī—of tulasī leaves; makaranda—with the aroma; vāyuḥ—the air; antargataḥ—entered; sva-vivareṇa—through the nostrils; cakāra—created; teṣām—of them; saṅkṣobham—strong agitation; akṣara-juṣām—of the impersonally self-realized (Kumāras); api—also; citta-tanvoḥ—of the mind and the body.

TRANSLATION

" 'When the breeze carrying the aroma of tulasī leaves and saffron from the lotus feet of the lotus-eyed Personality of Godhead entered through the nostrils into the hearts of those sages [the Kumāras], they experienced a change in both body and mind, even though they were attached to impersonal Brahman understanding.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (3.15.43).

Madhya TEXT 25.159

ātmārāmāś ca munayo

nirgranthā apy urukrame

kurvanty ahaitukīm bhaktim

ittham-bhūta-guṇo hariḥ //CC Madhya, 25.159//

SYNONYMS

ātmā-ārāmāḥ—persons who take pleasure in being transcendently situated in the service of the Lord; ca—also; munayaḥ—great saintly persons who have completely rejected material aspirations, fruitive activities, and so forth; nirgranthāḥ—without interest in any material desire; api—certainly; urukrame—unto the Supreme Personality of Godhead, Kṛṣṇa, whose activities are wonderful; kurvanti—do; ahaitukīm—causeless, or without material desires; bhaktim—devotional service; ittham-bhūta—so wonderful as to attract the

attention of the self-satisfied; guṇaḥ—who has transcendental qualities; hariḥ—the Supreme Personality of Godhead.

TRANSLATION

" 'Those who are self-satisfied and unattracted by external material desires are also attracted to the loving service of Śrī Kṛṣṇa, whose qualities are transcendental and whose activities are wonderful. Hari, the Personality of Godhead, is called Kṛṣṇa because He has such transcendently attractive features.' "

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (1.7.10).

Madhya TEXT 25.160

hena-kāle sei mahārāṣṭrīya brāhmaṇa

sabhāte kahila sei śloka-vivaraṇa //CC Madhya, 25.160//

SYNONYMS

hena-kāle—at this time; sei—that; mahārāṣṭrīya brāhmaṇa—the brāhmaṇa of Mahārāṣṭra province; sabhāte—in the meeting; kahila—declared; sei—that; śloka-vivaraṇa—the description of the ātmārāma-śloka explained by Śrī Caitanya Mahāprabhu.

TRANSLATION

At this time the brāhmaṇa from the province of Mahārāṣṭra mentioned Lord Caitanya's explanation of the ātmārāma verse.

Madhya TEXT 25.161

ei ślokera artha prabhu 'ekaṣaṣṭi' prakāra

kariyāchena, yāhā śuni' loke camatkāra //CC Madhya, 25.161//

SYNONYMS

ei ślokera artha—the meanings of this verse; prabhu—Śrī Caitanya Mahāprabhu; eka-ṣaṣṭi prakāra—sixty-one varieties; kariyāchena—has done; yāhā śuni'-hearing which; loke camatkāra—everyone is astonished.

TRANSLATION

The Mahārāṣṭrian brāhmaṇa stated that Śrī Caitanya Mahāprabhu had already explained that verse in sixty-one ways. Everyone was astonished to hear this.

Madhya TEXT 25.162

tabe saba loka śunite āgraha karila

'ekaṣaṣṭi' artha prabhu vivari' kahila //CC Madhya, 25.162//

SYNONYMS

tabe—then; saba loka—all the people gathered there; śunite—to hear; āgraha karila—expressed their eagerness; eka-ṣaṣṭi artha—sixty-one different meanings of the verse; prabhu—Śrī Caitanya Mahāprabhu; vivari'-elaborately; kahila—explained.

TRANSLATION

When all the people gathered there expressed the desire to hear again the sixty-one different meanings of the ātmārāma-śloka, Śrī Caitanya Mahāprabhu again explained them.

Madhya TEXT 25.163

śuniyā lokera baḍa camatkāra haila

caitanya-gosāñi-'śrī-kṛṣṇa', nirdhārila //CC Madhya, 25.163//

SYNONYMS

śuniyā—hearing; lokera—of all the people; baḍa—very great; camatkāra—wonder; haila—there was; caitanya-gosāñi—Śrī Caitanya Mahāprabhu; śrī-kṛṣṇa—personally Lord Kṛṣṇa; nirdhārila—they concluded.

TRANSLATION

When everyone heard Śrī Caitanya Mahāprabhu's explanation of the ātmārāma-śloka, everyone was astonished and struck with wonder. They concluded that Śrī Caitanya Mahāprabhu was none other than Lord Kṛṣṇa Himself.

Madhya TEXT 25.164

eta kahi' uṭhiyā calilā gaurahari

namaskāra kare loka hari-dhvani kari //CC Madhya, 25.164//

SYNONYMS

eta kahi'—after speaking that; uṭhiyā—standing; calilā—began to walk; gaurahari—Śrī Gaurasundara, Śrī Caitanya Mahāprabhu; namaskāra kare loka—all the people offered their obeisances; hari-dhvani kari—loudly chanting the Hare Kṛṣṇa mahā-mantra.

TRANSLATION

After giving those explanations again, Śrī Caitanya Mahāprabhu arose and took His leave. All the people there offered their obeisances unto Him and chanted the mahā-mantra.

Madhya TEXT 25.165

saba kāśī-vāsī kare nāma-saṅkīrtana

preme hāse, kāṇde, gāya, karaye nartana //CC Madhya, 25.165//

SYNONYMS

saba kāśī-vāsī—all the inhabitants of Kāśī (Vārāṇasī); kare—performed; nāma-saṅkīrtana—chanting of the Hare Kṛṣṇa mantra; preme—in ecstatic love of Godhead; hāse—they laughed; kāṇde—they cried; gāya—chanted; karaye nartana—and danced.

TRANSLATION

All the inhabitants of Kāśī [Vārāṇasī] began chanting the Hare Kṛṣṇa mahā-mantra in ecstatic love. Sometimes they laughed, sometimes they cried, sometimes they chanted, and sometimes they danced.

Madhya TEXT 25.166

sannyāsī paṇḍita kare bhāgavata vicāra

vārāṇasī-pura prabhu karilā nistāra //CC Madhya, 25.166//

SYNONYMS

sannyāsī—the Māyāvādī sannyāsīs; paṇḍita—the learned scholars; kare—do; bhāgavata vicāra—discussion on Śrīmad-Bhāgavatam; vārāṇasī-pura—the city known as Vārāṇasī; prabhu—Lord Śrī Caitanya Mahāprabhu; karilā nistāra—delivered.

TRANSLATION

After this, all the Māyāvādī sannyāsīs and learned scholars at Vārāṇasī began discussing Śrīmad-Bhāgavatam. In this way Śrī Caitanya Mahāprabhu delivered them.

Madhya TEXT 25.167

nija-loka lañā prabhu āilā vāsāghara

vārāṇasī haila dvitīya nadīyā-nagara //CC Madhya, 25.167//

SYNONYMS

nija-loka lañā—with His personal associates; prabhu—Śrī Caitanya Mahāprabhu; āilā vāsa-aghara—came to His residential place; vārāṇasī—the city of Vārāṇasī; haila—became; dvitīya—second; nadīyā-nagara—Navadvīpa (Nadia).

TRANSLATION

Śrī Caitanya Mahāprabhu then returned to His residence with His personal associates. Thus He turned the whole city of Vārāṇasī into another Navadvīpa [Nadīyā-nagara].

PURPORT

Both Navadvīpa and Vārāṇasī were celebrated for their highly educational activities. At the present time these cities are still inhabited by great, learned scholars, but Vārāṇasī is especially a center for Māyāvādī sannyāsīs who are learned scholars. However, unlike Navadvīpa, there are hardly any devotees in Vārāṇasī. Consequently a discussion of Śrīmad-Bhāgavatam was very rare in Vārāṇasī. In Navadvīpa, such a discussion was quite ordinary. After Śrī Caitanya Mahāprabhu visited Vārāṇasī and turned Prakāśānanda Sarasvatī and his disciples into Vaiṣṇavas, Vārāṇasī became like Navadvīpa because so many devotees began discussing Śrīmad-Bhāgavatam. Even at the present moment one can hear many discussions on Śrīmad-Bhāgavatam taking place on the banks of

the Ganges. Many scholars and sannyāsīs gather there to hear Śrīmad-Bhāgavatam and perform saṅkīrtana.

Madhya TEXT 25.168

nija-gaṇa lañā prabhu kahe hāsyā kari'

kāśīte āmi āilāṇa vecite bhāvakāli //CC Madhya, 25.168//

SYNONYMS

nija-gaṇa lañā—with His personal associates; prabhu kahe—Śrī Caitanya Mahāprabhu said; hāsyā kari'-laughingly; kāśīte—in Kāśī; āmi āilāṇa—I came; vecite—to sell; bhāvakāli—emotional ecstatic love.

TRANSLATION

Among His own associates, Śrī Caitanya Mahāprabhu laughingly said, "I came here to sell My emotional ecstatic love.

Madhya TEXT 25.169

kāśīte grāhaka nāhi, vastu nā vikāya

punarapi deśe vahi' laoyā nāhi yāya //CC Madhya, 25.169//

SYNONYMS

kāśīte—in Kāśī (Benares); grāhaka nāhi—there was no customer; vastu nā vikāya—it was not selling; punarapi—again; deśe—to My own country; vahi'-carrying (it); laoyā—to take; nāhi yāya—was not possible.

TRANSLATION

"Although I came to Vārāṇasī to sell My goods, there were no customers, and it appeared necessary for Me to carry them back to My own country.

Madhya TEXT 25.170

āmi bojhā vahimu, tomā-sabāra duḥkha haila

tomā-sabāra icchāya vinā-mūlye bilāila //CC Madhya, 25.170//

SYNONYMS

āmi—I; bojhā—burden; vahimu—shall carry; tomā-sabāra duḥkha haila—all of you became very unhappy; tomā-sabāra icchāya—only by your will; vinā-mūlye bilāila—I distributed without a price.

TRANSLATION

"All of you were feeling unhappy that no one was purchasing My goods and that I would have to carry them away. Therefore, by your will only, I have distributed them without charging."

PURPORT

When we began distributing the message of Śrī Caitanya Mahāprabhu in the Western countries, a similar thing happened. In the beginning we were very disappointed for at least one year because no one came forth to help this movement, but by the grace of Śrī Caitanya Mahāprabhu, some young boys joined this movement in 1966. Of course we distributed Śrī Caitanya Mahāprabhu's message of the Hare Kṛṣṇa mahā-mantra without bargaining or selling. As a result, this movement has spread all over the world, with the assistance of European and American boys and girls. We therefore pray for all the blessings of Śrī Caitanya Mahāprabhu upon all the devotees in the Western world who are spreading this movement.

Madhya TEXT 25.171

sabe kahe,-loka tārīte tomāra avatāra

'pūrva' 'dakṣiṇa' 'pāścima' karilā nistāra //CC Madhya, 25.171//

SYNONYMS

sabe kahe—everyone says; loka tārīte—to deliver the fallen souls; tomāra avatāra—Your incarnation; pūrva—east; dakṣiṇa—south; pāścima—west; karilā nistāra—You have delivered.

TRANSLATION

All the Lord's devotees then said, "You have incarnated to deliver fallen souls. You have delivered them in the east and in the south, and now you are delivering them in the west.

Madhya TEXT 25.172

'eka' vārāṇasī chila tomāte vimukha

tāhā nistāriyā kailā āmā-sabāra sukha //CC Madhya, 25.172//

SYNONYMS

eka—one; vārāṇasī—the city of Vārāṇasī; chila—remained; tomāte vimukha—against Your missionary activities; tāhā—that; nistāriyā—delivering; kailā—have done; āmā-sabāra—of all of us; sukha—awakening of happiness.

TRANSLATION

"Only Vārāṇasī was left because the people there were against Your missionary activities. Now You have delivered them, and we are all very happy."

Madhya TEXT 25.173

vārāṇasī-grāme yadi kolāhala haila

śuni' grāmī deśī loka āsite lāgila //CC Madhya, 25.173//

SYNONYMS

vārāṇasī-grāme—in the city of Vārāṇasī; yadi—when; kolāhala haila—there was broadcasting of this news; śuni'-hearing; grāmī—from the villages; deśī—from the towns; loka āsite lāgila—people began to pour in.

TRANSLATION

After the news of these events was broadcast, everyone from the surrounding neighborhoods began to pour in to see Śrī Caitanya Mahāprabhu.

Madhya TEXT 25.174

lakṣa koṭi loka āise, nāhika gaṇana

saṅkīrṇa-sthāne prabhura nā pāya daraśana //CC Madhya, 25.174//

SYNONYMS

lakṣa koṭi—hundreds and thousands; loka—people; āise—come; nāhika gaṇana—there was no counting; saṅkīrṇa-sthāne—in a small place; prabhura—of Śrī Caitanya Mahāprabhu; nā pāya daraśana—could not get an audience.

TRANSLATION

Hundreds and thousands of people came to see Śrī Caitanya Mahāprabhu. There was no counting the number. Because the Lord's residence was very small, not everyone could see Him.

Madhya TEXT 25.175

prabhu yabe snāne yāna viśveśvara-daraśane

dui-dike loka kare prabhu-vilokane //CC Madhya, 25.175//

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; yabe—when; snāne yāna—goes to bathe; viśveśvara-daraśane—or to see the Deity of Lord Viśveśvara; dui-dike—on two sides; loka—all the people; kare—do; prabhu-vilokane—seeing of Śrī Caitanya Mahāprabhu.

TRANSLATION

When Śrī Caitanya Mahāprabhu went to take His bath in the Ganges and to see the temple of Viśveśvara, people would line up on both sides to see the Lord.

Madhya TEXT 25.176

bāhu tuli' prabhu kahe-bala 'kṛṣṇa' 'hari'

daṇḍavat kare loka hari-dhvani kari' //CC Madhya, 25.176//

SYNONYMS

bāhu tuli'—raising His two arms; prabhu kahe—Śrī Caitanya Mahāprabhu says; bala—please say; kṛṣṇa hari—Kṛṣṇa, Hari; daṇḍa vat kare—offer their respects; loka—the people; hari-dhvani kari'-loudly chanting the name of Hari.

TRANSLATION

When Śrī Caitanya Mahāprabhu passed by the people, He would raise His arms and say, "Please chant Kṛṣṇa! Please chant Hari!" All the people received Him by chanting Hare Kṛṣṇa, and they offered their respects to Him by this chanting.

Madhya TEXT 25.177

ei-mata dina pañca loka nistāriyā

āra dina calilā prabhu udvigna hañā //CC Madhya, 25.177//

SYNONYMS

ei-mata—in this way; dina pañca—five days; loka—the people; nistāriyā—delivering; āra dina—on the next day; calilā—departed; prabhu—Śrī Caitanya Mahāprabhu; udvigna hañā—being very eager.

TRANSLATION

In this way, for five days, Śrī Caitanya Mahāprabhu delivered the people of Vārāṇasī. Finally, on the next day, He became very eager to leave.

Madhya TEXT 25.178

rātre uṭhi' prabhu yadi karilā gamana

pāche lāg la-ilā tabe bhakta pañca jana //CC Madhya, 25.178//

SYNONYMS

rātre uṭhi'—rising at night; prabhu—Śrī Caitanya Mahāprabhu; yadi—when; karilā gamana—departed; pāche—behind Him; lāg la-ilā—began to follow; tabe—then; bhakta pañca jana—five devotees.

TRANSLATION

After rising very early on the sixth day, Śrī Caitanya Mahāprabhu started to leave, and five devotees began to follow Him.

Madhya TEXT 25.179

tapana miśra, raghunātha, mahārāṣṭrīya brāhmaṇa

candraśekhara, kīrtanīyā-paramānanda,-pañca jana //CC Madhya, 25.179//

SYNONYMS

tapana miśra—Tapana Miśra; raghunātha—Raghunātha; mahārāṣṭrīya brāhmaṇa—the Mahārāṣṭrian brāhmaṇa; candraśekhara—Candraśekhara; kīrtanīyā-paramānanda—Paramānanda, who used to perform kīrtana; pañca jana—these five persons.

TRANSLATION

These five devotees were Tapana Miśra, Raghunātha, the Mahārāṣṭrian brāhmaṇa, Candraśekhara and Paramānanda Kīrtanīyā.

Madhya TEXT 25.180

sabe cāhe prabhu-saṅge nīlācala yāite

sabāre vidāya dilā prabhu yatna-sahite //CC Madhya, 25.180//

SYNONYMS

sabe cāhe—every one of them wanted; prabhu-saṅge—with Śrī Caitanya Mahāprabhu; nīlācala yāite—to go to Jagannātha Purī; sabāre—to all of them; vidāya dilā—bade farewell; prabhu—Śrī Caitanya Mahāprabhu; yatna-sahite—with great attention.

TRANSLATION

These five wanted to accompany Śrī Caitanya Mahāprabhu to Jagannātha Purī, but the Lord attentively bade them farewell.

Madhya TEXT 25.181

"yāñra icchā, pāche āisa āmāre dekhite

ebe āmi ekā yāmu jhārikhaṇḍa-pathe" //CC Madhya, 25.181//

SYNONYMS

yāñra—of one who; icchā—there is a desire; pāche—later; āisa—you may come; āmāre dekhite—to see Me; ebe—but at this time; āmi—I; ekā—alone; yāmu—shall go; jhārikhaṇḍa-pathe—through the forest known as Jhārikhaṇḍa.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "If you want to see Me, you may come later, but for the time being I shall go alone through the Jhārikhaṇḍa forest."

Madhya TEXT 25.182

sanātane kahilā,-tumi yāha' vṛndāvana

tomāra dui bhāi tathā kariyāche gamana //CC Madhya, 25.182//

SYNONYMS

sanātane kahilā—he advised Sanātana Gosvāmī; tumi—you; yāha' vṛndāvana—go to Vṛndāvana; tomāra—your; dui bhāi—two brothers; tathā—there; kariyāche gamana—have already gone.

TRANSLATION

Śrī Caitanya Mahāprabhu advised Sanātana Gosvāmī to proceed toward Vṛndāvana, and He informed him that his two brothers had already gone there.

Madhya TEXT 25.183

kāñthā-karaṅgiyā mora kāṅgāla bhakta-gaṇa

vṛndāvane āile tāṇdera kariha pālana //CC Madhya, 25.183//

SYNONYMS

kāñthā—torn quilt; karaṅgiyā—a small waterpot; mora—My; kāṅgāla—poor; bhakta-gaṇa—devotees; vṛndāvane āile—when they come to Vṛndāvana; tāṇdera—of all of them; kariha pālana—take care.

TRANSLATION

Śrī Caitanya Mahāprabhu told Sanātana Gosvāmī, "All My devotees who go to Vṛndāvana are generally very poor. They each have nothing with them but a torn quilt and a small waterpot. Therefore, Sanātana, you should give them shelter and maintain them."

PURPORT

Following in the footsteps of Śrī Caitanya Mahāprabhu, we have constructed temples both in Vṛndāvana and Māyāpur, Navadvīpa, just to give shelter to the foreign devotees coming from Europe and America. Since the Hare Kṛṣṇa movement started, many Europeans and Americans have been visiting Vṛndāvana, but they have not been properly received by any āśrama or temple there. It is the purpose of the International Society for Krishna Consciousness to give them shelter and train them in devotional service. There are also many tourists eager to come to India to understand India's spiritual life, and the devotees in our temples both in Vṛndāvana and in Navadvīpa should make arrangements to accommodate them as far as possible.

Madhya TEXT 25.184

eta bali' calilā prabhu sabā āliṅgiyā

sabei paḍilā tathā mūrccita hañā //CC Madhya, 25.184//

SYNONYMS

eta bali'—saying this; calilā—began to proceed; prabhu—Śrī Caitanya Mahāprabhu; sabā—all of them; āliṅgiyā—embracing; sakei—all of them; paḍilā—fell down; tathā—there; mūrccita hañā—fainting.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu embraced them all and began to proceed on His way, and they all fainted and fell down.

Madhya TEXT 25.185

kata-kṣaṇe uṭhi' sabe duḥkhe ghare āilā

sanātana-gosāñi vṛndāvanere calilā //CC Madhya, 25.185//

SYNONYMS

kata-kṣaṇe—after some time; uṭhi'-rising; sabe—all of them; duḥkhe—in great unhappiness; ghare āilā—returned to their homes; sanātana-gosāñi—Sanātana Gosvāmī; vṛndāvanere calilā—proceeded toward Vṛndāvana.

TRANSLATION

After some time, all the devotees got up and returned to their homes very much grief-stricken. Sanātana Gosvāmī proceeded toward Vṛndāvana alone.

Madhya TEXT 25.186

ethā rūpa-gosāñi yabe mathurā āilā

dhruva-ghāṭe tānre subuddhi-rāya mililā //CC Madhya, 25.186//

SYNONYMS

ethā—there; rūpa-gosāñi—Rūpa Gosāñi; yabe—when; mathurā āilā—came to Mathurā; dhruva-ghāṭe—at the bank of the Yamunā known as Dhruva-ghāṭa; tānre—him; subuddhi-rāya—a devotee of Lord Caitanya named Subuddhi Rāya;

mililā—met.

TRANSLATION

When Rūpa Gosvāmī reached Mathurā, he met Subuddhi Rāya on the banks of the Yamunā at a place called Dhruva-ghāṭa.

Madhya TEXT 25.187

pūrve yabe subuddhi-rāya chilā gauḍe 'adhikārī'

husena-khān 'saiyada' kare tāhāra cākarī //CC Madhya, 25.187//

SYNONYMS

pūrve—formerly; yabe—when; subuddhi-rāya—Subuddhi Rāya; chilā—resided; gauḍe—in Bengal; adhikārī—a very respectable man; husena-khān—Nawab Hussain Khān; saiyada—named Saiyada; kare—performed; tāhāra cākarī—service of Subuddhi Rāya.

TRANSLATION

Formerly Subuddhi Rāya had been a big landholder in Gauḍa-deśa [Bengal]. Saiyada Hussain Khān was then a servant of Subuddhi Rāya.

Madhya TEXT 25.188

dīghi khodāite tāre 'munsīpha' kailā

chidra pāñā rāya tāre cābuka mārīlā //CC Madhya, 25.188//

SYNONYMS

dīghi khodāite—to dig a big lake; tāre—Hussain Khān; munsīpha kailā—appointed as the supervisor; chidra pāñā—finding some fault; rāya—Subuddhi Rāya; tāre—him; cābuka mārīlā—whipped.

TRANSLATION

Subuddhi Rāya put Hussain Khān in charge of digging a big lake, but, once, finding fault with him, he struck him with a whip.

Madhya TEXT 25.189

pāche yabe husena-khān gaḍe 'rājā' ha-ila

subuddhi-rāyere tiñho bahu bāḍāila //CC Madhya, 25.189//

SYNONYMS

pāche—later; yabe—when; husena-khān—Hussain Khān; gaḍe—in Bengal; rājā ha-ila—was appointed Nawab, or governor, by the central Mohammedan government; subuddhi-rāyere—unto Subuddhi Rāya; tiñho—he; bahu bāḍāila—increased the opulences.

TRANSLATION

Later Hussain Khān somehow or other was appointed Nawab by the central Mohammedan government. As a matter of obligation, he increased the opulences of Subuddhi Rāya.

Madhya TEXT 25.190

tāra strī tāra aṅge dekhe māraṇera cihne

subuddhi-rāyere mārīte kahe rājā-sthāne //CC Madhya, 25.190//

SYNONYMS

tāra strī—his wife; tāra aṅge—on his body; dekhe—sees; māraṇera cihne—the mark of the whip; subuddhi-rāyere—Subuddhi Rāya; mārīte—to kill; kahe—says; rājā-sthāne—in the presence of the King.

TRANSLATION

Later, when the wife of Nawab Saiyada Hussain Khān saw the whip marks on his body, she requested him to kill Subuddhi Rāya.

Madhya TEXT 25.191

rājā kahe, -āmāra poṣṭā rāya haya 'pitā'

tāhāre mārīmu āmi, -bhāla nahe kathā //CC Madhya, 25.191//

SYNONYMS

rājā kahe—the King said; āmāra—my; poṣṭā—maintainer; rāya—Subuddhi Rāya; haya—is; pitā—just like my father; tāhāre mārīmu—shall kill him; āmi—

I; bhāla nahe kathā—this is not a good proposal.

TRANSLATION

Hussain Khān replied, "Subuddhi Rāya has maintained me very carefully. He was just like a father to me," he said. "Now you are asking me to kill him. This is not a very good proposal."

Madhya TEXT 25.192

strī kahe,-jāti laha', yadi prāṇe nā māribe

rājā kahe,-jāti nile inho nāhi jibe //CC Madhya, 25.192//

SYNONYMS

strī kahe—the wife replied; jāti laha'-then take his caste; yadi—if; prāṇe nā māribe—you will not kill him; rājā kahe—the King replied; jāti nile—if I take his caste; inho nāhi jibe—he will not live (he will commit suicide).

TRANSLATION

As a last alternative, the wife suggested that the Nawab take away Subuddhi Rāya's caste and turn him into a Mohammedan, but Hussain Khān replied that if he did this, Subuddhi Rāya would not live.

Madhya TEXT 25.193

strī marite cāhe, rājā saṅkaṭe paḍila

karoṇyāra pāni tāra mukhe deoyāila //CC Madhya, 25.193//

SYNONYMS

strī—the wife; marite cāhe—wants to kill Subuddhi Rāya; rājā—the King; saṅkaṭe paḍila—became very perplexed; karoṇyāra pāni—water from a pitcher especially used by Mohammedans; tāra mukhe—on his head; deoyāila—forced to be sprinkled.

TRANSLATION

This became a perplexing problem for him because his wife kept requesting him to kill Subuddhi Rāya. Finally the Nawab sprinkled a little water on Subuddhi Rāya's head from a pitcher that had been used by a Mohammedan.

PURPORT

More than five hundred years ago in India, the Hindus were so rigid and strict that if a Mohammedan would sprinkle a little water from his pitcher upon a Hindu, the Hindu would be immediately ostracized. Recently, in 1947, during the partition days, there was a big riot between Hindus and Muslims, especially in Bengal. The Hindus were forcibly made to eat cow's flesh, and consequently they began crying, thinking that they had become Mohammedans. Actually the Mohammedans in India did not come from the country of the Mohammedans, but Hindus instituted the custom that somehow or other if one contacted a Mohammedan, he became a Mohammedan. Rūpa and Sanātana Gosvāmī were born in a high brāhmaṇa family, but because they accepted employment under a Mohammedan government, they were considered Mohammedans. Subuddhi Rāya was sprinkled with water from the pitcher of a Mohammedan, and consequently he was condemned to have become a Mohammedan. Later, Aurangzeb, the Mohammedan emperor, introduced a tax especially meant for Hindus. Being oppressed in the Hindu community, many low-caste Hindus preferred to become Mohammedans. In this way the Mohammedan population increased. Later the British government made it a policy to divide the Hindus and the Muslims, and thus they maintained ill feelings between them. The result was that India was divided into Pakistan and Hindustan.

From early histories it appears that the entire earth was under one culture, Vedic culture, but gradually, due to religious and cultural divisions, the rule fragmented into many subdivisions. Now the earth is divided into many countries, religions and political parties. Despite these political and religious divisions, we advocate that everyone should unite again under one culture-Kṛṣṇa consciousness. People should accept one God, Kṛṣṇa; one scripture, Bhagavad-gītā; and one activity, devotional service to the Lord. Thus people may live happily upon this earth and combine to produce sufficient food. In such a society, there would be no question of scarcity, famine, or cultural or religious degradation. So-called caste systems and national divisions are artificial. According to our Vaiṣṇava philosophy, these are all external bodily designations. The Kṛṣṇa consciousness movement is not based upon bodily designations. It is a transcendental movement on the platform of spiritual understanding. If the people of the world understood that the basic principle of life is spiritual identification, they would understand that the business of the spirit soul is to serve the Supreme Spirit, Kṛṣṇa. As Lord Kṛṣṇa says in Bhagavad-gītā (15.7), *mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ*: "The living entities in this conditioned world are My eternal, fragmental parts."

All living entities in different life forms are sons of Kṛṣṇa. Therefore they are all meant to serve Kṛṣṇa, the original supreme father. If this philosophy is accepted, the failure of the United Nations to unite all nations will be sufficiently compensated all over the world by a great Kṛṣṇa consciousness movement. Recently we had talks with Christian leaders in Australia, including the Bishop of Australia, and everyone there was pleased with our philosophy of oneness in religious consciousness.

Madhya TEXT 25.194

tabe subuddhi-rāya sei 'chadma' pāñā

vārāṇasī āilā, saba viṣaya chādiyā //CC Madhya, 25.194//

SYNONYMS

tabe—upon this; subuddhi-rāya—Subuddhi Rāya; sei—that; chadma—plea; pāñā—getting an opportunity; vārāṇasī āilā—came to Vārāṇasī; saba—all; viṣaya chādiyā—giving up the implications of material activities.

TRANSLATION

Taking the Nawab's sprinkling water upon him as an opportunity, Subuddhi Rāya left his family and business affairs and went to Vārāṇasī.

PURPORT

It appears that Subuddhi Rāya was a big landholder and a responsible, respectable gentleman. He could not, however, avoid the social misconception that one becomes a Mohammedan when water is sprinkled on one's face from a Mohammedan's pitcher. Actually he was planning to give up his material life and leave his family. Hindu culture recommends four divisions—brahmacarya, gṛhastha, vānaprastha and sannyāsa. Subuddhi Rāya was thinking of taking sannyāsa, and by the grace of Kṛṣṇa, he received this opportunity. He therefore left his family and went to Vārāṇasī. The system of varṇāśrama-dharma is very scientific. If one is directed by the varṇāśrama institution, he will naturally think of retiring from family life at the end of his life. Therefore sannyāsa is compulsory at the age of fifty.

Madhya TEXT 25.195

prāyaścitta puchilā tiṅho paṇḍitera gaṇe

tānrā kahe,-tapta-ghṛta khāñā chāḍa' prāṇe //CC Madhya, 25.195//

SYNONYMS

prāyaścitta—atonement; puchilā—inquired; tiñho—he; paṇḍitera gaṇe—among the learned scholars or brāhmaṇa-paṇḍitas in Vārāṇasī; tānrā kahe—they advised; tapta-ghṛta—hot clarified butter; khāñā—drinking; chāḍa'-give up; prāṇe—your life.

TRANSLATION

When Subuddhi Rāya consulted the learned brāhmaṇas at Vārāṇasī, asking them how his conversion to Mohammedanism could be counteracted, they advised him to drink hot ghee and give up his life.

Madhya TEXT 25.196

keha kahe,-ei nahe, 'alpa' doṣa haya

śuniyā rahilā rāya kariyā saṁśaya //CC Madhya, 25.196//

SYNONYMS

keha kahe—some of the learned brāhmaṇas said; ei—this; nahe—not; alpa—insignificant; doṣa—fault; haya—is; śuniyā—hearing; rahilā—remained; rāya—Subuddhi Rāya; kariyā—making; saṁśaya—doubt.

TRANSLATION

When Subuddhi Rāya consulted some other brāhmaṇas, they told him that he had not committed a grievous fault and that consequently he should not drink hot ghee and give up his life. As a result, Subuddhi Rāya was doubtful about what to do.

PURPORT

This is another instance of Hindu custom. One brāhmaṇa would give advice condoning a particular fault, and another would give advice to the contrary. Typically, lawyers and physicians differ, giving one kind of instruction and then another. Due to the brāhmaṇas' different opinions, Subuddhi Rāya became further perplexed. He did not know what to do or what not to do.

Madhya TEXT 25.197

tabe yadi mahāprabhu vārāṇasī āilā

tāṇre mili' rāya āpana-vṛttānta kahilā //CC Madhya, 25.197//

SYNONYMS

tabe—at this moment; yadi—when; mahāprabhu—Śrī Caitanya Mahāprabhu; vārāṇasī āilā—came to Vārāṇasī; tāṇre mili'-meeting Him; rāya—Subuddhi Rāya; āpana-vṛttānta kahilā—explained his personal situation.

TRANSLATION

In his state of perplexity, Subuddhi Rāya met Śrī Caitanya Mahāprabhu when the Lord was at Vārāṇasī. Subuddhi Rāya explained his position and asked Śrī Caitanya Mahāprabhu what he should do.

Madhya TEXT 25.198

prabhu kahe,-ihāṇ haite yāha' vṛndāvana

nirantara kara kṛṣṇa-nāma-saṅkīrtana //CC Madhya, 25.198//

SYNONYMS

prabhu kahe—the Lord advised; ihāṇ haite—from this place; yāha' vṛndāvana—go to Vṛndāvana; nirantara—incessantly; kara—perform; kṛṣṇa-nāma-saṅkīrtana—chanting of the holy name of Kṛṣṇa.

TRANSLATION

The Lord advised him, "Go to Vṛndāvana and chant the Hare Kṛṣṇa mantra constantly."

PURPORT

This is a solution to all sinful activities. In this Age of Kali everyone is perplexed by so many inconveniences-social, political and religious-and naturally no one is happy. Due to the contamination of this age, everyone has a very short life. There are many fools and rascals who advise people to adopt this way of life or that way of life, but real liberation from life's perplexities means preparation for the next life. Tathā dehāntara-prāptir dhīras tatra na muhyati. One should be situated in his spiritual identity and return home, back to Godhead. The simplest method for this is recommended herein by Śrī Caitanya

Mahāprabhu. We should constantly chant the holy names of the Lord, the Hare Kṛṣṇa mahā-mantra. Following in the footsteps of Śrī Caitanya Mahāprabhu, this Kṛṣṇa consciousness movement is recommending this process all over the world. We are saying, "Chant the Hare Kṛṣṇa mahā-mantra, be freed from all the complexities of life and realize Kṛṣṇa, the Supreme Personality of Godhead. Engage in His devotional service and perfect your life so that you can return home, back to Godhead."

Madhya TEXT 25.199

eka 'nāmābhāse' tomāra pāpa-doṣa yābe

āra 'nāma' la-ite kṛṣṇa-caraṇa pāibe //CC Madhya, 25.199//

SYNONYMS

eka—one; nāma-ābhāse—by a reflection of the pure chanting of the Hare Kṛṣṇa mahā-mantra; tomāra—your; pāpa-doṣa yābe—all the sinful reactions will go away; āra—then again; nāma la-ite—after chanting purely the name of the Lord; kṛṣṇa-caraṇa pāibe—you will get shelter at the lotus feet of Kṛṣṇa.

TRANSLATION

Śrī Caitanya Mahāprabhu further advised Subuddhi Rāya: "Begin chanting the Hare Kṛṣṇa mantra, and when your chanting is almost pure, all your sinful reactions will go away. After you chant perfectly, you will get shelter at the lotus feet of Kṛṣṇa.

PURPORT

The ten kinds of offenses should be considered. In the beginning, when one is initiated into the chanting of the Hare Kṛṣṇa mahā-mantra, there are naturally many offenses. However, the devotee should be very careful to avoid these offenses and chant purely. This does not mean that the Hare Kṛṣṇa mahā-mantra is sometimes pure and sometimes impure. Rather, the chanter is impure due to material contamination. He has to purify himself so that the holy names will be perfectly effective. Chanting the holy name of the Lord inoffensively will help one get immediate shelter at Kṛṣṇa's lotus feet. This means that by chanting purely, one will immediately be situated on the transcendental platform. We should note, however, that according to Śrī Caitanya Mahāprabhu's instructions, one should not wait to purify himself before chanting the Hare Kṛṣṇa mantra. Whatever our condition may be, we should begin chanting immediately. By the

power of the Hare Kṛṣṇa mantra, we will gradually be relieved from all material contamination and will get shelter at the lotus feet of Kṛṣṇa, the ultimate goal of life.

Madhya TEXT 25.200

āra kṛṣṇa-nāma laite kṛṣṇa-sthāne sthiti-

mahā-pātakera haya ei prāyaścitti //CC Madhya, 25.200//

SYNONYMS

āra—further; kṛṣṇa-nāma—the Hare Kṛṣṇa mahā-mantra; laite—continuously chanting; kṛṣṇa-sthāne sthiti—being situated in company with Lord Kṛṣṇa; mahā-pātakera—of all kinds of sinful activity; haya—is; ei—this; prāyaścitti—atonement.

TRANSLATION

"When you are situated at the lotus feet of Kṛṣṇa, no sinful reaction can touch you. This is the best solution to all sinful activity."

Madhya TEXT 25.201

pāñā ājñā rāya vṛndāvanere calilā

prayāga, ayodhyā diyā naimiṣāraṇye āilā //CC Madhya, 25.201//

SYNONYMS

pāñā ājñā—getting this order; rāya—Subuddhi Rāya; vṛndāvanere calilā—went toward Vṛndāvana; pra yāga—Allahabad; ayodhyā—Ayodhyā (the kingdom of Lord Rāmacandra); diyā—through; naimiṣāraṇye āilā—came to Naimiṣāraṇya, (a place near Lucknow).

TRANSLATION

Thus receiving the order from Śrī Caitanya Mahāprabhu to go to Vṛndāvana, Subuddhi Rāya left Vārāṇasī and went through Prayāga, Ayodhyā and Naimiṣāraṇya toward Vṛndāvana.

Madhya TEXT 25.202

kataka divasa rāya naimiṣāraṇye rahilā

prabhu vṛndāvana haite prayāga yāilā //CC Madhya, 25.202//

SYNONYMS

kataka divasa—a few days; rāya—Subuddhi Rāya; naimiṣāraṇye rahilā—stayed at Naimiṣāraṇya; prabhu—Śrī Caitanya Mahāprabhu; vṛndāvana haite—from Vṛndāvana; prayāga—to Allahabad; yāilā—went.

TRANSLATION

Subuddhi Rāya stayed for some time at Naimiṣāraṇya. During that time, Śrī Caitanya Mahāprabhu went to Prayāga after visiting Vṛndāvana.

Madhya TEXT 25.203

mathurā āsiyā rāya prabhu-vārtā pāila

prabhura lāga nā pāñā mane baḍa duḥkha haila //CC Madhya, 25.203//

SYNONYMS

mathurā āsiyā—when he came to Mathurā; rāya—Subuddhi Rāya; prabhu-vārtā pāila—got information of the Lord's itinerary; prabhura—of Lord Caitanya Mahāprabhu; lāga—contact; nā pāñā—not getting; mane—in the mind; baḍa—very great; duḥkha—unhappiness; haila—there was.

TRANSLATION

After reaching Mathurā, Subuddhi Rāya received information of the Lord's itinerary. He became very unhappy because he was not able to contact the Lord.

Madhya TEXT 25.204

śuṣka-kāṣṭha āni' rāya vece mathurāte

pāñca chaya paisā haya eka eka bojhāte //CC Madhya, 25.204//

SYNONYMS

śuṣka-kāṣṭha āni'-collecting dry wood from the forest; rāya—Subuddhi Rāya; vece—sells; mathurāte—at Mathurā; pāñca chaya—five or six; paisā—paise; haya—are; eka eka bojhāte—in exchange for each load of dry wood.

TRANSLATION

Subuddhi Rāya would collect dry wood in the forest and take it to the city of Mathurā to sell. For each load he would receive five or six paise.

Madhya TEXT 25.205

āpane rahe eka paisāra cānā cābāiyā

āra paisā bāṇiyā-sthāne rākhena dhariyā //CC Madhya, 25.205//

SYNONYMS

āpane—personally; rahe—lives; eka paisāra—of one paisa's worth; cānā—fried chick-peas; cābāiyā—chewing; āra—the balance; paisā—four or five paise; bāṇiyā-sthāne—in the custody of a merchant; rākhena—keeps; dhariyā—depositing.

TRANSLATION

Earning his livelihood by selling dry wood, Subuddhi Rāya would live on only one paise's worth of fried chick-peas, and he would deposit whatever other paises he had with some merchant.

PURPORT

In those days there was no banking system like the one now found in Western countries. If one had excess money, he would deposit it with some merchant, usually a grocer. That was the banking system. Subuddhi Rāya would deposit his extra money with a mercantile man and spend it when necessary. When one is in the renounced order, saving money is not recommended. However, if one saves money for the service of the Lord or a Vaiṣṇava, that is accepted. These are the dealings of Subuddhi Rāya, who is one of the confidential devotees of Śrī Caitanya Mahāprabhu. Śrīla Rūpa Gosvāmī also followed this principle by spending fifty percent of his money in order to serve Kṛṣṇa through brāhmaṇas and Vaiṣṇavas. He gave twenty-five percent of his money to relatives, and twenty-five percent he deposited in the custody of a merchant. These are the approved methods recommended in Caitanya-caritāmṛta. Whether in the renounced order or in the gṛhastha order, a Vaiṣṇava should follow these principles set forth by the previous ācāryas.

Madhya TEXT 25.206

duḥkhī vaiṣṇava dekhi' tāñre karāna bhojana

gauḍīyā āile dadhi, bhāta, taila-mardana //CC Madhya, 25.206//

SYNONYMS

duḥkhī vaiṣṇava—a poverty-stricken Vaiṣṇava; dekhi'-seeing; tānre—to him; karāna bhojana—gives food for eating; gauḍīyā āile—when a Bengali Vaiṣṇava came to Mathurā; dadhi—yogurt; bhāta—cooked rice; taila-mardana—massaging mustard oil on the body.

TRANSLATION

Subuddhi Rāya used to spend his savings to supply yogurt to Bengali Vaiṣṇavas who came to Mathurā. He also gave them cooked rice and oil massages. When he saw a poverty-stricken Vaiṣṇava, he would use his money to feed him.

PURPORT

There is a special reference for the maintenance of Bengali Vaiṣṇavas. A Gauḍīya Vaiṣṇava is a Bengali Vaiṣṇava. Most of the devotees of Lord Caitanya at that time were Gauḍīyas and Oriyās, inhabitants of Bengal and Orissa. There are still many hundreds and thousands of disciples in Bengal and Orissa. Bengalis are habituated to eating cooked rice as their staple food. When they went to Mathurā in the North, they found that the people generally ate chapatis or roṭi made of wheat. The Bengalis could not digest this food because they were used to cooked rice. Therefore as soon as Subuddhi Rāya saw a Bengali Vaiṣṇava arriving in Mathurā, he would try to supply him with cooked rice. Bengalis are also accustomed to taking a massage with mustard oil. In any case, Subuddhi Rāya wanted to serve the Vaiṣṇavas according to their needs. Therefore he would supply yogurt to ease the digestion of food eaten in Mathurā, particularly the wheat-made chapatis and roṭi.

Madhya TEXT 25.207

rūpa-gosāñi, āile tānre bahu prīti kailā

āpana-saṅge lañā 'dvādaśa vana' dekhāilā //CC Madhya, 25.207//

SYNONYMS

rūpa-gosāñi—Rūpa Gosāñi; āile—when he came to Mathurā; tānre—unto him; bahu—much; prīti—love; kailā—showed; āpana-saṅge lañā—taking Rūpa Gosvāmī personally with him; dvādaśa vana—the twelve forests of Vṛndāvana;

dekhāilā—showed.

TRANSLATION

When Rūpa Gosvāmī arrived at Mathurā, Subuddhi Rāya, out of love and affection for him, wanted to serve him in so many ways. He personally took Rūpa Gosvāmī to see all the twelve forests of Vṛndāvana.

PURPORT

Śrīla Rūpa Gosvāmī had been a minister in the government of Hussain Shah, and Subuddhi Rāya was also known to Hussain Shah, because as a boy, he had been Subuddhi Rāya's servant. It appears that Subuddhi Rāya was elderly, yet while he was living in Mathurā he showed Rūpa Gosvāmī the twelve forests of Vṛndāvana.

Madhya TEXT 25.208

māsa-mātra rūpa-gosāñi rahilā vṛndāvane

śīghra cali' āilā sanātanānusandhāne //CC Madhya, 25.208//

SYNONYMS

māsa-mātra—only one month; rūpa-gosāñi—Rūpa Gosāñi; rahilā—remained; vṛndāvane—at Vṛndāvana; śīghra—very soon; cali' āilā—returned; sanātana-anu-sandhāne—to search for Sanātana Gosvāmī.

TRANSLATION

Rūpa Gosvāmī remained in Mathurā and Vṛndāvana for one month in the association of Subuddhi Rāya. After that, he left Vṛndāvana to search for his elder brother, Sanātana Gosvāmī.

Madhya TEXT 25.209

gaṅgā-tīra-pathe prabhu prayāgere āilā

tāhā śuni' dui-bhāi se pathe calilā //CC Madhya, 25.209//

SYNONYMS

gaṅgā-tīra-pathe—on the road on the bank of the Ganges; prabhu—Śrī Caitanya Mahāprabhu; prayāgere āilā—came to Prayāga; tāhā śuni'-hearing this news;

dui-bhāi—the two brothers named Rūpa and Anupama; se pathe calilā—traveled on that path.

TRANSLATION

When Rūpa Gosvāmī heard that Śrī Caitanya Mahāprabhu had gone to Prayāga on the road along the banks of the Ganges, both Rūpa and his brother Anupama went that way to meet the Lord.

Madhya TEXT 25.210

ethā sanātana gosāñi prayāge āsiyā

mathurā āilā sarāna rāja-patha diyā //CC Madhya, 25.210//

SYNONYMS

ethā—here (at the other end); sanātana gosāñi—Sanātana Gosāñi; prayāge āsiyā—coming to Prayāga; mathurā āilā—he reached Vṛndāvana; sarāna—directly; rāja-patha diyā—on the government road or public road.

TRANSLATION

After reaching Prayāga, Sanātana Gosvāmī, following the order of Śrī Caitanya Mahāprabhu, went to Vṛndāvana along the public road.

PURPORT

This is especially significant because when Sanātana Gosvāmī went from Bengal to Benares, due to the political situation he did not go along the public road. After meeting Śrī Caitanya Mahāprabhu at Benares, however, he was ordered to proceed to Vṛndāvana along the public road leading to Mathurā. In other words, he was advised not to fear for his political situation.

Madhya TEXT 25.211

mathurāte subuddhi-rāya tāhāre mililā

rūpa-anupama-kathā sakali kahilā //CC Madhya, 25.211//

SYNONYMS

mathurāte—at Mathurā; subuddhi-rāya—Subuddhi Rāya; tāhāre mililā—met him; rūpa-anupama-kathā—news about his younger brothers, Rūpa Gosvāmī and

Anupama; sakali—everything; kahilā—described.

TRANSLATION

When Sanātana Gosvāmī met Subuddhi Rāya at Mathurā, Subuddhi Rāya explained everything about his younger brothers Rūpa Gosvāmī and Anupama.

Madhya TEXT 25.212

gaṅgā-pathe dui-bhāi rāja-pathe sanātana

ataeva tānhā sane nā haila milana //CC Madhya, 25.212//

SYNONYMS

gaṅgā-pathe—on the road on the bank of the Ganges; dui-bhāi—the two brothers Rūpa and Anupama; rāja-pathe—on the public road; sanātana—Sanātana Gosvāmī; ataeva—because of this; tānhā sane—with him; nā haila milana—there was not a meeting.

TRANSLATION

Since Sanātana Gosvāmī went along the public road to Vṛndāvana and Rūpa Gosvāmī and Anupama went on the road along the Ganges banks, it was not possible for them to meet.

Madhya TEXT 25.213

subuddhi-rāya bahu sneha kare sanātane

vyavahāra-sneha sanātana nāhi māne //CC Madhya, 25.213//

SYNONYMS

subuddhi-rāya—Subuddhi Rāya; bahu—much; sneha—affection; kare—does; sanātane—unto Sanātana Gosvāmī; vyavahāra-sneha—love and affection because of a previous relationship; sanātana—Sanātana Gosvāmī; nāhi māne—was hesitant to accept.

TRANSLATION

Subuddhi Rāya and Sanātana Gosvāmī knew one another before accepting the renounced order. Therefore Subuddhi Rāya showed much affection to Sanātana Gosvāmī, but Sanātana Gosvāmī hesitated to accept his sentiments and

affections.

Madhya TEXT 25.214

mahā-virakta sanātana bhramena vane vane

prati-vṛkṣe, prati-kuñje rahe rātri-dine //CC Madhya, 25.214//

SYNONYMS

mahā-virakta—highly elevated in the renounced order of life; sanātana—Sanātana Gosvāmī; bhramena—wanders; vane vane—from forest to forest; prati-vṛkṣe—under every tree; prati-kuñje—in every bush; rahe rātri-dine—remains day and night.

TRANSLATION

Being very advanced in the renounced order, Sanātana Gosvāmī used to wander from forest to forest, never taking shelter of any habitation built of stone. He used to live under trees or beneath bushes both day and night.

Madhya TEXT 25.215

mathurā-māhātmya-śāstra saṅgraha kariyā

lupta-tīrtha prakāṣa kailā vanete bhramiyā //CC Madhya, 25.215//

SYNONYMS

mathurā-māhātmya—giving a description of the greatness of Mathurā; śāstra—books; saṅgraha kariyā—collecting; lupta-tīrtha—lost holy places; prakāṣa—discovering; kailā—he did; vanete bhramiyā—traveling within the forest.

TRANSLATION

Śrīla Sanātana Gosvāmī collected some books about archaeological excavations in Mathurā, and, wandering in the forest, he sought to renovate all those holy places.

Madhya TEXT 25.216

ei-mata sanātana vṛndāvanete rahilā

rūpa-gosāñi dui-bhāi kāṣṭhe āilā //CC Madhya, 25.216//

SYNONYMS

ei-mata—in this way; sanātana—Sanātana Gosvāmī; vṛndāvanete rahilā—remained in Vṛndāvana; rūpa-gosāñi—Rūpa Gosāñi; dui-bhāi—the two brothers; kāśīte āilā—came to Vārāṇasī (Kāśī).

TRANSLATION

Sanātana Gosvāmī remained in Vṛndāvana, and Rūpa Gosvāmī and Anupama returned to Vārāṇasī.

Madhya TEXT 25.217

mahārāṣṭrīya dvija, śekhara, miśra-tapana

tina-jana saha rūpa karilā milana //CC Madhya, 25.217//

SYNONYMS

mahārāṣṭrīya dvija—the brāhmaṇa of Mahārāṣṭra province; śekhara—Candraśekhara; miśra-tapana—Tapana Miśra; tina-jana—these three persons; saha—with; rūpa—Rūpa Gosvāmī; karilā milana—met.

TRANSLATION

When Rūpa Gosvāmī arrived at Vārāṇasī, he met the Mahārāṣṭrian brāhmaṇa, Candraśekhara and Tapana Miśra.

Madhya TEXT 25.218

śekharera ghare vāsā, miśra-ghare bhikṣā

miśra-mukhe śune sanātane prabhura 'śikṣā' //CC Madhya, 25.218//

SYNONYMS

śekharera ghare vāsa—residence in the house of Candraśekhara; miśra-ghare bhikṣā—prasāda at the house of Tapana Miśra; miśra-mukhe—from the mouth of Tapana Miśra; śune—hears; sanātane—unto Sanātana; prabhura śikṣā—instructions of Śrī Caitanya Mahāprabhu.

TRANSLATION

While Rūpa Gosvāmī was staying at Vārāṇasī, he resided at the house of

Candraśekhara and took prasāda at the house of Tapana Miśra. In this way he heard of Śrī Caitanya Mahāprabhu's instructions to Sanātana Gosvāmī in Vārāṇasī.

Madhya TEXT 25.219

kāśīte prabhura caritra śuni' tinerā mukhe

sannyāsire kṛpā śuni' pāilā baḍa sukhe //CC Madhya, 25.219//

SYNONYMS

kāśīte—at Vārāṇasī (Kāśī); prabhura—of Śrī Caitanya Mahāprabhu; caritra—the activity; śuni'-hearing; tinerā mukhe—from the mouths of the three persons; sannyāsire kṛpā—the mercy shown to the Māyāvādī sannyāsīs; śuni'-hearing about; pāilā—he got; baḍa sukhe—very great pleasure.

TRANSLATION

While staying at Vārāṇasī, Rūpa Gosvāmī heard of all Śrī Caitanya Mahāprabhu's activities. When he heard of His deliverance of the Māyāvādī sannyāsīs, he became very happy.

Madhya TEXT 25.220

mahāprabhura upara lokera praṇati dekhiyā

sukhī hailā loka-mukhe kīrtana śuniyā //CC Madhya, 25.220//

SYNONYMS

mahāprabhura—Śrī Caitanya Mahāprabhu; upara—upon; lokera—of the people in general; praṇati dekhiyā—seeing the surrender; sukhī hailā—became very happy; loka-mukhe—from the general public; kīrtana śuniyā—hearing the description.

TRANSLATION

When Rūpa Gosvāmī saw that all the people of Vārāṇasī respected Śrī Caitanya Mahāprabhu, he became very happy. He even heard stories from the general populace.

Madhya TEXT 25.221

dina daśa rahi' rūpa gauḍe yātrā kaila

sanātana-rūpera ei caritra kahila //CC Madhya, 25.221//

SYNONYMS

dina daśa—about ten days; rahi'-remaining; rūpa—Rūpa Gosvāmī; gauḍe yātrā kaila—went back to Bengal; sanātana-rūpera—of Śrī Sanātana Gosvāmī and Rūpa Gosvāmī; ei—thus; caritra—character; kahila—I have described.

TRANSLATION

After staying in Vārāṇasī for about ten days, Rūpa Gosvāmī returned to Bengal. In this way I have described the activities of Rūpa and Sanātana.

Madhya TEXT 25.222

ethā mahāprabhu yadi nīlādri calilā

nirjana vana-pathe yāite mahā sukha pāilā //CC Madhya, 25.222//

SYNONYMS

ethā—on the other side; mahāprabhu—Śrī Caitanya Mahāprabhu; yadi—when; nīlādri calilā—went back to Jagannātha Purī; nirjana vana-pathe—on a solitary forest path; yāite—traveling; mahā sukha pāilā—got very great pleasure.

TRANSLATION

When Śrī Caitanya Mahāprabhu returned to Jagannātha Purī, He passed through the solitary forest, and He received great pleasure in doing so.

Madhya TEXT 25.223

sukhe cali' āise prabhu balabhadra-saṅge

pūrvavat mṛgādi-saṅge kailā nānā-raṅge //CC Madhya, 25.223//

SYNONYMS

sukhe—in a very pleasing atmosphere; cali' āise—comes back; prabhu—Śrī Caitanya Mahāprabhu; balabhadra-saṅge—with the servant of Balabhadra Bhaṭṭācārya; pūrvavat—as previously; mṛga-ādi-saṅge—with the forest animals; kailā—performed; nānā-raṅge—various pleasing activities.

TRANSLATION

Śrī Caitanya Mahāprabhu happily returned to Jagannātha Purī in the company of His servant, Balabhadra Bhaṭṭācārya. As previously, the Lord performed many pleasing pastimes with the forest animals.

Madhya TEXT 25.224

āṭhāranālāte āsi' bhaṭṭācārya brāhmaṇe

pāṭhāñā bolāilā nija-bhakta-gaṇe //CC Madhya, 25.224//

SYNONYMS

āṭhāranālāte—to a place near Jagannātha Purī named Āṭhāranālā; āsi'-coming; bhaṭṭācārya brāhmaṇe—the brāhmaṇa known as Balabhadra Bhaṭṭācārya; pāṭhāñā—sending; bolāilā—called for; nija-bhakta-gaṇe—His own personal associates.

TRANSLATION

When Śrī Caitanya Mahāprabhu arrived at a place known as Āṭhāranālā near Jagannātha Purī, He sent Balabhadra Bhaṭṭācārya to call for His devotees.

Madhya TEXT 25.225

śuniyā bhaktera gaṇa yena punarapi jīlā

dehe prāṇa āile, yena indriya uṭhilā //CC Madhya, 25.225//

SYNONYMS

śuniyā—hearing; bhaktera gaṇa—the hordes of devotees at Jagannātha Purī; yena—as if; punarapi—again; jīlā—became alive; dehe—in the body; prāṇa āile—consciousness returned; yena—as if; indriya—senses; uṭhilā—became agitated.

TRANSLATION

Hearing news of the Lord's arrival from Balabhadra Bhaṭṭācārya, hordes of devotees became so happy that they seemed to be getting their lives back. It was as though their consciousness had returned to their bodies. Their senses also became agitated.

Madhya TEXT 25.226

ānande vihvala bhakta-gaṇa dhāñā āilā

narendre āsiyā sabe prabhure mililā //CC Madhya, 25.226//

SYNONYMS

ānande—in great pleasure; vihvala—overwhelmed; bhakta-gaṇa—all the devotees; dhāñā āilā—very hastily came; narendre āsiyā—coming to the shore of Narendra Lake; sabe—all of them; prabhure—Śrī Caitanya Mahāprabhu; mililā—met.

TRANSLATION

Being overwhelmed with great pleasure, all the devotees hastily went to see the Lord. They met Him on the banks of Narendra-sarovara, the celebrated lake.

Madhya TEXT 25.227

purī-bhāratīra prabhu vandilena caraṇa

donhe mahāprabhure kailā prema-āliṅgana //CC Madhya, 25.227//

SYNONYMS

purī—Paramānanda Purī; bhāratīra—and of Brahmānanda Bhāratī; prabhu—Lord Śrī Caitanya Mahāprabhu; vandilena caraṇa—worshiped the feet; donhe—both the elderly sannyāsīs; mahāprabhure—Śrī Caitanya Mahāprabhu; kailā—did; prema-āliṅgana—embracing in love.

TRANSLATION

When Paramānanda Purī and Brahmānanda Bhāratī met Śrī Caitanya Mahāprabhu, the Lord offered them His respectful obeisances due to their being Godbrothers of His spiritual master. They both then embraced Śrī Caitanya Mahāprabhu in love and affection.

Madhya TEXT 25.228

dāmodara-svarūpa, paṇḍita-gadādhara

jagadānanda, kāśīsvara, govinda, vakreśvara //CC Madhya, 25.228//

SYNONYMS

dāmodara-svarūpa—Svarūpa Dāmodara; paṇḍita-gadādhara—Gadādhara, the learned scholar; jagadānanda—Jagadānanda; kāśīśvara—Kāśīśvara; govinda—Govinda; vakreśvara—Vakreśvara.

TRANSLATION

Devotees like Svarūpa Dāmodara, Gadādhara Paṇḍita, Jagadānanda, Kāśīśvara, Govinda and Vakreśvara all came to meet the Lord.

Madhya TEXT 25.229

kāśī-miśra, pradyumna-miśra, paṇḍita-dāmodara

haridāsa-ṭhākura, āra paṇḍita-śaṅkara //CC Madhya, 25.229//

SYNONYMS

kāśī-miśra—Kāśī Miśra; pradyumna-miśra—Pradyumna Miśra; paṇḍita-dāmodara—Dāmodara Paṇḍita; haridāsa-ṭhākura—Haridāsa Ṭhākura; āra—and; paṇḍita-śaṅkara—Śaṅkara Paṇḍita.

TRANSLATION

Kāśī Miśra, Pradyumna Miśra, Dāmodara Paṇḍita, Haridāsa Ṭhākura and Śaṅkara Paṇḍita also came there to meet the Lord.

Madhya TEXT 25.230

āra saba bhakta prabhura caraṇe paḍilā

sabā āliṅgiyā prabhu premāviṣṭa hailā //CC Madhya, 25.230//

SYNONYMS

āra saba bhakta—all the other devotees; prabhura—of Lord Śrī Caitanya Mahāprabhu; caraṇe paḍilā—fell down at the lotus feet; sabā āliṅgiyā—embracing all of them; prabhu—Śrī Caitanya Mahāprabhu; prema-āviṣṭa—overwhelmed in ecstatic love and emotion; hailā—became.

TRANSLATION

All the other devotees also came and fell down at the Lord's lotus feet. In return,

Śrī Caitanya Mahāprabhu embraced them all with great ecstatic love.

Madhya TEXT 25.231

ānanda-samudre bhāse saba bhakta-gaṇe

sabā lañā cale prabhu jagannātha-daraśane //CC Madhya, 25.231//

SYNONYMS

ānanda-samudre—in the ocean of transcendental bliss; bhāse—float; saba bhakta-gaṇe—all the devotees; sabā lañā—taking all of them; cale—goes; prabhu—Śrī Caitanya Mahāprabhu; jagannātha-daraśane—to see the Jagannātha Deity in the temple.

TRANSLATION

Thus they all merged in the ocean of transcendental bliss. Then the Lord and all His devotees proceeded toward the temple of Jagannātha to see the Deity.

Madhya TEXT 25.232

jagannātha dekhi' prabhu premāviṣṭa hailā

bhakta-saṅge bahu-kṣaṇa nṛtya-gīta kailā //CC Madhya, 25.232//

SYNONYMS

jagannātha dekhi'-seeing Lord Jagannātha; prabhu—Śrī Caitanya Mahāprabhu; prema-āviṣṭa hailā—became overwhelmed with love and affection; bhakta-saṅge—in the society of the devotees; bahu-kṣaṇa—for a long time; nṛtya-gīta kailā—chanted and danced.

TRANSLATION

As soon as Śrī Caitanya Mahāprabhu saw Lord Jagannātha in the temple, He was immediately overwhelmed with love and affection. He chanted and danced with His devotees for a long time.

Madhya TEXT 25.233

jagannātha-sevaka āni' mālā-prasāda dilā

tulasī paḍichā āsi' caraṇa vandilā //CC Madhya, 25.233//

SYNONYMS

jagannātha-sevaka—the priests who were servitors of Lord Jagannātha; āni'-bringing; mālā-prasāda dilā—distributed flower garlands and prasāda; tulasī paḍichā—the temple servant known as Tulasī; āsi'-coming; caraṇa vandilā—worshiped the lotus feet of the Lord.

TRANSLATION

The priests immediately brought them flower garlands and prasāda. The temple's watchman, who was named Tulasī, also came and offered his obeisances to Śrī Caitanya Mahāprabhu.

Madhya TEXT 25.234

'mahāprabhu āilā'-grāme kolāhala haila

sārvabhauma, rāmānanda, vāṇīnātha milila //CC Madhya, 25.234//

SYNONYMS

mahāprabhu āilā—Śrī Caitanya Mahāprabhu has arrived; grāme—in the town; kolāhala haila—there was spreading of the news; sārvabhauma—Sārvabhauma; rāmānanda—Rāmānanda; vāṇīnātha—Vāṇīnātha; milila—came and met Him.

TRANSLATION

When the news spread that Śrī Caitanya Mahāprabhu had arrived at Jagannātha Purī, devotees like Sārvabhauma Bhaṭṭācārya, Rāmānanda Rāya and Vāṇīnātha Rāya all came to meet Him.

Madhya TEXT 25.235

sabā saṅge lañā prabhu miśra-vāsā āilā

sārvabhauma, paṇḍita-gosāṇi nimantraṇa kailā //CC Madhya, 25.235//

SYNONYMS

sabā saṅge lañā—taking all of them; prabhu—Śrī Caitanya Mahāprabhu; miśra-vāsā āilā—came to Kāśī Miśra's house; sārvabhauma—Sārvabhauma Bhaṭṭācārya; paṇḍita-gosāṇi—Gadādhara Paṇḍita; nimantraṇa kailā—invited the Lord to take prasāda.

TRANSLATION

The Lord and all His devotees then went to the residence of Kāśī Mīśra. Sārvabhauma Bhaṭṭācārya and Paṇḍita Gosāñi also invited the Lord to dine at their homes.

Madhya TEXT 25.236

prabhu kahe,—"mahā-prasāda āna' ei sthāne
sabā-saṅge ihāñ āji karimu bhojane" //CC Madhya, 25.236//

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; mahā-prasāda āna'-bring mahā-prasāda; ei sthāne—to this place; sabā-saṅge—with all; ihāñ—here; āji—today; karimu bhojane—I shall dine.

TRANSLATION

Accepting their invitation, the Lord asked them to bring all the prasāda there so that He could eat it with His devotees.

Madhya TEXT 25.237

tabe duñhe jagannātha-prasāda ānila
sabā-saṅge mahāprabhu bhojana karila //CC Madhya, 25.237//

SYNONYMS

tabe—then; duñhe—both Sārvabhauma and Paṇḍita Gosāñi; jagannātha-prasāda ānila—brought the mahā-prasāda of Jagannātha; sabā-saṅge—with all of them; mahāprabhu—Śrī Caitanya Mahāprabhu; bhojana karila—dined.

TRANSLATION

Upon receiving Śrī Caitanya Mahāprabhu's order, both Sārvabhauma Bhaṭṭācārya and Paṇḍita Gosāñi brought sufficient prasāda from the temple of Jagannātha. The Lord then dined with everyone at His own place.

Madhya TEXT 25.238

ei ta' kahiluñ,-prabhu dekhi' vṛndāvana

punaḥ karilena yaiche nīlādri gamana //CC Madhya, 25.238//

SYNONYMS

ei ta' kahiluṇ—thus I have described; prabhu—Śrī Caitanya Mahāprabhu; dekhi' vṛndāvana—after visiting Vṛndāvana; punaḥ—again; karilena—did; yaiche—as; nīlādri gamana—coming back to Jagannātha Purī.

TRANSLATION

Thus I have described how Śrī Caitanya Mahāprabhu returned to Jagannātha Purī from Vṛndāvana.

Madhya TEXT 25.239

ihā yei śraddhā kari' karaye śravaṇa

acirāt pāya sei caitanya-caraṇa //CC Madhya, 25.239//

SYNONYMS

ihā—this; yei—anyone who; śraddhā kari'-with faith and love; karaye śravaṇa—hears; acirāt—very soon; pāya—gets; sei—he; caitanya-caraṇa—the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

Whoever hears Śrī Caitanya Mahāprabhu's pastimes with faith and love very soon attains shelter at the Lord's lotus feet.

Madhya TEXT 25.240

madhya-līlāra kariluṇ ei dig-daraśana

chaya vatsara kailā yaiche gamanāgamana //CC Madhya, 25.240//

SYNONYMS

madhya-līlāra—of this division, known as Madhya-līlā; kariluṇ—I have done; ei dik-daraśana—this summary inspection; chaya vatsara—continuously for six years; kailā—performed; yaiche—just as; gamana-āgamana—going and coming back.

TRANSLATION

I have thus given a summary of the Madhya-līlā, which is a special description of Śrī Caitanya Mahāprabhu's travels to and from Jagannātha Purī. Indeed, the Lord traveled to and fro continuously for six years.

Madhya TEXT 25.241

śeṣa aṣṭādaśa vatsara nīlācale vāsa

bhakta-gaṇa-saṅge kare kīrtana-vilāsa //CC Madhya, 25.241//

SYNONYMS

śeṣa aṣṭādaśa vatsara—the remaining eighteen years; nīlācale vāsa—residence at Jagannātha Purī; bhakta-gaṇa-saṅge—with devotees; kare—performs; kīrtana-vilāsa—the pastimes of chanting the Hare Kṛṣṇa mantra.

TRANSLATION

After taking sannyāsa at the age of twenty-four, Śrī Caitanya Mahāprabhu lived another twenty-four years. For six of these years, He traveled extensively throughout India, sometimes going to Jagannātha Purī and sometimes leaving. After traveling for six years, the Lord fixed His residence at Jagannātha Purī and stayed there for the eighteen remaining years of His life. During these eighteen years He mainly chanted Hare Kṛṣṇa with His devotees.

Madhya TEXT 25.242

madhya-līlāra krama ebe kari anuvāda

anuvāda kaile haya kathāra āsvāda //CC Madhya, 25.242//

SYNONYMS

madhya-līlāra krama—a chronological list of the pastimes described in the Madhya-līlā of Caitanya-caritāmṛta; ebe—now; kari—I may do; anuvāda—assessment; anuvāda kaile—by assessing in that way; haya—there is; kathāra āsvāda—tasting of all the topics.

TRANSLATION

I shall now chronologically reassess the chapters of Madhya-līlā so that one can relish the transcendental features of these topics.

Madhya TEXT 25.243

prathama paricchede-śeṣa-līlāra sūtra-gaṇa

tathi-madhye kona bhāgera vistāra varṇana //CC Madhya, 25.243//

SYNONYMS

prathama paricchede—in the First Chapter; śeṣa-līlāra sūtra-gaṇa—the codes of the Antya-līlā, Śrī Caitanya Mahāprabhu's pastimes at the end; tathi-madhye—within that; kona bhāgera—of some portion of the book; vistāra varṇana—a vivid description.

TRANSLATION

In the First Chapter I have given a synopsis of the last pastimes [Antya-līlā]. Within this chapter is a vivid description of some of the pastimes of the Lord that took place toward the end of His life.

Madhya TEXT 25.244

dvitīya paricchede-prabhura pralāpa-varṇana

tathi-madhye nānā-bhāvera dig-daraśana //CC Madhya, 25.244//

SYNONYMS

dvitīya paricchede—in the Second Chapter; prabhura—of Śrī Caitanya Mahāprabhu; pralāpa-varṇana—a description of His behaving like a crazy man; tathi-madhye—within that; nānā-bhāvera—of different emotional ecstasies; dik-daraśana—indication.

TRANSLATION

In the Second Chapter I have described Śrī Caitanya Mahāprabhu's talking like a crazy man. Within this chapter it is indicated how Śrī Caitanya Mahāprabhu manifested His different emotional moods.

Madhya TEXT 25.245

ṭṭīya paricchede-prabhura kahiluṅ sannyāsa

ācāryera ghare yaiche karilā vilāsa //CC Madhya, 25.245//

SYNONYMS

ṭṭīya paricchede—in the Third Chapter; prabhura—of Śrī Caitanya Mahāprabhu; kahiluṅ—I have described; sannyāsa—acceptance of the renounced order of life; ācāryera ghare—at the house of Advaita Ācārya; yaiche—how; karilā vilāsa—enjoyed His pastimes.

TRANSLATION

In the Third Chapter I have described the Lord's acceptance of the renounced order and how He enjoyed His pastimes in the house of Advaita Ācārya.

Madhya TEXT 25.246

caturthe-mādhava purīra caritra-āsvādana

gopāla sthāpana, kṣīra-curira varṇana //CC Madhya, 25.246//

SYNONYMS

caturthe—in the Fourth Chapter; mādhava purīra—of Mādhavendra Purī; caritra-āsvādana—relishing the characteristics; gopāla sthāpana—the installation of Gopāla; kṣīra-curira varṇana—a description of Gopīnātha's stealing condensed milk at Remuṇā.

TRANSLATION

In the Fourth Chapter I have described Mādhavendra Purī's installation of the Gopāla Deity as well as Gopīnātha's stealing a pot of condensed milk at Remuṇā.

Madhya TEXT 25.247

pañcame-sākṣi-gopāla-caritra-varṇana

nityānanda kahe, prabhu karena āsvādana //CC Madhya, 25.247//

SYNONYMS

pañcame—in the Fifth Chapter; sākṣi-gopāla—Sākṣi-gopāla; caritra-varṇana—a description of the characteristics; nityānanda kahe—Lord Nityānanda described this; prabhu—Lord Caitanya Mahāprabhu; karena āsvādana—tasted it.

TRANSLATION

In the Fifth Chapter I have narrated the story of Sākṣi-gopāla. Lord Nityānanda Prabhu narrated this while Śrī Caitanya Mahāprabhu listened.

Madhya TEXT 25.248

ṣaṣṭhe-sārvabhaumera karilā uddhāra

saptame-tīrtha-yātrā, vāsudeva nistāra //CC Madhya, 25.248//

SYNONYMS

ṣaṣṭhe—in the Sixth Chapter; sārvabhaumera—Sārvabhauma Bhaṭṭācārya; karilā uddhāra—the Lord delivered; saptame—in the Seventh Chapter; tīrtha-yātrā—going to different holy places; vāsudeva nistāra—delivering Vāsudeva.

TRANSLATION

In the Sixth Chapter I have told how Sārvabhauma Bhaṭṭācārya was delivered, and in the Seventh Chapter I have described the Lord's tour of different holy places and His deliverance of Vāsudeva.

Madhya TEXT 25.249

aṣṭame-rāmānanda-saṁvāda vistāra

āpane śunilā 'sarva-siddhāntera sāra' //CC Madhya, 25.249//

SYNONYMS

aṣṭame—in the Eighth Chapter; rāmānanda-saṁvāda vistāra—an elaborate discussion with Śrī Rāmānanda Rāya; āpane—personally; śunilā—listened; sarva—all; siddhāntera—of conclusions; sāra—the essence.

TRANSLATION

In the Eighth Chapter I have recorded the Lord's elaborate discussion with Rāmānanda Rāya. The Lord personally listened as Rāmānanda gave the conclusive essence of all Vedic literatures.

Madhya TEXT 25.250

navame-kahiluṁ dakṣiṇa-tīrtha-bhramaṇa

daśame-kahiluṁ sarva-vaiṣṇava-milana //CC Madhya, 25.250//

SYNONYMS

navame—in the Ninth Chapter; kahiluṁ—I have described; dakṣiṇa-tīrtha-

bhramaṇa—going on pilgrimage in South India; daśame—in the Tenth Chapter; kahiluṅ—I have described; sarva-vaiṣṇava-milana—meeting of all kinds of devotees.

TRANSLATION

In the Ninth Chapter I have described the Lord's tour of South India and the different places of pilgrimage. In the Tenth Chapter I have described the meeting of all the devotees of the Lord.

Madhya TEXT 25.251

ekādaśe-śrī-mandire 'beḍā-saṅkīrtana'

dvādaśe-guṇḍicā-mandira-mārjana-kṣālana //CC Madhya, 25.251//

SYNONYMS

ekādaśe—in the Eleventh Chapter; śrī-mandire—in the Jagannātha temple; beḍā-saṅkīrtana—chanting of the Hare Kṛṣṇa mantra all around; dvādaśe—in the Twelfth Chapter; guṇḍicā-mandira—of the temple known as Guṇḍicā; mārjana-kṣālana—cleansing and washing.

TRANSLATION

In the Eleventh Chapter I have described the great chanting of the Hare Kṛṣṇa mahā-mantra that surrounded the Lord. In the Twelfth Chapter I have given a narration of the cleansing and washing of the Guṇḍicā temple.

Madhya TEXT 25.252

trayodaśe-ratha-āge prabhura nartana

caturdaśe-'herā-pañcamī'-yātrā-daraśana //CC Madhya, 25.252//

SYNONYMS

trayodaśe—in the Thirteenth Chapter; ratha-āge—in front of the Jagannātha Ratha; prabhura nartana—Lord Caitanya Mahāprabhu's dancing; caturdaśe—in the Fourteenth Chapter; herā-pañcamī—Herā-pañcamī, which takes place on the fifth day of Ratha-yātrā; yātrā—festival; daraśana—visiting.

TRANSLATION

In the Thirteenth Chapter I have described Śrī Caitanya Mahāprabhu's dancing before the chariot of Jagannātha. In the Fourteenth Chapter, there is an account of the Herā-pañcamī function.

Madhya TEXT 25.253

tāra madhye vraja-devīra bhāvera śravaṇa

svarūpa kahlā, prabhu kailā āsvādana //CC Madhya, 25.253//

SYNONYMS

tāra madhye—in that; vraja-devīra—of the gopīs; bhāvera—of ecstatic emotion; śravaṇa—hearing; svarūpa kahlā—Svarūpa Dāmodara Gosvāmī described; prabhu—Śrī Caitanya Mahāprabhu; kailā āsvādana—personally tasted.

TRANSLATION

Also in the Fourteenth Chapter the emotional ecstasy of the gopīs was described by Svarūpa Dāmodara and tasted by Śrī Caitanya Mahāprabhu.

Madhya TEXT 25.254

pañcadaśe-bhaktera guṇa śrī-mukhe kahila

sārvabhauma-ghare bhikṣā, amogha tārila //CC Madhya, 25.254//

SYNONYMS

pañcadaśe—in the Fifteenth Chapter; bhaktera—of the devotees; guṇa—qualities; śrī-mukhe kahila—Caitanya Mahāprabhu personally described; sārvabhauma-ghare—at the house of Sārvabhauma; bhikṣā—accepting lunch; amogha tārila—He delivered Amogha.

TRANSLATION

In the Fifteenth Chapter Śrī Caitanya Mahāprabhu highly praised the qualities of His devotees and accepted lunch at the house of Sārvabhauma Bhaṭṭācārya. At that time, He delivered Amogha.

Madhya TEXT 25.255

ṣoḍaśe-vṛndāvana-yātrā gauḍa-deśa-pathe

punaḥ nīlācale āilā, nāṭaśālā haite //CC Madhya, 25.255//

SYNONYMS

ṣoḍaśe—in the Sixteenth Chapter; vṛndāvana-yātrā—departure for visiting Vṛndāvana; gauḍa-deśa-pathe—on the way through the province of Bengal; punaḥ—again; nīlācale āilā—came back to Jagannātha Purī; nāṭaśālā haite—from Kānāi Nāṭaśālā.

TRANSLATION

In the Sixteenth Chapter Śrī Caitanya Mahāprabhu departed for Vṛndāvana and journeyed through Bengal. He later returned to Jagannātha Purī from Kānāi Nāṭaśālā.

Madhya TEXT 25.256

saptadaśe-vanapathe mathurā-gamana

aṣṭādaśe-vṛndāvana-vihāra-varṇana //CC Madhya, 25.256//

SYNONYMS

saptadaśe—in the Seventeenth Chapter; vana-pathe—through the forest path; mathurā-gamana—Lord Caitanya Mahāprabhu's going to Mathurā; aṣṭādaśe—in the Eighteenth Chapter; vṛndāvana-vihāra-varṇana—description of His touring the forest of Vṛndāvana.

TRANSLATION

In the Seventeenth Chapter I have described the Lord's journey through the great forest of Jhārikhaṇḍa and His arrival at Mathurā. In the Eighteenth Chapter there is a description of His tour of the forest of Vṛndāvana.

Madhya TEXT 25.257

ūnavimśe-mathurā haite prayāga-gamana

tāra madhye śrī-rūpere śakti-saṅcāraṇa //CC Madhya, 25.257//

SYNONYMS

ūnavimśe—in the Nineteenth Chapter; mathurā haite—from Mathurā; prayāga-gamana—going to Prayāga; tāra madhye—within that; śrī-rūpere—Śrī Rūpa

Gosvāmī; śakti-sañcāraṇa—empowering to spread devotional service.

TRANSLATION

In the Nineteenth Chapter, the Lord returned to Prayāga from Mathurā and empowered Śrī Rūpa Gosvāmī to spread devotional service.

Madhya TEXT 25.258

viṁśati paricchede-sanātanera milana

tāra madhye bhagavānera svarūpa-varṇana //CC Madhya, 25.258//

SYNONYMS

viṁśati paricchede—in the Twentieth Chapter; sanātanera milana—meeting with Sanātana Gosvāmī; tāra madhye—within that; bhagavānera—of the Supreme Personality of Godhead; svarūpa-varṇana—description of personal features.

TRANSLATION

In the Twentieth Chapter the Lord's meeting with Sanātana is described. The Lord described the personal features of the Supreme Personality of Godhead in depth.

Madhya TEXT 25.259

ekaviṁśe-kṛṣṇaiśvarya-mādhurya varṇana

dvāviṁśe-dvividha sādhana-bhaktira vivaraṇa //CC Madhya, 25.259//

SYNONYMS

eka-viṁśe—in the Twenty-first Chapter; kṛṣṇa-aiśvarya—of the opulence of Kṛṣṇa; mādhurya—of the pleasing beauty; varṇana—description; dvā-viṁśe—in the Twenty-second Chapter; dvi-vidha—twofold; sādhana-bhaktira—of the discharge of devotional service; vivaraṇa—description.

TRANSLATION

In the Twenty-first Chapter there is a description of Kṛṣṇa's beauty and opulence, and in the Twenty-second Chapter there is a description of the twofold discharge of devotional service.

Madhya TEXT 25.260

trayovimśe-prema-bhakti-rasera kathana

caturvimśe-'ātmārāmāḥ'-ślokārtha varṇana //CC Madhya, 25.260//

SYNONYMS

trayaḥ-vimśe—in the Twenty-third Chapter; prema-bhakti—of ecstatic love of Godhead; rasera—of the mellow; kathana—narration; catuḥ-vimśe—in the Twenty-fourth Chapter; ātmārāmāḥ—known as ātmārāma; śloka-artha—the meaning of the verse; varṇana—description.

TRANSLATION

In the Twenty-third Chapter there is a description of the mellows of transcendental loving service, and in the Twenty-fourth Chapter the Lord analyzes the ātmārāma verse.

Madhya TEXT 25.261

pañcavimśe-kāśī-vāsire vaiṣṇava-karaṇa

kāśī haite punaḥ nīlācale āgamana //CC Madhya, 25.261//

SYNONYMS

pañca-vimśe—in the Twenty-fifth Chapter; kāśī-vāsire—the residents of Vārāṇasī (Kāśī); vaiṣṇava-karaṇa—making Vaiṣṇavas; kāśī haite—from Kāśī; punaḥ—again; nīlācale āgamana—coming back to Jagannātha Purī (Nīlācala).

TRANSLATION

In the Twenty-fifth Chapter there is a description of how the residents of Vārāṇasī were converted to Vaiṣṇavism. The Lord also returned to Nīlācala [Jagannātha Purī] from Vārāṇasī.

Madhya TEXT 25.262

pañcavimśati paricchede ei kailuṇ anuvāda

yāhāra śravaṇe haya granthārtha-āsvāda //CC Madhya, 25.262//

SYNONYMS

pañca-vimśati paricchede—in the Twenty-fifth Chapter; ei—this; kailuṇ anuvāda—I have made repetition; yāhāra śravaṇe—hearing which; haya—there is; grantha-artha-āsvāda—understanding of the whole contents of the book.

TRANSLATION

I have thus summarized these pastimes in the Twenty-fifth Chapter. Hearing this, one can understand the whole purport of this scripture.

Madhya TEXT 25.263

saṅkṣepe kahiluṇ ei madhya-līlāra sāra

koṭi-granthe varṇana nā yāya ihāra vistāra //CC Madhya, 25.263//

SYNONYMS

saṅkṣepe—in brief; kahiluṇ—I have described; ei—this; madhya-līlāra sāra—essence of Madhya-līlā; koṭi-granthe—in millions of books; varṇana—description; nā yāya—is not possible; ihāra vistāra—elaborately.

TRANSLATION

I have now summarized the entire subject matter of the Madhya-līlā. These pastimes cannot be described elaborately even in millions of books.

Madhya TEXT 25.264

jīva nistārite prabhu bhramilā deśe-deśe

āpane āsvādi' bhakti karilā prakāśe //CC Madhya, 25.264//

SYNONYMS

jīva nistārite—to deliver all the fallen souls; prabhu—Śrī Caitanya Mahāprabhu; bhramilā—traveled; deśe-deśe—in various countries; āpane—personally; āsvādi'-tasting; bhakti—devotional service; karilā—did; prakāśe—broadcasting.

TRANSLATION

To deliver all fallen souls, the Lord traveled from country to country. He personally tasted the transcendental pleasure of devotional service, and He simultaneously spread the cult of devotion everywhere.

PURPORT

Śrī Caitanya Mahāprabhu personally traveled to different regions of India to spread the bhakti cult throughout the country. He also personally relished transcendental activities. By His personal behavior He has given an example for devotees to follow. That is, one should broadcast the cult of devotional service. He specifically instructed His devotees to enjoin all Indians to broadcast this message throughout the world because at that time the Lord could not personally travel to other parts of the world. In this regard, He has left two instructions:

bhārata-bhūmite haila manuṣya-janma yāra

janma sārthaka kari' kara para-upakāra

"All Indians should seriously take up the cult of Śrī Caitanya Mahāprabhu and should perfect their lives by adopting the process of devotional service. After perfecting their lives, they should broadcast this message all over the world for the welfare of all human beings [para-upakāra]." (Cc. Ādi 9.41) A Vaiṣṇava is especially interested in para-upakāra, doing good to others. Prahlāda Mahārāja was also interested in this. He did not want to be delivered alone; rather, he wanted to deliver all fallen souls, who are bereft of knowledge of bhakti and who misuse their intelligence for the temporary benefit of the material body. Śrī Caitanya Mahāprabhu also wanted His mission spread all over the world.

prthivīte āche yata nagarādi grāma

sarvatra pracāra haibe mora nāma

"In every town and village, the chanting of My name will be heard."

Following in His footsteps, we are trying to broadcast His message throughout the world. By His mercy, people are taking this movement very seriously. Indeed, our books are extensively distributed in the Western countries, especially in America and Europe. Even the ecclesiastical orders in these countries are appreciating the value of this Kṛṣṇa consciousness movement and are ready to unite for the highest benefit of human society. The followers of Śrī Caitanya Mahāprabhu may therefore take this movement seriously and broadcast it throughout the world, from village to village and from town to town, just as Śrī Caitanya Mahāprabhu Himself did.

kṛṣṇa-tattva, bhakti-tattva, prema-tattva sāra

bhāva-tattva, rasa-tattva, līlā-tattva āra //CC Madhya, 25.265//

SYNONYMS

kṛṣṇa-tattva—the truth of Kṛṣṇa; bhakti-tattva—the truth of devotional service; prema-tattva—the truth of ecstatic love of Godhead; sāra—the essence; bhāva-tattva—the emotional truth; rasa-tattva—the truth of transcendental mellow; līlā-tattva—the truth of pastimes of the Lord; āra—also.

TRANSLATION

Kṛṣṇa consciousness means understanding the truth of Kṛṣṇa, the truth of devotional service, the truth of love of Godhead, the truth of emotional ecstasy, the truth of transcendental mellow and the truth of the pastimes of the Lord.

Madhya TEXT 25.266

śrī-bhāgavata-tattva-rasa karilā pracāre

kṛṣṇa-tulya bhāgavata, jñānīlā saṁsāre //CC Madhya, 25.266//

SYNONYMS

śrī-bhāgavata-tattva-rasa—the truth and transcendental taste of Śrīmad-Bhāgavatam; karilā pracāre—Caitanya Mahāprabhu preached elaborately; kṛṣṇa-tulya—identical with Kṛṣṇa; bhāgavata—Śrīmad-Bhāgavatam; jñānīlā saṁsāre—has preached within this world.

TRANSLATION

Śrī Caitanya Mahāprabhu has personally preached the transcendental truths and mellows of Śrīmad-Bhāgavatam. Śrīmad-Bhāgavatam and the Supreme Personality of Godhead are identical, for Śrīmad-Bhāgavatam is the sound incarnation of Śrī Kṛṣṇa.

Madhya TEXT 25.267

bhakta lāgi' vistārilā āpana-vadane

kāhān bhakta-mukhe kahāi śunilā āpane //CC Madhya, 25.267//

SYNONYMS

bhakta lāgi'—especially for the purpose of His devotees; vistārilā—expansively described; āpana-vadane—personally, with His own mouth; kāhāñ—sometimes; bhakta-mukhe—through the mouth of His devotees; kahāi—making describe; śunilā āpane—listened Himself.

TRANSLATION

Śrī Caitanya Mahāprabhu broadcast the purpose of Śrīmad-Bhāgavatam. He sometimes spoke for the benefit of His devotees and sometimes empowered one of His devotees to speak while He listened.

PURPORT

Śrī Caitanya Mahāprabhu, as an ideal teacher, or ācārya, explained Śrīmad-Bhāgavatam very elaborately Himself. He sometimes also empowered His devotees to speak while He listened. This is the way an ācārya should train His disciples. Not only should he describe the bhāgavata cult personally, but he should also train his disciples to speak on this sublime subject.

Madhya TEXT 25.268

śrī-caitanya-sama āra kṛpālu vadānya

bhakta-vatsala nā dekhi trijagate anya //CC Madhya, 25.268//

SYNONYMS

śrī-caitanya-sama—equal to Śrī Caitanya Mahāprabhu; āra—anyone else; kṛpālu—merciful; vadānya—magnanimous; bhakta-vatsala—very kind to the devotees; nā dekhi—I do not see; tri-jagate—in these three worlds; anya—anyone else.

TRANSLATION

All sane men within these three worlds certainly accept the conclusion that no one is more merciful and magnanimous than Śrī Caitanya Mahāprabhu and that no one is as kind to His devotees.

Madhya TEXT 25.269

śraddhā kari' ei līlā śuna, bhakta-gaṇa

ihāra prasāde pāibā caitanya-carāṇa //CC Madhya, 25.269//

SYNONYMS

śraddhā kari'-having faith and love; ei līlā—these pastimes of Śrī Caitanya Mahāprabhu; śuṇa—hear; bhakta-gaṇa—O devotees; ihāra prasāde—by the grace of this transcendental hearing; pāibā—you will get; caitanya-caraṇa—the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

All devotees should hear about Śrī Caitanya Mahāprabhu's pastimes with faith and love. By the grace of the Lord, one can thus attain shelter at His lotus feet.

Madhya TEXT 25.270

ihāra prasāde pāibā kṛṣṇa-tattva-sāra

sarva-śāstra-siddhāntera ihāṇ pāibā pāra //CC Madhya, 25.270//

SYNONYMS

ihāra prasāde—by hearing these teachings of Śrī Caitanya Mahāprabhu; pāibā—you will get; kṛṣṇa-tattva-sāra—the essence of the truth of Kṛṣṇa; sarva-śāstra—of all revealed scriptures; siddhāntera—of conclusions; ihāṇ—here; pāibā—you will get; pāra—the ultimate limit.

TRANSLATION

By understanding the pastimes of Śrī Caitanya Mahāprabhu, one can understand the truth about Kṛṣṇa. By understanding Kṛṣṇa, one can understand the limit of all knowledge described in various revealed scriptures.

PURPORT

As stated in Bhagavad-gītā (7.3):

manuṣyāṇāṁ sahasreṣu

kaścid yatati siddhaye

yatatām api siddhānām

kaścin māṁ vetti tattvataḥ

"Out of many thousands among men, one may endeavor for perfection, and of those who have achieved perfection, hardly one knows Me in truth."

It is very difficult to understand Kṛṣṇa, but if one tries to understand Śrīmad-Bhāgavatam through Caitanya Mahāprabhu's bhakti cult, one will undoubtedly understand Kṛṣṇa very easily. If somehow or other one understands Kṛṣṇa, his life will be successful. Again, as stated in Bhagavad-gītā (4.9):

janma karma ca me divyam

evam yo vetti tattvataḥ

tyaktvā dehaṁ punar janma

naiti mām eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna."

Madhya TEXT 25.271

kṛṣṇa-līlā amṛta-sāra, tāra śata śata dhāra,

daśa-dike vahe yāhā haite

se caitanya-līlā haya, sarovara akṣaya,

mano-haṁsa carāha' tāhāte //CC Madhya, 25.271//

SYNONYMS

kṛṣṇa-līlā amṛta-sāra—the pastimes of Lord Kṛṣṇa are the essence of all eternal bliss; tāra śata śata dhāra—the flow of that eternal bliss is running in hundreds of branches; daśa-dike—in all the ten directions; vahe—flows; yāhā haite—from which; se—those; caitanya-līlā—pastimes of Śrī Caitanya Mahāprabhu; haya—are; sarovara akṣaya—a transcendental eternal lake; manaḥ-haṁsa—my mind, which is like a swan; carāha'-please wander; tāhāte—in that lake.

TRANSLATION

The pastimes of Lord Kṛṣṇa are the essence of all nectar. They flow in hundreds of rivulets and in all directions. The pastimes of Śrī Caitanya Mahāprabhu are an eternal reservoir, and one is advised to let his mind swim like a swan on this transcendental lake.

PURPORT

The essence of spiritual knowledge is found in the pastimes of Śrī Caitanya Mahāprabhu, which are identical with the pastimes of Lord Kṛṣṇa. This is the essence of knowledge. If knowledge does not include the understanding of Śrī Caitanya Mahāprabhu and Kṛṣṇa, it is simply superfluous. By Śrī Caitanya Mahāprabhu's grace, the nectar of Lord Śrī Kṛṣṇa's pastimes is flowing in different directions in hundreds and thousands of rivers. One should not think that the pastimes of Śrī Caitanya Mahāprabhu are different from Kṛṣṇa's pastimes. It is said: śrī-kṛṣṇa-caitanya, rādhā-kṛṣṇa nahe anya. Lord Caitanya Mahāprabhu is a combination of Rādhā-Kṛṣṇa, and without understanding His pastimes, one cannot understand Rādhā and Kṛṣṇa. Śrīla Narottama dāsa Ṭhākura therefore sings: rūpa-raghunātha-pade haibe ākūti kabe hāma bujhaba se yugala pirīti. "When shall I become very eager to study the books left by the six Gosvāmīs? Then I shall be able to understand the conjugal pastimes of Rādhā and Kṛṣṇa." Caitanya Mahāprabhu directly empowered Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī. Following in their footsteps, the other six Gosvāmīs understood Śrī Caitanya Mahāprabhu and His mission. One should understand Śrī Kṛṣṇa Caitanya and Lord Śrī Kṛṣṇa from the Gosvāmīs in the paramparā system. This Kṛṣṇa consciousness movement is following as strictly as possible in the footsteps of the Gosvāmīs. Narottama dāsa Ṭhākura says, ei chaya gosāñi yāra, mui tāra dāsa: "I am the servant of the six Gosvāmīs." The philosophy of Kṛṣṇa consciousness is to become the servant of the servant of the servant of the Lord. Whoever wants to understand the difficult subject matter of kṛṣṇa-kathā should accept the disciplic succession. If one is somehow or other able to understand Kṛṣṇa, his life will be successful. Tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna. A perfect devotee is able to understand Kṛṣṇa through the disciplic succession, and his entrance into the kingdom of God is thereby certainly opened. When one understands Kṛṣṇa, there is no difficulty in transferring oneself to the spiritual kingdom.

Madhya TEXT 25.272

bhakta-gaṇa, śuna mora dainya-vacana

tomā-sabāra pada-dhūli, aṅge vibhūṣaṇa kari',

kichu muñi karoṇ nivedana //CC Madhya, 25.272//

SYNONYMS

bhakta-gaṇa—O devotees; śuna—please hear; mora—my; dainya-vacana—humble submission; tomā-sabāra—of all of you; pada-dhūli—the dust of the

feet; aṅge—on my body; vibhūṣaṇa kari'-taking as ornaments; kichu—something; muñi—I; karoṇ nivedana—wish to submit.

TRANSLATION

With all humility, I submit myself to the lotus feet of all of you devotees, taking the dust from your feet as my bodily ornaments. Now, my dear devotees, please hear one thing more from me.

Madhya TEXT 25.273

kṛṣṇa-bhakti-siddhānta-gaṇa, yāte praphulla padma-vana,

tāra madhu kari' āsvādana

prema-rasa-kumuda-vane, praphullita rātri-dine,

tāte carāo mano-bhṛṅga-gaṇa //CC Madhya, 25.273//

SYNONYMS

kṛṣṇa-bhakti-siddhānta-gaṇa—the conclusive understanding of devotional service to Kṛṣṇa; yāte—by which; praphulla—enlivened; padma-vana—the forest of lotus flowers; tāra madhu—the honey collected from those lotus flowers; kari' āsvādana—relishing; prema-rasa—of transcendental love of Kṛṣṇa; kumuda-vane—in the forest of kumuda flowers (a type of lotus); praphullita—being jubilant; rātri-dine—day and night; tāte—in that forest of lotus flowers; carāo—make wander; manaḥ-bhṛṅga-gaṇa—the bumblebees of your minds.

TRANSLATION

Devotional service to Kṛṣṇa is exactly like a pleasing, jubilant forest of lotus flowers wherein there is ample honey. I request everyone to taste this honey. If all the mental speculators bring the bees of their minds into this forest of lotus flowers and jubilantly enjoy ecstatic love of Kṛṣṇa day and night, their mental speculation will be completely transcendently satisfied.

Madhya TEXT 25.274

nānā-bhāvera bhakta-jana, haṁsa-cakravāka-gaṇa,

yāte sabe' kareṇa vihāra

kṛṣṇa-keli sumṛṇāla, yāhā pāi sarva-kāla,

bhakta-haṁsa karaye āhāra //CC Madhya, 25.274//

SYNONYMS

nānā-bhāvera bhakta-jana—devotees relishing relationships with Kṛṣṇa in different ecstasies; haṁsa-cakravāka-gaṇa—compared to swans and cakravāka birds; yāte—in that place; sabe'-all; karena vihāra—enjoy life; kṛṣṇa-keli—the pastimes of Kṛṣṇa; su-mṛṇāla—sweet buds; yāhā pāi—which one can get; sarva-kāla—eternally; bhakta-haṁsa—the devotees, who are just like swans; karaye—do; āhāra—eating.

TRANSLATION

The devotees who have a relationship with Kṛṣṇa are like the swans and cakravāka birds that play in the forest of lotus flowers. The buds of those lotus flowers are the pastimes of Kṛṣṇa, and they are edibles for the swanlike devotees. Lord Śrī Kṛṣṇa is always engaged in His transcendental pastimes; therefore the devotees, following in the footsteps of Śrī Caitanya Mahāprabhu, can always eat those lotus buds, for they are the pastimes of the Lord.

Madhya TEXT 25.275

sei sarovare giyā, haṁsa-cakravāka hañā,
sadā tāhān karaha vilāsa
khaṇḍibe sakala duḥkha, pāibā parama sukha,
anāyāse habe premollāsa //CC Madhya, 25.275//

SYNONYMS

sei sarovare giyā—going to that lake where the clusters of lotus flowers exist; haṁsa-cakravāka hañā—becoming swans or cakravāka birds; sadā—always; tāhān—there; karaha vilāsa—enjoy life; khaṇḍibe—will be diminished; sakala duḥkha—all material anxieties and miseries; pāibā—you will get; parama sukha—the highest happiness; anāyāse—very easily; habe—there will be; prema-ullāsa—jubilation in love of God.

TRANSLATION

All the devotees of Śrī Caitanya Mahāprabhu should go to that lake and, remaining always under the shelter of the lotus feet of Śrī Caitanya Mahāprabhu,

become swans and cakravāka birds in those celestial waters. They should go on rendering service to Lord Śrī Kṛṣṇa and enjoy life perpetually. In this way all miseries will be diminished, the devotees will attain great happiness, and there will be jubilant love of God.

Madhya TEXT 25.276

ei amṛta anukṣaṇa, sādhu mahānta-megha-gaṇa,
viśvodyāne kare variṣaṇa
tāte phale amṛta-phala, bhakta khāya nirantara,
tāra śeṣe jīye jaga-jana //CC Madhya, 25.276//

SYNONYMS

ei amṛta—this nectar; anukṣaṇa—continuously; sādhu mahānta-megha-gaṇa—pure devotees and saintly persons, who are compared to clouds; viśva-udyāne—in the garden of the universe; kare variṣaṇa—rain down these nectarean pastimes of Śrī Caitanya Mahāprabhu and Lord Śrī Kṛṣṇa; tāte—because of that; phale—grows; amṛta-phala—the fruit of nectar; bhakta khāya nirantara—and the devotees eat such fruit continuously; tāra śeṣe—after their eating; jīye jaga-jana—the living entities all over the world live peacefully.

TRANSLATION

The devotees who have taken shelter of the lotus feet of Śrī Caitanya Mahāprabhu take the responsibility for distributing nectarean devotional service all over the world. They are like clouds pouring water on the ground that nourishes the fruit of love of Godhead in this world. The devotees eat that fruit to their hearts' content, and whatever remnants they leave are eaten by the general populace. Thus they live happily.

Madhya TEXT 25.277

caitanya-līlā-amṛta-pūra, kṛṣṇa-līlā-sukarpūra,
duhe mili' haya sumādhurya
sādhu-guru-prasāde, tāhā yei āsvāde,
sei jāne mādhyura-prācūrya //CC Madhya, 25.277//

SYNONYMS

caitanya-līlā amṛta-pūra—the pastimes of Lord Śrī Caitanya Mahāprabhu are full of nectar; kṛṣṇa-līlā su-karpūra—the pastimes of Lord Kṛṣṇa are exactly like camphor; duhe mili'-the two meeting; haya—become; su-mādhurya—very, very palatable; sādhu-guru-prasāde—by the mercy of saintly persons and devotees in the transcendental position; tāhā—that; yei—anyone who; āsvāde—relishes this palatable nectar; sei jāne—he can understand; mādhurya-prācurya—the extensive quantity of sweetness in devotional service.

TRANSLATION

The pastimes of Śrī Caitanya Mahāprabhu are full of nectar, and the pastimes of Lord Kṛṣṇa are like camphor. When one mixes these, they taste very sweet. By the mercy of the pure devotees, whoever tastes them can understand the depths of that sweetness.

Madhya TEXT 25.278

ye līlā-amṛta vine, khāya yadi anna-pāne,
tabe bhaktera durbala jīvana
yāra eka-bindu-pāne, utphullita tanu-mane,
hāse, gāya, karaye nartana //CC Madhya, 25.278//

SYNONYMS

ye—he who; līlā—of the pastimes of Lord Kṛṣṇa and Caitanya Mahāprabhu; amṛta vine—without nectar; khāya yadi anna-pāne—if one eats only ordinary food grains; tabe—then; bhaktera—of the devotees; durbala jīvana—life becomes weakened; yāra—of which; eka-bindu-pāne—if one drinks one drop; utphullita tanu-mane—the body and mind become jubilant; hāse—laughs; gāya—chants; karaye nartana—dances.

TRANSLATION

Men become strong and stout by eating sufficient grains, but the devotee who simply eats ordinary grains but does not taste the transcendental pastimes of Lord Caitanya Mahāprabhu and Kṛṣṇa gradually becomes weak and falls down from the transcendental position. However, if one drinks but a drop of the nectar of Kṛṣṇa's pastimes, his body and mind begin to bloom, and he begins to laugh,

sing and dance.

PURPORT

All the devotees connected with this Kṛṣṇa consciousness movement must read all the books that have been translated (Caitanya-caritāmṛta, Śrīmad-Bhāgavatam, Bhagavad-gītā and others); otherwise, after some time, they will simply eat, sleep and fall down from their position. Thus they will miss the opportunity to attain an eternal, blissful life of transcendental pleasure.

Madhya TEXT 25.279

e amṛta kara pāna, yāra sama nāhi āna,
citte kari' sudṛḍha viśvāsa
nā paḍa' kutarka-garte, amedhya karkaśa āvarte,
yāte paḍile haya sarva-nāśa //CC Madhya, 25.279//

SYNONYMS

e amṛta kara pāna—all of you must drink this nectar; yāra sama nāhi āna—there is no comparison to this nectar; citte—within the mind; kari' sudṛḍha viśvāsa—having firm faith in this conclusion; nā paḍa' kutarka garte—do not fall down into the pit of false arguments; amedhya karkaśa āvarte—in the untouchable, harsh whirlpool; yāte—in which; paḍile—if one falls down; haya sarva-nāśa—the purpose of life will be spoiled.

TRANSLATION

The readers should relish this wonderful nectar because nothing compares to it. Keeping their faith firmly fixed within their minds, they should be careful not to fall into the pit of false arguments or the whirlpools of unfortunate situations. If one falls into such positions, he is finished.

Madhya TEXT 25.280

śrī-caitanya, nityānanda, advaitādi bhakta-vṛnda,
āra yata śrotā bhakta-gaṇa
tomā-sabāra śrī-caraṇa, kari śire vibhūṣaṇa,

yāhā haite abhīṣṭa-pūraṇa //CC Madhya, 25.280//

SYNONYMS

śrī-caitanya nityānanda—Śrī Caitanya Mahāprabhu and Lord Nityānanda; advaita-ādi bhakta-vṛnda—as well as the devotees like Advaita Ācārya; āra—and; yata śrotā bhakta-gaṇa—all the devotees who listen; tomā-sabāra śrī-caraṇa—the lotus feet of all of you; kari śire vibhūṣaṇa—I keep on my head as a helmet; yāhā haite—from which; abhīṣṭa-pūraṇa—all my purposes will be served.

TRANSLATION

In conclusion, I submit to Śrī Caitanya Mahāprabhu, Nityānanda Prabhu, Advaita Prabhu, and all the other devotees and readers that I accept your lotus feet as the helmet on my head. In this way, all my purposes will be served.

Madhya TEXT 25.281

śrī-rūpa-sanātana-raghunātha-jīva-caraṇa,
śire dhari,-yāra karoṇ āśa
kṛṣṇa, līlāmṛtānvita, caitanya-caritāmṛta,
kahe kichu dīna kṛṣṇadāsa //CC Madhya, 25.281//

SYNONYMS

śrī-rūpa-sanātana—of Śrīla Rūpa Gosvāmī and of Sanātana Gosvāmī; raghunātha-jīva—of Raghunātha dāsa Gosvāmī, Raghunātha Bhaṭṭa Gosvāmī and Śrīla Jīva Gosvāmī; caraṇa—the lotus feet; śire dhari—taking on my head; yāra—of which; karoṇ āśa—I always desire; kṛṣṇa-līlā-amṛta-anvita—mixed with the nectar of kṛṣṇa-līlā; caitanya-caritāmṛta—the pastimes of Lord Śrī Caitanya Mahāprabhu; kahe—is trying to speak; kichu—something; dīna—most humble; kṛṣṇadāsa—Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Taking the feet of Śrīla Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Raghunātha dāsa Gosvāmī, Raghunātha Bhaṭṭa Gosvāmī and Jīva Gosvāmī on my head, I always desire their mercy. Thus I, Kṛṣṇadāsa, humbly try to describe the nectar of the pastimes of Śrī Caitanya Mahāprabhu, which are mixed with the pastimes of

Lord Kṛṣṇa.

Madhya TEXT 25.282

śrīman-madana-gopāla-

govindadeva-tuṣṭaye

caitanyārpitam astv etac

caitanya-caritāmṛtam //CC Madhya, 25.282//

SYNONYMS

śrīman-madana-gopāla—of the Deity named Śrīman Madana-gopāla; govinda-deva—of the Deity named Govindadeva; tuṣṭaye—for the satisfaction; caitanya-arpitam—offered unto Śrī Caitanya Mahāprabhu; astu—let it be; etat—this; caitanya-caritāmṛtam—the book known as Caitanya-caritāmṛta.

TRANSLATION

For the satisfaction of Śrī Madana-gopāla and Govindadeva, we pray that this book, Caitanya-caritāmṛta, may be offered to Śrī Kṛṣṇa Caitanya Mahāprabhu.

Madhya TEXT 25.283

tad idam ati-rahasyam gaura-līlāmṛtam yat

khala-samudaya-kolair nāḍṛtam tair alabhyam

kṣatir iyam iha kā me svāditam yat samantāt

sahṛdaya-sumanobhir modam eṣām tanoti //CC Madhya, 25.283//

SYNONYMS

tat—that (Caitanya-caritāmṛta); idam—this; ati-rahasyam—full of spiritual mysteries; gaura-līlā-amṛtam—the nectar of the pastimes of Śrī Caitanya Mahāprabhu; yat—which; khala-samudaya—envious rascals; kolaiḥ—by pigs; na—never; āḍṛtam—praised; taiḥ—by them; alabhyam—not obtainable; kṣatiḥ iyam iha kā—what is the loss in this connection; me—of me; svāditam—tasted; yat—which; samantāt—completely; sahṛdaya-sumanobhiḥ—by those who are friendly and whose minds are very clean; modam—enjoyment; eṣām—of them; tanoti—expands.

TRANSLATION

The Caitanya-caritāmṛta pastimes of Lord Śrī Caitanya Mahāprabhu constitute a very secret literature. It is the life and soul of all devotees. Those who are not fit to relish this literature, who are envious like hogs and pigs, will certainly not adore it. However, this will not harm my attempt. These pastimes of Lord Śrī Caitanya Mahāprabhu will certainly please all saintly people who have clear hearts. They will certainly enjoy it. We wish that this will enhance their enjoyment more and more.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Twenty-fifth Chapter, describing how the inhabitants of Vārāṇasī were converted to Vaiṣṇavism.

Note:

The author of Śrī Caitanya-caritāmṛta, Kṛṣṇadāsa Kavirāja Gosvāmī, has condemned all his enemies by comparing them to envious hogs and pigs. This Kṛṣṇa consciousness movement, which is spreading throughout the world, is being appreciated by sincere people, although they have never previously heard of Śrī Caitanya Mahāprabhu and Kṛṣṇa's pastimes. Now even the higher, priestly circles are appreciating this movement. They have concluded that this movement is very nice and that they have something to learn from it. Nonetheless, in India there are some people who say that they belong to this cult but who are actually very envious of the ācārya. They have tried to suppress our activities in many ways, but as far as we are concerned, we follow in the footsteps of Kṛṣṇadāsa Kavirāja Gosvāmī and take them as envious pigs and hogs. We simply wish to present the pastimes of Lord Kṛṣṇa and Śrī Caitanya Mahāprabhu to the best of our ability so that those who are really honest can cleanse their hearts. We hope that they enjoy this literature and bestow their blessings upon us. It appears that even such a great personality as Kṛṣṇadāsa Kavirāja Gosvāmī met with some envious obstacles; what, then, to speak of us, who are only insignificant creatures in this universe. We are simply trying to execute the orders of our spiritual master to the best of our ability.

END OF THE MADHYA-LĪLĀ

Antya-līla

Chapter 1 Śrīla Rūpa Gosvāmī's Second Meeting With the Lord

A summary of the First Chapter is given by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya* as follows. When Śrī Caitanya Mahāprabhu returned to Jagannātha Purī from Vṛndāvana, all His devotees from other parts of India, upon receiving the auspicious news, came to Puruṣottama-kṣetra, or Jagannātha Purī. Śivānanda Sena took a dog with him and even paid fees for it to cross the river. One night, however, the dog could not get any food and therefore went directly to Śrī Caitanya Mahāprabhu at Jagannātha Purī. The next day, when Śivānanda and his party reached Jagannātha Purī, Śivānanda saw the dog eating some coconut pulp offered to it by Śrī Caitanya Mahāprabhu. After this incident, the dog was liberated and went back home, back to Godhead.

Meanwhile, Śrīla Rūpa Gosvāmī reached Bengal, after returning from Vṛndāvana. Although he could not follow the Bengali devotees, after some time he then came to Jagannātha Purī, where he stayed with Haridāsa Ṭhākura. Śrīla Rūpa Gosvāmī composed an important verse, beginning with the words *priyaḥ so 'yam*, and Śrī Caitanya Mahāprabhu relished it very much. One day when Śrī Caitanya Mahāprabhu, Rāmānanda Rāya and Sārvabhauma Bhaṭṭācārya went to see Haridāsa Ṭhākura, the Lord saw the verse Rūpa Gosvāmī had composed as an introduction to his books *Lalita-mādhava* and *Vidagdha-mādhava*. After examining the manuscripts of these two books, Rāmānanda Rāya approved and appreciated them very much. After the period of Cāturmāsya, all the devotees who had come from Bengal returned to their homes. Śrīla Rūpa Gosvāmī, however, remained at Jagannātha Purī for some time.

Antya TEXT 1.1

paṅguṁ laṅghayate śailaṁ

mūkam āvartayec chrutim

yat-kṛpā tam ahaṁ vande

kṛṣṇa-caitanyam īśvaram //CC Antya, 1.1//

SYNONYMS

paṅgum—one who is lame; laṅghayate—causes to cross over; śailam—a mountain; mūkam—one who is dumb; āvartayet—can cause to recite; śrutim—Vedic literature; yat-kṛpā—the mercy of whom; tam—unto Him; aham—I; vande—offer obeisances; kṛṣṇa-caitanyam—Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself; īśvaram—the Lord.

TRANSLATION

I offer my respectful obeisances to Śrī Kṛṣṇa Caitanya Mahāprabhu, by whose mercy even a lame man can cross over a mountain and a dumb man recite Vedic literature.

Antya TEXT 1.2

durgame pathi me 'ndhasya

skhalat-pāda-gater muhuḥ

sva-kṛpā-yaṣṭi-dānena

santaḥ santv avalambanam //CC Antya, 1.2//

SYNONYMS

durgame—very difficult; pathi—on the path; me—of me; andhasya—one who is blind; skhalat—slipping; pāda—on feet; gateḥ—whose manner of moving; muhuḥ—again and again; sva-kṛpā—of their own mercy; yaṣṭi—the stick; dānena—by giving; santaḥ—those saintly persons; santu—let that become; avalambanam—my support.

TRANSLATION

My path is very difficult. I am blind, and my feet are slipping again and again. Therefore, may the saints help me by granting me the stick of their mercy as my support.

Antya TEXTS 1.3-4

śrī-rūpa, sanātana bhaṭṭa-raghunātha

śrī-jīva, gopāla-bhaṭṭa, dāsa-raghunātha

ei chaya gurura karoṇ caraṇa vandana

yāhā haite vighna-nāśa, abhīṣṭa-pūraṇa //CC Antya, 1.3-4//

SYNONYMS

śrī-rūpa—of the name Śrī Rūpa; sanātana—of the name Sanātana; bhaṭṭa-raghunātha—of the name Bhaṭṭa Raghunātha; śrī-jīva—of the name Śrī Jīva; gopāla-bhaṭṭa—of the name Gopāla Bhaṭṭa; dāsa-raghunātha—of the name Dāsa Raghunātha; ei—these six; gurura—of spiritual masters; karoṇ—I offer; caraṇa vandana—prayers to the lotus feet; yāhā—from which; vighna-nāśa—destruction of all impediments; abhīṣṭa-pūraṇa—fulfillment of desires.

TRANSLATION

I pray to the lotus feet of the six Gosvāmīs—Śrī Rūpa, Sanātana, Bhaṭṭa Raghunātha, Śrī Jīva, Gopāla Bhaṭṭa and Dāsa Raghunātha—so that all impediments to my writing this literature will be annihilated and my real desire will be fulfilled.

PURPORT

If one wants to benefit the entire world, he will certainly find persons like hogs and pigs who will put forward many impediments. That is natural. But if a devotee seeks shelter at the lotus feet of the six Gosvāmīs, the merciful Gosvāmīs will certainly give the Lord's servitor all protection. It is not astonishing that impediments are placed before those who are spreading the Kṛṣṇa consciousness movement all over the world. Nevertheless, if we adhere to the lotus feet of the six Gosvāmīs and pray for their mercy, all impediments will be annihilated, and the transcendental devotional desire to serve the Supreme Lord will be fulfilled.

Antya TEXT 1.5

jayatām suratau paṅgor

mama manda-mater gatī

mat-sarvasva-padāmbhojau

rādhā-madana-mohanau //CC Antya, 1.5//

SYNONYMS

jayatām—all glory to; su-ratau—most merciful, or attached in conjugal love; paṅgoḥ—of one who is lame; mama—of me; manda-mateḥ—foolish; gatī—refuge; mat—my; sarva-sva—everything; pada-ambhojau—whose lotus feet; rādhā-madana-mohanau—Rādhārāṇī and Madana-mohana.

TRANSLATION

Glory to the all-merciful Rādhā and Madana-mohana! I am lame and ill-advised, yet They are my directors, and Their lotus feet are everything to me.

Antya TEXT 1.6

dīvyad-vṛndāraṇya-kalpa-drumādhaḥ

śrīmad-ratnāgāra-simhāsana-sthau

śrīmad-rādhā-śrīla-govinda-devau

preṣṭhālībhiḥ sevyamānau smarāmi //CC Antya, 1.6//

SYNONYMS

dīvyat—shining; vṛndā-aranya—in the forest of Vṛndāvana; kalpa-druma—desire tree; adhaḥ—beneath; śrīmat—most beautiful; ratna-āgāra—in a temple of jewels; simha-āsana-sthau—sitting on a throne; śrīmat—very beautiful; rādhā—Śrīmatī Rādhārāṇī; śrīla-govinda-devau—and Śrī Govindadeva; preṣṭha-ālībhiḥ—by most confidential associates; sevyamānau—being served; smarāmi—I remember.

TRANSLATION

In a temple of jewels in Vṛndāvana, underneath a desire tree, Śrī Śrī Rādhā-Govinda, served by Their most confidential associates, sit upon an effulgent throne. I offer my humble obeisances unto Them.

Antya TEXT 1.7

śrīmān-rāsa-rasārambhī

vaṁśīvaṭa-sthitaḥ

karṣan veṇu-svanair gopīr

gopī-nāthaḥ śriye 'stu naḥ //CC Antya, 1.7//

SYNONYMS

śrīmān—most beautiful; rāsa—of the rāsa dance; rasa—of the mellow; ārambhī—the initiator; varṁśī-vaṭa—of the name Varṁśīvaṭa; taṭa—on the shore; sthitaḥ—standing; karṣan—attracting; veṇu—of the flute; svanaiḥ—by the sounds; gopīḥ—the cowherd girls; gopī-nāthaḥ—Śrī Gopīnātha; śriye—benediction; astu—let there be; naḥ—our.

TRANSLATION

Śrī Śrīla Gopīnātha, who originated the transcendental mellow of the rāsa dance, stands on the shore at Varṁśīvaṭa and attracts the attention of the cowherd damsels with the sound of His celebrated flute. May they all confer upon us their benediction.

Antya TEXT 1.8

jaya jaya śrī-caitanya jaya nityānanda

jayādvaita-candra jaya gaura-bhakta-vṛnda //CC Antya, 1.8//

SYNONYMS

jaya jaya śrī caitanya—all glories to Śrī Caitanya Mahāprabhu; jaya nityānanda—all glories to Śrī Nityānanda Prabhu; jaya advaita-candra—all glories to Advaita Prabhu; jaya gaura-bhakta-vṛnda—all glories to the devotees of Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Lord Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda! All glories to Advaita Ācārya! All glories to the devotees of Lord Śrī Caitanya Mahāprabhu!

Antya TEXT 1.9

madhya-līlā saṅkṣepete kariluṁ varṇana

antya-līlā-varṇana kichu śuna, bhakta-gaṇa //CC Antya, 1.9//

SYNONYMS

madhya-līlā—pastimes known as madhya-līlā; saṅkṣepete—in brief; kariluṁ varṇana—I have described; antya-līlā—the last pastimes; varṇana—description;

kichu—something; śuna—hear; bhakta-gaṇa—O devotees.

TRANSLATION

I have briefly described the pastimes of Śrī Caitanya Mahāprabhu known as the madhya-līlā. Now I shall attempt to describe something about His last pastimes, which are known as the antya-līlā.

Antya TEXT 1.10

madhya-līlā-madhye antya-līlā-sūtra-gaṇa

pūrva-granthe saṅkṣepete kariyāchi varṇana //CC Antya, 1.10//

SYNONYMS

madhya-līlā-madhye—within the madhya-līlā chapters; antya-līlā-sūtra-gaṇa—a synopsis of the antya-līlā; pūrva-granthe—in the previous chapter; saṅkṣepete—in brief; kariyāchi varṇana—I have described.

TRANSLATION

I have briefly described the antya-līlā within the description of the madhya-līlā.

Antya TEXT 1.11

āmi jarā-grasta, nikaṭe jāniyā maraṇa

antya kono kono līlā kariyāchi varṇana //CC Antya, 1.11//

SYNONYMS

āmi jarā-grasta—I am invalid because of old age; nikaṭe—very near; jāniyā—knowing; maraṇa—death; antya—final; kono kono-some; kono kono—some; līlā—pastimes; kariyāchi varṇana—I have described

TRANSLATION

I am now almost an invalid because of old age, and I know that at any moment I may die. Therefore I have already described some portions of the antya-līlā.

PURPORT

Following in the footsteps of Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī, I am trying to translate Śrīmad-Bhāgavatam as quickly as possible. However, knowing myself

to be an old man and almost an invalid because of rheumatism, I have already translated the essence of all literatures, the Tenth Canto of Śrīmad-Bhāgavatam, as a summary study in English. I started the Kṛṣṇa consciousness movement at the age of seventy. Now I am seventy-eight, and so my death is imminent. I am trying to finish the translation of Śrīmad-Bhāgavatam as soon as possible, but before finishing it, I have given my readers the book Kṛṣṇa, the Supreme Personality of Godhead, so that if I die before finishing the whole task they may enjoy this book, which is the essence of Śrīmad-Bhāgavatam.

Antya TEXT 1.12

pūrva-likhita grantha-sūtra-anusāre

yei nāhi likhi, tāhā likhiye vistāre //CC Antya, 1.12//

SYNONYMS

pūrva-likhita—previously mentioned; grantha-sūtra—the synopsis of the pastimes; anusāre—according to; yei—whatever; nāhi likhi—I have not mentioned; tāhā—hat; likhiye—I shall write; vistāre—elaborately.

TRANSLATION

In accordance with the synopsis previously written, I shall describe in detail whatever I have not mentioned.

Antya TEXT 1.13

vṛndāvana haite prabhu nīlācale āilā

svarūpa-gosāñi gaḍe vārtā pāṭhāilā //CC Antya, 1.13//

SYNONYMS

vṛndāvana haite—from Vṛndāvana; prabhu—Śrī Caitanya Mahāprabhu; nīlācale āilā—returned to Jagannātha Purī, Nīlācala; svarūpa-gosāñi—Svarūpa Dāmodara; gaḍe—to Bengal; vārtā pāṭhāilā—sent news.

TRANSLATION

When Śrī Caitanya Mahāprabhu returned to Jagannātha Purī from Vṛndāvana, Svarūpa Dāmodara Gosāñi immediately sent news of the Lord's arrival to the devotees in Bengal.

Antya TEXT 1.14

śuni' śacī ānandita, saba bhakta-gaṇa

sabe mili' nīlācale karilā gamana //CC Antya, 1.14//

SYNONYMS

śuni'-hearing; śacī—mother Śacī; ānandita—very pleased; saba bhakta-gaṇa—as well as all the other devotees of Navadvīpa; sabe mili'-meeting together; nīlācale—to Jagannātha Purī, Nīlācala; karilā gamana—departed.

TRANSLATION

Upon hearing this news, mother Śacī and all the other devotees of Navadvīpa were very joyful, and they all departed together for Nīlācala [Jagannātha Purī].

Antya TEXT 1.15

kulīna-grāmī bhakta āra yata khaṇḍa-vāsī

ācārya śivānanda sane mililā sabe āsi' //CC Antya, 1.15//

SYNONYMS

kulīna-grāmī—residents of the village known as Kulīna-grāma; bhakta—devotees; āra—and; yata—all; khaṇḍa-vāsī—the residents of Śrī Khaṇḍa; ācārya—Advaita Ācārya; śivānanda—Śivānanda Sena; sane—with; mililā—met; sabe āsi',—all coming together.

TRANSLATION

Thus all the devotees of Kulīna-grāma and Śrī Khaṇḍa, as well as Advaita Ācārya, came together to meet Śivānanda Sena.

Antya TEXT 1.16

śivānanda kare sabāra ghāṭi samādhāna

sabāre pālana kare, deya vāsā-sthāna //CC Antya, 1.16//

SYNONYMS

śivānanda—of the name Śivānanda; kare—does; sabāra—of everyone; ghāṭi—the camp; samādhāna—arrangement; sabāre—of everyone; pālana—

maintenance; kare—performs; deya—gives; vāsā-sthāna—residential quarters.

TRANSLATION

Śivānanda Sena arranged for the journey. He maintained everyone and provided residential quarters.

Antya TEXT 1.17

eka kukkura cale śivānanda-sane

bhakṣya diyā lañā cale kariyā pālāne //CC Antya, 1.17//

SYNONYMS

eka—one; kukkura—dog; cale—goes; śivānanda-sane—with Śivānanda Sena; bhakṣya—food; diyā—giving; lañā—taking; cale—goes; kariyā pālāne—maintaining the dog.

TRANSLATION

While going to Jagannātha Purī, Śivānanda Sena allowed a dog to go with him. He supplied it food to eat and maintained it.

Antya TEXT 1.18

eka-dina eka-sthāne nadī pāra haite

uḍiyā nāvika kukkura nā caḍāya naukāte //CC Antya, 1.18//

SYNONYMS

eka-dina—one day; eka-sthāne—in one place; nadī—a river; pāra—crossing; haite—to do; uḍiyā nāvika—a boatman who was an Oriyā (Orissan); kukkura—the dog; nā caḍāya—does not allow to mount; naukāte—on the boat.

TRANSLATION

One day, when they needed to cross a river, an Orissan boatman would not allow the dog to get in the boat.

Antya TEXT 1.19

kukkura rahilā,--śivānanda duḥkhī hailā

daśa paṇa kaḍi diyā kukkure pāra kailā //CC Antya, 1.19//

SYNONYMS

kukkura rahilā—the dog remained; śivānanda duḥkhī hailā—Śivānanda became very unhappy; daśa paṇa—ten paṇa; kaḍi—small conchshells; diyā—paying; kukkure—the dog; pāra kailā—crossed to the other side of the river.

TRANSLATION

Śivānanda Sena, unhappy that the dog had to stay behind, paid the boatman ten paṇa of conchshells to take the dog across the river.

PURPORT

One paṇa is eighty kaḍis, or small conchshells. Formerly, even fifty or sixty years ago, there was no paper currency in India. Coins were generally made not of base metal but of gold, silver and copper. In other words, the medium of exchange was really something valuable. Four pieces of kaḍi made one gaṇḍā, and twenty such gaṇḍās equaled one paṇa. This kaḍi was also used as a medium of exchange; therefore Śivānanda Sena paid for the dog with daśa paṇa, or eighty times ten pieces of kaḍi. In those days one paisa was also subdivided into small conchshells, but at the present moment the prices for commodities have gone so high that there is nothing one can get in exchange for only one paisa. With one paisa in those days, however, one could purchase sufficient vegetables to provide for a whole family. Even thirty years ago, vegetables were occasionally so inexpensive that one paisa's worth could provide for a whole family for a day.

Antya TEXT 1.20

eka-dina śivānande ghāṭiyāle rākhila

kukkurake bhāta dite sevaka pāsarilā //CC Antya, 1.20//

SYNONYMS

eka-dina—one day; śivānande—Śivānanda Sena; ghāṭiyāle—tollman; rākhilā—detained; kukkurake—unto the dog; bhāta dite—to supply rice; sevaka—the servant; pāsarilā—forgot.

TRANSLATION

One day while Śivānanda was detained by a tollman, his servant forgot to give

the dog its cooked rice.

Antya TEXT 1.21

rātre asi' śivānanda bhojanera kale

'kukkura pāñāche bhāta?'--sevake puchile //CC Antya, 1.21//

SYNONYMS

rātre āsi'-returning at night; śivānanda—Śivānanda Sena; bhojanera kāle—at the time of eating; kukkura—the dog; pāñāche—has gotten; bhāta—rice; sevake—from the servant; puchile—he inquired.

TRANSLATION

At night, when Śivānanda Sena returned and was taking his meal, he inquired from the servant whether the dog had gotten its meals.

Antya TEXT 1.22

kukkura nāhi pāya bhāta śuni' duḥkhī hailā

kukkura cāhite daśa-manuṣya pāṭhailā //CC Antya, 1.22//

SYNONYMS

kukkura—the dog; nāhi—did not; pāya—get; bhāta—rice; śuni'-hearing; duḥkhī hailā—Śivānanda Sena became very unhappy; kukkura cāhite—to look for the dog; daśa-manuṣya—ten men; pāṭhailā—sent.

TRANSLATION

When he learned that the dog had not been supplied food in his absence, he was very unhappy. He then immediately sent ten men to find the dog.

Antya TEXT 1.23

cāhiyā nā pāila kukkura, loka saba āilā

duḥkhī hañā śivānanda upavāsa kailā //CC Antya, 1.23//

SYNONYMS

cāhiyā—looking; nā—not; pāila—found; kukkura—the dog; loka saba āilā—all

the men returned; duḥkhī hañā—being unhappy; śivānanda—Śivānanda Sena; upavāsa—fast; kailā—observed.

TRANSLATION

When the men returned without success, Śivānanda Sena became very unhappy and fasted for the night.

Antya TEXT 1.24

prabhāte kukkura cāhi' kāñhā nā pāila

sakala vaiṣṇavera mane camatkāra haila //CC Antya, 1.24//

SYNONYMS

prabhāte—in the morning; kukkura—the dog; cāhi'-looking for; kāñhā—anywhere; nā pāila—not found; sakala vaiṣṇavera—of all the Vaiṣṇavas present; mane—in the minds; camatkāra haila—there was great astonishment.

TRANSLATION

In the morning they looked for the dog, but it could not be found anywhere. All the Vaiṣṇavas were astonished.

PURPORT

Śivānanda Sena's attachment to the dog was a great boon for that animal. The dog appears to have been a street dog. Since it naturally began to follow Śivānanda Sena while he was going to Jagannātha Purī with his party, he accepted it into his party and maintained it the same way he was maintaining the other devotees. It appears that although on one occasion the dog was not allowed aboard a boat, Śivānanda did not leave the dog behind but paid more money just to induce the boatman to take the dog across the river. Then when the servant forgot to feed the dog and the dog disappeared, Śivānanda, being very anxious, sent ten men to find it. When they could not find it, Śivānanda observed a fast. Thus it appears that somehow or other Śivānanda had become attached to the dog.

As will be evident from the following verses, the dog got the mercy of Śrī Caitanya Mahāprabhu and was immediately promoted to Vaikuṇṭha to become an eternal devotee. Śrīla Bhaktivinoda Ṭhākura has therefore sung, tumi ta' ṭhākura, tomāra kukkura, baliyā jānaha more (Śaraṇāgati 19). He thus offers to

become the dog of a Vaiṣṇava. There are many other instances in which the pet animal of a Vaiṣṇava was delivered back home to Vaikuṇṭhaloka, back to Godhead. Such is the benefit of somehow or other becoming the favorite of a Vaiṣṇava. Śrīla Bhaktivinoda Ṭhākura has also sung, *kīṭa-janma ha-u yathā tuyā dāsa* (Śaraṇāgati 11). There is no harm in taking birth again and again. Our only desire should be to take birth under the care of a Vaiṣṇava. Fortunately we had the opportunity to be born of a Vaiṣṇava father who took care of us very nicely. He prayed to Śrīmatī Rādhārāṇī that in the future we would become a servant of the eternal consort of Śrī Kṛṣṇa. Thus somehow or other we are now engaged in that service. We may conclude that even as dogs we must take shelter of a Vaiṣṇava. The benefit will be the same as that which accrues to an advanced devotee under a Vaiṣṇava's care.

Antya TEXT 1.25

utkaṇṭhāya cali' sabe āilā nīlācale

pūrvavat mahāprabhu mililā sakale //CC Antya, 1.25//

SYNONYMS

utkaṇṭhāya—in great anxiety; cali'-walking; sabe—all the devotees; āilā—came to Jagannātha Purī, Nīlācala; nīlācale—as usual; pūrvavat—Śrī Caitanya Mahāprabhu; mililā sakale—met all of them.

TRANSLATION

Thus in great anxiety they all walked to Jagannātha Purī, where Śrī Caitanya Mahāprabhu met them as usual.

Antya TEXT 1.26

sabā lañā kailā jagannātha daraśana

sabā lañā mahāprabhu karena bhojana //CC Antya, 1.26//

SYNONYMS

sabā lañā—taking all of them; kailā—did; jagannātha daraśana—visiting the Jagannātha temple; sabā lañā—with all of them; mahāprabhu—Śrī Caitanya Mahāprabhu; karena bhojana—took prasāda.

TRANSLATION

Śrī Caitanya Mahāprabhu went with them to see the Lord in the temple, and on that day He also took lunch in the company of all those devotees.

Antya TEXT 1.27

pūrvavat sabāre prabhu pāṭhailā vāsā-sthāne

prabhu-ṭhāñi prātaḥ-kāle āilā āra dine //CC Antya, 1.27//

SYNONYMS

pūrvavat—as it was previously; sabāre—everyone; prabhu—Lord Śrī Caitanya Mahāprabhu; pāṭhailā—sent; vāsā-sthāne—to their respective residential quarters; prabhu-ṭhāñi—to the place of Śrī Caitanya Mahāprabhu; prātaḥ-kāle—in the morning; āilā—they came; āra dine—on the next day.

TRANSLATION

As previously, the Lord provided them all with residential quarters. And the next morning all the devotees came to see the Lord.

Antya TEXT 1.28

āsiyā dekhila sabe sei ta kukkure

prabhu-pāṣe vasiyāche kichu alpa-dūre //CC Antya, 1.28//

SYNONYMS

āsiyā—coming; dekhila—they saw; sabe—everyone; sei ta kukkure—that very same dog; prabhu-pāṣe—near Lord Śrī Caitanya Mahāprabhu; vasiyāche—sat; kichu alpa-dūre—a little bit away from the Lord.

TRANSLATION

When all the devotees came to the place of Śrī Caitanya Mahāprabhu, they saw the same dog was sitting a little apart the Lord.

Antya TEXT 1.29

prasāda nārikela-śasya dena phelāñā

'rāma' 'kṛṣṇa' 'hari' kaha'--balena hāsiyā //CC Antya, 1.29//

SYNONYMS

prasāda—food; nārikela-śasya—pulp of green coconut; dena—gives; phelāñā—throwing; rāma—Lord Rāmacandra; kṛṣṇa—Śrī Kṛṣṇa; hari—the holy name of Hari; kaha—say; balena—Śrī Caitanya Mahāprabhu says; hāsiyā—smiling.

TRANSLATION

Furthermore, Śrī Caitanya Mahāprabhu was throwing remnants of green coconut pulp to the dog. Smiling in His own way, He was saying to the dog, "Chant the holy names Rāma, Kṛṣṇa, and Hari."

Antya TEXT 1.30

śasya khāya kukkura, 'kṛṣṇa' kahe bāra bāra

dekhiyā lokera mane haila camatkāra //CC Antya, 1.30//

SYNONYMS

śasya khāya—eats the pulp of green coconut; kukkura—the dog; kṛṣṇa—the holy name of Kṛṣṇa; kahe—chants; bāra bāra—again and again; dekhiyā—seeing this; lokera—of all the people; mane—in the minds; haila—there was; camatkāra—astonishment.

TRANSLATION

Seeing the dog eating the green coconut pulp and chanting "Kṛṣṇa, Kṛṣṇa" again and again, all the devotees present were very much surprised.

Antya TEXT 1.31

śivānanda kukkura dekhi' daṇḍavat kailā

dainya kari' nija aparādha kṣamāilā //CC Antya, 1.31//

SYNONYMS

śivānanda—Śivānanda Sena; kukkura—the dog; dekhi'-seeing there; daṇḍavat kailā—offered obeisances; dainya kari'-exhibiting humbleness; nija—personal; aparādha—offenses; kṣamāilā—was forgiven.

TRANSLATION

When he saw the dog sitting in that way and chanting the name of Kṛṣṇa, Śivānanda, because of his natural humility, immediately offered his obeisances to the dog just to counteract his offenses to it.

Antya TEXT 1.32

āra dina keha tāra dekhā nā pāilā

siddha-deha pāñā kukkura vaikuṇṭhete gelā //CC Antya, 1.32//

SYNONYMS

āra dina—the next day; keha—all of them; tāra—of the dog; dekhā nā pāila—did not get sight; siddha-deha pāñā—obtaining a spiritual body; kukkura—the dog; vaikuṇṭhete gelā—went to the spiritual kingdom, Vaikuṇṭha.

TRANSLATION

The next day, no one saw that dog, for it had obtained its spiritual body and departed for Vaikuṇṭha, the spiritual kingdom.

PURPORT

This is the result of sādhu-saṅga, consequent association with Śrī Caitanya Mahāprabhu and promotion back home, back to Godhead. This result is possible even for a dog, by the mercy of the Vaiṣṇava. Therefore, everyone in the human form of life should be induced to associate with devotees. By rendering a little service, even by eating prasāda, not to speak of chanting and dancing, everyone could be promoted to Vaikuṇṭhaloka. It is therefore requested that all our devotees in the ISKCON community become pure Vaiṣṇavas, so that by their mercy all the people of the world will be transferred to Vaikuṇṭhaloka, even without their knowledge. Everyone should be given a chance to take prasāda and thus be induced to chant the holy names Hare Kṛṣṇa and also dance in ecstasy. By these three processes, although performed without knowledge or education, even an animal went back to Godhead.

Antya TEXT 1.33

aiche divya-līlā kare śacīra nandana

kukkurake kṛṣṇa kahāñā karilā mocana //CC Antya, 1.33//

SYNONYMS

aiche—in that way; divya-līlā—transcendental activities; kare—performs; śacīra nandana—the son of mother Śacī; kukkurake—even a dog; kṛṣṇa kahāñā—inducing to chant the holy name "Kṛṣṇa"; karilā mocana—delivered.

TRANSLATION

Such are the transcendental pastimes of Śrī Caitanya Mahāprabhu, the son of mother Śacī. He even delivered a dog simply by inducing it to chant the mahā-mantra, Hare Kṛṣṇa.

Antya TEXT 1.34

ethā prabhu-ājñāya rūpa āilā vṛndāvana

kṛṣṇa-līlā-nāṭaka karite haila mana //CC Antya, 1.34//

SYNONYMS

ethā—on the other side; prabhu-ājñāya—upon the order of Śrī Caitanya Mahāprabhu; rūpa—Rūpa Gosvāmī; āilā—went; vṛndāvana—to Vṛndāvana; kṛṣṇa-līlā-nāṭaka—a drama on Lord Kṛṣṇa's pastimes; karite—to compose; haila—it was; mana—the mind.

TRANSLATION

Meanwhile, following the order of Śrī Caitanya Mahāprabhu, Śrīla Rūpa Gosvāmī returned to Vṛndāvana. He desired to write dramas concerning the pastimes of Lord Kṛṣṇa.

Antya TEXT 1.35

vṛndāvane nāṭakera ārambha karilā

maṅgalācaraṇa 'nāndī-śloka' tathāi likhilā //CC Antya, 1.35//

SYNONYMS

vṛndāvane—at Vṛndāvana; nāṭakera—of the drama; ārambha—the beginning; karilā—wrote; maṅgalācaraṇa—invoking auspiciousness; nāndī-śloka—introductory verse; tathāi—there; likhilā—he wrote.

TRANSLATION

In Vṛndāvana, Rūpa Gosvāmī began to write a drama. In particular, he

composed the introductory verses to invoke good fortune.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura quotes his notes from the Nāṭaka-candrikā, wherein he has written:

prastāvanāyās tu mukhe

nāndī kāryāśubhāvahā

āśīr-namaskriyā-vastu-

nirdeśānyatamānvitā

aṣṭābhir daśabhir yuktā

kimvā dvādaśabhiḥ padaiḥ

candranāmāṅkitā prāyo

maṅgalārtha-padojjvalā

maṅgalaṁ cakra-kamala-

cakora-kumudādikam

Similarly, in the Sixth Chapter of the Sāhitya-darpaṇa, text 282, he has said:

āśīr-vacana-saṁyuktā

stutir yasmāt prayujyate

deva-dvija-nṛ-pādīnām

tasman nāndīti saṁjñitā

The introductory portion of a drama, which is written to invoke good fortune, is called nāndī-śloka.

Antya TEXT 1.36

pathe cali' āise nāṭakera ghaṭanā bhāvite

kaḍacā kariyā kichu lāgilā likhite //CC Antya, 1.36//

SYNONYMS

pathe cali'-walking on the road; āise—goes; nāṭakera—of the drama; ghaṭanā—events; bhāvite—thinking of; kaḍacā kariyā—making notes; kichu—something; lāgilā likhite—he began to write.

TRANSLATION

On his way to Gauḍa-deśa, Rūpa Gosvāmī had been thinking of how to write the action of the drama. Thus he had made some notes and begun to write.

Antya TEXT 1.37

ei-mate dui bhāi gauḍa-deśe āilā

gauḍe āsi' anupamera gaṅgā-prāpti hailā //CC Antya, 1.37//

SYNONYMS

ei-mate—in this way; dui bhāi—Rūpa Gosvāmī and his younger brother, Anupama; gauḍa-deśe āilā—reached Bengal, which is known as Gauḍa-deśa; gauḍe āsi'-coming to Gauḍa; anupamera—of Anupama; gaṅgā-prāpti hailā—there was obtainment of the shelter of mother Ganges (passing away).

TRANSLATION

In this way the two brothers Rūpa and Anupama reached Bengal, but when they arrived there Anupama died.

PURPORT

Formerly when a person died it was commonly said that he had attained the shelter of mother Ganges, even if he did not die on the bank of the Ganges. It is customary among Hindus to carry a dying person to a nearby bank of the Ganges, for if one dies on the bank of the Ganges, his soul is considered to reach the lotus feet of Lord Viṣṇu, wherefrom the Ganges flows.

Antya TEXT 1.38

rūpa-gosāñi prabhu-pāśe karilā gamana

prabhure dekhite tāñra utkaṇṭhita mana //CC Antya, 1.38//

SYNONYMS

rūpa-gosāñi—of the name Rūpa Gosvāmī; prabhu-pāśe—the place of Śrī Caitanya Mahāprabhu; karilā gamana—departed for; prabhure dekhite—to see Lord Śrī Caitanya Mahāprabhu; tāñra—his; utkaṇṭhita—full of anxiety; mana—mind.

TRANSLATION

Rūpa Gosvāmī then departed to see Śrī Caitanya Mahāprabhu, for he was very eager to see Him.

Antya TEXT 1.39

anupamera lāgi' tāñra kichu vilamba ha-ila

bhakta-gaṇa-pāśa āilā, lāg nā pāila //CC Antya, 1.39//

SYNONYMS

anupamera lāgi'-on account of the passing away of Anupama; tāñra—of Rūpa Gosvāmī; kichu—some; vilamba—delay; ha-ila—there was; bhakta-gaṇa-pāśa—to the devotees in Bengal; āilā—came; lāg nā pāila—he could not contact them.

TRANSLATION

There was some delay because of the death of Anupama, and therefore when Rūpa Gosvāmī went to Bengal to see the devotees there, he could not get in touch with them because they had already left.

Antya TEXT 1.40

uḍiyā-deśe 'satyabhāmā-pura'-nāme grāma

eka rātri sei grāme karilā viśrāma //CC Antya, 1.40//

SYNONYMS

uḍiyā-deśe—in the state of Orissa; satyabhāmā-pura—Satyabhāmā-pura; nāme—named; grāma—a village; eka rātri—one night; sei grāme—in that village; karilā viśrāma—he rested.

TRANSLATION

In the province of Orissa there is a place known as Satyabhāmā-pura. Śrīla Rūpa

Gosvāmī rested for a night in that village on his way to Jagannātha Purī.

PURPORT

There is a place known as Satyabhāmā-pura in the district of Kaṭaka (Cuttak) in Orissa. It is near the village known as Jānkādei-pura.

Antya TEXT 1.41

rātre svapne dekhe,--eka divya-rūpā nārī

sammukhe āsiyā ājñā dilā bahu kṛpā kari' //CC Antya, 1.41//

SYNONYMS

rātre—at night; svapne dekhe—he dreamed; eka—one; divya-rūpā nārī—celestially beautiful woman; sammukhe āsiyā—coming before him; ājñā dilā—ordered; bahu kṛpā kari'-showing him much mercy.

TRANSLATION

While resting in Satyabhāmā-pura, he dreamed that a celestially beautiful woman had come before him and very mercifully gave him the following order.

Antya TEXT 1.42

āmāra nāṭaka pṛthak karaha racana

"āmāra kṛpāte nāṭaka haibe vilakṣaṇa" //CC Antya, 1.42//

SYNONYMS

āmāra nāṭaka—my drama; pṛthak karaha racana—write separately; āmāra kṛpāte—by my mercy; nāṭaka—the drama; haibe—will be; vilakṣaṇa—extraordinarily beautiful.

TRANSLATION

"Write a separate drama about me," she said. "By my mercy, it will be extraordinarily beautiful."

Antya TEXT 1.43

svapna dekhi' rūpa-gosāñi karilā vicāra

satya-bhāmāra ājñā--pṛthak nāṭaka karibāra //CC Antya, 1.43//

SYNONYMS

svapna dekhi'-after dreaming; rūpa-gosāṇi—Rūpa Gosvāmī; karilā vicāra—considered; satya-bhāmāra ājñā—the order of Śrīmatī Satyabhāmā; pṛthak nāṭaka karibāra—to write a separate drama.

TRANSLATION

After having that dream, Śrīla Rūpa Gosvāmī considered, "It is the order of Satyabhāmā that I write a separate drama for her.

Antya TEXT 1.44

vraja-pura-līlā ekatra kariyāchi ghaṭanā

dui bhāga kari' ebe karimu racanā //CC Antya, 1.44//

SYNONYMS

vraja-pura-līlā—Lord Kṛṣṇa's pastimes in Vraja and Dvārakā; ekatra—in one place; kariyāchi—I have collected; ghaṭanā—all the events; dui bhāga kari'-dividing into two different parts; ebe—now; karimu racanā—I shall write.

TRANSLATION

I have brought together in one work all the pastimes performed by Lord Kṛṣṇa in Vṛndāvana and in Dvārakā. Now I shall have to divide them into two dramas."

Antya TEXT 1.45

bhāvite bhāvite śīghra āilā nīlācale

āsi' uttarilā haridāsa-vāsā-sthale //CC Antya, 1.45//

SYNONYMS

bhāvite bhāvite—thinking and thinking; śīghra—very soon; āilā nīlācale—reached Nīlācala (Jagannātha Purī); āsi'-coming; uttarilā—approached; haridāsa-vāsā-sthale—the place where Haridāsa Ṭhākura was residing.

TRANSLATION

Thus absorbed in thought, he quickly reached Jagannātha Purī. When he arrived,

he approached the hut of Haridāsa Ṭhākura.

Antya TEXT 1.46

haridāsa-ṭhākura tāñre bahu-kṛpā kailā

'tumi āsibe,--more prabhu ye kahilā' //CC Antya, 1.46//

SYNONYMS

hari-dāsa-ṭhākura—of the name Haridāsa Ṭhākura; tāñre—unto him; bahu-kṛpā kailā—showed much affection because of love and mercy; tumi āsibe—you will come; more—me; prabhu—Śrī Caitanya Mahāprabhu; ye—that; kahilā—informed.

TRANSLATION

Out of affectionate love and mercy, Haridāsa Ṭhākura told Śrīla Rūpa Gosvāmī, "Śrī Caitanya Mahāprabhu has already informed me that you would come here."

Antya TEXT 1.47

'upala-bhoga' dekhi' haridāsere dekhite

pratidina āisena, prabhu āilā ācambite //CC Antya, 1.47//

SYNONYMS

upala-bhoga—the offering of food to Lord Jagannātha at noon; dekhi'-seeing; hari-dāsere dekhite—to see Haridāsa Ṭhākura; pratidina—daily; āisena—comes; prabhu—Śrī Caitanya Mahāprabhu; āilā—He reached there; ācambite—all of a sudden.

TRANSLATION

After seeing the upala-bhoga ceremony at the Jagannātha temple, Lord Śrī Caitanya Mahāprabhu would regularly come to see Haridāsa every day. Thus He suddenly arrived there.

Antya TEXT 1.48

'rūpa daṇḍavat kare',--haridāsa kahilā

haridāse mili' prabhu rūpe āliṅgilā //CC Antya, 1.48//

SYNONYMS

rūpa—Rūpa Gosvāmī; daṇḍavat kare—offers You obeisances: hari-dāsa kahilā—Haridāsa informed Śrī Caitanya Mahāprabhu; hari-dāse mili'-after meeting Haridāsa; prabhu—Śrī Caitanya Mahāprabhu; rūpe āliṅgilā—embraced Rūpa Gosvāmī.

TRANSLATION

When the Lord arrived, Rūpa Gosvāmī immediately offered his obeisances. Haridāsa informed the Lord, "This is Rūpa Gosvāmī offering You obeisances" and the Lord embraced him.

Antya TEXT 1.49

haridāsa-rūpe lañā prabhu vasilā eka-sthāne

kuśala-praśna, iṣṭa-goṣṭhī kailā kata-kṣaṇe //CC Antya, 1.49//

SYNONYMS

hari-dāsa-rūpe—both Haridāsa Ṭhākura and Rūpa Gosvāmī; lañā—with; prabhu—Śrī Caitanya Mahāprabhu; vasilā—sat down; eka-sthāne—in one place; kuśala-praśna—questions about auspicious news; iṣṭa-goṣṭhī—talking together; kailā kata-kṣaṇe—continued for some time.

TRANSLATION

Śrī Caitanya Mahāprabhu then sat down with Haridāsa and Rūpa Gosvāmī. They inquired from one another about auspicious news, and then continued to talk together for some time.

Antya TEXT 1.50

sanātanera vārtā yabe gosāñi puchila

rūpa kahe,--'ta-ra saṅge dekhā nā ha-ila //CC Antya, 1.50//

SYNONYMS

sanātanera vārtā—news of Sanātana Gosvāmī; yabe—when; gosāñi—Śrī Caitanya Mahāprabhu; puchila—inquired; rūpa kahe—Rūpa Gosvāmī says; tāra saṅge—with him; dekhā nā ha-ila—there was no meeting.

TRANSLATION

When Śrī Caitanya Mahāprabhu inquired about Sanātana Gosvāmī, Rūpa Gosvāmī replied, "I did not meet him.

Antya TEXT 1.51

āmi gaṅgā-pathe āilāṇa, tiṅho rāja-pathe

ataeva āmāra dekhā nahila tāṅra sāthe //CC Antya, 1.51//

SYNONYMS

āmi—I; gaṅgā-pathe—on the path on the bank of the Ganges; āilāṇa—I came; tiṅho—he; rāja-pathe—on the public road; ataeva—therefore; āmāra—my; dekhā—meeting; nahila—was not possible; tāṅra sāthe—with him.

TRANSLATION

I came by the path on the bank of the Ganges, whereas Sanātana Gosvāmī came by the public road. Therefore we did not meet.

Antya TEXT 1.52

prayāge śuniluṅ,--teṅho gelā vṛndāvane

anupamera gaṅgā-prāpti kaila nivedane" //CC Antya, 1.52//

SYNONYMS

prayāge—in Prayāga; śuniluṅ—I heard; teṅho—he; gelā vṛndāvane—has gone to Vṛndāvana; anupamera—of Anupama; gaṅgā-prāpti—getting the mercy of the Ganges (death); kaila nivedane—he informed.

TRANSLATION

"In Prayāga I heard that he had already gone to Vṛndāvana." Rūpa Gosvāmī next informed the Lord about the death of Anupama.

Antya TEXT 1.53

rūpe tāhān vāsā diyā gosāṇi calilā

gosāñira saṅgī bhakta rūpere mililā //CC Antya, 1.53//

SYNONYMS

rūpe—to Rūpa; tāhāñ—there; vāsā diyā—offered a residence; gosāñi calilā—Śrī Caitanya Mahāprabhu left the place; gosāñira saṅgī—the associates of Śrī Caitanya Mahāprabhu; bhakta—all the devotees; rūpere mililā—met Rūpa Gosvāmī.

TRANSLATION

After allotting residential quarters there to Rūpa Gosvāmī, Śrī Caitanya Mahāprabhu left. Then all of the Lord's personal associates met Śrīla Rūpa Gosvāmī.

Antya TEXT 1.54

āra dina mahāprabhu saba bhakta lañā

rūpe milāilā sabāya kṛpā ta' kariyā //CC Antya, 1.54//

SYNONYMS

āra dina—the next day; mahāprabhu—Śrī Caitanya Mahāprabhu; saba—all; bhakta lañā—taking the devotees; rūpe milāilā—introduced Rūpa Gosvāmī; sabāya—to all of them; kṛpā ta' kariyā—showing His mercy.

TRANSLATION

On the next day, Caitanya Mahāprabhu again met Rūpa Gosvāmī, and with great mercy the Lord introduced him to all the devotees.

Antya TEXT 1.55

sabāra caraṇa rūpa karilā vandana

kṛpā kari' rūpe sabe kailā āliṅgana //CC Antya, 1.55//

SYNONYMS

sabāra—of all the devotees; caraṇa—to the lotus feet; rūpa—Śrīla Rūpa Gosvāmī; karilā vandana—offered prayers; kṛpā kari'-showing great mercy; rūpe—Rūpa Gosvāmī; sabe—all the devotees; kailā—did; āliṅgana—embracing.

TRANSLATION

Śrīla Rūpa Gosvāmī offered his respectful obeisances unto the lotus feet of them all, and all the devotees, by their mercy, embraced him.

Antya TEXT 1.56

'advaita nityānanda, tomarā dui-jane

prabhu kahe--rūpe kṛpā kara kāya-mane //CC Antya, 1.56//

SYNONYMS

advaita—Advaita Ācārya; nityānanda—Nityānanda Prabhu; tomarā dui-jane—both of You; prabhu kahe—Lord Caitanya Mahāprabhu says; rūpe—to Rūpa Gosvāmī; kṛpā—mercy; kara—show; kāya-mane—wholeheartedly.

TRANSLATION

Śrī Caitanya Mahāprabhu told Advaita Ācārya and Nityānanda Prabhu, "You should both show Your mercy wholeheartedly to Rūpa Gosvāmī.

Antya TEXT 1.57

tomā-duñhāra kṛpāte inhāra ha-u taiche śakti

yāte vivarite pārena kṛṣṇa-rasa-bhakti //CC Antya, 1.57//

SYNONYMS

tomā-duñhāra kṛpāte—by the mercy of both of You; inhāra—of Rūpa Gosvāmī; ha-u—let there be; taiche—such; śakti—power; yāte—by which; vivarite—to describe; pārena—is able; kṛṣṇa-rasa-bhakti—the transcendental mellows of devotional service.

TRANSLATION

May Rūpa Gosvāmī, by Your mercy, become so powerful that he will be able to describe the transcendental mellows of devotional service."

Antya TEXT 1.58

gauḍiyā, uḍiyā, yata prabhura bhakta-gaṇa

sabāra ha-ila rūpa snehera bhājana //CC Antya, 1.58//

SYNONYMS

gaḍḍiyā—devotees from Bengal; uḍḍiyā—devotees belonging to Orissa; yata—all; prabhura bhakta-gaṇa—devotees of Lord Śrī Caitanya Mahāprabhu; sabāra—of all of them; ha-ila—was; rūpa—Rūpa Gosvāmī; snehera bhājana—an object of love and affection.

TRANSLATION

Thus Rūpa Gosvāmī became the object of love and affection for all the devotees of the Lord, including those who came from Bengal and those who resided in Orissa.

Antya TEXT 1.59

pratidina āsi' rūpe karena milane

mandire ye prasāda pāna, dena dui jane //CC Antya, 1.59//

SYNONYMS

pratidina—every day; āsi'-going; rūpe—Rūpa Gosvāmī; karena milane—Caitanya Mahāprabhu meets; mandire—at the Jagannātha temple; ye—whatever; prasāda pāna—prasāda He gets; dena—gives; dui jane—to two persons, Śrīla Rūpa Gosvāmī and Haridāsa Ṭhākura.

TRANSLATION

Every day Śrī Caitanya Mahāprabhu would go to see Rūpa Gosvāmī, and whatever prasāda He received from the temple He would deliver to Rūpa Gosvāmī and Haridāsa Ṭhākura.

Antya TEXT 1.60

iṣṭa-goṣṭhī duñhā sane kari' kata-kṣaṇa

madhyāhna karite prabhu karilā gamana //CC Antya, 1.60//

SYNONYMS

iṣṭa-goṣṭhī—conversation; duñhā sane—with both Rūpa Gosvāmī and Haridāsa; kari'-doing; kata-kṣaṇa—for some time; madhya-ahna karite—to execute daily noontime duties; prabhu—Śrī Caitanya Mahāprabhu; karilā gamana—left that place.

TRANSLATION

He would talk for some time with them both and then leave to perform His noontime duties.

Antya TEXT 1.61

ei-mata pratidina prabhura vyavahāra

prabhu-kṛpā pāñā rūpera ānanda apāra //CC Antya, 1.61//

SYNONYMS

ei-mata—in this way; pratidina—daily; prabhura vyavahāra—the dealings of Śrī Caitanya Mahāprabhu; prabhu-kṛpā—the mercy of Lord Caitanya; pāñā—getting; rūpera—of Śrīla Rūpa Gosvāmī; ānanda apāra—unlimited happiness.

TRANSLATION

In this way Lord Caitanya Mahāprabhu's dealings with them continued every day. Thus receiving the transcendental favor of the Lord, Śrīla Rūpa Gosvāmī felt unlimited pleasure.

Antya TEXT 1.62

bhakta-gaṇa lañā kailā guṇḍicā mārjana

āiṭoṭā āsi' kailā vanya-bhojana //CC Antya, 1.62//

SYNONYMS

bhakta-gaṇa—all the devotees; lañā—taking; kailā—performed; guṇḍicā mārjana—cleansing and washing of the Guṇḍicā temple; āiṭoṭā āsi'-coming to the nearby garden named Āiṭoṭā; kailā—had; vanya-bhojana—a picnic within the garden.

TRANSLATION

After Śrī Caitanya Mahāprabhu, taking all His devotees with Him, performed the Guṇḍicā-mārjana [washing and cleansing the temple Guṇḍicā], He went to the garden known as Āiṭoṭā and accepted prasāda at a picnic within the garden.

Antya TEXT 1.63

prasāda khāya, 'hari' bale sarva-bhakta-jana

dekhi' haridāsa-rūpera haraṣita mana //CC Antya, 1.63//

SYNONYMS

prasāda khāya—eat the prasāda; hari bale—chant the holy name of Hari; sarva-bhakta-jana—all the devotees; dekhi'-seeing this; hari-dāsa—of Haridāsa Ṭhākura; rūpera—and of Rūpa Gosvāmī; haraṣita—jubilant; mana—the minds.

TRANSLATION

When Haridāsa Ṭhākura and Rūpa Gosvāmī saw that all the devotees were accepting prasāda and chanting the holy name of Hari, they both were greatly pleased.

Antya TEXT 1.64

govinda-dvārā prabhura śeṣa-prasāda pāilā

preme matta dui-jana nācite lāgilā //CC Antya, 1.64//

SYNONYMS

govinda-dvārā—through Govinda; prabhura—of Śrī Caitanya Mahāprabhu; śeṣa-prasāda—remnants of food; pāilā—they got; preme matta—overwhelmed by ecstasy; dui-jana—both of them; nācite lāgilā—began to dance.

TRANSLATION

When they received the remnants of Śrī Caitanya Mahāprabhu's prasāda through Govinda, they respected it, and then they both began to dance in ecstasy.

Antya TEXT 1.65

āra dina prabhu rūpe miliyā vasilā

sarvajña-śiromaṇi prabhu kahite lāgilā //CC Antya, 1.65//

SYNONYMS

āra dina—the next day; prabhu—Śrī Caitanya Mahāprabhu; rūpe—with Śrīla Rūpa Gosvāmī; miliyā—meeting; vasilā—sat down; sarva-jña-śiromaṇi—Śrī Caitanya Mahāprabhu, the best of the omniscient; prabhu—Śrī Caitanya

Mahāprabhu; kahite lāgilā—began to speak.

TRANSLATION

On the next day, when Śrī Caitanya Mahāprabhu went to see Śrīla Rūpa Gosvāmī, the omniscient Lord spoke as follows.

Antya TEXT 1.66

'kṛṣṇere bāhira nāhi kariha vraja haite

vraja chāḍi' kṛṣṇa kabhu nā yāna kāhānte //CC Antya, 1.66//

SYNONYMS

kṛṣṇere—Kṛṣṇa; bāhira—outside; nāhi—do not; kariha—take; vraja haite—from Vṛndāvana; vraja chāḍi'-leaving Vṛndāvana; kṛṣṇa—Lord Kṛṣṇa; kabhu—at any time; nā—not; yāna—goes; kāhānte—anywhere.

TRANSLATION

Do not try to take Kṛṣṇa out of Vṛndāvana, for He does not go anywhere else at any time.

Antya TEXT 1.67

kṛṣṇo 'nyo yadu-sambhūto

yaḥ pūrṇaḥ so 'sty ataḥ paraḥ

vṛndāvanam parityajya

sa kvacin naiva gacchati //CC Antya, 1.67//

SYNONYMS

kṛṣṇaḥ—Lord Kṛṣṇa; anyaḥ—another Lord Vāsudeva; yadu-sambhūtaḥ—born in the Yadu dynasty; yaḥ—who; pūrṇaḥ—the full Supreme Personality of Godhead, Kṛṣṇa; saḥ—He; asti—is; ataḥ—than Him (Vāsudeva); paraḥ—different; vṛndāvanam—the place Vṛndāvana; parityajya—giving up; saḥ—He; kvacit—at any time; na eva gacchati—does not go.

TRANSLATION

" 'The Kṛṣṇa known as Yadukumāra is Vāsudeva Kṛṣṇa. He is different from the

Kṛṣṇa who is the son of Nanda Mahārāja. Yadukumāra Kṛṣṇa manifests His pastimes in the cities of Mathurā and Dvārakā, but Kṛṣṇa the son of Nanda Mahārāja never at any time leaves Vṛndāvana.' "

PURPORT

This verse is included in the Laghu-bhāgavatāmṛta (1.5.461), by Śrīla Rūpa Gosvāmī.

Antya TEXT 1.68

eta kahi' mahāprabhu madhyāhne calilā

rūpa-gosāñi mane kichu vismaya ha-ilā //CC Antya, 1.68//

SYNONYMS

eta kahi'-saying this; mahāprabhu—Śrī Caitanya Mahāprabhu; madhya-ahne calilā—left to execute noon duties; rūpa-gosāñi—Śrīla Rūpa Gosvāmī; mane—in mind; kichu—some; vismaya ha-ilā—there was surprise.

TRANSLATION

After saying this, Caitanya Mahāprabhu went to perform His noontime duties, leaving Śrīla Rūpa Gosvāmī somewhat surprised.

Antya TEXT 1.69

"pṛthak nāṭaka karite satyabhāmā ājñā dila

jānilu, pṛthak nāṭaka karite prabhu-ājñā haila //CC Antya, 1.69//

SYNONYMS

pṛthak nāṭaka—different dramas; karite—to write; satyabhāmā—of the name Satyabhāmā; ājñā dila—ordered; jānilu—now I understand; pṛthak nāṭaka—different dramas; karite—to write; prabhu-ājñā—the order of the Lord; haila—there was.

TRANSLATION

"Satyabhāmā ordered me to write two different dramas," Śrīla Rūpa Gosvāmī thought. "Now I understand that this order has been confirmed by Śrī Caitanya Mahāprabhu.

Antya TEXT 1.70

pūrve dui nāṭaka chila ekaṭra racanā

dui-bhāga kari ebe karimu ghaṭanā //CC Antya, 1.70//

SYNONYMS

pūrve—previously; dui nāṭaka—two dramas; chila—there was; ekaṭra—together; racanā—composition; dui-bhāga kari—dividing into two; ebe—now; karimu ghaṭanā—I shall write the incidents.

TRANSLATION

Formerly I wrote the two dramas as one composition. Now I shall divide it and describe the incidents in two separate works.

Antya TEXT 1.71

dui'nāndī' 'prastāvanā', dui'saṁghaṭanā'

prṭhak kariyā likhi kariyā bhāvanā //CC Antya, 1.71//

SYNONYMS

dui nāndī—two invocations of good fortune; prastāvanā—introductions; dui—two; saṁghaṭanā—chains of events; prṭhak kariyā—making separate; likhi—I shall write; kariyā bhāvanā—thinking about them.

TRANSLATION

I shall write two separate invocations of good fortune and two different introductions. Let me think deeply about the matter and then describe two different sets of incidents."

PURPORT

The two works are Vidagdha-mādhava and Lalita-mādhava. Vidagdha-mādhava describes pastimes in Vṛndāvana, and Lalita-mādhava describes pastimes in Dvārakā and Mathurā.

Antya TEXT 1.72

ratha-yātrāya jagannātha darśana karilā

ratha-agre prabhura nṛtya-kīrtana dekhilā //CC Antya, 1.72//

SYNONYMS

ratha-yātrāya—during the function of Ratha-yātrā; jagannātha—Lord Jagannātha; darśana karilā—he saw; ratha-agre—the front of the ratha, or chariot; prabhura—of Śrī Caitanya Mahāprabhu; nṛtya—dancing; kīrtana—chanting; dekhilā—he saw.

TRANSLATION

During the Ratha-yātrā ceremony Rūpa Gosvāmī saw Lord Jagannātha. He also saw Lord Caitanya Mahāprabhu dancing and chanting in front of the ratha.

Antya TEXT 1.73

prabhura nṛtya-śloka śuni' śrī-rūpa-gosāñi

sei ślokārtha lañā śloka karilā tathāi //CC Antya, 1.73//

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; nṛtya-śloka—verse uttered during His dancing; śuni'-hearing; śrī-rūpa-gosāñi—Śrīla Rūpa Gosvāmī; sei śloka-artha—the meaning of that verse; lañā—taking; śloka karilā—composed another verse; tathāi—on the spot.

TRANSLATION

When Rūpa Gosvāmī heard a verse uttered by Śrī Caitanya Mahāprabhu during the ceremony, he immediately composed another verse dealing with the same subject.

Antya TEXT 1.74

pūrve sei saba kathā kariyāchi varṇana

tathāpi kahiye kichu saṅkṣepe kathana //CC Antya, 1.74//

SYNONYMS

pūrve—previously; sei—these; saba—all; kathā—words; kariyāchi varṇana—I have described; tathāpi—still; kahiye—let me say; kichu—something; saṅkṣepe—in brief; kathana—telling.

TRANSLATION

I have already described all these incidents, but I still wish to add briefly something more.

Antya TEXT 1.75

sāmānya eka śloka prabhu paḍena kīrtane

kene śloka paḍe--ihā keha nāhi jāne //CC Antya, 1.75//

SYNONYMS

sāmānya—generally; eka—one; śloka—verse; prabhu—Śrī Caitanya Mahāprabhu; paḍena—recites; kīrtane—while chanting; kene-why; śloka—that verse; paḍe—He recites; ihā—this; keha nāhi jāne—no one knows.

TRANSLATION

Generally Śrī Caitanya Mahāprabhu recited a verse while dancing and chanting before the ratha, but no one knew why He was reciting that particular verse.

Antya TEXT 1.76

sabe ekā svarūpa gosāñi śloka artha jāne

ślokānurūpa pada prabhuke karāna āsvādane //CC Antya, 1.76//

SYNONYMS

sabe—only; ekā—one; svarūpa gosāñi—Svarūpa Dāmodara Gosvāmī; śloka artha—the meaning of that verse; jāne—knows; śloka-anurūpa pada—other verses following that particular verse; prabhuke—Śrī Caitanya Mahāprabhu; karāna—causes; āsvādane—tasting.

TRANSLATION

Only Svarūpa Dāmodara Gosvāmī knew the purpose for which the Lord recited that verse. According to the Lord's attitude, he used to quote other verses to enable the Lord to relish mellows.

Antya TEXT 1.77

rūpa-gosāñi prabhura jāniyā abhiprāya

sei arthe śloka kailā prabhure ye bhāya //CC Antya, 1.77//

SYNONYMS

rūpa-gosāñi—Śrīla Rūpa Gosvāmī; prabhura—of Śrī Caitanya Mahāprabhu; jāniyā—knowing; abhiprāya—the intention; sei arthe—in that meaning; śloka—a verse; kailā—composed; prabhure—to Śrī Caitanya Mahāprabhu; ye—which; bhāya—appealed.

TRANSLATION

Rūpa Gosvāmī, however, could understand the intention of the Lord, and thus he composed another verse that appealed to Śrī Caitanya Mahāprabhu.

Antya TEXT 1.78

yaḥ kaumāra-haraḥ sa eva hi varas tā eva caitra-kṣapās
te conmīlita-mālatī-surabhayaḥ prauḍhāḥ kadambānilāḥ
sā caivāsmi tathāpi tatra surata-vyāpāra-līlā-vidhau

revā-rodhasi vetasī-taru-tale cetaḥ samutkañṭhate //CC Antya, 1.78//

SYNONYMS

yaḥ—that same person who; kaumāra-haraḥ—the thief of my heart during youth; saḥ—he; eva hi—certainly; varaḥ—lover; tāḥ—these; eva—certainly; caitra-kṣapāḥ—moonlit nights of the month of Caitra; te—those; ca—and; unmīlita—fructified; mālatī—of mālatī flowers; surabhayaḥ—fragrances; prauḍhāḥ—full; kadamba—with the fragrance of the kadamba flower; anilāḥ—the breezes; sā—that one; ca—also; eva—certainly; asmi—I am; tathāpi—still; tatra—there; surata-vyāpāra—in intimate transactions; līlā—of pastimes; vidhau—in the manner; revā—of the river named Revā; rodhasi—on the bank; vetasī—of the name Vetasī; taru-tale—underneath the tree; cetaḥ—my mind; samutkañṭhate—is very eager to go.

TRANSLATION

That very personality who stole my heart during my youth is now again my master. These are the same moonlit nights of the month of Caitra. The same fragrance of mālatī flowers is there, and the same sweet breezes are blowing from the kadamba forest. In our intimate relationship, I am also the same lover,

yet still my mind is not happy here. I am eager to go back to that place on the bank of the Revā under the Vetasī tree. That is my desire."

PURPORT

This is the verse recited by Śrī Caitanya Mahāprabhu.

Antya TEXT 1.79

priyaḥ so 'yaṁ kṛṣṇaḥ saha-cari kuru-kṣetra-militas
tathāhaṁ sā rādhā tad idam ubhayoḥ saṅgama-sukham
tathāpy antaḥ-khelan-madhura-muralī-pañcama-juṣe
mano me kālindī-pulina-vipināya spr̥hayati //CC Antya, 1.79//

SYNONYMS

priyaḥ—very dear; saḥ—He; ayam—this; kṛṣṇaḥ—Lord Kṛṣṇa; saha-cari—O My dear friend; kuru-kṣetra-militaḥ—who is met on the field of Kurukṣetra; tathā—also; ahaṁ—I; sā—that; rādhā—Rādhārāṇī; tat—that; idam—this; ubhayoḥ—of both of Us; saṅgama-sukham—the happiness of meeting; tathāpi—still; antaḥ—within; khelan—playing; madhura—sweet; muralī—of the flute; pañcama—the fifth note; juṣe—which delights in; manaḥ—the mind; me—My; kālindī—of the River Yamunā; pulina—on the bank; vipināya—the trees; spr̥hayati—desires.

TRANSLATION

My dear friend, now I have met My very old and dear friend Kṛṣṇa on this field of Kurukṣetra. I am the same Rādhārāṇī, and now We are meeting together. It is very pleasant, but I would still like to go to the bank of the Yamunā beneath the trees of the forest there. I wish to hear the vibration of His sweet flute playing the fifth note within that forest of Vṛndāvana."

PURPORT

This is the verse composed by Śrīla Rūpa Gosvāmī. It is included in his book Padyāvalī (383).

Antya TEXT 1.80

tāla-patre śloka likhi' cālete rākhilā

samudra-snāna karibāre rūpa-gosāṇi gelā //CC Antya, 1.80//

SYNONYMS

tāla-patre—on a palm leaf; śloka—the verse; likhi'-writing; cālete—in the thatched roof; rākhilā—kept it; samudra-snāna—bath in the sea; karibāre-for taking; rūpa-gosāṇi—of the name Rūpa Gosvāmī; gelā—departed.

TRANSLATION

After writing this verse on a palm leaf, Rūpa Gosvāmī put it somewhere in his thatched roof and went to bathe in the sea.

Antya TEXT 1.81

hena-kāle prabhu āilā tānhāre milite

cāle śloka dekhi prabhu lāgilā paḍite //CC Antya, 1.81//

SYNONYMS

hena-kāle—at that time; prabhu—Śrī Caitanya Mahāprabhu; āilā—came there; tānhāre milite—to meet him; cāle—in the thatched roof; śloka—verse; dekhi—seeing; prabhu—Śrī Caitanya Mahāprabhu; lāgilā—began; paḍite—to read.

TRANSLATION

At that time, Śrī Caitanya Mahāprabhu went there to meet him, and when He saw the leaf pushed into the roof and saw the verse, He began to read it.

Antya TEXT 1.82

śloka paḍi' prabhu sukhe premāviṣṭa hailā

hena-kāle rūpa-gosāṇi snāna kari' āilā //CC Antya, 1.82//

SYNONYMS

śloka paḍi'-reading this verse; prabhu—Śrī Caitanya Mahāprabhu; sukhe—in great happiness; prema-āviṣṭa hailā—became overwhelmed by ecstatic love; hena-kāle—at that time; rūpa-gosāṇi—Śrīla Rūpa Gosvāmī; snāna kari'-after taking his bath; āilā—came back.

TRANSLATION

After reading the verse, Śrī Caitanya Mahāprabhu was overwhelmed by ecstatic love. At that very time, Rūpa Gosvāmī returned, having finished bathing in the sea.

Antya TEXT 1.83

prabhu tāñre cāpaḍa māri' kahite lāgilā

prabhu dekhi' daṇḍavat prāṅgaṇe paḍilā //CC Antya, 1.83//

SYNONYMS

prabhu dekhi'-after seeing the Lord there; daṇḍavat—obeisances; prāṅgaṇe—in the courtyard; paḍilā—fell down; prabhu—Śrī Caitanya Mahāprabhu; tāñre—to Rūpa Gosvāmī; cāpaḍa māri'-giving a mild slap; kahite lāgilā—began to speak.

TRANSLATION

Seeing the Lord, Śrī Rūpa Gosvāmī fell flat in the courtyard to offer obeisances. The Lord slapped him mildly in love and spoke as follows.

Antya TEXT 1.84

'gūḍha mora hṛdaya tuñi jānilā kemane?'

eta kahi' rūpe kailā ḍṛḍha āliṅgane //CC Antya, 1.84//

SYNONYMS

gūḍha—very confidential; mora—My; hṛdaya—heart; tuñi—you; jānilā—knew; kemane—how; eta kahi'-saying this; rūpe—to Rūpa Gosvāmī; kailā—did; ḍṛḍha āliṅgane—firm embracing.

TRANSLATION

My heart is very confidential. How did you know My mind in this way?" After saying this, He firmly embraced Rūpa Gosvāmī.

Antya TEXT 1.85

sei śloka lañā prabhu svarūpe dekhāilā

svarūpera parīkṣā lāgi' tāñhāre puchilā //CC Antya, 1.85//

SYNONYMS

sei śloka—that verse; lañā—taking; prabhu—Śrī Caitanya Mahāprabhu; svarūpe dekhāilā—showed to Svarūpa Dāmodara; svarūpera—of Svarūpa Dāmodara Gosāñi; parīkṣā lāgi'-for the examination; tañhāre puchilā—He inquired from him.

TRANSLATION

Śrī Caitanya Mahāprabhu took that verse and showed it to Svarūpa Dāmodara for him to examine. Then the Lord questioned him.

Antya TEXT 1.86

'mora antara-vārtā rūpa jānila kemane?'

svarūpa kahe--'jāni, kṛpā kariyācha āpane //CC Antya, 1.86//

SYNONYMS

mora antara-vārtā—My internal intentions; rūpa—Rūpa Gosvāmī; jānila—knew; kemane—how; svarūpa kahe—Svarūpa replied; jāni—I can understand; kṛpā kariyācha—You have bestowed Your mercy; āpane—personally.

TRANSLATION

How could Rūpa Gosvāmī have understood My heart?" the Lord asked. Svarūpa Dāmodara replied, "I can understand that You have already bestowed Your causeless mercy upon him.

Antya TEXT 1.87

anyathā e artha kāra nāhi haya jñāna

tumi pūrve kṛpā kailā, kari anumāna" //CC Antya, 1.87//

SYNONYMS

anyathā—otherwise; e artha—this confidential meaning; kāra—of anyone; nāhi—not; haya—is; jñāna—the knowledge; tumi—You; pūrve—before this; kṛpā kailā—bestowed mercy; kari anumāna—I can conjecture.

TRANSLATION

No one could otherwise understand this meaning. I can therefore guess that previously You bestowed upon him Your causeless mercy."

Antya TEXT 1.88

prabhu kahe,--"in̩ho āmāya prayāge milila

yogya-pātra jāni in̩hāya mora kṛpā ta' ha-ila //CC Antya, 1.88//

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu replies; in̩ho—Rūpa Gosvāmī; āmāya—with Me; prayāge—at Prayāga; milila—met; yogya-pātra jāni—knowing him to be a suitable person; in̩hāya—unto him; mora—My; kṛpā ta' ha-ila—there was mercy.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "Rūpa Gosvāmī met Me at Prayāga. Knowing him to be a suitable person, I naturally bestowed My mercy upon him.

Antya TEXT 1.89

tabe śakti sañcāri' āmi kailuṇ upadeśa

tumiha kahio ihānya rasera viśeṣa" //CC Antya, 1.89//

SYNONYMS

tabe-thereupon; śakti sañcāri'-empowering him with My transcendental potency; āmi-I; kailuṇ upadeśa-gave instruction; tumiha-you also; kahio-

SYNONYMS

inform; ihānya-unto him; rasera viśeṣa-particular information about transcendental mellows.

TRANSLATION

I thereupon also bestowed upon him My transcendental potency. Now you also should give him instructions. In particular, instruct him in transcendental mellows."

Antya TEXT 1.90

svarūpa kahe--"yāte ei śloka dekhiluṅ

tumi kariyācha kṛpā, tavañhi jānilu //CC Antya, 1.90//

SYNONYMS

svarūpa kahe—Svarūpa Dāmodara says; yāte—since; ei śloka—this verse; dekhiluṅ—I have seen; tumi—You; kariyācha kṛpā—have bestowed Your mercy; tavañhi—immediately; jānilu—I could understand.

TRANSLATION

Svarūpa Dāmodara said, "As soon as I saw the unique composition of this verse, I could immediately understand that You had bestowed upon him Your special mercy.

Antya TEXT 1.91

phalena phala-kāraṇam anumīyate //CC Antya, 1.91//

SYNONYMS

phalena—by the result; phala-kāraṇam—the origin of the result; anumīyate—one can guess.

TRANSLATION

By seeing a result, one can understand the cause of that result.'

PURPORT

This verse is from the doctrines of nyāya, or logic.

Antya TEXT 1.92

svargāpagā-hema-mṛṇālinīnām

nānā-mṛṇālāgra-bhujo bhajāmaḥ

annānurūpām tanu-rūpa-ṛddhiṁ

kāryam nidānād dhi guṇān adhīte //CC Antya, 1.92//

SYNONYMS

svarga-āpagā—of the Ganges water flowing in the heavenly planets; hema—golden; mṛṇālīnīnām—of the lotus flowers; nānā—various; mṛṇāla-agra-bhujah—those who eat the tops of the stems; bhajāmaḥ—we get; anna-anurūpām—according to the food; tanu-rūpa-ṛddhim—an abundance of bodily beauty; kāryam—the effect; nidānāt—from the cause; hi—certainly; guṇān—qualities; adhīte—one obtains.

TRANSLATION

The River Ganges flowing from the heavenly planets is full of golden lotus flowers, and we, the residents of those planets, eat the stems of the flowers. Thus we are very beautiful, more so than the inhabitants of any other planet. This is due to the law of cause and effect, for if one eats food in the mode of goodness, the mode of goodness increases the beauty of his body.' "

PURPORT

One's bodily luster and beauty, one's constitution, one's activities and one's qualities all depend on the law of cause and effect. There are three qualities in material nature, and as stated in the Bhagavad-gītā (13.22), kāraṇaṁ guṇa-saṅgo 'sya sad-asad-yoni-janmasu: one takes birth in a good or bad family according to his previous association with the qualities of material nature. Therefore one seriously eager to achieve transcendental perfection, Kṛṣṇa consciousness, must eat Kṛṣṇa prasāda. Such food is sāttvika, or in the material quality of goodness, but when offered to Kṛṣṇa it becomes transcendental. Our Kṛṣṇa consciousness movement distributes Kṛṣṇa prasāda, and those who eat such transcendental food are sure to become devotees of the Lord. This is a very scientific method, as stated in this verse from Nala-naiṣadha (3.17): kāryaṁ nidānād dhi guṇān adhīte. If in all one's activities he strictly adheres to the mode of goodness, he will certainly develop his dormant Kṛṣṇa consciousness and ultimately become a pure devotee of Lord Kṛṣṇa.

Unfortunately at the present moment the bodily constitutions of the leaders of society, especially the governmental leaders, are polluted. As described in Śrīmad-Bhāgavatam (12.1.40):

asamskṛtāḥ kriyā-hīnā

rajasā tamasāvṛtāḥ

prajāś te bhakṣayiṣyanti

mlecchā rājanya-rūpiṇaḥ

Such leaders have no chance to purify their eating. Politicians meet together and exchange good wishes by drinking liquor, which is so polluted and sinful that naturally drunkards and meat-eaters develop a degraded mentality in the mode of ignorance. The processes of eating in different modes are explained in the Bhagavad-gītā, wherein it is stated that those who eat rice, wheat, vegetables, milk products, fruit and sugar are situated in the elevated quality of goodness. Therefore if we want a happy and tranquil political situation, we must select leaders who eat Kṛṣṇa prasāda. Otherwise the leaders will eat meat and drink wine, and thus they will be asaṁskṛtāḥ, unreformed, and kriyā-hīnāḥ, devoid of spiritual behavior. In other words, they will be mlecchas and yavanas, or men who are unclean in their habits. Through taxation, such men exploit the citizens as much as possible, and in this way they devour the citizens of the state instead of benefiting them. We therefore cannot expect a government to be efficient if it is headed by such unclean mlecchas and yavanas.

Antya TEXT 1.93

cāturmāsya rahi' gaḍe vaiṣṇava calilā

rūpa-gosāñi mahāprabhura caraṇe rahilā //CC Antya, 1.93//

SYNONYMS

cāturmāsya rahi'-remaining four months for Cāturmāsya; gaḍe—to Bengal; vaiṣṇava—all the devotees; calilā—returned; rūpa-gosāñi—Śrīla Rūpa Gosvāmī; mahāprabhura—of Śrī Caitanya Mahāprabhu; caraṇe—at the shelter of His lotus feet; rahilā—remained.

TRANSLATION

After the four months of Cāturmāsya [Śrāvaṇa, Bhādra, Āśvina and Kārttika], all the Vaiṣṇavas of Bengal returned to their homes, but Śrīla Rūpa Gosvāmī remained in Jagannātha Purī under the shelter of the lotus feet of Śrī Caitanya Mahāprabhu.

Antya TEXT 1.94

eka-dina rūpa karena nāṭaka likhana

ācambite mahāprabhura hila āgamana //CC Antya, 1.94//

SYNONYMS

eka-dina—one day; rūpa—Rūpa Gosvāmī; karena—does; nāṭaka—drama; likhana—writing; ācambite—all of a sudden; mahāprabhura—of Śrī Caitanya Mahāprabhu; haila—there was; āgamana—the coming.

TRANSLATION

One day while Rūpa Gosvāmī was writing his book, Śrī Caitanya Mahāprabhu suddenly appeared.

Antya TEXT 1.95

sambhrame duñhe uṭhi' daṇḍavat hailā

duñhe āliṅgiyā prabhu āsane vasilā //CC Antya, 1.95//

SYNONYMS

sambhrame—with great respect; duñhe—Haridāsa Ṭhākura and Rūpa Gosvāmī; uṭhi'-standing up; daṇḍavat hailā—fell down to offer obeisances; duñhe—the two of them; āliṅgiyā—embracing; prabhu—Śrī Caitanya Mahāprabhu; āsane vasilā—sat down on a seat.

TRANSLATION

As soon as Haridāsa Ṭhākura and Rūpa Gosvāmī saw the Lord coming, they both stood up and then fell down to offer Him their respectful obeisances. Śrī Caitanya Mahāprabhu embraced them both and then sat down.

Antya TEXT 1.96

'kyā puñthi likha?' bali' eka-patra nilā

akṣara dekhiyā prabhu mane sukhī hailā //CC Antya, 1.96//

SYNONYMS

kyā—what; puñthi—book; likha—you are writing; bali'-saying this; eka-patra nilā—took one page written on a palm leaf; akṣara—the good handwriting; dekhiyā—seeing; prabhu—Śrī Caitanya Mahāprabhu; mane—in the mind; sukhī hailā—became very happy.

TRANSLATION

The Lord inquired, "What kind of book are you writing?" He held up a palm leaf that was a page of the manuscript, and when He saw the fine handwriting, His mind was very pleased.

Antya TEXT 1.97

śrī-rūpera akṣara--yena mukutāra pānti

prīta hañā karena prabhu akṣarera stuti //CC Antya, 1.97//

SYNONYMS

śrī-rūpera akṣara—the handwriting of Rūpa Gosvāmī; yena—like; mukutāra pānti—a row of pearls; prīta hañā—being pleased; karena—does; prabhu—Śrī Caitanya Mahāprabhu; akṣarera stuti—praise of the handwriting of Śrīla Rūpa Gosvāmī.

TRANSLATION

Thus being pleased, the Lord praised the writing by saying, "The handwriting of Rūpa Gosvāmī is just like rows of pearls."

Antya TEXT 1.98

sei patre prabhu eka śloka ye dekhilā

paḍitei śloka, preme āviṣṭa ha-ilā //CC Antya, 1.98//

SYNONYMS

sei patre—on that palm leaf; prabhu—Śrī Caitanya Mahāprabhu; eka śloka—one verse; ye—which; dekhilā—He saw; paḍitei—by reading; śloka—the verse; preme—ecstatic love; āviṣṭa ha-ilā—was overwhelmed.

TRANSLATION

While reading the manuscript, Śrī Caitanya Mahāprabhu saw a verse on that page, and as soon as He read it He was overwhelmed by ecstatic love.

Antya TEXT 1.99

tuṇḍe tāṇḍavinī ratim vitanute tuṇḍāvalī-labdhaye

karna-kroḍa-kaḍambinī ghaṭayate karnārbudebhyaḥ sprhām

cetaḥ-prāṅgaṇa-saṅginī vijayate sarvendriyāṇām kṛtim

no jāne janitā kiyadbhir amṛtaiḥ kṛṣṇeti varṇa-dvayī //CC Antya, 1.99//

SYNONYMS

tuṇḍe—in the mouth; tāṇḍavinī—dancing; ratim—the inspiration; vitanute—expands; tuṇḍa-āvalī-labdhaye—to achieve many mouths; karṇa—of the ear; kroḍa—in the hole; kaḍambinī—sprouting; ghaṭayate—causes to appear; karṇa-arbudebhyaḥ sprhām—the desire for millions of ears; cetaḥ-prāṅgaṇa—in the courtyard of the heart; saṅginī—being a companion; vijayate—conquers; sarva-indriyāṇām—of all the senses; kṛtim—the activity; no—not; jāne—I know; janitā—produced; kiyadbhiḥ—of what measure; amṛtaiḥ—by nectar; kṛṣṇa—the name of Kṛṣṇa; iti—thus; varṇa-dvayī—the two syllables.

TRANSLATION

"I do not know how much nectar the two syllables 'Kṛṣ-ṇa' have produced. When the holy name of Kṛṣṇa is chanted, it appears to dance within the mouth. We then desire many, many mouths. When that name enters the holes of the ears, we desire many millions of ears. And when the holy name dances in the courtyard of the heart, it conquers the activities of the mind, and therefore all the senses become inert."

PURPORT

This verse is included in the Vidagdha-mādhava (1.15), a seven-act play written by Śrīla Rūpa Gosvāmī describing the pastimes of Śrī Kṛṣṇa in Vṛndāvana.

Antya TEXT 1.100

śloka śuni haridāsa ha-ila ullāsī

nācite lāgilā ślokera artha praśaṁsi' //CC Antya, 1.100//

SYNONYMS

śloka śuni'-hearing this verse; hari-dāsa—Haridāsa Ṭhākura; ha-ilā ullāsī—became very jubilant; nācite lāgilā—he began to dance; ślokera—of the verse; artha praśaṁsi'-praising the meaning.

TRANSLATION

When Śrī Caitanya Mahāprabhu chanted this verse, Haridāsa Ṭhākura, upon hearing the vibration, became jubilant and began dancing and praising its meaning.

Antya TEXT 1.101

kṛṣṇa-nāmera mahimā śāstra-sādhū-mukhe jāni

nāmera mādhurī aiche kāhān nāhi śuni //CC Antya, 1.101//

SYNONYMS

kṛṣṇa-nāmera mahimā—the glories of the holy name of Lord Kṛṣṇa; śāstra—of the revealed scriptures; sādhu—of the devotees; mukhe—in the mouth; jāni—we can understand; nāmera mādhurī—the sweetness of the holy name; aiche—in that way; kāhān—anywhere else; nāhi śuni—we do not hear.

TRANSLATION

One has to learn about the beauty and transcendental position of the holy name of the Lord by hearing the revealed scriptures from the mouths of devotees. Nowhere else can we hear of the sweetness of the Lord's holy name.

PURPORT

It is said in the Padma Purāṇa, ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ. Chanting and hearing of the transcendental holy name of the Lord cannot be performed by the ordinary senses. The transcendental vibration of the Lord's holy name is completely spiritual. Thus it must be received from spiritual sources and must be chanted after having been heard from a spiritual master. One who hears the chanting of the Hare Kṛṣṇa mantra must receive it from the spiritual master by aural reception. Śrīla Sanātana Gosvāmī has forbidden us to hear the holy name of Kṛṣṇa chanted by non-Vaiṣṇavas, such as professional actors and singers, for it will have no effect. It is like milk touched by the lips of a serpent, as stated in the padma purāṇa:

avaiṣṇava-mukhodgīrṇam

pūtam hari-kathāmṛtam

śravaṇam naiva kartavyam

sarpocchiṣtam yathā payaḥ

As far as possible, therefore, the devotees in the Kṛṣṇa consciousness movement gather to chant the holy name of Kṛṣṇa in public so that both the chanters and the listeners may benefit.

Antya TEXT 1.102

tabe mahāprabhu duñhe kari' āliṅgana

madhyāhna karite samudre karilā gamana //CC Antya, 1.102//

SYNONYMS

tabe—then; mahāprabhu—Śrī Caitanya Mahāprabhu; duñhe—unto both Rūpa Gosvāmī and Haridāsa Ṭhākura; kari'-doing; āliṅgana—embracing; madhyāhna karite—to perform His noontime duties; samudre—o the seaside; karilā gamana—went.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu embraced both Haridāsa and Rūpa Gosvāmī and left for the seaside to perform His noontime duties.

Antya TEXTS 1.103-104

āra dina mahāprabhu dekhi' jagannātha

sārvabhauma-rāmānanda-svarūpādi-sātha

sabe mili' cali āilā śrī-rūpe milite

pathe tānra guṇa sabāre lāgilā kahite //CC Antya, 1.103-104//

SYNONYMS

āra dina—he next day; mahāprabhu—Śrī Caitanya Mahāprabhu; dekhi'-seeing; jagannātha—Lord Jagannātha in the temple; sārvabhauma—Sārvabhauma Bhaṭṭācārya; rāmānanda—Rāmānanda Rāya; svarūpa-ādi—Svarūpa Dāmodara Gosvāmī; sātha—along with; sabe mili'-meeting all together; cali āilā—came there; śrī-rūpe milite—to meet Śrīla Rūpa Gosvāmī; pathe—on the way; tānra—of Rūpa Gosvāmī; guṇa—all the good qualities; sabāre—unto all the personal associates; lāgilā kahite—began to speak.

TRANSLATION

On the next day, after visiting the temple of Jagannātha as usual, Śrī Caitanya Mahāprabhu met Sārvabhauma Bhaṭṭācārya, Rāmānanda Rāya and Svarūpa Dāmodara. They all went together to Śrīla Rūpa Gosvāmī, and on the way the Lord greatly praised his qualities.

Antya TEXT 1.105

dui śloka kahi' prabhura haila mahā-sukha

nija-bhaktera guṇa kahe hañā pañca-mukha //CC Antya, 1.105//

SYNONYMS

dui śloka kahi'-reciting two verses; prabhura—of Śrī Caitanya Mahāprabhu; haila—there was; mahā-sukha—great pleasure; nija-bhaktera—of His own devotee; guṇa—the qualities; kahe—describes; hañā—as if becoming; pañca-mukha—five-mouthed.

TRANSLATION

When Śrī Caitanya Mahāprabhu recited the two important verses, He felt great pleasure; thus, as if He had five mouths, He began to praise His devotee.

PURPORT

The two verses referred to are those beginning with priyaḥ so 'yam (79) and tuṇḍe tāṇḍavinī (99).

Antya TEXT 1.106

sārvabhauma-rāmānande parīkṣā karite

śrī-rūpera guṇa duñhāre lāgilā kahite //CC Antya, 1.106//

SYNONYMS

sārvabhauma-rāmānande—Sārvabhauma Bhaṭṭācārya and Rāmānanda Rāya; parīkṣā karite—to examine; śrī-rūpera guṇa—the transcendental qualities of Śrīla Rūpa Gosvāmī; duñhāre—unto both of them; lāgilā kahite—He began to praise.

TRANSLATION

Just to examine Sārvabhauma Bhaṭṭācārya and Rāmānanda Rāya, the Lord began

to praise the transcendental qualities of Śrī Rūpa Gosvāmī before them.

Antya TEXT 1.107

īśvara-svabhāva'--bhaktera nā laya aparādha

alpa-sevā bahu māne ātma-paryanta prasāda //CC Antya, 1.107//

SYNONYMS

īśvara-svabhāva—the characteristic of the Supreme Personality of Godhead; bhaktera—of the pure devotee; nā laya—does not take; aparādha—any offense; alpa-sevā—very small service; bahu māne—the Lord accepts as very great; ātma-paryanta—giving Himself; prasāda—mercy.

TRANSLATION

Characteristically, the Supreme Personality of Godhead does not take seriously an offense committed by a pure devotee. The Lord accepts whatever small service a devotee renders as being such a great service that He is prepared to give even Himself, not to speak of other benedictions.

Antya TEXT 1.108

bhṛtyasya paśyati gurūn api nāparādhān

sevām manāg api kṛtām bahudhābhyupaiti

āviṣkaroti piśuneṣv api nābhyasūyām

śīlena nirmala-matiḥ puruṣottamo 'yam //CC Antya, 1.108//

SYNONYMS

bhṛtyasya—of the servant; paśyati—He sees; gurūn—very great; api—although; na—not; aparādhān—the offenses; sevām—service; manāk api—however small; kṛtām—performed; bahu-dhā—as great; abhyupaiti—accepts; āviṣkaroti—manifests; piśuneṣu—on the enemies; api—also; na—not; abhyasūyām—envy; śīlena—by gentle behavior; nirmala-matiḥ—naturally clean-minded; puruṣottamaḥ—the Supreme Personality of Godhead, the best of all personalities; ayam—this.

TRANSLATION

"The Supreme Personality of Godhead, who is known as Puruṣottama, the greatest of all persons, has a pure mind. He is so gentle that even if His servant is implicated in a great offense, He does not take it very seriously. Indeed, if His servant renders some small service, the Lord accepts it as being very great. Even if an envious person blasphemes the Lord, the Lord never manifests anger against him. Such are His great qualities."

PURPORT

This verse is from the Bhakti-rasāmṛta-sindhu (2.1.138) by Śrīla Rūpa Gosvāmī.

Antya TEXT 1.109

bhakta-saṅge prabhu āilā, dekhi' dui jana

daṇḍavat hañā kailā caraṇa vandana //CC Antya, 1.109//

SYNONYMS

bhakta-saṅge—accompanied by other devotee associates; prabhu—Śrī Caitanya Mahāprabhu; āilā—came; dekhi'-seeing this; dui jana—Rūpa Gosvāmī and Haridāsa Ṭhākura; daṇḍavat hañā—falling flat like logs; kailā—did; caraṇa vandana—prayers to their lotus feet.

TRANSLATION

When Haridāsa Ṭhākura and Rūpa Gosvāmī saw that Śrī Caitanya Mahāprabhu had come with His intimate devotees, they both immediately fell down like logs and offered prayers to their lotus feet.

Antya TEXT 1.110

bhakta-saṅge kailā prabhu duñhāre milana

piṇḍāte vasilā prabhu lañā bhakta-gaṇa //CC Antya, 1.110//

SYNONYMS

bhakta-saṅge—with His intimate associates; kailā—did; prabhu—Śrī Caitanya Mahāprabhu; duñhāre—the two (Rūpa Gosvāmī and Haridāsa Ṭhākura); milana—meeting; piṇḍāte—on a raised place; vasilā—sat down; prabhu—Śrī Caitanya Mahāprabhu; lañā bhakta-gaṇa—with His personal devotees.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu and His personal devotees met Rūpa Gosvāmī and Haridāsa Ṭhākura. The Lord then sat down in an elevated place with His devotees.

Antya TEXT 1.111

rūpa haridāsa duṇhe vasilā piṇḍā-tale

sabāra āgrahe nā uṭhilā piṇḍāra upare //CC Antya, 1.111//

SYNONYMS

rūpa hari-dāsa—Rūpa Gosvāmī and Haridāsa Ṭhākura; duṇhe—both of them; vasilā—sat down; piṇḍā-tale—at the foot of the raised place where Śrī Caitanya Mahāprabhu was sitting; sabāra—of all of the devotees; āgrahe—the insistence; nā uṭhilā—did not rise; piṇḍāra upare—the top of the raised place where Śrī Caitanya Mahāprabhu was sitting with His devotees.

TRANSLATION

Rūpa Gosvāmī and Haridāsa Ṭhākura sat at the foot of the elevated place where Śrī Caitanya Mahāprabhu was sitting. Although everyone asked them to sit on the same level as the Lord and His associates, they did not do so.

Antya TEXT 1.112

'pūrva-śloka paḍa, rūpa' prabhu ājñā kailā

lajjāte nā paḍe rūpa mauna dharilā //CC Antya, 1.112//

SYNONYMS

pūrva-śloka—he previous verse; paḍa—just read; rūpa—My dear Rūpa; prabhu—Śrī Caitanya Mahāprabhu; ājñā kailā—ordered; lajjāte—in great shyness; nā paḍe—did not read; rūpa—Rūpa Gosvāmī; mauna dharilā—remained silent.

TRANSLATION

When Śrī Caitanya Mahāprabhu ordered Rūpa Gosvāmī to read the verse they had previously heard, Rūpa Gosvāmī, because of great shyness, did not read it but instead remained silent.

Antya TEXT 1.113

svarūpa-gosāñi tabe sei śloka paḍila

śuni' sabākāra citte camatkāra haila //CC Antya, 1.113//

SYNONYMS

svarūpa-gosāñi—Svarūpa Dāmodara Gosāñi; tabe—then; sei—that; śloka paḍila—recited the verse; śuni'-hearing this; sabākāra—of all of them; citte—in the minds; camatkāra haila—there was great wonder.

TRANSLATION

Then Svarūpa Dāmodara Gosvāmī recited the verse, and when all the devotees heard it, their minds were struck with wonder.

Antya TEXT 1.114

priyaḥ so 'yaṁ kṛṣṇaḥ saha-cari kuru-kṣetra-militas

tathāhaṁ sā rādhā tad idam ubhayoḥ saṅgama-sukham

tathāpy antaḥ-khelan-madhura-muralī-pañcama-juṣe

mano me kālindī-pulina-vipināya spr̥hayati //CC Antya, 1.114//

SYNONYMS

priyaḥ—very dear; saḥ—He; ayam—this; kṛṣṇaḥ—Lord Kṛṣṇa; saha-cari—O My dear friend; kuru-kṣetra-militaḥ—who is met on the field of Kurukṣetra; tathā—also; ahaṁ—I; sā—that; rādhā—Rādhārāṇī; tat—that; idam—this; ubhayoḥ—of both of Us; saṅgama-sukham—the happiness of meeting; tathāpi—still; antaḥ—within; . khelan—playing; madhura—sweet; muralī—of the flute; pañcama—the fifth note; juṣe—which delights in; manaḥ—the mind; me—My; kālindī—of the River Yamunā; pulina—on the bank; vipināya—the trees; spr̥hayati—desires.

TRANSLATION

"My dear friend, now I have met My very old and dear friend Kṛṣṇa on this field of Kurukṣetra. I am the same Rādhārāṇī, and now We are meeting together. It is very pleasant, but I would still like to go to the bank of the Yamunā beneath the trees of the forest there. I wish to hear the vibration of His sweet flute playing the fifth note within that forest of Vṛndāvana."

Antya TEXT 1.115

rāya, bhaṭṭācārya bale,--"tomāra prasāda vine

tomāra hṛdaya ei jānila kemane //CC Antya, 1.115//

SYNONYMS

rāya—Rāmānanda Rāya; bhaṭṭācārya—Sārvabhauma Bhaṭṭācārya; bale—say; tomāra prasāda vine—without Your special mercy; tomāra hṛdaya—Your mind; ei—this Rūpa Gosvāmī; jānila—understood; kemane—how.

TRANSLATION

After hearing this verse, both Rāmānanda Rāya and Sārvabhauma Bhaṭṭācārya said to Caitanya Mahāprabhu, "Without Your special mercy, how could this Rūpa Gosvāmī have understood Your mind?"

Antya TEXT 1.116

āmāte sañcāri' pūrve kahilā siddhānta

ye saba siddhānte brahmā nāhi pāya anta //CC Antya, 1.116//

SYNONYMS

āmāte—within me; sañcāri'-creating all logical truths; pūrve—previously; kahilā—You express; siddhānta—conclusive statements; ye—which; saba—all of; siddhānte—conclusive statements; brahmā—even Lord Brahmā; nāhi pāya anta—cannot understand the limit.

TRANSLATION

Śrīla Rāmānanda Rāya admitted that previously Śrī Caitanya Mahāprabhu had empowered his heart so that he could express elevated and conclusive statements to which even Lord Brahmā has no access.

Antya TEXT 1.117

tāte jāni--pūrve tomāra pāñāche prasāda

tāhā vinā nahe tomāra hṛdayānuvāda" //CC Antya, 1.117//

SYNONYMS

tāte—in such instances; jāni—I can understand; pūrve—previously; tomāra—Your; pāñāche prasāda—he has obtained special mercy; tāhā vinā—without that; nahe—there is not; tomāra—Your; hṛdaya-anuvāda—expression of feelings.

TRANSLATION

"Had you not previously bestowed Your mercy on him," they said, "it would not have been possible for him to express Your internal feelings."

PURPORT

Devotees acknowledge Śrī Caitanya Mahāprabhu's special mercy upon Śrīla Rūpa Gosvāmī in the following words:

śrī-caitanya-mano 'bhīṣṭam-

sthāpitam yena bhū-tale

svayaṁ rūpaḥ kadā mahyaṁ

dadāti sva-padāntikam

"When will Śrīla Rūpa Gosvāmī Prabhupāda, who has established within this material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?"

The special function of Śrīla Rūpa Gosvāmī is to establish the feelings of Śrī Caitanya Mahāprabhu. These feelings are His desires that His special mercy be spread throughout the world in this Kali-yuga.

pr̥thivīte āche yata nagarādi-grāma

sarvatra pracāra haibe mora nāma

His desire is that all over the world everyone, in every village and every town, know of Śrī Caitanya Mahāprabhu and His saṅkīrtana movement. These are the inner feelings of Śrī Caitanya Mahāprabhu. Śrī Rūpa Gosvāmī committed to writing all these feelings of the Lord. Now again, by the mercy of Śrī Caitanya Mahāprabhu, the same feelings are being spread all over the world by the servants of the Gosvāmīs, and devotees who are pure and simple will appreciate this attempt. As concluded by Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī, however, those who are on the level of hogs and dogs will never appreciate such a great attempt. Yet this does not matter to the preachers of Śrī Caitanya Mahāprabhu's

cult, for all over the world they will continue to perform this responsible work, even though persons who are like cats and dogs do not appreciate them.

Antya TEXT 1.118

prabhu kahe,--"kaha rūpa, nāṭakera śloka

ye śloka śunile lokera yāya duḥkha-śoka //CC Antya, 1.118//

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; kaha—please recite; rūpa—My dear Rūpa; nāṭakera śloka—the verse of your drama; ye—which; śloka—verse; śunile—hearing; lokera—of all people; yāya—go away; duḥkha-śoka—the unhappiness and lamentation.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu said, "My dear Rūpa, please recite that verse from your drama which, upon being heard, makes all people's unhappiness and lamentation go away."

Antya TEXT 1.119

bāra bāra prabhu yadi tāre ājñā dila

tabe sei śloka rūpa-gosāñi kahila //CC Antya, 1.119//

SYNONYMS

bāra bāra—again and again; prabhu—Śrī Caitanya Mahāprabhu; yadi—when; tāre—him; ājñā dila—ordered; tabe—at that time; sei śloka—that particular verse; rūpa-gosāñi—of the name Rūpa Gosvāmī; kahila—recited.

TRANSLATION

When the Lord persisted in asking this again and again, Rūpa Gosvāmī recited that verse [as follows].

Antya TEXT 1.120

tuṇḍe tāṇḍavinī ratim vitanute tuṇḍāvalī-labdhaye

karna-kroḍa-kaḍambinī ghaṭayate karnārbudebhyaḥ sprhām

cetaḥ-prāṅgaṇa-saṅginī vijayate sarvendriyāṇām kṛtim

no jāne janitā kiyadbhir amṛtaiḥ kṛṣṇeti varṇa-dvayī //CC Antya, 1.120//

SYNONYMS

tuṇḍe—in the mouth; tāṇḍavinī—dancing; ratim—the inspiration; vitanute—expands; tuṇḍa-āvalī-labdhaye—to achieve many mouths; karṇa—of the ear; kroḍa—in the hole; kaḍambinī—sprouting; ghaṭayate—causes to appear; karṇa-arbudebhyaḥ sprhām—the desire for millions of ears; cetaḥ-prāṅgaṇa—in the courtyard of the heart; saṅginī—being a companion; vijayate—conquers; sarva-indriyāṇām—of all the senses; kṛtim—the activity; no—not; jāne—I know; janitā—produced; kiyadbhiḥ—of what measures by; amṛtaiḥ—by nectar; kṛṣṇa—the name of Kṛṣṇa; iti—thus; varṇa-dvayī—the two syllables.

TRANSLATION

"I do not know how much nectar the two syllables 'Kṛṣ-ṇa' have produced. When the holy name of Kṛṣṇa is chanted, it appears to dance within the mouth. We then desire many, many mouths. When that name enters the holes of the ears, we desire many millions of ears. And when the holy name dances in the courtyard of the heart, it conquers the activities of the mind, and therefore all the senses become inert."

Antya TEXT 1.121

yata bhakta-vṛnda āra rāmānanda rāya

śloka śuni' sabāra ha-ila ānanda-vismaya //CC Antya, 1.121//

SYNONYMS

yata bhakta-vṛnda—all the personal devotees of Śrī Caitanya Mahāprabhu; āra—and; rāmānanda rāya—of the name Rāmānanda Rāya; śloka śuni'-hearing this verse; sabāra—of everyone; ha-ila—there was; ānanda-vismaya—transcendental bliss and astonishment.

TRANSLATION

When all the devotees of Śrī Caitanya Mahāprabhu, especially Śrī Rāmānanda Rāya, heard this verse, they were all filled with transcendental bliss and were struck with wonder.

Antya TEXT 1.122

sabe bale,--'nāma-mahimā śuniyāchi apāra
emana mādhyura keha nāhi varṇe āra' //CC Antya, 1.122//

SYNONYMS

sabe bale—every one of them said; nāma-mahimā—the glories of chanting the holy name; śuniyāchi—we have heard; apāra—many times; emana—this kind of; mādhyura—sweetness; keha—someone; nāhi—not; varṇe—describes; āra—else.

TRANSLATION

Everyone admitted that although they had heard many statements glorifying the holy name of the Lord, they had never heard such sweet descriptions as those of Rūpa Gosvāmī.

Antya TEXT 1.123

rāya kahe,--"kon grantha kara hena jāni?
yāhāra bhitare ei siddhāntera khani?" //CC Antya, 1.123//

SYNONYMS

rāya kahe—Rāmānanda Rāya inquired; kon—what; grantha—dramatic literature; kara—you are writing; hena—such; jāni—I can understand; yāhāra bhitare—within which; ei—these; siddhāntera khani—a mine of conclusive statements.

TRANSLATION

Rāmānanda Rāya inquired, "What kind of drama are you writing? We can understand that it is a mine of conclusive statements."

Antya TEXT 1.124

svarūpa kahe,--"kṛṣṇa-līlāra nāṭaka karite
vraja-līlā-pura-līlā ekaṭra varṇite //CC Antya, 1.124//

SYNONYMS

svarūpa kahe—Svarūpa Dāmodara replied on behalf of Rūpa Gosvāmī; kṛṣṇa-līlāra—of the pastimes of Lord Kṛṣṇa; nāṭaka karite—composing a drama; vraja-līlā-pura-līlā—His pastimes in Vṛndāvana and His pastimes in Mathurā and Dvārakā; ekatra—in one book; varṇite—to describe.

TRANSLATION

Svarūpa Dāmodara replied for Śrīla Rūpa Gosvāmī: "He wanted to compose a drama about the pastimes of Lord Kṛṣṇa. He planned to describe in one book both the pastimes of Vṛndāvana and those of Dvārakā and Mathurā.

Antya TEXT 1.125

ārambhiyāchilā, ebe prabhu-ājñā pāñā

dui nāṭaka kariteche vibhāga kariyā //CC Antya, 1.125//

SYNONYMS

ārambhiyāchilā—Śrīla Rūpa Gosvāmī began; ebe—now; prabhu-ājñā pāñā—getting the order of Śrī Caitanya Mahāprabhu; dui nāṭaka—two different dramas; kariteche—he is compiling; vibhāga kariyā—dividing the original idea.

TRANSLATION

"He began it in that way, but now, following the order of Śrī Caitanya Mahāprabhu, he has divided it in two and is writing two plays, one concerning the pastimes of Mathurā and Dvārakā and the other concerning the pastimes of Vṛndāvana.

Antya TEXT 1.126

vidagdha-mādhava āra lalita-mādhava

dui nāṭake prema-rasa adabhuta saba" //CC Antya, 1.126//

SYNONYMS

vidagdha-mādhava—one is named Vidagdha-mādhava; āra—and; lalita-mādhava—named Lalita-mādhava; dui nāṭake—in two plays; prema-rasa—ecstatic mellows of emotional love for Kṛṣṇa; adabhuta—wonderful; saba—all.

TRANSLATION

"The two plays are called Vidagdha-mādhava and Lalita-mādhava. Both of them wonderfully describe ecstatic emotional love of God."

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura informs us in this connection that Śrīla Rūpa Gosvāmī composed the drama known as Vidagdha-mādhava in the year Śakābda 1454, and he finished Lalita-mādhava in Śakābda 1459. The discussion between Rāmānanda Rāya and Śrīla Rūpa Gosvāmī at Jagannātha Purī took place in Śakābda 1437.

Antya TEXT 1.127

rāya kahe,--"nāndī-śloka paḍa dekhi, śuni?"

śrī-rūpa śloka paḍe prabhu-ājñā māni' //CC Antya, 1.127//

SYNONYMS

rāya kahe—Śrī Rāmānanda Rāya says; nāndī-śloka paḍa—please recite the introductory verse; dekhi—so that I can see; śuni—so that I can hear; śrī-rūpa śloka paḍe—Rūpa Gosvāmī recites the verse; prabhu-ājñā māni'-accepting the order of Śrī Caitanya Mahāprabhu.

TRANSLATION

Rāmānanda Rāya said, "Please recite the introductory verse of Vidagdhamādhava so that I can hear and examine it." Thus Śrī Rūpa Gosvāmī, being ordered by Śrī Caitanya Mahāprabhu, recited the verse (1.1).

Antya TEXT 1.128

sudhānām cāndrīṇām api madhurimonmāda-damanī

dadhānā rādhādi-praṇaya-ghana-sāraiḥ surabhitām

samantāt santāpodgama-viṣama-saṁsāra-saraṇī-

praṇītām te tṛṣṇām haratu hari-līlā-śikhariṇī //CC Antya, 1.128//

SYNONYMS

sudhānām—of the nectar; cāndrīṇām—produced on the moon; api—even; madhurimā—the sweetness; unmāda-damanī—overpowering the pride; dadhānā

—distributing; rādhā-ādi—of Śrīmatī Rādhārāṇī and Her companions; praṇaya-ghana—of the concentrated loving affairs; sārāiḥ—by the essence; surabhitām—a good fragrance; samantāt—everywhere; santāpa—miserable conditions; udgama—generating; viṣama—very dangerous; saṁsāra-saraṇī—on the path of material existence; praṇītām—created; te—your; tṛṣṇām—desires; haratu—let it take away; hari-līlā—the pastimes of Śrī Kṛṣṇa; śikhariṇī—exactly like a combination of yogurt and sugar candy.

TRANSLATION

"May the pastimes of Śrī Kṛṣṇa reduce the miseries existing in the material world and nullify all unwanted desires. The pastimes of the Supreme Personality of Godhead are like śikhariṇī, a blend of yogurt and sugar candy. They overpower the pride of even the nectar produced on the moon, for they distribute the sweet fragrance of the concentrated loving affairs of Śrīmatī Rādhārāṇī and the gopīs."

Antya TEXT 1.129

rāya kahe,--'kaha iṣṭa-devera varṇana'

prabhura saṅkoce rūpa nā kare paṭhana //CC Antya, 1.129//

SYNONYMS

rāya kahe—Rāmānanda Rāya says; kaha—now speak; iṣṭa-devera varṇana—description of your worshipable Deity; prabhura saṅkoce—embarrassment in the presence of Śrī Caitanya Mahāprabhu; rūpa—Rūpa Gosvāmī; nā kare—does not do; paṭhana—recitation.

TRANSLATION

Rāmānanda Rāya said, "Now please recite the description of the glories of your worshipable Deity." Rūpa Gosvāmī, however, hesitated due to embarrassment because Śrī Caitanya Mahāprabhu was present.

Antya TEXT 1.130

prabhu kahe,--"kaha, kene kara saṅkoca-lāje?

granthera phala śunāibā vaiṣṇava samāje?" //CC Antya, 1.130//

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu says; kaha—speak up; kene—why; kara—you do; saṅkoca-lāje—in shame and embarrassment; granthera—of the book; phala—the fruit; śunāibā—you should make heard; vaiṣṇava-samāje—in the society of pure devotees.

TRANSLATION

The Lord, however, encouraged Rūpa Gosvāmī, saying, "Why are you embarrassed? You should recite it so the devotees can hear the good fruit of your writing."

Antya TEXT 1.131

tabe rūpa-gosāñi yadi śloka paḍila

śuni' prabhu kahe,--'ei ati stuti haila' //CC Antya, 1.131//

SYNONYMS

tabe—at that time; rūpa-gosāñi—of the name Rūpa Gosvāmī; yadi—when; śloka paḍila—recited the verse; śuni'-hearing this; prabhu kahe—Śrī Caitanya Mahāprabhu says; ei—this; ati stuti—exaggerated offering of prayers; haila—was.

TRANSLATION

When Rūpa Gosvāmī thus recited his verse, Caitanya Mahāprabhu disapproved of it because it described His personal glories. He expressed the opinion that it was an exaggerated explanation.

Antya TEXT 1.132

anarpita-carīm cirāt karuṇayāvatīrṇaḥ kalau

samarpayitum unnatojjvala-rasām sva-bhakti-śriyam

hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ

sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanāḥ //CC Antya, 1.132//

SYNONYMS

anarpita—not bestowed; carīm—having been formerly; cirāt—for a long time; karuṇayā—by causeless mercy; avatīrṇaḥ—descended; kalau—in the Age of

Kali; samarpayitum—to bestow; unnata—elevated; ujjvala-rasām—the conjugal mellow; sva-bhakti—of His own service; śriyam—the treasure; hariḥ—the Supreme Lord; purāṭa—than gold; sundara—more beautiful; dyuti—of splendor; kadamba—with a multitude; sandīpitaḥ—illuminated; sadā—always; hṛdaya-kandare—in the cavity of the heart; sphuratu—let Him be manifest; vaḥ—your; śacī-nandanaḥ—the son of mother Śacī.

TRANSLATION

"May the Supreme Lord, who is known as the son of Śrīmatī Śacīdevī, be transcendently situated in the innermost core of your heart. Resplendent with the radiance of molten gold, He has descended in the Age of Kali by His causeless mercy to bestow what no incarnation has ever offered before: the most elevated mellow of devotional service, the mellow of conjugal love."

PURPORT

This verse (Vidagdha-mādhava 1.2) also appears in Ādi-līlā (1.4 and 3.4). In his commentary on Vidagdha-mādhava, Śrīla Viśvanātha Cakravartī Ṭhākura remarks: mahā-prabhoḥ sphūrtiṁ vinā hari-līlā-rasāsvādanānupapatter iti bhāvaḥ. Without the mercy of Śrī Caitanya Mahāprabhu, one cannot describe the pastimes of the Supreme personality of Godhead. Therefore Śrīla Rūpa Gosvāmī said, vaḥ yuṣmākaṁ hṛdaya-rūpa-guhā yāṁ śacī-nandano hariḥ, pakṣe, siṁhaḥ sphuratu: "May Śrī Caitanya Mahāprabhu, who is exactly like a lion that kills all the elephants of desire, be awakened within everyone's heart, for by His merciful blessings one can understand the transcendental pastimes of Kṛṣṇa."

Antya TEXT 1.133

saba bhakta-gaṇa kahe śloka śuniyā

kṛtārtha karilā sabāya śloka śunāñā //CC Antya, 1.133//

SYNONYMS

saba bhakta-gaṇa—all the devotees present there; kahe—say; śloka śuniyā—hearing this verse; kṛta-artha karilā—you have obliged; sabāya—everyone; śloka śunāñā—by reciting this verse.

TRANSLATION

All the devotees present so greatly appreciated this verse that they expressed

their gratitude to Śrī Rūpa Gosvāmī for his transcendental recitation.

Antya TEXT 1.134

rāya kahe,--"kon āmukhe pātra-sannidhāna?"

rūpa kahe,--"kāla-sāmye 'pravartaka' nāma" //CC Antya, 1.134//

SYNONYMS

rāya kahe—Rāmānanda Rāya says; kon—what; āmukhe—by introduction; pātra-sannidhāna—presence of the players; rūpa kahe—Śrīla Rūpa Gosvāmī replies; kāla-sāmye—in agreement of time; pravartaka nāma—the introduction called pravartaka.

TRANSLATION

Rāmānanda Rāya inquired, "How have you introduced the assembly of the players?" Rūpa Gosvāmī replied, "The players assemble at a suitable time under the heading of pravartaka.

PURPORT

In a drama all the actors are called pātra, or players. This is stated by Viśvanātha Kavirāja in the Sāhitya-darpaṇa (6.283):

divya-martye sa tad-rūpo

miśram anyataras tayoḥ

sūcayed vastu-bījaṁ vā-

mukhaṁ pātram athāpi vā

The meaning of āmukha is stated by Śrīla Rūpa Gosvāmī in the Nāṭaka-candrikā:

sūtra-dhāro naṭī brūte

sva-kāryaṁ pratiyuktitaḥ

prastutākṣepicitrokyā

yat tad āmukham īritam

When Śrīla Rāmānanda Rāya inquired about the arrangement for introducing the

assembly of players in the drama, Rūpa Gosvāmī replied that when the players first enter the stage in response to the time, the introduction is technically called pravartaka. For an example one may consult the Antya-līlā, First Chapter, verse 17. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that the introduction, which is technically called āmukha, may be of five different kinds, according to the Sāhitya-darpaṇa (6.288):

udghātyakaḥ kathodghātaḥ

prayogātiśayas tathā

pravartakāvalagite

pañca prastāvanā-bhidāḥ

Introductions may be classified as follows: (1) udghātyaka, (2) kathodghāta, (3) prayogātiśaya, (4) pravartaka and (5) avalagita. These five kinds of introduction are called āmukha. Thus Śrīla Rāmānanda Rāya asked which of the five introductions had been employed, and Śrīla Rūpa Gosvāmī replied that he had used the introduction called the pravartaka.

Antya TEXT 1.135

ākṣiptaḥ kāla-sāmyena

praveśaḥ syāt pravartakaḥ //CC Antya, 1.135//

SYNONYMS

ākṣiptaḥ—set in motion; kāla-sāmyena—by a suitable time; praveśaḥ—the entrance; syāt—should be; pravartakaḥ—named pravartaka.

TRANSLATION

'When the entrance of the actors is set in motion by the arrival of a suitable time, the entrance is called pravartaka.'

PURPORT

This verse is from Nāṭaka-candrikā (12) by Śrīla Rūpa Gosvāmī.

Antya TEXT 1.136

so 'yaṁ vasanta-samayaḥ samiyāya yasmin

pūrṇam tam īśvaram upoḍha-navānurāgam

gūḍha-grahā rucirayā saha rādhayāsau

raṅgāya saṅgamayitā niśi paurṇamāsī //CC Antya, 1.136//

SYNONYMS

sah—*that*; ayam—*this*; vasanta-samayaḥ—*springtime*; samiyāya—*had arrived*; yasmin—*in which*; pūrṇam—*the complete*; tam—*Him*; īśvaram—*the Supreme Personality of Godhead*; upoḍha—*obtained*; nava-anurāgam—*new attachment*; gūḍha-grahā—*which covered the stars*; rucirayā—*very beautiful*; saha—*with*; rādhayā—*Śrīmatī Rādhārāṇī*; asau—*that full-moon night*; raṅgāya—*for increasing the beauty*; saṅgamayitā—*caused to meet*; niśi—*at night*; paurṇamāsī—*the full-moon night*.

TRANSLATION

'Springtime had arrived, and the full moon of that season inspired the Supreme Personality of Godhead, who is complete in everything, with new attraction to meet the beautiful Śrīmatī Rādhārāṇī at night to increase the beauty of Their pastimes.' "

PURPORT

Śrīla Bhaktivinoda Ṭhākura interprets this verse (Vidagdha-mādhava 1.10) in two ways, for Lord Kṛṣṇa and for Śrīmatī Rādhārāṇī. When interpreted for Kṛṣṇa, the night is understood to have been a dark moon night, and when interpreted for Śrīmatī Rādhārāṇī, it is considered to have been a full moon night.

Antya TEXT 1.137

rāya kahe,--"prarocanādi kaha dekhi, śuni?"

rūpa kahe,--"mahāprabhura śravaṇecchā jāni" //CC Antya, 1.137//

SYNONYMS

rāya kahe—*Śrīla Rāmānanda Rāya says*; prarocanādi kaha—*please recite the prarocanā*; dekhi—I shall see; śuni—and hear; rūpa kahe—*Śrīla Rūpa Gosāṇi replies*; mahāprabhura—*of Śrī Caitanya Mahāprabhu*; śravaṇa-icchā—*desired to hear*; jāni—I think.

TRANSLATION

Rāmānanda Rāya said, "Please recite the prarocanā portion so that I may hear and examine it." Śrī Rūpa replied, "I think that the desire to hear of Śrī Caitanya Mahāprabhu is prarocanā.

PURPORT

The method of inducing the audience to become more and more eager to hear by praising the time and place, the hero and the audience is called prarocanā. This is the statement regarding prarocanā in the Nāṭaka-candrikā:

deśa-kāla-kathā-vastu-

sabhyādīnām praśamsayā

śrotṛṇām unmukhī-kāraḥ

kathiteyaṁ prarocanā

Similarly the Sāhitya-darpaṇa (6.286) says:

tasyāḥ prarocanā vīthī

tathā prahasanā-mukhe

aṅgānyatramukhī-kāraḥ

praśamsātaḥ prarocanā

Any literature presented in Sanskrit must follow the rules and regulations mentioned in the authoritative reference books. The technical inquiries by Śrīla Rāmānanda Rāya and the replies of Śrīla Rūpa Gosvāmī indicate that both of them were expert and fully conversant with the techniques of writing drama.

Antya TEXT 1.138

bhaktānām udagād anargala-dhiyām vargo nisargojjvalaḥ

śīlaiḥ pallavitaḥ sa ballava-vadhū-bandho prabandho 'py asau

lebhe catvaratām ca tāṇḍava-vidher vṛndāṭavī-garbha-bhūr

manye mad-vidha-puṇya-maṇḍala-parīpāko 'yam unmīlati //CC Antya, 1.138//

SYNONYMS

bhaktānām—of devotees; udagāt—has appeared; anargala-dhiyām—constantly thinking of Rādhā-Kṛṣṇa; vargaḥ—the assembly; nisarga-ujjvalaḥ—naturally very advanced; śilaiḥ—with natural poetic decorations; pallavitaḥ—spread like the leaves of a tree; saḥ—that; ballava-vadhū-bandhaḥ—of the friend of the gopīs, Śrī Kṛṣṇa; prabandhaḥ—a literary composition; api—even; asau—that; lebhe—has achieved; catvaratām—the quality of a quadrangular place with level ground; ca—and; tāṇḍava-vidheḥ—for dancing; vṛndā-aṭavī—of the forest of Vṛndāvana; garbha-bhūḥ—the inner grounds; manye—I consider; mat-vidha—of persons like me; puṇya-maṇḍala—of groups of pious activities; parīpākaḥ—the full development; ayam—this; unmīlati—appears.

TRANSLATION

'The devotees now present are constantly thinking of the Supreme Lord and are therefore highly advanced. This work named Vidagdha-mādhava depicts the characteristic pastimes of Lord Kṛṣṇa with decorations of poetic ornaments. And the inner grounds of the forest of Vṛndāvana provide a suitable platform for the dancing of Kṛṣṇa with the gopīs. Therefore I think that the pious activities of persons like us, who have tried to advance in devotional service, have now attained maturity.'

PURPORT

This is verse eight of the First Act of Vidagdha-mādhava.

Antya TEXT 1.139

abhivyaktā mattaḥ prakṛti-laghu-rūpād api budhā
vidhātrī siddhārthān hari-guṇa-mayī vaḥ kṛtir iyaṁ
pulindenāpy agniḥ kimu samidham-unmathya janito
hiraṇya-śreṇīm apaharati nāntaḥ-kaluṣatām //CC Antya, 1.139//

SYNONYMS

abhivyaktā—manifested; mattaḥ—from me; prakṛti—by nature; laghu-rūpāt—situated in a lower position; api—although; budhāḥ—O learned devotees; vidhātrī—which may bring about; siddha-arthān—all the objects of perfection; hari-guṇa-mayī—whose subject matter is the attributes of Kṛṣṇa; vaḥ—of you;

kṛtiḥ—the poetic play known as Vidagdha-mādhava; iyam—this; pulindena—by the lowest class of men; api—although; agniḥ—a fire; kimu—whether; samidham—the wood; unmathya—rubbing; janitaḥ—produced; hiraṇya—of gold; śreṇīnām—of quantities; apaharati—vanquishes; na—not; antaḥ—inner; kaluṣatām—dirty things.

TRANSLATION

"O learned devotees, I am by nature ignorant and low, yet even though it is from me that Vidagdha-mādhava has come, it is filled with descriptions of the transcendental attributes of the Supreme Personality of Godhead. Therefore, will not such literature bring about the attainment of the highest goal of life? Although its wood may be ignited by a low-class man, fire can nevertheless purify gold. Although I am very low by nature, this book may help cleanse the dirt from within the hearts of the golden devotees.' "

PURPORT

This verse is also from Vidagdha-mādhava (1.6).

Antya TEXT 1.140

rāya kahe,--"kaha dekhi premotpatti-kāraṇa?

pūrva-rāga, vikāra, ceṣṭā, kāma-likhana?" //CC Antya, 1.140//

SYNONYMS

rāya kahe—Śrīla Rāmānanda Rāya further inquires; kaha—please recite; dekhi—so that I may know; prema. utpatti-kāraṇa—the causes of awakening the loving propensity; pūrva-rāga—previous attachment; vikāra—transformation; ceṣṭā—endeavor; kāma-likhana—writing of letters disclosing the gopīs' attachment for Kṛṣṇa.

TRANSLATION

Then Rāmānanda Rāya inquired from Rūpa Gosvāmī about the causes of the loving affairs between Kṛṣṇa and the gopīs, such as previous attachment, transformations of love, endeavors for love, and exchanges of letters disclosing the gopīs' awakening love for Kṛṣṇa.

Antya TEXT 1.141

krame śrī-rūpa-gosāñi sakali kahila

śuni' prabhura bhakta-gaṇera camatkāra haila //CC Antya, 1.141//

SYNONYMS

krame—gradually; śrī-rūpa-gosāñi—Śrīla Rūpa Gosvāmī; sakali kahila—explained everything; śuni'-hearing; prabhura—of Śrī Caitanya Mahāprabhu; bhakta-gaṇera—of the devotees; camatkāra—astonishment; haila—there was.

TRANSLATION

Śrīla Rūpa Gosvāmī gradually informed Rāmānanda Rāya about everything he asked. Hearing his explanations, all the devotees of Śrī Caitanya Mahāprabhu were struck with wonder.

PURPORT

Śrīla Rūpa Gosvāmī has explained kāma-likhana in his book Ujjvala-nīlamanī (Vipralambha-prakaraṇa 26):

sa lekhaḥ kāma-lekhaḥ syāt

yaḥ sva-prema-prakāśakaḥ

yuvatyā yūni yūnā ca

yuvatyām saṁprahīyate

"Exchanges of letters between a young boy and young girl concerning their awakening of attachment for one another are called kāma-lekha."

Antya TEXT 1.142

ekasya śrutam eva lumpati matiṁ kṛṣṇeti nāmākṣaram

sāndronmāda-paramparām upanayaty anyas ya vaṁśī-kalaḥ

eṣa snigdha-ghana-dyutir manasi me lagnaḥ paṭe vīkṣaṇāt

kaṣṭam dhik puruṣa-traye ratir abhūn manye mṛtiḥ śreyasī //CC Antya, 1.142//

SYNONYMS

ekasya—of one person; śrutam—heard; eva—certainly; lumpati—take away;

matim—the mind; kṛṣṇa iti—Kṛṣṇa; nāma-akṣaram—the letters of the name; sāndra-unmāda—of intense madness; paramparām—a shower; upanayati—brings; anyasya—of another; vaṁśī-kalaḥ—the sound vibration of the flute; eṣaḥ—this third one; snigdha—giving love; ghana-dyutiḥ—lightninglike effulgence; manasi—in the mind; me-My; lagnaḥ—attachment; paṭe—in the picture; vīkṣaṇāt—by seeing; kaṣṭam dhik—oh, shame upon Me; puruṣa-traye—to three persons; ratiḥ—attachment; abhūt—has appeared; manye—I think; mṛtiḥ—death; śreyasī—better.

TRANSLATION

Experiencing previous attachment to Kṛṣṇa [pūrva-rāga], Śrīmatī Rādhārāṇī thought: "Since I have heard the name of a person called Kṛṣṇa, I have practically lost My good sense. Then, there is another person who plays His flute in such a way that after I hear the vibration, intense madness arises in My heart. And again there is still another person to whom My mind becomes attached when I see His beautiful lightning effulgence in His picture. Therefore I think that I am greatly condemned, for I have become simultaneously attached to three persons. It would be better for Me to die because of this."

PURPORT

This verse is from Vidagdha-mādhava (2.9).

Antya TEXT 1.143

iyam sakhi suduḥsādhyaḥ

rādhā hṛdaya-vedanā

kṛtā yatra cikitsāpi

kutsāyām paryavasyati //CC Antya, 1.143//

SYNONYMS

iyam—this; sakhi—my dear friend; suduḥsādhyaḥ—incurable; rādhā—of Śrīmatī Rādhārāṇī; hṛdaya-vedanā—palpitation of the heart; kṛtā—done; yatra—in which; cikitsā—treatment; api—although; kutsāyām—in defamation; paryavasyati—ends in.

TRANSLATION

"My dear friend, these palpitations of Śrīmatī Rādhārāṇī's heart are extremely difficult to cure. Even if one applied some medical treatment, it would only end in defamation."

PURPORT

This verse (Vidagdha-mādhava 2.8) is spoken by Śrīmatī Rādhārāṇī Herself.

Antya TEXT 1.144

dhari-a paḍicchanda-guṇaṁ

sundara maha mandire tumāṁ vasasi

taha taha rundhasi bali-aṁ

jaha jaha ca-idā palāemhi //CC Antya, 1.144//

SYNONYMS

dhari-a—capturing; paḍicchanda-guṇaṁ—the quality of an artistic picture; sundara—O most beautiful one; maha—my; mandire—within the heart; tumam—You; vasasi—reside; taha taha—that much; rundhasi—You block; bali-am—by force; jaha jaha—as much as; ca-idā—being disturbed; palāemhi—I try to escape.

TRANSLATION

"O dearly beautiful, the artistic loveliness of Your picture is now impressed within My mind. Since You are now living within My mind, wherever I wish to run because I am agitated by impressions of You, I find that You, O My friend, are blocking My way."

PURPORT

This verse (Vidagdha-mādhava 2.33) is written in the Prākṛta language, not in Sanskrit. When transformed into Sanskrit, it reads as follows:

dhṛtvā praticchanda-guṇaṁ sundara mama mandire tvam vasasi

tathā tathā ruṇatsi balitam yathā yathā cakitā palāye

The meaning is the same, but the native language is different. It was spoken by Madhumaṅgala to Śrī Kṛṣṇa.

Antya TEXT 1.145

agre vīkṣya śikhaṇḍa-khaṇḍam acirād utkampam ālambate

guñjānām ca vilokanān muhur asau sāśraṁ parikrośati

no jāne janayann apūrva-naṭana-kṛīḍā-camatkāritām

bālāyāḥ kila citta-bhūmim aviśat ko 'yaṁ navīna-grahaḥ //CC Antya, 1.145//

SYNONYMS

agre—in front; vīkṣya—seeing; śikhaṇḍa-khaṇḍam—some peacock feathers; acirāt—all of a sudden; utkampam—trembling of the heart and body; ālambate—takes to; guñjānām—of a garland of guñjā (small conchshells); ca—also; vilokanāt—by seeing; muhur—constantly; asau—She; sa-asram—with tears; parikrośati—goes around crying; no—not; jāne—I know; janayan—awakening; apūrva-naṭana—like unheard-of dramatic dancing; kṛīḍā—of activities; camatkāritām—the madness; bālāyāḥ—of this poor girl; kila—certainly; citta-bhūmim—within the heart; aviśat—has entered; kaḥ—what; ayam—this; navīna-grahaḥ—new ecstatic influence.

TRANSLATION

"Upon seeing peacock feathers in front of Her, this girl suddenly begins trembling. When She sometimes sees a necklace of guñjā [small conchshells], She sheds tears and cries loudly. I do not know what kind of new ecstatic influence has entered the heart of this poor girl. It has imbued Her with the dancing attitude of a player creating wonderful, unprecedented dances on a stage."

PURPORT

This verse (Vidagdha-mādhava 2.15) is spoken by Mukharā, Lord Kṛṣṇa's grandmother, in a conversation with the grandmother of Rādhārāṇī, Paurṇamāsī.

Antya TEXT 1.146

akāruṇyaḥ kṛṣṇo yadi mayi tavāgaḥ katham idaṁ

mudhā mā rodīr me kuru param imām utara-kṛtim

tamālasya skandhe vinihita-bhuja-vallarir iyaṁ

yathā vṛndāraṇye ciram avicalā tiṣṭhati tanuḥ //CC Antya, 1.146//

SYNONYMS

akāruṇyaḥ—very cruel; kṛṣṇaḥ—Lord Kṛṣṇa; yadi—if; mayi—unto Me; tava—your; āgaḥ—offense; katham—how; idam—this; mudhā—uselessly; mā rodīḥ—do not cry; me-for Me; kuru—do; param—but afterwards; imām—this; uttara-kṛtim—final act; tamālasya—of a tamāla tree; skandhe—the trunk; vinihita—fixed upon; bhuja-vallariḥ—arms like creepers; iyam—this; yathā—as far as possible; vṛndā-raṇye—in the forest of Vṛndāvana; ciram—forever; avicalā—without being disturbed; tiṣṭhati—remains; tanuḥ—the body.

TRANSLATION

Śrīmatī Rādhārāṇī said to Her constant companion Viśākhā: "My dear friend, if Kṛṣṇa is unkind to Me, there will be no need for you to cry, for it will not be due to any fault of yours. I shall then have to die, but afterwards please do one thing for Me: to observe My funeral ceremony, place My body with its arms embracing a tamāla tree like creepers so that I may remain forever in Vṛndāvana undisturbed. That is My last request." (Vidagdha-mādhava 2.47)

Antya TEXT 1.147

rāya kahe,--"kaha dekhi bhāvera svabhāva?"

rūpa kahe,--"aiche haya kṛṣṇa-viṣayaka 'bhāva' //CC Antya, 1.147//

SYNONYMS

rāya kahe—Rāmānanda Rāya says; kaha—kindly recite; dekhi—so that I may see; bhāvera svabhāva—the characteristic of emotional love; rūpa kahe—Rūpa Gosvāmī replies; aiche—such; haya—is; kṛṣṇa-viṣayaka—concerning Kṛṣṇa; bhāva—emotional love.

TRANSLATION

Rāmānanda Rāya inquired, "What are the characteristics of emotional love?" Rūpa Gosvāmī replied, "This is the nature of emotional love for Kṛṣṇa.

Antya TEXT 1.148

pīḍābhir nava-kāla-kūṭa-kaṭutā-garvasya nirvāsano

nisyandena mudām sudhā-madhurimāhaṅkāra-saṅkocanaḥ

premā sundari nanda-nandana-paro jāgarti yasyāntare

jñāyante sphuṭam asya vakra-madhurās tenaiva vikrāntayaḥ //CC Antya, 1.148//

SYNONYMS

pīḍābhiḥ—by the sufferings; nava—fresh; kāla-kūṭa—of poison; kaṭutā—of the severity; garvasya—of pride; nirvāsanaḥ—banishment; nisyandena—by pouring down; mudām—happiness; sudhā—of nectar; madhurimā—of the sweetness; ahaṅkāra—the pride; saṅkocanaḥ—minimizing; premā—love; sundari—beautiful friend; nanda-nandana-paraḥ—fixed upon the son of Mahārāja Nanda; jāgarti—develops; yasya—of whom; antare—in the heart; jñāyante—are perceived; sphuṭam—explicitly; asya—of that; vakra—crooked; madhurāḥ—and sweet; tena—by him; eva—alone; vikrāntayaḥ—the influences.

TRANSLATION

'My dear beautiful friend, if one develops love of Godhead, love of Kṛṣṇa, the son of Nanda Mahārāja, all the bitter and sweet influences of this love will manifest in one's heart. Such love of Godhead acts in two ways. The poisonous effects of love of Godhead defeat the severe and fresh poison of the serpent. Yet there is simultaneously transcendental bliss, which pours down and defeats the poisonous effects of a snake, as well as the happiness derived from pouring nectar on one's head. It is perceived as doubly effective, simultaneously poisonous and nectarean.' "

PURPORT

This verse is from the Vidagdha-mādhava (2.18). It also appears in Madhya-līlā, Chapter Two, verse 52. It is spoken by Paurṇamāsī.

Antya TEXT 1.149

rāya kahe,--"kaha sahaja-premera lakṣaṇa"

rūpa-gosāñi kahe,--"sāhajika prema-dharma" //CC Antya, 1.149//

SYNONYMS

rāya kahe—Śrīla Rāmānanda Rāya inquires; kaha—please tell me; sahaja-premera—of natural love; lakṣaṇa—the characteristics; rūpa-gosāñi kahe—Rūpa

Gosvāmī replies; sāhajika—spontaneous; prema-dharma—character of love of Godhead.

TRANSLATION

Rāmānanda Rāya further inquired, "What are the natural characteristics of awakening love of Godhead?" Rūpa Gosvāmī replied, "These are the natural characteristics of love of God.

Antya TEXT 1.150

stotram yatra taṭa-sthatām prakāṣayac cittasya dhatte vyathām
nindāpi pramadam prayacchati parīhāsa-śriyam bibhratī
doṣeṇa kṣayitām guṇena gurutām kenāpy anātanvatī
premṇaḥ svārasikasya kasyacid iyaṁ vikṛḍati prakriyā //CC Antya, 1.150//

SYNONYMS

stotram—praising; yatra—in which; taṭa-sthatām—neutrality; prakāṣayat—manifesting; cittasya—to the heart; dhatte—gives; vyathām—painful reaction; nindā—blaspheming; api—also; pramadam—pleasure; prayacchati—delivers; parīhāsa—of joking; śriyam—the beauty; bibhratī—bringing forth; doṣeṇa—by accusation; kṣayitām—the quality of diminishing; guṇena—by good qualities; gurutām—the importance; kena api—by any; anātanvatī—not increasing; premṇaḥ—of love of Godhead; svārasikasya—spontaneous; kasyacid—of any; iyaṁ—this; vikṛḍati—acts within the heart; prakriyā—the manner of action.

TRANSLATION

'When one hears praise from his beloved, he outwardly remains neutral but feels pain within his heart. When he hears his beloved making accusations about him, he takes them to be jokes and enjoys pleasure. When he finds faults in his beloved, they do not diminish his love, nor do the beloved's good qualities increase his spontaneous affection. Thus spontaneous love continues under all circumstances. That is how spontaneous love of Godhead acts within the heart.'

PURPORT

This verse from Vidagdha-mādhava (5.4) is spoken by Paurṇamāsī, the grandmother of Rādhārāṇī and mother of Sāndīpani Muni.

Antya TEXT 1.151

śrutvā niṣṭhuratām mamendu-vadanā premāṅkuram bhindatī
svānte śānti-dhurām vidhāya vidhure prāyaḥ parāñciṣyati
kiṁvā pāmara-kāma-kārmuka-paritrastā vimokṣyaty asūn
hā maugdhyāt phalinī manoratha-latā mṛdvī mayonmūlitā //CC Antya, 1.151//

SYNONYMS

śrutvā—by hearing; niṣṭhuratām—cruelty; mama—My; indu-vadanā—moonfaced; prema-aṅkuram—the seed of love; bhindatī—splitting; sva-ante—within Her heart; śānti-dhurām—great toleration; vidhāya—taking; vidhure—aggrieved; prāyaḥ—almost; parāñciṣyati—may turn against; kiṁvā—or; pāmara—most formidable; kāma—of lusty desires or Cupid; kārmuka—of the bow; paritrastā—frightened; vimokṣyati—will give up; asūn—life; hā—alas; maugdhyāt—on account of bewilderment; phalinī—almost fruitful; manaratha-latā—the creeper of growing love; mṛdvī—very soft; mayā—by Me; unmūlita—uprooted.

TRANSLATION

'Upon hearing of My cruelty, moon-faced Rādhārāṇī may establish some kind of tolerance in Her aggrieved heart. But then She might turn against Me. Or, indeed, being fearful of the lusty desires invoked by the bow of formidable Cupid, She might even give up Her life. Alas! I have foolishly uprooted the soft creeper of Her desire just when it was ready to bear fruit.'

PURPORT

Having been very cruel to Śrīmatī Rādhārāṇī, Kṛṣṇa is repenting in this way (Vidagdha-mādhava 2.40).

Antya TEXT 1.152

yasyotsaṅga-sukhāśayā śithilitā gurvī gurubhyas trapā
prāṇebhyo 'pi suhṛt-tamāḥ sakhi tathā yūyaṁ parikleśitāḥ
dharmāḥ so 'pi mahān mayā na gaṇitaḥ sādhvībhir adhyāsito
dhig dhairyam tad-upekṣitāpi yad ahaṁ jīvāmi pāpīyasī //CC Antya, 1.152//

SYNONYMS

yasya—of whom; utsaṅga-sukha-āśayā—by the desire for the happiness of the association; śithilitā—slackened; gurvī—very great; gurubhyaḥ—unto the superiors; trapā—bashfulness; prāṇebhyaḥ—than My life; api—although; suhṛt-tamāḥ—more dear; sakhi—O My dear friend; tathā—similarly; yūyam—you; parikleśitāḥ—so much troubled; dharmāḥ—duties to My husband; saḥ—that; api—also; mahān—very great; mayā—by Me; na—not; gaṇitaḥ—cared for; sādhvībhiḥ—by the most chaste women; adhyāsitāḥ—practiced; dhik dhairyam—to hell with patience; tat—by Him; upekṣitā—neglected; api—although; yat—which; aham—I; jīvāmi—I am living; pāpīyasī—the most sinful.

TRANSLATION

'Desiring the happiness of His association and embraces, My dear friend, I disregarded even My superiors and relaxed My shyness and gravity before them. Furthermore, although you are My best friend, more dear to Me than My own life, I have given you so much trouble. Indeed, I even put aside the vow of dedication to My husband, a vow kept by the most elevated women. Oh, alas! Although He is now neglecting Me, I am so sinful that I am still living. Therefore I must condemn My so-called patience.'

PURPORT

Śrīmatī Rādhārāṇī is speaking this verse (Vidagdha-mādhava 2.41) to Her intimate friend Viśākhādevī.

Antya TEXT 1.153

gr̥hāntaḥ-khelantyo nija-sahaja-bālyasya balanād

abhadraṁ bhadraṁ vā kim api hi na jānīmahi manāk

vayaṁ netuṁ yuktāḥ katham aśaraṇāṁ kā api daśāṁ

kathaṁ vā nyāyyā te prathayitum udāsīna-padavī //CC Antya, 1.153//

SYNONYMS

gr̥ha-antaḥ-khelantyaḥ—who were engaged in childish play within the house; nija—one's own; sahaja—simple; bālyasya—of childhood; balanāt—on account of influence; abhadraṁ—bad; bhadraṁ—good; vā—or; kim api—what; hi—certainly; na—not; jānīmahi—we did know; manāk—even slightly; vayam—we;

netum—to lead; yuktāḥ—suitable; katham—how; aśaraṇām—without surrender; kām api—such as this; daśām—to the condition; katham—how; vā—or; nyāyyā—correct; te—of You; prathayitum—to manifest; udāsīna—of carelessness; padavī—the position.

TRANSLATION

'I was engaged in My own playful activities in My home, and because of My childish innocence I did not know right from wrong. Therefore, is it good for You to have forced us into being so much attracted to You and then to have neglected us? Now You are indifferent to us. Do You think that is right?'

PURPORT

This verse (Vidagdha-mādhava 2.46) is spoken to Kṛṣṇa by Śrīmatī Rādhārāṇī.

Antya TEXT 1.154

antaḥ-kleśa-kalaṅkitāḥ kila vayam yāmo 'dya yāmyām purīm

nāyam vañcana-saṅcaya-praṇayinam hāsam tathāpy ujhati

asmin sampuṭite gabhīra-kapaṭair ābhīra-pallī-viṭe

hā medhāvinī rādhike tava katham premā garīyān abhūt //CC Antya, 1.154//

SYNONYMS

antaḥ-kleśa-kalaṅkitāḥ—polluted by inner miserable conditions that continue even after death; kila—certainly; vayam—all of us; yāmaḥ—are going; adya—now; yāmyām—of Yamarāja; purīm—to the abode; na—not; ayam—this; vañcana-saṅcaya—cheating activities; praṇayinam—aiming at; hāsam—smiling; tathāpi—still; ujhati—gives up; asmin—in this; sampuṭite—filled; gabhīra—deep; kapaṭaiḥ—with deceit; ābhīra-pallī—from the village of the cowherd men; viṭe—in a debauchee; hā—alas; medhāvinī—O intelligent one; rādhike—Śrīmatī Rādhārāṇī; tava—Your; katham—how; premā—love; garīyān—so great; abhūt—became.

TRANSLATION

'Our hearts are so polluted by miserable conditions that we are certainly going to Pluto's kingdom. Nevertheless, Kṛṣṇa does not give up His beautiful loving smiling, which is full of cheating tricks. O Śrīmatī Rādhārāṇī, You are very

intelligent. How could You have developed such great loving affection for this deceitful debauchee from the neighborhood of the cowherds?"

PURPORT

This verse (Vidagdha-mādhava 2.37) is spoken to Rādhārāṇī by Lalitā-sakhī, another confidential friend.

Antya TEXT 1.155

hitvā dūre pathi dhava-taror antikam dharā-setor

bhaṅgodagrā guru-śikhariṇaṁ raṁhasā laṅghayantī

lebhe kṛṣṇārṇava nava-rasā rādhikā-vāhinī tvām

vāg-vīcibhiḥ kim iva vimukhī-bhāvam asyās tanoṣi //CC Antya, 1.155//

SYNONYMS

hitvā—giving up; dūre—far away; pathi—on the road; dhava-taroḥ—of the tree of the husband; antikam—the vicinity; dharma-setoḥ—the bridge of religion; bhaṅga-udagrā—being strong enough for breaking; guru-śikhariṇam—the hill of the superior relatives; raṁhasā—with great force; laṅghayantī—crossing over; lebhe—has obtained; kṛṣṇa-arnava—O ocean of Kṛṣṇa; nava-rasā—being influenced by new ecstatic love; rādhikā—Śrīmatī Rādhārāṇī; vāhinī—like a river; tvām—You; vāk-vīcibhiḥ—only by the waves of words; kim—how; iva—like this; vimukhī-bhāvam—indifference; asyāḥ—toward Her; tanoṣi—You are spreading.

TRANSLATION

'O Lord Kṛṣṇa, You are just like an ocean. The river of Śrīmatī Rādhārāṇī has reached You from a long distance-leaving far behind the tree of Her husband, breaking through the bridge of social convention, and forcibly crossing the hills of elder relatives. Coming here because of fresh feelings of love for You, that river has now received Your shelter, but now You are trying to turn Her back by the waves of unfavorable words. How is it that You are spreading this attitude?' "

PURPORT

This verse from Vidagdha-mādhava (3.9) is spoken to Lord Kṛṣṇa by paurnamāsī, the grandmother of Śrīmatī Rādhārāṇī.

Antya TEXT 1.156

rāya kahe,--"vṛndāvana, muralī-niḥsvana

kṛṣṇa, rādhikāra kaiche kariyācha varṇana //CC Antya, 1.156//

SYNONYMS

rāya kahe—Rāmānanda Rāya says; vṛndāvana—the place named Vṛndāvana; muralī-niḥsvana—the vibration of Kṛṣṇa's flute; kṛṣṇa—Lord Kṛṣṇa; rādhikāra—of Śrīmatī Rādhārāṇī; kaiche—how; kariyācha varṇana—you have described.

TRANSLATION

Śrīla Rāmānanda Rāya further inquired: "How have you described Vṛndāvana, the vibration of the transcendental flute, and the relationship between Kṛṣṇa and Rādhikā?"

Antya TEXT 1.157

kaha, tomāra kavitva śuni' haya camatkāra"

krame rūpa-gosāñi kahe kari' namaskāra //CC Antya, 1.157//

SYNONYMS

kaha—kindly let me know; tomāra kavitva śuni'-by hearing your poetic ability; haya—there is; camatkāra—much astonishment; krame—gradually; rūpa-gosāñi—Śrīla Rūpa Gosvāmī; kahe—continues to speak; kari' namaskāra—offering obeisances.

TRANSLATION

"Please tell me all this, for your poetic ability is wonderful." After offering obeisances to Rāmānanda Rāya, Rūpa Gosvāmī gradually began answering his inquiries.

Antya TEXT 1.158

sugandhau mākanda-prakara-makarandasya madhure

vinisyande vandī-kṛta-madhupa-vṛndam muhur idam

kṛtāndolaṁ mandonnatibhir anilaiś candana-girer

mamānandaṁ vṛndā-vipinam atulaṁ tundilayati //CC Antya, 1.158//

SYNONYMS

su-gandhau—in the fragrance; mākanda-prakara—of the bunches of mango buds; makarandasya—of the honey; madhure—sweet; vinisyande—in the oozing; vandī-kṛta—grouped together; madhupa-vṛndam—bumblebees; muhuḥ—again and again; idam—this; kṛta-andolam—agitated; manda-unnatibhiḥ—moving softly; anilaiḥ—by the breezes; candana-gireḥ—from the Malaya Hills; mama—My; ānandam—pleasure; vṛndā-vipinam—the forest of Vṛndāvana; atulam—very much; tundilayati—increases more and more.

TRANSLATION

'The sweet, fragrant honey oozing from newly grown mango buds is again and again attracting groups of bumblebees, and this forest is trembling in the softly moving breezes from the Malaya Hills, which are full of sandalwood trees. Thus the forest of Vṛndāvana is increasing My transcendental pleasure.'

PURPORT

This verse from Vidagdha-mādhava (1.23) is spoken by Lord Kṛṣṇa Himself.

Antya TEXT 1.159

vṛndāvanaṁ divya-latā-parītaṁ

latāś ca puṣpa-sphuritāgra-bhājaḥ

puṣpāṇi ca sphīta-madhu-vratāni

madhu-vratāś ca śruti-hāri-gītāḥ //CC Antya, 1.159//

SYNONYMS

vṛndāvanam—the forest of Vṛndāvana; divya-latā-parītam—surrounded by transcendental creepers; latāḥ ca—and the creepers; puṣpa—by flowers; sphurita—distinguished; agra-bhājaḥ—possessing ends; puṣpāṇi—the flowers; ca—and; sphīta-madhu-vratāni—having many maddened bumblebees; madhu-vratāḥ—the bumblebees; ca—and; śruti-hāri-gītāḥ—whose songs defeat the Vedic hymns and are pleasing to the ear.

TRANSLATION

'My dear friend, see how this forest of Vṛndāvana is full of transcendental creepers and trees. The tops of the creepers are full of flowers, and intoxicated bumblebees are buzzing around them, humming songs that please the ear and surpass even the Vedic hymns.'

PURPORT

This verse from Vidagdha-mādhava (1.24) is spoken by Lord Balarāma to His friend Śrīdāmā.

Antya TEXT 1.160

kvacid bhṛṅgī-gītaṁ kvacid anila-bhaṅgī-śīśiratā

kvacid vallī-lāsyam kvacid amala-mallī-parimalaḥ

kvacid dhārā-śālī karaka-phala-pālī-rasa-bharo

hṛṣīkāṇām vṛndaṁ pramadayati vṛndāvanam idam //CC Antya, 1.160//

SYNONYMS

kvacit—somewhere; bhṛṅgī-gītaṁ—the humming songs of the bumblebees; kvacit—somewhere; anila-bhaṅgī-śīśiratā—coolness from the waves of the mild breezes; kvacit—somewhere; vallī-lāsyam—the dancing of the creepers; kvacit—somewhere; amala-mallī-parimalaḥ—the pure fragrance of the mallikā flowers; kvacit—somewhere; dhārā-śālī—abounding in showers; karaka-phala-pālī—of pomegranate fruits; rasa-bharaḥ—overabundance of juice; hṛṣīkāṇām—of the senses; vṛndaṁ—to the group; pramadayati—is giving pleasure; vṛndāvanam—the forest of Vṛndāvana; idam—this.

TRANSLATION

'My dear friend, this forest of Vṛndāvana is giving great pleasure to our senses in various ways. Somewhere bumblebees are singing in groups, and in some places mild breezes are cooling the entire atmosphere. Somewhere the creepers and tree twigs are dancing, the mallikā flowers are expanding their fragrance, and an overabundance of juice is constantly flowing in showers from pomegranate fruits.'

PURPORT

This verse from Vidagdha-mādhava (1.31) is spoken by Lord Kṛṣṇa to His

cowherd friend Madhumaṅgala.

Antya TEXT 1.161

parāmrṣṭāṅguṣṭha-trayam asita-ratnair ubhayato
vahanṭī saṅkīrṇau maṇibhir aruṇais tat-parisarau
tayor madhye hīrojjvala-vimala-jāmbūnada-mayī
kare kalyāṇīyaṁ viharati hareḥ keli-muralī //CC Antya, 1.161//

SYNONYMS

parāmrṣṭā—measured; anguṣṭha-trayam—a length of three fingers; asita-ratnaiḥ—
—with valuable indra-nīla jewels; ubhayataḥ—from both ends; vahanṭī—
having; saṅkīrṇau—bedecked; maṇibhiḥ—by gems; aruṇaiḥ— rubies; tat-
parisarau—the two ends of the flute; tayor madhye—between them; hīra—with
diamonds; ujjvala—blazing; vimala—pure; jāmbūnada-mayī—covered with
gold plate; kare—in the hand; kalyāṇī—very auspicious; iyam—this; viharati—
glitters; hareḥ—of Kṛṣṇa; keli-muralī—the pastime flute.

TRANSLATION

The flute of Kṛṣṇa's pastimes measures three fingers in length, and it is bedecked
with indra-nīla gems. At the ends of the flute are aruṇa gems [rubies], glittering
beautifully, and in between the flute is plated with gold, set ablaze by diamonds.
This auspicious flute, pleasing to Kṛṣṇa, is glittering in His hand with
transcendental brilliance.'

PURPORT

This verse from Vidagdha-mādhava (3.1) is spoken to Lalitādevī by Paurṇamāsī,
the grandmother of Rādhārāṇī.

Antya TEXT 1.162

sad-varṁśatas tava janiḥ puruṣottamasya
pāṇau sthitir muralike saralāsi jātyā
kasmāt tvayā sakhi guror viṣamā grhītā
gopāṅganā-gaṇa-vimohana-man tra-dīkṣā //CC Antya, 1.162//

SYNONYMS

sat-vaṁśataḥ—very respectable families; tava—your; janiḥ—birth; puruṣottamasya—of Lord Śrī Kṛṣṇa; pāṇau—in the hands; sthitiḥ—residence; muralike—O good flute; saralā—simple; asi—you are; jātyā—by birth; kasmāt—why; tvayā—by you; sakhi—O my dear friend; guroḥ—from the spiritual master; viṣamā—dangerous; grhītā—taken; gopā-aṅganā-gaṇa-vimohana—for bewildering the groups of the gopīs; mantra-dīkṣā—initiation in the mantra.

TRANSLATION

My dear friend the flute, it appears that you have been born of a very good family, for your residence is in the hands of Śrī Kṛṣṇa. By birth you are simple and are not at all crooked. Why then have you taken initiation into this dangerous mantra that enchants the assembled gopīs?

PURPORT

This verse (Vidagdha-mādhava 5.17) is spoken by Śrīmatī Rādhārāṇī.

Antya TEXT 1.163

sakhi murali viśāla-cchidra-jalena pūrṇā
laghur atikaṭhinā tvam granthilā nīrasāsi
tad api bhajasi śvaśvac cumbanānanda-sāndram

hari-kara-parirambham kena puṇyodayena //CC Antya, 1.163//

SYNONYMS

sakhi murali—O dear friend the flute; viśāla-chidra-jālena—with so many big holes in your body (in other words, full of chidra, which also means "faults"); pūrṇā—full; laghuḥ—very light; atikaṭhinā—very hard in constitution; tvam—you; granthilā—full of knots; nīrasā—without juice; asi—are; tat api—therefore; bhajasi—you obtain through service; śvaśvat—continuously; cumbana-ānanda—the transcendental bliss of kissing by the Lord; sāndram—intense; hari-kara-parirambham—embracing by the hands of Śrī Kṛṣṇa; kena—by what; puṇya-udayaena—means of pious activities.

TRANSLATION

My dear friend the flute, you are actually full of many holes or faults. You are light, hard, juiceless and full of knots. But what kind of pious activities have engaged you in the service of being kissed by the Lord and embraced by His hands?'

PURPORT

This verse (Vidagdha-mādhava 4.7) is spoken by Candrāvalī-sakhī, the gopī competitor of Śrīmatī Rādhārāṇī.

Antya TEXT 1.164

rundhann ambu-bhṛtaś camatkṛti-param kurvan muhus tumburum

dhyānād antarayan sanandana-mukhān vismāpayan vedhasam

autsukyāvalibhir balim caṭulayan bhogīndram āghūrṇayan

bhindann aṇḍa-kaṭāha-bhittim abhito babhrāma vaṁśī-dhvaniḥ //CC Antya,
1.164//

SYNONYMS

rundhan—blocking; ambu-bhṛtaḥ—the clouds bearing rain; camatkṛti-param—full of wonder; kurvan—making; muhuḥ—at every moment; tumburum—the King of the Gandharvas, Tumburu; dhyānāt—from meditation; antarayan—disturbing; sanandana-mukhān—the great saintly persons headed by Sanandana; vismāpayan—causing wonder; vedhasam—even to Lord Brahmā; autsukya-āvalibhiḥ—with thoughts of curiosity; balim—King Bali; caṭulayan—agitating; bhogī-indram—the King of the Nāgas; āghūrṇayan—whirling around; bhindan—penetrating; aṇḍa-kaṭāha-bhittim—the strong coverings of the universe; abhitaḥ—all around; babhrāma—circulated; vaṁśī-dhvaniḥ—the transcendental vibration of the flute.

TRANSLATION

'The transcendental vibration of Kṛṣṇa's flute blocked the movements of the rain clouds, struck the Gandharvas full of wonder, and agitated the meditation of great saintly persons like Sanaka and Sanandana. It created wonder in Lord Brahmā, wrought intense curiosity that agitated the mind of Bali Mahārāja, who was otherwise firmly fixed, made Mahārāja Ananta, the carrier of the planets, whirl around, and penetrated the strong coverings of the universe. Thus the

sound of the flute in the hands of Kṛṣṇa created a wonderful situation.'

PURPORT

This verse (Vidagdha-mādhava 1.27) is spoken by Madhumaṅgala, a cowherd friend of Kṛṣṇa's.

Antya TEXT 1.165

ayaṁ nayana-daṇḍita-pra vara-puṇḍarīka-prabhaḥ

prabhāti nava-jāguḍa-dyuti-viḍambi-pītāmbaraḥ

araṇyaja-pariṣkriyā-damita-divya-veśādarō

harin-maṇi-manohara-dyutibhir ujjvalāṅgo hariḥ //CC Antya, 1.165//

SYNONYMS

ayaṁ—this; nayana—by whose beautiful eyes; daṇḍita—defeated; pravara—best; puṇḍarīka-prabhaḥ—the luster of the white lotus flower; prabhāti—looks beautiful; nava-jāguḍa-dyuti—the brilliance of newly painted viḍambi; viḍambi—deriding; pīta-ambaraḥ—whose yellow dress; araṇya-ja—picked up from the forest; pariṣkriyā—by whose ornaments; damita—subdued; divya-veśa-ādarāḥ—the hankering for first-class dress; harin-maṇi—of emeralds; manohara—mind-attracting; dyutibhiḥ—with splendor; ujjvala-aṅgaḥ—whose beautiful body; hariḥ—the Supreme Personality of Godhead.

TRANSLATION

'The beauty of Kṛṣṇa's eyes surpasses the beauty of white lotus flowers, His yellow garments surpass the brilliance of fresh decorations of kuṅkuma, His ornaments of selected forest flowers surpass the hankering for the best of garments, and His bodily beauty possesses mind-attracting splendor greater than the jewels known as marakata-maṇi [emeralds].'

PURPORT

This verse from Vidagdha-mādhava (1.17) is spoken by paurṇamāsī.

Antya TEXT 1.166

jaṅghādhara-taṭa-saṅgi-dakṣiṇa-padaṁ kiñcid vibhugna-trika-

sāci-stambhita-kandharam sakhi tiraḥ-saṅcāri-netrāñcalam

vaṁśīm kuṭmalite dadhānam adhare lolāṅgulī-saṅgatām

riṅgad-bhrū-bhramaram varāṅgi paramānandam puraḥ svīkuru //CC Antya,
1.166//

SYNONYMS

jaṅghā—of the shin; adhaḥ-taṭa—at the lower border; saṅgi—connected;
dakṣiṇa-padam—the right foot; kiñcit—slightly; vibhugna-trikam—the middle
of the body bent in three places; sāci-stumbhita-kandharam—whose neck is
fixed in a curve to the side; sakhi—O friend; tiraḥ-saṅcāri—roaming sideways;
netra-añcalam—whose borders of the eyes; vaṁśīm—flute; kuṭmalite—shut like
a flower bud; dadhānam—placing; adhare—on the lips; lolā-aṅgulī-saṅgatām—
joined with fingers moving here and there; riṅgat-bhrū—whose slowly moving
eyebrows; bhramaram—like bumblebees; varāṅgi—O most beautiful one;
paramānandam—the personality of bliss; puraḥ—situated in front; svī-kuru—
just accept.

TRANSLATION

'O most beautiful friend, please accept the Supreme Personality of Godhead,
who is standing before you full of transcendental bliss. The borders of His eyes
roam from side to side, and His eyebrows move slowly like bumblebees on His
lotuslike face. Standing with His right foot placed below the knee of His left leg,
the middle of His body curved in three places, and His neck gracefully tilted to
the side, He takes His flute to His pursed lips and moves His fingers upon it here
and there.'

PURPORT

This verse is from the Lalita-mādhava-nāṭaka (4.27), a ten-act play by Śrīla Rūpa
Gosvāmī. The speaker here is Lalitādevī.

Antya TEXT 1.167

kula-varatanu-dharma-grāva-vṛndāni bhindan

sumukhi niśita-dīrghāpāṅga-ṭaṅka-cchaṭābhīḥ

yugapad ayam apūrvāḥ kaḥ puro viśva-karmā

marakata-maṇi-lakṣair goṣṭha-kakṣām cinoti //CC Antya, 1.167//

SYNONYMS

kula-varatanu—of the family women; dharma—in the form of dedication to the husband, etc.; grāva-vṛndāni—the stones; bhindan—splitting; sumukhi—O beautiful-faced one; niśita—sharp; dīrgha-apāṅga—in the form of long outer corners of the eyes; ṭaṅka-chaṭābhiḥ—by chisels; yugapat—simultaneously; ayam—this; apūrvah—unprecedented; kaḥ—who; puraḥ—in front; viśva-karmā—creative person; marakata-maṇi-lakṣaiḥ—with countless emeralds; goṣṭha-kakṣām—a private room for meeting; cinoti—He is constructing.

TRANSLATION

'O beautiful-faced one, who is this creative person standing before us? With the sharp chisels of His loving glances, He is splitting the hard stones of many women's devotion to their husbands. And with the luster of His body, surpassing the brilliance of countless emeralds, He is simultaneously constructing private meeting places for His pastimes.'

PURPORT

This verse (Lalita-mādhava 1.52) is spoken by Rādhārāṇī to Lalitādevī.

Antya TEXT 1.168

mahendra-maṇi-maṇḍalī-mada-vidāmbi-deha-dyutir

vrajendra-kula-candramāḥ sphurati ko 'pi navyo yuvā

sakhi sthira-kulāṅganā-nikara-nīvi-bandhārgala-

cchidākaraṇa-kautukī jayati yasya vaṁśī-dhvaniḥ //CC Antya, 1.168//

SYNONYMS

mahendra-maṇi—of jewels of the name mahendra-maṇi; maṇḍalī—of masses; mada-vidāmbi—defeating the pride; deha-dyutiḥ—one whose bodily luster; vrajendra-kula-candramāḥ—the moon of the family of Vrajarāja (Nanda Mahārāja); sphurati—manifests; kaḥ api—some; navyaḥ yuvā—newly youthful person; sakhi—O my dear friend; sthira—steady; kula-aṅganā—of family ladies; nikara—of groups; nīvi-bandha-argala—of the impediments such as tightened dresses and belts; cchidā-karaṇa—in causing the cutting; kautukī—very cunning;

jayati—all glories; yasya—of whom; vaṁśī-dhvaniḥ—to the vibration of the flute.

TRANSLATION

My dear friend, this newly youthful Lord Śrī Kṛṣṇa, the moon in the family of Nanda Mahārāja, is so beautiful that He defies the beauty of clusters of valuable jewels. All glories to the vibration of His flute, for it is cunningly breaking the patience of chaste ladies by loosening their belts and tight dresses.'

PURPORT

This verse from Lalita-mādhava (1.49) is spoken by Lalitādevī to Rādhārāṇī.

Antya TEXT 1.169

balād akṣṇor lakṣmīḥ kavalayati navyaṁ kuvalayaṁ
mukhollāsaḥ phullaṁ kamala-vanam ullaṅghayati ca
daśāṁ kaṣṭhāṁ aṣṭā-padam api nayaty āṅgika-rucir
vicitraṁ rādhāyāḥ kim api kila rūpaṁ vilasati //CC Antya, 1.169//

SYNONYMS

balāt—by force; akṣṇoḥ—of the two eyes; lakṣmīḥ—the beauty; kavalayati—devours; navyaṁ—newly awakened; kuvalayaṁ—lotus flower; mukha-ullāsaḥ—the beauty of the face; phullaṁ—fructified; kamala-vanam—a forest of lotus flowers; ullaṅghayati—surpasses; ca—also; daśāṁ—to a situation; kaṣṭhāṁ—painful; aṣṭā-padam—gold; api—even; nayati—brings; āṅgika-ruciḥ—the luster of the body; vicitraṁ—wonderful; rādhāyāḥ—of Śrīmatī Rādhārāṇī; kim api—some; kila—certainly; rūpaṁ—the beauty; vilasati—manifests.

TRANSLATION

The beauty of Śrīmatī Rādhārāṇī's eyes forcibly devours the beauty of newly grown blue lotus flowers, and the beauty of Her face surpasses that of an entire forest of fully blossomed lotuses. Her bodily luster seems to place even gold in a painful situation. Thus the wonderful, unprecedented beauty of Śrīmatī Rādhārāṇī is awakening in Vṛndāvana.'

PURPORT

This verse is from Vidagdha-mādhava (1.32). It is spoken by Paurṇamāsī.

Antya TEXT 1.170

vidhur eti divā virūpatām

śata-patram bata śarvarī-mukhe

iti kena sadā śriyojjvalam

tulanām arhati mat-priyānanam //CC Antya, 1.170//

SYNONYMS

vidhuḥ—the moon; eti—becomes; divā—by daytime; virūpatām—faded away; śata-patram—he lotus flower; bata—alas; śarvarī-mukhe—in the beginning of evening; iti—thus; kena—with what; sadā—always; śriyā-ujjvalam—brilliant with beauty; tulanām—comparison; arhati—deserves; mat—of Me; priyā—of the dear one; ānanam—the face.

TRANSLATION

Although the effulgence of the moon is brilliant initially at night, in the daytime it fades away. Similarly, although the lotus is beautiful during the daytime, at night it closes. But, O My friend, the face of My most dear Śrīmatī Rādhārāṇī is always bright and beautiful, both day and night. Therefore, to what can Her face be compared?

PURPORT

This verse (Vidagdha-mādhava 5.20) is spoken by Śrī Kṛṣṇa to Madhumaṅgala.

Antya TEXT 1.171

pramada-rasa-taraṅga-smera-gaṇḍa-sthalāyāḥ

smara-dhanur anubandhi-bhrū-latā-lāśya-bhājah

mada-kala-cala-bhrṅgī-bhrānti-bhaṅgīm dadhāno

hṛdayam idam adānksīt pakṣmalākṣyāḥ kaṭākṣaḥ //CC Antya, 1.171//

SYNONYMS

pramada—of joy; rasa-taraṅga—by the continuous waves of the mellow; smera

—mildly smiling; gaṇḍa-sthalāyāḥ—whose cheeks; smara-dhanuḥ—the bow of Cupid; anubandhi—related with; bhrū-latā—of the arched eyebrows; lāsyā—dancing; bhājaḥ—of one who has; mada-kala—intoxicated; cala—unsteady; bhr̥ṅgī-bhrānti—the moving to and fro of bees; bhaṅgīm—the semblance of; dadhānaḥ—giving; hṛdayam idam—this heart; adāṅkṣīt—has bitten; pakṣmala—possessing exquisite eyelashes; akṣyāḥ—of whose two eyes; kaṭa-akṣaḥ—the glance.

TRANSLATION

When Śrīmatī Rādhārāṇī smiles, waves of joy overtake Her cheeks, and Her arched eyebrows dance like the bow of Cupid. Her glance is so enchanting that it is like a dancing bumblebee, moving unsteadily due to intoxication. That bee has bitten the whorl of My heart.' "

PURPORT

This verse from Vidagdha-mādhava (2.51) is also spoken by Lord Kṛṣṇa.

Antya TEXT 1.172

rāya kahe,--"tomāra kavitva amṛtera dhāra
dvitīya nāṭakera kaha nāndī-vyavahāra" //CC Antya, 1.172//

SYNONYMS

rāya kahe—Rāmānanda Rāya says; tomāra—you; kavitva—superexcellence in poetic presentation; amṛtera dhāra—a continuous shower of nectar; dvitīya nāṭakera—of the second drama; kaha—please tell; nāndī-vyavahāra—treatment of the introduction.

TRANSLATION

Having heard these verses recited by Rūpa Gosvāmī, Śrīla Rāmānanda Rāya said, "Your poetic expressions are like continuous showers of nectar. Kindly let me hear the introductory portion of the second drama."

Antya TEXT 1.173

rūpa kahe,--"kāhān tumi sūryopama bhāsa
muñi kon kṣudra,--yena khadyota-prakāśa" //CC Antya, 1.173//

SYNONYMS

rūpa kahe—Rūpa Gosvāmī says; kāhāñ—where; tumi—you; sūrya-upama—like the sun; bhāsa—brilliance; muñi—I; kon—some; kṣudra—insignificant; yena—exactly like; khadyota-prakāśa—the brilliance of the glowworm.

TRANSLATION

Śrīla Rūpa Gosvāmī said, "In your presence, which is just like brilliant sunshine, I am as insignificant as the light of a glowworm.

Antya TEXT 1.174

tomāra āge dhārṣṭya ei mukha-vyādāna"

eta bali' nāndī-śloka karilā vyākhyāna //CC Antya, 1.174//

SYNONYMS

tomāra āge—before you; dhārṣṭya—impudence; ei—this; mukha-vyādāna—simply opening the mouth; eta bali'-saying this; nāndī-śloka—the introductory verses; karilā vyākhyāna—explained.

TRANSLATION

It is even impudent for me to open my mouth before you." Then, having said this, he recited the introductory verse of Lalita-mādhava.

Antya TEXT 1.175

sura-ripu-sudṛśām uroja-kokān

mukha-kamalāni ca khedayann akhaṇḍaḥ

ciram akhila-suhṛc-cakora-nandī

diśatu mukunda-yaśaḥ-śaśī mudam vaḥ //CC Antya, 1.175//

SYNONYMS

sura-ripu—of the enemies of the demigods; sudṛśām—of the wives; uroja—the breasts; kokān—like birds known as cakravāka birds; mukha—faces; kamalāni—like lotuses; ca—also; khedayan—distressing; akhaṇḍaḥ—completely without distortion; ciram—for a long time; akhila—of all; suhṛt—the friend; cakora-

nandī—pleasing to the cakora birds; diśatu—let it give; mukunda—of Śrī Kṛṣṇa; yaśaḥ—the glories; śaśī—like the moon; mudam—pleasure; vaḥ—to all of you.

TRANSLATION

The beautiful moonlike glories of Mukunda give distress to the lotuslike faces of the wives of the demons and to their raised breasts, which are like gleaming cakravāka birds. Those glories, however, are pleasing to all His devotees, who are like cakora birds. May those glories forever give pleasure to you all.' "

PURPORT

This is the first verse of Act One of Lalita-mādhava.

Antya TEXT 1.176

'dvitīya nāndī kaha dekhi?'--rāya puchilā

saṅkoca pāñā rūpa paḍite lāgilā //CC Antya, 1.176//

SYNONYMS

dvitīya nāndī—the second introductory verse; kaha—recite; dekhi—so that we can see; rāya puchilā—Śrīla Rāmānanda Rāya again inquired; saṅkoca pāñā—becoming a little hesitant; rūpa—Śrīla Rūpa Gosvāmī; paḍite lāgilā—began to read.

TRANSLATION

When Śrīla Rāmānanda Rāya further inquired about the second introductory verse, Śrīla Rūpa Gosvāmī was somewhat hesitant, but nevertheless he began to read.

Antya TEXT 1.177

nija-praṇayitām sudhām udayam āpnuvan yaḥ kṣitau

kiraty alam urīkṛta-dvija-kulādhirāja-sthitiḥ

sa luñcita-tamas-tatir mama śacī-sutākhyāḥ śaśī

vaśīkṛta-jagan-manāḥ kim api śarma vinyasyatu //CC Antya, 1.177//

SYNONYMS

nija-praṇayitām—own devotional love; sudhām—the nectar; udayam—appearance; āpnuvan—obtaining; yaḥ—one who; kṣitau—on the surface of the world; kirati—expands; alam—extensively; urī-kṛta—accepted; dvija-kula-adhirāja-sthitiḥ—the situation of the most exalted of the brāhmaṇa community; saḥ—He; luñcita—driven away; tamaḥ—of darkness; tatiḥ—mass; mama—my; śacī-suta-ākhyāḥ—known as Śacīnandana, the son of mother Śacī; śaśī—the moon; vaśī-kṛta—subdued; jagat-manāḥ—the minds of the whole world; kim api—somehow; śarma—auspiciousness; vinyasyatu—let it be bestowed.

TRANSLATION

The moonlike Supreme Personality of Godhead, who is known as the son of mother Śacī, has now appeared on earth to spread devotional love of Himself. He is emperor of the brāhmaṇa community. He can drive away all the darkness of ignorance and control the mind of everyone in the world. May that rising moon bestow upon us all good fortune.' "

PURPORT

This is the third verse of Act One of Vidagdha-mādhava.

Antya TEXT 1.178

śuniyā prabhura yadi antare ullāsa

bāhire kahena kichu kari' roṣābhāsa //CC Antya, 1.178//

SYNONYMS

śuniyā—hearing this; prabhura—of Lord Śrī Caitanya Mahāprabhu; yadi—although; antare—within; ullāsa—great jubilation; bāhire—externally; kahena—says; kichu—something; kari'-making; roṣa-ābhāsa—as if angry.

TRANSLATION

Although Śrī Caitanya Mahāprabhu was inwardly greatly pleased when He heard this verse, externally He spoke as if angry.

Antya TEXT 1.179

kāñhā tomāra kṛṣṇa-rasa-kāvya-sudhā-sindhu

tāra madhye mithyā kene stuti-kṣāra-bindu //CC Antya, 1.179//

SYNONYMS

kāñhā—where; tomāra—your; kṛṣṇa-rasa-kāvya—of exalted poetry concerning the mellows of Lord Kṛṣṇa's pastimes; sudhā-sindhu—ocean of the nectar; tāra madhye—within that; mithyā—false; kene—why; stuti—prayer; kṣāra-bindu—like a drop of alkali.

TRANSLATION

Your exalted poetic descriptions of the mellows of Lord Kṛṣṇa's pastimes are like an ocean of nectar. But why have you put in a false prayer about Me? It is like a drop of detestful alkali."

Antya TEXT 1.180

rāya kahe,--"rūpera kāvya amṛtera pūra

tāra madhye eka bindu diyāche karpūra" //CC Antya, 1.180//

SYNONYMS

rāya kahe—Śrīla Rāmānanda Rāya says; rūpera kāvya—the poetic expression of Śrīla Rūpa Gosvāmī; amṛtera pūra—filled with all nectar; tāra madhye—within that; eka bindu—one drop; diyāche—he has given; karpūra—camphor.

TRANSLATION

Śrīla Rāmānanda Rāya objected, "It is not alkali at all. It is a particle of camphor he has put into the nectar of his exalted poetic expression."

Antya TEXT 1.181

prabhu kahe,--"rāya, tomāra ihāte ullāsa

śunitei lajjā, loke kare upahāsa" //CC Antya, 1.181//

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu says; rāya—Rāmānanda Rāya; tomāra—your; ihāte—in this; ullāsa—jubilation; śunitei—to hear; lajjā—ashamed; loke—the people in general; kare—do; upahāsa—joking.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "My dear Rāmānanda Rāya, you are jubilant at hearing these poetic expressions, but I am ashamed to hear them, for people in general will joke about the subject of this verse."

Antya TEXT 1.182

rāya kahe,--"lokera sukha ihāra śravaṇe
abhīṣṭa-devera smṛti maṅgalācaraṇe" //CC Antya, 1.182//

SYNONYMS

rāya kahe—Rāmānanda Rāya says; lokera—of the people in general; sukha—happiness; ihāra śravaṇe—in hearing such poetic expressions; abhīṣṭa-devera—of the worshipable Deity; smṛti—remembrance; maṅgalācaraṇe—in the performance of auspiciousness in the beginning.

TRANSLATION

Rāmānanda Rāya said, "Instead of joking, people in general will feel great pleasure in hearing such poetry, for the initial remembrance of the worshipable Deity invokes good fortune."

Antya TEXT 1.183

rāya kahe,--"kon aṅge pātrera praveśa?"
tabe rūpa-gosāñi kahe tāhāra viśeṣa //CC Antya, 1.183//

SYNONYMS

rāya kahe—Rāmānanda Rāya says; kon—what; aṅge—subdivision of style; pātrera praveśa—the entrance of the players; tabe—at that time; rūpa-gosāñi—Śrīla Rūpa Gosvāmī; kahe—continues to speak; tāhāra viśeṣa—specifically on this matter.

TRANSLATION

Rāmānanda Rāya inquired, "By which subdivision of style do the players enter?" Rūpa Gosvāmī then began to speak specifically about this subject.

Antya TEXT 1.184

naṭatā kirāta-rājaṁ

nihatya raṅga-sthale kalā-nidhinā

samaye tena vidheyam

guṇavati tārā-kara-grahaṇam //CC Antya, 1.184//

SYNONYMS

naṭatā—dancing on the stage; kirāta-rājam—the ruler of the kirāta (uncivilized men), Kāṁsa; nihatya—killing; raṅga-sthale—on the stage; kalā-nidhinā—the master of all arts; samaye—at the time; tena—by Him; vidheyam—to be done; guṇa-vati—at the qualified moment; tārā-kara—of the hand of Tārā (Rādhā); grahaṇam—the acceptance.

TRANSLATION

" 'While dancing on the stage after having killed the ruler of uncivilized men [Kāṁsa], Lord Kṛṣṇa, master of all arts, will at the proper time accept the hand of Śrīmatī Rādhārāṇī, who is qualified with all transcendental attributes.' (Lalitāmādhava 1.11)

Antya TEXT 1.185

'udghātyaka' nāma ei 'āmukha'--'vīthī' aṅga

tomāra āge kahi--ihā dhārṣṭyera taraṅga //CC Antya, 1.185//

SYNONYMS

'udghātyaka' nāma—a dancing appearance of the player, technically known as udghātyaka; ei āmukha—this is the introduction; vīthī aṅga—the part is called vīthī; tomāra āge—before you; kahi—I say; ihā—this; dhārṣṭyera taraṅga—a wave of impudence.

TRANSLATION

"This introduction is technically called udghātyaka, and the whole scene is called vīthī. You are so expert in dramatic expression that each of my statements before you is like a wave from an ocean of impudence.

PURPORT

In this connection Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura again quotes the following verse from the Sāhitya-darpaṇa (6.288):

udghātyakaḥ kathodghātaḥ

prayogātīśayas tathā

pravartakāvalagite

pañca prastāvanā-bhidāḥ

Thus the technical names for the five kinds of introductory scenes of the drama are listed as udghātyaka, kathodghāta, prayogātīśaya, pravartaka and avalagita. When Śrīla Rāmānanda Rāya inquired which of these five Śrīla Rūpa Gosvāmī had used to accomplish the technical introduction to his drama Lalita-mādhava, Rūpa Gosvāmī replied that he had used the introduction technically called udghātyaka. According to Bhāratī-vṛtti, three technical terms used are prarocanā, vīthī and prahasanā. Thus Rūpa Gosvāmī also mentioned vīthī, which is a technical term for a certain type of expression. According to the Sāhitya-darpaṇa (6.520):

vīthyām eko bhaved aṅkaḥ

kaścid eko 'tra kalpyate

ākāśa-bhāṣitair uktaś

citrāṁ pratyuktim āśritaḥ

The vīthī beginning of a drama consists of only one scene. In that scene, one of the heroes enters the stage, and by means of opposing statements uttered by a voice from the sky (offstage), he introduces the abundant conjugal mellow and other mellows to some degree. In the course of the introduction, all the seeds of the play are planted. This introduction is called udghātyaka because the player dances on the stage. This term also indicates that the full moon enters the stage. In this case, when the word naṭatā ("dancing on the stage") is linked with the moon, its meaning is obscure, but because the meaning becomes very clear when the word naṭatā is linked with Kṛṣṇa, this type of introduction is called udghātyaka.

Śrīla Rāmānanda Rāya used highly technical terms when he discussed this with Śrīla Rūpa Gosvāmī. Rūpa Gosvāmī admitted that Śrīla Rāmānanda Rāya was a greatly learned scholar of bona fide dramatic composition. Thus although Śrīla Rūpa Gosvāmī was quite fit to answer Śrīla Rāmānanda Rāya's questions, due to his Vaiṣṇava humility he admitted that his words were impudent. Actually both

Rūpa Gosvāmī and Rāmānanda Rāya were scholarly experts in composing poetry and presenting it strictly according to the Sāhitya-darpaṇa and other Vedic literatures.

Antya TEXT 1.186

padāni tv agatārthāni

tad-artha-gataye narāḥ

yojayanti padair anyaiḥ

sa udghātyaka ucyate //CC Antya, 1.186//

SYNONYMS

padāni—words; tu—but; agata-arthāni—having an unclear meaning; tat—that;; artha-gataye—to understand the meaning; narāḥ—men; yojayanti—join; padaiḥ—with words; anyaiḥ—other; saḥ—that; udghātyakaḥ—udghātyaka; ucyate—is called.

TRANSLATION

To explain an unclear word, men generally join it with other words. Such an attempt is called udghātyaka.' "

PURPORT

This verse is quoted from the Sāhitya-darpaṇa (6.289).

Antya TEXT 1.187

rāya kahe,--"kaha āge aṅgera viśeṣa"

śrī-rūpa kahena kichu saṅkṣepa-uddeśa //CC Antya, 1.187//

SYNONYMS

rāya kahe—Śrīla Rāmānanda Rāya says; kaha—please tell me; āge—further; aṅgera viśeṣa—particular portions; śrī-rūpa kahena—Śrīla Rūpa Gosvāmī says; kichu—something; saṅkṣepa—in brief; uddeśa—reference.

TRANSLATION

When Rāmānanda Rāya requested Śrīla Rūpa Gosvāmī to speak further about

various portions of the play, Śrīla Rūpa Gosvāmī briefly quoted his Lalita-mādhava.

Antya TEXT 1.188

harim uddiśate rajo-bharaḥ
purataḥ saṅgamayaty amuṁ tamaḥ
vrajavāma-dṛśāṁ na paddhatiḥ
prakaṭā sarva-dṛśaḥ śruter api //CC Antya, 1.188//

SYNONYMS

harim—Kṛṣṇa; uddiśate—it indicates; rajaḥ-bharaḥ—dust from the cows,;
purataḥ—in front; saṅgamayati—causes to meet; amuṁ—Kṛṣṇa; tamaḥ—the
darkness; vrajavāma-dṛśāṁ—of the damsels of Vṛndāvana; na—not; paddhatiḥ
—the course of activities; prakaṭā—manifested; sarva-dṛśaḥ—who know
everything; śruteḥ—of the Vedas; api—as well as.

TRANSLATION

The dust from cows and calves on the road creates a kind of darkness indicating that Kṛṣṇa is returning home from the pasture. Also, the darkness of evening provokes the gopīs to meet Kṛṣṇa. Thus the pastimes of Kṛṣṇa and the gopīs are covered by a kind of transcendental darkness and are therefore impossible for ordinary scholars of the Vedas to see.'

PURPORT

This verse from the Lalita-mādhava (1.23) is spoken by Paurṇamāsī in a conversation with Gārgī.

Kṛṣṇa stated in the Bhagavad-gītā, traiguṇya-viṣayā vedā nistraiguṇyo bhavārjuna. Thus He advised Arjuna to rise above the modes of material nature, for the entire Vedic system is filled with descriptions involving sattva-guṇa, rajo-guṇa and tamo-guṇa. People are generally covered by the quality of rajo-guṇa and are therefore unable to understand the pastimes of Kṛṣṇa with the gopīs of Vraja. Moreover, the quality of tamo-guṇa further disturbs their understanding. In Vṛndāvana, however, although Kṛṣṇa is covered by the hazy darkness of the dust, the gopīs can nevertheless understand that within the dust storm is Kṛṣṇa. Because they are His topmost devotees, they can perceive His hand in

everything. Thus even in the dark or in a hazy storm of dust, devotees can understand what Kṛṣṇa is doing. The purport of this verse is that Kṛṣṇa is never lost, under any circumstances, to the vision of exalted devotees like the gopīs.

Antya TEXT 1.189

hriyam avagṛhya gṛhebhyaḥ karṣati

rādhām vanāya yā nipuṇā

sā jayati nisṛṣṭārthā

vara-vaṁśaja-kākalī dūtī //CC Antya, 1.189//

SYNONYMS

hriyam—bashfulness; avagṛhya—impeding; gṛhebhyaḥ—from private houses; karṣati—attracts; rādhām—Śrīmatī Rādhārāṇī; vanāya—to the forest; yā—which; nipuṇā—being expert; sā—that; jayati—let it be glorified; nisṛṣṭa-arthā—authorized; vara-vaṁśaja—of the bamboo flute; kākalī—the sweet tone; dūtī—the messenger.

TRANSLATION

May the sweet sound of Lord Kṛṣṇa's flute, His authorized messenger, be glorified, for it expertly releases Śrīmatī Rādhārāṇī from Her shyness and attracts Her from Her home to the forest.'

PURPORT

This verse from Lalita-mādhava (1.24) is spoken by Gārgī, the daughter of Gargamuni.

Antya TEXT 1.190

sahacari nirātaṅkaḥ ko 'yaṁ yuvā mudira-dyutir

vraja-bhuvi kutaḥ prāpto mādyan mataṅgaja-vibhramah

ahaha caṭulair utsarpadbhir dṛg-añcala-taskarair

mama dhṛti-dhanam cetaḥ-koṣād viluṇṭhayatīha yaḥ //CC Antya, 1.190//

SYNONYMS

saha-cari—O My dear friend; nirātaṅkaḥ—without fear; kaḥ—who; ayam—this; yuvā—young man; mudira-dyutiḥ—as effulgent as a lightning cloud; vraja-bhuvi—in the land of Vraja, Vṛndāvana; kutaḥ—from where; prāptaḥ—obtained; mādyan—being intoxicated; mataṅgaja—like an elephant; vibhramaḥ—whose pastimes; ahaha—alas; caṭulaiḥ—very unsteady; utsarpadbhiḥ—with wanderings in all directions; ḍṛk-aṅcala-taskaraiḥ—by the glances of His eyes like thieves; mama—My; dhṛti-dhanam—the treasure of My patience; cetaḥ—of the heart; koṣāt—from the core; viluṇṭhayati—plunders; iha—here in Vṛndāvana; yaḥ—he person who.

TRANSLATION

My dear friend, who is this fearless young man? He is as bright as a lightning cloud, and He wanders in His pastimes like a maddened elephant. From where has He come to Vṛndāvana? Alas, by His restless movements and attractive glances He is plundering from the vault of My heart the treasure of My patience.'

PURPORT

This verse (Lalita-mādhava 2.11) is spoken by Śrīmatī Rādhārāṇī to Her friend Lalitādevī.

Antya TEXT 1.191

vihāra-sura-dīrghikā mama manaḥ-karīndrasya yā

vilocana-cakorayoḥ śarat-amanda-candra-prabhā

uro 'mbara-taṭasya cābharaṇa-cāru-tārāvalī

mayonnata-manorathair iyaṁ alambhi sā rādhikā //CC Antya, 1.191//

SYNONYMS

vihāra-sura-dīrghikā—the Ganges flowing in the heavenly planets; mama—My; manaḥ-karīndrasya—of the elephant-like mind; yā—She who; vilocana—glancing; cakorayoḥ—of My two eyes, which are like cakora birds; śarat-amanda-candra-prabhā—like the shine of the full moon in the autumn; uraḥ—of My chest; ambara—like the sky; taṭasya—on the edge; ca—also; ābharaṇa—ornaments; cāru—beautiful; tārā-āvalī—like the stars; mayā—by Me; unnata—highly elevated; manorathaiḥ—by mental desires; iyaṁ—this; alambhi—attained; sā—She; rādhikā—Śrīmatī Rādhārāṇī.

TRANSLATION

Śrīmatī Rādhārāṇī is the Ganges in which the elephant of My mind enjoys pastimes. She is the shining of the full autumn moon for the cakora birds of My eyes. She is the dazzling ornament, the bright and beautiful arrangement of stars, on the border of the sky of My chest. Now today I have gained Śrīmatī Rādhārāṇī because of the highly elevated state of My mind.' "

PURPORT

This verse from Lalita-mādhava (2.10) expresses the thoughts of Lord Kṛṣṇa in relation with Rādhārāṇī.

Antya TEXT 1.192

eta śuni' rāya kahe prabhura caraṇe

rūpera kavitva praśaṁsi' sahasra-vadane //CC Antya, 1.192//

SYNONYMS

eta śuni'-hearing this; rāya—Rāmānanda Rāya; kahe—says; prabhura caraṇe—at the lotus feet of Śrī Caitanya Mahāprabhu; rūpera—of Rūpa Gosvāmī; kavitva—poetic art; praśaṁsi'-glorifying; sahasra-vadane—as if with a thousand mouths.

TRANSLATION

After hearing this, Śrīla Rāmānanda Rāya submitted at the lotus feet of Śrī Caitanya Mahāprabhu the superexcellence of Śrīla Rūpa Gosvāmī's poetic expression and began to praise it as if he had thousands of mouths.

Antya TEXT 1.193

"kavitva nā haya ei amṛtera dhāra

nāṭaka-lakṣaṇa saba siddhāntera sāra //CC Antya, 1.193//

SYNONYMS

kavitva—poetic art; nā haya—is not; ei—this; amṛtera dhāra—constant shower of nectar; nāṭaka—a drama; lakṣaṇa—appearing as; saba—all; siddhāntera sāra—essences of ultimate realization.

TRANSLATION

Śrīla Rāmānanda Rāya said, "This is not a poetic presentation; it is a continuous shower of nectar. Indeed, it is the essence of all ultimate realizations, appearing in the form of plays.

Antya TEXT 1.194

prema-paripāṭī ei adbhuta varṇana

śuni' citta-karṇera haya ānanda-ghūrṇana //CC Antya, 1.194//

SYNONYMS

prema-paripāṭī—a first-class arrangement to express loving affairs; ei—this; adbhuta varṇana—wonderful description; śuni'-hearing; citta-karṇera—of the heart and the ear; haya—there is; ānanda-ghūrṇana—a whirlpool of transcendental bliss.

TRANSLATION

The wonderful descriptions of Rūpa Gosvāmī are superb arrangements to express loving affairs. Hearing them will plunge the heart and ears of everyone into a whirlpool of transcendental bliss.

Antya TEXT 1.195

kim kāvyena kaves tasya

kim kāṇḍena dhanuṣ-mataḥ

parasya hṛdaye lagnaṁ

na ghūrṇayati yac chiraḥ //CC Antya, 1.195//

SYNONYMS

kim—what use; kāvyena—with poetry; kaveḥ—of the poet; tasya—that; kim—what use; kāṇḍena—with the arrow; dhanuṣ-mataḥ—of the bowman; parasya—of another; hṛdaye—in the heart; lagnaṁ—penetrating; na ghūrṇayati—does not cause to roll about; yat—which; śiraḥ—the head.

TRANSLATION

What is the use of a bowman's arrow or a poet's poetry if they penetrate the heart but do not cause the head to spin?"

Antya TEXT 1.196

tomāra śakti vinā jīvera nahe ei vāñī

tumi śakti diyā kahāo,--hena anumāni" //CC Antya, 1.196//

SYNONYMS

tomāra śakti vinā—without Your special power; jīvera—of an ordinary living being; nahe—there is not; ei vāñī—these words; tumi—You; śakti diyā—giving power; kahāo—make him say; hena—such; anumāni—I guess.

TRANSLATION

Without Your mercy such poetic expressions would be impossible for an ordinary living being to write. My guess is that You have given him the power."

Antya TEXT 1.197

prabhu kahe,--"prayāge ihāra ha-ila milana

ihāra guṇe ihāte āmāra tuṣṭa haila mana //CC Antya, 1.197//

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu says; pra yāge—at Prayāga; ihāra—of him; ha-ila—there was; milana—meeting; ihāra guṇe—by his transcendental qualities; ihāte—in him; āmāra—of Me; tuṣṭa—satisfied; haila—became; mana—the mind.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "I met Śrīla Rūpa Gosvāmī at Prayāga. He attracted and satisfied Me because of his qualities."

PURPORT

The Supreme personality of Godhead is not partial to some and neutral to others. One can actually draw the attention of the Supreme Personality of Godhead by service. Then one is further empowered by the Lord to act in such a way that everyone can appreciate his service. This is confirmed in the Bhagavad-gītā (4.11): ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham. Kṛṣṇa is responsive. If one tries to render his best service to the Lord, the Lord gives him the power to do so. Kṛṣṇa also says in the Bhagavad-gītā (10.10):

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me." Śrī Caitanya Mahāprabhu bestowed His special favor upon Śrīla Rūpa Gosvāmī because Rūpa Gosvāmī wanted to serve the Lord to the best of his ability. Such is the reciprocation between the devotee and the Lord in the discharge of devotional duties.

Antya TEXT 1.198

madhura prasanna ihāra kāvya sālaṅkāra
aiche kavitva vinu nahe rasera pracāra //CC Antya, 1.198//

SYNONYMS

madhura—sweet; prasanna—pleasing; ihāra—his; kāvya—poetry; sa-alaṅkāra—with metaphors and other ornaments; aiche—such as that; kavitva—poetic qualifications; vinu—without; nahe—there is not; rasera—of mellows; pracāra—preaching.

TRANSLATION

Śrī Caitanya Mahāprabhu praised the metaphors and other literary ornaments of Śrīla Rūpa Gosvāmī's transcendental poetry. Without such poetic attributes, He said, there is no possibility of preaching transcendental mellows.

Antya TEXT 1.199

sabe kṛpā kari' inhāre deha' ei vara
vraja-līlā-prema-rasa yena varṇe nirantara //CC Antya, 1.199//

SYNONYMS

sabe—all of you; kṛpā kari'-showing your mercy; inhāre—unto Śrīla Rūpa Gosvāmī; deha'-give; ei vara—this benediction; vraja-līlā-prema-rasa—transcendental mellows of the pastimes of Vṛndāvana; yena—so that; varṇe—he

can describe; nirantara—without cessation.

TRANSLATION

Śrī Caitanya Mahāprabhu requested all His personal associates to bless Rūpa Gosvāmī so that he might continuously describe the pastimes of Vṛndāvana, which are full of emotional love of Godhead.

Antya TEXT 1.200

inhāra ye jyeṣṭha-bhrātā, nāma--'sanātana'

prthivīte vijña-vara nāhi tāñra sama //CC Antya, 1.200//

SYNONYMS

inhāra—of Śrīla Rūpa Gosvāmī; ye—who; jyeṣṭha-bhrātā—the elder brother; nāma—named; sanātana—Sanātana Gosvāmī; prthivīte—on the surface of the world; vijña-vara—most learned; nāhi—there is none; tāñra sama—equal to him.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Śrīla Rūpa Gosvāmī's elder brother, whose name is Sanātana Gosvāmī, is such a wise and learned scholar that no one is equal to him."

Antya TEXT 1.201

tomāra yaiche viṣaya-tyāga, taiche tāñra rīti

dainya-vairāgya-pāṇḍityera tāñhātei sthiti //CC Antya, 1.201//

SYNONYMS

tomāra—your; yaiche—just as; viṣaya-tyāga—renunciation of material connections; taiche—similarly; tāñra rīti—his manner of activity; dainya—humbleness; vairāgya—renunciation; pāṇḍityera—of learned scholarship; tāñhātei—in him; sthiti—existing.

TRANSLATION

Śrī Caitanya Mahāprabhu told Rāmānanda Rāya, "Sanātana Gosvāmī's renunciation of material connections is just like yours. Humility, renunciation and excellent learning exist in him simultaneously.

Antya TEXT 1.202

ei dui bhāiye āmi pāṭhāiluṅ vṛndāvane

śakti diyā bhakti-śāstra karite pravartane //CC Antya, 1.202//

SYNONYMS

ei—these; dui—two; bhāiye—brothers; āmi—I; pāṭhāiluṅ—sent; vṛndāvane—to Vṛndāvana; śakti diyā—empowering them; bhakti-śāstra—transcendental literature regarding devotional service; karite—to do; pravartane—establishing.

TRANSLATION

I empowered both of these brothers to go to Vṛndāvana to expand the literature of bhakti."

PURPORT

Śrī Caitanya Mahāprabhu informed Śrīla Rāmānanda Rāya that he and Sanātana Gosvāmī had engaged equally in devotional service after giving up all relationships with material activity. Such renunciation is a symptom of an unalloyed devotee engaged in the service of the Lord with no tinge of material contamination. According to Śrī Caitanya Mahāprabhu, this is the position of *ṭṛṇād api sunīcena taror api sahiṣṇunā*. A pure devotee, free from the reactions of the material modes of nature, executes devotional service with tolerance like that of a tree. He also feels humbler than the grass. Such a devotee, who is called *niṣkiñcana* or free from all material possessions, is always absorbed in emotional love of Godhead. He is reluctant to perform any kind of sense gratification. In other words, such a devotee is free from all material bondage, but he engages in Kṛṣṇa conscious activities. Such expert devotional service is performed without hypocrisy. Humility, renunciation and learned scholarship were combined in Sanātana Gosvāmī, the ideal pure devotee, who was on the same level of understanding as Śrīla Rāmānanda Rāya. Like Rāmānanda Rāya, Sanātana Gosvāmī was a fully cognizant expert in the conclusions of devotional service and was therefore able to describe such transcendental knowledge.

Antya TEXT 1.203

rāya kahe,--"īśvara tumi ye cāha karite

kāṣṭhera putalī tumi pāra nācāite //CC Antya, 1.203//

SYNONYMS

rāya kahe—Śrīla Rāmānanda Rāya says; īśvara tumi—You are the Supreme Personality of Godhead; ye—whatever; cāha—You want; karite—to do; kāṣṭhera—of wood; putalī—a doll; tumi—You; pāra—are able; nācāite—to make dance.

TRANSLATION

Śrīla Rāmānanda Rāya replied to Śrī Caitanya Mahāprabhu, "My Lord, You are the Supreme Personality of Godhead. If You like, You can cause even a wooden doll to dance.

Antya TEXT 1.204

mora mukhe ye saba rasa karilā pracāraṇe

sei rasa dekhi ei ihāra likhane //CC Antya, 1.204//

SYNONYMS

mora mukhe—through my mouth; ye—whatever; saba rasa—all such transcendental mellows; karilā—You did; pracāraṇe—preaching; sei rasa—those same transcendental mellows; dekhi—I see; ei—this; ihāra likhane—in the writing of Śrīla Rūpa Gosvāmī.

TRANSLATION

"I see that the truths regarding transcendental mellow that You have expounded through my mouth are all explained in the writings of Śrīla Rūpa Gosvāmī.

Antya TEXT 1.205

bhakte kṛpā-hetu prakāśite cāha vraja-rasa

yāre karāo, sei karibe jagat tomāra vaśa //CC Antya, 1.205//

SYNONYMS

bhakte—unto the devotees; kṛpā-hetu—because of mercy; prakāśite—to show; cāha—You want; vraja-rasa—the transcendental mellows in Vṛndāvana; yāre—whomever; karāo—You may empower; sei—he; karibe—will make; jagat—the whole world; tomāra vaśa—under Your control.

TRANSLATION

"Because of Your causeless mercy toward Your devotees, You want to describe the transcendental pastimes in Vṛndāvana. Anyone empowered to do this can bring the entire world under Your influence."

PURPORT

This passage parallels the statement kṛṣṇa-śakti vinā nahe tāra pravartana, which means that unless empowered by the Supreme Personality of Godhead, Kṛṣṇa, one cannot spread the holy name of the Lord throughout the entire world (Cc. Antya 7.11). Under the protection of the Supreme Personality of Godhead, a pure devotee can preach the holy name of the Lord so that everyone may take advantage of this facility and thus become Kṛṣṇa conscious.

Antya TEXT 1.206

tabe mahāprabhu kailā rūpe āliṅgana

tānre karāilā sabāra caraṇa vandana //CC Antya, 1.206//

SYNONYMS

tabe—at that time; mahāprabhu—Śrī Caitanya Mahāprabhu; kailā—did; rūpe—unto Rūpa Gosvāmī; āliṅgana—embracing; tānre—him; karāilā—induced to do; sabāra—of all of them; caraṇa vandana—worshipping the lotus feet.

TRANSLATION

Śrī Caitanya Mahāprabhu then embraced Rūpa Gosvāmī and asked him to offer prayers at the lotus feet of all the devotees present.

Antya TEXT 1.207

advaita-nityānandādi saba bhakta-gaṇa

kṛpā kari' rūpe sabe kailā āliṅgana //CC Antya, 1.207//

SYNONYMS

advaita—Advaita Ācārya; nityānanda-ādi—Śrī Nityānanda Prabhu and others; saba—all; bhakta-gaṇa—personal devotees; kṛpā kari'-being very merciful; rūpe—unto Rūpa Gosvāmī; sabe—all of them; kailā āliṅgana—embraced.

TRANSLATION

Advaita Ācārya, Nityānanda Prabhu and all the other devotees showed their causeless mercy to Rūpa Gosvāmī by embracing him in return.

Antya TEXT 1.208

prabhu-kṛpā rūpe, āra rūpera sad-guṇa

dekhi' camatkāra haila sabākāra mana //CC Antya, 1.208//

SYNONYMS

prabhu-kṛpā—Lord Caitanya's mercy; rūpe—upon Rūpa Gosvāmī; āra—and; rūpera sat-guṇa—the transcendental qualities of Śrīla Rūpa Gosvāmī; dekhi'-seeing; camatkāra haila—there was astonishment; sabākāra—of all of them; mana—in the minds.

TRANSLATION

Seeing Śrī Caitanya Mahāprabhu's special mercy toward Śrīla Rūpa Gosvāmī and seeing his personal qualities, all the devotees were struck with wonder.

Antya TEXT 1.209

tabe mahāprabhu saba bhakta lañā gelā

haridāsa-ṭhākura rūpe ālīngana kailā //CC Antya, 1.209//

SYNONYMS

tabe—at that time; mahāprabhu—Śrī Caitanya Mahāprabhu; saba—all; bhakta—devotees; lañā—with; gelā—departed from the place; hari-dāsa-ṭhākura—of the name Haridāsa Ṭhākura; rūpe—unto Rūpa Gosvāmī; ālīngana kailā—embraced.

TRANSLATION

Then, when Śrī Caitanya Mahāprabhu left with all of His devotees, Haridāsa Ṭhākura also embraced Śrīla Rūpa Gosvāmī.

Antya TEXT 1.210

haridāsa kahe,--"tomāra bhāgyera nāhi sīmā

ye saba varṇilā, ihāra ke jāne mahimā?" //CC Antya, 1.210//

SYNONYMS

hari-dāsa kahe—Haridāsa Ṭhākura says; tomāra—your; bhāgyera—of fortune; nāhi sīmā—there is no limit; ye—whatever; saba—all; varṇilā—you have described; ihāra—of this; ke jāne—who can understand; mahimā—the glories.

TRANSLATION

Haridāsa Ṭhākura told him: "There is no limit to your good fortune. No one can understand the glories of what you have described."

Antya TEXT 1.211

śrī-rūpa kahena,--āmi kichui nā jāni

yei mahāprabhu kahāna, sei kahi vāṇī //CC Antya, 1.211//

SYNONYMS

śrī-rūpa kahena—Śrīla Rūpa Gosvāmī replies; āmi—I; kichui—anything; nā jani—do not know; yei—whatever; mahāprabhu kahāna—Śrī Caitanya Mahāprabhu makes me say or write; sei—hat; kahi—I speak; vāṇī—transcendental words.

TRANSLATION

Śrī Rūpa Gosvāmī said, "I do not know anything. The only transcendental words I can utter are those which Śrī Caitanya Mahāprabhu makes me speak.

PURPORT

The poet or writer dealing with transcendental subject matters is not an ordinary writer or translator. Because he is empowered by the Supreme Personality of Godhead, whatever he writes becomes very effective. The principle of being empowered by the Supreme Personality of Godhead is essential. A materialistic poet who describes in his poetry the material activities of man and woman cannot describe the transcendental pastimes of the Lord or the transcendental conclusions of devotional service. Śrīla Sanātana Gosvāmī has therefore warned all neophyte devotees that one should not hear from the mouth of a non-Vaiṣṇava.

avaiṣṇava-mukhodgīrṇam

pūtam hari-kathāmṛtam

śravaṇaṁ naiva kartavyaṁ

sarpocchiṣṭaṁ yathā payaḥ

(Padma Purāṇa)

Unless one is a fully unalloyed devotee of the Lord, one should not try to describe the pastimes of Kṛṣṇa in poetry, for it will be only mundane. There are many descriptions of Kṛṣṇa's Bhagavad-gītā written by persons whose consciousness is mundane and who are not qualified by pure devotion. Although they attempted to write transcendental literature, they could not fully engage even a single devotee in Kṛṣṇa's service. Such literature is mundane, and therefore, as warned by Śrī Sanātana Gosvāmī, one should not touch it.

Antya TEXT 1.212

hṛdi yasya preraṇayā

pravartito 'haṁ varāka-rūpo 'pi

tasya hareḥ pada-kamalaṁ

vande caitanya-devasya //CC Antya, 1.212//

SYNONYMS

hṛdi—within the heart; yasya—of whom (the Supreme Personality of Godhead, who gives His pure devotees the intelligence to spread the Kṛṣṇa consciousness movement); preraṇayā—by the inspiration; pravartitaḥ—engaged; aham—I; varāka—insignificant and low; rūpaḥ—Rūpa Gosvāmī; api—although; tasya—of Him; hareḥ—of Hari, the Supreme Personality of Godhead; pada-kamalaṁ—to the lotus feet; vande—let me offer my prayers; caitanya-devasya—of Śrī Caitanya Mahāprabhu.

TRANSLATION

'Although I am the lowest of men and have no knowledge, the Lord has mercifully bestowed upon me the inspiration to write transcendental literature about devotional service. Therefore I offer my obeisances at the lotus feet of Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, who has given me the chance to write these books.' "

PURPORT

This verse is from Bhakti-rasāmṛta-sindhu (1.1.2).

Antya TEXT 1.213

ei-mata dui-jana kṛṣṇa-kathā-raṅge

sukhe kāla goṇāya rūpa haridāsa-saṅge //CC Antya, 1.213//

SYNONYMS

ei-mata—in this way; dui-jana—Haridāsa Ṭhākura and Śrīla Rūpa Gosvāmī; kṛṣṇa-kathā-raṅge—in the pleasure of discussing topics about Kṛṣṇa; sukhe—in happiness; kāla—time; goṇāya—passes; rūpa—Śrīla Rūpa Gosvāmī; hari-dāsa-saṅge—in the company of Haridāsa Ṭhākura.

TRANSLATION

In this way Śrīla Rūpa Gosvāmī passed his time in close association with Haridāsa Ṭhākura by discussing the pastimes of Lord Kṛṣṇa in great happiness.

Antya TEXT 1.214

cāri māsa rahi' saba prabhura bhakta-gaṇa

gosāñi vidāya dilā, gauḍe karilā gamana //CC Antya, 1.214//

SYNONYMS

cāri māsa—four months; rahi'-staying; saba—all; prabhura—of Śrī Caitanya Mahāprabhu; bhakta-gaṇa—the devotees; gosāñi—Caitanya Mahāprabhu; vidāya dilā—bade farewell; gauḍe—to Bengal; karilā gamana—they returned.

TRANSLATION

All the devotees of Śrī Caitanya Mahāprabhu thus spent four months with Him. Then the Lord bade them farewell, and they returned to Bengal.

Antya TEXT 1.215

śrī-rūpa prabhu-pade nīlācale rahilā

dola-yātrā prabhu-saṅge ānande dekhilā //CC Antya, 1.215//

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; prabhu-pade—at the feet of Śrī Caitanya Mahāprabhu; nīlācale—at Jagannātha Purī; rahilā—remained; dola-yātrā—the festival of Dola-yātrā; prabhu-saṅge—with Śrī Caitanya Mahāprabhu; ānande—in great happiness; dekhilā—saw.

TRANSLATION

Śrīla Rūpa Gosvāmī, however, stayed at the lotus feet of Śrī Caitanya Mahāprabhu, and when the Dola-yātrā festival took place, he saw it in great happiness with the Lord.

Antya TEXT 1.216

dola anantare prabhu rūpe vidāya dilā

aneka prasāda kari' śakti sañcārilā //CC Antya, 1.216//

SYNONYMS

dola anantare—after the Dola-yātrā; prabhu—Śrī Caitanya Mahāprabhu; rūpe—unto Rūpa Gosvāmī; vidāya dilā—bade farewell; aneka prasāda kari'-endowing with all kinds of mercy; śakti sañcārilā—empowered him.

TRANSLATION

After the Dola-yātrā festival ended, Śrī Caitanya Mahāprabhu bade farewell to Rūpa Gosvāmī also. The Lord empowered him and bestowed upon him all kinds of mercy.

Antya TEXT 1.217

"vṛndāvane yāha' tumi, rahiha vṛndāvane

ekabāra ihāṇ pāṭhāiha sanātane //CC Antya, 1.217//

SYNONYMS

vṛndāvane—to Vṛndāvana; yāha'-now go; tumi—you; rahiha—stay; vṛndāvane—in Vṛndāvana; eka-bāra—once; ihāṇ—here; pāṭhāiha—send; sanātane—your elder brother, Sanātana Gosvāmī.

TRANSLATION

"Now go to Vṛndāvana and stay there," the Lord said. "You may send here your

elder brother, Sanātana.

Antya TEXT 1.218

vraje yāi rasa-śāstra kariha nirūpaṇa

lupta-tīrtha saba tāhāṇ kariha pracāraṇa //CC Antya, 1.218//

SYNONYMS

vraje yāi—going to Vṛndāvana; rasa-śāstra—all transcendental literature concerning the pastimes of Lord Śrī Kṛṣṇa; kariha nirūpaṇa—write carefully; lupta-tīrtha—the lost holy places; saba—all; tāhāṇ—there; kariha pracāraṇa—make known.

TRANSLATION

"When you go to Vṛndāvana, stay there, preach transcendental literature and excavate the lost holy places.

Antya TEXT 1.219

kṛṣṇa-sevā, rasa-bhakti kariha pracāra

āmiha dekhite tāhāṇ yāimu ekabāra" //CC Antya, 1.219//

SYNONYMS

kṛṣṇa-sevā—the service of Lord Kṛṣṇa; rasa-bhakti—devotional service; kariha pracāra—preach; āmiha—I also; dekhite—to see; tāhāṇ—there to Vṛndāvana; yāimu—I shall go; eka-bāra—once more.

TRANSLATION

"Establish the service of Lord Kṛṣṇa and preach the mellows of Lord Kṛṣṇa's devotional service. I shall also go to Vṛndāvana once more."

Antya TEXT 1.220

eta bali' prabhu tānre kailā āliṅgana

rūpa gosāṇi śire dhare prabhura caraṇa //CC Antya, 1.220//

SYNONYMS

eta bali'-saying this; prabhu—Śrī Caitanya Mahāprabhu; tāñre—unto Rūpa Gosvāmī; kailā āliṅgana—embraced; rūpa gosāñi—Śrīla Rūpa Gosvāmī; śire—on the head; dhare—takes; prabhura caraṇa—the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

Having thus spoken, Śrī Caitanya Mahāprabhu embraced Rūpa Gosvāmī, who then placed the lotus feet of the Lord upon his head.

Antya TEXT 1.221

prabhura bhakta-gaṇa-pāśe vidāya la-ilā
punarapi gauḍa-pathe vṛndāvane āilā //CC Antya, 1.221//

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; bhakta-gaṇa-pāśe—from the devotees; vidāya la-ilā—took leave; punarapi—again; gauḍa-pathe—on the way to Bengal; vṛndāvane—to Vṛndāvana; āilā—returned.

TRANSLATION

Śrīla Rūpa Gosvāmī took leave of all the devotees of Śrī Caitanya Mahāprabhu and returned to Vṛndāvana by the path to Bengal.

Antya TEXT 1.222

ei ta' kahilāṇa punaḥ rūpera milana
ihā yei śune, pāya caitanya-caraṇa //CC Antya, 1.222//

SYNONYMS

ei ta' kahilāṇa—thus I have said; punaḥ—again; rūpera milana—the meeting with Śrīla Rūpa Gosvāmī; ihā—this narration; yei śune—anyone who hears; pāya—gets; caitanya-caraṇa—the shelter of Śrī Caitanya Mahāprabhu.

TRANSLATION

Thus I have described the second meeting of Rūpa Gosvāmī and Śrī Caitanya Mahāprabhu. Anyone who hears of this incident will certainly attain the shelter of Śrī Caitanya Mahāprabhu.

Antya TEXT 1.223

śrī-rūpa-raghunātha-pade yāra āśa

caitanya-caritāmṛta kahe kṛṣṇadāsa //CC Antya, 1.223//

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; raghunātha—Śrīla Raghunātha dāsa Gosvāmī; pade—at the lotus feet; yāra—whose; āśa—expectation; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; kṛṣṇa-dāsa—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Antya-līlā, First Chapter, describing the second meeting of Śrīla Rūpa Gosvāmī and Śrī Caitanya Mahāprabhu.

Chapter 2 The Chastisement of Junior Haridāsa

The purport of this chapter is explained by Śrīla Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya as follows. Kṛṣṇadāsa Kavirāja Gosvāmī, the author of Śrī Caitanya-caritāmṛta, wanted to explain direct meetings with Śrī Caitanya Mahāprabhu, meetings with those empowered by Him, and His āvirbhāva appearance. Thus he described the glories of Nṛsimhānanda and other devotees. A devotee named Bhagavān Ācārya was exceptionally faithful to the lotus feet of Śrī Caitanya Mahāprabhu. Nevertheless, his brother, Gopāla Bhaṭṭa Ācārya, discoursed upon the commentary of impersonalism (Māyāvāda). Śrīla Svarūpa Dāmodara Gosvāmī, the secretary of Śrī Caitanya Mahāprabhu, forbid Bhagavān Ācārya to indulge in hearing that commentary. Later, when Junior Haridāsa, following the order of Bhagavān Ācārya, went to collect alms from Mādhavīdevī, he committed an offense by talking intimately with a woman although he was in the renounced order. Because of this, Śrī Caitanya Mahāprabhu rejected Junior Haridāsa, and despite all the requests of the Lord's stalwart devotees, the Lord did not accept him again. One year after this incident, Junior Haridāsa went to the confluence of the Ganges and Yamunā and

committed suicide. In his spiritual body, however, he continued to sing devotional songs, and Śrī Caitanya Mahāprabhu heard them. When the Vaiṣṇavas of Bengal went to see Śrī Caitanya Mahāprabhu, these incidents became known to Svarūpa Dāmodara and others.

Antya TEXT 2.1

vande 'haṁ śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurūn vaiṣṇavāṁś ca
śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānviṭaṁ taṁ sa-jīvaṁ
sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devaṁ
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānviṭāṁś ca //CC Antya, 2.1//

SYNONYMS

vande—offer my respectful obeisances; aham—I; śrī-guroḥ—of my initiating spiritual master or instructing spiritual master; śrī-yuta-pada-kamalam—unto the opulent lotus feet; śrī-gurūn—unto the spiritual masters in the paramparā system, beginning from Mādhavendra Purī down to Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda; vaiṣṇavān—unto all the Vaiṣṇavas, beginning from Lord Brahmā and others coming from the very start of the creation; ca—and; śrī-rūpaṁ—unto Śrīla Rūpa Gosvāmī; sa-agra-jātaṁ—with his elder brother, Śrī Sanātana Gosvāmī; saha-gaṇa-raghunātha-anvitaṁ—with Raghunātha dāsa Gosvāmī and his associates; taṁ—unto him; sa-jīvaṁ—with Jīva Gosvāmī; sa-advaitaṁ—with Advaita Ācārya; sa-avadhūtaṁ—with Nityānanda Prabhu; parijana-sahitaṁ—and with Śrīvāsa Ṭhākura and all the other devotees; kṛṣṇa-caitanya-devaṁ—unto Lord Śrī Caitanya Mahāprabhu; śrī-rādhā-kṛṣṇa-pādān—unto the lotus feet of the all-opulent Śrī Kṛṣṇa and Rādhārāṇī; saha-gaṇa—with associates; lalitā-śrī-viśākhā-anvitaṁ—accompanied by Lalitā and Śrī Viśākhā; ca—also.

TRANSLATION

I offer my respectful obeisances unto the lotus feet of my spiritual master and of all the other preceptors on the path of devotional service. I offer my respectful obeisances unto all the Vaiṣṇavas and unto the six Gosvāmīs, including Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, Raghunātha dāsa Gosvāmī, Jīva Gosvāmī and their associates. I offer my respectful obeisances unto Śrī Advaita Ācārya Prabhu, Śrī Nityānanda Prabhu, Śrī Caitanya Mahāprabhu, and all His devotees, headed by Śrīvāsa Ṭhākura. I then offer my respectful obeisances unto

the lotus feet of Lord Kṛṣṇa, Śrīmatī Rādhārāṇī and all the gopīs, headed by Lalitā and Viśākhā.

Antya TEXT 2.2

jaya jaya śrī-caitanya jaya nityānanda

jayādvaita-candra jaya gaura-bhakta-vṛnda //CC Antya, 2.2//

SYNONYMS

jaya jaya—all glories; śrī-caitanya—to Śrī Caitanya; jaya—all glories; nityānanda—to Lord Nityānanda; jaya advaita-candra—all glories to Advaita Ācārya; jaya—all glories; gaura-bhakta-vṛnda—to the devotees of Lord Caitanya.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Nityānanda Prabhu! All glories to Advaita Ācārya! And all glories to all the devotees of Śrī Caitanya Mahāprabhu!

Antya TEXT 2.3

sarva-loka uddhārite gaura-avatāra

nistārera hetu tāra trividha prakāra //CC Antya, 2.3//

SYNONYMS

sarva-loka—all the worlds; uddhārite—to deliver; gaura-avatāra—the incarnation of Lord Śrī Caitanya Mahāprabhu; nistārera hetu—causes of the deliverance of all people; tāra—His; tri-vidha prakāra—three kinds.

TRANSLATION

In His incarnation as Śrī Caitanya Mahāprabhu, Lord Śrī Kṛṣṇa descended to deliver all the living beings in the three worlds, from Brahmaloka down to Pātālaloka. He caused their deliverance in three ways.

Antya TEXT 2.4

sākṣāt-darśana, āra yogya-bhakta-jīve

'āveśa' karaye kāhān, kāhān 'āvirbhāve' //CC Antya, 2.4//

SYNONYMS

sākṣāt-darśana—direct meeting; āra—and; yogya-bhakta—perfect devotee; jīve—living beings; āveśa karaye—empowers with specific spiritual potencies; kāhān—somewhere; kāhān—in other places; āvirbhāve—by appearing Himself.

TRANSLATION

The Lord delivered the fallen souls in some places by meeting them directly, in other places by empowering a pure devotee, and in still other places by appearing before someone Himself.

Antya TEXTS 2.5-6

'sākṣāt-darśane' prāya saba nistārilā

nakula-brahmacārīra dehe 'āviṣṭa' ha-ilā

pradyumna-nṛsimhānanda āge kailā 'āvirbhāva'

'loka nistāriba',--ei īśvara-svabhāva //CC Antya, 2.5-6//

SYNONYMS

sākṣāt-darśane—by direct meeting; prāya—almost; saba—all; nistārilā—delivered; nakula-brahmacārīra—of a brahmacārī named Nakula; dehe—in the body; āviṣṭa ha-ilā—entered; pradyumna-nṛsimhānanda—Pradyumna Nṛsimhānanda; āge—in front of; kailā—made; āvirbhāva—appearance; loka nistāriba—I shall deliver all the fallen souls; ei—this; īśvara-svabhāva—the characteristic of the Supreme Personality of Godhead.

TRANSLATION

Śrī Caitanya Mahāprabhu delivered almost all the fallen souls by directly meeting them. He delivered others by entering the body of Nakula Brahmacārī and by appearing before Nṛsimhānanda Brahmacārī. "I shall deliver the fallen souls." This statement characterizes the Supreme Personality of Godhead.

PURPORT

The Lord always manifested His āvirbhāva appearance in the following four places: (1) the house of Śrīmatī Śacīmātā, (2) wherever Nityānanda Prabhu

danced in ecstasy, (3) the house of Śrīvāsa (when kīrtana was performed), and (4) the house of Rāghava Paṇḍita. Lord Caitanya Himself appeared in these four places. (In this connection, one may consult text 34.)

Antya TEXT 2.7

sākṣāt-darśane saba jagat tārīlā

eka-bāra ye dekhilā, se kṛtārtha ha-ilā //CC Antya, 2.7//

SYNONYMS

sākṣāt-darśane—by direct meetings; saba—all; jagat—the universe; tārīlā—He delivered; eka-bāra—once; ye—anyone who; dekhilā—saw; se—he; kṛta-artha—fully satisfied; ha-ilā—became.

TRANSLATION

When Śrī Caitanya Mahāprabhu was personally present, anyone in the world who met Him even once was fully satisfied and became spiritually advanced.

Antya TEXT 2.8

gauḍa-deśera bhakta-gaṇa pratyabda āsiyā

punaḥ gauḍa-deśe yāya prabhure miliyā //CC Antya, 2.8//

SYNONYMS

gauḍa-deśera—of Bengal; bhakta-gaṇa—devotees; prati-abda—every year; āsiyā—coming; punaḥ—again; gauḍa-deśe—to Bengal; yāya—return; prabhure—Śrī Caitanya Mahāprabhu; miliyā—after meeting.

TRANSLATION

Every year, devotees from Bengal would go to Jagannātha Purī to meet Śrī Caitanya Mahāprabhu, and after the meeting they would return to Bengal.

Antya TEXT 2.9

āra nānā-deśera loka āsi' jagannātha

caitanya-caraṇa dekhi' ha-ila kṛtārtha //CC Antya, 2.9//

SYNONYMS

āra—again; nānā-deśera—of different provinces; loka—people; āsi'-coming; jagannātha—to Jagannātha Purī; caitanya-caraṇa—the lotus feet of Śrī Caitanya Mahāprabhu; dekhi'-seeing; ha-ila—became; kṛta-ārtha—fully satisfied.

TRANSLATION

Similarly, people who went to Jagannātha Purī from various provinces of India were fully satisfied after seeing the lotus feet of Śrī Caitanya Mahāprabhu.

Antya TEXT 2.10

sapta-dvīpera loka āra nava-khaṇḍa-vāsī

deva, gandharva, kinnara manuṣya-veśe āsi' //CC Antya, 2.10//

SYNONYMS

sapta-dvīpera loka—people from all of the seven islands within the universe; āra—and; nava-khaṇḍa-vāsī—the inhabitants of the nine khaṇḍas; deva—demigods; gandharva—the inhabitants of Gandharvaloka; kinnara—the inhabitants of Kinnaraloka; manuṣya-veśe—in the form of human beings; āsi'-coming.

TRANSLATION

People from all over the universe, including the seven islands, the nine khaṇḍas, the planets of the demigods, Gandharvaloka and Kinnaraloka, would go there in the forms of human beings.

PURPORT

For an explanation of sapta-dvīpa, see Madhya-līlā, Chapter Twenty, verse 218, and Śrīmad-Bhāgavatam, Fifth Canto, Chapters Sixteen and Twenty. in the Siddhānta-śiromaṇi, Chapter One (Golādhya), in the Bhuvana-kośa section, the nine khaṇḍas are mentioned as follows:

aindraṁ kaśeru sakalaṁ kila tāmraparṇam

anyad gabhastimad ataś ca kumārikākhyam

nāgaṁ ca saumyam iha vāruṇam antya-khaṇḍam

gāndharva-saṁjñam iti bhārata-varṣa-madhye

"Within Bhārata-varṣa, there are nine khaṇḍas. They are known as (1) Aindra, (2) Kaśeru, (3) Tāmaparṇa, (4) Gabhastimat, (5) Kumārikā, (6) Nāga (7) Saumya, (8) Vāruṇa and (9) Gāndharva."

Antya TEXT 2.11

prabhure dekhiyā yāya 'vaiṣṇava' hañā

kṛṣṇa bali' nāce saba premāviṣṭa hañā //CC Antya, 2.11//

SYNONYMS

prabhure dekhiyā—by seeing the Lord; yāya—they return; vaiṣṇava hañā—having become devotees of the Supreme Personality of Godhead, Kṛṣṇa; kṛṣṇa bali'-chanting Kṛṣṇa; nāce—dance; saba—all of them; prema-āviṣṭa hañā overwhelmed by ecstatic love.

TRANSLATION

Having seen the Lord, they all became Vaiṣṇavas. Thus they danced and chanted the Hare Kṛṣṇa mantra in ecstatic love of Godhead.

Antya TEXT 2.12

ei-mata darśane trijagat nistāri

ye keha āsite nāre aneka saṁsārī //CC Antya, 2.12//

SYNONYMS

ei-mata—in this way; darśane—by direct visits; tri-jagat—the three worlds; nistāri—delivering; ye keha—some who; āsite nāre—could not come; aneka—many; saṁsārī—persons entangled in this material world.

TRANSLATION

Thus by direct meetings, Śrī Caitanya Mahāprabhu delivered the three worlds. Some people, however, could not go and were entangled in material activities.

Antya TEXT 2.13

tā-sabā tārīte prabhu sei saba deśe

yogya-bhakta jīva-dehe karena 'āveśe' //CC Antya, 2.13//

SYNONYMS

tā-sabā—all of them; tārite—to deliver; prabhu—Śrī Caitanya Mahāprabhu; sei—those; saba—all; deśe—in countries; yogya-bhakta—a suitable devotee; jīva-dehe—in the body of such a living entity; karena—does; āveśe—entrance.

TRANSLATION

To deliver people in regions throughout the universe who could not meet Him, Śrī Caitanya Mahāprabhu personally entered the bodies of pure devotees.

Antya TEXT 2.14

sei jīve nija-bhakti karena prakāśe

tāhāra darśane 'vaiṣṇava' haya sarva-deśe //CC Antya, 2.14//

SYNONYMS

sei jīve—in that living being; nija-bhakti—His own devotion; karena prakāśe—manifests directly; tāhāra darśane—by seeing such an empowered devotee; vaiṣṇava—devotees of Kṛṣṇa; haya—become; sarva-deśe—in all other countries.

TRANSLATION

Thus He empowered living beings [His pure devotees] by manifesting in them so much of His own devotion that people in all other countries became devotees by seeing them.

PURPORT

As stated in Caitanya-caritāmṛta (Antya 7.11):

kali-kālera dharma-kṛṣṇa-nāma-saṅkīrtana

kṛṣṇa-śakti vinā nahe tāra pravartana

Unless one is empowered by the Supreme Personality of Godhead, Śrī Caitanya Mahāprabhu, one cannot spread the holy names of the Hare Kṛṣṇa mahā-mantra throughout the world. Persons who do so are empowered. Therefore they are sometimes called āveśa-avatāras or incarnations, for they are endowed with the power of Śrī Caitanya Mahāprabhu.

Antya TEXT 2.15

ei-mata āveśe tārila tribhuvana

gauḍe yaiche āveśa, kari dig daraśana //CC Antya, 2.15//

SYNONYMS

ei-mata—in this way; āveśe—by empowering; tārila tri-bhuvana—delivered the entire three worlds; gauḍe—in Bengal; yaiche—how; āveśa—empowering; kari dik daraśana—I shall describe in brief.

TRANSLATION

In this way Śrī Caitanya Mahāprabhu delivered the entire three worlds, not only by His personal presence but also by empowering others. I shall briefly describe how He empowered a living being in Bengal.

Antya TEXT 2.16

āmbuyā-muluke haya nakula-brahmacārī

parama-vaiṣṇava teṇho baḍa adhikārī //CC Antya, 2.16//

SYNONYMS

āmbuyā-muluke—in the province known as Āmbuyā; haya—here is; nakula-brahmacārī—a person known as Nakula Brahmacārī; parama-vaiṣṇava—a perfectly pure devotee; teṇho—he; baḍa adhikārī—very advanced in devotional service.

TRANSLATION

In Āmbuyā-muluka there was a person named Nakula Brahmacārī, who was a perfectly pure devotee, greatly advanced in devotional service.

PURPORT

Śrīla Bhaktivinoda Ṭhākura says that Āmbuyā-muluka is the present Ambikā, a city in the Vardhamāna district of West Bengal. Formerly, during the Mohammedan regime, it was known as Āmbuyā-muluka. In this city there is a neighborhood called Pyārīgaṇja, and that is where Nakula Brahmacārī used to live.

Antya TEXT 2.17

gauḍa-deśera loka nistārite mana haila

nakula-hṛdaye prabhu 'āveśa' karila //CC Antya, 2.17//

SYNONYMS

gauḍa-deśera loka—the people of Bengal; nistārite—to deliver; mana haila—wanted; nakula-hṛdaye—in the heart of Nakula Brahmācārī; prabhu—Śrī Caitanya Mahāprabhu; āveśa karila—entered.

TRANSLATION

Desiring to deliver all the people of Bengal, Śrī Caitanya Mahāprabhu entered the heart of Nakula Brahmācārī.

Antya TEXT 2.18

graha-grasta-prāya nakula premāviṣṭa hañā

hāse, kānde, nāce, gāya unmatta hañā //CC Antya, 2.18//

SYNONYMS

graha-grasta-prāya—exactly like one haunted by a ghost; nakula—Nakula Brahmācārī; prema-āviṣṭa hañā—being overwhelmed by ecstatic love of God; hāse—laughs; kānde—cries; nāce—dances; gāya—chants; unmatta hañā—just like a madman.

TRANSLATION

Nakula Brahmācārī became exactly like a man haunted by a ghost. Thus he sometimes laughed, sometimes cried, sometimes danced and sometimes chanted like a madman.

Antya TEXT 2.19

aśru, kampa, stambha, sveda, sāttvika vikāra

nirantara preme nṛtya, saghana huṅkāra //CC Antya, 2.19//

SYNONYMS

aśru—tears; kampa—trembling; stambha—becoming stunned; sveda—

perspiration; sāttvika vikāra—all such transcendental transformations; nirantara—continuously; preme nṛtya—dancing in ecstatic love; sa-ghana huṅkāra—a sound like that of a cloud.

TRANSLATION

He continuously exhibited bodily transformations of transcendental love. Thus he cried, trembled, became stunned, perspired, danced in love of Godhead and made sounds like those of a cloud.

Antya TEXT 2.20

taiche gaura-kānti, taiche sadā premāveśa

tāhā dekhibāre āise sarva gauḍa-deśa //CC Antya, 2.20//

SYNONYMS

taiche—in that way; gaura-kānti—a bodily luster like that of Lord Śrī Caitanya Mahāprabhu; taiche—similarly; sadā—always; prema-āveśa—absorbed in ecstatic love; tāhā dekhibāre—to see that; āise—come; sarva—all; gauḍa-deśa—people from all provinces of Bengal.

TRANSLATION

His body shone with the same luster as that of Śrī Caitanya Mahāprabhu, and he showed the same absorption in ecstatic love of Godhead. People came from all provinces of Bengal to see these symptoms.

Antya TEXT 2.21

yāre dekhe tāre kahe,--'kaha kṛṣṇa-nāma'

tānhāra darśane loka haya premoddāma //CC Antya, 2.21//

SYNONYMS

yāre dekhe—to whomever he saw; tāre kahe—he addresses him; kaha kṛṣṇa-nāma—my dear friend, chant Kṛṣṇa's holy name; tānhāra darśane—by seeing him; loka haya—people became; prema-uddāma—highly elevated in love of Godhead.

TRANSLATION

He advised whomever he met to chant the holy names Hare Kṛṣṇa. Thus upon seeing him, people were overwhelmed with love of Godhead.

Antya TEXT 2.22

caitanyera āveśa haya nakulera dehe

śuni' śivānanda āilā kariyā sandehe //CC Antya, 2.22//

SYNONYMS

caitanyera—of Śrī Caitanya Mahāprabhu; āveśa—taking possession; haya—there is; nakulera dehe—in the body of Nakula Brahmācārī; śuni'-hearing; śivānanda āilā—Śivānanda Sena came; kariyā sandehe—doubting.

TRANSLATION

When Śivānanda Sena heard that Śrī Caitanya Mahāprabhu had entered the body of Nakula Brahmācārī, he went there with doubts in his mind.

Antya TEXT 2.23

parīkṣā karite tāñra yabe icchā haila

bāhire rahiyā tabe vicāra karila //CC Antya, 2.23//

SYNONYMS

parīkṣā karite—to test; tāñra—of Śivānanda Sena; yabe—when; icchā—desire; haila—there was; bāhire rahiyā—staying outside; tabe—at that time; vicāra karila—considered.

TRANSLATION

Desiring to test the authenticity of Nakula Brahmācārī, he stayed outside, thinking as follows.

Antya TEXTS 2.24-25

"āpane bolāna more, ihā yadi jāni

āmāra iṣṭa-mantra jāni' kahena āpani

tabe jāni, inhāte haya caitanya-āveśe"

eta cinti' śivānanda rahilā dūra-deśe //CC Antya, 2.24-25//

SYNONYMS

āpane—personally; bolāna—calls; more—me; ihā—this; yadi—if; jāni—I understand; āmāra—my; iṣṭa-mantra—worshipable mantra; jāni'-knowing; kahena āpani—he says himself; tabe jāni—then I shall understand; inhāte—in him; haya—there is; caitanya-āveśe—being possessed by Śrī Caitanya Mahāprabhu; eta cinti'-thinking this; śivānanda—Śivānanda Sena; rahilā—remained; dūra-deśe—a little far off.

TRANSLATION

"If Nakula Brahmācārī personally calls me and knows my worshipable mantra, then I shall understand that he is inspired by the presence of Śrī Caitanya Mahāprabhu." Thinking in this way, he stayed some distance apart.

Antya TEXT 2.26

asaṅkha lokera ghaṭā,--keha āise yāya

loker saṅghaṭṭe keha darśana nā pāya //CC Antya, 2.26//

SYNONYMS

asaṅkha lokera ghaṭā—a great crowd of people; keha—some; āise—come; yāya—go; loker saṅghaṭṭe—in the great crowd of people; keha—some of them; darśana nā pāya—could not see Nakula Brahmācārī.

TRANSLATION

There was a large crowd of people, some coming and some going. Indeed, some people in that great crowd could not even see Nakula Brahmācārī.

Antya TEXT 2.27

āveśe brahmācārī kahe,--'śivānanda āche dūre

jana dui cāri yāha, bolāha tāhāre' //CC Antya, 2.27//

SYNONYMS

āveśe—in that state of possession; brahmācārī kahe—Nakula Brahmācārī said; śivānanda—Śivānanda Sena; āche dūre—is staying some distance off; jana—

persons; dui—two; cāri—four; yāha—go; bolāha tāhāre—call him.

TRANSLATION

In his inspired state, Nakula Brahmācārī said, "Śivānanda Sena is staying some distance away. Two or four of you go call him."

Antya TEXT 2.28

cāri-dike dhāya loke 'śivānanda' bali

śivānanda kon, tomāya bolāya brahmācārī //CC Antya, 2.28//

SYNONYMS

cāri-dike—in four directions; dhāya loke—people began to run; śivānanda bali—calling loudly the name of Śivānanda; śivānanda kon—whoever is Śivānanda; tomāya—unto you; bolāya—calls; brahmācārī—Nakula Brahmācārī.

TRANSLATION

Thus people began running here and there, calling in all directions, "Śivānanda! Whoever is Śivānanda, please come. Nakula Brahmācārī is calling you."

Antya TEXT 2.29

śuni, śivānanda sena tānhā śīghra āila

namaskāra kari' tānra nikaṭe vasiḥ //CC Antya, 2.29//

SYNONYMS

śuni'-hearing; śivānanda sena—of the name Śivānanda Sena; tānhā—there; śīghra—quickly; āila—came; namaskāra kari'-offering obeisances; tānra nikaṭe—near him; vasiḥ—sat down.

TRANSLATION

Hearing these calls, Śivānanda Sena quickly went there, offered obeisances to Nakula Brahmācārī, and sat down near him.

Antya TEXT 2.30

brahmācārī bale,--"tumi karilā saṁśaya

eka-manā hañā śuna tāhāra niścaya //CC Antya, 2.30//

SYNONYMS

brahmacārī bale—Nakula Brahmacārī said; tumi—you; karilā saṁśaya—have doubted; eka-manā hañā—with great attention; śuna—please hear; tāhāra—for that; niścaya—settlement.

TRANSLATION

Nakula Brahmacārī said, "I know that you are doubtful. Now please hear this evidence with great attention.

Antya TEXT 2.31

'gaura-gopāla mantra' tomāra cāri akṣara

aviśvāsa chāḍa, yei kariyācha antara" //CC Antya, 2.31//

SYNONYMS

gaura-gopāla mantra—the Gaura-gopāla mantra; tomāra—your; cāri akṣara—composed of four syllables; aviśvāsa chāḍa—give up your doubts; yei—which; kariyācha antara—you have kept within your mind.

TRANSLATION

"You are chanting the Gaura-gopāla mantra composed of four syllables. Now please give up the doubts that have resided within you."

PURPORT

Śrīla Bhaktivinoda Ṭhākura explains the Gaura-gopāla mantra in his Amṛta-pravāha-bhāṣya. Worshipers of Śrī Gaurasundara accept the four syllables gaura-aṅ-ga as the Gaura mantra, but pure worshipers of Rādhā and Kṛṣṇa accept the four syllables rā-dhā kṛṣ-ṇa as the Gaura-gopāla mantra. However, Vaiṣṇavas consider Śrī Caitanya Mahāprabhu nondifferent from Rādhā-Kṛṣṇa (śrī-kṛṣṇa-caitanya rādhā-kṛṣṇa nahe anya). Therefore one who chants the mantra Gaurāṅga and one who chants the names of Rādhā and Kṛṣṇa are on the same level.

Antya TEXT 2.32

tabe śivānandera mane pratīti ha-ila

aneka sammāna kari' bahu bhakti kaila //CC Antya, 2.32//

SYNONYMS

tabe—thereupon; śivānandera—of Śivānanda Sena; mane—in the mind; pratīti ha-ila—there was confidence; aneka sammāna kari'-offering him much respect; bahu bhakti kaila—offered him devotional service.

TRANSLATION

Śivānanda Sena thereupon developed full confidence in his mind that Nakula Brahmācārī was filled with the presence of Śrī Caitanya Mahāprabhu. Śivānanda Sena then offered him respect and devotional service.

Antya TEXT 2.33

ei-mata mahāprabhura acintya prabhāva

ebe śuna prabhura yaiche haya 'āvirbhāva' //CC Antya, 2.33//

SYNONYMS

ei-mata—in this way; mahāprabhura—of Śrī Caitanya Mahāprabhu; acintya prabhāva—inconceivable influence; ebe—now; śuna—hear; prabhura—of Śrī Caitanya Mahāprabhu; yaiche—in which way; haya—there is; āvirbhāva—appearance.

TRANSLATION

In this way, one should understand the inconceivable potencies of Śrī Caitanya Mahāprabhu. Now please hear how His appearance [āvirbhāva] takes place.

Antya TEXTS 2.34-35

śacīra mandire, āra nityānanda-nartane

śrīvāsa-kīrtane, āra rāghava-bhavane

ei cāri ṭhāñi prabhura sadā 'āvirbhāva'

premākṛṣṭa haya,--prabhura sahaja svabhāva //CC Antya, 2.34-35//

SYNONYMS

śacīra mandire—in the household temple of mother Śacī; āra—and; nityānanda-

nartane—at the time of Śrī Nityānanda Prabhu's dancing; śrīvāsa-kīrtane—at the time of congregational chanting headed by Śrīvāsa Paṇḍita; āra—and; rāghava-bhavane—in the house of Rāghava; ei cāri ṭhāñi—in these four places; prabhura—of Śrī Caitanya Mahāprabhu; sadā—always; āvirbhāva—appearance; prema-ākṛṣṭa haya—is attracted by love; prabhura—of Śrī Caitanya Mahāprabhu; sahaja sva-bhāva—natural characteristic.

TRANSLATION

Śrī Caitanya Mahāprabhu always appeared in four places—in the household temple of mother Śacī, in the places where Śrī Nityānanda Prabhu danced, in the house of Śrīvāsa Paṇḍita during congregational chanting and in the house of Rāghava Paṇḍita. He appeared because of His attraction to the love of His devotees. That is His natural characteristic.

Antya TEXT 2.36

nṛsimhānandera āge āvirbhūta hañā

bhojana karilā, tāhā śuna mana diyā //CC Antya, 2.36//

SYNONYMS

nṛsimhānandera—the brahmacārī known as Nṛsimhānanda; āge—before; āvirbhūta hañā—appearing; bhojana karilā—He accepted offerings of food; tāhā—that; śuna—hear; mana diyā—with attention.

TRANSLATION

Śrī Caitanya Mahāprabhu appeared before Nṛsimhānanda Brahmacārī and ate his offerings. Please hear about this with attention.

Antya TEXT 2.37

śivānandera bhāginā śrī-kānta-sena nāma

prabhura kṛpāte teñho baḍa bhāgyavān //CC Antya, 2.37//

SYNONYMS

śivānandera—of Śivānanda Sena; bhāginā—nephew; śrī-kānta-sena nāma—named Śrīkānta Sena; prabhura kṛpāte—by the causeless mercy of Śrī Caitanya Mahāprabhu; teñho—he; baḍa—very; bhāgyavān—fortunate.

TRANSLATION

Śivānanda Sena had a nephew named Śrīkānta Sena, who by the grace of Śrī Caitanya Mahāprabhu was extremely fortunate.

Antya TEXT 2.38

eka vatsara teṇho prathama ekeśvara

prabhu dekhībāre āilā utkaṇṭhā-antara //CC Antya, 2.38//

SYNONYMS

eka vatsara—one year; teṇho—Śrīkānta Sena; prathama—first; ekeśvara—alone; prabhu dekhībāre—to see the Lord; āilā—came; utkaṇṭhā-antara—with great anxiety in the mind.

TRANSLATION

One year, Śrīkānta Sena came alone to Jagannātha Purī in great eagerness to see the Lord.

Antya TEXT 2.39

mahāprabhu tāre dekhi' baḍa kṛpā kailā

māsa-dui teṇho prabhura nikaṭe rahilā //CC Antya, 2.39//

SYNONYMS

mahāprabhu—Śrī Caitanya Mahāprabhu; tāre—him; dekhi'-seeing; baḍa kṛpā kailā—bestowed great mercy; māsa-dui—for two months; teṇho—Śrīkānta Sena; prabhura nikaṭe—near Śrī Caitanya Mahāprabhu; rahilā—stayed.

TRANSLATION

Seeing Śrīkānta Sena, Śrī Caitanya Mahāprabhu bestowed causeless mercy upon him. Śrīkānta Sena stayed near Śrī Caitanya Mahāprabhu for about two months at Jagannātha Purī.

Antya TEXT 2.40

tabe prabhu tānre ājñā kailā gauḍe yāite

"bhakta-gaṇe niṣedhiha ethāke āsite //CC Antya, 2.40//

SYNONYMS

tabe—then; prabhu—Śrī Caitanya Mahāprabhu; tāñre—unto him; ājñā kailā—ordered; gaṇe yāite—returning to Bengal; bhakta-gaṇe—the devotees; niṣedhiha—forbid; ethāke āsite—to come to this place.

TRANSLATION

When he was about to return to Bengal, the Lord told him, "Forbid the devotees of Bengal to come to Jagannātha Purī this year.

Antya TEXT 2.41

e-vatsara tāñhā āmi yāimu āpane

tāhāi milimu saba advaitādi sane //CC Antya, 2.41//

SYNONYMS

e-vatsara—this year; tāñhā—there (to Bengal); āmi—I; yāimu—shall go; āpane—personally; tāhāi—there; milimu—I shall meet; saba—all; advaita-ādi—beginning with Advaita Ācārya; sane—with.

TRANSLATION

"This year I shall personally go to Bengal and meet all the devotees there, headed by Advaita Ācārya.

Antya TEXT 2.42

śivānande kahiha,--āmi ei pauṣa-māse

ācambite avaśya āmi yāiba tāñra pāśe //CC Antya, 2.42//

SYNONYMS

śivānande kahiha—speak to Śivānanda Sena; āmi—I; ei—this; pauṣa-māse—in the month of December; ācambite—all of a sudden; avaśya—certainly; āmi—I; yāiba—shall go; tāñra pāśe—to his place.

TRANSLATION

"Please inform Śivānanda Sena that this December I shall certainly go to his

home.

Antya TEXT 2.43

jagadānanda haya tāhāṇ, teṇho bhikṣā dibe

sabāre kahiha,--e vatsara keha nā āsibe" //CC Antya, 2.43//

SYNONYMS

jagadānanda—Jagadānanda; haya—is; tāhāṇ—there; teṇho—he; bhikṣā dibe—will give offerings of food; sabāre kahiha—inform all of them; e vatsara—this year; keha nā āsibe—no one should come.

TRANSLATION

"Jagadānanda is there, and he will give Me offerings of food. Inform them all that no one should come to Jagannātha Purī this year."

Antya TEXT 2.44

śrī-kānta āsiyā gauḍe sandeśa kahila

śuni' bhakta-gaṇa-mane ānanda ha-ila //CC Antya, 2.44//

SYNONYMS

śrī-kānta—Śrīkānta Sena; āsiyā—coming back; gauḍe—in Bengal; sandeśa—message; kahila—delivered; śuni'-hearing; bhakta-gaṇa-mane—in the minds of the devotees; ānanda ha-ila—there was great happiness.

TRANSLATION

When Śrīkānta Sena returned to Bengal and delivered this message, the minds of all the devotees were very pleased.

Antya TEXT 2.45

calitechilā ācārya, rahilā sthira hañā

śivānanda, jagadānanda rahe pratyāśā kariyā //CC Antya, 2.45//

SYNONYMS

calitechilā—was ready to go; ācārya—Advaita Ācārya; rahilā—remained; sthira

hañā—being without movement; śivānanda—Śivānanda; jagadānanda—Jagadānanda; rahe—remain; pratyāśā kariyā—expecting.

TRANSLATION

Advaita Ācārya was just about to go to Jagannātha Purī with the other devotees, but upon hearing this message, He waited. Śivānanda Sena and Jagadānanda also stayed back, awaiting the arrival of Śrī Caitanya Mahāprabhu.

Antya TEXT 2.46

pauṣa-māse āila duñhe sāmāgrī kariyā

sandhyā-paryanta rahe apekṣā kariyā //CC Antya, 2.46//

SYNONYMS

pauṣa-māse—the month of Pauṣa (December-January); āila—came; duñhe—Śivānanda Sena and Jagadānanda; sāmāgrī kariyā—making all arrangements; sandhyā-paryanta—until the evening; rahe—remain; apekṣā kariyā—waiting.

TRANSLATION

When the month of Pauṣa arrived, both Jagadānanda and Śivānanda collected all kinds of paraphernalia for the Lord's reception. Every day, they would wait until evening for the Lord to come.

Antya TEXT 2.47

ei-mata māsa gela, gosāñi nā āilā

jagadānanda, śivānanda duḥkhita ha-ilā //CC Antya, 2.47//

SYNONYMS

ei-mata—in this way; māsa gela—the month passed; gosāñi nā āilā—Śrī Caitanya Mahāprabhu did not come; jagadānanda—Jagadānanda; śivānanda—Śivānanda; duḥkhita ha-ilā—became very unhappy.

TRANSLATION

As the month passed but Śrī Caitanya Mahāprabhu did not come, Jagadānanda and Śivānanda became most unhappy.

Antya TEXTS 2.48-49

ācambite nṛsimhānanda tāhāṇi āilā

duñhe tāñre mili' tabe sthāne vasāilā

duñhe duḥkhī dekhi' tabe kahe nṛsimhānanda

'tomā duñhākāre kene dekhi nirānanda?' //CC Antya, 2.48-49//

SYNONYMS

ācambite—all of a sudden; nṛsimhānanda—Nṛsimhānanda; tāhāṇi āilā—came there; duñhe—Śivānanda and Jagadānanda; tāñre—him; mili'-meeting; tabe—then; sthāne vasāilā—caused to sit; duñhe—both; duḥkhī—unhappy; dekhi'-seeing; tabe—then; kahe nṛsimhānanda—Nṛsimhānanda began to speak; tomā duñhākāre—both of you; kene—why; dekhi—I see; nirānanda—unhappy.

TRANSLATION

Suddenly Nṛsimhānanda arrived, and Jagadānanda and Śivānanda arranged for him to sit near them. Seeing them both so unhappy, Nṛsimhānanda inquired, "Why do I see that you are both despondent?"

Antya TEXT 2.50

tabe śivānanda tāñre sakala kahilā

'āsiba ājñā dilā prabhu kene nā āilā?' //CC Antya, 2.50//

SYNONYMS

tabe—thereupon; śivānanda—Śivānanda; tāñre—unto Nṛsimhānanda; sakala kahilā—said everything; āsiba—I shall come; ājñā dilā—promised; prabhu—Śrī Caitanya Mahāprabhu; kene—why; nā āilā—has He not come.

TRANSLATION

Then Śivānanda Sena told him, "Śrī Caitanya Mahāprabhu promised that He would come. Why, then, has He not arrived?"

Antya TEXT 2.51

śuni' brahmacārī kahe,--'karaha santoṣe

āmi ta' āniba tāñre tṛtīya divase' //CC Antya, 2.51//

SYNONYMS

śuni'-hearing; brahmacārī—Nṛsiṁhānanda Brahmacārī; kahe—said; karaha santoṣe—become happy; āmi—I; ta'-certainly; āniba—shall bring; tāñre—Him (Śrī Caitanya Mahāprabhu); tṛtīya divase—on the third day.

TRANSLATION

Hearing this, Nṛsiṁhānanda Brahmacārī replied, "Please be satisfied. I assure you that I shall bring Him here three days from now."

Antya TEXT 2.52

tāñhāra prabhāva-prema jāne dui-jane

ānibe prabhure ebe niścaya kailā mane //CC Antya, 2.52//

SYNONYMS

tāñhāra—his; prabhāva—influence; prema—love of Godhead; jāne—know; dui-jane—both of them; ānibe prabhure—he will bring Śrī Caitanya Mahāprabhu; ebe—now; niścaya kailā mane—they were greatly assured within their minds.

TRANSLATION

Śivānanda and Jagadānanda knew of Nṛsiṁhānanda Brahmacārī's influence and love of Godhead. Therefore they now felt assured that he would certainly bring Śrī Caitanya Mahāprabhu.

Antya TEXT 2.53

'pradyumna brahmacārī'--tāñra nija-nāma

'nṛsiṁhānanda' nāma tāñra kailā gaura-dhāma //CC Antya, 2.53//

SYNONYMS

pradyumna brahmacārī—Pradyumna Brahmacārī; tāñra—his; nija-nāma—real name; nṛsiṁhānanda—Nṛsiṁhānanda; nāma—name; tāñra—his; kailā gaura-dhāma—was given by Śrī Caitanya Mahāprabhu.

TRANSLATION

His real name was Pradyumna Brahmācārī. The name Nṛsimhānanda had been given to him by Lord Gaurasundara Himself.

Antya TEXT 2.54

dui dina dhyāna kari' śivānandere kahila

"pāṇihāṭi grāme āmi prabhure ānila //CC Antya, 2.54//

SYNONYMS

dui dina—for two days; dhyāna kari'-after meditating; śivānandere kahila—he said to Śivānanda Sena; pāṇihāṭi grāme—to the village called Pāṇihāṭi; āmi—I; prabhure ānila—have brought Śrī Caitanya Mahāprabhu.

TRANSLATION

After meditating for two days, Nṛsimhānanda Brahmācārī told Śivānanda Sena, "I have already brought Śrī Caitanya Mahāprabhu to the village known as Pāṇihāṭi.

Antya TEXT 2.55

kāli madhyāhne teṇho āsibena tomāra ghare

pāka-sāmagrī ānaha, āmi bhikṣā dimu tāṇre //CC Antya, 2.55//

SYNONYMS

kāli madhyāhne—tomorrow at noon; teṇho—He; āsibena—will come; tomāra ghare—to your place; pāka-sāmagrī ānaha—please bring everything necessary for cooking; āmi—I; bhikṣā dimu—shall cook and offer food; tāṇre—to Him.

TRANSLATION

"Tomorrow at noon He will come to your home. Therefore please bring all kinds of cooking ingredients. I shall personally cook and offer Him food.

Antya TEXT 2.56

tabe tāṇre ethā āmi āniba satvara

niścaya kahilāṇa, kichu sandeha nā kara //CC Antya, 2.56//

SYNONYMS

tabe—in this way; tāñre—Him; ethā—here; āmi—I; āñiba satvara—shall bring very soon; niścaya—with certainty; kahilāña—I spoke; kichu sandeha nā kara—do not be doubtful.

TRANSLATION

"In this way I shall bring Him here very soon. Be assured that I am telling you the truth. Do not be doubtful.

Antya TEXT 2.57

ye cāhiye, tāhā kara hañā tat-para

ati tvarāya kariba pāka, śuna ataḥpara //CC Antya, 2.57//

SYNONYMS

ye cāhiye—whatever I want; tāhā kara—arrange for that; hañā tat-para—being intent; ati tvarāya—very soon; kariba pāka—I shall begin cooking; śuna ataḥpara—just hear.

TRANSLATION

"Bring all the ingredients very soon, for I want to begin cooking immediately. Please do what I say."

Antya TEXT 2.58

pāka-sāmagrī ānaha, āmi yāhā cāi'

ye māgila, śivānanda āni' dilā tāi //CC Antya, 2.58//

SYNONYMS

pāka-sāmagrī ānaha—bring all cooking ingredients; āmi yāhā cāi—whatever I want; ye māgila—whatever he wanted; śivānanda—Śivānanda Sena; āni'-bringing; dilā tāi—delivered everything.

TRANSLATION

Nṛsiṃhānanda Brahmācārī said to Śivānanda, "Please bring whatever cooking ingredients I want." Thus Śivānanda Sena immediately brought whatever he

asked for.

Antya TEXT 2.59

prātaḥ-kāla haite pāka karilā apāra

nānā vyañjana, piṭhā, kṣīra nānā upahāra //CC Antya, 2.59//

SYNONYMS

prātaḥ-kāla haite—beginning from the morning; pāka karilā apāra—cooked many varieties of food; nānā vyañjana—varieties of vegetables; piṭhā—cakes; kṣīra—sweet rice; nānā—various; upahāra—offerings of food.

TRANSLATION

Beginning early in the morning, Nṛsiṃhānanda Brahmācārī cooked many varieties of food, including vegetables, cakes, sweet rice and other preparations.

Antya TEXT 2.60

jagannāthera bhinna bhoga pṛthak bāḍila

caitanya prabhura lāgi' āra bhoga kaila //CC Antya, 2.60//

SYNONYMS

jagannāthera—of Lord Jagannātha; bhinna—separate; bhoga—offerings; pṛthak—separately; bāḍila—arranged; caitanya prabhura lāgi'-for Śrī Caitanya Mahāprabhu; āra—other; bhoga—offerings of food; kaila—made.

TRANSLATION

After he finished cooking, he brought separate dishes for Jagannātha and Śrī Caitanya Mahāprabhu.

Antya TEXT 2.61

iṣṭa-deva nṛsiṃha lāgi' pṛthak bāḍila

tina-jane samarpiyā bāhire dhyāna kaila //CC Antya, 2.61//

SYNONYMS

iṣṭa-deva—the worshipable Deity; nṛsiṃha—Lord Nṛsiṃhadeva; lāgi'-for; pṛthak

—separately; bāḍila—arranged; tina-jane—to the three Deities; samarpiyā—offering; bāhire—outside; dhyāna kaila—meditated.

TRANSLATION

He also separately offered dishes to Nṛsiṃhadeva, his worshipable Deity. Thus he divided all the food into three offerings. Then, outside the temple, he began to meditate upon the Lord.

Antya TEXT 2.62

dekhe, śīghra āsi' vasilā caitanya-gosāñi

tina bhoga khāilā, kichu avaśiṣṭa nāi //CC Antya, 2.62//

SYNONYMS

dekhe—he sees; śīghra āsi'-coming quickly; vasilā—sat down; caitanya-gosāñi—Śrī Caitanya Mahāprabhu; tina bhoga—the three separate offerings; khāilā—He ate; kichu avaśiṣṭa nāi—there were no remnants left.

TRANSLATION

In his meditation he saw Śrī Caitanya Mahāprabhu quickly come, sit down and eat all three offerings, leaving behind no remnants.

Antya TEXT 2.63

ānande vihvala pradyumna, paḍe āśru-dhāra

"hāhā kibā kara" bali' karaye phutkāra //CC Antya, 2.63//

SYNONYMS

ānande vihvala—overwhelmed by transcendental ecstasy; pradyumna—Pradyumna Brahmācārī; paḍe āśru-dhāra—tears fell from his eyes; hāhā—alas, alas; kibā kara—what are You doing; bali'-saying; karaye phut-kāra—began to express disappointment.

TRANSLATION

Pradyumna Brahmācārī was overwhelmed by transcendental ecstasy upon seeing Caitanya Mahāprabhu eating everything. Thus tears flowed from his eyes. Nevertheless, he expressed dismay, saying, "Alas, alas! My dear Lord, what are

You doing? You are eating everyone's food!

Antya TEXT 2.64

jagannāthe-tomāya aikya, khāo tāñra bhoga

nṛsimhera bhoga kene kara upayoga? //CC Antya, 2.64//

SYNONYMS

jagannāthe—with Lord Jagannātha; tomāya—and You; aikya—oneness; khāo tāñra bhoga—You may eat His offering; nṛsimhera bhoga—the offering of Nṛsimhadeva; kene kara upayoga—why are You eating.

TRANSLATION

"My dear Lord, You are one with Jagannātha; therefore I have no objection to Your eating His offering. But why are You touching the offering to Lord Nṛsimhadeva?"

Antya TEXT 2.65

nṛsimhera haila jāni āji upavāsa

ṭhākura upavāsī rahe, jiye kaiche dāsa?' //CC Antya, 2.65//

SYNONYMS

nṛsimhera—of Lord Nṛsimha; haila—there was; jāni—I understand; āji—today; upavāsa—fasting; ṭhākura upavāsī rahe—the master remains fasting; jiye kaiche dāsa—how can the servant sustain his life.

TRANSLATION

"I think that Nṛsimhadeva could not eat anything today, and therefore He is fasting. If the master fasts, how can the servant live?"

Antya TEXT 2.66

bhojana dekhi' yadyapi tāñra hṛdaye ullāsa

nṛsimha lakṣya kari' bāhye kichu kare duḥkhābhāsa //CC Antya, 2.66//

SYNONYMS

bhojana dekhi'-seeing the eating; yadyapi—although; tāñra hṛdaye—within his heart; ullāsa—jubilation; nṛsimha—Lord Nṛsimhadeva; lakṣya kari'-for the sake of; bāhye—externally; kichu—some; kare—does; duḥkha-ābhāsa—expression of disappointment.

TRANSLATION

Although Nṛsimha Brahmācārī felt jubilation within his heart to see Śrī Caitanya Mahāprabhu eating everything, for the sake of Lord Nṛsimhadeva he externally expressed disappointment.

Antya TEXT 2.67

svayaṁ bhagavān kṛṣṇa-caitanya-gosāñi

jagannātha-nṛsimha-saha kichu bheda nāi //CC Antya, 2.67//

SYNONYMS

svayaṁ—personally; bhagavān—the Supreme Personality of Godhead; kṛṣṇa-caitanya-gosāñi—Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; jagannātha-nṛsimha-saha—with Lord Jagannātha and Nṛsimhadeva; kichu bheda—any difference; nāi—there is not.

TRANSLATION

Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead Himself. Therefore there is no difference between Him, Lord Jagannātha and Lord Nṛsimhadeva.

Antya TEXT 2.68

ihā jānibāre pradyumnera gūḍha haita mana

tāhā dekhāilā prabhu kariyā bhojana //CC Antya, 2.68//

SYNONYMS

ihā—this fact; jānibāre—to know; pradyumnera—of Pradyumna Brahmācārī; gūḍha—deeply; haita mana—was eager; tāhā—that; dekhāilā—exhibited; prabhu—Śrī Caitanya Mahāprabhu; kariyā bhojana—by eating.

TRANSLATION

Pradyumna Brahmācārī was deeply eager to understand this fact. Therefore Śrī Caitanya Mahāprabhu revealed it to him by a practical demonstration.

Antya TEXT 2.69

bhojana kariyā prabhu gelā pāṇihāṭi

santoṣa pāilā dekhi' vyañjana-paripāṭi //CC Antya, 2.69//

SYNONYMS

bhojana kariyā—after eating all the offerings; prabhu—Śrī Caitanya Mahāprabhu; gelā pāṇihāṭi—started for Pāṇihāṭi; santoṣa pāilā—He became very satisfied; dekhi'-seeing; vyañjana-paripāṭi—arrangement of vegetables.

TRANSLATION

After eating all the offerings, Śrī Caitanya Mahāprabhu started for Pāṇihāṭi. There, He was greatly satisfied to see the different varieties of vegetables prepared in the house of Rāghava.

Antya TEXT 2.70

śivānanda kahe,--'kene karaha phutkāra?'

teṇha kahe,--"dekha tomāra prabhura vyavahāra //CC Antya, 2.70//

SYNONYMS

śivānanda kahe—Śivānanda Sena said; kene karaha phut-kāra—why are you expressing dismay; teṇha kahe—he replied; dekha—see; tomāra prabhura—of your Lord; vyavahāra—the behavior.

TRANSLATION

Śivānanda said to Nṛsiṃhānanda, "Why are you expressing dismay?" Nṛsiṃhānanda replied, "Just see the behavior of your Lord Śrī Caitanya Mahāprabhu.

Antya TEXT 2.71

tina janāra bhoga teṇho ekelā khāilā

jagannātha-nṛsiṃha upavāsī ha-ilā" //CC Antya, 2.71//

SYNONYMS

tina janāra—of the three Deities; bhoga—offerings; teñho—He; ekelā—alone; khāilā—ate; jagannātha-nṛsimha—Lord Jagannātha and Lord Nṛsimhadeva; upavāsī ha-ilā—remained fasting.

TRANSLATION

"He alone has eaten the offerings for all three Deities. Because of this, both Jagannātha and Nṛsimhadeva remain fasting."

Antya TEXT 2.72

śuni śivānandera citte ha-ila saṁśaya

kibā premāveśe kahe, kibā satya haya //CC Antya, 2.72//

SYNONYMS

śuni—hearing; śivānandera—of Śivānanda; citte—in the mind; ha-ila saṁśaya—there was some doubt; kibā—whether; prema-āveśe kahe—was speaking something in ecstatic love; kibā—or; satya haya—it was a fact.

TRANSLATION

When Śivānanda Sena heard this statement, he was unsure whether Nṛsimhānanda Brahmācārī was speaking that way because of ecstatic love or because it was actually a fact.

Antya TEXT 2.73

tabe śivānande kichu kahe brahmācārī

sāmagrī āna nṛsimha lāgi punaḥ pāka kari' //CC Antya, 2.73//

SYNONYMS

tabe—upon this; śivānande—unto Śivānanda; kichu—something; kahe—says; brahmācārī—Nṛsimhānanda Brahmācārī; sāmagrī āna—bring more ingredients; nṛsimha lāgi'-for Lord Nṛsimhadeva; punaḥ—again; pāka kari'-let me cook.

TRANSLATION

When Śivānanda Sena was thus perplexed, Nṛsimhānanda Brahmācārī said to

him, "Bring more food. Let me cook again for Lord Nṛsimhadeva."

Antya TEXT 2.74

tabe śivānanda bhoga-sāmagrī ānilā

pāka kari' nṛsimhera bhoga lāgāilā //CC Antya, 2.74//

SYNONYMS

tabe—thereupon; śivānanda—Śivānanda Sena; bhoga-sāmagrī—ingredients for preparing food; ānilā—brought; pāka kari'-after cooking; nṛsimhera—of Lord Nṛsimhadeva; bhoga lāgāilā—offered the food.

TRANSLATION

Then Śivānanda Sena again brought the ingredients with which to cook, and Pradyumna Brahmācārī again cooked and offered the food to Nṛsimhadeva.

Antya TEXT 2.75

varṣāntare śivānanda lañā bhakta-gaṇa

nīlācale dekhe yāñā prabhura caraṇa //CC Antya, 2.75//

SYNONYMS

varṣa-antare—the next year; śivānanda—Śivānanda Sena; lañā—taking; bhakta-gaṇa—all the devotees; nīlācale—at Jagannātha Purī; dekhe—sees; yāñā—going; prabhura caraṇa—the lotus feet of the Lord.

TRANSLATION

The next year, Śivānanda went to Jagannātha Purī with all the other devotees to see the lotus feet of Śrī Caitanya Mahāprabhu.

Antya TEXT 2.76

eka-dina sabhāte prabhu vāta cālāilā

nṛsimhānandera guṇa kahite lāgilā //CC Antya, 2.76//

SYNONYMS

eka-dina—one day; sabhāte—in the presence of all the devotees; prabhu—Śrī

Caitanya Mahāprabhu; vāta cālāilā—raised the topic (of eating at Nṛsiṁhānanda's house); nṛsiṁhānandera—of Nṛsiṁhānanda Brahmācārī; guṇa—transcendental qualities; kahite lāgilā—began to speak.

TRANSLATION

One day, in the presence of all the devotees, the Lord raised these topics concerning Nṛsiṁhānanda Brahmācārī and praised his transcendental qualities.

Antya TEXT 2.77

'gata-varṣa pauṣe more karāila bhojana

kabhu nāhi khāi aiche miṣṭāṇṇa-vyañjana' //CC Antya, 2.77//

SYNONYMS

gata-varṣa—last year; pauṣe—in the month of Pauṣa (December-January); more—unto Me; karāila bhojana—offered many foodstuffs; kabhu nāhi khāi—I never tasted; aiche—such; miṣṭāṇṇa—sweetmeats; vyañjana—vegetables.

TRANSLATION

The Lord said, "Last year in the month of Pauṣa, when Nṛsiṁhānanda gave me varieties of sweetmeats and vegetables to eat, they were so good that I had never before eaten such preparations."

Antya TEXT 2.78

śuni' bhakta-gaṇa mane āścarya mānila

śivānandera mane tabe pratyaya janmila //CC Antya, 2.78//

SYNONYMS

śuni'-hearing; bhakta-gaṇa—all the devotees; mane—in the mind; āścarya mānila—felt wonder; śivānandera—of Śivānanda Sena; mane—in the mind; tabe—thereupon; pratyaya janmila—there was confidence.

TRANSLATION

Hearing this, all the devotees were struck with wonder, and Śivānanda became confident that the incident was true.

Antya TEXT 2.79

ei-mata śacī-gr̥he satata bhojana

śrīvāsera gr̥he kareṇa kīrtana-darśana //CC Antya, 2.79//

SYNONYMS

ei-mata—in this way; śacī-gr̥he—at the house of Śacīmātā; satata—always; bhojana—eating; śrīvāsera gr̥he—in the house of Śrīvāsa Ṭhākura; kareṇa—performs; kīrtana-darśana—visiting the kīrtana performances.

TRANSLATION

In this way Śrī Caitanya Mahāprabhu used to eat at the temple of Śacīmātā every day and also visit the house of Śrīvāsa Ṭhākura when kīrtana was performed.

Antya TEXT 2.80

nityānandera nṛtya dekhena āsi' bāre bāre

'nirantara āvirbhāva' rāghavera ghare //CC Antya, 2.80//

SYNONYMS

nityānandera nṛtya—the dancing of Śrī Nityānanda Prabhu; dekhena—He sees; āsi'-coming; bāre bāre—again and again; nirantara āvirbhāva—constant appearance; rāghavera ghare—in the house of Rāghava.

TRANSLATION

Similarly, He was always present when Nityānanda Prabhu danced, and He regularly appeared at the house of Rāghava.

Antya TEXT 2.81

prema-vaśa gaura-prabhu, yāhāṇ premottama

prema-vaśa hañā tāhā dena daraśana //CC Antya, 2.81//

SYNONYMS

prema-vaśa—subdued by loving service; gaura-prabhu—Śrī Caitanya Mahāprabhu, Gaurasundara; yāhāṇ prema-uttama—wherever there is pure love; prema-vaśa hañā—being subdued by such love; tāhā—there; dena daraśana—

appears personally.

TRANSLATION

Lord Gaurasundara is greatly influenced by the love of His devotees. Therefore wherever there is pure devotion to the Lord, the Lord Himself, subdued by such love, appears, and His devotees see Him.

Antya TEXT 2.82

śivānandera prema-sīmā ke kahite pāre?

yāñra preme vaśa prabhu āise bāre bāre //CC Antya, 2.82//

SYNONYMS

śivānandera—of Śivānanda Sena; prema-sīmā—the limit of love; ke—who; kahite pāre—can estimate; yāñra—whose; preme—by loving affairs; vaśa—influenced; prabhu—Śrī Caitanya Mahāprabhu; āise—comes; bāre bāre—again and again.

TRANSLATION

Influenced by the loving affairs of Śivānanda Sena, Śrī Caitanya Mahāprabhu came again and again. Therefore who can estimate the limits of his love?

Antya TEXT 2.83

ei ta' kahilu gaurera 'āvirbhāva'

ihā yei śune, jāne caitanya-prabhāva //CC Antya, 2.83//

SYNONYMS

ei ta'-thus; kahilu—I have described; gaurera—of Śrī Caitanya Mahāprabhu; āvirbhāva—appearance; ihā—this incident; yei śune—whoever hears; jāne—knows; caitanya-prabhāva—the opulence of Śrī Caitanya Mahāprabhu.

TRANSLATION

Thus I have described the appearance of Śrī Caitanya Mahāprabhu. Anyone who hears about these incidents can understand the transcendental opulence of the Lord.

Antya TEXT 2.84

puruṣottame prabhu-pāśe bhagavān ācārya

parama vaiṣṇava teṇho supaṇḍita ārya //CC Antya, 2.84//

SYNONYMS

puruṣottame—at Jagannātha Purī; prabhu-pāśe—in the association of Śrī Caitanya Mahāprabhu; bhagavān ācārya—Bhagavān Ācārya; parama vaiṣṇava—pure devotee; teṇho—he; su-paṇḍita—very learned scholar; ārya—gentleman.

TRANSLATION

At Jagannātha Purī, in the association of Śrī Caitanya Mahāprabhu, lived Bhagavān Ācārya, who was certainly a gentleman, a learned scholar and a great devotee.

PURPORT

For a description of Bhagavān Ācārya, one may refer to the Ādi-līlā, Tenth Chapter, verse 136.

Antya TEXT 2.85

sakhya-bhāvākrānta-citta, gopa-avatāra

svarūpa-gosāṇi-saha sakhya-vyavahāra //CC Antya, 2.85//

SYNONYMS

sakhya-bhāva—by fraternal love; ākrānta—overwhelmed; citta—heart; gopa-avatāra—an incarnation of one of the cowherd boys; svarūpa-gosāṇi-saha—with Svarūpa Dāmodara; sakhya-vyavahāra—dealings just like those of a friend.

TRANSLATION

He was fully absorbed in thoughts of fraternal relationships with God. He was an incarnation of a cowherd boy, and thus his dealings with Svarūpa Dāmodara Gosvāmī were very friendly.

Antya TEXT 2.86

ekānta-bhāve āśriyāchena caitanya-caraṇa

madhye madhye prabhura teṇho kareṇa nimantraṇa //CC Antya, 2.86//

SYNONYMS

ekānta-bhāve—with full attention; āśriyāchena—has taken shelter of; caitanya-carāṇa—the lotus feet of Lord Caitanya; madhye madhye—sometimes; prabhura—of Śrī Caitanya Mahāprabhu; teṇho—he; kareṇa—does; nimantraṇa—invitation.

TRANSLATION

He sought the shelter of Śrī Caitanya Mahāprabhu with full surrender. Sometimes he would invite the Lord to dine at his home.

Antya TEXT 2.87

ghare bhāta kari' kareṇa vividha vyañjana

ekale gosāñi lañā karāna bhojana //CC Antya, 2.87//

SYNONYMS

ghare—at home; bhāta kari'-preparing rice; kareṇa—prepares; vividha vyañjana—varieties of vegetables; ekale—alone; gosāñi lañā—taking Śrī Caitanya Mahāprabhu; karāna bhojana—makes to eat.

TRANSLATION

Bhagavān Ācārya prepared varieties of rice and vegetables at home and brought the Lord there alone to eat.

PURPORT

Generally those who invited Śrī Caitanya Mahāprabhu for dinner used to offer Him the remnants of food that had first been offered to Lord Jagannātha. Bhagavān Ācārya, however, instead of giving Him the remnants of Jagannātha's food, prepared dinner at his home. In Orissa, food offered to Lord Jagannātha is called prasādī, and that which is not offered to Lord Jagannātha is known as āmānī or ghara-bhāta, rice prepared at home.

Antya TEXT 2.88

tāṇra pitā 'viṣayī' baḍa śatānanda-khāṇna

'viṣaya-vimukha' ācārya--'vairāgya-pradhāna' //CC Antya, 2.88//

SYNONYMS

tānra pitā—his father; viṣayī—a statesman; baḍa—expert; śatānanda-khānna—named Śatānanda Khān; viṣaya-vimukha—not interested in state management; ācārya—Bhagavān Ācārya; vairāgya-pradhāna—mostly in the renounced order of life.

TRANSLATION

Bhagavān Ācārya's father, whose name was Śatānanda Khān, was an expert statesman, whereas Bhagavān Ācārya was not at all interested in the management of the state. Indeed, he was almost in the renounced order of life.

Antya TEXT 2.89

'gopāla-bhaṭṭācārya' nāma tānra choṭa-bhāi

kāśīte vedānta paḍi' gelā tānra ṭhāñi //CC Antya, 2.89//

SYNONYMS

gopāla-bhaṭṭācārya—Gopāla Bhaṭṭācārya; nāma—named; tānra—his; choṭa-bhāi—younger brother; kāśīte—at Benares; vedānta paḍi'-studying Vedānta philosophy; gelā—went; tānra ṭhāñi—to his place.

TRANSLATION

Bhagavān Ācārya's brother, whose name was Gopāla Bhaṭṭācārya, had studied Vedānta philosophy at Benares and had then returned to Bhagavān Ācārya's home.

PURPORT

During those days and also at the present, Vedānta philosophy is understood through the commentary of Śaṅkarācārya, which is known as Śārīraka-bhāṣya. Thus it appears that Gopāla Bhaṭṭācārya the younger brother of Bhagavān Ācārya, had studied Vedānta according to the way of the Śārīraka-bhāṣya, which expounds the Māyāvāda philosophy of the impersonalists.

Antya TEXT 2.90

ācārya tāhāre prabhu-pade milāilā

antaryāmī prabhu citte sukha nā pāilā //CC Antya, 2.90//

SYNONYMS

ācārya—Bhagavān Ācārya; tāhāre—him (his brother); prabhu-pade milāilā—got to meet Śrī Caitanya Mahāprabhu; antaryāmī prabhu—Lord Śrī Caitanya Mahāprabhu, who could study anyone's heart; citte—within Himself; sukha—happiness; nā pāilā—could not get.

TRANSLATION

Bhagavān Ācārya took his brother to meet Śrī Caitanya Mahāprabhu, but the Lord, knowing that Gopāla Bhaṭṭācārya was a Māyāvādī philosopher, could not get much happiness from meeting him.

Antya TEXT 2.91

ācārya-sambandhe bāhye kare prītyābhāsa

kṛṣṇa-bhakti vinā prabhura nā haya ullāsa //CC Antya, 2.91//

SYNONYMS

ācārya-sambandhe—because he was related with Bhagavān Ācārya; bāhye—externally; kare—does; prīti-ābhāsa—appearance of pleasure; kṛṣṇa-bhakti—devotional service to Lord Kṛṣṇa; vinā—without; prabhura—of Śrī Caitanya Mahāprabhu; nā haya—there is no; ullāsa—jubilation.

TRANSLATION

Śrī Caitanya Mahāprabhu derives no happiness from meeting one who is not a pure devotee of Kṛṣṇa. Thus because Gopāla Bhaṭṭācārya was a Māyāvādī scholar, the Lord felt no jubilation in meeting him. Nevertheless, because Gopāla Bhaṭṭācārya was related to Bhagavān Ācārya, Śrī Caitanya Mahāprabhu feigned pleasure in seeing him.

Antya TEXT 2.92

svarūpa gosāñire ācārya kahe āra dine

'vedānta paḍiyā gopāla āisāche ekhāne //CC Antya, 2.92//

SYNONYMS

svarūpa gosāñire—unto Svarūpa Dāmodara Gosvāmī; ācārya—Bhagavān Ācārya; kahe—says; āra dine—the next day; vedānta paḍiyā—after studying Vedānta; gopāla—Gopāla; āisāche—has come back; ekhāne—here.

TRANSLATION

Bhagavān Ācārya said to Svarūpa Dāmodara, "Gopāla, my younger brother, has returned to my home, having concluded his study of Vedānta philosophy."

Antya TEXT 2.93

sabe meli' āisa, śuni 'bhāṣya' ihāra sthāne'

prema-krodha kari' svarūpa balaya vacane //CC Antya, 2.93//

SYNONYMS

sabe meli'-all together; āisa—come; śuni—let us hear; bhāṣya—the commentary; ihāra sthāne—from him; prema-krodha kari'-in an angry mood of love; svarūpa—Svarūpa Dāmodara; balaya vacane—said these words.

TRANSLATION

Bhagavān Ācārya requested Svarūpa Dāmodara to hear from Gopāla the commentary upon Vedānta. Svarūpa Dāmodara Gosvāmī, however, somewhat angry because of love, spoke as follows.

Antya TEXT 2.94

"buddhi bhraṣṭa haila tomāra gopālera saṅge

māyāvāda śunibāre upajila raṅge //CC Antya, 2.94//

SYNONYMS

buddhi—intelligence; bhraṣṭa—lost; haila—has been; tomāra—your; gopālera saṅge—in the association of Gopāla; māyāvāda śunibāre—to hear the commentary of Māyāvāda philosophy; upajila raṅge—has awakened the propensity.

TRANSLATION

"You have lost your intelligence in the association of Gopāla, and therefore you are eager to hear the Māyāvāda philosophy.

Antya TEXT 2.95

vaiṣṇava hañā yebā śārīraka-bhāṣya śune

sevyā-sevaka-bhāva chāḍi' āpanāre 'īśvara' māne //CC Antya, 2.95//

SYNONYMS

vaiṣṇava hañā—being a Vaiṣṇava; yebā—anyone who; śārīraka-bhāṣya—the Māyāvāda commentary Śārīraka-bhāṣya; śune—listens to; sevyā-sevaka-bhāva—the Kṛṣṇa conscious attitude that the Lord is the master and the living entity is His servant; chāḍi'-giving up; āpanāre—himself; īśvara—the Supreme Lord; māne—considers.

TRANSLATION

"When a Vaiṣṇava listens to the Śārīraka-bhāṣya, the Māyāvāda commentary upon Vedānta-sūtra, he gives up the Kṛṣṇa conscious attitude that the Lord is the master and the living entity is His servant. Instead, he considers himself the Supreme Lord.

PURPORT

The philosophers known as kevalādvaita-vādīs generally occupy themselves with hearing the Śārīraka-bhāṣya, a commentary by Śaṅkarācārya advocating that one impersonally consider oneself the Supreme Lord. Such Māyāvāda philosophical commentaries upon Vedānta are simply imaginary, but there are other commentaries on Vedānta philosophy. The commentary by Śrīla Rāmānujācārya, known as Śrī-bhāṣya, establishes the viśiṣṭādvaita-vāda philosophy. Similarly, in the Brahma-sampradāya, Madhvācārya's Pūrṇaprajña-bhāṣya establishes śuddha-dvaita-vāda. In the Kumāra-sampradāya, or Nimbārka-sampradāya, Śrī Nimbārka establishes the philosophy of dvaitādvaita-vāda in the Pārijāta-saurabha-bhāṣya. And in the Viṣṇusvāmī-sampradāya, or Rudra-sampradāya, which comes from Lord Śiva, Viṣṇusvāmī has written a commentary called Sarvajña-bhāṣya, which establishes śuddhādvaita-vāda.

A Vaiṣṇava should study the commentaries on Vedānta-sūtra written by the four sampradāya-ācāryas, namely Śrī Rāmānujācārya, Madhvācārya, Viṣṇusvāmī and Nimbārka, for these commentaries are based upon the philosophy that the Lord is the master and that all living entities are His eternal servants. One interested in studying Vedānta philosophy properly must study these commentaries, especially if he is a Vaiṣṇava. These commentaries are always adored by

Vaiṣṇavas. The commentary by Śrīla Bhaktisiddhānta Sarasvatī is elaborately given in the Ādi-līlā, Chapter Seven, text 101. The Māyāvāda commentary Śārīraka-bhāṣya is like poison for a Vaiṣṇava. It should not be touched at all. Śrīla Bhaktivinoḍa Ṭhākura remarks that even a mahā-bhāgavata, or highly elevated devotee who has surrendered himself unto the lotus feet of Kṛṣṇa, sometimes falls down from pure devotional service if he hears the Māyāvāda philosophy of Śārīraka-bhāṣya. This commentary should therefore be shunned by all Vaiṣṇavas.

Antya TEXT 2.96

mahā-bhāgavata yei, kṛṣṇa prāṇa-dhana yāra

māyāvāda-śravaṇe citta avaśya phire tānra" //CC Antya, 2.96//

SYNONYMS

mahā-bhāgavata yei—one who is a highly elevated devotee; kṛṣṇa—Lord Kṛṣṇa; prāṇa-dhana yāra—whose life and soul; māyāvāda-śravaṇe—by hearing the Māyāvāda philosophy; citta—the heart; avaśya—certainly; phire—changes; tānra—his.

TRANSLATION

"The Māyāvāda philosophy presents such a jugglery of words that even a highly elevated devotee who has accepted Kṛṣṇa as his life and soul changes his decision when he reads the Māyāvāda commentary on Vedānta-sūtra."

Antya TEXT 2.97

ācārya kahe,--'āmā sabāra kṛṣṇa-niṣṭha-citte

āmā sabāra mana bhāṣya nāre phirāite' //CC Antya, 2.97//

SYNONYMS

ācārya kahe—Bhagavān Ācārya replied; āmā sabāra—of all of us; kṛṣṇa-niṣṭha—devoted to Kṛṣṇa; citte—hearts; āmā sabāra—of all of us; mana—minds; bhāṣya—Śārīraka-bhāṣya; nāre phirāite—cannot change.

TRANSLATION

In spite of Svarūpa Dāmodara's protest, Bhagavān Ācārya continued, "We are all

fixed at the lotus feet of Kṛṣṇa with our hearts and souls. Therefore the Śārīraka-bhāṣya cannot change our minds."

Antya TEXT 2.98

svarūpa kahe, "tathāpi māyāvāda-śravaṇe

'cit, brahma, māyā, mithyā'--ei-mātra śune //CC Antya, 2.98//

SYNONYMS

svarūpa kahe—Svarūpa Dāmodara replied; tathāpi—still; māyāvāda-śravaṇe—by hearing the Māyāvāda commentary; cit—knowledge; brahma—the Absolute Truth; māyā—external energy; mithyā—false; ei-mātra—only these; śune—hears.

TRANSLATION

Svarūpa Dāmodara replied, "Nevertheless, when we hear the Māyāvāda philosophy, we hear that Brahman is knowledge and that the universe of māyā is false, but we gain no spiritual understanding.

Antya TEXT 2.99

jīvājñāna-kalpita īśvare, sakala-i ajñāna

yāhāra śravaṇe bhaktera phāṭe mana prāṇa" //CC Antya, 2.99//

SYNONYMS

jīva—the ordinary living being; ajñāna—by ignorance; kalpita—imagined; īśvare—in the Supreme Lord; sakala-i ajñāna—all ignorance; yāhāra śravaṇe—hearing of which; bhaktera—of the devotee; phāṭe—breaks; mana prāṇa—mind and life.

TRANSLATION

"The Māyāvādī philosopher tries to establish that the living entity is only imaginary and that the Supreme Personality of Godhead is under the influence of māyā. Hearing this kind of commentary breaks the heart and life of a devotee."

PURPORT

Śrīla Svarūpa Dāmodara Gosvāmī wanted to impress upon Bhagavān Ācārya

that even though someone firmly fixed in devotion to Kṛṣṇa's service might not be deviated by hearing the Māyāvāda bhāṣya, that bhāṣya is nevertheless full of impersonal words and ideas such as Brahman which represent knowledge but which are impersonal. The Māyāvādīs say that the world created by māyā is false, and that actually there is no living entity but only one spiritual effulgence. They further say that God is imaginary, that people think of God only because of ignorance, and that when the Supreme Absolute Truth is befooled by the external energy, māyā, He becomes a jīva, or living entity. Upon hearing all these nonsensical ideas from the nondevotee, a devotee is greatly afflicted, as if his heart and soul were broken.

Antya TEXT 2.100

lajjā-bhaya pāñā ācārya mauna ha-ilā

āra dina gopālere deśe pāṭhailā //CC Antya, 2.100//

SYNONYMS

lajjā-bhaya—fear and shame; pāñā—getting; ācārya—Bhagavān Ācārya; mauna ha-ilā—became silent; āra dina—the next day; gopālere—Gopāla Bhaṭṭācārya; deśe—to his own country; pāṭhailā—sent.

TRANSLATION

Thus Bhagavān Ācārya, greatly ashamed and fearful, remained silent. The next day, he asked Gopāla Bhaṭṭācārya to return to his own district.

Antya TEXT 2.101

eka-dina ācārya prabhure kailā nimantraṇa

ghare bhāta kari' kare vividha vyañjana //CC Antya, 2.101//

SYNONYMS

eka-dina—one day; ācārya—Bhagavān Ācārya; prabhure—unto Śrī Caitanya Mahāprabhu; kailā nimantraṇa—made an invitation for dinner; ghare—at home; bhāta kari'-cooking rice; kare—prepares; vividha vyañjana—varieties of vegetable preparations.

TRANSLATION

One day Bhagavān Ācārya invited Śrī Caitanya Mahāprabhu to dine at his home. Thus he was preparing rice and various types of vegetables.

Antya TEXT 2.102

'choṭa-haridāsa' nāma prabhura kīrtanīyā

tāhāre kahena ācārya ḍākiyā āniyā //CC Antya, 2.102//

SYNONYMS

choṭa-haridāsa nāma—a devotee named Choṭa Haridāsa; prabhura kīrtanīyā—a chanter of songs for Śrī Caitanya Mahāprabhu; tāhāre—unto him; kahena—says; ācārya—the ācārya; ḍākiyā āniyā—calling him to his place.

TRANSLATION

A devotee named Choṭa Haridāsa used to sing for Śrī Caitanya Mahāprabhu. Bhagavān Ācārya called him to his home and spoke as follows.

Antya TEXT 2.103

'mora nāme śikhi-māhitira bhaginī-sthāne giyā

śukla-cāula eka māna ānaha māgiyā' //CC Antya, 2.103//

SYNONYMS

mora nāme—in my name; śikhi-māhitira—of Śikhi Māhiti; bhaginī-sthāne—at the place of the sister; giyā—going; śukla-cāula—white rice; eka māna—the measurement of one māna; ānaha—please bring; māgiyā—requesting.

TRANSLATION

"Please go to the sister of Śikhi Māhiti. In my name, ask her for a māna of white rice and bring it here."

PURPORT

In India śukla-cāula (white rice) is also called ātapa-cāula, or rice that has not been boiled before being threshed. Another kind of rice, called siddha-cāula (brown rice), is boiled before being threshed. Generally, first-class fine white rice is required for offerings to the Deity. Thus Bhagavān Ācārya asked Choṭa Haridāsa, or Junior Haridāsa, a singer in the assembly of Śrī Caitanya

Mahāprabhu, to get some of this rice from the sister of Śikhi Māhiti. A māna is a standard of measurement in Orissa for rice and other food grains.

Antya TEXT 2.104

māhitira bhaginī sei, nāma--mādhavī-devī

ṛddhā tapasvinī āra paramā vaiṣṇavī //CC Antya, 2.104//

SYNONYMS

māhitira bhaginī—sister of Śikhi Māhiti; sei—that; nāma—named; mādhavī-devī—of the name Mādhavīdevī; ṛddhā—an elderly lady; tapasvinī—very strict in executing devotional service; āra—and; paramā vaiṣṇavī—a first-class devotee.

TRANSLATION

Śikhi Māhiti's sister was named Mādhavīdevī. She was an elderly lady who always performed austerities. She was very advanced in devotional service.

Antya TEXT 2.105

prabhu lekhā kare yāre--rādhikāra 'gaṇa'

jagatera madhye 'pātra'--sāḍe tina jana //CC Antya, 2.105//

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; lekhā kare—accepts; yāre—whom; rādhikāra gaṇa—as one of the associates of Śrīmatī Rādhārāṇī; jagatera madhye—throughout the whole world; pātra—most confidential devotees; sāḍe tina—three and a half; jana—persons.

TRANSLATION

Śrī Caitanya Mahāprabhu accepted her as having formerly been an associate of Śrīmatī Rādhārāṇī. In the entire world, three and a half people were His intimate devotees.

Antya TEXT 2.106

svarūpa gosāñi, āra rāya rāmānanda

śikhi-māhiti--tina, tāñra bhaginī--ardha-jana //CC Antya, 2.106//

SYNONYMS

svarūpa gosāñi—of the name Svarūpa Gosvāmī; āra—and; rāya rāmānanda—Rāmānanda Rāya; śikhi-māhiti—Śikhi Māhiti; tina—three; tāñra bhaginī—his sister; ardha-jana—half a person.

TRANSLATION

The three were Svarūpa Dāmodara Gosvāmī, Rāmānanda Rāya and Śikhi Māhiti, and the half a person was Śikhi Māhiti's sister.

Antya TEXT 2.107

tāñra ṭhāñi taṇḍula māgi' āñila haridāsa

taṇḍula dekhi' ācāryera adhika ullāsa //CC Antya, 2.107//

SYNONYMS

tāñra ṭhāñi—from her; taṇḍula māgi'-begging rice; āñila haridāsa—Haridāsa brought; taṇḍula dekhi'-seeing the rice; ācāryera—of Bhagavān Ācārya; adhika ullāsa—very great satisfaction.

TRANSLATION

After begging the rice from her, Junior Haridāsa brought it to Bhagavān Ācārya, who was very pleased to see its quality.

Antya TEXT 2.108

snehe rāndhila prabhura priya ye vyañjana

deula prasāda, ādā-cāki, lembu-salavaṇa //CC Antya, 2.108//

SYNONYMS

snehe—in great affection; rāndhila—cooked; prabhura—of Śrī Caitanya Mahāprabhu; priya—dear; ye—whatever; vyañjana—vegetables; deula prasāda—remnants from the temple of Jagannātha; ādā-cāki—ground ginger; lembu—lime; sa-lavaṇa—with salt.

TRANSLATION

In great affection, Bhagavān Ācārya cooked varieties of vegetables and other preparations dear to Śrī Caitanya Mahāprabhu. He also obtained remnants of food from Lord Jagannātha and digestive aids such as ground ginger and also lime with salt.

Antya TEXT 2.109

madhyāhne āsiyā prabhu bhojane vasilā

śālyanna dekhi' prabhu ācārye puchilā //CC Antya, 2.109//

SYNONYMS

madhyāhne—at noon; āsiyā—coming; prabhu—Śrī Caitanya Mahāprabhu; bhojane vasilā—sat down to eat; śāli-anna—the rice of fine quality; dekhi'-seeing; prabhu—Śrī Caitanya Mahāprabhu; ācārye puchilā—inquired from Bhagavān Ācārya.

TRANSLATION

At noon, when Śrī Caitanya Mahāprabhu came to eat the offerings of Bhagavān Ācārya, He first appreciated the fine rice and therefore questioned him.

Antya TEXT 2.110

uttama anna eta taṇḍula kānhāte pailā?

ācārya kahe,--mādhavī-pāśa māgiyā ānilā //CC Antya, 2.110//

SYNONYMS

uttama anna—fine rice; eta—such; taṇḍula—rice; kānhāte pailā—where did you get; ācārya kahe—Bhagavān Ācārya replied; mādhavī-pāśa—from Mādhavīdevī; māgiyā—begging; ānilā—have brought.

TRANSLATION

"Where did you get such fine rice?" the Lord asked. Bhagavān Ācārya replied, "I got it by begging from Mādhavīdevī."

Antya TEXT 2.111

prabhu kahe,--'kon yāi' māgiyā ānila?'

choṭa-haridāsera nāma ācārya kahila //CC Antya, 2.111//

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; kon yāi'-who went; māgiyā—begging; ānila—brought; choṭa-haridāsera—of Junior Haridāsa; nāma—the name; ācārya kahila—Bhagavān Ācārya informed.

TRANSLATION

When Śrī Caitanya Mahāprabhu asked who had begged the rice and brought it back, Bhagavān Ācārya mentioned the name of Junior Haridāsa.

Antya TEXT 2.112

anna praśamsiyā prabhu bhojana karilā

nija-gr̥he āsi' govindere ājñā dilā //CC Antya, 2.112//

SYNONYMS

anna praśamsiyā—praising the rice; prabhu—Śrī Caitanya Mahāprabhu; bhojana karilā—partook of the prasāda; nija-gr̥he—to His own residence; āsi'-coming back; govindere—to Govinda; ājñā dilā—He gave order.

TRANSLATION

Praising the quality of the rice, Śrī Caitanya Mahāprabhu partook of the prasāda. Then, after returning to His residence, He gave the following order to Govinda, His personal assistant.

Antya TEXT 2.113

'āji haite ei mora ājñā pālibā

choṭa haridāse ihān āsite nā dibā' //CC Antya, 2.113//

SYNONYMS

āji haite—from today; ei—this; mora—My; ājñā—order; pālibā—you should carry out; choṭa haridāse—Choṭa Haridāsa; ihān—here; āsite—to come; nā dibā—do not allow.

TRANSLATION

" From this day forward, do not allow Choṭa Haridāsa to come here."

Antya TEXT 2.114

dvāra mānā haila, haridāsa duḥkhī haila mane

ki lāgiyā dvāra-mānā keha nāhi jāne //CC Antya, 2.114//

SYNONYMS

dvāra mānā—closed door; haila—there was; haridāsa—Choṭa Haridāsa; duḥkhī—very unhappy; haila mane—became within his mind; ki lāgiyā—for what reason; dvāra-mānā—the door was closed; keha nāhi jāne—no one could understand.

TRANSLATION

When Junior Haridāsa heard that he had been ordered not to approach Śrī Caitanya Mahāprabhu, he was very unhappy. No one could understand why he had been ordered not to come.

Antya TEXT 2.115

tina-dina haila haridāsa kare upavāsa

svarūpādi āsi, puchilā mahāprabhura pāśa //CC Antya, 2.115//

SYNONYMS

tina-dina haila—for three days; haridāsa—junior Haridāsa; kare upavāsa—was fasting; svarūpa-ādi—Svarūpa Dāmodara and other confidential devotees; āsi—coming; puchilā—inquired; mahāprabhura pāśa—from Śrī Caitanya Mahāprabhu.

TRANSLATION

Haridāsa fasted continuously for three days. Then Svarūpa Dāmodara Gosvāmī and other confidential devotees approached Śrī Caitanya Mahāprabhu to inquire from Him.

Antya TEXT 2.116

"kon aparādha, prabhu, kaila haridāsa?"

ki lāgiyā dvāra-mānā, kare upavāsa?" //CC Antya, 2.116//

SYNONYMS

kon aparādha—what great offense; prabhu—O Lord; kaila haridāsa—has Haridāsa committed; ki lāgiyā—for what reason; dvāra-mānā—the closed door; kare upavāsa—he is now fasting.

TRANSLATION

"What great offense has Junior Haridāsa committed? Why has he been forbidden to come to Your door? He has now been fasting for three days."

Antya TEXT 2.117

prabhu kahe,--"vairāgī kare prakṛti sambhāṣaṇa

dekhite nā pāroṇ āmi tāhāra vadana //CC Antya, 2.117//

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu replied; vairāgī—a person in the renounced order of life; kare—does; prakṛti sambhāṣaṇa—intimate talking with a woman; dekhite nā pāroṇ—cannot see; āmi—I; tāhāra vadana—his face.

TRANSLATION

The Lord replied, "I cannot tolerate seeing the face of a person who has accepted the renounced order of life but who still talks intimately with a woman.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that saralatā, or simplicity, is the first qualification of a Vaiṣṇava, whereas duplicity or cunning behavior is a great offense against the principles of devotional service. As one advances in Kṛṣṇa consciousness, one must gradually become disgusted with material attachment and thus become more and more attached to the service of the Lord. If one is not factually detached from material activities but still proclaims himself advanced in devotional service, he is cheating. No one will be happy to see such behavior.

Antya TEXT 2.118

durvāra indriya kare viṣaya-grahaṇa

dāravī prakṛti hare munerapi mana //CC Antya, 2.118//

SYNONYMS

durvāra—uncontrollable; indriya—the senses; kare—do; viṣaya-grahaṇa—accepting sense objects; dāravī prakṛti—a wooden statue of a woman; hare—attracts; munerapi—even of a great sage; mana—the mind.

TRANSLATION

"So strongly do the senses adhere to the objects of their enjoyment that indeed a wooden statue of a woman attracts the mind of even a great saintly person.

PURPORT

The senses and the sense objects are so intimately connected that the mind of even a great saintly person is attracted to a wooden doll if it is attractively shaped like a young woman. The sense objects, namely form, sound, smell, taste and touch, are always attractive for the eyes, ears, nose, tongue and skin. Since the senses and sense objects are naturally intimately related, sometimes even a person claiming control over his senses remains always subject to the control of sense objects. The senses are impossible to control unless purified and engaged in the service of the Lord. Thus even though a saintly person vows to control his senses, the senses are still sometimes perturbed by sense objects.

Antya TEXT 2.119

mātrā svasrā duhitṛā vā

nā viviktāsano bhavet

balavān indriya-grāmo

vidvāṁsam api karṣati //CC Antya, 2.119//

SYNONYMS

mātrā—with one's mother; svasrā—with one's sister; duhitṛā—with one's daughter; vā—or; nā—not; vivikta-āsanah—sitting together; bhavet—there should be; balavān—very strong; indriya-grāmah—the group of senses; vidvāṁsam—a person with knowledge of liberation; api—even; karṣati—attract.

TRANSLATION

" 'One should not sit closely with one's mother, sister or daughter, for the senses are so strong that they may attract even a person advanced in knowledge.'

PURPORT

This verse appears in the Manu-saṁhitā (2.215) and Śrīmad-Bhāgavatam (9.19.17).

Antya TEXT 2.120

kṣudra-jīva saba markāṭa-vairāgya kariyā

indriya carāṇā bule 'prakṛti' sambhāṣiyā" //CC Antya, 2.120//

SYNONYMS

kṣudra-jīva—poor living entities; saba—all; markāṭa vairāgya—a renounced life like that of a monkey; kariyā—accepting; indriya carāṇā—satisfying the senses; bule—wander here and there; prakṛti sambhāṣiyā—talking intimately with women.

TRANSLATION

"There are many persons with little in their possession who accept the renounced order of life like monkeys. They go here and there engaging in sense gratification and speaking intimately with women."

PURPORT

One should strictly follow the regulative principles, namely no illicit sex, no meat-eating, no intoxication and no gambling, and in this way one should make progress in spiritual life. If an unfit person sentimentally accepts vairāgya or takes sannyāsa but at the same time remains attached to women, he is in a very dangerous position. His renunciation is called markāṭa-vairāgya, or renunciation like that of a monkey. The monkey lives in the forest, eats fruit and does not even cover itself with a cloth. In this way it resembles a saint, but the monkey always thinks of female monkeys and sometimes keeps dozens of them for sexual intercourse. This is called markāṭa-vairāgya. Therefore one who is unfit should not accept the renounced order of life. One who accepts the order of sannyāsa but again becomes agitated by sensual disturbances and talks privately with women is called dharma-dhvajī or dharma-kalaṅka, which means that he brings condemnation upon the religious order. Therefore one should be

extremely careful in this connection. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains the word *markaṭa* to mean "restless." A restless person cannot be steady; therefore he simply wanders about, gratifying his senses. Just to get praise from others, to get cheap adoration from his followers or people in general, such a person sometimes accepts the dress of a *sannyāsī* or *bābājī* in the renounced order, but he cannot give up desires for sense gratification, especially for the association of women. Such a person cannot make advancement in spiritual life. There are eight different kinds of sensual enjoyment with women, including talking about them and thinking about them. Thus for a *sannyāsī*, a person in the renounced order, talking intimately with women is a great offense. Śrī Rāmānanda Rāya and Śrīla Narottama dāsa Ṭhākura actually achieved the most elevated stage of the renounced order, but those who imitate them, accepting them as ordinary human beings, fall under the influence of the material energy, for that is a great misunderstanding.

Antya TEXT 2.121

eta kahi' mahāprabhu abhyantare gelā

gosāñira āveśa dekhi' sabe mauna hailā //CC Antya, 2.121//

SYNONYMS

eta kahi'-saying this; mahāprabhu—Śrī Caitanya Mahāprabhu; abhyantare gelā—entered His room; gosāñira—of Śrī Caitanya Mahāprabhu; āveśa—absorption in anger; dekhi'-seeing; sabe—all the devotees; mauna hailā—became silent.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu entered His room. Seeing Him in such an angry mood, all the devotees fell silent.

Antya TEXT 2.122

āra dine sabe meli' prabhura caraṇe

haridāsa lāgi, kichu kailā nivedane //CC Antya, 2.122//

SYNONYMS

āra dine—the next day; sabe meli'-all the devotees, coming together; prabhura caraṇe—unto the lotus feet of Śrī Caitanya Mahāprabhu; haridāsa lāgi—on

behalf of Junior Haridāsa; kichu—some; kailā nivedane—submitted petition.

TRANSLATION

The next day, all the devotees together approached the lotus feet of Śrī Caitanya Mahāprabhu to submit an appeal on behalf of Junior Haridāsa.

Antya TEXT 2.123

"alpa aparādha, prabhu karaha prasāda

ebe śikṣā ha-ila nā karibe aparādha" //CC Antya, 2.123//

SYNONYMS

alpa aparādha—the offense is not very great; prabhu—O Lord; karaha prasāda—be merciful; ebe—now; śikṣā ha-ila—he has gotten a sufficient lesson; nā karibe—he will not do; aparādha—offense.

TRANSLATION

"Haridāsa has committed a small offense," they said. "Therefore, O Lord, please be merciful to him. Now he has received a sufficient lesson. In the future he will not commit such a offense."

Antya TEXT 2.124

prabhu kahe,--"mora vaśa nahe mora mana

prakṛti-sambhāṣī vairāgī nā kare darśana //CC Antya, 2.124//

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; mora vaśa—under My control; nahe—is not; mora—My; mana—mind; prakṛti-sambhāṣī—one who talks with women; vairāgī—a person in the renounced order; nā kare darśana—does not see.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "My mind is not under My control. It does not like to see anyone in the renounced order who talks intimately with women.

Antya TEXT 2.125

nija kārye yāha sabe, chāḍa vṛthā kathā

punaḥ yadi kaha āmā nā dekhibe hethā" //CC Antya, 2.125//

SYNONYMS

nija kārye—your own business; yāha sabe—you can all go about; chāḍa—give up; vṛthā kathā—useless talk; punaḥ—again; yadi kaha—if you speak; āmā—Me; nā dekhibe—you will not see; hethā—here.

TRANSLATION

"You should all tend to your respective engagements. Give up this useless talk. If you speak this way again, I shall go away, and you will no longer see Me here."

Antya TEXT 2.126

eta śuni' sabe nija-karṇe hasta diyā

nija nija kārye sabe gela ta' uṭhiyā //CC Antya, 2.126//

SYNONYMS

eta śuni'-hearing this; sabe—all the devotees; nija-karṇe—over their ears; hasta diyā—putting their hands; nija nija kārye—to their respective duties; sabe—all of them; gela—went; ta'-certainly; uṭhiyā—getting up.

TRANSLATION

Hearing this, all the devotees covered their ears with their hands, got up and went about their respective duties.

Antya TEXT 2.127

mahāprabhu madhyāhna karite cali, gelā

bujhana nā yāya ei mahāprabhura līlā //CC Antya, 2.127//

SYNONYMS

mahāprabhu—Śrī Caitanya Mahāprabhu; madhyāhna karite—to execute His noon activities; cali—walking; gelā—left; bujhana nā yāya—no one could understand; ei—this; mahāprabhura līlā—pastime of Śrī Caitanya Mahāprabhu.

TRANSLATION

Śrī Caitanya Mahāprabhu also left that place to perform His noon duties. No one could understand His pastimes.

Antya TEXT 2.128

āra dina sabe paramānanda-purī-sthāne

'prabhuke prasanna kara'--kailā nivedane //CC Antya, 2.128//

SYNONYMS

āra dina—the next day; sabe—all the devotees; paramānanda-purī-sthāne—at the place of Paramānanda Purī; prabhuke—Śrī Caitanya Mahāprabhu; prasanna kara—please try to pacify; kailā nivedane—submitted.

TRANSLATION

The next day, all the devotees went to Śrī Paramānanda Purī and requested him to pacify the Lord.

Antya TEXT 2.129

tabe purī-gosāñi ekā prabhu-sthāne āilā

namaskari' prabhu tāñre sambhrame vasāilā //CC Antya, 2.129//

SYNONYMS

tabe—thereupon; purī-gosāñi—Paramānanda Purī; ekā—alone; prabhu-sthāne—to the place of Śrī Caitanya Mahāprabhu; āilā—came; namaskari'-after offering obeisances; prabhu—Śrī Caitanya Mahāprabhu; tāñre—him; sambhrame—with great respect; vasāilā—got to sit down.

TRANSLATION

Paramānanda Purī thereupon went alone to the residence of Śrī Caitanya Mahāprabhu. The Lord, after offering him obeisances, seated him by His side with great respect.

Antya TEXT 2.130

puchilā,--ki ājñā, kene haila āgamana?

'haridāse prasāda lāgi' kailā nivedana //CC Antya, 2.130//

SYNONYMS

puchilā—the Lord inquired; ki ājñā—what is your order; kene haila āgamana—what is the reason you have come; haridāse prasāda lāgi'-for a favor to Junior Haridāsa; kailā nivedana—he made a request.

TRANSLATION

The Lord inquired, "What is your order? For what purpose have you come here?" Paramānanda Purī then submitted his prayer that the Lord show favor to Junior Haridāsa.

Antya TEXT 2.131

śuniyā kahena prabhu,--"śunaha, gosāñi
saba vaiṣṇava lañā tumi raha ei ṭhāñi //CC Antya, 2.131//

SYNONYMS

śuniyā—hearing; kahena prabhu—Śrī Caitanya Mahāprabhu said; śunaha—please hear; gosāñi—my lord; saba vaiṣṇava—all the Vaiṣṇavas; lañā—taking; tumi—your lordship; raha—stay; ei ṭhāñi—in this place.

TRANSLATION

Hearing this request, Śrī Caitanya Mahāprabhu replied, "My dear lord, please hear me. It is better for you to stay here with all the Vaiṣṇavas.

Antya TEXT 2.132

more ājñā haya, muñi yāna ālālanātha
ekale rahiba tāhāñ, govinda-mātra sātha" //CC Antya, 2.132//

SYNONYMS

more—to Me; ājñā haya—please give permission; muñi—I; yāna—go; ālālanātha—to the place known as Ālālanātha; ekale rahiba—I shall remain alone; tāhāñ—there; govinda-mātra sātha—with only Govinda.

TRANSLATION

"Please give Me permission to go to Ālālanātha. I shall remain there alone; only

Govinda will go with Me."

Antya TEXT 2.133

eta bali' prabhu yadi govinde bolāilā

purīre namaskāra kari' uṭhiyā calilā //CC Antya, 2.133//

SYNONYMS

eta bali'-saying this; prabhu—Śrī Caitanya Mahāprabhu; yadi—when; govinde bolāilā—called for Govinda; purīre—to Paramānanda Purī; namaskāra kari'-offering respect; uṭhiyā calilā—got up and began to go away.

TRANSLATION

After saying this, the Lord called for Govinda. Offering obeisances to Paramānanda Purī, He got up and began to leave.

Antya TEXT 2.134

āste-vyaste purī-gosāñi prabhu āge gelā

anunaya kari' prabhure ghare vasāilā //CC Antya, 2.134//

SYNONYMS

āste-vyaste—with great haste; purī-gosāñi—Paramānanda Purī; prabhu āge—in front of Śrī Caitanya Mahāprabhu; gelā—went; anunaya kari'-with great humility; prabhure—Śrī Caitanya Mahāprabhu; ghare—in His room; vasāilā—got to sit down.

TRANSLATION

In great haste Paramānanda Purī Gosāñi went before Him and with great humility persuaded Him to sit down in His own room.

Antya TEXT 2.135

"tomāra ye icchā, kara, svatantra īśvara

kebā ki balite pāre tomāra upara? //CC Antya, 2.135//

SYNONYMS

tomāra ye icchā—whatever is Your desire; kara—You can do; svatantra īśvara—the independent Supreme Personality of Godhead; kebā—who; ki balite pāre—can speak; tomāra upara—above You.

TRANSLATION

Paramānanda Purī said, "My dear Lord Caitanya, You are the independent Personality of Godhead. You can do whatever You like. Who can say anything above You?"

Antya TEXT 2.136

loka-hita lāgi' tomāra saba vyavahāra

āmi saba nā jāni gambhīra hṛdaya tomāra" //CC Antya, 2.136//

SYNONYMS

loka-hita lāgi'-for the benefit of people in general; tomāra—Your; saba—all; vyavahāra—activities; āmi saba—all of us; nā jāni—cannot understand; gambhīra—very deep and grave; hṛdaya—heart; tomāra—Your.

TRANSLATION

"All Your activities are for the benefit of people in general. We cannot understand them, for Your intentions are deep and grave."

Antya TEXT 2.137

eta bali' purī-gosāñi gelā nija-sthāne

haridāsa-sthāne gelā saba bhakta-gaṇe //CC Antya, 2.137//

SYNONYMS

eta bali'-saying this; purī-gosāñi—Paramānanda Gosāñi; gelā—left; nija-sthāne—for his own place; haridāsa-sthāne—unto the place of Junior Haridāsa; gelā—went; saba bhakta-gaṇe—all the other devotees.

TRANSLATION

After saying this, Paramānanda Purī Gosāñi left for his own home. Then all the devotees went to see Junior Haridāsa.

Antya TEXT 2.138

svarūpa-gosāñi kahe,--"śuna, haridāsa

sabe tomāra hita vāñchi, karaha viśvāsa //CC Antya, 2.138//

SYNONYMS

svarūpa-gosāñi kahe—Svarūpa Dāmodara Gosāñi said; śuna haridāsa—just hear, Haridāsa; sabe—all of us; tomāra hita vāñchi—wish well for you; karaha viśvāsa—just believe it.

TRANSLATION

Svarūpa Dāmodara Gosāñi said, "Please hear us, Haridāsa, for we all wish you well. Please believe this.

Antya TEXT 2.139

prabhu haṭhe paḍiyāche svatantra īśvara

kabhu kṛpā karibena yāte dayālu antara //CC Antya, 2.139//

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; haṭhe paḍiyāche—has taken up a persistently angry mood; svatantra īśvara—the independent Personality of Godhead; kabhu—some time; kṛpā karibena—He will be merciful (to you); yāte—because; dayālu—merciful; antara—at heart.

TRANSLATION

"At present Śrī Caitanya Mahāprabhu is persisting in His mood of anger because He is the independent Supreme Personality of Godhead. At some time, however, He will surely be merciful, for at heart He is very kind.

Antya TEXT 2.140

tumi haṭha kaile tāñra haṭha se bāḍibe

snāna bhojana kara, āpane krodha yābe" //CC Antya, 2.140//

SYNONYMS

tumi haṭha kaile—if you go on persisting; tāñra—His; haṭha—persistence; se—

that; bāḍibe—will increase; snāna bhojana kara—take your bath and take prasāda; āpane krodha yābe—automatically His anger will subside.

TRANSLATION

"The Lord is persisting, and if you also persist, His persistence will increase. It is better for you to bathe and take prasāda. In due course, His anger will automatically subside."

Antya TEXT 2.141

eta bali tāre snāna bhojana karāñā

āpana bhavana āilā tāre āśvāsiyā //CC Antya, 2.141//

SYNONYMS

eta bali—saying this; tāre—him; snāna bhojana karāñā—inducing to bathe and take prasāda; āpana bhavana—to his own place; āilā—returned; tāre āśvāsiyā—assuring him.

TRANSLATION

Having said this, Svarūpa Dāmodara Gosvāmī induced Haridāsa to bathe and take prasāda. After thus reassuring him, he returned home.

Antya TEXT 2.142

prabhu yadi yāna jagannātha-darśane

dūre rahi' haridāsa karena darśane //CC Antya, 2.142//

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; yadi—when; yāna—goes; jagannātha-darśane—to see Lord Jagannātha; dūre rahi'-remaining in a distant place; haridāsa—Junior Haridāsa; karena darśane—sees.

TRANSLATION

When Śrī Caitanya Mahāprabhu went to see Lord Jagannātha in the temple, Haridāsa would stay a long distance away and see Him.

Antya TEXT 2.143

mahāprabhu--kṛpā-sindhu, ke pāre bujhite?

priya bhakte daṇḍa karena dharma bujhāite //CC Antya, 2.143//

SYNONYMS

mahāprabhu—Śrī Caitanya Mahāprabhu; kṛpā-sindhu—the ocean of mercy; ke pāre bujhite—who can understand; priya bhakte—unto His dear devotees; daṇḍa karena—makes chastisement; dharma bujhāite—to establish principles of religion or duty.

TRANSLATION

Śrī Caitanya Mahāprabhu is the ocean of mercy. Who can understand Him? When He chastises His dear devotees, He certainly does so to reestablish the principles of religion or duty.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says in this connection that Śrī Caitanya Mahāprabhu, the ocean of mercy, chastised Junior Haridāsa, although Junior Haridāsa was His dear devotee, to establish that one in the devotional line, engaged in pure devotional service, should not be a hypocrite. For a person engaged in devotional service in the renounced order, having intimate relationships with women is certainly hypocrisy. This chastisement was given to Junior Haridāsa as an example to future sahajiyās who might adopt the dress of the renounced order to imitate Rūpa Gosvāmī and other bona fide sannyāsīs but secretly have illicit connections with women. To teach such men, Śrī Caitanya Mahāprabhu chastised His dear devotee Haridāsa for a slight deviation from the regulative principles. Śrīmatī Mādhavīdevī was a highly elevated devotee; therefore approaching her to ask for some rice to serve Śrī Caitanya Mahāprabhu was certainly not very offensive. Nevertheless, just to preserve the regulative principles for the future, Śrī Caitanya Mahāprabhu enforced the hard-and-fast rule that no one in the renounced order should intimately mix with women. Had Śrī Caitanya Mahāprabhu not chastised Junior Haridāsa for this slight deviation, so-called devotees of the Lord would have exploited the example of Junior Haridāsa to continue their habit of illicit connections with women unrestrictedly. Indeed, they still preach that such behavior is allowed for a Vaiṣṇava. But it is strictly not allowed. Śrī Caitanya Mahāprabhu is the teacher of the entire world, and therefore He enforced this exemplary punishment to establish that illicit sexual connections are never allowed by Vaiṣṇava philosophy. This was His

purpose in chastising Junior Haridāsa. Śrī Caitanya Mahāprabhu is in fact the most magnanimous incarnation of the Supreme Personality of Godhead, but He strictly prohibited illicit sex.

Antya TEXT 2.144

dekhi' trāsa upajila saba bhakta-gaṇe

svapne-ha chāḍila sabe strī-sambhāṣaṇe //CC Antya, 2.144//

SYNONYMS

dekhi'-seeing; trāsa—an atmosphere of fear; upajila—grew; saba bhakta-gaṇe—among all the devotees; svapne-ha—even in dreams; chāḍila—gave up; sabe—all; strī-sambhāṣaṇe—talk with women.

TRANSLATION

After all the devotees saw this example, a mentality of fear grew among them. Therefore they all stopped talking with women, even in dreams.

PURPORT

In connection with strī-sambhāṣaṇa, talking with women, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that talking with women for the purpose of mingling with them for sense gratification, subtle or gross, is strictly prohibited. Cāṇakya Paṇḍita, the great moral instructor, says, mātṛvat para-dāreṣu. Thus not only a person in the renounced order or one engaged in devotional service but everyone should avoid mingling with women. One should consider another's wife his mother.

Antya TEXT 2.145

ei-mate haridāsera eka vatsara gela

tabu mahāprabhura mane prasāda nahila //CC Antya, 2.145//

SYNONYMS

ei-mate—in this way; haridāsera—of Junior Haridāsa; eka vatsara—one year; gela—passed; tabu—still; mahāprabhura—of Śrī Caitanya Mahāprabhu; mane—in the mind; prasāda nahila—there were no symptoms of mercy.

TRANSLATION

In this way a complete year passed for Junior Haridāsa, but still there was not a sign of Śrī Caitanya Mahāprabhu's mercy toward him.

Antya TEXT 2.146

rātri avaśeṣe prabhure daṇḍavat hañā

prayāgete gela kāreha kichu nā baliyā //CC Antya, 2.146//

SYNONYMS

rātri avaśeṣe—at the end of one night; prabhure—unto Śrī Caitanya Mahāprabhu; daṇḍavat hañā—offering obeisances; prayāgete—to the holy place known as Prayāga (Allahabad); gela—went; kāreha—to anyone; kichu—anything; nā baliyā—not saying.

TRANSLATION

Thus at the end of one night, Junior Haridāsa, after offering Śrī Caitanya Mahāprabhu his respectful obeisances, departed for Prayāga without saying anything to anyone.

Antya TEXT 2.147

prabhu-pada-prāpti lāgi' saṅkalpa karila

triveṇī praveśa kari' prāṇa chāḍila //CC Antya, 2.147//

SYNONYMS

prabhu-pada—the lotus feet of Śrī Caitanya Mahāprabhu; prāpti lāgi'-with a view to getting; saṅkalpa karila—decided definitely; tri-veṇī praveśa kari'-entering into the water at the confluence of the Ganges and Yamunā at Prayāga; prāṇa chāḍila—give up his life.

TRANSLATION

Junior Haridāsa had conclusively decided to attain shelter at the lotus feet of Śrī Caitanya Mahāprabhu. Thus he entered deep into the water at Triveṇī, the confluence of the Ganges and Yamunā at Prayāga, and in this way gave up his life.

Antya TEXT 2.148

sei-kṣaṇe divya-dehe prabhu-sthāne āilā

prabhu-kṛpā pāñā antardhānei rahilā //CC Antya, 2.148//

SYNONYMS

sei-kṣaṇe—immediately thereupon; divya-dehe—in a spiritual body; prabhu-sthāne āilā—came to Śrī Caitanya Mahāprabhu; prabhu-kṛpā—the mercy of Śrī Caitanya Mahāprabhu; pāñā—getting; antardhānei rahilā—remained invisible.

TRANSLATION

Immediately after committing suicide in this way, he went in his spiritual body to Śrī Caitanya Mahāprabhu and received the mercy of the Lord. However, he still remained invisible.

Antya TEXT 2.149

gandharva-dehe gāna karena antardhāne

rātrye prabhure śunāya gīta, anye nāhi jāne //CC Antya, 2.149//

SYNONYMS

gandharva-dehe—in the body of a Gandharva; gāna karena—he sings; antardhāne—without being visible; rātrye—at night; prabhure—unto Śrī Caitanya Mahāprabhu; śunāya gīta—he was singing; anye—others; nāhi jāne—could not understand.

TRANSLATION

In a spiritual body resembling that of a Gandharva, Junior Haridāsa, although invisible, would sing at night for Śrī Caitanya Mahāprabhu to hear. No one but the Lord, however, knew of this.

Antya TEXT 2.150

eka-dina mahāprabhu puchilā bhakta-gaṇe

'haridāsa kāñhā? tāre ānaha ekhāne' //CC Antya, 2.150//

SYNONYMS

eka-dina—one day; mahāprabhu—Śrī Caitanya Mahāprabhu; puchilā bhakta-

gaṇe—inquired from the devotees; haridāsa kānhā—where is Haridāsa; tāre—him; ānaha ekhāne—bring here.

TRANSLATION

One day Śrī Caitanya Mahāprabhu inquired from the devotees, "Where is Haridāsa? Now you may bring him here."

Antya TEXT 2.151

sabe kahe,--'haridāsa varṣa-pūrṇa dine

rātre uṭhi kānhā gelā, keha nāhi jāne" //CC Antya, 2.151//

SYNONYMS

sabe kahe—everyone spoke; haridāsa—Haridāsa; varṣa-pūrṇa dine—at the end of one full year; rātre—at night; uṭhi—getting up; kānhā gelā—where he went; keha nāhi jāne—no one knows.

TRANSLATION

The devotees all replied, "One night at the end of a full year, Junior Haridāsa got up and went away. No one knows where he has gone."

Antya TEXT 2.152

śuni' mahāprabhu īṣat hāsiyā rahilā

saba bhakta-gaṇa mane vismaya ha-ilā //CC Antya, 2.152//

SYNONYMS

śuni'—hearing; mahāprabhu—Śrī Caitanya Mahāprabhu; īṣat—slightly; hāsiyā rahilā—remained smiling; saba bhakta-gaṇa—all the devotees; mane—in the minds; vismaya ha-ilā—became surprised.

TRANSLATION

While hearing the devotees lament, Śrī Caitanya Mahāprabhu was mildly smiling. Thus all the devotees were very astonished.

Antya TEXTS 2.153-154

eka-dina jagadānanda, svarūpa, govinda
kāśīśvara, śaṅkara, dāmodara, mukunda
samudra-snāne gelā sabe, śune katho dūre
haridāsa gāyena, yena ḍāki' kaṇṭha-svare //CC Antya, 2.153-154//

SYNONYMS

eka-dina—one day; jagadānanda—Jagadānanda; svarūpa—Svarūpa; govinda—Govinda; kāśīśvara—Kāśīśvara; śaṅkara—Śaṅkara; dāmodara—Dāmodara; mukunda—Mukunda; samudra-snāne—bathing in the sea; gelā—went; sabe—all of them; śune—could hear; katho dūre—from a distant place; haridāsa gāyena—Junior Haridāsa was singing; yena—as if; ḍāki'-calling; kaṇṭha-svare—in his original voice.

TRANSLATION

One day Jagadānanda, Svarūpa, Govinda, Kāśīśvara, Śaṅkara, Dāmodara and Mukunda all went to bathe in the sea. They could hear Haridāsa singing from a distant place as if calling them in his original voice.

Antya TEXT 2.155

manuṣya nā dekhe--madhura gīta-mātra śune
govindādi sabe meli' kaila anumāne //CC Antya, 2.155//

SYNONYMS

manuṣya—a man; nā dekhe—could not see; madhura—very sweet; gīta—singing; mātra—only; śune—one could hear; govinda-ādi sabe—all the devotees, headed by Govinda; meli'-coming together; kaila anumāne—guessed.

TRANSLATION

No one could see him, but they could hear him singing in a sweet voice. Therefore all the devotees, headed by Govinda, made this guess.

Antya TEXT 2.156

'viśādi khāñā haridāsa ātma-ghāta kaila

sei pāpe jāni 'brahma-rākṣasa' haila //CC Antya, 2.156//

SYNONYMS

viṣa-ādi khāñā—by drinking poison; haridāsa—Junior Haridāsa; ātma-ghāta kaila—has committed suicide; sei pāpe—on account of that sinful activity; jāni—we understand; brahma-rākṣasa—a brāhmaṇa ghost; haila—he has become.

TRANSLATION

"Haridāsa must have committed suicide by drinking poison, and because of this sinful act, he has now become a brāhmaṇa ghost.

Antya TEXT 2.157

ākāra nā dekhi, mātra śuni tāra gāna'

svarūpa kahena,—"ei mithyā anumāna //CC Antya, 2.157//

SYNONYMS

ākāra—form; nā dekhi—we cannot see; mātra—only; śuni—we hear; tāra—his; gāna—singing; svarūpa kahena—Svarūpa Dāmodara said; ei—this; mithyā—false; anumāna—guess.

TRANSLATION

"We cannot see his material form," they said, "but still we hear his sweet singing. Therefore he must have become a ghost." Svarūpa Dāmodara, however, protested, "This is a false guess.

Antya TEXT 2.158

ājanma kṛṣṇa-kīrtana, prabhura sevana

prabhu-kṛpā-pātra, āra kṣetrera maraṇa //CC Antya, 2.158//

SYNONYMS

ājanma—throughout the whole life; kṛṣṇa-kīrtana—chanting of the Hare Kṛṣṇa mantra; prabhura sevana—service to Śrī Caitanya Mahāprabhu; prabhu-kṛpā-pātra—very dear to the Lord; āra—and; kṣetrera maraṇa—his death in a holy place.

TRANSLATION

"Junior Haridāsa chanted the Hare Kṛṣṇa mantra throughout his entire life and served the Supreme Lord Śrī Caitanya Mahāprabhu. Moreover, he is dear to the Lord and has died in a holy place.

Antya TEXT 2.159

durgati nā haya tāra, sad-gati se haya

prabhu-bhaṅgī ei, pāche jānibā niścaya" //CC Antya, 2.159//

SYNONYMS

durgati—a bad result; nā haya tāra—is not his; sat-gati se haya—he must have achieved liberation; prabhu-bhaṅgī—a sport of Śrī Caitanya Mahāprabhu; ei—this; pāche—later; jānibā—you will understand; niścaya—the real fact.

TRANSLATION

"Haridāsa cannot have been degraded; he must have attained liberation. This is a pastime of Śrī Caitanya Mahāprabhu. You will all understand it later."

Antya TEXT 2.160

prayāga ha-ite eka vaiṣṇava navadvīpa āila

haridāsera vārtā teṅho sabāre kahila //CC Antya, 2.160//

SYNONYMS

prayāga ha-ite—from Prayāga; eka—one; vaiṣṇava—devotee of Lord Kṛṣṇa; navadvīpa āila—came to Navadvīpa; haridāsera vārtā—the news of Haridāsa; teṅho—he; sabāre kahila—informed everyone.

TRANSLATION

A devotee returned to Navadvīpa from Prayāga and told everyone the details of Junior Haridāsa's suicide.

Antya TEXT 2.161

yaiche saṅkalpa, yaiche triveṇī praveśila

śuni, śrīvāsādira mane vismaya ha-ila //CC Antya, 2.161//

SYNONYMS

yaiche saṅkalpa—how he was determined; yaiche—how; triveṇī praveśila—he entered into Triveṇī; śuni'-hearing; śrīvāsa-ādira—of Śrīvāsa Ṭhākura and others; mane—in the minds; vismaya ha-ila—there was surprise.

TRANSLATION

He explained how Junior Haridāsa had made his resolution and had thus entered the waters at the confluence of the Yamunā and Ganges. Hearing these details, Śrīvāsa Ṭhākura and the other devotees were very surprised.

Antya TEXT 2.162

varṣāntare śivānanda saba bhakta lañā

prabhure mililā āsi' ānandita hañā //CC Antya, 2.162//

SYNONYMS

varṣa-antare—at the end of the year; śivānanda—Śivānanda Sena; saba—all; bhakta lañā—taking the devotees; prabhure mililā—met Śrī Caitanya Mahāprabhu; āsi'-coming; ānandita hañā—becoming greatly happy.

TRANSLATION

At the end of the year, Śivānanda Sena came to Jagannātha Purī as usual, accompanied by the other devotees, and thus in great happiness met Śrī Caitanya Mahāprabhu.

Antya TEXT 2.163

'haridāsa kāñhā?' yadi śrīvāsa puchilā

"sva-karma-phala-bhuk pumān"--prabhu uttara dilā //CC Antya, 2.163//

SYNONYMS

haridāsa kāñhā—where is junior Haridāsa; yadi—when; śrīvāsa puchilā—Śrīvāsa Ṭhākura inquired; sva-karma-phala-bhuk—sure to accept the resultant action of his fruitive activities; pumān—a person; prabhu—Śrī Caitanya Mahāprabhu; uttara dilā—replied.

TRANSLATION

When Śrīvāsa Ṭhākura inquired from Śrī Caitanya Mahāprabhu, "Where is Junior Haridāsa?" The Lord replied, "A person is sure to achieve the results of his fruitive activities."

Antya TEXT 2.164

tabe śrīvāsa tāra vṛttānta kahila

yaiche saṅkalpa, yaiche triveṇī praveśila //CC Antya, 2.164//

SYNONYMS

tabe—at that time; śrīvāsa—Śrīvāsa Ṭhākura; tāra—of Junior Haridāsa; vṛttānta—story; kahila—spoke; yaiche—how; saṅkalpa—he decided; yaiche—how; triveṇī praveśila—he entered the waters at the confluence of the Ganges and Yamunā.

TRANSLATION

Then Śrīvāsa Ṭhākura related the details of Haridāsa's decision and his entering the waters at the confluence of the Ganges and Yamunā.

Antya TEXT 2.165

śuni' prabhu hāsi' kahe suprasanna citta

'prakṛti darśana kaile ei prāyaścitta' //CC Antya, 2.165//

SYNONYMS

śuni'-hearing; prabhu—Śrī Caitanya Mahāprabhu; hāsi'-smiling; kahe—replied; su-prasanna citta—being in a happy mood; prakṛti darśana kaile—if someone sees women with a sensual propensity; ei prāyaścitta—this is the atonement.

TRANSLATION

When Śrī Caitanya Mahāprabhu heard these details, He smiled in a pleased mood and said, "If with sensual intentions one looks at women, this is the only process of atonement."

Antya TEXT 2.166

svarūpādi mili' tabe vicāra karilā

triveṇī-prabhāve haridāsa prabhu-pada pāilā //CC Antya, 2.166//

SYNONYMS

svarūpa-ādi—devotees headed by Svarūpa Dāmodara; mili'-coming together; tabe—then; vicāra karilā—discussed; triveṇī-prabhāve—by the influence of the holy place at the confluence of the Ganges and Yamunā; haridāsa—Junior Haridāsa; prabhu-pada pāilā—achieved the shelter of the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

Then all the devotees, headed by Svarūpa Dāmodara Gosvāmī, concluded that because Haridāsa had committed suicide at the confluence of the rivers Ganges and Yamunā, he must have ultimately attained shelter at the lotus feet of Śrī Caitanya Mahāprabhu.

PURPORT

Śrīla Bhaktivinoda Ṭhākura remarks that after one adopts the renounced order and accepts the dress of either a sannyāsī or a bābājī, if he entertains the idea of sense gratification, especially in relationship with a woman, the only atonement is to commit suicide in the confluence of the Ganges and Yamunā. Only by such atonement can his sinful life be purified. If such a person is thus punished, it is possible for him to attain the shelter of Śrī Caitanya Mahāprabhu. Without such punishment, however, the shelter of Śrī Caitanya Mahāprabhu is very difficult to regain.

Antya TEXT 2.167

ei-mata līlā kare śacīra nandana

yāhā śuni' bhakta-gaṇera yuḍāya kaṇa-mana //CC Antya, 2.167//

SYNONYMS

ei-mata—in this way; līlā kare—continues to execute pastimes; śacīra nandana—the son of mother Śacī; yāhā śuni'-hearing which; bhakta-gaṇera—of the devotees; yuḍāya—satisfies; kaṇa-mana—the ears and the mind.

TRANSLATION

In this way, Śrī Caitanya Mahāprabhu, the son of mother Śacī, performs His pastimes, which greatly satisfy the ears and minds of pure devotees who hear about them.

Antya TEXT 2.168

āpana kārūṇya, loke vairāgya-śikṣaṇa

sva-bhaktera gāḍha-anurāga-prakaṭī-karaṇa //CC Antya, 2.168//

SYNONYMS

āpana—personal; kārūṇya—favor; loke—to the people in general; vairāgya-śikṣaṇa—teaching about the order of renunciation; sva-bhaktera—of His devotees; gāḍha—deep; anurāga—of attachment; prakaṭī—manifestation; karaṇa—causing.

TRANSLATION

This incident manifests the mercy of Śrī Caitanya Mahāprabhu, His teaching that a sannyāsī should remain in the renounced order, and the deep attachment to Him felt by His faithful devotees.

Antya TEXT 2.169

tīrthera mahimā, nija bhakte ātmasāt

eka līlāya kareṇa prabhu kārya pāñca-sāta //CC Antya, 2.169//

SYNONYMS

tīrthera mahimā—the glories of a holy place; nija bhakte ātmasāt—accepting His devotee again; eka līlāya—by one pastime; kareṇa—executes; prabhu—Śrī Caitanya Mahāprabhu; kārya pāñca-sāta—five to seven different purposes.

TRANSLATION

It also demonstrates the glories of holy places and shows how the Lord accepts His faithful devotee. Thus the Lord fulfilled five or seven purposes by performing one pastime.

Antya TEXT 2.170

madhura caitanya-līlā--samudra-gambhīra

loke nāhi bujhe, bujhe yei 'bhakta' 'dhīra' //CC Antya, 2.170//

SYNONYMS

madhura—sweet; caitanya-līlā—pastimes of Lord Śrī-Caitanya Mahāprabhu; samudra-gambhīra—as deep as the ocean; loke nāhi bujhe—people in general cannot understand; bujhe—can understand; yei—one who; bhakta—devotee; dhīra—sober.

TRANSLATION

The pastimes of Śrī Caitanya Mahāprabhu are like nectar, and they are deep like the ocean. People in general cannot understand them, but a sober devotee can.

Antya TEXT 2.171

viśvāsa kariyā śuna caitanya-carita

tarka nā kariha, tarke habe viparīta //CC Antya, 2.171//

SYNONYMS

viśvāsa kariyā—with faith and confidence; śuna—just hear; caitanya-carita—the pastimes of Śrī Caitanya Mahāprabhu; tarka nā kariha—do not uselessly argue; tarke—by argument; habe viparīta—will get the opposite result.

TRANSLATION

Please hear the pastimes of Śrī Caitanya Mahāprabhu with faith and confidence. Do not argue, for arguments will produce a contrary result.

Antya TEXT 2.172

śrī-rūpa-raghunātha-pade yāra āśa

caitanya-caritāmṛta kahe kṛṣṇadāsa //CC Antya, 2.172//

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; raghunātha—Śrīla Raghunātha dāsa Gosvāmī; pade—at the lotus feet; yāra—whose; āśa—expectation; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe-describes; kṛṣṇa-dāsa—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Instructions from this Chapter

Summarizing this chapter, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that one should derive from it the following lessons. (1) Although Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, is an incarnation of mercy, He nevertheless gave up the company of one of His personal associates, namely Junior Haridāsa, for if He had not done so, pseudo-devotees would have taken advantage of Junior Haridāsa's fault by using it as an excuse to live as devotees and at the same time have illicit sexual connections. Such activities would have demoralized the cult of Śrī Caitanya Mahāprabhu, and as a result, devotees would surely have gone to a hellish life in the name of Śrī Caitanya Mahāprabhu. (2) By chastising Junior Haridāsa, the Lord set the standard for ācāryas, or the heads of institutions propagating the Caitanya cult, and for all actual devotees. Śrī Caitanya Mahāprabhu wanted to maintain the highest standard. (3) Śrī Caitanya Mahāprabhu instructed that a pure devotee should be simple and free from sinful activities, for thus one can be His bona fide servant. Śrī Caitanya Mahāprabhu taught His followers how to observe the renounced order strictly. (4) Śrī Caitanya Mahāprabhu wanted to prove that His devotees are exalted and that their character is ideal. He kindly accepts His faithful devotees and teaches them how much tribulation and disturbance can be produced by even a slight deviation from the strict principles of devotional life. (5) By chastising Junior Haridāsa, Śrī Caitanya Mahāprabhu exhibited His mercy toward him, thus showing how elevated was junior Haridāsa's devotion for Him. Because of this transcendental relationship, the Lord corrected even a slight offense committed by His pure devotee. Therefore one who wants to be a pure devotee of Śrī Caitanya Mahāprabhu should give up all material sense gratification; otherwise, the lotus feet of Śrī Caitanya Mahāprabhu are very difficult to attain. (6) If one dies in such a celebrated holy place as Prayāga, Mathurā or Vṛndāvana, one can be relieved of the reactions to sinful life and then attain the shelter of the Supreme Personality of Godhead. (7) Although a pure or faithful devotee may fall down, he nevertheless ultimately gets the chance to go back home, back to Godhead, by the mercy of the Lord.

Thus end the Bhaktivedānta purports to Śrī Caitanya-caritāmṛta, Antya-līlā, Second Chapter, describing the chastisement of Junior Haridāsa.

Chapter 3 The Glories of Śrīla Haridāsa Ṭhākura

A summary of this Third Chapter of Antya-līlā is given by Śrīla Bhaktivinoda Ṭhākura as follows. A beautiful young brāhmaṇa girl in Jagannātha Purī had a very handsome son who was coming every day to Śrī Caitanya Mahāprabhu. This was not very much to the liking of Dāmodara Paṇḍita, however, who therefore told Śrī Caitanya Mahāprabhu, "If You display so much love for this boy, people will doubt Your character." Hearing these words from Dāmodara Paṇḍita, the Lord sent him to Navadvīpa to supervise the affairs of His mother, Śacīdevī. He also especially requested Dāmodara Paṇḍita to remind His mother that He was sometimes going to her home to accept the food she offered. Thus, following the order of Śrī Caitanya Mahāprabhu, Dāmodara Paṇḍita went to Navadvīpa, taking with him all kinds of prasāda from Lord Jagannātha.

On another occasion, Śrī Caitanya Mahāprabhu once inquired from Haridāsa Ṭhākura, who was known as Brahma Haridāsa, how the yavanas, or persons bereft of Vedic culture, would be delivered in Kali-yuga. Haridāsa Ṭhākura replied that their deliverance would be possible if they very loudly chanted the Hare Kṛṣṇa mantra, for hearing the Hare Kṛṣṇa mantra chanted loudly, even with but little realization, would help them.

After describing this incident, the author of Caitanya-caritāmṛta also describes how Haridāsa Ṭhākura was tested at Benāpola, a village near Śāntipura. A person named Rāmacandra Khān, who was envious of Haridāsa Ṭhākura, sent a professional prostitute to attempt to defame him, but by the mercy of Haridāsa Ṭhākura, even the prostitute was delivered. Because of offending a pure Vaiṣṇava, Rāmacandra Khān was later cursed by Nityānanda Prabhu and ruined.

From Benāpola, Haridāsa Ṭhākura went to the village known as Cāndapura, where he lived at the house of Balarāma Ācārya. Thereafter, Haridāsa Ṭhākura was received by two brothers known as Hiraṇya and Govardhana Majumadāra, but in the course of a discussion he was offended by a caste brāhmaṇa known as Gopāla Cakravartī. Because of this offense, Gopāla Cakravartī was punished by being afflicted with leprosy.

Haridāsa Ṭhākura later left Cāndapura and went to the house of Advaita Ācārya, where he was tested by Māyādevī, the personification of the external energy. She also received his favor by being blessed with the chanting of the Hare Kṛṣṇa

mahā-mantra.

Antya TEXT 3.1

vande 'haṁ śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurūn vaiṣṇavāṁś ca
śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānviṭaṁ taṁ sa-jīvaṁ
sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devaṁ
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānviṭāṁś ca //CC Antya, 3.1//

SYNONYMS

vande—offer my respectful obeisances; ahaṁ—I; śrī-guroḥ—of my spiritual master; śrī-yuta-pada-kamalam—unto the opulent lotus feet; śrī-gurūn—unto the spiritual masters in the paramparā system, beginning from Mādhavendra Purī down to Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda; vaiṣṇavān—unto all the Vaiṣṇavas, beginning from Lord Brahmā and others coming from the very point of creation; ca—and; śrī-rūpaṁ—unto Śrīla Rūpa Gosvāmī; sa-agra-jātaṁ—with his elder brother, Śrī Sanātana Gosvāmī; saha-gaṇa—with associates; raghunātha-anvitaṁ—with Raghunātha dāsa Gosvāmī; taṁ—unto him; sa-jīvaṁ—with Jīva Gosvāmī; sa-advaitaṁ—with Advaita Ācārya; sa-avadhūtaṁ—with Nityānanda Prabhu; parijana-sahitaṁ—and with Śrīvāsa Ṭhākura and all the other devotees; kṛṣṇa-caitanya-devaṁ—unto Lord Śrī Caitanya Mahāprabhu; śrī rādhā-kṛṣṇa-pādān—unto the lotus feet of the all-opulent Śrī Kṛṣṇa and Rādhārāṇī; saha-gaṇa—with Their associates; lalitā-śrī-viśākhā-anvitaṁ—accompanied by Lalitā and Śrī Viśākhā; ca—also.

TRANSLATION

I offer my respectful obeisances unto the lotus feet of my spiritual master and of all the other preceptors on the path of devotional service, unto all the Vaiṣṇavas and unto the six Gosvāmīs, including Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, Raghunātha dāsa Gosvāmī, Jīva Gosvāmī and their associates. I offer my respectful obeisances unto Śrī Advaita Ācārya Prabhu, Śrī Nityānanda Prabhu and Śrī Caitanya Mahāprabhu, as well as all His devotees, headed by Śrīvāsa Ṭhākura. I then offer my respectful obeisances unto the lotus feet of Lord Kṛṣṇa and Śrīmatī Rādhārāṇī and all the gopīs, headed by Lalitā and Viśākhā.

Antya TEXT 3.2

jaya jaya gauracandra jaya nityānanda

jayādvaita-candra jaya gaura-bhakta-vṛnda //CC Antya, 3.2//

SYNONYMS

jaya jaya—all glories; gaura-candra—to Śrī Caitanya; jaya—all glories; nityānanda—to Lord Nityānanda; jaya advaita-candra—all glories to Advaita Ācārya; jaya—all glories; gaura-bhakta-vṛnda—to the devotees of Lord Caitanya.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Nityānanda Prabhu! All glories to Advaita Ācārya! And all glories to all the devotees of Śrī Caitanya Mahāprabhu!

Antya TEXT 3.3

puruṣottame eka uḍiyā-brāhmaṇa-kumāra

pitṛ-śūnya, mahā-sundara, mṛdu-vyavahāra //CC Antya, 3.3//

SYNONYMS

puruṣottame—in Jagannātha Purī; eka—one; uḍiyā-brāhmaṇa-kumāra—young son of a brāhmaṇa from Orissa; pitṛ-śūnya—without his father; mahā-sundara—possessing very beautiful bodily features; mṛdu-vyavahāra—having very gentle behavior.

TRANSLATION

In Jagannātha Purī there was a young boy who had been born of an Orissa brāhmaṇa but had later lost his father. The boy's features were very beautiful, and his behavior was extremely gentle.

Antya TEXTS 3.4-5

prabhu-sthāne nitya āise, kare namaskāra

prabhu-sane vāt kahe prabhu-'prāṇa' tāra

prabhute tāhāra prīti, prabhu dayā kare

dāmodara tāra prīti sahite nā pāre //CC Antya, 3.4-5//

SYNONYMS

prabhu-sthāne—to the place of Śrī Caitanya Mahāprabhu; nitya—daily; āise—comes; kare namaskāra—offers respectful obeisances; prabhu-sane—with the Lord; vāt kahe—talks; prabhu-prāṇa tāra—his life and soul was Śrī Caitanya Mahāprabhu; prabhute—unto the Lord; tāhāra prīti—his affection; prabhu—the Lord; dayā kare—reciprocates His mercy; dāmodara—Dāmodara Paṇḍita; tāra—his; prīti—love of Lord Śrī Caitanya Mahāprabhu; sahite nā pāre—could not tolerate.

TRANSLATION

The boy came dally to Śrī Caitanya Mahāprabhu and offered Him respectful obeisances. He was free to talk with Śrī Caitanya Mahāprabhu because the Lord was his life and soul, but the boy's intimacy with the Lord and the Lord's mercy toward him were intolerable to Dāmodara Paṇḍita.

Antya TEXT 3.6

bāra bāra niṣedha kare brāhmaṇa-kumāre

prabhure nā dekhile sei rahite nā pāre //CC Antya, 3.6//

SYNONYMS

bāra bāra—again and again; niṣedha kare—forbids; brāhmaṇa-kumāre—the son of the brāhmaṇa; prabhure—Śrī Caitanya Mahāprabhu; nā dekhile—without seeing; sei—that boy; rahite nā pāre—could not stay.

TRANSLATION

Dāmodara Paṇḍita again and again forbade the son of the brāhmaṇa to visit the Lord, but the boy could not bear staying home and not seeing Śrī Caitanya Mahāprabhu.

Antya TEXT 3.7

nitya āise, prabhu tāre kare mahā-prīta

yāñhā prīti tāñhā āise,--bālakera rīta //CC Antya, 3.7//

SYNONYMS

nitya āise—he comes daily; prabhu—Lord Śrī Caitanya Mahāprabhu; tāre—to him; kare—does; mahā-prīta—very affectionate behavior; yāñhā prīti—wherever there is love; tāñhā āise—one comes there; bālakera rīta—the nature of a small boy.

TRANSLATION

The boy came every day to Śrī Caitanya Mahāprabhu, who treated him with great affection. It is the nature of a boy to go see a man who loves him.

Antya TEXT 3.8

tāhā dekhi' dāmodara duḥkha pāya mane

balite nā pāre, bālaka niṣedha nā māne //CC Antya, 3.8//

SYNONYMS

tāhā dekhi'-seeing that; dāmodara—Dāmodara Paṇḍita; duḥkha pāya—gets unhappiness; mane—in his mind; balite nā pāre—could not say anything; bālaka—the boy; niṣedha—prohibition; nā māne—would not care for.

TRANSLATION

This was intolerable for Dāmodara Paṇḍita. He became greatly unhappy, but there was nothing he could say, for the boy would ignore his restrictions.

Antya TEXT 3.9

āra dina sei bālaka prabhu-sthāne āilā

gosāñi tāre prīti kari' vārtā puchilā //CC Antya, 3.9//

SYNONYMS

āra dina—one day; sei bālaka—that boy; prabhu-sthāne āilā—came to Lord Śrī Caitanya Mahāprabhu; gosāñi—Lord Śrī Caitanya Mahāprabhu; tāre—unto him; prīti kari'-with great affection; vārtā—news; puchilā—inquired.

TRANSLATION

One day when the boy came to Śrī Caitanya Mahāprabhu, the Lord very affectionately inquired from him about all kinds of news.

Antya TEXT 3.10

kata-kṣaṇe se bālaka uṭhi' yabe gelā

sahite nā pāre, dāmodara kahite lāgilā //CC Antya, 3.10//

SYNONYMS

kata-kṣaṇe—after some time; se bālaka—that boy; uṭhi'-standing up; yabe—when; gelā—left; sahite nā pāre—could not tolerate; dāmodara—Dāmodara Paṇḍita; kahite lāgilā—began to say.

TRANSLATION

After some time, when the boy stood up and left, the intolerant Dāmodara Paṇḍita began to speak.

Antya TEXT 3.11

anyopadeśe paṇḍita--kahe gosāñira ṭhāñi

'gosāñi'"gosāñi' ebe jānimu 'gosāñi' //CC Antya, 3.11//

SYNONYMS

anya-upadeśe—by instructing others; paṇḍita—learned teacher; kahe—says; gosāñira ṭhāñi—in front of Śrī Caitanya Mahāprabhu; gosāñi gosāñi—Lord Śrī Caitanya Mahāprabhu, the supreme teacher; ebe—now; jānimu—we shall know; gosāñi—what kind of teacher.

TRANSLATION

Dāmodara Paṇḍita impudently said to the Lord, "Everyone says that You are a great teacher because of Your instructions to others, but now we shall find out what kind of teacher You are.

PURPORT

Dāmodara Paṇḍita was a great devotee of Śrī Caitanya Mahāprabhu. Sometimes, however, a person in such a position becomes impudent, being influenced by the external energy and material considerations. Thus a devotee mistakenly dares to criticize the activities of the spiritual master or the Supreme Personality of Godhead. Despite the logic that "Caesar's wife must be above suspicion," a devotee should not be disturbed by the activities of his spiritual master and

should not try to criticize him. A devotee should be fixed in the conclusion that the spiritual master cannot be subject to criticism and should never be considered equal to a common man. Even if there appears to be some discrepancy according to an imperfect devotee's estimation, the devotee should be fixed in the conviction that even if his spiritual master goes to a liquor shop, he is not a drunkard; rather, he must have some purpose in going there. it is said in a Bengali poem:

yadyapi nityānanda surā-bāḍi yāya

tathāpio haya nityānanda-rāya

"Even if I see that Lord Nityānanda has entered a liquor shop, I shall not be diverted from my conclusion that Nityānanda Rāya is the Supreme Personality of Godhead."

Antya TEXT 3.12

ebe gosāñira guṇa-yaśa saba loke gāibe

tabe gosāñira pratiṣṭhā puruṣottame ha-ibe //CC Antya, 3.12//

SYNONYMS

ebe—now; gosāñira—of Lord Śrī Caitanya Mahāprabhu; guṇa-yaśa—attributes and reputation; saba loke—everyone; gāibe—will talk about; tabe—at that time; gosāñira—of the Lord; pratiṣṭhā—the position; puruṣottame—in Puruṣottama (Jagannātha Purī); ha-ibe—will be.

TRANSLATION

"You are known as Gosāñi [teacher or ācārya], but now talk about Your attributes and reputation will spread throughout the city of Puruṣottama. How Your position will be impaired!"

Antya TEXT 3.13

śuni' prabhu kahe,--'kyā kaha, dāmodara?'

dāmodara kahe,--tumi svatantra 'īśvara' //CC Antya, 3.13//

SYNONYMS

śuni'-hearing; prabhu kahe—Śrī Caitanya Mahāprabhu said; kyā kaha—what

nonsense are you speaking; dāmodara—My dear Dāmodara; dāmodara kahe—Dāmodara Paṇḍita replied; tumi—You; svatantra—independent; īśvara—the Supreme Personality of Godhead.

TRANSLATION

Although Śrī Caitanya Mahāprabhu knew that Dāmodara Paṇḍita was a pure and simple devotee, upon hearing this impudent talk the Lord said, "My dear Dāmodara, what nonsense are you speaking?" Dāmodara Paṇḍita replied, "You are the independent Personality of Godhead, beyond all criticism.

Antya TEXT 3.14

svacchande ācāra kara, ke pāre balite?

mukhara jagatera mukha pāra ācchādite? //CC Antya, 3.14//

SYNONYMS

svacchande—without restriction; ācāra kara—You behave; ke pāre balite—who can talk; mukhara—talkative; jagatera—of the whole world; mukha—mouth; pāra ācchādite—can You cover.

TRANSLATION

"My dear Lord, You can act as You please. No one can say anything to restrict You. Nevertheless, the entire world is impudent. People can say anything. How can You stop them?

Antya TEXT 3.15

paṇḍita hañā mane kene vicāra nā kara?

rāṇḍī brāhmaṇīra bālake prīti kene kara? //CC Antya, 3.15//

SYNONYMS

paṇḍita hañā—being a learned teacher; mane—in the mind; kene—why; vicāra nā kara—do You not consider; rāṇḍī brāhmaṇīra—of a widowed wife of a brāhmaṇa; bālake—unto the son; prīti—affection; kene kara—why do You show.

TRANSLATION

"Dear Lord, You are a learned teacher. Why then don't You consider that this boy

is the son of a widowed brāhmaṇī? Why are You so affectionate to him?

Antya TEXT 3.16

yadyapi brāhmaṇī sei tapasvinī satī

tathāpi tāhāra doṣa--sundarī yuvatī //CC Antya, 3.16//

SYNONYMS

yadyapi—although; brāhmaṇī—wife of a brāhmaṇa; sei—that; tapasvinī—austere; satī—chaste; tathāpi—still; tāhāra—her; doṣa—fault; sundarī—very beautiful; yuvatī—young girl.

TRANSLATION

"Although the boy's mother is completely austere and chaste, she has one natural fault-she is a very beautiful young girl.

Antya TEXT 3.17

tumi-ha--parama yuvā, parama sundara

lokera kāṇākāṇi-vāte deha avasara" //CC Antya, 3.17//

SYNONYMS

tumi-ha—You also; parama yuvā—young man; parama sundara—very beautiful; lokera—of the people in general; kāṇākāṇi—whispering; vāte—talks; deha avasara—You are giving an opportunity for.

TRANSLATION

"And You, my dear Lord, are a handsome, attractive young man. Therefore certainly people will whisper about You. Why should You give them such a opportunity?"

PURPORT

As a simple and staunch devotee of Lord Śrī Caitanya Mahāprabhu, Dāmodara Paṇḍita could not tolerate criticism of the Lord, but unfortunately he himself was criticizing Lord Śrī Caitanya Mahāprabhu in his own way. The Lord could understand that it was because of Dāmodara Paṇḍita's simplicity that he impudently dared criticize Him. Nevertheless, such behavior by a devotee is not

very good.

Antya TEXT 3.18

eta bali' dāmodara mauna ha-ilā

antare santoṣa prabhu hāsi' vicārilā //CC Antya, 3.18//

SYNONYMS

eta bali'-saying this; dāmodara—Dāmodara Paṇḍita; mauna ha-ilā—became silent; antare—within Himself; santoṣa—pleased; prabhu—Śrī Caitanya Mahāprabhu; hāsi'-smiling; vicārilā—considered.

TRANSLATION

Having said this, Dāmodara Paṇḍita became silent. Śrī Caitanya Mahāprabhu smiled, pleased within Himself, and considered the impudence of Dāmodara Paṇḍita.

Antya TEXT 3.19

"ihāre kahiye śuddha-premera taraṅga

dāmodara-sama mora nāhi 'antaraṅga' " //CC Antya, 3.19//

SYNONYMS

ihāre—such behavior; kahiye—I can say; śuddha-premera taraṅga—waves of pure devotional service; dāmodara-sama—like Dāmodara; mora—My; nāhi—there is not; antaraṅga—intimate friend.

TRANSLATION

"This impudence is also a sign of pure love for Me. I have no other intimate friend like Dāmodara Paṇḍita."

Antya TEXT 3.20

eteka vicāri' prabhu madhyāhne calilā

āra dine dāmodare nibhṛte bolāilā //CC Antya, 3.20//

SYNONYMS

eteka vicāri'-considering like this; prabhu—Śrī Caitanya Mahāprabhu; madhyāhne calilā—went to perform His noon duties; āra dine—the next day; dāmodare—unto Dāmodara Paṇḍita; nibhṛte—in a solitary place; bolāilā—called.

TRANSLATION

Thinking in this way, Śrī Caitanya Mahāprabhu went to perform His noon duties. The next day, He called Dāmodara Paṇḍita to a solitary place.

Antya TEXT 3.21

prabhu kahe,--"dāmodara, calaha nadīyā
mātāra samīpe tumi raha tānhā yāñā //CC Antya, 3.21//

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; dāmodara—My dear friend Dāmodara; calaha nadīyā—you had better go to Nadia (Navadvīpa); mātāra samīpe—in the care of My mother; tumi—you; raha—stay; tānhā—there; yāñā—going.

TRANSLATION

The Lord said, "My dear friend Dāmodara, you had better go to Nadia and stay with My mother.

Antya TEXT 3.22

tomā vinā tānhāra rakṣaka nāhi dekhi āna
āmāke-ha yāte tumi kailā sāvadhāna //CC Antya, 3.22//

SYNONYMS

tomā vinā—besides you; tānhāra—of mother Śacīdevī; rakṣaka—protector; nāhi—not; dekhi—I see; āna—anyone else; āmāke-ha—even unto Me; yāte—by which; tumi—you; kailā—did; sāvadhāna—care.

TRANSLATION

"I see no one but you to protect her, for you are so careful that you can caution even Me.

Antya TEXT 3.23

tomā sama 'nirapekṣa' nāhi mora gaṇe

'nirapekṣa' nahile 'dharma' nā yāya rakṣaṇe //CC Antya, 3.23//

SYNONYMS

tomā sama—like you; nirapekṣa—neutral; nāhi—there is not; mora gaṇe—among My associates; nirapekṣa—neutral; nahile—without being; dharma—religious principles; nā yāya rakṣaṇe—cannot be protected.

TRANSLATION

"You are the most neutral among My associates. This is very good, for without being neutral one cannot protect religious principles.

Antya TEXT 3.24

āmā haite ye nā haya, se tomā haite haya

āmāre karilā daṇḍa, āna kebā haya //CC Antya, 3.24//

SYNONYMS

āmā haite—from Me; ye—whatever; nā haya—is not; se—that; tomā haite—from you; haya—becomes possible; āmāre—Me; karilā daṇḍa—punished; āna—others; kebā haya—what to speak of.

TRANSLATION

"You can do whatever I cannot. Indeed, you can chastise even Me, not to speak of others.

Antya TEXT 3.25

mātāra gr̥he raha yāi mātāra caraṇe

tomāra āge nahibe kāro svacchandācaraṇe //CC Antya, 3.25//

SYNONYMS

mātāra—of My mother; gr̥he—at the home; raha—stay; yāi—going; mātāra caraṇe—at the shelter of My mother's lotus feet; tomāra āge—in front of you; nahibe—there will not be; kāro—of anyone; svacchanda-ācaraṇe—independent

activities.

TRANSLATION

"It is best for you to go to the shelter of My mother's lotus feet, for no one will be able to behave independently in front of you.

Antya TEXT 3.26

madhye madhye āsibā kabhu āmāra daraśane

śīghra kari' punaḥ tāhān karaha gamane //CC Antya, 3.26//

SYNONYMS

madhye madhye—at intervals; āsibā—you will come; kabhu—sometimes; āmāra daraśane—to see Me; śīghra kari'-very soon; punaḥ—again; tāhān—there; karaha gamane—arrange to go.

TRANSLATION

"At intervals you may come see Me here and then soon again go there.

Antya TEXT 3.27

mātāre kahiha mora koṭī namaskāre

mora sukha-kathā kahi' sukha diha' tānre //CC Antya, 3.27//

SYNONYMS

mātāre—to My mother; kahiha—inform; mora—My; koṭī—ten million; namaskāre—obeisances; mora—My; sukha—of happiness; kathā—topics; kahi'-saying; sukha—happiness; diha' tānre—give to her.

TRANSLATION

"Offer My mother millions of My obeisances. Please speak to her about My happiness here and thus give her happiness.

Antya TEXT 3.28

'nirantara nija-kathā tomāre śunāite

ei lāgi' prabhu more pāṭhāilā ihānte' //CC Antya, 3.28//

SYNONYMS

nirantara—constantly; nija-kathā—personal activities; tomāre śunāite—to inform you; ei lāgi'-for this reason; prabhu—Śrī Caitanya Mahāprabhu; more—me; pāṭhāilā—has sent; ihānte—here.

TRANSLATION

"Tell her that I sent you to inform her of My personal activities so that she may share in My happiness.

Antya TEXT 3.29

eta kahi' mātāra mane santoṣa janmāiha

āra guhya-kathā tāhre smaraṇa karāiha //CC Antya, 3.29//

SYNONYMS

eta kahi'-saying this; mātāra mane—in the mind of My mother; santoṣa janmāiha—give satisfaction; āra—another; guhya-kathā—very confidential message; tāhre—her; smaraṇa karāiha—make to remember.

TRANSLATION

"Speaking in this way, satisfy the mind of mother Śacī. Also, remind her of one most confidential incident with this message from Me.

Antya TEXT 3.30

'bāre bāre āsi' āmi tomāra bhavane

miṣṭāṇṇa vyañjana saba kariye bhojane //CC Antya, 3.30//

SYNONYMS

bāre bāre—again and again; āsi'-coming; āmi—I; tomāra bhavane—at your place; miṣṭāṇṇa—sweetmeats; vyañjana—vegetables; saba—all; kariye—do; bhojane—eating.

TRANSLATION

"I come to your home again and again to eat all the sweetmeats and vegetables you offer.

Antya TEXT 3.31

bhojana kariye āmi, tumi tāhā jāna

bāhya virahe tāhā swapna kari māna //CC Antya, 3.31//

SYNONYMS

bhojana—dining; kariye—do; āmi—I; tumi—you; tāhā—that; jāna—know;
bāhya—externally; virahe—in separation; tāhā—that; swapna—dream; kari—as;
māna—you accept.

TRANSLATION

" 'You know that I come and eat the offerings, but because of external separation, you consider this a dream.

PURPORT

Because mother Śacī was feeling separation from Śrī Caitanya Mahāprabhu, she thought she was dreaming that her son had come to her. Śrī Caitanya Mahāprabhu, however, wanted to inform her that actually it was not a dream. He actually came there and ate whatever His mother offered Him. Such are the dealings of advanced devotees with the Supreme personality of Godhead. As stated in the Brahma-saṁhitā:

premāñjana-cchurita-bhakti-vilocanena

santaḥ sadaiva hṛdayeṣu vilokayanti

yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ

govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship the primeval Lord, Govinda, who is always seen by the devotee whose eyes are anointed with the pulp of love. He is seen in His eternal form of Śyāmasundara, situated within the heart of the devotee." (Brahma-saṁhitā 5.38) pure devotees realize dealings with the Lord on the transcendental plane, but because the devotees are still in the material world, they think that these are dreams. The Lord, however, talks with the advanced devotee, and the advanced devotee also sees Him. It is all factual; it is not a dream.

Antya TEXT 3.32

ei māgha-saṅkrāntye tumi randhana karilā

nānā vyañjana, kṣīra, piṭhā, pāyasa rāndhilā //CC Antya, 3.32//

SYNONYMS

ei—this; māgha-saṅkrāntye—on the occasion of the Māgha-saṅkrānti festival; tumi—you; randhana karilā—cooked; nānā vyañjana—varieties of vegetables; kṣīra—condensed milk; piṭhā—cakes; pāyasa—sweet rice; rāndhilā—cooked.

TRANSLATION

"During the last Māgha-saṅkrānti festival, you cooked varieties of vegetables, condensed milk, cakes and sweet rice for Me.

Antya TEXT 3.33

kṛṣṇe bhoga lāgāñā yabe kailā dhyāna

āmāra sphūrṭi haila, āsru bharila nayana //CC Antya, 3.33//

SYNONYMS

kṛṣṇe—unto Lord Kṛṣṇa; bhoga—offering; lāgāñā—giving; yabe—when; kailā dhyāna—you meditated; āmāra—My; sphūrṭi—sudden appearance; haila—there was; āsru—tears; bharila—filled; nayana—your eyes.

TRANSLATION

"You offered the food to Lord Kṛṣṇa, and while you were in meditation I suddenly appeared, and your eyes filled with tears.

Antya TEXT 3.34

āste-vyaste āmi giyā sakali khāila

āmi khāi,--dekhi' tomāra sukha upajila //CC Antya, 3.34//

SYNONYMS

āste-vyaste—in great haste; āmi—I; giyā—going; sakali khāila—ate everything; āmi khāi—I eat; dekhi'-seeing; tomāra—your; sukha—happiness; upajila—grew.

TRANSLATION

"I went there in great haste and ate everything. When you saw Me eating, you felt great happiness.

Antya TEXT 3.35

kṣaṇeke aśru muchiyā śūnya dekhi' pāta

svapana dekhiluṅ, 'yena nimāṇi khāila bhāta' //CC Antya, 3.35//

SYNONYMS

kṣaṇeke—in a moment; aśru—tears; muchiyā—wiping; śūnya—vacant; dekhi'-seeing; pāta—the plate; svapana dekhiluṅ—I saw a dream; yena—as if; nimāṇi—Śrī Caitanya Mahāprabhu; khāila bhāta—ate the food.

TRANSLATION

"In a moment, after you had wiped your eyes, you saw that the plate you had offered Me was empty. Then you thought, "I dreamt as if Nimāi were eating everything."

Antya TEXT 3.36

bāhya-viraha-daśāya punaḥ bhrānti haila

'bhoga nā lāgāiluṅ', --ei jñāna haila //CC Antya, 3.36//

SYNONYMS

bāhya-viraha—of external separation; daśāya—by the condition; punaḥ—again; bhrānti haila—there was illusion; bhoga—offering to the Deity; nā lāgāiluṅ—I have not given; ei—this; jñāna haila—you thought.

TRANSLATION

"In the condition of external separation, you were again under illusion, thinking that you had not offered the food to Lord Viṣṇu.

Antya TEXT 3.37

pāka-pātre dekhilā saba anna āche bhari'

punaḥ bhoga lāgāilā sthāna-saṁskāra kari' //CC Antya, 3.37//

SYNONYMS

pāka-pātre—the cooking pots; dekhilā—she saw; saba—all; anna—food; āche bhari'-were filled with; punaḥ—again; bhoga lāgāilā—offered the food; sthāna—the place for offering; saṁskāra kari'-cleansing.

TRANSLATION

"Then you went to see the cooking pots and found that every pot was filled with food. Therefore you again offered the food, after cleansing the place for the offering.

Antya TEXT 3.38

ei-mata bāra bāra kariye bhojana

tomāra śuddha-preme more kare ākarṣaṇa //CC Antya, 3.38//

SYNONYMS

ei-mata—in this way; bāra bāra—again and again; kariye bhojana—I eat; tomāra—your; śuddha-preme—pure love; more—Me; kare ākarṣaṇa—attracts.

TRANSLATION

"Thus I again and again eat everything you offer Me, for I am attracted by your pure love.

Antya TEXT 3.39

tomāra ājñāte āmi āchi nīlācale

nikaṭe lañā yāo āmā tomāra prema-bale' //CC Antya, 3.39//

SYNONYMS

tomāra ājñāte—on your order; āmi—I; āchi—reside; nīlācale—at Jagannātha Purī; nikaṭe—nearby; lañā yāo—you take away; āmā—Me; tomāra—your; prema—transcendental love; bale—on the strength of.

TRANSLATION

"Only by your order am I living in Nīlācala [Jagannātha Purī]. Nevertheless, you still pull Me near you because of your great love for Me.' "

Antya TEXT 3.40

ei-mata bāra bāra karāiha smaraṇa

mora nāma lañā tānra vandiha caraṇa" //CC Antya, 3.40//

SYNONYMS

ei-mata—in this way; bāra bāra—again and again; karāiha—cause; smaraṇa—remembrance; mora—My; nāma—name; lañā—taking; tānra—her; vandiha—worship; caraṇa—feet.

TRANSLATION

Śrī Caitanya Mahāprabhu told Dāmodara Paṇḍita, "Remind mother Śacī in this way again and again and worship her lotus feet in My name."

Antya TEXT 3.41

eta kahi' jagannāthera prasāda ānāila

mātāke vaiṣṇave dite pṛthak pṛthak dila //CC Antya, 3.41//

SYNONYMS

eta kahi'-saying this; jagannāthera—of Jagannātha; prasāda—remnants of food; ānāila—ordered to be brought; mātāke—to His mother; vaiṣṇave—and all the Vaiṣṇavas; dite—to deliver; pṛthak pṛthak—separately; dila—he gave.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu ordered that varieties of prasāda offered to Lord Jagannātha be brought. The Lord then gave him the prasāda, separately packed, to offer to various Vaiṣṇavas and His mother.

Antya TEXT 3.42

tabe dāmodara cali' nadīyā āilā

mātāre miliyā tānra caraṇe rahilā //CC Antya, 3.42//

SYNONYMS

tabe—then; dāmodara—Dāmodara Paṇḍita; cali'-walking; nadīyā āilā—reached Nadia (Navadvīpa); mātāre miliyā—just after meeting Śacīmātā; tānra caraṇe—

at her lotus feet; rahilā—remained.

TRANSLATION

In this way Dāmodara Paṇḍita went to Nadia [Navadvīpa]. After meeting mother Śacī, he stayed under the care of her lotus feet.

Antya TEXT 3.43

ācāryādi vaiṣṇavere mahā-prasāda dilā

prabhura yaiche ājñā, paṇḍita tāhā ācarilā //CC Antya, 3.43//

SYNONYMS

ācārya-ādi—headed by Advaita Ācārya; vaiṣṇavere—to all the Vaiṣṇavas; mahā-prasāda dilā—delivered all the prasāda of Lord Jagannātha; prabhura—of Śrī Caitanya Mahāprabhu; yaiche—as; ājñā—the order; paṇḍita—Dāmodara Paṇḍita; tāhā—that; ācarilā—performed.

TRANSLATION

He delivered all the prasāda to such great Vaiṣṇavas as Advaita Ācārya. Thus he stayed there and behaved according to the order of Śrī Caitanya Mahāprabhu.

Antya TEXT 3.44

dāmodara āge svātantrya nā haya kāhāra

tāra bhaye sabe kare saṅkoca vyavahāra //CC Antya, 3.44//

SYNONYMS

dāmodara āge—in front of Dāmodara Paṇḍita; svātantrya—independent behavior; nā haya kāhāra—no one dares to do; tāra bhaye—due to fear of him; sabe—all of them; kare—do; saṅkoca vyavahāra—dealings with great care.

TRANSLATION

Everyone knew that Dāmodara Paṇḍita was strict in practical dealings. Therefore everyone was afraid of him and dared not do anything independent.

Antya TEXT 3.45

prabhu-gaṇe yānra dekhe alpa-maryādā-laṅghana

vākya-daṇḍa kari' kare maryādā sthāpana //CC Antya, 3.45//

SYNONYMS

prabhu-gaṇe—in the associates of Śrī Caitanya Mahāprabhu; yānra—whose; dekhe—sees; alpa-maryādā-laṅghana—a slight deviation from the standard etiquette and behavior; vākya-daṇḍa kari'-chastising with words; kare—does; maryādā—etiquette; sthāpana—establishing.

TRANSLATION

Dāmodara Paṇḍita would verbally chastise every devotee of Śrī Caitanya Mahāprabhu whom he found deviating even slightly from proper behavior. Thus he established the standard etiquette.

Antya TEXT 3.46

ei-ta kahila dāmodarera vākya-daṇḍa

yāhāra śravaṇe bhāge 'ajñāna pāṣaṇḍa' //CC Antya, 3.46//

SYNONYMS

ei-ta—in this way; kahila—I have described; dāmodarera—of Dāmodara Paṇḍita; vākya-daṇḍa—chastisement by words; yāhāra śravaṇe—by hearing which; bhāge—goes away; ajñāna pāṣaṇḍa—the atheist of ignorance.

TRANSLATION

In this way I have described Dāmodara Paṇḍita's verbal chastisements. As one hears about this, atheistic principles and ignorance depart.

Antya TEXT 3.47

caitanyera līlā--gambhīra, koṭi-samudra haite

ki lāgi' ki kare, keha nā pāre bujhite //CC Antya, 3.47//

SYNONYMS

caitanyera līlā—the pastimes of Śrī Caitanya Mahāprabhu; gambhīra—very deep; koṭi-samudra haite—more than millions of seas; ki lāgi'-for what reason;

ki kare—what He does; keha—anyone; nā—not; pāre bujhite—can understand.

TRANSLATION

The pastimes of Śrī Caitanya Mahāprabhu are deeper than millions of seas and oceans. Therefore no one can understand what He does nor why He does it.

Antya TEXT 3.48

ataeva gūḍha artha kichui nā jāni

bāhya artha karibāre kari ṭānāṭāni //CC Antya, 3.48//

SYNONYMS

ataeva—therefore; gūḍha artha—deep meaning; kichui—any; nā jāni—I do not know; bāhya artha karibāre—to explain the external meanings; kari—I make; ṭānāṭāni—hard endeavor.

TRANSLATION

I do not know the deep meaning of Śrī Caitanya Mahāprabhu's activities. As far as possible I shall try to explain them externally.

Antya TEXT 3.49

eka-dina prabhu haridāsere mililā

tānhā lañā goṣṭhī kari' tānhāre puchilā //CC Antya, 3.49//

SYNONYMS

eka-dina—one day; prabhu—Śrī Caitanya Mahāprabhu; haridāsere—with Haridāsa Ṭhākura; mililā—met; tānhā lañā—taking him; goṣṭhī kari'-making a discussion; tānhāre puchilā—the Lord inquired from him.

TRANSLATION

One day Śrī Caitanya Mahāprabhu met Haridāsa Ṭhākura as usual, and in the course of discussion He inquired as follows.

Antya TEXT 3.50

"haridāsa, kali-kāle yavana apāra

go-brāhmaṇe hiṁsā kare mahā durācāra //CC Antya, 3.50//

SYNONYMS

haridāsa—My dear Haridāsa; kali-kāle—in this age of Kali; yavana—demons against the Vedic principles; apāra—unlimited; go-brāhmaṇe—cows and brahminical culture; hiṁsā kare—do violence against; mahā durācāra—extremely fallen.

TRANSLATION

"My dear Ṭhākura Haridāsa, in this age of Kali most people are bereft of Vedic culture, and therefore they are called yavanas. They are concerned only with killing cows and brahminical culture. In this way they all engage in sinful acts.

PURPORT

From this statement by Śrī Caitanya Mahāprabhu we can clearly understand that the word yavana does not refer only to a particular class of men. Anyone who is against the behavior of the Vedic principles is called a yavana. Such a yavana may be in India or outside of India. As described here, the symptom of yavanas is that they are violent killers of cows and brahminical culture. We offer our prayers to the Lord by saying, namo brahmaṇya-devāya go-brāhmaṇa-hitāya ca. The Lord is the maintainer of brahminical culture. His first concern is to see to the benefit of cows and brāhmaṇas. As soon as human civilization turns against brahminical culture and allows unrestricted killing of cows, we should understand that men are no longer under the control of the Vedic culture but are all yavanas and mlecchas. It is said that the Kṛṣṇa consciousness movement will be prominent within the next ten thousand years, but after that people will all become mlecchas and yavanas. Thus at the end of the yuga, Kṛṣṇa will appear as the Kalki avatāra and kill them without consideration.

Antya TEXT 3.51

ihā-sabāra kon mate ha-ibe nistāra?

tāhāra hetu nā dekhiye,--e duḥkha apāra" //CC Antya, 3.51//

SYNONYMS

ihā-sabāra—of all these yavanas; kon mate—by which way; ha-ibe nistāra—will be deliverance; tāhāra hetu—the cause of such deliverance; nā dekhiye—I do not

see; e duḥkha apāra—it is My great unhappiness.

TRANSLATION

"How will these yavanas be delivered? To My great unhappiness, I do not see any way."

PURPORT

This verse reveals the significance of Lord Śrī Caitanya's appearance as patita-pāvana, the deliverer of all the fallen souls. Śrīla Narottama dāsa Ṭhākura sings, patita-pāvana-hetu tava avatāra: "O my Lord, You have appeared just to deliver all the fallen souls." mo-sama patita prabhu nā pāibe āra: "And among all the fallen souls, I am the lowest." How Śrī Kṛṣṇa Caitanya Mahāprabhu was always thinking about the deliverance of the fallen souls is shown by the statement e duḥkha apāra ("It is My great unhappiness"). This statement indicates that Śrī Caitanya Mahāprabhu, who is the Supreme personality of Godhead Kṛṣṇa Himself, is always very unhappy to see the fallen souls in the material world. Therefore He Himself comes as He is, or He comes as a devotee in the form of Śrī Caitanya Mahāprabhu, to deliver love of Kṛṣṇa directly to the fallen souls. Namo mahā-vadānyāya kṛṣṇa-prema-pradāya te. Śrī Caitanya Mahāprabhu is so merciful that He not only gives knowledge of Kṛṣṇa but by His practical activities teaches everyone how to love Kṛṣṇa (kṛṣṇa-prema-pradāya te).

Those who are following in the footsteps of Śrī Caitanya Mahāprabhu should take the Lord's mission most seriously. In this age of Kali, people are gradually becoming less than animals. Nevertheless, although they are eating the flesh of cows and are envious of brahminical culture, Śrī Caitanya Mahāprabhu is considering how to deliver them from this horrible condition of life. Thus He asks all Indians to take up His mission.

bhārata-bhūmite haila manuṣya-janma yāra

janma sārthaka kari' kara para-upakāra

"One who has taken his birth as a human being in the land of India [Bhārata-varṣa] should make his life successful and work for the benefit of all other people." (Cc. Ādi-līlā 9.41) it is therefore the duty of every advanced and cultured Indian to take this cause very seriously. All Indians should help the Kṛṣṇa consciousness movement in its progress, to the best of their ability. Then they will be considered real followers of Śrī Caitanya Mahāprabhu.

Unfortunately, even some so-called Vaiṣṇavas enviously refuse to cooperate with this movement but instead condemn it in so many ways. We are very sorry to say that these people try to find fault with us, being unnecessarily envious of our activities, although we are trying to the best of our ability to introduce the Kṛṣṇa consciousness movement directly into the countries of the yavanas and mlecchas. Such yavanas and mlecchas are coming to us and becoming purified Vaiṣṇavas who follow in the footsteps of Śrī Caitanya Mahāprabhu. One who identifies himself as a follower of Śrī Caitanya Mahāprabhu should feel like Śrī Caitanya Mahāprabhu, who said, *ihā-sabāra kon mate ha-ibe nistāra*: "How will all these yavanas be delivered?" Śrī Caitanya Mahāprabhu was always anxious to deliver the fallen souls because their fallen condition gave Him great unhappiness. That is the platform on which one can propagate the mission of Śrī Caitanya Mahāprabhu.

Antya TEXT 3.52

haridāsa kahe,--"prabhu, cintā nā kariha

yavanera saṁsāra dekhi' duḥkha nā bhāviha //CC Antya, 3.52//

SYNONYMS

haridāsa kahe—Haridāsa replied; prabhu—my dear Lord; cintā nā kariha—do not be in anxiety; yavanera saṁsāra—the material condition of the yavanas; dekhi'-seeing; duḥkha nā bhāviha—do not be sorry.

TRANSLATION

Haridāsa Ṭhākura replied, "My dear Lord, do not be in anxiety. Do not be unhappy to see the condition of the yavanas in material existence.

PURPORT

These words of Haridāsa Ṭhākura are just befitting a devotee who has dedicated his life and soul to the service of the Lord. When the Lord is unhappy because of the condition of the fallen souls, the devotee consoles Him, saying, "My dear Lord, do not be in anxiety." This is service. Everyone should adopt the cause of Śrī Caitanya Mahāprabhu to try to relieve Him from the anxiety He feels. This is actually service to the Lord. One who tries to relieve Śrī Caitanya Mahāprabhu's anxiety for the fallen souls is certainly a most dear and confidential devotee of the Lord. To blaspheme such a devotee who is trying his best to spread the cult of Śrī Caitanya Mahāprabhu is the greatest offense. One who does so is simply

awaiting punishment for his envy.

Antya TEXT 3.53

yavana-sakalera 'mukti' habe anāyāse

'hā rāma, hā rāma' bali' kahe nāmābhāse //CC Antya, 3.53//

SYNONYMS

yavana-sakalera—of all the yavanas; mukti—liberation; habe—there will be; anāyāse—very easily; hā rāma hā rāma—O Lord Rāma, O Lord Rāma; bali'-saying; kahe—they say; nāma-ābhāse—almost chanting the holy name of the Lord without offenses.

TRANSLATION

"Because the yavanas are accustomed to saying, 'hā rāma, hā rāma' [O Lord Rāmacandra], they will very easily be delivered by this nāmābhāsa.

Antya TEXT 3.54

mahā-preme bhakta kahe,--'hā rāma, hā rāma'

yavanera bhāgya dekha, laya sei nāma //CC Antya, 3.54//

SYNONYMS

mahā-preme—in great ecstatic love; bhakta kahe—a devotee says; hā rāma hā rāma—O Lord Rāmacandra, O Lord Rāmacandra; yavanera—of the yavanas; bhāgya—fortune; dekha—just see; laya sei nāma—they are also chanting the same holy name.

TRANSLATION

"A devotee in advanced ecstatic love exclaims, 'O my Lord Rāmacandra! O my Lord Rāmacandra!' But the yavanas also chant, 'hā rāma, hā rāma!' Just see their good fortune!"

PURPORT

If a child touches fire, the fire will burn him, and if an elderly man touches fire, it will burn him also. Haridāsa Ṭhākura says that a great devotee of the Lord exclaims, "hā rāma, hā rāma," but although yavanas do not know the

transcendental meaning of "hā rāma, hā rāma," they say those words in the course of their ordinary life. For the yavanas the words "hā rāma" mean "abominable," whereas the devotee exclaims the words "hā rāma" in ecstatic love. Nevertheless, because the words "hā rāma" are the spiritual summum bonum, the fact is the same, whether they are uttered by yavanas or by great devotees, just as fire is the same both for a child and for an elderly man. In other words, the holy name of the Lord, "hā rāma," always acts, even when the holy names are chanted without reference to the Supreme Lord. Yavanas utter the holy name in a different attitude than devotees, but the holy name "hā rāma" is so powerful spiritually that it acts anywhere, whether one knows it or not. This is explained as follows.

Antya TEXT 3.55

yadyapi anya saṅkete anya haya nāmābhāsa

tathāpi nāmera teja nā haya vināśa //CC Antya, 3.55//

SYNONYMS

yadyapi—although; anya—another; saṅkete—by intimation; anya—that other; haya—is; nāma-ābhāsa—almost equal to the holy name; tathāpi—still; nāmera teja—the transcendental power of the holy name; nā haya vināśa—is not destroyed.

TRANSLATION

Nāmācārya Haridāsa Ṭhākura, the authority on the chanting of the holy name, said, "The chanting of the Lord's holy name to indicate something other than the Lord is an instance of nāmābhāsa. Even when the holy name is chanted in this way, its transcendental power is not destroyed.

Antya TEXT 3.56

daṁṣṭri-daṁṣṭrāhato mleccho

hā rāmeti punaḥ punaḥ

uktvāpi muktim āpnoti

kiṁ punaḥ śraddhayā gṛṇan //CC Antya, 3.56//

SYNONYMS

daṁṣṭri—of a boar; daṁṣṭra—by the teeth; āhataḥ—killed; mlecchaḥ—a meat-eater; hā—O; rāma—my Lord Rāma; iti—thus; punaḥ punaḥ—again and again; ukṭvā—saying; api—even; muktim—liberation; āpnoti—gets; kim—what; punaḥ—again; śraddhayā—with faith and veneration; gṛṇan—chanting.

TRANSLATION

"Even a mleccha who is being killed by the tusk of a boar and who cries in distress again and again, "hā rāma, hā rāma" attains liberation. What then to speak of those who chant the holy name with veneration and faith?"

PURPORT

This refers to an instance in which a meat-eater being killed by a boar uttered the words "hā rāma, hā rāma" again and again at the time of his death. Since this is a quotation from the Nṛsiṃha Purāṇa, this indicates that in the purāṇic age there must also have been mlecchas and yavanas (meateaters), and the words "hā rāma,, meaning "condemned," were also uttered in those days. Thus Haridāsa Ṭhākura gives evidence that even a meat-eater who condemns something by uttering the words "hā rāma" gets the benefit of chanting the holy name that the devotee chants to mean "O my Lord Rāma."

Antya TEXT 3.57

ajāmila putre bolāya bali 'nārāyaṇa'

viṣṇu-dūta āsi' chāḍāya tāhāra bandhana //CC Antya, 3.57//

SYNONYMS

ajāmila—Ajāmila; putre—unto his son; bolāya—calls; bali—saying; nārāyaṇa—the holy name of Nārāyaṇa; viṣṇu-dūta—the attendants of Lord Viṣṇu; āsi—coming; chāḍāya—remove; tāhāra—of him; bandhana—the bonds.

TRANSLATION

"Ajāmila was a great sinner during his life, but at the time of death he accidentally called for his youngest son, whose name was Nārāyaṇa, and the attendants of Lord Viṣṇu came to relieve him from the bonds of Yamarāja, the superintendent of death.

Antya TEXT 3.58

'rāma' dui akṣara ihā nahe vyavahita

prema-vācī 'hā'-śabda tāhāte bhūṣita //CC Antya, 3.58//

SYNONYMS

rāma—the holy name of the Lord; dui—two; akṣara—syllables; ihā—these; nahe—are not; vyavahita—separated; prema-vācī—a word indicating love; hā—"O"; śabda—the word; tā-hāte—by that; bhūṣita—decorated.

TRANSLATION

"The word 'rāma' consists of the two syllables, 'rā' and 'ma.' These are unseparated and are decorated with the loving word 'hā,' meaning 'O.'

Antya TEXT 3.59

nāmera akṣara-sabera ei ta' svabhāva

vyavahita haile nā chāḍe āpana-prabhāva //CC Antya, 3.59//

SYNONYMS

nāmera—of the holy name; akṣara—letters; sabera—of all; ei—this; ta'-certainly; sva-bhāva—the characteristic; vyavahita haile—even when improperly uttered; nā—do not; chāḍe—give up; āpana-prabhāva—their own spiritual influence.

TRANSLATION

"The letters of the holy name have so much spiritual potency that they act even when uttered improperly.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura states that the word vyavahita ("improperly uttered") is not used here to refer to the mundane vibration of the letters of the alphabet. Such negligent utterance for the sense gratification of materialistic persons is not a vibration of transcendental sound. Utterance of the holy name while one engages in sense gratification is an impediment on the path toward achieving ecstatic love for Kṛṣṇa. On the other hand, if one who is eager for devotional service utters the holy name even partially or improperly, the holy name, who is identical with the Supreme Personality of Godhead, exhibits its

spiritual potency because of that person's offenseless utterance. Thus one is relieved from all unwanted practices, and one gradually awakens his dormant love for Kṛṣṇa.

Antya TEXT 3.60

nāmaikam yasya vāci smaraṇa-patha-gaṭam śrotra-mūlam gaṭam vā

śuddham vāśuddha-varṇam vyavahita-rahitaṁ tārayaty eva satyam

tac ced deha-draviṇa-janatā-lobha-pāṣaṇḍa-madhye

nikṣiptam syān na phala-janakam śīghram evātra vipra //CC Antya, 3.60//

SYNONYMS

nāma—the holy name; ekam—once; yasya—whose; vāci—in the mouth; smaraṇa-patha-gaṭam—entered the path of remembrance; śrotra-mūlam gaṭam—entered the roots of the ears; vā—or; śuddham—pure; vā—or; aśuddha-varṇam—impurely uttered; vyavahita-rahitaṁ—without offenses or without being separated; tārayati—delivers; eva—certainly; satyam—truly; tat—that name; cet—if; deha—the material body; draviṇa—material opulence; janatā—public support; lobha—greed; pāṣaṇḍa—atheism; madhye—toward; nikṣiptam—directed; syāt—may be; na—not; phala-janakam—producing the results; śīghram—quickly; eva—certainly; atra—in this matter; vipra—O brāhmaṇa.

TRANSLATION

"If a devotee once utters the holy name of the Lord, or if it penetrates his mind or enters his ear, which is the channel of aural reception, that holy name will certainly deliver him from material bondage, whether vibrated properly or improperly, with correct or incorrect grammar, and properly joined or vibrated in separate parts. O brāhmaṇa, the potency of the holy name is therefore certainly great. However, if one uses the vibration of the holy name for the benefit of the material body, for material wealth and followers, or under the influence of greed or atheism—in other words, if one utters the name with offenses—such chanting will not produce the desired result very soon. Therefore one should diligently avoid offenses in chanting the holy name of the Lord.' "

PURPORT

This verse from the Padma Purāṇa is included in the Hari-bhakti-vilāsa (11.527)

by Sanātana Gosvāmī. Therein Śrīla Sanātana Gosvāmī gives the following explanation:

vāci gataṁ prasaṅgād vān-madhye pravṛttam api, smaraṇa-patha-gataṁ kathañcin manaḥ-sprṣtam api, śrotra-mūlaṁ gataṁ kiñcit śrutam api; śuddha-varṇaṁ vā aśuddha-varṇaṁ api vā; 'vyavahitaṁ' śabdāntareṇa yad-vyavadhānaṁ vakṣyamāṇa-nārāyaṇa-śabdasya kiñcid uccāraṇānantaraṁ prasaṅgād āpatitaṁ śabdāntaraṁ tena rahitaṁ sat.

This means that if one somehow or other hears, utters or remembers the holy name, or if it catches his mind while coming near his ears, that holy name, even if vibrated in separate words, will act. An example of such separation is given as follows:

yadvā, yadyapi 'halaṁ riktam' ity ādy-uktau hakāra-rikārayor vṛttyā harīti-nāmāsty eva, tathā 'rāja-mahiṣī' ity atra rāma-nāmāpi, evam anyad apy ūhyam, tathāpi tat-tan-nāma-madhye vyavadhāyakam akṣarāntaram astīty etādṛśa-vyavadhāna-rahitaṁ ity arthaḥ; yadvā, vyavahitaṁ ca tad-rahitaṁ cāpi vā; tatra 'vyavahitaṁ'--nāmnaḥ kiñcid uccāraṇānantaraṁ kathañcid āpatitaṁ śabdāntaraṁ samādhāya paścān nāmāvaśiṣṭākṣara-grahaṇam ity evaṁ rūpaṁ, madhye śabdāntareṇāntaritam ity arthaḥ, 'rahitaṁ' paścād avaśiṣṭākṣara-grahaṇa-varjitaṁ, kenacid amśena hīnam ity arthaḥ, tathāpi tārayaty eva.

Suppose one is using the two words "halaṁ riktam." Now the syllable ha in the word "halaṁ" and the syllable ri in "riktam" are separately pronounced, but nevertheless it will act because one somehow or other utters the word "hari." Similarly, in the word "rāja-mahiṣī," the syllables rā and ma appear in two separate words, but because they somehow or other appear together, the holy name rāma will act, provided there are no offenses.

sarvebhyaḥ pāpebhyo 'parādhebhyaś ca saṁsārād apy uddhārayaty eveti satyam eva; kintu nāma-sevanasya mukhyaṁ yat phalaṁ, tan na sadyaḥ sampadyate. tathā deha-bharaṇādy-artham api nāma-sevanena mukhyaṁ phalam āśu na sidhyatīty āha--tac ced iti.

The holy name has so much spiritual potency that it can deliver one from all sinful reactions and material entanglements, but utterance of the holy name will not be very soon fruitful if done to facilitate sinning.

tan nāma ced yadi dehādi-madhye nikṣiptaṁ--deha-bharaṇādy-artham eva vinyastam, tadāpi phala-janakaṁ na bhavati kim? api tu bhavaty eva, kintu atra

iha loka śīghraṁ na bhavati, kintu vilambenaiva bhavatīty arthaḥ.

The holy name is so powerful that it must act, but when one utters the holy name with offenses, its action will be delayed, not immediate, although in favorable circumstances the holy names of the Lord act very quickly.

Antya TEXT 3.61

nāmābhāsa haite haya sarva-pāpa-kṣaya //CC Antya, 3.61//

SYNONYMS

nāma-ābhāsa haite—from the vibration of nāmābhāsa; haya—is; sarva-pāpa—of all reactions to sins; kṣaya—destruction;

TRANSLATION

Nāmācārya Haridāsa Ṭhākura continued, "If one offenselessly utters the holy name even imperfectly, one can be freed from all the results of sinful life.

Antya TEXT 3.62

taṁ nirvyājaṁ bhaja guṇa-nidhe pāvanam pāvanānām

śraddhā-rajyan-matir atitarām uttamaḥ-śloka-maulim

prodyann antaḥ-karaṇa-kuhare hanta yan-nāma-bhānor

ābhāso 'pi kṣapayati mahā-pātaka-dhvānta-rāśim //CC Antya, 3.62//

SYNONYMS

taṁ—Him; nirvyājaṁ—without duplicity; bhaja—worship; guṇa-nidhe—O reservoir of all good qualities; pāvanam—purifier; pāvanānām—of all other purifiers; śraddhā—with faith; rajyat—being enlivened; matiḥ—mind; atitarām—exceedingly; uttamaḥ-śloka-maulim—the best of the personalities who are worshiped by choice poetry or who are transcendental to all material positions; prodyan—manifesting; antaḥ-karaṇa-kuhare—in the core of the heart; hanta—alas; yat-nāma—whose holy name; bhānoḥ—of the sun; ābhāsaḥ—slight appearance; api—even; kṣapayati—eradicates; mahā-pātaka—the resultant actions of greatly sinful activities; dhvānta—of ignorance; rāśim—the mass.

TRANSLATION

"O reservoir of all good qualities, just worship Śrī Kṛṣṇa, the purifier of all purifiers, the most exalted of the personalities worshiped by choice poetry. Worship Him with a faithful, unflinching mind, without duplicity and in a highly elevated manner. Thus worship the Lord, whose name is like the sun, for just as a slight appearance of the sun dissipates the darkness of night, so a slight appearance of the holy name of Kṛṣṇa can drive away all the darkness of ignorance that arises in the heart due to greatly sinful activities performed in previous lives."

PURPORT

This verse is found in Bhakti-rasāmṛta-sindhu (2.1.103).

Antya TEXT 3.63

nāmābhāsa haite haya saṁsārera kṣaya //CC Antya, 3.63//

SYNONYMS

nāma-ābhāsa haite—even on account of nāmābhāsa; haya—there is; saṁsārera kṣaya—deliverance from material bondage;

TRANSLATION

"Even a faint light from the holy name of the Lord can eradicate all the reactions of sinful life."

Antya TEXT 3.64

mriyamāṇo harer nāma

gṛṇan putropacāritam

ajānilo 'py agād dhāma

kim uta śraddhayā gṛṇan //CC Antya, 3.64//

SYNONYMS

mriyamāṇaḥ—dying; hareḥ nāma—the holy name of the Supreme Lord; gṛṇan—chanting; putra-upacāritam—though spoken for his son; ajānilaḥ—Ajāmila; api—also; agāt—attained; dhāma—the spiritual world; kim uta—what to speak of; śraddhayā—with faith and reverence; gṛṇan—chanting;

TRANSLATION

"While dying, Ajāmila chanted the holy name of the Lord, intending to call his son Nārāyaṇa. Nevertheless, he attained the spiritual world. What then to speak of those who chant the holy name with faith and reverence?"

PURPORT

This is a verse from Śrīmad-Bhāgavatam (6.2.49);

Antya TEXT 3.65

nāmābhāse 'mukti' haya sarva-śāstre dekhi

śrī-bhāgavate tāte ajāmila--sākṣī" //CC Antya, 3.65//

SYNONYMS

nāma-ābhāse—simply by a glimpse of the rays of the holy name; mukti—liberation; haya—there is; sarva-śāstre—in all the revealed scriptures; dekhi—I find; śrī-bhāgavate—in Śrīmad-Bhāgavatam; tāte—to that; ajāmila—Ajāmila; sākṣī—witness.

TRANSLATION

"Because of even the faintest rays of the effulgence of the Lord's holy name, one can attain liberation. We can see this in all the revealed scriptures. The evidence appears in the story of Ajāmila in Śrīmad-Bhāgavatam."

Antya TEXT 3.66

śuniyā prabhura sukha bāḍaye antare

punarapi bhaṅgī kari' puchaye tāñhāre //CC Antya, 3.66//

SYNONYMS

śuniyā—hearing; prabhura—of Śrī Caitanya Mahāprabhu; sukha—happiness; bāḍaye—increased; antare—within the heart; punarapi—still; bhaṅgī kari'-as a matter of course; puchaye tāñhāre—inquires from Haridāsa Ṭhākura.

TRANSLATION

As Śrī Caitanya Mahāprabhu heard this from Haridāsa Ṭhākura, the happiness

within His heart increased, but as a matter of course, He still inquired further.

Antya TEXT 3.67

"pṛthivīte bahu-jīva--sthāvara-jaṅgama

ihā-sabāra ki prakāre ha-ibe mocana?" //CC Antya, 3.67//

SYNONYMS

pṛthivīte—on this earth; bahu-jīva—many living entities; sthāvara—not moving; jaṅgama—moving; ihā-sabāra—of all of these; ki prakāre—how; ha-ibe mocana—there will be deliverance.

TRANSLATION

"On this earth there are many living entities," the Lord said, "some moving and some not moving. What will happen to the trees, plants, insects and other living entities? How will they be delivered from material bondage?"

Antya TEXT 3.68

haridāsa kahe,--"prabhu, se kṛpā tomāra

sthāvara-jaṅgama āge kariyācha nistāra //CC Antya, 3.68//

SYNONYMS

haridāsa kahe—Haridāsa replied; prabhu—my dear Lord; se—that; kṛpā—mercy; tomāra—Your; sthāvara-jaṅgama—nonmoving and moving living entities; āge—previously; kariyācha nistāra—You have delivered.

TRANSLATION

Haridāsa Ṭhākura replied, "My dear Lord, the deliverance of all moving and nonmoving living entities takes place only by Your mercy. You have already grated this mercy and delivered them.

Antya TEXT 3.69

tumi ye kariyācha ei ucca saṅkīrtana

sthāvara-jaṅgamera sei hayata' śravaṇa //CC Antya, 3.69//

SYNONYMS

tumi—You; ye—what; kariyācha—have executed; ei—this; ucca—loud; saṅkīrtana—chanting; sthāvara-jaṅgamera—of all living entities, moving and nonmoving; sei—they; hayata'-there is; śravaṇa—hearing;

TRANSLATION

"You have loudly chanted the Hare Kṛṣṇa mantra, and everyone, moving or not moving, has benefited by hearing it.

Antya TEXT 3.70

śuniyā jaṅgamera haya saṁsāra-kṣaya

sthāvare se śabda lāge, pratidhvani haya //CC Antya, 3.70//

SYNONYMS

śuniyā—hearing; jaṅgamera—of the living entities who can move; haya—there is; saṁsāra-kṣaya—annihilation of bondage to the material world; sthāvare—unto the nonmoving living entities; se śabda—that transcendental vibration; lāge—touches; prati-dhvani—echo; haya—there is.

TRANSLATION

"My Lord, the moving entities who have heard Your loud saṅkīrtana have already been delivered from bondage to the material world, and after the nonmoving living entities like trees hear it, there is an echo.

Antya TEXT 3.71

'pratidhvani' nahe, sei karaye 'kīrtana'

tomāra kṛpāra ei akathya kathana //CC Antya, 3.71//

SYNONYMS

prati-dhvani nahe—that sound vibration is not an echo; sei—they; karaye kīrtana—are chanting; tomāra kṛpāra—of Your mercy; ei—this; akathya kathana—inconceivable incident;

TRANSLATION

"Actually, however, it is not an echo; it is the kīrtana of the nonmoving living entities. All this, although inconceivable, is possible by Your mercy.

Antya TEXT 3.72

sakala jagate haya ucca saṅkīrtana

śuniyā premāveśe nāce sthāvara-jaṅgama //CC Antya, 3.72//

SYNONYMS

sakala jagate—all over the universe; haya—there is; ucca saṅkīrtana—loud chanting of the Hare Kṛṣṇa mantra; śuniyā—hearing; prema-āveśe—in ecstatic emotional love; nāce—dance; sthāvara-jaṅgama—all living entities, nonmoving and moving;

TRANSLATION

"When loud chanting of the Hare Kṛṣṇa mantra is performed all over the world by those who follow in Your footsteps, all living entities, moving and nonmoving, dance in ecstatic devotional love.

Antya TEXT 3.73

yaiche kailā jhārikhaṇḍe vṛndāvana yāite

balabhadra-bhaṭṭācārya kahiyāchena āmāte //CC Antya, 3.73//

SYNONYMS

yaiche—as; kailā—you have performed; jhārikhaṇḍe—in the forest known as Jhārikhaṇḍa; vṛndāvana yāite—while going to Vṛndāvana; balabhadra-bhaṭṭācārya—Your servant Balabhadra Bhaṭṭācārya; kahiyāchena āmāte—has said to me.

TRANSLATION

"My dear Lord, all the incidents that took place while You were going to Vṛndāvana through the forest known as Jhārikhaṇḍa have been related to me by Your servant Balabhadra Bhaṭṭācārya.

Antya TEXT 3.74

vāsudeva jīva lāgi' kaila nivedana

tabe aṅgīkāra kailā jīvera mocana //CC Antya, 3.74//

SYNONYMS

vāsudeva—the Lord's devotee named Vāsudeva; jīva lāgi'-for all living entities; kaila nivedana—submitted his appeal; tabe—at that time; aṅgīkāra kailā—You accepted; jīvera mocana—the deliverance of all living entities.

TRANSLATION

"When Your devotee Vāsudeva Datta submitted his plea at Your lotus feet for the deliverance of all living entities, You accepted that request.

Antya TEXT 3.75

jagat nistārite ei tomāra avatāra

bhakta-bhāva āge tāte kailā aṅgīkāra //CC Antya, 3.75//

SYNONYMS

jagat nistārite—to deliver the whole world; ei—this; tomāra avatāra—Your incarnation; bhakta-bhāva—the mood of a devotee; āge—previously; tāte—therefore; kailā aṅgīkāra—You accepted;

TRANSLATION

"My dear Lord, You have accepted the form of a devotee just to deliver all the fallen souls of this world.

Antya TEXT 3.76

ucca saṅkīrtana tāte karilā pracāra

sthira-cara jīvera saba khaṇḍāilā saṁsāra" //CC Antya, 3.76//

SYNONYMS

ucca saṅkīrtana—loud chanting of the Hare Kṛṣṇa mantra; tāte—therefore; karilā pracāra—You have spread; sthira-cara—nonmoving and moving; jīvera—of the living entities; saba—all; khaṇḍāilā—You finished; saṁsāra—the bondage to material existence;

TRANSLATION

"You have preached the loud chanting of the Hare Kṛṣṇa mahā-mantra and in this way freed all moving and nonmoving living entities from material bondage."

Antya TEXT 3.77

prabhu kahe,--"saba jīva mukti yabe pābe

ei ta' brahmāṇḍa tabe jīva-śūnya habe!" //CC Antya, 3.77//

SYNONYMS

prabhu kahe—the Lord replied; saba jīva—all living entities; mukti—liberation; yabe—when; pābe—will achieve; ei—this; ta'-certainly; brahmāṇḍa—universe; tabe—then; jīva-śūnya—devoid of living entities; habe—will be;

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "If all living entities were liberated, the entire universe would be devoid of living beings."

Antya TEXTS 3.78-79

haridāsa bale,--"tomāra yāvat martye sthiti

tāvat sthāvara-jaṅgama, sarva jīva-jāti

saba mukta kari' tumi vaikuṇṭhe pāṭhāibā

sūkṣma-jīve punaḥ karme udbuddha karibā //CC Antya, 3.78-79//

SYNONYMS

haridāsa bale—Haridāsa Ṭhākura said; tomāra—Your; yāvat—as long as; martye—in this material world; sthiti—situation; tāvat—for that duration of time; sthāvara-jaṅgama—nonmoving and moving; sarva—all; jīva-jāti—species of living entities; saba—all; mukta kari'-liberating; tumi—You; vaikuṇṭhe—to the spiritual world; pāṭhāibā—will send; sūkṣma-jīve—the undeveloped living entities; punaḥ—again; karme—in their activities; udbuddha karibā—You will awaken;

TRANSLATION

Haridāsa said, "My Lord, as long as You are situated within the material world, You will send to the spiritual sky all the developed moving and nonmoving

living entities in different species. Then again You will awaken the living entities who are not yet developed and engage them in activities.

Antya TEXT 3.80

sei jīva habe ihāṇ sthāvara-jaṅgama

tāhāte bharibe brahmāṇḍa yena pūrva-sama //CC Antya, 3.80//

SYNONYMS

sei jīva—such living entities; habe—will be; ihāṇ—in this material world; sthāvara-jaṅgama—nonmoving and moving living entities; tāhāte—in that way; bharibe—You will fill; brahmāṇḍa—the entire universe; yena—as; pūrva-sama—the same as previously.

TRANSLATION

"In this way all moving and nonmoving living entities will come into existence, and the entire universe will be filled as it was previously.

PURPORT

While we are preaching, opposing elements sometimes argue, "If all living entities were delivered by the Kṛṣṇa consciousness movement, what would happen then? The universe would be devoid of living entities." In answer to this, we may say that in a prison there are many prisoners, but if one thinks that the prison would be empty if all the prisoners adopted good behavior, he is incorrect. Even if all the prisoners within a jail are freed, other criminals will fill it again. A prison will never be vacant, for there are many prospective criminals who will fill the prison cells, even if the present criminals are freed by the government. As confirmed in Bhagavad-gītā, kāraṇaṁ guṇa-saṅgo 'sya sad-asad-yoni-janmasu: "Because of the living entity's association with material nature, he meets with good and evil among various species." (Bg. 13.22) There are many unmanifested living entities covered by the mode of ignorance who will gradually come to the mode of passion. Most of them will become criminals because of their fruitive activities and again fill the prisons.

Antya TEXT 3.81

pūrve yena raghunātha saba āyodhyā lañā

vaikuṇṭhake gelā, anya-jīve āyodhyā bharāñā //CC Antya, 3.81//

SYNONYMS

pūrve—previously; yena—as; raghunātha—Rāmacandra; saba—all; āyodhyā—the population of Āyodhyā; lañā—taking with Him; vaikuṇṭhake gelā—went back to Vaikuṇṭhaloka; anya-jīve—other living entities; āyodhyā—Āyodhyā; bharāñā—filling.

TRANSLATION

"Previously, when Lord Rāmacandra left this world, He took with Him all the living entities of Āyodhyā. Then He filled Āyodhyā again with other living entities.

Antya TEXT 3.82

avatari' tumi aiche pātiyācha hāṭa

keha nā bujhite pāre tomāra gūḍha nāṭa //CC Antya, 3.82//

SYNONYMS

avatari'-descending; tumi—You; aiche—like that; pātiyācha hāṭa—have set up a market; keha nā bujhite pāre—no one can understand; tomāra—Your; gūḍha nāṭa—deep acting.

TRANSLATION

"My dear Lord, You have set a plan in motion by descending on the material world, but no one can understand how You are acting.

Antya TEXT 3.83

pūrve yena vraje kṛṣṇa kari' avatāra

sakala brahmāṇḍa-jīvera khaṇḍāilā saṁsāra //CC Antya, 3.83//

SYNONYMS

pūrve—previously; yena—as; vraje—in Vṛndāvana; kṛṣṇa—Lord Kṛṣṇa; kari' avatāra—descending as an incarnation; sakala—all; brahmāṇḍa-jīvera—of living entities within this universe; khaṇḍāilā—destroyed; saṁsāra—the material existence.

TRANSLATION

"Formerly, when Lord Kṛṣṇa descended in Vṛndāvana, He freed all living entities in the universe from material existence in the same way.

Antya TEXT 3.84

na caivaṁ vismayāḥ kāryo

bhavatā bhagavaty aje

yogeśvareśvare kṛṣṇe

yata etad vimucyate //CC Antya, 3.84//

SYNONYMS

na—not; ca—also; evam—thus; vismayāḥ—wonder; kāryaḥ—to be done; bhavatā—by You; bhagavati—unto the Supreme personality of Godhead; aje—the unborn; yoga-īśvara-īśvare—the master of all masters of mystic power; kṛṣṇe—unto Lord Kṛṣṇa; yataḥ—by whom; etad—all living entities; vimucyate—are delivered.

TRANSLATION

"Kṛṣṇa, the unborn Supreme Personality of Godhead, master of all of the masters of mystic power, delivers all living entities, moving and nonmoving. Nothing is astonishing in the activities of the Lord."

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.29.16).

Antya TEXT 3.85

"ayaṁ hi bhagavān dṛṣṭaḥ kīrtitaḥ saṁsmṛtaś ca

dveṣānubandhenāpy akhila-surāsurādi-durlabhaṁ

phalaṁ prayacchati, kim uta samyag bhaktimatām" iti //CC Antya, 3.85//

SYNONYMS

ayaṁ—this; hi—certainly; bhagavān—Supreme Personality of Godhead; dṛṣṭaḥ—seen; kīrtitaḥ—glorified; saṁsmṛtaḥ—remembered; ca—and; dveṣa—of envy;

anubandhena—with the conception; api—although; akhila-sura-asura-ādi—by all demigods and demons; durlabham—very rarely achieved; phalam—result; prayacchati—awards; kim uta—what to speak of; samyak—fully; bhakti-matām—of those engaged in devotional service; iti—thus.

TRANSLATION

"Although the Supreme Personality of Godhead may be seen, glorified or remembered with an attitude of envy, He nevertheless awards the most confidential liberation, which is rarely achieved by the demigods and demons. What, then, can be said of those who are already fully engaged in devotional service to the Lord?"

PURPORT

This is a quotation from the Viṣṇu Purāṇa (4.15.17).

Antya TEXT 3.86

taiche tumi navadvīpe kari' avatāra

sakala-brahmāṇḍa-jīvera karilā nistāra //CC Antya, 3.86//

SYNONYMS

taiche—in that way; tumi—You; navadvīpe—at Navadvīpa; kari' avatāra—descending as an incarnation; sakala—all; brahmāṇḍa—of the universe; jīvera—the living entities; karilā nistāra—have delivered;

TRANSLATION

"By descending as an incarnation at Navadvīpa, You, just like Kṛṣṇa, have already delivered all the living entities of the universe.

Antya TEXT 3.87

ye kahe,--caitanya-mahimā mora gocara haya'

se jānuka, mora punaḥ ei ta' niścaya //CC Antya, 3.87//

SYNONYMS

ye kahe—whoever says; caitanya-mahimā—the glories of Śrī Caitanya Mahāprabhu; mora gocara—known to me; haya—are; se jānuka—he may know;

mora—of me; punaḥ—again; ei ta' niścaya—this is the decision;

TRANSLATION

"One may say that he understands the glories of Śrī Caitanya Mahāprabhu. He may know whatever he may know, but as far as I am concerned, this is my conclusion.

Antya TEXT 3.88

tomāra ye līlā mahā-amṛtera sindhu

mora mano-gocara nahe tāra eka bindu" //CC Antya, 3.88//

SYNONYMS

tomāra—Your; ye—whatever; līlā—pastimes; mahā-amṛtera sindhu—a great ocean of nectar; mora—for me; manaḥ-gocara nahe—it is not possible to conceive; tāra—of it; eka bindu—one drop;

TRANSLATION

"My dear Lord, Your pastimes are just like an ocean of nectar. It is not possible for me to conceive how great that ocean is or even to understand a drop of it."

Antya TEXT 3.89

eta śuni' prabhura mane camatkāra haila

'mora gūḍha-līlā haridāsa kemane jānila?' //CC Antya, 3.89//

SYNONYMS

eta śuni'-hearing this; prabhura—of Śrī Caitanya Mahāprabhu; mane—in the mind; camatkāra haila—there was astonishment; mora—My; gūḍha-līlā—confidential pastimes; haridāsa—Haridāsa; kemane—how; jānila—has understood.

TRANSLATION

Hearing all this, Śrī Caitanya Mahāprabhu was astonished. "These are actually My confidential pastimes," He thought. "How could Haridāsa have understood them?"

Antya TEXT 3.90

manera santoṣe tānre kailā āliṅgana

bāhye prakāśite e-saba karilā varjana //CC Antya, 3.90//

SYNONYMS

manera santoṣe—with complete satisfaction of the mind; tānre—him; kailā āliṅgana—He embraced; bāhye—externally; prakāśite—to disclose; e-saba—all this; karilā varjana—He avoided;

TRANSLATION

Greatly satisfied by the statements of Haridāsa Ṭhākura, Śrī Caitanya Mahāprabhu embraced him. Outwardly, however, He avoided further discussions of these matters.

Antya TEXT 3.91

īśvara-svabhāva,--aiśvarya cāhe ācchādite

bhakta-ṭhāñi lukāite nāre, haya ta' vidite //CC Antya, 3.91//

SYNONYMS

īśvara-svabhāva—the characteristic of the Supreme personality of Godhead; aiśvarya—opulence; cāhe—wants; ācchādite—to cover; bhakta-ṭhāñi—before His devotee; lukāite nāre—He cannot cover; haya ta' vidite—is well-known.

TRANSLATION

This is a characteristic of the Supreme Personality of Godhead. Although He wants to cover His opulence, He cannot do so before His devotees. This is well-known everywhere.

Antya TEXT 3.92

ullaṅghita-trividha-sīma-samātiśāyi-

sambhāvanam tava parivraḍhima-svabhāvam

māyā-balena bhavatāpi niguhyamānam

paśyanti kecid anīśam tvad-ananya-bhāvāḥ //CC Antya, 3.92//

SYNONYMS

ullaṅghita—passed over; tri-vidha—three kinds; sīma—the limitations; sama—of equal; atīśāyi—and of excelling; sambhāvanam—by which the adequacy; tava—Your; parivraḍhima—of supremacy; sva-bhāvam—the real nature; māyā-balena—by the strength of the illusory energy; bhavatā—Your; api—although; niguhyamānam—being hidden; paśyanti—they see; kecit—some; anīśam—always; tvat—to You; ananya-bhāvāḥ—those who are exclusively devoted;

TRANSLATION

"O my Lord, everything within material nature is limited by time, space and thought. Your characteristics, however, being unequaled and unsurpassed, are always transcendental to such limitations. You sometimes cover such characteristics by Your own energy, but nevertheless Your unalloyed devotees are always able to see You under all circumstances."

PURPORT

This is a verse from the Stotra-ratna of Yāmunācārya;

Antya TEXT 3.93

tabe mahāprabhu nija-bhakta-pāṣe yāñā

haridāsera guṇa kahe śata-mukha hañā //CC Antya, 3.93//

SYNONYMS

tabe—after this; mahāprabhu—Śrī Caitanya Mahāprabhu; nija-bhakta-pāṣe—to His personal devotees; yāñā—going; haridāsera guṇa—the transcendental qualities of Haridāsa Ṭhākura; kahe—explains; śata-mukha—as if with hundreds of mouths; hañā—becoming.

TRANSLATION

Then Śrī Caitanya Mahāprabhu went to His personal devotees and began speaking about Haridāsa Ṭhākura's transcendental qualities as if He had hundreds of mouths. hundreds of mouths.

Antya TEXT 3.94

bhaktera guṇa kahite prabhura bāḍaye ullāsa

bhakta-gaṇa-śreṣṭha tāte śrī-haridāsa //CC Antya, 3.94//

SYNONYMS

bhaktera—of the devotees; guṇa—qualities; kahite—speaking; prabhura—of Śrī Caitanya Mahāprabhu; bāḍaye—increases; ullāsa—jubilation; bhakta-gaṇa—of all devotees; śreṣṭha—topmost; tāte—in that; śrī-haridāsa—Haridāsa Ṭhākura.

TRANSLATION

Śrī Caitanya Mahāprabhu derives great pleasure from glorifying His devotees, and among the devotees, Haridāsa Ṭhākura is the foremost.

Antya TEXT 3.95

haridāsera guṇa-gaṇa--asaṅkha, apāra

keha kona aṁśe varṇe, nāhi pāya pāra //CC Antya, 3.95//

SYNONYMS

haridāsera guṇa-gaṇa—the stock of transcendental qualities of Haridāsa Ṭhākura; asaṅkha—innumerable; apāra—unfathomed; keha—someone; kona aṁśe—some part; varṇe—describes; nāhi pāya pāra—cannot reach the limit.

TRANSLATION

The transcendental qualities of Haridāsa Ṭhākura are innumerable and unfathomable. One may describe a portion of them, but to count them all is impossible.

Antya TEXT 3.96

caitanya-maṅgale śrī-vṛndāvana-dāsa

haridāsera guṇa kichu kariyāchena prakāśa //CC Antya, 3.96//

SYNONYMS

caitanya-maṅgale—in the book known as Caitanya-maṅgala (Caitanya-bhāgavata); śrī-vṛndāvana-dāsa—Śrī Vṛndāvana dāsa Ṭhākura; haridāsera—of Haridāsa Ṭhākura; guṇa—qualities; kichu—some; kariyāchena prakāśa—manifested.

TRANSLATION

In Caitanya-maṅgala, Śrīla Vṛndāvana dāsa Ṭhākura has described the attributes of Haridāsa Ṭhākura to some extent.

Antya TEXT 3.97

saba kahā nā yāya haridāsera caritra

keha kichu kahe karite āpanā pavitra //CC Antya, 3.97//

SYNONYMS

saba—all; kahā—to speak; nā yāya—is not possible; haridāsera caritra—the characteristics of Haridāsa Ṭhākura; keha kichu kahe—someone says something; karite—just to make; āpanā—himself; pavitra—purified.

TRANSLATION

No one can describe all the qualities of Haridāsa Ṭhākura. One may say something about them just to purify himself.

Antya TEXT 3.98

vṛndāvana-dāsa yāhā nā kaila varṇana

haridāsera guṇa kichu śuna, bhakta-gaṇa //CC Antya, 3.98//

SYNONYMS

vṛndāvana-dāsa—Śrīla Vṛndāvana dāsa Ṭhākura; yāhā—whatever; nā—not; kaila varṇana—described; haridāsera guṇa—qualities of Haridāsa Ṭhākura; kichu—something; śuna—hear; bhakta-gaṇa—O devotees of Śrī Caitanya Mahāprabhu.

TRANSLATION

O devotees of Śrī Caitanya Mahāprabhu, please hear something about the qualities of Haridāsa Ṭhākura that Śrīla Vṛndāvana dāsa Ṭhākura has not described in detail.

Antya TEXT 3.99

haridāsa yabe nija-gr̥ha tyāga kailā

benāpolera vana-madhye kata-dina rahilā //CC Antya, 3.99//

SYNONYMS

haridāsa—Haridāsa Ṭhākura; yabe—when; nija-grha—his own residence; tyāga kailā—gave up; benāpolera—of the village known as Benāpola; vana-madhye—in the forest; kata-dina—for some time; rahilā—stayed.

TRANSLATION

After leaving his home, Haridāsa Ṭhākura stayed for some time in the forest of Benāpola.

Antya TEXT 3.100

nirjana-vane kuṭira kari' tulasī sevana

rātri-dine tina lakṣa nāma-saṅkīrtana //CC Antya, 3.100//

SYNONYMS

nirjana-vane—in a solitary forest; kuṭira—a cottage; kari'-making; tulasī—the tulasī plant; sevana—worshiping; rātri-dine—throughout the entire day and night; tina—three; lakṣa—hundred thousand; nāma-saṅkīrtana—chanting of the holy name.

TRANSLATION

Haridāsa Ṭhākura constructed a cottage in a solitary forest. There he planted a tulasī plant, and in front of the tulasī he would chant the holy name of the Lord 300,000 times daily. He chanted throughout the entire day and night.

PURPORT

The village of Benāpola is situated in the district of Yaśohara, which is now in Bangladesh. Benāpola is near the Banagāño station, which is at the border of Bangladesh and may be reached by the eastern railway from Shelda Station in Calcutta. Haridāsa Ṭhākura, being the ācārya of chanting the Hare Kṛṣṇa mahā-mantra, is called Nāmācārya Haridāsa Ṭhākura. From his personal Example we can understand that chanting the Hare Kṛṣṇa mantra and becoming highly elevated in Kṛṣṇa consciousness is very simple. Without difficulty one can sit down anywhere, especially on the bank of the Ganges, Yamunā or any sacred river, devise a sitting place or cottage, plant a tulasī, and before the tulasī chant

the Hare Kṛṣṇa mahā-mantra undisturbed.

Haridāsa Ṭhākura used to chant the holy name on his beads 300,000 times daily. Throughout the entire day and night, he would chant the sixteen names of the Hare Kṛṣṇa mahā-mantra. One should not, however, imitate Haridāsa Ṭhākura, for no one else can chant the Hare Kṛṣṇa mahā-mantra 300,000 times a day. Such chanting is for the mukta-puruṣa, or liberated soul. We can follow his example, however, by chanting sixteen rounds of the Hare Kṛṣṇa mahā-mantra on beads every day and offering respect to the tulasī plant. This is not at all difficult for anyone, and the process of chanting the Hare Kṛṣṇa mahā-mantra with a vow before the tulasī plant has such great spiritual potency that simply by doing this one can become spiritually strong. Therefore we request the members of the Hare Kṛṣṇa movement to follow Haridāsa Ṭhākura's example rigidly. Chanting sixteen rounds does not take much time, nor is offering respects to the tulasī plant difficult. The process has immense spiritual potency. One should not miss this opportunity.

Antya TEXT 3.101

brāhmaṇera ghare kare bhikṣā nirvāhaṇa

prabhāve sakala loka karaye pūjana //CC Antya, 3.101//

SYNONYMS

brāhmaṇera ghare—in the house of a brāhmaṇa; kare—does; bhikṣā nirvāhaṇa—asking alms of food; prabhāve—by spiritual potency; sakala loka—all people; karaye pūjana—worship.

TRANSLATION

For his bodily maintenance he would go to a brāhmaṇa's house and beg some food. He was spiritually so influential that all the neighboring people worshiped him.

PURPORT

In the days of Haridāsa Ṭhākura, all the brāhmaṇas worshiped Nārāyaṇa in the form of the śālagrama-śilā. Therefore begging from a brāhmaṇa's house meant taking kṛṣṇa-prasāda, which is transcendental (nirguṇa). If we take food from the house of others, such as karmīs, we shall have to share the qualities of those from whom we take alms. Therefore Śrī Caitanya Mahāprabhu took prasāda in

the houses of Vaiṣṇavas. This is the general process. The members of the Kṛṣṇa consciousness movement are advised not to take food from anywhere but a Vaiṣṇava's or brāhmaṇa's house where Deity worship is performed. Śrī Caitanya Mahāprabhu has said, viṣayīra anna khāile duṣṭa haya mana: if a devotee takes alms or food from the house of a karmī who is simply interested in money, his mind will be unclean. We must always remember that a devotee's life is one of vairāgya-vidyā, or renunciation and knowledge. Therefore all devotees are warned not to live unnecessarily luxurious lives at the cost of others. Gṛhasthas living within the jurisdiction of the temple must be especially careful not to imitate karmīs by acquiring opulent clothing, food and conveyances. As far as possible, these should be avoided. A member of the temple, whether gṛhastha, brahmacārī or sannyāsī, must practice a life of renunciation, following in the footsteps of Haridāsa Ṭhākura and the six Gosvāmīs. Otherwise, because māyā is very strong, at any time one may become a victim of māyā and fall down from spiritual life.

Antya TEXT 3.102

sei deśādhyakṣa nāma--rāmacandra khāṇna

vaiṣṇava-vidveṣī sei pāṣaṇḍa-pradhāna //CC Antya, 3.102//

SYNONYMS

sei—that; deśa-adhyakṣa—landholder; nāma—whose name; rāmacandra khāṇna—Rāmacandra Khān; vaiṣṇava-vidveṣī—envious of Vaiṣṇavas; sei—that; pāṣaṇḍa-pradhāna—chief of the atheists.

TRANSLATION

A landholder named Rāmacandra Khān was the zamindar of that district. He was envious of Vaiṣṇavas and was therefore a great atheist.

Antya TEXT 3.103

haridāse loka pūje, sahite nā pāre

tāṇra apamāna karite nānā upāya kare //CC Antya, 3.103//

SYNONYMS

haridāse—unto Haridāsa Ṭhākura; loka—people; pūje—offer respect; sahite nā

pāre—he could not tolerate; tāñra—his; apamāna—dishonor; karite—to do; nānā—various; upāya—means; kare—plans.

TRANSLATION

Unable to tolerate that such respect was being offered to Haridāsa Ṭhākura, Rāmacandra Khān planned in various ways to dishonor him.

Antya TEXT 3.104

kona-prakāre haridāsera chidra nāhi pāya

veśyā-gaṇe āni' kare chidrera upāya //CC Antya, 3.104//

SYNONYMS

kona-prakāre—by any means; haridāsera—of Haridāsa Ṭhākura; chidra—fault; nāhi—not; pāya—gets; veśyā-gaṇe—prostitutes; āni'-bringing; kare—makes; chidrera upāya—a means to find some fault.

TRANSLATION

By no means could he find any fault in the character of Haridāsa Ṭhākura. Therefore he called for local prostitutes and began a plan to discredit His Holiness.

PURPORT

This is typical of atheistic men, but even among so-called religionists, sādhus, mendicants, sannyāsīs and brahmacārīs, there are many enemies of the Kṛṣṇa consciousness movement who always try to find faults in it, not considering that the movement is spreading automatically by the grace of Lord Śrī Caitanya Mahāprabhu, who wanted it spread all over the world, in every town and village. We are trying to fulfill the Lord's desire, and our attempt has become fairly successful, but the enemies of this movement unnecessarily try to find faults in it, exactly like the old rascal Rāmacandra Khān, who opposed Haridāsa Ṭhākura.

Antya TEXT 3.105

veśyā-gaṇe kahe,--"ei vairāgī haridāsa

tumi-saba kara ihāra vairāgya-dharma nāśa" //CC Antya, 3.105//

SYNONYMS

veśyā-gaṇe—unto the prostitutes; kahe—said; ei—this; vairāgī—mendicant; haridāsa—Haridāsa Ṭhākura; tumi-saba—all of you; kara—cause; ihāra—his; vairāgya-dharma—from the life of a mendicant; nāśa—deviation.

TRANSLATION

Rāmacandra Khān said to the prostitutes, "There is a mendicant named Haridāsa Ṭhākura. All of you devise a way to deviate him from his vows of austerity."

PURPORT

Devotional service is the path of vairāgya-vidyā (renunciation and knowledge). Haridāsa Ṭhākura was following this path, but Rāmacandra Khān planned to induce him to break his vows. Renunciation means renunciation of sensual pleasure, especially the pleasure of sex. Therefore a brahmacārī, sannyāsī or vānaprastha is strictly prohibited from having relationships with women. Haridāsa Ṭhākura was strictly renounced, and thus Rāmacandra Khān called for prostitutes because prostitutes know how to break a man's vow of celibacy by their feminine influence and thus pollute a mendicant or a person engaged in devotional life. It was impossible for Rāmacandra Khān to induce any other women to break Haridāsa Ṭhākura's vow, and therefore he called for prostitutes. Free mingling with women has never been possible in India, but for one who wanted to associate with society girls, they were available in a district of prostitutes. There were prostitutes in human society even in Lord Kṛṣṇa's time, for it is said that the prostitutes of Dvārakā City came forth to receive the Lord. Although they were prostitutes, they were also devotees of Kṛṣṇa.

Antya TEXT 3.106

veśyā-gaṇa-madhye eka sundarī yuvatī

se kahe,--"tina-dine hariba tānra mati" //CC Antya, 3.106//

SYNONYMS

veśyā-gaṇa-madhye—among the prostitutes; eka—one; sundarī—attractive; yuvatī—young; se—she; kahe—said; tina-dine—in three days; hariba—I shall attract; tānra—his; mati—mind.

TRANSLATION

Among the prostitutes, one attractive young girl was selected. "I shall attract the

mind of Haridāsa Ṭhākura," she promised, "within three days."

Antya TEXT 3.107

khāṇṇa kahe,--"mora pāika yāuka tomāra sane

tomāra sahita ekatra tāre dhari' yena āne" //CC Antya, 3.107//

SYNONYMS

khāṇṇa kahe—Rāmacandra Khān said; mora pāika—my constable; yāuka—let him go; tomāra sane—with you; tomāra sahita—with you; ekatra—together; tāre—him; dhari'-arresting; yena—so that; āne—can bring.

TRANSLATION

Rāmacandra Khān said to the prostitute, "My constable will go with you so that as soon as he sees you with Haridāsa Ṭhākura, immediately he will arrest him and bring both of you to me."

Antya TEXT 3.108

veśyā kahe,--"mora saṅga ha-uka eka-bāra

dvitīya-bāre dharite pāika la-imu tomāra" //CC Antya, 3.108//

SYNONYMS

veśyā kahe—the prostitute said; mora saṅga—union with me; ha-uka—let there be; eka-bāra—one time; dvitīya-bāre—the second time; dharite—to arrest; pāika—constable; la-imu—I shall take; tomāra—your.

TRANSLATION

The prostitute replied, "First let me have union with him once; then the second time I shall take your constable with me to arrest him."

Antya TEXT 3.109

rātri-kāle sei veśyā suveśa dhariyā

haridāsera vāsāya gela ullasita hañā //CC Antya, 3.109//

SYNONYMS

rātri-kāle—at night; sei—that; veśyā—prostitute; su-veśa dhariyā—dressing herself very nicely; haridāsera—of Haridāsa Ṭhākura; vāsāya—to the place; gela—went; ullasita hañā—with great jubilation.

TRANSLATION

At night the prostitute, after dressing herself most attractively, went to the cottage of Haridāsa Ṭhākura with great jubilation.

Antya TEXT 3.110

tulasī namaskari' haridāsera dvāre yāñā

gosāñire namaskari' rahilā dāṇḍāñā //CC Antya, 3.110//

SYNONYMS

tulasī namaskari'-after offering obeisances to the tulasī plant; haridāsera—of Ṭhākura Haridāsa; dvāre—at the door; yāñā—going; gosāñire—unto the ācārya; namaskari'-offering obeisances; rahilā dāṇḍāñā—remained standing.

TRANSLATION

After offering obeisances to the tulasī plant, she went to the door of Haridāsa Ṭhākura, offered him obeisances and stood there.

Antya TEXT 3.111

aṅga ughāḍiyā dekhāi vasilā duyāre

kahite lāgilā kichu sumadhura svare //CC Antya, 3.111//

SYNONYMS

aṅga ughāḍiyā—exposing part of her body; dekhāi—visible; vasilā—sat down; duyāre—on the threshold of the door; kahite lāgilā—began to speak; kichu—something; su-madhura svare—in very sweet language.

TRANSLATION

Exposing part of her body to his view, she sat down on the threshold of the door and spoke to him in very sweet words.

Antya TEXT 3.112

"ṭhākura, tumi--parama-sundara, prathama yauvana

tomā dekhi' kon nārī dharite pāre mana? //CC Antya, 3.112//

SYNONYMS

ṭhākura—O great devotee ācārya; tumi—you; parama-sundara—very beautifully constructed; prathama yauvana—the beginning of youth; tomā dekhi'-seeing you; kon nārī—what woman; dharite pāre—can control; mana—her mind.

TRANSLATION

"My dear Ṭhākura, O great preacher, great devotee, you are so beautifully built, and your youth is just beginning. Who is the woman who could control her mind after seeing you?

Antya TEXT 3.113

tomāra saṅgama lāgi' lubdha mora mana

tomā nā pāile prāṇa nā yāya dhāraṇa" //CC Antya, 3.113//

SYNONYMS

tomāra saṅgama—union with you; lāgi'-for the sake of; lubdha—greedy; mora mana—my mind; tomā—you; nā pāile—if I do not get; prāṇa—my life; nā—not; yāya—can be; dhāraṇa—maintained.

TRANSLATION

"I am eager to be united with you. My mind is greedy for this. If I don't obtain you, I shall not be able to keep my body and soul together."

Antya TEXTS 3.114-115

haridāsa kahe,--"tomā karimu aṅgikāra

saṅkhyā-nāma-samāpti yāvat nā haya āmāra

tāvat tumi vasi' śuna nāma-saṅkīrtana

nāma-samāpti haile karimu ye tomāra mana" //CC Antya, 3.114-115//

SYNONYMS

haridāsa kahe—Haridāsa Ṭhākura said; tomā—you; karimu aṅgīkāra—I shall accept; saṅkhyā-nāma—the number of holy names; samāpti—finishing; yāvat—as long as; nā—not; haya—it is; āmāra—my; tāvat—so long; tumi—you; vasi'-sitting; śuna—hear; nāma-saṅkīrtana—chanting of the holy name; nāma—of the holy name; samāpti—finishing; haile—when there is; karimu—I shall do; ye—what; tomāra—your; mana—mind.

TRANSLATION

Haridāsa Ṭhākura replied, "I shall accept you without fall, but you will have to wait until I have finished chanting my regular rounds on my beads. Until that time, please sit and listen to the chanting of the holy name. As soon as I am finished, I shall fulfill your desire."

Antya TEXT 3.116

eta śuni' sei veśyā vasiyā rahilā

kīrtana kare haridāsa prātaḥ-kāla hailā //CC Antya, 3.116//

SYNONYMS

eta śuni'-hearing this; sei veśyā—that prostitute; vasiyā rahilā—stayed there sitting; kīrtana—chanting; kare—performs; haridāsa—Haridāsa Ṭhākura; prātaḥ-kāla hailā—there was the light of morning.

TRANSLATION

Hearing this, the prostitute remained sitting there while Haridāsa Ṭhākura chanted on his beads until the light of morning appeared.

Antya TEXT 3.117

prātaḥ-kāla dekhi' veśyā uṭhiyā calilā

saba samācāra yāi khānnere kahilā //CC Antya, 3.117//

SYNONYMS

prātaḥ-kāla dekhi'-seeing the morning; veśyā—the prostitute; uṭhiyā calilā—stood up and left; saba samācāra—all information; yāi—going; khānnere kahilā—she spoke to Rāmacandra Khān.

TRANSLATION

When she saw that it was morning, the prostitute stood up and left. Coming before Rāmacandra Khān, she informed him of all the news.

Antya TEXT 3.118

'āji āmā aṅgīkāra kariyāche vacane

kāli avaśya tāhāra saṅge ha-ibe saṅgame' //CC Antya, 3.118//

SYNONYMS

āji—today; āmā—me; aṅgīkāra—acceptance; kariyāche—he has done; vacane—by word; kāli—tomorrow; avaśya—certainly; tāhāra saṅge—with him; ha-ibe—there will be; saṅgame—union.

TRANSLATION

"Today Haridāsa Ṭhākura has promised to enjoy with me. Tomorrow certainly I shall have union with him."

Antya TEXT 3.119

āra dina rātri haile veśyā āila

haridāsa tāre bahu āśvāsa karila //CC Antya, 3.119//

SYNONYMS

āra dina—the next day; rātri—night; haile—when there was; veśyā—the prostitute; āila—came; haridāsa—Haridāsa Ṭhākura; tāre—unto her; bahu—many; āśvāsa karila—gave assurances.

TRANSLATION

The next night, when the prostitute came again, Haridāsa Ṭhākura gave her many assurances.

Antya TEXT 3.120

'kāli duḥkha pāilā, aparādha nā la-ibā mora

avaśya karimu āmi tomāya aṅgīkāra //CC Antya, 3.120//

SYNONYMS

kāli—yesterday; duḥkha pāilā—you were disappointed; aparādha—offense; nā la-ibā—please do not take; mora—my; avaśya—certainly; karimu—shall do; āmi—I; tomāya—unto you; aṅgikāra—acceptance.

TRANSLATION

"Last night you were disappointed. Please excuse my offense. I shall certainly accept you.

Antya TEXT 3.121

tāvat ihāṅ vasi' śuna nāma-saṅkīrtana

nāma pūrṇa haile, pūrṇa habe tomāra mana' //CC Antya, 3.121//

SYNONYMS

tāvat—until that time; ihāṅ—here; vasi'-sitting; śuna—hear; nāma-saṅkīrtana—chanting of the holy name of the Lord; nāma pūrṇa haile—as soon as the regular chanting is fulfilled; pūrṇa—satisfied; habe—will be; tomāra mana—your mind.

TRANSLATION

"Please sit down and hear the chanting of the Hare Kṛṣṇa mahā-mantra until my regular chanting is finished. Then your desire will surely be fulfilled."

Antya TEXT 3.122

tulasīre tāṅke veśyā namaskāra kari'

dvāre vasi' nāma śune bale 'hari' 'hari' //CC Antya, 3.122//

SYNONYMS

tulasīre—unto the tulasī plant; tāṅke—unto Haridāsa Ṭhākura; veśyā—the prostitute; namaskāra kari'-offering obeisances; dvāre vasi'-sitting at the door; nāma—the holy name; śune—hears; bale—says; hari hari—O my Lord Hari, O my Lord Hari.

TRANSLATION

After offering her obeisances to the tulasī plant and Haridāsa Ṭhākura, she sat down at the door. Hearing Haridāsa Ṭhākura chanting the Hare Kṛṣṇa mantra, she also chanted, "O my Lord Hari, O my Lord Hari."

PURPORT

Herein one can clearly see how a Vaiṣṇava delivers a fallen soul by a transcendental trick. The prostitute came to pollute Haridāsa Ṭhākura but he took it as his duty to deliver the prostitute. As clearly demonstrated here, the process of deliverance is very simple. With faith and reverence the prostitute associated with Haridāsa Ṭhākura, who personally treated her material disease by chanting the Hare Kṛṣṇa mahā-mantra. Although the prostitute had an ulterior motive, somehow or other she got the association of a Vaiṣṇava and satisfied him by occasionally chanting in imitation, "O my Lord Hari, O my Lord Hari." The conclusion is that associating with a Vaiṣṇava, chanting the holy name of the Lord and offering obeisances to the tulasī plant or a Vaiṣṇava all lead one to become a transcendental devotee who is completely cleansed of all material contamination.

Antya TEXT 3.123

rātri-śeṣa haila, veśyā usimisi kare

tāra rīti dekhi' haridāsa kahena tāhāre //CC Antya, 3.123//

SYNONYMS

rātri—night; śeṣa haila—came to an end; veśyā—the prostitute; usimisi—restless; kare—became; tāra—her; rīti—activities; dekhi'-seeing; haridāsa—Haridāsa Ṭhākura; kahena—says; tāhāre—unto her.

TRANSLATION

When the night came to an end, the prostitute was restless. Seeing this, Haridāsa Ṭhākura spoke to her as follows.

Antya TEXT 3.124

"koṭi-nāma-grahaṇa-yajña kari eka-māse

ei dīkṣā kariyāchi, haila āsi' śeṣe //CC Antya, 3.124//

SYNONYMS

koṭi-nāma-grahaṇa—chanting ten million names; yajña—such a sacrifice; kari—I perform; eka-māse—in one month; ei—this; dīkṣā—vow; kariyāchi—I have taken; haila—it was; āsi'-nearing; śeṣe—the end.

TRANSLATION

"I have vowed to chant ten million names in a month. I have taken this vow, but now it is nearing its end.

PURPORT

If one regularly chants 333,333 times daily for a month and then chants one time more, he will thus chant ten million times. In this way a devotee worships the Supreme Personality of Godhead. Such worship is called yajña. Yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ: those whose intelligence is brilliant accept this hari-nāma-yajña, the yajña of chanting the holy name of the Lord. By performing this yajña, one satisfies the Supreme Personality of Godhead and thus attains perfection in spiritual life. According to external vision, Haridāsa Ṭhākura belonged to a Mohammedan family. Nevertheless, because he engaged himself in performing the yajña of chanting the Hare Kṛṣṇa mahā-mantra, he became a regularly initiated brāhmaṇa. As stated in Śrīmad-Bhāgavatam (3.33.6):

yan-nāmadheya-śravaṇānukīrtanād

yat-prahvaṇād yat-smaraṇād api kvacit

śvādo 'pi sadyaḥ savanāya kalpate

kutaḥ punas te bhagavan nu darśanāt

Even if a devotee comes from a family of dog-eaters, if he surrenders to the personality of Godhead he immediately becomes a qualified brāhmaṇa and is immediately fit to perform yajña, whereas a person born in a family of brāhmaṇas has to wait until completing the reformatory processes before he may be called saṁskṛta, purified. It is further said in Śrīmad-Bhāgavatam (12.1.40):

asaṁskṛtāḥ kriyā-hīnā

rajasā tamasāvṛtāḥ

prajāś te bhakṣayiṣyanti

mlecchā rājanya-rūpiṇaḥ

"In the age of Kali, mlecchas, or lowborn people who have not undergone the purifying process of saṁskāra, who do not know how to apply that process in

actual life and who are covered by the modes of passion and ignorance, will take the posts of administrators. They will devour the citizens with their atheistic activities." A person who is not purified by the prescribed process of saṁskāra is called asaṁskṛta, but if one remains kriyā-hīna even after being purified by initiation—in other words, if one fails to actually apply the principles of purity in his life—he remains an unpurified mleccha or yavana. On the other hand, we find that Haridāsa Ṭhākura, although born in a mleccha or yavana family, became Nāmācārya Haridāsa Ṭhākura because he performed the nāma-yajña a minimum of 300,000 times every day.

Herein we find that Haridāsa Ṭhākura strictly followed his regulative principle of chanting 300,000 times. Thus when the prostitute became restless, he informed her that first he had to finish his chanting and then he would be able to satisfy her. Actually Haridāsa Ṭhākura chanted the holy name of the Lord for three nights continuously and gave the prostitute a chance to hear him. Thus she became purified, as will be seen in the following verses.

Antya TEXT 3.125

āji samāpta ha-ibe,--hena jñāna chila

samasta rātri niluṅ nāma samāpta nā hila //CC Antya, 3.125//

SYNONYMS

āji—today; samāpta ha-ibe—will be finished; hena jñāna chila—I thought that; samasta rātri—all night; niluṅ—I took; nāma—the holy name of the Lord; samāpta—finished; nā hila—was not.

TRANSLATION

"I thought that today I would be able to finish my performance of yajña, my chanting of the Hare Kṛṣṇa mantra. I tried my best to chant the holy name all night, but I still did not finish.

Antya TEXT 3.126

kāli samāpta habe, tabe habe vrata-bhaṅga

svacchande tomāra saṅge ha-ibeka saṅga" //CC Antya, 3.126//

SYNONYMS

kāli—tomorrow; samāpta habe—it will end; tabe—at that time; habe—there will be; vrata-bhaṅga—the end of my vow; svacchande—in full freedom; tomāra saṅge—with you; ha-ibeka—there will be; saṅga—union.

TRANSLATION

"Tomorrow I will surely finish, and my vow will be fulfilled. Then it will be possible for me to enjoy with you in full freedom."

PURPORT

Haridāsa Ṭhākura never wanted to enjoy the prostitute, but he tricked her to deliver her by giving her a chance to hear the holy name of the Lord while he chanted. Pure devotees chant the Hare Kṛṣṇa mantra, and simply by hearing this chanting from a purified transcendental person, one is purified of all sinful activities, no matter how lowborn or fallen one may be. As soon as one is thus completely free from the reactions of sinful activities, he is eligible to render devotional service to the Lord. This is the process for engaging the fallen souls in devotional service. As Lord Kṛṣṇa says in Bhagavad-gītā (7.28):

yeṣāṁ tv anta-gataṁ pāpaṁ

janānāṁ puṇya-karmaṇām

te dvandva-moha-nirmuktā

bhajante mām dṛḍha-vratāḥ

"Persons who have acted piously in previous lives and in this life, whose sinful actions are completely eradicated and who are freed from the duality of delusion, engage themselves in My service with determination."

Antya TEXT 3.127

veśyā giyā samācāra khānnere kahila

āra dina sandhyā ha-ite ṭhākura-ṭhāñi āila //CC Antya, 3.127//

SYNONYMS

veśyā—the prostitute; giyā—returning; samācāra—information; khānnere kahila—spoke to Rāmacandra Khān; āra dina—the next day; sandhyā ha-ite—beginning from the evening; ṭhākura-ṭhāñi āila—she came and remained at the

residence of Haridāsa Ṭhākura.

TRANSLATION

The prostitute returned to Rāmacandra Khān and informed him of what had happened. The next day she came earlier, at the beginning of the evening, and stayed with Haridāsa Ṭhākura.

Antya TEXT 3.128

tulasīke, ṭhākurake namaskāra kari'

dvāre vasi' nāma śune, bale 'hari' 'hari' //CC Antya, 3.128//

SYNONYMS

tulasīke—unto the tulasī plant; ṭhākurake—and unto Haridāsa Ṭhākura; namaskāra kari'-offers her obeisances; dvāre vasi'-sitting at the door; nāma śune—hears the holy name; bale—chants; hari hari—the holy name of the Lord.

TRANSLATION

After offering obeisances to the tulasī plant and Haridāsa Ṭhākura, she sat down on the threshold of the room. Thus she began to hear Haridāsa Ṭhākura's chanting, and she also personally chanted "Hari, Hari," the holy name of the Lord.

Antya TEXT 3.129

'nāma pūrṇa habe āji',--bale haridāsa

'tabe pūrṇa karimu āji tomāra abhilāṣa' //CC Antya, 3.129//

SYNONYMS

nāma—chanting of the holy name; pūrṇa—complete; habe—will be; āji—today; bale haridāsa—Haridāsa Ṭhākura said; tabe—then; pūrṇa karimu—I shall satisfy; āji—today; tomāra abhilāṣa—your desires.

TRANSLATION

"Today it will be possible for me to finish my chanting," Haridāsa Ṭhākura informed her. "Then I shall satisfy all your desires."

Antya TEXT 3.130

kīrtana karite aiche rātri-śeṣa haila

ṭhākurera sane veśyāra mana phiri' gela //CC Antya, 3.130//

SYNONYMS

kīrtana karite—chanting and chanting; aiche—in that way; rātri-śeṣa haila—the night ended; ṭhākurera sane—by the association of Haridāsa Ṭhākura; veśyāra—of the prostitute; mana—mind; phiri' gela—was converted.

TRANSLATION

The night ended while Haridāsa Ṭhākura was chanting, but by his association the mind of the prostitute had changed.

Antya TEXT 3.131

daṇḍavat hañā paḍe ṭhākura-caraṇe

rāmacandra-khāñnera kathā kaila nivedane //CC Antya, 3.131//

SYNONYMS

daṇḍavat hañā—offering obeisances; paḍe—she fell down; ṭhākura-caraṇe—at the lotus feet of Haridāsa Ṭhākura; rāmacandra-khāñnera—of Rāmacandra Khān; kathā—policy; kaila—did; nivedane—submission.

TRANSLATION

The prostitute, now purified, fell at the lotus feet of Haridāsa Ṭhākura and confessed that Rāmacandra Khān had appointed her to pollute him.

Antya TEXT 3.132

"veśyā hañā muñi pāpa kariyāchoṇ apāra

kṛpā kari' kara mo-adhame nistāra" //CC Antya, 3.132//

SYNONYMS

veśyā hañā—being a prostitute; muñi—I; pāpa—sinful activities; kariyāchoṇ—have done; apāra—unlimited; kṛpā kari'-being merciful; kara—please do; mo-adhame—unto me, the most fallen; nistāra—deliverance.

TRANSLATION

"Because I have taken the profession of a prostitute," she said, "I have performed unlimited sinful acts. My lord, be merciful to me. Deliver my fallen soul."

Antya TEXT 3.133

ṭhākura kahe,--khāñnera kathā saba āmi jāni

ajña mūrkhā sei, tāre duḥkha nāhi māni //CC Antya, 3.133//

SYNONYMS

ṭhākura kahe—Haridāsa Ṭhākura said; khāñnera kathā—the plans of Rāmacandra Khān; saba—all; āmi jāni—I know; ajña mūrkhā sei—he is an ignorant fool; tāre—by that; duḥkha nāhi māni—I do not feel unhappiness.

TRANSLATION

Haridāsa Ṭhākura replied, "I know everything about the conspiracy of Rāmacandra Khān. He is nothing but an ignorant fool. Therefore his activities do not make me feel unhappy.

Antya TEXT 3.134

sei-dina yāitāma e-sthāna chāḍiyā

tina dina rahilāña tomā nistāra lāgiyā //CC Antya, 3.134//

SYNONYMS

sei-dina—on that very day; yāitāma—I would have left; e-sthāna—this place; chāḍiyā—giving up; tina dina—for three days; rahilāña—I stayed; tomā—you; nistāra lāgiyā—for delivering.

TRANSLATION

"On the very day Rāmacandra Khān was planning his intrigue against me, I would have left this place immediately, but because you came to me I stayed here for three days to deliver you."

Antya TEXT 3.135

veśyā kahe,--"kṛpā kari' karaha upadeśa

ki mora kartavya, yāte yāya bhava-kleśa" //CC Antya, 3.135//

SYNONYMS

veśyā kahe—the prostitute said; kṛpā kari'-being merciful; karaha upadeśa—please give instructions; ki—what; mora kartavya—my duty; yāte—by which; yāya—go away; bhava-kleśa—all material tribulations.

TRANSLATION

The prostitute said, "Kindly act as my spiritual master. Instruct me in my duty by which to get relief from material existence."

Antya TEXT 3.136

ṭhākura kahe,--"gharera dravya brāhmaṇe kara dāna

ei ghare āsi' tumi karaha viśrāma //CC Antya, 3.136//

SYNONYMS

ṭhākura kahe—Śrīla Haridāsa Ṭhākura said; gharera—at home; dravya—articles; brāhmaṇe—to the brāhmaṇas; kara dāna—give as charity; ei ghare—in this room; āsi'-returning; tumi—you; karaha viśrāma—stay.

TRANSLATION

Haridāsa Ṭhākura replied, "Immediately go home and distribute to the brāhmaṇas whatever property you have. Then come back to this room and stay here forever in Kṛṣṇa consciousness.

PURPORT

Haridāsa Ṭhākura's instruction that the prostitute should distribute to the brāhmaṇas all the property she had at home is very significant. Haridāsa Ṭhākura never advised the prostitute to give charity to the so-called daridra-nārāyaṇa ("poor Nārāyaṇa") or any other such persons. According to Vedic civilization, charity should be given only to the qualified brāhmaṇas. As stated in Bhagavad-gītā (18.42):

śamo damas tapaḥ śaucam

kṣāntir ārjavam eva ca

jñānam vijñānam āstikyam

brahma-karma svabhāva-jam

The brahminical qualifications are truthfulness, control of the senses and mind, tolerance, simplicity, knowledge, practical application of transcendental knowledge in one's life, and full faith in the Supreme Personality of Godhead. persons engaged in pursuing spiritual understanding have no time to earn their livelihood. They depend completely on the mercy of the Lord, who says in Bhagavad-gītā (9.22) that He personally carries to them all their necessities (yoga-kṣemaṁ vahāmy aham).

The Vedic civilization recommends that one give charity to brāhmaṇas and sannyāsīs, not to the so-called daridra-nārāyaṇa. Nārāyaṇa cannot be daridra, nor can daridra be Nārāyaṇa, for these are contradictory terms. Atheistic men invent such concoctions and preach them to fools, but charity should actually be given to brāhmaṇas and sannyāsīs because whatever money they get they spend for Kṛṣṇa. Whatever charity one gives to a brāhmaṇa goes to Kṛṣṇa, who says in Bhagavad-gītā (9.27):

yat karoṣi yad aśnāsi

yaj juhoṣi dadāsi yat

yat tapasyasi kaunteya

tat kuruṣva mad-arpaṇam

"O son of Kuntī, all that you eat, all that you offer and give away, as well as all austerities that you may perform, should be done as an offering unto Me." Everything actually belongs to Kṛṣṇa, but so-called civilized men unfortunately think that everything belongs to them. This is the mistake of materialistic civilization. The prostitute (veśyā) had earned money by questionable means, and therefore Haridāsa Ṭhākura advised her to distribute to the brāhmaṇas whatever she possessed. When Śrīla Rūpa Gosvāmī retired from family life, he distributed fifty percent of his income to the brāhmaṇas and Vaiṣṇavas. A brāhmaṇa knows what the Absolute Truth is, and a Vaiṣṇava, knowing the Absolute Truth, acts on behalf of the Absolute Truth, the Supreme personality of Godhead. Generally one earns money by many questionable means. Therefore at some time one should retire and distribute whatever one has to the brāhmaṇas and Vaiṣṇavas who engage in devotional service by preaching the glories of the

Supreme Personality of Godhead.

Antya TEXT 3.137

nirantara nāma lao, kara tulasī sevana

acirāt pābe tabe kṛṣṇera caraṇa" //CC Antya, 3.137//

SYNONYMS

nirantara—twenty-four hours a day; nāma lao—chant the Hare Kṛṣṇa mantra; kara—perform; tulasī sevana—worship of the tulasī plant; acirāt—very soon; pābe—you will get; tabe—then; kṛṣṇera caraṇa—the lotus feet of Kṛṣṇa.

TRANSLATION

"Chant the Hare Kṛṣṇa mantra continuously and render service to the tulasī plant by watering her and offering prayers to her. In this way you will very soon get the opportunity to be sheltered at the lotus feet of Kṛṣṇa."

PURPORT

At least five thousand years ago, Lord Śrī Kṛṣṇa expressed His desire that everyone surrender to Him (sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja). Why is it that people cannot do this? Kṛṣṇa assures, ahaṁ tvām sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ: "I shall deliver you from all sinful reactions. Do not fear." Everyone is suffering from the results of sinful activities, but Kṛṣṇa says that if one surrenders unto Him, He will protect one from sinful reactions. Modern civilization, however, is interested neither in Kṛṣṇa nor in getting relief from sinful acts. Therefore men are suffering. Surrender is the ultimate instruction of Bhagavad-gītā, but for one who cannot surrender to the lotus feet of Kṛṣṇa, it is better to chant the Hare Kṛṣṇa mantra constantly, under the instruction of Haridāsa Ṭhākura.

In our Kṛṣṇa consciousness movement we are teaching our followers to chant the Hare Kṛṣṇa mantra continuously on beads. Even those who are not accustomed to this practice are advised to chant at least sixteen rounds on their beads so that they may be trained. Otherwise, Śrī Caitanya Mahāprabhu recommended:

ṭṛṇād api sunīcena

taror api sahiṣṇunā

amāninā mānadena

kīrtanīyaḥ sadā hariḥ

"One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street. One should be more tolerant than a tree, devoid of all sense of false prestige, and ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly." Sadā means "always." Haridāsa Ṭhākura says, nirantara nāma lao: "Chant the Hare Kṛṣṇa mantra without stopping."

Although Kṛṣṇa wants everyone to surrender to His lotus feet, because of people's sinful activities they cannot do this. Na mām duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ: rascals and fools, the lowest of men, who engage in sinful activities, cannot suddenly surrender to the lotus feet of Kṛṣṇa. Nevertheless, if they begin chanting the Hare Kṛṣṇa mantra and rendering service unto the tulasī plant, they will very soon be able to surrender. One's real duty is to surrender to the lotus feet of Kṛṣṇa but if one is unable to do so, he should adopt this process, as introduced by Śrī Caitanya Mahāprabhu and His most confidential servant, Nāmācārya Śrīla Haridāsa Ṭhākura. This is the way to achieve success in Kṛṣṇa consciousness.

Antya TEXT 3.138

eta bali' tāre 'nāma' upadeśa kari'

uṭhiyā calilā ṭhākura bali' 'hari' 'hari' //CC Antya, 3.138//

SYNONYMS

eta bali'-saying this; tāre—her; nāma upadeśa kari'-instructing about the process of chanting the Hare Kṛṣṇa mahā-mantra; uṭhiyā—standing up; calilā—left; ṭhākura—Haridāsa Ṭhākura; bali'-chanting; hari hari—the Hare Kṛṣṇa mahā-mantra.

TRANSLATION

After thus instructing the prostitute about the process of chanting the Hare Kṛṣṇa mantra, Haridāsa Ṭhākura stood up and left, continuously chanting "Hari, Hari."

Antya TEXT 3.139

tabe sei veśyā gurura ājñā la-ila

gr̥ha-vitta yebā chila, brāhmaṇere dila //CC Antya, 3.139//

SYNONYMS

tabe—thereafter; sei—that; veśyā—prostitute; gurura—of the spiritual master; ājñā—order; la-ila—took; gr̥ha-vitta—all household possessions; yebā—whatever; chila—there was; brāhmaṇere—to the brāhmaṇas; dila—gave.

TRANSLATION

Thereafter, the prostitute distributed to the brāhmaṇas whatever household possessions she had, following the order of her spiritual master.

PURPORT

Sometimes the word gr̥ha-vṛtti is substituted for the word gr̥ha-vitta. Vṛtti means "profession." The gr̥ha-vṛtti of the prostitute was to enchant foolish people and induce them to indulge in sex. Here, however, gr̥ha-vṛtti is not a suitable word. The proper word is gr̥ha-vitta, which means "all the possessions she had in her home." All the girl's possessions had been earned by professional prostitution and were therefore products of her sinful life. When such possessions are given to brāhmaṇas and Vaiṣṇavas who can engage them in the service of the Lord because of their advancement in spiritual life, this indirectly helps the person who gives the charity, for he is thus relieved of sinful reactions. As Kṛṣṇa promises, ahaṁ tvām sarva-pāpebhyo mokṣayiṣyāmi: "I shall save you from all sinful reactions." When our Kṛṣṇa conscious devotees go out to beg charity or collect contributions in the form of membership fees, the money thus coming to the Kṛṣṇa consciousness movement is strictly employed to advance Kṛṣṇa consciousness all over the world. The Kṛṣṇa conscious devotees collect the money of others for the service of Kṛṣṇa, and they are satisfied with Kṛṣṇa's prasāda and whatever He gives them for their maintenance. They do not desire material comforts. However, they go to great pains to engage the possessions of prostitutes, or persons who are more or less like prostitutes, in the service of the Lord and thus free them from sinful reactions. A Vaiṣṇava guru accepts money or other contributions, but he does not employ such contributions for sense gratification. A pure Vaiṣṇava thinks himself unfit to help free even one person from the reactions of sinful life, but he engages one's hard-earned money in the service of the Lord and thus frees one from sinful reactions. A Vaiṣṇava guru is never dependent on the contributions of his disciples. Following the instructions

of Haridāsa Ṭhākura, a pure Vaiṣṇava does not personally take even a single paisa from anyone, but he induces his followers to spend for the service of the Lord whatever possessions they have.

Antya TEXT 3.140

māthā muḍi' eka-vastre rahila sei ghare

rātri-dine tina-lakṣa nāma grahaṇa kare //CC Antya, 3.140//

SYNONYMS

māthā muḍi'-shaving her head; eka-vastre—wearing one cloth; rahila—remained; sei ghare—in that room; rātri-dine—throughout the entire day and night; tina-lakṣa—300,000; nāma—holy names; grahaṇa kare—chants.

TRANSLATION

The prostitute shaved her head clean in accordance with Vaiṣṇava principles and stayed in that room wearing only one cloth. Following in the footsteps of her spiritual master, she began chanting the Hare Kṛṣṇa mahā-mantra 300,000 times a day. She chanted throughout the entire day and night.

Antya TEXT 3.141

tulasī sevana kare, carvaṇa, upavāsa

indriya-damana haila, premera prakāśa //CC Antya, 3.141//

SYNONYMS

tulasī—the tulasī plant; sevana kare—she worshiped; carvaṇa—chewing; upavāsa—fasting; indriya-damana—controlling the senses; haila—there was; premera prakāśa—manifestations symptomizing love of Godhead.

TRANSLATION

She worshiped the tulasī plant, following in the footsteps of her spiritual master. Instead of eating regularly, she chewed whatever food she received as alms, and if nothing was supplied she would fast. Thus by eating frugally and fasting she conquered her senses, and as soon as her senses were controlled, symptoms of love of Godhead appeared in her person.

Antya TEXT 3.142

prasiddhā vaiṣṇavī haila parama-mahāntī

baḍa baḍa vaiṣṇava tāñra darśanete yānti //CC Antya, 3.142//

SYNONYMS

prasiddhā—celebrated; vaiṣṇavī—devotee of the Lord; haila—became; parama-mahāntī—very advanced; baḍa baḍa vaiṣṇava—many recognized, highly situated devotees; tāñra—her; darśanete—to see; yānti—used to go.

TRANSLATION

Thus the prostitute became a celebrated devotee. She became very advanced in spiritual life, and many stalwart Vaiṣṇavas would come to see her.

PURPORT

Stalwart, highly advanced Vaiṣṇava devotees are not interested in seeing prostitutes, but when a prostitute or any other fallen soul becomes a Vaiṣṇava, stalwart Vaiṣṇavas are interested in seeing them. Anyone can be turned into a Vaiṣṇava if he or she follows the Vaiṣṇava principles. A devotee who follows these principles is no longer on the material platform. Therefore, it is one's strict adherence to the principles that should be considered, not the country of one's birth. Many devotees join our Kṛṣṇa consciousness movement from Europe and America, but one should not therefore consider them European Vaiṣṇavas or American Vaiṣṇavas. A Vaiṣṇava is a Vaiṣṇava and should therefore be given all the respect due a Vaiṣṇava.

Antya TEXT 3.143

veśyāra caritra dekhi' loke camatkāra

haridāsera mahimā kahe kari' namaskāra //CC Antya, 3.143//

SYNONYMS

veśyāra—of the prostitute; caritra—character; dekhi'-seeing; loke—all people; camatkāra—astonished; haridāsera—of Ṭhākura Haridāsa; mahimā—glories; kahe—speak; kari' namaskāra—offering obeisances.

TRANSLATION

Seeing the sublime character of the prostitute, everyone was astonished.

Everyone glorified the influence of Haridāsa Ṭhākura and offered him obeisances.

PURPORT

It is said, *phalena paricīyate*: one is recognized by the result of his actions. In Vaiṣṇava society there are many types of Vaiṣṇavas. Some of them are called *gosvāmīs*, some are called *svāmīs*, some are *prabhus*, and some are *prabhupāda*. One is not recognized, however, simply by such a name. A spiritual master is recognized as an actual guru when it is seen that he has changed the character of his disciples. Haridāsa Ṭhākura actually changed the character of the professional prostitute. People greatly appreciated this, and therefore they all offered obeisances to Haridāsa Ṭhākura and glorified him.

Antya TEXT 3.144

rāmacandra khāṇna aparādha-bīja kaila

sei bīja vṛkṣa hañā āgete phalila //CC Antya, 3.144//

SYNONYMS

rāmacandra khāṇna—Rāmacandra Khān; aparādha—of the offense; bīja—seed; kaila—caused to germinate; sei bīja—that seed; vṛkṣa hañā—becoming a tree; āgete—later; phalila—fructified.

TRANSLATION

By inducing a prostitute to disturb Haridāsa Ṭhākura, Rāmacandra Khān caused a seed of offense at his lotus feet to germinate. This seed later became a tree, and when it fructified, Rāmacandra Khān ate its fruits.

Antya TEXT 3.145

mahad-aparādhera phala adbhuta kathana

prastāva pāñā kahi, śuna, bhakta-gaṇa //CC Antya, 3.145//

SYNONYMS

mahat-aparādhera—of a great offense at the feet of the exalted devotee; phala—the result; adbhuta—wonderful; kathana—narration; prastāva—opportunity; pāñā—taking advantage of; kahi—I say; śuna—hear; bhakta-gaṇa—O devotees.

TRANSLATION

This offense at the lotus feet of an exalted devotee has resulted in a wonderful narration. Taking advantage of the opportunity afforded by these incidents, I shall explain what happened. O devotees, please listen.

Antya TEXT 3.146

sahajei avaiṣṇava rāmacandra-khāṇna

haridāsera aparādhe haila asura-samāna //CC Antya, 3.146//

SYNONYMS

sahajei-naturally; avaiṣṇava-nondevotee; rāmacandra-khāṇna-Rāmacandra Khān; haridāsera-at the lotus feet of Haridāsa; aparādhe-by offenses; haila-was; asura-samāna-exactly like a demon.

TRANSLATION

Rāmacandra Khān was naturally a nondevotee. Now, having offended the lotus feet of Haridāsa Ṭhākura, he became just like a demoniac atheist.

Antya TEXT 3.147

vaiṣṇava-dharma nindā kare, vaiṣṇava-apamāna

bahu-dinera aparādhe pāila pariṇāma //CC Antya, 3.147//

SYNONYMS

vaiṣṇava-dharma—the cult of Vaiṣṇavism; nindā kare—blasphemes; vaiṣṇava apamāna—insults to the devotees; bahu-dinera—for a long time; aparādhe—by offensive activities; pāila—got; pariṇāma—the resultant action.

TRANSLATION

Because of blaspheming the cult of Vaiṣṇavism and insulting the devotees for a long time, he now received the results of his offensive activities.

PURPORT

Rāmacandra Khān was a great offender at the lotus feet of the Vaiṣṇavas and Viṣṇu. Just as Rāvaṇa, although born of a brāhmaṇa father, Viśvaśravā, was

nevertheless called an asura or rākṣasa because of his offenses against Lord Rāmacandra (Viṣṇu) and Hanumān (a Vaiṣṇava), so Rāmacandra Khān also became such an asura because of his offenses against Haridāsa Ṭhākura and many others.

Antya TEXT 3.148

nityānanda-gosāñi gaḍe yabe āilā

prema pracārite tabe bhramite lāgilā //CC Antya, 3.148//

SYNONYMS

nityānanda-gosāñi—Lord Nityānanda; gaḍe—in Bengal; yabe—when; āilā—came back; prema pracārite—to preach the cult of bhakti, love of Godhead; tabe—at that time; bhramite lāgilā—began to tour.

TRANSLATION

When Lord Nityānanda returned to Bengal to preach the cult of bhakti, love of Godhead, He began touring all over the country.

Antya TEXT 3.149

prema-pracāraṇa āra pāṣaṇḍa-dalana

dui-kārye avadhūta karena bhramaṇa //CC Antya, 3.149//

SYNONYMS

prema-pracāraṇa—preaching the cult of bhakti; āra—and; pāṣaṇḍa-dalana—subduing atheistic men; dui-kārye—with two kinds of activities; avadhūta—the great devotee and mendicant; karena—does; bhramaṇa—touring.

TRANSLATION

For two purposes—to spread the cult of bhakti and to defeat and subdue the atheists—Lord Nityānanda, the most dedicated devotee of the Lord, moved throughout the country.

PURPORT

As stated in Bhagavad-gītā (4.8):

paritrāṇāya sādḥūnām-
vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya
sambhavāmi yuge yuge

Lord Kṛṣṇa appears in every millennium for two purposes, namely to deliver the devotees and kill the nondevotees. His devotees also have two similar purposes—to preach the bhakti cult of Kṛṣṇa consciousness and defeat all kinds of agnostics and atheistic demons. Nityānanda Prabhu carried out the order of Lord Śrī Caitanya Mahāprabhu in this way, and those who strictly follow Nityānanda Prabhu perform the same activities. There are two classes of devotees. One is called goṣṭhyānandī, and the other is called bhajanānandī. A devotee who does not preach but always engages in devotional activities is called a bhajanānandī, whereas a devotee who not only is expert in devotional service but who also preaches the cult of bhakti and defeats all kinds of agnostics is called a goṣṭhyānandī.

Antya TEXT 3.150

sarvajña nityānanda āilā tāra ghare
āsiyā vasilā durgā-maṇḍapa-upare //CC Antya, 3.150//

SYNONYMS

sarva-jña—omniscient; nityānanda—Lord Nityānanda; āilā—came; tāra ghare—at his house; āsiyā—coming; vasilā—sat down; durgā-maṇḍapa-upare—on the altar of the Durgā-maṇḍapa.

TRANSLATION

Lord Nityānanda, who is omniscient because He is the Supreme Personality of Godhead, came to the house of Rāmacandra Khān and sat down on the altar of the Durgā-maṇḍapa.

PURPORT

Well-to-do Hindu gentlemen constructed their houses with a place called the Durgā-maṇḍapa for the worship of the goddess Durgā. There they generally held worship of the goddess every year in the month of Āśvina (October).

Rāmacandra Khān possessed such a Durgā-maṇḍapa at his residence.

Antya TEXT 3.151

aneka loka-jana saṅge aṅgana bharila

bhitara haite rāmacandra sevaka pāṭhāila //CC Antya, 3.151//

SYNONYMS

aneka—many; loka-jana—crowds of people; saṅge—accompanied by; aṅgana—the courtyard; bharila—became filled; bhitara haite—from inside; rāmacandra—Rāmacandra Khān; sevaka—servant; pāṭhāila—sent.

TRANSLATION

When the Durgā-maṇḍapa and courtyard were filled with crowds of men, Rāmacandra Khān, who was inside the house, sent his servant to Lord Nityānanda.

PURPORT

In those days, and also even now, the palatial buildings of respectable people, especially in the villages of Bengal, were divided into two parts. The inside part was especially meant for the family, and the ladies would live there unexposed to men. That part was called the bhitara-bāḍi, or inside house. In the outside house, or bahir-bāḍi, the respectable gentleman received visitors and kept his business office. The Durgā-maṇḍapa would be part of the outside house. Thus when Lord Nityānanda entered the outside house, Rāmacandra Khān was in the inside house with the members of his family. When Nityānanda Prabhu arrived, Rāmacandra Khān did not receive Him personally but sent his servant to inform Him indirectly to go away.

Antya TEXT 3.152

sevaka bale--"gosāñi, more pāṭhāila khāṇna

gr̥hasthera ghare tomāya diba vāsā-sthāna //CC Antya, 3.152//

SYNONYMS

sevaka bale—the servant said; gosāñi—my dear Lord; more—me; pāṭhāila—sent; khāṇna—Rāmacandra Khān; gr̥hasthera ghare—at the house of some

ordinary person; tomāya—unto You; diba—I shall give; vāsā-sthāna—residential place.

TRANSLATION

The servant informed Lord Nityānanda, "My dear sir, Rāmacandra Khān has sent me to accommodate You in some common man's house.

Antya TEXT 3.153

goyālāra gośālā haya atyanta vistāra

ihān saṅkīrṇa-sthala, tomāra manuṣya--apāra" //CC Antya, 3.153//

SYNONYMS

goyālāra—of a milkman; go-śālā—cow shed; haya—is; atyanta—very; vistāra—spacious; ihān—here; saṅkīrṇa-sthala—very narrow place; tomāra—Your; manuṣya—adherents; apāra—unlimited.

TRANSLATION

"You might go to the house of a milkman, for the cow shed is spacious, whereas the space here in the Durgā-maṇḍapa is insufficient because You have many followers with You."

Antya TEXT 3.154

bhitare āchilā, śuni' krodhe bāhirilā

aṭṭa aṭṭa hāsi' gosāñi kahite lāgilā //CC Antya, 3.154//

SYNONYMS

bhitare āchilā—was staying inside; śuni'-hearing; krodhe—in anger; bāhirilā—came out; aṭṭa aṭṭa—very loudly; hāsi'-laughing; gosāñi—Lord Nityānanda Prabhu; kahite lāgilā—began to say.

TRANSLATION

When Nityānanda Prabhu heard this order from the servant of Rāmacandra Khān, He became very angry and came out. Laughing very loudly, He spoke as follows.

Antya TEXT 3.155

"satya kahe,--ei ghara mora yogya naya

mleccha go-vadha kare, tāra yogya haya" //CC Antya, 3.155//

SYNONYMS

satya kahe—Rāmacandra Khān says rightly; ei ghara—this house; mora—for Me; yogya naya—is not fit; mleccha—the meateaters; go-vadha kare—who kill cows; tāra—for them; yogya haya—it is fit.

TRANSLATION

"Rāmacandra Khān has spoken rightly. This place is unfit for Me. It is fit for cow-killing meateaters."

Antya TEXT 3.156

eta bali' krodhe gosāñi uṭhiyā calilā

tāre daṇḍa dite se grāme nā rahilā //CC Antya, 3.156//

SYNONYMS

eta bali'-saying this; krodhe—in anger; gosāñi—Lord Nityānanda; uṭhiyā calilā—got up and left; tāre—him; daṇḍa dite—to chastise; se—that; grāme—in the village; nā rahilā—did not stay.

TRANSLATION

Having said this, Lord Nityānanda stood up and left in an angry mood. To chastise Rāmacandra Khān, He did not even stay in that village.

Antya TEXT 3.157

ihāñ rāmacandra khāna sevake ājñā dila

gosāñi yāhāñ vasilā, tāra māṭi khodāila //CC Antya, 3.157//

SYNONYMS

ihāñ—here; rāmacandra khāna—Rāmacandra Khān; sevake—to the servant; ājñā dila—ordered; gosāñi—Lord Nityānanda Prabhu; yāhāñ—where; vasilā—sat down; tāra—of that place; māṭi—earth; khodāila—caused to dig.

TRANSLATION

Rāmacandra Khān ordered the servant to dig up the dirt in the place where Nityānanda Prabhu had sat.

Antya TEXT 3.158

gomaya-jale lepilā saba mandira-prāṅgaṇa

tabu rāmacandrera mana nā haila parasanna //CC Antya, 3.158//

SYNONYMS

go-maya-jale—with water mixed with cow dung; lepilā—smeared; saba—all; mandira—the Durgā-maṇḍapa temple; prāṅgaṇa—the courtyard; tabu—still; rāmacandrera mana—the mind of Rāmacandra Khān; nā haila parasanna—was not happy.

TRANSLATION

To purify the Durgā-maṇḍapa temple and the courtyard, Rāmacandra Khān sprinkled and smeared it with water mixed with cow dung, but still his mind was unsatisfied.

Antya TEXT 3.159

dasyu-vṛtti kare rāmacandra rājāre nā deya kara

kruddha hañā mleccha ujira āila tāra ghara //CC Antya, 3.159//

SYNONYMS

dasyu-vṛtti—the business of a thief; kare—does; rāmacandra—Rāmacandra; rājāre—to the government; nā—does not; deya—pay; kara—tax; kruddha hañā—being angry; mleccha—the Mohammedan; ujira—minister; āila—came; tāra ghara—to his house.

TRANSLATION

Rāmacandra Khān's business was questionable, for he tried to avoid paying income tax to the government. Therefore the government's minister of finance was angry and came to his residence.

Antya TEXT 3.160

āsi' sei durgā-maṇḍape vāsā kaila

avadhya vadha kari' māṁsa se-ghare rāndhāila //CC Antya, 3.160//

SYNONYMS

āsi'-coming; sei durgā-maṇḍape—at that very place of the Durgā-maṇḍapa; vāsā kaila—made his residence; avadhya—a cow or calf, which is not to be killed; vadha kari'-killing; māṁsa—meat; se-ghare—in that place; rāndhāila—cooked.

TRANSLATION

The Mohammedan minister made his residence in the Durgā-maṇḍapa of Rāmacandra Khān. He killed a cow and cooked the meat at that very place.

Antya TEXT 3.161

strī-putra-sahita rāmacandrere bāndhiyā

tāra ghara-grāma luṭe tina-dina rahiyā //CC Antya, 3.161//

SYNONYMS

strī-putra—his wife and children; sahita—with; rāmacandrere bāndhiyā—arresting Rāmacandra Khān; tāra—his; ghara-grāma—house and village; luṭe—plundered; tina-dina rahiyā—staying three days.

TRANSLATION

He arrested Rāmacandra Khān, along with his wife and sons, and then he continuously plundered the house and village for three days.

Antya TEXT 3.162

sei ghare tina dina kare amedhya randhana

āra dina sabā lañā karilā gamana //CC Antya, 3.162//

SYNONYMS

sei ghare—in that room; tina dina—for three days; kare—does; amedhya randhana—cooking the flesh of a cow; āra dina—the next day; sabā lañā—accompanied by his followers; karilā gamana—left.

TRANSLATION

In that very room he cooked the flesh of a cow for three consecutive days. Then the next day he left, accompanied by his followers.

Antya TEXT 3.163

jāti-dhana-jana khānera sakala la-ila

bahu-dina paryanta grāma ujāḍa rahila //CC Antya, 3.163//

SYNONYMS

jāti—birthright; dhana—riches; jana—followers; khānera—of Rāmacandra Khān; sakala—everything; la-ila—he took away; bahu-dina—a long time; paryanta—for; grāma—the village; ujāḍa rahila—remained deserted.

TRANSLATION

The Mohammedan minister took away Rāmacandra Khān's position, wealth and followers. For many days the village remained deserted.

Antya TEXT 3.164

mahāntera apamāna ye deśa-grāme haya

eka janāra doṣe saba deśa ujāḍaya //CC Antya, 3.164//

SYNONYMS

mahāntera—of persons who are highly advanced in spiritual life; apamāna—disrespect; ye deśa-grāme—in which country or village; haya—is; eka janāra—of one man; doṣe—for the fault; saba deśa—the whole country; ujāḍaya—becomes afflicted.

TRANSLATION

Wherever an advanced devotee is insulted, for one man's fault the entire town or place is afflicted.

Antya TEXT 3.165

haridāsa-ṭhākura cali' āilā cāṇḍapure

āsiyā rahilā balarāma-ācāryera ghare //CC Antya, 3.165//

SYNONYMS

haridāsa-ṭhākura—Haridāsa Ṭhākura; cali'-walking; āilā—came; cāndapura—in the village known as Cāndapura; āsiyā—coming; rahilā—remained; balarāma-ācāryera ghare—at the residence of Balarāma Ācārya

TRANSLATION

Haridāsa Ṭhākura walked until he came to the village known as Cāndapura. There he stayed at the house of Balarāma Ācārya.

PURPORT

The village of Cāndapura is situated near the confluence of the rivers Ganges and Yamunā at Saptagrāma in the district of Huglī. Cāndapura is just east of the house of the two brothers Hiranya and Govardhana, the father and uncle of Raghunātha dāsa Gosvāmī. In Cāndapura lived Balarāma Ācārya and Yadunandana Ācārya, the priests of these two personalities, and when Haridāsa Ṭhākura went there he lived with them. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that the name of this village was later changed to Kṛṣṇapura.

Antya TEXT 3.166

hiraṇya, govardhana--dui mulukera majumadāra

tāra purohita--'balarāma' nāma tāṇra //CC Antya, 3.166//

SYNONYMS

hiraṇya—Hiranya; govardhana—Govardhana; dui—two; mulukera—of that country; majumadāra—treasurers of the government; tāra—their; purohita—priest; balarāma—Balarāma; nāma—name; tāṇra—his.

TRANSLATION

Hiranya and Govardhana were the two governmental treasurers in that division of the country. Their priest was named Balarāma Ācārya.

PURPORT

The word majumadāra refers to a treasurer who keeps accounts of revenue.

Antya TEXT 3.167

haridāsera kṛpā-pātra, tāte bhakti-māne

yatna kari' ṭhākurere rākhilā sei grāme //CC Antya, 3.167//

SYNONYMS

haridāsera kṛpā-pātra—favored by Haridāsa Ṭhākura; tāte—therefore; bhakti-māne—a great devotee of Haridāsa Ṭhākura; yatna kari'-with great care and attention; ṭhākurere—Haridāsa Ṭhākura; rākhilā—kept; sei grāme—in the village.

TRANSLATION

Balarāma Ācārya, being favored by Haridāsa Ṭhākura, was very attached to him. Therefore he kept Haridāsa Ṭhākura in the village with great care and attention.

Antya TEXT 3.168

nirjana paṇa-śālāya karena kīrtana

balarāma-ācārya-grhe bhikṣā-nirvāhaṇa //CC Antya, 3.168//

SYNONYMS

nirjana—solitary; paṇa-śālāya—in a thatched cottage; karena—performs; kīrtana—chanting of the Hare Kṛṣṇa mantra; balarāma-ācārya-grhe—at the house of Balarāma Ācārya; bhikṣā-nirvāhaṇa—accepting alms.

TRANSLATION

In the village, Haridāsa Ṭhākura was given a solitary thatched cottage, where he performed the chanting of the Hare Kṛṣṇa mahā-mantra. He accepted prasāda at the house of Balarāma Ācārya.

Antya TEXT 3.169

raghunātha-dāsa bālaka karena adhyayana

haridāsa-ṭhākurere yāi' karena darśana //CC Antya, 3.169//

SYNONYMS

raghunātha-dāsa—Raghunātha dāsa; bālaka—a boy; karena adhyayana—was engaged in study; haridāsa-ṭhākurere—to Haridāsa Ṭhākura; yāi'-going; karena

darśana—used to see.

TRANSLATION

Raghunātha dāsa, who was the son of Hiraṇya Majumadāra and was later to become Raghunātha dāsa Gosvāmī, was at that time a boy engaged in study. He came to see Haridāsa Ṭhākura daily.

Antya TEXT 3.170

haridāsa kṛpā kare tānhāra upare

sei kṛpā 'kāraṇa' haila caitanya pāibāre //CC Antya, 3.170//

SYNONYMS

haridāsa—Ṭhākura Haridāsa; kṛpā kare—shows mercy; tānhāra upare—upon him; sei kṛpā—that mercy; kāraṇa—the cause; haila—became; caitanya—Śrī Caitanya Mahāprabhu; pāibāre—to attain.

TRANSLATION

Naturally Haridāsa Ṭhākura was merciful toward him, and because of the merciful benediction of this Vaiṣṇava, he later attained the shelter of Śrī Caitanya Mahāprabhu's lotus feet.

Antya TEXT 3.171

tāhān yaiche haila haridāsera mahimā kathana

vyākhyāna,--adbhuta kathā śuna, bhakta-gaṇa //CC Antya, 3.171//

SYNONYMS

tāhān—at that place; yaiche—just as; haila—there was; haridāsera—of Haridāsa Ṭhākura; mahimā—glories; kathana—discussion; vyākhyāna—discourse; adbhuta—wonderful; kathā—incident; śuna—hear; bhakta-gaṇa—O devotees.

TRANSLATION

At the residence of Hiraṇya and Govardhana, discourses took place by which Haridāsa Ṭhākura was glorified. O devotees, please listen to that wonderful story.

Antya TEXT 3.172

eka-dina balarāma minati kariyā

majumadārera sabhāya āilā ṭhākure lañā //CC Antya, 3.172//

SYNONYMS

eka-dina—one day; balarāma—Balarāma Ācārya; minati kariyā—in great humility; majumadārera—of the Majumadāras, Hiraṇya and Govardhana; sabhāya—at the assembly; āilā—came; ṭhākure—Haridāsa Ṭhākura; lañā—taking with him.

TRANSLATION

One day Balarāma Ācārya requested Haridāsa Ṭhākura with great humility to come to the assembly of the Majumadāras, Hiraṇya and Govardhana. Thus Balarāma Ācārya went there with Haridāsa Ṭhākura.

Antya TEXT 3.173

ṭhākura dekhi' dui bhāi kailā abhyutthāna

pāya paḍi' āsana dilā kariyā sammāna //CC Antya, 3.173//

SYNONYMS

ṭhākura dekhi'-seeing Haridāsa Ṭhākura; dui bhāi—the two brothers; kailā abhyutthāna—stood up; pāya paḍi'-falling at the lotus feet; āsana dilā—offered a sitting place; kariyā sammāna—with great respect.

TRANSLATION

Seeing Haridāsa Ṭhākura, the two brothers immediately stood up and fell at his lotus feet. Then with great respect they offered him a place to sit.

Antya TEXT 3.174

aneka paṇḍita sabhāya, brāhmaṇa, sajjana

dui bhāi mahā-paṇḍita--hiraṇya, govardhana //CC Antya, 3.174//

SYNONYMS

aneka paṇḍita—many learned scholars; sabhāya—in that assembly; brāhmaṇa—

brāhmaṇas; sat-jana—respectable gentlemen; dui bhāi—the two brothers; mahā-
paṇḍita—very learned scholars; hiraṇya—Hiraṇya; govardhana—Govardhana.

TRANSLATION

In that assembly were many learned scholars, brāhmaṇas and respectable gentlemen. The two brothers Hiraṇya and Govardhana were also greatly learned.

Antya TEXT 3.175

haridāsera guṇa sabe kahe pañca-mukhe

śuniyā ta' dui bhāi pāilā baḍa sukhe //CC Antya, 3.175//

SYNONYMS

haridāsera—of Haridāsa Ṭhākura; guṇa—the qualities; sabe—all of them; kahe—began to speak; pañca-mukhe—as if speaking with five mouths; śuniyā—hearing; ta'-certainly; dui bhāi—the two brothers; pāilā—got; baḍa sukhe—very great happiness.

TRANSLATION

Everyone there began to speak of Haridāsa Ṭhākura's great qualities as if they had five mouths. Hearing this, both brothers were extremely happy.

Antya TEXT 3.176

tina-lakṣa nāma ṭhākura karena kīrtana

nāmera mahimā uṭhāila paṇḍita-gaṇa //CC Antya, 3.176//

SYNONYMS

tina-lakṣa—300,000; nāma—holy names of the Lord; ṭhākura—Haridāsa Ṭhākura; karena kīrtana—used to chant; nāmera—of the holy name; mahimā—glories; uṭhāila—raised; paṇḍita-gaṇa—all the learned scholars.

TRANSLATION

It was mentioned in the assembly that Haridāsa Ṭhākura chanted the holy names of Kṛṣṇa 300,000 times a day. Thus all the learned scholars began to discuss the glories of the holy name.

Antya TEXT 3.177

keha bale,--'nāma haite haya pāpa-kṣaya'

keha bale,--'nāma haite jīvera mokṣa haya' //CC Antya, 3.177//

SYNONYMS

keha bale—some of them said; nāma haite—by chanting the Hare Kṛṣṇa mantra; haya—there is; pāpa-kṣaya—disappearance of all reactions to sinful activities; keha bale—some of them said; nāma haite—by chanting the holy name; jīvera—of the living entities; mokṣa haya—there is liberation.

TRANSLATION

Some of them said, "By chanting the holy name of the Lord, one is freed from the reactions of all sinful life." Others said, "Simply by chanting the holy name of the Lord, a living being is liberated from material bondage."

Antya TEXT 3.178

haridāsa kahena,--"nāmera ei dui phala naya

nāmera phale kṛṣṇa-pade prema upajaya' //CC Antya, 3.178//

SYNONYMS

haridāsa kahena—Haridāsa Ṭhākura replied; nāmera—of chanting the holy name of the Lord; ei—these, dui—two; phala—results; naya—are not; nāmera phale—by the result of chanting the holy name; kṛṣṇa-pade—at the lotus feet of Kṛṣṇa; prema upajaya—awakening of ecstatic love.

TRANSLATION

Haridāsa Ṭhākura protested, "These two benedictions are not the true result of chanting the holy name. By actually chanting the holy name without offenses, one awakens his ecstatic love for the lotus feet of Kṛṣṇa.

Antya TEXT 3.179

evam-vrataḥ sva-priya-nāma-kīrtiyā

jātānurāgo druta-citta uccaiḥ

hasaty atho roditi rauti gāyaty

unmādavan nṛtyati loka-bāhyaḥ //CC Antya, 3.179//

SYNONYMS

evam-vrataḥ—when one thus engages in the vow to chant and dance; sva—own; priya—very dear; nāma—holy name; kīrtiyā—by chanting; jāta—in this way develops; anurāgaḥ—attachment; druta-cittaḥ—very eagerly; uccaiḥ—loudly; hasati—laughs; atho—also; roditi—cries; rauti—becomes agitated; gāyati—chants; unmāda-vat—like a madman; nṛtyati—dances; loka-bāhyaḥ—not caring for outsiders.

TRANSLATION

"When a person is actually advanced and takes pleasure in chanting the holy name of the Lord, who is very dear to him, he is agitated and loudly chants the holy name. He also laughs, cries, becomes agitated and chants just like a madman, not caring for outsiders."

PURPORT

For an explanation of this verse (Bhāg. 11.2.40) one may consult Chapter Seven, text 94, of the Ādi-līlā.

Antya TEXT 3.180

ānuṣaṅgika phala nāmera--'mukti', 'pāpa-nāśa'

tāhāra dṛṣṭānta yaiche sūryera prakāśa //CC Antya, 3.180//

SYNONYMS

ānuṣaṅgika—concomitant; phala—result; nāmera—of the holy name; mukti—liberation; pāpa-nāśa—extinction of the resultant actions of sinful life; tāhāra—of that; dṛṣṭānta—example; yaiche—as; sūryera prakāśa—light of the sun.

TRANSLATION

"Liberation and extinction of the reactions of sinful life are two concomitant by-products of chanting the holy name of the Lord. An example is found in the gleams of morning sunlight.

Antya TEXT 3.181

aṁhaḥ saṁharad akhilaṁ sakṛd

udayād eva sakala-lokasya

taraṇir iva timira-jaladhīṁ

jayati jagan-maṅgalaṁ harer nāma //CC Antya, 3.181//

SYNONYMS

aṁhaḥ—the resultant action of sinful life, which causes material bondage; saṁharat—completely eradicating; akhilaṁ—all; sakṛt—once only; udayāt—by rising; eva—certainly; sakala—all; lokasya—of the people of the world; taraṇiḥ—the sun; iva—like; timira—of darkness; jala-dhīṁ—the ocean; jayati—all glories to; jagat-maṅgalaṁ—auspicious for the whole world; hareḥ nāma—the holy name of the Lord. name of the Lord.

TRANSLATION

"As the rising sun immediately dissipates all the world's darkness, which is deep like an ocean, so the holy name of the Lord, if chanted once without offenses, can dissipate all the reactions of a living being's sinful life. All glories to that holy name of the Lord, which is auspicious for the entire world.' "

PURPORT

This verse is found in the Padyāvalī (16).

Antya TEXT 3.182

ei ślokerā artha kara paṇḍitera gaṇa"

sabe kahe,--'tumi kaha artha-vivaraṇa' //CC Antya, 3.182//

SYNONYMS

ei ślokerā—of this verse; artha—meaning; kara—explain; paṇḍitera gaṇa—O groups of learned scholars; sabe kahe—everyone said; tumi kaha—you speak; artha-vivaraṇa—the meaning and explanation.

TRANSLATION

After reciting this verse, Haridāsa Ṭhākura said, "O learned scholars, please explain the meaning of this verse." But the audience requested Haridāsa

Ṭhākura, "It is better for you to explain the meaning of this important verse."

Antya TEXT 3.183

haridāsa kahena,--"yaiche sūryera udaya

udaya nā haite ārambhe tamera haya kṣaya //CC Antya, 3.183//

SYNONYMS

haridāsa kahena—Haridāsa Ṭhākura began to explain; yaiche—like; sūryera udaya—sunrise; udaya nā haite—although not visible; ārambhe—from the beginning; tamera—of darkness; haya kṣaya—there is dissipation.

TRANSLATION

Haridāsa Ṭhākura said, "As the sun begins to rise, even before visible it dissipates the darkness of night.

Antya TEXT 3.184

caura-preta-rākṣasādira bhaya haya nāśa

udaya haile dharma-karma-ādi parakāśa //CC Antya, 3.184//

SYNONYMS

caura—thieves; preta—ghosts; rākṣasa—demons; ādira—of them and others; bhaya—fear; haya—becomes; nāśa—destroyed; udaya haile—when the sunrise is actually visible; dharma-karma—all religious activities and regulative principles; ādi—everything; parakāśa—becomes manifest.

TRANSLATION

"With the first glimpse of sunlight, fear of thieves, ghosts and demons immediately disappears, and when the sun is actually visible, everything is manifest, and everyone begins performing his religious activities and regulative duties.

Antya TEXT 3.185

aiche nāmodayārambhe pāpa-ādira kṣaya

udaya kaile kṛṣṇa-pade haya premodaya //CC Antya, 3.185//

SYNONYMS

aiche—similarly; nāma-udaya—of the appearance of the holy name; ārambhe—by the beginning; pāpa—reactions of sinful activities; ādira—of them and others; kṣaya—dissipation; udaya kaile—when there is actually awakening of offenseless chanting; kṛṣṇa-pade—at the lotus feet of Kṛṣṇa; haya prema-udaya—there is awakening of ecstatic love.

TRANSLATION

"Similarly, the first hint that offenseless chanting of the Lord's holy name has awakened dissipates the reactions of sinful life immediately. And when one chants the holy name offenselessly, one awakens to service in ecstatic love at the lotus feet of Kṛṣṇa.

Antya TEXT 3.186

mukti' tuccha-phala haya nāmābhāsa haite //CC Antya, 3.186//

SYNONYMS

'mukti—liberation; tuccha-phala—insignificant result; haya—is; nāma-ābhāsa haite—from a glimpse of awakening of offenseless chanting of the holy name.

TRANSLATION

"Liberation is the insignificant result derived from a glimpse of awakening of offenseless chanting of the holy name.

Antya TEXT 3.187

mriyamāṇo harer nāma

gṛṇan putropacāritam

ajāmilo 'py agād dhāma

kim uta śraddhayā gṛṇan //CC Antya, 3.187//

SYNONYMS

mriyamāṇaḥ—dying; hareḥ nāma—the holy name of the Supreme Lord; gṛṇan—chanting; putra-upacāritam—though spoken for his son; ajāmilaḥ—Ajāmila; api—also; agāt—attained; dhāma—the spiritual world; kim uta—what to speak of;

śraddhayā—with faith and reverence; gṛṇan-chanting.

TRANSLATION

"While dying, Ajāmila chanted the holy name of the Lord, intending to call his son Nārāyaṇa. Nevertheless, he attained the spiritual world. What then to speak of those who chant the holy name with faith and reverence?"

PURPORT

This is a verse from Śrīmad-Bhāgavatam (6.2.49).

Antya TEXT 3.188

ye mukti bhakta nā laya, se kṛṣṇa cāhe dite" //CC Antya, 3.188//

SYNONYMS

ye—which; mukti—liberation; bhakta—a devotee; nā laya—does not take; se—that; kṛṣṇa—Lord Kṛṣṇa; cāhe dite—wants to offer.

TRANSLATION

"Liberation, which is unacceptable for a pure devotee, is always offered by Kṛṣṇa without difficulty.

Antya TEXT 3.189

sālokya-sārṣṭi-sārūpya-

sāmīpyaikatvam apy uta

dīyamānam na gṛhṇanti

vinā mat-sevanam janāḥ //CC Antya, 3.189//

SYNONYMS

sālokya—to live on the same planet; sārṣṭi—to acquire the same opulence; sārūpya—to achieve the same bodily features; sāmīpya—to live always near the Supreme Lord; ekatvam—to merge into the existence of the Lord; api—even; uta—certainly; dīyamānam—being offered; na gṛhṇanti—do not take; vinā—without; mat-sevanam—My service; janāḥ—the devotees.

TRANSLATION

"My devotees do not accept sālōkya, sārṣṭi, sārūpya, sāmīpya, or oneness with Me—even if I offer these liberations-in preference to serving Me.' "

PURPORT

This verse is spoken by Lord Kapila, an avatāra of the Supreme Personality of Godhead, in Śrīmad-Bhāgavatam (3.29.13).

Antya TEXT 3.190

'gopāla cakravartī' nāma eka-jana

majumadārera ghare sei ārindā pradhāna //CC Antya, 3.190//

SYNONYMS

gopāla cakravartī—Gopāla Cakravartī; nāma—named; eka-jana—one person; majumadārera ghare—at the residence of Hiraṇya and Govardhana Majumadāra; sei—he; ārindā pradhāna—the chief tax collector.

TRANSLATION

At the house of Hiraṇya and Govardhana Majumadāra, a person named Gopāla Cakravartī was officially the chief tax collector.

Antya TEXT 3.191

gauḍe rahi' pātsāhā-āge ārindā-giri kare

bāra-lakṣa mudrā sei pātsāra ṭhāñi bhare //CC Antya, 3.191//

SYNONYMS

gauḍe rahi'-living in Bengal; pātsāhā-āge—on behalf of the emperor; ārindā-giri kare—acts as the chief tax collector; būra-lakṣa—twelve hundred thousand; mudrā—coins; sei—he; pātsāra ṭhāñi—for the emperor; bhare—collects.

TRANSLATION

This Gopāla Cakravartī lived in Bengal. His duty as chief tax collector was to collect 1,200,000 coins to deposit in the treasury of the emperor.

Antya TEXT 3.192

parama-sundara, paṇḍita, nūtana-yauvana

nāmābhāse 'mukti' śuni' nā ha-ila sahana //CC Antya, 3.192//

SYNONYMS

parama-sundara—very beautiful; paṇḍita—learned; nūtana—new; yauvana—youth; nāma-ābhāse—by the glimpse of awakening of pure chanting of the holy name; mukti—liberation; śuni'-hearing; nā ha-ila sahana—could not tolerate.

TRANSLATION

He had handsome bodily features, and he was learned and youthful, but he could not tolerate the statement that simply by glimpsing the awakening of the Lord's holy name one can attain liberation.

PURPORT

Vaiṣṇavas strictly follow the directions of the śāstras regarding how one can be liberated simply by a slight awakening of pure chanting of the holy name. Māyāvādīs cannot tolerate the statements of the śāstras about how easily liberation can be achieved, for as stated in Bhagavad-gītā (12.5), kleśo 'dhikataras teṣām avyaktāsakta-cetasām: impersonalists must work hard for many, many births, and only then will they perhaps be liberated. Vaiṣṇavas know that simply by chanting the holy name of the Lord offenselessly, one achieves liberation as a by-product. Thus there is no need to endeavor separately for liberation. Śrīla Bilvamaṅgala Ṭhākura has said, muktiḥ svayaṁ mukulitāñjali sevate 'smān: liberation stands at one's door, ready to render any kind of service, if one is a pure devotee with unflinching faith and reverence. This the Māyāvādīs cannot tolerate. Therefore the ārindā pradhāna, chief tax collector, although very learned, handsome and youthful, could not tolerate the statements of Haridāsa Ṭhākura

Antya TEXT 3.193

kruddha hañā bale sei saroṣa vacana

"bhāvukera siddhānta śuna, paṇḍitera gaṇa //CC Antya, 3.193//

SYNONYMS

kruddha hañā—becoming very angry; bale—said; sei—he; sa-roṣa vacana—angry words; bhāvukera—of an emotional person; siddhānta—conclusion; śuna

—just hear; paṇḍitera gaṇa—O assembly of learned scholars.

TRANSLATION

This young man, Gopāla Cakravartī, became very angry upon hearing the statements of Haridāsa Ṭhākura. He immediately criticized him. "O assembly of learned scholars," he said, "just hear the conclusion of the emotional devotee.

Antya TEXT 3.194

koṭi-janme brahma-jñāne yei 'mukti' naya

ei kahe,--nāmābhāse sei 'mukti' haya" //CC Antya, 3.194//

SYNONYMS

koṭi-janme—after millions upon millions of births; brahma-jñāne—by absolute knowledge; yei—which; mukti naya—liberation is not possible; ei—this person; kahe—says; nāma-ābhāse—simply by the awakening of a glimpse of the pure chanting of the holy name; sei—that; mukti—liberation; haya—becomes possible.

TRANSLATION

"After many millions upon millions of births, when one is complete in absolute knowledge, one still may not attain liberation, yet this ma says that one may attain it simply by the awakening of a glimpse of the holy name."

Antya TEXT 3.195

haridāsa kahena,--kene karaha saṁśaya?

śāstre kahe,--nāmābhāsa-mātre 'mukti' haya //CC Antya, 3.195//

SYNONYMS

haridāsa kahena—Haridāsa Ṭhākura said; kene—why; karaha saṁśaya—are you doubtful; śāstre kahe—it is stated in the revealed scriptures; nāma-ābhāsa mātre—simply by a glimpse of the chanting of the holy name; mukti haya—there is liberation.

TRANSLATION

Haridāsa Ṭhākura said, "Why are you doubtful? The revealed scriptures say that

one can attain liberation simply by a glimpse of offenseless chanting of the holy name.

Antya TEXT 3.196

bhakti-sukha-āge 'mukti' ati-tuccha haya

ataeva bhakta-gaṇa 'mukti' nāhi laya //CC Antya, 3.196//

SYNONYMS

bhakti-sukha—transcendental bliss derived from devotional service; āge—before; mukti—liberation; ati-tuccha—extremely insignificant; haya—is; ataeva—therefore; bhakta-gaṇa—pure devotees; mukti—liberation; nāhi laya—do not accept.

TRANSLATION

"For a devotee who enjoys the transcendental bliss of devotional service, liberation is most insignificant. Therefore pure devotees never desire to achieve liberation.

Antya TEXT 3.197

tvat-sākṣātkaraṇāhlāda-

viśuddhābdhi-sthitasya me

sukhāni goṣpadāyante

brāhmāṇy api jagad-guro //CC Antya, 3.197//

SYNONYMS

tvat—You; sākṣāt-karaṇa—by meeting; āhlāda—of pleasure; viśuddha—spiritually purified; abdhi—in an ocean; sthitasya—situated; me—of me; sukhāni—happiness; goṣpadāyante—is like a calf's hoofprint; brāhmāṇi—derived from understanding of impersonal Brahman; api—also; jagad-guro—O master of the universe.

TRANSLATION

"My dear Lord, O master of the universe, since I have directly seen You, my transcendental bliss has taken the shape of a great ocean. Being situated in that

ocean, I now realize all other so-called happiness, including even brahmānanda, to be like the water contained in the hoofprint of a calf.' "

PURPORT

This verse is quoted from the Hari-bhakti-sudhodaya (14.36).

Antya TEXT 3.198

vipra kahe,--"nāmābhāse yadi 'mukti' naya

tabe tomāra nāka kāṭi' karaha niścaya" //CC Antya, 3.198//

SYNONYMS

vipra kahe—the brāhmaṇa said; nāma-ābhāse—simply by the awakening of offenseless chanting of the holy name; yadi—if; mukti naya—liberation is not attainable; tabe—then; tomāra—your; nāka—nose; kāṭi'-I shall cut off; karaha niścaya—take it as certain.

TRANSLATION

Gopāla Cakravartī said, "if one is not liberated by nāmābhāsa, then you may be certain that I shall cut off your nose."

Antya TEXT 3.199

haridāsa kahena,--"yadi nāmābhāse 'mukti' naya

tabe āmāra nāka kāṭimu,--ei suniścaya" //CC Antya, 3.199//

SYNONYMS

haridāsa kahena—Haridāsa Ṭhākura said; yadi—if; nāma-ābhāse—simply by the awakening of the holy name of the Lord; mukti naya—mukti is not available; tabe—then; āmāra—my; nāka—nose; kāṭimu—I shall cut off; ei—this; suniścaya—certain.

TRANSLATION

Then Haridāsa Ṭhākura accepted the challenge offered by Gopāla Cakravartī. "If by nāmābhāsa liberation is not available," he said, "certainly I shall cut off my nose."

Antya TEXT 3.200

śuni' sabhā-sad uṭhe kari' hāhākāra

majumadāra sei vipre karila dhikkāra //CC Antya, 3.200//

SYNONYMS

śuni'-hearing; sabhā-sat—all the members of the assembly; uṭhe—got up; kari' hāhā-kāra—making a tumultuous sound; majumadāra—Hiraṇya and Govardhana Majumadāra; sei vipre—unto that brāhmaṇa who was their servant; karila—made; dhik-kāra—chastisement.

TRANSLATION

All the members of the assembly who had heard the challenge were greatly agitated, and they got up, making a tumultuous sound. Hiraṇya and Govardhana Majumadāra both immediately chastised the brāhmaṇa tax collector.

Antya TEXT 3.201

balāi-purohita tāre karilā bhartsana

"ghaṭa-paṭiyā mūrkhā tuṇi bhakti kāñhā jāna? //CC Antya, 3.201//

SYNONYMS

balāi-purohita—the priest named Balarāma Ācārya; tāre—unto Gopāla Cakravartī; karilā—did; bhartsana—chastisement; ghaṭa-paṭiyā—interested in the pot and the earth; mūrkhā—fool; tuṇi—you; bhakti—devotional service; kāñhā—what; jāna—do know.

TRANSLATION

The priest named Balarāma Ācārya chastised Gopāla Cakravartī. "You are a foolish logician," he said, "What do you know about the devotional service of the Lord?"

PURPORT

The philosophy enunciated by the Māyāvādīs is called ghaṭa-paṭiyā philosophy. According to this philosophy, everything is one, everything is earth, and therefore anything made of earth, such as different pots, is also the same earth. Such philosophers see no distinction between a pot made of earth and the earth

itself. Since Gopāla Cakravartī was a ghaṭa-paṭiyā logician, a gross materialist, what could he understand about the transcendental devotional service of the Lord?

Antya TEXT 3.202

haridāsa-ṭhākure tuñi kaili apamāna!

sarva-nāśa habe tora, nā habe kalyāṇa" //CC Antya, 3.202//

SYNONYMS

haridāsa-ṭhākure—unto Haridāsa Ṭhākura; tuñi—you; kaili—did; apamāna—insult; sarva-nāśa—destruction of everything; habe—there will be; tora—your; nā—not; habe—will be; kalyāṇa—auspicious result.

TRANSLATION

"You have insulted Haridāsa Ṭhākura. Thus there will be a dangerous position for you. You should not expect anything auspicious."

Antya TEXT 3.203

śuni' haridāsa tabe uṭhiyā calilā

majumadāra sei vipre tyāga karilā //CC Antya, 3.203//

SYNONYMS

śuni'-hearing; haridāsa—Haridāsa Ṭhākura; tabe—then; uṭhiyā calilā—got up and began to go away; majumadāra—Hiraṇya and Govardhana Majumadāra; sei vipre—this tyāga karilā—kicked out.

TRANSLATION

Then Haridāsa Ṭhākura got up to leave, and the Majumadāras, the masters of Gopāla Cakravartī, immediately dismissed Gopāla Cakravartī from their service.

Antya TEXT 3.204

sabhā-sahite haridāsera paḍilā caraṇe

haridāsa hāsi' kahe madhura-vacane //CC Antya, 3.204//

SYNONYMS

sabhā-sahite—with all the members of the assembly; haridāsera—of Haridāsa Ṭhākura; paḍilā caraṇe—fell down at the lotus feet; haridāsa—Haridāsa Ṭhākura; hāsi'-smiling; kahe—said; madhura-vacane—in a sweet voice.

TRANSLATION

With all the members of the assembly, the two Majumadāras fell at the lotus feet of Haridāsa Ṭhākura. Haridāsa Ṭhākura was smiling, however, and he spoke in a sweet voice.

Antya TEXT 3.205

"tomā-sabāra doṣa nāhi, ei ajña brāhmaṇa

tāra doṣa nāhi, tāra tarka-niṣṭha mana //CC Antya, 3.205//

SYNONYMS

tomā-sabāra—of all of you; doṣa—fault; nāhi—there is not; ei—this; ajña—ignorant; brāhmaṇa—so-called brāhmaṇa; tāra doṣa nāhi—he is also not at fault; tāra—his; tarka-niṣṭha—accustomed to speculation; mana—mind.

TRANSLATION

"None of you are at fault," he said. "Indeed, even this ignorant so-called brāhmaṇa is not at fault, for he is accustomed to dry speculation and logic.

Antya TEXT 3.206

tarkera gocara nahe nāmera mahattva

kothā haite jānibe se ei saba tattva? //CC Antya, 3.206//

SYNONYMS

tarkera—by argument and logic; gocara—appreciable; nahe—is not; nāmera—of the holy name; mahattva—the glory; kothā haite—from where; jānibe—will know; se—he; ei—this; saba—all; tattva—truth.

TRANSLATION

"One cannot understand the glories of the holy name simply by logic and

argument. Therefore this man cannot possibly understand the glories of the holy name.

Antya TEXT 3.207

yāha ghara, kṛṣṇa karuna kuśala sabāra

āmāra sambandhe duḥkha nā ha-uka kāhāra" //CC Antya, 3.207//

SYNONYMS

yāha ghara—go to your homes; kṛṣṇa karuna—may Lord Kṛṣṇa bestow; kuśala sabāra—blessings to everyone; āmāra sambandhe—on my account; duḥkha—unhappiness; nā ha-uka—may there not be; kāhāra—of anyone.

TRANSLATION

"All of you may now go to your homes. May Lord Kṛṣṇa bestow his blessings upon you all. Do not be sorry because of my being insulted."

PURPORT

From this statement by Haridāsa Ṭhākura, it is understood that a pure Vaiṣṇava never takes anyone's insults seriously. This is the teaching of Śrī Caitanya Mahāprabhu:

trṇād api sunīcena

taror api sahiṣṇunā

amāninā mānadena

kīrtanīyaḥ sadā hariḥ

"One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street. One should be more tolerant than a tree, devoid of all sense of false prestige and ready to offer all respects to others. In such a state of mind one can chant the holy name of the Lord constantly." A Vaiṣṇava is always tolerant and submissive like trees and grass. He tolerates insults offered by others, for he is simply interested in chanting the holy name of the Lord without being disturbed.

Antya TEXT 3.208

tabe se hiraṇya-dāsa nija ghare āila

sei brāhmaṇe nija dvāra-mānā kaila //CC Antya, 3.208//

SYNONYMS

tabe—thereupon; se—that; hiraṇya-dāsa—Hiraṇya Majumadāra; nija—own; ghare—to home; āila—returned; sei—that; brāhmaṇe—to Gopāla Cakravartī; nija—own; dvāra—door; mānā—prohibition; kaila—issued.

TRANSLATION

Then Hiraṇya dāsa Majumadāra returned to his home and ordered that Gopāla Cakravartī not be admitted therein.

Antya TEXT 3.209

tina dina bhitare sei viprera 'kuṣṭha' haila

ati ucca nāsā tāra galiyā paḍila //CC Antya, 3.209//

SYNONYMS

tina dina—three days; bhitare—within; sei—that; viprera—of the brāhmaṇa; kuṣṭha—leprosy; haila—appeared; ati—very; ucca—raised; nāsā—nose; tāra—his; galiyā—melting; paḍila—fell.

TRANSLATION

Within three days that brāhmaṇa was attacked by leprosy, and as a result his highly raised nose melted away and fell off.

Antya TEXT 3.210

campaka-kali-sama hasta-padāṅguli

koṅkaḍa ha-ila saba, kuṣṭhe gela gali' //CC Antya, 3.210//

SYNONYMS

campaka—of a golden-hued flower; kali—buds; sama—like; hasta-pada-aṅguli—fingers and toes; koṅkaḍa ha-ila—became crumpled; saba—all; kuṣṭhe—because of leprosy; gela gali'-melted away.

TRANSLATION

The brāhmaṇa's toes and fingers were beautiful like golden-colored campaka buds, but because of leprosy they all withered and gradually melted away.

Antya TEXT 3.211

dekhiyā sakala loka haila camatkāra

haridāse praśaṁsi' tāṅre kare namaskāra //CC Antya, 3.211//

SYNONYMS

dekhiyā—seeing; sakala loka—all people; haila—became; camatkāra—astonished; haridāse—Haridāsa Ṭhākura; praśaṁsi'-praising; tāṅre—unto him; kare—offer; namaskāra—obeisances.

TRANSLATION

Seeing the condition of Gopāla Cakravartī, everyone was astonished. Everyone praised the influence of Haridāsa Ṭhākura and offered him obeisances.

Antya TEXT 3.212

yadyapi haridāsa viprera doṣa nā la-ilā

tathāpi īśvara tāre phala bhuñjāilā //CC Antya, 3.212//

SYNONYMS

yadyapi—although; haridāsa—Haridāsa Ṭhākura; viprera—of the brāhmaṇa; doṣa—offense; nā—did not; la-ilā—take seriously; tathāpi—still; īśvara—the Supreme Personality of Godhead; tāre—unto him; phala—the result of insulting a Vaiṣṇava; bhuñjāilā—made to suffer.

TRANSLATION

Although Haridāsa Ṭhākura, as a Vaiṣṇava, did not take seriously the brāhmaṇa's offense, the Supreme Personality of Godhead could not tolerate it, and thus he made the brāhmaṇa suffer the consequences.

Antya TEXT 3.213

bhakta-svabhāva,--ajña-doṣa kṣamā kare

kṛṣṇa-svabhāva,--bhakta-nindā sahite nā pāre //CC Antya, 3.213//

SYNONYMS

bhakta-svabhāva—the characteristic of a pure devotee; ajña-doṣa—offense by an ignorant rascal; kṣamā kare—excuses; kṛṣṇa-svabhāva—the characteristic of Kṛṣṇa; bhakta-nindā—blaspheming the devotees; sahite nā pāre—cannot tolerate.

TRANSLATION

A characteristic of a pure devotee is that he excuses any offense by an ignorant rascal. The characteristic of Kṛṣṇa, however, is that He cannot tolerate blasphemy of His devotees.

PURPORT

trṇād api sunīcena

taror api sahiṣṇunā

amāninā mānadena

kīrtanīyaḥ sadā hariḥ

A Vaiṣṇava strictly follows this principle of being humbler than the grass and more tolerant than a tree, expecting no honor from others but offering honor to everyone. In this way, a Vaiṣṇava is simply interested in chanting about the Supreme personality of Godhead and glorifying Him. Haridāsa Ṭhākura epitomized this foremost order of Vaiṣṇavism. Kṛṣṇa cannot tolerate any insults or blasphemy against a Vaiṣṇava. For example, Prahlāda Mahārāja was chastised by his father, Hiraṇyakaśipu, in so many ways, but although Prahlāda tolerated this, Kṛṣṇa did not. The Lord therefore came in the form of Nṛsimhadeva to kill Hiraṇyakaśipu. Similarly, although Śrīla Haridāsa Ṭhākura tolerated the insult by Gopāla Cakravartī, Kṛṣṇa could not. The Lord immediately punished Gopāla Cakravartī by making him suffer from leprosy. While instructing Śrīla Rūpa Gosvāmī about the many restrictive rules and regulations for Vaiṣṇavas, Śrī Caitanya Mahāprabhu has very vividly described the effects of offenses at the lotus feet of a Vaiṣṇava. *Yadi vaiṣṇava-aparādha uṭhe hātī mātā* (Madhya 19.156). Offending or blaspheming a Vaiṣṇava has been described as the greatest offense, and it has been compared to a mad elephant. When a mad elephant enters a garden, it ruins all the creepers, flowers and trees. Similarly, if a devotee properly executing his devotional service becomes an offender at the lotus feet of his spiritual master or a Vaiṣṇava, his devotional service is spoiled.

Antya TEXT 3.214

viprera kuṣṭha śuni' haridāsa mane duḥkhī hailā

balāi-purohite kahi' śāntipura āilā //CC Antya, 3.214//

SYNONYMS

viprera—of the brāhmaṇa; kuṣṭha—leprosy; śuni'-hearing; haridāsa—Haridāsa Ṭhākura; mane—within the mind; duḥkhī hailā—became unhappy; balāi-purohite—unto Balarāma Ācārya; kahi'-speaking; śāntipura āilā—came to Śāntipura.

TRANSLATION

Haridāsa Ṭhākura was unhappy when he heard that the brāhmaṇa Gopāla Cakravartī had been attacked by leprosy. Thus after informing Balarāma Ācārya, the priest of Hiraṇya Majumadāra, he went to Śāntipura, the home of Advaita Ācārya.

Antya TEXT 3.215

ācārye miliyā kailā daṇḍavat praṇāma

advaita āliṅgana kari' karilā sammāna //CC Antya, 3.215//

SYNONYMS

ācārye miliyā—meeting Advaita Ācārya; kailā—offered; daṇḍavat praṇāma—obeisances and respects; advaita—Advaita Ācārya; āliṅgana kari'-embracing; karilā sammāna—showed respect.

TRANSLATION

Upon meeting Advaita Ācārya, Haridāsa Ṭhākura offered Him respect and obeisances. Advaita Ācārya embraced him and showed respect to him in return.

Antya TEXT 3.216

gaṅgā-tīre goṇphā kari' nirjane tāhre dilā

bhāgavata-gītāra bhakti-artha śunāilā //CC Antya, 3.216//

SYNONYMS

gaṅgā-tīre—on the bank of the Ganges; goṇphā kari'-constructing a small cavelike residence; nirjane—in a solitary place; tānre—unto him; dilā—offered; bhāgavata—of Śrīmad-Bhāgavatam; gītāra—of Bhagavad-gītā; bhakti-artha—the real meaning of devotional service; śunāilā—spoke to him.

TRANSLATION

On the bank of the Ganges, in a solitary place, Advaita Ācārya made a cavelike home for Haridāsa Ṭhākura and spoke to him about the real meaning of Śrīmad-Bhāgavatam and Bhagavad-gītā in terms of devotional service.

Antya TEXT 3.217

ācāryera ghare nitya bhikṣā-nirvāhaṇa

dui janā mili' kṛṣṇa-kathā-āsvādana //CC Antya, 3.217//

SYNONYMS

ācāryera ghare—at the house of Advaita Ācārya; nitya—daily; bhikṣā-nirvāhaṇa—accepting food as alms; dui janā—the two of them; mili'-meeting together; kṛṣṇa-kathā—discourses on the subject matter of Kṛṣṇa; āsvādana—tasting.

TRANSLATION

Haridāsa Ṭhākura accepted food daily at the house of Advaita Ācārya. Meeting together, the two of them would taste the nectar of discourses on the subject matter of Kṛṣṇa.

Antya TEXT 3.218

haridāsa kahe,--"gosāñi, kari nivedane

more pratyaha anna deha' kon prayojane? //CC Antya, 3.218//

SYNONYMS

haridāsa kahe—Haridāsa Ṭhākura said; gosāñi—my dear Advaita Ācārya; kari nivedane—let me submit one prayer; more—unto me; prati-aha—daily; anna deha'-You give food; kon prayojane—what is the necessity.

TRANSLATION

Haridāsa Ṭhākura said, "My dear Advaita Ācārya, let me submit something

before Your Honor. Every day You give me alms of food to eat. What is the necessity of this?

Antya TEXT 3.219

mahā-mahā-vipra ethā kulīna-samāja

nīce ādara kara, nā vāsaha bhaya lāja!! //CC Antya, 3.219//

SYNONYMS

mahā-mahā-vipra—great, great brāhmaṇas; ethā—here; kulīna-samāja—aristocratic society; nīce—to a low-class person; ādara kara—You show honor; nā vāsaha—You do not care for; bhaya lāja—fear or shame.

TRANSLATION

"Sir, You are living within a society of great, great brāhmaṇas and aristocrats, but without fear or shame You adore a lower-class man like me.

Antya TEXT 3.220

alaukika ācāra tomāra kahite pāi bhaya

sei kṛpā karibā,--yāte mora rakṣā haya" //CC Antya, 3.220//

SYNONYMS

alaukika ācāra-uncommon behavior; tomāra-Your; kahite-to speak; pāi bhaya-I am afraid; sei kṛpā-that favor; karibā-kindly do; yāte-by which; mora-my; rakṣā-protection; haya-there is.

TRANSLATION

"My dear sir, Your behavior is uncommon. Indeed, sometimes I am afraid to speak to You. But please favor me by protecting me from the behavior of society."

PURPORT

While Haridāsa Ṭhākura was staying under the care of Advaita Ācārya, he was afraid of the behavior of society in Śāntipura, Navadvīpa, which was full of exceedingly aristocratic brāhmaṇas, kṣatriyas and vaiśyas. Haridāsa Ṭhākura was born in a Mohammedan family and was later recognized as a great Vaiṣṇava, but

nevertheless the brāhmaṇas were very critical of him. Thus Haridāsa Ṭhākura was afraid that Advaita Ācārya would be put into some difficulty because of His familiarity with Haridāsa Ṭhākura. Śrī Advaita Ācārya treated Haridāsa Ṭhākura as a most elevated Vaiṣṇava, but others, like Rāmacandra Khān, were envious of Haridāsa Ṭhākura. Of course, we have to follow in the footsteps of Advaita Ācārya, not caring for people like Rāmacandra Khān. At present, many Vaiṣṇavas are coming to our Kṛṣṇa consciousness movement from among the Europeans and Americans, and although a man like Rāmacandra Khān is always envious of such Vaiṣṇavas, one should follow in the footsteps of Śrī Advaita Ācārya by treating all of them as Vaiṣṇavas. Although they are not as exalted as Haridāsa Ṭhākura, such Americans and Europeans, having accepted the principles of Vaiṣṇava philosophy and behavior, should never be excluded from Vaiṣṇava society.

Antya TEXT 3.221

ācārya kahena,--"tumi nā kariha bhaya

sei ācariba, yei śāstra-mata haya //CC Antya, 3.221//

SYNONYMS

ācārya kahena—Advaita Ācārya said; tumi—you; nā—not; kariha—do; bhaya—fear; sei ācariba—I shall behave in that way; yei—whatever; śāstra-mata—sanctioned by the revealed scriptures; haya—is.

TRANSLATION

Advaita Ācārya replied, "My dear Haridāsa, do not be afraid. I shall behave strictly according to the principles of the revealed scriptures.

PURPORT

Śrīla Advaita Ācārya was not afraid of the strict brahminical culture and customs of society. As stated in the śāstric injunctions, which are the true medium of evidence or proof, anyone can go back to Godhead, even if born of a low family. Kṛṣṇa says in Bhagavad-gītā:

mām hi pārtha vyapāśritya

ye 'pi syuḥ pāpa-yonayaḥ

striyo vaiśyās tathā śūdrās

te 'pi yānti parām gatim

"O son of Pṛthā, those who take shelter in Me, though they be of lower birth—women, vaiśyas [merchants], as well as śūdras [workers]—can approach the supreme destination." (Bg. 9.32) Though having taken a low birth in human society, one who accepts Kṛṣṇa as the Supreme Personality of Godhead is quite competent to go back home, back to Godhead; and one who is a bona fide candidate for going back to Godhead should not be considered lowborn, or caṇḍāla. That is also a śāstric injunction. As stated in Śrīmad-Bhāgavatam (2.4.18):

kirāta-hūṇāndhra-pulinda-pulkaśā

ābhīra-śumbhā yavanāḥ khasādayaḥ

ye 'nye ca pāpā yad-apāśrayāśrayāḥ

śudhyanti tasmai prabhaviṣṇave namaḥ

Not only the yavanas and khasādayaḥ but even those born in still lower families can be purified (śudhyanti) by the grace of a devotee of Lord Kṛṣṇa, for Kṛṣṇa empowers such devotees to perform this purification. Advaita Ācārya had confidence in the śāstric evidence and did not care about social customs. The Kṛṣṇa consciousness movement, therefore, is a cultural movement that does not care about local social conventions. Following in the footsteps of Śrī Caitanya Mahāprabhu and Advaita Ācārya, we can accept a devotee from any part of the world and recognize him as a brāhmaṇa as soon as he is qualified due to following the principles of Vaiṣṇava behavior.

Antya TEXT 3.222

tumi khāile haya koṭi-brāhmaṇa-bhojana"

eta bali, śrāddha-pātra karāilā bhojana //CC Antya, 3.222//

SYNONYMS

tumi khāile—if you eat; haya—there is; koṭi-brāhmaṇa-bhojana—feeding ten million brāhmaṇas; eta bali—saying this; śrāddha-pātra—the dish offered to the forefathers; karāilā bhojana—made to eat.

TRANSLATION

"Feeding you is equal to feeding ten million brāhmaṇas," Advaita Ācārya said.
"Therefore, accept this śrāddha-pātra." Thus Advaita Ācārya made him eat.

PURPORT

Śrāddha is prasāda offered to the forefathers at a certain date of the year or month. The śrāddha-pātra, or plate offered to the forefathers, is then offered to the best of the brāhmaṇas in society. Instead of offering the śrāddha-pātra to any other brāhmaṇa, Advaita Ācārya offered it to Haridāsa Ṭhākura, considering him greater than any of the foremost brāhmaṇas. This act by Śrī Advaita Ācārya proves that Haridāsa Ṭhākura was always situated in a transcendental position and was therefore always greater than even the most exalted brāhmaṇa, for he was situated above the mode of goodness of the material world. Referring to the Bhakti-sandarbhā, verse 177, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura quotes the following statements from the Garuḍa Purāṇa in this connection:

brāhmaṇānām sahasrebhyaḥ

satra-yājī viśiṣyate

satra-yājī-sahasrebhyaḥ

sarva-vedānta-pāragah

sarva-vedānta-vit-kotyā

viṣṇu-bhakto viśiṣyate

vaiṣṇavānām sahasrebhya

ekānty eko viśiṣyate

"A brāhmaṇa qualified to offer sacrifices is better than an ordinary brāhmaṇa and better than such a brāhmaṇa is one who has studied all the Vedic scriptures. Among many such brāhmaṇas, one who is a devotee of Lord Viṣṇu is the best; and among many such Vaiṣṇavas, one who fully engages in the service of the Lord is the best."

bhaktir aṣṭa-vidhā hy eṣā

yasmin mlecche 'pi vartate

sa viprendro muni-śreṣṭhaḥ

sa jñānī sa ca paṇḍitaḥ

tasmai deyaṁ tato grāhyaṁ

sa ca pūjyo yathā hariḥ

"There are many different kinds of devotees, but even a Vaiṣṇava coming from a family of mlecchas or yavanas is understood to be a learned scholar, complete in knowledge, if he knows the Vaiṣṇava philosophy. He should therefore be given charity, for such a Vaiṣṇava is as worshipable as the Supreme Personality of Godhead."

na me 'bhaktaś catur-vedī

mad-bhaktaḥ śva-pacaḥ priyaḥ

tasmai deyaṁ tato grāhyaṁ

sa ca pūjyo yathā hy aham

Lord Kṛṣṇa says, "Even if a nondevotee comes from a brāhmaṇa family and is expert in studying the Vedas, he is not very dear to Me, whereas even if a sincere devotee comes from a low family of meat-eaters, he is very dear to Me. Such a sincere pure devotee should be given charity, for he is as worshipable as I."

Antya TEXT 3.223

jagat-nistāra lāgi' karena cintana

avaiṣṇava-jagat kemane ha-ibe mocana? //CC Antya, 3.223//

SYNONYMS

jagat-nistāra—the deliverance of the people of the whole world; lāgi'-for; karena cintana—was always thinking; avaiṣṇava—full of nondevotees; jagat—the whole world; kemane—how; ha-ibe mocana—will be delivered.

TRANSLATION

Advaita Ācārya was always absorbed in thoughts of how to deliver the fallen souls of the entire world. "The entire world is full of nondevotees," He thought. "How will they be delivered?"

PURPORT

Śrīla Advaita Ācārya sets the standard for ācāryas in the Vaiṣṇava sampradāya. An ācārya must always be eager to deliver the fallen souls. A person who establishes a temple or maṭha to take advantage of people's sentiments by using for his livelihood what people contribute for the worship of the Deity cannot be called a gosvāmī or ācārya. One who knows the conclusion of the śāstras, follows in the footsteps of his predecessors and endeavors to preach the bhakti cult all over the world is to be considered an ācārya. The role of an ācārya is not to earn his livelihood through the income of the temple. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura used to say that if one earns his livelihood by displaying the Deity in the temple, he is not an ācārya or gosvāmī. It would be better for him to accept service even as a sweeper in the street, for that is a more honorable means of earning one's living.

Antya TEXT 3.224

kṛṣṇe avatārite advaita pratijñā karilā

jala-tulasī diyā pūjā karite lāgilā //CC Antya, 3.224//

SYNONYMS

kṛṣṇe—Lord Kṛṣṇa; avatārite—to cause to descend; advaita—Advaita Ācārya; pratijñā—promise; karilā—made; jala-tulasī—Ganges water and tulasī leaves; diyā—offering; pūjā—worship; karite—to do; lāgilā—began.

TRANSLATION

Determined to deliver all the fallen souls, Advaita Ācārya decided to cause Kṛṣṇa to descend. With this vow, he began to offer Ganges water and tulasī leaves to worship the Lord.

Antya TEXT 3.225

haridāsa kare goṇphāya nāma-saṅkīrtana

kṛṣṇa avatīrṇa ha-ibena,--ei tāṇra mana //CC Antya, 3.225//

SYNONYMS

haridāsa—Haridāsa Ṭhākura; kare—performed; goṇphāya—in the cave; nāma-saṅkīrtana—chanting of the holy name of the Lord; kṛṣṇa—Lord Kṛṣṇa; avatīrṇa ha-ibena—will descend; ei—this; tāṇra mana—his mind.

TRANSLATION

Similarly, Haridāsa Ṭhākura chanted in his cave on the bank of the Ganges with the intention to cause Kṛṣṇa's descent.

Antya TEXT 3.226

dui-janera bhaktye caitanya kailā avatāra

nāma-prema pracāri' kailā jagat uddhāra //CC Antya, 3.226//

SYNONYMS

dui-janera—of these two persons; bhaktye—because of the devotional service; caitanya—Lord Śrī Caitanya Mahāprabhu; kailā—made; avatāra—incarnation; nāma-prema—the holy name and love of Kṛṣṇa; pracāri'-preaching; kailā—did; jagat uddhāra—deliverance of the whole world.

TRANSLATION

Because of the devotional service of these two persons, Lord Śrī Caitanya Mahāprabhu descended as an incarnation. Thus He preached the holy name of the Lord and ecstatic love of Kṛṣṇa to deliver the entire world.

Antya TEXT 3.227

āra alaukika eka caritra tānhāra

yāhāra śravaṇe loke haya camatkāra //CC Antya, 3.227//

SYNONYMS

āra—another; alaukika—uncommon; eka—one; caritra—characteristic; tānhāra—of Haridāsa Ṭhākura; yāhāra śravaṇe—in hearing which; loke—in human society; haya—there is; camatkāra—astonishment.

TRANSLATION

There is another incident concerning Haridāsa Ṭhākura's uncommon behavior. One will be astonished to hear about it.

Antya TEXT 3.228

tarka nā kariha, tarkāgocara tānra rīti

viśvāsa kariyā śuna kariyā pratīti //CC Antya, 3.228//

SYNONYMS

tarka nā kariha—do not argue; tarka-agocara—beyond argument; tānra—his; rīti—behavior; viśvāsa kariyā—believing; śuna—listen; kariyā pratīti—having confidence.

TRANSLATION

Hear about such incidents without putting forth dry arguments, for these incidents are beyond our material reasoning. One must believe in them with faith.

Antya TEXT 3.229

eka-dina haridāsa goṇphāte vasiyā

nāma-saṅkīrtana kareṇa ucca kariyā //CC Antya, 3.229//

SYNONYMS

eka-dina—one day; haridāsa—Haridāsa Ṭhākura; goṇphāte vasiyā—sitting in his cave; nāma-saṅkīrtana kareṇa—was chanting the holy name of the Lord; ucca kariyā—resounding very loudly.

TRANSLATION

One day Haridāsa Ṭhākura was sitting in his cave, reciting very loudly the holy name of the Lord.

Antya TEXT 3.230

jyotsnāvatī rātri, daśa dik sunirmala

gaṅgāra laharī jyotsnāya kare jhala-mala //CC Antya, 3.230//

SYNONYMS

jyotsnāvatī—full of moonlight; rātri—the night; daśa dik—ten directions; sunirmala—very clear and bright; gaṅgāra laharī—the waves of the Ganges; jyotsnāya—in the moonlight; kare jhala-mala—appear dazzling.

TRANSLATION

The night was full of moonlight, which made the waves of the Ganges look dazzling. All directions were clear and bright.

Antya TEXT 3.231

dvāre tulasī lepā-piṇḍira upara

goṇphāra śobhā dekhi' lokera juḍāya antara //CC Antya, 3.231//

SYNONYMS

dvāre—at the door; tulasī—the tulasī plant; lepā—very clean; piṇḍira upara—on the altar; goṇphāra śobhā—the beauty of the cave; dekhi'-seeing; lokera—of everyone; juḍāya—was satisfied; antara—the heart.

TRANSLATION

Thus everyone who saw the beauty of the cave, with the tulasī plant on a clean altar, was astonished and satisfied at heart.

Antya TEXT 3.232

hena-kāle eka nārī aṅgane āila

tāñra aṅga-kāntye sthāna pīta-varṇa ha-ila //CC Antya, 3.232//

SYNONYMS

hena-kāle—at this time; eka—one; nārī—woman; aṅgane āila—came to the courtyard; tāñra—her; aṅga-kāntye—by the beauty of the body; sthāna—that place; pīta-varṇa ha-ila—became yellowish.

TRANSLATION

At that time, in that beautiful scene, a woman appeared in the courtyard. The beauty of her body was so bright that it tinged the entire place with a hue of yellow.

Antya TEXT 3.233

tāñra aṅga-gandhe daśa dik āmodita

bhūṣaṇa-dhvanite karṇa haya camakita //CC Antya, 3.233//

SYNONYMS

tāñra—her; aṅga-gandhe—the scent of the body; daśa dik—ten directions; āmodita—perfumed; bhūṣaṇa-dhvanite—by the tinkling of her ornaments; kaṇṇa—the ear; haya—becomes; camakita—startled.

TRANSLATION

The scent of her body perfumed all directions, and the tinkling of her ornaments startled the ear.

Antya TEXT 3.234

āsiyā tulasīre sei kailā namaskāra

tulasī parikramā kari' gelā goṇphā-dvāra //CC Antya, 3.234//

SYNONYMS

āsiyā—coming; tulasīre—unto the tulasī plant; sei—that woman; kailā—did; namaskāra—obeisances; tulasī—the tulasī plant; parikramā—circumambulating; kari'-doing; gelā—went; goṇphā-dvāra—to the door of the cave.

TRANSLATION

After coming there, the woman offered obeisances to the tulasī plant, and after circumambulating the tulasī plant she came to the door of the cave where Haridāsa Ṭhākura was sitting.

Antya TEXT 3.235

yoḍa-hāte haridāsera vandilā caraṇa

dvāre vasi' kahe kichu madhura vacana //CC Antya, 3.235//

SYNONYMS

yoḍa-hāte—with folded hands; haridāsera—of Haridāsa Ṭhākura; vandilā caraṇa—offered prayers at the lotus feet; dvāre vasi'-sitting at the door; kahe—says; kichu—some; madhura vacana—sweet words.

TRANSLATION

With folded hands she offered obeisances at the lotus feet of Haridāsa Ṭhākura.

Sitting at the door, she then spoke in a very sweet voice.

Antya TEXT 3.236

"jagatera bandhu tumi rūpa-guṇavān

tava saṅga lāgi' mora ethāke prayāṇa //CC Antya, 3.236//

SYNONYMS

jagatera—of the whole world; bandhu—friend; tumi—you; rūpa-guṇa-vān—so beautiful and qualified; tava saṅga—your union; lāgi'-for; mora—my; ethāke prayāṇa—coming here.

TRANSLATION

"My dear friend," she said, "you are the friend of the entire world. You are so beautiful and qualified. I have come here only for union with you.

Antya TEXT 3.237

more aṅgīkāra kara hañā sadaya

dīne dayā kare,--ei sādhu-svabhāva haya" //CC Antya, 3.237//

SYNONYMS

more—me; aṅgīkāra kara—accept; hañā sa-daya—being very kind; dīne—to the fallen souls; dayā kare—show favor; ei—this; sādhu-svabhāva—the characteristic of saintly persons; haya—is.

TRANSLATION

"My dear sir, kindly accept me and be merciful toward me, for it is a characteristic of all saintly persons to be kind toward the poor and fallen."

Antya TEXT 3.238

eta bali' nānā-bhāva karaye prakāśa

yāhāra darśane munira haya dhairya-nāśa //CC Antya, 3.238//

SYNONYMS

eta bali'-saying this; nānā-bhāva—various postures; karaye prakāśa—began to

manifest; yāhāra darśane—seeing which; munira—of even the great philosophers; haya—there is; dhairya-nāśa—loss of patience.

TRANSLATION

After saying this, she began to manifest various postures, which even the greatest philosopher would lose his patience upon seeing.

Antya TEXT 3.239

nirvikāra haridāsa gambhīra-āśaya

balite lāgilā tāñre hañā sadaya //CC Antya, 3.239//

SYNONYMS

nirvikāra—unmoved; haridāsa—Haridāsa Ṭhākura; gambhīra—very deep; āśaya—determination; balite lāgilā—began to speak; tāñre—unto her; hañā sadaya—being merciful.

TRANSLATION

Haridāsa Ṭhākura was immovable, for he was deeply determined. He began to speak to her, being very merciful toward her.

Antya TEXT 3.240

"saṅkhyā-nāma-saṅkīrtana--ei 'mahā-yajña' manye

tāhāte dīkṣita āmi ha-i prati-dine //CC Antya, 3.240//

SYNONYMS

saṅkhyā-nāma-saṅkīrtana—numerical chanting of the holy name; ei—this; mahā-yajña—great sacrifice; manye—I have vowed; tāhāte dīkṣita—initiated in that; āmi—I; ha-i—am; prati-dine—every day.

TRANSLATION

"I have been initiated into a vow to perform a great sacrifice by chanting the holy name a certain number of times every day.

Antya TEXT 3.241

yāvat kīrtana samāpta nahe, nā kari anya kāma

kīrtana samāpta haile, haya dīkṣāra viśrāma //CC Antya, 3.241//

SYNONYMS

yāvat—as long as; kīrtana—chanting; samāpta—finished; nahe—is not; nā—not; kari—I do; anya—other; kāma—desire; kīrtana—chanting; samāpta—finished; haile—becoming; haya—there is; dīkṣāra—of initiation; viśrāma—rest

TRANSLATION

"As long as the vow to chant is unfulfilled, I do not desire anything else. When I finish my chanting, then I have an opportunity to do anything.

Antya TEXT 3.242

dvāre vasi' śuna tumi nāma-saṅkīrtana

nāma samāpta haile karimu tava prīti-ācaraṇa //CC Antya, 3.242//

SYNONYMS

dvāre vasi'-sitting at the door; śuna—hear; tumi—you; nāma-saṅkīrtana—chanting of the holy names; nāma—the holy name; samāpta haile—when finished; karimu—I shall do; tava—your; prīti-pleasure; ācaraṇa—activities.

TRANSLATION

"Sit down at the door and hear the chanting of the Hare Kṛṣṇa mahā-mantra. As soon as the chanting is finished, I shall satisfy you as you desire."

Antya TEXT 3.243

eta bali' karena teṅho nāma-saṅkīrtana

sei nārī vasi' kare śrī-nāma-śravaṇa //CC Antya, 3.243//

SYNONYMS

eta bali'-saying this; karena—performs; teṅho—he; nāma-saṅkīrtana—chanting of the holy name; sei nārī—that woman; vasi'-sitting; kare—does; śrī-nāma-śravaṇa—hearing the holy name.

TRANSLATION

After saying this, Haridāsa Ṭhākura continued to chant the holy name of the Lord. Thus the woman sitting before him began to hear the chanting of the holy name.

Antya TEXT 3.244

kīrtana karite āsi' prātaḥ-kāla haila

prātaḥ-kāla dekhi' nārī uṭhiyā calila //CC Antya, 3.244//

SYNONYMS

kīrtana karite—chanting and chanting; āsi'-coming; prātaḥ-kāla—morning; haila—appeared; prātaḥ-kāla dekhi'-seeing the morning light; nārī—the woman; uṭhiyā calila—got up and left.

TRANSLATION

In this way, as he chanted and chanted, the morning approached, and when the woman saw that it was morning, she got up and left.

Antya TEXT 3.245

ei-mata tina-dina kare āgamana

nānā bhāva dekhāya, yāte brahmāra hare mana //CC Antya, 3.245//

SYNONYMS

ei-mata—in this way; tina-dina—three days; kare—she does; āgamana—approaching; nānā bhāva—all kinds of feminine postures; dekhāya—exhibits; yāte—by which; brahmāra—even of Lord Brahmā; hare—attracts; mana—mind.

TRANSLATION

For three days she approached Haridāsa Ṭhākura in this way, exhibiting various feminine postures that would bewilder the mind of even Lord Brahmā.

Antya TEXT 3.246

kṛṣṇe nāmāviṣṭa-manā sadā haridāsa

araṇye rodita haila strī-bhāva-prakāśa //CC Antya, 3.246//

SYNONYMS

kṛṣṇe—unto Lord Kṛṣṇa; nāma-āviṣṭa—absorbed in chanting the holy name; manā—mind; sadā—always; haridāsa—Haridāsa Ṭhākura; araṇye—in the wilderness; rodita—crying; haila—became; strī-bhāva-prakāśa—exhibition of feminine postures.

TRANSLATION

Haridāsa Ṭhākura was always absorbed in thoughts of Kṛṣṇa and the holy name of Kṛṣṇa. Therefore the feminine poses the woman exhibited were just like crying in the forest.

Antya TEXT 3.247

ṭṭīya divasera rātri-śeṣa yabe haila

ṭhākurera sthāne nārī kahite lāgila //CC Antya, 3.247//

SYNONYMS

ṭṭīya divasera—of the third day; rātri-śeṣa—the end of the night; yabe—when; haila—there was; ṭhākurera—of Haridāsa Ṭhākura; sthāne—at the place; nārī—the woman; kahite lāgila—began to speak.

TRANSLATION

At the end of the night of the third day, the woman spoke to Haridāsa Ṭhākura as follows.

Antya TEXT 3.248

"tina dina vañcilā āmā kari' āśvāsana

rātri-dine nahe tomāra nāma-samāpana" //CC Antya, 3.248//

SYNONYMS

tina dina—for three days; vañcilā—you have cheated; āmā—me; kari' āśvāsana—giving assurance; rātri-dine—throughout the entire day and night; nahe—is not; tomāra—your; nāma-samāpana—finishing of the chanting of the holy name.

TRANSLATION

"My dear sir, for three days you have cheated me by giving me false assurances, for I see that throughout the entire day and night your chanting of the holy name is never finished."

Antya TEXT 3.249

haridāsa ṭhākura kahena,--"āmi ki karimu?

niyama kariyāchi, tāhā kemane chāḍimu?" //CC Antya, 3.249//

SYNONYMS

haridāsa ṭhākura—Haridāsa Ṭhākura; kahena—said; āmi ki karimu—what shall I do; niyama kariyāchi—I have made a vow; tāhā—that; kemane—how; chāḍimu—shall I give up.

TRANSLATION

Haridāsa Ṭhākura said, "My dear friend, what can I do? I have made a vow. How, then, can I give it up?"

Antya TEXT 3.250

tabe nārī kahe tāñre kari' namaskāra

'āmi--māyā' karite āilāña parīkṣā tomāra //CC Antya, 3.250//

SYNONYMS

tabe—at that time; nārī—the woman; kahe—said; tāñre—unto Haridāsa Ṭhākura; kari' namaskāra—offering obeisances; āmi—I; māyā—the illusory energy; karite—to do; āilāña—I came; parīkṣā—testing; tomāra—your.

TRANSLATION

After offering obeisances to Haridāsa Ṭhākura, the woman said: "I am the illusory energy of the Supreme Personality of Godhead. I came here to test you.

PURPORT

In Bhagavad-gītā (7.14) Lord Kṛṣṇa says:

daivī hy eṣā guṇa-mayī

mama māyā duratyayā

mām eva ye prapadyante

māyām etām taranti te

"This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it." This was actually proved by the behavior of Haridāsa Ṭhākura. Māyā enchants the entire world. Indeed, people have forgotten the ultimate goal of life because of the dazzling attractions of the material world. But this dazzling attraction, especially the attractive beauty of a woman, is meant for persons who are not surrendered to the Supreme Personality of Godhead. The Lord says, mām eva ye prapadyante māyām etām taranti te: "One who is surrendered unto Me cannot be conquered by the illusory energy." The illusory energy personally came to test Haridāsa Ṭhākura, but herein she admits her defeat, for she was unable to captivate him. How is this possible? it was because Haridāsa Ṭhākura, fully surrendered to the lotus feet of Kṛṣṇa, was always absorbed in thoughts of Kṛṣṇa by chanting the holy names of the Lord 300,000 times daily as a vow.

Antya TEXT 3.251

brahmādi jīva, āmi sabāre mohiluṅ

ekelā tomāre āmi mohite nāriluṅ //CC Antya, 3.251//

SYNONYMS

brahma-ādi jīva—all living entities, beginning from Lord Brahmā; āmi—I; sabāre mohiluṅ—captivated everyone; ekelā—alone; tomāre—you; āmi—I; mohite nāriluṅ—could not attract.

TRANSLATION

"I have previously captivated the mind of even Brahmā, not to speak of others. Your mind alone have I failed to attract.

PURPORT

Beginning from Lord Brahmā down to the insignificant ant, everyone, without exception, is attracted by the illusory energy of the Supreme Personality of Godhead. The demigods, human beings, animals, birds, beasts, trees and plants are all attracted by sexual desire. That is the illusion of māyā. Everyone, whether man or woman, thinks that he is the enjoyer of the illusory energy. In this way,

everyone is captivated and engaged in material activities. However, because Haridāsa Ṭhākura was always thinking of the Supreme Personality of Godhead and was always busy satisfying the senses of the Lord, this process alone saved him from the captivation of māyā. This is practical proof of the strength of devotional service. Because of his full engagement in the service of the Lord, he could not be induced to enjoy māyā. The verdict of the śāstras is that a pure Vaiṣṇava, or devotee of the Lord, never thinks of enjoying the material world, which culminates in sex life. He never thinks himself an enjoyer; instead, he always wants to be enjoyed by the Supreme Personality of Godhead. Therefore the conclusion is that the Supreme Personality of Godhead is eternal, transcendental, beyond the perception of sense gratification and beyond the material qualities. Only if a living entity gives up the false conception that the body is the self and always thinks himself an eternal servant of Kṛṣṇa and the Vaiṣṇavas can he surpass the influence of māyā (mām eva ye prapadyante māyām etāṁ taranti te). A pure living entity who thus attains the stage of anartha-nivṛtti, cessation of everything unwanted, has nothing to enjoy in the material world. One attains this stage only by properly performing the functions of devotional service. Śrīla Rūpa Gosvāmī has written:

ādau śraddhā tataḥ sādhu-

saṅgo 'tha bhajana-kriyā

tato 'nārtha-nivṛttiḥ syāt

tato niṣṭhā rucis tataḥ

"In the beginning one must have a preliminary desire for self-realization. This will bring one to the stage of trying to associate with persons who are spiritually elevated. In the next stage, one becomes initiated by an elevated spiritual master, and under his instruction the neophyte devotee begins the process of devotional service. By execution of devotional service under the guidance of the spiritual master, one becomes freed from all material attachments, attains steadiness in self-realization and acquires a taste for hearing about the Absolute Personality of Godhead, Śrī Kṛṣṇa." (Bhakti-rasāmṛta-sindhu 1.4.15) If one is actually executing devotional service, then anarthas, the unwanted things associated with material enjoyment, will automatically disappear.

Antya TEXTS 3.252-253

mahā-bhāgavata tumi,--tomāra darśane

tomāra kṛṣṇa-nāma-kīrtana-śravaṇe

citta śuddha haila, cāhe kṛṣṇa-nāma laite

kṛṣṇa-nāma upadeśi' kṛpā kara mote //CC Antya, 3.252-253//

SYNONYMS

mahā-bhāgavata—the foremost devotee; tumi—you; tomāra darśane—by seeing you; tomāra—your; kṛṣṇa-nāma—of the holy name of Kṛṣṇa; kīrtana—chanting; śravaṇe—by hearing; citta—consciousness; śuddha haila—became purified; cāhe—wants; kṛṣṇa-nāma laite—to chant the holy name of Lord Kṛṣṇa; kṛṣṇa-nāma upadeśi'-instructing about chanting the Hare Kṛṣṇa mahā-mantra; kṛpā kara—show mercy; mote—unto me.

TRANSLATION

"My dear sir, you are the foremost devotee. Simply seeing you and hearing you chant the holy name of Kṛṣṇa has purified my consciousness. Now I want to chant the holy name of the Lord. Please be kind to me by instructing me about the ecstasy of chanting the Hare Kṛṣṇa mahā-mantra.

Antya TEXT 3.254

caitanya-avatāre vahe premāmṛta-vanyā

saba jīva preme bhāse, pṛthivī haila dhanyā //CC Antya, 3.254//

SYNONYMS

caitanya-avatāre—by the incarnation of Śrī Caitanya Mahāprabhu; vahe—flows; prema-amṛta—of the eternal nectar of love of Godhead; vanyā—the flood; saba jīva—all living entities; preme—in ecstatic love; bhāse—float; pṛthivī—the whole world; haila—became; dhanyā—thankful.

TRANSLATION

"There is now a flood of the eternal nectar of love of Godhead due to the incarnation of Lord Caitanya, All living entities are floating in that flood. The entire world is now thankful to the Lord.

Antya TEXT 3.255

e-vanyāya ye nā bhāse, sei jīva chāra

koṭi-kalpe kabhu tāra nāhika nistāra //CC Antya, 3.255//

SYNONYMS

e-vanyāya—in this inundation; ye—anyone who; nā bhāse—does not float; sei—that; jīva—living entity; chāra—most condemned; koṭi-kalpe—in millions of kalpas; kabhu—at any time; tāra—his; nāhika—there is not; nistāra—deliverance.

TRANSLATION

"Anyone who does not float in this inundation is most condemned. Such a person cannot be delivered for millions of kalpas.

PURPORT

The kalpa is explained in Bhagavad-gītā. Sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ. One day of Brahmā is called a kalpa. A yuga, or mahā-yuga, consists of 4,320,000 years, and one thousand such mahā-yugas constitute one kalpa. The author of Śrī Caitanya-caritāmṛta says that if one does not take advantage of the Kṛṣṇa consciousness movement of Śrī Caitanya Mahāprabhu, he cannot be delivered for millions of such kalpas.

Antya TEXT 3.256

pūrve āmi rāma-nāma pāñāchi 'śiva' haite

tomāra saṅge lobha haila kṛṣṇa-nāma laite //CC Antya, 3.256//

SYNONYMS

pūrve—formerly; āmi—I; rāma-nāma—the holy name of Lord Rāma; pāñāchi—got; śiva haite—from Lord Śiva; tomāra saṅge—by your association; lobha haila—I became greedy; kṛṣṇa-nāma laite—to chant the Hare Kṛṣṇa mahā-mantra.

TRANSLATION

"Formerly I received the holy name of Lord Rāma from Lord Śiva, but now, due to your association, I am greatly eager to chant the holy name of Lord Kṛṣṇa.

Antya TEXT 3.257

mukti-hetuka tāraka haya 'rāma-nāma'

'kṛṣṇa-nāma' pāraḥ hañā kare prema-dāna //CC Antya, 3.257//

SYNONYMS

mukti-hetuka—the cause of liberation; tāraḥ—deliverer; haya—is; rāma-nāma—the holy name of Lord Rāma; kṛṣṇa-nāma—the holy name of Lord Kṛṣṇa; pāraḥ—that which gets one to the other side of the ocean of nescience; hañā—being; kare—gives; prema-dāna—the gift of love of Kṛṣṇa.

TRANSLATION

"The holy name of Lord Rāma certainly gives liberation, but the holy name of Kṛṣṇa transports one to the other side of the ocean of nescience and at last gives one ecstatic love of Kṛṣṇa.

PURPORT

In an indirect way, this verse explains the chanting of the Hare Kṛṣṇa mahā-mantra. The Hare Kṛṣṇa mahā-mantra—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—includes both the holy name of Lord Kṛṣṇa and the name of Lord Rāma. Lord Rāma gives one the opportunity to be liberated, but simply by liberation one does not get actual spiritual benefit. Sometimes if one is liberated from the material world but has no shelter at the lotus feet of Kṛṣṇa, one falls down to the material world again. Liberation is like a state of convalescence, in which one is free from a fever but is still not healthy. Even in the stage of convalescence, if one is not very careful, one may have a relapse. Similarly, liberation does not offer as much security as the shelter of the lotus feet of Kṛṣṇa. It is stated in the śāstra:

ye 'nye 'ravindākṣa vimukta-māninaḥ

tvayy asta-bhāvād aviśuddha-buddhayaḥ

āruhya kṛcchreṇa param padam tataḥ

patanty adho 'nāḍṛta-yuṣmad-aṅghrayaḥ

"O Lord, the intelligence of those who think themselves liberated but who have no devotion is impure. Even though they rise to the highest point of liberation by dint of severe penances and austerities, they are sure to fall down again into material existence, for they do not take shelter at Your lotus feet." (Śrīmad-Bhāgavatam 10.2.32) Yuṣmad-aṅghrayaḥ refers to the lotus feet of Kṛṣṇa. If one

does not take shelter of Kṛṣṇa's lotus feet, he falls down (patanty adhaḥ), even from liberation. The Hare Kṛṣṇa mahā-mantra, however, gives liberation and at the same time offers shelter at the lotus feet of Kṛṣṇa. If one takes shelter at the lotus feet of Kṛṣṇa after liberation, he develops his dormant ecstatic love for Kṛṣṇa. That is the highest perfection of life.

Antya TEXT 3.258

kṛṣṇa-nāma deha' tumi more kara dhanyā

āmāre bhāsāya yaiche ei prema-vanyā //CC Antya, 3.258//

SYNONYMS

kṛṣṇa nāma—the holy name of Lord Kṛṣṇa; deha'-please give; tumi—you; more—me; kara dhanyā—make fortunate; āmāre—me; bhāsāya—may cause to float; yaiche—so that; ei—this; prema-vanyā—inundation of ecstatic love of Lord Kṛṣṇa.

TRANSLATION

"Please give me the holy name of Kṛṣṇa and thus make me fortunate, so that I also may float in the flood of love of Godhead inaugurated by Śrī Caitanya Mahāprabhu."

Antya TEXT 3.259

eta bali' vandilā haridāsera caraṇa

haridāsa kahe,--"kara kṛṣṇa-saṅkīrtana" //CC Antya, 3.259//

SYNONYMS

eta bali'-saying this; vandilā—worshiped; haridāsera caraṇa—the lotus feet of Haridāsa Ṭhākura; haridāsa kahe—Haridāsa said; kara—just perform; kṛṣṇa-saṅkīrtana—chanting of the holy name of Kṛṣṇa.

TRANSLATION

After speaking in this way, Māyā worshiped the lotus feet of Haridāsa Ṭhākura, who initiated her by saying, "Just perform chanting of the Hare Kṛṣṇa mahā-mantra."

PURPORT

Now even Māyā wanted to be favored by Haridāsa Ṭhākura. Therefore Haridāsa Ṭhākura formally initiated her by asking her to chant the Hare Kṛṣṇa mahā-mantra.

Antya TEXT 3.260

upadeśa pāñā māyā calilā hañā prīta

e-saba kathāte karo nā janme pratīta //CC Antya, 3.260//

SYNONYMS

upadeśa pāñā—getting this instruction; māyā—Māyā; calilā—left; hañā prīta—being very pleased; e-saba kathāte—in all these narrations; karo—of someone; nā—not; janme—there is; pratīta—faith.

TRANSLATION

After thus being instructed by Haridāsa Ṭhākura, Māyā left with great pleasure. Unfortunately, some people have no faith in these narrations.

Antya TEXT 3.261

pratīta karite kahi kārāṇa ihāra

yāhāra śravaṇe haya viśvāsa sabāra //CC Antya, 3.261//

SYNONYMS

pratīta karite—just to make one faithful; kahi—I say; kārāṇa ihāra—the reason for this; yāhāra śravaṇe—hearing which; haya—there is; viśvāsa—faith; sabāra—of everyone.

TRANSLATION

Therefore I shall explain the reasons why people should have faith. Everyone who hears this will be faithful.

Antya TEXT 3.262

caitanyāvatāre kṛṣṇa-preme lubdha hañā

brahma-śiva-sanakādi pṛthivīte janmiyā //CC Antya, 3.262//

SYNONYMS

caitanya-avatāre—in the incarnation of Śrī Caitanya Mahāprabhu; kṛṣṇa-preme—for ecstatic love of Kṛṣṇa; lubdha hañā—being very greedy; brahma—Lord Brahmā; śiva—Lord Śiva; sanaka-ādi—the Kumāras and others; pṛthivīte—on this earth; janmiyā—taking birth.

TRANSLATION

During the incarnation of Lord Caitanya to inaugurate the Kṛṣṇa consciousness movement, even such personalities as Lord Brahmā, Lord Śiva and the four Kumāras took birth upon this earth, being allured by ecstatic love of Lord Kṛṣṇa.

Antya TEXT 3.263

kṛṣṇa-nāma lañā nāce, prema-vanyāya bhāse

nārada-prahlādādi āse manuṣya-prakāśe //CC Antya, 3.263//

SYNONYMS

kṛṣṇa-nāma—the holy name of Lord Kṛṣṇa; lañā—chanting; nāce—dance; prema-vanyāya—in the inundation of the flood of love of Godhead; bhāse—float; nārada—the sage Nārada; prahlāda-ādi—and devotees like Prahlaḍa; āse—come; manuṣya-prakāśe—as if human beings.

TRANSLATION

All of them, including the great sage Nārada and devotees like Prahlaḍa, came here as if human beings, chanting the holy names of Lord Kṛṣṇa together and dancing and floating in the inundation of love of Godhead.

Antya TEXT 3.264

lakṣmī-ādi kari' kṛṣṇa-preme lubdha hañā

nāma-prema āsvādilā manuṣye janmiyā //CC Antya, 3.264//

SYNONYMS

lakṣmī-ādi—the goddess of fortune and others; kari'-in this way; kṛṣṇa-preme—for love of Kṛṣṇa; lubdha hañā—being greedy; nāma-prema—the holy name of Kṛṣṇa in love; āsvādilā—tasted; manuṣye janmiyā—taking birth in human society.

TRANSLATION

The goddess of fortune and others, allured by love of Kṛṣṇa, also came down in the form of human beings and tasted the holy name of the Lord in love.

Antya TEXT 3.265

anyera kā kathā, āpane vrajendra-nandana

avatari' karena prema-rasa āsvādana //CC Antya, 3.265//

SYNONYMS

anyera kā kathā—what to speak of others; āpane—personally; vrajendra-nandana—the son of Nanda Mahārāja, Kṛṣṇa; avatari'-descending; karena—performs; prema-rasa āsvādana—tasting of the nectar of love of Kṛṣṇa.

TRANSLATION

What to speak of others, even Kṛṣṇa, the son of Nanda Mahārāja, personally descends to taste the nectar of love of Godhead in the form of the chanting of Hare Kṛṣṇa.

Antya TEXT 3.266

māyā-dāsī 'prema' māge,--ithe ki vismaya?

'sādhū-kṛpā-'nāma' vinā 'prema' nā janmaya //CC Antya, 3.266//

SYNONYMS

māyā-dāsī—the external energy is a maidservant; prema māge—she wants love of Godhead; ithe—in this; ki vismaya—what is the wonder; sādhū-kṛpā—the mercy of the devotee; nāma—chanting of the holy name; vinā—without; prema—love of Godhead; nā janmaya—is not possible.

TRANSLATION

What is the wonder if the maidservant of Kṛṣṇa, His external energy, begs for love of Godhead? Without the mercy of a devotee and without the chanting of the holy name of the Lord, love of Godhead cannot be possible.

Antya TEXT 3.267

caitanya-gosāñira līlāra ei ta' svabhāva

tribhuvana nāce, gāya, pāñā prema-bhāva //CC Antya, 3.267//

SYNONYMS

caitanya-gosāñira—of Lord Śrī Caitanya Mahāprabhu; līlāra—of the pastimes; ei—this; ta'-certainly; sva-bhāva—the characteristic; tri-bhuvana nāce—the three worlds dance; gāya—chant; pāñā—getting; prema-bhāva—love of Kṛṣṇa.

TRANSLATION

In the activities of Lord Śrī Caitanya Mahāprabhu, the three worlds dance and chant, having come in touch with love of Godhead. This is the characteristic of His pastimes.

Antya TEXT 3.268

kṛṣṇa-ādi, āra yata sthāvara-jaṅgame

kṛṣṇa-preme matta kare kṛṣṇa-saṅkīrtane //CC Antya, 3.268//

SYNONYMS

kṛṣṇa-ādi—beginning from Kṛṣṇa; āra—and; yata—ail; sthāvara-jaṅgame—moving and nonmoving creatures; kṛṣṇa-preme—in love of Kṛṣṇa; matta—maddened; kare—make; kṛṣṇa-saṅkīrtane—chanting the holy name of Kṛṣṇa.

TRANSLATION

The holy name of Kṛṣṇa is so attractive that anyone who chants it—including all living entities, moving and nonmoving, and even Lord Kṛṣṇa Himself—becomes imbued with love of Kṛṣṇa. This is the effect of chanting the Hare Kṛṣṇa mahā-mantra.

Antya TEXT 3.269

svarūpa-gosāñi kaḍacāya ye-līlā likhila

raghunātha-dāsa-mukhe ye saba śunila //CC Antya, 3.269//

SYNONYMS

svarūpa-gosāñi—Svarūpa Dāmodara Gosvāmī; kaḍacāya—in his notes; ye—

whatever; līlā—pastimes; likhila—has noted; raghunātha-dāsa-mukhe—from the mouth of Raghunātha dāsa Gosvāmī; ye—that; saba—all; śunila—I have heard.

TRANSLATION

I have heard from the mouth of Raghunātha dāsa Gosvāmī all that Svarūpa Dāmodara Gosvāmī recorded in his notes about the pastimes of Śrī Caitanya Mahāprabhu.

Antya TEXT 3.270

sei saba līlā kahi saṅkṣepa kariyā

caitanya-kṛpāte likhi kṣudra-jīva hañā //CC Antya, 3.270//

SYNONYMS

sei saba—all those; līlā—pastimes; kahi—I say; saṅkṣepa kariyā—in brief; caitanya-kṛpāte—by the mercy of Lord Śrī Caitanya Mahāprabhu; likhi—I write; kṣudra-jīva hañā—being a very insignificant living entity.

TRANSLATION

I have briefly described those pastimes. Whatever I have written is by the mercy of Śrī Caitanya Mahāprabhu, since I am an insignificant living being.

Antya TEXT 3.271

haridāsa ṭhākurera kahiluṅ mahimāra kaṇa

yāhāra śravaṇe bhaktera juḍāya śravaṇa //CC Antya, 3.271//

SYNONYMS

haridāsa ṭhākurera—of Haridāsa Ṭhākura; kahiluṅ—I have described; mahimāra—of the glories; kaṇa—a fragment; yāhāra—of which; śravaṇe—the hearing; bhaktera—of the devotees; juḍāya—satisfies; śravaṇa—the aural reception.

TRANSLATION

I have described but a fragment of the glories of Haridāsa Ṭhākura, Hearing this satisfies the aural reception of every devotee.

Antya TEXT 3.272

śrī-rūpa-raghunātha-pade yāra āśa

caitanya-caritāmṛta kahe kṛṣṇadāsa //CC Antya, 3.272//

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; raghunātha—Śrīla Raghunātha dāsa Gosvāmī; pade—at the lotus feet; yāra—whose; āśa—expectation; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; kṛṣṇa-dāsa—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Antya-līlā, Third Chapter, describing the glories of Śrīla Haridāsa Ṭhākura.

Chapter 4 Sanātana Gosvāmī Visits the Lord at Jagannātha Purī

The Fourth Chapter of Antya-līlā is summarized by Bhaktivinoda Ṭhākura in his as follows. Śrīla Sanātana Gosvāmī came alone from Mathurā to Jagannātha Purī to see Lord Caitanya. Because of bathing in bad water and not getting enough food every day while traveling on the path through Jhārikhaṇḍa Forest, he developed a disease that made his body itch. Suffering greatly from this itching, he resolved that in the presence of Śrī Caitanya Mahāprabhu he would throw himself under the wheel of Jagannātha's car and in this way commit suicide.

When Sanātana Gosvāmī came to Jagannātha Purī, he stayed under the care of Haridāsa Ṭhākura for some time, and Śrī Caitanya Mahāprabhu was very happy to see him. The Lord informed Sanātana Gosvāmī about the death of his younger brother, Anupama, who had great faith in the lotus feet of Lord Rāmacandra. One day Śrī Caitanya Mahāprabhu said to Sanātana Gosvāmī, "Your decision to commit suicide is the result of the mode of ignorance. One cannot get love of God simply by committing suicide. You have already dedicated your life and body to My service; therefore your body does not belong to you, nor do you have any right to commit suicide. I have to execute many devotional services through your body. I want you to preach the cult of devotional service and go to Vṛndāvana to excavate the lost holy places." After having thus spoken, Śrī

Caitanya Mahāprabhu left, and Haridāsa Ṭhākura and Sanātana Gosvāmī had many talks about this subject.

One day Sanātana Gosvāmī was summoned by Śrī Caitanya Mahāprabhu, who wanted him to come to Yameśvara-ṭoṭā. Sanātana Gosvāmī reached the Lord through the path along the beach by the sea. When Śrī Caitanya Mahāprabhu asked Sanātana Gosvāmī which way he had come, Sanātana replied, "Many servitors of Lord Jagannātha come and go on the path by the Simha-dvāra gate of the Jagannātha temple. Therefore, I did not go by that path, but instead went by the beach." Sanātana Gosvāmī did not realize that there were burning blisters on his feet because of the heat of the sand. Śrī Caitanya Mahāprabhu was pleased to hear about Sanātana Gosvāmī's great respect for the temple of Lord Śrī Jagannātha.

Because his disease produced wet sores on his body, Sanātana Gosvāmī used to avoid embracing Śrī Caitanya Mahāprabhu, but nevertheless the Lord would embrace him by force. This made Sanātana Gosvāmī very unhappy, and therefore he consulted Jagadānanda Paṇḍita about what he should do. Jagadānanda advised him to return to Vṛndāvana after the cart festival of Jagannātha, but when Śrī Caitanya Mahāprabhu heard about this instruction, He chastised Jagadānanda Paṇḍita and reminded him that Sanātana Gosvāmī was senior to him and also more learned, Śrī Caitanya Mahāprabhu informed Sanātana Gosvāmī that because Sanātana was a pure devotee, the Lord was never inconvenienced by his bodily condition. Because the Lord was a sannyāsī, He did not consider one body better than another. The Lord also informed him that He was maintaining Sanātana and the other devotees just like a father. Therefore the moisture oozing from Sanātana's itching skin did not affect the Lord at all. After speaking with Sanātana Gosvāmī in this way, the Lord again embraced him, and after this embrace, Sanātana Gosvāmī became free from the disease. The Lord ordered Sanātana Gosvāmī to stay with Him for that year, and the next year, after seeing the Ratha-yātrā festival, he left Puruṣottama-kṣetra and returned to Vṛndāvana.

After meeting Śrī Caitanya Mahāprabhu, Śrī Rūpa Gosvāmī also returned to Bengal, where he remained for one year. Whatever money he owned, he distributed among his relatives, the brāhmaṇas and the temples. In this way he completely retired and returned to Vṛndāvana to meet Sanātana Gosvāmī.

After narrating these incidents, Kṛṣṇadāsa Kavirāja Gosvāmī has given a list of the main books of Sanātana Gosvāmī, Śrīla Rūpa Gosvāmī and Jīva Gosvāmī.

Antya TEXT 4.1

vṛndāvanāt punaḥ prāptam

śrī-gauraḥ śrī-sanātanam

deha-pātād avan snehāt

śuddham cakre parīkṣayā //CC Antya, 4.1//

SYNONYMS

vṛndāvanāt—from Vṛndāvana; punaḥ—again; prāptam—received; śrī-gauraḥ—Lord Śrī Caitanya Mahāprabhu; śrī-sanātanam—Śrī Sanātana Gosvāmī; deha-pātāt—from giving up his body; avan—protecting; snehāt—by affection; śuddham—pure; cakre—made; parīkṣayā—by examination.

TRANSLATION

When Sanātana Gosvāmī returned from Vṛndāvana, Śrī Caitanya Mahāprabhu affectionately saved him from his determination to commit suicide. Then, after testing him, Śrī Caitanya Mahāprabhu purified his body.

Antya TEXT 4.2

jaya jaya śrī-caitanya jaya nityānanda

jayādvaita-candra jaya gaura-bhakta-vṛnda //CC Antya, 4.2//

SYNONYMS

jaya jaya—all glories; śrī-caitanya—to Lord Śrī Caitanya Mahāprabhu; jaya—all glories; nityānanda—to Nityānanda Prabhu; jaya—all glories; advaita-candra—to Śrī Advaita Ācārya; jaya—all glories; gaura-bhakta-vṛnda—to the devotees of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Lord Caitanya! All glories to Lord Nityānanda! All glories to Advaitacandra! And all glories to all the devotees of Lord Śrī Caitanya Mahāprabhu!

Antya TEXT 4.3

nīlācala haite rūpa gaḍe yabe gelā

mathurā haite sanātana nīlācala āilā //CC Antya, 4.3//

SYNONYMS

nīlācala haite—from Nīlācala (Jagannātha Purī); rūpa—Śrīla Rūpa Gosvāmī; gaḍe—to Bengal; yabe—when; gelā—went; mathurā haite—from Mathurā; sanātana—Sanātana Gosvāmī; nīlācala āilā—came to Jagannātha Purī.

TRANSLATION

When Śrīla Rūpa Gosvāmī returned from Jagannātha Purī to Bengal, Sanātana Gosvāmī went from Mathurā to Jagannātha Purī to see Śrī Caitanya Mahāprabhu.

Antya TEXT 4.4

jhārikhaṇḍa-vanapathe āilā ekelā caliyā

kabhu upavāsa, kabhu carvaṇa kariyā //CC Antya, 4.4//

SYNONYMS

jhārikhaṇḍa—known as Jhārikhaṇḍa; vana-pathe—through the path of the forest of central India; āilā—came; ekelā—alone; caliyā—walking; kabhu—sometimes; upavāsa—fasting; kabhu—sometimes; carvaṇa kariyā—chewing.

TRANSLATION

Sanātana Gosvāmī walked alone on the path through Jhārikhaṇḍa Forest in central India. Sometimes he fasted, and sometimes he would eat.

Antya TEXT 4.5

jhārikhaṇḍera jalera doṣe, upavāsa haite

gātre kaṇḍu haila, rasā paḍe khājuyāite //CC Antya, 4.5//

SYNONYMS

jhārikhaṇḍera—at the place known as Jhārikhaṇḍa; jalera—of the water; doṣe—by the fault; upavāsa haite—by fasting; gātre—on the body; kaṇḍu—itches; haila—there were; rasā—fluid; paḍe—oozes out; khājuyāite—by itching.

TRANSLATION

Because of bad water in Jhārikhaṇḍa and because of fasting, Sanātana Gosvāmī contracted a disease that made his body itch. Thus he was afflicted with itching sores from which fluid oozed.

Antya TEXT 4.6

nirveda ha-ila pathe, karena vicāra

'nīca-jāti, deha mora--atyanta asāra //CC Antya, 4.6//

SYNONYMS

nirveda ha-ila—there was disappointment; pathe—on the path; karena vicāra—he considered; nīca-jāti—of a lower caste; deha mora—my body; atyanta—completely; asāra—useless for devotional service.

TRANSLATION

In disappointment, Sanātana Gosvāmī considered, "I am of a low caste, and my body is useless for devotional service.

Antya TEXT 4.7

jagannāthe gele tāñra darśana nā pāimu

prabhura darśana sadā karite nārimu //CC Antya, 4.7//

SYNONYMS

jagannāthe—to Jagannātha Purī; gele—when I go; tāñra—His; darśana—visit; nā pāimu—I shall not get; prabhura darśana—seeing Lord Śrī Caitanya Mahāprabhu; sadā—always; karite—to do; nārimu—I shall not be able.

TRANSLATION

"When I go to Jagannātha Purī, I shall not be able to see Lord Jagannātha, nor shall I always be able to see Śrī Caitanya Mahāprabhu.

Antya TEXT 4.8

mandira-nikaṭe śuni tāñra vāsā-sthiti

mandira-nikaṭe yāite mora nāhi śakti //CC Antya, 4.8//

SYNONYMS

mandira-nikaṭe—near the temple; śuni—I hear; tānra—His; vāsā-sthiti—residential place; mandira-nikaṭe—near the temple; yāite—to go; mora—my; nāhi śakti—there is no power

TRANSLATION

"I have heard that the residential quarters of Śrī Caitanya Mahāprabhu are near the temple of Jagannātha. But I shall not have the power to go near the temple.

Antya TEXT 4.9

jagannāthera sevaka phere kārya-anurodhe

tānra sparśa haile mora habe aparādhe //CC Antya, 4.9//

SYNONYMS

jagannāthera—of Lord Jagannātha; sevaka—different servants; phere—move about; kārya-anurodhe—because of different duties; tānra—of them; sparśa—touch; haile—if there is; mora—my; habe—there will be; aparādhe—offense.

TRANSLATION

"The servants of Lord Jagannātha generally move about tending to their duties, but if they touch me I shall be an offender.

Antya TEXT 4.10

tāte yadi ei deha bhāla-sthāne diye

duḥkha-śānti haya āra sad-gati pāiye //CC Antya, 4.10//

SYNONYMS

tāte—therefore; yadi—if; ei—this; deha—body; bhāla-sthāne—in a good place; diye—I sacrifice; duḥkha-śānti—appeasement of unhappiness; haya—there is; āra—and; sat-gati—good destination; pāiye—I get.

TRANSLATION

"Therefore if I sacrifice this body in a good place, my unhappiness will be

mitigated, and I shall attain an exalted destination.

Antya TEXT 4.11

jagannātha ratha-yātrāya ha-ibena bāhira

tānra ratha-cākāya chāḍimu ei śarīra //CC Antya, 4.11//

SYNONYMS

jagannātha ratha-yātrāya—on the occasion of the car festival of Lord Jagannātha; ha-ibena bāhira—He will be out; tānra—of Him; ratha-cākāya—under the wheel of the cart; chāḍimu—I shall give up; ei śarīra—this body

TRANSLATION

"During the Ratha-yātrā festival, when Lord Jagannātha comes out of the temple, I shall give up this body under the wheel of His cart.

Antya TEXT 4.12

mahāprabhura āge, āra dekhi' jagannātha

rathe deha chāḍimu,--ei parama-puruṣārtha' //CC Antya, 4.12//

SYNONYMS

mahāprabhura āge—in front of Śrī Caitanya Mahāprabhu; āra—and; dekhi' jagannātha—after seeing Lord Jagannātha; rathe—under the cart; deha chāḍimu—I shall give up this body; ei—this; parama-puruṣa-artha—the highest benediction of life.

TRANSLATION

"After seeing Lord Jagannātha, I shall give up my body under the wheel of the cart in the presence of Śrī Caitanya Mahāprabhu. This will be the highest benediction of my life."

Antya TEXT 4.13

ei ta' niścaya kari' nīlācale āilā

loke puchi' haridāsa-sthāne uttarilā //CC Antya, 4.13//

SYNONYMS

ei ta'-in this way; niścaya kari'-ascertaining; nīlācale āilā—came to Jagannātha Purī; loke puchi'-inquiring from people; haridāsa-sthāne—the place of Haridāsa Ṭhākura; uttarilā—approached.

TRANSLATION

Having made this resolution, Sanātana Gosvāmī went to Nīlācala, where he inquired directions from people and approached the residence of Haridāsa Ṭhākura.

Antya TEXT 4.14

haridāsera kailā teṇha caraṇa vandana

jāni' haridāsa tānre kailā āliṅgana //CC Antya, 4.14//

SYNONYMS

haridāsera—of Haridāsa Ṭhākura; kailā—did; teṇha—he; caraṇa vandana—worshiping the lotus feet; jāni'-knowing; haridāsa—Haridāsa Ṭhākura; tānre—him; kailā āliṅgana—embraced.

TRANSLATION

He offered his respects to the lotus feet of Haridāsa Ṭhākura, who knew him and thus embraced him.

Antya TEXT 4.15

mahāprabhu dekhite tānra utkaṇṭhita mana

haridāsa kahe,--'prabhu āsibena ekhana' //CC Antya, 4.15//

SYNONYMS

mahāprabhu—Śrī Caitanya Mahāprabhu; dekhite—to see; tānra—his; utkaṇṭhita—eager; mana—mind; haridāsa kahe—Haridāsa said; prabhu—Śrī Caitanya Mahāprabhu; āsibena ekhana—will come here.

TRANSLATION

Sanātana Gosvāmī was very eager to see the lotus feet of Śrī Caitanya

Mahāprabhu. Therefore Haridāsa Ṭhākura said, "The Lord is coming here very soon."

Antya TEXT 4.16

hena-kāle prabhu 'upala-bhoga' dekhiyā

haridāse milite āilā bhakta-gaṇa lañā //CC Antya, 4.16//

SYNONYMS

hena-kāle—at this time; prabhu—Śrī Caitanya Mahāprabhu; upala-bhoga—the upala-bhoga offering to Lord Jagannātha; dekhiyā—after seeing; haridāse—Haridāsa; milite—to meet; āilā—came; bhakta-gaṇa lañā—with other devotees.

TRANSLATION

At that very moment, Śrī Caitanya Mahāprabhu, after visiting the temple of Jagannātha to see the offering of upala-bhoga [morning refreshments], came with His other devotees to see Haridāsa Ṭhākura.

Antya TEXT 4.17

prabhu dekhi' duñhe paḍe daṇḍavat hañā

prabhu āliṅgilā haridāsere uṭhāñā //CC Antya, 4.17//

SYNONYMS

prabhu dekhi'-seeing Lord Śrī Caitanya Mahāprabhu; duñhe—both of them; paḍe—fell down; daṇḍavat hañā—flat like rods; prabhu—Śrī Caitanya Mahāprabhu; āliṅgilā—embraced; haridāsere—Haridāsa Ṭhākura; uṭhāñā—after lifting.

TRANSLATION

Seeing Śrī Caitanya Mahāprabhu, they both immediately fell flat like rods to offer obeisances. The Lord then lifted Haridāsa and embraced him.

Antya TEXT 4.18

haridāsa kahe,--'sanātana kare namaskāra'

sanātane dekhi' prabhu hailā camatkāra //CC Antya, 4.18//

SYNONYMS

haridāsa kahe—Haridāsa said; sanātana—Sanātana Gosvāmī; kare namaskāra—is offering his obeisances; sanātane dekhi'-seeing Sanātana Gosvāmī; prabhu—Śrī Caitanya Mahāprabhu; hailā camatkāra—became very surprised.

TRANSLATION

Haridāsa Ṭhākura said to Śrī Caitanya Mahāprabhu, "Here is Sanātana Gosvāmī offering his obeisances." Seeing Sanātana Gosvāmī, the Lord was greatly surprised.

Antya TEXT 4.19

sanātane āliṅgite prabhu āgu hailā

pāche bhāge sanātana kahite lāgilā //CC Antya, 4.19//

SYNONYMS

sanātane—Sanātana Gosvāmī; āliṅgite—to embrace; prabhu—Śrī Caitanya Mahāprabhu; āgu hailā—came forward; pāche—back; bhāge—runs; sanātana—Sanātana Gosvāmī; kahite lāgilā—began to speak.

TRANSLATION

When Śrī Caitanya Mahāprabhu came forward to embrace him, Sanātana backed away and spoke as follows.

Antya TEXT 4.20

"more nā chuṇiha, prabhu, paḍoṇ tomāra pāya

eke nīca-jāti adhama, āra kaṇḍu-rasā gāya //CC Antya, 4.20//

SYNONYMS

more—me; nā chuṇiha—please do not touch; prabhu—my Lord; paḍoṇ—I fall down; tomāra pāya—at Your feet; eke—on one side; nīca-jāti—of a low caste; adhama—the lowest of mankind; āra—and; kaṇḍu-rasā—a disease of wet, itching infections; gāya—on the body.

TRANSLATION

"My Lord, please do not touch me. I fall at Your lotus feet. I am the lowest of men, having been born of a low caste. Besides that, I have infections on my body."

Antya TEXT 4.21

balātkāre prabhu tāñre āliṅgana kaila

kaṇḍu-kleda mahāprabhura śrī-aṅge lāgila //CC Antya, 4.21//

SYNONYMS

balātkāre—by force; prabhu—Śrī Caitanya Mahāprabhu; tāñre—him; āliṅgana kaila—embraced; kaṇḍu-kleda—the moisture of weeping itches; mahāprabhura—of Śrī Caitanya Mahāprabhu; śrī—transcendental; aṅge—body; lāgila—touched.

TRANSLATION

Śrī Caitanya Mahāprabhu, however, embraced Sanātana Gosvāmī by force. Thus the moisture oozing from the itching sores touched the transcendental body of Śrī Caitanya Mahāprabhu.

Antya TEXT 4.22

saba bhakta-gaṇe prabhu milāilā sanātane

sanātana kailā sabāra caraṇa vandane //CC Antya, 4.22//

SYNONYMS

saba—all; bhakta-gaṇe—devotees; prabhu—Śrī Caitanya Mahāprabhu; milāilā—introduced; sanātane—to Sanātana Gosvāmī; sanātana—Sanātana Gosvāmī; kailā—did; sabāra—of all of them; caraṇa vandane—worshiping the lotus feet.

TRANSLATION

The Lord introduced all the devotees to Sanātana Gosvāmī, who offered his respectful obeisances unto the lotus feet of them all.

Antya TEXT 4.23

prabhu lañā vasilā piṇḍāra upare bhakta-gaṇa

piṇḍāra tale vasilā haridāsa sanātana //CC Antya, 4.23//

SYNONYMS

prabhu lañā—with Śrī Caitanya Mahāprabhu; vasilā—sat down; piṇḍāra upare—upon the raised platform; bhakta-gaṇa—all the devotees; piṇḍāra tale—below the platform; vasilā—sat down; haridāsa sanātana—Haridāsa Ṭhākura and Sanātana Gosvāmī.

TRANSLATION

The Lord and His devotees sat on a raised platform, and below that sat Haridāsa Ṭhākura and Sanātana Gosvāmī.

Antya TEXT 4.24

kuśala-vārtā mahāprabhu puchena sanātane

teṇha kahena,--'parama maṅgala dekhinu caraṇe' //CC Antya, 4.24//

SYNONYMS

kuśala—of well-being; vārtā—news; mahāprabhu—Śrī Caitanya Mahāprabhu; puchena—inquires; sanātane—from Sanātana Gosvāmī; teṇha kahena—he said; parama maṅgala—everything is auspicious; dekhinu caraṇe—I have seen Your lotus feet.

TRANSLATION

Śrī Caitanya Mahāprabhu inquired from Sanātana about news of his well-being. Sanātana replied, "Everything is auspicious because I have seen Your lotus feet."

Antya TEXT 4.25

mathurāra vaiṣṇava-sabera kuśala puchilā

sabāra kuśala sanātana jñāñilā //CC Antya, 4.25//

SYNONYMS

mathurāra—of Mathurā; vaiṣṇava-sabera—of all the Vaiṣṇavas; kuśala puchilā—inquired about the auspiciousness; sabāra kuśala—the well-being of all of them; sanātana—Sanātana Gosvāmī; jñāñilā—informed.

TRANSLATION

When the Lord asked about all the Vaiṣṇavas at Mathurā, Sanātana Gosvāmī informed Him of their good health and fortune.

Antya TEXT 4.26

prabhu kahe,--"ihāṇ rūpa chila daśa-māsa

ihāṇ haite gauḍe gelā, haila dina daśa //CC Antya, 4.26//

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; ihāṇ—here; rūpa—Rūpa Gosvāmī; chila—was; daśa-māsa—ten months; ihāṇ haite—from here; gauḍe gelā—has gone to Bengal; haila—it was; dina—days; daśa—ten.

TRANSLATION

Śrī Caitanya Mahāprabhu informed Sanātana Gosvāmī, "Śrīla Rūpa Gosvāmī was here for ten months. He left for Bengal just ten days ago.

Antya TEXT 4.27

tomāra bhāi anupamera haila gaṅgā-prāpti

bhāla chila, raghunāthe ḍṛḍha tāra bhakti" //CC Antya, 4.27//

SYNONYMS

tomāra bhāi—your brother; anupamera—of Anupama; haila—was; gaṅgā-prāpti—death; bhāla chila—he was a very good man; raghu-nāthe—unto Lord Raghunātha (Lord Rāmacandra); ḍṛḍha—firm; tāra bhakti—his devotion.

TRANSLATION

"Your brother Anupama is now dead. He was a very good devotee who had firm conviction in Raghunātha [Lord Rāmacandra]."

Antya TEXT 4.28

sanātana kahe,--"nīca-vaṁśe mora janma

adharma anyāya yata,--āmāra kula-dharma //CC Antya, 4.28//

SYNONYMS

sanātana kahe—Sanātana Gosvāmī said; nīca-varṁśe—in a low family; mora janma—my birth; adharma—irreligion; anyāya—sinful activities; yata—all; āmāra—my; kula-dharma—family business.

TRANSLATION

Sanātana Gosvāmī said, "I was born in a low family, for my family commits all kinds of irreligious acts that violate the scriptural injunctions.

Antya TEXT 4.29

hena varṁśa ghrṇā chāḍi' kailā aṅgikāra

tomāra kṛpāya varṁśe maṅgala āmāra //CC Antya, 4.29//

SYNONYMS

hena—such; varṁśa—family; ghrṇā—hatred; chāḍi'-giving up; kailā—You have done; aṅgikāra—acceptance; tomāra—Your; kṛpāya—by mercy; varṁśe—in the family; maṅgala—auspiciousness; āmāra—my.

TRANSLATION

"My Lord, without hatred for my family You have accepted me as Your servant. Only by Your mercy is there good fortune in my family.

Antya TEXT 4.30

sei anupama-bhāi śiśu-kāla haite

raghunātha-upāsanā kare ḍṛḍha-citte //CC Antya, 4.30//

SYNONYMS

sei—that; anupama-bhāi—brother named Anupama; śiśu-kāla haite—from the beginning of childhood; raghu-nātha—of Lord Rāmacandra; upāsanā—worship; kare—performs; ḍṛḍha-citte—with great determination.

TRANSLATION

"From the very beginning of his childhood, my younger brother Anupama was a great devotee of Raghunātha [Lord Rāmacandra], and he worshiped Him with

great determination.

Antya TEXT 4.31

rātri-dine raghunāthera 'nāma' āra 'dhyāna'

rāmāyaṇa niravadhi śune, kare gāna //CC Antya, 4.31//

SYNONYMS

rātri-dine—day and night; raghu-nāthera—of Lord Rāmacandra; nāma—holy name; āra—and; dhyāna—meditation; rāmāyaṇa—the epic about the activities of Lord Rāmacandra known as the Rāmāyaṇa; niravadhi—continuously; śune—hears; kare gāna—chants.

TRANSLATION

"He always chanted the holy name of Raghunātha and meditated upon Him. He continuously heard about the activities of the Lord from the Rāmāyaṇa and chanted about them.

Antya TEXT 4.32

āmi āra rūpa--tāra jyeṣṭha-sahodara

āmā-doñhā-saṅge teñha rahe nirantara //CC Antya, 4.32//

SYNONYMS

āmi—I; āra—and; rūpa—Rūpa Gosvāmī; tāra—his; jyeṣṭha-sahodara—elder brothers; āmā-doñhā—the two of us; saṅge—with; teñha—he; rahe—remains; nirantara—continuously.

TRANSLATION

"Rūpa and I are his elder brothers. He stayed with us continuously.

Antya TEXT 4.33

āmā-sabā-saṅge kṛṣṇa-kathā, bhāgavata śune

tāhāra parīkṣā kailuṇ āmi-dui-jane //CC Antya, 4.33//

SYNONYMS

āmā-sabā—all of us; saṅge—with; kṛṣṇa-kathā—talks about Lord Kṛṣṇa; bhāgavata śune—hears Śrīmad-Bhāgavatam; tāhāra—his; parīkṣā—examination; kailuṅ—did; āmi-dui-jane—both of us.

TRANSLATION

"He heard Śrīmad-Bhāgavatam and talks about Lord Kṛṣṇa with us, and both of us examined him.

Antya TEXT 4.34

śunaha vallabha, kṛṣṇa--parama-madhura

saundarya, mādhyura, prema-vilāsa--prapura //CC Antya, 4.34//

SYNONYMS

śunaha—please hear; vallabha—dear Vallabha; kṛṣṇa—Lord Kṛṣṇa; parama-madhura—supremely attractive; saundarya—beauty; mādhyura—sweetness; prema-vilāsa—pastimes of love; prapura—without limitation.

TRANSLATION

" 'Dear Vallabha,' we said, 'please hear from us. Lord Kṛṣṇa is supremely attractive. His beauty, sweetness and pastimes of love are without limit.

Antya TEXT 4.35

kṛṣṇa-bhajana kara tumi āmā-duṅhāra saṅge

tina bhāi ekaṭra rahimu kṛṣṇa-kathā-raṅge" //CC Antya, 4.35//

SYNONYMS

kṛṣṇa-bhajana—devotional service to Lord Kṛṣṇa; kara—engage in; tumi—you; āmā-duṅhāra—the two of us; saṅge—with; tina bhāi—three brothers; ekaṭra—in one place; rahimu—we shall stay; kṛṣṇa-kathā—of the pastimes of Lord Kṛṣṇa; raṅge—in enjoyment.

TRANSLATION

" 'Engage yourself in devotional service to Kṛṣṇa with both of us. We three brothers shall stay together and enjoy discussing the pastimes of Lord Kṛṣṇa.'

Antya TEXT 4.36

ei-mata bāra-bāra kahi dui-jana

āmā-duñhāra gaurave kichu phiri' gela mana //CC Antya, 4.36//

SYNONYMS

ei-mata—in this way; bāra-bāra—again and again; kahi—we speak; dui-jana—two persons; āmā-duñhāra—of us both; gaurave—out of respect; kichu—somewhat; phiri' gela—turned; mana—mind.

TRANSLATION

"In this way we both spoke to him again and again, and because of this persuasion and his respect for us, his mind turned somewhat toward our instructions.

Antya TEXT 4.37

"tomā-duñhāra ājñā āmi kemane lañghimu?

dīkṣā-mantra deha' kṛṣṇa-bhajana karimu" //CC Antya, 4.37//

SYNONYMS

tomā—of you; duñhāra—of both; ājñā—the order; āmi—I; kemane—how; lañghimu—shall disobey; dīkṣā—initiation; mantra—mantra; deha'-just give; kṛṣṇa-bhajana—devotional service to Kṛṣṇa; karimu—I shall perform.

TRANSLATION

"Vallabha replied, 'My dear brothers, how can I disobey your orders? Initiate me into the Kṛṣṇa mantra so that I may perform devotional service to Lord Kṛṣṇa.'

Antya TEXT 4.38

eta kahi' rātri-kāle karena cintana

kemane chāḍimu raghunāthera caraṇa //CC Antya, 4.38//

SYNONYMS

eta kahi'-saying this; rātri-kāle—at night; karena cintana—began to think; kemane—how; chāḍimu—shall I give up; raghu-nāthera caraṇa—the lotus feet

of Lord Raghunātha?'

TRANSLATION

"After saying this, at night he began to think, 'How shall I give up the lotus feet of Lord Raghunātha?'

Antya TEXT 4.39

saba rātri krandana kari' kaila jāgaraṇa

prātaḥ-kāle āmā-duñhāya kaila nivedana //CC Antya, 4.39//

SYNONYMS

saba rātri—throughout the whole night; krandana—crying; kari'-doing; kaila jāgaraṇa—remained awake; prātaḥ-kāle—in the morning; āmā-duñhāya—to the two of us; kaila—made; nivedana—submission.

TRANSLATION

"He stayed up all night and cried. In the morning, he came to us and submitted the following plea.

Antya TEXT 4.40

'raghunāthera pāda-padme veciyāchoṇ māthā

kāḍite nā pāroṇ māthā, pāṇa baḍa vyathā //CC Antya, 4.40//

SYNONYMS

raghu-nāthera—of Lord Rāmacandra; pāda-padme—at the lotus feet; veciyāchoṇ māthā—I have sold my head; kāḍite—to take away; nā pāroṇ—I am unable; māthā—the head; pāṇa—I get; baḍa vyathā—too much pain.

TRANSLATION

" 'I have sold my head at the lotus feet of Lord Rāmacandra. I cannot take it away. That would be too painful for me.

Antya TEXT 4.41

kṛpā kari' more ājñā deha' dui-jana

janme-janme sevoṇ raghunāthera caraṇa //CC Antya, 4.41//

SYNONYMS

kṛpā kari'-being merciful; more—unto me; ājñā deha'-give the order; dui-jana—both of you; janme-janme—life after life; sevoṇ—let me serve; raghunāthera caraṇa—the lotus feet of Lord Raghunātha.

TRANSLATION

" 'Both of you please be merciful to me and order me in such a way so that life after life I may serve the lotus feet of Lord Raghunātha.

Antya TEXT 4.42

raghunāthera pāda-padma chāḍāna nā yāya

chāḍibāra mana haile prāṇa phāṭi' yāya' //CC Antya, 4.42//

SYNONYMS

raghu-nāthera—of Lord Raghunātha; pāda-padma—lotus feet; chāḍāna nā yāya—it is impossible to give up; chāḍibāra—of giving up; mana haile—when I think; prāṇa—my heart; phāṭi' yāya—breaks.

TRANSLATION

" 'It is impossible for me to give up the lotus feet of Lord Raghunātha. When I even think of giving them up, my heart breaks.'

Antya TEXT 4.43

tabe āmi-duñhe tāre āliṅgana kailuṇ

'sādhū, ḍṛḍha-bhakti tomāra '--kahi' praśaṁsiluṇ //CC Antya, 4.43//

SYNONYMS

tabe—at that time; āmi-duñhe—both of us; tāre—him; āliṅgana kailuṇ—embraced; sādhū—very good; ḍṛḍha—very determined; bhakti—devotion; tomāra—your; kahi'-saying; praśaṁsiluṇ—we praised.

TRANSLATION

"Upon hearing this, both of us embraced him and encouraged him by saying,

'You are a great saintly devotee, for your determination in devotional service is fixed.' In this way we both praised him.

Antya TEXT 4.44

ye vaṁśera upare tomāra haya kṛpā-leśa

sakala maṅgala tāhe khaṇḍe saba kleśa' //CC Antya, 4.44//

SYNONYMS

ye vaṁśera—which family; upare—upon; tomāra—Your; haya—there is; kṛpā-leśa—little mercy; sakala maṅgala—all auspiciousness; tāhe—on that; khaṇḍe—are destroyed; saba—all; kleśa—miserable conditions.

TRANSLATION

"My dear Lord, the family upon which You bestow even a little mercy is always fortunate, for such mercy makes all miseries disappear."

Antya TEXT 4.45

gosāñi kahena,--"ei-mata murāri-gupta

pūrve āmi parīkṣiluṅ tāra ei rīta //CC Antya, 4.45//

SYNONYMS

gosāñi kahena—Śrī Caitanya Mahāprabhu replied; ei-mata—in this way; murāri-gupta—Murāri Gupta; pūrve—formerly; āmi—I; parīkṣiluṅ—examined; tāra—of him; ei—this; rīta—manner.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "There was a similar incident concerning Murāri Gupta. Formerly I examined him, and his determination was similar.

Antya TEXT 4.46

sei bhakta dhanya, ye nā chāḍe prabhura caraṇa

sei prabhu dhanya, ye nā chāḍe nija-jana //CC Antya, 4.46//

SYNONYMS

sei bhakta—that devotee; dhanya—glorious; ye—who; nā—not; chāḍe—gives up; prabhura caraṇa—the lotus feet of the Lord; sei prabhu—that Personality of Godhead; dhanya—glorious; ye—who; nā—not; chāḍe—gives up; nija-jana—His servant.

TRANSLATION

"Glorious is that devotee who does not give up the shelter of his Lord, and glorious is that Lord who does not abandon His servant.

Antya TEXT 4.47

durdaive sevaka yadi yāya anya sthāne

sei ṭhākura dhanya tāre cule dhari' āne //CC Antya, 4.47//

SYNONYMS

durdaive—by chance; sevaka—the servant; yadi—if; yāya—goes; anya sthāne—to another place; sei ṭhākura—that master; dhanya—glorified; tāre—him; cule—by the hair; dhari'-capturing; āne—brings back.

TRANSLATION

"If by chance a servant falls down and goes somewhere else, glorious is that master who captures him and brings him back by the hair.

Antya TEXT 4.48

bhāla haila, tomāra ihān haila āgamane

ei ghare raha ihān haridāsa-sane //CC Antya, 4.48//

SYNONYMS

bhāla haila—it was very good; tomāra—your; ihān—here; haila—there was; āgamane—arrival; ei ghare—in this room; raha—remain; ihān—here; haridāsa-sane—with Haridāsa Ṭhākura.

TRANSLATION

"It is very good that you have arrived here. Now stay in this room with Haridāsa Ṭhākura.

Antya TEXT 4.49

kṛṣṇa-bhakti-rase duñhe parama pradhāna

kṛṣṇa-rasa āsvādana kara, laha kṛṣṇa-nāma" //CC Antya, 4.49//

SYNONYMS

kṛṣṇa—of Lord Kṛṣṇa; bhakti-rase—in the transcendental mellow of devotional service; duñhe—both of you; parama pradhāna—highly expert; kṛṣṇa-rasa—the transcendental taste of Kṛṣṇa; āsvādana—relishing; kara—do; laha kṛṣṇa-nāma—chanting the holy name of Kṛṣṇa.

TRANSLATION

"Both of you are expert in understanding the mellows of Lord Kṛṣṇa's devotional service. Therefore you should both continue relishing the taste for such activities and chanting the Hare Kṛṣṇa mahā-mantra."

Antya TEXT 4.50

eta bali' mahāprabhu uṭhiyā calilā

govinda-dvārāya duñhe prasāda pāṭhailā //CC Antya, 4.50//

SYNONYMS

eta bali'-saying this; mahāprabhu—Śrī Caitanya Mahāprabhu; uṭhiyā calilā—got up and left; govinda-dvārāya—through Govinda; duñhe—to both of them; prasāda pāṭhailā—sent prasāda.

TRANSLATION

Having said this, Śrī Caitanya Mahāprabhu got up and left, and through Govinda He sent prasāda for them to eat.

Antya TEXT 4.51

ei-mata sanātana rahe prabhu-sthāne

jagannāthera cakra dekhi' kareṇa praṇāme //CC Antya, 4.51//

SYNONYMS

ei-mata—in this way; sanātana—Sanātana Gosvāmī; rahe—remains; prabhu-

sthāne—under the care of Śrī Caitanya Mahāprabhu; jagannāthera—of Lord Jagannātha; cakra—the wheel on the top of the temple; dekhi'-seeing; karena praṇāme—offers respectful obeisances.

TRANSLATION

In this way, Sanātana Gosvāmī stayed under the care of Śrī Caitanya Mahāprabhu. He would see the wheel on the pinnacle of the Jagannātha temple and offer respectful obeisances.

Antya TEXT 4.52

prabhu āsi' prati-dina milena dui-jane

iṣṭa-goṣṭhī, kṛṣṇa-kathā kahe kata-kṣaṇe //CC Antya, 4.52//

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; āsi'-coming; prati-dina—every day; milena dui-jane—meets both of them; iṣṭa-goṣṭhī—discussion; kṛṣṇa-kathā—topics of Lord Kṛṣṇa; kahe—speaks; kata-kṣaṇe—for some time.

TRANSLATION

Every day Śrī Caitanya Mahāprabhu would go there to meet these two stalwart devotees and discuss topics of Kṛṣṇa with them for some time.

Antya TEXT 4.53

divya prasāda pāya nitya jagannātha-mandire

tāhā āni' nitya avaśya dena donhākāre //CC Antya, 4.53//

SYNONYMS

divya—first-class; prasāda—prasāda; pāya—gets; nitya—daily; jagannātha-mandire—at the temple of Lord Jagannātha; tāhā āni'-bringing that; nitya—daily; avaśya—certainly; dena—delivers; donhākāre—to both of them.

TRANSLATION

The offerings of prasāda in the temple of Lord Jagannātha were of the highest quality. Śrī Caitanya Mahāprabhu would bring this prasāda and deliver it to both devotees.

Antya TEXT 4.54

eka-dina āsi' prabhu duñhāre mililā

sanātane ācambite kahite lāgilā //CC Antya, 4.54//

SYNONYMS

eka-dina—one day; āsi'-coming; prabhu—Śrī Caitanya Mahāprabhu; duñhāre mililā—met both of them; sanātane—unto Sanātana Gosvāmī; ācambite—all of a sudden; kahite lāgilā—began to speak.

TRANSLATION

One day when the Lord came to meet them, He suddenly began speaking to Sanātana Gosvāmī.

Antya TEXT 4.55

"sanātana, deha-tyāge kṛṣṇa yadi pāiye

koṭi-deha kṣaṇeke tabe chāḍite pāriye //CC Antya, 4.55//

SYNONYMS

sanātana—My dear Sanātana; deha-tyāge—by committing suicide; kṛṣṇa—Lord Kṛṣṇa; yadi—if; pāiye—I can get; koṭi-deha—millions of bodies; kṣaṇeke—in a moment; tabe—then; chāḍite pāriye—I can give up.

TRANSLATION

"My dear Sanātana," He said, "if I could attain Kṛṣṇa by committing suicide, I would certainly give up millions of bodies without a moment's hesitation.

Antya TEXT 4.56

deha-tyāge kṛṣṇa nā paī, pāiye bhajane

kṛṣṇa-prāptyera upāya kona nāhi 'bhakti' vine //CC Antya, 4.56//

SYNONYMS

deha-tyāge—by giving up the body; kṛṣṇa—Lord Kṛṣṇa; nā paī—I do not get; pāiye—I get; bhajane—by devotional service; kṛṣṇa-prāptyera—to get the shelter of Kṛṣṇa; upāya—means; kona—any; nāhi—there is not; bhakti vine—

without devotional service.

TRANSLATION

"You should know that one cannot attain Kṛṣṇa simply by giving up the body. Kṛṣṇa is attainable by devotional service. There is no other means to attain Him.

Antya TEXT 4.57

deha-tyāgādi yata, saba--tamo-dharma

tamo-rajo-dharme kṛṣṇera nā pāiye marma //CC Antya, 4.57//

SYNONYMS

deha-tyāga-ādi—beginning with giving up the material body; yata—as many; saba—all; tamaḥ-dharma—performed under the mode of ignorance; tamaḥ-rajaḥ-dharme—by remaining in the modes of ignorance and passion; kṛṣṇera—of Lord Kṛṣṇa; nā pāiye—I cannot attain; marma—the truth.

TRANSLATION

"Acts such as suicide are influenced by the mode of ignorance, and in ignorance and passion one cannot understand who Kṛṣṇa is.

Antya TEXT 4.58

'bhakti' vinā kṛṣṇe kabhu nahe 'premodaya'

prema vinā kṛṣṇa-prāpti anya haite naya //CC Antya, 4.58//

SYNONYMS

bhakti vinā—without devotional service; kṛṣṇe—unto Kṛṣṇa; kabhu—at any time; nahe—is not; prema-udaya—development of dormant love for Kṛṣṇa; prema vinā—without love of Kṛṣṇa; kṛṣṇa-prāpti—attaining Kṛṣṇa; anya—anything else; haite—from; naya—is not possible.

TRANSLATION

"Unless one discharges devotional service, one cannot awaken one's dormant love for Kṛṣṇa, and there is no means to attain Him other than awakening that dormant love.

Antya TEXT 4.59

na sādhayati mām yogo

na sāṅkhyam dharma uddhava

na svādhyāyas tapas tyāgo

yathā bhaktir mamorjitā //CC Antya, 4.59//

SYNONYMS

na—never; sādhayati—causes to remain satisfied; mām—Me; yogaḥ—the process of control; na—nor; sāṅkhyam—the process of gaining philosophical knowledge about the Absolute Truth; dharmaḥ—such an occupation; uddhava—My dear Uddhava; na—nor; svādhyāyaḥ—study of the Vedas; tapaḥ—austerities; tyāgaḥ—renunciation, acceptance of sannyāsa, or charity; yathā—as much as; bhaktiḥ—devotional service; mama—unto Me; ūrjitā—developed.

TRANSLATION

[The Supreme Personality of Godhead, Kṛṣṇa, said:] " 'My dear Uddhava, neither through aṣṭāṅga-yoga [the mystic yoga system to control the senses], nor through impersonal monism or an analytical study of the Absolute Truth, nor through study of the Vedas, nor through austerities, charity or acceptance of sannyāsa can one satisfy Me as much as by developing unalloyed devotional service unto Me.'

PURPORT

This verse is from Śrīmad-Bhāgavatam (11.14.20).

Antya TEXT 4.60

deha-tyāgādi tamo-dharma--pātaka-kāraṇa

sādhaka nā pāya tāte kṛṣṇera caraṇa //CC Antya, 4.60//

SYNONYMS

deha-tyāga—giving up the material body by suicide; ādi—beginning with; tamaḥ-dharma—on the platform of the mode of ignorance; pātaka-kāraṇa—cause of sinful activities; sādhaka—the devotee; nā pāya—does not get; tāte—by that; kṛṣṇera caraṇa—the lotus feet of Kṛṣṇa.

TRANSLATION

"Measures like suicide are causes for sin. A devotee never achieves shelter at Kṛṣṇa's lotus feet by such actions.

Antya TEXT 4.61

premī bhakta viyoge cāhe deha chāḍite

preme kṛṣṇa mile, seha nā pāre marite //CC Antya, 4.61//

SYNONYMS

premī bhakta—a devotee attached to Kṛṣṇa by love; viyoge—in separation; cāhe—wants; deha chāḍite—to give up the body; preme—by such ecstatic love; kṛṣṇa mile—one meets Kṛṣṇa; seha—such a devotee; nā pāre marite—cannot die.

TRANSLATION

"Because of feelings of separation from Kṛṣṇa, an exalted devotee sometimes wants to give up his life. By such ecstatic love, however, one attains the audience of Kṛṣṇa, and at that time he cannot give up his body.

Antya TEXT 4.62

gāḍhānurāgera viyoga nā yāya sahana

tāte anurāgī vāñche āpana maraṇa //CC Antya, 4.62//

SYNONYMS

gāḍha-anurāgera—of one who has deep attachment; viyoga—separation; nā—not; yāya sahana—tolerated; tāte—therefore; anurāgī—a deeply attached devotee; vāñche—desires; āpana maraṇa—death of himself.

TRANSLATION

"One who is deeply in love with Kṛṣṇa cannot tolerate separation from the Lord. Therefore such a devotee always desires his own death.

Antya TEXT 4.63

yasyāṅghri-paṅkaja-rajah-snapanaṁ mahānto

vāñchanty umā-patir ivātma-tamo 'pahatyai

yarhy ambujākṣa na labheya bhavat-prasādam

jahyām asūn vrata-kṛśāṇ chata-janmabhiḥ syāt //CC Antya, 4.63//

SYNONYMS

yasya—whose; aṅghri—of feet; paṅka-ja—lotus; rajaḥ—in the dust; snapanam—bathing; mahāntaḥ—great personalities; vāñchanti—desire; umāpatiḥ—Lord Śiva; iva—like; ātma—personal; tamaḥ—ignorance; apahatyai—to drive away; yarhi—when; ambuja-akṣa—O lotus-eyed one; na labheya—I do not get; bhavat-prasādam—Your mercy; jahyām—I shall give up; asūn—life; vrata-kṛśāṇ—reduced by observing vows; śata-janmabhiḥ—by hundreds of births; syāt—if it is possible.

TRANSLATION

" 'O lotus-eyed one, great personalities like Lord Śiva desire to bathe in the dust of Your lotus feet to drive away ignorance. If I do not get the mercy of Your Lordship, I shall observe vows to reduce the duration of my life, and thus I shall give up bodies for hundreds of births if it is possible to get Your mercy in that way.'

PURPORT

This verse was spoken by Rukmiṇīdevī in Śrīmad-Bhāgavatam (10.52.43). Rukmiṇīdevī, the daughter of King Bhīṣmaka, had heard about Kṛṣṇa's transcendental attributes, and thus she desired to get Kṛṣṇa as her husband. Unfortunately, her elder brother Rukmī was envious of Kṛṣṇa and therefore wanted her to be offered to Śiśupāla. When Rukmiṇī became aware of this, she was greatly aggrieved. Thus she wrote Kṛṣṇa a confidential letter, which was presented and read to Him by a brāhmaṇa messenger. This verse appeared in that letter.

Antya TEXT 4.64

siñcāṅga nas tvad-adharāmṛta-pūrakeṇa

hāsāvaloka-kala-gītaja-hṛc-chayāgnim

no ced vayam virahajāgny-upayukta-dehā

dhyānena yāma padayoḥ padavīm sakhe te //CC Antya, 4.64//

SYNONYMS

siñca—just sprinkle water; aṅga—O my dear Kṛṣṇa; naḥ—our; tvat—Your; adhara—of the lips; amṛta—of nectar; pūrakeṇa—by the stream; hāsa—smile; avaloka—glancing; kala—melodious; gīta—speaking; ja—produced by; hṛt—in the heart; śaya—resting; agni—upon the fire; no cet—if not; vayam—we; viraha—from separation; ja—produced; agni—by the fire; upayukta—consumed; dehāḥ—whose bodies; dhyānena—by meditation; yāma—shall go; padayoḥ—of the lotus feet; padavīm—to the site; sakhe—O my dear friend; te—Your.

TRANSLATION

" 'O dear Kṛṣṇa, by Your smiling glances and melodious talk, You have awakened a fire of lusty desire in our hearts. Now You should extinguish that fire with a stream of nectar from Your lips by kissing us. Kindly do this. Otherwise, dear friend, the fire within our hearts will burn our bodies to ashes because of separation from You. Thus by meditation we shall claim shelter at Your lotus feet.' "

PURPORT

This verse (Bhāg. 10.29.35) was spoken by the gopīs when they were attracted by the vibration of Kṛṣṇa's flute in the moonlight of autumn. All of them, being maddened, came to Kṛṣṇa, but to increase their ecstatic love, Kṛṣṇa gave them moral instructions to return home. The gopīs did not care for these instructions. They wanted to be kissed by Kṛṣṇa, for they had come there with lusty desires to dance with Him.

Antya TEXT 4.65

kubuddhi chāḍiyā kara śravaṇa-kīrtana

acirāt pābe tabe kṛṣṇera caraṇa //CC Antya, 4.65//

SYNONYMS

ku-buddhi—intelligence not favorable to discharging devotional service; chāḍiyā—giving up; kara—just do; śravaṇa-kīrtana—hearing and chanting; acirāt—very soon; pābe—you will get; tabe—then; kṛṣṇera caraṇa—the lotus feet of Kṛṣṇa.

TRANSLATION

Caitanya Mahāprabhu told Sanātana Gosvāmī, "Give up all your nonsensical desires, for they are unfavorable for getting shelter at the lotus feet of Kṛṣṇa. Engage yourself in chanting and hearing. Then you will soon achieve the shelter of Kṛṣṇa without a doubt.

Antya TEXT 4.66

nīca-jāti nahe kṛṣṇa-bhajane ayogya

sat-kula-vipra nahe bhajanera yogya //CC Antya, 4.66//

SYNONYMS

nīca-jāti—a lowborn person; nahe—is not; kṛṣṇa-bhajane—in discharging devotional service; ayogya—unfit; sat-kula-vipra—a brāhmaṇa born in a very respectable aristocratic family; nahe—is not; bhajanera yogya—fit for discharging devotional service.

TRANSLATION

"A person born in a low family is not unfit for discharging devotional service to Lord Kṛṣṇa, nor is one fit for devotional service simply because he is born in an aristocratic family of brāhmaṇas.

Antya TEXT 4.67

yei bhaje sei baḍa, abhakta--hīna, chāra

kṛṣṇa-bhajane nāhi jāti-kulādi-vicāra //CC Antya, 4.67//

SYNONYMS

yei bhaje—anyone who takes to devotional service; sei—he; baḍa—exalted; abhakta—nondevotee; hīna chāra—most condemned and abominable; kṛṣṇa-bhajane—in discharging devotional service; nāhi—there is not; jāti—caste; kula—family; ādi—and so on; vicāra—consideration of.

TRANSLATION

"Anyone who takes to devotional service is exalted, whereas a nondevotee is always condemned and abominable. Therefore in the discharge of devotional service to the Lord, there is no consideration of the status of one's family.

Antya TEXT 4.68

dīnere adhika dayā kare bhagavān

kulīna, paṇḍita, dhanīra baḍa abhimāna //CC Antya, 4.68//

SYNONYMS

dīnere—to the humble; adhika—more; dayā—mercy; kare—shows; bhagavān—the Supreme Personality of Godhead; kulīna—aristocratic; paṇḍita—learned scholar; dhanīra—of rich man; baḍa abhimāna—great pride.

TRANSLATION

"The Supreme Personality of Godhead, Kṛṣṇa, is always favorable to the humble and meek, but aristocrats, learned scholars and the wealthy are always proud of their positions.

Antya TEXT 4.69

viprād dviṣaḍ-guṇa-yutād aravinda-nābha-

pādāravinda-vimukhāt śvapacāṁ variṣṭham

manye tad-arpita-mano-vacane 'hitārtha-

prāṇaṁ punāti sa kulaṁ na tu bhūrimānaḥ //CC Antya, 4.69//

SYNONYMS

viprāt—than a brāhmaṇa; dvi-ṣaḍ-guṇa-yutāt—who has twelve brahminical qualifications; aravinda-nābha—of Lord Viṣṇu, who has a lotuslike navel; pāda-aravinda—unto the lotus feet; vimukhāt—than a person bereft of devotion; śvapacāṁ—a caṇḍāla, or person accustomed to eating dogs; variṣṭham—more glorified; manye—I think; tat-arpita—dedicated unto Him; manaḥ—mind; vacane—words; ahita—activities; artha—wealth; prāṇaṁ—life; punāti—purifies; saḥ—he; kulaṁ—his family; na tu—but not; bhūri-mānaḥ—a brāhmaṇa proud of possessing such qualities.

TRANSLATION

" 'One may be born in a brāhmaṇa family and have all twelve brahminical qualities, but if in spite of being thus qualified he is not devoted to the lotus feet of Lord Kṛṣṇa, who has a navel shaped like a lotus, he is not as good as a

caṇḍāla who has dedicated his mind, words, activities, wealth and life to the service of the Lord. Simply to take birth in a brāhmaṇa family or to have brahminical qualities is not sufficient. One must be a pure devotee of the Lord. Thus if a śvapaca, or caṇḍāla, is a devotee, he delivers not only himself but his entire family as well, whereas a brāhmaṇa who is not a devotee but simply has brahminical qualifications cannot even purify himself, what to speak of his family.'

PURPORT

This is a verse from Śrīmad-Bhāgavatam (7.9.9).

Antya TEXT 4.70

bhajanera madhye śreṣṭha nava-vidhā bhakti

'kṛṣṇa-prema', 'kṛṣṇa' dite dhare mahā-śakti //CC Antya, 4.70//

SYNONYMS

bhajanera madhye—in executing devotional service; śreṣṭha—the best; nava-vidhā bhakti—the nine prescribed methods of devotional service; kṛṣṇa-prema—ecstatic love of Kṛṣṇa; kṛṣṇa—and Kṛṣṇa; dite—to deliver; dhare—possess; mahā-śakti—great potency.

TRANSLATION

"Among the ways of executing devotional service, the nine prescribed methods are the best, for these processes have great potency to deliver Kṛṣṇa and ecstatic love for Him.

PURPORT

The nine kinds of devotional service are mentioned in Śrīmad-Bhāgavatam (7.5.23):

śravaṇaṁ kīrtanaṁ viṣṇoḥ

smaraṇaṁ pāda-sevanam

arcanaṁ vandanaṁ dāsyam

sakhyam ātma-nivedanam

These nine are hearing, chanting, remembering Kṛṣṇa, offering service to Kṛṣṇa's lotus feet, offering worship in the temple, offering prayers, working as a servant, making friendship with Kṛṣṇa and unreservedly surrendering to Kṛṣṇa. These nine processes of devotional service can grant one Kṛṣṇa and ecstatic love for Him. In the beginning one has to discharge devotional service according to regulative principles, but gradually, as devotional service becomes one's life and soul, one achieves the most exalted position of ecstatic love for Kṛṣṇa. Ultimately, Kṛṣṇa is the goal of life. One need not have taken birth in an aristocratic brāhmaṇa family to attain the lotus feet of Kṛṣṇa, nor is a person born in a low family unfit to achieve Kṛṣṇa's lotus feet. In Śrīmad-Bhāgavatam (3.33.7) Devahūti says to Kapiladeva:

aho bata śva-paco 'to garīyān
yaj-jihvāgre vartate nāma tubhyam
tepus tapas te juhuvuḥ sasnur āryā
brahmānūcur nāma grṇanti ye te

"O my Lord, even a person born in a low family of dog-eaters is glorious if he always chants the holy name of the Lord. Such a person has already performed all types of austerities, penances and Vedic sacrifices, has already bathed in the sacred rivers, and has also studied all the Vedic literature. Thus he has become an exalted personality." Similarly, Kuntīdevī says to Lord Kṛṣṇa:

janmaśvarya-śruta-śrībhir
edhamāna-madaḥ pumān
naivārhaty abhidhātum vai
tvām akiñcana-gocaram

"A person who is proud of his birth, opulence, knowledge and beauty cannot achieve Your lotus feet. You are available only to the humble and meek, not to the proud." (Bhāg. 1.8.26.)

Antya TEXT 4.71

tāra madhye sarva-śreṣṭha nāma-saṅkīrtana
niraparādhe nāma laile pāya prema-dhana //CC Antya, 4.71//

SYNONYMS

tāra madhye—of the nine different types of devotional service; sarva-śreṣṭha—the most important of all; nāma-saṅkīrtana—chanting of the holy name of the Lord; niraparādhe—without offenses; nāma laile—if one chants the holy name; pāya—he gets; prema-dhana—the most valuable ecstatic love of Kṛṣṇa.

TRANSLATION

"Of the nine processes of devotional service, the most important is to always chant the holy name of the Lord. If one does so, avoiding the ten kinds of offenses, one very easily obtains the most valuable love of Godhead."

PURPORT

Śrīla Jīva Gosvāmī Prabhu gives the following directions in his Bhakti-sandarbha (270):

iyaṁ ca kīrtanākhyā bhaktir bhagavato dravya-jāti-guṇa-kriyābhir dīna-janaika-
viśayāpāra-karuṇā-mayīti śruti-purāṇādi-viśrutiḥ. ataeva kalau svabhāvata
evātidīneṣu lokeṣu āvirbhūya tān anāyāsenaiva tat tad yuga-gata-mahā-
sādhanaṇām sarvaṁ eva phalaṁ dadānā sā kṛtārthayati. yata eva tayaiva kalau
bhagavato viśeṣataś ca santoṣo bhavati.

"Chanting the holy name is the chief means of attaining love of Godhead. This chanting or devotional service does not depend on any paraphernalia, nor on one's having taken birth in a good family. By humility and meekness one attracts the attention of Kṛṣṇa. That is the verdict of all the Vedas. Therefore if one becomes very humble and meek, he can easily attain the lotus feet of Kṛṣṇa in this age of Kali. That is the fulfillment of all great sacrifices, penances and austerities because when one achieves ecstatic love of Godhead, he attains the complete perfection of life. Therefore whatever one does in executing devotional service must be accompanied with the chanting of the holy name of the Lord." The chanting of the holy name of Kṛṣṇa-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare-has been praised by Śrīla Rūpa Gosvāmī in his Nāmāṣṭaka (verse 1):

nikhila-śruti-mauli-ratna-mālā-

dyuti-nīrājita-pāda-paṅkajānta

ayi mukta-kulair upāsyamānaṁ

paritas tvām hari-nāma samśrayāmi

"O Hari-nāma! The tips of the toes of Your lotus feet are constantly being worshiped by the glowing radiance emanating from the string of gems known as the Upaniṣads, the crown jewels of all the Vedas. You are eternally adored by liberated souls such as Nārada and Śukadeva. O Hari-nāma! I take complete shelter of You."

Similarly, Śrīla Sanātana Gosvāmī has praised the chanting of the holy name as follows in his Bṛhad-bhāgavatāmṛta (Chapter One, verse 9):

jayati jayati nāmānanda-rūpaṁ murārer

viramita-nija-dharma-dhyāna-pūjādi-yatnam

kathamapi sakṛd-āttam muktidaṁ prāṇīnām yat

paramam amṛtam ekaṁ jīvanam bhūṣaṇam me

"All glories, all glories to the all-blissful holy name of Śrī Kṛṣṇa, which causes the devotee to give up all conventional religious duties, meditation and worship. When somehow or other uttered even once by a living entity, the holy name awards him liberation. The holy name of Kṛṣṇa is the highest nectar. It is my very life and my only treasure."

In Śrīmad-Bhāgavatam (2.1.11) Śukadeva Gosvāmī says:

etan nirvidyamānānām

icchatām akuto-bhayam

yoginām nṛpa nirṇītām

harer nāmānukīrtanam

"O King, constant chanting of the holy name of the Lord after the ways of the great authorities is the doubtless and fearless way of success for all, including those who are free from all material desires, those who are desirous of all material enjoyment, and those who are self-satisfied by dint of transcendental knowledge."

Similarly, Śrī Caitanya Mahāprabhu has said in His Śikṣāṣṭaka(3):

ṭṭṇād api sunīcena

taror api sahiṣṇunā

amāninā mānadena

kīrtanīyaḥ sadā hariḥ

"One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street. One should be more tolerant than a tree, devoid of all sense of false prestige and ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly." Regarding the ten offenses in chanting the holy name, one may refer to the Ādi-līlā, Chapter Eight, verse 24.

Antya TEXT 4.72

eta śuni' sanātanera haila camatkāra

prabhure nā bhāya mora maraṇa-vicāra //CC Antya, 4.72//

SYNONYMS

eta śuni'-hearing this; sanātanera—of Sanātana Gosvāmī; haila camatkāra—there was astonishment; prabhure nā bhāya—Śrī Caitanya Mahāprabhu does not approve; mora—my; maraṇa-vicāra—decision to commit suicide.

TRANSLATION

After hearing this, Sanātana Gosvāmī was exceedingly astonished. He could understand, "My decision to commit suicide has not been greatly appreciated by Śrī Caitanya Mahāprabhu."

Antya TEXT 4.73

sarvajña mahāprabhu niṣedhilā more

prabhura caraṇa dhari' kahena tānhāre //CC Antya, 4.73//

SYNONYMS

sarva-jña—who knows everything; mahāprabhu—Śrī Caitanya Mahāprabhu; niṣedhilā—has forbidden; more—me; prabhura—of Śrī Caitanya Mahāprabhu; caraṇa—the feet; dhari'-touching; kahena tānhāre—began to speak to Him.

TRANSLATION

Sanātana Gosvāmī concluded, "Lord Śrī Caitanya Mahāprabhu, who knows everything—past, present and future—has forbidden me to commit suicide." He then fell down, touching the lotus feet of the Lord, and spoke to Him as follows.

Antya TEXT 4.74

"sarvajña, kṛpālu tumi īśvara svatantra

yaiche nācāo, taiche nāci,—yena kāṣṭha-yantra //CC Antya, 4.74//

SYNONYMS

sarva-jña—all-knowing; kṛpālu—merciful; tumi—You; īśvara—the Supreme Lord; svatantra—independent; yaiche—as; nācāo—You make to dance; taiche—so; nāci—I dance; yena—as if; kāṣṭha-yantra—an instrument of wood.

TRANSLATION

"My Lord, You are the omniscient, merciful, independent Supreme Lord. Exactly like an instrument of wood, I dance as You make me do so.

Antya TEXT 4.75

nīca, adhama, pāmara muñi pāmara-svabhāva

more jiyāile tomāra kibā habe lābha?" //CC Antya, 4.75//

SYNONYMS

nīca—lowborn; adhama—lowest; pāmara—condemned; muñi—I; pāmara-svabhāva—naturally sinful; more jiyāile—if You save me; tomāra—Your; kibā—what; habe—will be; lābha—profit.

TRANSLATION

"I am lowborn. Indeed, I am the lowest. I am condemned, for I have all the characteristics of a sinful man. If You keep me alive, what will be the profit?"

Antya TEXT 4.76

prabhu kahe,——"tomāra deha mora nija-dhana

tumi more kariyācha ātma-samarpaṇa //CC Antya, 4.76//

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu says; tomāra deha—your body; mora—My; nija-dhana—personal property; tumi—you; more—to Me; kariyācha—have done; ātma-samarpaṇa—complete surrender.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu said, "Your body is My property. You have already surrendered unto Me. Therefore you no longer have any claim to your body.

Antya TEXT 4.77

parera dravya tumi kene cāha vināśite?

dharmādharmā vicāra kibā nā pāra karite? //CC Antya, 4.77//

SYNONYMS

parera dravya—another's property; tumi—you; kene—why; cāha—want; vināśite—to destroy; dharma-adharma—what is pious and what is impious; vicāra—consideration; kibā—why; nā—not; pāra—you can; karite—do.

TRANSLATION

"Why should you want to destroy another's property? Can't you consider what is right and wrong?

Antya TEXT 4.78

tomāra śarīra--mora pradhāna 'sādhana'

e śarīre sādhimu āmi bahu prayojana //CC Antya, 4.78//

SYNONYMS

tomāra śarīra—your body; mora—My; pradhāna—chief; sādhana—instrument; e śarīre—by this body; sādhimu—shall carry out; āmi—I; bahu—many; prayojana—necessities.

TRANSLATION

"Your body is My principal instrument for executing many necessary functions.

By your body I shall carry out many tasks.

Antya TEXT 4.79

bhakta-bhakti-kṛṣṇaprema-tattvera nidhāra

vaiṣṇavera kṛtya, āra vaiṣṇava-ācāra //CC Antya, 4.79//

SYNONYMS

bhakta—devotee; bhakti—devotional service; kṛṣṇa-prema—love of Kṛṣṇa; tattvera—of the truth of; nidhāra—ascertainment; vaiṣṇavera kṛtya—duties of a Vaiṣṇava; āra—and; vaiṣṇava-ācāra—characteristics of a Vaiṣṇava.

TRANSLATION

"You shall have to ascertain the basic principles of a devotee, devotional service, love of Godhead, Vaiṣṇava duties, and Vaiṣṇava characteristics.

Antya TEXT 4.80

kṛṣṇa-bhakti, kṛṣṇaprema-sevā-pravartana

lupta-tīrtha-uddhāra, āra vairāgya-śikṣaṇa //CC Antya, 4.80//

SYNONYMS

kṛṣṇa-bhakti—devotional service to Kṛṣṇa; kṛṣṇa-prema—love of Kṛṣṇa; sevā—service; pravartana—establishment of; lupta-tīrtha—the lost places of pilgrimage; uddhāra—excavating; āra—and; vairāgya-śikṣaṇa—instruction on the renounced order of life.

TRANSLATION

"You will also have to explain Kṛṣṇa's devotional service, establish centers for cultivation of love of Kṛṣṇa, excavate lost places of pilgrimage and teach people how to adopt the renounced order.

Antya TEXT 4.81

nija-priya-sthāna mora--mathurā-vṛndāvana

tāhān eta dharma cāhi karite pracāraṇa //CC Antya, 4.81//

SYNONYMS

nija—own; priya-sthāna—very dear place; mora—My; mathurā-vṛndāvana—Mathurā and Vṛndāvana; tāhān—there; eta—so many; dharma—activities; cāhi—I want; karite—to do; pracāraṇa—preaching.

TRANSLATION

"Mathurā-Vṛndāvana is My own very dear abode. I want to do many things there to preach Kṛṣṇa consciousness.

PURPORT

Śrī Caitanya Mahāprabhu wanted to accomplish many purposes through the exegetical endeavors of Śrīla Sanātana Gosvāmī. First Sanātana Gosvāmī compiled the book called Bṛhad-bhāgavatāmṛta to teach people how to become devotees, execute devotional service and attain love of Kṛṣṇa. Second, he compiled the Hari-bhakti-vilāsa, wherein he collected authoritative statements from scriptural injunctions regarding how a Vaiṣṇava should behave. Only by the endeavors of Śrī Sanātana Gosvāmī were all the lost places of pilgrimage in the Vṛndāvana area excavated. He established Madana-mohana, the first Deity in the Vṛndāvana area, and by his personal behavior he taught how one should act in the renounced order, completely devoted to the service of the Lord. By his personal example, he taught people how to stay in Vṛndāvana to execute devotional service. The principal mission of Śrī Caitanya Mahāprabhu was to preach Kṛṣṇa consciousness. Mathurā and Vṛndāvana are the abodes of Lord Kṛṣṇa. Therefore these two places are very dear to Śrī Caitanya Mahāprabhu, and He wanted to develop their glories through Sanātana Gosvāmī.

Antya TEXT 4.82

mātāra ājñāya āmi vasi nīlācale

tāhān 'dharma' śikhāite nāhi nija-bale //CC Antya, 4.82//

SYNONYMS

mātāra—of My mother; ājñāya—by the order; āmi—I; vasi—reside; nīlācale—at Jagannātha Purī; tāhān—in Mathurā and Vṛndāvana; dharma śikhāite—to teach religious principles; nāhi—not; nija-bale—within My ability.

TRANSLATION

"By the order of My mother I am sitting here in Jagannātha Purī; therefore, I cannot go to Mathurā-Vṛndāvana to teach people how to live there according to religious principles.

Antya TEXT 4.83

eta saba karma āmi ye-dehe karimu

tāhā chāḍite cāha tumi, kemane sahimu?" //CC Antya, 4.83//

SYNONYMS

eta saba—all this; karma—work; āmi—I; ye-dehe—by which body; karimu—will do; tāhā—that; chāḍite—to give up; cāha tumi—you want; kemane—how; sahimu—shall I tolerate.

TRANSLATION

"I have to do all this work through your body, but you want to give it up. How can I tolerate this?"

Antya TEXT 4.84

tabe sanātana kahe,--"tomāke namaskāre

tomāra gambhīra hṛdaya ke bujhite pāre? //CC Antya, 4.84//

SYNONYMS

tabe—at that time; sanātana kahe—Sanātana Gosvāmī said; tomāke namaskāre—I offer my respectful obeisances unto You; tomāra—Your; gambhīra—deep; hṛdaya—heart; ke—who; bujhite pāre—can understand.

TRANSLATION

At that time Sanātana Gosvāmī said to Śrī Caitanya Mahāprabhu, "I offer my respectful obeisances unto You. No one can understand the deep ideas You plan within Your heart.

Antya TEXT 4.85

kāṣṭhera putalī yena kuhake nācāya

āpane nā jāne, putalī kibā nāce gāya! //CC Antya, 4.85//

SYNONYMS

kāṣṭhera putalī—a doll made of wood; yena—as; kuhake nācāya—magician causes to dance; āpane—personally; nā jāne—does not know; putalī—the doll; kibā—how; nāce—dances; gāya—sings.

TRANSLATION

"A wooden doll chants and dances according to the direction of a magician but does not know how he is dancing and singing.

Antya TEXT 4.86

yāre yaiche nācāo, se taiche kare nartane

kaiche nāce, kebā nācāya, seha nāhi jāne" //CC Antya, 4.86//

SYNONYMS

yāre—whomever; yaiche—as; nācāo—You cause to dance; se—that person; taiche—so; kare nartane—dances; kaiche—how; nāce—he dances; kebā nācāya—who causes to dance; seha—he; nāhi jāne—does not know.

TRANSLATION

"My dear Lord, as You cause one to dance, he dances accordingly, but how he dances and who is causing him to dance he does not know."

Antya TEXT 4.87

haridāse kahe prabhu,--"śuna, haridāsa

parera dravya iñho cāhena karite vināśa //CC Antya, 4.87//

SYNONYMS

haridāse-Haridāsa Ṭhākura; kahe prabhu-Śrī Caitanya Mahāprabhu addressed; śuna haridāsa-My dear Haridāsa, please hear; parera dravya-another's property; iñho-this Sanātana Gosvāmī; cāhena-wants; karite vināśa-to destroy.

TRANSLATION

Śrī Caitanya Mahāprabhu then said to Haridāsa Ṭhākura, "My dear Haridāsa, please hear Me. This gentleman wants to destroy another's property.

Antya TEXT 4.88

parera sthāpya dravya keha nā khāya, vilāya

niṣedhiha inhāre,--yena nā kare anyāya" //CC Antya, 4.88//

SYNONYMS

parera—by another; sthāpya—to be kept; dravya—property; keha nā khāya—no one uses; vilāya—distributes; niṣedhiha—forbid; inhāre—him; yena—so; nā kare—he does not do; anyāya—something unlawful.

TRANSLATION

"One who is entrusted with another's property does not distribute it or use it for his own purposes. Therefore, tell him not to do such an unlawful thing."

Antya TEXT 4.89

haridāsa kahe,--"mithyā abhimāna kari

tomāra gambhīra hṛdaya bujhite nā pāri //CC Antya, 4.89//

SYNONYMS

haridāsa kahe—Haridāsa Ṭhākura replied; mithyā—falsely; abhimāna kari—are proud; tomāra—Your; gambhīra—deep; hṛdaya—intention; bujhite nā pāri—we cannot understand.

TRANSLATION

Haridāsa Ṭhākura replied, "We are falsely proud of our capabilities. Actually we cannot understand Your deep intentions.

Antya TEXT 4.90

kon kon kārya tumi kara kon dvāre

tumi nā jānāile keha jānite nā pāre //CC Antya, 4.90//

SYNONYMS

kon kon kārya—what work; tumi—You; kara—perform; kon dvāre—through which; tumi nā jānāile—unless You make to understand; keha jānite nā pāre—no one can understand.

TRANSLATION

"Unless You inform us, we cannot understand what Your purpose is nor what You want to do through whom.

Antya TEXT 4.91

etādṛśa tumi in̩hāre kariyācha aṅgīkāra

eta saubhāgya ihāñ nā haya kāhāra" //CC Antya, 4.91//

SYNONYMS

etādṛśa—such; tumi—You; in̩hāre—him; kariyācha aṅgīkāra—have accepted; eta saubhāgya—so much fortune; ihāñ—upon him; nā haya—is not possible; kāhāra—by anyone else.

TRANSLATION

"My dear sir, since You, a great personality, have accepted Sanātana Gosvāmī, he is greatly fortunate; no one can be as fortunate as he."

Antya TEXT 4.92

tabe mahāprabhu kari' duñhāre āliṅgana

'madhyāhna' karite uṭhi' karilā gamana //CC Antya, 4.92//

SYNONYMS

tabe—then; mahāprabhu—Śrī Caitanya Mahāprabhu; kari' duñhāre āliṅgana—embracing both of them; madhya-ahna karite—to perform His noon duties; uṭhi'-getting up; karilā gamana—left.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu embraced both Haridāsa Ṭhākura and Sanātana Gosvāmī and then got up and left to perform His noon duties.

Antya TEXT 4.93

sanātane kahe haridāsa kari' āliṅgana

"tomāra bhāgyera sīmā nā yāya kathana //CC Antya, 4.93//

SYNONYMS

sanātane—unto Sanātana Gosvāmī; kahe—said; haridāsa—Haridāsa Ṭhākura; kari' ālīngana—embracing; tomāra—your; bhāgyera—of fortune; sīmā—limitation; nā yāya kathana—cannot be described.

TRANSLATION

"My dear Sanātana," Haridāsa Ṭhākura said, embracing him, "no one can find the limits of your good fortune.

Antya TEXT 4.94

tomāra deha kahena prabhu 'mora nija-dhana'

tomā-sama bhāgyavān nāhi kona jana //CC Antya, 4.94//

SYNONYMS

tomāra deha—your body; kahena prabhu—Śrī Caitanya Mahāprabhu says; mora—My; nija-dhana—personal property; tomā-sama—like you; bhāgyavān—fortunate person; nāhi—there is not; kona jana—anyone.

TRANSLATION

"Śrī Caitanya Mahāprabhu has accepted your body as His own property. Therefore no one can equal you in good fortune.

Antya TEXT 4.95

nija-dehe ye kārya nā pārena karite

se kārya karāibe tomā, seha mathurāte //CC Antya, 4.95//

SYNONYMS

nija-dehe—with His personal body; ye kārya—whatever business; nā pārena karite—He cannot do; se kārya—those things; karāibe—He will cause to do; tomā—you; seha—that; mathurāte—in Mathurā.

TRANSLATION

"What Śrī Caitanya Mahāprabhu cannot do with His personal body He wants to do through you, and He wants to do it in Mathurā.

Antya TEXT 4.96

ye karāite cāhe īśvara, sei siddha haya

tomāra saubhāgya ei kahiluṅ niścaya //CC Antya, 4.96//

SYNONYMS

ye—whatever; karāite—to cause to do; cāhe—wants; īśvara—the Supreme Personality of Godhead; sei—that; siddha—successful; haya—is; tomāra saubhāgya—your great fortune; ei—this; kahiluṅ—I have spoken; niścaya—my considered opinion.

TRANSLATION

"Whatever the Supreme Personality of Godhead wants us to do will successfully be accomplished. This is your great fortune. That is my mature opinion.

Antya TEXT 4.97

bhakti-siddhānta, śāstra-ācāra-nirṇaya

tomā-dvāre karāibena, bujhiluṅ āśaya //CC Antya, 4.97//

SYNONYMS

bhakti-siddhānta—conclusive decision in devotional service; śāstra—according to the scriptural injunctions; ācāra-nirṇaya—ascertainment of behavior; tomā-dvāre—by you; karāibena—will cause to be done; bujhiluṅ—I can understand; āśaya—His desire.

TRANSLATION

"I can understand from the words of Śrī Caitanya Mahāprabhu that He wants you to write books about the conclusive decision of devotional service and about the regulative principles ascertained from the revealed scriptures.

Antya TEXT 4.98

āmāra ei deha prabhura kārye nā lāgila

bhārata-bhūmite janmi' ei deha vyartha haila //CC Antya, 4.98//

SYNONYMS

āmāra—my; ei—this; deha—body; prabhura—of Śrī Caitanya Mahāprabhu; kārye—in the service; nā lāgila—could not be used; bhārata-bhūmite—in the land of India; janmi'-taking birth; ei deha—this body; vyartha haila—has become useless.

TRANSLATION

"My body could not be used in the service of Śrī Caitanya Mahāprabhu. Therefore although it took birth in the land of India, this body has been useless."

PURPORT

For a further explanation of the importance of Bhārata-bhūmi, one may refer to the Ādi-līlā (9.41) and also Śrīmad-Bhāgavatam (5.19.19-27). The special feature of a birth in India is that a person born in India becomes automatically God conscious. In every part of India, and especially in the holy places of pilgrimage, even an ordinary uneducated man is inclined toward Kṛṣṇa consciousness, and as soon as he sees a Kṛṣṇa conscious person, he offers obeisances. India has many sacred rivers like the Ganges, Yamunā, Narmadā, Kāverī and Kṛṣṇā, and simply by bathing in these rivers people are liberated and become Kṛṣṇa conscious. Śrī Caitanya Mahāprabhu therefore says:

bhārata-bhūmite haila manuṣya-janma yāra

janma sārthaka kari' kara para-upakāra

One who has taken birth in the land of Bhārata-bhūmi, India, should take full advantage of his birth. He should become completely well versed in the knowledge of the Vedas and spiritual culture and should distribute the experience of Kṛṣṇa consciousness all over the world. People all over the world are madly engaging in sense gratification and in this way spoiling their human lives, with the risk that in the next life they may become animals or less. Human society should be saved from such a risky civilization and the danger of animalism by awakening to God consciousness, Kṛṣṇa consciousness. The Kṛṣṇa consciousness movement has been started for this purpose. Therefore unbiased men of the highest echelon should study the principles of the Kṛṣṇa consciousness movement and fully cooperate with this movement to save human society.

Antya TEXT 4.99

sanātana kahe,--"tomā-sama kebā āche āna

mahāprabhura gaṇe tumi--mahā-bhāgyavān! //CC Antya, 4.99//

SYNONYMS

sanātana kahe—Sanātana Gosvāmī said; tomā-sama—like you; kebā—who; āche—is there; āna—another; mahāprabhura—of Śrī Caitanya Mahāprabhu; gaṇe—among the personal associates; tumi—you; mahā-bhāgyavān—the most fortunate.

TRANSLATION

Sanātana Gosvāmī replied, "O Haridāsa Ṭhākura, who is equal to you? You are one of the associates of Śrī Caitanya Mahāprabhu. Therefore you are the most fortunate.

Antya TEXT 4.100

avatāra-kārya prabhura--nāma-pracāre

sei nija-kārya prabhu karena tomāra dvāre //CC Antya, 4.100//

SYNONYMS

avatāra-kārya—mission of the incarnation; prabhura—of Śrī Caitanya Mahāprabhu; nāma-pracāre—spreading the importance of the holy name of the Lord; sei—that; nija-kārya—mission of His life; prabhu—Śrī Caitanya Mahāprabhu; karena—performs; tomāra dvāre—through you.

TRANSLATION

"The mission of Śrī Caitanya Mahāprabhu, for which He has descended as an incarnation, is to spread the importance of chanting the holy name of the Lord. Now instead of personally doing so, He is spreading it through you.

Antya TEXT 4.101

pratyaha kara tina-lakṣa nāma-saṅkīrtana

sabāra āge kara nāmera mahimā kathana //CC Antya, 4.101//

SYNONYMS

prati-aha—daily; kara—you do; tina-lakṣa—300,000; nāma-saṅkīrtana—chanting of the holy name; sabāra āge—before everyone; kara—you do; nāmera

—of the holy name; mahimā kathana—discussion of the glories.

TRANSLATION

"My dear sir, you are chanting the holy name 300,000 times daily and informing everyone of the importance of such chanting.

Antya TEXT 4.102

āpane ācare keha, nā kare pracāra

pracāra karena keha, nā karena ācāra //CC Antya, 4.102//

SYNONYMS

āpane—personally; ācare—behaves; keha—someone; nā kare pracāra—does not do preaching work; pracāra karena—does preaching work; keha—someone; nā karena ācāra—does not behave strictly according to the principles.

TRANSLATION

"Some behave very well but do not preach the cult of Kṛṣṇa consciousness, whereas others preach but do not behave properly.

Antya TEXT 4.103

'ācāra', 'pracāra',--nāmera karaha 'dui' kārya

tumi--sarva-guru, tumi jagatera ārya //CC Antya, 4.103//

SYNONYMS

ācāra pracāra—behaving well and preaching; nāmera—of the holy name; karaha—you do; dui—two; kārya—works; tumi—you; sarva-guru—everyone's spiritual master; tumi—you; jagatera ārya—the most advanced devotee within this world.

TRANSLATION

"You simultaneously perform both duties in relation to the holy name by your personal behavior and by your preaching. Therefore you are the spiritual master of the entire world, for you are the most advanced devotee in the world."

PURPORT

Sanātana Gosvāmī clearly defines herein the bona fide spiritual master of the world. The qualifications expressed in this connection are that one must act according to the scriptural injunctions and at the same time preach. One who does so is a bona fide spiritual master. Haridāsa Ṭhākura was the ideal spiritual master because he regularly chanted on his beads a prescribed number of times. Indeed, he was chanting the holy name of the Lord 300,000 times a day. Similarly, the members of the Kṛṣṇa consciousness movement chant a minimum of sixteen rounds a day, which can be done without difficulty, and at the same time they must preach the cult of Caitanya Mahāprabhu according to the gospel of Bhagavad-gītā As It Is. One who does so is quite fit to become a spiritual master for the entire world.

Antya TEXT 4.104

ei-mata dui-jana nānā-kathā-raṅge

kṛṣṇa-kathā āsvādaya rahi' eka-saṅge //CC Antya, 4.104//

SYNONYMS

ei-mata—in this way; dui-jana—two persons; nānā-kathā-raṅge—in the happiness of discussing various subject matters; kṛṣṇa-kathā—the subject matter of Kṛṣṇa; āsvādaya—they taste; rahi' eka-saṅge—keeping together.

TRANSLATION

In this way the two of them passed their time discussing subjects concerning Kṛṣṇa. Thus they enjoyed life together.

Antya TEXT 4.105

yātrā-kāle āilā saba gauḍera bhakta-gaṇa

pūrvavat kailā sabe ratha-yātrā daraśana //CC Antya, 4.105//

SYNONYMS

yātrā-kāle—during the time of the car festival; āilā—came; saba—all; gauḍera bhakta-gaṇa—devotees from Bengal; pūrvavat—like previously; kailā—did; sabe—all; ratha-yātrā daraśana—visiting the car festival of Lord Jagannātha.

TRANSLATION

During the time of Ratha-yātrā, all the devotees arrived from Bengal to visit the cart festival as they had done previously.

Antya TEXT 4.106

ratha-agre prabhu taiche karilā nartana

dekhi camatkāra haila sanātanera mana //CC Antya, 4.106//

SYNONYMS

ratha-agre—in front of the car; prabhu—Śrī Caitanya Mahāprabhu; taiche—similarly; karilā nartana—performed dancing; dekhi—seeing; camatkāra haila—was astonished; sanātanera mana—the mind of Sanātana.

TRANSLATION

During the Ratha-yātrā festival, Śrī Caitanya Mahāprabhu again danced before the cart of Jagannātha. When Sanātana Gosvāmī saw this, his mind was astonished.

Antya TEXT 4.107

varṣāra cāri-māsa rahilā saba nija bhakta-gaṇe

sabā-saṅge prabhu milāilā sanātane //CC Antya, 4.107//

SYNONYMS

varṣāra cāri-māsa—the four months of the rainy season; rahilā—remained; saba—all; nija bhakta-gaṇe—the devotees of Śrī Caitanya Mahāprabhu; sabā-saṅge—with all of them; prabhu—Śrī Caitanya Mahāprabhu; milāilā—introduced; sanātane—Sanātana.

TRANSLATION

The Lord's devotees from Bengal stayed at Jagannātha Purī during the four months of the rainy season, and Lord Śrī Caitanya Mahāprabhu introduced Sanātana Gosvāmī to them all.

Antya TEXTS 4.108-110

advaita, nityānanda, śrīvāsa, vakreśvara

vāsudeva, murāri, rāghava, dāmodara

purī, bhāratī, svarūpa, paṇḍitā gadādhara

sārvabhauma, rāmānanda, jagadānanda, śaṅkara

kāśīśvara, govindādi yata bhakta-gaṇa

sabā-sane sanātanera karāilā milana //CC Antya, 4.108-110//

SYNONYMS

advaita—Advaita; nityānanda—Nityānanda; śrīvāsa—Śrīvāsa; vakreśvara—Vakreśvara; vāsudeva—Vāsudeva; murāri—Murāri; rāghava—Rāghava; dāmodara—Dāmodara; purī—Purī; bhāratī—Bhāratī; svarūpa—Svarūpa; paṇḍita-gadādhara—Gadādhara Paṇḍita; sārvabhauma—Sārvabhauma; rāmānanda—Rāmānanda; jagadānanda—Jagadānanda; śaṅkara—Śaṅkara; kāśīśvara—Kāśīśvara; govinda—Govinda; ādi—and others; yata bhakta-gaṇa—all the devotees; sabā-sane—with all of them; sanātanera—of Sanātana Gosvāmī; karāilā milana—made introduction.

TRANSLATION

Śrī Caitanya Mahāprabhu introduced Sanātana Gosvāmī to these and other selected devotees: Advaita, Nityānanda, Śrīvāsa, Vakreśvara, Vāsudeva, Murāri, Rāghava, Dāmodara, Paramānanda Purī, Brahmānanda Bhāratī, Svarūpa Dāmodara, Gadādhara Paṇḍita, Sārvabhauma, Rāmānanda, Jagadānanda, Śaṅkara, Kāśīśvara and Govinda.

Antya TEXT 4.111

yathā-yogya karāila sabāra caraṇa vandana

tānre karāilā sabāra kṛpāra bhājana //CC Antya, 4.111//

SYNONYMS

yathā-yogya—as it is fit; karāila—caused to perform; sabāra—of all; caraṇa vandana—worshiping the lotus feet; tānre—him; karāilā—made; sabāra—of all of them; kṛpāra bhājana—object of mercy.

TRANSLATION

The Lord asked Sanātana Gosvāmī to offer obeisances to all the devotees in a

way that befitted each one. Thus He introduced Sanātana Gosvāmī to them all, just to make him an object of their mercy.

Antya TEXT 4.112

sad-guṇe, pāṇḍitye, sabāra priya--sanātana

yathā-yogya kṛpā-maitrī-gaurava-bhājana //CC Antya, 4.112//

SYNONYMS

sat-guṇe—in good qualities; pāṇḍitye—in learning; sabāra priya—dear to everyone; sanātana—Sanātana Gosvāmī; yathā-yogya—as it is suitable; kṛpā—mercy; maitrī—friendship; gaurava—honor; bhājana—worthy of being offered.

TRANSLATION

Sanātana Gosvāmī was dear to everyone because of his exalted qualities in learning. Suitably, therefore, they bestowed upon him mercy, friendship and honor.

Antya TEXT 4.113

sakala vaiṣṇava yabe gauḍa-deśe gelā

sanātana mahāprabhura caraṇe rahilā //CC Antya, 4.113//

SYNONYMS

sakala—all; vaiṣṇava—devotees; yabe—when; gauḍa-deśe—to Bengal; gelā—returned; sanātana—Sanātana Gosvāmī; mahāprabhura—of Śrī Caitanya Mahāprabhu; caraṇe rahilā—stayed at the lotus feet.

TRANSLATION

When all the other devotees returned to Bengal after the Ratha-yātrā festival, Sanātana Gosvāmī stayed under the care of the lotus feet of Śrī Caitanya Mahāprabhu.

Antya TEXT 4.114

dola-yātrā-ādi prabhura saṅgete dekhila

dine-dine prabhu-saṅge ānanda bāḍila //CC Antya, 4.114//

SYNONYMS

dola-yātrā—the festival of Dola-yātrā; ādi—and others; prabhura saṅgete—with Śrī Caitanya Mahāprabhu; dekhila—he saw; dine-dine—day after day; prabhu-saṅge—in the association of Śrī Caitanya Mahāprabhu; ānanda bāḍila—his pleasure increased.

TRANSLATION

Sanātana Gosvāmī observed the Dola-yātrā ceremony with Lord Śrī Caitanya Mahāprabhu. In this way, his pleasure increased in the company of the Lord.

Antya TEXT 4.115

pūrve vaiśākha-māse sanātana yabe āilā

jyaiṣṭha-māse prabhu tānre parīkṣā karilā //CC Antya, 4.115//

SYNONYMS

pūrve—formerly; vaiśākha-māse—during the month of April-May; sanātana—Sanātana Gosvāmī; yabe—when; āilā—came; jyaiṣṭha-māse—in the month of May-June; prabhu—Śrī Caitanya Mahāprabhu; tānre—him; parīkṣā karilā—tested.

TRANSLATION

Sanātana Gosvāmī had come to see Śrī Caitanya Mahāprabhu at Jagannātha Purī during the month of April-May, and during the month of May-June Śrī Caitanya Mahāprabhu tested him.

Antya TEXT 4.116

jyaiṣṭha-māse prabhu yameśvara-ṭoṭā āilā

bhakta-anurodhe tāhān bhikṣā ye karilā //CC Antya, 4.116//

SYNONYMS

jyaiṣṭha-māse—during the month of May-June; prabhu—Śrī Caitanya Mahāprabhu; yameśvara-ṭoṭā—to the garden of Lord Śiva, Yameśvara; āilā—came; bhakta-anurodhe—on the request of the devotees; tāhān—there; bhikṣā ye karilā—accepted prasāda.

TRANSLATION

In that month of May-June, Śrī Caitanya Mahāprabhu came to the garden of Yameśvara [Lord Śiva] and accepted prasāda there at the request of the devotees.

Antya TEXT 4.117

madhyāhna-bhikṣā-kāle sanātane bolāila
prabhu bolāilā, tāñra ānanda bāḍila //CC Antya, 4.117//

SYNONYMS

madhya-ahna—at noon; bhikṣā-kāle—at the time for lunch; sanātane—for Sanātana Gosvāmī; bolāila—He called; prabhu bolāilā—Lord Śrī Caitanya Mahāprabhu called; tāñra—his; ānanda—happiness; bāḍila—increased.

TRANSLATION

At noon, when it was time for lunch, the Lord called for Sanātana Gosvāmī, whose happiness increased because of the call.

Antya TEXT 4.118

madhyāhne samudra-vālu hañāche agni-sama
sei-pathe sanātana karilā gamana //CC Antya, 4.118//

SYNONYMS

madhya-ahne—at noon; samudra-vālu—the sand by the sea; hañāche—was; agni-sama—as hot as fire; sei-pathe—by that path; sanātana—Sanātana Gosvāmī; karilā gamana—came.

TRANSLATION

At noon the sand on the beach was as hot as fire, but Sanātana Gosvāmī came by that path.

Antya TEXT 4.119

'prabhu bolāñāche',--ei ānandita mane
tapta-vālukāte pā poḍe, tāhā nāhi jāne //CC Antya, 4.119//

SYNONYMS

prabhu bolāñāche—the Lord has called; ei—this; ānandita—happy; mane—within the mind; tapta-vālukāte—on the hot sand; pā—feet; poḍe—were burning; tāhā—that; nāhi jāne—could not understand.

TRANSLATION

Overwhelmed by joy at being called by the Lord, Sanātana Gosvāmī did not feel that his feet were burning in the hot sand.

Antya TEXT 4.120

dui pāye phoskā haila, tabu gelā prabhu-sthāne

bhikṣā kari' mahāprabhu kariyāchena viśrāme //CC Antya, 4.120//

SYNONYMS

dui pāye—on the two soles; phoskā haila—there were blisters; tabu—still; gelā—came; prabhu-sthāne—to Śrī Caitanya Mahāprabhu; bhikṣā kari'-after finishing lunch; mahāprabhu—Śrī Caitanya Mahāprabhu; kariyāchena viśrāme—was taking rest.

TRANSLATION

Although the soles of both his feet were blistered because of the heat, he nevertheless went to Śrī Caitanya Mahāprabhu. There he found that the Lord, having taken His lunch, was resting.

Antya TEXT 4.121

bhikṣā-avaśeṣa-pātra govinda tāre dilā

prasāda pāñā sanātana prabhu-pāse āilā //CC Antya, 4.121//

SYNONYMS

bhikṣā-avaśeṣa—of remnants of the food; pātra—plate; govinda—Govinda; tāre dilā—delivered to him; prasāda pāñā—after taking the remnants of food; sanātana—Sanātana Gosvāmī; prabhu-pāse—to Lord Śrī Caitanya Mahāprabhu; āilā—came.

TRANSLATION

Govinda gave Sanātana Gosvāmī the plate with the remnants of Lord Caitanya's food. After taking the prasāda, Sanātana Gosvāmī approached Lord Śrī Caitanya Mahāprabhu.

Antya TEXT 4.122

prabhu kahe,--'kon pathe āilā, sanātana?'

teñha kahe,--'samudra-pathe, kariluñ āgamana' //CC Antya, 4.122//

SYNONYMS

prabhu kahe—the Lord inquired; kon pathe—through which path; āilā sanātana—you have come, Sanātana; teñha kahe—he replied; samudra-pathe—on the path by the sea; kariluñ āgamana—I have come.

TRANSLATION

When the Lord inquired, "By which path have you come?" Sanātana Gosvāmī replied, "I have come on the path along the beach."

Antya TEXT 4.123

prabhu kahe,--"tapta-vālukāte kemane āilā?

simha-dvārera patha--śītala, kene nā āilā? //CC Antya, 4.123//

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; tapta-vālukāte—on hot sand; kemane āilā—how did you come; simha-dvārera patha—the path of the Simha-dvāra gate; śītala—very cool; kene—why; nā āilā—did you not come.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "How did you come through the beach where the sand is so hot? Why didn't you come by the path in front of the Simha-dvāra gate? It is very cool.

PURPORT

Simha-dvāra refers to the main gate on the eastern side of the Jagannātha temple.

Antya TEXT 4.124

tapta-vālukāya tomāra pāya haila vraṇa

calite nā pāra, kemane karilā sahana?" //CC Antya, 4.124//

SYNONYMS

tapta-vālukāya—by the hot sand; tomāra—your; pāya—on the soles; haila—there were; vraṇa—blisters; calite nā pāra—you cannot walk; kemane—how; karilā sahana—did you tolerate.

TRANSLATION

"The hot sand must have blistered your soles. Now you cannot walk. How did you tolerate it?"

Antya TEXT 4.125

sanātana kahe,--"dukha bahuta nā pāiluṅ

pāye vraṇa hañāche tāhā nā jāniluṅ //CC Antya, 4.125//

SYNONYMS

sanātana kahe—Sanātana Gosvāmī replied; dukha—pain; bahuta—much; nā pāiluṅ—I did not feel; pāye—on the soles; vraṇa hañāche—there were blisters; tāhā—that; nā jāniluṅ—I did not know.

TRANSLATION

Sanātana Gosvāmī replied, "I did not feel much pain, nor did I know that there are blisters because of the heat.

Antya TEXT 4.126

simha-dvāre yāite mora nāhi adhikāra

viśeṣe--ṭhākurera tāhān sevakera pracāra //CC Antya, 4.126//

SYNONYMS

simha-dvāre—in front of the main gate, known as Simha-dvāra; yāite—to go; mora—my; nāhi adhikāra—there is no right; viśeṣe—specifically; ṭhākurera—of Lord Jagannātha; tāhān—there; sevakera pracāra—traffic of the servants.

TRANSLATION

"I have no right to pass by the Simha-dvāra, for the servants of Jagannātha are always coming and going there.

Antya TEXT 4.127

sevaka gatāgati kare, nāhi avasara

tāra sparśa haile, sarva-nāśa habe mora" //CC Antya, 4.127//

SYNONYMS

sevaka—servants; gatāgati kare—come and go; nāhi avasara—there is no interval; tāra sparśa haile—if I touch them; sarva-nāśa habe mora—I shall be ruined.

TRANSLATION

"The servants are always coming and going without interval. If I touch them, I shall be ruined."

PURPORT

Herein it is very clearly indicated that priests performing Deity worship should be careful to keep themselves completely pure and not be touched by outsiders. Sanātana Gosvāmī and Haridāsa Ṭhākura, thinking themselves mlecchas and yavanas because of their past association with Mohammedans, did not enter the temple nor even travel on the path in front of the temple gate. It is customary for the priests of temples in India not even to touch outsiders nor enter the Deity room after having been touched. This is a very important item in temple worship.

Antya TEXT 4.128

śuni' mahāprabhu mane santoṣa pāilā

tuṣṭa hañā tānre kichu kahite lāgilā //CC Antya, 4.128//

SYNONYMS

śuni'-hearing; mahāprabhu—Śrī Caitanya Mahāprabhu; mane—in the mind; santoṣa pāilā—became very happy; tuṣṭa hañā—being pleased; tānre—unto him; kichu—something; kahite lāgilā—began to speak.

TRANSLATION

Having heard all these details, Śrī Caitanya Mahāprabhu, greatly pleased, spoke as follows.

Antya TEXTS 4.129-130

"yadyapio tumi hao jagat-pāvana

tomā-sparśe pavitra haya deva-muni-gaṇa

tathāpi bhakta-svabhāva--maryādā-rakṣaṇa

maryādā-pālana haya sādhura bhūṣaṇa //CC Antya, 4.129-130//

SYNONYMS

yadyapio—although; tumi—you; hao—are; jagat-pāvana—the deliverer of the entire universe; tomā—you; sparśe—by touching; pavitra—purified; haya—becomes; deva-muni-gaṇa—the demigods and great saintly persons; tathāpi—still; bhakta-svabhāva—the nature of a devotee; maryādā—etiquette; rakṣaṇa—to protect or observe; maryādā pālana—to maintain etiquette; haya—is; sādhura bhūṣaṇa—ornament of devotees.

TRANSLATION

"My dear Sanātana, although you are the deliverer of the entire universe and although even the demigods and great saints are purified by touching you, it is the characteristic of a devotee to observe and protect the Vaiṣṇava etiquette. Maintenance of the Vaiṣṇava etiquette is the ornament of a devotee.

Antya TEXT 4.131

maryādā-laṅghane loka kare upahāsa

iha-loka, para-loka--dui haya nāśa //CC Antya, 4.131//

SYNONYMS

maryādā-laṅghane—by surpassing the customs of etiquette; loka—people; kare upahāsa—joke; iha-loka—this world; para-loka—the next world; dui—two; haya nāśa—become vanquished.

TRANSLATION

"If one transgresses the laws of etiquette, people make fun of him, and thus he is

vanquished in both this world and the next.

Antya TEXT 4.132

maryādā rākhile, tuṣṭa kaile mora mana

tumi aiche nā karile kare kon jana?" //CC Antya, 4.132//

SYNONYMS

maryādā rākhile—since you have observed the etiquette; tuṣṭa kaile—you have satisfied; mora mana—My mind; tumi—you; aiche—like that; nā karile—without doing; kare—would do; kon jana—who.

TRANSLATION

"By observing the etiquette, you have satisfied My mind. Who else but you will show this example?"

Antya TEXT 4.133

eta bali' prabhu tāñre āliṅgana kaila

tāñra kaṇḍu-rasā prabhura śrī-aṅge lāgila //CC Antya, 4.133//

SYNONYMS

eta bali'-saying this; prabhu—Śrī Caitanya Mahāprabhu; tāñre—him; āliṅgana kaila—embraced; tāñra—his; kaṇḍu-rasā—moisture oozing from the itches; prabhura—of Śrī Caitanya Mahāprabhu; śrī-aṅge lāgila—smeared the body.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu embraced Sanātana Gosvāmī, and the moisture oozing from the itching sores on Sanātana's body smeared the body of the Lord.

Antya TEXT 4.134

bāra bāra niṣedhena, tabu kare āliṅgana

aṅge rasā lāge, duḥkha pāya sanātana //CC Antya, 4.134//

SYNONYMS

bāra bāra—again and again; niṣedhena—forbids; tabu—still; kare āliṅgana—He embraces; aṅge—on the body; rasā lāge—oozing moisture touches; duḥkha—unhappiness; pāya—gets; sanātana—Sanātana Gosvāmī.

TRANSLATION

Although Sanātana Gosvāmī forbade Śrī Caitanya Mahāprabhu to embrace him, the Lord did so. Thus His body was smeared with the moisture from Sanātana's body, and Sanātana became greatly distressed.

Antya TEXT 4.135

ei-mate sevaka-prabhu duṅhe ghara gelā

āra dina jagadānanda sanātanere mililā //CC Antya, 4.135//

SYNONYMS

ei-mate—in this way; sevaka-prabhu—the servant and the master; duṅhe—both of them; ghara gelā—returned to their respective places; āra dina—the next day; jagadānanda—Jagadānanda; sanātanere mililā—met Sanātana Gosvāmī.

TRANSLATION

Thus both servant and master departed for their respective homes. The next day, Jagadānanda Paṇḍita went to meet Sanātana Gosvāmī.

Antya TEXT 4.136

dui-jana vasi' kṛṣṇa-kathā-goṣṭhī kailā

paṇḍitere sanātana duḥkha nivedilā //CC Antya, 4.136//

SYNONYMS

dui-jana vasi'-both of them sitting; kṛṣṇa-kathā—topics of Lord Kṛṣṇa; goṣṭhī—discussion; kailā—did; paṇḍitere—unto Jagadānanda Paṇḍita; sanātana—Sanātana Gosvāmī; duḥkha nivedilā—submitted his unhappiness.

TRANSLATION

When Jagadānanda Paṇḍita and Sanātana Gosvāmī sat together and began to discuss topics about Kṛṣṇa, Sanātana Gosvāmī submitted to Jagadānanda Paṇḍita the cause of his distress.

Antya TEXT 4.137

"ihān āilān prabhure dekhi' duḥkha khaṇḍāite

yebā mane, tāhā prabhu nā dilā karite //CC Antya, 4.137//

SYNONYMS

ihān—here (to Jagannātha Purī); āilān—I have come; prabhure—Lord Śrī Caitanya Mahāprabhu; dekhi'-by seeing; duḥkha khaṇḍāite—to diminish my unhappiness; yebā mane—what was in my mind; tāhā—that; prabhu—Lord Śrī Caitanya Mahāprabhu; nā dilā karite—did not allow me to do.

TRANSLATION

"I came here to diminish my unhappiness by seeing Lord Śrī Caitanya Mahāprabhu, but the Lord did not allow me to execute what was in my mind.

Antya TEXT 4.138

niṣedhite prabhu āliṅgana karena more

mora kaṇḍu-rasā lāge prabhura śarīre //CC Antya, 4.138//

SYNONYMS

niṣedhite—although I forbid; prabhu—Śrī Caitanya Mahāprabhu; āliṅgana—embracing; karena—does; more—unto me; mora kaṇḍu-rasā—my wet sores; lāge—touches; prabhura—of Śrī Caitanya Mahāprabhu; śarīre—on the body.

TRANSLATION

"Although I forbid Him to do so, Śrī Caitanya Mahāprabhu nevertheless embraces me, and therefore His body becomes smeared with the discharges from my itching sores.

Antya TEXT 4.139

aparādha haya mora, nāhika nistāra

jagannātheha nā dekhiye,--e duḥkha apāra //CC Antya, 4.139//

SYNONYMS

aparādha—offense; haya—is; mora—mine; nāhika nistāra—there is no

deliverance; jagannātheha—also Lord Jagannātha; nā dekhiye—I cannot see; e—this; duḥkha apāra—great unhappiness.

TRANSLATION

"In this way I am committing offenses at His lotus feet, for which I shall certainly not be delivered. At the same time, I cannot see Lord Jagannātha. This is my great unhappiness.

Antya TEXT 4.140

hita-nimitta āilāṇa āmi, haila viparīte

ki karile hita haya nāri nirdhārite" //CC Antya, 4.140//

SYNONYMS

hita-nimitta—for benefit; āilāṇa—came; āmi—I; haila viparīte—it has become just the opposite; ki karile—how; hita haya—there will be benefit; nāri nirdhārite—I can not ascertain.

TRANSLATION

"I came here for my benefit, but now I see that I am getting just the opposite. I do not know, nor can I ascertain, how there will be benefit for me."

Antya TEXT 4.141

paṇḍita kahe,--"tomāra vāsa-yogya 'vṛndāvana'

ratha-yātrā dekhi' tāhān karaha gamana //CC Antya, 4.141//

SYNONYMS

paṇḍita kahe—Jagadānanda Paṇḍita said; tomāra—your; vāsa-yogya—a suitable place for residence; vṛndāvana—Vṛndāvana; ratha-yātrā dekhi'-after seeing the Ratha-yātrā festival; tāhān—there; karaha gamana—go.

TRANSLATION

Jagadānanda Paṇḍita said, "The most suitable place for you to reside is Vṛndāvana. After seeing the Ratha-yātrā festival, you can return there.

Antya TEXT 4.142

prabhura ājñā hañāche tomā' dui bhāye

vṛndāvane vaisa, tāhāñ sarva-sukha pāiye //CC Antya, 4.142//

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; ājñā—order; hañāche—has been; tomā'-you; dui bhāye—to the two brothers; vṛndāvane vaisa—sit down at Vṛndāvana; tāhāñ—there; sarva-sukha—all happiness; pāiye—you will get.

TRANSLATION

"The Lord has already ordered both of you brothers to situate yourselves in Vṛndāvana. There you will achieve all happiness.

Antya TEXT 4.143

ye-kārye āilā, prabhura dekhilā caraṇa

rathe jagannātha dekhi' karaha gamana" //CC Antya, 4.143//

SYNONYMS

ye-kārye—for which business; āilā—you have come; prabhura—of Śrī Caitanya Mahāprabhu; dekhilā—you have seen; caraṇa—the feet; rathe—on the car; jagannātha—Lord Jagannātha; dekhi'-after seeing; karaha gamana—go.

TRANSLATION

"Your purpose in coming has been fulfilled, for you have seen the lotus feet of the Lord. Therefore, after seeing Lord Jagannātha on the Ratha-yātrā car, you can leave."

Antya TEXT 4.144

sanātana kahe,--"bhāla kailā upadeśa

tāhāñ yāba, sei mora 'prabhu-datta deśa' " //CC Antya, 4.144//

SYNONYMS

sanātana kahe—Sanātana Gosvāmī replied; bhāla kailā upadeśa—you have given good advice; tāhāñ yāba—I shall go there; sei—that; mora—my; prabhu-datta—given by the Lord; deśa—residential country.

TRANSLATION

Sanātana Gosvāmī replied, "You have given me very good advice. I shall certainly go there, for that is the place the Lord has given me for my residence."

PURPORT

The words prabhu-datta deśa are very significant. Śrī Caitanya Mahāprabhu's devotional cult teaches one not to sit down in one place but to spread the devotional cult all over the world. The Lord dispatched Sanātana Gosvāmī and Rūpa Gosvāmī to Vṛndāvana to excavate and renovate the holy places and from there establish the cult of bhakti. Therefore Vṛndāvana was given to Sanātana Gosvāmī and Rūpa Gosvāmī as their place of residence. Similarly, everyone in the line of Śrī Caitanya Mahāprabhu's devotional cult should accept the words of the spiritual master and thus spread the Kṛṣṇa consciousness movement. They should go everywhere, to all parts of the world, accepting those places as prabhu-datta deśa, the places of residence given by the spiritual master or Lord Kṛṣṇa. The spiritual master is the representative of Lord Kṛṣṇa; therefore one who has carried out the orders of the spiritual master is understood to have carried out the orders of Kṛṣṇa or Śrī Caitanya Mahāprabhu. Śrī Caitanya Mahāprabhu wanted to spread the bhakti cult all over the world (pṛthivīte āche yata nagarādi grāma). Therefore devotees in the line of Kṛṣṇa consciousness must go to different parts of the world and preach, as ordered by the spiritual master. That will satisfy Śrī Caitanya Mahāprabhu.

Antya TEXT 4.145

eta bali' duñhe nija-kārye uṭhi' gelā

āra dina mahāprabhu milibāre āilā //CC Antya, 4.145//

SYNONYMS

eta bali'-talking like this; duñhe—both Jagadānanda Paṇḍita and Sanātana Gosvāmī; nija-kārye—to their respective duties; uṭhi'-getting up; gelā—went; āra dina—the next day; mahāprabhu—Śrī Caitanya Mahāprabhu; milibāre āilā—came to meet.

TRANSLATION

After talking in this way, Sanātana Gosvāmī and Jagadānanda Paṇḍita returned to their respective duties. The next day, Śrī Caitanya Mahāprabhu went to see

Haridāsa and Sanātana Gosvāmī.

Antya TEXT 4.146

haridāsa kailā prabhura caraṇa vandana

haridāse kailā prabhu prema-āliṅgana //CC Antya, 4.146//

SYNONYMS

haridāsa—Haridāsa Ṭhākura; kailā—did; prabhura—of Lord Śrī Caitanya Mahāprabhu; caraṇa vandana—worshiping the lotus feet; haridāse—unto Haridāsa; kailā—did; prabhu—Śrī Caitanya Mahāprabhu; prema-āliṅgana—embracing in ecstatic love.

TRANSLATION

Haridāsa Ṭhākura offered obeisances to the lotus feet of Śrī Caitanya Mahāprabhu, and the Lord embraced him in ecstatic love.

Antya TEXT 4.147

dūra haite daṇḍa-paraṇāma kare sanātana

prabhu bolāya bāra bāra karite āliṅgana //CC Antya, 4.147//

SYNONYMS

dūra haite—from a distant place; daṇḍa-paraṇāma—offering obeisances and daṇḍavats; kare—did; sanātana—Sanātana Gosvāmī; prabhu—Śrī Caitanya Mahāprabhu; bolāya—calls; bāra bāra—again and again; karite āliṅgana—to embrace.

TRANSLATION

Sanātana Gosvāmī offered his obeisances and daṇḍavats from a distant place, but Śrī Caitanya Mahāprabhu called him again and again to embrace him.

Antya TEXT 4.148

aparādha-bhaye teṇha milite nā āila

mahāprabhu milibāre sei ṭhāñi gela //CC Antya, 4.148//

SYNONYMS

aparādha-bhaye—out of fear of offenses; teṇha—Sanātana Gosvāmī; milite—to meet; nā āila—did not come forward; mahāprabhu—Śrī Caitanya Mahāprabhu; milibāre—to meet; sei ṭhāñi—to Sanātana Gosvāmī; gela—went.

TRANSLATION

Out of fear of committing offenses, Sanātana Gosvāmī did not come forward to meet Śrī Caitanya Mahāprabhu. The Lord, however, went forward to meet him.

Antya TEXT 4.149

sanātana bhāgi' pāche karena gamana

balātkāre dhari, prabhu kailā āliṅgana //CC Antya, 4.149//

SYNONYMS

sanātana—Sanātana Gosvāmī; bhāgi'-running away; pāche—back; karena gamana—goes; balātkāre—by force; dhari—capturing; prabhu—Śrī Caitanya Mahāprabhu; kailā āliṅgana—embraced.

TRANSLATION

Sanātana Gosvāmī backed away, but Śrī Caitanya Mahāprabhu caught him by force and embraced him.

Antya TEXT 4.150

dui jana lañā prabhu vasilā piṇḍāte

nirviṇṇa sanātana lāgilā kahite //CC Antya, 4.150//

SYNONYMS

dui jana lañā—taking the two of them; prabhu—Śrī Caitanya Mahāprabhu; vasilā—sat down; piṇḍāte—on the altar; nirviṇṇa—advanced in renunciation; sanātana—Sanātana Gosvāmī; lāgilā kahite—began to speak.

TRANSLATION

The Lord took them both with Him and sat down in a sacred place. Then Sanātana Gosvāmī, who was advanced in renunciation, began to speak.

Antya TEXT 4.151

"hita lāgi' āinu muñi, haila viparīta

sevā-yogyā nahi, aparādha karoṇ niti niti //CC Antya, 4.151//

SYNONYMS

hita lāgi'-for benefit; āinu muñi—I came; haila viparīta—it has become just the opposite; sevā-yogyā nahi—I am not fit to render service; aparādha karoṇ—I commit offenses; niti niti—day after day.

TRANSLATION

"I came here for my benefit," he said, "but I see that I am getting just the opposite. I am unfit to render service. I simply commit offenses day after day.

Antya TEXT 4.152

sahaje nīca-jāti muñi, duṣṭa, 'pāpāśaya'

more tumi chuñile mora aparādha haya //CC Antya, 4.152//

SYNONYMS

sahaje—by nature; nīca-jāti—lowborn; muñi—I; duṣṭa—sinful; pāpa-āśaya—reservoir of sinful activities; more—me; tumi chuñile—if You touch; mora—my; aparādha haya—there is offense.

TRANSLATION

"By nature I am lowborn. I am a contaminated reservoir of sinful activities. If You touch me, sir, that will be a great offense on my part.

Antya TEXT 4.153

tāhāte āmāra aṅge kaṇḍu-rasā-rakta cale

tomāra aṅge lāge, tabu sparśaha tumi bale //CC Antya, 4.153//

SYNONYMS

tāhāte—over and above this; āmāra—my; aṅge—on the body; kaṇḍu-rasā—from wet, itching sores; rakta—blood; cale—runs, tomāra aṅge lāge—touches Your body; tabu—still; sparśaha—touch; tumi—You; bale—by force.

TRANSLATION

"Moreover, blood is running from infected itching sores on my body, smearing Your body with moisture, but still You touch me by force.

Antya TEXT 4.154

bībhatsa sparśite nā kara ghrṇā-leśe

ei aparādhe mora habe sarva-nāśe //CC Antya, 4.154//

SYNONYMS

bībhatsa—horrible; sparśite—to touch; nā kara—You do not do; ghrṇā-leśe—even a small bit of aversion; ei aparādhe—because of this offense; mora—my; habe—there will be; sarva-nāśe—loss of everything auspicious.

TRANSLATION

"My dear sir, You do not have even a pinch of aversion to touching my body, which is in a horrible condition. Because of this offense, everything auspicious will be vanquished for me.

Antya TEXT 4.155

tāte ihān rahile mora nā haya 'kalyāṇa'

ājñā deha'--ratha dekhi' yāṇa vṛndāvana //CC Antya, 4.155//

SYNONYMS

tāte—because of this; ihān—here; rahile—if I remain; mora—my; nā—not; haya—there is; kalyāṇa—auspiciousness; ājñā deha'-kindly give the order; ratha dekhi'-after witnessing the Ratha-yātrā festival; yāṇa vṛndāvana—I may return to Vṛndāvana.

TRANSLATION

"Therefore I see that I will get nothing auspicious by staying here. Kindly give me orders allowing me to return to Vṛndāvana after the Ratha-yātrā festival.

Antya TEXT 4.156

jagadānanda-pañḍite āmi yukti puchila

vṛndāvana yāite teṇha upadeśa dila" //CC Antya, 4.156//

SYNONYMS

jagadānanda-pañḍite—from Jagadānanda Pañḍita; āmi—I; yukti—advice; puchila—inquired; vṛndāvana yāite—to go to Vṛndāvana; teṇha—he; upadeśa dila—has given instruction.

TRANSLATION

"I have consulted Jagadānanda Pañḍita for his opinion, and he has also advised me to return to Vṛndāvana."

Antya TEXT 4.157

eta śuni' mahāprabhu saroṣa-antare

jagadānande kruddha hañā kare tiraṣkāre //CC Antya, 4.157//

SYNONYMS

eta śuni'-hearing this; mahāprabhu—Śrī Caitanya Mahāprabhu; sa-roṣa-antare—in an angry mood; jagadānande—at Jagadānanda Pañḍita; kruddha hañā—becoming very angry; kare tiraṣkāre—chastises.

TRANSLATION

Hearing this, Śrī Caitanya Mahāprabhu, in an angry mood, began to chastise Jagadānanda Pañḍita.

Antya TEXT 4.158

"kālikāra baṭuyā jagā aiche garvī haila

tomā-sabāreha upadeśa karite lāgila //CC Antya, 4.158//

SYNONYMS

kālikāra—new; baṭuyā—boy; jagā—Jagadānanda Pañḍita; aiche—so; garvī haila—has become proud; tomā-sabāreha—persons like you; upadeśa karite—to advise; lāgila—has begun.

TRANSLATION

"Jagā [Jagadānanda Pañḍita] is only a new boy, but he has become so proud that

he thinks himself competent to advise a person like you.

Antya TEXT 4.159

vyavahāre-paramārthe tumi--tāra guru-tulya

tomāre upadeśe, nā jāne āpana-mūlya //CC Antya, 4.159//

SYNONYMS

vyavahāre—in ordinary dealings; parama-arthe—in spiritual matters; tumi—you; tāra—of him; guru-tulya—like a spiritual master; tomāre—you; upadeśe—he advises; nā jāne—does not know; āpana-mūlya—his value.

TRANSLATION

"In affairs of spiritual advancement and even in ordinary dealings, you are on the level of his spiritual master. Yet not knowing his own value, he dares to advise you.

Antya TEXT 4.160

āmāra upadeṣṭā tumi--prāmāṇika ārya

tomāreha upadeśe--bālakā kare aiche kārya //CC Antya, 4.160//

SYNONYMS

āmāra—My; upadeṣṭā—adviser; tumi—you; prāmāṇika ārya—authorized person; tomāreha—even you; upadeśe—he advises; bālakā—boy; kare—does; aiche—such; kārya—business.

TRANSLATION

"My dear Sanātana, you are on the level of My adviser, for you are an authorized person. But Jagā wants to advise you. This is but the impudence of a naughty boy."

Antya TEXT 4.161

śuni' sanātana pāye dhari' prabhure kahila

ḥjagadānandera saubhāgya āji se jānila //CC Antya, 4.161//

SYNONYMS

śuni'-hearing; sanātana—Sanātana Gosvāmī; pāye dhari'-capturing the feet; prabhure kahila—began to say to Śrī Caitanya Mahāprabhu; jagadānandera—of Jagadānanda Paṇḍita; saubhāgya—fortune; āji—now; se—that; jānila—I understand.

TRANSLATION

When Śrī Caitanya Mahāprabhu was thus chastising Jagadānanda Paṇḍita, Sanātana Gosvāmī fell at the Lord's feet and said, "I can now understand the fortunate position of Jagadānanda.

Antya TEXT 4.162

āpanāra 'asaubhāgya' āji haila jñāna

jagate nāhi jagadānanda-sama bhāgyavān //CC Antya, 4.162//

SYNONYMS

āpanāra—my personal; asaubhāgya—misfortune; āji—today; haila jñāna—I can understand; jagate—within this world; nāhi—there is not; jagadānanda-sama—like Jagadānanda Paṇḍita; bhāgyavān—fortunate person.

TRANSLATION

"I can also understand my misfortune. No one in this world is as fortunate as Jagadānanda.

Antya TEXT 4.163

jagadānande piyāo ātmīyatā-sudhā-rasa

more piyāo gaurava-stuti-nimba-niśindā-rasa //CC Antya, 4.163//

SYNONYMS

jagadānande—unto Jagadānanda Paṇḍita; piyāo—You cause to drink; ātmīyatā-sudhā-rasa—the nectar of affectionate relations; more—me; piyāo—You cause to drink; gaurava-stuti—honorable prayers; nimba-niśindā-rasa—the juice of nimba fruit and niśindā.

TRANSLATION

"Sir, You are making Jagadānanda drink the nectar of affectionate relationships, whereas by offering me honorable prayers, You are making me drink the bitter juice of nimba and niśindā.

Antya TEXT 4.164

ājiha nahila more ātmīyatā-jñāna!

mora abhāgya, tumi--svatantra bhagavān!" //CC Antya, 4.164//

SYNONYMS

ājiha—even until now; nahila—there has not been; more—unto me; ātmīyatā-jñāna—feeling as one of Your relations; mora abhāgya—my misfortune; tumi—You; svatantra bhagavān—the independent Personality of Godhead.

TRANSLATION

"It is my misfortune that You have not accepted me as one of Your intimate relations. But You are the completely independent Supreme Personality of Godhead."

Antya TEXT 4.165

śuni' mahāprabhu kichu lajjita hailā mane

tānre santoṣite kichu balena vacane //CC Antya, 4.165//

SYNONYMS

śuni'-hearing; mahāprabhu—Śrī Caitanya Mahāprabhu; kichu—somewhat; lajjita—ashamed; hailā—became; mane—within the mind; tānre—him; santoṣite—to satisfy; kichu—some; balena—said; vacane—words.

TRANSLATION

Hearing this, Śrī Caitanya Mahāprabhu was somewhat ashamed. Just to satisfy Sanātana Gosvāmī, He spoke the following words.

Antya TEXT 4.166

'jagadānanda priya āmāra nahe tomā haite

maryādā-laṅghana āmi nā pāroṇ sahite //CC Antya, 4.166//

SYNONYMS

jagadānanda—Jagadānanda Paṇḍita; priya—more dear; āmāra—to Me; nahe—is not; tomā haite—than you; maryādā-laṅghana—transgressing the etiquette; āmi—I; nā—not; pāron—can; sahite—tolerate.

TRANSLATION

"My dear Sanātana, please do not think that Jagadānanda is more dear to Me than you. However, I cannot tolerate transgressions of the standard etiquette.

Antya TEXT 4.167

kāhān tumi--prāmāṇika, śāstre pravīṇa!

kāhān jagā--kālikāra baṭuyā navīna! //CC Antya, 4.167//

SYNONYMS

kāhān—where; tumi—you; prāmāṇika—authority; śāstre pravīṇa -experienced in the learning of the śāstras; kāhān—where; jagā—Jagā; kālikāra—recent; baṭuyā—youth; navīna—new.

TRANSLATION

"You are an experienced authority in the śāstras, whereas Jagā is just a young boy.

Antya TEXT 4.168

āmākeha bujhāite tumi dhara śakti

kata ṭhāñi bujhāñācha vyavahāra-bhakti //CC Antya, 4.168//

SYNONYMS

āmākeha—even Me; bujhāite—to convince; tumi—you; dhara—have; śakti—power; kata ṭhāñi—in how many places; bujhāñācha—you have convinced; vyavahāra-bhakti—ordinary behavior as well as devotional service.

TRANSLATION

"You have the power to convince even Me. In many places you have already convinced Me about ordinary behavior and devotional service.

Antya TEXT 4.169

tomāre upadeśa kare, nā yāya sahana

ataeva tāre āmi kariye bhartsana //CC Antya, 4.169//

SYNONYMS

tomāre—you; upadeśa kare—advises; nā yāya sahana—I cannot tolerate; ataeva—therefore; tāre—unto him; āmi—I; kariye—do; bhartsana—chastisement.

TRANSLATION

"Jagā's advising you is intolerable for Me. Therefore I am chastising him.

Antya TEXT 4.170

bahiraṅga-jñāne tomāre nā kari stavana

tomāra guṇe stuti karāya yaiche tomāra guna //CC Antya, 4.170//

SYNONYMS

bahiraṅga-jñāne—thinking outside My intimate relationship; tomāre—unto you; nā kari—I do not; stavana—offer praise; tomāra—your; guṇe—by qualifications; stuti karāya—one is induced to offer prayers; yaiche—as; tomāra—your; guna—attributes.

TRANSLATION

"I offer you praise not because I think of you as being outside an intimate relationship with Me but because you are actually so qualified that one is forced to praise your qualities.

Antya TEXT 4.171

yadyapi kāhāra 'mamatā' bahu-jane haya

prīti-svabhāve kāhāte kona bhāvodaya //CC Antya, 4.171//

SYNONYMS

yadyapi—although; kāhāra—of someone; mamatā—affection; bahu-lane—unto many persons; haya—there is; prīti-svabhāve—according to one's affection; kāhāte—in someone; kona—some; bhāva-udaya—awakening of ecstatic love.

TRANSLATION

"Although one has affection for many persons, different types of ecstatic love awaken according to the nature of one's personal relationships.

Antya TEXT 4.172

tomāra deha tumi kara bībhatsa-jñāna

tomāra deha āmāre lāge amṛta-samāna //CC Antya, 4.172//

SYNONYMS

tomāra deha—your body; tumi—you; kara bībhatsa-jñāna—consider horrible; tomāra deha—your body; āmāre—unto Me; lāge—appears; amṛta-samāna—as if made of nectar.

TRANSLATION

"You consider your body dangerous and awful, but I think that your body is like nectar.

Antya TEXT 4.173

aprākṛta-deha tomāra 'prākṛta' kabhu naya

tathāpi tomāra tāte prākṛta-buddhi haya //CC Antya, 4.173//

SYNONYMS

aprākṛta—transcendental; deha—body; tomāra—your; prākṛta—material; kabhu naya—is never; tathāpi—still; tomāra—your; tāte—in that; prākṛta-buddhi—conception as material; haya—is.

TRANSLATION

"Actually your body is transcendental, never material. You are thinking of it, however, in terms of a material conception.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura gives his opinion about how a person completely engaged in the service of the Lord transforms his body from material to transcendental. He says: "A pure devotee engaged in the service of Lord Kṛṣṇa

has no desire for his personal sense gratification, and thus he never accepts anything for that purpose. He desires only the happiness of the Supreme Personality of Godhead, Kṛṣṇa, and because of his ecstatic love for Kṛṣṇa, he acts in various ways. Karmīs think that the material body is an instrument for material enjoyment, and that is why they work extremely hard. A devotee, however, has no such desires. A devotee always engages wholeheartedly in the service of the Lord, forgetting about bodily conceptions and bodily activities. The body of a karmī is called material because the karmī, being too absorbed in material activities, is always eager to enjoy material facilities, but the body of a devotee who tries his best to work very hard for the satisfaction of Kṛṣṇa by fully engaging in the Lord's service must be accepted as transcendental. Whereas karmīs are interested only in the personal satisfaction of their senses, devotees work for the satisfaction of the Supreme Lord. Therefore one who cannot distinguish between devotion and ordinary karma may mistakenly consider the body of a pure devotee material. One who knows does not commit such a mistake. Nondevotees who consider devotional activities and ordinary material activities to be on the same level are offenders to the chanting of the transcendental holy name of the Lord. A pure devotee knows that a devotee's body, being always transcendental, is just suitable for rendering service to the Lord.

A devotee on the topmost platform of devotional service always humbly thinks that he is not rendering any devotional service. He thinks that he is poor in devotional service and that his body is material. On the other hand, those known as the sahajiyās foolishly think that their material bodies are transcendental. Because of this, they are always bereft of the association of pure devotees, and thus they cannot behave like Vaiṣṇavas. Observing the defects of the sahajiyās, Śrīla Bhaktivinoda Ṭhākura has sung as follows in his book Kalyāṇa-kalpa-taru:

āmi ta' vaiṣṇava, e-buddhi ha-ile,

amānī nā haba āmi

pratiṣṭhāśā āsi', hṛdaya dūṣibe,

ha-iba niraya-gāmī

nije śreṣṭha jāni', ucchiṣṭādi-dāne,

habe abhimāna bhāra

tāi śiṣya tava, thākiyā sarvadā,

nā la-iba pūjā kāra

"If I think I am a Vaiṣṇava, I shall look forward to receiving respect from others. And if the desire for fame and reputation pollute my heart, certainly I shall go to hell. By giving others the remnants of my food, I shall consider myself superior and shall be burdened with the weight of false pride. Therefore, always remaining your surrendered disciple, I shall not accept worship from anyone else." Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī has written (Antya-līlā 20.28):

premera svabhāva--yāhāṇ premera sambandha

sei māne,--'kṛṣṇe mora nāhi prema-gandha'

"Wherever there is a relationship of love of Godhead, the natural symptoms are that the devotee does not think himself a devotee, but always thinks that he has not even a drop of love for Kṛṣṇa."

Antya TEXT 4.174

'prākṛta' haile ha tomāra vapu nāri upekṣite

bhadrābhadrā-vastu-jñāna nāhika 'prākṛte' //CC Antya, 4.174//

SYNONYMS

prākṛta—material; haile ha—even if it were; tomāra—your; vapu—body; nāri—I cannot; upekṣite—neglect; bhadrā-abhadrā—good and bad; vastu-jñāna—appreciation of things; nāhika—there is not; prākṛte—in the material world.

TRANSLATION

"Even if your body were material, I still could not neglect it, for the material body should be considered neither good nor bad.

PURPORT

Śrī Caitanya Mahāprabhu told Sanātana Gosvāmī, "Since you are a Vaiṣṇava, your body is spiritual, not material. Therefore you should not consider this body to be subjected to superior or inferior qualities. Moreover, I am a sannyāsī. Therefore even if your body were material, a sannyāsī should see no distinction between a good body and a bad body.

Antya TEXT 4.175

kiṁ bhadraṁ kim abhadraṁ vā

dvaitasyāvastunaḥ kiyat

vācoditaṁ tad anṛtaṁ

manasā dhyātam eva ca //CC Antya, 4.175//

SYNONYMS

kiṁ—what; bhadraṁ—good; kim—what; abhadraṁ—bad; vā—or; dvaitasya—of this material world; avastunaḥ—that which has temporary existence; kiyat—how much; vācā—by words; uditam—vibrated; tat—that; anṛtam—without permanent existence; manasā—by the mind; dhyātam—conceived; eva—certainly; ca—and.

TRANSLATION

" 'Anything not conceived in relationship to Kṛṣṇa should be understood to be illusion [māyā]. None of the illusions uttered by words or conceived in the mind are factual. Because illusion is not factual, there is no distinction between what we think is good and what we think is bad. When we speak of the Absolute Truth, such speculations do not apply.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (11.28.4).

Antya TEXT 4.176

'dvaite' bhadraḥbhadra-jñāna, saba--'manodharma'

'ei bhāla, ei manda',--ei saba 'bhrama' //CC Antya, 4.176//

SYNONYMS

dvaite—in the material world; bhadra-abhadra-jñāna—understanding of good and bad; saba—all; manaḥ-dharma—speculative mental creations; ei bhāla—this is good; ei manda—this is bad; ei—this; saba—all; bhrama—mistake.

TRANSLATION

"In the material world, conceptions of good and bad are all mental speculations. Therefore, saying, 'This is good, and this is bad,' is all a mistake.

PURPORT

Kṛṣṇa, the Supreme Personality of Godhead, is the Absolute Truth, ever existing with different varieties of energies. When one is absorbed in the illusory energy of Kṛṣṇa and cannot understand Kṛṣṇa, one cannot ascertain what is good and bad for him. Conceptions of good and bad are all imaginations or mental speculations. When one forgets that he is an eternal servant of Kṛṣṇa, he wants to enjoy the material world through different plans. At that time he distinguishes between material plans that are good and those that are bad. Actually, however, they are all false.

Antya TEXT 4.177

vidyā-vinaya-sampanne

brāhmaṇe gavi hastini

śuni caiva śvapāke ca

paṇḍitāḥ sama-darśinaḥ //CC Antya, 4.177//

SYNONYMS

vidyā-knowledge; vinaya-gentleness; sampanne-endowed with; brāhmaṇe-onto a brāhmaṇa; gavi-onto a cow; hastini-onto an elephant; śuni-onto a dog; ca-and; eva-also; śva-pāke-onto a dog-eater; ca-also; paṇḍitāḥ-those who are actually learned in spiritual understanding; sama-darśinaḥ-equiposited.

TRANSLATION

" 'The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle brāhmaṇa, a cow, an elephant, a dog and a dog-eater.'

PURPORT

This is a quotation from Bhagavad-gītā (5.18).

Antya TEXT 4.178

jñāna-vijñāna-trptātmā

kūṭastho vijitendriyaḥ

yukta ity ucyate yogī

sama-loṣṭrāśma-kāñcanaḥ //CC Antya, 4.178//

SYNONYMS

jñāna—by acquired knowledge; vijñāna—realized knowledge; tṛpta—satisfied; ātmā—living entity; kūṭa-sthaḥ—fixed in his constitutional position; vijita—controlled; indriyaḥ—whose senses; yuktaḥ—in touch with the Supreme; iti—thus; ucyate—is said; yogī—a yogī; sama—equal; loṣṭra—pebbles; āśma—stone; kāñcanaḥ—gold.

TRANSLATION

" 'One who is fully satisfied in knowledge obtained and practically applied in life, who is always determined and fixed in his spiritual position, who completely controls his senses, and who sees pebbles, stone and gold on the same level, is understood to be a perfect yogī.'

PURPORT

This is also a quotation from Bhagavad-gītā (6.8).

Antya TEXT 4.179

āmi ta'--sannyāsī, āmāra 'sama-dṛṣṭi' dharma

candana-paṅkete āmāra jñāna haya 'sama' //CC Antya, 4.179//

SYNONYMS

āmi—I; ta'-certainly; sannyāsī—in the renounced order of life; āmāra—My; sama-dṛṣṭi—seeing everything on the same platform; dharma—duty; candana-paṅkete—between sandalwood pulp and mud; āmāra—My; jñāna—knowledge; haya—is; sama—same.

TRANSLATION

"Since I am in the renounced order, My duty is to make no distinctions but instead be equipoised. My knowledge must be equally disposed toward sandalwood pulp and dirty mud.

PURPORT

It is the duty of a sannyāsī, a person in the renounced order, to be always equipoised, and that is also the duty of a learned man and a Vaiṣṇava. A Vaiṣṇava, a sannyāsī or a learned person has no conception of the material world; in other words, he has no conception of anything materially important. He has no desire to use sandalwood pulp for sense gratification, nor does sense gratification make him hate mud. Acceptance or rejection of material things is not the concern of a sannyāsī, a Vaiṣṇava or a learned person. An advanced devotee has no desire to enjoy or reject anything. His only duty is to accept whatever is favorable for the advancement of Kṛṣṇa consciousness. A Vaiṣṇava should be indifferent to material enjoyment and renunciation and should always hanker for the spiritual life of rendering service to the Lord.

Antya TEXT 4.180

ei lāgi' tomā tyāga karite nā yuyāya

ghṛṇā-buddhi kari yadi, nija-dharma yāya" //CC Antya, 4.180//

SYNONYMS

ei lāgi'-for this reason; tomā—you; tyāga karite—to reject; nā yuyāya—is not befitting; ghṛṇā-buddhi kari—I regard with hatred; yadi—if; nija-dharma yāya—I deviate from My duty.

TRANSLATION

"For this reason, I cannot reject you. If I hated you, I would deviate from My occupational duty."

Antya TEXT 4.181

haridāsa kahe,--"prabhu, ye kahilā tumi

ei 'bāhya pratāraṇā' nāhi māni āmi //CC Antya, 4.181//

SYNONYMS

haridāsa kahe—Haridāsa said; prabhu—my Lord; ye—what; kahilā—have spoken; tumi—You; ei—this; bāhya pratāraṇā—external formality; nāhi māni āmi—I do not accept.

TRANSLATION

Haridāsa said, "My dear Lord, what You have spoken deals with external formalities. I do not accept it.

Antya TEXT 4.182

āmā-saba adhame ye kariyācha aṅgikāra

dīna-dayālu-guṇa tomāra tāhāte pracāra" //CC Antya, 4.182//

SYNONYMS

āmā-saba—all of us; adhame—most fallen; ye—that; kariyācha—You have done; aṅgikāra—acceptance; dīna-dayālu—merciful unto the fallen souls; guṇa—attribute; tomāra—of You; tāhāte—in that; pracāra—proclaiming.

TRANSLATION

"My Lord, we are all fallen, but You have accepted us due to Your attribute of being merciful to the fallen. This is well known all over the world."

Antya TEXT 4.183

prabhu hāsi' kahe,--"śuna, haridāsa, sanātana

tattvataḥ kahi tomā-viṣaye yaiche mora mana //CC Antya, 4.183//

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; hāsi'-smiling; kahe—says; śuna—hear; haridāsa—My dear Haridāsa; sanātana—My dear Sanātana; tattvataḥ—truly; kahi—I am speaking; tomā-viṣaye—about you; yaiche—as; mora mana—My mind.

TRANSLATION

Lord Caitanya smiled and said, "Listen, Haridāsa and Sanātana. Now I am speaking the truth about how My mind is attached to you.

Antya TEXT 4.184

tomāre 'lālya', āpanāke 'lālaka' abhimāna

lālakera lālye nahe doṣa-parijñāna //CC Antya, 4.184//

SYNONYMS

tomāre—unto you; lālya—maintained; āpanāke—unto Me; lālaka—the maintainer; abhimāna—conception; lālakera—of the maintainer; lālye—unto the maintained; nahe—not; doṣa—fault; parijñāna—understanding.

TRANSLATION

"My dear Haridāsa and Sanātana, I think of you as My little boys, to be maintained by Me. The maintainer never takes seriously any faults of the maintained.

PURPORT

When a father maintains a child and the child is maintained by the father, the father never takes seriously the faults of the child. Even if they actually are faults, the father does not mind them.

Antya TEXT 4.185

āpanāre haya mora amānya-samāna

tomā-sabāre karoṇ muṇi bālaka-abhimāna //CC Antya, 4.185//

SYNONYMS

āpanāre—unto Myself; haya—there is; mora—My; amānya—not deserving respect; samāna—like; tomā-sabāre—unto all of you; karoṇ—do; muṇi—I; bālaka-abhimāna—considering My sons.

TRANSLATION

"I always think of Myself as deserving no respect, but because of affection I always consider you to be like My little children.

Antya TEXT 4.186

mātāra yaiche bālakera 'amedhya' lāge gāya

ghṛṇā nāhi janme, āra mahā-sukha pāya //CC Antya, 4.186//

SYNONYMS

mātāra—of the mother; yaiche—as; bālakera—of the child; amedhya—stool and urine; lāge gāya—touches the body; ghṛṇā—hatred; nāhi janme—does not arise; āra—more; mahā-sukha—great pleasure; pāya—gets.

TRANSLATION

"When a child passes stool and urine that touch the body of the mother, the mother never hates the child. On the contrary, she takes much pleasure in cleansing him.

Antya TEXT 4.187

'lālyāmedhya' lālakera candana-sama bhāya

sanātanera klede āmāra ghṛṇā nā upajāya" //CC Antya, 4.187//

SYNONYMS

lālya—of the maintained child; amedhya—stool and urine; lālakera—of the maintainer; candana-sama—like sandalwood pulp; bhāya—appears; sanātanera—of Sanātana Gosvāmī; klede—unto the moisture of the sores; āmāra—My; ghṛṇā—hatred; nā—not; upajāya—arises.

TRANSLATION

"The stool and urine of the maintained child appear like sandalwood pulp to the mother. Similarly, when the foul moisture oozing from the itches of Sanātana touches My body, I have no hatred for him."

Antya TEXT 4.188

haridāsa kahe,--"tumi īśvara dayā-maya

tomāra gambhīra hṛdaya bujhana nā yāya //CC Antya, 4.188//

SYNONYMS

haridāsa kahe—Haridāsa Ṭhākura said; tumi—You; īśvara—the Supreme Personality of Godhead; dayā-maya—merciful; tomāra—Your; gambhīra—deep; hṛdaya—heart; bujhana nā yāya—cannot be understood.

TRANSLATION

Haridāsa Ṭhākura said, "My dear sir, You are the Supreme Personality of

Godhead and are most merciful toward us. No one can understand what is within Your deeply affectionate heart.

Antya TEXT 4.189

vāsudeva--galat-kuṣṭhī, tāte aṅga--kīḍā-maya

tāre āliṅgana kailā hañā sadaya //CC Antya, 4.189//

SYNONYMS

vāsudeva—Vāsudeva; galat-kuṣṭhī—suffering from leprosy; tāte—over and above that; aṅga—the body; kīḍā-maya—full of worms; tāre—him; āliṅgana—embracing; kailā—You did; hañā sa-daya—being merciful.

TRANSLATION

"You embraced the leper Vāsudeva, whose body was fully infected by worms. You are so kind that in spite of his condition You embraced him.

Antya TEXT 4.190

āliṅgiyā kailā tāra kandarpa-sama aṅga

bujhite nā pāri tomāra kṛpāra taraṅga" //CC Antya, 4.190//

SYNONYMS

āliṅgiyā—by embracing; kailā—You made; tāra—his; kandarpa-sama—as beautiful as Cupid; aṅga—body; bujhite nā pāri—we cannot understand; tomāra—Your; kṛpāra taraṅga—waves of mercy.

TRANSLATION

"By embracing him You made his body as beautiful as that of Cupid. We cannot understand the waves of Your mercy."

Antya TEXT 4.191

prabhu kahe,--"vaiṣṇava-deha 'prākṛta' kabhu naya

'aprākṛta' deha bhaktera 'cid-ānanda-maya' //CC Antya, 4.191//

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; vaiṣṇava deha—the body of a Vaiṣṇava; prākṛta—material; kabhu naya—is never; aprākṛta—transcendental; deha—body; bhaktera—of a devotee; cit-ānanda-maya—full of transcendental bliss.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "The body of a devotee is never material. It is considered to be transcendental, full of spiritual bliss.

PURPORT

Śrī Caitanya Mahāprabhu is trying to convince Haridāsa Ṭhākura and Sanātana Gosvāmī that a devotee whose life is dedicated to the service of the Lord is never in the material conception. Because he always engages in the service of the Lord, his body is transcendental and full of spiritual bliss. His body should never be considered material, just as the body of the Deity worshiped in the temple is never considered to be made of stone or wood. Factually, the Deity is directly the Supreme Personality of Godhead, without a doubt. The injunctions of the Padma Purāṇa therefore state: *arcye viṣṇau śilādhīr guruṣu nara-matir vaiṣṇave jāti-buddhiḥ. ..yasya vā nārakī saḥ*. The Deity worshiped in the temple is never stone or wood. Similarly, the body of a Vaiṣṇava fully dedicated to the service of the Lord is never considered to belong to the material modes of nature.

Antya TEXT 4.192

dīkṣā-kāle bhakta kare ātma-samarpaṇa

sei-kāle kṛṣṇa tāre kare ātma-sama //CC Antya, 4.192//

SYNONYMS

dīkṣā-kāle—at the time of initiation; bhakta—the devotee; kare—does; ātma—of himself; samarpaṇa—full dedication; sei-kāle—at that time; kṛṣṇa—Lord Kṛṣṇa; tāre—him; kare—makes; ātma-sama—as spiritual as Himself.

TRANSLATION

"At the time of initiation, when a devotee fully surrenders unto the service of the Lord, Kṛṣṇa accepts him to be as good as Himself.

Antya TEXT 4.193

sei deha kare tāra cid-ānanda-maya

aprākṛta-dehe tānra caraṇa bhajaya //CC Antya, 4.193//

SYNONYMS

sei deha—that body; kare—makes; tāra—his; cit-ānanda-maya—full of transcendental bliss; aprākṛta-dehe—in that transcendental body; tānra—His; caraṇa—feet; bhajaya—worships.

TRANSLATION

"When the devotee's body is thus transformed into spiritual existence, the devotee, in that transcendental body, renders service to the lotus feet of the Lord.

Antya TEXT 4.194

martyo yadā tyakta-samasta-karmā

niveditātmā vicikīrṣito me

tadāmṛtatvaṁ pratipadyamāno

mayātma-bhūyāya ca kalpate vai //CC Antya, 4.194//

SYNONYMS

martyaḥ—the living entity subjected to birth and death; yadā—as soon as; tyakta—giving up; samasta—all; karmāḥ—fruitive activities; nivedita-ātmā—a fully surrendered soul; vicikīrṣitaḥ—desired to act; me—by Me; tadā—at that time; amṛtatvam—immortality; pratipadyamānaḥ—attaining; mayā—with Me; ātma-bhūyāya—for becoming of a similar nature; ca—also; kalpate—is eligible; vai—certainly.

TRANSLATION

" 'The living entity who is subjected to birth and death, when he gives up all material activities dedicating his life to Me for executing My order, and thus acts according to My direction, at that time he reaches the platform of immortality, and becomes fit to enjoy the spiritual bliss of exchange of loving mellows with Me.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (11.29.34). At the time of initiation, a devotee gives up all his material conceptions. Therefore, being in touch with the Supreme Personality of Godhead, he is situated on the transcendental platform. Thus having attained knowledge and the spiritual platform, he always engages in the service of the spiritual body of Kṛṣṇa. When one is freed from material connections in this way, his body immediately becomes spiritual, and Kṛṣṇa accepts His service. However, Kṛṣṇa does not accept anything from a person with a material conception of life. When a devotee no longer has any desire for material sense gratification, in his spiritual identity he engages in the service of the Lord, for his dormant spiritual consciousness awakens. This awakening of spiritual consciousness makes his body spiritual, and thus he becomes fit to render service to the Lord. Karmīs may consider the body of a devotee material, but factually it is not, for a devotee has no conception of material enjoyment. If one thinks that the body of a pure devotee is material, he is an offender, for that is a vaiṣṇava-aparādha. In this connection one should consult Śrīla Sanātana Gosvāmī's Bṛhad-bhāgavatāmṛta (1.3.45 and 2.3.139).

Antya TEXT 4.195

sanātanera dehe kṛṣṇa kaṇḍu upajāñā

āmā parīkṣite ihāṇ dilā pāṭhāñā //CC Antya, 4.195//

SYNONYMS

sanātanera—of Sanātana Gosvāmī; dehe—in the body; kṛṣṇa—Lord Kṛṣṇa; kaṇḍu—itches; upajāñā—manifesting; āmā—Me; parīkṣite—to test; ihāṇ—here; dilā pāṭhāñā—has sent.

TRANSLATION

"Kṛṣṇa somehow or other manifested these itching sores on the body of Sanātana Gosvāmī and sent him here to test Me.

Antya TEXT 4.196

ghṛṇā kari' āliṅgana nā karitāma yabe

kṛṣṇa-ṭhāñi aparādha-daṇḍa pāitāma tabe //CC Antya, 4.196//

SYNONYMS

ghṛṇā kari'-hating; āliṅgana—embracing; nā karitāma—I would not do; yabe—when; kṛṣṇa-ṭhāñi—unto Lord Kṛṣṇa; aparādha-daṇḍa—punishment for offenses; pāitāma—I would have gotten; tabe—then.

TRANSLATION

"If I had hated Sanātana Gosvāmī and had not embraced him, I would certainly have been chastised for offenses to Kṛṣṇa.

Antya TEXT 4.197

pāriṣada-deha ei, nā haya durgandha

prathama divase pāiluṅ catuḥsama-gandha" //CC Antya, 4.197//

SYNONYMS

pāriṣada-deha—the body of Kṛṣṇa's associate; ei—this; nā haya—is not; durgandha—having a bad smell; prathama divase—on the first day; pāiluṅ—I got; catuḥsama-gandha—the smell of catuḥsama, a mixture of sandalwood pulp, camphor, aguru and musk.

TRANSLATION

"Sanātana Gosvāmī is one of the associates of Kṛṣṇa. There could not be any bad odor from his body. On the first day I embraced him, I smelled the aroma of catuḥsama [a mixture of sandalwood pulp, camphor, aguru and musk]."

PURPORT

An associate of the Lord is one whose body is fully engaged in the service of the Lord. A materialist might see Sanātana Gosvāmī's body as being full of itching sores that exuded foul moisture and a bad smell. Śrī Caitanya Mahāprabhu, however, said that actually the aroma of his body was the excellent scent of a mixture of sandalwood pulp, camphor, musk and aguru. In the Garuḍa Purāṇa this mixture, which is called catuḥsama, is described as follows:

kastūrikāyā dvau bhāgau

catvāraś candanasya tu

kuṅkumasya trayaś caikaḥ

śaśinaḥ syāt catuḥsamam

"Two parts of musk, four parts of sandalwood, three parts of aguru or saffron and one part of camphor, when mixed together, form catuḥsama." The aroma of catuḥsama is very pleasing. It is also mentioned in the Hari-bhakti-vilāsa (6.115).

Antya TEXT 4.198

vastutaḥ prabhu yabe kailā āliṅgana

tāñra sparśe gandha haila candanera sama //CC Antya, 4.198//

SYNONYMS

vastutaḥ—in fact; prabhu—Śrī Caitanya Mahāprabhu; yabe—when; kailā—did; āliṅgana—embracing; tāñra sparśe—by His touch; gandha haila—there was a fragrance; candanera sama—exactly like that of sandalwood pulp.

TRANSLATION

In fact, however, when Śrī Caitanya Mahāprabhu embraced the body of Sanātana Gosvāmī, by the Lord's touch alone there was manifest a fragrance exactly like that of sandalwood pulp.

Antya TEXT 4.199

prabhu kahe,--"sanātana, nā māniha duḥkha

tomāra āliṅgane āmi pāi baḍa sukha //CC Antya, 4.199//

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu continued to speak; sanātana—My dear Sanātana; nā māniha duḥkha—do not be unhappy; tomāra āliṅgane—by embracing you; āmi—I; pāi—get; baḍa sukha—great happiness.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "My dear Sanātana, do not be aggrieved, for when I embrace you I actually get great pleasure.

Antya TEXT 4.200

e-vatsara tumi ihāñ raha āmā-sane

vatsara rahi' tomāre āmi pāṭhāimu vṛndāvane //CC Antya, 4.200//

SYNONYMS

e-vatsara—this year; tumi—you; ihāñ—here; raha—remain; āmā-sane—with Me; vatsara—year; rahi'-remaining; tomāre—you; āmi—I; pāṭhāimu vṛndāvane—shall send to Vṛndāvana.

TRANSLATION

"Stay with Me at Jagannātha Purī for one year, and after that I shall send you to Vṛndāvana."

Antya TEXT 4.201

eta bali' punaḥ tāñre kailā āliṅgana

kaṇḍu gela, aṅga haila suvarṇera sama //CC Antya, 4.201//

SYNONYMS

eta bali'-saying this; punaḥ—again; tāñre—him; kailā—did; āliṅgana—embracing; kaṇḍu gela—the itching sores disappeared; aṅga—the body; haila—became; suvarṇera sama—like gold.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu again embraced Sanātana Gosvāmī. Thus immediately Sanātana's itches disappeared, and his entire body resembled the color of gold.

Antya TEXT 4.202

dekhi' haridāsa mane hailā camatkāra

prabhure kahena,--"ei bhaṅgī ye tomāra //CC Antya, 4.202//

SYNONYMS

dekhi'-seeing; haridāsa—Haridāsa Ṭhākura; mane—in the mind; hailā camatkāra—became astonished; prabhure kahena—spoke to the Lord; ei—this; bhaṅgī—transcendental activity; ye—which; tomāra—Your.

TRANSLATION

Seeing the change, Haridāsa Ṭhākura, greatly astonished, told the Lord, "This is

Your pastime.

Antya TEXT 4.203

sei jhārikhaṇḍera pānī tumi khāoyāilā

sei pānī-lakṣye inhāra kaṇḍu upajāilā //CC Antya, 4.203//

SYNONYMS

sei—that; jhārikhaṇḍera—of Jhārikhaṇḍa; pānī—water; tumi—You; khāoyāilā—made to drink; sei pānī-lakṣye—on account of this water; inhāra—of Sanātana Gosvāmī; kaṇḍu upajāilā—You generated the itching.

TRANSLATION

"My dear Lord, You made Sanātana Gosvāmī drink the water of Jhārikhaṇḍa, and You actually generated the consequent itching sores on his body.

Antya TEXT 4.204

kaṇḍu kari' parīkṣā karile sanātane

ei līlā-bhaṅgī tomāra keha nāhi jāne" //CC Antya, 4.204//

SYNONYMS

kaṇḍu kari'-generating the itching sores; parīkṣā—examination; karile—You did; sanātane—unto Sanātana Gosvāmī; ei—this; līlā—of pastimes; bhaṅgī—trick; tomāra—Your; keha nāhi jāne—no one knows.

TRANSLATION

"After thus causing these itching sores, You examined Sanātana Gosvāmī. No one can understand Your transcendental pastimes."

Antya TEXT 4.205

duñhe āliṅgiyā prabhu gelā nijālaya

prabhura guṇa kahe duñhe hañā prema-maya //CC Antya, 4.205//

SYNONYMS

duñhe—both of them; āliṅgiyā—embracing; prabhu—Śrī Caitanya Mahāprabhu;

gelā—departed; nija-ālaya—for His place; prabhura guṇa—attributes of Śrī Caitanya Mahāprabhu; kahe—discussed; duñhe—both of them; hañā—being; prema-maya—overwhelmed by ecstasy.

TRANSLATION

After embracing both Haridāsa Ṭhākura and Sanātana Gosvāmī, Śrī Caitanya Mahāprabhu returned to His residence. Then both Haridāsa Ṭhākura and Sanātana Gosvāmī, in great ecstatic love, began to describe the Lord's transcendental attributes.

Antya TEXT 4.206

ei-mata sanātana rahe prabhu-sthāne

kṛṣṇa-caitanya-guṇa-kathā haridāsa-sane //CC Antya, 4.206//

SYNONYMS

ei-mata—in this way; sanātana—Sanātana Gosvāmī; rahe—remained; prabhu-sthāne—at the shelter of Śrī Caitanya Mahāprabhu; kṛṣṇa-caitanya—of Lord Śrī Caitanya Mahāprabhu; guṇa—of the attributes; kathā—discussion; haridāsa-sane—with Haridāsa Ṭhākura.

TRANSLATION

In this way Sanātana Gosvāmī stayed under the care of Śrī Caitanya Mahāprabhu and discussed the transcendental qualities of Śrī Caitanya Mahāprabhu with Haridāsa Ṭhākura.

Antya TEXT 4.207

dola-yātrā dekhi' prabhu tāñre vidāya dilā

vṛndāvane ye karibena, saba śikhāilā //CC Antya, 4.207//

SYNONYMS

dola-yātrā—the festival of Dola-yātrā; dekhi'-seeing; prabhu—Śrī Caitanya Mahāprabhu; tāñre—unto him; vidāya dilā—bid farewell; vṛndāvane—at Vṛndāvana; ye karibena—whatever he would do; saba—all; śikhāilā—instructed.

TRANSLATION

After they saw the Dola-yātrā festival, Śrī Caitanya Mahāprabhu instructed Sanātana Gosvāmī fully about what to do in Vṛndāvana and bade him farewell.

Antya TEXT 4.208

ye-kāle vidāya hailā prabhura caraṇe

dui-janāra viccheda-daśā nā yāya varṇane //CC Antya, 4.208//

SYNONYMS

ye-kāle—when; vidāya—farewell; hailā—there was; prabhura caraṇe—at the lotus feet of Śrī Caitanya Mahāprabhu; dui-janāra—both of them; viccheda-daśā—condition of separation; nā yāya varṇane—cannot be described.

TRANSLATION

The scene of separation that took place when Sanātana Gosvāmī and Śrī Caitanya Mahāprabhu took leave of one another is so piteous that it cannot be described herein.

Antya TEXT 4.209

yei vana-pathe prabhu gelā vṛndāvana

sei-pathe yāite mana kailā sanātana //CC Antya, 4.209//

SYNONYMS

yei—which; vana-pathe—on the path in the forest; prabhu—Śrī Caitanya Mahāprabhu; gelā vṛndāvana—went to Vṛndāvana; sei-pathe—on the very path; yāite—to go; mana—mind; kailā—made; sanātana—Sanātana Gosvāmī.

TRANSLATION

Sanātana Gosvāmī decided to go to Vṛndāvana by the very forest path Śrī Caitanya Mahāprabhu had traversed.

Antya TEXT 4.210

ye-pathe, ye-grāma-nadī-śaila, yāhāñ yei līlā

balabhadra-bhaṭṭa-sthāne saba likhi' nilā //CC Antya, 4.210//

SYNONYMS

ye-pathe—on which path; ye—which; grāma—villages; nadī—rivers; śaila—hills; yāhān—where; yei—which; līlā—pastimes; balabhadra-bhaṭṭa-sthāne—from Balabhadra Bhaṭṭa; saba—everything; likhi'-writing; nilā—he took.

TRANSLATION

Sanātana Gosvāmī noted from Balabhadra Bhaṭṭācārya all the villages, rivers and hills where Śrī Caitanya Mahāprabhu had performed His pastimes.

Antya TEXT 4.211

mahāprabhura bhakta-gaṇe sabāre miliyā

sei-pathe cali' yāya se-sthāna dekhiyā //CC Antya, 4.211//

SYNONYMS

mahāprabhura—of Śrī Caitanya Mahāprabhu; bhakta-gaṇe—the devotees; sabāre—all; miliyā—meeting; sei-pathe—on the path; cali' yāya—passed through; se—those; sthāna—places; dekhiyā—visiting.

TRANSLATION

Sanātana Gosvāmī met all the devotees of Śrī Caitanya Mahāprabhu and then, traveling by that same path, visited the places through which Śrī Caitanya Mahāprabhu had passed.

PURPORT

Śrīla Bhaktivinoda Ṭhākura writes in a song (Śaraṇāgati 31.3):

gaura āmāra, ye saba sthāne,

karala bhramaṇa raṅge

se-saba sthāna, heriba āmi,

praṇayi-bhakata-saṅge.

"May I visit all the holy places associated with the līlās of Lord Caitanya and His devotees." A devotee should make a point of visiting all the places where Śrī Caitanya Mahāprabhu performed His pastimes. Indeed, pure devotees of Śrī

Caitanya Mahāprabhu even want to see the places He simply visited for only hours or minutes.

Antya TEXT 4.212

ye-ye-līlā prabhu pathe kailā ye-ye-sthāne

tāhā dekhi' premāveśa haya sanātane //CC Antya, 4.212//

SYNONYMS

ye-ye—whatever; līlā—pastimes; prabhu—Śrī Caitanya Mahāprabhu; pathe—on the way; kailā—performed; ye-ye-sthāne—in whatever places; tāhā—those places; dekhi'-by seeing; prema-āveśa—ecstatic love; haya—there is; sanātane—in Sanātana Gosvāmī.

TRANSLATION

As soon as Sanātana Gosvāmī visited a place where Śrī Caitanya Mahāprabhu had performed His pastimes on the way, he was immediately filled with ecstatic love.

Antya TEXT 4.213

ei-mate sanātana vṛndāvane āilā

pāche āsi' rūpa-gosāñi tānhāre mililā //CC Antya, 4.213//

SYNONYMS

ei-mate—in this way; sanātana—Sanātana Gosvāmī; vṛndāvane āilā—came to Vṛndāvana; pāche āsi'-coming after; rūpa-gosāñi—Śrīla Rūpa Gosvāmī; tānhāre—him; mililā—met.

TRANSLATION

In this way Sanātana Gosvāmī reached Vṛndāvana. Later Rūpa Gosvāmī came and met him.

Antya TEXT 4.214

eka-vatsara rūpa-gosāñira gauḍe vilamba haila

kuṭumbera 'sthiti'-artha vibhāga kari' dila //CC Antya, 4.214//

SYNONYMS

eka-vatsara—for one year; rūpa-gosāñira—of Śrīla Rūpa Gosvāmī; gauḍe—in Bengal; vilamba—delay; haila—there was; kuṭumbera—of the relatives; sthiti-
artha—wealth for maintenance; vibhāga—shares; kari'-making; dila—gave.

TRANSLATION

Śrīla Rūpa Gosvāmī was delayed in Bengal for a year because he was dividing his money among his relatives to situate them in their proper positions.

PURPORT

Although Śrīla Rūpa Gosvāmī renounced his family life, he nevertheless was not unjust to his family members. Even after renunciation, he returned to Bengal, where he properly divided whatever money he had and gave it to his relatives so that they would not be inconvenienced.

Antya TEXT 4.215

gauḍe ye artha chila, tāhā ānāilā

kuṭumba-brāhmaṇa-devālaye bāñṭi' dilā //CC Antya, 4.215//

SYNONYMS

gauḍe—in Bengal; ye—whatever; artha—money; chila—there was; tāhā—that; ānāilā—collected; kuṭumba—to relatives; brāhmaṇa—brāhmaṇas; devālaye—temples; bāñṭi' dilā—divided and distributed.

TRANSLATION

He collected whatever money he had accumulated in Bengal and divided it among his relatives, the brāhmaṇas and the temples.

Antya TEXT 4.216

saba manaḥ-kathā gosāñi kari' nirvāhaṇa

niścinta hañā śīghra āilā vṛndāvana //CC Antya, 4.216//

SYNONYMS

saba—all; manaḥ-kathā—decisions; gosāñi—Rūpa Gosvāmī; kari' nirvāhaṇa—

executing properly; niścinta hañā—being freed from all anxiety; śīghra āilā—very soon returned; vṛndāvana—to Vṛndāvana.

TRANSLATION

Thus after finishing all the tasks he had on his mind, he returned to Vṛndāvana fully satisfied.

Antya TEXT 4.217

dui bhāi mili' vṛndāvane vāsa kailā

prabhura ye ājñā, duñhe saba nirvāhilā //CC Antya, 4.217//

SYNONYMS

dui bhāi—both brothers; mili'-meeting; vṛndāvane—in Vṛndāvana; vāsa kailā—resided; prabhura ye ājñā—whatever was ordered by Śrī Caitanya Mahāprabhu; duñhe—both of them; saba—all; nirvāhilā—executed.

TRANSLATION

The brothers met at Vṛndāvana, where they stayed to execute the will of Śrī Caitanya Mahāprabhu.

PURPORT

śrī-caitanya-mano-'bhīṣṭaṁ

sthāpitaṁ yena bhū-tale

svayaṁ rūpaḥ kadā mahyaṁ

dadāti sva-padāntikam

"When will Śrīla Rūpa Gosvāmī Prabhupāda, who has established within the material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?" Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī were previously ministers directly in charge of the government of Nawab Hussain Shah, and they were also householders, but later they became gosvāmīs. A gosvāmī, therefore, is one who executes the will of Śrī Caitanya Mahāprabhu. The title "gosvāmī" is not an inherited designation; it is meant for a person who has controlled his sense gratification and dedicated his life to executing the order of Śrī Caitanya Mahāprabhu. Therefore Śrīla Sanātana Gosvāmī and Śrīla Rūpa

Gosvāmī became genuine gosvāmīs after dedicating their lives to the service of the Lord.

Antya TEXT 4.218

nānā-śāstra āni' lupta-tīrtha uddhārīlā

ṛndāvane kṛṣṇa-sevā prakāśa karilā //CC Antya, 4.218//

SYNONYMS

nānā-śāstra—different types of revealed scripture; āni'-bringing together; lupta-tīrtha—the lost sites of the holy places; uddhārīlā—excavated; ṛndāvane—at Vṛndāvana; kṛṣṇa-sevā—Lord Kṛṣṇa's direct service; prakāśa karilā—manifested.

TRANSLATION

Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī collected many revealed scriptures, and from the evidence in those scriptures they excavated all the lost sites of pilgrimage. Thus they established temples for the worship of Lord Kṛṣṇa.

Antya TEXT 4.219

sanātana grantha kailā 'bhāgavatāmṛte'

bhakta-bhakti-kṛṣṇa-tattva jāni yāhā haite //CC Antya, 4.219//

SYNONYMS

sanātana—Sanātana Gosvāmī; grantha—books; kailā—compiled; bhāgavatāmṛte—in the Bhāgavatāmṛta; bhakta—devotee; bhakti—devotional service; kṛṣṇa-tattva—Kṛṣṇa, the Absolute Truth; jāni—we know; yāhā haite—from which.

TRANSLATION

Śrīla Sanātana Gosvāmī compiled the Bhāgavatāmṛta. From this book one can understand who is a devotee, what is the process of devotional service, and who is Kṛṣṇa, the Absolute Truth.

Antya TEXT 4.220

siddhānta-sāra grantha kailā 'daśama-ṭippanī'

kṛṣṇa-līlā-rasa-prema yāhā haite jāni //CC Antya, 4.220//

SYNONYMS

siddhānta-sāra—mature understanding; grantha—book; kailā—compiled; daśama-ṭippanī—commentary on the Tenth Canto; kṛṣṇa-līlā—of pastimes of Lord Kṛṣṇa; rasa—of the transcendental mellow; prema—ecstatic love; yāhā haite—from which; jāni—we can understand.

TRANSLATION

Śrīla Sanātana Gosvāmī wrote a commentary on the Tenth Canto known as Daśama-ṭippanī, from which we can understand the transcendental pastimes and ecstatic love of Lord Kṛṣṇa.

Antya TEXT 4.221

'hari-bhakti-vilāsa'-grantha kailā vaiṣṇava-ācāra

vaiṣṇavera kartavya yāhān pāiye pāra //CC Antya, 4.221//

SYNONYMS

hari-bhakti-vilāsa—of the name Hari-bhakti-vilāsa; grantha—book; kailā—compiled; vaiṣṇava-ācāra—the standard behavior of a Vaiṣṇava; vaiṣṇavera—of a devotee; kartavya—duty; yāhān—in which; pāiye pāra—one can understand up to the extreme limit.

TRANSLATION

He also compiled the Hari-bhakti-vilāsa, from which we can understand the standard behavior of a devotee and the full extent of a Vaiṣṇava's duty.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura writes: "The Hari-bhakti-vilāsa was originally compiled by Śrīla Sanātana Gosvāmī. Later, Gopāla Bhaṭṭa Gosvāmī produced a shortened version of it and added the Dig-darśinī-ṭīkā. In the Hari-bhakti-vilāsa there are so many quotations from the sāvata scriptures that sometimes it is inquired how the atheistic smārtas can refuse to accept them and instead imagine some other opinions. What is recorded in the Hari-bhakti-vilāsa strictly follows the Vedic scriptures and is certainly pure, but the attitude of the karmīs is always one of giving up the conclusion of pure Vaiṣṇava

understanding. Because the karmīs are very much attached to the world and material activities, they always try to establish atheistic principles that oppose the understanding of the Vaiṣṇavas.

Antya TEXT 4.222

āra yata grantha kailā, tāhā ke kare gaṇana

'madana-gopāla-govindera sevā'-prakāśana //CC Antya, 4.222//

SYNONYMS

āra yata—all other; grantha—books; kailā—compiled; tāhā—that; ke kare gaṇana—who can enumerate; madana-gopāla—the Deity named Madana-mohana; govindera—of the Deity named Śrī Govinda; sevā—service; prakāśana—exhibition.

TRANSLATION

Śrīla Sanātana Gosvāmī also compiled many other books. Who can enumerate them? The basic principle of all these books is to show us how to love Madana-mohana and Govindajī.

PURPORT

The Bhakti-ratnākara refers to the following books by Śrīla Sanātana Gosvāmī: (1) Bṛhad-bhāgavatāmṛta, (2) Hari-bhakti-vilāsa and his commentary known as Dig-darśinī, (3) Līlā-stava and (4) the commentary on the Tenth Canto of Śrīmad-Bhāgavatam known as Vaiṣṇava-toṣaṇī. Sanātana Gosvāmī compiled many, many books, all with the aim of describing how to serve the principal Deities of Vṛndāvana-Govinda and Madana-gopāla. Later, other Deities were gradually established, and the importance of Vṛndāvana increased.

Antya TEXT 4.223

rūpa-gosāñi kailā 'rasāmṛta-sindhu' sāra

kṛṣṇa-bhakti-rasera yāhān pāiye vistāra //CC Antya, 4.223//

SYNONYMS

rūpa-gosāñi—Śrīla Rūpa Gosvāmī; kailā—compiled; rasāmṛta-sindhu—the book known as Bhakti-rasāmṛta-sindhu; sāra—the essence of knowledge in devotional

service; kṛṣṇa-bhakti-rasera—of the transcendental mellow in devotional service; yāhān—wherein; pāiye—we can get; vistāra—elaboration.

TRANSLATION

Śrīla Rūpa Gosvāmī also wrote many books, the most famous of which is Bhakti-rasāmṛta-sindhu. From that book one can understand the essence of devotional service to Kṛṣṇa and the transcendental mellow one can derive from such service.

Antya TEXT 4.224

'ujjvala-nīlamanī'-nāma grantha kaila āra

rādhā-kṛṣṇa-līlā-rasa tāhān pāiye pāra //CC Antya, 4.224//

SYNONYMS

ujjvala-nīla-manī—Ujjvala-nīlamanī; nāma—named; grantha—scripture; kaila—compiled; āra—also; rādhā-kṛṣṇa-līlā-rasa—the transcendental mellow of the pastimes of Rādhā and Kṛṣṇa; tāhān—there; pāiye—we get; pāra—the extreme limit.

TRANSLATION

Śrīla Rūpa Gosvāmī also compiled the book named Ujjvala-nīlamanī, from which one can understand, to the fullest limits, the loving affairs of Śrī Śrī Rādhā and Kṛṣṇa.

Antya TEXT 4.225

'vidagdha-mādhava', 'lalita-mādhava,--nāṭaka-yuga la

kṛṣṇa-līlā-rasa tāhān pāiye sakala //CC Antya, 4.225//

SYNONYMS

vidagdha-mādhava—Vidagdha-mādhava; lalita-mādhava—Lalita-mādhava; nāṭaka-yugala—two dramas; kṛṣṇa-līlā-rasa—the mellow derived from the pastimes of Lord Kṛṣṇa; tāhān—there; pāiye sakala—we can understand all.

TRANSLATION

Śrīla Rūpa Gosvāmī also compiled two important dramas named Vidagdha-

mādhava and Lalita-mādhava, from which one can understand all the mellows derived from the pastimes of Lord Kṛṣṇa.

Antya TEXT 4.226

'dāna-keli-kaumudī' ādi lakṣa-grantha kaila

sei saba granthe vrajera rasa vicārila //CC Antya, 4.226//

SYNONYMS

dāna-keli-kaumudī—the book named Dāna-keli-kaumudī; ādi—beginning with; lakṣa—100,000; grantha—verses; kaila—compiled; sei—those; saba—all; granthe—in scriptures; vrajera—of Vṛndāvana; rasa vicārila—elaborately explained the transcendental mellows.

TRANSLATION

Śrīla Rūpa Gosvāmī compiled 100,000 verses, beginning with the book Dāna-keli-kaumudī. In all these scriptures he elaborately explained the transcendental mellows of the activities of Vṛndāvana.

PURPORT

Referring to the words lakṣa-grantha ("100,000 verses"), Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that the total number of verses written by Śrīla Rūpa Gosvāmī is 100,000 (eka-lakṣa or lakṣa-grantha). The copyists count both the verses and the prose sections of the Sanskrit works. One should not mistakenly think that Śrīla Rūpa Gosvāmī compiled 100,000 books. He actually wrote sixteen books, as mentioned in the First Wave of the Bhakti-ratnākara (śrī-rūpa-gosvāmī grantha ṣoḍaśa karila).

Antya TEXT 4.227

tānra laghu-bhrātā--śrī-vallabha-anupama

tānra putra mahā-pañḍita--jīva-gosāñi nāma //CC Antya, 4.227//

SYNONYMS

tānra—his; laghu-bhrātā—younger brother; śrī-vallabha-anupama—named Śrī Vallabha or Anupama; tānra putra—his son; mahā-pañḍita—very learned scholar; jīva-gosāñi—Śrīla Jīva Gosvāmī; nāma—named.

TRANSLATION

The son of Śrī Vallabha, or Anupama, Śrīla Rūpa Gosvāmī's younger brother, was the great learned scholar named Śrīla Jīva Gosvāmī.

Antya TEXT 4.228

sarva tyāji' teṅho pāche āilā vṛndāvana

teṅha bhakti-śāstra bahu kailā pracāraṇa //CC Antya, 4.228//

SYNONYMS

sarva tyāji'-renouncing everything; teṅho—he (Śrīla Jīva Gosvāmī); pāche—later; āilā vṛndāvana—came to Vṛndāvana; teṅha—he; bhakti-śāstra—books on devotional service; bahu—many; kailā—did; pracāraṇa—spreading.

TRANSLATION

After renouncing everything, Śrīla Jīva Gosvāmī went to Vṛndāvana. Later he also wrote many books on devotional service and expanded the work of preaching.

Antya TEXT 4.229

'bhāgavata-sandarbha'-nāma kaila grantha-sāra

bhāgavata-siddhāntera tāhān pāiye pāra //CC Antya, 4.229//

SYNONYMS

bhāgavata-sandarbha—the Bhāgavata-sandarbha, which is also known as Ṣaṭ-sandarbha; nāma—named; kaila—made; grantha-sāra—the essence of all scriptures; bhāgavata-siddhāntera—of conclusive information about the Supreme Personality of Godhead and His service; tāhān—there; pāiye—we get; pāra—the limit.

TRANSLATION

In particular, Śrīla Jīva Gosvāmī compiled the book named Bhāgavata-sandarbha, or Ṣaṭ-sandarbha, which is the essence of all scriptures. From this book one can obtain a conclusive understanding of devotional service and the Supreme Personality of Godhead.

Antya TEXT 4.230

'gopāla-campū' nāma grantha sāra kaila

vraja-prema-līlā-rasa-sāra dekhāila //CC Antya, 4.230//

SYNONYMS

gopāla-campū—Gopāla-campū; nāma—named; grantha sāra—the essence of all Vedic literature; kaila—made; vraja—of Vṛndāvana; prema—of love; līlā—of pastimes; rasa—of mellows; sāra—essence; dekhāila—exhibited.

TRANSLATION

He also compiled the book named Gopāla-campū, which is the essence of all Vedic literature. In this book he has exhibited the ecstatic loving transactions and pastimes of Rādhā and Kṛṣṇa in Vṛndāvana.

Antya TEXT 4.231

'ṣaṭ sandarbhe' kṛṣṇa-prema-tattva prakāśila

cāri-lakṣa grantha teṇho vistāra karila //CC Antya, 4.231//

SYNONYMS

ṣaṭ sandarbhe—in the Ṣaṭ-sandarbha: kṛṣṇa-prema-tattva—the truth about transcendental love of Kṛṣṇa; prakāśila—he exhibited; cāri-lakṣa grantha—400,000 verses; teṇho—he; vistāra karila—expanded.

TRANSLATION

In the Ṣaṭ-sandarbha Śrīla Jīva Gosvāmī set forth the truths about the transcendental love of Kṛṣṇa. In this way he expanded 400,000 verses in all his books.

Antya TEXT 4.232

jīva-gosāñi gauḍa haite mathurā calilā

nityānanda-prabhu-ṭhāñi ājñā māgilā //CC Antya, 4.232//

SYNONYMS

jīva-gosāñi—Śrīpāda Jīva Gosvāmī; gauḍa haite—from Bengal; mathurā calilā

—started for Mathurā; nityānanda-prabhu-ṭhāñi—from Śrīla Nityānanda Prabhu; ājñā māgilā—he asked permission.

TRANSLATION

When Jīva Gosvāmī wanted to go to Mathurā from Bengal, he requested permission from Śrīla Nityānanda Prabhu.

Antya TEXT 4.233

prabhu prītye tāñra mātthe dharilā caraṇa

rūpa-sanātana-sambandhe kailā āliṅgana //CC Antya, 4.233//

SYNONYMS

prabhu prītye—because of the mercy of Śrī Caitanya Mahāprabhu; tāñra—his; mātthe—on the head; dharilā caraṇa—rested His lotus feet; rūpa-sanātana-sambandhe—because of his relationship with Rūpa Gosvāmī and Sanātana Gosvāmī; kailā āliṅgana—embraced.

TRANSLATION

Because of Jīva Gosvāmī's relationship with Rūpa Gosvāmī and Sanātana Gosvāmī, who were greatly favored by Śrī Caitanya Mahāprabhu, Lord Nityānanda Prabhu placed His feet on the head of Śrīla Jīva Gosvāmī and embraced him.

Antya TEXT 4.234

ājñā dilā,--"śīghra tumi yāha vṛndāvane

tomāra vaṁśe prabhu diyāchena sei-sthāne //CC Antya, 4.234//

SYNONYMS

ājñā dilā—He gave orders; śīghra—very soon; tumi—you; yāha—go; vṛndāvane—to Vṛndāvana; tomāra—your; vaṁśe—to the family; prabhu—Lord Śrī Caitanya Mahāprabhu; diyāchena—has given; sei-sthāne—that place.

TRANSLATION

Lord Nityānanda Prabhu ordered, "Yes, go soon to Vṛndāvana. That place has been awarded to your family, to your father and uncles, by Śrī Caitanya

Mahāprabhu, and therefore you must go there immediately."

Antya TEXT 4.235

tāñra ājñāya āilā, ājñā-phala pāilā

śāstra kari' kata-kāla 'bhakti' pracārilā //CC Antya, 4.235//

SYNONYMS

tāñra ājñāya—by His order: āilā—came; ājñā-phala—the result of His order; pāilā—got; śāstra kari'-compiling various scriptures; kata-kāla—for a long time; bhakti pracārilā—preached devotional service.

TRANSLATION

By the order of Nityānanda Prabhu, he went and actually achieved the result of His order, for he compiled many books for a long time and preached the cult of bhakti from Vṛndāvana.

Antya TEXT 4.236

ei tina-guru, āra raghunātha-dāsa

inhā-sabāra caraṇa vandoṇ, yāñra muṇi 'dāsa' //CC Antya, 4.236//

SYNONYMS

ei—these; tina-guru—three spiritual masters; āra—also; raghunātha-dāsa—Raghunātha dāsa Gosvāmī; inhā-sabāra—of all of them; caraṇa—the lotus feet; vandoṇ—I worship; yāñra—of whom; muṇi—I; dāsa—the servant.

TRANSLATION

These three-Rūpa Gosvāmī, Sanātana Gosvāmī and Jīva Gosvāmī—are my spiritual masters, and so also is Raghunātha dāsa Gosvāmī. I therefore offer prayers at their lotus feet, for I am their servant.

Antya TEXT 4.237

ei ta' kahiluṇ punaḥ sanātana-saṅgame

prabhura āśaya jāni yāhāra śravaṇe //CC Antya, 4.237//

SYNONYMS

ei ta' kahiluṇ—thus I have described; punaḥ—again; sanātana-saṅgame—the meeting with Sanātana Gosvāmī; prabhura āśaya—Lord Śrī Caitanya Mahāprabhu's desire; jāni—I can understand; yāhāra śravaṇe—by hearing of which.

TRANSLATION

Thus I have described the Lord's meeting again with Sanātana Gosvāmī. By hearing this I can understand the Lord's desire.

Antya TEXT 4.238

caitanya-caritra ei--ikṣu-daṇḍa-sama

carvaṇa karite haya rasa-āsvādana //CC Antya, 4.238//

SYNONYMS

caitanya-caritra—the characteristics of Lord Śrī Caitanya Mahāprabhu; ei—this; ikṣu-daṇḍa-sama—exactly like sugar cane; carvaṇa karite—chewing; haya—there is; rasa-āsvādana—a taste of juice.

TRANSLATION

These characteristics of Śrī Caitanya Mahāprabhu are like sugar cane that one can chew to relish transcendental juice.

Antya TEXT 4.239

śrī-rūpa-raghunātha-pade yāra āśa

caitanya-caritāmṛta kahe kṛṣṇadāsa //CC Antya, 4.239//

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; raghunātha—Śrīla Raghunātha dāsa Gosvāmī, pede—at the lotus feet of; yāra—whose; āśa—expectation; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; kṛṣṇa-dāsa—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Antya-līlā, Fourth Chapter, describing Sanātana Gosvāmī's stay with the Lord at Jagannātha Purī.

Chapter 5 How Pradyumna Miśra Received Instructions from Rāmānanda Rāya

The following summary of the Fifth Chapter is given by Śrīla Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya. Pradyumna Miśra, a resident of Śrīhaṭṭa, came to see Śrī Caitanya Mahāprabhu to hear from Him about Lord Kṛṣṇa and His pastimes. The Lord, however, sent him to Śrīla Rāmānanda Rāya. Śrīla Rāmānanda Rāya was training the deva-dāsī dancing girls in the temple, and when Pradyumna Miśra heard about this, he returned to Śrī Caitanya Mahāprabhu. The Lord, however, elaborately described the character of Śrīla Rāmānanda Rāya. Then Pradyumna Miśra went to see Rāmānanda Rāya again to hear about the transcendental truth from him.

A brāhmaṇa from Bengal composed a drama about the activities of Śrī Caitanya Mahāprabhu and went to Jagannātha Purī to show it to the associates of the Lord. When Śrī Caitanya Mahāprabhu's secretary, Svarūpa Dāmodara Gosvāmī, heard the drama, he discerned a tinge of Māyāvāda philosophy and pointed it out to the author. Although Svarūpa Dāmodara condemned the entire drama, by reference to secondary meanings of the introductory verse he nevertheless satisfied the brāhmaṇa. That brāhmaṇa poet thus became greatly obliged to Svarūpa Dāmodara Gosvāmī, renounced his family connections and stayed at Jagannātha Purī with the associates of Śrī Caitanya Mahāprabhu.

Antya TEXT 5.1

vaiguṇya-kīṭa-kalitaḥ

paiśunya-vraṇa-pīḍitaḥ

dainyārṇave nimagno 'haṁ

caitanya-vaidyam āśraye //CC Antya, 5.1//

SYNONYMS

vaigunya—of material activities; kīṭa—by the germs; kalitaḥ—bitten; paśunya—of envy; vraṇa—from boils; pīḍitaḥ—suffering; dainya-arṇave—in the ocean of humility; nimagnaḥ—merged; aham—I; caitanya-vaidyam—to the physician known as Lord Śrī Caitanya Mahāprabhu; āśraye—I surrender.

TRANSLATION

I am infected by germs of material activity and suffering from boils due to envy. Therefore, falling in an ocean of humility, I take shelter of the great physician Lord Śrī Caitanya Mahāprabhu.

Antya TEXT 5.2

jaya jaya śacī-suta śrī-kṛṣṇa-caitanya

jaya jaya kṛpā-maya nityānanda dhanya //CC Antya, 5.2//

SYNONYMS

jaya jaya—all glories; śacī-suta—to the son of mother Śacī; śrī-kṛṣṇa-caitanya—Śrī Caitanya Mahāprabhu; jaya jaya—all glories; kṛpā-maya—to the most merciful; nityānanda dhanya—the glorious Śrīla Nityānanda Prabhu.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu, the son of mother Śacī! All glories to Śrī Nityānanda Prabhu! Indeed, He is the most glorious and merciful.

Antya TEXT 5.3

jayādvaita kṛpā-sindhu jaya bhakta-gaṇa

jaya svarūpa, gadādhara, rūpa, sanātana //CC Antya, 5.3//

SYNONYMS

jaya advaita—all glories to Advaita Prabhu; kṛpā-sindhu—the ocean of mercy;; jaya bhakta-gaṇa—all glories to the devotees; jaya svarūpa—all glories to Svarūpa Dāmodara; gadādhara—Gadādhara Paṇḍita; rūpa—Śrīla Rūpa; sanātana—Sanātana Gosvāmī.

TRANSLATION

I offer my respectful obeisances unto Advaita Prabhu, the ocean of mercy, and to all the devotees, such as Svarūpa Dāmodara Gosvāmī, Gadādhara Paṇḍita, Śrī Rūpa Gosvāmī and Śrī Sanātana Gosvāmī.

Antya TEXT 5.4

eka-dina pradyumna-miśra prabhura caraṇe

daṇḍavat kari' kichu kare nivedane //CC Antya, 5.4//

SYNONYMS

eka-dina—one day; pradyumna-miśra—the devotee named Pradyumna Miśra; prabhura caraṇe—at the lotus feet of Śrī Caitanya Mahāprabhu; daṇḍavat kari'-offering his respects; kichu—something; kare nivedane—submits as a petition.

TRANSLATION

One day Pradyumna Miśra came to see Śrī Caitanya Mahāprabhu, offering his respects and inquiring from Him with great submission.

Antya TEXT 5.5

"śuna, prabhu, muñi dīna gṛhastha adhama!

kona bhāgye pāñāchoṇ tomāra durlabha caraṇa //CC Antya, 5.5//

SYNONYMS

śuna—please hear; prabhu—my Lord; muñi—I; dīna—very fallen; gṛhastha—householder; adhama—the lowest of men; kona bhāgye—by some good fortune; pāñāchoṇ—I have gotten; tomāra—Your; durlabha—rarely achieved; caraṇa—lotus feet.

TRANSLATION

"My Lord," he said, "kindly hear me. I am a cripple-minded householder, the most fallen of men, but somehow, by my good fortune, I have received the shelter of Your lotus feet, which are rarely to be seen.

Antya TEXT 5.6

kṛṣṇa-kathā śunibāre mora icchā haya

kṛṣṇa-kathā kaha more hañā sadaya" //CC Antya, 5.6//

SYNONYMS

kṛṣṇa-kathā—discussions on the subject of Lord Kṛṣṇa; śunibāre—to hear; mora—my; icchā—desire; haya—is; kṛṣṇa-kathā—talks about Lord Śrī Kṛṣṇa; kaha—kindly speak; more—unto me; hañā—being; sa-daya—kind.

TRANSLATION

"I wish to hear topics concerning Lord Kṛṣṇa constantly. Be merciful unto me and kindly tell me something about Kṛṣṇa."

Antya TEXT 5.7

prabhu kahena,--"kṛṣṇa-kathā āmi nāhi jāni

sabe rāmānanda jāne, tāñra mukhe śuni //CC Antya, 5.7//

SYNONYMS

prabhu kahena—the Lord replied; kṛṣṇa-kathā—talks about Lord Kṛṣṇa; āmi—I; nāhi jāni—do not know; sabe—only; rāmānanda jāne—Rāmānanda Rāya knows; tāñra mukhe—from his mouth; śuni—I hear.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "I do not know about topics concerning Lord Kṛṣṇa. I think that only Rāmānanda Rāya knows, for I hear these topics from him.

Antya TEXT 5.8

bhāgye tomāra kṛṣṇa-kathā śunite haya mana

rāmānanda-pāśa yāi' karaha śravaṇa //CC Antya, 5.8//

SYNONYMS

bhāgye—by fortune; tomāra—your; kṛṣṇa-kathā—topics about Lord Kṛṣṇa; śunite—to hear; haya mana—there is an inclination; rāmānanda-pāśa—to Rāmānanda Rāya; yāi'-going; karaha śravaṇa—hear.

TRANSLATION

"It is your good fortune that you are inclined to hear topics regarding Kṛṣṇa. The best course for you would be to go to Rāmānanda Rāya and hear these topics from him.

Antya TEXT 5.9

kṛṣṇa-kathāya ruci tomāra--baḍa bhāgyavān

yāra kṛṣṇa-kathāya ruci, sei bhāgyavān //CC Antya, 5.9//

SYNONYMS

kṛṣṇa-kathāya—in talking of Kṛṣṇa; ruci—taste; tomāra—your; baḍa bhāgyavān—very fortunate; yāra—of whom; kṛṣṇa-kathāya—in hearing about Kṛṣṇa; ruci—taste; sei bhāgyavān—he is very fortunate.

TRANSLATION

"I see that you have acquired a taste for hearing talks regarding Kṛṣṇa. Therefore you are extremely fortunate. Not only you but anyone who has awakened such a taste is considered most fortunate.

Antya TEXT 5.10

dharmah svanuṣṭhitah puṁsām

viṣvaksena-kathāsu yah

notpādayed yadi ratim

śrama eva hi kevalam //CC Antya, 5.10//

SYNONYMS

dharmah—execution of the system of varṇa and āśrama; su-anuṣṭhitah—properly executed; puṁsām—of men; viṣvaksena-kathāsu—in talks about Viṣvaksena, or Kṛṣṇa; yah—which; na—not; utpādayet—awakens; yadi—if; ratim—taste; śrama—labor; eva—without doubt; hi—certainly; kevalam—only.

TRANSLATION

"A person who properly performs his regulative duties according to varṇa and āśrama but does not develop his dormant attachment for Kṛṣṇa or awaken his taste to hear and chant about Kṛṣṇa is certainly laboring fruitlessly.' "

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (1.2.8).

Antya TEXT 5.11

tabe pradyumna-miśra gelā rāmānandera sthāne

rāyera sevaka tāñre vasāila āsane //CC Antya, 5.11//

SYNONYMS

tabe—thereafter; pradyumna-miśra—of the name Pradyumna Miśra; gelā—went; rāmānandera sthāne—to the place of Rāmānanda Rāya; rāyera sevaka—the servant of Rāmānanda Rāya; tāñre—unto him; vasāila āsane—gave a sitting place.

TRANSLATION

Pradyumna Miśra, being thus advised by Śrī Caitanya Mahāprabhu, went to the home of Rāmānanda Rāya. There the servant of Rāmānanda Rāya gave him a proper place to sit down.

Antya TEXT 5.12

darśana nā pāñā miśra sevake puchila

rāyera vṛttānta sevaka kahite lāgila //CC Antya, 5.12//

SYNONYMS

darśana—audience; nā—not; pāñā—getting; miśra—Pradyumna Miśra; sevake—unto the servant; puchila—inquired; rāyera—of Rāmānanda Rāya; vṛttānta—description; sevaka—the servant; kahite lāgila—began to speak.

TRANSLATION

Unable to see Rāmānanda Rāya immediately, Pradyumna Miśra inquired from the servant, who then gave a description of Śrī Rāmānanda Rāya.

Antya TEXT 5.13

"dui deva-kanyā haya parama-sundarī

nṛtya-gīte sunipuṇā, vayase kiśorī //CC Antya, 5.13//

SYNONYMS

dui—two; deva-kanyā—dancing girls; haya—are; parama-sundarī—very, very beautiful; nṛtya-gīte—in singing and dancing; su-nipuṇā—very expert; vayase—in age; kiśorī—very young.

TRANSLATION

"There are two dancing girls who are extremely beautiful. They are very youthful, and they are expert in dancing and singing.

Antya TEXT 5.14

sei duñhe lañā rāya nibhṛta udyāne

nija-nāṭaka-gītera śikhāya nartane //CC Antya, 5.14//

SYNONYMS

sei duñhe—those two; lañā—taking; rāya—Rāmānanda Rāya; nibhṛta udyāne—in a solitary place in the garden; nija-nāṭaka—of the drama composed by him; gītera—of the songs; śikhāya—gives direction; nartane—in dancing.

TRANSLATION

"Śrīla Rāmānanda Rāya has taken these two girls to a solitary place in his garden, where he is teaching and directing them to dance according to the songs he has composed for his drama.

PURPORT

The drama being rehearsed by Rāmānanda Rāya and the two young girls was the well-known jagannātha-vallabha-nāṭaka. The songs and dances were meant for the pleasure of Lord Jagannātha; therefore Rāmānanda Rāya was personally giving instructions on how to sing and dance for the drama.

Antya TEXT 5.15

tumi ihān vasi' raha, kṣaṇeke āsibena

tabe yei ājñā deha, sei karibena" //CC Antya, 5.15//

SYNONYMS

tumi—you; ihāṇ—here; vasi'-sitting; raha—just wait; kṣaṇeke āsibena—he will come within a moment; tabe—then; yei—whatever; ājñā—order; deha—you give; sei—he; karibena—will do.

TRANSLATION

"Please sit here and wait for a few moments. As soon as he comes, he will execute whatever order you give him."

Antya TEXT 5.16

tabe pradyumna-miśra tāhāṇ rahila vasiyā

rāmānanda nibhṛte sei dui-jana lañā //CC Antya, 5.16//

SYNONYMS

tabe—then; pradyumna-miśra—of the name Pradyumna Miśra; tāhāṇ—there; rahila vasiyā—remained seated; rāmānanda—Rāmānanda Rāya; nibhṛte—in a solitary place; sei—those; dui-jana—two girls; lañā—taking.

TRANSLATION

While Pradyumna Miśra remained seated there, Rāmānanda Rāya took the two girls to a solitary place.

Antya TEXT 5.17

sva-haste karena tāra abhyaṅga-mardana

sva-haste karāna snāna, gātra sammārjana //CC Antya, 5.17//

SYNONYMS

sva-haste—with his own hand; karena—does; tāra—of those two girls; abhyaṅga-mardana—massaging the body with oil; sva-haste—with his own hand; karāna snāna—bathes them; gātra sammārjana—cleansing the whole body.

TRANSLATION

With his own hand, Śrī Rāmānanda Rāya massaged their bodies with oil and bathed them with water. Indeed, Rāmānanda Rāya cleansed their entire bodies

with his own hand.

Antya TEXT 5.18

sva-haste parāna vastra, sarvāṅga maṇḍana

tabu nirvikāra rāya-rāmānandera mana //CC Antya, 5.18//

SYNONYMS

sva-haste—with his own hand; parāna vastra—dresses them; sarvāṅga maṇḍana—decorating the whole body; tabu—still; nirvikāra—without transformation; rāya-rāmānandera—of Rāmānanda Rāya; mana—the mind.

TRANSLATION

Although he dressed the two young girls and decorated their bodies with his own hand, he remained unchanged. Such is the mind of Śrīla Rāmānanda Rāya.

Antya TEXT 5.19

kāṣṭha-pāṣāṇa-sparśe haya yaiche bhāva

taruṇī-sparśe rāmānandera taiche 'svabhāva' //CC Antya, 5.19//

SYNONYMS

kāṣṭha—wood; pāṣāṇa—stone; sparśe—by touching; haya—there is; yaiche—as; bhāva—mental position; taruṇī-sparśe—by touching the young girls; rāmānandera—of Rāmānanda Rāya; taiche—like that; svabhāva—nature.

TRANSLATION

While touching the young girls, he was like a person touching wood or stone, for his body and mind were unaffected.

Antya TEXT 5.20

sevyā-bujhi āropiyā kareṇa sevana

svābhāvika dāsī-bhāva kareṇa āropaṇa //CC Antya, 5.20//

SYNONYMS

sevyā-bujhi āropiyā—considering worshipable; kareṇa sevana—engages in

service; svābhāvika—by his natural position; dāsī-bhāva—as a maidservant; kareṇa āropaṇa—considers.

TRANSLATION

Śrīla Rāmānanda Rāya used to act in that way because he thought of himself in his original position as a maidservant of the gopīs. Thus although externally he appeared to be a man, internally, in his original spiritual position, he considered himself a maidservant and considered the two girls gopīs.

PURPORT

Śrīla Bhaktivinoda Ṭhākura writes in his Amṛta-pravāha-bhāṣya: "Śrīla Rāmānanda Rāya composed a drama named Jagannātha-vallabha-nāṭaka, and he engaged two young girls who were professional dancers and singers to demonstrate the ideology of the drama. Such girls, who are called deva-dāsīs, are still employed in the temple of Jagannātha, where they are called mātārīs. Śrī Rāmānanda Rāya engaged two such girls, and because they were meant to play the parts of gopīs, he taught them how to awaken thoughts like those of the gopīs. Because the gopīs are worshipable personalities, Rāmānanda Rāya, who considered the two girls gopīs and himself their maidservant, engaged in their service by massaging their bodies with oil to cleanse them completely. Because Rāmānanda Rāya always placed himself in the position of a maidservant of the gopīs, his rehearsal with the girls was actually on the spiritual platform."

Because there was no question of personal sense gratification when Śrī Rāmānanda Rāya was serving the girls, his mind was steady and his body untransformed. This is not to be imitated, nor is such a mentality possible for anyone but Śrī Rāmānanda Rāya, as Śrī Caitanya Mahāprabhu will explain. The example of Śrī Rāmānanda Rāya is certainly unique. The author of Śrī Caitanya-caritāmṛta has given this description because in perfect devotional service one can attain such a position. Nevertheless, one must understand this subject very seriously and never attempt to imitate such activities.

Antya TEXT 5.21

mahāprabhura bhakta-gaṇera durgama mahimā

tāhe rāmānandera bhāva-bhakti-prema-sīmā //CC Antya, 5.21//

SYNONYMS

mahāprabhura—of Lord Śrī Caitanya Mahāprabhu; bhakta-gaṇera—of the devotees; durgama—difficult to understand; mahimā—greatness; tāhe—in that connection; rāmānandera—of Śrī Rāmānanda Rāya; bhāva-bhakti—of ecstatic devotion; prema-sīmā—the limit of love of Kṛṣṇa.

TRANSLATION

The greatness of the devotees of Śrī Caitanya Mahāprabhu is exceedingly difficult to understand. Śrī Rāmānanda Rāya is unique among them all, for he showed how one can extend his ecstatic love to the extreme limit.

Antya TEXT 5.22

tabe sei dui-jane nṛtya śikhāilā

gītera gūḍha artha abhinaya karāilā //CC Antya, 5.22//

SYNONYMS

tabe—thereupon; sei—those; dui-jane—two young girls; nṛtya śikhāilā—directed how to dance; gītera—of the songs; gūḍha artha—the deep meaning; abhinaya karāilā—taught how to express by dramatic performances.

TRANSLATION

Rāmānanda Rāya directed the two girls how to dance and express the deep meaning of his songs through dramatic performances.

Antya TEXT 5.23

sañcārī, sāttvika, sthāyi-bhāvera lakṣaṇa

mukhe netre abhinaya kare prakāṣaṇa //CC Antya, 5.23//

SYNONYMS

sañcārī—passing; sāttvika—natural; sthāyi—continuously existing; bhāvera—of ecstasies; lakṣaṇa—symptoms; mukhe—in the facial expressions; netre—in the movement of the eyes; abhinaya—the dramatic performance; kare prakāṣaṇa—he demonstrates.

TRANSLATION

He taught them how to express the symptoms of continuous, natural and

transitional ecstasies with the movements of their faces, their eyes and the other parts of their bodies.

Antya TEXT 5.24

bhāva-prakaṭana-lāsyā rāya ye śikhāya

jagannāthera āge duñhe prakṛta dekhāya //CC Antya, 5.24//

SYNONYMS

bhāva—ecstasy; prakṛta—manifesting; lāsyā—feminine poses and dancing; rāya—Rāmānanda Rāya; ye—which; śikhāya—was teaching; jagannāthera āge—in front of Lord Jagannātha; duñhe—both of them; prakṛta dekhāya—demonstrated.

TRANSLATION

Through the feminine poses and dances they were taught by Rāmānanda Rāya, the two girls precisely exhibited all these expressions of ecstasy before Lord Jagannātha.

Antya TEXT 5.25

tabe sei dui-jane prasāda khāoyāilā

nibhṛte duñhāre nija-ghare pāṭhāilā //CC Antya, 5.25//

SYNONYMS

tabe—then; sei—to those; dui-jane—two girls; prasāda khāoyāilā—gave prasāda to eat; nibhṛte—without being exposed; duñhāre—both of them; nija-ghare—their homes; pāṭhāilā—sent.

TRANSLATION

Then Rāmānanda Rāya fed the two girls sumptuous prasāda and sent them to their homes unexposed.

Antya TEXT 5.26

prati-dina rāya aiche karāya sādhana

kon jāne kṣudra jīva kāñhā tāñra mana? //CC Antya, 5.26//

SYNONYMS

prati-dina—daily; rāya—Rāmānanda Rāya; aiche—in this way; karāya sādhana—teaches regularly; kon jāne—who can know; kṣudra jīva—an insignificant living entity; kāñhā—where; tāñra—his; mana—mind.

TRANSLATION

Every day he trained the two deva-dāsīs how to dance. Who among the small living entities, their minds always absorbed in material sense gratification, could understand the mentality of Śrī Rāmānanda Rāya?

PURPORT

Rāmānanda Rāya's service to the gopīs for the satisfaction of Kṛṣṇa is purely an affair of the spiritual world. Unless one is fully situated in the spiritual atmosphere, the activities of Rāmānanda Rāya are most difficult to understand.

Antya TEXT 5.27

miśrera āgamana rāye sevaka kahilā

śīghra rāmānanda tabe sabhāte āilā //CC Antya, 5.27//

SYNONYMS

miśrera—of Pradyumna Miśra; āgamana—arrival; rāye—to Rāmānanda Rāya; sevaka kahilā—the servant informed; śīghra—very soon; rāmānanda—Rāmānanda Rāya; tabe—thereupon; sabhāte āilā—came to the assembly room.

TRANSLATION

When the servant informed Rāmānanda Rāya of Pradyumna Miśra's arrival, Rāmānanda Rāya immediately went to the assembly room.

Antya TEXT 5.28

miśrere namaskāra kare sammāna kariyā

nivedana kare kichu vinīta hañā //CC Antya, 5.28//

SYNONYMS

miśrere—unto Pradyumna Miśra; namaskāra kare—offers respectful obeisances;

sammāna kariyā—with all respect; nivedana kare—submitted; kichu—something; vinīta hañā—with great humility.

TRANSLATION

He offered his obeisances to Pradyumna Miśra with all respect and then, with great humility, spoke as follows.

Antya TEXT 5.29

"bahu-kṣaṇa āilā, more keha nā kahila

tomāra caraṇe mora aparādha ha-ila //CC Antya, 5.29//

SYNONYMS

bahu-kṣaṇa—long ago; āilā—you came; more—me; keha nā kahila—no one informed; tomāra caraṇe—unto your lotus feet; mora—my; aparādha—offense; ha-ila—there was.

TRANSLATION

"Sir, you came here long ago, but no one informed me. Therefore I have certainly become an offender at your lotus feet.

Antya TEXT 5.30

tomāra āgamane mora pavitra haila ghara

ājñā kara, kyā karoṇ tomāra kiṅkara" //CC Antya, 5.30//

SYNONYMS

tomāra āgamane—because of your arrival; mora—my; pavitra—purified; haila—became; ghara—house; ājñā kara—kindly order; kyā karoṇ—what can I do; tomāra kiṅkara—I am your servant.

TRANSLATION

"My entire home has been purified by your arrival. Kindly order me. What can I do for you? I am your servant."

Antya TEXT 5.31

miśra kahe,--"tomā dekhite haila āgamane

āpanā pavitra kailuñ tomāra daraśane" //CC Antya, 5.31//

SYNONYMS

miśra kahe—Pradyumna Miśra replied; tomā—you; dekhite—to see; haila āgamane—I came; āpanā—myself; pavitra kailuñ—I have purified; tomāra daraśane—by seeing you.

TRANSLATION

Pradyumna Miśra replied, "I came simply to see you. Now I have purified myself by seeing Your Honor."

Antya TEXT 5.32

atikāla dekhi' miśra kichu nā kahila

vidāya ha-iyā miśra nija-ghara gela //CC Antya, 5.32//

SYNONYMS

atikāla dekhi'-seeing that it was too late; miśra—Pradyumna Miśra; kichu—anything; nā kahila—did not say; vidāya ha-iyā—taking leave; miśra—Pradyumna Miśra; nija-ghara—to his own place; gela—returned.

TRANSLATION

Because Pradyumna Miśra saw that it was late, he did not say anything else to Rāmānanda Rāya. Instead, he took leave of him and returned to his own home.

Antya TEXT 5.33

āra dina miśra āila prabhu-vidyamāne

prabhu kahe,--'kṛṣṇa-kathā śunilā rāya-sthāne'? //CC Antya, 5.33//

SYNONYMS

āra dina—the next day; miśra—Pradyumna Miśra; āila—came; prabhu-vidyamāne—in the presence of Śrī Caitanya Mahāprabhu; prabhu kahe—Śrī Caitanya Mahāprabhu inquired; kṛṣṇa-kathā—talks about Kṛṣṇa; śunilā—have you heard; rāya-sthāne—from Śrī Rāmānanda Rāya.

TRANSLATION

The next day, when Pradyumna Miśra arrived in the presence of Śrī Caitanya Mahāprabhu, the Lord inquired, "Have you heard talks about Kṛṣṇa from Śrī Rāmānanda Rāya?"

Antya TEXT 5.34

tabe miśra rāmānandera vṛttānta kahilā

śuni' mahāprabhu tabe kahite lāgilā //CC Antya, 5.34//

SYNONYMS

tabe—thereupon; miśra—Pradyumna Miśra; rāmānandera—of Śrī Rāmānanda Rāya; vṛttānta kahilā—described the activities; śuni'-hearing; mahāprabhu—Śrī Caitanya Mahāprabhu; tabe—then; kahite lāgilā—began to speak.

TRANSLATION

Pradyumna Miśra thereupon described the activities of Śrī Rāmānanda Rāya. After hearing about these activities, Śrī Caitanya Mahāprabhu began to speak.

Antya TEXTS 5.35-36

"āmi ta' sannyāsī, āpanāre virakta kari' māni

darśana rahu dūre, 'prakṛtira' nāma yadi śuni

tabahiṅ vikāra pāya mora tanu-mana

prakṛti-darśane sthira haya kon jana?" //CC Antya, 5.35-36//

SYNONYMS

āmi—I; ta'-certainly; sannyāsī—in the renounced order of life; āpanāre—Myself; virakta kari'-having renounced everything; māni—I consider; darśana rahu dūre—what to speak of seeing; prakṛtira—of a woman; nāma—name; yadi—if; śuni—I hear; tabahiṅ—immediately; vikāra—transformation; pāya—gets; mora—My; tanu-mana—mind and body; prakṛti-darśane—by seeing a woman; sthira—steady; haya—is; kon jana—what person.

TRANSLATION

"I am a sannyāsī," He said, "and I certainly consider Myself renounced. But not to speak of seeing a woman, if I even hear the name of a woman, I feel changes in My mind and body. Therefore who could remain unmoved by the sight of a woman? It is very difficult.

Antya TEXT 5.37

rāmānanda rāyera kathā śuna, sarva-jana

kahibāra kathā nahe, yāhā āścarya-kathana //CC Antya, 5.37//

SYNONYMS

rāmānanda rāyera—of Śrī Rāmānanda Rāya; kathā—topics; śuna—please hear; sarva-jana—all people; kahibāra—to be spoken; kathā—talks; nahe—they are not; yāhā—which; āścarya-kathana—wonderful and uncommon talks.

TRANSLATION

"Everyone please hear these topics about Rāmānanda Rāya, although they are so wonderful and uncommon that they should not be spoken.

Antya TEXT 5.38

eke deva-dāsī, āra sundarī taruṇī

tāra saba aṅga-sevā karena āpani //CC Antya, 5.38//

SYNONYMS

eke—on one side; deva-dāsī—the professional dancing girls; āra—and; sundarī taruṇī—very beautiful and youthful; tāra—their; saba—all; aṅga—of the body;; sevā—service; karena āpani—performs personally.

TRANSLATION

"The two professional dancing girls are beautiful and youthful, yet Śrī Rāmānanda Rāya personally massages oil upon their bodies.

Antya TEXT 5.39

snānādi karāya, parāya vāsa-vibhūṣaṇa

guhya aṅgera haya tāhā darśana-sparśana //CC Antya, 5.39//

SYNONYMS

snāna-ādi karāya—he performs their bathing and so on; parāya vāsa-vibhūṣaṇa—dresses and decorates the body with various types of ornaments; guhya aṅgera—of the private parts of the body; haya—there is; tāhā—that; darśana-sparśana—seeing and touching.

TRANSLATION

"He personally bathes and dresses them and decorates them with ornaments. In this way, he naturally sees and touches the private parts of their bodies.

Antya TEXT 5.40

tabu nirvikāra rāya-rāmāndera mana

nānā-bhāvodgāra tāre karāya śikṣaṇa //CC Antya, 5.40//

SYNONYMS

tabu—still; nirvikāra—unchanged; rāya-rāmāndera mana—the mind of Śrī Rāmānanda Rāya; nānā-bhāva-udgāra—all the symptoms and transformations of ecstasy; tāre—unto them; karāya śikṣaṇa—he teaches.

TRANSLATION

"Nevertheless, the mind of Śrī Rāmānanda Rāya never changes, although he teaches the girls how to physically express all the transformations of ecstasy.

Antya TEXT 5.41

nirvikāra deha-mana--kāṣṭha-pāṣāṇa-sama!

āścarya,--taruṇī-sparśe nirvikāra mana //CC Antya, 5.41//

SYNONYMS

nirvikāra—unchanged; deha-mana—body and mind; kāṣṭha-pāṣāṇa-sama—like wood or stone; āścarya—wonderful; taruṇī-sparśe—in touching young girls; nirvikāra—unchanged; mana—mind.

TRANSLATION

"His mind is as steady as wood or stone. Indeed, it is wonderful that even when

he touches such young girls, his mind never changes.

Antya TEXT 5.42

eka rāmānandera haya ei adhikāra

tāte jāni aprākṛta-deha tānhāra //CC Antya, 5.42//

SYNONYMS

eka—only one; rāmānandera—of Śrī Rāmānanda Rāya; haya—there is; ei—this; adhikāra—special authority; tāte—in that way; jāni—we can understand; aprākṛta—spiritual; deha—body; tānhāra—his.

TRANSLATION

"The authority for such acts is the prerogative of Rāmānanda Rāya alone, for I can understand that his body is not material but has been completely transformed into a spiritual entity.

Antya TEXT 5.43

tānhāra manera bhāva teṇha jāne mātra

tāhā jānibāre āra dvitīya nāhi pātra //CC Antya, 5.43//

SYNONYMS

tānhāra—his; manera—of the mind; bhāva—position; teṇha—he; jāne—knows; mātra—only; tāhā jānibāre—to understand that; āra—other; dvitīya—second; nāhi—there is not; pātra—eligible person.

TRANSLATION

"He alone, and no one else, can understand the position of his mind.

Antya TEXT 5.44

kintu śāstra-dṛṣṭye eka kari anumāna

śrī-bhāgavata-śāstra--tāhāte pramāṇa //CC Antya, 5.44//

SYNONYMS

kintu—but; śāstra-dṛṣṭye—according to the direction of the śāstra; eka—one;

kari anumāna—I make a guess; śrī-bhāgavata-śāstra—Śrīmad-Bhāgavatam, the Vedic scripture; tāhāte—in that connection; pramāṇa—evidence.

TRANSLATION

"But I can make a guess in terms of directions from the śāstra. Śrīmad Bhāgavatam, the Vedic scripture, gives the direct evidence in this matter.

Antya TEXTS 5.45-46

vraja-vadhū-saṅge kṛṣṇera rāsādi-vilāsa

yei jana kahe, śune kariyā viśvāsa

hṛd-roga-kāma tānra tat-kāle haya kṣaya

tina-guṇa-kṣobha nahe, 'mahā-dhīra' haya //CC Antya, 5.45-46//

SYNONYMS

vraja-vadhū-saṅge—in the association of the damsels of Vrajabhūmi; kṛṣṇera—of Lord Kṛṣṇa; rāsa-ādi-vilāsa—pastimes like the rāsa dance; yei—which; jana—person; kahe—describes; śune—hears; kariyā viśvāsa—with great faith; hṛt-roga—the disease of the heart; kāma—lust; tānra—of him; tat-kāle—at that time; haya kṣaya—becomes nullified; tina-guṇa—of the three modes of material nature; kṣobha—agitation; nahe—is not; mahā-dhīra—very sober; haya—becomes.

TRANSLATION

"When one hears or describes with great faith the pastimes of Lord Kṛṣṇa, such as His rāsa dance with the gopīs, the disease of lusty desires in his heart and the agitation caused by the three modes of material nature are immediately nullified, and he becomes sober and silent.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments in this connection, "Any person seriously inclined to hear about the pastimes of Kṛṣṇa's rāsa dance, as mentioned in Śrīmad-Bhāgavatam, with great faith and a transcendental, spiritually inspired mind, is immediately freed from the natural lusty desires found within the heart of a materialistic man."

When a pure Vaiṣṇava speaks on Śrīmad-Bhāgavatam and another pure Vaiṣṇava hears Śrīmad-Bhāgavatam from such a realized soul, both of them live in the transcendental world, where the contamination of the modes of material nature cannot touch them. Freed from the contamination of the modes of nature, the speaker and hearer are fixed in a transcendental mentality, knowing that their position on the transcendental platform is to serve the Supreme Lord. The class known as prākṛta-sahajiyā, who consider the transcendental pastimes of Lord Kṛṣṇa something like the behavior between a man and a woman in the material field, artificially think that hearing the rāsa-līlā will help them by diminishing the lusty desires of their diseased hearts. But because they do not follow the regulative principles but instead violate even ordinary morals, their contemplation of rāsa-līlā is a futile attempt, which sometimes results in their imitating the dealings of the gopīs and Lord Kṛṣṇa. To forbid such habits of the prākṛta-sahajiyās, Śrī Caitanya Mahāprabhu has excluded their material intelligence by using the word viśvāsa ("faith"). In Śrīmad-Bhāgavatam (10.33.30), Śrīla Śukadeva Gosvāmī says:

naitat samācarej jātu

manasāpi hy anīśvaraḥ

vinaśyaty ācaran maudhyād

yathā rudro 'bdhijaṁ viṣam

"Certainly one who is not the Supreme Personality of Godhead should never, even within his mind, imitate the activities of the transcendental rāsa-līlā of Kṛṣṇa. If out of ignorance one does so, he will be destroyed, just as if he were to imitate Lord Śiva, who drank poison produced from the ocean."

Antya TEXT 5.47

ujjvala madhura prema-bhakti sei pāya

ānande kṛṣṇa-mādhurye vihare sadāya //CC Antya, 5.47//

SYNONYMS

ujjvala—illuminated; madhura—sweet; prema-bhakti—ecstatic love of Kṛṣṇa; sei—he; pāya—gets; ānande—in transcendental bliss; kṛṣṇa-mādhurye—the sweetness of Kṛṣṇa's pastimes; vihare—enjoys; sadāya—always.

TRANSLATION

"Tasting the transcendental, effulgent, sweetly ecstatic love of Kṛṣṇa, such a person can enjoy life twenty-four hours a day in the transcendental bliss of the sweetness of Kṛṣṇa's pastimes.

Antya TEXT 5.48

vikṛīḍitaṁ vraja-vadhūbhir idam ca viṣṇoḥ

śraddhānvito 'anuśṛṇuyād atha varṇayed yaḥ

bhaktiṁ parāṁ bhagavati pratilabhya kāmam

hṛd-rogam āśv apahinoty acireṇa dhīraḥ //CC Antya, 5.48//

SYNONYMS

vikṛīḍitam—the activity of the rāsa dance; vraja-vadhūbhiḥ—the damsels of Vraja, the gopīs; idam—this; ca—and; viṣṇoḥ—of Lord Kṛṣṇa; śraddhā-anvitaḥ—with transcendental faith; anuśṛṇuyāt—continuously hears in the paramparā system; atha—also; varṇayet—describes; yaḥ—one who; bhaktiṁ—devotional service; parāṁ—transcendental; bhagavati—unto the Supreme Personality of Godhead; pratilabhya—attaining; kāmam—lusty material desires; hṛt-rogam—the disease of the heart; āśu—very soon; apahinoti—gives up; acireṇa—without delay; dhīraḥ—one who is sober because of advanced devotional service

TRANSLATION

"A transcendently sober person who, with faith and love continuously hears from a realized soul about the activities of Lord Kṛṣṇa in His rāsa dance with the gopīs, or one who describes such activities, can attain full transcendental devotional service at the lotus feet of the Supreme Personality of Godhead. Thus lusty material desires, which are the heart disease of all materialistic persons, are for him quickly and completely vanquished."

PURPORT

All the activities of Lord Kṛṣṇa are transcendental, and the gopīs are also transcendently situated. Therefore the activities of the gopīs and Lord Kṛṣṇa, if seriously understood, will certainly free one from material attachment. Then there is no possibility that lusty material desires will awaken.

Antya TEXTS 5.49-50

ye śune, ye paḍe, tānra phala etādr̥śī

sei bhāvāviṣṭa yei seve ahaṇ-niśi

tānra phala ki kahimu, kahane nā yāya

nitya-siddha sei, prāya-siddha tānra kāya //CC Antya, 5.49-50//

SYNONYMS

ye śune—anyone who hears; ye paḍe—anyone who recites; tānra—of him; phala—the result; etādr̥śī—this; sei—he; bhāva-āviṣṭa—always absorbed in thoughts of Kṛṣṇa; yei seve—who serves; ahaṇ-niśi—day and night; tānra—his; phala—result; ki kahimu—what shall I say; kahane nā yāya—it is impossible to express; nitya-siddha—eternally liberated; sei—such a person; prāya-siddha—transcendental; tānra—his; kāya—body.

TRANSLATION

"If a transcendently situated person, following in the footsteps of Śrīla Rūpa Gosvāmī, hears and speaks about the rāsa-līlā dance of Kṛṣṇa and is always absorbed in thoughts of Kṛṣṇa while serving the Lord day and night within his mind, what shall I say about the result? It is so spiritually exalted that it cannot be expressed in words. Such a person is an eternally liberated associate of the Lord, and his body is completely spiritualized. Although he is visible to material eyes, he is spiritually situated, and all his activities are spiritual. By the will of Kṛṣṇa, such a devotee is understood to possess a spiritual body.

Antya TEXT 5.51

rāgānuga-mārga jāni rāyera bhajana

siddha-deha-tulya, tāte 'prākṛta' nahe mana //CC Antya, 5.51//

SYNONYMS

rāgānuga-mārga—on the path of spontaneous love of Kṛṣṇa; jāni—we can understand; rāyera bhajana—the devotional service of Rāmānanda Rāya; siddha-deha—spiritual body; tulya—equal to; tāte—therefore; prākṛta—material; nahe—is not; mana—mind.

TRANSLATION

"Śrīla Rāmānanda Rāya is situated on the path of spontaneous love of Godhead. Therefore he is in his spiritual body, and his mind is not materially affected.

Antya TEXT 5.52

āmiha rāyera sthāne śuni kṛṣṇa-kathā

śunite icchā haya yadi, punaḥ yāha tathā //CC Antya, 5.52//

SYNONYMS

āmiha—I also; rāyera sthāne—from Rāmānanda Rāya; śuni—hear; kṛṣṇa-kathā—talks of Kṛṣṇa; śunite—to hear; icchā—desire; haya—there is; yadi—if; punaḥ—again; yāha—go; tathā—there.

TRANSLATION

"I also hear topics about Kṛṣṇa from Rāmānanda Rāya. If you want to hear such topics, go to him again.

Antya TEXT 5.53

mora nāma la-iha,--'teho pāṭhāilā more

tomāra sthāne kṛṣṇa-kathā śunibāra tare' //CC Antya, 5.53//

SYNONYMS

mora—My; nāma—name; la-iha—take; teho—He; pāṭhāilā—sent; more—me; tomāra sthāne—from you; kṛṣṇa-kathā—topics of Kṛṣṇa; śunibāra tare—to hear.

TRANSLATION

"You can take My name before him, saying, 'He has sent me to hear about Lord Kṛṣṇa from you.'

Antya TEXT 5.54

śīghra yāha, yāvat teṅho āchena sabhāte"

eta śuni' pradyumna-miśra calilā turite //CC Antya, 5.54//

SYNONYMS

śīghra yāha—go hastily; yāvat—while; teṇho—he; āchena—is; sabhāte—in the assembly room; eta śuni'-hearing this; pradyumna-miśra—Pradyumna Miśra; calilā—went; turite—very hastily.

TRANSLATION

"Go hastily while he is in the assembly room." Hearing this, Pradyumna Miśra immediately departed.

Antya TEXT 5.55

rāya-pāśa gela, rāya praṇati karila

'ājñā kara, ye lāgi' āgamana haila' //CC Antya, 5.55//

SYNONYMS

rāya-pāśa—to Rāmānanda Rāya; gela—he went; rāya—Rāmānanda Rāya; praṇati karila—offered his respects; ājñā kara—please order me; ye lāgi'-for what purpose; āgamana haila—have you come.

TRANSLATION

Pradyumna Miśra went to Rāmānanda Rāya, who offered him respectful obeisances and said, "Please order me. For what purpose have you come?"

Antya TEXT 5.56

miśra kahe,--'mahāprabhu pāṭhailā more

tomāra sthāne kṛṣṇa-kathā śunibāra tare' //CC Antya, 5.56//

SYNONYMS

miśra kahe—Pradyumna Miśra said; mahāprabhu—Śrī Caitanya Mahāprabhu; pāṭhailā more—has sent me; tomāra sthāne—from you; kṛṣṇa-kathā—topics of Lord Kṛṣṇa; śunibāra tare—to hear.

TRANSLATION

Pradyumna Miśra answered, "Śrī Caitanya Mahāprabhu has sent me to hear topics about Lord Kṛṣṇa from you."

Antya TEXT 5.57

śuni' rāmānanda rāya hailā premāveśe

kahite lāgilā kichu manera hariṣe //CC Antya, 5.57//

SYNONYMS

śuni'-hearing; rāmānanda rāya—Rāmānanda Rāya; hailā—became; prema-āveśe—absorbed in ecstatic love; kahite lāgilā—began to speak; kichu—something; manera hariṣe—in transcendental pleasure.

TRANSLATION

Hearing this, Rāmānanda Rāya became absorbed in ecstatic love and began to speak with great transcendental pleasure.

Antya TEXT 5.58

"prabhura ājñāya kṛṣṇa-kathā śunite āilā ethā

ihā va-i mahā-bhāgya āmi pāba kothā?" //CC Antya, 5.58//

SYNONYMS

prabhura ājñāya—under the instruction of Śrī Caitanya Mahāprabhu; kṛṣṇa-kathā—topics of Lord Kṛṣṇa; śunite—to hear; āilā ethā—you have come here; ihā va-i—without this; mahā-bhāgya—great fortune; āmi—I; pāba—will get; kothā—where.

TRANSLATION

"Following the instruction of Śrī Caitanya Mahāprabhu, you have come to hear about Kṛṣṇa. This is my great fortune. How else would I get such an opportunity?"

Antya TEXT 5.59

eta kahi tāre lañā nibhṛte vasilā

'ki kathā śunite cāha?' miśrere puchilā //CC Antya, 5.59//

SYNONYMS

eta kahi—saying this; tāre—him; lañā—taking; nibhṛte vasilā—sat in a secluded place; ki kathā—what kind of topics; śunite cāha—do you want to hear; miśrere

puchilā—he inquired from Pradyumna Miśra.

TRANSLATION

Saying this, Śrī Rāmānanda Rāya took Pradyumna Miśra to a secluded place and inquired from him, "What kind of kṛṣṇa-kathā do you want to hear from me?"

Antya TEXT 5.60

teñho kahe,--"ye kahilā vidyānagare

sei kathā krame tumi kahibā āmāre //CC Antya, 5.60//

SYNONYMS

teñho kahe—he replied; ye—what; kahilā—you spoke; vidyā-nagare—at Vidyānagara; sei kathā—those topics; krame—according to the order; tumi—you; kahibā—please speak; āmāre—to me.

TRANSLATION

Pradyumna Miśra replied, "Kindly tell me about the same topics you spoke about at Vidyānagara.

Antya TEXT 5.61

ānera ki kathā, tumi--prabhura upadeṣṭā!

āmi ta' bhikṣuka vipra, tumi--mora poṣṭā //CC Antya, 5.61//

SYNONYMS

ānera ki kathā—what to speak of others; tumi—you; prabhura upadeṣṭā—an instructor of Śrī Caitanya Mahāprabhu; āmi—I; ta'-certainly; bhikṣuka—beggar; vipra—brāhmaṇa; tumi—you; mora—my; poṣṭā—maintainer.

TRANSLATION

"You are an instructor even for Śrī Caitanya Mahāprabhu, not to speak of others. I am but a beggar brāhmaṇa, and you are my maintainer.

Antya TEXT 5.62

bhāla, manda--kichu āmi puchite nā jāni

'dīna' dekhi' kṛpā kari' kahibā āpani" //CC Antya, 5.62//

SYNONYMS

bhāla—good; manda—bad; kichu—something; āmi—I; puchite—to inquire; nā jāni—do not know; dīna—very poor in knowledge; dekhi'-seeing (me); kṛpā kari'-very mercifully; kahibā—please; āpani—by your own good will.

TRANSLATION

"I do not know how to inquire, for I do not know what is good and what is bad. Seeing me to be poor in knowledge, kindly speak whatever is good for me by your own good will."

Antya TEXT 5.63

tabe rāmānanda krame kahite lāgilā

kṛṣṇa-kathā-rasāmṛta-sindhu uthalilā //CC Antya, 5.63//

SYNONYMS

tabe—thereupon; rāmānanda—Rāmānanda Rāya; krame—gradually; kahite lāgilā—began to speak; kṛṣṇa-kathā—of the topics of Kṛṣṇa; rasāmṛta-sindhu—the ocean of transcendental mellow; uthalilā—became agitated.

TRANSLATION

Thereupon Rāmānanda Rāya gradually began speaking on topics of Kṛṣṇa. Thus the ocean of the transcendental mellow of those topics became agitated.

Antya TEXT 5.64

āpane praśna kari' pāche karena siddhānta

ṭṭīya prahara haila, nahe kathā-anta //CC Antya, 5.64//

SYNONYMS

āpane—personally; praśna kari'-making the question; pāche—after that; karena siddhānta—gives the conclusion; ṭṭīya prahara haila—it became afternoon; nahe kathā-anta—there was no end to such topics.

TRANSLATION

He began personally posing questions and then answering them with conclusive statements. When afternoon came, the topics still did not end.

Antya TEXT 5.65

vaktā śrotā kahe śune duñhe premāveśe

ātma-smṛti nāhi, kāhāñ jāniba dina-śeṣe //CC Antya, 5.65//

SYNONYMS

vaktā—the speaker; śrotā—the listener; kahe—speaks; śune—hears; duñhe—both of them; prema-āveśe—in ecstatic love; ātma-smṛti nāhi—there was no bodily consciousness; kāhāñ—where; jāniba—can understand; dina-śeṣe—the end of day.

TRANSLATION

The speaker and listener spoke and heard in ecstatic love. Thus they forgot their bodily consciousness. How, then, could they perceive the end of the day?

Antya TEXT 5.66

sevaka kahila,--'dina haila avasāna'

tabe rāya kṛṣṇa-kathāra karilā viśrāma //CC Antya, 5.66//

SYNONYMS

sevaka kahila—the servant informed; dina—the day; haila avasāna—has ended; tabe—at that time; rāya—Rāmānanda Rāya; kṛṣṇa-kathāra—the talks of Kṛṣṇa; karilā viśrāma—ended.

TRANSLATION

The servant informed them, "The day has already ended." Then Rāmānanda Rāya ended his discourses about Kṛṣṇa.

Antya TEXT 5.67

bahu-sammāna kari' miśre vidāya dilā

'kṛtārtha ha-ilāna' bali' miśra nācite lāgilā //CC Antya, 5.67//

SYNONYMS

bahu-sammāna—much respectful behavior; kari'-doing; miśre—unto Pradyumna Miśra; vidāya dilā—bade farewell; kṛtārtha ha-ilāṇa—I have become very satisfied; bali'-saying; miśra—Pradyumna Miśra; nācite lāgilā—began to dance.

TRANSLATION

Rāmānanda Rāya paid great respect to Pradyumna Miśra and bade him farewell. Pradyumna Miśra said, "I have become very satisfied." He then began to dance.

Antya TEXT 5.68

ghare giyā miśra kaila snāna, bhojana

sandhyā-kāle dekhite āila prabhura caraṇa //CC Antya, 5.68//

SYNONYMS

ghare giyā—returning home; miśra—Pradyumna Miśra; kaila—performed; snāna—bathing; bhojana—eating; sandhyā-kāle—in the evening; dekhite—to see; āila—came; prabhura caraṇa—the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

After returning home, Pradyumna Miśra bathed and ate his meal. In the evening he came to see the lotus feet of Śrī Caitanya Mahāprabhu.

Antya TEXT 5.69

prabhura caraṇa vande ullasita-mane

prabhu kake,--'kṛṣṇa-kathā ha-ila śravaṇe'? //CC Antya, 5.69//

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; caraṇa—the lotus feet; vande—he worships; ullasita-mane—in great happiness; prabhu kahe—Śrī Caitanya Mahāprabhu says; kṛṣṇa-kathā—talks of Kṛṣṇa; ha-ila śravaṇe—did you hear.

TRANSLATION

In great happiness he worshiped the lotus feet of Śrī Caitanya Mahāprabhu. The Lord inquired, "Have you heard topics about Kṛṣṇa?"

Antya TEXT 5.70

miśra kahe,--"prabhu, more kṛtārtha karilā

kṛṣṇa-kathāmṛtārṇave more ḍubāilā //CC Antya, 5.70//

SYNONYMS

miśra kahe—Pradyumna Miśra said; prabhu—my dear Lord; more—me; kṛtārtha—satisfied; karilā—You have made; kṛṣṇa-kathā—of talks about Kṛṣṇa; amṛta-arnave—in the ocean of the nectar; more—me; ḍubāilā—You have drowned.

TRANSLATION

Pradyumna Miśra said, "My dear Lord, You have made me extremely obliged to You because You have drowned me in a nectarean ocean of talks about Kṛṣṇa.

Antya TEXT 5.71

rāmānanda rāya-kathā kahile nā haya

'manuṣya' nahe rāya, kṛṣṇa-bhakti-rasa-maya //CC Antya, 5.71//

SYNONYMS

rāmānanda rāya-kathā—the speeches of Rāmānanda Rāya; kahile—describing; nā haya—is not possible; manuṣya—an ordinary human being; nahe—is not; rāya—Rāmānanda Rāya; kṛṣṇa-bhakti-rasa-maya—absorbed in the devotional service of Lord Kṛṣṇa.

TRANSLATION

"I cannot properly describe the discourses of Rāmānanda Rāya, for he is not an ordinary human being. He is fully absorbed in the devotional service of the Lord.

PURPORT

One is forbidden to accept the guru, or spiritual master, as an ordinary human being (guruṣu nara-matiḥ). When Rāmānanda Rāya spoke to Pradyumna Miśra, Pradyumna Miśra could understand that Rāmānanda Rāya was not an ordinary human being. A spiritually advanced person who acts with authority, as the spiritual master, speaks as the Supreme Personality of Godhead dictates from within. Thus it is not he that is personally speaking. When a pure devotee or

spiritual master speaks, what he says should be accepted as having been directly spoken by the Supreme Personality of Godhead in the paramparā system.

Antya TEXT 5.72

āra eka kathā rāya kahilā āmāre

'kṛṣṇa-kathā-vaktā kari' nā jāniha more //CC Antya, 5.72//

SYNONYMS

āra—another; eka—one; kathā—topic; rāya—Rāmānanda Rāya; kahilā āmāre—said to me; kṛṣṇa-kathā-vaktā—the speaker on the talks of Kṛṣṇa; kari'-as; nā jāniha more—do not consider me.

TRANSLATION

"There is one other thing Rāmānanda Rāya said to me. 'Do not consider me the speaker in these talks about Kṛṣṇa.

Antya TEXT 5.73

mora mukhe kathā kahena āpane gauracandra

yaiche kahāya, taiche kahi,--yena vīṇā-yantra //CC Antya, 5.73//

SYNONYMS

mora mukhe—in my mouth; kathā—topics; kahena—speaks; āpane-personally; gaura-candra—Lord Śrī Caitanya Mahāprabhu; yaiche kahāya—as He causes to speak; taiche kahi—so I speak; yena—like; vīṇā-yantra—the stringed instrument called the vīṇā.

TRANSLATION

"Whatever I speak is personally spoken by Lord Śrī Caitanya Mahāprabhu. Like a stringed instrument, I vibrate whatever He causes me to speak.

Antya TEXT 5.74

mora mukhe kahāya kathā, kare paracāra

pr̥thivīte ke jānibe e-līlā tānhāra?' //CC Antya, 5.74//

SYNONYMS

mora mukhe—in my mouth; kahāya—causes to speak; kathā—words; kare paracāra—preaches; pṛthivīte—in this world; ke jānibe—who will understand; e-līlā—this pastime; tānhāra—His.

TRANSLATION

"In this way the Lord speaks through my mouth to preach the cult of Kṛṣṇa consciousness. Within the world, who will understand this pastime of the Lord?"

Antya TEXT 5.75

ye-saba śuniluṅ, kṛṣṇa-rasera sāgara

brahmādi-devera e saba nā haya gocara //CC Antya, 5.75//

SYNONYMS

ye-saba—all that; śuniluṅ—I heard; kṛṣṇa-rasera—of the nectar of Lord Kṛṣṇa; sāgara—the ocean; brahmā-ādi-devera—of the demigods, beginning with Lord Brahmā; e saba—all this; nā haya gocara—is not possible to be understood.

TRANSLATION

"What I have heard from Rāmānanda Rāya is like a nectarean ocean of discourses about Kṛṣṇa. Even the demigods, beginning with Lord Brahmā, cannot understand all these topics.

Antya TEXT 5.76

hena 'rasa' pāna more karāilā tumi

janme janme tomāra pāya vikāilāṇa āmi //CC Antya, 5.76//

SYNONYMS

hena rasa—such transcendental mellows; pāna—to drink; more—me; karāilā tumi—You have caused; janme janme—life after life; tomāra pāya—at Your feet; vikāilāṇa āmi—I have become sold.

TRANSLATION

"My dear Lord, You have made me drink this transcendental nectar of kṛṣṇa-

kathā. Therefore I am sold to Your lotus feet, life after life."

Antya TEXT 5.77

prabhu kahe,--"rāmānanda vinayera khani

āpanāra kathā para-muṇḍe dena āni' //CC Antya, 5.77//

SYNONYMS

prabhu kahe—the Lord replied; rāmānanda—Rāmānanda Rāya; vinayera khani—the mine of humility; āpanāra kathā—his own words; para-muṇḍe—on another's head; dena—confers; āni'-bringing.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Rāmānanda Rāya is a source of all humility. Therefore he has attributed his own words to another's intelligence.

Antya TEXT 5.78

mahānubhavera ei sahaja 'svabhāva' haya

āpanāra guṇa nāhi āpane kahaya" //CC Antya, 5.78//

SYNONYMS

mahānubhavera—of those who are advanced in realization; ei—this; sahaja—natural; svabhāva—characteristic; haya—is; āpanāra guṇa—their own personal qualities; nāhi—do not; āpane—personally; kahaya—speak.

TRANSLATION

"This is a natural characteristic of those advanced in devotional service. They do not personally speak of their own good qualities."

Antya TEXT 5.79

rāmānanda-rāyera ei kahilu guṇa-leśa

pradyumna miśrere yaiche kailā upadeśa //CC Antya, 5.79//

SYNONYMS

rāmānanda-rāyera—of Śrī Rāmānanda Rāya; ei—this; kahilu—I have spoken;

guṇa-leśa—a fraction of the transcendental attributes; pradyumna miśrere—unto Pradyumna Miśra; yaiche—in which way; kailā upadeśa—he gave instruction.

TRANSLATION

I have described but a fraction of the transcendental attributes of Rāmānanda Rāya, as revealed when he instructed Pradyumna Miśra.

Antya TEXT 5.80

'gṛhastha' hañā nahe rāya ṣaḍ-vargera vaśe

'viṣayī' hañā sannyāsīre upadeśe //CC Antya, 5.80//

SYNONYMS

gṛhastha hañā—being a householder; nahe—is not; rāya—Rāmānanda Rāya; ṣaṭ-vargera vaśe—under the control of the six kinds of bodily change; viṣayī hañā—being a pounds-and-shillings man; sannyāsīre upadeśe—advises persons in the renounced order of life.

TRANSLATION

Although Rāmānanda Rāya was a householder, he was not under the control of the six kinds of bodily change. Although apparently a pounds-and-shillings man, he advised even persons in the renounced order.

PURPORT

Śrī Rāmānanda Rāya externally appeared to be a gṛhastha who was under the influence of the external, material energy, not a self-controlled brahmacārī, vānaprastha or sannyāsī. Gṛhasthas (householders) who are under the influence of the external energy accept householder life for the purpose of sense enjoyment, but a transcendently situated Vaiṣṇava is not subjected to the influence of the senses by the Lord's material rule of the six kinds of bodily change (kāma, krodha, lobha, moha, mada, and mātsarya), even when he plays the part of a gṛhastha. Thus although Śrī Rāmānanda Rāya acted as a gṛhastha and was accepted as an ordinary pounds-and-shillings man, he was always absorbed in the transcendental pastimes of Lord Kṛṣṇa. Therefore his mind was spiritually situated, and he was interested only in the subject of Kṛṣṇa. Rāmānanda Rāya was not among the Māyāvādī impersonalists or materialistic logicians who are opposed to the principles of Lord Kṛṣṇa's transcendental

pastimes. He was already spiritually situated in the order of renounced life; therefore he was able to turn sand into gold by spiritual potency, or, in other words, to elevate a person from a material to a spiritual position.

Antya TEXT 5.81

ei-saba guṇa tāñra prakāśa karite

miśrere pāṭhāilā tāhāñ śravaṇa karite //CC Antya, 5.81//

SYNONYMS

ei-saba—all these; guṇa—attributes; tāñra—of Rāmānanda Rāya; prakāśa karite—to demonstrate; miśrere—Pradyumna Miśra; pāṭhāilā—He sent; tāhāñ—there; śravaṇa karite—to hear.

TRANSLATION

To demonstrate the transcendental attributes of Rāmānanda Rāya, Śrī Caitanya Mahāprabhu sent Pradyumna Miśra to hear discourses about Kṛṣṇa from him.

Antya TEXT 5.82

bhakta-guṇa prakāśite prabhu bhāla jāne

nānā-bhaṅgīte guṇa prakāśi' nija-lābha māne //CC Antya, 5.82//

SYNONYMS

bhakta-guṇa—the attributes of a devotee; prakāśite—to manifest; prabhu—Śrī Caitanya Mahāprabhu; bhāla jāne—knows very well how; nānā-bhaṅgīte—by various ways; guṇa—attributes; prakāśi'-manifesting; nija-lābha—His profit; māne—He considers.

TRANSLATION

The Supreme Personality of Godhead, Śrī Caitanya Mahāprabhu, knows very well how to demonstrate the qualities of His devotees. Therefore, acting like an artistic painter, He does so in various ways and considers this His personal profit.

Antya TEXT 5.83

āra eka 'svabhāva' gaurera śuna, bhakta-gaṇa

aiśvarya-svabhāva gūḍha kare prakāṣaṇa //CC Antya, 5.83//

SYNONYMS

āra—another; eka—one; svabhāva—characteristic; gaurera—of Lord Śrī Caitanya Mahāprabhu; śuna—hear; bhakta-gaṇa—O devotees; aiśvarya-svabhāva—opulences and characteristics; gūḍha—very deep; kare—does; prakāṣaṇa—manifestation.

TRANSLATION

There is yet another characteristic of Lord Śrī Caitanya Mahāprabhu. O devotees, listen carefully to how He manifests His opulence and characteristics, although they are exceptionally deep.

Antya TEXT 5.84

sannyāsī paṇḍita-gaṇera karite garva nāśa

nīca-śūdra-dvārā kareṇa dharmera prakāśa //CC Antya, 5.84//

SYNONYMS

sannyāsī—persons in the renounced order; paṇḍita-gaṇera—of the learned scholars; karite—to do; garva—pride; nāśa—vanquishing; nīca—lowborn; śūdra—a fourth-class man; dvārā—through; kareṇa—does; dharmera prakāśa—spreading of real religious principles.

TRANSLATION

To vanquish the false pride of so-called renunciants and learned scholars, He spreads real religious principles, even through a śūdra, or lowborn fourth-class man.

PURPORT

When a man is greatly learned in the Vedānta-sūtras, he is known as paṇḍita, or a learned scholar. Generally this qualifications attributed to brāhmaṇas and sannyāsīs. Sannyāsa, the renounced order of life, is the topmost position for a brāhmaṇa, a member of the highest of the four varṇas (brāhmaṇa, kṣatriya, vaiśya and śūdra). According to public opinion, a person born in a brāhmaṇa family, duly reformed by the purificatory processes and properly initiated by a spiritual master, is an authority on Vedic literature. When such a person is

offered the sannyāsa order, he comes to occupy the topmost position. The brāhmaṇa is supposed to be the spiritual master of the other three varṇas, namely kṣatriya, vaiśya and śūdra, and the sannyāsī is supposed to be the spiritual master even of the exalted brāhmaṇas.

Generally brāhmaṇas and sannyāsīs are very proud of their spiritual positions. Therefore, to cut down their false pride, Śrī Caitanya Mahāprabhu preached Kṛṣṇa consciousness through Rāmānanda Rāya, who was neither a member of the renounced order nor a born brāhmaṇa. indeed, Śrī Rāmānanda Rāya was a gr̥hastha belonging to the śūdra class, yet Śrī Caitanya Mahāprabhu arranged for him to be the master who taught Pradyumna Miśra, a highly qualified brāhmaṇa born in a brāhmaṇa family. Even Śrī Caitanya Mahāprabhu Himself, although belonging to the renounced order, took instruction from Śrī Rāmānanda Rāya. In this way Śrī Caitanya Mahāprabhu exhibited His opulence through Śrī Rāmānanda Rāya. That is the special significance of this incident.

According to Śrī Caitanya Mahāprabhu's philosophy, yei kṛṣṇa-tattva-vettā, sei 'guru' haya: anyone who knows the science of Kṛṣṇa can become a spiritual master, without reference to whether or not he is a brāhmaṇa or sannyāsī.

Ordinary people cannot understand the essence of śāstra, nor can they understand the pure character, behavior and abilities of strict followers of Śrī Caitanya Mahāprabhu's principles. The Kṛṣṇa consciousness movement is creating pure, exalted Vaiṣṇavas even from those born in families considered lower than those of śūdras. This is proof that a Vaiṣṇava may appear in any family, as confirmed in Śrīmad-Bhāgavatam:

kirāta-hūṇāndhra-pulinda-pulkaśā

ābhīra-śumbhā yavanāḥ khasādayaḥ

ye 'nye ca pāpā yad-apāśrayāśrayāḥ

śudhyanti tasmai prabhaviṣṇave namaḥ

"Kirāta, Hūṇa, Āndhra, Pulinda, Pulkaśa, Ābhīra, Śumbha, Yavana and the Khasa races, and even others addicted to sinful acts, can be purified by taking shelter of the devotees of the Lord, for He is the supreme power. I beg to offer my respectful obeisances unto Him." (Bhāg. 2.4.18) By the grace of the Supreme Lord Viṣṇu, one can be completely purified, become a preacher of Kṛṣṇa consciousness, and become the spiritual master of the entire world. This principle is accepted in all Vedic literature. Evidence can be quoted from

authoritative śāstras showing how a lowborn person can become the spiritual master of the entire world. Śrī Caitanya Mahāprabhu is to be considered the most munificent personality, for He distributes the real essence of Vedic śāstras to anyone who becomes qualified by becoming His sincere servant.

Antya TEXT 5.85

'bhakti', 'prema', 'tattva' kahe rāye kari' 'vaktā'

āpani pradyumna-miśra-saha haya 'śrotā' //CC Antya, 5.85//

SYNONYMS

bhakti—devotional service; prema—ecstatic love; tattva—truth; kahe—He says; rāye—Rāmānanda Rāya; kari'-by making; vaktā—the speaker; āpani—Himself; pradyumna-miśra—Pradyumna Miśra; saha—with; haya śrotā—becomes the listener.

TRANSLATION

Śrī Caitanya Mahāprabhu preached about devotional service, ecstatic love and the Absolute Truth by making Rāmānanda Rāya, a gr̥hastha born in a low family, the speaker. Then Śrī Caitanya Mahāprabhu Himself, the exalted brāhmaṇa-sannyāsī, and Pradyumna Miśra, the purified brāhmaṇa, both became the hearers of Rāmānanda Rāya.

PURPORT

Śrīla Bhaktivinoda Ṭhākura says in his Amṛta-pravāha-bhāṣya that sannyāsīs in the line of Śaṅkarācārya always think that they have performed all the duties of brāhmaṇas and that, furthermore, having understood the essence of Vedānta-sūtra and become sannyāsīs, they are the natural spiritual masters of all society. Similarly, persons born in brāhmaṇa families think that because they execute the ritualistic ceremonies recommended in the Vedas and follow the principles of smṛti, they alone can become spiritual masters of society. These highly exalted brāhmaṇas think that unless one is born in a brāhmaṇa family, one cannot become a spiritual master and teach the Absolute Truth. To cut down the pride of these birthright brāhmaṇas and Māyāvādī sannyāsīs, Śrī Caitanya Mahāprabhu proved that a person like Rāmānanda Rāya, although born in a śūdra family and situated in the gr̥hastha-āśrama, can become the spiritual master of such exalted personalities as Himself and Pradyumna Miśra. This is the principle of the Vaiṣṇava cult, as evinced in the teachings of Śrī Caitanya Mahāprabhu. A person

who knows what is spiritual and what is material and who is firmly fixed in the spiritual position can be jagad-guru, the spiritual master of the entire world. One cannot become jagad-guru simply by advertising oneself as jagad-guru without knowing the essential principles for becoming jagad-guru. Even people who never see what a jagad-guru is and never talk with other people become puffed-up sannyāsīs and declare themselves jagad-gurus. Śrī Caitanya Mahāprabhu did not like this. Any person who knows the science of Kṛṣṇa and who is fully qualified in spiritual life can become jagad-guru. Thus Śrī Caitanya Mahāprabhu personally took lessons from Śrī Rāmānanda Rāya and also sent Pradyumna Miśra, an exalted brāhmaṇa, to take lessons from him.

Antya TEXT 5.86

haridāsa-dvārā nāma-māhātmya-prakāśa

sanātana-dvārā bhakti-siddhānta-vilāsa //CC Antya, 5.86//

SYNONYMS

haridāsa-dvārā—by Haridāsa Ṭhākura; nāma-māhātmya—of the glories of chanting the Hare Kṛṣṇa mahā-mantra; prakāśa—manifestation; sanātana-dvārā—by Sanātana Gosvāmī; bhakti-siddhānta-vilāsa—spreading the essence of devotional life.

TRANSLATION

Śrī Caitanya Mahāprabhu exhibited the glories of the holy name of the Lord through Haridāsa Ṭhākura, who was born in a Mohammedan family. Similarly, He exhibited the essence of devotional service through Sanātana Gosvāmī, who had almost been converted into a Mohammedan.

Antya TEXT 5.87

śrī-rūpa-dvārā vrajera prema-rasa-līlā

ke bujhite pāre gambhīra caitanyera khelā? //CC Antya, 5.87//

SYNONYMS

śrī-rūpa-dvārā—through Śrī Rūpa Gosvāmī; vrajera—of Vṛndāvana; prema-rasa-līlā—description of ecstatic love and pastimes; ke—who; bujhite pāre—can understand; gambhīra—deep; caitanyera khelā—the activities of Śrī Caitanya

Mahāprabhu.

TRANSLATION

The Lord also fully exhibited the ecstatic love and transcendental pastimes of Vṛndāvana through Śrīla Rūpa Gosvāmī. Considering all this, who can understand the deep plans of Lord Śrī Caitanya Mahāprabhu?

Antya TEXT 5.88

śrī-caitanya-līlā ei--amṛtera sindhu

trijagat bhāsāite pāre yāra eka bindu //CC Antya, 5.88//

SYNONYMS

śrī-caitanya-līlā—transcendental activities of Śrī Caitanya Mahāprabhu; ei—these; amṛtera sindhu—the ocean of nectar; tri-jagat—the three worlds; bhāsāite—to inundate; pāre—is able; yāra—of which; eka bindu—one drop.

TRANSLATION

The activities of Śrī Caitanya Mahāprabhu are just like an ocean of nectar. Even a drop of this ocean can inundate all the three worlds.

PURPORT

To inundate the three worlds with nectar is the purpose of the pastimes of Śrī Caitanya Mahāprabhu. How this could be possible was exhibited by Śrīla Raghunātha Gosvāmī and later by Ṭhākura Narottama dāsa and Śyāmānanda Gosvāmī, who all represented the mercy of Śrī Caitanya Mahāprabhu. Now that same mercy is overflowing the entire world through the Kṛṣṇa consciousness movement. The present Kṛṣṇa consciousness movement is nondifferent from the pastimes performed by Śrī Caitanya Mahāprabhu when He was personally present, for the same principles are being followed and the same actions performed without fail.

Antya TEXT 5.89

caitanya-caritāmṛta nitya kara pāna

yāhā haite 'premānanda', 'bhakti-tattva-jñāna' //CC Antya, 5.89//

SYNONYMS

caitanya-caritāmṛta—this transcendental literature known as Caitanya-caritāmṛta; nitya—daily; kara pāna—do relish; yāhā haite—by which; prema-ānanda—transcendental bliss; bhakti-tattva-jñāna—transcendental knowledge in devotional service.

TRANSLATION

O devotees, relish daily the nectar of Śrī Caitanya-caritāmṛta and the pastimes of Śrī Caitanya Mahāprabhu, for by doing so one can merge in the transcendental bliss and full knowledge of devotional service.

Antya TEXT 5.90

ei-mata mahāprabhu bhakta-gaṇa lañā

nīlācale viharaye bhakti pracāriyā //CC Antya, 5.90//

SYNONYMS

ei-mata—in this way; mahāprabhu—Śrī Caitanya Mahāprabhu; bhakta-gaṇa lañā—accompanied by His pure devotees; nīlācale—at Jagannātha Purī; viharaye—enjoys transcendental bliss; bhakti pracāriyā—preaching the cult of devotional service.

TRANSLATION

Thus Lord Śrī Caitanya Mahāprabhu, accompanied by His associates, His pure devotees, enjoyed transcendental bliss in Jagannātha Purī [Nīlācala] preaching the bhakti cult in many ways.

Antya TEXT 5.91

baṅga-deśī eka vipra prabhura carite

nāṭaka kari' lañā āila prabhuke śunāite //CC Antya, 5.91//

SYNONYMS

baṅga-deśī—from Bengal; eka vipra—one brāhmaṇa; prabhura carite—about Śrī Caitanya Mahāprabhu's characteristics; nāṭaka kari'-making a drama; lañā—taking; āila—came; prabhuke śunāite—to induce Lord Śrī Caitanya Mahāprabhu to hear.

TRANSLATION

A brāhmaṇa from Bengal wrote a drama about the characteristics of Śrī Caitanya Mahāprabhu and came with his manuscript to induce the Lord to hear it.

Antya TEXT 5.92

bhagavān-ācārya-sane tāra paricaya

tānre mili' tānra ghare karila ālaya //CC Antya, 5.92//

SYNONYMS

bhagavān-ācārya—the devotee of Lord Śrī Caitanya Mahāprabhu named Bhagavān Ācārya; sane—with; tāra paricaya—his acquaintance; tānre mili'-meeting him; tānra ghare—at his place; karila ālaya—made residence.

TRANSLATION

The brāhmaṇa was acquainted with Bhagavān Ācārya, one of the devotees of Śrī Caitanya Mahāprabhu. Therefore after meeting him at Jagannātha Purī, the brāhmaṇa made his residence at Bhagavān Ācārya's home.

Antya TEXT 5.93

prathame nāṭaka teṇho tānre śunāila

tānra saṅge aneka vaiṣṇava nāṭaka śunila //CC Antya, 5.93//

SYNONYMS

prathame—at first; nāṭaka—the drama; teṇho—he; tānre—him; śunāila—made to hear; tānra saṅge—with him; aneka—many; vaiṣṇava—devotees; nāṭaka śunila—listened to the drama.

TRANSLATION

First the brāhmaṇa induced Bhagavān Ācārya to hear the drama, and then many other devotees joined Bhagavān Ācārya in listening to it.

Antya TEXT 5.94

sabei praśaṁse nāṭaka 'parama uttama'

mahāprabhure śunāite sabāra haila mana //CC Antya, 5.94//

SYNONYMS

sabei—all; praśaṁse—praised; nāṭaka—the drama; parama uttama—"very good, very good"; mahāprabhure—Śrī Caitanya Mahāprabhu; śunāite—to cause to hear; sabāra—of everyone; haila—there was; mana—mind.

TRANSLATION

All the Vaiṣṇavas praised the drama, saying, "Very good, very good." They also desired for Śrī Caitanya Mahāprabhu to hear the drama.

Antya TEXT 5.95

gīta, śloka, grantha, kavitva--yei kari' āne

prathame śunāya sei svarūpera sthāne //CC Antya, 5.95//

SYNONYMS

gīta—song; śloka—verse; grantha—literature; kavitva—poetry; yei—anyone who; kari'-making; āne—brings; prathame—first; śunāya—recites; sei—that person; svarūpera sthāne—before Svarūpa Dāmodara Gosvāmī.

TRANSLATION

Customarily, anyone who composed a song, verse, literary composition or poem about Śrī Caitanya Mahāprabhu first had to bring it to Svarūpa Dāmodara Gosvāmī to be heard.

Antya TEXT 5.96

svarūpa-ṭhāṇi uttare yadi, lañā, tānra mana

tabe mahāprabhu-ṭhāṇi karāya śravaṇa //CC Antya, 5.96//

SYNONYMS

svarūpa-ṭhāṇi—before Svarūpa Dāmodara Gosvāmī; uttare—passes; yadi—if one; lañā—taking; tānra mana—his mind; tabe—thereafter; mahāprabhu-ṭhāṇi—before Śrī Caitanya Mahāprabhu; karāya śravaṇa—causes to be heard.

TRANSLATION

If passed by Svarūpa Dāmodara Gosvāmī, it could be presented for Śrī Caitanya

Mahāprabhu to hear.

Antya TEXT 5.97

'rasābhāsa' haya yadi 'siddhānta-virodha'

sahite nā pāre prabhu, mane haya krodha //CC Antya, 5.97//

SYNONYMS

rasa-ābhāsa—overlapping of transcendental mellows; haya—there is; yadi—if; siddhānta-virodha—against the principles of the bhakti cult; sahite nā pāre—cannot tolerate; prabhu—Śrī Caitanya Mahāprabhu; mane—within the mind; haya—is; krodha—anger.

TRANSLATION

If there were a hint that transcendental mellows overlapped in a manner contrary to the principles of the bhakti cult, Śrī Caitanya Mahāprabhu would not tolerate it and would become very angry.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura quotes the following definition of rasābhāsa from the Bhakti-rasāmṛta-sindhu (Uttara-vibhāga, Ninth Wave, 1-3,20,22,24):

pūrvam evānuśiṣṭena

vikalā rasa-lakṣaṇā

rasā eva rasābhāsā

rasajñair anukīrtitāḥ

syus tridhoparasās cānu-

rasās cāparasās ca te

uttamā madhyamāḥ proktāḥ

kaniṣṭhās cety amī kramāt

prāptaiḥ sthāyi-vibhāvānu-

bhāvādyais tu virūpatām
śāntādayo rasā eva
dvādaśoparasā matāḥ
bhaktādibhir vibhāvādyaiḥ
kṛṣṇa-sambandha-varjitaiḥ
rasā hāsyādayaḥ sapta
śāntaś cānurasā matāḥ
kṛṣṇa-tat-pratipakṣaś ced
viṣayāśrayatām gatāḥ
hāsādīnām tadā te 'tra
prājñair aparasā matāḥ
bhāvāḥ sarve tadābhāsā
rasābhāsāś ca kecana
amī prokta-rasābhijñaiḥ
sarve 'pi rasanād rasāḥ

A mellow temporarily appearing transcendental but contradicting mellows previously stated and lacking some of a mellow's necessities is called rasābhāsa, an overlapping mellow, by advanced devotees who know how to taste transcendental mellows. Such mellows are called uparasa (submellows), anurasa (imitation transcendental mellows) and aparasa (opposing transcendental mellows). Thus the overlapping of transcendental mellows is described as being first grade, second grade or third grade. When the twelve mellows-such as neutrality, servitorship and friendship-are characterized by adverse sthāyi-bhāva, vibhāva and anubhāva ecstasies, they are known as uparasa, submellows. When the seven indirect transcendental mellows and the dried up mellow of neutrality are produced by devotees and moods not directly related to Kṛṣṇa and devotional service in ecstatic love, they are described as anurasa, imitation mellows. If Kṛṣṇa and the enemies who harbor feelings of opposition toward Him are respectively the object and abodes of the mellow of laughter, the resulting

feelings are called aparasa, opposing mellows. Experts in distinguishing one mellow from another sometimes accept some overlapping transcendental mellows (rasābhāsa) as rasas due to their being pleasurable and tasteful. Śrīla Viśvanātha Cakravartī Ṭhākura says, paraspara-vairayor yadi yogas tadā rasābhāsaḥ: "When two opposing transcendental mellows overlap, they produce rasābhāsa, or an overlapping of transcendental mellows."

Antya TEXT 5.98

ataeva prabhu kichu āge nāhi śune

ei maryādā prabhu kariyāche niyame //CC Antya, 5.98//

SYNONYMS

ataeva—therefore; prabhu—Śrī Caitanya Mahāprabhu; kichu—anything; āge—ahead; nāhi śune—does not hear; ei maryādā—this etiquette; prabhu—Śrī Caitanya Mahāprabhu; kariyāche niyame—has made a regulative principle.

TRANSLATION

Therefore Śrī Caitanya Mahāprabhu would not hear anything before Svarūpa Dāmodara heard it first. The Lord made this etiquette a regulative principle.

Antya TEXT 5.99

svarūpera ṭhāñi ācārya kailā nivedana

eka vipra prabhura nāṭaka kariyāche uttama //CC Antya, 5.99//

SYNONYMS

svarūpera ṭhāñi—before Svarūpa Dāmodara Gosvāmī; ācārya—Bhagavān Ācārya; kailā—did; nivedana—submission; eka vipra—one brāhmaṇa; prabhura—of Śrī Caitanya Mahāprabhu; nāṭaka—drama; kariyāche—has composed; uttama—very nice.

TRANSLATION

Bhagavān Ācārya submitted to Svarūpa Dāmodara Gosvāmī, "A good brāhmaṇa has prepared a drama about Śrī Caitanya Mahāprabhu that appears exceptionally well composed.

Antya TEXT 5.100

ādau tumi śuna, yadi tomāra mana māne

pāche mahāprabhure tabe karāimu śravaṇe //CC Antya, 5.100//

SYNONYMS

ādau—in the beginning; tumi—you; śuna—hear; yadi—if; tomāra mana māne—you accept; pāche—thereafter; mahāprabhure—Śrī Caitanya Mahāprabhu; tabe—then; karāimu śravaṇe—I shall request to hear.

TRANSLATION

"First you hear it, and if it is acceptable to your mind, I shall request Śrī Caitanya Mahāprabhu to hear it."

Antya TEXT 5.101

svarūpa kahe,--"tumi 'gopa' parama-udāra

ye-se śāstra śunite icchā upaje tomāra //CC Antya, 5.101//

SYNONYMS

svarūpa kahe—Svarūpa Dāmodara Gosvāmī said; tumi—you; gopa—cowherd boy; parama-udāra—very liberal; ye-se śāstra—anything written as scripture; śunite—to hear; icchā—desire; upaje—awakens; tomāra—of you.

TRANSLATION

Svarūpa Dāmodara Gosvāmī replied, "Dear Bhagavān Ācārya, you are a very liberal cowherd boy. Sometimes the desire awakens within you to hear any kind of poetry.

Antya TEXT 5.102

'yadvā-tadvā' kavira vākye haya 'rasābhāsa'

siddhānta-viruddha śunite nā haya ullāsa //CC Antya, 5.102//

SYNONYMS

yadvā-tadvā kavira—of any so-called poet; vākye—in the words; haya—there is; rasa-ābhāsa—overlapping of transcendental mellows; siddhānta-viruddha—against the conclusive understanding; śunite—to hear; nā—not; haya—there is;

ullāsa—joy.

TRANSLATION

"In the writings of so-called poets there is generally a possibility of overlapping transcendental mellows. When the mellows thus go against the conclusive understanding, no one likes to hear such poetry.

PURPORT

Yadvā-tadvā kavi refers to anyone who writes poetry without knowledge of how to do so. Writing poetry, especially poetry concerning the Vaiṣṇava conclusion, is very difficult. If one writes poetry without proper knowledge, there is every possibility that the mellows will overlap. When this occurs, no learned or advanced Vaiṣṇava will like to hear it.

Antya TEXT 5.103

'rasa', 'rasābhāsa' yāra nāhika vicāra

bhakti-siddhānta-sindhu nāhi pāya pāra //CC Antya, 5.103//

SYNONYMS

rasa—transcendental mellows; rasa-ābhāsa—overlapping of transcendental mellows; yāra—of whom; nāhika vicāra—there is no consideration; bhakti-siddhānta-sindhu—the ocean of the conclusions of devotional service; nāhi—not; pāya—attains; pāra—the limit.

TRANSLATION

"A so-called poet who has no knowledge of transcendental mellows and the overlapping of transcendental mellows cannot cross the ocean of the conclusions of devotional service.

Antya TEXTS 5.104-105

'vyākaraṇa' nāhi jāne, nā jāne 'alaṅkāra'

'nāṭakālaṅkāra'-jñāna nāhika yāhāra

kṛṣṇa-līlā varṇite nā jāne sei chāra!

viśeṣe durgama ei caitanya-vihāra //CC Antya, 5.104-105//

SYNONYMS

vyākaraṇa—grammar; nāhi jāne—does not know; nā jāne—does not know; alaṅkāra—metaphorical ornaments; nāṭaka-alaṅkāra—of the metaphorical ornaments of drama; jñāna—knowledge; nāhika—there is not; yāhāra—of whom; kṛṣṇa-līlā—the pastimes of Lord Kṛṣṇa; varṇite—to describe; nā jāne—does not know; sei—he; chāra—condemned; viśeṣe—especially; durgama—very, very difficult; ei—these; caitanya-vihāra—the pastimes of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

"A poet who does not know the grammatical regulative principles, who is unfamiliar with metaphorical ornaments, especially those employed in drama, and who does not know how to present the pastimes of Lord Kṛṣṇa is condemned. Moreover, the pastimes of Śrī Caitanya Mahāprabhu are especially difficult to understand.

Antya TEXT 5.106

kṛṣṇa-līlā, gaura-līlā se kare varṇana

gaura-pāda-padma yānra haya prāṇa-dhana //CC Antya, 5.106//

SYNONYMS

kṛṣṇa-līlā—the pastimes of Lord Kṛṣṇa; gaura-līlā—the pastimes of Lord Śrī Caitanya Mahāprabhu; se—he; kare varṇana—describes; gaura-pāda-padma—the lotus feet of Lord Śrī Caitanya Mahāprabhu; yānra—whose; haya—is; prāṇa-dhana—the life and soul.

TRANSLATION

"One who has accepted the lotus feet of Śrī Caitanya Mahāprabhu as his life and soul can describe the pastimes of Lord Kṛṣṇa or the pastimes of Lord Śrī Caitanya Mahāprabhu.

Antya TEXT 5.107

grāmya-kavira kavitva śunite haya 'duḥkha'

vidagdha-ātmīya-vākya śunite haya 'sukha' //CC Antya, 5.107//

SYNONYMS

grāmya-kavira—of a poet who writes poetry concerning man and woman; kavitva—poetry; śunite—to hear; haya—there is; duḥkha—unhappiness; vidagdha-ātmīya—of a devotee fully absorbed in ecstatic love; vākya—the words; śunite—to hear; haya—there is; sukha—happiness.

TRANSLATION

"Hearing the poetry of a person who has no transcendental knowledge and who writes about the relationships between man and woman simply causes unhappiness, whereas hearing the words of a devotee fully absorbed in ecstatic love causes great happiness.

PURPORT

Grāmya-kavi refers to a poet or writer such as the authors of novels and other fiction who write only about the relationships between man and woman. Vidagdha-ātmīya-vākya, however, refers to words written by a devotee who fully understands pure devotional service. Such devotees, who follow the paramparā system, are sometimes described as sajātīyāśaya-snigdha, or "pleasing to the same class of people." Only the poetry and other writings of such devotees are accepted with great happiness by devotees.

Antya TEXT 5.108

rūpa yaiche dui nāṭaka kariyāche ārambhe

śunite ānanda bāḍe yāra mukha-bandhe" //CC Antya, 5.108//

SYNONYMS

rūpa—Rūpa Gosvāmī; yaiche—as; dui—two; nāṭaka—dramas; kariyāche ārambhe—has compiled; śunite—to hear; ānanda bāḍe—transcendental happiness increases; yāra—of which; mukha-bandhe—even the introductory portion.

TRANSLATION

"The standard for writing dramas has been set by Rūpa Gosvāmī. If a devotee hears the introductory portions of his two dramas, they enhance his transcendental pleasure."

Antya TEXT 5.109

bhagavān-ācārya kahe,--'śuna eka-bāra

tumi śunile bhāla-manda jānibe vicāra' //CC Antya, 5.109//

SYNONYMS

bhagavān-ācārya—Bhagavān Ācārya; kahe—says; śuna—please hear; eka-bāra—once; tumi śunile—if you hear; bhāla-manda—good or bad; jānibe vicāra—will be able to understand.

TRANSLATION

Despite the explanation of Svarūpa Dāmodara, Bhagavān Ācārya requested, "Please hear the drama once. If you hear it, you can consider whether it is good or bad."

Antya TEXT 5.110

dui tina dina ācārya āgraha karila

tānra āgraha svarūpera śunite icchā ha-ila //CC Antya, 5.110//

SYNONYMS

dui tina dina—for two or three days; ācārya—Bhagavān Ācārya; āgraha karila—expressed his ardent desire; tānra āgraha—by his eagerness; svarūpera—of Svarūpa Dāmodara; śunite—to hear; icchā—desire; ha-ila—there was.

TRANSLATION

For two or three days Bhagavān Ācārya continually asked Svarūpa Dāmodara Gosvāmī to hear the poetry. Because of his repeated requests, Svarūpa Dāmodara Gosvāmī wanted to hear the poetry written by the brāhmaṇa from Bengal.

Antya TEXT 5.111

sabā lañā svarūpa gosāñi śunite vasilā

tabe sei kavi nāndī-śloka paḍilā //CC Antya, 5.111//

SYNONYMS

sabā lañā—in the company of other devotees; svarūpa gosāñi—Svarūpa

Dāmodara Gosvāmī; śūnite vasilā—sat down to hear; tabe—thereafter; sei kavi—
—that poet; nāndī-śloka—the introductory verse; paḍilā—read.

TRANSLATION

Svarūpa Dāmodara Gosvāmī sat down with other devotees to hear the poetry,
and then the poet began to read the introductory verse.

Antya TEXT 5.112

vikaca-kamala-netre śrī-jagannātha-saṁjñe

kanaka-rucir ihātmān ātmatām yaḥ prapannaḥ

prakṛti-jaḍam aśeṣaṁ cetayann āvirāsīt

sa diśatu tava bhavyaṁ kṛṣṇa-caitanya-devaḥ //CC Antya, 5.112//

SYNONYMS

vikaca—expanded; kamala-netre—whose lotus eyes; śrī-jagannātha-saṁjñe—
named Śrī Jagannātha; kanaka-rucir—possessing a golden hue; iha—here in
Jagannātha Purī; ātmani—in the body; ātmatām—the state of being the self; yaḥ
—who; prapannaḥ—has obtained; prakṛti—matter; jaḍam—inert; aśeṣam—
unlimitedly; cetayan—enlivening; āvirāsīt—has appeared; saḥ—He; diśatu—
may bestow; tava—unto you; bhavyam—auspiciousness; kṛṣṇa-caitanya-devaḥ
—Lord Śrī Caitanya Mahāprabhu, known as Kṛṣṇa Caitanya.

TRANSLATION

"The Supreme Personality of Godhead has assumed a golden complexion and
has become the soul of the body named Lord Jagannātha, whose blooming lotus
eyes are widely expanded. Thus He has appeared in Jagannātha Purī and brought
dull matter to life. May that Lord, Śrī Kṛṣṇa Caitanyadeva, bestow upon you all
good fortune."

Antya TEXT 5.113

śloka śuni' sarva-loka tāhāre vākhāne

svarūpa kahe,--'ei śloka karaha vyākhyāne' //CC Antya, 5.113//

SYNONYMS

śloka śuni'-hearing the verse; sarva-loka—everyone; tāhāre—him; vākhāne—praised; svarūpa kahe—Svarūpa Dāmodara Gosvāmī said; ei śloka—this verse; karaha vyākhyāne—kindly explain.

TRANSLATION

When everyone present heard the verse, they all commended the poet, but Svarūpa Dāmodara Gosvāmī requested him, "Kindly explain this verse."

Antya TEXT 5.114

kavi kahe,--'jagannātha--sundara-śarīra

caitanya-gosāñi--śarīrī mahā-dhīra //CC Antya, 5.114//

SYNONYMS

kavi kahe—the poet said; jagannātha—Lord Jagannātha; sundara-śarīra—very beautiful body; caitanya-gosāñi—Śrī Caitanya Mahāprabhu; śarīrī—possessor of the body; mahā-dhīra—very grave.

TRANSLATION

The poet said, "Lord Jagannātha is a most beautiful body, and Śrī Caitanya Mahāprabhu, who is exceptionally grave, is the owner of that body.

PURPORT

Śarīrī refers to a person who owns the śarīra, or body. As stated in Bhagavad-gītā:

dehino 'smin yathā dehe

kaumāraṁ yauvanaṁ jarā

tathā dehāntara-prāptir

dhīras tatra na muhyati

"As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change." (Bg. 2.13) For the ordinary living being in material existence there is a division or distinction between the body and the owner of the body. In spiritual existence, however, there is no such

distinction, for the body is the owner himself and the owner is the body itself. In spiritual existence, everything must be spiritual. Therefore there is no distinction between the body and its owner.

Antya TEXT 5.115

sahaje jaḍa-jagatera cetana karāite

nīlācale mahāprabhu hailā āvirbhute //CC Antya, 5.115//

SYNONYMS

sahaje—naturally; jaḍa-jagatera—the dull material world; cetana karāite—to inspire to spiritual consciousness; nīlācale—at Jagannātha Purī; mahāprabhu—Śrī Caitanya Mahāprabhu; hailā āvirbhute—has appeared.

TRANSLATION

"Śrī Caitanya Mahāprabhu has appeared here in Nīlācala [Jagannātha Purī] to spiritualize the entire dull material world."

Antya TEXT 5.116

śuniyā sabāra haila ānandita-mana

duḥkha pāñā svarūpa kahe sakrodha vacana //CC Antya, 5.116//

SYNONYMS

śuniyā—hearing; sabāra—of all of them; haila—there was; ānandita-mana—great happiness in the mind; duḥkha pāñā—becoming unhappy; svarūpa kahe—Svarūpa Dāmodara Gosvāmī began to speak; sa-krodha vacana—angry words.

TRANSLATION

Hearing this, everyone present was greatly happy. But Svarūpa Dāmodara, who alone was very unhappy, began to speak in great anger.

Antya TEXT 5.117

"āre mūrkhā, āpanāra kaili sarva-nāśa!

dui ta' īśvare tora nāhika viśvāsa //CC Antya, 5.117//

SYNONYMS

āre mūrkhā—O fool; āpanāra—of yourself; kaili—you have done; sarva-nāśa—loss of all auspiciousness; dui ta' īśvare—in the two controllers; tora—your; nāhika viśvāsa—there is no faith.

TRANSLATION

"You are a fool," he said. "You have brought ill fortune upon yourself, for you have no knowledge of the existence of the two Lords, Jagannāthadeva and Śrī Caitanya Mahāprabhu, nor have you faith in Them.

Antya TEXT 5.118

pūrṇānanda-cit-svarūpa jagannātha-rāya

tānre kaili jaḍa-naśvara-prākṛta-kāya!! //CC Antya, 5.118//

SYNONYMS

pūrṇa-ānanda—complete transcendental bliss; cit-svarūpa—the spiritual identity; jagannātha-rāya—Lord Jagannātha; tānre—Him; kaili—you have made; jaḍa—inert; naśvara—perishable; prākṛta—material; kāya—possessing a body.

TRANSLATION

"Lord Jagannātha is completely spiritual and full of transcendental bliss, but you have compared Him to a dull, destructible body composed of the inert, external energy of the Lord.

PURPORT

If one thinks that the form of Lord Jagannātha is an idol made of wood, he immediately brings ill fortune into his life. According to the direction of the Padma Purāṇa: arcye viṣṇau śilā-dhīḥ. ..yasya vā nārakī saḥ. Thus one who thinks that the body of Lord Jagannātha is made of matter and who distinguishes between Lord Jagannātha's body and soul is condemned, for he is an offender. A pure devotee who knows the science of Kṛṣṇa consciousness makes no distinction between Lord Jagannātha and His body. He knows that they are identical, just as Lord Kṛṣṇa and His soul are one and the same. When one's eyes are purified by devotional service performed on the spiritual platform, one can actually envision Lord Jagannātha and His body as being completely spiritual.

The advanced devotee, therefore, does not see the worshipable Deity to have a soul within a body like an ordinary human being. There is no distinction between the body and soul of Lord Jagannātha, for Lord Jagannātha is sac-cid-ānanda-vigraha, just as the body of Kṛṣṇa is sac-cid-ānanda-vigraha. There is actually no difference between Lord Jagannātha and Śrī Caitanya Mahāprabhu, but the ignorant poet from Bengal applied a material distinction to the body of Lord Śrī Jagannātha.

Antya TEXT 5.119

pūrṇa-ṣaḍ-aiśvarya caitanya--svayaṁ bhagavān

tāñre kaili kṣudra jīva sphuliṅga-samāna!! //CC Antya, 5.119//

SYNONYMS

pūrṇa—complete; ṣaḍ-aiśvarya—possessing six opulences; caitanya—Lord Śrī Caitanya Mahāprabhu; svayaṁ—Himself; bhagavān—the Supreme Personality of Godhead; tāñre—Him; kaili—you have made; kṣudra jīva—an ordinary living entity; sphuliṅga-samāna—exactly equal to the spark.

TRANSLATION

"You have calculated Śrī Caitanya Mahāprabhu, who is the Supreme Personality of Godhead, full in six opulences, to be on the level of an ordinary living being. Instead of knowing Him as the supreme fire, you have accepted Him as a spark."

PURPORT

In the Upaniṣads it is said, yathāgner visphuliṅgā vyuccaranti: the living entities are like sparks of fire, and His Lordship the Supreme Personality of Godhead is considered the original great fire. When we hear this śruti-vākya, or message from the Vedas, we should understand the distinction between the Supreme Lord Kṛṣṇa and the living entities. A person under the control of the external energy, however, cannot understand that distinction. Such a person cannot understand that the Supreme Person is the original great fire, whereas the living entities are simply small fragmental parts of that Supreme Personality of Godhead. As Kṛṣṇa says in Bhagavad-gītā (15.7):

mamaivāṁśo jīva-loke

jīva-bhūtaḥ sanātanaḥ

manah ṣaṣṭhānīndriyāṇi

prakṛti-sthāni karṣati

"The living entities in this conditioned world are My eternal, fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind."

There is a distinction between the body and soul of the materially existing living being, but because Śrī Caitanya Mahāprabhu and Lord Jagannātha do not possess material bodies, there is no distinction between Their bodies and souls. On the spiritual platform, body and soul are identical; there is no distinction between them. As stated in Śrīmad-Bhāgavatam:

etad īśanam īśasya

prakṛti-stho 'pi tad-guṇaiḥ

na yujyate sadātma-sthair

yathā buddhis tad-āśrayā

"This is the divinity of the Personality of Godhead. He is not affected by the qualities of material nature, even though He is in contact with them. Similarly, the devotees who have taken shelter of the Lord cannot be influenced by the material qualities." (Bhāg. 1.11.38) His Lordship the Supreme Personality of Godhead, Kṛṣṇa, is unaffected by the influence of the three modes of material nature. Indeed, His devotees are also unpolluted by the influence of the external energy because they engage in the service of His Lordship. Even the very body of a devotee becomes spiritualized, just as an iron rod put into fire becomes as qualified as fire because it becomes red hot and will immediately burn anything it touches. Therefore the poet from Bengal committed a great offense by treating Lord Jagannātha's body and Lord Jagannātha, the Supreme Personality of Godhead, as two different entities, material and spiritual, as if the Lord were an ordinary living being. The Lord is always the master of the material energy; therefore He is not doomed to be covered by the material energy like an ordinary living entity.

Antya TEXT 5.120

dui-ṭhāṇi aparādhe pāibi durgati!

atattva-jña 'tattva' varṇe, tāra ei rīti! //CC Antya, 5.120//

SYNONYMS

dui-ṭhāñi—unto both; aparādhe—by offense; pāibi—you will get; durgati—hellish destination; a-tattva-jña—one who has no knowledge of the Absolute Truth; tattva varṇe—describes the Absolute Truth; tāra—his; ei—this; rīti—course.

TRANSLATION

Svarūpa Dāmodara continued, "Because you have committed an offense to Lord Jagannātha and Śrī Caitanya Mahāprabhu, you will attain a hellish destination. You do not know how to describe the Absolute Truth, but nevertheless you have tried to do so. Therefore you must be condemned.

PURPORT

The brāhmaṇa poet from Bengal was an offender in the estimation of Svarūpa Dāmodara Gosvāmī, for although the poet had no knowledge of the Absolute Truth, he had nevertheless tried to describe it. The Bengali poet was an offender to both Śrī Caitanya Mahāprabhu and Lord Jagannātha. Because he had made a distinction between Lord Jagannātha's body and soul and because he had indicated that Lord Śrī Caitanya Mahāprabhu was different from Lord Jagannātha, he had committed offenses to Them both. A-tattva-jña refers to one who has no knowledge of the Absolute Truth or who worships his own body as the Supreme personality of Godhead. If an ahaṅgrahopāsaka-māyāvādī, a person engaged in fruitive activities or a person interested only in sense gratification, describes the Absolute Truth, he immediately becomes an offender.

Antya TEXT 5.121

āra eka kariyācha parama 'pramāda'!

deha-dehi-bheda īśvare kaile 'aparādha'! //CC Antya, 5.121//

SYNONYMS

āra eka—another one; kariyācha—you have done; parama—the supreme; pramāda—illusion; deha-dehi-bheda—the distinction between the body and soul; īśvare—in His Lordship; kaile—you have done; aparādha—an offense.

TRANSLATION

"You are in complete illusion, for you have distinguished between the body and soul of His Lordship [Lord Jagannātha or Śrī Caitanya Mahāprabhu]. That is a great offense.

PURPORT

When one differentiates between the body and soul of the Supreme Personality of Godhead, he immediately becomes an offender. Because the living entities in the material world are generally covered by material bodies, the body and soul of an ordinary human being cannot be identical. The Supreme Lord bestows the fruits of one's activities, for He is the Lord of the results of fruitive action. He is also the cause of all causes, and He is the master of the material energy. Therefore He is supreme. An ordinary living being, however, in his material condition, enjoys the results of his own fruitive activities and therefore falls under their influence. Even in the liberated stage of brahma-bhūta identification, he engages in rendering service to His Lordship. Thus there are distinctions between an ordinary human being and the Supreme Lord. Karmīs and jñānīs who ignore these distinctions are offenders against the lotus feet of the Supreme Personality of Godhead.

An ordinary human being is prone to be subjugated by the material energy, whereas His Lordship the Supreme Personality of Godhead-Śrī Caitanya Mahāprabhu, Lord Kṛṣṇa or Lord Jagannātha-is always the master of the material energy and is therefore never subject to its influence. His Lordship the Supreme Personality of Godhead has an unlimited spiritual identity, never to be broken, whereas the consciousness of the living entity is limited and fragmented. The living entities are fragmental portions of the Supreme Personality of Godhead eternally (mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ). It is not that they are covered by the material energy in conditioned life but become one with the Supreme Personality of Godhead when freed from the influence of material energy. Such an idea is offensive.

According to the considerations of Māyāvādī fools, the Supreme Personality of Godhead accepts a material body when He appears in the material world. A Vaiṣṇava, however, knows perfectly well that for Kṛṣṇa, Lord Jagannātha or Śrī Caitanya Mahāprabhu-unlike ordinary human beings-there is no distinction between the body and the soul. Even in the material world His Lordship retains His spiritual identity; therefore Lord Kṛṣṇa exhibited all opulences even in His childhood body. There is no distinction between the body and soul of Kṛṣṇa; whether He is in His childhood body or His youthful body, He is always

identical with His body. Even though Kṛṣṇa appears like an ordinary human being, He is never subjected to the rules and regulations of the material world. He is svarāṭ, or fully independent. He can appear in the material world, but contrary to the offensive conclusion of the Māyāvāda school, He has no material body. In this connection one may again refer to the above-mentioned verse from Śrīmad-Bhāgavatam (1.11.38):

etad īśanam īśasya

prakṛti-stho 'pi tad-guṇaiḥ

na yujyate sadātma-sthair

yathā buddhis tad-āśrayā

The Supreme Person has an eternal spiritual body. If one tries to distinguish between the body and soul of the Supreme Personality of Godhead, he commits a great offense.

Antya TEXT 5.122

īśvarera nāhi kabhu deha-dehi-bheda

svarūpa, deha,--cid-ānanda, nāhika vibheda //CC Antya, 5.122//

SYNONYMS

īśvarera—of the Supreme Personality of Godhead; nāhi—there is not; kabhu—at any time; deha-dehi-bheda—distinction between the body and soul; svarūpa—personal identity; deha—body; cit-ānanda—all made of blissful spiritual energy; nāhika vibheda—there is no distinction.

TRANSLATION

"At no time is there a distinction between the body and soul of the Supreme Personality of Godhead. His personal identity and His body are made of blissful spiritual energy. There is no distinction between them.

PURPORT

Lord Kṛṣṇa, the son of Nanda Mahārāja, is advaya-jñāna; in other words, there is no distinction between His body and soul, for His existence is completely spiritual. According to the verse from Śrīmad-Bhāgavatam beginning with the

words vadanti tat tattva-vidas tattvam (1.2.11), the Absolute Truth is always to be understood from three angles of vision as Brahman, Paramātmā and Bhagavān. Unlike the objects of the material world, however, the Absolute Truth is always one and always the same. Thus there is no distinction between His body and soul. His form, name, attributes and pastimes, therefore, are completely distinct from those of the material world. One should know perfectly well that there is no difference between the body and soul of the Supreme Personality of Godhead. When one conceives of a distinction between His body and soul, one is immediately conditioned by material nature. Because a person in the material world makes such distinctions, he is called baddha-jīva, a conditioned soul.

Antya TEXT 5.123

"deha-dehi-vibhāgo 'yaṁ

neśvare vidyate kvacit" //CC Antya, 5.123//

SYNONYMS

deha—of the body; dehi—of the embodied; vibhāgaḥ—distinction; ayam—this; na—not; īśvare—in the Supreme Personality of Godhead; vidyate—exists; kvacit—at any time.

TRANSLATION

"There is no distinction between the body and soul of the Supreme Personality of Godhead at any time.'

PURPORT

This quotation, which is included in the Laghu-bhāgavatāmṛta (1.5.342), is from the Kūrma Purāṇa.

Antya TEXTS 5.124-125

nātaḥ paraṁ parama yad bhavataḥ svarūpam

ānanda-mātram avikalpam aviddha-varcaḥ

paśyāmi viśva-sṛjam ekam aviśvam ātman

bhūtendriyātmaka-madas ta upāśrito 'smi

tad vā idam bhuvana-maṅgala maṅgalāya

dhyāne sma no daraśitam ta upāsakānām

tasmai namo bhagavate 'nuvidhema tubhyam

yo 'nādr̥to naraka-bhāgbhir asat-prasaṅgaiḥ //CC Antya, 5.124-125//

SYNONYMS

na—do not; ataḥ param—here after; parama—O Supreme; yat—that which; bhavataḥ—of Your Lordship; svarūpam—eternal form; ānanda-mātram—impersonal Brahman effulgence; avikalpam—without changes; aviddha-varcaḥ—without deterioration of potency; paśyāmi—do I see; viśva-sṛjam—creator of the cosmic manifestation; ekam—one without a second; aviśvam—and yet not of matter; ātman—O supreme cause; bhūta—body; indriya—senses; ātmaka—on such identification; madaḥ—pride; te—unto You; upāsritaḥ—surrendered; asmi—I am; tat—the Supreme Personality of Godhead; vā—or; idam—this present form; bhuvana-maṅgala—they are all-auspicious for all the universes; maṅgalāya—for the sake of all prosperity; dhyāne—in meditation; sma—as it were; naḥ—unto us; daraśitam—manifested; te—Your; upāsakānām—of the devotees; tasmai—unto Him; namaḥ—my respectful obeisances; bhagavate—unto the Personality of Godhead; anuvidhema—I perform; tubhyam—unto You; yaḥ—which; anādr̥taḥ—is neglected; naraka-bhāgbhiḥ—by persons destined for hell; asat-prasaṅgaiḥ—by material topics.

TRANSLATION

"O my Lord, I do not see a form superior to Your present form of eternal bliss and knowledge. In Your impersonal Brahman effulgence in the spiritual sky, there is no occasional change and no deterioration of internal potency. I surrender unto You because, whereas I am proud of my material body and senses, Your Lordship is the cause of the cosmic manifestation. Yet You are untouched by matter.

" 'This present form, or any transcendental form expanded by the Supreme Personality of Godhead, Śrī Kṛṣṇa, is equally auspicious for all the universes. Since You have manifested this eternal personal form upon whom Your devotees meditate, I therefore offer my respectful obeisances unto You. Those who are destined to be dispatched to the path of hell neglect Your personal form because of speculating on material topics.'

PURPORT

These verses from Śrīmad-Bhāgavatam (3.9.3-4) were spoken by Lord Brahmā.

Antya TEXT 5.126

kāhāṇ 'pūrṇānandaiśvarya' kṛṣṇa 'māyeśvara'!

kāhāṇ'kṣudra' jīva 'duḥkhī', 'māyāra kiṅkara'! //CC Antya, 5.126//

SYNONYMS

kāhāṇ—whereas; pūrṇa—full; ānanda—bliss; aiśvarya—opulences; kṛṣṇa—Lord Kṛṣṇa; māyā-īśvara—the master of the material energy; kāhāṇ—whereas; kṣudra jīva—the little conditioned soul; duḥkhī—unhappy; māyāra kiṅkara—the servant of the material energy.

TRANSLATION

"Whereas Kṛṣṇa, the Absolute Truth, the Supreme Personality of Godhead, is full of transcendental bliss, possesses all six spiritual opulences in full, and is the master of the material energy, the small conditioned soul, who is always unhappy, is the servant of the material energy.

PURPORT

The living entity is an ever-conditioned servant of the material energy, whereas Kṛṣṇa, the Supreme Personality of Godhead, is master of the material energy. How, then, could they be on an equal level? There can be no comparison between them. His Lordship is always in a happy condition of transcendental bliss, whereas the conditioned soul is always unhappy because of his contact with the material energy. The Supreme Lord controls the material energy, and the material energy controls the conditioned souls. There is therefore no comparison between the Supreme Personality of Godhead and the ordinary living entities.

Antya TEXT 5.127

"hlāḍīnyā samvidāśliṣṭaḥ

sac-cid-ānanda-īśvaraḥ

svāvidyā saṁvṛto jīvaḥ

saṅkleśa-nikārākara" //CC Antya, 5.127//

SYNONYMS

hlādinyā—by the hlādinī potency; samvidā—by the samvit potency; āśliṣṭaḥ—surrounded; sat-cit-ānanda—always transcendently blissful; īśvaraḥ—the Supreme Controller; sva—own; avidyā—by ignorance; saṁvṛtaḥ—surrounded; jīvaḥ—the living entity; saṅkleśa—of the three fold miseries; nikāra—of the multitude; ākara—the mine.

TRANSLATION

"The Supreme Personality of Godhead, the Supreme Controller, is always full of transcendental bliss and is accompanied by the potencies known as hlādinī and samvit. The conditioned soul, however, is always covered by ignorance and embarrassed by the threefold miseries of life. Thus he is a treasure house of all kinds of tribulations."

PURPORT

This verse is found in Śrīdhara Svāmī's Bhāvārtha-dīpikā (1.7.6), wherein he quotes Śrī Viṣṇusvāmī.

Antya TEXT 5.128

śuni' sabhā-sadera citte haila camatkāra

'satya kahe gosāñi, duñhāra kariyāche tiraskāra' //CC Antya, 5.128//

SYNONYMS

śuni'-hearing; sabhā-sadera—of all the members of the assembly; citte—in the minds; haila—there was; camatkāra—wonder; satya—the truth; kahe—said; gosāñi—Svarūpa Dāmodara Gosvāmī; duñhāra—of both; kariyāche—has done; tiraskāra—offense.

TRANSLATION

Hearing this explanation, all the members of the assembly were struck with wonder. "Svarūpa Dāmodara Gosvāmī has spoken the real truth," they admitted. "The brāhmaṇa from Bengal has committed an offense by wrongly describing Lord Jagannātha and Lord Śrī Caitanya Mahāprabhu."

Antya TEXT 5.129

śuniyā kavira haila lajjā, bhaya, vismaya

haṁsa-madhye baka yaiche kichu nāhi kaya //CC Antya, 5.129//

SYNONYMS

śuniyā—hearing; kavira—of the poet; haila—there was; lajjā—shame; bhaya—fear; vismaya—astonishment; haṁsa-madhye—in a society of white swans; baka—a duck; yaiche—just as; kichu—anything; nāhi—not; kaya—utters.

TRANSLATION

When the Bengali poet heard this chastisement from Svarūpa Dāmodara Gosvāmī, he was ashamed, fearful and astonished. Indeed, being like a duck in a society of white swans, he could not say anything.

Antya TEXT 5.130

tāra duḥkha dekhi, svarūpa sadaya-hṛdaya

upadeśa kailā tāre yaiche 'hita' haya //CC Antya, 5.130//

SYNONYMS

tāra—his; duḥkha dekhi—observing the unhappiness; svarūpa—Svarūpa Dāmodara Gosvāmī; sadaya-hṛdaya—very kindhearted; upadeśa kailā—gave instruction; tāre—unto him; yaiche—so that; hita—benefit; haya—there can be.

TRANSLATION

Seeing the poet's unhappiness, Svarūpa Dāmodara Gosvāmī, who was naturally very kindhearted, advised him so that he could derive some benefit.

Antya TEXT 5.131

"yāha, bhāgavata paḍa vaiṣṇavera sthāne

ekānta āśraya kara caitanya-carāṇe //CC Antya, 5.131//

SYNONYMS

yāha—just go; bhāgavata paḍa—read Śrīmad-Bhāgavatam; vaiṣṇavera sthāne—from a self-realized Vaiṣṇava; ekānta āśraya kara—fully surrender; caitanya-carāṇe—at the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

"If you want to understand Śrīmad-Bhāgavatam," he said, "you must approach a self-realized Vaiṣṇava and hear from him. You can do this when you have completely taken shelter of the lotus feet of Śrī Caitanya Mahāprabhu."

PURPORT

Herein Svarūpa Dāmodara Gosvāmī instructs the poet from Bengal to hear Śrīmad-Bhāgavatam from a pure Vaiṣṇava and learn from him. In India especially, there is now a class of professional Bhāgavatam readers whose means of livelihood is to go from village to village, town to town, reading Bhāgavatam and collecting dakṣiṇa, or rewards, in the form of money or goods, like umbrellas, cloth and fruit. Thus there is now a system of Bhāgavata business, with recitations called Bhāgavata-saptāha that continue for one week, although this is not mentioned in Śrīmad-Bhāgavatam. Nowhere does Śrīmad-Bhāgavatam say that the Bhāgavatam should be heard for one week from professionals. Rather, Śrīmad-Bhāgavatam (1.2.17) says: śṛṇvatām sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ. One should regularly hear Śrīmad-Bhāgavatam from a self-realized Vaiṣṇava. By such hearing, one becomes pious. Hṛdy antaḥstho hy abhadrāṇi vidhunoti suhṛt-satām. As one thus hears the Bhāgavatam regularly and sincerely, his heart is purified of all material contamination.

naṣṭa-prāyeṣv abhadreṣu

nityam bhāgavata-sevayā

bhagavaty uttama-śloke

bhaktir bhavati naiṣṭhikī

"As one regularly hears the Bhāgavatam or renders service unto the pure devotee, all that is troublesome to the heart is practically destroyed, and loving service unto the glorious Lord, who is praised with transcendental songs, is established as an irrevocable fact." (Bhāg. 1.2.18)

This is the proper process, but people are accustomed to being misled by professional Bhāgavatam reciters. Therefore Svarūpa Dāmodara Gosvāmī herein advises that one should not hear Śrīmad-Bhāgavatam from professional reciters. Instead, one must hear and learn the Bhāgavatam from a self-realized Vaiṣṇava. Sometimes it is seen that when a Māyāvādī sannyāsī reads the Bhāgavatam,

flocks of men go to hear jugglery of words that cannot awaken their dormant love for Kṛṣṇa. Sometimes people go to see professional dramas and offer food and money to the players, who are expert at collecting these offerings very nicely. The result is that the members of the audience remain in the same position of gṛham andha-kūpam, family affection, and do not awaken their love for Kṛṣṇa.

In the Bhāgavatam (7.5.30), it is said, *matir na kṛṣṇe parataḥ svato vā mitho 'bhipadyeta gṛha-vratānām*: the gṛhavrataś, those who are determined to continue following the materialistic way of life, will never awaken their dormant love of Kṛṣṇa, for they hear the Bhāgavatam only to solidify their position in household life and to be happy in family affairs and sex. Condemning this process of hearing the Bhāgavatam from professionals, Svarūpa Dāmodara Gosvāmī says, *yāha, bhāgavata paḍa vaiṣṇavera sthāne*: "To understand the Śrīmad-Bhāgavatam, you must approach a self-realized Vaiṣṇava." One should rigidly avoid hearing the Bhāgavatam from a Māyāvādī or other nondevotee who simply performs a grammatical jugglery of words to twist some meaning from the text, collect money from the innocent public, and thus keep people in darkness.

Svarūpa Dāmodara Gosvāmī strictly prohibits the behavior of the materialistic so-called hearers of Śrīmad-Bhāgavatam. Instead of awakening real love for Kṛṣṇa, such hearers of the Bhāgavatam become more and more attached to household affairs and sex life (*yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham*). One should hear Śrīmad-Bhāgavatam from a person who has no connection with material activities, or, in other words, from a paramahansa Vaiṣṇava, one who has achieved the highest stage of sannyāsa. This, of course, is not possible unless one takes shelter of the lotus feet of Śrī Caitanya Mahāprabhu. The Śrīmad-Bhāgavatam is understandable only for one who can follow in the footsteps of Śrī Caitanya Mahāprabhu.

Antya TEXT 5.132

caitanyera bhakta-gaṇera nitya kara 'saṅga'

tabeta jānibā siddhānta-samudra-taraṅga //CC Antya, 5.132//

SYNONYMS

caitanyera—of Lord Śrī Caitanya Mahāprabhu; *bhakta-gaṇera*—of the devotees; *nitya*—regularly; *kara*—do; *saṅga*—association; *tabeta*—then only; *jānibā*—you

will understand; siddhānta-samudra-taraṅga—the waves of the ocean of devotional service.

TRANSLATION

Svarūpa Dāmodara continued, "Associate regularly with the devotees of Śrī Caitanya Mahāprabhu, for then only will you understand the waves of the ocean of devotional service.

PURPORT

It is clearly to be understood in this connection that the followers of Śrī Caitanya Mahāprabhu's way of devotional service are eternally associates of the Supreme Personality of Godhead and perfect knowers of the Absolute Truth. If one immediately follows the principles of Śrī Caitanya Mahāprabhu by associating with His devotees, lusty desires for material enjoyment will vanish from one's heart. Then one will be able to understand the meaning of Śrīmad-Bhāgavatam and the purpose of listening to it. Otherwise such understanding is impossible.

Antya TEXT 5.133

tabeta pāṇḍitya tomāra ha-ibe saphala

kṛṣṇera svarūpa-līlā varṇibā nirmala //CC Antya, 5.133//

SYNONYMS

tabeta—then only; pāṇḍitya—learning; tomāra—your; ha-ibe—will become; saphala—successful; kṛṣṇera—of Lord Kṛṣṇa; svarūpa-līlā—the transcendental pastimes; varṇibā—you will describe; nirmala—without material contamination.

TRANSLATION

"Only if you follow the principles of Śrī Caitanya Mahāprabhu and His devotees will your learning be successful. Then you will be able to write about the transcendental pastimes of Kṛṣṇa without material contamination.

Antya TEXT 5.134

ei śloka kariyācha pāñā santoṣa

tomāra hṛdayera arthe duñhāya lāge 'doṣa' //CC Antya, 5.134//

SYNONYMS

ei śloka—this verse; kariyācha—you have composed; pāñā santoṣa—getting satisfaction; tomāra hṛdayera—of your heart; arthe—by the meaning; duñhāya—to both; lāge doṣa—there is an offense.

TRANSLATION

"You have composed this introductory verse to your great satisfaction, but the meaning you have expressed is contaminated by offenses to both Lord Jagannātha and Śrī Caitanya Mahāprabhu.

Antya TEXT 5.135

tumi yaiche-taiche kaha, nā jāniyā rīti

sarasvatī sei-śabde kariyāche stuti //CC Antya, 5.135//

SYNONYMS

tumi—you; yaiche-taiche—somehow or other; kaha—speak; nā jāniyā rīti—not knowing the regulative principles; sarasvatī—the goddess of learning; sei-śabde—in those words; kariyāche stuti—has made prayers.

TRANSLATION

"You have written something irregular, not knowing the regulative principles, but the goddess of learning, Sarasvatī, has used your words to offer her prayers to the Supreme Lord.

PURPORT

Svarūpa Dāmodara Gosvāmī informed the Bengali poet, "Because of your ignorance and your leaning toward Māyāvāda philosophy, you cannot distinguish the difference between the Māyāvāda and Vaiṣṇava philosophies. Therefore the process you have adopted to praise Lord Śrī Caitanya Mahāprabhu and Lord Jagannātha does not follow the proper system; indeed, it is irregular and offensive. Fortunately, however, through your words, the goddess of learning, mother Sarasvatī, has tactfully offered her prayers to her master, Lord Śrī Caitanya Mahāprabhu."

Antya TEXT 5.136

yaiche indra, daityādi kare kṛṣṇera bhartsana

sei-śabde sarasvatī karena stavana //CC Antya, 5.136//

SYNONYMS

yaiche—just like; indra—Lord Indra, the King of heaven; daitya—demons; ādi—and others; kare—do; kṛṣṇera bhartsana—chastisement to Kṛṣṇa; sei-śabde—by those words; sarasvatī—the goddess of learning; karena stavana—offers prayers.

TRANSLATION

"Sometimes demons, and even Lord Indra, the King of heaven, chastised Kṛṣṇa, but mother Sarasvatī, taking advantage of their words, offered prayers to the Lord.

Antya TEXT 5.137

vācālaṁ bālīśaṁ stabdhaṁ

ajñāṁ paṇḍita-māninam

kṛṣṇaṁ martyam upāśritya

gopā me cakrur apriyam //CC Antya, 5.137//

SYNONYMS

vācālam—talkative; bālīśam—childish; stabdham—impudent; ajñam—foolish; paṇḍita-māninam—thinking Himself a very learned scholar; kṛṣṇam—Kṛṣṇa; martyam—an ordinary mortal human being; upāśritya—taking shelter of; gopāḥ—the cowherd men; me—unto me; cakruḥ—committed; apriyam—that which is not very much appreciated.

TRANSLATION

"[Lord Indra said:] 'This Kṛṣṇa, who is an ordinary human being, is talkative, childish, impudent and ignorant, although He thinks Himself very learned. The cowherd men in Vṛndāvana have offended me by accepting Him. This has not been greatly appreciated by me.'

PURPORT

This verse is from Śrīmad-Bhāgavatam (10.25.5).

Antya TEXT 5.138

aiśvarya-made matta indra,--yena mātoyāla

buddhi-nāśa haila, kevala nāhika sām̐bhāla //CC Antya, 5.138//

SYNONYMS

aiśvarya-made—being proud of his opulence; matta—maddened; indra—the King of heaven; yena—as if; mātoyāla—a mad person; buddhi-nāśa—bereft of intelligence; haila—became; kevala—only; nāhika—there is not; sām̐bhāla—caution.

TRANSLATION

"Indra, the King of heaven, being too proud of his heavenly opulences, became like a madman. Thus bereft of his intelligence, he could not restrain himself from speaking nonsensically about Kṛṣṇa.

Antya TEXT 5.139

indra bale,--"muñi kṛṣṇera kariyāchi nindana"

tāra-i mukhe sarasvatī karena stavana //CC Antya, 5.139//

SYNONYMS

indra bale—Indra says; muñi—I; kṛṣṇera—of Lord Kṛṣṇa; kariyāchi—have done; nindana—chastisement and defamation; tāra-i mukhe—from his mouth; sarasvatī—mother Sarasvatī, the goddess of learning; karena stavana—offers prayers.

TRANSLATION

"Thus Indra thought, 'I have properly chastised Kṛṣṇa and defamed Him.' But Sarasvatī, the goddess of learning, took this opportunity to offer prayers to Kṛṣṇa.

Antya TEXT 5.140

'vācāla kahiye--'veda-pravartaka' dhanya

'bālīśa'--tathāpi 'śiśu-prāya' garva-śūnya //CC Antya, 5.140//

SYNONYMS

vācāla—talkative; kahiye—I say; veda-pravartaka—one who can speak with the authority of the Vedas; dhanya—glorious; bālīśa—childish; tathāpi—still; śīśu-prāya—like a child; garva-sūnya—without pride.

TRANSLATION

"The word 'vācāla' is used to refer to a person who can speak according to Vedic authority, and the word 'bālīśa' means 'innocent.' Kṛṣṇa spoke the Vedic knowledge, yet He always presents Himself as a prideless, innocent boy.

Antya TEXT 5.141

vandyābhāve 'anamra'--'stabdha'-śabde kaya

yāhā haite anya 'vijña' nāhi--se 'ajña' haya //CC Antya, 5.141//

SYNONYMS

vandya-abhāve—because there is no one else to be offered obeisances; anamra—the one who does not offer obeisances; stabdha-śadbe—by the word stabdha ("impudent"); kaya—says; yāhā haite—than whom; anya—other; vijña—learned scholar; nāhi—is not; se—He; ajña—one by whom nothing is unknown; haya—is.

TRANSLATION

"When there is no one else to receive obeisances, one may be called 'anamra,' or one who offers obeisances to no one. This is the meaning of the word 'stabdha.' And because no one is found to be more learned than Kṛṣṇa, He may be called 'ajña,' indicating that nothing is unknown to Him.

Antya TEXT 5.142

'paṇḍitera mānya-pātra--haya 'paṇḍita-mānī'

tathāpi bhakta-vātsalye 'manuṣya' abhimānī //CC Antya, 5.142//

SYNONYMS

paṇḍitera—of learned scholars; mānya-pātra—worshipable object; haya—is; paṇḍita-mānī—a person honored by the learned scholars; tathāpi—still; bhakta-vātsalye—because of being very affectionate to the devotees; manuṣya abhimānī

—presents Himself as an ordinary human being.

TRANSLATION

"The word 'paṇḍita-mānī' can be used to indicate that Kṛṣṇa is honored even by learned scholars. Nevertheless, because of affection for His devotees, Kṛṣṇa appears like an ordinary human being and may therefore be called 'martya.'

Antya TEXT 5.143

jarāsandha kahe,--"kṛṣṇa--puruṣa-adhama

tora saṅge nā yujhimu, "yāhi bandhu-han" //CC Antya, 5.143//

SYNONYMS

jarāsandha kahe—Jarāsandha says; kṛṣṇa—Kṛṣṇa; puruṣa-adhama—the lowest of human beings; tora saṅge—with You; nā yujhimu—I shall not fight; yāhi—because; bandhu-han—killer of Your own relatives.

TRANSLATION

"The demon Jarāsandha chastised Kṛṣṇa, saying, 'You are the lowest of human beings. I shall not fight with You, for You killed Your own relatives.'

PURPORT

In this verse also, mother Sarasvatī offers prayers to Kṛṣṇa. The word puruṣa-adhama refers to the Personality of Godhead, under whom all other persons remain, or, in other words, puruṣa-uttama, the best of all living beings. Similarly, the word bandhu-han means "the killer of māyā." In the conditioned state of life, one is closely related with māyā as a friend, but when one comes in contact with Kṛṣṇa one is freed from that relationship.

Antya TEXT 5.144

yāhā haite anya puruṣa-sakala--'adhama'

sei haya 'puruṣādhama'--sarasvatīra mana //CC Antya, 5.144//

SYNONYMS

yāhā haite—from whom; anya—other; puruṣa—persons; sakala—all; adhama—subordinate; sei—he; haya—is; puruṣa-adhama—the person under whom all

others remain; sarasvatīra mana—the explanation of mother Sarasvatī.

TRANSLATION

"Mother Sarasvatī takes 'puruṣādhama' to mean 'puruṣottama,' He to whom all men are subordinate.

Antya TEXT 5.145

'bāndhe sabāre'--tāte avidyā 'bandhu' haya

'avidyā-nāśaka'--'bandhu-han'-śabde kaya //CC Antya, 5.145//

SYNONYMS

bāndhe—binds; sabāre—everyone; tāte—therefore; avidyā—nescience, or māyā; bandhu—binder or relative; haya—is; avidyā-nāśaka—vanquisher of māyā; bandhu-han-śabde—by the word "bandhu-han"; kaya—mother Sarasvatī says.

TRANSLATION

"Nescience, or māyā, may be called 'bandhu' because she entangles everyone in the material world. Therefore by using the word 'bandhu-han,' mother Sarasvatī says that Lord Kṛṣṇa is the vanquisher of māyā.

PURPORT

Everyone is entangled in the illusory energy, but as stated in Bhagavad-gītā, mām eva ye prapadyante māyām etāṁ taranti te: as soon as one surrenders to Kṛṣṇa, he is freed from māyā. Therefore Kṛṣṇa may be called bandhu-han, the killer of māyā.

Antya TEXT 5.146

ei-mata śīśupāla karila nindana

sei-vākye sarasvatī karena stavana //CC Antya, 5.146//

SYNONYMS

ei-mata—in this way; śīśu-pāla—of the name Śīśupāla; karila nindana—blasphemed; sei-vākye—by those words; sarasvatī—the goddess of learning; karena stavana—offers prayers.

TRANSLATION

"Śiśupāla also blasphemed Kṛṣṇa in this way, but the goddess of learning, Sarasvatī, offered her prayers to Kṛṣṇa even by his words.

Antya TEXT 5.147

taiche ei śloke tomāra arthe 'nindā' āise

sarasvatīra artha śuna, yāte 'stuti' bhāse //CC Antya, 5.147//

SYNONYMS

taiche—in that way; ei śloke—in this verse; tomāra—your; arthe—by the meaning; nindā—blasphemy; āise—comes; sarasvatīra artha—the meaning of mother Sarasvatī; śuna—hear; yāte—by which; stuti—prayers; bhāse—appear.

TRANSLATION

"In that way, although your verse is blasphemous according to your meaning, mother Sarasvatī has taken advantage of it to offer prayers to the Lord.

Antya TEXT 5.148

jagannātha hana kṛṣṇera 'ātma-svarupa'

kintu ihān dāru-brahma--sthāvara-svarūpa //CC Antya, 5.148//

SYNONYMS

jagannātha—Lord Jagannātha; hana—is; kṛṣṇera ātma-svarūpa—identical with Kṛṣṇa; kintu—but; ihān—here, at Jagannātha Purī; dāru-brahma—the Absolute appearing as wood; sthāvara-svarūpa—nonmoving identity.

TRANSLATION

"There is no difference between Lord Jagannātha and Kṛṣṇa, but here Lord Jagannātha is fixed as the Absolute Person appearing in wood. Therefore He does not move.

Antya TEXT 5.149

tānhā-saha ātmatā eka-rūpa hañā

kṛṣṇa eka-tattva-rūpa--dui rūpa hañā //CC Antya, 5.149//

SYNONYMS

tānhā-saha—with Him; ātmatā—the quality of being the self; eka-rūpa hañā—being one form; kṛṣṇa—Lord Kṛṣṇa; eka-tattva-rūpa—one principle; dui—two; rūpa—forms; hañā—becoming.

TRANSLATION

"Thus Lord Jagannātha and Śrī Caitanya Mahāprabhu, although appearing as two, are one because They are both Kṛṣṇa, who is one alone.

Antya TEXT 5.150

saṁsāra-tāraṇa-hetu yei icchā-śakti

tāhāra milana kari' ekatā yaiche prāpti //CC Antya, 5.150//

SYNONYMS

saṁsāra-tāraṇa-hetu—for delivering the entire world; yei—that; icchā-śakti—the potency of will; tāhāra—of that will; milana kari'-by the meeting; ekatā—oneness; yaiche—so that; prāpti—obtainment.

TRANSLATION

"The supreme desire to deliver the entire world meets in both of Them, and for that reason also They are one and the same.

Antya TEXT 5.151

sakala saṁsārī lokera karite uddhāra

gaura-jaṅgama-rūpe kailā avatāra //CC Antya, 5.151//

SYNONYMS

sakala—all; saṁsārī—materially contaminated; lokera—persons; karite uddhāra—to deliver; gaura—Śrī Caitanya Mahāprabhu; jaṅgama—moving; rūpe—in the form; kailā avatāra—has descended.

TRANSLATION

"To deliver all the materially contaminated people of the world, that same Kṛṣṇa

has descended, moving as Lord Śrī Caitanya Mahāprabhu.

Antya TEXT 5.152

jagannāthera darśane khaṇḍāya saṁsāra

saba-deśera saba-loka nāre āsibāra //CC Antya, 5.152//

SYNONYMS

jagannāthera—of Lord Jagannātha; darśane—by visiting; khaṇḍāya saṁsāra—one is freed from material existence; saba-deśera—of all countries; saba-loka—all men; nāre āsibāra—cannot come.

TRANSLATION

"By visiting Lord Jagannātha one is freed from material existence, but not all men of all countries can come or be admitted here in Jagannātha Purī.

Antya TEXT 5.153

śrī-kṛṣṇa-caitanya-prabhu deśe deśe yāñā

saba-loke nistārilā jaṅgama-brahma hañā //CC Antya, 5.153//

SYNONYMS

śrī-kṛṣṇa-caitanya-prabhu—Lord Śrī Caitanya Mahāprabhu; deśe deśe yāñā—moving from one country to another; saba-loke nistārilā—delivered all conditioned souls; jaṅgama-brahma—moving Brahman; hañā—being.

TRANSLATION

Śrī Caitanya Mahāprabhu, however, moves from one country to another, personally or by His representative. Thus He, as the moving Brahman, delivers all the people of the world.

Antya TEXT 5.154

sarasvatīra artha ei kahiluṁ vivaraṇa

eho bhāgya tomāra aiche karile varṇana //CC Antya, 5.154//

SYNONYMS

sarasvatīra—of Sarasvatī; artha—meaning; ei—this; kahiluṁ vivaraṇa—I have explained; eho—this; bhāgya—great fortune; tomāra aiche—in such a way; karile varṇana—you have described.

TRANSLATION

"Thus I have explained the meaning intended by mother Sarasvatī, the goddess of learning. It is your great fortune that you have described Lord Jagannātha and Lord Śrī Caitanya Mahāprabhu in that way.

Antya TEXT 5.155

kṛṣṇe gāli dite kare nāma uccāraṇa

sei nāma haya tāra 'muktira' kāraṇa" //CC Antya, 5.155//

SYNONYMS

kṛṣṇe—Lord Kṛṣṇa; gāli dite—to blaspheme or chastise; kare nāma uccāraṇa—chants the name of Kṛṣṇa; sei nāma—that holy name; haya—becomes; tāra—his; muktira kāraṇa—the cause of liberation.

TRANSLATION

"Sometimes it so happens that one who wants to chastise Kṛṣṇa utters the holy name, and thus the holy name becomes the cause of his liberation."

Antya TEXT 5.156

tabe sei kavi sabāra caraṇe paḍiyā

sabāra śaraṇa laila dante tṛṇa lañā" //CC Antya, 5.156//

SYNONYMS

tabe—thereupon; sei—that; kavi—poet; sabāra—of all; caraṇe—at the feet; paḍiyā—falling down; sabāra—of all the devotees; śaraṇa laila—took shelter; dante—in the mouth; tṛṇa lañā—taking a straw.

TRANSLATION

Upon hearing this proper explanation by Svarūpa Dāmodara Gosvāmī, the Bengali poet fell down at the feet of all the devotees and took shelter of them with a straw in his mouth.

Antya TEXT 5.157

tabe saba bhakta tāre aṅgīkāra kailā

tāra guṇa kahi' mahāprabhure milāilā //CC Antya, 5.157//

SYNONYMS

tabe—thereupon; saba bhakta—all the devotees; tāre—him; aṅgīkāra kailā—accepted as one of the associates; tāra guṇa kahi'-explaining his humble behavior; mahāprabhure milāilā—introduced him to Śrī Caitanya Mahāprabhu.

TRANSLATION

Thereupon all the devotees accepted his association. Explaining his humble behavior, they introduced him to Śrī Caitanya Mahāprabhu.

Antya TEXT 5.158

sei kavi sarva tyaji' rahilā nīlācale

gaura-bhakta-gaṇera kṛpā ke kahite pāre? //CC Antya, 5.158//

SYNONYMS

sei kavi—that poet; sarva tyaji'-giving up all nonsensical activities; rahilā—remained; nīlācale—at Jagannātha Purī; gaura-bhakta-gaṇera—of the devotees of Lord Śrī Caitanya Mahāprabhu; kṛpā—the mercy; ke—who; kahite pāre—can explain.

TRANSLATION

By the mercy of the devotees of Lord Śrī Caitanya Mahāprabhu, that poet from Bengal gave up all other activities and stayed with them at Jagannātha Purī. Who can explain the mercy of the devotees of Śrī Caitanya Mahāprabhu?

Antya TEXT 5.159

ei ta' kahiluṅ pradyumna-miśra-vivaraṇa

prabhura ājñāya kaila kṛṣṇa-kathāra śravaṇa //CC Antya, 5.159//

SYNONYMS

ei ta' kahiluṅ—thus I have described; pradyumna-miśra-vivaraṇa—the

descriptive narration of Pradyumna Miśra; prabhura ājñāya—on the order of Śrī Caitanya Mahāprabhu; kaila—did; kṛṣṇa-kathāra śravaṇa—listening to discourses on topics concerning Kṛṣṇa.

TRANSLATION

I have thus described the narration concerning Pradyumna Miśra and how, following the order of Śrī Caitanya Mahāprabhu, he listened to discourses about Kṛṣṇa spoken by Rāmānanda Rāya.

Antya TEXT 5.160

tāra madhye kahiluṅ rāmānandera mahimā

āpane śrī-mukhe prabhu varṇe yāñra sīmā //CC Antya, 5.160//

SYNONYMS

tāra madhye—within these statements; kahiluṅ—I have explained; rāmānandera mahimā—the glories of Rāmānanda Rāya; āpane—personally; śrī-mukhe—from his mouth; prabhu—the Lord; varṇe—explains; yāñra—of whom; sīmā—the limit of ecstatic love.

TRANSLATION

Within the narration I have explained the glorious characteristics of Śrī Rāmānanda Rāya, through whom Śrī Caitanya Mahāprabhu personally described the limits of ecstatic love for Kṛṣṇa.

Antya TEXT 5.161

prastāve kahiluṅ kavira nāṭaka-vivaraṇa

ajña hañā śraddhāya pāila prabhura caraṇa //CC Antya, 5.161//

SYNONYMS

prastāve—by the way; kahiluṅ—I have explained; kavira—of the poet; nāṭaka-vivaraṇa—description of the drama; ajña hañā—although being ignorant; śraddhāya—with faith and love; pāila—got; prabhura caraṇa—the shelter of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

In the course of the narration, I have also told about the drama by the poet from Bengal. Although he was ignorant, because of his faith and humility he nevertheless obtained the shelter of Śrī Caitanya Mahāprabhu.

Antya TEXT 5.162

śrī-kṛṣṇa-caitanya-līlā--amṛtera sāra

eka-līlā-pravāhe vahe śata-śata dhāra //CC Antya, 5.162//

SYNONYMS

śrī-kṛṣṇa-caitanya-līlā—the pastimes of Lord Śrī Caitanya Mahāprabhu; amṛtera sāra—the essence of nectar; eka-līlā—of one pastime; pravāhe—by the stream; vahe—flow; śata-śata dhāra—hundreds and hundreds of branches.

TRANSLATION

The pastimes of Lord Śrī Kṛṣṇa Caitanya Mahāprabhu are the essence of nectar. From the stream of one of His pastimes flow hundreds and thousands of branches.

Antya TEXT 5.163

śraddhā kari' ei līlā yei paḍe, śune

gaura-līlā, bhakti-bhakta-rasa-tattva jāne //CC Antya, 5.163//

SYNONYMS

śraddhā kari'-with faith and love; ei līlā—these pastimes; yei—anyone who; paḍe, śune—reads and hears; gaura-līlā—the pastimes of Lord Śrī Caitanya Mahāprabhu; bhakti-bhakta-rasa-tattva—the truth about devotional service, devotees and their transcendental mellows; jāne—understands.

TRANSLATION

Anyone who reads and hears these pastimes with faith and love can understand the truth about devotional service, devotees and the transcendental mellows of the pastimes of Lord Śrī Caitanya Mahāprabhu.

Antya TEXT 5.164

śrī-rūpa-raghunātha-pade yāra āśa

caitanya-caritāmṛta kahe kṛṣṇadāsa //CC Antya, 5.164//

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; raghunātha—Śrīla Raghunātha dāsa Gosvāmī; pade—at the lotus feet; yāra—whose; āśa—expectation; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; kṛṣṇadāsa—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Antya-līlā, Fifth Chapter, describing how Pradyumna Miśra received instructions from Rāmānanda Rāya.

Chapter 6 The Meeting of Śrī Caitanya Mahāprabhu and Raghunātha dāsa Gosvāmī

A summary of this chapter is given by Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya as follows. When Śrī Caitanya Mahāprabhu went into transcendental fits of ecstatic love, Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī attended to Him and satisfied Him as He desired. Raghunātha dāsa Gosvāmī had been attempting to come to the lotus feet of Śrī Caitanya Mahāprabhu for a long time, and finally he left his home and met the Lord. When Śrī Caitanya Mahāprabhu had gone to Śāntipura on His way to Vṛndāvana, Raghunātha dāsa Gosvāmī had offered to dedicate his life at the Lord's lotus feet. in the meantime, however, a Mohammedan official became envious of Hiraṇya dāsa, Raghunātha dāsa Gosvāmī's uncle, and induced some big official court minister to have him arrested. Thus Hiraṇya dāsa left his home, but by the intelligence of Raghunātha dāsa the misunderstanding was mitigated. Then Raghunātha dāsa went to Pānihāṭi, and, following the order of Nityānanda Prabhu, he observed a festival (ciḍā-dadhi-mahotsava) by distributing chipped rice mixed with yogurt. The day after the festival, Nityānanda Prabhu gave Raghunātha dāsa the blessing that he would very soon attain the shelter of Śrī Caitanya Mahāprabhu. After this incident, Raghunātha dāsa, with the help of his priest, whose name was Yadunandana Ācārya, got out of his house by trickery

and thus ran away. Not touching the general path, Raghunātha dāsa Gosvāmī secretly went to Jagannātha Purī. After twelve days, he arrived in Jagannātha Purī at the lotus feet of Śrī Caitanya Mahāprabhu.

Śrī Caitanya Mahāprabhu entrusted Raghunātha dāsa Gosvāmī to Svarūpa Dāmodara Gosvāmī. Therefore another name for Raghunātha dāsa Gosvāmī is Svarūpera Raghu, or the Raghunātha of Svarūpa Dāmodara. For five days Raghunātha dāsa Gosvāmī took prasāda at the temple, but later he would stand at the Simha-dvāra gate and eat only whatever he could gather by alms. Later he lived by taking alms from various chatras, or food distributing centers. When Raghunātha's father received news of this, he sent some men and money, but Raghunātha dāsa Gosvāmī refused to accept the money. Understanding that Raghunātha dāsa Gosvāmī was living by begging from the chatras, Śrī Caitanya Mahāprabhu presented him with His own guñjā-mālā and a stone from Govardhana Hill. Thereafter, Raghunātha dāsa Gosvāmī used to eat rejected food that he had collected and washed. This renounced life greatly pleased both

Svarūpa Dāmodara Gosvāmī and Śrī Caitanya Mahāprabhu. One day Śrī Caitanya Mahāprabhu took by force some of the same food, thus blessing Raghunātha dāsa Gosvāmī for his renunciation.

Antya TEXT 6.1

kṛpā-guṇair yaḥ kuḡrḥāndha-kūpād
uddhṛtya bhaṅgyā raghunātha-dāsam
nyasya svarūpe vidadhe 'ntaraṅgam-

śrī-kṛṣṇa-caitanyam amuṁ prapadye //CC Antya, 6.1//

SYNONYMS

kṛpā-guṇaiḥ—by the ropes of causeless mercy; yaḥ—who; ku-gr̥ha—of contemptible family life; andha-kūpāt—from the blind well; uddhṛtya—having raised; bhaṅgyā—by a trick; raghunātha-dāsam—Raghunātha dāsa Gosvāmī; nyasya—giving over; svarūpe—to Svarūpa Dāmodara Gosvāmī; vidadhe—made; antaraṅgam—one of His personal associates; śrī-kṛṣṇa-caitanyam—unto Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; amuṁ—unto Him; prapadye—I offer my obeisances.

TRANSLATION

With the ropes of His causeless mercy, Śrī Kṛṣṇa Caitanya Mahāprabhu employed a trick to deliver Raghunātha dāsa Gosvāmī from the blind well of contemptible family life. He made Raghunātha dāsa Gosvāmī one of His personal associates, placing him under the charge of Svarūpa Dāmodara Gosvāmī. I offer my obeisances unto Him.

Antya TEXT 6.2

jaya jaya śrī-caitanya, jaya nityānanda

jayādvaita-candra, jaya gaura-bhakta-vṛnda //CC Antya, 6.2//

SYNONYMS

jaya jaya—all glories; śrī-caitanya—to Lord Caitanya; jaya—all glories; nityānanda—to Lord Nityānanda; jaya—all glories; advaita-candra—to Advaita Ācārya; jaya—all glories; gaura-bhakta-vṛnda—to the devotees of Lord Caitanya Mahāprabhu.

TRANSLATION

All glory to Lord Caitanya Mahāprabhu! All glory to Lord Nityānanda! All glory to Śrī Advaita Ācārya! And all glory to all the devotees of Lord Śrī Caitanya Mahāprabhu!

Antya TEXT 6.3

ei-mata gauracandra bhakta-gaṇa-saṅge

nīlācale nānā līlā kare nānā-raṅge //CC Antya, 6.3//

SYNONYMS

ei-mata—in this way; gauracandra—Lord Śrī Caitanya Mahāprabhu; bhakta-gaṇa-saṅge—with His associates; nīlācale—at Nīlācala (Jagannātha Purī); na-na—various; līlā—pastimes; kare—performs; nānā-raṅge—in varieties of transcendental pleasure.

TRANSLATION

Thus Lord Gauracandra performed various pastimes with His associates at Jagannātha Purī in varieties of transcendental pleasure.

Antya TEXT 6.4

yadyapi antare kṛṣṇa-viyoga bādha ye

bāhire nā prakāśaya bhakta-duḥkha-bhaye //CC Antya, 6.4//

SYNONYMS

yadyapi—although; antare—within the heart; kṛṣṇa-viyoga—separation from Kṛṣṇa; bādhye—obstructs; bāhire—externally; nā prakāśaya—does not exhibit; bhakta-duḥkha-bhaye—fearing the unhappiness of the devotees.

TRANSLATION

Although Śrī Caitanya Mahāprabhu felt pangs of separation from Kṛṣṇa, He did not manifest His feelings externally, for He feared the unhappiness of His devotees.

Antya TEXT 6.5

utkaṭa viraha-duḥkha yabe bāhirāya

tabe ye vaikalya prabhura varṇana nā yāya //CC Antya, 6.5//

SYNONYMS

utkaṭa—severe; viraha-duḥkha—unhappiness of separation; yabe—when; bāhirāya—is manifested; tabe—at that time; ye—what; vaikalya—transformations; prabhura—of the Lord; varṇana nā yāya—cannot be described.

TRANSLATION

The transformations undergone by the Lord when He manifested severe unhappiness due to separation from Kṛṣṇa cannot be described.

Antya TEXT 6.6

rāmānandera kṛṣṇa-kathā, svarūpera gāna

viraha-vedanāya prabhura rākhaye parāṇa //CC Antya, 6.6//

SYNONYMS

rāmānandera—of Rāmānanda Rāya; kṛṣṇa-kathā—talks of Lord Kṛṣṇa; svarūpera gāna—the songs of Svarūpa Dāmodara; viraha-vedanāya—at the time of pangs of separation; prabhura—of Lord Śrī Caitanya Mahāprabhu; rākhaye—

keep; parāṇa—the life.

TRANSLATION

When the Lord acutely felt pangs of separation from Kṛṣṇa, only Śrī Rāmananda Rāya's talk about Kṛṣṇa and the sweet songs of Svarūpa Dāmodara kept Him alive.

Antya TEXT 6.7

dine prabhu nānā-saṅge haya anya mana

rātri-kāle bāḍe prabhura viraha-vedana //CC Antya, 6.7//

SYNONYMS

dine—during the daytime; prabhu—Lord Śrī Caitanya Mahāprabhu; na-na—saṅge—by different association; haya—becomes; anya—diverted; mana—His mind; rātri-kāle—at night; bāḍe—increase; prabhura—of Lord Śrī Caitanya Mahāprabhu; viraha-vedana—pangs of separation.

TRANSLATION

Because the Lord associated with various devotees during the day, His mind was somewhat diverted, but at night the pangs of separation from Kṛṣṇa increased very rapidly.

Antya TEXT 6.8

tānra sukha-hetu saṅge rahe dui janā

kṛṣṇa-rasa-śloka-gīte karena sāntvanā //CC Antya, 6.8//

SYNONYMS

tānra sukha-hetu—for His happiness; saṅge—in His association; rahe—remain; dui janā—two personalities; kṛṣṇa-rasa—of the transcendental mellows of Kṛṣṇa; śloka—verses; gīte—by songs; karena sāntvanā—they pacified.

TRANSLATION

Two people-Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī-stayed with the Lord to pacify Him by reciting various verses about Kṛṣṇa's pastimes and by singing appropriate songs for His satisfaction.

Antya TEXT 6.9

subala yaiche pūrve kṛṣṇa-sukhera sahāya

gaura-sukha-dāna-hetu taiche rāma-rāya //CC Antya, 6.9//

SYNONYMS

subala—Subala, one of the cowherd boy friends of Kṛṣṇa; yaiche—just as; pūrve—previously; kṛṣṇa-sukhera—to give happiness to Kṛṣṇa; sahāya—helper; gaura-sukha-dāna-hetu—for giving happiness to Lord Śrī Caitanya Mahāprabhu; taiche—similarly; rāma-rāya—Rāmānanda Rāya.

TRANSLATION

Previously, when Lord Kṛṣṇa was personally present, Subala, one of His cowherd boy friends, gave Him happiness when He felt separation from Rādhārāṇī. Similarly, Rāmānanda Rāya helped give happiness to Lord Śrī Caitanya Mahāprabhu.

Antya TEXT 6.10

pūrve yaiche rādhāra lalitā sahāya-pradhāna

taiche svarūpa-gosāṇi rākhe mahāprabhura prāṇa //CC Antya, 6.10//

SYNONYMS

pūrve—previously; yaiche—just as; rādhāra—of Śrīmatī Rādhārāṇī; lalitā—Her companion named Lalitā; sahāya-pradhāna—the best helper; taiche—similarly; svarūpa-gosāṇi—Svarūpa Dāmodara Gosvāmī; rākhe—keeps; mahāprabhura prāṇa—the life of Śrī Caitanya Mahāprabhu.

TRANSLATION

Previously, when Śrīmatī Rādhārāṇī felt the pangs of separation from Kṛṣṇa, Her constant companion Lalitā kept Her alive by helping Her in many ways. Similarly, when Śrī Caitanya Mahāprabhu felt Rādhārāṇī's emotions, Svarūpa Dāmodara Gosvāmī helped Him maintain His life.

Antya TEXT 6.11

ei dui janāra saubhāgya kahana nā yāya

prabhura 'antaraṅga' bali' yāñre loke gāya //CC Antya, 6.11//

SYNONYMS

ei dui janāra—of these two personalities; saubhāgya—fortune; kahana nā yāya—cannot be described; prabhura—of Lord Śrī Caitanya Mahāprabhu; antaraṅga—very intimate and confidential associates; bali'-as; yāñre—whom; loke—people; gāya—say.

TRANSLATION

To describe the fortunate position of Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī is extremely difficult. They were renowned as intimately confidential friends of Śrī Caitanya Mahāprabhu.

Antya TEXT 6.12

ei-mata vihare gaura lañā bhakta-gaṇa

raghunātha-milana ebe śuna, bhakta-gaṇa //CC Antya, 6.12//

SYNONYMS

ei-mata—in this way; vihare—enjoys; gaura—Lord Śrī Caitanya Mahāprabhu; lañā bhakta-gaṇa—keeping company with His devotees; raghunātha-milana—meeting with Raghunātha dāsa Gosvāmī; ebe—now; śuna—hear; bhakta-gaṇa—O devotees.

TRANSLATION

The Lord thus enjoyed His life with His devotees. O devotees of Lord Śrī Caitanya Mahāprabhu, now hear how Raghunātha dāsa Gosvāmī met the Lord.

Antya TEXT 6.13

pūrve śāntipure raghunātha yabe āilā

mahāprabhu kṛpā kari' tāñre śikhāilā //CC Antya, 6.13//

SYNONYMS

pūrve—previously; śāntipure—to Śāntipura; raghunātha—Raghunātha dāsa; yabe āilā—when he came; mahāprabhu—Śrī Caitanya Mahāprabhu; kṛpā kari'-showing causeless mercy; tāñre śikhāilā—gave him lessons.

TRANSLATION

When Raghunātha dāsa, during his family life, went to meet Śrī Caitanya Mahāprabhu at Śāntipura, the Lord gave him worthy instructions by His causeless mercy.

Antya TEXT 6.14

prabhura śikṣāte teṇho nija-ghare yāya

markaṭa-vairāgya chāḍi' hailā 'viṣayi-prāya' //CC Antya, 6.14//

SYNONYMS

prabhura śikṣāte—by the instruction of Śrī Caitanya Mahāprabhu; teṇho—he; nija-ghare yā ya—returned to his home; markaṭa-vairāgya—monkey renunciation; chāḍi'-giving up; hailā—became; viṣayi-prāya—like a pounds-and-shillings man.

TRANSLATION

Instead of becoming a so-called renunciate, Raghunātha dāsa, following the instructions of the Lord, returned home and played exactly like a pounds-and-shillings man.

Antya TEXT 6.15

bhitare vairāgya, bāhire kare sarva-karma

dekhiyā ta' mātā-pitāra ānandita mana //CC Antya, 6.15//

SYNONYMS

bhitare—within his heart; vairāgya—complete renunciation; bāhire—externally; kare—does; sarva—all; karma—activities; dekhiyā—seeing; ta'-certainly; mātā-pitāra—of the father and mother; ānandita—satisfied; mana—the mind.

TRANSLATION

Raghunātha dāsa was inwardly completely renounced, even in family life, but he did not express his renunciation externally. Instead, he acted just like an ordinary businessman. Seeing this, his father and mother were satisfied.

Antya TEXT 6.16

'mathurā haite prabhu āilā',--vārtā yabe pāilā

prabhu-pāśa calibāre udyoga karilā //CC Antya, 6.16//

SYNONYMS

mathurā haite—from Mathurā; prabhu āilā—Lord Śrī Caitanya Mahāprabhu has come back; vārtā—message; yabe pāilā—when he received; prabhu-pāśa—to Śrī Caitanya Mahāprabhu; calibāre—to go; udyoga karilā—made an endeavor.

TRANSLATION

When he received a message that Lord Śrī Caitanya Mahāprabhu had returned from Mathurā City, Raghunātha dāsa endeavored to go to the lotus feet of the Lord.

Antya TEXT 6.17

hena-kāle mulukera eka mleccha adhikārī

saptagrāma-mulukera se haya 'caudhurī' //CC Antya, 6.17//

SYNONYMS

hena-kāle—at this time; mulukera—of the country; eka—one; mleccha—Mohammedan; adhikārī—official; saptagrāma-mulukera—of the place known as Saptagrāma; se—that person; haya—is; caudhurī—tax collector.

TRANSLATION

At that time there was a Mohammedan official collecting the taxes of Saptagrāma.

PURPORT

Formerly, when the Mohammedan government was in power, the person appointed tax collector would collect the taxes of the local Zamindars, or landholders. He would keep one-fourth of the collection for himself as a profit, and the balance he would deliver to the treasury of the government.

Antya TEXT 6.18

hiraṇya-dāsa muluka nila 'makrari' kariyā

tāra adhikāra gela, mare se dekhiyā //CC Antya, 6.18//

SYNONYMS

hiraṇya-dāsa—the uncle of Raghunātha dāsa Gosvāmī; muluka nila—took charge of the country; makrari kariyā—by some agreement; tāra adhikāra gela—the Mohammedan caudhurī lost his position; mare se dekhiyā—became extremely envious of Hiraṇya dāsa.

TRANSLATION

When Hiraṇya dāsa, Raghunātha dāsa's uncle, made an agreement with the government to collect taxes, the Mohammedan caudhurī, or tax collector, having lost his position, became extremely envious of him.

Antya TEXT 6.19

bāra lakṣa deya rājāya, sādhe biśa lakṣa

se 'turuk' kichu nā pāñā haila pratipakṣa //CC Antya, 6.19//

SYNONYMS

bāra lakṣa—1,200,000 coins; deya—delivers; rājāya—unto the Mohammedan government; sādhe—collects; biśa lakṣa—2,000,000 coins; se turuk—that Turk; kichu—anything; nā pāñā—not getting; haila pratipakṣa—became his rival.

TRANSLATION

Hiraṇya dāsa was collecting 2,000,000 coins and therefore should have delivered 1,500,000 to the government. Instead, he was giving only 1,200,000, thus making an extra profit of 300,000 coins. Seeing this, the Mohammedan caudhurī, who was a Turk, became his rival.

Antya TEXT 6.20

rāja-ghare kaiphiyat diyā ujīre ānila

hiraṇya-dāsa palāila, raghunāthere bāndhila //CC Antya, 6.20//

SYNONYMS

rāja-ghare—to the government treasury; kaiphiyat diyā—sending a confidential account; ujīre ānila—brought the minister in charge; hiraṇya-dāsa palāila—

Hiraṇya dāsa fled; raghunāthere bāndhila—he arrested Raghunātha dāsa.

TRANSLATION

After sending a confidential account to the government treasury, the caudhurī brought the minister in charge. The caudhurī came, wanting to arrest Hiraṇya dāsa, but Hiraṇya dāsa had left home. Therefore the caudhurī arrested Raghunātha dāsa.

Antya TEXT 6.21

prati-dina raghunāthe karaye bhartsanā

'bāpa-jyeṭhāre āna;, nahe pāibā yātanā //CC Antya, 6.21//

SYNONYMS

prati-dina—daily; raghunāthe-Raghunātha dāsa; karaye bhartsanā—he chastised; bāpa-jyeṭhāre āna—bring your father and his elder brother; nahe—otherwise; pāibā yātanā—you will be punished.

TRANSLATION

Every day, the Mohammedan would chastise Raghunātha dāsa and tell him, "Bring your father and his elder brother. Otherwise you will be punished."

Antya TEXT 6.22

mārite ānaye yadi dekhe raghunāthe

mana phiri' yāya, tabe nā pāre mārite //CC Antya, 6.22//

SYNONYMS

mārite—to beat; ānaye—brings; yadi—when; dekhe—sees; raghunāthe—Raghunātha dāsa; mana—his mind; phiri' yāya—becomes changed; tabe—at that time; nā pāre mārite—he could not beat.

TRANSLATION

The caudhurī wanted to beat him, but as soon as he saw Raghunātha's face, his mind changed, and he could not beat him.

Antya TEXT 6.23

viśeṣe kāyastha-buddhye antare kare ḍara

mukhe tarje garje, mārīte sabhaya antara //CC Antya, 6.23//

SYNONYMS

viśeṣe—specifically; kāyastha-buddhye—considering a kāyastha; antare—within his heart; kare ḍara—is afraid; mukhe—with his mouth; tarje garje—threatens; mārīte—to beat; sa-bhaya—afraid; antara—at heart.

TRANSLATION

Indeed, the caudhurī was afraid of Raghunātha dāsa because Raghunātha dāsa belong to the kāyastha community. Although the caudhurī would chastise him with oral vibrations, he was afraid to beat him.

PURPORT

Raghunātha dāsa belonged to a very aristocratic family of the kāyastha community. He had substantial influence with the local people, and therefore the caudhurī, or minister, was afraid to beat him. Superficially he would chastise Raghunātha dāsa with threatening vibrations, but he did not beat him. The members of the kāyastha community in India are generally very intelligent and expert in business management. Formerly they were mostly government officers. They were mentioned even by Yājñavalkya, as quoted by Śrīla Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya:

cāta-taṣkara-durvṛttair

mahā-sāhasikādibhiḥ

pīḍyamānā prajā rakṣet

kāyasthaiś ca viśeṣṭaḥ

From this verse it appears that the governmental officials of the kāyastha community would sometimes chastise the citizens, and thus it was the duty of the king to protect the people in general from the atrocities of the kāyasthas. In Bengal the kāyastha community is honored almost as much as the brāhmaṇa community, but in the up-country of India the kāyasthas are considered śūdras because they generally eat meat and drink wine. In any case, from history the kāyasthas appear very intelligent. Thus the Mohammedan caudhurī was afraid of Raghunātha dāsa because he belonged to the kāyastha community.

Antya TEXT 6.24

tabe raghunātha kichu cintilā upāya

vinati kariyā kahe sei mleccha-pāya //CC Antya, 6.24//

SYNONYMS

tabe—then; raghunātha-Raghunātha dāsa Gosvāmī; kichu—some; cintilā—thought of; upāya—means; vinati kariyā—in great humility; kahe—he says; sei mleccha—of that Mohammedan caudhurī; pāya—at the feet.

TRANSLATION

While this was going on, Raghunātha dāsa thought of a tricky method of escape. Thus he humbly submitted this plea at the feet of the Mohammedan caudhurī.

Antya TEXT 6.25

"āmāra pitā, jyeṭhā haya tomāra dui bhāi

bhāi-bhāiye tomarā kalaha kara sarvadāi //CC Antya, 6.25//

SYNONYMS

āmāra pitā—my father; jyeṭhā—and his elder brother; haya—are; tomāra—your; dui bhāi—two brothers; bhāi-bhāiye—between brother and brother; tomarā—all of you; kalaha kara—fight; sarvadāi—always.

TRANSLATION

"My dear sir, my father and his elder brother are both your brothers. All brothers always fight about something.

Antya TEXT 6.26

kabhu kalaha, kabhu prīti--ihāra niścaya nāi

kāli punaḥ tina bhāi ha-ibā eka-ṭhāñi //CC Antya, 6.26//

SYNONYMS

kabhu—sometimes; kalaha—fight; kabhu—sometimes; prīti—very intimate friendly behavior; ihāra—of these things; niścaya nāi—there is no certainty; kāli—the next day; punaḥ—again; tina bhāi—three brothers; ha-ibā—will be; eka-

ṭhāñi—at one place.

TRANSLATION

"Sometimes brothers fight among themselves, and sometimes they have very friendly dealings. There is no certainty when such changes will take place. Thus I am sure that although today you are fighting, tomorrow you three brothers will be sitting together in peace.

Antya TEXT 6.27

āmi yaiche pitāra, taiche tomāra bālaka

āmi tomāra pālya, tumi āmāra pālaka //CC Antya, 6.27//

SYNONYMS

āmi—I; yaiche—just like; pitāra—of my father; taiche—similarly; tomāra—your; bālaka—son; āmi—I; tomāra—your; pālya—person to be maintained; tumi—you; āmāra—my; pālaka—maintainer.

TRANSLATION

"Just as I am my father's son, so I am also yours. I am your dependent, and you are my maintainer.

Antya TEXT 6.28

pālaka hañā pālyere tāḍite nā yuyāya

tumi sarva-śāstra jāna jindā-pīra'-prāya" //CC Antya, 6.28//

SYNONYMS

pālaka hañā—being a maintainer; pālyere—the person who is maintained; tāḍite—to punish; nā yuyāya—is not good; tumi—you; sarva-śāstra—all scriptures; jāna—know; jindā-pīra—a living saintly person; prāya—just like.

TRANSLATION

"For a maintainer to punish the person he maintains is not good. You are expert in all the scriptures. Indeed, you are like a living saint."

Antya TEXT 6.29

eta śuni' sei mlecchera mana ārdra haila

dāḍi vāhi' āsru paḍe, kāṇḍite lāgila //CC Antya, 6.29//

SYNONYMS

eta śuni'-hearing this; sei mlecchera—of that Mohammedan; mana—mind; ārdra haila—became softened; dāḍi vāhi'-flowing over his beard; āsru paḍe—tears fell; kāṇḍite lāgila—began to cry.

TRANSLATION

Hearing Raghunātha dāsa's appealing voice, the Mohammedan's heart softened. He began to cry, and tears glided down his beard.

Antya TEXT 6.30

mleccha bale,--"āji haite tumi--mora'putra'

āji chāḍāimu tomā' kari' eka sūtra" //CC Antya, 6.30//

SYNONYMS

mleccha bale—the Mohammedan said; āji haite—from this day; tumi—you; mora putra—my son; āji—today; chāḍāimu tomā'-i shall get you released; kari' eka sūtra—by some means.

TRANSLATION

The Mohammedan caudhurī told Raghunātha dāsa, "You are my son from this day on. Today, by some means, I shall have you released."

Antya TEXT 6.31

ujire kahiya raghunāthe chāḍāila

prīti kari' raghunāthe kahite lāgila //CC Antya, 6.31//

SYNONYMS

ujire—unto the minister; kahiya—speaking; raghunāthe chāḍāila—released Raghunātha dāsa; prīti kari'-with great affection; raghunāthe—unto Raghunātha dāsa; kahite lāgila—began to say.

TRANSLATION

After informing the minister, the caudhurī released Raghunātha dāsa and then began to speak to him with great affection.

Antya TEXT 6.32

"tomāra jyeṭhā nirbuddhi aṣṭa-lakṣa khāya

āmi--bhāgī, āmāre kichu dibāre yuyāya //CC Antya, 6.32//

SYNONYMS

tomāra jyeṭhā—the elder brother of your father; nirbuddhi—bereft of intelligence; aṣṭa-lakṣa khāya—enjoys 800,000 coins; āmi—I; bhāgī—shareholder, āmāre—unto me; kichu—something; dibāre—to give; yuyāya—is proper.

TRANSLATION

"The elder brother of your father is less intelligent," he said. "He enjoys of it to me.

Antya TEXT 6.33

yāha tumi, tomāra jyeṭhāre milāha āmāre

ye-mate bhāla haya karuna, bhāra diluṇ tānre //CC Antya, 6.33//

SYNONYMS

yāha—go; tumi—you; tomāra—your; jyeṭhāre—the elder brother of your father; milāha āmāre—arrange to meet with me; ye-mate—in whatever way; bhāla—good; haya—is; karuna—let him do; bhāra diluṇ tānre—I shall completely depend upon him.

TRANSLATION

"Now you go arrange a meeting between me and your uncle. Let him do whatever he thinks best. I shall completely depend on his decision."

Antya TEXT 6.34

raghunātha āsi' tabe jyeṭhāre milāila

mleccha-sahita vaśa kaila--saba śānta haila //CC Antya, 6.34//

SYNONYMS

raghunātha—Raghunātha dāsa; āsi'-coming; tabe—then; jyēṭhāre milāila—arranged a meeting between the caudhurī and the elder brother of his father; mleccha-sahita—with the Mohammedan; vaśa kaila—he settled; saba—everything; śānta haila—became peaceful.

TRANSLATION

Raghunātha dāsa arranged a meeting between his uncle and the caudhurī. He settled the matter, and everything was peaceful.

Antya TEXT 6.35

ei-mata raghunāthera vatsareka gela

dvitīya vatsare palāite mana kaila //CC Antya, 6.35//

SYNONYMS

ei-mata—in this way; raghunāthera—of Raghunātha dāsa; vatsareka—one year; gela—passed; dvitīya vatsare—the next year; palāite—to go away from home; mana kaila—he decided.

TRANSLATION

In this way Raghunātha dāsa passed one year exactly like a first-class business manager, but the next year he again decided to leave home.

Antya TEXT 6.36

rātre uṭhi' ekelā calilā palāñā

dūra haite pitā tāñre ānila dhariyā //CC Antya, 6.36//

SYNONYMS

rātre—at night; uṭhi'-getting up; ekelā—alone; calilā—left; palāñā—running away; dūra haite—from a distant place; pitā—his father; tāñre—him; ānila—brought back; dhariyā—catching.

TRANSLATION

He got up alone one night and left, but his father caught him in a distant place

and brought him back.

Antya TEXT 6.37

ei-mate bāre bāre palāya, dhari' āne

tabe tāñra mātā kahe tāñra pitā sane //CC Antya, 6.37//

SYNONYMS

ei-mate—in this way; bāre bāre—again and again; palāya—he goes away; dhari' āne—brings him back; tabe—then; tāñra mātā—his mother; kahe—speaks; tāñra pitā sane—with his father.

TRANSLATION

This became almost a daily affair. Raghunātha would run away from home, and his father would again bring him back. Then Raghunātha dāsa's mother began speaking to his father.

Antya TEXT 6.38

"putra bātula' ha-ila, ihāya rākhaha bāndhiyā"

tāñra pitā kahe tāre nirviṇṇa hañā //CC Antya, 6.38//

SYNONYMS

putra—son; bātula ha-ila—has become mad; ihāya—him; rākhaha bāndhiyā—just keep by binding; tāñra pitā—his father; kahe—says; tāre—to her; nirviṇṇa hañā—being very unhappy.

TRANSLATION

"Our son has become mad," she said. "Just keep him by binding him with ropes." His father, being very unhappy, replied to her as follows.

Antya TEXT 6.39

"indra-sama aiśvarya, strī apsarā-sama

e saba bāndhite nārileka yāñra mana //CC Antya, 6.39//

SYNONYMS

indra-sama—like the heavenly King, Indra; aiśvarya—material opulence; strī—wife; apsarā-sama—like an angel of heaven; e saba—all this; bāndhite—to bind; nārileka—was not able; yāñra mana—whose mind.

TRANSLATION

"Raghunātha dāsa, our son, has opulences like Indra, the heavenly King, and his wife is as beautiful as an angel. Yet all this could not tie down his mind.

Antya TEXT 6.40

daḍira bandhane tāñre rākhibā ke-mate?

janma-dātā-pitā nāre 'prārabdha' khaṇḍāite //CC Antya, 6.40//

SYNONYMS

daḍira bandhane—by bonds of ropes; tāñre—him; rākhibā—will you keep; ke mate—how; janma-dātā pitā—the father who begets the child; nāre—is not able; prārabdha—the reaction of previous activities; khaṇḍāite—to nullify.

TRANSLATION

"How then could we keep this boy home by binding him with ropes? It is not possible even for one's father to nullify the reactions of one's past activities.

Antya TEXT 6.41

caitanya-candrera kṛpā hañāche inḥāre

caitanya-candrera 'bātula' ke rākhite pāre?" //CC Antya, 6.41//

SYNONYMS

caitanya-candrera—of Lord Śrī Caitanya Mahāprabhu; kṛpā—mercy; hañāche inḥāre—has been bestowed upon him; caitanya-candrera—of Lord Śrī Caitanya Mahāprabhu; bātula—madman; ke—who; rākhite pāre—can keep.

TRANSLATION

"Lord Śrī Caitanya Mahāprabhu has fully bestowed His mercy on him. Who can keep home such a madman of Caitanyacandra?"

Antya TEXT 6.42

tabe raghunātha kichu vicārilā mane

nityānanda-gosāñira pāśa calilā āra dine //CC Antya, 6.42//

SYNONYMS

tabe—thereupon; raghunātha—Raghu nātha dāsa; kichu—something; vicārilā mane—considered within his mind; nityānanda-gosāñira pāśa—unto Nityānanda Gosāñi; calilā—went; āra dine—the next day.

TRANSLATION

Then Raghunātha dāsa considered something in his mind, and the next day he went to Nityānanda Gosāñi.

Antya TEXT 6.43

pānihāṭi-grāme pāilā prabhura daraśana

kīrtanīyā sevaka saṅge āra bahu-jana //CC Antya, 6.43//

SYNONYMS

pānihāṭi-grāme—in the village known as Pānihāṭi; pāilā—got; prabhura daraśana—the audience of Nityānanda Prabhu; kīrtanīyā sevaka—performers of saṅkīrtana and servants; saṅge—with; āra—and; bahu-jana—many other persons.

TRANSLATION

In the village of Pānihāṭi, Raghunātha dāsa obtained an interview with Nityānanda Prabhu, who was accompanied by many kīrtana performers, servants and others.

Antya TEXT 6.44

gaṅgā-tīre vṛkṣa-mūle piṇḍāra upare

vasiyachena--yena koṭī sūryodaya kare //CC Antya, 6.44//

SYNONYMS

gaṅgā-tīre—on the bank of the Ganges; vṛkṣa-mūle—underneath a tree; piṇḍāra upare—on a rock; vasiyāchena—was sitting; yena—as if; koṭī sūrya—hundreds

of thousands of suns; udaya kare—rise.

TRANSLATION

Sitting on a rock under a tree on the bank of the Ganges, Lord Nityānanda seemed as effulgent as hundreds and thousands of rising suns.

Antya TEXT 6.45

tale upare bahu-bhakta hañāche veṣṭita

dekhi' prabhura prabhāva raghunātha--vismita //CC Antya, 6.45//

SYNONYMS

tale—the surface; upare—upon; bahu-bhakta—many devotees; hañāche veṣṭita—He was surrounded; dekhi'-seeing; prabhura prabhāva—the influence of Nityānanda Prabhu; raghunātha—Raghunātha dāsa; vismita—astonished.

TRANSLATION

Many devotees sat on the ground surrounding Him. Seeing the influence of Nityānanda Prabhu, Raghunātha dāsa was astonished.

Antya TEXT 6.46

daṇḍavat hañā sei paḍilā kata-dūre

sevaka kahe,--'raghunātha daṇḍavat kare' //CC Antya, 6.46//

SYNONYMS

daṇḍavat hañā—falling flat like a rod; sei—he; paḍilā kata-dūre—fell down at a distant place; sevaka kahe—the servant of Nityānanda Prabhu said; raghunātha—Raghunātha dāsa; daṇḍavat kare—is offering obeisances.

TRANSLATION

Raghunātha dāsa offered his obeisances by falling prostrate at a distant place, and the servant of Nityānanda Prabhu pointed out, "There is Raghunātha dāsa, offering You obeisances."

Antya TEXT 6.47

śuni' prabhu kahe,--"corā dili daraśana

āya, āya, āji tora karimu daṇḍana" //CC Antya, 6.47//

SYNONYMS

śuni'-hearing; prabhu kahe—Lord Nityānanda Prabhu said; corā—thief; dili daraśana—you have come to see Me; āya ā ya—come here, come here; āji—today; tora—your; karimu—I shall do; daṇḍana—punishment.

TRANSLATION

Hearing this, Lord Nityānanda Prabhu said, "You are a thief. Now you have come to see Me. Come here, come here. Today I shall punish you!"

Antya TEXT 6.48

prabhu bolāya, teṅho nikaṭe nā kare gamana

ākaraṣiyā tāṅra mātḥe prabhu dharilā caraṇa //CC Antya, 6.48//

SYNONYMS

prabhu bolāya—the Lord calls; teṅho—he; nikaṭe-nearby; nā kare gamana—does not come; ākaraṣiyā—bringing him near; tāṅra mātḥe—on his head; prabhu—Nityānanda Prabhu; dharilā caraṇa—placed His feet.

TRANSLATION

The Lord called him, but Raghunātha dāsa did not go near the Lord. Then the Lord forcibly caught him and placed His lotus feet upon Raghunātha dāsa's head.

Antya TEXT 6.49

kautukī nityānanda sahaje dayāmaya

raghunāthe kahe kichu hañā sadaya //CC Antya, 6.49//

SYNONYMS

kautukī—very funny; nityānanda—Lord Nityānanda; sahaje—by nature; dayāmaya—very merciful; raghunāthe—unto Raghunātha dāsa; kahe—says; kichu—something; hañā sa-daya—being merciful.

TRANSLATION

Lord Nityānanda was by nature very merciful and funny. Being merciful, He spoke to Raghunātha dāsa as follows.

Antya TEXT 6.50

"nikaṭe nā āisa, corā, bhāga' dūre dūre

āji lāg pāñāchi, daṇḍimu tomāre //CC Antya, 6.50//

SYNONYMS

nikaṭe—nearby; nā āisa—you do not come; corā—thief; bhāga'-you go away; dūre dūre—a long distance; āji—today; lāg pāñāchi—I have caught; daṇḍimu tomāre—I shall punish you.

TRANSLATION

"You are just like a thief, for instead of coming near, you stay away at a distant place. Now that I have captured you, I shall punish you.

Antya TEXT 6.51

dadhi, ciḍā bhakṣaṇa karāha mora gaṇe"

śuni' ānandita haila raghunātha mane //CC Antya, 6.51//

SYNONYMS

dadhi—yogurt; ciḍā—chipped rice; bhakṣaṇa karāha—feed; mora gaṇe—My associates; śuni'-hearing; ānandita haila—became very happy; raghunātha—Raghunātha dāsa; mane—in the mind.

TRANSLATION

"Make a festival and feed all My associates yogurt and chipped rice." Hearing this, Raghunātha dāsa was greatly pleased.

Antya TEXT 6.52

sei-kṣaṇe nija-loka pāṭhailā grāme

bhakṣya-dravya loka saba grāma haite āne //CC Antya, 6.52//

SYNONYMS

sei-kṣaṇe—immediately; nija-loka—his servants; pāṭhāilā grāme—he sent to the nearby village; bhakṣya-dravya—eatables; loka saba—all the persons; grāma haite—from the village; āne—bring.

TRANSLATION

Raghunātha dāsa immediately sent his own men to the village to purchase all kinds of eatables and bring them back.

Antya TEXT 6.53

ciḍā, dadhi, dugdha, sandeśa, āra cini, kalā

saba dravya ānāñā caudike dharilā //CC Antya, 6.53//

SYNONYMS

ciḍā—chipped rice; dadhi—yogurt; dugdha—milk; sandeśa—sweetmeats; āra—and; cini—sugar; kalā—banana; saba—all; dravya—materials; ānāñā—causing to be brought; cau-dike—all around; dharilā—kept.

TRANSLATION

Raghunātha dāsa brought chipped rice, yogurt, milk, sweetmeats, sugar, bananas and other eatables and placed them all around.

Antya TEXT 6.54

'mahotsava'-nāma śuni' brāhmaṇa-sajjana

āsita lāgila loka asaṅkha-gaṇana //CC Antya, 6.54//

SYNONYMS

mahotsava—festival; nāma—name; śuni—hearing; brāhmaṇa-sat-jana—brāhmaṇas and other gentlemen; āsita lāgila—began to pour in; loka—people; asaṅkha-gaṇana—innumerable.

TRANSLATION

As soon as they heard that a festival was going to be held, all kinds of brāhmaṇas and other gentlemen began to arrive. Thus there were innumerable people.

Antya TEXT 6.55

āra grāmāntara haite sāmagrī ānila

śata dui-cāri holnā tānhā ānāila //CC Antya, 6.55//

SYNONYMS

āra—also; grāma-antara haite—from other villages; sāmagrī—articles; ānila—brought; śata—hundred; dui-cāri—two to four; holnā—round earthen pots; tānhā—there; ānāila—caused to be brought.

TRANSLATION

Seeing the crowd increasing, Raghunātha dāsa arranged to get more eatables from other villages. He also brought two to four hundred large, round earthen pots.

Antya TEXT 6.56

baḍa baḍa mṛt-kunḍikā ānāila pāñca sāte

eka vipra prabhu lāgi' ciḍā bhijāya tāte //CC Antya, 6.56//

SYNONYMS

baḍa baḍa—big, big; mṛt-kunḍikā—earthen basins; ānāila—arranged to be brought; pāñca sāte—five or seven; eka vipra—one brāhmaṇa; prabhu lāgi'-for Nityānanda Prabhu; ciḍā—the chipped rice; bhijāya—soaked; tāte—in those.

TRANSLATION

He also obtained five or seven especially large earthen pots, and in these pots a brāhmaṇa began soaking chipped rice for the satisfaction of Lord Nityānanda.

Antya TEXT 6.57

eka-ṭhāñi tapta-dugdhe ciḍā bhijāñā

ardheka chānila dadhi, cini, kalā diyā //CC Antya, 6.57//

SYNONYMS

eka-ṭhāñi—in one place; tapta-dugdhe—in hot milk; ciḍā—the chipped rice; bhijāñā—soaking; ardheka—half of it; chānila—mixed; dadhi—yogurt; cini—

sugar; kalā—bananas; diyā—putting in.

TRANSLATION

In one place, chipped rice was soaked in hot milk in each of the large pots. Then half the rice was mixed with yogurt, sugar and bananas.

Antya TEXT 6.58

āra ardheka ghanāvṛta-dugdhetē chānila

cānpā-kalā, cini, gḥṛta, karpūra tāte dila //CC Antya, 6.58//

SYNONYMS

āra ardheka—the other half; ghana-āvṛta—condensed; dugdhetē—in milk; chānila—mixed; cānpā-kalā—a special type of banana; cini—sugar; gḥṛta—clarified butter, ghee; karpūra—camphor; tāte dila—put into that.

TRANSLATION

The other half was mixed with condensed milk and a special type of banana known as cānpā-kalā. Then sugar, clarified butter and camphor were added.

Antya TEXT 6.59

dhuti pari' prabhu yadi piṇḍāte vasilā

sāta-kunḍī vipra tānra āgete dharilā //CC Antya, 6.59//

SYNONYMS

dhuti pari'-putting on a new cloth; prabhu—Lord Nityānanda; yadi—when; piṇḍāte vasilā—sat on a high platform; sāta-kunḍī—the seven big, big earthen pots; vipra—the brāhmaṇa,; tānra āgete—in front of Him; dharilā—placed.

TRANSLATION

After Nityānanda Prabhu had changed His cloth for a new one and sat on a raised platform, the brāhmaṇa brought before Him the seven huge pots.

Antya TEXT 6.60

cabutarā-upare yata prabhura nija-gaṇe

baḍa baḍa loka vasilā maṇḍalī-racane //CC Antya, 6.60//

SYNONYMS

cabutarā-upare—on the raised platform; yata—all; prabhura nija-gaṇe—very intimate associates of the Lord; baḍa baḍa loka—big, big people; vasilā—sat down; maṇḍalī-racane—in a circle.

TRANSLATION

On that platform, all the most important associates of Śrī Nityānanda Prabhu, as well as other important men, sat down in a circle around the Lord.

Antya TEXT 6.61

rāmadāsa, sundarānanda, dāsa-gadādhara

murāri, kamalākara, sadāśiva, purandara //CC Antya, 6.61//

SYNONYMS

rāmadāsa—Rāmadāsa; sundarānanda—Sundarānanda; dāsa-gadādhara—Gadādhara dāsa; murāri—Murāri; kamalākara—Kamalākara; sadāśiva—Sadāśiva; purandara—Purandara.

TRANSLATION

Among them were Rāmadāsa, Sundarānanda, Gadādhara dāsa, Murāri, Kamalākara, Sadāśiva and Purandara.

Antya TEXT 6.62

dhanañjaya, jagadīśa, parameśvara-dāsa

maheśa, gaurīdāsa, hoḍa-kṛṣṇadāsa //CC Antya, 6.62//

SYNONYMS

dhanañjaya—Dhanañjaya; jagadīśa—Jagadīśa; parameśvara-dāsa—Parameśvara dāsa; maheśa—Maheśa; gaurīdāsa—Gaurīdāsa; hoḍa-kṛṣṇadāsa—Hoḍa Kṛṣṇadāsa.

TRANSLATION

Dhanañjaya, Jagadīśa, Parameśvara dāsa, Maheśa, Gaurīdāsa and Hoḍa

Kṛṣṇadāsa were also there.

Antya TEXT 6.63

uddhāraṇa datta ādi yata nija-gaṇa

upare vasilā saba, ke kare gaṇana? //CC Antya, 6.63//

SYNONYMS

uddhāraṇa datta—Uddhāraṇa Datta; ādi—and similar other persons; yata nija gaṇa—all personal associates; upare—above; vasilā—sat down; saba—all; ke—who; kare gaṇana—can count.

TRANSLATION

Similarly, Uddhāraṇa Datta Ṭhākura and many other personal associates of the Lord sat on the raised platform with Nityānanda Prabhu. No one could count them all.

PURPORT

The devotees mentioned herein are described by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura in his Anubhāṣya. For further information one may consult the following references in the Ādi-līlā. Rāmadāsa-Chapter Ten, texts 116 and 118, and Chapter Eleven, texts 13 and 16. Sundarānanda-11.23, Gadādhara dāsa-10.53, His full name is Murāri Caitanya dāsa, and he is a personal associate of Nityānanda Prabhu. Thus one should consult Chapter Eleven, text 20. Kamalākara-11.24. Sadāśiva-11.38. Purandara-11.28. Dhanañjaya-11.31. Jagadīśa-11.30. Parameśvara-11.29. Maheśa-11.32. Gaurīdāsa-11.26. Hoḍa Kṛṣṇadāsa-11.47. Uddhāraṇa Datta Ṭhākura-11.41.

Antya TEXT 6.64

śuni' paṇḍita bhaṭṭācārya yata vipra āilā

mānya kari' prabhu sabāre upare vasāilā //CC Antya, 6.64//

SYNONYMS

śuni'-hearing; paṇḍita bhaṭṭācārya—learned scholars and priests; yata—all; vipra—brāhmaṇas; āilā—came; mān ya kari'-giving honor; prabhu—Lord Nityānanda Prabhu; sabāre—all of them; upare vasāilā—seated on the top.

TRANSLATION

Hearing about the festival, all kinds of learned scholars, brāhmaṇas and priests went there. Lord Nityānanda Prabhu honored them and made them sit on the raised platform with Him.

Antya TEXT 6.65

dui dui mṛt-kuṇḍikā sabāra āge dila

eke dugdha-ciḍā, āre dadhi-ciḍā kaila //CC Antya, 6.65//

SYNONYMS

dui dui—two and two; mṛt-kuṇḍikā—earthen pots; sabāra āge—before everyone; dila—offered; eke—in one; dugdha-ciḍā—chipped rice with condensed milk; āre—in the other; dadhi-ciḍā—chipped rice with yogurt; kaila—put.

TRANSLATION

Everyone was offered two earthen pots. In one was put chipped rice with condensed milk and in the other chipped rice with yogurt.

Antya TEXT 6.66

āra yata loka saba cotarā-talāne

maṇḍalī-bandhe vasilā, tāra nā haya gaṇane //CC Antya, 6.66//

SYNONYMS

āra—other; yata—as many as; loka—people; saba—all; cotarā-talāne—at the base of the platform; maṇḍalī-bandhe—in groups; vasilā—sat down; tāra—of them; nā haya gaṇane—there was no counting.

TRANSLATION

All the other people sat in groups around the platform. No one could count how many people there were.

Antya TEXT 6.67

ekeka janāre dui dui holnā dila

dadhi-ciḍā dugdha-ciḍā, duite bhijāila //CC Antya, 6.67//

SYNONYMS

ekeka janāre—to each and every one of them; dui dui—two and two; holnā dila—earthen pots were supplied; dadhi-ciḍā—chipped rice with yogurt; dugdha-ciḍā—chipped rice with condensed milk; duite—in the two pots; bhijāila—were soaked.

TRANSLATION

Each and every one of them was supplied two earthen pots—one of chipped rice soaked in yogurt and the other of chipped rice soaked in condensed milk.

Antya TEXT 6.68

kona kona vipra upare sthāna nā pāñā

dui holnāya ciḍā bhijāya gaṅgā-tīre giyā //CC Antya, 6.68//

SYNONYMS

kona kona—some; vipra—brāhmaṇas; upare—on the platform; sthāna nā pāñā—not having gotten a place; dui holnāya—in two earthen pots; ciḍā bhijāya—soak chipped rice; gaṅgā-tīre—on the bank of the Ganges; giyā—going.

TRANSLATION

Some of the brāhmaṇas, not having gotten a place on the platform, went to the bank of the Ganges with their two earthen pots and soaked their chipped rice there.

Antya TEXT 6.69

tīre sthāna nā pāñā āra kata jana

jale nāmi' dadhi-ciḍā karaye bhakṣaṇa //CC Antya, 6.69//

SYNONYMS

tīre—on the bank; sthāna—place; nā pāñā—not having gotten; āra—other; kata—some; jana—persons; jale nāmi'—getting down into the water; dadhi-ciḍā—yogurt and chipped rice; karaye bhakṣaṇa—began to eat.

TRANSLATION

Others, who could not get a place even on the bank of the Ganges, got down into the water and began eating their two kinds of chipped rice.

Antya TEXT 6.70

keha upare, keha tale, keha gaṅgā-tīre

biśa-jana tina-ṭhāñi pariveśana kare //CC Antya, 6.70//

SYNONYMS

keha upare—some on the platform; keha tale—some at the base of the platform; keha gaṅgā-tīre—some on the bank of the Ganges; biśa-jana—twenty men; tina-ṭhāñi—in three places; pariveśana kare—distributed.

TRANSLATION

Thus some sat on the platform, some at the base of the platform, and some on the bank of the Ganges, and they were all supplied two pots each by the twenty men who distributed the food.

Antya TEXT 6.71

hena-kāle āilā tathā rāghava paṇḍita

hāsite lāgilā dekhi' hañā vismita //CC Antya, 6.71//

SYNONYMS

hena-kāle—at this time; āilā—arrived; tathā—there; rāghava paṇḍita—the great scholar named Rāghava paṇḍita; hāsite lāgilā—began to laugh; dekhi'-seeing; hañā vismita—being astonished.

TRANSLATION

At that time, Rāghava Paṇḍita arrived there. Seeing the situation, he began to laugh in great surprise.

Antya TEXT 6.72

ni-sakḍi nānā-mata prasāda ānila

prabhure āge diyā bhakta-gaṇe bāṇṭi dila //CC Antya, 6.72//

SYNONYMS

ni-sakḍi—food cooked in ghee; nānā-mata—various types; prasāda—remnants of the Lord's food; ānila—he brought; prabhure āge—in front of Lord Nityānanda; diyā—placing; bhakta-gaṇe—to all the devotees; bāṇṭi dila—distributed.

TRANSLATION

He brought many other kinds of food cooked in ghee and offered to the Lord. This prasāda he first placed before Lord Nityānanda and then distributed among the devotees.

Antya TEXT 6.73

prabhure kahe,--"tomā lāgi' bhoga lāgāila

tumi ihāṇ utsava kara, ghare prasāda rahila" //CC Antya, 6.73//

SYNONYMS

prabhure kahe—he said to Lord Nityānanda prabhu; tomā lāgi'-for You; bhoga lāgāila—I have offered food to the Deity; tumi—You; ihāṇ—here; utsava kara—are engaged in a festival; ghare—at home; prasāda—the prasāda; rahila—remained.

TRANSLATION

Rāghava Paṇḍita said to Lord Nityānanda, "For You, sir, I have already offered food to the Deity, but You are engaged in a festival here, and so the food is lying there untouched."

Antya TEXT 6.74

prabhu kahe,--"e-dravya dine kariye bhojana

rātrye tomāra ghare prasāda karimu bhakṣaṇa //CC Antya, 6.74//

SYNONYMS

prabhu kahe—Lord Nityānanda Prabhu said; e-dravya—this food; dine—during the daytime; kariye bhojana—let Me eat; rātrye—at night; tomāra ghare—in

your house; prasāda—the prasāda; karimu bhakṣaṇa—I shall eat.

TRANSLATION

Lord Nityānanda replied, "Let Me eat all this food here during the day, and I shall eat at your home at night.

Antya TEXT 6.75

gopa-jāti āmi bahu gopa-gaṇa saṅge

āmi sukha pāi ei pulina-bhojana-raṅge" //CC Antya, 6.75//

SYNONYMS

gopa-jāti—belonging to the community of cowherd boys; āmi—I; bahu—many; gopa-gaṇa—cowherd boys; saṅge—with; āmi—I; sukha pāi—become very happy; ei—this; pulina—by the riverside; bhojana-raṅge—in the enjoyment of eating.

TRANSLATION

"I belong to a community of cowherd boys, and therefore I generally have many cowherd associates with Me. I am happy when we eat together in a picnic like this by the sandy bank of the river."

Antya TEXT 6.76

rāghave vasāñā dui kuṇḍī deoyāilā

rāghava dvividha ciḍā tāte bhijāilā //CC Antya, 6.76//

SYNONYMS

rāghave—Rāghava Paṇḍita; vasāñā—making sit down; dui—two; kuṇḍī—earthen pots; deoyāilā—arranged to be delivered to him; rāghava—Rāghava Paṇḍita; dvi-vidha—two kinds; ciḍā—chipped rice; tāte—in them; bhijāilā—soaked.

TRANSLATION

Lord Nityānanda made Rāghava Paṇḍita sit down and had two pots delivered to him also. There were two kinds of chipped rice soaked in them.

Antya TEXT 6.77

sakala-lokera ciḍā pūrṇa yabe ha-ila

dhyāne tabe prabhu mahāprabhure ānila //CC Antya, 6.77//

SYNONYMS

sakala-lokera—of everyone; ciḍā—chipped rice; pūrṇa—full; yabe—when; ha-ila—was; dhyāne—in meditation; tabe—at that time; prabhu—Lord Nityānanda Prabhu; mahāprabhure ānila—brought Śrī Caitanya Mahāprabhu.

TRANSLATION

When chipped rice had been served to everyone, Lord Nityānanda Prabhu, in meditation, brought Śrī Caitanya Mahāprabhu.

Antya TEXT 6.78

mahāprabhu āilā dekhi' nitāi uṭhilā

tānre lañā sabāra ciḍā dekhite lāgilā //CC Antya, 6.78//

SYNONYMS

mahāprabhu—Śrī Caitanya Mahāprabhu; āilā—came; dekhi'-seeing; nitāi—Lord Nityānanda; uṭhilā—stood up; tānre lañā—with Him; sabāra—of everyone; ciḍā—chipped rice; dekhite lāgilā—began to see.

TRANSLATION

When Śrī Caitanya Mahāprabhu arrived, Lord Nityānanda Prabhu stood up. They then saw how the others were enjoying the chipped rice with yogurt and condensed milk.

Antya TEXT 6.79

sakala kuṇḍīra, holnāra ciḍāra eka eka grāsa

mahāprabhura mukhe dena kari' parihāsa //CC Antya, 6.79//

SYNONYMS

sakala kuṇḍīra—from all the pots; holnāra—from the big pots; ciḍāra—of chipped rice; eka eka grāsa—one morsel; mahāprabhura mukhe—into the mouth

of Śrī Caitanya Mahāprabhu; dena—puts; kari' parihāsa—making a joke.

TRANSLATION

From each and every pot, Lord Nityānanda Prabhu took one morsel of chipped rice and pushed it into the mouth of Śrī Caitanya Mahāprabhu as a joke.

Antya TEXT 6.80

hāsi' mahāprabhu āra eka grāsa lañā

tānra mukhe diyā khāoyāya hāsiyā hāsiyā //CC Antya, 6.80//

SYNONYMS

hāsi'-smiling; mahāprabhu—Śrī Caitanya Mahāprabhu; āra—another; eka grāsa—one morsel; lañā—taking; tānra mukhe—in the mouth of Lord Nityānanda Prabhu; diyā—putting; khāoyāya—makes eat; hāsiyā hāsiyā—laughing.

TRANSLATION

Śrī Caitanya Mahāprabhu, also smiling, took a morsel of food, pushed it into the mouth of Nityānanda and laughed as He made Lord Nityānanda eat it.

Antya TEXT 6.81

ei-mata nitāi bule sakala maṇḍale

dāṇḍāñā raṅga dekhe vaiṣṇava sakale //CC Antya, 6.81//

SYNONYMS

ei-mata—in this way; nitāi bule—Lord Nityānanda was walking; sakala maṇḍale—through all the groups; dāṇḍāñā—standing; raṅga dekhe—see the fun; vaiṣṇava sakale—all the Vaiṣṇavas.

TRANSLATION

In this way Lord Nityānanda was walking through all the groups of eaters, and all the Vaiṣṇavas standing there were seeing the fun.

Antya TEXT 6.82

ki kariyā beḍāya,--ihā keha nāhi jāne

mahāprabhura darśana pā ya kona bhāgyavāne //CC Antya, 6.82//

SYNONYMS

ki kariyā—doing what; beḍāya—walks through; ihā—this; keha nāhi jāne—no one could understand; mahāprabhura darśana pāya—see Śrī Caitanya Mahāprabhu; kona bhāgyavāne—some fortunate men.

TRANSLATION

No one could understand what Nityānanda Prabhu was doing as He walked about. Some, however, who were very fortunate, could see that Lord Śrī Caitanya Mahāprabhu was also present.

Antya TEXT 6.83

tabe hāsi' nityānanda vasilā āsane

cāri kuṇḍī āroyā ciḍā rākhilā ḍāhine //CC Antya, 6.83//

SYNONYMS

tabe hāsi'-thereupon smiling; nityānanda—Lord Nityānanda Prabhu; vasilā āsane—sat down on His seat; cāri kuṇḍī—four earthen pots; āroyā ciḍā—chipped rice not made from boiled paddy; rākhilā ḍāhine—He kept on His right side.

TRANSLATION

Then Nityānanda Prabhu smiled and sat down. On His right side He kept four pots of chipped rice that had not been made from boiled paddy.

Antya TEXT 6.84

āsana diyā mahāprabhure tāhān vasāilā

dui bhāi tabe ciḍā khāite lāgilā //CC Antya, 6.84//

SYNONYMS

āsana diyā—offering a sitting place; mahāprabhure—unto Śrī Caitanya Mahāprabhu; tāhān—there; vasāilā—made sit; dui bhāi—the two brothers, tabe—at that time; ciḍā—chipped rice; khāite lāgilā—began to eat.

TRANSLATION

Lord Nityānanda offered Śrī Caitanya Mahāprabhu a place and had Him sit down. Then together the two brothers began eating chipped rice.

Antya TEXT 6.85

dekhi' nityānanda-prabhu ānandita hailā

kata kata bhāvāveśa prakāśa karilā //CC Antya, 6.85//

SYNONYMS

dekhi'-seeing; nityānanda-prabhu—Lord Nityānanda Prabhu; ānandita hailā—became very happy; kata kata—so much; bhāva-āveśa—ecstatic love; prakāśa karilā—He manifested.

TRANSLATION

Seeing Lord Caitanya Mahāprabhu eating with Him, Lord Nityānanda Prabhu became very happy and exhibited varieties of ecstatic love.

Antya TEXT 6.86

ājñā dilā,--'hari bali' karaha bhojana'

'hari' 'hari'-dhvani uṭhi' bharila bhuvana //CC Antya, 6.86//

SYNONYMS

ājñā dilā—He ordered; hari bali'-saying "Hari"; karaha bhojana—all of you eat; hari hari-dhvani—the resounding of "Hari, Hari"; uṭhi'-rising; bharila bhuvana—filled the universe.

TRANSLATION

Lord Nityānanda Prabhu ordered, "All of you eat, chanting the holy name of Hari." Immediately the holy names "Hari, Hari" resounded, filling the entire universe.

Antya TEXT 6.87

'hari' 'hari' bali' vaiṣṇava karaye bhojana

pulina-bhojana sabāra ha-ila smaraṇa //CC Antya, 6.87//

SYNONYMS

hari hari bali'-chanting Hari, Hari; vaiṣṇava—all the Vaiṣṇavas; karaye bhojana—eat; pulina-bhojana—eating on the bank of the Yamunā; sabāra ha-ila smaraṇa—everyone could remember.

TRANSLATION

When all the Vaiṣṇavas were chanting the holy names "Hari, Hari" and eating, they remembered how Kṛṣṇa and Balarāma ate with Their companions the cowherd boys on the bank of the Yamunā.

Antya TEXT 6.88

nityānanda mahāprabhu--kṛpālu, udāra

raghunāthera bhāgye eta kailā aṅgikāra //CC Antya, 6.88//

SYNONYMS

nityānanda mahāprabhu—Lord Nityānanda Prabhu and Lord Śrī Caitanya Mahāprabhu; kṛpālu—merciful; udāra—liberal; raghunāthera bhāgye—by the great fortune of Raghunātha dāsa; eta—all this; kailā aṅgikāra—They accepted.

TRANSLATION

Śrī Caitanya Mahāprabhu and Lord Nityānanda Prabhu are extremely merciful and liberal. It was Raghunātha dāsa's good fortune that They accepted all these dealings.

Antya TEXT 6.89

nityānanda-prabhāva-kṛpā jānibe kon jana?

mahāprabhu āni' karā ya pulina-bhojana //CC Antya, 6.89//

SYNONYMS

nityānanda—of Nityānanda Prabhu; prabhāva-kṛpā—influence and mercy, jānibe—can know; kon jana—who; mahāprabhu āni'-bringing Śrī Caitanya Mahāprabhu; karāya pulina-bhojana—induces Him to eat on the river bank.

TRANSLATION

Who can understand the influence and mercy of Lord Nityānanda Prabhu? He is so powerful that He induced Lord Śrī Caitanya Mahāprabhu to come eat chipped rice on the bank of the Ganges.

Antya TEXT 6.90

śrī-rāmadāsādi gopa premāviṣṭa hailā

gaṅgā-tīre 'yamunā-pulina' jñāna kailā //CC Antya, 6.90//

SYNONYMS

śrī-rāmadāsa-ādi—headed by Śrī Rāmadāsa; gopa—the cowherd boys; prema-āviṣṭa hailā—became absorbed in ecstatic love; gaṅgā-tīre—the bank of the Ganges River; yamunā-pulina—the bank of the Yamunā River; jñāna kailā—they thought.

TRANSLATION

All the confidential devotees who were cowherd boys, headed by Śrī Rāmadāsa, were absorbed in ecstatic love. They thought the bank of the Ganges to be the bank of the Yamunā.

Antya TEXT 6.91

mahotsava śuni' pasāri nānā-grāma haite

ciḍā, dadhi, sandeśa, kalā ānila vecite //CC Antya, 6.91//

SYNONYMS

mahotsava śuni'-hearing about this festival; pasāri—the shopkeepers; nānā-grāma—various villages; haite—from; ciḍā—chipped rice; dadhi—yogurt; sandeśa—sweetmeats; kalā—bananas; ānila—brought; vecite—to sell.

TRANSLATION

When the shopkeepers of many other villages heard about the festival, they arrived there to sell chipped rice, yogurt, sweetmeats and bananas.

Antya TEXT 6.92

yata dravya lañā āise, saba mūlya kari' laya

tāra dravya mūlya diyā tāhāre khāoyāya //CC Antya, 6.92//

SYNONYMS

yata dravya—all materials; lañā—bringing; āise—come; saba—all; mūlya kari' laya—Raghunātha purchased; tāra dravya—of their goods; mūlya diyā—giving the price; tāhāre khāoyāya—fed them.

TRANSLATION

As they came, bringing all kinds of food, Raghunātha dāsa purchased it all. He gave them the price for their goods and later fed them the very same food.

Antya TEXT 6.93

kautuka dekhite āila yata yata jana

sei ciḍā, dadhi, kalā karila bhakṣaṇa //CC Antya, 6.93//

SYNONYMS

kautuka—these funny things; dekhite—to see; āila—arrived; yata yata jana—all kinds of men; sei—they; ciḍā—chipped rice; dadhi—yogurt; kalā—bananas; karila bhakṣaṇa—ate.

TRANSLATION

Anyone who came to see how these funny things were going on was also fed chipped rice, yogurt and bananas.

Antya TEXT 6.94

bhojana kari' nityānanda ācamana kailā

cāri kuṇḍīra avaśeṣa raghunāthe dilā //CC Antya, 6.94//

SYNONYMS

bhojana kari'-after finishing eating; nityānanda—Nityānanda Prabhu; ācamana kailā—washing His hands and mouth; cāri kuṇḍīra—of the four pots; avaśeṣa—what was remaining; raghunāthe dilā—delivered to Raghunātha dāsa.

TRANSLATION

After Lord Nityānanda Prabhu finished eating, He washed His hands and mouth

and gave Raghunātha dāsa the food remaining in the four pots.

Antya TEXT 6.95

āra tina kuṇḍikāya avaśeṣa chila

grāse-grāse kari' vipra saba bhakte dila //CC Antya, 6.95//

SYNONYMS

āra—other; tina kuṇḍikāya—in three pots; avaśeṣa chila—there was food remaining; grāse-grāse—by morsel; kari'-delivering; vipra—a brāhmaṇa; saba bhakte—to all the devotees; dila—delivered.

TRANSLATION

There was food remaining in the three other big pots of Lord Nityānanda, and a brāhmaṇa distributed it to all the devotees, giving a morsel to each.

Antya TEXT 6.96

puṣpa-mālā vipra āni' prabhu-gale dila

candana āniyā prabhura sarvāṅge lepila //CC Antya, 6.96//

SYNONYMS

puṣpa-mālā—a flower garland; vipra—one brāhmaṇa; āni'-bringing; prabhugale—on the neck of Lord Nityānanda Prabhu; dila—placed; candana āniyā—bringing sandalwood pulp; prabhura—of Lord Nityānanda Prabhu; sarvāṅge lepila—smeared all over the body.

TRANSLATION

Then a brāhmaṇa brought a flower garland, placed the garland on Nityānanda Prabhu's neck and smeared sandalwood pulp all over His body.

Antya TEXT 6.97

sevaka tāmbūla lañā kare samarpaṇa

hāsiyā hāsiyā prabhu karaye carvaṇa //CC Antya, 6.97//

SYNONYMS

sevaka—servant; tām̐būla—betel nuts; lañā—bringing; kare samarpaṇa—offers; hāsiyā hāsiyā—smiling; prabhu—Lord Nityānanda Prabhu; karaye carvaṇa—chews.

TRANSLATION

When a servant brought betel nuts and offered them to Lord Nityānanda, the Lord smiled and chewed them.

Antya TEXT 6.98

mālā-candana-tām̐būla śeṣa ye āchila

śrī-haste prabhu tāhā sabākāre bāñṭi' dila //CC Antya, 6.98//

SYNONYMS

mālā-candana-tām̐būla—the flower garlands, sandalwood pulp and betel; śeṣa ye āchila—whatever remained; śrī-haste—in His own hand; prabhu—Nityānanda Prabhu; tāhā—that; sabākāre—to all; bāñṭi' dila—distributed.

TRANSLATION

With His own hands Lord Nityānanda Prabhu distributed to all the devotees whatever flower garlands, sandalwood pulp and betel nuts remained.

Antya TEXT 6.99

ānandita raghunātha prabhura 'śeṣa, pāñā

āpanāra gaṇa-saha khāilā bāñṭiyā //CC Antya, 6.99//

SYNONYMS

ānandita—being very happy; raghunātha—Raghunātha dāsa; prabhura śeṣa pāñā—after getting the remnants left by Lord Nityānanda prabhu; āpanāra gaṇa—his own associates; saha—with; khāilā—ate; bāñṭiyā—distributing.

TRANSLATION

After receiving the remnants of food left by Lord Nityānanda Prabhu, Raghunātha dāsa, who was greatly happy, ate some and distributed the rest among his own associates.

Antya TEXT 6.100

ei ta' kahiluṇ nityānandera vihāra

'ciḍā-dadhi-mahotsava'-nāme khyāti yāra //CC Antya, 6.100//

SYNONYMS

ei ta'-in this way; kahiluṇ—I have described; nityānandera vihāra—the pastimes of Lord Nityānanda Prabhu; ciḍā-dadhi-mahotsava—the festival of eating chipped rice and yogurt; nāme—of the name; khyāti—the fame; yāra—of which.

TRANSLATION

Thus I have described the pastimes of Lord Nityānanda Prabhu in relation to the celebrated festival of chipped rice and yogurt.

Antya TEXT 6.101

prabhu viśrāma kailā, yadi dina-śeṣa haila

rāghava-mandire tabe kīrtana ārambhila //CC Antya, 6.101//

SYNONYMS

prabhu—Nityānanda Prabhu; viśrāma kailā—took rest; yadi—when; dina-śeṣa haila—the day was ended; rāghava-mandire—at the temple of Rāghava Paṇḍita; tabe—at that time; kīrtana ārambhila—began congregational chanting of the holy name.

TRANSLATION

Nityānanda Prabhu rested for the day, and when the day ended He went to the temple of Rāghava Paṇḍita and began congregational chanting of the holy name of the Lord.

Antya TEXT 6.102

bhakta saba nācāñā nityānanda-rāya

śeṣe nṛtya kare preme jagat bhāsāya //CC Antya, 6.102//

SYNONYMS

bhakta saba—all the devotees; nācāñā—making to dance; nityānanda-rāya—

Lord Nityānanda Prabhu; śeṣe—at the end; nṛtya kare—began to dance; preme—in ecstatic love; jagat bhāsāya—inundated the entire world.

TRANSLATION

Lord Nityānanda Prabhu first influenced all the devotees to dance, and finally He Himself began dancing, thus inundating the entire world in ecstatic love.

Antya TEXT 6.103

mahāprabhu tāñra nṛtya karena daraśana

sabe nityānanda dekhe, nā dekhe anya-jana //CC Antya, 6.103//

SYNONYMS

mahāprabhu—Śrī Caitanya Mahāprabhu; tāñra—His; nṛtya—dancing; karena daraśana—sees; sabe—all; nityānanda dekhe—Nityānanda Prabhu sees; nā dekhe—do not see; anya-jana—others.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu was observing the dancing of Lord Nityānanda Prabhu. Nityānanda Prabhu could see this, but the others could not.

Antya TEXT 6.104

nityānandera nṛtya,--yena tāñhāra nartane

upamā dibāra nāhi e-tina bhuvane //CC Antya, 6.104//

SYNONYMS

nityānandera nṛtya—the dancing of Lord Nityānanda Prabhu; yena—as; tāñhāra nartane—with the dancing of Śrī Caitanya Mahāprabhu; upamā dibāra nāhi—there cannot be any comparison; e-tina bhuvane—within these three worlds.

TRANSLATION

The dancing of Lord Nityānanda Prabhu, like the dancing of Śrī Caitanya Mahāprabhu, cannot be compared to anything within these three worlds.

Antya TEXT 6.105

nṛtyera mādhurī kebā varṇibāre pāre

mahāprabhu āise yei nṛtya dekhībāre //CC Antya, 6.105//

SYNONYMS

nṛtyera mādhurī—the sweetness of the dancing; kebā—who; varṇibāre pāre—can describe; mahāprabhu āise—Śrī Caitanya Mahāprabhu comes; yei—that; nṛtya—dancing; dekhībāre—to see.

TRANSLATION

No one can properly describe the sweetness of Lord Nityānanda's dancing. Śrī Caitanya Mahāprabhu personally comes to see it.

Antya TEXT 6.106

nṛtya kari' prabhu yabe viśrāma karilā

bhojanera lāgi' paṇḍita nivedana kailā //CC Antya, 6.106//

SYNONYMS

nṛtya kari'-after dancing; prabhu—Lord Nityānanda; yabe—when; viśrāma karilā—took rest; bhojanera lāgi'-for His eating; paṇḍita—Rāghava Paṇḍita; nivedana kailā—submitted a request.

TRANSLATION

After the dancing and after Lord Nityānanda had rested, Rāghava Paṇḍita submitted his request that the Lord take supper.

Antya TEXT 6.107

bhojane vasilā prabhu nija-gaṇa lañā

mahāprabhura āsana ḍāhine pātiyā //CC Antya, 6.107//

SYNONYMS

bhojane—to eat; vasilā—sat down; prabhu—Lord Nityānanda Prabhu; nija-gaṇa lañā—with His own personal associates; mahāprabhura—of Śrī Caitanya Mahāprabhu; āsana—sitting place; ḍāhine pātiyā—setting on the right side.

TRANSLATION

Lord Nityānanda Prabhu sat down for supper with His personal associates and made a sitting place on His right side for Śrī Caitanya Mahāprabhu.

Antya TEXT 6.108

mahāprabhu āsi' sei āsane vasila

dekhi' rāghavera mane ānanda bāḍila //CC Antya, 6.108//

SYNONYMS

mahāprabhu—Śrī Caitanya Mahāprabhu; āsi'-coming; sei āsane—on that seat; vasila—sat down; dekhi'-seeing; rāghavera mane—in the mind of Rāghava Paṇḍita; ānanda—great happiness; bāḍila—increased.

TRANSLATION

Śrī Caitanya Mahāprabhu came there and sat down at His place. Seeing this, Rāghava Paṇḍita felt increasing happiness. Rāghava Paṇḍita felt increasing happiness.

Antya TEXT 6.109

dui-bhāi-āge prasāda āniyā dharilā

sakala vaiṣṇave piche pariveśana kailā //CC Antya, 6.109//

SYNONYMS

dui-bhāi-āge—in front of the two brothers; prasāda—the remnants of food offered to Lord Kṛṣṇa; āniyā—bringing; dharilā—put; sakala vaiṣṇave—to all the Vaiṣṇavas; piche—thereafter; pariveśana kailā—distributed.

TRANSLATION

Rāghava Paṇḍita brought the prasāda before the two brothers and thereafter distributed prasāda to all the other Vaiṣṇavas.

Antya TEXT 6.110

nānā-prakāra piṭhā, pāyasa, divya śālyanna

amṛta nindaye aiche vividha vyañjana //CC Antya, 6.110//

SYNONYMS

nānā-prakāra piṭhā—various types of cake; pāyasa—sweet rice; divya śālyanna—fine cooked rice; amṛta—nectar; nindaye—surpassed; aiche—such; vividha vyañjana—varieties of vegetables.

TRANSLATION

There were varieties of cakes, sweet rice and fine cooked rice that surpassed the taste of nectar. There were also varieties of vegetables.

Antya TEXT 6.111

rāghava-ṭhākurera prasāda amṛtera sāra

mahāprabhu yāhā khāite āise bāra bāra //CC Antya, 6.111//

SYNONYMS

rāghava-ṭhākurera—of Rāghava Paṇḍita; prasāda—food offered to the Deity; amṛtera sāra—the essence of nectar; mahāprabhu—Śrī Caitanya Mahāprabhu; yāhā—which; khāite—to eat; āise—came; bāra bāra—again and again.

TRANSLATION

The food prepared and offered to the Deity by Rāghava Paṇḍita was like the essence of nectar. Śrī Caitanya Mahāprabhu came there again and again to eat such prasāda.

Antya TEXT 6.112

pāka kari' rāghava yabe bhoga lāgāya

mahāprabhura lāgi' bhoga pṛthak bāḍaya //CC Antya, 6.112//

SYNONYMS

pāka kari'-after cooking; rāghava—Rāghava paṇḍita; yabe—when; bhoga lāgāya—offers food to the Deity; mahāprabhura lāgi'-for Lord Śrī Caitanya Mahāprabhu; bhoga—offering; pṛthak—separate; bāḍaya—arranges.

TRANSLATION

When Rāghava Paṇḍita offered the food to the Deity after cooking, he would

make a separate offering for Śrī Caitanya Mahāprabhu.

Antya TEXT 6.113

prati-dina mahāprabhu karena bhojana

madhye madhye prabhu tāñre dena daraśana //CC Antya, 6.113//

SYNONYMS

prati-dina—daily; mahāprabhu—Śrī Caitanya Mahāprabhu; karena bhojana—eats; madhye madhye—sometimes; prabhu—Śrī Caitanya Mahāprabhu; tāñre—unto him; dena daraśana—gives His audience.

TRANSLATION

Every day, Śrī Caitanya Mahāprabhu would eat at the house of Rāghava Paṇḍita. Sometimes He would give Rāghava Paṇḍita the opportunity to see Him.

Antya TEXT 6.114

dui bhāire rāghava āni' pariveśe

yatna kari' khāoyāya, nā rahe avaśeṣe //CC Antya, 6.114//

SYNONYMS

dui bhāire—to the two brothers; rāghava—Rāghava paṇḍita; āni'-bringing; pariveśe—distributed; yatna kari'-with great attention; khāoyāya—fed Them; nā rahe avaśeṣe—there were no remnants.

TRANSLATION

Rāghava Paṇḍita would bring and distribute prasāda to the two brothers, feeding Them with great attention. They ate everything, and therefore there were no remnants left.

Antya TEXT 6.115

kata upahāra āne, hena nāhi jāni

rāghavera ghare rāndhe rādhā-ṭhākuraṇī //CC Antya, 6.115//

SYNONYMS

kata upahāra—many presentations; āne—brings; hena—such; nāhi jāni—I cannot understand; rāghavera ghare—at the house of Rāghava paṇḍita; rāndhe—cooks; rādhā-ṭhākuraṇī—the supreme mother, Śrīmatī Rādhārāṇī.

TRANSLATION

He brought so many presentations that no one could know them perfectly. Indeed, it was a fact that the supreme mother, Rādhārāṇī, personally cooked in the house of Rāghava Paṇḍita.

Antya TEXT 6.116

durvāsāra ṭhāṇi teṇho pāñāchena vara

amṛta ha-ite pāka tānra adhika madhura //CC Antya, 6.116//

SYNONYMS

durvāsāra ṭhāṇi—from Durvāsā Muni; teṇho—She; pāñāchena vara—got the benediction; amṛta ha-ite—than nectar; pāka—cooking; tānra—Her; adhika madhura—more sweet.

TRANSLATION

Śrīmatī Rādhārāṇī received from Durvāsā Muni the benediction that whatever She cooked would be sweeter than nectar. That is the special feature of Her cooking.

Antya TEXT 6.117

sugandhi sundara prasāda--mādhuryera sāra

dui bhāi tāhā khāñā santoṣa apāra //CC Antya, 6.117//

SYNONYMS

su-gandhi—fragrant; sundara—beautiful; prasāda—food; mādhuryera sāra—the essence of all sweetness; dui bhāi—the two brothers; tāhā—that; khāñā—eating; santoṣa apāra—very, very happy.

TRANSLATION

Aromatic and pleasing to see, the food was the essence of all sweetness. Thus the two brothers, Lord Caitanya Mahāprabhu and Lord Nityānanda Prabhu, ate it

with great satisfaction.

Antya TEXT 6.118

bhojane vasite raghunāthe kahe sarva-jana

paṇḍita kahe,--in̐ha pāche karibe bhojana' //CC Antya, 6.118//

SYNONYMS

bhojane—to eat; vasite—to sit down; raghunāthe—unto Raghunātha dāsa; kahe—requested; sarva-jana—everyone; paṇḍita kahe—Rāghava Paṇḍita said; in̐ha—this; pāche—later; karibe bhojana—will take food.

TRANSLATION

All the devotees present requested Raghunātha dāsa to sit down and take prasāda, but Rāghava Paṇḍita told them, "He will take prasāda later."

Antya TEXT 6.119

bhakta-gaṇa ākaṇṭha bhariyā karila bhojana

'hari' dhvani kari' uṭhi' kailā ācamana //CC Antya, 6.119//

SYNONYMS

bhakta-gaṇa—all the devotees; ākaṇṭha—up to the neck; bhariyā—filling; karila bhojana—took prasāda; hari dhvani—chanting of the holy name of Hari; kari'-doing; uṭhi'-getting up; kailā ācamana—washed their mouths and hands.

TRANSLATION

All the devotees took prasāda, filling themselves to the brim. Thereafter, chanting the holy name of Hari, they stood up and washed their hands and mouths.

Antya TEXT 6.120

bhojana kari' dui bhāi kailā ācamana

rāghava āni' parāilā mālya-candana //CC Antya, 6.120//

SYNONYMS

bhojana kari'-after eating; dui bhāi—the two brothers; kailā ācamana—washed Their hands and mouths; rāghava—Rāghava Paṇḍita; āni'-bringing; parāilā—decorated Them with; mālya-candana—flower garlands and sandalwood pulp.

TRANSLATION

After eating, the two brothers washed Their hands and mouths. Then Rāghava Paṇḍita brought flower garlands and sandalwood pulp and decorated Them.

Antya TEXT 6.121

biḍā khāoyāilā, kailā caraṇa vandana

bhakta-gaṇe dilā biḍā, mālya-candana //CC Antya, 6.121//

SYNONYMS

biḍā khāoyāilā—he offered betel nuts; kailā caraṇa vandana—prayed to the lotus feet; bhakta-gaṇe—unto the devotees; dilā—gave; biḍā—betel nuts; mālya-candana—garlands and sandalwood pulp.

TRANSLATION

Rāghava Paṇḍita offered Them betel nuts and worshiped Their lotus feet. He also distributed betel nuts, flower garlands and sandalwood pulp to the devotees.

Antya TEXT 6.122

rāghavera kṛpā raghunāthera upare

dui bhāiera avaśiṣṭa pātra dilā tānre //CC Antya, 6.122//

SYNONYMS

rāghavera—of Rāghava Paṇḍita; kṛpā—mercy; raghunāthera upare—unto Raghunātha dāsa; dui bhāiera—of the two brothers; avaśiṣṭa—of remnants of food; pātra—the dishes; dilā tānre—offered to him.

TRANSLATION

Rāghava Paṇḍita, being very merciful toward Raghunātha dāsa, offered him the dishes with the remnants of food left by the two brothers.

Antya TEXT 6.123

kahilā,--"caitanya gosāñi kariyāchena bhojana

tāñra śeṣa pāile, tomāra khaṇḍila bandhana" //CC Antya, 6.123//

SYNONYMS

kahilā—he said; caitanya gosāñi—Lord Śrī Caitanya Mahāprabhu; kariyāchena bhojana—has eaten; tāñra śeṣa—His remnants; pāile—if you take; tomāra—your; khaṇḍila—will cease; bandhana—bondage.

TRANSLATION

He said, "Lord Śrī Caitanya Mahāprabhu has eaten this food. If you take His remnants, you will be released from the bondage of your family."

Antya TEXT 6.124

bhakta-citte bhakta-gr̥he sadā avasthāna

kabhu gupta, kabhu vyakta, svatantra bhagavān //CC Antya, 6.124//

SYNONYMS

bhakta-citte—in the heart of a devotee; bhakta-gr̥he—at the house of a devotee; sadā avasthāna—always resides; kabhu gupta—sometimes hidden; kabhu vyakta—sometimes manifest; svatantra—fully independent; bhagavān—the Supreme Personality of Godhead.

TRANSLATION

The Supreme Personality of Godhead always resides either in the heart or in the home of a devotee. This fact is sometimes hidden and sometimes manifest, for the Supreme Personality of Godhead is fully independent.

Antya TEXT 6.125

sarvatra 'vyāpaka' prabhura sadā sarvatra vāsa

ihāte saṁśaya yāra, sei yāya nāśa //CC Antya, 6.125//

SYNONYMS

sarvatra—everywhere; vyāpaka—pervading; prabhura—of the Supreme Personality of Godhead; sadā—always; sarvatra—everywhere; vāsa—residence;

ihāte—about this; saṁśaya—doubt; yāra—of whom; sei—he; yāya nāśa—becomes annihilated.

TRANSLATION

The Supreme Personality of Godhead is all-pervasive, and therefore He resides everywhere. Anyone who doubts this will be annihilated.

Antya TEXT 6.126

prāte nityānanda prabhu gaṅgā-snāna kariyā

sei vṛkṣa-mūle vasilā nija-gaṇa lañā //CC Antya, 6.126//

SYNONYMS

prāte—in the morning; nityānanda prabhu—Lord Nityānanda Prabhu; gaṅgā snāna—bathing in the Ganges; kariyā—after doing; sei vṛkṣa-mūle—under that tree; vasilā—sat down; nija-gaṇa lañā—with His associates.

TRANSLATION

In the morning, after taking His bath in the Ganges, Nityānanda Prabhu sat down with His associates beneath the same tree under which He had previously sat.

Antya TEXT 6.127

raghunātha āsi' kailā caraṇa vandana

rāghava-pañḍita-dvārā kailā nivedana //CC Antya, 6.127//

SYNONYMS

raghunātha—Raghunātha dāsa; āsi'-coming; kailā caraṇa vandana—worshiped His lotus feet; rāghava-pañḍita-dvārā—through Rāghava pañḍita; kailā nivedana—submitted his desire.

TRANSLATION

Raghunātha dāsa went there and worshiped Lord Nityānanda's lotus feet. Through Rāghava Pañḍita, he submitted his desire.

Antya TEXT 6.128

"adhama, pāmara mui hīna jīvādhama!

mora icchā haya--pāṇa caitanya-caraṇa //CC Antya, 6.128//

SYNONYMS

adhama—the most fallen; pāmara—the most sinful; mui—I; hīna—condemned; jīva-adhama—the lowest of all living beings; mora—my; icchā—desire; haya—is; pāṇa—I can get; caitanya-caraṇa—the shelter of the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

"I am the lowest of men, the most sinful, fallen and condemned. Nevertheless, I desire to attain the shelter of Śrī Caitanya Mahāprabhu.

Antya TEXT 6.129

vāmana hañā yena cānda dharibāre cāya

aneka yatna kainu, tāte kabhu siddha naya //CC Antya, 6.129//

SYNONYMS

vāmana hañā—being a dwarf; yena—as if; cānda—the moon; dharibāre—to catch; cāya—wants; aneka yatna—many attempts; kainu—I have made; tāte—in that; kabhu siddha naya—I have not been successful.

TRANSLATION

"Like a dwarf who wants to catch the moon, I have tried my best many times, but I have never been successful.

Antya TEXT 6.130

yata-bāra palāi āmi gṛhādi chādiyā

pitā, mātā--dui more rākhaye bāndhiyā //CC Antya, 6.130//

SYNONYMS

yata-bāra—as many times; palāi—go away; āmi—I; gṛha-ādi chādiyā—giving up my relationship with home; pitā mātā—father and mother; dui—both of them; more—me; rākhaye bāndhiyā—keep bound.

TRANSLATION

"Every time I tried to go away and give up my home relationships, my father and mother unfortunately kept me bound.

Antya TEXT 6.131

tomāra kṛpā vinā keha 'caitanya' nā pāya

tumi kṛpā kaile tānre adhameha pāya //CC Antya, 6.131//

SYNONYMS

tomāra kṛpā—Your mercy; vinā—without; keha—anyone; caitanya—Lord Śrī Caitanya Mahāprabhu; nā pāya—cannot get; tumi kṛpā kaile—if You are merciful; tānre—Him; adhameha—even the fallen soul; pāya—can get.

TRANSLATION

"No one can attain the shelter of Śrī Caitanya Mahāprabhu without Your mercy, but if You are merciful, even the lowest of men can attain shelter at His lotus feet.

Antya TEXT 6.132

ayogya mui nivedana karite kari bhaya

more 'caitanya' deha' gosāñi hañā sadaya //CC Antya, 6.132//

SYNONYMS

ayogya—unfit; mui—I; nivedana karite—to submit my desires; kari bhaya—I am afraid; more—unto me; caitanya deha'-kindly give the shelter of Lord Śrī Caitanya Mahāprabhu; gosāñi—O my Lord; hañā sa-daya—being merciful.

TRANSLATION

"Although I am unfit and greatly afraid to submit this plea, I nevertheless request You, sir, to be especially merciful toward me by granting me shelter at the lotus feet of Śrī Caitanya Mahāprabhu.

Antya TEXT 6.133

mora māthe pada dhari' karaha prasāda

nirvighne caitanya pāṇa--kara āśīrvāda" //CC Antya, 6.133//

SYNONYMS

mora māthe—upon my head; pada dhari'-keeping Your feet; karaha prasāda—bless me; nirvighne—without difficulty; caitanya pāṇa—I may get the shelter of Śrī Caitanya Mahāprabhu; kara āśīrvāda—give this benediction.

TRANSLATION

"Placing Your feet on my head, give me the benediction that I may achieve the shelter of Śrī Caitanya Mahāprabhu without difficulty. I pray for this benediction."

Antya TEXT 6.134

śuni' hāsi' kahe prabhu saba bhakta-gaṇe

"ihāra viṣaya-sukha--indra-sukha-sama //CC Antya, 6.134//

SYNONYMS

śuni'-hearing; hāsi'-smiling; kahe—says; prabhu—Lord Nityānanda Prabhu; saba bhakta-gaṇe—unto all the devotees; ihāra—of Raghunātha dāsa; viṣaya sukha—material happiness; indra-sukha—the material happiness of the King of heaven, Indra; sama—equal to.

TRANSLATION

After hearing this appeal by Raghunātha dāsa, Lord Nityānanda Prabhu smiled and told all the devotees, "Raghunātha dāsa's standard of material happiness is equal to that of Indra, the King of heaven.

Antya TEXT 6.135

caitanya-kṛpāte seha nāhi bhāya mane

sabe āśīrvāda kara--pāuka caitanya-caraṇe //CC Antya, 6.135//

SYNONYMS

caitanya-kṛpāte—by the mercy of Lord Śrī Caitanya Mahāprabhu; seha—such a standard of material happiness; nāhi bhāya—he does not take as valuable; mane—at mind; sabe—all of you; āśīrvāda kara—give the benediction; pāuka—let

him get; caitanya-carāṇe—the shelter of the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

"Because of the mercy bestowed upon him by Śrī Caitanya Mahāprabhu, Raghunātha dāsa, although situated in such material happiness, does not like it at all. Therefore let every one of you be merciful toward him and give him the benediction that he may very soon attain shelter at the lotus feet of Śrī Caitanya Mahāprabhu.

Antya TEXT 6.136

kṛṣṇa-pāda-padma-gandha yei jana pāya
brahmaloka-ādi-sukha tānre nāhi bhāya" //CC Antya, 6.136//

SYNONYMS

kṛṣṇa—of Lord Kṛṣṇa; pāda-padma—of the lotus feet; gandha—the fragrance; yei jana—anyone who; pāya—gets; brahma-loka—of Brahmaloka; ādi—and so on; sukha—happiness; tānre—to him; nāhi bhāya—does not appear valuable.

TRANSLATION

"One who experiences the fragrance of the lotus feet of Lord Kṛṣṇa does not even value the standard of happiness available in Brahmaloka, the topmost planet. And what to speak of heavenly happiness?

Antya TEXT 6.137

yo dustyajān dāra-sutān
suhṛd-rājyaṁ hṛdi-sprśaḥ
jahau yuvaiva malavad
uttama-śloka-lālasaḥ //CC Antya, 6.137//

SYNONYMS

yaḥ—who (Bharata Mahārāja); dustyajān—difficult to give up; dāra-sutān—wife and children; suhṛt—friends; rājyaṁ—kingdom; hṛdi-sprśaḥ—dear to the core of the heart; jahau—gave up; yuvā—youth; eva—at that time; malavat—like stool;

uttama-śloka-lālasaḥ—being captivated by the transcendental qualities, pastimes and association of the Supreme Personality of Godhead.

TRANSLATION

"Lord Kṛṣṇa, the Supreme Personality of Godhead, is offered sublime, poetic prayers by those trying to attain His favor. Thus He is known as Uttamaśloka. Being very eager to gain the association of Lord Kṛṣṇa, King Bharata, although in the prime of youth, gave up his very attractive wife, affectionate children, most beloved friends and opulent kingdom, exactly as one gives up stool after excreting it.' "

PURPORT

This verse is from Śrīmad-Bhāgavatam (5.14.43).

Antya TEXT 6.138

tabe raghunāthe prabhu nikaṭe bolāila

tānra māthe pada dhari' kahite lāgilā //CC Antya, 6.138//

SYNONYMS

tabe—then; raghunāthe—Raghunātha dāsa; prabhu—Lord Nityānanda Prabhu; nikaṭe bolāilā—called nearby; tānra māthe—on his head; pada dhari'-keeping His feet; kahite lāgilā—began to speak.

TRANSLATION

Then Lord Nityānanda Prabhu called Raghunātha dāsa near Him, placed His lotus feet upon Raghunātha dāsa's head and began to speak.

Antya TEXT 6.139

"tumi ye karāilā ei pulina-bhojana

tomāya kṛpā kari' gaura kailā āgamana //CC Antya, 6.139//

SYNONYMS

tumi—you; ye—that; karāilā—caused to do; ei—this; pulina-bhojana—picnic on the bank of the Ganges; tomāya—unto you; kṛpā kari'-being merciful; gaura—Lord Śrī Caitanya Mahāprabhu; kailā āgamana—came.

TRANSLATION

"My dear Raghunātha dāsa," He said, "since you arranged the feast on the bank of the Ganges, Śrī Caitanya Mahāprabhu came here just to show you His mercy.

Antya TEXT 6.140

kṛpā kari' kailā ciḍā-dugdha bhojana

nṛtya dekhi' rātrye kailā prasāda bhakṣaṇa //CC Antya, 6.140//

SYNONYMS

kṛpā kari'-by His causeless mercy; kailā—did; ciḍā-dugdha bhojana—eating of the chipped rice and milk; nṛtya dekhi'-after seeing the dancing; rātrye—at night; kailā prasāda bhakṣaṇa—ate the prasāda.

TRANSLATION

"By His causeless mercy He ate the chipped rice and milk. Then, after seeing the dancing of the devotees at night, He took His supper.

Antya TEXT 6.141

tomā uddhārite gaura āilā āpane

chuṭila tomāra yata vighnādi-bandhane //CC Antya, 6.141//

SYNONYMS

tomā—you; uddhārite—to deliver; gaura—Lord Śrī Caitanya Mahāprabhu, Gaurahari; āilā āpane—came personally; chuṭila—have gone; tomāra—your; yata—all kinds of; vighna-ādi-bandhane—impediments for bondage.

TRANSLATION

"Lord Śrī Caitanya Mahāprabhu, Gaurahari, came here personally to deliver you. Now rest assured that all the impediments meant for your bondage are gone.

Antya TEXT 6.142

svarūpera sthāne tomā karibe samarpaṇe

'antaraṅga' bhṛtya bali' rākhibe caraṇe //CC Antya, 6.142//

SYNONYMS

svarūpera sthāne—unto Svarūpa Dāmodara; tomā—you; karibe samarpaṇe—He will give; antaraṅga—very confidential; bhṛtya—servant; bali'-as; rākhibe caraṇe—will keep under His lotus feet.

TRANSLATION

"Śrī Caitanya Mahāprabhu will accept you and place you under the charge of His secretary, Svarūpa Dāmodara. You will thus become one of the most confidential internal servants and will attain the shelter of Śrī Caitanya Mahāprabhu.

Antya TEXT 6.143

niścinta hañā yāha āpana-bhavana

acire nirvighne pābe caitanya-caraṇa" //CC Antya, 6.143//

SYNONYMS

niścinta—without anxiety; hañā—being; yāha—go; āpana-bhavana—to your own place; acire—very soon; nirvighne—without impediments; pābe—you will get; caitanya-caraṇa—the shelter of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

"Being assured of all this, return to your own home. Very soon, without impediments, you will attain the shelter of Lord Śrī Caitanya Mahāprabhu."

Antya TEXT 6.144

saba bhakta-dvāre tānre āśīrvāda karāilā

tān-sabāra caraṇa raghunātha vandilā //CC Antya, 6.144//

SYNONYMS

saba—all; bhakta-dvāre—by the devotees; tānre āśīrvāda karāilā—had him blessed; tān-sabāra—of all of them; caraṇa—the lotus feet; raghunātha—Raghu nātha dāsa; vandilā—worshiped.

TRANSLATION

Lord Nityānanda had Raghunātha dāsa blessed by all the devotees, and

Raghunātha dāsa offered his respects to their lotus feet.

Antya TEXT 6.145

prabhu-ājñā lañā vaiṣṇavera ājñā la-ilā

rāghava-sahite nibhṛte yukti karilā //CC Antya, 6.145//

SYNONYMS

prabhu-ājñā—the order of Lord Nityānanda Prabhu; lañā—taking; vaiṣṇavera ājñā—the permission of all the Vaiṣṇavas; la-ilā—he took; rāghava-sahite—with Rāghava Paṇḍita; nibhṛte—in a solitary place; yukti karilā—he consulted.

TRANSLATION

After taking leave of Lord Nityānanda Prabhu and then all the other Vaiṣṇavas, Śrī Raghunātha dāsa consulted secretly with Rāghava Paṇḍita.

Antya TEXT 6.146

yukti kari' śata mudrā, soṇā tolā-sāte

nibhṛte dilā prabhura bhāṇḍārīra hāte //CC Antya, 6.146//

SYNONYMS

yukti kari'-after consultation; śata mudrā—one hundred coins; soṇā—in gold pieces; tolā-sāte—about seven tolās (about two and a half ounces); nibhṛte—secretly; dilā—delivered; prabhura—of Lord Nityānanda Prabhu; bhāṇḍārīra—of the treasurer; hāte—into the hand.

TRANSLATION

After consulting with Rāghava Paṇḍita, he secretly delivered one hundred gold coins and about seven tolās of gold to the hand of Nityānanda Prabhu's treasurer.

Antya TEXT 6.147

tānre niṣedhilā,--"prabhure ebe nā kahibā

nija-ghare yābena yabe tabe nivedibā" //CC Antya, 6.147//

SYNONYMS

tāñre—him; niṣedhilā—he forbade; prabhure—unto Lord Nityānanda Prabhu; ebe—now; nā kahibā—do not speak; nila-ghare—to His home; yābena—will return; yabe—when; tabe—then; nivedibā—kindly inform Him.

TRANSLATION

Raghunātha dāsa admonished the treasurer, "Do not speak about this to Lord Nityānanda Prabhu now, but when He returns home, kindly inform Him about this presentation."

Antya TEXT 6.148

tabe rāghava-pañḍita tāñre ghare lañā gelā

ṭhākura darśana karāñā mālā-candana dilā //CC Antya, 6.148//

SYNONYMS

tabe—thereupon; rāghava-pañḍita—Rāghava Pañḍita; tāñre—him; ghare lañā gelā—took to his home; ṭhākura darśana karāñā—after inducing him to see the Deity; mālā-candana—a garland and sandalwood pulp; dilā—delivered.

TRANSLATION

Thereupon, Rāghava Pañḍita took Raghunātha dāsa to his home. After inducing him to see the Deity, he gave Raghunātha dāsa a garland and sandalwood pulp.

Antya TEXT 6.149

aneka 'prasāda' dilā pathe khāibāre

tabe punaḥ raghunātha kahe pañḍitere //CC Antya, 6.149//

SYNONYMS

aneka prasāda—much prasāda; dilā—delivered; pathe khāibāre—to eat on his way; tabe—then; punaḥ—again; raghunātha kahe—Raghunātha dāsa said; pañḍitere—to Rāghava Pañḍita.

TRANSLATION

He gave Raghunātha dāsa a large quantity of prasāda to eat on his way home. Then Raghunātha dāsa again spoke to Rāghava Pañḍita.

Antya TEXT 6.150

"prabhura saṅge yata mahānta, bhr̥tya āśrita jana

pūjite cāhiye āmi sabāra caraṇa //CC Antya, 6.150//

SYNONYMS

prabhura saṅge—with Lord Nityānanda Prabhu; yata—all; mahānta—great devotees; bhr̥tya—servants; āśrita jana—subservient people; pūjite—to worship; cāhiye—want; āmi—I; sabāra caraṇa—the lotus feet of all of them.

TRANSLATION

"I want to give money," he said, "just to worship the lotus feet of all the great devotees, servants and subservants of Lord Nityānanda Prabhu.

Antya TEXT 6.151

biśa, pañca-daśa, bāra, daśa, pañca haya

mudrā deha' vicāri' yāra yata yogya haya //CC Antya, 6.151//

SYNONYMS

biśa—twenty; pañca-daśa—fifteen; bāra—twelve; daśa—ten; pañca—five; haya—are; mudrā—coins; deha'-give; vicāri'-considering; yāra—of whom; yata—as much; yogya haya—is fit.

TRANSLATION

"As you think fit, give twenty, fifteen, twelve, ten or five coins to each of them."

Antya TEXT 6.152

saba lekhā kariyā rāghava-pāśa dilā

yāñra nāme yata rāghava ciṭhi lekhāilā //CC Antya, 6.152//

SYNONYMS

saba—all; lekhā kariyā—writing; rāghava-pāśa dilā—delivered to Rāghava Paṇḍita; yāñra nāme—in whose name; yata—as much; rāghava—Rāghava Paṇḍita; ciṭhi—a list; lekhāilā—had written.

TRANSLATION

Raghunātha dāsa drew up an account of the amount to be given and submitted it to Rāghava Paṇḍita, who then made up a list showing how much money was to be paid to each and every devotee.

Antya TEXT 6.153

eka-śata mudrā āra soṇā tolā-dvaya

paṇḍitera āge dila kariyā vinaya //CC Antya, 6.153//

SYNONYMS

eka-śata mudrā—one hundred coins; āra—and; soṇā—gold; tolā-dvaya—two tolās; paṇḍitera āge—before Rāghava Paṇḍita; dila—presented; kariyā vinaya—with great humility.

TRANSLATION

With great humility, Raghunātha dāsa placed one hundred gold coins and about two tolās of gold before Rāghava Paṇḍita for all the other devotees.

Antya TEXT 6.154

tānra pada-dhūli lañā svagrhe āilā

nityānanda-kṛpā pāñā kṛtārtha mānilā //CC Antya, 6.154//

SYNONYMS

tānra—his; pada-dhūli—the dust of the feet; lañā—taking; sva-grhe āilā—returned to his home; nityānanda-kṛpā—the mercy of Lord Nityānanda Prabhu; pāñā—getting; kṛtārtha mānilā—he felt greatly obligated.

TRANSLATION

After taking dust from the feet of Rāghava Paṇḍita, Raghunātha dāsa returned to his home, feeling greatly obligated to Lord Nityānanda Prabhu because of having received His merciful benediction.

Antya TEXT 6.155

sei haite abhyantare nā karena gamana

bāhire durgā-maṇḍape yāñā karena śayana //CC Antya, 6.155//

SYNONYMS

sei haite—from that day; abhyantare—in the interior rooms; nā karena gamana—did not go; bāhire—outside; durgā-maṇḍape—to the place where Durgā worship was performed; yāñā—going; karena śayana—he sleeps.

TRANSLATION

From that day on, he did not go into the interior section of the house. Instead, he would sleep on the Durgā-maṇḍapa [the place where mother Durgā was worshiped].

Antya TEXT 6.156

tānhā jāgi' rahe saba rakṣaka-gaṇa

palāite karena nānā upāya cintana //CC Antya, 6.156//

SYNONYMS

tānhā—there; jāgi'-keeping awake; rahe—stay; saba—all; rakṣaka-gaṇa—the watch men; palāite—to go away; karena—does; nānā—various; upāya—means; cintana—thinking of.

TRANSLATION

There, however, the watchmen alertly kept guard. Raghunātha dāsa was thinking of various means by which to escape their vigilance.

Antya TEXT 6.157

hena-kāle gauḍa-deśera saba bhakta-gaṇa

prabhure dekhite nīlācale karilā gamana //CC Antya, 6.157//

SYNONYMS

hena-kāle—at this time; gauḍa-deśera—of Bengal; saba—all; bhakta-gaṇa—devotees; prabhure—Lord Śrī Caitanya Mahāprabhu; dekhite—to see; nīlācale—to Jagannātha Purī; karilā gamana—went.

TRANSLATION

At that time, all the devotees of Bengal were going to Jagannātha Purī to see Lord Caitanya Mahāprabhu.

Antya TEXT 6.158

tān-sabāra saṅge raghunātha yāite nā pāre

prasiddha prakāṣa saṅga, tabahiṁ dharā paḍe //CC Antya, 6.158//

SYNONYMS

tān-sabāra—all of them; saṅge—with; raghunātha—Raghunātha dāsa; yāite nā pāre—could not go; prasiddha—famous; prakāṣa—known; saṅga—group; tabahiṁ—immediately; dharā paḍe—he would be caught.

TRANSLATION

Raghunātha dāsa could not accompany them, for they were so famous that he would immediately have been caught.

Antya TEXTS 6.159-160

ei-mata cintite daive eka-dine

bāhire devī-maṇḍape kariyāchena śayane

daṇḍa-cāri rātri yabe āche avaśeṣa

yadunandana-ācārya tabe karilā praveśa //CC Antya, 6.159-160//

SYNONYMS

ei-mata—in this way; cintite—while he was thinking; daive—by chance; eka dine—one day; bāhire—outside the house; devī-maṇḍape—on the Durgā platform; kariyāchena śayane—was sleeping; daṇḍa-cāri—four daṇḍas (ninety-six minutes); rātri—night; yabe—when; āche avaśeṣa—there remained; yadunandana-ācārya—the priest of the name Yadunandana Ācārya; tabe—then; karilā praveśa—entered.

TRANSLATION

Thus Raghunātha dāsa thought deeply about how to escape, and one night while he was sleeping on the Durgā-maṇḍapa, the priest Yadunandana Ācārya entered the house when only four daṇḍas remained until the end of the night.

Antya TEXT 6.161

vāsudeva-dattera teṇha haya 'anugṛhīta'

raghunāthera 'guru' teṇho haya 'purohita' //CC Antya, 6.161//

SYNONYMS

vāsudeva-dattera—of Vāsudeva Datta; teṇha—he; haya anugṛhīta—was given the mercy; raghunāthera—of Raghunātha dāsa; guru—the spiritual master; teṇho—he; haya—was; purohita—the priest.

TRANSLATION

Yadunandana Ācārya was the priest and spiritual master of Raghunātha dāsa. Although born in a brāhmaṇa family, he had accepted the mercy of Vāsudeva Datta.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that although the atheists who have deviated from the order of Śrī Advaita Ācārya introduce themselves as followers of Advaita Ācārya, they do not accept Śrī Caitanya Mahāprabhu as the Supreme Personality of Godhead, Kṛṣṇa. Yadunandana Ācārya, one of the most confidential followers of Śrī Caitanya Mahāprabhu, was the initiated disciple of Advaita Ācārya. He was not polluted by sentimental distinctions classifying Vaiṣṇavas according to birth. Therefore although Vāsudeva Datta had not been born in a brāhmaṇa family, Yadunandana Ācārya accepted Vāsudeva Datta as his spiritual master.

Antya TEXT 6.162

advaita-ācāryera teṇha 'śiṣya antaraṅga'

ācārya-ājñāte māne--caitanya 'prāṇa-dhana' //CC Antya, 6.162//

SYNONYMS

advaita-ācāryera—of Advaita Ācārya; teṇha—Yadunandana Ācārya; śiṣya—disciple; antaraṅga—very confidential; ācārya-ājñāte—by the order of Advaita Ācārya; māne—he accepted; caitanya prāṇa-dhana—Lord Śrī Caitanya Mahāprabhu as his life and soul.

TRANSLATION

Yadunandana Ācārya had been officially initiated by Advaita Ācārya. Thus he considered Lord Caitanya his life and soul.

Antya TEXT 6.163

aṅgane āsiyā teṅho yabe dāṇḍāilā

raghunātha āsi' tabe daṇḍavat kailā //CC Antya, 6.163//

SYNONYMS

aṅgane—in the courtyard; āsiyā—entering; teṅho—Yadunandana Ācārya; yabe—when; dāṇḍāilā—stood up; raghunātha—Raghunātha dāsa; āsi'-coming; tabe—at that time; daṇḍavat kailā—offered his respects, falling down.

TRANSLATION

When Yadunandana Ācārya entered the house of Raghunātha dāsa and stood in the courtyard, Raghunātha dāsa went there and fell down to offer his obeisances.

Antya TEXT 6.164

tāṅra eka śiṣya tāṅra ṭhākurerā sevā kare

sevā chāḍiyāche, tāre sādhibāra tare //CC Antya, 6.164//

SYNONYMS

tāṅra—his; eka—one; śiṣya—disciple; tāṅra—his; ṭhākurerā—of the Deity; sevā—service; kare—does; sevā chāḍiyāche—he has left that service; tāre—him; sādhibāra tare—to induce.

TRANSLATION

One of Yadunandana Ācārya's disciples had been worshiping the Deity but had left that service. Yadunandana Ācārya wanted Raghunātha dāsa to induce the disciple to take up that service again.

Antya TEXT 6.165

raghunāthe kahe,--"tāre karaha sādhana

sevā yena kare, āra nāhika brāhmaṇa" //CC Antya, 6.165//

SYNONYMS

raghunāthe kahe—he said to Raghunātha dāsa; tāre—him; karaha sādhana—induce to accept the service; sevā—service; yena—that; kare—he does; āra—other; nāhika—there is no; brāhmaṇa—brāhmaṇa.

TRANSLATION

Yadunandana Ācārya requested Raghunātha dāsa, "Please induce the brāhmaṇa to resume the service, for there is no other brāhmaṇa to do it."

Antya TEXT 6.166

eta kahi' raghunāthe lañā calilā

rakṣaka saba śeṣa-rātre nidrāya padilā //CC Antya, 6.166//

SYNONYMS

eta kahi'-saying this; raghunāthe lañā—taking Raghunātha dāsa; calilā—he went out; rakṣaka saba—all the watch men; śeṣa-rātre—at the end of night; nidrāya paḍilā—fell asleep.

TRANSLATION

After saying this, Yadunandana Ācārya took Raghunātha dāsa with him and went out. By that time all the watchmen were deeply asleep because it was the end of the night.

Antya TEXT 6.167

ācāryera ghara ihāra pūrva-diśāte

kahite śunite duñhe cale sei pathe //CC Antya, 6.167//

SYNONYMS

ācāryera ghara—the house of Yadunandana Ācārya; ihāra—of this; pūrva-diśāte—to the east; kahite—talking; śunite—listening; duñhe—both of them; cale—go; sei pathe—on that path.

TRANSLATION

East of the house of Raghunātha dāsa was the house of Yadunandana Ācārya. Yadunandana Ācārya and Raghunātha dāsa talked together as they went toward that house.

Antya TEXT 6.168

ardha-pathe raghunātha kahe gurura caraṇe

"āmi sei vipre sādhi' pāṭhāimu tomā sthāne //CC Antya, 6.168//

SYNONYMS

ardha-pathe—halfway along the path; raghunātha kahe—Raghunātha dāsa said; gurura caraṇe—unto the lotus feet of his spiritual master; āmi—I; sei—that; vipre—brāhmaṇa; sādhi'-inducing; pāṭhāimu—shall send; tomā sthāne—to your place.

TRANSLATION

Halfway along the path, Raghunātha dāsa submitted at the lotus feet of his spiritual master, "I shall go to the home of that brāhmaṇa, induce him to return, and send him to your home.

Antya TEXT 6.169

tumi sukhe ghare yāha--more ājñā haya"

ei chale ājñā māgi' karilā niścaya //CC Antya, 6.169//

SYNONYMS

tumi—you; sukhe—in happiness; ghare yāha—go to your place; more—to me; ājñā—order; haya—is; ei chale—on this plea; ājñā māgi'-asking permission; karilā niścaya—decided.

TRANSLATION

"You may go home without anxiety. Following your order, I shall persuade the brāhmaṇa." On this plea, after asking permission, he decided to go away.

Antya TEXT 6.170

"sevaka rakṣaka āra keha nāhi saṅge

palāite āmāra bhāla eita prasaṅge //CC Antya, 6.170//

SYNONYMS

sevaka—servant; rakṣaka—watchman; āra—and; keha nāhi—there is no one; saṅge—along; palāite—to go away; āmāra—my; bhāla—good; eita—this; prasaṅge—opportunity.

TRANSLATION

Raghunātha dāsa thought, "This is the greatest opportunity to go away because this time there are no servants or watchmen with me."

Antya TEXT 6.171

eta cinti' pūrva-mukhe karilā gamana

ulaṭiyā cāhe pāche,--nāhi kona jana //CC Antya, 6.171//

SYNONYMS

eta cinti'-thinking this; pūrva-mukhe—toward the east; karilā gamana—began to proceed; ulaṭiyā—turning around; cāhe—looks; pāche—behind; nāhi kona jana—there was no one.

TRANSLATION

Thinking in this way, he quickly proceeded toward the east. Sometimes he turned around and looked back, but no one was following him.

Antya TEXT 6.172

śrī-caitanya-nityānanda-caraṇa cintiyā

patha chāḍi' upapathe yāyena dhāñā //CC Antya, 6.172//

SYNONYMS

śrī-caitanya—of Śrī Caitanya Mahāprabhu; nityānanda—of Lord Nityānanda Prabhu; caraṇa—the lotus feet; cintiyā—thinking of; patha chāḍi'-giving up the general pathway; upapathe—by the path not generally used; yāyena dhāñā—he went very swiftly.

TRANSLATION

Thinking of the lotus feet of Śrī Caitanya Mahāprabhu and Lord Nityānanda Prabhu, he left the general path and proceeded with great haste on the one not generally used.

Antya TEXT 6.173

grāme-grāmera patha chāḍi' yāya vane vane

kāya-mano-vākye cinte caitanya-carāṇe //CC Antya, 6.173//

SYNONYMS

grāme-grāmera—from village to village; patha—the general path; chāḍi'-giving up; yāya—goes; vane vane—through the jungles; kāya-manaḥ-vākye—with body, mind and words; cinte—thinks; caitanya carāṇe—of the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

Giving up the general path from village to village, he passed through the jungles, thinking with heart and soul about the lotus feet of Śrī Caitanya Mahāprabhu.

Antya TEXT 6.174

pañca-daśa-krośa-patha cali' gelā eka-dine

sandhyā-kāle rahilā eka gopera bāthāne //CC Antya, 6.174//

SYNONYMS

pañca-daśa-krośa—about thirty miles; patha cali'-walking on the path; gelā—went; eka-dine—in one day; sandhyā-kāle—in the evening; rahilā—remained; eka gopera—of a milkman; bāthāne—in the cowshed.

TRANSLATION

He walked about thirty miles in one day, and in the evening he took rest in the cowshed of a milkman.

Antya TEXT 6.175

upavāsī dekhi' gopa dugdha āni' dilā

sei dugdha pāna kari' paḍiyā rahilā //CC Antya, 6.175//

SYNONYMS

upavāsī—fasting; dekhi'-seeing; gopa—the milkman; dugdha—milk; ani'-bringing; dilā—gave; sei dugdha—that milk; pāna kari'-drinking; paḍiyā—lying down; rahilā—he remained.

TRANSLATION

When the milkman saw that Raghunātha dāsa was fasting, he gave him some milk. Raghunātha dāsa drank the milk and lay down to rest there for the night.

Antya TEXT 6.176

ethā tāñra sevaka rakṣaka tāñre nā dekhiyā

tāñra guru-pāṣe vārtā puchilena giyā //CC Antya, 6.176//

SYNONYMS

ethā—here, at his home; tāñra—his; sevaka—servant; rakṣaka—watchman; tāñre—him; nā dekhiyā—not seeing; tāñra guru-pāṣe—from his spiritual master; vārtā—news; puchilena—inquired; giyā—going.

TRANSLATION

At the house of Raghunātha dāsa, the servant and watchman, not seeing him there, immediately went to inquire about him from his spiritual master, Yadunandana Ācārya.

Antya TEXT 6.177

teñha kahe, 'ājñā māgi' gelā nija-ghara'

'palāila raghunātha'--uṭhila kolāhala //CC Antya, 6.177//

SYNONYMS

teñha kahe—he said; ājñā māgi'-asking my permission; gelā—went; nija ghara—to his home; palāila raghunātha—Raghunātha dāsa has gone away; uṭhila—arose; kolāhala—a tumultuous sound.

TRANSLATION

Yadunandana Ācārya said, "He has already asked my permission and returned

home." Thus there arose a tumultuous sound, as everyone cried, "Now Raghunātha has gone away!"

Antya TEXT 6.178

tānra pitā kahe,--"gauḍera saba bhakta-gaṇa
prabhu-sthāne nīlācale karilā gamana //CC Antya, 6.178//

SYNONYMS

tānra—his; pitā—father; kahe—said; gauḍera—of Bengal; saba—all; bhakta gaṇa—the devotees; prabhu-sthāne—to the place of Śrī Caitanya Mahāprabhu; nīlācale—at Jagannātha purī; karilā gamana—have gone.

TRANSLATION

Raghunātha dāsa's father said, "Now all the devotees from Bengal have gone to Jagannātha Purī to see Lord Śrī Caitanya Mahāprabhu.

Antya TEXT 6.179

sei-saṅge raghunātha gela palāñā
daśa jana yāha, tāre ānaha dhariyā" //CC Antya, 6.179//

SYNONYMS

sei-saṅge—with them; raghunātha—Raghunātha dāsa; gela palāñā—has fled; daśa jana—ten men; yāha—go; tāre—him; ānaha—bring; dhariyā—catching.

TRANSLATION

"Raghunātha dāsa has fled with them. Ten men should immediately go catch him and bring him back."

Antya TEXT 6.180

śivānande patrī dila vinaya kariyā
'āmāra putrere tumi dibā bāhuḍiyā' //CC Antya, 6.180//

SYNONYMS

śivānande—unto Śivānanda Sena; patrī—a letter; dila—sent; vinaya kariya—

with great humility; āmāra putrere—my son; tumi—you; dibā—please give; bāhuḍiyā—returning.

TRANSLATION

Raghunātha dāsa's father wrote a letter to Śivānanda Sena, asking him with great humility, "Please return my son."

Antya TEXT 6.181

jhāṅkarā paryanta gela sei daśa jane

jhāṅkarāte pāila giyā vaiṣṇavera gaṇe //CC Antya, 6.181//

SYNONYMS

jhāṅkarā paryanta—to the place known as Jhāṅkarā; gela—went; sei daśa jane—those ten men; jhāṅkarāte—at Jhāṅkarā; pāila—caught up to; giyā—going; vaiṣṇavera gaṇe—the group of Vaiṣṇavas.

TRANSLATION

In Jhāṅkarā, the ten men caught up with the group of Vaiṣṇavas going to Nīlācala.

Antya TEXT 6.182

patrī diyā śivānande vārtā puchila

śivānanda kahe,--'teṅha ethā nā āila' //CC Antya, 6.182//

SYNONYMS

patrī—letter; diyā—delivering; śivānande—unto Śivānanda Sena; vārtā—news; puchila—inquired; śivānanda kahe—Śivānanda said; teṅha—he; ethā—here; nā āila—did not come.

TRANSLATION

After delivering the letter, the men inquired from Śivānanda Sena about Raghunātha dāsa, but Śivānanda Sena replied, "He did not come here."

Antya TEXT 6.183

bāhuḍiyā sei daśa jana āila ghara

tāñra mātā-pitā ha-ila cintita antara //CC Antya, 6.183//

SYNONYMS

bāhuḍiyā—returning; sei—those; daśa jana—ten men; āila ghara—came back home; tāñra—his; mātā-pitā—mother and father; ha-ila—became; cintita—full of anxiety; antara—within themselves.

TRANSLATION

The ten men returned home, and Raghunātha dāsa's father and mother were filled with anxiety.

Antya TEXT 6.184

ethā raghunātha-dāsa prabhāte uṭhiyā

pūrva-mukha chāḍi' cale dakṣiṇa-mukha hañā //CC Antya, 6.184//

SYNONYMS

ethā—here; raghunātha-dāsa—Raghunātha dāsa; prabhāte—early in the morning; uṭhiyā—rising; pūrva-mukha—facing the east; chāḍi'-giving up; cale—began to proceed; dakṣiṇa-mukha—facing south; hañā—being.

TRANSLATION

Raghunātha dāsa, who had been resting at the milkman's house, got up early in the morning. Instead of going to the east, he turned his face south and proceeded.

Antya TEXT 6.185

chatrabhoga pāra hañā chāḍiyā sarāṇa

kugrāma diyā diyā karila prayāṇa //CC Antya, 6.185//

SYNONYMS

chatra-bhoga—the place named Chatrabhoga; pāra hañā—crossing; chāḍiyā—giving up; sarāṇa—the royal road; kugrāma diyā diyā—going through village pathways; karila prayāṇa—proceeded.

TRANSLATION

He crossed Chatrabhoga, but instead of going on the general path, he proceeded on the path that went from village to village.

PURPORT

Chatrabhoga, known now as Chāḍa-khāḍi, is in the district of twenty-four parganās in West Bengal. It is situated near the celebrated village Jayanagara-majilapura. Formerly the Ganges or some of its branches flowed through this region. Sometimes Chatrabhoga is misunderstood to have been a village on the River Kāṁsāi-nadī in Benāpola.

Antya TEXT 6.186

bhakṣaṇa apekṣā nāhi, samasta divasa gamana

kṣudhā nāhi bādhe, caitanya-caraṇa-prāptye mana //CC Antya, 6.186//

SYNONYMS

bhakṣaṇa apekṣā nāhi—did not care for eating; samasta divasa—all day; gamana—traveling; kṣudhā—hunger; nāhi bādhe—did not become an impediment; caitanya-caraṇa—the lotus feet of Śrī Caitanya Mahāprabhu; prāptye—on obtaining; mana—mind.

TRANSLATION

Not caring about eating, he traveled all day. Hunger was not an impediment, for his mind was concentrated upon obtaining shelter at the lotus feet of Śrī Caitanya Mahāprabhu.

Antya TEXT 6.187

kabhu carvaṇa, kabhu randhana, kabhu dugdha-pāna

yabe yei mile, tāhe rākhe nija prāṇa //CC Antya, 6.187//

SYNONYMS

kabhu carvaṇa—sometimes chewing; kabhu randhana—sometimes cooking; kabhu dugdha-pāna—sometimes drinking milk; yabe—when; yei—whoever; mile—meets; tāhe—in that way; rākhe—keeps; nija prāṇa—his life.

TRANSLATION

Sometimes he chewed fried grains, sometimes he cooked, and sometimes he drank milk. In this way he kept his life and soul together with whatever was available wherever he went.

Antya TEXT 6.188

bāra dine cali' gelā śrī-puruṣottama

pathe tina-dina mātra karilā bhojana //CC Antya, 6.188//

SYNONYMS

bāra dine—for twelve days; cali'-traveling; gelā—reached; śrī-puruṣottama—Jagannātha Purī, or Nīlācala, the place of Puruṣottama; pathe—on the path; tina-dina—on three days; mātra—only; karilā bhojana—he ate.

TRANSLATION

He reached Jagannātha Purī in twelve days but could only eat for three days on the way.

Antya TEXT 6.189

svarūpādi-saha gosāñi āchena vasiyā

hena-kāle raghunātha milila āsiyā //CC Antya, 6.189//

SYNONYMS

svarūpa-ādi-saha—in the company of devotees, headed by Svarūpa Dāmodara; gosāñi—Lord Śrī Caitanya Mahāprabhu; āchena vasiyā—was sitting; hena-kāle—at this time; raghunātha—Raghunātha dāsa; milila—met; āsiyā—coming.

TRANSLATION

When Raghunātha dāsa met Śrī Caitanya Mahāprabhu, the Lord was sitting with His companions, headed by Svarūpa Dāmodara.

Antya TEXT 6.190

aṅganete dūre rahi' karena praṇipāta

mukunda-datta kahe,--'ei āila raghunātha' //CC Antya, 6.190//

SYNONYMS

aṅganete—in the courtyard; dūre rahi'-keeping himself at a distant place; karena praṇipāta—offered his obeisances; mukunda-datta kahe—Mukunda Datta said; ei—this; āila—has come; raghunātha—Raghunātha dāsa.

TRANSLATION

Staying at a distant place in the courtyard, he fell down to offer obeisances. Then Mukunda Datta said, "Here is Raghunātha."

Antya TEXT 6.191

prabhu kahena,--'āisa;, teṅho dharilā caraṇa
uṭhi' prabhu kṛpāya tānre kailā āliṅgana //CC Antya, 6.191//

SYNONYMS

prabhu kahena—the Lord said; āisa—come here; teṅho—he; dharilā caraṇa—caught His lotus feet; uṭhi'-standing up; prabhu—the Lord; kṛpāya—out of mercy; tānre—him; kailā āliṅgana—embraced.

TRANSLATION

As soon as Śrī Caitanya Mahāprabhu heard these words, He immediately welcomed Raghunātha dāsa. "Come here," He said. Raghunātha dāsa then clasped the lotus feet of the Lord, but the Lord stood up and embraced him out of His causeless mercy.

Antya TEXT 6.192

svarūpādi saba bhaktera caraṇa vandilā
prabhu-kṛpā dekhi' sabe āliṅgana kailā //CC Antya, 6.192//

SYNONYMS

svarūpa-ādi—headed by Svarūpa Dāmodara; saba bhaktera—of all the devotees; caraṇa vandilā—offered prayers to the lotus feet; prabhu-kṛpā—the mercy of Lord Caitanya; dekhi'-seeing; sabe—all of them; āliṅgana kailā—embraced.

TRANSLATION

Raghunātha dāsa offered prayers at the lotus feet of all the devotees, headed by Svarūpa Dāmodara Gosvāmī. Seeing the special mercy Śrī Caitanya Mahāprabhu had bestowed upon Raghunātha dāsa, they embraced him also.

Antya TEXT 6.193

prabhu kahe,--"kṛṣṇa-kṛpā baliṣṭha sabā haite

tomāre kāḍila viṣaya-viṣṭhā-garta haite" //CC Antya, 6.193//

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; kṛṣṇa-kṛpā—the mercy of Lord Kṛṣṇa; baliṣṭha—more powerful; sabā haite—than anything; tomāre—you; kāḍila—He has delivered; viṣaya—of material enjoyment; viṣṭhā—of stool; garta—the ditch; haite—from.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu said, "The mercy of Lord Kṛṣṇa is stronger than anything else. Therefore the Lord has delivered you from the ditch of materialistic life, which is like a hole into which people pass stool."

PURPORT

According to the law of karma, everyone is destined to suffer or enjoy according to a certain material standard, but the mercy of Lord Kṛṣṇa is so powerful that the Lord can change all the reactions of one's past karma, or fruitive activities. Lord Śrī Caitanya Mahāprabhu specifically drew attention to the mercy of Lord Kṛṣṇa. That mercy is more powerful than anything else, for it had saved Raghunātha dāsa from the strong bondage of materialistic life, which the Lord compared to a hole where people pass stool. Śrī Caitanya Mahāprabhu gave His verdict that those addicted to the materialistic way of life are like worms that are living in stool but cannot give it up. A gṛhavrata, one who has decided to live in a comfortable home although it is actually miserable, is in a condemned position. Only the mercy of Kṛṣṇa can save one from such misery. Without Kṛṣṇa's mercy, one cannot get out of the filthy entanglement of materialistic life. The poor living entity cannot give up his materialistic position on his own; only when granted the special mercy of Kṛṣṇa can he give it up. Lord Caitanya Mahāprabhu knew very well that Raghunātha dāsa was already liberated. Nevertheless He emphasized that Raghunātha dāsa's life of material comfort as a very rich man's son with a very beautiful wife and many servants to attend him was like a ditch

of stool. The Lord thus specifically indicated that ordinary men who are very happy with material comforts and family life are in no better position than worms in stool.

Antya TEXT 6.194

raghunātha mane kahe,--'kṛṣṇa nāhi jāni
tava kṛpā kāḍila āmā,--ei āmi māni' //CC Antya, 6.194//

SYNONYMS

raghunātha—Raghunātha dāsa; mane kahe—answered within his mind; kṛṣṇa—Lord Kṛṣṇa; nāhi jāni—I do not know; tava—Your; kṛpā—mercy; kāḍila—has delivered; āmā—me; ei—this; āmi māni—I accept.

TRANSLATION

Raghunātha dāsa answered within his mind, "I do not know who Kṛṣṇa is. I simply know that Your mercy, O my Lord, has saved me from my family life."

Antya TEXT 6.195

prabhu kahena,--"tomāra pitā-jyēṭhā dui jane
cakravarti-sambandhe hāma 'ājā' kari' māne //CC Antya, 6.195//

SYNONYMS

prabhu kahena—Lord Caitanya Mahāprabhu said; tomāra—your; pitā-jyēṭhā—father and his elder brother; dui jane—both of them; cakravarti-sambandhe—be cause of a relationship with Nīlāmbara Cakravartī; hāma—I; ājā kari'-as My grandfathers; māne—consider.

TRANSLATION

The Lord continued, "Your father and his elder brother are both related as brothers to My grandfather, Nīlāmbara Cakravartī. Therefore I consider them My grandfathers.

PURPORT

Nīlāmbara Cakravartī, the grandfather of Śrī Caitanya Mahāprabhu, was very intimately related to Raghunātha dāsa's father and uncle. Nīlāmbara Cakravartī

used to call them his younger brothers because both of them were very devoted to the brāhmaṇas and were very respectable gentlemen. Similarly, they used to call him Dādā Cakravartī, addressing him as an elder brother brāhmaṇa. Raghunātha dāsa, however, was almost the same age as Lord Śrī Caitanya Mahāprabhu. Generally a grandchild may joke about his grandfather. Therefore Śrī Caitanya Mahāprabhu took advantage of the relationship between His grandfather and Raghunātha dāsa's father and uncle to speak in a joking way.

Antya TEXT 6.196

cakravartīra duhe haya bhrāṭṛ-rūpa dāsa

ataeva tāre āmi kari parihāsa //CC Antya, 6.196//

SYNONYMS

cakravartīra—of Nīlāmbara Cakravartī; duhe—both; haya—are; bhrāṭṛ-rūpa dāsa—servants as younger brothers; ataeva—therefore; tāre—unto them; āmi—I; kari parihāsa—say something jokingly.

TRANSLATION

"Since your father and his elder brother are younger brothers of Nīlāmbara Cakravartī, I may joke about them in this way.

Antya TEXT 6.197

tomāra bāpa-jyeṭhā--viṣaya-viṣṭhā-gartera kīḍā

sukha kari' māne viṣaya-viṣera mahā-pīḍā //CC Antya, 6.197//

SYNONYMS

tomāra—your; bāpa—father; jyeṭhā—his elder brother; viṣaya—of material enjoyment; viṣṭhā—stool; gartera—of the ditch; kīḍā—worms; sukha kari'-as happiness; māne—they consider; viṣaya—of material enjoyment; viṣera—of the poison; mahā-pīḍā—the great disease.

TRANSLATION

"My dear Raghunātha dāsa, your father and his elder brother are just like worms in stool in the ditch of material enjoyment, for the great disease of the poison of material enjoyment is what they consider happiness.

PURPORT

When a man is attached to material enjoyment, he is attached to many miserable conditions, but nevertheless he accepts his condemned position as one of happiness. Sense enjoyment is so strong for such a person that he cannot give it up, exactly as a worm in stool cannot give up the stool. From the spiritual point of view, when a person is too absorbed in material enjoyment, he is exactly like a worm in stool. Although such a position is utterly miserable to the eyes of liberated souls, the materialistic enjoyer is greatly attached to it.

Antya TEXT 6.198

yadyadi brahmaṇya kare brāhmaṇera sahāya

'śuddha-vaiṣṇava' nahe, haye 'vaiṣṇavera prāya' //CC Antya, 6.198//

SYNONYMS

yadyapi—although; brahmaṇya kare—give charity to the brāhmaṇas; brāhmaṇera sahāya—great helpers to the brāhmaṇas; śuddha-vaiṣṇava—pure Vaiṣṇavas; nahe—not; haye—they are; vaiṣṇavera prāya—almost like Vaiṣṇavas.

TRANSLATION

"Although your father and uncle are charitable to brāhmaṇas and greatly help them, they are nevertheless not pure Vaiṣṇavas. However, they are almost like Vaiṣṇavas.

PURPORT

As stated by Śrīla Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya, some people, usually very rich men, dress like Vaiṣṇavas and give charity to brāhmaṇas. They are also attached to Deity worship, but because of their attachment to material enjoyment, they cannot be pure Vaiṣṇavas. Anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam. The pure Vaiṣṇava has no desire for material enjoyment. That is the basic qualification of a pure Vaiṣṇava. There are men, especially rich men, who regularly worship the Deity, give charity to brāhmaṇas and are pious in every respect, but they cannot be pure Vaiṣṇavas. Despite their outward show of Vaiṣṇavism and charity, their inner desire is to enjoy a higher standard of material life. Raghunātha dāsa's father, Govardhana, and uncle, Hiraṇya dāsa, were both very charitable to brāhmaṇas. Indeed, the brāhmaṇas from the Gauḍīya district were practically dependent upon them. Thus they were

accepted as very pious gentlemen. However, they presented themselves as Vaiṣṇavas to the eyes of people in general, although from a purely spiritual point of view they were ordinary human beings, not pure Vaiṣṇavas. Actual Vaiṣṇavas considered them almost Vaiṣṇavas, not pure Vaiṣṇavas. In other words, they were kaniṣṭha-adhikārīs, for they were ignorant of higher Vaiṣṇava regulative principles. Nevertheless, they could not be called viṣayīs, or blind materialistic enjoyers.

Antya TEXT 6.199

tathāpi viṣayera svabhāva--kare mahā-andha

sei karma karāya, yāte haya bhava-bandha //CC Antya, 6.199//

SYNONYMS

tathāpi—still; viṣayera svabhāva—the potency of material enjoyment; kare mahā-andha—makes one completely blind; sei karma karāya—causes one to act in that way; yāte—by which; haya—there is; bhava-bandha—the bondage of birth and death.

TRANSLATION

"Those who are attached to materialistic life and are blind to spiritual life must act in such a way that they are bound to repeated birth and death by the actions and reactions of their activities.

PURPORT

As clearly stated in Bhagavad-gītā (3.9), yajñārthāt karmaṇo 'nyatra loko 'yam-karma-bandhanaḥ: if one does not act as a pure devotee, whatever acts he performs will produce reactions of fruitive bondage (karma-bandhanaḥ). In Śrīmad-Bhāgavatam it is said:

nūnam pramattaḥ kurute vikarma

yad-indriya-prīta ya āpṛnoti

na sādhu manye yata ātmano 'yam

asann api kleśada āsa dehaḥ

"A materialistic person, madly engaged in activities for sense enjoyment, does

not know that he is entangling himself in repeated birth and death and that his body, although temporary, is full of miseries." (Śrīmad-Bhāgavatam 5.5.4) A viṣayī, a person blindly caught in a web of materialistic life, remains in the cycle of birth and death perpetually. Such a person cannot understand how to execute pure devotional service, and therefore he acts as a karmī, jñānī, yogī or something else, according to his desire, but he does not know that the activities of karma, jñāna and yoga simply bind one to the cycle of birth and death.

Antya TEXT 6.200

hena 'viṣaya' haite kṛṣṇa uddhārīlā tomā'

kahana nā yāya kṛṣṇa-

kṛpāra mahimā" //CC Antya, 6.200//

SYNONYMS

hena viṣaya—such a fallen condition of material enjoyment; haite—from; kṛṣṇa—Lord Kṛṣṇa; uddhārīlā tomā'-has delivered you; kahana nā yāya—cannot be described; kṛṣṇa-kṛpāra—of the mercy of Lord Kṛṣṇa; mahimā—the glories.

TRANSLATION

"By His own free will, Lord Kṛṣṇa has delivered you from such a condemned materialistic life. Therefore the glories of Lord Kṛṣṇa's causeless mercy cannot be expressed."

PURPORT

in the Brahma-saṁhitā (5.54) it is said, karmāṇi nirdahati kintu ca bhakti-bhājām. Lord Kṛṣṇa is so merciful that He can stop the reaction of karma for His devotee. Everyone—from a small insect called indra-gopa up to Indra, the King of heaven—is bound by the reactions of fruitive activities.

yas tv indra-gopam athavendram aho sva-karma-

bandhānurūpa-phala-bhājanam ātanoti

karmāṇi nirdahati kintu ca bhakti-bhājām

govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Everyone, whether like an insect or the King of heaven, is entangled and bound

by the actions and reactions of his karma However, when one becomes a pure devotee, free from material desires and from bondage to karma, jñāna and yoga, one is freed from material actions and reactions by the causeless mercy of Kṛṣṇa. One cannot express sufficient gratitude to Kṛṣṇa for being freed from the materialistic way of life.

Antya TEXT 6.201

raghunāthera kṣīṇatā-mālinya dekhiyā

svarūpere kahena prabhu kṛpārdra-citta hañā //CC Antya, 6.201//

SYNONYMS

raghunāthera—of Raghunātha dāsa; kṣīṇatā—thinness; mālinya—dirty condition of the body; dekhiyā—seeing; svarūpere kahena—said to Svarūpa Dāmodara Gosvāmī; prabhu—Lord Caitanya Mahāprabhu kṛpā—out of mercy; ārdra—melted; citta—heart; hañā—being.

TRANSLATION

Seeing Raghunātha dāsa skinny and dirty because of having traveled for twelve days and fasted, Lord Śrī Caitanya Mahāprabhu, His heart melting due to causeless mercy, spoke to Svarūpa Dāmodara.

Antya TEXT 6.202

"ei raghunāthe āmi saṅpinu tomāre

putra-bhṛtya-rūpe tumi kara aṅgikāre //CC Antya, 6.202//

SYNONYMS

ei raghunāthe—this Raghunātha dāsa; āmi—I; saṅpinu tomāre—am entrusting to you; putra—son; bhṛtya—servant; rūpe—as; tumi—you (Svarūpa Dāmodara Gosvāmī); kara aṅgikāre—please accept.

TRANSLATION

"My dear Svarūpa," He said, "I entrust this Raghunātha dāsa to you. Please accept him as your son or servant.

Antya TEXT 6.203

tina 'raghunātha'-nāma haya āmāra gaṇe

'svarūpera raghu'--āji haite ihāra nāme" //CC Antya, 6.203//

SYNONYMS

tina raghunātha—three Raghunāthas; nāma—named; haya—are; āmāra gaṇe—among My associates; svarūpera raghu—the Raghunātha of Svarūpa Dāmodara; āji haite—from this day; ihāra—of this one; nāme—the name.

TRANSLATION

"There are now three Raghunāthas among My associates. From this day forward, this Raghunātha should be known as the Raghu of Svarūpa Dāmodara."

PURPORT

Lord Śrī Caitanya Mahāprabhu had three Raghus among His associates-Vaidya Raghunātha (vide Ādi-līlā 11.22), Bhaṭṭa Raghunātha and Dāsa Raghunātha. Dāsa Raghunātha became celebrated as the Raghunātha of Svarūpa.

Antya TEXT 6.204

eta kahi' raghunāthera hasta dharilā

svarūpera haste tānre samarpaṇa kailā //CC Antya, 6.204//

SYNONYMS

eta kahi'-saying this; raghunāthera—of Raghunātha dāsa; hasta dharilā—caught the hand; svarūpera haste—in the hands of Svarūpa Dāmodara; tānre—him; samarpaṇa kailā—entrusted.

TRANSLATION

Saying this, Śrī Caitanya Mahāprabhu grasped the hand of Raghunātha dāsa and entrusted him to the hands of Svarūpa Dāmodara Gosvāmī.

Antya TEXT 6.205

svarūpa kahe,--'mahāprabhura ye ājñā haila'

eta kahi' raghunāthe punaḥ āliṅgila //CC Antya, 6.205//

SYNONYMS

svarūpa kahe—Svarūpa Dāmodara said; mahāprabhura—of Śrī Caitanya Mahāprabhu; ye—whatever; ājñā—order; haila—there is; eta kahi'-saying this; raghunāthe—Raghunātha dāsa; punaḥ—again; āliṅgila—he embraced.

TRANSLATION

Svarūpa Dāmodara Gosvāmī accepted Raghunātha dāsa, saying, "Śrī Caitanya Mahāprabhu, whatever You order is accepted." He then embraced Raghunātha dāsa again.

Antya TEXT 6.206

caitanyera bhakta-vātsalya kahite nā pāri

govindere kahe raghunāthe dayā kari' //CC Antya, 6.206//

SYNONYMS

caitanyera—of Lord Śrī Caitanya Mahāprabhu; bhakta-vātsalya—affection for devotees; kahite nā pāri—I cannot express properly; govindere—to Govinda; kahe—He said; raghunāthe—upon Raghunātha; dayā kari'-being very merciful.

TRANSLATION

I cannot properly express the affection of Śrī Caitanya Mahāprabhu for His devotees. Being merciful toward Raghunātha dāsa, the Lord spoke as follows to Govinda.

Antya TEXT 6.207

"pathe iṅha kariyāche bahuta laṅghana

kata-dina kara ihāra bhāla santarpaṇa" //CC Antya, 6.207//

SYNONYMS

pathe—on the way; iṅha—this Raghunātha dāsa; kariyāche—has done; bahuta—much; laṅghana—fasting and difficult endeavor; kata-dina—for some days; kara—do; ihāra—of him; bhāla—good; santarpaṇa—attention.

TRANSLATION

"On the way, Raghunātha dāsa has fasted and undergone hardships for many days. Therefore, take good care of him for some days so that he may eat to his

satisfaction."

Antya TEXT 6.208

raghunāthe kahe--"yāñā, kara sindhu-snāna

jagannātha dekhi' āsi' karaha bhojana" //CC Antya, 6.208//

SYNONYMS

raghunāthe kahe—He said to Raghunātha dāsa; yāñā—going; kara sindhu-snāna—bathe in the sea; jagannātha dekhi'-after seeing Lord Jagannātha; āsi'-after coming; karaha bhojana—take your meal.

TRANSLATION

Then Śrī Caitanya Mahāprabhu told Raghunātha dāsa, "Go bathe in the sea. Then see Lord Jagannātha in the temple and return here to take your meal."

Antya TEXT 6.209

eta bali' prabhu madhyāhna karite uṭhilā

raghunātha-dāsa saba bhaktere mililā //CC Antya, 6.209//

SYNONYMS

eta bali'-after saying this; prabhu—Śrī Caitanya Mahāprabhu; madhyāhna karite—for performing His midday duties; uṭhilā—got up; raghunātha-dāsa—Raghunātha dāsa; saba—all; bhaktere—devotees; mililā—met.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu got up and went to perform His midday duties, and Raghunātha met all the devotees present.

Antya TEXT 6.210

raghunāthe prabhura kṛpā dekhi, bhakta-gaṇa

vismita hañā kare tāñra bhāgya-praśaṁsana //CC Antya, 6.210//

SYNONYMS

raghunāthe—unto Raghunātha dāsa; prabhura—of Śrī Caitanya Mahāprabhu;

kṛpā—mercy; dekhi—seeing; bhakta-gaṇa—all the devotees; vismita—struck with wonder; hañā—being; kare—do; tāñra—his; bhāgya—fortune; praśaṁsana—praise.

TRANSLATION

Having seen the causeless mercy of Śrī Caitanya Mahāprabhu upon Raghunātha dāsa, all the devotees, struck with wonder, praised his good fortune.

Antya TEXT 6.211

raghunātha samudre yāñā snāna karilā

jagannātha dekhi' punaḥ govinda-pāśa āilā //CC Antya, 6.211//

SYNONYMS

raghunātha—Raghunātha dāsa; samudre—to the sea; yāñā—going; snāna karilā—took a bath; jagannātha dekhi'-after seeing Lord Jagannātha; punaḥ—again; govinda-pāśa āilā—came to Govinda.

TRANSLATION

Raghunātha dāsa took his bath in the sea and saw Lord Jagannātha. Then he returned to Govinda, the personal servant of Śrī Caitanya Mahāprabhu.

Antya TEXT 6.212

prabhura avaśiṣṭa pātra govinda tāñre dilā

ānandita hañā raghunātha prasāda pāilā //CC Antya, 6.212//

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; avaśiṣṭa pātra—a plate of remnants of food; govinda—the personal servant of the Lord; tāñre—to him; dilā—offered; ānandita hañā—becoming very happy; raghunātha—Raghunātha dāsa; prasāda pāilā—accepted the prasāda.

TRANSLATION

Govinda offered him a plate with the remnants of food left by Śrī Caitanya Mahāprabhu, and Raghunātha dāsa accepted the prasāda with great happiness.

Antya TEXT 6.213

ei-mata rahe teñha svarūpa-carāṇe

govinda prasāda tāñre dila pañca dine //CC Antya, 6.213//

SYNONYMS

ei-mata—in this way; rahe—remained; teñha—he; svarūpa-carāṇe—under the shelter of Svarūpa Dāmodara Gosvāmī; govinda—the personal servant of Śrī Caitanya Mahāprabhu; prasāda—the remnants of the food of Śrī Caitanya Mahāprabhu; tāñre—unto him; dila—gave; pañca dine—for five days.

TRANSLATION

Raghunātha dāsa stayed under the care of Svarūpa Dāmodara Gosvāmī, and Govinda supplied him remnants of Śrī Caitanya Mahāprabhu's food for five days.

Antya TEXT 6.214

āra dina haite 'puṣpa-añjali' dekhiyā

simha-dvāre khāḍā rahe bhikṣāra lāgiyā //CC Antya, 6.214//

SYNONYMS

āra dina—the next day; haite—from; puṣpa-añjali—the ceremony of offering flowers to the Lord; dekhiyā—after seeing; simha-dvāre—at the main gate; khāḍā rahe—remains standing; bhikṣāra lāgiyā—for begging some alms.

TRANSLATION

Beginning from the sixth day, Raghunātha dāsa would stand at the gate known as Simha-dvāra to beg alms after the puṣpa-añjali ceremony, in which flowers were offered to the Lord.

Antya TEXT 6.215

jagannāthera sevaka yata--'viṣayīra gaṇa'

sevā sārī' rātrye kare gr̥hete gamana //CC Antya, 6.215//

SYNONYMS

jagannāthera—of Lord Jagannātha; sevaka—servants; yata—all; viṣayīra gaṇa—generally known as viṣayī; sevā sārī'-after finishing their service; rātrye—at night; kare—do; grhete gamana—returning home.

TRANSLATION

After finishing their prescribed duties, the many servants of Lord Jagannātha, who are known as viṣayīs, return home at night.

Antya TEXT 6.216

simha-dvāre annārthī vaiṣṇave dekhiyā

pasārira ṭhāñi anna dena kṛpā ta' kariyā //CC Antya, 6.216//

SYNONYMS

simha-dvāre—at the Simha gate; anna-arthī—in need of some eatables; vaiṣṇave—Vaiṣṇavas; dekhiyā—seeing; pasārira ṭhāñi—from the shopkeepers; anna dena—deliver some eatables; kṛpā ta' kariyā—out of mercy.

TRANSLATION

If they see a Vaiṣṇava standing at the Simha-dvāra begging alms, out of mercy they arrange with the shopkeepers to give him something to eat.

Antya TEXT 6.217

ei-mata sarva-kāla āche vyavahāra

niṣkiñcana bhakta khāḍā haya simha-dvāra //CC Antya, 6.217//

SYNONYMS

ei-mata—in this way; sarva-kāla—for all time; āche—is; vyavahāra—the etiquette; niṣkiñcana bhakta—a devotee who has no other support; khāḍā haya—stands; simha-dvāra—at the gate known as Simha-dvāra.

TRANSLATION

Thus it is a custom for all time that a devotee who has no other means of support stands at the Simha-dvāra gate to receive alms from the servants.

Antya TEXT 6.218

sarva-dina karena vaiṣṇava nāma-saṅkīrtana

svacchande karena jagannātha daraśana //CC Antya, 6.218//

SYNONYMS

sarva-dina—the whole day; karena—performs; vaiṣṇava—a Vaiṣṇava; nāma-saṅkīrtana—chanting of the holy name of the Lord; svacchande—with full freedom; karena—does; jagannātha daraśana—seeing Lord Jagannātha. freedom; karena—does; jagannātha daraśana—seeing Lord Jagannātha.

TRANSLATION

A completely dependent Vaiṣṇava thus chats the holy name of the Lord all day and sees Lord Jagannātha with full freedom.

Antya TEXT 6.219

keha chatre māgi' khāya, yebā kichu pāya

keha rātre bhikṣā lāgi' simha-dvāre raya //CC Antya, 6.219//

SYNONYMS

keha—some; chatre—at the almshouse; māgi'-begging; khāya—eat; yeba—whatever; kichu—little; pāya—they receive; keha—some; rātre—at night; bhikṣā lāgi'-for begging alms; simha-dvāre raya—stand at the gate known as Simha-dvāra.

TRANSLATION

It is a custom for some Vaiṣṇavas to beg from the charity booths and eat whatever they obtain, whereas others stand at night at the Simha-dvāra gate, begging alms from the servants.

Antya TEXT 6.220

mahāprabhura bhakta-gaṇera vairāgya pradhāna

yāhā dekhi' prīta hana gaura-bhagavān //CC Antya, 6.220//

SYNONYMS

mahāprabhura—of Śrī Caitanya Mahāprabhu; bhakta-gaṇera—of the devotees;

vairāgya—renunciation; pradhāna—the basic principle; yāhā dekhi'-seeing which; prīta hana—becomes satisfied; gaura-bhagavān—Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead.

TRANSLATION

Renunciation is the basic principle sustaining the lives of Śrī Caitanya Mahāprabhu's devotees. Seeing this renunciation, Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, is extremely satisfied.

PURPORT

Anyone, whether an ordinary materialistic person or a pure devotee, can understand the behavior of Śrī Caitanya Mahāprabhu's devotees if he studies it minutely. One will thus find that the devotees of Śrī Caitanya Mahāprabhu are not at all attached to any kind of material enjoyment. They have completely given up sense enjoyment to engage fully in the service of Lord Śrī Kṛṣṇa and dedicate their lives and souls to serving Kṛṣṇa without material desires. Because their devotional service is free from material desires, it is unimpeded by material circumstances. Although ordinary men have great difficulty understanding this attitude of the devotees, it is greatly appreciated by the Supreme Personality of Godhead, Lord Śrī Caitanya Mahāprabhu.

Antya TEXT 6.221

prabhure govinda kahe,--"raghunātha 'prasāda' nā laya

rātrye śimha-dvāre khāḍā hañā māgi' khāya" //CC Antya, 6.221//

SYNONYMS

prabhure—unto Lord Śrī Caitanya Mahāprabhu; govinda kahe—Govinda said; raghunātha—Raghunātha dāsa; prasāda nā laya—does not take prasāda; rātrye—at night; śimha-dvāre—at the Śimha-dvāra gate; khāḍā hañā—standing; māgi'-begging; khāya—he eats.

TRANSLATION

Govinda said to Śrī Caitanya Mahāprabhu, "Raghunātha dāsa no longer takes prasāda here. Now he stands at the Śimha-dvāra, where he begs some alms to eat."

Antya TEXT 6.222

śuni' tuṣṭa hañā prabhu kahite lāgila

"bhāla kaila, vairāgīra dharma ācarila //CC Antya, 6.222//

SYNONYMS

śuni'-hearing; tuṣṭa hañā—being very satisfied; prabhu—Lord Śrī Caitanya Mahāprabhu; kahite lāgila—began to say; bhāla kaila—he has done well; vairāgīra—of a person in the renounced order; dharma—the principles; ācarila—he has performed.

TRANSLATION

When Śrī Caitanya Mahāprabhu heard this, He was greatly satisfied. "Raghunātha dāsa has done well," He said. "He has acted suitably for a person in the renounced order.

Antya TEXT 6.223

vairāgī karibe sadā nāma-saṅkīrtana

māgiyā khāñā kare jīvana rakṣaṇa //CC Antya, 6.223//

SYNONYMS

vairāgī—a person in the renounced order; karibe—will do; sadā—always; nāma-saṅkīrtana—chanting of the holy name of the Lord; māgiyā—by begging; khāñā—eating; kare jīvana rakṣaṇa—he sustains his life.

TRANSLATION

"A person in the renounced order should always chant the holy name of the Lord. He should beg some alms to eat, and he should sustain his life in this way.

PURPORT

As stated in the Hari-bhakti-vilāsa at the end of the Twentieth Vilāsa (366, 379, 382):

kṛtyānyetāni tu prāyo

gṛhiṇām dhaninām satām

likhitāni na tu tyakta-

parigraha-mahātmanām
prabhāte cārdha-rātre ca
madhyāhne divasa-kṣaye
kīrtayanti hariṁ ye vai
te taranti bhavārṇavam
evam ekāntinām prāyaḥ
kīrtanaṁ smaraṇaṁ prabhoh
kurvatām parama-prītyā
kṛtyam anyan na rocate

A well-to-do householder Vaiṣṇava cannot live like a person in the renounced order who completely takes shelter of the holy name. Such a householder should chant the holy name of Kṛṣṇa in the morning, at midday and in the evening. Then he will be able to cross beyond nescience. Pure devotees in the renounced order, however, who fully surrender to the lotus feet of Kṛṣṇa, should chant the holy name of the Lord with great love and faith, always thinking of Kṛṣṇa's lotus feet. They should have no other occupation than chanting the holy name of the Lord. In the Bhakti-sandarbha, Śrīla Jīva Gosvāmī says:

yadyapi śrī-bhāgavata-mate pañca-rātrādivad-arcana-mārgasyāvaśyakatvaṁ
nāsti, tad vināpi śaraṇāpattiyādīnām ekatareṇāpi puruṣārtha-siddher abhihitatvāt.

Antya TEXT 6.224

vairāgī hañā yebā kare parāpekṣā

kārya-siddhi nahe, kṛṣṇa karena upekṣā //CC Antya, 6.224//

SYNONYMS

vairāgī hañā—being in the renounced order; yebā—anyone who; kare—does; parāpekṣā—dependence on others; kārya-siddhi nahe—he does not become successful; kṛṣṇa—Lord Kṛṣṇa; karena upekṣā—neglects.

TRANSLATION

"A vairāgī [a person in the renounced order] should not depend on others. 'If he does so, he will be unsuccessful, and he will be neglected by Kṛṣṇa.

Antya TEXT 6.225

vairāgī hañā kare jihvāra lālasa

paramārtha yāya, āra haya rasera vaśa //CC Antya, 6.225//

SYNONYMS

vairāgī hañā—being in the renounced order; kare—does; jihvāra—of the tongue; lālasa—lust; parama-artha—the goal of life; yāya—goes; āra—and; haya—becomes; rasera vaśa—dependent on taste.

TRANSLATION

"If a renunciant is eager for his tongue to taste different foods, his spiritual life will be lost, and he will be subservient to the tastes of his tongue.

Antya TEXT 6.226

vairāgīra kṛtya--sadā nāma-saṅkīrtana

śāka-patra-phala-mūle udara-bharaṇa //CC Antya, 6.226//

SYNONYMS

vairāgīra—of a person in the renounced order; kṛtya—duty; sadā—always; nāma-saṅkīrtana—chanting the holy name of the Lord; śāka—vegetables; patra—leaves; phala—fruit; mūle—by roots; udara-bharaṇa—filling the belly.

TRANSLATION

"The duty of a person in the renounced order is to chant the Hare Kṛṣṇa mantra always. He should satisfy his belly with whatever vegetables, leaves, fruits and roots are available.

Antya TEXT 6.227

jihvāra lālase yei iti-uti dhāya

śiśnodara-parāyaṇa kṛṣṇa nāhi pāya" //CC Antya, 6.227//

SYNONYMS

jihvāra—of the tongue; lālase—because of greed; yei—anyone who; iti-uti—here and there; dhāya—goes; śísna—genitals; udara—belly; parāyaṇa—devoted to; kṛṣṇa—Lord Kṛṣṇa; nāhi pāya—does not get.

TRANSLATION

"One who is subservient to the tongue and who thus goes here and there, devoted to the genitals and the belly, cannot attain Kṛṣṇa."

Antya TEXT 6.228

āra dina raghunātha svarūpa-carāṇe

āpanāra kṛtya lāgi' kailā nivedane //CC Antya, 6.228//

SYNONYMS

āra dina—the next day; raghunātha—Raghunātha dāsa; svarūpa-carāṇe—unto the lotus feet of Svarūpa Dāmodara Gosvāmī; āpanāra—his; kṛtya—duty; lāgi'-for; kailā nivedane—submitted.

TRANSLATION

The next day, Raghunātha dāsa inquired at the lotus feet of Svarūpa Dāmodara about his duty.

Antya TEXT 6.229

"ki lāgi' chāḍāilā ghara, nā jāni uddeśa

ki mora kartavya, prabhu kara upadeśa" //CC Antya, 6.229//

SYNONYMS

ki lāgi'-for what reason; chāḍāilā ghara—have I been obliged to give up my household life; nā jāni—I do not know; uddeśa—the purpose; ki—what; mora kartavya—my duty; prabhu—my dear Lord; kara upadeśa—please give instruction.

TRANSLATION

"I do not know why I have given up household life," he said. "What is my duty?"

Kindly give me instructions."

Antya TEXT 6.230

prabhura āge kathā-mātra nā kahe raghunātha

svarūpa-govinda-dvārā kahā ya nija-vāt //CC Antya, 6.230//

SYNONYMS

prabhura āge—in front of Śrī Caitanya Mahāprabhu; kathā-mātra—any speaking; nā kahe—does not say; raghunātha—Raghunātha dāsa; svarūpa-govinda-dvārā—through Govinda and Svarūpa Dāmodara Gosvāmī; kahāya—he informs; nija-vāt—his intention.

TRANSLATION

Raghunātha dāsa never even spoke a word before the Lord. Instead, he informed the Lord of his desires through Svarūpa Dāmodara Gosvāmī and Govinda.

Antya TEXT 6.231

prabhura āge svarūpa nivedilā āra dine

raghunātha nivedaya prabhura caraṇe //CC Antya, 6.231//

SYNONYMS

prabhura āge—in front of Śrī Caitanya Mahāprabhu; svarūpa—Svarūpa Dāmodara Gosvāmī; nivedilā—submitted; āra dine—on the next day; raghunātha nivedaya—Raghunātha dāsa inquires; prabhura caraṇe—at the lotus feet of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

The next day, Svarūpa Dāmodara Gosvāmī submitted to Lord Śrī Caitanya Mahāprabhu, "Raghunātha dāsa has this to say at Your lotus feet.

Antya TEXT 6.232

"ki mora kartavya, muñi nā jāni uddeśa

āpani śrī-mukhe more kara upadeśa" //CC Antya, 6.232//

SYNONYMS

ki—what; mora kartavya—my duty; muñi—I; nā jāni—do not know; uddeśa—the goal of my life; āpani—personally; śrī-mukhe—through Your transcendental mouth; more—unto me; kara upadeśa—please give instructions.

TRANSLATION

"I do not know my duty or the goal of my life. Therefore, please personally give me instructions from Your transcendental mouth." "

Antya TEXT 6.233

hāsi' mahāprabhu raghunāthere kahila

"tomāra upadeṣṭā kari' svarūpere dila //CC Antya, 6.233//

SYNONYMS

hāsi'-smiling; mahāprabhu—Śrī Caitanya Mahāprabhu; raghunāthere—to Raghunātha dāsa; kahila—said; tomāra—your; upadeṣṭā—instructor; kari'-as; svarūpere dila—I have appointed Svarūpa Dāmodara Gosvāmī.

TRANSLATION

Smiling, Śrī Caitanya Mahāprabhu told Raghunātha dāsa, "I have already appointed Svarūpa Dāmodara Gosvāmī as your instructor.

Antya TEXT 6.234

'sādhya'-'sādhana'-tattva śikha inhāra sthāne

āmi tata nāhi jāni, inho yata jāne //CC Antya, 6.234//

SYNONYMS

sādhya—duty; sādhana—how to execute it; tattva—truth; śikha—learn; inhāra sthāne—from him; āmi—I; tata—so much; nāhi jāni—do not know; inho—he; yata—as much as; jāne—knows.

TRANSLATION

"You may learn from him what your duty is and how to discharge it. I do not know as much as he.

Antya TEXT 6.235

tathāpi āmāra ājñā ya śraddhā yadi haya

āmāra ei vākye tabe kariha niścaya //CC Antya, 6.235//

SYNONYMS

tathāpi—still; āmāra ājñā ya—in My instruction; śraddhā—faith; yadi—if; haya—there is; āmāra—My; ei—these; vākye—by words; tabe—then; kariha niścaya—you can ascertain.

TRANSLATION

"Nevertheless, if you want to take instructions from Me with faith and love, you may ascertain your duties from the following words.

Antya TEXT 6.236

grāmya-kathā nā śunibe, grāmya-vārtā nā kahibe

bhāla nā khāibe āra bhāla nā paribe //CC Antya, 6.236//

SYNONYMS

grāmya-kathā—ordinary talks of common men; nā śunibe—never hear; grāmya-vārtā—ordinary news; nā kahibe—do not speak; bhāla—well; nā khāibe—do not eat; āra—and; bhāla—nicely; nā paribe—do not dress.

TRANSLATION

"Do not talk like people in general or hear what they say. You should not eat very palatable food, nor should you dress very nicely.

Antya TEXT 6.237

amānī mānada hañā kṛṣṇa-nāma sadā la'be

vraje rādhā-kṛṣṇa-sevā mānase karibe //CC Antya, 6.237//

SYNONYMS

amānī—not expecting any respect; māna-da—offering respect to others; hañā—becoming; kṛṣṇa-nāma—the holy name of the Lord; sadā—always; la'be—you should chant; vraje—in Vṛndāvana; rādhā-kṛṣṇa-sevā—service to Rādhā and

Kṛṣṇa; mānase—within the mind; karibe—you should do.

TRANSLATION

"Do not expect honor, but offer all respect to others. Always chant the holy name of Lord Kṛṣṇa, and within your mind render service to Rādhā and Kṛṣṇa in Vṛndāvana.

PURPORT

Śrīla Bhaktivinoda Ṭhākura says in his Amṛta-pravāha-bhāṣya that when a man and woman are married, they beget children and are thus entangled in family life. Talk concerning such family life is called grāmya-kathā. A person in the renounced order never indulges in either hearing or talking about such subjects. He should not eat palatable dishes, since that is unfit for a person in the renounced order. He should show all respect to others, but should not expect respect for himself. In this way, one should chant the holy name of the Lord and think of how to serve Rādhā and Kṛṣṇa in Vṛndāvana.

Antya TEXT 6.238

ei ta' saṅkṣepe āmi kailuṅ upadeśa

svarūpera ṭhāṇi ihāra pāibe viśeṣa //CC Antya, 6.238//

SYNONYMS

ei—this; ta'-certainly; saṅkṣepe—in brief; āmi—I; kailuṅ upadeśa—have given instruction; svarūpera ṭhāṇi—from Svarūpa Dāmodara; ihāra—of this instruction; pāibe—you will get; viśeṣa—all details.

TRANSLATION

"I have briefly given you My instructions. Now you will get all details about them from Svarūpa Dāmodara.

Antya TEXT 6.239

ṭṛṇād api sunīcena

taror iva sahiṣṇunā

amāninā mānadena

kīrtanīyaḥ sadā hariḥ" //CC Antya, 6.239//

SYNONYMS

tr̥ṇāt api—than downtrodden grass; sunīcena—being lower; taroḥ—than a tree; iva—indeed; sahiṣṇunā—with more tolerance; amāninā—without being puffed up by false pride; mānadena—giving respect to all; kīrtanīyaḥ—to be chanted; sadā—always; hariḥ—the holy name of the Lord.

TRANSLATION

"One who thinks himself lower than grass, who is more tolerant than a tree, and who does not expect personal honor but is always prepared to give respect to others, can very easily always chant the holy name of the Lord."

Antya TEXT 6.240

eta śuni' raghunātha vandilā caraṇa

mahāprabhu kailā tānre kṛpā-āliṅgana //CC Antya, 6.240//

SYNONYMS

eta śuni'-hearing this; raghunātha—Raghu nātha dāsa; vandilā caraṇa—offered prayers to the lotus feet; mahāprabhu—Śrī Caitanya Mahāprabhu; kailā—did; tānre—him; kṛpā-āliṅgana—embracing out of mercy.

TRANSLATION

Having heard this, Raghunātha dāsa offered prayers at the lotus feet of Śrī Caitanya Mahāprabhu, and the Lord, with great mercy, embraced him.

Antya TEXT 6.241

punaḥ samarpilā tānre svarūpera sthāne

'antaraṅga-sevā' kare svarūpera sane //CC Antya, 6.241//

SYNONYMS

punaḥ—again; samarpilā—handed over; tānre—him; svarūpera sthāne—to Svarūpa Dāmodara; antaraṅga-sevā—very confidential service; kare—he renders; svarūpera sane—with Svarūpa Dāmodara.

TRANSLATION

Śrī Caitanya Mahāprabhu again entrusted him to Svarūpa Dāmodara. Thus Raghunātha dāsa rendered very confidential service with Svarūpa Dāmodara Gosvāmī.

PURPORT

Antaraṅga-sevā refers to service performed in one's spiritual body. Svarūpa Dāmodara Gosvāmī was formerly Lalitādevī. Raghunātha dāsa Gosvāmī, who was among his assistants, now also began to serve Rādhā and Kṛṣṇa within his mind.

Antya TEXT 6.242

hena-kāle āilā saba gauḍera bhakta-gaṇa
pūrvavat prabhu sabāya karilā milana //CC Antya, 6.242//

SYNONYMS

hena-kāle—at this time; āilā—came; saba—all; gauḍera bhakta-gaṇa—devotees from Bengal; pūrva-vat—as formerly; prabhu—Śrī Caitanya Mahāprabhu; sabāya—every one of them; karilā milana—met.

TRANSLATION

At this time, all the devotees from Bengal arrived, and, as previously, Śrī Caitanya Mahāprabhu met them with great feeling.

Antya TEXT 6.243

sabā lañā kailā prabhu guṇḍicā-mārjana
sabā lañā kailā prabhu vanya-bhojana //CC Antya, 6.243//

SYNONYMS

sabā lañā—taking all of them; kailā—performed; prabhu—Śrī Caitanya Mahāprabhu; guṇḍicā-mārjana—washing of the Guṇḍicā temple; sabā lañā—with all of them; kailā—performed; prabhu—Śrī Caitanya; vanya-bhojana—eating in the garden.

TRANSLATION

As He had previously done, He cleansed the Guṇḍicā temple and held a picnic feast in the garden with the devotees.

Antya TEXT 6.244

ratha-yātrāya sabā lañā karilā nartana

dekhi' raghunāthera camatkāra haila mana //CC Antya, 6.244//

SYNONYMS

ratha-yātrāya—during the Ratha-yātrā performance; sabā lañā—taking all of them; karilā nartana—danced; dekhi'-seeing; raghunāthera—of Raghunātha dāsa; camatkāra—struck with wonder; haila—became; mana—the mind.

TRANSLATION

The Lord again danced with the devotees during the Ratha-yātrā festival. Seeing this, Raghunātha dāsa was struck with wonder.

Antya TEXT 6.245

raghunātha-dāsa yabe sabāre mililā

advaita-ācārya tāñre bahu kṛpā kailā //CC Antya, 6.245//

SYNONYMS

raghunātha-dāsa—Raghunātha dāsa; yabe—when; sabāre mililā—met all the devotees; advaita-ācārya—Advaita Ācārya; tāñre—unto him; bahu—much; kṛpā—mercy; kailā—did.

TRANSLATION

When Raghunātha dāsa met all the devotees, Advaita Ācārya showed him great mercy.

Antya TEXT 6.246

śivānanda-sena tāñre kahena vivaraṇa

tomā laite tomāra pitā pāṭhāila daśa jana //CC Antya, 6.246//

SYNONYMS

śivānanda-sena—Śivānanda Sena; tāñre—unto him; kahena—says; vivarana—description; tomā laite—to take you; tomāra pitā—your father; pāṭhāila—sent; daśa jana—ten men.

TRANSLATION

He also met Śivānanda Sena, who informed him, "Your father sent ten men to take you away.

Antya TEXT 6.247

tomāre pāṭhāite patrī pāṭhāila more

jhāṅkarā ha-ite tomā nā pāñā gela ghare //CC Antya, 6.247//

SYNONYMS

tomāre—you; pāṭhāite—to send back; patrī-letter; pāṭhāila more-sent to me; jhāṅkarā ha-ite—from Jhāṅkarā; tomā-you; nā pāñā-not getting; gela ghare—returned home.

TRANSLATION

"He wrote me a letter asking me to send you back, but when those ten men received no information about you, they returned home from Jhāṅkarā."

Antya TEXT 6.248

cāri māsa rahi' bhakta-gaṇa gauḍe gelā

śuni' raghunāthera pitā manuṣya pāṭhāilā //CC Antya, 6.248//

SYNONYMS

cāri māsa—for four months; rahi'-remaining; bhakta-gaṇa—all the devotees; gauḍe gelā—returned to Bengal; śuni'-hearing; raghunāthera pitā—the father of Raghunātha dāsa; manuṣya—a man; pāṭhāilā—sent.

TRANSLATION

When all the devotees from Bengal returned home after staying at Jagannātha Purī for four months, Raghunātha dāsa's father heard about their arrival and therefore sent a man to Śivānanda Sena.

Antya TEXT 6.249

se manuṣya śivānanda-senere puchila

"mahāprabhura sthāne eka 'vairāgī' dekhila //CC Antya, 6.249//

SYNONYMS

se manuṣya—that messenger; śivānanda-senere—from Śivānanda Sena; puchila—inquired; mahāprabhura sthāne—at the place of Śrī Caitanya Mahāprabhu; eka vairāgī—a person in the renounced order; dekhila—did you see.

TRANSLATION

That man inquired from Śivānanda Sena, "Did you see anyone in the renounced order at the residence of Śrī Caitanya Mahāprabhu?"

Antya TEXT 6.250

govardhanera putra teṇho, nāma--'raghunātha'

nīlācale paricaya āche tomāra sātha?" //CC Antya, 6.250//

SYNONYMS

govardhanera—of Govardhana; putra—the son; teṇho—he; nāma—named; raghunātha—Raghunātha dāsa; nīlācale—in Nīlācala; paricaya āche—is there acquaintance; tomāra sātha—with you.

TRANSLATION

"That person is Raghunātha dāsa, the son of Govardhana Majumadāra. Did you meet him in Nīlācala?"

Antya TEXT 6.251

śivānanda kahe,--"teṇho haya prabhura sthāne

parama vikhyāta teṇho, kebā nāhi jāne //CC Antya, 6.251//

SYNONYMS

śivānanda kahe—Śivānanda Sena replied; teṇho—he; haya—is; prabhura sthāne—with Lord Śrī Caitanya Mahāprabhu; parama vikhyāta—very famous; teṇho—he; kebā—who; nāhi jāne—does not know.

TRANSLATION

Śivānanda Sena replied, "Yes, sir. Raghunātha dāsa is with Śrī Caitanya Mahāprabhu and is a very famous man. Who does not know him?"

Antya TEXT 6.252

svarūpera sthāne tāre kariyāchena samarpaṇa

prabhura bhakta-gaṇera teṇho haya prāṇa-sama //CC Antya, 6.252//

SYNONYMS

svarūpera sthāne—to Svarūpa Dāmodara; tāre—him; kariyāchena samarpaṇa—Lord Caitanya has given charge of; prabhura—of Śrī Caitanya Mahāprabhu; bhakta-gaṇera—of all the devotees; teṇho—he; haya—is; prāṇa—the life; sama—like.

TRANSLATION

"Śrī Caitanya Mahāprabhu has placed him under the charge of Svarūpa Dāmodara. Raghunātha dāsa has become just like the life of all the Lord's devotees.

Antya TEXT 6.253

rātri-dina kare teṇho nāma-saṅkīrtana

kṣaṇa-mātra nāhi chāḍe prabhura caraṇa //CC Antya, 6.253//

SYNONYMS

rātri-dina—all day and night; kare—performs; teṇho—he; nāma-saṅkīrtana—chanting of the Hare Kṛṣṇa mantra; kṣaṇa-mātra—even for a moment; nāhi chāḍe—does not give up; prabhura caraṇa—the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

"He chants the Hare Kṛṣṇa mahā-mantra all day and night. He never gives up the shelter of Śrī Caitanya Mahāprabhu, not even for a moment.

Antya TEXT 6.254

parama vairāgya tāra, nāhi bhakṣya-paridhāna

yaiche taiche āhāra kari' rākhaye parāṇa //CC Antya, 6.254//

SYNONYMS

parama—supreme; vairāgya—renunciation; tāra—his; nāhi—not; bhakṣya—eating; paridhāna—dressing; yaiche taiche—somehow or other; āhāra kari'-eating; rākhaye parāṇa—keeps life.

TRANSLATION

"He is in the supreme order of renounced life. Indeed, he does not care about eating or dressing. Somehow or other he eats and maintains his life.

Antya TEXT 6.255

daśa-daṇḍa rātri gele 'puṣpāñjali' dekhiyā

simha-dvāre khāḍā haya āhāra lāgiyā //CC Antya, 6.255//

SYNONYMS

daśa-daṇḍa—ten daṇḍas (240 minutes); rātri—night; gele—having gone; puṣpāñjali—the puṣpāñjali performance; dekhiyā—after seeing; simha-dvāre—at the Simha-dvāra gate; khāḍā haya—stands; āhāra lāgiyā—to get some alms for eating.

TRANSLATION

"After ten daṇḍas [four hours] of the night have passed and Raghunātha dāsa has seen the performance of puṣpāñjali, he stands at the Simha-dvāra gate to beg some alms to eat.

Antya TEXT 6.256

keha yadi deya, tabe karaye bhakṣaṇa

kabhu upavāsa, kabhu karaye carvaṇa" //CC Antya, 6.256//

SYNONYMS

keha—someone; yadi—if; deya—offers; tabe—then; karaye bhakṣaṇa—he eats; kabhu—sometimes; upavāsa—fasting; kabhu—sometimes; karaye carvaṇa—he

chews.

TRANSLATION

"He eats if someone gives him something to eat. Sometimes he fasts, and sometimes he chews fried grains."

Antya TEXT 6.257

eta śuni' sei manuṣya govardhana-sthāne

kahila giyā saba raghunātha-vivaraṇe //CC Antya, 6.257//

SYNONYMS

eta śuni'-hearing this; sei manuṣya—that messenger; govardhana-sthāne—to Govardhana Majumadāra; kahila—spoke; giyā—going; saba—everything; raghunātha-vivaraṇe—the description of Raghunātha dāsa.

TRANSLATION

After hearing this, the messenger returned to Govardhana Majumadāra and informed him all about Raghunātha dāsa.

Antya TEXT 6.258

śuni' tānra mātā pitā duḥkhita ha-ila

putra-ṭhāñi dravya-manuṣya pāṭhāite mana kaila //CC Antya, 6.258//

SYNONYMS

śuni'-hearing; tānra—his; mātā pitā—father and mother; duḥkhita ha-ila—became very unhappy; putra-ṭhāñi—to their son; dravya-manuṣya—articles and men; pāṭhāite—to send; mana kaila—decided.

TRANSLATION

Hearing the description of Raghunātha dāsa's behavior in the renounced order, his father and mother were very unhappy. Therefore they decided to send him some men with goods for his comfort.

Antya TEXT 6.259

cāri-śata mudrā, dui bhr̥tya, eka brāhmaṇa

śivānandera ṭhāñi pāṭhāila tata-kṣaṇa //CC Antya, 6.259//

SYNONYMS

cāri-śata mudrā—four hundred coins; dui bhr̥tya—two servants; eka brāhmaṇa—one brāhmaṇa; śivānandera ṭhāñi—to Śivānanda Sena; pāṭhāila—sent; tata-kṣaṇa—immediately.

TRANSLATION

Raghunātha dāsa's father immediately sent four hundred coins, two servants and one brāhmaṇa to Śivānanda Sena.

Antya TEXT 6.260

śivānanda kahe,--"tumi saba yāite nāribā

āmi yāi yabe, āmāra saṅge yāibā //CC Antya, 6.260//

SYNONYMS

śivānanda kahe—Śivānanda Sena said; tumi—you; saba—all; yāite nāribā—cannot go; āmi yāi—I go; yabe—when; āmāra saṅge—with me; yāibā—you will go.

TRANSLATION

Śivānanda Sena informed them, "You cannot go to Jagannātha Purī directly. When I go there, you may accompany me.

Antya TEXT 6.261

ebe ghara yāha, yabe āmi saba calimu

tabe tomā sabākāre saṅge lañā yāmu //CC Antya, 6.261//

SYNONYMS

ebe—now; ghara yāha—go home; yabe—when; āmi—we; saba—all; calimu—will go; tabe—then; tomā sabākāre—all of you; saṅge—with; lañā—taking; yāmu—I shall go.

TRANSLATION

"Now go home. When all of us go, I shall take all of you with me."

Antya TEXT 6.262

ei ta' prastāve śrī kavi-karṇapūra

raghunātha-mahimā granthe likhilā pracura //CC Antya, 6.262//

SYNONYMS

ei ta' prastāve—in this connection; śrī kavi-karṇapūra—the poet named Kavi-karṇapūra; raghunātha-mahimā—the glories of Raghunātha dāsa; granthe—in his book; likhilā—wrote; pracura—much.

TRANSLATION

Describing this incident, the great poet Śrī Kavi-karṇapūra has written extensively about the glorious activities of Raghunātha dāsa in his book.

Antya TEXT 6.263

ācāryo yadunandanaḥ sumadhuraḥ śrī-vāsudeva-priyas

tac-chiṣyo raghunātha ity adhiguṇaḥ prāṇādhiko mādr̥śām

śrī-caitanya-kṛpātireka-satata-snigdhaḥ svarūpānugo

vairāgyaika-nidhir na kasya vidito nīlācale tiṣṭhatām //CC Antya, 6.263//

SYNONYMS

ācāryaḥ yadunandanaḥ—Yadunandana Ācārya; su-madhuraḥ—very well behaved; śrī-vāsudeva-priyaḥ—very dear to Śrī Vāsudeva Datta Ṭhākura; tat-śiṣyaḥ—his disciple; raghunāthaḥ—Raghunātha dāsa; iti—thus; adhiguṇaḥ—so qualified; prāṇa-adhikaḥ—more dear than life; mā-dr̥śām—of all the devotees of Śrī Caitanya Mahāprabhu like me; śrī-caitanya-kṛpā—by the mercy of Śrī Caitanya Mahāprabhu; atireka—excess; satata-snigdhaḥ—always pleasing; svarūpa-anugaḥ—following in the footsteps of Svarūpa Dāmodara; vairāgya—of renunciation; eka-nidhiḥ—the ocean; na—not; kasya—by whom; viditaḥ—known; nīlācale—at Jagannātha Purī; tiṣṭhatām—of those who were staying.

TRANSLATION

"Raghunātha dāsa is a disciple of Yadunandana Ācārya, who is very gentle and

is extremely dear to Vāsudeva Datta, a resident of Kāñcanapallī. Because of Raghunātha dāsa's transcendental qualities, he is always more dear than life for all of us devotees of Śrī Caitanya Mahāprabhu. Since he has been favored by the abundant mercy of Śrī Caitanya Mahāprabhu, he is always pleasing. Vividly providing a superior example for the renounced order, this very dear follower of Svarūpa Dāmodara Gosvāmī is the ocean of renunciation. Who among the residents of Nīlācala [Jagannātha Purī] does not know him very well?

PURPORT

This verse is from Śrī Caitanya-candrodaya-nāṭaka (10.3) of Kavi-karṇapūra.

Antya TEXT 6.264

yaḥ sarva-lokaika-manobhirucyā

saubhāgya-bhūḥ kācid akṛṣṭa-pacyā

yatrāyam āropaṇa-tulya-kālam

tat-prema-śākhī phalavān atulyaḥ //CC Antya, 6.264//

SYNONYMS

yaḥ—who; sarva-loka—of all the devotees in Purī; eka—foremost; manaḥ—of the minds; abhirucyā—by the affection; saubhāgya-bhūḥ—the ground of good fortune; kācit—indescribable; akṛṣṭa-pacyā—perfect without tilling or perfect without practice; yatra—in which; ayam—this; āropaṇa-tulya-kālam—at the same time as the sowing of the seed; tat-prema-śākhī—a tree of the love of Śrī Caitanya Mahāprabhu; phalavān—fruitful; atulyaḥ—the matchless.

TRANSLATION

"Because he is very pleasing to all the devotees, Raghunātha dāsa Gosvāmī easily became like the fertile earth of good fortune in which it was suitable for the seed of Lord Caitanya Mahāprabhu to be sown. At the same time that the seed was sown, it grew into a matchless tree of the love of Śrī Caitanya Mahāprabhu and produced fruit."

PURPORT

This is the next verse from Śrī Caitanya-candrodaya-nāṭaka (10.4).

Antya TEXT 6.265

śivānanda yaiche sei manuṣye kahilā

karaṇapūra sei-rūpe śloka varṇilā //CC Antya, 6.265//

SYNONYMS

śivānanda—Śivānanda Sena; yaiche—as; sei—unto the; manuṣye—messenger; kahilā—said; karaṇapūra—the great poet Kavi-karaṇapūra; sei rūpe—in that way; śloka varṇilā—composed verses.

TRANSLATION

In these verses, the great poet Kavi-karaṇapūra gives the same information that Śivānanda Sena conveyed to the messenger from Raghunātha dāsa's father.

Antya TEXT 6.266

varṣāntare śivānanda cale nīlācale

raghunāthera sevaka, vipra tāṇra saṅge cale //CC Antya, 6.266//

SYNONYMS

varṣa-antare—the next year; śivānanda—Śivānanda Sena; cale nīlācale—was going to Jagannātha Purī; raghunāthera—of Raghunātha dāsa; sevaka—the servants; vipra—and the brāhmaṇa; tāṇra saṅge—with him; cale—go.

TRANSLATION

The next year, when Śivānanda Sena was going to Jagannātha Purī as usual, the servants and the brāhmaṇa, who was a cook, went with him.

Antya TEXT 6.267

sei vipra bhṛtya, cāri-śata mudrā laṇā

nīlācale raghunāthe mililā āsiyā //CC Antya, 6.267//

SYNONYMS

sei vipra—that brāhmaṇa; bhṛtya—the servants; cāri-śata mudrā—four hundred coins; laṇā—bringing; nīlācale—at Jagannātha Purī; raghunāthe—with Raghunātha dāsa; mililā—met; āsiyā—coming.

TRANSLATION

The servants and brāhmaṇa brought four hundred coins to Jagannātha Purī, and there they met Raghunātha dāsa.

Antya TEXT 6.268

raghunātha-dāsa aṅgikāra nā karila

dravya lañā dui-jana tāhāni rahila //CC Antya, 6.268//

SYNONYMS

raghunātha-dāsa—Raghunātha dāsa; aṅgikāra nā karila—did not accept; dravya lañā—taking the wealth; dui-jana—two persons; tāhāni rahila—remained there.

TRANSLATION

Raghunātha dāsa did not accept the money and men sent by his father. Therefore a servant and the brāhmaṇa stayed there with the money.

Antya TEXT 6.269

tabe raghunātha kari' aneka yatana

māse dui-dina kailā prabhura nimantraṇa //CC Antya, 6.269//

SYNONYMS

tabe—at that time; raghunātha—Raghunātha dāsa; kari' aneka yatana—with great attention; māse—every month; dui-dina—two days; kailā—he made; prabhura nimantraṇa—invitation to Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

At that time, Raghunātha dāsa invited Śrī Caitanya Mahāprabhu to his house with great attention for two days every month.

Antya TEXT 6.270

dui nimantraṇe lāge kauḍi aṣṭa-paṇa

brāhmaṇa-bhṛtya-ṭhāni karena eteka grahaṇa //CC Antya, 6.270//

SYNONYMS

dui nimantraṇe—these two invitations; lāge—cost; kauḍi aṣṭa-paṇa—640 kauḍis; brāhmaṇa-bhṛtya-ṭhāñi—from the brāhmaṇa and the servant; karena—does; eteka—so much; grahaṇa—accepting.

TRANSLATION

The cost for these two occasions was 640 kauḍis. Therefore he would take that much from the servant and the brāhmaṇa.

Antya TEXT 6.271

ei-mata nimantraṇa varṣa dui kailā

pāche raghunātha nimantraṇa chāḍi' dilā //CC Antya, 6.271//

SYNONYMS

ei-mata—in this way; nimantraṇa—invitation; varṣa dui—for two years; kailā—continued; pāche—at the end; raghunātha—Raghunātha dāsa; nimantraṇa—invitation; chāḍi' dilā—gave up.

TRANSLATION

Raghunātha dāsa continued to invite Śrī Caitanya Mahāprabhu in this way for two years, but at the end of the second year he stopped.

Antya TEXT 6.272

māsa-dui yabe raghunātha nā kare nimantraṇa

svarūpe puchilā tabe śacīra nandana //CC Antya, 6.272//

SYNONYMS

māsa-dui—for two months; yabe—when; raghunātha—Raghunātha dāsa; nā kare nimantraṇa—does not invite; svarūpe puchilā—inquired from Svarūpa Dāmodara; tabe—at that time; śacīra nandana—the son of mother Śacī, Śrī Caitanya Mahāprabhu.

TRANSLATION

When Raghunātha dāsa neglected to invite Lord Śrī Caitanya Mahāprabhu for two consecutive months, the Lord, the son of Śacī, questioned Svarūpa Dāmodara.

Antya TEXT 6.273

'raghu kene āmāya nimantraṇa chāḍi' dila?'

svarūpa kahe,--"mane kichu vicāra karila //CC Antya, 6.273//

SYNONYMS

raghu—Raghunātha dāsa; kene—why; āmāya—to Me; nimantraṇa—invitation; chāḍi' dila—has stopped; svarūpa kahe—Svarūpa Dāmodara replied; mane—within his mind; kichu—something; vicāra karila—he has thought.

TRANSLATION

The Lord asked, "Why has Raghunātha dāsa stopped inviting Me?" Svarūpa Dāmodara replied, "He must have reconsidered something in his mind.

Antya TEXT 6.274

viṣayīra dravya lañā kari nimantraṇa

prasanna nā haya ihāya jāni prabhura mana //CC Antya, 6.274//

SYNONYMS

viṣayīra dravya—things supplied by materialistic men; lañā—accepting; kari nimantraṇa—I invite; prasanna—satisfied; nā haya—is not; ihāya—in this connection; jāni—I can understand; prabhura mana—the mind of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

" 'I invite Śrī Caitanya Mahāprabhu by accepting goods from materialistic people. I know that the Lord's mind is not satisfied by this.

Antya TEXT 6.275

mora citta dravya la-ite nā haya nirmala

ei nimantraṇe dekhi,--'pratiṣṭhā'-mātra phala //CC Antya, 6.275//

SYNONYMS

mora citta—my consciousness; dravya la-ite—to accept the goods; nā haya—is not; nirmala—pure; ei nimantraṇe—by this invitation; dekhi—I see; pratiṣṭhā—

reputation; mātra—only; phala—the result.

TRANSLATION

" 'My consciousness is impure because I accept all these goods from people who are interested only in pounds, shillings and pence. Therefore by this kind of invitation I only get some material reputation.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura remarks that people who are under the bodily conception of life are called materialists. If we accept the offerings of such people, place them before the Lord and invite Vaiṣṇavas to partake of the prasāda, that attempt will gain us only a material reputation, not the actual benefit of service to a pure Vaiṣṇava. One should therefore try to serve the Supreme Personality of Godhead by fully surrendering at His lotus feet. If one engages for the service of the Lord whatever money one has honestly earned, that is spiritual service to the Supreme Personality of Godhead, the spiritual master and the Vaiṣṇavas.

Antya TEXT 6.276

uparodhe prabhu mora mānena nimantraṇa

nā mānile duḥkhī ha-ibeka mūrkhā jana //CC Antya, 6.276//

SYNONYMS

uparodhe—by my request; prabhu—Lord Śrī Caitanya Mahāprabhu; mora—my; mānena—accepts; nimantraṇa—invitation; nā mānile—if He does not accept; duḥkhī—unhappy; ha-ibeka—will become; mūrkhā jana—foolish person.

TRANSLATION

" 'At my request Śrī Caitanya Mahāprabhu accepts the invitations because He knows that a foolish person like me would be unhappy if He did not accept them.'

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that people who are advanced in learning but attached to material enjoyment, who are puffed up by material possessions, by birth in an elevated aristocratic family or by education, may

offer showbottle devotional service to the Deity and also offer prasāda to Vaiṣṇavas. Because of their ignorance, however, they cannot understand that since their minds are materially polluted, neither the Supreme Personality of Godhead, Lord Kṛṣṇa, nor the Vaiṣṇavas accept their offerings. If one accepts money from such materialistic persons to offer food to the Deity and Vaiṣṇavas, a pure Vaiṣṇava does not accept it. This causes unhappiness for the materialists because they are fully absorbed in the bodily conception of life. Therefore they sometimes turn against the Vaiṣṇavas.

Antya TEXT 6.277

eta vicāriyā nimantraṇa chāḍi' dila"

śuni' mahāprabhu hāsi' balite lāgila //CC Antya, 6.277//

SYNONYMS

eta vicāriyā—considering this; nimantraṇa—invitation; chāḍi' dila—he has stopped; śuni'-hearing; mahāprabhu—Śrī Caitanya Mahāprabhu; hāsi'-smiling; balite lāgila—began to say.

TRANSLATION

"Considering all these points," Svarūpa Dāmodara concluded, "he has stopped inviting You." Hearing this, Śrī Caitanya Mahāprabhu smiled and spoke as follows.

Antya TEXT 6.278

"viṣayāra anna khāile malina haya mana

malina mana haile nahe kṛṣṇera smaraṇa //CC Antya, 6.278//

SYNONYMS

viṣayāra—of materialistic persons; anna—food; khāile—if one eats; malina—contaminated; haya mana—the mind becomes; malina—contaminated; mana haile—when the mind becomes; nahe—is not; kṛṣṇera—of Lord Kṛṣṇa; smaraṇa—remembrance.

TRANSLATION

"When one eats food offered by a materialistic man, one's mind becomes

contaminated, and when the mind is contaminated, one is unable to think of Kṛṣṇa properly.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura suggests that people who are materialistically inclined and sahajiyās, or so-called Vaiṣṇavas who take everything very casually, are both viṣayi materialists. Eating food offered by them causes contamination, and as a result of such contamination, even a serious devotee becomes like a materialistic man. There are six kinds of association-giving charity, accepting charity, accepting food, offering food, talking confidentially and inquiring confidentially. One should very carefully avoid associating with both the sahajiyās, who are sometimes known as Vaiṣṇavas, and the non-Vaiṣṇavas, or avaiṣṇavas. Their association changes the transcendental devotional service of Lord Kṛṣṇa into sense gratification, and when sense gratification enters the mind of a devotee, he is contaminated. The materialistic person who aspires after sense gratification cannot properly think of Kṛṣṇa.

Antya TEXT 6.279

viṣayīra anna haya 'rājasa' nimantraṇa

dātā, bhoktā--duṁhāra malina haya mana //CC Antya, 6.279//

SYNONYMS

viṣayīra—offered by materialistic men; anna—food; haya—is; rājasa—in the mode of passion; nimantraṇa—invitation; dātā—the person who offers; bhoktā—the person who accepts such an offering; duṁhāra—of both of them; malina—contaminated; haya mana—the mind becomes.

TRANSLATION

"When one accepts an invitation from a person contaminated by the material mode of passion, the person who offers the food and the person who accepts it are both mentally contaminated.

PURPORT

Śrīla Bhaktivinoda Ṭhākura says that there are three varieties of invitations—those in the mode of goodness, those in passion and those in ignorance. An invitation accepted from a pure devotee is in the mode of goodness, an invitation accepted

from a person who is pious but materially attached is in the mode of passion, and an invitation accepted from a person who is materially very sinful is in the mode of ignorance.

Antya TEXT 6.280

inhāra saṅkoce āmi eta dina nila

bhāla haila--jāniyā āpani chāḍi dila" //CC Antya, 6.280//

SYNONYMS

inhāra saṅkoce—because of his eagerness; āmi—I; eta dina—for so many days; nila—I accepted; bhāla haila—it is very good; jāniyā—knowing; āpani—automatically; chāḍi dila—he has given up.

TRANSLATION

"Because of Raghunātha dāsa's eagerness, I accepted his invitation for many days. It is very good that Raghunātha dāsa, knowing this, has now automatically given up this practice."

Antya TEXT 6.281

kata dine raghunātha simha-dvāra chāḍilā

chatre yāi' māgiyā khāite ārambha karilā //CC Antya, 6.281//

SYNONYMS

kata dine—after some days; raghunātha—Raghunātha dāsa; simha-dvāra chāḍilā—gave up standing at the gate known as Simha-dvāra; chatre yāi'-going to an alms booth; māgiyā—begging; khāite—to eat; ārambha karilā—he began.

TRANSLATION

After some days, Raghunātha dāsa gave up standing near the Simha-dvāra gate and instead began eating by begging alms from a booth for free distribution of food.

Antya TEXT 6.282

govinda-pāśa śuni' prabhu puchena svarūpere

'raghu bhikṣā lāgi' ṭhāḍa kene nahe simha-dvāre'? //CC Antya, 6.282//

SYNONYMS

govinda-pāśa—from Govinda; śuni'-hearing; prabhu—Śrī Caitanya Mahāprabhu; puchena svarūpere—inquired from Svarūpa Dāmodara Gosvāmī; raghu—Raghunātha dāsa; bhikṣā lāgi'-for begging; ṭhāḍa kene nahe—why does he not stand; simha-dvāre—at the Simha-dvāra gate.

TRANSLATION

When Śrī Caitanya Mahāprabhu heard this news from Govinda, He inquired from Svarūpa Dāmodara, "Why does Raghunātha dāsa no longer stand at the Simha-dvāra gate to beg alms?"

Antya TEXT 6.283

svarūpa kahe,--"simha-dvāre duḥkha anubhaviyā
chatre māgi' khāya madhyāhna-kāle giyā" //CC Antya, 6.283//

SYNONYMS

svarūpa kahe—Svarūpa Dāmodara replied; simha-dvāre—at the Simha-dvāra gate; duḥkha anubhaviyā—feeling unhappy; chatre—at the charity booth; māgi'-begging; khāya—he eats; madhyāhna-kāle—at midday; giyā—going.

TRANSLATION

Svarūpa Dāmodara replied, "Raghunātha dāsa felt unhappy standing at the Simha-dvāra. Therefore he is now going at midday to beg alms from the charity booth."

Antya TEXT 6.284

prabhu kahe,--"bhāla kaila, chāḍila simha-dvāra
simha-dvāre bhikṣā-ṛtti--veśyāra ācāra //CC Antya, 6.284//

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; bhāla kaila—he has done well; chāḍila simha-dvāra—he has given up standing at the Simha-dvāra; simha-dvāre bhikṣā-ṛtti—to beg alms standing at the Simha-dvāra; veśyāra ācāra—the

behavior of a prostitute.

TRANSLATION

Hearing this news, Śrī Caitanya Mahāprabhu said, "He has done very well by no longer standing at the Simha-dvāra gate. Such begging of alms resembles the behavior of a prostitute.

Antya TEXT 6.285

kim artham ayam āgacchati, ayam dāsyati, anena dattam ayam aparāḥ. samety
ayam dāsyati, anenāpi na dattam anyāḥ sameṣyati, sa dāsyati ity ādi. //CC Antya,
6.285//

SYNONYMS

kim artham—why; ayam—this person; āgacchati—is coming; ayam—this
person; dāsyati—will give; anena—by this person; dattam—given; ayam—this;
aparāḥ—other; sameti—comes near; ayam—this person; dāsyati—will give;
anena—by this person; api—also; na—not; dattam—given; anyāḥ—another;
sameṣyati—will come near; saḥ—he; dāsyati—will give; iti—thus; ādi—and so
on.

TRANSLATION

"Here is a person coming near. He will give me something. This person gave me something last night. Now another person is coming near. He may give me something. The person who just passed did not give me anything, but another person will come, and he will give me something.' Thus a person in the renounced order gives up his neutrality and depends on the charity of this person or that. Thinking in this way, he adopts the occupation of a prostitute.

Antya TEXT 6.286

chatre yāi yathā-lābha udara-bharaṇa

anya kathā nāhi, sukhe kṛṣṇa-saṅkīrtana" //CC Antya, 6.286//

SYNONYMS

chatre yāi—going to the booth for free food distribution; yathā-lābha—with
whatever is obtained; udara-bharaṇa—filling the belly; anya—other; kathā—
talk; nāhi—there is not; sukhe—happily; kṛṣṇa-saṅkīrtana—chanting the Hare

Kṛṣṇa mahā-mantra.

TRANSLATION

"If one goes to the booth where free food is distributed and fills his belly with whatever he obtains, there is no chance of further unwanted talk, and one can very peacefully chant the Hare Kṛṣṇa mahā-mantra."

Antya TEXT 6.287

eta bali' tānre punaḥ prasāda karilā

'govardhanera śilā', 'guñjā-mālā' tānre dilā //CC Antya, 6.287//

SYNONYMS

eta bali'-saying this; tānre—unto him; punaḥ—again; prasāda karilā—gave something in mercy; govardhanera śilā—a stone from Govardhana Hill; guñjā-mālā—a garland of small conchshells; tānre dilā—delivered to him.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu again bestowed His mercy upon Raghunātha dāsa by giving him a piece of stone from Govardhana Hill and a garland of small conchshells.

Antya TEXT 6.288

śaṅkarānanda-sarasvatī vṛndāvana haite āilā

teṇha sei śilā-guñjā-mālā lañā gelā //CC Antya, 6.288//

SYNONYMS

śaṅkarānanda-sarasvatī—one of the devotees of Śrī Caitanya Mahāprabhu; vṛndāvana haite—from Vṛndāvana; āilā—came; teṇha—he; sei—that; śilā-guñjā-mālā—stone and the garland of small conchshells; lañā—taking; gelā—went.

TRANSLATION

Previously, when Śaṅkarānanda Sarasvatī had returned from Vṛndāvana, he had brought the piece of stone from Govardhana Hill and also the garland of conchshells.

Antya TEXT 6.289

pārsve gānthā guñjā-mālā, govardhana-śilā

dui vastu mahāprabhura āge āni' dilā //CC Antya, 6.289//

SYNONYMS

pārsve—on one side; gānthā—strung together; guñjā-mālā—the garland of small conchshells; govardhana-śilā—the stone from Govardhana; dui vastu—two things; mahāprabhura āge—in front of Śrī Caitanya Mahāprabhu; āni' dilā - presented.

TRANSLATION

He presented Śrī Caitanya Mahāprabhu these two items-the garland of conchshells and the stone from Govardhana Hill.

Antya TEXT 6.290

dui apūrva-vastu pāñā prabhu tuṣṭa hailā

smaraṇera kāle gale pare guñjā-mālā //CC Antya, 6.290//

SYNONYMS

dui—two; apūrva-vastu—uncommon things; pāñā—getting; prabhu—Lord Śrī Caitanya Mahāprabhu; tuṣṭa hailā—became very happy; smaraṇera kāle—at the time of remembering (when He was chanting Hare Kṛṣṇa); gale—on the neck; pare—wears; guñjā-mālā—the garland of small conchshells.

TRANSLATION

Upon receiving these two uncommon items, Śrī Caitanya Mahāprabhu was extremely happy. While chanting, He would put the garland around His neck.

Antya TEXT 6.291

govardhana-śilā prabhu hṛdaye-netre dhare

kabhu nāsāya ghrāṇa laya, kabhu śire kare //CC Antya, 6.291//

SYNONYMS

govardhana-śilā—the stone from Govardhana Hill; prabhu—Śrī Caitanya

Mahāprabhu; hṛdaye—on the heart; netre—on the eyes; dhare—puts; kabhu—sometimes; nāsāya—with the nose; ghrāṇa laya—smells; kabhu—sometimes; śire kare—He puts on His head.

TRANSLATION

The Lord would put the stone to His heart or sometimes to His eyes. Sometimes He would smell it with His nose and sometimes place it on His head.

Antya TEXT 6.292

netra-jale sei śilā bhije nirantara

śilāre kahena prabhu--'kṛṣṇa-kalevara' //CC Antya, 6.292//

SYNONYMS

netra-jale—by the tears of His eyes; sei—that; śilā—stone; bhije—remains wet; nirantara—always; śilāre—the stone; kahena—says; prabhu—Śrī Caitanya Mahāprabhu; kṛṣṇa-kalevara—the body of Lord Kṛṣṇa.

TRANSLATION

The stone from Govardhana was always moist with tears from His eyes. Śrī Caitanya Mahāprabhu would say, "This stone is directly the body of Lord Kṛṣṇa."

Antya TEXT 6.293

ei-mata tina-vatsara śilā-mālā dharilā

tuṣṭa hañā śilā-mālā raghunāthe dilā //CC Antya, 6.293//

SYNONYMS

ei-mata—in this way; tina-vatsara—for three years; śilā-mālā—the stone and the garland of conchshells; dharilā—He kept; tuṣṭa hañā—when He became very happy; śilā-mālā—the stone and the garland; raghunāthe—to Raghunātha dāsa; dilā—He delivered.

TRANSLATION

For three years He kept the stone and garland. Then, greatly satisfied by the behavior of Raghunātha dāsa, the Lord delivered both of them to him.

prabhu kahe,--"ei śilā kṛṣṇera vigraha

inhāra sevā kara tumi kariyā āgraha //CC Antya, 6.294//

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; ei śilā—this stone; kṛṣṇera vigraha—the form of Lord Kṛṣṇa; inhāra—of this; sevā—worship; kara—do; tumi—you; kariyā āgraha—with great eagerness.

TRANSLATION

Śrī Caitanya Mahāprabhu instructed Raghunātha dāsa, "This stone is the transcendental form of Lord Kṛṣṇa. Worship the stone with great eagerness."

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura writes in his Anubhāṣya that in the opinion of Śrī Caitanya Mahāprabhu, the govardhana-śilā, the stone from Govardhana Hill, was directly the form of Kṛṣṇa, the son of Mahārāja Nanda. The Lord used the stone for three years, and then in the heart of Raghunātha dāsa the Lord awakened devotional service to the stone. The Lord then gave the stone to Raghunātha dāsa, accepting him as one of His most confidential servants. However, some envious people conclude that because Raghunātha dāsa had not taken birth in the family of a brāhmaṇa, Śrī Caitanya Mahāprabhu did not give him the right to worship the Deity directly, but instead gave him a stone from Govardhana. This kind of thought is nārakī, or hellish. As stated in the Padma Purāṇa, arcye viṣṇau śilādhīr guruṣu nara-matir vaiṣṇave jāti-buddhiḥ. ..yasya vā nārakī saḥ: "One who considers the arcā-mūrti (the worshipable Deity of Lord Viṣṇu) to be stone, the spiritual master to be an ordinary human being, or a Vaiṣṇava to belong to a particular creed is possessed of hellish intelligence." If one thinks that the worshipable śālagrāma-śilā is a mere stone, that the spiritual master is an ordinary human being or that a pure Vaiṣṇava preaching the bhakti cult all over the world is a member of a particular caste or material division of society, he is considered a nārakī, a candidate for hellish life. When Śrī Caitanya Mahāprabhu instructed that the govardhana-śilā, the stone taken from Govardhana, is nondifferent from the body of Śrī Kṛṣṇa, the Supreme Personality of Godhead, He indirectly advised such foolish persons that one should not be envious of a Vaiṣṇava who belongs to a different caste or sect. One

should accept a Vaiṣṇava as transcendental. in this way one can be saved; otherwise, one is surely awaiting a hellish life.

Antya TEXT 6.295

ei śilāre kara tumi sāttvika pūjana

acirāt pābe tumi kṛṣṇa-prema-dhana //CC Antya, 6.295//

SYNONYMS

ei śilāra—of this stone; kara—do; tumi—you; sāttvika pūjana—worshiping like a perfect brāhmaṇa, or in the mode of goodness; acirāt—very soon; pābe tumi—you will get; kṛṣṇa-prema—ecstatic love of Kṛṣṇa; dhana—wealth.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "Worship this stone in the mode of goodness like a perfect brāhmaṇa, for by such worship you will surely attain ecstatic love of Kṛṣṇa without delay.

Antya TEXT 6.296

eka kuñjā jala āra tulasī-mañjarī

sāttvika-sevā ei--śuddha-bhāve kari //CC Antya, 6.296//

SYNONYMS

eka—one; kuñjā—jug; jala—water; āra—and; tulasī-mañjarī—flowers of the tulasī tree; sāttvika-sevā—worship in goodness; ei—this; śuddha-bhāve—in complete purity; kari—performing.

TRANSLATION

"For such worship, one needs a jug of water and a few flowers from a tulasī tree. This is worship in complete goodness when performed in complete purity.

Antya TEXT 6.297

dui-dike dui-patra madhye komala mañjarī

ei-mata aṣṭa-mañjarī dibe śraddhā kari" ' //CC Antya, 6.297//

SYNONYMS

dui-dike—on two sides; dui-patra—two tulasī leaves; madhye—within; komala mañjarī—very soft tulasī flower; ei-mata—in this way; aṣṭa-mañjarī—eight tulasī flowers; dibe—you should offer; śraddhā kari'-with faith and love.

TRANSLATION

"With faith and love, you should offer eight soft tulasī flowers, each with two tulasī leaves, one on each side of each flower."

Antya TEXT 6.298

śrī-haste śilā diyā ei ājñā dilā

ānande raghunātha sevā karite lāgilā //CC Antya, 6.298//

SYNONYMS

śrī-haste—by His own transcendental hand; śilā—the stone from Govardhana Hill; diyā—delivering; ei ājñā—this order; dilā—He gave; ānande—in great happiness; raghunātha—Raghunātha dāsa; sevā karite lāgilā—began to worship.

TRANSLATION

After thus advising him how to worship, Lord Śrī Caitanya Mahāprabhu personally offered Raghunātha dāsa the govardhana-śilā with His transcendental hand. As advised by the Lord, Raghunātha dāsa worshiped the śilā in great transcendental jubilation.

Antya TEXT 6.299

eka-vitasti dui-vastra, piṇḍā eka-khāni

svarūpa dilena kuñjā ānibāre pāni //CC Antya, 6.299//

SYNONYMS

eka-vitasti—about six inches long; dui-vastra—two cloths; piṇḍā eka-khāni—one wooden platform; svarūpa dilena—Svarūpa Dāmodara Gosvāmī delivered; kuñjā—a jug; ānibāre pāni—for bringing water.

TRANSLATION

Svarūpa Dāmodara gave Raghunātha dāsa two cloths, each about six inches long, a wooden platform and a jug in which to keep water.

Antya TEXT 6.300

ei-mata raghunātha karena pūjana

pūjā-kāle dekhe śilāya 'vrajendra-nandana' //CC Antya, 6.300//

SYNONYMS

ei-mata—in this way; raghunātha—Raghunātha dāsa Gosvāmī; karena pūjana—worships; pūjā-kāle—while worshiping; dekhe—he sees; śilāya—in the stone from Govardhana; vrajendra-nandana—the son of Nanda Mahārāja.

TRANSLATION

Thus Raghunātha dāsa began worshiping the stone from Govardhana, and as he worshiped he saw the Supreme Personality of Godhead, Kṛṣṇa, the son of Nanda Mahārāja, directly in the stone.

Antya TEXT 6.301

'prabhura svahasta-datta govardhana-śilā

ei cinti' raghunātha preme bhāsi' gelā //CC Antya, 6.301//

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; sva-hasta—own hand; datta—handed over by; govardhana-śilā—the stone from Govardhana Hill; ei cinti'-thinking this; raghunātha—Raghunātha dāsa; preme—in ecstatic love; bhāsi' gelā—became overflowed.

TRANSLATION

Thinking of how he had received the govardhana-śilā directly from the hands of Śrī Caitanya Mahāprabhu, Raghunātha dāsa was always overflowed with ecstatic love.

Antya TEXT 6.302

jala-tulasīra sevāya tānra yata sukhodaya

ṣoḍaśopacāra-pūjāya tata sukha naya //CC Antya, 6.302//

SYNONYMS

jala-tulasīra sevāya—by worshiping with water and tulasī; tāñra—his; yata—as much as; sukha-udaya—rise of transcendental happiness; ṣoḍaśa-upacāra-pūjāya—by worshiping with sixteen kinds of paraphernalia; tata—so much; sukha—happiness; naya—is not.

TRANSLATION

The amount of transcendental bliss that Raghunātha dāsa enjoyed simply by offering water and tulasī is impossible to achieve even if one worships the Deity with sixteen kinds of paraphernalia.

Antya TEXT 6.303

ei-mata kata dina karena pūjana

tabe svarūpa-gosāñi tāñre kahilā vacana //CC Antya, 6.303//

SYNONYMS

ei-mata—in this way; kata dina—for some days; karena pūjana—he worshiped; tabe—at that time; svarūpa-gosāñi—Svarūpa Dāmodara Gosvāmī; tāñre—to him; kahilā vacana—said some words.

TRANSLATION

After Raghunātha dāsa had thus worshiped the govardhana-śilā for some time, Svarūpa Dāmodara one day spoke to him as follows.

Antya TEXT 6.304

"aṣṭa-kaudira khājā-sandeśa kara samarpaṇa

śraddhā kari' dile, sei amṛtera sama //CC Antya, 6.304//

SYNONYMS

aṣṭa-kaudira—costing eight kauḍis; khājā-sandeśa—khājā and sandeśa sweetmeats; kara samarpaṇa—offer; śraddhā kari'-with love and faith; dile—if you offer; sei—that; amṛtera sama—just like nectar.

TRANSLATION

"Offer the Govardhana stone eight kauḍis worth of the first-class sweetmeats known as khājā and sandeśa. If you offer them with faith and love, they will be just like nectar."

Antya TEXT 6.305

tabe aṣṭa-kauḍira khājā kare samarpaṇa

svarūpa-ājñāya govinda tāhā kare samādhāna //CC Antya, 6.305//

SYNONYMS

tabe—then; aṣṭa-kauḍira—costing eight kauḍis; khājā—the sweetmeat named khājā; kare samarpaṇa—offers; svarūpa-ājñāya—by the order of Svarūpa Dāmodara; govinda—the personal servant of Śrī Caitanya Mahāprabhu; tāhā—that; kare samādhāna—arranges.

TRANSLATION

Raghunātha dāsa then began offering the costly sweetmeats known as khājā, which Govinda, following the order of Svarūpa Dāmodara, would supply.

Antya TEXT 6.306

raghunātha sei śilā-mālā yabe pāilā

gosāñira abhiprāya ei bhāvanā karilā //CC Antya, 6.306//

SYNONYMS

raghunātha—Raghunātha dāsa Gosvāmī; sei śilā—that stone; mālā—garland; yabe—when; pāilā—he got; gosāñira—of Śrī Caitanya Mahāprabhu; abhiprāya—intention; ei—this; bhāvanā karilā—he thought.

TRANSLATION

When Raghunātha dāsa received from Śrī Caitanya Mahāprabhu the stone and the garland of conchshells, he could understand the Lord's intention. Thus he thought as follows.

Antya TEXT 6.307

"śilā diyā gosāñi samarpilā 'govardhane'

guñjā-mālā diyā dilā 'rādhikā-carāṇe' //CC Antya, 6.307//

SYNONYMS

śilā diyā—by offering this stone; gosāñi—Śrī Caitanya Mahāprabhu; samarpilā—offered; govardhane—a place near Govardhana Hill; guñjā-mālā diyā—by offering the garland of small conchshells; dilā—offered; rādhikā-carāṇe—shelter at the lotus feet of Śrīmatī Rādhārāṇī.

TRANSLATION

"By offering me the govardhana-śilā, Śrī Caitanya Mahāprabhu has offered me a place near Govardhana Hill, and by offering me the garland of conch shells, He has offered me shelter at the lotus feet of Śrīmatī Rādhārāṇī."

Antya TEXT 6.308

ānande raghunāthera bāhya vismaraṇa

kāya-mane sevilena gaurāṅga-carāṇa //CC Antya, 6.308//

SYNONYMS

ānande—in transcendental bliss; raghunāthera—of Raghunātha dāsa; bāhya vismaraṇa—forgetting everything external; kāya-mane—by mind and body; sevilena—served; gaurāṅga-carāṇa—the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

Raghunātha dāsa's transcendental bliss was boundless. Forgetting everything external, he served the lotus feet of Śrī Caitanya Mahāprabhu with his body and mind.

Antya TEXT 6.309

ananta guṇa raghunāthera ke karibe lekhā?

raghunāthera niyama,--yena pāṣāṇera rekhā //CC Antya, 6.309//

SYNONYMS

ananta guṇa—unlimited transcendental attributes; raghunāthera—of Raghunātha

dāsa; ke—who; karibe lekhā—can write; raghunāthera—of Raghunātha dāsa; niyama—the strict regulative principles; yena—like; pāṣāṇera rekhā—lines on a stone.

TRANSLATION

Who could list the unlimited transcendental attributes of Raghunātha dāsa? His strict regulative principles were exactly like lines on a stone.

PURPORT

The words pāṣāṇera rekhā are very significant. Raghunātha dāsa Gosvāmī followed the regulative principles so strictly and rigidly that they were compared to the lines on a stone. As such lines cannot be erased at any time, so the regulative principles observed by Śrī Raghunātha dāsa Gosvāmī could not be changed under any circumstances.

Antya TEXT 6.310

sāḍe sāta prahara yāya kīrtana-smaraṇe

āhāra-nidrā cāri daṇḍa seha nahe kona dine //CC Antya, 6.310//

SYNONYMS

sāḍe sāta prahara—7.5 praharas (one prahara equals three hours); yāya—is spent; kīrtana-smaraṇe—in chanting the Hare Kṛṣṇa mahā-mantra and remembering the lotus feet of Kṛṣṇa; āhāra-nidrā—eating and sleeping; cāri daṇḍa—four daṇḍas (one daṇḍa equals twenty-four minutes); seha—that; nahe—is not; kona dine—some days.

TRANSLATION

Raghunātha dāsa spent more than twenty-two hours out of every twenty-four chanting the Hare Kṛṣṇa mahā-mantra and remembering the lotus feet of the Lord. He ate and slept for less than an hour and a half, and on some days that also was impossible.

Antya TEXT 6.311

vairāgyera kathā tāñra adbhuta-kathana

ājanma nā dila jihvāya rasera sparśana //CC Antya, 6.311//

SYNONYMS

vairāgyera—of the renunciation; kathā—talks; tāñra—of him; adbhuta-kathana—wonderful topics; ā-janma—from birth; nā dila—did not allow; jihvāya—to the tongue; rasera sparśana—tasting.

TRANSLATION

Topics concerning his renunciation are wonderful. Throughout his life he never allowed his tongue sense gratification.

Antya TEXT 6.312

chiṇḍā kāni kāñthā vinā nā pare vasana

sāvadhāne prabhura kailā ājñāra pālana //CC Antya, 6.312//

SYNONYMS

chiṇḍā kāni—a small torn cloth; kāñthā—a patchwork cotton wrapper; vinā—except; nā pare—does not wear; vasana—clothing; sāvadhāne—with great care; prabhura—of Śrī Caitanya Mahāprabhu; kailā—performed; ājñāra pālana - execution of the order.

TRANSLATION

He never touched anything to wear except a small torn cloth and a patchwork wrapper. Thus he very rigidly executed the order of Śrī Caitanya Mahāprabhu.

PURPORT

The principle of very rigidly carrying out the order of the spiritual master must be observed. The spiritual master gives different orders to different people. For example, Śrī Caitanya Mahāprabhu ordered Jīva Gosvāmī, Rūpa Gosvāmī and Sanātana Gosvāmī to preach, and He ordered Raghunātha dāsa Gosvāmī to strictly follow the rules and regulations of the renounced order. All six Gosvāmīs strictly followed the instructions of Śrī Caitanya Mahāprabhu. This is the principle for progress in devotional service. After receiving an order from the spiritual master, one must strictly try to execute the order. That is the way of success.

Antya TEXT 6.313

prāṇa-rakṣā lāgi' yebā karena bhakṣaṇa

tāhā khāñā āpanāke kahe nirveda-vacana //CC Antya, 6.313//

SYNONYMS

prāṇa-rakṣā lāgi'-to maintain life; yebā—whatever; karena bhakṣaṇa—he ate; tāhā khāñā—eating that; āpanāke—to himself; kahe—said; nirveda-vacana—words of reproach.

TRANSLATION

Whatever he ate was only to keep his body and soul together, and when he ate he would reproach himself thus.

Antya TEXT 6.314

ātmānam ced vijānīyāt

param jñāna-dhūtāśayaḥ

kim icchan kasya vā hetor

deham puṣṇāti lampāṭaḥ //CC Antya, 6.314//

SYNONYMS

ātmānam—the soul; cet—if; vijānīyāt—one understands; param—supreme; jñāna—by knowledge; dhūta—thrown off; āśayaḥ—material desires; kim—what; icchan—desiring; kasya—what; vā—or; hetor—for reason; deham—the material body; puṣṇāti—maintains; lampāṭaḥ—debauchee.

TRANSLATION

"If one's heart has been cleansed by perfect knowledge and one has understood Kṛṣṇa, the Supreme Brahman, he then gains everything. Why should such a person act like a debauchee by trying very carefully to maintain his material body?"

PURPORT

This verse (Bhāg. 7.15.40) was spoken by Nārada to Yudhiṣṭhira Mahārāja regarding a householder's liberation from material bondage. On the spiritual platform, one does not unnecessarily care for the body. Śrīla Narottama dāsa

Ṭhākura has said, deha-smṛti nāhi yāra, saṁsāra bandhana kāhān tāra. One who is spiritually situated does not think that he is the body. Therefore he can transcendently execute severe penances in the renounced order of life. The best example of such renunciation is Raghunātha dāsa Gosvāmī.

Antya TEXT 6.315

prasādānna pasārira yata nā vikāya

dui-tina dina haile bhāta saḍi' yāya //CC Antya, 6.315//

SYNONYMS

prasāda-anna—food of Jagannātha; pasārira—of the shopkeepers; yata—as much as; nā vikāya—is not sold; dui-tina dina—two and three days; haile—after; bhāta—the rice; saḍi' yāya—becomes decomposed.

TRANSLATION

Lord Jagannātha's prasāda is sold by shopkeepers, and that which is not sold decomposes after two or three days.

Antya TEXT 6.316

simha-dvāre gābhī-āge sei bhāta ḍāre

saḍā-gandhe tailaṅgī-gāi khāite nā pāre //CC Antya, 6.316//

SYNONYMS

simha-dvāre—at the gate known as Simha-dvāra; gābhī-āge—in front of the cows; sei bhāta—that food; ḍāre—they throw; saḍā-gandhe—because of a rotten smell; tailaṅgī-gāi—the cows from Tailaṅga; khāite nā pāre—cannot eat.

TRANSLATION

All the decomposed food is thrown before the cows from Tailaṅga at the Simha-dvāra gate. Because of its rotten odor, even the cows cannot eat it.

Antya TEXT 6.317

sei bhāta raghunātha rātre ghare āni'

bhāta pākhāliyā phele ghare diyā bahu pāni //CC Antya, 6.317//

SYNONYMS

sei bhāta—that rejected rice; raghunātha—Raghunātha dāsa; rātre—at night; ghare āni'-bringing home; bhāta—the rice; pākhāliya—washing; phele—throws; ghare—at home; diyā—putting; bahu pāni—much water.

TRANSLATION

At night Raghunātha dāsa would collect that decomposed rice, bring it home and wash it with ample water.

Antya TEXT 6.318

bhitarera ḍṛḍha yei māji bhāta pāya

lavaṇa diyā raghunātha sei anna khāya //CC Antya, 6.318//

SYNONYMS

bhitarera—within; ḍṛḍha—the harder portion; yei—which; māji—the core; bhāta—rice; pāya—he gets; lavaṇa diyā—with a little salt; raghunātha—Raghunātha dāsa Gosvāmī; sei anna—that rice; khāya—eats.

TRANSLATION

Then he ate the hard inner portion of the rice with salt.

Antya TEXT 6.319

eka-dina svarūpa tāhā karite dekhilā

hāsiyā tāhāra kichu māgiyā khāilā //CC Antya, 6.319//

SYNONYMS

eka-dina—one day; svarūpa—Svarūpa Dāmodara Gosvāmī; tāhā—that; karite—doing; dekhilā—saw; hāsiyā—smiling; tāhāra—of that; kichu—some; māgiyā khāilā—he begged and ate.

TRANSLATION

One day Svarūpa Dāmodara saw the activities of Raghunātha dāsa. Thus he smiled and asked for a small portion of that food and ate it.

Antya TEXT 6.320

svarūpa kahe,--"aiche amṛta khāo niti-niti

āmā-sabāya nāhi deha',--ki tomāra prakṛti?" //CC Antya, 6.320//

SYNONYMS

svarūpa kahe—Svarūpa Dāmodara said; aiche—such; amṛta—nectar; khāo—you eat; niti-niti—daily; āmā-sabāya—to us; nāhi deha'-you do not offer; ki—what; tomāra—your; prakṛti—nature.

TRANSLATION

Svarūpa Dāmodara said, "You eat such nectar every day, but you never offer it to us. Where is your character?"

Antya TEXT 6.321

govindera mukhe prabhu se vārtā śunilā

āra dina āsi' prabhu kahite lāgilā //CC Antya, 6.321//

SYNONYMS

govindera mukhe—from the mouth of Govinda; prabhu—Śrī Caitanya Mahāprabhu; se vārtā—that news; śunilā—heard; āra dina—the next day; āsi'-coming; prabhu—Śrī Caitanya Mahāprabhu; kahite lāgilā—began to say.

TRANSLATION

When Śrī Caitanya Mahāprabhu heard news of this from the mouth of Govinda, He went there the next day and spoke as follows.

Antya TEXT 6.322

kāñhā vastu khāo sabe, more nā deha' kene?"

eta bali' eka grāsa karilā bhakṣaṇe //CC Antya, 6.322//

SYNONYMS

kāñhā—what; vastu—things; khāo—you eat; sabe—all; more—to Me; nā deha' kene—why do you not give; eta bali'-saying this; eka grāsa—one morsel; karilā bhakṣaṇe—ate.

TRANSLATION

"What nice things are you eating? Why don't you give anything to Me?" Saying this, He forcibly took a morsel and began to eat.

Antya TEXT 6.323

āra grāsa laite svarūpa hātete dharilā

'tava yogya nahe' bali' bale kāḍi' nilā //CC Antya, 6.323//

SYNONYMS

āra—another; grāsa—morsel; laite—taking; svarūpa—Svarūpa Dāmodara; hātete—the hand; dharilā—caught; tava—for You; yogya—fit; nahe—is not; bali'-saying; bale—by force; kāḍi'-snatching; nilā—he took.

TRANSLATION

When Śrī Caitanya Mahāprabhu was taking another morsel of food, Svarūpa Dāmodara caught Him by the hand and said, "It is not fit for You." Thus he forcibly took the food away.

Antya TEXT 6.324

prabhu bale,--"niti-niti nānā prasāda khāi

aiche svāda āra kona prasāde nā pāi" //CC Antya, 6.324//

SYNONYMS

prabhu bale—Lord Śrī Caitanya Mahāprabhu said; niti-niti—day after day; nānā prasāda—varieties of prasāda; khāi—I eat; aiche svāda—such a nice taste; āra—other; kona—any; prasāde—in the remnants of Lord Jagannātha's food; nā pāi—I do not get.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Of course, every day I eat varieties of prasāda, but I have never tasted such nice prasāda as that which Raghunātha is eating."

Antya TEXT 6.325

ei-mata mahāprabhu nānā līlā kare

raghunāthera vairāgya dekhi' santoṣa antare //CC Antya, 6.325//

SYNONYMS

ei-mata—in this way; mahāprabhu—Śrī Caitanya Mahāprabhu; nānā līlā—many pastimes; kare—performs; raghunāthera—of Raghunātha dāsa; vairāgya—renunciation; dekhi'-by seeing; santoṣa antare—satisfied within.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu performed many pastimes at Jagannātha Purī. Seeing the severe penances performed by Raghunātha dāsa in the renounced order, the Lord was greatly satisfied.

Antya TEXT 6.326

āpana-uddhāra ei raghunātha-dāsa

'gaurāṅga-stava-kalpa-vṛkṣe' kariyāchena prakāśa //CC Antya, 6.326//

SYNONYMS

āpana-uddhāra—his personal deliverance; ei raghunātha-dāsa—this Raghunātha dāsa Gosvāmī; gaurāṅga-stava-kalpa-vṛkṣe—in his poem known as Gaurāṅga-stava-kalpavṛkṣa; kariyāchena prakāśa—has manifested.

TRANSLATION

In his own poem known as the Gaurāṅga-stava-kalpavṛkṣa, Raghunātha dāsa has described his personal deliverance.

Antya TEXT 6.327

mahā-sampad-dāvād api patitam uddhṛtya kṛpayā

svarūpe yaḥ svīye kujanam api mām nyasya muditaḥ

uro-guñjā-hāraṁ priyam api ca govardhana-śilām

dadau me gaurāṅgo hṛdaya udayan mām madayati //CC Antya, 6.327//

SYNONYMS

mahā-sampad—of profuse material opulence; dāvāt—from a forest fire; api—although; patitam—fallen; uddhṛtya—delivering; kṛpayā—by mercy; svarūpe—unto Svarūpa Dāmodara Gosvāmī; yaḥ—He who (Lord Śrī Caitanya

Mahāprabhu); svīye—His personal associate; ku-janam—low person; api—although; mām—me; nyasya—having delivered; muditaḥ—pleased; uraḥ—of the chest; guñjā-hāram—the garland of conchshells; priyam—dear; api—although; ca—and; govardhana-śilām—a stone from Govardhana Hill; dadau—delivered; me—to me; gaurāṅgaḥ—Lord Gaurāṅga; hṛdaye—in my heart; udayan—by manifesting; mām—me; madayati—maddens.

TRANSLATION

"Although I am a fallen soul, the lowest of men, Śrī Caitanya Mahāprabhu delivered me from the blazing forest fire of great material opulence by His mercy. He handed me over in great pleasure to Svarūpa Dāmodara, His personal associate. The Lord also gave me the garland of small conchshells that He wore on His chest and a stone from Govardhana Hill, although they were very dear to Him. That same Lord Śrī Caitanya Mahāprabhu awakens within my heart and makes me mad after Him."

PURPORT

This verse is from Śrī Gaurāṅga-stava-kalpavṛkṣa (11), written by Raghunātha dāsa Gosvāmī.

Antya TEXT 6.328

ei ta' kahiluṅ raghunāthera milana

ihā yei śune pāya caitanya-caraṇa //CC Antya, 6.328//

SYNONYMS

ei—this; ta'-certainly; kahiluṅ—I have described; raghunāthera milana—the meeting of Raghunātha dāsa; ihā—this; yei—anyone who; śune—hears; pāya—gets; caitanya-caraṇa—the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

Thus I have described the meeting of Raghunātha dāsa with Śrī Caitanya Mahāprabhu. Anyone who hears about this incident attains the lotus feet of Śrī Caitanya Mahāprabhu.

Antya TEXT 6.329

śrī-rūpa-raghunātha-pade yāra āśa,

caitanya-caritāmṛta kahe kṛṣṇadāsa //CC Antya, 6.329//

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; raghunātha—Śrīla Raghunātha dāsa Gosvāmī; pade—at the lotus feet; yāra—whose; āśa—expectation; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; kṛṣṇadāsa—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Antya-līlā, Sixth Chapter, describing Lord Caitanya's meeting with Raghunātha dāsa Gosvāmī.

Chapter 7 The Meeting of Śrī Caitanya Mahāprabhu and Vallabha Bhaṭṭa

The following summary of Chapter Seven is given by Śrīla Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya. In this chapter, Lord Śrī Caitanya Mahāprabhu's meeting with Vallabha Bhaṭṭa is described. There was some joking behavior between these two personalities, and finally Śrī Caitanya Mahāprabhu corrected Vallabha Bhaṭṭa and sympathetically accepted an invitation from him. Before this, Śrī Caitanya Mahāprabhu saw that Vallabha Bhaṭṭa was greatly attached to Gadādhara Paṇḍita. Therefore He acted as if displeased with Gadādhara Paṇḍita. Later, when Vallabha Bhaṭṭa became intimately connected with the Lord, the Lord advised him to take instructions from Gadādhara Paṇḍita. Thus the Lord expressed His feelings of love for Gadādhara Paṇḍita.

Antya TEXT 7.1

caitanya-caraṇāmbhoja-

makaranda-liho bhaje

yeṣāṁ prasāda-mātreṇa

pāmaro 'py amaro bhavet //CC Antya, 7.1//

SYNONYMS

caitanya—of Śrī Caitanya Mahāprabhu; caraṇa-ambhoja—at the lotus feet; makaranda—the honey; lihaḥ—unto those engaged in licking; bhaje—I offer my obeisances; yeṣām—of whom; prasāda-mātreṇa—simply by the mercy; pāmarah—a fallen soul; api—even; amarah—liberated; bhavet—becomes.

TRANSLATION

Let me offer my respectful obeisances unto the devotees of Śrī Caitanya Mahāprabhu. Simply by the causeless mercy of the devotees engaged in licking honey from His lotus feet, even a fallen soul becomes eternally liberated.

Antya TEXT 7.2

jaya jaya śrī-caitanya jaya nityānanda

jayādvaita-candra jaya gaura-bhakta-vṛnda //CC Antya, 7.2//

SYNONYMS

jaya jaya—all glories; śrī-caitanya—to Śrī Caitanya Mahāprabhu; jaya—all glories; nityānanda—to Nityānanda Prabhu; jaya—all glories; advaita-candra—to Advaita Ācārya; jaya—all glories; gaura-bhakta-vṛnda—to the devotees of Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Nityānanda Prabhu! All glories to Advaitacandra! And all glories to the devotees of Lord Śrī Caitanya Mahāprabhu!

Antya TEXT 7.3

varṣāntare yata gauḍera bhakta-gaṇa āilā

pūrvavat mahāprabhu sabāre mililā //CC Antya, 7.3//

SYNONYMS

varṣa-antare—the next year; yata—all; gauḍera—of Bengal; bhakta-gaṇa—devotees; āilā—came; pūrva-vat—as previously; mahāprabhu—Śrī Caitanya Mahāprabhu; sabāre mililā—met every one of them.

TRANSLATION

The next year, all the devotees of Bengal went to visit Śrī Caitanya Mahāprabhu, and as previously, the Lord met each and every one of them.

Antya TEXT 7.4

ei-mata vilāsa prabhura bhakta-gaṇa lañā

hena-kāle vallabha-bhaṭṭa milila āsiyā //CC Antya, 7.4//

SYNONYMS

ei-mata—in this way; vilāsa—pastimes; prabhura—of Śrī Caitanya Mahāprabhu; bhakta-gaṇa lañā—with His devotees; hena-kāle—at this time; vallabha-bhaṭṭa—the greatly learned scholar named Vallabha Bhaṭṭa; milila—met; āsiyā—coming.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu performed His pastimes with His devotees. Then a learned scholar named Vallabha Bhaṭṭa went to Jagannātha Purī to meet the Lord.

PURPORT

For a description of Vallabha Bhaṭṭa, one may refer to the Madhya-līlā, Chapter Nineteen, text 61.

Antya TEXT 7.5

āsiyā vandila bhaṭṭa prabhura caraṇe

prabhu 'bhāgavata-buddhye' kailā āliṅgane //CC Antya, 7.5//

SYNONYMS

āsiyā—coming; vandila—offered obeisances; bhaṭṭa—Vallabha Bhaṭṭa; prabhura caraṇe—at the lotus feet of Śrī Caitanya Mahāprabhu; prabhu—Śrī Caitanya Mahāprabhu; bhāgavata-buddhye—accepting him as a great devotee; kailā āliṅgane—embraced.

TRANSLATION

When Vallabha Bhaṭṭa arrived, he offered his obeisances at the lotus feet of the Lord. Accepting him as a great devotee, the Lord embraced him.

Antya TEXT 7.6

mānya kari' prabhu tāre nikaṭe vasāilā

vinaya kariyā bhaṭṭa kahite lāgilā //CC Antya, 7.6//

SYNONYMS

mānya kari'-with great respect; prabhu—Śrī Caitanya Mahāprabhu; tāre—him; nikaṭe—near; vasāilā—seated; vinaya kariyā—with great humility; bhaṭṭa—Vallabha Bhaṭṭa; kahite lāgilā—began to speak.

TRANSLATION

With great respect, Śrī Caitanya Mahāprabhu seated Vallabha Bhaṭṭa near Him. Then Vallabha Bhaṭṭa very humbly began to speak.

Antya TEXT 7.7

"bahu-dina manoratha tomā' dekhībāre

jagannātha pūrṇa kailā, dekhiluṅ tomāre //CC Antya, 7.7//

SYNONYMS

bahu-dina—for a long time; manoratha—my desire; tomā' dekhībāre—to see You; jagannātha—Lord Jagannātha; pūrṇa kailā—has fulfilled; dekhiluṅ tomāre—I have seen You.

TRANSLATION

"For a long time," he said, "I have desired to see You, my Lord. Now Lord Jagannātha has fulfilled this desire; therefore I am seeing You.

Antya TEXT 7.8

tomāra darśana ye pāya sei bhāgyavān

tomāke dekhiye,--yena sākṣāt bhagavān //CC Antya, 7.8//

SYNONYMS

tomāra darśana—Your audience; ye pāya—anyone who gets; sei—he;
bhāgyavān—very fortunate; tomāke dekhiye—I see You; yena—as if; sākṣāt
bhagavān—directly the Supreme Personality of Godhead.

TRANSLATION

"One who receives Your audience is fortunate indeed, for You are the Supreme Personality of Godhead Himself.

Antya TEXT 7.9

tomāre ye smaraṇa kare, se haya pavitra
darśane pavitra habe,--ithe ki vicitra? //CC Antya, 7.9//

SYNONYMS

tomāre—You; ye—anyone who; smaraṇa kahe—remembers; se—he; haya—
becomes; pavitra—purified; darśane—by seeing; pavitra—purified; habe—will
be; ithe—in this; ki vicitra—what astonishment.

TRANSLATION

"Since one who remembers You is purified, why should it be astonishing that
one becomes purified by seeing You?

Antya TEXT 7.10

yeṣāṁ saṁsmaraṇāt puṁsāṁ
sadyaḥ śuddhyanti vai gṛhāḥ
kiṁ punar darśana-sparśa-
pāda-śaucāsanādibhiḥ //CC Antya, 7.10//

SYNONYMS

yeṣāṁ—of whom; saṁsmaraṇāt-by remembrance; puṁsāṁ-of persons; sadyaḥ-
immediately; śuddhyanti-become purified; vai-certainly; gṛhāḥ-the houses; kim
punaḥ-what to speak of; darśana-by seeing; sparśa-touching; pāda-śauca—
washing the feet; āsana-ādibhiḥ—by offering a seat and so on.

TRANSLATION

"One can immediately purify his entire house simply by remembering exalted personalities, to say nothing of directly seeing them, touching their lotus feet, washing their feet or offering them places to sit."

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (1.19.33).

Antya TEXT 7.11

kali-kālera dharma--kṛṣṇa-nāma-saṅkīrtana

kṛṣṇa-śakti vinā nahe tāra pravartana //CC Antya, 7.11//

SYNONYMS

kali-kālera—of this age of Kali; dharma—the duty; kṛṣṇa-nāma-saṅkīrtana—chanting the holy name of Lord Kṛṣṇa; kṛṣṇa-śakti vinā—without being empowered by Lord Kṛṣṇa; nahe—is not; tāra—of that; pravartana—propagation.

TRANSLATION

"The fundamental religious system in the age of Kali is the chanting of the holy name of Kṛṣṇa. Unless empowered by Kṛṣṇa, one cannot propagate the saṅkīrtana movement.

Antya TEXT 7.12

tāhā pravartāilā tumi,--ei ta 'pramāṇa'

kṛṣṇa-śakti dhara tumi,--ithe nāhi āna //CC Antya, 7.12//

SYNONYMS

tāhā—that; pravartāilā—have propagated; tumi—You; ei—this; ta—certainly; pramāṇa—evidence; kṛṣṇa-śakti—the energy of Kṛṣṇa; dhara—bear; tumi—You; ithe nāhi āna—there is no question about it.

TRANSLATION

"You have spread the saṅkīrtana movement of Kṛṣṇa consciousness. Therefore it is evident that You have been empowered by Lord Kṛṣṇa. There is no question about it.

PURPORT

Śrī Madhvācārya has brought our attention to this quotation from the Nārāyaṇa-saṁhitā:

dvāparīyair janair viṣṇuḥ

pañcarātrais tu kevalaiḥ

kalau tu nāma-mātreṇa

pūjyate bhagavān hariḥ

"in the Dvāpara-yuga one could satisfy Kṛṣṇa or Viṣṇu only by worshipping opulently according to the pañcarātrikī system, but in the age of Kali one can satisfy and worship the Supreme Personality of Godhead Hari simply by chanting His holy name." Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains that unless one is directly empowered by the causeless mercy of Kṛṣṇa, one cannot become the spiritual master of the entire world (jagad-guru). One cannot become an ācārya simply by mental speculation. The true ācārya presents Kṛṣṇa to everyone by preaching the holy name of the Lord throughout the world. Thus the conditioned souls, purified by chanting the holy name, are liberated from the blazing fire of material existence. In this way, spiritual benefit grows increasingly full, like the waxing moon in the sky. The true ācārya, the spiritual master of the entire world, must be considered an incarnation of Kṛṣṇa's mercy. indeed, he is personally embracing Kṛṣṇa. He is therefore the spiritual master of all the varṇas (brāhmaṇa, kṣatriya, vaiśya and śūdra) and all the āśramas (brahmacarya, gr̥hastha, vānaprastha and sanniyāsa). Since he is understood to be the most advanced devotee, he is called paramahansa-ṭhākura. Ṭhākura is a title of honor offered to the paramahansa. Therefore one who acts as an ācārya, directly presenting Lord Kṛṣṇa by spreading His name and fame, is also to be called paramahansa-ṭhākura.

Antya TEXT 7.13

jagate karilā tumi kṛṣṇa-nāma prakāśe

yei tomā dekhe, sei kṛṣṇa-preme bhāse //CC Antya, 7.13//

SYNONYMS

jagate—throughout the entire world; karilā—have done; tumi—You; kṛṣṇa-nāma

prakāṣe—manifestation of the holy name of Lord Kṛṣṇa; yei—anyone who; tomā dekhe—sees You; sei—he; kṛṣṇa-preme—in ecstatic love of Kṛṣṇa; bhāse—floats.

TRANSLATION

"You have manifested the holy name of Kṛṣṇa throughout the entire world. Anyone who sees You is immediately absorbed in ecstatic love of Kṛṣṇa.

Antya TEXT 7.14

prema-parakāṣa nahe kṛṣṇa-śakti vine

'kṛṣṇa'--eka prema-dātā, śāstra-pramāṇe //CC Antya, 7.14//

SYNONYMS

prema—of ecstatic love of Kṛṣṇa; parakāṣa—manifestation; nahe—cannot be; kṛṣṇa-śakti vine—without the power of Kṛṣṇa; kṛṣṇa—Lord Kṛṣṇa; eka—the only one; prema-dātā—giver of prema; śāstra-pramāṇe—the verdict of all revealed scriptures.

TRANSLATION

"Without being especially empowered by Kṛṣṇa, one cannot manifest ecstatic love of Kṛṣṇa, for Kṛṣṇa is the only one who gives ecstatic love. That is the verdict of all revealed scriptures.

Antya TEXT 7.15

santv avatārā bahavaḥ

puṣkara-nābhasya sarvato-bhadrāḥ

kṛṣṇād anyāḥ ko vā latāsv

api premado bhavati" //CC Antya, 7.15//

SYNONYMS

santu—let there be; avatārāḥ—incarnations; bahavaḥ—many; puṣkara-nābhasya—of the Lord, from whose navel grows a lotus flower; sarvataḥ bhadraḥ—completely auspicious; kṛṣṇāt—than Lord Kṛṣṇa; anyāḥ—other; kaḥ vā—who possibly; latāsu—on the surrendered souls; api—also; prema-daḥ—the bestower

of love; bhavati—is.

TRANSLATION

"There may be many all-auspicious incarnations of the Personality of Godhead, but who other than Lord Śrī Kṛṣṇa can bestow love of God upon the surrendered souls?" "

PURPORT

This is a verse written by Bilvamaṅgala Ṭhākura. it is found in the Laghu-bhāgavatāmṛta (1.5.37).

Antya TEXT 7.16

mahāprabhu kahe--"śuna, bhaṭṭa mahā-mati

māyāvādī sannyāsī āmi, nā jāni kṛṣṇa-bhakti //CC Antya, 7.16//

SYNONYMS

mahāprabhu kahe—Śrī Caitanya Mahāprabhu replied; śuna—please hear; bhaṭṭa—My dear Vallabha Bhaṭṭa; mahā-mati—learned scholar; māyāvādī—in the Māyāvāda school; sannyāsī—sannyāsī; āmi—I; nā jāni—I do not know; kṛṣṇa-bhakti—devotional service to Kṛṣṇa.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "My dear Vallabha Bhaṭṭa, you are a learned scholar. Kindly listen to Me. I am a sannyāsī of the Māyāvāda school. Therefore I have no chance of knowing what kṛṣṇa-bhakti is.

Antya TEXT 7.17

advaitācārya-gosāñi--'sākṣāt īśvara'

tānra saṅge āmāra mana ha-ila nirmala //CC Antya, 7.17//

SYNONYMS

advaita-ācārya-gosāñi—Advaita Ācārya; sākṣāt īśvara—directly the Supreme Personality of Godhead; tānra saṅge—by His association; āmāra—My; mana—mind; ha-ila—has become; nirmala—purified.

TRANSLATION

"Nevertheless, My mind has become purified because I have associated with Advaita Ācārya, who is directly the Supreme Personality of Godhead.

Antya TEXT 7.18

sarva-śāstre kṛṣṇa-bhaktye nāhi yāñra sama

ataeva 'advaita-ācārya' tāñra nāma //CC Antya, 7.18//

SYNONYMS

sarva-śāstre—in all revealed scriptures; kṛṣṇa-bhaktye—in the devotional service of Lord Kṛṣṇa; nāhi—is not; yāñra—of whom; sama—equal; ataeva—therefore; advaita—without a competitor; ācārya—ācārya; tāñra nāma—His name.

TRANSLATION

"He is unparalleled in His understanding of all the revealed scriptures and the devotional service of Lord Kṛṣṇa. Therefore He is called Advaita Ācārya.

Antya TEXT 7.19

yāñhāra kṛpāte mlecchera haya kṛṣṇa-bhakti

ke kahite pāre tāñra vaiṣṇavatā-śakti? //CC Antya, 7.19//

SYNONYMS

yāñhāra—whose; kṛpāte—by mercy; mlecchera—of mlecchas; haya—is; kṛṣṇa-bhakti—devotional service to Kṛṣṇa; ke—who; kahite pāre—can describe; tāñra—His; vaiṣṇavatā-śakti—power of Vaiṣṇavism.

TRANSLATION

"He is such a great personality that by His mercy He can convert even the meateaters [mlecchas] to the devotional service of Kṛṣṇa. Who, therefore, can estimate the power of His Vaiṣṇavism?

PURPORT

It is extremely difficult to convert a mleccha, or meat-eater, into a devotee of

Lord Kṛṣṇa. Therefore anyone who can do so is situated on the highest level of Vaiṣṇavism.

Antya TEXT 7.20

nityānanda-avadhūta--'sākṣāt īśvara'

bhāvonmāde matta kṛṣṇa-premera sāgara //CC Antya, 7.20//

SYNONYMS

nityānanda—Lord Nityānanda; avadhūta—paramahansa; sākṣāt īśvara—directly the Supreme Personality of Godhead; bhāva-unmāde—by the madness of ecstatic love; matta—overwhelmed, intoxicated; kṛṣṇa-premera—of love of Kṛṣṇa; sāgara—the ocean.

TRANSLATION

"Lord Nityānanda Prabhu, the avadhūta, is also directly the Supreme Personality of Godhead. He is always intoxicated with the madness of ecstatic love. Indeed, He is an ocean of love of Kṛṣṇa.

Antya TEXT 7.21

ṣaḍ-darśana-vettā bhaṭṭācārya-sārvabhauma

ṣaḍ-darśane jagat-guru bhāgavatottama //CC Antya, 7.21//

SYNONYMS

ṣaḍ-darśana—of the six philosophical theses; vettā—the knower; bhaṭṭācārya-sārvabhauma—Sārvabhauma Bhaṭṭācārya; ṣaḍ-darśane—in six philosophical theses; jagat-guru—the spiritual master of the entire world; bhāgavata-uttama—the best of the devotees.

TRANSLATION

"Sārvabhauma Bhaṭṭācārya perfectly knows the six philosophical theses. He is therefore the spiritual master of the entire world in the six paths of philosophy. He is the best of devotees.

Antya TEXT 7.22

teṇha dekhāilā more bhakti-yoga-pāra

tānra prasāde jāniluṇ 'kṛṣṇa-bhakti-yoga' sāra //CC Antya, 7.22//

SYNONYMS

teṇha—he; dekhāilā—has shown; more—to Me; bhakti-yoga—of devotional service; pāra—the limit; tānra prasāde—by his mercy; jāniluṇ—I have understood; kṛṣṇa-bhakti—of devotional service to Lord Kṛṣṇa; yoga—of the yoga system; sāra—the essence.

TRANSLATION

"Sārvabhauma Bhaṭṭācārya has shown Me the limit of devotional service. Only by his mercy have I understood that devotional service to Kṛṣṇa is the essence of all mystic yoga.

Antya TEXT 7.23

rāmānanda-rāya kṛṣṇa-rasera 'nidhāna'

teṇha jñānilā--kṛṣṇa--svayaṁ bhagavān //CC Antya, 7.23//

SYNONYMS

rāmānanda-rāya—Śrīla Rāmānanda Rāya; kṛṣṇa-rasera—of the transcendental mellow of Kṛṣṇa's devotional service; nidhāna—the mine; teṇha—he; jñānilā—has given instruction; kṛṣṇa—Lord Kṛṣṇa; svayaṁ—Himself; bhagavān—the Supreme Personality of Godhead.

TRANSLATION

"Śrīla Rāmānanda Rāya is the ultimate knower of the transcendental mellows of Lord Kṛṣṇa's devotional service. He has instructed Me that Lord Kṛṣṇa is the Supreme Personality of Godhead.

Antya TEXT 7.24

tāte prema-bhakti--'puruṣārtha-śiromaṇi'

rāga-mārga prema-bhakti 'sarvādhika' jāni //CC Antya, 7.24//

SYNONYMS

tāte—therefore; prema-bhakti—devotional service in ecstatic love; puruṣārtha—of all goals of human life; śiromaṇi—the crown jewel; rāga-mārga—on the path

of spontaneous love; prema-bhakti—love of Kṛṣṇa; sarva-adhika—the highest of all; jāni—I can understand.

TRANSLATION

"Through the mercy of Rāmānanda Rāya, I have understood that ecstatic love of Kṛṣṇa is the highest goal of life and that spontaneous love of Kṛṣṇa is the highest perfection.

PURPORT

Puruṣārtha ("the goal of life") generally refers to religion, economic development, satisfaction of the senses and, finally, liberation. However, above these four kinds of puruṣārthas, love of Godhead stands supreme. It is called parama-puruṣārtha (the supreme goal of life) or puruṣārtha-śiromaṇi (the most exalted of all puruṣārthas). Lord Kṛṣṇa is worshiped by regulative devotional service, but the highest perfection of devotional service is spontaneous love of Godhead.

Antya TEXT 7.25

dāsyā, sakhyā, vātsalyā, āra ye śṛṅgāra

dāsa, sakhā, guru, kāntā,--'āśraya' yāhāra //CC Antya, 7.25//

SYNONYMS

dāsyā—servitude; sakhyā—friendship; vātsalyā—paternal love; āra—and; ye—that; śṛṅgāra—conjugal love; dāsa—the servant; sakhā—friend; guru—superior; kāntā—lover; āśraya—the shelter; yāhāra—of which.

TRANSLATION

"The servant, friend, superior and conjugal lover are the shelters of the transcendental mellows called dāsyā, sakhyā, vātsalyā and śṛṅgāra.

Antya TEXT 7.26

'aiśvarya-jñāna-yukta', 'kevala'-bhāva āra

aiśvarya-jñāne nā pāi vrajendra-kumāra //CC Antya, 7.26//

SYNONYMS

aiśvarya-jñāna-yukta—with understanding of the opulences; kevala—pure; bhāva—emotion; āra—also; aiśvarya-jñāne—by understanding of the opulences; nā pāi—one does not get; vrajendra-kumāra—the son of Nanda Mahārāja.

TRANSLATION

"There are two kinds of emotion [bhāva]. Emotion with an understanding of the Lord's full opulences is called aiśvarya-jñāna-yukta, and pure, uncontaminated emotion is called kevala. One cannot achieve shelter at the lotus feet of Kṛṣṇa, the son of Mahārāja Nanda, simply by knowing His opulences.

PURPORT

Vide Madhya-līlā, Chapter Nineteen, text 192.

Antya TEXT 7.27

nāyaṁ sukhāpo bhagavān

dehinām gopikā-sutaḥ

jñāninām cātma-bhūtānām

yathā bhakti-matām iha //CC Antya, 7.27//

SYNONYMS

na—not; ayam—this Lord Śrī Kṛṣṇa; sukha-āpaḥ—easily available; bhagavān—the Supreme Personality of Godhead; dehinām—for materialistic persons who have accepted the body as the self; gopikā-sutaḥ—the son of mother Yaśodā; jñāninām—for persons addicted to mental speculation; ca—and; ātma-bhūtānām—for persons performing severe austerities and penances or for personal associates; yathā—as; bhakti-matām—for persons engaged in spontaneous devotional service; iha—in this world.

TRANSLATION

"The Supreme Personality of Godhead, Kṛṣṇa, the son of mother Yaśodā, is accessible to those devotees engaged in spontaneous loving service, but He is not as easily accessible to mental speculators, to those striving for self-realization by severe austerities and penances, or to those who consider the body the same as the self."

PURPORT

This verse is from Śrīmad-Bhāgavatam (10.9.21).

Antya TEXT 7.28

'ātma-bhūta'-śabde kahe 'pāriṣada-gaṇa'

aiśvarya-jñāne lakṣmī nā pāilā vrajendra-nandana //CC Antya, 7.28//

SYNONYMS

ātma-bhūta-śabde—the word ātma-bhūta; kahe—means; pāriṣada-gaṇa—personal associates; aiśvarya-jñāne—in the understanding of opulence; lakṣmī—the goddess of fortune; nā pāilā—could not get; vrajendra-nandana—the shelter of Kṛṣṇa, the son of Nanda Mahārāja.

TRANSLATION

"The word 'ātma-bhūta' means 'personal associates.' Through the understanding of opulence, the goddess of fortune could not receive the shelter of Kṛṣṇa; the son of Nanda Mahārāja.

PURPORT

Lakṣmī, the goddess of fortune, has complete knowledge of Kṛṣṇa's opulences, but she could not achieve the association of Kṛṣṇa by dint of such knowledge. The devotees in Vṛndāvana, however, actually enjoy the association of Kṛṣṇa.

Antya TEXT 7.29

nāyaṁ śriyo 'ṅga u nitānta-rateḥ prasādaḥ

svar-yoṣitām nalina-gandha-rucām kuto 'nyāḥ

rāsotsave 'sya bhuja-daṇḍa-grhīta-kaṇṭha-

labdhāśiṣām ya udagād vraja-sundarīṇām //CC Antya, 7.29//

SYNONYMS

na—not; ayam—this; śriyaḥ—of the goddess of fortune; aṅge—on the chest; u—alas; nitānta-rateḥ—who is very intimately related; prasādaḥ—the favor; svaḥ—of the heavenly planets; yoṣitām—of women; nalina—of the lotus flower;

gandha—having the aroma; rucām—and bodily luster; kutaḥ—much less; anyāḥ—others; rāsa-utsava—in the festival of the rāsa dance; asya—of Lord Śrī Kṛṣṇa; bhuja-daṇḍa—by the arms; grhīta—embraced; kaṇṭha—their necks; labdha-āśiṣām—who achieved such a blessing; yaḥ—which; udagāt—became manifest; vraja-sundarīṇām—of the beautiful gopīs, the transcendental girls of Vrajabhūmi.

TRANSLATION

"When Lord Śrī Kṛṣṇa was dancing with the gopīs in the rāsa-līlā, the gopīs were embraced by the arms of the Lord. This transcendental favor was never bestowed upon the goddess of fortune or the other consorts in the spiritual world. Indeed, never was such a favor even imagined by the most beautiful girls in the heavenly planets, whose bodily luster and aroma resemble those of lotus flowers. And what to speak of worldly women who are very beautiful according to the material estimation?"

PURPORT

This is a verse from Śrīmad-Bhāgavatam (10.47.60).

Antya TEXT 7.30

śuddha-bhāve sakhā kare skandhe ārohaṇa

śuddha-bhāve vrajeśvarī karena bandhana //CC Antya, 7.30//

SYNONYMS

śuddha-bhāve—in pure consciousness; sakhā—friend; kare—does; skandhe—on the shoulder; ārohaṇa—rising; śuddha-bhāve—in pure consciousness; vraja-īśvarī—the Queen of Vraja; karena bandhana—binds.

TRANSLATION

"In pure Kṛṣṇa consciousness, a friend mounts the shoulder of Kṛṣṇa, and mother Yaśodā binds the Lord.

PURPORT

Śuddha-bhāva, pure consciousness, is not dependent on an understanding of the Lord's opulences. Even without such opulences, the devotee in śuddha-bhāva is inclined to love Kṛṣṇa as a friend or son.

Antya TEXT 7.31

'mora sakhā,' 'mora putra,'--ei 'śuddha' mana

ataeva śuka-vyāsa kare praśaṁsana //CC Antya, 7.31//

SYNONYMS

mora sakhā—my friend; mora putra—my son; ei—this; śuddha—pure; mana—consciousness; ataeva—therefore; śuka-vyāsa—Śukadeva Gosvāmī and Vyāsadeva; kare praśaṁsana—praise.

TRANSLATION

"In pure Kṛṣṇa consciousness, without knowledge of the Lord's opulences, a devotee considers Kṛṣṇa his friend or son. Therefore this devotional attitude is praised even by Śukadeva Gosvāmī and Vyāsadeva, the supreme authority.

Antya TEXT 7.32

ittham satām brahma-sukhānubhūtyā

dāsyam gatānām para-daivatena

māyāśritānām nara-dārakeṇa

sākam vijahruḥ kṛta-puṇya-puñjāḥ //CC Antya, 7.32//

SYNONYMS

ittham—in this way; satām—of persons who prefer the impersonal feature of the Lord; brahma—of the impersonal effulgence; sukha—by the happiness; anubhūtyā—who is realized; dāsyam—the mode of servitude; gatānām—of those who have accepted; para-daivatena—who is the supreme worshipable Deity; māyā-āśritānām—for ordinary persons under the clutches of external energy; nara-dārakeṇa—with He who is like a boy of this material world; sākam—in friendship; vijahruḥ—played; kṛta-puṇya-puñjāḥ—those who have accumulated volumes of pious activities.

TRANSLATION

"Those who are engaged in self-realization, appreciating the Brahman effulgence of the Lord, and those engaged in devotional service, accepting the Supreme Personality of Godhead as master, as well as those who are under the clutches of

māyā, thinking the Lord an ordinary person, cannot understand that certain exalted personalities—after accumulating volumes of pious activities—are now playing with the Lord in friendship as cowherd boys.'

PURPORT

This verse is from the Śrīmad-Bhāgavatam (10.12.11).

Antya TEXT 7.33

trayyā copaniṣadbhiś ca

sāṅkhya-yogaiś ca sātvataiḥ

upagīyamāna-māhātmyam

harim sāmanyatātmajam //CC Antya, 7.33//

SYNONYMS

trayyā—by followers of the three Vedas who perform great sacrifices like Indra and other demigods; ca—also; upaniṣadbhiḥ—by the followers of the Upaniṣads, the topmost portion of Vedic knowledge; ca—also; sāṅkhya—by the philosophers who analytically study the universe; yogaiḥ—by mystic yogīs; ca—and; sātvataiḥ—by devotees who follow the method of worship mentioned in the Pañcarātra and other Vedic literatures; upagīyamāna—being sung; māhātmyam—whose glories; harim—unto the Supreme Personality of Godhead; sā—she, mother Yaśodā; amanyata—considered; ātma-jam—her own son, born out of her body.

TRANSLATION

"When mother Yaśodā saw all the universes within the mouth of Kṛṣṇa, she was certainly astonished for the time being. Nevertheless, she still considered the Lord her own son, although He is worshiped by great personalities who offer him sacrifices, great saints who understand the greatness of the Lord by studying the Upaniṣads, great philosophers who analytically study the universe, great yogīs who know him as the all-pervading Supersoul, and even devotees who accept the Lord as the Supreme Personality of Godhead.'

PURPORT

This verse is from Śrīmad-Bhāgavatam (10.8.45).

Antya TEXT 7.34

nandaḥ kim akarod brahman

śreya evaṁ mahodayam

yaśodā vā mahā-bhāgā

papau yasyāḥ stanam hariḥ //CC Antya, 7.34//

SYNONYMS

nandaḥ—Nanda Mahārāja; kim—what; akarot—has performed; brahman—O brāhmaṇa; śreyaḥ—auspicious activities; evam—thus; mahā-udayam—rising to such an exalted position as the father of Kṛṣṇa; yaśodā—mother Yaśodā; vā—or; mahā-bhāgā—most fortunate; papau—drank; yasyāḥ—of whom; stanam—the breasts; hariḥ—the Supreme Personality of Godhead.

TRANSLATION

"O brāhmaṇa, what pious activities did Nanda Mahārāja perform to receive the Supreme Personality of Godhead Kṛṣṇa as his son? And what pious activities did mother Yaśodā perform that made the Absolute Supreme Personality of Godhead Kṛṣṇa call her "mother" and suck her breasts?"

PURPORT

This verse is from Śrīmad-Bhāgavatam (10.8.46).

Antya TEXT 7.35

aiśvarya dekhileha 'śuddhera' nahe aiśvarya-jñāna

ataeva aiśvarya ha-ite 'kevala'-bhāva pradhāna //CC Antya, 7.35//

SYNONYMS

aiśvarya—opulence; dekhileha—even after seeing; śuddhera—of a pure devotee; nahe—is not; aiśvarya-jñāna—knowledge of opulence; ataeva—therefore; aiśvarya ha-ite—than the understanding of opulence; kevala-bhāva—pure emotion; pradhāna—more eminent.

TRANSLATION

"Even if a pure devotee sees the opulence of Kṛṣṇa, he does not accept it. Therefore pure consciousness is more exalted than consciousness of the Lord's opulence.

Antya TEXT 7.36

e saba śikhāilā more rāya-rāmānanda

anargala rasa-vettā prema-sukhānanda //CC Antya, 7.36//

SYNONYMS

e saba—all this; śikhāilā—instructed; more—unto Me; rāya-rāmānanda—Rāmānanda Rāya; anargala—incessantly; rasa-vettā—one who understands transcendental mellows; prema-sukha-ānanda—absorbed in the happiness of ecstatic love of Kṛṣṇa.

TRANSLATION

"Rāmānanda Rāya is extremely aware of transcendental mellows. He is incessantly absorbed in the happiness of ecstatic love of Kṛṣṇa. It is he who has instructed Me all this.

Antya TEXT 7.37

kahana nā yāya rāmānandera prabhāva

rāya-prasāde jāniluṅ vrajera 'śuddha' bhāva //CC Antya, 7.37//

SYNONYMS

kahana nā yāya—cannot be described; rāmānandera prabhāva—the influence of Rāmānanda Rāya; rāya—of Rāmānanda Rāya; prasāde—by the mercy; jāniluṅ—I have understood; vrajera—of the inhabitants of Vraja; śuddha bhāva—unalloyed love.

TRANSLATION

"It is impossible to describe the influence and knowledge of Rāmānanda Rāya, for only by his mercy have I understood the unalloyed love of the residents of Vṛndāvana.

Antya TEXT 7.38

dāmodara-svarūpa--'prema-rasa' mūrtimān

yāñra sañge haila vraja-madhura-rasa-jñāna //CC Antya, 7.38//

SYNONYMS

dāmodara-svarūpa—Svarūpa Dāmodara Gosvāmī; prema-rasa—the transcendental mellows of ecstatic love; mūrtimān—personified; yāñra sañge—by whose association; haila—there was; vraja—of Vraja; madhura-rasa—of the mellow of conjugal love; jñāna—knowledge.

TRANSLATION

"The transcendental mellow of ecstatic love is personified by Svarūpa Dāmodara. By his association I have understood Vṛndāvana's transcendental mellow of conjugal love.

Antya TEXT 7.39

'śuddha-prema' vraja-devīra--kāma-gandha-hīna

'kṛṣṇa-sukha-tātparya',--ei tāra cihna //CC Antya, 7.39//

SYNONYMS

śuddha-prema—unalloyed love; vraja-devīra—of the gopīs or Śrīmatī Rādhārāṇī; kāma-gandha-hīna—without a scent of material lust; kṛṣṇa—of Kṛṣṇa; sukha—happiness; tātparya—the purpose; ei—this; tāra—of that; cihna—the symptom.

TRANSLATION

"The unalloyed love of the gopīs and Śrīmatī Rādhārāṇī is without any trace of material lust. The criterion of such transcendental love is that its only purpose is to satisfy Kṛṣṇa.

Antya TEXT 7.40

yat te sujāta-caraṇāmburuhaṁ staneṣu

bhītāḥ śanaiḥ priya dadhīmahi karkaśeṣu

tenāṭavīm aṭasi tad vyathate na kiṁ svit

kūrpādibhir bhramati dhīr bhavad-āyusām naḥ //CC Antya, 7.40//

SYNONYMS

yat—which; te—Your; sujāta—very fine; caraṇa-ambu-ruham—lotus feet; staneṣu—on the breasts; bhītāḥ—being afraid; śanaiḥ—gently; priya—O dear one; dadhīmahi—we place; karkaṣeṣu—rough; tena—with them; aṭavīm—the path; aṭasi—You roam; tat—they; vyathate—are distressed; na—not; kim svit—we wonder; kūrpa-ādibhiḥ—by small stones and so on; bhramati—flutters; dhīḥ—the mind; bhavat-āyusām—of those of whom Your Lordship is the very life; naḥ—of us.

TRANSLATION

"O dearly beloved! Your lotus feet are so soft that we place them gently on our breasts, fearing that Your feet will be hurt. Our lives rest only in You. Our minds, therefore, are filled with anxiety that Your tender feet might be wounded by pebbles as You roam about on the forest path."

PURPORT

This verse is spoken by the gopīs in Śrīmad-Bhāgavatam (10.31.19).

Antya TEXT 7.41

gopī-gaṇera śuddha-prema aiśvarya-jñāna-hīna
premete bhartsanā kare ei tāra cihna //CC Antya, 7.41//

SYNONYMS

gopī-gaṇera—of the gopīs; śuddha-prema—unalloyed love; aiśvarya-jñāna-hīna—devoid of knowledge of opulences; premete—of pure love; bhartsanā—chastisement; kare—do; ei—this; tāra—of that; cihna—the symptom.

TRANSLATION

"Obsessed with pure love, without knowledge of opulences, the gopīs sometimes chastised Kṛṣṇa. That is a symptom of pure ecstatic love."

Antya TEXT 7.42

pati-sutānvaya-bhrāṭṛ-bāndhavān

ativilaṅghya te 'nty acyutāgatāḥ

gati-vidas tavodgīta-mohitāḥ

kitava yoṣitaḥ kas tyajen niśi //CC Antya, 7.42//

SYNONYMS

pati—husbands; suta—sons; anvaya—family; bhrāṭṛ—brothers; bāndhavān—friends; ativilaṅghya—without caring for; te—Your; anti—dear shelter; acyuta—O infallible one; āgatāḥ—have come; gati-vidaḥ—who know everything of our activities; tava—of You; udgīta—by the singing flute; mohitāḥ—being attracted; kitava—O great cheater; yoṣitaḥ—beautiful women; kaḥ—who; tyajet—would give up; niśi—in the dead of night.

TRANSLATION

"O dear Kṛṣṇa, we gopīs have neglected the order of our husbands, sons, family, brothers and friends and have left their company to come to You. You know everything about our desires. We have come only because we are attracted by the supreme music of Your flute. But You are a great cheater, for who else would give up the company of young girls like us in the dead of night?"

PURPORT

This verse is from Śrīmad-Bhāgavatam (10.31.16).

Antya TEXT 7.43

sarvottama bhajana ei sarva-bhakti jini'

ataeva kṛṣṇa kahe,--'āmi tomāra ṛṇī' //CC Antya, 7.43//

SYNONYMS

sarva-uttama—above all; bhajana—devotional service; ei—this; sarva-bhakti—all types of bhakti; jini'—conquering; ataeva—therefore; kṛṣṇa kahe—Lord Kṛṣṇa says; āmi—I; tomāra—your; ṛṇī—debtor.

TRANSLATION

"The conjugal love of the gopīs is the most exalted devotional service, surpassing all other methods of bhakti. Therefore Lord Kṛṣṇa is obliged to say, 'My dear gopīs, I cannot repay you. Indeed, I am always indebted to you.'

Antya TEXT 7.44

na pāraye 'haṁ niravadya-saṁyujāṁ
sva-sādhukṛtyaṁ vibudhāyusāpi vaḥ
yā mābhajan durjaya-geha-śṛṅkhalāḥ
saṁvṛścyā tad vaḥ pratiyātu sādhanā //CC Antya, 7.44//

SYNONYMS

na—not; pāraye—am able to make; ahaṁ—I; niravadya-saṁyujāṁ—to those who are completely free from deceit; sva-sādhukṛtyaṁ—proper compensation; vibudha-āyusā—with a lifetime as long as that of the demigods; api—although; vaḥ—to you; yāḥ—who; mā—Me; abhajan—have worshiped; durjaya-geha-śṛṅkhalāḥ—the chains of household life, which are difficult to overcome; saṁvṛścyā—cutting; tat—that; vaḥ—of you; pratiyātu—let it be returned; sādhanā—by the good activity itself.

TRANSLATION

"O gopīs, I am not able to repay My debt for your spotless service, even within a lifetime of Brahmā. Your connection with Me is beyond reproach. You have worshiped Me, cutting off all domestic ties, which are difficult to break. Therefore please let your own glorious deeds be your compensation."

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.32.22).

Antya TEXT 7.45

aiśvarya-jñāna haite kevalā-bhāva--pradhāna
pṛthivīte bhakta nāhi uddhava-samāna //CC Antya, 7.45//

SYNONYMS

aiśvarya-jñāna haite—than transcendental love in opulence; kevalā-bhāva—pure love; pradhāna—more prominent; pṛthivīte—on the surface of the world; bhakta nāhi—there is no devotee; uddhava-samāna—like Uddhava.

TRANSLATION

"Completely distinct from love of Kṛṣṇa in opulence, pure love of Kṛṣṇa is on the highest level. On the surface of the world there is no devotee greater than Uddhava.

Antya TEXT 7.46

teṅha yāñra pada-dhūli karena prārthana
svarūpera saṅge pāiluṅ e saba śikṣaṇa //CC Antya, 7.46//

SYNONYMS

teṅha—he; yāñra—whose; pada-dhūli—dust of the lotus feet; karena prārthana—desires; svarūpera saṅge—from Svarūpa Dāmodara; pāiluṅ—I have gotten; e saba—all these; śikṣaṇa—instructions.

TRANSLATION

"Uddhava desires to take on his head the dust of the gopīs' lotus feet. I have learned about all these transcendental loving affairs of Lord Kṛṣṇa from Svarūpa Dāmodara.

Antya TEXT 7.47

āsām aho caraṇa-reṇu-juṣām ahaṁ syām
vṛndāvane kim api gulma-latauṣadhīnām
yā dustyajam svajanam ārya-patham ca hitvā
bhejur mukunda-padavīm śrutibhir vimṛgyām //CC Antya, 7.47//

SYNONYMS

āsām—of the gopīs; aho—oh; caraṇa-reṇu—the dust of the lotus feet; juṣām—devoted to; aham syām—let me become; vṛndāvane—in Vṛndāvana; kim api—anyone; gulma-latā-auṣadhīnām—among bushes, creepers and herbs; yā—they who; dustyajam—very difficult to give up; sva-janam—family members; ārya-patham—the path of chastity; ca—and; hitvā—giving up; bhejuḥ—worshiped; mukunda-padavīm—the lotus feet of Mukunda, Kṛṣṇa; śrutibhiḥ—by the Vedas; vimṛgyām—to be searched for.

TRANSLATION

"The gopīs of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to give up, and they have forsaken the path of chastity to take shelter of the lotus feet of Mukunda, Kṛṣṇa, which one should search for by Vedic knowledge. Oh, let me be fortunate enough to be one of the bushes, creepers or herbs in Vṛndāvana because the gopīs trample them and bless them with the dust of their lotus feet.'

PURPORT

This verse from Śrīmad-Bhāgavatam (10.47.61) was spoken by Uddhava. When Uddhava was sent by Kṛṣṇa to see the condition of the gopīs in Vṛndāvana, he stayed there for a few months in their association and always talked with them about Kṛṣṇa. Although this greatly pleased the gopīs and other residents of Vrajabhūmi, Vṛndāvana, Uddhava saw that the gopīs were severely afflicted by their separation from Kṛṣṇa. Their hearts were so disturbed that their minds were sometimes deranged. Observing the unalloyed devotion and love of the gopīs for Kṛṣṇa, Uddhava desired to become a creeper, a blade of grass or an herb in Vṛndāvana so that sometimes the gopīs would trample him and he would receive the dust of their lotus feet on his head.

Antya TEXT 7.48

haridāsa-ṭhākura--mahā-bhāgavata-pradhāna

prati dina laya teṇha tina-lakṣa nāma //CC Antya, 7.48//

SYNONYMS

haridāsa-ṭhākura—Haridāsa Ṭhākura; mahā-bhāgavata-pradhāna—the topmost of all pure devotees; prati dina—every day; laya—chants; teṇha—he; tina-lakṣa nāma—300,000 holy names of the Lord.

TRANSLATION

"Haridāsa Ṭhākura, the teacher of the holy name, is among the most exalted of all devotees. Every day he chants 300,000 holy names of the Lord.

Antya TEXT 7.49

nāmera mahimā āmi tāṇra ṭhāṇi śikhilun

tāṇra prasāde nāmera mahimā jānilun //CC Antya, 7.49//

SYNONYMS

nāmera mahimā—the glories of the holy name; āmi—I; tāñra ṭhāñi—from him; śikhiluñ—have learned; tāñra prasāde—by his mercy; nāmera—of the holy name; mahimā—the glories; jāniluñ—I could understand.

TRANSLATION

"I have learned about the glories of the Lord's holy name from Haridāsa Ṭhākura, and by his mercy I have understood these glories.

Antya TEXTS 7.50-52

ācāryaratna ācāryanidhi paṇḍita-gadādhara

jagadānanda, dāmodara, śaṅkara, vakreśvara

kāśīśvara, mukunda, vāsudeva, murāri

āra yata bhakta-gaṇa gauḍe avatari'

kṛṣṇa-nāma-prema kailā jagate pracāra

inhā sabāra saṅge kṛṣṇa-bhakti ye āmāra" //CC Antya, 7.50-52//

SYNONYMS

ācāryaratna—Ācāryaratna; ācāryanidhi—Ācāryanidhi; paṇḍita-gadādhara—Gadādhara Paṇḍita; jagadānanda—Jagadānanda; dāmodara—Dāmodara; śaṅkara—Śaṅkara; vakreśvara—Vakreśvara; kāśīśvara—Kāśīśvara; mukunda—Mukunda; vāsudeva—Vāsudeva; murāri—Murāri; āra—and; yata—as many as; bhakta-gaṇa—devotees; gauḍe—in Bengal; avatari'-having descended; kṛṣṇa-nāma—the holy name of Lord Kṛṣṇa; prema—ecstatic love of Kṛṣṇa; kailā—did; jagate—all over the world; pracāra—preaching; inhā sabāra—of all of them; saṅge—by association; kṛṣṇa-bhakti—devotional service to Kṛṣṇa; ye—which; āmāra—My.

TRANSLATION

"Ācāryaratna, Ācāryanidhi, Gadādhara Paṇḍita, Jagadānanda, Dāmodara, Śaṅkara, Vakreśvara, Kāśīśvara, Mukunda, Vāsudeva, Murāri and many other devotees have descended in Bengal to preach to everyone the glories of the holy name of Kṛṣṇa and the value of love for Him. I have learned from them the

meaning of devotional service to Kṛṣṇa."

Antya TEXT 7.53

bhaṭṭera hṛdaye dṛḍha abhimāna jāni'

bhaṅgī kari' mahāprabhu kahe eta vāṇī //CC Antya, 7.53//

SYNONYMS

bhaṭṭera hṛdaye—in the heart of Vallabha Bhaṭṭa; dṛḍha—fixed; abhimāna—pride; jāni'-understanding; bhaṅgī kari'-making a hint; mahāprabhu—Śrī Caitanya Mahāprabhu; kahe—spoke; eta vāṇī—these words.

TRANSLATION

Knowing that Vallabha Bhaṭṭa's heart was full of pride, Śrī Caitanya Mahāprabhu spoke these words, hinting at how one can learn about devotional service.

PURPORT

Vallabha Bhaṭṭa was greatly proud of his knowledge in devotional service, and therefore he wanted to speak about Lord Śrī Caitanya Mahāprabhu without understanding the Lord's position. The Lord therefore hinted in many ways that if Vallabha Bhaṭṭa wanted to know what devotional service actually is, he would have to learn from all the devotees He mentioned, beginning with Advaita Ācārya, Lord Nityānanda, Sārvabhauma Bhaṭṭācārya and Rāmānanda Rāya. As Svarūpa Dāmodara has said, if one wants to learn the meaning of Śrīmad-Bhāgavatam, one must take lessons from a realized soul. One should not proudly think that one can understand the transcendental loving service of the Lord simply by reading books. One must become a servant of a Vaiṣṇava. As Narottama dāsa Ṭhākura has confirmed, chāḍiyā vaiṣṇava-sevā nistāra pāyeche kebā: one cannot be in a transcendental position unless one very faithfully serves a pure Vaiṣṇava. One must accept a Vaiṣṇava guru (āḍau gurv-āśrayam), and then by questions and answers one should gradually learn what pure devotional service to Kṛṣṇa is. That is called the paramparā system.

Antya TEXT 7.54

"āmi se'vaiṣṇava',--bhakti-siddhānta saba jāni

āmi se bhāgavata-artha uttama vākhāni" //CC Antya, 7.54//

SYNONYMS

āmi—I; se—that; vaiṣṇava—Vaiṣṇava; bhakti-siddhānta—conclusions of devotional service; saba—all; jāni—I know; āmi—I; se—that; bhāgavata-artha—meaning of the Bhāgavatam; uttama—very well; vākhāni—can explain.

TRANSLATION

"I am a great Vaiṣṇava. Having learned all the conclusions of Vaiṣṇava philosophy, I can understand the meaning of Śrīmad-Bhāgavatam and explain it very well."

Antya TEXT 7.55

bhaṭṭera manete ei chila dīrgha garva

prabhura vacana śuni' se ha-ila kharva //CC Antya, 7.55//

SYNONYMS

bhaṭṭera manete—in the mind of Vallabha Bhaṭṭa; ei—this; chila—was existing; dīrgha—for a long time; garva—pride; prabhura—of Śrī Caitanya Mahāprabhu; vacana—the words; śuni'-by hearing; se—that; ha-ila—was; kharva—cut down.

TRANSLATION

Such pride had existed for a long time within Vallabha Bhaṭṭa's mind, but as he heard the preaching of Śrī Caitanya Mahāprabhu, his pride was cut down.

Antya TEXT 7.56

prabhura mukhe vaiṣṇavatā śuniyā sabāra

bhaṭṭera icchā haila tān-sabāre dekhībāra //CC Antya, 7.56//

SYNONYMS

prabhura mukhe—from the mouth of Śrī Caitanya Mahāprabhu; vaiṣṇavatā—the standard of Vaiṣṇavism; śuniyā sabāra—hearing of all the devotees; bhaṭṭera—of Vallabha Bhaṭṭa; icchā—desire; haila—was; tān-sabāre—all of them; dekhībāra—to see.

TRANSLATION

When Vallabha Bhaṭṭa heard from the mouth of Śrī Caitanya Mahāprabhu about the pure Vaiṣṇavism of all these devotees, he immediately desired to see them.

Antya TEXT 7.57

bhaṭṭa kahe,--"e saba vaiṣṇava rahe kon sthāne?

kon prakāre pāimu ihāṇ-sabāra darśane? //CC Antya, 7.57//

SYNONYMS

bhaṭṭa kahe—Vallabha Bhaṭṭa said; e saba vaiṣṇava—all these Vaiṣṇavas; rahe—live; kon sthāne—where; kon prakāre—how; pāimu—shall I attain; ihāṇ-sabāra darśane—seeing all these Vaiṣṇavas.

TRANSLATION

Vallabha Bhaṭṭa said, "Where do all these Vaiṣṇavas live, and how can I see them?"

Antya TEXT 7.58

prabhu kahe,--"keha gauḍe, keha deśāntare

saba āsiyāche ratha-yātrā dekhibāre //CC Antya, 7.58//

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu replied; keha gauḍe—some in Bengal; keha—some; deśa-antare—in other states; saba—all; āsiyāche—have come; ratha-yātrā dekhibāre—to see the car festival of Lord Jagannātha.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "Although some of them live in Bengal and some in other states, they have all come here to see the Ratha-yātrā festival.

Antya TEXT 7.59

ihāṇi rahena sabe, vāsā--nānā-sthāne

ihāṇi pāibā tumi sabāra darśane" //CC Antya, 7.59//

SYNONYMS

ihāṇi—here; rahena sabe—all of them are living; vāsā—their residential places; nānā-sthāne—in various quarters; ihāṇi—here; pāibā—will get; tumi—you; sabāra darśane—everyone's audience.

TRANSLATION

"At present they are all living here. Their residences are in various quarters. Here you will get the audience of them all."

Antya TEXT 7.60

tabe bhaṭṭa kahe bahu vinaya vacana

bahu dainya kari' prabhure kaila nimantraṇa //CC Antya, 7.60//

SYNONYMS

tabe—thereafter; bhaṭṭa kahe—Vallabha Bhaṭṭa said; bahu—very; vinaya—humble; vacana—words; bahu dainya kari'-in all humility; prabhure—Śrī Caitanya Mahāprabhu; kaila nimantraṇa—invited to dine.

TRANSLATION

Thereafter, with great submission and humility, Vallabha Bhaṭṭa invited Śrī Caitanya Mahāprabhu to dine at his home.

Antya TEXT 7.61

āra dina saba vaiṣṇava prabhu-sthāne āilā

sabā-sane mahāprabhu bhaṭṭe milāilā //CC Antya, 7.61//

SYNONYMS

āra dina—the next day; saba vaiṣṇava—all the Vaiṣṇavas; prabhu-sthāne—to the place of Śrī Caitanya Mahāprabhu; āilā—came; sabā-sane—with all of them; mahāprabhu—Śrī Caitanya Mahāprabhu; bhaṭṭe milāilā—introduced Vallabha Bhaṭṭa.

TRANSLATION

The next day, when all the Vaiṣṇavas came to the abode of Śrī Caitanya Mahāprabhu, the Lord introduced Vallabha Bhaṭṭa to them all.

Antya TEXT 7.62

'vaiṣṇave'ra teja dekhi' bhaṭṭera camatkāra

tān-sabāra āge bhaṭṭa--khadyota-ākāra //CC Antya, 7.62//

SYNONYMS

vaiṣṇavera—of the Vaiṣṇavas; teja—the brilliance; dekhi'-seeing; bhaṭṭera—of Vallabha Bhaṭṭa; camatkāra—surprised; tān-sabāra—of all of them; āge—in front; bhaṭṭa—Vallabha Bhaṭṭa; khadyota-ākāra—like a glowworm.

TRANSLATION

He was surprised to see the brilliance of their faces. Indeed, among them Vallabha Bhaṭṭa seemed just like a glowworm.

Antya TEXT 7.63

tabe bhaṭṭa bahu mahā-prasāda ānāila

gaṇa-saha mahāprabhure bhojana karāila //CC Antya, 7.63//

SYNONYMS

tabe—at that time; bhaṭṭa—Vallabha Bhaṭṭa; bahu—much; mahā-prasāda—Lord Jagannātha's remnants; ānāila—brought in; gaṇa-saha mahāprabhure—Śrī Caitanya Mahāprabhu with His associates; bhojana karāila—he fed.

TRANSLATION

Then Vallabha Bhaṭṭa brought in a great quantity of Lord Jagannātha's mahā-prasāda and sumptuously fed Lord Śrī Caitanya Mahāprabhu and His associates.

Antya TEXT 7.64

paramānanda purī-saṅge sannyāsīra gaṇa

eka-dike vaise saba karite bhojana //CC Antya, 7.64//

SYNONYMS

paramānanda purī-saṅge—with Paramānanda Purī; sannyāsīra gaṇa—all the sannyāsī associates of Śrī Caitanya Mahāprabhu; eka-dike—on one side; vaise—sat down; saba—all; karite bhojana—to accept the prasāda.

TRANSLATION

All the sannyāsī associates of Śrī Caitanya Mahāprabhu headed by Paramānanda Purī, sat on one side and thus partook of the prasāda.

Antya TEXT 7.65

advaita, nityānanda-rāya--pārśve dui-jana

madhye mahāprabhu vasilā, āge-pāche bhakta-gaṇa //CC Antya, 7.65//

SYNONYMS

advaita—Advaita Ācārya; nityānanda-rāya—Lord Nityānanda; pārśve—on the sides; dui-jana—two personalities; madhye—in the middle; mahāprabhu vasilā—Śrī Caitanya Mahāprabhu sat down; āge—in front; pāche—behind; bhakta-gaṇa—all the devotees.

TRANSLATION

Śrī Caitanya Mahāprabhu sat in the midst of the devotees. Advaita Ācārya and Lord Nityānanda each sat on one side of the Lord. The other devotees sat in front of the Lord and behind Him.

Antya TEXT 7.66

gauḍera bhakta yata kahite nā pāri

aṅgane vasilā saba hañā sāri sāri //CC Antya, 7.66//

SYNONYMS

gauḍera—of Bengal; bhakta yata—all the devotees; kahite—to mention; nā pāri—i am unable; aṅgane—in the courtyard; vasilā—sat down; saba—all; hañā—being; sāri sāri—in lines.

TRANSLATION

The devotees from Bengal, whom I am unable to count, all sat down in lines in the courtyard.

Antya TEXT 7.67

prabhura bhakta-gaṇa dekhi' bhaṭṭera camatkāra

pratyেকে sabāra pade kaila namaskāra //CC Antya, 7.67//

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; bhakta-gaṇa—devotees; dekhi'-seeing; bhaṭṭera—of Vallabha Bhaṭṭa; camatkāra—surprise; prati-eke—unto each and every one; sabāra—of all; pade—at the lotus feet; kaila namaskāra—he offered obeisances.

TRANSLATION

When Vallabha Bhaṭṭa saw all the devotees of Śrī Caitanya Mahāprabhu, he was greatly surprised, but in devotion he offered his obeisances at the lotus feet of each and every one of them.

Antya TEXT 7.68

svarūpa, jagadānanda, kāśīśvara, śaṅkara

pariveśana kare, āra rāghava, dāmodara //CC Antya, 7.68//

SYNONYMS

svarūpa—Svarūpa; jagadānanda—Jagadānanda; kāśīśvara—Kāśīśvara; śaṅkara—Śaṅkara; pariveśana kare—distribute; āra—and; rāghava dāmodara—Rāghava and Dāmodara.

TRANSLATION

Svarūpa Dāmodara, Jagadānanda, Kāśīśvara and Śaṅkara, along with Rāghava and Dāmodara Paṇḍita, took charge of distributing the prasāda.

Antya TEXT 7.69

mahā-prasāda vallabha-bhaṭṭa bahu ānāila

prabhu-saha sannyāsi-gaṇa bhojane vasila //CC Antya, 7.69//

SYNONYMS

mahā-prasāda—food offered to Śrī Jagannātha; vallabha-bhaṭṭa—Vallabha Bhaṭṭa; bahu—a large quantity; ānāila—brought; prabhu-saha—with Śrī Caitanya Mahāprabhu; sannyāsi-gaṇa—all the sannyāsīs; bhojane vasila—sat down to accept the prasāda.

TRANSLATION

Vallabha Bhaṭṭa had brought a large quantity of mahā-prasāda offered to Lord Jagannātha. Thus all the sannyāsīs sat down to eat with Śrī Caitanya Mahāprabhu.

Antya TEXT 7.70

prasāda pāya vaiṣṇava-gaṇa bale, 'hari' 'hari'

hari hari dhvani uṭhe saba brahmāṇḍa bhari' //CC Antya, 7.70//

SYNONYMS

prasāda—the prasāda; pāya—accept; vaiṣṇava-gaṇa—all the Vaiṣṇavas; bale—chant; hari hari—Hari, Hari; hari hari dhvani—the vibration of Hari, Hari; uṭhe—rises; saba brahmāṇḍa—the entire universe; bhari'-filling.

TRANSLATION

Accepting the prasāda, all the Vaiṣṇavas chanted the holy names Hari, Hari. The rising vibration of the holy name of Hari filled the entire universe.

Antya TEXT 7.71

mālā, candana, guvāka, pāna aneka ānila

sabā' pūjā kari' bhaṭṭa ānandita haila //CC Antya, 7.71//

SYNONYMS

mālā—garlands; candana—sandalwood pulp; guvāka—spices; pāna—betel; aneka—much; ānila—brought; sabā' pūjā kari'-worshiping all the Vaiṣṇavas; bhaṭṭa—Vallabha Bhaṭṭa; ānandita haila—became very happy.

TRANSLATION

When all the Vaiṣṇavas had finished eating, Vallabha Bhaṭṭa brought a large quantity of garlands, sandalwood pulp, spices and betel. He worshiped them very respectfully and became extremely happy.

Antya TEXT 7.72

ratha-yātrā-dine prabhu kīrtana ārambhilā

pūrvavat sāta sampradāya pṛthak karilā //CC Antya, 7.72//

SYNONYMS

ratha-yātrā-dine—on the day of the car festival; prabhu—Śrī Caitanya Mahāprabhu; kīrtana ārambhilā—began the congregational chanting; pūrva-vat—as previously; sāta sampradāya—in seven groups; pṛthak karilā—He divided.

TRANSLATION

On the day of the car festival, Śrī Caitanya Mahāprabhu began the congregational chanting. As He had done previously, He divided all the devotees into seven groups.

Antya TEXTS 7.73-74

advaita, nityānanda, haridāsa, vakreśvara

śrīvāsa, rāghava, paṇḍita-gadādhara

sāta jana sāta-ṭhāñi karena nartana

'hari-bola' bali' prabhu karena bhramaṇa //CC Antya, 7.73-74//

SYNONYMS

advaita—Advaita Ācārya; nityānanda—Lord Nityānanda; haridāsa—Ṭhākura Haridāsa; vakreśvara—Vakreśvara; śrīvāsa—Śrīvāsa Ṭhākura; rāghava—Rāghava; paṇḍita-gadādhara—Gadādhara Paṇḍita; sāta jana—seven persons; sāta-ṭhāñi—in seven groups; karena nartana—dance; hari-bola bali'-uttering "Hari bol"; prabhu—Śrī Caitanya Mahāprabhu; karena bhramaṇa—wanders.

TRANSLATION

Seven devotees-Advaita, Nityānanda, Haridāsa Ṭhākura, Vakreśvara, Śrīvāsa Ṭhākura, Rāghava Paṇḍita and Gadādhara Paṇḍita-formed seven groups and began dancing. Śrī Caitanya Mahāprabhu, chanting "Hari bol," wandered from one group to another.

Antya TEXT 7.75

caudda mādala bāje ucca saṅkīrtana

eka eka nartakera preme bhāsila bhuvana //CC Antya, 7.75//

SYNONYMS

caudda mādala—fourteen mṛdaṅgas; bāje—were being played; ucca saṅkīrtana—loud congregational chanting; eka eka—of each group; nartakera—of the dancer; preme—in ecstatic love; bhāsila bhuvana—inundated the entire world.

TRANSLATION

Fourteen mṛdaṅgas resounded with the loud congregational chanting, and in each group was a dancer whose dance of ecstatic love inundated the entire world.

Antya TEXT 7.76

dekhi' vallabha-bhaṭṭera haila camatkāra

ānande vihvala nāhi āpana-sāmbhāla //CC Antya, 7.76//

SYNONYMS

dekhi'-seeing; vallabha-bhaṭṭera—of Vallabha Bhaṭṭa; haila camatkāra—was astonishment; ānande vihvala—overwhelmed by transcendental happiness; nāhi—there was not; āpana-sāmbhāla—keeping his normal position.

TRANSLATION

Seeing all this, Vallabha Bhaṭṭa was completely astonished. He was overwhelmed by transcendental bliss and lost himself.

Antya TEXT 7.77

tabe mahāprabhu sabāra nṛtya rākhilā

pūrvavat āpane nṛtya karite lāgilā //CC Antya, 7.77//

SYNONYMS

tabe—thereafter; mahāprabhu—Śrī Caitanya Mahāprabhu; sabāra—of all of them; nṛtya rākhilā—stopped the dancing; pūrvavat—as previously; āpane—personally; nṛtya—dancing; karite lāgilā—began to perform.

TRANSLATION

Then Śrī Caitanya Mahāprabhu stopped the dancing of the others, and as He had

done previously, He personally began to dance.

Antya TEXT 7.78

prabhura saundarya dekhi āra premodaya

'ei ta' sākṣāt kṛṣṇa' bhaṭṭera ha-ila niścaya //CC Antya, 7.78//

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; saundarya—the beauty; dekhi—seeing; āra—also; prema-udaya—arousing of ecstatic love; ei—this; ta'-certainly; sākṣāt—directly; kṛṣṇa—Lord Kṛṣṇa; bhaṭṭera—of Vallabha Bhaṭṭa; ha-ila—was; niścaya—certainty.

TRANSLATION

Seeing the beauty of Śrī Caitanya Mahāprabhu and the awakening of His ecstatic love, Vallabha Bhaṭṭa concluded, "Here is Lord Kṛṣṇa, without a doubt."

Antya TEXT 7.79

eta mata ratha-yātrā sakale dekhila

prabhura caritre bhaṭṭera camatkāra haila //CC Antya, 7.79//

SYNONYMS

eta mata—in this way; ratha-yātrā—the car festival; sakale—all; dekhila—saw; prabhura caritre—by the character of Śrī Caitanya Mahāprabhu; bhaṭṭera—of Vallabha Bhaṭṭa; camatkāra haila—there was astonishment.

TRANSLATION

Thus Vallabha Bhaṭṭa witnessed the car festival. He was simply astonished by the characteristics of Śrī Caitanya Mahāprabhu.

Antya TEXT 7.80

yātrānantare bhaṭṭa yāi mahāprabhu-sthāne

prabhu-carāṇe kichu kaila nivedane //CC Antya, 7.80//

SYNONYMS

yātrā-anantare—after the Ratha-yātrā; bhaṭṭa—Vallabha Bhaṭṭa; yāi—going; mahāprabhu-sthāne—to the place of Śrī Caitanya Mahāprabhu; prabhu-carāṇe—at the lotus feet of the Lord; kichu—some; kaila—made; nivedane—submission.

TRANSLATION

One day, after the festival was over, Vallabha Bhaṭṭa went to the abode of Śrī Caitanya Mahāprabhu and submitted a request at the lotus feet of the Lord.

Antya TEXT 7.81

"bhāgavatera ṭīkā kichu kariyāchi likhana

āpane mahāprabhu yadi karena śravaṇa" //CC Antya, 7.81//

SYNONYMS

bhāgavatera—on Śrīmad-Bhāgavatam; ṭīkā—commentary; kichu—some; kariyāchi likhana—I have written; āpane—You; mahāprabhu—Śrī Caitanya Mahāprabhu; yadi—if; karena śravaṇa—would hear.

TRANSLATION

"I have written some commentary on Śrīmad-Bhāgavatam," he said. "Would Your Lordship kindly hear it?"

Antya TEXT 7.82

prabhu kahe,--"bhāgavatārtha bujhite nā pāri

bhāgavatārtha śunite āmi nahi adhikārī //CC Antya, 7.82//

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu replied; bhāgavata-ārtha—the meaning of Śrīmad-Bhāgavatam; bujhite nā pāri—I cannot understand; bhāgavata-ārtha—the purport of Śrīmad-Bhāgavatam; śunite—to hear; āmi nahi adhikārī—I am not the proper person.

TRANSLATION

The Lord replied, "I do not understand the meaning of Śrīmad-Bhāgavatam. Indeed, I am not a suitable person to hear its meaning.

Antya TEXT 7.83

vasi' kṛṣṇa-nāma mātra kariye grahaṇe

saṅkhyā-nāma pūrṇa mora nahe rātri-dine //CC Antya, 7.83//

SYNONYMS

vasi'-sitting; kṛṣṇa-nāma—the holy name of Lord Kṛṣṇa; mātra—simply; kariye grahaṇe—I chant; saṅkhyā-nāma—a fixed number of rounds; pūrṇa—complete; mora—My; nahe—is not; rātri-dine—throughout the entire day and night.

TRANSLATION

"I simply sit and try to chant the holy name of Kṛṣṇa, and although I chant all day and night, I nevertheless cannot complete the chanting of my prescribed number of rounds."

Antya TEXT 7.84

bhaṭṭa kahe, "kṛṣṇa-nāmera artha-vyākhyāne

vistāra kairāchi, tāhā karaha śravaṇe" //CC Antya, 7.84//

SYNONYMS

bhaṭṭa kahe—Vallabha Bhaṭṭa said; kṛṣṇa-nāmera—of the holy name of Kṛṣṇa; artha-vyākhyāne—description of the meaning; vistāra—very elaborately; kairāchi—I have made; tāhā—that; karaha śravaṇe—kindly hear.

TRANSLATION

Vallabha Bhaṭṭa said, "I have tried to describe elaborately the meaning of Kṛṣṇa's holy name. Kindly hear the explanation."

Antya TEXT 7.85

prabhu kahe,--"kṛṣṇa-nāmera bahu artha nā māni

"śyāma-sundara' 'yaśodā-nandana,'--ei-mātra jāni //CC Antya, 7.85//

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu replied; kṛṣṇa-nāmera—of the holy name of Kṛṣṇa; bahu artha—many meanings; nā māni—I do not accept;

śyāma-sundara—Śyāmasundara; yaśodā-nandana—Yaśodānandana; ei-mātra—only this; jāni—I know.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu replied, "I do not accept many different meanings for the holy name of Kṛṣṇa. I know only that Lord Kṛṣṇa is Śyāmasundara and Yaśodānandana. That's all I know.

Antya TEXT 7.86

tamāla-śyāmala-tviṣi

śrī-yaśodā-stanandhaye

kṛṣṇa-nāmno rūḍhir iti

sarva-śāstra-vinirṇayaḥ //CC Antya, 7.86//

SYNONYMS

tamāla-śyāmala-tviṣi—whose complexion is dark blue, resembling a tamāla tree; śrī-yaśodā-stanam-dhaye—sucking the breast of mother Yaśodā; kṛṣṇa-nāmnaḥ—of the name Kṛṣṇa; rūḍhiḥ—the chief meaning; iti—thus; sarva-śāstra—of all revealed scriptures; vinirṇayaḥ—the conclusion.

TRANSLATION

"The only purport of the holy name of Kṛṣṇa is that He is dark blue like a tamāla tree and is the son of mother Yaśodā. This is the conclusion of all the revealed scriptures."

PURPORT

This is a verse from the Nāma-kaumudī

Antya TEXT 7.87

ei artha āmi mātra jāniye nirdhāra

āra sarva-arthe mora nāhi adhikāra" //CC Antya, 7.87//

SYNONYMS

ei artha—this meaning; āmi—I; mātra—only; jāniye—know; nirdhāra—

conclusion; āra—other; sarva—all; arthe—meanings; mora—My; nāhi—is not; adhikāra—capacity to understand.

TRANSLATION

"I conclusively know these two names, Śyāmasundara and Yaśodānandana. I do not understand any other meanings, nor have I the capacity to understand them."

Antya TEXT 7.88

phalgu-prāya bhaṭṭera nāmādi saba-vyākhyā

sarvajña prabhu jāni' tāre karena upekṣā //CC Antya, 7.88//

SYNONYMS

phalgu-prāya—generally useless; bhaṭṭera—of Vallabha Bhaṭṭa; nāma-ādi—the holy name and so on; saba—all; vyākhyā—explanations; sarva-jña—omniscient; prabhu—Śrī Caitanya Mahāprabhu; jāni'-knowing; tāre—him; karena upekṣā—neglects.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu is omniscient. Therefore He could understand that Vallabha Bhaṭṭa's explanations of Kṛṣṇa's name and Śrīmad-Bhāgavatam were useless. Therefore He did not care about them.

Antya TEXT 7.89

vimanā hañā bhaṭṭa gelā nija-ghara

prabhu-viṣaye bhakti kichu ha-ila antara //CC Antya, 7.89//

SYNONYMS

vimanā hañā—feeling morose; bhaṭṭa—Vallabha Bhaṭṭa; gelā—went; nija-ghara—to his home; prabhu-viṣaye—unto Śrī Caitanya Mahāprabhu; bhakti—devotion; kichu—somewhat; ha-ila—became; antara—different.

TRANSLATION

When Śrī Caitanya Mahāprabhu rigidly declined to hear his explanations, Vallabha Bhaṭṭa went home feeling morose. His faith and devotion to the Lord changed.

Antya TEXT 7.90

tabe bhaṭṭa gelā paṇḍita-gosāñira thāñi

nānā mate prīti kari' kare āsā-yāi //CC Antya, 7.90//

SYNONYMS

tabe—thereafter; bhaṭṭa—Vallabha Bhaṭṭa; gelā—went; paṇḍita-gosāñira thāñi—to Gadādhara Paṇḍita Gosāñi; nānā mate—in various ways; prīti kari'-showing affection; kare āsā-yāi—comes and goes.

TRANSLATION

Thereafter, Vallabha Bhaṭṭa went to the home of Gadādhara Paṇḍita. He kept coming and going, showing affection in various ways, and thus maintained a relationship with him.

Antya TEXT 7.91

prabhura upekṣāya saba nīlācalera jana

bhaṭṭera vyākhyāna kichu nā kare śravaṇa //CC Antya, 7.91//

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; upekṣāya—because of neglect; saba—all; nīlācalera jana—people in Jagannātha Purī; bhaṭṭera vyākhyāna—explanation of Vallabha Bhaṭṭa; kichu—any; nā kare śravaṇa—do not hear.

TRANSLATION

Because Śrī Caitanya Mahāprabhu did not take Vallabha Bhaṭṭa very seriously, none of the people in Jagannātha Purī would hear any of his explanations.

Antya TEXT 7.92

lajjita haila bhaṭṭa, haila apamāne

duḥkhita hañā gela paṇḍitera sthāne //CC Antya, 7.92//

SYNONYMS

lajjita—ashamed; haila—became; bhaṭṭa—Vallabha Bhaṭṭa; haila apamāne—felt insulted; duḥkhita hañā—being unhappy; gela—went; paṇḍitera sthāne—to

Gadādhara Paṇḍita.

TRANSLATION

Ashamed, insulted and unhappy, Vallabha Bhaṭṭa went to Gadādhara Paṇḍita.

Antya TEXT 7.93

dainya kari' kahe,--"niluṇ tomāra śaraṇa

tumi kṛpā kari' rākha āmāra jīvana //CC Antya, 7.93//

SYNONYMS

dainya kari'-with great humility; kahe—said; niluṇ—I have taken; tomāra śaraṇa—shelter of you; tumi—you; kṛpā kari'-being merciful; rākha—keep; āmāra jīvana—my life.

TRANSLATION

Approaching him with great humility, Vallabha Bhaṭṭa said, "I have taken shelter of you, my dear sir. Kindly be merciful to me and save my life.

Antya TEXT 7.94

kṛṣṇa-nāma-vyākhyā yadi karaha śravaṇa

tabe mora lajjā-paṅka haya prakṣālana" //CC Antya, 7.94//

SYNONYMS

kṛṣṇa-nāma—of the name of Lord Kṛṣṇa; vyākhyā—explanation; yadi—if; karaha śravaṇa—you hear; tabe—then; mora—my; lajjā-paṅka—the mud of shame; haya—there is; prakṣālana—washing.

TRANSLATION

"Please hear my explanation of the meaning of Lord Kṛṣṇa's name. In that way the mud of the shame that has come upon me will be washed off."

Antya TEXT 7.95

saṅkaṭe paḍila paṇḍita, karaye saṁśaya

ki karibena,--eko, karite nā pāre niścaya //CC Antya, 7.95//

SYNONYMS

saṅkaṭe—into a dilemma; paṇḍita paṇḍita—Paṇḍita Gosāñi fell; karaye saṁśaya—felt doubts; ki karibena—what he will do; eko—alone; karite nā pāre niścaya—cannot make a decision.

TRANSLATION

Thus Paṇḍita Gosāñi fell into a dilemma. He was in such doubt that he could not decide alone what to do.

PURPORT

Śrī Caitanya Mahāprabhu did not take Vallabha Bhaṭṭa very seriously. Therefore Paṇḍita Gosāñi, or Gadādhara Gosāñi, fell into perplexity. What would be his position if he heard Vallabha Bhaṭṭa's explanation of Śrī Kṛṣṇa's name? Certainly Śrī Caitanya Mahāprabhu would be displeased. Therefore Gadādhara Paṇḍita Gosāñi could not make a decision.

Antya TEXT 7.96

yadyapi paṇḍita āra nā kailā aṅgikāra

bhaṭṭa yāi' tabu paḍe kari' balātkāra //CC Antya, 7.96//

SYNONYMS

yadyapi—although; paṇḍita—Gadādhara Paṇḍita; āra—also; nā kailā aṅgikāra—did not accept; bhaṭṭa—Vallabha Bhaṭṭa; yāi'-going; tabu—still; paḍe—reads; kari' balātkāra—forcibly.

TRANSLATION

Although Gadādhara Paṇḍita Gosāñi did not want to hear it, Vallabha Bhaṭṭa began to read his explanation with great force.

Antya TEXT 7.97

ābhijātye paṇḍita karite nāre niṣedhana

"e saṅkaṭe rākha, kṛṣṇa la-ilāṇa śaraṇa //CC Antya, 7.97//

SYNONYMS

ābhijātye—because of his aristocracy; paṇḍita—Gadādhara Paṇḍita; karite nāre niṣedhana—could not forbid; e saṅkaṭe—in this danger; rākha—please protect; kṛṣṇa—O Lord Kṛṣṇa; la-ilāṇa—I have taken; śaraṇa—shelter.

TRANSLATION

Because Vallabha Bhaṭṭa was a learned brāhmaṇa, Gadādhara Paṇḍita could not forbid him. Thus he began to think of Lord Kṛṣṇa. "My dear Lord Kṛṣṇa," he requested, "please protect me in this danger. I have taken shelter of You.

Antya TEXT 7.98

antaryāmī prabhu jānibena mora mana

tānre bhaya nāhi kichu, 'viṣama' tānra gaṇa" //CC Antya, 7.98//

SYNONYMS

antaryāmī—existing in everyone's heart; prabhu—Śrī Caitanya Mahāprabhu; jānibena—will know; mora mana—my mind; tānre—of Him; bhaya—fear; nāhi—there is not; kichu—any; viṣama—very critical; tānra gaṇa—his associates.

TRANSLATION

"Śrī Caitanya Mahāprabhu is present in everyone's heart, and He will certainly know my mind. Therefore I do not fear Him. His associates, however, are extremely critical."

PURPORT

As the Supreme Personality of Godhead, Śrī Caitanya Mahāprabhu exists in everyone's heart. Therefore He would know the circumstances under which Paṇḍita Gosāṇi agreed to hear Vallabha Bhaṭṭa's explanations, and certainly He would not be angry. However, the Vaiṣṇavas who were always with Śrī Caitanya Mahāprabhu might not understand Gadādhara Paṇḍita's inner consciousness, and they might accuse him of having compromised with Vallabha Bhaṭṭa, despite his having been neglected by Śrī Caitanya Mahāprabhu. Gadādhara Paṇḍita Gosāṇi was seriously thinking in this way.

Antya TEXT 7.99

yadyapi vicāre paṇḍitera nāhi kichu doṣa

tathāpi prabhura gaṇa tāṇre kare praṇaya-roṣa //CC Antya, 7.99//

SYNONYMS

yadyapi—although; vicāre—conclusively; paṇḍitera—of Gadādhara Paṇḍita; nāhi kichu doṣa—there was no fault; tathāpi—still; prabhura gaṇa—associates of Śrī Caitanya Mahāprabhu; tāṇre—unto him; kare praṇaya-roṣa—showed affectionate anger.

TRANSLATION

Although Gadādhara Paṇḍita Gosāñi was not in the least at fault, some of Śrī Caitanya Mahāprabhu's devotees showed affectionate anger toward him.

Antya TEXT 7.100

pratyaha vallabha-bhaṭṭa āise prabhu-sthāne

'udgrāhādi' prāya kare ācāryādi-sane //CC Antya, 7.100//

SYNONYMS

prati-aha—daily; vallabha-bhaṭṭa—Vallabha Bhaṭṭa; āise—comes; prabhu-sthāne—to the place of Lord Śrī Caitanya Mahāprabhu; udgrāha-ādi prāya—unnecessary argument; kare—does; ācārya-ādi-sane—with Advaita Ācārya and others.

TRANSLATION

Every day, Vallabha Bhaṭṭa would come to the place of Śrī Caitanya Mahāprabhu to engage in unnecessary arguments with Advaita Ācārya and other great personalities, such as Svarūpa Dāmodara.

Antya TEXT 7.101

yei kichu kare bhaṭṭa 'siddhānta' sthāpana

śunitei ācārya tāhā karena khaṇḍana //CC Antya, 7.101//

SYNONYMS

yei—whatever; kichu—any; kare—does; bhaṭṭa—Vallabha Bhaṭṭa; siddhānta—conclusion; sthāpana—establishing; śunitei—hearing; ācārya—Advaita Ācārya; tāhā—that; karena khaṇḍana—refuted.

TRANSLATION

Whatever conclusions Vallabha Bhaṭṭa eagerly presented were refuted by personalities like Advaita Ācārya.

Antya TEXT 7.102

ācāryādi-āge bhaṭṭa yabe yabe yāya

rājahaṁsa-madhye yena rahe baka-prāya //CC Antya, 7.102//

SYNONYMS

ācārya-ādi-āge—in front of Advaita Ācārya and others; bhaṭṭa—Vallabha Bhaṭṭa; yabe yabe—whenever; yāya—goes; rāja-haṁsa-madhye—in a society of white swans; yena—as; rahe—remained; baka-prāya—like a duck.

TRANSLATION

Whenever Vallabha Bhaṭṭa entered the society of devotees, headed by Advaita Ācārya, he was like a duck in a society of white swans.

Antya TEXT 7.103

eka-dina bhaṭṭa puchila ācāryere

"jīva-'prakṛti' 'pati' kari' mānaye kṛṣṇere //CC Antya, 7.103//

SYNONYMS

eka-dina—one day; bhaṭṭa—Vallabha Bhaṭṭa; puchila ācāryere—inquired from Advaita Ācārya; jīva—the living entity; prakṛti—female; pati—husband; kari—as; mānaye kṛṣṇere—accepts Kṛṣṇa.

TRANSLATION

One day Vallabha Bhaṭṭa said to Advaita Ācārya, "Every living entity is female [prakṛti] and considers Kṛṣṇa her husband [pati].

Antya TEXT 7.104

pati-vratā hañā patira nāma nāhi laya

tomarā kṛṣṇa-nāma-laha,--kon dharma haya?" //CC Antya, 7.104//

SYNONYMS

pati-vratā—devoted to the husband; hañā—being; patira—of the husband; nāma—name; nāhi laya—does not utter; tomarā—all of you; kṛṣṇa-nāma-laha—chant the name of Kṛṣṇa; kon—what; dharma—religious principle; haya—is it.

TRANSLATION

"It is the duty of a chaste wife, devoted to her husband, not to utter her husband's name, but all of you chant the name of Kṛṣṇa. How can this be called a religious principle?"

Antya TEXT 7.105

ācārya kahe,--"āge tomāra 'dharma' mūrtimān

iñhāre puchaha, iñha karibena ihāra samādhāna //CC Antya, 7.105//

SYNONYMS

ācārya kahe—Advaita Ācārya said; āge—in front; tomāra—of you; dharma—religious principles; mūrtimān—personified; iñhāre puchaha—ask Him; iñha—He; karibena—will make; ihāra—of this; samādhāna—solution.

TRANSLATION

Advaita Ācārya responded, "In front of you is Lord Śrī Caitanya Mahāprabhu, the personification of religious principles. You should ask Him, for He will give you the proper answer."

Antya TEXT 7.106

śuni' prabhu kahena,--"tumi nā jāna dharma-marma

svāmi-ājñā pāle,--ei pati-vratā-dharma //CC Antya, 7.106//

SYNONYMS

śuni'-hearing; prabhu kahena—Śrī Caitanya Mahāprabhu said; tumi—you; nā jāna—do not know; dharma-marma—real religious principles; svāmi—of the husband; ājñā—order; pāle—obeys; ei—this; pati-vratā-dharma—the religious principle of a chaste woman.

TRANSLATION

Hearing this, Lord Śrī Caitanya Mahāprabhu said, "My dear Vallabha Bhaṭṭa, you do not know religious principles. Actually, the first duty of a chaste woman is to carry out the order of her husband.

Antya TEXT 7.107

patira ājñā,--nirantara tāñra nāma la-ite

patira ājñā pati-vratā nā pāre lañghite //CC Antya, 7.107//

SYNONYMS

patira ājñā—the husband's order; nirantara—always; tāñra—His; nāma—name; la-ite—to chant; patira ājñā—the order of the husband; pati-vratā—a chaste, devoted wife; nā pāre lañghite—cannot deny.

TRANSLATION

"The order of Kṛṣṇa is to chant His name incessantly. Therefore one who is chaste and adherent to the husband Kṛṣṇa must chant the Lord's name, for she cannot deny the husband's order.

Antya TEXT 7.108

ataeva nāma laya, nāmera 'phala' pāya

nāmera phale kṛṣṇa-pade 'prema' upajāya" //CC Antya, 7.108//

SYNONYMS

ataeva—therefore; nāma laya—chants the holy name; nāmera—of the name; phala—result; pāya—gets; nāmera phale—as a result of chanting the holy name; kṛṣṇa-pade—at the lotus feet of Kṛṣṇa; prema—ecstatic love; upajāya—develops.

TRANSLATION

"Following this religious principle, a pure devotee of Lord Kṛṣṇa always chants the holy name. As a result of this, he gets the fruit of ecstatic love for Kṛṣṇa."

Antya TEXT 7.109

śuniyā vallabha-bhaṭṭa haila nirvacana

ghare yāi' mane duḥkhe karena cintana //CC Antya, 7.109//

SYNONYMS

śuniyā—hearing; vallabha-bhaṭṭa—Vallabha Bhaṭṭa; haila—became; nirvacana—speechless; ghare yāi'-returning home; mane—in the mind; duḥkhe—unhappy; karena cintana—began to consider.

TRANSLATION

Hearing this, Vallabha Bhaṭṭa was speechless. He returned home greatly unhappy and began to consider thus.

Antya TEXTS 7.110-111

"nitya āmāra ei sabhāya haya kakṣā-pāta

eka-dina upare yadi haya mora vāt

tabe sukha haya, āra saba lajjā yāya

sva-vacana sthāpīte āmi ki kari upāya? //CC Antya, 7.110-111//

SYNONYMS

nitya—daily; āmāra—my; ei—this; sabhāya—in the assembly; haya—there is; kakṣā-pāta—defeat; eka-dina—one day; upare—on top; yadi—if; haya—are; mora—my; vāt—words; tabe—then; sukha—happiness; haya—is; āra—and; saba—all; lajjā—shame; yāya—goes; sva-vacana—my statement; sthāpīte—to establish; āmi—I; ki—what; kari—shall adopt; upāya—means.

TRANSLATION

"Every day I am defeated in this assembly. If by chance I am one day victorious, that will be a great source of happiness for me, and all my shame will go away. But what means shall I adopt to establish my statements?"

Antya TEXT 7.112

āra dina āsi' vasilā prabhure namaskari'

sabhāte kahena kichu mane garva kari' //CC Antya, 7.112//

SYNONYMS

āra dina—the next day; āsi'-coming; vasilā—sat down; prabhure namaskari'-offering obeisances to Lord Śrī Caitanya Mahāprabhu; sabhāte—in the assembly; kahena—he said; kichu—something; mane—within the mind; garva kari'-being proud.

TRANSLATION

The next day when he came to the assembly of Śrī Caitanya Mahāprabhu, he sat down after offering obeisances to the Lord and said something with great pride.

Antya TEXT 7.113

"bhāgavate svāmīra vyākhyāna kairāchi khaṇḍana

la-ite nā pāri tānra vyākhyāna-vacana //CC Antya, 7.113//

SYNONYMS

bhāgavate—in my commentary on Śrīmad-Bhāgavatam; svāmīra—of Śrīdhara Svāmī; vyākhyāna—explanation; kairāchi khaṇḍana—I have refuted; la-ite nā pāri—I cannot accept; tānra—his; vyākhyāna-vacana—words of explanation.

TRANSLATION

"In my commentary on Śrīmad-Bhāgavatam," he said, "I have refuted the explanations of Śrīdhara Svāmī. I cannot accept his explanations.

Antya TEXT 7.114

sei vyākhyā karena yāhān yei paḍe āni'

eka-vākyatā nāhi, tāte 'svāmī' nāhi māni" //CC Antya, 7.114//

SYNONYMS

sei—he; vyākhyā karena—explains; yāhān—wherever; yei—whatever; paḍe—reads; āni'-accepting; eka-vākyatā—consistency; nāhi—there is not; tāte—therefore; svāmī—Śrīdhara Svāmī; nāhi māni—I cannot accept.

TRANSLATION

"Whatever Śrīdhara Svāmī reads he explains according to the circumstances. Therefore he is inconsistent in his explanations and cannot be accepted as an authority."

Antya TEXT 7.115

prabhu hāsi' kahe,--"svāmī nā māne yei jana
veśyāra bhitare tāre kariye gaṇana" //CC Antya, 7.115//

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; hāsi'-smiling; kahe—said; svāmī—husband;
nā māne—does not accept; yei jana—anyone who; veśyāra bhitare—among the
prostitutes; tāre—him; kariye gaṇana—I count.

TRANSLATION

Śrī Caitanya Mahāprabhu smilingly replied, "One who does not accept the svāmī
[husband] as an authority I consider a prostitute."

Antya TEXT 7.116

eta kahi' mahāprabhu mauna dharilā
śuniyā sabāra mane santoṣa ha-ilā //CC Antya, 7.116//

SYNONYMS

eta kahi'-saying this; mahāprabhu—Śrī Caitanya Mahāprabhu; mauna dharilā—
became very grave; śuniyā—hearing; sabāra—of all the devotees; mane—in the
mind; santoṣa ha-ilā—there was great satisfaction.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu was very grave. All the devotees
present derived great satisfaction from hearing this statement.

Antya TEXT 7.117

jagatera hita lāgi' gaura-avatāra
antarera abhimāna jānena tāhāra //CC Antya, 7.117//

SYNONYMS

jagatera—of the entire world; hita lāgi'-for the benefit; gaura-avatāra—the
incarnation of Śrī Caitanya Mahāprabhu; antarera abhimāna—internal pride;
jānena—understands; tāhāra—his.

TRANSLATION

Śrī Caitanya Mahāprabhu descended as an incarnation for the benefit of the entire world. Thus He knew the mind of Vallabha Bhaṭṭa very well.

Antya TEXT 7.118

nānā avajñāne bhaṭṭe śodhena bhagavān

kṛṣṇa yaiche khaṇḍilena indrera abhimāna //CC Antya, 7.118//

SYNONYMS

nānā—various; avajñāne—by disrespect; bhaṭṭe—Vallabha Bhaṭṭa; śodhena—purifies; bhagavān—the Supreme Personality of Godhead; kṛṣṇa—Lord Kṛṣṇa; yaiche—as; khaṇḍilena—cuts down; indrera abhimāna—the pride of Indra.

TRANSLATION

By various hints and refutations, Lord Caitanya, the Supreme Personality of Godhead, corrected Vallabha Bhaṭṭa exactly as Kṛṣṇa had cut down the false pride of Indra.

PURPORT

Indra, the King of heaven, was very proud of his position. Therefore when the residents of Vṛndāvana decided not to perform the Indra-yajña but to perform the Govardhana-yajña in accordance with the instructions of Kṛṣṇa, Indra, because of his false pride, wanted to chastise the residents of Vṛndāvana. Thinking himself extremely powerful, Indra poured incessant rain upon Vṛndāvana, but Lord Kṛṣṇa immediately cut down his pride by lifting the Govardhana Hill as an umbrella to save the residents of Vṛndāvana. In this way Kṛṣṇa proved Indra's power most insignificant in the presence of His own omnipotence.

Antya TEXT 7.119

ajña jīva nija-'hite' 'ahita' kari' māne

garva cūrṇa haile, pāche ughāḍe nayane //CC Antya, 7.119//

SYNONYMS

ajña jīva—the ignorant living entity; nija-hite—his personal benefit; ahita kari' māne—considers a loss; garva cūrṇa haile—when pride is cut down; pāche—

afterward; ughāḍe nayane—the eyes open.

TRANSLATION

An ignorant living being does not recognize his actual profit. Because of ignorance and material pride, he sometimes considers profit a loss, but when his pride is cut down he can actually see his true benefit.

Antya TEXT 7.120

ghare āsi' rātrye bhaṭṭa cintite lāgila

"pūrve prayāge more mahā-kṛpā kaila //CC Antya, 7.120//

SYNONYMS

ghare āsi'-coming home; rātrye—at night; bhaṭṭa—Vallabha Bhaṭṭa; cintite lāgila—began to think; pūrve—previously; prayāge—at Prayāga; more—unto me; mahā-kṛpā kaila—showed great mercy.

TRANSLATION

Returning home that night, Vallabha Bhaṭṭa thought, "Previously, at Prayāga, Lord Caitanya was very kind to me.

Antya TEXT 7.121

svagaṇa-sahite mora mānilā nimantraṇa

ebe kene prabhura mote phiri' gela mana? //CC Antya, 7.121//

SYNONYMS

sva-gaṇa-sahite—accompanied by His personal associates; mora—my; mānilā—accepted; nimantraṇa—invitation; ebe—now; kene—why; prabhura—of Śrī Caitanya Mahāprabhu; mote—unto me; phiri' gela—has changed; mana—mind.

TRANSLATION

"He accepted my invitation with His other devotees, and He was kind to me. Why has He now changed so much here at Jagannātha Purī?

Antya TEXT 7.122

'āmi jiti',--ei garva-śūnya ha-uka inhāra cita

īśvara-svabhāva,--karena sabākāra hita //CC Antya, 7.122//

SYNONYMS

āmi jiti—let me become victorious; ei—this; garva—pride; śūnya—devoid of; ha-uka—let be; inhāra cita—this person's mind; īśvara-svabhāva—the characteristic of the Supreme Personality of Godhead; karena—He does; sabākāra—of everyone; hita—benefit.

TRANSLATION

"Being very proud of my learning, I am thinking, 'Let me become victorious.' Śrī Caitanya Mahāprabhu, however, is trying to purify me by nullifying this false pride, for a characteristic of the Supreme Personality of Godhead is that He acts for everyone's welfare.

Antya TEXT 7.123

āpanā jānāite āmi kari abhimāna

se garva khaṇḍāite mora karena apamāna //CC Antya, 7.123//

SYNONYMS

āpanā jānāite—advertising myself; āmi—I; kari abhimāna—am falsely proud; se garva—that pride; khaṇḍāite—to cut down; mora karena apamāna—He insults me.

TRANSLATION

"I am falsely proud, advertising myself as a learned scholar. Therefore Śrī Caitanya Mahāprabhu insults me just to favor me by cutting down this false pride.

Antya TEXT 7.124

āmāra 'hita' karena,--iho āmi māni 'duḥkha'

kṛṣṇera upare kaila yena indra mahā-mūrkhā" //CC Antya, 7.124//

SYNONYMS

āmāra—my; hita—benefit; kareṇa—He is doing; iho—this; āmi—I; māni—consider; duḥkha—unhappiness; kṛṣṇera upare—upon Kṛṣṇa; kaila—did; yena—as; indra—Indra; mahā-mūrkhā—the great fool.

TRANSLATION

"He is actually acting for my benefit, although I interpret His actions as insults. This is exactly like the incident in which Lord Kṛṣṇa cut down Indra, the great, puffed-up fool, to correct him."

Antya TEXT 7.125

eta cinti' prāte āsi' prabhura caraṇe

dainya kari' stuti kari' la-ila śaraṇe //CC Antya, 7.125//

SYNONYMS

eta cinti'-considering this; prāte—in the morning; āsi'-coming; prabhura caraṇe—to the lotus feet of Śrī Caitanya Mahāprabhu; dainya kari'-with great humility; stuti kari'-offering many prayers; la-ila śaraṇe—took shelter.

TRANSLATION

Thinking in this way, Vallabha Bhaṭṭa approached Śrī Caitanya Mahāprabhu the next morning, and in great humility, offering many prayers, he sought shelter and surrendered at the lotus feet of the Lord.

Antya TEXT 7.126

"āmi ajña jīva,--ajñocita karma kailuṇ

tomāra āge mūrkhā āmi pāṇḍitya prakāśiluṇ //CC Antya, 7.126//

SYNONYMS

āmi—I; ajña jīva—a foolish living being; ajña-ucita—fit for a fool; karma—activity; kailuṇ—I have done; tomāra āge—before You; mūrkhā—a fool; āmi—I; pāṇḍitya prakāśiluṇ—have tried to demonstrate learning.

TRANSLATION

Vallabha Bhaṭṭa admitted, "I am a great fool, and indeed I have acted like a fool by trying to demonstrate to You my learning.

Antya TEXT 7.127

tumi--īśvara, nijocita kṛpā ye karilā

apamāna kari' sarva garva khaṇḍāilā //CC Antya, 7.127//

SYNONYMS

tumi—You; īśvara—the Supreme Personality of Godhead; nija-ucita—exactly befitting Your position; kṛpā—mercy; ye—that; karilā—You showed; apamāna kari'-by insulting; sarva—all; garva—pride; khaṇḍāilā—You have cut down.

TRANSLATION

"My dear Lord, You are the Supreme Personality of Godhead. You have showed mercy to me in a way just befitting Your position by insulting me to cut down all my false pride.

Antya TEXT 7.128

āmi--ajña, 'hita'-sthāne māni 'apamāne'

indra yena kṛṣṇera nindā karila ajñāne //CC Antya, 7.128//

SYNONYMS

āmi—I; ajña—ignorant fool; hita-sthāne—what is for my benefit; māni—I consider; apamāne—as an insult; indra—King Indra; yena—as; kṛṣṇera—of Lord Kṛṣṇa; nindā—offense; karila—did; ajñāne—out of ignorance.

TRANSLATION

"I am an ignorant fool, for I interpret as an insult what is meant for my benefit, just like King Indra, who out of ignorance tried to surpass Kṛṣṇa, the Supreme Lord.

Antya TEXT 7.129

tomāra kṛpā-añjane ebe garva-āndhya gela

tumi eta kṛpā kailā,--ebe 'jñāna' haila //CC Antya, 7.129//

SYNONYMS

tomāra kṛpā-añjane—by the eye-ointment of Your mercy; ebe—now; garva-

āndhya—the blindness of false pride; gela—has gone; tumi—You; eta—such; kṛpā—mercy; kailā—have shown; ebe—now; jñāna—knowledge; haila—has become.

TRANSLATION

"My dear Lord, You have cured the blindness of my false pride by smearing my eyes with the ointment of Your mercy. You have bestowed so much mercy upon me that my ignorance is now gone.

Antya TEXT 7.130

aparādha kainu, kṣama, la-inu śaraṇa

kṛpā kari' mora mātḥe dharaha caraṇa" //CC Antya, 7.130//

SYNONYMS

aparādha kainu—I have committed offenses; kṣama—please excuse; la-inu śaraṇa—I have taken shelter; kṛpā kari'-being merciful; mora mātḥe—on my head; dharaha caraṇa—please keep Your lotus feet.

TRANSLATION

"My dear Lord, I have committed offenses. Please excuse me. I seek shelter of You. Please be merciful unto me by placing Your lotus feet on my head."

Antya TEXT 7.131

prabhu kahe--"tumi 'paṇḍita' 'mahā-bhāgavata'

dui-guṇa yāhān, tāhān nāhi garva-parvata //CC Antya, 7.131//

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; tumi—you; paṇḍita—very learned scholar; mahā-bhāgavata—great devotee; dui-guṇa—two qualities; yāhān—wherever; tāhān—there; nāhi—there cannot be; garva-parvata—the mountain of pride.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu said, "You are both a greatly learned scholar and a great devotee. Wherever there are two such attributes, there cannot be a

mountain of false pride.

Antya TEXT 7.132

śrīdhara-svāmī nindi' nija-ṭīkā kara!

śrīdhara-svāmī nāhi māna',--eta 'garva' dhara! //CC Antya, 7.132//

SYNONYMS

śrīdhara-svāmī—a great commentator on Śrīmad-Bhāgavatam; nindi'-blaspheming; nija-ṭīkā—your own commentary; kara—you make; śrīdhara-svāmī—Śrīdhara Svāmī; nāhi māna'-you do not accept; eta—this; garva—pride; dhara—you bear.

TRANSLATION

"You have dared criticize Śrīdhara Svāmī, and you have begun your own commentary on Śrīmad-Bhāgavatam, not accepting his authority. That is your false pride.

Antya TEXT 7.133

śrīdhara-svāmī-prasāde 'bhāgavata' jāni

jagad-guru śrīdhara-svāmī 'guru' kari' māni //CC Antya, 7.133//

SYNONYMS

śrīdhara-svāmī—of Śrīdhara Svāmī; prasāde—by the mercy; bhāgavata jāni—we can understand Śrīmad-Bhāgavatam; jagat-guru—the spiritual master of the entire world; śrīdhara-svāmī—Śrīdhara Svāmī; guru kari'-as a spiritual master; māni—I accept.

TRANSLATION

"Śrīdhara Svāmī is the spiritual master of the entire world because by his mercy we can understand Śrīmad-Bhāgavatam. I therefore accept him as a spiritual master.

Antya TEXT 7.134

śrīdhara-upare garve ye kichu likhibe

'artha-vyasta' likhana sei, loke nā mānibe //CC Antya, 7.134//

SYNONYMS

śrīdhara-upare—above Śrīdhara Svāmī; garve—in false pride; ye kichu likhibe—whatever you write; artha-vyasta—the opposite meaning; likhana sei—such writing; loke nā mānibe—no one will care about it.

TRANSLATION

"Whatever you might write due to false pride, trying to surpass Śrīdhara Svāmī, would carry a contrary purport. Therefore no one would pay attention to it.

PURPORT

Śrīmad-Bhāgavatam has many ṭīkāś, or commentaries, following the paramparā system, but Śrīdhara Svāmī's is first. The commentaries of all the other ācāryas follow his. The paramparā system does not allow one to deviate from the commentaries of the previous ācāryas. By depending upon the previous ācāryas, one can write beautiful commentaries. However, one cannot defy the previous ācāryas. The false pride that makes one think that he can write better than the previous ācāryas will make one's comments faulty. At the present moment it has become fashionable for everyone to write in his own way, but such writing is never accepted by serious devotees. Because of false pride, every scholar and philosopher wants to exhibit his learning by interpreting the śāstras, especially Bhagavad-gītā and Śrīmad-Bhāgavatam, in his own way. This system of commenting in one's own way is fully condemned by Śrī Caitanya Mahāprabhu. Therefore He says, 'artha-vyasta' likhana sei. Commentaries written according to one's own philosophical way are never accepted; no one will appreciate such commentaries on the revealed scriptures.

Antya TEXT 7.135

śrīdharera anugata ye kare likhana

saba loka mānya kari' karibe grahaṇa //CC Antya, 7.135//

SYNONYMS

śrīdharera—of Śrīdhara Svāmī; anugata—following in the footsteps; ye—anyone who; kare likhana—writes; saba loka—everyone; mānya kari'-with great honor; karibe grahaṇa—will accept.

TRANSLATION

"One who comments on Śrīmad-Bhāgavatam following in the footsteps of Śrīdhara Svāmī will be honored and accepted by everyone.

Antya TEXT 7.136

śrīdharānugata kara bhāgavata-vyākhyāna

abhimāna chāḍi' bhaja kṛṣṇa bhagavān //CC Antya, 7.136//

SYNONYMS

śrīdhara-anugata—following in the footsteps of Śrīdhara Svāmī; kara—put forth; bhāgavata-vyākhyāna—an explanation of Śrīmad-Bhāgavatam; abhimāna chāḍi'-giving up false pride or false conceptions; bhaja—worship; kṛṣṇa bhagavān—the Supreme Personality of Godhead Kṛṣṇa.

TRANSLATION

"Put forth your explanation of Śrīmad-Bhāgavatam following in the footsteps of Śrīdhara Svāmī. Giving up your false pride, worship the Supreme Personality of Godhead, Kṛṣṇa.

Antya TEXT 7.137

aparādha chāḍi' kara kṛṣṇa-saṅkīrtana

acirāt pābe tabe kṛṣṇera caraṇa" //CC Antya, 7.137//

SYNONYMS

aparādha chāḍi'-giving up offenses; kara kṛṣṇa-saṅkīrtana—chant the holy name of the Lord; acirāt—very soon; pābe—you will get; tabe—thereupon; kṛṣṇera caraṇa—shelter at the lotus feet of Lord Kṛṣṇa.

TRANSLATION

"Abandoning your offenses, chant the Hare Kṛṣṇa mahā-mantra, the holy names of the Lord. Then very soon you will achieve shelter at the lotus feet of Kṛṣṇa."

Antya TEXT 7.138

bhaṭṭa kahe,--"yadi more ha-ilā prasanna

eka-dina punaḥ mora māna' nimantraṇa" //CC Antya, 7.138//

SYNONYMS

bhaṭṭa kahe—Vallabha Bhaṭṭa said; yadi—if; more—with me; ha-ilā prasanna—You are pleased; eka-dina—one day; punaḥ—again; mora—my; māna'-accept; nimantraṇa—invitation.

TRANSLATION

Vallabha Bhaṭṭa Ācārya requested Śrī Caitanya Mahāprabhu, "If You are actually pleased with me, please accept my invitation once again."

Antya TEXT 7.139

prabhu avatīrṇa hailā jagat tārīte

mānilena nimantraṇa, tāre sukha dite //CC Antya, 7.139//

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; avatīrṇa hailā—made His advent; jagat—the universe; tārīte—to deliver; mānilena—He accepted; nimantraṇa—the invitation; tāre—to him; sukha—happiness; dite—to give.

TRANSLATION

Śrī Caitanya Mahāprabhu, who had descended to deliver the entire universe, accepted the invitation of Vallabha Bhaṭṭa just to give him happiness.

Antya TEXT 7.140

jagatera 'hita' ha-uka--ei prabhura mana

daṇḍa kari' kare tāra hṛdaya śodhana //CC Antya, 7.140//

SYNONYMS

jagatera—of the entire world; hita—welfare; ha-uka—let there be; ei—this; prabhura mana—the mind of Śrī Caitanya Mahāprabhu; daṇḍa kari'-punishing; kare—does; tāra—his; hṛdaya—heart; śodhana—purifying.

TRANSLATION

Śrī Caitanya Mahāprabhu is always eager to see everyone in the material world

happy. Therefore sometimes He chastises someone just to purify his heart.

Antya TEXT 7.141

svagaṇa-sahita prabhura nimantraṇa kailā

mahāprabhu tāre tabe prasanna ha-ilā //CC Antya, 7.141//

SYNONYMS

sva-gaṇa-sahita—with His associates; prabhura—of Śrī Caitanya Mahāprabhu; nimantraṇa—invitation; kailā—made; mahāprabhu—Śrī Caitanya Mahāprabhu; tāre—upon him; tabe—then; prasanna ha-ilā—became very pleased.

TRANSLATION

When Vallabha Bhaṭṭa invited Śrī Caitanya Mahāprabhu and His associates, the Lord was very pleased with him.

Antya TEXT 7.142

jagadānanda-panḍitera śuddha gāḍha bhāva

satyabhāmā-prāya prema 'vāmya-svabhāva' //CC Antya, 7.142//

SYNONYMS

jagadānanda-panḍitera—of Jagadānanda Paṇḍita; śuddha—pure; gāḍha—deep; bhāva—ecstatic love; satyabhāmā-prāya—like Satyabhāmā; prema—his love for the Lord; vāmya-svabhāva—quarrelsome nature.

TRANSLATION

Jagadānanda Paṇḍita's pure ecstatic love for Śrī Caitanya Mahāprabhu was very deep. It can be compared to the love of Satyabhāmā, who always quarreled with Lord Kṛṣṇa.

Antya TEXT 7.143

bāra-bāra praṇaya kalaha kare prabhu-sane

anyone khaṭmaṭi cale dui-jane //CC Antya, 7.143//

SYNONYMS

bāra-bāra—again and again; praṇaya—loving; kalaha—quarrel; kare—makes; prabhu-sane—with Śrī Caitanya Mahāprabhu; anyonye—mutual; khaṭmaṭi—picking a quarrel; cale—goes on; dui-jane—between the two.

TRANSLATION

Jagadānanda Paṇḍita was accustomed to provoking loving quarrels with the Lord. There was always some disagreement between them.

Antya TEXT 7.144

gadādhara-pañḍitera śuddha gāḍha bhāva

rukmiṇī-devīra yaiche 'dakṣiṇa-svabhāva' //CC Antya, 7.144//

SYNONYMS

gadādhara-pañḍitera—of Gadādhara Paṇḍita; śuddha—pure; gāḍha—deep; bhāva—ecstatic love; rukmiṇī-devīra—of Rukmiṇīdevī; yaiche—as; dakṣiṇa-svabhāva—submissive nature.

TRANSLATION

Gadādhara Paṇḍita's pure ecstatic love for Śrī Caitanya Mahāprabhu was also very deep. It was like that of Rukmiṇīdevī, who was always especially submissive to Kṛṣṇa.

Antya TEXT 7.145

tānra praṇaya-roṣa dekhite prabhura icchā haya

aiśvarya-jñāne tānra roṣa nāhi upajaya //CC Antya, 7.145//

SYNONYMS

tānra—his; praṇaya-roṣa—affectionate anger; dekhite—to see; prabhura—of Śrī Caitanya Mahāprabhu; icchā haya—there is a desire; aiśvarya-jñāne—due to knowledge of opulences; tānra—his; roṣa—anger; nāhi—not; upajaya—is awakened.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu sometimes desired to see Gadādhara Paṇḍita's affectionate anger, but because of knowledge of the Lord's opulences, his anger

was never invoked.

PURPORT

Joking with Rukmiṇīdevī in Dvārakā, Kṛṣṇa once advised her to accept another husband because He thought Himself unfit for her. Rukmiṇīdevī, however, unable to understand His joking words, took them very seriously and immediately fell to the ground in fear of separation from Him. In the pastimes of Lord Śrī Caitanya Mahāprabhu, Jagadānanda Paṇḍita was always in disagreement with the Lord like Satyabhāmā, whereas Gadādhara Paṇḍita was always awed by the Lord's opulence and was therefore submissive to the Lord under all circumstances.

Antya TEXT 7.146

ei lakṣya pāñā prabhu kailā roṣābhāsa

śuni' paṇḍitera citte upajila trāsa //CC Antya, 7.146//

SYNONYMS

ei—this; lakṣya—aim; pāñā—taking; prabhu—Śrī Caitanya Mahāprabhu; kailā roṣa-ābhāsa—made a semblance of anger; śuni'-hearing; paṇḍitera—of Gadādhara Paṇḍita; citte—in the heart; upajila—arose; trāsa—fear.

TRANSLATION

For this purpose Śrī Caitanya Mahāprabhu sometimes showed His apparent anger. Hearing of this anger inspired great fear in the heart of Gadādhara Paṇḍita.

Antya TEXT 7.147

pūrve yena kṛṣṇa yadi parihāsa kaila

śuni' rukmiṇīra mane trāsa upajila //CC Antya, 7.147//

SYNONYMS

pūrve—previously; yena—as; kṛṣṇa—Lord Kṛṣṇa; yadi—when; parihāsa kaila—play a joke; śuni'-hearing; rukmiṇīra mane—in the mind of Rukmiṇīdevī; trāsa—fear; upajila—arose.

TRANSLATION

Previously, in kṛṣṇa-līlā, when Lord Kṛṣṇa wanted to joke with Rukmiṇīdevī, she took His words seriously, and fear awoke within her mind.

Antya TEXT 7.148

vallabha-bhaṭṭera haya vātsalya-upāsana

bāla-gopāla-mantre teṅho kareṇa sevana //CC Antya, 7.148//

SYNONYMS

vallabha-bhaṭṭera—of Vallabha Bhaṭṭa; haya—there is; vātsalya-upāsana—worship as a parent; bāla-gopāla-mantre—with the mantra of Bāla-gopāla, child Kṛṣṇa; teṅho—he; kareṇa—practices; sevana—worship.

TRANSLATION

Vallabha Bhaṭṭa was accustomed to worshiping the Lord as child Kṛṣṇa. Therefore he had been initiated into the Bāla-gopāla mantra and was thus worshiping the Lord.

Antya TEXT 7.149

paṇḍitera sane tāra mana phiri' gela

kiśora-gopāla-upāsanāya mana dila //CC Antya, 7.149//

SYNONYMS

paṇḍitera sane—in the association of Gadādhara Paṇḍita; tāra—his; mana—mind; phiri' gela—became converted; kiśora-gopāla—of Kṛṣṇa as a young boy; upāsanāya—to the worship; mana dila—he gave his mind.

TRANSLATION

In the association of Gadādhara Paṇḍita, his mind was converted, and he dedicated his mind to worshiping Kiśora-gopāla, Kṛṣṇa as a young boy.

Antya TEXT 7.150

paṇḍitera ṭhāñi cāhe mantrādi śikhite

paṇḍita kahe,--"ei karma nahe āmā haite //CC Antya, 7.150//

SYNONYMS

paṇḍitera ṭhāñi—from Gadādhara Paṇḍita; cāhe—wanted; mantra-ādi śikhite—to be initiated; paṇḍita kahe—Gadādhara Paṇḍita said; ei karma—this work; nahe āmā haite—is not possible for me.

TRANSLATION

Vallabha Bhaṭṭa wanted to be initiated by Gadādhara Paṇḍita, but Gadādhara Paṇḍita refused, saying, "The work of acting as a spiritual master is not possible for me.

Antya TEXT 7.151

āmi--paratantra, āmāra prabhu--gauracandra

tānra ājñā vinā āmi nā ha-i 'svatantra' //CC Antya, 7.151//

SYNONYMS

āmi—I; paratantra—dependent; āmāra prabhu—my Lord; gauracandra—Lord Śrī Caitanya Mahāprabhu; tānra—His; ājñā—order; vinā—without; āmi—I; nā—not; ha-i—am; svatantra—independent.

TRANSLATION

"I am completely dependent. My Lord is Gauracandra, Śrī Caitanya Mahāprabhu. I cannot do anything independently, without His order.

Antya TEXT 7.152

tumi ye āmāra ṭhāñi kara āgamana

tāhātei prabhu more dena olāhana" //CC Antya, 7.152//

SYNONYMS

tumi—you; ye—that; āmāra ṭhāñi—to me; kara āgamana—come; tāhātei—due to that; prabhu—Śrī Caitanya Mahāprabhu; more—unto me; dena—gives; olāhana—punishment by words.

TRANSLATION

"My dear Vallabha Bhaṭṭa, your coming to me is not appreciated by Śrī Caitanya

Mahāprabhu. Therefore He sometimes speaks to chastise me."

Antya TEXTS 7.153-154

ei-mata bhaṭṭera katheka dina gela

śeṣe yadi prabhu tāre suprasanna haila

nimantraṇera dine paṇḍite bolāilā

svarūpa, jagadānanda, govinde pāṭhāilā //CC Antya, 7.153-154//

SYNONYMS

ei-mata—in this way; bhaṭṭera—of Vallabha Bhaṭṭa; katheka dina—some days; gela—passed; śeṣe—at last; yadi—when; prabhu—Śrī Caitanya Mahāprabhu; tāre—upon him; su-prasanna haila—became very pleased; nimantraṇera dine—on the day of invitation; paṇḍite bolāilā—He called for Gadādhara Paṇḍita; svarūpa—Svarūpa Dāmodara; jagadānanda—Jagadānanda Paṇḍita; govinde—Govinda; pāṭhāilā—He sent.

TRANSLATION

Some days passed, and when Śrī Caitanya Mahāprabhu, finally pleased with Vallabha Bhaṭṭa, accepted his invitation, the Lord sent Svarūpa Dāmodara, Jagadānanda Paṇḍita and Govinda to call for Gadādhara Paṇḍita.

Antya TEXT 7.155

pathe paṇḍitere svarūpa kahena vacana

"parīkṣite prabhu tomāre kailā upekṣaṇa //CC Antya, 7.155//

SYNONYMS

pathe—on the way; paṇḍitere—unto Gadādhara Paṇḍita; svarūpa—Svarūpa Dāmodara; kahena vacana—said some words; parīkṣite—to test; prabhu—Lord Śrī Caitanya Mahāprabhu; tomāre—you; kailā upekṣaṇa—neglected.

TRANSLATION

On the way, Svarūpa Dāmodara said to Gadādhara Paṇḍita, "Śrī Caitanya Mahāprabhu wanted to test you. Therefore He neglected you.

Antya TEXT 7.156

tumi kene āsi' tāñre nā dilā olāhana?

bhīta-prāya hañā kāñhe karilā sahana?" //CC Antya, 7.156//

SYNONYMS

tumi—you; kene—why; āsi'-coming; tāñre—unto Him; nā dilā—did not give; olāhana—chastisement; bhīta-prāya—as if fearful; hañā—being; kāñhe—why; karilā sahana—did you tolerate.

TRANSLATION

"Why did you not retaliate by reproaching Him? Why did you fearfully tolerate His criticism?"

Antya TEXT 7.157

pañḍita kahena,--prabhu svatantra sarvajña-śiromaṇi

tāñra sane 'haṭha' kari,--bhāla nāhi māni //CC Antya, 7.157//

SYNONYMS

pañḍita kahena—Gadādhara Paṇḍita said; prabhu—Lord Śrī Caitanya Mahāprabhu; svatantra—independent; sarvajña-śiromaṇi—the best of the omniscient; tāñra sane—with Him; haṭha kari—if I talk on an equal level; bhāla—good; nāhi māni—I do not think it is.

TRANSLATION

Gadādhara Paṇḍita said, "Lord Śrī Caitanya Mahāprabhu is completely independent. He is the topmost omniscient personality. It would not look well for me to talk to Him as if His equal.

Antya TEXT 7.158

yei kahe, sei sahi nija-śire dhari'

āpane karibena kṛpā guṇa-doṣa vicāri' " //CC Antya, 7.158//

SYNONYMS

yei kahe—whatever He says; sei sahi—I tolerate that; nija-śire—on my head;

dhari'-bearing; āpane—automatically; karibena kṛpā—He will be merciful; guṇa-doṣa—attributes and faults; vicāri'-after considering.

TRANSLATION

"I can tolerate whatever He says, bearing it upon my head. He will automatically be merciful to me after considering my faults and attributes."

Antya TEXT 7.159

eta bali' paṇḍita prabhura sthāne āilā

rodana kariyā prabhura caraṇe paḍilā //CC Antya, 7.159//

SYNONYMS

eta bali'-saying this; paṇḍita—Gadādhara Paṇḍita; prabhura sthāne—to Śrī Caitanya Mahāprabhu; āilā—came; rodana kariyā—crying; prabhura—of Śrī Caitanya Mahāprabhu; caraṇe—at the lotus feet; paḍilā—fell down.

TRANSLATION

After saying this, Gadādhara Paṇḍita went to Śrī Caitanya Mahāprabhu and fell down crying at the lotus feet of the Lord.

Antya TEXT 7.160

īṣat hāsiyā prabhu kailā āliṅgana

sabāre śunāññā kahena madhura vacana //CC Antya, 7.160//

SYNONYMS

īṣat hāsiyā—smiling slightly; prabhu—Śrī Caitanya Mahāprabhu; kailā āliṅgana—embraced; sabāre—all others; śunāññā—causing to hear; kahena—began to say; madhura vacana—sweet words.

TRANSLATION

Smiling slightly, the Lord embraced him and spoke sweet words so that others would also hear.

Antya TEXT 7.161

"āmi cālāilun tomā, tumi nā calilā

krodhe kichu nā kahilā, sakala sahilā //CC Antya, 7.161//

SYNONYMS

āmi—I; cālāilun—tried to agitate; tomā—you; tumi—you; nā calilā—did not become agitated; krodhe—in anger; kichu—anything; nā kahilā—you did not say; sakala—everything; sahilā—you tolerated.

TRANSLATION

"I wanted to agitate you," the Lord said, "but you did not become agitated. Indeed, you could not say anything angry. Instead, you tolerated everything.

Antya TEXT 7.162

āmāra bhaṅgīte tomāra mana nā calilā

sudṛḍha sarala-bhāve āmāre kinilā" //CC Antya, 7.162//

SYNONYMS

āmāra bhaṅgīte—by My trick; tomāra mana—your mind; nā calilā—did not become disturbed; sudṛḍha—firm; sarala-bhāve—by simplicity; āmāre—Me; kinilā—you have purchased.

TRANSLATION

"Your mind was not disturbed by My tricks. Rather, you stayed fixed in your simplicity. In this way you have purchased Me."

Antya TEXT 7.163

paṇḍitera bhāva-mudrā kahana nā yāya

'gadādhara-prāṇa-nātha' nāma haila yāya //CC Antya, 7.163//

SYNONYMS

paṇḍitera—of Gadādhara Paṇḍita; bhāva-mudrā—characteristics and ecstatic love; kahana nā yāya—can not be described; gadādhara-prāṇa-nātha—the Lord of the life of Gadādhara; nāma—name; haila—became; yāya—goes.

TRANSLATION

No one can describe the characteristics and ecstatic love of Gadādhara Paṇḍita. Therefore another name for Śrī Caitanya Mahāprabhu is Gadādhara-prāṇanātha, "the life and soul of Gadādhara Paṇḍita."

Antya TEXT 7.164

paṇḍite prabhura prasāda kahana nā yāya

'gadāira gaurāṅga' bali' yāñre loke gāya //CC Antya, 7.164//

SYNONYMS

paṇḍite—upon Gadādhara Paṇḍita; prabhura—of Śrī Caitanya Mahāprabhu; prasāda—mercy; kahana nā yāya—no one can explain; gadāira gaurāṅga—the Gaurāṅga of Gadādhara Paṇḍita; bali'-as; yāñre—whom; loke gāya—people say.

TRANSLATION

No one can say how merciful the Lord is to Gadādhara Paṇḍita, but people know the Lord as Gadāira Gaura, "the Lord Gaurāṅga of Gadādhara Paṇḍita."

Antya TEXT 7.165

caitanya-prabhura līlā ke bujhite pāre?

eka-līlāya vahe gaṅgāra śata śata dhāre //CC Antya, 7.165//

SYNONYMS

caitanya-prabhura līlā—the pastimes of Lord Śrī Caitanya Mahāprabhu; ke—who; bujhite pāre—can understand; eka-līlāya—in one activity; vahe—flow; gaṅgāra—of the Ganges; śata śata dhāre—hundreds and hundreds of branches.

TRANSLATION

No one can understand the pastimes of Śrī Caitanya Mahāprabhu. They are like the Ganges, for hundreds and thousands of branches flow from even one of His activities.

Antya TEXT 7.166

paṇḍitera saujanya, brahmaṇyatā-guṇa

dr̥ḍha prema-mudrā loke karilā khyāpana //CC Antya, 7.166//

SYNONYMS

paṇḍitera saujanya—the gentle behavior of Gadādhara Paṇḍita; brahmaṇyatā-guṇa—the attributes of a perfect brāhmaṇa; dṛḍha—firm; prema-mudrā—characteristic of love; loke—people; karilā khyāpana—proclaimed.

TRANSLATION

Gadādhara Paṇḍita is celebrated all over the world for his gentle behavior, his brahminical attributes and his steady love for Śrī Caitanya Mahāprabhu.

Antya TEXT 7.167

abhimāna-paṅka dhuñā bhaṭṭere śodhilā

sei-dvārā āra saba loke śikhāilā //CC Antya, 7.167//

SYNONYMS

abhimāna-paṅka—the mud of false pride; dhuñā—washing; bhaṭṭere śodhilā—purified Vallabha Bhaṭṭa; sei-dvārā—by that; āra saba—all other; loke—persons; śikhāilā—instructed.

TRANSLATION

The Lord purified Vallabha Bhaṭṭa by cleansing him of the mud of false pride. By such activities the Lord also instructed others.

Antya TEXT 7.168

antare 'anugraha,' bāhye 'upekṣāra prāya'

bāhyārtha yei laya, sei nāśa yāya //CC Antya, 7.168//

SYNONYMS

antare—within the heart; anugraha—mercy; bāhye—externally; upekṣāra prāya—like neglect; bāhya-artha—the external meaning; yei—anyone who; laya—takes; sei—he; nāśa yāya—becomes vanquished.

TRANSLATION

Śrī Caitanya Mahāprabhu was actually always merciful within His heart, but He was sometimes externally negligent of His devotees. We should not be

preoccupied with His external feature, however, for if we do so we shall be vanquished.

Antya TEXT 7.169

nigūḍha caitanya-līlā bujhite kā'ra śakti?

sei bujhe, gauracandre yāñra ṛḍha bhakti //CC Antya, 7.169//

SYNONYMS

nigūḍha—very deep; caitanya-līlā—the pastimes of Lord Caitanya; bujhite—to understand; kā'ra—of whom; śakti—the power; sei bujhe—he understands; gauracandre—unto Lord Śrī Caitanya Mahāprabhu; yāñra—whose; ṛḍha bhakti—fixed devotion.

TRANSLATION

The pastimes of Śrī Caitanya Mahāprabhu are very deep. Who can understand them? Only one who has firm, deep devotion to His lotus feet.

Antya TEXT 7.170

dināntare paṇḍita kaila prabhura nimantraṇa

prabhu tāhān bhikṣā kaila lañā nija-gaṇa //CC Antya, 7.170//

SYNONYMS

dina-antare—another day; paṇḍita—Gadādhara Paṇḍita; kaila prabhura nimantraṇa—invited Śrī Caitanya Mahāprabhu; prabhu—Śrī Caitanya Mahāprabhu; tāhān—there; bhikṣā kaila—took prasāda; lañā nija-gaṇa—with His personal associates.

TRANSLATION

Another day, Gadādhara Paṇḍita invited Śrī Caitanya Mahāprabhu to dinner. The Lord took prasāda at his home with His personal associates.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that Lord Śrī Caitanya Mahāprabhu acted as a very merciful well-wisher toward Vallabha Bhaṭṭa by externally neglecting him in many ways to purify him of his false pride in being

a learned scholar. The Lord neglected Gadādhara Paṇḍita for a few days because of his associating with Vallabha Bhaṭṭa. Actually He was not at all displeased with Gadādhara Paṇḍita. Indeed, because Gadādhara Paṇḍita is the personal potency of Lord Caitanya Mahāprabhu, there is no chance of the Lord's being dissatisfied with him. However, a person who is too attracted to externals cannot understand the deep meaning of these dealings of Śrī Caitanya Mahāprabhu. If one therefore becomes disrespectful to Gadādhara Paṇḍita, he will surely be vanquished.

Antya TEXT 7.171

tāhāṇi vallabha-bhaṭṭa prabhura ājñā laila

paṇḍita-ṭhāṇi pūrva-prārthita saba siddhi haila //CC Antya, 7.171//

SYNONYMS

tāhāṇi—there; vallabha-bhaṭṭa—Vallabha Bhaṭṭa; prabhura ājñā—the permission of Śrī Caitanya Mahāprabhu; laila—took; paṇḍita-ṭhāṇi—from Gadādhara Paṇḍita; pūrva-prārthita—as previously petitioned; saba siddhi haila—everything was perfectly executed.

TRANSLATION

There Vallabha Bhaṭṭa took permission from Lord Caitanya Mahāprabhu, and his desire to be initiated by Gadādhara Paṇḍita was thus fulfilled.

Antya TEXT 7.172

ei ta' kahiluṇ vallabha-bhaṭṭera milana

yāhāra śravaṇe pāya gaura-prema-dhana //CC Antya, 7.172//

SYNONYMS

ei ta' kahiluṇ—thus I have explained; vallabha-bhaṭṭera milana—the meeting of Vallabha Bhaṭṭa; yāhāra śravaṇe—by hearing which; pāya—one can get; gaura-prema-dhana—the treasure of love for Śrī Caitanya Mahāprabhu.

TRANSLATION

I have thus explained the Lord's meeting with Vallabha Bhaṭṭa. By hearing of this incident, one can achieve the treasure of love for Śrī Caitanya Mahāprabhu.

Antya TEXT 7.173

śrī-rūpa-raghunātha-pade yāra āśa

caitanya-caritāmṛta kahe kṛṣṇadāsa //CC Antya, 7.173//

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; raghunātha—Śrīla Raghunātha dāsa Gosvāmī; pade—at the lotus feet; yāra—whose; āśa—expectation; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; kṛṣṇadāsa—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Antya-līlā, Seventh Chapter, describing the meeting of Vallabha Bhaṭṭa with Śrī Caitanya Mahāprabhu.

Chapter 8 Rāmacandra Purī Criticizes the Lord

The following summary of the Eighth Chapter is given by Śrīla Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya. This chapter describes the history of the Lord's dealings with Rāmacandra Purī. Although Rāmacandra Purī was one of the disciples of Mādhavendra Purī, he was influenced by dry Māyāvādīs, and therefore he criticized Mādhavendra Purī. Therefore Mādhavendra Purī accused him of being an offender and rejected him. Because Rāmacandra Purī had been rejected by his spiritual master, he became concerned only with finding faults in others and advising them according to dry Māyāvāda philosophy. For this reason he was not very respectful to the Vaiṣṇavas, and later he became so fallen that he began criticizing Śrī Caitanya Mahāprabhu for His eating. Hearing his criticisms, Śrī Caitanya Mahāprabhu reduced His eating, but after Rāmacandra Purī left Jagannātha Purī, the Lord resumed His usual behavior.

Antya TEXT 8.1

taṁ vande kṛṣṇa-caitanyam

rāmacandra-purī-bhayāt

laukikāhārataḥ svam yo

bhikṣānnaṁ samakocayat //CC Antya, 8.1//

SYNONYMS

tam—to Him; vande—I offer my respectful obeisances; kṛṣṇa-caitanyam—Lord Śrī Caitanya Mahāprabhu; rāmacandra-purī-bhayāt—due to fear of Rāmacandra Purī; laukika—ordinary; āhārataḥ—from eating; svam—His own; yaḥ—who; bhikṣā-annaṁ—quantity of food; samakocayat—reduced.

TRANSLATION

Let me offer my respectful obeisances to Śrī Caitanya Mahāprabhu, who reduced His eating due to fear of the criticism of Rāmacandra Purī.

Antya TEXT 8.2

jaya jaya śrī-caitanya karuṇā-sindhu-avatāra

brahmā-śivādika bhaje caraṇa yāñhāra //CC Antya, 8.2//

SYNONYMS

jaya jaya—all glories; śrī-caitanya—to Śrī Caitanya Mahāprabhu; karuṇā-sindhu-avatāra—the incarnation of the ocean of mercy; brahmā-śiva-ādika—demigods, beginning from Lord Brahmā and Śiva; bhaje—worship; caraṇa—lotus feet; yāñhāra—whose.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu, the incarnation of the ocean of mercy. His lotus feet are worshiped by demigods like Lord Brahmā and Lord Śiva.

Antya TEXT 8.3

jaya jaya avadhūta-candra nityānanda

jagat bāñdhila yeñha diyā prema-phāñda //CC Antya, 8.3//

SYNONYMS

jaya jaya—all glories; avadhūta-candra—to the moon of mendicants; nityānanda

—Lord Nityānanda; jagat—the world; bāndhila—bound; yeñha—who; diyā—by; prema-phāṇḍa—the noose of ecstatic love of Kṛṣṇa.

TRANSLATION

All glories to Nityānanda Prabhu, the greatest of mendicants, who bound the entire world with a knot of ecstatic love for God.

Antya TEXT 8.4

jaya jaya advaita īśvara avatāra

kṛṣṇa avatāri' kaila jagat-nistāra //CC Antya, 8.4//

SYNONYMS

jaya jaya—all glories; advaita—to Advaita Ācārya; īśvara—of the Supreme Personality of Godhead; avatāra—incarnation; kṛṣṇa avatāri'—inducing Kṛṣṇa to descend; kaila—did; jagat-nistāra—deliverance of the entire world.

TRANSLATION

All glories to Advaita Prabhu, the incarnation of the Supreme Personality of Godhead. He induced Kṛṣṇa to descend and thus delivered the entire world.

Antya TEXT 8.5

jaya jaya śrīvāsādi yata bhakta-gaṇa

śrī-kṛṣṇa-caitanya prabhu--yāñra prāṇa-dhana //CC Antya, 8.5//

SYNONYMS

jaya jaya—all glories; śrīvāsa-ādi—headed by Śrīvāsa Ṭhākura; yata bhakta-gaṇa—to all the devotees; śrī-kṛṣṇa-caitanya prabhu—Śrī Caitanya Mahāprabhu; yāñra—whose; prāṇa-dhana—life and soul.

TRANSLATION

All glories to all the devotees, headed by Śrīvāsa Ṭhākura. Śrī Kṛṣṇa Caitanya Mahāprabhu is their life and soul.

Antya TEXT 8.6

ei-mata gauracandra nija-bhakta-saṅge

nīlācale krīḍā kare kṛṣṇa-prema-taraṅge //CC Antya, 8.6//

SYNONYMS

ei-mata—in this way; gauracandra—Lord Śrī Caitanya Mahāprabhu; nija-bhakta-saṅge—with His own devotees; nīlācale—at Jagannātha Purī; krīḍā kare—executes different pastimes; kṛṣṇa-prema-taraṅge—in the waves of love of Kṛṣṇa.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu, at Jagannātha Purī, performed His various pastimes with His own devotees in the waves of love for Kṛṣṇa.

Antya TEXT 8.7

hena-kāle rāmacandra-purī-gosāñi āilā

paramānanda-purīre āra prabhure mililā //CC Antya, 8.7//

SYNONYMS

hena-kāle—at this time; rāmacandra-purī-gosāñi—a sannyāsī named Rāmacandra Purī; āilā—came; paramānanda-purīre—Paramānanda Purī; āra—and; prabhure—Śrī Caitanya Mahāprabhu; mililā—met.

TRANSLATION

Then a sannyāsī named Rāmacandra Purī Gosāñi came to see Paramānanda Purī and Śrī Caitanya Mahāprabhu.

Antya TEXT 8.8

paramānanda-purī kaila caraṇa vandana

purī-gosāñi kaila tāṇre ḍṛḍha āliṅgana //CC Antya, 8.8//

SYNONYMS

paramānanda-purī—Paramānanda Purī; kaila—did; caraṇa—unto the feet; vandana—offering obeisances; purī-gosāñi—Rāmacandra Purī; kaila—did; tāṇre—unto him; ḍṛḍha—strong; āliṅgana—embracing.

TRANSLATION

Paramānanda Purī offered respects at the feet of Rāmacandra Purī, and Rāmacandra Purī strongly embraced him.

PURPORT

Because Rāmacandra Purī was a disciple of Mādhavendra Purī, both Paramānanda Purī and Śrī Caitanya Mahāprabhu offered him respectful obeisances. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that although Rāmacandra Purī was naturally very envious and although he was against the principles of Vaiṣṇavism-or, in other words, against the principles of the Supreme Personality of Godhead and His devotees-common people nevertheless addressed him as Gosvāmī or Gosāñi because he was superficially in the renounced order and dressed like a sannyāsī. In the modern age the title gosvāmī is used by a caste of gr̥hasthas, but formerly it was not. Rūpa Gosvāmī and Sanātana Gosvāmī, for example, were called gosvāmī because they were in the renounced order. Similarly, because Paramānanda Purī was a sannyāsī, he was called Purī Gosvāmī. By careful scrutiny, therefore, one will find that gosvāmī is not the title for a certain caste; rather, it is properly the title for a person in the renounced order.

Antya TEXT 8.9

mahāprabhu kailā tāñre daṇḍavat nati

āliṅgana kari' teñho kaila kṛṣṇa-smṛti //CC Antya, 8.9//

SYNONYMS

mahāprabhu—Śrī Caitanya Mahāprabhu; kailā—did; tāñre—unto him; daṇḍavat nati—offering obeisances; āliṅgana kari'-embracing; teñho—Rāmacandra Purī; kaila—did; kṛṣṇa-smṛti—remembrance of Kṛṣṇa.

TRANSLATION

Śrī Caitanya Mahāprabhu also offered obeisances unto Rāmacandra Purī, who then embraced Him and thus remembered Kṛṣṇa.

PURPORT

Śrī Caitanya Mahāprabhu offered obeisances to Rāmacandra Purī in consideration of his being a disciple of Śrīla Mādhavendra Purī, the spiritual

master of His own spiritual master, Īśvara Purī. When a Vaiṣṇava sannyāsī meets another Vaiṣṇava sannyāsī, they both remember Kṛṣṇa. Even Māyāvādī sannyāsīs generally remember Nārāyaṇa, who is also Kṛṣṇa, by saying om̐ namo bhagavate nārāyaṇa or namo nārāyaṇa. Thus it is the duty of a sannyāsī to remember Kṛṣṇa. According to smṛti-śāstra, a sannyāsī does not offer obeisances or blessings to anyone. it is said, sannyāsī nirāśīr nirnamaṣkriyaḥ: a sannyāsī should not offer anyone blessings or obeisances.

Antya TEXT 8.10

tina-jane iṣṭha-goṣṭhī kailā kata-kṣaṇa

jagadānanda-pañḍita tāñre kailā nimantraṇa //CC Antya, 8.10//

SYNONYMS

tina-jane—three persons; iṣṭha-goṣṭhī—discussion on Kṛṣṇa; kailā—performed; kata-kṣaṇa—for some time; jagadānanda-pañḍita—Jagadānanda Pañḍita; tāñre—Rāmacandra Purī; kailā nimantraṇa—invited.

TRANSLATION

The three of them talked about Kṛṣṇa for some time, and then Jagadānanda came and extended an invitation to Rāmacandra Purī.

Antya TEXT 8.11

jagannāthera prasāda ānilā bhikṣāra lāgiyā

yatheṣṭa bhikṣā karilā tenho nindāra lāgiyā //CC Antya, 8.11//

SYNONYMS

jagannāthera prasāda—remnants of the food of Lord Jagannātha; ānilā—brought; bhikṣāra lāgiyā—for feeding; yatheṣṭa bhikṣā karilā—ate sumptuously; tenho—he; nindāra lāgiyā—to find some fault.

TRANSLATION

A large quantity of the remnants of food from Lord Jagannātha was brought in for distribution. Rāmacandra Purī ate sumptuously, and then he wanted to find faults in Jagadānanda Pañḍita.

Antya TEXT 8.12

bhikṣā kari' kahe purī,--"śuna, jagadānanda

avaśeṣa prasāda tumi karaha bhakṣaṇa" //CC Antya, 8.12//

SYNONYMS

bhikṣā kari'-after finishing the lunch; kahe purī—Rāmacandra Purī began to speak; śuna, jagadānanda—my dear Jagadānanda, just hear; avaśeṣa prasāda—the remaining prasāda; tumi—you; karaha bhakṣaṇa—eat.

TRANSLATION

After finishing the meal, Rāmacandra Purī requested, "My dear Jagadānanda, please listen. You eat the food that is left."

Antya TEXT 8.13

āgraha kariyā tānre vasi' khāoyāila

āpane āgraha kari' pariveśana kaila //CC Antya, 8.13//

SYNONYMS

āgraha kariyā—with great eagerness; tānre vasi'-seating him; khāoyāila—he fed; āpane—personally; āgraha kari'-with great eagerness; pariveśana kaila - administered the prasāda.

TRANSLATION

With great eagerness Rāmacandra Purī seated Jagadānanda Paṇḍita and personally served him prasāda.

Antya TEXT 8.14

āgraha kariyā punaḥ punaḥ khāoyāila

ācamana kaile nindā karite lāgila //CC Antya, 8.14//

SYNONYMS

āgraha kariyā—with eagerness; punaḥ punaḥ—again and again; khāoyāila—fed; ācamana kaile—when he had washed his hands and mouth; nindā karite lāgila—began to criticize.

TRANSLATION

Encouraging him again and again, Rāmacandra Purī fed him sumptuously, but when Jagadānanda had washed his hands and mouth, Rāmacandra Purī began criticizing him.

Antya TEXT 8.15

"śuni, caitanya-gaṇa kare bahuta bhakṣaṇa

'satya' sei vākya,--sākṣāt dekhiluṇ ekhana //CC Antya, 8.15//

SYNONYMS

śuni—I have heard; caitanya-gaṇa—the followers of Śrī Caitanya Mahāprabhu; kare bahuta bhakṣaṇa—eat more than necessary; satya—true; sei vākya—that statement; sākṣāt—directly; dekhiluṇ—I have seen; ekhana—now.

TRANSLATION

"I have heard," he said, "that the followers of Caitanya Mahāprabhu eat more than necessary. Now I have directly seen that this is true.

Antya TEXT 8.16

sannyāsīre eta khāoyāñā kare dharma nāśa

vairāgī hañā eta khāya, vairāgyera nāhi 'bhāsa' " //CC Antya, 8.16//

SYNONYMS

sannyāsīre—unto a sannyāsī; eta—so much; khāoyāñā—feeding; kare dharma nāśa—destroys the regulative principles; vairāgī hañā—being in the renounced order; eta—so much; khāya—eats; vairāgyera nāhi bhāsa—there is no trace of renunciation.

TRANSLATION

"Feeding a sannyāsī too much breaks his regulative principles, for when a sannyāsī eats too much, his renunciation is destroyed."

Antya TEXT 8.17

ei ta' svabhāva tāñra āgraha kariyā

piche nindā kare, āge bahuta khāoyāñā //CC Antya, 8.17//

SYNONYMS

ei—this; ta'-certainly; sva-bhāva—characteristic; tāñra—his; āgraha kariyā—with great eagerness; piche—afterward; nindā kare—criticizes; āge—at first; bahuta—much; khāoyāñā—feeding.

TRANSLATION

The characteristic of Rāmacandra Purī was that first he would induce someone to eat more than necessary and then he would criticize him.

Antya TEXT 8.18

pūrve yabe mādhavendra karena antardhāna

rāmacandra-purī tabe āilā tāñra sthāna //CC Antya, 8.18//

SYNONYMS

pūrve—formerly; yabe—when; mādhavendra—Mādhavendra Purī; karena antardhāna—was about to die; rāmacandra-purī—Rāmacandra Purī; tabe—at that time; āilā—came; tāñra sthāna—to his place.

TRANSLATION

Formerly, when Mādhavendra Purī was at the last stage of his life, Rāmacandra Purī came to where he was staying.

Antya TEXT 8.19

purī-gosāñi kare kṛṣṇa-nāma-saṅkīrtana

'mathurā nā pāinu' bali' karena krandana //CC Antya, 8.19//

SYNONYMS

purī-gosāñi—Mādhavendra Purī; kare—was performing; kṛṣṇa-nāma-saṅkīrtana—the chanting of the holy name of Lord Kṛṣṇa; mathurā nā pāinu—I did not get shelter at Mathurā; bali'-saying; karena krandana—was crying.

TRANSLATION

Mādhavendra Purī was chanting the holy name of Kṛṣṇa, and sometimes he would cry, "O my Lord, I did not get shelter at Mathurā."

Antya TEXT 8.20

rāmacandra-purī tabe upadeśe tāñre

śiṣya hañā guruke kahe, bhaya nāhi kare //CC Antya, 8.20//

SYNONYMS

rāmacandra-purī—Rāmacandra Purī; tabe—then; upadeśe tāñre—instructed him; śiṣya hañā—being a disciple; guruke kahe—said to his spiritual master; bhaya nāhi kare—without fear.

TRANSLATION

Then Rāmacandra Purī was so foolish that he fearlessly dared to instruct his spiritual master.

Antya TEXT 8.21

"tumi--pūrṇa-brahmānanda, karaha smaraṇa

brahmavit hañā kene karaha rodana?" //CC Antya, 8.21//

SYNONYMS

tumi—you; pūrṇa-brahma-ānanda—full in transcendental bliss; karaha smaraṇa—you should remember; brahma-vit hañā—being fully aware of Brahman; kene—why; karaha rodana—are you crying.

TRANSLATION

"If you are in full transcendental bliss," he said, "you should now remember only Brahman. Why are you crying?"

PURPORT

As stated in Bhagavad-gītā, brahma-bhūtaḥ prasannātmā: a Brahman realized person is always happy. Na śocati na kāṅkṣati: he neither laments nor aspires for anything. Not knowing why Mādhavendra Purī was crying, Rāmacandra Purī tried to become his advisor. Thus he committed a great offense, for a disciple should never try to instruct his spiritual master.

Antya TEXT 8.22

śuni' mādhavendra-mane krodha upajila

'dūra, dūra, pāpiṣṭha' bali' bhartsanā karila //CC Antya, 8.22//

SYNONYMS

śuni'-hearing; mādhavendra—of Mādhavendra Purī; mane—in the mind; krodha—anger; upajila—arose; dūra dūra—get out; pāpiṣṭha—you sinful rascal; bali'-saying; bhartsanā karila—he chastised.

TRANSLATION

Hearing this instruction, Mādhavendra Purī, greatly angry, rebuked him by saying, "Get out, you sinful rascal!

PURPORT

Rāmacandra Purī could not understand that his spiritual master, Mādhavendra Purī, was feeling transcendental separation. His lamentation was not material. Rather, it proceeded from the highest stage of ecstatic love of Kṛṣṇa. When he was crying in separation, "I could not achieve Kṛṣṇa! I could not reach Mathurā!" this was not ordinary material lamentation. Rāmacandra Purī was not sufficiently expert to understand the feelings of Mādhavendra Purī, but nevertheless he thought himself very advanced. Therefore, regarding Mādhavendra Purī's expressions as ordinary material lamentation, he advised him to remember Brahman because he was latently an impersonalist. Mādhavendra Purī understood Rāmacandra Purī's position as a great fool and therefore immediately rebuked him. Such a reprimand from the spiritual master is certainly for the betterment of the disciple.

Antya TEXT 8.23

'kṛṣṇa nā pāinu, nā pāinu 'mathurā'

āpana-duḥkhe maroṇ--ei dite āila jvālā //CC Antya, 8.23//

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; nā pāinu—I did not get; nā pāinu—did not get; mathurā—Mathurā; āpana-duḥkhe—in my own unhappiness; maroṇ—i am dying; ei—this person; dite āila jvālā—has come to give more pain.

TRANSLATION

"O my Lord Kṛṣṇa, I could not reach You, nor could I reach Your abode, Mathurā. I am dying in my unhappiness, and now this rascal has come to give me more pain.

Antya TEXT 8.24

more mukha nā dekhābi tui, yāo yathi-tathi

tore dekhi' maile mora habe asad-gati //CC Antya, 8.24//

SYNONYMS

more—to me; mukha—face; nā dekhābi—do not show; tui—you; yāo—go; yathi-tathi—anywhere else; tore—you; dekhi'-seeing; maile—if I die; mora habe asat-gati—I shall not get my destination.

TRANSLATION

"Don't show your face to me! Go anywhere else you like. If I die seeing your face, I shall not achieve the destination of my life.

Antya TEXT 8.25

kṛṣṇa nā pāinu muñi maroṇ āpanāra duḥkhe

more 'brahma' upadeśe ei chāra mūrke" //CC Antya, 8.25//

SYNONYMS

kṛṣṇa—Kṛṣṇa; nā pāinu—could not get; muñi—I; maroṇ—I die; āpanāra duḥkhe—in my own unhappiness; more—to me; brahma—Brahman; upadeśe—instructs; ei—this; chāra—condemned; mūrke—fool.

TRANSLATION

"I am dying without achieving the shelter of Kṛṣṇa, and therefore I am greatly unhappy. Now this condemned foolish rascal has come to instruct me about Brahman."

Antya TEXT 8.26

ei ye śrī-mādhavendra śrī-pāda upekṣā karila

sei aparādhe inhāra 'vāsanā, janmila //CC Antya, 8.26//

SYNONYMS

ei—this; ye—that; śrī-mādhavendra śrī-pāda—His Lordship Mādhavendra Purī; upekṣā karila—neglected or denounced; sei aparādhe—because of the offense; inhāra—of Rāmacandra Purī; vāsanā—material desire; janmila—arose.

TRANSLATION

Rāmacandra Purī was thus denounced by Mādhavendra Purī. Due to his offense, gradually material desire appeared within him.

PURPORT

The word vāsanā ("material desires") refers to dry speculative knowledge. Such speculative knowledge is only material. As confirmed in Śrīmad-Bhāgavatam (10.14.4), a person without devotional service who simply wants to know things (kevala-bodha-labdhave) gains only dry speculative knowledge but no spiritual profit. This is also confirmed in the Bhakti-sandarbhā (111), wherein it is said:

jīvan-muktā api punar

yānti saṁsāra-vāsanām

yady acintya-mahā-śaktau

bhagavatya aparādhinaḥ

"Even though one is liberated in this life, if one offends the Supreme Personality of Godhead he falls down in the midst of material desires, of which dry speculation about spiritual realization is one."

In his Laghu-toṣaṇī commentary on Śrīmad-Bhāgavatam (10.2.32), Jīva Gosvāmī says;

jīvan-muktā api punar

bandhanam yānti karmabhiḥ

yady acintya-mahā-śaktau

bhagavatya aparādhinaḥ

"Even if one is liberated in this life, he becomes addicted to material desires because of offenses to the Supreme Personality of Godhead."

A similar quotation from one of the Purāṇas also appears in the Viṣṇu-bhakti-candrodaya:

jīvan-muktāḥ prapadyante

kvacit saṁsāra-vāsanām

yogino na vilipyante

karmabhir bhagavat-parāḥ

"Even liberated souls sometimes fall down to material desires, but those who fully engaged in devotional service to the Supreme Personality of Godhead are not affected by such desires."

These are references from authoritative revealed scriptures. If one becomes an offender to his spiritual master or the Supreme Personality of Godhead, he falls down to the material platform to merely speculate.

Antya TEXT 8.27

śuṣka-brahma-jñānī, nāhi kṛṣṇera 'sambandha'

sarva loka nindā kare, nindāte nirbandha //CC Antya, 8.27//

SYNONYMS

śuṣka—dry; brahma-jñānī—impersonalist philosopher; nāhi—there is not; kṛṣṇera—with Lord Kṛṣṇa; sambandha—relationship; sarva—all; loka—persons; nindā kare—criticizes; nindāte nirbandha—fixed in blaspheming.

TRANSLATION

One who is attached to dry speculative knowledge has no relationship with Kṛṣṇa. His occupation is criticizing Vaiṣṇavas. Thus he is situated in criticism.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura has explained in his Anubhāṣya that the word nirbandha indicates that Rāmacandra Purī had a steady desire to criticize others. Impersonalist Māyāvādīs who have no relationship with Kṛṣṇa, who cannot take to devotional service and who simply engage in material arguments to understand Brahman regard devotional service to Kṛṣṇa as karma-kāṇḍa, or fruitive activities. According to them, devotional service to Kṛṣṇa is but another

means for attaining dharma, artha, kāma and mokṣa. Therefore they criticize the devotees for engaging in material activities. They think that devotional service is māyā and that Kṛṣṇa or Viṣṇu is also māyā. Therefore they are called Māyāvādīs. Such a mentality awakens in a person who is an offender to Kṛṣṇa and His devotees.

Antya TEXT 8.28

Īśvara-purī gosāñi kare śrī-pāda-sevana

svahaste karena mala-mūtrādi mārjana //CC Antya, 8.28//

SYNONYMS

Īśvara-purī—Īśvara Purī; gosāñi—Gosvāmī; kare—performs; śrī-pāda-sevana—service to Mādhavendra Purī; sva-haste—with his own hand; karena—performs; mala-mūtra-ādi—stool, urine, and so on; mārjana—cleaning.

TRANSLATION

Īśvara Purī, the spiritual master of Śrī Caitanya Mahāprabhu, performed service to Mādhavendra Purī, cleaning up his stool and urine with his own hand.

Antya TEXT 8.29

nirantara kṛṣṇa-nāma karāya smaraṇa

kṛṣṇa-nāma, kṛṣṇa-līlā śunāya anukṣaṇa //CC Antya, 8.29//

SYNONYMS

nirantara—always; kṛṣṇa-nāma—the name of Lord Kṛṣṇa; karāya smaraṇa—was reminding; kṛṣṇa-nāma—the holy name of Kṛṣṇa; kṛṣṇa-līlā—pastimes of Kṛṣṇa; śunāya anukṣaṇa—was always causing to hear.

TRANSLATION

Īśvara Purī was always chanting the holy name and pastimes of Lord Kṛṣṇa for Mādhavendra Purī to hear. In this way he helped Mādhavendra Purī remember the holy name and pastimes of Lord Kṛṣṇa at the time of death.

Antya TEXT 8.30

tuṣṭa hañā purī tāñre kailā āliṅgana

vara dilā--'kṛṣṇe tomāra ha-uka prema-dhana' //CC Antya, 8.30//

SYNONYMS

tuṣṭa hañā—being pleased; purī—Mādhavendra Purī; tāñre—him; kailā āliṅgana—embraced; vara dilā—gave the benediction; kṛṣṇe—unto Kṛṣṇa; tomāra—your; ha-uka—let there be; prema-dhana—the wealth of love.

TRANSLATION

Pleased with Īśvara Purī, Mādhavendra Purī embraced him and gave him the benediction that he would be a great devotee and lover of Kṛṣṇa.

Antya TEXT 8.31

sei haite īśvara-purī--'premera sāgara'

rāmacandra-purī haila sarva-nindākara //CC Antya, 8.31//

SYNONYMS

sei haite—from that; īśvara-purī—Īśvara Purī; premera sāgara—the ocean of ecstatic love; rāmacandra-purī—Rāmacandra Purī; haila—became; sarva-nindākara—critic of all others.

TRANSLATION

Thus Īśvara Purī became like an ocean of ecstatic love for Kṛṣṇa, whereas Rāmacandra Purī became a dry speculator and a critic of everyone else.

Antya TEXT 8.32

mahad-anugraha-nigrahera 'sākṣī' dui-jane

ei dui-dvāre śikhāilā jaga-jane //CC Antya, 8.32//

SYNONYMS

mahat—of an exalted personality; anugraha—of the blessing; nigrahera—of chastisement; sākṣī—giving evidence; dui-jane—two persons; ei dui-dvāre—by these two; śikhāilā—instructed; jaga-jane—the people of the world.

TRANSLATION

Īśvara Purī received the blessing of Mādhavendra Purī, whereas Rāmacandra

Purī received a rebuke from him. Therefore these two persons, Īśvara Purī and Rāmacandra Purī, are examples of the objects of a great personality's benediction and punishment. Mādhavendra Purī instructed the entire world by presenting these two examples.

Antya TEXT 8.33

jagad-guru mādhavendra kari' prema dāna
ei śloka paḍi' teṅho kaila antardhāna //CC Antya, 8.33//

SYNONYMS

jagat-guru—the spiritual master of the entire world; mādhavendra—Mādhavendra Purī; kari' prema dāna—giving ecstatic love of Kṛṣṇa as charity; ei śloka paḍi'-reciting this verse; teṅho—he; kaila antardhāna—passed away from this material world.

TRANSLATION

His Divine Grace Mādhavendra Purī, the spiritual master of the entire world, thus distributed ecstatic love for Kṛṣṇa. While passing away from the material world, he chanted the following verse.

Antya TEXT 8.34

ayi dīna-dayārdra nātha he
mathurā-nātha kadāvalokyase
hṛdayam tvad-aloka-kātaram
dayita bhrāmyati kim karomy aham //CC Antya, 8.34//

SYNONYMS

ayi—O my Lord; dīna—on the poor; dayā-ārdra—compassionate; nātha—O master; he—O; mathurā-nātha—the master of Mathurā; kadā—when; avalokyase—I shall see you; hṛdayam—my heart; tvat—of You; aloka—without seeing; kātaram—very much aggrieved; dayita—O most beloved; bhrāmyati—becomes overwhelmed; kim—what; karomi—shall do; aham—I.

TRANSLATION

"O my Lord! O most merciful master! O master of Mathurā! When shall I see You again? Because of my not seeing You, my agitated heart has become unsteady. O most beloved one, what shall I do now?"

Antya TEXT 8.35

ei śloke kṛṣṇa-prema kare upadeśa

kṛṣṇera virahe bhaktera bhāva-viśeṣa //CC Antya, 8.35//

SYNONYMS

ei śloke—in this verse; kṛṣṇa-prema—love of Kṛṣṇa; kare upadeśa—instructs; kṛṣṇera virahe—by feeling separation from Kṛṣṇa; bhaktera—of the devotee; bhāva-viśeṣa—transcendental situation.

TRANSLATION

In this verse Mādhavendra Purī instructs how to achieve ecstatic love for Kṛṣṇa. By feeling separation from Kṛṣṇa, one becomes spiritually situated.

Antya TEXT 8.36

pr̥thivīte ropaṇa kari' gelā premāṅkura

sei premāṅkurera vṛkṣa--caitanya-ṭhākura //CC Antya, 8.36//

SYNONYMS

pr̥thivīte—within this material world; ropaṇa kari'-sowing; gelā—went; prema-āṅkura—the seed of ecstatic love for Kṛṣṇa; sei prema-āṅkurera—of that seed of ecstatic love for Kṛṣṇa; vṛkṣa—the tree; caitanya-ṭhākura—Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

Mādhavendra Purī sowed the seed of ecstatic love for Kṛṣṇa within this material world and then departed. That seed later became a great tree in the form of Śrī Caitanya Mahāprabhu.

Antya TEXT 8.37

prastāve kahiluṅ purī-gosāñhira niryāṇa

yei ihā śune, sei baḍa bhāgyavān //CC Antya, 8.37//

SYNONYMS

prastāve—incidentally; kahiluṅ—i have described; purī-gosāñira—of Mādhavendra Purī; niryāṇa—the passing away; yei—one who; ihā—this; śune—hears; sei—he; baḍa bhāgyavān—very fortunate.

TRANSLATION

I have incidentally described the passing away of Mādhavendra Purī. Anyone who hears this must be considered very fortunate.

Antya TEXT 8.38

rāmacandra-purī aiche rahilā nīlācale

virakta svabhāva, kabhu rahe kona sthale //CC Antya, 8.38//

SYNONYMS

rāmacandra-purī—Rāmacandra Purī; aiche—in this way; rahilā nīlācale—remained at Jagannātha Purī; virakta—renounced; sva-bhāva—as is the custom; kabhu—sometimes; rahe—he remained; kona sthale—at a particular place.

TRANSLATION

Thus Rāmacandra Purī stayed at Jagannātha Purī. As customary for those in the renounced order, he would sometimes stay someplace and then go away.

Antya TEXT 8.39

animantraṇa bhikṣā kare, nāhika nirṇaya

anyera bhikṣāra sthitira layena niścaya //CC Antya, 8.39//

SYNONYMS

animantraṇa—without being invited; bhikṣā kare—accepts food; nāhika nirṇaya—there is no certainty; anyera—of others; bhikṣāra—of acceptance of prasāda; sthitira—of the situation; layena niścaya—takes account.

TRANSLATION

There was no certainty of where Rāmacandra Purī would take his meal, for he

would do so even uninvited. Nevertheless, he was very particular to keep account of how others were taking their meals.

Antya TEXT 8.40

prabhura nimantraṇe lāge kauḍi cāri paṇa

kabhu kāśīśvara, govinda khāna tina jana //CC Antya, 8.40//

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; nimantraṇe—for invitation; lāge—is required; kauḍi cāri paṇa—four times eighty small conchshells; kabhu kāśīśvara—sometimes Kāśīśvara; govinda—the personal servant of Caitanya Mahāprabhu; khāna—eat; tina jana—three persons.

TRANSLATION

To invite Śrī Caitanya Mahāprabhu would cost 320 kauḍis [small conchshells]. This would provide lunch for three people, including Śrī Caitanya Mahāprabhu and sometimes Kāśīśvara and Govinda.

Antya TEXT 8.41

pratyaha prabhura bhikṣā iti-uti haya

keha yadi mūlya āne, cāri-paṇa-nirṇaya //CC Antya, 8.41//

SYNONYMS

prati-aha—daily; prabhura—of Śrī Caitanya Mahāprabhu; bhikṣā—alms; iti-uti—here and there; haya—is; keha—someone; yadi—if; mūlya āne—pays; cāri-paṇa—four times eighty small conchshells; nirṇaya—as a fixed amount.

TRANSLATION

Every day the Lord would take His meal at a different place, and if someone was prepared to pay for a meal, the price was fixed at only four paṇas.

Antya TEXT 8.42

prabhura sthiti, rīti, bhikṣā, śayana, prayāṇa

rāmacandra-purī kare sarvānusandhāna //CC Antya, 8.42//

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; sthiti—situation; rīti—regulative principles; bhikṣā—accepting lunch; śayana—sleeping; prayāṇa—movement; rāmacandra-purī—Rāmacandra Purī; kare sarva-anusandhāna—takes all information of.

TRANSLATION

Rāmacandra Purī concerned himself with gathering all sorts of information about how Śrī Caitanya Mahāprabhu was situated, including His regulative principles, His lunch, His sleep and His movements.

Antya TEXT 8.43

prabhura yateka guṇa sparśite nārila

chidra cāhi' bule, kāñhā chidra nā pāila //CC Antya, 8.43//

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; yateka guṇa—all the transcendental attributes; sparśite nārila—could not touch or understand; chidra cāhi'-looking for faults; bule—he goes about; kāñhā—anywhere; chidra—fault; nā pāila—he could not find.

TRANSLATION

Because Rāmacandra Purī was interested only in finding faults, he could not understand the transcendental qualities of Śrī Caitanya Mahāprabhu. His only concern was finding faults, but still he could not find any.

Antya TEXT 8.44

'sannyāsī hañā kare miṣṭāṇṇa bhakṣaṇa

ei bhoge haya kaiche indriya-vāraṇa'? //CC Antya, 8.44//

SYNONYMS

sannyāsī hañā—being a sannyāsī; kare miṣṭāṇṇa bhakṣaṇa—eats sweetmeats; ei bhoge—by this eating; haya—there is; kaiche—how; indriya-vāraṇa—controlling the senses.

TRANSLATION

At last he found a fault. "How can a person in the renounced order eat so many sweetmeats?" he said. "If one eats sweets, controlling the senses is very difficult."

Antya TEXT 8.45

ei nindā kari' kahe sarva-loka-sthāne

prabhure dekhiteha avaśya āise prati-dine //CC Antya, 8.45//

SYNONYMS

ei nindā—this criticism; kari'-making; kahe—speaks; sarva-loka-sthāne—to everyone; prabhure—Śrī Caitanya Mahāprabhu; dekhiteha—to see, still; avaśya—certainly; āise—comes; prati-dine—daily.

TRANSLATION

In this way Rāmacandra Purī blasphemed Śrī Caitanya Mahāprabhu before everyone, but nevertheless he would regularly come to see the Lord every day.

Antya TEXT 8.46

prabhu guru-buddhye karena sambhrama, sammāna

teṇho chidra cāhi' bule,--ei tāra kāma //CC Antya, 8.46//

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; guru-buddhye—accepting him as a Godbrother of His spiritual master; karena sambhrama sammāna—offers full respect and obeisances; teṇho—Rāmacandra Purī; chidra cāhi'-trying to find fault; bule—goes about; ei—this; tāra—his; kāma—business.

TRANSLATION

When they met, the Lord would offer him respectful obeisances, considering him a Godbrother of His spiritual master. Rāmacandra Purī's business, however, was to search for faults in the Lord.

Antya TEXT 8.47

yata nindā kare tāhā prabhu saba jāne

tathāpi ādara kaṛe baḍa-i sambhrame //CC Antya, 8.47//

SYNONYMS

yata—whatever; nindā—blasphemy; kare—does; tāhā—that; prabhu—Śrī Caitanya Mahāprabhu; saba—all; jāne—knows; tathāpi—still; ādara kare—offers respect; baḍa-i sambhrame—with great attention.

TRANSLATION

Śrī Caitanya Mahāprabhu knew that Rāmacandra Purī was criticizing Him before everyone, but whenever Rāmacandra Purī came to see Him, the Lord offered him respects with great attention.

Antya TEXT 8.48

eka-dina prātaḥ-kāle āilā prabhura ghara

pipīlikā dekhi' kichu kahena uttara //CC Antya, 8.48//

SYNONYMS

eka-dina—one day; prātaḥ-kāle—in the morning; āilā—came; prabhura ghara—to the place of Śrī Caitanya Mahāprabhu; pipīlikā dekhi'—seeing many ants; kichu kahena uttara—began to say something critical.

TRANSLATION

One day Rāmacandra Purī came in the morning to the abode of Śrī Caitanya Mahāprabhu. Seeing many ants, he said something to criticize the Lord.

Antya TEXT 8.49

"rātrāv atra aikṣavam āsīt, tena

pipīlikāḥ sañcaranti aho! viraktānām

sannyāsinām iyaṁ indriya-lālaseti

bruvann utthāya gataḥ." //CC Antya, 8.49//

SYNONYMS

rātrau—at night; atra—here; aikṣavam—sugar candy; āsīt—was; tena—by that; pipīlikāḥ—ants; sañcaranti—wander about; aho—alas; viraktānām—renounced; sannyāsinām—of sannyāsīs; iyam—this; indriya—to the senses; lālasa—attachment; iti—thus; bruvan—speaking; utthāya—getting up; gataḥ—left.

TRANSLATION

"Last night there was sugar candy here," he said. "Therefore ants are wandering about. Alas, this renounced sannyāsī is attached to such sense gratification!" After speaking in this way, he got up and left.

Antya TEXT 8.50

prabhu paramparāya nindā kairāchena śravaṇa
ebe sākṣāt śunilena 'kalpita' nindana //CC Antya, 8.50//

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; paramparāya—by hearsay; nindā—blasphemy; kairāchena śravaṇa—had heard; ebe—now; sākṣāt—directly; śunilena—He heard; kalpita—imaginary; nindana—blasphemy.

TRANSLATION

Śrī Caitanya Mahāprabhu had heard rumors about Rāmacandra Purī's blasphemy. Now He directly heard his fanciful accusations.

PURPORT

Rāmacandra Purī could find no faults in the character of Śrī Caitanya Mahāprabhu, for He is situated in a transcendental position as the Supreme Personality of Godhead. Ants are generally found everywhere, but when Rāmacandra Purī saw ants crawling in the abode of the Lord, he took for granted that they must have been there because Caitanya Mahāprabhu had been eating sweetmeats. He thus discovered imaginary faults in the Lord and then left.

Antya TEXT 8.51

sahajei pipīlikā sarvatra beḍāya
tāhāte tarka uṭhāñā doṣa lāgāya //CC Antya, 8.51//

SYNONYMS

sahajei—generally; pipīlikā—ants; sarvatra—everywhere; beḍāya—loiter; tāhāte—by that; tarka uṭhāñā—raising a controversy; doṣa lāgāya—find faults.

TRANSLATION

Ants generally crawl about here, there and everywhere, but Rāmacandra Purī, looking for imaginary faults, criticized Śrī Caitanya Mahāprabhu by alleging that there had been sweetmeats in His room.

Antya TEXT 8.52

śuni' tāhā prabhura saṅkoca-bhaya mane

govinde bolāñā kichu kahena vacane //CC Antya, 8.52//

SYNONYMS

śuni'-hearing; tāhā—that; prabhura-of Śrī Caitanya; saṅkoca—doubt; bhaya—fear; mane—in the mind; govinde bolāñā—calling for Govinda; kichu—some; kahena—spoke; vacane—words.

TRANSLATION

After hearing this criticism, Śrī Caitanya Mahāprabhu was doubtful and apprehensive. Therefore He called Govinda and instructed him as follows.

Antya TEXT 8.53

"āji haite bhikṣā āmāra ei ta' niyama

piṇḍā-bhogera eka cauṭhi, pāñca-gaṇḍāra vyañjana //CC Antya, 8.53//

SYNONYMS

āji haite—from today; bhikṣā āmāra—My accepting prasāda; ei—this; ta'-certainly; niyama—the rule; piṇḍā-bhogera—of Lord Jagannātha's prasāda; eka cauṭhi—one-fourth of a pot; pāñca-gaṇḍāra vyañjana—vegetables costing five gaṇḍās (one gaṇḍā equals four kauḍis).

TRANSLATION

"From today on it will be a rule that I shall accept only one-fourth of a pot of Lord Jagannātha's prasāda and five gaṇḍās worth of vegetables.

Antya TEXT 8.54

ihā ba-i adhika āra kichu nā ānibā

adhika ānile āmā ethā nā dekhībā" //CC Antya, 8.54//

SYNONYMS

ihā ba-i—except for this; adhika—more; āra—extra; kichu—anything; nā ānibā—do not bring; adhika ānile—if more is brought; āmā—Me; ethā—here; nā dekhībā—you will not see.

TRANSLATION

"If you bring any more than this, you will not see Me here anymore."

Antya TEXT 8.55

sakala vaiṣṇave govinda kahe ei vāt

śuni' sabāra mātthe yaiche haila vajrāghāta //CC Antya, 8.55//

SYNONYMS

sakala vaiṣṇave—to all the Vaiṣṇavas; govinda—Govinda; kahe—informs; ei vāt—this message; śuni'-hearing; sabāra mātthe—on everyone's head; yaiche—as if; haila—there was; vajra-āghāta—striking of lightning.

TRANSLATION

Govinda relayed this message to all the devotees. When they heard it, they felt as if their heads had been struck by thunderbolts.

Antya TEXT 8.56

rāmacandra-purīke sabāya deya tiraskāra

'ei pāpiṣṭha āsi' prāṇa la-ila sabāra' //CC Antya, 8.56//

SYNONYMS

rāmacandra-purīke—unto Rāmacandra Purī; sabāya—all the devotees; deya tiraskāra—offer chastisement; ei pāpiṣṭha—this sinful man; āsi'-coming; prāṇa—life; la-ila—has taken; sabāra—of everyone.

TRANSLATION

All the devotees condemned Rāmacandra Purī, saying, "This sinful man has come here and taken our lives."

Antya TEXTS 8.57-58

sei-dina eka-vipra kaila nimantraṇa

eka-cauṭhi bhāta, pāñca-gaṇḍāra vyañjana

ei-mātra govinda kaila aṅgikāra

māthāya ghā māre vipra, kare hāhākāra //CC Antya, 8.57-58//

SYNONYMS

sei-dina-that day; eka-vipra-one brāhmaṇa; kaila nimantraṇa-invited; eka-cauṭhi bhāta-one-fourth of a pot of rice; pāñca-gaṇḍāra vyañjana-vegetables worth only five gaṇḍās; ei-mātra-only this; govinda-the servant of Lord Caitanya Mahāprabhu; kaila aṅgikāra-accepted; māthāya-his head; ghā māre-struck; vipra-the brāhmaṇa; kare hāhā-kāra-began to say, "alas, alas."

TRANSLATION

That day, a brāhmaṇa extended an invitation to Śrī Caitanya Mahāprabhu. When Govinda accepted only five gaṇḍās worth of vegetables and a fourth of a pot of rice, the brāhmaṇa, in great despair, struck his head with his hand and cried, "Alas! Alas!"

Antya TEXT 8.59

sei bhāta-vyañjana prabhu ardheka khāila

ye kichu rahila, tāhā govinda pāila //CC Antya, 8.59//

SYNONYMS

sei—that; bhāta—rice; vyañjana—vegetable; prabhu—Śrī Caitanya Mahāprabhu; ardheka khāila—ate half; ye kichu rahila—whatever remained; tāhā—that; govinda—Govinda; pāila—got.

TRANSLATION

Śrī Caitanya Mahāprabhu ate only half of the rice and vegetables, and whatever remained was taken by Govinda.

Antya TEXT 8.60

ardhāśana kareṇa prabhu, govinda ardhāśana

saba bhakta-gaṇa tabe chāḍila bhojana //CC Antya, 8.60//

SYNONYMS

ardha-aśana kareṇa—eats half; prabhu—Śrī Caitanya Mahāprabhu; govinda—Govinda; ardhā-aśana—eats half; saba bhakta-gaṇa—all the devotees; tabe—at that time; chāḍila bhojana—gave up eating.

TRANSLATION

Thus both Śrī Caitanya Mahāprabhu and Govinda ate only half the food they needed. Because of this, all the other devotees gave up eating.

Antya TEXT 8.61

govinda-kāśīśvare prabhu kailā ājñāpana

'duṇhe anyatra māgi' kara udara bharaṇa' //CC Antya, 8.61//

SYNONYMS

govinda-kāśīśvare—unto Govinda and Kāśīśvara; prabhu—Śrī Caitanya Mahāprabhu; kailā—made; ājñāpana—order; duṇhe—both of you; anyatra—elsewhere; māgi'-begging; kara udara bharaṇa—fill your bellies.

TRANSLATION

Śrī Caitanya Mahāprabhu ordered Govinda and Kāśīśvara, "You may both take alms elsewhere to fill your bellies."

Antya TEXT 8.62

ei-rūpa mahā-duḥkhe dina kata gela

śuni, rāmacandra-purī prabhu-pāśa āila //CC Antya, 8.62//

SYNONYMS

ei-rūpa—in this way; mahā-duḥkhe—in great unhappiness; dina kata—some days; gela—passed; śuni'-hearing; rāmacandra-purī—Rāmacandra Purī; prabhu-pāśa āila—came to Śrī Caitanya Mahāprabhu.

TRANSLATION

In this way, some days passed in great unhappiness. Hearing of all this, Rāmacandra Purī went to Śrī Caitanya Mahāprabhu.

Antya TEXT 8.63

praṇāma kari' prabhu kailā caraṇa vandana

prabhure kahaye kichu hāsiyā vacana //CC Antya, 8.63//

SYNONYMS

praṇāma kari'-offering obeisances; prabhu—Śrī Caitanya Mahāprabhu; kailā caraṇa vandana—offered respect at his feet; prabhure—to Caitanya Mahāprabhu; kahaye—he says; kichu—some; hāsiyā—smiling; vacana—words.

TRANSLATION

Śrī Caitanya Mahāprabhu offered His obeisances to Rāmacandra Purī, worshiping his feet. Then Rāmacandra Purī smiled and spoke to the Lord.

Antya TEXT 8.64

"sannyāsīra dharma nahe 'indriya-tarpaṇa'

yaiche taiche kare mātra udara bharaṇa //CC Antya, 8.64//

SYNONYMS

sannyāsīra—of a sannyāsī; dharma—religious principle; nahe—is not; indriya-tarpaṇa—to gratify the senses; yaiche taiche—some way or other; kare—does; mātra—only; udara bharaṇa—filling the belly.

TRANSLATION

Rāmacandra Purī advised, "It is not the business of a sannyāsī to gratify his senses. He should fill his belly some way or other.

Antya TEXT 8.65

tomāre kṣīṇa dekhi, śuni,--kara ardhāśana

ei 'śuṣka-vairāgya' nahe sannyāsīra 'dharma' //CC Antya, 8.65//

SYNONYMS

tomāre—You; kṣīṇa—skinny; dekhi—I see; śuni—I have heard; kara ardhāśana—You are eating half; ei—this; śuṣka-vairāgya—dry renunciation; nahe—is not; sannyāsīra dharma—the religion of a sannyāsī.

TRANSLATION

"I have heard that You have cut Your eating in half. Indeed, I see that You are skinny. Such dry renunciation is also not the religion of a sannyāsī.

Antya TEXT 8.66

yathā-yogyā udara bhare, nā kare 'viṣaya' bhoga

sannyāsīra tabe siddha haya jñāna-yoga //CC Antya, 8.66//

SYNONYMS

yathā-yogyā—as much as necessary; udara bhare—fills the belly; nā kare—does not do; viṣaya bhoga—material enjoyment; sannyāsīra—of a sannyāsī; tabe—then; siddha—perfect; haya—is; jñāna-yoga—spiritual advancement in knowledge.

TRANSLATION

"A sannyāsī eats as much as necessary to maintain his body, but he does not enjoy satisfying his senses materially. Thus a sannyāsī becomes perfect in his spiritual advancement in knowledge.

Antya TEXTS 8.67-68

nātyaśnato 'pi yogo 'sti

na caikāntam anaśnataḥ

na cāti-svapna-śīlasya

jāgrato naiva cārjuna

yuktāhāra-vihārasya

yukta-ceṣṭasya karmasu

yukta-svapnāvabodhasya

yogo bhavati duḥkha-hā" //CC Antya, 8.67-68//

SYNONYMS

na—not; ati-aśnataḥ—of one who eats too much; api—certainly; yogaḥ—linking with the Supreme; asti—there is; na—not; ca—also; ekāntam—solely; anaśnataḥ—of one who abstains from eating; na—not; ca—also; ati-svapna-śīlasya—of one who dreams too much in sleep; jāgrataḥ—of one who keeps awake; na—not; eva—certainly; ca—also; arjuna—O Arjuna; yukta—as much as necessary; āhāra—eating; vihārasya—of one whose sense enjoyment; yukta—proper; ceṣṭasya—of one whose endeavor; karmasu—in executing duties; yukta—as much as necessary; svapna—dreaming while asleep; avabodhasya—of one whose keeping awake; yogaḥ—practice of yoga; bhavati—is; duḥkha-hā—diminishing sufferings.

TRANSLATION

"My dear Arjuna, one cannot perform mystic yoga if he eats more than necessary or needlessly fasts, sleeps and dreams too much or does not sleep enough. One should eat and enjoy his senses as much as necessary, one should properly endeavor to execute his duties, and one should regulate his sleep and wakefulness. Thus one can become freed from material pains by executing mystic yoga." "

PURPORT

This is a quotation from Bhagavad-gītā (6.16-17).

Antya TEXT 8.69

prabhu kahe,--"ajña bālaka mui 'śiṣya' tomāra

more śikṣā deha',--ei bhāgya āmāra" //CC Antya, 8.69//

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; ajña—ignorant; bālaka—boy; mui—I; śiṣya tomāra—your disciple; more—Me; śikṣā deha'-you are instructing; ei—this; bhāgya āmāra—My great fortune.

TRANSLATION

Śrī Caitanya Mahāprabhu then humbly submitted, "I am just like an ignorant boy and am like your disciple. It is My great fortune that you are instructing Me."

Antya TEXT 8.70

eta śuni' rāmacandra-purī uṭhi' gelā

bhakta-gaṇa ardhāśana kare,--purī gosāñi śunilā //CC Antya, 8.70//

SYNONYMS

eta śuni'-hearing this; rāmacandra-purī—Rāmacandra Purī; uṭhi' gelā—got up and left; bhakta-gaṇa—the devotees; ardhāśana kare—were taking half the quantity of food; purī gosāñi—Rāmacandra Purī; śunilā—heard.

TRANSLATION

Hearing this, Rāmacandra Purī got up and left. He also heard from various sources that all the devotees of Śrī Caitanya Mahāprabhu were eating half as much as usual.

Antya TEXT 8.71

āra dina bhakta-gaṇa-saha paramānanda-purī

prabhu-pāśe nivedilā dainya-vinaya kari' //CC Antya, 8.71//

SYNONYMS

āra dina—the next day; bhakta-gaṇa-saha—with the other devotees; paramānanda-purī—Paramānanda Purī; prabhu-pāśe—before Śrī Caitanya Mahāprabhu; nivedilā—submitted; dainya-vinaya kari'-in great humility and submission.

TRANSLATION

The next day, Paramānanda Purī and other devotees approached Śrī Caitanya Mahāprabhu with great humility and submission.

Antya TEXT 8.72

"rāmacandra-purī haya ninduka-svabhāva

tāra bole anna chāḍi' kibā habe lābha? //CC Antya, 8.72//

SYNONYMS

rāmacandra-purī—Rāmacandra Purī; haya—is; ninduka-svabhāva—a critic by nature; tāra bole—by his words; anna chāḍi'-giving up eating properly; kibā—what; habe—will be; lābha—profit.

TRANSLATION

Paramānanda Purī said, "My Godbrother Rāmacandra Purī is by nature a bad critic. If You give up eating because of his words, what will be the profit?

Antya TEXT 8.73

purīra svabhāva,--yatheṣṭa āhāra karāñā

ye nā khāya, tāre khāoyāya yatana kariyā //CC Antya, 8.73//

SYNONYMS

purīra svabhāva—Rāmacandra Purī's character; yathā-iṣṭa—as much as desired; āhāra karāñā—getting someone to eat; ye—what; nā khāya—one does not eat; tāre khāoyāya—causes him to eat; yatana kariyā—with great attention.

TRANSLATION

"It is the nature of Rāmacandra Purī that first he lets one eat as much as desired, and if one does not eat more than necessary, with great attention he makes him eat more.

Antya TEXT 8.74

khāoyāñā punaḥ tāre karaye nindana

'eta anna khāo,--tomāra kata āche dhana? //CC Antya, 8.74//

SYNONYMS

khāoyāñā—after feeding; punaḥ—again; tāre—him; karaye nindana—criticizes; eta—so much; anna—food; khāo—you eat; tomāra—your; kata—how much; āche—is there; dhana—wealth.

TRANSLATION

"In this way he induces one to eat more than necessary, and then he directly criticizes him, saying, 'You eat so much. How much money do you have in your treasury?'

Antya TEXT 8.75

sannyāsīke eta khāoyāñā kara dharma nāśa!

ataeva jāninu,--tomāra kichu nāhi bhāsa' //CC Antya, 8.75//

SYNONYMS

sannyāsīke—sannyāsīs; eta—so much; khāoyāñā—inducing to eat; kara dharma nāśa—you spoil their religious principles; ataeva—therefore; jāninu—I can understand; tomāra—your; kichu nāhi bhāsa—there is no advancement.

TRANSLATION

"Also, by inducing sannyāsīs to eat so much, you spoil their religious principles. Therefore I can understand that you have no advancement."

Antya TEXT 8.76

ke kaiche vyavahāre, kebā kaiche khāya

ei anusandhāna teñho karaya sadāya //CC Antya, 8.76//

SYNONYMS

ke—who; kaiche—how; vyavahāre—behaves; kebā—who; kaiche—how; khāya—eats; ei anusandhāna—this inquiry; teñho—he; karaya—does; sadāya—always.

TRANSLATION

"It is Rāmacandra Purī's business to inquire always about how others are eating and conducting their daily affairs."

Antya TEXT 8.77

śāstre yei dui dharma kairāche varjana

sei karma nirantara inhāra karaṇa //CC Antya, 8.77//

SYNONYMS

śāstre—in the revealed scriptures; yei—which; dui—two; dharma—activities; kairāche varjana—are rejected; sei—those; karma—activities; nirantara—always; inhāra—his; karaṇa—action.

TRANSLATION

"The two kinds of activity rejected in the revealed scriptures constitute his daily affairs.

Antya TEXT 8.78

para-svabhāva-karmāṇi

na praśaṁsen na garhayet

viśvam ekātmakam paśyan

prakṛtyā puruṣeṇa ca //CC Antya, 8.78//

SYNONYMS

para-svabhāva-karmāṇi—the characteristics or activities of others; na—not; praśaṁset—one should praise; na—not; garhayet—should criticize; viśvam—the universe; eka-ātmakam—as one; paśyan—seeing; prakṛtyā—by nature; puruṣeṇa—by the living entity; ca—and.

TRANSLATION

"One should see that because of the meeting of material nature and the living entity, the universe is acting uniformly. Thus one should neither praise nor criticize the characteristics or activities of others."

PURPORT

This verse from Śrīmad-Bhāgavatam (11.28.1) was spoken by Lord Kṛṣṇa to Uddhava.

Antya TEXT 8.79

tāra madhye pūrva-vidhi 'praśaṁsā' chāḍiyā

para-vidhi 'nindā' kare 'baliṣṭha' jāniyā //CC Antya, 8.79//

SYNONYMS

tāra madhye—between the two; pūrva-vidhi—the former rule; praśaṁsā—praising; chāḍiyā—giving up; para-vidhi—the other rule; nindā—criticizing; kare—does; baliṣṭha jāniyā—knowing it to be more prominent.

TRANSLATION

"Of the two rules, Rāmacandra Purī obeys the first by abandoning praise, but although he knows that the second is more prominent, he neglects it by criticizing others.

PURPORT

The above-mentioned verse from Śrīmad-Bhāgavatam gives two injunctions. The first, called pūrva-vidhi, is that one should not praise, and the second, para-vidhi, is that one should not criticize. As will be apparent from the following verse, the injunction against praise is less important than the injunction against blasphemy. One should carefully observe the para-vidhi, although one may neglect the pūrva-vidhi. Thus the actual injunction is that one may praise but should not criticize. This is called śleṣokti, or a statement having two meanings. Rāmacandra Purī, however, acted in just the opposite way, for he neglected the para-vidhi but strictly observed the pūrva-vidhi. Since he avoided following the principle of not criticizing, Rāmacandra Purī broke both the rules.

Antya TEXT 8.80

pūrva-parayor madhye para-vidhir balavān //CC Antya, 8.80//

SYNONYMS

pūrva-parayoḥ—the former and the latter; madhye—between; para-vidhiḥ—the latter rule; balavān—more prominent.

TRANSLATION

"Between the former rule and the latter rule, the latter is more important."

PURPORT

This is a verse from the nyāya literatures.

Antya TEXT 8.81

yāhān guṇa śata āche, tāhā nā kare grahaṇa

guṇa-madhye chale kare doṣa-āropaṇa //CC Antya, 8.81//

SYNONYMS

yāhān—where; guṇa—good attributes; śata—hundreds; āche—there are; tāhā—them; nā kare grahaṇa—he does not accept; guṇa-madhye—in such good attributes; chale—by tricks; kare—does; doṣa-āropaṇa—attributing faults.

TRANSLATION

"Even where there are hundreds of good qualities, a critic does not consider them. Rather, he attempts by some trick to point out a fault in those attributes.

Antya TEXT 8.82

inhāra svabhāva ihān karite nā yuyāya

tathāpi kahiye kichu marma-duḥkha pāya //CC Antya, 8.82//

SYNONYMS

inhāra sva-bhāva—his characteristics; ihān—here; karite nā yuyāya—one should not follow; tathāpi—still; kahiye—I say; kichu—something; marma-duḥkha—unhappiness within the heart; pāya—get.

TRANSLATION

"One should not, therefore, follow the principles of Rāmacandra Purī. Nevertheless, I have to say something against him because he is making our hearts unhappy.

Antya TEXT 8.83

inhāra vacane kene anna tyāga kara?

pūrvavat nimantraṇa māna',--sabāra bola dhara" //CC Antya, 8.83//

SYNONYMS

inhāra vacane—by his words; kene—why; anna—food; tyāga kara—You give up; pūrvavat—as before; nimantraṇa māna'-please accept the invitation; sabāra—of everyone; bola—the words; dhara—accept.

TRANSLATION

"Why have you given up proper eating due to the criticism of Rāmacandra Purī? Please accept invitations as before. This is the request of us all."

Antya TEXT 8.84

prabhu kahe,--"sabe kene purīre kara roṣa?

'sahaja' dharma kahe teṇho, tāṇra kibā doṣa? //CC Antya, 8.84//

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu replied; sabe—all of you; kene—why; purīre—at Rāmacandra Purī; kara roṣa—are angry; sahaja—natural; dharma—religious principles; kahe—speaks; teṇho—he; tāṇra—of him; kibā—what; doṣa—fault.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "Why are all of you angry at Rāmacandra Purī? He is expounding the natural principles of sannyāsa life. Why are you accusing him?"

Antya TEXT 8.85

yati hañā jihvā-lāmpaṭya--atyanta anyāya

yatira dharma,--prāṇa rākhite āhāra-mātra khāya" //CC Antya, 8.85//

SYNONYMS

yati hañā—being a sannyāsī; jihvā-lāmpaṭya—indulging in satisfying the tongue; atyanta anyāya—grievous offense; yatira dharma—the religious principle of a sannyāsī; prāṇa rākhite—to maintain life; āhāra—food; mātra—only; khāya—eats.

TRANSLATION

"For a sannyāsī to indulge in satisfying the tongue is a great offense. The duty of a sannyāsī is to eat only as much as needed to keep body and soul together."

Antya TEXT 8.86

tabe sabe meli' prabhure bahu yatna kailā

sabāra āgrahe prabhu ardheka rākhilā //CC Antya, 8.86//

SYNONYMS

tabe—thereafter; sabe meli'-when all the devotees came together; prabhure—unto Śrī Caitanya Mahāprabhu; bahu yatna kailā—requested fervently; sabāra āgrahe—due to the eagerness of all of them; prabhu—Śrī Caitanya Mahāprabhu; ardheka rākhilā—accepted half.

TRANSLATION

When they all requested very fervently that Śrī Caitanya Mahāprabhu take a full meal, He still would not do so. Instead, He responded to their request by accepting half as much as usual.

Antya TEXT 8.87

dui-paṇa kauḍi lāge prabhura nimantraṇe

kabhu dui-jana bhoktā, kabhu tina-jane //CC Antya, 8.87//

SYNONYMS

dui-paṇa kauḍi—two paṇas of kauḍis (160 small conchshells); lāge—costs; prabhura nimantraṇe—to invite Śrī Caitanya Mahāprabhu; kabhu—sometimes; dui-jana—two men; bhoktā—eating; kabhu—sometimes; tina-jane—three men.

TRANSLATION

The cost for the food needed to invite Śrī Caitanya Mahāprabhu was fixed at two paṇas of kauḍis [160 conchshells], and that food would be taken by two men and sometimes three.

Antya TEXT 8.88

abhojyāṇna vipra yadi kareṇa nimantraṇa

prasāda-mūlya la-ite lāge kauḍi dui-paṇa //CC Antya, 8.88//

SYNONYMS

abhojya-anna vipra—a brāhmaṇa at whose place an invitation cannot be

accepted; yadi—if; karena nimantraṇa—he invites; prasāda-mūlya—the price of the prasāda; la-ite—to bear; lāge—costs; kauḍi dui-ṇa—two ṇas of kauḍis.

TRANSLATION

When a brāhmaṇa at whose home an invitation could not be accepted invited the Lord, he would pay two ṇas of conchshells to purchase the prasāda.

Antya TEXT 8.89

bhojyāṇna vipra yadi nimantraṇa kare

kichu 'prasāda' āne, kichu pāka kare ghare //CC Antya, 8.89//

SYNONYMS

bhojya-anna vipra—a brāhmaṇa at whose place an invitation could be accepted; yadi—if; nimantraṇa kare—invites; kichu—some; prasāda—prasāda; āne—brings; kichu—some; pāka kare—cooks; ghare—at home.

TRANSLATION

When a brāhmaṇa at whose home an invitation could be accepted invited Him, the brāhmaṇa would purchase part of the prasāda and cook the rest at home.

Antya TEXTS 8.90-91

paṇḍita-gosāñi, bhagavān-ācārya, sārva-bhauma

nimantraṇera dine yadi kare nimantraṇa

tān-sabāra icchāya prabhu karena bhojana

tāhān prabhura svātantrya nāi, yaiche tānra mana //CC Antya, 8.90-91//

SYNONYMS

paṇḍita-gosāñi—Gadādhara Paṇḍita; bhagavān-ācārya—Bhagavān Ācārya; sārva-bhauma—Sārva-bhauma Bhaṭṭācārya; nimantraṇera dine—on the day on which Lord Caitanya was invited by others; yadi—if; kare nimantraṇa—they would invite; tān-sabāra—of all of them; icchāya—by the desire; prabhu—Śrī Caitanya Mahāprabhu; karena bhojana—would accept His meal; tāhān—in that case; prabhura—of Lord Caitanya; svātantrya nāi—there was no independence; yaiche—as; tānra—of them; mana—the mind.

TRANSLATION

Even on a day when Śrī Caitanya Mahāprabhu was invited to dine by others, if Gadādhara Paṇḍita, Bhagavān Ācārya or Sārvabhauma Bhaṭṭācārya invited Him, Śrī Caitanya Mahāprabhu had no independence. He would accept their invitations as they desired.

Antya TEXT 8.92

bhakta-gaṇe sukha dite prabhura 'avatāra'

yāhāṇ yaiche yogya, tāhāṇ kareṇa vyavahāra //CC Antya, 8.92//

SYNONYMS

bhakta-gaṇe—to His devotees; sukha dite—to give happiness; prabhura—of Śrī Caitanya Mahāprabhu; avatāra—incarnation; yāhāṇ yaiche yogya—whatever was fitting according to the time and circumstances; tāhāṇ kareṇa vyavahāra—He behaved in that way.

TRANSLATION

Śrī Caitanya Mahāprabhu actually descended to give happiness to the devotees. Thus He behaved in whatever way fit the time and circumstances.

Antya TEXT 8.93

kabhu laukika rīti,--yena 'itara' jana

kabhu svatantra, kareṇa 'aiśvarya' prakāṣaṇa //CC Antya, 8.93//

SYNONYMS

kabhu—sometimes; laukika rīti—common behavior; yena—as; itara jana—a common man; kabhu—sometimes; svatantra—fully independent; kareṇa—does; aiśvarya prakāṣaṇa—manifestation of godly opulence.

TRANSLATION

Because of His full independence, Śrī Caitanya Mahāprabhu sometimes behaved like a common man and sometimes manifested His godly opulence.

Antya TEXT 8.94

kabhu rāmacandra-purīra haya bhr̥tya-prāya

kabhu tāre nāhi māne, dekhe ṭṛṇa-prāya //CC Antya, 8.94//

SYNONYMS

kabhu—sometimes; rāmacandra-purīra—of Rāmacandra Purī; haya—was; bhr̥tya-prāya—exactly like a servant; kabhu—sometimes; tāre—for him; nāhi māne—He did not care; dekhe—sees; ṭṛṇa-prāya—just like a straw.

TRANSLATION

Śrī Caitanya Mahāprabhu sometimes accepted Rāmacandra Purī as His master and considered Himself a servant, and sometimes the Lord, not caring for him, would see him as being just like a straw.

Antya TEXT 8.95

īśvara-caritra prabhura--buddhira agocara

yabe yei karena, sei saba--manohara //CC Antya, 8.95//

SYNONYMS

īśvara-caritra—character exactly like that of the Supreme Personality of Godhead; prabhura—of Śrī Caitanya Mahāprabhu; buddhira agocara—beyond one's intelligence; yabe—when; yei—whatever; karena—He did; sei—that; saba—all; manohara—very beautiful.

TRANSLATION

Śrī Caitanya Mahāprabhu behaved exactly like the Supreme Personality of Godhead, beyond the restriction of anyone's intelligence. Whatever He liked He did, but all His activities were very beautiful.

Antya TEXT 8.96

ei-mata rāmacandra-purī nīlācale

dina kata rahi' gelā 'tīrtha' karibāre //CC Antya, 8.96//

SYNONYMS

ei-mata—in this way; rāmacandra-purī—Rāmacandra Purī; nīlācale—at

Jagannātha Purī; dina kata—for some days; rahi'-staying; gelā—left; tīrtha karibāre—to visit holy places.

TRANSLATION

Thus Rāmacandra Purī stayed for some days at Nīlācala [Jagannātha Purī]. Then he left to visit various holy places of pilgrimage.

Antya TEXT 8.97

teñho gele prabhura gaṇa haila haraṣita

śirera pāthara yena paḍila ācambita //CC Antya, 8.97//

SYNONYMS

teñho gele—when he left; prabhura gaṇa—the associates of Śrī Caitanya Mahāprabhu; haila haraṣita—became very, very happy; śirera—on the head; pāthara—a stone; yena—as if; paḍila—fell down; ācambita—suddenly.

TRANSLATION

The devotees considered Rāmacandra Purī to be like a great burden on their heads. When he left Jagannātha Purī, everyone felt extremely happy, as if a great stone burden had suddenly fallen from their heads to the ground.

Antya TEXT 8.98

svacchande nimantraṇa, prabhura kīrtana-nartana

svacchande karena sabe prasāda bhojana //CC Antya, 8.98//

SYNONYMS

svacchande—freely; nimantraṇa—invitation; prabhura—of Śrī Caitanya Mahāprabhu; kīrtana-nartana—chanting and dancing; svacchande—in full independence; karena sabe—everyone did; prasāda bhojana—accepting prasāda.

TRANSLATION

After his departure, everything was happy once again. Śrī Caitanya Mahāprabhu accepted invitations as usual and led congregational chanting and dancing. Everyone else also accepted prasāda without hindrances.

Antya TEXT 8.99

guru upekṣā kaile, aiche phala haya

krame īśvara-paryanta aparādhe ṭhekaya //CC Antya, 8.99//

SYNONYMS

guru upekṣā kaile—if one's spiritual master rejects him; aiche—such; phala—result; haya—there is; krame—gradually; īśvara-paryanta—up to the point of the Personality of Godhead; aparādhe ṭhekaya—commits offenses.

TRANSLATION

If one's spiritual master rejects him, one becomes so fallen that he, like Rāmacandra Purī, commits offenses even to the Supreme Personality of Godhead.

Antya TEXT 8.100

yadyapi guru-buddhye prabhu tāra doṣa nā la-ila

tāra phala-dvārā loke śikṣā karāila //CC Antya, 8.100//

SYNONYMS

yadyapi—although; guru-buddhye—due to considering him a spiritual master; prabhu—Śrī Caitanya Mahāprabhu; tāra—his; doṣa—offense; nā la-ila—did not accept; tāra—his; phala—result; dvārā—by; loke—the general populace; śikṣā karāila—He instructed.

TRANSLATION

Śrī Caitanya Mahāprabhu did not consider the offenses of Rāmacandra Purī, for the Lord considered him His spiritual master. However, his character instructed everyone about the result of offending the spiritual master.

Antya TEXT 8.101

caitanya-caritra--yena amṛtera pūra

śunite śravaṇe mane lāgaye madhura //CC Antya, 8.101//

SYNONYMS

caitanya-caritra—the character of Śrī Caitanya Mahāprabhu; yena—as if; amṛtera pūra—filled with nectar; śunite—hearing; śravaṇe—to the ear; mane—to the mind; lāgaye—feels; madhura—pleasing.

TRANSLATION

The character of Śrī Caitanya Mahāprabhu is full of nectar. Hearing about it is pleasing to the ear and mind.

Antya TEXT 8.102

caitanya-caritra likhi, śuna eka-mane

anāyāse pābe prema śrī-kṛṣṇa-carāṇe //CC Antya, 8.102//

SYNONYMS

caitanya-caritra—the character of Śrī Caitanya Mahāprabhu; likhi—I write; śuna—please hear; eka-mane—with attention; anāyāse—easily; pābe—you will get; prema—ecstatic love; śrī-kṛṣṇa-carāṇe—at the lotus feet of Lord Śrī Kṛṣṇa.

TRANSLATION

I write about the character of Śrī Caitanya Mahāprabhu. O readers, please hear with attention, for thus you will easily receive ecstatic love for the lotus feet of Lord Śrī Kṛṣṇa.

Antya TEXT 8.103

śrī-rūpa-raghunātha-pade yāra āśa

caitanya-caritāmṛta kahe kṛṣṇadāsa //CC Antya, 8.103//

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; raghunātha—Śrīla Raghunātha dāsa Gosvāmī; pade—at the lotus feet; yāra—whose; āśa—expectation; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; kṛṣṇadāsa—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Antya-līlā, Eighth Chapter, describing how the Lord reduced His eating in fear of the criticism of Rāmacandra Purī.

Chapter 9 The Deliverance of Gopīnātha Paṭṭanāyaka

This Ninth Chapter is summarized as follows. Gopīnātha Paṭṭanāyaka, the son of Bhavānanda Rāya, was engaged in the service of the government, but he misappropriated some funds from the treasury. Therefore the baḍa-jānā, the eldest son of King Pratāparudra, ordered that he be punished by death. Thus Gopīnātha Paṭṭanāyaka was raised on the cāṅga to be killed, but by the mercy of Śrī Caitanya Mahāprabhu he was delivered. Moreover, he was even promoted to a higher post.

Antya TEXT 9.1

agaṇya-dhanya-caitanya-

gaṇānām prema-vanyayā

ninye 'dhanya-jana-svānta-

maruḥ śaśvad anūpatām //CC Antya, 9.1//

SYNONYMS

agaṇya—innumerable; dhanya—glorious; caitanya-gaṇānām—of the associates of Śrī Caitanya Mahāprabhu; prema-vanyayā—by the inundation of ecstatic love; ninye—was brought; dhanya-jana—of unfortunate persons; svānta-maruḥ—the desert of the heart; śaśvat—always; anūpatām—to the state of being filled with water.

TRANSLATION

The innumerable, glorious followers of Śrī Caitanya Mahāprabhu brought a constant flood to the desertlike hearts of the unfortunate with an inundation of ecstatic love.

Antya TEXT 9.2

jaya jaya śrī-kṛṣṇa-caitanya dayāmaya

jaya jaya nityānanda karuṇa-hṛdaya //CC Antya, 9.2//

SYNONYMS

jaya jaya—all glories; śrī-kṛṣṇa-caitanya—to Śrī Caitanya Mahāprabhu; dayā-maya—merciful; jaya jaya—all glories; nityānanda—to Lord Nityānanda; karuṇa-hṛdaya—whose heart is very compassionate.

TRANSLATION

All glories to Śrī Kṛṣṇa Caitanya Mahāprabhu, the most merciful incarnation!
All glories to Lord Nityānanda, whose heart is always compassionate!

Antya TEXT 9.3

jayādvaitācārya jaya jaya dayāmaya

jaya gaura-bhakta-gaṇa saba rasamaya //CC Antya, 9.3//

SYNONYMS

jaya—all glories; advaita-ācārya—to Advaita Ācārya; jaya jaya—all glories; dayā-maya—merciful; jaya—all glories; gaura-bhakta-gaṇa—to the devotees of Śrī Caitanya Mahāprabhu; saba—all; rasa-maya—overwhelmed by transcendental bliss.

TRANSLATION

All glories to Advaita Ācārya, who is very merciful! All glories to the devotees of Śrī Caitanya Mahāprabhu, who are always overwhelmed by transcendental bliss!

Antya TEXT 9.4

ei-mata mahāprabhu bhakta-gaṇa-saṅge

nīlācale vāsa karena kṛṣṇa-prema-raṅge //CC Antya, 9.4//

SYNONYMS

ei-mata—in this way; mahāprabhu—Śrī Caitanya Mahāprabhu; bhakta-gaṇa-saṅge—along with His devotees; nīlācale—at Jagannātha Purī; vāsa karena—

resides; kṛṣṇa-prema-range—overwhelmed by the ecstatic love of Lord Kṛṣṇa.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu lived at Nīlācala [Jagannātha Purī] with His personal devotees, always merged in ecstatic love for Kṛṣṇa.

Antya TEXT 9.5

antare-bāhire kṛṣṇa-viraha-taraṅga

nānā-bhāve vyākula prabhura mana āra aṅga //CC Antya, 9.5//

SYNONYMS

antare-bāhire—internally and externally; kṛṣṇa-viraha-taraṅga—the waves of separation from Kṛṣṇa; nānā-bhāve—by various ecstasies; vyākula—agitated; prabhura—of Śrī Caitanya Mahāprabhu; mana āra aṅga—mind and body.

TRANSLATION

Śrī Caitanya Mahāprabhu always felt waves of separation from Kṛṣṇa, externally and internally. His mind and body were agitated by various spiritual transformations.

Antya TEXT 9.6

dine nṛtya-kīrtana, jagannātha-daraśana

rātrye rāya-svarūpa-sane rasa-āsvādana //CC Antya, 9.6//

SYNONYMS

dine—during the day; nṛtya-kīrtana—dancing and chanting; jagannātha-daraśana—seeing Lord Jagannātha; rātrye—at night; rāya-svarūpa-sane—with Rāmānanda Rāya and Svarūpa Dāmodara; rasa-āsvādana—tasting transcendental bliss.

TRANSLATION

During the day He chanted, danced and saw Lord Jagannātha in the temple. At night He tasted transcendental bliss in the company of Rāmānanda Rāya and Svarūpa Dāmodara.

Antya TEXT 9.7

trijagatera loka āsi' karena daraśana

yei dekhe, sei pāya kṛṣṇa-prema-dhana //CC Antya, 9.7//

SYNONYMS

tri-jagatera—of the three worlds; loka—people; āsi'-coming; karena daraśana—visited; yei dekhe—anyone who saw; sei pāya—he got; kṛṣṇa-prema-dhana—the transcendental treasure of ecstatic love for Kṛṣṇa.

TRANSLATION

People from the three worlds used to come visit Śrī Caitanya Mahāprabhu. Anyone who saw Him received the transcendental treasure of love for Kṛṣṇa.

Antya TEXT 9.8

manuṣyera veśe deva-gandharva-kinnara

sapta-pātālera yata daitya viṣadhara //CC Antya, 9.8//

SYNONYMS

manuṣyera veśe—in the dress of human beings; deva-gandharva-kinnara—the demigods, the Gandharvas and the Kinnaras; sapta-pātālera—of the seven lower planetary systems; yata—all kinds of; daitya—demons; viṣa-dhara—serpentine living entities.

TRANSLATION

The inhabitants of the seven higher planetary systems—including the demigods, the Gandharvas and the Kinnaras—and the inhabitants of the seven lower planetary systems [Pātālaloka], including the demons and serpentine living entities, all visited Śrī Caitanya Mahāprabhu in the dress of human beings.

Antya TEXT 9.9

sapta-dvīpe nava-khaṇḍe vaise yata jana

nānā-veśe āsi' kare prabhura daraśana //CC Antya, 9.9//

SYNONYMS

sapta-dvīpe—in seven islands; nava-khaṇḍe—in nine khaṇḍas; vaise—reside; yata jana—all persons; nānā-veśe—in different dresses; āsi'-coming; kare prabhura daraśana—visited Śrī Caitanya Mahāprabhu.

TRANSLATION

Dressed in different ways, people from the seven islands and nine khaṇḍas visited Śrī Caitanya Mahāprabhu.

Antya TEXT 9.10

prahlāda, bali, vyāsa, śuka ādi muni-gaṇa

āsi' prabhu dekhi' preme haya acetana //CC Antya, 9.10//

SYNONYMS

prahlāda—Prahlaḍa Mahārāja; bali—Bali Mahārāja; vyāsa—Vyāsadeva; śuka—Śukadeva Gosvāmī; ādi—and so on; muni-gaṇa—great sages; āsi'-coming; prabhu dekhi'-by seeing Śrī Caitanya Mahāprabhu; preme—in ecstatic love of Kṛṣṇa; haya acetana—became unconscious.

TRANSLATION

Prahlaḍa Mahārāja, Bali Mahārāja, Vyāsadeva, Śukadeva Gosvāmī and other great sages came to visit Śrī Caitanya Mahāprabhu. Upon seeing Him, they became unconscious in ecstatic love for Kṛṣṇa.

PURPORT

According to the opinion of some historians, Prahlaḍa Mahārāja was born in Tretā-yuga in the city of Mūlatāna in the state of Punjab. He was born of Hiraṇyakaśipu, a king of the dynasty of Kaśyapa. Prahlaḍa Mahārāja was a great devotee of Lord Viṣṇu, but his father was very much against Viṣṇu. Because the father and son thus differed in their consciousness, the demon father inflicted all kinds of bodily pain upon Prahlaḍa. When this torture became intolerable, the Supreme Lord appeared as Nṛsimhadeva and killed the great demon Hiraṇyakaśipu.

Bali Mahārāja was the grandson of Prahlaḍa Mahārāja. The son of Prahlaḍa Mahārāja was Virocana, and his son was known as Bali. Appearing as Vāmana and begging Bali Mahārāja for three feet of land, the Lord took possession of the entire three worlds. Thus Bali Mahārāja became a great devotee of Lord

Vāmana. Bali Mahārāja had one hundred sons, of whom Mahārāja Bāṇa was the eldest and most famous.

Vyāsadeva was the son of the great sage Parāśara. Other names for him are Sātyavateya and Kṛṣṇa-dvaipāyana Bādarāyaṇa Muni. As one of the authorities on the Vedas, he divided the original Veda, for convenience, into four divisions—Sāma, Yajur, Ṛg and Atharva. He is the author of eighteen Purāṇas as well as the theosophical thesis Brahma-sūtra and its natural commentary, Śrīmad-Bhāgavatam. He belongs to the Brahma-sampradāya and is a direct disciple of Nārada Muni.

Śukadeva Gosvāmī is the son of Vyāsadeva. He was a brahmacārī fully conscious of Brahman realization, but later he became a great devotee of Lord Kṛṣṇa. He narrated Śrīmad-Bhāgavatam to Mahārāja Parīkṣit.

Antya TEXT 9.11

bāhire phukāre loka, darśana nā pāñā

'kṛṣṇa kaha' balena prabhu bāhire āsiyā //CC Antya, 9.11//

SYNONYMS

bāhire—outside; phu-kāre—with a tumultuous sound; loka—people; darśana nā pāñā—not being able to see; kṛṣṇa kaha—chant Kṛṣṇa; balena—says; prabhu—Śrī Caitanya Mahāprabhu; bāhire āsiyā—coming outside.

TRANSLATION

Being unable to see Śrī Caitanya Mahāprabhu, the populace outside His room would make a tumultuous sound. Thus Śrī Caitanya Mahāprabhu would go outside and tell them, "Chant Hare Kṛṣṇa."

Antya TEXT 9.12

prabhura darśane saba loka preme bhāse

ei-mata yāya prabhura rātri-divase //CC Antya, 9.12//

SYNONYMS

prabhura darśane—by seeing Śrī Caitanya Mahāprabhu; saba loka—all the people; preme bhāse—became inundated in ecstatic love; ei-mata—in this way;

yāya—passes; prabhura—of Śrī Caitanya Mahāprabhu; rātri-divase—night and day.

TRANSLATION

All kinds of people would come to see the Lord, and upon seeing Him they would be overwhelmed with ecstatic love for Kṛṣṇa. In this way Śrī Caitanya Mahāprabhu passed His days and nights.

Antya TEXT 9.13

eka-dina loka āsi' prabhure nivedila

gopīnāthere 'baḍa jānā' cāṅge caḍāila //CC Antya, 9.13//

SYNONYMS

eka-dina—one day; loka—people; āsi'-coming; prabhure—to Śrī Caitanya Mahāprabhu; nivedila—informed; gopīnāthere—Gopīnātha Paṭṭanāyaka; baḍa jānā—the eldest son of King Pratāparudra; cāṅge caḍāila—was raised on the cāṅga.

TRANSLATION

One day people suddenly came to Śrī Caitanya Mahāprabhu and informed Him, "Gopīnātha Paṭṭanāyaka, the son of Bhavānanda Rāya, has been condemned to death by the baḍa-jānā, the eldest son of the King, and has been raised on the cāṅga.

PURPORT

The cāṅga was a device for killing a condemned person. It consisted of a raised platform on which the condemned was made to stand. Underneath the platform, there were stationary upright swords. The condemned man would be pushed down onto the swords, and in this way he would die. For some reason, Gopīnātha Paṭṭanāyaka had been condemned to death and had therefore been raised upon the cāṅga.

Antya TEXT 9.14

tale khaḍga pāti' tāre upare ḍāribe

prabhu rakṣā kareṇa yabe, tabe nistāribe //CC Antya, 9.14//

SYNONYMS

tale—underneath; khadga—swords; pāti'-setting; tāre—him; upare—upon; ḍāribe—he will throw; prabhu—Śrī Caitanya Mahāprabhu; rakṣā karena—will protect; yabe—when; tabe—then; nistāribe—he will be saved.

TRANSLATION

"He has placed swords beneath the platform," they said, "and will throw Gopīnātha upon them. O Lord, only if You protect him will he be saved.

Antya TEXT 9.15

savaṁśe tomāra sevaka--bhavānanda-rāya

tānra putra--tomāra sevake rākhite yuyāya //CC Antya, 9.15//

SYNONYMS

sa-vaṁśe—with his family; tomāra—Your; sevaka—servant; bhavānanda-rāya—Bhavānanda Rāya; tānra putra—his son; tomāra sevake—Your servant; rākhite—to protect; yuyāya—is quite fit.

TRANSLATION

"Bhavānanda Rāya and his entire family are your servants. Therefore it is quite fitting for You to save the son of Bhavānanda Rāya."

Antya TEXT 9.16

prabhu kahe,--'rājā kene karaye tāḍana?'

tabe sei loka kahe saba vivaraṇa //CC Antya, 9.16//

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; rājā—the King; kene—why; karaye tāḍana—punishes; tabe—thereupon; sei loka—those persons; kahe—stated; saba vivaraṇa—all of the description.

TRANSLATION

Śrī Caitanya Mahāprabhu inquired, "Why is the King chastising him?" Thereupon the people described the entire incident.

Antya TEXT 9.17

"gopīnātha-paṭṭanāyaka--rāmānanda-bhāi

sarva-kāla haya teṇha rāja-viṣayī //CC Antya, 9.17//

SYNONYMS

gopīnātha-paṭṭanāyaka—Gopīnātha Paṭṭanāyaka; rāmānanda-bhāi—a brother of Rāmānanda Rāya; sarva-kāla—always; haya—is; teṇha—he; rāja-viṣayī—treasurer of the King.

TRANSLATION

They said, "Gopīnātha Paṭṭanāyaka, the brother of Rāmānanda Rāya, has always been a treasurer for the government.

Antya TEXT 9.18

'mālajāṭhyā-daṇḍapāṭe' tāra adhikāra

sādhi' pāḍi' āni' dravya dila rāja-dvāra //CC Antya, 9.18//

SYNONYMS

mālajāṭhyā-daṇḍapāṭe—in the place known as Mālajāṭhyā Daṇḍapāṭa; tāra—his; adhikāra—authority; sādhi'-soliciting; pāḍi'-collecting; āni'-bringing; dravya—the money; dila—gave; rāja-dvāra—to the door of the King.

TRANSLATION

"He served in the place known as Mālajāṭhyā Daṇḍapāṭa, soliciting and collecting money there and depositing it in the government treasury.

Antya TEXT 9.19

dui-lakṣa kāhana tāra ṭhāñi bākī ha-ila

dui-lakṣa kāhana kauḍi rājā ta' māgila //CC Antya, 9.19//

SYNONYMS

dui-lakṣa—200,000 kāhanas of kauḍis (one kāhana equals 1280 kauḍis); tāra ṭhāñi—from him; bākī ha-ila—there was a balance due; dui-lakṣa kāhana—200,000 kāhanas; kauḍi—conchshells; rājā—the King; ta'-certainly; māgila—

demanded.

TRANSLATION

"Once when he deposited the collection, however, a balance of 200,000 kāhanas of conchshells was due from him. Therefore the King demanded this sum.

Antya TEXT 9.20

teṇha kahe,--"sthūla-dravya nāhi ye gaṇi' diba

krame-krame veci' kini' dravya bhariba //CC Antya, 9.20//

SYNONYMS

teṇha kahe—he replied; sthūla-dravya—cash money; nāhi—there is not; ye—which; gaṇi'-counting; diba—I can give; krame-krame—gradually; veci' kini'-purchasing and selling; dravya—goods; bhariba—I shall fill.

TRANSLATION

"Gopīnātha Paṭṭanāyaka replied,'There is no money I can immediately give you in cash. Please give me time. Gradually I shall purchase and sell my gross goods and in this way fill your treasury.

Antya TEXT 9.21

ghoḍā daśa-bāra haya, laha' mūlya kari' "

eta bali' ghoḍā āne rāja-dvāre dhari' //CC Antya, 9.21//

SYNONYMS

ghoḍā—horses; daśa-bāra—ten to twelve; haya—there are; laha'-take; mūlya kari'-on the proper value; eta bali'-saying this; ghoḍā āne—he brought the horses; rāja-dvāre dhari'-keeping at the door of the King.

TRANSLATION

"There are ten to twelve good horses. Take them immediately for a proper price.' After saying this, he brought all the horses to the door of the King.

Antya TEXT 9.22

eka rāja-putra ghoḍāra mūlya bhāla jāne

tāre pāṭhāila rājā pātra-mitra sane //CC Antya, 9.22//

SYNONYMS

eka—one; rāja-putra—prince; ghoḍāra mūlya—the price of horses; bhāla—well; jāne—knows; tāre pāṭhāila—sent for him; rājā—the King; pātra-mitra sane—accompanied by ministers and friends.

TRANSLATION

"One of the princes knew how to estimate the price of horses very well. Thus the King sent for him to come with his ministers and friends.

Antya TEXT 9.23

sei rāja-putra mūlya kare ghāṭāñā

gopīnāthera krodha haila mūlya śuniyā //CC Antya, 9.23//

SYNONYMS

sei-that; rāja-putra-prince; mūlya-price; kare-estimates; ghāṭāñā-reducing; gopīnāthera-of Gopīnātha; krodha haila-there was anger; mūlya śuniyā-hearing the price.

TRANSLATION

"The prince, however, purposely gave a reduced estimate for the value of the horses. When Gopīnātha Paṭṭanāyaka heard the price quoted, he was very angry.

Antya TEXT 9.24

sei rāja-putrera svabhāva,--grīvā phirāya

ūrdhva-mukhe bāra-bāra iti-uti cāya //CC Antya, 9.24//

SYNONYMS

sei rāja-putrera—of that prince; sva-bhāva—characteristic; grīvā phirāya—turns his neck; ūrdhva-mukhe—with his face toward the sky; bāra-bāra—again and again; iti-uti—here and there; cāya—looks.

TRANSLATION

"That prince had a personal idiosyncrasy of turning his neck and facing the sky, looking here and there again and again.

Antya TEXT 9.25

tāre nindā kari' kahe sagarva vacane

rājā kṛpā kare tāte bhaya nāhi māne //CC Antya, 9.25//

SYNONYMS

tāre—him; nindā kari'-criticizing; kahe—said; sa-garva vacane—words full of pride; rājā—the King; kṛpā kare—was very kind to him; tāte—therefore; bhaya nāhi māne—he was not afraid.

TRANSLATION

"Gopīnātha Paṭṭanāyaka criticized the prince. He was unafraid of the prince because the King was very kind toward him.

Antya TEXT 9.26

'āmāra ghoḍā grīvā nā phirāya ūrdhve nāhi cāya

tāte ghoḍāra mūlya ghāṭi karite nā yuyāya' //CC Antya, 9.26//

SYNONYMS

āmāra ghoḍā—my horses; grīvā—the neck; nā phirāya—do not turn; ūrdhve—upward; nāhi cāya—do not look; tāte—because of this; ghoḍāra mūlya—the price of the horse; ghāṭi karite—to reduce; nā yuyāya—is not proper.

TRANSLATION

"Gopīnātha Paṭṭanāyaka said, 'My horses never turn their necks or look upward. Therefore the price for them should not be reduced.'

Antya TEXT 9.27

śuni' rājaputra-mane krodha upajila

rājāra ṭhāni yāi' bahu lāgāni karila //CC Antya, 9.27//

SYNONYMS

śuni'-hearing; rāja-putra—of the prince; mane—in the mind; krodha—anger; upajila—arose; rājāra ṭhāñi—before the King; yāi'-going; bahu lāgāni karila—made many false allegations.

TRANSLATION

"Hearing this criticism, the prince became very angry. Going before the King, he made some false allegations against Gopīnātha Paṭṭanāyaka.

Antya TEXT 9.28

"kauḍi nāhi dibe ei, beḍāya chadma kari'

ājñā deha yadi,--'cāṅge caḍāñā la-i kauḍi' //CC Antya, 9.28//

SYNONYMS

kauḍi—the money; nāhi dibe—will not pay; ei—this man; beḍāya—wanders; chadma kari'-on some pretext; ājñā deha yadi—if you order; cāṅge caḍāñā—raising on the cāṅga; la-i kauḍi—I shall get the money.

TRANSLATION

"This Gopīnātha Paṭṭanāyaka,' he said,'is unwilling to pay the money due. Instead, he is squandering it under some pretext. If you issue an order, I can put him on the cāṅga and thus realize the money.'

Antya TEXT 9.29

rājā bale,--"yei bhāla, sei kara yāya

ye upāye kauḍi pāi, kara se upāya" //CC Antya, 9.29//

SYNONYMS

rājā bale—the King said; yei bhāla—whatever is best; sei kara—do that; yāya—going; ye upāye—by whatever means; kauḍi pāi—I can get back our money; kara—do; se upāya—such means.

TRANSLATION

"The King replied, 'You can adopt whatever means you think best. Any device by which you can somehow or other realize the money is all right.'

Antya TEXT 9.30

rāja-putra āsi' tāre cāṅge caḍāila

khaḍaga-upare phelāite tale khaḍaga pātila" //CC Antya, 9.30//

SYNONYMS

rāja-putra—the prince; āsi'-coming; tāre—him; cāṅge—on the cāṅga; caḍāila—raised; khaḍaga-upare—upon the swords; phelāite—to throw; tale—below; khaḍaga pātila—he spread swords.

TRANSLATION

"Thus the prince went back, raised Gopīnātha Paṭṭanāyaka onto the platform of the cāṅga and spread swords below upon which to throw him."

Antya TEXT 9.31

śuni' prabhu kahe kichu kari' praṇaya-roṣa

"rāja-kaudī dite nāre, rājāra kibā doṣa? //CC Antya, 9.31//

SYNONYMS

śuni'-hearing; prabhu kahe—Śrī Caitanya Mahāprabhu said; kichu—some; kari' praṇaya-roṣa—displaying anger in affection; rāja-kaudī—money due the government; dite nāre—does not wish to pay; rājāra—of the King; kibā doṣa—what is the fault.

TRANSLATION

After hearing this explanation, Śrī Caitanya Mahāprabhu replied with affectionate anger. "Gopīnātha Paṭṭanāyaka does not want to pay dues to the King," the Lord said. "How then is the King at fault in punishing him?"

Antya TEXT 9.32

rāja-bilāt sādhi' khāya, nāhi rāja-bhaya

dārī-nāṭuyāre diyā kare nānā vyaya //CC Antya, 9.32//

SYNONYMS

rāja-bilāt—money due the King; sādhi'-collecting; khāya—he uses; nāhi rāja-

bhaya—without fear of the King; dārī-nāṭuyāre—to dancing girls; diyā—giving; kare—makes; nānā—various; vyaya—expenditures.

TRANSLATION

"Gopīnātha Paṭṭanāyaka is in charge of collecting money on behalf of the government, but he misappropriates it. Not fearing the King, he squanders it to see dancing girls.

Antya TEXT 9.33

yei catura, sei kuruka rāja-viṣaya

rāja-dravya śodhi' pāya, tāra karuka vyaya" //CC Antya, 9.33//

SYNONYMS

yei—one who; catura—intelligent; sei—such a person; kuruka—let him do; rāja-viṣaya—government service; rāja-dravya śodhi'-after paying the dues of the government; pāya—whatever he gets; tāra karuka vyaya—let him spend that.

TRANSLATION

"If one is intelligent, let him perform service to the government, and after paying the government, he can spend whatever money is left."

Antya TEXT 9.34

hena-kāle āra loka āila dhāñā

'vāṇīnāthādi savamśe lañā gela bāndhiyā' //CC Antya, 9.34//

SYNONYMS

hena-kāle—at this time; āra—another; loka—person; āila—came; dhāñā—in great haste; vāṇīnātha-ādi—beginning with Vāṇīnātha; sa-vamśe lañā—with his family; gela bāndhiyā—was arrested.

TRANSLATION

At that time another person came there in great haste, bringing the news that Vāṇīnātha Rāya and his entire family had been arrested.

Antya TEXT 9.35

prabhu kahe,--"rājā āpane lekhāra dravya la-iba

āmi--virakta sannyāsī, tāhe ki kariba?" //CC Antya, 9.35//

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; rājā—the King; āpane—personally; lekhāra dravya—dues of the proper account; la-iba—will take; āmi—I; virakta sannyāsī—a renounced sannyāsī; tāhe—about that; ki kariba—what can I do.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "The King must personally realize the dues. I am but a sannyāsī, a member of the renounced order. What can I do?"

Antya TEXT 9.36

tabe svarūpādi yata prabhura bhakta-gaṇa

prabhura caraṇe sabe kailā nivedana //CC Antya, 9.36//

SYNONYMS

tabe—at that time; svarūpa-ādi—beginning with Svarūpa Dāmodara; yata—all; prabhura—of Śrī Caitanya Mahāprabhu; bhakta-gaṇa—devotees; prabhura caraṇe—at the lotus feet of the Lord; sabe—all of them; kailā nivedana—submitted.

TRANSLATION

Then all the devotees, headed by Svarūpa Dāmodara Gosvāmī, fell at the lotus feet of Śrī Caitanya Mahāprabhu and submitted the following plea.

Antya TEXT 9.37

"rāmānanda-rāyera goṣṭhī, saba--tomāra 'dāsa'

tomāra ucita nahe aichana udāsa" //CC Antya, 9.37//

SYNONYMS

rāmānanda-rāyera—of Rāmānanda Rāya; goṣṭhī—family; saba—all; tomāra dāsa—Your servants; tomāra—for You; ucita—befitting; nahe—is not; aichana

—such; udāsa—indifference.

TRANSLATION

"All the members of Rāmānanda Rāya's family are Your eternal servants. Now they are in danger. It is not befitting for You to be indifferent to them in this way."

Antya TEXT 9.38

śuni' mahāprabhu kahe sakrodha vacane

"more ājñā deha' sabe, yāñā rāja-sthāne! //CC Antya, 9.38//

SYNONYMS

śuni'-hearing; mahāprabhu—Lord Śrī Caitanya Mahāprabhu; kahe—says; sakrodha vacane—angry words; more—Me; ājñā deha'-you order; sabe—all; yāñā—I shall go; rāja-sthāne—to the place of the King.

TRANSLATION

After hearing this, Śrī Caitanya Mahāprabhu spoke in an angry mood. "You want to order Me to go to the King," He said.

Antya TEXT 9.39

tomā-sabāra ei mata,--rāja-ṭhāñi yāñā

kauḍi māgi' lañ muñi āñcala pātiyā //CC Antya, 9.39//

SYNONYMS

tomā-sabāra—of all of you; ei mata—this is the opinion; rāja-ṭhāñi yāñā—going to the King; kauḍi māgi'-begging kauḍis; lañ—shall take; muñi—I; āñcala pātiyā—spreading My cloth.

TRANSLATION

"Your opinion is that I should go to the King's palace and spread My cloth to beg money from him.

Antya TEXT 9.40

pāñca-gaṇḍāra pātra haya sannyāsī brāhmaṇa

māgile vā kene dibe dui-lakṣa kāhana?" //CC Antya, 9.40//

SYNONYMS

pāñca-gaṇḍāra—of five gaṇḍās; pātra—due recipients; haya—are; sannyāsī brāhmaṇa—sannyāsīs and brāhmaṇas; māgile—by begging; vā—or; kene—why; dibe—shall give; dui-lakṣa kāhana—200,000 kāhanas of kauḍis.

TRANSLATION

"Of course, a sannyāsī or brāhmaṇa may beg for up to five gaṇḍās, but why should he be granted the inappropriate sum of 200,000 kāhanas of conchshells?"

Antya TEXT 9.41

hena-kāle āra loka āila dhāñā

khaḍgara upare gopīnāthe diteche ḍāriyā //CC Antya, 9.41//

SYNONYMS

hena-kāle—at this time; āra—another; loka—person; āila—came; dhāñā—running; khaḍgara upare—upon the swords; gopīnāthe—Gopīnātha; diteche ḍāriyā—they are throwing.

TRANSLATION

Then another person came with the news that Gopīnātha had already been set up to be thrown upon the points of the swords.

Antya TEXT 9.42

śuni' prabhura gaṇa prabhure kare anunaya

prabhu kahe,--"āmi bhikṣuka, āmā haite kichu naya //CC Antya, 9.42//

SYNONYMS

śuni'-hearing; prabhura gaṇa—the devotees of the Lord; prabhure kare anunaya—entreated the Lord; prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; āmi bhikṣuka—I am a beggar; āmā haite kichu naya—it is not possible for Me to do anything.

TRANSLATION

Hearing this news, all the devotees again appealed to the Lord, but the Lord replied, "I am a beggar. It is impossible for Me to do anything about this.

Antya TEXT 9.43

tāte rakṣā karite yadi haya sabāra mane

sabe meli' jānāha jagannāthera caraṇe //CC Antya, 9.43//

SYNONYMS

tāte—therefore; rakṣā karite—to save; yadi—if; haya—is; sabāra—of all; mane—in the mind; sabe meli'-all together; jānāha—pray; jagannāthera caraṇe—at the lotus feet of Lord Jagannātha.

TRANSLATION

"Therefore if you want to save him, you should all pray together at the lotus feet of Jagannātha.

Antya TEXT 9.44

īśvara jagannātha,--yāñra hāte sarva 'artha'

kartum akartum anyathā karite samartha" //CC Antya, 9.44//

SYNONYMS

īśvara—the Supreme Personality of Godhead; jagannātha—Lord Jagannātha; yāñra hāte—within His hands; sarva artha—all potencies; kartum—to do; akartum—not to do; anyathā—and otherwise; karite—to do; samartha—able.

TRANSLATION

"Lord Jagannātha is the Supreme Personality of Godhead. He possesses all potencies. Therefore He is able to act freely and can do and undo whatever He likes."

Antya TEXT 9.45

ihān yadi mahāprabhu eteka kahilā

haricandana-pātra yāi' rājāre kahilā //CC Antya, 9.45//

SYNONYMS

ihān—here; yadi—when; mahāprabhu—Śrī Caitanya Mahāprabhu; eteka kahilā—spoke like this; haricandana-pātra—the officer named Haricandana Pātra; yāi'-going; rājāre kahilā—informed the King.

TRANSLATION

When Śrī Caitanya Mahāprabhu replied in this way, an officer named Haricandana Pātra went to the King and spoke with him.

Antya TEXT 9.46

"gopīnātha-paṭṭanāyaka--sevaka tomāra

sevakera prāṇa-daṇḍa nahe vyavahāra //CC Antya, 9.46//

SYNONYMS

gopīnātha-paṭṭanāyaka—Gopīnātha Paṭṭanāyaka; sevaka tomāra—your servant; sevakera prāṇa-daṇḍa—to condemn a servant to death; nahe—is not; vyavahāra—good behavior.

TRANSLATION

"After all," he said, "Gopīnātha Paṭṭanāyaka is your faithful servant. To condemn a servant to death is not good behavior.

Antya TEXT 9.47

viśeṣa tāhāra ṭhāñi kauḍi bākī haya

prāṇa nile kibā lābha? nija dhana-kṣaya //CC Antya, 9.47//

SYNONYMS

viśeṣa—particular; tāhāra ṭhāñi—from him; kauḍi—of kauḍis; bākī—debt; haya—there is; prāṇa nile—if he is killed; kibā—what; lābha—profit; nija—own; dhana—wealth; kṣaya—loss.

TRANSLATION

"His only fault is that he owes some money to the government. If he is killed,

however, what profit will there be? The government will be the loser, for it will not get the money.

Antya TEXT 9.48

yathārtha mūlye ghoḍā laha, yebā bākī haya

krame krame dibe, vyartha prāṇa kene laya" //CC Antya, 9.48//

SYNONYMS

yathā-artha mūlye—for the proper price; ghoḍā laha—accept the horses; yebā—whatever; bākī haya—balance is due; krame krame—gradually; dibe—he will give; vyartha—unnecessarily; prāṇa—his life; kene—why; laya—are you taking.

TRANSLATION

"It would be better to take the horses for a proper price and let him gradually repay the balance. Why are you killing him unnecessarily?"

Antya TEXT 9.49

rājā kahe,--"ei vāt āmi nāhi jāni

prāṇa kene la-iba, tāra dravya cāhi āmi //CC Antya, 9.49//

SYNONYMS

rājā kahe—the King replied; ei vāt—this news; āmi—I; nāhi jāni—do not know; prāṇa—his life; kene—why; la-iba—should I take; tāra—his; dravya—money; cāhi āmi—I want.

TRANSLATION

The King answered in surprise, "I did not know about all this. Why should his life be taken? I only want the money from him.

Antya TEXT 9.50

tumi yāi' kara tāhāṅ sarva samādhāna

dravya yaiche āise, āra rahe tāra prāṇa" //CC Antya, 9.50//

SYNONYMS

tumi—you; yāi'-going; kara—make; tāhān—there; sarva samādhāna—all adjustments; dravya—goods; yaiche—so that; āise—come; āra—and; rahe—keeps; tāra—his; prāṇa—life.

TRANSLATION

"Go there and adjust everything. I want only the payment, not his life."

Antya TEXT 9.51

tabe haricandana āsi' jānāre kahila

cāṅge haite gopīnāthe śīghra nāmāila //CC Antya, 9.51//

SYNONYMS

tabe—at that time; haricandana—Haricandana Pātra; āsi'-coming; jānāre kahila—informed the prince; cāṅge haite—from the cāṅga platform; gopīnāthe—Gopīnātha; śīghra—very soon; nāmāila—took down.

TRANSLATION

Haricandana then returned and informed the prince of the King's desire, and immediately Gopīnātha Paṭṭanāyaka was taken down from the cāṅga.

Antya TEXT 9.52

'dravya deha' rājā māge--upāya puchila

'yathārtha-mūlye ghoḍā laha', teṅha ta' kahila //CC Antya, 9.52//

SYNONYMS

dravya deha—pay the dues; rājā māge—the King asks; upāya—the means; puchila—inquired; yathā-artha-mūlye—at a proper price; ghoḍā laha—take the horses; teṅha ta' kahila—he replied.

TRANSLATION

Then he was told that the King demanded the money due him and asked what means he would adopt to pay it. "Kindly take my horses," he replied, "for a proper price."

Antya TEXT 9.53

'krame krame dimu, āra yata kichu pāri

avicāre prāṇa laha,--ki balite pāri?" //CC Antya, 9.53//

SYNONYMS

krame krame—gradually; dimu—I shall pay; āra—more; yata—as much; kichu—any; pāri—I can; avicāre—without consideration; prāṇa laha—you take my life; ki balite pāri—what can I say.

TRANSLATION

"I shall gradually pay the balance as I can. Without consideration, however, you were going to take my life. What can I say?"

Antya TEXT 9.54

yathārtha mūlya kari' tabe saba ghoḍā la-ila

āra dravyera muddatī kari' ghare pāṭhāila //CC Antya, 9.54//

SYNONYMS

yathā-artha mūlya kari'-estimating the proper price; tabe—then; saba—all; ghoḍā—horses; la-ila—took; āra dravyera—of the balance; muddatī kari'-setting a time for payment; ghare pāṭhāila—sent home.

TRANSLATION

Then the government took all the horses for a proper price, a time was set for payment of the balance, and Gopīnātha Paṭṭanāyaka was released.

Antya TEXT 9.55

ethā prabhu sei manuṣyere praśna kaila

"vāṇīnātha ki kare, yabe bāndhiyā ānila?" //CC Antya, 9.55//

SYNONYMS

ethā—here; prabhu—Śrī Caitanya Mahāprabhu; sei manuṣyere—unto that person who brought the message; praśna kaila—inquired; vāṇīnātha ki kare—what was Vāṇīnātha doing; yabe—when; bāndhiyā ānila—he was arrested and brought there.

TRANSLATION

Śrī Caitanya Mahāprabhu inquired from the messenger, "What was Vāṇīnātha doing when he was arrested and brought there?"

Antya TEXT 9.56

se kahe--"vāṇīnātha nirbhaye laya kṛṣṇa-nāma

'hare kṛṣṇa, hare kṛṣṇa' kahe aviśrāma //CC Antya, 9.56//

SYNONYMS

se kahe—he replied; vāṇīnātha—Vāṇīnātha; nirbhaye—without fear; laya kṛṣṇa-nāma—was chanting the Hare Kṛṣṇa mahā-mantra; hare kṛṣṇa, hare kṛṣṇa—Hare Kṛṣṇa, Hare Kṛṣṇa; kahe aviśrāma—was chanting incessantly.

TRANSLATION

The messenger replied, "He was fearlessly, incessantly chanting the mahā-mantra-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Antya TEXT 9.57

saṅkhyā lāgi' dui-hāte aṅgulīte lekhā

sahasrādi pūrṇa haile, aṅge kāṭe rekhā" //CC Antya, 9.57//

SYNONYMS

saṅkhyā lāgi'-for counting; dui-hāte—in two hands; aṅgulīte—on the fingers; lekhā—marking; sahasra-ādi—one thousand times; pūrṇa haile—when finished; aṅge—on the body; kāṭe rekhā—makes a mark.

TRANSLATION

"He counted the chants on the fingers of both hands, and after he had finished chanting one thousand times, he would make a mark on his body."

Antya TEXT 9.58

śuni' mahāprabhu ha-ilā parama ānanda

ke bujhite pāre gaurera kṛpā-chanda-bandha? //CC Antya, 9.58//

SYNONYMS

śuni'-hearing; mahāprabhu—Śrī Caitanya Mahāprabhu; ha-ilā—became; parama ānanda—very pleased; ke bujhite pāre—who can understand; gaurera—of Lord Śrī Caitanya Mahāprabhu; kṛpā-chanda-bandha—mercy upon His devotee.

TRANSLATION

Hearing this news, the Lord was very pleased. Who can understand the mercy of the Lord upon His devotee?

Antya TEXT 9.59

hena-kāle kāśī-miśra āilā prabhu-sthāne

prabhu tāñre kahe kichu sodvega-vacane //CC Antya, 9.59//

SYNONYMS

hena-kāle—at this time; kāśī-miśra—Kāśī Miśra; āilā—came; prabhu-sthāne—to the place of Śrī Caitanya Mahāprabhu; prabhu—Śrī Caitanya Mahāprabhu; tāñre—to him; kahe—said; kichu—some; sa-udvega—with anxiety; vacane—words.

TRANSLATION

At that time Kāśī Miśra came to the residence of Śrī Caitanya Mahāprabhu, and the Lord talked with him with some agitation.

Antya TEXT 9.60

"ihāñ rahite nāri, yāmu ālālanātha

nānā upadrava ihāñ, nā pāi soyātha" //CC Antya, 9.60//

SYNONYMS

ihāñ rahite nāri—I cannot stay here; yāmu ālālanātha—I shall go to Ālālanātha; nānā—various; upadrava—disturbances; ihāñ—here; nā pāi—I cannot get; soyātha—rest.

TRANSLATION

"I cannot stay here any longer," the Lord said. "I shall go to Ālālanātha. There are

too many disturbances here, and I cannot get any rest.

Antya TEXT 9.61

bhavānanda-rāyera goṣṭhī kare rāja-viṣaya

nānā-prakāre kare tārā rāja-dravya vyaya //CC Antya, 9.61//

SYNONYMS

bhavānanda-rāyera—of Bhavānanda Rāya; goṣṭhī—the family; kare—engages; rāja-viṣaya—in government service; nānā-prakāre—in various ways; kare—do; tārā—all of them; rāja-dravya vyaya—spending the government's revenues.

TRANSLATION

"All the family members of Bhavānanda Rāya are engaged in government service, but they spend the government's revenue in various ways.

Antya TEXT 9.62

rājāra ki doṣa rājā nija-dravya cāya

dite nāre dravya, daṇḍa āmāre jānāya //CC Antya, 9.62//

SYNONYMS

rājāra—of the King; ki doṣa—what is the fault; rājā—the King; nija—own; dravya—money; cāya—wants; dite nāre—they cannot give; dravya—money; daṇḍa—punishment; āmāre—to Me; jānāya—they inform.

TRANSLATION

"What is the fault on the part of the King? He wants the government's money. However, when they are punished for failing to pay the government its due, they come to Me to release them.

Antya TEXT 9.63

rājā gopīnāthe yadi cāṅge caḍāila

cāri-bāre loke āsi' more jānāila //CC Antya, 9.63//

SYNONYMS

rājā—the King; gopīnāthe—Gopīnātha; yadi—when; cāṅge—on the cāṅga; caḍāila—raised; cāri-bāre—four times; loke—messengers; āsi'-coming; more—unto Me; jānāila—informed.

TRANSLATION

"When the King put Gopīnātha Paṭṭanāyaka on the cāṅga, messengers came four times to inform Me about the incident.

Antya TEXT 9.64

bhikṣuka sannyāsī āmi nirjana-vāsī

āmāya duḥkha deya, nija-duḥkha kahi' āsi' //CC Antya, 9.64//

SYNONYMS

bhikṣuka—beggar; sannyāsī—mendicant; āmi—I; nirjana-vāsī—living in a solitary place; āmāya—to Me; duḥkha—unhappiness; deya—they give; nija-duḥkha—their own unhappiness; kahi'-speaking; āsi'-coming.

TRANSLATION

"As a beggar sannyāsī, a mendicant, I wish to live alone in a solitary place, but these people come to tell Me about their unhappiness and disturb Me.

Antya TEXT 9.65

āji tāre jagannātha karilā rakṣaṇa

kāli ke rākhibe, yadi nā dibe rāja-dhana? //CC Antya, 9.65//

SYNONYMS

āji—today; tāre—him; jagannātha—Lord Jagannātha; karilā rakṣaṇa—protected; kāli—tomorrow; ke rākhibe—who will protect; yadi—if; nā dibe—he will not pay; rāja-dhana—the King's money.

TRANSLATION

"Jagannātha has saved him once from death today, but if tomorrow he again does not pay what he owes the treasury, who will give him protection?

PURPORT

The Supreme Personality of Godhead will certainly protect a devotee who does something sinful accidentally. As the Lord says in Bhagavad-gītā (9.30-31):

api cet sudurācāro
bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ
saṁyag vyavasito hi saḥ
kṣipram bhavati dharmātmā
śāśvac-chāntim nigacchati
kaunteya pratijānīhi
na me bhaktaḥ praṇaśyati

"Even if one commits the most abominable actions, if he is engaged in devotional service, he is to be considered saintly because he is properly situated. He quickly becomes righteous and attains lasting peace. O son of Kuntī, declare it boldly that My devotee never perishes." However, if a devotee or so-called devotee purposefully commits sinful activities continually in the hope that Kṛṣṇa will give him protection, Kṛṣṇa will not protect him. Therefore Śrī Caitanya Mahāprabhu said, *kāli ke rākhibe, yadi nā dibe rāja-dhana?*: "Jagannātha has saved Gopīnātha Paṭṭanāyaka from being killed by the King today, but if he commits the same offense again, who will give him protection?" Śrī Caitanya Mahāprabhu thus warns all such foolish devotees that Jagannātha will not protect them if they continue to commit offenses.

Antya TEXT 9.66

viṣayīra vārtā śuni' kṣubdha haya mana
tāte ihāñ rahi' mora nāhi prayojana" //CC Antya, 9.66//

SYNONYMS

viṣayīra—of materialistic persons; vārtā—news; śuni'-hearing; kṣubdha—agitated; haya—becomes; mana—mind; tāte—therefore; ihāñ rahi'-to stay here; mora—My; nāhi prayojana—there is no necessity.

TRANSLATION

"If we hear about the activities of materialistic persons, our minds become agitated. There is no need for Me to stay here and be disturbed in that way."

Antya TEXT 9.67

kāśī-miśra kahe prabhura dhariyā caraṇe

"tumi kene ei vāte kṣobha kara mane? //CC Antya, 9.67//

SYNONYMS

kāśī-miśra kahe—Kāśī Miśra said; prabhura—of Śrī Caitanya Mahāprabhu; dhariyā caraṇe—embracing the lotus feet; tumi—You; kene—why; ei vāte—by these talks; kṣobha kara—become agitated; mane—within the mind.

TRANSLATION

Kāśī Miśra caught hold of the Lord's lotus feet and said, "Why should You be agitated by these affairs?"

Antya TEXT 9.68

sannyāsī virakta tomāra kā-sane sambandha?

vyavahāra lāgi' tomā bhaje, sei jñāna-andha //CC Antya, 9.68//

SYNONYMS

sannyāsī—a sannyāsī; virakta—one who has given up all connections with everyone; tomāra—Your; kā-sane—with whom; sambandha—relationship; vyavahāra lāgi'-for some material purpose; tomā bhaje—worships You; sei—he; jñāna-andha—blind to all knowledge.

TRANSLATION

"You are a renounced sannyāsī. What connections do You have? One who worships You for some material purpose is blind to all knowledge."

PURPORT

Becoming a devotee of the Lord to serve material purposes is a great mistake. Many people become showbottle devotees for material profits. indeed materialistic persons sometimes take to professional devotional service and keep Viṣṇu, the Supreme Personality of Godhead, as a means of livelihood. None of

this, however, is approved. In the book known as Sapta-śatī, as mentioned by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, one can discover how a person worshiping the goddess Durgā begs her for different varieties of material profit. Such activities are very popular among people in general, but they are the attempts of foolish, blind people (sei jñāna-andha).

A materialist does not actually know why one should become a devotee. A devotee's only concern is to satisfy the Supreme Personality of Godhead. Pure devotional service is defined by Śrīla Rūpa Gosvāmī:

anyābhilāṣitā-śūnyaṁ

jñāna-karmādy-anāvṛtam

ānukūlyena kṛṣṇānu-

śīlanam bhaktir uttamā

One should be completely free from all material desires and should serve Kṛṣṇa simply to please Him. When people become interested in their own sense gratification (bhukti mukti siddhi kāmī), some of them desire to enjoy the material world to the fullest extent, some of them desire to be liberated and merge into the existence of Brahman, and others want to perform magic through mystic power and thus become incarnations of God. These are all against the principles of devotional service. One must be free from all material desires. The desire of the impersonalist to merge into the existence of Brahman is also material because such an impersonalist wants to gratify his senses by merging into the existence of Kṛṣṇa instead of serving His lotus feet. Even if such a person merges into the Brahman effulgence, he falls down again into material existence. As stated in Śrīmad-Bhāgavatam (10.2.32):

āruhya kṛcchreṇa param padam tataḥ

patanty adho 'nādr̥ta-yuṣmad-aṅghrayaḥ

Because Māyāvādī philosophers have no information regarding the transcendental service of the Lord, even after attaining liberation from material activities and merging in the Brahman effulgence, they must come down again to this material world.

tomāra bhajana-phale tomāte 'prema-dhana'

viṣaya lāgi' tomāya bhaje, sei mūrkhā jana //CC Antya, 9.69//

SYNONYMS

tomāra—Your; bhajana—devotional service; phale—by the result of; tomāte—unto You; prema-dhana—wealth of love; viṣaya lāgi'-for material profit; tomāya bhaje—one engages in Your service; sei—he; mūrkhā jana—a fool.

TRANSLATION

Kāśī Miśra continued, "If one engages in devotional service for Your satisfaction, this will result in his increasingly awakening his dormant love for You. But if one engages in Your devotional service for material purposes, he should be considered a number-one fool.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that there are many materialistic persons who become preachers, gurus, religionists or philosophers only for the sake of maintaining a high standard of living and sense gratification for themselves and their families. Sometimes they adopt the dress of a sannyāsī or preacher. They train some of their family members as lawyers and continually seek help from a high court to acquire riches on the plea of maintaining temples. Although such persons may call themselves preachers, live in Vṛndāvana or Navadvīpa, and also print many religious books, it is all for the same purpose, namely to earn a living to maintain their wives and children. They may also professionally recite the Bhāgavatam or other scriptures, worship the Deity in the temple and initiate disciples. Making a show of devotional paraphernalia, they may also collect money from the public and use it to cure the disease of some family member or near relative. Sometimes they become bābājīs or collect money on the plea of worshiping the poor, whom they call daridra-nārāyaṇa, or for social and political upliftment. Thus they spread a network of business schemes to collect money for sense gratification by cheating people in general who have no knowledge of pure devotional service. Such cheaters cannot understand that by offering devotional service to the Supreme Personality of Godhead, one can be elevated to a position of eternal servitude to the Lord, which is even greater than the position of Brahmā and other demigods. Unfortunately, fools have no understanding of the perpetual pleasure of devotional service.

Antya TEXT 9.70

tomā lāgi' rāmānanda rājya tyāga kailā

tomā lāgi' sanātana 'viṣaya' chāḍilā //CC Antya, 9.70//

SYNONYMS

tomā lāgi'-for Your sake; rāmānanda—Rāmānanda Rāya; rājya—the kingdom; tyāga kailā—gave up; tomā lāgi'-for Your sake; sanātana—Sanātana Gosvāmī; viṣaya—material life; chāḍilā—gave up.

TRANSLATION

"It is only for Your sake that Rāmānanda Rāya resigned from the governorship of South India and Sanātana Gosvāmī gave up his post as minister.

Antya TEXT 9.71

tomā lāgi' raghunātha sakala chāḍila

hethāya tāhāra pitā viṣaya pāṭhāila //CC Antya, 9.71//

SYNONYMS

tomā lāgi'-for Your sake; raghunātha—Raghunātha dāsa; sakala chāḍila—gave up everything; hethāya—here; tāhāra pitā—his father; viṣaya pāṭhāila—sent money.

TRANSLATION

"It is for Your sake that Raghunātha dāsa gave up all his family relationships. His father sent money and men here to serve him.

Antya TEXT 9.72

tomāra caraṇa-kṛpā hañāche tāhāre

chatre māgi' khāya, 'viṣaya' sparśa nāhi kare //CC Antya, 9.72//

SYNONYMS

tomāra caraṇa—of Your lotus feet; kṛpā—the mercy; hañāche—has been; tāhāre—upon him; chatre—from centers for the distribution of food; māgi'-begging; khāya—he eats; viṣaya—money; sparśa nāhi kare—he does not touch.

TRANSLATION

"However, because he has received the mercy of Your lotus feet, he does not even accept his father's money. Instead he eats by begging alms from centers for the distribution of food.

Antya TEXT 9.73

rāmānandera bhāi gopīnātha-mahāśaya

tomā haite viṣaya-vāñchā, tāra icchā naya //CC Antya, 9.73//

SYNONYMS

rāmānandera—of Rāmānanda; bhāi—brother; gopīnātha—Gopīnātha Paṭṭanāyaka; mahāśaya—a great gentleman; tomā haite—from You; viṣaya-vāñchā—desire for material advantage; tāra icchā—his desire; naya—is not.

TRANSLATION

"Gopīnātha Paṭṭanāyaka is a good gentleman. He does not desire material benefits from You.

Antya TEXT 9.74

tāra duḥkha dekhi' tāra sevakādi-gaṇa

tomāre jānāila,--yāte 'ananya-śaraṇa' //CC Antya, 9.74//

SYNONYMS

tāra—his; duḥkha—distressed condition; dekhi'-seeing; tāra—his; sevaka-ādi-gaṇa—servants and friends; tomāre jānāila—informed You; yāte—because; ananya—no other; śaraṇa—shelter.

TRANSLATION

"It is not Gopīnātha who sent all those men so that You would release him from his plight. Rather, his friends and servants, seeing his distressed condition, informed You because they all knew that Gopīnātha is a soul surrendered unto You.

Antya TEXT 9.75

sei 'śuddha-bhakta', ye tomā bhaje tomā lāgi'

āpanāra sukha-duḥkhe haya bhoga-bhogī' //CC Antya, 9.75//

SYNONYMS

sei—he; śuddha-bhakta—a pure devotee; ye—who; tomā bhaje—worships You; tomā lāgi'-for Your satisfaction; āpanāra sukha-duḥkhe—for personal happiness and distress; haya—is; bhoga-bhogī—one who wants to enjoy this material world.

TRANSLATION

"Gopīnātha Paṭṭanāyaka is a pure devotee who worships You only for Your satisfaction. He does not care about his personal happiness or distress, for that is the business of a materialist.

Antya TEXT 9.76

tomāra anukampā cāhe, bhaje anukṣaṇa

acirāt mile tāñre tomāra caraṇa //CC Antya, 9.76//

SYNONYMS

tomāra—Your; anukampā—mercy; cāhe—desires; bhaje anukṣaṇa—engages in devotional service twenty-four hours a day; acirāt—very soon; mile—meet; tāñre—him; tomāra caraṇa—Your lotus feet.

TRANSLATION

"One who engages in Your devotional service twenty-four hours a day, desiring only Your mercy, will very soon attain shelter at Your lotus feet.

Antya TEXT 9.77

tat te 'nukampām susamīkṣamāṇo

bhuñjāna evātma-kṛtaṁ vipākam

hṛd-vāg-vapurbhir vidadhan namas te

jīveta yo mukti-pade sa dāya-bhāk //CC Antya, 9.77//

SYNONYMS

tat—therefore; te—Your; anukampām—compassion; su-samīkṣamāṇaḥ—hoping for; bhuñjānaḥ—enduring; eva—certainly; ātma-kṛtam—done by himself; vipākam—fruitive results; hṛt—with the heart; vāk—words; vapurbhiḥ—and body; vidadhat—offering; namaḥ—obeisances; te—unto You; jīveta—may live; yaḥ—anyone who; mukti-pade—in devotional service; saḥ—he; dāya-bhāk—a bona fide candidate.

TRANSLATION

"One who seeks Your compassion and thus tolerates all kinds of adverse conditions due to the karma of his past deeds, who engages always in Your devotional service with his mind, words and body, and who always offers obeisances unto You is certainly a bona fide candidate for becoming Your unalloyed devotee."

PURPORT

This is a verse from Śrīmad-Bhāgavatam (10.14.8).

Antya TEXT 9.78

ethā tumi vasi' raha, kene yābe ālālanātha?

keha tomā nā śunābe viṣayīra vāt //CC Antya, 9.78//

SYNONYMS

ethā—here; tumi—You; vasi'-residing; raha—kindly stay; kene—why; yābe—shall You go; ālālanātha—to Ālālanātha; keha tomā nā śunābe—no one will inform You; viṣayīra vāt—about the affairs of materialistic persons.

TRANSLATION

"Kindly stay here at Jagannātha Purī. Why should You go to Ālālanātha? Henceforward, no one will approach You about material affairs."

Antya TEXT 9.79

yadi vā tomāra tāre rākhite haya mana

āji ye rākhila, sei karibe rakṣaṇa" //CC Antya, 9.79//

SYNONYMS

yadi vā—if somehow or other; tomāra—of You; tāre—him; rākhite—to protect; haya—is; mana—mind; āji—today; ye—He who; rākhila—protected; sei—he; karibe rakṣaṇa—will give protection.

TRANSLATION

Finally Kāśī Miśra told the Lord, "If You want to give protection to Gopīnātha, then Lord Jagannātha, who protected him today, will also protect him in the future."

Antya TEXT 9.80

eta bali' kāśī-miśra gelā sva-mandire

madhyāhne pratāparudra āilā tāṇra ghare //CC Antya, 9.80//

SYNONYMS

eta bali'-saying this; kāśī-miśra—Kāśī Miśra; gelā—went; sva-mandire—to his own temple; madhyāhne—at noon; pratāparudra—King Pratāparudra; āilā—came; tāṇra ghare—to his home.

TRANSLATION

After saying this, Kāśī Miśra left the abode of Śrī Caitanya Mahāprabhu and returned to his own temple. At noon King Pratāparudra came to Kāśī Miśra's home.

Antya TEXT 9.81

pratāparudrera eka āchaye niyame

yata dina rahe teṇha śrī-puruṣottame //CC Antya, 9.81//

SYNONYMS

pratāparudrera—of King Pratāparudra; eka—one; āchaye—is; niyame—a regular duty; yata dina—as long as; rahe—remained; teṇha—he; śrī-puruṣottame—at Jagannātha Purī.

TRANSLATION

As long as King Pratāparudra stayed in his capital, Puruṣottama, he performed one regular duty.

Antya TEXT 9.82

nitya āsi' kare miśrera pāda saṁvāhana

jagannātha-sevāra kare bhiyāna śravaṇa //CC Antya, 9.82//

SYNONYMS

nitya āsi'-coming daily; kare—performs; miśrera—of Kāśī Miśra; pāda—the feet; saṁvāhana—massaging; jagannātha-sevāra—for the service of Lord Jagannātha; kare—does; bhiyāna—arrangements; śravaṇa—hearing.

TRANSLATION

He would come daily to the house of Kāśī Miśra to massage his lotus feet. The King would also hear from him about how opulently Lord Jagannātha was served.

Antya TEXT 9.83

rājā miśrera caraṇa yabe cāpite lāgilā

tabe miśra tāñre kichu bhaṅgīte kahilā //CC Antya, 9.83//

SYNONYMS

rāja—the King; miśrera—of Kāśī Miśra; caraṇa—the lotus feet; yabe—when; cāpite lāgilā—began to press; tabe—at that opportunity; miśra—Kāśī Miśra; tāñre—unto him; kichu—something; bhaṅgīte—by a hint; kahilā—informed.

TRANSLATION

When the King began pressing his lotus feet, Kāśī Miśra informed him about something through hints.

Antya TEXT 9.84

"deva, śuna āra eka aparūpa vāt!

mahāprabhu kṣetra chāḍi' yābena ālālanātha!" //CC Antya, 9.84//

SYNONYMS

deva—my dear King; śuna—hear; āra—another; eka—one; aparūpa—uncommon; vāt—news; mahāprabhu—Śrī Caitanya Mahāprabhu; kṣetra chāḍi'-

leaving Jagannātha Purī; yābena—will go; ālālanātha—to Ālālanātha.

TRANSLATION

"My dear King," he said, "please hear one uncommon item of news. Śrī Caitanya Mahāprabhu wants to leave Jagannātha Purī and go to Ālālanātha."

Antya TEXT 9.85

śuni rājā duḥkhī hailā, puchilena kāraṇa

tabe miśra kahe tāñre saba vivaraṇa //CC Antya, 9.85//

SYNONYMS

śuni—hearing; rājā—the King; duḥkhī hailā—became very unhappy; puchilena—inquired; kāraṇa—the reason; tabe—at that time; miśra kahe—Miśra said; tāñre—to him; saba—all; vivaraṇa—details.

TRANSLATION

When the King heard that Śrī Caitanya Mahāprabhu was going to Ālālanātha, he was very unhappy and inquired about the reason. Then Kāśī Miśra informed him of all the details.

Antya TEXT 9.86

"gopīnātha-paṭṭanāyake yabe cāṅge caḍāilā

tāra sevaka saba āsi' prabhure kahilā //CC Antya, 9.86//

SYNONYMS

gopīnātha-paṭṭanāyake—Gopīnātha Paṭṭanāyaka; yabe—when; cāṅge—on the cāṅga; caḍāilā—they lifted; tāra sevaka—his servants; saba—all; āsi'-coming; prabhure kahilā—informed Śrī Caitanya Mahāprabhu.

TRANSLATION

"When Gopīnātha Paṭṭanāyaka was lifted onto the cāṅga," he said, "all his servants went to inform Śrī Caitanya Mahāprabhu.

Antya TEXT 9.87

śuniyā kṣobhita haila mahāprabhura mana

krodhe gopīnāthe kailā bahuta bhartsana //CC Antya, 9.87//

SYNONYMS

śuniyā—hearing; kṣobhita haila—became agitated; mahāprabhura mana—Śrī Caitanya Mahāprabhu's mind; krodhe—in anger; gopīnāthe—unto Gopīnātha Paṭṭanāyaka; kailā—did; bahuta bhartsana—much chastisement.

TRANSLATION

"Hearing about this, Śrī Caitanya Mahāprabhu was extremely sorry at heart, and in anger He chastised Gopīnātha Paṭṭanāyaka.

Antya TEXT 9.88

'ajitendriya hañā kare rāja-viṣaya

nānā asat-pathe kare rāja-dravya vyaya //CC Antya, 9.88//

SYNONYMS

ajitendriya hañā—being mad after sense gratification; kare rāja-viṣaya—serves the government; nānā asat-pathe—in various sinful activities; kare rāja-dravya vyaya—spends the revenue of government.

TRANSLATION

"Because he is mad after sense gratification,' the Lord said, 'he acts as a government servant but spends the government's revenue for various sinful activities.

Antya TEXT 9.89

brahmasva-adhika ei haya rāja-dhana

tāhā hari' bhoga kare mahā-pāpī jana //CC Antya, 9.89//

SYNONYMS

brahmasva—a brāhmaṇa's property; adhika—more than; ei—this; haya—is; rāja-dhana—the revenue of the government; tāhā hari'-stealing that; bhoga kare—enjoys sense gratification; mahā-pāpī jana—a most sinful person.

TRANSLATION

"The revenue of the government is more sacred than the property of a brāhmaṇa. One who misappropriates the government's money and uses it to enjoy sense gratification is most sinful.

Antya TEXT 9.90

rājāra vartana khāya, āra curi kare

rāja-daṇḍya haya sei śāstrera vicāre //CC Antya, 9.90//

SYNONYMS

rājāra vartana—the salary of the King; khāya—he takes; āra—and; curi kare—steals; rāja-daṇḍya—liable to be punished by the King; haya—is; sei—he; śāstrera vicāre—the verdict of the revealed scripture.

TRANSLATION

"One who serves the government but misappropriates the government's revenue is liable to be punished by the king. That is the verdict of all revealed scriptures.

Antya TEXT 9.91

nija-kaṇḍi māge, rājā nāhi kare daṇḍa

rājā--mahā-dhārmika, ei haya pāpī bhaṇḍa! //CC Antya, 9.91//

SYNONYMS

nija-kaṇḍi—his own money; māge—demands; rājā—the King; nāhi kare daṇḍa—does not punish; rājā—the King; mahā-dhārmika—very religious; ei—this man; haya—is; pāpī—sinful; bhaṇḍa—cheat.

TRANSLATION

"The King wanted his revenue paid and did not want to enforce punishment. Therefore the King is certainly very religious. But Gopīnātha Paṭṭanāyaka is a great cheat.

Antya TEXT 9.92

rājā-kaḍi nā deya, āmāre phukāre

ei mahā-duḥkha ihān ke sahite pāre? //CC Antya, 9.92//

SYNONYMS

rājā-kaḍi—the revenue of the King; nā deya—does not pay; āmāre—to Me; phu-kāre—cries; ei—this; mahā-duḥkha—great unhappiness; ihān—here; ke sahite pāre—who can tolerate.

TRANSLATION

"He does not pay the revenue to the King, but he wants My help for release. This is a greatly sinful affair. I cannot tolerate it here.

Antya TEXT 9.93

ālālanātha yāi' tāhān niścinte rahimu

viṣayīra bhāla manda vārtā nā śunimu' " //CC Antya, 9.93//

SYNONYMS

ālālanātha yāi'-going to Ālālanātha; tāhān—there; niścinte rahimu—I shall live peacefully; viṣayīra—of materialistic persons; bhāla manda—good and bad; vārtā—news; nā śunimu—I shall not hear.

TRANSLATION

"Therefore I shall leave Jagannātha Purī and go to Ālālanātha, where I shall live peacefully and not hear about all these affairs of materialistic people.' "

Antya TEXT 9.94

eta śuni' kahe rājā pāñā mane vyathā

"saba dravya chāḍoṇ, yadi prabhu rahena ethā //CC Antya, 9.94//

SYNONYMS

eta śuni'-hearing all these details; kahe rājā—the King said; pāñā—getting; mane vyathā—pain in his mind; saba dravya chāḍoṇ—I shall give up all the dues; yadi—if; prabhu—Śrī Caitanya Mahāprabhu; rahena ethā—remains here.

TRANSLATION

When King Pratāparudra heard all these details, he felt great pain in his mind."I

shall give up all that is due from Gopīnātha Paṭṭanāyaka," he said, "if Śrī Caitanya Mahāprabhu stays here at Jagannātha Purī.

Antya TEXT 9.95

eka-kṣaṇa prabhura yadi pāiye daraśana

koṭi-cintāmaṇi-lābha nahe tāra sama //CC Antya, 9.95//

SYNONYMS

eka-kṣaṇa—for a moment; prabhura—of Śrī Caitanya Mahāprabhu; yadi—if; pāiye—I get; daraśana—an interview; koṭi-cintāmaṇi-lābha—obtaining millions of cintāmaṇi stones; nahe—is not; tāra sama—equal to that.

TRANSLATION

"If even for a moment I could get an interview with Lord Śrī Caitanya Mahāprabhu, I would not care for the profit of millions of cintāmaṇi stones.

Antya TEXT 9.96

kon chāra padārtha ei dui-lakṣa kāhana?

prāṇa-rājya karoṇ prabhu-pade nirmañchana" //CC Antya, 9.96//

SYNONYMS

kon—what; chāra—little; padārtha—matter; ei—this; dui-lakṣa kāhana—the lotus feet of Śrī Caitanya Mahāprabhu; nirmañchana—sacrificing.

TRANSLATION

"I do not care about this small sum of 200,000 kāhanas. Not to speak of this, I would indeed sacrifice everything at the lotus feet of the Lord, including my life and kingdom."

Antya TEXT 9.97

miśra kahe, "kauḍi chāḍibā,--nahe prabhura mana

tārā duḥkha pāya,--ei nā yāya sahana" //CC Antya, 9.97//

SYNONYMS

miśra kahe—Kāśī Miśra said; kauḍi chāḍibā—you shall abandon the money; nahe—is not; prabhura mana—the desire of Śrī Caitanya Mahāprabhu; tāra—they; duḥkha pāya—get unhappiness; ei—this; nā yāya sahana—is intolerable.

TRANSLATION

Kāśī Miśra hinted to the King, "It is not the Lord's desire that you forfeit the payment. He is unhappy only because the whole family is troubled."

Antya TEXT 9.98

rājā kahe,--"tāre āmi duḥkha nāhi diye

cāṅge caḍā, khaḍge ḍārā,--āmi nā jāniye //CC Antya, 9.98//

SYNONYMS

rājā kahe—the King replied; tāre—to him; āmi—I; duḥkha—unhappiness; nāhi diye—have no desire to give; cāṅge caḍā—the raising on the cāṅga; khaḍge—on the swords; ḍārā—the throwing; āmi—I; nā jāniye—did not know.

TRANSLATION

The King replied, "I have no desire to give pain to Gopīnātha Paṭṭanāyaka and his family, nor did I know about his being lifted on the cāṅga to be thrown on the swords and killed.

Antya TEXT 9.99

puruṣottama-jānāre teṅha kaila parihāsa

sei 'jānā' tāre dekhāila mithyā trāsa //CC Antya, 9.99//

SYNONYMS

puruṣottama-jānāre—at Puruṣottama Jānā, the prince; teṅha—he; kaila parihāsa—made a joke; sei jānā—that prince; tāre—unto him; dekhāila—showed; mithyā—false; trāsa—scare.

TRANSLATION

"He sneered at Puruṣottama Jānā. Therefore the prince tried to scare him as a punishment.

Antya TEXT 9.100

tumi yāha, prabhure rākhaha yatna kari'

ei mui tāhāre chāḍinu saba kauḍi" //CC Antya, 9.100//

SYNONYMS

tumi—you; yāha—go; prabhure—Śrī Caitanya Mahāprabhu; rākhaha—keep; yatna kari'-with great attention; ei mui—as far as I am concerned; tāhāre—unto him; chāḍinu—I abandon; saba kauḍi—all dues.

TRANSLATION

"Go personally to Śrī Caitanya Mahāprabhu and keep Him at Jagannātha Purī with great attention. I shall excuse Gopīnātha Paṭṭanāyaka from all his debts."

Antya TEXT 9.101

miśra kahe, "kauḍi chāḍibā,--nahe prabhura mane

kauḍi chāḍile prabhu kadācit duḥkha māne" //CC Antya, 9.101//

SYNONYMS

miśra kahe—Kāśī Miśra said; kauḍi chāḍibā—you will excuse all dues; nahe—is not; prabhura mane—the thought of Śrī Caitanya Mahāprabhu; kauḍi chāḍile—if you excuse all the dues; prabhu—Śrī Caitanya Mahāprabhu; kadācit—certainly; duḥkha māne—will be sorry.

TRANSLATION

Kāśī Miśra said, "Excusing Gopīnātha Paṭṭanāyaka of all his debts will not make the Lord happy, for that is not His intention."

Antya TEXT 9.102

rājā kahe, "kauḍi chāḍimu,--ihā nā kahibā

sahaje mora priya tā'rā,--ihā jānāibā //CC Antya, 9.102//

SYNONYMS

rājā kahe—the King said; kauḍi chāḍimu—I shall excuse all the dues; ihā—this; nā kahibā—do not speak; sahaje—naturally; mora priya—my dear friends; tā'rā

—they; ihā—this; jānāibā—let Him know.

TRANSLATION

The King said, "I shall absolve Gopīnātha Paṭṭanāyaka of all his debts, but don't speak of this to the Lord. Simply let Him know that all the family members of Bhavānanda Rāya and Gopīnātha Paṭṭanāyaka are naturally my dear friends.

Antya TEXT 9.103

bhavānanda-rāya--āmāra pūjya-garvita

tāñra putra-gaṇe āmāra sahajei prīta" //CC Antya, 9.103//

SYNONYMS

bhavānanda rāya—Bhavānanda Rāya; āmāra—by me; pūjya—worshipable; garvita—honorable; tāñra—his; putra-gaṇe—unto sons; āmāra—my; sahajei—naturally; prīta—affection.

TRANSLATION

"Bhavānanda Rāya is worthy of my worship and respect. Therefore I am always naturally affectionate to his sons."

Antya TEXT 9.104

eta bali' miśre namaskari' rājā ghare gelā

gopīnāthe 'baḍa jānāya' ḍākiyā ānilā //CC Antya, 9.104//

SYNONYMS

eta bali'-saying this; miśre namaskari'-after offering obeisances to Kāśī Miśra; rājā—the King; ghare gelā—returned to his palace; gopīnāthe—Gopīnātha Paṭṭanāyaka; baḍa jānāya—the eldest prince; ḍākiyā ānilā—called forth.

TRANSLATION

After offering obeisances to Kāśī Miśra, the King returned to his palace and called for both Gopīnātha and the eldest prince.

Antya TEXT 9.105

rājā kahe,--"saba kauḍi tomāre chāḍiluṅ

sei mālajāṭhyā daṇḍa pāṭa tomāre ta' diluṅ //CC Antya, 9.105//

SYNONYMS

rājā kahe—the King said; saba—all; kauḍi—money; tomāre—unto you; chāḍiluṅ—I excuse; sei mālajāṭhyā daṇḍa pāṭa—the place called Mālajāṭhyā Daṇḍapāṭa; tomāre—to you; ta'-certainly; diluṅ—I give.

TRANSLATION

The King told Gopīnātha Paṭṭanāyaka, "You are excused for all the money you owe the treasury, and the place known as Mālajāṭhyā Daṇḍapāṭa is again given to you for collections.

Antya TEXT 9.106

āra bāra aiche nā khāiha rāja-dhana

āji haite diluṅ tomāya dviguṇa vartana" //CC Antya, 9.106//

SYNONYMS

āra bāra—another time; aiche—like this; nā khāiha—do not misappropriate; rāja-dhana—government revenue; āji haite—from today; diluṅ—I award; tomāya—unto you; dvi-guṇa vartana—twice the salary.

TRANSLATION

"Do not again misappropriate the revenue of the government. In case you think your salary insufficient, henceforward it will be doubled."

Antya TEXT 9.107

eta bali' 'neta-dhaṭī' tāre parāila

"prabhu-ājñā lañā yāha, vidāya tomā dila" //CC Antya, 9.107//

SYNONYMS

eta bali'-saying this; neta-dhaṭī—silken wrapper; tāre parāila—put on him; prabhu-ājñā lañā—after taking permission from Śrī Caitanya Mahāprabhu; yāha—go; vidāya—farewell; tomā—to you; dila—I give.

TRANSLATION

After saying this, the King appointed him by offering him a silken wrapper for his body. "Go to Śrī Caitanya Mahāprabhu," he said. "After taking permission from Him, go to your home. I bid you farewell. Now you may go."

Antya TEXT 9.108

paramārthe prabhura kṛpā, seha rahu dūre

ananta tāhāra phala, ke balite pāre? //CC Antya, 9.108//

SYNONYMS

paramārthe—for spiritual advancement; prabhura kṛpā—mercy of Śrī Caitanya Mahāprabhu; seha—that; rahu dūre—let alone; ananta—unlimited; tāhāra—of that; phala—result; ke—who; balite pāre—can estimate.

TRANSLATION

By the mercy of Śrī Caitanya Mahāprabhu, one can certainly become spiritually advanced. Indeed, no one can estimate the results of His mercy.

Antya TEXT 9.109

'rājya-viṣaya'-phala ei--kṛpāra 'ābhāse'!

tāhāra gaṇanā kāro mane nāhi āise! //CC Antya, 9.109//

SYNONYMS

rājya-viṣaya—kingly opulence; phala—result; ei—this; kṛpāra ābhāse—by only a glimpse of such mercy; tāhāra—of that; gaṇanā—calculation; kāro—of anyone; mane—within the mind; nāhi āise—does not come.

TRANSLATION

Gopīnātha Paṭṭanāyaka achieved the result of kingly opulence due to but a glimpse of the Lord's mercy. Therefore no one can calculate the full value of His mercy.

Antya TEXT 9.110

kāhān cāṅge caḍāñā laya dhana-prāṇa!

kāhān saba chāḍi' sei rājyādi-pradāna! //CC Antya, 9.110//

SYNONYMS

kāhān—on one hand; cāṅge—on the cāṅga; caḍāñā—raising; laya—takes; dhana—wealth; prāṇa—life; kāhān—on the other hand; saba—all; chāḍi'-excusing; sei—he; rājya-ādi-pradāna—awarding the same government post and so on.

TRANSLATION

Gopīnātha Paṭṭanāyaka was lifted onto the cāṅga to be killed, and all his money was taken away, but instead his debts were excused, and he was appointed collector in the same place.

Antya TEXT 9.111

kāhān sarvasva veci' laya, deyā nā yāya kauḍi!

kāhān dviguṇa vartana, parāya neta-dhaḍi! //CC Antya, 9.111//

SYNONYMS

kāhān—on one hand; sarvasva—all possessions; veci'-selling; laya—takes; deyā nā yāya—cannot be paid; kauḍi—the debt; kāhān—on the other hand; dviguṇa vartana—twice the salary; parāya—puts on; neta-dhaḍi—the silken cover.

TRANSLATION

On one hand Gopīnātha Paṭṭanāyaka was unable to clear his debt even by selling all his possessions, but on the other his salary was doubled, and he was honored with the silken wrapper.

Antya TEXT 9.112

prabhura icchā nāhi, tāre kauḍi chāḍāibe

dviguṇa vartana kari' punaḥ 'viṣaya' dibe //CC Antya, 9.112//

SYNONYMS

prabhura icchā—the wish of the Lord; nāhi—was not; tāre kauḍi chāḍāibe—he be excused from the dues; dvi-guṇa—twice as much; vartana kari'-increasing the salary; punaḥ—again; viṣaya dibe—he should be appointed to the post.

TRANSLATION

It was not the desire of Lord Caitanya Mahāprabhu that Gopīnātha Paṭṭanāyaka be excused of his debt to the government, nor was it His desire that his salary be doubled or that he be reappointed collector at the same place.

Antya TEXT 9.113

tathāpi tāra sevaka āsi' kaila nivedana

tāte kṣubdha haila yabe mahāprabhura mana //CC Antya, 9.113//

SYNONYMS

tathāpi—still; tāra sevaka—his servant; āsi'-coming; kaila nivedana—submitted; tāte—by that; kṣubdha haila—was agitated; yabe—when; mahāprabhura mana—Śrī Caitanya Mahāprabhu's mind.

TRANSLATION

When Gopīnātha Paṭṭanāyaka's servant went to Śrī Caitanya Mahāprabhu and informed the Lord of his plight, the Lord was somewhat agitated and dissatisfied.

Antya TEXT 9.114

viṣaya-sukha dite prabhura nāhi manobala

nivedana-prabhāveha tabu phale eta phala //CC Antya, 9.114//

SYNONYMS

viṣaya—of material opulence; sukha—happiness; dite—award; prabhura—of Śrī Caitanya Mahāprabhu; nāhi—is not; manobala—desire; nivedana-prabhāveha—simply because He was informed about it; tabu—still; phale eta phala—so much of a result was obtained.

TRANSLATION

The Lord had no intention to award His devotee the happiness of material opulence, yet simply because of His being informed, such a great result was obtained.

Antya TEXT 9.115

ke kahite pāre gaurera āścarya svabhāva?

brahmā-śiva ādi yāñra nā pāya antarbhāva //CC Antya, 9.115//

SYNONYMS

ke—who; kahite pāre—can estimate; gaurera—of Śrī Caitanya Mahāprabhu; āścarya svabhāva—wonderful characteristics; brahmā-śiva—Lord Brahmā, Lord Śiva; ādi—and others; yāñra—whose; nā pāya—cannot understand; antarbhāva—the intention.

TRANSLATION

No one can estimate the wonderful characteristics of Śrī Caitanya Mahāprabhu. Even Lord Brahmā and Lord Śiva cannot understand the intentions of the Lord.

Antya TEXT 9.116

ethā kāśī-miśra āsi' prabhura caraṇe

rājāra caritra saba kailā nivedane //CC Antya, 9.116//

SYNONYMS

ethā—here; kāśī-miśra—Kāśī Miśra; āsi'-coming; prabhura—of Śrī Caitanya Mahāprabhu; caraṇe—to the feet; rājāra—of the King; caritra saba—all the behavior; kailā nivedane—informed.

TRANSLATION

Kāśī Miśra went to Śrī Caitanya Mahāprabhu and informed Him in detail of all the King's intentions.

Antya TEXT 9.117

prabhu kahe,--"kāśī-miśra, ki tumi karilā?

rāja-pratigraha tumi āmā' karāilā?" //CC Antya, 9.117//

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; kāśī-miśra—My dear Kāśī Miśra; ki—what; tumi karilā—have you done; rāja-pratigraha—taking from the King; tumi—you; āmā'-me; karāilā—have made to do.

TRANSLATION

Upon hearing about Kāśī Miśra's tactics with the King, Śrī Caitanya Mahāprabhu said, "Kāśī Miśra, what have you done? You have made Me indirectly take help from the King."

PURPORT

When the King heard the details of Gopīnātha Paṭṭanāyaka's unfortunate condemnation, he was induced to excuse his debt, in particular because he felt that Śrī Caitanya Mahāprabhu was very sorry about this incident. The Lord did not like the idea that the money forfeited to Gopīnātha Paṭṭanāyaka was indirectly a contribution to Him. Therefore He immediately protested.

Antya TEXT 9.118

miśra kahe,--"śuna, prabhu, rājāra vacane
akapaṭe rājā ei kailā nivedane //CC Antya, 9.118//

SYNONYMS

miśra kahe—Kāśī Miśra said; śuna—kindly hear; prabhu—my dear Lord; rājāra vacane—to the statement of the King; akapaṭe—without duplicity; rājā—the King; ei—this; kailā nivedane—has submitted.

TRANSLATION

Kāśī Miśra said, "My dear Lord, the King has done this without reservations. Kindly hear his statement.

Antya TEXT 9.119

'prabhu yena nāhi jānena,--rājā āmāra lāgiyā
dui-lakṣa kāhana kauḍi dileka chāḍiyā //CC Antya, 9.119//

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; yena—so that; nāhi jānena—may not think; rājā—the King; āmāra lāgiyā—for Me-dui-lakṣa kāhana kauḍi—200,000 kāhanas of kauḍis; dileka chāḍiyā—has remitted.

TRANSLATION

"The King said,'Speak to the Lord in such a way that He will not think,"For My sake the King has forfeited 200,000 kāhanas of kauḍis."

PURPORT

The kauḍi is like an American cent or Japanese yen. In the old medium of exchange, the first unit of currency was a small conchshell called a kauḍi. Four kauḍis made one gaṇḍā, twenty gaṇḍās made one paṇa, and sixteen paṇas made one kāhana. Gopīnātha Paṭṭanāyaka owed the government 200,000 kāhanas. The King absolved him of this debt, reappointed him to his post and doubled his salary.

Antya TEXT 9.120

bhavānandera putra saba--mora priyatama

inhā-sabākāre āmi dekhi ātma-sama //CC Antya, 9.120//

SYNONYMS

bhavānandera—of Bhavānanda Rāya; putra saba—all the sons; mora—to me; priyatama—very dear; inhā-sabākāre—all of them; āmi—I; dekhi—see; ātma-sama—as my relatives.

TRANSLATION

"Inform Śrī Caitanya Mahāprabhu that all the sons of Bhavānanda Rāya are especially dear to me. I consider them like members of my family.

Antya TEXT 9.121

ataeva yāhān yāhān dei adhikāra

khāya, piye, luṭe, vilāya, nā karoṇ vicāra //CC Antya, 9.121//

SYNONYMS

ataeva—therefore; yāhān yāhān—wherever; dei adhikāra—I appoint them; khāya—they eat; piye—drink; luṭe—plunder; vilāya—distribute; nā karoṇ vicāra—I do not consider.

TRANSLATION

"Therefore I have appointed them collectors in various places, and although they

spend the government's money, eat, drink, plunder and distribute it as they like, I do not take them very seriously.

Antya TEXT 9.122

rājamahindāra 'rājā' kainu rāma-rāya

ye khāila, yebā dila, nāhi lekhā-dāya //CC Antya, 9.122//

SYNONYMS

rājamahindāra—of the place known as Rājamahendrī; rājā—governor; kainu—I made; rāma-rāya—Rāmānanda Rāya; ye khāila—whatever money he took; yebā—whatever; dila—distributed; nāhi lekhā-dāya—there is no account.

TRANSLATION

"I made Rāmānanda Rāya the governor of Rājamahendrī. There is practically no account of whatever money he took and distributed in that position.

PURPORT

Near Rājamahendrī is a famous railway station. Śrīla Bhaktisiddhānta Sarasvatī notes that the present Rājamahendrī City is located on the northern bank of the Godāvarī. At the time when Rāmānanda Rāya was governor, however, the state capital, which was known as Vidyānagara or Vidyāpura, was located on the southern side of the Godāvarī, at the confluence of the Godāvarī and the sea. That was the part of the country which at that time was known as Rājamahendrī. North of Kaliṅga-deśa is Utkaliṅga, or the state of Orissa. The capital of southern Orissa was known as Rājamahendrī, but now the location of Rājamahendrī has changed.

Antya TEXT 9.123

gopīnātha ei-mata 'viṣaya' kariyā

dui-cāri-lakṣa kāhana rahe ta' khāñā //CC Antya, 9.123//

SYNONYMS

gopīnātha—Gopīnātha; ei-mata—in this way; viṣaya kariyā—doing business; dui-cāri-lakṣa kāhana—two to four hundred thousand kāhanas; rahe ta' khāñā—spends as he likes.

TRANSLATION

"Having been appointed collector, Gopīnātha, in the same way, also generally spends two to four hundred thousand kāhanas as he likes.

Antya TEXT 9.124

kichu deya, kichu nā deya, nā kari vicāra

jānā'-sahita aprītye duḥkha pāila ei-bāra //CC Antya, 9.124//

SYNONYMS

kichu—some; deya—he pays; kichu—some; nā deya—he does not pay; nā kari vicāra—I do not consider; jānā sahita—with the prince; aprītye—due to some unfriendliness; duḥkha pāila—has gotten so much trouble; ei-bāra—this time.

TRANSLATION

"Gopīnātha Paṭṭanāyaka would collect some and pay some, spending it at will, but I would not consider this very seriously. This time, however, he was put in trouble because of a misunderstanding with the prince.

Antya TEXT 9.125

'jānā' eta kailā,--ihā mui nāhi jānoṇ

bhavānandera putra-sabe ātma-sama mānoṇ //CC Antya, 9.125//

SYNONYMS

jānā—the prince; eta—such; kailā—has done; ihā—this; mui—I; nāhi jānoṇ—did not know; bhavānandera putra—the sons of Bhavānanda Rāya; sabe—all; ātma-sama mānoṇ—I considered like my relatives.

TRANSLATION

"The prince created this situation without my knowledge, but actually I consider all the sons of Bhavānanda Rāya to be like my relatives.

Antya TEXT 9.126

tānhā lāgi' dravya chāḍi'--ihā māt jāne

'sahajei mora prīti haya tāhā-sane' " //CC Antya, 9.126//

SYNONYMS

tānhā lāgi'-for them; dravya chāḍi'-I remit the debt; ihā—this; māt jāne—He does not know; sahajei—naturally; mora prīti—my affection; haya—is; tāhā-sane—with them all.

TRANSLATION

"Because of my intimate relationship with them, I have absolved Gopīnātha Paṭṭanāyaka of all his debts. Śrī Caitanya Mahāprabhu does not know this fact. Whatever I have done is because of my intimate relationship with the family of Bhavānanda Rāya.' "

Antya TEXT 9.127

śuniyā rājāra vinaya prabhura ānanda

hena-kāle āilā tathā rāya bhavānanda //CC Antya, 9.127//

SYNONYMS

śuniyā—hearing; rājāra—of the King; vinaya—submission; prabhura ānanda—Śrī Caitanya Mahāprabhu became very happy; hena-kāle—at this time; āilā—arrived; tathā—there; rāya bhavānanda—Bhavānanda Rāya.

TRANSLATION

Having heard from Kāśī Miśra all these statements concerning the King's mentality, Śrī Caitanya Mahāprabhu was very happy. At that time, Bhavānanda Rāya also arrived there.

Antya TEXT 9.128

pañca-putra-sahite āsi' paḍilā caraṇe

uṭhāñā prabhu tāñre kailā āliṅgane //CC Antya, 9.128//

SYNONYMS

pañca-putra-sahite—with five sons; āsi'-coming; paḍilā caraṇe—fell down at the lotus feet of Śrī Caitanya Mahāprabhu; uṭhāñā—getting him up; prabhu—Śrī Caitanya Mahāprabhu; tāñre—him; kailā āliṅgane—embraced.

TRANSLATION

Bhavānanda Rāya, along with his five sons, fell at the lotus feet of Śrī Caitanya Mahāprabhu, who lifted him up and embraced him.

Antya TEXT 9.129

rāmānanda-rāya ādi sabāi mililā

bhavānanda-rāya tabe balite lāgilā //CC Antya, 9.129//

SYNONYMS

rāmānanda-rāya ādi—Rāmānanda Rāya and other brothers; sabāi—all; mililā—met; bhavānanda-rāya—Bhavānanda Rāya; tabe—then; balite lāgilā—began to speak.

TRANSLATION

Thus Rāmānanda Rāya, all his brothers, and their father met Śrī Caitanya Mahāprabhu. Then Bhavānanda Rāya began speaking.

Antya TEXT 9.130

"tomāra kiṅkara ei saba mora kula

e vipade rākhi' prabhu, punaḥ nilā mūla //CC Antya, 9.130//

SYNONYMS

tomāra kiṅkara—your servants; ei saba—all these; mora kula—my family; e vipade—in this great danger; rākhi'-by saving; prabhu—my Lord; punaḥ—again; nilā mūla—have purchased.

TRANSLATION

"All these members of my family," he said, "are Your eternal servants. You have saved us from this great danger. Therefore You have purchased us for a proper price.

Antya TEXT 9.131

bhakta-vātsalya ebe prakāṣa karilā

pūrve yena pañca-pāṇḍave vipade tārīlā" //CC Antya, 9.131//

SYNONYMS

bhakta-vātsalya—love for Your devotees; ebe—now; prakāṣa karīlā—You have demonstrated; pūrve—previously; yena—as; pañca-pāṇḍave—the five Pāṇḍavas; vipade—from danger; tārīlā—You saved.

TRANSLATION

"You have now demonstrated Your love for Your devotees, just as when You previously saved the five Pāṇḍavas from great danger."

Antya TEXT 9.132

'netadhaṭī'-māthe gopīnātha caraṇe paḍilā

rājāra kṛpā-vṛttānta sakala kahilā //CC Antya, 9.132//

SYNONYMS

netadhaṭī-māthe—with the silken cover on the head; gopīnātha—Gopīnātha Paṭṭanāyaka; caraṇe paḍilā—fell down at the lotus feet; rājāra—of the King; kṛpā-vṛttānta—story of the mercy; sakala—all; kahilā—narrated.

TRANSLATION

Gopīnātha Paṭṭanāyaka, his head covered with the silken wrapper, fell at the lotus feet of Śrī Caitanya Mahāprabhu and described in detail the King's mercy toward him.

Antya TEXT 9.133

"bākī-kauḍi bāda, āra dviguṇa vartana kailā

punaḥ 'viṣaya' diyā 'neta-dhaṭī' parāilā //CC Antya, 9.133//

SYNONYMS

bākī-kauḍi bāda—excusing the balance due; āra—and; dvi-guṇa—double; vartana kailā—made the salary; punaḥ—again; viṣaya diyā—giving the post; neta-dhaṭī parāilā—decorated with the silken cloth.

TRANSLATION

"The King has excused me for the balance due," he said. "He has reappointed me to my post by honoring me with this silken cloth and has doubled my salary.

Antya TEXT 9.134

kāhāṇ cāṅgera upara sei maraṇa-pramāda!

kāhāṇ 'neta-dhaṭī' punaḥ,--e-saba prasāda! //CC Antya, 9.134//

SYNONYMS

kāhāṇ—on one hand; cāṅgera upara—on the cāṅga; sei—that; maraṇa-pramāda—danger of death; kāhāṇ—on the other hand; neta-dhaṭī—the silken cloth; punaḥ—again; e-saba—all this; prasāda—mercy.

TRANSLATION

"I was lifted upon the cāṅga to be killed, but on the contrary I was honored with this silken cloth. This is all Your mercy.

Antya TEXT 9.135

cāṅgera upare tomāra caraṇa dhyāna kailuṇ

caraṇa-smaraṇa-prabhāve ei phala pāiluṇ //CC Antya, 9.135//

SYNONYMS

cāṅgera upare—on the cāṅga; tomāra caraṇa—on Your lotus feet; dhyāna kailuṇ—I meditated; caraṇa-smaraṇa-prabhāve—by the power of remembering Your lotus feet; ei phala—these results; pāiluṇ—I have got.

TRANSLATION

"On the cāṅga I began meditating upon Your lotus feet, and the power of that remembrance has yielded all these results.

Antya TEXT 9.136

loke camatkāra mora e saba dekhiyā

praśaṁse tomāra kṛpā-mahimā gāñā //CC Antya, 9.136//

SYNONYMS

loke—among the people; camatkāra—great wonder; mora—my; e saba—all these; dekhiyā—by seeing; praśamse—they glorify; tomāra—Your; kṛpā—of mercy; mahimā—greatness; gāñā—chanting.

TRANSLATION

"Struck with wonder by my affairs, the populace is glorifying the greatness of Your mercy.

Antya TEXT 9.137

kintu tomāra smaraṇera nahe ei 'mukhya-phala'

'phalābhāsa' ei,--yāte 'viṣaya' cañcala //CC Antya, 9.137//

SYNONYMS

kintu—but; tomāra—Your; smaraṇera—of remembrance; nahe—not; ei—this; mukhya-phala—chief result; phala-ābhāsa—a glimpse of the result; ei—this; yāte—because; viṣaya—material opulence; cañcala—flickering.

TRANSLATION

"However, my Lord, these are not the principal results of meditating upon Your lotus feet. Material opulence is very flickering. Therefore it is simply a glimpse of the result of Your mercy.

PURPORT

One can achieve the highest perfection of life simply by meditating upon the lotus feet of Śrī Caitanya Mahāprabhu. Generally people are concerned with the four religious principles, namely religion, material opulence, sense gratification and liberation. However, as indicated in Śrīmad-Bhāgavatam (dharmaḥ projjhita-kaitavo 'tra), success in these four kinds of material and spiritual gain are not the true results of devotional service. The true result of devotional service is the actual development of one's dormant love for Kṛṣṇa in every circumstance. By the mercy of Śrī Caitanya Mahāprabhu, Gopīnātha Paṭṭanāyaka could understand that the material benefits he had achieved were not the ultimate result of meditating upon His lotus feet. The true result comes when one is detached from material opulences. Therefore Gopīnātha Paṭṭanāyaka prayed to the Lord for such detachment.

Antya TEXT 9.138

rāma-rāye, vāṇīnāthe kailā 'nirviṣaya'

sei kṛpā mote nāhi, yāte aiche haya! //CC Antya, 9.138//

SYNONYMS

rāma-rāye—Rāmānanda Rāya; vāṇīnāthe—Vāṇīnātha; kailā—You have made; nirviṣaya—free from all material attachment; sei kṛpā—that mercy; mote nāhi—I have not received; yāte—by which; aiche—such; haya—is.

TRANSLATION

"Your real mercy has been granted to Rāmānanda Rāya and Vāṇīnātha Rāya, for You have detached them from all material opulence. I think that I have not been favored by such mercy.

Antya TEXT 9.139

śuddha kṛpā kara, gosāñi, ghucāha 'viṣaya'

nirviṇṇa ha-inu, mote 'viṣaya' nā haya" //CC Antya, 9.139//

SYNONYMS

śuddha kṛpā—pure mercy; kara—kindly bestow; gosāñi—my Lord; ghucāha viṣaya—let me be free from all these material opulences; nirviṇṇa—detached; ha-inu—I have become; mote viṣaya nā haya—I am no longer interested in material opulences.

TRANSLATION

"Kindly bestow upon me Your pure mercy so that I may also become renounced. I am no longer interested in material enjoyment."

Antya TEXT 9.140

prabhu kahe,--sannyāsī yabe ha-ibā pañca-jana

kuṭumba-bāhulya tomāra ke kare bharaṇa? //CC Antya, 9.140//

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; sannyāsī—sannyāsīs; yabe—when; ha-ibā—will be; pañca-jana—five persons; kuṭumba-bāhulya—the many

members of the family; tomāra—your; ke—who; kare bharaṇa—will maintain.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "If you all adopt the renounced order and lose interest in dealing with pounds, shillings and pence, who will take charge of maintaining your large family?"

Antya TEXT 9.141

mahā-viṣaya kara, kibā virakta udāsa

janme-janme tumi pañca--mora 'nija-dāsa' //CC Antya, 9.141//

SYNONYMS

mahā-viṣaya—great material engagements; kara—you perform; kibā—or; virakta—renounced; udāsa—free from attachment; janme-janme—birth after birth; tumi pañca—you five; mora—My; nija-dāsa—own servants.

TRANSLATION

"Whether you are involved in material activities or become completely renounced, you five brothers are all My eternal servants, birth after birth.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that one should remember that he is eternally a servant of Kṛṣṇa. Whether one is engaged in material activity involving pounds, shillings and pence or is in the renounced order, he should always think that he is an eternal servant of God, for that is the real position of the living being. Taking sannyāsa and dealing in pounds, shillings and pence are both external affairs. One should always consider how to please and satisfy Kṛṣṇa. Thus even if one is involved in great material affairs, he will not become attached. As soon as one forgets that he is an eternal servant of Kṛṣṇa, he becomes involved in material attachments. However, if one is always conscious that Kṛṣṇa is always the supreme master and that he is an eternal servant of Kṛṣṇa, he is a liberated person in any condition. Entangling material activities will not affect him.

Antya TEXT 9.142

kintu mora kariha eka 'ājñā' pālana

'vyaya nā kariha kichu rājāra mūla-dhana' //CC Antya, 9.142//

SYNONYMS

kintu—but; mora—My; kariha—just carry out; eka—one; ājñā—order; pālana—obedience to; vyaya nā kariha—never spend; kichu—any; rājāra mūla-dhana—capital of the King.

TRANSLATION

"However, just obey one order from Me. Do not spend any of the King's revenue.

PURPORT

When a person forgets his position as an eternal servant of Kṛṣṇa, he commits many sinful activities, but one who maintains his position as an eternal servant of Kṛṣṇa cannot deviate from the path of morality, religion and ethics. At the present, people all over the world, especially in India, have forgotten their relationship with the Supreme Personality of Godhead and His eternal servants. Therefore the principles of morality, religion and ethics have almost disappeared. This situation is most unprofitable for human society. Therefore everyone should try to accept Kṛṣṇa consciousness and follow the principles of Śrī Caitanya Mahāprabhu.

Antya TEXT 9.143

rājāra mūla-dhana diyā ye kichu labhya haya

sei dhana kariha nānā dharme-karme vyaya //CC Antya, 9.143//

SYNONYMS

rājāra—of the King; mūla-dhana—revenue; diyā—after paying; ye kichu labhya haya—whatever is obtained; sei—that; dhana—money; kariha nānā dharme-karme vyaya—spend in various types of religious and fruitive activities.

TRANSLATION

"First you should pay the revenue due the King, and then you may spend the balance for religious and fruitive activities.

Antya TEXT 9.144

asad-vyaya nā kariha,--yāte dui-loka yāya"

eta bali' sabākāre dilena vidāya //CC Antya, 9.144//

SYNONYMS

asad-vyaya nā kariha—do not spend for sinful activities; yāte—by which; dui-loka yāya—one loses this life and the next; eta bali'-saying this; sabākāre—to all of them; dilena vidāya—bade farewell.

TRANSLATION

"Don't spend a farthing for sinful activities for which you will be the loser both in this life and the next." After saying this, Śrī Caitanya Mahāprabhu bade them farewell.

Antya TEXT 9.145

rāyera ghare prabhura 'kṛpā-vivarta' kahila

bhakta-vātsalya-guṇa yāte vyakta haila //CC Antya, 9.145//

SYNONYMS

rāyera—of Bhavānanda Rāya; ghare—at the home; prabhura—of Śrī Caitanya Mahāprabhu; kṛpā-vivarta—mercy appearing as something else; kahila—spoke; bhakta-vātsalya-guṇa—the quality of being very affectionate to the devotees; yāte—in which; vyakta haila—was revealed.

TRANSLATION

Thus the mercy of Śrī Caitanya Mahāprabhu was spoken of in the family of Bhavānanda Rāya. That mercy was clearly demonstrated, although it appeared to be something different.

PURPORT

The result of advancement in spiritual knowledge is not material improvement, but Śrī Caitanya Mahāprabhu advised Gopīnātha Paṭṭanāyaka how to use material opulence without incurring reactions to sinful life. From this advice, it appeared that the Lord encouraged Gopīnātha Paṭṭanāyaka to enhance his material condition. Actually, however, He did not. In fact, this was but a manifestation of His great affection for His devotee.

Antya TEXT 9.146

sabāya āliṅgiyā prabhu vidāya yabe dilā

hari-dhvani kari' saba bhakta uṭhi' gelā //CC Antya, 9.146//

SYNONYMS

sabāya—all of them; āliṅgiyā—embracing; prabhu—Śrī Caitanya Mahāprabhu; vidāya—farewell; yabe dilā—when He gave; hari-dhvani kari'-chanting the holy name of Hari; saba bhakta—all devotees; uṭhi'-getting up; gelā—left.

TRANSLATION

Śrī Caitanya Mahāprabhu embraced them all and bade them farewell. Then all the devotees got up and left, loudly chanting the holy name of Hari.

Antya TEXT 9.147

prabhura kṛpā dekhi' sabāra haila camatkāra

tāhārā bujhite nāre prabhura vyavahāra //CC Antya, 9.147//

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; kṛpā—mercy; dekhi'-seeing; sabāra haila camatkāra—everyone became struck with wonder; tāhārā—they; bujhite nāre—could not understand; prabhura vyavahāra—the behavior of Śrī Caitanya Mahāprabhu.

TRANSLATION

Seeing the extraordinary mercy the Lord granted to the family of Bhavānanda Rāya, everyone was struck with wonder. They could not understand the behavior of Śrī Caitanya Mahāprabhu.

Antya TEXT 9.148

tārā sabe yadi kṛpā karite sādḥila

'āmā' haite kichu nahe--prabhu tabe kahila //CC Antya, 9.148//

SYNONYMS

tārā—they; sabe—all; yadi—when; kṛpā karite—to show mercy; sādḥila—

requested; āmā haite kichu nahe—I cannot do anything; prabhu—Lord Caitanya; tabe—then; kahila—replied.

TRANSLATION

Indeed, when all the devotees had requested the Lord to bestow His mercy upon Gopīnātha Paṭṭanāyaka, the Lord had replied that He could do nothing.

PURPORT

When a person is sinful, he loses both the chance for spiritual advancement and the chance for material opulence. If one enjoys the material world for sense gratification, he is certainly doomed. Advancement in material opulence is not the direct mercy of the Supreme Personality of Godhead; nevertheless, it indicates the indirect mercy of the Lord, for even a person too attached to material prosperity can gradually be detached and raised to the spiritual platform. Then he can offer causeless, purified service to the Lord. When Śrī Caitanya said, āmā haite kichu nahe ("It is not My business to do anything"), He set the ideal example for a person in the renounced order. If a sannyāsī takes the side of a viṣayī, a person engaged in material activities, his character will be criticized. A person in the renounced order should not take interest in material activities, but if he does so out of affection for a particular person, that should be considered his special mercy.

Antya TEXT 9.149

gopīnāthera nindā, āra āpana-nirveda

ei-mātra kahila--ihāra nā bujhibe bheda //CC Antya, 9.149//

SYNONYMS

gopīnāthera nindā—the chastisement of Gopīnātha Paṭṭanāyaka; āra—and; āpana-nirveda—His indifference; ei—this; mātra—simply; kahila—I have described; ihāra—of this; nā bujhibe bheda—one cannot understand the depth of meaning.

TRANSLATION

I have simply described the chastisement of Gopīnātha Paṭṭanāyaka and Śrī Caitanya Mahāprabhu's indifference. But the deep meaning of this behavior is very difficult to understand.

Antya TEXT 9.150

kāśī-miśre nā sādhila, rājāre nā sādhila

udyoga vinā mahāprabhu eta phala dila //CC Antya, 9.150//

SYNONYMS

kāśī-miśre—Kāśī Miśra; nā sādhila—He did not request; rājāre—the King; nā sādhila—He did not request; udyoga vinā—without endeavor; mahāprabhu—Śrī Caitanya Mahāprabhu; eta—such; phala—result; dila—gave.

TRANSLATION

Śrī Caitanya Mahāprabhu gave so much to Gopīnātha Paṭṭanāyaka without directly making requests of either Kāśī Miśra or the King.

Antya TEXT 9.151

caitanya-caritra ei parama gambhīra

sei bujhe' tānra pade yānra mana 'dhīra' //CC Antya, 9.151//

SYNONYMS

caitanya-caritra—behavior of Lord Caitanya; ei—this; parama gambhīra—very grave; sei bujhe—he understands; tānra pade—upon His lotus feet; yānra—whose; mana—mind; dhīra—sober.

TRANSLATION

The intentions of Śrī Caitanya Mahāprabhu are so deep that one can understand them only if he has complete faith in service to the lotus feet of the Lord.

Antya TEXT 9.152

yei ihān śune prabhura vātsalya-prakāśa

prema-bhakti pāya, tānra vipada yāya nāśa //CC Antya, 9.152//

SYNONYMS

yei—one who; ihān—this; śune—hears; prabhura—of Śrī Caitanya Mahāprabhu; vātsalya-prakāśa—manifestation of special affection; prema-bhakti—loving devotional service; pāya—attains; tānra—his; vipada—dangerous

condition of life; yāya nāśa—is destroyed.

TRANSLATION

Whether or not one understands it, if one hears of this incident concerning Gopīnātha Paṭṭanāyaka's activities and Lord Śrī Caitanya Mahāprabhu's causeless mercy upon him, certainly he will be promoted to the platform of ecstatic love for the Lord, and for him all dangers will be nullified.

Antya TEXT 9.153

śrī-rūpa-raghunātha pade yāra āśa

śrī-caitanya-caritāmṛta kahe kṛṣṇadāsa //CC Antya, 9.153//

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; raghunātha—Śrīla Raghunātha dāsa Gosvāmī; pade—at the lotus feet; yāra—whose; āśa—expectation; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; kṛṣṇadāsa—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Antya-līlā, Ninth Chapter, describing the deliverance of Gopīnātha Paṭṭanāyaka and the manifestation of Lord Śrī Caitanya Mahāprabhu's causeless mercy to His devotee.

Chapter 10 Śrī Caitanya Mahāprabhu Accepts Prasāda from the Devotees

The following summary of Chapter Ten is given by Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya. Before the Ratha-yātrā ceremony, all the devotees from Bengal started for Jagannātha Purī as usual. Rāghava Paṇḍita brought with him various kinds of food for Śrī Caitanya Mahāprabhu. The food had been cooked by his sister, whose name was Damayantī, and the stock was generally known as rāghavera jhāli. Makaradhvaja Kara, an inhabitant of Pānihāṭi who accompanied Rāghava Paṇḍita, was the secretary in charge of accounting for the rāghavera

jhāli, the bags of food carried by Rāghava Paṇḍita.

The day when all the devotees arrived at Jagannātha Purī, Lord Govinda was enjoying sporting pastimes in the water of Narendra-sarovara. Śrī Caitanya Mahāprabhu also enjoyed the ceremony in the water with His devotees. As previously, Śrī Caitanya Mahāprabhu performed the cleansing ceremony at Guṇḍicā and chanted the famous verse jagamohana-pari-muṇḍā yāu. After kīrtana ended, He distributed prasāda to all the devotees and also took some Himself. Then He lay down at the door of the Gambhīrā to take rest. Somehow or other Govinda came by and massaged His feet. Govinda could not go out that day, however, and therefore he was unable to accept prasāda. From the character of Govinda it is to be learned that we may sometimes commit offenses for the service of the Lord, but not for sense gratification.

Govinda, the personal servant of Śrī Caitanya Mahāprabhu, induced the Lord to eat all the food delivered by the devotees of Bengal for His service. All the Vaiṣṇavas used to invite Śrī Caitanya Mahāprabhu to their homes. The Lord accepted the invitation of Caitanya dāsa, the son of Śivānanda Sena, and ate rice and yogurt there.

Antya TEXT 10.1

vande śrī-kṛṣṇa-caitanyam

bhaktānugraha-kātaram

yena kenāpi santuṣṭam

bhakta-dattena śraddhayā //CC Antya, 10.1//

SYNONYMS

vande—I offer my respectful obeisances; śrī-kṛṣṇa-caitanyam—to Lord Śrī Caitanya Mahāprabhu; bhakta—to His devotees; anugraha-kātaram—eager to show mercy; yena kenāpi—by anything; santuṣṭam—pleased; bhakta—by His devotees; dattena—offered; śraddhayā—with faith and love.

TRANSLATION

Let me offer my respectful obeisances unto Lord Śrī Caitanya Mahāprabhu, who is always pleased to accept anything given with faith and love by His devotees and is always ready to bestow mercy upon them.

Antya TEXT 10.2

jaya jaya gauracandra jaya nityānanda

jayādvaita-candra jaya gaura-bhakta-vṛnda //CC Antya, 10.2//

SYNONYMS

jaya jaya—all glories; gauracandra—to Śrī Caitanya Mahāprabhu; jaya—all glories; nityānanda—to Lord Nityānanda; jaya—all glories; advaita-candra—to Advaita Ācārya; jaya—all glories; gaura-bhakta-vṛnda—to the devotees of Lord Gaurāṅga.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda Prabhu!
All glories to Advaitacandra! All glories to all the devotees of Lord Caitanya!

Antya TEXT 10.3

varṣāntare saba bhakta prabhure dekhite

parama-ānande sabe nīlācala yāite //CC Antya, 10.3//

SYNONYMS

varṣa-antare—at the next year; saba bhakta—all the devotees; prabhure dekhite—to see Śrī Caitanya Mahāprabhu; parama-ānande—in great happiness; sabe—all of them; nīlācala yāite—to go to Jagannātha Purī, Nīlācala.

TRANSLATION

The next year, all the devotees were very pleased to go to Jagannātha Purī [Nīlācala] to see Śrī Caitanya Mahāprabhu.

Antya TEXT 10.4

advaitācārya-gosāñi--sarva-agra-gaṇya

ācāryaratna, ācāryanidhi, śrīvāsa ādi dhanya //CC Antya, 10.4//

SYNONYMS

advaita-ācārya-gosāñi—Advaita Ācārya Gosvāmī; sarva—of all; agra—the chief; gaṇya—to be counted; ācāryaratna—Candraśekhara; ācāryanidhi—

Puṇḍarīka Vidyānidhi; śrīvāsa—Śrīvāsa Ṭhākura; ādi—and so on; dhanya—glorious.

TRANSLATION

Advaita Ācārya Gosāṇi led the party from Bengal. He was followed by Ācāryaratna, Ācāryanidhi, Śrīvāsa Ṭhākura and other glorious devotees.

Antya TEXT 10.5

yadyapi prabhura ājñā gauḍe rahite

tathāpi nityānanda preme calilā dekhite //CC Antya, 10.5//

SYNONYMS

yadyapi—although; prabhura—of Śrī Caitanya Mahāprabhu; ājñā—the order; gauḍe rahite—to stay in Bengal; tathāpi—still; nityānanda—Lord Nityānanda; preme—in ecstatic love; calilā—went; dekhite—to see.

TRANSLATION

Śrī Caitanya Mahāprabhu had ordered Lord Nityānanda to stay in Bengal, but nevertheless, because of ecstatic love, Lord Nityānanda also went to see Him.

Antya TEXT 10.6

anurāgera lakṣaṇa ei,--'vidhi' nāhi māne

tānra ājñā bhāṅge tānra saṅgera kāraṇe //CC Antya, 10.6//

SYNONYMS

anurāgera—of real affection; lakṣaṇa—symptom; ei—this; vidhi—the regulation; nāhi māne—does not care for; tānra—His; ājñā—order; bhāṅge—neglects; tānra—His; saṅgera—association; kāraṇe—for the purpose of.

TRANSLATION

Indeed, it is a symptom of real affection that one breaks the order of the Supreme Personality of Godhead, not caring for the regulative principles, to associate with Him.

Antya TEXT 10.7

rāse yaiche ghara yāite gopīre ājñā dilā

tānra ājñā bhāṅgi' tānra saṅge se rahilā //CC Antya, 10.7//

SYNONYMS

rāse—at the time of the rāsa dance; yaiche—as; ghara yāite—to return home; gopīre—the gopīs; ājñā dilā—Lord Kṛṣṇa ordered; tānra—His; ājñā—order; bhāṅgi'-breaking; tānra saṅge—in His association; se—they; rahilā—kept themselves.

TRANSLATION

During the rāsa dance, Kṛṣṇa asked all the gopīs to return home, but the gopīs neglected His order and stayed there for His association.

Antya TEXT 10.8

ājñā-pālana kṛṣṇera yaiche paritoṣa

preme ājñā bhāṅgile haya koṭi-sukha-poṣa //CC Antya, 10.8//

SYNONYMS

ājñā-pālana—by carrying out the order; kṛṣṇera—of Lord Kṛṣṇa; yaiche—as; paritoṣa—happiness; preme—in ecstatic love; ājñā bhāṅgile—when one breaks the order; haya—there is; koṭi-sukha-poṣa—millions of times more happiness.

TRANSLATION

If one carries out Kṛṣṇa's order, Kṛṣṇa is certainly pleased, but if one sometimes breaks His order due to ecstatic love, that gives Him millions of times greater happiness.

Antya TEXTS 10.9-11

vāsudeva-datta, murāri-gupta, gaṅgādāsa

śrīmān-sena, śrīmān-paṇḍita, akiñcana kṛṣṇadāsa

murāri, garuḍa-paṇḍita, buddhimanta-khāṇna

sañjaya-puruṣottama, paṇḍita-bhagavān

śuklāmbara, nṛsimhānanda āra yata jana

sabāi calilā, nāma nā yāya likhana //CC Antya, 10.9-11//

SYNONYMS

vāsudeva-datta—Vāsudeva Datta; murāri-gupta—Murāri Gupta; gaṅgādāsa—Gaṅgādāsa; śrīmān-sena—Śrīmān Sena; śrīmān-pañḍita—Śrīmān Paṇḍita; akiñcana kṛṣṇadāsa—Akiñcana Kṛṣṇadāsa; murāri—Murāri Gupta; garuḍa-pañḍita—Garuḍa Paṇḍita; buddhimanta-khāṇna—Buddhimanta Khān; sañjaya puruṣottama—Sañjaya Puruṣottama; paṇḍita-bhagavān—Bhagavān Paṇḍita; śuklāmbara—Śuklāmbara; nṛsimhānanda—Nṛsimhānanda; āra—and; yata—as many; jana—persons; sabāi—all; calilā—went; nāma—names; nā yāya likhana—it is not possible to mention.

TRANSLATION

Vāsudeva Datta, Murāri Gupta, Gaṅgādāsa, Śrīmān Sena, Śrīmān Paṇḍita, Akiñcana Kṛṣṇadāsa, Murāri Gupta, Garuḍa Paṇḍita, Buddhimanta Khān, Sañjaya Puruṣottama, Bhagavān Paṇḍita, Śuklāmbara Brahmācārī, Nṛsimhānanda Brahmācārī and many others joined together to go to Jagannātha Purī. It would be impossible to mention the names of them all.

Antya TEXT 10.12

kulīna-grāmī, khaṇḍa-vāsī mililā āsiyā

śivānanda-sena calilā sabāre lañā //CC Antya, 10.12//

SYNONYMS

kulīna-grāmī—the residents of Kulīna-grāma; khaṇḍa-vāsī—the residents of Khaṇḍa; mililā āsiyā—came and joined; śivānanda-sena—Śivānanda Sena; calilā—went; sabāre lañā—taking all of them.

TRANSLATION

The inhabitants of Kulīna-grāma and Khaṇḍa also came and joined. Śivānanda Sena took the leadership and thus started taking care of them all.

Antya TEXT 10.13

rāghava-pañḍita cale jhāli sājāiyā

damayantī yata dravya diyāche kariyā //CC Antya, 10.13//

SYNONYMS

rāghava-pañḍita—Rāghava Pañḍita; cale—goes; jhāli sājāiyā—after preparing his bag of food; damayantī—his sister; yata dravya—all the goods; diyāche kariyā—cooked and prepared.

TRANSLATION

Rāghava Pañḍita came with bags full of food prepared very nicely by his sister, Damayantī.

Antya TEXT 10.14

nānā apūrva bhakṣya-dravya prabhura yogya bhoga

vatsareka prabhu yāhā karena upayoga //CC Antya, 10.14//

SYNONYMS

nānā—various; apūrva—unparalleled; bhakṣya-dravya—eatables; prabhura—of Śrī Caitanya Mahāprabhu; yogya bhoga—just suitable for the eating; vatsareka—for one year; prabhu—Śrī Caitanya Mahāprabhu; yāhā—which; karena upayoga—uses.

TRANSLATION

Damayantī made varieties of unparalleled food just suitable for Lord Śrī Caitanya Mahāprabhu to eat. The Lord ate it continually for one year.

Antya TEXTS 10.15-16

āmra-kāśandi, ādā-kāśandi jhāla-kāśandi nāma

nembu-ādā āmra-koli vividha vidhāna

āmsi, āma-khaṇḍa, tailāmra, āma-sattā

yatna kari' guṇḍā kari' purāṇa sukutā //CC Antya, 10.15-16//

SYNONYMS

āmra-kāśandi—āmra-kāśandi; ādā-kāśandi—ādā-kāśandi; jhāla-kāśandi—jhāla-kāśandi; nāma—named; nembu-ādā—a preparation made with lime and ginger; āmra-koli—āmra-koli; vividha vidhāna—various preparations; āmsi—āmsi;

āma-khaṇḍa—āma-khaṇḍa; tailāmra—mango within mustard oil; āma-sattā—āma-sattā; yatna kari'-with great attention; guṇḍā kari'-making into a powder; purāṇa sukutā—dried bitter vegetables such as bitter melon.

TRANSLATION

These are the names of some of the pickles and condiments in the bags of Rāghava Paṇḍita: āmra-kāśandi, ādā-kāśandi, jhāla-kāśandi, nembu-ādā, āmra-koli, āmsi, āma-khaṇḍa, tailāmra and āma-sattā. With great attention, Damayantī also made dried bitter vegetables into a powder.

Antya TEXT 10.17

'sukutā' bali' avajñā nā kariha citte

sukutāya ye sukha prabhura, tāhā nahe pañcāmṛte //CC Antya, 10.17//

SYNONYMS

sukutā—sukutā; bali'-because; avajñā—neglect; nā kariha—do not make; citte—within the mind; sukutāya—from sukutā; ye—which; sukha—happiness; prabhura—of Śrī Caitanya Mahāprabhu; tāhā—that; nahe—is not; pañcāmṛte—in pañcāmṛta.

TRANSLATION

Do not neglect sukutā because it is a bitter preparation. Śrī Caitanya Mahāprabhu derived more happiness from eating this sukutā than from drinking pañcāmṛta [a preparation of milk, sugar, ghee, honey and curd].

Antya TEXT 10.18

bhāva-grāhī mahāprabhu sneha-mātra laya

sukutā pātā kāśandite mahā-sukha pāya //CC Antya, 10.18//

SYNONYMS

bhāva-grāhī—one who accepts the purpose; mahāprabhu—Śrī Caitanya Mahāprabhu; sneha—affection; mātra—only; laya—accepts; sukutā pātā—in leaves of sukutā; kāśandite—in kāśandi; mahā-sukha—much pleasure; pāya—gets.

TRANSLATION

Since Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead, He extracts the purpose from everything. He accepted Damayantī's affection for Him, and therefore He derived great pleasure even from the dried bitter leaves of sukutā and from kāsandi [a sour condiment].

Antya TEXT 10.19

'manuṣya'-buddhi damayantī kare prabhura pāya

guru-bhojane udare kabhu 'āma' hañā yāya //CC Antya, 10.19//

SYNONYMS

manuṣya-buddhi—considering an ordinary human being; damayantī—the sister of Rāghava Paṇḍita; kare—does; prabhura pāya—at the lotus feet of Śrī Caitanya Mahāprabhu; guru-bhojane—by overeating; udare—in the abdomen; kabhu—sometimes; āma—mucus; hañā yāya—there is.

TRANSLATION

Because of her natural love for Śrī Caitanya Mahāprabhu, Damayantī considered the Lord an ordinary human being. Therefore she thought that He would become sick by overeating and there would be mucus within His abdomen.

PURPORT

Because of pure love, the devotees of Kṛṣṇa in Goloka Vṛndāvana, Vrajabhūmi, loved Kṛṣṇa as an ordinary human being like them. Yet although they considered Kṛṣṇa one of them, their love for Kṛṣṇa knew no bounds. Similarly, because of extreme love, devotees like Rāghava Paṇḍita and his sister, Damayantī, thought of Śrī Caitanya Mahāprabhu as a human being, but their love for Him was boundless. By overeating, an ordinary human being becomes prone to a disease called amla-pitta, which is a product of indigestion characterized by acidity of the stomach. Damayantī thought that such a condition would afflict Śrī Caitanya Mahāprabhu.

Antya TEXT 10.20

sukutā khāile sei āma ha-ibeka nāśa

ei sneha mane bhāvi' prabhura ullāsa //CC Antya, 10.20//

SYNONYMS

sukutā khāile—by eating the sukutā; sei āma—that mucus; ha-ibeka nāśa—will be vanquished; ei—this; sneha-affection; mane—in the mind; bhāvi'-thinking of; prabhura—of Śrī Caitanya Mahāprabhu; ullāsa—delight.

TRANSLATION

Because of sincere affection, she thought that eating this sukutā would cure the Lord's disease. Considering these affectionate thoughts of Damayantī, the Lord was very pleased.

Antya TEXT 10.21

priyeṇa saṅgrathya vipakṣa-sannidhāv

upāhitām vakṣasi pīvara-stanī

srajaṁ na kācid vijahau jalāvilām

vasanti hi premṇi guṇā na vastuni //CC Antya, 10.21//

SYNONYMS

priyeṇa—by the lover; saṅgrathya—after stringing; vipakṣa-sannidhau—in the presence of an opposite party; upāhitām—placed; vakṣasi—on the chest; pīvara-stanī—having raised breasts; srajaṁ—a garland; na—not; kācit—some beloved; vijahau—rejected; jala-āvilām—muddy; vasanti—reside; hi—because; premṇi—in love; guṇāḥ—attributes; na—not; vastuni—in the material things.

TRANSLATION

"A dear lover strung a garland and placed it on the shoulder of his beloved in the presence of her co-wives. She had raised breasts and was very beautiful, yet although the garland was tainted with mud, she did not reject it, for its value lay not in material things but in love."

PURPORT

This is a verse from the Kirātārjunīya by Bhāravī.

Antya TEXT 10.22

dhaniyā-mauharīra taṇḍula guṇḍā kariyā

nāḍu bāndhiyāche cini-pāka kariyā //CC Antya, 10.22//

SYNONYMS

dhaniyā—of coriander seeds; mauharīra—of anise seeds; taṇḍula—grains; guṇḍā kariyā—grinding to a powder; nāḍu bāndhiyāche—rendered into laḍḍus; cini-pāka kariyā—cooking with sugar.

TRANSLATION

Damayantī powdered coriander and anise seeds, cooked them with sugar and made them into small sweetmeats that were shaped like small balls.

Antya TEXT 10.23

śuṇṭhi-khaṇḍa nāḍu, āra āma-pitta-hara

pr̥thak pr̥thak bāndhi' vastrera kuthalī bhitara //CC Antya, 10.23//

SYNONYMS

śuṇṭhi-khaṇḍa nāḍu—sweetmeat balls made with dried ginger; āra—and; āma-pitta-hara—which removes mucus caused by too much bile; pr̥thak pr̥thak—separately; bāndhi'-packaging; vastrera—of cloth; kuthalī—small bags; bhitara—within.

TRANSLATION

She made balls of sweetmeats with dried ginger to remove mucus caused by too much bile. She put all these preparations separately into small cloth bags.

Antya TEXT 10.24

koli-śuṇṭhi, koli-cūrṇa, koli-khaṇḍa āra

kata nāma la-iba, śata-prakāra 'ācāra' //CC Antya, 10.24//

SYNONYMS

koli-śuṇṭhi—dried ginger and berries; koli-cūrṇa—powder of berries; koli-khaṇḍa—another preparation of berries; āra—and; kata nāma—how many names; la-iba—I shall call; śata-prakāra—a hundred varieties; ācāra—condiments and pickles.

TRANSLATION

She made a hundred varieties of condiments and pickles. She also made koli-śuṇṭhi, koli-cūrṇa, koli-khaṇḍa and many other preparations. How many should I name?

Antya TEXT 10.25

nārikela-khaṇḍa nāḍu, āra nāḍu gaṅgā-jala

cira-sthāyī khaṇḍa-vikāra karilā sakala //CC Antya, 10.25//

SYNONYMS

nārikela-khaṇḍa nāḍu—sweetmeat balls made with coconut powder; āra—and; nāḍu gaṅgā-jala—a sweetmeat ball as white as Ganges water; cira-sthāyī—long-lasting; khaṇḍa-vikāra—modified forms of sugar-candy sweets; karilā—made; sakala—all.

TRANSLATION

She made many sweetmeats shaped like balls. Some were made with powdered coconut, and others looked as white as the water of the Ganges. In this way she made many varieties of long-lasting sugar confections.

Antya TEXT 10.26

cira-sthāyī kṣīra-sāra, maṇḍādi-vikāra

amṛta-karpūra ādi aneka prakāra //CC Antya, 10.26//

SYNONYMS

cira-sthāyī—long-lasting; kṣīra-sāra—cheese; maṇḍādi-vikāra—varieties of sweetmeats made from maṇḍa, or milk and cream; amṛta-karpūra—a preparation made with milk and camphor; ādi—and others; aneka prakāra—many varieties.

TRANSLATION

She made long-lasting cheese, many varieties of sweetmeats with milk and cream, and many other varied preparations, such as amṛta-karpūra.

Antya TEXT 10.27

śālikācuṭi-dhānyera 'ātapa' ciḍā kari'

nūtana-vastrera baḍa kuthalī saba bhari' //CC Antya, 10.27//

SYNONYMS

śālikācuṭi-dhānyera—of a kind of fine rice; ātapa—dried in the sunshine; ciḍā kari'-making flat rice; nūtana-vastrera—of new cloth; baḍa kuthalī—a large bag; saba—all; bhari'-filling.

TRANSLATION

She made flat rice from fine, unboiled, śāli paddy and filled a large bag made of new cloth.

Antya TEXT 10.28

kateka ciḍā huḍum kari' ghṛtete bhājiyā

cini-pāke nāḍu kailā karpūrādi diyā //CC Antya, 10.28//

SYNONYMS

kateka ciḍā—some of the flat rice; huḍum kari'-making into puffed rice; ghṛtete bhājiyā—frying in ghee; cini-pāke—by cooking in sugar juice; nāḍu kailā—made into round balls; karpūra-ādi diyā—mixing with camphor and other ingredients.

TRANSLATION

She made some of the flat rice into puffed rice, fried it in ghee, cooked it in sugar juice, mixed in some camphor and rolled it into balls.

Antya TEXTS 10.29-30

śāli-dhānyera taṇḍula-bhājā cūrṇa kariyā

ghṛta-sikta cūrṇa kailā cini-pāka diyā

karpūra, marica, lavaṅga, elāci, rasavāsa

cūrṇa diyā nāḍu kailā parama suvāsa //CC Antya, 10.29-30//

SYNONYMS

śāli-dhānyera—of rice of a fine quality; taṇḍula—the grains; bhājā—being fried; cūrṇa kariyā—making it into a powder; ghṛta-sikta—moistened with ghee; cūrṇa

—the powder; kailā—made; cini-pāka diyā—by cooking with sugar; karpūra—camphor; marica—black pepper; lavaṅga—cloves; elāci—cardamom; rasa-vāsa—and other spices; cūrṇa—to the powder; diyā—adding; nāḍu—round sweetmeats; kailā—made; parama su-vāsa—very palatable.

TRANSLATION

She powdered fried grains of fine rice, moistened the powder with ghee and cooked it in a solution of sugar. Then she added camphor, black pepper, cloves, cardamom and other spices and rolled it into balls that were very palatable and aromatic.

Antya TEXT 10.31

śāli-dhānyera kha-i punaḥ gḥṛtete bhājiyā

cini-pāka ukhḍā kailā karpūrādi diyā //CC Antya, 10.31//

SYNONYMS

śāli-dhānyera kha-i—parched rice from fine paddy; punaḥ—again; gḥṛtete bhājiyā—frying with ghee; cini-pāka—boiling with sugar juice; ukhḍā—of the name ukhḍā; kailā—made; karpūra-ādi diyā—mixing with camphor.

TRANSLATION

She took parched rice from fine paddy, fried it in ghee, cooked it in a sugar solution, mixed in some camphor and thus made a preparation called ukhḍā or muḍki.

Antya TEXT 10.32

phuṭkalāi cūrṇa kari' gḥṛte bhājāila

cini-pāke karpūrādi diyā nāḍu kaila //CC Antya, 10.32//

SYNONYMS

phuṭkalāi—fused peas fried in ghee and soaked in sugar juice; cūrṇa kari'-making into powder; gḥṛte bhājāila—fried with ghee; cini-pāke—cooking with sugar; karpūra-ādi—camphor and other ingredients; diyā—adding; nāḍu kaila—made round sweetmeat balls.

TRANSLATION

Another variety of sweet was made with fused peas that were powdered, fried in ghee and then cooked in sugar juice. Camphor was mixed in, and then the sweet was rolled into a ball.

Antya TEXT 10.33

kahite nā jāni nāma e-janme yāhāra

aiche nānā bhakṣya-dravya sahasra-prakāra //CC Antya, 10.33//

SYNONYMS

kahite nā jāni—I cannot speak; nāma—the names; e-janme—in this life; yāhāra—of which; aiche—similar; nānā—many; bhakṣya-dravya—eatables; sahasra-prakāra—hundreds and thousands of varieties.

TRANSLATION

I could not mention the names of all these wonderful eatables, even in a lifetime. Damayantī made hundreds and thousands of varieties.

Antya TEXT 10.34

rāghavera ājñā, āra karena damayantī

duñhāra prabhute sneha parama-bhakati //CC Antya, 10.34//

SYNONYMS

rāghavera ājñā—the order of Rāghava Paṇḍita; āra—and; karena—executes; damayantī—Damayantī; duñhāra—of both of them; prabhute—unto Śrī Caitanya Mahāprabhu; sneha—affection; parama-bhakati—highly developed devotional service.

TRANSLATION

Damayantī made all these preparations following the order of her brother, Rāghava Paṇḍita. Both of them had unlimited affection for Śrī Caitanya Mahāprabhu and were advanced in devotional service.

Antya TEXT 10.35

gaṅgā-mṛttikā āni' vastrete chāniyā

pāṇpaḍi kariyā dilā gandha-dravya diyā //CC Antya, 10.35//

SYNONYMS

gaṅgā-mṛttikā—dirt from the River Ganges; āni'-bringing; vastrete—through a cloth; chāniyā—pressing; pāṇpaḍi kariyā dilā—made into small balls; gandha-dravya diyā—mixing with aromatic agents.

TRANSLATION

Damayantī took earth from the Ganges, dried it, powdered it, strained it through a fine cloth, mixed in aromatic ingredients and rolled it into small balls.

Antya TEXT 10.36

pātala mṛt-pātre sandhānādi bhari'

āra saba vastu bhare vastrera kuthalī //CC Antya, 10.36//

SYNONYMS

pātala—thin; mṛt-pātre—in pots of earth; sandhāna-ādi—condiments and other items; bhari'-filling; āra—other; saba—all; vastu—things; bhare—filled; vastrera kuthalī—small bags of cloth.

TRANSLATION

The condiments and similar items were put into thin earthen pots, and everything else was put into small cloth bags.

Antya TEXT 10.37

sāmānya jhāli haite dviguṇa jhāli kailā

pāripāṭi kari' saba jhāli bharāilā //CC Antya, 10.37//

SYNONYMS

sāmānya—small; jhāli—bags; haite—from; dvi-guṇa—twice as big; jhāli—bags; kailā—made; pāripāṭi kari'-with great attention; saba jhāli—all the bags; bharāilā—she filled.

TRANSLATION

From small bags Damayantī made bags that were twice as large. Then with great

attention she filled all the large ones with the small ones.

Antya TEXT 10.38

jhāli bāndhi' mohara dila āgraha kariyā

tina bojhāri jhāli vahe krama kariyā //CC Antya, 10.38//

SYNONYMS

jhāli bāndhi'-binding the bags; mohara dila—she sealed; āgraha kariyā—with great attention; tina bojhāri—three carriers; jhāli vahe—carried the bags; krama kariyā—one after another.

TRANSLATION

She then wrapped and sealed each and every bag with great attention. The bags were carried by three bearers, one after another.

Antya TEXT 10.39

saṅkṣepe kahiluṅ ei jhālira vicāra

'rāghavera jhāli' bali' vikhyāti yāhāra //CC Antya, 10.39//

SYNONYMS

saṅkṣepe—in brief; kahiluṅ—I have spoken; ei jhālira—of these bags; vicāra—the description; rāghavera jhāli—the bags of Rāghava; bali'-as; vikhyāti—the fame; yāhāra—of which.

TRANSLATION

Thus I have briefly described the bags that have become famous as rāghavera jhāli.

Antya TEXT 10.40

jhālira upara 'munsiba' makaradhvaja-kara

prāṇa-rūpe jhāli rākhe hañā tatpara //CC Antya, 10.40//

SYNONYMS

jhālira upara—upon the bags; munsiba—the superintendent; makaradhvaja-kara

—Makaradhvaja Kara; prāṇa-rūpe—like his life; jhāli rākhe—he keeps the bags; hañā tatpara—with great attention.

TRANSLATION

The superintendent for all those bags was Makaradhvaja Kara, who kept them with great attention like his very life.

Antya TEXT 10.41

ei-mate vaiṣṇava saba nīlācale āilā

daive jagannāthera se dina jala-līlā //CC Antya, 10.41//

SYNONYMS

ei-mate—in this way; vaiṣṇava saba—all the Vaiṣṇavas; nīlācale āilā—came to Nīlācala; daive—by chance; jagannāthera—of Lord Jagannātha; se dina—that day; jala-līlā—pastimes in the water.

TRANSLATION

Thus all the Vaiṣṇavas from Bengal went to Jagannātha Purī. By chance, they arrived on the day when Lord Jagannātha performs pastimes in the water.

Antya TEXT 10.42

narendrera jale 'govinda' naukāte caḍiyā

jala-kṛīḍā kare saba bhakta-gaṇa lañā //CC Antya, 10.42//

SYNONYMS

narendrera jale—upon the water of the lake known as Narendra-sarovara; govinda—Lord Govinda; naukāte caḍiyā—getting aboard a boat; jala-kṛīḍā kare—displays His water pastimes; saba bhakta-gaṇa—all the devotees; lañā—taking.

TRANSLATION

Boarding a boat in the waters of Narendra-sarovara, Lord Govinda performed His water pastimes with all the devotees.

Antya TEXT 10.43

sei-kāle mahāprabhu bhakta-gaṇa-saṅge

narendre āilā dekhite jala-keli-raṅge //CC Antya, 10.43//

SYNONYMS

sei-kāle—at that time; mahāprabhu—Śrī Caitanya Mahāprabhu; bhakta-gaṇa-saṅge—with His devotees; narendre āilā—arrived at the Narendra Lake; dekhite—to see; jala-keli—the pastimes on the water; raṅge—in great jubilation.

TRANSLATION

Then Śrī Caitanya Mahāprabhu arrived with His personal associates to see the jubilant pastimes of Lord Jagannātha in the Narendra-sarovara.

Antya TEXT 10.44

sei-kāle āilā saba gauḍera bhakta-gaṇa

narendrete prabhu-saṅge ha-ila milana //CC Antya, 10.44//

SYNONYMS

sei-kāle—at the same time; āilā—arrived; saba—all; gauḍera bhakta-gaṇa—the devotees from Bengal; narendrete—at the lake known as Narendra-sarovara; prabhu-saṅge—with Lord Śrī Caitanya Mahāprabhu; ha-ila milana—there was a meeting.

TRANSLATION

At the same time, all the devotees from Bengal arrived at the lake and had a great meeting with the Lord.

Antya TEXT 10.45

bhakta-gaṇa paḍe āsi' prabhura caraṇe

uṭhāñā prabhu sabāre kailā āliṅgane //CC Antya, 10.45//

SYNONYMS

bhakta-gaṇa—the devotees; paḍe—fell; āsi'-coming; prabhura caraṇe—at the lotus feet of Śrī Caitanya Mahāprabhu; uṭhāñā—getting them up; prabhu—Śrī Caitanya Mahāprabhu; sabāre—all of them; kailā āliṅgane—embraced.

TRANSLATION

All the devotees immediately fell at the lotus feet of Śrī Caitanya Mahāprabhu, and the Lord lifted and embraced every one of them.

Antya TEXT 10.46

gauḍīyā-sampradāya saba karena kīrtana

prabhura milane uṭhe premera krandana //CC Antya, 10.46//

SYNONYMS

gauḍīyā-sampradāya—of the group of Vaiṣṇavas from Bengal; saba—all; karena kīrtana—perform congregational chanting; prabhura milane—upon meeting Śrī Caitanya Mahāprabhu; uṭhe—rise; premera krandana—crying in ecstatic love.

TRANSLATION

The Gauḍīya-sampradāya, consisting of all the devotees from Bengal, began congregational chanting. When they met the Lord, they began to cry loudly in ecstatic love.

Antya TEXT 10.47

jala-kṛīḍā, vādyā, gīta, nartana, kīrtana

mahā-kolāhala tīre, salile khelana //CC Antya, 10.47//

SYNONYMS

jala-kṛīḍā—the pastimes in the water; vādyā—musical vibration; gīta—singing; nartana—dancing; kīrtana—chanting; mahā-kolāhala—tumultuous sound; tīre—on the bank; salile—in the water; khelana—sporting.

TRANSLATION

Because of the pastimes in the water, there was great jubilation on the shore, with music, singing, chanting, dancing and tumultuous crying.

Antya TEXT 10.48

gauḍīyā-saṅkīrtane āra rodana miliyā

mahā-kolāhala haila brahmāṇḍa bhariyā //CC Antya, 10.48//

SYNONYMS

gauḍīyā-saṅkīrtane—congregational chanting by the Gauḍīya Vaiṣṇavas; āra—and; rodana—crying; miliyā—mixing; mahā-kolāhala—a great, tumultuous sound vibration; haila—there was; brahmāṇḍa—the universe; bhariyā—filling.

TRANSLATION

The chanting and crying of the Gauḍīya Vaiṣṇavas mixed and created a tumultuous sound vibration that filled the entire universe.

Antya TEXT 10.49

saba bhakta lañā prabhu nāmilena jale

sabā lañā jala-kṛīḍā karena kutūhale //CC Antya, 10.49//

SYNONYMS

saba bhakta—all the devotees; lañā—taking; prabhu—Śrī Caitanya Mahāprabhu; nāmilena jale—got down in the water; sabā lañā—taking all of them; jala-kṛīḍā—activities in the water; karena—performs; kutūhale—in great jubilation.

TRANSLATION

Śrī Caitanya Mahāprabhu entered the water with His devotees and began His pastimes with them in great jubilation.

Antya TEXT 10.50

prabhura ei jala-kṛīḍā dāsa-vṛndāvana

'caitanya-maṅgale' vistāri' kariyāchena varṇana //CC Antya, 10.50//

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; ei—these; jala-kṛīḍā—activities in the water; dāsa-vṛndāvana—Vṛndāvana dāsa Ṭhākura; caitanya-maṅgale—in his book Caitanya-maṅgala, now known as Caitanya-bhāgavata; vistāri'-describing in detail; kariyāchena varṇana—has narrated.

TRANSLATION

In his Caitanya-maṅgala [now known as Caitanya-bhāgavata], Vṛndāvana dāsa Ṭhākura has given a detailed description of the activities the Lord performed in the water.

Antya TEXT 10.51

punaḥ ihāṅ varṇile punarukti haya

vyartha likhana haya, āra grantha bāḍaya //CC Antya, 10.51//

SYNONYMS

punaḥ—again; ihāṅ—here; varṇile—if I describe; punaḥ-ukti haya—it will be repetition; vyartha—useless; likhana—writing; haya—is; āra—and; grantha bāḍaya—increases the volume of the book.

TRANSLATION

There is no use describing here the activities of the Lord again. It would simply be repetitious and would increase the size of this book.

Antya TEXT 10.52

jala-līlā kari' govinda calilā ālaya

nija-gaṇa lañā prabhu gelā devālaya //CC Antya, 10.52//

SYNONYMS

jala-līlā kari'-after finishing the pastimes on the water; govinda—Lord Jagannātha in His moving form as Govinda; calilā ālaya—returned to His place; nija-gaṇa—His devotees; lañā—taking; prabhu—Śrī Caitanya Mahāprabhu; gelā—went; deva-ālaya—to the temple.

TRANSLATION

After concluding His pastimes in the water, Lord Govinda returned to His residence. Then Śrī Caitanya Mahāprabhu went to the temple, taking all His devotees with Him.

PURPORT

The Deity referred to herein as Govinda is the vijaya-vigraha in the temple of Jagannātha. When there is a need to take Jagannātha somewhere, the vijaya-

vighraha is taken because the body of Jagannātha is very heavy. The vijaya-vighraha in the Jagannātha temple is known as Govinda. For the pastimes in the Narendrasarovara, the vijaya-vighraha was carried there instead of Lord Jagannātha.

Antya TEXT 10.53

jagannātha dekhi' punaḥ nija-ghare āilā

prasāda ānāñā bhakta-gaṇe khāoyāilā //CC Antya, 10.53//

SYNONYMS

jagannātha dekhi'-after seeing Lord Jagannātha; punaḥ—again; nija-ghare—to His residence; āilā—returned; prasāda—prasāda; ānāñā—causing to be brought; bhakta-gaṇe khāoyāilā—fed the devotees.

TRANSLATION

When Śrī Caitanya Mahāprabhu returned to His residence after visiting the temple of Jagannātha, He asked for a large quantity of Lord Jagannātha's prasāda, which He then distributed among His devotees so that they could eat sumptuously.

Antya TEXT 10.54

iṣṭa-goṣṭhī sabā lañā kata-kṣaṇa kailā

nija nija pūrva-vāsāya sabāya pāṭhailā //CC Antya, 10.54//

SYNONYMS

iṣṭa-goṣṭhī—discussion of spiritual matters; sabā lañā—taking all the devotees; kata-kṣaṇa—for some time; kailā—did; nija nija—respective; pūrva-vāsāya—to the former residences; sabāya—all; pāṭhailā—He sent.

TRANSLATION

After talking with all the devotees for some time, Śrī Caitanya Mahāprabhu asked them to occupy the individual residences in which they had lived the previous year.

Antya TEXT 10.55

govinda-ṭhāñi rāghava jhāli samarpilā

bhojana-grhera koṇe jhāli govinda rākhilā //CC Antya, 10.55//

SYNONYMS

govinda-ṭhāñi—in charge of Govinda; rāghava—Rāghava Paṇḍita; jhāli—the jhāli, the bags of eatables; samarpilā—delivered; bhojana-grhera—of the dining room; koṇe—in the corner; jhāli—the bags; govinda—Govinda; rākhilā—kept.

TRANSLATION

Rāghava Paṇḍita delivered the bags of eatables to Govinda, who kept them in a corner of the dining room.

Antya TEXT 10.56

pūrva-vatsarera jhāli ājāḍa kariyā

dravya bharibāre rākhe anya grhe lañā //CC Antya, 10.56//

SYNONYMS

pūrva-vatsarera—of the previous year; jhāli—bags; ājāḍa kariyā—emptying; dravya bharibāre—to fill with goods; rākhe—keeps; anya grhe—to another room; lañā—taking.

TRANSLATION

Govinda thoroughly emptied the bags from the previous year and kept them in another room to fill them with other goods.

Antya TEXT 10.57

āra dina mahāprabhu nija-gaṇa lañā

jagannātha dekhilena śayyotthāne yāñā //CC Antya, 10.57//

SYNONYMS

āra dina—the next day; mahāprabhu—Śrī Caitanya Mahāprabhu; nija-gaṇa lañā—accompanied by His personal devotees; jagannātha dekhilena—saw Lord Jagannātha; śayyā-utthāne—at the time of rising early from bed; yāñā—going.

TRANSLATION

The next day, Śrī Caitanya Mahāprabhu went with His personal devotees to see Lord Jagannātha when Lord Jagannātha arose early in the morning.

Antya TEXT 10.58

beḍā-saṅkīrtana tāhān ārambha karilā

sāta-sampradāya tabe gāite lāgilā //CC Antya, 10.58//

SYNONYMS

beḍā-saṅkīrtana—surrounding congregational chanting; tāhān—there; ārambha karilā—began; sāta-sampradāya—seven groups; tabe—thereupon; gāite lāgilā—began to chant.

TRANSLATION

After seeing Lord Jagannātha, Śrī Caitanya Mahāprabhu began His all-encompassing saṅkīrtana. He formed seven groups, which then began to chant.

PURPORT

For an explanation of the beḍā-saṅkīrtana, one may refer to Madhya-līlā, Chapter Eleven, verses 215-238.

Antya TEXT 10.59

sāta-sampradāye nṛtya kare sāta jana

advaita ācārya, āra prabhu-nityānanda //CC Antya, 10.59//

SYNONYMS

sāta-sampradāye—in the seven groups; nṛtya kare—danced; sāta jana—seven persons; advaita ācārya—Advaita Ācārya; āra—and; prabhu-nityānanda—Lord Nityānanda.

TRANSLATION

In each of the seven groups was a principal dancer like Advaita Ācārya and Lord Nityānanda.

Antya TEXT 10.60

vakreśvara, acyutānanda, paṇḍita-śrīvāsa

satyarāja-khāṇna, āra narahari-dāsa //CC Antya, 10.60//

SYNONYMS

vakreśvara—Vakreśvara; acyutānanda—Acyutānanda; paṇḍita-śrīvāsa—Paṇḍita Śrīvāsa; satyarāja-khāṇna—Satyarāja Khān; āra—and; narahari-dāsa—Narahari dāsa.

TRANSLATION

The dancers in the other groups were Vakreśvara Paṇḍita, Acyutānanda, Paṇḍita Śrīvāsa, Satyarāja Khān and Narahari dāsa.

Antya TEXT 10.61

sāta-sampradāye prabhu karena bhramaṇa

'mora sampradāye prabhu'--aiche sabāra mana //CC Antya, 10.61//

SYNONYMS

sāta-sampradāye—in the seven groups; prabhu—Śrī Caitanya Mahāprabhu; karena bhramaṇa—wanders; mora sampradāye prabhu—Śrī Caitanya Mahāprabhu is in our group; aiche—in this way; sabāra mana—everyone was thinking.

TRANSLATION

As Śrī Caitanya Mahāprabhu walked from one group to another inspecting them, the men in each group thought, "The Lord is within our group."

Antya TEXT 10.62

saṅkīrtana-kolāhale ākāśa bhedila

saba jagannātha-vāsī dekhite āila //CC Antya, 10.62//

SYNONYMS

saṅkīrtana-kolāhale—tumultuous roaring of congregational chanting; ākāśa bhedila—filled the sky; saba—all; jagannātha-vāsī—the inhabitants of Jagannātha Purī; dekhite āila—came to see.

TRANSLATION

The congregational chanting made a tumultuous roar that filled the sky. All the inhabitants of Jagannātha Purī came to see the kīrtana.

Antya TEXT 10.63

rājā āsi' dūre dekhe nija-gaṇa lañā

rāja-patnī saba dekhe aṭṭālī caḍiyā //CC Antya, 10.63//

SYNONYMS

rājā—the King; āsi'-coming; dūre—from a distant place; dekhe—sees; nija-gaṇa lañā—accompanied by his personal staff; rāja-patnī—the queens; saba—all; dekhe—see; aṭṭālī caḍiyā—going up high in the palace.

TRANSLATION

Accompanied by his personal staff, the King also came there and watched from a distance, and all the queens watched from the elevated parts of the palace.

Antya TEXT 10.64

kīrtana-āṭope pṛthivī kare ṭalamala

'hari-dhvani' kare loka, haila kolāhala //CC Antya, 10.64//

SYNONYMS

kīrtana-āṭope—by the force of congregational chanting; pṛthivī—the whole world; kare ṭalamala—trembles; hari-dhvani kare—chanted the transcendental sound Hari; loka—people in general; haila—there was; kolāhala—a tumultuous sound.

TRANSLATION

Due to the forceful vibration of kīrtana, the entire world began trembling. When everyone chanted the holy name, they made a tumultuous sound.

Antya TEXT 10.65

ei-mata kata-kṣaṇa karāilā kīrtana

āpane nācite tabe prabhura haila mana //CC Antya, 10.65//

SYNONYMS

ei-mata—in this way; kata-kṣaṇa—for some time; karāilā kīrtana—caused kīrtana to be performed; āpane—personally; nācite—to dance; tabe—then; prabhura haila mana—Śrī Caitanya Mahāprabhu desired.

TRANSLATION

In this way the Lord had congregational chanting performed for some time, and then He Himself desired to dance.

Antya TEXT 10.66

sāta-dike sāta-sampradāya gāya, bājāya

madhye mahā-premāveśe nāce gaura-rāya //CC Antya, 10.66//

SYNONYMS

sāta-dike—in seven directions; sāta-sampradāya—the seven groups; gāya—chant; bājāya—play on the mṛdaṅga; madhye—in the center; mahā-premāveśe—in great ecstatic love of Kṛṣṇa; nāce—dances; gaura-rāya—Śrī Caitanya Mahāprabhu.

TRANSLATION

The seven groups began chanting and beating their drums in seven directions, and Śrī Caitanya Mahāprabhu began dancing in the center in great ecstatic love.

Antya TEXT 10.67

uḍiyā-pada mahāprabhura mane smṛti haila

svarūpere sei pada gāite ājñā dila //CC Antya, 10.67//

SYNONYMS

uḍiyā-pada—a line of a song in the language of Orissa; mahāprabhura—of Śrī Caitanya Mahāprabhu; mane—in the mind; smṛti haila—was remembered; svarūpere—unto Svarūpa Dāmodara Gosvāmī; sei pada—that special line; gāite—to sing; ājñā dila—ordered.

TRANSLATION

Śrī Caitanya Mahāprabhu remembered a line in the Orissan language and ordered Svarūpa Dāmodara to sing it.

Antya TEXT 10.68

"jagamohana-pari-muṇḍā yāu" //CC Antya, 10.68//

SYNONYMS

jagamohana—the kīrtana hall known as Jagamohana; pari—in; muṇḍā—my head; yāu—let it be offered.

TRANSLATION

"Let my head fall at the feet of Jagannātha in the kīrtana hall known as Jagamohana."

Antya TEXT 10.69

ei pade nṛtya karena parama-āveśe

saba-loka caudike prabhura prema-jale bhāse //CC Antya, 10.69//

SYNONYMS

ei pade—by this line; nṛtya karena—dances; parama-āveśe—in great ecstatic love; saba-loka—all people; cau-dike—in all four directions; prabhura—of Śrī Caitanya Mahāprabhu; prema-jale—in tears of love; bhāse—float.

TRANSLATION

Simply because of this line, Śrī Caitanya Mahāprabhu was dancing in greatly ecstatic love. People all around Him floated in the water of His tears.

Antya TEXT 10.70

'bol 'bol' balena prabhu śrī-bāhu tuliyā

hari-dhvani kare loka ānande bhāsiyā //CC Antya, 10.70//

SYNONYMS

bol—chant; bol—chant; balena—said; prabhu—the Lord; śrī-bāhu—His

transcendental arms; tuliyā—raising; hari-dhvani kare—chanted the holy name Hari; loka—people; ānande bhāsiyā—floating in transcendental bliss.

TRANSLATION

Raising His two arms, the Lord said, "Chant! Chant!" Floating in transcendental bliss, the people responded by chanting the holy name of Hari.

Antya TEXT 10.71

prabhu paḍi' mūrchā yāya, śvāsa nāhi āra

ācambite uṭhe prabhu kariyā huṅkāra //CC Antya, 10.71//

SYNONYMS

prabhu—the Lord; paḍi'-falling down; mūrchā yāya—became unconscious; śvāsa nāhi—there was no breathing; āra—and; ācambite—suddenly; uṭhe—stands up; prabhu—Śrī Caitanya Mahāprabhu; kariyā huṅkāra—making a loud sound.

TRANSLATION

The Lord fell to the ground unconscious, not even breathing. Then suddenly He stood up, making a loud sound.

Antya TEXT 10.72

saghana pulaka,--yena śimulera taru

kabhu praphullita aṅga, kabhu haya saru //CC Antya, 10.72//

SYNONYMS

sa-ghana—constant; pulaka—standing of the hairs of the body; yena—like; śimulera taru—the śimula tree; kabhu—sometimes; praphullita—swollen; aṅga—body; kabhu—sometimes; haya—is; saru—lean and thin.

TRANSLATION

The hairs on His body constantly stood up like the thorns on a śimula tree. Sometimes His body was swollen and sometimes lean and thin.

Antya TEXT 10.73

prati roma-kūpe haya prasveda, raktodgama

jaja 'gaga' 'pari' 'mumu'--gadgada vacana //CC Antya, 10.73//

SYNONYMS

prati roma-kūpe—in every hole of the hair; haya—there was; prasveda—perspiration; rakta-udgama—a profusion of blood; jaja gaga pari mumu—the sounds "jaja gaga pari mumu"; gadgada—faltering; vacana—words.

TRANSLATION

He bled and perspired from every pore of His body. His voice faltered. Unable to say the line properly, He uttered only, "jaja gaga pari mumu."

Antya TEXT 10.74

eka eka danta yena pr̥thak pr̥thak naḍe

aiche naḍe danta,--yena bhūme khasi' paḍe //CC Antya, 10.74//

SYNONYMS

eka eka—each and every; danta—tooth; yena—as if; pr̥thak pr̥thak—separately; naḍe—shakes; aiche—like that; naḍe—shake; danta—the teeth; yena—as if; bhūme—on the ground; khasi'-becoming loose; paḍe—fall.

TRANSLATION

All His teeth shook, as if each were separate from the others. Indeed, they seemed about to fall to the ground.

Antya TEXT 10.75

kṣaṇe kṣaṇe bāḍe prabhura ānanda-āveśa

ṭṭīya prahara ha-ila, nṛtya nahe śeṣa //CC Antya, 10.75//

SYNONYMS

kṣaṇe kṣaṇe—at every moment; bāḍe—increases; prabhura—of Śrī Caitanya Mahāprabhu; ānanda-āveśa—transcendental bliss; ṭṭīya prahara—mid-afternoon; ha-ila—there was; nṛtya—the dancing; nahe śeṣa—did not end.

TRANSLATION

His transcendental bliss increased at every moment. Therefore even by midafternoon the dancing had not ended.

Antya TEXT 10.76

saba lokera uthalila ānanda-sāgara

saba loka pāsarila deha-ātma-ghara //CC Antya, 10.76//

SYNONYMS

saba lokera—of every person; uthalila—overflowed; ānanda-sāgara—the ocean of transcendental bliss; saba loka—every person; pāsarila—forgot; deha—body; ātma—mind; ghara—home.

TRANSLATION

The ocean of transcendental bliss overflowed, and everyone present forgot his body, mind and home.

Antya TEXT 10.77

tabe nityānanda prabhu sṛjilā upāya

krame-krame kīrtanīyā rākhila sabāya //CC Antya, 10.77//

SYNONYMS

tabe—at that time; nityānanda—Lord Nityānanda; prabhu—the Lord; sṛjilā upāya—made a device; krame-krame—by and by; kīrtanīyā—the chanters; rākhila—stopped; sabāya—all.

TRANSLATION

Then Lord Nityānanda found a way to end the kīrtana. He gradually stopped all the chanters.

Antya TEXT 10.78

svarūpera saṅge mātṛa eka sampradāya

svarūpera saṅge seha manda-svara gāya //CC Antya, 10.78//

SYNONYMS

svarūpera saṅge—with Svarūpa Dāmodara; mātra—only; eka—one; sampradāya—group; svarūpera saṅge—with Svarūpa Dāmodara; seha—they; manda-svara—very softly; gāya—chanted.

TRANSLATION

Thus only one group continued chanting with Svarūpa Dāmodara, and they chanted very softly.

Antya TEXT 10.79

kolāhala nāhi, prabhura kichu bāhya haila

tabe nityānanda sabāra śrama jānāila //CC Antya, 10.79//

SYNONYMS

kolāhala—tumultuous sound; nāhi—there was not; prabhura—of Śrī Caitanya Mahāprabhu; kichu—some; bāhya—external consciousness; haila—there was; tabe—at that time; nityānanda—Lord Nityānanda; sabāra—of all of them; śrama—fatigue; jānāila—informed.

TRANSLATION

When there was no longer a tumultuous sound, Śrī Caitanya Mahāprabhu returned to consciousness. Then Nityānanda Prabhu informed Him of the fatigue of the chanters and dancers.

Antya TEXT 10.80

bhakta-śrama jāni' kailā kīrtana samāpana

sabā lañā āsi' kailā samudre snapana //CC Antya, 10.80//

SYNONYMS

bhakta-śrama—the fatigue of the devotees; jāni'-understanding; kailā—performed; kīrtana samāpana—ending the chanting; sabā lañā āsi'-accompanied by all of them; kailā—did; samudre—in the sea; snapana—bathing.

TRANSLATION

Understanding the fatigue of the devotees, Śrī Caitanya Mahāprabhu stopped the congregational chanting. Then He bathed in the sea, accompanied by them all.

Antya TEXT 10.81

saba lañā prabhu kailā prasāda bhojana

sabāre vidāya dilā karite śayana //CC Antya, 10.81//

SYNONYMS

saba lañā—with all of them; prabhu—Śrī Caitanya Mahāprabhu; kailā—performed; prasāda bhojana—taking prasāda; sabāre—to everyone; vidāya dilā—bade farewell; karite śayana—to take rest.

TRANSLATION

Then Śrī Caitanya Mahāprabhu took prasāda with all of them and then asked them to return to their dwellings and take rest.

Antya TEXT 10.82

gambhīrāra dvāre karena āpane śayana

govinda āsiyā kare pāda-samvāhana //CC Antya, 10.82//

SYNONYMS

gambhīrāra dvāre—at the door of the Gambhīrā, the small room within the room; karena—does; āpane—personally; śayana—lying down; govinda—His personal servant Govinda; āsiyā—coming; kare—performs; pāda-samvāhana—massaging the legs.

TRANSLATION

Śrī Caitanya Mahāprabhu lay down at the door of the Gambhīrā, and Govinda came there to massage His legs.

Antya TEXTS 10.83-84

sarva-kāla āche ei sudṛḍha 'niyama'

'prabhu yadi prasāda pāñā karena śayana

govinda āsiyā kare pāda-samvāhana

tabe yāi' prabhura 'śeṣa' karena bhojana' //CC Antya, 10.83-84//

SYNONYMS

sarva-kāla—all the time; āche—there is; ei—this; su-dṛḍha—hard-and-fast; niyama—regulation; prabhu—Śrī Caitanya Mahāprabhu; yadi—when; prasāda pāñā—after taking His meals; karena śayana—lies down; govinda—Govinda; āsiyā—coming; kare—performs; pāda-samvāhana—massaging the legs; tabe—thereafter; yāi'-going; prabhura—of Śrī Caitanya Mahāprabhu; śeṣa—the remnants of food; karena bhojana—eats.

TRANSLATION

It was a steady, long-standing rule that Śrī Caitanya Mahāprabhu would lie down to rest after lunch and Govinda would come to massage His legs. Then Govinda would honor the remnants of food left by Śrī Caitanya Mahāprabhu.

Antya TEXT 10.85

saba dvāra yuḍi' prabhu kariyāchena śayana

bhitare yāite nāre, govinda kare nivedana //CC Antya, 10.85//

SYNONYMS

saba dvāra—the whole door; yuḍi'-occupying the space of; prabhu—Śrī Caitanya Mahāprabhu; kariyāchena śayana—was lying down; bhitare—within; yāite nāre—could not go; govinda—Govinda; kare nivedana—he requested.

TRANSLATION

This time when the Lord lay down, He occupied the entire doorway. Govinda could not enter the room, and therefore he made the following request.

Antya TEXT 10.86

'eka-pāśa hao, more deha' bhitara yāite'

prabhu kahe,--'śakti nāhi aṅga cālāite' //CC Antya, 10.86//

SYNONYMS

eka-pāśa hao—kindly turn on one side; more—me; deha'-allow; bhitara—within; yāite—to go; prabhu kahe—Śrī Caitanya Mahāprabhu replied; śakti—strength; nāhi—there is not; aṅga cālāite—to move My body.

TRANSLATION

"Kindly turn on one side. Let me pass to enter the room." However, the Lord replied, "I don't have the strength to move My body."

Antya TEXT 10.87

bāra bāra govinda kahe eka-dik ha-ite

prabhu kahe,--'aṅga āmi nāri cālāite' //CC Antya, 10.87//

SYNONYMS

bāra bāra—again and again; govinda—Govinda; kahe—requests; eka-dik ha-ite—to turn on one side; prabhu kahe—Śrī Caitanya Mahāprabhu replied; aṅga—My body; āmi—I; nāri cālāite—cannot move.

TRANSLATION

Govinda made his request again and again, but the Lord replied, "I cannot move My body."

Antya TEXT 10.88

govinda kahe,--'karite cāhi pāda-samvāhana'

prabhu kahe,--'kara vā nā kara, yei laya tomāra mana' //CC Antya, 10.88//

SYNONYMS

govinda kahe—Govinda said; karite—to do; cāhi—I want; pāda-samvāhana—massaging Your legs; prabhu kahe—the Lord replied; kara—do; vā—or; nā kara—do not do; yei—whatever; laya tomāra mana—you decide.

TRANSLATION

Govinda repeatedly requested, "I want to massage Your legs," but the Lord said, "Do it or don't do it. It depends upon your mind."

Antya TEXT 10.89

tabe govinda bahirvāsa tāñra upare diyā

bhitara-ghare gelā mahāprabhure lañghiyā //CC Antya, 10.89//

SYNONYMS

tabe—then; govinda—Govinda; bahirvāsa—outward wrapper; tāñra upare—over Him; diyā—spreading; bhitara-ghare—within the room; gelā—went; mahāprabhure lañghiyā—crossing Śrī Caitanya Mahāprabhu.

TRANSLATION

Then Govinda spread the Lord's wrapper over the Lord's body and in this way entered the room by crossing over Him.

Antya TEXT 10.90

pāda-samvāhana kaila, kaṭi-prṣṭha cāpila

madhūra-mardane prabhura pariśrama gela //CC Antya, 10.90//

SYNONYMS

pāda-samvāhana—massaging of the legs; kaila—he performed; kaṭi—waist; prṣṭha—back; cāpila—pressed; madhūra-mardane—by mild pressing; prabhura—of Śrī Caitanya Mahāprabhu; pariśrama—fatigue; gela—went away.

TRANSLATION

Govinda massaged the Lord's legs as usual. He pressed the Lord's waist and back very softly, and thus all the Lord's fatigue went away.

Antya TEXT 10.91

sukhe nidrā haila prabhura, govinda cāpe aṅga

daṇḍa-dui ba-i prabhura hailā nidrā-bhaṅga //CC Antya, 10.91//

SYNONYMS

sukhe—very nicely; nidrā haila prabhura—Śrī Caitanya Mahāprabhu slept; govinda—Govinda; cāpe aṅga—pressed the body; daṇḍa-dui bāi—after about forty-five minutes; prabhura—of Śrī Caitanya Mahāprabhu; hailā—there was; nidrā-bhaṅga—breaking of sleep.

TRANSLATION

As Govinda stroked His body, the Lord slept very nicely for about forty-five

minutes, and then His sleep broke.

Antya TEXT 10.92

govinde dekhiyā prabhu bale kruddha hañā

'āji kene eta-kṣaṇa āchis vasiyā? //CC Antya, 10.92//

SYNONYMS

govinde dekhiyā—seeing Govinda; prabhu—Śrī Caitanya Mahāprabhu; bale—said; kruddha hañā—in an angry mood; āji—today; kene—why; eta-kṣaṇa—for so long; āchis—have you been; vasiyā—sitting.

TRANSLATION

When Śrī Caitanya Mahāprabhu saw Govinda sitting by His side, He was somewhat angry. "Why have you been sitting here for so long today?" the Lord asked.

Antya TEXT 10.93

mora nidrā haile kene nā gelā prasāda khāite?

govinda kahe--'dvāre śuilā, yāite nāhi pathe' //CC Antya, 10.93//

SYNONYMS

mora nidrā haile—when I fell asleep; kene—why; nā gelā—did you not go; prasāda khāite—to take your meal; govinda kahe—Govinda said; dvāre—the door; śuilā—You were blocking; yāite—to go; nāhi pathe—there is no passage.

TRANSLATION

"Why didn't you go to take your meal after I fell asleep?" the Lord asked. Govinda replied, "You were lying down, blocking the door, and there was no way to go."

Antya TEXT 10.94

prabhu kahe,--'bhitare tabe āilā kemane?

taiche kene prasāda laite nā kailā gamane? //CC Antya, 10.94//

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; bhitare—inside; tabe—then; āilā—you came; kemane—how; taiche—in the same way; kene—why; prasāda laite—to take prasāda; nā kailā gamane—did you not go.

TRANSLATION

The Lord asked, "How did you enter the room? Why didn't you go out to take your lunch in the same way?"

Antya TEXT 10.95

govinda kahe mane--"āmāra 'sevā' se 'niyama'

aparādha ha-uka, kibā narake gamana //CC Antya, 10.95//

SYNONYMS

govinda kahe—Govinda said; mane—within his mind; āmāra sevā—my service; se niyama—that is the regulation; aparādha ha-uka—let there be offenses; kibā—or; narake—to hell; gamana—going.

TRANSLATION

Govinda mentally replied, "My duty is to serve, even if I have to commit offenses or go to hell.

Antya TEXT 10.96

'sevā' lāgi' koṭi 'aparādha' nāhi gaṇi

sva-nimitta 'aparādhābhāse' bhaya māni" //CC Antya, 10.96//

SYNONYMS

sevā lāgi'-for the matter of service; koṭi aparādha—ten million offenses; nāhi gaṇi—I do not care for; sva-nimitta—for my personal self; aparādha-ābhāse—by a glimpse of an offense; bhaya māni—I am afraid.

TRANSLATION

"I would not mind committing hundreds and thousands of offenses for the service of the Lord, but I greatly fear committing even a glimpse of an offense

for my own self."

Antya TEXT 10.97

eta saba mane kari' govinda rahilā

prabhu ye puchilā, tāra uttara nā dilā //CC Antya, 10.97//

SYNONYMS

eta saba—all this; mane kari'-thinking; govinda rahilā—Govinda kept silent; prabhu—Śrī Caitanya Mahāprabhu; ye—what; puchilā—inquired; tāra—of that; uttara—reply; nā dilā—did not give.

TRANSLATION

Thinking in this way, Govinda kept silent. He did not reply to the Lord's inquiry.

Antya TEXT 10.98

pratyaha prabhura nidrāya yāna prasāda la-ite

se divasera śrama dekhi' lāgilā cāpite //CC Antya, 10.98//

SYNONYMS

prati-aha—daily; prabhura nidrāya—when the Lord was asleep; yāna—he goes; prasāda la-ite—to accept his lunch; se divasera—of that day; śrama—the weariness; dekhi'-seeing; lāgilā cāpite—began to press.

TRANSLATION

It was Govinda's practice to go take lunch when the Lord was asleep. On that day, however, seeing the Lord's weariness, Govinda continued massaging His body.

Antya TEXT 10.99

yāiteha patha nāhi, yāibe kemane?

mahā-aparādha haya prabhura lañghane //CC Antya, 10.99//

SYNONYMS

yāiteha—to go; patha nāhi—there was no passage; yāibe kemane—how would

he go away; mahā-aparādhā—a great offense; haya—there would be; prabhura lañghane—to cross over the body of Śrī Caitanya Mahāprabhu.

TRANSLATION

There was no way to go. How could he leave? When he thought of crossing over the Lord's body, he considered it a great offense.

Antya TEXT 10.100

ei saba haya bhakti-śāstra-sūkṣma marma

caitanyera kṛpāya jāne ei saba dharma //CC Antya, 10.100//

SYNONYMS

ei saba—all these; haya—are; bhakti-śāstra—of the system of devotional service; sūkṣma marma—finer principles; caitanyera kṛpāya—by the mercy of Śrī Caitanya Mahāprabhu; jāne—one can understand; ei saba—all these; dharma—principles of devotional service.

TRANSLATION

These are some of the finer points of etiquette in devotional service. Only one who has received the mercy of Śrī Caitanya Mahāprabhu can understand these principles.

PURPORT

Karmīs, fruitive workers, cannot understand the finer conclusions of devotional service because they accept only its ritualistic value but do not understand how devotional service satisfies the Supreme Personality of Godhead. The karmīs view the formalities as a means of advancing in religion, economic development, sensual satisfaction and liberation. Although these are only material results of following religious principles, the karmīs consider them everything. Such ritualistic activities are called karma. Karmīs who adopt devotional service very loosely and who therefore remain on the platform of material activities are called prākṛta-sahajiyās. They cannot understand how pure devotional service is rendered in paternal and conjugal love, for this can be understood only by the special mercy bestowed by Śrī Caitanya Mahāprabhu upon pure devotees.

Antya TEXT 10.101

bhakta-guṇa prakāśite prabhu baḍa raṅgī

ei saba prakāśite kailā eta bhaṅgī //CC Antya, 10.101//

SYNONYMS

bhakta-guṇa—the attributes of the devotee; prakāśite—to manifest; prabhu—the Lord; baḍa raṅgī—very interested; ei saba—all these; prakāśite—to manifest; kailā—He performed; eta—such; bhaṅgī—incident.

TRANSLATION

The Lord is very interested in manifesting the exalted qualities of His devotees, and that is why He engineered this incident.

Antya TEXT 10.102

saṅkṣepe kahiluṅ ei pari-muṇḍā-nṛtya

adyāpiha gāya yāhā caitanyera bhṛtya //CC Antya, 10.102//

SYNONYMS

saṅkṣepe—in brief; kahiluṅ—I have described; ei—this; pari-muṇḍā-nṛtya—dancing in the dancing hall of Jagannātha's temple; adyāpiha—even up-to-date; gāya—sing about; yāhā—which; caitanyera bhṛtya—the servants of Śrī Caitanya Mahāprabhu.

TRANSLATION

Thus I have briefly described Śrī Caitanya Mahāprabhu's dancing in the hall of the Jagannātha temple. The servants of Śrī Caitanya Mahāprabhu sing about this dancing even now.

Antya TEXT 10.103

ei-mata mahāprabhu lañā nija-gaṇa

guṇḍicā-grhera kailā kṣālana, mārjana //CC Antya, 10.103//

SYNONYMS

ei-mata—in this way; mahāprabhu—Śrī Caitanya Mahāprabhu; lañā nija-gaṇa—accompanied by His personal associates; guṇḍicā-grhera—of the Guṇḍicā

temple; kailā—performed; kṣālana—washing; mārjana—cleansing.

TRANSLATION

Accompanied by His personal associates, Śrī Caitanya Mahāprabhu washed and swept the Guṇḍicā temple, cleansing it as usual.

Antya TEXT 10.104

pūrvavat kailā prabhu kīrtana, nartana

pūrvavat ṭoṭāya kailā vanya-bhojana //CC Antya, 10.104//

SYNONYMS

pūrva-vat—as previously; kailā—performed; prabhu—Śrī Caitanya Mahāprabhu; kīrtana—chanting; nartana—dancing; pūrva-vat—as previously; ṭoṭāya—in the garden; kailā—performed; vanya-bhojana—taking a picnic.

TRANSLATION

The Lord danced and chanted and then enjoyed a picnic in the garden as He had done before.

Antya TEXT 10.105

pūrvavat ratha-āge karilā nartana

herā-pañcamī-yātrā kailā daraśana //CC Antya, 10.105//

SYNONYMS

pūrva-vat—as previously; ratha-āge—in front of the chariot; karilā nartana—performed dancing; herā-pañcamī-yātrā—the festival of Herā-pañcamī; kailā daraśana—He saw.

TRANSLATION

As previously, He danced in front of the Jagannātha cart and observed the festival of Herā-pañcamī.

Antya TEXT 10.106

cāri-māsa varṣāya rahilā saba bhakta-gaṇa

janmāṣṭamī ādi yātrā kailā daraśana //CC Antya, 10.106//

SYNONYMS

cāri-māsa-for four months; varṣāya-of the rainy season; rahilā-stayed; saba bhakta-gaṇa-all the devotees; janmāṣṭamī ādi yātrā-festivals like Lord Kṛṣṇa's birth ceremony; kailā daraśana-observed.

TRANSLATION

All the devotees from Bengal stayed in Jagannātha Purī for the four months of the rainy season and observed many other ceremonies, such as the anniversary of Lord Kṛṣṇa's birth.

Antya TEXT 10.107

pūrve yadi gauḍa ha-ite bhakta-gaṇa āila

prabhure kichu khāoyāite sabāra icchā haila //CC Antya, 10.107//

SYNONYMS

pūrve—formerly; yadi—when; gauḍa ha-ite—from Bengal; bhakta-gaṇa āila—the devotees arrived; prabhure—to Śrī Caitanya Mahāprabhu; kichu—something; khāoyāite—to feed; sabāra icchā haila—everyone desired.

TRANSLATION

Formerly, when all the devotees had arrived from Bengal, they all desired to give Śrī Caitanya Mahāprabhu something to eat.

Antya TEXT 10.108

keha kona prasāda āni' deya govinda-ṭhāñi

'ihā yena avaśya bhakṣaṇa karena gosāñi' //CC Antya, 10.108//

SYNONYMS

keha—someone; kona prasāda—some variety of prasāda; āni'-bringing; deya—delivers; govinda-ṭhāñi—to Govinda; ihā—this; yena—that; avaśya—certainly; bhakṣaṇa karena—eats; gosāñi—Śrī Caitanya Mahāprabhu.

TRANSLATION

Each devotee would bring a certain type of prasāda. He would entrust it to Govinda and request him, "Please arrange that the Lord will surely eat this prasāda."

Antya TEXT 10.109

keha paiḍa, keha nāḍu, keha piṭhā-pānā

bahu-mūlya uttama-prasāda-prakāra yāra nānā //CC Antya, 10.109//

SYNONYMS

keha—someone; paiḍa—a coconut preparation; keha—someone; nāḍu—sweetballs; keha—someone; piṭhā—cakes; pānā—sweet rice; bahu-mūlya—costly; uttama-prasāda—very palatable food; prakāra yāra nānā—of different varieties.

TRANSLATION

Some brought paiḍa [a coconut preparation], some brought sweetballs, and some brought cakes and sweet rice. The prasāda was of different varieties, all very costly.

Antya TEXT 10.110

'amuk ei diyāche' govinda kare nivedana

'dhari' rākha' bali' prabhu nā karena bhakṣaṇa //CC Antya, 10.110//

SYNONYMS

amuk—such and such devotee; ei—this; diyāche—has given; govinda—Govinda; kare nivedana—informs; dhari' rākha—please keep them; bali'-saying; prabhu—Śrī Caitanya Mahāprabhu; nā karena bhakṣaṇa—does not eat.

TRANSLATION

Govinda would present the prasāda and say to Śrī Caitanya Mahāprabhu, "This has been given by such and such devotee." The Lord, however, would not actually eat it. He would simply say, "Keep it in storage."

Antya TEXT 10.111

dharite dharite gharera bharila eka koṇa

śata-janera bhakṣya yata haila sañcayana //CC Antya, 10.111//

SYNONYMS

dharite dharite—keeping and keeping; gharera—of the room; bharila—filled up; eka koṇa—one corner; śata-janera—of one hundred people; bhakṣya—sufficient for feeding; yata—all; haila—there was; sañcayana—accumulation.

TRANSLATION

Govinda kept accumulating the food, and soon it filled a corner of the room. There was quite enough to feed at least a hundred people.

Antya TEXT 10.112

govindere sabe puche kariyā yatana

'āmā-datta prasāda prabhure ki karāilā bhakṣaṇa? //CC Antya, 10.112//

SYNONYMS

govindere—unto Govinda; sabe—all the devotees; puche—inquired; kariyā yatana—with great eagerness; āmā-datta prasāda—the prasāda given by me; prabhure—unto Śrī Caitanya Mahāprabhu; ki karāilā bhakṣaṇa—have you given for eating.

TRANSLATION

All the devotees asked Govinda with great eagerness, "Have you given Śrī Caitanya Mahāprabhu the prasāda brought by me?"

Antya TEXT 10.113

kāhāñ kichu kahi' govinda kare vañcana

āra dina prabhure kahe nirveda-vacana //CC Antya, 10.113//

SYNONYMS

kāhāñ—to someone; kichu—something; kahi'-saying; govinda—Govinda; kare vañcana—told lies; āra dina—one day; prabhure—unto Śrī Caitanya Mahāprabhu; kahe—said; nirveda-vacana—a statement of disappointment.

TRANSLATION

When the devotees questioned Govinda, he had to tell them lies. Therefore one day he spoke to the Lord in disappointment.

Antya TEXT 10.114

"ācāryādi mahāśaya kariyā yatane

tomāre khāoyāite vastu dena mora sthāne //CC Antya, 10.114//

SYNONYMS

ācārya-ādi—headed by Advaita Ācārya; mahāśaya—respectable gentlemen; kariyā yatane—with great endeavor; tomāre khāoyāite—to feed You; vastu dena—deliver varieties of food; mora sthāne—to me.

TRANSLATION

"Many respectable devotees, headed by Advaita Ācārya, make a great endeavor to entrust me with varieties of food for You.

Antya TEXT 10.115

tumi se nā khāo, tānrā puche bāra bāra

kata vañcanā karimu, kemane āmāra nistāra?" //CC Antya, 10.115//

SYNONYMS

tumi—You; se—that; nā khāo—do not eat; tānrā—they; puche—inquire; bāra bāra—again and again; kata vañcanā karimu—how long shall I cheat; kemane—how; āmāra—my; nistāra—deliverance.

TRANSLATION

"You do not eat it, but they ask me again and again. How long shall I go on cheating them? How shall I be freed from this responsibility?"

Antya TEXT 10.116

prabhu kahe,--'ādi-vasyā' duḥkha kāñhe māne?

kebā ki diyāche, tāhā ānaha ekhāne' //CC Antya, 10.116//

SYNONYMS

prabhu kahe—the Lord replied; ādi-vasyā—you who have been residing with Me for a very long time; duḥkha kāñhe māne—why are you unhappy about this; kebā ki diyāche—whatever they have delivered; tāhā—all that; ānaha ekhāne—bring here.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "Why are you so foolishly unhappy? Bring here to Me whatever they have given you."

PURPORT

Śrīla Bhaktivinoda Ṭhākura explains that the word ādi-vasyā refers to one who has been living with another for a very long time. Govinda was addressed as ādi-vasyā because he had been living with Śrī Caitanya Mahāprabhu for a very long time, whereas other devotees, who were mostly new, would come and go. In effect, the Lord told Govinda, "Since you have been living with Me for a long time, you should not be foolishly disappointed in this situation. Bring all the food to Me, and you will see that I can eat it."

Antya TEXT 10.117

eta bali' mahāprabhu vasilā bhojane

nāma dhari' dhari' govinda kare nivedane //CC Antya, 10.117//

SYNONYMS

eta bali'-saying this; mahāprabhu—Śrī Caitanya Mahāprabhu; vasilā bhojane—sat down for eating; nāma—the name; dhari' dhari'-speaking; govinda—Govinda; kare nivedane—offers.

TRANSLATION

Śrī Caitanya Mahāprabhu sat down to eat. Then Govinda offered Him the preparations one after another, and as he did so he spoke the name of the person who had given each one.

Antya TEXT 10.118

"ācāryera ei paiḍa, pānā-sara-pūpī

ei amṛta-guṭikā, maṇḍā, karpūra-kūpī //CC Antya, 10.118//

SYNONYMS

ācāryera—of Advaita Ācārya; ei—these; paida—coconut preparation; pānā—sweet rice; sara-pūpī—cakes made with cream; ei—these; amṛta-guṭikā—sweetballs; maṇḍā—a type of round sweetmeat; karpūra-kūpī—a pot of camphor.

TRANSLATION

"These preparations-paida, sweet rice, cakes made with cream, and also amṛta-guṭikā, maṇḍā and a pot of camphor-have been given by Advaita Ācārya.

Antya TEXT 10.119

śrīvāsa-pañḍitera ei aneka prakāra

piṭhā, pānā, amṛta-maṇḍā padma-cini āra //CC Antya, 10.119//

SYNONYMS

śrīvāsa-pañḍitera—of Śrīvāsa Paṇḍita; ei—these; aneka prakāra—many varieties; piṭhā—cakes; pānā—cream; amṛta-maṇḍā—another type of sweetball; padma-cini—padma-cini; āra—and.

TRANSLATION

"Next there are varieties of food-cakes, cream, amṛta-maṇḍā and padmacini-given by Śrīvāsa Paṇḍita.

Antya TEXT 10.120

ācāryaratnera ei saba upahāra

ācāryanidhira ei, aneka prakāra //CC Antya, 10.120//

SYNONYMS

ācāryaratnera—of Candrasekhara; ei—these; saba—all; upahāra—presentations; ācāryanidhira—of Ācāryanidhi; ei—these; aneka prakāra—of different varieties.

TRANSLATION

"All these are gifts of Ācāryaratna, and these varieties of gifts are from Ācāryanidhi.

Antya TEXT 10.121

vāsudeva-dattera ei murāri-guptera āra

buddhimanta-khānnera ei vividha prakāra //CC Antya, 10.121//

SYNONYMS

vāsudeva-dattera—of Vāsudeva Datta; ei—these; murāri-guptera—of Murāri Gupta; āra—and; buddhimanta-khānnera—of Buddhimanta Khān; ei—these; vividha prakāra—of different varieties.

TRANSLATION

"And all these varieties of food have been given by Vāsudeva Datta, Murāri Gupta and Buddhimanta Khān.

Antya TEXT 10.122

śrīmān-sena, śrīmān-pañḍita, ācārya-nandana

tān-sabāra datta ei karaha bhojana //CC Antya, 10.122//

SYNONYMS

śrīmān-sena—Śivānanda Sena; śrīmān-pañḍita—Śrīmān Pañḍita; ācārya-nandana—Ācārya Nandana; tān-sabāra—of all of them; datta—given; ei—these; karaha bhojana—please eat.

TRANSLATION

"These are gifts given by Śrīmān Sena, Śrīmān Pañḍita and Ācārya Nandana. Please eat them all.

Antya TEXT 10.123

kulīna-grāmera ei āge dekha yata

khaṇḍa-vāsī lokera ei dekha tata" //CC Antya, 10.123//

SYNONYMS

kulīna-grāmera—of the residents of Kulīna-grāma; ei—these; āge—before; dekha—see; yata—all; khaṇḍa-vāsī lokera—of the residents of Khaṇḍa; ei—these; dekha—see; tata—so many.

TRANSLATION

"Here are the preparations made by the inhabitants of Kulīna-grāma, and these have been made by the inhabitants of Khaṇḍa."

Antya TEXT 10.124

aiche sabāra nāma lañā prabhura āge dhare

santuṣṭa hañā prabhu saba bhojana kare //CC Antya, 10.124//

SYNONYMS

aiche—in this way; sabāra nāma—everyone's name; lañā—taking; prabhura āge—before the Lord; dhare—he places; santuṣṭa hañā—being very satisfied; prabhu—the Lord; saba—all; bhojana kare—began to eat.

TRANSLATION

In this way, Govinda gave everyone's name as he put the food before the Lord. Being very satisfied, the Lord began to eat it all.

Antya TEXTS 10.125-126

yadyapi māsekera vāsi mukuta nārikela

amṛta-guṭikādi, pānādi sakala

tathāpi nūtana-prāya saba dravyera svāda

'vāsi' visvāda nahe sei prabhura prasāda //CC Antya, 10.125-126//

SYNONYMS

yadyapi—although; māsekera—one month; vāsi—remaining; mukuta nārikela—a very hard sweet preparation of coconut; amṛta-guṭikā—amṛta-guṭikā sweetballs; ādi—etc.; pānā—sweet drinks; ādi—and so on; sakala—all; tathāpi—still; nūtana-prāya—as if fresh; saba dravyera—of every preparation; svāda—the taste; vāsi—stale; visvāda—tasteless; nahe—were not; sei—that; prabhura prasāda—the mercy of the Lord.

TRANSLATION

The hard sweets made of coconut, mukuta nārikela, the sweetballs, the many

kinds of sweet drinks and all the other preparations were at least a month old, but although they were old, they had not become tasteless or stale. Indeed, they had all stayed fresh. That is the mercy of Śrī Caitanya Mahāprabhu.

Antya TEXT 10.127

śata-janera bhakṣya prabhu daṇḍeke khāilā!

'āra kichu āche?' bali' govinde puchilā //CC Antya, 10.127//

SYNONYMS

śata-janera—of one hundred persons; bhakṣya—eatables; prabhu—Śrī Caitanya Mahāprabhu; daṇḍeke khāilā—ate within twenty-four minutes; āra kichu āche—is there anything more; bali'-saying; govinde—unto Govinda; puchilā—inquired.

TRANSLATION

Within a very short time, Śrī Caitanya Mahāprabhu ate enough for a hundred people. Then He asked Govinda, "Is there anything more left?"

Antya TEXT 10.128

govinda bale,--'rāghavera jhāli mātra āche'

prabhu kahe,--'āji rahu, tāhā dekhimu pāche' //CC Antya, 10.128//

SYNONYMS

govinda bale—Govinda replied; rāghavera jhāli—the bags given by Rāghava; mātra—only; āche—there is; prabhu kahe—Śrī Caitanya Mahāprabhu said; āji—today; rahu—let remain; tāhā—that; dekhimu—I shall see; pāche—later.

TRANSLATION

Govinda replied, "Now there are only the bags of Rāghava." The Lord said, "Let them remain today. I shall see them later."

Antya TEXT 10.129

āra dina prabhu yadi nibhṛte bhojana kailā

rāghavera jhāli khuli' sakala dekhilā //CC Antya, 10.129//

SYNONYMS

āra dina—the next day; prabhu—Śrī Caitanya Mahāprabhu; yadi—when; nibhṛte—in a secluded place; bhojana kailā—took His lunch; rāghavera—of Rāghava Paṇḍita; jhāli—the bags; khuli'-opening; sakala dekhilā—saw everything.

TRANSLATION

The next day, while taking His lunch in a secluded place, Śrī Caitanya Mahāprabhu opened the bags of Rāghava and inspected their contents one after another.

Antya TEXT 10.130

saba dravyera kichu kichu upayoga kailā

svādu, sugandhi dekhi' bahu praśaṁsilā //CC Antya, 10.130//

SYNONYMS

saba dravyera—of all the articles; kichu kichu—something; upayoga kailā—used; svādu—tasteful; su-gandhi—aromatic; dekhi'-seeing; bahu—very much; praśaṁsilā—He praised.

TRANSLATION

He tasted a little of everything they contained and praised it all for its flavor and aroma.

Antya TEXT 10.131

vatsareka tare āra rākhilā dhariyā

bhojana-kāle svarūpa pariveśe khasāñā //CC Antya, 10.131//

SYNONYMS

vatsareka—one year; tare—for; āra—balance; rākhilā dhariyā—kept in stock; bhojana-kāle—at the time of lunch; svarūpa—Svarūpa Dāmodara Gosvāmī; pariveśe—administered; khasāñā—taking out little by little.

TRANSLATION

All the varieties of the remaining prasāda were kept to eat throughout the year.

When Śrī Caitanya Mahāprabhu ate His lunch, Svarūpa Dāmodara Gosvāmī would serve it little by little.

Antya TEXT 10.132

kabhu rātri-kāle kichu karena upayoga

bhaktera śraddhāra dravya avaśya karena upabhoga //CC Antya, 10.132//

SYNONYMS

kabhu—sometimes; rātri-kāle—at night; kichu—some; karena upayoga—used; bhaktera—of the devotees; śraddhāra—with faith and love; dravya—preparations; avaśya—certainly; karena upabhoga—enjoys.

TRANSLATION

Sometimes Śrī Caitanya Mahāprabhu would take some of it at night. The Lord certainly enjoys preparations made with faith and love by His devotees.

PURPORT

Kṛṣṇa is very pleased with His devotees and their offerings. Therefore in Bhagavad-gītā the Lord says:

patraṁ puṣpaṁ phalaṁ toyam

yo me bhaktyā prayacchati

tad ahaṁ bhakty-upahṛtam

aśnāmi prayatātmanaḥ

"If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it." (Bg. 9.26) Herein also we find that Śrī Caitanya Mahāprabhu accepted all this food because it had been offered by His devotees. Sometimes He would eat it during lunch and sometimes at night, but He would always think that since His devotees had offered it with great love and affection, He must eat it.

Antya TEXT 10.133

ei-mata mahāprabhu bhakta-gaṇa-saṅge

cāturmāsya gonāilā kṛṣṇa-kathā-raṅge //CC Antya, 10.133//

SYNONYMS

ei-mata—in this way; mahāprabhu—Śrī Caitanya Mahāprabhu; bhakta-gaṇa-saṅge—with His personal devotees; cātur-māsya goṇāilā—passed the four months of the rainy season; kṛṣṇa-kathā-range—in the happiness of discussing topics about Kṛṣṇa.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu spent the entire period of Cātur-māsya [the four months of the rainy season] in the happiness of discussing topics of Kṛṣṇa with His devotees.

Antya TEXT 10.134

madhye madhye ācāryādi kare nimantraṇa

ghare bhāta rāndhe āra vividha vyañjana //CC Antya, 10.134//

SYNONYMS

madhye madhye—at intervals; ācārya-ādi—Advaita Ācārya and others; kare nimantraṇa—invite; ghare—at home; bhāta—rice; rāndhe—cook; āra—and; vividha vyañjana—varieties of vegetables.

TRANSLATION

From time to time, Advaita Ācārya and others would invite Śrī Caitanya Mahāprabhu for home-cooked rice and varieties of vegetables.

Antya TEXTS 10.135-136

maricera jhāla, āra madhurāmla āra

ādā, lavaṇa, lembu, dugdha, dadhi, khaṇḍa-sāra

śāka dui-cāri, āra sukutāra jhola

nimba-vārtākī, āra bhr̥ṣṭa-paṭola //CC Antya, 10.135-136//

SYNONYMS

maricera jhāla—a pungent preparation with black pepper; āra—as well as; madhurāmla—a sweet-and-sour preparation; āra—also; ādā—ginger; lavaṇa—

salted preparations; lembu—lime; dugdha—milk; dadhi—yogurt; khaṇḍa-sāra—cheese; śāka dui-cāri—spinach of two to four kinds; āra—and; sukutāra jhola—a soup made of bitter melon; nimba-vārtākī—eggplant mixed with nimba leaves; āra—and; bhr̥ṣṭa-paṭola—fried paṭola.

TRANSLATION

They offered pungent preparations made with black pepper, sweet-and-sour preparations, ginger, salty preparations, limes, milk, yogurt, cheese, two or four kinds of spinach, soup made with bitter melon, eggplant mixed with nimba flowers, and fried paṭola.

Antya TEXT 10.137

bhr̥ṣṭa phula-baḍī, āra mudga-ḍāli-sūpa

vividha vyañjana rāndhe prabhura ruci-anurūpa //CC Antya, 10.137//

SYNONYMS

bhr̥ṣṭa—fried; phula-baḍī—a hot dhal preparation; āra—and; mudga-ḍāli-sūpa—a liquid preparation made from mung dhal; vividha vyañjana—varieties of vegetables; rāndhe—used to cook; prabhura ruci-anurūpa—very tasteful for Śrī Caitanya Mahāprabhu.

TRANSLATION

They also offered phula-baḍī, liquid mung dhal and many vegetables, all cooked according to the Lord's taste.

Antya TEXT 10.138

jagannāthera prasāda āne karite miśrita

kāhān ekā yāyena, kāhān gaṇera sahita //CC Antya, 10.138//

SYNONYMS

jagannāthera—of Lord Jagannātha; prasāda—remnants of food; āne—bring; karite miśrita—mixing; kāhān—somewhere; ekā yāyena—goes alone; kāhān—somewhere; gaṇera sahita—with associates.

TRANSLATION

They would mix these preparations with the remnants of food from Lord Jagannātha. When Śrī Caitanya Mahāprabhu accepted the invitations, He went sometimes alone and sometimes with His associates.

Antya TEXT 10.139

ācāryaratna, ācāryanidhi, nandana, rāghava

śrīvāsa-ādi yata bhakta, vipra saba //CC Antya, 10.139//

SYNONYMS

ācāryaratna—Ācāryaratna; ācāryanidhi—Ācāryanidhi; nandana—Nandana Ācārya; rāghava—Rāghava Paṇḍita; śrīvāsa-ādi—headed by Śrīvāsa; yata bhakta—all devotees; vipra saba—all brāhmaṇas.

TRANSLATION

Devotees like Ācāryaratna, Ācāryanidhi, Nandana Ācārya, Rāghava Paṇḍita and Śrīvāsa were all of the brāhmaṇa caste.

Antya TEXTS 10.140-141

ei-mata nimantraṇa karena yatna kari

vāsudeva, gadādhara-dāsa, gupta-murāri

kulīna-grāmī, khaṇḍa-vāsī, āra yata jana

jagannāthera prasāda āni' kare nimantraṇa //CC Antya, 10.140-141//

SYNONYMS

ei-mata—like this; nimantraṇa—invitation; karena—execute; yatna kari—with devotion; vāsudeva—Vāsudeva; gadādhara-dāsa—Gadādhara dāsa; gupta-murāri—Murāri Gupta; kulīna-grāmī—the inhabitants of Kulīna-grāma; khaṇḍa-vāsī—the inhabitants of Khaṇḍa; āra—and; yata jana—many other persons; jagannāthera prasāda—remnants of the food of Jagannātha; āni'-bringing; kare nimantraṇa—invite.

TRANSLATION

They would extend invitations to the Lord. Vāsudeva Datta, Gadādhara dāsa, Murāri Gupta, the inhabitants of Kulīna-grāma and Khaṇḍa and many other

devotees who were not brāhmaṇas by caste would purchase food offered to Lord Jagannātha and then extend invitations to Śrī Caitanya Mahāprabhu.

PURPORT

The inhabitants of Kulīna-grāma, such as Satyarāja Khān and Rāmānanda Vasu, were not brāhmaṇas by caste, nor were the inhabitants of Khaṇḍa, such as Mukunda dāsa, Narahari dāsa and Raghunandana. Therefore they would purchase prasāda from the market where the remnants of Lord Jagannātha's food was sold and then extend invitations to Śrī Caitanya Mahāprabhu, whereas Ācāryaratna, Ācāryanidhi and others who were brāhmaṇas by caste would cook at home when they invited the Lord. Caitanya Mahāprabhu observed the etiquette then current in society by accepting only prasāda cooked by members of the brāhmaṇa caste, but on principle He accepted invitations from His devotees, regardless of whether they were brāhmaṇas by caste.

Antya TEXT 10.142

śivānanda-senera śuna nimantraṇākhyāna

śivānandera baḍa-putrera 'caitanya-dāsa' nāma //CC Antya, 10.142//

SYNONYMS

śivānanda-senera—of Śivānanda Sena; śuna—hear; nimantraṇa-ākhyāna—the story of the invitation; śivānandera—of Śivānanda Sena; baḍa-putrera—of the eldest son; caitanya-dāsa nāma—the name is Caitanya dāsa.

TRANSLATION

Now hear about the invitation Śivānanda Sena extended to the Lord. His eldest son was named Caitanya dāsa.

Antya TEXT 10.143

prabhure milāite tānre saṅgei ānilā

milāile, prabhu tānra nāma ta' puchilā //CC Antya, 10.143//

SYNONYMS

prabhure milāite—to introduce to the Lord; tānre—him, Caitanya dāsa; saṅgei—along; ānilā—brought; milāile—when he introduced him; prabhu—Śrī Caitanya

Mahāprabhu; tāñra—his; nāma—name; ta'-thereupon; puchilā—inquired.

TRANSLATION

When Śivānanda brought his son, Caitanya dāsa, to be introduced to the Lord, Śrī Caitanya Mahāprabhu inquired about his name.

Antya TEXT 10.144

'caitanya-dāsa' nāma śuni' kahe gaura-rāya

'kibā nāma dharāñācha, bujhana nā yāya' //CC Antya, 10.144//

SYNONYMS

caitanya-dāsa—Caitanya dāsa; nāma—name; śuni'-hearing; kahe gaura-rāya—Śrī Caitanya Mahāprabhu said; kibā—what; nāma—name; dharāñācha—you have given; bujhana nā yāya—it cannot be understood.

TRANSLATION

When the Lord heard that his name was Caitanya dāsa, He said, "What kind of name have you given him? It is very difficult to understand."

Antya TEXT 10.145

sena kahe,--'ye jāniluñ, sei nāma dharila'

eta bali' mahāprabhure nimantraṇa kaila //CC Antya, 10.145//

SYNONYMS

sena kahe—Śivānanda Sena replied; ye jāniluñ—whatever I know; sei nāma—that name; dharila—he has kept; eta bali'-saying this; mahāprabhure—unto Śrī Caitanya Mahāprabhu; nimantraṇa kaila—gave an invitation.

TRANSLATION

Śivānanda Sena replied, "He has kept the name that appeared to me from within." Then he invited Śrī Caitanya Mahāprabhu for lunch.

Antya TEXT 10.146

jagannāthera bahu-mūlya prasāda ānāilā

bhakta-gaṇe lañā prabhu bhojane vasilā //CC Antya, 10.146//

SYNONYMS

jagannāthera—of Lord Jagannātha; bahu-mūlya—very costly; prasāda—remnants of food; ānāilā—brought; bhakta-gaṇe—the devotees; lañā—taking along; prabhu—Śrī Caitanya Mahāprabhu; bhojane vasilā—sat down to accept prasāda.

TRANSLATION

Śivānanda Sena had bought very costly remnants of Lord Jagannātha's food. He brought it in and offered it to Śrī Caitanya Mahāprabhu, who sat down to accept the prasāda with His associates.

Antya TEXT 10.147

śivānandera gaurave prabhu karilā bhojana

ati-guru-bhojane prabhura prasanna nahe mana //CC Antya, 10.147//

SYNONYMS

śivānandera—of Śivānanda Sena; gaurave—out of honor; prabhu—Śrī Caitanya Mahāprabhu; karilā bhojana—ate; ati-guru-bhojane—because of eating too much; prabhura—of Śrī Caitanya Mahāprabhu; prasanna nahe mana—the mind was not satisfied.

TRANSLATION

Because of Śivānanda Sena's glories, Śrī Caitanya Mahāprabhu ate all kinds of prasāda to honor his request. However, the Lord ate more than necessary, and therefore His mind was dissatisfied.

Antya TEXT 10.148

āra dina caitanya-dāsa kailā nimantraṇa

prabhura 'abhīṣṭa' bujhi' ānilā vyañjana //CC Antya, 10.148//

SYNONYMS

āra dina—next day; caitanya-dāsa—the son of Śivānanda Sena; kailā nimantraṇa—invited; prabhura—of Śrī Caitanya Mahāprabhu; abhīṣṭa—desire; bujhi'-

understanding; ānilā vyañjana—bought different vegetables.

TRANSLATION

The next day, Caitanya dāsa, the son of Śivānanda Sena, extended an invitation to the Lord. He could understand the Lord's mind, however, and therefore he arranged for a different kind of food.

Antya TEXT 10.149

dadhi, lembu, ādā, āra phula-baḍā, lavaṇa

sāmagrī dekhiyā prabhura prasanna haila mana //CC Antya, 10.149//

SYNONYMS

dadhi—yogurt; lembu—lime; ādā—ginger; āra—and; phula-baḍā—soft cake made of dhal; lavaṇa—salt; sāmagrī dekhiyā—seeing these ingredients; prabhura—of Śrī Caitanya Mahāprabhu; prasanna—satisfied; haila—became; mana—the mind.

TRANSLATION

He offered yogurt, limes, ginger, soft baḍā and salt. Seeing all these arrangements, Śrī Caitanya Mahāprabhu was very pleased.

PURPORT

By the grace of Śrī Caitanya Mahāprabhu, Caitanya dāsa understood the Lord's mind. Therefore he arranged for food that would counteract the heavy meal the Lord had eaten the previous day.

Later in life, Caitanya dāsa became a very learned Sanskrit scholar and wrote many books. Among these books, his commentary on Kṛṣṇa-karṇāmṛta is very famous. There is another book called Caitanya-caritāmṛta, which is a work of Sanskrit poetry. It is said that this was also composed by him.

Antya TEXT 10.150

prabhu kahe,--"ei bālaka āmāra mata jāne

santuṣṭa ha-ilān āmi ihāra nimantraṇe" //CC Antya, 10.150//

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; ei bālaka—this boy; āmāra mata—My mind; jāne—can understand; santuṣṭa ha-ilāñ—am very satisfied; āmi—I; ihāra nimantraṇe—by his invitation.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "This boy knows My mind. Therefore I am very satisfied to keep his invitation."

Antya TEXT 10.151

eta bali' dadhi-bhāta karilā bhojana

caitanya-dāsere dilā ucchiṣṭa-bhājana //CC Antya, 10.151//

SYNONYMS

eta bali'-saying this; dadhi-bhāta—yogurt with rice; karilā bhojana—ate; caitanya-dāsere—unto Caitanya dāsa; dilā—He offered; ucchiṣṭa-bhājana—the remnants of His food.

TRANSLATION

After saying this, the Lord ate the rice mixed with yogurt and offered Caitanya dāsa the remnants of His food.

Antya TEXT 10.152

cāri-māsa ei-mata nimantraṇe yāya

kona kona vaiṣṇava 'divasa' nāhi pāya //CC Antya, 10.152//

SYNONYMS

cāri-māsa—for four months; ei-mata—in this way; nimantraṇe yāya—Śrī Caitanya Mahāprabhu keeps His invitations; kona kona vaiṣṇava—some of the Vaiṣṇava devotees; divasa—day; nāhi pāya—could not get.

TRANSLATION

The four months of Cāturmāsya passed in this manner, with the Lord accepting invitations from His devotees. Because of a heavy schedule of invitations, however, some of the Vaiṣṇavas could not get an open day on which to invite the Lord.

Antya TEXT 10.153

gadādhara-pañḍita, bhaṭṭācārya sārvabhauma

inhā sabāra āche bhikṣāra divasa-niyama //CC Antya, 10.153//

SYNONYMS

gadādhara-pañḍita—Pañḍita Gadādhara; bhaṭṭācārya sārvabhauma—Sārvabhauma Bhaṭṭācārya; inhā sabāra—of all these persons; āche—there is; bhikṣāra—for accepting invitations; divasa-niyama—a fixed date in every month.

TRANSLATION

Gadādhara Pañḍita and Sārvabhauma Bhaṭṭācārya had fixed dates on which Śrī Caitanya Mahāprabhu would accept their invitations every month.

Antya TEXTS 10.154-155

gopīnāthācārya, jagadānanda, kāśīśvara

bhagavān, rāmabhadra-cārya, śaṅkara, vakreśvara

madhye madhye ghara-bhāte kare nimantraṇa

anyera nimantraṇe prasāde kauḍi dui-paṇa //CC Antya, 10.154-155//

SYNONYMS

gopīnātha-ācārya—Gopīnātha Ācārya; jagadānanda—Jagadānanda Pañḍita; kāśīśvara—Kāśīśvara; bhagavān—Bhagavān; rāmabhadra-ācārya—Rāmabhadra-cārya; śaṅkara—Śaṅkara; vakreśvara—Vakreśvara; madhye madhye—at intervals; ghara-bhāte—with rice at home; kare nimantraṇa—invite; anyera nimantraṇa—for others' invitations; prasāde—prasāda; kauḍi dui-paṇa—two panas of conchshells (160 conchshells).

TRANSLATION

Gopīnātha Ācārya, Jagadānanda, Kāśīśvara, Bhagavān, Rāmabhadra-cārya, Śaṅkara and Vakreśvara, who were all brāhmaṇas, extended invitations to Śrī Caitanya Mahāprabhu and offered Him food cooked at home, whereas other devotees would pay two paṇas of small conchshells to purchase Jagannātha's prasāda and then invite the Lord.

Antya TEXT 10.156

prathame āchila 'nirbandha' kauḍi cāri-paṇa

rāmacandra-purī-bha ye ghāṭāilā nimantraṇa //CC Antya, 10.156//

SYNONYMS

prathame—in the beginning; āchila—it was; nirbandha—fixed; kauḍi cāri-paṇa—four paṇas of conchshells; rāmacandra-purī-bhaye—because of the restriction of Rāmacandra Purī; ghāṭāilā—decreased; nimantraṇa—the price of an invitation.

TRANSLATION

At first the cost of Jagannātha prasāda for an invitation was four paṇas of conchshells, but when Rāmacandra Purī was there, the price was cut in half.

Antya TEXT 10.157

cāri-māsa rahi' gauḍera bhakte vidāya dilā

nīlācalera saṅgī bhakta saṅgei rahilā //CC Antya, 10.157//

SYNONYMS

cāri-māsa rahi'-remaining for four months; gauḍera bhakte—to the devotees coming from Bengal; vidāya dilā—bade farewell; nīlācalera saṅgī—associates at Jagannātha Purī; bhakta—devotees; saṅgei—with; rahilā—remained.

TRANSLATION

The devotees who came from Bengal stayed with Śrī Caitanya Mahāprabhu for four consecutive months, and then the Lord bade them farewell. After the Bengali devotees departed, the devotees who were the Lord's constant companions at Jagannātha Purī stayed with the Lord.

Antya TEXT 10.158

ei ta' kahiluṅ prabhura bhikṣā-nimantraṇa

bhakta-datta vastu yaiche kailā āsvādana //CC Antya, 10.158//

SYNONYMS

ei ta'-thus; kahiluṇ—I have described; prabhura—of Śrī Caitanya Mahāprabhu; bhikṣā-nimantraṇa—the invitation to dine; bhakta-datta—offered by the devotees; vastu—things; yaiche—as; kailā āsvādana—He tasted.

TRANSLATION

Thus I have described how Śrī Caitanya Mahāprabhu accepted invitations and how He accepted and tasted the prasāda offered by His devotees.

Antya TEXT 10.159

tāra madhye rāghavera jhāli-vivaraṇa

tāra madhye pari-muṇḍā-nṛtya-kathana //CC Antya, 10.159//

SYNONYMS

tāra madhye—in the midst of that; rāghavera—of Rāghava Paṇḍita; jhāli-vivaraṇa—description of the bags of food; tāra madhye—along with that; pari-muṇḍā-nṛtya-kathana—the description of dancing in the temple of Jagannātha.

TRANSLATION

In the midst of that narration are descriptions of Rāghava Paṇḍita's bags of food and the dancing in the temple of Jagannātha.

Antya TEXT 10.160

śraddhā kari' śune yei caitanyera kathā

caitanya-caraṇe prema pāibe sarvathā //CC Antya, 10.160//

SYNONYMS

śraddhā kari'-with great faith and love; śune—hears; yei—anyone who; caitanyera kathā—the narration of the activities of Śrī Caitanya Mahāprabhu; caitanya-caraṇe—at the lotus feet of Śrī Caitanya Mahāprabhu; prema—love; pāibe—must achieve; sarvathā—without fail.

TRANSLATION

One who hears about the pastimes of Śrī Caitanya Mahāprabhu with faith and love will certainly attain ecstatic love for the lotus feet of Śrī Caitanya Mahāprabhu without fail.

Antya TEXT 10.161

śunite amṛta-sama juḍāya kaṇa-mana

sei bhāgyavān, yei kare āsvādana //CC Antya, 10.161//

SYNONYMS

śunite—to hear; amṛta-sama—just like nectar; juḍāya kaṇa-mana—satisfies the ears and mind; sei bhāgyavān—he is very fortunate; yei—who; kare āsvādana—tastes.

TRANSLATION

Narrations of Śrī Caitanya Mahāprabhu's activities are just like nectar to hear. Indeed, they satisfy both the ears and mind. One who tastes the nectar of these activities is certainly very fortunate.

Antya TEXT 10.162

śrī-rūpa-raghunātha-pade yāra āśa

caitanya-caritāmṛta kahe kṛṣṇadāsa //CC Antya, 10.162//

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; raghunātha—Śrīla Raghunātha dāsa Gosvāmī; pede—at the lotus feet; yāra—whose; āśa—expectation; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; kṛṣṇadāsa—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Antya-līlā, Tenth Chapter, describing how Lord Śrī Caitanya Mahāprabhu tasted the prasāda offered by His devotees.

Chapter 11 The Passing of Haridāsa Ṭhākura

The summary of the chapter is given by Śrīla Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya as follows. In this chapter, Brahma Haridāsa Ṭhākura gave up his body with the consent of Śrī Caitanya Mahāprabhu, and the Lord Himself personally performed the funeral ceremony and carried the body to the sea. He personally entombed the body, covered it with sand, and erected a platform on the site. After taking bath in the sea, He personally begged prasāda of Jagannātha from shopkeepers and distributed prasāda to the assembled devotees.

Antya TEXT 11.1

namāmi haridāsaṁ taṁ

caitanyaṁ taṁ ca tat-prabhum

saṁsthitāṁ api yan-mūrtim

svānke kṛtvā nanarta yaḥ //CC Antya, 11.1//

SYNONYMS

namāmi—I offer my respectful obeisances; haridāsaṁ—unto Haridāsa Ṭhākura; taṁ—him; caitanyaṁ—unto Lord Caitanya; taṁ—Him; ca—also; tat-prabhum—his master; saṁsthitāṁ—dead; api—certainly; yat—whose; mūrtim—bodily form; sva-anke—on His lap; kṛtvā—keeping; nanarta—danced; yaḥ—He who.

TRANSLATION

Let me offer my respectful obeisances unto Haridāsa Ṭhākura and his master, Śrī Caitanya Mahāprabhu, who danced with the body of Haridāsa Ṭhākura on His lap.

Antya TEXT 11.2

jaya jaya śrī-caitanya jaya dayāmaya

jayādvaita-priya nityānanda-priya jaya //CC Antya, 11.2//

SYNONYMS

jaya jaya—all glories; śrī-caitanya—to Lord Śrī Caitanya Mahāprabhu; jaya—all glories; dayā-maya—to the most merciful; jaya—all glories; advaita-priya—to the dear master of Advaita Ācārya; nityānanda-priya—to Śrī Caitanya

Mahāprabhu, who is very dear to Lord Nityānanda; jaya—all glories.

TRANSLATION

All glories to Lord Śrī Caitanya Mahāprabhu, who is very merciful and who is very dear to Advaita Ācārya and Lord Nityānanda.

Antya TEXT 11.3

jaya śrīnivāseśvara haridāsa-nātha

jaya gadādhara-priya svarūpa-prāṇa-nātha //CC Antya, 11.3//

SYNONYMS

jaya—all glories; śrīnivāsa-īśvara—to the master of Śrīnivāsa; haridāsa-nātha—the master of Haridāsa Ṭhākura; jaya—all glories; gadādhara-priya—to the dear master of Gadādhara; svarūpa-prāṇa-nātha—the master of the life of Svarūpa Dāmodara.

TRANSLATION

All glories to the master of Śrīnivāsa Ṭhākura! All glories to the master of Haridāsa Ṭhākura! All glories to the dear master of Gadādhara Paṇḍita! All glories to the master of the life of Svarūpa Dāmodara!

Antya TEXT 11.4

jaya kāśī-priya jagadānanda-prāṇeśvara

jaya rūpa-sanātana-raghunātheśvara //CC Antya, 11.4//

SYNONYMS

jaya—all glories; kāśī-priya—to Lord Śrī Caitanya, who is very dear to Kāśī Mīśra; jagadānanda-prāṇa-īśvara—the Lord of the life of Jagadānanda Paṇḍita; jaya—all glories; rūpa-sanātana-raghunātha-īśvara—to the Lord of Rūpa Gosvāmī, Sanātana Gosvāmī and Raghunātha dāsa Gosvāmī.

TRANSLATION

All glories to Lord Śrī Caitanya, who is very dear to Kāśī Mīśra. He is the Lord of the life of Jagadānanda and the Lord of Rūpa Gosvāmī, Sanātana Gosvāmī and Raghunātha dāsa Gosvāmī.

Antya TEXT 11.5

jaya gaura-deha kṛṣṇa svayaṁ bhagavān

kṛpā kari' deha' prabhu, nija-pada-dāna //CC Antya, 11.5//

SYNONYMS

jaya—all glories; gaura-deha—to the transcendental body of Śrī Caitanya Mahāprabhu; kṛṣṇa—Lord Kṛṣṇa; svayaṁ—personally; bhagavān—the Supreme Personality of Godhead; kṛpā kari'-being merciful; deha'-please give; prabhu—my Lord; nija-pada-dāna—shelter at Your lotus feet.

TRANSLATION

All glories to the transcendental form of Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself, the Supreme Personality of Godhead. My dear Lord, kindly give me shelter at Your lotus feet by Your causeless mercy.

Antya TEXT 11.6

jaya nityānanda-candra jaya caitanyera prāṇa

tomāra caraṇāravinde bhakti deha' dāna //CC Antya, 11.6//

SYNONYMS

jaya—all glories; nityānanda-candra—to Lord Nityānanda Prabhu; jaya—all glories; caitanyera prāṇa—to the life and soul of Śrī Caitanya Mahāprabhu; tomāra caraṇa-aravinde—at Your lotus feet; bhakti—devotional service; deha'-please give; dāna—the gift.

TRANSLATION

All glories to Lord Nityānanda, who is the life and soul of Śrī Caitanya Mahāprabhu. My dear Lord, kindly give me engagement in devotional service at Your lotus feet.

Antya TEXT 11.7

jaya jayādvaita-candra caitanyera ārya

sva-caraṇe bhakti deha' jayādvaitācārya //CC Antya, 11.7//

SYNONYMS

jaya jaya—all glories; advaita-candra—to Advaita Ācārya; caitanyera ārya—respected by the Lord; sva-carāṇe—at Your lotus feet; bhakti deha'-please give devotional service; jaya—all glories; advaita-ācārya—to Advaita Ācārya.

TRANSLATION

All glories to Advaita Ācārya, who is treated by Śrī Caitanya Mahāprabhu as superior due to His age and respectability. Please give me engagement in devotional service at Your lotus feet.

Antya TEXT 11.8

jaya gaura-bhakta-gaṇa,--gaura yāñra prāṇa

saba bhakta mili' more bhakti deha' dāna //CC Antya, 11.8//

SYNONYMS

jaya—all glories; gaura-bhakta-gaṇa—to the devotees of Śrī Caitanya Mahāprabhu; gaura—Lord Caitanya; yāñra—of whom; prāṇa—the life and soul; saba—all; bhakta—devotees; mili'-together; more—to me; bhakti—devotional service; deha' dāna—kindly give the charity.

TRANSLATION

All glories to all the devotees of Śrī Caitanya Mahāprabhu, for the Lord is their life and soul. All of you, kindly bestow devotional service upon me.

Antya TEXT 11.9

jaya rūpa, sanātana, jīva, raghunātha

raghunātha, gopāla,--chaya mora nātha //CC Antya, 11.9//

SYNONYMS

jaya—all glories; rūpa—to Rūpa Gosvāmī; sanātana—Sanātana Gosvāmī; jīva—Jīva Gosvāmī; raghunātha—Raghunātha dāsa Gosvāmī; raghunātha—Raghunātha Bhaṭṭa Gosvāmī; gopāla—Gopāla Bhaṭṭa Gosvāmī; chaya—six; mora—my; nātha—lords.

TRANSLATION

All glories to Rūpa Gosvāmī, Sanātana Gosvāmī, Jīva Gosvāmī, Raghunātha dāsa Gosvāmī, Raghunātha Bhaṭṭa Gosvāmī, and Gopāla Bhaṭṭa Gosvāmī, the six Gosvāmīs of Vṛndāvana. They are all my masters.

Antya TEXT 11.10

e-saba prasāde likhi caitanya-līlā-guṇa

yaiche taiche likhi, kari āpana pāvana //CC Antya, 11.10//

SYNONYMS

e-saba—of all these; prasāde—by the mercy; likhi—I am writing; caitanya-līlā guṇa—the attributes and pastimes of Śrī Caitanya Mahāprabhu; yaiche taiche—somehow or other; likhi—I am writing; kari—I do; āpana pāvana—purifying myself.

TRANSLATION

I am writing this narration of the pastimes and attributes of the Lord by the mercy of Śrī Caitanya Mahāprabhu and His associates. I do not know how to write properly, but I am purifying myself by writing this description.

Antya TEXT 11.11

ei-mata mahāprabhura nīlācale vāsa

saṅge bhakta-gaṇa lañā kīrtana-vilāsa //CC Antya, 11.11//

SYNONYMS

ei-mata—in this way; mahāprabhura—of Śrī Caitanya Mahāprabhu; nīlācale vāsa—residence at Jagannātha Purī; saṅge—along; bhakta-gaṇa lañā—taking His devotees; kīrtana-vilāsa—enjoyment of performance of congregational chanting.

TRANSLATION

Śrī Caitanya Mahāprabhu thus resided at Jagannātha Purī with His personal devotees and enjoyed the congregational chanting of the Hare Kṛṣṇa mahā mantra.

Antya TEXT 11.12

dine nṛtya-kīrtana, īśvara-daraśana

rātrye rāya-svarūpa-sane rasa-āsvādana //CC Antya, 11.12//

SYNONYMS

dine—during the daytime; nṛtya-kīrtana—dancing and chanting; īśvara daraśana—visiting the temple of Lord Jagannātha; rātrye—at night; rāya—Rāmānanda Rāya; svarūpa—Svarūpa Dāmodara Gosvāmī; sane—with; rasa-āsvādana—tasting the transcendental mellows.

TRANSLATION

In the daytime Śrī Caitanya Mahāprabhu engaged in dancing and chanting and in seeing the temple of Lord Jagannātha. At night, in the company of His most confidential devotees, such as Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī, He tasted the nectar of the transcendental mellows of Lord Śrī Kṛṣṇa's pastimes.

Antya TEXT 11.13

ei-mata mahāprabhura sukhe kāla yāya

kṛṣṇera viraha-vikāra aṅge nānā haya //CC Antya, 11.13//

SYNONYMS

ei-mata—in this way; mahāprabhura—of Śrī Caitanya Mahāprabhu; sukhe—in happiness; kāla yāya—time passes; kṛṣṇera—of Lord Kṛṣṇa; viraha—from separation; vikāra—transformations; aṅge—on the body; nānā—various; haya—there are.

TRANSLATION

Śrī Caitanya Mahāprabhu very happily passed His days in this way at Nīlācala, Jagannātha Purī. Feeling separation from Kṛṣṇa, He exhibited many transcendental symptoms all over His body.

Antya TEXT 11.14

dine dine bāḍe vikāra, rātrye atīśaya

cintā, udvega, pralāpādi yata śāstre kaya //CC Antya, 11.14//

SYNONYMS

dine dine—day after day; bāḍe—increase; vikāra—transformations; rātrye atiśaya—especially at night; cintā—anxiety; udvega—agitation; pralāpa—talking like a madman; ādi—and so on; yata—as many as; śāstre kaya—are mentioned in the śāstras.

TRANSLATION

Day after day the symptoms increased, and at night they increased even more. All these symptoms, such as transcendental anxiety, agitation, and talking like a madman, were present, just as they are described in the śāstras.

Antya TEXT 11.15

svarūpa gosāñi, āra rāmānanda-rāya

rātri-dine kare doñhe prabhura sahāya //CC Antya, 11.15//

SYNONYMS

svarūpa gosāñi—Svarūpa Dāmodara Gosvāmī; āra—and; rāmānanda-rāya—Rāmānanda Rāya; rātri-dine—day and night; kare—do; doñhe—both of them; prabhura—of Śrī Caitanya Mahāprabhu; sahāya—help.

TRANSLATION

Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya, the chief assistants in Śrī Caitanya Mahāprabhu's pastimes, remained with Him both day and night.

Antya TEXT 11.16

eka-dina govinda mahā-prasāda lañā

haridāse dite gelā ānandita hañā //CC Antya, 11.16//

SYNONYMS

eka-dina—one day; govinda—the personal servant of Lord Caitanya Mahāprabhu; mahā-prasāda lañā—taking mahā-prasāda; haridāse dite—to deliver to Haridāsa; gelā—went; ānandita hañā—in great jubilation.

TRANSLATION

One day Govinda, the personal servant of Śrī Caitanya Mahāprabhu, went in great jubilation to deliver the remnants of Lord Jagannātha's food to Haridāsa Ṭhākura.

Antya TEXT 11.17

dekhe,--haridāsa ṭhākura kariyāche śayana

manda manda kariteche saṅkhyā-saṅkīrtana //CC Antya, 11.17//

SYNONYMS

dekhe—he saw; haridāsa ṭhākura—Haridāsa Ṭhākura; kariyāche śayana—was lying down; manda manda—very slowly; kariteche—he was doing; saṅkhyā saṅkīrtana—chanting the fixed number of rounds.

TRANSLATION

When Govinda came to Haridāsa, he saw that Haridāsa Ṭhākura was lying on his back and chanting his rounds very slowly.

Antya TEXT 11.18

govinda kahe,--'uṭha āsi' karaha bhojana'

haridāsa kahe,--āji karimu laṅghana //CC Antya, 11.18//

SYNONYMS

govinda kahe—Govinda said; uṭha—please get up; āsi'-coming; karaha bhojana—take your prasāda; haridāsa kahe—Haridāsa replied; āji—today; karimu laṅghana—I shall observe fasting.

TRANSLATION

"Please rise and take your mahā-prasāda," Govinda said. Haridāsa Ṭhākura replied, "Today I shall observe fasting.

Antya TEXT 11.19

saṅkhyā-kīrtana pūre nāhi, ke-mate khāiba?

mahā-prasāda āniyācha, ke-mate upekṣiba? //CC Antya, 11.19//

SYNONYMS

saṅkhyā-kīrtana—the fixed amount of chanting; pūre nāhi—is not complete; ke-mate khāiba—how shall I eat; mahā-prasāda āniyācha—you have brought the mahā-prasāda; ke-mate upekṣiba—how shall I neglect.

TRANSLATION

"I have not finished chanting my regular number of rounds. How, then, can I eat? But you have brought mahā-prasāda, and how can I neglect it?"

Antya TEXT 11.20

eta bali' mahā-prasāda karilā vandana

eka rañca lañā tāra karilā bhakṣaṇa //CC Antya, 11.20//

SYNONYMS

eta bali'-saying this; mahā-prasāda—to the mahā-prasāda; karilā vandana—he offered respect; eka rañca—one fractional part; lañā—taking; tāra karilā bhakṣaṇa—ate it.

TRANSLATION

Saying this, he offered prayers to the mahā-prasāda, took a little portion, and ate it.

PURPORT

Mahā-prasāda is nondifferent from Kṛṣṇa. Therefore, instead of eating mahā-prasāda, one should honor it. It is said here, karilā vandana, "he offered prayers." When taking mahā-prasāda, one should not consider the food ordinary preparations. Prasāda means favor. One should consider mahā-prasāda a favor of Kṛṣṇa. As stated by Śrīla Bhaktivinoda Ṭhākura, kṛṣṇa baḍa dayāmaya karibāre jihvā jaya svaprasāda-anna dilā bhāi. Kṛṣṇa is very kind. In this material world we are all very attached to tasting various types of food. Therefore, Kṛṣṇa eats many nice varieties of food and offers the food back to the devotees, so that not only are one's demands for various tastes satisfied, but by eating prasāda he makes advancement in spiritual life. Therefore, we should never consider ordinary food on an equal level with mahā-prasāda.

Antya TEXT 11.21

āra dina mahāprabhu tāñra ṭhāñi āilā

sustha hao, haridāsa--bali' tāñre puchilā //CC Antya, 11.21//

SYNONYMS

āra dina—the next day; mahāprabhu—Śrī Caitanya Mahāprabhu; tāñra ṭhāñi—to his place; āilā—came; su-stha hao—are you all right; haridāsa—O Haridāsa; bali'-saying; tāñre—unto him; puchilā—inquired.

TRANSLATION

The next day, Śrī Caitanya Mahāprabhu went to Haridāsa's place and inquired from him, "Haridāsa, are you well?"

Antya TEXT 11.22

namaskāra kari' teñho kailā nivedana

śārīra sustha haya mora, asustha buddhi-mana //CC Antya, 11.22//

SYNONYMS

namaskāra kari'-after offering obeisances; teñho—he, Haridāsa Ṭhākura; kailā nivedana—submitted; śārīra—body; su-stha—all right; haya—is; mora—my; asustha—not in a healthy condition; buddhi-mana—my mind and intelligence.

TRANSLATION

Haridāsa offered his obeisances to the Lord and replied, "My body is all right, but my mind and intelligence are not well."

Antya TEXT 11.23

prabhu kahe,--'kon vyādhi, kaha ta' nirṇaya?'

teñho kahe,--'saṅkhyā-kīrtana nā pūraya' //CC Antya, 11.23//

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; kon vyādhi—what disease; kaha ta' nirṇaya—can you ascertain; teñho kahe—he said; saṅkhyā-kīrtana—fixed amount of chanting; nā pūraya—has not become complete.

TRANSLATION

Śrī Caitanya Mahāprabhu further inquired from Haridāsa, "Can you ascertain what your disease is?" Haridāsa Ṭhākura replied, "My disease is that I cannot complete my rounds."

PURPORT

If one cannot complete the fixed number of rounds he is assigned, he should be considered to be in a diseased condition of spiritual life. Śrīla Haridāsa Ṭhākura is called nāmācārya. Of course, we cannot imitate Haridāsa Ṭhākura, but everyone must chant a prescribed number of rounds. In our Kṛṣṇa consciousness movement we have fixed sixteen rounds as the minimum so that the Westerners will not feel burdened. These sixteen rounds must be chanted, and chanted loudly, so that one can hear himself and others.

Antya TEXT 11.24

prabhu kahe,--"vṛddha ha-ilā 'saṅkhyā' alpa kara

siddha-deha tumi, sādhane āgraha kene kara? //CC Antya, 11.24//

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; vṛddha ha-ilā—you have become old; saṅkhyā alpa kara—reduce your number; siddha-deha tumi—you are already liberated; sādhane—in the regulative principles; āgraha kene kara—why are you eager.

TRANSLATION

"Now that you have become old," the Lord said, "you may reduce the number of rounds you chant daily. You are already liberated, and therefore you need not follow the regulative principles very strictly.

PURPORT

Unless one has come to the platform of spontaneous love of God, he must follow the regulative principles. Ṭhākura Haridāsa was the living example of how to follow the regulative principles. Similarly, Raghunātha dāsa Gosvāmī was also such a living example. In the Ṣaḍ-gosvāmy-aṣṭaka it is stated: saṅkhyā-pūrvaka-nāma-gāna-natibhiḥ kālāvasānīkṛtau. The Gosvāmīs, especially Raghunātha dāsa Gosvāmī, strictly followed all the regulative principles. The first regulative principle is that one must chant the Hare Kṛṣṇa mahā-mantra loudly enough so

that he can hear himself, and one must vow to chant a fixed number of rounds. Not only was Raghunātha dāsa Gosvāmī chanting a fixed number of rounds, but he had also taken a vow to bow down many times and offer obeisances to the Lord.

Antya TEXT 11.25

loka nistārite ei tomāra 'avatāra'

nāmera mahimā loke karilā pracāra //CC Antya, 11.25//

SYNONYMS

loka nistārite—to deliver the people in general; ei—this; tomāra avatāra—your incarnation; nāmera mahimā—the glories of the holy name; loke—in this world; karilā pracāra—you have preached.

TRANSLATION

"Your role in this incarnation is to deliver the people in general. You have sufficiently preached the glories of the holy name in this world."

PURPORT

Haridāsa Ṭhākura is known as nāmācārya because it is he who preached the glories of chanting hari-nāma, the holy name of God. By using the words tomāra avatāra ("your incarnation"), Śrī Caitanya Mahāprabhu confirms that Haridāsa Ṭhākura is the incarnation of Lord Brahmā. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that advanced devotees help the Supreme Personality of Godhead in His mission and that such devotees or personal associates incarnate by the will of the Supreme Lord. The Supreme Lord incarnates by His own will, and, by His will, competent devotees also incarnate to help Him in His mission. Haridāsa Ṭhākura is thus the incarnation of Lord Brahmā, and other devotees are likewise incarnations who help in the prosecution of the Lord's mission.

Antya TEXT 11.26

ebe alpa saṅkhyā kari' kara saṅkīrtana"

haridāsa kahe,--"śuna mora satya nivedana //CC Antya, 11.26//

SYNONYMS

ebe—now; alpa saṅkhyā—a reduced number of chanting; kari'-doing; kara saṅkīrtana—chant the Hare Kṛṣṇa mahā-mantra; haridāsa kahe—Haridāsa Ṭhākura replied; śuna—kindly hear; mora—my; satya—real; nivedana—submission.

TRANSLATION

The Lord concluded, "Now, therefore, please reduce the fixed number of times you chant the Hare Kṛṣṇa mahā-mantra." Haridāsa Ṭhākura replied, "Kindly hear my real plea.

Antya TEXT 11.27

hīna-jāti janma mora nindya-kalevara

hīna-karme rata muñi adhama pāmara //CC Antya, 11.27//

SYNONYMS

hīna-jāti—in a low family; janma mora—my birth; nindya—abominable; kalevara—body; hīna-karme—in low activities; rata muñi—I am fully engaged; adhama—the lowest of men; pāmara—most condemned.

TRANSLATION

"I was born in an inferior family, and my body is most abominable. I always engage in low work. Therefore, I am the lowest, most condemned of men.

Antya TEXT 11.28

adṛśya, asprśya more aṅgikāra kailā

raurava ha-ite kāḍi' more vaikunṭhe caḍāilā //CC Antya, 11.28//

SYNONYMS

adṛśya—unseeable; asprśya—untouchable; more—me; aṅgikāra kailā—You have accepted; raurava ha-ite—from a hellish condition; kāḍi'-taking away; more—me; vaikunṭhe caḍāilā—have raised to the Vaikuṇṭha platform.

TRANSLATION

"I am unseeable and untouchable, but You have accepted me as Your servant. This means that You have delivered me from a hellish condition and raised me to

the Vaikuṇṭha platform.

Antya TEXT 11.29

svatantra īśvara tumi hao icchāmaya

jagat nācāo, yāre yaiche icchā haya //CC Antya, 11.29//

SYNONYMS

svatantra—fully independent; īśvara—Supreme Personality of Godhead; tumi—You; hao—are; icchā-maya—free to act according to Your desire; jagat—the world; nācāo—You are causing to dance; yāre—which; yaiche—as; icchā haya—You like.

TRANSLATION

"My dear Lord, You are the fully independent Personality of Godhead. You act by Your own free will. You cause the whole world to dance and act as You like.

Antya TEXT 11.30

aneka nācāilā more prasāda kariyā

viprera śrāddha-pātra khāinu 'mleccha' hañā //CC Antya, 11.30//

SYNONYMS

aneka—in many ways; nācāilā—You have made dance; more—me; prasāda kariyā—by Your mercy; viprera—of the brāhmaṇas; śrāddha-pātra—the dish of the śrāddha ceremony; khāinu—I have eaten; mleccha hañā—although born in a family of meateaters.

TRANSLATION

"My dear Lord, by Your mercy You have made me dance in many ways. For example, I was offered the śrāddha-pātra that should have been offered to first-class brāhmaṇas. I ate from it even though I was born in a family of meateaters.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, in his Anubhāṣya, quotes from the Viṣṇu-smṛiti in reference to śrāddha-pātra.

brāhmaṇāpasadā hy ete
kathitāḥ pañkti-dūṣakāḥ
etān vivarjayed yatnāt
śrāddha-karmaṇi paṇḍitāḥ

According to this verse, if one is born in a brāhmaṇa family but does not behave according to brahminical standards, he should not be offered the śrāddha-pātra, which is prasāda offered to the forefathers. Advaita Ācārya offered the śrāddha-pātra to Haridāsa Ṭhākura, not to a brāhmaṇa who had been born in a brāhmaṇa family. Although Haridāsa Ṭhākura was born in the family of meateaters, because he was an advanced devotee he was shown more respect than a first-class brāhmaṇa.

Antya TEXT 11.31

eka vāñchā haya mora bahu dina haite
līlā samvaribe tumi--laya mora citte //CC Antya, 11.31//

SYNONYMS

eka vāñchā—one desire; haya—is; mora—my; bahu dina—a very long time; haite—since; līlā—Your activities; samvaribe tumi—You will close; laya mora citte—I am thinking.

TRANSLATION

"I have had one desire for a very long time. I think that quite soon, my Lord, You will bring to a close Your pastimes within this material world.

Antya TEXT 11.32

sei līlā prabhu more kabhu nā dekhāibā
āpanāra āge mora śarīra pāḍibā //CC Antya, 11.32//

SYNONYMS

sei līlā—that pastime; prabhu—my Lord; more—unto me; kabhu—ever; nā dekhāibā—do not show; āpanāra āge—before You; mora śarīra—my body; pāḍibā—let fall down.

TRANSLATION

"I wish that You not show me this closing chapter of Your pastimes. Before that time comes, kindly let my body fall down in Your presence.

Antya TEXT 11.33

hṛdaye dharimu tomāra kamala caraṇa

nayane dekhimu tomāra cāṇḍa vadana //CC Antya, 11.33//

SYNONYMS

hṛdaye—upon my heart; dharimu—I shall catch; tomāra—Your; kamala caraṇa—lotuslike feet; nayane—with my eyes; dekhimu—I shall see; tomāra—Your; cāṇḍa vadana—face like the moon.

TRANSLATION

"I wish to catch Your lotuslike feet upon my heart and see Your moonlike face.

Antya TEXT 11.34

jihvāya uccārimu tomāra 'kṛṣṇa-caitanya'-nāma

ei-mata mora icchā,--chāḍimu parāṇa //CC Antya, 11.34//

SYNONYMS

jihvāya—with my tongue; uccārimu—I shall chant; tomāra—Your; kṛṣṇa-caitanya-nāma—holy name of Lord Kṛṣṇa Caitanya; ei-mata—in this way; mora icchā—my desire; chāḍimu parāṇa—I shall give up life.

TRANSLATION

"With my tongue I shall chant Your holy name, 'Śrī Kṛṣṇa Caitanya!' That is my desire. Kindly let me give up my body in this way.

Antya TEXT 11.35

mora ei icchā yadi tomāra prasāde haya

ei nivedana mora kara, dayāmaya //CC Antya, 11.35//

SYNONYMS

mora—my; ei—this; icchā—desire; yadi—if; tomāra prasāde—by Your mercy; haya—is; ei nivedana—this submission; mora—my; kara—just do; dayā-maya—O merciful one.

TRANSLATION

"O most merciful Lord, if by Your mercy it is possible, kindly grant my desire.

Antya TEXT 11.36

ei nīca deha mora paḍuka tava āge

ei vāñchā-siddhi mora tomātei lāge" //CC Antya, 11.36//

SYNONYMS

ei—this; nīca—lowborn; deha—body; mora—my; paḍuka—let it fall down; tava āge—in front of You; ei—this; vāñchā-siddhi—perfection of desire; mora—my; tomātei—by You; lāge—can become possible.

TRANSLATION

"Let this lowborn body fall down before You. You can make possible this perfection of all my desires."

Antya TEXT 11.37

prabhu kahe,--"haridāsa, ye tumi māgibe

kṛṣṇa kṛpāmaya tāhā avaśya karibe" //CC Antya, 11.37//

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu replied; haridāsa—My dear Haridāsa; ye—whatever; tumi—you; māgibe—request; kṛṣṇa—Lord Kṛṣṇa; kṛpā-maya—all-merciful; tāhā—that; avaśya—certainly; karibe—will execute.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "My dear Haridāsa, Kṛṣṇa is so merciful that He must execute whatever you want.

Antya TEXT 11.38

kintu āmāra ye kichu sukha, saba tomā lañā

tomāra yogya nahe,--yābe āmāre chāḍiyā" //CC Antya, 11.38//

SYNONYMS

kintu—but; āmāra—My; ye—whatever; kichu—any; sukha—happiness; saba—all; tomā lañā—because of your association; tomāra—for you; yogya nahe—it is not fit; yābe—you will go away; āmāre chāḍiyā—leaving Me aside.

TRANSLATION

"But whatever happiness is Mine is all due to your association. It is not fitting for you to go away and leave Me aside."

Antya TEXT 11.39

caraṇe dhari' kahe haridāsa,--"nā kariha 'māyā'

avaśya mo-adhame, prabhu, kara ei 'dayā' //CC Antya, 11.39//

SYNONYMS

caraṇe—the lotus feet; dhari'-catching; kahe—said; haridāsa—Haridāsa Ṭhākura; nā kariha māyā—do not create an illusion; avaśya—certainly; mo-adhame—unto me, who am so fallen; prabhu—my Lord; kara ei dayā—show this mercy.

TRANSLATION

Catching the lotus feet of Śrī Caitanya Mahāprabhu, Haridāsa Ṭhākura said, "My Lord, do not create an illusion! Although I am so fallen, You must certainly show me this mercy!

Antya TEXT 11.40

mora śiromaṇi kata kata mahāśaya

tomāra līlāra sahāya koṭi-bhakta haya //CC Antya, 11.40//

SYNONYMS

mora—my; śiromaṇi—crown jewels; kata kata—many, many; mahāśaya—great persons; tomāra līlāra—in Your pastimes; sahāya—helpers; koṭi-bhakta—

millions of devotees; haya—there are.

TRANSLATION

"My Lord, there are many respectable personalities, millions of devotees, who are fit to sit on my head. They are all helpful in Your pastimes.

Antya TEXT 11.41

āmā-hena yadi eka kīṭa mari' gela

eka pipīlikā maile pṛthvīra kāhān hāni haila? //CC Antya, 11.41//

SYNONYMS

āmā-hena—like me; yadi—if; eka—one; kīṭa—insect; mari' gela—dies; eka—one; pipīlikā—ant; maile—if he dies; pṛthvīra—of the earth; kāhān—where; hāni haila—is there any loss.

TRANSLATION

"My Lord, if an insignificant insect like me dies, what is the loss? If an ant dies, where is the loss to the material world?

Antya TEXT 11.42

'bhakata-vatsala' prabhu, tumi, mui 'bhaktābhāsa'

avaśya pūrābe, prabhu, mora ei āśa" //CC Antya, 11.42//

SYNONYMS

bhakata-vatsala—always affectionate to devotees; prabhu—my Lord; tumi—You; mui—I; bhakta-ābhāsa—an imitation devotee; avaśya—certainly; pūrābe—You will fulfill; prabhu—my Lord; mora—my; ei—this; āśa—expectation.

TRANSLATION

"My Lord, You are always affectionate to Your devotees. I am just an imitation devotee, but nevertheless I wish that You fulfill my desire. That is my expectation."

Antya TEXT 11.43

madhyāhna karite prabhu calilā āpane

īśvara dekhiyā kālī dibena daraśane //CC Antya, 11.43//

SYNONYMS

madhyāhna karite—to perform His noon duties; prabhu—Śrī Caitanya Mahāprabhu; calilā āpane—aroused Himself; īśvara dekhiyā—after visiting Lord Jagannātha; kālī—tomorrow; dibena daraśane—He would see Haridāsa Ṭhākura.

TRANSLATION

Because He had to perform His noon duties, Śrī Caitanya Mahāprabhu got up to leave, but it was settled that the following day, after He saw Lord Jagannātha, He would return to visit Haridāsa Ṭhākura.

Antya TEXT 11.44

tabe mahāprabhu tānre kari' āliṅgana

madhyāhna karite samudre karilā gamana //CC Antya, 11.44//

SYNONYMS

tabe—then; mahāprabhu—Śrī Caitanya Mahāprabhu; tānre—unto him (Haridāsa); kari'-doing; āliṅgana—embracing; madhyāhna karite—to perform His noon duties; samudre—toward the sea; karilā gamana—went.

TRANSLATION

After embracing him, Śrī Caitanya Mahāprabhu left to perform His noon duties and went to the sea to take His bath.

Antya TEXT 11.45

prātaḥ-kāle īśvara dekhi' saba bhakta lañā

haridāse dekhite āilā śīghra kariyā //CC Antya, 11.45//

SYNONYMS

prātaḥ-kāle—in the morning; īśvara dekhi'-after visiting Lord Jagannātha; saba bhakta—all the devotees; lañā—accompanied by; haridāse—Haridāsa; dekhite—

to see; āilā—came; śīghra kariyā—hastily.

TRANSLATION

The next morning, after visiting the Jagannātha temple, Śrī Caitanya Mahāprabhu, accompanied by all His other devotees, came hastily to see Haridāsa Ṭhākura.

Antya TEXT 11.46

haridāsera āge āsi' dilā daraśana

haridāsa vandilā prabhura āra vaiṣṇava-caraṇa //CC Antya, 11.46//

SYNONYMS

haridāsera—of Haridāsa Ṭhākura; āge—in front; āsi'-coming; dilā daraśana—gave His audience; haridāsa—Haridāsa Ṭhākura; vandilā—offered respect; prabhura—of Śrī Caitanya Mahāprabhu; āra—and; vaiṣṇava—of the Vaiṣṇavas; caraṇa—unto the lotus feet.

TRANSLATION

Śrī Caitanya Mahāprabhu and the other devotees came before Haridāsa Ṭhākura, who offered his respects to the lotus feet of Śrī Caitanya Mahāprabhu and all the Vaiṣṇavas.

Antya TEXT 11.47

prabhu kahe,--'haridāsa, kaha samācāra'

haridāsa kahe,--'prabhu, ye kṛpā tomāra' //CC Antya, 11.47//

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; haridāsa—My dear Haridāsa; kaha samācāra—what is the news; haridāsa kahe—Haridāsa replied; prabhu—my Lord; ye—whatever; kṛpā—mercy; tomāra—Your.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu inquired, "My dear Haridāsa, what is the news?" Haridāsa Ṭhākura replied, "My Lord, whatever mercy You can bestow upon me."

Antya TEXT 11.48

aṅgane ārambhilā prabhu mahā-saṅkīrtana

vakreśvara-pañḍita tāhān karena nartana //CC Antya, 11.48//

SYNONYMS

aṅgane—in the courtyard; ārambhilā—began; prabhu—Śrī Caitanya Mahāprabhu; mahā-saṅkīrtana—great congregational chanting; vakreśvara-pañḍita—Vakreśvara Paṇḍita; tāhān—there; karena nartana—danced.

TRANSLATION

Upon hearing this, Śrī Caitanya Mahāprabhu immediately began great congregational chanting in the courtyard. Vakreśvara Paṇḍita was the chief dancer.

Antya TEXT 11.49

svarūpa-gosāñi ādi yata prabhura gaṇa

haridāse beḍi' kare nāma-saṅkīrtana //CC Antya, 11.49//

SYNONYMS

svarūpa-gosāñi—Svarūpa Dāmodara Gosvāmī; ādi—and others; yata—all; prabhura gaṇa—the company of the Lord; haridāse beḍi'-surrounding Haridāsa Ṭhākura; kare—performed; nāma-saṅkīrtana—congregational chanting.

TRANSLATION

Headed by Svarūpa Dāmodara Gosvāmī, all the devotees of Śrī Caitanya Mahāprabhu surrounded Haridāsa Ṭhākura and began congregational chanting.

Antya TEXT 11.50

rāmānanda, sārvaabhauma, sabāra agrete

haridāsera guṇa prabhu lāgilā kahite //CC Antya, 11.50//

SYNONYMS

rāmānanda—Rāmānanda Rāya; sārvaabhauma—Sārvaabhauma Bhaṭṭācārya; sabāra—of all; agrete—in front; haridāsera—of Haridāsa Ṭhākura; guṇa—

attributes; prabhu—Śrī Caitanya Mahāprabhu; lāgilā kahite—began to describe.

TRANSLATION

In front of all the great devotees like Rāmānanda Rāya and Sārvabhauma Bhaṭṭācārya, Śrī Caitanya Mahāprabhu began to describe the holy attributes of Haridāsa Ṭhākura.

Antya TEXT 11.51

haridāsera guṇa kahite prabhu ha-ilā pañca-mukha

kahite kahite prabhura bāḍe mahā-sukha //CC Antya, 11.51//

SYNONYMS

haridāsera—of Haridāsa Ṭhākura; guṇa—attributes; kahite—speaking; prabhu—Śrī Caitanya Mahāprabhu; ha-ilā—became; pañca-mukha—as if possessing five mouths; kahite kahite—while He was speaking; prabhura—of Śrī Caitanya Mahāprabhu; bāḍe—increased; mahā-sukha—great happiness.

TRANSLATION

As He described the transcendental attributes of Haridāsa Ṭhākura, Śrī Caitanya Mahāprabhu seemed to possess five mouths. The more He described, the more His great happiness increased.

Antya TEXT 11.52

haridāsera guṇe sabāra vismita haya mana

sarva-bhakta vande haridāsera caraṇa //CC Antya, 11.52//

SYNONYMS

haridāsera—of Haridāsa Ṭhākura; guṇe—by the attributes; sabāra—of all of them; vismita—struck with wonder; haya—become; mana—minds; sarva-bhakta—all the devotees; vande—worship; haridāsera caraṇa—the lotus feet of Haridāsa Ṭhākura.

TRANSLATION

After hearing of the transcendental qualities of Haridāsa Ṭhākura, all the devotees present were struck with wonder. They all offered their respectful

obeisances to the lotus feet of Haridāsa Ṭhākura.

Antya TEXT 11.53

haridāsa nijāgrete prabhure vasāilā

nija-netra--dui bhṛṅga--mukha-padme dilā //CC Antya, 11.53//

SYNONYMS

haridāsa—Ṭhākura Haridāsa; nija-agrete—in front of himself; prabhure vasāilā—made the Lord sit down; nija-netra—his eyes; dui bhṛṅga—as if two bumblebees; mukha-padme—on the lotus face; dilā—he fixed.

TRANSLATION

Haridāsa Ṭhākura made Śrī Caitanya Mahāprabhu sit down in front of him, and then he fixed his eyes, like two bumblebees, on the lotus face of the Lord.

Antya TEXT 11.54

sva-hṛdaye āni' dharila prabhura caraṇa

sarva-bhakta-pada-reṇu mastaka-bhūṣaṇa //CC Antya, 11.54//

SYNONYMS

sva-hṛdaye—upon his heart; āni'-bringing; dharila—held; prabhura caraṇa—the lotus feet of Śrī Caitanya Mahāprabhu; sarva-bhakta—of all the devotees; pada-reṇu—the dust of the feet; mastaka-bhūṣaṇa—the ornament of his head.

TRANSLATION

He held the lotus feet of Śrī Caitanya Mahāprabhu on his heart and then took the dust of the feet of all the devotees present and put it on his head.

Antya TEXT 11.55

'śrī-kṛṣṇa-caitanya' śabda balena bāra bāra

prabhu-mukha-mādhurī piye, netre jala-dhāra //CC Antya, 11.55//

SYNONYMS

śrī-kṛṣṇa-caitanya—Lord Śrī Kṛṣṇa Caitanya; śabda—vibration; balena—speaks;

bāra bāra—again and again; prabhu-mukha-mādhurī—the sweetness of the face of Śrī Caitanya Mahāprabhu; piye—he drinks; netre—through the eyes; jala-dhāra—a continuous flow of water.

TRANSLATION

He began to chant the holy name of Śrī Kṛṣṇa Caitanya again and again. As he drank the sweetness of the face of the Lord, tears constantly glided down from his eyes.

Antya TEXT 11.56

'śrī-kṛṣṇa-caitanya' śabda karite uccāraṇa

nāmera sahita prāṇa kaila utkrāmaṇa //CC Antya, 11.56//

SYNONYMS

śrī-kṛṣṇa-caitanya—Śrī Kṛṣṇa Caitanya; śabda—the sound vibration; karite uccāraṇa—chanting; nāmera sahita—with the name; prāṇa—life; kaila utkrāmaṇa—went away.

TRANSLATION

While chanting the holy name of Śrī Kṛṣṇa Caitanya, he gave up his air of life and left his body.

Antya TEXT 11.57

mahā-yogeśvara-prāya dekhi' svacchande maraṇa

'bhīṣmera niryāṇa' sabāra ha-ila smaraṇa //CC Antya, 11.57//

SYNONYMS

mahā-yogeśvara-prāya—just like a great mystic yogī; dekhi'-seeing; svacchande—at his will; maraṇa—dying; bhīṣmera niryāṇa—the passing of Bhīṣma; sabāra ha-ila smaraṇa—everyone remembered.

TRANSLATION

Seeing the wonderful death of Haridāsa Ṭhākura by his own will, which was just like a great mystic yogī's, everyone remembered the passing away of Bhīṣma.

Antya TEXT 11.58

'hari' 'kṛṣṇa'-śabde sabe kare kolāhala

premānande mahāprabhu ha-ilā vihvala //CC Antya, 11.58//

SYNONYMS

hari—the holy name of Hari; kṛṣṇa—the holy name of Kṛṣṇa; śabde—with the sound vibration; sabe—all of them; kare—make; kolāhala—great noise; prema-ānande—in ecstatic love; mahāprabhu—Śrī Caitanya Mahāprabhu; ha-ilā vihvala—became overwhelmed.

TRANSLATION

There was a tumultuous noise as they all chanted the holy names "Hari" and "Kṛṣṇa." Śrī Caitanya Mahāprabhu became overwhelmed with ecstatic love.

Antya TEXT 11.59

haridāsera tanu prabhu kole laila uṭhāñā

aṅgane nācena prabhu premāviṣṭa hañā //CC Antya, 11.59//

SYNONYMS

haridāsera—of Haridāsa Ṭhākura; tanu—the body; prabhu—Śrī Caitanya Mahāprabhu; kole—on the lap; laila—took; uṭhāñā—raising; aṅgane—in the yard; nācena—dances; prabhu—Śrī Caitanya Mahāprabhu; premāviṣṭa hañā—becoming overwhelmed by ecstatic love.

TRANSLATION

The Lord raised the body of Haridāsa Ṭhākura and placed it on His lap. Then He began to dance in the courtyard in great ecstatic love.

Antya TEXT 11.60

prabhura āveśe avaśa sarva-bhakta-gaṇa

premāveśe sabe nāce, kareṇa kīrtana //CC Antya, 11.60//

SYNONYMS

prabhura āveśe—because of the ecstatic emotions of Śrī Caitanya Mahāprabhu;

avaśa—helpless; sarva-bhakta-gaṇa—all the devotees; prema-āveśe—in great ecstatic love; sabe—all of them; nāce—dance; kareṇa kīrtana—and perform congregational chanting.

TRANSLATION

Because of Śrī Caitanya Mahāprabhu's ecstatic love, all the devotees were helpless, and in ecstatic love they also began to dance and chant congregationally.

Antya TEXT 11.61

ei-mate nṛtya prabhu kailā kata-kṣaṇa

svarūpa-gosāṇi prabhure karāila sāvadhāna //CC Antya, 11.61//

SYNONYMS

ei-mate—in this way; nṛtya—dancing; prabhu—Śrī Caitanya Mahāprabhu; kailā—performed; kata-kṣaṇa—for some time; svarūpa-gosāṇi—Svarūpa Dāmodara Gosvāmī; prabhure—unto Śrī Caitanya Mahāprabhu; karāila—caused to do; sāvadhāna—care of other rituals.

TRANSLATION

Śrī Caitanya Mahāprabhu danced for some time, and then Svarūpa Dāmodara Gosvāmī informed Him of other rituals for the body of Ṭhākura Haridāsa.

Antya TEXT 11.62

haridāsa-ṭhākure tabe vimāne caḍāñā

samudre lañā gelā tabe kīrtana kariyā //CC Antya, 11.62//

SYNONYMS

haridāsa-ṭhākure—Haridāsa Ṭhākura; tabe—then; vimāne—on a carrier like an airship; caḍāñā—raising; samudre—to the seashore; lañā gelā—took; tabe—then; kīrtana kariyā—performing congregational chanting.

TRANSLATION

The body of Haridāsa Ṭhākura was then raised onto a carrier that resembled an airship and taken to the sea, accompanied by congregational chanting.

Antya TEXT 11.63

āge mahāprabhu calena nṛtya karite karite

pāche nṛtya kare vakreśvara bhakta-gaṇa-sāthe //CC Antya, 11.63//

SYNONYMS

āge—in front; mahāprabhu—Śrī Caitanya Mahāprabhu; calena—goes; nṛtya—dancing; karite karite—performing; pāche—behind; nṛtya kare—dances; vakreśvara—Vakreśvara; bhakta-gaṇa-sāthe—with other devotees.

TRANSLATION

Śrī Caitanya Mahāprabhu danced in front of the procession, and Vakreśvara Paṇḍita, along with the other devotees, chanted and danced behind Him.

Antya TEXT 11.64

haridāse samudra-jale snāna karāilā

prabhu kahe,--"samudra ei 'mahā-tīrtha' ha-ilā" //CC Antya, 11.64//

SYNONYMS

haridāse—the body of Haridāsa; samudra-jale—in the water of the sea; snāna karāilā—bathed; prabhu kahe—Śrī Caitanya Mahāprabhu said; samudra—sea; ei—this; mahā-tīrtha ha-ilā—has become a great place of pilgrimage.

TRANSLATION

Śrī Caitanya Mahāprabhu bathed the body of Haridāsa Ṭhākura in the sea and then declared, "From this day on, this sea has become a great pilgrimage site."

Antya TEXT 11.65

haridāsera pādodaka piye bhakta-gaṇa

haridāsera aṅge dilā prasāda-candana //CC Antya, 11.65//

SYNONYMS

haridāsera—of Haridāsa Ṭhākura; pāda-udaka—the water that touched the lotus feet; piye—drink; bhakta-gaṇa—the devotees; haridāsera—of Haridāsa Ṭhākura; aṅge—on the body; dilā—smeared; prasāda-candana—remnants of sandalwood

pulp offered to Lord Jagannātha.

TRANSLATION

Everyone drank the water that had touched the lotus feet of Haridāsa Ṭhākura, and then they smeared remnants of Lord Jagannātha's sandalwood pulp over Haridāsa Ṭhākura's body.

Antya TEXT 11.66

ḍora, kaḍāra, prasāda, vastra aṅge dilā

vālukāra garta kari' tāhe śoyāilā //CC Antya, 11.66//

SYNONYMS

ḍora—silken ropes; kaḍāra—remnants of Lord Jagannātha's sandalwood pulp; prasāda—remnants of Jagannātha's food; vastra—cloth; aṅge—on the body; dilā—gave; vālukāra—of sand; garta—a ditch; kari'-making; tāhe—within that; śoyāilā—put down.

TRANSLATION

After a hole was dug in the sand, the body of Haridāsa Ṭhākura was placed in it. Remnants from Lord Jagannātha, such as His silken ropes, sandalwood pulp, food and cloth, were placed on the body.

Antya TEXT 11.67

cāri-dike bhakta-gaṇa kareṇa kīrtana

vakreśvara-paṇḍita kareṇa ānande nartana //CC Antya, 11.67//

SYNONYMS

cāri-dike—all around; bhakta-gaṇa—the devotees; kareṇa—performed; kīrtana—congregational chanting; vakreśvara-paṇḍita—Vakreśvara Paṇḍita; kareṇa—performed; ānande—in jubilation; nartana—dancing.

TRANSLATION

All around the body, the devotees performed congregational chanting, and Vakreśvara Paṇḍita danced in jubilation.

Antya TEXT 11.68

'hari-bola' 'hari-bola' bale gaurarāya

āpani sri-haste vālu dilā tānra gāya //CC Antya, 11.68//

SYNONYMS

hari-bola hari-bola—chant Hari, chant Hari; bale—chanted; gaurarāya—Śrī Caitanya Mahāprabhu; āpani—personally; śrī-haste—with His transcendental hands; vālu dilā—placed sand; tānra gāya—on his body.

TRANSLATION

With His transcendental hands, Śrī Caitanya Mahāprabhu personally covered the body of Haridāsa Ṭhākura with sand, chanting "Hari bol! Hari bol!"

Antya TEXT 11.69

tānre vālu diyā upare piṇḍā bāndhāilā

caudike piṇḍera mahā āvaraṇa kailā //CC Antya, 11.69//

SYNONYMS

tānre—upon the body of Haridāsa Ṭhākura; vālu—sand; diyā—putting; upare—on top; piṇḍā bāndhāilā—constructed a platform; cau-dike—all around; piṇḍera—the platform; mahā āvaraṇa kailā—made a great protective fence.

TRANSLATION

They covered the body of Haridāsa Ṭhākura with sand and then constructed a platform upon the site. The platform was protected all around by fencing.

Antya TEXT 11.70

tāhā beḍi' prabhu kailā kīrtana, nartana

hari-dhvani-kolāhale bharila bhuvana //CC Antya, 11.70//

SYNONYMS

tāhā—that; beḍi'-surrounding; prabhu—Śrī Caitanya Mahāprabhu; kailā—performed; kīrtana nartana—chanting and dancing; hari-dhvani-kolāhale—the tumultuous sound of the holy name of Hari; bharila—filled; bhuvana—the entire

universe.

TRANSLATION

Śrī Caitanya Mahāprabhu danced and chanted all around the platform, and as the holy name of Hari roared tumultuously, the whole universe became filled with the vibration.

Antya TEXT 11.71

tabe mahāprabhu saba bhakta-gaṇa-saṅge

samudre karilā snāna-jala-keli raṅge //CC Antya, 11.71//

SYNONYMS

tabe—thereupon; mahāprabhu—Śrī Caitanya Mahāprabhu; saba—all; bhakta-gaṇa-saṅge—with the devotees; samudre—in the sea; karilā snāna—took a bath; jala-keli—playing in the water; raṅge—in great jubilation.

TRANSLATION

After saṅkīrtana, Śrī Caitanya Mahāprabhu bathed in the sea with His devotees, swimming and playing in the water in great jubilation.

Antya TEXT 11.72

haridāse pradakṣiṇa kari' āila siṁha-dvāre

hari-kīrtana-kolāhala sakala nagare //CC Antya, 11.72//

SYNONYMS

haridāse—Haridāsa; pradakṣiṇa kari'-circumambulating; āila siṁha-dvāre—came to the gate of Jagannātha temple known as Siṁha-dvāra; hari-kīrtana-kolāhala—the tumultuous sound of congregational chanting; sakala nagare—all over the city.

TRANSLATION

After circumambulating the tomb of Haridāsa Ṭhākura, Śrī Caitanya Mahāprabhu went to the Siṁha-dvāra gate of the Jagannātha temple. The whole city chanted in congregation, and the tumultuous sound vibrated all over the city.

Antya TEXT 11.73

simha-dvāre āsi' prabhu pasārira ṭhāni

āñcala pātiyā prasāda māgilā tathāi //CC Antya, 11.73//

SYNONYMS

simha-dvāre āsi'-coming in front of the Simha-dvāra; prabhu—Śrī Caitanya Mahāprabhu; pasārira ṭhāni—from all the shopkeepers; āñcala pātiyā—spreading His cloth; prasāda—Jagannātha's prasāda; māgilā—begged; tathāi—there.

TRANSLATION

Approaching the Simha-dvāra gate, Śrī Caitanya Mahāprabhu spread His cloth and began to beg prasāda from all the shopkeepers there.

Antya TEXT 11.74

'haridāsa-ṭhākurera mahotsavera tare

prasāda māgiye bhikṣā deha' ta' āmāre' //CC Antya, 11.74//

SYNONYMS

haridāsa-ṭhākurera—of Haridāsa Ṭhākura; mahotsavera tare—for holding a festival; prasāda māgiye—I am begging prasāda; bhikṣā deha'-please give alms; ta'-certainly; āmāre—unto Me.

TRANSLATION

"I am begging prasāda for a festival honoring the passing away of Haridāsa Ṭhākura," the Lord said. "Please give Me alms."

Antya TEXT 11.75

śuniyā pasāri saba cāṅgaḍā uṭhāñā

prasāda dite āse tārā ānandita hañā //CC Antya, 11.75//

SYNONYMS

śuniyā—hearing; pasāri—the shopkeepers; saba—all; cāṅgaḍā uṭhāñā—taking a big basket; prasāda dite—to deliver the prasāda; āse—come forward; tārā—they;

ānandita hañā—in great jubilation.

TRANSLATION

Hearing this, all the shopkeepers immediately came forward with big baskets of prasāda, which they jubilantly delivered to Lord Caitanya.

Antya TEXT 11.76

svarūpa-gosāñi pasārike niṣedhila

cāṅgaḍā lañā pasāri pasāre vasila //CC Antya, 11.76//

SYNONYMS

svarūpa-gosāñi—Svarūpa Dāmodara Gosvāmī; pasārike—the shopkeepers; niṣedhila—forbade; cāṅgaḍā lañā—taking the baskets; pasāri—shopkeepers; pasāre vasila—sat down in their shops.

TRANSLATION

However, Svarūpa Dāmodara stopped them, and the shopkeepers returned to their shops and sat down with their baskets.

Antya TEXT 11.77

svarūpa-gosāñi prabhure ghara pāṭhailā

cāri vaiṣṇava, cāri pichāḍā saṅge rākhilā //CC Antya, 11.77//

SYNONYMS

svarūpa-gosāñi—Svarūpa Dāmodara Gosvāmī; prabhure—Śrī Caitanya Mahāprabhu; ghara pāṭhailā—sent to His residence; cāri vaiṣṇava—four Vaiṣṇavas; cāri pichāḍā—four carrier servants; saṅge rākhilā—he kept with him.

TRANSLATION

Svarūpa Dāmodara sent Śrī Caitanya Mahāprabhu back to His residence, and kept with him four Vaiṣṇavas and four servant carriers.

Antya TEXT 11.78

svarūpa-gosāñi kahilena saba pasārire

eka eka dravyera eka eka puñjā deha' more //CC Antya, 11.78//

SYNONYMS

svarūpa-gosāñi—Svarūpa Dāmodara Gosvāmī; kahilena—said; saba pasārire—to all the shopkeepers; eka eka dravyera—of each particular type of prasāda; eka eka puñjā—four palmfuls; deha' more—deliver to me.

TRANSLATION

Svarūpa Dāmodara said to all the shopkeepers, "Deliver to me four palmfuls of prasāda from each and every item."

Antya TEXT 11.79

ei-mate nānā prasāda bojhā bāndhāñā

lañā āilā cāri janera mastake caḍāñā //CC Antya, 11.79//

SYNONYMS

ei-mate—in this way; nānā—various; prasāda—prasāda; bojhā—load; bāndhāñā—packing; lañā āilā—brought; cāri janera—of the four persons; mastake—on the heads; caḍāñā—mounting.

TRANSLATION

In this way varieties of prasāda were collected, then packed up in different loads and carried on the heads of the four servants.

Antya TEXT 11.80

vāñīnātha paṭṭanāyaka prasāda ānilā

kāśī-misra aneka prasāda pāṭhailā //CC Antya, 11.80//

SYNONYMS

vāñīnātha paṭṭanāyaka—Vāñīnātha Paṭṭanāyaka; prasāda—prasāda; ānilā—brought in; kāśī-misra—Kāśī Mīśra; aneka prasāda—varieties of prasāda; pāṭhailā—sent.

TRANSLATION

Not only did Svarūpa Dāmodara Gosvāmī bring prasāda, but Vāñīnātha

Paṭṭanāyaka, as well as Kāśī Mīśra, sent large quantities.

Antya TEXT 11.81

saba vaiṣṇave prabhu vasāilā sāri sāri

āpane pariveśe prabhu lañā janā cāri //CC Antya, 11.81//

SYNONYMS

saba vaiṣṇave—all the Vaiṣṇavas; prabhu—Śrī Caitanya Mahāprabhu; vasāilā—made to sit down; sāri sāri—in lines; āpane—personally; pariveśe—distributes; prabhu—Śrī Caitanya Mahāprabhu; lañā—taking; janā cāri—four men.

TRANSLATION

Śrī Caitanya Mahāprabhu made all the devotees sit in rows and personally began to distribute the prasāda, assisted by four other men.

Antya TEXT 11.82

mahāprabhura śrī-haste alpa nā āise

eka eka pāte pañca-janāra bhakṣya pariveśe //CC Antya, 11.82//

SYNONYMS

mahāprabhura—of Śrī Caitanya Mahāprabhu; śrī-haste—in the transcendental hands; alpa—a small quantity; nā āise—did not come; eka eka pāte—on each and every plate; pañca-janāra—of five men; bhakṣya—eatables; pariveśe—He administered.

TRANSLATION

Śrī Caitanya Mahāprabhu was not accustomed to taking prasāda in small quantities. He therefore put on each plate what at least five men could eat.

Antya TEXT 11.83

svarūpa kahe,--"prabhu, vasi' karaha darśana

āmi inhā-sabā lañā kari pariveśana //CC Antya, 11.83//

SYNONYMS

svarūpa kahe—Svarūpa Dāmodara said; prabhu—my Lord; vasi'-sitting down; karaha darśana—watch; āmi—I; inñhā-sabā lañā—with all these persons; kari pariveśana—shall administer.

TRANSLATION

Svarūpa Dāmodara Gosvāmī requested Śrī Caitanya Mahāprabhu, "Please sit down and watch. With these men to help me, I shall distribute the prasāda."

Antya TEXT 11.84

svarūpa, jagadānanda, kāśīśvara, śaṅkara

cāri-jana pariveśana kare nirantara //CC Antya, 11.84//

SYNONYMS

svarūpa—Svarūpa Dāmodara Gosvāmī; jagadānanda—Jagadānanda Paṇḍita; kāśīśvara—Kāśīśvara; śaṅkara—Śaṅkara; cāri-jana—four men; pariveśana kare—administer; nirantara—continuously.

TRANSLATION

The four men-Svarūpa, Jagadānanda, Kāśīśvara and Śaṅkara-distributed the prasāda continuously.

Antya TEXT 11.85

prabhu nā khāile keha nā kare bhojana

prabhure se dine kāśī-miśrera nimantraṇa //CC Antya, 11.85//

SYNONYMS

prabhu nā khāile—as long as the Lord does not eat; keha nā kare bhojana—no one would eat; prabhure—unto Śrī Caitanya Mahāprabhu; se dine—on that day; kāśī-miśrera—of Kāśī Miśra; nimantraṇa—the invitation.

TRANSLATION

All the devotees who sat down would not accept the prasāda as long as the Lord had not eaten. On that day, however, Kāśī Miśra had extended an invitation to the Lord.

Antya TEXT 11.86

āpane kāśī-miśra āilā prasāda lañā

prabhure bhikṣā karāilā āgraha kariyā //CC Antya, 11.86//

SYNONYMS

āpane—personally; kāśī-miśra—Kāśī Miśra; āilā—came; prasāda lañā—taking prasāda; prabhure—to Śrī Caitanya Mahāprabhu; bhikṣā karāilā—delivered prasāda to eat; āgraha kariyā—with great attention.

TRANSLATION

Therefore Kāśī Miśra personally went there and delivered prasāda to Śrī Caitanya Mahāprabhu with great attention and made Him eat.

Antya TEXT 11.87

purī-bhāratīra saṅge prabhu bhikṣā kailā

sakala vaiṣṇava tabe bhojana karilā //CC Antya, 11.87//

SYNONYMS

purī-bhāratīra saṅge—with Paramānanda Purī and Brahmānanda Bhāratī; prabhu—Śrī Caitanya Mahāprabhu; bhikṣā kailā—honored the prasāda; sakala vaiṣṇava—all the Vaiṣṇavas; tabe—then; bhojana karilā—began to eat.

TRANSLATION

With Paramānanda Purī and Brahmānanda Bhāratī, Śrī Caitanya Mahāprabhu sat down and accepted the prasāda. When He began to eat, so did all the Vaiṣṇavas.

Antya TEXT 11.88

ākaṇṭha pūrāñā sabāya karāilā bhojana

deha' deha' bali' prabhu balena vacana //CC Antya, 11.88//

SYNONYMS

ākaṇṭha pūrāñā—filling to the neck; sabāya—everyone; karāilā bhojana—He made to eat; deha' deha'-give them more, give them more; bali'-saying; prabhu—Śrī Caitanya Mahāprabhu; balena vacana—talked.

TRANSLATION

Everyone was filled up to the neck because Śrī Caitanya Mahāprabhu kept telling the distributors, "Give them more! Give them more!"

Antya TEXT 11.89

bhojana kariyā sabe kailā ācamana

sabāre parāilā prabhu mālya-candana //CC Antya, 11.89//

SYNONYMS

bhojana kariyā—after eating; sabe—all the devotees; kailā—performed; ācamana—washing of the mouth and hands; sabāre—all of them; parāilā—put on; prabhu—Śrī Caitanya Mahāprabhu; mālya—flower garland; candana—sandalwood pulp.

TRANSLATION

After all the devotees finished accepting prasāda and had washed their hands and mouths, Śrī Caitanya Mahāprabhu decorated each of them with a flower garland and sandalwood pulp.

Antya TEXT 11.90

premāviṣṭa hañā prabhu karena vara-dāna

śuni' bhakta-gaṇera juḍāya manaskāma //CC Antya, 11.90//

SYNONYMS

prema-āviṣṭa hañā—being overwhelmed by ecstatic love; prabhu—Śrī Caitanya Mahāprabhu; karena vara-dāna—offered a benediction; śuni'-hearing; bhakta-gaṇera—of the devotees; juḍāya—became fulfilled; manaskāma—the desires of the mind.

TRANSLATION

Overwhelmed with ecstatic love, Śrī Caitanya Mahāprabhu offered a benediction to all the devotees, which all the devotees heard with great satisfaction.

Antya TEXTS 11.91-93

"haridāsera vijayotsava ye kaila darśana
ye ihāṇ nṛtya kaila, ye kaila kīrtana
ye tāṇre vālukā dite karila gamana
tāra madhye mahotsave ye kaila bhojana
acire ha-ibe tā-sabāra 'kṛṣṇa-prāpti'

haridāsa-daraśane haya aiche 'śakti' //CC Antya, 11.91-93//

SYNONYMS

haridāsera—of Haridāsa Ṭhākura; vijaya-utsava—the festival of the passing away; ye—anyone who; kaila darśana—has seen; ye—anyone who; ihāṇ—here; nṛtya kaila—danced; ye—anyone who; kaila kīrtana—chanted; ye—anyone who; tāṇre—upon him; vālukā dite—to offer sand; karila gamana—came forward; tāra madhye—in that connection; mahotsave—in the festival; ye—anyone who; kaila bhojana—took prasāda; acire—very soon; ha-ibe—there will be; tā-sabāra—of all of them; kṛṣṇa-prāpti—attainment of Kṛṣṇa; haridāsa-daraśane—by seeing Haridāsa Ṭhākura; haya—there is; aiche—such; śakti—power.

TRANSLATION

Śrī Caitanya Mahāprabhu gave this benediction: "Anyone who has seen the festival of Śrī Haridāsa Ṭhākura's passing away, anyone who has chanted and danced here, anyone who has offered sand on the body of Haridāsa Ṭhākura and anyone who has joined this festival to partake of the prasāda will achieve the favor of Kṛṣṇa very soon. There is such wonderful power in seeing Haridāsa Ṭhākura.

Antya TEXT 11.94

kṛpā kari' kṛṣṇa more diyāchilā saṅga
svatantra kṛṣṇera icchā,--kailā saṅga-bhaṅga //CC Antya, 11.94//

SYNONYMS

kṛpā kari'-being merciful; kṛṣṇa—Lord Kṛṣṇa; more—unto Me; diyāchilā saṅga—gave the association; svatantra—independent; kṛṣṇera—of Lord Kṛṣṇa; icchā

—desire; kailā saṅga-bhaṅga—He has broken My association.

TRANSLATION

"Being merciful upon Me, Kṛṣṇa gave Me the association of Haridāsa Ṭhākura. Being independent in His desires, He has now broken that association.

Antya TEXT 11.95

haridāsera icchā yabe ha-ila calite

āmāra śakati tāṅre nārila rākhite //CC Antya, 11.95//

SYNONYMS

haridāsera—of Haridāsa Ṭhākura; icchā—the desire; yabe—when; ha-ila—was; calite—to go away; āmāra śakati—My strength; tāṅre—him; nārila rākhite—could not keep.

TRANSLATION

"When Haridāsa Ṭhākura wanted to leave this material world, it was not within My power to detain him.

Antya TEXT 11.96

icchā-mātre kailā nija-prāṇa niṣkrāmaṇa

pūrve yena śuniyāchi bhīṣmera maraṇa //CC Antya, 11.96//

SYNONYMS

icchā-mātre—just by desire; kailā—performed; nija-prāṇa—of his life; niṣkrāmaṇa—going away; pūrve—formerly; yena—as; śuniyāchi—we have heard; bhīṣmera maraṇa—the death of Bhīṣmadeva.

TRANSLATION

"Simply by his will, Haridāsa Ṭhākura could give up his life and go away, exactly like Bhīṣma, who previously died simply by his own desire, as we have heard from śāstra.

Antya TEXT 11.97

haridāsa āchila pṛthivīra 'śiromaṇi'

tāhā vinā ratna-śūnyā ha-ila medinī //CC Antya, 11.97//

SYNONYMS

haridāsa—Ṭhākura Haridāsa; āchila—was; pṛthivīra—of this world; śiromaṇi—the crown jewel; tāhā vinā—without him; ratna-śūnyā—without the valuable jewel; ha-ila—becomes; medinī—this world.

TRANSLATION

"Haridāsa Ṭhākura was the crown jewel on the head of this world; without him, this world is now bereft of its valuable jewel."

Antya TEXT 11.98

'jaya jaya haridāsa' bali' kara hari-dhvani"

eta bali' mahāprabhu nācena āpani //CC Antya, 11.98//

SYNONYMS

jaya jaya—all glories; haridāsa—to Haridāsa Ṭhākura; bali'-saying; kara hari-dhvani—chant the holy name of the Lord; eta bali'-saying this; mahāprabhu—Śrī Caitanya Mahāprabhu; nācena—dances; āpani—personally.

TRANSLATION

Śrī Caitanya Mahāprabhu then told everyone, "Say 'All glories to Haridāsa Ṭhākura!' and chant the holy name of Hari." Saying this, He personally began to dance.

Antya TEXT 11.99

sabe gāya,--"jaya jaya jaya haridāsa

nāmera mahimā yeṇha karilā prakāśa" //CC Antya, 11.99//

SYNONYMS

sabe gāya—everyone chanted; jaya jaya jaya—all glories; haridāsa—to Haridāsa Ṭhākura; nāmera mahimā—the glories of chanting the holy name; yeṇha—who; karilā prakāśa—revealed.

TRANSLATION

Everyone began to chant, "All glories to Haridāsa Ṭhākura, who revealed the importance of chanting the holy name of the Lord!"

Antya TEXT 11.100

tabe mahāprabhu saba bhakte vidāya dilā

harṣa-viṣāde prabhu viśrāma karilā //CC Antya, 11.100//

SYNONYMS

tabe—thereafter; mahāprabhu—Śrī Caitanya Mahāprabhu; saba bhakte—to all the devotees; vidāya dilā—bade farewell; harṣa-viṣāde—in mixed happiness and distress; prabhu—Śrī Caitanya Mahāprabhu; viśrāma karilā—took His rest.

TRANSLATION

Thereafter, Śrī Caitanya Mahāprabhu bid farewell to all the devotees, and He Himself, with mixed feelings of happiness and distress, took rest.

Antya TEXT 11.101

ei ta' kahiluṅ haridāsera vijaya

yāhāra śravaṇe kṛṣṇe dṛḍha-bhakti haya //CC Antya, 11.101//

SYNONYMS

ei ta'-thus; kahiluṅ—I have spoken; haridāsera—of Haridāsa Ṭhākura; vijaya—victory; yāhāra śravaṇe—by hearing which; kṛṣṇe—unto Lord Kṛṣṇa; dṛḍha-bhakti—firm devotional service; haya—becomes.

TRANSLATION

Thus I have spoken about the victorious passing away of Haridāsa Ṭhākura. Anyone who hears this narration will certainly fix his mind firmly in devotional service to Kṛṣṇa.

PURPORT

At Puruṣottama-kṣetra, or Jagannātha Purī, there is a temple of Ṭoṭā-gopīnātha. If one goes from there to the sea, he can discover the tomb of Haridāsa Ṭhākura

still existing. Every year on the date of Ananta-caturdaśī there is a festival to commemorate the passing away of Haridāsa Ṭhākura. At the same place, three Deities of Nityānanda, Kṛṣṇa Caitanya and Advaita Prabhu were established about one hundred years ago. A gentleman named Bhramaravara from Kendrāpāḍā in the province of Orissa contributed funds to establish these Deities in the temple. The management of the temple was under the Ṭoṭā-gopīnātha gosvāmīs.

This temple was later sold to someone else, and this party is now maintaining the sevā-pūjā of the temple. Near this temple and the tomb of Haridāsa Ṭhākura, Śrīla Bhaktivinoda Ṭhākura constructed a small house, called Bhakti-kuṭī. In the Bengali year 1329 (A.D. 1922), Puruṣottama-maṭha, a branch of the Gauḍīya Maṭha, was established there. in the Bhakti-ratnākara it is stated:

śrīnivāsa śīghra samudrera kūle gelā

haridāsa-ṭhākurera samādhi dekhilā

bhūmite paḍiyā kailā praṇati vistara

bhāgavata-gaṇa śrī-samādhi-sannidhāne

śrīnivāse sthira kailā sasneha-vacane

punaḥ śrīnivāsa śrī-samādhi praṇamiyā

ye vilāpa kailā, tā śunile drave hiyā

"Śrīnivāsa Ṭhākura quickly ran to the seashore. When he saw the tomb of Haridāsa Ṭhākura, he immediately fell down offering prayers and almost fainted. The devotees present there pacified him with very sweet and affectionate words, and Śrīnivāsa again offered his obeisances to the tomb. Hearing of the separation that Śrīnivāsa expressed in his lamentation at the tomb of Haridāsa Ṭhākura makes one's heart melt."

Antya TEXT 11.102

caitanyera bhakta-vātsalya ihātei jāni

bhakta-vāñchā pūrṇa kailā nyāsi-śiromaṇi //CC Antya, 11.102//

SYNONYMS

caitanya—of Śrī Caitanya Mahāprabhu; bhakta-vātsalya—affection for His devotees; ihātei—from this; jāni—one can understand; bhakta-vāñchā—the desire of the devotee; pūrṇa kailā—fully satisfied; nyāsi-śiromaṇi—the crown jewel of the sannyāsīs, Śrī Caitanya Mahāprabhu.

TRANSLATION

From the incident of Haridāsa Ṭhākura's passing away and the great care Śrī Caitanya Mahāprabhu took in commemorating it, one can understand just how affectionate He is toward His devotees. Although He is the topmost of all sannyāsīs, He fully satisfied the desire of Haridāsa Ṭhākura.

Antya TEXT 11.103

śeṣa-kāle dilā tāṇre darśana-sparśana

tāṇre kole kari' kailā āpane nartana //CC Antya, 11.103//

SYNONYMS

śeṣa-kāle—at the last stage of his life; dilā—gave; tāṇre—to Haridāsa Ṭhākura; darśana-sparśana—interview and touching; tāṇre—him; kole kari'-taking on the lap; kailā—performed; āpane—personally; nartana—dancing.

TRANSLATION

At the last stage of Haridāsa Ṭhākura's life, Śrī Caitanya Mahāprabhu gave him His company and allowed him to touch Him. Thereafter, He took the body of Ṭhākura Haridāsa on His lap and personally danced with it.

Antya TEXT 11.104

āpane śrī-haste kṛpāya tāṇre vālu dilā

āpane prasāda māgi' mahotsava kailā //CC Antya, 11.104//

SYNONYMS

āpane—personally; śrī-haste—with His transcendental hands; kṛpāya—out of His causeless mercy; tāṇre—him; vālu dilā—covered with sand; āpane—personally; prasāda māgi'-begging prasāda; mahotsava kailā—performed a great festival.

TRANSLATION

Out of His causeless mercy He personally covered the body of Haridāsa Ṭhākura with sand and personally begged alms from the shopkeepers. Then He conducted a great festival to celebrate the passing away of Haridāsa Ṭhākura.

Antya TEXT 11.105

mahā-bhāgavata haridāsa--parama-vidvān

e saubhāgya lāgi' āge karilā prayāṇa //CC Antya, 11.105//

SYNONYMS

mahā-bhāgavata—great devotee; haridāsa—Haridāsa Ṭhākura; parama-vidvān—the most learned; e saubhāgya lāgi'-because of his great fortune; āge—first; karilā prayāṇa—he passed away.

TRANSLATION

Haridāsa Ṭhākura was not only the topmost devotee of the Lord, but also a great and learned scholar. It was his great fortune that he passed away before Śrī Caitanya Mahāprabhu.

PURPORT

Haridāsa Ṭhākura is mentioned here as the most learned scholar, parama-vidvān. Actually, the most important science to know is the science of getting out of the clutches of material existence. Anyone who knows this science must be considered the greatest learned person. Anyone who knows the temporary situation of this material world and is expert in achieving a permanent situation in the spiritual world, who knows that the Supreme Personality of Godhead is beyond the jurisdiction of our experimental knowledge, is understood to be the most learned scholar. Haridāsa Ṭhākura knew this science perfectly. Therefore, he is described in this connection as parama-vidvān. He personally preached the importance of chanting the Hare Kṛṣṇa mahā-mantra, which is approved by the revealed scriptures.

As stated in the Śrīmad-Bhāgavatam (7.5.24):

iti puṁsārpitā viṣṇau

bhaktiś cen nava-lakṣaṇā

kriyeta bhagavatya addhā

tan manye 'dhītam uttamam

There are nine different processes of devotional service to Kṛṣṇa, the most important being śravaṇam kīrtanam—hearing and chanting. Haridāsa Ṭhākura knew this science very well, and he can therefore be called, technically, sarva-śāstrādhī. Anyone who has learned the essence of all the Vedic scripture is to be known as a first-class educated person, with full knowledge of all śāstra.

Antya TEXT 11.106

caitanya-caritra ei amṛtera sindhu

karṇa-mana tṛpta kare yāra eka bindu //CC Antya, 11.106//

SYNONYMS

caitanya-caritra—the life and characteristics of Śrī Caitanya Mahāprabhu; ei—this; amṛtera sindhu—the ocean of nectar; karṇa—ear; mana—mind; tṛpta kare—pleases; yāra—of which; eka—one; bindu—drop.

TRANSLATION

The life and characteristics of Śrī Caitanya Mahāprabhu are exactly like an ocean of nectar, one drop of which can please the mind and ear.

Antya TEXT 11.107

bhava-sindhu taribāre āche yāra citta

śraddhā kari' śuna sei caitanya-caritra //CC Antya, 11.107//

SYNONYMS

bhava-sindhu—the ocean of material existence; taribāre—to cross over; āche—is; yāra—whose; citta—desire; śraddhā kari'-with faith and love; śuna—hear; sei—that; caitanya-caritra—life and characteristics of Śrī Caitanya Mahāprabhu.

TRANSLATION

Anyone who desires to cross over the ocean of nescience, please hear with great faith the life and characteristics of Śrī Caitanya Mahāprabhu.

Antya TEXT 11.108

śrī-rūpa-raghunātha-pade yāra āśa

caitanya-caritāmṛta kahe kṛṣṇadāsa //CC Antya, 11.108//

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; raghunātha—Śrīla Raghunātha dāsa Gosvāmī; pade—at the lotus feet; yāra—whose; āśa—expectation; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; kṛṣṇadāsa—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Antya-līlā, Eleventh Chapter, describing the passing of Haridāsa Ṭhākura.

Chapter 12 The Loving Dealings Between Lord Śrī Caitanya Mahāprabhu and Jagadānanda Paṇḍita

A summary of the Twelfth Chapter is given by Śrīla Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya as follows. This chapter discusses the transformations of ecstatic love that Śrī Caitanya Mahāprabhu exhibited day and night. The devotees from Bengal again journeyed to Jagannātha Purī to see Śrī Caitanya Mahāprabhu. As usual, the leader was Śivānanda Sena, who traveled with his wife and children. Because arrangements were delayed en route and Lord Nityānanda did not have a suitable place to reside, He became somewhat disturbed. Thus He became very angry with Śivānanda Sena, who was in charge of the affairs of the party, and kicked him in loving anger. Śivānanda Sena felt highly favored to have been kicked by Nityānanda Prabhu, but his nephew Śrīkānta Sena became upset and therefore left their company. He met Śrī Caitanya Mahāprabhu at Jagannātha Purī before the rest of the party arrived.

That year a devotee named Parameśvara dāsa Modaka also went with his family to see Śrī Caitanya Mahāprabhu at Jagannātha Purī. The devotees often invited Śrī Caitanya Mahāprabhu to eat with them. When the Lord bade them all farewell, He talked very pleasingly with them. The year before, Jagadānanda Paṇḍita had been sent to Śacīmātā with prasāda and cloth. This year he returned

to Purī with a big pot of floral-scented oil to massage the Lord's head. The Lord, however, would not accept the oil, and because of His refusal, Jagadānanda Paṇḍita broke the pot in front of Him and began to fast. The Lord tried to pacify him and asked Jagadānanda Paṇḍita to cook for Him. Jagadānanda Paṇḍita became so pleased when Śrī Caitanya Mahāprabhu accepted his cooking that he broke his fast.

Antya TEXT 12.1

śrūyatām śrūyatām nityam

gīyatām gīyatām mudā

cintyatām cintyatām bhaktāś

caitanya-caritāmṛtam //CC Antya, 12.1//

SYNONYMS

śrūyatām—let it be heard; śrūyatām—let it be heard; nityam—always; gīyatām—let it be chanted; gīyatām—let it be chanted; mudā—with great happiness; cintyatām—let it be meditated upon; cintyatām—let it be meditated upon; bhaktāḥ—O devotees; caitanya-caritāmṛtam—the transcendental life and characteristics of Śrī Caitanya Mahāprabhu.

TRANSLATION

O devotees, may the transcendental life and characteristics of Śrī Caitanya Mahāprabhu be always heard, chanted and meditated upon with great happiness.

Antya TEXT 12.2

jaya jaya śrī-caitanya jaya dayāmaya

jaya jaya nityānanda kṛpā-sindhu jaya //CC Antya, 12.2//

SYNONYMS

jaya jaya—all glories; śrī-caitanya—to Lord Śrī Caitanya Mahāprabhu; jaya—all glories; dayā-maya—all-merciful; jaya jaya—all glories; nityānanda—to Nityānanda Prabhu; kṛpā-sindhu—the ocean of mercy; jaya—all glories.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu, who is all-merciful! All glories to Nityānanda Prabhu, who is an ocean of mercy!

Antya TEXT 12.3

jayādvaita-candra jaya karuṇā-sāgara

jaya gaura-bhakta-gaṇa kṛpā-pūrṇāntara //CC Antya, 12.3//

SYNONYMS

jaya—all glories; advaita-candra—to Advaita Ācārya; jaya—all glories; karuṇā-sāgara—the ocean of mercy; jaya—all glories; gaura-bhakta-gaṇa—to the devotees of Śrī Caitanya Mahāprabhu; kṛpā-pūrṇa-antara—whose hearts are always filled with mercy.

TRANSLATION

All glories to Advaita Ācārya, who is also an ocean of mercy! All glories to all the devotees of Śrī Caitanya Mahāprabhu, whose hearts are always filled with mercy!

Antya TEXT 12.4

ataḥpara mahāprabhura viṣaṇṇa-antara

kṛṣṇera viyoga-daśā sphure nirantara //CC Antya, 12.4//

SYNONYMS

ataḥpara—thereafter; mahāprabhura—of Śrī Caitanya Mahāprabhu; viṣaṇṇa-antara—morose mind; kṛṣṇera—of Kṛṣṇa; viyoga-daśā—feeling of separation; sphure—manifests; nirantara—continuously.

TRANSLATION

The mind of Śrī Caitanya Mahāprabhu was always morose because of a continuously manifested feeling of separation from Kṛṣṇa.

Antya TEXT 12.5

'hāhā kṛṣṇa prāṇa-nātha vrajendra-nandana!

kāhān yāna kāhān pāna, muralī-vadana!' //CC Antya, 12.5//

SYNONYMS

hāhā—O; kṛṣṇa—My dear Kṛṣṇa; prāṇa-nātha—My life and soul; vrajendra-nandana—the son of Mahārāja Nanda; kāhān yāna—where shall I go; kāhān pāṇa—where shall I get; muralī—flute; vadana—mouth.

TRANSLATION

The Lord would cry, "O My Lord Kṛṣṇa, My life and soul! O son of Mahārāja Nanda, where shall I go? Where shall I attain You? O Supreme Personality who plays with Your flute to Your mouth!"

Antya TEXT 12.6

rātri-dina ei daśā svasti nāhi mane

kaṣṭe rātri goṇāya svarūpa-rāmānanda-sane //CC Antya, 12.6//

SYNONYMS

rātri-dina—day and night; ei daśā—this situation; svasti nāhi mane—no peace of mind; kaṣṭe—with great difficulty; rātri goṇāya—passes the night; svarūpa-rāmānanda-sane—in the company of Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya.

TRANSLATION

This was His situation day and night. Unable to find peace of mind, He passed His nights with great difficulty in the company of Svarūpa Dāmodara and Rāmānanda Rāya.

Antya TEXT 12.7

ethā gauḍa-deśe prabhura yata bhakta-gaṇa

prabhu dekhibāre sabe karilā gamana //CC Antya, 12.7//

SYNONYMS

ethā—on the other hand; gauḍa-deśe—in Bengal; prabhura—of Śrī Caitanya Mahāprabhu; yata—all; bhakta-gaṇa—devotees; prabhu dekhibāre—to see Śrī Caitanya Mahāprabhu; sabe—all; karilā gamana—went.

TRANSLATION

Meanwhile, all the devotees journeyed from their homes in Bengal to see Śrī Caitanya Mahāprabhu.

Antya TEXT 12.8

śivānanda-sena āra ācārya-gosāñi

navadvīpe saba bhakta hailā eka ṭhāñi //CC Antya, 12.8//

SYNONYMS

śivānanda-sena—Śivānanda Sena; āra—and; ācārya-gosāñi—Advaita Ācārya; navadvīpe—at Navadvīpa; saba bhakta—all devotees; hailā—became; eka ṭhāñi—assembled in one place.

TRANSLATION

Headed by Śivānanda Sena, Advaita Ācārya and others, all the devotees assembled in Navadvīpa.

Antya TEXT 12.9

kulīna-grāma-vāsī āra yata khaṇḍa-vāsī

ekatra mililā saba navadvīpe āsi' //CC Antya, 12.9//

SYNONYMS

kulīna-grāma-vāsī—the inhabitants of Kulīna-grāma; āra—as well as; yata—all; khaṇḍa-vāsī—the inhabitants of Khaṇḍa; ekatra—at one place; mililā—met; saba—all of them; navadvīpe āsi'-coming to Navadvīpa.

TRANSLATION

The inhabitants of Kulīna-grāma and Khaṇḍa village also assembled at Navadvīpa.

Antya TEXT 12.10

nityānanda-prabhure yadyapi ājñā nāi

tathāpi dekhite calena caitanya-gosāñi //CC Antya, 12.10//

SYNONYMS

nityānanda-prabhure—unto Lord Nityānanda; yadyapi—although; ājñā nāi—there was no order; tathāpi—still; dekhite—to see; calena—He went; caitanya-gosāñi—Lord Caitanya.

TRANSLATION

Because Nityānanda Prabhu was preaching in Bengal, Śrī Caitanya Mahāprabhu had ordered Him not to come to Jagannātha Purī. That year, however, He went with the rest of the party to see the Lord.

Antya TEXT 12.11

śrīvāsādi cāri bhāi, saṅgete mālinī

ācāryaratnera saṅge tānhāra gṛhiṇī //CC Antya, 12.11//

SYNONYMS

śrīvāsa-ādi—headed by Śrīvāsa Ṭhākura; cāri bhāi—four brothers; saṅgete mālinī—accompanied by his wife, Mālinī; ācāryaratnera saṅge—and with Ācāryaratna; tānhāra gṛhiṇī—his wife.

TRANSLATION

Śrīvāsa Ṭhākura was also there with his three brothers and his wife, Mālinī. Ācāryaratna was similarly accompanied by his wife.

Antya TEXT 12.12

śivānanda-patnī cale tina-putra lañā

rāghava-pañḍita cale jhāli sājāñā //CC Antya, 12.12//

SYNONYMS

śivānanda-patnī—the wife of Śivānanda; cale—was going; tina-putra lañā—accompanied by her three sons; rāghava-pañḍita cale—Rāghava Paṇḍita was going; jhāli sājāñā—carrying his bags.

TRANSLATION

The wife of Śivānanda Sena also came, along with their three sons. Rāghava Paṇḍita joined them, carrying his famous bags of food.

Antya TEXT 12.13

datta, gupta, vidyānidhi, āra yata jana

dui-tina śata bhakta karilā gamana //CC Antya, 12.13//

SYNONYMS

datta—Vāsudeva Datta; gupta—Murāri Gupta; vidyānidhi—Vidyānidhi; āra—and; yata jana—all persons; dui-tina śata—two hundred to three hundred; bhakta—devotees; karilā gamana—went.

TRANSLATION

Vāsudeva Datta, Murāri Gupta, Vidyānidhi and many other devotees went to see Śrī Caitanya Mahāprabhu. All together, they numbered two or three hundred.

Antya TEXT 12.14

śacīmātā dekhi' sabe tānra ājñā lañā

ānande calilā kṛṣṇa-kīrtana kariyā //CC Antya, 12.14//

SYNONYMS

śacī-mātā dekhi'-seeing Śacīmātā; sabe—all of them; tānra ājñā lañā—taking her permission; ānande—with great jubilation; calilā—they proceeded; kṛṣṇa-kīrtana kariyā—performing congregational chanting.

TRANSLATION

The devotees first saw Śacīmātā and took her permission. Then, in great happiness, they started for Jagannātha Purī, congregationally chanting the holy name of the Lord.

Antya TEXT 12.15

śivānanda-sena kare ghāṭī-samādhāna

sabāre pālana kari' sukhe lañā yāna //CC Antya, 12.15//

SYNONYMS

śivānanda-sena—Śivānanda Sena; kare—does; ghāṭī-samādhāna—management of payment of tolls; sabāre pālana kari'-maintaining everyone; sukhe—in

happiness; lañā—taking; yāna—goes.

TRANSLATION

Śivānanda Sena managed the payment of tolls at different places. Maintaining everyone, he guided all the devotees in great happiness.

PURPORT

Ghāṭī refers to the different toll booths used by the Zamindars to collect taxes in each state. Generally, this tax was collected to maintain the roads governed by the various Zamindars. Since the devotees from Bengal were going to Jagannātha Purī, they had to pass through many such toll booths. Śivānanda Sena was in charge of paying the tolls.

Antya TEXT 12.16

sabāra saba kārya karena, dena vāsa-sthāna

śivānanda jāne uḍiyā-pathera sandhāna //CC Antya, 12.16//

SYNONYMS

sabāra—of everyone; saba—all; kārya—business; karena—performs; dena—gives; vāsa-sthāna—place of residence; śivānanda—Śivānanda Sena; jāne—knows; uḍiyā-pathera—of the path going to Orissa; sandhāna—junctions.

TRANSLATION

Śivānanda Sena took care of everyone and gave each devotee places to stay. He knew all the paths leading to Orissa.

Antya TEXT 12.17

eka-dina saba loka ghāṭiyāle rākhilā

sabā chāḍāññā śivānanda ekalā rahilā //CC Antya, 12.17//

SYNONYMS

eka-dina—one day; saba loka—all the members of the party; ghāṭiyāle rākhilā—were checked by the toll collector; sabā—all of them; chāḍāññā—causing to be let go; śivānanda—Śivānanda Sena; ekalā rahilā—remained alone.

TRANSLATION

One day when the party was being checked by a toll collector, the devotees were allowed to pass, and Śivānanda Sena remained behind alone to pay the taxes.

Antya TEXT 12.18

sabe giyā rahilā grāma-bhitara vṛkṣa-tale

śivānanda vinā vāsa-sthāna nāhi mile //CC Antya, 12.18//

SYNONYMS

sabe—all of them; giyā—going; rahilā—remained; grāma-bhitara—inside a village; vṛkṣa-tale—under a tree; śivānanda vinā—without Śivānanda Sena; vāsa-sthāna—residential quarters; nāhi mile—no one could get.

TRANSLATION

The party went into a village and waited beneath a tree because no one but Śivānanda Sena could arrange for their residential quarters.

Antya TEXT 12.19

nityānanda-prabhu bhokhe vyākula hañā

śivānanda gāli pāḍe vāsā nā pāñā //CC Antya, 12.19//

SYNONYMS

nityānanda-prabhu—Lord Nityānanda Prabhu; bhokhe—became very hungry; vyākula hañā—being disturbed; śivānanda gāli pāḍe—was calling Śivānanda ill names; vāsā nā pāñā—not getting residential quarters.

TRANSLATION

Nityānanda Prabhu meanwhile became very hungry and upset. Because He had not yet obtained a suitable residence, He began calling Śivānanda Sena ill names.

Antya TEXT 12.20

'tina putra maruka śivāra, ekhana nā āila

bhokhe mari' genu, more vāsā nā deoyāila' //CC Antya, 12.20//

SYNONYMS

tina putra—three sons; maruka—let them die; śivāra—of Śivānanda Sena; ekhana—here; nā āila—he does not come; bhokhe mari' genu—I am dying from hunger; more—for Me; vāsā—residential place; nā deoyāila—he did not arrange.

TRANSLATION

"Śivānanda Sena has not arranged for My residence," He complained, "and I am so hungry I could die. Because he has not come, I curse his three sons to die."

Antya TEXT 12.21

śuni' śivānandera patnī kāndite lāgilā

hena-kāle śivānanda ghāṭī haite āilā //CC Antya, 12.21//

SYNONYMS

śuni'-hearing; śivānandera—of Śivānanda Sena; patnī—the wife; kāndite lāgilā—began to cry; hena-kāle—at this time; śivānanda—Śivānanda Sena; ghāṭī haite—from the toll station; āilā—came.

TRANSLATION

Hearing this curse, Śivānanda Sena's wife began to cry. Just then, Śivānanda returned from the toll station.

Antya TEXT 12.22

śivānandera patnī tāñre kahena kāndiyā

'putre śāpa dichena gosāñi vāsā nā pāñā' //CC Antya, 12.22//

SYNONYMS

śivānandera—of Śivānanda Sena; patnī—the wife; tāñre—unto him; kahena—says; kāndiyā—crying; putre—on our sons; śāpa—curse; dichena—awarded; gosāñi—Nityānanda Prabhu; vāsā nā pāñā—not getting His residential quarters.

TRANSLATION

Crying, his wife informed him, "Lord Nityānanda has cursed our sons to die because His quarters have not been provided."

Antya TEXT 12.23

teñho kahe,--"bāuli, kene maris kāndiyā?

maruka āmāra tina putra tāñra bālāi lañā" //CC Antya, 12.23//

SYNONYMS

teñho kahe—he said; bāuli—crazy woman; kene—why; maris—are you dying; kāndiyā—crying; maruka—let die; āmāra—my; tina—three; putra—sons; tāñra—His; bālāi—inconveniences; lañā—taking.

TRANSLATION

Śivānanda Sena replied, "You crazy woman! Why are you needlessly crying? Let my three sons die for all the inconvenience we have caused Nityānanda Prabhu."

Antya TEXT 12.24

eta bali' prabhu-pāśe gelā śivānanda

uṭhi' tāñre lāthi māilā prabhu nityānanda //CC Antya, 12.24//

SYNONYMS

eta bali'-saying this; prabhu-pāśe—to Nityānanda Prabhu; gelā—went; śivānanda—Śivānanda Sena; uṭhi'-standing up; tāñre—him; lāthi māilā—kicked; prabhu—the Lord; nityānanda—Nityānanda.

TRANSLATION

After saying this, Śivānanda Sena went to Nityānanda Prabhu, who then stood up and kicked him.

Antya TEXT 12.25

ānandita hailā śivāi pāda-prahāra pāñā

śīghra vāsā-ghara kailā gauḍa-ghare giyā //CC Antya, 12.25//

SYNONYMS

ānandita hailā—became very pleased; śivāi—Śivānanda Sena; pāda-prahāra pāñā—being kicked; śīghra—very soon; vāsā-ghara—residential place; kailā—arranged; gauḍa-ghare—to a milkman's house; giyā—going.

TRANSLATION

Very pleased at being kicked, Śivānanda Sena quickly arranged for a milkman's house to be the Lord's residence.

Antya TEXT 12.26

carāṇe dhariyā prabhure vāsāya lañā gelā

vāsā diyā hr̥ṣṭa hañā kahite lāgilā //CC Antya, 12.26//

SYNONYMS

carāṇe—the feet; dhariyā—catching; prabhure—Lord Nityānanda Prabhu; vāsāya—to His residence; lañā—taking; gelā—went; vāsā diyā—after giving His residential quarters; hr̥ṣṭa hañā—being very pleased; kahite lāgilā—began to speak.

TRANSLATION

Śivānanda Sena touched the lotus feet of Nityānanda Prabhu and led Him to His residence. After giving the Lord His quarters, Śivānanda Sena, being very pleased, spoke as follows.

Antya TEXT 12.27

"āji more bhṛtya kari' aṅgīkāra kailā

yemana aparādha bhṛtyera, yogya phala dilā //CC Antya, 12.27//

SYNONYMS

āji—today; more—me; bhṛtya—servant; kari'-as; aṅgīkāra—acceptance; kailā—You have done; yemana—as; aparādha—offense; bhṛtyera—of the servant; yogya—proper; phala—result; dilā—You have given.

TRANSLATION

"Today You have accepted me as Your servant and have properly punished me for my offense.

Antya TEXT 12.28

'śāsti'-chale kṛpā kara,--e tomāra 'karuṇā'

trijagate tomāra caritra bujhe kon janā? //CC Antya, 12.28//

SYNONYMS

śāsti-chale—on the pretext of chastisement; kṛpā kara—You bestow mercy; e—this; tomāra karuṇā—Your causeless mercy; tri-jagate—within the three worlds; tomāra—Your; caritra—character; bujhe—understands; kon janā—what person.

TRANSLATION

"My dear Lord, Your chastising me is Your causeless mercy. Who within the three worlds can understand Your real character?

Antya TEXT 12.29

brahmāra durlabha tomāra śrī-caraṇa-reṇu

hena caraṇa-sparśa pāila mora adhama tanu //CC Antya, 12.29//

SYNONYMS

brahmāra—by Lord Brahmā; durlabha—almost unattainable; tomāra—Your; śrī-caraṇa-reṇu—dust of the lotus feet; hena—such; caraṇa-sparśa—touch of the lotus feet; pāila—got; mora—my; adhama—most fallen; tanu—body.

TRANSLATION

"The dust of Your lotus feet is not attainable even by Lord Brahmā, yet Your lotus feet have touched my wretched body.

Antya TEXT 12.30

āji mora saphala haila janma, kula, karma

āji pāinu kṛṣṇa-bhakti, artha, kāma, dharma" //CC Antya, 12.30//

SYNONYMS

āji—today; mora—my; sa-phala—successful; haila—became; janma—birth; kula—family; karma—activities; āji—today; pāinu—I have gotten; kṛṣṇa-bhakti—devotional service to Lord Kṛṣṇa; artha—economic development; kāma—satisfaction of the senses; dharma—religion.

TRANSLATION

"Today my birth, my family and my activities have all become successful. Today I have achieved the fulfillment of religious principles, economic development, satisfaction of the senses and ultimately devotional service to Lord Kṛṣṇa."

Antya TEXT 12.31

śuni' nityānanda-prabhura ānandita mana

uṭhi' śivānande kailā prema-āliṅgana //CC Antya, 12.31//

SYNONYMS

śuni'-hearing; nityānanda-prabhura—of Lord Nityānanda; ānandita—very pleased; mana—mind; uṭhi'-standing up; śivānande—unto Śivānanda Sena; kailā—performed; prema—in love; āliṅgana—embracing.

TRANSLATION

When Lord Nityānanda heard this, He was very happy. He rose and embraced Śivānanda Sena in great love.

Antya TEXT 12.32

ānandita śivānanda kare samādhāna

ācāryādi-vaiṣṇavere dilā vāsā-sthāna //CC Antya, 12.32//

SYNONYMS

ānandita—pleased; śivānanda—Śivānanda Sena; kare samādhāna—began to arrange things; ācārya-ādi-vaiṣṇavere—unto all the Vaiṣṇavas, headed by Advaita Ācārya; dilā—gave; vāsā-sthāna—residential places.

TRANSLATION

Being very pleased by Nityānanda Prabhu's behavior, Śivānanda Sena began to arrange residential quarters for all the Vaiṣṇavas, headed by Advaita Ācārya.

Antya TEXT 12.33

nityānanda-prabhura saba caritra--'viparīta'

kruddha hañā lāthi māri' kare tāra hita //CC Antya, 12.33//

SYNONYMS

nityānanda-prabhura—of Lord Śrī Nityānanda Prabhu; saba caritra—all characteristics; viparīta—contradictory; kruddha hañā—becoming angry; lāthi māri'-kicking; kare—performs; tāra hita—his benefit.

TRANSLATION

One of Śrī Nityānanda Prabhu's characteristics is His contradictory nature. When He becomes angry and kicks someone, it is actually to his benefit.

Antya TEXT 12.34

śivānandera bhāginā,--śrīkānta-sena nāma

māmāra agocare kahe kari' abhimāna //CC Antya, 12.34//

SYNONYMS

śivānandera—of Śivānanda Sena; bhāginā—the sister's son; śrīkānta-sena nāma—named Śrīkānta Sena; māmāra—of his maternal uncle; agocare—in the absence of; kahe—said; kari' abhimāna—with an offended state of mind.

TRANSLATION

Śivānanda Sena's nephew, Śrīkānta, the son of his sister, felt offended, and he commented on the matter when his uncle was absent.

Antya TEXT 12.35

"caitanyera pāriṣada mora mātulera khyāti

'ṭhākurālī' karena gosāñi, tāñre māre lāthi" //CC Antya, 12.35//

SYNONYMS

caitanyera pāriṣada—associate of Śrī Caitanya Mahāprabhu; mora—my; mātulera—of the maternal uncle; khyāti—reputation; ṭhākurālī—superiority; karena—exhibits; gosāñi—Nityānanda Prabhu; tāñre—him; māre lāthi—kicks.

TRANSLATION

"My uncle is well known as one of the associates of Śrī Caitanya Mahāprabhu, but Lord Nityānanda Prabhu asserts His superiority by kicking him."

Antya TEXT 12.36

eta bali' śrīkānta, bālaka āge cali' yāna

saṅga chāḍi' āge gelā mahāprabhura sthāna //CC Antya, 12.36//

SYNONYMS

eta bali'-saying this; śrīkānta—the nephew of Śivānanda Sena; bālaka—a boy; āge cali' yāna—went forward; saṅga chāḍi'-giving up their association; āge—forward; gelā—went; mahāprabhura sthāna—to the place of Śrī Caitanya Mahāprabhu.

TRANSLATION

After saying this, Śrīkānta, who was only a boy, left the group and traveled on alone to the residence of Śrī Caitanya Mahāprabhu.

Antya TEXT 12.37

peṭāṅgi-gāya kare daṇḍavat-namaskāra

govinda kahe,--'śrīkānta, āge peṭāṅgi utāra' //CC Antya, 12.37//

SYNONYMS

peṭāṅgi—shirt and coat; gāya—on the body; kare—performs; daṇḍavat-namaskāra—offering of obeisances; govinda kahe—Govinda said; śrīkānta—my dear Śrīkānta; āge—first; peṭāṅgi utāra—take off your shirt and coat.

TRANSLATION

When Śrīkānta offered obeisances to the Lord, he was still wearing his shirt and coat. Therefore Govinda told him, "My dear Śrīkānta, first take off these garments."

PURPORT

One is forbidden to enter the Deity room or offer anything to the Deity while

wearing a shirt or coat. in the tantras it is said:

vastreṇāvṛta-dehas tu
yo naraḥ praṇamed dharim
śvitrī bhavati mūḍhātmā
sapta janmāni bhāvinī

"Anyone who offers respects and obeisances to the Deity while wearing garments on the upper portion of his body is condemned to be a leper for seven births."

Antya TEXT 12.38

prabhu kahe,--"śrīkānta āsiyāche pāñā mano-duḥkha
kichu nā baliha, karuka, yāte ihāra sukha" //CC Antya, 12.38//

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; śrīkānta—Śrīkānta; āsiyāche—has come; pāñā—getting; manaḥ-duḥkha—distress in the mind; kichu—anything; nā baliha—do not say; karuka—let him do; yāte—by which; ihāra—his; sukha—happiness.

TRANSLATION

As Govinda was warning Śrīkānta, Śrī Caitanya Mahāprabhu said, "Don't bother him. Let Śrīkānta do whatever he likes, for he has come here in a distressed state of mind."

Antya TEXT 12.39

vaiṣṇavera samācāra gosāñi puchilā
eke eke sabāra nāma śrīkānta jānāilā //CC Antya, 12.39//

SYNONYMS

vaiṣṇavera—of all the Vaiṣṇavas; samācāra—news; gosāñi—Śrī Caitanya Mahāprabhu; puchilā—inquired; eke eke—one after another; sabāra—of all of them; nāma—names; śrīkānta—the nephew of Śivānanda Sena; jānāilā—

informed.

TRANSLATION

Śrī Caitanya Mahāprabhu inquired from Śrīkānta about all the Vaiṣṇavas, and the boy informed the Lord about them, naming them one after another.

Antya TEXT 12.40

'duḥkha pāñā āsiyāche'--ei prabhura vākya śuni'

jānilā 'sarvajña prabhu'--eta anumāni' //CC Antya, 12.40//

SYNONYMS

duḥkha—unhappiness; pāñā—getting; āsiyāche—he has come; ei—this; prabhura—of Śrī Caitanya Mahāprabhu; vākya—statement; śuni'-hearing; jānilā—could understand; sarvajña prabhu—the Lord is omniscient; eta—this; anumāni'-guessing.

TRANSLATION

When Śrīkānta Sena heard the Lord say, "He is distressed," he could understand that the Lord is omniscient.

Antya TEXT 12.41

śivānande lāthi mārīlā,--ihā nā kahilā

ethā saba vaiṣṇava-gaṇa āsiyā mililā //CC Antya, 12.41//

SYNONYMS

śivānande—Śivānanda Sena; lāthi mārīlā—(Lord Nityānanda) has kicked; ihā—this; nā kahilā—he did not say; ethā—here; saba—all; vaiṣṇava-gaṇa—devotees; āsiyā—coming; mililā—met.

TRANSLATION

As he described the Vaiṣṇavas, therefore, he did not mention Lord Nitya-nanda's kicking Śivānanda Sena. Meanwhile, all the devotees arrived and went to meet the Lord.

Antya TEXT 12.42

pūrvavat prabhu kailā sabāra milana

strī-saba dūra ha-ite kailā prabhura daraśana //CC Antya, 12.42//

SYNONYMS

pūrva-vat—as previously; prabhu—Śrī Caitanya Mahāprabhu; kailā—performed; sabāra milana—meeting everyone; strī—women; saba—all; dūra ha-ite—from a distance; kailā—performed; prabhura daraśana—seeing the Lord.

TRANSLATION

Śrī Caitanya Mahāprabhu received them all, just as He had in previous years. The women, however, saw the Lord from a distance.

Antya TEXT 12.43

vāsā-ghara pūrvavat sabāre deoyāilā

mahāprasāda-bhojane sabāre bolāilā //CC Antya, 12.43//

SYNONYMS

vāsā-ghara—residential quarters; pūrva-vat—as previously; sabāre—unto all of them; deoyāilā—caused to be given; mahā-prasāda—the remnants of food from Jagannātha; bhojane—to eat; sabāre—unto everyone; bolāilā—He called.

TRANSLATION

The Lord again arranged for the residential quarters of all the devotees and thereafter called them to partake of the remnants of food offered to Lord Jagannātha.

Antya TEXT 12.44

śivānanda tina-putre gosāñire milāilā

śivānanda-sambandhe sabāya bahu-kṛpā kailā //CC Antya, 12.44//

SYNONYMS

śivānanda—Śivānanda Sena; tina-putre—three sons; gosāñire—unto Śrī Caitanya Mahāprabhu; milāilā—introduced; śivānanda-sambandhe—because they were sons of Śivānanda Sena; sabāya—unto all of them; bahu-kṛpā kailā—

showed much mercy.

TRANSLATION

Śivānanda Sena introduced his three sons to Śrī Caitanya Mahāprabhu. Because they were his sons, the Lord showed the boys great mercy.

Antya TEXT 12.45

choṭa-putre dekhi' prabhu nāma puchilā

'paramānanda-dāsa'-nāma sena jānāilā //CC Antya, 12.45//

SYNONYMS

choṭa-putre—the youngest son; dekhi'-seeing; prabhu—Śrī Caitanya Mahāprabhu; nāma puchilā—inquired about his name; paramānanda-dāsa—Paramānanda dāsa; nāma—name; sena—Śivānanda Sena; jānāilā—informed.

TRANSLATION

Lord Caitanya asked the youngest son's name, and Śivānanda Sena informed the Lord that his name was Paramānanda dāsa.

Antya TEXTS 12.46-47

pūrve yabe śivānanda prabhu-sthāne āilā

tabe mahāprabhu tānre kahite lāgilā

"e-bāra tomāra yei ha-ibe kumāra

'purī-dāsa' bali' nāma dhariha tāhāra //CC Antya, 12.46-47//

SYNONYMS

pūrve—formerly; yabe—when; śivānanda—Śivānanda Sena; prabhu-sthāne—to the place of Lord Caitanya Mahāprabhu; āilā—came; tabe—at that time; mahāprabhu—Śrī Caitanya Mahāprabhu; tānre—unto him; kahite lāgilā—began to speak; e-bāra—this time; tomāra—your; yei—that; ha-ibe—will be; kumāra—son; purī-dāsa—Purī dāsa; bali'-as; nāma—name; dhariha—gave; tāhāra—his.

TRANSLATION

Once before when Śivānanda Sena had visited Śrī Caitanya Mahāprabhu at His

residence, the Lord had told him, "When this son is born, give him the name Purī dāsa."

Antya TEXT 12.48

tabe māyera garbhe haya sei ta' kumāra

śivānanda ghare gele, janma haila tāra //CC Antya, 12.48//

SYNONYMS

tabe—at that time; māyera garbhe—the womb of the mother; haya—was; sei ta' kumāra—that son; śivānanda ghare gele—when Śivānanda Sena returned home; janma haila tāra—he was born.

TRANSLATION

The son was in the womb of his wife, and when he returned home the son was born.

Antya TEXT 12.49

prabhu-ājñāya dharilā nāma--'paramānanda-dāsa'

'purī-dāsa' kari' prabhu karena upahāsa //CC Antya, 12.49//

SYNONYMS

prabhu-ājñāya—under the order of Śrī-Caitanya Mahāprabhu; dharilā nāma—held the name; paramānanda-dāsa—Paramānanda dāsa; purī-dāsa—Purī dāsa; kari'-as; prabhu—Śrī Caitanya Mahāprabhu; karena upahāsa—began to joke.

TRANSLATION

The child was named Paramānanda dāsa in accordance with the Lord's order, and the Lord jokingly called him Purī dāsa.

Antya TEXT 12.50

śivānanda yabe sei bālake milāilā

mahāprabhu pādānguṣṭha tāra mukhe dilā //CC Antya, 12.50//

SYNONYMS

śivānanda—Śivānanda Sena; yabe—when; sei—that; bālake—child; milāilā—introduced; mahāprabhu—Mahāprabhu; pāda-aṅguṣṭha—His toe; tāra—his; mukhe—within the mouth; dilā—pushed.

TRANSLATION

When Śivānanda Sena introduced the child to Śrī Caitanya Mahāprabhu, the Lord put His toe in the child's mouth.

PURPORT

In this connection one may refer to Antya-līlā, Chapter Sixteen, verses 65-75, for information about the later manifestations of the Lord's mercy.

Antya TEXT 12.51

śivānandera bhāgya-sindhu ke pāibe pāra?

yāñra saba goṣṭhīke prabhu kahe 'āpanāra' //CC Antya, 12.51//

SYNONYMS

śivānandera—of Śivānanda Sena; bhāgya-sindhu—the ocean of fortune; ke—who; pāibe pāra—can cross over; yāñra—whose; saba goṣṭhīke—whole family; prabhu—Śrī Caitanya Mahāprabhu; kahe—says; āpanāra—His own.

TRANSLATION

No one can cross over the ocean of Śivānanda Sena's good fortune, for the Lord considered Śivānanda's whole family His own.

Antya TEXT 12.52

tabe saba bhakta lañā karilā bhojana

govindere ājñā dilā kari' ācamana //CC Antya, 12.52//

SYNONYMS

tabe—then; saba bhakta lañā—with all the devotees; karilā bhojana—took lunch; govindere—unto Govinda; ājñā dilā—gave the order; kari' ācamana—after washing His hands and mouth.

TRANSLATION

The Lord ate lunch in the company of all the other devotees, and after washing His hands and mouth He gave an order to Govinda.

Antya TEXT 12.53

"śivānandera 'prakṛti', putra--yāvat ethāya

āmāra avaśeṣa-pātra tārā yena pāya" //CC Antya, 12.53//

SYNONYMS

śivānandera—of Śivānanda Sena; prakṛti—wife; putra—sons; yāvat—as long as; ethāya—here; āmāra—My; avaśeṣa-pātra—plate of the remnants of food; tārā—all of them; yena—must; pāya—get.

TRANSLATION

"As long as Śivānanda Sena's wife and children stay in Jagannātha Purī," He said, "they must be given the remnants of My food."

Antya TEXT 12.54

nadīyā-vāsī modaka, tāra nāma--'parameśvara'

modaka vece, prabhura vāṭīra nikaṭa tāra ghara //CC Antya, 12.54//

SYNONYMS

nadīyā-vāsī—inhabitant of the district of Nadia; modaka—one confectioner; tāra nāma—his name; parameśvara—Parameśvara; modaka vece—does the business of a confectioner; prabhura—of Śrī Caitanya Mahāprabhu; vāṭīra nikaṭa—near the house; tāra ghara—his house.

TRANSLATION

There was a resident of Nadia named Parameśvara, who was a confectioner living near the home of Śrī Caitanya Mahāprabhu.

Antya TEXT 12.55

bālaka-kāle prabhu tāra ghare bāra bāra yā'na

dugdha, khaṇḍa modaka deya, prabhu tāhā khā'na //CC Antya, 12.55//

SYNONYMS

bālaka-kāle—when He was a boy; prabhu—Śrī Caitanya Mahāprabhu; tāra ghare—at his house; bāra bāra—again and again; yā'na—used to go; dugdha—milk; khaṇḍa—sweetmeats; modaka deya—the confectioner used to give; prabhu—Lord Śrī Caitanya Mahāprabhu; tāhā—that; khā'na—used to eat.

TRANSLATION

When the Lord was a boy, He would visit the house of Parameśvara Modaka again and again. The confectioner would supply the Lord milk and sweetmeats, and the Lord would eat them.

Antya TEXT 12.56

prabhu-viṣaye sneha tāra bālaka-kāla haite

se vatsara seha āila prabhure dekhite //CC Antya, 12.56//

SYNONYMS

prabhu-viṣaye—in regard to Śrī Caitanya Mahāprabhu; sneha—affection; tāra—of Parameśvara Modaka; bālaka-kāla haite—since He was a boy; se vatsara—that year; seha—he also; āila—came; prabhure dekhite—to see the Lord.

TRANSLATION

Parameśvara Modaka had been affectionate toward the Lord since His childhood, and he was one of those who came that year to see the Lord at Jagannātha Purī.

Antya TEXT 12.57

'parameśvarā muṇi' bali' daṇḍavat kaila

tāre dekhi' prabhu prīte tāhāre puchila //CC Antya, 12.57//

SYNONYMS

parameśvarā—Parameśvara; muṇi'-I am; bali'-he said; daṇḍavat kaila—offering obeisances; tāre—him; dekhi'-seeing; prabhu—the Lord; prīte—with affection; tāhāre—him; puchila—asked.

TRANSLATION

When he offered his obeisances to the Lord, he said, "I am the same Parameśvara." Upon seeing him, the Lord asked him questions with great affection.

Antya TEXT 12.58

'parameśvara kuśala hao, bhāla haila, āilā'

'mukundāra mātā āsiyāche, seha prabhure kahilā //CC Antya, 12.58//

SYNONYMS

parameśvara—O Parameśvara; kuśala hao—be blessed; bhāla haila—it is very good; āilā—you have come; mukundāra mātā—the mother of Mukunda; āsiyāche—has come; seha—he; prabhure kahilā—informed the Lord.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Parameśvara, may you be blessed. It is very good that you have come here." Parameśvara then informed the Lord, "Mukundāra Mātā has also come."

Antya TEXT 12.59

mukundāra mātāra nāma śuni' prabhu saṅkoca hailā

tathāpi tāhāra prīte kichu nā balilā //CC Antya, 12.59//

SYNONYMS

mukundāra mātāra—of the mother of Mukunda; nāma—name; śuni'-hearing; prabhu—Śrī Caitanya Mahāprabhu; saṅkoca hailā—felt some hesitation; tathāpi—still; tāhāra—of Parameśvara; prīte—out of affection; kichu—anything; nā balilā—did not say.

TRANSLATION

Hearing the name of Mukundāra Mātā, Lord Caitanya hesitated, but because of affection for Parameśvara, He did not say anything.

PURPORT

A sannyāsī is restricted from even hearing a woman's name, and Śrī Caitanya Mahāprabhu conducted Himself very strictly in His vow. Parameśvara informed

the Lord that his wife, Mukundāra Mātā, had come with him. He should not have mentioned her, and therefore the Lord hesitated for a moment, but due to His affection for Parameśvara, He did not say anything. Śrī Caitanya Mahāprabhu had known Parameśvara Modaka since His childhood, and therefore Parameśvara did not think twice about informing the Lord of his wife's arrival.

Antya TEXT 12.60

praśraya-pāgala śuddha-vaidagdhī nā jāne

antare sukhī hailā prabhu tāra sei guṇe //CC Antya, 12.60//

SYNONYMS

praśraya—due to indulgence; pāgala—foolish; śuddha—pure; vaidagdhī—etiquette; nā jāne—does not know; antare—within the heart; sukhī hailā—became very happy; prabhu—Śrī Caitanya Mahāprabhu; tāra—his; sei guṇe—by that attribute.

TRANSLATION

An intimate relationship sometimes makes a person overstep formal etiquette. Thus Parameśvara actually pleased the Lord in His heart by his simple and affectionate behavior.

PURPORT

Praśraya means affection, humility, faith, a demand for some special concession, or indulgence in such a concession. Pāgala means impudence, arrogance, and influence. Vaidagdhī means cunningness, humor, beauty, expertise, learning, tricky behavior, and indications.

Antya TEXT 12.61

pūrvavat sabā lañā guṇḍicā-mārjana

ratha-āge pūrvavat karilā nartana //CC Antya, 12.61//

SYNONYMS

pūrvavat—as previously; sabā—all the devotees; lañā—taking; guṇḍicā-mārjana—the cleaning of the Guṇḍicā temple; ratha-āge—in front of the chariot; pūrvavat—as previously; karilā nartana—danced.

TRANSLATION

All the devotees engaged in the cleansing ceremony of the Guṇḍicā temple and danced in front of the Ratha-yātrā chariot, just as they had done in the past.

Antya TEXT 12.62

cāturmāsya saba yātrā kailā daraśana

mālinī-prabhṛti prabhure kailā nimantraṇa //CC Antya, 12.62//

SYNONYMS

cāturmāsya—for four months; saba yātrā—all the festivals; kailā daraśana—saw; mālinī-prabhṛti—ladies like Mālinī, the wife of Śrīvāsa Ṭhākura; prabhure—unto Śrī Caitanya Mahāprabhu; kailā nimantraṇa—made invitations.

TRANSLATION

For four consecutive months, the devotees observed all the festivals. The wives, such as Mālinī, extended invitations for lunch to Śrī Caitanya Mahāprabhu.

Antya TEXT 12.63

prabhura priya nānā dravya āniyāche deśa haite

sei vyañjana kari' bhikṣā dena ghara-bhāte //CC Antya, 12.63//

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; priya—dear; nānā dravya—varieties of things; āniyāche—brought; deśa haite—from their country; sei vyañjana kari'-preparing those vegetables; bhikṣā dena—offer food; ghara-bhāte—cooking at home.

TRANSLATION

From Bengal the devotees had brought varieties of Bengali food that Śrī Caitanya Mahāprabhu liked. They also cooked various grains and vegetables in their homes and offered them to the Lord.

Antya TEXT 12.64

dine nānā krīḍā kare lañā bhakta-gaṇa

rātrye kṛṣṇa-vicchede prabhu karena rodana //CC Antya, 12.64//

SYNONYMS

dine—during the day; nānā—various; krīḍā kare—performed pastimes; lañā bhakta-gaṇa—with His devotees; rātrye—at night; kṛṣṇa-vicchede—because of separation from Kṛṣṇa; prabhu—Śrī Caitanya Mahāprabhu; karena rodana—cries.

TRANSLATION

During the day, Śrī Caitanya Mahāprabhu engaged in various activities with His devotees, but at night He felt great separation from Kṛṣṇa and used to cry.

Antya TEXT 12.65

ei-mata nānā-līlāya cāturmāsya gela

gauḍa-deśe yāite tabe bhakte ājñā dila //CC Antya, 12.65//

SYNONYMS

ei-mata—in this way; nānā-līlāya—in various pastimes; cāturmāsya gela—the four months of the rainy season passed; gauḍa-deśe yāite—to return to Bengal; tabe—at that time; bhakte—all the devotees; ājñā dila—Śrī Caitanya Mahāprabhu ordered.

TRANSLATION

In this way the Lord spent the four months of the rainy season in various pastimes, and then He ordered the Bengali devotees to return to their homes.

Antya TEXT 12.66

saba bhakta karena mahāprabhura nimantraṇa

sarva-bhakte kahena prabhu madhura vacana //CC Antya, 12.66//

SYNONYMS

saba bhakta—all the devotees; karena mahāprabhura nimantraṇa—invite Śrī Caitanya Mahāprabhu to lunch; sarva-bhakte—to all the devotees; kahena—speaks; prabhu—Śrī Caitanya Mahāprabhu; madhura vacana—sweet words.

TRANSLATION

All the devotees from Bengal would regularly invite Śrī Caitanya Mahāprabhu for lunch, and the Lord would speak to them in very sweet words.

Antya TEXT 12.67

"prati-varṣe āisa sabe āmāre dekhite

āsite yāite duḥkha pāo bahu-mate //CC Antya, 12.67//

SYNONYMS

prati-varṣe—every year; āisa—come; sabe—all of you; āmāre dekhite—to see Me; āsite—to come; yāite—to return; duḥkha pāo—you get much trouble; bahu-mate—in various ways.

TRANSLATION

"All of you come to see Me every year," the Lord said. "To come here and then return must certainly give you great trouble.

Antya TEXT 12.68

tomā-sabāra duḥkha jāni' cāhi niṣedhite

tomā-sabāra saṅga-sukhe lobha bāḍe citte //CC Antya, 12.68//

SYNONYMS

tomā-sabāra—of all of you; duḥkha—trouble; jāni'-understanding; cāhi niṣedhite—I want to stop this; tomā-sabāra—of all of you; saṅga-sukhe—for the happiness of association; lobha—desire; bāḍe—increases; citte—in My mind.

TRANSLATION

"I would like to forbid you to do this, but I enjoy your company so much that My desire for your association only increases.

Antya TEXT 12.69

nityānande ājñā diluṅ gauḍete rahite

ājñā laṅghi' āilā, ki pāri balite? //CC Antya, 12.69//

SYNONYMS

nityānande—unto Śrī Nityānanda Prabhu; ājñā diluṅ—I ordered; gauḍete rahite—to stay in Bengal; ājñā laṅghi'-transgressing My order; āilā—He has come; ki—what; pāri balite—can I say.

TRANSLATION

"I ordered Śrī Nityānanda Prabhu not to leave Bengal, but He has transgressed My order and come to see Me. What can I say?

Antya TEXT 12.70

āilena ācārya-gosāñi more kṛpā kari'

prema-ṛṇe baddha āmi, śudhite nā pāri //CC Antya, 12.70//

SYNONYMS

āilena—has come; ācārya-gosāñi—Advaita Ācārya; more—to Me; kṛpā kari'-giving mercy; prema—of love; ṛṇe—by the debt; baddha āmi—I am bound; śudhite—to pay back; nā pāri—I am unable.

TRANSLATION

"Out of His causeless mercy upon Me, Advaita Ācārya has also come here. I am indebted to Him for His affectionate behavior. This debt is impossible for Me to liquidate.

Antya TEXT 12.71

mora lāgi' strī-putra-grhādi chāḍiyā

nānā durgama patha laṅghi' āisena dhāñā //CC Antya, 12.71//

SYNONYMS

mora lāgi'-for Me; strī—wife; putra—sons; grha-ādi—home and so on; chāḍiyā—leaving aside; nānā—various; durgama—difficult; patha—paths; laṅghi'-crossing; āisena dhāñā—come here with great haste.

TRANSLATION

"All My devotees come here just for Me. Leaving aside their homes and

families, they travel by very difficult paths to come here in great haste.

Antya TEXT 12.72

āmi ei nīlācale rahi ye vasiyā

parīśrama nāhi mora tomā sabāra lāgiyā //CC Antya, 12.72//

SYNONYMS

āmi—I; ei—this; nīlācale—at Jagannātha Purī; rahi—remain; ye vasiyā—sitting; parīśrama nāhi mora—I have no fatigue; tomā sabāra lāgiyā—due to all of you.

TRANSLATION

"There is no fatigue or trouble for Me, for I stay here at Nīlācala, Jagannātha Purī, and do not move at all. This is the favor of all of you.

Antya TEXT 12.73

sannyāsī mānuṣa mora, nāhi kona dhana

ki diyā tomāra ṛṇa karimu śodhana? //CC Antya, 12.73//

SYNONYMS

sannyāsī mānuṣa—in the renounced order of life; mora—My; nāhi—there is not; kona—any; dhana—money; ki—what; diyā—giving; tomāra ṛṇa—the debt to you; karimu śodhana—shall I repay.

TRANSLATION

"I am a mendicant and have no money. How can I clear My debt for the favor you have shown Me?

Antya TEXT 12.74

deha-mātra dhana tomāya kailuṇ samarpaṇa

tāhāṇ vikāi, yāhāṇ vecite tomāra mana" //CC Antya, 12.74//

SYNONYMS

deha—body; mātra—only; dhana—asset; tomāya—unto you; kailuṇ samarpaṇa—I have dedicated; tāhāṇ—there; vikāi—I sell; yāhāṇ—where; vecite—to sell;

tomāra mana—your mind.

TRANSLATION

"I have only this body, and therefore I surrender it unto you. Now, if you wish, you may sell it anywhere you like. It is your property."

Antya TEXT 12.75

prabhura vacane sabāra dravī-bhūta mana

ajhora-nayane sabe karena krandana //CC Antya, 12.75//

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; vacane—by the words; sabāra—of everyone; dravī-bhūta—melted; mana—hearts; ajhora—incessantly pouring tears; nayane—eyes; sabe—all; karena krandana—were crying.

TRANSLATION

When all the devotees heard these sweet words of Lord Śrī Caitanya Mahāprabhu, their hearts melted, and they began to shed incessant tears.

Antya TEXT 12.76

prabhu sabāra galā dhari' karena rodana

kāndite kāndite sabāya kailā āliṅgana //CC Antya, 12.76//

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; sabāra—of all of them; galā—necks; dhari'-catching; karena rodana—began to cry; kāndite kāndite—crying and crying; sabāya—all of them; kailā āliṅgana—He embraced.

TRANSLATION

Catching hold of His devotees, the Lord embraced them all and began to cry and cry.

Antya TEXT 12.77

sabāi rahila, keha calite nārila

āra dina pāñca-sāta ei-mate gela //CC Antya, 12.77//

SYNONYMS

sabāi rahila—all of them stayed; keha calite nārila—no one could move; āra—further; dina pāñca-sāta—five to seven days; ei-mate—in this way; gela—passed.

TRANSLATION

Unable to leave, everyone remained there, and five to seven more days thus passed by.

Antya TEXT 12.78

advaita avadhūta kichu kahe prabhu-pāya

"sahaje tomāra guṇe jagat vikāya //CC Antya, 12.78//

SYNONYMS

advaita—Advaita Prabhu; avadhūta—Nityānanda Prabhu; kichu—something; kahe—said; prabhu-pāya—at the lotus feet of Śrī Caitanya Mahāprabhu; sahaje—naturally; tomāra—Your; guṇe—because of transcendental attributes; jagat vikāya—the whole world is obligated to You.

TRANSLATION

Advaita Prabhu and Lord Nityānanda Prabhu submitted these words at the lotus feet of the Lord: "The entire world is naturally obligated to You for Your transcendental attributes.

Antya TEXT 12.79

ābāra tāte bāndha'--aiche kṛpā-vākya-ḍore

tomā chāḍi' kebā kāhāñ yāibāre pāre?" //CC Antya, 12.79//

SYNONYMS

ābāra—again; tāte—by that; bāndha'-You bind; aiche—such; kṛpā—merciful; vākya—of words; ḍore—by the rope; tomā chāḍi'-leaving You; kebā—who; kāhāñ—anywhere; yāibāre pāre—can go.

TRANSLATION

"Yet You bind Your devotees again with Your sweet words. Under these circumstances, who can go anywhere?"

Antya TEXT 12.80

tabe prabhu sabākāre prabodha kariyā

sabāre vidāya dilā susthira hañā //CC Antya, 12.80//

SYNONYMS

tabe—thereafter; prabhu—Śrī Caitanya Mahāprabhu; sabākāre—all of them; prabodha kariyā—pacifying; sabāre—to every one of them; vidāya dilā—bade farewell; su-sthira hañā—being in a peaceful condition.

TRANSLATION

Then Śrī Caitanya Mahāprabhu peacefully calmed them all and bade each of them farewell.

Antya TEXT 12.81

nityānande kahilā--"tumi nā āsiha bāra-bāra

tathāi āmāra saṅga ha-ibe tomāra" //CC Antya, 12.81//

SYNONYMS

nityānande—unto Nityānanda Prabhu; kahilā—said; tumi—You; nā āsiha—do not come; bāra-bāra—again and again; tathāi—there (in Bengal); āmāra—My; saṅga—association; ha-ibe—there will be; tomāra—Your.

TRANSLATION

The Lord specifically advised Nityānanda Prabhu, "You should not come here again and again. You will have My association in Bengal."

Antya TEXT 12.82

cale saba bhakta-gaṇa rodana kariyā

mahāprabhu rahilā ghare viṣaṇṇa hañā //CC Antya, 12.82//

SYNONYMS

cale—proceed; saba—all; bhakta-gaṇa—the devotees; rodana kariyā—crying; mahāprabhu—Śrī Caitanya Mahāprabhu; rahilā—remained; ghare—at His place; viṣaṇṇa hañā—being very morose.

TRANSLATION

The devotees of Śrī Caitanya Mahāprabhu began their journey crying, while the Lord remained morosely at His residence.

Antya TEXT 12.83

nija-kṛpā-guṇe prabhu bāndhilā sabāre

mahāprabhura kṛpā-ṛṇa ke śodhite pāre? //CC Antya, 12.83//

SYNONYMS

nija—own; kṛpā-guṇe—by the attribute of mercy; prabhu—Śrī Caitanya Mahāprabhu; bāndhilā—bound; sabāre—everyone; mahāprabhura—of Śrī Caitanya Mahāprabhu; kṛpā-ṛṇa—debt for the mercy; ke—who; śodhite pāre—can repay.

TRANSLATION

The Lord bound everyone by His transcendental mercy. Who can repay his debt for the mercy of Śrī Caitanya Mahāprabhu?

Antya TEXT 12.84

yāre yaiche nācāya prabhu svatantra īśvara

tāte tāñre chāḍi' loka yāya deśāntara //CC Antya, 12.84//

SYNONYMS

yāre—whomever; yaiche—as; nācāya—causes to dance; prabhu—Śrī Caitanya Mahāprabhu; svatantra īśvara—the fully independent Personality of Godhead; tāte—therefore; tāñre—Him; chāḍi'-leaving; loka—people; yāya—go; deśa-antara—to different parts of the country.

TRANSLATION

Śrī Caitanya Mahāprabhu is the fully independent Personality of Godhead and makes everyone dance as He likes. Leaving His company, therefore, all the devotees returned to their homes in different parts of the country.

Antya TEXT 12.85

kāṣṭhera putalī yena kuhake nācāya

īśvara-caritra kichu bujhana nā yāya //CC Antya, 12.85//

SYNONYMS

kāṣṭhera—made of wood; putalī—doll; yena—as; kuhake—a magician; nācāya—causes to dance; īśvara-caritra—the characteristic of the Supreme Personality of Godhead; kichu bujhana nā yāya—no one can understand.

TRANSLATION

As a wooden doll dances to the will of a puppeteer, everything is accomplished by the will of the Lord. Who can understand the characteristics of the Supreme Personality of Godhead?

Antya TEXT 12.86

pūrva-varṣe jagadānanda 'ai' dekhibāre

prabhu-ājñā lañā āilā nadīyā-nagare //CC Antya, 12.86//

SYNONYMS

pūrva-varṣe—in the previous year; jagadānanda—Jagadānanda Paṇḍita; āi—Śacīmātā; dekhibāre—to see; prabhu-ājñā lañā—taking the permission of Śrī Caitanya Mahāprabhu; āilā—came; nadīyā-nagare—to the city of Nadia.

TRANSLATION

The previous year, Jagadānanda Paṇḍita, following the Lord's order, had returned to the city of Nadia to see Śacīmātā.

Antya TEXT 12.87

āira caraṇa yāi' karilā vandana

jagannāthera vastra-prasāda kailā nivedana //CC Antya, 12.87//

SYNONYMS

āira—of Śacīmātā; caraṇa—to the lotus feet; yāi'-going; karilā vandana—offered prayers; jagannāthera—of Lord Jagannātha; vastra-prasāda—cloth and prasāda; kailā nivedana—offered.

TRANSLATION

When he arrived, he offered prayers at her lotus feet and then offered her the cloth and prasāda of Lord Jagannātha.

Antya TEXT 12.88

prabhura nāme mātāre daṇḍavat kailā

prabhura vinati-stuti mātāre kahilā //CC Antya, 12.88//

SYNONYMS

prabhura nāme—in the name of Śrī Caitanya Mahāprabhu; mātāre—to His mother; daṇḍavat kailā—he offered obeisances; prabhura—of Śrī Caitanya Mahāprabhu; vinati-stuti—very submissive prayers; mātāre—to His mother; kahilā—he informed.

TRANSLATION

He offered obeisances to Śacīmātā in the name of Lord Caitanya Mahāprabhu and informed her of all the Lord's submissive prayers to her.

Antya TEXT 12.89

jagadānande pāñā mātā ānandita mane

teṇho prabhura kathā kahe, śune rātri-dine //CC Antya, 12.89//

SYNONYMS

jagadānande—Jagadānanda; pāñā—getting; mātā—Śacīmātā; ānandita mane—in great satisfaction; teṇho—he; prabhura kathā—the pastimes of Śrī Caitanya Mahāprabhu; kahe—speaks; śune—listens; rātri-dine—day and night.

TRANSLATION

Jagadānanda's coming pleased mother Śacī very much. As he talked of Lord

Caitanya Mahāprabhu, she listened day and night.

Antya TEXT 12.90

jagadānanda kahe,--"mātā, kona kona dine

tomāra ethā āsi' prabhu karena bhojane //CC Antya, 12.90//

SYNONYMS

jagadānanda kahe—Jagadānanda said; mātā—mother; kona kona dine—sometimes; tomāra ethā āsi'-coming here to your place; prabhu—the Lord; karena bhojane—accepts food.

TRANSLATION

Jagadānanda Paṇḍita said, "My dear mother, sometimes the Lord comes here and eats all the food you have offered.

Antya TEXT 12.91

bhojana kariyā kahe ānandita hañā

mātā āji khāoyāilā ākaṇṭha pūriyā //CC Antya, 12.91//

SYNONYMS

bhojana kariyā—after eating; kahe—says; ānandita hañā—being very pleased; mātā—mother; āji—today; khāoyāilā—fed; ākaṇṭha—up to the neck; pūriyā—filling.

TRANSLATION

"After eating the food, the Lord says, 'Today, mother has fed Me up to My neck.

Antya TEXT 12.92

āmi yāi' bhojana kari--mātā nāhi jāne

sākṣāte khāi āmi' teṇho 'svapna' hena māne" //CC Antya, 12.92//

SYNONYMS

āmi—I; yāi'-going; bhojana kari—eat; mātā—mother; nāhi jāne—cannot understand; sākṣāte—directly; khāi āmi'-I eat; teṇho—she; svapna—a dream;

hena—as; māne—thinks.

TRANSLATION

"I go there and eat the food My mother offers, but she cannot understand that I am eating it directly. She thinks that this is a dream.' "

Antya TEXT 12.93

mātā kahe,--"kata rāndhi uttama vyañjana

nimāñi ihāñ khāya,--icchā haya mora mana //CC Antya, 12.93//

SYNONYMS

mātā kahe—mother said; kata—how many; rāndhi—I cook; uttama vyañjana—first-class vegetables; nimāñi—Nimāi; ihāñ—here; khāya—may eat; icchā—desire; haya—is; mora mana—my mind.

TRANSLATION

Śacīmātā said, "I wish Nimāi would eat all the nice vegetables I cook. That is my desire.

Antya TEXT 12.94

nimāñi khāñāche,--aiche haya mora mana

pāche jñāna haya,--muñi dekhinu 'svapana' " //CC Antya, 12.94//

SYNONYMS

nimāñi khāñāche—Nimāi has eaten; aiche—such; haya—is; mora—my; mana—mind; pāche—afterwards; jñāna haya—I think; muñi—I; dekhinu svapana—saw a dream.

TRANSLATION

"Sometimes I think that Nimāi has eaten them, but afterwards I think that I was only dreaming."

Antya TEXT 12.95

ei-mata jagadānanda śacīmātā-sane

caitanyera sukha-kathā kahe rātri-dine //CC Antya, 12.95//

SYNONYMS

ei-mata—in this way; jagadānanda—Jagadānanda Paṇḍita; śacīmātā-sane—with mother Śacī; caitanyera—of Śrī Caitanya Mahāprabhu; sukha-kathā—words of happiness; kahe—says; rātri-dine—day and night.

TRANSLATION

In this way, Jagadānanda Paṇḍita and mother Śacī talked day and night about the happiness of Śrī Caitanya Mahāprabhu.

Antya TEXT 12.96

nadīyāra bhakta-gaṇe sabāre mililā

jagadānande pñā sabe ānandita hailā //CC Antya, 12.96//

SYNONYMS

nadīyāra—of Nadia, or Navadvīpa; bhakta-gaṇe—the devotees; sabāre—all; mililā—met; jagadānande—Jagadānanda; pñā—getting; sabe—everyone; ānandita hailā—became very happy.

TRANSLATION

Jagadānanda Paṇḍita met all the other devotees in Nadia. They were all very happy to have him present.

Antya TEXT 12.97

ācārya milite tabe gelā jagadānanda

jagadānande pñā haila ācārya ānanda //CC Antya, 12.97//

SYNONYMS

ācārya milite—to meet Advaita Ācārya; tabe—thereafter; gelā—went; jagadānanda—Jagadānanda; jagadānande pñā—getting Jagadānanda; haila—became; ācārya—Advaita Ācārya; ānanda—very happy.

TRANSLATION

Jagadānanda Paṇḍita thereafter went to meet Advaita Ācārya, who also was very

happy to have him.

Antya TEXT 12.98

vāsudeva, murāri-gupta jagadānande pāñā

ānande rākhilā ghare, nā dena chāḍiyā //CC Antya, 12.98//

SYNONYMS

vāsudeva—Vāsudeva; murāri-gupta—Murāri Gupta; jagadānande pāñā—getting Jagadānanda; ānande—in great happiness; rākhilā—kept; ghare—at home; nā dena chāḍiyā—did not allow to go out.

TRANSLATION

Vāsudeva Datta and Murāri Gupta were so pleased to see Jagadānanda Paṇḍita that they kept him at their homes and would not allow him to leave.

Antya TEXT 12.99

caitanyera marma-kathā śune tāñra mukhe

āpanā pāsare sabe caitanya-kathā-sukhe //CC Antya, 12.99//

SYNONYMS

caitanyera-of Lord Caitanya Mahāprabhu; marma-kathā-confidential talks; śune-they hear; tāñra mukhe-through his mouth; āpanā pāsare-forget themselves; sabe-all of them; caitanya-kathā-sukhe-in the happiness of talks of Lord Caitanya.

TRANSLATION

They heard confidential narrations about Śrī Caitanya Mahāprabhu from the mouth of Jagadānanda Paṇḍita and forgot themselves in the great happiness of hearing about the Lord.

Antya TEXT 12.100

jagadānanda milite yāya yei bhakta-ghare

sei sei bhakta sukhe āpanā pāsare //CC Antya, 12.100//

SYNONYMS

jagadānanda—Jagadānanda Paṇḍita; milite—to meet; yāya—goes; yei—which; bhakta-ghare—to a devotee's house; sei sei—that; bhakta—devotee; sukhe—in happiness; āpanā pāsare—forgets himself.

TRANSLATION

Whenever Jagadānanda Paṇḍita went to visit a devotee's house, that devotee immediately forgot himself in great happiness.

Antya TEXT 12.101

caitanyera prema-pātra jagadānanda dhanya

yāre mile sei māne,--'pāiluṅ caitanya' //CC Antya, 12.101//

SYNONYMS

caitanyera—of Śrī Caitanya Mahāprabhu; prema-pātra—recipient of affection; jagadānanda—Jagadānanda Paṇḍita; dhanya—glorious; yāre mile—whomever he meets; sei māne—he understands; pāiluṅ caitanya—I have gotten Lord Caitanya.

TRANSLATION

All glories to Jagadānanda Paṇḍita! He is so favored by Śrī Caitanya Mahāprabhu that anyone who meets him thinks, "Now I have gotten the association of Śrī Caitanya Mahāprabhu directly."

Antya TEXT 12.102

śivānanda-sena-grhe yāñā rahilā

'candanādi' taila tāhān eka-mātrā kailā //CC Antya, 12.102//

SYNONYMS

śivānanda-sena-grhe—to the house of Śivānanda Sena; yāñā—going; rahilā—remained; candana-ādi taila—oil distilled from sandalwood and other substances; tāhān—there; eka-mātrā—one mātrā (sixteen seers, or seras); kailā—prepared.

TRANSLATION

Jagadānanda Paṇḍita stayed at Śivānanda Sena's house for some time, and they prepared about sixteen seers of scented sandalwood oil.

Antya TEXT 12.103

sugandhi kariyā taila gāgarī bhariyā

nīlācale lañā āilā yatana kariyā //CC Antya, 12.103//

SYNONYMS

sū-gandhi kariyā—making aromatic; taila—oil; gāgarī—a big pot; bhariyā—filling; nīlācale—to Jagannātha Purī; lañā—taking; āilā—came; yatana kariyā—with great care.

TRANSLATION

They filled a large earthen pot with the aromatic oil, and with great care Jagadānanda Paṇḍita brought it to Nīlācala, Jagannātha Purī.

Antya TEXT 12.104

govindera ṭhāñi taila dhariyā rākhilā

"prabhu-aṅge diha' taila" govinde kahilā //CC Antya, 12.104//

SYNONYMS

govindera ṭhāñi—in the care of Govinda; taila—the oil; dhariyā rākhilā—was kept; prabhu-aṅge—over the body of Śrī Caitanya Mahāprabhu; diha'-put; taila—oil; govinde kahilā—he advised Govinda.

TRANSLATION

This oil was placed in the care of Govinda, and Jagadānanda requested him, "Please rub this oil on the body of the Lord."

Antya TEXT 12.105

tabe prabhu-ṭhāñi govinda kaila nivedana

'jagadānanda candanādi-taila āniyāchena //CC Antya, 12.105//

SYNONYMS

tabe—thereafter; prabhu-ṭhāñi—before Lord Śrī Caitanya Mahāprabhu; govinda—Govinda; kaila nivedana—submitted; jagadānanda—Jagadānanda Paṇḍita; candana-ādi-taila—scented sandalwood oil; āniyāchena—has brought.

TRANSLATION

Govinda therefore told Śrī Caitanya Mahāprabhu, "Jagadānanda Paṇḍita has brought some scented sandalwood oil.

Antya TEXT 12.106

tāñra icchā,--prabhu alpa mastake lāgāya

pitta-vāyu-vyādhi-prakopa śānta hañā yāya //CC Antya, 12.106//

SYNONYMS

tāñra icchā—his desire; prabhu—Śrī Caitanya Mahāprabhu; alpa—very little; mastake lāgāya—smears over the head; pitta-vāyu-vyādhi—of blood pressure due to bile and air; prakopa—severity; śānta hañā yāya—will be decreased.

TRANSLATION

"It is his desire that Your Lordship apply a little of this oil on Your head so that blood pressure due to bile and air will be considerably diminished.

Antya TEXT 12.107

eka-kalasa sugandhi taila gauḍete kariyā

ihāñ āniyāche bahu yatana kariyā" //CC Antya, 12.107//

SYNONYMS

eka-kalasa—one big full jug; su-gandhi taila—scented oil; gauḍete kariyā—manufacturing in Bengal; ihāñ—here; āniyāche—has brought; bahu yatana kariyā—with great care.

TRANSLATION

"He prepared a large jug of it in Bengal, and with great care he has brought it here."

Antya TEXT 12.108

prabhu kahe,--"sannyāsīra nāhi taile adhikāra

tāhāte sugandhi taila,--parama dhikkāra! //CC Antya, 12.108//

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu replied; sannyāsīra—for a sannyāsī; nāhi—there is not; taile—with oil; adhikāra—use; tāhāte—over and above this; su-gandhi taila—perfumed oil; parama dhik-kāra—immediately to be rejected.

TRANSLATION

The Lord replied, "A sannyāsī has no use for oil, especially perfumed oil such as this. Take it out immediately."

PURPORT

According to Raghunandana Bhaṭṭācārya, the spokesman for the smārta regulative principles:

prātaḥ-snāne vrata śrāddhe

dvādaśyām grahaṇe tathā

madya-lepa-samam tailam

tasmāt tailam vivarjayet

"If one who has taken a vow smears oil on his body while bathing in the morning, while observing a ritualistic ceremony like the śrāddha ceremony, or on dvādaśī day, he may as well pour wine over his body. Therefore, oil should be rejected." This word vrata (vow) is sometimes understood to refer to the sannyāsa-vrata. Raghunandana Bhaṭṭācārya has also said in his book Tithi-tattva:

ghṛtaṁ ca sārṣapaṁ tailam

yat tailam puṣpa-vāsitam

aduṣṭam pakva-tailam ca

tailābhyaṅge ca nityaśaḥ

This means that clarified butter (ghee), mustard oil, floral oil and boiled oil may be used only by gr̥hasthas, householders.

Antya TEXT 12.109

jagannāthe deha' taila,--dīpa yena jvale

tāra pariśrama haiba parama-saphale" //CC Antya, 12.109//

SYNONYMS

jagannāthe—unto Lord Jagannātha; deha'-deliver; taila—oil; dīpa—lamps; yena—so; jvale—burn; tāra pariśrama—his labor; haiba—will become; parama-saphale—completely successful.

TRANSLATION

"Deliver this oil to the temple of Jagannātha, where it may be burned in the lamps. In this way, Jagadānanda's labor to manufacture the oil will be perfectly successful."

Antya TEXT 12.110

ei kathā govinda jagadānandere kahila

mauna kari' rahila paṇḍita, kichu nā kahila //CC Antya, 12.110//

SYNONYMS

ei kathā—this message; govinda—Govinda; jagadānandere kahila—informed Jagadānanda; mauna kari'-keeping silent; rahila—remained; paṇḍita—Jagadānanda Paṇḍita; kichu—anything; nā kahila—did not reply.

TRANSLATION

When Govinda informed Jagadānanda Paṇḍita of this message, Jagadānanda remained silent, not saying even a word.

Antya TEXT 12.111

dina daśa gele govinda jānāila āra-bāra

paṇḍitera icchā,--'taila prabhu kare aṅgikāra' //CC Antya, 12.111//

SYNONYMS

dina daśa gele—when ten days passed; govinda—Govinda; jānāila—informed; āra-bāra—again; paṇḍitera icchā—the desire of Jagadānanda Paṇḍita; taila—oil;

prabhu—Śrī Caitanya Mahāprabhu; kare aṅgīkāra—accepts.

TRANSLATION

When ten days had passed, Govinda again told Śrī Caitanya Mahāprabhu, "It is the desire of Jagadānanda Paṇḍita that Your Lordship accept the oil."

Antya TEXT 12.112

śuni' prabhu kahe kichu sakrodha vacana

mardaniyā eka rākha karite mardana! //CC Antya, 12.112//

SYNONYMS

śuni'-hearing; prabhu—Śrī Caitanya Mahāprabhu; kahe—says; kichu—some; sakrodha vacana—angry words; mardaniyā—masseur; eka—one; rākha—keep; karite mardana—to give massages.

TRANSLATION

When the Lord heard this, He angrily said, "Why not keep a masseur to massage Me?

Antya TEXT 12.113

ei sukha lāgi' āmi kariluṅ sannyāsa!

āmāra 'sarva-nāśa'--tomā-sabāra 'parihāsa' //CC Antya, 12.113//

SYNONYMS

ei—this; sukha—happiness; lāgi'-for; āmi—I; kariluṅ sannyāsa—have taken to the renounced order; āmāra sarva-nāśa—My ruination; tomā-sabāra—of all of you; parihāsa—joking.

TRANSLATION

"Have I taken sannyāsa for such happiness? Accepting this oil would bring My ruination, and all of you would laugh.

PURPORT

Śrī Caitanya Mahāprabhu declared Himself a strict sannyāsī. A sannyāsī is not supposed to take help from anyone. Retaining a masseur to give Him massages

would indicate His dependence on others. Śrī Caitanya Mahāprabhu wanted to follow very strictly the principle of not accepting anyone's help for His bodily comfort.

Antya TEXT 12.114

pathe yāite taila-gandha mora yei pābe

'dārī sannyāsī' kari' āmāre kahibe //CC Antya, 12.114//

SYNONYMS

pathe yāite—while passing on the road; taila-gandha—the scent of the oil; mora—My; yei pābe—anyone who smells; dārī sannyāsī—a tantric sannyāsī who keeps women for sense gratification; kari'-as; āmāre kahibe—they will speak of Me.

TRANSLATION

"If someone passing on the road smelled this oil on My head, he would think Me a dārī sannyāsī, a tantric sannyāsī who keeps women."

Antya TEXT 12.115

śuni prabhura vākya govinda mauna karilā

prātaḥ-kāle jagadānanda prabhu-sthāne āilā //CC Antya, 12.115//

SYNONYMS

śuni—hearing; prabhura vākya—the statement of Śrī Caitanya Mahāprabhu; govinda—Govinda; mauna karilā—remained silent; prātaḥ-kāle—in the morning; jagadānanda—Jagadānanda Paṇḍita; prabhu-sthāne—to Śrī Caitanya Mahāprabhu; āilā—came.

TRANSLATION

Hearing these words of Śrī Caitanya Mahāprabhu, Govinda remained silent. The next morning, Jagadānanda went to see the Lord.

Antya TEXT 12.116

prabhu kahe,--"paṇḍita, taila ānilā gauḍa ha-ite

āmi ta' sannyāsī,--taila nā pāri la-ite //CC Antya, 12.116//

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; paṇḍita—My dear Paṇḍita; taila—oil; ānilā—you have brought; gauḍa ha-ite—from Bengal; āmi—I; ta'-but; sannyāsī—a sannyāsī; taila—oil; nā pāri la-ite—I cannot accept.

TRANSLATION

Śrī Caitanya Mahāprabhu said to Jagadānanda Paṇḍita, "My dear Paṇḍita, you have brought Me some oil from Bengal, but since I am in the renounced order, I cannot accept it.

Antya TEXT 12.117

jagannāthe deha' lañā dīpa yena jvale

tomāra sakala śrama ha-ibe saphale" //CC Antya, 12.117//

SYNONYMS

jagannāthe—unto Lord Jagannātha; deha'-deliver; lañā—taking; dīpa—lamps; yena—so that; jvale—burn; tomāra—your; sakala—all; śrama—labor; ha-ibe saphale—will be fruitful.

TRANSLATION

"Deliver the oil to the temple of Jagannātha so that it may be burned in the lamps. Thus your labor in preparing the oil will be fruitful."

Antya TEXT 12.118

paṇḍita kahe,--'ke tomāre kahe mithyā vāṇī

āmi gauḍa haite taila kabhu nāhi āni' //CC Antya, 12.118//

SYNONYMS

paṇḍita kahe—Jagadānanda Paṇḍita said; ke—who; tomāre—unto You; kahe—says; mithyā vāṇī—false stories; āmi—I; gauḍa haite—from Bengal; taila—oil; kabhu nāhi āni'-never brought.

TRANSLATION

Jagadānanda Paṇḍita replied, "Who tells You all these false stories? I never brought any oil from Bengal."

Antya TEXT 12.119

eta bali' ghara haite taila-kalasa lañā

prabhura āge āṅgināte phelilā bhāṅgiyā //CC Antya, 12.119//

SYNONYMS

eta bali'-saying this; ghara haite—from the room; taila-kalasa—the jugful of oil; lañā—taking; prabhura āge—in front of Śrī Caitanya Mahāprabhu; āṅgināte—in the courtyard; phelilā—threw; bhāṅgiyā—breaking.

TRANSLATION

After saying this, Jagadānanda Paṇḍita took the jug of oil from the room and threw it down before Śrī Caitanya Mahāprabhu in the courtyard and broke it.

Antya TEXT 12.120

taila bhāṅgi' sei pathe nija-ghara giyā

śuiyā rahilā ghare kapāṭa khiliyā //CC Antya, 12.120//

SYNONYMS

taila bhāṅgi'-breaking the pot of oil; sei—he; pathe—by the path; nija-ghara—to his room; giyā—going; śuiyā rahilā—lay down; ghare—in the room; kapāṭa—the door; khiliyā—bolting closed.

TRANSLATION

After breaking the jug, Jagadānanda Paṇḍita returned to his residence, bolted the door and lay down.

Antya TEXT 12.121

ṭṭīya divase prabhu tāñra dvāre yāñā

'uṭhaha' paṇḍita'--kari' kahena ḍākiyā //CC Antya, 12.121//

SYNONYMS

ṭṭīya divase—on the third day; prabhu—Śrī Caitanya Mahāprabhu; tāñra—of Jagadānanda Paṇḍita; dvāre—to the door; yāñā—going; uṭhaha'-please get up; paṇḍita—My dear Jagadānanda Paṇḍita; kari'-saying; kahena—said; ḍākiyā—calling.

TRANSLATION

Three days later, Śrī Caitanya Mahāprabhu went to the door of his room and said, "My dear Jagadānanda Paṇḍita, please get up.

Antya TEXT 12.122

'āji bhikṣā dibā āmāya kariyā randhane

madhyāhne āsiba, ebe yāi daraśane' //CC Antya, 12.122//

SYNONYMS

āji—today; bhikṣā dibā—give lunch; āmāya—unto Me; kariyā randhane—cooking; madhyāhne āsiba—I shall come at noon; ebe—now; yāi daraśane—I am going to see Lord Jagannātha.

TRANSLATION

"I want you personally to cook My lunch today. I am going now to see the Lord in the temple. I shall return at noon."

Antya TEXT 12.123

eta bali' prabhu gelā, paṇḍita uṭhilā

snāna kari' nānā vyañjana randhana karilā //CC Antya, 12.123//

SYNONYMS

eta bali'-saying this; prabhu gelā—Śrī Caitanya Mahāprabhu left; paṇḍita uṭhilā—Jagadānanda Paṇḍita got up; snāna kari'-taking his bath; nānā—various; vyañjana—vegetables; randhana karilā—cooked.

TRANSLATION

After Śrī Caitanya Mahāprabhu said this and left, Jagadānanda Paṇḍita got up from his bed, bathed, and began to cook varieties of vegetables.

Antya TEXT 12.124

madhyāhna kariyā prabhu āilā bhojane

pāda prakṣālana kari' dilena āsane //CC Antya, 12.124//

SYNONYMS

madhyāhna kariyā—after finishing his noon ritualistic ceremonies; prabhu—Śrī Caitanya Mahāprabhu; āilā—came; bhojane—to take lunch; pāda prakṣālana kari'-after washing His feet; dilena āsane—offered a sitting place.

TRANSLATION

After finishing His noontime ritualistic duties, the Lord arrived for lunch. Jagadānanda Paṇḍita washed the Lord's feet and gave the Lord a sitting place.

Antya TEXT 12.125

saghr̥ta śālyanna kalā-pāte stūpa kailā

kalāra ḍoṅgā bhari' vyañjana caudike dharilā //CC Antya, 12.125//

SYNONYMS

sa-ghr̥ta—mixed with ghee; śāli-anna—very fine rice; kalā-pāte—on a banana leaf; stūpa kailā—stacked; kalāra ḍoṅgā—pots made of the bark of a banana tree; bhari'-filling; vyañjana—vegetables; cau-dike—all around; dharilā—placed.

TRANSLATION

He had cooked fine rice, mixed it with ghee and piled it high on a banana leaf. There were also varieties of vegetables, placed all around in pots made of banana tree bark.

Antya TEXT 12.126

anna-vyañjanopari tulasī-mañjarī

jagannāthera piṭhā-pānā āge āne dhari' //CC Antya, 12.126//

SYNONYMS

anna—rice; vyañjana—vegetables; upari—on; tulasī-mañjarī—flowers of tulasī;

jagannāthera—of Lord Jagannātha; piṭhā-pānā—cakes and sweet rice; āge—in front; āne dhari'-brings.

TRANSLATION

On the rice and vegetables were tulasī flowers, and in front of the Lord were cakes, sweet rice and other prasāda of Jagannātha.

Antya TEXT 12.127

prabhu kahe,--"dvitīya-pāte bāḍa' anna-vyañjana

tomāya āmāya āji ekaṭra kariba bhojana //CC Antya, 12.127//

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; dvitīya-pāte—on a second leaf; bāḍa'-deliver; anna-vyañjana—cooked rice and vegetables; tomāya āmāya—both you and I; āji—today; ekaṭra—together; kariba bhojana—will take lunch.

TRANSLATION

The Lord said, "Spread another leaf with a helping of rice and vegetables so that today you and I may take lunch together."

Antya TEXT 12.128

hasta tuli' rahena prabhu, nā kareṇa bhojana

tabe paṇḍita kahena kichu saprema vacana //CC Antya, 12.128//

SYNONYMS

hasta tuli'-raising His hands; rahena prabhu—Śrī Caitanya Mahāprabhu remained; nā kareṇa bhojana—did not eat; tabe—at that time; paṇḍita kahena—Jagadānanda said; kichu—some; sa-prema vacana—words with great affection and love.

TRANSLATION

Śrī Caitanya Mahāprabhu kept His hands raised and would not accept the prasāda until Jagadānanda Paṇḍita, with great affection and love, spoke the following words.

Antya TEXT 12.129

"āpane prasāda laha, pāche muñi la-imu

tomāra āgraha āmi kemane khaṇḍimu?" //CC Antya, 12.129//

SYNONYMS

āpane—Yourself; prasāda laha—take prasāda; pāche—afterwards; muñi la-imu—I shall take; tomāra—Your; āgraha—insistence; āmi—I; kemane—how; khaṇḍimu—shall disobey.

TRANSLATION

"Please first take prasāda Yourself, and I shall eat later. I shall not refuse Your request."

Antya TEXT 12.130

tabe mahāprabhu sukhe bhojane vasilā

vyañjanera svāda pāñā kahite lāgilā //CC Antya, 12.130//

SYNONYMS

tabe—thereafter; mahāprabhu—Śrī Caitanya Mahāprabhu; sukhe—in happiness; bhojane vasilā—sat to take His food; vyañjanera svāda—the taste of the vegetables; pāñā—getting; kahite lāgilā—began to say.

TRANSLATION

In great happiness, Śrī Caitanya Mahāprabhu then accepted the lunch. When He had tasted the vegetables, He again began to speak.

Antya TEXT 12.131

"krodhāveśera pākera haya aiche svāda!

ei ta' jāniye tomāya kṣṇera 'prasāda' //CC Antya, 12.131//

SYNONYMS

krodha-āveśera—in an angry mood; pākera—of cooking; haya—is; aiche—such; svāda—taste; ei ta'-for this reason; jāniye—I can understand; tomāya—unto you; kṣṇera prasāda—the mercy of Kṛṣṇa.

TRANSLATION

"Even when you cook in an angry mood," He said, "the food is very tasteful. This shows how pleased Kṛṣṇa is with you.

Antya TEXT 12.132

āpane khāibe kṛṣṇa, tāhāra lāgiyā

tomāra haste pāka karāya uttama kariyā //CC Antya, 12.132//

SYNONYMS

āpane—personally; khāibe—will eat; kṛṣṇa—Lord Kṛṣṇa; tāhāra lāgiyā—for that reason; tomāra haste—by your hands; pāka karāya—causes to cook; uttama kariyā—so nicely.

TRANSLATION

"Because He will personally eat the food, Kṛṣṇa makes you cook so nicely.

Antya TEXT 12.133

aiche amṛta-anna kṛṣṇe kara samarpaṇa

tomāra bhāgyera sīmā ke kare varṇana?" //CC Antya, 12.133//

SYNONYMS

aiche—such; amṛta-anna—nectarean rice; kṛṣṇe—unto Lord Kṛṣṇa; kara samarpaṇa—you offer; tomāra—your; bhāgyera—of fortune; sīmā—limit; ke—who; kare varṇana—can describe.

TRANSLATION

"You offer such nectarean rice to Kṛṣṇa. Who can estimate the limit of your fortune?"

Antya TEXT 12.134

paṇḍita kahe,--"ye khāibe, sei pāka-kartā

āmi-saba--kevala-mātra sāmāgrī-āhartā" //CC Antya, 12.134//

SYNONYMS

paṇḍita kahe—the Paṇḍita said; ye khāibe—He who will eat; sei—He; pāka-kartā—the cook; āmi-saba—as far as I am concerned; kevala-mātra—only; sāmagrī—of ingredients; āhartā—collector.

TRANSLATION

Jagadānanda Paṇḍita replied, "He who will eat has cooked this. As far as I am concerned, I simply collect the ingredients."

Antya TEXT 12.135

punaḥ punaḥ paṇḍita nānā vyañjana pariveśe

bhaye kichu nā balena prabhu, khāyena hariṣe //CC Antya, 12.135//

SYNONYMS

punaḥ punaḥ—again and again; paṇḍita—Jagadānanda Paṇḍita; nānā vyañjana—various vegetables; pariveśe—administered; bhaye—out of fear; kichu—anything; nā balena—does not speak; prabhu—Śrī Caitanya Mahāprabhu; khāyena—eats; hariṣe—very happily.

TRANSLATION

Jagadānanda Paṇḍita continued to offer the Lord varieties of vegetables. Out of fear, the Lord said nothing, but continued eating happily.

Antya TEXT 12.136

āgraha kariyā paṇḍita karāilā bhojana

āra dina haite bhojana haila daśa-guṇa //CC Antya, 12.136//

SYNONYMS

āgraha kariyā—with great eagerness; paṇḍita—Jagadānanda Paṇḍita; karāilā bhojana—fed; āra dina—other days; haite—than; bhojana—the eating; haila—was; daśa-guṇa—ten times greater.

TRANSLATION

Jagadānanda Paṇḍita eagerly forced the Lord to eat so much that He ate ten times more than on other days.

Antya TEXT 12.137

bāra-bāra prabhu uṭhite karena mana

sei-kāle paṇḍita pariveśe vyañjana //CC Antya, 12.137//

SYNONYMS

bāra-bāra—again and again; prabhu—Śrī Caitanya Mahāprabhu; uṭhite—to get up; karena mana—desires; sei-kāle—at that time; paṇḍita—Jagadānanda Paṇḍita; pariveśe—gives; vyañjana—vegetables.

TRANSLATION

Again and again when the Lord wished to get up, Jagadānanda Paṇḍita would feed Him more vegetables.

Antya TEXT 12.138

kichu balite nārena prabhu, khāyena tarāse

nā khāile jagadānanda karibe upavāse //CC Antya, 12.138//

SYNONYMS

kichu—anything; balite nārena—could not say; prabhu—Śrī Caitanya Mahāprabhu; khāyena—eats; tarāse—out of fear; nā khāile—if He did not eat; jagadānanda—Jagadānanda Paṇḍita; karibe upavāse—would fast.

TRANSLATION

Śrī Caitanya Mahāprabhu dared not forbid him to feed Him more. He just continued eating, fearful that Jagadānanda would fast if He stopped.

Antya TEXT 12.139

tabe prabhu kahena kari' vinaya-sammāna

'daśa-guṇa khāoyāilā ebe kara samādhāna' //CC Antya, 12.139//

SYNONYMS

tabe—at that time; prabhu—Śrī Caitanya Mahāprabhu; kahena—says; kari'-making; vinaya-sammāna—submissive respect; daśa-guṇa—ten times more; khāoyāilā—you have made to eat; ebe—now; kara samādhāna—please stop.

TRANSLATION

At last the Lord respectfully submitted, "My dear Jagadānanda, you have already made Me eat ten times more than I am used to. Now, please stop."

Antya TEXT 12.140

tabe mahāprabhu uṭhi' kailā ācamana

pañḍita ānila, mukhavāsa, mālya, candana //CC Antya, 12.140//

SYNONYMS

tabe—at that time; mahāprabhu—Śrī Caitanya Mahāprabhu; uṭhi'-getting up; kailā ācamana—performed washing of the hands and mouth; pañḍita—Jagadānanda Pañḍita; ānila—brought; mukha-vāsa—spices; mālya—flower garland; candana—sandalwood pulp.

TRANSLATION

Śrī Caitanya Mahāprabhu stood up and washed His hands and mouth, while Jagadānanda Pañḍita brought spices, a garland, and sandalwood pulp.

Antya TEXT 12.141

candanādi lañā prabhu vasilā sei sthāne

'āmāra āge āji tumi karaha bhojane' //CC Antya, 12.141//

SYNONYMS

candana-ādi lañā—accepting the sandalwood pulp and other items; prabhu—Śrī Caitanya Mahāprabhu; vasilā—sat down; sei sthāne—at that place; āmāra āge—in front of Me; āji—now; tumi—you; karaha—perform; bhojane—eating.

TRANSLATION

Accepting the sandalwood pulp and garland, the Lord sat down and said, "Now, in front of Me, you must eat."

Antya TEXT 12.142

pañḍita kahe,--"prabhu yāi' karuna viśrāma

mui, ebe la-iba prasāda kari' samādhāna //CC Antya, 12.142//

SYNONYMS

paṇḍita kahe—Jagadānanda Paṇḍita said; prabhu—my Lord; yāi'-going; karuna viśrāma—take rest; mui—I; ebe—now; la-iba prasāda—shall take prasāda; kari' samādhāna—after arranging.

TRANSLATION

Jagadānanda replied, "My Lord, You go take rest. I shall take prasāda after I finish making some arrangements.

Antya TEXT 12.143

rasuira kārya kairāche rāmāi, raghunātha

inhā sabāya dite cāhi kichu vyañjana-bhāta" //CC Antya, 12.143//

SYNONYMS

rasuira—of cooking; kārya—the work; kairāche—have done; rāmāi—Rāmāi; raghunātha—Raghunātha Bhaṭṭa; inhā—to them; sabāya—all; dite cāhi—I want to give; kichu—some; vyañjana-bhāta—rice and vegetables.

TRANSLATION

"Rāmāi Paṇḍita and Raghunātha Bhaṭṭa did the cooking, and I want to give them some rice and vegetables."

Antya TEXT 12.144

prabhu kahena,--"govinda, tumi ihāni rahibā

paṇḍita bhojana kaile, āmāre kahibā" //CC Antya, 12.144//

SYNONYMS

prabhu kahena—Śrī Caitanya Mahāprabhu said; govinda—Govinda; tumi—you; ihāni rahibā—will stay here; paṇḍita—Jagadānanda Paṇḍita; bhojana kaile—after he has taken his meal; āmāre kahibā—you should inform Me.

TRANSLATION

Śrī Caitanya Mahāprabhu then told Govinda, "You remain here. When the

Paṇḍita has taken his food, come inform Me.

Antya TEXT 12.145

eta kahi' mahāprabhu karilā gamana

govindere paṇḍita kichu kahena vacana //CC Antya, 12.145//

SYNONYMS

eta kahi'-saying this; mahāprabhu—Śrī Caitanya Mahāprabhu; karilā gamana—left; govindere—unto Govinda; paṇḍita—Jagadānanda Paṇḍita; kichu—some; kahena—said; vacana—words.

TRANSLATION

After Śrī Caitanya Mahāprabhu had said this and left, Jagadānanda Paṇḍita spoke to Govinda.

Antya TEXT 12.146

"tumi śīghra yāha karite pāda-samvāhane

kahiha,--'paṇḍita ebe vasila bhojane' //CC Antya, 12.146//

SYNONYMS

tumi—you; śīghra—hastily; yāha—go; karite—to perform; pāda-samvāhane—massaging the feet; kahiha—say; paṇḍita—Jagadānanda Paṇḍita; ebe—just now; vasila bhojane—sat down to eat.

TRANSLATION

"Go quickly and massage the Lord's feet," he said. "You may tell Him, 'The Paṇḍita has just sat down to take his meal.'"

Antya TEXT 12.147

tomāre prabhura 'śeṣa' rākhimu dhariyā

prabhu nidrā gele, tumi khāiha āsiyā" //CC Antya, 12.147//

SYNONYMS

tomāre—for you; prabhura—of Śrī Caitanya Mahāprabhu; śeṣa—remnants of

food; rākhimu—I shall keep; dhariyā—taking; prabhu nidrā gele—when Śrī Caitanya Mahāprabhu is asleep; tumi—you; khāiha āsiyā—come and eat.

TRANSLATION

"I shall keep some remnants of the Lord's food for you. When He is asleep, come and take your portion."

Antya TEXT 12.148

rāmāi, nandāi āra govinda, raghunātha

sabāre bāñṭiyā dilā prabhura vyañjana-bhāta //CC Antya, 12.148//

SYNONYMS

rāmāi—Rāmāi Paṇḍita; nandāi—Nandāi; āra—and; govinda—Govinda; raghunātha—Raghunātha Bhaṭṭa; sabāre—for all of them; bāñṭiyā dilā—distributed; prabhura—of Śrī Caitanya Mahāprabhu; vyañjana-bhāta—vegetables and rice.

TRANSLATION

Jagadānanda Paṇḍita thus distributed remnants of the Lord's food to Rāmāi, Nandāi, Govinda and Raghunātha Bhaṭṭa.

Antya TEXT 12.149

āpane prabhura 'śeṣa' karilā bhojana

tabe govindere prabhu pāṭhailā punaḥ //CC Antya, 12.149//

SYNONYMS

āpane—personally; prabhura—of Śrī Caitanya Mahāprabhu; śeṣa—remnants of food; karilā bhojana—ate; tabe—at that time; govindere—Govinda; prabhu—Śrī Caitanya Mahāprabhu; pāṭhailā—sent; punaḥ—again.

TRANSLATION

He also personally ate the remnants of food left by Śrī Caitanya Mahāprabhu. Then the Lord again sent Govinda.

Antya TEXT 12.150

"dekha,--jagadānanda prasāda pāya ki nā pāya

śīghra āsi' samācāra kahibe āmāya" //CC Antya, 12.150//

SYNONYMS

dekha—see; jagadānanda—Jagadānanda Paṇḍita; prasāda—prasāda; pāya—gets; ki—or; nā—not; pāya—gets; śīghra āsi'-coming hastily; samācāra—the news; kahibe—inform; āmāya—to Me.

TRANSLATION

The Lord told him, "Go see whether Jagadānanda Paṇḍita is eating. Then quickly return and let Me know."

Antya TEXT 12.151

govinda āsi' dekhi' kahila paṇḍitera bhojana

tabe mahāprabhu svastye karila śayana //CC Antya, 12.151//

SYNONYMS

govinda—Govinda; āsi'-coming; dekhi'-seeing; kahila—informed; paṇḍitera bhojana—the eating of Jagadānanda Paṇḍita; tabe—thereupon; mahāprabhu—Śrī Caitanya Mahāprabhu; svastye—in peace; karila śayana—went to sleep.

TRANSLATION

Seeing that Jagadānanda Paṇḍita was indeed eating, Govinda informed the Lord, who then became peaceful and went to sleep.

Antya TEXT 12.152

jagadānande-prabhute prema cale ei-mate

satyabhāmā-kṛṣṇe yaiche śuni bhāgavate //CC Antya, 12.152//

SYNONYMS

jagadānande-prabhute—between Jagadānanda Paṇḍita and the Lord; prema—affection; cale—goes on; ei-mate—in this way; satyabhāmā-kṛṣṇe—between Satyabhāmā and Kṛṣṇa; yaiche—as; śuni—we learn; bhāgavate—in the Śrīmad-Bhāgavatam.

TRANSLATION

The affectionate loving exchanges between Jagadānanda Paṇḍita and Lord Śrī Caitanya Mahāprabhu continued in this manner, exactly like the exchanges between Satyabhāmā and Lord Kṛṣṇa related in Śrīmad-Bhāgavatam.

Antya TEXT 12.153

jagadānandera saubhāgyera ke kahibe sīmā?

jagadānandera saubhāgyera teṇha se upamā //CC Antya, 12.153//

SYNONYMS

jagadānandera—of Jagadānanda Paṇḍita; saubhāgyera—of the fortune; ke—who; kahibe—shall speak; sīmā—the limit; jagadānandera—of Jagadānanda; saubhāgyera—of the fortune; teṇha—he; se—the; upamā—example.

TRANSLATION

Who can estimate the limit of Jagadānanda Paṇḍita's fortune? He himself is the example of his own great fortune.

Antya TEXT 12.154

jagadānandera 'prema-vivarta' śune yei jana

premera 'svarūpa' jāne, pāya prema-dhana //CC Antya, 12.154//

SYNONYMS

jagadānandera—of Jagadānanda; prema-vivarta—loving exchange; śune—hears; yei jana—any person who; premera—of love; svarūpa—identity; jāne—he knows; pāya—gets; prema-dhana—the wealth of ecstatic love of Kṛṣṇa.

TRANSLATION

Anyone who hears about the loving exchanges between Jagadānanda Paṇḍita and Śrī Caitanya Mahāprabhu, or who reads Jagadānanda's book Prema-vivarta, can understand what love is. Moreover, he achieves ecstatic love of Kṛṣṇa.

PURPORT

The word vivarta means accepting something to be the opposite of what it

appears. Here, Jagadānanda Paṇḍita appeared very angry, but this anger was a manifestation of his great love for Śrī Caitanya Mahāprabhu. Prema-vivarta is also the name of a book written by Jagadānanda Paṇḍita. Therefore the author of Caitanya-caritāmṛta, Kṛṣṇadāsa Kavirāja Gosvāmī, uses the words prema-vivarta to refer to one who reads the book or hears about Jagadānanda Paṇḍita's relationships with Śrī Caitanya Mahāprabhu. In either case, such a person very soon achieves love of Kṛṣṇa.

Antya TEXT 12.155

śrī-rūpa-raghunātha-pade yāra āśa

caitanya-caritāmṛta kahe kṛṣṇadāsa //CC Antya, 12.155//

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; raghunātha—Śrīla Raghunātha dāsa Gosvāmī; pede—at the lotus feet; yāra—whose; āśa—expectation; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; kṛṣṇadāsa—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Antya-līlā, Twelfth Chapter, describing Jagadānanda Paṇḍita's loving dealings with Śrī Caitanya Mahāprabhu.

Chapter 13 Pastimes with Jagadānanda Paṇḍita and Raghunātha Bhaṭṭa Gosvāmī

Śrīla Bhaktivinoda Ṭhākura gives the following summary of the Thirteenth Chapter in his Amṛta-pravāha-bhāṣya. Thinking Śrī Caitanya Mahāprabhu to be uncomfortable sleeping on bark of plantain trees, Jagadānanda made a pillow and quilt for Him. The Lord, however, did not accept them. Then Svarūpa Dāmodara Gosvāmī made another pillow and quilt from finely shredded plantain leaves, and after strongly objecting, the Lord accepted them. With the permission of Śrī Caitanya Mahāprabhu, Jagadānanda Paṇḍita went to Vṛndāvana, where he

discussed many devotional subjects with Sanātana Gosvāmī. There was also a discussion about Mukunda Sarasvatī's garment. When Jagadānanda returned to Jagannātha Purī, he presented Śrī Caitanya Mahāprabhu some gifts from Sanātana Gosvāmī, and the incident of the pīlu fruit took place.

Once, Śrī Caitanya Mahāprabhu became ecstatic upon hearing the songs of a deva-dāsī. Unaware of who was singing, He ran toward her through thorny bushes, but when Govinda informed the Lord that it was a woman singing, He immediately stopped. By this incident, Śrī Caitanya Mahāprabhu instructed everyone that sannyāsīs and Vaiṣṇavas should not hear women singing.

When Raghunātha Bhaṭṭa Gosvāmī left Vārāṇasī on his way to Jagannātha Purī after completing his education, he met Rāmadāsa Viśvāsa Paṇḍita. Viśvāsa Paṇḍita was very proud of his education, and being an impersonalist, he was not well received by Śrī Caitanya Mahāprabhu. A partial study of the life of Raghunātha Bhaṭṭa Gosvāmī comprises the end of this chapter.

Antya TEXT 13.1

kṛṣṇa-viccheda-jātartyā

kṣīṇe cāpi manas-tanū

dadhāte phullatām bhāvair

yasya taṁ gauram āśraye //CC Antya, 13.1//

SYNONYMS

kṛṣṇa-viccheda—by separation from Kṛṣṇa; jāta—produced; ārttyā—by the pain; kṣīṇe—thin, exhausted; cā—and; api—although; manaḥ—mind; tanū—and body; dadhāte—assumes; phullatām—developed state; bhāvair—by ecstatic emotions; yasya—of whom; taṁ—unto Him; gauram—Śrī Caitanya Mahāprabhu; āśraye—I take shelter.

TRANSLATION

Let me take shelter at the lotus feet of Lord Gauracandra. His mind became exhausted and His body very thin from the pain of separation from Kṛṣṇa, but when He felt ecstatic love for the Lord, He again became fully developed.

Antya TEXT 13.2

jaya jaya śrī-caitanya jaya nityānanda

jayādvaita-candra jaya gaura-bhakta-vṛnda //CC Antya, 13.2//

SYNONYMS

jaya jaya—all glories; śrī-caitanya—to Lord Śrī Caitanya Mahāprabhu; jaya—all glories; nityānanda—unto Lord Nityānanda; jaya—all glories; advaita-candra—to Advaita Ācārya; jaya—all glories; gaura-bhakta-vṛnda—to the devotees of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Nityānanda Prabhu! All glories to Advaita Ācārya! And all glories to the devotees of the Lord!

Antya TEXT 13.3

hena-mate mahāprabhu jagadānanda-saṅge

nānā-mate āsvādaya premara taraṅge //CC Antya, 13.3//

SYNONYMS

hena-mate—in this way; mahāprabhu—Śrī Caitanya Mahāprabhu; jagadānanda-saṅge—in the company of Jagadānanda Paṇḍita; nānā-mate—in various ways; āsvādaya—tastes; premara taraṅge—the waves of spiritual loving affairs.

TRANSLATION

In the company of Jagadānanda Paṇḍita, Śrī Caitanya Mahāprabhu would taste various transcendental relationships of pure love.

Antya TEXT 13.4

kṛṣṇa-vicchede duḥkhe kṣīṇa mana-kāya

bhāvāveśe prabhu kabhu praphullita haya //CC Antya, 13.4//

SYNONYMS

kṛṣṇa-vicchede—because of separation from Kṛṣṇa; duḥkhe—in unhappiness; kṣīṇa—thin; mana-kāya—mind and body; bhāva-āveśe—by ecstatic love; prabhu—Śrī Caitanya Mahāprabhu; kabhu—sometimes; praphullita haya—

becomes healthy and developed.

TRANSLATION

The unhappiness of separation from Kṛṣṇa exhausted the Lord's mind and reduced the structure of His body, but when He felt emotions of ecstatic love, He again became developed and healthy.

Antya TEXT 13.5

kalāra śaralāte, śayana, ati kṣīṇa kāya

śaralāte hāḍa lāge, vyathā haya gāya //CC Antya, 13.5//

SYNONYMS

kalāra śaralāte—on the dry bark of a plantain tree; śayana—lying down; ati—very; kṣīṇa kāya—skinny body; śaralāte—on the dry bark of a plantain tree; hāḍa lāge—bones contact; vyathā—pain; haya—is; gāya—in the body.

TRANSLATION

Because He was very thin, when He lay down to rest on the dry bark of plantain trees, it caused Him pain in His bones.

Antya TEXT 13.6

dekhi' saba bhakta-gaṇa mahā-duḥkha pāya

sahite nāre jagadānanda, sṛjilā upāya //CC Antya, 13.6//

SYNONYMS

dekhi'-seeing; saba bhakta-gaṇa—all the devotees; mahā-duḥkha—great unhappiness; pāya—get; sahite—to tolerate; nāre—was unable; jagadānanda—Jagadānanda Paṇḍita; sṛjilā upāya—devised a means.

TRANSLATION

All the devotees felt very unhappy to see Śrī Caitanya Mahāprabhu in pain. Indeed, they could not tolerate it. Then Jagadānanda Paṇḍita devised a remedy.

Antya TEXT 13.7

sūkṣma vastra āni' gaurika diyā rāṅgāilā

śimulīra tulā diyā tāhā pūrāilā //CC Antya, 13.7//

SYNONYMS

sūkṣma vastra—fine cloth; āni'-bringing; gaurika—red oxide; diyā—with the help of; rāṅgāilā—made reddish; śimulīra—of the śimula tree; tulā—cotton; diyā—with; tāhā—that; pūrāilā—filled.

TRANSLATION

He acquired some fine cloth and colored it with red oxide. Then he filled it with cotton from a śimula tree.

Antya TEXT 13.8

eka tulī-bālisa govindera hāte dilā

'prabhure śoyāiha ihāya'--tāhāre kahilā //CC Antya, 13.8//

SYNONYMS

eka—one; tulī-bālisa—quilt and pillow; govindera—of Govinda; hāte—in the hand; dilā—delivered; prabhure—Śrī Caitanya Mahāprabhu; śoyāiha—ask to lie down; ihāya—on this; tāhāre—to him; kahilā—said.

TRANSLATION

In this way he made a quilt and a pillow, which he then gave to Govinda, saying, "Ask the Lord to lie on this."

Antya TEXT 13.9

svarūpa-gosāñike kahe jagadānanda

'āji āpane yāñā prabhure karāiha śayana' //CC Antya, 13.9//

SYNONYMS

svarūpa-gosāñike—to Svarūpa Dāmodara Gosvāmī; kahe—says; jagadānanda—Jagadānanda Paṇḍita; āji—today; āpane—Your Honor; yāñā—going; prabhure—Śrī Caitanya Mahāprabhu; karāiha śayana—cause to lie down.

TRANSLATION

Jagadānanda said to Svarūpa Dāmodara Gosvāmī, "Today please personally persuade Śrī Caitanya Mahāprabhu to lie down on the bed."

Antya TEXT 13.10

śayanera kāle svarūpa tāhāni rahilā

tulī-bālisa dekhi' prabhu krodhāviṣṭa ha-ilā //CC Antya, 13.10//

SYNONYMS

śayanera kāle—at bedtime; svarūpa—Svarūpa Dāmodara Gosvāmī; tāhāni rahilā—remained there; tulī—quilt; bālisa—pillow; dekhi'-seeing; prabhu—Śrī Caitanya Mahāprabhu; krodha-āviṣṭa ha-ilā—became very angry.

TRANSLATION

When it was time for the Lord to go to bed, Svarūpa Dāmodara stayed nearby, but when Śrī Caitanya Mahāprabhu saw the quilt and pillow, He was immediately very angry.

Antya TEXT 13.11

govindere puchena,--'ihā karāila kon jana?'

jagadānandera nāma śuni' saṅkoca haila mana //CC Antya, 13.11//

SYNONYMS

govindere puchena—He inquired from Govinda; ihā—this; karāila—has made; kon jana—what person; jagadānandera—of Jagadānanda Paṇḍita; nāma—name; śuni'-hearing; saṅkoca—afraid; haila—was; mana—mind.

TRANSLATION

The Lord inquired from Govinda, "Who has made this?" When Govinda named Jagadānanda Paṇḍita, Śrī Caitanya Mahāprabhu was somewhat fearful.

Antya TEXT 13.12

govindere kahi' sei tūli dūra kailā

kalāra śaralā-upara śayana karilā //CC Antya, 13.12//

SYNONYMS

govindere kahi'-by asking Govinda; sei tūli—that quilt; dūra kailā—put aside; kalāra—of a plantain tree; śaralā-upara—on the dry bark; śayana karilā—He lay down.

TRANSLATION

After asking Govinda to put aside the quilt and pillow, the Lord lay down on the dry plantain bark.

Antya TEXT 13.13

svarūpa kahe,--'tomāra icchā, ki kahite pāri?

śayyā upekṣile paṇḍita duḥkha pābe bhārī' //CC Antya, 13.13//

SYNONYMS

svarūpa kahe—Svarūpa Dāmodara Gosvāmī said; tomāra icchā—Your will; ki—who; kahite pāri—can say; śayyā upekṣile—if You do not accept the bedding; paṇḍita—Jagadānanda Paṇḍita; duḥkha—unhappiness; pābe—will feel; bhārī—great.

TRANSLATION

Svarūpa Dāmodara said to the Lord, "I cannot contradict Your supreme will, my Lord, but if You do not accept the bedding, Jagadānanda Paṇḍita will feel great unhappiness."

Antya TEXT 13.14

prabhu kahena,--"khāṭa eka ānaha pāḍite

jagadānanda cāhe āmāya viṣaya bhuñjāite //CC Antya, 13.14//

SYNONYMS

prabhu kahena—Śrī Caitanya Mahāprabhu said; khāṭa—bedstead; eka—one; ānaha—bring; pāḍite—to lie down; jagadānanda—Jagadānanda Paṇḍita; cāhe—wants; āmāya—Me; viṣaya bhuñjāite—to cause to enjoy material happiness.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "You should bring a bedstead here for Me to lie on. Jagadānanda wants Me to enjoy material happiness.

Antya TEXT 13.15

sannyāsī mānuṣa āmāra bhūmite śayana

āmāre khāṭa-tūli-bāliśa mastaka-muṇḍana //CC Antya, 13.15//

SYNONYMS

sannyāsī mānuṣa—a person in the renounced order of life; āmāra—My; bhūmite śayana—lying on the floor; āmāre—for Me; khāṭa—bedstead; tūli—quilt; bāliśa—pillow; mastaka-muṇḍana—a great shame.

TRANSLATION

"I am in the renounced order, and therefore I must lie on the floor. For Me to use a bedstead, quilt or pillow would be very shameful."

Antya TEXT 13.16

svarūpa-gosāñi āsi' paṇḍite kahilā

śuni' jagadānanda mane mahā-duḥkha pāilā //CC Antya, 13.16//

SYNONYMS

svarūpa-gosāñi—Svarūpa Dāmodara Gosvāmī; āsi'-returning; paṇḍite kahilā—said to Jagadānanda Paṇḍita; śuni'-hearing; jagadānanda—Jagadānanda Paṇḍita; mane—within the mind; mahā-duḥkha pāilā—felt great unhappiness.

TRANSLATION

When Svarūpa Dāmodara returned and related all these incidents, Jagadānanda Paṇḍita felt very unhappy.

Antya TEXT 13.17

svarūpa-gosāñi tabe sṛjilā prakāra

kadalīra śuṣka-patra ānilā apāra //CC Antya, 13.17//

SYNONYMS

svarūpa-gosāñi—Svarūpa Dāmodara Gosvāmī; tabe—thereafter; sṛjilā prakāra—devised a means; kadalīra—of banana; śuṣka-patra—dry leaves; ānilā—brought; apāra—in great quantity.

TRANSLATION

Then Svarūpa Dāmodara Gosvāmī devised another method. First he secured a large quantity of dry banana leaves.

Antya TEXT 13.18

nakhe ciri' ciri' tāhā ati sūkṣma kailā

prabhura bahirvāsa duite se saba bharilā //CC Antya, 13.18//

SYNONYMS

nakhe—with the nails; ciri' ciri'-tearing and tearing; tāhā—them; ati—very; sūkṣma—fine; kailā—made; prabhura—of Śrī Caitanya Mahāprabhu; bahirvāsa—covering cloths; duite—in two; se saba—all those; bharilā—filled.

TRANSLATION

He then tore the leaves into very fine fibers with his nails and filled two of Śrī Caitanya Mahāprabhu's outer garments with the fibers.

Antya TEXT 13.19

ei-mata dui kailā oḍana-pāḍane

aṅgikāra kailā prabhu aneka yatane //CC Antya, 13.19//

SYNONYMS

ei-mata—in this way; dui—two pieces; kailā—made; oḍana-pāḍane—one for bedding, one for the pillow; aṅgikāra kailā—did accept; prabhu—Śrī Caitanya Mahāprabhu; aneka yatane—after much endeavor.

TRANSLATION

In this way, Svarūpa Dāmodara made some bedding and a pillow, and after much endeavor by the devotees, Śrī Caitanya Mahāprabhu accepted them.

Antya TEXT 13.20

tāte śayana karena prabhu,--dekhi' sabe sukhī

jagadānanda--bhitare krodha bāhire mahā-duḥkhī //CC Antya, 13.20//

SYNONYMS

tāte—on that; śayana karena—lies down; prabhu—Śrī Caitanya Mahāprabhu; dekhi'-seeing; sabe sukhī—everyone became happy; jagadānanda—Jagadānanda Paṇḍita; bhitare—within his mind; krodha—angry; bāhire—externally; mahā-duḥkhī—very unhappy.

TRANSLATION

Everyone was happy to see the Lord lie down on that bed, but Jagadānanda was inwardly angry, and externally he appeared very unhappy.

Antya TEXT 13.21

pūrve jagadānandera icchā vṛndāvana yāite

prabhu ājñā nā dena tāñre, nā pāre calite //CC Antya, 13.21//

SYNONYMS

pūrve—formerly; jagadānandera—of Jagadānanda Paṇḍita; icchā—desire; vṛndāvana yāite—to go to Vṛndāvana; prabhu—Śrī Caitanya Mahāprabhu; ājñā—permission; nā dena—did not give; tāñre—to him; nā pāre calite—he could not go.

TRANSLATION

Formerly, when Jagadānanda Paṇḍita had desired to go to Vṛndāvana, Śrī Caitanya Mahāprabhu had not given His permission, and therefore he could not go.

Antya TEXT 13.22

bhitarera krodha-duḥkha prakāśa nā kaila

mathurā yāite prabhu-sthāne ājñā māgila //CC Antya, 13.22//

SYNONYMS

bhitarera—internal; krodha-duḥkha—anger and unhappiness; prakāśa nā kaila—

did not disclose; mathurā yāite—to go to Mathurā; prabhu-sthāne—from Śrī Caitanya Mahāprabhu; ājñā māgila—asked for permission.

TRANSLATION

Now, concealing his anger and unhappiness, Jagadānanda Paṇḍita again asked Śrī Caitanya Mahāprabhu for permission to go to Mathurā.

Antya TEXT 13.23

prabhu kahe,--"mathurā yāibā āmāya krodha kari'

āmāya doṣa lāgāñā tumi ha-ibā bhikhārī" //CC Antya, 13.23//

SYNONYMS

prabhu kahe—the Lord said; mathurā yāibā—you would go to Mathurā; āmāya—at Me; krodha kari'-being angry; āmāya—Me; doṣa lāgāñā—accusing; tumi—you; ha-ibā—will become; bhikhārī—a beggar.

TRANSLATION

With great affection, Śrī Caitanya Mahāprabhu said, "If you are angry with Me when you go to Mathurā, you will merely become a beggar and criticize Me."

Antya TEXT 13.24

jagadānanda kahe prabhura dhariyā caraṇa

"pūrva haite icchā mora yāite vṛndāvana //CC Antya, 13.24//

SYNONYMS

jagadānanda—Jagadānanda Paṇḍita; kahe—said; prabhura—of Śrī Caitanya Mahāprabhu; dhariyā caraṇa—grasping the lotus feet; pūrva haite—for a very long time; icchā—desire; mora—my; yāite vṛndāvana—to go to Vṛndāvana.

TRANSLATION

Grasping the Lord's feet, Jagadānanda Paṇḍita then said, "For a long time I have desired to go to Vṛndāvana.

Antya TEXT 13.25

prabhu-ājñā nāhi, tāte nā pāri yāite

ebe ājñā deha', avaśya yāimu niścite" //CC Antya, 13.25//

SYNONYMS

prabhu-ājñā—the permission of Your Lordship; nāhi—not; tāte—therefore; nā pāri yāite—I could not go; ebe—now; ājñā—permission; deha'-give; avaśya—certainly; yāimu—I shall go; niścite—without fail.

TRANSLATION

"I could not go without Your Lordship's permission. Now You must give me permission, and I shall certainly go there."

Antya TEXT 13.26

prabhu prīte tānra gamana nā karena aṅgikāra

tenho prabhura ṭhāñi ājñā māge bāra bāra //CC Antya, 13.26//

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; prīte—out of affection; tānra—his; gamana—departure; nā karena aṅgikāra—does not accept; tenho—he; prabhura ṭhāñi—from Śrī Caitanya Mahāprabhu; ājñā—permission; māge—begs; bāra bāra—again and again.

TRANSLATION

Because of affection for Jagadānanda Paṇḍita, Śrī Caitanya Mahāprabhu would not permit him to depart, but Jagadānanda Paṇḍita repeatedly insisted that the Lord give him permission to go.

Antya TEXT 13.27

svarūpa-gosāñire paṇḍita kailā nivedana

"pūrva haite vṛndāvana yāite mora mana //CC Antya, 13.27//

SYNONYMS

svarūpa-gosāñire—to Svarūpa Dāmodara Gosvāmī; paṇḍita—Jagadānanda Paṇḍita; kailā nivedana—made his petition; pūrva haite—for a long time;

vṛndāvana yāite—to go to Vṛndāvana; mora mana—my mind.

TRANSLATION

He then submitted a plea to Svarūpa Dāmodara Gosvāmī. "For a very long time," he said, "I have wanted to go to Vṛndāvana.

Antya TEXT 13.28

prabhu-ājñā vinā tāhāṇ yāite nā pāri

ebe ājñā nā dena more, 'krodhe yāha' bali //CC Antya, 13.28//

SYNONYMS

prabhu-ājñā—the permission of Śrī Caitanya Mahāprabhu; vinā—without; tāhāṇ—there; yāite—to go; nā pāri—I am unable; ebe—now; ājñā—permission; nā dena—does not give; more—me; krodhe—in anger; yāha—you go; bali—saying.

TRANSLATION

"I cannot go there, however, without the Lord's permission, which at present He denies me. He says, 'You are going because you are angry at Me.'

Antya TEXT 13.29

sahejei mora tāhāṇ yāite mana haya

prabhu-ājñā lañā deha', kariye vinaya" //CC Antya, 13.29//

SYNONYMS

sahejei—naturally; mora—my; tāhāṇ—there; yāite—to go; mana—mind; haya—is; prabhu-ājñā—permission from Śrī Caitanya Mahāprabhu; lañā deha'-kindly get; kariye vinaya—humbly requesting.

TRANSLATION

"Naturally I have a desire to go to Vṛndāvana; therefore please humbly request Him to grant His permission."

Antya TEXT 13.30

tabe svarūpa-gosāñi kahe prabhura caraṇe

"jagadānandera icchā baḍa yāite vṛndāvane //CC Antya, 13.30//

SYNONYMS

tabe—thereafter; svarūpa-gosāñi—Svarūpa Dāmodara Gosvāmī; kahe—submits; prabhura caraṇe—at the lotus feet of Śrī Caitanya Mahāprabhu; jagadānandera—of Jagadānanda Paṇḍita; icchā baḍa—intense desire; yāite vṛndāvane—to go to Vṛndāvana.

TRANSLATION

Thereafter, Svarūpa Dāmodara Gosvāmī submitted this appeal at the lotus feet of Śrī Caitanya Mahāprabhu. "Jagadānanda Paṇḍita intensely desires to go to Vṛndāvana.

Antya TEXT 13.31

tomāra ṭhāñi ājñā teṇho māge bāra bāra

ājñā deha',--mathurā dekhi' āise eka-bāra //CC Antya, 13.31//

SYNONYMS

tomāra ṭhāñi—from You; ājñā—permission; teṇho—he; māge—begs; bāra bāra—again and again; ājñā deha'-please give permission; mathurā dekhi'-after seeing Mathurā; āise—comes back; eka-bāra—once.

TRANSLATION

"He begs for Your permission again and again. Therefore, please permit him to go to Mathurā and then return.

Antya TEXT 13.32

āire dekhite yaiche gauḍa-deśe yāya

taiche eka-bāra vṛndāvana dekhi' āya" //CC Antya, 13.32//

SYNONYMS

āire—mother Śacī; dekhite—to see; yaiche—as; gauḍa-deśe—to Bengal; yāya—he went; taiche—similarly; eka-bāra—once; vṛndāvana dekhi'-after seeing

Vṛndāvana; āya—he can come back.

TRANSLATION

"You permitted him to go see mother Śacī in Bengal, and You may similarly permit him to go see Vṛndāvana and then return here."

Antya TEXT 13.33

svarūpa-gosāñhira bole prabhu ājñā dilā

jagadānande bolāñā tāñre śikhāilā //CC Antya, 13.33//

SYNONYMS

svarūpa-gosāñhira—of Svarūpa Dāmodara Gosvāmī; bole—on the request; prabhu—Śrī Caitanya Mahāprabhu; ājñā dilā—gave permission; jagadānande—to Jagadānanda Paṇḍita; bolāñā—calling; tāñre—to him; śikhāilā—gave instructions.

TRANSLATION

At the request of Svarūpa Dāmodara, Śrī Caitanya Mahāprabhu granted Jagadānanda Paṇḍita permission to go. The Lord sent for him and instructed him as follows.

Antya TEXT 13.34

"vārāṇasī paryanta svacchande yāibā pathe

āge sāvadhāne yāibā kṣatriyādi-sāthe //CC Antya, 13.34//

SYNONYMS

vārāṇasī paryanta—up to Vārāṇasī; svacchande—without disturbance; yāibā pathe—you can go on the path; āge—after that; sāvadhāne—with great care; yāibā—you should go; kṣatriyā-ādi-sāthe—with the kṣatriyas.

TRANSLATION

"You may go as far as Vārāṇasī without encountering disturbances, but beyond Vārāṇasī you should be very careful to travel on the path in the company of the kṣatriyas.

PURPORT

The path from Vārāṇasī to Vṛndāvana was infested with robbers, and therefore in those days there were kṣatriyas to protect travelers.

Antya TEXT 13.35

kevala gauḍiyā pāile 'bāṭapāḍa' kari' bāndhe

saba luṭi' bāṇdhi' rākhe, yāite virodhe //CC Antya, 13.35//

SYNONYMS

kevala—alone; gauḍiyā—Bengali; pāile—if gotten; bāṭapāḍa—plundering; kari'-doing; bāndhe—they arrest; saba—everything; luṭi'-taking; bāṇdhi'-arresting; rākhe—keep; yāite virodhe—do not release.

TRANSLATION

"As soon as the plunderers on the road see a Bengali traveling alone, they take everything from him, arrest him and do not let him go.

PURPORT

Bengalis are generally not very stout or strong. Therefore when a lone Bengali traverses the roads of Bihar, the plunderers on the road capture him, rob all his belongings and kidnap him for their own service. According to one opinion, the rogues of Bihar know very well that Bengalis are intelligent; therefore these thieves generally force the Bengalis into service requiring intelligence and do not allow them to leave.

Antya TEXT 13.36

mathurā gele sanātana-saṅgei rahibā

mathurāra svāmī sabera caraṇa vandibā //CC Antya, 13.36//

SYNONYMS

mathurā gele—when you go to Mathurā; sanātana-saṅgei—in the association of Sanātana Gosvāmī; rahibā—remain; mathurāra svāmī—the leading men of Mathurā; sabera—of all; caraṇa vandibā—worship the feet.

TRANSLATION

"When you reach Mathurā, you should remain with Sanātana Gosvāmī and offer respectful obeisances to the feet of all the leading men there.

Antya TEXT 13.37

dūre rahi' bhakti kariha saṅge nā rahibā

tān-sabāra ācāra-ceṣṭā la-ite nāribā //CC Antya, 13.37//

SYNONYMS

dūre rahi'-keeping apart; bhakti kariha—show devotion; saṅge—in association; nā rahibā—do not stay; tān-sabāra—their; ācāra—behavior; ceṣṭā—endeavors; la-ite nāribā—you cannot take up.

TRANSLATION

"Do not mix freely with the residents of Mathurā; show them respect from a distance. Because you are on a different platform of devotional service, you cannot adopt their behavior and practices.

PURPORT

The residents of Vṛndāvana and Mathurā are devotees of Kṛṣṇa in parental affection, and their feelings always conflict with the opinions of smārta-brāhmaṇas. Devotees who worship Kṛṣṇa in opulence cannot understand the parental devotional feelings of the residents of Mathurā and Vṛndāvana, who follow the path of spontaneous love. Devotees on the platform of vidhi-mārga (regulative devotional principles) may misunderstand the activities of those on the platform of rāga-mārga (devotional service in spontaneous love). Therefore Śrī Caitanya Mahāprabhu instructed Jagadānanda Paṇḍita to remain apart from the residents of Vṛndāvana, who were spontaneous devotees, so as not to become disrespectful toward them.

Antya TEXT 13.38

sanātana-saṅge kariha vana daraśana

sanātanera saṅga nā chāḍibā eka-kṣaṇa //CC Antya, 13.38//

SYNONYMS

sanātana-saṅge—with Sanātana Gosvāmī; kariha—do; vana daraśana—visiting

the twelve forests; sanātanera—of Sanātana Gosvāmī; saṅga—association; nā chāḍibā—do not leave; eka-kṣaṇa—even for a moment.

TRANSLATION

"Visit all twelve forests of Vṛndāvana in the company of Sanātana Gosvāmī. Do not leave his association for even a moment.

Antya TEXT 13.39

śīghra āsiha, tāhān nā rahiha cira-kāla

govardhane nā caḍiha dekhite 'gopāla' //CC Antya, 13.39//

SYNONYMS

śīghra—as soon as possible; āsiha—return; tāhān—there; nā rahiha—do not remain; cira-kāla—for a long time; govardhane—on Govardhana Hill; nā caḍiha—do not climb; dekhite gopāla—to see the Gopāla Deity.

TRANSLATION

"You should remain in Vṛndāvana for only a short time and then return here as soon as possible. Also, do not climb Govardhana Hill to see the Gopāla Deity.

PURPORT

In his Amṛta-pravāha-bhāṣya, Śrīla Bhaktivinoda Ṭhākura advises that one avoid remaining in Vṛndāvana for a very long time. As the saying goes, "Familiarity breeds contempt." If one stays in Vṛndāvana for many days, he may fail to maintain proper respect for its inhabitants. Therefore those who have not attained the stage of spontaneous love for Kṛṣṇa should not live in Vṛndāvana very long. It is better for them to make short visits. One should also avoid climbing Govardhana Hill to see the Gopāla Deity. Since Govardhana Hill itself is identical with Gopāla, one should not step on the hill or touch it with his feet. One may see Gopāla when He goes elsewhere.

Antya TEXT 13.40

āmiha āsitechi,--kahiha sanātane

āmāra tare eka-sthāna yena kare vṛndāvane" //CC Antya, 13.40//

SYNONYMS

āmiha—I also; āsitechi—am coming; kahiha sanātane—inform Sanātana Gosvāmī; āmāra tare—for Me; eka-sthāna—one place; yena—so; kare—he may make; vṛndāvane—at Vṛndāvana.

TRANSLATION

"Inform Sanātana Gosvāmī that I am coming to Vṛndāvana for a second time and that he should therefore arrange a place for Me to stay."

Antya TEXT 13.41

eta bali' jagadānande kailā āliṅgana

jagadānanda calilā prabhura vandiyā caraṇa //CC Antya, 13.41//

SYNONYMS

eta bali'-saying this; jagadānande—to Jagadānanda Paṇḍita; kailā—did; āliṅgana—embracing; jagadānanda—Jagadānanda Paṇḍita; calilā—proceeded; prabhura—of Śrī Caitanya Mahāprabhu; vandiyā caraṇa—after worshiping the feet.

TRANSLATION

After saying this, the Lord embraced Jagadānanda Paṇḍita, who then worshiped the Lord's lotus feet and started for Vṛndāvana.

Antya TEXT 13.42

saba bhakta-gaṇa-ṭhāñi ājñā māgilā

vana-pathe cali' cali' vārāṇasī āilā //CC Antya, 13.42//

SYNONYMS

saba bhakta-gaṇa-ṭhāñi—from all the devotees; ājñā māgilā—asked permission; vana-pathe cali' cali'-traversing the forest path; vārāṇasī āilā—he reached Vārāṇasī.

TRANSLATION

He took permission from all the devotees and then departed. Traveling on the forest path, he soon reached Vārāṇasī.

Antya TEXT 13.43

tapana-miśra, candraśekhara,--donhāre mililā

tāñra ṭhāñi prabhura kathā sakala-i śunilā //CC Antya, 13.43//

SYNONYMS

tapana-miśra—Tapana Miśra; candra-śekhara—Candraśekhara; donhāre mililā—he met both; tāñra ṭhāñi—from him; prabhura—of Śrī Caitanya Mahāprabhu; kathā—topics; sakala-i—all; śunilā—they heard.

TRANSLATION

When he met Tapana Miśra and Candraśekhara in Vārāṇasī, they both heard from him about topics concerning Śrī Caitanya Mahāprabhu.

Antya TEXT 13.44

mathurāte āsi' mililā sanātane

dui-janera saṅge duñhe ānandita mane //CC Antya, 13.44//

SYNONYMS

mathurāte āsi'-when he reached Mathurā; mililā sanātane—he met Sanātana Gosvāmī; dui-janera—of both; saṅge—in association; duñhe—both; ānandita mane—very pleased within their minds.

TRANSLATION

Finally Jagadānanda Paṇḍita reached Mathurā, where he met Sanātana Gosvāmī. They were very pleased to see each other.

Antya TEXT 13.45

sanātana karāilā tāñre dvādaśa vana daraśana

gokule rahilā duñhe dekhi' mahāvana //CC Antya, 13.45//

SYNONYMS

sanātana—Sanātana Gosvāmī; karāilā—made; tāñre—him; dvādaśa—twelve; vana—forests; daraśana—visiting; gokule—at Gokula; rahilā—remained; duñhe—both; dekhi'-after seeing; mahā-vana—Mahāvana.

TRANSLATION

After Sanātana Gosvāmī had taken Jagadānanda to see all twelve forests of Vṛndāvana, concluding with Mahāvana, they both remained in Gokula.

Antya TEXT 13.46

sanātanera gophāte duñhe rahe eka-ṭhāñi

pañḍita pāka karena devālaye yāi' //CC Antya, 13.46//

SYNONYMS

sanātanera gophāte—in the cave where Sanātana Gosvāmī stayed; duñhe—both; rahe—stay; eka-ṭhāñi—in one place; pañḍita—Jagadānanda; pāka karena—cooks; devālaye yāi—going to a temple.

TRANSLATION

They stayed in Sanātana Gosvāmī's cave, but Jagadānanda Pañḍita would go cook for himself at a nearby temple.

Antya TEXT 13.47

sanātana bhikṣā karena yāi' mahāvane

kabhu devālaye, kabhu brāhmaṇa-sadane //CC Antya, 13.47//

SYNONYMS

sanātana—Sanātana Gosvāmī; bhikṣā karena—begs alms; yāi' mahā-vane—going to the vicinity of Mahāvana; kabhu—sometimes; devālaye—in a temple; kabhu—sometimes; brāhmaṇa-sadane—in the house of a brāhmaṇa.

TRANSLATION

Sanātana Gosvāmī would beg alms from door to door in the vicinity of Mahāvana. Sometimes he would go to a temple and sometimes to a brāhmaṇa's house.

Antya TEXT 13.48

sanātana pañḍitera kare samādhāna

mahāvane dena āni' māgi' anna-pāna //CC Antya, 13.48//

SYNONYMS

sanātana—Sanātana Gosvāmī; paṇḍitera—of Jagadānanda Paṇḍita; kare samādhāna—gave all kinds of service; mahā-vane—at Mahāvana; dena—gives; āni'-bringing; māgi'-by begging; anna-pāna—food and drink.

TRANSLATION

Sanātana Gosvāmī attended to all of Jagadānanda Paṇḍita's needs. He begged in the area of Mahāvana and brought Jagadānanda all kinds of things to eat and drink.

Antya TEXT 13.49

eka-dina sanātane paṇḍita nimantrilā

nitya-kṛtya kari' teṇha pāka caḍāilā //CC Antya, 13.49//

SYNONYMS

eka-dina—one day; sanātane—Sanātana Gosvāmī; paṇḍita nimantrilā—Jagadānanda Paṇḍita invited; nitya-kṛtya kari'-after finishing his routine duties; teṇha—he; pāka caḍāilā—began to cook.

TRANSLATION

One day Jagadānanda Paṇḍita, having invited Sanātana to the nearby temple for lunch, finished his routine duties and began to cook.

Antya TEXT 13.50

'mukunda sarasvatī' nāma sannyāsī mahā-jane

eka bahirvāsa teṇho dila sanātane //CC Antya, 13.50//

SYNONYMS

mukunda sarasvatī—Mukunda Sarasvatī; nāma—named; sannyāsī—a sannyāsī; mahā-jane—a great personality; eka—one; bahirvāsa—outward covering; teṇho—he; dila—gave; sanātane—to Sanātana Gosvāmī.

TRANSLATION

Previously, a great sannyāsī named Mukunda Sarasvatī had given Sanātana

Gosvāmī an outer garment.

Antya TEXT 13.51

sanātana sei vastra mastake bāndhiyā

jagadānandera vāsā-dvāre vasilā āsiyā //CC Antya, 13.51//

SYNONYMS

sanātana—Sanātana Gosvāmī; sei—that; vastra—cloth; mastake—on the head; bāndhiyā—binding; jagadānandera—of Jagadānanda Paṇḍita; vāsā-dvāre—at the door of the residence; vasilā—sat down; āsiyā—coming.

TRANSLATION

Sanātana Gosvāmī was wearing this cloth bound about his head when he came to Jagadānanda Paṇḍita's door and sat down.

Antya TEXT 13.52

rātula vastra dekhi' paṇḍita premāviṣṭa ha-ilā

'mahāprabhura prasāda' jāni' tānhāre puchilā //CC Antya, 13.52//

SYNONYMS

rātula—red; vastra—cloth; dekhi'-seeing; paṇḍita—Jagadānanda Paṇḍita; prema-āviṣṭa ha-ilā—became overwhelmed in ecstatic love; mahāprabhura prasāda—the blessed gift of Śrī Caitanya Mahāprabhu; jāni'-thinking; tānhāre puchilā—inquired from him.

TRANSLATION

Assuming the reddish cloth to be a gift from Caitanya Mahāprabhu, Jagadānanda Paṇḍita was overwhelmed with ecstatic love. Thus he questioned Sanātana Gosvāmī.

Antya TEXT 13.53

"kāhān pāilā tumi ei rātula vasana?"

'mukunda-sarasvatī' dila,--kahe sanātana //CC Antya, 13.53//

SYNONYMS

kāhāṇ—where; pāilā—did get; tumi—you; ei—this; rātula vasana—red cloth; mukunda-sarasvatī dila—Mukunda Sarasvatī gave; kahe sanātana—Sanātana replied.

TRANSLATION

"Where did you get that reddish cloth on your head?" Jagadānanda asked. Sanātana Gosvāmī replied, "Mukunda Sarasvatī gave it to me."

Antya TEXT 13.54

śuni' paṇḍitera mane krodha upajila

bhātera hāṇḍi hāte lañā mārīte āila //CC Antya, 13.54//

SYNONYMS

śuni'-hearing; paṇḍitera—of Jagadānanda Paṇḍita; mane—in the mind; krodha—anger; upajila—arose; bhātera hāṇḍi—the cooking pot; hāte—in his hand; lañā—taking; mārīte āila—was ready to beat.

TRANSLATION

Hearing this, Jagadānanda Paṇḍita was immediately very angry and took a cooking pot in his hand, intending to beat Sanātana Gosvāmī.

Antya TEXT 13.55

sanātana tāṇre jāni' lajjita ha-ilā

balite lāgilā paṇḍita hāṇḍi culāte dharilā //CC Antya, 13.55//

SYNONYMS

sanātana-Sanātana Gosvāmī; tāṇre-him; jāni'-knowing; lajjita ha-ilā-became ashamed; balite lāgilā-began to s peak; paṇḍita-Jagadānanda Paṇḍita; hāṇḍi-the cooking pot; culāte-on the stove; dharilā-kept.

TRANSLATION

Sanātana Gosvāmī, however, knew Jagadānanda Paṇḍita very well and was consequently somewhat ashamed. Jagadānanda therefore left the cooking pot on

the stove and spoke as follows.

Antya TEXT 13.56

"tumi mahāprabhura hao pārśada-pradhāna

tomā-sama mahāprabhura priya nāhi āna //CC Antya, 13.56//

SYNONYMS

tumi—you; mahāprabhura—of Śrī Caitanya Mahāprabhu; hao—are; pārśada-pradhāna—one of the chief associates; tomā-sama—like you; mahāprabhura—of Śrī Caitanya Mahāprabhu; priya—dear; nāhi—is not; āna—other.

TRANSLATION

"You are one of the chief associates of Śrī Caitanya Mahāprabhu. Indeed, no one is dearer to Him than you.

Antya TEXT 13.57

anya sannyāsīra vastra tumi dhara śire

kon aiche haya,--ihā pāre sahibāre?" //CC Antya, 13.57//

SYNONYMS

anya sannyāsīra—of another sannyāsī; vastra—cloth; tumi—you; dhara—keep; śire—on the head; kon—who; aiche haya—is such; ihā—this; pāre sahibāre—can tolerate.

TRANSLATION

"Still, you have bound your head with a cloth given to you by another sannyāsī. Who can tolerate such behavior?"

Antya TEXT 13.58

sanātana kahe--"sādhu paṇḍita-mahāśaya!

tomā-sama caitanyera priya keha naya //CC Antya, 13.58//

SYNONYMS

sanātana kahe—Sanātana Gosvāmī said; sādhu—saint; paṇḍita—learned scholar;

mahāśaya—a great soul; tomā-sama—like you; caitanyera—of Śrī Caitanya Mahāprabhu; priya—dear; keha naya—no one is.

TRANSLATION

Sanātana Gosvāmī said, "My dear Jagadānanda Paṇḍita, you are a greatly learned saint. No one is dearer to Śrī Caitanya Mahāprabhu than you.

Antya TEXT 13.59

aiche caitanya-niṣṭhā yogya tomāte

tumi nā dekhāile ihā śikhiba ke-mate? //CC Antya, 13.59//

SYNONYMS

aiche—such; caitanya-niṣṭhā—faith in Śrī Caitanya Mahāprabhu; yogya—just befitting; tomāte—in you; tumi nā dekhāile—if you do not show; ihā—this; śikhiba—I shall learn; ke-mate—how.

TRANSLATION

"This faith in Śrī Caitanya Mahāprabhu fits you quite well. Unless you demonstrate it, how could I learn such faith?

Antya TEXT 13.60

yāhā dekhibāre vastra mastake bāndhila

sei apūrva prema ei pratyakṣa dekhila //CC Antya, 13.60//

SYNONYMS

yāhā—which; dekhibāre—to see; vastra—the cloth; mastake bāndhila—I bound on my head; sei—that; apūrva prema—uncommon love; ei—this; pratyakṣa—by direct experience; dekhila—I have seen.

TRANSLATION

"My purpose in binding my head with the cloth has now been fulfilled because I have personally seen your uncommon love for Śrī Caitanya Mahāprabhu.

Antya TEXT 13.61

rakta-vastra 'vaiṣṇavera' parite nā yuyāya

kona pravāsīre dimu, ki kāya uhāya? //CC Antya, 13.61//

SYNONYMS

rakta-vastra—saffron clothing; vaiṣṇavera—for a Vaiṣṇava; parite nā yuyāya—is not fit to put on; kona pravāsīre—to some outsider; dimu—I shall give; ki—what; kāya—business; uhāya—with that.

TRANSLATION

"This saffron cloth is unfit for a Vaiṣṇava to wear; therefore I have no use for it. I shall give it to a stranger."

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments on this incident as follows: Vaiṣṇavas are all liberated persons, unattached to anything material. Therefore a Vaiṣṇava need not accept the dress of a sannyāsī to prove his exalted position. Śrī Caitanya Mahāprabhu accepted the renounced order from a sannyāsī of the Māyāvāda school. Present-day Vaiṣṇava sannyāsīs, however, never think that by accepting the dress of the sannyāsa order they have become equal to Caitanya Mahāprabhu. In fact, a Vaiṣṇava accepts the sannyāsa order to remain an eternal servant of his spiritual master. He accepts the sannyāsa order knowing that he is unequal to his spiritual master, who is a paramahansa, and he thinks that he is unfit to dress like a paramahansa. Therefore a Vaiṣṇava accepts sannyāsa out of humility, not out of pride.

Sanātana Gosvāmī had adopted the dress of a paramahansa; therefore it was inappropriate for him to wear the saffron cloth on his head. However, a Vaiṣṇava sannyāsī does not think himself fit to imitate the dress of a paramahansa Vaiṣṇava. According to the principles set down by Śrī Caitanya Mahāprabhu (tṛṇād api sunīcena), one should always think himself in the lowest stage, not on the level of a paramahansa Vaiṣṇava. Thus a Vaiṣṇava will sometimes accept the sannyāsa order just to keep himself below the level of a paramahansa Vaiṣṇava. This is the instruction of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura.

Antya TEXT 13.62

pāka kari' jagadānanda caitanya samarpilā

dui-jana vasi' tabe prasāda pāilā //CC Antya, 13.62//

SYNONYMS

pāka kari'-after cooking; jagadānanda—Jagadānanda Paṇḍita; caitanya samarpilā—offered to Śrī Caitanya Mahāprabhu; dui-jana—two persons; vasi'-sitting; tabe—then; prasāda—remnants of food; pāilā—took.

TRANSLATION

When Jagadānanda Paṇḍita finished cooking, he offered the food to Śrī Caitanya Mahāprabhu. Then he and Sanātana Gosvāmī sat down and ate the prasāda.

Antya TEXT 13.63

prasāda pāi anyonye kailā āliṅgana

caitanya-virahe duñhe karilā krandana //CC Antya, 13.63//

SYNONYMS

prasāda pāi—after eating the remnants of food; anyonye—one another; kailā āliṅgana—they embraced; caitanya-virahe—in separation from Lord Caitanya; duñhe—both; karilā krandana—cried.

TRANSLATION

After eating the prasāda, they embraced each other and cried due to separation from Lord Caitanya.

Antya TEXT 13.64

ei-mata māsa dui rahilā vṛndāvane

caitanya-viraha-duḥkha nā yāya sahane //CC Antya, 13.64//

SYNONYMS

ei-mata—in this way; māsa—months; dui—two; rahilā—remained; vṛndāvane—in Vṛndāvana; caitanya-viraha—of separation from Śrī Caitanya Mahāprabhu; duḥkha—unhappiness; nā yāya sahane—could not tolerate.

TRANSLATION

They passed two months in Vṛndāvana in this way. Finally they could no longer

tolerate the unhappiness of separation from Śrī Caitanya Mahāprabhu.

Antya TEXT 13.65

mahāprabhura sandeśa kahilā sanātane

'āmiha āsitechi, rahite kariha eka-sthāne' //CC Antya, 13.65//

SYNONYMS

mahāprabhura—of Śrī Caitanya Mahāprabhu; sandeśa—message; kahilā—said; sanātane—to Sanātana; āmiha āsitechi—I am also coming; rahite—for My stay; kariha eka-sthāne—arrange for one place.

TRANSLATION

Jagadānanda Paṇḍita therefore gave Sanātana Gosvāmī the message from the Lord: "I am also coming to Vṛndāvana; please arrange a place for Me to stay."

Antya TEXT 13.66

jagadānanda-pañḍita tabe ājñā māgilā

sanātana prabhure kichu bheṭa-vastu dilā //CC Antya, 13.66//

SYNONYMS

jagadānanda-pañḍita—Jagadānanda Paṇḍita; tabe—at that time; ājñā māgilā—asked permission; sanātana—Sanātana Gosvāmī; prabhure—for Śrī Caitanya Mahāprabhu; kichu—some; bheṭa-vastu—gifts; dilā—presented.

TRANSLATION

When Sanātana Gosvāmī granted permission for Jagadānanda to return to Jagannātha Purī, he gave Jagadānanda some gifts for Lord Caitanya Mahāprabhu.

Antya TEXT 13.67

rāsa-sthalīra vālu āra govardhanera śilā

śuṣka pakka pīlu-phala āra guñjā-mālā //CC Antya, 13.67//

SYNONYMS

rāsa-sthalīra vālu—sand from the place where Lord Kṛṣṇa held His rāsa dance; āra—and; govardhanera śilā—a stone from Govardhana Hill; śuṣka—dry; pakka—mature; pīlu-phala—pīlu fruit; āra—also; guñjā-mālā—a garland of small conchshells.

TRANSLATION

The gifts consisted of some sand from the site of the rāsa-līlā, a stone from Govardhana Hill, dry ripened pīlu fruits and a garland of small conchshells.

Antya TEXT 13.68

jagadānanda-panḍita calilā saba lañā

vyākula hailā sanātana tānre vidāya diyā //CC Antya, 13.68//

SYNONYMS

jagadānanda-panḍita—Jagadānanda Paṇḍita; calilā—proceeded; saba—all; lañā—taking; vyākula hailā—became very agitated; sanātana—Sanātana Gosvāmī; tānre—to him; vidāya diyā—bidding farewell.

TRANSLATION

Thus Jagadānanda Paṇḍita, bearing all these gifts, started on his journey. Sanātana Gosvāmī, however, was very agitated after bidding him farewell.

Antya TEXT 13.69

prabhura nimitta eka-sthāna mane vicārila

dvādaśāditya-ṭilāya eka 'maṭha' pāila //CC Antya, 13.69//

SYNONYMS

prabhura nimitta—for Śrī Caitanya Mahāprabhu; eka-sthāna—one place; mane—within the mind; vicārila—considered; dvādaśāditya-ṭilāya—on the highland named Dvādaśāditya; eka—one; maṭha—temple; pāila—got.

TRANSLATION

Soon afterward, Sanātana Gosvāmī selected a place where Śrī Caitanya Mahāprabhu could stay while in Vṛndāvana. It was a temple in the highlands named Dvādaśāditya-ṭilā.

Antya TEXT 13.70

sei sthāna rākhilā gosāñi saṁskāra kariyā

maṭhera āge rākhilā eka chāuni bāndhiyā //CC Antya, 13.70//

SYNONYMS

sei sthāna—that place; rākhilā—kept reserved; gosāñi—Sanātana Gosvāmī; saṁskāra kariyā—cleansing and repairing; maṭhera āge—in front of the temple; rākhilā—kept; eka—one; chāuni—small hut; bāndhiyā—erecting.

TRANSLATION

Sanātana Gosvāmī kept the temple very clean and in good repair. In front of it he erected a small hut.

Antya TEXT 13.71

śīghra cali' nīlācale gelā jagadānanda

bhakta saha gosāñi hailā parama ānanda //CC Antya, 13.71//

SYNONYMS

śīghra—very quickly; cali'-going; nīlācale—at Jagannātha Purī; gelā—arrived; jagadānanda—Jagadānanda Paṇḍita; bhakta saha—with His devotees; gosāñi—Śrī Caitanya Mahāprabhu; hailā—became; parama ānanda—very happy.

TRANSLATION

Meanwhile, traveling very quickly, Jagadānanda Paṇḍita soon arrived in Jagannātha Purī, much to the joy of Śrī Caitanya Mahāprabhu and His devotees.

Antya TEXT 13.72

prabhura caraṇa vandi' sabāre mililā

mahāprabhu tāñre dṛḍha āliṅgana kailā //CC Antya, 13.72//

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; caraṇa—lotus feet; vandi'-offering prayers to; sabāre mililā—he met everyone; mahāprabhu—Śrī Caitanya Mahāprabhu; tāñre—to him; dṛḍha—very strong; āliṅgana—embracing; kailā—

did.

TRANSLATION

After offering prayers at the lotus feet of Śrī Caitanya Mahāprabhu, Jagadānanda Paṇḍita greeted everyone. Then the Lord embraced Jagadānanda very strongly.

Antya TEXT 13.73

sanātanera nāme paṇḍita daṇḍavat kailā

rāsa-sthalīra dhūli ādi saba bheṭa dilā //CC Antya, 13.73//

SYNONYMS

sanātanera—of Sanātana Gosvāmī; nāme—in the name; paṇḍita—Jagadānanda Paṇḍita; daṇḍavat kailā—offered obeisances; rāsa-sthalīra—the arena of the rāsa dance; dhūli—dust; ādi—and other things; saba—all; bheṭa—gifts; dilā—presented.

TRANSLATION

Jagadānanda Paṇḍita also offered obeisances to the Lord on behalf of Sanātana Gosvāmī. Then he gave the Lord the dust from the site of the rāsa dance and the other gifts.

Antya TEXT 13.74

saba dravya rākhilena, pīlu dilena bāñṭiyā

'vṛndāvanera phala' bali' khāilā hṛṣṭa hañā //CC Antya, 13.74//

SYNONYMS

saba—all; dravya—gifts; rākhilena—kept; pīlu—the pīlu fruit; dilena—gave; bāñṭiyā—distributing; vṛndāvanera phala—fruit from Vṛndāvana; bali'-because of; khāilā—ate; hṛṣṭa hañā—with great happiness.

TRANSLATION

Śrī Caitanya Mahāprabhu kept all the gifts except the pīlu fruits, which He distributed to the devotees. Because the fruits were from Vṛndāvana, everyone ate them with great happiness.

Antya TEXT 13.75

ye keha jāne, āṇṭi cuṣite lāgila

ye nā jāne gauḍiyā pīlu cāvāñā khāila //CC Antya, 13.75//

SYNONYMS

ye—those who; keha—some; jāne—knew; āṇṭi—seeds; cuṣite lāgila—began to lick; ye—those who; nā jāne—did not know; gauḍiyā—Bengali devotees; pīlu—the pīlu fruit; cāvāñā—chewing; khāila—ate.

TRANSLATION

Those devotees who were familiar with pīlu fruits sucked on the seeds, but the Bengali devotees who did not know what they were chewed the seeds and swallowed them.

Antya TEXT 13.76

mukhe tāra jhāla gela, jihvā kare jvālā

vṛndāvanera 'pīlu' khāite ei eka līlā //CC Antya, 13.76//

SYNONYMS

mukhe tāra—in their mouths; jhāla—the taste of chili; gela—went; jihvā—the tongue; kare jvālā—was burning; vṛndāvanera—of Vṛndāvana; pīlu—the pīlu fruit; khāite—eating; ei—this; eka līlā—a pastime.

TRANSLATION

The hot chili-like taste burned the tongues of those who chewed the seeds. The eating of pīlu fruits from Vṛndāvana was a pastime for Śrī Caitanya Mahāprabhu.

Antya TEXT 13.77

jagadānandera āgamane sabāra ullāsa

ei-mate nīlācale prabhura vilāsa //CC Antya, 13.77//

SYNONYMS

jagadānandera—of Jagadānanda Paṇḍita; āgamane—upon the return; sabāra

ullāsa—everyone was jubilant; ei-mate—in this way; nīlācale—at Jagannātha Purī; prabhura—of Śrī Caitanya Mahāprabhu; vilāsa—pastime.

TRANSLATION

When Jagadānanda Paṇḍita returned from Vṛndāvana, everyone was jubilant. Thus Śrī Caitanya Mahāprabhu enjoyed His pastimes while residing at Jagannātha Purī.

Antya TEXT 13.78

eka-dina prabhu yameśvara-ṭoṭā yāite

sei-kāle deva-dāsī lāgilā gāite //CC Antya, 13.78//

SYNONYMS

eka-dina—one day; prabhu—Śrī Caitanya Mahāprabhu; yameśvara-ṭoṭā—to the temple of Yameśvara-ṭoṭā; yāite—when He was going; sei-kāle—at that time; deva-dāsī—a female singer of the Jagannātha temple; lāgilā—began; gāite—to sing.

TRANSLATION

One day when the Lord was going to the temple of Yameśvara, a female singer began to sing in the Jagannātha temple.

Antya TEXT 13.79

gujjarī-rāgiṇī lañā sumadhura-svare

'gīta-govinda'-pada gāya jaga-mana hare //CC Antya, 13.79//

SYNONYMS

gujjarī-rāgiṇī—the gujjarī mode of singing; lañā—accompanied by; sumadhura-svare—in a very sweet voice; gīta-govinda—Gīta-govinda, by Jayadeva Gosvāmī; pada—verses; gāya—sings; jaga-mana—the mind of the entire world; hare—attracts.

TRANSLATION

She sang a gujjarī tune in a very sweet voice, and because the subject was Jayadeva Gosvāmī's Gīta-govinda, the song attracted the attention of the entire

world.

Antya TEXT 13.80

dūre gāna śuni' prabhura ha-ila āveśa

strī, puruṣa, ke gāya,--nā jāne viśeṣa //CC Antya, 13.80//

SYNONYMS

dūre—from a distant place; gāna—song; śuni'-hearing; prabhura—of Śrī Caitanya Mahāprabhu; ha-ila—there was; āveśa—ecstatic emotion; strī—woman; puruṣa—man; ke gāya—who sings; nā jāne—could not understand; viśeṣa—particularly.

TRANSLATION

Hearing the song from a distance, Śrī Caitanya Mahāprabhu immediately became ecstatic. He did not know whether it was a man or a woman singing.

Antya TEXT 13.81

tāre milibāre prabhu āveśe dhāilā

pathe 'sijera bāḍi' haya, phuṭiyā calilā //CC Antya, 13.81//

SYNONYMS

tāre—the singer; milibāre—to meet; prabhu—Śrī Caitanya Mahāprabhu; āveśe—in ecstasy; dhāilā—ran; pathe—on the path; sijera bāḍi—thorny hedges; haya—were; phuṭiyā—pricking; calilā—He went on.

TRANSLATION

As the Lord ran in ecstasy to meet the singer, thorny hedges pricked His body.

Antya TEXT 13.82

aṅge kāṇṭā lāgila, kichu nā jānila!

āste-vyaste govinda tānra pāchete dhāilā //CC Antya, 13.82//

SYNONYMS

aṅge—on the body; kāṇṭā—thorns; lāgila—touched; kichu—anything; nā jānilā

—did not perceive; āste-vyaste—very hastily; govinda—His personal servant; tāñra—Him; pāchete—behind; dhāilā—ran.

TRANSLATION

Govinda ran very quickly behind the Lord, who did not feel any pain from the pricking of the thorns.

Antya TEXT 13.83

dhāñā yāyena prabhu, strī āche alpa dūre

strī gāya' bali' govinda prabhure kailā kole //CC Antya, 13.83//

SYNONYMS

dhāñā—very hastily; yāyena—was going; prabhu—Śrī Caitanya Mahāprabhu; strī—the woman; āche—was; alpa dūre—within a short distance; strī gāya'-a woman is singing; bali'-saying; govinda—His personal servant; prabhure—Śrī Caitanya Mahāprabhu; kailā kole—held in his arms.

TRANSLATION

Śrī Caitanya Mahāprabhu was running very rapidly, and the girl was only a short distance away. Just then Govinda caught the Lord in his arms and cried, "It is a woman singing!"

Antya TEXT 13.84

strī-nāma śuni' prabhura bāhya ha-ilā

punarapi sei pathe bāhuḍi' calilā //CC Antya, 13.84//

SYNONYMS

strī-nāma—the word "woman"; śuni'-hearing; prabhura—of Śrī Caitanya Mahāprabhu; bāhya—external consciousness; ha-ilā—returned; punarapi—again; sei pathe—on that path; bāhuḍi' calilā—He turned back.

TRANSLATION

As soon as He heard the word "woman," the Lord became externally conscious and turned back.

Antya TEXT 13.85

prabhu kahe,--"govinda, āji rākhilā jīvana

strī-paraśa haile āmāra ha-ita maraṇa //CC Antya, 13.85//

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; govinda—My dear Govinda; āji—today; rākhilā jīvana—you saved My life; strī-paraśa haile—if I had touched a woman; āmāra—My; ha-ita—there would have been; maraṇa—death.

TRANSLATION

"My dear Govinda," He said, "you have saved My life. If I had touched the body of a woman, I would certainly have died.

Antya TEXT 13.86

e-ṛṇa śodhite āmi nārimu tomāra"

govinda kahe,--jagannātha rākhena mui kon chāra'? //CC Antya, 13.86//

SYNONYMS

e-ṛṇa—this debt; śodhite—to repay; āmi—I; nārimu—shall not be able; tomāra—to you; govinda kahe—Govinda replied; jagannātha—Lord Jagannātha; rākhena—saves; mui—I; kon chāra—the most insignificant person.

TRANSLATION

"I shall never be able to repay My debt to you." Govinda replied, "Lord Jagannātha has saved You. I am insignificant."

Antya TEXT 13.87

prabhu kahe,--"govinda, mora saṅge rahibā

yāhān tāhān mora rakṣāya sāvadhāna ha-ibā" //CC Antya, 13.87//

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; govinda—My dear Govinda; mora saṅge rahibā—you should always remain with Me; yāhān tāhān—anywhere and everywhere; mora—My; rakṣāya—for protection; sāvadhāna ha-ibā—you

should be very careful.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "My dear Govinda, you should stay with Me always. There is danger anywhere and everywhere; therefore you should protect Me very carefully."

Antya TEXT 13.88

eta bali' leuṭi' prabhu gelā nija-sthāne

śuni' mahā-bhaya ha-ila svarūpādi-mane //CC Antya, 13.88//

SYNONYMS

eta bali'-saying this; leuṭi'-returning; prabhu—Śrī Caitanya Mahāprabhu; gelā—went; nija-sthāne—to His own place; śuni'-hearing; mahā-bhaya—great fear; ha-ila—there was; svarūpa-ādi-mane—in the minds of Svarūpa Dāmodara and other attendants.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu returned home. When Svarūpa Gosvāmī and His other attendants heard about the incident, they were very afraid.

Antya TEXT 13.89

ethā tapana-miśra-putra raghunātha-bhaṭṭācārya

prabhure dekhite calilā chāḍi' sarva kārya //CC Antya, 13.89//

SYNONYMS

ethā—on the other hand; tapana-miśra-putra—the son of Tapana Miśra; raghunātha-bhaṭṭācārya—Raghunātha Bhaṭṭa; prabhure—Śrī Caitanya Mahāprabhu; dekhite—to meet; calilā—proceeded; chāḍi'-giving up; sarva kārya—all duties.

TRANSLATION

During this time, Raghunātha Bhaṭṭācārya, the son of Tapana Miśra, gave up all his duties and left home, intending to meet Śrī Caitanya Mahāprabhu.

Antya TEXT 13.90

kāśī haite calilā tenho gauḍa-patha diyā

saṅge sevaka cale tāñra jhāli vahiyā //CC Antya, 13.90//

SYNONYMS

kāśī haite—from Kāśī; calilā—proceeded; tenho—he; gauḍa-patha diyā—by the path through Bengal; saṅge—along with him; sevaka—one servant; cale—goes; tāñra—his; jhāli—baggage; vahiyā—carrying.

TRANSLATION

Accompanied by one servant carrying his baggage, Raghunātha Bhaṭṭa started from Vārāṇasī and traveled along the path leading through Bengal.

Antya TEXT 13.91

pathe tāre mililā viśvāsa-rāmadāsa

viśvāsa-khānāra kāyastha tenho rājāra viśvāsa //CC Antya, 13.91//

SYNONYMS

pathe—on the path; tāre—him; mililā—met; viśvāsa-rāmadāsa—Rāmadāsa Viśvāsa; viśvāsa-khānāra—of the governmental accounting department; kāyastha—belonging to the kāyastha class; tenho—he; rājāra—to the king; viśvāsa—secretary.

TRANSLATION

In Bengal he met Rāmadāsa Viśvāsa, who belonged to the kāyastha caste. He was one of the king's secretaries.

PURPORT

The word viśvāsa-khānāra kāyastha indicates a secretary or clerk belonging to the kāyastha caste. Kāyasthas were usually secretaries to kings, governors or other important persons. It is said that anyone working in the government secretariat at this time was a kāyastha.

Antya TEXT 13.92

sarva-śāstre pravīṇa, kāvya-prakāśa-adhyāpaka

parama-vaiṣṇava, raghunātha-upāsaka //CC Antya, 13.92//

SYNONYMS

sarva-śāstre—in all revealed scriptures; pravīṇa—very learned scholar; kāvya-prakāśa—of the famous book Kāvya-prakāśa; adhyāpaka—a teacher; parama-vaiṣṇava—highly advanced devotee; raghunātha-upāsaka—worshiper of Lord Rāmacandra.

TRANSLATION

Rāmadāsa Viśvāsa was very learned in all the revealed scriptures. He was a teacher of the famous book Kāvya-prakāśa and was known as an advanced devotee and worshiper of Raghunātha [Lord Rāmacandra].

PURPORT

Commenting on the word parama-vaiṣṇava, Śrīla Bhaktivinoda Ṭhākura says that anyone who desires to merge into the existence of the Lord cannot be a pure Vaiṣṇava, but because Rāmadāsa Viśvāsa was a great devotee of Lord Rāmacandra, he was almost a Vaiṣṇava. In those days, no one could distinguish between a pure Vaiṣṇava and a pseudo Vaiṣṇava. Therefore Rāmadāsa Viśvāsa was known as a Vaiṣṇava because he worshiped Lord Rāmacandra.

Antya TEXT 13.93

aṣṭa-prahara rāma-nāma japena rātri-dine

sarva tyaji' calilā jagannātha-daraśane //CC Antya, 13.93//

SYNONYMS

aṣṭa-prahara—twenty-four hours a day; rāma-nāma—the holy name of Lord Rāma; japena—chants; rātri-dine—day and night; sarva—all; tyaji'-giving up; calilā—went; jagannātha-daraśane—to see Lord Jagannātha.

TRANSLATION

Rāmadāsa had renounced everything and was going to see Lord Jagannātha. While traveling, he chanted the holy name of Lord Rāma twenty-four hours a day.

Antya TEXT 13.94

raghunātha-bhaṭṭera sane pathete mililā

bhaṭṭera jhāli mātḥe kari' vahiya calilā //CC Antya, 13.94//

SYNONYMS

raghunātha-bhaṭṭera—Raghunātha Bhaṭṭa; sane—with; pathete—on the way; mililā—he met; bhaṭṭera—of Raghunātha Bhaṭṭa; jhāli—baggage; mātḥe kari'-taking on the head; vahiya calilā—carried.

TRANSLATION

When he met Raghunātha Bhaṭṭa on the way, he took Raghunātha's baggage on his head and carried it.

Antya TEXT 13.95

nānā sevā kari' kare pāda-samvāhana

tāte raghunāthera haya saṅkucita mana //CC Antya, 13.95//

SYNONYMS

nānā sevā kari'-serving in various ways; kare pāda-samvāhana—massaged his legs; tāte—because of this; raghunāthera—of Raghunātha Bhaṭṭa; haya—there was; saṅkucita mana—hesitation in the mind.

TRANSLATION

Rāmadāsa served Raghunātha Bhaṭṭa in various ways, even massaging his legs. Raghunātha Bhaṭṭa felt some hesitation in accepting all this service.

Antya TEXT 13.96

"tumi baḍa loka, paṇḍita, mahā-bhāgavate

sevā nā kariha, sukhe cala mora sāthe" //CC Antya, 13.96//

SYNONYMS

tumi—you; baḍa loka—a great personality; paṇḍita—a learned scholar; mahā-bhāgavate—a great devotee; sevā nā kariha—please do not serve; sukhe—happily; cala—go; mora sāthe—with me.

TRANSLATION

"You are a respectable gentleman, a learned scholar and a great devotee," he said. "Please do not try to serve me. Just come with me in a happy mood."

Antya TEXT 13.97

rāmadāsa kahe,--"āmi śūdra adhama!

'brāhmaṇera sevā',--ei mora nija-dharma //CC Antya, 13.97//

SYNONYMS

rāmadāsa kahe—Rāmadāsa said; āmi—I; śūdra—a śūdra; adhama—most fallen; brāhmaṇera sevā—to serve a brāhmaṇa; ei—this; mora nija-dharma—my own religious duty.

TRANSLATION

Rāmadāsa replied, "I am a śūdra, a fallen soul. To serve a brāhmaṇa is my duty and religious principle.

Antya TEXT 13.98

saṅkoca nā kara tumi, āmi--tomāra 'dāsa'

tomāra sevā karile haya hṛdaye ullāsa" //CC Antya, 13.98//

SYNONYMS

saṅkoca—hesitation; nā—not; kara—do; tumi—you; āmi—I; tomāra—your; dāsa—servant; tomāra—your; sevā—service; karile—by rendering; haya—there is; hṛdaye—within the heart; ullāsa—jubilation.

TRANSLATION

"Therefore please do not be hesitant. I am your servant, and when I serve you my heart becomes jubilant."

Antya TEXT 13.99

eta bali' jhāli vahena, karena sevane

raghunāthera tāraka-mantra japena rātri-dine //CC Antya, 13.99//

SYNONYMS

eta bali'-saying this; jhāli vahena—carries the baggage; karena sevane—serves; raghunāthera—of Lord Rāmacandra; tāra—deliverer; mantra—chanting of the holy name; japena—chants; rātri-dine—day and night.

TRANSLATION

Thus Rāmadāsa carried the baggage of Raghunātha Bhaṭṭa and served him sincerely. He constantly chanted the holy name of Lord Rāmacandra day and night.

Antya TEXT 13.100

ei-mate raghunātha āilā nīlācale

prabhura caraṇe yāñā mililā kutūhale //CC Antya, 13.100//

SYNONYMS

ei-mate—in this way; raghunātha—Raghunātha Bhaṭṭa; āilā—came; nīlācale—to Jagannātha Purī; prabhura caraṇe—to the lotus feet of Śrī Caitanya Mahāprabhu; yāñā—going; mililā—met; kutūhale—in great delight.

TRANSLATION

Traveling in this way, Raghunātha Bhaṭṭa soon arrived at Jagannātha Purī. There, with great delight, he met Śrī Caitanya Mahāprabhu and fell at His lotus feet.

Antya TEXT 13.101

daṇḍa-paraṇāma kari' bhaṭṭa paḍilā caraṇe

prabhu 'raghunātha' jāni kailā āliṅgane //CC Antya, 13.101//

SYNONYMS

daṇḍa-paraṇāma kari'-offering obeisances by falling down on the ground; bhaṭṭa—Raghunātha Bhaṭṭa; paḍilā caraṇe—fell at the lotus feet; prabhu—Śrī Caitanya Mahāprabhu; raghunātha—Raghunātha Bhaṭṭa; jāni—knowing; kailā āliṅgane—embraced.

TRANSLATION

Raghunātha Bhaṭṭa fell straight as a rod at the lotus feet of Śrī Caitanya Mahāprabhu. Then the Lord embraced him, knowing well who he was.

Antya TEXT 13.102

miśra āra śekharera daṇḍavat jānāilā

mahāprabhu tān-sabāra vārtā puchilā //CC Antya, 13.102//

SYNONYMS

miśra—of Tapana Miśra; āra—and; śekharera—of Candrasekhara; daṇḍavat—obeisances; jānāilā—he informed; mahāprabhu—Śrī Caitanya Mahāprabhu; tān-sabāra—of all of them; vārtā—news; puchilā—inquired.

TRANSLATION

Raghunātha offered respectful obeisances to Śrī Caitanya Mahāprabhu on behalf of Tapana Miśra and Candrasekhara, and the Lord also inquired about them.

Antya TEXT 13.103

"bhāla ha-ila āilā, dekha 'kamala-locana'

āji āmāra ethā karibā prasāda bhojana" //CC Antya, 13.103//

SYNONYMS

bhāla ha-ila—it is very good; āilā—you have come; dekha—see; kamala-locana—the lotus-eyed Lord Jagannātha; āji—today; āmāra ethā—at My place; karibā prasāda bhojana—you will accept prasāda.

TRANSLATION

"It is very good that you have come here," the Lord said. "Now go see the lotus-eyed Lord Jagannātha. Today you will accept prasāda here at My place."

Antya TEXT 13.104

govindere kahi' eka vāsā deoyāilā

svarūpādi bhakta-gaṇa-sane milāilā //CC Antya, 13.104//

SYNONYMS

govindere—to Govinda; kahi'-speaking; eka—one; vāsā—residential place; deoyāilā—caused to be given; svarūpa-ādi—headed by Svarūpa Dāmodara Gosvāmī; bhakta-gaṇa-sane—with the devotees; milāilā—introduced.

TRANSLATION

The Lord asked Govinda to arrange for Raghunātha Bhaṭṭa's accommodations and then introduced him to all the devotees, headed by Svarūpa Dāmodara Gosvāmī.

Antya TEXT 13.105

ei-mata prabhu-saṅge rahilā aṣṭa-māsa

dine dine prabhura kṛpāya bāḍaye ullāsa //CC Antya, 13.105//

SYNONYMS

ei-mata—in this way; prabhu-saṅge—along with Śrī Caitanya Mahāprabhu; rahilā—remained; aṣṭa-māsa—eight months; dine dine—day after day; prabhura—of Śrī Caitanya Mahāprabhu; kṛpāya—by the mercy; bāḍaye ullāsa—felt increased jubilation.

TRANSLATION

Thus Raghunātha Bhaṭṭa lived with Śrī Caitanya Mahāprabhu continuously for eight months, and by the Lord's mercy he felt increased transcendental happiness every day.

Antya TEXT 13.106

madhye madhye mahāprabhura karena nimantraṇa

ghara-bhāta karena, āra vividha vyañjana //CC Antya, 13.106//

SYNONYMS

madhye madhye—at intervals; mahāprabhura—to Śrī Caitanya Mahāprabhu; karena nimantraṇa—he makes invitations; ghara-bhāta karena—he cooks rice at home; āra—and; vividha vyañjana—various kinds of vegetables.

TRANSLATION

He would periodically cook rice with various vegetables and invite Śrī Caitanya

Mahāprabhu to his home.

Antya TEXT 13.107

raghunātha-bhaṭṭa--pāke ati sunipuṇa

yei rāndhe, sei haya amṛtera sama //CC Antya, 13.107//

SYNONYMS

raghunātha-bhaṭṭa—Raghunātha Bhaṭṭa; pāke—in cooking; ati su-nipuṇa—very expert; yei rāndhe—whatever he cooked; sei—that; haya—is; amṛtera sama—like nectar.

TRANSLATION

Raghunātha Bhaṭṭa was an expert cook. Whatever he prepared tasted just like nectar.

Antya TEXT 13.108

parama santoṣe prabhu karena bhojana

prabhura avaśiṣṭa-pātra bhaṭṭera bhakṣaṇa //CC Antya, 13.108//

SYNONYMS

parama santoṣe—in great satisfaction; prabhu—Śrī Caitanya Mahāprabhu; karena bhojana—eats; prabhura—of Śrī Caitanya Mahāprabhu; avaśiṣṭa-pātra—the plate of remnants; bhaṭṭera—of Raghunātha Bhaṭṭa; bhakṣaṇa—the eatables.

TRANSLATION

Śrī Caitanya Mahāprabhu would accept with great satisfaction all the food he prepared. After the Lord was satisfied, Raghunātha Bhaṭṭa would eat His remnants.

Antya TEXT 13.109

rāmadāsa yadi prathama prabhure mililā

mahāprabhu adhika tāñre kṛpā nā karilā //CC Antya, 13.109//

SYNONYMS

rāmadāsa—the devotee Rāmadāsa Viśvāsa; yadi—when; prathama—for the first time; prabhure mililā—met Śrī Caitanya Mahāprabhu; mahāprabhu—Śrī Caitanya Mahāprabhu; adhika—much; tāñre—unto him; kṛpā—mercy; nā karilā—did not show.

TRANSLATION

When Rāmadāsa Viśvāsa met Śrī Caitanya Mahāprabhu, the Lord did not show him any special mercy, although this was their first meeting.

Antya TEXT 13.110

antare mumukṣu teñho, vidyā-garvavān

sarva-citta-jñātā prabhu--sarvajña bhagavān //CC Antya, 13.110//

SYNONYMS

antare—within his heart; mumukṣu—desiring liberation; teñho—he; vidyā-garvavān—very proud of his learning; sarva-citta-jñātā—one who knows the heart of everyone; prabhu—Śrī Caitanya Mahāprabhu; sarva-jña bhagavān—the omniscient Supreme Personality of Godhead.

TRANSLATION

Within his heart, Rāmadāsa Viśvāsa was an impersonalist who desired to merge into the existence of the Lord, and he was very proud of his learning. Being the omniscient Supreme Personality of Godhead, Śrī Caitanya Mahāprabhu can understand the heart of everyone, and thus He knew all these things.

Antya TEXT 13.111

rāmadāsa kailā tabe nīlācale vāsa

paṭṭanāyaka-goṣṭhīke paḍāya 'kāvyā-prakāśa //CC Antya, 13.111//

SYNONYMS

rāmadāsa—Rāmadāsa Viśvāsa; kailā—did; tabe—then; nīlācale vāsa—residence at Jagannātha Purī; paṭṭanāyaka-goṣṭhīke—to the Paṭṭanāyaka family (the descendants of Bhavānanda Rāya); paḍāya—teaches; kāvyā-prakāśa—on the book Kāvyā-prakāśa.

TRANSLATION

Rāmadāsa Viśvāsa then took up residence in Jagannātha Purī and taught the Kāvya-prakāśa to the Paṭṭanāyaka family [the descendants of Bhavānanda Rāya].

Antya TEXT 13.112

aṣṭa-māsa rahi' prabhu bhaṭṭe vidāya dilā

'vivāha nā kariha' bali' niṣedha karilā //CC Antya, 13.112//

SYNONYMS

aṣṭa-māsa—for eight months; rahi'-staying; prabhu—Śrī Caitanya Mahāprabhu; bhaṭṭe—to Raghunātha Bhaṭṭa; vidāya dilā—bid farewell; vivāha nā kariha—do not marry; bali'-saying; niṣedha karilā—he forbade.

TRANSLATION

After eight months, when Śrī Caitanya Mahāprabhu bade farewell to Raghunātha Bhaṭṭa, the Lord flatly forbade him to marry. "Do not marry," the Lord said.

PURPORT

Raghunātha Bhaṭṭācārya had become a greatly advanced devotee while still unmarried. Śrī Caitanya Mahāprabhu could see this, and therefore He advised him not to begin the process of material sense gratification. Marriage is a concession for people who are unable to control their senses. Raghunātha, however, being an advanced devotee of Kṛṣṇa, naturally had no desire for sense gratification. Therefore Śrī Caitanya Mahāprabhu advised him not to enter the bondage of marriage. Generally a person cannot make much advancement in spiritual consciousness if he is married. He becomes attached to his family and is prone to sense gratification. Thus his spiritual advancement is very slow or almost nil.

Antya TEXT 13.113

vṛddha mātā-pitāra yāi' karaha sevana

vaiṣṇava-pāśa bhāgavata kara adhyayana //CC Antya, 13.113//

SYNONYMS

vṛddha—old; mātā-pitāra—of the mother and father; yāi'-going back; karaha sevana—engage in service; vaiṣṇava-pāśa—from a pure Vaiṣṇava; bhāgavata—

Śrīmad-Bhāgavatam; kara adhyayana—study.

TRANSLATION

Śrī Caitanya Mahāprabhu said to Raghunātha Bhaṭṭa, "When you return home, serve your aged father and mother, who are devotees, and try to study Śrīmad-Bhāgavatam from a pure Vaiṣṇava who has realized God."

PURPORT

One should note how Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, advised Raghunātha Bhaṭṭācārya to learn Śrīmad-Bhāgavatam. He advised him to understand Śrīmad-Bhāgavatam not from professional men but from a real bhāgavata, devotee. He also advised Raghunātha Bhaṭṭa to serve his mother and father because they were both His devotees. Anyone who wishes to advance in Kṛṣṇa consciousness must try to serve the devotees of Kṛṣṇa. As Narottama dāsa Ṭhākura says, chāḍiyā vaiṣṇava-sevā nistāra pāyeche kebā: "Without serving a self-realized Vaiṣṇava, no one has ever been released from the materialistic way of life." Śrī Caitanya Mahāprabhu would have never advised Raghunātha Bhaṭṭa to serve ordinary parents, but since his parents were Vaiṣṇavas, the Lord advised him to serve them.

One might ask "Why shouldn't ordinary parents be served?" As stated in Śrīmad-Bhāgavatam (5.5.18):

gurur na sa syāt sva-jano na sa syāt

pitā na sa syāj jananī na sā syāt

daivam na tat syān na patiś ca sa syān

na mocayed yaḥ samupeta-mṛtyum

"One who cannot deliver his dependent from the path of birth and death should never become a spiritual master, a relative, a father or mother, or a worshipable demigod, nor should such a person become a husband." Everyone naturally gets a father and mother at the time of birth, but the real father and mother are they who can release their offspring from the clutches of imminent death. This is possible only for parents advanced in Kṛṣṇa consciousness. Therefore any parents who cannot enlighten their offspring in Kṛṣṇa consciousness cannot be accepted as a real father and mother. The following verse from the Bhakti-rasāmṛta-sindhu (1.2.200) confirms the uselessness of serving ordinary parents:

laukikī vaidikī vāpi

yā kriyā kriyate mune

hari-sevānukūlaiva

sa kāryā bhaktim icchatā

"One should perform only those activities-either worldly or prescribed by Vedic rules and regulations-which are favorable for the cultivation of Kṛṣṇa consciousness."

Concerning the study of Śrīmad-Bhāgavatam, Śrī Caitanya Mahāprabhu clearly advises that one avoid hearing from a non-Vaiṣṇava professional reciter. In this connection Sanātana Gosvāmī quotes a verse from the Padma Purāṇa:

avaiṣṇava-mukhodgīrṇam

pūtam hari-kathāmṛtam

śravaṇam naiva kartavyam

sarpocchiṣtam yathā payaḥ

"No one should hear or take lessons from a person who is not a Vaiṣṇava. Even if he speaks about Kṛṣṇa, such a lesson should not be accepted, for it is like milk touched by the lips of a serpent." Nowadays it is fashionable to observe Bhāgavata-saptāha and hear Śrīmad-Bhāgavatam from persons who are anything but advanced devotees or self-realized souls. There are even many Māyāvādīs who read Śrīmad-Bhāgavatam to throngs of people. Many Māyāvādīs have recently begun reciting Śrīmad-Bhāgavatam in Vṛndāvana, and because they can present the Bhāgavatam with word jugglery, twisting the meaning by grammatical tricks, materialistic persons who go to Vṛndāvana as a matter of spiritual fashion like to hear them. All this is clearly forbidden by Śrī Caitanya Mahāprabhu. We should note carefully that since these Māyāvādīs cannot personally know the meaning of Śrīmad-Bhāgavatam, they can never deliver others by reciting it. On the other hand, an advanced devotee of the Lord is free from material bondage. He personifies the Śrīmad-Bhāgavatam in life and action. Therefore we advise that anyone who wants to learn the Śrīmad-Bhāgavatam must approach such a realized soul.

punarapi eka-bāra āsiha nīlācale"

eta bali' kaṇṭha-mālā dilā tāṇra gale //CC Antya, 13.114//

SYNONYMS

punarapi—again, also; eka-bāra—once; āsiha nīlācale—come to Jagannātha Purī; eta bali'-saying this; kaṇṭha-mālā—neck beads; dilā—gave; tāṇra gale—on his neck.

TRANSLATION

Śrī Caitanya Mahāprabhu concluded, "Come again to Nīlācala [Jagannātha Purī]." After saying this, the Lord put His own neck beads on Raghunātha Bhaṭṭa's neck.

Antya TEXT 13.115

āliṅgana kari' prabhu vidāya tāṇre dilā

preme gara gara bhaṭṭa kāndite lāgilā //CC Antya, 13.115//

SYNONYMS

āliṅgana kari'-embracing; prabhu—Śrī Caitanya Mahāprabhu; vidāya tāṇre dilā—bade him farewell; preme—in ecstatic love; gara gara—overwhelmed; bhaṭṭa—Raghunātha Bhaṭṭa; kāndite lāgilā—began to cry.

TRANSLATION

Then the Lord embraced him and bade him farewell. Overwhelmed with ecstatic love, Raghunātha Bhaṭṭa began to cry due to imminent separation from Śrī Caitanya Mahāprabhu.

Antya TEXT 13.116

svarūpa-ādi bhakta-ṭhāṇi ājñā māgiyā

vārāṇasī āilā bhaṭṭa prabhura ājñā pāñā //CC Antya, 13.116//

SYNONYMS

svarūpa-ādi—headed by Svarūpa Dāmodara Gosvāmī; bhakta-ṭhāṇi—from the devotees; ājñā māgiyā—asking permission; vārāṇasī āilā—returned to Vārāṇasī;

bhaṭṭa—Raghunātha Bhaṭṭa; prabhura—of Śrī Caitanya Mahāprabhu; ājñā pāñā—getting permission.

TRANSLATION

After taking permission from Śrī Caitanya Mahāprabhu and all the devotees, headed by Svarūpa Dāmodara, Raghunātha Bhaṭṭa returned to Vārāṇasī.

Antya TEXT 13.117

cāri-vatsara ghare pitā-mātāra sevā kailā

vaiṣṇava-pañḍita-ṭhāñi bhāgavata paḍilā //CC Antya, 13.117//

SYNONYMS

cāri-vatsara—for four years; ghare—at home; pitā-mātāra—of the father and mother; sevā kailā—rendered service; vaiṣṇava-pañḍita-ṭhāñi—from a self-realized, advanced Vaiṣṇava; bhāgavata paḍilā—he studied Śrīmad-Bhāgavatam.

TRANSLATION

In accordance with the instructions of Śrī Caitanya Mahāprabhu, he continuously rendered service to his mother and father for four years. He also regularly studied the Śrīmad-Bhāgavatam from a self-realized Vaiṣṇava.

Antya TEXT 13.118

pitā-mātā kāśī pāile udāsīna hañā

punaḥ prabhura ṭhāñi āilā gṛhādi chāḍiyā //CC Antya, 13.118//

SYNONYMS

pitā-mātā—the father and mother; kāśī pāile—when they passed away at Kāśī (Vārāṇasī); udāsīna hañā—being indifferent; punaḥ—again; prabhura ṭhāñi—to Śrī Caitanya Mahāprabhu; āilā—returned; gṛha-ādi chāḍiyā—leaving all relationships with home.

TRANSLATION

Then his parents died at Kāśī [Vārāṇasī], and he became detached. He therefore returned to Śrī Caitanya Mahāprabhu, giving up all relationships with his home.

Antya TEXT 13.119

pūrvavat aṣṭa-māsa prabhu-pāśa chilā

aṣṭa-māsa rahi' punaḥ prabhu ājñā dilā //CC Antya, 13.119//

SYNONYMS

pūrvavat—as previously; aṣṭa-māsa—for eight months; prabhu-pāśa chilā—remained with Śrī Caitanya Mahāprabhu; aṣṭa-māsa rahi'-after staying for eight months; punaḥ—again; prabhu—Śrī Caitanya Mahāprabhu; ājñā dilā—ordered him.

TRANSLATION

As previously, Raghunātha remained continuously with Śrī Caitanya Mahāprabhu for eight months. Then the Lord gave him the following order.

Antya TEXT 13.120

"āmāra ājñāya, raghunātha, yāha vṛndāvane

tāhān yāñā raha rūpa-sanātana-sthāne //CC Antya, 13.120//

SYNONYMS

āmāra ājñāya—upon My order; raghunātha—My dear Raghunātha; yāha vṛndāvane—go to Vṛndāvana; tāhān yāñā—going there; raha—remain; rūpa-sanātana-sthāne—in the care of Rūpa Gosvāmī and Sanātana Gosvāmī.

TRANSLATION

"My dear Raghunātha, go to Vṛndāvana, following My instructions, and place yourself under the care of Rūpa and Sanātana Gosvāmīs.

Antya TEXT 13.121

bhāgavata paḍa, sadā laha kṛṣṇa-nāma

acire karibena kṛpā kṛṣṇa bhagavān" //CC Antya, 13.121//

SYNONYMS

bhāgavata paḍa—read Śrīmad-Bhāgavatam; sadā—always; laha kṛṣṇa-nāma—chant the Hare Kṛṣṇa mantra; acire—very soon; karibena—will bestow; kṛpā—

mercy; kṛṣṇa—Lord Kṛṣṇa; bhagavān—the Supreme Personality of Godhead.

TRANSLATION

"In Vṛndāvana you should chant the Hare Kṛṣṇa mantra twenty-four hours a day and read Śrīmad-Bhāgavatam continuously. Kṛṣṇa, the Supreme Personality of Godhead, will very soon bestow His mercy upon you."

Antya TEXT 13.122

eta bali' prabhu tāñre āliṅgana kailā

prabhura kṛpāte kṛṣṇa-preme matta hailā //CC Antya, 13.122//

SYNONYMS

eta bali'-saying this; prabhu—Śrī Caitanya Mahāprabhu; tāñre—Raghunātha Bhaṭṭa; āliṅgana kailā—embraced; prabhura—of Śrī Caitanya Mahāprabhu; kṛpāte—by the mercy; kṛṣṇa-preme—in love of Kṛṣṇa; matta hailā—became enlivened.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu embraced Raghunātha Bhaṭṭa, and by the Lord's mercy Raghunātha was enlivened with ecstatic love for Kṛṣṇa.

Antya TEXT 13.123

caudda-hāta jagannāthera tulasīra mālā

chuṭā-pāna-vidā mahotsave pāñāchilā //CC Antya, 13.123//

SYNONYMS

caudda-hāta—fourteen cubits long; jagannāthera—of Lord Jagannātha; tulasīra mālā—a garland made of tulasī leaves; chuṭā-pāna-vidā—unspiced betel; mahotsave—at a festival; pāñāchilā—got.

TRANSLATION

At a festival Śrī Caitanya Mahāprabhu had been given some unspiced betel and a garland of tulasī leaves fourteen cubits long. The garland had been worn by Lord Jagannātha.

Antya TEXT 13.124

sei mālā, chuṭā pāna prabhu tānre dilā

'iṣṭa-deva' kari' mālā dhariyā rākhilā //CC Antya, 13.124//

SYNONYMS

sei mālā—that garland; chuṭā pāna—the betel; prabhu—Śrī Caitanya Mahāprabhu; tānre dilā—delivered to him; iṣṭa-deva—his worshipable Deity; kari'-accepting as; mālā—that garland; dhariyā rākhilā—kept.

TRANSLATION

Śrī Caitanya Mahāprabhu gave the garland and betel to Raghunātha Bhaṭṭa, who accepted them as a worshipable Deity, preserving them very carefully.

Antya TEXT 13.125

prabhura ṭhāñi ājñā lañā gelā vṛndāvane

āśraya karilā āsi' rūpa-sanātane //CC Antya, 13.125//

SYNONYMS

prabhura ṭhāñi—from Śrī Caitanya Mahāprabhu; ājñā lañā—taking permission; gelā vṛndāvane—went to Vṛndāvana; āśraya karilā—took shelter; āsi'-coming; rūpa-sanātane—of Rūpa Gosvāmī and Sanātana Gosvāmī.

TRANSLATION

Taking permission from Śrī Caitanya Mahāprabhu, Raghunātha Bhaṭṭa then departed for Vṛndāvana. When he arrived there, he put himself under the care of Rūpa and Sanātana Gosvāmīs.

Antya TEXT 13.126

rūpa-gosāñira sabhāya kareṇa bhāgavata-paṭhana

bhāgavata paḍite preme āulāya tānra mana //CC Antya, 13.126//

SYNONYMS

rūpa-gosāñira sabhāya—in the assembly of Rūpa, Sanātana and other

Vaiṣṇavas; kareṇa-performs; bhāgavata-paṭhana-recitation of Śrīmad-Bhāgavatam; bhāgavata paḍite-while reciting Śrīmad-Bhāgavatam; preme-in ecstatic love; āulāya-becomes overwhelmed; tāñra mana-his mind.

TRANSLATION

When reciting Śrīmad-Bhāgavatam in the company of Rūpa and Sanātana, Raghunātha Bhaṭṭa would be overwhelmed with ecstatic love for Kṛṣṇa.

Antya TEXT 13.127

aśru, kampa, gadgada prabhura kṛpāte

netra kaṇṭha rodhe bāṣpa, nā pāre paḍite //CC Antya, 13.127//

SYNONYMS

aśru—tears; kampa—trembling; gadgada—faltering of the voice; prabhura—of Śrī Caitanya Mahāprabhu; kṛpāte—by the mercy; netra—eyes; kaṇṭha—neck; rodhe—choked up; bāṣpa—tears; nā pāre paḍite—could not recite.

TRANSLATION

By the mercy of Śrī Caitanya Mahāprabhu, he experienced the symptoms of ecstatic love-tears, trembling, and faltering of the voice. His eyes filled with tears, his throat became choked, and thus he could not recite Śrīmad-Bhāgavatam.

Antya TEXT 13.128

pika-svara-kaṇṭha, tāte rāgera vibhāga

eka-śloka paḍite phirāya tina-cāri rāga //CC Antya, 13.128//

SYNONYMS

pika-svara-kaṇṭha—a very sweet voice like a cuckoo's; tāte—above that; rāgera—of tunes; vibhāga—division; eka-śloka—one verse; paḍite—reciting; phirāya—changes; tina-cāri rāga—three or four different tunes.

TRANSLATION

His voice was as sweet as a cuckoo's, and he would recite each verse of Śrīmad-Bhāgavatam in three or four tunes. Thus his recitations were very sweet to hear.

Antya TEXT 13.129

kṛṣṇera saundarya-mādhurya yabe paḍe, śune

premete vihvala tabe, kichui nā jāne //CC Antya, 13.129//

SYNONYMS

kṛṣṇera—of Kṛṣṇa; saundarya—beauty; mādhurya—sweetness; yabe—when; paḍe—recites; śune—hears; premete—in ecstatic love of Kṛṣṇa; vihvala—overwhelmed; tabe—then; kichui—anything; nā jāne—does not know.

TRANSLATION

When he recited or heard about the beauty and sweetness of Kṛṣṇa, he would be overwhelmed with ecstatic love and become oblivious to everything.

Antya TEXT 13.130

govinda-caraṇe kailā ātma-samarpaṇa

govinda-caraṇāravinda--yāñra prāṇa-dhana //CC Antya, 13.130//

SYNONYMS

govinda-caraṇe—at the lotus feet of Lord Govinda; kailā ātma-samarpaṇa—he surrendered himself fully; govinda-caraṇa-aravinda—the lotus feet of Lord Govinda; yāñra—of whom; prāṇa-dhana—the life and soul.

TRANSLATION

Thus Raghunātha Bhaṭṭa surrendered fully at the lotus feet of Lord Govinda, and those lotus feet became his life and soul.

Antya TEXT 13.131

nija śiṣye kahi' govindera mandira karāilā

vaṁśī, makara, kuṇḍalādi 'bhūṣaṇa' kari' dilā //CC Antya, 13.131//

SYNONYMS

nija śiṣye—to his own disciples; kahi'-by speaking; govindera—of Lord Govinda; mandira karāilā—constructed a temple; vaṁśī—flute; makara kuṇḍalādi—earrings shaped like sharks, etc.; bhūṣaṇa—ornaments; kari'-preparing; dilā

—gave.

TRANSLATION

Subsequently Raghunātha Bhaṭṭa ordered his disciples to construct a temple for Govinda. He prepared various ornaments for Govinda, including a flute and earrings shaped like sharks

Antya TEXT 13.132

grāmya-vārtā nā śune, nā kahe jihvāya

kṛṣṇa-kathā-pūjādite aṣṭa-prahara yāya //CC Antya, 13.132//

SYNONYMS

grāmya-vārtā—common topics; nā śune—he never heard; nā—not; kahe—utters; jihvāya—with his tongue; kṛṣṇa-kathā—topics on Kṛṣṇa; pūjā-ādite—and in worshiping and so on; aṣṭa-prahara yāya—he passed the whole day and night.

TRANSLATION

Raghunātha Bhaṭṭa would neither hear nor speak about anything of the material world. He would simply discuss Kṛṣṇa and worship the Lord day and night.

Antya TEXT 13.133

vaiṣṇavera nindya-karma nāhi pāḍe kāṇe

sabe kṛṣṇa bhajana kare,--ei-mātra jāne //CC Antya, 13.133//

SYNONYMS

vaiṣṇavera—of the Vaiṣṇava; nindya-karma—reproachable activities; nāhi pāḍe kāṇe—he does not hear; sabe—all; kṛṣṇa bhajana kare—are engaged in Kṛṣṇa's service; ei-mātra—only this; jāne—he understands.

TRANSLATION

He would not listen to blasphemy of a Vaiṣṇava, nor would he listen to talk of a Vaiṣṇava's misbehavior. He knew only that everyone was engaged in Kṛṣṇa's service; he did not understand anything else.

PURPORT

Raghunātha Bhaṭṭa never did anything harmful to a Vaiṣṇava. In other words, he was never inattentive in the service of the Lord, nor did he ever violate the rules and regulations of a pure Vaiṣṇava. It is the duty of a Vaiṣṇava ācārya to prevent his disciples and followers from violating the principles of Vaiṣṇava behavior. He should always advise them to strictly follow the regulative principles, which will protect them from falling down. Although a Vaiṣṇava preacher may sometimes criticize others, Raghunātha Bhaṭṭa avoided this. Even if another Vaiṣṇava was actually at fault, Raghunātha Bhaṭṭa would not criticize him; he saw only that everyone was engaged in Kṛṣṇa's service. That is the position of a mahā-bhāgavata. Actually, even if one is serving māyā, in a higher sense he is also a servant of Kṛṣṇa. Because māyā is the servant of Kṛṣṇa, anyone serving māyā serves Kṛṣṇa indirectly. Therefore it is said:

keha māne, keha nā māne, saba tānra dāsa

ye nā māne, tāra haya sei pāpe nāśa

"Some accept Him, whereas others do not, yet everyone is His servant. One who does not accept Him, however, will be ruined by his sinful activities." (Cc. Ādi 6.85)

Antya TEXT 13.134

mahāprabhura datta mālā mananera kāle

prasāda-kaḍāra saha bāndhi lena gale //CC Antya, 13.134//

SYNONYMS

mahāprabhura—by Śrī Caitanya Mahāprabhu; datta—given; mālā—tulasī garland; mananera—of remembering; kāle—at the time; prasāda-kaḍāra—the remnants of Lord Jagannātha; saha—with; bāndhi—binding together; lena—takes; gale—on his neck.

TRANSLATION

When Raghunātha Bhaṭṭa Gosvāmī was absorbed in remembrance of Lord Kṛṣṇa, he would take the tulasī garland and the prasāda of Lord Jagannātha given to him by Śrī Caitanya Mahāprabhu, bind them together and wear them on his neck.

Antya TEXT 13.135

mahāprabhura kṛpāya kṛṣṇa-prema anargala

ei ta' kahiluṅ tâte caitanya-kṛpā-phala //CC Antya, 13.135//

SYNONYMS

mahāprabhura kṛpāya—by the mercy of Śrī Caitanya Mahāprabhu; kṛṣṇa-prema anargala—incessantly overwhelmed with ecstatic love of Kṛṣṇa; ei ta'-thus; kahiluṅ—I have described; tâte—thereby; caitanya-kṛpā-phala—the result of Śrī Caitanya Mahāprabhu's mercy.

TRANSLATION

Thus I have described the powerful mercy of Śrī Caitanya Mahāprabhu, by which Raghunātha Bhaṭṭa Gosvāmī remained constantly overwhelmed with ecstatic love for Kṛṣṇa.

Antya TEXTS 13.136-137

jagadānandera kahiluṅ vṛndāvana-gamana

tāra madhye deva-dāsīra gāna-śravaṇa

mahāprabhura raghunāthe kṛpā-prema-phala

eka-paricchede tina kathā kahiluṅ sakala //CC Antya, 13.136-137//

SYNONYMS

jagadānandera—of Jagadānanda Paṇḍita; kahiluṅ—I have described; vṛndāvana-gamana—going to Vṛndāvana; tāra madhye—within that; deva-dāsīra—of the female singer in the temple of Jagannātha; gāna-śravaṇa—hearing of the song; mahāprabhura—of Śrī Caitanya Mahāprabhu; raghunāthe—unto Raghunātha Bhaṭṭa; kṛpā—by mercy; prema—love; phala—result; eka-paricchede—in one chapter; tina kathā—three topics; kahiluṅ—I have described; sakala—all.

TRANSLATION

In this chapter I have spoken about three topics: Jagadānanda Paṇḍita's visit to Vṛndāvana, Śrī Caitanya Mahāprabhu's listening to the song of the deva-dāsī at the temple of Jagannātha, and how Raghunātha Bhaṭṭa Gosvāmī achieved ecstatic love of Kṛṣṇa by the mercy of Śrī Caitanya Mahāprabhu.

Antya TEXT 13.138

ye ei-sakala kathā śune śraddhā kari'

tāñre kṛṣṇa-prema-dhana dena gaurahari //CC Antya, 13.138//

SYNONYMS

ye—one who; ei-sakala—all these; kathā—topics; śune—hears; śraddhā kari'-with faith and love; tāñre—unto him; kṛṣṇa-prema-dhana—the wealth of ecstatic love of Lord Kṛṣṇa; dena—delivers; gaurahari—Śrī Caitanya Mahāprabhu.

TRANSLATION

Śrī Caitanya Mahāprabhu [Gaurahari] bestows ecstatic love for Kṛṣṇa upon anyone who hears all these topics with faith and love.

Antya TEXT 13.139

śrī-rūpa-raghunātha-pade yāra āśa

caitanya-caritāmṛta kahe kṛṣṇadāsa //CC Antya, 13.139//

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; raghunātha—Śrīla Raghunātha dāsa Gosvāmī; pade—at the lotus feet; yāra—whose; āśa—expectation; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; kṛṣṇadāsa—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Antya-līlā, Thirteenth Chapter, describing Jagadānanda Paṇḍita's visit to Vṛndāvana, the Lord's hearing the song of the deva-dāsī, and Raghunātha Bhaṭṭa Gosvāmī's achieving love of Kṛṣṇa.

Chapter 14 Lord Śrī Caitanya Mahāprabhu's Feelings of Separation from Kṛṣṇa

Śrīla Bhaktivinoda Ṭhākura gives the following summary of the Fourteenth Chapter of Antya-līlā. Śrī Caitanya Mahāprabhu's feelings of separation from Kṛṣṇa resulted in highly elevated transcendental madness. When He was standing near the Garuḍa-stambha and praying to Lord Jagannātha, a woman from Orissa put her foot on the Lord's shoulder in her great eagerness to see Lord Jagannātha. Govinda chastised her for this, but Caitanya Mahāprabhu praised her eagerness. When Caitanya Mahāprabhu went to the temple of Lord Jagannātha, He was absorbed in ecstatic love and saw only Kṛṣṇa. As soon as He perceived this woman, however, His external consciousness immediately returned, and He saw Jagannātha, Baladeva and Subhadrā. Caitanya Mahāprabhu also saw Kṛṣṇa in a dream, and He was overwhelmed with ecstatic love. When He could no longer see Kṛṣṇa, Śrī Caitanya Mahāprabhu compared Himself to a yogī and described how that yogī was seeing Vṛndāvana. Sometimes all the transcendental ecstatic symptoms were manifest in Him. One night, Govinda and Svarūpa Dāmodara noticed that although the three doors to the Lord's room were closed and locked, the Lord was not present inside. Seeing this, Svarūpa Dāmodara and the other devotees went outside and saw the Lord lying unconscious by the gate known as Simha-dvāra. His body had become unusually long, and the joints of His bones were loose. The devotees gradually brought Śrī Caitanya Mahāprabhu back to His senses by chanting the Hare Kṛṣṇa mantra, and then they took Him back to His residence. Once Śrī Caitanya Mahāprabhu mistook Caṭaka-parvata for Govardhana-parvata. As He ran toward it, He became stunned, and then the eight ecstatic transformations appeared in His body due to great love for Kṛṣṇa. At that time all the devotees chanted the Hare Kṛṣṇa mantra to pacify Him.

Antya TEXT 14.1

kṛṣṇa-viccheda-vibhrāntyā

manasā vapuṣā dhiyā

yad yad vyadhata gaurāṅgas

tal-leśaḥ kathyate 'dhunā //CC Antya, 14.1//

SYNONYMS

kṛṣṇa-viccheda—of separation from Kṛṣṇa; vibhrāntyā—by the bewilderment; manasā—by the mind; vapuṣā—by the body; dhiyā—by the intelligence; yat yat—whatever; vyadhata—performed; gaurāṅgaḥ—Śrī Caitanya Mahāprabhu; tat

—of that; leśaḥ—a very small fragment; kathyate—is being described; adhunā—now.

TRANSLATION

I shall now describe a very small portion of the activities performed by Śrī Caitanya Mahāprabhu with His mind, intelligence and body when He was bewildered by strong feelings of separation from Kṛṣṇa.

Antya TEXT 14.2

jaya jaya śrī-caitanya svayaṁ bhagavān

jaya jaya gauracandra bhakta-gaṇa-prāṇa //CC Antya, 14.2//

SYNONYMS

jaya jaya—all glories; śrī-caitanya—to Śrī Caitanya Mahāprabhu; svayaṁ bhagavān—the Personality of Godhead Himself; jaya jaya—all glories; gauracandra—to Śrī Caitanya Mahāprabhu; bhakta-gaṇa-prāṇa—the life and soul of the devotees.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead!
All glories to Lord Gauracandra, the life and soul of His devotees.

Antya TEXT 14.3

jaya jaya nityānanda caitanya-jīvana

jayādvaitācārya jaya gaura-priyatama //CC Antya, 14.3//

SYNONYMS

jaya jaya—all glories; nityānanda—to Lord Nityānanda; caitanya-jīvana—the life of Śrī Caitanya Mahāprabhu; jaya—all glories; advaita-ācārya—to Advaita Ācārya; jaya—all glories; gaura-priya-tama—very, very dear to Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Lord Nityānanda, who is Śrī Caitanya Mahāprabhu's very life. And all glories to Advaita Ācārya, who is extremely dear to Śrī Caitanya

Mahāprabhu.

Antya TEXT 14.4

jaya svarūpa, śrīvāsādi prabhu-bhakta-gaṇa

śakti deha',--kari yena caitanya-varṇana //CC Antya, 14.4//

SYNONYMS

jaya—all glories; svarūpa—to Svarūpa Dāmodara; śrīvāsa-ādi—headed by Śrīvāsa Ṭhākura; prabhu-bhakta-gaṇa—to the devotees of the Lord; śakti deha'-please give strength; kari—I can make; yena—so that; caitanya-varṇana—description of Lord Caitanya Mahāprabhu.

TRANSLATION

All glories to Svarūpa Dāmodara and the devotees, headed by Śrīvāsa Ṭhākura. Please give me the strength to describe the character of Śrī Caitanya Mahāprabhu.

Antya TEXT 14.5

prabhura virahonmāda-bhāva gambhīra

bujhite nā pāre keha, yadyapi haya 'dhīra' //CC Antya, 14.5//

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; viraha-unmāda—of the transcendental madness of separation from Kṛṣṇa; bhāva—emotion; gambhīra—very deep and mysterious; bujhite—to understand; nā pāre keha—no one is able; yadyapi—although; haya—is; dhīra—a very learned and gentle scholar.

TRANSLATION

Śrī Caitanya Mahāprabhu's emotion of transcendental madness in separation from Kṛṣṇa is very deep and mysterious. Even though one is very advanced and learned, he cannot understand it.

Antya TEXT 14.6

bujhite nā pāri yāhā, varṇite ke pāre?

sei bujhe, varṇe, caitanya śakti dena yāñre //CC Antya, 14.6//

SYNONYMS

bujhite—to understand; nā pāri—not being able; yāhā—subject which; varṇite ke pāre—who can describe; sei bujhe—he can understand; varṇe—can describe; caitanya—Śrī Caitanya Mahāprabhu; śakti—capacity; dena—gives; yāñre—to whom.

TRANSLATION

How can one describe unfathomable subject matters? It is possible only if Śrī Caitanya Mahāprabhu gives him the capability.

Antya TEXT 14.7

svarūpa-gosāñi āra raghunātha-dāsa

ei dūra kaḍacāte e-līlā prakāśa //CC Antya, 14.7//

SYNONYMS

svarūpa-gosāñi—Svarūpa Dāmodara Gosvāmī; āra—and; raghunātha-dāsa—Raghunātha dāsa Gosvāmī; ei dūra—of these two; kaḍacāte—in the notebooks; e-līlā—these pastimes; prakāśa—described.

TRANSLATION

Svarūpa Dāmodara Gosvāmī and Raghunātha dāsa Gosvāmī recorded all these transcendental activities of Śrī Caitanya Mahāprabhu in their notebooks.

PURPORT

Śrī Caitanya Mahāprabhu's transcendental feelings of separation from Kṛṣṇa and His consequent madness are not at all understandable by a person on the material platform. Nonetheless, a so-called party of devotees named nadīyā-nāgarī has sprung up and introduced the worship of Viṣṇupriyā. This certainly indicates their ignorance concerning Śrī Caitanya Mahāprabhu's pastimes. In the opinion of Bhaktisiddhānta Sarasvatī Ṭhākura, such worship is a product of the imagination. Many other methods of worshiping Caitanya Mahāprabhu have also been introduced, but they have all been rejected by stalwart devotees like Bhaktivinoda Ṭhākura. The groups practicing such unauthorized worship have been listed by Śrīla Bhaktivinoda Ṭhākura:

āula, bāula, kartābhajā, neḍā, daraveśa, sāni

sahajiyā, sakhībhekī, smārta, jāta-gosāñi

ativāḍī, cūḍādhārī, gaurāṅga-nāgarī

Svarūpa Dāmodara Gosvāmī and Raghunātha dāsa Gosvāmī witnessed Caitanya Mahāprabhu's activities firsthand, and they recorded them in two notebooks. Therefore, without reference to these notebooks, one cannot understand the activities of Śrī Caitanya Mahāprabhu. Anyone inventing some new method for worshiping Śrī Caitanya Mahāprabhu is certainly unable to understand the Lord's pastimes, for he is bereft of the real process of approaching the Lord.

Antya TEXT 14.8

se-kāle e-dui rahena mahāprabhura pāśe

āra saba kaḍacā-kartā rahena dūra-deśe //CC Antya, 14.8//

SYNONYMS

se-kāle—in those days; e-dui—these two; rahena—stayed; mahāprabhura pāśe—with Śrī Caitanya Mahāprabhu; āra—other; saba—all; kaḍacā-kartā—commentators; rahena—remained; dūra-deśe—far away.

TRANSLATION

In those days, Svarūpa Dāmodara and Raghunātha dāsa Gosvāmī lived with Śrī Caitanya Mahāprabhu, whereas all other commentators lived far away from Him.

PURPORT

Besides Svarūpa Dāmodara and Raghunātha dāsa Gosvāmī, there were many others who also recorded Śrī Caitanya Mahāprabhu's activities. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura believes that the people of the world would benefit greatly if such notes were available. It is a most unfortunate situation for human society that none of these notebooks are still extant.

Antya TEXT 14.9

kṣaṇe kṣaṇe anubhavi' ei dui-jana

saṅkṣepe bāhulye kareṇa kaḍacā-granthana //CC Antya, 14.9//

SYNONYMS

kṣaṇe kṣaṇe—moment by moment; anubhavi'-understanding; ei dui-jana—these two persons; saṅkṣepe—in brief; bāhulye—elaborately; kareṇa—do; kaḍacā-granthana—compiling the notebooks.

TRANSLATION

These two great personalities [Svarūpa Dāmodara and Raghunātha dāsa Gosvāmī] recorded the activities of Śrī Caitanya Mahāprabhu moment by moment. They described these activities briefly as well as elaborately in their notebooks.

PURPORT

For future reference, we should remember that Svarūpa Dāmodara Gosvāmī recorded the pastimes briefly, whereas Raghunātha dāsa Gosvāmī recorded them elaborately. These two great personalities simply recorded the facts; they did not create any descriptive literary embellishments.

Antya TEXT 14.10

svārūpa--'sūtra-kartā', raghunātha--'vṛttikāra'

tāra bāhulya varṇi--pāñji-ṭīkā-vyavahāra //CC Antya, 14.10//

SYNONYMS

svārūpa—Svarūpa Dāmodara Gosvāmī; sūtra-kartā—maker of short codes; raghunātha—Raghunātha dāsa Gosvāmī; vṛttikāra—maker of elaborate explanations; tāra—of those; bāhulya—more elaborately; varṇi—I shall describe; pāñji—fluffing out (as of cotton); ṭīkā—explanation; vyavahāra—behavior.

TRANSLATION

Svarūpa Dāmodara wrote short codes, whereas Raghunātha dāsa Gosvāmī wrote elaborate descriptions. I shall now describe Śrī Caitanya Mahāprabhu's activities more elaborately, as if fluffing out compressed cotton.

PURPORT

Pāñji-ṭīkā means further explanations of a subject. Writing such explanations is

likened to the process of fluffing out cotton.

Antya TEXT 14.11

tāte viśvāsa kari' śuna bhāvera varṇana

ha-ibe bhāvera jñāna, pāibā prema-dhana //CC Antya, 14.11//

SYNONYMS

tāte—therefore; viśvāsa kari'-having faith; śuna—please hear; bhāvera varṇana—description of ecstatic emotions; ha-ibe—there will be; bhāvera—of ecstatic emotions; jñāna—knowledge; pāibā—you will get; prema-dhana—love of Kṛṣṇa.

TRANSLATION

Please hear faithfully this description of Caitanya Mahāprabhu's ecstatic emotions. Thus you will come to know of His ecstatic love, and ultimately you will achieve love of Godhead.

Antya TEXT 14.12

kṛṣṇa mathurāya gele, gopīra ye daśā haila

kṛṣṇa-vicchede prabhura se daśā upajila //CC Antya, 14.12//

SYNONYMS

kṛṣṇa mathurāya gele—when Lord Kṛṣṇa departed for Mathurā; gopīra—of the gopīs; ye daśā—which condition; haila—was; kṛṣṇa-vicchede—by separation from Kṛṣṇa; prabhura—of Śrī Caitanya Mahāprabhu; se daśā—that situation; upajila—happened.

TRANSLATION

When Śrī Caitanya Mahāprabhu felt separation from Kṛṣṇa, His condition exactly corresponded to the condition of the gopīs in Vṛndāvana after Kṛṣṇa's departure for Mathurā.

Antya TEXT 14.13

uddhava-darśane yaiche rādhāra vilāpa

krame krame haila prabhura se unmāda-vilāpa //CC Antya, 14.13//

SYNONYMS

uddhava-darśane—by seeing Uddhava; yaiche—as; rādhāra—of Śrīmatī Rādhārāṇī; vilāpa—lamentation; krame krame—gradually; haila—became; prabhura—of Śrī Caitanya Mahāprabhu; se—that; unmāda-vilāpa—lamentation in madness.

TRANSLATION

The lamentation of Śrīmatī Rādhārāṇī when Uddhava visited Vṛndāvana gradually became a feature of Śrī Caitanya Mahāprabhu's transcendental madness.

Antya TEXT 14.14

rādhikāra bhāve prabhura sadā 'abhimāna'

sei bhāve āpanāke haya 'rādhā'-jñāna //CC Antya, 14.14//

SYNONYMS

rādhikāra bhāve—in the emotion of Śrīmatī Rādhārāṇī; prabhura—of Śrī Caitanya Mahāprabhu; sadā—always; abhimāna—conception; sei bhāve—under such a conception; āpanāke—upon Himself; haya—becomes; rādhā-jñāna—consideration as Śrīmatī Rādhārāṇī.

TRANSLATION

Śrīmatī Rādhārāṇī's emotions after seeing Uddhava exactly correspond to those of Śrī Caitanya Mahāprabhu. He always conceived of Himself in Her position and sometimes thought that He was Śrīmatī Rādhārāṇī Herself.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains that the purport of the word abhimāna, or "self-conception," is that Śrī Caitanya Mahāprabhu thought Himself to be in the position of Śrīmatī Rādhārāṇī and was always ready to render service in that way. Although Śrī Caitanya Mahāprabhu is Kṛṣṇa Himself, He assumed the complexion and emotions of Śrīmatī Rādhārāṇī and remained in that status. He never assumed the complexion or status of Lord Kṛṣṇa. Of course, Kṛṣṇa wanted to experience the role of Śrīmatī Rādhārāṇī; that is the original

cause of His assuming the body of Śrī Caitanya Mahāprabhu. Therefore pure Vaiṣṇavas never disturb Śrī Caitanya Mahāprabhu's conception of being Śrīmatī Rādhārāṇī.

Unfortunately, at the present time a group of so-called devotees maintain that Śrī Caitanya Mahāprabhu is the enjoyer and that they are enjoyers as well. They have actually deviated from devotional service to the Lord. Śrī Caitanya Mahāprabhu manifested Himself to show that cultivation of love for Kṛṣṇa in separation is the easiest way of success for all living entities. Despite this fact, there are some theosophists who declare that because Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead, such cultivation is easy for Him but difficult for the living entity and that one can therefore approach Kṛṣṇa in any way he likes. To nullify this idea, Śrī Caitanya Mahāprabhu demonstrated practically how one can achieve love of Kṛṣṇa by adopting Śrīmatī Rādhārāṇī's mood in separation from Kṛṣṇa.

Antya TEXT 14.15

divyonmāde aiche haya, ki ihā vismaya?

adhirūḍha-bhāve divyonmāda-pralāpa haya //CC Antya, 14.15//

SYNONYMS

divya-unmāde—in transcendental madness; aiche—such; haya—is; ki ihā vismaya—what is the wonder; adhirūḍha-bhāve—in highly elevated love of Kṛṣṇa; divya-unmāda—in transcendental madness; pralāpa—talking; haya—there is.

TRANSLATION

Such is the state of transcendental madness. Why is it difficult to understand? When one is highly elevated in love of Kṛṣṇa, he becomes transcendently mad and talks like a madman.

Antya TEXT 14.16

etasya mohanākhyasya

gatiṁ kāmāpy upeyuṣaḥ

bhramābhā kāpi vaicitrī

divyonmāda itīryate

udghūrṇā-citra-jalpādyās

tad-bhedā bahavo matāḥ //CC Antya, 14.16//

SYNONYMS

etasya—of this; mohana-ākhyasya—mood known as mohana, or enchanting; gatim—progress; kāmapi—inexplicable; upeyuṣaḥ—having obtained; bhrama-ābhā—resembling bewilderment; kāpi—some; vaicitrī—condition bringing about astonishment; divya-unmāda—transcendental madness; iti—thus; īryate—it is called; udghūrṇā—of the name udghūrṇā; citra-jalpa—of the name citra-jalpa; ādyāḥ—and so on; tat-bhedāḥ—different features of that; bahavaḥ—many; matāḥ—described.

TRANSLATION

"When the ecstatic emotion of enchantment gradually progresses, it becomes similar to bewilderment. Then one reaches the stage of astonishment [vaicitrī], which awakens transcendental madness. Udghūrṇā and citra-jalpa are two among the many divisions of transcendental madness."

PURPORT

This is a quotation from the Ujjvala-nīlamaṇi (Sthāyibhāva-prakaraṇa 190).

Antya TEXT 14.17

eka-dina mahāprabhu kariyāchena śayana

kṛṣṇa rāsa-līlā kare,--dekhilā svapana //CC Antya, 14.17//

SYNONYMS

eka-dina—one day; mahāprabhu—Śrī Caitanya Mahāprabhu; kariyāchena śayana—was taking rest; kṛṣṇa—Lord Kṛṣṇa; rāsa-līlā kare—performs rāsa-līlā dance; dekhilā—He saw; svapana—a dream.

TRANSLATION

One day while He was resting, Śrī Caitanya Mahāprabhu dreamed He saw Kṛṣṇa performing His rāsa dance.

Antya TEXT 14.18

tribhaṅga-sundara-deha, muralī-vadana

pītāmbara, vana-mālā, madana-mohana //CC Antya, 14.18//

SYNONYMS

tri-bhaṅga—curved in three places; sundara—beautiful; deha—body; muralī-vadana—with a flute to the mouth; pīta-ambara—with yellow garments; vana-mālā—forest flower garlands; madana-mohana—enchanting Cupid.

TRANSLATION

Śrī Caitanya Mahāprabhu saw Lord Kṛṣṇa standing with His beautiful body curved in three places, holding His flute to His lips. Wearing yellow garments and garlands of forest flowers, He was enchanting even to Cupid.

Antya TEXT 14.19

maṇḍalī-bandhe gopī-gaṇa karena nartana

madhye rādhā-saha nāce vrajendra-nandana //CC Antya, 14.19//

SYNONYMS

maṇḍalī-bandhe—in a circle; gopī-gaṇa—the gopīs; karena nartana—engaged in dancing; madhye—in the middle; rādhā-saha—with Śrīmatī Rādhārāṇī; nāce—dances; vrajendra-nandana—Kṛṣṇa, the son of Mahārāja Nanda.

TRANSLATION

The gopīs were dancing in a circle, and in the middle of that circle, Kṛṣṇa, the son of Mahārāja Nanda, danced with Rādhārāṇī.

Antya TEXT 14.20

dekhi' prabhu sei rase āviṣṭa hailā

'vṛndāvane kṛṣṇa pāinu'--ei jñāna kailā //CC Antya, 14.20//

SYNONYMS

dekhi'-seeing; prabhu—Śrī Caitanya Mahāprabhu; sei—that; rase—in the transcendental mellow; āviṣṭa hailā—became overwhelmed; vṛndāvane—in

Vṛndāvana; kṛṣṇa pāinu—I have gotten Kṛṣṇa; ei—this; jñāna kailā—He thought.

TRANSLATION

Seeing this, Śrī Caitanya Mahāprabhu was overwhelmed with the transcendental mellow of the rāsa dance, and He thought, "Now I am with Kṛṣṇa in Vṛndāvana."

Antya TEXT 14.21

prabhura vilamba dekhi' govinda jāgāilā

jāgile 'svapna'-jñāna haila, prabhu duḥkhī hailā //CC Antya, 14.21//

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; vilamba—delay; dekhi'-seeing; govinda jāgāilā—caused to awaken; jāgile—when He awoke; svapna-jñāna haila—could understand that it was a dream; prabhu—Śrī Caitanya Mahāprabhu; duḥkhī hailā—became unhappy.

TRANSLATION

When Govinda saw that the Lord had not yet risen, he awakened Him. Understanding that He had only been dreaming, the Lord was somewhat unhappy.

Antya TEXT 14.22

dehābhyāse nitya-kṛtya kari' samāpana

kāle yāi' kailā jagannātha daraśana //CC Antya, 14.22//

SYNONYMS

deha-abhyāse—as a habit; nitya-kṛtya—the daily duties; kari' samāpana—finishing; kāle—at the proper time; yāi'-going; kailā—performed; jagannātha daraśana—seeing Lord Jagannātha.

TRANSLATION

Śrī Caitanya Mahāprabhu performed His customary daily duties, and at the usual time He went to see Lord Jagannātha in the temple.

Antya TEXT 14.23

yāvat kāla darśana karena garuḍera pāche

prabhura āge darśana kare loka lākhe lākhe //CC Antya, 14.23//

SYNONYMS

yāvat kāla—as long as; darśana—seeing; karena—performs; garuḍera pāche—from the back of the Garuḍa column; prabhura āge—in front of Śrī Caitanya Mahāprabhu; darśana kare—see; loka—people; lākhe lākhe—in hundreds of thousands.

TRANSLATION

As He viewed Lord Jagannātha from behind the Garuḍa column, hundreds and thousands of people in front of Him were seeing the Deity.

Antya TEXT 14.24

uḍiyā eka strī bhīḍe darśana nā pāñā

garuḍe caḍi' dekhe prabhura skandhe pada diyā //CC Antya, 14.24//

SYNONYMS

uḍiyā—a native of Orissa; eka—one; strī—woman; bhīḍe—in the crowd; darśana nā pāñā—being unable to see; garuḍe caḍi'-climbing up the column of Garuḍa; dekhe—sees; prabhura—of Śrī Caitanya Mahāprabhu; skandhe—on the shoulder; pada—her foot; diyā—placing.

TRANSLATION

Suddenly, a woman from Orissa, unable to see Lord Jagannātha because of the crowd, climbed the column of Garuḍa, placing her foot on Śrī Caitanya Mahāprabhu's shoulder.

Antya TEXT 14.25

dekhiyā govinda āste-vyaste strīke varjilā

tāre nāmāite prabhu govinde niṣedhilā //CC Antya, 14.25//

SYNONYMS

dekhiyā—seeing; govinda—the personal servant of Śrī Caitanya Mahāprabhu; āste-vyaste—with great haste; strīke—the woman; varjilā—got down; tāre—her; nāmāite—to get down; prabhu—Śrī Caitanya Mahāprabhu; govinde—Govinda; niṣedhilā—forbade.

TRANSLATION

When he saw this, Caitanya Mahāprabhu's personal secretary, Govinda, hastily got her down from her position. Śrī Caitanya Mahāprabhu, however, chastised him for this.

PURPORT

Because Garuḍa is the carrier of Lord Viṣṇu, he is the supreme Vaiṣṇava. Therefore to touch his body with one's feet or to climb the column of Garuḍa is certainly a vaiṣṇava-aparādha, an offense to a Vaiṣṇava. The woman was also offensive to Kṛṣṇa by putting her foot on the shoulder of Śrī Caitanya Mahāprabhu. Seeing all these offenses, Govinda very hastily made her get down.

Antya TEXT 14.26

'ādi-vasyā' ei strīre nā kara varjana

karuka yatheṣṭa jagannātha daraśana //CC Antya, 14.26//

SYNONYMS

ādi-vasyā—uncivilized; ei—this; strīre—woman; nā kara varjana—do not forbid; karuka—let her do; yathā-iṣṭa—as desired; jagannātha daraśana—seeing Lord Jagannātha.

TRANSLATION

Śrī Caitanya Mahāprabhu said to Govinda, "O ādi-vasyā [uncivilized man], do not forbid this woman to climb the Garuḍa-stambha. Let her see Lord Jagannātha to her satisfaction."

PURPORT

For an explanation of the word ādi-vasyā, refer to Antya-līlā, Chapter Ten, verse 116.

Antya TEXT 14.27

āste-vyaste sei nārī bhūmete nāmīlā

mahāprabhure dekhi' tāñra caraṇa vandilā //CC Antya, 14.27//

SYNONYMS

āste-vyaste—in great haste; sei nārī—that woman; bhūmete—on the ground; nāmīlā—got down; mahāprabhure dekhi'-seeing Śrī Caitanya Mahāprabhu; tāñra—His; caraṇa vandilā—begged pardon at the lotus feet.

TRANSLATION

When the woman came to her senses, however, she quickly climbed back down to the ground and, seeing Śrī Caitanya Mahāprabhu, immediately begged at His lotus feet for forgiveness.

Antya TEXT 14.28

tāra ārti dekhi' prabhu kahite lāgilā

"eta ārti jagannātha more nāhi dilā! //CC Antya, 14.28//

SYNONYMS

tāra—her; ārti—eagerness; dekhi'-seeing; prabhu—Śrī Caitanya Mahāprabhu; kahite lāgilā—began to speak; eta ārti—so much eagerness; jagannātha—Lord Jagannātha; more—unto Me; nāhi dilā—did not bestow.

TRANSLATION

Seeing the woman's eagerness, Śrī Caitanya Mahāprabhu said, "Lord Jagannātha has not bestowed so much eagerness upon Me.

PURPORT

The woman was so eager to see Lord Jagannātha that she forgot she was offending the feet of a Vaiṣṇava by climbing the column of Garuḍa. She also neglected to consider that by putting her foot on the shoulder of Śrī Caitanya Mahāprabhu, she offended the Supreme Personality of Godhead. These are both grievous offenses that displease the Supreme Lord and Vaiṣṇavas. She was so eager to see Lord Jagannātha, however, that she committed all these offenses obliviously. Śrī Caitanya Mahāprabhu praised her eagerness; He regretted that Lord Jagannātha had not bestowed such great eagerness upon Him.

Antya TEXT 14.29

jagannāthe āviṣṭa ihāra tanu-mana-prāṇe

mora skandhe pada diyāche, tāho nāhi jāne //CC Antya, 14.29//

SYNONYMS

jagannāthe—in Lord Jagannātha; āviṣṭa—fully absorbed; ihāra—of this woman; tanu—body; mana—mind; prāṇe—life; mora skandhe—upon My shoulder; pada—foot; diyāche—has put; tāho—she; nāhi jāne—did not understand.

TRANSLATION

"She has fully absorbed her body, mind and life in Lord Jagannātha. Therefore she was unaware that she was putting her foot on My shoulder.

Antya TEXT 14.30

aho bhāgyavatī ei, vandi ihāra pāya

ihāra prasāde aiche ārti āmāra vā haya" //CC Antya, 14.30//

SYNONYMS

aho—alas; bhāgyavatī—very, very fortunate; ei—she; vandi—let Me offer prayers; ihāra pāya—at her feet; ihāra prasāde—by her favor; aiche—such; ārti—eagerness; āmāra vā haya—may be Mine.

TRANSLATION

"Alas! How fortunate this woman is! I pray at her feet that she favor Me with her great eagerness to see Lord Jagannātha."

Antya TEXT 14.31

pūrve āsi' yabe kailā jagannātha daraśana

jagannāthe dekhe--sākṣāt vrajendra-nandana //CC Antya, 14.31//

SYNONYMS

pūrve—before this; āsi'-coming; yabe—when; kailā—executed; jagannātha daraśana—seeing Lord Jagannātha; jagannāthe dekhe—sees Lord Jagannātha; sākṣāt vrajendra-nandana—personally the son of Mahārāja Nanda.

TRANSLATION

Just previously, Śrī Caitanya Mahāprabhu had been seeing Lord Jagannātha as the son of Mahārāja Nanda, Kṛṣṇa, in person.

Antya TEXT 14.32

svapnera darśanāveśe tad-rūpa haila mana

yāhān tāhān dekhe sarvatra muralī-vadana //CC Antya, 14.32//

SYNONYMS

svapnera—of the dream; darśana-āveśe—by being fully absorbed in the vision; tat-rūpa—like that; haila mana—the mind became; yāhān tāhān—anywhere and everywhere; dekhe—sees; sarvatra—all around; muralī-vadana—Kṛṣṇa with His flute to His mouth.

TRANSLATION

Becoming fully absorbed in that vision, Śrī Caitanya Mahāprabhu had assumed the mood of the gopīs, so much so that everywhere He looked He saw Kṛṣṇa standing with His flute to His lips.

Antya TEXT 14.33

ebe yadi strīre dekhi' prabhura bāhya haila

jagannātha-subhadrā-balarāmera svarūpa dekhila //CC Antya, 14.33//

SYNONYMS

ebe—now; yadi—when; strīre—the woman; dekhi'-seeing; prabhura—of Śrī Caitanya Mahāprabhu; bāhya haila—there was external consciousness; jagannātha—Lord Jagannātha; subhadrā—His sister, Subhadrā; balarāmera—and of His elder brother, Balarāma; sva-rūpa—forms; dekhila—saw.

TRANSLATION

After seeing the woman, the Lord's external consciousness returned, and He saw the original Deity forms of Lord Jagannātha, Subhadrā and Lord Balarāma.

Antya TEXT 14.34

kurukṣetre dekhi' kṛṣṇe aiche haila mana

'kāhāṇ kurukṣetre āilāṇa, kāhāṇ vṛndāvana' //CC Antya, 14.34//

SYNONYMS

kurukṣetre—in Kurukṣetra; dekhi'-seeing; kṛṣṇe—Lord Kṛṣṇa; aiche—in that way; haila mana—became His mind; kāhāṇ—where; kurukṣetre āilāṇa—I have come to Kurukṣetra; kāhāṇ—where; vṛndāvana—Vṛndāvana.

TRANSLATION

When He saw the Deities, Lord Caitanya thought He was seeing Kṛṣṇa in Kurukṣetra. He wondered, "Have I come to Kurukṣetra? Where is Vṛndāvana?"

Antya TEXT 14.35

prāpta-ratna hārāṇā aiche vyagra ha-ilā

viṣaṇṇa haṇā prabhu nija-vāsā āilā //CC Antya, 14.35//

SYNONYMS

prāpta-ratna—the achieved jewel; hārāṇā—having lost; aiche—in that way; vyagra ha-ilā—became very agitated; viṣaṇṇa haṇā—being morose; prabhu—Śrī Caitanya Mahāprabhu; nija—own; vāsā—to His residential place; āilā—returned.

TRANSLATION

Lord Caitanya grew very agitated, like a person who has just lost a recently acquired jewel. Then He became very morose and returned home.

Antya TEXT 14.36

bhūmira upara vasi' nija-nakhe bhūmi likhe

aśru-gaṅgā netre vahe, kichui nā dekhe //CC Antya, 14.36//

SYNONYMS

bhūmira upara—on the ground; vasi'-sitting down; nija-nakhe—with His nails; bhūmi likhe—marked the ground; aśru-gaṅgā—a flow of tears like the Ganges; netre—in the eyes; vahe—flows; kichui—anything; nā dekhe—could not see.

TRANSLATION

Śrī Caitanya Mahāprabhu sat down on the ground and began to mark it with His nails. He was blinded by tears, which flowed from His eyes like the Ganges.

Antya TEXT 14.37

'pāiluṅ vṛndāvana-nātha, punaḥ hārāiluṅ

ke mora nileka kṛṣṇa? kāhāṅ mui āinu'? //CC Antya, 14.37//

SYNONYMS

pāiluṅ—I got; vṛndāvana-nātha—the Supreme Lord of Vṛndāvana; punaḥ—again; hārāiluṅ—I have lost; ke—who; mora—My; nileka—took away; kṛṣṇa—Lord Kṛṣṇa; kāhāṅ—where; mui āinu—have I come.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "I found Kṛṣṇa, the Lord of Vṛndāvana, but I have lost Him again. Who has taken My Kṛṣṇa? Where have I come?"

PURPORT

These are the feelings of Śrīmatī Rādhārāṇī. First Lord Caitanya felt that He had been taken to Vṛndāvana, where He saw Kṛṣṇa's rāsa dance with the gopīs. Then He was brought to Kurukṣetra to see Lord Jagannātha, His sister (Subhadrā) and Lord Balarāma. Śrī Caitanya Mahāprabhu lost Vṛndāvana and Kṛṣṇa, the master of Vṛndāvana. At this time, Caitanya Mahāprabhu experienced divyonmāda, transcendental madness in separation from Kṛṣṇa. At Kurukṣetra, Kṛṣṇa displays His opulence, whereas in Vṛndāvana He is in His original position. Kṛṣṇa never goes even a step away from Vṛndāvana; therefore Kurukṣetra is less important for the gopīs than Vṛndāvana.

Although devotees who worship Kṛṣṇa in opulence (His Vaikuṇṭha aspect) may prefer to see Lord Kṛṣṇa at Kurukṣetra along with Subhadrā and Balarāma, the gopīs want to see Kṛṣṇa in Vṛndāvana, performing the rāsa dance with Śrīmatī Rādhārāṇī. Śrī Caitanya Mahāprabhu showed by practical example how one can cultivate the mood of Rādhārāṇī and the other gopīs in separation from Kṛṣṇa. Devotees absorbed in this mood do not like to see Kṛṣṇa anywhere else but Vṛndāvana. Therefore Śrī Caitanya Mahāprabhu lamented, "I found Kṛṣṇa in Vṛndāvana, and now I have again lost Him and come to Kurukṣetra." Unless one

is a very highly advanced devotee, he cannot understand these intricate feelings. The author of Śrī Caitanya-caritāmṛta, however, has tried to explain this divyonmāda as far as possible, and it is our duty simply to appreciate it as far as possible. Therefore the author has made the following request in verse 11:

tāte viśvāsa kari' śuna bhāvera varṇana

ha-ibe bhāvera jñāna, pāibā prema-dhana

"My dear readers, simply try to hear this description with faith and love. That will help you to understand transcendental ecstasy, and at last you will achieve love of Godhead very easily."

Antya TEXT 14.38

svapnāveśe preme prabhura gara gara mana

bāhya haile haya--yena hārāila dhana //CC Antya, 14.38//

SYNONYMS

svapna-āveśe—when absorbed in dreams; preme—in love of Kṛṣṇa; prabhura—of Śrī Caitanya Mahāprabhu; gara gara—fully absorbed; mana—mind; bāhya haile—when He awakens; haya—it is; yena—as if; hārāila—He has lost; dhana—something very precious.

TRANSLATION

When Śrī Caitanya Mahāprabhu dreamed of the rāsa dance, He was fully absorbed in transcendental bliss, but when His dream broke, He thought He had lost a precious jewel.

Antya TEXT 14.39

unmattera prāya prabhu karena gāna-nṛtya

dehera svabhāve karena snāna-bhojana-kṛtya //CC Antya, 14.39//

SYNONYMS

unmattera prāya—as if mad; prabhu—Śrī Caitanya Mahāprabhu; karena—performs; gāna-nṛtya—singing and dancing; dehera—of the body; svabhāve—by nature; karena—carries out; snāna—bathing; bhojana—eating; kṛtya—duties.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu would chant and dance, always absorbed in the bliss of transcendental madness. He carried out the necessities of the body, such as eating and bathing, merely out of habit.

Antya TEXT 14.40

rātri haile svarūpa-rāmānande lañā

āpana manera bhāva kahe ughāḍiyā //CC Antya, 14.40//

SYNONYMS

rātri haile—when there was night; svarūpa—Svarūpa Dāmodara Gosvāmī; rāmānande—Rāmānanda Rāya; lañā—taking together; āpana manera—of His own mind; bhāva—the ecstatic feelings; kahe—speaks; ughāḍiyā—revealing.

TRANSLATION

At night, Lord Caitanya would reveal to Svarūpa Dāmodara and Rāmānanda Rāya the ecstatic feelings of His mind.

Antya TEXT 14.41

prāpta-praṇaṣṭācyuta-vitta ātmā

yayau viṣādojjhita-deha-gehaḥ

grhīta-kāpālīka-dharmako me

vṛndāvanam sendriya-śiṣya-vṛndaḥ //CC Antya, 14.41//

SYNONYMS

prāpta—achieved; praṇaṣṭa—lost; acyuta—Kṛṣṇa; vittaḥ—the treasure; ātmā—mind; yayau—went; viṣāda—by lamentation; ujjhita—given up; deha-gehaḥ—body and home; grhīta—accepted; kāpālīka-dharmako—the religious principles of a kāpālīka-yogī, a kind of mendicant; me—My; vṛndāvanam—to Vṛndāvana; sa—with; indriya—senses; śiṣya-vṛndaḥ—disciples.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "At first My mind somehow achieved the

treasure of Kṛṣṇa, but it again lost Him. Therefore it gave up My body and home because of lamentation and accepted the religious principles of a kāpālīka-yogī. Then My mind went to Vṛndāvana with its disciples, My senses., "

PURPORT

This verse is clearly metaphorical.

Antya TEXT 14.42

prāpta-ratna hārāñā, tāra guṇa sañariyā,
mahāprabhu santāpe vihvala
rāya-svarūpera kaṇṭha dhari', kahe 'hāhā hari hari',
dhairya gela, ha-ilā capala //CC Antya, 14.42//

SYNONYMS

prāpta—acquired; ratna—gem; hārāñā—having lost; tāra—of it; guṇa—attributes; sañariyā—remembering; mahāprabhu—Śrī Caitanya Mahāprabhu; santāpe—in lamentation; vihvala—overwhelmed; rāya—of Rāmānanda Rāya; svarūpera—of Svarūpa Dāmodara Gosvāmī; kaṇṭha dhari'-catching the necks; kahe—said; hāhā hari hari—alas, where is Hari, where is Hari; dhairya—patience; gela—lost; ha-ilā capala—became restless.

TRANSLATION

Having lost His acquired gem, Śrī Caitanya Mahāprabhu became overwhelmed with lamentation by remembering its attributes. Then, grasping the necks of Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī, He cried, "Alas, where is My Lord Hari? Where is Hari?" Finally He became restless and lost all patience.

Antya TEXT 14.43

"śuna, bāndhava, kṛṣṇera mādhuṛī
yāra lobhe mora mana, chāḍi' loka-veda-dharma,
yogī hañā ha-ila bhikhārī //CC Antya, 14.43//

SYNONYMS

śuna—please hear; bāndhava—My friends; kṛṣṇera mādhurī—the sweetness of Lord Kṛṣṇa; yāra—for which; lobhe—by the greed; mora mana—My mind; chāḍi'-giving up; loka-veda-dharma—social and Vedic religious principles; yogī hañā—having become a yogī; ha-ila bhikhārī—has become a beggar.

TRANSLATION

"My dear friends," He said, "please hear of Kṛṣṇa's sweetness. Because of a great desire for that sweetness, My mind has given up all social and Vedic religious principles and taken to the profession of begging, exactly like a mystic yogī.

Antya TEXT 14.44

kṛṣṇa-līlā-maṇḍala, śuddha śaṅkha-kunḍala,
gaḍiyāche śuka kārīkara
sei kunḍala kāṇe pari', tṛṣṇā-lāu-thālī dhari',
āśā-jhuli kāndhera upara //CC Antya, 14.44//

SYNONYMS

kṛṣṇa-līlā-maṇḍala—the ring of the pastimes of Kṛṣṇa; śuddha—pure; śaṅkha-kunḍala—an earring of conchshell; gaḍiyāche—has manufactured; śuka—Śukadeva Gosvāmī; kārīkara—craftsman; sei kunḍala—that earring; kāṇe pari,—putting on the ear; tṛṣṇā—aspiration; lāu—of squash or gourd; thālī—the bowl; dhari'-taking; āśā—expectation; jhuli—bag; kāndhera upara—on the shoulder.

TRANSLATION

"The ring of Kṛṣṇa's rāsa-līlā, manufactured by Śukadeva Gosvāmī, the most auspicious craftsman, is as pure as an earring made from a conchshell. The yogī of My mind is wearing that earring upon his ear. From a gourd he has carved out the bowl of My aspirations, and he has taken the bag of My expectations on his shoulder.

Antya TEXT 14.45

cintā-kānthā uḍhi gāya, dhūli-vibhūti-malina-kāya,
'hāhā kṛṣṇa' pralāpa-uttara

udvega dvādaśa hāte, lobhera jhulani mātthe,

bhikṣābhāve kṣīṇa kalevara //CC Antya, 14.45//

SYNONYMS

cintā—of anxiety; kānthā—the torn quilt; uḍhi—covering; gāya—on the body; dhūli—dust; vibhūti—ashes; malina-kāya—dirty body; hāhā—alas; kṣṇa—Kṛṣṇa; pralāpa-uttara—crazy replies; udvega—distress; dvādaśa—twelve (bangles); hāte—on the wrist; lobhera—of greed; jhulani—turban; mātthe—on the head; bhikṣā-abhāve—in the absence of alms; kṣīṇa—skinny; kalevara—body.

TRANSLATION

"The yogī of My mind wears the torn quilt of anxiety on his dirty body, which is covered with dust and ashes. His only words are, 'Alas! Kṛṣṇa!' He wears twelve bangles of distress on his wrist and a turban of greed on his head. Because he has not eaten anything, he is very thin.

Antya TEXT 14.46

vyāsa, śukādi yogi-gaṇa, kṣṇa ātmā nirañjana,

vraje tāñra yata līlā-gaṇa

bhāgavatādi śāstra-gaṇe, kariyāche varṇane,

sei tarjā paḍe anukṣaṇa //CC Antya, 14.46//

SYNONYMS

vyāsa—Dvaipāyana Vyāsa; śuka-ādi—and other sages, such as Śukadeva Gosvāmī; yogi-gaṇa—great mystic yogīs; kṣṇa—Lord Kṛṣṇa; ātmā—the Supersoul; nirañjana—without material contamination; vraje—in Vṛndāvana; tāñra—His; yata—all; līlā-gaṇa—pastimes; bhāgavata-ādi—Śrīmad-Bhāgavatam and others; śāstra-gaṇe—in revealed scriptures; kariyāche varṇane—have described; sei tarjā—that competition of poetry between two parties; paḍe—reads; anukṣaṇa—every moment.

TRANSLATION

"The great yogī of My mind always studies the poetry and discussions of Lord

Kṛṣṇa's Vṛndāvana pastimes. In the Śrīmad-Bhāgavatam and other scriptures, great saintly yogīs like Vyāsadeva and Śukadeva Gosvāmī have described Lord Kṛṣṇa as the Supersoul, beyond all material contamination.

Antya TEXT 14.47

daśendriye śiṣya kari', 'mahā-bāula' nāma dhari',
śiṣya lañā karila gamana
mora deha sva-sadana, viṣaya-bhoga mahā-dhana,
saba chāḍi' gelā vṛndāvana //CC Antya, 14.47//

SYNONYMS

daśa-indriye—the ten senses; śiṣya kari'-making disciples; mahā-bāula—of a great mendicant; nāma dhari'-taking the name; śiṣya lañā—taking disciples; karila gamana—has gone; mora—My; deha—body; sva-sadana—own home; viṣaya-bhoga—material enjoyment; mahā-dhana—great treasure; saba chāḍi'-leaving aside everything; gelā vṛndāvana—has gone to Vṛndāvana.

TRANSLATION

"The mystic yogī of My mind has assumed the name Mahābāula and made disciples of My ten senses. Thus My mind has gone to Vṛndāvana, leaving aside the home of My body and the great treasure of material enjoyment.

PURPORT

Śrī Caitanya Mahāprabhu compares His mind to one of the mystic yogīs known as bāula, who makes at least ten disciples.

Antya TEXT 14.48

vṛndāvane prajā-gaṇa, yata sthāvara-jaṅgama,
vṛkṣa-latā gr̥hastha-āśrame
tāra ghare bhikṣāṭana, phala-mūla-patrāśana,
ei vṛtti kare śiṣya-sane //CC Antya, 14.48//

SYNONYMS

vṛndāvane—in Vṛndāvana; prajā-gaṇa—the citizens; yata—all; sthāvara-jaṅgama—nonmoving and moving; vṛkṣa-latā—the trees and creepers; gr̥hasthā-āśrame—in household life; tāra ghare—at his house; bhikṣā-āṭana—begging from door to door; phala-mūla-patra—fruits, roots and leaves; āsana—eating; ei vṛtti—this business; kare—performs; śiṣya-sane—with the disciples.

TRANSLATION

"In Vṛndāvana, he goes from door to door begging alms with all his disciples. He begs from both the moving and the inert inhabitants—the citizens, the trees and the creepers. In this way he lives on fruits, roots and leaves.

Antya TEXT 14.49

kṛṣṇa-guṇa-rūpa-rasa, gandha, śabda, paraśa,
se sudhā āsvāde gopī-gaṇa
tā-sabāra grāsa-śeṣe, āni' pañcendriya śiṣye,
se bhikṣāya rākhena jīvana //CC Antya, 14.49//

SYNONYMS

kṛṣṇa—of Lord Kṛṣṇa; guṇa-rūpa-rasa—attributes, beauty and sweetness; gandha śabda paraśa—aroma, sound and touch; se sudhā—that nectar; āsvāde—taste; gopī-gaṇa—all the gopīs; tā-sabāra—of all of them; grāsa-śeṣe—remnants of food; āni'-bringing; pañca-indriya—five senses; śiṣye—the disciples; se bhikṣāya—by such alms; rākhena—maintain; jīvana—life.

TRANSLATION

"The gopīs of Vrajabhūmi always taste the nectar of Kṛṣṇa's attributes, His beauty, His sweetness, His aroma, the sound of His flute and the touch of His body. My mind's five disciples, the senses of perception, gather the remnants of that nectar from the gopīs and bring them to the yogī of My mind. The senses maintain their lives by eating those remnants.

Antya TEXT 14.50

śūnya-kuñja-maṇḍapa-koṇe, yogābhyāsa kṛṣṇa-dhyāne,
tāhān rahe lañā śiṣya-gaṇa

kṛṣṇa ātmā nirañjana, sākṣāt dekhite mana,
dhyāne rātri kare jāgaraṇa //CC Antya, 14.50//

SYNONYMS

śūnya-kuñja-maṇḍapa-koṇe—in the corner of a pavilion in a solitary garden;
yoga-abhyāsa—practice of mystic yoga; kṛṣṇa-dhyāne—by meditating on Kṛṣṇa;
tāhān—there; rahe—remains; lañā—taking; śiṣya-gaṇa—disciples; kṛṣṇa—Lord
Kṛṣṇa; ātmā—the Supersoul; nirañjana—without material contamination; sākṣāt
—directly; dekhite—to see; mana—mind; dhyāne—in meditation; rātri—at
night; kare jāgaraṇa—keeps awake.

TRANSLATION

"There is a solitary garden where Kṛṣṇa enjoys His pastimes, and in one corner of a pavilion in that garden, the yogī of My mind, along with his disciples, practices mystic yoga. Wanting to see Kṛṣṇa directly, this yogī remains awake throughout the night, meditating on Kṛṣṇa who is the Supersoul, uncontaminated by the three modes of nature.

Antya TEXT 14.51

mana kṛṣṇa-viyogī, duḥkhe mana haila yogī,
se viyoge daśa daśā haya
se daśāya vyākula hañā, mana gela palāñā,
śūnya mora śarīra ālaya" //CC Antya, 14.51//

SYNONYMS

mana—the mind; kṛṣṇa-viyogī—bereft of Kṛṣṇa's association; duḥkhe—in unhappiness; mana—the mind; haila—became; yogī—a mystic yogī; se viyoge—by that feeling of separation; daśa—ten; daśā—transcendental transformations; haya—there are; se daśāya—by those transcendental transformations; vyākula hañā—being very agitated; mana—the mind; gela—went away; palāñā—fleeing; śūnya—void; mora—My; śarīra—body; ālaya—place of residence.

TRANSLATION

"When My mind lost the association of Kṛṣṇa and could no longer see Him, he became depressed and took up mystic yoga. In the void of separation from Kṛṣṇa, he experienced ten transcendental transformations. Agitated by these transformations, My mind fled, leaving My body, his place of residence, empty. Thus I am completely in trance."

PURPORT

In this verse, the outward activities of the kāpālīka mendicants have been described, but not their actual life. The kāpālīka mendicants are tantric materialists who carry skulls in their hands. They are not Vaiṣṇavas and have nothing to do with spiritual life. Therefore they are untouchable. Only an outward comparison has been made between the mind and their activities, but their behavior should never be imitated.

Antya TEXT 14.52

kṛṣṇera viyoge gopīra daśa daśā haya

sei daśa daśā haya prabhura udaya //CC Antya, 14.52//

SYNONYMS

kṛṣṇera viyoge—by separation from Kṛṣṇa; gopīra—of the gopīs; daśa daśā—ten kinds of transcendental transformations of the body; haya—there are; sei—those; daśa daśā—ten kinds of transcendental transformations; haya—are; prabhura udaya—visible in the body of Śrī Caitanya Mahāprabhu.

TRANSLATION

When the gopīs felt separation from Kṛṣṇa, they experienced ten kinds of bodily transformations. These same symptoms appeared on the body of Śrī Caitanya Mahāprabhu.

Antya TEXT 14.53

cintātra jāgarodvegau

tānavam malināṅgatā

pralāpo vyādhir unmādo

moho mṛtyur daśā daśa //CC Antya, 14.53//

SYNONYMS

cintā—anxiety; atra—here (because of separation from Kṛṣṇa); jāgara—wakefulness; udvegau—and mental agitation; tānavam—thinness; malina-aṅgatā—an unclean, almost dirty state of the body; pralāpaḥ—talking like a madman; vyādhiḥ—disease; unmādaḥ—madness; mohāḥ—illusion; mṛtyuḥ—death; daśā—conditions; daśa—ten.

TRANSLATION

"The ten bodily transformations resulting from separation from Kṛṣṇa are anxiety, wakefulness, mental agitation, thinness, uncleanliness, talking like a madman, disease, madness, illusion and death."

PURPORT

This verse is part of a description of Śrīmatī Rādhārāṇī's different traits from Ujjvala-nīlamanī by Śrīla Rūpa Gosvāmī. In this book, he elaborately explains the ten symptoms as follows.

Cintā. As stated in the Haṁsadūta:

yadā yāto gopī-hṛdaya-madano nanda-sadanān
mukundo gāndinyās tanayam anurundhan madhu-purīm
tadāmāṅkṣīc cintā-sariti ghana-ghūrṇāparicayair
agādhāyām vādhāmaya-payasi rādhā virahiṇī

"At the request of Akrūra, Kṛṣṇa and Balarāma left the house of Nanda Mahārāja for Mathurā. At that time, Śrīmatī Rādhārāṇī's mind was disrupted, and She became almost mad because of extreme separation from Kṛṣṇa. She experienced great mental pain and agitation, which caused Her to drown in mental speculation in the river of anxiety. She thought, 'Now I am going to die, and when I die, Kṛṣṇa will surely come back to see Me again. But when He hears of My death from the people of Vṛndāvana, He will certainly be very unhappy. Therefore I shall not die.' " This is the explanation of the word cintā.

Jāgara. As stated in the Padyāvalī:

yāḥ paśyanti priyam svapne
dhanyāstāḥ sakhi yoṣitaḥ

asmākaṁ tu gate kṛṣṇe

gatā nidrāpi vairiṇī

Thinking Herself very unfortunate, Śrīmatī Rādhārāṇī addressed Her very dear friend Viśākhā, "My dear friend, if I could see Kṛṣṇa in My dreams, I would certainly be glorified for My great fortune. But what can I do? Sleep also plays mischievously with Me. Indeed, it has become My enemy. Therefore I have not slept since the departure of Kṛṣṇa."

Udvega. This word is also explained in the Haṁsadūta as follows:

mano me hā kaṣṭhaṁ jvalati kim ahaṁ hanta karavai

na pāraṁ nāvāraṁ sumukhi kalayāṁ yasya jaladheḥ

iyaṁ vande mūrdhnā sapadi tam upāyaṁ kathaya me

parāmr̥ṣye yasmād dhṛti-kaṇikayāpi kṣaṇi-kayā

Śrīmatī Rādhārāṇī addressed Lalitā, "My dear beautiful-faced Lalitā, I cannot express how My heart is burning. It is a great, unfathomable ocean of anxiety. Still, I wish to offer My obeisances at your lotus feet. What shall I do? Please consider My condition and advise Me how I can become peaceful. That is My desire."

Tānava is described as follows:

udañcad-vaktrāmbhoruha-vikṛtir antaḥ-kulaṣitā

sadāhārābhāva-glapita-kucakokā yadu-pate

viśuṣyanti rādhā tava viraha-tāpād anudinaṁ

nidāghe kuly eva kraśima-paripākaṁ prathayati

When Uddhava returned to Mathurā after visiting Vṛndāvana, Lord Kṛṣṇa inquired from him about Rādhārāṇī and Viśākhā. Uddhava replied as follows: "Consider the condition of the gopīs! Śrīmatī Rādhārāṇī especially is in a very painful condition because of separation from You. She has grown skinny, and Her bodily luster is almost gone. Her heart is immersed in pain, and because She has given up eating, Her breast has become black, as if diseased. Because of separation from You, all the gopīs, especially Rādhārāṇī, appear like dried-up

water holes under the scorching heat of the sun."

Malina-aṅgatā is described as follows:

hima-visara-viśīrṇāmbhoja-tulyānana-śrīḥ

khara-marud-aparajyad-bandhu-jīvopamauṣṭhī

agha-hara śarad-arkottāpitendīvarākṣī

tava viraha-vipatti-mlāpitāsīd viśākhā

Uddhava said to Kṛṣṇa, "O most auspicious Kṛṣṇa, please hear me. The tribulation caused by Your absence has made Viśākhā languid. Her lips tremble like trees in a strong wind. Her beautiful face is like a lotus flower that has withered under the snow, and Her eyes are like lotus petals scorched by the heat of the autumn sun."

Pralāpa is explained in Lalita-mādhava as follows:

kva nanda-kula-candramāḥ kva śikhi-candra-kālaṅkṛtiḥ

kva manda-muralī-ravaḥ kva nu surendra-nīla-dyutiḥ

kva rāsa-rasa-tāṇḍavī kva sakhi jīva-rakṣauṣadhir

nidhir mama suhṛttamaḥ kva tava hanta hā dhig-vidhiḥ

This is Śrīmatī Rādhārāṇī's lamentation for Her beloved Kṛṣṇa, who was away from home. A woman whose husband has left home and gone to a foreign land is called proṣita-bhartṛkā. Lamenting for Kṛṣṇa in the same way as such a woman laments for her husband, Śrīmatī Rādhārāṇī said, "My dear friend, where is the glory of the family of Mahārāja Nanda, who wears a half-moon ornament on His head? Where is Kṛṣṇa, whose hue is like that of the indranīla jewel and who plays so nicely on His flute? Where is your friend, the best of all men, so expert in dancing in the circle of the rāsa dance? Where is He who is the real medicine to save Me from dying of heart disease? I must condemn Providence, for he has caused Me so many tribulations by separating Me from Kṛṣṇa."

Vyādhi is also described in Lalita-mādhava:

uttāpī puṭa-pākato 'pi garala-grāmād api kṣobhaṇo

dambholer api duḥsahaḥ kaṭur alaṁ hṛn-magna-sūlyād api

tīvraḥ prauḍha-visūcikāni-cayato 'py uccair mamāyaṁ balī

marmāṇy adya bhinatti gokula-pater viśleṣa-janmā jvaraḥ

Being greatly afflicted by the pain of separation from Kṛṣṇa, Śrīmatī Rādhārāṇī said, "My dear Lalitā, kindly hear Me. I cannot bear suffering the fever of separation from Kṛṣṇa, nor can I explain it to you. It is something like gold melting in an earthen box. This fever produces more distress than poison, and it is more piercing than a thunderbolt. I suffer exactly like someone almost dead from cholera. To be giving Me so much pain, this fever must be very strong indeed."

Unmāda is explained as follows:

bhramati bhavana-garbhe nirnimittaṁ hasantī

prathayati tava vārtāṁ cetanācetaneṣu

luthati ca bhuvi rādhā kampitāṅgī murāre

viṣama-viraha-khedodgāri-vibhrānta-cittā

Uddhava said to Kṛṣṇa, "My dear Kṛṣṇa, all the gopīs are so afflicted by Your absence that they have become almost mad. O Murāri, at home Śrīmatī Rādhārāṇī laughs unnecessarily and, like a madwoman, inquires about You from every entity without distinction, even from the stones. She rolls on the ground, unable to bear the agony of Your absence."

Moha is explained as follows:

nirundhe dainyābdhiṁ harati guru-cintā paribhavaṁ

vilumpaty unmādaṁ sthagayati balād bāṣpa-laharīm

idānīm kaṁsāre kuvalaya-dṛśaḥ kevalam idaṁ

vidhatte sāvityaṁ tava viraha-mūrcchā-sahacarī

Lalitā wrote Kṛṣṇa the following letter on Śrīmatī Rādhārāṇī's behalf: "My dear Kṛṣṇa, separation from You has greatly agitated Śrīmatī Rādhārāṇī's mind, and She has fallen unconscious on the ground. O enemy of Kaṁsa, You have now become a first-class politician, and therefore You can supposedly give relief to everyone. Therefore please consider the plight of Śrīmatī Rādhārāṇī, or very soon You will hear of Her death. Maybe at that time You will lament, although

now You are jubilant."

Mṛtyu is explained in the Haṁsadūta:

aye rāsa-kṛīḍā-rasika mama sakhyam nava-navā

purā baddhā yena praṇaya-laharī hanta gahanā

sa cen muktāpekṣas tvam asi dhig imām tūlaśakalam

yad etasyā nāsā-nihitam idam adyāpi calati

In the following letter, Lalitā chastised Kṛṣṇa for staying in Mathurā: "Simply by dancing in the circle of the rāsa dance, You attracted Śrīmatī Rādhārāṇī's love. Why are You now so indifferent to my dear friend Rādhārāṇī? She is lying nearly unconscious, thinking of Your pastimes. I shall determine whether She is alive by putting a cotton swab under Her nostrils, and if She is still living, I shall chastise Her."

Antya TEXT 14.54

ei daśa-daśāya prabhu vyākula rātri-dine

kabhu kona daśā uṭhe, sthira nahe mane //CC Antya, 14.54//

SYNONYMS

ei—these; daśa-daśāya—by ten conditions; prabhu—Śrī Caitanya Mahāprabhu; vyākula—overwhelmed; rātri-dine—night and day; kabhu—sometimes; kona—some; daśā—condition; uṭhe—arises; sthira—steady; nahe—is not; mane—the mind.

TRANSLATION

Śrī Caitanya Mahāprabhu was overwhelmed night and day by these ten ecstatic conditions. Whenever such symptoms arose, His mind became unsteady.

Antya TEXT 14.55

eta kahi' mahāprabhu mauna karilā

rāmānanda-rāya śloka paḍite lāgilā //CC Antya, 14.55//

SYNONYMS

eta kahi'-speaking this; mahāprabhu—Śrī Caitanya Mahāprabhu; mauna karilā—became silent; rāmānanda-rāya—Rāmānanda Rāya; śloka—verses; paḍite lāgilā—began to recite.

TRANSLATION

After speaking in this way, Śrī Caitanya Mahāprabhu fell silent. Then Rāmānanda Rāya began to recite various verses.

Antya TEXT 14.56

svarūpa-gosāñi kare kṛṣṇa-līlā gāna

dui jane kichu kailā prabhura bāhya jñāna //CC Antya, 14.56//

SYNONYMS

svarūpa-gosāñi—Svarūpa Dāmodara Gosāñi; kare—does; kṛṣṇa-līlā—of the pastimes of Kṛṣṇa; gāna—singing; dui jane—both of them; kichu—some; kailā—revived; prabhura—of Śrī Caitanya Mahāprabhu; bāhya jñāna—external consciousness.

TRANSLATION

Rāmānanda Rāya recited verses from Śrīmad-Bhāgavatam, and Svarūpa Dāmodara Gosvāmī sang of Kṛṣṇa's pastimes. In this way, they brought Śrī Caitanya Mahāprabhu to external consciousness.

Antya TEXT 14.57

ei-mata ardha-rātri kailā niryāpaṇa

bhitara-prakoṣṭhe prabhure karāilā śayana //CC Antya, 14.57//

SYNONYMS

ei-mata—in this way; ardha-rātri—half the night; kailā niryāpaṇa—passed; bhitara-prakoṣṭhe—in the inner room; prabhure—Śrī Caitanya Mahāprabhu; karāilā śayana—they made to lie down.

TRANSLATION

After half the night had passed in this way, Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī made Śrī Caitanya Mahāprabhu lie down on His bed in the

inner room.

Antya TEXT 14.58

rāmānanda-rāya tabe gelā nija ghare

svarūpa-govinda duñhe śuilenā dvāre //CC Antya, 14.58//

SYNONYMS

rāmānanda-rāya—Rāmānanda Rāya; tabe—thereupon; gelā—returned; nija ghare—to his home; svarūpa—Svarūpa Dāmodara Gosvāmī; govinda—and Govinda; duñhe—both; śuilenā—lay down; dvāre—at the door.

TRANSLATION

Then Rāmānanda Rāya returned home, and Svarūpa Dāmodara Gosvāmī, along with Govinda, lay down in front of the door to Śrī Caitanya Mahāprabhu's room.

Antya TEXT 14.59

saba rātri mahāprabhu kare jāgaraṇa

ucca kari' kahe kṛṣṇa-nāma-saṅkīrtana //CC Antya, 14.59//

SYNONYMS

saba rātri—all night; mahāprabhu—Śrī Caitanya Mahāprabhu; kare—does; jāgaraṇa—remaining without sleep; ucca kari'-very loudly; kahe kṛṣṇa-nāma-saṅkīrtana—chants the holy name of Kṛṣṇa.

TRANSLATION

Śrī Caitanya Mahāprabhu remained awake throughout the entire night, chanting the Hare Kṛṣṇa mantra very loudly.

Antya TEXT 14.60

śabda nā pāñā svarūpa kapāṭa kailā dūre

tina-dvāra deoyā āche, prabhu nāhi ghare! //CC Antya, 14.60//

SYNONYMS

śabda—sound; nā—not; pāñā—hearing; svarūpa—Svarūpa Dāmodara Gosvāmī;

kapāṭa—the door; kailā dūre—opened; tina-dvāra—three doors; deoyā āche—were locked; prabhu—Śrī Caitanya Mahāprabhu; nāhi ghare—was not within the room.

TRANSLATION

After some time, Svarūpa Dāmodara could no longer hear Śrī Caitanya Mahāprabhu chanting. When he entered the room, he found the three doors locked, but Śrī Caitanya Mahāprabhu had gone.

Antya TEXT 14.61

cintita ha-ila sabe prabhure nā dekhiyā
prabhu cāhi' bule sabe deuṭī jvāliyā //CC Antya, 14.61//

SYNONYMS

cintita ha-ila—became very anxious; sabe—all the devotees; prabhure—Śrī Caitanya Mahāprabhu; nā dekhiyā—not seeing; prabhu—Śrī Caitanya Mahāprabhu; cāhi'-searching for; bule—wander; sabe—all of them; deuṭī—lamp; jvāliyā—lighting.

TRANSLATION

All the devotees were very anxious when they saw that the Lord was not in His room. They wandered about searching for Him with a warning lamp.

Antya TEXT 14.62

simha-dvārera utara-diśāya āche eka ṭhāñi
tāra madhye paḍi' āchena caitanya-gosāñi //CC Antya, 14.62//

SYNONYMS

simha-dvārera—of the gate known as Simha-dvāra; utara-diśāya—on the northern side; āche—there is; eka ṭhāñi—a place; tāra madhye—within that place; paḍi'-lying down; āchena—was; caitanya-gosāñi—Śrī Caitanya Mahāprabhu.

TRANSLATION

After searching for some time, they came upon Śrī Caitanya Mahāprabhu lying

in a corner by the northern side of the Simha-dvāra gate.

Antya TEXT 14.63

dekhi' svarūpa-gosāñi-ādi ānandita hailā

prabhura daśā dekhi' punaḥ cintite lāgilā //CC Antya, 14.63//

SYNONYMS

dekhi'-seeing; svarūpa-gosāñi-ādi—all the devotees, headed by Svarūpa Dāmodara Gosvāmī; ānandita hailā—became very glad; prabhura—of Śrī Caitanya Mahāprabhu; daśā—the condition; dekhi'-seeing; punaḥ—again; cintite lāgilā—they began to feel anxiety.

TRANSLATION

At first they were overjoyed to see Him, but when they saw His condition, all the devotees, headed by Svarūpa Dāmodara Gosvāmī, were very anxious.

Antya TEXT 14.64

prabhu paḍi' āchena dīrgha hāta pāñca-chaya

acetana deha, nāsāya śvāsa nāhi vaya //CC Antya, 14.64//

SYNONYMS

prabhu—the Lord; paḍi' āchena—was lying down; dīrgha—prolonged; hāta pāñca-chaya—five to six cubits (one cubit equals about a foot and a half); acetana deha—unconscious body; nāsāya—in the nostrils; śvāsa—breath; nāhi vaya—does not flow.

TRANSLATION

Śrī Caitanya Mahāprabhu was lying unconscious, and His body had become elongated to five or six cubits [eight or nine feet]. There was no breath from His nostrils.

Antya TEXTS 14.65-66

eka eka hasta-pāda--dīrgha tina tina-hāta

asthi-granthi bhinna, carma āche mātra tāta

hasta, pāda, grīvā, kaṭi, asthi sandhi yata

eka eka vitasti bhinna hañāche tata //CC Antya, 14.65-66//

SYNONYMS

eka eka—each one; hasta-pāda—arms and legs; dīrgha—prolonged; tina tina-hāta—three cubits; asthi-granthi—joints of the bones; bhinna—separated; carma—skin; āche—there is; mātra—only; tāta—a slight temperature indicating life; hasta—arms; pāda—legs; grīvā—neck; kaṭi—waist; asthi—bones; sandhi—joints; yata—as many; eka—one; eka—one; vitasti—about six inches; bhinna—separated; hañāche—were; tata—so many.

TRANSLATION

Each of His arms and legs had become three cubits long; only skin connected the separated joints. The Lord's body temperature, indicating life, was very low. All the joints in His arms, legs, neck and waist were separated by at least six inches.

Antya TEXT 14.67

carma-mātra upare, sandhi āche dīrgha hañā

duḥkhita ha-ilā sabe prabhure dekhiyā //CC Antya, 14.67//

SYNONYMS

carma-mātra—only skin; upare—over; sandhi—joints; āche—are; dīrgha—prolonged; hañā—being; duḥkhita—very sorry; ha-ilā—became; sabe—all of them; prabhure—Śrī Caitanya Mahāprabhu; dekhiyā—seeing.

TRANSLATION

It appeared that only skin covered His elongated joints. Seeing the Lord's condition, all the devotees were very unhappy.

Antya TEXT 14.68

mukhe lālā-phena prabhura uttāna-nayāna

dekhiyā sakala bhaktera deha chāḍe prāṇa //CC Antya, 14.68//

SYNONYMS

mukhe—at the mouth; lālā—saliva; phena—foam; prabhura—of Śrī Caitanya Mahāprabhu; uttāna—turned upwards; nayāna—eyes; dekhiyā—seeing; sakala bhaktera—of all the devotees; deha—body; chāḍe—leaves; prāṇa—life.

TRANSLATION

They almost died when they saw Śrī Caitanya Mahāprabhu with His mouth full of saliva and foam and His eyes turned upward.

Antya TEXT 14.69

svarūpa-gosāṇi tabe ucca kariyā

prabhura kāṇe kṛṣṇa-nāma kahe bhakta-gaṇa lañā //CC Antya, 14.69//

SYNONYMS

svarūpa-gosāṇi—Svarūpa Dāmodara Gosāṇi; tabe—at that time; ucca kariyā—very loudly; prabhura kāṇe—in the ear of Śrī Caitanya Mahāprabhu; kṛṣṇa-nāma—the holy name of Lord Kṛṣṇa; kahe—began to chant; bhakta-gaṇa lañā—with all the other devotees.

TRANSLATION

When they saw this, Svarūpa Dāmodara Gosvāmī and all the other devotees began to chant the holy name of Kṛṣṇa very loudly into Śrī Caitanya Mahāprabhu's ear.

Antya TEXT 14.70

bahu-kṣaṇe kṛṣṇa-nāma hṛdaye paśilā

'hari-bola' bali' prabhu garjiyā uṭhilā //CC Antya, 14.70//

SYNONYMS

bahu-kṣaṇe—after a long time; kṛṣṇa-nāma—the holy name of Lord Kṛṣṇa; hṛdaye paśilā—entered the heart; hari-bola bali'-saying Hari bol; prabhu—Śrī Caitanya Mahāprabhu; garjiyā—making a loud sound; uṭhilā—got up.

TRANSLATION

After they chanted in this way for a long time, the holy name of Kṛṣṇa entered the heart of Śrī Caitanya Mahāprabhu, and He suddenly arose with a loud shout

of "Hari bol."

Antya TEXT 14.71

cetana pāite asthi-sandhi lāgila

pūrva-prāya yathāvat śarīra ha-ila //CC Antya, 14.71//

SYNONYMS

cetana pāite—after coming to consciousness; asthi-sandhi—the joints of the bones; lāgila—contracted; pūrva-prāya—as before; yathāvat—in a normal condition; śarīra—the body; ha-ila—became.

TRANSLATION

As soon as the Lord returned to external consciousness, all His joints contracted, and His entire body returned to normal.

Antya TEXT 14.72

ei līlā mahāprabhura raghunātha-dāsa

'gaurāṅga-stava-kalpavṛkṣe' kariyāche prakāśa //CC Antya, 14.72//

SYNONYMS

ei līlā—this pastime; mahāprabhura—of Śrī Caitanya Mahāprabhu; raghunātha-dāsa—Raghunātha dāsa Gosvāmī; gaurāṅga-stava-kalpa-vṛkṣe—in the book known as Gaurāṅga-stava-kalpavṛkṣa; kariyāche prakāśa—has described.

TRANSLATION

Śrīla Raghunātha dāsa Gosvāmī has described these pastimes elaborately in his book Gaurāṅga-stava-kalpavṛkṣa.

Antya TEXT 14.73

kvacin miśrāvāse vraja-pati-sutasyoru-virahāt

ślathac chrī-sandhitvād dadhad-adhika-dairghyaṁ bhuja-padoḥ

luṭhan bhūmau kākavā vikala-vikalaṁ gadgada-vacā

rudan śrī-gaurāṅgo hṛdaya udayan mām madayati //CC Antya, 14.73//

SYNONYMS

kvacit—sometimes; miśra-āvāse—in the house of Kāśī Miśra; vraja-pati-sutasya—of the son of Nanda Mahārāja; uru-virahāt—because of strong feeling of separation; ślathat—being slackened; śrī-sandhitvāt—from the joints of His transcendental body; dadhat—obtaining; adhika-dairghyam—extraordinary longness; bhuja-padoḥ—of the arms and legs; luṭhan—rolling; bhūmau—on the ground; kākṡā—with a cry of lamentation; vikala-vikalam—very sorrowfully; gadgada-vacā—with a faltering voice; rudan—crying; śrī-gaurāṅgaḥ—Lord Śrī Caitanya Mahāprabhu; hṛdaye—in the heart; udayan—awakening; mām—me; madayati—maddens.

TRANSLATION

"Sometimes Śrī Caitanya Mahāprabhu would go to the house of Kāśī Miśra. There He would be greatly aggrieved, feeling separation from Kṛṣṇa. The joints of His transcendental body would slacken, and His arms and legs would become elongated. Rolling on the ground, the Lord would cry out in distress in a faltering voice and weep very sorrowfully. The appearance of Śrī Caitanya Mahāprabhu, awakening in my heart, maddens me."

Antya TEXT 14.74

simha-dvāre dekhi' prabhura vismaya ha-ilā

'kāñhā kara ki'--ei svarūpe puchilā //CC Antya, 14.74//

SYNONYMS

simha-dvāre—at the gate known as Simha-dvāra; dekhi'-seeing; prabhura—of Śrī Caitanya Mahāprabhu; vismaya ha-ilā—there was astonishment; kāñhā—where; kara ki'-what am I doing; ei—this; svarūpe puchilā—inquired from Svarūpa Dāmodara Gosvāmī.

TRANSLATION

Śrī Caitanya Mahāprabhu was very astonished to find Himself in front of the Simha-dvāra. He asked Svarūpa Dāmodara Gosvāmī, "Where am I? What am I doing here?"

Antya TEXT 14.75

svarūpa kahe,--'uṭha, prabhu, cala nija-ghare

tathāi tomāre saba karimu gocare' //CC Antya, 14.75//

SYNONYMS

svarūpa kahe—Svarūpa Dāmodara Gosvāmī replied; uṭha prabhu—my dear Lord, please get up; cala—go; nija-ghare—to Your place; tathāi—there; tomāre—unto You; saba—all; karimu gocare—I shall inform.

TRANSLATION

Svarūpa Dāmodara said, "My dear Lord, please get up. Let us go to Your place. There I shall tell You everything that has happened."

Antya TEXT 14.76

eta bali' prabhure dhari' ghare lañā gelā

tānhāra avasthā saba kahite lāgilā //CC Antya, 14.76//

SYNONYMS

eta bali'-saying this; prabhure dhari'-taking Mahāprabhu; ghare—home; lañā gelā—took back; tānhāra avasthā—His condition; saba—all of them; kahite lāgilā—began to speak.

TRANSLATION

Thus all the devotees carried Śrī Caitanya Mahāprabhu back to His residence. Then they all described to Him what had happened.

Antya TEXT 14.77

śuni' mahāprabhu baḍa hailā camatkāra

prabhu kahe,--'kichu smṛti nāhika āmāra //CC Antya, 14.77//

SYNONYMS

śuni'-hearing; mahāprabhu—Śrī Caitanya Mahāprabhu; baḍa—very much; hailā camatkāra—became astonished; prabhu kahe—Śrī Caitanya Mahāprabhu said; kichu—any; smṛti—remembrance; nāhika—is not; āmāra—Mine.

TRANSLATION

Hearing the description of His condition while lying near the Simha-dvāra, Śrī Caitanya Mahāprabhu was very astonished. He said, "I do not remember any of these things.

Antya TEXT 14.78

sabe dekhi--haya mora kṛṣṇa vidyamāna

vidyut-prāya dekhā diyā haya antardhāna' //CC Antya, 14.78//

SYNONYMS

sabe—only this; dekhi—I know; haya—there is; mora—My; kṛṣṇa—Lord Kṛṣṇa; vidyamāna—brightly present; vidyut-prāya—like lightning; dekhā diyā—appearing; haya—there is; antardhāna—disappearance.

TRANSLATION

"I can only remember that I saw My Kṛṣṇa, but only for an instant. He appeared before Me, and then, like lightning, immediately disappeared."

Antya TEXT 14.79

hena-kāle jagannāthera pāṇi-śaṅkha bājilā

snāna kari' mahāprabhu daraśane gelā //CC Antya, 14.79//

SYNONYMS

hena-kāle—at this time; jagannāthera—of Lord Jagannātha; pāṇi-śaṅkha—a conchshell that can be held in the hand; bājilā—vibrated; snāna kari'-after bathing; mahāprabhu—Śrī Caitanya Mahāprabhu; daraśane gelā—went to see Lord Jagannātha.

TRANSLATION

Just then, everyone heard the blowing of the conchshell at the Jagannātha temple. Śrī Caitanya Mahāprabhu immediately took His bath and went to see Lord Jagannātha.

Antya TEXT 14.80

ei ta' kahiluṅ prabhura adbhuta vikāra

yāhāra śravaṇe loke lāge camatkāra //CC Antya, 14.80//

SYNONYMS

ei ta'-thus; kahiluṇ—I have described; prabhura—of Śrī Caitanya Mahāprabhu; adbhuta vikāra—uncommon transformations of the body; yāhāra śravaṇe—hearing which; loke—people; lāge—feel; camatkāra—astonishment.

TRANSLATION

Thus I have described the uncommon transformations of the body of Śrī Caitanya Mahāprabhu. When people hear about this, they are very astonished.

Antya TEXT 14.81

loke nāhi dekhi aiche, śāstre nāhi śuni

hena bhāva vyakta kare nyāsi-cūḍāmaṇi //CC Antya, 14.81//

SYNONYMS

loke—among people; nāhi dekhi—we do not see; aiche—such; śāstre—in scripture; nāhi śuni—we do not hear; hena—such; bhāva—emotions; vyakta kare—exhibits; nyāsi-cūḍāmaṇi—the supreme sannyāsī.

TRANSLATION

No one has witnessed such bodily changes elsewhere, nor has anyone read of them in the revealed scriptures. Yet Śrī Caitanya Mahāprabhu, the supreme sannyāsī, exhibited these ecstatic symptoms.

Antya TEXT 14.82

śāstra-lokātīta yei yei bhāva haya

itara-lokera tāte nā haya niścaya //CC Antya, 14.82//

SYNONYMS

śāstra-loka-atīta—beyond the conception of people and the revealed scriptures; yei yei—whatever; bhāva—emotional ecstasies; haya—there are; itara-lokera—of common men; tāte—in that; nā haya—there is not; niścaya—belief.

TRANSLATION

These ecstasies are not described in the śāstras, and they are inconceivable to common men. Therefore people in general do not believe in them.

Antya TEXT 14.83

raghunātha-dāsera sadā prabhu-saṅge sthiti

tānra mukhe śuni' likhi kariyā pratīti //CC Antya, 14.83//

SYNONYMS

raghunātha-dāsera—of Raghunātha dāsa Gosvāmī; sadā—always; prabhu-saṅge—with Śrī Caitanya Mahāprabhu; sthiti—living; tānra mukhe—from his mouth; śuni'-hearing; likhi—I write; kariyā pratīti—accepting in total.

TRANSLATION

Raghunātha dāsa Gosvāmī lived continuously with Śrī Caitanya Mahāprabhu. I am simply recording whatever I have heard from him. Although common men do not believe in these pastimes, I believe in them totally.

Antya TEXT 14.84

eka-dina mahāprabhu samudre yāite

'caṭaka'-parvata dekhilena ācambite //CC Antya, 14.84//

SYNONYMS

eka-dina—one day; mahāprabhu—Śrī Caitanya Mahāprabhu; samudre yāite—while going to the sea; caṭaka-parvata—the Caṭaka-parvata sand hill; dekhilena—saw; ācambite—suddenly.

TRANSLATION

One day, while Śrī Caitanya Mahāprabhu was going to the sea to bathe, He suddenly saw a sand dune named Caṭaka-parvata.

Antya TEXT 14.85

govardhana-śaila-jñāne āviṣṭa ha-ilā

parvata-diśāte prabhu dhāñā calilā //CC Antya, 14.85//

SYNONYMS

govardhana-śaila—Govardhana Hill; jñāne—by the understanding; āviṣṭa ha-ilā—became overwhelmed; parvata-diśāte—in the direction of the sand hill; prabhu—Śrī Caitanya Mahāprabhu; dhāñā calilā—began to run.

TRANSLATION

Śrī Caitanya Mahāprabhu mistook the sand dune for Govardhana Hill and ran toward it.

Antya TEXT 14.86

hantāyam adrīr abalā hari-dāsa-varyo
yad rāma-kṛṣṇa-caraṇa-sparaśa-pramodaḥ
mānaṁ tanoti saha-go-gaṇayos tayor yat
pānīya-sūyavasa-kandara-kanda-mūlaiḥ //CC Antya, 14.86//

SYNONYMS

hanta—oh; ayam—this; adriḥ—hill; abalāḥ—O friends; hari-dāsa-varyaḥ—the best among the servants of the Lord; yat—because; rāma-kṛṣṇa-caraṇa—of the lotus feet of Lord Kṛṣṇa and Balarāma; sparaśa—by the touch; pramodaḥ—jubilant; mānaṁ—respects; tanoti—offers; saha—with; go-gaṇayoḥ—cows, calves and cowherd boys; tayor—to Them (Śrī Kṛṣṇa and Balarāma); yat—because; pānīya—drinking water; sūyavasa—very soft grass; kandara—caves; kanda-mūlaiḥ—and by roots.

TRANSLATION

"Of all the devotees, this Govardhana Hill is the best! O My friends, this hill supplies Kṛṣṇa and Balarāma, as well as Their calves, cows and cowherd friends, with all kinds of necessities—water for drinking, very soft grass, caves, fruits, flowers and vegetables. In this way the hill offers respect to the Lord. Being touched by the lotus feet of Kṛṣṇa and Balarāma, Govardhana Hill appears very jubilant."

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.21.18). It was spoken by the

gopīs when Lord Kṛṣṇa and Balarāma entered the forest in the autumn. The gopīs spoke among themselves and glorified Kṛṣṇa and Balarāma for Their pastimes.

Antya TEXT 14.87

ei śloka paḍi' prabhu calena vāyu-vege

govinda dhāila pāche, nāhi pāya lāge //CC Antya, 14.87//

SYNONYMS

ei śloka—this verse; paḍi'-reciting; prabhu—Śrī Caitanya Mahāprabhu; calena—goes; vāyu-vege—at the speed of the wind; govinda—Govinda; dhāila—ran; pāche—behind; nāhi pāya lāge—could not catch.

TRANSLATION

Reciting this verse, Śrī Caitanya Mahāprabhu ran toward the sand dune as fast as the wind. Govinda ran after Him, but he could not approach Him.

Antya TEXT 14.88

phukāra paḍila, mahā-kolāhala ha-ila

yei yāhān chila sei uṭhiyā dhāila //CC Antya, 14.88//

SYNONYMS

phu-kāra—a loud call; paḍila—arose; mahā-kolāhala—a tumultuous sound; ha-ila—there was; yei—whoever; yāhān—wherever; chila—was; sei—he; uṭhiyā dhāila—got up and began to run.

TRANSLATION

First one devotee shouted loudly, and then a tumultuous uproar arose as all the devotees stood up and began to run after the Lord.

Antya TEXT 14.89

svarūpa, jagadānanda, paṇḍita-gadādhara

rāmāi, nandāi, āra paṇḍita śaṅkara //CC Antya, 14.89//

SYNONYMS

svarūpa—Svarūpa Dāmodara Gosvāmī; jagadānanda—Jagadānanda Paṇḍita; paṇḍita-gadādhara—Gadādhara Paṇḍita; rāmāi—Rāmāi; nandāi—Nandāi; āra—and; paṇḍita-śaṅkara—Śaṅkara Paṇḍita.

TRANSLATION

Svarūpa Dāmodara Gosvāmī, Jagadānanda Paṇḍita, Gadādhara Paṇḍita, Rāmāi, Nandāi and Śaṅkara Paṇḍita are some of the devotees who ran after Śrī Caitanya Mahāprabhu.

Antya TEXT 14.90

purī-bhāratī-gosāñi āilā sindhu-tīre

bhagavān-ācārya khañja calilā dhīre dhīre //CC Antya, 14.90//

SYNONYMS

purī—Paramānanda Purī; bhāratī-gosāñi—Brahmānanda Bhāratī; āilā—came; sindhu-tīre—on the shore of the sea; bhagavān-ācārya—Bhagavān Ācārya; khañja—lame; calilā—ran; dhīre dhīre—very slowly.

TRANSLATION

Paramānanda Purī and Brahmānanda Bhāratī also went toward the beach, and Bhagavān Ācārya, who was lame, followed them very slowly.

Antya TEXT 14.91

prathame calilā prabhu,--yena vāyu-gati

stambha-bhāva pathe haila, calite nāhi śakti //CC Antya, 14.91//

SYNONYMS

prathame—in the beginning; calilā—went; prabhu—Śrī Caitanya Mahāprabhu; yena—like; vāyu-gati—the speed of the wind; stambha-bhāva—the emotion of being stunned; pathe—on the way; haila—there was; calite—to move; nāhi—no; śakti—power.

TRANSLATION

Śrī Caitanya Mahāprabhu was running with the speed of the wind, but He suddenly became stunned in ecstasy and lost all strength to proceed further.

Antya TEXT 14.92

prati-roma-kūpe māṁsa--vraṇera ākāra

tāra upare romodgama--kadamba-prakāra //CC Antya, 14.92//

SYNONYMS

prati-roma-kūpe—in every hair hole; māṁsa—the flesh; vraṇera ākāra—like pimples; tāra upare—upon that; roma-udgama—standing of the hair; kadamba-prakāra—like the kadamba flowers.

TRANSLATION

The flesh at each of His pores erupted like pimples, and His hair, standing on end, appeared like kadamba flowers.

Antya TEXT 14.93

prati-rome prasveda paḍe rudhirera dhāra

kaṇṭhe gharghara, nāhi varṇera uccāra //CC Antya, 14.93//

SYNONYMS

prati-rome—from each hair; prasveda—sweat; paḍe—drops; rudhirera—of blood; dhāra—flow; kaṇṭhe—in the throat; gharghara—gargling sound; nāhi—not; varṇera—of letters; uccāra—pronunciation.

TRANSLATION

Blood and perspiration flowed incessantly from every pore of His body, and He could not speak a word but simply produced a gargling sound within His throat.

Antya TEXT 14.94

dui netre bhari' āśru vahaye apāra

samudre mililā yena gaṅgā-yamunā-dhāra //CC Antya, 14.94//

SYNONYMS

dui netre—in the two eyes; bhari'-filling; aśru—tears; vahaya—flow; apāra—unlimited; samudre—the ocean; mililā—met; yena—as if; gaṅgā—of the Ganges; yamunā—of the Yamunā; dhāra—flow.

TRANSLATION

The Lord's eyes filled up and overflowed with unlimited tears, like the Ganges and Yamunā meeting in the sea.

Antya TEXT 14.95

vaivarnye śaṅkha-prāya śveta haila aṅga

tabe kampa uṭhe,--yena samudre taraṅga //CC Antya, 14.95//

SYNONYMS

vaivarnye—by fading; śaṅkha-prāya—like a conchshell; śveta—white; haila—became; aṅga—body; tabe—at that time; kampa—shivering; uṭhe—arises; yena—as if; samudre—in the ocean; taraṅga—waves.

TRANSLATION

His entire body faded to the color of a white conchshell, and then He began to quiver, like the waves in the ocean.

Antya TEXT 14.96

kāṇpīte kāṇpīte prabhu bhūmete paḍilā

tabe ta' govinda prabhura nikaṭe āilā //CC Antya, 14.96//

SYNONYMS

kāṇpīte kāṇpīte—while shivering; prabhu—Śrī Caitanya Mahāprabhu; bhūmete—on the ground; paḍilā—fell down; tabe—at that time; ta'-certainly; govinda—Govinda; prabhura—to Śrī Caitanya Mahāprabhu; nikaṭe—near; āilā—came.

TRANSLATION

While quivering in this way, Śrī Caitanya Mahāprabhu fell down on the ground. Then Govinda approached Him.

Antya TEXT 14.97

karaṅgera jale kare sarvāṅga siñcana

bahirvāsa lañā kare aṅga saṁvījana //CC Antya, 14.97//

SYNONYMS

karaṅgera jale—with water from a karaṅga waterpot; kare—does; sarva-aṅga—all parts of the body; siñcana—sprinkling; bahirvāsa—covering cloth; lañā—taking; kare—does; aṅga—the body; saṁvījana—fanning.

TRANSLATION

Govinda sprinkled water from a karaṅga waterpot all over the Lord's body, and then, taking His own outer garment, he began to fan Śrī Caitanya Mahāprabhu.

Antya TEXT 14.98

svarūpādi-gaṇa tāhān āsiyā mililā

prabhura avasthā dekhi' kāndite lāgilā //CC Antya, 14.98//

SYNONYMS

svarūpa-ādi-gaṇa—the devotees, headed by Svarūpa Dāmodara Gosvāmī; tāhān—there; āsiyā—coming; mililā—met; prabhura—of Lord Śrī Caitanya Mahāprabhu; avasthā—condition; dekhi'-seeing; kāndite lāgilā—began to cry.

TRANSLATION

When Svarūpa Dāmodara and the other devotees reached the spot and saw the condition of Śrī Caitanya Mahāprabhu, they began to cry.

Antya TEXT 14.99

prabhura aṅge dekhe aṣṭa-sāttvika vikāra

āścarya sāttvika dekhi' hailā camatkāra //CC Antya, 14.99//

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; aṅge—in the body; dekhe—they see; aṣṭa-sāttvika vikāra—eight kinds of transcendental transformations; āścarya—wonderful; sāttvika—transcendental; dekhi'-seeing; hailā camatkāra—they became struck with wonder.

TRANSLATION

All eight kinds of transcendental transformations were visible in the Lord's body.
All the devotees were struck with wonder to see such a sight.

PURPORT

The eight ecstatic symptoms are the state of being stunned, perspiration, standing of the hairs on end, faltering of the voice, trembling, fading of the body's color, tears and devastation.

Antya TEXT 14.100

ucca saṅkīrtana kare prabhura śravaṇe

śītala jale kare prabhura aṅga sammāṛjane //CC Antya, 14.100//

SYNONYMS

ucca—loud; saṅkīrtana—chanting of the Hare Kṛṣṇa mantra; kare—do; prabhura—of Śrī Caitanya Mahāprabhu; śravaṇe—within the hearing; śītala—cold; jale—with water; kare—do; prabhura—of Śrī Caitanya Mahāprabhu; aṅga—body; sammāṛjane—washing.

TRANSLATION

The devotees loudly chanted the Hare Kṛṣṇa mantra near Śrī Caitanya Mahāprabhu and washed His body with cold water.

Antya TEXT 14.101

ei-mata bahu-bāra kīrtana karite

'hari-bola' bali' prabhu uṭhe ācambite //CC Antya, 14.101//

SYNONYMS

ei-mata—in this way; bahu-bāra—for a long time; kīrtana karite—chanting; hari-bola bali'-uttering Hari bol; prabhu—Śrī Caitanya Mahāprabhu; uṭhe—stands up; ācambite—suddenly.

TRANSLATION

After the devotees had been chanting for a long time, Śrī Caitanya Mahāprabhu

suddenly stood up, shouting, "Hari bol!"

Antya TEXT 14.102

sānande sakala vaiṣṇava bale 'hari' 'hari'

uṭhila maṅgala-dhvani catur-dik bhari' //CC Antya, 14.102//

SYNONYMS

sa-ānande—with great pleasure; sakala—all; vaiṣṇava—devotees; bale—chanted; hari hari—the holy name of the Lord; uṭhila—there arose; maṅgala-dhvani—an auspicious sound; catuḥ-dik—all directions; bhari'-filling.

TRANSLATION

When Śrī Caitanya Mahāprabhu stood up, all the Vaiṣṇavas loudly chanted, "Hari! Hari!" in great jubilation. The auspicious sound filled the air in all directions.

Antya TEXT 14.103

uṭhi' mahāprabhu vismita, iti uti cāya

ye dekhite cāya, tāhā dekhite nā pāya //CC Antya, 14.103//

SYNONYMS

uṭhi'-standing up; mahāprabhu—Śrī Caitanya Mahāprabhu; vismita—astonished; iti uti—here and there; cāya—looks; ye—what; dekhite cāya—He wanted to see; tāhā—that; dekhite nā pāya—He could not see.

TRANSLATION

Astonished, Śrī Caitanya Mahāprabhu stood up and began looking here and there, trying to see something. But He could not catch sight of it.

Antya TEXT 14.104

'vaiṣṇava' dekhiyā prabhura ardha-bāhya ha-ila

svarūpa-gosañire kichu kahite lāgila //CC Antya, 14.104//

SYNONYMS

vaiṣṇava dekhiyā—seeing the devotees; prabhura—of Śrī Caitanya Mahāprabhu; ardha-bāhya—half-external consciousness; ha-ila—there was; svarūpa-gosāñire—unto Svarūpa Gosāñi; kichu—something; kahite lāgila—began to speak.

TRANSLATION

When Śrī Caitanya Mahāprabhu saw all the Vaiṣṇavas, He returned to partial external consciousness and spoke to Svarūpa Dāmodara.

Antya TEXT 14.105

"govardhana haite more ke ihāñ ānila?

pāñā kṛṣṇera līlā dekhite nā pāila //CC Antya, 14.105//

SYNONYMS

govardhana haite—from Govardhana Hill; more—Me; ke—who; ihāñ—here; ānila—brought; pāñā—getting; kṛṣṇera līlā—pastimes of Kṛṣṇa; dekhite nā pāila—I could not see.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Who has brought Me here from Govardhana Hill? I was seeing Lord Kṛṣṇa's pastimes, but now I cannot see them.

Antya TEXT 14.106

ihāñ haite āji mui genu govardhane

dekhoñ,--yadi kṛṣṇa karena godhana-cāraṇe //CC Antya, 14.106//

SYNONYMS

ihāñ haite—from here; āji—today; mui—I; genu—went; govardhane—to Govardhana Hill; dekhoñ—I was searching; yadi—if; kṛṣṇa—Lord Kṛṣṇa; karena—does; godhana-cāraṇe—tending the cows.

TRANSLATION

"Today I went from here to Govardhana Hill to find out if Kṛṣṇa were tending His cows there.

Antya TEXT 14.107

govardhane caḍi' kṛṣṇa bājāilā veṇu

govardhanera caudike care saba dhenu //CC Antya, 14.107//

SYNONYMS

govardhane—on Govardhana Hill; caḍi'-going up; kṛṣṇa—Lord Kṛṣṇa; bājāilā veṇu—played the flute; govardhanera—of Govardhana Hill; cau-dike—in four directions; care—graze; saba—all; dhenu—cows.

TRANSLATION

"I saw Lord Kṛṣṇa climbing Govardhana Hill and playing His flute, surrounded on all sides by grazing cows.

Antya TEXT 14.108

veṇu-nāda śuni' āilā rādhā-ṭhākurāṇī

saba sakhī-gaṇa-saṅge kariyā sājani //CC Antya, 14.108//

SYNONYMS

veṇu-nāda—the vibration of the flute; śuni'-hearing; āilā—came; rādhā-ṭhākurāṇī—Śrīmatī Rādhārāṇī; saba—all; sakhī-gaṇa-saṅge—accompanied by gopīs; kariyā sājani—nicely dressed.

TRANSLATION

"Hearing the vibration of Kṛṣṇa's flute, Śrīmatī Rādhārāṇī and all Her gopī friends came there to meet Him. They were all very nicely dressed.

Antya TEXT 14.109

rādhā lañā kṛṣṇa praveśilā kandarāte

sakhī-gaṇa kahe more phula uṭhāite //CC Antya, 14.109//

SYNONYMS

rādhā lañā—taking Śrīmatī Rādhārāṇī along; kṛṣṇa—Lord Kṛṣṇa; praveśilā'-entered; kandarāte—a cave; sakhī-gaṇa—the gopīs; kahe—said; more—unto Me; phula—flowers; uṭhāite—to pick up.

TRANSLATION

"When Kṛṣṇa and Śrīmatī Rādhārāṇī entered a cave together, the other gopīs asked Me to pick some flowers.

Antya TEXT 14.110

hena-kāle tumi-saba kolāhala kailā

tāhān haite dhari' more ihān lañā āilā //CC Antya, 14.110//

SYNONYMS

hena-kāle—at this time; tumi-saba—all of you; kolāhala kailā—made a tumultuous sound; tāhān haite—from there; dhari'-catching; more—Me; ihān—here; lañā āilā—you have brought.

TRANSLATION

"Just then, all of you made a tumultuous sound and carried Me from there to this place.

Antya TEXT 14.111

kene vā ānilā more vṛthā duḥkha dite

pāñā kṛṣṇera līlā, nā pāinu dekhite //CC Antya, 14.111//

SYNONYMS

kene—why; vā—then; ānilā—brought; more—Me; vṛthā—unnecessarily; duḥkha dite—to give pain; pāñā—getting; kṛṣṇera līlā—the pastimes of Kṛṣṇa; nā pāinu dekhite—I could not see.

TRANSLATION

"Why have you brought Me here, causing Me unnecessary pain? I had a chance to see Kṛṣṇa's pastimes, but I could not see them."

Antya TEXT 14.112

eta bali' mahāprabhu karena krandana

tānra daśā dekhi' vaiṣṇava karena rodana //CC Antya, 14.112//

SYNONYMS

eta bali'-saying this; mahāprabhu—Śrī Caitanya Mahāprabhu; karena krandana—began to cry; tānra daśā—His state; dekhi'-seeing; vaiṣṇava—the Vaiṣṇavas; karena rodana—began to cry.

TRANSLATION

Saying this, Śrī Caitanya Mahāprabhu began to weep. When all the Vaiṣṇavas saw the Lord's condition, they also wept.

Antya TEXT 14.113

hena-kāle āilā purī, bhāratī,--dui-jana

duñhe dekhi' mahāprabhura ha-ila sambhrama //CC Antya, 14.113//

SYNONYMS

hena-kāle—at this time; āilā—came; purī—Paramānanda Purī; bhāratī—Brahmānanda Bhāratī; dui-jana—two persons; duñhe dekhi'-seeing both of them; mahāprabhura—of Śrī Caitanya Mahāprabhu; ha-ila—there was; sambhrama—respect.

TRANSLATION

At that time, Paramānanda Purī and Brahmānanda Bhāratī arrived. Seeing them, Śrī Caitanya Mahāprabhu became somewhat respectful.

Antya TEXT 14.114

nipaṭṭa-bāhya ha-ile prabhu duñhāre vandilā

mahāprabhure dui-jana premāliṅgana kailā //CC Antya, 14.114//

SYNONYMS

nipaṭṭa-bāhya—complete external consciousness; ha-ile—when there was; prabhu—Śrī Caitanya Mahāprabhu; duñhāre—to both of them; vandilā—offered prayers; mahāprabhure—Śrī Caitanya Mahāprabhu; dui-jana—both persons; prema-āliṅgana kailā—embraced with love and affection.

TRANSLATION

Śrī Caitanya Mahāprabhu returned to complete external consciousness and immediately offered prayers to them. Then these two elderly gentlemen both

embraced the Lord with loving affection.

Antya TEXT 14.115

prabhu kahe,--'duñhe kene āilā eta dūre'?

purī-gosāñi kahe,--'tomāra nṛtya dekhibāre' //CC Antya, 14.115//

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; duñhe—both of you; kene—why; āilā—have come; eta dūre—so far; purī-gosāñi kahe—Purī Gosāñi said; tomāra nṛtya—Your dancing; dekhibāre—to see.

TRANSLATION

Śrī Caitanya Mahāprabhu said to Purī Gosvāmī and Brahmānanda Bhāratī, "Why have you both come so far?" Purī Gosvāmī replied, "Just to see Your dancing."

Antya TEXT 14.116

lajjita ha-ilā prabhu purīra vacane

samudra-ghāṭa āilā saba vaiṣṇava-sane //CC Antya, 14.116//

SYNONYMS

lajjita—ashamed; ha-ilā—became; prabhu—Śrī Caitanya Mahāprabhu; purīra vacane—by the words of Paramānanda Purī; samudra—of the sea; ghāṭa—to the bathing place; āilā—came; saba vaiṣṇava-sane—with all the Vaiṣṇavas.

TRANSLATION

When He heard this, Śrī Caitanya Mahāprabhu was somewhat ashamed. Then He went to bathe in the sea with all the Vaiṣṇavas.

Antya TEXT 14.117

snāna kari' mahāprabhu gharete āilā

sabā lañā mahā-prasāda bhojana karilā //CC Antya, 14.117//

SYNONYMS

snāna kari'-after taking a bath; mahāprabhu—Śrī Caitanya Mahāprabhu; gharete

āilā—returned home; sabā lañā—taking everyone with Him; mahā-prasāda—remnants of food from Jagannātha; bhojana karilā—ate.

TRANSLATION

After bathing in the sea, Śrī Caitanya Mahāprabhu returned to His residence with all the devotees. Then they all lunched on the remnants of food offered to Lord Jagannātha.

Antya TEXT 14.118

ei ta' kahiluṇ prabhura divyonmāda-bhāva

brahmāo kahite nāre yāhāra prabhāva //CC Antya, 14.118//

SYNONYMS

ei ta'-thus; kahiluṇ—I have described; prabhura—of Śrī Caitanya Mahāprabhu; divya-unmāda-bhāva—transcendental ecstatic emotions; brahmāo—even Lord Brahmā; kahite nāre—cannot speak; yāhāra—of which; prabhāva—the influence.

TRANSLATION

Thus I have described the transcendental ecstatic emotions of Śrī Caitanya Mahāprabhu. Even Lord Brahmā cannot describe their influence.

Antya TEXT 14.119

'caṭaka'-giri-gamana-līlā raghunātha-dāsa

'gaurāṅga-stava-kalpavṛkṣe' kariyāchena prakāśa //CC Antya, 14.119//

SYNONYMS

caṭaka-giri—the sand hill known as Caṭaka-parvata; gamana—of going to; līlā—pastime; raghunātha-dāsa—Raghunātha dāsa Gosvāmī; gaurāṅga-stava-kalpa-vṛkṣe—in the book known as Gaurāṅga-stava-kalpavṛkṣa; kariyāchena prakāśa—has described.

TRANSLATION

In his book Gaurāṅga-stava-kalpavṛkṣa, Raghunātha dāsa Gosvāmī has very vividly described Śrī Caitanya Mahāprabhu's pastime of running toward the

Caṭaka-parvata sand dune.

Antya TEXT 14.120

samīpe nīlādreś caṭaka-giri-rājasya kalanād
aye goṣṭhe govardhana-giri-patim lokitum itaḥ
vrajann asmīty uktvā pramada iva dhāvann avadhṛto
gaṇaiḥ svair gaurāṅgo hṛdaya udayan mām madayati //CC Antya, 14.120//

SYNONYMS

samīpe—near; nīlādreḥ—Jagannātha Purī; caṭaka—named Caṭaka; giri-rājasya—the king of sand hills; kalanāt—account of seeing; aye—oh; goṣṭhe—to the place for pasturing cows; govardhana-giri-patim—Govardhana, the king of hills; lokitum—to see; itaḥ—from here; vrajan—going; asmi—I am; iti—thus; uktvā—saying; pramadaḥ—maddened; iva—as if; dhāvan—running; avadhṛtaḥ—being followed; gaṇaiḥ—by the devotees; svaiḥ—own; gaurāṅgaḥ—Lord Śrī Caitanya Mahāprabhu; hṛdaye—in the heart; udayan—awakening; mām—me; madayati—maddens.

TRANSLATION

"Near Jagannātha Purī was a great sand dune known as Caṭaka-parvata. Seeing that hill, Śrī Caitanya Mahāprabhu said, 'Oh, I shall go to the land of Vraja to see Govardhana Hill.' Then He began running madly toward it, and all the Vaiṣṇavas ran after Him. This scene awakens in my heart and maddens me."

PURPORT

This verse is quoted from the Gaurāṅga-stava-kalpavṛkṣa (8).

Antya TEXT 14.121

ebe prabhu yata kailā alaukika-līlā
ke varṇite pāre sei mahāprabhura khelā? //CC Antya, 14.121//

SYNONYMS

ebe—now; prabhu—Śrī Caitanya Mahāprabhu; yata—all that; kailā—performed; alaukika-līlā—uncommon pastimes; ke—who; varṇite pāre—can

describe; sei—they; mahāprabhura khelā—the play of Śrī Caitanya Mahāprabhu.

TRANSLATION

Who can properly describe all the uncommon pastimes of Śrī Caitanya Mahāprabhu? They are all simply His play.

Antya TEXT 14.122

saṅkṣepe kahiyā kari dik daraśana

yei ihā śune, pāya kṛṣṇera caraṇa //CC Antya, 14.122//

SYNONYMS

saṅkṣepe—in brief; kahiyā—describing; kari dik daraśana—I show an indication; yei—anyone who; ihā—this; śune—hears; pāya—gets; kṛṣṇera caraṇa—the shelter of the lotus feet of Lord Kṛṣṇa.

TRANSLATION

I have briefly described them just to give an indication of His transcendental pastimes. Nevertheless, anyone who hears this will certainly attain the shelter of Lord Kṛṣṇa's lotus feet.

Antya TEXT 14.123

śrī-rūpa-raghunātha-pade yāra āśa

caitanya-caritāmṛta kahe kṛṣṇadāsa //CC Antya, 14.123//

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; raghunātha—Śrīla Raghunātha dāsa Gosvāmī; pade—at the lotus feet; yāra—whose; āśa—expectation; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; kṛṣṇadāsa—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Antya-līlā,

Fourteenth Chapter, describing Śrī Caitanya Mahāprabhu's transcendental ecstatic emotions and His mistaking Caṭaka-parvata for Govardhana Hill.

Chapter 15 The Transcendental Madness of Lord Śrī Caitanya Mahāprabhu

The following is a summary of the Fifteenth Chapter of Antya-līlā. After seeing the upala-bhoga ceremony of Lord Jagannātha, Śrī Caitanya Mahāprabhu once more began to feel ecstatic emotions. When He saw the garden on the beach by the sea, He again thought that He was in Vṛndāvana, and when He began to think of Kṛṣṇa engaging in His different pastimes, transcendental emotions excited Him again. On the night of the rāsa dance, the gopīs, bereaved by Kṛṣṇa's absence, searched for Kṛṣṇa from one forest to another. Śrī Caitanya Mahāprabhu adopted the same transcendental thoughts as the gopīs and was filled with ecstatic emotion. Svarūpa Dāmodara Gosvāmī recited a verse from Gīta-govinda just suitable to the Lord's emotions. Caitanya Mahāprabhu then exhibited the ecstatic transformations known as bhāvodaya, bhāva-sandhi, bhāva-śābalya and so on. The Lord experienced all eight kinds of ecstatic transformations, and He relished them very much.

Antya TEXT 15.1

durgame kṛṣṇa-bhāvābdhau

nimagnonmagna-cetasā

gaureṇa hariṇā prema-

maryādā bhūri darśitā //CC Antya, 15.1//

SYNONYMS

durgame—very difficult to understand; kṛṣṇa-bhāva-abdhau—in the ocean of ecstatic love for Kṛṣṇa; nimagna—submerged; unmagna-cetasā—His heart being absorbed; gaureṇa—by Śrī Caitanya Mahāprabhu; hariṇā—by the Supreme Personality of Godhead; prema-maryādā—the exalted position of transcendental love; bhūri—in various ways; darśitā—was exhibited.

TRANSLATION

The ocean of ecstatic love for Kṛṣṇa is very difficult to understand, even for such demigods as Lord Brahmā. By enacting His pastimes, Śrī Caitanya Mahāprabhu submerged Himself in that ocean, and His heart was absorbed in that love. Thus He exhibited in various ways the exalted position of transcendental love for Kṛṣṇa.

Antya TEXT 15.2

jaya jaya śrī-kṛṣṇa-caitanya adhīśvara

jaya nityānanda pūrṇānanda-kalevara //CC Antya, 15.2//

SYNONYMS

jaya jaya—all glories; śrī-kṛṣṇa-caitanya—to Lord Caitanya Mahāprabhu; adhīśvara—the Supreme Personality of Godhead; jaya—all glories; nityānanda—to Lord Nityānanda; pūrṇa-ānanda—filled with transcendental pleasure; kalevara—His body.

TRANSLATION

All glories to Śrī Kṛṣṇa Caitanya, the Supreme Personality of Godhead! All glories to Lord Nityānanda, whose body is always filled with transcendental bliss!

Antya TEXT 15.3

jayādvaitācārya kṛṣṇa-caitanya-priyatama

jaya śrīvāsa-ādi prabhura bhakta-gaṇa //CC Antya, 15.3//

SYNONYMS

jaya—all glories; advaita-ācārya—to Advaita Ācārya; kṛṣṇa-caitanya—to Lord Caitanya Mahāprabhu; priya-tama—very dear; jaya—all glories; śrīvāsa-ādi—headed by Śrīvāsa Ṭhākura; prabhura—of Lord Śrī Caitanya Mahāprabhu; bhakta-gaṇa—to the devotees.

TRANSLATION

All glories to Śrī Advaita Ācārya, who is very dear to Lord Caitanya! And all glories to the devotees of the Lord, headed by Śrīvāsa Ṭhākura!

Antya TEXT 15.4

ei-mata mahāprabhu rātri-divase

ātma-sphūrṭi nāhi kṛṣṇa-bhāvēśe //CC Antya, 15.4//

SYNONYMS

ei-mata—in this way; mahāprabhu—Śrī Caitanya Mahāprabhu; rātri-divase—night and day; ātma-sphūrṭi nāhi—forgot Himself; kṛṣṇa-bhāva-āvēśe—being merged in ecstatic love for Kṛṣṇa.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu forgot Himself throughout the entire day and night, being merged in an ocean of ecstatic love for Kṛṣṇa.

Antya TEXT 15.5

kabhu bhāve magna, kabhu ardha-bāhya-sphūrṭi

kabhu bāhya-sphūrṭi,--tina rīte prabhu-sthiti //CC Antya, 15.5//

SYNONYMS

kabhu—sometimes; bhāve—in ecstatic emotion; magna—merged; kabhu—sometimes; ardha—half; bāhya-sphūrṭi—in external consciousness; kabhu—sometimes; bāhya-sphūrṭi—in full external consciousness; tina rīte—in three ways; prabhu-sthiti—the situation of the Lord.

TRANSLATION

The Lord would maintain Himself in three kinds of consciousness: sometimes He merged totally in ecstatic emotion, sometimes He was in partial external consciousness and sometimes in full external consciousness.

Antya TEXT 15.6

snāna, darśana, bhojana deha-svabhāve haya

kumārera cāka yena satata phiraya //CC Antya, 15.6//

SYNONYMS

snāna—bathing; darśana—visiting the temple; bhojana—taking lunch; deha-svabhāve—by the nature of the body; haya—are; kumārera cāka—the potter's

wheel; yena—as; satata—always; phiraya—revolves.

TRANSLATION

Actually, Śrī Caitanya Mahāprabhu was always merged in ecstatic emotion, but just as a potter's wheel turns without the potter's touching it, the Lord's bodily activities, like bathing, going to the temple to see Lord Jagannātha, and taking lunch, went on automatically.

Antya TEXT 15.7

eka-dina karena prabhu jagannātha daraśana

jagannāthe dekhe sākṣāt vrajendra-nandana //CC Antya, 15.7//

SYNONYMS

eka-dina—one day; karena—does; prabhu—Śrī Caitanya Mahāprabhu; jagannātha—Lord Jagannātha; daraśana—visiting; jagannāthe—Lord Jagannātha; dekhe—He sees; sākṣāt—personally; vrajendra-nandana—the son of Mahārāja Nanda.

TRANSLATION

One day, while Śrī Caitanya Mahāprabhu was looking at Lord Jagannātha in the temple, Lord Jagannātha appeared to be personally the son of Nanda Mahārāja, Śrī Kṛṣṇa.

Antya TEXT 15.8

eka-bāre sphure prabhura kṛṣṇera pañca-guṇa

pañca-guṇe kare pañcendriya ākarṣaṇa //CC Antya, 15.8//

SYNONYMS

eka-bāre—at one time; sphure—manifest; prabhura—of Śrī Caitanya Mahāprabhu; kṛṣṇera—of Lord Kṛṣṇa; pañca-guṇa—five attributes; pañca-guṇe—five attributes; kare—do; pañca-indriya—of the five senses; ākarṣaṇa—attraction.

TRANSLATION

When He realized Lord Jagannātha to be Kṛṣṇa Himself, Śrī Caitanya

Mahāprabhu's five senses were immediately absorbed in attraction for the five attributes of Lord Kṛṣṇa.

PURPORT

Śrī Kṛṣṇa's beauty attracted the eyes of Lord Caitanya Mahāprabhu. Kṛṣṇa's singing and the vibration of His flute attracted the Lord's ears, the transcendental fragrance of Kṛṣṇa's lotus feet attracted His nostrils, Kṛṣṇa's transcendental sweetness attracted His tongue, and Kṛṣṇa's bodily touch attracted the Lord's sensation of touch. Thus each of Śrī Caitanya Mahāprabhu's five senses was attracted by one of the five attributes of Lord Kṛṣṇa.

Antya TEXT 15.9

eka-mana pañca-dike pañca-guṇa ṭāne

ṭānāṭāni prabhura mana haila ageyāne //CC Antya, 15.9//

SYNONYMS

eka-mana—one mind; pañca-dike—in five directions; pañca-guṇa—the five attributes; ṭāne—attracted; ṭānāṭāni—by a tug-of-war; prabhura—of Śrī Caitanya Mahāprabhu; mana—the mind; haila—became; ageyāne—unconscious.

TRANSLATION

Just as in a tug-of-war, the single mind of Lord Caitanya was attracted in five directions by the five transcendental attributes of Lord Kṛṣṇa. Thus the Lord became unconscious.

Antya TEXT 15.10

hena-kāle īśvarera upala-bhoga sarila

bhakta-gaṇa mahāprabhure ghare lañā āila //CC Antya, 15.10//

SYNONYMS

hena-kāle—at this time; īśvarera—of Lord Jagannātha; upala-bhoga—the upala-bhoga ceremony; sarila—was finished; bhakta-gaṇa—the devotees; mahāprabhure—Śrī Caitanya Mahāprabhu; ghare—home; lañā āila—brought.

TRANSLATION

Just then, the upala-bhoga ceremony of Lord Jagannātha concluded, and the devotees who had accompanied Lord Caitanya to the temple brought Him back home.

Antya TEXT 15.11

svarūpa, rāmānanda,--ei dui-jana lañā

vilāpa karena duñhāra kañthete dhariyā //CC Antya, 15.11//

SYNONYMS

svarūpa—Svarūpa Dāmodara Gosvāmī; rāmānanda—Rāmānanda Rāya; ei dui-jana—these two personalities; lañā—with; vilāpa karena—laments; duñhāra—of both; kañthete—the necks; dhariyā—holding.

TRANSLATION

That night, Śrī Caitanya Mahāprabhu was attended by Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya. Keeping His hands around their necks, the Lord began to lament.

Antya TEXT 15.12

kṛṣṇera viyoge rādhāra utkañṭhita mana

viśākhāre kahe āpana utkañṭhā-kāraṇa //CC Antya, 15.12//

SYNONYMS

kṛṣṇera—from Lord Kṛṣṇa; viyoge—in separation; rādhāra—of Śrīmatī Rādhārāṇī; utkañṭhita—very agitated; mana—mind; viśākhāre—to Viśākhā; kahe—spoke; āpana—own; utkañṭhā-kāraṇa—the cause of great anxiety and restlessness.

TRANSLATION

When Śrīmatī Rādhārāṇī was very agitated due to feeling great separation from Kṛṣṇa, She spoke a verse to Viśākhā explaining the cause of Her great anxiety and restlessness.

Antya TEXT 15.13

sei śloka paḍi' āpane kare manastāpa

ślokerā artha śunāya duṁhāre kariyā vilāpa //CC Antya, 15.13//

SYNONYMS

sei śloka—that verse; paḍi'-reciting; āpane—personally; kare—does; manaḥ-tāpa—burning of the mind; ślokerā—of the verse; artha—meaning; śunāya—causes to hear; duṁhāre—both; kariyā vilāpa—lamenting.

TRANSLATION

Reciting that verse, Śrī Caitanya Mahāprabhu expressed His burning emotions. Then, with great lamentation, He explained the verse to Svarūpa Dāmodara and Rāmānanda Rāya.

Antya TEXT 15.14

saundaryāmr̥ta-sindhu-bhaṅga-lalanā-cittādri-saṁplāvakaḥ

karṇānandi-sanarma-ramya-vacanaḥ koṭīndu-śītāṅgakaḥ

saurabhyāmr̥ta-samplavāvṛta-jagat pīyūṣa-ramyādharaḥ

śrī-gopendra-sutaḥ sa karṣati balāt pañcendriyāṇy āli me //CC Antya, 15.14//

SYNONYMS

saundarya—His beauty; amṛta-sindhu—of the ocean of nectar; bhaṅga—by the waves; lalanā—of women; citta—the hearts; adri—hills; saṁplāvakaḥ—inundating; karṇa—through the ears; ānandi—giving pleasure; sanarma—joyful; ramya—beautiful; vacanaḥ—whose voice; koṭi-indu—than ten million moons; śīta—more cooling; āṅgakaḥ—whose body; saurabhya—His fragrance; amṛta—of nectar; samplava—by the inundation; āvṛta—covered; jagat—the entire universe; pīyūṣa—nectar; ramya—beautiful; adharaḥ—whose lips; śrī-gopa-indra—of Nanda Mahārāja; sutaḥ—the son; saḥ—He; karṣati—attracts; balāt—by force; pañca-indriyāṇi—the five senses; āli—O dear friend; me—My.

TRANSLATION

Śrī Caitanya Mahāprabhu said: "Though the hearts of the gopīs are like high-standing hills, they are inundated by the waves of the nectarean ocean of Kṛṣṇa's beauty. His sweet voice enters their ears and gives them transcendental bliss. The touch of His body is cooler than millions and millions of moons together, and the nectar of His bodily fragrance overflows the entire world. O My dear friend,

that Kṛṣṇa, who is the son of Nanda Mahārāja and whose lips are exactly like nectar, is attracting My five senses by force.'

PURPORT

This verse is found in Govinda-līlāmṛta (8.3).

Antya TEXT 15.15

kṛṣṇa-rūpa-śabda-sparśa, saurabhya-adhara-rasa,
yāra mādhyura kahana nā yāya
dekhi' lobhe pañca-jana, eka āśva--mora mana,
caḍi' pañca pāñca-dike dhāya //CC Antya, 15.15//

SYNONYMS

kṛṣṇa—of Lord Kṛṣṇa; rūpa—beauty; śabda—sound; sparśa—touch; saurabhya—fragrance; adhara—of lips; rasa—taste; yāra—whose; mādhyura—sweetness; kahana—describing; nā yāya—is not possible; dekhi'-seeing; lobhe—in greed; pañca-jana—five men; eka—one; āśva—horse; mora—My; mana—mind; caḍi'-riding on; pañca—all five; pāñca-dike—in five directions; dhāya—run.

TRANSLATION

"Lord Śrī Kṛṣṇa's beauty, the sound of His words and the vibration of His flute, His touch, His fragrance and the taste of His lips are full of an indescribable sweetness. When all these features attract My five senses at once, My senses all ride together on the single horse of My mind but want to go in five different directions.

Antya TEXT 15.16

sakhi he, śuna mora duḥkhera kārāṇa
mora pañcendriya-gaṇa, mahā-lampāṭa dasyu-gaṇa,
sabe kahe,--hara' para-dhana //CC Antya, 15.16//

SYNONYMS

sakhi—My dear friend; he—O; śuna—please hear; mora—My; duḥkhera kārāṇa

—the cause of unhappiness; mora—My; pañca-indriya-gaṇa—five senses of perception; mahā—very; lampāṭa—extravagant; dasyu-gaṇa—rogues; sabe kahe—they all say; hara'-plunder; para-dhana—another's property.

TRANSLATION

"O My dear friend, please hear the cause of My misery. My five senses are actually extravagant rogues. They know very well that Kṛṣṇa is the Supreme Personality of Godhead, but they still want to plunder Kṛṣṇa's property.

Antya TEXT 15.17

eka aśva eka-kṣaṇe, pāñca pāñca dike ṭāne,
eka mana kon dike yāya?
eka-kāle sabe ṭāne, gela ghoḍāra parāṇe,
ei duḥkha sahana nā yāya //CC Antya, 15.17//

SYNONYMS

eka—one; aśva—horse; eka-kṣaṇe—at one time; pāñca—five men; pāñca dike—in five directions; ṭāne—pull; eka—one; mana—mind; kon dike—in what direction; yāya—will go; eka-kāle—at one time; sabe—all; ṭāne—pull; gela—will go; ghoḍāra—of the horse; parāṇe—life; ei—this; duḥkha—unhappiness; sahana—tolerating; nā yāya—is not possible.

TRANSLATION

"My mind is just like a single horse being ridden by the five senses of perception, headed by sight. Each sense wants to ride that horse, and thus they pull My mind in five directions simultaneously. In what direction will it go? If they all pull at one time, certainly the horse will lose its life. How can I tolerate this atrocity?

Antya TEXT 15.18

indriye nā kari roṣa, inhā-sabāra kāhān doṣa,
kṛṣṇa-rūpādira mahā ākarṣaṇa
rūpādi pāñca pāñce ṭāne, gela ghoḍāra parāṇe,

mora dehe nā rahe jīvana //CC Antya, 15.18//

SYNONYMS

indriye—at the senses; nā—not; kari roṣa—I can be angry; inhā-sabāra—of all of them; kāhāñ—where; doṣa—fault; kṛṣṇa-rūpa-ādira—of Lord Kṛṣṇa's beauty, sounds, touch, fragrance and taste; mahā—very great; ākarṣaṇa—attraction; rūpa-ādi—the beauty and so on; pāñca—five; pāñce—the five senses; ṭāne—drag; gela—is going away; ghoḍāra—of the horse; parāṇe—life; mora—My; dehe—in the body; nā—not; rahe—remains; jīvana—life.

TRANSLATION

"My dear friend, if you say, 'Just try to control Your senses,' what shall I say? I cannot become angry at My senses. Is it their fault? Kṛṣṇa's beauty, sounds, touch, fragrance and taste are by nature extremely attractive. These five features are attracting My senses, and each wants to drag My mind in a different direction. Thus the life of My mind is in great danger, just like a horse ridden in five directions at once. Thus I am also in danger of dying.

Antya TEXT 15.19

kṛṣṇa-rūpāmṛta-sindhu, tāhāra taraṅga-bindu,
eka-bindu jagat ḍubāya
trijagate yata nārī, tāra citta-ucca-giri,
tāhā ḍubāi āge uṭhi' dhāya //CC Antya, 15.19//

SYNONYMS

kṛṣṇa-rūpa—of Kṛṣṇa's transcendental beauty; amṛta-sindhu—the ocean of nectar; tāhāra—of that; taraṅga-bindu—a drop of a wave; eka-bindu—one drop; jagat—the whole world; ḍubāya—can flood; tri-jagate—in the three worlds; yata nārī—all women; tāra citta—their consciousness; ucca-giri—high hills; tāhā—that; ḍubāi—drowning; āge—forward; uṭhi'-raising; dhāya—runs.

TRANSLATION

"The consciousness of each woman within the three worlds is certainly like a high hill, but the sweetness of Kṛṣṇa's beauty is like an ocean. Even a drop of water from that ocean can flood the entire world and submerge all the high hills

of consciousness.

Antya TEXT 15.20

kṛṣṇera vacana-mādhurī, nānā-rasa-narma-dhārī,
tāra anyāya kathana nā yāya
jagatera nārīra kāṇe, mādhurī-guṇe bāndhi' ṭāne,
ṭānāṭāni kāṇera prāṇa yāya //CC Antya, 15.20//

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; vacana-mādhurī—the sweetness of speaking; nānā—various; rasa-narma-dhārī—full of joking words; tāra—of that; anyāya—atrocities; kathana—description; nā yāya—cannot be made; jagatera—of the world; nārīra—of women; kāṇe—in the ear; mādhurī-guṇe—to the attributes of sweetness; bāndhi'-binding; ṭāne—pulls; ṭānāṭāni—tug-of-war; kāṇera—of the ear; prāṇa yāya—the life departs.

TRANSLATION

"The sweetness of Kṛṣṇa's joking words plays indescribable havoc with the hearts of all women. His words bind a woman's ear to the qualities of their sweetness. Thus there is a tug-of-war, and the life of the ear departs.

Antya TEXT 15.21

kṛṣṇa-aṅga suśītala, ki kahimu tāra bala,
chaṭāya jine koṭīndu-candana
saśāila nārīra vakṣa, tāhā ākarṣite dakṣa,
ākarṣaye nārī-gaṇa-mana //CC Antya, 15.21//

SYNONYMS

kṛṣṇa-aṅga—the body of Kṛṣṇa; su-śītala—very cool; ki kahimu—what shall I say; tāra—of that; bala—the strength; chaṭāya—by the rays; jine—surpasses; koṭi-indu—millions upon millions of moons; candana—sandalwood pulp; saśāila—like raised hills; nārīra—of a woman; vakṣa—breasts; tāhā—that; ākarṣite—to attract; dakṣa—very expert; ākarṣaye—attracts; nārī-gaṇa-mana—the minds

of all women.

TRANSLATION

"Kṛṣṇa's transcendental body is so cool that it cannot be compared even to sandalwood pulp or to millions upon millions of moons. It expertly attracts the breasts of all women, which resemble high hills. Indeed, the transcendental body of Kṛṣṇa attracts the minds of all women within the three worlds.

Antya TEXT 15.22

kṛṣṇāṅga--saurabhya-bhara, mṛga-mada-mada-hara,
nīlotpalera hare garva-dhana
jagat-nārīra nāsā, tāra bhitara pāte vāsā,
nārī-gaṇe kare ākarṣaṇa //CC Antya, 15.22//

SYNONYMS

kṛṣṇa-aṅga—the body of Kṛṣṇa; saurabhya-bhara—full of fragrance; mṛga-mada—of musk; mada-hara—intoxicating power; nīlotpalera—of the bluish lotus flower; hare—takes away; garva-dhana—the pride of the treasure; jagat-nārīra—of the women in the world; nāsā—nostrils; tāra bhitara—within them; pāte vāsā—constructs a residence; nārī-gaṇe—women; kare ākarṣaṇa—attracts.

TRANSLATION

"The fragrance of Kṛṣṇa's body is more maddening than the aroma of musk, and it surpasses the fragrance of the bluish lotus flower. It enters the nostrils of all the women of the world and, making a nest there, thus attracts them.

Antya TEXT 15.23

kṛṣṇera adharāmṛta, tāte karpūra manda-smita,
sva-mādhurye hare nārīra mana
anyatra chāḍāya lobha, nā pāile mane kṣobha,
vraja-nārī-gaṇera mūla-dhana" //CC Antya, 15.23//

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; adhara-amṛta—the sweetness of the lips; tâte—with that; karpūra—camphor; manda-smita—gentle smile; sva-mādhurye—by His sweetness; hare—attracts; nārīra mana—the minds of all women; anyatra—anywhere else; chāḍāya—vanquishes; lobha—greed; nā pāile—without getting; mane—in the mind; kṣobha—great agitation; vraja-nārī-gaṇera—of all the gopīs of Vṛndāvana; mūla-dhana—wealth.

TRANSLATION

"Kṛṣṇa's lips are so sweet when combined with the camphor of His gentle smile that they attract the minds of all women, forcing them to give up all other attractions. If the sweetness of Kṛṣṇa's smile is unobtainable, great mental difficulties and lamentation result. That sweetness is the only wealth of the gopīs of Vṛndāvana."

Antya TEXT 15.24

eta kahi' gaurahari, dui-janāra kaṇṭha dhari',
kahe,--'śuna, svarūpa-rāmarāya
kāhān karoṇ, kāhān yāna, kāhān gele kṛṣṇa pāna,
duṇhe more kaha se upāya' //CC Antya, 15.24//

SYNONYMS

eta kahi'-saying this; gaurahari—Śrī Caitanya Mahāprabhu; dui-janāra—of the two persons; kaṇṭha dhari'-catching the necks; kahe—said; śuna—please hear; svarūpa-rāma-rāya—Svarūpa Dāmodara and Rāmānanda Rāya; kāhān karoṇ—what shall I do; kāhān yāna—where shall I go; kāhān gele—going where; kṛṣṇa pāna—I can get Kṛṣṇa; duṇhe—both of you; more—unto Me; kaha—please say; se upāya—such a means.

TRANSLATION

After speaking in this way, Śrī Caitanya Mahāprabhu caught hold of the necks of Rāmānanda Rāya and Svarūpa Dāmodara. Then the Lord said, "My dear friends, please listen to Me. What shall I do? Where shall I go? Where can I go to get Kṛṣṇa? Please, both of you, tell Me how I can find Him."

Antya TEXT 15.25

ei-mata gaura-prabhu prati dine-dine

vilāpa kareṇa svarūpa-rāmānanda-sane //CC Antya, 15.25//

SYNONYMS

ei-mata—in this way; gaura-prabhu—Śrī Caitanya Mahāprabhu; prati dine-dine—day after day; vilāpa kareṇa—laments; svarūpa-rāmānanda-sane—in the company of Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya.

TRANSLATION

Thus absorbed in transcendental pain, Śrī Caitanya Mahāprabhu lamented day after day in the company of Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya.

Antya TEXT 15.26

sei dui-jana prabhure kare āśvāsana

svarūpa gāya, rāya kare śloka paṭhana //CC Antya, 15.26//

SYNONYMS

sei—those; dui-jana—two persons; prabhure—to Śrī Caitanya Mahāprabhu; kare—do; āśvāsana—pacification; svarūpa gāya—Svarūpa Dāmodara sings; rāya—Rāmānanda Rāya; kare—does; śloka paṭhana—recitation of verses.

TRANSLATION

Svarūpa Dāmodara Gosvāmī would sing appropriate songs, and Rāmānanda Rāya would recite suitable verses to enhance the ecstatic mood of the Lord. In this way they were able to pacify Him.

Antya TEXT 15.27

karṇāmṛta, vidyāpati, śrī-gīta-govinda

ihāra śloka-gīte prabhura karāya ānanda //CC Antya, 15.27//

SYNONYMS

karṇāmṛta—the book Kṛṣṇa-karṇāmṛta; vidyāpati—the author Vidyāpati; śrī-gīta-govinda—the book Śrī Gīta-govinda by Jayadeva Gosvāmī; ihāra—of these; śloka-gīte—verses and songs; prabhura—for Śrī Caitanya Mahāprabhu; karāya

—create; ānanda—happiness.

TRANSLATION

The Lord especially liked to hear Bilvamaṅgala Ṭhākura's Kṛṣṇa-karṇāmṛta, the poetry of Vidyāpati and Śrī Gīta-govinda by Jayadeva Gosvāmī. Śrī Caitanya Mahāprabhu felt great pleasure in His heart when His associates chanted verses from these books.

Antya TEXT 15.28

eka-dina mahāprabhu samudra-tīre yāite

puṣpera udyāna tathā dekkena ācambite //CC Antya, 15.28//

SYNONYMS

eka-dina—one day; mahāprabhu—Śrī Caitanya Mahāprabhu; samudra-tīre—to the seashore; yāite—while going; puṣpera udyāna—a flower garden; tathā—there; dekkena—sees; ācambite—suddenly.

TRANSLATION

One day, while going to the beach by the sea, Śrī Caitanya Mahāprabhu suddenly saw a flower garden.

Antya TEXT 15.29

vṛndāvana-bhrame tāhān paśilā dhāñā

premāveśe bule tāhān kṛṣṇa anveṣiyā //CC Antya, 15.29//

SYNONYMS

vṛndāvana-bhrame—taking it for Vṛndāvana; tāhān—there; paśilā—entered; dhāñā—running; prema-āveśe—in ecstatic love of Kṛṣṇa; bule—wanders; tāhān—there; kṛṣṇa—Lord Kṛṣṇa; anveṣiyā—searching for.

TRANSLATION

Lord Caitanya mistook that garden for Vṛndāvana and very quickly entered it. Absorbed in ecstatic love of Kṛṣṇa, He wandered throughout the garden, searching for Him.

Antya TEXT 15.30

rāse rādhā lañā kṛṣṇa antardhāna kailā

pāche sakhī-gaṇa yaiche cāhi' beḍāilā //CC Antya, 15.30//

SYNONYMS

rāse—in the rāsa dance; rādhā—Śrīmatī Rādhārāṇī; lañā—taking; kṛṣṇa—Lord Kṛṣṇa; antardhāna kailā—disappeared; pāche—afterward; sakhī-gaṇa—all the gopīs; yaiche—as; cāhi'-looking; beḍāilā—wandered.

TRANSLATION

After Kṛṣṇa disappeared with Rādhārāṇī during the rāsa dance, the gopīs wandered in the forest looking for Him. In the same way, Śrī Caitanya Mahāprabhu wandered in that garden by the sea.

Antya TEXT 15.31

sei bhāvāveśe prabhu prati-taru-latā

śloka paḍi' paḍi' cāhi' bule yathā tathā //CC Antya, 15.31//

SYNONYMS

sei—that; bhāva-āveśe—in ecstasy; prabhu—Lord Caitanya Mahāprabhu; prati-taru-latā—each tree and creeper; śloka paḍi' paḍi'-reciting verses; cāhi'-inquiring; bule—wanders; yathā tathā—here and there.

TRANSLATION

Absorbed in the ecstatic mood of the gopīs, Śrī Caitanya Mahāprabhu wandered here and there. He began to inquire after Kṛṣṇa by quoting verses to all the trees and creepers.

PURPORT

Śrī Caitanya Mahāprabhu then quoted the following three verses from Śrīmad-Bhāgavatam (10.30.9,7,8).

Antya TEXT 15.32

cūta-priyāla-panasāsana-kovidāra-

jambv-arka-bilva-bakulāmra-kadamba-nīpāḥ

ye 'nye parārtha-bhava-kā yamunopakūlāḥ

śaṁsantu kṛṣṇa-padavīm rahitātmanām naḥ //CC Antya, 15.32//

SYNONYMS

cūta—O cūta tree (a kind of mango tree); priyāla—O priyāla tree; panasa—O jackfruit tree; āsana—O āsana tree; kovidāra—O kovidāra tree; jambu—O jambu tree; arka—O arka tree; bilva—O belfruit tree; bakula—O bakula tree; āmra—O mango tree; kadamba—O kadamba tree; nīpāḥ—O nīpa tree; ye—which; anye—others; para-artha-bhava-kāḥ—very beneficial to others; yamunā-upakūlāḥ—on the bank of the Yamunā; śaṁsantu—please tell; kṛṣṇa-padavīm—where Kṛṣṇa has gone; rahita-ātmanām—who have lost our minds; naḥ—us.

TRANSLATION

"(The gopīs said:) 'O cūta tree, priyāla tree, pasana, āsana and kovidāra! O jambu tree, O arka tree, O bel, bakula and mango! O kadamba tree, O nīpa tree and all other trees living on the bank of the Yamunā for the welfare of others, please let us know where Kṛṣṇa has gone. We have lost our minds and are almost dead.

Antya TEXT 15.33

kaccit tulasi kalyāṇi

govinda-caraṇa-priye

saha tvāli-kulair bibhrad

dṛṣṭas te 'ti-priyo 'cyutaḥ //CC Antya, 15.33//

SYNONYMS

kaccit—whether; tulasi—O tulasī plant; kalyāṇi—all-auspicious; govinda-caraṇa—to Govinda's lotus feet; priye—very dear; saha—with; tvā—you; ali-kulaiḥ—bumblebees; bibhrat—bearing; dṛṣṭaḥ—has been seen; te—your; ati-priyaḥ—very dear; acyutaḥ—Lord Kṛṣṇa.

TRANSLATION

" 'O all-auspicious tulasī plant, you are very dear to Govinda's lotus feet, and He is very dear to you. Have you seen Kṛṣṇa walking here wearing a garland of your

leaves, surrounded by a swarm of bumblebees?

Antya TEXT 15.34

mālaty adarśi vaḥ kaccin

mallike jāti yūthike

prītim vo janayan yātaḥ

kara-sparśena mādhabaḥ //CC Antya, 15.34//

SYNONYMS

mālati—O plant of mālatī flowers; adarśi—was seen; vaḥ—by you; kaccit—whether; mallike—O plant of mallikā flowers; jāti—O plant of jāti flowers; yūthike—O plant of yūthikā flowers; prītim—pleasure; vaḥ—your; janayan—creating; yātaḥ—passed by; kara-sparśena—by the touch of His hand; mādhabaḥ—Śrī Kṛṣṇa.

TRANSLATION

" 'O plants of mālatī flowers, mallikā flowers, jāti and yūthikā flowers, have you seen Kṛṣṇa passing this way, touching you with His hand to give you pleasure?' "

Antya TEXT 15.35

āmra, panasa, piyāla, jambu, kovidāra

tīrtha-vāsī sabe, kara para-upakāra //CC Antya, 15.35//

SYNONYMS

āmra—O mango tree; panasa—O jackfruit tree; piyāla—O piyāla tree; jambu—O jambu tree; kovidāra—O kovidāra tree; tīrtha-vāsī—inhabitants of a holy place; sabe—all; kara—please do; para-upakāra—others' benefit.

TRANSLATION

Śrī Caitanya Mahāprabhu continued: " 'O mango tree, O jackfruit tree, O piyāla, jambu and kovidāra trees, you are all inhabitants of a holy place. Therefore kindly act for the welfare of others.

Antya TEXT 15.36

kṛṣṇa tomāra ihāṇ āilā, pāilā daraśana?

kṛṣṇera uddeśa kahi' rākhaha jīvana //CC Antya, 15.36//

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; tomāra—your; ihāṇ—here; āilā—came; pāilā daraśana—you have seen; kṛṣṇera—of Lord Kṛṣṇa; uddeśa—the direction; kahi'-by telling; rākhaha jīvana—kindly save our lives.

TRANSLATION

" 'Have you seen Kṛṣṇa coming this way? Kindly tell us which way He has gone and save our lives.'

Antya TEXT 15.37

uttara nā pāñā punaḥ kare anumāna

ei saba--puruṣa-jāti, kṛṣṇera sakhāra samāna //CC Antya, 15.37//

SYNONYMS

uttara—answer; nā—not; pāñā—getting; punaḥ—again; kare—do; anumāna—guess; ei saba—all these; puruṣa-jāti—belonging to the male class; kṛṣṇera—of Kṛṣṇa; sakhāra samāna—as good as friends.

TRANSLATION

"When the trees did not reply, the gopīs guessed, 'Since all of these trees belong to the male class, all of them must be friends of Kṛṣṇa.'

Antya TEXT 15.38

e kene kahibe kṛṣṇera uddeśa āmāya?

e--strī-jāti latā, āmāra sakhī-prāya //CC Antya, 15.38//

SYNONYMS

e—these; kene—why; kahibe—will say; kṛṣṇera—of Lord Kṛṣṇa; uddeśa—direction; āmāya—to us; e—these; strī-jāti—belonging to the class of women; latā—creepers; āmāra—our; sakhī-prāya—like friends.

TRANSLATION

" 'Why should the trees tell us where Kṛṣṇa has gone? Let us rather inquire from the creepers; they are female and therefore are like friends to us.

Antya TEXT 15.39

avaśya kahibe,--pāñāche kṛṣṇera darśane

eta anumāni' puche tulasī-ādi-gaṇe //CC Antya, 15.39//

SYNONYMS

avaśya—certainly; kahibe—they will say; pāñāche—they have gotten; kṛṣṇera—of Lord Kṛṣṇa; darśane—audience; eta—this; anumāni'-guessing; puche—inquire from; tulasī-ādi-gaṇe—the plants and creepers, headed by the tulasī plant.

TRANSLATION

" 'They will certainly tell us where Kṛṣṇa has gone, since they have seen Him personally.' Guessing in this way, the gopīs inquired from the plants and creepers, headed by tulasī.

Antya TEXT 15.40

"tulasi, mālati, yūthi, mādHAVi, mallike

tomāra priya kṛṣṇa āilā tomāra antike? //CC Antya, 15.40//

SYNONYMS

tulasi—O tulasī; mālati—O mālatī; yūthi—O yūthī; mādHAVi—O mādHAVī; mallike—O mallikā; tomāra—your; priya—very dear; kṛṣṇa—Lord Kṛṣṇa; āilā—came; tomāra antike—near you.

TRANSLATION

" 'O tulasī! O mālatī! O yūthī, mādHAVī and mallikā! Kṛṣṇa is very dear to you. Therefore He must have come near you.

Antya TEXT 15.41

tumi-saba--hao āmāra sakhīra samāna

kṛṣṇoddeśa kahi' sabe rākhaha parāṇa" //CC Antya, 15.41//

SYNONYMS

tumi-saba—all of you; hao—are; āmāra—our; sakhīra—dear friends; samāna—equal to; kṛṣṇa-uddeśa—the direction in which Kṛṣṇa has gone; kahi'-speaking; sabe—all of you; rākhaha parāṇa—save our lives.

TRANSLATION

" 'You are all just like dear friends to us. Kindly tell us which way Kṛṣṇa has gone and save our lives.'

Antya TEXT 15.42

uttara nā pāñā punaḥ bhāvena antare

'eha--kṛṣṇa-dāsī, bhaye nā kahe āmāre' //CC Antya, 15.42//

SYNONYMS

uttara—reply; nā—not; pāñā—getting; punaḥ—again; bhāvena—think; antare—within their minds; eha—these; kṛṣṇa-dāsī—maidservants of Kṛṣṇa; bhaye—out of fear; nā kahe—do not speak; āmāre—to us.

TRANSLATION

"When they still received no reply, the gopīs thought, 'These plants are all Kṛṣṇa's maidservants, and out of fear they will not speak to us.'

Antya TEXT 15.43

āge mṛgī-gaṇa dekhi' kṛṣṇāṅga-gandha pāñā

tāra mukha dekhi' puchena nirṇaya kariyā //CC Antya, 15.43//

SYNONYMS

āge—in front; mṛgī-gaṇa—the deer; dekhi'-seeing; kṛṣṇa-aṅga-gandha—the aroma of Kṛṣṇa's body; pāñā—getting; tāra mukha—their faces; dekhi'-seeing; puchena—inquire; nirṇaya kariyā—making certain.

TRANSLATION

"The gopīs then came upon a group of she-deer. Smelling the aroma of Kṛṣṇa's body and seeing the faces of the deer, the gopīs inquired from them to ascertain

if Kṛṣṇa was nearby.

Antya TEXT 15.44

apy eṇa-patny upagataḥ priyayeha gātrais

tanvan dṛśām sakhi sunirvṛtim acyuto vaḥ

kāntāṅga-saṅga-kuca-kuṅkuma-rañjitāyāḥ

kunda-srajaḥ kula-pater iha vāti gandhaḥ //CC Antya, 15.44//

SYNONYMS

api—whether; eṇa-patnī—O she-deer; upagataḥ—has come; priyayā—along with His dearest companion; iha—here; gātraiḥ—by the bodily limbs; tanvan—increasing; dṛśām—of the eyes; sakhi—O my dear friend; su-nirvṛtim—happiness; acyutaḥ—Kṛṣṇa; vaḥ—of all of you; kānta-aṅga—with the body of the beloved; saṅga—by association; kuca-kuṅkuma—with kuṅkuma powder from the breasts; rañjitāyāḥ—colored; kunda-srajaḥ—of the garland of kunda flowers; kula-pateḥ—of Kṛṣṇa; iha—here; vāti—flows; gandhaḥ—the fragrance.

TRANSLATION

"O wife of the deer, Lord Kṛṣṇa has been embracing His beloved, and thus the kuṅkuma powder on Her raised breasts has covered His garland of kunda flowers. The fragrance of this garland is flowing here. O my dear friend, have you seen Kṛṣṇa passing this way with His dearest companion, increasing the pleasure of the eyes of all of you?"

PURPORT

This verse is quoted from Śrīmad-Bhāgavatam (10.30.11).

Antya TEXT 15.45

"kaha, mṛgi, rādhā-saha śrī-kṛṣṇa sarvathā

tomāya sukha dite āilā? nāhika anyathā //CC Antya, 15.45//

SYNONYMS

kaha—please say; mṛgi—O she-deer; rādhā-saha—with Śrīmatī Rādhārāṇī; śrī-kṛṣṇa—Lord Śrī Kṛṣṇa; sarvathā—in all respects; tomāya—to you; sukha dite—

to give pleasure; āilā—did come; nāhika anyathā—it is certain.

TRANSLATION

" 'O dear doe, Śrī Kṛṣṇa is always very pleased to give you pleasure. Kindly inform us whether He passed this way in the company of Śrīmatī Rādhārāṇī. We think They must certainly have come this way.

Antya TEXT 15.46

rādhā-priya-sakhī āmarā, nahi bahiraṅga

dūra haite jāni tāra yaiche aṅga-gandha //CC Antya, 15.46//

SYNONYMS

rādhā—of Śrīmatī Rādhārāṇī; priya-sakhī—very dear friends; āmarā—we; nahi bahiraṅga—are not outsiders; dūra haite—from a distance; jāni—we know; tāra—of Lord Kṛṣṇa; yaiche—as; aṅga-gandha—bodily fragrance.

TRANSLATION

" 'We are not outsiders. Being very dear friends of Śrīmatī Rādhārāṇī, we can perceive the bodily fragrance of Kṛṣṇa from a distance.

Antya TEXT 15.47

rādhā-aṅga-saṅge kuca-kuṅkuma-bhūṣita

kṛṣṇa-kunda-mālā-gandhe vāyu--suvāsita //CC Antya, 15.47//

SYNONYMS

rādhā-aṅga—the body of Śrīmatī Rādhārāṇī; saṅge—by embracing; kuca-kuṅkuma—with the kuṅkuma from the breasts; bhūṣita—decorated; kṛṣṇa—of Lord Kṛṣṇa; kunda-mālā—of the garland of kunda flowers; gandhe—by the fragrance; vāyu—the air; su-vāsita—aromatic.

TRANSLATION

" 'Kṛṣṇa has been embracing Śrīmatī Rādhārāṇī, and the kuṅkuma powder on Her breasts has mixed with the garland of kunda flowers decorating His body. The fragrance of the garland has scented the entire atmosphere.

Antya TEXT 15.48

kṛṣṇa ihāṇ chāḍi' gelā, ihoṇ--virahiṇī

kibā uttara dibe ei--nā śune kāhinī" //CC Antya, 15.48//

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; ihāṇ—here; chāḍi' gelā—has left; ihoṇ—the deer; virahiṇī—feeling separation; kibā—what; uttara—reply; dibe—will they give; ei—these; nā śune—do not hear; kāhinī—our words.

TRANSLATION

" 'Lord Kṛṣṇa has left this place, and therefore the deer are feeling separation. They do not hear our words; therefore how can they reply?'

Antya TEXT 15.49

āge vṛkṣa-gaṇa dekhe puṣpa-phala-bhare

śākhā saba paḍiyāche pṛthivī-upare //CC Antya, 15.49//

SYNONYMS

āge—in front; vṛkṣa-gaṇa—the trees; dekhe—see; puṣpa-phala-bhare—because of the heavy burden of flowers and fruits; śākhā saba—all the branches; paḍiyāche—have bent down; pṛthivī-upare—to the ground.

TRANSLATION

"The gopīs then came upon many trees so laden with fruits and flowers that their branches bent down to the ground.

Antya TEXT 15.50

kṛṣṇe dekhi' ei saba kareṇa namaskāra

kṛṣṇa-gamana puche tāre kariyā nirdhāra //CC Antya, 15.50//

SYNONYMS

kṛṣṇe dekhi'-seeing Kṛṣṇa; ei—these; saba—all; kareṇa namaskāra—offer respectful obeisances; kṛṣṇa-gamana—the passing of Kṛṣṇa; puche—inquire; tāre—from them; kariyā nirdhāra—making certain.

TRANSLATION

"The gopīs thought that because all the trees must have seen Kṛṣṇa pass by they were offering respectful obeisances to Him. To be certain, the gopīs inquired from the trees.

Antya TEXT 15.51

bāhum priyāṁsa upadhāya grhīta-padmo
rāmānujas tulasikāli-kulair madāndhaiḥ
anvīyamāna iha vas taravaḥ praṇāmam
kimvābhinandati caran praṇayāvalokaiḥ //CC Antya, 15.51//

SYNONYMS

bāhum—arm; priyā-āṁse—on the shoulder of His beloved; upadhāya—placing; grhīta—having taken; padmaḥ—a lotus flower; rāma-anujaḥ—Lord Balarāma's younger brother (Kṛṣṇa); tulasikā—because of the garland of tulasī flowers; ali-kulaiḥ—by bumblebees; mada-andhaiḥ—blinded by the fragrance; anvīyamānaḥ—being followed; iha—here; vaḥ—of you; taravaḥ—O trees; praṇāmam—the obeisances; kimvā—whether; abhinandati—welcomes; caran—while passing; praṇaya-avalokaiḥ—with glances of love.

TRANSLATION

" 'O trees, kindly tell us whether Balarāma's younger brother, Kṛṣṇa, welcomed your obeisances with loving glances as He passed this way, resting one hand on the shoulder of Śrīmatī Rādhārāṇī, holding a lotus flower in the other, and being followed by a swarm of bumblebees maddened by the fragrance of tulasī leaves.'

PURPORT

This verse is quoted from Śrīmad-Bhāgavatam (10.30.12).

Antya TEXT 15.52

priyā-mukhe bhṛṅga paḍe, tāhā nivārite
līlā-padma cālāite haila anya-citte //CC Antya, 15.52//

SYNONYMS

priyā-mukhe—on His beloved's face; bhṛṅga—the bumblebees; paḍe—fall; tāhā—that; nivārite—to prevent; līlā—the pastimes; padma—the lotus flower; cālāite—causing to move; haila—was; anya-citte—diverted in the mind.

TRANSLATION

" 'To stop the bumblebees from landing on the face of His beloved, He whisked them away with the lotus flower in His hand, and thus His mind was slightly diverted.

Antya TEXT 15.53

tomāra praṇāme ki kairāchena avadhāna?

kibā nāhi karena, kaha vacana-pramāṇa //CC Antya, 15.53//

SYNONYMS

tomāra—your; praṇāme—to the obeisances; ki—whether; kairāchena—has given; avadhāna—attention; kibā—or; nāhi karena—did not do so; kaha—kindly speak; vacana—words; pramāṇa—evidence.

TRANSLATION

" 'Did He or did He not pay attention while You offered Him obeisances? Kindly give evidence supporting your words.

Antya TEXT 15.54

kṛṣṇera viyoge ei sevaka duḥkhita

kibā uttara dibe? ihāra nāhika samvit" //CC Antya, 15.54//

SYNONYMS

kṛṣṇera viyoge—by separation from Kṛṣṇa; ei—these; sevaka—servants; duḥkhita—very unhappy; kibā—what; uttara—reply; dibe—will they give; ihāra—of these; nāhika—there's not; samvit—consciousness.

TRANSLATION

" 'Separation from Kṛṣṇa has made these servants very unhappy. Having lost consciousness, how can they answer us?'

Antya TEXT 15.55

eta bali' āge cale yamunāra kūle

dekhe,--tāhān kṛṣṇa haya kadambera tale //CC Antya, 15.55//

SYNONYMS

eta bali'-saying this; āge cale—go forward; yamunāra kūle—onto the beach by the Yamunā; dekhe—they see; tāhān—there; kṛṣṇa—Lord Kṛṣṇa; haya—is present; kadambera tale—underneath a kadamba tree.

TRANSLATION

"Saying this, the gopīs stepped onto the beach by the Yamunā River. There they saw Lord Kṛṣṇa beneath a kadamba tree.

Antya TEXT 15.56

koṭi-manmatha-mohana muralī-vadana

apāra saundarye hare jagan-netra-mana //CC Antya, 15.56//

SYNONYMS

koṭi—ten million; manmatha—Cupids; mohana—enchanting; muralī-vadana—with His flute to His lips; apāra—unlimited; saundarye—by the beauty; hare—enchants; jagat—of the whole world; netra-mana—the eyes and mind.

TRANSLATION

"Standing there with His flute to His lips, Kṛṣṇa, who enchants millions upon millions of Cupids, attracted the eyes and minds of all the world with His unlimited beauty."

Antya TEXT 15.57

saundarya dekhiyā bhūme paḍe mūrccchā pāñā

hena-kāle svarūpādi mililā āsiyā //CC Antya, 15.57//

SYNONYMS

saundarya—beauty; dekhiyā—seeing; bhūme—on the ground; paḍe—fell; mūrccchā pāñā—becoming unconscious; hena-kāle—at that time; svarūpa-ādi—

the devotees, headed by Svarūpa Dāmodara Gosvāmī; mililā āsiyā—came there and met.

TRANSLATION

When Śrī Caitanya Mahāprabhu saw the transcendental beauty of Kṛṣṇa, He fell down on the ground unconscious. At that time, all the devotees, headed by Svarūpa Dāmodara Gosvāmī, joined Him in the garden.

Antya TEXT 15.58

pūrvavat sarvāṅge sāttvika-bhāva-sakala

antare ānanda-āsvāda, bāhire vihvala //CC Antya, 15.58//

SYNONYMS

pūrva-vat—as before; sarva-aṅge—all over the body; sāttvika—transcendental; bhāva-sakala—all the symptoms of ecstatic love; antare—within; ānanda-āsvāda—the taste of transcendental bliss; bāhire—externally; vihvala—bewildered.

TRANSLATION

Just as before, they saw all the symptoms of transcendental ecstatic love manifested in the body of Śrī Caitanya Mahāprabhu. Although externally He appeared bewildered, He was tasting transcendental bliss within.

Antya TEXT 15.59

pūrvavat sabe mili' karāilā cetana

uṭhiyā caudike prabhu karena darśana //CC Antya, 15.59//

SYNONYMS

pūrva-vat—as before; sabe—all; mili'-coming together; karāilā cetana—brought to consciousness; uṭhiyā—standing up; cau-dike—all around; prabhu—Śrī Caitanya Mahāprabhu; karena darśana—was looking.

TRANSLATION

Once again all the devotees brought Śrī Caitanya Mahāprabhu back to consciousness by a concerted effort. Then the Lord got up and began wandering here and there, looking all around.

Antya TEXT 15.60

"kāhān gelā kṛṣṇa? ekhani pāinu daraśana!

tānhāra saundarya mora harila netra-mana! //CC Antya, 15.60//

SYNONYMS

kāhān—where; gelā kṛṣṇa—has Kṛṣṇa gone; ekhani—just now; pāinu daraśana—I saw; tānhāra—His; saundarya—beauty; mora—My; harila—has taken away; netra-mana—eyes and mind.

TRANSLATION

Caitanya Mahāprabhu said, "Where has My Kṛṣṇa gone? I saw Him just now, and His beauty has captured My eyes and mind.

Antya TEXT 15.61

punaḥ kene nā dekhiye muralī-vadana!

tānhāra darśana-lobhe bhramaya nayana" //CC Antya, 15.61//

SYNONYMS

punaḥ—again; kene—why; nā dekhiye—I do not see; muralī-vadana—with His flute to His lips; tānhāra—of Him; darśana-lobhe—in hopes of seeing; bhramaya—are wandering; nayana—My eyes.

TRANSLATION

"Why can't I again see Kṛṣṇa holding His flute to His lips? My eyes are wandering in hopes of seeing Him once more."

Antya TEXT 15.62

viśākhāre rādhā yaiche śloka kahilā

sei śloka mahāprabhu paḍite lāgilā //CC Antya, 15.62//

SYNONYMS

viśākhāre—to Viśākhā; rādhā—Śrīmatī Rādhārāṇī; yaiche—as; śloka kahilā—recited a verse; sei—that; śloka—verse; mahāprabhu—Śrī Caitanya Mahāprabhu; paḍite lāgilā—began to recite.

TRANSLATION

Śrī Caitanya Mahāprabhu then recited the following verse, which was spoken by Śrīmatī Rādhārāṇī to Her dear friend Viśākhā.

Antya TEXT 15.63

navāmbuda-lasad-dyutir nava-taḍin-manojñāmbaraḥ

sucitra-muralī-sphurac-charad-amanda-candrānanaḥ

mayūra-dala-bhūṣitaḥ subhaga-tāra-hāra-prabhaḥ

sa me madana-mohanaḥ sakhi tanoti netra-sprhām //CC Antya, 15.63//

SYNONYMS

nava-ambuda—a newly formed cloud; lasat—brilliant; dyutiḥ—whose luster; nava—new; taḍit—lightning; manojña—attractive; ambaraḥ—whose dress; sucitra—very charming; muralī—with a flute; sphurat—appearing beautiful; śarat—autumn; amanda—bright; candra—like the moon; ānanaḥ—whose face; mayūra—peacock; dala—with a feather; bhūṣitaḥ—decorated; su-bhaga—lovely; tāra—of pearls; hāra—of a necklace; prabhaḥ—with the effulgence; saḥ—He; me—My; madana-mohanaḥ—Lord Kṛṣṇa, the enchanter of Cupid; sakhi—O My dear friend; tanoti—increases; netra-sprhām—the desire of the eyes.

TRANSLATION

"My dear friend, the luster of Kṛṣṇa's body is more brilliant than a newly formed cloud, and His yellow dress is more attractive than newly arrived lightning. A peacock feather decorates His head, and on His neck hangs a lovely necklace of brilliant pearls. As He holds His charming flute to His lips, His face looks as beautiful as the full autumn moon. By such beauty, Madana-mohana, the enchanter of Cupid, is increasing the desire of my eyes to see Him."

PURPORT

This verse is also found in the Govinda-līlāmṛta (8.4).

Antya TEXT 15.64

nava-ghana-snigdha-varṇa, dalitāñjana-cikkaṇa,

indīvara-nindi sukomala

jini' upamāna-gaṇa, hare sabāra netra-mana,
kṛṣṇa-kānti parama prabala //CC Antya, 15.64//

SYNONYMS

nava-ghana—a newly formed cloud; snigdha—attractive; varṇa—bodily complexion; dalita—powdered; añjana—ointment; cikkaṇa—polished; indīvara—a blue lotus flower; nindi—defeating; su-komala—soft; jini—surpassing; upamāna-gaṇa—all comparison; hare—attracts; sabāra—of all; netra-mana—the eyes and mind; kṛṣṇa-kānti—the complexion of Kṛṣṇa; parama prabala—supremely powerful.

TRANSLATION

Caitanya Mahāprabhu continued: "Śrī Kṛṣṇa's complexion is as polished as powdered eye ointment. It surpasses the beauty of a newly formed cloud and is softer than a blue lotus flower. Indeed, His complexion is so pleasing that it attracts the eyes and mind of everyone, and it is so powerful that it defies all comparison.

Antya TEXT 15.65

kaha, sakhi, ki kari upāya?
kṛṣṇādbhuta balāhaka, mora netra-cātaka,
nā dekhi' piyāse mari' yāya //CC Antya, 15.65//

SYNONYMS

kaha—please tell; sakhi—My dear friend; ki kari upāya—what shall I do; kṛṣṇa—Kṛṣṇa; adbhuta—wonderful; balāhaka—cloud; mora—My; netra—eyes; cātaka—like cātaka birds; nā dekhi'-without seeing; piyāse—from thirst; mari' yāya—are dying.

TRANSLATION

"My dear friend, please tell me what I should do. Kṛṣṇa is as attractive as a wonderful cloud, and My eyes are just like cātaka birds, which are dying of thirst because they do not see such a cloud.

Antya TEXT 15.66

saudāminī pītāmbara, sthira nahe nirantara,
muktā-hāra baka-pānti bhāla
indra-dhanu śikhi-pākhā, upare diyāche dekhā,
āra dhanu vaijayantī-māla //CC Antya, 15.66//

SYNONYMS

saudāminī—lightning; pīta-ambara—the yellow dress; sthira—still; nahe—is not; nirantara—always; muktā-hāra—the necklace of pearls; baka-pānti bhāla—like a line of ducks; indra-dhanu—the bow of Indra (a rainbow); śikhi-pākhā—the peacock feather; upare—on the head; diyāche dekhā—is seen; āra dhanu—another rainbow; vaijayantī-māla—the vaijayantī garland.

TRANSLATION

"Kṛṣṇa's yellow dress looks exactly like restless lightning in the sky, and the pearl necklace on His neck appears like a line of ducks flying below a cloud. Both the peacock feather on His head and His vaijayantī garland [containing flowers of five colors] resemble rainbows.

Antya TEXT 15.67

muralīra kala-dhvani, madhura garjana śuni',
vṛndāvane nāce mayūra-caya
akalaṅka pūrṇa-kala, lāvaṇya-jyotsnā jhālamala,
citra-candrera tāhāte udaya //CC Antya, 15.67//

SYNONYMS

muralīra—of the flute; kala-dhvani—the low vibration; madhura—sweet; garjana—thundering; śuni—hearing; vṛndāvane—in Vṛndāvana; nāce—dance; mayūra-caya—the peacocks; akalaṅka—spotless; pūrṇa-kala—the full moon; lāvaṇya—beauty; jyotsnā—light; jhālamala—glittering; citra-candrera—of the beautiful moon; tāhāte—in that; udaya—the rising.

TRANSLATION

"The luster of Kṛṣṇa's body is as beautiful as a spotless full moon that has just

risen, and the vibration of His flute sounds exactly like the sweet thundering of a newly formed cloud. When the peacocks in Vṛndāvana hear that vibration, they all begin to dance.

Antya TEXT 15.68

līlāmṛta-variṣaṇe, siñce caudda bhuvane'

hena megha yabe dekhā dila

durdaiva-jhañjhā-pavane, meghe nila anya-sthāne,

mare cātaka, pite nā pāila //CC Antya, 15.68//

SYNONYMS

līlā—of the pastimes of Kṛṣṇa; amṛta—of nectar; variṣaṇe—the shower; siñce—drenches; caudda bhuvane—the fourteen worlds; hena megha—such a cloud; yabe—when; dekhā dila—was visible; durdaiva—misfortune; jhañjhā-pavane—a high wind; meghe—the cloud; nila—brought; anya-sthāne—to another place; mare—dies; cātaka—the cātaka bird; pite nā pāila—could not drink.

TRANSLATION

"The cloud of Kṛṣṇa's pastimes is drenching the fourteen worlds with a shower of nectar. Unfortunately, when that cloud appeared, a whirlwind arose and blew it away from Me. Being unable to see the cloud, the cātaka bird of My eyes is almost dead from thirst."

Antya TEXT 15.69

punaḥ kahe,--'hāya hāya, paḍa paḍa rāma-raya',

kahe prabhu gadgada ākhyāne

rāmānanda paḍe śloka, śuni' prabhura harṣa-śoka,

āpane prabhu karena vyākhyāne //CC Antya, 15.69//

SYNONYMS

punaḥ—again; kahe—says; hāya hāya—alas, alas; paḍa paḍa—go on reading; rāma-rāya—Rāmānanda Rāya; kahe—says; prabhu—Śrī Caitanya Mahāprabhu; gadgada ākhyāne—in a faltering voice; rāmānanda—Rāmānanda Rāya; paḍe—

reads; śloka—a verse; śuni'-hearing; prabhura—of Śrī Caitanya Mahāprabhu; harṣa-śoka—jubilation and lamentation; āpane—personally; prabhu—Śrī Caitanya Mahāprabhu; kareṇa vyākhyāne—explains.

TRANSLATION

In a faltering voice, Śrī Caitanya Mahāprabhu again said, "Alas, go on reading, Rāma Rāya." Thus Rāmānanda Rāya began to read a verse. While listening to this verse, the Lord was sometimes very jubilant and sometimes overcome by lamentation. Afterwards the Lord personally explained the verse.

Antya TEXT 15.70

vīkṣyālakāvṛta-mukhaṁ tava kuṇḍala-śri-
gaṇḍa-sthalādhara-sudhaṁ hasitāvalokam
dattābhayaṁ ca bhuja-daṇḍa-yugaṁ vilokya
vakṣaḥ śriyaika-ramaṇaṁ ca bhavāma dāsyah //CC Antya, 15.70//

SYNONYMS

vīkṣya—seeing; alaka-āvṛta—decorated with curling tresses of hair; mukham—face; tava—Your; kuṇḍala-śri—the beauty of earrings; gaṇḍa-sthala—falling in Your cheeks; adhara-sudham—and the nectar of Your lips; hasita-avalokam—Your smiling glance; datta-abhayam—which assure fearlessness; ca—and; bhuja-daṇḍa-yugaṁ—the two arms; vilokya—by seeing; vakṣaḥ—chest; śriyā—by the beauty; eka-ramaṇam—chiefly producing conjugal attraction; ca—and; bhavāma—we have become; dāsyah—Your maidservants.

TRANSLATION

"Dear Kṛṣṇa, by seeing Your beautiful face decorated with tresses of hair, by seeing the beauty of Your earrings falling on Your cheeks, and by seeing the nectar of Your lips, the beauty of Your smiling glances, Your two arms, which assure complete fearlessness, and Your broad chest, whose beauty arouses conjugal attraction, we have simply surrendered ourselves to becoming Your maidservants.'

PURPORT

This verse quoted from Śrīmad-Bhāgavatam (10.29.39) was spoken by the gopīs

when they arrived before Kṛṣṇa for the rāsa dance.

Antya TEXT 15.71

kṛṣṇa jini' padma-cānda, pātiyāche mukha phānda,
tāte adhara-madhu-smita cāra
vraja-nārī āsi' āsi', phānde paḍi' haya dāsī,
chāḍi' lāja-pati-ghara-dvāra //CC Antya, 15.71//

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; jini'-surpassing; padma-cānda—the lotus flower and the moon; pātiyāche—has spread; mukha—the face; phānda—noose; tāte—in that; adhara—lips; madhu-smita—sweet smiling; cāra—bait; vraja-nārī—the damsels of Vraja; āsi' āsi'-approaching; phānde—in the network; paḍi'-falling; haya dāsī—become maidservants; chāḍi'-giving up; lāja—prestige; pati—husbands; ghara—home; dvāra—family.

TRANSLATION

"After conquering the moon and the lotus flower, Kṛṣṇa wished to capture the doelike gopīs. Thus He spread the noose of His beautiful face, and within that noose He placed the bait of His sweet smile to misguide the gopīs. The gopīs fell prey to that trap and became Kṛṣṇa's maidservants, giving up their homes, families, husbands and prestige.

Antya TEXT 15.72

bāndhava kṛṣṇa kare vyādhara ācāra
nāhi māne dharmādharmā, hare nārī-mṛgī-marma,
kare nānā upāya tāhāra //CC Antya, 15.72//

SYNONYMS

bāndhava—O friend; kṛṣṇa—Lord Kṛṣṇa; kare—does; vyādhara ācāra—the behavior of a hunter; nāhi—not; māne—cares for; dharmā-adharma—piety and impiety; hare—attracts; nārī—of a woman; mṛgī—doe; marma—the core of the heart; kare—does; nānā—varieties of; upāya—means; tāhāra—for that purpose.

TRANSLATION

"My dear friend, Kṛṣṇa acts just like a hunter. This hunter does not care for piety or impiety; He simply creates many devices to conquer the cores of the hearts of the doelike gopīs.

Antya TEXT 15.73

gaṇḍa-sthala jhalamala, nāce makara-kuṇḍala,
sei nṛtye hare nārī-caya
sasmita kaṭākṣa-bāṇe, tā-sabāra hṛdaye hāne,
nārī-vadhe nāhi kichu bhaya //CC Antya, 15.73//

SYNONYMS

gaṇḍa-sthala—on the cheeks; jhalamala—glittering; nāce—dance; makara-kuṇḍala—earrings shaped like sharks; sei—that; nṛtye—dancing; hare—attracts; nārī-caya—all the women; sa-smita—with smiles; kaṭākṣa—of glances; bāṇe—by the arrows; tā-sabāra—of all of them; hṛdaye—the hearts; hāne—pierces; nārī-vadhe—for killing women; nāhi—there is not; kichu—any; bhaya—fear.

TRANSLATION

"The earrings dancing on Kṛṣṇa's cheeks are shaped like sharks, and they shine very brightly. These dancing earrings attract the minds of all women. Over and above this, Kṛṣṇa pierces the hearts of women with the arrows of His sweetly smiling glances. He is not at all afraid to kill women in this way.

Antya TEXT 15.74

ati ucca suvistāra, lakṣmī-śrīvatsa-alāṅkāra,
kṛṣṇera ye ḍākātiyā vakṣa
vraja-devī lakṣa lakṣa, tā-sabāra mano-vakṣa,
hari-dāsī karibāre dakṣa //CC Antya, 15.74//

SYNONYMS

ati—very; ucca—high; su-vistāra—broad; lakṣmī—a mark of golden lines on the

left side of the chest of Śrī Kṛṣṇa, indicating the residence of the goddess of fortune; śrīvatsa—a mark of silver hairs on the right side of the Lord's chest; alaṅkāra—ornaments; kṛṣṇera—of Lord Kṛṣṇa; ye—that; dākātiyā—like a plunderer; vakṣa—chest; vraja-devī—the damsels of Vraja; lakṣa lakṣa—thousands upon thousands; tā-sabāra—of all of them; manaḥ-vakṣa—the minds and breasts; hari-dāsī—maidservants of the Supreme Lord; karibāre—to make; dakṣa—expert.

TRANSLATION

"On Kṛṣṇa's chest are the ornaments of Śrīvatsa and the mark indicating the residence of the goddess of fortune. His chest, which is as broad as a plunderer's, attracts thousands upon thousands of damsels of Vraja, conquering their minds and breasts by force. Thus they all become maidservants of the Supreme Personality of Godhead.

Antya TEXT 15.75

sulalita dīrghārgala, kṛṣṇera bhuja-yugala,
bhuja nahe,--kṛṣṇa-sarpa-kāya
dui śaila-chidre paiśe, nārīra hṛdaye daṁśe,
mare nārī se viṣa-jvālāya //CC Antya, 15.75//

SYNONYMS

su-lalita—very beautiful; dīrgha-argala—long bolts; kṛṣṇera—of Kṛṣṇa; bhuja-yugala—two arms; bhuja—arms; nahe—not; kṛṣṇa—black; sarpa—of snakes; kāya—bodies; dui—two; śaila-chidre—in the space between the hills; paiśe—enter; nārīra—of women; hṛdaye—the hearts; daṁśe—bite; mare—die; nārī—women; se—that; viṣa-jvālāya—from the burning of the poison.

TRANSLATION

"The two very beautiful arms of Kṛṣṇa are just like long bolts. They also resemble the bodies of black snakes that enter the space between the two hill-like breasts of women and bite their hearts. The women then die from the burning poison.

PURPORT

In other words, the gopīs become very agitated by lusty desires; they are burning due to the poisonous bite inflicted by the black snakes of Kṛṣṇa's beautiful arms.

Antya TEXT 15.76

kṛṣṇa-kara-pada-tala, koṭi-candra-suśītala,
jini' karpūra-veṇā-mūla-candana
eka-bāra yāra sparśe, smara-jvālā-viṣa nāśe,
yāra sparśe lubdha nārī-mana //CC Antya, 15.76//

SYNONYMS

kṛṣṇa—of Lord Kṛṣṇa; kara-pada-tala—the palms and the soles of the feet; koṭi-candra—millions upon millions of moons; su-śītala—cool and pleasing; jini'-surpassing; karpūra—camphor; veṇā-mūla—roots of khasakhasa; candana—sandalwood pulp; eka-bāra—once; yāra—of which; sparśe—by the touch; smara-jvālā—the burning effect of remembering; viṣa—the poison; nāśe—becomes vanquished; yāra—of which; sparśe—by the touch; lubdha—enticed; nārī-mana—the minds of women.

TRANSLATION

"The combined cooling effect of camphor, roots of khasakhasa and sandalwood is surpassed by the coolness of Kṛṣṇa's palms and the soles of His feet, which are cooler and more pleasing than millions upon millions of moons. If women are touched by them even once, their minds are enticed, and the burning poison of lusty desire for Kṛṣṇa is immediately vanquished."

Antya TEXT 15.77

eteka vilāpa kari' premāveśe gaurahari,
ei arthe paḍe eka śloka
sei śloka paḍi' rādhā, viśākhāre kahe bādhā,
ughāḍiyā hṛdayera śoka //CC Antya, 15.77//

SYNONYMS

eteka—thus; vilāpa kari'-lamenting; prema-āveśe—in ecstatic love of Kṛṣṇa;

gaurahari—Śrī Caitanya Mahāprabhu; ei arthe—in understanding the purpose; paḍe—recites; eka śloka—one verse; sei śloka—this verse; paḍi'-reading; rādhā—Śrīmatī Rādhārāṇī; viśākhāre—to Viśākhā; kahe—says; bādhā—obstacle; ughāḍiyā—exposing; hṛdayera—of the heart; śoka—lamentation.

TRANSLATION

Lamenting in ecstatic love, Śrī Caitanya Mahāprabhu then recited the following verse, which was spoken by Śrīmatī Rādhārāṇī while exposing the lamentation of Her heart to Her friend Śrīmatī Viśākhā.

Antya TEXT 15.78

harinmaṇi-kavāṭikā-pratata-hāri-vakṣaḥ-sthalaḥ

smarārta-taruṇī-manaḥ-kaluṣa-hāri-dor-argalaḥ

sudhāmśu-hari-candanotpala-sitābhra-śītāṅgakaḥ

sa me madana-mohanaḥ sakhi tanoti vakṣaḥ-sprhām //CC Antya, 15.78//

SYNONYMS

harit-maṇi—of indranīla gems; kavāṭikā—like a door; pratata—broad; hāri—attractive; vakṣaḥ-sthalaḥ—whose chest; smara-ārta—distressed by remembering; taruṇī—of young women; manaḥ—of the mind; kaluṣa—the pain; hāri—taking away; doḥ—whose two arms; argalaḥ—like bolts; sudhāmśu—the moon; hari-candana—sandalwood; utpala—lotus flower; sitābhra—camphor; śīta—cool; āṅgakaḥ—whose body; saḥ—that; me—My; madana-mohanaḥ—Kṛṣṇa, who is more attractive than Cupid; sakhi—My friend; tanoti—expands; vakṣaḥ-sprhām—the desire of the breasts.

TRANSLATION

"My dear friend, Kṛṣṇa's chest is as broad and attractive as a door made of indranīla gems, and His two arms, strong as bolts, can relieve the mental anguish of young girls distressed by lusty desires for Him. His body is cooler than the moon, sandalwood, the lotus flower and camphor. In this way, Madana-mohana, the attractor of Cupid, is increasing the desire of My breasts."

PURPORT

This verse is also found in the Govinda-līlāmṛta (8.7).

Antya TEXT 15.79

prabhu kahe,--"kṛṣṇa muṇi ekhana-i pāinu

āpanāra durdaive punaḥ hārāinu //CC Antya, 15.79//

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; kṛṣṇa—Lord Kṛṣṇa; muṇi—I; ekhana-i—just now; pāinu—had; āpanāra—My own; durdaive—by misfortune; punaḥ—again; hārāinu—I have lost.

TRANSLATION

Śrī Caitanya Mahāprabhu then said, "I just now had Kṛṣṇa, but unfortunately I have lost Him again.

Antya TEXT 15.80

cañcala-svabhāva kṛṣṇera, nā raya eka-sthāne

dekhā diyā mana hari' kare antardhāne //CC Antya, 15.80//

SYNONYMS

cañcala—restless; svabhāva—characteristic; kṛṣṇera—of Lord Kṛṣṇa; nā—does not; raya—stay; eka-sthāne—in one place; dekhā diyā—giving His audience; mana—mind; hari'-enchanted; kare—does; antardhāne—disappearance.

TRANSLATION

"By nature, Kṛṣṇa is very restless; He does not stay in one place. He meets with someone, enchants his mind and then disappears.

Antya TEXT 15.81

tāsām tat-saubhaga-madam

vīkṣya mānam ca keśavaḥ

praśamāya prasādāya

tatraivāntaradhīyata //CC Antya, 15.81//

SYNONYMS

tāsām—of the gopīs; tat—their; saubhaga-madam—pride due to great fortune; vīkṣya—seeing; mānam—conception of superiority; ca—and; keśavaḥ—Kṛṣṇa, who subdues even ka (Lord Brahmā) and īśa (Lord Śiva); praśamāya—to subdue; prasādāya—to show mercy; tatra—there; eva—certainly; antaradhīyata—disappeared.

TRANSLATION

" 'The gopīs became proud of their great fortune. To subdue their sense of superiority and show them special favor, Keśava, the subduer of even Lord Brahmā and Lord Śiva, disappeared from the rāsa dance.' "

PURPORT

This verse quoted from Śrīmad-Bhāgavatam (10.29.48) was spoken by Śukadeva Gosvāmī to Mahārāja Parīkṣit.

Antya TEXT 15.82

svarūpa-gosāñire kahena,--"gāo eka gīta

yāte āmāra hṛdayera haye ta' 'samvit' " //CC Antya, 15.82//

SYNONYMS

svarūpa-gosāñire—to Svarūpa Dāmodara Gosvāmī; kahena—said; gāo—sing; eka—one; gīta—song; yāte—by which; āmāra—My; hṛdayera—of the heart; haye—there is; ta'-certainly; samvit—consciousness.

TRANSLATION

Śrī Caitanya Mahāprabhu then said to Svarūpa Dāmodara Gosvāmī: "Please sing a song that will bring consciousness to My heart."

Antya TEXT 15.83

svarūpa-gosāñi tabe madhura kariyā

gīta-govindera pada gāya prabhure śunāñā //CC Antya, 15.83//

SYNONYMS

svarūpa-gosāñi—Svarūpa Dāmodara Gosvāmī; tabe—thereafter; madhura kariyā—very sweetly; gīta-govindera—of the book Gīta-govinda; pada—one verse;

gāya—sings; prabhure—Śrī Caitanya Mahāprabhu; śunāñā—making to hear.

TRANSLATION

Thus for the pleasure of Śrī Caitanya Mahāprabhu, Svarūpa Dāmodara Gosvāmī began very sweetly singing the following verse from Gīta-govinda.

Antya TEXT 15.84

rāse harim iha vihita-vilāsam

smarati mano mama kṛta-parihāsam //CC Antya, 15.84//

SYNONYMS

rāse—in the rāsa dance; harim—Śrī Kṛṣṇa; iha—here; vihita-vilāsam—performing pastimes; smarati—remembers; manaḥ—mind; mama—my; kṛta-parihāsam—fond of making jokes.

TRANSLATION

"Here in the arena of the rāsa dance, I remember Kṛṣṇa, who is always fond of joking and performing pastimes."

PURPORT

This verse is quoted from Gīta-govinda (2.3).

Antya TEXT 15.85

svarūpa-gosāñi yabe ei pada gāhilā

uṭhi' premāveśe prabhu nācite lāgilā //CC Antya, 15.85//

SYNONYMS

svarūpa-gosāñi—Svarūpa Dāmodara Gosvāmī; yabe—when; ei—this; pada—verse; gāhilā—sang; uṭhi'-standing up; prema-āveśe—in ecstatic love of Kṛṣṇa; prabhu—Śrī Caitanya Mahāprabhu; nācite lāgilā—began to dance.

TRANSLATION

When Svarūpa Dāmodara Gosvāmī sang this special song, Śrī Caitanya Mahāprabhu immediately got up and began to dance in ecstatic love.

Antya TEXT 15.86

'aṣṭa-sāttvika' bhāva aṅge prakāṣa ha-ila

harṣādi 'vyabhicārī' saba uthalila //CC Antya, 15.86//

SYNONYMS

asta-sāttvika—eight spiritual; bhāva—emotions; aṅge—on the body; prakāṣa ha-ila—became manifest; harṣa-ādi—beginning with jubilation; vyabhicārī—thirty-three changes of vyabhicārī-bhāva; saba—all; uthalila—were manifest.

TRANSLATION

At that time, all eight kinds of spiritual transformations became manifest in Lord Caitanya's body. The thirty-three symptoms of vyabhicārī-bhāva, beginning with lamentation and jubilation, became prominent as well.

Antya TEXT 15.87

bhāvodaya, bhāva-sandhi, bhāva-śābalya

bhāve-bhāve mahā-yuddhe sabāra prābalya //CC Antya, 15.87//

SYNONYMS

bhāva-udaya—awakening of all the ecstatic symptoms; bhāva-sandhi—meeting of ecstatic symptoms; bhāva-śābalya—mixing of ecstatic symptoms; bhāve-bhāve—between one ecstasy and another; mahā-yuddhe—a great fight; sabāra—of all of them; prābalya—prominence.

TRANSLATION

All the ecstatic symptoms, such as bhāvodaya, bhāva-sandhi and bhāva-śābalya, awakened in the body of Śrī Caitanya Mahāprabhu. A great fight arose between one emotion and another, and each of them became prominent.

Antya TEXT 15.88

sei pada punaḥ punaḥ karāya gāyana

punaḥ punaḥ āsvādaye, kareṇa nartana //CC Antya, 15.88//

SYNONYMS

sei pada—that verse; punaḥ punaḥ—again and again; karāya gāyana—made to sing; punaḥ punaḥ—again and again; āsvādaye—tastes; karena nartana—dances.

TRANSLATION

Lord Caitanya Mahāprabhu had Svarūpa Dāmodara sing the same verse again and again. Each time he sang it, the Lord tasted it anew, and thus He danced again and again.

Antya TEXT 15.89

ei-mata nṛtya yadi ha-ila bahu-kṣaṇa

svarūpa-gosāñi pada kailā samāpana //CC Antya, 15.89//

SYNONYMS

ei-mata—in this way; nṛtya—dancing; yadi—when; ha-ila—was; bahu-kṣaṇa—for a long time; svarūpa-gosāñi—Svarūpa Dāmodara Gosvāmī; pada—verse; kailā samāpana—stopped.

TRANSLATION

After the Lord had been dancing for a long time, Svarūpa Dāmodara Gosvāmī stopped singing the verse.

Antya TEXT 15.90

'bal' 'bal' bali' prabhu kahena bāra-bāra

nā gāya svarūpa-gosāñi śrama dekhi' tāñra //CC Antya, 15.90//

SYNONYMS

bal—sing; bal—sing; bali'-uttering; prabhu—Śrī Caitanya Mahāprabhu; kahena—says; bāra-bāra—again and again; nā—not; gāya—sings; svarūpa-gosāñi—Svarūpa Dāmodara Gosvāmī; śrama—fatigue; dekhi'-seeing; tāñra—of Lord Caitanya.

TRANSLATION

Over and over again Śrī Caitanya Mahāprabhu said, "Go on! Sing! Sing!" But Svarūpa Dāmodara, seeing the Lord's fatigue, did not resume singing.

Antya TEXT 15.91

'bal' 'bal' prabhu balena, bhakta-gaṇa śuni'

caudikete sabe meli' kare hari-dhvani //CC Antya, 15.91//

SYNONYMS

bal bal—go on singing, go on singing; prabhu balena—Śrī Caitanya Mahāprabhu said; bhakta-gaṇa—the devotees; śuni'-hearing; cau-dikete—all around; sabe—all; meli'-combining; kare hari-dhvani—vibrate the holy name of Hari.

TRANSLATION

When the devotees heard Śrī Caitanya Mahāprabhu say, "Go on singing!" they all gathered around Him and began to chant the holy name of Hari in unison.

Antya TEXT 15.92

rāmānanda-rāya tabe prabhure vasāilā

vījanādi kari' prabhura śrama ghucāilā //CC Antya, 15.92//

SYNONYMS

rāmānanda-rāya—Rāmānanda Rāya; tabe—at that time; prabhure—Śrī Caitanya Mahāprabhu; vasāilā—made to sit down; vījana-ādi kari'-fanning and so on; prabhura—of Śrī Caitanya Mahāprabhu; śrama—fatigue; ghucāilā—dissipated.

TRANSLATION

At that time, Rāmānanda Rāya made the Lord sit down and dissipated His fatigue by fanning Him.

Antya TEXT 15.93

prabhure lañā gelā sabe samudrera tīre

snāna karāñā punaḥ tāñre lañā āilā ghare //CC Antya, 15.93//

SYNONYMS

prabhure—Śrī Caitanya Mahāprabhu; lañā—taking; gelā—went; sabe—all; samudrera tīre—to the beach by the sea; snāna karāñā—bathing Him; punaḥ—

again; tñre—Him; lañā āilā—brought back; ghare—to His residence.

TRANSLATION

Then all the devotees took Śrī Caitanya Mahāprabhu to the beach and bathed Him. Finally they brought Him back home.

Antya TEXT 15.94

bhojana karāñā prabhure karāilā śayana

rāmānanda-ādi sabe gelā nija-sthāna //CC Antya, 15.94//

SYNONYMS

bhojana karāñā—feeding; prabhure—Śrī Caitanya Mahāprabhu; karāilā śayana—made to lie down; rāmānanda-ādi—headed by Rāmānanda Rāya; sabe—all of them; gelā—went; nija-sthāna—to their homes.

TRANSLATION

After they fed Him lunch, they made Him lie down. Then all the devotees, headed by Rāmānanda Rāya, returned to their respective homes.

Antya TEXT 15.95

ei ta' kahiluṅ prabhura udyāna-vihāra

vṛndāvana-bhrame yāhāṅ praveśa tāñhāra //CC Antya, 15.95//

SYNONYMS

ei ta'-thus; kahiluṅ—I have described; prabhura—of Śrī Caitanya Mahāprabhu; udyāna-vihāra—pastimes in the garden; vṛndāvana-bhrame—mistaking for Vṛndāvana; yāhāṅ—where; praveśa—entrance; tāñhāra—His.

TRANSLATION

Thus I have described Śrī Caitanya Mahāprabhu's pastimes in the garden, which He entered, mistaking it for Vṛndāvana.

Antya TEXT 15.96

pralāpa sahita ei unmāda-varṇana

śrī-rūpa-gosāṇi ihā kariyāchena varṇana //CC Antya, 15.96//

SYNONYMS

pralāpa—ecstatic ravings; sahita—with; ei—this; unmāda—of madness; varṇana—description; śrī-rūpa-gosāṇi—Śrī Rūpa Gosvāmī; ihā—this; kariyāchena varṇana—has described.

TRANSLATION

There He exhibited transcendental madness and ecstatic ravings, which Śrī Rūpa Gosvāmī has described very nicely in his Stava-mālā as follows.

Antya TEXT 15.97

payorāśes tīre sphurad-upavanālī-kalanayā

muhur vṛndāraṇya-smaraṇa-janita-prema-vivaśaḥ

kvacit kṛṣṇāvṛtti-pracala-rasano bhakti-rasikaḥ

sa caitanyaḥ kim me punarapi dṛśor yāsyati padam //CC Antya, 15.97//

SYNONYMS

payāḥ-rāśeḥ—by the sea; tīre—on the beach; sphurat—beautiful; upavanālī—garden; kalanayā—by seeing; muhuḥ—continuously; vṛndāraṇya—the forest of Vṛndāvana; smaraṇa-janita—by remembering; prema-vivaśaḥ—being overwhelmed by ecstatic love of Kṛṣṇa; kvacit—sometimes; kṛṣṇa—of the holy name of Kṛṣṇa; āvṛtti—repetition; pracala—busily engaged in; rasanaḥ—whose tongue; bhakti-rasikaḥ—expert in devotional service; saḥ—that; caitanyaḥ—Śrī Caitanya Mahāprabhu; kim—whether; me—my; punarapi—again; dṛśoḥ—of the eyes; yāsyati—will go; padam—in the path.

TRANSLATION

"Śrī Caitanya Mahāprabhu is the topmost of all devotees. Sometimes, while walking on the beach, He would see a beautiful garden nearby and mistake it for the forest of Vṛndāvana. Thus He would be completely overwhelmed by ecstatic love of Kṛṣṇa and begin to dance and chant the holy name. His tongue worked incessantly as He chanted, 'Kṛṣṇa! Kṛṣṇa!' Will He again become visible before the path of My eyes?"

PURPORT

This quotation is from the first Caitanyāṣṭaka, verse 6, in Śrīla Rūpa Gosvāmī's Stava-mālā.

Antya TEXT 15.98

ananta caitanya-līlā nā yāya likhana

diṅ-mātra dekhāñā tāhā kariye sūcana //CC Antya, 15.98//

SYNONYMS

ananta—endless; caitanya-līlā—the pastimes of Śrī Caitanya Mahāprabhu; nā yāya likhana—it is impossible to write; diṅ-mātra—only a direction; dekhāñā—showing; tāhā—them; kariye sūcana—I introduce.

TRANSLATION

The pastimes of Śrī Caitanya Mahāprabhu are unlimited; it is not possible to write of them properly. I can only give an indication of them as I try to introduce them.

Antya TEXT 15.99

śrī-rūpa-raghunātha-pade yāra āśa

caitanya-caritāmṛta kahe kṛṣṇadāsa //CC Antya, 15.99//

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; raghunātha—Śrīla Raghunātha dāsa Gosvāmī; pade—at the lotus feet; yāra—whose; āśa—expectation; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; kṛṣṇadāsa—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Antya-līlā, Fifteenth Chapter, describing Śrī Caitanya Mahāprabhu's pastimes in the garden by the sea.

Chapter 16 Lord Śrī Caitanya Mahāprabhu Tastes Nectar from the Lips of Lord Śrī Kṛṣṇa

The Sixteenth Chapter is summarized by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya*. When the Bengali devotees of the Lord returned to Jagannātha Purī, a gentleman named Kālidāsa who was an uncle of Raghunātha dāsa Gosvāmī went with them to see Śrī Caitanya Mahāprabhu. Kālidāsa had tasted the remnants of food of all the Vaiṣṇavas in Bengal, even Jhaḍu Ṭhākura. Because of this, he received the shelter of Śrī Caitanya Mahāprabhu at Jagannātha Purī.

When Kavi-karṇapūra was only seven years old, he was initiated by Śrī Caitanya Mahāprabhu into the Hare Kṛṣṇa mahā-mantra. He later became the greatest poet among the Vaiṣṇava ācāryas.

When Śrī Caitanya Mahāprabhu ate the remnants of food known as vallabha-bhoga, He described the glories of such remnants of the Lord's food and then fed all the devotees the prasāda. Thus they all tasted adharāmṛta, the nectar from the lips of Lord Śrī Kṛṣṇa.

Antya TEXT 16.1

vande śrī-kṛṣṇa-caitanyam

kṛṣṇa-bhāvāmṛtaṁ hi yaḥ

āsvādyāsvādayan bhaktān

prema-dīkṣām aśikṣayat //CC Antya, 16.1//

SYNONYMS

vande—I offer my respectful obeisances; śrī-kṛṣṇa-caitanyam—unto Lord Śrī Caitanya Mahāprabhu; kṛṣṇa-bhāva-amṛtam—the nectar of ecstatic love of Kṛṣṇa; hi—certainly; yaḥ—He who; āsvādyā—tasting; āsvādayan—causing to taste; bhaktān—the devotees; prema—in love of Kṛṣṇa; dīkṣām—initiation; aśikṣayat—instructed.

TRANSLATION

Let me offer my respectful obeisances unto Śrī Caitanya Mahāprabhu, who personally tasted the nectar of ecstatic love for Kṛṣṇa and then instructed His devotees how to taste it. Thus He enlightened them about ecstatic love of Kṛṣṇa to initiate them into transcendental knowledge.

Antya TEXT 16.2

jaya jaya śrī-caitanya jaya nityānanda

jayādvaita-candra jaya gaura-bhakta-vṛnda //CC Antya, 16.2//

SYNONYMS

jaya jaya—all glories; śrī-caitanya—to Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; jaya—all glories; nityānanda—to Nityānanda Prabhu; jaya—all glories; advaita-candra—to Advaita Ācārya; jaya—all glories; gaura-bhakta-vṛnda—to all the devotees of Lord Caitanya Mahāprabhu.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda! All glories to Advaita Ācārya! And all glories to all the devotees of the Lord!

Antya TEXT 16.3

ei-mata mahāprabhu rahena nīlācale

bhakta-gaṇa-saṅge sadā prema-vihvale //CC Antya, 16.3//

SYNONYMS

ei-mata—in this way; mahāprabhu—Śrī Caitanya Mahāprabhu; rahena—stays; nīlācale—in Jagannātha Purī; bhakta-gaṇa-saṅge—in the association of devotees; sadā—always; prema-vihvale—merged in ecstatic love.

TRANSLATION

Śrī Caitanya Mahāprabhu thus stayed at Jagannātha Purī in the association of His devotees, always merged in ecstatic devotional love.

Antya TEXT 16.4

varṣāntare āilā saba gauḍera bhakta-gaṇa

pūrvavat āsi' kaila prabhura milana //CC Antya, 16.4//

SYNONYMS

varṣa-antare—the next year; āilā—came; saba—all; gauḍera—of Bengal; bhakta-gaṇa—the devotees; pūrva-vat—as previously; āsi'-coming; kaila—did; prabhura milana—meeting with Śrī Caitanya Mahāprabhu.

TRANSLATION

The next year, as usual, all the devotees from Bengal went to Jagannātha Purī, and, as in previous years, there was a meeting between Śrī Caitanya Mahāprabhu and the devotees.

Antya TEXT 16.5

tāṇ-sabāra saṅge āila kālīdāsa nāma

kṛṣṇa-nāma vinā teṇho nāhi kahe āna //CC Antya, 16.5//

SYNONYMS

tāṇ-sabāra saṅge—with all of them; āila—came; kālī-dāsa nāma—a man named Kālīdāsa; kṛṣṇa-nāma—the holy name of Kṛṣṇa; vinā—besides; teṇho—he; nāhi—does not; kahe—say; āna—anything else.

TRANSLATION

Along with the devotees from Bengal came a gentleman named Kālīdāsa. He never uttered anything but the holy name of Kṛṣṇa.

Antya TEXT 16.6

mahā-bhāgavata teṇho sarala udāra

kṛṣṇa-nāma-'saṅkete' cālāya vyavahāra //CC Antya, 16.6//

SYNONYMS

mahā-bhāgavata—a highly advanced devotee; teṇho—he; sarala udāra—very simple and liberal; kṛṣṇa-nāma-saṅkete—with chanting of the holy name of Kṛṣṇa; cālāya—performs; vyavahāra—ordinary dealings.

TRANSLATION

Kālidāsa was a very advanced devotee, yet he was simple and liberal. He would chant the holy name of Kṛṣṇa while performing all his ordinary dealings.

Antya TEXT 16.7

kautukete teṇho yadi pāśaka khelāya

'hare kṛṣṇa' 'kṛṣṇa' kari' pāśaka cālāya //CC Antya, 16.7//

SYNONYMS

kautukete—in jest; teṇho—he; yadi—when; pāśaka khelāya—plays with dice; hare kṛṣṇa—the holy name of the Lord; kṛṣṇa—Kṛṣṇa; kari'-chanting; pāśaka cālāya—throws the dice.

TRANSLATION

When he used to throw dice in jest, he would throw the dice while chanting Hare Kṛṣṇa.

PURPORT

In this connection Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura warns the men of this age not to imitate the jesting of a mahā-bhāgavata like Kālidāsa. If someone imitates him by playing with dice or gambling while chanting the Hare Kṛṣṇa mahā-mantra, he will certainly become a victim of offenses unto the holy name. As it is said, hari-nāma-bale pāpe pravṛtti: one must not commit sinful activities on the strength of chanting the Hare Kṛṣṇa mantra. Playing with dice is certainly gambling, but it is clearly said here that Kālidāsa did this only in jest. A mahā-bhāgavata can do anything, but he never forgets the basic principles. Therefore it is said, vaiṣṇavera kriyā-mudrā vijñeha nā bujhaya: "No one can understand the activities of a pure devotee." We should not imitate Kālidāsa.

Antya TEXT 16.8

raghunātha-dāsera teṇho haya jñāti-khuḍā

vaiṣṇavera ucchiṣṭa khāite teṇho haila buḍā //CC Antya, 16.8//

SYNONYMS

raghunātha-dāsera—of Raghunātha dāsa Gosvāmī; teṇho—he (Kālidāsa); haya

—is; jñāti—relative; khudā—uncle; vaiṣṇavera—of the Vaiṣṇavas; ucchiṣṭa—remnants of food; khāite—eating; teṇho—he; haila—became; buḍā—aged.

TRANSLATION

Kālidāsa was an uncle of Raghunātha dāsa Gosvāmī. Throughout his entire life, even in his old age, he tried to eat the remnants of food left by Vaiṣṇavas.

Antya TEXT 16.9

gauḍa-deśe haya yata vaiṣṇavera gaṇa

sabāra ucchiṣṭa teṇho karila bhojana //CC Antya, 16.9//

SYNONYMS

gauḍa-deśe—in Bengal; haya—are; yata—as many; vaiṣṇavera gaṇa—Vaiṣṇavas; sabāra—of all; ucchiṣṭa—remnants of food; teṇho—he; karila bhojana—ate.

TRANSLATION

Kālidāsa ate the remnants of food of as many Vaiṣṇavas as there were in Bengal.

Antya TEXT 16.10

brāhmaṇa-vaiṣṇava yata--choṭa, baḍa haya

uttama-vastu bheṭa lañā tānra ṭhāñi yāya //CC Antya, 16.10//

SYNONYMS

brāhmaṇa-vaiṣṇava—Vaiṣṇavas coming from brāhmaṇa families; yata—all; choṭa—neophyte; baḍa—highly advanced; haya—are; uttama-vastu—first-class eatables; bheṭa lañā—taking as gifts; tānra ṭhāñi—to them; yāya—goes.

TRANSLATION

He would go to all the Vaiṣṇavas born in brāhmaṇa families, be they neophyte or advanced devotees, and present them gifts of first-class eatables.

Antya TEXT 16.11

tānra ṭhāñi śeṣa-pātra layena māgiyā

kāhān nā pāya, tabe rahe lukāñā //CC Antya, 16.11//

SYNONYMS

tānra ṭhāñi—from them; śeṣa-pātra—plates of remnants; layena—takes; māgiyā—begging; kāhān—where; nā pāya—does not get; tabe—then; rahe—remains; lukāñā—hiding.

TRANSLATION

He would beg remnants of food from such Vaiṣṇavas, and if he did not receive any, he would hide.

Antya TEXT 16.12

bhojana karile pātra phelāñā yāya

lukāñā sei pātra āni' cāṭi' khāya //CC Antya, 16.12//

SYNONYMS

bhojana karile—after eating; pātra—the plate; phelāñā yāya—is thrown away; lukāñā—hiding; sei pātra—that plate; āni'-bringing; cāṭi' khāya—he licks up.

TRANSLATION

After the Vaiṣṇavas finished eating, they would throw away their dishes or leaves, and Kālidāsa would come out of hiding, take the leaves and lick up the remnants.

Antya TEXT 16.13

śūdra-vaiṣṇavera ghare yāya bheṭa lañā

ei-mata tānra ucchiṣṭa khāya lukāñā //CC Antya, 16.13//

SYNONYMS

śūdra-vaiṣṇavera—of Vaiṣṇavas born in śūdra families; ghare—at the homes; yāya—goes; bheṭa lañā—taking gifts; ei-mata—in this way; tānra—their; ucchiṣṭa—remnants of food; khāya—eats; lukāñā—hiding.

TRANSLATION

He would also take gifts to the homes of Vaiṣṇavas born in śūdra families. Then

he would hide and eat the remnants of food they threw away in this manner.

Antya TEXT 16.14

bhūṇimāli-jāti, 'vaiṣṇava'--'jhaḍu' tāṇra nāma

āmra-phala lañā tenho gelā tāṇra sthāna //CC Antya, 16.14//

SYNONYMS

bhūṇimāli-jāti—belonging to the bhūṇimāli caste; vaiṣṇava—a great devotee; jhaḍu—Jhaḍu; tāṇra—his; nāma—name; āmra-phala—mango fruits; lañā—taking; tenho—he; gelā—went; tāṇra sthāna—to his place.

TRANSLATION

There was a great Vaiṣṇava named Jhaḍu Ṭhākura, who belonged to the bhūṇimāli caste. Kālidāsa went to his home, taking mangoes with him.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura remarks that both Kālidāsa and Jhaḍu Ṭhākura are worshiped at a place called Śrīpāṭabāṭī, in the village known as Bhedo or Bhaduyā. This village is situated about three miles south of the village of Kṛṣṇapura, the birthplace of Raghunātha dāsa Gosvāmī, which is about one mile west of the Byāṇḍel junction of the Burdwan line. A post office there is named Devānanda-pura. Jhaḍu Ṭhākura used to worship the Deity of Śrī Madana-gopāla. The Deity is still worshiped by one Rāmaprasāda dāsa, who belongs to the rāmāyet community. It is said that the Deity worshiped by Kālidāsa had been worshiped until now in the village of Śaṅkha on the bank of the Sarasvatī River, but the Deity has been taken away by a gentleman named Matilāla Caṭṭopādhyāya from the village of Trivenī. The Deity is now being worshiped at his place.

Antya TEXT 16.15

āmra bheṭa diyā tāṇra caraṇa vandilā

tāṇra patnīre tabe namaskāra kailā //CC Antya, 16.15//

SYNONYMS

āmra—mangoes; bheṭa—gift; diyā—presenting; tāṇra—his; caraṇa—feet;

vandilā—offered respects to; tāñra patnīre—to his wife; tabe—thereafter; namaskāra kailā—offered respectful obeisances.

TRANSLATION

Kālidāsa presented the mangoes to Jhaḍu Ṭhākura and offered him respectful obeisances. Then he also offered respectful obeisances to the Ṭhākura's wife.

Antya TEXT 16.16

patnī-sahita teñho āchena vasiyā

bahu sammāna kailā kālidāsere dekhiyā //CC Antya, 16.16//

SYNONYMS

patnī-sahita—with his wife; teñho—he (Jhaḍu Ṭhākura); āchena vasiyā—was sitting; bahu—much; sammāna—respect; kailā—offered; kālidāsere dekhiyā—seeing Kālidāsa.

TRANSLATION

When Kālidāsa went to Jhaḍu Ṭhākura, he saw that saintly person sitting with his wife. As soon as Jhaḍu Ṭhākura saw Kālidāsa, he likewise offered his respectful obeisances unto him.

Antya TEXT 16.17

iṣṭagoṣṭhī kata-kṣaṇa kari' tāñra sane

jhaḍu-ṭhākura kahe tāñre madhura vacane //CC Antya, 16.17//

SYNONYMS

iṣṭa-goṣṭhī—discussion; kata-kṣaṇa—for some time; kari'-performing; tāñra sane—with him; jhaḍu-ṭhākura—Jhaḍu Ṭhākura; kahe—says; tāñre—unto him (Kālidāsa); madhura vacane—in sweet words.

TRANSLATION

After a discussion for some time with Kālidāsa, Jhaḍu Ṭhākura said something to him in sweet words.

Antya TEXT 16.18

"āmi--nīca-jāti, tumi,--atithi sarvottama

kon prakāre karimu āmi tomāra sevana? //CC Antya, 16.18//

SYNONYMS

āmi—I; nīca-jāti—belong to a low caste; tumi—you; atithi—guest; sarva-uttama—very respectable; kon prakāre—how; karimu—shall perform; āmi—I; tomāra sevana—your service.

TRANSLATION

"I belong to a low caste, and you are a very respectable guest. How shall I serve you?

Antya TEXT 16.19

ājñā deha',--brāhmaṇa-ghare anna lañā diye

tāhān tumi prasāda pāo, tabe āmi jīye" //CC Antya, 16.19//

SYNONYMS

ājñā deha'-permit me; brāhmaṇa-ghare—to the house of a brāhmaṇa; anna—food; lañā diye—I shall offer; tāhān—there; tumi—you; prasāda pāo—take prasāda; tabe—then; āmi—I; jīye—shall live.

TRANSLATION

"If you will permit me, I shall send some food to a brāhmaṇa's house, and there you may take prasāda. If you do so, I shall then live very comfortably."

Antya TEXT 16.20

kālidāsa kahe,--"ṭhākura, kṛpā kara more

tomāra darśane āinu mui patita pāmāre //CC Antya, 16.20//

SYNONYMS

kālidāsa kahe—Kālidāsa replied; ṭhākura—my dear saintly person; kṛpā kara—bestow your mercy; more—upon me; tomāra darśane—to see you; āinu—have come; mui—I; patita pāmāre—very fallen and sinful.

TRANSLATION

Kālidāsa replied, "My dear sir, please bestow your mercy upon me. I have come to see you, although I am very fallen and sinful.

Antya TEXT 16.21

pavitra ha-inu mui pāinu daraśana

kṛtārtha ha-inu, mora saphala jīvana //CC Antya, 16.21//

SYNONYMS

pavitra ha-inu—have become purified; mui—I; pāinu daraśana—have gotten your interview; kṛta-artha—obliged; ha-inu—I have become; mora—my; saphala—successful; jīvana—life.

TRANSLATION

"Simply by seeing you, I have become purified. I am very obligated to you, for my life is now successful.

Antya TEXT 16.22

eka vāñchā haya,--yadi kṛpā kari' kara

pāda-raja deha', pāda mora mātthe dhara" //CC Antya, 16.22//

SYNONYMS

eka vāñchā—one desire; haya—there is; yadi—if; kṛpā kari'-being merciful; kara—you do; pāda-raja—the dust of your feet; deha'-give; pāda—feet; mora—my; mātthe—on the head; dhara—please place.

TRANSLATION

"My dear sir, I have one desire. Please be merciful to me by kindly placing your feet upon my head so that the dust on your feet may touch it."

Antya TEXT 16.23

ṭhākura kahe,--"aiche vāt kahite nā yuyāya

āmi--nīca-jāti, tumi--susajjana rāya" //CC Antya, 16.23//

SYNONYMS

ṭhākura kahe—Jhaḍu Ṭhākura said; aiche vāt—such a request; kahite nā yuyāya—should not be spoken; āmi—I; nīca-jāti—coming from a family of a very low caste; tumi—you; su-sat-jana rāya—very respectable and rich gentleman.

TRANSLATION

Jhaḍu Ṭhākura replied, "It does not befit you to ask this of me. I belong to a very low-caste family, whereas you are a respectable rich gentleman."

Antya TEXT 16.24

tabe kālīdāsa śloka paḍi' śunāila

śuni' jhaḍu-ṭhākurera baḍa sukha ha-ila //CC Antya, 16.24//

SYNONYMS

tabe—thereafter; kālīdāsa—Kālīdāsa; śloka—verses; paḍi'-reciting; śunāila—caused to hear; śuni'-hearing; jhaḍu-ṭhākurera—of Jhaḍu Ṭhākura; baḍa—very great; sukha—happiness; ha-ila—there was.

TRANSLATION

Kālīdāsa then recited some verses, which Jhaḍu Ṭhākura was very happy to hear.

Antya TEXT 16.25

na me 'bhaktaś catur-vedī

mad-bhaktaḥ śva-pacaḥ priyaḥ

tasmai deyaṁ tato grāhyaṁ

sa ca pūjyo yathā hy aham //CC Antya, 16.25//

SYNONYMS

no—not; me—My; abhaktaḥ—devoid of pure devotional service; catuḥ-vedī—a scholar of the four Vedas; mat-bhaktaḥ—My devotee; śva-pacaḥ—even from a family of dog-eaters; priyaḥ—very dear; tasmai—to him (the pure devotee); deyaṁ—should be given; tataḥ—from him; grāhyaṁ—should be accepted (remnants of food); saḥ—that person; ca—also; pūjyaḥ—is worshipable; yathā—as much as; hi—certainly; aham—I.

TRANSLATION

"Even though one is a very learned scholar in Sanskrit literature, if he is not engaged in pure devotional service, he is not accepted as My devotee. But if someone born in a family of dog-eaters is a pure devotee with no motives for enjoyment through fruitive activity or mental speculation, he is very dear to Me. All respect should be given to him, and whatever he offers should be accepted, for such devotees are indeed as worshipable as I am.'

PURPORT

This verse spoken by the Supreme Personality of Godhead is found in Hari-bhakti-vilāsa.

Antya TEXT 16.26

viprād dvi-ṣaḍ-guṇa-yutād aravinda-nābha-
pādāravinda-vimukhāt śva-pacam variṣṭham
manye tad-arpita-mano-vacanehitārtha-
prāṇam punāti sa kulam na tu bhūri-mānaḥ //CC Antya, 16.26//

SYNONYMS

viprāt—than a brāhmaṇa; dvi-ṣaḍ-guṇa-yutāt—who is qualified with twelve brahminical qualifications; aravinda-nābha—of Lord Viṣṇu, who has a lotuslike navel; pāda-aravinda—unto the lotus feet; vimukhāt—than a person bereft of devotion; śva-pacam—a caṇḍāla, or person accustomed to eating dogs; variṣṭham—more glorified; manye—I think; tat-arpita—dedicated unto Him; manaḥ—mind; vacana—words; īhita—activities; artha—wealth; prāṇam—life; punāti—purifies; saḥ—he; kulam—his family; na tu—but not; bhūri-mānaḥ—a brāhmaṇa proud of possessing such qualities.

TRANSLATION

"A person may be born in a brāhmaṇa family and have all twelve brahminical qualities, but if in spite of being qualified he is not devoted to the lotus feet of Lord Kṛṣṇa, who has a navel shaped like a lotus, he is not as good as a caṇḍāla who has dedicated his mind, words, activities, wealth and life to the service of the Lord. Simply to take birth in a brāhmaṇa family or to have brahminical qualities is not sufficient. One must become a pure devotee of the Lord. If a śva-

paca or caṇḍāla is a devotee, he delivers not only himself but his whole family, whereas a brāhmaṇa who is not a devotee but simply has brahminical qualifications cannot even purify himself, not to speak of his family.'

PURPORT

This and the following verse are quoted from Śrīmad-Bhāgavatam (7.9.10 and 3.33.7).

Antya TEXT 16.27

aho bata śva-paco 'to garīyān

yaj-jihvāgre vartate nāma tubhyam

tepus tapas te juhuvuḥ sasnur āryā

brahmānūcur nāma gṛṇanti ye te //CC Antya, 16.27//

SYNONYMS

aho bata—how wonderful it is; śva-pacaḥ—a dog-eater; ataḥ—than the initiated brāhmaṇa; garīyān—more glorious; yat—of whom; jihvā-agre—on the tip of the tongue; vartate—remains; nāma—the holy name; tubhyam—of You, my Lord; tepuḥ—have performed; tapaḥ—austerity; te—they; juhuvuḥ—have performed sacrifices; sasnuḥ—have bathed in all holy places; āryāḥ—actually belonging to the Āryan race; brahma—all the Vedas; anūcuḥ—have studied; nāma—the holy name; gṛṇanti—chant; ye—who; te—they.

TRANSLATION

"My dear Lord, anyone who always keeps Your holy name on his tongue is greater than an initiated brāhmaṇa. Although he may be born in a family of dog-eaters and therefore, by material calculations, be the lowest of men, he is glorious nevertheless. That is the wonderful power of chanting the holy name of the Lord. One who chants the holy name is understood to have performed all kinds of austerities. He has studied all the Vedas, he has performed all the great sacrifices mentioned in the Vedas, he has already taken his bath in all the holy places of pilgrimage, and it is he who is factually the Āryan.' "

Antya TEXT 16.28

śuni' ṭhākura kahe,--"śāstra ei satya kaya

sei śreṣṭha, aiche yānte kṛṣṇa-bhakti haya //CC Antya, 16.28//

SYNONYMS

śuni'-hearing; ṭhākura kahe—Jhaḍu Ṭhākura said; śāstra—revealed scripture; ei—this; satya—truth; kaya—says; sei—he; śreṣṭha—best; aiche—in such a way; yānte—in whom; kṛṣṇa-bhakti—devotion to Kṛṣṇa; haya—there is.

TRANSLATION

Hearing these quotations from the revealed scripture Śrīmad-Bhāgavatam, Jhaḍu Ṭhākura replied, "Yes, this is true, for it is the version of śāstra. It is true, however, for one who is genuinely advanced in devotion to Kṛṣṇa.

Antya TEXT 16.29

āmi--nīca-jāti, āmāra nāhi kṛṣṇa-bhakti

anya aiche haya, āmāya nāhi aiche śakti" //CC Antya, 16.29//

SYNONYMS

āmi—I; nīca-jāti—belonging to a lower caste; āmāra—my; nāhi—there is not; kṛṣṇa-bhakti—devotion to Kṛṣṇa; anya—others; aiche haya—may be such; āmāya—unto me; nāhi—there is not; aiche śakti—such power.

TRANSLATION

"Such a position may befit others, but I do not possess such spiritual power. I belong to a lower class and have not even a pinch of devotion to Kṛṣṇa."

PURPORT

In his statement, Jhaḍu Ṭhākura presents himself as being born in a low-caste family and not having the qualifications of a bona fide devotee of Lord Kṛṣṇa. He accepts the statements declaring a lowborn person highly exalted if he is a Vaiṣṇava. However, he feels that these descriptions from Śrīmad-Bhāgavatam appropriately describe others, but not himself. Jhaḍu Ṭhākura's attitude is quite befitting a real Vaiṣṇava, for a Vaiṣṇava never considers himself exalted, even if he factually is. He is always meek and humble and never thinks that he is an advanced devotee. He assigns himself to a lower position, but that does not mean that he is indeed low. Sanātana Gosvāmī once said that he belonged to a low-caste family, for although he was born in a brāhmaṇa family, he had associated

with mlecchas and yavanas in his service as a government minister. Similarly, Jhaḍu Ṭhākura presented himself as someone who belonged to a low caste, but he was actually elevated above many persons born in brāhmaṇa families. Not only is there evidence for this in Śrīmad-Bhāgavatam, as quoted by Kālidāsa in verses 26 and 27; there is also considerable evidence for this conclusion in other śāstras. For example, in the Mahābhārata, Vana-parva, Chapter 180, it is stated:

śūdre tu yad bhavel lakṣma

dvije tac ca na vidyate

na vai śūdro bhavec chūdro

brāhmaṇo na ca brāhmaṇaḥ

"If the characteristics of a brāhmaṇa are found in a śūdra and not in a brāhmaṇa, that śūdra should not be known as a śūdra, and that brāhmaṇa should not be known as a brāhmaṇa."

Similarly, in the Vana-parva, Chapter 211, it is said:

śūdra-yonau hi jātasya

sad-guṇānupatiṣṭhataḥ

ārjave vartamānasya

brāhmaṇyam abhijāyate

"If a person born in a śūdra family has developed the qualities of a brāhmaṇa, such as satya [truthfulness], śama [peacefulness], dama [self-control] and ārjava [simplicity], he attains the exalted position of a brāhmaṇa."

In the Anuśāsana-parva, Chapter 163, it is said:

sthito brāhmaṇa-dharmeṇa

brāhmaṇyam upajīvati

kṣatriyo vātha vaiśyo vā

brahma-bhūyaḥ sa gacchati

ebhis tu karmabhir devi

śubhair ācaritais tathā
śūdro brāhmaṇatām yāti
vaiśyaḥ kṣatriyatām vrajet
na yonir nāpi saṁskāro
na śrutam na ca santatiḥ
kāraṇāni dvijatvasya
vṛttam eva tu kāraṇam

"If one is factually situated in the occupation of a brāhmaṇa, he must be considered a brāhmaṇa, even if born of a kṣatriya or vaiśya family.

"O Devī, if even a śūdra is actually engaged in the occupation and pure behavior of a brāhmaṇa, he becomes a brāhmaṇa. Moreover, a vaiśya can become a kṣatriya.

"Therefore, neither the source of one's birth, nor his reformation, nor his education is the criterion of a brāhmaṇa. The vṛtta, or occupation, is the real standard by which one is known as a brāhmaṇa."

We have seen that a person who is not the son of a doctor and has not attended a medical college is sometimes able to practice medicine. By practical knowledge of how to perform a surgical operation, how to mix medicine and how to give certain medicines for certain diseases, a person can receive a certificate and be registered as a medical practitioner in the practical field. He can do a medical man's work and be known as a doctor. Although qualified medical men may consider him a quack, the government will recognize his work. Especially in India, there are many such doctors who perform their medical services perfectly. They are accepted even by the government. Similarly, if one is engaged in brahminical service or occupational duties, he must be considered a brāhmaṇa despite the family in which he is born. That is the verdict of all the śāstras.

In the Śrīmad-Bhāgavatam (7.11.35), it is said:

yasya yal lakṣaṇam proktam
pumso varṇābhivyañjakam
yad anyatrāpi dṛśyeta

tat tenaiva vinirdiśet

This is a statement by Nārada Muni to Mahārāja Yudhiṣṭhira, wherein Nārada says that the symptoms of a brāhmaṇa, kṣatriya and vaiśya are all described in śāstra. Therefore, if one is found exhibiting the symptoms and qualities of a brāhmaṇa and serving in a brahminical occupation, even if he is not born a brāhmaṇa or kṣatriya, he should be considered according to his qualifications and occupation.

Similarly, in the Padma purāṇa it is said:

na śūdrā bhagavad-bhaktās

te tu bhāgavatā matāḥ

sarva-varṇeṣu te śūdrā

ye na bhaktā janārdane

"A devotee should never be considered a śūdra. All the devotees of the Supreme Personality of Godhead should be recognized as bhāgavatas. If one is not a devotee of Lord Kṛṣṇa, however, even if born of a brāhmaṇa, kṣatriya or vaiśya family, he should be considered a śūdra."

In the Padma Purāṇa it is also said:

śva-pākam iva nekṣeta

loke vipram avaiṣṇavam

vaiṣṇavo varṇo-bāhyo 'pi

punāti bhuvana-trayam

"If a person born in a brāhmaṇa family is an avaiṣṇava, a nondevotee, one should not see his face, exactly as one should not look upon the face of a caṇḍāla, or dog-eater. However, a vaiṣṇava found in varṇas other than brāhmaṇa can purify all the three worlds."

The Padma Purāṇa further says:

śūdraṁ vā bhagavad-bhaktaṁ

niṣādaṁ śva-pacaṁ tathā

vīkṣate jāti-sāmānyāt

sa yāti narakaṁ dhruvam

"One who considers a devotee of the Supreme Personality of Godhead who was born in a family of śūdras, niṣādas or caṇḍālas to belong to that particular caste certainly goes to hell."

A brāhmaṇa must be a Vaiṣṇava and a learned scholar. Therefore in India it is customary to address a brāhmaṇa as paṇḍita. Without knowledge of Brahman, one cannot understand the Supreme Personality of Godhead. Therefore a Vaiṣṇava is already a brāhmaṇa, whereas a brāhmaṇa may become a Vaiṣṇava. In the Garuḍa Purāṇa it is said:

bhaktir aṣṭa-vidhā hy eṣā

yasmin mlecche 'pi vartate

sa viprendro muni-śreṣṭhaḥ

sa jñānī sa ca paṇḍitaḥ

"If even a mleccha becomes a devotee, he is to be considered the best of the brāhmaṇas and a learned paṇḍita."

Similarly, Tattva-sāgara says:

yathā kāñcanatām yāti

kāṁsyaṁ rasa-vidhānataḥ

tathā dīkṣā-vidhānena

dvijatvaṁ jāyate nṛṇāṁ

"As bell metal is turned to gold when mixed with mercury in an alchemical process, so one who is properly trained and initiated by a bona fide spiritual master becomes a brāhmaṇa immediately." All this evidence found in the revealed scriptures proves that according to the Vedic version, a Vaiṣṇava is never to be considered an a-brāhmaṇa, or non-brāhmaṇa. A Vaiṣṇava should not be thought to belong to a lower caste even if born in a mleccha or yavana family. Because he has become a devotee of Lord Kṛṣṇa, he has become purified and has attained the stage of brāhmaṇa (dvijatvaṁ jāyate nṛṇāṁ).

Antya TEXT 16.30

tāre namaskari' kālīdāsa vidāya māgilā

jhaḍu-ṭhākura tabe tāñra anuvraji, āilā //CC Antya, 16.30//

SYNONYMS

tāre—unto him (Jhaḍu Ṭhākura); namaskari'-offering obeisances; kālīdāsa—Kālīdāsa; vidāya māgilā—asked permission to go; jhaḍu-ṭhākura—Jhaḍu Ṭhākura; tabe—at that time; tāñra—him; anuvraji'-following; āilā—went.

TRANSLATION

Kālīdāsa again offered his obeisances to Jhaḍu Ṭhākura and asked his permission to go. The saint Jhaḍu Ṭhākura followed him as he left.

Antya TEXT 16.31

tāñre vidāya diyā ṭhākura yadi ghare āila

tāñra caraṇa-cihna yei ṭhāñi paḍila //CC Antya, 16.31//

SYNONYMS

tāñre—unto him (Kālīdāsa); vidāya diyā—bidding farewell; ṭhākura—Jhaḍu Ṭhākura; yadi—when; ghare āila—returned to his home; tāñra caraṇa-cihna—the mark of his feet; yei ṭhāñi—wherever; paḍila—fell.

TRANSLATION

After bidding farewell to Kālīdāsa, Jhaḍu Ṭhākura returned to his home, leaving the marks of his feet plainly visible in many places.

Antya TEXT 16.32

sei dhūli lañā kālīdāsa sarvāṅge lepilā

tāñra nikaṭa eka-sthāne lukāñā rahilā //CC Antya, 16.32//

SYNONYMS

sei dhūli—that dust; lañā—taking; kālīdāsa—Kālīdāsa; sarva-aṅge—all over his body; lepilā—smeared; tāñra nikaṭa—near his place; eka-sthāne—in one place; lukāñā rahilā—remained hidden.

TRANSLATION

Kālidāsa smeared the dust from those footprints all over his body. Then he hid in a place near Jhaḍu Ṭhākura's home.

Antya TEXT 16.33

jhaḍu-ṭhākura ghara yāi' dekhi' āmra-phala

mānasei kṛṣṇa-candre arpilā sakala //CC Antya, 16.33//

SYNONYMS

jhaḍu-ṭhākura—Jhaḍu Ṭhākura; ghara yāi'-returning home; dekhi' āmra-phala—seeing the mangoes; mānasei—within his mind; kṛṣṇa-candre—unto Kṛṣṇa; arpilā—offered; sakala—all.

TRANSLATION

Upon returning home, Jhaḍu Ṭhākura saw the mangoes Kālidāsa had presented. Within his mind he offered them to Kṛṣṇa-candra.

Antya TEXT 16.34

kalāra pāṭuyā-kholā haite āmra nikāśiyā

tānra patnī tānre dena, khāyena cūṣiyā //CC Antya, 16.34//

SYNONYMS

kalāra—of the banana tree; pāṭuyā-kholā—leaves and bark; haite—from within; āmra—mangoes; nikāśiyā—taking out; tānra patnī—his wife; tānre—to him; dena—gives; khāyena—eats; cūṣiyā—sucking.

TRANSLATION

Jhaḍu Ṭhākura's wife then took the mangoes from their covering of banana tree leaves and bark and offered them to Jhaḍu Ṭhākura, who began to suck and eat them.

Antya TEXT 16.35

cūṣi, cūṣi, coṣā ānṭhi phelilā pāṭuyāte

tāre khāoyāñā tānra patnī khāya paścāte //CC Antya, 16.35//

SYNONYMS

cūṣi' cūṣi'-sucking and sucking; coṣā—sucked; āñṭhi—the seeds; phelilā—left; pāṭuyāte—on the plantain leaf; tāre—him; khāoyāñā—after feeding; tānra patnī—his wife; khāya—eats; paścāte—afterwards.

TRANSLATION

When he finished eating, he left the seeds on the banana leaf, and his wife, after feeding her husband, later began to eat.

Antya TEXT 16.36

āñṭhi-coṣā sei pāṭuyā-kholāte bhariyā

bāhire ucchiṣṭa-garte phelāilā lañā //CC Antya, 16.36//

SYNONYMS

āñṭhi—the seeds; coṣā—that had been sucked; sei—that; pāṭuyā-kholāte—banana leaf and bark; bhariyā—filling; bāhire—outside; ucchiṣṭa-garte—in the ditch where refuse was thrown; phelāilā lañā—picked up and threw.

TRANSLATION

After she finished eating, she filled the banana leaves and bark with the seeds, picked them up and threw them in the ditch where all the refuse was thrown.

Antya TEXT 16.37

sei kholā, āñṭhi, cokalā cūṣe kālidāsa

cūṣite cūṣite haya premete ullāsa //CC Antya, 16.37//

SYNONYMS

sei—that; kholā—bark of the banana tree; āñṭhi—seeds of the mango; cokalā—skin of the mango; cūṣe—licks up; kālidāsa—Kālidāsa; cūṣite cūṣite—while licking up; haya—there was; premete ullāsa—great jubilation in ecstatic love.

TRANSLATION

Kālidāsa licked the banana bark and the mango seeds and skins, and while

licking them he was overwhelmed in jubilation by ecstatic love.

Antya TEXT 16.38

ei-mata yata vaiṣṇava vaise gauḍa-deśe

kālidāsa aiche sabāra nilā avaśeṣe //CC Antya, 16.38//

SYNONYMS

ei-mata—in this way; yata—as many as; vaiṣṇava—Vaiṣṇavas; vaise—reside; gauḍa-deśe—in Bengal; kālidāsa—Kālidāsa; aiche—in that way; sabāra—of all of them; nilā—took; avaśeṣe—the remnants.

TRANSLATION

In this way Kālidāsa ate the remnants of food left by all the Vaiṣṇavas residing in Bengal.

Antya TEXT 16.39

sei kālidāsa yabe nīlācale āilā

mahāprabhu tāñra upara mahā-kṛpā kailā //CC Antya, 16.39//

SYNONYMS

sei kālidāsa—that Kālidāsa; yabe—when; nīlācale āilā—came to Jagannātha Purī; mahāprabhu—Śrī Caitanya Mahāprabhu; tāñra upara—upon him; mahā-kṛpā—great mercy; kailā—bestowed.

TRANSLATION

When Kālidāsa visited Jagannātha Purī, Nīlācala, Śrī Caitanya Mahāprabhu bestowed great mercy upon him.

Antya TEXT 16.40

prati-dina prabhu yadi yā'na daraśane

jala-karaṅga lañā govinda yāya prabhu-sane //CC Antya, 16.40//

SYNONYMS

prati-dina—every day; prabhu—Śrī Caitanya Mahāprabhu; yadi—when; yā'na—

goes; daraśane—to see Lord Jagannātha; jala-karaṅga—a waterpot; lañā—taking; govinda—the personal servant of the Lord (Govinda); yāya—goes; prabhu-sane—with Śrī Caitanya Mahāprabhu.

TRANSLATION

Śrī Caitanya Mahāprabhu had been regularly visiting the temple of Jagannātha every day, and at that time Govinda, His personal servant, used to carry His waterpot and go with Him.

Antya TEXT 16.41

simha-dvārera utara-dike kapāṭera āḍe

bāiśa 'pāhāca'-tale āche eka nimna gāḍe //CC Antya, 16.41//

SYNONYMS

simha-dvārera—of the Simha-dvāra; utara-dike—on the northern side; kapāṭera āḍe—behind the door; bāiśa 'pāhāca'-of the twenty-two steps; tale—at the bottom; āche—there is; eka—one; nimna—low; gāḍe—ditch.

TRANSLATION

On the northern side of the Simha-dvāra, behind the door, there are twenty-two steps leading to the temple, and at the bottom of those steps is a ditch.

Antya TEXT 16.42

sei gāḍe kareṇa prabhu pāda-prakṣālane

tabe karibāre yāya īśvara-daraśane //CC Antya, 16.42//

SYNONYMS

sei gāḍe—in that ditch; kareṇa—does; prabhu—Śrī Caitanya Mahāprabhu; pāda-prakṣālane—washing the feet; tabe—thereafter; karibāre—to do; yāya—He goes; īśvara-daraśane—to visit Lord Jagannātha.

TRANSLATION

Śrī Caitanya Mahāprabhu would wash His feet in this ditch, and then He would enter the temple to see Lord Jagannātha.

Antya TEXT 16.43

govindere mahāprabhu kairāche niyama

'mora pāda-jala yena nā laya kona jana' //CC Antya, 16.43//

SYNONYMS

govindere—unto Govinda; mahāprabhu—Śrī Caitanya Mahāprabhu; kairāche—has given; niyama—a regulative principle; mora—My; pāda-jala—water from washing the feet; yena—that; nā laya—does not take; kona jana—anyone.

TRANSLATION

Śrī Caitanya Mahāprabhu ordered His personal servant Govinda that no one should take the water that had washed His feet.

Antya TEXT 16.44

prāṇi-mātra la-ite nā pāya sei jala

antaraṅga bhakta laya kari' kona chala //CC Antya, 16.44//

SYNONYMS

prāṇi-mātra—all living beings; la-ite—to take; nā pāya—do not get; sei jala—that water; antaraṅga—very intimate; bhakta—devotees; laya—take; kari'-doing; kona chala—some trick.

TRANSLATION

Because of the Lord's strict order, no living being could take the water. Some of His intimate devotees, however, would take it by some trick.

Antya TEXT 16.45

eka-dina prabhu tāṇhā pāda prakṣālite

kālidāsa āsi' tāhān pātilena hāte //CC Antya, 16.45//

SYNONYMS

eka-dina—one day; prabhu—Śrī Caitanya Mahāprabhu; tāṇhā—there; pāda prakṣālite—washing His feet; kālidāsa—Kālidāsa; āsi'-coming; tāhān—there; pātilena—spread; hāte—his palm.

TRANSLATION

One day as Śrī Caitanya Mahāprabhu was washing His feet in that place, Kālidāsa came and extended his palm to take the water.

Antya TEXT 16.46

eka añjali, dui añjali, tina añjali pilā

tabe mahāprabhu tāñre niṣedha karilā //CC Antya, 16.46//

SYNONYMS

eka añjali—one palmful; dui añjali—two palmfuls; tina añjali—three palmfuls; pilā—he drank; tabe—at that time; mahāprabhu—Śrī Caitanya Mahāprabhu; tāñre—him; niṣedha karilā—forbade.

TRANSLATION

Kālidāsa drank one palmful and then a second and a third. Then Śrī Caitanya Mahāprabhu forbade him to drink more.

Antya TEXT 16.47

"ataḥpara āra nā kariha punar-bāra

etāvatā vāñchā-pūraṇa kariluṁ tomāra" //CC Antya, 16.47//

SYNONYMS

ataḥpara—hereafter; āra—any more; nā kariha—do not do; punar-bāra—again; etāvatā—so far; vāñchā-pūraṇa—fulfilling the desire; kariluṁ—I have done; tomāra—of you.

TRANSLATION

"Do not act in this way any more. I have fulfilled your desire as far as possible."

Antya TEXT 16.48

sarvajña-śiromaṇi caitanya īśvara

vaiṣṇave tāñhāra viśvāsa, jānena antara //CC Antya, 16.48//

SYNONYMS

sarva-jña—omniscient; śiromaṇi—topmost; caitanya—Lord Śrī Caitanya Mahāprabhu; īśvara—the Supreme Personality of Godhead; vaiṣṇave—unto the Vaiṣṇavas; tānhāra viśvāsa—his faith; jānena—He knows; antara—the heart.

TRANSLATION

Śrī Caitanya Mahāprabhu is the most exalted, omniscient Supreme Personality of Godhead, and therefore He knew that Kālidāsa, in the core of his heart, had full faith in Vaiṣṇavas.

Antya TEXT 16.49

sei-guṇa lañā prabhu tāñre tuṣṭa ha-ilā

anyera durlabha prasāda tānhāre karilā //CC Antya, 16.49//

SYNONYMS

sei-guṇa—that quality; lañā—accepting; prabhu—Śrī Caitanya Mahāprabhu; tāñre—him; tuṣṭa ha-ilā—satisfied; anyera—for others; durlabha—not attainable; prasāda—mercy; tānhāre—unto him; karilā—showed.

TRANSLATION

Because of this quality, Śrī Caitanya Mahāprabhu satisfied him with mercy not attainable by anyone else.

Antya TEXT 16.50

bāiśa 'pāhāca'-pāche upara dakṣiṇa-dike

eka nṛsimha-mūrti āchena uṭhite vāma-bhāge //CC Antya, 16.50//

SYNONYMS

bāiśa pāhāca—of the twenty-two steps; pāche—toward the back; upara—above; dakṣiṇa-dike—on the southern side; eka—one; nṛsimha-mūrti—Deity of Lord Nṛsimha; āchena—there is; uṭhite—while stepping upward; vāma-bhāge—on the left side.

TRANSLATION

On the southern side, behind and above the twenty-two steps, is a Deity of Lord Nṛsimhadeva. It is on the left as one goes up the steps toward the temple.

Antya TEXT 16.51

prati-dina tñre prabhu karena namaskāra

namaskari' ei śloka paḍe bāra-bāra //CC Antya, 16.51//

SYNONYMS

prati-dina—every day; tñre—unto the Deity of Lord Nṛsimhadeva; prabhu—Śrī Caitanya Mahāprabhu; karena—does; namaskāra—obeisances; namaskari'-offering obeisances; ei śloka—these verses; paḍe—recites; bāra-bāra—again and again.

TRANSLATION

Śrī Caitanya Mahāprabhu, His left side toward the Deity, offered obeisances to Lord Nṛsimha as He proceeded toward the temple. He recited the following verses again and again while offering obeisances.

Antya TEXT 16.52

namas te nara-simhāya

prahlādāhlāda-dāyine

hiraṇyakaśipor vakṣaḥ-

śilā-ṭaṅka-nakhālaye //CC Antya, 16.52//

SYNONYMS

namaḥ—I offer my respectful obeisances; te—unto You; nara-simhāya—Lord Nṛsimhadeva; prahlāda—to Mahārāja Prahlaḍa; āhlāda—of pleasure; dāyine—giver; hiraṇya-kaśipora—of Hiraṇyakaśipu; vakṣaḥ—chest; śilā—like stone; ṭaṅka—like the chisel; nakha-ālaye—whose fingernails.

TRANSLATION

"I offer my respectful obeisances unto You, Lord Nṛsimhadeva. You are the giver of pleasure to Mahārāja Prahlaḍa, and Your nails cut the chest of Hiraṇyakaśipu like a chisel cutting stone.

PURPORT

This and the following verse are quoted from the Nṛsimha Purāṇa.

Antya TEXT 16.53

ito nṛsimhaḥ parato nṛsimho
yato yato yāmi tato nṛsimhaḥ
bahir nṛsimho hṛdaye nṛsimho
nṛsimham ādim śaraṇam prapadye //CC Antya, 16.53//

SYNONYMS

itaḥ—here; nṛsimhaḥ—Lord Nṛsimha; parataḥ—on the opposite side; nṛsimhaḥ—Lord Nṛsimha; yataḥ yataḥ—wherever; yāmi—I go; tataḥ—there; nṛsimhaḥ—Lord Nṛsimha; bahiḥ—outside; nṛsimhaḥ—Lord Nṛsimha; hṛdaye—in my heart; nṛsimhaḥ—Lord Nṛsimha; nṛsimham—Lord Nṛsimha; ādim—the original Supreme Personality; śaraṇam prapadye—I take shelter of.

TRANSLATION

"Lord Nṛsimhadeva is here, and He is also there on the opposite side. Wherever I go, there I see Lord Nṛsimhadeva. He is outside and within My heart. Therefore I take shelter of Lord Nṛsimhadeva, the original Supreme Personality of Godhead."

Antya TEXT 16.54

tabe prabhu karilā jagannātha daraśana
ghare āsi' madhyāhna kari' karila bhojana //CC Antya, 16.54//

SYNONYMS

tabe—after this; prabhu—Śrī Caitanya Mahāprabhu; karilā—did; jagannātha daraśana—visiting Lord Jagannātha; ghare āsi'-after returning home; madhyāhna kari'-after performing His noon activities; karila bhojana—took lunch.

TRANSLATION

Having offered obeisances to Lord Nṛsimhadeva, Śrī Caitanya Mahāprabhu visited the temple of Lord Jagannātha. Then He returned to His residence, finished His noon duties and took His lunch.

Antya TEXT 16.55

bahir-dvāre āche kālidāsa pratyāśā kariyā

govindere ṭhāre prabhu kahena jāniyā //CC Antya, 16.55//

SYNONYMS

bahir-dvāre—outside the door; āche—there was; kālidāsa—Kālidāsa; pratyāśā kariyā—expecting; govindere—unto Govinda; ṭhāre—by indications; prabhu—Śrī Caitanya Mahāprabhu; kahena—speaks; jāniyā—knowing.

TRANSLATION

Kālidāsa was standing outside the door, expecting the remnants of food from Śrī Caitanya Mahāprabhu. Knowing this, Mahāprabhu gave an indication to Govinda.

Antya TEXT 16.56

mahāprabhura iṅgita govinda saba jāne

kālidāsere dila prabhura śeṣa-pātra-dāne //CC Antya, 16.56//

SYNONYMS

mahāprabhura-of Śrī Caitanya Mahāprabhu; iṅgita-indications; govinda-His personal servant; saba-all; jāne-knows; kālidāsere-unto Kālidāsa; dila-delivered; prabhura-of Śrī Caitanya Mahāprabhu; śeṣa-pātra-the remnants of food; dāne-presentation.

TRANSLATION

Govinda understood all the indications of Śrī Caitanya Mahāprabhu. Therefore he immediately delivered the remnants of Śrī Caitanya Mahāprabhu's food to Kālidāsa.

Antya TEXT 16.57

vaiṣṇavera śeṣa-bhakṣaṇera eteka mahimā

kālidāse pāoyāila prabhura kṛpā-sīmā //CC Antya, 16.57//

SYNONYMS

vaiṣṇavera—of Vaiṣṇavas; śeṣa-bhakṣaṇera—of eating the remnants of food; eteka mahimā—so much value; kālīdāse—Kālīdāsa; pāoyāila—caused to get; prabhura—of Śrī Caitanya Mahāprabhu; kṛpā-sīmā—the supreme mercy.

TRANSLATION

Taking the remnants of the food of Vaiṣṇavas is so valuable that it induced Śrī Caitanya Mahāprabhu to offer Kālīdāsa His supreme mercy.

Antya TEXT 16.58

tāte 'vaiṣṇavera jhuṭā' khāo chāḍi' ghrṇā-lāja

yāhā haite pāibā nija vāñchita saba kāja //CC Antya, 16.58//

SYNONYMS

tāte—therefore; vaiṣṇavera jhuṭā—remnants of the food of Vaiṣṇavas; khāo—eat; chāḍi'-giving up; ghrṇā-lāja—hate and hesitation; yāhā haite—by which; pāibā—you will get; nija—your own; vāñchita—desired; saba—all; kāja—success.

TRANSLATION

Therefore, giving up hatred and hesitation, try to eat the remnants of the food of Vaiṣṇavas, for you will thus be able to achieve your desired goal of life.

Antya TEXT 16.59

kṛṣṇera ucchiṣṭa haya 'mahā-prasāda' nāma

'bhakta-śeṣa' haile 'mahā-mahā-prasādākhyāna' //CC Antya, 16.59//

SYNONYMS

kṛṣṇera ucchiṣṭa—remnants of the food of Kṛṣṇa; haya—are; mahā-prasāda nāma—called mahā-prasāda; bhakta-śeṣa—the remnants of a devotee; haile—when it becomes; mahā-mahā-prasāda—great mahā-prasāda; ākhyāna—named.

TRANSLATION

The remnants of food offered to Lord Kṛṣṇa are called mahā-prasāda. After this same mahā-prasāda has been taken by a devotee, the remnants are elevated to mahā-mahā-prasāda.

Antya TEXT 16.60

bhakta-pada-dhūli āra bhakta-pada-jala

bhakta-bhukta-avaśeṣa,--tina mahā-bala //CC Antya, 16.60//

SYNONYMS

bhakta-pada-dhūli—the dust of the lotus feet of a devotee; āra—and; bhakta-pada-jala—the water that washed the feet of a devotee; bhakta-bhukta-avaśeṣa—and the remnants of food eaten by a devotee; tina—three; mahā-bala—very powerful.

TRANSLATION

The dust of the feet of a devotee, the water that has washed the feet of a devotee, and the remnants of food left by a devotee are three very powerful substances.

Antya TEXT 16.61

ei tina-sevā haite kṛṣṇa-premā haya

punaḥ punaḥ sarva-śāstre phukāriyā kaya //CC Antya, 16.61//

SYNONYMS

ei tina-sevā—rendering service to these three; haite—from; kṛṣṇa-prema—ecstatic love for Kṛṣṇa; haya—there is; punaḥ punaḥ—again and again; sarva-śāstre—all the revealed scriptures; phu-kāriyā kaya—declare loudly.

TRANSLATION

By rendering service to these three, one attains the supreme goal of ecstatic love for Kṛṣṇa. In all the revealed scriptures this is loudly declared again and again.

Antya TEXT 16.62

tāte bāra bāra kahi,--śuna bhakta-gaṇa

viśvāsa kariyā kara e-tina sevana //CC Antya, 16.62//

SYNONYMS

tāte—therefore; bāra bāra—again and again; kahi—I say; śuna—hear; bhakta-gaṇa—devotees; viśvāsa kariyā—keeping faith; kara—do; e-tina sevana—

rendering service to these three.

TRANSLATION

Therefore, my dear devotees, please hear from me, for I insist again and again: please keep faith in these three and render service to them without hesitation.

Antya TEXT 16.63

tina haite kṛṣṇa-nāma-premera ullāsa

kṛṣṇera prasāda, tāte 'sākṣī' kālīdāsa //CC Antya, 16.63//

SYNONYMS

tina haite—from these three; kṛṣṇa-nāma—of the holy name of Lord Kṛṣṇa; premera ullāsa—awakening of ecstatic love; kṛṣṇera prasāda—the mercy of Lord Kṛṣṇa; tāte—in that; sākṣī—evidence; kālīdāsa—Kālīdāsa.

TRANSLATION

From these three one achieves the highest goal of life-ecstatic love of Kṛṣṇa. This is the greatest mercy of Lord Kṛṣṇa. The evidence is Kālīdāsa himself.

Antya TEXT 16.64

nīlācale mahāprabhu rahe ei-mate

kālīdāse mahā-kṛpā kailā alakṣite //CC Antya, 16.64//

SYNONYMS

nīlācale—at Jagannātha Purī; mahāprabhu—Śrī Caitanya Mahāprabhu; rahe—remains; ei-mate—in this way; kālīdāse—unto Kālīdāsa; mahā-kṛpā—great favor; kailā—bestowed; alakṣite—invisibly.

TRANSLATION

In this way Śrī Caitanya Mahāprabhu remained at Jagannātha Purī, Nīlācala, and He invisibly bestowed great mercy upon Kālīdāsa.

Antya TEXT 16.65

se vatsara śivānanda patnī lañā āilā

'purīdāsa'-choṭa-putre saṅgete ānilā //CC Antya, 16.65//

SYNONYMS

se vatsara—that year; śivānanda—Śivānanda Sena; patnī—the wife; lañā—bringing; āilā—came; purī-dāsa—Purīdāsa; choṭa-putre—the youngest son; saṅgete ānilā—he brought with him.

TRANSLATION

That year, Śivānanda Sena brought with him his wife and youngest son, Purīdāsa.

Antya TEXT 16.66

putra saṅge lañā tenho āilā prabhu-sthāne

putrere karāilā prabhura caraṇa vandane //CC Antya, 16.66//

SYNONYMS

putra—the son; saṅge—along; lañā—taking; tenho—he; āilā—came; prabhu-sthāne—to the place of Śrī Caitanya Mahāprabhu; putrere—his son; karāilā—made to do; prabhura—of Śrī Caitanya Mahāprabhu; caraṇa vandane—worshiping the lotus feet.

TRANSLATION

Taking his son, Śivānanda Sena went to see Śrī Caitanya Mahāprabhu at His residence. He made his son offer respectful obeisances at the lotus feet of the Lord.

Antya TEXT 16.67

'kṛṣṇa kaha' bali' prabhu balena bāra bāra

tabu kṛṣṇa-nāma bālaka nā kare uccāra //CC Antya, 16.67//

SYNONYMS

kṛṣṇa kaha—say Kṛṣṇa; bali'-saying; prabhu—Śrī Caitanya Mahāprabhu; balena—said; bāra bāra—again and again; tabu—still; kṛṣṇa-nāma—the holy name of Kṛṣṇa; bālaka—the boy; nā kare uccāra—did not utter.

TRANSLATION

Śrī Caitanya Mahāprabhu asked the boy again and again to chant the name of Kṛṣṇa, but the boy would not utter the holy name.

Antya TEXT 16.68

śivānanda bālakere bahu yatna karilā

tabu sei bālaka kṛṣṇa-nāma nā kahilā //CC Antya, 16.68//

SYNONYMS

śivānanda—Śivānanda Sena; bālakere—unto the boy; bahu—much; yatna—endeavor; karilā—did; tabu—still; sei bālaka—that boy; kṛṣṇa-nāma—the name of Kṛṣṇa; nā kahilā—did not utter.

TRANSLATION

Although Śivānanda Sena tried with much endeavor to get his boy to speak Kṛṣṇa's holy name, the boy would not utter it.

Antya TEXT 16.69

prabhu kahe,--"āmi nāma jagate laoyāiluṅ

sthāvare paryanta kṛṣṇa-nāma kahāiluṅ //CC Antya, 16.69//

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; āmi—I; nāma—the holy name; jagate—throughout the whole world; laoyāiluṅ—induced to take; sthāvare—the unmovable; paryanta—up to; kṛṣṇa-nāma—the holy name of Kṛṣṇa; kahāiluṅ—I induced to chant.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "I have induced the whole world to take to the holy name of Kṛṣṇa. I have induced even the trees and immovable plants to chant the holy name.

Antya TEXT 16.70

ihāre nāriluṅ kṛṣṇa-nāma kahāite!"

śuniyā svarūpa-gosāñi lāgilā kahite //CC Antya, 16.70//

SYNONYMS

ihāre—this boy; nārilaṅ—I could not; kṛṣṇa-nāma—the holy name of Kṛṣṇa; kahāite—cause to speak; śuniyā—hearing; svarūpa-gosāñi—Svarūpa Dāmodara Gosāñi; lāgilā—began; kahite—to say.

TRANSLATION

"But I could not induce this boy to chant the holy name of Kṛṣṇa." Hearing this, Svarūpa Dāmodara Gosvāmī began to speak.

Antya TEXT 16.71

"tumi kṛṣṇa-nāma-mantra kailā upadeśe

mantra pāñā kā'ra āge nā kare prakāśe //CC Antya, 16.71//

SYNONYMS

tumi—You; kṛṣṇa-nāma—the holy name of Kṛṣṇa; mantra—this hymn; kailā upadeśe—have instructed; mantra pāñā—getting the hymn; kā'ra āge—in front of everyone; nā kare prakāśe—he does not express.

TRANSLATION

"My Lord," he said, "You have given him initiation into the name of Kṛṣṇa, but after receiving the mantra he will not express it in front of everyone.

Antya TEXT 16.72

mane mane jape, mukhe nā kare ākhyāna

ei ihāra manaḥ-kathā--kari anumāna" //CC Antya, 16.72//

SYNONYMS

mane mane—within the mind; jape—chants; mukhe—in the mouth; nā kare ākhyāna—does not express; ei—this; ihāra—his; manaḥ-kathā—intention; kari anumāna—I guess.

TRANSLATION

"This boy chants the mantra within his mind, but does not say it aloud. That is

his intention, as far as I can guess."

Antya TEXT 16.73

āra dina kahena prabhu,--'paḍa, purīdāsa'

ei śloka kari' teñho karilā prakāśa //CC Antya, 16.73//

SYNONYMS

āra dina—another day; kahena prabhu—Śrī Caitanya Mahāprabhu said; paḍa—recite; purīdāsa—Purīdāsa; ei—this; śloka—verse; kari'-making; teñho—he; karilā prakāśa—manifested.

TRANSLATION

Another day, when Śrī Caitanya Mahāprabhu said to the boy, "Recite, My dear Purīdāsa," the boy composed the following verse and expressed it before everyone.

Antya TEXT 16.74

śravasoḥ kuvalayam akṣṇor añjanam

uraso mahendra-maṇi-dāma

vṛndāvana-ramaṇīnām maṇḍanam

akhilam harir jayati //CC Antya, 16.74//

SYNONYMS

śravasoḥ—of the two ears; kuvalayam—blue lotus flowers; akṣṇoḥ—of the two eyes; añjanam—ointment; urasoḥ—of the chest; mahendra-maṇi-dāma—a necklace of indranīla gems; vṛndāvana-ramaṇīnām—of the damsels of Vṛndāvana; maṇḍanam—ornaments; akhilam—all; hariḥ jayati—all glories to Lord Śrī Kṛṣṇa.

TRANSLATION

"Lord Śrī Kṛṣṇa is just like a bluish lotus flower for the ears; He is ointment for the eyes, a necklace of indranīla gems for the chest, and universal ornaments for the gopī damsels of Vṛndāvana. Let that Lord Śrī Hari, Kṛṣṇa, be glorified."

Antya TEXT 16.75

sāta vatsarera śīśu, nāhi adhyayana

aiche śloka kare,--lokerā camatkāra mana //CC Antya, 16.75//

SYNONYMS

sāta vatsarera—seven years old; śīśu—the boy; nāhi adhyayana—without education; aiche—such; śloka—verse; kare—composes; lokera—of all the people; camatkāra—struck with wonder; mana—mind.

TRANSLATION

Although the boy was only seven years old and still had no education, he composed such a nice verse. Everyone was struck with wonder.

Antya TEXT 16.76

caitanya-prabhura ei kṛpāra mahimā

brahmādi deva yāra nāhi pāya sīmā //CC Antya, 16.76//

SYNONYMS

caitanya-prabhura—of Lord Śrī Caitanya Mahāprabhu; ei—this; kṛpāra mahimā—the glory of the mercy; brahmā-ādi—headed by Lord Brahmā; deva—the demigods; yāra—of which; nāhi pāya—do not reach; sīmā—the limit.

TRANSLATION

This is the glory of Śrī Caitanya Mahāprabhu's causeless mercy, which even the demigods, headed by Lord Brahmā, cannot estimate.

Antya TEXT 16.77

bhakta-gaṇa prabhu-saṅge rahe cāri-māse

prabhu ājñā dilā sabe gelā gauḍa-deśe //CC Antya, 16.77//

SYNONYMS

bhakta-gaṇa—all the devotees; prabhu-saṅge—with Śrī Caitanya Mahāprabhu; rahe—remained; cāri-māse—for four months; prabhu—Lord Śrī Caitanya Mahāprabhu; ājñā dilā—gave the order; sabe—unto everyone; gelā—returned;

gauḍa-deśe—to Bengal.

TRANSLATION

All the devotees remained with Śrī Caitanya Mahāprabhu continuously for four months. Then the Lord ordered them back to Bengal, and therefore they returned.

Antya TEXT 16.78

tān-sabāra saṅge prabhura chila bāhya-jñāna

tānrā gele punaḥ hailā unmāda pradhāna //CC Antya, 16.78//

SYNONYMS

tān-sabāra—all of them; saṅge—with; prabhura—of Śrī Caitanya Mahāprabhu; chila—there was; bāhya-jñāna—external consciousness; tānrā gele—when they departed; punaḥ—again; hailā—there was; unmāda—madness; pradhāna—the chief business.

TRANSLATION

As long as the devotees were in Nīlācala, Jagannātha Purī, Śrī Caitanya Mahāprabhu maintained His external consciousness, but after their departure His chief engagement was again the madness of ecstatic love for Kṛṣṇa.

Antya TEXT 16.79

rātri-dine sphure kṛṣṇera rūpa-gandha-rasa

sākṣād-anubhave,--yena kṛṣṇa-upasparśa //CC Antya, 16.79//

SYNONYMS

rātri-dine—night and day; sphure—appears; kṛṣṇera—of Lord Kṛṣṇa; rūpa—the beauty; gandha—fragrance; rasa—mellow; sākṣāt-anubhave—directly experienced; yena—as if; kṛṣṇa-upasparśa—touching Kṛṣṇa.

TRANSLATION

Throughout the entire day and night, Śrī Caitanya Mahāprabhu directly relished Kṛṣṇa's beauty, fragrance and mellow as if He were touching Kṛṣṇa hand to hand.

Antya TEXT 16.80

eka-dina prabhu gelā jagannātha-daraśane

simha-dvāre dala-i āsi' karila vandane //CC Antya, 16.80//

SYNONYMS

eka-dina—one day; prabhu—Śrī Caitanya Mahāprabhu; gelā—went; jagannātha-daraśane—to see Lord Jagannātha; simha-dvāre—at the gate known as Simha-dvāra; dala-i—the gatekeeper; āsi'-coming; karila vandane—offered respectful obeisances.

TRANSLATION

One day, when Śrī Caitanya Mahāprabhu went to visit the temple of Lord Jagannātha, the gatekeeper at Simha-dvāra approached Him and offered respectful obeisances.

Antya TEXT 16.81

tāre bale,--'kothā kṛṣṇa, mora prāṇa-nātha?

more kṛṣṇa dekhāo' bali' dhare tāra hāta //CC Antya, 16.81//

SYNONYMS

tāre—to him; bale—said; kothā kṛṣṇa—where is Kṛṣṇa; mora—My; prāṇa-nātha—Lord of life; more—to Me; kṛṣṇa dekhāo—please show Kṛṣṇa; bali'-saying; dhare—catches; tāra—his; hāta—hand.

TRANSLATION

The Lord asked him, "Where is Kṛṣṇa, My life and soul? Please show Me Kṛṣṇa." Saying this, He caught the doorkeeper's hand.

Antya TEXT 16.82

seha kahe,--'inhā haya vrajendra-nandana

āisa tumi mora saṅge, karāṇa daraśana' //CC Antya, 16.82//

SYNONYMS

seha kahe—he said; inhā—here; haya—is; vrajendra-nandana—the son of

Nanda Mahārāja; āisa—come; tumi—You; mora saṅge—with me; karāṇa daraśana—I shall show.

TRANSLATION

The doorkeeper replied, "The son of Mahārāja Nanda is here; please come along with me, and I shall show You."

Antya TEXT 16.83

'tumi mora sakhā, dekhāha--kāhān prāṇa-nātha?'

eta bali' jagamohana gelā dhari' tāra hāta //CC Antya, 16.83//

SYNONYMS

tumi—you; mora sakhā—My friend; dekhāha—please show; kāhān—where; prāṇa-nātha—the Lord of My heart; eta bali'-saying this; jagamohana—to Jagamohana; gelā—went; dhari'-catching; tāra—his; hāta—hand.

TRANSLATION

Lord Caitanya said to the doorman, "You are My friend. Please show Me where the Lord of My heart is." After the Lord said this, they both went to the place known as Jagamohana, where everyone views Lord Jagannātha.

Antya TEXT 16.84

seha bale,--'ei dekha śrī-puruṣottama

netra bhariyā tumi karaha daraśana' //CC Antya, 16.84//

SYNONYMS

seha bale—he also said; ei—this; dekha—just see; śrī-puruṣa-uttama—Lord Kṛṣṇa, the best of all Personalities of Godhead; netra bhariyā—to the full satisfaction of Your eyes; tumi—You; karaha daraśana—see.

TRANSLATION

"Just see!" the doorkeeper said. "Here is the best of the Personalities of Godhead. From here You may see the Lord to the full satisfaction of Your eyes."

Antya TEXT 16.85

garuḍera pāche rahi' karena daraśana

dekkena,--jagannātha haya muralī-vadana //CC Antya, 16.85//

SYNONYMS

garuḍera pāche—behind the Garuḍa column; rahi'-staying; karena daraśana—He was seeing; dekkena—He saw; jagannātha—Lord Jagannātha; haya—was; muralī-vadana—Lord Kṛṣṇa with His flute to the mouth.

TRANSLATION

Śrī Caitanya Mahāprabhu stayed behind the huge column called the Garuḍa-stambha and looked upon Lord Jagannātha, but as He looked He saw that Lord Jagannātha had become Lord Kṛṣṇa, with His flute to His mouth.

Antya TEXT 16.86

ei līlā nija-granthe raghunātha-dāsa

'gaurāṅga-stava-kalpavṛkṣe' kariyāchena prakāśa //CC Antya, 16.86//

SYNONYMS

ei līlā—this pastime; nija-granthe—in his own book; raghunātha-dāsa—Raghunātha dāsa Gosvāmī; gaurāṅga-stava-kalpa-vṛkṣe—Gaurāṅga-stava-kalpavṛkṣa; kariyāchena prakāśa—has described.

TRANSLATION

In his book known as Gaurāṅga-stava-kalpavṛkṣa, Raghunātha dāsa Gosvāmī has described this incident very nicely.

Antya TEXT 16.87

kva me kāntaḥ kṛṣṇas tvaritam iha taṁ lokaya sakhe

tvam eveti dvārādhipam abhivadann unmada iva

drutaṁ gaccha draṣṭuṁ priyam iti tad-uktena dhṛta-tad-

bhujāntar gaurāṅgo hṛdaya udayan mām madayati //CC Antya, 16.87//

SYNONYMS

kva—where; me—My; kāntaḥ—beloved; kṛṣṇaḥ—Lord Kṛṣṇa; tvaritam—quickly; iha—here; tam—Him; lokaya—show; sakhe—O friend; tvam—you; eva—certainly; iti—thus; dvāra-adhipam—the doorkeeper; abhivadan—requesting; unmadaḥ—a madman; iva—like; drutam—very quickly; gaccha—come; draṣṭum—to see; priyam—beloved; iti—thus; tat—of him; uktena—with the words; dhṛta—caught; tat—His; bhuja-antaḥ—end of the arm; gaurāṅgaḥ—Lord Śrī Caitanya Mahāprabhu; hṛdaye—in my heart; udayan—rising; mām—me; madayati—maddens.

TRANSLATION

" 'My dear friend the doorkeeper, where is Kṛṣṇa, the Lord of My heart? Kindly show Him to Me quickly.' With these words, Lord Śrī Caitanya Mahāprabhu addressed the doorkeeper like a madman. The doorkeeper grasped His hand and replied very hastily, 'Come, see Your beloved!' May that Lord Śrī Caitanya Mahāprabhu rise within my heart and thus make me mad also."

Antya TEXT 16.88

hena-kāle 'gopāla-vallabha'-bhoga lāgāila

śaṅkha-ghaṇṭā-ādi saha ārati bājila //CC Antya, 16.88//

SYNONYMS

hena-kāle—at this time; gopāla-vallabha-bhoga—the food offered early in the morning; lāgāila—was offered; śaṅkha—conch; ghaṇṭā-ādi—bells and so on; saha—with; ārati—ārati; bājila—sounded.

TRANSLATION

The offering of food known as gopāla-vallabha-bhoga was then given to Lord Jagannātha, and ārati was performed with the sound of the conch and the ringing of bells.

Antya TEXT 16.89

bhoga sarile jagannāthera sevaka-gaṇa

prasāda lañā prabhu-ṭhāñi kaila āgamana //CC Antya, 16.89//

SYNONYMS

bhoga sarile—when the food was taken away; jagannāthera—of Lord Jagannātha; sevaka-gaṇa—the servants; prasāda lañā—taking the prasāda; prabhu-ṭhāñi—unto Lord Śrī Caitanya Mahāprabhu; kaila āgamana—came.

TRANSLATION

When the ārati finished, the prasāda was taken out, and the servants of Lord Jagannātha came to offer some to Śrī Caitanya Mahāprabhu.

Antya TEXT 16.90

mālā parāñā prasāda dila prabhura hāte

āsvāda dūre rahu, yāra gandhe mana māte //CC Antya, 16.90//

SYNONYMS

mālā parāñā—after garlanding; prasāda—the remnants of Lord Jagannātha's food; dila—delivered; prabhura hāte—in the hand of Śrī Caitanya Mahāprabhu; āsvāda—tasting; dūre rahu—what to speak of; yāra—of which; gandhe—by the aroma; mana—mind; māte—becomes maddened.

TRANSLATION

The servants of Lord Jagannātha first garlanded Śrī Caitanya Mahāprabhu and then offered Him Lord Jagannātha's prasāda. The prasāda was so nice that its aroma alone, to say nothing of its taste, would drive the mind mad.

Antya TEXT 16.91

bahu-mūlya prasāda sei vastu sarvottama

tāra alpa khāoyāite sevaka karila yatana //CC Antya, 16.91//

SYNONYMS

bahu-mūlya—very valuable; prasāda—remnants of food; sei—that; vastu—ingredients; sarva-uttama—first class; tāra—of that; alpa—very little; khāoyāite—to feed; sevaka—the servant; karila yatana—made some endeavor.

TRANSLATION

The prasāda was made of very valuable ingredients. Therefore the servant wanted to feed Śrī Caitanya Mahāprabhu a portion of it.

Antya TEXT 16.92

tāra alpa lañā prabhu jihvāte yadi dilā

āra saba govindera āncāle bāndhilā //CC Antya, 16.92//

SYNONYMS

tāra—of that; alpa—very little; lañā—taking; prabhu—Śrī Caitanya Mahāprabhu; jihvāte—on the tongue; yadi—when; dilā—put; āra saba—all the balance; govindera—of Govinda; āncāle—at the end of the wrapper; bāndhilā—bound.

TRANSLATION

Śrī Caitanya Mahāprabhu tasted a portion of the prasāda. Govinda took the rest and bound it in the end of his wrapper.

Antya TEXT 16.93

koṭi-amṛta-svāda pāñā prabhura camatkāra

sarvāṅge pulaka, netre vahe āśru-dhāra //CC Antya, 16.93//

SYNONYMS

koṭi—millions upon millions; amṛta—nectar; svāda—taste; pāñā—getting; prabhura—of Śrī Caitanya Mahāprabhu; camatkāra—great satisfaction; sarvāṅge—all over the body; pulaka—standing of the hair; netre—from the eyes; vahe—flows; āśru-dhāra—a stream of tears.

TRANSLATION

To Śrī Caitanya Mahāprabhu the prasāda tasted millions upon millions of times better than nectar, and thus He was fully satisfied. The hair all over His body stood on end, and incessant tears flowed from His eyes.

Antya TEXT 16.94

'ei dravye eta svāda kāhān haite āila?

kṛṣṇera adharāmṛta ithe sañcārila' //CC Antya, 16.94//

SYNONYMS

ei dravye—in these ingredients; eta—so much; svāda—taste; kāhān—where; haite—from; āila—has come; kṛṣṇera—of Lord Kṛṣṇa; adhara-amṛta—nectar from the lips; ithe—in this; sañcārila—has spread.

TRANSLATION

Śrī Caitanya Mahāprabhu considered, "Where has such a taste in this prasāda come from? Certainly it is due to its having been touched by the nectar of Kṛṣṇa's lips."

Antya TEXT 16.95

ei buddhye mahāprabhura premāveśa haila

jagannāthera sevaka dekhi' samvaraṇa kaila //CC Antya, 16.95//

SYNONYMS

ei buddhye—by this understanding; mahāprabhura—of Śrī Caitanya Mahāprabhu; prema-āveśa—ecstatic emotion; haila—there was; jagannāthera—of Lord Jagannātha; sevaka—servants; dekhi'-seeing; samvaraṇa kaila—restrained Himself.

TRANSLATION

Understanding this, Śrī Caitanya Mahāprabhu felt an emotion of ecstatic love for Kṛṣṇa, but upon seeing the servants of Lord Jagannātha, He restrained Himself.

Antya TEXT 16.96

'sukṛti-labhya phelā-lava'--balena bāra-bāra

īśvara-sevaka puche,--'ki artha ihāra'? //CC Antya, 16.96//

SYNONYMS

sukṛti—by great fortune; labhya—obtainable; phelā-lava—a particle of the remnants; balena—says; bāra-bāra—again and again; īśvara-sevaka—the servants of Jagannātha; puche—inquire; ki—what; artha—the meaning; ihāra—of this.

TRANSLATION

The Lord said again and again, "Only by great fortune may one come by a

particle of the remnants of food offered to the Lord." The servants of the Jagannātha temple inquired, "What is the meaning of this?"

PURPORT

The remnants of Kṛṣṇa's food are mixed with His saliva. In the Mahābhārata and the Skanda Purāṇa it is stated:

mahā-prasāde govinde

nāma-brahmaṇi vaiṣṇave

svalpa-puṇyavatām rājan

viśvāso naiva jāyate

"Persons who are not very highly elevated in pious activities cannot believe in the remnants of food [prasāda] of the Supreme Personality of Godhead, nor in Govinda, the holy name of the Lord, nor in the Vaiṣṇavas."

Antya TEXT 16.97

prabhu kahe,--"ei ye dilā kṛṣṇādharāmṛta

brahmādi-durlabha ei nindaye 'amṛta' //CC Antya, 16.97//

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; ei—this; ye—which; dilā—you have given; kṛṣṇa—of Lord Kṛṣṇa; adhara-amṛta—nectar from the lips; brahmā-ādi—by the demigods, headed by Lord Brahmā; durlabha—difficult to obtain; ei—this; nindaye—defeats; amṛta—nectar.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "These are remnants of food that Kṛṣṇa has eaten and thus turned to nectar with His lips. It surpasses heavenly nectar, and even such demigods as Lord Brahmā find it difficult to obtain.

Antya TEXT 16.98

kṛṣṇera ye bhukta-śeṣa, tāra 'phelā'-nāma

tāra eka 'lava' ye pāya, sei bhāgyavān //CC Antya, 16.98//

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; ye—whatever; bhukta-śeṣa—remnants of food; tāra—of that; phelā-nāma—the name is phelā; tāra—of that; eka—one; lava—fragment; ye—one who; pāya—gets; sei—he; bhāgyavān—fortunate.

TRANSLATION

"Remnants left by Kṛṣṇa are called phelā. Anyone who obtains even a small portion must be considered very fortunate.

Antya TEXT 16.99

sāmānya bhāgya haite tāra prāpti nāhi haya

kṛṣṇera yānte pūrṇa-kṛpā, sei tāhā pāya //CC Antya, 16.99//

SYNONYMS

sāmānya—ordinary; bhāgya—fortune; haite—from; tāra—of that; prāpti—attainment; nāhi—not; haya—there is; kṛṣṇera—of Lord Kṛṣṇa; yānte—unto whom; pūrṇa-kṛpā—full mercy; sei—he; tāhā—that; pāya—can get.

TRANSLATION

"One who is only ordinarily fortunate cannot obtain such mercy. Only persons who have the full mercy of Kṛṣṇa can receive such remnants.

Antya TEXT 16.100

'sukṛti'-śabde kahe 'kṛṣṇa-kṛpā-hetu puṇya'

sei yāñra haya, 'phelā' pāya sei dhanya" //CC Antya, 16.100//

SYNONYMS

sukṛti—sukṛti (pious activities); śabde—the word; kahe—is to be understood; kṛṣṇa-kṛpā—the mercy of Kṛṣṇa; hetu—because of; puṇya—pious activities; sei—he; yāñra—of whom; haya—there is; phelā—the remnants of food; pāya—gets; sei—he; dhanya—very glorious.

TRANSLATION

"The word 'sukṛti' refers to pious activities performed by the mercy of Kṛṣṇa.

One who is fortunate enough to obtain such mercy receives the remnants of the Lord's food and thus becomes glorious."

Antya TEXT 16.101

eta bali' prabhu tā-sabāre vidāya dilā

upala-bhoga dekhiyā prabhu nija-vāsā āilā //CC Antya, 16.101//

SYNONYMS

eta bali'-saying this; prabhu—Śrī Caitanya Mahāprabhu; tā-sabāre—unto all of them; vidāya dilā—bade farewell; upala-bhoga—the next offering of food; dekhiyā—seeing; prabhu—Śrī Caitanya Mahāprabhu; nija-vāsā—to His place; āilā—returned.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu bade farewell to all the servants. After seeing the next offering of food to Lord Jagannātha, a function known as upala-bhoga, He returned to His own quarters.

Antya TEXT 16.102

madhyāhna kariyā kailā bhikṣā nirvāhaṇa

kṛṣṇādharāmṛta sadā antare smaraṇa //CC Antya, 16.102//

SYNONYMS

madhyāhna kariyā—after finishing His noon duties; kailā bhikṣā nirvāhaṇa—completed His lunch; kṛṣṇa-adhara-amṛta—the nectar from the lips of Kṛṣṇa; sadā—always; antare—within Himself; smaraṇa—remembering.

TRANSLATION

After finishing His noon duties, Śrī Caitanya Mahāprabhu ate His lunch, but He constantly remembered the remnants of Kṛṣṇa's food.

Antya TEXT 16.103

bāhya-kṛtya kareṇa, preme garagara mana

kaṣṭe samvaraṇa kareṇa, āveśa saghana //CC Antya, 16.103//

SYNONYMS

bāhya-kṛtya—external activities; kareṇa—performs; preme—in ecstatic love; garagara—filled; mana—mind; kaṣṭhe—with great difficulty; samvaraṇa kareṇa—restricts; āveśa—ecstasy; saghana—very deep.

TRANSLATION

Śrī Caitanya Mahāprabhu performed His external activities, but His mind was filled with ecstatic love. With great difficulty He tried to restrain His mind, but it would always be overwhelmed by very deep ecstasy.

Antya TEXT 16.104

sandhyā-kṛtya kari' punaḥ nija-gaṇa-saṅge

nibhṛte vasilā nānā-kṛṣṇa-kathā-raṅge //CC Antya, 16.104//

SYNONYMS

sandhyā-kṛtya—the evening duties; kari'-after performing; punaḥ—again; nija-gaṇa-saṅge—along with His personal associates; nibhṛte—in a solitary place; vasilā—sat down; nānā—various; kṛṣṇa-kathā—of topics of Kṛṣṇa; raṅge—in the jubilation.

TRANSLATION

After finishing His evening duties, Śrī Caitanya Mahāprabhu sat down with His personal associates in a secluded place and discussed the pastimes of Kṛṣṇa in great jubilation.

Antya TEXT 16.105

prabhura iṅgite govinda prasāda ānilā

purī-bhāratīre prabhu kichu pāṭhāilā //CC Antya, 16.105//

SYNONYMS

prabhura iṅgite—by the indication of Śrī Caitanya Mahāprabhu; govinda—Govinda; prasāda ānilā—brought the remnants of the food of Lord Jagannātha; purī—to Paramānanda Purī; bhāratīre—to Brahmānanda Bhāratī; prabhu—Lord Śrī Caitanya Mahāprabhu; kichu—some; pāṭhāilā—sent.

TRANSLATION

Following the indications of Śrī Caitanya Mahāprabhu, Govinda brought the prasāda of Lord Jagannātha. The Lord sent some to Paramānanda Purī and Brahmānanda Bhāratī.

Antya TEXT 16.106

rāmānanda-sārvabhauma-svarūpādi-gaṇe

sabāre prasāda dila kariyā baṇṭane //CC Antya, 16.106//

SYNONYMS

rāmānanda—Rāmānanda Rāya; sārvabhauma—Sārvabhauma Bhaṭṭācārya; svarūpa—Svarūpa Dāmodara Gosvāmī; ādi—headed by; gaṇe—unto them; sabāre—unto all of them; prasāda—the remnants of the food of Lord Jagannātha; dila—delivered; kariyā baṇṭane—making shares.

TRANSLATION

Śrī Caitanya Mahāprabhu then gave shares of the prasāda to Rāmānanda Rāya, Sārvabhauma Bhaṭṭācārya, Svarūpa Dāmodara Gosvāmī and all the other devotees.

Antya TEXT 16.107

prasādera saurabhya-mādhurya kari' āsvādana

alaukika āsvāde sabāra vismita haila mana //CC Antya, 16.107//

SYNONYMS

prasādera—of the prasāda; saurabhya-mādhurya—the sweetness and fragrance; kari' āsvādana—tasting; alaukika—uncommon; āsvāde—by the taste; sabāra—of everyone; vismita—struck with wonder; haila—became; mana—the mind.

TRANSLATION

As they tasted the uncommon sweetness and fragrance of the prasāda, everyone's mind was struck with wonder.

Antya TEXTS 16.108-109

prabhu kahe,--"ei saba haya 'prākṛta' dravya

aikṣava, karpūra, marica, elāica, lavaṅga, gavya

rasavāsa, guḍatvaka-ādi yata saba

'prākṛta' vastura svāda sabāra anubhava //CC Antya, 16.108-109//

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; ei—these; saba—all; haya—are; prākṛta—material; dravya—ingredients; aikṣava—sugar; karpūra—camphor; marica—black pepper; elāica—cardamom; lavaṅga—cloves; gavya—butter; rasavāsa—spices; guḍatvaka—licorice; ādi—and so on; yata saba—each and every one of them; prākṛta—material; vastura—of ingredients; svāda—taste; sabāra—everyone's; anubhava—experience.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "These ingredients, such as sugar, camphor, black pepper, cardamom, cloves, butter, spices and licorice, are all material. Everyone has tasted these material substances before.

PURPORT

The word prākṛta refers to things tasted for the sense gratification of the conditioned soul. Such things are limited by the material laws. Śrī Caitanya Mahāprabhu wanted to make the point that material things have already been experienced by materially absorbed persons who are interested only in sense gratification.

Antya TEXT 16.110

sei dravye eta āsvāda, gandha lokātīta

āsvāda kariyā dekha,--sabāra pratīta //CC Antya, 16.110//

SYNONYMS

sei dravye—in such material things; eta—so much; āsvāda—pleasing taste; gandha—fragrance; loka-atīta—never experienced by any common man; āsvāda kariyā—tasting; dekha—see; sabāra—of everyone; pratīta—experience.

TRANSLATION

"However," the Lord continued, "in these ingredients there are extraordinary tastes and uncommon fragrances. Just taste them and see the difference in the experience.

Antya TEXT 16.111

āsvāda dūre rahu, yāra gandhe māte mana

āpanā vinā anya mādhyura karāya vismaraṇa //CC Antya, 16.111//

SYNONYMS

āsvāda—the taste; dūre rahu—leave aside; yāra—of which; gandhe—by the fragrance; māte—becomes pleased; mana—the mind; āpanā vinā—besides itself; anya—different; mādhyura—sweetness; karāya vismaraṇa—causes to forget.

TRANSLATION

"Apart from the taste, even the fragrance pleases the mind and makes one forget any other sweetness besides its own.

Antya TEXT 16.112

tāte ei dravye kṛṣṇādhara-sparśa haila

adharera guṇa saba ihāte sañcārila //CC Antya, 16.112//

SYNONYMS

tāte—therefore; ei dravye—in these ingredients; kṛṣṇa-adhara—of the lips of Kṛṣṇa; sparśa—touch; haila—there was; adharera—of the lips; guṇa—attributes; saba—all; ihāte—in these ingredients; sañcārila—have become transferred.

TRANSLATION

"Therefore, it is to be understood that the spiritual nectar of Kṛṣṇa's lips has touched these ordinary ingredients and transferred to them all their spiritual qualities.

PURPORT

Since everyone had previously tasted these ingredients, why had they become extraordinary and spiritually tasteful? This was proof that food, prasāda,

becomes uncommonly flavorful and tasteful by touching Kṛṣṇa's lips.

Antya TEXT 16.113

alaukika-gandha-svāda, anya-vismāraṇa

mahā-mādaka haya ei kṛṣṇādhara-guṇa //CC Antya, 16.113//

SYNONYMS

alaukika—uncommon; gandha—fragrance; svāda—taste; anya-vismāraṇa—forgetting all others; mahā-mādaka—highly enchanting; haya—are; ei—these; kṛṣṇa-adharera—of the lips of Kṛṣṇa; guṇa—attributes.

TRANSLATION

"An uncommon, greatly enchanting fragrance and taste that makes one forget all other experiences are attributes of Kṛṣṇa's lips.

Antya TEXT 16.114

aneka 'sukṛte' ihā hañāche samprāpti

sabe ei āsvāda kara kari' mahā-bhakti" //CC Antya, 16.114//

SYNONYMS

aneka—many; sukṛte—by pious activities; ihā—this; hañāche samprāpti—has become available; sabe—all of you; ei—this prasāda; āsvāda kara—taste; kari' mahā-bhakti—with great devotion.

TRANSLATION

"This prasāda has been made available only as a result of many pious activities. Now taste it with great faith and devotion."

Antya TEXT 16.115

hari-dhvani kari' sabe kailā āsvādana

āsvādite preme matta ha-ila sabāra mana //CC Antya, 16.115//

SYNONYMS

hari-dhvani kari'-loudly resounding the holy name of Hari; sabe—all of them;

kailā āsvādana—tasted; āsvādite—as soon as they tasted; preme—in ecstatic love; matta—maddened; ha-ila—became; sabāra mana—the minds of all.

TRANSLATION

Loudly chanting the holy name of Hari, all of them tasted the prasāda. As they tasted it, their minds became mad in the ecstasy of love.

Antya TEXT 16.116

premāveśe mahāprabhu yabe ājñā dilā

rāmānanda-rāya śloka paḍite lāgilā //CC Antya, 16.116//

SYNONYMS

prema-āveśe—in ecstatic love; mahāprabhu—Śrī Caitanya Mahāprabhu; yabe—when; ājñā dilā—ordered; rāmānanda-rāya—Rāmānanda Rāya; śloka—verses; paḍite lāgilā—began to recite.

TRANSLATION

In ecstatic love, Śrī Caitanya Mahāprabhu ordered Rāmānanda Rāya to recite some verses. Thus Rāmānanda Rāya spoke as follows.

Antya TEXT 16.117

surata-vardhanam śoka-nāśanam

svarita-veṇunā suṣṭhu-cumbitam

itara-rāga-vismāraṇam nṛṇām

vitara vīra nas te 'dharāmṛtam //CC Antya, 16.117//

SYNONYMS

surata-vardhanam—which increases the lusty desire for enjoyment; śoka-nāśanam—which vanquishes all lamentation; svarita-veṇunā—by the vibrating flute; suṣṭhu—nicely; cumbitam—touched; itara-rāga-vismāraṇam—which causes forgetfulness of all other attachment; nṛṇām—of the human beings; vitara—please deliver; vīra—O hero of charity; naḥ—unto us; te—Your; adhara-amṛtam—the nectar of the lips.

TRANSLATION

"O hero of charity, please deliver unto us the nectar of Your lips. That nectar increases lusty desires for enjoyment and diminishes lamentation in the material world. Kindly give us the nectar of Your lips, which are touched by Your transcendently vibrating flute, for that nectar makes all human beings forget all other attachments."

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.31.14).

Antya TEXT 16.118

śloka śuni' mahāprabhu mahā-tuṣṭa hailā

rādhāra utkaṇṭhā-śloka paḍite lāgilā //CC Antya, 16.118//

SYNONYMS

śloka śuni'-hearing the verse; mahāprabhu—Śrī Caitanya Mahāprabhu; mahā-tuṣṭa—very satisfied; hailā—became; rādhāra—of Śrīmatī Rādhārāṇī; utkaṇṭhā-śloka—a verse pertaining to the anxiety; paḍite lāgilā—began to recite.

TRANSLATION

Upon hearing Rāmānanda Rāya quote this verse, Śrī Caitanya Mahāprabhu was very satisfied. Then He recited the following verse, which had been spoken by Śrīmatī Rādhārāṇī in great anxiety.

Antya TEXT 16.119

vrajātula-kulāṅganetara-rasāli-tṛṣṇā-hara-

praḍīvyad-adharāmṛtaḥ sukṛti-labhya-phelā-lavaḥ

sudhā-jid-ahivallikā-sudala-vīṭikā-carvitaḥ

sa me madana-mohanaḥ sakhi tanoti jihvā-sprhām //CC Antya, 16.119//

SYNONYMS

vraja—of Vṛndāvana; atula—incomparable; kulāṅgana—of the gopīs; itara—other; rasa-āli—for tastes or mellows; tṛṣṇā—desire; hara—vanquishing;

pradīvyat—all-surpassing; adhara-amṛtaḥ—whose nectar emanating from the lips; sukṛti—after many pious activities; labhya—obtainable; phelā—of the nectar of whose lips; lavaḥ—a small portion; sudhā-jit—conquering the nectar; ahivallikā—of the betel plant; su-dala—made from selected leaves; vīṭikā—pan; carvitaḥ—chewing; saḥ—He; me—My; madana-mohanaḥ—Madana-mohana; sakhi—My dear friend; tanoti—increases; jihvā—of the tongue; spṛhām—desire.

TRANSLATION

"My dear friend, the all-surpassing nectar from the lips of the Supreme Personality of Godhead, Kṛṣṇa, can be obtained only after many, many pious activities. For the beautiful gopīs of Vṛndāvana, that nectar vanquishes the desire for all other tastes. Madana-mohana always chews pan that surpasses the nectar of heaven. He is certainly increasing the desires of My tongue."

PURPORT

This verse is found in the Govinda-līlāmṛta (8.8).

Antya TEXT 16.120

eta kahi' gaura-prabhu bhāvāviṣṭa hañā

dui ślokerā artha kare pralāpa kariyā //CC Antya, 16.120//

SYNONYMS

eta kahi'-saying this; gaura-prabhu—Śrī Caitanya Mahāprabhu; bhāva-āviṣṭa—overwhelmed by ecstatic loving emotions; hañā—becoming; dui ślokerā—of the two verses; artha—meaning; kare—makes; pralāpa kariyā—talking like a madman.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu was overwhelmed by ecstatic loving emotions. Talking like a madman, He began to explain the meaning of the two verses.

Antya TEXTS 16.121-122

tanu-mana karāya kṣobha, bāḍāya surata-lobha,

harṣa-śokādi-bhāra vināśaya

pāsarāya anya rasa, jagat kare ātma-vaśa,
lajjā, dharma, dhairya kare kṣaya
nāgara, śuna tomāra adhara-carita
mātāya nārīra mana, jihvā kare ākarṣaṇa,
vicārite saba viparīta //CC Antya, 16.121-122//

SYNONYMS

tanu—body; mana—mind; karāya—cause; kṣobha—agitation; bāḍāya—
increase; surata-lobha—lusty desires for enjoyment; harṣa—of jubilation; śoka
—lamentation; ādi—and so on; bhāra—burden; vināśaya—destroy; pāsarāya—
cause to forget; anya rasa—other tastes; jagat—the whole world; kare—make;
ātma-vaśa—under their control; lajjā—shame; dharma—religion; dhairya—
patience; kare kṣaya—vanquish; nāgara—O lover; śuna—hear; tomāra—Your;
adhara—of lips; carita—the characteristics; mātāya—madden; nārīra—of
women; mana—mind; jihvā—tongue; kare ākarṣaṇa—attract; vicārite—
considering; saba—all; viparīta—opposite.

TRANSLATION

"My dear lover," He said, "let Me describe some of the characteristics of Your transcendental lips. They agitate the mind and body of everyone, they increase lusty desires for enjoyment, they destroy the burden of material happiness and lamentation, and they make one forget all material tastes. The whole world falls under their control. They vanquish shame, religion and patience, especially in women. Indeed, they inspire madness in the minds of all women. Your lips increase the greed of the tongue and thus attract it. Considering all this, we see that the activities of Your transcendental lips are always perplexing.

Antya TEXT 16.123

āchuka nārīra kāya, kahite vāsiye lāja,
tomāra adhara baḍa dhr̥ṣṭa-rāya
puruṣe kare ākarṣaṇa, āpanā piyāite mana,
anya-rasa saba pāsarāya //CC Antya, 16.123//

SYNONYMS

āchuka—let it be; nārīra—of women; kāya—the bodies; kahite—to speak; vāsiye—I feel; lāja—shame; tomāra—Your; adhara—lips; baḍa—very much; dhr̥ṣṭa-rāya—impudent; puruṣe—the male; kare ākarṣaṇa—they attract; āpanā—themselves; piyāite—causing to drink; mana—mind; anya-rasa—other tastes; saba—all; pāsarāya—cause to forget.

TRANSLATION

"My dear Kṛṣṇa, since You are a male, it is not very extraordinary that the attraction of Your lips can disturb the minds of women. I am ashamed to say this, but Your lips sometimes attract even Your flute, which is also considered a male. It likes to drink the nectar of Your lips, and thus it also forgets all other tastes.

Antya TEXT 16.124

sacetana rahu dūre, acetana sacetana kare,
tomāra adhara--baḍa vājikara
tomāra veṇu śuṣkendhana, tāra janmāya indriya-mana,
tāre āpanā piyāya nirantara //CC Antya, 16.124//

SYNONYMS

sa-cetana—conscious living beings; rahu dūre—leave aside; acetana—unconscious; sa-cetana—conscious; kare—make; tomāra—Your; adhara—lips; baḍa—very great; vājikara—magicians; tomāra—Your; veṇu—flute; śuṣka-in-dhana—dry wood; tāra—of that; janmāya—creates; indriya-mana—the senses and mind; tāre—the flute; āpanā—themselves; piyāya—cause to drink; nirantara—constantly.

TRANSLATION

"Aside from conscious living beings, even unconscious matter is sometimes made conscious by Your lips. Therefore, Your lips are great magicians. Paradoxically, although Your flute is nothing but dry wood, Your lips make it drink their nectar. They create a mind and senses in the dry wooden flute and give it transcendental bliss.

Antya TEXT 16.125

veṇu dhr̥ṣṭa-puruṣa hañā, puruṣādhara piyā piyā,
gopī-gaṇe jānāya nija-pāna
'aho śuna, gopī-gaṇa, bale piṇo tomāra dhana,
tomāra yadi thāke abhimāna //CC Antya, 16.125//

SYNONYMS

veṇu—the flute; dhr̥ṣṭa-puruṣa—a cunning male; hañā—being; puruṣa-adhara—the lips of the male; piyā piyā—drinking and drinking; gopī-gaṇe—unto the gopīs; jānāya—informs; nija-pāna—own drinking; aho—oh; śuna—hear; gopī-gaṇa—gopīs; bale—says; piṇo—drink; tomāra—your; dhana—property; tomāra—your; yadi—if; thāke—there is; abhimāna—pride.

TRANSLATION

"That flute is a very cunning male who drinks again and again the taste of another male's lips. It advertises its qualities and says to the gopīs, 'O gopīs, if you are so proud of being women, come forward and enjoy your property-the nectar of the lips of the Supreme Personality of Godhead.'

Antya TEXT 16.126

tabe more krodha kari;, lajjā bhaya, dharma, chāḍi',
chāḍi' dimu, kara āsi' pāna
nahe pimu nirantara, tomāya mora nāhika ḍara,
anye dekhoñ ṭṭṇera samāna //CC Antya, 16.126//

SYNONYMS

tabe—thereupon; more—at Me; krodha kari'-becoming angry; lajjā—shame; bhaya—fear; dharma—religion; chāḍi'-giving up; chāḍi'-giving up; dimu—I shall give; kara āsi' pāna—come drink; nahe—not; pimu—I shall drink; nirantara—continuously; tomāya—of You; mora—my; nāhika—there is not; ḍara—fear; anye—others; dekhoñ—I see; ṭṭṇera samāna—equal to straw.

TRANSLATION

"Thereupon, the flute said angrily to Me, 'Give up Your shame, fear and religion

and come drink the lips of Kṛṣṇa. On that condition, I shall give up my attachment for them. If You do not give up Your shame and fear, however, I shall continuously drink the nectar of Kṛṣṇa's lips. I am slightly fearful because You also have the right to drink that nectar, but as for the others, I consider them like straw.'

Antya TEXT 16.127

adharāmṛta nija-svare, sañcāriyā sei bale,
ākarṣaya trijagat-jana
āmarā dharma-bhaya kari', rahi' yadi dhairya dhari',
tabe āmāya kare viḍambana //CC Antya, 16.127//

SYNONYMS

adhara-amṛta—the nectar of the lips; nija-svare—with the vibration of the flute; sañcāriyā—combining; sei—that; bale—by strength; ākarṣaya—attract; tri-jagat-jana—the people of the three worlds; āmarā—we; dharma—religion; bhaya—fear; kari'-because of; rahi'-remaining; yadi—if; dhairya dhari'-keeping patient; tabe—then; āmāya—us; kare viḍambana—criticizes.

TRANSLATION

"The nectar of Kṛṣṇa's lips, combined with the vibration of His flute, attracts all the people of the three worlds. However, if we gopīs remain patient out of respect for religious principles, the flute then criticizes us.

Antya TEXT 16.128

nīvi khasāya guru-āge, lajjā-dharma karāya tyāge,
keśe dhari' yena lañā yāya
āni' karāya tomāra dāsī, śuni' loka kare hāsi',
ei-mata nārīre nācāya //CC Antya, 16.128//

SYNONYMS

nīvi—the belts; khasāya—cause to loosen; guru-āge—before superiors; lajjā-dharma—shame and religion; karāya—induce; tyāge—to give up; keśe dhari'-

catching by the hair; yena—as if; lañā yāya—takes us away; āni'-bringing; karāya—induce to become; tomāra—Your; dāsī—maidservants; śuni'-hearing; loka—people; kare hāsi'-laugh; ei-mata—in this way; nārīre—women; nācāya—cause to dance.

TRANSLATION

"The nectar of Your lips and vibration of Your flute join together to loosen our belts and induce us to give up shame and religion, even before our superiors. As if catching us by our hair, they forcibly take us away and surrender us unto You to become Your maidservants. Hearing of these incidents, people laugh at us. We have thus become completely subordinate to the flute.

Antya TEXT 16.129

śuṣka bāñśera lāṭhikhāna, eta kare apamāna,
ei daśā karila, gosāñi
nā sahi' ki karite pāri, tāhe rahi mauna dhari',
corāra māke ḍāki' kāndite nāi //CC Antya, 16.129//

SYNONYMS

śuṣka—dry; bāñśera—of bamboo; lāṭhi-khāna—a stick; eta-this; kare apamāna—insults; ei—this; daśā—condition; karila—made; gosāñi—the master; nā sahi'-not tolerating; ki—what; karite pāri—can we do; tāhe—at that time; rahi—we remain; mauna dhari'-keeping silent; corāra—of a thief; māke—for the mother; ḍāki'-calling; kāndite—to cry; nāi—is not possible.

TRANSLATION

"This flute is nothing but a dry stick of bamboo, but it becomes our master and insults us in so many ways that it forces us into a predicament. What can we do but tolerate it? The mother of a thief cannot cry loudly for justice when the thief is punished. Therefore we simply remain silent.

Antya TEXT 16.130

adharera ei rīti, āra śuna kunīti,
se adhara-sane yāra melā

sei bhakṣya-bhojya-pāna, haya amṛta-samāna,
nāma tāra haya 'kṛṣṇa-phelā' //CC Antya, 16.130//

SYNONYMS

adharera—of the lips; ei—this; rīti—policy; āra—other; śuna—hear; kunīti—
injustices; se—those; adhara—lips; sane—with; yāra—of which; melā—
meeting; sei—those; bhakṣya—eatables; bhojya—foods; pāna—drink or betel;
haya—become; amṛta-samāna—like nectar; nāma—the name; tāra—of those;
haya—becomes; kṛṣṇa-phelā—the remnants of Kṛṣṇa.

TRANSLATION

"That is the policy of these lips. Just consider the other injustices. Everything
that touches those lips-including food, drink or betel-becomes just like nectar. It
is then called kṛṣṇa-phelā, or remnants left by Kṛṣṇa.

Antya TEXT 16.131

se phelāra eka lava, nā pāya devatā saba,
e dambhe kebā pātiyāya?
bahu-janma puṇya kare, tabe 'sukṛti' nāma dhare,
se 'sukṛte' tāra lava pāya //CC Antya, 16.131//

SYNONYMS

se phelāra—of those remnants; eka—one; lava—small particle; nā pāya—do not
get; devatā—the demigods; saba—all; e dambhe—this pride; kebā—who;
pātiyāya—can believe; bahu-janma—for many births; puṇya kare—acts piously;
tabe—then; sukṛti—one who performs pious activities; nāma—the name; dhare
—bears; se—those; sukṛte—by pious activities; tāra—of that; lava—a fraction;
pāya—one can get.

TRANSLATION

"Even after much prayer, the demigods themselves cannot obtain even a small
portion of the remnants of such food. Just imagine the pride of those remnants!
Only a person who has acted piously for many, many births and has thus become
a devotee can obtain the remnants of such food.

Antya TEXT 16.132

kṛṣṇa ye khāya tām̐būla, kahe tāra nāhi rnūla,
tāhe āra dambha-paripāṭī
tāra yebā udgāra, tāre kaya 'amṛta-sa-ra',
gopīra mukha kare 'ālabāṭī' //CC Antya, 16.132//

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; ye—what; khāya—chews; tām̐būla—the betel; kahe—it is said; tāra—of it; nāhi—there is not; mūla—price; tāhe—over and above that; āra—also; dambha-paripāṭī—complete pride; tāra—of that; yebā—whatever; udgāra—coming out; tāre—that; kaya—is called; amṛta-sāra—the essence of the nectar; gopīra—of the gopīs; mukha—the mouth; kare—makes; ālabāṭī—spittoon.

TRANSLATION

"The betel chewed by Kṛṣṇa is priceless, and the remnants of such chewed betel from His mouth are said to be the essence of nectar. When the gopīs accept these remnants, their mouths become like His spittoons.

Antya TEXT 16.133

e-saba--tomāra kuṭināṭi, chāḍa ei paripāṭī,
veṇu-dvāre kānhe hara' prāṇa
āpanāra hāsi lāgi', naha nārīra vadha-bhāgī,
deha' nijādhara-mṛta-dāna" //CC Antya, 16.133//

SYNONYMS

e-saba—all these; tomāra—Your; kuṭināṭi—tricks; chāḍa—give up; ei—these; paripāṭī—very expert activities; veṇu-dvāre—by the flute; kānhe—why; hara—You take away; prāṇa—life; āpanāra—Your own; hāsi—laughing; lāgi'-for the matter of; naha—do not be; nārīra—of women; vadha-bhāgī—responsible for killing; deha'-kindly give; nija-adhara-amṛta—the nectar of Your lips; dāna—charity.

TRANSLATION

"Therefore, My dear Kṛṣṇa, please give up all the tricks You have set up so expertly. Do not try to kill the life of the gopīs with the vibration of Your flute. Because of Your joking and laughing, You are becoming responsible for the killing of women. It would be better for You to satisfy us by giving us the charity of the nectar of Your lips."

Antya TEXT 16.134

kahite kahite prabhura mana phiri' gela

krodha-amśa śānta haila, utkaṇṭhā bāḍila //CC Antya, 16.134//

SYNONYMS

kahite kahite—talking and talking; prabhura—of Śrī Caitanya Mahāprabhu; mana—mind; phiri' gela—became changed; krodha-amśa—the part of anger; śānta haila—became pacified; utkaṇṭhā—agitation of the mind; bāḍila—increased.

TRANSLATION

While Śrī Caitanya Mahāprabhu was talking like this, His mind changed. His anger subsided, but His mental agitation increased.

Antya TEXT 16.135

parama durlabha ei kṛṣṇādhara-mṛta

tāhā yei pāya, tāra saphala jīvita //CC Antya, 16.135//

SYNONYMS

parama—supremely; durlabha—difficult to obtain; ei—this; kṛṣṇa—of Kṛṣṇa; adhara-amṛta—the nectar from the lips; tāhā—that; yei—one who; pāya—gets; ta-ra—his; sa-phala—successful; jīvita—life.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "This nectar from Kṛṣṇa's lips is supremely difficult to obtain, but if one gets some, his life becomes successful.

Antya TEXT 16.136

yogya hañā keha karite nā pāya pāna

tathāpi se nirlajja, vṛthā dhare prāṇa //CC Antya, 16.136//

SYNONYMS

yogya—competent; hañā—being; keha—anyone; karite—to do; nā pāya—does not get; pāna—drinking; tathāpi—still; se—that person; nirlajja—shameless; vṛthā—uselessly; dhare prāṇa—continues life.

TRANSLATION

"When a person competent to drink that nectar does not do so, that shameless person continues his life uselessly.

Antya TEXT 16.137

ayogya hañā tāhā keha sadā pāna kare

yogya jana nāhi pāya, lobhe mātra mare //CC Antya, 16.137//

SYNONYMS

ayogya—unfit; hañā—being; tāhā—that; keha—someone; sadā—always; pāna kare—drinks; yogya jana—the competent person; nāhi pāya—does not get; lobhe—out of greed; mātra—simply; mare—dies.

TRANSLATION

"There are persons who are unfit to drink that nectar but who nevertheless drink it continuously, whereas some who are suitable never get it and thus die of greed.

Antya TEXT 16.138

tāte jāni,--kona tapasyāra āche bala

ayogyere deoyāya kṛṣṇādhara-mṛta-phala //CC Antya, 16.138//

SYNONYMS

tāte—therefore; jāni—I can understand; kona—some; tapasyāra—of austerity; āche—there is; bala—strength; ayogyere—unto the unfit; deoyāya—delivers; kṛṣṇa-adhara-amṛta—the nectar of Kṛṣṇa's lips; phala—the result.

TRANSLATION

"It is therefore to be understood that such an unfit person must have obtained the nectar of Kṛṣṇa's lips on the strength of some austerity."

Antya TEXT 16.139

'kaha rāma-rāya, kichu śunite haya mana'

bhāva jāni' paḍe rāya gopīra vacana //CC Antya, 16.139//

SYNONYMS

kaha—speak; rāma-rāya—Rāmānanda Rāya; kichu—something; śunite—to hear; haya mana—I wish; bhāva—the situation; jāni'-understanding; paḍe rāya—Rāmānanda Rāya cites; gopīra vacana—the words of the gopīs.

TRANSLATION

Again Śrī Caitanya Mahāprabhu said to Rāmānanda Rāya, "Please say something. I want to hear." Understanding the situation, Rāmānanda Rāya recited the following words of the gopīs.

Antya TEXT 16.140

gopyaḥ kim ācarad ayam kuśalam sma veṇuḥ

dāmodarādhara-sudhām api gopikānām

bhunkte svayam yad avaśiṣṭa-rasam hradinyo

hr̥ṣyat-tvaco 'śru mumucus taravo yathāryāḥ //CC Antya, 16.140//

SYNONYMS

gopyaḥ—O gopīs; kim—what; ācarat—performed; ayam—this; kuśalam—auspicious activities; sma—certainly; veṇuḥ—flute; dāmodara—of Kṛṣṇa; adhara-sudhām—the nectar of the lips; api—even; gopikānām—which is owed to the gopīs; bhunkte—enjoys; svayam—independently; yat—from which; avaśiṣṭa—remaining; rasam—the taste only; hradinyaḥ—the rivers; hr̥ṣyat—feeling jubilant; tvacaḥ—whose bodies; aśru—tears; mumucuḥ—shed; taravaḥ—the trees; yathā—exactly like; āryāḥ—old forefathers.

TRANSLATION

"My dear gopīs, what auspicious activities must the flute have performed to

enjoy the nectar of Kṛṣṇa's lips independently and leave only a taste for the gopīs for whom that nectar is actually meant. The forefathers of the flute, the bamboo trees, shed tears of pleasure. His mother, the river, on whose bank the bamboo was born, feels jubilation, and therefore her blooming lotus flowers are standing like hair on her body."

PURPORT

This is a verse quoted from Śrīmad-Bhāgavatam (10.21.9) regarding a discussion the gopīs had among themselves. As the autumn season began in Vṛndāvana, Lord Kṛṣṇa was tending the cows and blowing on His flute. The gopīs then began to praise Kṛṣṇa and discuss the fortunate position of His flute.

Antya TEXT 16.141

ei śloka śuni' prabhu bhāvāviṣṭa hañā

utkaṇṭhāte artha kare pralāpa kariyā //CC Antya, 16.141//

SYNONYMS

ei śloka—this verse; śuni'-hearing; prabhu—Śrī Caitanya Mahāprabhu; bhāva-āviṣṭa—absorbed in ecstatic love; hañā—becoming; utkaṇṭhāte—in agitation of the mind; artha kare—makes the meaning; pralāpa kariyā—talking like a madman.

TRANSLATION

Upon hearing the recitation of this verse, Śrī Caitanya Mahāprabhu became absorbed in ecstatic love, and with a greatly agitated mind He began to explain its meaning like a madman.

Antya TEXT 16.142

eho vrajendra-nandana, vrajera kona kanyā-gaṇa,

avaśya kariba pariṇaya

se-sambandhe gopī-gaṇa, yāre māne nija-dhana,

se sudhā anyera labhya naya //CC Antya, 16.142//

SYNONYMS

eho—this; vrajendra-nandana—the son of Nanda Mahārāja; vrajera—of Vṛndāvana; kona—any; kanyā-gaṇa—gopīs; avaśya—certainly; kariba pariṇaya—will marry; se-sambandhe—in that connection; gopī-gaṇa—the gopīs; yāre—which; māne—consider; nija-dhana—the personal property; se sudhā—that nectar; anyera—by others; labhya naya—is not obtainable.

TRANSLATION

"Some gopīs said to other gopīs, 'Just see the astonishing pastimes of Kṛṣṇa, the son of Vrajendra! He will certainly marry all the gopīs of Vṛndāvana. Therefore, the gopīs know for certain that the nectar of Kṛṣṇa's lips is their own property and cannot be enjoyed by anyone else.'

Antya TEXT 16.143

gopī-gaṇa, kaha saba kariyā vicāre
kon tīrtha, kon tapa, kon siddha-mantra-japa,
ei veṇu kaila janmāntare? //CC Antya, 16.143//

SYNONYMS

gopī-gaṇa—O gopīs; kaha—say; saba—all; kariyā vicāre—after full consideration; kon—what; tīrtha—holy places; kon—what; tapa—austerities; kon—what; siddha-mantra-japa—chanting of a perfect mantra; ei—this; veṇu—flute; kaila—did; janma-antare—in his past life.

TRANSLATION

"My dear gopīs, fully consider how many pious activities this flute performed in his past life. We do not know what places of pilgrimage he visited, what austerities he performed or what perfect mantra he chanted.

Antya TEXT 16.144

hena kṛṣṇādhara-sudhā, ye kaila amṛta mudhā,
yāra āśāya gopī dhare prāṇa
ei veṇu ayogya ati, sthāvara 'puruṣa-jāti',
sei sudhā sadā kare pāna //CC Antya, 16.144//

SYNONYMS

hena—such; kṛṣṇa-adhara—of Kṛṣṇa's lips; sudhā—nectar; ye—which; kaila—made; amṛta—nectar; mudhā—surpassed; yāra āśāya—by hoping for which; gopī—the gopīs; dhare prāṇa—continue to live; ei veṇu—this flute; ayogya—unfit; ati—completely; sthāvara—dead; puruṣa-jāti—belonging to the male class; sei sudhā—that nectar; sadā—always; kare pāna—drinks.

TRANSLATION

" 'This flute is utterly unfit because it is merely a dead bamboo stick. Moreover, it belongs to the male sex. Yet this flute is always drinking the nectar of Kṛṣṇa's lips, which surpasses nectarean sweetness of every description. Only in hope of that nectar do the gopīs continue to live.

Antya TEXT 16.145

yāra dhana, nā kahe tāre, pāna kare balātkāre,

pite tāre ḍākiyā jānāya

tāra tapasyāra phala, dekha ihāra bhāgya-bala,

ihāra ucchiṣṭa mahā-jane khāya //CC Antya, 16.145//

SYNONYMS

yāra—of whom; dhana—the property; nā kahe—does not speak; tāre—to them; pāna kare—drinks; balātkāre—by force; pite—while drinking; tāre—unto them; ḍākiyā—calling loudly; jānāya—informs; tāra—its; tapasyāra—of austerities; phala—result; dekha—see; ihāra—its; bhāgya-bala—strength of fortune; ihāra—its; ucchiṣṭa—remnants; mahā-jane—great personalities; khāya—drink.

TRANSLATION

" 'Although the nectar of Kṛṣṇa's lips is the absolute property of the gopīs, the flute, which is just an insignificant stick, is forcibly drinking that nectar and loudly inviting the gopīs to come drink it also. Just imagine the strength of the flute's austerities and good fortune. Even great devotees drink the nectar of Kṛṣṇa's lips after the flute has done so.

Antya TEXT 16.146

mānasa-gaṅgā, kālindī, bhuvana-pāvanī nadī,
kṛṣṇa yadi tāte kare snāna
veṇura jhūṭādhara-rasa, hañā lobhe paravaśa,
sei kāle harṣe kare pāna //CC Antya, 16.146//

SYNONYMS

mānasa-gaṅgā—the Ganges of the celestial world; kālindī—the Yamunā;
bhuvana—the world; pāvanī—purifying; nadī—rivers; kṛṣṇa—Lord Kṛṣṇa; yadi
—if; tāte—in those; kare snāna—takes a bath; veṇura—of the flute; jhūṭa-
adhara-rasa—remnants of the juice of the lips; hañā—being; lobhe—by greed;
paravaśa—controlled; sei kāle—at that time; harṣe—in jubilation; kare pāna—
drink.

TRANSLATION

" 'When Kṛṣṇa takes His bath in universally purifying rivers like the Yamunā and
the Ganges of the celestial world, the great personalities of those rivers greedily
and jubilantly drink the remnants of the nectarean juice from His lips.

Antya TEXT 16.147

e-ta nārī rahu dūre, vṛkṣa saba tāra tīre,
tapa kare para-upakārī
nadīra śeṣa-rasa pāñā, mūla-dvāre ākarṣiyā,
kene piye, bujhite nā pāri //CC Antya, 16.147//

SYNONYMS

e-ta nārī—these women; rahu dūre—leaving aside; vṛkṣa—the trees; saba—all;
tāra tīre—on their banks; tapa kare—perform austerities; para-upakārī—
benefactors of all other living entities; nadīra—of the rivers; śeṣa-rasa—the
remnants of the nectarean juice; pāñā—getting; mūla-dvāre—by the roots;
ākarṣiyā—drawing; kene—why; piye—drink; bujhite nā pāri—we cannot
understand.

TRANSLATION

"Aside from the rivers, the trees standing on the banks like great ascetics and engaging in welfare activities for all living entities drink the nectar of Kṛṣṇa's lips by drawing water from the river with their roots. We cannot understand why they drink like that.

Antya TEXT 16.148

nijāṅkure pulakita, puṣpe hāsyā vikaṣita,
madhu-miṣe vahe aśru-dhāra
veṇure māni' nija-jāti, āryera yena putra-nāti,
'vaiṣṇava' haile ānanda-vikāra //CC Antya, 16.148//

SYNONYMS

nija-aṅkure—by their buds; pulakita—jubilant; puṣpe—by flowers; hāsyā—smiling; vikaṣita—exhibited; madhu-miṣe—by the oozing of honey; vahe—flows; aśru-dhāra—showers of tears; veṇure—the flute; māni'-accepting; nija-jāti—as belonging to the same family; āryera—of forefathers; yena—as if; putra-nāti—son or grandson; vaiṣṇava—a Vaiṣṇava; haile—when becomes; ānanda-vikāra—transformation of transcendental bliss.

TRANSLATION

"The trees on the bank of the Yamunā and Ganges are always jubilant. They appear to be smiling with their flowers and shedding tears in the form of flowing honey. Just as the forefathers of a Vaiṣṇava son or grandson feel transcendental bliss, the trees feel blissful because the flute is a member of their family.'

Antya TEXT 16.149

veṇura tapa jāni yabe, sei tapa kari tabe,
e--a yogya, āmarā--yogyā nārī
yā nā pāñā duḥkhe mari, ayogya piye sahite nārī,
tāhā lāgi' tapasyā vicāri //CC Antya, 16.149//

SYNONYMS

veṇura—of the flute; tapa—austerities; jāni—knowing; yabe—when; sei—those;

tapa—austerities; kari—we perform; tabe—at that time; e—this (flute); ayogya—unfit; āmarā—we; yogyā nārī—fit women; yā—which; nā pāñā—not getting; duḥkhe—in unhappiness; mari—we die; ayogya—the most unfit; piye—drinks; sahite nārī—we cannot tolerate; tāhā lāgi'-for that reason; tapasyā—austerities; vicāri—we are considering.

TRANSLATION

"The gopīs considered, 'The flute is completely unfit for his position. We want to know what kind of austerities the flute executed, so that we may also perform the same austerities. Although the flute is unfit, he is drinking the nectar of Kṛṣṇa's lips. Seeing this, we qualified gopīs are dying of unhappiness. Therefore, we must consider the austerities the flute underwent in his past life.' "

Antya TEXT 16.150

eteka pralāpa kari', premāveśe gaurahari,
saṅge lañā svarūpa-rāma-rāya
kabhu nāce, kabhu gāya, bhāvāveśe mūrccā yāya,
ei-rūpe rātri-dina yāya //CC Antya, 16.150//

SYNONYMS

eteka—so much; pralāpa kari'-talking like a crazy man; prema-āveśe—in ecstatic love; gaurahari—Śrī Caitanya Mahāprabhu; saṅge lañā—taking with Him; svarūpa-rāma-rāya—Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya; kabhu nāce—sometimes dances; kabhu gāya—sometimes sings; bhāva-āveśe—in ecstatic love; mūrccā yāya—becomes unconscious; ei-rūpe—in this way; rātri-dina—the whole night and day; yāya—passes.

TRANSLATION

While thus speaking like a madman, Śrī Caitanya Mahāprabhu became full of ecstatic emotion. In the company of His two friends, Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya, He sometimes danced, sometimes sang and sometimes became unconscious in ecstatic love. Śrī Caitanya Mahāprabhu passed His days and nights in this way.

Antya TEXT 16.151

svarūpa, rūpa, sanātana, raghunāthera śrī-caraṇa,
śire dhari' kari yāra āśa
caitanya-caritāmṛta, amṛta haite parāmṛta,
gāya dīna-hīna kṛṣṇadāsa //CC Antya, 16.151//

SYNONYMS

svarūpa—Svarūpa Dāmodara Gosvāmī; rūpa—Śrīla Rūpa Gosvāmī; sanātana—Sanātana Gosvāmī; raghunāthera—of Raghunātha dāsa Gosvāmī; śrī-caraṇa—the lotus feet; śire—on the head; dhari'-taking; kari yāra āśa—hoping for their mercy; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; amṛta haite—than nectar; para-amṛta—more nectarean; gāya—chants; dīna-hīna—the most wretched; kṛṣṇadāsa—Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Expecting the mercy of Svarūpa, Rūpa, Sanātana and Raghunātha dāsa, and taking their lotus feet on my head, I, the most fallen Kṛṣṇadāsa, continue chanting the epic Śrī Caitanya-caritāmṛta, which is sweeter than the nectar of transcendental bliss.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Antya-līlā, Sixteenth Chapter, describing the nectar flowing from Śrī Kṛṣṇa's lotus lips.

Chapter 17 The Bodily Transformations of Lord Śrī Caitanya Mahāprabhu

Śrīla Bhaktivinoda Ṭhākura gives the following summary of this Seventeenth Chapter in his Amṛta-pravāha-bhāṣya. Absorbed in transcendental ecstasy, Śrī Caitanya Mahāprabhu went out one night without opening the doors to His room. After crossing over three walls, He fell down among some cows belonging to the district of Tailāṅga. There He remained unconscious, assuming the aspect of a tortoise.

Antya TEXT 17.1

likhyate śrīla-gaurendor

atyadbhutam alaukikam

yair dṛṣṭam tan-mukhāc chrutvā

divyonmāda-viceṣṭitam //CC Antya, 17.1//

SYNONYMS

likhyate—they are being written; śrīla—most opulent; gaura—of Śrī Caitanya Mahāprabhu; indoḥ—moonlike; ati—very; adbhutam—wonderful; alaukikam—uncommon; yaiḥ—by whom; dṛṣṭam—personally seen; tat-mukhāt—from their mouths; śrutvā—after hearing; divya-unmāda—in transcendental madness; viceṣṭitam—activities.

TRANSLATION

I am simply trying to write about Lord Gauracandra's transcendental activities and spiritual madness, which are very wonderful and uncommon. I dare to write of them only because I have heard from the mouths of those who have personally seen the Lord's activities.

Antya TEXT 17.2

jaya jaya śrī-caitanya jaya nityānanda

jayādvaita-candra jaya gaura-bhakta-vṛnda //CC Antya, 17.2//

SYNONYMS

jaya jaya—all glories; śrī-caitanya—to Lord Caitanya Mahāprabhu; jaya—all glories; nityānanda—to Lord Nityānanda; jaya—all glories; advaita-candra—to Advaita Ācārya; jaya—all glories; gaura-bhakta-vṛnda—to the devotees of Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda! All glories to Advaitacandra! All glories to all the devotees of the Lord!

Antya TEXT 17.3

ei-mata mahāprabhu rātri-divase

unmādera ceṣṭā, pralāpa kare premāveśe //CC Antya, 17.3//

SYNONYMS

ei-mata—in this way; mahāprabhu—Śrī Caitanya Mahāprabhu; rātri-divase—night and day; unmādera—of a madman; ceṣṭā—activities; pralāpa kare—talks insanely; prema-āveśe—in ecstatic love.

TRANSLATION

Absorbed in ecstasy, Śrī Caitanya Mahāprabhu acted and talked like a madman day and night.

Antya TEXT 17.4

eka-dina prabhu svarūpa-rāmānanda-saṅge

ardha-rātri goṇāilā kṛṣṇa-kathā-raṅge //CC Antya, 17.4//

SYNONYMS

eka-dina—one day; prabhu—Śrī Caitanya Mahāprabhu; svarūpa-rāmānanda-saṅge—with Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya; ardha-rātri—half the night; goṇāilā—passed; kṛṣṇa-kathā—of discussing Kṛṣṇa's pastimes; raṅge—in the matter.

TRANSLATION

In the company of Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya, Śrī Caitanya Mahāprabhu once passed half the night talking about the pastimes of Lord Kṛṣṇa.

Antya TEXT 17.5

yabe yei bhāva prabhura karaye udaya

bhāvānurūpa gīta gāya svarūpa-mahāśaya //CC Antya, 17.5//

SYNONYMS

yabe—whenever; yei—whatever; bhāva—ecstasy; prabhura—of Śrī Caitanya Mahāprabhu; karaye udaya—rises; bhāva-anurūpa—befitting the emotion; gīta—song; gāya—sings; svarūpa—Svarūpa Dāmodara; mahāśaya—the great personality.

TRANSLATION

As they talked of Kṛṣṇa, Svarūpa Dāmodara Gosvāmī would sing songs exactly suitable for Śrī Caitanya Mahāprabhu's transcendental emotions.

Antya TEXT 17.6

vidyāpati, caṇḍīdāsa, śrī-gīta-govinda

bhāvānurūpa śloka paḍena rāya-rāmānanda //CC Antya, 17.6//

SYNONYMS

vidyāpati—the author Vidyāpati; caṇḍīdāsa—the author Caṇḍīdāsa; śrī-gīta-govinda—the famous book by Jayadeva Gosvāmī; bhāva-anurūpa—according to the ecstatic emotion; śloka—verses; paḍena—recites; rāya-rāmānanda—Rāmānanda Rāya.

TRANSLATION

Rāmānanda Rāya would quote verses from the books of Vidyāpati and Caṇḍīdāsa, and especially from the Gīta-govinda by Jayadeva Gosvāmī, to complement the ecstasy of Śrī Caitanya Mahāprabhu.

Antya TEXT 17.7

madhye madhye āpane prabhu śloka paḍiyā

ślokerā artha karena prabhu vilāpa kariyā //CC Antya, 17.7//

SYNONYMS

madhye madhye—at intervals; āpane—personally; prabhu—Śrī Caitanya Mahāprabhu; śloka—a verse; paḍiyā—reciting; ślokerā—of the verse; artha—meaning; karena—gives; prabhu—Śrī Caitanya Mahāprabhu; vilāpa kariyā—lamenting.

TRANSLATION

At intervals, Śrī Caitanya Mahāprabhu would also recite a verse. Then, in great lamentation, He would explain it.

Antya TEXT 17.8

ei-mate nānā-bhāve ardha-rātri haila

gosāñire śayana karāi' duñhe ghare gela //CC Antya, 17.8//

SYNONYMS

ei-mate—in this way; nānā-bhāve—in varieties of emotions; ardha-rātri—half the night; haila—passed; gosāñire—Śrī Caitanya Mahāprabhu; śayana karāi'-making Him lie down; duñhe—both; ghare gela—went home.

TRANSLATION

Śrī Caitanya Mahāprabhu passed half the night experiencing varieties of emotions. Finally, after making the Lord lie down on His bed, both Svarūpa Dāmodara and Rāmānanda Rāya returned to their homes.

Antya TEXT 17.9

gambhīrāra dvāre govinda karilā śayana

saba-rātri prabhu karena ucca-saṅkīrtana //CC Antya, 17.9//

SYNONYMS

gambhīrāra—of Śrī Caitanya Mahāprabhu's room; dvāre—at the door; govinda—His personal servant; karilā śayana—lay down; saba-rātri—all night; prabhu—Śrī Caitanya Mahāprabhu; karena—performs; ucca-saṅkīrtana—loud chanting.

TRANSLATION

Śrī Caitanya Mahāprabhu's personal servant, Govinda, lay down at the door of His room, and the Lord very loudly chanted the Hare Kṛṣṇa mahā-mantra all night.

Antya TEXT 17.10

ācambite śunena prabhu kṛṣṇa-veṇu-gāna

bhāvāveśe prabhu tāhān karilā prayāṇa //CC Antya, 17.10//

SYNONYMS

ācambite—suddenly; śunena—hears; prabhu—Śrī Caitanya Mahāprabhu; kṛṣṇa-veṇu—of Kṛṣṇa's flute; gāna—the vibration; bhāva-āveśe—in ecstatic emotion; prabhu—Śrī Caitanya Mahāprabhu; tāhān—there; karilā prayāṇa—departed.

TRANSLATION

Suddenly, Śrī Caitanya Mahāprabhu heard the vibration of Kṛṣṇa's flute. Then, in ecstasy, He began to depart to see Lord Kṛṣṇa.

Antya TEXT 17.11

tina-dvāre kapāṭa aiche āche ta' lāgiyā

bhāvāveśe prabhu gelā bāhira hañā //CC Antya, 17.11//

SYNONYMS

tina-dvāre—in three doorways; kapāṭa—the doors; aiche—as previously; āche—are; ta' lāgiyā—being closed; bhāva-āveśe—in ecstatic emotion; prabhu—Śrī Caitanya Mahāprabhu; gelā—went; bāhira—out; hañā—being.

TRANSLATION

All three doors were fastened as usual, but Śrī Caitanya Mahāprabhu, in great ecstasy, nevertheless got out of the room and left the house.

Antya TEXT 17.12

simha-dvāra-dakṣiṇe āche tailaṅgī-gābhī-gaṇa

tāhān yāi' paḍilā prabhu hañā acetana //CC Antya, 17.12//

SYNONYMS

simha-dvāra—of the gate named Simha-dvāra; dakṣiṇe—on the southern side; āche—there are; tailaṅgī-gābhī-gaṇa—cows belonging to the Tailaṅga district; tāhān—there; yāi'-going; paḍilā—fell down; prabhu—Lord Śrī Caitanya Mahāprabhu; hañā acetana—becoming unconscious.

TRANSLATION

He went to a cow shed on the southern side of the Simha-dvāra. There the Lord fell down unconscious among cows from the district of Tailaṅga.

Antya TEXT 17.13

ethā govinda mahāprabhura śabda nā pāñā

svarūpere bolāila kapāṭa khuliyā //CC Antya, 17.13//

SYNONYMS

ethā—here; govinda—Govinda; mahāprabhura—of Śrī Caitanya Mahāprabhu; śabda—sound; nā pāñā—not getting; svarūpere—Svarūpa Dāmodara Gosvāmī; bolāila—called for; kapāṭa—the doors; khuliyā—opening.

TRANSLATION

Meanwhile, not hearing any sounds from Śrī Caitanya Mahāprabhu, Govinda immediately sent for Svarūpa Dāmodara and opened the doors.

Antya TEXT 17.14

tabe svarūpa-gosāñi saṅge lañā bhakta-gaṇa

deuṭi jvāliyā karena prabhura anveṣaṇa //CC Antya, 17.14//

SYNONYMS

tabe—thereafter; svarūpa-gosāñi—Svarūpa Dāmodara Gosvāmī; saṅge—with him; lañā—taking; bhakta-gaṇa—the devotees; deuṭi—lamp; jvāliyā—burning; karena—does; prabhura—for Śrī Caitanya Mahāprabhu; anveṣaṇa—searching.

TRANSLATION

Then Svarūpa Dāmodara Gosvāmī lit a torch, and went out with all the devotees to search for Śrī Caitanya Mahāprabhu.

Antya TEXT 17.15

iti-uti anveṣiyā simha-dvāre gelā

gābhī-gaṇa-madhye yāi' prabhure pāilā //CC Antya, 17.15//

SYNONYMS

iti-uti—here and there; anveṣiyā—searching; simha-dvāre—to the gate named Simha-dvāra; gelā—went; gābhī-gaṇa-madhye—among the cows; yāi'-going; prabhure pāilā—found Śrī Caitanya Mahāprabhu.

TRANSLATION

After searching here and there, they finally came to the cow shed near the

Simha-dvāra. There they saw Śrī Caitanya Mahāprabhu lying unconscious among the cows.

Antya TEXT 17.16

peṭera bhitara hasta-pada--kūrmera ākāra

mukhe phena, pulakāṅga, netre āśru-dhāra //CC Antya, 17.16//

SYNONYMS

peṭera—the abdomen; bhitara—within; hasta-pada—the arms and legs; kūrmera ākāra—just like a tortoise; mukhe—in the mouth; phena—foam; pulaka-aṅga—eruptions on the body; netre—in the eyes; āśru-dhāra—a flow of tears.

TRANSLATION

His arms and legs had entered the trunk of His body, exactly like those of a tortoise. His mouth was foaming, there were eruptions on His body, and tears flowed from His eyes.

Antya TEXT 17.17

acetana paḍiyāchena,--yena kuṣmāṇḍa-phala

bāhire jaḍimā, antare ānanda-vihvala //CC Antya, 17.17//

SYNONYMS

acetana—unconscious; paḍiyāchena—was lying down; yena—as if; kuṣmāṇḍa-phala—a pumpkin; bāhire—externally; jaḍimā—complete inertia; antare—within; ānanda-vihvala—overwhelmed with transcendental bliss.

TRANSLATION

As the Lord lay there unconscious, His body resembled a large pumpkin. Externally He was completely inert, but within He felt overwhelming transcendental bliss.

Antya TEXT 17.18

gābhī saba caudike śuṅke prabhura śrī-aṅga

dūra kaile nāhi chāḍe prabhura śrī-aṅga-saṅga //CC Antya, 17.18//

SYNONYMS

gābhī—cows; saba—all; cau-dike—around; śuñke—sniff; prabhura—of Śrī Caitanya Mahāprabhu; śrī-aṅga—the transcendental body; dūra kaile—if they are taken away; nāhi chāḍe—they do not give up; prabhura—of Śrī Caitanya Mahāprabhu; śrī-aṅga-saṅga—association with the transcendental body.

TRANSLATION

All the cows around the Lord were sniffing His transcendental body. When the devotees tried to check them, they refused to give up their association with the transcendental body of Śrī Caitanya Mahāprabhu.

Antya TEXT 17.19

aneka karilā yatna, nā haya cetana

prabhure uṭhāñā ghare ānilā bhakta-gaṇa //CC Antya, 17.19//

SYNONYMS

aneka—many; karilā—made; yatna—endeavors; nā haya—there was not; cetana—consciousness; prabhure—Śrī Caitanya Mahāprabhu; uṭhāñā—lifting; ghare—home; ānilā—brought; bhakta-gaṇa—the devotees.

TRANSLATION

The devotees tried to rouse the Lord by various means, but His consciousness did not return. Therefore they all lifted Him and brought Him back home.

Antya TEXT 17.20

ucca kari' śravaṇe kare nāma-saṅkīrtana

aneka-kṣaṇe mahāprabhu pāilā cetana //CC Antya, 17.20//

SYNONYMS

ucca kari'-very loudly; śravaṇe—in the ears; kare—perform; nāma-saṅkīrtana—chanting of the holy name; aneka-kṣaṇe—after a considerable time; mahāprabhu—Śrī Caitanya Mahāprabhu; pāilā cetana—returned to consciousness.

TRANSLATION

All the devotees began to chant the Hare Kṛṣṇa mantra very loudly, and after a considerable time, Śrī Caitanya Mahāprabhu regained consciousness.

Antya TEXT 17.21

cetana ha-ile hasta-pāda bāhire āila

pūrvavat yathā-yogya śarīra ha-ila //CC Antya, 17.21//

SYNONYMS

cetana ha-ile—when there was consciousness; hasta-pāda—the arms and legs; bāhire—outside; āila—came; pūrvavat—as before; yathā-yogya—in complete order; śarīra—the body; ha-ila—was.

TRANSLATION

When He regained consciousness, His arms and legs came out of His body, and His whole body returned to normal.

Antya TEXT 17.22

uṭhiyā vasilena prabhu, cāhena iti-uti

svarūpe kahena,--"tumi āmā ānilā kati? //CC Antya, 17.22//

SYNONYMS

uṭhiyā—getting up; vasilena—sat down; prabhu—Śrī Caitanya Mahāprabhu; cāhena—looks; iti-uti—here and there; svarūpe—to Svarūpa Dāmodara; kahena—says; tumi—you; āmā—Me; ānilā—have brought; kati—where.

TRANSLATION

Śrī Caitanya Mahāprabhu stood up, and then sat down again. Looking here and there, He inquired from Svarūpa Dāmodara, "Where have you brought Me?

Antya TEXT 17.23

veṇu-śabda śuni' āmi gelāṇa vṛndāvana

dekhi,--goṣṭhe veṇu bājāya vrajendra-nandana //CC Antya, 17.23//

SYNONYMS

veṇu-śabda—the vibration of the flute; śuni'-after hearing; āmi—I; gelāṇa—went; vṛndāvana—to Vṛndāvana; dekhi—I saw; goṣṭhe—in the pasturing field; veṇu—the flute; bājāya—played; vrajendra-nandana—Kṛṣṇa, the son of Nanda Mahārāja.

TRANSLATION

"After hearing the vibration of a flute, I went to Vṛndāvana, and there I saw that Kṛṣṇa, the son of Mahārāja Nanda, was playing on His flute in the pasturing grounds.

Antya TEXT 17.24

saṅketa-veṇu-nāde rādhā āni' kuñja-ghare

kuñjere calilā kṛṣṇa krīḍā karibāre //CC Antya, 17.24//

SYNONYMS

saṅketa-veṇu-nāde—by the signal of the vibration of the flute; rādhā—Śrīmatī Rādhārāṇī; āni'-bringing; kuñja-ghare—to a bower; kuñjere—within the bower; calilā—went; kṛṣṇa—Lord Kṛṣṇa; krīḍā karibāre—to perform pastimes.

TRANSLATION

"He brought Śrīmatī Rādhārāṇī to a bower by signaling with His flute. Then He entered within that bower to perform pastimes with Her.

Antya TEXT 17.25

tānra pāche pāche āmi karinu gamana

tānra bhūṣā-dhvanite āmāra harila śravaṇa //CC Antya, 17.25//

SYNONYMS

tānra pāche pāche—just behind Him; āmi—I; karinu gamana—went; tānra—His; bhūṣā-dhvanite—by the sound of ornaments; āmāra—My; harila—became captivated; śravaṇa—ears.

TRANSLATION

"I entered the bower just behind Kṛṣṇa, My ears captivated by the sound of His ornaments.

Antya TEXT 17.26

gopī-gaṇa-saha vihāra, hāsa, parihāsa

kaṇṭha-dhvani-ukti śuni' mora karṇollāsa //CC Antya, 17.26//

SYNONYMS

gopī-gaṇa-saha—with the gopīs; vihāra—pastimes; hāsa—laughing; pari-hāsa—joking; kaṇṭha-dhvani-ukti—vocal expressions; śuni'-hearing; mora—My; karṇa-ullāsa—jubilation of the ears.

TRANSLATION

"I saw Kṛṣṇa and the gopīs enjoying all kinds of pastimes while laughing and joking together. Hearing their vocal expressions enhanced the joy of My ears.

Antya TEXT 17.27

hena-kāle tumi-saba kolāhala kari'

āmā inḥā lañā āilā balātkāra kari' //CC Antya, 17.27//

SYNONYMS

hena-kāle—at this time; tumi-saba—all of you; kolāhala kari'-making a tumultuous sound; āmā—Me; inḥā—here; lañā āilā—brought back; balātkāra kari'-by force.

TRANSLATION

"Just then, all of you made a tumultuous sound and brought Me back here by force.

Antya TEXT 17.28

śunite nā pāinu sei amṛta-sama vāṇī

śunite nā pāinu bhūṣaṇa-muralīra dhvani" //CC Antya, 17.28//

SYNONYMS

śunite nā pāinu—I could not hear; sei—those; amṛta-sama—exactly like nectar; vāṇī—voices; śunite nā pāinu—I could not hear; bhūṣaṇa—of ornaments; muralīra—of the flute; dhvani—vibration.

TRANSLATION

"Because you brought Me back here, I could no longer hear the nectarean voices of Kṛṣṇa and the gopīs, nor could I hear the sounds of their ornaments or the flute."

Antya TEXT 17.29

bhāvāveśe svarūpe kahena gadgada-vāṇī

'karṇa tṛṣṇāya mare, paḍa rasāyana, śuni' //CC Antya, 17.29//

SYNONYMS

bhāva-āveśe—in great ecstasy; svarūpe—to Svarūpa Dāmodara; kahena—says; gadgada-vāṇī—in a faltering voice; karṇa—the ears; tṛṣṇāya—because of thirst; mare—dies; paḍa—recite; rasa-āyana—something relishable; śuni'-let Me hear.

TRANSLATION

In great ecstasy, Śrī Caitanya Mahāprabhu said to Svarūpa Dāmodara in a faltering voice, "My ears are dying of thirst. Please recite something to quench this thirst. Let me hear it."

Antya TEXT 17.30

svarūpa-gosāṇi prabhura bhāva jāniyā

bhāgavatera śloka paḍe madhura kariyā //CC Antya, 17.30//

SYNONYMS

svarūpa-gosāṇi—Svarūpa Dāmodara Gosāṇi; prabhura—of Śrī Caitanya Mahāprabhu; bhāva—the emotion; jāniyā—understanding; bhāgavatera—of Śrīmad-Bhāgavatam; śloka—a verse; paḍe—recites; madhura kariyā—in a sweet voice.

TRANSLATION

Understanding the ecstatic emotions of Śrī Caitanya Mahāprabhu, Svarūpa Dāmodara, in a sweet voice, recited the following verse from Śrīmad-Bhāgavatam.

Antya TEXT 17.31

kā stry aṅga te kala-padāmṛta-veṇu-gīta-
sammohitārya-caritān na calet trilokyām
trailokya-saubhagam idaṁ ca nirīkṣya rūpaṁ
yad go-dvija-druma-mṛgāḥ pulakāny abibhran //CC Antya, 17.31//

SYNONYMS

kā—what; strī—woman; aṅga—O Kṛṣṇa; te—of You; kala-pada—by the rhythms; amṛta-veṇu-gīta—of the sweet songs of the flute; sammohitā—being captivated; ārya-caritāt—from the path of chastity according to Vedic civilization; na—not; calet—would wander; tri-lokyām—in the three worlds; trai-lokya-saubhagam—which is the fortune of the three worlds; idaṁ—this; ca—and; nirīkṣya—by observing; rūpaṁ—beauty; yat—which; go—the cows; dvija—birds; druma—trees; mṛgāḥ—forest animals like the deer; pulakāni—transcendental jubilation; abibhran—manifested.

TRANSLATION

" 'My dear Lord Kṛṣṇa, where is that woman within the three worlds who cannot be captivated by the rhythms of the sweet songs coming from Your wonderful flute? Who cannot fall down from the path of chastity in this way? Your beauty is the most sublime within the three worlds. Upon seeing Your beauty, even cows, birds, animals and trees in the forest are stunned in jubilation.'

PURPORT

This verse is from Śrīmad-Bhāgavatam (10.29.40).

Antya TEXT 17.32

śuni' prabhu gopī-bhāve āviṣṭa ha-ilā
bhāgavatera ślokerā artha karite lāgilā //CC Antya, 17.32//

SYNONYMS

śuni'-hearing; prabhu—Śrī Caitanya Mahāprabhu; gopī-bhāve—in the emotion of the gopīs; āviṣṭa ha-ilā—became overwhelmed; bhāgavatera—of Śrīmad-Bhāgavatam; ślokerā—of the verse; artha—the meaning; karite lāgilā—began to explain.

TRANSLATION

Upon hearing this verse, Śrī Caitanya Mahāprabhu, overwhelmed with the ecstasy of the gopīs, began to explain it.

Antya TEXT 17.33

haila gopī-bhāvāveśa, kaila rāse paraveśa,
kṛṣṇera śuni' upekṣā-vacana
kṛṣṇera mukha-hāsyā-vāṇī, tyāge tāhā satya māni',
roṣe kṛṣṇe dena olāhana //CC Antya, 17.33//

SYNONYMS

haila—there was; gopī—of the gopīs; bhāva-āveśa—ecstatic emotion; kaila—did; rāse—in the rāsa dance; paraveśa—entrance; kṛṣṇera—of Lord Kṛṣṇa; śuni'-hearing; upekṣā-vacana—the words of negligence; kṛṣṇera—of Lord Kṛṣṇa; mukha—face; hāsyā—smiling; vāṇī—talking; tyāge—renounce; tāhā—that; satya māni'-taking as a fact; roṣe—in anger; kṛṣṇe—to Lord Kṛṣṇa; dena—give; olāhana—chastisement.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "The gopīs entered the arena of the rāsa dance in ecstasy, but after hearing Kṛṣṇa's words of negligence and detachment, they understood that He was going to renounce them. Thus they began to chastise Him in anger.

Antya TEXT 17.34

"nāgara, kaha, tumi kariyā niścaya
ei trijagat bhari', āche yata योगyā nārī,
tomāra veṇu kāhān nā ākarṣaya? //CC Antya, 17.34//

SYNONYMS

nāgara—O lover; kaha—say; tumi—You; kariyā—making; niścaya—certain; ei—these; tri-jagat—three worlds; bhari'-filling; āche—there are; yata—as many; योगyā—suitable; nārī—women; tomāra—Your; veṇu—flute; kāhān—where; nā

—not; ākarṣaya—attracts.

TRANSLATION

" 'O dear lover,' " they said, " 'please answer just one question. Who among all the youthful women within this universe is not attracted by the sound of Your flute?

Antya TEXT 17.35

kailā jagate veṇu-dhvani, siddha-mantrā yoginī,

dūtī hañā mohe nārī-mana

mahotkaṇṭhā bāḍāñā, ārya-patha chāḍāñā,

āni' tomāya kare samarpaṇa //CC Antya, 17.35//

SYNONYMS

kailā—You have made; jagate—in the world; veṇu-dhvani—the vibration of the flute; siddha-mantrā—perfected in chanting mantras; yoginī—a female mystic; dūtī—a messenger; hañā—being; mohe—enchants; nārī-mana—the minds of women; mahā-utkaṇṭhā—great anxiety; bāḍāñā—increasing; ārya-patha—the regulative principles; chāḍāñā—inducing to give up; āni'-bringing; tomāya—to You; kare samarpaṇa—delivers.

TRANSLATION

" 'When You play Your flute, it acts like a messenger in the form of a yoginī perfect in the art of chanting mantras. This messenger enchants all the women in the universe and attracts them to You. Then she increases their great anxiety and induces them to give up the regulative principle of obeying superiors. Finally, she forcibly brings them to You to surrender in amorous love.

Antya TEXT 17.36

dharma chāḍāya veṇu-dvāre, hāne kaṭākṣa-kāma-śare,

lajjā, bhaya, sakala chāḍāya

ebe āmāya kari' roṣa, kahi' pati-tyāge 'doṣa',

dhārmika hañā dharma śikhāya! //CC Antya, 17.36//

SYNONYMS

dharma—religious principles; chāḍāya—induces to reject; veṇu-dvāre—through the flute; hāne—pierces; kaṭākṣa—glancing; kāma-śare—by the arrows of lust; lajjā—shame; bhaya—fear; sakala—all; chāḍāya—induces to give up; ebe—now; āmāya—at us; kari' roṣa—becoming angry; kahi'-saying; pati-tyāge—to give up one's husband; doṣa—fault; dhārmika—very religious; hañā—becoming; dharma—religious principles; śikhāya—You teach.

TRANSLATION

" 'The vibration of Your flute, accompanied by Your glance, which pierces us forcibly with the arrows of lust, induces us to ignore the regulative principles of religious life. Thus we become excited by lusty desires and come to You, giving up all shame and fear. But now You are angry with us. You are finding fault with our violating religious principles and leaving our homes and husbands. And as You instruct us about religious principles, we become helpless.

Antya TEXT 17.37

anya-kathā, anya-mana, bāhire anya ācaraṇa,

ei saba śaṭha-paripāṭī

tumi jāna parihāsa, haya nārīra sarva-nāśa,

chāḍa ei saba kuṭīnāṭī //CC Antya, 17.37//

SYNONYMS

anya—different; kathā—words; anya—different; mana—mind; bāhire—externally; anya—different; ācaraṇa—behavior; ei—these; saba—all; śaṭha-paripāṭī—well-planned cheating behavior; tumi—You; jāna—know; parihāsa—joking; haya—there is; nārīra—of women; sarva-nāśa—total annihilation; chāḍa—please give up; ei—these; saba—all; kuṭīnāṭī—clever tricks.

TRANSLATION

" 'We know that this is all a well-planned trick. You know how to make jokes that cause the complete annihilation of women, but we can understand that Your real mind, words and behavior are different. Therefore please give up all these clever tricks.

Antya TEXT 17.38

veṇu-nāda amṛta-ghole, amṛta-samāna miṭhā bole,
amṛta-samāna bhūṣaṇa-śiṅjita
tina amṛte hare kāṇa, hare mana, hare prāṇa,
kemanē nārī dharibeka cita?" //CC Antya, 17.38//

SYNONYMS

veṇu-nāda—the vibration of the flute; amṛta-ghole—like nectarean buttermilk; amṛta-samāna—equal to nectar; miṭhā bole—sweet talking; amṛta-samāna—exactly like nectar; bhūṣaṇa-śiṅjita—the vibration of ornaments; tina—three; amṛte—nectars; hare—attract; kāṇa—the ear; hare—attract; mana—the mind; hare—attract; prāṇa—the life; kemanē—how; nārī—women; dharibeka—will keep; cita—patience or consciousness.

TRANSLATION

" 'The nectarean buttermilk of Your flute's vibration, the nectar of Your sweet words and the nectarean sound of Your ornaments mix together to attract our ears, minds and lives. In this way You are killing us.' "

Antya TEXT 17.39

eta kahi' krodhāveśe, bhāvera taraṅge bhāse,
utkaṇṭhā-sāgare ḍube mana
rādhāra utkaṇṭhā-vāṇī, paḍi' āpane vākhāni,
kṛṣṇa-mādhurya kare āsvādana //CC Antya, 17.39//

SYNONYMS

eta kahi'-saying this; krodha-āveśe—in the mood of anger; bhāvera taraṅge—in the waves of ecstatic love; bhāse—floats; utkaṇṭhā—of anxieties; sāgare—in the ocean; ḍube mana—merges the mind; rādhāra—of Śrīmatī Rādhārāṇī; utkaṇṭhā-vāṇī—words of anxiety; paḍi'-reciting; āpane—personally; vākhāni—explaining; kṛṣṇa-mādhurya—the sweetness of Kṛṣṇa; kare āsvādana—tastes.

TRANSLATION

Śrī Caitanya Mahāprabhu spoke these words in a mood of anger as He floated on waves of ecstatic love. Merged in an ocean of anxiety, He recited a verse spoken by Śrīmatī Rādhārāṇī expressing the same emotion. Then He personally explained the verse and thus tasted the sweetness of Kṛṣṇa.

Antya TEXT 17.40

nadaj-jalada-nisvanaḥ śravaṇa-karṣi-sac-chiñjitaḥ
sanarma-rasa-sūcakākṣara-padārtha-bhaṅgy-uktikaḥ
ramādika-varāṅganā-hṛdaya-hāri-vaṁśī-kalaḥ
sa me madana-mohanaḥ sakhi tanoti karṇa-sprhām //CC Antya, 17.40//

SYNONYMS

nadat—resounding; jalada—the cloud; nisvanaḥ—whose voice; śravaṇa—the ears; karṣi—attracting; sat-śiñjitaḥ—the tinkling of whose ornaments; sa-narma—with deep meaning; rasa-sūcaka—joking; akṣara—letters; pada-artha—meanings; bhaṅgi—indications; uktikaḥ—whose talk; ramā-ādika—beginning with the goddess of fortune; vara-aṅganā—of beautiful women; hṛdaya-hāri—attracting the hearts; vaṁśī-kalaḥ—the sound of whose flute; saḥ—that; me—My; madana-mohanaḥ—Madana-mohana; sakhi—My dear friend; tanoti—expands; karṇa-sprhām—the desire of the ears.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "My dear friend, the Supreme Personality of Godhead, Kṛṣṇa, has a voice as deep as a cloud resounding in the sky. With the tinkling of His ornaments, He attracts the ears of the gopīs, and with the sound of His flute He attracts even the goddess of fortune and other beautiful women. That Personality of Godhead, known as Madana-mohana, whose joking words carry many indications and deep meanings, is increasing the lusty desires of My ears.'

PURPORT

This verse is found in the Govinda-līlāmṛta (8.5).

Antya TEXT 17.41

"kaṇṭhera gambhīra dhvani, navaghana-dhvani jini',

yāra guṇe kokila lājāya

tāra eka śruti-kaṇe, ḍubāya jagatera kāṇe,

punaḥ kāṇa bāhuḍi' nā āya //CC Antya, 17.41//

SYNONYMS

kaṇṭhera—of the throat; gambhīra—deep; dhvani—sound; nava-ghana—of new clouds; dhvani—the resounding; jini'-conquering; yāra—of which; guṇe—the attributes; kokila—the cuckoo; lājāya—put to shame; tāra—of that; eka—one; śruti-kaṇe—particle of sound; ḍubāya—inundates; jagatera—of the whole world; kāṇe—the ear; punaḥ—again; kāṇa—the ear; bāhuḍi'-getting out; nā āya—cannot come.

TRANSLATION

"Kṛṣṇa's deep voice is more resonant than newly arrived clouds, and His sweet song defeats even the sweet voice of the cuckoo. Indeed, His song is so sweet that even one particle of its sound can inundate the entire world. If such a particle enters one's ear, one is immediately bereft of all other types of hearing.

Antya TEXT 17.42

kaha, sakhi, ki kari upāya?

kṛṣṇera se śabda-guṇe, harile āmāra kāṇe,

ebe nā pāya, ṭṛṣṇāya mari' yāya //CC Antya, 17.42//

SYNONYMS

kaha—please say; sakhi—My dear friend; ki—what; kari—can I do; upāya—means; kṛṣṇera—of Kṛṣṇa; se—that; śabda—of the sound; guṇe—the qualities; harile—having attracted; āmāra—My; kāṇe—ears; ebe—now; nā pāya—do not get; ṭṛṣṇāya—from thirst; mari' yāya—I am dying.

TRANSLATION

"My dear friend, please tell me what to do. My ears have been plundered by the qualities of Kṛṣṇa's sound. Now, however, I cannot hear His transcendental sound, and I am almost dead for want of it.

Antya TEXT 17.43

nūpura-kiṅkinī-dhvani, haṁsa-sārasa jini',
kaṅkaṇa-dhvani caṭake lājāya
eka-bāra yei śune, vyāpi rahe' tāra kāṇe,
anya śabda se-kāṇe nā yāya //CC Antya, 17.43//

SYNONYMS

nūpura—of the ankle bells; kiṅkinī—tinkling; dhvani—the sound; haṁsa—swans; sārasa—cranes; jini'-conquering; kaṅkaṇa-dhvani—the sound of bangles; caṭake—the caṭaka bird; lājāya—puts to shame; eka-bāra—once; yei—one who; śune—hears; vyāpi—expanding; rahe'-remains; tāra kāṇe—in his ear; anya—other; śabda—sound; se-kāṇe—in that ear; nā yāya—does not go.

TRANSLATION

"The tinkling of Kṛṣṇa's ankle bells surpasses the songs of even the swan and crane, and the sound of His bangles puts the singing of the caṭaka bird to shame. Having allowed these sounds to enter the ears even once, one cannot tolerate hearing anything else.

Antya TEXT 17.44

se śrī-mukha-bhāṣita, amṛta haite parāmṛta,
smita-karpūra tāhāte miśrita
śabda, artha,--dui-śakti, nānā-rasa kare vyakti,
pratyakṣara--narma-vibhūṣita //CC Antya, 17.44//

SYNONYMS

se—that; śrī—beautiful; mukha—by the mouth; bhāṣita—spoken; amṛta—nectar; haite—than; para-amṛta—more nectarean; smita—smiling; karpūra—camphor; tāhāte—in that; miśrita—mixed; śabda—sound; artha—meaning; dui-śakti—two energies; nānā—various; rasa—mellows; kare vyakti—express; prati-akṣara—every word; narma-vibhūṣita—full of meaning.

TRANSLATION

"Kṛṣṇa's speech is far sweeter than nectar. Each of His jubilant words is full of

meaning, and when His speech mixes with His smile, which is like camphor, the resultant sound and the deep meaning of Kṛṣṇa's words create various transcendental mellows.

Antya TEXT 17.45

se amṛtera eka-kaṇa, kaṇa-cakora-jīvana,
kaṇa-cakora jīye sei āśe
bhāgya-vaśe kabhu pāya, abhāgye kabhu nā pāya,
nā pāile maraye piyāse //CC Antya, 17.45//

SYNONYMS

se amṛtera—of that nectar; eka-kaṇa—one particle; kaṇa-cakora—of the ear, which is like a cakora bird; jīvana—the life; kaṇa—the ear; cakora—the cakora bird; jīye—lives; sei āśe—with that hope; bhāgya-vaśe—by good fortune; kabhu—sometimes; pāya—gets; abhāgye—by misfortune; kabhu—sometimes; nā pāya—does not get; nā pāile—if does not get; maraye—dies; piyāse—from thirst.

TRANSLATION

"One particle of that transcendental, blissful nectar is the life and soul of the ear, which is like a cakora bird that lives in hope of tasting that nectar. Sometimes, by good fortune, the bird can taste it, but at other times he unfortunately cannot and therefore almost dies of thirst.

Antya TEXT 17.46

yebā veṇu-kala-dhvani, eka-bāra tāhā śuni',
jagan-nārī-citta āulāya
nīvi-bandha paḍe khasi', vinā-mūle haya dāsī,
bāulī hañā kṛṣṇa-pāśe dhāya //CC Antya, 17.46//

SYNONYMS

yebā—whoever; veṇu—of the flute; kala-dhvani—the sweet vibration; eka-bāra—once; tāhā—that; śuni'-hearing; jagat—of the universe; nārī—of the women;

citta—hearts; āulāya—become disturbed; nīvi-bandha—the fastened belts; paḍe—fall; khaṣi'-becoming loosened; vinā-mūle—without a price; haya—they become; dāsī—maidservants; bāulī—mad; hañā—becoming; kṛṣṇa-pāśe—after Kṛṣṇa; dhāya—run.

TRANSLATION

"The transcendental vibration of Kṛṣṇa's flute disturbs the hearts of women all over the world, even if they hear it only once. Thus their fastened belts become loose, and these women become the unpaid maidservants of Kṛṣṇa. Indeed, they run toward Kṛṣṇa exactly like madwomen.

Antya TEXT 17.47

yebā lakṣmī-ṭhākuraṇī, teṇho ye kākali śuni',
kṛṣṇa-pāśa āise pratyāśāya
nā pāya kṛṣṇera saṅga, bāḍe ṭṛṣṇā-taraṅga,
tapa kare, tabu nāhi pāya //CC Antya, 17.47//

SYNONYMS

yebā—even; lakṣmī-ṭhākuraṇī—the goddess of fortune; teṇho—she; ye—which; kākali—vibration of the flute; śuni'-hearing; kṛṣṇa-pāśa—to Lord Kṛṣṇa; āise—comes; pratyāśāya—with great hope; nā pāya—does not get; kṛṣṇera saṅga—association with Kṛṣṇa; bāḍe—increase; ṭṛṣṇā—of thirst; taraṅga—the waves; tapa kare—undergoes austerity; tabu—still; nāhi pāya—does not get.

TRANSLATION

"When she hears the vibration of Kṛṣṇa's flute, even the goddess of fortune comes to Him, greatly hoping for His association, but nevertheless she does not get it. When the waves of thirst for His association increase, she performs austerities, but still she cannot meet Him.

Antya TEXT 17.48

ei śabdāmṛta cāri, yāra haya bhāgya bhāri,
sei karṇe ihā kare pāna
ihā yei nāhi śune, se kāṇa janmila kene,

kāṇākaḍi-sama sei kāṇa" //CC Antya, 17.48//

SYNONYMS

ei—these; śabda-amṛta—nectarean sound vibrations; cāri—four; yāra—of whom; haya—there is; bhāgya bhāri—great fortune; sei—such a person; karṇe—by the ears; ihā—these sounds; kare pāna—drinks; ihā—these sounds; yei—anyone who; nāhi śune—does not hear; se—those; kāṇa—ears; janmila—took birth; kene—why; kāṇākaḍi—a hole in a small conchshell; sama—just like; sei kāṇa—those ears.

TRANSLATION

"Only the most fortunate can hear these four nectarean sounds-Kṛṣṇa's words, the tinkling of His ankle bells and bangles, His voice and the vibration of His flute. If one does not hear these sounds, his ears are as useless as small conchshells with holes."

Antya TEXT 17.49

karite aiche vilāpa, uṭhila udvega, bhāva,
mane kāho nāhi ālambana
udvega, viśāda, mati, autsukya, trāsa, dhṛti, smṛti,
nānā-bhāvera ha-ila milana //CC Antya, 17.49//

SYNONYMS

karite—doing; aiche—such; vilāpa—lamentation; uṭhila—there arose; udvega—agitation; bhāva—ecstasy; mane—in the mind; kāho—anywhere; nāhi—there is not; ālambana—shelter; udvega—anxiety; viśāda—lamentation; mati—attention; autsukya—eagerness; trāsa—fear; dhṛti—determination; smṛti—remembrance; nānā-bhāvera—of various ecstasies; ha-ila—there was; milana—combining.

TRANSLATION

While Śrī Caitanya Mahāprabhu lamented in this way, agitation and ecstasy awoke in His mind, and He became very restless. Many transcendental ecstasies combined in Him, including anxiety, lamentation, attention, eagerness, fear, determination and remembrance.

Antya TEXT 17.50

bhāva-śābalye rādhāra ukti, līlā-śuke haila sphūrti,
sei bhāve paḍe eka śloka
unmādera sāmāthyē, sei ślokerā kare arthe,
yei artha nāhi jāne loka //CC Antya, 17.50//

SYNONYMS

bhāva-śābalye—in the aggregate of all ecstasies; rādhāra—of Śrīmatī Rādhārāṇī; ukti—statement; līlā-śuke—in Bilvamaṅgala Ṭhākura; haila—there was; sphūrti—awakening; sei bhāve—in that ecstasy; paḍe—recites; eka—one; śloka—verse; unmādera—of madness; sāmāthyē—in the capacity; sei ślokerā—of that verse; kare arthe—describes the meaning; yei artha—which meaning; nāhi—do not; jāne—know; loka—people.

TRANSLATION

The aggregate of all these ecstasies awoke a statement by Śrīmatī Rādhārāṇī in the mind of Bilvamaṅgala Ṭhākura [Līlā-śuka]. In the same ecstatic mood, Śrī Caitanya Mahāprabhu now recited that verse, and on the strength of madness, He described its meaning, which is unknown to people in general.

Antya TEXT 17.51

kim iha kṛṇumaḥ kasya brūmaḥ kṛtaṁ kṛtaṁ āśayā
kathayata kathām anyāṁ dhanyām aho hṛdaye śayaḥ
madhura-madhura-smerākāre mano-nayanotsave
kṛpaṇa-kṛpaṇā kṛṣṇe tṛṣṇā ciraṁ bata lambate //CC Antya, 17.51//

SYNONYMS

kim—what; iha—here; kṛṇumaḥ—shall I do; kasya—to whom; brūmaḥ—shall I speak; kṛtaṁ—what is done; kṛtaṁ—done; āśayā—in the hope; kathayata—please speak; kathām—words; anyām—other; dhanyām—auspicious; aho—alas; hṛdaye—within My heart; śayaḥ—lying; madhura-madhura—sweeter than sweetness; smerā—smiling; ākāre—whose form; manaḥ-nayana—to the mind and eyes; utsave—who gives pleasure; kṛpaṇa-kṛpaṇā—the best of misers; kṛṣṇe

—for Kṛṣṇa; tṛṣṇā—thirst; ciram—at every moment; bata—alas; lambate—is increasing.

TRANSLATION

Śrī Caitanya Mahāprabhu said, " 'Alas, what shall I do? To whom shall I speak? Let whatever I have done in hopes of meeting Kṛṣṇa be finished now. Please say something auspicious, but do not speak about Kṛṣṇa. Alas, Kṛṣṇa is lying within My heart like Cupid; therefore how can I possibly give up talking of Him? I cannot forget Kṛṣṇa, whose smile is sweeter than sweetness itself and who gives pleasure to My mind and eyes. Alas, My great thirst for Kṛṣṇa is increasing moment by moment!'

PURPORT

This statement by Śrīmatī Rādhārāṇī is quoted from Kṛṣṇa-karṇāmṛta (42).

Antya TEXT 17.52

"ei kṛṣṇera virahe, udvege mana sthira nahe,
prāpty-upāya-cintana nā yāya
yebā tumi sakhī-gaṇa, viṣāde bāula mana,
kāre puchoiṅ, ke kahe upāya? //CC Antya, 17.52//

SYNONYMS

ei—this; kṛṣṇera—of Kṛṣṇa; virahe—in separation; udvege—in anxiety; mana—mind; sthira—patient; nahe—is not; prāpty-upāya—the means for obtaining; cintana nā yāya—I cannot think of; yebā—all; tumi—you; sakhī-gaṇa—friends; viṣāde—in lamentation; bāula—maddened; mana—minds; kāre—whom; puchoiṅ—shall I ask; ke—who; kahe—will speak; upāya—the means.

TRANSLATION

"The anxiety caused by separation from Kṛṣṇa has made Me impatient, and I can think of no way to meet Him. O My friends, you are also deranged by lamentation. Who, therefore, will tell Me how to find Him?

Antya TEXT 17.53

hā hā sakhi, ki kari upāya!

kāñhā karoṇ, kāhāñ yāña, kāhāñ gele kṛṣṇa pāña,

kṛṣṇa vinā prāṇa mora yāya" //CC Antya, 17.53//

SYNONYMS

hā hā—O; sakhi—friends; ki—what; kari—shall I do; upāya—means; kāñhā karoṇ—what shall I do?; kāhāñ yāña—where shall I go; kāhāñ gele—where going; kṛṣṇa pāña—I can get Kṛṣṇa; kṛṣṇa vinā—without Kṛṣṇa; prāṇa—life; mora—My; yāya—is leaving.

TRANSLATION

"O My dear friends, how shall I find Kṛṣṇa? What shall I do? Where shall I go? Where can I meet Him? Because I cannot find Kṛṣṇa, My life is leaving Me."

Antya TEXT 17.54

kṣaṇe mana sthira haya, tabe mane vicāraya,

balite ha-ila bhāvodgama

piṅgalāra vacana-smṛti, karāila bhāva-mati,

tāte kare artha-nirdhāraṇa //CC Antya, 17.54//

SYNONYMS

kṣaṇe—in a moment; mana—the mind; sthira haya—becomes patient; tabe—at that time; mane—within the mind; vicāraya—He considers; balite—to speak; ha-ila—there was; bhāva-udgama—awakening of ecstasy; piṅgalāra—of Piṅgalā; vacana-smṛti—remembering the words; karāila—caused; bhāva-mati—ecstatic mind; tāte—in that; kare—does; artha-nirdhāraṇa—ascertaining the meaning.

TRANSLATION

Suddenly, Śrī Caitanya Mahāprabhu became calm and considered His state of mind. He remembered the words of Piṅgalā, and this aroused an ecstasy that moved Him to speak. Thus He explained the meaning of the verse.

PURPORT

Piṅgalā was a prostitute who said, "To hope against hope produces only misery.

Utter hopelessness is the greatest happiness." Remembering this statement, Śrī Caitanya Mahāprabhu became ecstatic. The story of Piṅgalā is found in Śrīmad-Bhāgavatam, Eleventh Canto, Eighth Chapter, verses 22-44, as well as in Mahābhārata, Sānti-parva, Chapter 174.

Antya TEXT 17.55

"dekhi ei upāye, kṛṣṇa-āśā chāḍi' diye,
āśā chāḍile sukhī haya mana
chāḍa' kṛṣṇa-kathā adhanya, kaha anya-kathā dhanya,
yāte haya kṛṣṇa-vismaraṇa" //CC Antya, 17.55//

SYNONYMS

dekhi—I see; ei upāye—this means; kṛṣṇa-āśā—hope for Kṛṣṇa; chāḍi' diye—I give up; āśā—hope; chāḍile—if I give up; sukhī—happy; haya—becomes; mana—the mind; chāḍa'-give up; kṛṣṇa-kathā—talks of Kṛṣṇa; adhanya—most inglorious; kaha—speak; anya-kathā—other topics; dhanya—glorious; yāte—by which; haya—there is; kṛṣṇa-vismaraṇa—forgetfulness of Kṛṣṇa.

TRANSLATION

Śrī Caitanya Mahāprabhu said, " 'If I give up hope of meeting Kṛṣṇa, I shall then be happy. Therefore, let us stop this most inglorious discussion of Kṛṣṇa. It would be better for us to talk of glorious topics and forget Him.' "

Antya TEXT 17.56

kahitei ha-ila smṛti, citte haila kṛṣṇa-sphūrti,
sakhīre kahe hañā vismite
"yāre cāhi chāḍite, sei śuñā āche citte,
kona rīte nā pāri chāḍite" //CC Antya, 17.56//

SYNONYMS

kahitei—while speaking; ha-ila—there was; smṛti—remembrance; citte—in the heart; haila—there was; kṛṣṇa-sphūrti—the appearance of Kṛṣṇa; sakhīre—to the friends; kahe—said; hañā vismite—being very astonished; yāre—He whom; cāhi

chāḍite—I want to give up; sei—that person; śuñā āche—is lying; citte—in the heart; kona rīte—by any process; nā pāri—I am not able; chāḍite—to give up.

TRANSLATION

"While speaking in this way, Śrīmatī Rādhārāṇī suddenly remembered Kṛṣṇa. Indeed, He appeared within Her heart. Greatly astonished, She told Her friends, 'The person I want to forget is lying in My heart.'

Antya TEXT 17.57

rādhā-bhāvera svabhāva āna, kṛṣṇe karāya 'kāma'-jñāna,

kāma-jñāne trāsa haila citte

kahe--"ye jagat māre, se paśila antare,

ei vairī nā deya pāsarite" //CC Antya, 17.57//

SYNONYMS

rādhā-bhāvera—of the ecstasy of Śrīmatī Rādhārāṇī; sva-bhāva—characteristic; āna—another; kṛṣṇe—to Kṛṣṇa; karāya—causes Her to do; kāma-jñāna—understanding as Cupid; kāma—as Cupid; jñāne—in the understanding; trāsa—fear; haila—was; citte—in the mind; kahe—She says; ye—the person who; jagat—the whole world; māre—conquers; se—that person; paśila—entered; antare—within My heart; ei vairī—this enemy; nā deya—does not allow; pāsarite—to forget.

TRANSLATION

"Śrīmatī Rādhārāṇī's ecstasy also made Her think of Kṛṣṇa as Cupid, and this understanding frightened Her. She said, 'This Cupid, who has conquered the whole world and entered My heart, is My greatest enemy, for He does not allow Me to forget Him.'

Antya TEXT 17.58

autsukyera prāvīṇye, jiti' anya bhāva-sainye,

udaya haila nija-rājya-mane

mane ha-ila lālasa, nā haya āpana-vaśa,

duḥkhe mane karena bhartsane //CC Antya, 17.58//

SYNONYMS

autsukyera—of eagerness; prāvīṇye—because of high development; jiti'-conquering; anya—other; bhāva-sainye—soldiers of ecstasy; udaya—arising; haila—there was; nija-rājya-mane—within the kingdom of Her own mind; mane—within the mind; ha-ila—there was; lālasa—greed; nā—not; haya—becomes; āpana-vaśa—within Her own control; duḥkhe—in unhappiness; mane—to the mind; karena—does; bhartsane—chastisement.

TRANSLATION

"Then great eagerness conquered all the other soldiers of ecstasy, and an uncontrollable desire arose in the kingdom of Śrīmatī Rādhārāṇī's mind. Greatly unhappy, She then chastised Her own mind.

Antya TEXT 17.59

"mana mora vāma-dīna, jala vinā yena mīna,
kṛṣṇa vinā kṣaṇe mari' yāya
madhura-hāsyā-vadane, mana-netra-rasāyane,
kṛṣṇa-tṛṣṇā dviguṇa bādāya //CC Antya, 17.59//

SYNONYMS

mana mora—My mind; vāma-dīna—unagreeably poor; jala—water; vinā—without; yena—as if; mīna—a fish; kṛṣṇa—Lord Kṛṣṇa; vinā—without; kṣaṇe—in a moment; mari' yāya—dies; madhura—sweet; hāsyā—smiling; vadane—face; mana—the mind; netra—the eyes; rasa-āyane—very pleasing to; kṛṣṇa-tṛṣṇa—the thirst for Kṛṣṇa; dvi-guṇa—twice as much; bādāya—increases.

TRANSLATION

" 'If I do not think of Kṛṣṇa, My impoverished mind will die within a moment like a fish out of water. But when I see Kṛṣṇa's sweetly smiling face, My mind and eyes are so pleased that My desire for Him redoubles.

Antya TEXT 17.60

hā hā kṛṣṇa prāṇa-dhana, hā hā padma-locana,

hā hā divya sad-guṇa-sāgara!

hā hā śyāma-sundara, hā hā pītāmbara-dhara,

hā hā rāsa-vilāsa nāgara //CC Antya, 17.60//

SYNONYMS

hā hā—alas; kṛṣṇa—O Kṛṣṇa; prāṇa-dhana—the treasure of My life; hā ha—alas; padma-locana—the lotus-eyed one; hā hā—alas; divya—divine; sat-guṇa-sāgara—ocean of transcendental attributes; hā hā—alas; śyāma-sundara—the beautiful, blackish youth; hā hā—alas; pīta-ambara-dhara—one who wears yellow garments; hā hā—alas; rāsa-vilāsa—of the rāsa dance; nāgara—the hero.

TRANSLATION

" 'Alas! Where is Kṛṣṇa, the treasure of My life? Where is the lotus-eyed one? Alas! Where is the divine ocean of all transcendental qualities? Alas! Where is the beautiful, blackish youth dressed in yellow garments? Alas! Where is the hero of the rāsa dance?

Antya TEXT 17.61

kāhān gele tomā pāi, tumi kaha,--tāhān yāi",

eta kahi' calilā dhāñā

svarūpa uṭhi' kole kari', prabhure ānila dhari',

nija-sthāne vasāilā laiñā //CC Antya, 17.61//

SYNONYMS

kāhān—where; gele—going; tomā—You; pāi—I can get; tumi—You; kaha—please tell; tāhān—there; yāi—I shall go; eta kahi'-saying this; calilā dhāñā—began to run; svarūpa—Svarūpa Dāmodara Gosvāmī; uṭhi'-getting up; kole kari'-taking on His lap; prabhure—Śrī Caitanya Mahāprabhu; ānila—brought back; dhari'-catching; nija-sthāne—in His own place; vasāilā—sat down; laiñā—taking.

TRANSLATION

" 'Where shall I go? Where can I find You? Please tell Me. I shall go there.' "
Speaking in this way, Śrī Caitanya Mahāprabhu began running. Svarūpa

Dāmodara Gosvāmī, however, stood up, caught Him and took Him on his lap. Then Svarūpa Dāmodara brought Him back to His place and made Him sit down.

Antya TEXT 17.62

kṣaṇeke prabhura bāhya haila, svarūpere ājñā dila,

"svarūpa, kichu kara madhura gāna"

svarūpa gāya vidyāpati, gīta-govinda-gīti,

śuni' prabhura juḍāila kāṇa //CC Antya, 17.62//

SYNONYMS

kṣaṇeke-within a moment; prabhura-of Śrī Caitanya Mahāprabhu; bāhya-external consciousness; haila-there was; svarūpere ājñā dila-He ordered Svarūpa Dāmodara Gosvāmī; svarūpa-My dear Svarūpa; kichu-some; kara-make; madhura-sweet; gāna-songs; svarūpa-Svarūpa Dāmodara; gāya-sings; vidyāpati-songs by Vidyāpati; gīta-govinda-gīti-songs from Gīta-govinda; śuni'-hearing; prabhura-of Śrī Caitanya Mahāprabhu; juḍāila-became satisfied; kāṇa-ears.

TRANSLATION

Suddenly Śrī Caitanya Mahāprabhu returned to external consciousness and said to Svarūpa Dāmodara Gosvāmī, "My dear Svarūpa, please sing some sweet songs." The Lord's ears were satisfied when He heard Svarūpa Dāmodara sing songs from Gīta-govinda and those by the poet Vidyāpati.

Antya TEXT 17.63

ei-mata mahāprabhu prati-rātri-dine

unmāda ceṣṭita haya pralāpa-vacane //CC Antya, 17.63//

SYNONYMS

ei-mata—in this way; mahāprabhu—Śrī Caitanya Mahāprabhu; prati-rātri-dine—every night and day; unmāda—mad; ceṣṭita—activities; haya—are; pralāpa-vacane—talking like a madman.

TRANSLATION

Each day and night, Śrī Caitanya Mahāprabhu would become deranged in this way and talk like a madman.

Antya TEXT 17.64

eka-dine yata haya bhāvera vikāra

sahasra-mukhe varṇe yadi, nāhi pāya pāra //CC Antya, 17.64//

SYNONYMS

eka-dine—in one day; yata haya—as many as there are; bhāvera—of ecstasy; vikāra—transformations; sahasra-mukhe—possessing thousands of mouths; varṇe yadi—if describes; nāhi pāya—cannot reach; pāra—the limit.

TRANSLATION

Even Anantadeva, who possesses thousands of mouths, cannot fully describe the ecstatic transformations that Śrī Caitanya Mahāprabhu experienced in a single day.

Antya TEXT 17.65

jīva dīna ki karibe tāhāra varṇana?

śākhā-candra-nyāya kari' dig-daraśana //CC Antya, 17.65//

SYNONYMS

jīva—a living entity; dīna—very poor; ki—what; karibe—will do; tāhāra—of that; varṇana—description; śākhā-candra-nyāya—the logic of showing the moon through the branches of a tree; kari'-I make; dik-daraśana—seeing the direction.

TRANSLATION

What can a poor creature like me describe of those transformations? I can give only a hint of them, as if showing the moon through the branches of a tree.

Antya TEXT 17.66

ihā yei śune, tāra juḍāya mana-kāṇa

alaukika gūḍha-prema-ceṣṭā haya jñāna //CC Antya, 17.66//

SYNONYMS

ihā—this; yei śune—anyone who hears; tāra—his; juḍāya—become satisfied; mana-kāṇa—mind and ears; alaukika—uncommon; gūḍha-prema—of deep ecstatic love for Kṛṣṇa; ceṣṭā—activities; haya jñāna—he can understand.

TRANSLATION

This description, however, will satisfy the mind and ears of anyone who hears it, and he will be able to understand these uncommon activities of deep ecstatic love for Kṛṣṇa.

Antya TEXT 17.67

adbhuta nigūḍha premera mādhyama-mahimā

āpani āsvādi' prabhu dekhāilā sīmā //CC Antya, 17.67//

SYNONYMS

adbhuta—wonderful; nigūḍha—deep; premera—of ecstatic love for Kṛṣṇa; mādhyama-mahimā—the glories of the sweetness; āpani—personally; āsvādi'-tasting; prabhu—Śrī Caitanya Mahāprabhu; dekhāilā—showed; sīmā—the extreme limit.

TRANSLATION

Ecstatic love for Kṛṣṇa is wonderfully deep. By personally tasting the glorious sweetness of that love, Śrī Caitanya Mahāprabhu showed us its extreme limit.

Antya TEXT 17.68

adbhuta-dayālu caitanya--adbhuta-vadānya!

aiche dayālu dātā loke nāhi śuni anya //CC Antya, 17.68//

SYNONYMS

adbhuta—wonderfully; dayālu—merciful; caitanya—Śrī Caitanya Mahāprabhu; adbhuta-vadānya—wonderfully magnanimous; aiche—such; dayālu—merciful; dātā—charitable person; loke—within this world; nāhi—not; śuni—we have heard of; anya—other.

TRANSLATION

Śrī Caitanya Mahāprabhu is wonderfully merciful and wonderfully magnanimous. We have heard of no one else within this world so merciful and charitable.

Antya TEXT 17.69

sarva-bhāve bhaja, loka, caitanya-caraṇa

yāhā haite pāibā kṛṣṇa-premāmṛta-dhana //CC Antya, 17.69//

SYNONYMS

sarva-bhāve—in all respects; bhaja—worship; loka—O entire world; caitanya-caraṇa—the lotus feet of Śrī Caitanya Mahāprabhu; yāhā haite—by which; pāibā—you will get; kṛṣṇa-prema—of love of Kṛṣṇa; amṛta—of the nectar; dhana—the treasure.

TRANSLATION

Worship the lotus feet of Śrī Caitanya Mahāprabhu in all respects. Only in this way will you achieve the nectarean treasure of ecstatic love for Kṛṣṇa.

Antya TEXT 17.70

ei ta' kahiluṇ 'kūrmākṛti'-anubhāva

unmāda-ceṣṭita tāte unmāda-pralāpa //CC Antya, 17.70//

SYNONYMS

ei ta' kahiluṇ—thus I have described; kūrma-ākṛti—of becoming like a tortoise; anubhāva—the ecstatic symptom; unmāda-ceṣṭita—enacted in madness; tāte—in that; unmāda-pralāpa—talking like a madman.

TRANSLATION

Thus I have described Śrī Caitanya Mahāprabhu's ecstatic transformation of becoming like a tortoise. In that ecstasy, He talked and acted like a madman.

Antya TEXT 17.71

ei līlā sva-granthe raghunātha-dāsa

gaurāṅga-stava-kalpavṛkṣe kairāchena prakāśa //CC Antya, 17.71//

SYNONYMS

ei līlā—this pastime; sva-granthe—in his book; raghunātha-dāsa—Raghunātha dāsa Gosvāmī; gaurāṅga-stava-kalpa-vṛkṣe—named Gaurāṅga-stava-kalpavṛkṣa; kairāchena prakāśa—has fully described.

TRANSLATION

Śrīla Raghunātha dāsa Gosvāmī has fully described this pastime in his book Gaurāṅga-stava-kalpavṛkṣa.

Antya TEXT 17.72

anudghāṭya dvāra-trayam uru ca bhitti-trayam aho
vilaṅghyoccaiḥ kālīṅgika-surabhi-madhye nipatitaḥ
tanūdyat-saṅkocāt kamaṭha iva kṛṣṇoru-virahād
virājan gaurāṅgo hṛdaya udayan mām madayati //CC Antya, 17.72//

SYNONYMS

anudghāṭya—without opening; dvāra-trayam—the three doors; uru—strong; ca—and; bhitti-trayam—three walls; aho—how wonderful; vilaṅghya—crossing over; uccaiḥ—very high; kālīṅgika—of Kālīṅga-deśa, which is in the district of Tailaṅga; surabhi-madhye—among the cows; nipatitaḥ—fallen down; tanu-udyat-saṅkocāt—by contracting within the body; kamaṭhaḥ—a tortoise; iva—like; kṛṣṇa-uru-virahāt—because of strong feelings of separation from Kṛṣṇa; virājan—appearing; gaurāṅgaḥ—Lord Śrī Caitanya Mahāprabhu; hṛdaye—in my heart; udayan—rising; mām—me; madayati—maddens.

TRANSLATION

"How wonderful it is! Śrī Caitanya Mahāprabhu left His residence without opening the three strongly bolted doors. Then He crossed over three high walls, and later, because of strong feelings of separation from Kṛṣṇa, He fell down amidst the cows of the Tailaṅga district and retracted all the limbs of His body like a tortoise. Śrī Caitanya Mahāprabhu, who appeared in that way, rises in my heart and maddens me."

Antya TEXT 17.73

śrī-rūpa-raghunātha-pade yāra āśa

caitanya-caritāmṛta kahe kṛṣṇadāsa //CC Antya, 17.73//

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; raghunātha—Śrīla Raghunātha dāsa Gosvāmī; pade—at the lotus feet; yāra—whose; āśa—expectation; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; kṛṣṇadāsa—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Antya-līlā, Seventeenth Chapter, describing Śrī Caitanya Mahāprabhu's pastime of retracting His limbs like a tortoise.

Chapter 18 Rescuing the Lord from the Sea

A summary of the Eighteenth Chapter is given by Śrīla Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya. On an autumn evening when the moon was full, Śrī Caitanya Mahāprabhu walked along the seashore near the Āiṭoṭā temple. Mistaking the sea for the Yamunā River, He jumped into it, hoping to see the water pastimes of Kṛṣṇa and Śrīmatī Rādhārāṇī and the other gopīs. As He floated in the sea, however, He was washed away to the Koṇārka temple, where a fisherman, thinking that the Lord's body was a big fish, caught Him in his net and brought Him ashore. Śrī Caitanya Mahāprabhu was unconscious, and His body had become unusually transformed. As soon as the fisherman touched the Lord's body, he became mad in ecstatic love of Kṛṣṇa. His own madness frightened him, however, because he thought that he was being haunted by a ghost. As he was about to seek a ghost charmer, he met Svarūpa Dāmodara Gosvāmī and the other devotees on the beach, who had been looking everywhere for the Lord. After some inquiries, Svarūpa Dāmodara could understand that the fisherman had caught Lord Śrī Caitanya Mahāprabhu in his net. Since the fisherman was afraid of being haunted by a ghost, Svarūpa Dāmodara gave him

a slap and chanted Hare Kṛṣṇa, which immediately pacified him. Thereafter, when the devotees chanted the Hare Kṛṣṇa mahā-mantra loudly, Śrī Caitanya Mahāprabhu came to His external consciousness. Then they brought Him back to His own residence.

Antya TEXT 18.1

śaraj-jyotsnā-sindhor avakalanayā jāta-yamunā-
bhramād dhāvan yo 'smin hari-viraha-tāpārṇava iva
nimagno mūrcchālaḥ payasi nivasan rātrim akhilām
prabhāte prāptaḥ svair avatu sa śacī-sūnur iha naḥ //CC Antya, 18.1//

SYNONYMS

śarat-jyotsnā—in the moonlight of autumn; sindhoḥ—of the sea; avakalanayā—by sight; jāta—appeared; yamunā—the River Yamunā; bhramāt—by mistake; dhāvan—running; yaḥ—He who; asmin—in this; hari-viraha—due to separation from Hari; tāpa—of suffering; arṇave—in the ocean; iva—as if; nimagnaḥ—dove; mūrccchālaḥ—unconscious; payasi—in the water; nivasan—staying; rātrim—the night; akhilām—whole; prabhāte—in the morning; prāptaḥ—was gotten; svaiḥ—by His personal associates; avatu—may protect; saḥ—He; śacī-sūnuḥ—the son of mother Śacī; iha—here; naḥ—us.

TRANSLATION

In the brilliant autumn moonlight, Śrī Caitanya Mahāprabhu mistook the sea for the River Yamunā. Greatly afflicted by separation from Kṛṣṇa, He ran and dove into the sea and remained unconscious in the water the entire night. In the morning, He was found by His personal devotees. May that Śrī Caitanya Mahāprabhu, the son of mother Śacī, protect us by His transcendental pastimes.

Antya TEXT 18.2

jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda //CC Antya, 18.2//

SYNONYMS

jaya jaya—all glories; śrī-caitanya—to Lord Śrī Caitanya Mahāprabhu; jaya—all

glories; nityānanda—to Nityānanda Prabhu; jaya—all glories; advaita-candra—to Advaita Ācārya; jaya—all glories; gaura-bhakta-vṛnda—to the devotees of Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Nityānanda Prabhu! All glories to Advaita Ācārya! And all glories to all the devotees of Śrī Caitanya Mahāprabhu!

Antya TEXT 18.3

ei-mate mahāprabhu nīlācale vaise

rātri-dine kṛṣṇa-vicchedārṇave bhāse //CC Antya, 18.3//

SYNONYMS

ei-mate—in this way; mahāprabhu—Śrī Caitanya Mahāprabhu; nīlācale—at Jagannātha Purī; vaise—resides; rātri-dine—night and day; kṛṣṇa-viccheda—of separation from Kṛṣṇa; arṇave—in the ocean; bhāse—floats.

TRANSLATION

While thus living at Jagannātha Purī, Śrī Caitanya Mahāprabhu floated all day and night in an ocean of separation from Kṛṣṇa.

Antya TEXT 18.4

śarat-kālera rātri, saba candrikā-ujjvala

prabhu nija-gaṇa lañā beḍāna rātri-sakala //CC Antya, 18.4//

SYNONYMS

śarat-kālera—of autumn; rātri—night; saba—all; candrikā-ujjvala—brightened by the moonlight; prabhu—Śrī Caitanya Mahāprabhu; nija-gaṇa—His own associates; lañā—taking; beḍāna—walks; rātri-sakala—the whole night.

TRANSLATION

During a night of the autumn season when a full moon brightened everything, Śrī Caitanya Mahāprabhu wandered all night long with His devotees.

Antya TEXT 18.5

udyāne udyāne bhramena kautuka dekhite

rāsa-līlāra gīta-śloka paḍite śunite //CC Antya, 18.5//

SYNONYMS

udyāne udyāne—from garden to garden; bhramena—He walks; kautuka dekhite—seeing the fun; rāsa-līlāra—of the rāsa dance; gīta-śloka—songs and verses; paḍite śunite—reciting and hearing.

TRANSLATION

He walked from garden to garden, seeing the pastimes of Lord Kṛṣṇa and hearing and reciting songs and verses concerning the rāsa-līlā.

Antya TEXT 18.6

prabhu premāveśe kareṇa gāna, nartana

kabhu bhāva-āveśe rāsa-līlānukaraṇa //CC Antya, 18.6//

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; prema-āveśe—in ecstatic love; kareṇa—does; gāna—singing; nartana—dancing; kabhu—sometimes; bhāva-āveśe—in ecstatic emotion; rāsa-līlā—the rāsa-līlā dance; anukaraṇa—imitating.

TRANSLATION

He sang and danced in ecstatic love and sometimes imitated the rāsa dance in emotional ecstasy.

Antya TEXT 18.7

kabhu bhāvonmāde prabhu iti-uti dhāya

bhūme paḍi' kabhu mūrccā, kabhu gaḍi' yāya //CC Antya, 18.7//

SYNONYMS

kabhu—sometimes; bhāva-unmāde—in the madness of ecstatic love; prabhu—Śrī Caitanya Mahāprabhu; iti-uti—here and there; dhāya—runs; bhūme paḍi'—falling on the ground; kabhu mūrccā—sometimes unconscious; kabhu—

sometimes; gaḍi' yāya—rolls on the ground.

TRANSLATION

He sometimes ran here and there in the madness of ecstasy and sometimes fell and rolled on the ground. Sometimes He became completely unconscious.

Antya TEXT 18.8

rāsa-līlāra eka śloka yabe paḍe, śune

pūrvavat tabe artha karena āpane //CC Antya, 18.8//

SYNONYMS

rāsa-līlāra—of the rāsa-līlā; eka—one; śloka—verse; yabe—when; paḍe—recites; śune—hears; pūrvavat—as previously; tabe—then; artha karena—explains; āpane—personally.

TRANSLATION

When He heard Svarūpa Dāmodara recite a verse concerning the rāsa-līlā or He Himself recited one, He would personally explain it, as He had previously done.

Antya TEXT 18.9

ei-mata rāsa-līlāya haya yata śloka

sabāra artha kare, pāya kabhu harṣa-śoka //CC Antya, 18.9//

SYNONYMS

ei-mata—in this way; rāsa-līlāya—in the pastimes of the rāsa-līlā; haya—there are; yata śloka—as many verses; sabāra—of all of them; artha kare—He explains the meaning; pāya—gets; kabhu—sometimes; harṣa-śoka—happiness and lamentation.

TRANSLATION

In this way, He explained the meaning of all the verses concerning the rāsa-līlā. Sometimes He would be very sad and sometimes very happy.

Antya TEXT 18.10

se saba ślokerā artha, se saba 'vikāra'

se saba varṇite grantha haya ati-vistāra //CC Antya, 18.10//

SYNONYMS

se saba—all those; ślokerā—of verses; artha—meanings; se—those; saba—all; vikāra—transformations; se saba—all of them; varṇite—to describe; grantha haya—the book becomes; ati-vistāra—very, very large.

TRANSLATION

To explain fully all those verses and all the transformations that took place in the Lord's body would require a very large volume.

Antya TEXT 18.11

dvādaśa vatsare ye ye līlā kṣaṇe-kṣaṇe

ati-bāhulya-bhaye grantha nā kailuṇ likhane //CC Antya, 18.11//

SYNONYMS

dvādaśa vatsare—in twelve years; ye ye—whatever; līlā—pastimes; kṣaṇe-kṣaṇe—moment after moment; ati-bāhulya—too abundant; bhaye—being afraid of; grantha—book; nā—not; kailuṇ likhane—I have written.

TRANSLATION

So as not to increase the size of this book, I have not written about all the Lord's pastimes, for He performed them every moment of every day for twelve years.

Antya TEXT 18.12

pūrve yei dekhāñāchi dig-daraśana

taiche jāniha 'vikāra' 'pralāpa' varṇana //CC Antya, 18.12//

SYNONYMS

pūrve—previously; yei—as; dekhāñāchi—I have shown; dik-daraśana—only an indication; taiche—similarly; jāniha—you may know; vikāra—transformations; pralāpa—crazy talks; varṇana—description.

TRANSLATION

As I have previously indicated, I am describing the mad speeches and bodily transformations of the Lord only in brief.

Antya TEXT 18.13

sahasra-vadane yabe kahaye 'ananta'

eka-dinera līlāra tabu nāhi pāya anta //CC Antya, 18.13//

SYNONYMS

sahasra-vadane—in thousands of mouths; yabe—when; kahaye—says; ananta—Lord Ananta; eka-dinera—of one day; līlāra—of pastimes; tabu—still; nāhi—does not; pāya—reach; anta—the limit.

TRANSLATION

If Ananta, with His one thousand hoods, tried to describe even one day's pastimes of Śrī Caitanya Mahāprabhu, He would find them impossible to describe fully.

Antya TEXT 18.14

koṭi-yuga paryanta yadi likhaye gaṇeśa

eka-dinera līlāra tabu nāhi pāya śeṣa //CC Antya, 18.14//

SYNONYMS

koṭi-yuga—millions of millenniums; paryanta—to the extent of; yadi—if; likhaye—writes; gaṇeśa—the demigod Gaṇeśa (son of Lord Śiva); eka-dinera—of one day; līlāra—of pastimes; tabu—still; nāhi pāya—can not reach; śeṣa—the limit.

TRANSLATION

If Gaṇeśa, Lord Śiva's son and the expert scribe of the demigods, tried for millions of millenniums to fully describe one day of the Lord's pastimes, he would be unable to find their limit.

Antya TEXT 18.15

bhaktera prema-vikāra dekhi' kṛṣṇera camatkāra!

kṛṣṇa yāra nā pāya anta, kebā chāra āra? //CC Antya, 18.15//

SYNONYMS

bhaktera—of a devotee; prema-vikāra—transformations of ecstatic emotion; dekhi'-seeing; kṛṣṇera—of Lord Kṛṣṇa; camatkāra—wonder; kṛṣṇa—Lord Kṛṣṇa; yāra—of which; nā pāya—cannot get; anta—the limit; kebā—who; chāra—insignificant; āra—others.

TRANSLATION

Even Lord Kṛṣṇa is struck with wonder at seeing the transformations of ecstasy in His devotees. If Kṛṣṇa Himself cannot estimate the limits of such emotions, how could others?

Antya TEXTS 18.16-17

bhakta-premāra yata daśā, ye gati prakāra

yata duḥkha, yata sukha, yateka vikāra

kṛṣṇa tāhā samyak nā pāre jānite

bhakta-bhāva aṅgikare tahā āsvādite //CC Antya, 18.16-17//

SYNONYMS

bhakta-premāra—of the ecstatic emotion of the devotee; yata—all; daśā—conditions; ye—which; gati prakāra—mode of progress; yata—all; duḥkha—unhappiness; yata—all; sukha—happiness; yateka—all; vikāra—transformation; kṛṣṇa—Lord Kṛṣṇa; tāhā—that; samyak—fully; nā pāre jānite—cannot understand; bhakta-bhāva—the mood of a devotee; aṅgikare—He accepts; tāhā—that; āsvādite—to taste.

TRANSLATION

Kṛṣṇa Himself cannot fully understand the conditions, the mode of progress, the happiness and unhappiness, and the moods of ecstatic love of His devotees. He therefore accepts the role of a devotee to taste these emotions fully.

Antya TEXT 18.18

kṛṣṇere nācāya premā, bhaktere nācāya

āpane nācaye,--tine nāce eka-ṭhāñi //CC Antya, 18.18//

SYNONYMS

kṛṣṇere—Kṛṣṇa; nācāya—causes to dance; premā—love of Kṛṣṇa; bhaktere—the devotee; nācāya—causes to dance; āpane—personally; nācaye—dances; tine—all three; nāce—dance; eka-ṭhāñi—in one place.

TRANSLATION

Ecstatic love of Kṛṣṇa makes Kṛṣṇa and His devotees dance, and it also dances personally. In this way, all three dance together in one place.

Antya TEXT 18.19

premāra vikāra varṇite cāhe yei jana

cānda dharite cāhe, yena hañā 'vāmana' //CC Antya, 18.19//

SYNONYMS

premāra—of ecstatic love of Kṛṣṇa; vikāra—transformations; varṇite—to describe; cāhe—wants; yei jana—which person; cānda dharite—to catch the moon; cāhe—he wants; yena—as if; hañā—being; vāmana—a dwarf.

TRANSLATION

One who wants to describe the transformations of ecstatic love of Kṛṣṇa is like a dwarf trying to catch the moon in the sky.

Antya TEXT 18.20

vāyu yaiche sindhu-jalera hare eka 'kaṇa'

kṛṣṇa-prema-kaṇa taiche jīvera sparśana //CC Antya, 18.20//

SYNONYMS

vāyu—the wind; yaiche—as; sindhu-jalera—of the water of the ocean; hare—takes away; eka kaṇa—one particle; kṛṣṇa-prema-kaṇa—one particle of love of Kṛṣṇa; taiche—similarly; jīvera sparśana—a living entity can touch.

TRANSLATION

As the wind can carry away but a drop of the water in the ocean, a living entity

can touch only a particle of the ocean of love of Kṛṣṇa.

Antya TEXT 18.21

kṣaṇe kṣaṇe uṭhe premāra taraṅga ananta

jīva chāra kāhān tāra pāibeka anta? //CC Antya, 18.21//

SYNONYMS

kṣaṇe kṣaṇe—moment after moment; uṭhe—rise; premāra—of love of Kṛṣṇa; taraṅga—waves; ananta—unlimited; jīva—a living entity; chāra—insignificant; kāhān—where; tāra—of that; pāibeka—will get; anta—the limit.

TRANSLATION

Endless waves arise moment after moment in that ocean of love. How could an insignificant living entity estimate their limits?

Antya TEXT 18.22

śrī-kṛṣṇa-caitanya yāhā karena āsvādana

sabe eka jāne tāhā svarūpādi 'gaṇa' //CC Antya, 18.22//

SYNONYMS

śrī-kṛṣṇa-caitanya—Lord Śrī Caitanya Mahāprabhu; yāhā—whatever; karena—does; āsvādana—tasting; sabe—fully; eka—one; jāne—knows; tāhā—that; svarūpa-ādi gaṇa—devotees like Svarūpa Dāmodara Gosvāmī.

TRANSLATION

Only a person on the level of Svarūpa Dāmodara Gosvāmī can fully know what Lord Śrī Caitanya Mahāprabhu tastes in His love for Kṛṣṇa.

Antya TEXT 18.23

jīva hañā kare yei tāhāra varṇana

āpanā śodhite tāra choṇye eka 'kaṇa' //CC Antya, 18.23//

SYNONYMS

jīva hañā—being an ordinary living entity; kare—makes; yei—whoever; tāhāra

—of that; varṇana—description; āpanā—himself; śodhite—to purify; tāra—of that; choṇye—touches; eka kaṇa—one particle.

TRANSLATION

When an ordinary living entity describes the pastimes of Śrī Caitanya Mahāprabhu, he purifies himself by touching one drop of that great ocean.

Antya TEXT 18.24

ei-mata rāsera śloka-sakala-i paḍilā

śeṣe jala-kelira śloka paḍite lāgilā //CC Antya, 18.24//

SYNONYMS

ei-mata—in this way; rāsera—of the rāsa dance; śloka—verses; sakala-i—all; paḍilā—recited; śeṣe—at the end; jala-kelira—of pastimes in the water; śloka—verse; paḍite lāgilā—began to recite.

TRANSLATION

Thus all the verses about the rāsa-līlā dance were recited. Then finally the verse concerning the pastimes in the water was recited.

Antya TEXT 18.25

tābhir yutaḥ śramam apohitum aṅga-saṅga-

ghṛṣṭa-srajaḥ sa kuca-kuṅkuma-rañjitāyāḥ

gandharva-pālibhir anudruta āviśad vāḥ

śrānto gajībhir ibha-rāḍ iva bhinna-setuḥ //CC Antya, 18.25//

SYNONYMS

tābhiḥ—by them (the gopīs); yutaḥ—accompanied; śramam—fatigue; apohitum—to remove; aṅga-saṅga—by touching of the bodies; ghṛṣṭa—crushed; srajaḥ—from the flower garland; saḥ—He; kuca-kuṅkuma—by kuṅkuma on the breasts; rañjitāyāḥ—colored; gandharva-pa—like celestial beings of Gandharvaloka; alibhiḥ—by bees; anudrutaḥ—followed; āviśat—entered; vāḥ—the water; śrāntaḥ—being fatigued; gajībhiḥ—by she-elephants; ibha—of elephants; rāḍ—the king; iva—like; bhinna-setuḥ—beyond the Vedic principles of morality.

TRANSLATION

"As an independent leader among elephants enters the water with its female elephants, Kṛṣṇa, who is transcendental to the Vedic principles of morality, entered the water of the Yamunā with the gopīs. His chest had brushed against their breasts, crushing His flower garland and coloring it with red kuṅkuma powder. Attracted by the fragrance of that garland, humming bumblebees followed Kṛṣṇa like celestial beings of Gandharvaloka. In this way, Lord Kṛṣṇa mitigated the fatigue of the rāsa dance."

PURPORT

This verse is from Śrīmad-Bhāgavatam (10.33.22).

Antya TEXT 18.26

ei-mata mahāprabhu bhramite bhramite

āiṭoṭā haite samudra dekkena ācambite //CC Antya, 18.26//

SYNONYMS

ei-mata—in this way; mahāprabhu—Śrī Caitanya Mahāprabhu; bhramite bhramite—while wandering; āiṭoṭā haite—from the temple of Āiṭoṭā; samudra—the sea; dekkena—sees; ācambite—suddenly.

TRANSLATION

While thus wandering near the temple of Āiṭoṭā, Śrī Caitanya Mahāprabhu suddenly saw the sea.

Antya TEXT 18.27

candra-kāntye uchalita taraṅga ujjava

jhalamala kare,--yena 'yamunāra jala' //CC Antya, 18.27//

SYNONYMS

candra-kāntye—by the shining of the moon; uchalita—swollen high; taraṅga—waves; ujjava—very bright; jhalamala kare—glitter; yena—as if; yamunāra jala—the water of the River Yamunā.

TRANSLATION

Brightened by the shining light of the moon, the high waves of the sea glittered like the waters of the River Yamunā.

Antya TEXT 18.28

yamunāra bhrame prabhu dhāñā calilā

alakṣite yāi' sindhu-jale jhāñpa dilā //CC Antya, 18.28//

SYNONYMS

yamunāra bhrame—by mistaking for the Yamunā; prabhu—Śrī Caitanya Mahāprabhu; dhāñā calilā—began to run very swiftly; alakṣite—without being seen; yāi'-going; sindhu-jale—into the water of the sea; jhāñpa dilā—He jumped.

TRANSLATION

Mistaking the sea for the Yamunā, the Lord ran swiftly and jumped into the water, unseen by the others.

Antya TEXT 18.29

paḍitei haila mūrccā, kichui nā jāne

kabhu ḍubāya, kabhu bhāsāya taraṅgera gaṇe //CC Antya, 18.29//

SYNONYMS

paḍitei—falling down; haila mūrccā—He became unconscious; kichui—anything; nā jāne—did not understand; kabhu—sometimes; ḍubāya—cause to sink; kabhu—sometimes; bhāsāya—float; taraṅgera gaṇe—the waves.

TRANSLATION

Falling into the sea, He lost consciousness and could not understand where He was. Sometimes He sank beneath the waves, and sometimes He floated above them.

Antya TEXT 18.30

taraṅge vahiya phire,--yena śuṣka kāṣṭha

ke bujhite pāre ei caitanyera nāṭa? //CC Antya, 18.30//

SYNONYMS

taraṅge—the waves; vahiyā phire—carry here and there; yena—like; śuṣka kāṣṭha—a piece of dry wood; ke—who; bujhite pāre—can understand; ei—this; caitanyera nāṭa—dramatic performance of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

The waves carried Him here and there like a piece of dry wood. Who can understand this dramatic performance by Śrī Caitanya Mahāprabhu?

Antya TEXT 18.31

koṇārkerā dike prabhure taraṅge lañā yāya

kabhu ḍubāñā rākhe, kabhu bhāsāñā lañā yāya //CC Antya, 18.31//

SYNONYMS

koṇārkerā dike—toward the Koṇārka temple; prabhure—Śrī Caitanya Mahāprabhu; taraṅge—the waves; lañā yāya—take away; kabhu—sometimes; ḍubāñā—causing to sink; rākhe—keep; kabhu—sometimes; bhāsāñā—floating; lañā yāya—take away.

TRANSLATION

Keeping the Lord sometimes submerged and sometimes afloat, the waves carried Him toward the Koṇārka temple.

PURPORT

Koṇārka, generally known as Arka-tīrtha, is a temple of Lord Sūrya, the sun-god. It is situated on the seashore, nineteen miles north of Jagannātha Purī. It was constructed of black stone in the beginning of the thirteenth century of the Śaka Era, and it shows expert craftsmanship and architecture.

Antya TEXT 18.32

yamunāte jala-keli gopī-gaṇa-saṅge

kṛṣṇa kareṇa--mahāprabhu magna sei raṅge //CC Antya, 18.32//

SYNONYMS

yamunāte—in the River Yamunā; jala-keli—pastimes in the water; gopī-gaṇa-saṅge—with the gopīs; kṛṣṇa karena—Kṛṣṇa performs; mahāprabhu—Śrī Caitanya Mahāprabhu; magna—fully merged; sei raṅge—in those pastimes.

TRANSLATION

Lord Kṛṣṇa performed pastimes with the gopīs in the waters of the Yamunā, and Śrī Caitanya Mahāprabhu fully merged in those pastimes.

Antya TEXT 18.33

ihāṇ svarūpādi-gaṇa prabhu nā dekhiyā

'kāhāṇ gelā prabhu?' kahe camakita hañā //CC Antya, 18.33//

SYNONYMS

ihāṇ—here; svarūpa-ādi-gaṇa—the devotees headed by Svarūpa Dāmodara; prabhu—Śrī Caitanya Mahāprabhu; nā dekhiyā—not seeing; kāhāṇ—where; gelā—has gone; prabhu—Śrī Caitanya Mahāprabhu; kahe—say; camakita hañā—being astonished.

TRANSLATION

Meanwhile, all the devotees, headed by Svarūpa Dāmodara, lost sight of Śrī Caitanya Mahāprabhu. Astonished, they began searching for Him, asking, "Where has the Lord gone?"

Antya TEXT 18.34

mano-vege gelā prabhu, dekhite nārīlā

prabhure nā dekhiyā saṁśaya karite lāgilā //CC Antya, 18.34//

SYNONYMS

manaḥ-vege—at the speed of mind; gelā—went; prabhu—Śrī Caitanya Mahāprabhu; dekhite nārīlā—no one could see; prabhure—the Lord; nā dekhiyā—not seeing; saṁśaya—doubts; karite lāgilā—began to feel.

TRANSLATION

Śrī Caitanya Mahāprabhu had run off at the speed of mind. No one could see Him. Thus everyone was puzzled as to His whereabouts.

Antya TEXT 18.35

'jagannātha dekhite kibā devālaye gelā?

anya udyāne kibā unmāde paḍilā? //CC Antya, 18.35//

SYNONYMS

jagannātha—Lord Jagannātha; dekhite—to see; kibā—whether; devālaye—to the temple; gelā—went; anya—other; udyāne—in a garden; kibā—or; unmāde—in madness; paḍilā—fell down.

TRANSLATION

"Has the Lord gone to the temple of Jagannātha, or has He fallen down in madness in some garden?

Antya TEXT 18.36

guṇḍicā-mandire gelā, kibā narendrere?

caṭaka-parvate gelā, kibā koṇārkere?' //CC Antya, 18.36//

SYNONYMS

guṇḍicā-mandire—to the Guṇḍicā temple; gelā—has gone; kibā—or; narendrere—to the Narendra Lake; caṭaka-parvate—to Caṭaka-parvata; gelā—has gone; kibā—or; koṇārkere—to the Koṇārka temple.

TRANSLATION

"Perhaps He went to the Guṇḍicā temple, or to Lake Narendra, or to the Caṭaka-parvata. Maybe He went to the temple at Koṇārka."

Antya TEXT 18.37

eta bali' sabe phire prabhure cāhiyā

samudrera tīre āilā kata jana lañā //CC Antya, 18.37//

SYNONYMS

eta bali'-saying this; sabe—all of them; phire—wander; prabhure cāhiyā—looking for Śrī Caitanya Mahāprabhu; samudrera tīre—on the seashore; āilā—arrived; kata—many; jana—people; lañā—accompanied by.

TRANSLATION

Talking like this, the devotees wandered here and there looking for the Lord. Finally they came to the shore, accompanied by many others.

Antya TEXT 18.38

cāhiye beḍāite aiche rātri-śeṣa haila

'antardhāna ha-ilā prabhu',--niścaya karila //CC Antya, 18.38//

SYNONYMS

cāhiye—looking; beḍāite—wandering; aiche—in this way; rātri-śeṣa haila—the night ended; antardhāna ha-ilā—has disappeared; prabhu—the Lord; niścaya karila—they decided.

TRANSLATION

While they were searching for the Lord, the night ended, and thus they all decided, "Lord Śrī Caitanya Mahāprabhu has now disappeared."

Antya TEXT 18.39

prabhura vicchede kāra dehe nāhi prāṇa

aniṣṭā-śaṅkā vinā kāra mane nāhi āna //CC Antya, 18.39//

SYNONYMS

prabhura—from the Lord; vicchede—due to separation; kāra—of all of them; dehe—in the body; nāhi prāṇa—there was practically no life; aniṣṭā-śaṅkā—doubts of some mishap; vinā—besides; kāra—of all of them; mane—in the mind; nāhi āna—there is nothing else.

TRANSLATION

In separation from the Lord, everyone felt as though he had lost his very life. They concluded that there must have been some mishap. They could not think of anything else.

Antya TEXT 18.40

"aniṣṭa-śaṅkāni bandhu-hṛdayāni bhavanti hi" //CC Antya, 18.40//

SYNONYMS

aniṣṭa—of some mishap; śaṅkīni—possessing doubts; bandhu—of friends or relatives; hṛdayāni—hearts; bhavanti—become; hi—certainly.

TRANSLATION

"A relative or intimate friend is always fearful of some injury to his beloved."

PURPORT

This is a quotation from the Abhijñāna-śakuntala-nāṭaka.

Antya TEXT 18.41

samudrera tīre āsi' yukati karilā

cirāyu-parvata-dike kata-jana gelā //CC Antya, 18.41//

SYNONYMS

samudrera tīre—on the seashore; āsi'-coming; yukati karilā—they consulted among themselves; cirāyu-parvata—of Caṭaka-parvata; dike—in the direction; kata-jana—some of them; gelā—went.

TRANSLATION

When they arrived at the seashore, they conferred among themselves. Then some of them sought out Śrī Caitanya Mahāprabhu at Caṭaka-parvata.

Antya TEXT 18.42

pūrva-diśāya cale svarūpa lañā kata jana

sindhu-tīre-nīre karena prabhura anveṣaṇa //CC Antya, 18.42//

SYNONYMS

pūrva-diśāya—in the eastern direction; cale—goes; svarūpa—Svarūpa Dāmodara Gosvāmī; lañā—taking; kata jana—some persons; sindhu-tīre—on the seashore; nīre—in the water; karena—does; prabhura—of Śrī Caitanya Mahāprabhu; anveṣaṇa—searching.

TRANSLATION

Svarūpa Dāmodara proceeded east with others, looking for the Lord on the beach or in the water.

Antya TEXT 18.43

viṣāde vihvala sabe, nāhika 'cetana'

tabu preme bule kari' prabhura anveṣaṇa //CC Antya, 18.43//

SYNONYMS

viṣāde—in great moroseness; vihvala—overwhelmed; sabe—in everyone; nāhika—there was not; cetana—consciousness; tabu—still; preme—in love; bule—wander; kari'-doing; prabhura—Śrī Caitanya Mahāprabhu; anveṣaṇa—searching for.

TRANSLATION

Everyone was overwhelmed with moroseness and almost unconscious, but out of ecstatic love they continued to wander here and there, searching for the Lord.

Antya TEXT 18.44

dekkena--eka jāliyā āise kāndhe jāla kari'

hāse, kānde, nāce, gāya, bale 'hari' 'hari' //CC Antya, 18.44//

SYNONYMS

dekkena—they see; eka jāliyā—one fisherman; āise—comes; kāndhe—on the shoulder; jāla kari'-carrying a net; hāse—laughs; kānde—cries; nāce—dances; gāya—sings; bale—says; hari hari—Hari, Hari.

TRANSLATION

Passing along the beach, they saw a fisherman approaching with his net over his shoulder. Laughing, crying, dancing and singing, he kept repeating the holy name "Hari, Hari."

Antya TEXT 18.45

jāliyāra ceṣṭā dekhi' sabāra camatkāra

svarūpa-gosaṇi tāre puchena samācāra //CC Antya, 18.45//

SYNONYMS

jāliyāra—of the fisherman; ceṣṭā—activity; dekhi'-seeing; sabāra—of everyone; camatkāra—astonishment; svarūpa-gosāñi—Svarūpa Dāmodara Gosāñi; tāre—unto him; puchena—inquires; samācāra—news.

TRANSLATION

Seeing the activities of the fisherman, everyone was astonished. Svarūpa Dāmodara Gosvāmī, therefore, asked him for information.

Antya TEXT 18.46

"kaha, jāliyā, ei dike dekhilā eka-jana?

tomāra ei daśā kene,--kahata' kāraṇa?" //CC Antya, 18.46//

SYNONYMS

kaha—please say; jāliyā—O fisherman; ei dike—in this direction; dekhilā—did you see; eka-jana—someone; tomāra—your; ei—this; daśā—condition; kene—why; kahata'-kindly speak; kāraṇa—the cause.

TRANSLATION

"My dear fisherman," he said, "why are you behaving like this? Have you seen someone hereabouts? What is the cause of your behavior? Please tell us."

Antya TEXT 18.47

jāliyā kahe,--"ihāñ eka manuṣya nā dekhila

jāla vāhite eka mṛtaka mora jāle āila //CC Antya, 18.47//

SYNONYMS

jāliyā kahe—the fisherman said; ihāñ—here; eka—one; manuṣya—man; nā dekhila—I did not see; jāla vāhite—while I was working with the net; eka—one; mṛtaka—dead body; mora jāle—in my net; āila—came.

TRANSLATION

The fisherman replied, "I have not seen a single person here, but while casting my net in the water, I captured a dead body.

Antya TEXT 18.48

baḍa matsya bali' āmi uṭhāiluṇ yatane

mṛtaka dekhite mora bhaya haila mane //CC Antya, 18.48//

SYNONYMS

baḍa—great; matsya—fish; bali'-thinking to be; āmi—I; uṭhāiluṇ—lifted; yatane—
—with care; mṛtaka—the dead body; dekhite—seeing; mora—my; bhaya-fear;
haila—there was; mane—in the mind.

TRANSLATION

"I lifted it with great care, thinking it a big fish, but as soon as I saw that it was a
corpse, great fear arose in my mind.

Antya TEXT 18.49

jāla khasāite tāra aṅga-sparśa ha-ila

sparśa-mātre sei bhūta hṛdaye paśila //CC Antya, 18.49//

SYNONYMS

jāla—the net; khasāite—releasing; tāra—his; aṅga-sparśa—touch of the body;
ha-ila—there was; sparśa-mātre—as soon as I touched it; sei—that; bhūta—
ghost; hṛdaye—in my heart; paśila—entered.

TRANSLATION

"As I tried to release the net, I touched the body, and as soon as I touched it, a
ghost entered my heart.

Antya TEXT 18.50

bhaye kampa haila, mora netre vahe jala

gadgada vāṇī, roma uṭhila sakala //CC Antya, 18.50//

SYNONYMS

bhaye—out of fear; kampa—shivering; haila—there was; mora—my; netre—in
the eyes; vahe—flow; jala—tears; gadgada—faltering; vāṇī—voice; roma—
body hair; uṭhila—stood up; sakala—all.

TRANSLATION

"I shivered in fear and shed tears. My voice faltered, and all the hairs on my body stood up.

Antya TEXT 18.51

kibā brahma-daitya, kibā bhūta, kahane nā yāya

darśana-mātre manuṣyera paīse sei kāya //CC Antya, 18.51//

SYNONYMS

kibā—whether; brahma-daitya—a brāhmaṇa ghost; kibā—or; bhūta—an ordinary ghost; kahane nā yāya—I cannot say; darśana-mātre—as soon as one sees; manuṣyera—of a man; paīse—enters; sei kāya—that body.

TRANSLATION

"I do not know whether it was the ghost of a dead brāhmaṇa or an ordinary man, but as soon as one looks upon it, it enters his body.

Antya TEXT 18.52

śārīra dīghala tāra--hāta pāñca-sāta

ekeka-hasta-pada tāra, tina tina hāta //CC Antya, 18.52//

SYNONYMS

śārīra—body; dīghala—long; tāra—his; hāta—cubits (one cubit approximately equals a foot and a half); pāñca-sāta—five to seven; ekeka—each and every; hasta-pada—arm and leg; tāra—of that; tina—three; tina—three; hāta—cubits.

TRANSLATION

"The body of this ghost is very long, five to seven cubits. Each of its arms and legs is as much as three cubits long.

Antya TEXT 18.53

asthi-sandhi chuṭile carma kare naḍa-baḍe

tāhā dekhi' prāṇa kā'ra nāhi rahe dhāḍe //CC Antya, 18.53//

SYNONYMS

asthi-sandhi—the joints of the bones; chuṭile—being separated; carma—the skin; kare—does; naḍa-baḍe—hanging; tāhā—that; dekhi'-seeing; prāṇa—life; kā'ra—whose; nāhi—does not; rahe—remain; dhaḍe—in the body.

TRANSLATION

"Its joints are all separated beneath the skin, which is completely slack. No one could see it and remain alive in his body.

Antya TEXT 18.54

maḍā-rūpa dhari' rahe uttāna-nayana

kabhu goṇ-goṇ kare, kabhu rahe acetana //CC Antya, 18.54//

SYNONYMS

maḍā—of a dead body; rūpa—the form; dhari'-accepting; rahe—remains; uttāna-nayana—with open eyes; kabhu—sometimes; goṇ-goṇ—the sound goṇ-goṇ; kare—makes; kabhu—sometimes; rahe—remains; acetana—unconscious.

TRANSLATION

"That ghost has taken the form of a corpse, but he keeps his eyes open. Sometimes he utters the sounds 'goṇ-goṇ,' and sometimes he remains unconscious.

Antya TEXT 18.55

sākṣāt dekhechoṇ,--more pāila sei bhūta

mui maile mora kaiche jīve strī-put //CC Antya, 18.55//

SYNONYMS

sākṣāt—directly; dekhechoṇ—I have seen; more—me; pāila—has entered; sei—that; bhūta—ghost; mui maile—if I die; mora—my; kaiche—how; jīve—will live; strī-put—wife and children.

TRANSLATION

"I have seen that ghost directly, and he is haunting me. But if I die, who will take

care of my wife and children?

Antya TEXT 18.56

sei ta' bhūtera kathā kahana nā yāya

ojhā-ṭhāñi yāichoṇ,--yadi se bhūta chāḍāya //CC Antya, 18.56//

SYNONYMS

sei—that; ta'-certainly; bhūtera—of the ghost; kathā—topics; kahana—to speak; nā yāya—is not possible; ojhā-ṭhāñi—to the exorcist; yāichoṇ—I am going; yadi—if; se—that; bhūta—the ghost; chāḍāya—he can cause to leave.

TRANSLATION

"The ghost is certainly very difficult to talk about, but I am going to find an exorcist and ask him if he can release me from it.

Antya TEXT 18.57

ekā rātrye buli' matsya māriye nirjane

bhūta-preta āmāra nā lāge 'nṛsimha'-smaraṇe //CC Antya, 18.57//

SYNONYMS

ekā—alone; rātrye—at night; buli'-wandering; matsya—fish; māriye—I kill; nirjane—in solitary places; bhūta-preta—ghosts; āmāra—me; nā lāge—cannot touch; nṛsimha-smaraṇe—by remembering Nṛsimha.

TRANSLATION

"I wander alone at night killing fish in solitary places, but because I remember the hymn to Lord Nṛsimha, ghosts do not touch me.

Antya TEXT 18.58

ei bhūta nṛsimha-nāme cāpaye dviguṇe

tāhāra ākāra dekhite bhaya lāge mane //CC Antya, 18.58//

SYNONYMS

ei bhūta—this ghost; nṛsimha-nāme—by the holy name of Lord Nṛsimha; cāpaye

—comes over me; dvi-guṇe—with doubled strength; tāhāra—his; ākāra—form; dekhite—seeing; bhaya—fear; lāge mane—arises in the mind.

TRANSLATION

"This ghost, however, overcomes me with redoubled strength when I chant the Nṛsiṃha mantra. When I even see the form of this ghost, great fear arises in my mind.

Antya TEXT 18.59

othā nā yāiha, āmi niṣedhi tomāre

tāhāñ gele sei bhūta lāgibe sabāre" //CC Antya, 18.59//

SYNONYMS

othā—there; nā yāiha—do not go; āmi—I; niṣedhi—forbid; tomāre—you; tāhāñ—there; gele—if you go; sei bhūta—that ghost; lāgibe—will catch; sabāre—all of you.

TRANSLATION

"Do not go near there. I forbid you. If you go, that ghost will catch you all."

Antya TEXT 18.60

eta śuni' svarūpa-gosāñi saba tattva jāni'

jāliyāre kichu kaya sumadhura vāñī //CC Antya, 18.60//

SYNONYMS

eta śuni'-hearing this; svarūpa-gosāñi—Svarūpa Dāmodara Gosvāmī; saba—all; tattva—truth; jāni'-understanding; jāliyāre—unto the fisherman; kichu—some; kaya—said; su-madhura—sweet; vāñī—words.

TRANSLATION

Hearing this, Svarūpa Dāmodara could understand the full truth of the matter. He spoke sweetly to the fisherman.

Antya TEXT 18.61

'āmi--baḍa ojhā jāni bhūta chāḍāite'

mantra paḍi' śrī-hasta dilā tāhāra māthāte //CC Antya, 18.61//

SYNONYMS

āmi—I; baḍa—big; ojhā—exorcist; jāni—I know; bhūta—ghost; chāḍāite—how to exorcise; mantra paḍi'-chanting hymns; śrī-hasta—his hand; dilā—placed; tāhāra māthāte—on his head.

TRANSLATION

"I am a famous exorcist," he said, "and I know how to rid you of this ghost." He then chanted some mantras and placed his hand on the top of the fisherman's head.

Antya TEXT 18.62

tina cāpaḍa māri' kahe,--'bhūta palāila

bhaya nā pāiha'--bali' susthira karila //CC Antya, 18.62//

SYNONYMS

tina cāpaḍa māri'-slapping three times; kahe—says; bhūta—the ghost; palāila—has gone away; bhaya nā pāiha—do not be afraid; bali'-saying; su-sthira karila—pacified him.

TRANSLATION

He slapped the fisherman three times and said, "Now the ghost has gone away. Do not be afraid." By saying this, he pacified the fisherman.

Antya TEXT 18.63

eke prema, āre bhaya,--dvi-guṇa asthira

bhaya-aṁśa gela,--se haila kichu dhīra //CC Antya, 18.63//

SYNONYMS

eke—on one hand; prema—ecstatic love; āre—on the other hand; bhaya—fear; dvi-guṇa—doubly; asthira—agitated; bhaya-aṁśa—the fear part; gela—disappeared; se—he; haila—became; kichu—somewhat; dhīra—sober.

TRANSLATION

The fisherman was affected by ecstatic love, but he was also fearful. He had thus become doubly agitated. Now that his fear had subsided, however, he had become somewhat normal.

Antya TEXT 18.64

svarūpa kahe,--"yāñre tumi kara 'bhūta'-jñāna

bhūta nahe--teñho kṛṣṇa-caitanya bhagavān //CC Antya, 18.64//

SYNONYMS

svarūpa kahe—Svarūpa Dāmodara Gosvāmī said; yāñre—the person whom; tumi—you; kara bhūta-jñāna—consider a ghost; bhūta nahe—is not a ghost; teñho—He; kṛṣṇa-caitanya—Lord Śrī Caitanya Mahāprabhu; bhagavān—the Supreme Personality of Godhead.

TRANSLATION

Svarūpa Dāmodara said to the fisherman, "My dear sir, the person whom you are thinking a ghost is not actually a ghost but the Supreme Personality of Godhead, Śrī Kṛṣṇa Caitanya Mahāprabhu.

Antya TEXT 18.65

premāveśe paḍilā teñho samudrera jale

tāñre tumi uṭhāilā āpanāra jāle //CC Antya, 18.65//

SYNONYMS

prema-āveśe—out of ecstatic emotion; paḍilā—fell down; teñho—He; samudrera jale—in the water of the sea; tāñre—Him; tumi—you; uṭhāilā—brought out; āpanāra jāle—in your net.

TRANSLATION

"Because of ecstatic love, the Lord fell into the sea, and you have caught Him in your net and rescued Him.

Antya TEXT 18.66

tāñra sparśe ha-ila tomāra kṛṣṇa-premodaya

bhūta-preta-jñāne tomāra haila mahā-bhaya //CC Antya, 18.66//

SYNONYMS

tāñra sparśe—by His touch; ha-ila—there was; tomāra—your; kṛṣṇa-prema-udaya—awakening of ecstatic love for Kṛṣṇa; bhūta-preta-jñāne—by thinking to be a ghost; tomāra—your; haila—there was; mahā-bhaya—great fear.

TRANSLATION

"Simply touching Him has awakened your dormant love of Kṛṣṇa, but because you thought Him a ghost, you were very much afraid of Him.

Antya TEXT 18.67

ebe bhaya gela, tomāra mana haila sthire

kāhāñ tāñre uṭhāñācha, dekhāha āmāre" //CC Antya, 18.67//

SYNONYMS

ebe—now; bhaya—fear; gela—has gone; tomāra—your; mana—mind; haila—has become; sthire—pacified; kāhāñ—where; tāñre—Him; uṭhāñācha—have you lifted; dekhāha—please show; āmāre—me.

TRANSLATION

"Now that your fear has gone and your mind is peaceful, please show me where He is."

Antya TEXT 18.68

jāliyā kahe,--"prabhure dekhyāchoñ bāra-bāra

teñho nahena, ei ati-vikṛta ākāra" //CC Antya, 18.68//

SYNONYMS

jāliyā kahe—the fisherman said; prabhure—Lord Śrī Caitanya Mahāprabhu; dekhyāchoñ—I have seen; bāra-bāra—many times; teñho—He; nahena—it is not; ei—this; ati-vikṛta—very deformed; ākāra—body.

TRANSLATION

The fisherman replied, "I have seen the Lord many times, but this is not He. This body is very deformed."

Antya TEXT 18.69

svarūpa kahe,--"tānra haya premera vikāra
asthi-sandhi chāḍe, haya ati dīrghākāra" //CC Antya, 18.69//

SYNONYMS

svarūpa kahe—Svarūpa Dāmodara said; tānra—of Him; haya—there are; premera—of love of Godhead; vikāra—transformations of the body; asthi-sandhi—the joints of the bones; chāḍe—become separated; haya—there is; ati—very; dīrgha-ākāra—elongated body.

TRANSLATION

Svarūpa Dāmodara said, "The Lord's body becomes transformed in His love for God. Sometimes the joints of His bones separate, and His body becomes very elongated."

Antya TEXT 18.70

śuni, sei jāliyā ānandita ha-ila
sabā lañā gela, mahāprabhure dekhāila //CC Antya, 18.70//

SYNONYMS

śuni'-hearing; sei—that; jāliyā—fisherman; ānandita ha-ila—became very happy; sabā lañā—taking everyone; gela—went; mahāprabhure—Śrī Caitanya Mahāprabhu; dekhāila—showed.

TRANSLATION

Hearing this, the fisherman was very happy. He brought all the devotees with him and showed them the body of Śrī Caitanya Mahāprabhu.

Antya TEXT 18.71

bhūmite paḍi' āche prabhu dīrgha saba kāya
jale śveta-tanu, vālu lāgiyāche gāya //CC Antya, 18.71//

SYNONYMS

bhūmite—on the ground; paḍi'-lying; āche—was; prabhu—Śrī Caitanya Mahāprabhu; dīrgha—elongated; saba kāya—the whole body; jale—by the water; śveta-tanu—white body; vālu—sand; lāgiyāche gāya—was smeared over the body.

TRANSLATION

The Lord was lying on the ground, His body elongated and bleached white by the water. He was covered from head to foot with sand.

Antya TEXT 18.72

ati-dīrgha śithila tanu-carma naṭkāya

dūra patha uṭhāñā ghare ānāna nā yāya //CC Antya, 18.72//

SYNONYMS

ati-dīrgha—very elongated; śithila—slackened; tanu—body; carma—skin; naṭkāya—hanging; dūra patha—long distance; uṭhāñā—lifting; ghare—home; ānāna—bringing; nā yāya—was not possible.

TRANSLATION

The Lord's body was stretched, and His skin was slack and hanging loose. To lift Him and take Him the long distance home would have been impossible.

Antya TEXT 18.73

ārdra kaupīna dūra kari' śuṣka parāñā

bahirvāse śoyāilā vālukā chāḍāñā //CC Antya, 18.73//

SYNONYMS

ārdra—wet; kaupīna—underwear; dūra kari'-removing; śuṣka—dry; parāñā—putting on; bahirvāse—on a covering cloth; śoyāilā—put down; vālukā—sand; chāḍāñā—removing.

TRANSLATION

The devotees removed His wet undergarment and replaced it with a dry one.

Then, laying the Lord on an outer cloth, they cleaned the sand from His body.

Antya TEXT 18.74

sabe meli' ucca kari' karena saṅkīrtane

ucca kari' kṛṣṇa-nāma kahena prabhura kāṇe //CC Antya, 18.74//

SYNONYMS

sabe meli'-all together; ucca kari'-very loudly; karena—performed; saṅkīrtane—chanting of the holy name; ucca kari'-loudly; kṛṣṇa-nāma—the holy name of Kṛṣṇa; kahena—said; prabhura kāṇe—in the ear of Śrī Caitanya Mahāprabhu.

TRANSLATION

They all performed saṅkīrtana, loudly chanting the holy name of Kṛṣṇa into the Lord's ear.

Antya TEXT 18.75

kata-kṣaṇe prabhura kāṇe śabda paraśila

huṅkāra kariyā prabhu tabahi uṭhila //CC Antya, 18.75//

SYNONYMS

kata-kṣaṇe—after some time; prabhura—of Śrī Caitanya Mahāprabhu; kāṇe—within the ear; śabda—the sound; paraśila—entered; huṅkāra kariyā—making a loud sound; prabhu—Śrī Caitanya Mahāprabhu; tabahi—immediately; uṭhila—got up.

TRANSLATION

After some time, the sound of the holy name entered the ear of the Lord, who immediately got up, making a great noise.

Antya TEXT 18.76

uṭhitei asthi saba lāgila nija-sthāne

'ardha-bāhye' iti-uti karena daraśane //CC Antya, 18.76//

SYNONYMS

uṭṭhitei—as soon as He got up; asthi—bones; saba—all; lāgila—contracted; nija-sthāne—in their own places; ardha-bāhye—in half-external consciousness; iti-uti—here and there; karena daraśane—looks.

TRANSLATION

As soon as He got up, His bones assumed their proper places. With half-external consciousness, the Lord looked here and there.

Antya TEXT 18.77

tina-daśāya mahāprabhu rahena sarva-kāla

'antar-daśā', 'bāhya-daśā', 'ardha-bāhya' āra //CC Antya, 18.77//

SYNONYMS

tina-daśāya—in three conditions; mahāprabhu—Śrī Caitanya Mahāprabhu; rahena—remains; sarva-kāla—at all times; antaḥ-daśā—internal condition; bāhya-daśā—external condition; ardha-bāhya—half-external consciousness; āra—and.

TRANSLATION

The Lord remains in one of three different states of consciousness at all times: internal, external, and half-external.

Antya TEXT 18.78

antar-daśāra kichu ghora, kichu bāhya-jñāna

sei daśā kahe bhakta 'ardha-bāhya'-nāma //CC Antya, 18.78//

SYNONYMS

antaḥ-daśāra—of the internal condition; kichu—some; ghora—deep state; kichu—some; bāhya-jñāna—external consciousness; sei daśā—that condition; kahe—say; bhakta—devotees; ardha-bāhya—half-external consciousness; nāma—name.

TRANSLATION

When the Lord is deeply absorbed in internal consciousness but He nevertheless exhibits some external consciousness, devotees call His condition ardha-bāhya,

or half-external consciousness.

Antya TEXT 18.79

'ardha-bāhye' kahena prabhu pralāpa-vacane

ākāśe kahena prabhu, śunena bhakta-gaṇe //CC Antya, 18.79//

SYNONYMS

ardha-bāhye—in half-external consciousness; kahena—says; prabhu—Śrī Caitanya Mahāprabhu; pralāpa-vacane—crazy words; ākāśe—to the sky; kahena—speaks; prabhu—Śrī Caitanya Mahāprabhu; śunena—hear; bhakta-gaṇe—the devotees.

TRANSLATION

In this half-external consciousness, Śrī Caitanya Mahāprabhu talked like a madman. The devotees could distinctly hear Him speaking to the sky.

Antya TEXT 18.80

"kālindī dekhiyā āmi gelāṇa vṛndāvana

dekhi,--jala-krīḍā karena vrajendra-nandana //CC Antya, 18.80//

SYNONYMS

kālindī—River Yamunā; dekhiyā—seeing; āmi—I; gelāṇa—went; vṛndāvana—to Vṛndāvana; dekhi—I see; jala-krīḍā—pastimes in the water; karena—performs; vrajendra-nandana—Kṛṣṇa, the son of Nanda Mahārāja.

TRANSLATION

"Seeing the River Yamunā," He said, "I went to Vṛndāvana. There I saw the son of Nanda Mahārāja performing His sporting pastimes in the water.

Antya TEXT 18.81

rādhikādi gopī-gaṇa-saṅge ekaṭra meli'

yamunāra jale mahā-raṅge karena keli //CC Antya, 18.81//

SYNONYMS

rādhikā-ādi—headed by Śrīmatī Rādhārāṇī; gopī-gaṇa-saṅge—with the gopīs; ekaṭra meli'-meeting together; yamunāra—of the River Yamunā; jale—in the water; mahā-raṅge—in a great sporting attitude; kareṇa keli—performs pastimes.

TRANSLATION

"Lord Kṛṣṇa was in the water of the Yamunā in the company of the gopīs, headed by Śrīmatī Rādhārāṇī. They were performing pastimes in a great sporting manner.

Antya TEXT 18.82

tīre rahi' dekhi āmi sakhī-gaṇa-saṅge

eka-sakhī sakhī-gaṇe dekhāya sei raṅge //CC Antya, 18.82//

SYNONYMS

tīre—on the bank; rahi'-standing; dekhi—see; āmi—I; sakhī-gaṇa-saṅge—with the gopīs; eka-sakhī—one gopī; sakhī-gaṇe—to other gopīs; dekhāya—shows; sei raṅge—that pastime.

TRANSLATION

"I saw this pastime as I stood on the bank of the Yamunā in the company of the gopīs. One gopī was showing some other gopīs the pastimes of Rādhā and Kṛṣṇa in the water.

Antya TEXT 18.83

paṭṭa-vastra, alaṅkāre, samarpiyā sakhī-kare,

sūkṣma-śukla-vastra-paridhāna

kṛṣṇa laṅkā kāntā-gaṇa, kailā jalāvagāhana,

jala-keli racilā suṭhāma //CC Antya, 18.83//

SYNONYMS

paṭṭa-vastra—silk garments; alaṅkāre—ornaments; samarpiyā—entrusting; sakhī-kare—in the hands of their gopī friends; sūkṣma—very fine; śukla-vastra—white cloth; paridhāna—putting on; kṛṣṇa—Lord Kṛṣṇa; laṅkā—taking; kāntā-

gaṇa—the beloved gopīs; kailā—performed; jala-avagāhana—bathing in the water; jala-keli—pastimes in the water; racilā—planned; su-ṭhāma—very nice.

TRANSLATION

"All the gopīs entrusted their silken garments and ornaments to the care of their friends and then put on fine white cloth. Taking His beloved gopīs with Him, Lord Kṛṣṇa bathed and performed very nice pastimes in the water of the Yamunā.

Antya TEXT 18.84

sakhi he, dekha kṛṣṇera jala-keli-raṅge
kṛṣṇa matta kari-vara, cañcala kara-puṣkara,
gopī-gaṇa kariṇīra saṅge //CC Antya, 18.84//

SYNONYMS

sakhi he—O my dear friends; dekha—just see; kṛṣṇera—of Lord Kṛṣṇa; jala-keli—of the pastimes in the water; raṅge—the sporting mood; kṛṣṇa—Lord Kṛṣṇa; matta—maddened; kari-vara—chief elephant; cañcala—restless; kara-puṣkara—lotus palms; gopī-gaṇa—the gopīs; kariṇīra—of the she-elephants; saṅge—in the company.

TRANSLATION

"My dear friends, just see Lord Kṛṣṇa's sporting pastimes in the water. Kṛṣṇa's restless palms resemble lotus flowers. He is just like a chief of mad elephants, and the gopīs who accompany Him are like she-elephants.

Antya TEXT 18.85

ārambhilā jala-keli, anyo 'nye jala phelāpheli,
huḍāhuḍi, varṣe jala-dhāra
sabe jaya-parājaya, nāhi kichu niścaya,
jala-yuddha bāḍila apāra //CC Antya, 18.85//

SYNONYMS

ārambhilā—began; jala-keli—pastimes in the water; anyo 'nye—at one another; jala—water; phelāpheli—throwing back and forth; huḍāhuḍi—tumultuous activities; varṣe—in rains; jala-dhāra—showers of water; sabe—all of them; jaya-parājaya—victory and defeat; nāhi—not; kichu—any; niścaya—certainty; jala-yuddha—the fight in the water; bāḍila—increased; apāra—unlimitedly.

TRANSLATION

"The sporting pastimes in the water began, and everyone started splashing water back and forth. In the tumultuous showers of water, no one could be certain which party was winning and which was losing. This sporting water fight increased unlimitedly.

Antya TEXT 18.86

varṣe sthira taḍid-gaṇa, siñce śyāma nava-ghana,
ghana varṣe taḍit-upare
sakhī-gaṇera nayana, tṛṣita cātaka-gaṇa,
sei amṛta sukhe pāna kare //CC Antya, 18.86//

SYNONYMS

varṣe—in that shower; sthira—fixed; taḍit-gaṇa—streaks of lightning; siñce—sprinkle; śyāma—blackish; nava-ghana—new cloud; ghana—the cloud; varṣe—rains; taḍit-upare—upon the streaks of lightning; sakhī-gaṇera—of the gopīs; nayana—the eyes; tṛṣita—thirsty; cātaka-gaṇa—cātaka birds; sei amṛta—that nectar; sukhe—in happiness; pāna kare—drink.

TRANSLATION

"The gopīs were like steady streaks of lightning, and Kṛṣṇa resembled a blackish cloud. The lightning began sprinkling water upon the cloud, and the cloud upon the lightning. Like thirsty cātaka birds, the eyes of the gopīs joyously drank the nectarean water from the cloud.

Antya TEXT 18.87

prathame yuddha jalājali', tabe yuddha 'karākari',
tāra pāche yuddha 'mukhāmukhi'

tabe yuddha 'hṛdāhṛdi', tabe haila 'radāradi',

tabe haila yuddha 'nakhānakhi' //CC Antya, 18.87//

SYNONYMS

prathame—in the beginning; yuddha—the fight; jalājali—throwing water upon one another; tabe—thereafter; yuddha—the fight; karākari—hand to hand; tāra pāche—after that; yuddha—the fight; mukhāmukhi—face to face; tabe—thereafter; yuddha—the fight; hṛdāhṛdi—chest to chest; tabe—thereafter; haila—was; radāradi—teeth to teeth; tabe—thereafter; haila—there was; yuddha—the fight; nakhānakhi—nail to nail.

TRANSLATION

"As the fight began, they splashed water on one another. Then they fought hand to hand, then face to face, then chest to chest, teeth to teeth and finally nail to nail.

Antya TEXT 18.88

sahasra-kare jala seke, sahasra netre gopī dekhe,

sahasra-pade nikaṭa gamane

sahasra-mukha-cumbane, sahasra-vapu-saṅgame,

gopī-narma śune sahasra-kāṇe //CC Antya, 18.88//

SYNONYMS

sahasra—thousands; kare—with hands; jala—water; seke—throw; sahasra—thousands; netre—with eyes; gopī—the gopīs; dekhe—see; sahasra—thousands; pade—with legs; nikaṭa—near; gamane—in going; sahasra—thousands; mukha—faces; cumbane—kissing; sahasra—thousands; vapu—bodies; saṅgame—in embracing; gopī—the gopīs; narma—joking; śune—hear; sahasra—thousands; kāṇe—in ears.

TRANSLATION

"Thousands of hands splashed water, and the gopīs saw Kṛṣṇa with thousands of eyes. With thousands of legs they came near Him and kissed Him with thousands of faces. Thousands of bodies embraced Him. The gopīs heard His joking words

with thousands of ears.

Antya TEXT 18.89

kṛṣṇa rādhā lañā bale, gelā kaṇṭha-daghna jale,
chāḍilā tāhān, yāhān agādha pānī
teṇho kṛṣṇa-kaṇṭha dhari', bhāse jalera upari,
gajotkhāte yaiche kamalinī //CC Antya, 18.89//

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; rādhā—Śrīmatī Rādhārāṇī; lañā—taking; bale—forcibly; gelā—went; kaṇṭha-daghna—up to the neck; jale—in water; chāḍilā—let go; tāhān—there; yāhān—where; agādha—very deep; pānī—water; teṇho—She; kṛṣṇa-kaṇṭha—the neck of Kṛṣṇa; dhari'-capturing; bhāse—floats; jalera upari—on the water; gaja-utkhāte—plucked by an elephant; yaiche—as; kamalinī—a lotus flower.

TRANSLATION

"Kṛṣṇa forcibly swept Rādhārāṇī away and took Her into water up to Her neck. Then He released Her where the water was very deep. She grasped Kṛṣṇa's neck, however, and floated on the water like a lotus flower plucked by the trunk of a elephant.

Antya TEXT 18.90

yata gopa-sundarī, kṛṣṇa tata rūpa dhari',
sabāra vastra karilā haraṇe
yamunā-jala nirmala, aṅga kare jhalamala,
sukhe kṛṣṇa kare daraśane //CC Antya, 18.90//

SYNONYMS

yata—as many; gopa-sundarī—beautiful gopīs; kṛṣṇa—Lord Kṛṣṇa; tata—that many; rūpa—forms; dhari'-accepting; sabāra—of all; vastra—covering cloths; karilā haraṇe—took away; yamunā-jala—the water of the Yamunā; nirmala—very clear; aṅga—bodies; kare jhalamala—glitter; sukhe—happily; kṛṣṇa—Lord

Kṛṣṇa; kare daraśane—sees.

TRANSLATION

"Kṛṣṇa expanded Himself into as many forms as there were gopīs and then took away all the garments that covered them. The water of the River Yamunā was crystal clear, and Kṛṣṇa saw the glittering bodies of the gopīs in great happiness.

Antya TEXT 18.91

padminī-latā--sakhī-caya, kaila kāro sahāya,
taraṅga-haste patra samarpila
keha mukta-keśa-pāśa, āge kaila adhovāsa,
haste keha kañculi dharila //CC Antya, 18.91//

SYNONYMS

padminī-latā—the stems of lotus flowers; sakhī-caya—friends of the gopīs; kaila—gave; kāro—to some of the gopīs; sahāya—help; taraṅga-haste—by the waves of the Yamunā, which are compared to hands; patra—the lotus leaves; samarpila—supplied; keha—someone; mukta—released; keśa-pāśa—the bunches of hair; āge—in front; kaila—made; adhovāsa—a lower dress; haste—the hands; keha—some; kañculi—as a top dress; dharila—held.

TRANSLATION

"The lotus stems were friends of the gopīs and therefore helped them by offering them lotus leaves. The lotuses pushed their large, round leaves over the surface of the water with their hands, the waves of the Yamunā, to cover the gopīs' bodies. Some gopīs undid their hair and kept it in front of them as dresses to cover the lower portions of their bodies and used their hands as bodices to cover their breasts.

Antya TEXT 18.92

kṛṣṇera kalaha rādhā-sane, gopī-gaṇa sei-kṣaṇe,
hemābja-vane gelā lukāite
ākaṇṭha-vapu jale paīse, mukha-mātra jale bhāse,

padme-mukhe nā pāri cinite //CC Antya, 18.92//

SYNONYMS

kṛṣṇera—of Kṛṣṇa; kalaha—quarrel; rādhā-sane—with Rādhā; gopī-gaṇa—the gopīs; sei-kṣaṇe—at that moment; hema-abja—of white lotus flowers; vane—in the forest; gelā—went; lukāite—to hide; ākaṇṭha—up to the neck; vapu—body; jale—into the water; paīse—enter; mukha-mātra—only the lotus flowers and the faces; jale—in the water; bhāse—float; padme-mukhe—between the lotus flowers and the faces; nā pāri—not able; cinite—to discern.

TRANSLATION

"Then Kṛṣṇa quarreled with Rādhārāṇī, and all the gopīs hid themselves in a cluster of white lotus flowers. They submerged their bodies up to their necks in the water. Only their faces floated above the surface, and the faces were indistinguishable from the lotuses.

Antya TEXT 18.93

ethā kṛṣṇa rādhā-sane, kailā ye āchila mane,
gopī-gaṇa anveṣite gelā
tabe rādhā sūkṣma-mati, jāniyā sakhīra sthiti,
sakhī-madhye āsiyā mililā //CC Antya, 18.93//

SYNONYMS

ethā—here; kṛṣṇa—Lord Kṛṣṇa; rādhā-sane—with Śrīmatī Rādhārāṇī; kailā—performed; ye—what; āchila—was; mane—in the mind; gopī-gaṇa—all the gopīs; anveṣite—to search out; gelā—went; tabe—at that time; rādhā—Śrīmatī Rādhārāṇī; sūkṣma-mati—very finely intelligent; jāniyā—knowing; sakhīra—of the gopīs; sthiti—situation; sakhī-madhye—among the friends; āsiyā—coming; mililā—mixed.

TRANSLATION

"In the absence of the other gopīs, Lord Kṛṣṇa behaved with Śrīmatī Rādhārāṇī as freely as He desired. When the gopīs began searching for Kṛṣṇa, Śrīmatī Rādhārāṇī, being of very fine intelligence and thus knowing the situation of Her friends, immediately mingled in their midst.

Antya TEXT 18.94

yata hemābja jale bhāse, tata nīlābja tāra pāśe,
āsi' āsi' karaye milana
nīlābje hemābje ṭheke, yuddha haya pratyēke,
kautuke dekhe tīre sakhī-gaṇa //CC Antya, 18.94//

SYNONYMS

yata—as many as there were; hema-abja—white lotus flowers; jale—on the water; bhāse—float; tata—that many; nīla-abja—bluish lotus flowers; tāra pāśe—by their side; āsi' āsi'-coming closer; karaye milana—they meet; nīla-abje—the bluish lotus flowers; hema-abje—with the white lotus flowers; ṭheke—collide; yuddha—a fight; haya—there is; prati-eke—with one another; kautuke—in great fun; dekhe—see; tīre—on the bank; sakhī-gaṇa—the gopīs.

TRANSLATION

"Many white lotus flowers were floating in the water, and as many bluish lotus flowers came nearby. As they came close together, the white and blue lotuses collided and began fighting with one another. The gopīs on the bank of the Yamunā watched with great amusement.

Antya TEXT 18.95

cakravāka-maṇḍala, pṛthak pṛthak yugala,
jala haite karila udgama
uṭhila padma-maṇḍala, pṛthak pṛthak yugala,
cakravāke kaila ācchādana //CC Antya, 18.95//

SYNONYMS

cakravāka-maṇḍala—the globes of cakravāka birds; pṛthak pṛthak—separate; yugala—couples; jala haite—from the water; karila—made; udgama—appearance; uṭhila—arose; padma-maṇḍala—the circle of lotus flowers; pṛthak pṛthak—separate; yugala—couples; cakravāke—the cakravāka birds; kaila—did; ācchādana—covering.

TRANSLATION

"When the raised breasts of the gopīs, which resembled the globelike bodies of cakravāka birds, emerged from the water in separate couples, the bluish lotuses of Kṛṣṇa's hands rose to cover them.

Antya TEXT 18.96

uṭhila bahu raktotpala, pṛthak pṛthak yugala,

padma-gaṇera kaila nivāraṇa

'padma' cāhe luṭi' nite, 'utpala' cāhe rākhite',

'cakravāka' lāgi' duṅhāra raṇa //CC Antya, 18.96//

SYNONYMS

uṭhila—arose; bahu—many; rakta-utpala—red lotus flowers; pṛthak pṛthak—separate; yugala—couples; padma-gaṇera—of the bluish lotus flowers; kaila—did; nivāraṇa—obstruction; padma—the blue lotus flowers; cāhe—want; luṭi'-stealing; nite—to take; utpala—the red lotus flowers; cāhe rākhite'-wanted to protect; cakravāka lāgi'-for the cakravāka birds; duṅhāra—between the two, (the red and blue lotus flowers); raṇa—fight.

TRANSLATION

"The hands of the gopīs, which resembled red lotus flowers, arose from the water in pairs to obstruct the bluish flowers. The blue lotuses tried to plunder the white cakravāka birds, and the red lotuses tried to protect them. Thus there was a fight between the two.

Antya TEXT 18.97

padmotpala--acetana, cakravāka--sacetana,

cakravāke padma āsvādaya

ihān duṅhāra ulṭā sthiti, dharma haila viparīti,

kṛṣṇera rājye aiche nyāya haya //CC Antya, 18.97//

SYNONYMS

padma-utpala—the blue and red lotus flowers; acetana—unconscious; cakravāka—the cakravāka birds; sa-cetana—conscious; cakravāke—the cakravāka birds; padma—the blue lotus flowers; āsvādaya—taste; ihāñ—here; duñhāra—of both of them; ultā sthiti—the reverse situation; dharma—characteristic nature; haila—became; viparīti—reversed; kṛṣṇera—of Lord Kṛṣṇa; rājye—in the kingdom; aiche—such; nyāya—principle; haya—there is.

TRANSLATION

"Blue and red lotus flowers are unconscious objects, whereas cakravākas are conscious and alive. Nevertheless, in ecstatic love, the blue lotuses began to taste the cakravākas. This is a reversal of their natural behavior, but in Lord Kṛṣṇa's kingdom such reversals are a principle of His pastimes.

PURPORT

Generally the cakravāka bird tastes the lotus flower, but in Kṛṣṇa's pastimes the lotus, which is usually lifeless, tastes the cakravāka bird.

Antya TEXT 18.98

mitrera mitra saha-vāsī, cakravāke luṭe āsi',
kṛṣṇera rājye aiche vyavahāra
aparicita śatrura mitra, rākhe utpala,--e baḍa citra,
ei baḍa 'virodha-alāṅkāra' //CC Antya, 18.98//

SYNONYMS

mitrera—of the sun-god; mitra—the friend; saha-vāsī—living together with the cakravāka birds; cakravāke—the cakravāka birds; luṭe—plunder; āsi'-coming; kṛṣṇera rājye—in the kingdom of Kṛṣṇa; aiche—such; vyavahāra—behavior; aparicita—unacquainted; śatrura mitra—the friend of the enemy; rākhe—protects; utpala—the red lotus flower; e—this; baḍa citra—very wonderful; ei—this; baḍa—great; virodha-alāṅkāra—metaphor of contradiction.

TRANSLATION

"The blue lotuses are friends of the sun-god, and though they all live together, the blue lotuses plunder the cakravākas. The red lotuses, however, blossom at night and are therefore strangers or enemies to the cakravākas. Yet in Kṛṣṇa's

pastimes the red lotuses, which are the hands of the gopīs, protect their cakravāka breasts. This is a metaphor of contradiction."

PURPORT

Because the blue lotus flower blossoms with the rising of the sun, the sun is the friend of the blue lotus. The cakravāka birds also appear when the sun rises, and therefore the cakravākas and blue lotuses meet. Although the blue lotus is a friend of the sun, in Kṛṣṇa's pastimes it nevertheless plunders their mutual friend the cakravāka. Normally, cakravākas move about whereas lotuses stand still, but herein Kṛṣṇa's hands, which are compared to blue lotuses, attack the breasts of the gopīs, which are compared to cakravākas. This is called a reverse analogy. At night the red lotus blossoms, whereas in sunlight it closes. Therefore the red lotus is an enemy to the sun and is unknown to the sun's friend the cakravāka. The gopīs' breasts, however, are compared to cakravākas and their hands to red lotuses protecting them. This is a wonderful instance of reverse analogy.

Antya TEXT 18.99

atiśayukti, virodhābhāsa, dui alaṅkāra prakāśa,

kari' kṛṣṇa prakāṣa dekhāila

yāhā kari' āsvādana, ānandita mora mana,

netra-karṇa-yugma juḍāila //CC Antya, 18.99//

SYNONYMS

atiśaya-ukti—exaggerated language; virodha-ābhāsa—incongruent analogy; dui alaṅkāra—two metaphors; prakāśa—manifestations; kari'-making; kṛṣṇa—Lord Kṛṣṇa; prakāṣa—exhibited; dekhāila—showed; yāhā—which; kari' āsvādana—tasting; ānandita—pleased; mora mana—My mind; netra-karṇa—of eyes and ears; yugma—the couples; juḍāila—became satisfied.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "In His pastimes, Kṛṣṇa displayed the two ornaments of hyperbole and reverse analogy. Tasting them brought gladness to My mind and fully satisfied My ears and eyes.

Antya TEXT 18.100

aiche vicitra krīḍā kari', tīre āilā śrī-hari,
saṅge lañā saba kāntā-gaṇa
gandha-taila-mardana, āmalakī-udvartana,
sevā kare tīre sakhī-gaṇa //CC Antya, 18.100//

SYNONYMS

aiche—such; vicitra—wonderful; krīḍā—pastimes; kari'—performing; tīre—on the bank; āilā—arrived; śrī-hari—Lord Śrī Kṛṣṇa; saṅge—with Him; lañā—taking; saba kāntā-gaṇa—all the beloved gopīs; gandha—scented; taila—oil; mardana—massaging; āmalakī—of the āmalakī fruit; udvartana—anointing with paste; sevā kare—render service; tīre—on the bank of the Yamunā; sakhī-gaṇa—all the gopīs.

TRANSLATION

"After performing such wonderful pastimes, Lord Śrī Kṛṣṇa got up on the shore of the Yamunā River, taking with Him all His beloved gopīs. Then the gopīs on the riverbank rendered service by massaging Kṛṣṇa and the other gopīs with scented oil and smearing paste of āmalakī fruit on their bodies.

Antya TEXT 18.101

punarapi kaila snāna, śuṣka-vastra paridhāna,
ratna-mandire kailā āgamana
vṛndā-kṛta sambhāra, gandha-puṣpa-alaṅkāra,
vanya-veśa karila racana //CC Antya, 18.101//

SYNONYMS

punarapi—again; kaila—took; snāna—bath; śuṣka-vastra—dry cloth; paridhāna—putting on; ratna-mandire—in a small house of jewels; kailā—did; āgamana—arrival; vṛndā-kṛta—arranged by the gopī Vṛndā; sambhāra—all kinds of articles; gandha-puṣpa-alaṅkāra—scented flowers and ornaments; vanya-veśa—forest dress; karila—did; racana—arrangement.

TRANSLATION

"Then they all bathed again, and after putting on dry clothing, they went to a small jeweled house, where the gopī Vṛndā arranged to dress them in forest clothing by decorating them with fragrant flowers, green leaves and all kinds of other ornaments.

Antya TEXT 18.102

vṛndāvane taru-latā, adbhuta tāhāra kathā,
bāra-māsa dhare phula-phala
vṛndāvane devī-gaṇa, kuñja-dāsī yata jana,
phala pāḍi' āniyā sakala //CC Antya, 18.102//

SYNONYMS

vṛndāvane—at Vṛndāvana; taru-latā—trees and creepers; adbhuta—wonderful; tāhāra kathā—their story; bāra-māsa—twelve months; dhare—produce; phula-phala—fruits and flowers; vṛndāvane—at Vṛndāvana; devī-gaṇa—all the gopīs; kuñja-dāsī—maidservants in the bowers; yata jana—as many persons as there are; phala pāḍi'-picking fruits; āniyā—bringing; sakala—all varieties.

TRANSLATION

"In Vṛndāvana, the trees and creepers are wonderful because throughout the entire year they produce all kinds of fruits and flowers. The gopīs and maidservants in the bowers of Vṛndāvana pick these fruits and flowers and bring them before Rādhā and Kṛṣṇa.

Antya TEXT 18.103

uttama saṁskāra kari', baḍa baḍa thālī bhari',
ratna-mandire piṇḍāra upare
bhakṣaṇera krama kari', dhariyāche sāri sāri,
āge āsana vasibāra tare //CC Antya, 18.103//

SYNONYMS

uttama—topmost; saṁskāra—cleaning; kari'-doing; baḍa baḍa—big; thālī—plates; bhari'-filling up; ratna-mandire—in the house of jewels; piṇḍāra upare—

on the platform; bhakṣaṇera krama kari'-making arrangements for eating; dhariyāche—have kept; sāri sāri—one after another; āge—in front; āsana—sitting place; vasibāra tare—to sit down.

TRANSLATION

"The gopīs peeled all the fruits and placed them together on large plates on a platform in the jeweled cottage. They arranged the fruit in orderly rows for eating, and in front of it they made a place to sit.

Antya TEXT 18.104

eka nārikela nānā-jāti, eka āmra nānā bhāti,
kalā, koli--vividha-prakāra
panasa, kharjura, kamalā, nāraṅga, jāma, santarā,
drākṣā, bādāma, meoyā yata āra //CC Antya, 18.104//

SYNONYMS

eka—one item; nārikela—coconut; nānā-jāti—of many varieties; eka—one; āmra—mango; nānā bhāti—of many different qualities; kalā—banana; koli—berries; vividha-prakāra—of different varieties; panasa—jackfruit; kharjura—dates; kamalā—tangerines; nāraṅga—oranges; jāma—blackberries; santarā—another type of tangerine; drākṣā—grapes; bādāma—almonds; meoyā—dried fruits; yata—as many as there are; āra—and.

TRANSLATION

"Among the fruits were many varieties of coconut and mango, bananas, berries, jackfruits, dates, tangerines, oranges, blackberries, santarās, grapes, almonds and all kinds of dried fruit.

Antya TEXT 18.105

kharamujā, kṣīrikā, tāla, keśura, pānī-phala, mṛṇāla,
bilva, pīlu, dāḍimbādi yata
kona deśe kāra khyāti, vṛndāvane saba-prāpti,
sahasra-jāti, lekhā yāya kata? //CC Antya, 18.105//

SYNONYMS

kharamujā—cantaloupe; kṣīrikā—kṣīrikā fruit; tāla—palm or palmyra fruit; keśura—keśura fruit; pānī-phala—a fruit produced in the water of rivers; mṛṇāla—a fruit from lotus flowers; bilva—bel fruit; pīlu—a special fruit in Vṛndāvana; dāḍimba-ādi—the pomegranate and other similar fruits; yata—as many as there are; kona deśe—in some country; kāra—of which; khyāti—of fame; vṛndāvane—in Vṛndāvana; saba-prāpti—obtainment of all; sahasra-jāti—thousands of varieties; lekḥā yāya—one is able to write; kata—how much.

TRANSLATION

"There were cantaloupes, kṣīrikās, palmfruits, keśuras, waterfruits, lotus fruits, bel, pīlu, pomegranate and many others. Some of them are variously known in different places, but in Vṛndāvana they are always available in so many thousands of varieties that no one can fully describe them.

Antya TEXT 18.106

gaṅgājala, amṛtakeli, pīyūṣagranthi, karpūrakeli,
sarapūrī, amṛti, padmacini
khaṇḍa-kṣīrisāra-vṛkṣa, ghare kari' nānā bhakṣya,
rādhā yāhā kṛṣṇa lāgi' āni //CC Antya, 18.106//

SYNONYMS

gaṅgā-jala—the sweetmeat gaṅgājala; amṛta-keli—a sweetmeat made of milk; pīyūṣa-granthi—pīyūṣagranthi; karpūra-keli—karpūrakeli; sara-pūrī—a sweet made from milk; amṛti—a sweet prepared from rice flour; padma-cini—a sweet preparation made from lotus flowers; khaṇḍa-kṣīri-sāra-vṛkṣa—sugar sweets made in the shape of trees; ghare—at home; kari'-making; nānā bhakṣya—varieties of eatables; rādhā—Śrīmatī Rādhārāṇī; yāhā—which; kṛṣṇa lāgi'-for Kṛṣṇa; āni—brought.

TRANSLATION

"At home Śrīmatī Rādhārāṇī had made various types of sweetmeats from milk and sugar, such as gaṅgājala, amṛtakeli, pīyūṣagranthi, karpūrakeli, sarapūrī, amṛti, padmacini and khaṇḍa-kṣīrisāra-vṛkṣa. She had then brought them all for Kṛṣṇa.

Antya TEXT 18.107

bhakṣyera paripāṭī dekhi', kṛṣṇa hailā mahā-sukhī,
vasi' kaila vanya bhojana
saṅge lañā sakhī-gaṇa, rādhā kailā bhojana,
duñhe kailā mandire śayana //CC Antya, 18.107//

SYNONYMS

bhakṣyera—of eatables; paripāṭī—the arrangements; dekhi'-seeing; kṛṣṇa—Lord Kṛṣṇa; hailā—became; mahā-sukhī—very happy; vasi'-sitting down; kaila—performed; vanya bhojana—a picnic in the forest; saṅge—in association; lañā—taking; sakhī-gaṇa—all the gopīs; rādhā—Śrīmatī Rādhārāṇī; kailā bhojana—took the remnants; duñhe—both of them; kailā—did; mandire—in the jeweled house; śayana—lying down.

TRANSLATION

"When Kṛṣṇa saw the very nice arrangement of food, He happily sat down and had a forest picnic. Then, after Śrīmatī Rādhārāṇī and Her gopī friends partook of the remnants, Rādhā and Kṛṣṇa lay down together in the jeweled house.

Antya TEXT 18.108

keha kare vījana, keha pāda-samvāhana,
keha karāya tāmbūla bhakṣaṇa
rādhā-kṛṣṇa nidrā gelā, sakhī-gaṇa śayana kailā,
dekhi' āmāra sukhī haila mana //CC Antya, 18.108//

SYNONYMS

keha—someone; kare—does; vījana—fanning; keha—someone; pāda-samvāhana—massaging of the feet; keha—someone; karāya—made them do; tāmbūla bhakṣaṇa—eating a preparation of betel leaves; rādhā-kṛṣṇa—Rādhā and Kṛṣṇa; nidrā gelā—went to sleep; sakhī-gaṇa—all the gopīs; śayana kailā—lay down; dekhi'-seeing; āmāra—My; sukhī—happy; haila—became; mana—mind.

TRANSLATION

"Some of the gopīs fanned Rādhā and Kṛṣṇa, others massaged Their feet, and some fed Them betel leaves to chew. When Rādhā and Kṛṣṇa fell asleep, all the other gopīs also lay down. When I saw this, My mind was very happy.

Antya TEXT 18.109

hena-kāle more dhari, mahā-kolāhala kari;,

tumi-saba ihāṇ lañā āilā

kāñhā yamunā, vṛndāvana, kāñhā kṛṣṇa, gopī-gaṇa,

sei sukha bhaṅga karāilā!" //CC Antya, 18.109//

SYNONYMS

hena-kāle—at that time; more dhari'-picking Me up; mahā-kolāhala kari'-and making a great tumult; tumi-saba—all of you; ihāṇ—here; lañā āilā—brought; kāñhā—where; yamunā—the Yamunā River; vṛndāvana—Vṛndāvana; kāñhā—where; kṛṣṇa—Kṛṣṇa; gopī-gaṇa—the gopīs; sei sukha—that happiness; bhaṅga karāilā—you have broken.

TRANSLATION

"Suddenly, all of you created a great tumult and picked Me up and brought Me back here. Where now is the River Yamunā? Where is Vṛndāvana? Where are Kṛṣṇa and the gopīs? You have broken My happy dream!"

Antya TEXT 18.110

eteka kahite prabhura kevala 'bāhya' haila

svarūpa-gosāñire dekhi' tāñhāre puchila //CC Antya, 18.110//

SYNONYMS

eteka—this; kahite—while speaking; prabhura—of Śrī Caitanya Mahāprabhu; kevala—only; bāhya—external consciousness; haila—there was; svarūpa-gosāñire—Svarūpa Gosāñi; dekhi'-seeing; tāñhāre puchila—He asked him.

TRANSLATION

Speaking in this way, Śrī Caitanya Mahāprabhu fully returned to external consciousness. Seeing Svarūpa Dāmodara Gosvāmī, the Lord questioned him.

Antya TEXT 18.111

'ihān kene tomarā āmāre lañā āilā?'

svarūpa-gosāñi tabe kahite lāgilā //CC Antya, 18.111//

SYNONYMS

ihān—here; kene—why; tomarā—you; āmāre—Me; lañā āilā—have brought; svarūpa-gosāñi—Svarūpa Dāmodara Gosāñi; tabe—at that time; kahite lāgilā—began to speak.

TRANSLATION

"Why have you brought Me here?" He asked. Then Svarūpa Dāmodara answered Him.

Antya TEXT 18.112

"yamunāra bhrame tumi samudre paḍilā

samudreṇa taraṅge āsi, eta dūra āilā! //CC Antya, 18.112//

SYNONYMS

yamunāra bhrame—in mistaking for the Yamunā; tumi—You; samudre—in the sea; paḍilā—fell; samudreṇa taraṅge—by the waves of the sea; āsi—coming; eta—this; dūra—far; āilā—You have come.

TRANSLATION

"You mistook the sea for the Yamunā River," he said, "and You jumped into it. You have been carried this far by the waves of the sea.

Antya TEXT 18.113

ei jāliyā jāle kari' tomā uṭhāila

tomāra paraśe ei preme matta ha-ila //CC Antya, 18.113//

SYNONYMS

ei jāliyā—this fisherman; jāle—in the net; kari'-catching; tomā—You; uṭhāila—rescued from the water; tomāra paraśe—by Your touch; ei—this man; preme—in ecstatic love; matta ha-ila—became maddened.

TRANSLATION

"This fisherman caught You in his net and rescued You from the water. Because of Your touch, he is now mad with ecstatic love for Kṛṣṇa.

Antya TEXT 18.114

saba rātri sabe beḍāi tomāre anveṣiyā

jāliyāra mukhe śuni' pāinu āsiyā //CC Antya, 18.114//

SYNONYMS

saba rātri—the whole night; sabe—all of us; beḍāi—walked; tomāre—You; anveṣiyā—searching for; jāliyāra mukhe—from the mouth of this fisherman; śuni'-hearing; pāinu—we found; āsiyā—coming.

TRANSLATION

"Throughout the night, we all walked about in search of You. After hearing from this fisherman, we came here and found You.

Antya TEXT 18.115

tumi mūrccchā-chale vṛndāvane dekha krīḍā

tomāra mūrccchā dekhi' sabe mane pāi pīḍā //CC Antya, 18.115//

SYNONYMS

tumi—You; mūrccchā-chale—pretending to be unconscious; vṛndāvane—at Vṛndāvana; dekha—see; krīḍā—the pastimes; tomāra mūrccchā dekhi'-seeing Your unconsciousness; sabe—all of us; mane—in the mind; pāi—get; pīḍā—agony.

TRANSLATION

"While apparently unconscious, You witnessed the pastimes in Vṛndāvana, but when we saw You unconscious, we suffered great agony in our minds.

Antya TEXT 18.116

kṛṣṇa-nāma la-ite tomāra 'ardha-bāhya' ha-ila

tāte ye pralāpa kailā, tāhā ye śunila" //CC Antya, 18.116//

SYNONYMS

kṛṣṇa-nāma la-ite—chanting the holy name of Kṛṣṇa; tomāra—Your; ardha-bāhya—half-consciousness; ha-ila—there was; tāte—thereafter; ye—whatever; pralāpa—crazy talks; kailā—You did; tāhā—that; ye—which; śunila—have heard.

TRANSLATION

"When we chanted the holy name of Kṛṣṇa, however, You came to semiconsciousness, and we have all been hearing You speak like a madman."

Antya TEXT 18.117

prabhu kahe,--"svapne dekhi' gelāṇa vṛndāvane

dekhi,--kṛṣṇa rāsa karena gopīgaṇa-sane //CC Antya, 18.117//

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; svapne dekhi'-dreaming; gelāṇa vṛndāvane—I went to Vṛndāvana; dekhi—I see; kṛṣṇa—Lord Kṛṣṇa; rāsa karena—performs the rāsa dance; gopī-gaṇa-sane—with the gopīs.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "In My dream I went to Vṛndāvana, where I saw Lord Kṛṣṇa perform the rāsa dance with all the gopīs.

Antya TEXT 18.118

jala-krīḍā kari' kailā vanya-bhojane

dekhi' āmi pralāpa kailuṇ--hena laya mane" //CC Antya, 18.118//

SYNONYMS

jala-krīḍā—sports in the water; kari'-performing; kailā—had; vanya-bhojane—a picnic; dekhi'-seeing; āmi—I; pralāpa kailuṇ—talked crazily; hena—such; laya

—takes; mane—in My mind.

TRANSLATION

"After sporting in the water, Kṛṣṇa enjoyed a picnic. I can understand that after seeing this, I must certainly have talked like a madman."

Antya TEXT 18.119

tabe svarūpa-gosāñi tañre snāna karāñā

prabhure lañā ghara āilā ānandita hañā //CC Antya, 18.119//

SYNONYMS

tabe—thereafter; svarūpa-gosāñi—Svarūpa Dāmodara Gosāñi; tañre—Him; snāna karāñā—causing to bathe; prabhure—Śrī Caitanya Mahāprabhu; lañā—taking; ghara āilā—came back to His house; ānandita hañā—being very happy.

TRANSLATION

Thereafter, Svarūpa Dāmodara Gosvāmī had Lord Śrī Caitanya Mahāprabhu bathe in the sea, and then he very happily brought Him back home.

Antya TEXT 18.120

ei ta' kahiluṇ prabhura samudra-patana

ihā yei śune, pāya caitanya-caraṇa //CC Antya, 18.120//

SYNONYMS

ei ta'-thus; kahiluṇ—I have described; prabhura—of Śrī Caitanya Mahāprabhu; samudra-patana—the falling into the sea; ihā—this story; yei śune—anyone who hears; pāya—obtains; caitanya-caraṇa—shelter at the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

Thus I have described the incident of Lord Śrī Caitanya Mahāprabhu's falling into the ocean. Anyone who listens to this pastime will certainly attain shelter at the lotus feet of Śrī Caitanya Mahāprabhu.

Antya TEXT 18.121

śrī-rūpa-raghunātha pade yāra āśa

caitanya-caritāmṛta kahe kṛṣṇadāsa //CC Antya, 18.121//

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; raghunātha—Śrīla Raghunātha dāsa Gosvāmī; pade—at the lotus feet; yāra—whose; āśa—expectation; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; kṛṣṇadāsa—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Antya-līlā, Eighteenth Chapter, describing Lord Śrī Caitanya Mahāprabhu's falling into the water of the sea.

Chapter 19 The Inconceivable Behavior of Lord Śrī Caitanya Mahāprabhu

The following summary of Chapter Nineteen is given by Śrīla Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya.

Every year, Śrī Caitanya Mahāprabhu asked Jagadānanda Paṇḍita to visit His mother in Navadvīpa with gifts of cloth and prasāda. After one such visit, Jagadānanda Paṇḍita returned to Purī with a sonnet that Advaita Ācārya had written. When Śrī Caitanya Mahāprabhu read it, His ecstasy was so great that all the devotees feared that the Lord would very soon pass away. The Lord's condition was so serious that at night He would bruise and bloody His face by rubbing it against the walls. To stop this, Svarūpa Dāmodara asked Śaṅkara paṇḍita to stay at night in the same room with the Lord.

This chapter further describes how Lord Śrī Caitanya Mahāprabhu entered the Jagannātha-vallabha garden during the full-moon night of Vaiśākha (April-May) and experienced various transcendental ecstasies. Overwhelmed with ecstatic love at suddenly seeing Lord Śrī Kṛṣṇa beneath an aśoka tree, He exhibited

various symptoms of spiritual madness.

Antya TEXT 19.1

vande taṁ kṛṣṇa-caitanyaṁ

māṭṛ-bhakta-śiromaṇim

pralapya mukha-saṅgharṣī

madhūdyāne lalāsa yaḥ //CC Antya, 19.1//

SYNONYMS

vande—I offer my respectful obeisances; taṁ—unto Him; kṛṣṇa-caitanyam—Lord Śrī Caitanya Mahāprabhu; māṭṛ-bhakta—of great devotees of mothers; śiromaṇim—the crown jewel; pralapya—talking like a madman; mukha-saṅgharṣī—who used to rub His face; madhu-udyāne—in the garden known as Jagannātha-vallabha; lalāsa—enjoyed; yaḥ—who.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu, the most exalted of all devotees of mothers, spoke like a madman and rubbed His face against the walls. Overwhelmed by emotions of ecstatic love, He would sometimes enter the Jagannātha-vallabha garden to perform His pastimes. I offer my respectful obeisances unto Him.

Antya TEXT 19.2

jaya jaya śrī-caitanya jaya nityānanda

jayādvaita-candra jaya gaura-bhakta-vṛnda //CC Antya, 19.2//

SYNONYMS

jaya jaya—all glories; śrī-caitanya—to Lord Śrī Caitanya Mahāprabhu; jaya—all glories; nityānanda—to Nityānanda Prabhu; jaya—all glories; advaita-candra—to Advaita Ācārya; jaya—all glories; gaura-bhakta-vṛnda—to the devotees of Lord Gaurāṅga.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda! All glories to Advaita Ācārya! And all glories to all the devotees of Lord Caitanya

Mahāprabhu!

Antya TEXT 19.3

ei-mate mahāprabhu kṛṣṇa-premāveśe

unmāda-pralāpa kare rātri-divase //CC Antya, 19.3//

SYNONYMS

ei-mate—in this way; mahāprabhu—Śrī Caitanya Mahāprabhu; kṛṣṇa-prema-āveśe—in ecstatic emotional love of Kṛṣṇa; unmāda—madness; pralāpa—and crazy talk; kare—performs; rātri-divase—throughout the entire day and night.

TRANSLATION

In the ecstasy of love of Kṛṣṇa, Śrī Caitanya Mahāprabhu thus behaved like a madman, talking insanely all day and night.

Antya TEXT 19.4

prabhura atyanta priya paṇḍita-jagadānanda

yāhāra caritre prabhu pāyena ānanda //CC Antya, 19.4//

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; atyanta—very; priya—affectionate; paṇḍita-jagadānanda—Jagadānanda Paṇḍita; yāhāra caritre—in whose activities; prabhu—Śrī Caitanya Mahāprabhu; pāyena—gets; ānanda—great pleasure.

TRANSLATION

Jagadānanda Paṇḍita was a very dear devotee of Śrī Caitanya Mahāprabhu. The Lord derived great pleasure from his activities.

Antya TEXT 19.5

prati-vatsara prabhu tānre pāṭhāna nadīyāte

viccheda-duḥkhitā jāni' jananī āśvāsita //CC Antya, 19.5//

SYNONYMS

prati-vatsara—every year; prabhu—Śrī Caitanya Mahāprabhu; tānre—him;

pāṭhāna—sends; nadīyāte—to Navadvīpa; viccheda-duḥkhitā jāni'-knowing her affliction due to separation; jananī—His mother; āśvāsīte—to console.

TRANSLATION

Knowing His mother to be greatly afflicted by separation, the Lord would send Jagadānanda Paṇḍita to Navadvīpa every year to console her.

Antya TEXT 19.6

"nadīyā calaha, mātāre kahiha namaskāra

āmāra nāme pāda-padma dhariha tāñhāra //CC Antya, 19.6//

SYNONYMS

nadīyā calaha—start for Nadia; mātāre—unto My mother; kahiha—tell; namaskāra—My obeisances; āmāra nāme—in My name; pāda-padma—the lotus feet; dhariha—catch; tāñhāra—her.

TRANSLATION

Śrī Caitanya Mahāprabhu told Jagadānanda Paṇḍita, "Go to Nadia and offer My obeisances to My mother. Touch her lotus feet in My name.

Antya TEXT 19.7

kahiha tāñhāre--'tumi karaha smaraṇa

nitya āsi' āmi tomāra vandiye caraṇa //CC Antya, 19.7//

SYNONYMS

kahiha tāñhāre—inform her; tumi karaha smaraṇa—please remember; nitya āsi'-coming daily; āmi—I; tomāra—your; vandiye caraṇa—offer respect to the lotus feet.

TRANSLATION

"Tell her for Me, 'Please remember that I come here every day and offer My respects to your lotus feet.

Antya TEXT 19.8

ye-dine tomāra icchā karāite bhojana

se-dine āsi' avaśya kariye bhakṣaṇa //CC Antya, 19.8//

SYNONYMS

ye-dine—any day; tomāra—your; icchā—desire; karāite bhojana—to feed Me;
se-dine—on that day; āsi'-coming; avaśya—certainly; kariye bhakṣaṇa—I eat.

TRANSLATION

"Any day you desire to feed Me, I certainly come and accept what you offer.

Antya TEXT 19.9

tomāra sevā chāḍi' āmi kariluṅ sannyāsa

'bāula' hañā āmi kailuṅ dharma-nāśa //CC Antya, 19.9//

SYNONYMS

tomāra sevā chāḍi'-giving up your service; āmi—I; kariluṅ—accepted; sannyāsa
—the renounced order of life; bāula hañā—becoming mad; āmi—I; kailuṅ—did;
dharma-nāśa—destruction of religion.

TRANSLATION

"I have given up service to you and have accepted the vow of sannyāsa. I have
thus become mad and have destroyed the principles of religion.

Antya TEXT 19.10

ei aparādha tumi nā la-iha āmāra

tomāra adhīna āmi--putra se tomāra //CC Antya, 19.10//

SYNONYMS

ei aparādha—this offense; tumi—you; nā—do not; la-iha—take; āmāra—of Me;
tomāra—your; adhīna—dependent; āmi—I; putra—son; se—that; tomāra—of
you.

TRANSLATION

"Mother, please do not take this as an offense, for I, your son, am completely

dependent upon you.

Antya TEXT 19.11

nīlācale āchi āmi tomāra ājñāte

yāvat jība, tāvat āmi nāriba chāḍite' //CC Antya, 19.11//

SYNONYMS

nīlācale—Jagannātha Purī, Nīlācala; āchi āmi—I am; tomāra ājñāte—on the basis of your order; yāvat jība—as long as I live; tāvat—so long; āmi—I; nāriba—shall not be able; chāḍite—to leave.

TRANSLATION

"I am staying here at Nīlācala, Jagannātha Purī, according to your order. As long as I live, I shall not leave this place.' "

Antya TEXT 19.12

gopa-līlāya pāilā yei prasāda-vasane

mātāre pāṭhāna tāhā purīra vacane //CC Antya, 19.12//

SYNONYMS

gopa-līlāya—in His pastimes as a cowherd boy; pāilā—got; yei—whatever; prasāda—remnant; vasane—clothing; mātāre—unto His mother; pāṭhāna—sent; tāhā—that; purīra vacane—on the order of Paramānanda Purī.

TRANSLATION

Following the order of Paramānanda Purī, Śrī Caitanya Mahāprabhu sent His mother the prasāda clothing left by Lord Jagannātha after His pastimes as a cowherd boy.

Antya TEXT 19.13

jagannāthera uttama prasāda āniyā yatane

mātāre pṛthak pāṭhāna, āra bhakta-gaṇe //CC Antya, 19.13//

SYNONYMS

jagannāthera—of Lord Jagannātha; uttama—first class; prasāda—remnants of food; āniyā yatane—bringing very carefully; mātāre—unto His mother; prṭhak—separately; pāṭhāna—sends; āra bhakta-gaṇe—and to the other devotees.

TRANSLATION

Śrī Caitanya Mahāprabhu very carefully brought first-class prasāda from Lord Jagannātha and sent it in separate packages to His mother and the devotees at Nadia.

Antya TEXT 19.14

māṭṛ-bhakta-gaṇera prabhu hana śiromaṇi

sannyāsa kariyā sadā sevena janānī //CC Antya, 19.14//

SYNONYMS

māṭṛ-bhakta-gaṇera—of the devotees of mothers; prabhu—Śrī Caitanya Mahāprabhu; hana—is; śiromaṇi—the topmost jewel; sannyāsa kariyā—even after taking the sannyāsa order; sadā—always; sevena—renders service; janānī—to His mother.

TRANSLATION

Śrī Caitanya Mahāprabhu is the topmost gem of all devotees of mothers. He rendered service to His mother even after He had accepted the vow of sannyāsa.

Antya TEXT 19.15

jagadānanda nadīyā giyā mātāre mililā

prabhura yata nivedana, sakala kahilā //CC Antya, 19.15//

SYNONYMS

jagadānanda—Jagadānanda; nadīyā—to Navadvīpa; giyā—going; mātāre—mother Śacī; mililā—met; prabhura—of Śrī Caitanya Mahāprabhu; yata nivedana—all kinds of salutations; sakala—everything; kahilā—he told.

TRANSLATION

Jagadānanda Paṇḍita thus returned to Nadia, and when he met Śacīmātā, he conveyed to her all the Lord's salutations.

Antya TEXT 19.16

ācāryādi bhakta-gaṇe mililā prasāda diyā

mātā-ṭhāṇi ājñā la-ilā māseka rahiya //CC Antya, 19.16//

SYNONYMS

ācārya-ādi—beginning with Advaita Ācārya; bhakta-gaṇe—all the devotees; mililā—he met; prasāda diyā—delivering the prasāda of Lord Jagannātha; mātā-ṭhāṇi—from mother Śacī; ājñā la-ilā—took permission to leave; māseka rahiya—remaining for one month.

TRANSLATION

He then met all the other devotees, headed by Advaita Ācārya, and gave them the prasāda of Jagannātha. After staying for one month, he took permission from mother Śacī to leave.

Antya TEXT 19.17

ācāryera ṭhāṇi giyā ājñā māgilā

ācārya-gosāṇi prabhure sandeśa kahilā //CC Antya, 19.17//

SYNONYMS

ācāryera ṭhāṇi—to Advaita Ācārya; giyā—going; ājñā māgilā—begged for permission to leave; ācārya-gosāṇi—Advaita Ācārya; prabhure—unto Śrī Caitanya Mahāprabhu; sandeśa kahilā—sent a message.

TRANSLATION

When he went to Advaita Ācārya and also asked His permission to return, Advaita Prabhu gave him a message to deliver to Śrī Caitanya Mahāprabhu.

Antya TEXT 19.18

tarajā-prahelī ācārya kahena ṭhāre-ṭhore

prabhu mātra bujhena, keha bujhite nā pāre //CC Antya, 19.18//

SYNONYMS

tarajā-prahelī—a sonnet in equivocal language; ācārya—Advaita Ācārya; kahena

—spoke; ṭhāre-ṭhore—making some indications; prabhu—Śrī Caitanya Mahāprabhu; mātra—only; bujhena—could understand; keha bujhite nā pāre—others could not understand.

TRANSLATION

Advaita Ācārya had written a sonnet in equivocal language with an import that Śrī Caitanya Mahāprabhu could understand but others could not.

Antya TEXT 19.19

"prabhure kahiha āmāra koṭi namaskāra

ei nivedana tāṅra caraṇe āmāra //CC Antya, 19.19//

SYNONYMS

prabhure kahiha—just inform Lord Caitanya; āmāra—My; koṭi namaskāra—hundreds and thousands of obeisances; ei nivedana—this is the submission; tāṅra—His; caraṇe—unto the lotus feet; āmāra—My.

TRANSLATION

In His sonnet, Advaita Prabhu first offered His obeisances hundreds and thousands of times unto the lotus feet of Lord Śrī Caitanya Mahāprabhu. He then submitted the following statement at His lotus feet.

Antya TEXT 19.20

bāulake kahiha,--loka ha-ila bāula

bāulake kahiha,--hāṭe nā vikāya cāula //CC Antya, 19.20//

SYNONYMS

bāulake kahiha—please inform Śrī Caitanya Mahāprabhu, who is playing the part of a madman in ecstatic love; loka—the people in general; ha-ila—have become; bāula—also mad in ecstatic love; bāulake kahiha—again inform Lord Śrī Caitanya Mahāprabhu, the bāula; hāṭe—in the market; nā—not; vikāya—sells; cāula—rice.

TRANSLATION

"Please inform Śrī Caitanya Mahāprabhu, who is acting like a madman, that

everyone here has become mad like Him. Inform Him also that in the marketplace, rice is no longer in demand.

Antya TEXT 19.21

bāulake kahiha,--kāye nāhika āula

bāulake kahiha,--ihā kahiyāche bāula" //CC Antya, 19.21//

SYNONYMS

bāulake kahiha—again inform the bāula, Śrī Caitanya Mahāprabhu; kāye—in business; nāhika—there is not; āula—persons who have become mad in ecstatic love; bāulake kahiha—again inform the bāula, Śrī Caitanya Mahāprabhu; ihā—this; kahiyāche—has spoken; bāula—another madman, Śrī Advaita Prabhu Himself.

TRANSLATION

"Those now mad in ecstatic love are no longer interested in the material world. Tell Śrī Caitanya Mahāprabhu that Advaita Prabhu, who has also become a madman in ecstatic love, has spoken these words."

Antya TEXT 19.22

eta śuni' jagadānanda hāsite lāgilā

nīlācale āsi' tabe prabhure kahilā //CC Antya, 19.22//

SYNONYMS

eta śuni'-hearing this; jagadānanda—Jagadānanda Paṇḍita; hāsite lāgilā—began to laugh; nīlācale—to Jagannātha Purī; āsi'-returning; tabe—then; prabhure kahilā—he told all this to Śrī Caitanya Mahāprabhu.

TRANSLATION

When he heard Advaita Ācārya's statement, Jagadānanda Paṇḍita began to laugh, and when he returned to Jagannātha Purī, Nīlācala, he informed Caitanya Mahāprabhu of everything.

Antya TEXT 19.23

tarajā śuni' mahāprabhu īṣat hāsila

'tānra yei ājñā'--bali' mauna dharilā //CC Antya, 19.23//

SYNONYMS

tarajā śuni'-hearing the sonnet; mahāprabhu—Śrī Caitanya Mahāprabhu; īṣat hāsila—quietly smiled; tānra yei ājñā—that is His order; bali'-saying; mauna dharilā—became silent.

TRANSLATION

After hearing the equivocal sonnet by Advaita Ācārya, Śrī Caitanya Mahāprabhu quietly smiled. "That is His order," He said. Then He fell silent.

Antya TEXT 19.24

jāniyāo svarūpa gosāñi prabhure puchila

'ei tarajāra artha bujhite nārila' //CC Antya, 19.24//

SYNONYMS

jāniyāo—although knowing; svarūpa gosāñi—Svarūpa Dāmodara Gosvāmī; prabhure puchila—inquired from Śrī Caitanya Mahāprabhu; ei tarajāra artha—the meaning of this sonnet; bujhite—to understand; nārila—I was not able.

TRANSLATION

Although he knew the secret, Svarūpa Dāmodara Gosvāmī inquired from the Lord, "What is the meaning of this sonnet? I could not understand it."

Antya TEXT 19.25

prabhu kahena,--'ācārya haya pūjaka prabala

āgama-śāstrera vidhi-vidhāne kuśala //CC Antya, 19.25//

SYNONYMS

prabhu kahena—Śrī Caitanya Mahāprabhu said; ācārya haya pūjaka prabala—Advaita Ācārya is a great worshiper; āgama-śāstrera—of the Vedic literature; vidhi-vidhāne kuśala—very expert in the regulative principles.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "Advaita Ācārya is a great worshiper of the

Lord and is very expert in the regulative principles enjoined in the Vedic literatures.

Antya TEXT 19.26

upāsanā lāgi' devera karena āvāhana

pūjā lāgi' kata kāla karena nirodhana //CC Antya, 19.26//

SYNONYMS

upāsanā lāgi'-for worshiping the Deity; devera—of the Lord; karena āvāhana—invites to come; pūjā lāgi'-to perform the worship; kata kāla—for some time; karena nirodhana—He keeps the Deity.

TRANSLATION

"Advaita Ācārya invites the Lord to come and be worshiped, and to perform the worship He keeps the Deity for some time.

Antya TEXT 19.27

pūjā-nirvāhaṇa haile pāche karena visarjana

tarajāra nā jāni artha, kibā tāṇra mana //CC Antya, 19.27//

SYNONYMS

pūjā-nirvāhaṇa—finishing of the worship; haile—when there is; pāche—at last; karena visarjana—sends back the Deity; tarajāra—of the sonnet; nā jāni—I do not know; artha—the meaning; kibā tāṇra mana—what is in His mind.

TRANSLATION

"After the worship is completed, He sends the Deity somewhere else. I do not know the meaning of this sonnet, nor do I know what is in Advaita Prabhu's mind.

Antya TEXT 19.28

mahā-yogeśvara ācārya--tarajāte samartha

āmiha bujhite nāri tarajāra artha' //CC Antya, 19.28//

SYNONYMS

mahā-yogeśvara—the greatest mystic; ācārya—Advaita Ācārya; tarajāte samartha—very expert in writing sonnets; āmiha—and yet I; bujhite—to understand; nāri—am not able; tarajāra—of the sonnet; artha—the meaning.

TRANSLATION

"Advaita Ācārya is a great mystic. No one can understand Him. He is expert in writing sonnets that even I Myself cannot understand."

Antya TEXT 19.29

śuniyā vismita ha-ilā saba bhakta-gaṇa

svarūpa-gosāñi kichu ha-ilā vimana //CC Antya, 19.29//

SYNONYMS

śuniyā—hearing; vismita—astonished; ha-ilā—became; saba—all; bhakta-gaṇa—the devotees; svarūpa-gosāñi—Svarūpa Dāmodara Gosvāmī; kichu—somewhat; ha-ilā—became; vimana—morose.

TRANSLATION

Hearing this, all the devotees were astonished, especially Svarūpa Dāmodara, who became somewhat morose.

Antya TEXT 19.30

sei dina haite prabhura āra daśā ha-ila

kṛṣṇera viccheda-daśā dviguṇa bāḍila //CC Antya, 19.30//

SYNONYMS

sei dine haite—from that day on; prabhura—of Śrī Caitanya Mahāprabhu; āra—another; daśā—condition; ha-ila—there was; kṛṣṇera—from Lord Kṛṣṇa; viccheda-daśā—the condition of separation; dvi-guṇa—twice; bāḍila—increased.

TRANSLATION

From that day on, Śrī Caitanya Mahāprabhu's emotional state changed markedly;

His feelings of separation from Kṛṣṇa doubled in intensity.

Antya TEXT 19.31

unmāda-pralāpa-ceṣṭā kare rātri-dine

rādhā-bhāvāveśe viraha bāḍe anukṣaṇe //CC Antya, 19.31//

SYNONYMS

unmāda—madness; pralāpa—craziness; ceṣṭā—activities; kare rātri-dine—He performed day and night; rādhā-bhāva-āveśe—in the ecstatic emotion of Śrīmatī Rādhārāṇī; viraha—separation; bāḍe—increases; anukṣaṇe—every moment.

TRANSLATION

As His feelings of separation in the ecstasy of Śrīmatī Rādhārāṇī increased at every moment, the Lord's activities, both day and night, were now wild, insane performances.

Antya TEXT 19.32

ācambite sphure kṛṣṇera mathurā-gamana

udghūrṇā-daśā haila unmāda-lakṣaṇa //CC Antya, 19.32//

SYNONYMS

ācambite—suddenly; sphure—there awoke; kṛṣṇera—of Lord Kṛṣṇa; mathurā-gamana—the departure for Mathurā; udghūrṇā-daśā—the ecstatic condition known as udghūrṇā; haila—there was; unmāda-lakṣaṇa—the symptom of madness.

TRANSLATION

Suddenly there awoke within Śrī Caitanya Mahāprabhu the scene of Lord Kṛṣṇa's departure to Mathurā, and He began exhibiting the symptom of ecstatic madness known as udghūrṇā.

Antya TEXT 19.33

rāmāndera galā dhari' kareṇa pralāpana

svarūpe puchena māni' nija-sakhī-gaṇa //CC Antya, 19.33//

SYNONYMS

rāmānandera—of Rāmānanda Rāya; galā dhari'-holding the neck; karena pralāpana—begins talking like a crazy man; svarūpe puchena—inquired from Svarūpa Dāmodara; māni'-accepting; nija-sakhī-gaṇa—as a gopī friend.

TRANSLATION

Śrī Caitanya Mahāprabhu spoke like a madman, holding Rāmānanda Rāya by the neck, and He questioned Svarūpa Dāmodara, thinking him to be His gopī friend.

Antya TEXT 19.34

pūrve yena viśākhāre rādhikā puchilā

sei śloka paḍi' pralāpa karite lāgilā //CC Antya, 19.34//

SYNONYMS

pūrve—formerly; yena—as; viśākhāre—unto Viśākhā; rādhikā—Śrīmatī Rādhārāṇī; puchilā—inquired; sei śloka—that verse; paḍi'-reading; pralāpa—talking like a crazy man; karite lāgilā—began to do.

TRANSLATION

Just as Śrīmatī Rādhārāṇī inquired from Her personal friend Viśākhā, Śrī Caitanya Mahāprabhu, reading that very verse, began speaking like a madman.

Antya TEXT 19.35

kva nanda-kula-candramāḥ kva śikhi-candrakālāṅkṛtiḥ

kva mandra-muralī-ravaḥ kva nu surendra-nīla-dyutiḥ

kva rāsa-rasa-tāṇḍavī kva sakhi jīva-rakṣauṣadhir

nidhir mama suhṛttamaḥ kva bata hanta hā dhig-vidhim //CC Antya, 19.35//

SYNONYMS

kva—where; nanda-kula-candramāḥ—Kṛṣṇa, who has arisen like the moon in the ocean of the dynasty of Nanda Mahārāja; kva—where; śikhi-candrakālāṅkṛtiḥ—Kṛṣṇa, whose head is decorated with a peacock feather; kva—where;

mandra-muralī-ravaḥ—Kṛṣṇa, whose flute produces a deep sound; kva—where; nu—certainly; surendra-nīla-dyutiḥ—Kṛṣṇa, whose bodily luster is like the jewel called indranīla; kva—where; rāsa-rasa-tāṇḍavī—Kṛṣṇa, who is expert in dancing in the rāsa dance; kva—where; sakhi—O My dear friend; jīva-rakṣa-auśadhiḥ—Kṛṣṇa, who is the medicine that can save one's life; nidhiḥ—treasure; mama—My; suhṛt-tamaḥ—best of friends; kva—where; bata—I am so sorry; hanta—alas; hā—oh; dhik-vidhim—condemnation to Vidhi, the maker of my destiny.

TRANSLATION

"My dear friend, where is Kṛṣṇa, who is like the moon rising from the ocean of Mahārāja Nanda's dynasty? Where is Kṛṣṇa, His head decorated with a peacock feather? Where is He? Where is Kṛṣṇa, whose flute produces such a deep sound? Oh, where is Kṛṣṇa, whose bodily luster is like the luster of the blue indranīla jewel? Where is Kṛṣṇa, who is so expert in rāsa dancing? Oh, where is He who can save My life? Kindly tell Me where to find Kṛṣṇa, the treasure of My life and best of My friends. Feeling separation from Him, I hereby condemn Providence, the shaper of My destiny.'

PURPORT

This verse is found in the Lalita-mādhava (3.25) of Śrīla Rūpa Gosvāmī.

Antya TEXT 19.36

"vrajendra-kula--dugdha-sindhu, kṛṣṇa tāhe pūrṇa indu,

janmi' kailā jagat ujora

kānty-amṛta yebā piye, nirantara piyā jiye,

vraja-janera nayana-cakora //CC Antya, 19.36//

SYNONYMS

vrajendra-kula—the dynasty of Mahārāja Nanda in Vrajabhūmi; dugdha-sindhu—like the ocean of milk; kṛṣṇa—Lord Kṛṣṇa; tāhe—in that; pūrṇa—full; indu—moon; janmi,—arising; kailā—has made; jagat—the whole world; ujora—illuminated; kānti-amṛta—the nectar of His bodily luster; yebā piye—anyone who drinks; nirantara—always; piyā—drinking; jiye—sustains life; vraja-janera—of the inhabitants of Vṛndāvana; nayana-cakora—eyes that are like cakora

birds.

TRANSLATION

"The family of Mahārāja Nanda is just like an ocean of milk, wherein Lord Kṛṣṇa has arisen like the full moon to illuminate the entire universe. The eyes of the residents of Vraja are like cakora birds that continuously drink the nectar of His bodily luster and thus live peacefully.

Antya TEXT 19.37

sakhi he, kothā kṛṣṇa, karāha daraśana
kṣaṇeke yāhāra mukha, nā dekhile phāṭe buka,
śīghra dekhāha, nā rahe jīvana //CC Antya, 19.37//

SYNONYMS

sakhi he—O My dear friend; kothā kṛṣṇa—where is Lord Kṛṣṇa; karāha daraśana—please let Me see Him; kṣaṇeke—within a moment; yāhāra—whose; mukha—face; nā dekhile—if not seeing; phāṭe buka—My heart is breaking; śīghra—quickly; dekhāha—show; nā rahe jīvana—My life is expiring.

TRANSLATION

"My dear friend, where is Kṛṣṇa? Kindly let Me see Him. My heart breaks at not seeing His face even for a moment. Kindly show Him to Me immediately; otherwise I cannot live.

Antya TEXT 19.38

ei vrajera ramaṇī, kāmārka-tapta-kumudinī,
nija-karāmṛta diyā dāna
praphullita kare yei, kāhāṇ mora candra sei,
dekhāha, sakhi, rākha mora prāṇa //CC Antya, 19.38//

SYNONYMS

ei—these; vrajera ramaṇī—women of Vṛndāvana; kāma-arka-tapta-kumudinī—exactly like lilies becoming very hot in the sun of lusty desire; nija—own; kara-

amṛta—nectar of hands; diyā—giving; dāna—charity; praphullita—jubilant; kare—makes; yei—one who; kāhān—where; mora—My; candra—moon; sei—that; dekhāha—please show; sakhi—O My dear friend; rākha—please save; mora prāṇa—My life.

TRANSLATION

"The women of Vṛndāvana are just like lilies growing hot in the sun of lusty desires. But moonlike Kṛṣṇa makes them all jubilant by bestowing upon them the nectar of His hands. O My dear friend, where is My moon now? Save My life by showing Him to Me!

Antya TEXT 19.39

kāhān se cūḍāra ṭhāma, śikhi-piñchera uḍāna,
nava-meghe yena indra-dhanu
pītāmbara--taḍid-dyuti, muktā-mālā--baka-pānti,
navāmbuda jini' śyāma-tanu //CC Antya, 19.39//

SYNONYMS

kāhān—where; se—that; cūḍāra ṭhāma—beauty of the helmet; śikhi-piñchera uḍāna—upon which there is a peacock feather; nava-meghe—in a new cloud; yena—just like; indra-dhanu—the rainbow; pīta-ambara—yellow garments; taḍit-dyuti—like the illumination of lightning; muktā-mālā—pearl necklace; baka-pānti—like rows of ducks; nava-ambuda—a new rain cloud; jini'-conquering; śyāma-tanu—the blackish body.

TRANSLATION

"My dear friend, where is that beautiful helmet with a peacock feather upon it like a rainbow upon a new cloud? Where are those yellow garments, shining like lightning? And where is that necklace of pearls that resemble flocks of ducks flying in the sky? The blackish body of Kṛṣṇa triumphs over the new blackish rain cloud.

Antya TEXT 19.40

eka-bāra yāra nayane lāge, sadā tāra hṛdaye jāge,

kṛṣṇa-tanu--yena āmra-āṭhā

nārī-mane paīśe hāya, yatne nāhi bāhirāya,

tanu nahe,--seyā-kulera kāñṭā //CC Antya, 19.40//

SYNONYMS

eka-bāra—once; yāra—whose; nayane—eyes; lāge—capture; sadā—always; tāra—his; hṛdaye—in the heart; jāge—remains prominent; kṛṣṇa-tanu—the body of Kṛṣṇa; yena—like; āmra-āṭhā—the sap of the mango tree; nārī-mane—in the minds of women; paīśe—enters; hāya—alas; yatne—even with great endeavor; nāhi—does not; bāhirāya—come out; tanu nahe—is not an ordinary body; seyā-kulera kāñṭā—it is like the thorn of the seyā berry tree.

TRANSLATION

"If a person's eyes even once capture that beautiful body of Kṛṣṇa's, it remains always prominent within his heart. Kṛṣṇa's body resembles the sap of the mango tree, for when it enters the minds of women, it will not come out, despite great endeavor. Thus Kṛṣṇa's extraordinary body is like a thorn of the seyā berry tree.

Antya TEXT 19.41

jiniyā tamāla-dyuti, indranīla-sama kānti,

se kāntite jagat mātāya

śṛṅgāra-rasa-sāra chāni', tāte candra-jyotsnā sāni',

jāni vidhi niramilā tāya //CC Antya, 19.41//

SYNONYMS

jiniyā—being victorious over; tamāla-dyuti—the luster of the tamāla tree; indranīla—the gem known as indranīla; sama kānti—the luster like; se kāntite—by that luster; jagat mātāya—the whole world becomes maddened; śṛṅgāra-rasa—of the mellow of conjugal love; sāra—essence; chāni'-filtering; tāte—in that; candra-jyotsnā—the illumination of the full moon; sāni'-mixing; jāni—I know; vidhi—Providence; niramilā—made very clear; tāya—that.

TRANSLATION

"Kṛṣṇa's bodily luster shines like the indranīla gem and surpasses the luster of

the tamāla tree. The luster of His body drives the entire world mad because Providence has made it transparent by refining the essence of the mellow of conjugal love and mixing it with moonshine.

Antya TEXT 19.42

kāhān se muralī-dhvani, navābhra-garjita jini',
jagat ākarṣe śravaṇe yāhāra
uṭhi' dhāya vraja-jana, tṛṣita cātaka-gaṇa,
āsi' piye kānti-amṛta-dhāra //CC Antya, 19.42//

SYNONYMS

kāhān—where; se—that; muralī-dhvani—the vibration of the flute; nava-abhra-garjita jini'-conquering the vibrations of new clouds; jagat—the whole world; ākarṣe—attracts; śravaṇe—the hearing; yāhāra—whose; uṭhi'-standing up; dhāya—run; vraja-jana—the inhabitants of Vrajabhūmi; tṛṣita cātaka-gaṇa—like lusty cātaka birds; āsi'-coming; piye—drink; kānti-amṛta-dhāra—the showers of the nectar of Kṛṣṇa's bodily luster.

TRANSLATION

"The deep vibration of Kṛṣṇa's flute surpasses the thundering of new clouds and attracts the aural reception of the entire world. Thus the inhabitants of Vṛndāvana rise and pursue that sound, drinking the showering nectar of Kṛṣṇa's bodily luster like thirsty cātaka birds.

Antya TEXT 19.43

mora sei kalā-nidhi, prāṇa-rakṣā-mahauṣadhi,
sakhi, mora teñho suhṛttama
deha jīye tānhā vine, dhik ei jīvane,
vidhi kare eta viḍambana!" //CC Antya, 19.43//

SYNONYMS

mora—of Me; sei—that; kalā-nidhi—reservoir of art and culture; prāṇa-rakṣa—mahā-auṣadhi—the panacea for saving My life; sakhi—O My dear friend; mora

—My; teñho-He; suhṛt-tama—the best of friends; deha jīye—My body lives; tāñhā vine—without Him; dhik—condemnation; ei jīvane—to this life; vidhi—Providence; kare—does; eta viḍambana—so much cheating.

TRANSLATION

"Kṛṣṇa is the reservoir of art and culture, and He is the panacea that saves My life. O My dear friend, since I live without Him, who is the best among My friends, I condemn the duration of My life. I think that Providence has cheated Me in many ways.

Antya TEXT 19.44

'ye-jana jīte nāhi cāya, tāre kene jīyāya',
vidhi-prati uṭhe krodha-śoka
vidhire kare bhartsana, kṛṣṇe dena olāhana,
paḍi' bhāgavatera eka śloka //CC Antya, 19.44//

SYNONYMS

ye-jana—that person who; jīte—to live; nāhi cāya—does not want; tāre—him; kene—why; jīyāya—he makes life continue; vidhi-prati—towards Providence; uṭhe—awakens; krodha-śoka—anger and lamentation; vidhire—unto Providence; kare—does; bhartsana—chastisement; kṛṣṇe—unto Lord Kṛṣṇa; dena—gives; olāhana—accusation; paḍi'-reading; bhāgavatera—of Śrīmad-Bhāgavatam; eka śloka—one verse.

TRANSLATION

"Why does Providence continue the life of one who does not wish to live? This thought aroused anger and lamentation. Śrī Caitanya Mahāprabhu then

read a verse from Śrīmad-Bhāgavatam that chastises Providence and makes an accusation against Kṛṣṇa.

Antya TEXT 19.45

aho vidhātas tava na kvacid dayā
saṁyojya maitryā praṇayena dehinaḥ

tāṁś cākṛtārthān viyunaṅkṣy apārthakam

viceṣṭitam te 'rbhaka-ceṣṭitam yathā //CC Antya, 19.45//

SYNONYMS

aho—alas; vidhātaḥ—O Providence; tava—your; na—not; kvacit—at any time; dayā—mercy; saṁyojya—making connections; maitryā—by friendship; praṇayena—and by affection; dehinaḥ—of the embodied souls; tān—them; ca—and; akṛta-arthān—without achievement; viyunaṅkṣi—you cause to happen; apārthakam—separation; viceṣṭitam—activities; te—your; arbhaka—of a boy; ceṣṭitam—the childish play; yathā—like.

TRANSLATION

" 'O Providence, you have no mercy! You bring embodied souls together through friendship and affection, but before their desires are fulfilled, you separate them. Your activities are like the foolish pranks of children.'

PURPORT

This verse, quoted from Śrīmad-Bhāgavatam (10.39.19), was chanted by the damsels of Vraja when Kṛṣṇa left Vṛndāvana for Mathurā with Akrūra and Balarāma. The gopīs lamented that providence had made it possible for them to meet Kṛṣṇa and Balarāma in affection and love and had then separated them.

Antya TEXT 19.46

"nā jānis prema-marma, vyartha karis pariśrama,

tora ceṣṭā--bālaka-samāna

'tora yadi lāg pāiye, tabe tore śikṣā diye,

emana yena nā karis vidhāna //CC Antya, 19.46//

SYNONYMS

nā jānis—you do not know; prema-marma—the purport of loving affairs; vyartha karis—you baffle; pariśrama—all labor; tora ceṣṭā—your activities; bālaka-samāna—like the childish activities of a boy; tora yadi lāg pāiye—if I get the opportunity to meet you; tabe—then; tore—unto you; śikṣā diye—I shall give some lessons; emana—like this; yena—so that; nā karis vidhāna—will not

make arrangements.

TRANSLATION

"Providence, you do not know the purport of loving affairs, and therefore you baffle all our endeavors. This is very childish of you. If we could catch you, we would give you such a lesson that you would never again make such arrangements.

Antya TEXT 19.47

are vidhi, tui baḍa-i niṭhura

anyo 'nya durlabha jana, preme karāñā sammilana,

'akṛtārthān' kene karis dūra? //CC Antya, 19.47//

SYNONYMS

are—oh; vidhi—Providence; tui—you; baḍa-i—very; niṭhura—cruel; anyo 'nya—for one another; durlabha jana—persons rarely obtained; preme—in love; karāñā sammilana—causing to meet together; akṛta-arthān—unsuccessful; kene—why; karis—you do; dūra—far apart.

TRANSLATION

"Oh, cruel Providence! You are very unkind, for you bring together in love people who are rarely in touch with each other. Then, after you have made them meet but before they are fulfilled, you again spread them far apart.

Antya TEXT 19.48

are vidhi akarūṇa, dekhāñā kṛṣṇānana,

netra-mana lobhāilā mora

kṣaṇeke karite pāna, kāḍi' nilā anya sthāna,

pāpa kaili 'datta-apahāra' //CC Antya, 19.48//

SYNONYMS

are—oh; vidhi—Providence; akarūṇa—most unkind; dekhāñā—showing; kṛṣṇānana—the beautiful face of Kṛṣṇa; netra-mana—mind and eyes; lobhāilā—have

made greedy; mora—My; kṣaṇeke karite pāna—drinking only for a moment; kāḍi' nilā—took it away; anya sthāna—to another place; pāpa kaili—have performed a most sinful act; datta-apahāra—taking back things given in charity.

TRANSLATION

"O Providence, you are so unkind! You reveal the beautiful face of Kṛṣṇa and make the mind and eyes greedy, but after they have drunk that nectar for only a moment, you whisk Kṛṣṇa away to another place. This is a great sin because you thus take away what you have given as charity.

Antya TEXT 19.49

'akrūra kare tomāra doṣa, āmāya kene kara roṣa',

ihā yadi kaha 'durācāra'

tui akrūra-mūrti dhari', kṛṣṇa nili curi kari',

anyera nahe aiche vyavahāra //CC Antya, 19.49//

SYNONYMS

akrūra—Akrūra; kare—does; tomāra doṣa—fault to you; āmāya—unto me; kene—why; kara—you do; roṣa—anger; ihā—this; yadi—if; kaha—you say; durācāra—O misbehaved (Providence); tui—you; akrūra-mūrti dhari'-taking the form of Akrūra; kṛṣṇa—Lord Kṛṣṇa; nili—you have taken; curi kari'-stealing; anyera—of others; nahe—there is not; aiche—this type of; vyavahāra—behavior.

TRANSLATION

"O misbehaved Providence! If you reply to us, 'Akrūra is actually at fault; why are you angry with me?' then I say to you, 'Providence, you have taken the form of Akrūra and have stolen Kṛṣṇa away. No one else would behave like this.'

Antya TEXT 19.50

āpanāra karma-doṣa, tore kibā kari roṣa,

toya-moya sambandha vidūra

ye āmāra prāṇa-nātha, ekatra rahi yāñra sātha,

sei kṛṣṇa ha-ilā niṭhura! //CC Antya, 19.50//

SYNONYMS

āpanāra karma-doṣa—it is the result of My own fate; tore—unto you; kibā—what; kari roṣa—I give accusations; toya-moya—between you and Me; sambandha—the relationship; vidūra—very far; ye—the one who is; āmāra—My; prāṇa-nātha—life and soul; ekatra—together; rahi—We remain; yāñra sātha—with whom; sei kṛṣṇa—that Kṛṣṇa; ha-ilā niṭhura—has become so cruel.

TRANSLATION

"But this is the fault of My own destiny. Why should I needlessly accuse you? There is no intimate relationship between you and Me. Kṛṣṇa, however, is My life and soul. It is We who live together, and it is He who has become so cruel.

Antya TEXT 19.51

saba tyaji' bhaji yāñre, sei āpana-hāte māre,

nārī-vadhe kṛṣṇera nāhi bhaya

tāñra lāgi' āmi mari, ulaṭi' nā cāhe hari,

kṣaṇa-mātre bhāṅgila praṇaya //CC Antya, 19.51//

SYNONYMS

saba tyaji'-leaving everything aside; bhaji yāñre—the person whom I worship; sei—that person; āpana-hāte—by His own hand; māre—kills; nārī-vadhe—in killing one woman; kṛṣṇera—of Kṛṣṇa; nāhi bhaya—there is no fear; tāñra lāgi'-for Him; āmi mari—I die; ulaṭi'-turning back; nā cāhe hari—Kṛṣṇa does not look; kṣaṇa-mātre—within a moment; bhāṅgila—has broken; praṇaya—all loving affairs.

TRANSLATION

"He for whom I have left everything is personally killing Me with His own hands. Kṛṣṇa has no fear of killing women. Indeed, I am dying for Him, but He doesn't even turn back to look at Me. Within a moment, He has broken off our loving affairs.

Antya TEXT 19.52

kṛṣṇe kene kari roṣa, āpana durdaiva-doṣa,
pākila mora ei pāpa-phala
ye kṛṣṇa--mora premādhīna, tāre kaila udāsīna,
ei mora abhāgya prabala" //CC Antya, 19.52//

SYNONYMS

kṛṣṇe—unto Kṛṣṇa; kene—why; kari roṣa—I am angry; āpana—of My own; durdaiva—of misfortune; doṣa—fault; pākila—has ripened; mora—My; ei—this; pāpa-phala—sinful reaction; ye—that; kṛṣṇa—Kṛṣṇa; mora—My; prema-adhīna—dependent on love; tāre—Him; kaila—has made; udāsīna—indifferent; ei mora—this is My; abhāgya—misfortune; prabala—very strong.

TRANSLATION

"Yet why should I be angry with Kṛṣṇa? It is the fault of My own misfortune. The fruit of my sinful activities has ripened, and therefore Kṛṣṇa, who has always been dependent on My love, is now indifferent. This means that My misfortune is very strong."

Antya TEXT 19.53

ei-mata gaura-rāya, viṣāde kare hāya hāya,
'hā hā kṛṣṇa, tumi gelā kati?'
gopī-bhāva hṛdaye, tāra vākye vilāpaye,
'govinda dāmodara mādhaveti' //CC Antya, 19.53//

SYNONYMS

ei-mata—in this way; gaura-rāya—Lord Śrī Caitanya Mahāprabhu; viṣāde—in lamentation due to separation; kare hāya hāya—always says "alas, alas"; hā hā kṛṣṇa—oh, oh Kṛṣṇa; tumi gelā kati—where have You gone; gopī-bhāva hṛdaye—with the ecstatic love of the gopīs in His heart; tāra vākye—in their words; vilāpaye—He laments; govinda dāmodara mādhaba—O Govinda, O Dāmodara, O Mādhava; iti—thus.

TRANSLATION

In this way, Śrī Caitanya Mahāprabhu lamented in the mood of separation, "Alas, alas! O Kṛṣṇa, where have You gone?" Feeling in His heart the ecstatic emotions of the gopīs, Śrī Caitanya Mahāprabhu agonized in their words, saying, "O Govinda! O Dāmodara! O Mādhava!"

Antya TEXT 19.54

tabe svarūpa-rāma-rāya, kari' nānā upāya,
mahāprabhura kare āśvāsana
gāyena saṅgama-gīta, prabhura phirāilā cita,
prabhura kichu sthira haila mana //CC Antya, 19.54//

SYNONYMS

tabe—thereafter; svarūpa-rāma-rāya—Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya; kari' nānā upāya—devising many means; mahāprabhura—Śrī Caitanya Mahāprabhu; kare āśvāsana—pacify; gāyena—they sang; saṅgama-gīta—meeting songs; prabhura—of Śrī Caitanya Mahāprabhu; phirāilā cita—transformed the heart; prabhura—of Śrī Caitanya Mahāprabhu; kichu—somewhat; sthira—peaceful; haila—became; mana—the mind.

TRANSLATION

Svarūpa Dāmodara and Rāmānanda Rāya then devised various means to pacify the Lord. They sang songs of meeting that transformed His heart and made His mind peaceful.

Antya TEXT 19.55

ei-mata vilapite ardha-rātri gela
gambhīrāte svarūpa-gosāñi prabhure śoyāila //CC Antya, 19.55//

SYNONYMS

ei-mata—in this way; vilapite—speaking in lamentation; ardha-rātri gela—half the night passed; gambhīrāte—in the room known as the Gambhīrā; svarūpa-gosāñi—Svarūpa Dāmodara Gosvāmī; prabhure śoyāila—made the Lord lie down.

TRANSLATION

As Śrī Caitanya Mahāprabhu lamented in this way, half the night passed. Then Svarūpa Dāmodara made the Lord lie down in the room known as the Gambhīrā.

Antya TEXT 19.56

prabhure śoyāñā rāmānanda gelā ghare

svarūpa, govinda śuilā gambhīrāra dvāre //CC Antya, 19.56//

SYNONYMS

prabhure—Lord Śrī Caitanya Mahāprabhu; śoyāñā—making lie down; rāmānanda—Rāmānanda Rāya; gelā ghare—returned to his home; svarūpa—Svarūpa Dāmodara Gosvāmī; govinda—Govinda; śuilā—lay down; gambhīrāra dvāre—at the door of the Gambhīrā.

TRANSLATION

After the Lord was made to lie down, Rāmānanda Rāya returned home, and Svarūpa Dāmodara and Govinda lay down at the door of the Gambhīrā.

Antya TEXT 19.57

premāveśe mahāprabhura gara-gara mana

nāma-saṅkīrtana kari' karena jāgaraṇa //CC Antya, 19.57//

SYNONYMS

prema-āveśe—in greatly ecstatic emotion; mahāprabhura—of Śrī Caitanya Mahāprabhu; gara-gara mana—the mind was fully overwhelmed; nāma-saṅkīrtana kari'-chanting the Hare Kṛṣṇa mantra; karena—does; jāgaraṇa—wakefulness.

TRANSLATION

Śrī Caitanya Mahāprabhu stayed awake all night, chanting the Hare Kṛṣṇa mahā-mantra, His mind overwhelmed by spiritual ecstasy.

Antya TEXT 19.58

virahe vyākula prabhu udvege uṭhilā

gambhīrāra bhittye mukha ghaṣite lāgilā //CC Antya, 19.58//

SYNONYMS

virāhe—in the lamentation of separation; vyākula—very agitated; prabhu—Śrī Caitanya Mahāprabhu; udvege—in great anxiety; uṭhīlā—stood up; gambhīrāra—of the Gambhīrā; bhittye—on the walls; mukha—face; ghaṣite—to rub; lāgilā—began.

TRANSLATION

Feeling separation from Kṛṣṇa, Śrī Caitanya Mahāprabhu was so distraught that in great anxiety He stood up and began rubbing His face against the walls of the Gambhīrā.

Antya TEXT 19.59

mukhe, gaṇḍe, nāke kṣata ha-ila apāra

bhāvāveśe nā jānena prabhu, paḍe rakta-dhāra //CC Antya, 19.59//

SYNONYMS

mukhe—on the mouth; gaṇḍe—on the cheeks; nāke—on the nose; kṣata—injuries; ha-ila—there were; apāra—many; bhāva-āveśe—in ecstatic emotion; nā jānena—could not understand; prabhu—Śrī Caitanya Mahāprabhu; paḍe—oozes out; rakta-dhāra—a flow of blood.

TRANSLATION

Blood oozed from the many injuries on His mouth, nose and cheeks, but due to His ecstatic emotions, the Lord did not know it.

Antya TEXT 19.60

sarva-rātri karena bhāve mukha saṅgharṣaṇa

goṇ-goṇ-śabda karena,--svarūpa śunilā takhana //CC Antya, 19.60//

SYNONYMS

sarva-rātri—the whole night; karena—does; bhāve—in emotion; mukha saṅgharṣaṇa—rubbing of the face; goṇ-goṇ-śabda karena—makes a peculiar sound, goṇ-goṇ; svarūpa—Svarūpa Dāmodara Gosvāmī; śunilā—heard; takhana—then.

TRANSLATION

In ecstasy, Śrī Caitanya Mahāprabhu rubbed His face against the walls all night long, making a peculiar sound, "goñ-goñ," which Svarūpa Dāmodara could hear through the door.

Antya TEXT 19.61

dīpa jvāli' ghare gelā, dekhi' prabhura mukha

svarūpa, govinda duñhāra haila baḍa duḥkha //CC Antya, 19.61//

SYNONYMS

dīpa jvāli'-lighting the lamp; ghare—in the room; gelā—went; dekhi'-seeing; prabhura mukha—the face of the Lord; svarūpa—Svarūpa Dāmodara Gosvāmī; govinda—and Govinda; duñhāra—of both of them; haila baḍa duḥkha—there was great unhappiness.

TRANSLATION

Lighting a lamp, Svarūpa Dāmodara and Govinda entered the room. When they saw the Lord's face, both of them were full of sorrow.

Antya TEXT 19.62

prabhure śayyāte āni' susthira karāilā

'kāñhe kailā ei tumi?'--svarūpa puchilā //CC Antya, 19.62//

SYNONYMS

prabhure—Śrī Caitanya Mahāprabhu; śayyāte—to the bed; āni'-bringing; susthira karāilā—made Him pacified; kāñhe—why; kailā—have done; ei—this; tumi—You; svarūpa puchilā—Svarūpa Dāmodara Gosvāmī inquired.

TRANSLATION

They brought the Lord to His bed, calmed Him and then asked, "Why have You done this to Yourself?"

Antya TEXT 19.63

prabhu kahena,--"udvege ghare nā pāri rahite

dvāra cāhi' buli' śīghra bāhira ha-ite //CC Antya, 19.63//

SYNONYMS

prabhu kahena—Śrī Caitanya Mahāprabhu replied; udvege—out of great agitation; ghare—within the room; nā pāri—I was not able; rahite—to stay; dvāra cāhi'-looking for the door; buli'-wandering; śīghra—quickly; bāhira ha-ite—to get out.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "I was in such anxiety that I could not stay in the room. I wanted to go out, and therefore I wandered about the room, looking for the door.

Antya TEXT 19.64

dvāra nāhi' pāñā mukha lāge cāri-bhite

kṣata haya, rakta paḍe, nā pāi yāite" //CC Antya, 19.64//

SYNONYMS

dvāra nāhi' pāñā—not finding the door; mukha lāge—My face strikes; cāri-bhite—on the four walls; kṣata haya—there was injury; rakta paḍe—blood came out; nā pāi yāite—still I could not get out.

TRANSLATION

"Unable to find the door, I kept hitting the four walls with My face. My face was injured, and it bled, but I still could not get out."

Antya TEXT 19.65

unmāda-daśāya prabhura sthira nahe mana

yei kare, yei bole saba,--unmāda-lakṣaṇa //CC Antya, 19.65//

SYNONYMS

unmāda-daśāya—in such a state of madness; prabhura—of Śrī Caitanya Mahāprabhu; sthira nahe mana—the mind is not steady; yei kare—whatever He does; yei bole—whatever He says; saba—all; unmāda-lakṣaṇa—simply symptoms of madness.

TRANSLATION

In this state of madness, Śrī Caitanya Mahāprabhu's mind was unsteady. Whatever He said or did was all symptomatic of madness.

Antya TEXT 19.66

svarūpa-gosāñi tabe cintā pāilā mane

bhakta-gaṇa lañā vicāra kailā āra dine //CC Antya, 19.66//

SYNONYMS

svarūpa-gosāñi—Svarūpa Dāmodara Gosvāmī; tabe—thereafter; cintā—an anxiety or thought; pāilā mane—got in his mind; bhakta-gaṇa lañā—among all the devotees; vicāra kailā—considered; āra dine—the next day.

TRANSLATION

Svarūpa Dāmodara was very anxious, but then he had an idea. The following day, he and the other devotees considered it together.

Antya TEXT 19.67

saba bhakta meli' tabe prabhure sādhila

śaṅkara-paṇḍite prabhura saṅge śoyāila //CC Antya, 19.67//

SYNONYMS

saba bhakta meli'-all the devotees, meeting together; tabe—thereupon; prabhure sādhila—entreated Śrī Caitanya Mahāprabhu; śaṅkara-paṇḍite—Śaṅkara Paṇḍita; prabhura—Śrī Caitanya Mahāprabhu; saṅge—with; śoyāila—made to lie down.

TRANSLATION

After consulting with one another, they entreated Śrī Caitanya Mahāprabhu to allow Śaṅkara Paṇḍita to lie down in the same room with Him.

Antya TEXT 19.68

prabhu-pāda-tale śaṅkara karena śayana

prabhu tānra upara karena pāda-prasāraṇa //CC Antya, 19.68//

SYNONYMS

prabhu-pāda-tale—at the lotus feet of Śrī Caitanya Mahāprabhu; śaṅkara—Śaṅkara; karena śayana—lies down; prabhu—Śrī Caitanya Mahāprabhu; tānra—of him; upara—on the body; karena—does; pāda-prasāraṇa—extending His legs.

TRANSLATION

Thus Śaṅkara Paṇḍita lay at the feet of Śrī Caitanya Mahāprabhu, and the Lord placed His legs upon Śaṅkara's body.

Antya TEXT 19.69

'prabhu-pādhāna' bali' tānra nāma ha-ila

pūrve vidure yena śrī-śuka varṇila //CC Antya, 19.69//

SYNONYMS

prabhu-pāda-upādhāna—the pillow of Śrī Caitanya Mahāprabhu's legs; bali'-calling as such; tānra nāma—his name; ha-ila—became; pūrve—formerly; vidure—Vidura; yena—as; śrī-śuka varṇila—Śrī Śukadeva Gosvāmī described.

TRANSLATION

Śaṅkara became celebrated by the name "the pillow of Śrī Caitanya Mahāprabhu." He was like Vidura, as Śukadeva Gosvāmī previously described him.

Antya TEXT 19.70

iti bruvāṇaṁ viduraṁ vinītaṁ

sahasra-śīrṣṇaś caraṇopadhānam

prahr̥ṣṭa-romā bhagavat-kathāyāṁ

praṇīyamāno munir abhyacaṣṭa //CC Antya, 19.70//

SYNONYMS

iti—thus; bruvāṇaṁ—speaking; viduraṁ—to Vidura; vinītaṁ—submissive; sahasra-śīrṣṇaḥ—of Lord Kṛṣṇa; caraṇa-upadhānam—the resting pillow for the

legs; prahr̥ṣṭa-romā—whose hairs on the body were standing; bhagavat-kathāyām—in topics of the Supreme Personality of Godhead; praṇīyamānaḥ—being induced; muniḥ—the great sage Maitreya; abhyacaṣṭa—began to speak.

TRANSLATION

"When submissive Vidura, the resting place of the legs of Lord Kṛṣṇa, had thus spoken to Maitreya, Maitreya began speaking, his hair standing on end due to the transcendental pleasure of discussing topics concerning Lord Kṛṣṇa."

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (3.13.5).

Antya TEXT 19.71

śaṅkara karena prabhura pāda-samvāhana

ghumāñā paḍena, taiche karena śayana //CC Antya, 19.71//

SYNONYMS

śaṅkara—Śaṅkara; karena—does; prabhura—of Śrī Caitanya Mahāprabhu; pāda-samvāhana—massaging the legs; ghumāñā paḍena—he falls asleep; taiche—in that way; karena śayana—he lies down.

TRANSLATION

Śaṅkara massaged the legs of Śrī Caitanya Mahāprabhu, but while massaging he would fall asleep and thus lie down.

Antya TEXT 19.72

ughāḍa-aṅge paḍiyā śaṅkara nidrā yāya

prabhu uṭhi' āpana-kānthā tāhāre jaḍāya //CC Antya, 19.72//

SYNONYMS

ughāḍa-aṅge—without a covering over the body; paḍiyā—lying down; śaṅkara—Śaṅkara; nidrā yāya—goes to sleep; prabhu—Śrī Caitanya Mahāprabhu; uṭhi'-getting up; āpana-kānthā—His own quilt; tāhāre jaḍāya—wraps him with.

TRANSLATION

He would lie asleep without a covering on his body, and Śrī Caitanya Mahāprabhu would get up and wrap him with His own quilt.

Antya TEXT 19.73

nirantara ghumāya śaṅkara śīghra-cetana

vasi' pāda cāpi' kare rātri-jāgaraṇa //CC Antya, 19.73//

SYNONYMS

nirantara—incessantly; ghumāya—sleeps; śaṅkara—Śaṅkara; śīghra—very quickly; cetana—waking up; vasi'-sitting; pāda cāpi'-massaging the legs; kare—does; rātri-jāgaraṇa—keeps awake at night.

TRANSLATION

Śaṅkara Paṇḍita would always fall asleep, but he would quickly awaken, sit up and again begin massaging the legs of Śrī Caitanya Mahāprabhu. In this way he would stay awake the entire night.

Antya TEXT 19.74

tānra bhaye nārena prabhu bāhire yāite

tānra bhaye nārena bhitye mukhābja ghaṣite //CC Antya, 19.74//

SYNONYMS

tānra bhaye—because of fear of him; nārena—was not able; prabhu—Śrī Caitanya Mahāprabhu; bāhire yāite—to go out; tānra bhaye—because of fear of him; nārena—was not able; bhitye—on the walls; mukha-abja ghaṣite—to rub His lotuslike face.

TRANSLATION

Out of fear of Śaṅkara, Śrī Caitanya Mahāprabhu could neither leave His room nor rub His lotuslike face against the walls.

Antya TEXT 19.75

ei līlā mahāprabhura raghunātha-dāsa

gaurāṅga-stava-kalpavṛkṣe kariyāche prakāśa //CC Antya, 19.75//

SYNONYMS

ei līlā—this pastime; mahāprabhura—of Śrī Caitanya Mahāprabhu; raghunātha-dāsa—Raghunātha dāsa Gosvāmī; gaurāṅga-stava-kalpa-vṛkṣe—in his book known as Gaurāṅga-stava-kalpavṛkṣa; kariyāche prakāśa—has described very nicely.

TRANSLATION

This pastime of Śrī Caitanya Mahāprabhu's has been described very nicely by Raghunātha dāsa Gosvāmī in his book known as Gaurāṅga-stava-kalpavṛkṣa.

Antya TEXT 19.76

svakīyasya prāṇārbuda-sadṛśa-goṣṭhasya virahāt
pralāpān unmādāt satatam ati kurvan vikala-dhīḥ
dadhat bhittau śaśvad vadana-vidhu-gharṣeṇa rudhiraṁ
kṣātottham gaurāṅgo hṛdaya udayan mām madayati //CC Antya, 19.76//

SYNONYMS

svakīyasya—His own; prāṇa-arbuda—uncountable breaths of life; sadṛśa—like; goṣṭhasya—of Vṛndāvana; virahāt—because of separation; pralāpān—crazy talks; unmādāt—because of madness; satatam—always; ati—very much; kurvan—doing; vikala-dhīḥ—whose intelligence was disturbed; dadhat—oozing forth; bhittau—on the walls; śaśvat—always; vadana-vidhu—of His moonlike face; garṣeṇa—by rubbing; rudhiraṁ—blood; kṣāta-uttham—coming forth from injuries; gaurāṅgaḥ—Lord Śrī Caitanya Mahāprabhu; hṛdaye—in my heart; udayan—rising; mām—me; madayati—maddens.

TRANSLATION

"Because of separation from His many friends in Vṛndāvana, who were like His own life, Śrī Caitanya Mahāprabhu spoke like a madman. His intelligence was transformed. Day and night He rubbed His moonlike face against the walls, and blood flowed from the injuries. May that Śrī Caitanya Mahāprabhu rise in my heart and make me mad with love."

Antya TEXT 19.77

ei-mata mahāprabhu rātri-divase

prema-sindhu-magna rahe, kabhu ḍube, bhāse //CC Antya, 19.77//

SYNONYMS

ei-mata—in this way; mahāprabhu—Śrī Caitanya Mahāprabhu; rātri-divase—day and night; prema-sindhu-magna rahe—remains merged in the ocean of love of Kṛṣṇa; kabhu ḍube—sometimes drowns; bhāse—floats.

TRANSLATION

Śrī Caitanya Mahāprabhu in this way stayed immersed day and night in an ocean of ecstatic love for Kṛṣṇa. Sometimes He was submerged, and sometimes He floated.

Antya TEXT 19.78

eka-kāle vaiśākhera paurṇamāsī-dine

rātri-kāle mahāprabhu calilā udyāne //CC Antya, 19.78//

SYNONYMS

eka-kāle—at one time; vaiśākhera—of the month of Vaiśākha, (April-May); paurṇamāsī-dine—on the full-moon night; rātri-kāle—at night; mahāprabhu—Śrī Caitanya Mahāprabhu; calilā—went; udyāne—to a garden.

TRANSLATION

One full-moon night in the month of Vaiśākha [April and May], Śrī Caitanya Mahāprabhu went to a garden.

Antya TEXT 19.79

'jagannātha-vallabha' nāma udyāna-pradhāne

praveśa karilā prabhu lañā bhakta-gaṇe //CC Antya, 19.79//

SYNONYMS

jagannātha-vallabha—Jagannātha-vallabha; nāma—named; udyāna-pradhāne—one of the best gardens; praveśa karilā—entered; prabhu—Śrī Caitanya Mahāprabhu; lañā—taking; bhakta-gaṇe—the devotees.

TRANSLATION

The Lord, along with His devotees, entered one of the nicest gardens, called Jagannātha-vallabha.

Antya TEXT 19.80

praphullita vṛkṣa-vallī,--yena vṛndāvana

śuka, śārī, pika, bhṛṅga kare ālāpana //CC Antya, 19.80//

SYNONYMS

praphullita—fully blossomed; vṛkṣa-vallī—trees and creepers; yena vṛndāvana—exactly resembling Vṛndāvana; śuka—the śuka birds; śārī—the śārī birds; pika—the pika birds; bhṛṅga—the bumblebees; kare—do; ālāpana—talking with one another.

TRANSLATION

In the garden were fully blossomed trees and creepers exactly like those in Vṛndāvana. Bumblebees and birds like the śuka, śārī and pika talked with one another.

Antya TEXT 19.81

puṣpa-gandha lañā vahe malaya-pavana

'guru' hañā taru-latāya śikhāya nācana //CC Antya, 19.81//

SYNONYMS

puṣpa-gandha—the fragrance of the flowers; lañā—taking; vahe—blows; malaya-pavana—the mild breeze; guru hañā—becoming the spiritual master; taru-latāya—to the trees and creepers; śikhāya—instructs; nācana—dancing.

TRANSLATION

A mild breeze was blowing, carrying the fragrance of aromatic flowers. The breeze had become a guru and was teaching all the trees and creepers how to dance.

Antya TEXT 19.82

pūrṇa-candra-candrikāya parama ujḡvala

taru-latādi jyotsnāya kare jhālamala //CC Antya, 19.82//

SYNONYMS

pūrṇa-candra—of the full moon; candrikāya—by the shine; parama—very; ujḡvala—bright; taru-latā-ādi—the creepers, trees and so on; jyotsnāya—in the illumination of the moonshine; kare—do; jhālamala—glittering.

TRANSLATION

Brightly illuminated by the full moon, the trees and creepers glittered in the light.

Antya TEXT 19.83

chaya ṛtu-gaṇa yāhān vasanta pradhāna

dekhi' ānandita hailā gaura bhagavān //CC Antya, 19.83//

SYNONYMS

chaya—six; ṛtu-gaṇa—seasons; yāhān—where; vasanta pradhāna—the spring season was chief; dekhi'-seeing; ānandita—very pleased; hailā—became; gaura—Śrī Caitanya Mahāprabhu; bhagavān—the Supreme Personality of Godhead.

TRANSLATION

The six seasons, especially spring, seemed present there. Seeing the garden, Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, was very happy.

Antya TEXT 19.84

"lalita-lavaṅga-latā" pada gāoyāñā

nṛtya kari' bulena prabhu nija-gaṇa lañā //CC Antya, 19.84//

SYNONYMS

lalita-lavaṅga-latā—beginning with the words lalita-lavaṅga-latā; pada—the verse; gāoyāñā—making sing; nṛtya kari'-dancing; bulena—wanders; prabhu—Śrī Caitanya Mahāprabhu; nija-gaṇa lañā—accompanied by His personal associates.

TRANSLATION

In this atmosphere, the Lord had His associates sing a verse from the Gīta-govinda, beginning with the words "lalita-lavaṅga-latā," as He danced and wandered about with them.

Antya TEXT 19.85

prati-vṛkṣa-vallī aiche bhramite bhramite

aśokera tale kṛṣṇe dekhena ācambite //CC Antya, 19.85//

SYNONYMS

prati-vṛkṣa-vallī—around each and every tree and creeper; aiche—in that way; bhramite bhramite—wandering; aśokera tale—underneath an aśoka tree; kṛṣṇe—Lord Kṛṣṇa; dekhena—He sees; ācambite—suddenly.

TRANSLATION

As He thus wandered around every tree and creeper, He came beneath an aśoka tree and suddenly saw Lord Kṛṣṇa.

Antya TEXT 19.86

kṛṣṇa dekhi' mahāprabhu dhāñā calilā

āge dekhi' hāsi' kṛṣṇa antardhāna ha-ilā //CC Antya, 19.86//

SYNONYMS

kṛṣṇa dekhi'-seeing Kṛṣṇa; mahāprabhu—Śrī Caitanya Mahāprabhu; dhāñā calilā—began to run very swiftly; āge—ahead; dekhi'-seeing; hāsi'-smiling; kṛṣṇa—Lord Kṛṣṇa; antardhāna ha-ilā—disappeared.

TRANSLATION

When He saw Kṛṣṇa, Śrī Caitanya Mahāprabhu began running very swiftly, but Kṛṣṇa smiled and disappeared.

Antya TEXT 19.87

āge pāilā kṛṣṇe, tāñre punaḥ hārāñā

bhūmete paḍilā prabhu mūrccita hañā //CC Antya, 19.87//

SYNONYMS

āge—in the beginning; pāilā—got; kṛṣṇe—Lord Kṛṣṇa; tāhre—Him; punaḥ—again; hārāñā—losing; bhūmete—on the ground; paḍilā—fell down; prabhu—Lord Śrī Caitanya Mahāprabhu; mūrccita—unconscious; hañā—becoming.

TRANSLATION

Having first gotten Kṛṣṇa and then having lost Him again, Śrī Caitanya Mahāprabhu fell to the ground unconscious.

Antya TEXT 19.88

kṛṣṇera śrī-aṅga-gandhe bhariche udyāne

sei gandha pāñā prabhu hailā acetane //CC Antya, 19.88//

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; śrī-aṅga-gandhe—the aroma of the transcendental body; bhariche—filled; udyāne—in the garden; sei gandha pāñā—getting that aroma; prabhu—Śrī Caitanya Mahāprabhu; hailā—became; acetane—unconscious.

TRANSLATION

The entire garden was filled with the scent of Lord Śrī Kṛṣṇa's transcendental body. When Śrī Caitanya Mahāprabhu smelled it, He fell unconscious at once.

Antya TEXT 19.89

nirantara nāsāya paśe kṛṣṇa-parimala

gandha āsvādite prabhu ha-ilā pāgala //CC Antya, 19.89//

SYNONYMS

nirantara—incessantly; nāsāya—in the nostrils; paśe—enters; kṛṣṇa-parimala—the scent of Kṛṣṇa's body; gandha āsvādite—to relish the fragrance; prabhu—Śrī Caitanya Mahāprabhu; ha-ilā pāgala—became mad.

TRANSLATION

The scent of Kṛṣṇa's body, however, incessantly entered His nostrils, and the Lord became mad to relish it.

Antya TEXT 19.90

kṛṣṇa-gandha-lubdhā rādhā sakhīre ye kahilā

sei śloka paḍi' prabhu artha karilā //CC Antya, 19.90//

SYNONYMS

kṛṣṇa-gandha—the scent of the body of Kṛṣṇa; lubdhā—hankering after; rādhā—Śrīmatī Rādhārāṇī; sakhīre—to the gopī friends; ye kahilā—whatever She said; sei—that; śloka—verse; paḍi'-reciting; prabhu—Śrī Caitanya Mahāprabhu; artha karilā—explained its meaning.

TRANSLATION

Śrīmatī Rādhārāṇī expressed to Her gopī friends how She hankers for the transcendental scent of Kṛṣṇa's body. Śrī Caitanya Mahāprabhu recited that same verse and made its meaning clear.

Antya TEXT 19.91

kuraṅga-mada-jid-vapuḥ-parimalormi-kṛṣṭāṅganah

svakāṅga-nalināṣṭake śaśi-yutābja-gandha-prathaḥ

madenduvara-candanāguru-sugandhi-carcārcitaḥ

sa me madana-mohanaḥ sakhi tanoti nāsā-sprhām //CC Antya, 19.91//

SYNONYMS

kuraṅga-mada-jit—conquering the aromatic smell of musk; vapuḥ—of His transcendental body; parimala-ūrmi—with waves of scent; kṛṣṭa-aṅganah—attracting the gopīs of Vṛndāvana; svaka-aṅga-nalina-aṣṭake—on all eight different lotuslike parts of the body (face, navel, eyes, palms and feet); śaśi-yuta-abja-gandha-prathaḥ—who distributes the scent of lotus mixed with camphor; mada-induvara-candana-aguru-sugandhi-carca-arcitaḥ—smeared with the unguents of musk, camphor, white sandalwood and aguru; saḥ—He; me—My; madana-mohanaḥ—Lord Kṛṣṇa, who enchants even Cupid; sakhi—O My dear friends; tanoti—increases; nāsā-sprhām—the desire of My nostrils.

TRANSLATION

" 'The scent of Kṛṣṇa's transcendental body surpasses the aroma of musk and attracts the minds of all women. The eight lotuslike parts of His body distribute the fragrance of lotuses mixed with that of camphor. His body is anointed with aromatic substances like musk, camphor, sandalwood and aguru. O My dear friend, that Personality of Godhead, also known as the enchanter of Cupid, always increases the desire of My nostrils.'

PURPORT

This is a verse found in Govinda-līlāmṛta (8.6).

Antya TEXT 19.92

kastūrikā-nīlotpala, tāra yei parimala,
tāhā jini' kṛṣṇa-aṅga-gandha
vyāpe caudda-bhuvane, kare sarva ākarṣaṇe,
nārī-gaṇera āṅkhi kare andha //CC Antya, 19.92//

SYNONYMS

kastūrikā—musk; nīlotpala—combined with the bluish lotus flower; tāra—its; yei—whatever; parimala—scent; tāhā—that; jini'-conquering; kṛṣṇa-aṅga—of the transcendental body of Kṛṣṇa; gandha—the scent; vyāpe—spreads; caudda-bhuvane—throughout the fourteen worlds; kare—does; sarva ākarṣaṇe—attracting everyone; nārī-gaṇera—of the women; āṅkhi—the eyes; kare—makes; andha—blind.

TRANSLATION

"The scent of Kṛṣṇa's body surpasses the fragrances of musk and the bluish lotus flower. Spreading throughout the fourteen worlds, it attracts everyone and makes the eyes of all women blind.

Antya TEXT 19.93

sakhi he, kṛṣṇa-gandha jagat mātāya
nārīra nāsāte paśe, sarva-kāla tāhān vaise,

kṛṣṇa-pāśa dhari' lañā yāya //CC Antya, 19.93//

SYNONYMS

sakhi he—O My dear friend; kṛṣṇa-gandha—the fragrance of the body of Kṛṣṇa; jagat mātāya—enchants the whole world; nārīra—of women; nāsāte—in the nostrils; paśe—enters; sarva-kāla—always; tāhāñ—there; vaise—remains; kṛṣṇa-pāśa—to the side of Lord Kṛṣṇa; dhari'-catching; lañā yāya—takes one.

TRANSLATION

"My dear friend, the scent of Kṛṣṇa's body enchants the entire world. It especially enters the nostrils of women and remains seated there. Thus it captures them and forcibly brings them to Kṛṣṇa.

Antya TEXT 19.94

netra-nābhi, vadana, kara-yuga caraṇa,
ei aṣṭa-padma kṛṣṇa-aṅge
karpūra-lipta kamala, tāra yaiche parimala,
sei gandha aṣṭa-padma-saṅge //CC Antya, 19.94//

SYNONYMS

netra—the eyes; nābhi—the navel; vadana—the face; kara-yuga—the palms; caraṇa—the feet; ei—these; aṣṭa—eight; padma—lotus flowers; kṛṣṇa-aṅge—in the body of Kṛṣṇa; karpūra—with camphor; lipta—smeared; kamala—the lotus flower; tāra—of that; yaiche—like; parimala—the fragrance; sei gandha—that fragrance; aṣṭa-padma-saṅge—is associated with the eight lotus flowers.

TRANSLATION

"Kṛṣṇa's eyes, navel and face, hands and feet are like eight lotus flowers on His body. From those eight lotuses emanates a fragrance like a mixture of camphor and lotus. That is the scent associated with His body.

Antya TEXT 19.95

hema-kīlita candana, tāhā kari' gharṣaṇa,
tāhe aguru, kuṅkuma, kastūrī

karpūra-sane carcā aṅge, pūrva aṅgera gandha saṅge,

mili' tāre yena kaila curi //CC Antya, 19.95//

SYNONYMS

hema—with gold; kīlita—bedecked; candana—white sandalwood; tāhā—that; kari'-doing; gharṣaṇa—rubbing; tāhe—in that; aguru—the aguru flavor; kuṅkuma—kuṅkuma; kastūrī—and musk; karpūra—camphor; sane—with; carcā—smearing; aṅge—on the body; pūrva—previous; aṅgera—of the body; gandha—scent; saṅge—with; mili'-combining; tāre—that; yena—as if; kaila—did; curi—stealing or covering.

TRANSLATION

"When sandalwood pulp with aguru, kuṅkuma and musk is mixed with camphor and spread on Kṛṣṇa's body, it combines with Kṛṣṇa's own original bodily perfume and seems to cover it.

PURPORT

In another version, the last line of this verse reads, kāmadevera mana kaila curi. This means "the scent of all these substances mixes with the previous scent of Kṛṣṇa's body and steals away the mind of Cupid."

Antya TEXT 19.96

hare nārīra tanu-mana, nāsā kare ghūrṇana,

khasāya nīvi, chuṭāya keśa-bandha

kariyā āge bāurī, nācāya jagat-nārī,

hena ḍākātiyā kṛṣṇāṅga-gandha //CC Antya, 19.96//

SYNONYMS

hare—enchants; nārīra—of women; tanu-mana—the minds and bodies; nāsā—the nostrils; kare ghūrṇana—bewilders; khasāya—slackens; nīvi—the belt; chuṭāya—loosens; keśa-bandha—the bunch of hair; kariyā—acting; āge—in front; bāurī—like madwomen; nācāya—causes to dance; jagat-nārī—all the women of the world; hena—such; ḍākātiyā—a plunderer; kṛṣṇa-aṅga-gandha—the scent of Kṛṣṇa's body.

TRANSLATION

"The scent of Kṛṣṇa's transcendental body is so attractive that it enchants the bodies and minds of all women. It bewilders their nostrils, loosens their belts and hair, and makes them madwomen. All the women of world come under its influence, and therefore the scent of Kṛṣṇa's body is like a plunderer.

Antya TEXT 19.97

sei gandha-vaśa nāsā, sadā kare gandhera āśā,
kabhu pāya, kabhu nāhi pāya
pāile piyā peṭa bhare, piṇa piṇa tabu kare,
nā pāile tṛṣṇāya mari' yāya //CC Antya, 19.97//

SYNONYMS

sei—that; gandha-vaśa—under the control of the fragrance; nāsā—the nostrils; sadā—always; kare—make; gandhera—for the fragrance; āśā—hope; kabhu pāya—sometimes they obtain; kabhu nāhi pāya—sometimes do not obtain; pāile—if obtaining; piyā—drinking; peṭa—the belly; bhare—fills; piṇa—let me drink; piṇa—let me drink; tabu—still; kare—they hanker; nā pāile—if they do not get; tṛṣṇāya—out of thirst; mari' yāya—they die.

TRANSLATION

"Falling completely under its influence, the nostrils yearn for it continuously, although sometimes they obtain it and sometimes not. When they do they drink their fill, though they still want more and more, but if they don't, out of thirst they die.

Antya TEXT 19.98

madana-mohana-nāṭa, pasāri gandhera hāṭa,
jagan-nārī-grāhake lobhāya
vinā-mūlye deya gandha, gandha diyā kare andha,
ghara yāite patha nāhi pāya" //CC Antya, 19.98//

SYNONYMS

madana-mohana-nāṭa—the dramatic player Madana-mohana; pasāri—a dealer; gandhera hāṭa—in a market of scents; jagat-nārī—of the women of the whole world; grāhake—to the customers; lobhāya—attracts; vinā-mūlye—without a price; deya—distributes; gandha—the scent; gandha diyā—delivering the scent; kare andha—makes the customers blind; ghara yāite—to return home; patha—the path; nāhi pāya—do not find.

TRANSLATION

"The dramatic actor Madana-mohana has opened a shop of scents that attract the women of the world to be His customers. He delivers the scents freely, but they make the women all so blind they cannot find the path returning home."

Antya TEXT 19.99

ei-mata gaurahari, gandhe kaila mana curi,
bhṛṅga-prāya iti-uti dhāya
yāya vṛkṣa-latā-pāṣe, kṛṣṇa sphure--sei āṣe,
kṛṣṇa nā pāya, gandha-mātra pāya //CC Antya, 19.99//

SYNONYMS

ei-mata—in this way; gaurahari—Śrī Caitanya Mahāprabhu; gandhe—by the scent; kaila—did; mana curi—stealing of the mind; bhṛṅga-prāya—just like a bumblebee; iti-uti dhāya—wanders here and there; yāya—goes; vṛkṣa-latā-pāṣe—by the side of the trees and creepers; kṛṣṇa sphure—Lord Kṛṣṇa will appear; sei āṣe—by that hope; kṛṣṇa nā pāya—does not obtain Kṛṣṇa; gandha-mātra pāya—gets only the scent.

TRANSLATION

Śrī Caitanya Mahāprabhu, His mind thus stolen by that scent, ran here and there like a bumblebee. He ran to the trees and plants, hoping that Lord Kṛṣṇa would appear, but instead He found only the scent of Kṛṣṇa's body.

Antya TEXT 19.100

svarūpa-rāmānanda gāya, prabhu nāce, sukha pāya,
ei-mate prātaḥ-kāla haila

svarūpa-rāmānanda-rāya, kari nānā upāya,
mahāprabhura bāhya-sphūrṭi kaila //CC Antya, 19.100//

SYNONYMS

svarūpa-rāmānanda gāya—Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya sing; prabhu nāce—Lord Śrī Caitanya Mahāprabhu dances; sukha pāya—enjoys happiness; ei-mate—in this way; prātaḥ-kāla haila—morning arrived; svarūpa-rāmānanda-rāya—both Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya; kari—devising; nānā—various; upāya—means; mahāprabhura—of Śrī Caitanya Mahāprabhu; bāhya-sphūrṭi kaila—awakened the external consciousness.

TRANSLATION

Both Svarūpa Dāmodara and Rāmānanda Rāya sang to the Lord, who danced and enjoyed happiness until the morning arrived. Then they devised a plan to revive the Lord to external consciousness.

Antya TEXT 19.101

māṭṛ-bhakti, pralāpana, bhittye mukha-gharṣaṇa,
kṛṣṇa-gandha-sphūrṭye divya-nṛtya
ei cāri-līlā-bhede, gāila ei paricchede,
kṛṣṇadāsa rūpa-gosāṇi-bhṛtya //CC Antya, 19.101//

SYNONYMS

māṭṛ-bhakti—devotion to His mother; pralāpana—words of madness; bhittye—on the walls; mukha-gharṣaṇa—rubbing His face; kṛṣṇa-gandha—of Lord Kṛṣṇa's fragrance; sphūrṭye—on the appearance; divya-nṛtya—transcendental dancing; ei—these; cāri—four; līlā—pastimes; bhede—different; gāila—has sung; ei paricchede—in this chapter; kṛṣṇadāsa—Kṛṣṇadāsa Kavirāja; rūpa-gosāṇi-bhṛtya—servant of Śrīla Rūpa Gosvāmī.

TRANSLATION

Thus, I, Kṛṣṇadāsa, the servant of Śrīla Rūpa Gosvāmī, have sung of four divisions of the Lord's pastimes in this chapter: the Lord's devotion to His mother, His words of madness, His rubbing His face against the walls at night,

and His dancing at the appearance of Lord Kṛṣṇa's fragrance.

PURPORT

Kṛṣṇadāsa Kavirāja Gosvāmī says that he has been able to describe these four pastimes of Śrī Caitanya Mahāprabhu by the blessings of Śrīla Rūpa Gosvāmī. Kṛṣṇadāsa Kavirāja Gosvāmī was not actually a direct disciple of Śrīla Rūpa Gosvāmī, but he followed the instructions given by Śrīla Rūpa Gosvāmī in Bhakti-rasāmṛta-sindhu. He therefore acted according to the directions of Rūpa Gosvāmī and prayed in every chapter for his mercy.

Antya TEXT 19.102

ei-mata mahāprabhu pāñā cetana

snāna kari' kaila jagannātha-daraśana //CC Antya, 19.102//

SYNONYMS

ei-mata—in this way; mahāprabhu—Śrī Caitanya Mahāprabhu; pāñā cetana—becoming conscious; snāna kari'-after bathing; kaila jagannātha-daraśana—saw Lord Jagannātha.

TRANSLATION

Śrī Caitanya Mahāprabhu thus returned to consciousness. He then bathed and went to see Lord Jagannātha.

Antya TEXT 19.103

alaukika kṛṣṇa-līlā, divya-śakti tāra

tarkera gocara nahe caritra yāhāra //CC Antya, 19.103//

SYNONYMS

alaukika—uncommon; kṛṣṇa-līlā—pastimes of Lord Kṛṣṇa; divya-śakti—transcendental potency; tāra—of that; tarkera—of argument; gocara—within the purview; nahe—is not; caritra—the characteristics; yāhāra—of which.

TRANSLATION

The pastimes of Lord Kṛṣṇa are uncommonly full of transcendental potency. It is a characteristic of such pastimes that they do not fall within the jurisdiction of

experimental logic and arguments.

Antya TEXT 19.104

ei prema sadā jāge yāhāra antare

paṇḍiteha tāra ceṣṭā bujhite nā pāre //CC Antya, 19.104//

SYNONYMS

ei—this; prema—love of Godhead; sadā—always; jāge—awakens; yāhāra—of whom; antare—within the heart; paṇḍiteha—even a learned scholar; tāra—his; ceṣṭā—activities; bujhite—to understand; nā pāre—cannot.

TRANSLATION

When transcendental love of Kṛṣṇa awakens in one's heart, even a learned scholar cannot comprehend one's activities.

Antya TEXT 19.105

dhanyasyāyaṁ navaḥ premā

yasyonmīlati cetasi

antarvāṇībhir apy asya

mudrā suṣṭhu sudurgamā //CC Antya, 19.105//

SYNONYMS

dhanyasya—of a most fortunate person; ayam—this; navaḥ—new; prema—love of Godhead; yasya—of whom; unmīlati—manifests; cetasi—in the heart; antarvāṇībhiḥ—by persons well versed in śāstras; api—even; asya—of him; mudrā—the symptoms; suṣṭhu—exceedingly; sudurgamā—difficult to understand.

TRANSLATION

"The activities and symptoms of that exalted personality in whose heart love of Godhead has awakened cannot be understood even by the most learned scholar."

PURPORT

This verse is quoted from Bhakti-rasāmṛta-sindhu (1.4.17).

Antya TEXT 19.106

alaukika prabhura 'ceṣṭā', 'pralāpa' śuniyā

tarka nā kariha, śuna viśvāsa kariyā //CC Antya, 19.106//

SYNONYMS

alaukika—uncommon; prabhura—of Śrī Caitanya Mahāprabhu; ceṣṭā—the activities; pralāpa—talking in madness; śuniyā—hearing; tarka—unnecessary arguments; nā kariha—do not make; śuna—simply hear; viśvāsa kariyā—having full faith.

TRANSLATION

The activities of Śrī Caitanya Mahāprabhu are undoubtedly uncommon, especially His talking like a madman. Therefore, one who hears of these pastimes should not put forward mundane arguments. He should simply hear the pastimes with full faith.

Antya TEXT 19.107

ihāra satyatve pramāṇa śrī-bhāgavate

śrī-rādhāra prema-pralāpa 'bhramara-gītā'te //CC Antya, 19.107//

SYNONYMS

ihāra—of these talks; satyatve—in the truthfulness; pramāṇa—the evidence; śrī-bhāgavate—in Śrīmad-Bhāgavatam; śrī-rādhāra—of Śrīmatī Rādhārāṇī; prema-pralāpa—talking crazily in ecstatic love; bhramara-gītāte—in the section known as Bhramara-gītā.

TRANSLATION

The evidence of the truth of these talks is found in Śrīmad-Bhāgavatam. There, in the section of the Tenth Canto known as the Bhramara-gītā, "the Song to the Bumblebee," Śrīmatī Rādhārāṇī speaks insanelly in ecstatic love for Kṛṣṇa.

PURPORT

When Uddhava arrived from Mathurā carrying a message for the gopīs, the gopīs began talking about Kṛṣṇa and crying. Then one important gopī saw a bumblebee and began speaking to it like someone mad, thinking that the bee was

a messenger of Uddhava's or was someone very dear to him and Kṛṣṇa. The verses are as follows (SB. 10.47.12-21):

madhupa kitava-bandho mā sprśāṅghriṁ sapatnyāḥ

kuca-vilulita-mālā-kuṅkuma-śmaśrubhir naḥ

vahatu madhu-patis tan-māninīnām prasādam

yadu-sadasi viḍambyam yasya dūtas tvam īdrk

"My dear bumblebee, you are a very cunning friend of Uddhava and Kṛṣṇa. You are very expert in touching people's feet, but I am not going to be misled by this. You appear to have sat on the breasts of one of Kṛṣṇa's friends, for I see that you have kuṅkuma dust on your mustache. Kṛṣṇa is now engaged in flattering all His young girl friends in Mathurā. Therefore, now that He can be called a friend of the residents of Mathurā, He does not need the help of the residents of Vṛndāvana. He has no reason to satisfy us gopīs. Since you are the messenger of such a person as He, what is the use of your presence here? Certainly Kṛṣṇa would be ashamed of your presence in this assembly."

How has Kṛṣṇa offended the gopīs so that they want to reject Him from their minds? The answer is given as follows:

sakṛd adhara-sudhām svām mohinīm pāyayitvā

sumanasa iva sadyas tatyaje 'smān bhavādrk

paricarati katham tat-pāda-padmaṁ tu padmā

hy api bata hr̥ta-cetā uttama-śloka-jalpaiḥ

"Kṛṣṇa no longer gives us the enchanting nectar of His lips; instead, He now gives that nectar to the women of Mathurā. Kṛṣṇa directly attracts our minds, yet He resembles a bumblebee like you because He gives up the association of a beautiful flower and goes to a flower that is inferior. That is the way Kṛṣṇa has treated us. I do not know why the goddess of fortune continues to serve His lotus feet instead of leaving them aside. Apparently she believes in Kṛṣṇa's false words. We gopīs, however, are not unintelligent like Lakṣmī."

After hearing the bumblebee's sweet songs and recognizing that the bee was singing about Kṛṣṇa for Her satisfaction, the gopī replied,

kim iha bahu ṣaḍaṅghre gāyasi tvaṁ yadūnām

adhipatim agrhāṇām agrato naḥ purāṇam

vijaya-sakha-sakhīnām gīyatām tat-prasaṅgaḥ

kṣapita-kucarujaḥ te kalpayantīṣṭam iṣṭāḥ

"Dear bumblebee, Lord Kṛṣṇa has no residence here, but we know Him as Yadupati [the King of the Yadu dynasty]. We know Him very well, and therefore we are not interested in hearing any more songs about Him. It would be better for you to go sing to those who are now very dear to Kṛṣṇa. Those women of Mathurā have now achieved the opportunity to be embraced by Him. They are His beloveds now, and therefore He has relieved the burning in their breasts. If you go there and sing your songs to those fortunate women, they will be very pleased, and they will honor you."

divi bhuvi ca rasāyām kāḥ striyas tad durāpāḥ

kapāṭa-rucira-hāsa-bhrūvi-jṛmbhasya yāḥ syuḥ

caraṇa-raja upāste yasya bhūtir vyaṁ kā

api ca kṛpaṇa-pakṣe hy uttamaśloka-śabdaḥ

"O collector of honey, Kṛṣṇa must be very sorry not to see us gopīs. Surely He is afflicted by memories of our pastimes. Therefore He has sent you as a messenger to satisfy us. Do not speak to us! All the women in the three worlds where death is inevitable-the heavenly, middle and lower planets-are very easily available to Kṛṣṇa because His curved eyebrows are so attractive. Moreover, He is always served very faithfully by the goddess of fortune. In comparison with her, we are most insignificant. Indeed, we are nothing. Yet although He is very cunning, Kṛṣṇa is also very charitable. You may inform Him that He is praised for His kindness to unfortunate persons and that He is therefore known as Uttamaśloka, one who is praised by chosen words and verses."

viṣṛja śirasi pādaṁ vedmy ahaṁ cātukārair

anunaya-viduṣaḥ te 'bhyetya dautyair mukundāt

svakṛta iha viṣṛtāpatya-paty-anya-lokā

vyasṛjad akṛta-cetāḥ kiṁ nu sandheyam asmin

"You are buzzing at My feet just to be forgiven for your past offenses. Kindly go away from My feet! I know that Mukunda has taught you to speak very sweet, flattering words like this and to act as His messenger. These are certainly clever tricks, My dear bumblebee, but I can understand them. This is Kṛṣṇa's offense. Do not tell Kṛṣṇa what I have said, although I know that you are very envious. We gopīs have given up our husbands, our sons, and all the religious principles that promise better births, and now we have no other business then serving Kṛṣṇa. Yet Kṛṣṇa, by controlling His mind, has easily forgotten us. Therefore, don't speak of Him any more. Let us forget our relationship."

mṛgayur iva kapīndraṁ vivyadhe lubdha-dharmā

striyam akṛta-virūpāṁ strī-jitaḥ kāmāyānām

balim api balim attvāveṣṭayad dhvāṅkṣavad yas

tad alam asita-sakhyair dustyajas tat-kathārthaḥ

"When we remember the past births of Kṛṣṇa, My dear bumblebee, we are very afraid of Him. In His incarnation as Lord Rāmacandra, He acted just like a hunter and unjustly killed His friend Vāli. Lusty Śūrpaṅakhā came to satisfy Rāmacandra's desires, but He was so attached to Sītādevī that He cut off Śūrpaṅakhā's nose. In His incarnation as Vāmanadeva, He plundered Bali Mahārāja and took all his possessions, cheating him on the pretext of accepting worship from him. Vāmanadeva caught Bali Mahārāja exactly as one catches a crow. My dear bumblebee, it is not very good to make friends with such a person. I know that once one begins to talk about Kṛṣṇa, it is very difficult to stop, and I admit that I have insufficient strength to give up talking about Him."

yad-anucarita-līlā-karṇa-pīyūṣa-vipruṭ

sakṛd adana-vidhūta-dvandva-dharmā vinaṣṭāḥ

sapadi gṛha-kuṭumbaṁ dīnam utsṛjya dīnā

bahava iha vihaṅgā bhikṣu-caryāṁ caranti

"Topics about Kṛṣṇa are so powerful that they destroy the four religious principles-religion, economic development, sense gratification and liberation. Anyone who drinks even a small drop of kṛṣṇa-kathā through aural reception is freed from all material attachment and envy. Like a bird with no means of subsistence, such a person becomes a mendicant and lives by begging. Ordinary

household affairs become miserable for him, and without attachment he suddenly gives up everything. Although such renunciation is quite suitable, because I am a woman I am unable to adopt it."

vayam ṛtam iva jihma-vyāhṛtaṁ śraddadhānāḥ
kulikarutam ivājñāḥ kṛṣṇa-vadhvo hiranyaḥ
dadṛśur asakṛd etat tan-nakha-sparśatīvra-
smararuja upamantrin bhāṇyatām anya-vārtā

"O My dear messenger, I am just like a foolish bird that hears the sweet songs of a hunter, believes in them due to simplicity, and is then pierced in the heart and made to suffer all kinds of miseries. Because we believed in Kṛṣṇa's words, we have suffered great pain. Indeed, the touch of Kṛṣṇa's nails has injured our faces. He has caused us so much pain! Therefore, you should give up topics concerning Him and talk about something else."

After hearing all these statements from Śrīmatī Rādhikā, the bumblebee left and then returned. After some thought, the gopī said:

priya-sakha punar āgāḥ preyasā preṣitaḥ kim
varaya kim anurundhe mānanīyo 'si me 'ṅga
nayasi katham ihāsmān dustyaja-dvandva-pārśvaṁ
satatam urasi saumya śrīr vadhūḥ sākamāste

"You are Kṛṣṇa's very dear friend, and by His order you have come here again. Therefore you are worshipable for Me. O best of messengers, tell Me now, what is your request? What do you want? Kṛṣṇa cannot give up conjugal love, and therefore I understand that you have come here to take us to Him. But how will you do that? We know many goddesses of fortune now reside at Kṛṣṇa's chest, and they constantly serve Kṛṣṇa better than we can."

Praising the bumblebee for its sobriety, She began to speak in great jubilation.

api bata madhu-puryām ārya-putro 'dhunā 'ste
smarati sa piṭṛ-gehān saumya bandhūṁś ca gopān
kvacid api sa kathā naḥ kiṅkarīṇāṁ grṇīte

bhujam aguru-sugandham mūrdhny adhāsyat kadā nu

"Kṛṣṇa is now living like a gentleman at the Gurukula in Mathurā, forgetting all the gopīs of Vṛndāvana. But does He not remember the sweet house of His father, Nanda Mahārāja? We are all naturally His maidservants. Does He not remember us? Does He ever speak about us, or has He forgotten us completely? Will He ever forgive us and once again touch us with those hands fragrant with the scent of aguru?"

Antya TEXT 19.108

mahiṣīra gīta yena 'daśame'ra śeṣe

pañḍite nā bujhe tāra artha-viśeṣe //CC Antya, 19.108//

SYNONYMS

mahiṣīra—of the queens; gīta—the songs; yena—just as; daśamera—of the Tenth Canto; śeṣe—at the end; pañḍite—very learned scholars; nā—not; bujhe—understand; tāra—its; artha-viśeṣe—particular meaning.

TRANSLATION

The songs of the queens at Dvārakā, which are mentioned at the end of the Tenth Canto of Śrīmad-Bhāgavatam, have a very special meaning. They are not understood even by the most learned scholars.

PURPORT

These songs of Śrīmad-Bhāgavatam are verses 15-24 of the Ninetieth Chapter of the Tenth Canto.

kurari vilapasi tvaṁ vīta-nidrā na śeṣe

svapiti jagati rātryām īśvaro gupta-bodhaḥ

vayam iva sakhi kaccid gāḍha-nirbhinna-cetā

nalina-nayana-hāsodāra-līlekṣitena

All the queens incessantly thought of Kṛṣṇa. After their pastimes in the water, the queens said, "Our dear friend the osprey, Kṛṣṇa is now asleep, but we stay awake at night because of Him. You laugh at us when you see us awake at night, but why are you not sleeping? You seem absorbed in thoughts of Kṛṣṇa. Have

you also been pierced by Kṛṣṇa's smile? His smile is very sweet. One who is pierced by such an arrow is very fortunate."

netre nimīlayasi naktam adṛṣṭa-bandhus

tvam roravīṣi karuṇaṁ bata cakravāki

dāsyam gatā vayam ivācyuta-pāda-juṣṭām

kiṁ vā srajam spṛhayase kabareṇa voḍhum

"O cakravāki, you keep your eyes wide open at night because you cannot see your friend. Indeed, you are suffering very much. Is it because of compassion that you are crying, or are you trying to capture Kṛṣṇa by remembering Him? Having been touched by the lotus feet of Kṛṣṇa, all the queens are very happy. Are you crying to wear Kṛṣṇa's garland on your head? Please answer these questions clearly, O cakravāki, so that we can understand."

bho bhoḥ sadā niṣṭanase udanvann

alabdha-nidro 'dhigata-prajāgaraḥ

kiṁ vā mukundāpahṛtātma-lāñchanah

prāptām daśām tvaṁ ca gato duratyayām

"O ocean, you have no opportunity to sleep quietly at night. Instead, you are always awake and crying. You have received this benediction, and your heart is broken just like ours. Mukunda's business with us is simply to smear our marks of kuṅkuma. O ocean, you suffer as much as we."

tvam yakṣmaṇā balavatāsi gṛhīta indo

kṣīṇas tamo na nija-dīdhitibhiḥ kṣiṇoṣi

kaccin mukunda-gaditāni yathā vayam tvaṁ

vismṛtya bhoḥ sthagita-gīr upalakṣyase naḥ

"O moon, you appear to be suffering from a severe fever, perhaps tuberculosis. Indeed, your effulgence does not have the strength to destroy the darkness. Have you become mad after hearing the songs of Kṛṣṇa? Is that why you are silent? Seeing your suffering, we feel that you are one of us."

kiṁ tvācaritam asmābhir

malayānīla te 'priyam

govindāpāṅga-nirbhinne

hṛdīrayasi naḥ smaran

"O Malayan breeze, kindly tell us what wrong we have done to you. Why do you fan the flames of desire in our hearts? We have been pierced by the arrow of Govinda's glance, for He is perfect in the art of awakening the influence of Cupid."

megha śrīmaṁs tvam asi dayito yādavendrasya nūnaṁ

śrīvatsāṅkaṁ vayam iva bhavān dhyāyati prema-baddhaḥ

atyutkaṇṭhaḥ śabala-hṛdayo 'smad-vidho bāṣpa-dhārāḥ

smṛtvā smṛtvā visṛjasi muhur duḥkha-das tat-prasaṅgaḥ

"Dear cloud, O friend of Kṛṣṇa's, are you thinking of the Śrīvatsa symbol on Kṛṣṇa's chest like us queens engaged in loving affairs with Him? You are absorbed in meditation, remembering the association of Kṛṣṇa, and thus you shed tears of misery."

priya-rāva-padāni bhāṣase

mṛta-saṁjīvikayānaya girā

karavāṇi kim adya te priyaṁ

vada me valgita-kaṇṭha kokila

"Dear cuckoo, you possess a very sweet voice, and you are very expert in imitating others. You could excite even a dead body with your voice. Therefore, tell the queens that good behavior is their proper duty."

na calasi na vadasy udāra-buddhe

kṣiti-dhara cintyase mahāntam artham

api bata vasudeva-nandanāṅghriṁ

vayam iva kāmāyase stanair vidhartum

"O magnanimous mountain, you are very grave and sober, absorbed in thoughts of doing something very great. Like us, you have vowed to keep within your heart the lotus feet of Kṛṣṇa, the son of Vasudeva."

śuṣyad-ghradāḥ karṣitā bata sindhu-patnyaḥ
sampraty-apāsta-kamala-śriya-iṣṭa-bhartuḥ
yadvad vayaṁ madhu-pateḥ praṇayāvalokam
aprāpya muṣṭa-hṛdayāḥ puru-karṣitāḥ sma

"O rivers, wives of the ocean, we see that the ocean does not give you happiness. Thus you have almost dried up, and you no longer bear beautiful lotuses. The lotuses have become skinny, and even in the sunshine they are devoid of all pleasure. Similarly, the hearts of us poor queens are all dried up, and our bodies are skinny because we are now devoid of loving affairs with Madhupati. Are you, like us, dry and without beauty because you are devoid of Kṛṣṇa's loving glance?"

haṁsa svāgatam āsyatām piba payo brūhy aṅga śaureḥ kathām
dūtaṁ tvām nu vidāma kaccid ajitaḥ svasty āsta uktaṁ purā
kim vā naś cala-sauhṛdaḥ smarati taṁ kasmād bhajāmo vayaṁ
kṣaudrālāpaya-kāmadam śriyamṛte saivaika-niṣṭhā striyām

"O swan, you have come here so happily! Let us welcome you. We understand that you are always Kṛṣṇa's messenger. Now while you drink this milk, tell us what His message is. Has Kṛṣṇa said something about us to you? May we inquire from you whether Kṛṣṇa is happy? We want to know. Does He remember us? We know that the goddess of fortune is serving Him alone. We are simply maidservants. How can we worship He who speaks sweet words but never fulfills our desires?"

Antya TEXT 19.109

mahāprabhu-nityānanda, donhāra dāsera dāsa
yāre kṛpā karena, tāra haya ithe viśvāsa //CC Antya, 19.109//

SYNONYMS

mahāprabhu—Śrī Caitanya Mahāprabhu; nityānanda—Lord Nityānanda; donhāra dāsera dāsa—I am a servant of the servant of the servants of these two personalities; yāre kṛpā karena—if anyone is favored by Them; tāra haya—he certainly maintains; ithe viśvāsa—faith in all these affairs.

TRANSLATION

If one becomes a servant of the servants of Śrī Caitanya Mahāprabhu and Lord Nityānanda Prabhu and is favored by Them, he can believe in all these discourses.

Antya TEXT 19.110

śraddhā kari, śuna ihā, śunite mahā-sukha

khaṇḍibe ādhyātmikādi kutarkādi-duḥkha //CC Antya, 19.110//

SYNONYMS

śraddhā kari—with great faith; śuna—hear; ihā—all these topics; śunite—even to hear; mahā-sukha—great pleasure; khaṇḍibe—it will destroy; ādhyātmika-ādi—all distresses due to the body, mind and so on; kutarka-ādi-duḥkha—and the miserable conditions arising from the use of false arguments.

TRANSLATION

Just try to hear these topics with faith, for there is great pleasure even in hearing them. That hearing will destroy all miseries pertaining to the body, mind and other living entities, and the unhappiness of false arguments as well.

Antya TEXT 19.111

caitanya-caritāmṛta--nitya-nūtana

śunite śunite juḍāya hṛdaya-śravaṇa //CC Antya, 19.111//

SYNONYMS

caitanya-carita-amṛta—the book named Caitanya-caritāmṛta; nitya-nūtana—always fresh; śunite śunite—by hearing and hearing; juḍāya—becomes pacified; hṛdaya-śravaṇa—the ear and heart.

TRANSLATION

Caitanya-caritāmṛta is ever-increasingly fresh. Continuously hearing it pacifies one's heart and ear.

Antya TEXT 19.112

śrī-rūpa-raghunātha-pade yāra āśa

caitanya-caritāmṛta kahe kṛṣṇadāsa //CC Antya, 19.112//

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; raghunātha—Śrīla Raghunātha dāsa Gosvāmī; pade—at the lotus feet; yāra—whose; āśa—expectation; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; kṛṣṇadāsa—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Antya-līlā, Nineteenth Chapter, describing the Lord's devotion to His mother, His mad speeches in separation from Kṛṣṇa, His rubbing His face against the walls, and His dancing in the Jagannātha-vallabha garden.

Chapter 20 The Śikṣāṣṭaka Prayers

The following summary study of the Twentieth Chapter is given by Śrīla Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya. Śrī Caitanya Mahāprabhu passed His nights tasting the meaning of Śikṣāṣṭaka in the company of Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya. Sometimes He recited verses from Jayadeva Gosvāmī's Gīta-govinda, from Śrīmad-Bhāgavatam, from Śrī Rāmānanda Rāya's jagannātha-vallabha-nāṭaka or from Śrī Bilvamaṅgala Ṭhākura's Kṛṣṇa-karṇāmṛta. In this way, He became absorbed in ecstatic emotions. For the twelve years Śrī Caitanya Mahāprabhu lived at Jagannātha Purī, He relished the taste of reciting such transcendental verses. The Lord was present in this mortal world for forty-eight years altogether. After hinting about the Lord's disappearance, the author of Caitanya-caritāmṛta gives a short description of the entire Antya-līlā and then ends his book.

Antya TEXT 20.1

premodbhāvita-harṣeṣyod-

vega-dainyārti-miśritam

lapitaṁ gauracandrasya

bhāgyavadbhir niṣevyate //CC Antya, 20.1//

SYNONYMS

prema-udbhāvita—produced from ecstatic love and emotion; harṣa—jubilation; īrṣyā—envy; udvega—agitation; dainya—submissiveness; ārti—grief; miśritam—mixed with; lapitaṁ—talks like those of a crazy man; gaura-candrasya—of Śrī Caitanya Mahāprabhu; bhāgyavadbhiḥ—by the most fortunate; niṣevyate—is enjoyable.

TRANSLATION

Only the most fortunate will relish the mad words of Śrī Caitanya Mahāprabhu, which mixed with jubilation, envy, agitation, submissiveness and grief, all produced by ecstatic loving emotions.

Antya TEXT 20.2

jaya jaya gauracandra jaya nityānanda

jayādvaita-candra jaya gaura-bhakta-vṛnda //CC Antya, 20.2//

SYNONYMS

jaya jaya—all glories; gauracandra—to Lord Śrī Caitanya Mahāprabhu; jaya—all glories; nityānanda—to Lord Nityānanda Prabhu; jaya—all glories; advaita-candra—to Advaita Prabhu; jaya—all glories; gaura-bhakta-vṛnda—to the devotees of Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Lord Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda! All glories to Advaitacandra! And all glories to all the devotees of Śrī Caitanya Mahāprabhu!

Antya TEXT 20.3

ei-mata mahāprabhu vaise nīlācale

rajanī-divase kṛṣṇa-virahe vihvale //CC Antya, 20.3//

SYNONYMS

ei-mata—in this way; mahāprabhu—Śrī Caitanya Mahāprabhu; vaise nīlācale—resided at Nīlācala; rajanī-divase—day and night; kṛṣṇa-virahe—because of separation from Kṛṣṇa; vihvale—overwhelmed.

TRANSLATION

While Śrī Caitanya Mahāprabhu thus resided at Jagannātha Purī [Nīlācala], He was continuously overwhelmed, night and day, by separation from Kṛṣṇa.

Antya TEXT 20.4

svarūpa, rāmānanda,--ei duijana-sane

rātri-dine rasa-gīta-śloka āsvādane //CC Antya, 20.4//

SYNONYMS

svarūpa—Svarūpa Dāmodara Gosvāmī; rāmānanda—Rāmānanda Rāya; ei—these; dui-jana-sane—with two persons; rātri-dine—night and day; rasa-gīta-śloka—verses and songs containing the mellows of transcendental bliss; āsvādane—in tasting.

TRANSLATION

Day and night He tasted transcendental blissful songs and verses with two associates, namely Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya.

Antya TEXT 20.5

nānā-bhāva uṭhe prabhura harṣa, śoka, roṣa

dainyodvega-ārti utkaṇṭhā, santoṣa //CC Antya, 20.5//

SYNONYMS

nānā-bhāva—all kinds of emotion; uṭhe—awaken; prabhura—of Śrī Caitanya Mahāprabhu; harṣa—jubilation; śoka—lamentation; roṣa—anger; dainya—humility; udvega—anxiety; ārti—grief; utkaṇṭhā—more eagerness; santoṣa—

satisfaction.

TRANSLATION

He relished the symptoms of various transcendental emotions such as jubilation, lamentation, anger, humility, anxiety, grief, eagerness and satisfaction.

Antya TEXT 20.6

sei sei bhāve nija-śloka paḍiyā

ślokerā artha āsvādaye dui-bandhu lañā //CC Antya, 20.6//

SYNONYMS

sei sei bhāve—in that particular emotion; nija-śloka paḍiyā—reciting His own verses; ślokerā—of the verses; artha—meaning; āsvādaye—tastes; dui-bandhu lañā—with two friends.

TRANSLATION

He would recite His own verses, expressing their meanings and emotions, and thus enjoy tasting them with these two friends.

Antya TEXT 20.7

kona dine kona bhāve śloka-paṭhana

sei śloka āsvādite rātri-jāgaraṇa //CC Antya, 20.7//

SYNONYMS

kona dine—sometimes; kona bhāve—in some emotion; śloka-paṭhana—reciting the verses; sei śloka—those verses; āsvādite—to taste; rātri-jāgaraṇa—keeping awake at night.

TRANSLATION

Sometimes the Lord would be absorbed in a particular emotion and would stay awake all night reciting related verses and relishing their taste.

Antya TEXT 20.8

harṣe prabhu kahena,--"śuna svarūpa-rāma-rāya

nāma-saṅkīrtana--kalau parama upāya //CC Antya, 20.8//

SYNONYMS

harṣe—in jubilation; prabhu—Śrī Caitanya Mahāprabhu; kahena—says; śuna—please hear; svarūpa-rāma-rāya—My dear Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya; nāma-saṅkīrtana—chanting of the holy name of the Lord; kalau—in the age of Kali; parama upāya—the most feasible means for deliverance.

TRANSLATION

In great jubilation, Śrī Caitanya Mahāprabhu said, "My dear Svarūpa Dāmodara and Rāmānanda Rāya, know from Me that chanting of the holy names is the most feasible means of salvation in this age of Kali.

Antya TEXT 20.9

saṅkīrtana-yajñe kalau kṛṣṇa-ārādhana

sei ta' sumedhā pāya kṛṣṇera caraṇa //CC Antya, 20.9//

SYNONYMS

saṅkīrtana-yajñe—performing the yajña of chanting the Hare Kṛṣṇa mantra; kalau—in this age of Kali; kṛṣṇa-ārādhana—the process of worshiping Kṛṣṇa; sei ta'-such persons; su-medhā—greatly intelligent; pāya—get; kṛṣṇera caraṇa—shelter at the lotus feet of Kṛṣṇa.

TRANSLATION

"In this age of Kali, the process of worshiping Kṛṣṇa is to perform sacrifice by chanting the holy name of the Lord. One who does so is certainly very intelligent, and he attains shelter at the lotus feet of Kṛṣṇa.

PURPORT

For further information, one may refer to the Ādi-līlā, Chapter Three, texts 77-78.

Antya TEXT 20.10

kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ

sāṅgopāṅgāstra-pārṣadam

yajñaiḥ saṅkīrtana-prāyair

yajanti hi sumedhasaḥ //CC Antya, 20.10//

SYNONYMS

kṛṣṇa-varṇam—repeating the syllables kṛṣ-ṇa; tviṣā—with a luster; akṛṣṇam—not black (golden); sa-aṅga—with associates; upāṅga—servitors; astra—weapons; pārṣadam—confidential companions; yajñaiḥ—by sacrifice; saṅkīrtana-prāyair—consisting chiefly of congregational chanting; yajanti—they worship; hi—certainly; su-medhasaḥ—intelligent persons.

TRANSLATION

"In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the name of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions.'

PURPORT

This verse is spoken by Saint Karabhājana in Śrīmad-Bhāgavatam (11.5.32). For further information, see Ādi-līlā, Chapter Three, text 52.

Antya TEXT 20.11

nāma-saṅkīrtana haite sarvānārtha-nāśa

sarva-śubhodaya, kṛṣṇa-premera ullāsa //CC Antya, 20.11//

SYNONYMS

nāma-saṅkīrtana—chanting of the holy names of the Lord; haite—from; sarva-anārtha-nāśa—destruction of all undesirable things; sarva-śubha-udaya—awakening of all good fortune; kṛṣṇa-premera ullāsa—the beginning of the flow of love of Kṛṣṇa.

TRANSLATION

"Simply by chanting the holy name of Lord Kṛṣṇa, one can be freed from all undesirable habits. This is the means of awakening all good fortune and initiating the flow of waves of love for Kṛṣṇa.

Antya TEXT 20.12

ceto-darpaṇa-mārjanam bhava-mahā-dāvāgni-nirvāpaṇam

śreyaḥ-kairava-candrikā-vitarāṇam vidyā-vadhū-jīvanam

ānandāmbudhi-varḍhanam prati-padam pūrṇāmṛtāsvādanam

sarvātma-snapanam param vijayate śrī-kṛṣṇa-saṅkīrtanam //CC Antya, 20.12//

SYNONYMS

cetaḥ—of the heart; darpaṇa—the mirror; mārjanam—cleansing; bhava—of material existence; mahā-dāvāgni—the blazing forest fire; nirvāpaṇam—extinguishing; śreyaḥ—of good fortune; kairava—the white lotus; candrikā—the moonshine; vitarāṇam—spreading; vidyā—of all education; vadhū—wife; jīvanam—the life; ānanda—of bliss; ambudhi—the ocean; varḍhanam—increasing; prati-padam—at every step; pūrṇa-amṛta—of the full nectar; āsvādanam—giving a taste; sarva—for everyone; ātma-snapanam—bathing of the self; param—transcendental; vijayate—let there be victory; śrī-kṛṣṇa-saṅkīrtanam—for the congregational chanting of the holy name of Kṛṣṇa.

TRANSLATION

"Let there be all victory for the chanting of the holy name of Lord Kṛṣṇa, which can cleanse the mirror of the heart and stop the miseries of the blazing fire of material existence. That chanting is the waxing moon that spreads the white lotus of good fortune for all living entities. It is the life and soul of all education. The chanting of the holy name of Kṛṣṇa expands the blissful ocean of transcendental life. It gives a cooling effect to everyone and enables one to taste full nectar at every step.

PURPORT

This is the first verse of Śrī Caitanya Mahāprabhu's Śikṣāṣṭaka. The other seven verses are found in texts 16, 21, 29, 32, 36, 39 and 47.

Antya TEXT 20.13

saṅkīrtana haite pāpa-saṁsāra-nāśana

citta-śuddhi, sarva-bhakti-sādhana-udgama //CC Antya, 20.13//

SYNONYMS

saṅkīrtana haite—from the process of chanting the holy name; pāpa-saṁsāra-nāśana—annihilation of materialistic life resulting from sins; citta-śuddhi—cleansing of the heart; sarva-bhakti—all kinds of devotional service; sādhana—of the performances; udgama—awakening.

TRANSLATION

"By performing congregational chanting of the Hare Kṛṣṇa mantra, one can destroy the sinful condition of material existence, purify the unclean heart and awaken all varieties of devotional service.

Antya TEXT 20.14

kṛṣṇa-premodgama, premāmṛta-āsvādana

kṛṣṇa-prāpti, sevāmṛta-samudre majjana //CC Antya, 20.14//

SYNONYMS

kṛṣṇa-prema-udgama—awakening of love for Kṛṣṇa; prema-amṛta-āsvādana—tasting of the transcendental bliss of love for Kṛṣṇa; kṛṣṇa-prāpti—attainment of the lotus feet of Kṛṣṇa; sevā-amṛta—of the nectar of service; samudre—in the ocean; majjana—immersing.

TRANSLATION

"The result of chanting is that one awakens his love for Kṛṣṇa and tastes transcendental bliss. Ultimately, one attains the association of Kṛṣṇa and engages in His devotional service, as if immersing himself in a great ocean of love."

Antya TEXT 20.15

uṭhila viṣāda, dainya,--paḍe āpana-śloka

yāhāra artha śuni' saba yāya duḥkha-śoka //CC Antya, 20.15//

SYNONYMS

uṭhila viṣāda—there was awakening of lamentation; dainya—humility; paḍe—reads; āpana-śloka—His own verse; yāhāra—of which; artha śuni'-hearing the meaning; saba—all; yāya—go away; duḥkha-śoka—unhappiness and lamentation.

TRANSLATION

Lamentation and humility awoke within Śrī Caitanya Mahāprabhu, and He began reciting another of His own verses. By hearing the meaning of that verse, one can forget all unhappiness and lamentation.

Antya TEXT 20.16

nāmnām akāri bahudhā nija-sarva-śaktis

tatrārpitā niyamitaḥ smaraṇe na kālaḥ

etādṛśī tava kṛpā bhagavan mamāpi

durdaivam īdṛśam ihājani nānurāgaḥ //CC Antya, 20.16//

SYNONYMS

nāmnām—of the holy names of the Lord; akāri—manifested; bahudhā—various kinds; nija-sarva-śaktiḥ—all kinds of personal potency; tatra—in that; arpitā—bestowed; niyamitaḥ—restricted; smaraṇe—in remembering; na—not; kālaḥ—consideration of time; etādṛśī—so much; tava—Your; kṛpā—mercy; bhagavan—O Lord; mama—My; api—although; durdaivam—misfortune; īdṛśam—such; iha—in this (the holy name); ajani—was born; na—not; anurāgaḥ—attachment.

TRANSLATION

"My Lord, O Supreme Personality of Godhead, in Your holy name there is all good fortune for the living entity, and therefore You have many names, such as Kṛṣṇa and Govinda, by which You expand Yourself. You have invested all Your potencies in those names, and there are no hard and fast rules for remembering them. My dear Lord, although You bestow such mercy upon the fallen, conditioned souls by liberally teaching Your holy names, I am so unfortunate that I commit offenses while chanting the holy name, and therefore I do not achieve attachment for chanting.

Antya TEXT 20.17

aneka-lokera vāñchā--aneka-prakāra

kṛpāte karila aneka-nāmera pracāra //CC Antya, 20.17//

SYNONYMS

aneka-lokera—of many persons; vāñchā—the desires; aneka-prakāra—of many varieties; kṛpāte—by Your mercy; karila—You have done; aneka—various; nāmera—of the holy names; pracāra—broadcasting.

TRANSLATION

"Because people vary in their desires, You have distributed various holy names by Your mercy.

Antya TEXT 20.18

khāite śuite yathā tathā nāma laya

kāla-deśa-niyama nāhi, sarva siddhi haya //CC Antya, 20.18//

SYNONYMS

khāite—eating; śuite—lying down; yathā—as; tathā—so; nāma laya—one takes the holy name; kāla—in time; deśa—in place; niyama—regulation; nāhi—there is not; sarva siddhi haya—there is all perfection.

TRANSLATION

"Regardless of time or place, one who chants the holy name, even while eating or sleeping, attains all perfection.

Antya TEXT 20.19

"sarva-śakti nāme dilā kariyā vibhāga

āmāra durdaiva,--nāme nāhi anurāga!!" //CC Antya, 20.19//

SYNONYMS

sarva-śakti—all potencies; nāme—in the holy name; dilā—You have bestowed; kariyā vibhāga—making separation; āmāra durdaiva—My misfortune; nāme—for chanting the holy names; nāhi—there is not; anurāga—attachment.

TRANSLATION

"You have invested Your full potencies in each individual holy name, but I am so unfortunate that I have no attachment for chanting Your holy names."

Antya TEXT 20.20

ye-rūpe la-ile nāma prema upajaya

tāhāra lakṣaṇa śuna, svarūpa-rāma-rāya //CC Antya, 20.20//

SYNONYMS

ye-rūpe—by which process; la-ile—if chanting; nāma—the holy name; prema upajaya—dormant love of Kṛṣṇa awakens; tāhāra lakṣaṇa śuna—just hear the symptom of that; svarūpa-rāma-rāya—O Svarūpa Dāmodara and Rāmānanda Rāya.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "O Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya, hear from Me the symptoms of how one should chant the Hare Kṛṣṇa mahā-mantra to awaken very easily one's dormant love for Kṛṣṇa.

Antya TEXT 20.21

ṭṭṇād api sunīcena

taror iva sahiṣṇunā

amāninā mānadena

kīrtanīyaḥ sadā hariḥ //CC Antya, 20.21//

SYNONYMS

ṭṭṇāt api—than downtrodden grass; sunīcena—being lower; taroḥ—than a tree; iva—like; sahiṣṇunā—with tolerance; amāninā—without being puffed up by false pride; mānadena—giving respect to all; kīrtanīyaḥ—to be chanted; sadā—always; hariḥ—the holy name of the Lord.

TRANSLATION

"One who thinks himself lower than the grass, who is more tolerant than a tree, and who does not expect personal honor but is always prepared to give all respect to others can very easily always chant the holy name of the Lord.

Antya TEXT 20.22

uttama hañā āpanāke māne ṭṭṇādhama

dui-prakāre sahiṣṇutā kare vṛkṣa-sama //CC Antya, 20.22//

SYNONYMS

uttama hañā—although being very exalted; āpanāke—himself; māne—thinks; tṛṇa-adhama—lower than a blade of the grass on the ground; dui-prakāre—in two ways; sahiṣṇutā—tolerance; kare—performs; vṛkṣa-sama—like the tree.

TRANSLATION

"These are the symptoms of one who chants the Hare Kṛṣṇa mahā-mantra. Although he is very exalted, he thinks himself lower than the grass on the ground, and like a tree, he tolerates everything in two ways.

Antya TEXT 20.23

vṛkṣa yena kāṭileha kichu nā bolaya

śukāñā maileha kāre pānī nā māgaya //CC Antya, 20.23//

SYNONYMS

vṛkṣa—a tree; yena—as; kāṭileha—when it is cut; kichu nā bolaya—does not say anything; śukāñā—drying up; maileha—if dying; kāre—anyone; pānī—water; nā māgaya—does not ask for.

TRANSLATION

"When a tree is cut down, it does not protest, and even when drying up, it does not ask anyone for water.

Antya TEXT 20.24

yei ye māgaye, tāre deya āpana-dhana

gharma-vṛṣṭi sahe, ānera karaye rakṣaṇa //CC Antya, 20.24//

SYNONYMS

yei ye māgaye—if anyone asks anything from the tree; tāre—unto him; deya—gives; āpana-dhana—its own wealth; gharma-vṛṣṭi—the scorching heat of the sun and torrents of rain; sahe—tolerates; ānera—to others; karaye rakṣaṇa—gives protection.

TRANSLATION

"The tree delivers its fruits, flowers and whatever it possesses to anyone and everyone. It tolerates scorching heat and torrents of rain, yet it still gives shelter to others.

Antya TEXT 20.25

uttama hañā vaiṣṇava habe nirabhimāna

jīve sammāna dibe jāni' 'kṛṣṇa'-adhiṣṭhāna //CC Antya, 20.25//

SYNONYMS

uttama hañā—although being very exalted; vaiṣṇava—a devotee; habe—should become; nirabhimāna—without pride; jīve—to all living entities; sammāna dibe—should give respect; jāni'-knowing; kṛṣṇa-adhiṣṭhāna—the residing place of Kṛṣṇa.

TRANSLATION

"Although a Vaiṣṇava is the most exalted person, he is prideless and gives all respect to everyone, knowing everyone to be the resting place of Kṛṣṇa.

Antya TEXT 20.26

ei-mata hañā yei kṛṣṇa-nāma laya

śrī-kṛṣṇa-carāṇe tāṇra prema upajaya //CC Antya, 20.26//

SYNONYMS

ei-mata—in this way; hañā—becoming; yei—anyone who; kṛṣṇa-nāma laya—chants the holy name of Kṛṣṇa; śrī-kṛṣṇa-carāṇe—at the lotus feet of Lord Kṛṣṇa; tāṇra—his; prema upajaya—love of Kṛṣṇa awakens.

TRANSLATION

"If one chants the holy name of Lord Kṛṣṇa in this manner, he will certainly awaken his dormant love for Kṛṣṇa's lotus feet."

Antya TEXT 20.27

kahite kahite prabhura dainya bāḍilā

'śuddha-bhakti' kṛṣṇa-ṭhāṇi māgite lāgilā //CC Antya, 20.27//

SYNONYMS

kahite kahite—speaking like this; prabhura—of Śrī Caitanya Mahāprabhu; dainya—humility; bāḍilā—increased; śuddha-bhakti—pure devotional service; kṛṣṇa-ṭhāṇi—from Kṛṣṇa; māgite lāgilā—began to pray for.

TRANSLATION

As Lord Caitanya spoke in this way, His humility increased, and He began praying to Kṛṣṇa that He could discharge pure devotional service.

Antya TEXT 20.28

premera svabhāva--yāhāṇ premera sambandha

sei māne,--'kṛṣṇe mora nāhi prema-gandha' //CC Antya, 20.28//

SYNONYMS

premera sva-bhāva—the nature of love of Godhead; yāhāṇ—where; premera sambandha—a relationship of love of Godhead; sei māne—he recognizes; kṛṣṇe—unto Lord Kṛṣṇa; mora—my; nāhi—there is not; prema-gandha—even a scent of love of Godhead.

TRANSLATION

Wherever there is a relationship of love of Godhead, its natural symptom is that the devotee does not think himself a devotee. Instead, he always thinks that he has not even a drop of love for Kṛṣṇa.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that persons who are actually very poor because they possess not even a drop of love of Godhead or pure devotional service falsely advertise themselves as great devotees, although they cannot at any time relish the transcendental bliss of devotional service. A class of so-called devotees known as prākṛta-sahajiyās sometimes display devotional symptoms to exhibit their good fortune. They are pretending, however, because these devotional features are only external. The prākṛta-sahajiyās exhibit these symptoms to advertise their so-called advancement in love of Kṛṣṇa, but instead of praising the prākṛta-sahajiyās for their symptoms of transcendental ecstasy,

pure devotees do not like to associate with them. It is not advisable to equate the prākṛta-sahajiyās with pure devotees. When one is actually advanced in ecstatic love of Kṛṣṇa, he does not try to advertise himself. Instead, he endeavors more and more to render service to the Lord.

The prākṛta-sahajiyās sometimes criticize pure devotees by calling them philosophers, learned scholars, knowers of the truth, or minute observers, but not devotees. On the other hand, they depict themselves as the most advanced, transcendently blissful devotees, deeply absorbed in devotional service and mad to taste transcendental mellows. They also describe themselves as the most advanced devotees in spontaneous love, as knowers of transcendental mellows, as the topmost devotees in conjugal love of Kṛṣṇa, and so on. Not actually knowing the transcendental nature of love of God, they accept their material emotions to be indicative of advancement. In this way they pollute the process of devotional service. To try to become writers of Vaiṣṇava literature, they introduce their material conceptions of life into pure devotional service. Because of their material conceptions, they advertise themselves as knowers of transcendental mellows, but they do not understand the transcendental nature of devotional service.

Antya TEXT 20.29

na dhanam na janam na sundarīm

kavitām vā jagadīśa kāmaye

mama janmani jamanīśvare

bhavatād bhaktir ahaitukī tvayi //CC Antya, 20.29//

SYNONYMS

na—not; dhanam—riches; na—not; janam—followers; na—not; sundarīm—a very beautiful woman; kavitām—fruitive activities described in flowery language; vā—or; jagat-īśa—O Lord of the universe; kāmaye—I desire; mama—My; janmani—in birth; janmani—after birth; īśvare—unto the Supreme Personality of Godhead; bhavatāt—let there be; bhaktiḥ—devotional service; ahaitukī—with no motives; tvayi—unto You.

TRANSLATION

"O Lord of the universe, I do not desire material wealth, materialistic followers,

a beautiful wife or fruitive activities described in flowery language. All I want, life after life, is unmotivated devotional service to You.

Antya TEXT 20.30

dhana, jana nāhi māgoṇ, kavitā sundarī

'śuddha-bhakti' deha' more, kṛṣṇa kṛpā kari' //CC Antya, 20.30//

SYNONYMS

dhana—wealth; jana—followers; nāhi—do not; māgoṇ—I want; kavitā sundarī—a beautiful wife or fruitive activities; śuddha-bhakti—pure devotional service; deha—please award; more—unto Me; kṛṣṇa—O Lord Kṛṣṇa; kṛpā kari'-becoming merciful.

TRANSLATION

"My dear Lord Kṛṣṇa, I do not want material wealth from You, nor do I want followers, a beautiful wife or the results of fruitive activities. I only pray that by Your causeless mercy You give Me pure devotional service to You, life after life.

Antya TEXT 20.31

ati-dainye punaḥ māge dāsyā-bhakti-dāna

āpanāre kare saṁsārī jīva-abhimāna //CC Antya, 20.31//

SYNONYMS

ati-dainye—in great humility; punaḥ—again; māge—begs; dāsyā-bhakti-dāna—the awarding of devotion in servitude; āpanāre—to Himself; kare—does; saṁsārī—materialistic; jīva-abhimāna—conception as a conditioned soul.

TRANSLATION

In great humility, considering Himself a conditioned soul of the material world, Śrī Caitanya Mahāprabhu again expressed His desire to be endowed with service to the Lord.

Antya TEXT 20.32

ayi nanda-tanuja kiṅkaram

patitaṁ mām viṣame bhavāmbudhau

kṛpayā tava pāda-paṅkaja-

sthita-dhūlī-saḍṛśaṁ vicintaya //CC Antya, 20.32//

SYNONYMS

ayi—oh, My Lord; nanda-tanuja—the son of Nanda Mahārāja, Kṛṣṇa; kiṅkaram—the servant; patitaṁ—fallen; mām—Me; viṣame—horrible; bhava-ambudhau—in the ocean of nescience; kṛpayā—by causeless mercy; tava—Your; pāda-paṅkaja—lotus feet; sthita—situated at; dhūlī-saḍṛśaṁ—like a particle of dust; vicintaya—kindly consider.

TRANSLATION

"Oh, My Lord, O Kṛṣṇa, son of Mahārāja Nanda, I am Your eternal servant, but because of My own fruitive acts, I have fallen in this horrible ocean of nescience. Now please be causelessly merciful to Me. Consider Me a particle of dust at Your lotus feet.

Antya TEXT 20.33

"tomāra nitya-dāsa mui, tomā pāsariyā

paḍiyāchoṇ bhavārṇave māyā-baddha hañā //CC Antya, 20.33//

SYNONYMS

tomāra—Your; nitya-dāsa—eternal servant; mui—I; tomā pāsariyā—forgetting Your Lordship; paḍiyāchoṇ—I have fallen; bhava-arṇave—in the ocean of nescience; māyā-baddha hañā—becoming conditioned by the external energy.

TRANSLATION

"I am Your eternal servant, but I forgot Your Lordship. Now I have fallen in the ocean of nescience and have been conditioned by the external energy.

Antya TEXT 20.34

kṛpā kari' kara more pada-dhūli-sama

tomāra sevaka karoṇ tomāra sevana" //CC Antya, 20.34//

SYNONYMS

kṛpā kari'-being merciful; kara—make; more—Me; pada-dhūli-sama—like a particle of dust at Your lotus feet; tomāra sevaka—as I am Your eternal servant; karoṇ—let Me be engaged; tomāra sevana—in Your service.

TRANSLATION

"Be causelessly merciful to Me by giving Me a place with the particles of dust at Your lotus feet so that I may engage in the service of Your Lordship as Your eternal servant."

Antya TEXT 20.35

punaḥ ati-utkaṇṭhā, dainya ha-ila udgama

kṛṣṇa-ṭhāṇi māge prema-nāma-saṅkīrtana //CC Antya, 20.35//

SYNONYMS

punaḥ—again; ati-utkaṇṭhā—great eagerness; dainya—humility; ha-ila udgama—was awakened; kṛṣṇa-ṭhāṇi—from Lord Kṛṣṇa; māge—prays for; prema—in ecstatic love; nāma-saṅkīrtana—chanting the mahā-mantra.

TRANSLATION

Natural humility and eagerness then awoke in Lord Śrī Caitanya Mahāprabhu. He prayed to Kṛṣṇa to be able to chant the mahā-mantra in ecstatic love.

Antya TEXT 20.36

nayanam galad-aśru-dhārayā

vadanam gadgada-ruddhayā girā

pulakair nicitam vapuḥ kadā,

tava nāma-grahaṇe bhaviṣyati //CC Antya, 20.36//

SYNONYMS

nayanam—the eyes; galat-aśru-dhārayā—by streams of tears running down; vadanam—mouth; gadgada—faltering; ruddhayā—choked up; girā—with words; pulakaiḥ—with erection of the hairs due to transcendental happiness;

nicitam—covered; vapuḥ—the body; kadā—when; tava—Your; nāma-grahaṇe—in chanting the name; bhaviṣyati—will be.

TRANSLATION

"My dear Lord, when will My eyes be beautified by filling with tears that constantly glide down as I chant Your holy name? When will My voice falter and all the hairs on My body stand erect in transcendental happiness as I chant Your holy name?"

Antya TEXT 20.37

"prema-dhana vinā vyartha daridra jīvana

'dāsa' kari' vetana more deha prema-dhana" //CC Antya, 20.37//

SYNONYMS

prema-dhana—the wealth of ecstatic love; vinā—without; vyartha—useless; daridra jīvana—poor life; dāsa kari'-accepting as Your eternal servant; vetana—salary; more—unto Me; deha—give; prema-dhana—the treasure of love of Godhead.

TRANSLATION

"Without love of Godhead, My life is useless. Therefore I pray that You accept Me as Your servant and give Me the salary of ecstatic love of God."

Antya TEXT 20.38

rasāntarāveśe ha-ila viyoga-sphuraṇa

udvega, viṣāda, dainye kare pralapana //CC Antya, 20.38//

SYNONYMS

rasa-antara-āveśe—in the ecstatic love of different mellows; ha-ila—there was; viyoga-sphuraṇa—awakening of separation; udvega—distress; viṣāda—moroseness; dainye—humility; kare pralapana—speaks like a crazy person.

TRANSLATION

Separation from Kṛṣṇa awoke various mellows of distress, lamentation and humility. Thus Śrī Caitanya Mahāprabhu spoke like a crazy man.

Antya TEXT 20.39

yugāyitaṁ nimeṣeṇa

cakṣuṣā prāvṛṣāyitaṁ

śūnyāyitaṁ jagat sarvaṁ

govinda-viraheṇa me //CC Antya, 20.39//

SYNONYMS

yugāyitaṁ—appearing like a great millennium; nimeṣeṇa—by a moment; cakṣuṣā—from the eyes; prāvṛṣāyitaṁ—tears falling like torrents of rain; śūnyāyitaṁ—appearing void; jagat—the world; sarvaṁ—all; govinda—from Lord Govinda, Kṛṣṇa; virahaṇa me—by My separation.

TRANSLATION

"My Lord Govinda, because of separation from You, I consider even a moment a great millennium. Tears flow from My eyes like torrents of rain, and I see the entire world as void.

Antya TEXT 20.40

udvege divasa nā yāya 'kṣaṇa' haila 'yuga'-sama

varṣāra megha-prāya āśru variṣe nayana //CC Antya, 20.40//

SYNONYMS

udvege—by great agitation; divasa—day; nā—not; yāya—passes; kṣaṇa—a moment; haila—became; yuga-sama—like a great millennium; varṣāra—of the rainy season; megha-prāya—like clouds; āśru—tears; variṣe—fall down; nayana—from the eyes.

TRANSLATION

"In My agitation, a day never ends, for every moment seems like a millennium. Pouring incessant tears, My eyes are like clouds in the rainy season.

Antya TEXT 20.41

govinda-virahe śūnya ha-ila tribhuvana

tuṣānale poḍe,--yena nā yāya jīvana //CC Antya, 20.41//

SYNONYMS

govinda-virahe—by separation from Govinda; śūnya—void; ha-ila—became; tri-bhuvana—the three worlds; tuṣa-anale—in the slow fire; poḍe—burns; yena—just like; nā yāya—does not go; jīvana—life.

TRANSLATION

"The three worlds have become void because of separation from Govinda. I feel as if I were burning alive in a slow fire.

Antya TEXT 20.42

kṛṣṇa udāsīna ha-ilā karite parīkṣaṇa

sakhī saba kahe,--'kṛṣṇe kara upekṣaṇa' //CC Antya, 20.42//

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; udāsīna—indifferent; ha-ilā—became; karite—to make; parīkṣaṇa—testing; sakhī saba kahe—all the friends say; kṛṣṇe—unto Kṛṣṇa; kara—just do; upekṣaṇa—neglecting.

TRANSLATION

"Lord Kṛṣṇa has become indifferent to Me just to test My love, and My friends say, 'Better to disregard Him.' "

Antya TEXT 20.43

eteka cintite rādhāra nirmala hṛdaya

svābhāvika premāra svabhāva karila udaya //CC Antya, 20.43//

SYNONYMS

eteka—thus; cintite—thinking; rādhāra—of Śrīmatī Rādhārāṇī; nirmala hṛdaya—possessing a pure heart; svābhāvika—natural; premāra—of love of Kṛṣṇa; sva-bhāva—the character; karila udaya—awakes.

TRANSLATION

While Śrīmatī Rādhārāṇī was thinking in this way, the characteristics of natural

love became manifest because of Her pure heart.

Antya TEXT 20.44

īrṣyā, utkaṇṭhā, dainya, prauḍhi, vinaya

eta bhāva eka-ṭhāñi karila udaya //CC Antya, 20.44//

SYNONYMS

īrṣyā—envy; utkaṇṭhā—eagerness; dainya—humility; prauḍhi—zeal; vinaya—solicitation; eta bhāva—all these transcendental ecstasies; eka-ṭhāñi—in one place; karila udaya—awoke.

TRANSLATION

The ecstatic symptoms of envy, great eagerness, humility, zeal and supplication all became manifest at once.

Antya TEXT 20.45

eta bhāve rādhāra mana asthira ha-ilā

sakhī-gaṇa-āge prauḍhi-śloka ye paḍilā //CC Antya, 20.45//

SYNONYMS

eta bhāve—in that mood; rādhāra—of Śrīmatī Rādhārāṇī; mana—the mind; asthira ha-ilā—became agitated; sakhī-gaṇa-āge—before the friends, the gopīs; prauḍhi-śloka—advanced devotional verse; ye—which; paḍilā—She recited.

TRANSLATION

In that mood, the mind of Śrīmatī Rādhārāṇī was agitated, and therefore She spoke a verse of advanced devotion to Her gopī friends.

Antya TEXT 20.46

sei bhāve prabhu sei śloka uccārilā

śloka uccārite tad-rūpa āpane ha-ilā //CC Antya, 20.46//

SYNONYMS

sei bhāve—in that ecstatic mood; prabhu—Śrī Caitanya Mahāprabhu; sei—that;

śloka—verse; uccārilā—recited; śloka—the verse; uccārite—by reciting; tat-rūpa—like Śrīmatī Rādhārāṇī; āpane—Himself; ha-ilā—became.

TRANSLATION

In the same spirit of ecstasy, Śrī Caitanya Mahāprabhu recited that verse, and as soon as He did so, He felt like Śrīmatī Rādhārāṇī.

Antya TEXT 20.47

āśliṣya vā pāda-ratām pinaṣṭu mām
adarśanān marma-hatām karotu vā
yathā tathā vā vidadhātu lampaṭo
mat-prāṇa-nāthaḥ tu sa eva nāparaḥ //CC Antya, 20.47//

SYNONYMS

āśliṣya—embracing with great pleasure; vā—or; pāda-ratām—who is fallen at the lotus feet; pinaṣṭu—let Him trample; mām—Me; adarśanāt—by not being visible; marma-hatām—brokenhearted; karotu—let Him make; vā—or; yathā—as (He likes); tathā—so; vā—or; vidadhātu—let Him do; lampaṭaḥ—a debauchee, who mixes with other women; mat-prāṇa-nāthaḥ—the Lord of My life; tu—but; saḥ—He; eva—only; na aparāḥ—not anyone else.

TRANSLATION

"Let Kṛṣṇa tightly embrace this maidservant, who has fallen at His lotus feet. Let Him trample Me or break My heart by never being visible to Me. He is a debauchee, after all, and can do whatever He likes, but He is still no one other than the worshipable Lord of My heart.

Antya TEXT 20.48

"āmi--kṛṣṇa-pada-dāsī, teṇho--rasa-sukha-rāśi,
āliṅgiyā kare ātma-sātha
kibā nā deya daraśana, jārena mora tanu-mana,
tabu teṇho--mora prāṇa-nātha //CC Antya, 20.48//

SYNONYMS

āmi—I; kṛṣṇa-pada-dāsī—a maidservant at the lotus feet of Kṛṣṇa; teṇho—He; rasa-sukha-rāśi—the reservoir of transcendental mellows; āliṅgiyā—by embracing; kare—makes; ātma-sātha—merged; kibā—or; nā deya—does not give; daraśana—audience; jārena—corrodes; mora—My; tanu-mana—body and mind; tabu—still; teṇho—He; mora prāṇa-nātha—the Lord of My life.

TRANSLATION

"I am a maidservant at the lotus feet of Kṛṣṇa. He is the embodiment of transcendental happiness and mellows. If He likes He can tightly embrace Me and make Me feel oneness with Him, or by not giving Me His audience, He may corrode My mind and body. Nevertheless, it is He who is the Lord of My life.

Antya TEXT 20.49

sakhi he, śuna mora manera niścaya
kibā anurāga kare, kibā duḥkha diyā māre,
mora prāṇeśvara kṛṣṇa--anya naya //CC Antya, 20.49//

SYNONYMS

sakhi he—My dear friend; śuna—just hear; mora—My; manera—of the mind; niścaya—decision; kibā—whether; anurāga—affection; kare—shows; kibā—or; duḥkha—unhappiness; diyā—bestowing; māre—kills; mora—My; prāṇa-īśvara—the Lord of life; kṛṣṇa—Kṛṣṇa; anya naya—and no one else.

TRANSLATION

"My dear friend, just hear the decision of My mind. Kṛṣṇa is the Lord of My life in all conditions, whether He shows Me affection or kills Me by giving Me unhappiness.

Antya TEXT 20.50

chāḍi' anya nārī-gaṇa, mora vaśa tanu-mana,
mora saubhāgya prakāṣa kariyā
tā-sabāre deya pīḍā, āmā-sane kare krīḍā,

sei nārī-gaṇe dekhāñā //CC Antya, 20.50//

SYNONYMS

chāḍi'-giving up; anya-other; nārī-gaṇa-women; mora-My; vaśa-control; tanu-mana-mind and body; mora-My; saubhāgya-fortune; prakāṣa kariyā-manifesting; tā-sabāre-unto all of them; deya pīḍā-gives distress; āmā-sane-with Me; kare krīḍā-performs loving activities; sei nārī-gaṇe-unto these women; dekhāñā-showing.

TRANSLATION

"Sometimes Kṛṣṇa gives up the company of other gopīs and becomes controlled, mind and body, by Me. Thus He manifests My good fortune and gives others distress by performing His loving affairs with Me.

Antya TEXT 20.51

kibā teñho lampaṭa, śaṭha, dhr̥ṣṭa, sakapaṭa,

anya nārī-gaṇa kari' sātha

more dite manaḥ-pīḍā, mora āge kare krīḍā,

tabu teñho--mora prāṇa-nātha //CC Antya, 20.51//

SYNONYMS

kibā—or; teñho—He; lampaṭa—debauchee; śaṭha—deceitful; dhr̥ṣṭa—obstinate; sakapaṭa—with a cheating propensity; anya—other; nārī-gaṇa—women; kari'-accepting; sātha—as companions; more—unto Me; dite—to give; manaḥ-pīḍā—distress in the mind; mora āge—in front of Me; kare krīḍā—performs loving affairs; tabu—still; teñho—He; mora prāṇa-nātha—the Lord of My life.

TRANSLATION

"Or, since after all He is a very cunning, obstinate debauchee with a propensity to cheat, He takes to the company of other women. He then indulges in loving affairs with them in front of Me to give distress to My mind. Nevertheless, He is still the Lord of My life.

Antya TEXT 20.52

nā gaṇi āpana-duḥkha, sabe vāñchi tāñra sukha,

tānra sukha--āmāra tātparitya

more yadi diyā duḥkha, tānra haila mahā-sukha,

sei duḥkha--mora sukha-varya //CC Antya, 20.52//

SYNONYMS

nā—not; gaṇi—I count; āpana-duḥkha—own personal misery; sabe—only; vāñchi—I desire; tānra sukha—His happiness; tānra sukha—His happiness; āmāra tātparitya—the aim of My life; more—unto Me; yadi—if; diyā duḥkha—giving distress; tānra—His; haila—there was; mahā-sukha—great happiness; sei duḥkha—that unhappiness; mora sukha-varya—the best of My happiness.

TRANSLATION

"I do not mind My personal distress. I only wish for the happiness of Kṛṣṇa, for His happiness is the goal of My life. However, if He feels great happiness in giving Me distress, that distress is the best of My happiness.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that a devotee does not care about his own happiness and distress; he is simply interested in seeing that Kṛṣṇa is happy, and for that purpose he engages in various activities. A pure devotee has no way of sensing happiness except by seeing that Kṛṣṇa is happy in every respect. If Kṛṣṇa becomes happy by giving him distress, such a devotee accepts that unhappiness as the greatest of all happiness. Those who are materialistic, however, who are very proud of material wealth and have no spiritual knowledge, like the prākṛta-sahajiyās, regard their own happiness as the aim of life. Some of them aspire to enjoy themselves by sharing the happiness of Kṛṣṇa. This is the mentality of fruitive workers who want to enjoy sense gratification by making a show of service to Kṛṣṇa.

Antya TEXT 20.53

ye nārīre vāñche kṛṣṇa, tāra rūpe satṛṣṇa,

tāre nā pāñā haya duḥkhī

mui tāra pāya paḍi', lañā yāna hāte dhari',

krīḍā karāñā tānre karoṇ sukhī //CC Antya, 20.53//

SYNONYMS

ye nārīre—the woman whom; vāñche kṛṣṇa—Kṛṣṇa desires to have in His company; tāra rūpe satṛṣṇa—attracted to her beauty; tāre—her; nā pāñā—not getting; haya duḥkhī—becomes unhappy; mui—I; tāra pāya paḍi'-falling down at her feet; lañā yāñā—taking, go; hāte dhari'-catching the hand; krīḍā—pastimes; karāñā—bringing about; tāñre—Lord Kṛṣṇa; karoñ sukhī—I make happy.

TRANSLATION

"If Kṛṣṇa, attracted by the beauty of some other woman, wants to enjoy with her but is unhappy because He cannot get her, I fall down at her feet, catch her hand and bring her to Kṛṣṇa to engage her for His happiness.

Antya TEXT 20.54

kāntā kṛṣṇe kare roṣa, kṛṣṇa pāya santoṣa,
sukha pāya tāḍana-bhartsane
yathā-yogya kare māna, kṛṣṇa tāte sukha pāna,
chāḍe māna alpa-sādhane //CC Antya, 20.54//

SYNONYMS

kāntā—the beloved; kṛṣṇe—unto Lord Kṛṣṇa; kare roṣa—shows anger; kṛṣṇa pāya santoṣa—Kṛṣṇa becomes very happy; sukha pāya—obtains happiness; tāḍana-bhartsane—by chastisement; yathā-yogya—as it is suitable; kare māna—shows pride; kṛṣṇa—Lord Kṛṣṇa; tāte—in such activities; sukha pāna—obtains happiness; chāḍe māna—gives up pride; alpa-sādhane—by a little endeavor.

TRANSLATION

"When a beloved gopī shows symptoms of anger toward Kṛṣṇa, Kṛṣṇa is very satisfied. Indeed, He is pleased when chastised by such a gopī. She shows her pride suitably, and Kṛṣṇa enjoys that attitude. Then she gives up her pride with a little endeavor.

Antya TEXT 20.55

sei nārī jīye kene, kṛṣṇa-marma vyathā jāne,

tabu kṛṣṇe kare gāḍha roṣa

nija-sukhe māne kāja, paḍuka tāra śire vāja,

kṛṣṇera mātra cāhiye santoṣa //CC Antya, 20.55//

SYNONYMS

sei nārī—that woman; jīye—lives; kene—why; kṛṣṇa-marma—Kṛṣṇa's heart; vyathā—unhappy; jāne—knows; tabu—still; kṛṣṇe—unto Kṛṣṇa; kare—does; gāḍha roṣa—deep anger; nija-sukhe—in her own happiness; māne—considers; kāja—the only business; paḍuka—let there fall; tāre—of her; śire—on the head; vāja—a thunderbolt; kṛṣṇera—of Kṛṣṇa; mātra—only; cāhiye—we want; santoṣa—the happiness.

TRANSLATION

"Why does a woman continue to live who knows that Kṛṣṇa's heart is unhappy but who still shows her deep anger toward Him? She is interested in her own happiness. I condemn such a woman to be struck on the head with a thunderbolt, for we simply want the happiness of Kṛṣṇa.

PURPORT

A devotee who is satisfied only with his own sense gratification certainly falls down from the service of Kṛṣṇa. Being attracted by material happiness, he later joins the prākṛta-sahajiyās, who are considered to be nondevotees.

Antya TEXT 20.56

ye gopī mora kare dveṣe, kṛṣṇera kare santoṣe,

kṛṣṇa yāre kare abhilāṣa

mui tāra ghare yāñā, tāre sevon dāsī hañā,

tabe mora sukhera ullāsa //CC Antya, 20.56//

SYNONYMS

ye gopī—any gopī who; mora—unto Me; kare dveṣe—shows envy; kṛṣṇera kare santoṣe—but satisfies Kṛṣṇa; kṛṣṇa—unto Lord Kṛṣṇa; yāre—unto whom; kare—does; abhilāṣa—desiring; mui—I; tāra—her; ghare yāñā—going to the house; tāre sevon—shall render service unto her; dāsī hañā—becoming a maidservant;

tabe—then; mora—My; sukhera ullāsa—awakening of happiness.

TRANSLATION

"If a gopī envious of Me satisfies Kṛṣṇa and Kṛṣṇa desires her, I shall not hesitate to go to her house and become her maidservant, for then My happiness will be awakened.

Antya TEXT 20.57

kuṣṭhī-viprera ramaṇī, pativratā-śiromaṇi,
pati lāgi' kailā veśyāra sevā
stambhila sūryera gati, jīyāila mṛta pati,
tuṣṭa kaila mukhya tina-devā //CC Antya, 20.57//

SYNONYMS

kuṣṭhī-viprera—of the brāhmaṇa who suffered from leprosy; ramaṇī—the wife; pati-vratā-śiromaṇi—the topmost of chaste women; pati lāgi'-for the satisfaction of her husband; kailā—performed; veśyāra sevā—service to a prostitute; stambhila—stopped; sūryera gati—the movement of the sun; jīyāila—revived; mṛta pati—the dead husband; tuṣṭa kaila—satisfied; mukhya—the principal; tina-devā—three deities or demigods.

TRANSLATION

"The wife of a brāhmaṇa suffering from leprosy manifested herself as the topmost of all chaste women by serving a prostitute to satisfy her husband. She thus stopped the movement of the sun, brought her dead husband back to life and satisfied the three principal demigods [Brahmā, Viṣṇu and Maheśvara].

PURPORT

The Āditya purāṇa, Mārkeṇḍeya Purāṇa and Padma Purāṇa tell about a brāhmaṇa who was suffering from leprosy but had a very chaste and faithful wife. He desired to enjoy the company of a prostitute, and therefore his wife went to her and became her maidservant, just to draw her attention for his service. When the prostitute agreed to associate with him, the wife brought her the leprotic husband. When that leper, the sinful son of a brāhmaṇa, saw the chastity of his wife, he finally abandoned his sinful intentions. While coming

home, however, he touched the body of Mārkeṇḍeya Ṛṣi, who thus cursed him to die at sunrise. Because of her chastity, the woman was very powerful. Therefore when she heard about the curse, she vowed to stop the sunrise. Because of her strong determination to serve her husband, the three deities—namely Brahmā, Viṣṇu and Maheśvara—were very happy, and they gave her the benediction that her husband would be cured and brought back to life. This example is given herein to emphasize that a devotee should engage himself exclusively for the satisfaction of Kṛṣṇa, without personal motives. That will make his life successful.

Antya TEXT 20.58

"kṛṣṇa--mora jīvana, kṛṣṇa--mora prāṇa-dhana,
kṛṣṇa--mora prāṇera parāṇa
hṛdaya-upare dharaṇ, sevā kari' sukhī karoṇ,
ei mora sadā rahe dhyāna //CC Antya, 20.58//

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; mora jīvana—My life and soul; kṛṣṇa—Lord Kṛṣṇa; mora prāṇa-dhana—the wealth of My life; kṛṣṇa—Lord Kṛṣṇa; mora prāṇera parāṇa—the life of My life; hṛdaya-upare—on My heart; dharaṇ—I hold; sevā kari'-serving; sukhī karoṇ—I make happy; ei—this; mora—My; sadā—always; rahe—remains; dhyāna—meditation.

TRANSLATION

"Kṛṣṇa is My life and soul. Kṛṣṇa is the treasure of My life. Indeed, Kṛṣṇa is the very life of My life. I therefore keep Him always in My heart and try to please Him by rendering service. That is My constant meditation.

Antya TEXT 20.59

mora sukha--sevane, kṛṣṇera sukha--saṅgame,
ataeva deha deṇa dāna
kṛṣṇa more 'kāntā' kari', kahe more 'prāṇeśvari',
mora haya 'dāsī'-abhimāna //CC Antya, 20.59//

SYNONYMS

mora sukha—My happiness; sevane—in service; kṛṣṇera sukha—Kṛṣṇa's happiness; saṅgame—by union with Me; ataeva—therefore; deha—My body; deña—I offer; dāna—as charity; kṛṣṇa—Lord Kṛṣṇa; more—Me; kāntā kari'-accepting as beloved; kahe—says; more—to Me; prāṇa-īśvari—the most beloved; mora—My; haya—there is; dāsī-abhimāna—considering His maidservant.

TRANSLATION

"My happiness is in the service of Kṛṣṇa, and Kṛṣṇa's happiness is in union with Me. For this reason, I give My body in charity to the lotus feet of Kṛṣṇa, who accepts Me as His loved one and calls Me His most beloved. It is then that I consider Myself His maidservant.

Antya TEXT 20.60

kānta-sevā-sukha-pūra, saṅgama haite sumadhura,
tāte sākṣī--lakṣmī ṭhākurāṇī
nārāyaṇa-hṛdi sthiti, tabu pāda-sevāya mati,
sevā kare 'dāsī'-abhimānī //CC Antya, 20.60//

SYNONYMS

kānta-sevā-sukha-pūra—the service of the Lord is the home of happiness; saṅgama haite su-madhura—sweeter than direct union; tāte—in that; sākṣī—evidence; lakṣmī ṭhākurāṇī—the goddess of fortune; nārāyaṇa-hṛdi—on the heart of Nārāyaṇa; sthiti—situation; tabu—still; pāda-sevāya mati—her desire is to serve the lotus feet; sevā kare—renders service; dāsī-abhimānī—considering herself a maidservant.

TRANSLATION

"Service to My lover is the home of happiness and is more sweet than direct union with Him. The goddess of fortune is evidence of this, for although she constantly lives on the heart of Nārāyaṇa, she wants to render service to His lotus feet. She therefore considers herself a maidservant and serves Him constantly."

Antya TEXT 20.61

ei rādhāra vacana, viśuddha-prema-lakṣaṇa,
āsvādaye śrī-gaura-rāya
bhāve mana nahe sthira, sāttvike vyāpe śarīra,
mana-deha dharaṇa nā yāya //CC Antya, 20.61//

SYNONYMS

ei—this; rādhāra vacana—the statement of Śrīmatī Rādhārāṇī; viśuddha-prema-lakṣaṇa—the symptoms of pure love of Kṛṣṇa; āsvādaye—tastes; śrī-gaura-rāya—Lord Śrī Caitanya Mahāprabhu; bhāve—because of this ecstasy; mana nahe sthira—the mind is not steady; sāttvike—the symptoms of transcendental love; vyāpe—spread over; śarīra—the body; mana-deha—mind and body; dharaṇa—sustaining; nā yāya—is not possible.

TRANSLATION

These statements by Śrīmatī Rādhārāṇī show the symptoms of pure love for Kṛṣṇa tasted by Śrī Caitanya Mahāprabhu. In that ecstatic love, His mind was unsteady. Transformations of transcendental love spread throughout His entire body, and He could not sustain His body and mind.

Antya TEXT 20.62

vrajera viśuddha-prema,--yena jāmbū-nada hema,
ātma-sukhera yāhān nāhi gandha
se prema jānā'te loke, prabhu kailā ei śloke,
pade kailā arthera nirbandha //CC Antya, 20.62//

SYNONYMS

vrajera—of Vṛndāvana; viśuddha-prema—the pure love of Kṛṣṇa; yena—like; jāmbū-nada hema—the golden particles found in the Jāmbū River; ātma-sukhera—of personal sense gratification; yāhān—where; nāhi gandha—there is not even a scent; se prema—that love of Godhead; jānā'te loke—to advertise among the people; prabhu—Śrī Caitanya Mahāprabhu; kailā—has written; ei śloke—this verse; pade—in different steps; kailā arthera nirbandha—has clarified the real

meaning.

TRANSLATION

The pure devotional service in Vṛndāvana is like the golden particles in the River Jāmbū. In Vṛndāvana there is not a trace of personal sense gratification. It is to advertise such pure love in this material world that Śrī Caitanya Mahāprabhu has written the previous verse and explained its meaning.

Antya TEXT 20.63

ei-mata mahāprabhu bhāvāviṣṭa hañā

pralāpa karilā tat-tat śloka paḍiyā //CC Antya, 20.63//

SYNONYMS

ei-mata—in this way; mahāprabhu—Śrī Caitanya Mahāprabhu; bhāva-āviṣṭa hañā—being overwhelmed by ecstatic love; pralāpa karilā—said crazy words; tat-tat—appropriate; śloka paḍiyā—by reading the verse.

TRANSLATION

Thus overwhelmed by ecstatic love, Śrī Caitanya Mahāprabhu spoke like a madman and recited suitable verses.

Antya TEXT 20.64

pūrve aṣṭa-śloka kari' loke śikṣā dilā

sei aṣṭa-ślokerā artha āpane āsvādilā //CC Antya, 20.64//

SYNONYMS

pūrve—formerly; aṣṭa-śloka kari'-composing eight verses; loke śikṣā dilā—gave instruction to the people in general; sei—those; aṣṭa-ślokerā—of the eight stanzas; artha—the meaning; āpane āsvādilā—personally tasted.

TRANSLATION

The Lord had formerly composed these eight verses to teach people in general. Now He personally tasted the meaning of the verses, which are called the Śikṣāṣṭaka.

Antya TEXT 20.65

prabhura 'śikṣāṣṭaka'-śloka yei paḍe, śune

kṛṣṇe prema-bhakti tāra bāḍe dine-dine //CC Antya, 20.65//

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; śikṣā-aṣṭaka—of the eight instructions; śloka—the verses; yei—anyone who; paḍe—recites; śune—or hears; kṛṣṇe—unto Lord Kṛṣṇa; prema-bhakti—ecstatic love and devotion; tāra—his; bāḍe—increases; dine-dine—day after day.

TRANSLATION

If anyone recites or hears these eight verses of instruction by Śrī Caitanya Mahāprabhu, his ecstatic love and devotion for Kṛṣṇa increase day by day.

Antya TEXT 20.66

yadyapiha prabhu--koṭī-samudra-gambhīra

nānā-bhāva-candrodaye hayena asthira //CC Antya, 20.66//

SYNONYMS

yadyapiha—although; prabhu—Śrī Caitanya Mahāprabhu; koṭī-samudra-gambhīra—as deep as millions of oceans; nānā—various; bhāva—of ecstatic emotions; candrodaye—because of the moonrise; hayena—sometimes becomes; asthira—restless.

TRANSLATION

Although Śrī Caitanya Mahāprabhu is as deep and grave as millions of oceans, when the moon of His various emotions rises, He becomes restless.

Antya TEXTS 20.67-68

yei yei śloka jayadeva, bhāgavate

rāyera nāṭake, yei āra karṇāmṛte

sei sei bhāve śloka kariyā paṭhane

sei sei bhāvāveśe karena āsvādane //CC Antya, 20.67-68//

SYNONYMS

yei yei—whatever; śloka—verses; jayadeva—Jayadeva Gosvāmī; bhāgavate—in Śrīmad-Bhāgavatam; rāyera nāṭake—in the drama made by Rāmānanda Rāya; yei—whatever; āra—also; karṇāmṛte—in the book named Kṛṣṇa-karṇāmṛta, written by Bilvamaṅgala Ṭhākura; sei sei bhāve—in those ecstatic emotions; śloka—verses; kariyā paṭhane—reading regularly; sei sei—in that particular; bhāva-āveśe—ecstatic love; kareṇa āsvādane—He tastes.

TRANSLATION

When Śrī Caitanya Mahāprabhu read the verses of Jayadeva's Gīta-govinda, of Śrīmad-Bhāgavatam, of Rāmānanda Rāya's drama Jagannātha-vallabha-nāṭaka and of Bilvamaṅgala Ṭhākura's Kṛṣṇa-karṇāmṛta, He was overwhelmed by the various ecstatic emotions of those verses. Thus He tasted their purports.

Antya TEXT 20.69

dvādaśa vatsara aiche daśā--rātri-dine

kṛṣṇa-rasa āsvādaye dui-bandhu-sane //CC Antya, 20.69//

SYNONYMS

dvādaśa vatsara—for twelve years; aiche daśā—such a condition; rātri-dine—day and night; kṛṣṇa-rasa—transcendental bliss and mellows in connection with Kṛṣṇa; āsvādaye—He tastes; dui-bandhu-sane—with two friends, namely Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī.

TRANSLATION

For twelve years, Śrī Caitanya remained in that state day and night. With His two friends, He tasted the meaning of those verses, which consist of nothing but the transcendental bliss and mellows of Kṛṣṇa consciousness.

Antya TEXT 20.70

sei saba līlā-rasa āpane ananta

sahasra-vadane varṇi' nāhi pā'na anta //CC Antya, 20.70//

SYNONYMS

sei saba—all these; līlā-rasa—transcendental mellows of Śrī Caitanya

Mahāprabhu's pastimes; āpane—personally; ananta—the Personality of Godhead Ananta; sahasra-vadane—with His thousands of faces; varṇi'-describing; nāhi—not; pā'na—gets; anta—the limit.

TRANSLATION

Even Anantadeva, who has thousands of faces, could not reach the end of describing the transcendental bliss of Śrī Caitanya Mahāprabhu's pastimes.

Antya TEXT 20.71

jīva kṣudra-buddhi kon tāhā pāre varṇite?

tāra eka kaṇā sparśi āpanā śodhite //CC Antya, 20.71//

SYNONYMS

jīva—living being; kṣudra-buddhi—limited intelligence; kon—who; tāhā—that; pāre—is able; varṇite—to write; tāra—of that; eka kaṇā—one particle; sparśi—I touch; āpanā śodhite—to correct myself.

TRANSLATION

How, then, could an ordinary living being with very little intelligence describe such pastimes? Nevertheless, I am trying to touch but a particle of them just to rectify my own self.

Antya TEXT 20.72

yata ceṣṭā, yata pralāpa,--nāhi pārāvāra

sei saba varṇite grantha haya suvistāra //CC Antya, 20.72//

SYNONYMS

yata ceṣṭā—all activities; yata pralāpa—all crazy talking; nāhi pārāvāra—there was no limit; sei saba—all of them; varṇite—to describe; grantha—the book; haya—would be; su-vistāra—very voluminous.

TRANSLATION

There is no limit to Śrī Caitanya Mahāprabhu's activities and His words of madness. Therefore describing them all would greatly increase the size of this book.

Antya TEXT 20.73

vṛndāvana-dāsa prathama ye līlā varṇila

sei-saba līlāra āmi sūtra-mātra kaila //CC Antya, 20.73//

SYNONYMS

vṛndāvana-dāsa—Vṛndāvana dāsa Ṭhākura; prathama—at first; ye—whatever; līlā—pastimes; varṇila—described; sei-saba—all of those; līlāra—of the pastimes; āmi—I; sūtra-mātra kaila—prepared only the synopsis.

TRANSLATION

Whatever pastimes Śrīla Vṛndāvana dāsa Ṭhākura has first described I have merely summarized.

Antya TEXT 20.74

tānra tyakta 'avaśeṣa' saṅkṣepe kahila

līlāra bāhulye grantha tathāpi bāḍila //CC Antya, 20.74//

SYNONYMS

tānra—his; tyakta—left out; aveśeṣa—remainders; saṅkṣepe kahila—I have described very briefly; līlāra bāhulye—because of the numerousness of the pastimes; grantha—this book; tathāpi—still; bāḍila—has increased.

TRANSLATION

I have only very briefly described the pastimes of Śrī Caitanya Mahāprabhu not described by Vṛndāvana dāsa Ṭhākura. Nevertheless, because those transcendental pastimes are so numerous, the size of this book has increased.

Antya TEXT 20.75

ataeva sei-saba līlā nā pāri varṇibāre

samāpti kariluṅ līlāke kari' namaskāre //CC Antya, 20.75//

SYNONYMS

ataeva—therefore; sei-saba—all those; līlā—pastimes; nā pāri—I am not able; varṇibāre—to narrate; samāpti kariluṅ—now I have finished; līlāke—to the

pastimes; kari' namaskāre—offering my respectful obeisances.

TRANSLATION

It is impossible to describe all the pastimes elaborately. I shall therefore end this description and offer them my respectful obeisances.

Antya TEXT 20.76

ye kichu kahiluṅ ei dig-daraśana

ei anusāre habe tāra āsvādana //CC Antya, 20.76//

SYNONYMS

ye kichu—whatever; kahiluṅ—I have said; ei—this; dik-daraśana—just to make an indication; ei anusāre—in this way; habe—there will be; tāra—of that; āsvādana—tasting.

TRANSLATION

What I have described gives merely an indication, but by following this indication one may obtain a taste of all the pastimes of Śrī Caitanya Mahāprabhu.

Antya TEXT 20.77

prabhura gambhīra-līlā nā pāri bujhite

buddhi-praveśa nāhi tāte, nā pāri varṇite //CC Antya, 20.77//

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; gambhīra—deep; līlā—the pastimes; nā pāri—I am not able; bujhite—to understand; buddhi-praveśa nāhi—my intelligence cannot penetrate; tāte—because of this; nā pāri—I am not able; varṇite—to describe properly.

TRANSLATION

I cannot understand the very deep, meaningful pastimes of Śrī Caitanya Mahāprabhu. My intelligence cannot penetrate them, and therefore I could not properly describe them.

Antya TEXT 20.78

saba śrotā vaiṣṇavera vandiyā caraṇa

caitanya-caritra-varṇana kailuṇ samāpana //CC Antya, 20.78//

SYNONYMS

saba śrotā—all readers; vaiṣṇavera—of the Vaiṣṇavas; vandiyā caraṇa—offering respectful obeisances unto the lotus feet; caitanya-caritra—of the characteristics of Śrī Caitanya Mahāprabhu; varṇana—description; kailuṇ—I have done; samāpana—finishing.

TRANSLATION

After offering my respectful obeisances to the lotus feet of all my Vaiṣṇava readers, I shall therefore end this description of the characteristics of Śrī Caitanya Mahāprabhu.

Antya TEXT 20.79

ākāśa--ananta, tāte yaiche pakṣi-gaṇa

yāra yata śakti, tata kare ārohaṇa //CC Antya, 20.79//

SYNONYMS

ākāśa—the sky; ananta—unlimited; tāte—in that sky; yaiche—just as; pakṣi-gaṇa—all types of birds; yāra—of someone; yata śakti—whatever power; tata—that much; kare ārohaṇa—rises up and up.

TRANSLATION

The sky is unlimited, but many birds fly higher and higher according to their own abilities.

Antya TEXT 20.80

aiche mahāprabhura līlā--nāhi ora-pāra

'jīva' hañā kebā samyak pāre varṇibāra? //CC Antya, 20.80//

SYNONYMS

aiche—similarly; mahāprabhura līlā—the pastimes of Śrī Caitanya Mahāprabhu;

nāhi ora-pāra—there is no limit above or below; jīva hañā—being an ordinary living entity; kebā—who; samyak—fully; pāre—is able; varṇibāra—to describe.

TRANSLATION

The pastimes of Śrī Caitanya Mahāprabhu are like the unlimited sky. How, then, can an ordinary living being describe them all?

Antya TEXT 20.81

yāvat buddhira gati, tateka varṇiluṅ

samudrera madhye yena eka kaṇa chuṇiluṅ //CC Antya, 20.81//

SYNONYMS

yāvat—as far; buddhira gati—the limit of my intelligence; tateka—that far; varṇiluṅ—I have described; samudrera madhye—in the midst of the great ocean; yena—just like; eka kaṇa—one particle; chuṇiluṅ—I have touched.

TRANSLATION

I have tried to describe them as far as my intelligence allows, as if trying to touch a drop in the midst of a great ocean.

Antya TEXT 20.82

nityānanda-kṛpā-pātra--vṛndāvana-dāsa

caitanya-līlāya teṅho hayena 'ādi-vyāsa' //CC Antya, 20.82//

SYNONYMS

nityānanda—of Lord Nityānanda Prabhu; kṛpā-pātra—the favorite devotee; vṛndāvana-dāsa—Vṛndāvana dāsa Ṭhākura; caitanya-līlāya—in the pastimes of Śrī Caitanya Mahāprabhu; teṅho—He; hayena—is; ādi-vyāsa—the original Vyāsadeva.

TRANSLATION

Vṛndāvana dāsa Ṭhākura is Lord Nityānanda's favorite devotee, and therefore he is the original Vyāsadeva in describing the pastimes of Śrī Caitanya Mahāprabhu.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that all writers after Vṛndāvana dāsa Ṭhākura who are pure devotees of Śrī Caitanya Mahāprabhu and who have tried to describe the Lord's activities are to be considered like Vyāsa. Śrīla Vṛndāvana dāsa Ṭhākura is the original Vyāsadeva in describing caitanya-līlā, and all others who follow in his footsteps by describing Śrī Caitanya Mahāprabhu's pastimes are also to be called Vyāsadeva. The bona fide spiritual master is called Vyāsa because he is a representative of Vyāsa. Worshiping the birthday of such a spiritual master is called Vyāsa-pūjā.

Antya TEXT 20.83

tānra āge yadyapi saba līlāra bhāṇḍāra

tathāpi alpa varṇiyā chāḍilena āra //CC Antya, 20.83//

SYNONYMS

tānra āge—before him; yadyapi—although; saba—all; līlāra—of the pastimes; bhāṇḍāra—full store; tathāpi—still; alpa—very little; varṇiyā—describing; chāḍilena—he left; āra—the others.

TRANSLATION

Although Vṛndāvana dāsa Ṭhākura has within his jurisdiction the full store of Śrī Caitanya Mahāprabhu's pastimes, he has left aside most of them and described but a small portion.

Antya TEXT 20.84

ye kichu varṇiluṇ, seha saṅkṣepa kariyā

likhite nā pārena, tabu rākhiyāchena likhiyā //CC Antya, 20.84//

SYNONYMS

ye kichu varṇiluṇ—whatever I have described; seha—they; saṅkṣepa—briefly; kariyā—doing; likhite nā pārena—Vṛndāvana dāsa Ṭhākura was not able to describe; tabu—still; rākhiyāchena—has kept; likhiyā—recording in writing.

TRANSLATION

What I have described was left aside by Vṛndāvana dāsa Ṭhākura, but although

he could not describe these pastimes, he gave us a synopsis.

Antya TEXT 20.85

caitanya-maṅgale teṅho likhiyāche sthāne-sthāne

sei vacana śuna, sei parama-pramāṇe //CC Antya, 20.85//

SYNONYMS

caitanya-maṅgale—in the book named Caitanya-maṅgala; teṅho—Vṛndāvana dāsa Ṭhākura; likhiyāche—has written; sthāne-sthāne—in several places; sei vacana śuna—please hear those statements; sei parama-pramāṇe—that is the foremost proof.

TRANSLATION

In his book named Caitanya-maṅgala [Caitanya-bhāgavata], he has described these pastimes in many places. I request my readers to hear that book, for that is the best evidence.

Antya TEXT 20.86

saṅkṣepe kahiluṅ, vistāra nā yāya kathane

vistāriyā veda-vyāsa kariba varṇane //CC Antya, 20.86//

SYNONYMS

saṅkṣepe kahiluṅ—I have described very briefly; vistāra nā yāya kathane—it is not possible to describe them in full; vistāriyā—elaborating; veda-vyāsa—a representative of Vyāsadeva; kariba—will do; varṇane—describing.

TRANSLATION

I have described the pastimes very briefly, for it is impossible for me to describe them in full. In the future, however, Vedavyāsa will describe them elaborately.

Antya TEXT 20.87

caitanya-maṅgale ihā likhiyāche sthāne-sthāne

satya kahena,--'āge vyāsa kariba varṇane' //CC Antya, 20.87//

SYNONYMS

caitanya-maṅgale—in the book named Caitanya-maṅgala; ihā—this statement; likhiyāche—has written; sthāne-sthāne—in many places; satya—the truth; kahena—he says; āge—in the future; vyāsa kariba varṇane—Vyāsadeva will describe them more elaborately.

TRANSLATION

In Caitanya-maṅgala, Śrīla Vṛndāvana dāsa Ṭhākura has stated in many places the factual truth that in the future Vyāsadeva will describe them elaborately.

PURPORT

The statement āge vyāsa kariba varṇane is similar to a text in the Caitanya-bhāgavata (First Chapter, text 180) in which Vṛndāvana dāsa Ṭhākura says:

śeṣa-khaṇḍe caitanyera ananta vilāsa

vistāriyā varṇite āchena veda-vyāsa

"The unlimited pastimes of Śrī Caitanya will be described by Vyāsadeva in the future." Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that these statements indicate that in the future, other representatives of Vyāsadeva will elaborately describe Lord Caitanya's pastimes. The purport is that any pure devotee in the disciplic succession who describes the pastimes of Śrī Caitanya Mahāprabhu is confirmed to be a representative of Vyāsadeva.

Antya TEXT 20.88

caitanya-līlā-mṛta-sindhu--dugdhābdhi-samāna

ṭṛṣṇānurūpa jhārī bhari' teṅho kailā pāna //CC Antya, 20.88//

SYNONYMS

caitanya-līlā-amṛta-sindhu—the ocean of nectarean pastimes of Śrī Caitanya Mahāprabhu; dugdha-abdhi-samāna—exactly like the ocean of milk; ṭṛṣṇā-anurūpa—according to one's thirst; jhārī—the pitcher; bhari'-filling; teṅho—he; kailā pāna—drank.

TRANSLATION

The ocean of nectarean pastimes of Śrī Caitanya Mahāprabhu is like the ocean of

milk. According to his thirst, Vṛndāvana dāsa Ṭhākura filled his pitcher and drank from that ocean.

Antya TEXT 20.89

tānra jhārī-śeṣāmṛta kichu more dilā

tateke bharila peṭa, tṛṣṇā mora gelā //CC Antya, 20.89//

SYNONYMS

tānra jhārī-śeṣa-amṛta—the remnants of the milk of Vṛndāvana dāsa Ṭhākura's pitcher; kichu—some; more dilā—has given to me; tateke—by those remnants; bharila peṭa—my abdomen is filled; tṛṣṇā mora gelā—now my thirst has gone.

TRANSLATION

Whatever remnants of milk Vṛndāvana dāsa Ṭhākura has given me are sufficient to fill my belly. Now my thirst is completely satiated.

Antya TEXTS 20.90-91

āmi--ati-kṣudra jīva, pakṣī rāṅgā-ṭuni

se yaiche tṛṣṇāya piye samudrera pānī

taiche āmi eka kaṇa chuñiluṇ līlāra

ei dṛṣṭānte jāniha prabhura līlāra vistāra //CC Antya, 20.90-91//

SYNONYMS

āmi—I; ati-kṣudra jīva—a very insignificant living being; pakṣī rāṅgā-ṭuni—just like a little bird with a red beak; se—he; yaiche—just as; tṛṣṇāya—in thirst; piye—drinks; samudrera pānī—the water of the sea; taiche—in the same way; āmi—I; eka kaṇa—one small particle; chuñiluṇ—touched; līlāra—of the pastimes of Śrī Caitanya Mahāprabhu; ei dṛṣṭānte—by this example; jāniha—all of you know; prabhura—of Śrī Caitanya Mahāprabhu; līlāra vistāra—expansion of the pastimes.

TRANSLATION

I am a very insignificant living being, like a small red-beaked bird. Just as such a bird drinks the water of the sea to quench its thirst, so I have touched only a drop

of the ocean of Śrī Caitanya Mahāprabhu's pastimes. From this example, you may all understand how expansive are the pastimes of Śrī Caitanya Mahāprabhu.

Antya TEXT 20.92

'āmi likhi',--eha mithyā kari anumāna

āmāra śarīra kāṣṭha-putalī-samāna //CC Antya, 20.92//

SYNONYMS

āmi likhi—I write; eha mithyā—this is false; kari anumāna—I can infer; āmāra śarīra—my body; kāṣṭha-putalī-samāna—is exactly like a wooden doll.

TRANSLATION

I infer that "I have written" is a false understanding, for my body is like a wooden doll.

Antya TEXT 20.93

vṛddha jarātura āmi andha, badhira

hasta hāle, manobuddhi nahe mora sthira //CC Antya, 20.93//

SYNONYMS

vṛddha—an old man; jarā-ātura—troubled by invalidity; āmi—I; andha—blind; badhira—deaf; hasta hāle—my hands tremble; manaḥ-buddhi—mind and intelligence; nahe—not; mora—my; sthira—steady.

TRANSLATION

I am old and troubled by invalidity. I am almost blind and deaf, my hands tremble, and my mind and intelligence are unsteady.

Antya TEXT 20.94

nānā-roga-grasta,--calite vasite nā pāri

pañca-roga-pīḍā-vyākula, rātri-dine mari //CC Antya, 20.94//

SYNONYMS

nānā-roga-grasta—affected by so many diseases; calite—to walk; vasite—to sit

down; nā pāri—I am not properly able; pañca-roga-pīḍā-vyākula—always disturbed by five kinds of disease; rātri-dine—day or night; mari—I can die any time.

TRANSLATION

I am infected by so many diseases that I can neither properly walk nor properly sit. Indeed, I am always exhausted by five kinds of disease. I may die at any time of the day or night.

Antya TEXT 20.95

pūrve granthe ihā kariyāchi nivedana

tathāpi likhiye, śuna ihāra kāraṇa //CC Antya, 20.95//

SYNONYMS

pūrve—previously; granthe—in the book; ihā—this; kariyāchi nivedana—I have submitted to the readers; tathāpi—still; likhiye—I write; śuna—please hear; ihāra kāraṇa—the reason for this.

TRANSLATION

I have previously given an account of my inabilities. Please hear the reason why I nevertheless still write.

Antya TEXTS 20.96-98

śrī-govinda, śrī-caitanya, śrī-nityānanda

śrī-advaita, śrī-bhakta, āra śrī-śroṭṭṛ-vṛnda

śrī-svarūpa, śrī-rūpa, śrī-sanātana

śrī-raghunātha-dāsa śrī-guru, śrī-jīva-caraṇa

inhā-sabāra caraṇa-kṛpā ya lekhāya āmāre

āra eka haya, --tenho ati-kṛpā kare //CC Antya, 20.96-98//

SYNONYMS

śrī-govinda—Śrī Govindadeva; śrī-caitanya—Śrī Caitanya Mahāprabhu; śrī nityānanda—Lord Nityānanda; śrī-advaita—Advaita Ācārya; śrī-bhakta—other

devotees; āra—also; śrī-śroṭṛ-vṛnda—the readers of this book; śrī-svarūpa—Svarūpa Dāmodara Gosvāmī; śrī-rūpa—Śrī Rūpa Gosvāmī; śrī-sanātana—Śrī Sanātana Gosvāmī; śrī-raghunātha-dāsa—Śrī Raghunātha dāsa Gosvāmī; śrī-guru—my spiritual master; śrī-jīva-caraṇa—the lotus feet of Śrī Jīva Gosvāmī; inḥā sabāra—of all of them; caraṇa-kṛpāya—by the mercy of the lotus feet; lekhāya—causes to write; āmāre—me; āra eka—another one; haya—there is; teṇho—He; ati-kṛpā kare—shows me very great favor.

TRANSLATION

I am writing this book by the mercy of the lotus feet of Śrī Govindadeva, Śrī Caitanya Mahāprabhu, Lord Nityānanda, Advaita Ācārya, other devotees and the readers of this book, as well as Svarūpa Dāmodara Gosvāmī, Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, who is my spiritual master, and Śrī Jīva Gosvāmī. I have also been specifically favored by another Supreme Personality.

Antya TEXT 20.99

śrī-madana-gopāla more lekhāya ājñā kari'

kahite nā yuyāya, tabu rahite nā pāri //CC Antya, 20.99//

SYNONYMS

śrī-madana-gopāla—the Madana-mohana Deity of Vṛndāvana; more—me; lekhāya—causes to write; ājñā kari'-by giving the order; kahite—to say; nā yuyāya—is not befitting; tabu—still; rahite—to remain silent; nā pāri—I am not able.

TRANSLATION

Śrī Madana-mohana Deity of Vṛndāvana has given the order that is making me write. Although this should not be disclosed, I disclose it because I am unable to remain silent.

Antya TEXT 20.100

nā kahile haya mora kṛta-ghnatā-doṣa

dambha kari bali' śrotā, nā kariha roṣa //CC Antya, 20.100//

SYNONYMS

nā kahile—if I do not say; haya—there is; mora—my; kṛta-ghnatā-doṣa—fault of ingratitude; dambha kari—I am proud; bali'-taking as; śrotā—O readers; nā kariha roṣa—do not be angry.

TRANSLATION

If I did not disclose this fact, I would be guilty of ingratitude to the Lord. Therefore, my dear readers, please do not consider me too proud and be angry at me.

Antya TEXT 20.101

tomā-sabāra caraṇa-dhūli karinu vandana

tāte caitanya-līlā haila ye kichu likhana //CC Antya, 20.101//

SYNONYMS

tomā-sabāra—of all of you; caraṇa-dhūli—the dust of the feet; karinu vandana—I have prayed to; tāte—for that reason; caitanya-līlā—the pastimes of Lord Śrī Caitanya Mahāprabhu; haila—there was; ye—whatever; kichu—some; likhana—writing.

TRANSLATION

It is because I have offered my prayers unto the lotus feet of all of you that whatever I have written about Śrī Caitanya Mahāprabhu has been possible.

Antya TEXT 20.102

ebe antya-līlā-gaṇera kari anuvāda

'anuvāda' kaile pāi līlāra 'āsvāda' //CC Antya, 20.102//

SYNONYMS

ebe—now; antya-līlā-gaṇera kari anuvāda—I beg to repeat all the facts of this Antya-līlā; anuvāda kaile—if it is repeated; pāi—I get; līlāra—of the pastime; āsvāda—taste.

TRANSLATION

Now let me repeat all the pastimes of the Antya-līlā, for if I do so I shall taste the pastimes again.

Antya TEXT 20.103

prathama paricchede--rūpera dvitīya-milana

tāra madhye dui-nāṭakera vidhāna-śravaṇa //CC Antya, 20.103//

SYNONYMS

prathama paricchede—in the First Chapter; rūpera—of Rūpa Gosvāmī; dvitīya-milana—the second meeting with Lord Caitanya; tāra madhye—within that chapter; dui-nāṭakera—of the two dramas; vidhāna-śravaṇa—hearing of the process of writing.

TRANSLATION

The First Chapter describes how Rūpa Gosvāmī met Śrī Caitanya Mahāprabhu for the second time and how the Lord heard his two dramas [Vidagdha-mādhava and Lalita-mādhava].

Antya TEXT 20.104

tāra madhye śivānanda-saṅge kukkura āilā

prabhu tāre kṛṣṇa kahāñā mukta karilā //CC Antya, 20.104//

SYNONYMS

tāra madhye—in that chapter; śivānanda-saṅge—with Śivānanda Sena; kukkura—the dog; āilā—came; prabhu—Śrī Caitanya Mahāprabhu; tāre—unto him (the dog); kṛṣṇa kahāñā—inducing to chant Kṛṣṇa; mukta karilā—liberated.

TRANSLATION

That chapter also describes the incident of Śivānanda Sena's dog, who was induced by Śrī Caitanya Mahāprabhu to chant the holy name of Kṛṣṇa and was thus liberated.

Antya TEXT 20.105

dvitīye--choṭa-haridāse karāilā śikṣana

tāra madhye śivānandera āścarya darśana //CC Antya, 20.105//

SYNONYMS

dvitīye—in the Second Chapter; choṭa-haridāse—Junior Haridāsa; karāilā śikṣaṇa—He taught very strictly; tāra madhye—within that chapter; śivānandera—of Śivānanda Sena; āścarya darśana—the wonderful vision.

TRANSLATION

In the Second Chapter the Lord instructively punished Junior Haridāsa. Also in that chapter is the wonderful vision of Śivānanda Sena.

Antya TEXT 20.106

ṭṭīye--haridāsera mahimā pracaṇḍa

dāmodara-paṇḍita kailā prabhure vākya-danda //CC Antya, 20.106//

SYNONYMS

ṭṭīye—in the Third Chapter; haridāsera—of Ṭhākura Haridāsa; mahimā pracaṇḍa—very forceful glories; dāmodara-paṇḍita—Dāmodara Paṇḍita; kailā—made; prabhure—Śrī Caitanya Mahāprabhu; vākya-daṇḍa—impudence of chastising by words.

TRANSLATION

In the Third Chapter is a description of the forceful glories of Haridāsa Ṭhākura. That chapter also mentions how Dāmodara Paṇḍita spoke words of criticism to Śrī Caitanya Mahāprabhu.

Antya TEXT 20.107

prabhu 'nāma' diyā kailā brahmāṇḍa-mocana

haridāsa karilā nāmera mahimā-sthāpana //CC Antya, 20.107//

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; nāma diyā—delivering the holy name; kailā—did; brahmāṇḍa-mocana—the liberation of the universe; haridāsa—Haridāsa; karilā—did; nāmera—of the holy name; mahimā-sthāpana—the establishment of the glories.

TRANSLATION

The Third Chapter also tells how Śrī Caitanya Mahāprabhu delivered everyone

by bestowing upon the universe the holy name of the Lord, and it describes how Haridāsa Ṭhākura established the glories of the holy name by his practical example.

Antya TEXT 20.108

caturthe--śrī-sanātanera dvitīya-milana

deha-tyāga haite tānra karilā rakṣaṇa //CC Antya, 20.108//

SYNONYMS

caturthe—in the Fourth Chapter; śrī-sanātanera—of Sanātana Gosvāmī; dvitīya-milana—visiting for the second time; deha-tyāga haite—from committing suicide; tānra karilā rakṣaṇa—Śrī Caitanya Mahāprabhu protected him.

TRANSLATION

The Fourth Chapter describes Sanātana Gosvāmī's second visit with Śrī Caitanya Mahāprabhu and how the Lord saved him from committing suicide.

Antya TEXT 20.109

jyaiṣṭha-māsera dhūpe tānre kailā parīkṣaṇa

śakti sañcāriyā punaḥ pāṭhāilā vṛndāvana //CC Antya, 20.109//

SYNONYMS

jyaiṣṭha-māsera—of the month of May-June; dhūpe—in the sunshine; tānre—him; kailā—did; parīkṣaṇa—examining; śakti—potency; sañcāriyā—giving him; punaḥ—again; pāṭhāilā vṛndāvana—sent back to Vṛndāvana.

TRANSLATION

The Fourth Chapter also tells how Sanātana Gosvāmī was tested in the sunshine of Jyaiṣṭha [May and June] and was then empowered and sent back to Vṛndāvana.

Antya TEXT 20.110

pañcame--pradyumna-miśre prabhu kṛpā karilā

rāya-dvārā kṛṣṇa-kathā tānre śunāilā //CC Antya, 20.110//

SYNONYMS

pañcame—in the Fifth Chapter; pradyumna-miśre—unto Pradyumna Miśra; prabhu—Śrī Caitanya Mahāprabhu; kṛpā karilā—showed mercy; rāya-dvārā—with the help of Rāmānanda Rāya; kṛṣṇa-kathā—topics of Kṛṣṇa; tānre śunāilā—made him hear.

TRANSLATION

In the Fifth Chapter, the Lord showed His favor to Pradyumna Miśra and made him hear topics of Kṛṣṇa from Rāmānanda Rāya.

Antya TEXT 20.111

tāra madhye 'bāṅgāla'-kavira nāṭaka-upekṣaṇa

svarūpa-gosāñi kailā vigrahera mahimā-sthāpana //CC Antya, 20.111//

SYNONYMS

tāra madhye—within that chapter; bāṅgāla-kavira—of a poet from Bengal; nāṭaka-upekṣaṇa—the rejection of the drama; svarūpa-gosāñi—Svarūpa Dāmodara Gosvāmī; kailā—did; vigrahera—of the Deity; mahimā-sthāpana—the establishment of the glories.

TRANSLATION

Also in that chapter, Svarūpa Dāmodara Gosvāmī rejected the drama of a poet from Bengal and established the glories of the Deity.

Antya TEXT 20.112

ṣaṣṭhe--raghunātha-dāsa prabhure mililā

nityānanda-ājñāya ciḍā-mahotsava kailā //CC Antya, 20.112//

SYNONYMS

ṣaṣṭhe—in the Sixth Chapter; raghunātha-dāsa—Raghunātha dāsa Gosvāmī; prabhure mililā—met Lord Śrī Caitanya Mahāprabhu; nityānanda-ājñāya—by the order of Nityānanda Prabhu; ciḍā-mahotsava kailā—performed the festival of chipped rice.

TRANSLATION

The Sixth Chapter describes how Raghunātha dāsa Gosvāmī met Śrī Caitanya Mahāprabhu and performed the chipped rice festival in accordance with Nityānanda Prabhu's order.

Antya TEXT 20.113

dāmodara-svarūpa-ṭhāñi tāñre samarpila

'govardhana-śilā', 'guñjā-mālā' tāñre dila //CC Antya, 20.113//

SYNONYMS

dāmodara-svarūpa-ṭhāñi—to the care of Svarūpa Dāmodara Gosvāmī; tāñre samarpila—the Lord entrusted him; govardhana-śilā—the stone from Govardhana Hill; guñjā-mālā—the garland of small conchshells; tāñre dila—delivered to him.

TRANSLATION

The Lord entrusted Raghunātha dāsa Gosvāmī to the care of Svarūpa Dāmodara Gosvāmī and gave Raghunātha dāsa the gift of a stone from Govardhana Hill and a garland of small conchshells.

Antya TEXT 20.114

saptama-paricchede--vallabha bhaṭṭera milana

nānā-mate kailā tāñra garva khaṇḍana //CC Antya, 20.114//

SYNONYMS

saptama-paricchede—in the Seventh Chapter; vallabha bhaṭṭera milana—the meeting of Vallabha Bhaṭṭa with Śrī Caitanya Mahāprabhu; nānā-mate—in various ways; kailā—did; tāñra—his; garva—pride; khaṇḍana—dismantling.

TRANSLATION

The Seventh Chapter tells how Śrī Caitanya met Vallabha Bhaṭṭa and dismantled his false pride in various ways.

Antya TEXT 20.115

aṣṭame--rāmacandra-purīra āgamana

tānra bhaye kailā prabhu bhikṣā saṅkocana //CC Antya, 20.115//

SYNONYMS

aṣṭame—in the Eighth Chapter; rāmacandra-purīra āgamana—the arrival of Rāmacandra Purī; tānra bhaye—because of fear of him; kailā—did; prabhu—Śrī Caitanya Mahāprabhu; bhikṣā saṅkocana—minimizing His eating.

TRANSLATION

The Eighth Chapter describes the arrival of Rāmacandra Purī and how Śrī Caitanya Mahāprabhu minimized His eating due to fear of him.

Antya TEXT 20.116

navame--gopīnātha-paṭṭanāyaka-mocana

trijagatera loka prabhura pāila daraśana //CC Antya, 20.116//

SYNONYMS

navame—in the Ninth Chapter; gopīnātha-paṭṭanāyaka-mocana—the deliverance of Gopīnātha Paṭṭanāyaka, the brother of Rāmānanda Rāya; tri-jagatera—of the three worlds; loka—the people in general; prabhura—of Śrī Caitanya Mahāprabhu; pāila daraśana—got the audience.

TRANSLATION

In the Ninth Chapter is a description of how Gopīnātha Paṭṭanāyaka was delivered and how the people of the three worlds were able to see Śrī Caitanya Mahāprabhu.

Antya TEXT 20.117

daśame--kahiluṅ bhakta-datta-āsvādana

rāghava-pañḍitera tāhān jhālira sājana //CC Antya, 20.117//

SYNONYMS

daśame—in the Tenth Chapter; kahiluṅ—I have described; bhakta-datta-āsvādana—the tasting of the food given by the devotees; rāghava-pañḍitera—of Rāghava Paṇḍita; tāhān—therein; jhālira sājana—the assortment in the bags.

TRANSLATION

In the Tenth Chapter I have described how Śrī Caitanya Mahāprabhu tasted the food given by His devotees, and I have also described the assortments in the bags of Rāghava Paṇḍita.

Antya TEXT 20.118

tāra madhye govindera kailā parīkṣaṇa

tāra madhye parimuṇḍā-nṛtyera varṇana //CC Antya, 20.118//

SYNONYMS

tāra madhye—within that chapter; govindera—of Govinda, His personal assistant; kailā—did; parīkṣaṇa—testing; tāra madhye—in that chapter; parimuṇḍā-nṛtyera varṇana—description of Lord Caitanya Mahāprabhu's dancing in the temple.

TRANSLATION

Also in that chapter is a description of how the Lord examined Govinda and how He danced in the temple.

Antya TEXT 20.119

ekādaśe--haridāsa-ṭhākurerā niryāṇa

bhakta-vātsalya yāhān dekhāilā gaura bhagavān //CC Antya, 20.119//

SYNONYMS

ekādaśe—in the Eleventh Chapter; haridāsa-ṭhākurerā niryāṇa—the disappearance of Śrīla Haridāsa Ṭhākura; bhakta-vātsalya—affection for the devotee; yāhān—wherein; dekhāilā—exhibited; gaura bhagavān—Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead.

TRANSLATION

The Eleventh Chapter describes the disappearance of Haridāsa Ṭhākura and how Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, showed His affection for His devotees.

Antya TEXT 20.120

dvādaśe--jagadānandera taila-bhañjana

nityānanda kailā śivānandere tāḍana //CC Antya, 20.120//

SYNONYMS

dvādaśe—in the Twelfth Chapter; jagadānandera—of Jagadānanda Paṇḍita; taila-bhañjana—breaking the oil pot; nityānanda—Lord Nityānanda; kailā—performed; śivānandere tāḍana—the chastisement of Śivānanda Sena.

TRANSLATION

In the Twelfth Chapter are descriptions of how Jagadānanda Paṇḍita broke a pot of oil and how Lord Nityānanda chastised Śivānanda Sena.

Antya TEXT 20.121

trayodaśe--jagadānanda mathurā yāi' āilā

mahāprabhu deva-dāsīra gīta śunilā //CC Antya, 20.121//

SYNONYMS

trayodaśe—in the Thirteenth Chapter; jagadānanda—Jagadānanda Paṇḍita; mathurā yāi'-going to Mathurā; āilā—returned; mahāprabhu—Śrī Caitanya Mahāprabhu; deva-dāsīra—of the deva-dāsī dancing girl; gīta śunilā—heard the song.

TRANSLATION

In the Thirteenth Chapter, Jagadānanda Paṇḍita went to Mathurā and returned, and Śrī Caitanya Mahāprabhu by chance heard a song sung by a deva-dāsī dancing girl.

Antya TEXT 20.122

raghunātha-bhaṭṭācāryera tāhāni milana

prabhu tānre kṛpā kari' pāṭhāilā vṛndāvana //CC Antya, 20.122//

SYNONYMS

raghunātha-bhaṭṭācāryera—of Raghunātha Bhaṭṭa; tāhāni—there; milana—meeting; prabhu—Śrī Caitanya Mahāprabhu; tānre—to him; kṛpā kari'-showing

causeless mercy; pāṭhāilā vṛndāvana—sent to Vṛndāvana.

TRANSLATION

Also in the Thirteenth Chapter, Raghunātha Bhaṭṭa met Śrī Caitanya Mahāprabhu, who by His causeless mercy sent him to Vṛndāvana.

Antya TEXT 20.123

caturdaśe--divyonmāda-ārambha varṇana

'śarīra' ethā prabhura, 'mana' gelā vṛndāvana //CC Antya, 20.123//

SYNONYMS

caturdaśe—in the Fourteenth Chapter; divya-unmāda-ārambha—the beginning of the spiritual trance of Śrī Caitanya Mahāprabhu; varṇana—describing; śarīra—the body; ethā—here; prabhura—of Śrī Caitanya Mahāprabhu; mana—the mind; gelā—went; vṛndāvana—to Vṛndāvana.

TRANSLATION

The Fourteenth Chapter describes the beginning of the Lord's spiritual trance, in which His body was at Jagannātha Purī but His mind was in Vṛndāvana.

Antya TEXT 20.124

tāra madhye prabhura śimha-dvāre patana

asthi-sandhi-tyāga, anubhāvera udgama //CC Antya, 20.124//

SYNONYMS

tāra madhye—in that chapter; prabhura—of Śrī Caitanya Mahāprabhu; śimha-dvāre patana—falling down by the Śimha-dvāra gate; asthi-sandhi—of the joints of the bones; tyāga—release; anubhāvera udgama—the awakening of a trance and emotion.

TRANSLATION

Also in that chapter is a description of how Śrī Caitanya Mahāprabhu fell down in front of the Śimha-dvāra gate of Jagannātha temple, His bones separated at the joints, and how various transcendental symptoms awakened.

Antya TEXT 20.125

caṭaka-parvata dekhi' prabhura dhāvana

tāra madhye prabhura kichu pralāpa-varṇana //CC Antya, 20.125//

SYNONYMS

caṭaka-parvata—the hill known as Caṭaka-parvata; dekhi'-seeing; prabhura dhāvana—the running of Śrī Caitanya Mahāprabhu; tāra madhye—in that chapter; prabhura—of Śrī Caitanya Mahāprabhu; kichu—some; pralāpa varṇana—talking like a madman.

TRANSLATION

Also in that chapter there is a description of how Śrī Caitanya Mahāprabhu ran toward Caṭaka-parvata and spoke like a madman.

Antya TEXT 20.126

pañcadaśa-paricchede--udyāna-vilāse

vṛndāvana-bhrame yāhān karilā praveśe //CC Antya, 20.126//

SYNONYMS

pañcadaśa-paricchede—in the Fifteenth Chapter; udyāna-vilāse—in His pastimes within the garden; vṛndāvana-bhrame—His taking the garden to be Vṛndāvana; yāhān—where; karilā praveśe—He entered.

TRANSLATION

In the Fifteenth Chapter is a description of how Śrī Caitanya Mahāprabhu entered a garden on the shore of the sea, mistaking the garden for Vṛndāvana.

Antya TEXT 20.127

tāra madhye prabhura pañcendriya-ākaraṇa

tāra madhye karilā rāse kṛṣṇa-anveṣaṇa //CC Antya, 20.127//

SYNONYMS

tāra madhye—within that; prabhura—of Śrī Caitanya Mahāprabhu; pañca-indriya-ākaraṇa—the attraction of the five senses; tāra madhye—within that

chapter; karilā—did; rāse—in the rāsa dance; kṛṣṇa-anveṣaṇa—searching for Kṛṣṇa.

TRANSLATION

Also in that chapter is a description of the attraction of Lord Caitanya's five senses to Kṛṣṇa and how He searched for Kṛṣṇa in the rāsa dance.

Antya TEXT 20.128

ṣoḍaśe--kālidāse prabhu kṛpā karilā

vaiṣṇavocchiṣṭa khāibāra phala dekhāilā //CC Antya, 20.128//

SYNONYMS

ṣoḍaśe—in the Sixteenth Chapter; kāli-dāse—unto Kālidāsa; prabhu—Śrī Caitanya Mahāprabhu; kṛpā karilā—showed favor; vaiṣṇava-ucchiṣṭa khāibāra—of eating the remnants of food left by Vaiṣṇavas; phala dekhāilā—showed the result.

TRANSLATION

The Sixteenth Chapter tells how Śrī Caitanya Mahāprabhu showed His mercy to Kālidāsa and thus demonstrated the result of eating the remnants of the food of Vaiṣṇavas.

Antya TEXT 20.129

śivānandera bālake śloka karāilā

simha-dvāre dvārī prabhure kṛṣṇa dekhāilā //CC Antya, 20.129//

SYNONYMS

śivānandera—of Śivānanda Sena; bālake—the son; śloka karāilā—made to compose a verse; simha-dvāre—at the Simha-dvāra gate of the Jagannātha temple; dvārī—the doorkeeper; prabhure—unto Śrī Caitanya Mahāprabhu; kṛṣṇa dekhāilā—showed Lord Kṛṣṇa.

TRANSLATION

It also describes how Śivānanda's son composed a verse and how the doorkeeper of the Simha-dvāra showed Kṛṣṇa to Śrī Caitanya Mahāprabhu.

Antya TEXT 20.130

mahā-prasādera tāhān mahimā varṇilā

kṛṣṇādharaṁṛtera phala-śloka āsvādilā //CC Antya, 20.130//

SYNONYMS

mahā-prasādera—of the remnants of the food of the Lord, mahā-prasāda; tāhān—there; mahimā—the glories; varṇilā—described; kṛṣṇa-adhara-amṛtera—of the nectar from the lips of Kṛṣṇa; phala-śloka—the verse mentioning the result; āsvādilā—tasted.

TRANSLATION

Also in that chapter, the glories of mahā-prasāda are explained, and a verse is tasted describing the effect of nectar from the lips of Kṛṣṇa.

Antya TEXT 20.131

saptadaśe--gābhī-madhye prabhura patana

kūrmākāra-anubhāvera tāhāni udgama //CC Antya, 20.131//

SYNONYMS

saptadaśe—in the Seventeenth Chapter; gābhī-madhye—among the cows; prabhura patana—the falling down of Śrī Caitanya Mahāprabhu; kūrma-ākāra-anubhāvera—of ecstatic emotion in the form of a tortoise; tāhāni—there; udgama—awakening.

TRANSLATION

In the Seventeenth Chapter, Śrī Caitanya Mahāprabhu fell among the cows and assumed the form of a tortoise as His ecstatic emotions awakened.

Antya TEXT 20.132

kṛṣṇera śabda-guṇe prabhura mana ākarṣilā

"kā stry aṅga te" ślokerā artha āveśe karilā //CC Antya, 20.132//

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; śabda-guṇe—by the qualities of the sound; prabhura—

of Śrī Caitanya Mahāprabhu; mana—the mind; ākarṣilā—was attracted; kā stry aṅga te ślokera—of the verse beginning with the words kā stry aṅga te; artha—the meaning; āveśe—in ecstasy; karilā—described.

TRANSLATION

Also in the Seventeenth Chapter, the attributes of Kṛṣṇa's sound attracted the mind of Śrī Caitanya Mahāprabhu, who described in ecstasy the meaning of the "kā stry aṅga te" verse.

Antya TEXT 20.133

bhāva-śābalye punaḥ kailā pralapana

karṇāmṛta-ślokera artha kailā vivaraṇa //CC Antya, 20.133//

SYNONYMS

bhāva-śābalye—from the aggregate of all ecstatic emotions; punaḥ—again; kailā pralapana—He talked like a madman; karṇāmṛta-ślokera—of a verse from Kṛṣṇa-karṇāmṛta; artha—the meaning; kailā vivaraṇa—described in detail.

TRANSLATION

Due to the conjunction of various ecstatic emotions, Śrī Caitanya Mahāprabhu again began speaking like a madman and described in detail the meaning of a verse from Kṛṣṇa-karṇāmṛta.

Antya TEXT 20.134

aṣṭādaśa paricchede--samudre patana

kṛṣṇa-gopī-jala-keli tāhān daraśana //CC Antya, 20.134//

SYNONYMS

aṣṭādaśa paricchede—in the Eighteenth Chapter; samudre patana—the Lord's falling into the ocean; kṛṣṇa-gopī-jala-keli—the water pastimes of Kṛṣṇa and the gopīs; tāhān daraśana—seeing there.

TRANSLATION

In the Eighteenth Chapter, the Lord fell into the ocean, and in ecstasy He saw the pastimes of the water fight between Kṛṣṇa and the gopīs.

Antya TEXT 20.135

tāhāni dekhilā kṛṣṇera vanya-bhojana

jāliyā uṭhāila, prabhu āilā sva-bhavana //CC Antya, 20.135//

SYNONYMS

tāhāni—there; dekhilā—He saw; kṛṣṇera—of Kṛṣṇa; vanya-bhojana—a picnic in the forest; jāliyā—a fisherman; uṭhāila—caught Him; prabhu—the Lord; āilā—returned; sva-bhavana—to His own residence.

TRANSLATION

In that dream, Śrī Caitanya Mahāprabhu saw Kṛṣṇa's picnic in the forest. As Lord Caitanya floated in the sea, a fisherman caught Him, and then the Lord returned to His own residence.

Antya TEXT 20.136

ūnavimśe--bhittye prabhura mukha-saṅgharṣaṇa

kṛṣṇera viraha-sphūrṭi-pralāpa-varṇana //CC Antya, 20.136//

SYNONYMS

ūnavimśe—in the Nineteenth Chapter; bhittye—on the walls; prabhura mukha-saṅgharṣaṇa—the rubbing of the face of the Lord; kṛṣṇera viraha-sphūrṭi—the awakening of separation from Kṛṣṇa; pralāpa-varṇana—and talking like a crazy person.

TRANSLATION

In the Nineteenth Chapter is a description of how Lord Śrī Caitanya Mahāprabhu rubbed His face against the walls and spoke like a madman because of separation from Kṛṣṇa.

Antya TEXT 20.137

vasanta-rajanīte puṣpodyāne viharāṇa

kṛṣṇera saurabhya-ślokerā artha-vivarāṇa //CC Antya, 20.137//

SYNONYMS

vasanta-rajanīte—on a spring night; puṣpa-udyāne—in a flower garden; viharāṇa—the wandering; kṛṣṇera—of Lord Kṛṣṇa; saurabhya-śloka—of a verse about the bodily fragrance; artha-vivarāṇa—describing the meaning.

TRANSLATION

That chapter also describes Kṛṣṇa's wandering in a garden on a spring night, and it fully describes the meaning of a verse about the scent of Kṛṣṇa's body.

Antya TEXT 20.138

viṁśa-paricchede--nija-'śikṣāṣṭaka' paḍiyā

tāra artha āsvādilā premāviṣṭa hañā //CC Antya, 20.138//

SYNONYMS

viṁśa-paricchede—in the Twentieth Chapter; nija-śikṣāṣṭaka paḍiyā—reciting His own Śikṣāṣṭaka verses; tāra artha—their meaning; āsvādilā—tasted; prema-āviṣṭa hañā—being absorbed in ecstatic love.

TRANSLATION

In the Twentieth Chapter, Lord Śrī Caitanya Mahāprabhu recited His own eight stanzas of instruction and tasted their meaning in ecstatic love.

Antya TEXT 20.139

bhakte śikhāite yei śikṣāṣṭaka kahilā

sei śloka-ṣṭakera artha punaḥ āsvādilā //CC Antya, 20.139//

SYNONYMS

bhakte—the devotees; śikhāite—to teach; yei—that which; śikṣā-ṣṭaka—eight instructions; kahilā—described; sei śloka-ṣṭakera—of the same eight verses; artha—the meaning; punaḥ āsvādilā—again He tasted.

TRANSLATION

Śrī Caitanya Mahāprabhu composed those eight stanzas to instruct the devotees, but He also personally tasted their meaning.

Antya TEXT 20.140

mukhya-mukhya-līlāra artha kariluṁ kathana

'anuvāda' haite smare grantha-vivaraṇa //CC Antya, 20.140//

SYNONYMS

mukhya-mukhya-līlāra—of the chief pastimes of Lord Śrī Caitanya Mahāprabhu; artha—the meaning; kariluṁ—have done; kathana—describing; anuvāda haite—by repeating them again; smare—one remembers; grantha-vivaraṇa—the description in the book.

TRANSLATION

I have thus described the principal pastimes and their meaning, for by such repetition one can remember the descriptions in the book.

Antya TEXT 20.141

eka eka paricchadera kathā--aneka-prakāra

mukhya-mukhya kahiluṁ, kathā nā yāya vistāra //CC Antya, 20.141//

SYNONYMS

eka eka paricchadera—of every chapter; kathā—description; aneka-prakāra—different varieties; mukhya-mukhya kahiluṁ—I have repeated only the principal ones; kathā—discussions; nā yāya—not possible; vistāra—expansion.

TRANSLATION

In every chapter there are various topics, but I have selected only those that are principal, for not all of them could be described again.

Antya TEXTS 20.142-143

śrī-rādhā-saha 'śrī-madana-mohana'

śrī-rādhā-saha 'śrī-govinda'-caraṇa

śrī-rādhā-saha śrīla 'śrī-gopīnātha'

ei tina ṭhākura haya 'gauḍiyāra nātha' //CC Antya, 20.142-143//

SYNONYMS

śrī-rādhā-saha—with Śrīmatī Rādhārāṇī; śrī-madana-mohana—the Deity Madana-mohanajī; śrī-rādhā-saha—with Śrīmatī Rādhārāṇī; śrī-govinda-caraṇa—the lotus feet of Śrī Govindajī; śrī-rādhā-saha—with Śrīmatī Rādhārāṇī; śrīla śrī-gopīnātha—the all-beautiful and opulent Gopīnāthajī; ei tina—all these three; ṭhākura—Deities; haya—are; gauḍiyāra nātha—worshipable by all the Gauḍīya Vaiṣṇavas.

TRANSLATION

The Vṛndāvana Deities of Madana-mohana with Śrīmatī Rādhārāṇī, Govinda with Śrīmatī Rādhārāṇī, and Gopīnātha with Śrīmatī Rādhārāṇī are the life and soul of the Gauḍīya Vaiṣṇavas.

Antya TEXTS 20.144-146

śrī-kṛṣṇa-caitanya, śrī-yuta nityānanda

śrī-advaita-ācārya, śrī-gaura-bhakta-vṛnda

śrī-svarūpa, śrī-rūpa, śrī-sanātana

śrī-guru śrī-raghunātha, śrī-jīva-caraṇa

nija-śire dhari' ei sabāra caraṇa

yāhā haite haya saba vāñchita-pūraṇa //CC Antya, 20.144-146//

SYNONYMS

śrī-kṛṣṇa-caitanya—Lord Śrī Caitanya Mahāprabhu; śrī-yuta nityānanda—Lord Nityānanda; śrī-advaita-ācārya—Śrī Advaita Prabhu; śrī-gaura-bhakta-vṛnda—the devotees of Śrī Caitanya Mahāprabhu; śrī-svarūpa—Svarūpa Dāmodara Gosvāmī; śrī-rūpa—Śrī Rūpa Gosvāmī; śrī-sanātana—Śrīla Sanātana Gosvāmī; śrī-guru—the spiritual master; śrī-raghunātha—Raghunātha dāsa Gosvāmī; śrī-jīva-caraṇa—the lotus feet of Śrīla Jīva Gosvāmī; nija-śire dhari'-catching on my head; ei sabāra caraṇa—the lotus feet of all of them; yāhā haite—by which action; haya—there is; saba—all; vāñchita-pūraṇa—the fulfilling of desires.

TRANSLATION

So that my desires may be fulfilled, I place the lotus feet of these personalities on my head: Lord Śrī Caitanya Mahāprabhu, with Lord Nityānanda, Advaita Ācārya and Their devotees, as well as Śrī Svarūpa Dāmodara Gosvāmī, Śrī Rūpa

Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, who is my spiritual master, and Śrīla Jīva Gosvāmī.

PURPORT

Śrīla Raghunātha dāsa Gosvāmī was the instructing spiritual master of Kṛṣṇadāsa Kavirāja Gosvāmī and has therefore been described as śrī-guru.

Antya TEXT 20.147

sabāra caraṇa-kṛpā--'guru upādhyāyī'

mora vāṇī--śiṣyā, tāre bahuta nācāi //CC Antya, 20.147//

SYNONYMS

sabāra—of all of them; caraṇa-kṛpā—the mercy of the lotus feet; guru upādhyāyī—my teacher of Vedic instruction; mora vāṇī—my words; śiṣyā—the disciples; tāre—they; bahuta nācāi—I made dance in various ways.

TRANSLATION

The mercy of their lotus feet is my spiritual master, and my words are my disciples that I have made dance in various ways.

PURPORT

Upādhyāyī, or upādhyāya, refers to one who teaches when approached (upetya adhīyate asmāt). In the Manu-saṁhitā it is said:

eka-deśam tu vedasya

vedāṅgāny api vā punaḥ

yo 'dhyāpayati vṛtty-artham

upādhyāyaḥ sa ucyate

"One who teaches others a part of the Vedas or literatures supplementary to the Vedas may be called upādhyāya." Upādhyāya also refers to one who teaches art.

Antya TEXT 20.148

śiṣyāra śrama dekhi' guru nācāna rākhilā

'kṛpā' nā nācāya, 'vāṇī' vasiyā rahilā //CC Antya, 20.148//

SYNONYMS

śiṣyāra—of the disciples; śrama—the fatigue; dekhi'-seeing; guru—the spiritual master; nācāna rākhilā—stopped causing the dancing; kṛpā—mercy; nā nācāya—does not make dance; vāṇī—the words; vasiyā—sitting down; rahilā—remain silent.

TRANSLATION

Seeing the fatigue of the disciples, the spiritual master has stopped making them dance, and because that mercy no longer makes them dance, my words now sit silently.

Antya TEXT 20.149

anipuṇā vāṇī āpane nācite nā jāne

yata nācāilā, nāci' karilā viśrāme //CC Antya, 20.149//

SYNONYMS

anipuṇā vāṇī—inexperienced words; āpane—by themselves; nācite—to dance; nā—not; jāne—know how; yata—whatever; nācāilā—caused to dance; nāci'-after dancing; karilā viśrāme—took rest.

TRANSLATION

My inexperienced words do not know how to dance by themselves. The mercy of the guru made them dance as much as possible, and now, after dancing, they have taken rest.

Antya TEXT 20.150

saba śrotā-gaṇera kari caraṇa vandana

yāñ-sabāra caraṇa-kṛpā--śubhera kāraṇa //CC Antya, 20.150//

SYNONYMS

saba—all; śrotā-gaṇera—of the readers; kari—I do; caraṇa vandana—worshiping the lotus feet; yāñ-sabāra—of all of whom; caraṇa-kṛpā—the mercy of the lotus feet; śubhera kāraṇa—the cause of all good fortune.

TRANSLATION

I now worship the lotus feet of all my readers, for by the mercy of their lotus feet there is all good fortune.

Antya TEXT 20.151

caitanya-caritāmṛta yei jana śune

tānra caraṇa dhuñā karoṇ muṇi pāne //CC Antya, 20.151//

SYNONYMS

caitanya-caritāmṛta—the description of Lord Śrī Caitanya's pastimes; yei jana śune—anyone who hears; tānra caraṇa—his lotus feet; dhuñā—washing; karoṇ—do; muṇi—I; pāne—drinking.

TRANSLATION

If one hears the pastimes of Lord Śrī Caitanya Mahāprabhu as described in Śrī Caitanya-caritāmṛta, I wash his lotus feet and drink the water.

Antya TEXT 20.152

śrotāra pada-reṇu karoṇ mastaka-bhūṣaṇa

tomarā e-amṛta pile saphala haila śrama //CC Antya, 20.152//

SYNONYMS

śrotāra—of the audience; pada-reṇu—the dust of the lotus feet; karoṇ—I make; mastaka-bhūṣaṇa—a decoration on my head; tomarā—all of you; e-amṛta—this nectar; pile—have drunk; sa-phala—successful; haila—has become; śrama—my labor.

TRANSLATION

I decorate my head with the dust of the lotus feet of my audience. Now you have all drunk this nectar, and therefore my labor is successful.

Antya TEXT 20.153

śrī-rūpa-raghunātha-pade yāra āśa

caitanya-caritāmṛta kahe kṛṣṇadāsa //CC Antya, 20.153//

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; raghunātha—Śrīla Raghunātha dāsa Gosvāmī; pade—at the lotus feet; yāra—whose; āśa—expectation; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; kṛṣṇadāsa—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Antya TEXT 20.154

caritam amṛtam etac chrīla-caitanya-viṣṇoḥ

śubhadam aśubhanāśi śraddhayāsvādayed yaḥ

tad-amala-pada-padme bhṛṅgatām etya so 'yaṁ

rasayati rasam uccaiḥ prema-mādhvīka-pūram //CC Antya, 20.154//

SYNONYMS

caritam—the character; amṛtam—nectarean; etat—this; śrīla—most opulent; caitanya—Lord Caitanya Mahāprabhu; viṣṇoḥ—of He who is Lord Viṣṇu Himself, the Supreme Personality of Godhead; śubhadam—giving auspiciousness; aśubha-nāśi—destroying all inauspiciousness; śraddhayā—with faith and love; āsvādayet—should taste; yaḥ—anyone who; tat-amala-pada-padme—at the spotless lotus feet of the Supreme Personality of Godhead; bhṛṅgatām etya—becoming like a bumblebee; saḥ—that person; ayam—this; rasayati—tastes; rasam—transcendental mellow; uccaiḥ—a large quantity; prema-mādhvīka—of the wine of ecstatic love; pūram—full.

TRANSLATION

Caitanya-caritāmṛta is filled with the activities of Śrī Caitanya Mahāprabhu, who is the Supreme Personality of Godhead Himself. It invokes all good fortune and destroys everything inauspicious. If one tastes the nectar of Caitanya-caritāmṛta with faith and love, I become like a bumblebee tasting the honey of transcendental love from his lotus feet.

Antya TEXT 20.155

śrīman-madana-gopāla-
govindadeva-tuṣṭaye
caitanyārpitam astv etac
caitanya-caritāmṛtam //CC Antya, 20.155//

SYNONYMS

śrīmat—all-beautiful; madana-gopāla—of the Deity Madana-mohana; govinda-deva—of the Deity Śrī Govindadeva in Vṛndāvana; tuṣṭaye—for the satisfaction; caitanya-arpitam—offered to Śrī Caitanya Mahāprabhu; astu—let it be; etat—this book; caitanya-caritāmṛtam—containing the nectarean activities of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

Since this book, Caitanya-caritāmṛta, is now complete, having been written for the satisfaction of the most opulent Deities Madana-mohanajī and Govindajī, let it be offered at the lotus feet of Śrī Kṛṣṇa Caitanyadeva.

Antya TEXT 20.156

parimala-vāsita-bhuvanam
svarasonmāḍita-rasajña-rolambam
giridhara-caraṇāmbhojam
kaḥ khalu rasikaḥ samīhate hātum //CC Antya, 20.156//

SYNONYMS

parimala—with the scent; vāsita—perfumed; bhuvanam—the whole world; svarasa-unmāḍita—inspired by their own mellows; rasa-jña—devotees; rolambam—like bumblebees; giridhara-caraṇa-ambhojam—the lotus feet of Lord Giridhari; kaḥ—who; khalu—certainly; rasikaḥ—a realized soul; samīhate hātum—endeavors to give up.

TRANSLATION

Realized devotees are like bumblebees maddened by their own mellows at Kṛṣṇa's lotus feet. The scent of those lotus feet perfumes the entire world. Who is the realized soul that could give them up?

Antya TEXT 20.157

śāke sindhv-agni-vāṇendau

jyaiṣṭhe vṛndāvanāntare

sūryāhe 'sita-pañcamyām

grantho 'yam pūrṇatām gataḥ //CC Antya, 20.157//

SYNONYMS

śāke—in the Śakābda Era; sindhu-agni-vāṇendau—in 1537; jyaiṣṭhe—in the month of Jyaiṣṭha (May-June); vṛndāvana-antare—in the forest of Vṛndāvana; sūrya-ahe—on the day of the sun (Sunday); asita-pañcamyām—on the fifth day of the dark fortnight; granthaḥ—book; ayam—this (Caitanya-caritāmṛta); pūrṇatām—completion; gataḥ—achieved.

TRANSLATION

In Vṛndāvana in the year 1537, Śakābda Era, in the month of Jyaiṣṭha [May-June], on Sunday, the fifth day of the waning moon, this Caitanya-caritāmṛta has been completed.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Antya-līlā, Twentieth Chapter, describing the meaning of Śikṣāṣṭaka and how the Lord tasted it Himself.

END OF THE ANTYA-LĪLĀ

Concluding Words

Today, Sunday, November 10, 1974-corresponding to the 10th of Kārtikka, Caitanya Era 488, the eleventh day of the dark fortnight, the Rāma-ekādaśī—we have now finished the English translation of Śrī Kṛṣṇadāsa Kavirāja Gosvāmī's Śrī Caitanya-caritāmṛta in accordance with the authorised order of His Divine Grace Bhaktisiddhānta Sarasvatī Ṭhākura Gosvāmī Mahārāja, my beloved eternal spiritual master, guide and friend. Although according to material vision His

Divine Grace Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda passed away from this material world on the last day of December, 1936, I still consider His Divine Grace to be always present with me by his vāṇī, his words. There are two ways of association-by vāṇī and by vapu. Vāṇī means words, and vapu means physical presence. Physical presence is sometimes appreciable and sometimes not, but vāṇī continues to exist eternally. Therefore we must take advantage of the vāṇī, not the physical presence. Bhagavad-gītā, for example, is the vāṇī of Lord Kṛṣṇa. Although Kṛṣṇa was personally present five thousand years ago and is no longer physically present from the materialistic point of view, Bhagavad-gītā continues.

In this connection we may call to memory the time when I was fortunate enough to meet His Divine Grace Śrīla Prabhupāda, sometime in the year 1922. Śrīla Prabhupāda had come from Calcutta to Śrīdhama Māyāpur to start the missionary activities of the Gauḍīya Maṭha. He was sitting in a house at Ulta Danga when through the inducement of an intimate friend, the late Śrīman Narendranātha Mallika, I had the opportunity to meet His Divine Grace for the first time. I do not remember the actual date of the meeting, but at that time I was one of the managers of Dr. Bose's laboratory in Calcutta. I was a newly married young man, addicted to Gandhi's movement and dressed in khadi. Fortunately, even at our first meeting, His Divine Grace advised me to preach the cult of Śrī Caitanya Mahāprabhu in English in the Western countries. Because at that time I was a complete nationalist, a follower of Mahātmā Gandhi's, I submitted to His Divine Grace that unless our country were freed from foreign subjugation, no one would hear the message of Śrī Caitanya Mahāprabhu seriously. Of course, we had some argument on this subject, but at last I was defeated and convinced that Śrī Caitanya Mahāprabhu's message is the only panacea for suffering humanity. I was also convinced that the message of Śrī Caitanya Mahāprabhu was then in the hands of a very expert devotee and that surely the message of Śrī Caitanya Mahāprabhu would spread all over the world. I could not, however, immediately take up his instructions to preach, but I took his words very seriously and was always thinking of how to execute his order, although I was quite unfit to do so.

In this way I passed my life as a householder until 1950, when I retired from family life as a vānaprastha. With no companion, I loitered here and there until 1959, when I took sannyāsa. Then I was completely ready to discharge the order of my spiritual master. Previously, in 1936, just before His Divine Grace passed away at Jagannātha Purī, I wrote him a letter asking what I could do to serve

him. In reply, he wrote me a letter, dated 13 December 1936, ordering me, in the same way, to preach in English the cult of Śrī Caitanya Mahāprabhu as I had heard it from him.

After he passed away, I started the fortnightly magazine Back to Godhead sometime in 1944 and tried to spread the cult of Śrī Caitanya Mahāprabhu through this magazine. After I took sannyāsa, a well-wishing friend suggested that I write books instead of magazines. Magazines, he said, might be thrown away, but books remain perpetually. Then I attempted to write Śrīmad-Bhāgavatam. Before that, when I was a householder, I had written on Śrīmad Bhagavad-gītā and had completed about eleven hundred pages, but somehow or other the manuscript was stolen. In any case, when I had published Śrīmad-Bhāgavatam, First Canto, in three volumes in India, I thought of going to the U.S.A. By the mercy of His Divine Grace, I was able to come to New York on September 17, 1965. Since then, I have translated many books, including Śrīmad-Bhāgavatam, Bhakti-rasāmṛta-sindhu, Teachings of Lord Caitanya (a summary) and many others.

In the meantime, I was induced to translate Śrī Caitanya-caritāmṛta and publish it in an elaborate version. In his leisure time in later life, His Divine Grace Bhaktisiddhānta Sarasvatī Ṭhākura would simply read Caitanya-caritāmṛta. It was his favorite book. He used to say that there would be a time when the foreigners would learn the Bengali language to read Caitanya-caritāmṛta. The work on this translation began about eighteen months ago. Now, by the grace of Śrī Caitanya Mahāprabhu and his Divine Grace Bhaktisiddhānta Sarasvatī Ṭhākura, it is finished. In this connection I have to thank my American disciples, especially Śrīman Pradyumna dāsa Adhikārī, Śrīman Nitāi dāsa Adhikārī, Śrīman Jayādvaita dāsa Brahmācārī and many other boys and girls who are sincerely helping me in writing, editing and publishing all these literatures.

I think that His Divine Grace Bhaktisiddhānta Sarasvatī Ṭhākura is always seeing my activities and guiding me within my heart by his words. As it is said in Śrīmad Bhāgavatam, tene brahma hṛdā ya ādi-kavaye. Spiritual inspiration comes from within the heart, wherein the Supreme Personality of Godhead, in His Paramātmā feature, is always sitting with all His devotees and associates. It is to be admitted that whatever translation work I have done is through the inspiration of my spiritual master because personally I am most insignificant and incompetent to do this materially impossible work. I do not think myself a very learned scholar, but I have full faith in the service of my spiritual master, His Divine Grace Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. If there is any credit to

my activities of translating, it is all due to His Divine Grace. Certainly if His Divine Grace were personally present at this time, it would have been a great occasion for jubilation, but even though he is not physically present, I am confident that he is very pleased by this work of translation. He was very fond of seeing many books published to spread the Kṛṣṇa consciousness movement. Therefore our society, the International Society for Kṛṣṇa Consciousness, has formed to execute the order of Śrī Caitanya Mahāprabhu and His Divine Grace Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura.

It is my wish that devotees of Lord Caitanya all over the world enjoy this translation, and I am glad to express my gratitude to the learned men in the Western countries who are so pleased with my work that they are ordering in advance all my books that will be published in the future. On this occasion therefore, I request my disciples who are determined to help me in this work to continue their cooperation fully, so that philosophers, scholars, religionists and people in general all over the world will benefit by reading our transcendental literatures such as Śrīmad-Bhāgavatam and Śrī Caitanya-caritāmṛta.

Thus end the Bhaktivedānta purports to Śrī Caitanya-caritāmṛta, dated November 10, 1974, at the Bhaktivedānta Book Trust, Hare Kṛṣṇa Land, Juhu, Bombay.